The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis

AND SECOND ADVENT MESSENGER.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE KING IS COMING.

TUNE—"*Tramp, tramp, tramp.*"

In this weary world we wait,
Looking, blessed Lord, for thee,
And the great and glorious day so soon to come,
When the city's pearly gate,
And the streets of gold we'll see,
And the walls of precious stones—Jerusalem!

CHORUS.—Yes, yes, yes, the King is coming!
Cheer up, pilgrim, he will come,
Soon the heavens will pass away,
There will be no more delay,
And our Lord will gather all who love him home.

We are weary of the world,
Of its trials and its snares,
And we're often almost fainting by the way;
But the saddened eye grows bright,
And the heart beats with delight,
When we think we're near the dawning of the day.

CHORUS.—Yes, yes, yes, the King is coming!
Cheer up, pilgrim, he will come,
Soon the heavens will pass away,
There will be no more delay,
And our Lord will gather all who love him home.

Then with patience we will wait,
For the time draws very nigh,
We can see the day-star shining in the sky;
And we know the night is past,
And the day is hasting fast,
Hear the watchman give the last great warning cry!

CHORUS.—Yes, yes, yes, the King is coming!
Cheer up, pilgrim, he will come,
Soon the heavens will pass away,
There will be no more delay,
And our Lord will gather all who love him home.

New York, Dec. 1865. F. C. C.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER TWO.

Ver. 8,—"All these are the beginning of sorrow;" i. e., the beforementioned events are to cluster around the commencement of that long period of papal tribulation which is to come on the church of Christ. It is generally conceded that the twelve hundred and sixty years of persecution had their beginning somewhere in the reign of Justinian, from 529 to 533. And from the foregoing quotation from history, it will be seen that the age of Justinian, more than any other sovereign that ever occupied an earthly throne, was distinguished by famine, pestilence, and earthquakes in divers places; so that it is said that during his reign there was a gradual decrease in the human species.

Ver. 9,—"Then shall they deliver you up to be afflicted; and shall kill you, and ye shall be hated of all nations for my name's sake." It was in the days of Justinian that the saints were delivered into the *little horn* power, which was to wear them out for a time, times, and the dividing of time; during which time they were hated of all nations for Jesus' sake. This was not and could not have been fulfilled in the persecutions the Jews were subjected to; for in the room of their being hated for Jesus' sake, they were the most inveterate haters of Christ and his people that could be found, and remain so to this day.

But without any chance to doubt, it refers to Christ's elect. They are the ones who have been hated for the name and sake of Jesus. 1. By the Jews. 2. By the Romans. 3. By the Mahommedans. 4. By the Pagan nations in general, wherever the standard of the cross has been reared. 5. By the apostate christians, all of whom have taken their turn in wreaking their vengeance on the innocent flock of God.

Ver. 10,—"And then shall many be offended, and shall betray one another, and shall hate one another." I understand this to have reference to the age of the church distinguished by the Inquisition; because there is such fitness in the language employed in the prophecy to the facts in history relating to that institution, which has so profusely shed the blood of the saints of the Most High.

It is very evident that the papal tribulation is to be divided into two parts, one of which comes under the special superintendence of the holy office of the Inquisition, as it is called. And this may be seen by reference to the opening of the fourth and fifth seals; bne bringing to view a tribulation from the establishment of the Inquisition until the commencement of the signs which are to precede the second Advent of Christ.

When the sixth seal was opened, the same events are brought to view of which Matthew speaks as taking place immediately after the tribulation of those days, and indicative of the near approach of the end. But as illustrative of the prophecy—"Many shall be offended and hate and betray one another"—having its fulfillment in the Romish Inquisition, we will subjoin the testimony of Dr. Achili, who was once a functionary in the Church of Rome, who, on account of his renunciation of Romanism has made himself an object of inquisitorial hate. In his life and experience he has furnished us facts of a most striking character. He says:—

"The Inquisition declares that in matters of offence against religion, it is the positive and bounden duty of every one to become an accuser. Children may and ought to accuse parents, wives their husbands, and servants their masters. The law is in accordance with the decrees of several popes, that whosoever becomes [illegible] religion, whether from his own knowledge or hearsay, is bound within fifteen days to bring forward his accusation before an inquisitor, or the vicar of the Holy Office, or, where these are not present, before a bishop. The crime, whatever it may be, not only attaches to the principal and the accomplice, but also to every one who knows of it and does not reveal it; so that if you, for example, dear reader, should unfortunately belong to the church of the Inquisition, you would be obliged to accuse, not only me who addresses you, but all those together who with yourself listen to me; and whoever knows that you have listened to my discourses, although he himself may never have heard me, is under obligation to denounce me to the Inquisition.

I will here relate a fact which always pains me to recall to mind, and which, until the present occasion, I have never before spoken about.

During my residence at Viterbo, my native town, where I was public professor and teacher in the school *di Gradi*, I was one day applied to by a lady of prepossessing appearance, to see me in the sacristry. And as I entered the apartment where she was waiting for me, she begged the sacristan to leave us alone, and suddenly closing the door, presented a moving spectacle to my eyes. Throwing off her bonnet, and letting loose in a moment her long and beautiful tresses, the lady fell upon her knees before me, and gave vent to her grief in an abundance of sighs and tears. On my endeavoring to encourage her, and to persuade her to rise and to unfold her mind to me, she at length, in a voice broken by sobs, thus addressed me:—

'No, father, I will never rise from this position unless you first promise to pardon my heavy transgression.'

Although much younger than herself, she addressed me as father.

'Signora,' replied I, 'it belongs to God to pardon our transgressions. If you have in any way injured me, so far I can forgive; but I confess I have no cause of complaint against you, with whom indeed I have not the pleasure of being acquainted.'

'I have been guilty of great sin, for which no priest will grant me absolution unless you will beforehand remit it to me.'

'You must explain yourself more fully; as yet I have no idea of what you allude to.'

'It is about a year since I received absolution from my confessor, and in the last few days he has entirely forbid me his presence, telling me that I am damned. I have tried others, and all tell me the same thing. One, however, has lately informed me that if I wish to be saved and pardoned I must apply to you, who, after the pope, are the only one who can grant me absolution.'

'Signora, there is some mistake here; explain yourself; of what description is your sin?'

'It is against the Holy Office.'

'Well, but I have nothing to do with the Holy Office.'

'How? are not you Father Achili, the vicar of the Holy Office?'

'You have been misinformed, Signora. I am Achili, the deputy master of the Holy Palace, not Office. You may see my name, with this title prefixed, to all works that are printed here, in lieu of the master himself. I assure you that neither my principal nor myself have any authority in cases which regard the Inquisition.'

The good lady hereupon rose from her knees, arranged her hair, wiped the tears from her eyes, and asked leave to relate her case to me, and having sat down, began as follows:

'It is not quite a year since I was going, about the time of Easter, according to my usual custom, to confess my sins to my parish priest. He being well acquainted with me and our family, began to interrogate me respecting my son, the only one I have, a young man twenty-four years of age, full of patriotic ardor, but with little respect for the priests. It happened that I observed to the curate that notwithstanding my remonstrances, my son was in the habit of saying that the business of the priests was a complete deception, and that the head of all the impostors was the pope himself. Would I had never told him! The curate would hear no further.

"It is your duty," said he, "to denounce your son to the Inquisition."

Imagine what I felt at this intimation. *To be the accuser of my own son!*

"Such is the case," said he; "there is no help for it. I cannot absolve you, neither can any one else, until the thing is done."'

In carrying out the principles of the Inquisition, as elucidated in the foregoing narrative, can we conceive of a more striking fulfillment of the prophecy,—"Many shall be offended, and shall hate one another, and betray one another." A father and a mother to reveal the thoughts of their own children, so trustingly confided to them; a revelation that may lead to their death. Well did our Savior say, eighteen hundred years since, parents shall betray their children to death, and children shall rise up and cause parents to be put to death, and the time draweth nigh. This crime is to be charged upon the Romish Inquisition.

Ver. 11,—"And many false prophets shall arise, and shall deceive many." These things are peculiar to the time of the end. A false prophet is one who augurs falsely or incorrectly for the future. One who cries peace when God hath not spoken peace, and flatters the multitude with the promise of earthly good, when desolation is about to grasp the enemies of the Lord within the folds of its withering arms. Such were the false prophets of old, who misguided the Jewish nation, and such are the false teachers (prophets) of our own time. They are to be found in church and state; in the sanctuary, and in the legislative assembly.

In the midst of the flaming signals God has hung out in the heavens above, and while the thrones of heavenly potentates are reeling, and republics are being dismembered, the statesman flatters the multitude with the hope of national aggrandizement unparalleled in history, and opportunities for the acquirement of individual wealth such as were never known before. And the professed ministers of Christ, in the room of heralding abroad in thunder tones the coming of the Lord to judge the world in righteousness, to break the nations with a rod of iron and dash them to pieces like a potter's vessel, are also engaged in echoing the cry of peace and safety, saying, "The vision that he seeth is for many days, and he prophesieth of the times afar off." Through these agencies Christ said many would be deceived, and many are being deceived. It is the coming of Christ that constitutes the *Day Star* of hope to this world. To adopt it as such is that which makes for our peace.

Ver. 15,—"And because iniquity shall abound, the love of many shall wax cold." How strikingly this is fulfilled at the present time. Turn our eyes which way we will, the apostasy of the heart of the church is evident. It is a time-serving, pleasure-seeking age. For iniquity to abound is for sin and wickedness to go unrestrained, like the breaking loose of the pent up fires of a volcano, or the removal of the embankment of a vast reservoir; the water gushes with an irresistible power, inundating every thing around, bearing upon its bosom the spoils of devastation. So iniquity, loosed from its moorings, goes unrestrained. Licensed and tolerated in church and state, loyalty and conformity to christian principles is slackened, and as a natural result, the love of many waxes cold.

The spirit of the world and the spirit of christians is so averse to each other that any disposition on the part of the church to conform to the spirit and customs of the world, can but have the effect to chill the ardor of her love to Christ. Love to Christ professed, and love to Christ exemplified, are quite two things.

Probably the aggregate number of professed christians never amounted to what it does now at any one time in the past; but does her piety compare with the past? I think not. Her prayer-meetings, which are to be looked upon as the thermometer of the church, have gone down to zero; but few in number and powerless at that. Her reformations, of which she boasts so much, are mere religious spasms. Compare the hundreds reported to have experienced a work of grace in the town of ——, under the labors of Rev. Mr. ——, a popular revivalist, with what we have recorded concerning the labors of the apostles and the effect produced, and there is a wide contrast.

Of the converts of eighteen hundred years ago it is said,—"They turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." Again,—"They continued steadfast in the apostles' doctrine, and in breaking bread and in fellowship." "They came behind in no gift, waiting for the coming of our Lord Jesus Christ."

But what can be said of the many who put on the christian profession now? To the fundamental elements of revealed truth, which teach us to look for the revelation of the Son of God from heaven, and to lay hold of the resurrection from the dead as the hope set before us, they seem indifferent and are ignorant of them. Far more pains are taken to gratify a love of pleasure, than to promote the cause of truth.

Says H. Bonar in the London *Quarterly, Journal of Prophecy*, for January, 1850,—"The religion of the day is an easy-minded religion, without conflict or wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil day by day, making us long for resurrection and deliverance—for the binding of the adversary, and for the Lord's arrival.

"It is a second rate religion; a religion in which there is no largeness, grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion, with a fine exterior, but an aching heart; a heart unsatisfied; a soul not at rest; a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings.

"It is a feeble religion, lacking the sinews and bones of hardier times; very different from the indomitable, much enduring, storm-braving religion, not merely of the apostolic days, but even of the Reformation.

"It is an uncertain religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon and rejoicing in the filial relationship between itself and God. Hence there is no liberty of service, for the question of personal acceptance is still an unsettled thing. There is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not fully told upon ourselves. It falls short of its mark, for the arm which drew the bow is paralyzed."

Is not the above, and much more that might be said of this generation, true? Yet how changed the promise.

Ver. 13,—"He that shall endure unto the end, the same shall be saved." Blessed assurance this to the scattered flock, who are so fearful of stumbling and denying the word of God. Though few in number, they are the chosen ones of the Lord Almighty. They shall be saved. This is the Lord's firm decree.

Ver. 14,—"And this gospel of the kingdom shall first be preached in all the world for a witness unto all nations, and then shall the end come." This gospel of the kingdom is to be a sign and witness to all nations that the end of the age is near.

In giving an exposition of this verse, a number of questions may be asked and a number of points considered.

1. What is this gospel of the kingdom?
2. What is "all the world" referred to?
3. Has it been thus preached in all the world for a witness?

1. Dr. Clarke says the word Gospel is of Saxon origin, and signifies *good message.*—*Uangelion* is its correspondent in the Greek, which signifies *good news*, and thus some give it this rendering: "This good news of the kingdom shall first be preached," etc.

The gospel of the kingdom can mean nothing short of a proclamation of the near approach of the kingdom, based upon the signs of the times as its evidences. There can be nothing plainer than this: that the kingdom of God is a future dispensation, and that the setting up of it is to be preceded by signs, and that when these signs are developed, the near approach of the kingdom is to be heralded to the world.

There was something similar to this exhibited at the first advent of Christ. John came from the wilderness preaching the gospel of the kingdom, saying, "Repent, for the kingdom of heaven is at hand." Christ, the Redeemer, came in immediate succession, saying, "The time is fulfilled," and "the kingdom of heaven is at hand; repent ye, therefore, and believe the gospel." Next, he chose the twelve, and seventy, and sent them into every place whither he himself would come, saying, "Ye shall not have gone over the cities of Israel until the Son of man be come," telling them lastly that there were some standing there who should not taste death till they saw the kingdom of God. Now all this movement was confined to the Jewish nation, and they being a typical people, the promise that the kingdom should appear to them was fulfilled by the manifestation of the kingdom to them in its miniature form. The place of its manifestion was the Mount of Olives. The eye witnesses of his Majesty were Peter, James, and John, one of whom (Peter) plainly declared afterwards, "We have not followed cunningly devised fables, when we make known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty."

Thus we have the gospel of the kingdom preached at the first advent to one nation, as a witness to them, followed by a miniature exhibition of the kingdom to that generation. So there is to be a proclamation of the evidences of the speedy advent and kingdom of the Messiah to all nations as a witness, and this is what we are to understand by this gospel of the kingdom. A. ROSS.

For the World's Crisis.

SOME REASONS

FOR NOT BELIEVING FEET WASHING A RELIGIOUS ORDINANCE.

I rejoice and thank God with all my heart that I am associated with a people who set inestimable value on the WORD of God; who take this word as their guide, ignoring human creeds, so far as they conflict with God's law, making every thing human bow to the Divine. But I regret exceedingly that certain burdens should be imposed on God's people which God never intended his people should bear; burdens, too, calculated to bring scandal on the church, and dishonor to the cause it professes to serve. I allude now to the subject of *feet-washing* being practised as an "ordinance." I have no desire to sit in judgment on those denominations which practise feet-washing; but when they try to impose it upon us, I demur, yea more, I plainly and positively declare I do not believe that Jesus Christ ever intended his followers should practise it as an ordinance.

My first reason for not believing is, because the apostles, who listened to all Jesus said upon the subject, would have practised it thus, if they had understood it to be an ordinance. But not a chapter or verse, in all the Acts of the Apostles or their epistles, contain any intimation that any church or any company of disciples ever assembled to celebrate the washing of feet, or ever did celebrate such an ordinance when assembled for any other purpose. They *often* make mention of the Lord's Supper, and of baptism, showing that ALL who gladly received the word were baptized, both men and women; but not a word through the entire writings of the apostles relative to feet-washing as an ordinance. It is mentioned but once in their writings, and then it is plainly apparent an act of hospitality and not a religious ordinance.

In 1 Tim. 5: 10, the apostle enumerates a catalogue of *good works* the widow who was maintained by the church was in the habit of performing; not a word about *ordinances*, but GOOD WORKS. She must have passed the age incident to youthful effervescence; she must at least be sixty. "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet"; and then concludes with—"if she have diligently followed *every good* WORK." Now for any one to maintain that the apostle here introduces ONE ordinance in this catalogue of *good works*, to the exclusion of the others, seems the very quintessence of inconsistency. The idea would be then, that if she had diligently followed *every good work*, and *one* ordinance, she was a proper subject for the church to maintain. What an absurdity! I think it must appear obvious to all that the apostle did not single out one ordinance and place it in the catalogue of *works*; but that he recognized the *whole* list as acts of christian benevolence, instead of any ordinance. And this is the only mention made of it in the apostles' writings.

A second reason why I do not believe feet-washing to be an ordinance is, that an ordinance always typifies something calculated to lead the mind to the great Author of our salvation, and to the atoning sacrifice by which the salvation had been effected. What a lively figure is the Lord's Supper,—to perpetuate the memory of his broken body and spilled blood so freely offered for our salvation. And not less significant is the ordinance of Baptism, by which we show our faith in the death, burial and resurrection of our great Head, and consequently of the whole body. 1 Cor. 15: 12–23.

But what does feet-washing typify relative to the great plan of salvation? Says one, It was designed by our Savior to teach his disciples a lesson of humility. Granted. But was it his intention to have his church perpetuate it as an ordinance? Was it not rather his design to inculcate the principle of equality among his disciples? I feel authorized by the Scriptures to adopt the latter position, because I never find an ordinance given to inculcate a moral precept, or one of the christian graces; but as before mentioned, to point the mind to the grand plan of redemption.

In order to show the design of Christ in washing his disciples' feet, let us look at some incidents prior to this act, which bear a marked affinity to, and, as I understand, set forth the same moral.

It will be recollected that Jesus had discovered a feeling of emulation existing at times among his disciples, and sought immediately to suppress the same by plain precept as well as illustrating acts. Fearing his disciples might be influenced by God's professed church (the Jews), who sought honorary seats and titles of distinction, he cautioned them against taking a title calculated to promote them above their brethren: "Be not ye called Rabbi, for one is your Master, and *all ye* are brethren." He also brought before their mind the manner of the Gentiles, to show them their government should be wholly unlike that of the Gentiles. Said Christ, "The princes and great ones exercise dominion and authority" upon them; but instead of that being the case with his church, the chief should be the greatest servant of all.

There was a time when this spirit of arrogance had become so rife, that the twelve apostles had actually disputed among themselves which should be the greatest. Jesus immediately questions them respecting the matter as they came into his presence, at which they appear disconcerted, for they all observe profound silence. Jesus had before taught them, by precept, that they were to consider themselves on a level; but now he makes use of an illustratory act, to fix the principles of equality upon them He takes a little child and sets him in the midst of his twelve apostles as a pattern of humility, showing them that they should be as free from ambition and lust of power as was this little child; otherwise they forfeited their right and title to the kingdom of heaven. Mark 9: 36.

Now it seems just as proper to continue this act of setting a little child in the midst of the Church or Ministry as an "ordinance," as to wash each other's feet. Or, because Jesus said, 'Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward," we perform this as an ordinance, instead of administering to the necessary wants of God's children. What if I were to offer a cup of cold water to one of God's children when I knew he or she was not thirsty, and at the same time I knew they had *need* of a piece of bread? Think I should receive the smiles of the Master? No. It is the *necessities* of God's children we are to give heed to, without regard to position. However rich, refined and learned a position we may have been placed in by Providence, we cannot withhold our services with impunity from the poorest and most illiterate of God's children when in *real need*. We must not feel above taking the place of a servant in administering to Christ's flock when necessity so requires, seems to be the language or lesson taught in John 13.

And as the latest words and acts of friends, prior to their decease, make the most indelible impression on the memory of living friends, the Master improves the solemn moment just before his betrayal and death, to rivet this principle of condescension and equality among his children when *need* required. But, says one, was there any *necessity* about feet-washing? Yes, it was one of the most distinguished acts of hospitality proffered to guests in that country, from the fact that most of their journeyings were performed on foot through the burning sand, either barefoot or only with sandals; hence it was one of the most acceptable refreshments offered the weary guest. Thus thought Abraham, it appears from Gen. 18: 4; when the angels visited him, he treated them with every token of reverence, hospitality, and kindness. After manifesting all the politeness of eastern etiquette, the first refreshment he offers is *water for their feet.* And when they arrived at Sodom, Lot did the same thing.

According to history, both sacred and profane, it was the place for the lowest servant to wash the feet of the weary guest; hence Christ proved by this act that the *chief* might be *servant* of all. Matt. 20: 27. We see that Peter regarded this as a servile act, instead of an ordinance, from the objection he offers. Think you he would have objected to his Lord administering an ordinance to himself and brethren? No; it is quite evident this was regarded as an honor. John objected to administering an ordinance to Christ on the ground of his own inferiority. I presume Peter and all the rest enjoyed Christ officiating in the ordinance of the Supper. I think it obvious, from the tenth verse, that historians and commentators inform us correctly, when they tell us it was the custom to take a thorough bath just before partaking of the paschal meal. As soon as Jesus informs Peter of the *necessity* of submitting to have his Master wash his feet, he desires him to do more—to wash his hands and head. "Jesus saith to him, *he that is washed* NEEDETH not, save to wash his feet, for be is clean every whit"; showing by this language he had just bathed, consequently there was no NEED only to bathe his feet, which might have become soiled in walking from the bath.

Then, Master, it is only when feet are soiled, or dirty, and NEED washing, that we are to do it? And when any of the flock are sick, or too weary to perform this act for themselves, those who are hale and hearty should perform it for them. Thus I understand the Master, and thus I will do.

After Christ had washed their feet, he inquired if they knew what he had done to them? They of course knew he had washed their feet. But he would take this opportunity to make them know by questioning them the gist of his teaching. John 6: 6. He does not question them relative to the Supper, because that was an ordinance pointing to the great atoning sacrifice; and that feet-washing was to inculcate, not a single duty, but the whole class of religious hospitalities, involving the principle of benevolence and equality, is evident from his speaking in the plural—"If ye know *these things*, happy are ye if ye *do* them." His closing remarks show that his design was to enforce the spirit of condescension and equality among his disciples. "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

When Christ *came* to Peter with his basin and towel, Peter expressed his astonishment, and Christ told him, "What I do thou knowest not now; but thou shalt know hereafter." Then Christ did make him understand what he meant, and Peter, like a faithful minister, imparted that instruction to others. But do we ever hear him tell the church that feet-washing is an ordinance they must practice? Nay, verily. Not a word of the kind; not a hint of the existence of such an ordinance in all his teaching; but we often hear him inculcating the same sentiment taught by Christ on that memorable occasion, in such language as the following: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Again. Paul says he did not shun to declare *all* the counsel of God. But not a word does he declare about feet-washing being an ordinance; therefore I conclude it is not in the counsel of God. This same apostle says also that he kept back nothing that was profitable to the church; therefore feet-washing as an ordinance cannot be profitable. But to the contrary it is very unprofitable wherever practised.

May God preserve the little flock from scandal and schism. B. MATHEWSON.

Castleton, Vt.

LITERALNESS OF THE KINGDOM.

REMARKS UPON MATTHEW 26: 29.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

This text is considered by Protestants conclusive against the Romish doctrine of transubstantiation; for, although uttered after the consecration or blessing of the cup, the Lord still calls it "this fruit of the vine," and it is perfectly conclusive on this point, if the plain literal meaning of the words is taken. But in this case it follows necessarily that our Lord promises literally to drink wine, "new wine," with his apostles in his Father's kingdom; or, as the corresponding texts in Mark and Luke have it, in "the Kingdom of God." Nor did Jesus stop here; for in the subsequent remarks, recorded by Luke as made on the same solemn occasion, he said, "I appoint unto you a kingdom, as my Father appointed unto me; *that ye may eat and drink at my table, in my kingdom*, and sit on thrones, judging the twelve tribes of Israel." Luke 22: 28–30.

The wine to be drunk is called "new," because then all nature is to be renewed. "He that sat upon the throne said, Behold I make all things new." Rev. 21: 5.

Such persons as believe that hereafter we are to be disembodied spirits, or are to possess etherealized bodies so entirely immaterial that it would appear to be quite immaterial whether we have them or not, are shocked at the idea of food and wine being used by us in the kingdom of God, and interpret such passages figuratively, as referring only to spiritual nourishment. But it will never do for them to spiritualize the *new wine* in this case, or they will lose a proof text, a stronghold against Romish heresy.

Now we know that when God created the world, and placed Adam upon it, made in his own image and after his own likeness, he "saw everything that he had made, and behold it was very good."

Adam sinned, and his posterity fell with him, and the ground was cursed for his sake; but when Christ shall again return to earth there is to be a *restitution*; he will make all things new. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until *times of restitution of all things*; which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 19–21. Now restitution is the act of restoring or returning to a person something of which he has been deprived; and "the times of restitution of all things" are the times of restoring the original state of affairs which existed when God pronounced it "very good." Then the holy dead are to be raised, the Savior's incorrigible enemies are to be destroyed, Satan is to be chained, and the earth is to be restored to its state of pristine glory and blessedness.

As that eminent scholar, Dr. Trench, Archbishop of Dublin, expresses it: "Beyond the day of resurrection, or it may be contemporaneous with it, a day will come when all nature shall put off its soiled work-day garments, and clothe itself in its holy-day attire, the day of the 'restitution of all things,' Acts 3: 21; of the 'new heaven and the new earth,' Rev. 21: 1; the day of which Paul speaks, as one in expectation of which all creation is groaning and travailing until now. Rom. 7: 21–23."

If Adam had never sinned, and his posterity had also been sinless, there would have been no sorrow, no sickness, no pain, no death. Abundance of food was provided for them by the kindness and bounty of their Maker. And so those who "have washed their robes and made them white in the blood of the Lamb" "shall hunger no more, neither thirst any more," not because they will not require food, but because "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

When our blessed Lord rose from the grave, he thought proper to prove his materiality, by telling his disciples to handle him, and see that he was not a spirit, but had flesh and bones like themselves. To doubting Thomas he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing." With the same purpose he asked them for food, and ate it in their presence; but he did not drink wine with them, for as they well remembered, he had told them he would not do so until they should partake of it together with him in his Father's kingdom. And after this, with the very body which they had seen and handled, he ascended to heaven, and told his disciples that as he ascended, so will he return. He will be glorified when he comes in power with his holy angels; but some of them had seen him glorified before, when, on Mount Tabor, accompanied by Moses and Elijah, "he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." This did not remove his material body, or render him ethereal and insubstantial. Why should we expect or desire to be different from our Lord? Is it not our blessed hope that "when he shall appear we shall be like him, for we shall see him as he is?"

Many good people are perplexed by the idea that because the Bible speaks of heaven as the abode of the saints, our future place of happiness cannot be on earth. The only heaven I can conceive of is the place where Christ is; and when he assumes his kingdom on the earth, earth will be heaven to those who have been redeemed by his blood.

To say that all this is carnal, is begging the question, or, rather, it is disputing about words, not things. In one sense Christ's first advent was *carnal*, for "the word was made *flesh*, and dwelt among us," he was "God manifest in the *flesh*." But in the ordinary sense in which it is generally used, there is no more truth nor propriety in saying that these views are carnal, than to denounce as carnal the opinion that if Adam had not sinned, he and his posterity would have been holy and happy in the paradise which God prepared for them. When this earth shall be retored to the condition of Eden, and Satan bound, and sin destroyed, and Christ shall reign among his people king of nations and of saints, carnality in its offensive sense can no more be predicated of his faithful followers than of their Master. What we look for and hope for and pray for and believe we shall see is, "a new heavens and a new earth, wherein dwelleth righteousness."—*Prophetic Times.*

For the World's Crisis.

SACRIFICE OF SELF.

"He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."—JOHN 12. 25.

The Captain of our salvation addresses his soldiers as they are about to meet the foe, and tells them to "fear not them that kill the body." If this command is obeyed, what brave soldiers should we be. But lest this command might not suffice for all, he gives us to understand that if we turn the back to the enemy, we shall surely lose the life which we are in a cowardly manner trying to save. "He that loveth his life shall lose it." And in another place we read, "He that loseth his life for my sake, shall find it." Matt. 10: 39.

How contrary is all this to the wisdom of this world, "where self-preservation is the first law of nature," and where selfishness is the ruling passion. The multitude are laboring for *self*. It is our duty to labor, but not for self alone. We must labor for others. Not merely for our nearest relatives and friends, for sinners will do as much as that; we must work even for our enemies. Is not this a cross? It is certainly crossing to the natural man, but we must "crucify the flesh with the affections and lusts." Our Savior died for his enemies, and for his sake we must love our enemies; and if we *love* them, we shall be willing to labor for their welfare. The devoted missionary, as he raises the standard of the cross in far off heathen lands, is laboring for his enemies. And he sometimes loses his life by the hands of those he is trying to save. But he has the blessed promise, "He that loseth his life for my sake, shall find it."

How is it with you, reader, and how is it with me? Are we, like Paul, dying daily? Are we "crucified with Christ"? Are we ready to lay down our life for his sake? Can we bear all the trials, vexations and crosses, and withstand all the temptations that assail us? Some do not. They fall away in time of trial. They do worse than Moses, who "spake unadvisedly with his lips," for they persist in the evil way. But oh, let it not be so with us. Whoever else we may offend, let us never offend Christ. O for more wisdom, even that wisdom that is from above, and patience, meekness, gentleness and love. O to be filled with that love which is the fulfilling of the law.

I have often asked you to pray for me, yet I ask you once again. Pray that I may have a thousand fold more of all the fruits of the Spirit, *not for my sake*, but that I may sacrifice self for the good of others.

Sutton, Mass. F. H. CHAMBERLAIN.

☞ Against whom does Satan multiply his malicious assaults? Against those in whom God hath multiplied his graces. Satan is too crafty a pirate to attack an empty vessel; he seeks to rob those vessels only which are richly laden.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE KING IS COMING.

TUNE—*"Tramp, tramp, tramp."*

In this weary world we wait,
Looking, blessed Lord, for thee,
And the great and glorious day so soon to come,
When the city's pearly gate,
And the streets of gold we'll see,
And the walls of precious stones—Jerusalem!

CHORUS.—Yes, yes, yes, the King is coming!
Cheer up, pilgrim, he will come,
Soon the heavens will pass away,
There will be no more delay,
And our Lord will gather all who love him home.

We are weary of the world,
Of its trials and its snares,
And we're often almost fainting by the way;
But the saddened eye grows bright,
And the heart beats with delight,
When we think we're near the dawning of the day.

CHORUS—Yes, yes, yes, the King is coming!
Cheer up, pilgrim, he will come,
Soon the heavens will pass away,
There will be no more delay,
And our Lord will gather all who love him home.

Then with patience we will wait,
For the time draws very nigh,
We can see the day-star shining in the sky;
And we know the night is past,
And the day is hasting fast,
Hear the watchman give the last great warning cry!

CHORUS—Yes, yes, yes, the King is coming!
Cheer up, pilgrim, he will come,
Soon the heavens will pass away,
There will be no more delay,
And our Lord will gather all who love him home.

New York, Dec. 1865. F. C. C.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER TWO.

Ver. 8,—"All these are the beginning of sorrow;" i. e., the before mentioned events are to cluster around the commencement of that long period of papal tribulation which is to come on the church of Christ. It is generally conceded that the twelve hundred and sixty years of persecution had their beginning somewhere in the reign of Justinian, from 529 to 533. And from the foregoing quotation from history, it will be seen that the age of Justinian, more than any other sovereign that ever occupied an earthly throne, was distinguished by famine, pestilence, and earthquakes in divers places; so that it is said that during his reign there was a gradual decrease in the human species.

Ver. 9,—"Then shall they deliver you up to be afflicted; and shall kill you, and ye shall be hated of all nations for my name's sake." It was in the days of Justinian that the saints were delivered into the *little horn* power, which was to wear them out for a time, times, and the dividing of time; during which time they were hated of all nations for Jesus' sake. This was not and could not have been fulfilled in the persecutions the Jews were subjected to; for in the room of their being hated for Jesus' sake, they were the most inveterate haters of Christ and his people that could be found, and remain so to this day.

But without any chance to doubt, it refers to Christ's elect. They are the ones who have been hated for the name and sake of Jesus. 1. By the Jews. 2. By the Romans. 3. By the Mahommedans. 4. By the Pagan nations in general, wherever the standard of the cross has been reared. 5. By the apostate christians, all of whom have taken their turn in wreaking their vengeance on the innocent flock of God.

Ver. 10,—"And then shall many be offended, and shall betray one another, and shall hate one another." I understand this to have reference to the age of the church distinguished by the Inquisition; because there is such fitness in the language employed in the prophecy to the facts in history relating to that institution, which has so profusely shed the blood of the saints of the Most High.

It is very evident that the papal tribulation is to be divided into two parts, one of which comes under the special superintendence of the holy office of the Inquisition, as it is called. And this may be seen by reference to the opening of the fourth and fifth seals; bne bringing to view a tribulation from the establishment of the Inquisition until the commencement of the signs which are to precede the second Advent of Christ.

When the sixth seal was opened, the same events are brought to view of which Matthew speaks as taking place immediately after the tribulation of those days, and indicative of the near approach of the end. But as illustrative of the prophecy—"Many shall be offended and hate and betray one another"—having its fulfillment in the Romish Inquisition, we will subjoin the testimony of Dr. Achili, who was once a functionary in the Church of Rome, who, on account of his renunciation of Romanism has made himself an object of inquisitorial hate. In his life and experience he has furnished us facts of a most striking character. He says:—

"The Inquisition declares that in matters of offence against religion, it is the positive and bounden duty of every one to become an accuser. Children may and ought to accuse parents, wives their husbands, and servants their masters. The law is in accordance with the decrees of several popes, that whosoever becomes acquainted with any offence against religion, whether from his own knowledge or hearsay, is bound within fifteen days to bring forward his accusation before an inquisitor, or the vicar of the Holy Office, or, where these are not present, before a bishop. The crime, whatever it may be, not only attaches to the principal and the accomplice, but also to every one who knows of it and does not reveal it; so that if you, for example, dear reader, should unfortunately belong to the church of the Inquisition, you would be obliged to accuse, not only me who addresses you, but all those together who with yourself listen to me; and whoever knows that you have listened to my discourses, although he himself may never have heard me, is under obligation to denounce me to the Inquisition.

I will here relate a fact which always pains me to recall to mind, and which, until the present occasion, I have never before spoken about.

During my residence at Viterbo, my native town, where I was public professor and teacher in the school *di Gradi*, I was one day applied to by a lady of prepossessing appearance, to see me in the sacristry. And as I entered the apartment where she was waiting for me, she begged the sacristan to leave us alone, and suddenly closing the door, presented a moving spectacle to my eyes. Throwing off her bonnet, and letting loose in a moment her long and beautiful tresses, the lady fell upon her knees before me, and gave vent to her grief in an abundance of sighs and tears. On my endeavoring to encourage her, and to persuade her to rise and to unfold her mind to me, she at length, in a voice broken by sobs, thus addressed me:—

'No, father, I will never rise from this position unless you first promise to pardon my heavy transgression.'

Although much younger than herself, she addressed me as father.

'Signora,' replied I, 'it belongs to God to pardon our transgressions. If you have in any way injured me, so far I can forgive; but I confess I have no cause of complaint against you, with whom indeed I have not the pleasure of being acquainted.'

'I have been guilty of great sin, for which no priest will grant me absolution unless you will beforehand remit it to me.'

'You must explain yourself more fully; as yet I have no idea of what you allude to.'

'It is about a year since I received absolution from my confessor, and in the last few days he has entirely forbid me his presence, telling me that I am damned. I have tried others, and all tell me the same thing. One, however, has lately informed me that if I wish to be saved and pardoned I must apply to you, who, after the pope, are the only one who can grant me absolution.'

'Signora, there is some mistake here; explain yourself; of what description is your sin?'

'It is against the Holy Office.'

'Well, but I have nothing to do with the Holy Office.'

'How? are not you Father Achili, the vicar of the Holy Office?'

'You have been misinformed, Signora. I am Achili, the deputy master of the Holy Palace, not Office. You may see my name, with this title prefixed, to all works that are printed here, in lieu of the master himself. I assure you that neither my principal nor myself have any authority in cases which regard the Inquisition.'

The good lady hereupon rose from her knees, arranged her hair, wiped the tears from her eyes, and asked leave to relate her case to me, and having sat down, began as follows:

'It is not quite a year since I was going, about the time of Easter, according to my usual custom, to confess my sins to my parish priest. He being well acquainted with me and our family, began to interrogate me respecting my son, the only one I have, a young man twenty-four years of age, full of patriotic ardor, but with little respect for the priests. It happened that I observed to the curate that notwithstanding my remonstrances, my son was in the habit of saying that the business of the priests was a complete deception, and that the head of all the impostors was the pope himself. Would I had never told him! The curate would hear no further.

"It is your duty," said he, "to denounce your son to the Inquisition."

Imagine what I felt at this intimation. *To be the accuser of my own son!*

"Such is the case," said he; "there is no help for it. I cannot absolve you, neither can any one else, until the thing is done."'

In carrying out the principles of the Inquisition, as elucidated in the foregoing narrative, can we conceive of a more striking fulfillment of the prophecy,—"Many shall be offended, and shall hate one another, and betray one another." A father and a mother to reveal the thoughts of their own children, so trustingly confided to them; a revelation that may lead to their death. Well did our Savior say, eighteen hundred years since, parents shall betray their children to death, and children shall rise up and cause parents to be put to death, and the time draweth nigh. This crime is to be charged upon the Romish Inquisition.

Ver. 11,—"And many false prophets shall arise, and shall deceive many." These things are peculiar to the time of the end. A false prophet is one who augurs falsely or incorrectly for the future. One who cries peace when God hath not spoken peace, and flatters the multitude with the promise of earthly good, when desolation is about to grasp the enemies of the Lord within the folds of its withering arms. Such were the false prophets of old, who misguided the Jewish nation, and such are the false teachers (prophets) of our own time. They are to be found in church and state; in the sanctuary, and in the legislative assembly.

In the midst of the flaming signals God has hung out in the heavens above, and while the thrones of heavenly potentates are reeling, and republics are being dismembered, the statesman flatters the multitude with the hope of national aggrandizement unparalleled in history, and opportunities for the acquirement of individual wealth such as were never known before. And the professed ministers of Christ, in the room of heralding abroad in thunder tones the coming of the Lord to judge the world in righteousness, to break the nations with a rod of iron and dash them to pieces like a potter's vessel, are also engaged in echoing the cry of peace and safety, saying, "The vision that he seeth is for many days, and he prophesieth of the times afar off."

Through these agencies Christ said many would be deceived, and many are being deceived. It is the coming of Christ that constitutes the *Day Star* of hope to this world. To adopt it as such is that which makes for our peace.

Ver. 15,—"And because iniquity shall abound, the love of many shall wax cold." How strikingly this is fulfilled at the present time. Turn our eyes which way we will, the apostasy of the heart of the church is evident. It is a time-serving, pleasure-seeking age. For iniquity to abound is for sin and wickedness to go unrestrained, like the breaking loose of the pent up fires of a volcano, or the removal of the embankment of a vast reservoir; the water gushes with an irresistible power, inundating every thing around, bearing upon its bosom the spoils of devastation. So iniquity, loosed from its moorings, goes unrestrained. Licensed and tolerated in church and state, loyalty and conformity to christian principles is slackened, and as a natural result, the love of many waxes cold.

The spirit of the world and the spirit of christians is so averse to each other that any disposition on the part of the church to conform to the spirit and customs of the world, can but have the effect to chill the ardor of her love to Christ. Love to Christ professed, and love to Christ exemplified, are quite two things.

Probably the aggregate number of professed christians never amounted to what it does now at any one time in the past; but does her piety compare with the past? I think not. Her prayer-meetings, which are to be looked upon as the thermometer of the church, have gone down to zero; but few in number and powerless at that. Her reformations, of which she boasts so much, are mere religious spasms. Compare the hundreds reported to have experienced a work of grace in the town of ——, under the labors of Rev. Mr. ——, a popular revivalist, with what we have recorded concerning the labors of the apostles and the effect produced, and there is a wide contrast.

Of the converts of eighteen hundred years ago it is said,—"They turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." Again,—"They continued steadfast in the apostles' doctrine, and in breaking bread and in fellowship." "They came behind in no gift, waiting for the coming of our Lord Jesus Christ."

But what can be said of the many who put on the christian profession now? To the fundamental elements of revealed truth, which teach us to look for the revelation of the Son of God from heaven, and to lay hold of the resurrection from the dead as the hope set before us, they seem indifferent and are ignorant of them. Far more pains are taken to gratify a love of pleasure, than to promote the cause of truth.

Says H. Bonar in the London *Quarterly, Journal of Prophecy*, for January, 1850,—"The religion of the day is an easy-minded religion, without conflict or wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil day by day, making us long for resurrection and deliverance—for the binding of the adversary, and for the Lord's arrival.

"It is a second rate religion; a religion in which there is no largeness, grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion, with a fine exterior, but an aching heart; a heart unsatisfied; a soul not at rest; a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings.

"It is a feeble religion, lacking the sinews and bones of hardier times; very different from the indomitable, much enduring, storm-braving religion, not merely of the apostolic days, but even of the Reformation.

"It is an uncertain religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon and rejoicing in the filial relationship between itself and God. Hence there is no liberty of service, for the question of personal acceptance is still an unsettled thing. There is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not fully told upon ourselves. It falls short of its mark, for the arm which drew the bow is paralyzed."

Is not the above, and much more that might be said of this generation, true? Yet how changed the promise.

Ver. 13,—"He that shall endure unto the end, the same shall be saved." Blessed assurance this to the scattered flock, who are so fearful of stumbling and denying the word of God. Though few in number, they are the chosen ones of the Lord Almighty. They shall be saved. This is the Lord's firm decree.

Ver. 14,—"And this gospel of the kingdom shall first be preached in all the world for a witness unto all nations, and then shall the end come." This gospel of the kingdom is to be a sign and witness to all nations that the end of the age is near.

In giving an exposition of this verse, a number of questions may be asked and a number of points considered.

1. What is this gospel of the kingdom?
2. What is "all the world" referred to?
3. Has it been thus preached in all the world for a witness?

1. Dr. Clarke says the word Gospel is of Saxon origin, and signifies *good message*.—*Uangelion* is its correspondent in the Greek, which signifies *good news*, and thus some give it this rendering: "This good news of the kingdom shall first be preached," etc.

The gospel of the kingdom can mean nothing short of a proclamation of the near approach of the kingdom, based upon the signs of the times as its evidences. There can be nothing plainer than this: that the kingdom of God is a future dispensation, and that the setting up of it is to be preceded by signs, and that when these signs are developed, the near approach of the kingdom is to be heralded to the world.

There was something similar to this exhibited at the first advent of Christ. John came from the wilderness preaching the gospel of the kingdom, saying, "Repent, for the kingdom of heaven is at hand." Christ, the Redeemer, came in immediate succession, saying, "The time is fulfilled," and "the kingdom of heaven is at hand; repent ye, therefore, and believe the gospel." Next, he chose the twelve, and seventy, and sent them into every place whither he himself would come, saying, "Ye shall not have gone over the cities of Israel until the Son of man be come," telling them lastly that there were some standing there who should not taste death till they saw the kingdom of God. Now all this movement was confined to the Jewish nation, and they being a typical people, the promise that the kingdom should appear to them was fulfilled by the manifestation of the kingdom to them in its miniature form. The place of its manifestion was the Mount of Olives. The eye witnesses of his Majesty were Peter, James, and John, one of whom (Peter) plainly declared afterwards, "We have not followed cunningly devised fables, when we make known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty."

Thus we have the gospel of the kingdom preached at the first advent to one nation, as a witness to them, followed by a miniature exhibition of the kingdom to that generation. So there is to be a proclamation of the evidences of the speedy advent and kingdom of the Messiah to all nations as a witness, and this is what we are to understand by this gospel of the kingdom. A. ROSS.

For the World's Crisis.

SOME REASONS

FOR NOT BELIEVING FEET WASHING A RELIGIOUS ORDINANCE.

I rejoice and thank God with all my heart that I am associated with a people who set inestimable value on the WORD of God; who take this word as their guide, ignoring human creeds, so far as they conflict with God's law, making every thing human bow to the Divine. But I regret exceedingly that certain burdens should be imposed on God's people which God never intended his people should bear; burdens, too, calculated to bring scandal on the church, and dishonor to the cause it professes to serve. I allude now to the subject of *feet-washing* being practised as an "ordinance." I have no desire to sit in judgment on those denominations which practise feet-washing; but when they try to impose it upon us, I demur, yea more, I plainly and positively declare I do not believe that Jesus Christ ever intended his followers should practise it as an ordinance.

My first reason for not believing is, because the apostles, who listened to all Jesus said upon the subject, would have practised it thus, if they had understood it to be an ordinance. But not a chapter or verse, in all the Acts of the Apostles or their epistles, contain any intimation that any church or any company of disciples ever assembled to celebrate the washing of feet, or ever did celebrate such an ordinance when assembled for any other purpose. They *often* make mention of the Lord's Supper, and of baptism, showing that ALL who gladly received the word were baptized, both men and women; but not a word through the entire writings of the apostles relative to feet-washing as an ordinance. It is mentioned but once in their writings, and then it is plainly apparent an act of hospitality and not a religious ordinance.

In 1 Tim. 5: 10, the apostle enumerates a catalogue of *good works* the widow who was maintained by the church was in the habit of performing; not a word about *ordinances*, but GOOD WORKS. She must have passed the age incident to youthful effervescence; she must at least be sixty. "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet"; and then concludes with—"if she have diligently followed *every good* WORK." Now for any one to maintain that the apostle here introduces ONE ordinance in this catalogue of *good works*, to the exclusion of the others, seems the very quintessence of inconsistency. The idea would be then, that if she had diligently followed *every good work*, and *one* ordinance, she was a proper subject for the church to maintain. What an absurdity! I think it must appear obvious to all that the apostle did not single out one ordinance and place it in the catalogue of *works*; but that he recognized the *whole* list as acts of christian benevolence, instead of any ordinance. And this is the only mention made of it in the apostles' writings.

A second reason why I do not believe feet-washing to be an ordinance is, that an ordinance always typifies something calculated to lead the mind to the great Author of our salvation, and to the atoning sacrifice by which the salvation had been effected. What a lively figure is the Lord's Supper,—to perpetuate the memory of his broken body and spilled blood so freely offered for our salvation. And not less significant is the ordinance of Baptism, by which we show our faith in the death, burial and resurrection of our great Head, and consequently of the whole body. 1 Cor. 15: 12–23.

But what does feet-washing typify relative to the great plan of salvation? Says one, It was designed by our Savior to teach his disciples a lesson of humility. Granted. But was it his intention to have his church perpetuate it as an ordinance? Was it not rather his design to inculcate the principle of equality among his disciples? I find authorized by the Scriptures to adopt the latter position, because I never find an ordinance given to inculcate a moral precept, or one of the christian graces; but as before mentioned, to point the mind to the grand plan of redemption.

In order to show the design of Christ in washing his disciples' feet, let us look at some incidents prior to this act, which bear a marked affinity to, and, as I understand, set forth the same moral.

It will be recollected that Jesus had discovered a feeling of emulation existing at times among his disciples, and sought immediately to suppress the same by plain precept as well as illustrating acts. Fearing his disciples might be influenced by God's professed church (the Jews), who sought honorary seats and titles of distinction, he cautioned them against taking a title calculated to promote them above their brethren: "Be not ye called Rabbi, for one is your Master, and *all ye* are brethren." He also brought before their mind the manner of the Gentiles, to show them their government should be wholly unlike that of the Gentiles. Said Christ, "The princes and great ones exercise dominion and authority" upon them; but instead of that being the case with his church, the chief should be the greatest servant of all.

There was a time when this spirit of arrogance had become so rife, that the twelve apostles had actually disputed among themselves which should be the greatest. Jesus immediately questions them respecting the matter as they came into his presence, at which they appear disconcerted, for they all observe profound silence. Jesus had before taught them, by precept, that they were to consider themselves on a level; but now he makes use of an illustratory act, to fix the principles of equality upon them He takes a little child and sets him in the midst of his twelve apostles as a pattern of humility, showing them that they should be as free from ambition and lust of power as was this little child; otherwise they forfeited their right and title to the kingdom of heaven. Mark 9: 36.

Now it seems just as proper to continue this act of setting a little child in the midst of the Church or Ministry as an "ordinance," as to wash each other's feet. Or, because Jesus said, "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward," we perform this as an ordinance, instead of administering to the necessary wants of God's children. What if I were to offer a cup of cold water to one of God's children when I knew he or she was not thirsty, and at the same time I knew they had *need* of a piece of bread? Think I should receive the smiles of the Master? No. It is the *necessities* of God's children we are to give heed to, without regard to position. However rich, refined and learned a position we may have been placed in by Providence, we cannot withhold our services with impunity from the poorest and most illiterate of God's children when in *real need*. We must not feel above taking the place of a servant in administering to Christ's flock when necessity so requires, seems to be the language or lesson taught in John 13.

And as the latest words and acts of friends, prior to their decease, make the most indelible impression on the memory of living friends, the Master improves the solemn moment just before his betrayal and death, to rivet this principle of condescension and equality among his children when *need* required. But, says one, was there any *necessity* about feet-washing? Yes, it was one of the most distinguished acts of hospitality proffered to guests in that country, from the fact that most of their journeyings were performed on foot through the burning sand, either barefoot or only with sandals; hence it was one of the most acceptable refreshments offered the weary guest. Thus thought Abraham, it appears from Gen. 18: 4; when the angels visited him, he treated them with every token of reverence, hospitality, and kindness. After manifesting all the politeness of eastern etiquette, the first refreshment he offers is *water for their feet*. And when they arrived at Sodom, Lot did the same thing.

According to history, both sacred and profane, it was the place for the lowest servant to wash the feet of the weary guest; hence Christ proved by this act that the *chief* might be *servant* of all. Matt. 20: 27. We see that Peter regarded this as a servile act, instead of an ordinance, from the objection he offers. Think you he would have objected to his Lord administering an ordinance to himself and brethren? No; it is quite evident this was regarded as an honor. John objected to administering an ordinance to Christ on the ground of his own inferiority. I presume Peter and all the rest enjoyed Christ officiating in the ordinance of the Supper. I think it obvious, from the tenth verse, that historians and commentators inform us correctly, when they tell us it was the custom to take a thorough bath just before partaking of the paschal meal. As soon as Jesus informs Peter of the *necessity* of submitting to have his Master wash his feet, he desires him to do more—to wash his hands and head. "Jesus saith to him, *he that is washed* NEEDETH not, save to wash his feet, for he is clean every whit"; showing by this language he had just bathed, consequently there was no NEED only to bathe his feet, which might have become soiled in walking from the bath.

Then, Master, it is only when feet are soiled, or dirty, and NEED washing, that we are to do it? And when any of the flock are sick, or too weary to perform this act for themselves, those who are hale and hearty should perform it for them. Thus I understand the Master, and thus I will do.

After Christ had washed their feet, he inquired if they knew what he had done to them? They of course knew he had washed their feet. But he would take this opportunity to make them know by questioning them the gist of his teaching. John 6: 6. He does not question them relative to the Supper, because that was an ordinance pointing to the great atoning sacrifice; and that feet-washing was to inculcate, not a single duty, but the whole class of religious hospitalities, involving the principle of benevolence and equality, is evident from his speaking in the plural—"If ye know *these things*, happy are ye if ye *do* them." His closing remarks show that his design was to enforce the spirit of condescension and equality among his disciples. "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

When Christ *came* to Peter with his basin and towel, Peter expressed his astonishment, and Christ told him, "What I do thou knowest not now; but thou shalt know hereafter." Then Christ did make him understand what he meant, and Peter, like a faithful minister, imparted that instruction to others. But do we ever hear him tell the church that feet-washing is an ordinance they must practice? Nay, verily. Not a word of the kind; not a hint of the existence of such an ordinance in all his teaching; but we often hear him inculcating the same sentiment taught by Christ on that memorable occasion, in such language as the following: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Again. Paul says he did not shun to declare *all* the counsel of God. But not a word does he declare about feet-washing being an ordinance; therefore I conclude it is not in the counsel of God. This same apostle says also that he kept back nothing that was profitable to the church; therefore feet-washing as an ordinance cannot be profitable. But to the contrary it is very unprofitable wherever practised.

May God preserve the little flock from scandal and schism. B. MATHEWSON.

Castleton, Vt.

LITERALNESS OF THE KINGDOM.

REMARKS UPON MATTHEW 26: 29.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

This text is considered by Protestants conclusive against the Romish doctrine of transubstantiation; for, although uttered after the consecration or blessing of the cup, the Lord still calls it "this fruit of the vine," and it is perfectly conclusive on this point, if the plain literal meaning of the words is taken. But in this case it follows necessarily that our Lord promises literally to drink wine, "new wine," with his apostles in his Father's kingdom; or, as the corresponding texts in Mark and Luke have it, in "the Kingdom of God." Nor did Jesus stop here; for in the subsequent remarks, recorded by Luke as made on the same solemn occasion, he said, "I appoint unto you a kingdom, as my Father appointed unto me; *that ye may eat and drink at my table, in my kingdom*, and sit on thrones, judging the twelve tribes of Israel." Luke 22: 28–30.

The wine to be drunk is called "new," because then all nature is to be renewed. "He that sat upon the throne said, Behold I make all things new." Rev. 21: 5.

Such persons as believe that hereafter we are to be disembodied spirits, or are to possess etherealized bodies so entirely immaterial that it would appear to be quite immaterial whether we have them or not, are shocked at the idea of food and wine being used by us in the kingdom of God, and interpret such passages figuratively, as referring only to spiritual nourishment. But it will never do for them to spiritualize the *new wine* in this case, or they will lose a proof text, a stronghold against Romish heresy.

Now we know that when God created the world, and placed Adam upon it, made in his own image and after his own likeness, he "saw everything that he had made, and behold it was very good."

Adam sinned, and his posterity fell with him, and the ground was cursed for his sake; but when Christ shall again return to earth there is to be a *restitution;* he will make all things new. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until *times of restitution of all things*; which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 19–21. Now restitution is the act of restoring or returning to a person something of which he has been deprived; and "the times of restitution of all things" are the times of restoring the original state of affairs which existed when God pronounced it "very good." Then the holy dead are to be raised, the Savior's incorrigible enemies are to be destroyed, Satan is to be chained, and the earth is to be restored to its state of pristine glory and blessedness.

As that eminent scholar, Dr. Trench, Archbishop of Dublin, expresses it: "Beyond the day of resurrection, or it may be contemporaneous with it, a day will come when all nature shall put off its soiled work-day garments, and clothe itself in its holy-day attire, the day of the 'restitution of all things,' Acts 3: 21; of the 'new heaven and the new earth,' Rev. 21: 1; the day of which Paul speaks, as one in expectation of which all creation is groaning and travailing until now. Rom. 7: 21–23."

If Adam had never sinned, and his posterity had also been sinless, there would have been no sorrow, no sickness, no pain, no death. Abundance of food was provided for them by the kindness and bounty of their Maker. And so those who "have washed their robes and made them white in the blood of the Lamb" "shall hunger no more, neither thirst any more," not because they will not require food, but because "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

When our blessed Lord rose from the grave, he thought proper to prove his materiality, by telling his disciples to handle him, and see that he was not a spirit, but had flesh and bones like themselves. To doubting Thomas he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing." With the same purpose he asked them for food, and ate it in their presence; but he did not drink wine with them, for as they well remembered, he had told them he would not do so until they should partake of it together with him in his Father's kingdom. And after this, with the very body which they had seen and handled, he ascended to heaven, and told his disciples that as he ascended, so will he return. He will be glorified when he comes in power with his holy angels; but some of them had seen him glorified before, when, on Mount Tabor, accompanied by Moses and Elijah, "he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." This did not remove his material body, or render him ethereal and insubstantial. Why should we expect or desire to be different from our Lord? Is it not our blessed hope that "when he shall appear we shall be like him, for we shall see him as he is?"

Many good people are perplexed by the idea that because the Bible speaks of heaven as the abode of the saints, our future place of happiness cannot be on earth. The only heaven I can conceive of is the place where Christ is; and when he assumes his kingdom on the earth, earth will be heaven to those who have been redeemed by his blood.

To say that all this is carnal, is begging the question, or, rather, it is disputing about words, not things. In one sense Christ's first advent was *carnal*, for "the word was made *flesh*, and dwelt among us," he was "God manifest in the *flesh*." But in the ordinary sense in which it is generally used, there is no more truth nor propriety in saying that these views are carnal, than to denounce as carnal the opinion that if Adam had not sinned, he and his posterity would have been holy and happy in the paradise which God prepared for them. When this earth shall be retored to the condition of Eden, and Satan bound, and sin destroyed, and Christ shall reign among his people king of nations and of saints, carnality in its offensive sense can no more be predicated of his faithful followers than of their Master. What we look for and hope for and pray for and believe we shall see is, "a new heavens and a new earth, wherein dwelleth righteousness."—*Prophetic Times.*

For the World's Crisis.

SACRIFICE OF SELF.

"He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."—JOHN 12: 25.

The Captain of our salvation addresses his soldiers as they are about to meet the foe, and tells them to "fear not them that kill the body." If this command is obeyed, what brave soldiers should we be. But lest this command might not suffice for all, he gives us to understand that if we turn the back to the enemy, we shall surely lose the life which we are in a cowardly manner trying to save. "He that loveth his life shall lose it." And in another place we read, "He that loseth his life for my sake, shall find it." Matt. 10: 39.

How contrary is all this to the wisdom of this world, "where self-preservation is the first law of nature," and where selfishness is the ruling passion. The multitude are laboring for *self*. It is our duty to labor, but not for self alone. We must labor for others. Not merely for our nearest relatives and friends, for sinners will do as much as that; we must work even for our enemies. Is not this a cross? It is certainly crossing to the natural man, but we must "crucify the flesh with the affections and lusts." Our Savior died for his enemies, and for his sake we must love our enemies; and if we *love* them, we shall be willing to labor for their welfare. The devoted missionary, as he raises the standard of the cross in far off heathen lands, is laboring for his enemies. And he sometimes loses his life by the hands of those he is trying to save. But he has the blessed promise, "He that loseth his life for my sake, shall find it."

How is it with you, reader, and how is it with me? Are we, like Paul, dying daily? Are we "crucified with Christ"? Are we ready to lay down our life for his sake? Can we bear all the trials, vexations and crosses, and withstand all the temptations that assail us? Some do not. They fall away in time of trial. They do worse than Moses, who "spake unadvisedly with his lips," for they persist in the evil way. But oh, let it not be so with us. Whoever else we may offend, let us never offend Christ. O for more wisdom, even that wisdom that is from above, and patience, meekness, gentleness and love. O to be filled with that love which is the fulfilling of the law.

I have often asked you to pray for me, yet I ask you once again. Pray that I may have a thousand fold more of all the fruits of the Spirit, *not for my sake*, but that I may sacrifice self for the good of others.

Sutton, Mass. F. H. CHAMBERLAIN.

☞ Against whom does Satan multiply his malicious assaults? Against those in whom God hath multiplied his graces. Satan is too crafty a pirate to attack an empty vessel; he seeks to rob those vessels only which are richly laden.

THE WORLD'S CRISIS.

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The Young Pilgrim for January.

The Young Pilgrim for January 1st is a good number to show to your friends, or to introduce into Sunday Schools, as a specimen paper, to get subscribers with. If you want any for that purpose, they shall be sent to you freely. Address YOUNG PILGRIM, Boston, Mass. The following is the

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Last Day Signs and Wonders—The Great Star-showers of 1799 and 1863 (with a fine engraving.) A Splendid Present—for every reader of the Young Pilgrim,—the most beautiful ever given. Negro Children Looking for Jesus—an interesting incident. The Earth Beautiful—as it was—as it is—and as it will be. Damascus—the Paradise of the World (with an engraving.) Will it be Soon?—about the little blind girl that longed to see Jesus and the glories of the New Jerusalem. Will you live there?—about Little Lucy who desired the Better World to come soon. Little Henry's Question about the New Jerusalem. Kings' Jewels—and the Jewels of the King of kings. No Pains, No Gains.—A Story of a good boy who became a good man. A New Year's Gift to Jesus. How to be good. Playing in the Golden Streets. The Twilight Hymn on Sabbath Eve. Go! Young Pilgrim—(Poetry.) Letters from the Little Pilgrims. Prize Bible Questions—The city of the Great King. And other prize Questions and Problems.

W. S. H.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass. JOSHUA V. HIMES, *President Amer. Adv. Miss. Society.*

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

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The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 3, 1866.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

HAPPY NEW YEAR.

We most heartily wish all our readers a HAPPY NEW YEAR IN THE LORD. How it would rejoice our heart to take you all by the hand, in your happy homes, and express our wish by the living voice; and we imagine we hear a hearty—"*Amen!* we would gladly welcome you to our cheerful firesides." Please accept the will for the deed. We hope soon to greet you in a far happier home than earth has ever afforded since the sin of Adam.

Shall the coming year be a happy one? This is for us to decide. If we consent to obey the Lord, we shall have a happy year. This is the *only* way to secure happiness in this life, and a fitness for the one to come.

May the Lord help us all to live *entirely* to his glory, that this may be the best year we have ever enjoyed. We feel anxious to do all we can to add to the welfare of our friends, by our weekly visits through the "Crisis." Pray for your editor, that he may have special wisdom to conduct the paper to the glory of the Lord, so that it may comfort and strengthen all its readers.

TRY COMPANY.

A word to the "Try company." It has been a long time since we have spoken to the noble youth who have joined the "Try Company" by pledging themselves "*to abstain from* TEA, COFFEE, TOBACCO, *and* ALL INTOXICATING *drinks as a beverage.*"

How glad your editor would be to see you all, and speak words of encouragement; but he hopes you are all true to the pledge. Be firmer this year than ever. Satan will try to persuade you to break your pledge if possible. Instead of yielding, see if you cannot get some of your associates to send their names to the pledge. This is a good time to make an effort, at the beginning of a new year. Come, send us a pile of names. You will be doing a great favor to your companions if you can persuade them to sign and keep the pledge. As this is a "Try Company," let every member TRY and see if he cannot get *one* at least. TRY. Will you?

The editor intends to *try* this year and make the Crisis more interesting to the "Try Company" than ever.

ONE TENTH.

We are glad to find a hearty response from some on the subject of systematic benevolence. If each gives one tenth of his income, then all would give the same amount in the sight of the Lord. It will be recollected that the poor widow who gave two *mites*, gave more than all the rest, for she gave *all* she had, which no other one had done. The Savior did not mean to say that the actual amount of her two mites was of more value than all that had been put into the treasury by the rich and others; but that she had done all she could do, which was more then any other one had done. On this principle, the one who receives ten cents a year, and gives one cent, does just as well as the one who receives $100,000 a year, and gives $10.000.

If the one who receives ten cents, gives ten, then, if the man who receives $100,000 wishes to do as well, he must give the whole one hundred thousand dollars.

WHAT IS SPIRITUALISM?

The subject of Spiritualism is one of deep interest to the people of this generation.—From a small beginning among the Fox girls some seventeen years since, it has spread till it has become world-wide in its influence, numbering among its ardent supporters many of the first men and women of both continents. Ministers, Doctors, Lawyers, Judges, Congressmen, Governors, Presidents, Queens, Kings, and Emperors, of all religions, are bowing to its influence, and showing their sympathy with its teachings. No other system of religion ever made so great progress in so short a time, or ever had a better prospect of bringing the whole world into its embrace. Its doors are open for Catholics and Protestants, Infidels and Atheists, the lewd and the virtuous, Mohammedans, Jews, and Pagans,—all are invited, all are welcome to this "broad church."

Scores of ministers have left their churches to preach this "new gospel of Spiritualism," as it is termed. Large numbers of church members have broken off their former religious associations to mingle with those who teach the "new religion"; and *very rarely* do they ever return to the Christian Church again.

The question comes before us with much force, What is this "new religion"? whence its origin? what is its object? its tendency and final results? what are its doctrines, morals and precepts? who are they that are performing miracles in all parts of the world, and endeavoring to cause all to adopt this "new religion"? are they good or bad spirits? men or demons? where did they come from? where do they live? how do they perform their wonderful manifestations? Or, is it all mere trickery, humbuggery,—the work of cunning men and women in the flesh? Or can the varied phenomena of Spiritualism be accounted for upon philosophical principles? These and other questions come before us when we would talk about Spiritualism; all of which we purpose to answer, the best we can, in this and the following articles. Please read them all carefully, before you adopt the "new religion."

We purpose to consider the subject of Spiritualism under four heads:

1. *The* CAUSE *of the various phenomena of Spiritualism.*
2. *Its Morals.*
3. *Its Doctrines.*
4. *Its Politics.*

1. *The* CAUSE *of the various phenomena of Spiritualism.*

Every effect must have a cause adequate to produce that effect; and when we arrive at the *true cause* of the Spiritual manifestations, it will account for all their phenomena. Various causes have been suggested by different writers and speakers, which have explained some of the phenomena, while they have failed to account for others still more wonderful.

Some have assumed that all the manifestations of Spiritualism were the result of *trickery*, practised by the mediums and those associated with them. This assumption might have answered very well in the early history of Spiritualism; but he who makes such a statement now, would only show that he knew but little about the facts in the case. We think no one, after a little reflection, would venture to say of the many thousands, and even millions of Spiritualists, among whom are a large number of men and women noted for intelligence, honesty and veracity, that they are only playing tricks on each other; while at the same time they must boldly affirm that they are perfectly sincere in their belief that the manifestations come from the spirits of their friends. Can any one tell what object all these fathers, mothers, brothers, sisters, children, dear friends, and loved companions, can have in pretending that they have communications from spirits, when they know at the same time that they are only deceiving each other by means of trickery? We think such a position is but little less than an absurdity, and must be given up by those who would treat the subject with candor.

2. Others have assumed that all the phenomena of Spiritualism can be accounted for upon *philosophical* principles. This statement, also, might have been satisfactory till facts were multiplied that completely upset such a position, and scattered it to the four winds. Yet, it is true, we think, that the manifestations are governed by certain laws, which regulate, or control, the mental and physical phenomena in Spiritualism, as in Mesmerism; and these laws may be understood and observed, and will assist us very much in obtaining a clear view of the subject under examination.

But what laws of philosophy, either mental or physical, will account for facts like the following:—

In September, 1850, when Mr. Charles Partridge of New York City, was in Rochester, N. Y., he was persuaded to attend a Spiritualist circle. At that time he did not believe in Spiritualism, but went to the circle to please a friend. In the report of the interview, Mr. Partridge says:—

"The mediums, the Misses Fox, did not know me, neither did they know that I ever had a brother, or know his age, time of death, etc., neither did they know that he died in California, neither that I had sent goods there, etc,; but through the raps and the use of the alphabet, his whole history was minutely given me. The day of the month, the day of the week, the hour of the day of his death, were given me; his business and property were disclosed, and every test I was capable of putting was correctly answered. My ability to test him became exhausted, and yet I told him I did not believe he was communicating, but that, by some means, my own knowledge of these facts was reproduced through the raps. He then said, I will communicate to you a matter of business, of which you can have no knowledge, but which will be confirmed to you by next mail. He then said, 'Messrs. Finley, Johnson & Co., of San Francisco, who had your goods for sale, have failed, and will probably not pay one cent on the dollar they owe!' I answered, 'It can not be true; the house is reputed to be very wealthy; and instead of this last communication confirming the claim that the spirit of my brother is present, it makes me, if possible, still wore skeptical, because I feel sure this last communication is not true.' The spirit added further, that he did not think that I should even get an account of the sale of the goods.

The next mail brought letters confirming the failure. I subsequently wrote to the parties several times, requesting account sales, which they did not send. I then sent my account to a house there, to intercede for me to get account sales. They tried to obtain such account, and finally wrote me they could not, and advised me to trouble myself no further about the matter; for if I succeeded in getting account sales the house would not pay one cent on a dollar. And these things I never had the means of knowing, were disclosed to me, and things I did not believe at the time, have been confirmed."

Many similar cases might be given, if it were necessary, which are most fully attested by reliable witnesses. Now, we ask, what philosophy will meet such cases? Some have said the medium reads the inquirer's mind. How could the medium read what was not there? Mr. Partridge did not believe Messrs. Finley, Johnson & Co. had failed, when thus informed by the spirit; consequently knew nothing about the matter before; but when "the next mail" came from California, it confirmed what he received sometime earlier through the medium in Rochester, N. Y. The question arises, how did the medium obtain the information before the arrival of the mail? When we find the true cause of Spiritual manifestations, we shall be able to explain all such phenomena, which are continually multiplying around us.

While we admit the physical and intellectual phenomena of Spiritualism, we do not believe that *human* spirits have any thing to do with the manifestations. We cannot stop to argue at length this negative point, but will barely quote a few passages of Scripture as a foundation for the assertion. The Bible teaches us that when man is in a state of physical death, "His sons come to honor, and *he knoweth it not*; and they are brought low, but he perceiveth it not of them."—Job 14: 21. This cannot be true, unless the teaching of the spirits is false; because they declare the opposite. Again, Job says:—"When a few years are come, then I shall go the way whence *I shall not return.*" Job 16: 22. But the Bible makes this point still stronger and plainer. When describing the state of man in death, the wise man says, it is one where "there is *no work, nor device,* NOR KNOWLEDGE, NOR WISDOM;" consequently it is a state where they know not any thing. This is in harmony with the teaching of the Psalmist. He says, "In death there is NO REMEMBRANCE of thee."—Ps. 6: 5. Again he says of man:—"His breath goeth forth, he returneth to his earth, *in that very day* HIS THOUGHT PERISH."—Ps. 146: 4. We do not see how language can be plainer, or more in harmony with common sense, and sound philosophy. Again we read:—"The living know that they shall die, but the dead KNOW NOT ANY THING."—Eccl. 9: 5. When we find the whole Bible harmonious on this point, we are led at once to the conclusion that, as men are wholly unconscious between death and the resurrection, they do not make any communications to their living friends before they are raised from the dead; consequently the spiritual manifestations, now so common, do not come from the human race.

A GOOD EXAMPLE.

The church at the corner of Ninth and Spring-garden Sts., Philadelphia, have formed an association for scattering tracts through the city as far as practicable, and are doing a good work. They are trying to awaken a new interest on the subject of the Lord's speedy coming. Their tracts are kept at three stations: 1. Louis Reimer's, No. 809 Coates St. 2. Henry Clegg's, 717 Passayunk Road. 3. Wm. Ashman's, 614 North 3d St.

Will not our Brn. in other cities, villages, and towns, make a similar effort to scatter the light among those sitting in darkness.

QUESTIONS.

Many ask us questions that we cannot answer; hence they must not be grieved if they do not see an answer in the Crisis. We do not like to give *speculative* expositions of Scripture, for the sake of giving *some* answer; but prefer to wait for light, till we see clearly, before we attempt to teach others, who may see more light than we do.

A NEW TRACT.

We have just received a new and interesting tract, on the "origin, nature, rank, and titles" of Angels, by Bro. Wm. Shepherd, Newark. It is the best thing we have ever seen on the subject of angels. It contains 46 pp., price 20 cts. For sale at this office, and by Bro. Wm. Shepherd, Newark, N. J.

THE GRANT OF PHOCAS.

Some may be interested to read the grant of Phocas, made in A. D. 606, by means of which "THE WHOLE WORLD" became the 'diocese" of the "bishop of Rome." For this reason Dr. Scott and many others date the 1260 years of the Papal supremacy from 606, ending them in 1866.

The following is the record of the grant of Phocas:—"In the year 606 he (Phocas) granted to Boniface III. that he should be held as UNIVERSAL BISHOP of Rome; not only that he should have precedence before the rest in rank and honor, as Justinian gave decree establishing the primacy of the Holy Synods, but that the whole world should be his diocese." [Brightman,]—Revelation Revealed, p. 205.)

"NEXT YEAR."

Under the above heading we find an interesting leading editorial article in the Montreal *Witness*. The Editor of the *Witness* is a very prominent man in the religious and temperance meetings among the Protestants in the city of Montreal. When we first went to the city to hold meetings, he was much opposed to the views he now advocates. We have great reason to thank the Lord that light is advancing so rapidly. Many intelligent christian men, who have stood aloof from every thing connected with the evidences of Christ's speedy coming, are now proclaiming it to the church and world with commendable boldness. The very papers that have been used as instruments to oppose our "blessed hope" are now publishing articles in its favor. The world must be warned of its approaching end.

The following is from the Montreal Daily *Witness* of Nov. 25th, 1865:—

NEXT YEAR.

The year which—dating the commencement of the Papacy from 606—is to terminate the prophetical term of 1260 years, is at hand. It will be remembered that a commentator named Fleming, some two hundred years ago (we quote from memory,) pointed out 1792, 1848, and 1866, as great prophetic epochs in the history of Europe and the Church of Rome. The two first calculations came true. The last is still in the uncertainty of the future.

If there are to be great events in 1866, some of the premonitory symptoms may be expected by this time; though inasmuch as we are taught to believe, that these events, come when they may, will be sudden and unexpected, the symptoms cannot be very obvious. For instance, the Church of Rome, if it be correctly understood as the mystical Babylon of the Apocalypse, is to be strong, fair, and flourishing to the last, and to come suddenly to an end through the action of those who previously supported it.

Are there, then, any symptoms of a crisis in the affairs of that church?

The withdrawal of the French troops from Rome (where they have for many years upheld the Papacy,) which is to take place in 1866, is, to say the least, a remarkable coincidence, and the Fenian movement, which seems to reject and defy the authority of the Church of Rome, as much as it does that of the British Government, may, perhaps, be considered another.

The developments of 1866 will, at all events, be watched with intense interest; and, meantime, there is the following formidable list of troubles on hand in Christendom at the end of 1865:—

1st. Lively struggle concerning the status of the colored race in the States.
2nd. Insurrections and massacres in Hayti and Jamaica.
3d. War between Brazil and Paraguay.
4th. War between Spain and Chili.
5th. Civil war in Peru, and generally throughout Spanish South America.
6th. Civil war to the knife on both sides in Mexico, complicated by relations with France and the United States.
7th. The "Alabama" and "Shenandoah" controversy between the United States and Britain.
8th. The complications in Germany between Austria, Prussia, the Diet, Frankfort, and Schleswig, Holstein.
9th. The Roman question.
10th. The Venetian question.
11th. Fenianism.
12th. The Cholera.
13th. The Rinderpest.

JUDE 14TH VERSE.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints."

This passage has perplexed some. They do not see how the Lord can come *with* his saints, when he is coming to get them, by raising them from the dead; as Paul says, "The Lord himself shall descend from heaven, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first."—1 Thess. 4: 16. In order to harmonise Jude and Paul, some have resorted to the unscriptural theory that the saints, who are to come *with* the Lord, are the *souls* of the righteous, which have been in heaven since the death of their bodies; and that when Paul speaks of those who are "dead in Christ," he means only the *bodies* of the saints."

Others, with more propriety, have claimed that those who are to come *with* Christ are those who were raised at the time of his resurrection; but we think the truth in the passage is still more simple and plain when viewed from the right stand-point.

The word rendered saints is *hagiais*, from *hagios*, which means "holy, consecrated, pure, sanctified."—*Greenfield.* It is the word prefixed to Ghost in the phrase "*Holy* Ghost."

This adjective is also frequently used as a noun to denote the saints; but we think it does not refer to the *saints* in Jude 14, but to the *angels* who are coming with Christ to "gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24: 31. In Rev. 14: 10, we read of "the *holy* angels." The word *holy* in this last example is the same that is rendered *saints* in Jude 14. The same word occurs in Rom. 1: 2,—"the *holy* Scriptures."

The passage in Jude is *en haliais muriasin*, correctly translated in Dickenson's and Thompson's New Testament, and the Emphatic Diaglott, *holy myriads.*" *Scarlet* renders it,—"Myriads of the holy ones." *Wesley*,—"ten thousands of his holy ones." *Griesbach*,—"holy tens of thousands." *Kneeland*,—"holy myriads of angels." *Macknight*,—"holy myriads of angels." Who are the "holy myriads"? The American Bible Union, in their new and valuable translation, have given us the correct view of the passage, we think, by rendering it "holy *angels.*"

EVIL MEN.

The Bible teaches us "that in the "last days" "evil men" will "wax worse and worse." If it could be shown that the world was growing better, then one of two things would be true; either that the Bible is false, or that we are not now "in the last days." But the very prophecies that prove the Bible is true, also prove that we are "in the last days," consequently, that we are living in a time when "evil men" will be growing more and more wicked. People are now compelled to admit this as a serious fact, that cannot be disputed.

The following is only a sample of a multitude of cases that might be published, if it were profitable to read such things, any further than to show that "the last days" have really come.

"ENCOUNTER WITH A BURGLAR.—On Saturday night last, Mr. Francis Smith, a provision dealer in Williamsburg, N. Y., counted his receipts for the day, amounting to $1220, in the presence of a number of strangers, and shortly after closed his place of business and went home. About four o'clock Sunday morning he was awakened by the screams of his wife, and on looking up saw a man with blackened face standing at the head of his bed, with a pistol in his hand. As soon as their eyes met, the burglar presented his pistol to Smith's head, saying: 'your money or your life.' Seeing the deadly weapon in such proximity, Smith immediately drew the coverlets over him. The burglar pulled all the covering off the bed. By this action he discovered a brown paper parcel at the foot of the bed, containing the above amount of money, which he immediately seized and started to leave. Mr. Smith, by this time realizing the situation, leaped from the bed and following the burglar to the next room, collared him. Here a desperate struggle ensued. Both men tusseled with the utmost desperation, and at a moment when Mr. Smith, by a herculean effort, succeeded in raising the ruffian from his feet, the latter drew a revolver and fired three barrels of it at him in rapid succession, two bullets taking effect in his body. Thus disabled, Smith sank upon the floor, while his assailant sprang out of the window, reached a piazza or shed, and then jumped a distance of some fifteen or twenty feet and escaped. A surgical examination of Mr. Smith showed that one bullet took effect in the pelvis and lodged some distance further down, where it yet remains; the other entered on the right side of the backbone, and made its way to the centre of the stomach, whence it was extracted. His recovery is doubtful. The burglar left his cap and a piece of his vest behind, which may lead to his identification."—*Boston Journal.*

"THE WITNESS,"

A Monthly Expository of Evangelical Truth.

JAMES INGLIS EDITOR.

Contents of January number:—Love repaid with hatred—hatred answered by love. The grace of God. Simple faith. How my soul was saved. Is the sky not high enough? "Glory dwelleth in Immanuel's land." Law and Grace. Jesus manifested to the believing soul. A vision of Dumah. "I've no time," etc.

Subscription for the year, 50 cts.; single number, 5 cts. J. INGLIS & Co., 26 Cooper Institute, New York.

THE EARNEST CHRISTIAN.—We stated in the last Crisis that the price of the *Earnest Christian* was $1.50 per year; we find it is only $1.25.

$5000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	[illegible]
T. Smith, Bangor, Me.	[illegible]
L. B. Arnold	1.00
Dr. C. H. Johnson, Boston, Mass.	1.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous acknowledgments	$77.23
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Very Hungry for it.

A brother in Maine writes:—"I send you a new subscriber. He is one of the worthy poor. He loves the Crisis, though unable to pay for it. Has been in the habit of *going seven miles to borrow it, and seven miles to return it.* I told him if he would pay 75 cents, I would see that he receives the paper. I enclose 25 cents. Please send him the Crisis for one year, if you can."

FREEDMEN'S MISSION FUND.

Previous acknowledgments	$1669.37
Emily J. Cook, Saratoga Springs, N. Y.	1.00
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Previous donations	35.37
Mrs. Lavina Trost	1.00
M. J. Humphrey	1.00
S. J. Moore	2.50

For the World's Crisis.

DO YOU KNOW?

Do you know that tracts can go and preach where no one else can? Do you know that many have been converted by reading them? Do you know that many who cannot go to meeting will read them at home? Do you know that many efficient preachers want to carry them, and some *do* carry them to scatter wherever they preach? Do you know that many tracts old to you are *new* to other people? Do you know that you can send a dozen sermons in this way to your distant friends for twenty-five cents? Do you know that the Publication Society is making thousands of pounds of the old standard tracts? Do you know that one dollar out of *your pocket* would buy eighteen hundred pages of them, or ten dollars eighteen thousand pages, or one hundred dollars *eighteen hundred thousand pages* of them? Do you know that the demand is increasing, the harvest great, and the laborers few? Do you know that greenbacks will perish in the fires of judgment, even if not before? Do you know all these things? If not, it is time you did. If you *do* know them, *then what?* H. L. H.

19 Lindall St., Boston, Dec. 22d.

For the World's Crisis.

GIVING.

BRO. GRANT:—I was glad to hear from you on the system of giving to the Lord. I had made up my mind, before reading your article, that I would keep the run of my income, the coming year, and give at least one tenth for benevolent purposes. My income is small, compared with that of many others, as I live on a small farm and get my living by farming. I have not kept the run of my income the past year, but I think I have at least given one tenth, and thank the Lord that I have had it to give.

I hope all the readers of the Crisis will adopt this plan, who have not, or are not doing as much for the cause of Christ. Dear brethren and sisters, what we do must be done soon, for the night is soon coming. Let us try and be doing just what we would like to be found doing when our Master comes. How I want to see all the dear brothers and sisters that write for the Crisis. May the Lord bless them and all the waiting ones, is the prayer of your humble servant,

Z. A. WATERHOUSE.

So. Poland, Me., Dec. 26th, 1865.

OUR MISSION TO THE FREEDMEN.

FROM BRO. HIMES' JOURNAL.

Wednesday, Dec. 6. In company with Bro. Flagg left Chicago, on the Chicago, Alton and St. Louis road, stopping at Springfield in the evening to see the brethren there who were desiring help. It was a dark, stormy night, and I knew not the way to the house of any of the brethren. I asked some persons the way to Dr. Helm's residence, but got no intelligent reply. But by continuing my inquiries I was at last directed to Bro. Maxey's son, who sent a colored boy, a *freedman*, to show us his father's house. On the way, I said to him, "Where are you from?"

"I'se from Tennessee, sir."

"Ah! well, I am going to Tennessee to preach the gospel, and help your brethren to learn to read and write, and otherwise do them good."

"You be? I am a thousand times glad of that. I wish now I was going back. I am glad to see any one who is trying to do my people good. And you are going to Tennessee? *I is glad.* This is the house, sir. Good night. God bless you. I is glad you is going to Tennessee." . . .

Saturday, Dec. 9. Arrived in St. Louis at 10 o'clock P. M., receiving a cordial welcome from Sr. M. K. Prescott. I find that in the expectation of our visit here, she has opened the way for us, and the probability is we shall have all that we can do; so we have girded ourselves for the work.

This afternoon we have visited a number of the ministers of the colored churches, and have been greeted with a cordial welcome. A wide and, I trust, an effectual door is opened to us for the proclamation of the gospel of the kingdom. Praise God!

Sabbath, Dec. 10. A beautiful day. Arrangements were made for me to speak at the Second Baptist church (colored), but the pastor revoked the appointment. He said he "did not hitch with the Adventists." I said to him, "We ought to unite in the great work of elevating the suffering Freedmen." He then asked me if I had any credentials. I told him I had. Said he, "You are from Boston, are you?" "Yes; I have lived in Boston about thirty-five years, till of late, and am somewhat known there, especially to the colored people, with whom I have a high standing as their steadfast friend for the last thirty years." He replied that he came from Boston, but had no knowledge of me.) It is unnecessary to say more than this young pastor is a mulatto, and nearly *white.* No negro can be found who would act so selfish and sectarian a part, and but few mulattoes of this cast, to the honor of human nature, can be found in these times. I left him to himself, and went to the Sixth street M. E. church, and heard the Presiding Elder on sanctification, from John 17: 17. It was a sound discourse, and much needed. But very few enjoy the blessing, even in that church. They are conformed to the world, and becoming more so: they need another Wesley to wake them up.

In the afternoon I spoke to the African M. E. church in Green street. Dr. Revles is the pastor. He received me with great cordiality. He is a man of great heart, with noble and generous feelings, and commended me to his audience as a minister of Christ, inviting them to hear me with candor, and in the meekness of Christ. The house was crowded, but not more than twenty white persons were present. Most of the colored people had been slaves. When I rose to speak, every eye was fixed upon me, and I had unbroken and undivided attention to the end. I spoke on the "blessed hope," which led me to show that Christ would come to consummate it in the end of the world, in the *resurrection* of the just, and not at their death. They received it with acclamations of joy. The minister approved it, and wished to hear more, and engaged me to speak the next Sabbath. Said he, "I am inclined that way." One of the good old deacons in the altar said to me, as he left the house, "God bless you, brother; and if we meet no more in this world, I expect to meet you in the kingdom, *just as you have said.*" Said another, "This is the gospel. I like this better than I do what our preachers have told us." This people want the gospel, and I trust will have it."

In the evening I spoke to the African Methodists in Seventh street. The audience was large, and a number of their preachers present. I was warmly greeted, and felt at home, and as if in a free pulpit to speak to them the word of God. I spoke to them on Matt. 5: 5,—"Blessed are the meek, for they shall inherit the earth." 1. I described the character of the meek. 2. The nature of the inheritance. 3. The time when we shall come into possession. I treated each of these points in full for over an hour, bringing the Scriptures, chapter and verse, to prove each point. I made it clear to my audience, and got their assent in very hearty amens, and responses in various forms. They drank it down like the thirsty hart panting over the cooling water brooks, and wanted more. "Come again," was the cry. Many of these men and women have been slaves. They cannot read nor write. But they are intelligent, and show a good share of common sense. They feel that they are men, and entitled to the rights that belong to men; and yet they are modest, and demean themselves wisely.

The door is now open to us, and we shall improve it to help the Freedmen and their children, both by the preaching of the gospel of the kingdom, and by education, as God shall open the way and prosper us.

There is a call for schools among the destitute in the city and neighboring towns, and plenty of work to be done. There are no free schools for the colored people in the city, except those which are provided by benevolence, of which there are many; but still there is a great work to be done in this direction. May the Lord give us wisdom to direct in doing our part of this work.

For the World's Crisis.

DIARY LEAVES.

NUMBER TWO.

Through the mercies of a kind Providence, I was permitted to leave my home in the "City of many things," and visit the northern portion of the Granite State, and to attend meetings in the regions beyond. The Sunday following the time I left, I spent in Lake Village, N. H., and preached in the "free chapel," which the brethren have recently erected.

Monday, in company with Bro. J. Knowls, I started for the mountains. Monday evening, after a very pleasant ride, we had a meeting, and spoke to a small congregation in Holderness, N. H. Found some in this place who are looking for the Lord.

Tuesday, we journeyed as far as Woodstock. Here we found some ardent lovers of Jesus' coming; although but few in number, yet they seemed determined not to give the struggle over until he whose right it is shall come to reign.

This is a mountainous region of country. From Woodstock, the Blue Ridge, Moose Hillock, and the southern portion of the Franconia Range, are in full view. The inhabitants are hemmed in on every side almost by mountains, yet, in the valleys, there are some fertile spots, both of a moral and a physical nature.

Wednesday we started for Franconia, over the road leading through the "Notch" of the Franconia range. The Franconia range connects with the White Mountain range, and they extend some forty miles.

The scenery through the "Notch" was magnificent indeed. After journeying from Woodstock about five miles, we came to the "Flume House," the name of which is familiar to many in our large cities; it being a large, commodious hotel, at which many board who visit the mountains during the summer months. Among other things which attracted our attention, as being high in the scale of sublimity, was the "Flume." This is an excavation made in the solid granite, at the base of the mountain, to the depth of seventy-five feet, and fifteen feet wide, and twenty-five rods in length. This is one of the most beautiful of all the curiosities of nature that our eyes ever beheld. When viewing the massive walls on each side, looking as if they were laid up with human hands, we were reminded of the road that was made through the Red Sea, when ancient Israel passed through it. On beholding this natural cut in the solid granite, and many other wonderful things of nature, we were led to ask, as did the Psalmist of old, "What is man that thou art mindful of him?" We could not refrain from kneeling down, while in this attitude of mind, and raising our voices to the Maker of these hills and mountains. We, with Bro. Knowls, enjoyed a very precious season in the bed of the "Flume," in calling on the God of the universe. The walls from the bed of the Flume extend up to an altitude of seventy-five feet, and incline toward each other at the top, between which is suspended a huge rock of one hundred tons, more or less, which renders the scenery doubly interesting to the admiring crowds that visit there from all parts of the world.

THE WORLD'S CRISIS.

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The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what *we* can do.

GEO. T. ADAMS, BUSINESS AGENT.

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Webster's Quarto Dictionary, as now published, has cost more intellectual labor, more money in its "getting up," and contains more matter, and a larger number of beautiful engravings, than any single volume ever before published for popular use in this or any other country.

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Last Day Signs and Wonders—The Great Star-showers of 1799 and 1833 (with a fine engraving.) A Splendid Present—for every reader of the Young Pilgrim,—the most beautiful ever given. Negro Children Looking for Jesus—an interesting incident. The Earth Beautiful—as it was—as it is—and as it will be. Damascus—the Paradise of the World (with an engraving.) Will it be Soon?—about the little blind girl that longed to see Jesus and the glories of the New Jerusalem. Will you live there?—about Little Lucy who desired the Better World to come soon. Little Henry's Question about the New Jerusalem. Kings' Jewels—and the Jewels of the King of kings. No Pains, No Gains.—A Story of a good boy who became a good man. A New Year's Gift to Jesus. How to be good. Playing in the Golden Streets. The Twilight Hymn on Sabbath Eve. Go! Young Pilgrim —(Poetry.) Letters from the Little Pilgrims. Prize Bible Questions—The city of the Great King. And other prize Questions and Problems.

W. B. H.

TEACHERS FOR THE FREEDMEN.

Those persons who may be interested to go as teachers among the freedmen, under the patronage of the Board of the *American Advent Mission Society*, will make application to the Board, by letter or otherwise, and also give references for character and qualifications for the work. Address WM. B. HERRON, Secretary of the Board, No. 167 Hanover Street, Boston, Mass. JOSHUA V. HIMES,

President Amer. Adv. Miss. Society.

The American Advent Mission Society.

☞ ALL COMMUNICATIONS relating to the general business of the Society, should be addressed to the Secretary, WM. B. HERRON, *Crisis Office, Boston, Mass.*

☞ ALL DONATIONS and subscriptions should be sent to the Treasurer, GEO. T. ADAMS, *Crisis Office, Boston, Mass.* Or, they may be enclosed with letters to the Editor of the *World's Crisis*, Boston, Mass., or to the Editor of the *Voice of the West*, Buchanan, Mich.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Jan. 3, 1866.

☞ TAKE NOTICE.

All subscriptions for the Crisis are payable *in advance*, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is *saved* by paying in advance.

HAPPY NEW YEAR.

We most heartily wish all our readers a HAPPY NEW YEAR IN THE LORD. How it would rejoice our heart to take you all by the hand, in your happy homes, and express our wish by the living voice; and we imagine we hear a hearty—"*Amen! we would gladly welcome you to our cheerful firesides.*" Please accept the will for the deed. We hope soon to greet you in a far happier home than earth has ever afforded since the sin of Adam.

Shall the coming year be a happy one? This is for us to decide. If we consent to obey the Lord, we shall have a happy year. This is the *only* way to secure happiness in this life, and a fitness for the one to come.

May the Lord help us all to live *entirely* to his glory, that this may be the best year we have ever enjoyed. We feel anxious to do all we can to add to the welfare of our friends, by our weekly visits through the "Crisis." Pray for your editor, that he may have special wisdom to conduct the paper to the glory of the Lord, so that it may comfort and strengthen all its readers.

TRY COMPANY.

A word to the "Try company." It has been a long time since we have spoken to the noble youth who have joined the "Try Company" by pledging themselves "*to abstain from* TEA, COFFEE, TOBACCO, *and* ALL INTOXICATING *drinks as a beverage.*"

How glad your editor would be to see you all, and speak words of encouragement; but he hopes you are all true to the pledge. Be firmer this year than ever. Satan will try to persuade you to break pour pledge if possible. Instead of yielding, see if you cannot get some of your associates to send their names to the pledge. This is a good time to make an effort, at the beginning of a new year. Come, send us a pile of names. You will be doing a great favor to your companions if you can persuade them to sign and keep the pledge. As this is a "Try Company," let every member TRY and see if he cannot get *one* at least. TRY. Will you?

The editor intends to *try* this year and make the Crisis more interesting to the "Try Company" than ever.

ONE TENTH.

We are glad to find a hearty response from some on the subject of systematic benevolence. If each gives one tenth of his income, then all would give the same amount in the sight of the Lord. It will be recollected that the poor widow who gave two *mites*, gave more than all the rest, for she gave *all* she had, which no other one had done. The Savior did not mean to say that the actual amount of her two mites was of more value than all that had been put into the treasury by the rich and others; but that she had done all she could do, which was more than any other one had done. On this principle, the one who receives ten cents a year, and gives one cent, does just as well as the one who receives $100,000 a year, and gives $10.000.

If the one who receives ten cents, gives ten, then, if the man who receives $100,000 wishes to do as well, he must give the whole one hundred thousand dollars.

WHAT IS SPIRITUALISM?

The subject of Spiritualism is one of deep interest to the people of this generation.—From a small beginning among the Fox girls some seventeen years since, it has spread till it has become world-wide in its influence, numbering among its ardent supporters many of the first men and women of both continents. Ministers, Doctors, Lawyers, Judges, Congressmen, Governors, Presidents, Queens, Kings, and Emperors, of all religions, are bowing to its influence, and showing their sympathy with its teachings. No other system of religion ever made so great progress in so short a time, or ever had a better prospect of bringing the whole world into its embrace. Its doors are open for Catholics and Protestants, Infidels and Atheists, the lewd and the virtuous, Mohammedans, Jews, and Pagans,—all are invited, all are welcome to this "broad church."

Scores of ministers have left their churches to preach this "new gospel of Spiritualism," as it is termed. Large numbers of church members have broken off their former religious associations to mingle with those who teach the "new religion"; and *very rarely* do they ever return to the Christion Church again.

The question comes before us with much force, What is this "new religion"? whence its origin? what is its object? its tendency and final results? what are its doctrines, morals and precepts? who are they that are performing miracles in all parts of the world, and endeavoring to cause all to adopt this "new religion"? are they good or bad spirits? men or demons? where did they come from? where do they live? how do they perform their wonderful manifestations? Or, is it all mere trickery, humbuggery,—the work of cunning men and women in the flesh? Or can the varied phenomena of Spiritualism be accounted for upon philosophical principles? These and other questions come before us when we would talk about Spiritualism; all of which we purpose to answer, the best we can, in this and the following articles. Please read them all carefully, before you adopt the "new religion."

We purpose to consider the subject of Spiritualism under four heads:

1. *The* CAUSE *of the various phenomena of Spiritualism.*
2. *Its Morals.*
3. *Its Doctrines.*
4. *Its Politics.*

1. *The* CAUSE *of the various phenomena of Spiritualism.*

Every effect must have a cause adequate to produce that effect; and when we arrive at the *true cause* of the Spiritual manifestations, it will account for all their phenomena. Various causes have been suggested by different writers and speakers, which have explained some of the phenomena, while they have failed to account for others still more wonderful.

Some have assumed that all the manifestations of Spiritualism were the result of *trickery*, practised by the mediums and those associated with them. This assumption might have answered very well in the early history of Spiritualism; but he who makes such a statement now, would only show that he knew but little about the facts in the case. We think no one, after a little reflection, would venture to say of the many thousands, and even millions of Spiritualists, among whom are a large number of men and women noted for intelligence, honesty and veracity, that they are only playing tricks on each other; while at the same time they must boldly affirm that they are perfectly sincere in their belief that the manifestations come from the spirits of their friends. Can any one tell what object all these fathers, mothers, brothers, sisters, children, dear friends, and loved companions, can have in pretending that they have communications from spirits, when they know at the same time that they are only deceiving each other by means of trickery? We think such a position is but little less than an absurdity, and must be given up by those who would treat the subject with candor.

2. Others have assumed that all the phenomena of Spiritualism can be accounted for upon *philosophical* principles. This statement, also, might have been satisfactory till facts were multiplied that completely upset such a position, and scattered it to the four winds. Yet, it is true, we think, that the manifestations are governed by certain laws, which regulate, or control, the mental and physical phenomena in Spiritualism, as in Mesmerism; and these laws may be understood and observed, and will assist us very much in obtaining a clear view of the subject under examination.

But what laws of philosophy, either mental or physical, will account for facts like the following:—

In September, 1850, when Mr. Charles Partridge of New York City, was in Rochester, N. Y., he was persuaded to attend a Spiritualist circle. At that time he did not believe in Spiritualism, but went to the circle to please a friend. In the report of the interview, Mr. Partridge says:—

"The mediums, the Misses Fox, did not know me, neither did they know that I ever had a brother, or know his age, time of death, etc., neither did they know that he died in California, neither that I had sent goods there, etc,; but through the raps and the use of the alphabet, his whole history was minutely given me. The day of the month, the day of the week, the hour of the day of his death, were given me; his business and property were disclosed, and every test I was capable of putting was correctly answered. My ability to test him became exhausted, and yet I told him I did not believe he was communicating, but that, by some means, my own knowledge of these facts was reproduced through the raps. He then said, I will communicate to you a matter of business, of which you can have no knowledge, but which will be confirmed to you by next mail. He then said, 'Messrs. Finley, Johnson & Co., of San Francisco, who had your goods for sale, have failed, and will probably not pay one cent on the dollar they owe!' I answered, 'It can not be true; the house is reputed to be very wealthy; and instead of this last communication confirming the claim that the spirit of my brother is present, it makes me, if possible, still wore skeptical, because I feel sure this last communication is not true.' The spirit added further, that he did not think that I should even get an account of the sale of the goods.

The next mail brought letters confirming the failure. I subsequently wrote to the parties several times, requesting account sales, which they did not send. I then sent my account to a house there, to intercede for me to get account sales. They tried to obtain such account, and finally wrote me they could not, and advised me to trouble myself no further about the matter; for if I succeeded in getting account sales the house would not pay one cent on a dollar. And these things I never had the means of knowing, were disclosed to me, and things I did not believe at the time, have been confirmed."

Many similar cases might be given, if it were necessary, which are most fully attested by reliable witnesses. Now, we ask, what philosophy will meet such cases? Some have said the medium reads the inquirer's mind. How could the medium read what was not there? Mr. Partridge did not believe Messrs. Finley, Johnson & Co. had failed, when thus informed by the spirit; consequently knew nothing about the matter before; but when "the next mail" came from California, it confirmed what he received some time earlier through the medium in Rochester, N. Y. The question arises, how did the medium obtain the information before the arrival of the mail? When we find the true cause of Spiritual manifestations, we shall be able to explain all such phenomena, which are continually multiplying around us.

While we admit the physical and intellectual phenomena of Spiritualism, we do not believe that *human* spirits have any thing to do with the manifestations. We cannot stop to argue at length this negative point, but will barely quote a few passages of Scripture as a foundation for the assertion. The Bible teaches us that when man is in a state of physical death, "His sons come to honor, and *he knoweth it not;* and they are brought low, but *he perceiveth it not* of them."—Job 14: 21. This cannot be true, unless the teaching of the spirits is false; because they declare the opposite. Again, Job says:—"When a few years are come, then I shall go the way whence *I shall not return.*" Job 16: 22. But the Bible makes this point still stronger and plainer. When describing the state of man in death, the wise man says, it is one where "there is *no work, nor device,* NOR KNOWLEDGE, NOR WISDOM;" consequently it is a state where they know not any thing. This is in harmony with the teaching of the Psalmist. He says, "In death there is NO REMEMBRANCE of thee."—Ps. 6: 5. Again he says of man:—"His breath goeth forth, he returneth to his earth, *in that very day* HIS THOUGHT PERISH."—Ps. 146: 4. We do not see how language can be plainer, or more in harmony with common sense, and sound philosophy. Again we read:—"The living know that they shall die, but the dead KNOW NOT ANY THING."—Eccl. 9: 5. When we find the whole Bible harmonious on this point, we are led at once to the conclusion that, as men are wholly unconscious between death and the resurrection, they do not make any communications to their living friends before they are raised from the dead; consequently the spiritual manifestations, now so common, do not come from the human race.

A GOOD EXAMPLE.

The church at the corner of Ninth and Spring-garden Sts., Philadelphia, have formed an association for scattering tracts through the city as far as practicable, and are doing a good work. They are trying to awaken a new interest on the subject of the Lord's speedy coming. Their tracts are kept at three stations: 1. Louis Reimer's, No. 809 Coates St., 2. Henry Clegg's, 717 Passayunk Road. 3. Wm. Ashman's, 614 North 3d St.

Will not our Brn. in other cities, villages, and towns, make a similar effort to scatter the light among those sitting in darkness.

QUESTIONS.

Many ask us questions that we cannot answer; hence they must not be grieved if they do not see an answer in the Crisis. We do not like to give *speculative* expositions of Scripture, for the sake of giving *some* answer; but prefer to wait for light, till we see clearly, before we attempt to teach others, who may see more light than we do.

A NEW TRACT.

We have just received a new and interesting tract, on the "origin, nature, rank, and titles" of Angels, by Bro. Wm. Shepherd, Newark. It is the best thing we have ever seen on the subject of angels. It contains 46 pp., price 20 cts. For sale at this office, and by Bro. Wm. Shepherd, Newark, N. J.

THE GRANT OF PHOCAS.

Some may be interested to read the grant of Phocas, made in A. D. 606, by means of which "THE WHOLE WORLD" became the 'diocese' of the "bishop of Rome." For this reason Dr. Scott and many others date the 1260 years of the Papal supremacy from 606, ending them in 1866.

The following is the record of the grant of Phocas:—"In the year 606 he (Phocas) granted to Boniface III. that he should be held as UNIVERSAL BISHOP of Rome; not only that he should have precedence before the rest in rank and honor, as Justinian gave decree establishing the primacy of the Holy Synods, but that the whole world should be his diocese." [Brightman,]—Revelation Revealed, p. 205.)

"NEXT YEAR."

Under the above heading we find an interesting leading editorial article in the Montreal *Witness*. The Editor of the *Witness* is a very prominent man in the religious and temperance meetings among the Protestants in the city of Montreal. When we first went to the city to hold meetings, he was much opposed to the views he now advocates. We have great reason to thank the Lord that light is advancing so rapidly. Many intelligent christian men, who have stood aloof from every thing connected with the evidences of Christ's speedy coming, are now proclaiming it to the church and world with commendable boldness. The very papers that have been used as instruments to oppose our "blessed hope" are now publishing articles in its favor. The world must be warned of its approaching end.

The following is from the Montreal Daily *Witness* of Nov. 25th, 1865:—

NEXT YEAR.

The year which—dating the commencement of the Papacy from 606—is to terminate the prophetical term of 1260 years, is at hand. It will be remembered that a commentator named Fleming, some two hundred years ago (we quote from memory,) pointed out 1792, 1848, and 1866, as great prophetic epochs in the history of Europe and the Church of Rome. The two first calculations came true. The last is still in the uncertainty of the future.

If there are to be great events in 1866, some of the premonitory symptoms may be expected by this time; though inasmuch as we are taught to believe, that these events, come when they may, will be sudden and unexpected, the symptoms cannot be very obvious. For instance, the Church of Rome, if it be correctly understood as the mystical Babylon of the Apocalypse, is to be strong, fair, and flourishing to the last, and to come suddenly to an end through the action of those who previously supported it.

Are there, then, any symptoms of a crisis in the affairs of that church?

The withdrawal of the French troops from Rome (where they have for many years upheld the Papacy,) which is to take place in 1866, is, to say the least, a remarkable coincidence, and the Fenian movement, which seems to reject and defy the authority of the Church of Rome, as much as it does that of the British Government, may, perhaps, be considered another.

The developments of 1866 will, at all events, be watched with intense interest; and, meantime, there is the following formidable list of troubles on hand in Christendom at the end of 1865:—

1st. Lively struggle concerning the *status* of the colored race in the States.
2nd. Insurrections and massacres in Hayti and Jamaica.
3d. War between Brazil and Paraguay.
4th. War between Spain and Chili.
5th. Civil war in Peru, and generally throughout Spanish South America.
6th. Civil war to the knife on both sides in Mexico, complicated by relations with France and the United States.
7th. The "Alabama" and "Shenandoah" controversy between the United States and Britain.
8th. The complications in Germany between Austria, Prussia, the Diet, Frankfort, and Schleswig, Holstein.
9th. The Roman question.
10th. The Venetian question.
11th. Fenianism.
12th. The Cholera.
13th. The Rinderpest.

JUDE 14TH VERSE.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints."

This passage has perplexed some. They do not see how the Lord can come *with* his saints, when he is coming to get them, by raising them from the dead; as Paul says, "The Lord himself shall descend from heaven, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first."—1 Thess. 4: 16. In order to harmonize Jude and Paul, some have resorted to the unscriptural theory that the saints, who are to come *with* the Lord, are the *souls* of the righteous, which have been in heaven since the death of their bodies; and that when Paul speaks of those who are "dead in Christ," he means only the *bodies* of the saints."

Others, with more propriety, have claimed that those who are to come *with* Christ are those who were raised at the time of his resurrection; but we think the truth in the passage is still more simple and plain when viewed from the right stand-point.

The word rendered saints is *hagiais*, from *hagios*, which means "holy, consecrated, pure, sanctified."—*Greenfield.* It is the word prefixed to Ghost in the phrase "*Holy* Ghost."

This adjective is also frequently used as a noun to denote the saints; but we think it does not refer to the *saints* in Jude 14, but to the *angels* who are coming with Christ to "gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24: 31. In Rev. 14: 10, we read of "the *holy* angels." The word *holy* in this last example is the same that is rendered *saints* in Jude 14. The same word occurs in Rom. 1: 2,—"the *holy* Scriptures."

The passage in Jude is *en haliais muriasin*, correctly translated in Dickenson's and Thompson's New Testament, and the Emphatic Diaglott, *holy myriads.*" *Scarlet* renders it,—"Myriads of the holy ones." *Wesley*,—"ten thousands of his holy ones." *Griesbach*,—"holy tens of thousands." *Kneeland*,—"holy myriads of angels." *Macknight*,—"holy myriads of angels." Who are the "holy myriads"? The American Bible Union, in their new and valuable translation, have given us the correct view of the passage, we think, by rendering it "holy *angels.*"

EVIL MEN.

The Bible teaches us "that in the "last days" "evil men" will "wax worse and worse." If it could be shown that the world was growing better, then one of two things would be true; either that the Bible is false, or that we are not now "in the last days." But the very prophecies that prove the Bible is true, also prove that we are "in the last days," consequently, that we are living in a time when "evil men" will be growing more and more wicked. People are now compelled to admit this as a serious fact, that cannot be disputed.

The following is only a sample of a multitude of cases that might be published, if it were profitable to read such things, any further than to show that "the last days" have really come.

"ENCOUNTER WITH A BURGLAR.—On Saturday night last, Mr. Francis Smith, a provision dealer in Williamsburg, N. Y., counted his receipts for the day, amounting to $1220, in the presence of a number of strangers, and shortly after closed his place of business and went home. About four o'clock Sunday morning he was awakened by the screams of his wife, and on looking up saw a man with blackened face standing at the head of his bed, with a pistol in his hand. As soon as their eyes met, the burglar presented his pistol to Smith's head, saying: 'your money or your life.' Seeing the deadly weapon in such proximity, Smith immediately drew the coverlets over him. The burglar pulled all the covering off the bed. By this action he discovered a brown paper parcel at the foot of the bed, containing the above amount of money, which he immediately seized and started to leave. Mr. Smith, by this time realizing the situation, leaped from the bed and following the burglar to the next room, collared him. Here a desperate struggle ensued. Both men tusseled with the utmost desperation, and at a moment when Mr. Smith, by a herculean effort, succeeded in raising the ruffian from his feet, the latter drew a revolver and fired three barrels of it at him in rapid succession, two bullets taking effect in his body. Thus disabled, Smith sank upon the floor, while his assailant sprang out of the window, reached a piazza or shed, and then jumped a distance of some fifteen or twenty feet and escaped. A surgical examination of Mr. Smith showed that one bullet took effect in the pelvis and lodged some distance further down, where it yet remains; the other entered on the right side of the backbone, and made its way to the centre of the stomach, whence it was extracted. His recovery is doubtful. The burglar left his cap and a piece of his vest behind, which may lead to his identification."—*Boston Journal.*

"THE WITNESS,"

A Monthly Expository of Evangelical Truth.

JAMES INGLIS EDITOR.

Contents of January number:—Love repaid with hatred—hatred answered by love. The grace of God. Simple faith. How my soul was saved. Is the sky not high enough? "Glory dwelleth in Immanuel's land." Law and Grace. Jesus manifested to the believing soul. A vision of Dumah. "I've no time," etc.

Subscription for the year, 50 cts.; single number, 5 cts. J. INGLIS & Co., 26 Cooper Institute, New York.

THE EARNEST CHRISTIAN.—We stated in the last Crisis that the price of the *Earnest Christian* was $1.50 per year; we find it is only $1.25.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	[illegible]
T. Smith, Bangor, Me.	[illegible]
L. B. Arnold	1.00
Dr. C. H. Johnson, Boston, Mass.	1.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous acknowledgments	$77.23
Mrs. C. Bragg, Vergennes, Vt.	.50
J. Myers, Pownal, Vt.	.50
Lucy Sayles, Pascoag, R. I.	3.00
Mrs. A. C. Smith, Newton, Mass.	1.00
Edward Allen, No. Manchester, Ct.	2.50
Z. Grovier, Waterville, N. J.	2.50
Z. A. Waterman, So. Poland, Me.	5.00
Pilgrim	2.00

Very Hungry for it.

A brother in Maine writes:—"I send you a new subscriber. He is one of the worthy poor. He loves the Crisis, though unable to pay for it. Has been in the habit of *going seven miles to borrow it, and seven miles to return it.* I told him if he would pay 75 cents, I would see that he receives the paper. I enclose 25 cents. Please send him the Crisis for one year, if you can."

FREEDMEN'S MISSION FUND.

Previous acknowledgments	$1699.87
Emily J. Cook, Saratoga Springs, N. Y.	1.00
O. Bennett, Chichester, N. H.	1.00
J. A. S., Salem, Mass.	1.00
M. C. Allen, Black Rock, N. Y.	4.00
Alex. Ogsbury, Young America, Ill.	5.00
Friends of the Freedmen, Seneca Falls, N. Y.	2.00
L. R. Otis, Worcester, Mass.	5.00
Sister A. (a gold ring, sold for)	.25
Martha Benton (two rings, sold for)	.60
Mrs. D. B. W. (pair of ear rings, sold for)	.37

For the Dorcas Mission Sunday School.

Previous donations	35.27
Mrs. Lavina Trest	1.00
M. J. Humphrey	1.00
S. J. Moore	2.50

For the World's Crisis.

DO YOU KNOW?

Do you know that tracts can go and preach where no one else can? Do you know that many have been converted by reading them? Do you know that many who cannot go to meeting will read them at home? Do you know that many efficient preachers want to carry them, and some *do* carry them to scatter wherever they preach? Do you know that many tracts old to you are *new* to other people? Do you know that you can send a dozen sermons in this way to your distant friends for twenty-five cents? Do you know that the Publication Society is making thousands of pounds of the old standard tracts? Do you know that one dollar out of *your pocket* would buy eighteen hundred pages of them, or ten dollars eighteen thousand pages, or one hundred dollars *eighteen hundred thousand pages* of them? Do you know that the demand is increasing, the harvest great, and the laborers few? Do you know that greenbacks will perish in the fires of judgment, even if not before? Do you know all these things? If not, it is time you did. If you *do* know them, *then what?* H. L. H.

19 Lindall St., Boston, Dec. 22d.

For the World's Crisis.

GIVING.

BRO. GRANT:—I was glad to hear from you on the system of giving to the Lord. I had made up my mind, before reading your article, that I would keep the run of my income, the coming year, and give at least one tenth for benevolent purposes. My income is small, compared with that of many others, as I live on a small farm and get my living by farming. I have not kept the run of my income the past year, but I think I have at least given one tenth, and thank the Lord that I have had it to give.

I hope all the readers of the Crisis will adopt this plan, who have not, or are not doing as much for the cause of Christ. Dear brethren and sisters, what we do must be done soon, for the night is soon coming. Let us try and be doing just what we would like to be found doing when our Master comes. How I want to see all the dear brothers and sisters that write for the Crisis. May the Lord bless them and all the waiting ones, is the prayer of your humble servant,

Z. A. WATERHOUSE.

So. Poland, Me., Dec. 26th, 1865.

OUR MISSION TO THE FREEDMEN.

FROM BRO. HIMES' JOURNAL.

Wednesday, Dec. 6. In company with Bro. Flagg left Chicago, on the Chicago, Alton and St. Louis road, stopping at Springfield in the evening to see the brethren there who were desiring help. It was a dark, stormy night, and I knew not the way to the house of any of the brethren. I asked some persons the way to Dr. Helm's residence, but got no intelligent reply. But by continuing my inquiries I was at last directed to Bro. Maxey's son, who sent a colored boy, a *freedman*, to show us his father's house. On the way, I said to him, "Where are you from?"

"I'se from Tennessee, sir."

"Ah! well, I am going to Tennessee to preach the gospel, and help your brethren to learn to read and write, and otherwise do them good."

"You be? I am a thousand times glad of that. I wish now I was going back. I am glad to see any one who is trying to do my people good. And you are going to Tennessee? *I is glad.* This is the house, sir. Good night. God bless you. I is glad you is going to Tennessee." . . . .

Saturday, Dec. 9. Arrived in St. Louis at 10 o'clock P. M., receiving a cordial welcome from Sr. M. K. Prescott. I find that in the expectation of our visit here, she has opened the way for us, and the probability is we shall have all that we can do; so we have girded ourselves for the work.

This afternoon we have visited a number of the ministers of the colored churches, and have been greeted with a cordial welcome. A wide and, I trust, an effectual door is opened to us for the proclamation of the gospel of the kingdom. Praise God!

Sabbath, Dec. 10. A beautiful day. Arrangements were made for me to speak at the Second Baptist church (colored), but the pastor revoked the appointment. He said he "did not hitch with the Adventists." I said to him, "We ought to unite in the great work of elevating the suffering Freedmen." He then asked me if I had any credentials. I told him I had. Said he, "You are from Boston, are you?" "Yes; I have lived in Boston about thirty-five years, till of late, and am somewhat known there, especially to the colored people, with whom I have a high standing as their steadfast friend for the last thirty years." He replied that he came from Boston, but had no knowledge of me! It is unnecessary to say more than this young pastor is a mulatto, and nearly *white.* No negro can be found who would act so selfish and sectarian a part, and but few mulattoes of this cast, to the honor of human nature, can be found in these times. I left him to himself, and went to the Sixth street M. E. church, and heard the Presiding Elder on sanctification, from John 17: 17. It was a sound discourse, and much needed. But very few enjoy the blessing, even in that church. They are conformed to the world, and becoming more so: they need another Wesley to wake them up.

In the afternoon I spoke to the African M. E. church in Green street. Dr. Revles is the pastor. He received me with great cordiality. He is a man of great heart, with noble and generous feelings, and commended me to his audience as a minister of Christ, inviting them to hear me with candor, and in the meekness of Christ. The house was crowded, but not more than twenty white persons were present. Most of the colored people had been slaves. When I rose to speak, every eye was fixed upon me, and I had unbroken and undivided attention to the end. I spoke on the "blessed hope," which led me to show that Christ would come to consummate it in the end of the world, in the *resurrection* of the just, and not at their death. They received it with acclamations of joy. The minister approved it, and wished to hear more, and engaged me to speak the next Sabbath. Said he, "I am inclined that way." One of the good old deacons in the altar said to me, as he left the house, "God bless you, brother; and if we meet no more in this world, I expect to meet you in the kingdom, *just as you have said.*" Said another, "This is the gospel. I like this better than I do what our preachers have told us." This people want the gospel, and I trust will have it."

In the evening I spoke to the African Methodists in Seventh street. The audience was large, and a number of their preachers present. I was warmly greeted, and felt at home, and as if in a free pulpit to speak to them the word of God. I spoke to them on Matt. 5: 5,—"Blessed are the meek, for they shall inherit the earth." 1. I described the character of the meek. 2. The nature of the inheritance. 3. The time when we shall come into possession. I treated each of these points in full for over an hour, bringing the Scriptures, chapter and verse, to prove each point. I made it clear to my audience, and got their assent in very hearty amens, and responses in various forms. They drank it down like the thirsty hart panting over the cooling water brooks, and wanted more. "Come again," was the cry. Many of these men and women have been slaves. They cannot read nor write. But they are intelligent, and show a good share of common sense. They feel that they are men, and entitled to the rights that belong to men; and yet they are modest, and demean themselves wisely.

The door is now open to us, and we shall improve it to help the Freedmen and their children, both by the preaching of the gospel of the kingdom, and by education, as God shall open the way and prosper us.

There is a call for schools among the destitute in the city and neighboring towns, and plenty of work to be done. There are no free schools for the colored people in the city, except those which are provided by benevolence, of which there are many; but still there is a great work to be done in this direction. May the Lord give us wisdom to direct in doing our part of this work.

For the World's Crisis.

DIARY LEAVES.

NUMBER TWO.

Through the mercies of a kind Providence, I was permitted to leave my home in the "City of many things," and visit the northern portion of the Granite State, and to attend meetings in the regions beyond. The Sunday following the time I left, I spent in Lake Village, N. H., and preached in the "free chapel," which the brethren have recently erected.

Monday, in company with Bro. J. Knowls, I started for the mountains. Monday evening, after a very pleasant ride, we had a meeting, and spoke to a small congregation in Holderness, N. H. Found some in this place who are looking for the Lord.

Tuesday, we journeyed as far as Woodstock. Here we found some ardent lovers of Jesus' coming; although but few in number, yet they seemed determined not to give the struggle over until he whose right it is shall come to reign.

This is a mountainous region of country. From Woodstock, the Blue Ridge, Moose Hillock, and the southern portion of the Franconia Range, are in full view. The inhabitants are hemmed in on every side almost by mountains, yet, in the valleys, there are some fertile spots, both of a moral and a physical nature.

Wednesday we started for Franconia, over the road leading through the "Notch" of the Franconia range. The Franconia range connects with the White Mountain range, and they extend some forty miles.

The scenery through the "Notch" was magnificent indeed. After journeying from Woodstock about five miles, we came to the "Flume House," the name of which is familiar to many in our large cities; it being a large, commodious hotel, at which many board who visit the mountains during the summer months. Among other things which attracted our attention, as being high in the scale of sublimity, was the "Flume." This is an excavation made in the solid granite, at the base of the mountain, to the depth of seventy-five feet, and fifteen feet wide, and twenty-five rods in length. This is one of the most beautiful of all the curiosities of nature that our eyes ever beheld. When viewing the massive walls on each side, looking as if they were laid up with human hands, we were reminded of the road that was made through the Red Sea, when ancient Israel passed through it. On beholding this natural cut in the solid granite, and many other wonderful things of nature, we were led to ask, as did the Psalmist of old, "What is man that thou art mindful of him?" We could not refrain from kneeling down, while in this attitude of mind, and raising our voices to the Maker of these hills and mountains. We, with Bro. Knowls, enjoyed a very precious season in the bed of the "Flume," in calling on the God of the universe. The walls from the bed of the Flume extend up to an altitude of seventy-five feet, and incline toward each other at the top, between which is suspended a huge rock of one hundred tons, more or less, which renders the scenery doubly interesting to the admiring crowds that visit there from all parts of the world.

The next place we visited was the Pool, another of nature's grand exhibitions. This body of water is hemmed in on every side by the granite ledge. The craggy ledge with which this Pool is surrounded extends up to an altitude of seventy-five feet, or more, making it wonderful to the beholder. From here we journeyed to what is called Jacob's Ladder, but we did not see any angels ascending or descending.

The next of nature's wonders to which our attention was directed, was the "Old Man" of the mountain, so called because of a rock presenting the form of a human face.

After leaving the mountains for a more even surface, we passed through the town of Bethlehem to Whitefield, the place of our destination, where our quarterly conference was to be held. On our arrival we found many kind friends, who administered to our wants after a godly sort, in being welcomed to their homes, and sharing of hospitalities. Whitefield is quite a flourishing village, embracing several stores and mills, also a large hotel. There are three religious societies here, the Adventist, F. W. Baptist, and Methodist. The latter two unite and hold but one meeting.

The Advent church is one of our best churches in New Hampshire. It is under the pastoral charge of Bro. J. A. Cleaveland; and through the faithfulness of his labors many accessions have been made to their numbers. Our meeting commenced with a deep, devotional feeling, and increased in interest until its close.

We were happy to meet Brn. J. Couch and L. C. Glazier at this meeting. Expected to have seen Bro. T. W. Piper, of Melvin Village, N. H., and others, but did not. We stopped with Bro. I. M. Aldrich during our stay in Whitefield, and found his home a pilgrim's tavern indeed. May God's blessing be on the church in Whitefield. More anon.

A. W. SIBLEY.

East Boston, Nov. 12th, 1865.

For the World's Crisis.

NEW SOCIAL ORDER.

BRO. GRANT:—It becomes us to give all the evidence of the coming kingdom. Here is an extract, which may show all people which way the world is drifting. From former precedents, of the seed sown in a community there is sure a crop. Now if the condition of things shall obtain in the community mentioned, what will be the condition of society when a crop is perfected? There will be men who will acknowledge no woman as his wife, women who have no husbands. Moral restraint is removed; they fear not, they care not for the remarks of moral people; all are independent as people are at the Five Points in N. Y. Children grow up without parents that have no natural affection; for it would appear that such are to be "void of natural affection." Thus this Sodom-like society is in progress, without priest or king, or any functionary, free toleration of any lust imaginable, and this state of things to be advocated by one who proclaims himself "second Christ." I cannot but think that some of these persons were once enlightened, and have turned away from God, and now propose to walk according to the flesh, in open violation of all laws, God's or man's. Rejoice, ye that are in the grace of God; keep yourselves from the snares of the evil one; his time is short; his bounds run up to the kingdom of God; beyond that he cannot go. The redeemed of the Lord shall inherit the kingdom for ever. Look up, ye heirs with the King; the inheritance you will soon possess.

W. C. STONE.

"A man named Thomas Cook, living at Huntsville, Ind., has established a new socialistic community at that place. It is styled 'The Independent Order of Free and Independent Men and Women,' and declares all its members independent and free of all external powers, such as human rulers and human governors, so far as it is possible for human souls at present to be. There will be no priest, king, president, governor, or functionary, no master and slave, no husband and slave, no husband and wife, no landlord and tenant. The children, in a certain sense, will be given 'the democratic power of choosing their own parents.' Mr. Cook has began the publication of a journal denominated the *True Union*, or *Scientific Socialist*, supporting these principles, and proclaims himself as the second Christ, regularly succeeding Jesus of Nazareth."

For the World's Crisis.

CONFERENCE REPORT.

Our conference at North Searsport commenced Thursday eve, Nov. 23d. Sermon by Bro. N. G. Read. Friday forenoon, prayer and conference. Sermon at two o'clock by Bro. T. Smith. Sermon in eve by Bro. F. A. Baker. Saturday forenoon, prayer and conference. Sermon at two by Bro. N. G. Reed; and in the eve by Bro. F. A. Baker. Sabbath morn, prayer and conference. Sermon at ten by Bro. N. G. Reed. At two by Bro. T. Smith. In eve by Bro. F. A. Baker, also administration of the sacrament.

Our conference proved a profitable meeting; interest at its commencement good, and increased with every meeting. The preaching was spiritual, earnest, and effective; well applied and well received. Backsliders were reclaimed; some rose for prayer. Interest was such as to warrant a continuance of the meeting, and a letter just received from Bro. Baker says the meetings have been protracted with good effect. Many have been made happy in Jesus' love, and the prospect is good that many more will yield to the Savior. Pray that the revival may continue.

M. YOUNG, *Clerk.*

For the World's Crisis.

ATTENTION!

Who feels an interest in extending the circulation of the Crisis and who also desires to aid me in procuring a sewing machine for family use? I wish a few more names to add to the number I already have, to make out a club and get a sewing machine. Brother, sister, in Western N. Y., who read this, can't you procure the name of some one to take the Crisis, and then send me the name and money to add to my list? Some are doing this. I want my list to be made out by Feb. 1st., '66, Who will help?

F. BURR.

Dansville, N. Y.

☞ Bro. Stetson, who left Olena, O., to visit his friends and the churches east during the winter, is an able and worthy minister of the New Testament. My voice to all is, hear him and give him a hearty "God-speed" in "testifying the gospel of the grace of God."

J. B. COOK.

☞ Before we turn beggars away empty, let us see if we have not gathered in and used for ourselves more of God's gifts to humanity than they have.

Correspondence.

From Bro. P. Alling.

BRO. GRANT:—The past few weeks has been a season of very much interest to our little church, and I trust good has been accomplished, both in bringing souls to Christ, and in the revival of the christian graces in the hearts of our members.

Some three weeks ago, Bro. J. Wendell commenced a series of meetings, which continued about two weeks, during which time quite a number manifested their determination to serve the Lord; they were baptized, and ten were added to our church, mostly upon their late profession of faith. The ordinance of baptism was administered by Bro. J. M. Judson in the evening, at the close of a religious service. Bro. Judson is now laboring in this field in dispensing the good word of life, as opportunity offers. The right hand of fellowship was extended by Bro. G. W. Stetson, who was providentially present on that occasion.

Bye the bye, this brother is about to visit Clinton county, N. Y., and would esteem it a privilege to become acquainted with brethren of like precious faith in his travels thither, and in that region, and it is with pleasure I commend him to their consideration, believing his labors would prove a blessing to those who see fit to give him a call. (See his notice in this paper.)

The interest of the meeting was much increased by the unexpected appearance at that time of our beloved bro. Cook, who continued here and at Berlin until last evening, when he also bid us a hearty farewell, and this morning started for his home at Binghamton, N. Y., with the blessing of the brethren resting upon him. As there may be some who would be glad to hear more definitely from Bro. Cook, I will say, his entire being seems swallowed up in understanding and proclaiming to all who have an eye to see, the great and all-absorbing truths of these last days. His physical strength is weak, and, to all human appearance, his testimony and labors of love are drawing to a close; still he entertains strong hopes of continuing till the glory and the crown are revealed. God grant that his faith may be realized.

Bro. Wendell is now laboring in his former field, at Edinboro', Pa., and vicinity.

The brethren generally, and particularly our ministers, are becoming deeply imbued with the belief that redemption is at hand. Evidence seems to dispel all unbelief in every mind open to its reception. It is becoming a reality, and not a therory, and I trust is exerting a salutary influence upon us as a people, and tells upon the heart of the ungodly. All feel it to be a duty to come up upon higher ground, and live for God and the judgment.

Norwalk, O. P. ALLING.

From Bro. R. J. Page.

BRO. GRANT:—Yesterday, and one week ago yesterday, I had the pleasure of listening to the gospel trump, as blown by Bro. P. A. Smith. Bro. Smith has been laboring in the town of Murray for the past two weeks, and his labors have not been in vain. He has been instrumental in awakening quite an interest, although being opposed by his chief enemy, "Satan," who has left no means untried to hinder the spread of truth.

Yes, Satan has been at work. His agents (being mighty men of war) have not slept, but have been up and doing, and being aided and assisted, not by Satan alone, but by the strong ones of those on board their sectarian-clad craft, have kept many from rejoicing in the truth as it is in Jesus.

But, thank the Lord, quite a number have had the scales knocked from off their eyes, and from the darkness of infidelity and sectarian fog, have been made to rejoice in a crucified and risen Savior. Oh, it was sweet to hear them publicly express their faith in him, and a hope of life and immortality at his coming and his kingdom. Their countenances beaming and eyes sparkling with the light and love of the truth, buckling on the christian armor, ready and willing to fight manfully the battles of the Lord. Entreating and pleading for others to come and go with them, for their Leader and his army were sure to come off victorious, and would soon, very soon, unfurl their banner to the breeze, encamped upon the earth made new. God grant that we, with them, may ever be good and true soldiers, never desert our Leader, ever stand firm in the ranks, is the prayer of a private. Bro. Smith, keep on recruiting; your reward will come by and by.

R. J. PAGE.

Knowlesville.

From Bro. S. Hale.

BRO. GRANT:—I have not remained silent because I have slackened my efforts, or abated my zeal in the good cause. I have no hobby to ride. I love truth in all its different aspects; and I feel as though they all had their appropriate place, and it only needs that wisdom that cometh from God alone to rightly divide the word, and give to every one a portion in due season. I have earnestly plead with God that he might give to me that wisdom, knowledge, and understanding, which would enable me to be always ready to give a reason of the hope that I have, with meekness and fear. My Heavenly Father has heard and answered my prayer.

When I embraced the glorious and blessed truths of the soon coming of Jesus, my heart was filled with joy and gladness. I remember well the Sabbath in December, 1853, when you preached in Newark, N. J. As I heard the sweet words of promise breathing forth, "Behold, I come quickly; and my reward is with me, to give to every man according" to his deeds, they gave a new impetus to my christian experience. I have blessed the day many times, and have felt that it was a God-send your coming there. I began from that time to search the Scriptures as I never had before. I only partially severed my connection with the Baptist church.

In the spring of 1854, I removed to Collinsville, Ct., and there I again heard you, and never before felt more fully the importance of truth, and of being sanctified through the truth, that the truth might make me free, than I did then. It was then I was fully resolved, by the help of the Lord, that I would never more turn to the right hand or to the left, but press onward toward the mark, for the prize. It seemed that a new life had sprung up in my soul, and I could adopt the language of Peter, when he fully realized the mission of Jesus, and how life and immortality were brought to light by the resurrection of Jesus Christ from the dead. Oh! I never loved the Bible so well before, and it has grown better ever since. How true it is, "The path of the just is as a shining light, that shineth more and more unto the perfect day." It has been so in my experience. And it has been with me a constant joy and peace in believing. My heavenly Father has so often verified his promise to me, that I have very much desired to know the Lord more perfectly, whom to know aright is life and peace.

Bro. Wise, of Collinsville, Ct., was a true and faithful brother to me, pointing out to me the way, and presenting words of encouragement to me, drawn from the words of Jesus. God help him with all needed grace, is my earnest prayer. May the Lord continually bless you, Bro. Grant, in the good work in which you are engaged.

Your brother in Christ,

Troy, N. H. SOLOMON HALE.

From Sr. M. M. Weaver.

DEAR PILGRIMS:—Away here among strangers, I find the friendship of Jesus as true as truth itself. I have not the society of those of "like precious faith" (excepting a call from a passing pilgrim, now and then), yet I find "peace in believing," and have "joy in the Holy Ghost."

"O, what has Jesus bought for me!" my soul exclaims to-night, as I think of the glories of the world to come. The future life, O how blessed to contemplate immortality! How comforting to think of the land of peace and pleasure promised to the faithful! And when I count the many delightful things connected with that life and land, I can but ask,

"O what are all my sufferings here,
If, Lord, thou count me meet
With that enraptured host to appear,
And worship at thy feet."

Hallelujah! my heart longs to be there singing victory over sin, sinners, and Satan, tasting of the rich provisions of Paradise, delighting in the beauties of Eden, safe over the river of life and time, beyond the tomb, away from earthly care, where tears, temptation and death can never come!

And I may be there! Weak, worthless, faithless and frail as I am, I may be an heir of glory, a jewel of the Lord, a star in the firmament of the kingdom of God's dear Son! This is because "*salvation's free.*"

Dear brethren and sisters, be faithful. Be true. Be prudent. Preserve a healthy influence among all classes. Watch your words. O how much harm is done by a few careless words spoken by those who want to be good. Friends are made enemies by wrong thoughts, evil surmisings, and misrepresented words. How cunning Satan is. How many ways he has to destroy souls. How he loves to set people to whispering. He makes them say things about others, and then says, "Don't let them know it." Why not be honest, and tell people their faults face to face. I'll do it, even if they lie about *that*. It is my duty.

I bear witness to-night that I have no hard feelings toward the worst enemies I have. God bless them, as he knows how to bless.

I wish Jesus would come, for I want to see him. Let time roll on, it can't fly too fast. But while he delays wisdom prompts us to be preparing for him who "shall sit upon his throne." Ah! I know his face will shine as the sun, and his words be full of the melody of heaven. It seems as though I can hear the sweet tones of his voice, saying, "Come, ye blessed." May I hear it said to me.

Pray for me, if any have faith, for I want to be faithful to God and man. I often pray for the pilgrims that dwell in solitary places, where the true gospel is not preached. May God give them light and understanding. By and by, if faithful, you will have the society of all God's holy ones, in the kingdom of glory. Be of good courage, and bear the cross till the Savior comes with your crown.

Yours in the Gospel,

Westfield, Mass. MARIA M. WEAVER.

From Bro. J. C. Wheeler.

BRO. GRANT:—Permit me to say through the Crisis, that Bro. Charles Goodrich has visited us here in Carthage of late; appointment given by Bro. Munger, to whom we are much obliged. Bro. Charles is a faithful laborer in the vineyard, one worthy of recompense, both in temporal and spiritual things. He presents the truth in its simplicity and fullness, and rounds no corners; and when he comes among a people, he knows nothing but Christ and him crucified; not a mischief-maker, but a peace-maker. He strives to build up instead of tearing down. There are some of the other class, but we have no business for them in this region, and hope they will keep away. Sinners want to be saved, and they know enough about mischief now. They want to learn of a better way. There are laborers enough, but the Lord will be best pleased with true ones, and I think the people will. We have many brethren in this region, and they are good; we love them as ourselves, and wish to have them build up instead of tear down. The judgment is just before us. Let us mind the things of God. Brethren, let us strive to be good and humble, not great.

Carthage, Me. J. C. WHEELER.

From Sr. O. N. Morse.

BRO. GRANT:—I feel that these are truly "perilous times," for the love of many is getting cold. The promise is only to those that continue faithful to the end. The time was with us in Springville, Wis., that we had preaching from Adventists and four other denominations; but now we have no preaching of any kind. When the wicked rule, the people mourn, and the heart of the righteous is made sad. O that some of the watchmen that are on the walls of Zion would come this way and sound the alarm—"Behold, he cometh with clouds, and every eye shall see him," and wake up the people, for the day of the Lord hasteth greatly.

I know I love the people of God, and I want to love his appearing. I feel as if I needed more love for the coming of Christ, that the love of the world may have no share of my affection. I have been for twenty-two years numbered with those that have been looking for Christ to appear the second time, without sin unto salvation, and am still trying to run my race with patience, ever looking unto Jesus, who is the author of my faith. I believe soon "the kingdoms of this world" will "become the kingdoms of our Lord and of his Christ." I remain your sister in Christ,

O. N. MORSE.

BRO. GEO. SMITH, Montreal, C. E., writes: "We in Montreal are still pressing on to the kingdom; and, by the help of the Lord, we intend to continue to the end; for unto such is the promise of salvation, through our blessed Savior, unto eternal life.

It does appear to me that 'the end of all things' is near, for wickedness of all kinds is abounding more and more. How little of the fear of the Lord is before men's eyes; and how little of true piety is found in the churches in general. While attending a Bible class last Lord's day, in the young men's Christian Association, I could not help noticing especially that the younger men are almost Spiritualists, or infidels altogether; and still puffed up to think that they have attained to great knowledge of the Scriptures.

How thankful we ought to be to our heavenly Father that we have seen so much of the truth as we have; and let us pray that we may be kept humble, that he may be enabled to give us more light and knowledge of his word, for he delights to please the humble and contrite soul."

Obituaries.

MORRIS. Died in Springwater, Liv. Co., N. Y., April 18th, 1865, of typhoid pneumonia, Bro. Lyman Morris, aged sixty-four years.

Bro. Morris was well known in all this section as one of those staunch, reliable, gospel advocates, of which there have been but few at any time, and which Satan would gladly make less in number. His home was that of the pilgrim; his greeting was that of a christian; his life was that of a saint. He loved and longed for the coming of Christ in his kingdom. He did much to keep the truth before the people, and for a long time has the grove on his place resounded with the songs of the saints who came up yearly to worship there. He died in faith, sleeps in Jesus, and in the morn of glory will awake to immortality. His funeral sermon was preached by the Presbyterian clergyman, because of my absence from home at the time.

F. BURR.

AUSTIN. Died at West Winsted, Conn., Dec. 15th, 1865, of diphtheria, little Lillia Bell Austin, daughter of John F. and Susan Austin, aged two years and three months.

Lillia was a sweet, bright child, and used to climb on the writer's knee and talk like one of maturer years; but Lillia's voice is hushed in death, and those little hands once so active are crossed over that once beating heart, now still in the cold embrace of death. The sweet flowers of earth wither only to bloom again in the paradise of God.

The writer tried to comfort them from words found in 1 Thess. 4: 13. May the God of all grace be their comfort and solace until he shall call his children home.

LEWIS ANDREWS.

SAWTELL. Died in Bradford, N. H., Sept. 13th, 1865, of diphtheria, Willie A., youngest son of Silas and Susan F. Sawtell, aged seven years and six days.

Cease your weeping, dearest father,
Mother, brothers, dry your tears;
Willie sleeps, but Christ will wake him,
When in glory he appears.

Awake to die again? no, never!
He will gain a heavenly home;
Chant immortal praises ever,
In a world where death's unknown.

A. J. DAVIS.

MARSH. Died at Unionville, Conn., Dec. 8th, 1865, after a long illness, Emma Jane Marsh, wife of George Marsh, aged twenty-six years.

Our dear Emma was one of the little ones who with a lowly spirit abode in Christ from day to day. She has left an affectionate companion and two sisters to tread life's weary way a little longer, looking for Jesus, the resurrection and the life.

H. S. HOUGH.

Summary of News.

FOREIGN.

Liverpool Dec. 13th, Queenstown 14th.

The London *Observer* says Napoleon is apprehensive that Maximilian will follow his Empress to Europe, and has prevailed upon the Mexican Minister at Paris to proceed to Mexico to endeavor to persuade Maximilian from abdicating. He would sail on the 15th. The *Observer* thinks he will not be in time and that Maximilian will be in Europe before New Year's.

It was reported that France had given the Queen of England the six months' notice to terminate the extradition treaty, because of the strict formalities required before French offenders can be given up.

THREE DAYS LATER.

The King of Belgium was buried yesterday. The new King has taken the oaths of office.

The message of President Johnson has been favorably received and is regarded as friendly, and United States bonds improved after its reception.

It is stated that Spain has accepted the mediation of England in Chilian affairs.

DOMESTIC.

INTENSE COLD IN MINNESOTA.—The Wilton (Minnesota) *News* of Dec. 7th says Mr. H. G. Green of Alden township, Freeborn county, gives us the following sorrowful news of the probable death of four men in his county, by freezing, on Tuesday, the 12th inst:

"Three brothers, whose names he had not learned, started together from Moyer's grocery, at White Walnut lake, in the edge of Faribault county, for their home in Rice Lake Township, Freeborn county, five miles distant, since which time they have not been heard from. They have been searched for in every direction in vain. The supposition is that they got lost, and perished with cold, and now lie buried in the snow on the prairie.

A Mr. James Wood of Rice Lake Township, between three and four o'clock P. M. of the same day, started to go to a neighbor's, where his wife was visiting, a mile away, but did not reach the place. Mr. Wood has been tracked a distance of some twelve miles, but not found. His neighbors tracked him, first, in a southwest direction, next, in a northeast direction, and finally in a southeast direction to Zumbro Creek, where all trace of him was lost.

Mr. Twist of Carlstown township, in the same county, had one hundred and forty sheep caught out in the same storm, and entirely drifted under. In digging them out he has found twenty-five dead, and there are a number not yet found.

THE ATLANTIC CABLE.—The Superintendent of the Atlantic Telegraph has written to the London *Times*, stating that the Great Eastern steamship is chartered to go to sea in June, 1866, for the double purpose of laying an entirely new cable, and of raising the broken end of the one thousand and one hundred miles of cable laid this year, so as to splice additional cable thereto, and thus, if successful, furnish to the public a second means of communication. This one thousand one hundred miles of submerged cable, the Superintendent says, is ascertained to be in the most perfect order by daily tests taken from the time it broke, and still continued daily. The buoys at the end of it are washed away, but this is of no consequence, as they were intended only for a temporary purpose, the spot for grapneling having been laid down by solar observations, so that a good navigator can at any time sail to within half a mile of the broken cable.

RELIGIOUS ESTABLISHMENTS OF ITALY.—The progressive or liberal Italians propose to improve the financial condition of the nation by suppressing the religious orders, and assuming the salaries of the regular clergy. There are eighty-four of these establishments, of which eighty possess property to the amount of $8,000,000. The monasteries contain 15,494 clerical, and 4466 lay members, who are men, and nearly 20,000 women. The annual incomes of the property holding orders are estimated at $3,000,000, and the capital from which this income arises is valued at $75,000,000. The regular clergy in 229 dioceses, with their bishops and archbishops, have a revenue of $13,000,000, which, so far as salaries are concerned, is very unequally distributed. The proposed measure, therefore, if it does not find active friends, has some passive supporters, even among the church party.

SIZE OF THE WEST.—Illinois would make forty such States as Rhode Island, and Minnesota, sixty. Missouri is larger than all New England. Ohio exceeds either Ireland or Scotland, or Portugal, and equals Belgium, Scotland and Switzerland together. Missouri is more than half as large as Italy, and larger than Denmark, Holland, Belgium and Switzerland. Missouri and Illinois are larger than England, Scotland, Ireland and Wales.

☞ A petition to Congress, now being circulated for signatures, commences as follows: "The undersigned, women of the United States, respectfully ask an amendment of the Constitution that shall prohibit the several States from disfranchising any of their citizens on the ground of sex."

☞ It is reported that $60,000 worth of arms were lately shipped from New York to Vera Cruz for Maximilian.

THE WORLD THE FIELD.—The whole number of missionary societies in the world is eighty-five. These are of all degrees of magnitude, from that of the American Board and the British Wesleyan Society, down to those which support a single missionary. The number of British Societies is twenty-two, of American twenty, of German thirteen (mostly small), of Dutch nine (mostly among their own possessions in the Pacific), of Scandinavian seven, of French one, and of Colonial seven. In the magnitude of operations the United States stand second only to England. The oldest society is an English one, that for the Propagation of the Gospel in Foreign Parts, founded in 1701. Its sphere of operations is still extensive. Three societies were formed in England before the work began with us.

A SERIOUS BLOW TO ROMANISM.—The Italian Parliament has passed a law making marriage a civil rite, and leaving the parties to seek ecclesiastical benediction at the hands of a Catholic priest or a Protestant minister, as they choose, thus stripping the Romish priests of a powerful monopoly.

☞ From Rome the death is announced of Doctor Ramolino, nephew of Madame Letitia Ramolino, mother of the Bonapartes. Deceased was a pensioner of the Imperial Crown.

Notices.

Notice.

Elder Timothy Cole will commence a series of meetings in East Boston Tuesday evening, Jan. 9th, and continue over the following Lord's day, and longer if the interest demands.

C. GOODRICH.

Conference.

Our Eastern Maine Conference will be held at Frankfort Mills, commencing Thursday, the 25th day of January, at 2 o'clock P. M., and continue over the Sabbath. It is expected that the lovers of Jesus will come prepared to labor effectively in his cause. By order of the Committee.

M. YOUNG, Clerk.

New Hampshire Quarterly Conference.

A quarterly session of the New Hampshire State Conference will be held at Barnstead, N. H., (Clark meeting-house), commencing Thursday evening, Jan. 4th, and hold over the following Sunday.

A. W. SIBLEY, Secretary.

New Hampshire Quarterly Conferences.

The brethren and friends in New Hampshire who are desirous of having a quarterly conference held with them, should write me immediately at East Boston, Mass. A. W. SIBLEY, Secretary.

Quarterly Conference.

There will be a conference at Round Pond, Bristol, Me., to commence Thursday evening, Jan. 18th, 1866, and continue over Sunday. Brethren and sisters are invited to come to Round Pond with the spirit of worship. S. K. PARTRIDGE.

Notice.

Brethren wishing to correspond with the church in East Boston, are requested to address C. C. Kimball, No. 55 Water Street, Boston, who is the clerk of the church. C. GOODRICH.

Maine Second Advent Tract Society.

WM. H. MITCHELL, }
R. R. YORK, } *Executive Board.*
S. K. PARTRIDGE, }

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

A. Ross.......................Sunday, Jan. 7th

Lowell, Mass.......................Sunday, Jan. 7th
J. T. DIXON.

EAST BOSTON.

C. Goodrich.......................Sunday, Jan. 7th

Charlestown, Mass., (69 Maine Street), Lord's day, Jan. 7th, at 10½ o'clock A. M. and 3 and 7 P. M.
WM. C. TRUEMAN.

Castleton, Vt., with Bro. Mathewson, Tuesday evening, Jan. 2nd, and every evening during the week, and over the following Lord's day.
Massena, N. Y., Jan. 14th and 21st, and every evening between the two Lord's days.
MILES GRANT.

Portsmouth.......................Jan. 14th
C. GOODRICH.

North Adams.......................Sunday, Jan. 7th
E. MCCULLOCK.

Worcester, Mass.......................Sunday, Jan. 7th
J. N. SHERMAN.
CHAS. E. PIPER.

Holliston, Mass.......................Sunday, Jan. 7th
WM. H. FISHER.

South Reading.......................Sunday, Jan. 7th
B. WOODSIDE.

North Canton, Ct.......................Sunday, Jan. 7th
S. WOODRUFF.

Barre, Orleans Co., N. Y.......................Jan. 17th to 21st
Carleton, " " ....Jan. 22d to 24th
Will some brother from Carleton meet me at Jackson's Corners on the 21st, and take me to Carleton?
F. BURR.

Meredith Neck, N. H.......Saturday evening, Jan. 6th and Sunday, the 7th. JOHN G. HOOK.

Nottingham, (Geebig school-house). Sunday, Jan. 14th
JOHN PARSONS.

Richmond, Me., (Reed meeting-house), Sunday, Jan. 7th. R. R. YORK.

Friendship, Me., Thursday, Friday, and Saturday evenings, Jan. 11th, 12th, and 13th, and Sunday the 14th.
Round Pond Conference.......................Jan. 18th to 21st
I. C. WELLCOME.
R. R. YORK.

Southport, Me..........Thursday evening, Jan. 25th to 28th, over Sunday.
Yarmouth, Me.......................Feb. 4th
I. C. WELLCOME.

Yarmouth, Me.......................Jan. 14th
JESSE GAY.

Wrightville.......................Sunday, Jan. 7th
R. WILLIAMS.

If the Lord will, Albion Ross will preach as follows:
West Poland, Me.......................Jan. 18th
Mechanic Falls.......................Jan. 19th
Norway.......................Jan. 20th and 21st
Bryant's Pond.......................Jan. 22d
Berlin Falls.......................Jan. 23d
Meriden Hill, N. H.......................Jan. 25th
Colebrook, N. H..........Jan. 26th and over Sunday, 28th, afternoons and evenings, as may be desired.
Canaan, Vt.......................Jan. 29th and 30th
Coaticooke, C. E., Thursday, Feb. 1st, reaching Montreal on the first Saturday in February, to remain as the Lord will.
Bro. Ross goes by my request, and is "a faithful brother as we suppose." H. L. HASTINGS.

Elliot, Me.......................Friday night, Jan. 5th
Kennebunkport, Me. afternoon and evening, Jan. 6th, and Sunday, the 7th. H. L. HASTINGS.

Orange, N. H., (at Wm. How's) Tuesday evenings, Jan. 9th and 16th, and longer if the Lord will.
Grafton, (at Bro. John Durgin's).....Sunday, Jan. 14th
East Canaan, (new chapel)... Friday evening, Jan. 19th
D. EASTMAN.

Deerfield, N. H., (where Bro. Rufus Bean may appoint), Saturday evening, Jan. 6th, and over Sunday.
Northwood Narrows.......................Jan. 14th
Z. FORD.

Madison, Ct.......................Sunday, Jan. 7th
O. D. WOODRUFF.

Concord, N. H.......................Sabbath, Jan. 7th
Lake Village, (Free Chapel), Friday evening, Jan. 12th, and continue over the Sabbath, and as much longer as it may be thought best. T. M. PREBLE.

Waterbury, Ct.......................Sunday, Jan. 9th
Southington.......................Wednesday evening, Jan. 10th
Prospect.......................Friday evening, Jan. 12th
and over the following Sunday.
Will some friend from Prospect meet me at Cheshire Depot Friday evening? SAMUEL HANCOCK.

Exeter, N. H.......................Lord's day, Jan. 7th
S. Eliot, Me.......................Lord's day, Jan. 14th
GEO. W. BROWN.

Mechanic Falls.......................Friday evening, Jan. 5th
Norway, Saturday and over Sunday, and until Wednesday. From there back as the doors open, where a good congregation will assemble; say West Poland, Sunday, Jan. 7th, and in the vicinity until Friday, as Bro. Libby arranges.
Portland, Sunday, Jan. 14th; from there westward, as letters of invitation are received while at West Poland.
HIRAM MUNGER.

Mechanic Falls.......................Sunday, Jan. 7th
Byrant's Pond.......................Sunday, Jan. 14th
Canton Mills.......Tuesday and Wednesday evenings, Jan. 16th and 17th.
Dixfield Common.......................Friday evening, Jan. 19th
Carthage.......................Jan. 21st
Weldville.......................Saturday evening, Jan. 27th and over the following Lord's day.
Evenings, from the 21st to the 27th, where the brethren may appoint. J. T. JORDAN.

West Hoosic, N. Y., (Advent Chapel), Jan. 6th, and over the Sabbath.
North Easton, N. Y.......................Jan. 8th and 9th
North Greenwich, N. Y., Jan. 10th, and as long as thought best. WM. J. BLANCHARD.

Mechanic Falls, Me.......................Friday evening, Jan. 5th
West Poland, Me.......................Sunday, Jan. 7th
Casco, Me.......................Sunday, Jan. 14th
A. SIMPSON.

North Norway, Me.......................Sunday, Jan. 21st
A. ROSS.

Barnstead, N. H., quarterly conference, Sunday, Jan. 7th
South Reading, Mass.......................Sunday, Jan. 14th
Manchester, N. H.......................Sunday, Jan. 21st
Concord, N. H.......................Sunday, Jan. 28th
A. W. SIBLEY.

Sebec, (where Bro. Wm. Herriman may appoint), Sunday, Jan. 7th. I. DAMMON.

Champlain, N. Y., Jan. 7th, and from thence on, till spring, in north-eastern New York, New England, and Canada East, as brethren may request.
G. W. STETSON.

Orford, Quint town, N. H.......Friday evening, Jan. 5th
East Canaan, N. H.......................Jan. 7th
Pomfret, Vt., (as J. Harrington may arrange), Jan. 14th
L. C. GLAZIER.

Northfield, Mass., (as Bro. Gage may appoint), Jan. 5th
West Brattleboro, Vt., (as Brn. may appoint), Jan. 7th
Houghtonville, Vt.......................Jan. 9th
Windham, Vt., (as Bro. Bemis may appoint), Jan. 10th and 11th.
Andover, Vt.......................Jan. 12th, 13th, and 14th
Plymouth, Vt.......................Jan. 16th, 17th, 18th and 19th
Bridgewater, (as Bro. Hubbard may appoint), Jan. 21st
Will visit other places in that vicinity as doors may open. GEO. A. STREETER.

Yalesville, Wallingford, Ct.......................Jan. 7th
Prospect, Ct.......................Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y.......................Jan. 21st
H. ROCKWELL.

Springfield, Mass.......................Sunday, Jan. 7th
S. S. BREWER.

Rome, (Town House).......................Jan. 6th and 7th
Chesterville, Keath's Mills.......................Jan. 21st
H. D. SEVEY.

New Britain, Ct.......................Sunday, Jan. 7th
S. W. BISHOP.

Business.

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WHERE?—If Andrew Edgerton will give his post office and State, we will send him the book and credit his money.

H. Pollard—You can get such an atlas at some of the book stores. "Quin's Historical Atlas" is a very good one.

Bro. J. Brown—We are not able to inform you relative to the matter.

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☞ *Cash Receipts are delayed till next week.*

LETTERS RECEIVED.

B. Mathewson, N. A. Hitchcock, D. D. Chaffee, H A Sinden, A M Beach, C H Shepherd, A N Seymour, J B Cook, C. Colegrove, A. W. Sibley, J. McDowall, O. N. Morse, S E Hoffman, J. Elkins, Z. A. Waterhouse, S. Mason, W N Pile.

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F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
G. W. Stetson—Coopersville, Clinton Co., N. Y., until further notice.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
L. C. McKinstry—Magog, C. E.
J. K. Bellows—364 Broome Street, New York City.
Wm. McCullock—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
Samuel Curry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
Josiah Durgin—Hadley's Falls, N. H.
N. F. Nason—North Hermon Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver—Westfield, Mass.
Maria Mathews Weaver—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. S. Brewer—Newark, N. J., till further notice.
J. Couch—Concord, N. H.
H. F. Carpenter—Rutland, Vt.
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For the World's Crisis.

"I WILL UPHOLD THEE."

I.

The Almighty ever present,
He whose eyes are over all,
The smallest work of his creation,
E'en the little sparrow's fall;
Paints the petals of the flowers,
And with fragrance fills their cup,
Canst thou doubt his wings of mercy
Shall not ever bear thee up?

II.

He who speaketh to the ocean,
Here shall thy proud waves be stayed,
Guides the planets in their motion,
All in light for us arrayed;
Daily all our wants supplying,
Fire and water, light and air,
Can we doubt in all our wanderings,
He's not present everywhere?

III.

He who guides the lightning's flashes,
In his thunder speaks to all;
Daily thou mayst hear his whisperings,
In a voice so still and small;
And his ear is ever open
To the humble when they cry,
And in trouble he is near them,
Even hears the *faintest* sigh.

IV.

After night he giveth daylight,
After clouds the welcome sun,
Clothes the valleys and the mountains,
Guides the rivers where to run.
He who decks the blooming lily,
Will he not much more clothe thee?
He who feeds the hungry ravens,
All thy wants his eye can see.

V.

Let his promises, then, daily
Be thy comfort, child of God;
Trust him ever, trust him hourly,
E'en while suffering from his rod.
He has said, all power is given
Him in heaven, and on earth;
All shall work for good together,
To the child of heavenly birth.

M. C. ALLEN.

For the World's Crisis.

THE TRUTH DISCOVERED.

At the time I first arranged our Bible chronology, I had no knowledge of Ptolemy's so called "famous astronomical era"; and thinking that the word of God was the highest authority to which we can appeal, I felt satisfied with the chronology given by those sacred authors. Hence, my chronology, in its original form, was only a table of Bible dates written out for convenience, or that we might see at one view that chronology as given in the book of God. But when I sent it to Bro. Bliss, he refused to publish it, because it conflicted with Ptolemy's Canon; and to satisfy me of its incorrectness, he sent me his "Analysis of Sacred Chronology," up to which time I had no knowledge of the fact that it was claimed that our chronology was established by astronomy. And when I called to mind that our chronology did not claim for its authority the conflicting opinions of men, but that word of God which he has "magnified . . above all" his "name," I saw that it could not admit of an error or be so altered as to harmonize with Ptolemy's Canon; and as two bodies cannot occupy the same space at one and the same time, so it was impossible that both the Bible Chronology and that of Ptolemy's Canon could occupy the place they claimed in history. And when I thus saw that either my Bible, the book I loved, was thus proven to be incorrect, or Ptolemy's "famous astronomical era," the foundation on which the chronology of all the world is raised, was erroneous, I felt the deepest anxiety to know the truth of the matter; hence made all of those astronomical calculations which it claims as the authority or proof of its correctness. But not having at that time seen Ptolemy's description of the eclipses, I supposed that the smallness of the quantity eclipsed was an evidence that the eclipses claimed to establish the Canon were not the same alluded to by Ptolemy; therefore, when I discovered, as mentioned on page 34 of the "Book of Daniel Opened," that no astronomical tables can make them, I thought it proved that they were not the eclipses alluded to by Ptolemy, hence looked out for others. But since Prof. Hudson has favored us with the express word of Ptolemy, both as to the time and quantity eclipsed, we see that those I have offered could not be the eclipses alluded to by him; hence it becomes a seeker for truth to look again. We have clearly proven that, if Ptolemy was not mistaken as to the quantity eclipsed, in the one which he claims to have "carefully observed" himself, in A. D. 136, there could have been no eclipse March 8th, B. C. 720. But whether there was an eclipse there, or not, I find that it in no way interferes with our Bible chronology; therefore, leaving this, we must examine those that do.

Prof. Hudson having been kind enough to give us in our own mother tongue the express words of Ptolemy, as to those eclipses which he both saw himself, and computed with his improved astronomical instruments, has enabled us to prove, almost to absolute certainty, the strict correctness of my tables, which enables me at last to have great confidence in the eclipses they make.

Since Prof. Hudson has brought to light what Ptolemy has said concerning those eclipses, I find that his description of those which occurred during the reign of Cambyses and Darius are, both as to time and quantity, near what my tables make; which brings Ptolemy's Canon up again as a subject of controversy; and, resolving to know the truth of the matter, I have spent several months in searching books; and, as the result of my investigation, have learned, to my great astonishment and surprise, that Ptolemy had no Canon,—that we have been all the time fighting against not a real, but only an apparent difficulty. That which appeared as a rugged mountain, hard to remove, is found to be but as a bank of fog, all dispelled by the light of truth.

In proof that Ptolemy had no Canon, or that the catalogue of kings, with the number of years each reigned, called his Canon, was unknown to him, the Duke of Manchester has well asked, "If the Canon was in existence in the time of Clement of Alexandria, could he have been ignorant of it? or how could he have neglected it so entirely as, by his Stromata, was evidently the case"? "According to Theon, Ptolemy was the author of the second part of the Canon, from the date of Alexder to the last year of Antonius," which portion of the Canon is proven to be about correct.

Says the Duke of Manchester, "Ptolemy himself probably constructed the skeleton of the Astronomical Canon; but who filled up the intermediate reigns between the recorded eclipses?" "I think," he continues, "I have shown some grounds for suspecting that the part before the death of Alexander was filled up by some Christian chronologers."—*Times of Daniel*, p. 225.

Knowing nothing of that confused mass of conflicting authors from which the so called Ptolemy's Canon had been selected, when I first saw the list of kings with their respective number of years assigned to each, it had the appearance of truth; insomuch as it presented to my mind a serious difficulty in the way of the true Bible chronology. But he who has examined the confused and conflicting authorities from which it has been selected, regards it as nothing more than an exhibition of the peculiar views of those who arranged it, without any thing certain as to its correctness. Indeed, there is such a variety as to the number of years different kings are said to have reigned, one may select that number that best suits the chronology he may prefer. Therefore, as ignorant as I was as to the source of authority from which the received chronology of our world is selected, I find that, in going to the Bible, I went to the proper and the only real source of authority from which any thing reliable, as to a correct chronology, can be obtained.

But though the number of years during which kings are said to have reigned is of little worth; astronomy is reliable, for eclipses with correct tables may be calculated with great precision; and I have mentioned that my tables make the eclipses in the reign of Cambyses and Darius very near the record as given by Ptolemy; hence they fix the time of the reign of these two kings with that clear appearance of truth, that cannot be set aside with the light we have on the subject. And since truth unmixed with error should be sought by every christian, we have been searching history to find the truth; and, if we may be enabled to distinguish a real gem from the rubbish among which it is found, that which to me, at least, has the clearest appearance of real reliable authority, is the "remarkable document of Philo." It reads thus:—"According to the chronicle of our seniors, they have left us a writing after this manner: Joshua, . . . in the first year of Cyrus, went up to Jerusalem. In the second year he laid the foundation of the temple; . . . but the building was impeded ON ACCOUNT OF THE DEATH OF DARIUS HYSTASPES; nor could he go up to Cyrus, who was occupied in war with Tomyris; and when Cyrus was slain, after him reigned Assuerus Artaxerxes Priscus."—*Times of Daniel*, p. 84.

It is said that "this curious and valuable document . . . is perhaps the most ancient record in existence, except the sacred books, relating to this point of Jewish history; and as such is entitled to greater weight than *any other human authority* we have upon the subject."—*Times of Daniel*, p. 84.

As darkness is dispelled by the rising sun, so this truth removes the great difficulty in which we have been so much involved, in attempting to reconcile profane history with the true Bible chronology.

When we observed that God's sacred writers place the reign of Darius either cotemporaneous with (Dan. 6: 28), or before Cyrus (Dan. 1: 21 and 6: 1), we have been greatly perplexed to find that Ptolemy's Canon placed the beginning of the reign "of the first Darius" eight years after the death of Cyrus. But since the truth of the matter is brought to light by this most valuable document of Philo, the difficulty is removed; insomuch, we can now see a remarkable harmony existing between sacred and profane chronology. We are now enabled to see the cause of the great confusion into which writers on chronology have been involved; and the difficulty seems to have originated from a slight error on the part of Herodotus, who is called the "father of history"; which error was that of attributing things to the *son*, which were accomplished by the *father*; thus causing many to blend "Darius, the son of Hystaspes," with his father, "Darius Hystaspes"; though Herodotus himself always calls him by the proper name, that is, "Darius the son of Hystaspes"; but when we discriminate between the father and son, the difficulty is removed, and ancient history reconciled with the Bible. For example, Daniel informs us that when Belshazzar was slain, "Darius the Median took the kingdom" (Dan. 5; 31); and "in the oriental Chronical, Darius Hystaspes is called Darius the Median"; and "both on his tomb, and on the Dorics, Darius Hystaspes has the Median robe."—*Times of Daniel*, p. 85.

From among the many ways in which the Duke of Manchester has proven that "Darius the Median" was "Darias Hystaspes," we may offer two:—

1. "According to Herodotus, Strabo and Polyenus, Darius Hystaspes was the first who levied a tax, and this seems in Scripture to be attributed to Darius the Median"; thus "It pleased Darius to set over the kingdom one hundred and twenty princes, and over these three presidents, of whom Daniel was the first; that the princes might give account to them, and the king should have no damage."—Dan. 6: 2.

2. "The Artaxerxes who preceded the Darius, in whose reign the temple was completed, was in the custom of receiving taxes (Ezra 4: 13); therefore, the Darius who succeeded him was not Darius Hystaspes."—*Times of Daniel*, p. 82.

To the above, I might add another proof: "Pliny says that Susa was built by Darius Hystaspes"; and if so, the time at which Daniel was in Shushan, or Susa (Dan. 8: 2), could not have beer earlier than the beginning of his reign. The two kings are distinguished the one from the other in the Bible, thus: "Darius the Median" (Dan. 5: 31), and "Darius king of Persia" (Ezra 4: 24.) They are distinguished in history thus: "the first Darius," or "Darius Hystaspes," and "Darius Songimanus," or "Darius the son of Hystaspes."

Ptolemy points out the particular king in whose reign the eclipses occurred, thus: "Darius the first"; and the first Darius mentioned in the Bible was the one alluded to by Daniel. And since the eclipse which occurred "in the seventh year of Cambyses" is by Ptolemy located in the one hundred and twenty-fifth year of Nabonassar," we learn that it occurred in the reign of the first Cambyses; that is, the father, instead of the son of Cyrus.

The following table will exhibit the truth of the matter, as nearly correct as we can arrange it with the evidence gathered from history.

[Table of chronology to be given in the next paper.] WM. C. THURMAN.

☞ If men could find the fabled fountain that is said to restore youth, health and beauty, with what eagerness they would rush to drink its waters. Yet with scarcely less eagerness do they now rush to drink of waters that bring upon them premature old age, disease, and loathsome ugliness.

AM I A CHRISTIAN?

We have rarely seen the traits of a true christian spirit fully set forth than in the following article by John Fletcher. Let all read it with care.—ED.

1. Do I feel any pride; or am I partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them worse for it? Or, if they love and approve, do I love them more on that account? Am I willing to be accounted useless, and of no consequence,—glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart,

Make me little and unknown,
Loved and prized by God alone?

2. Does God bear witness in my heart that it is purified? that in all things I please him?

3. Is the life I live "by the faith of the Son of God"; so that Christ dwelleth in me? Is Christ the life of all my affections and designs, as my soul is the life of my body? Is my eye single and my soul full of light,—all eye within and without; always watchful?

4. Have I always the presence of God? Does no cloud come between God and the eye of my faith? Can I "rejoice evermore, pray without ceasing, and in every thing give thanks"?

5. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns, nor seeking their favors? Have I no shame of religion; and am I always ready to confess Christ, to suffer with his people, and to die for his sake?

6. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross of every sort, being willing to give up my ease and convenience to oblige others; or do I expect them to conform to my hours and customs? Does the cross sit light upon me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I

"A soul inured to pain,
To hardship, grief, and loss,
Bold to take up, firm to sustain,
The consecrated cross?"

7. Are my bodily senses, and outward things, all sanctified to me? Do I not seek my own things to please myself? Do I seek grace more for God's honor than my own profit, preferring the glory of God to all in earth or heaven, the giver to the gift?

8. Am I "poor in spirit"? Do I "take pleasure in infirmities, necessities, distresses, reproaches"; so that out of weakness, want, and danger, I may cast myself on the Lord? Have I no false shame in approaching God? Do I seek to be saved, as a poor sinner, by grace alone?

9. Do I not "lean to my own understanding"? Am I ready to give up the point, when contradicted, unless conscience forbid? Am I easy to be persuaded? Do I esteem every one better than myself? Am I as willing to be a cypher as to be useful? and does my zeal burn bright notwithstanding this willingness to be nothing?

10. Have I no false wisdom, goodness, strength; as if the grace I feel were my own? Do I never take that glory to myself which belongs to Christ? Do I feel my want of Christ as much as ever, to be my all? and do I draw near to God, as poor and needy, only presenting before him his well-beloved Son? Can I say,

"Every moment, Lord, I need
The merit of thy death?
I shall hang upon my God,
Till I thy perfect glory see,
Till the sprinkling of thy blood
Shall speak me up to thee?"

Do I find joy in being thus nothing, empty, undeserving, giving all the glory to Christ? Or do I wish that grace made me something, instead of God being all?

11. Have I meekness? Does it bear rule over all my tempers, affections, and desires; so that my hopes, fears, joys, zeal, love, and hatred, are duly balanced? Do I feel no disturbance from others, and do I desire to give none? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat?—if condemned by the godly, am I one in whose mouth there is no reproof; replying only as conscience, and not as impatient nature dictates? If in the wrong, do I confess it? If in the right, do I submit, being content to do well, and suffer for it? It is the sin of superiors to be overbearing, of inferiors to be stubborn; if, then, I am a servant, do I yield not only to the gentle, but to the froward, committing my cause in silence to God; or, if a master, do I "show all long-suffering?" The Lord of all was "as he that serveth." If I am the greatest, do I make myself least, "and the servant of all?" if a teacher am I lowly, meek and patient, not conceited, self-willed, nor dogmatic? Am I ready to give up the claims of respect due to age, station, parent, master, etc., or do I rigidly exact those demands?

12. Do I possess resignation; am I content with whatever is, or may be; seeing that God, the Author of all events, does, and will do, all for my good? Do I desire nothing but God, willing to part with all, if the Lord manifests his will for my so doing? Do I "know how to abound," and yet not gratify unnecessary wants; but being content with things needful, do I faithfully and freely dispose of all the rest for the help of others? Do I know how to suffer need? Is my confidence unshaken while I feel the distress of poverty, and have the prospect of future want, while, humanly speaking, strangling were better than life? And, in these circumstances, do I pity those who, having plenty, waste it in excess, instead of helping me?

13. Am I just; doing in all things as I would others should do unto me? Do I render homage to those above me, not presuming on their lenity and condescension? As a superior, do I exercise no undue authority, taking no advantage of the timidity, respect or necessity of any man? Do I consider the great obligation superiority lays me under of being lowly and kind, and of setting a good example?

14. Am I temperate, using the world, and not abusing it? Do I receive outward things in the order of God, making earth a scale to heaven? Is the satisfaction I take in the creation consistent with my being dead to all below, and a means of leading me more to God? Is the turn of my mind and temper in due subjection, not leading me to any extreme, either of too much silence, or of too much talkativeness, of reserve or freedom?

15. Am I courteous, not severe? Suiting myself to all with sweetness? Striving to give no one pain, but to gain and win all for their good?

16. Am I vigilant; redeeming time, taking every opportunity of doing good; or do I spare myself, being careless about the souls and bodies to which I might do good? Can I do no more than I do? Do I perform the most servile offices, such as require labor and humiliation, with cheerfulness? Is my conversation always seasoned with salt, at every time administering some kind of favor to those I am with?

17. Do I "love God with all my heart?" Do I constantly present myself, my time, substance, talents, and all that I have, a living sacrifice? Is every thought brought into subjection to Christ? Do I like or dislike only such things as are pleasing or displeasing to God?

18. Do I love God with all my strength, and are my spiritual faculties always vigorous? Do I give way to no sinful languor? Am I always on the watch? Do not business, worldly care, and conversation damp my fervor and zeal for God?

19. Do I love my neighbor as myself; every man for Christ's sake, and honor all men as the image of God? Do I think no evil, listen to no groundless surmises, nor judge from appearances? Can I bridle my tongue, never speaking of the faults of another, but with a view to do good; and when I am obliged to do it, have I the testimony that I sin not? Have I that love which hopeth, believeth, and endureth all things?

20. How am I in my sleep? If Satan presents an evil imagination, does my will immediately resist, or give way to it?

21. Do I bear the infirmities of age or sickness, without seeking to repair the decays of nature by strong liquors; or do I make Christ my sole support, casting the burden of a feeble body into the arms of his mercy?

Jesus, Lord of all, grant thy purest gifts to every waiting disciple. Enlighten us with the knowledge of thy will, and show us "the mark of the prize of our high calling." Let us die to all thou art not; and seek thee with our whole heart, till we enjoy the fullness of the purchased possession.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

In our last article, at the closing remarks, we began to examine the nature of the punishment of the wicked; and were examining the word destruction, as expressed by our dear Redeemer, in Matt. 7: 13, where the contrast is brought to view between the word *destruction* and the word *life*. If it be contended that the word life means eternal happiness, and that the word destruction means eternal, conscious misery, then, of course, the broad road leads to the eternal preservation of life in misery or torment; and, in this case, the narrow way and broad road both lead to eternal life. What an absurd theory is this! It is entirely at war with the holy book of God, which plainly declares, that "the wages of sin is death," without any qualification of the word whatever.

We will now pass to another passage, where the word destruction is made use of to denote how God can punish the wicked:—Matt. 10: 28. Here we are instructed by the great Teacher, that we must "fear him who is able to destroy both soul and body in hell." We would wish to ask the important question, how much of the man would be left, if soul and body were destroyed in hell? It says, in plain words, "destroy *both*." They will be destroyed alike, and in the same place; so that, if the meaning is to preserve alive in misery, then, of course, the body is preserved alive in order to be tormented with the soul. This would not be "the wages of sin," which "is death"; but the wages of sin which would be preservation of life in misery. If God should destroy both soul and body in hell, I think they would fare very much as the prophet Malachi informs us, when he says:—"All the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4: 1. This would cause them to "be as though they had not been."

St. Paul tells us, in 1 Cor. 3: 17, that "If any man defile the temple of God, him shall God destroy." But supposing we say, "him shall God *preserve*" alive, and torment him to all eternity; would this be true?

Please turn to Luke 9: 25, where the Savior calls the losing of the soul, the losing of "himself;" or, being "cast away." See also Matt. 5: 29, where our Savior speaks of the whole body being cast into hell, which proves the destruction of the whole man, soul and body. In Ezek. 18: 4, we read "the soul that sinneth it shall *die*," which could not mean that it should live in torment to all eternity. Please read and examine closely, the whole of the 18th chapter of Ezekiel, and see how plain it shows that the punishment of the wicked is second and eternal death of the whole man.

Can you believe, dear reader, in the heathen dogma that the soul is immortal, and the doctrine of endless torment, when all the Scripture plainly shows that "the wages of sin is *death*," or everlasting destruction of the whole man?

We will now notice another passage of Scripture:—"And these shall go away into everlasting punishment." This does not tell us what kind of punishment it will be; only that it will be everlasting. Now, according to good Greek scholars, the word *kolasin*, in Greek, from which the word punishment is taken, means nothing more nor less than "cutting off," and is the opposite element of eternal life, which is eternal death, or cutting off from eternal life, which is given to the righteous. B. PERHAM.

Vernon, Vt.

THE SIGNS OF THE TIMES.

Many people will tell you that it is presumptious to observe the "signs of the times," and that by so doing we are taking upon ourselves the character of a prophet. But we find a very different verdict pronounced in Scripture. The Scribes and Pharisees were prophets, yet our Lord expressly condemns them, not for observing, but for neglecting the "Signs of the Times." If the Pharisees were condemned for overlooking those signs, so may we be condemned; and never before was there a moment in which such signs were offered for contemplation. Never before were they so ominous of judgment to come.

It is indeed a fact well deserving of our attention, that prophecy seems to be passing into common life. Those ancient prophecies have been for two thousand years the study or the wonder of mankind. Their grandeur and their gloom dwelt upon the mind with the effect of some solemn tale, or some magnificent painting. Men admired, and wondered, but they did not tremble. The picture and the story were not for them, but for future generations. But now that time is past. These ancient oracles are no longer a picture, or a tale; they have passed into the sphere of our daily history; the gloom hangs over our own heads—the ground quakes under our own feet; "the things that are coming upon the earth, are coming upon ourselves. We ourselves are the future generation to whom we presumptuously consigned the terrors of God's word." We see in common life the wonders and the signs which in former ages would have been looked upon as supernatural. We see all these beginning to come to pass, and we may soon see them in their full force. "That men's hearts are failing them for fear, and for looking after the things that are coming on the earth," every one can learn, who takes any public journal. It is sometimes curious to observe the language of the public journals. They resemble a kind of running commentary upon the prophetic books of Scripture. The "signs of the last times" are before our eyes, and we know not how short a time may bring them to maturity.

Among others, one of the most significant "signs of the times" is the political condition of the world at large, and especially of the prophetic earth. Such a position of things was never before witnessed in any age or under any circumstance. The two greatest convulsions the world has ever felt were those of the barbaric invasions of the Roman Empire and of the French revolution. It will be admitted that the world has never been so shaken at any time as by those two convulsions, yet the barbaric invasion of the Roman Empire was nothing more than a coarse outbreak of physical fury. It had no depth of design, no comprehensive scheme, no great leader, no definite object. An invasion of wolves and bears would have had as good a claim to be called a moral revolution as the invasion of the Goths and Vandals. Again, the French revolution, though more intelligent than the barbaric invasions, was limited and undeveloped. It was the fury of a slave broken loose, avenging himself, but without a plan or specific object. It is far different at present. We are now arrived at the full development of the French revolution, and are nearing a general "reign of terror." A general tendency to licentiousness pervades all classes of society. (We take the word licentiousness, in its legitimate, literal sense, that is the contempt of all just restraint.) This determination to be free has sunk into the hearts of all nations. But what a freedom! A freedom from every law, both human and divine. A communism of property; a subversion of government; an overthrow of all the institutions of society, and a levelling of all ranks. Such is the secret wish of millions. You will find it everywhere, the legitimate offspring of the reign of terror.—*Cal. Times of Restitution.*

THE CONTRAST BETWEEN THE LAW AND THE GOSPEL.

THE PLACE AND MANNER OF WORSHIP.

We may notice a very striking distinction between the *place* and *manner* of worship in the two dispensations.

The Jewish dispensation was connected with the earth and the carnal senses. It was typical and temporary. The temple was the earthly dwelling place of God (1 Kings 18: 27). It was to be "an house of prayer for all nations." It "must be exceeding magnifical of fame and glory throughout all nations" (1 Chron. 22: 5). In no other place could the Jewish worship be performed. There were many synagogues or meeting places for instruction and reading of the Scriptures; but there was only one temple, there could be no other. The sacrifices must all be offered there; and when in the land of captivity, prayer was to be made toward that house (2 Chron. 6: 38), as Daniel prayed, "the windows being open in his chamber toward Jerusalem" (Dan. 6: 10). And three times a year must all the sons of Israel gather and appear before the Lord in Jerusalem (Ex. 13: 17). The dispute between the Jews and the Samaritans was partly about this. "Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship," said the woman of Samaria at the well. The answer of Jesus intimates the change that has since occurred. "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth" (John 4: 21–24). And, to effectually dissipate any disposition to cling to that ancient place of adoration, it was decreed that of that glorious temple "not one stone" should be "left upon another" that should not be "thrown down." While, for the comfort of those who had here no local temple, it was said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20). One greater than the temple hallows every place where true worshipers assemble. There is now no city or building invested with any special sanctity, as a temple of the Most High. Rome or London, St. Peter's, St. Paul's, or an upper room like those where saint Paul and saint Peter met the true disciples (Acts 1: 13; 20: 8), all stand upon the same level. The grand questions about worship now are not *when?* and *where?* but *whom?* and *how?* In garrets, prisons, or palaces, we still find the heavenly Father near, and the Savior as an abiding presence with his little flock.

The ancient temple of Solomon was builded of stones prepared and fitted in the mountain by prescribed rules, and brought together and erected without the sound of axes or hammers. But when done it was only wood and stone and gold and silver and brass. The church is "God's building." It is built upon a rock. As a wise master builder Paul says, "I have laid the foundation and another buildeth thereon" (1 Cor. 3: 10). To the church thus wisely builded of precious materials it is said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." "Ye also, as lively [*Gr.* living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus" (1 Pet. 1: 5). "This house of God" "is the church of the living God, the pillar and ground of the truth" (1 Tim. 3: 15). Of this house we read that it is "built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 20–22).

None but hewn and prepared stones and timbers could enter the ancient temple. So none but true christians, sanctified and set apart for the service of God, should be builded into the house of God. A mere heap of "wood, hay, and stubble" would not have been a temple; and so in the church each builder who builds wood, hay, or stubble in the Lord's building will lose his labor in the burning, trying day that shall come (1 Cor. 3: 12–15). At the time that the temple of Solomon was dedicated, "when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord because the glory of the Lord had filled the Lord's house" 2 Chron. 7: 1, 2). But when the new temple was consecrated as the "habitation of God through the Spirit," when, like stones well fitted, "they were all with one accord in one place, there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them parted flames like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost" (Acts 2: 1–4). And again, when the Gentiles first received the gospel, the apostle sa s, "As I began to speak, the Holy Ghost fell on them *as on us at the beginning*" (Acts 11: 15). This was "the baptism of the Holy Ghost" which occurred as Jesus promised, at his ascension, "not many days hence" (Acts 1: 5). This, first upon the Jewish and then upon the Gentile portion of the church, was the one Spirit by which we are "all baptized into one body, whether Jews or Gentiles, whether bond or free, and have all been made to drink into one Spirit" (1 Cor. 12: 13) No repetition of this baptism is promised or recorded. It was the first *visible* attestation of the church as the temple of God, like the smoke that filled the temple of Solomon, or like the descending dove which manifested Christ to Israel on the banks of Jordan (John 1: 33). The Holy Ghost now *dwells with* and *abides in* the church, an invisible and silent power; they are "filled with the Spirit," "led by the Spirit," and it is sent forth into their *hearts*, crying Abba, Father. But all this is very different from that visible baptism in the Holy Ghost of which Peter spake at Pentecost, when he declared that Christ "having received of the Father the promise of the Holy Ghost, hath shed forth *this* which ye now SEE and HEAR" (Acts 2: 33). This Spirit pervades the whole temple and dwells in every "living stone"; and where two or three are met in the name of Jesus, their comfort and their blessing is most certain. O that they more fully knew the consolation which is thus bestowed!—*From "The Contrast between the Law and the Gospel," edited with additions by H. L. H.*

Hygiene.

"This is for your health."—Paul.

"OPEN THE WINDOW THERE."

Ah! why don't you proclaim it throughout the length and breadth of the land, you who know its importance.

Thank you, Mr. "TEMNO." for the text you have given me: "Open the window, there."

Observe, it was the *first* order given by the doctor, in the case of asphyxia related. Pray now, why don't these very same men of the faculty go forth lecturing on this most vital question? It would come with authority from them. They are well aware how multitudes are slowly consuming away for want of a due supply of that very same element which they well know how to turn to their own use, in a case of urgency. Others might preach until doomsday. Let them go forth and tell the world and prove to them the disastrous effects of living in closely confined apartments. Let them persuade the world to institute a thorough reform in the very construction of their houses, that they may provide for breathing as well as for eating. Do you ever hear a man of the medical profession criticise a family for neglecting to ventilate the house? But they ought to be invested with that privilege for the public's sake. There ought to be a standing sanitary commission, whose duty it shall be to inspect the construction of dwelling-houses, and not wait for a cholera invasion to force them to it. Talk of *cleanliness* indeed! Why, there is positively nothing to supply the place of pure air, and the doctors know it. How is it that they don't come forward and use the influence they have for the good of humanity? Ah, why? They can shout, "Open the windows, there," when a poor wretch is just expiring, but do they feel as they ought to do for those who inhabit the hovels? Are we too hard upon them? We have had temperance lectures and reform movements of all kinds; but lectures on *ventilation*, we have not heard of. Really, we could sometimes almost wish there was no such thing in existence as a *house*, such foul things are some of them. We know that there are *books* enough on the subject. But were temperance lecturers satisfied to know that there was a Bible which said we must not get drunk? No! they went out and gave it *viva voce* to the victims. They showed they *cared* for them. Nor do myriads know any thing whatever about the necessity of pure air! But few are really qualified to enter into the merits of the case. We believe in good health to the utmost. We cannot afford to be otherwise than *perfectly* sound, and we know it cannot be realized without good air. There is plenty of it. Oh! how plenty of it, yet men are dying before their time, (as it is said,) for the want of it; and that the doctors know full well.

But dwellings should be properly built. We have known of buildings where the kitchen (being much used,) was most of the time in a fog of one kind or another, offensive to both eye and nose. And it was very hard to get rid of it, from the arrangement of the rooms. There should be some great channel of escape just over head, to carry off all such vapors instantly. None of it should go down your throat. Whereas, some persons spend hours each day in the thickest of it. Here is a subject for you, ye doctors. But then, how could they get their living, poor men.

"Temno" in another article tells us how doctors are *made*. Have we not almost indicated how they may be *unmade?*—*Circular.*

NEURALGIA.

Neuralgia is always caused by bad blood; bad, because too poor or too much of it; too poor because there is not exercise and pure air enough to secure a good digestion, and the person is thin and pale; too much blood, because there is too much eating, and the bowels not acting every day, more is taken into the system than passes from it, and it is too full. The person may be fleshy enough, and does not appear sick at all. For a week, live on cold bread and butter, fruits, and cold water. Take an enema of a pint or more of tepid water daily, and spend the whole of daylight in active exercise in the open air, and the neuralgia will be gone in three cases out of four—the feet being kept warm, and the whole body most perfectly clean.

There are two kinds of neuralgia, sharp and dull; both caused by there being too much blood in or about the nerve. Perhaps arterial blood gives the sharp venous blood the dull or heavy pain. In either case, the pain is of all forms of intensity, from simple discomfort to an agony almost unendurable.

In the more fleshy parts, the pain is less severe, since the soft flesh yields before the distending nerve, distended by more and more blood getting into it, until it is occasionally three times its usual size; but when the nerve is in a tooth, or between two bones, or passes through a small hole in the bone, as in the face, or "facial neuralgia," or the Tic Doloureux of the French, the suffering is fearful, because there is no room for distension, and every instant the heart, by its beatings, plugs more blood into the invisible blood vessels of the nerves. But in any such case, open a blood vessel in the arm or elsewhere, until a person is on the very point of fainting, and the most excruciating neuralgia is gone in an instant, because the heart ceases to send on blood, and the blood already in the part, as naturally flows out of it, as water naturally flows out of an uncorked bottle on its side. Hence, a skin kept clean by judicious washings and frictions, helps, by its open pores, to unload the system of its surplus; the bowels kept free by fruits, berries, coarse bread and cold water, is another source of deliverance of excess. While these articles of food supply but a moderate amount of nourishment, in addition, active exercise still more rapidly works off the surplusage of the system, and the man is well, not as soon as by the bleeding, but by a process more effective, more certain, more enduring, and without harm or danger. Hence, there is no form of mere neuralgia, which is not safely and permanently cured in a reasonable time by strict personal cleanliness, by cooling, loosening food, as named, and by breathing a pure air in resting in our chambers at night, and in moderate labor out of doors during the hours of daylight.—*Hall's Journal of Health.*

CHOLERA.

DR. RANDOLPH'S REMEDY.

To the Editor of the N. O. Times:—Seeing a request in the columns of our valuable journal for information concerning the methods of disarming the dreadful scourge of its terrors, I hasten to avail myself of your philanthropy to give the people a formula, which I am sure is not to be equaled in its complete mastery of Asiatic cholera. I learned it from the lips of P. B. Randolph, the distinguished author and traveler, whose personal experience of its power, gained in Europe and Egypt in 1861–2, while traveling in those countries where isolated cases of genuine Asiatic cholera came under his notice, is indeed extreme. I am assured that no known remedy is so effective, and the doctor assures me that he has seen it tried in other forms of cholera and cholic with unvarying success; and I present the world, from him, the precise formula and its mode of exhibition, remarking, *en passant*, that the preparation ought to be kept in every family, as it is easily made: Best French brandy, one pint; cayenne pepper, one quarter of an ounce; sweet spirits of nitre, one ounce; fluid extract Cannabis, Indica, half an ounce. Keep in tight, glass-corked bottles.

When the patient is attacked, put him to bed instantly, give one tablespoonful of the mixture in a gill of sweetened warm water every half hour till the symptoms cease, which will be the case when the patient perspires freely. When he does, let him be towel-bathed in warm water, four quarts, in which a little soda ash has been dissolved. If the disease has reached the second or cramp stage, increase the dose and shorten the intervals one-half. Pound some ice, roll it in a towel and lay it along the spinal column (or backbone,) or what is infinitely better, lay a roll of cotton, steeped in chloroform, along the spine, instantly covering it with oiled silk to prevent the least evaporation. In three minutes, if this be properly done, the patient will experience very peculiar, and perhaps unpleasant sensations. Let this be kept on, ten minutes, and unless the symptoms abate repeat it, both on the back and across the abdomen.

Trusting that this will not be forgotten, but be preserved for the hour of need, in the same spirit in which I give it from the doctor's note-book, I am yours, S. H. A. F.

IRON BREAD PANS.—BEST BREAD.

The people are learning the value of the iron bread pans for making unleavened Graham cakes. Within the last six weeks F. W. Hurd & Co., have received orders for three hundred, and during the year they have sold eighteen hundred, and everywhere they give great satisfaction. We have received scores of testimonials from persons speaking enthusiastically of the excellence of the unleavened Graham biscuits. We have experimented for ten years in making unleavened bread, and we never have been able to make it so nice in any other way, or by any other process of baking, as by using these iron pans.

RECIPE.—Take good unbolted wheat meal, ground fine as for superfine flour, but having no part of the grain removed by bolting. Stir it with either cold or warm, but not hot water, making a rather thick batter. If you do not succeed well the first time, experiment by making the batter thinner or thicker until you get it just right. Have the bread pans hot, rub the cups with a little butter, then fill them level full with batter and set in a quick oven. The cakes will be done in from fifteen to thirty minutes according to the heat of the oven, and will be light and very nice, entirely wholesome to be eaten warm, though they are as good cold. They are made as good as new when several days old, by being dipped in cold water, and placed in a hot oven for a few minutes. If one wishes to have them extra nice and tender, try them wet with milk instead of water. Very excellent cakes may be made in the same way with superfine wheat flour or corn meal.

Now in what way can health reformers better promote our good cause than by introducing their neighbors and friends to the unleavened bread, and making them practically acquainted with its superiority in excellence, healthfulness and economy, to the common superfine fermented bread?—*Laws of Life.*

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For the World's Crisis.

[illegible], I WILL UPHOLD THEE.

I.

The Almighty ever present,
He whose eyes are over all,
The smallest work of his creation,
E'en the little sparrow's fall;
Paints the petals of the flowers,
And with fragrance fills their cup,
Canst thou doubt his wings of mercy
Shall not ever bear thee up?

II.

He who speaketh to the ocean,
Here shall thy proud waves be stayed,
Guides the planets in their motion,
All in light for us arrayed;
Daily all our wants supplying,
Fire and water, light and air,
Can we doubt in all our wanderings,
He's not present everywhere?

III.

He who guides the lightning's flashes,
In his thunder speaks to all;
Daily thou mayst hear his whisperings,
In a voice so still and small;
And his ear is ever open
To the humble when they cry,
And in trouble he is near them,
Even hears the *faintest* sigh.

IV.

After night he giveth daylight,
After clouds the welcome sun,
Clothes the valleys and the mountains,
Guides the rivers where to run.
He who decks the blooming lily,
Will he not much more clothe thee?
He who feeds the hungry ravens,
All thy wants his eye can see.

V.

Let his promises, then, daily
Be thy comfort, child of God;
Trust him ever, trust him hourly,
E'en while suffering from his rod.
He has said, all power is given
Him in heaven, and on earth;
All shall work for good together,
To the child of heavenly birth.

M. C. ALLEN.

For the World's Crisis.

THE TRUTH DISCOVERED.

At the time I first arranged our Bible chronology, I had no knowledge of Ptolemy's so called "famous astronomical era"; and thinking that the word of God was the highest authority to which we can appeal, I felt satisfied with the chronology given by those sacred authors. Hence, my chronology, in its original form, was only a table of Bible dates written out for convenience, or that we might see at one view that chronology as given in the book of God. But when I sent it to Bro. Bliss, he refused to publish it, because it conflicted with Ptolemy's Canon; and to satisfy me of its incorrectness, he sent me his "Analysis of Sacred Chronology," up to which time I had no knowledge of the fact that it was claimed that our chronology was established by astronomy. And when I called to mind that our chronology did not claim for its authority the conflicting opinions of men, but that word of God which he has "magnified . . above all" his "name," I saw that it could not admit of an error or be so altered as to harmonize with Ptolemy's Canon; and as two bodies cannot occupy the same space at one and the same time, so it was impossible that both the Bible Chronology and that of Ptolemy's Canon could occupy the place they claimed in history. And when I thus saw that either my Bible, the book I loved, was thus proven to be incorrect, or Ptolemy's "famous astronomical era," the foundation on which the chronology of all the world is raised, was erroneous, I felt the deepest anxiety to know the truth of the matter; hence made all of those astronomical calculations which it claims as the authority or proof of its correctness. But not having at that time seen Ptolemy's description of the eclipses, I supposed that the smallness of the quantity eclipsed was an evidence that the eclipses claimed to establish the Canon were not the same alluded to by Ptolemy; therefore, when I discovered, as mentioned on page 34 of the "Book of Daniel Opened," that no astronomical tables can make them, I thought it proved that they were not the eclipses alluded to by Ptolemy, hence looked out for others. But since Prof. Hudson has favored us with the express word of Ptolemy, both as to the time and quantity eclipsed, we see that those I have offered could not be the eclipses alluded to by him; hence it becomes a seeker for truth to look again. We have clearly proven that, if Ptolemy was not mistaken as to the quantity eclipsed, in the one which he claims to have "carefully observed" himself, in A. D. 136, there could have been no eclipse March 8th, B. C. 720. But whether there was an eclipse there, or not, I find that it in no way interferes with our Bible chronology; therefore, leaving this, we must examine those that do.

Prof. Hudson having been kind enough to give us in our own mother tongue the express words of Ptolemy, as to those eclipses which he both saw himself, and computed with his improved astronomical instruments, has enabled us to prove, almost to absolute certainty, the strict correctness of my tables, which enables me at last to have great confidence in the eclipses they make.

Since Prof. Hudson has brought to light what Ptolemy has said concerning those eclipses, I find that his description of those which occurred during the reign of Cambyses and Darius are, both as to time and quantity, near what my tables make; which brings Ptolemy's Canon up again as a subject of controversy; and, resolving to know the truth of the matter, I have spent several months in searching books; and, as the result of my investigation, have learned, to my great astonishment and surprise, that Ptolemy had no Canon,—that we have been all the time fighting against not a real, but only an apparent difficulty. That which appeared as a rugged mountain, hard to remove, is found to be but as a bank of fog, all dispelled by the light of truth.

In proof that Ptolemy had no Canon, or that the catalogue of kings, with the number of years each reigned, called his Canon, was unknown to him, the Duke of Manchester has well asked, "If the Canon was in existence in the time of Clement of Alexandria, could he have been ignorant of it? or how could he have neglected it so entirely as, by his Stromata, was evidently the case"? "According to Theon, Ptolemy was the author of the second part of the Canon, from the date of Alexander to the last year of Antonius," which portion of the Canon is proven to be about correct.

Says the Duke of Manchester, "Ptolemy himself probably constructed the skeleton of the Astronomical Canon; but who filled up the intermediate reigns between the recorded eclipses?" "I think," he continues, "I have shown some grounds for suspecting that the part before the death of Alexander was filled up by some Christian chronologers."—*Times of Daniel*, p. 225.

Knowing nothing of that confused mass of conflicting authors from which the so called Ptolemy's Canon had been selected, when I first saw the list of kings with their respective number of years assigned to each, it had the appearance of truth; insomuch as it presented to my mind a serious difficulty in the way of the true Bible chronology. But he who has examined the confused and conflicting authorities from which it has been selected, regards it as nothing more than an exhibition of the peculiar views of those who arranged it, without any thing certain as to its correctness. Indeed, there is such a variety as to the number of years different kings are said to have reigned, one may select that number that best suits the chronology he may prefer. Therefore, as ignorant as I was as to the source of authority from which the received chronology of our world is selected, I find that, in going to the Bible, I went to the proper and the only real source of authority from which any thing reliable, as to a correct chronology, can be obtained.

But though the number of years during which kings are said to have reigned is of little worth; astronomy is reliable, for eclipses with correct tables may be calculated with great precision; and I have mentioned that my tables make the eclipses in the reign of Cambyses and Darius very near the record as given by Ptolemy; hence they fix the time of the reign of these two kings with that clear appearance of truth, that cannot be set aside with the light we have on the subject. And since truth unmixed with error should be sought by every christian, we have been searching history to find the truth; and, if we may be enabled to distinguish a real gem from the rubbish among which it is found, that which to me, at least, has the clearest appearance of real reliable authority, is the "remarkable document of Philo." It reads thus:—"According to the chronicle of our seniors, they have left us a writing after this manner: Joshua, . . . in the first year of Cyrus, went up to Jerusalem. In the second year he laid the foundation of the temple; . . . but the building was impeded ON ACCOUNT OF THE DEATH OF DARIUS HYSTASPES; nor could he go up to Cyrus, who was occupied in war with Tomyris; and when Cyrus was slain, after him reigned Assuerus Artaxerxes Priscus."—*Times of Daniel*, p. 84.

It is said that "this curious and valuable document . . . is perhaps the most ancient record in existence, except the sacred books, relating to this point of Jewish history; and as such is entitled to greater weight than *any other human authority* we have upon the subject."—*Times of Daniel*, p. 84.

As darkness is dispelled by the rising sun, so this truth removes the great difficulty in which we have been so much involved, in attempting to reconcile profane history with the true Bible chronology.

When we observed that God's sacred writers place the reign of Darius either cotemporaneous with (Dan. 6: 28), or before Cyrus (Dan. 1: 21 and 6: 1), we have been greatly perplexed to find that Ptolemy's Canon placed the beginning of the reign "of the first Darius" eight years after the death of Cyrus. But since the truth of the matter is brought to light by this most valuable document of Philo, the difficulty is removed; insomuch, we can now see a remarkable harmony existing between sacred and profane chronology. We are now enabled to see the cause of the great confusion into which writers on chronology have been involved; and the difficulty seems to have originated from a slight error on the part of Herodotus, who is called the "father of history"; which error was that of attributing things to the *son*, which were accomplished by the *father*; thus causing many to blend "Darius, the son of Hystaspes," with his father, "Darius Hystaspes"; though Herodotus himself always calls him by the proper name, that is, "Darius the son of Hystaspes"; but when we discriminate between the father and son, the difficulty is removed, and ancient history reconciled with the Bible. For example, Daniel informs us that when Belshazzar was slain, "Darius the Median took the kingdom" (Dan. 5: 31); and "in the oriental Chronical, Darius Hystaspes is called Darius the Median"; and "both on his tomb, and on the Dorics, Darius Hystaspes has the Median robe."—*Times of Daniel*, p. 85.

From among the many ways in which the Duke of Manchester has proven that "Darius the Median" was "Darias Hystaspes," we may offer two:—

1. "According to Herodotus, Strabo and Polyenus, Darius Hystaspes was the first who levied a tax, and this seems in Scripture to be attributed to Darius the Median"; thus "It pleased Darius to set over the kingdom one hundred and twenty princes, and over these three presidents, of whom Daniel was the first; that the princes might give account to them, and the king should have no damage."—Dan. 6: 2.

2. "The Artaxerxes who preceded the Darius, in whose reign the temple was completed, was in the custom of receiving taxes (Ezra 4: 13); therefore, the Darius who succeeded him was not Darius Hystaspes."—*Times of Daniel*, p. 82.

To the above, I might add another proof: "Pliny says that Susa was built by Darius Hystaspes": and if so, the time at which Daniel was in Shushan, or Susa (Dan. 8: 2), could not have been earlier than the beginning of his reign. The two kings are distinguished the one from the other in the Bible, thus: "Darius the Median" (Dan. 5: 31), and "Darius king of Persia" (Ezra 4: 24.) They are distinguished in history thus: "the first Darius," or "Darius Hystaspes," and "Darius Songimanus," or "Darius the son of Hystaspes."

Ptolemy points out the particular king in whose reign the eclipses occurred, thus: "Darius the first"; and the first Darius mentioned in the Bible was the one alluded to by Daniel. And since the eclipse which occurred "in the seventh year of Cambyses" is by Ptolemy located in the one hundred and twenty-fifth year of Nabonassar," we learn that it occurred in the reign of the first Cambyses; that is, the father, instead of the son of *Cyrus*.

The following table will exhibit the truth of the matter, as nearly correct as we can arrange it with the evidence gathered from history.

[Table of chronology to be given in the next paper.] WM. C. THURMAN.

☞ If men could find the fabled fountain that is said to restore youth, health and beauty, with what eagerness they would rush to drink its waters. Yet with scarcely less eagerness do they now rush to drink of waters that bring upon them premature old age, disease, and loathsome ugliness.

AM I A CHRISTIAN?

We have rarely seen the traits of a true christian more fully set forth than in the following article by John Fletcher. Let all read it with care.—ED.

1. Do I feel any pride; or am I partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them worse for it? Or, if they love and approve, do I love them more on that account? Am I willing to be accounted useless, and of no consequence,—glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart,

> Make me little and unknown,
> Loved and prized by God alone?

2. Does God bear witness in my heart that it is purified? that in all things I please him?

3. Is the life I live "by the faith of the Son of God"; so that Christ dwelleth in me? Is Christ the life of all my affections and designs, as my soul is the life of my body? Is my eye single and my soul full of light,—all eye within and without; always watchful?

4. Have I always the presence of God? Does no cloud come between God and the eye of my faith? Can I "rejoice evermore, pray without ceasing, and in every thing give thanks"?

5. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns, nor seeking their favors? Have I no shame of religion; and am I always ready to confess Christ, to suffer with his people, and to die for his sake?

6. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross of every sort, being willing to give up my ease and convenience to oblige others; or do I expect them to conform to my hours and customs? Does the cross sit light upon me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I

> "A soul inured to pain,
> To hardship, grief, and loss,
> Bold to take up, firm to sustain,
> The consecrated cross?"

7. Are my bodily senses, and outward things, all sanctified to me? Do I not seek my own things to please myself? Do I seek grace more for God's honor than my own profit, preferring the glory of God to all in earth or heaven, the giver to the gift?

8. Am I "poor in spirit"? Do I "take pleasure in infirmities, necessities, distresses, reproaches"; so that out of weakness, want, and danger, I may cast myself on the Lord? Have I no false shame in approaching God? Do I seek to be saved, as a poor sinner, by grace alone?

9. Do I not "lean to my own understanding"? Am I ready to give up the point, when contradicted, unless conscience forbid? Am I easy to be persuaded? Do I esteem every one better than myself? Am I as willing to be a cypher as to be useful? and does my zeal burn bright notwithstanding this willingness to be nothing?

10. Have I no false wisdom, goodness, strength; as if the grace I feel were my own? Do I never take that glory to myself which belongs to Christ? Do I feel my want of Christ as much as ever, to be my all? and do I draw near to God, as poor and needy, only presenting before him his well-beloved Son? Can I say,

> "Every moment, Lord, I need
> The merit of thy death?
> I shall hang upon my God,
> Till I thy perfect glory see,
> Till the sprinkling of thy blood
> Shall speak me up to thee?"

Do I find joy in being thus nothing, empty, undeserving, giving all the glory to Christ? Or do I wish that grace made me something, instead of God being all?

11. Have I meekness? Does it bear rule over all my tempers, affections, and desires; so that my hopes, fears, joys, zeal, love, and hatred, are duly balanced? Do I feel no disturbance from others, and do I desire to give none? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat?—if condemned by the godly, am I one in whose mouth there is no reproof; replying only as conscience, and not as impatient nature dictates? If in the wrong, do I confess it? If in the right, do I submit, being content to do well, and suffer for it? It is the sin of superiors to be overbearing, of inferiors to be stubborn; if, then, I am a servant, do I yield not only to the gentle, but to the froward, committing my cause in silence to God; or, if a master, do I "show all long-suffering?" The Lord of all was "as he that serveth." If I am the greatest, do I make myself least, "and the servant of all?" if a teacher am I lowly, meek and patient, not conceited, self-willed, nor dogmatic? Am I ready to give up the claims of respect due to age, station, parent, master, etc., or do I rigidly exact those demands?

12. Do I possess resignation; am I content with whatever is, or may be; seeing that God, the Author of all events, does, and will do, all for my good? Do I desire nothing but God, willing to part with all, if the Lord manifests his will for my so doing? Do I "know how to abound," and yet not gratify unnecessary wants; but being content with things needful, do I faithfully and freely dispose of all the rest for the help of others? Do I know how to suffer need? Is my confidence unshaken while I feel the distress of poverty, and have the prospect of future want, while, humanly speaking, strangling were better than life? And, in these circumstances, do I pity those who, having plenty, waste it in excess, instead of helping me?

13. Am I just; doing in all things as I would others should do unto me? Do I render homage to those above me, not presuming on their lenity and condescension? As a superior, do I exercise no undue authority, taking no advantage of the timidity, respect or necessity of any man? Do I consider the great obligation superiority lays me under of being lowly and kind, and of setting a good example?

14. Am I temperate, using the world, and not abusing it? Do I receive outward things in the order of God, making earth a scale to heaven? Is the satisfaction I take in the creation consistent with my being dead to all below, and a means of leading me more to God? Is the turn of my mind and temper in due subjection, not leading me to any extreme, either of too much silence, or of too much talkativeness, of reserve or freedom?

15. Am I courteous, not severe? Suiting myself to all with sweetness? Striving to give no one pain, but to gain and win all for their good?

16. Am I vigilant; redeeming time, taking every opportunity of doing good; or do I spare myself, being careless about the souls and bodies to which I might do good? Can I do no more than I do? Do I perform the most servile offices, such as require labor and humiliation, with cheerfulness? Is my conversation always seasoned with salt, at every time administering some kind of favor to those I am with?

17. Do I "love God with all my heart?" Do I constantly present myself, my time, substance, talents, and all that I have, a living sacrifice? Is every thought brought into subjection to Christ? Do I like or dislike only such things as are pleasing or displeasing to God?

18. Do I love God with all my strength, and are my spiritual faculties always vigorous? Do I give way to no sinful languor? Am I always on the watch? Do not business, worldly care, and conversation damp my fervor and zeal for God?

19. Do I love my neighbor as myself; every man for Christ's sake, and honor all men as the image of God? Do I think no evil, listen to no groundless surmises, nor judge from appearances? Can I bridle my tongue, never speaking of the faults of another, but with a view to do good; and when I am obliged to do it, have I the testimony that I sin not? Have I that love which hopeth, believeth, and endureth all things?

20. How am I in my sleep? If Satan presents an evil imagination, does my will immediately resist, or give way to it?

21. Do I bear the infirmities of age or sickness, without seeking to repair the decays of nature by strong liquors; or do I make Christ my sole support, casting the burden of a feeble body into the arms of his mercy?

Jesus, Lord of all, grant thy purest gifts to every waiting disciple. Enlighten us with the knowledge of thy will, and show us "the mark of the prize of our high calling." Let us die to all thou art not; and seek thee with our whole heart, till we enjoy the fullness of the purchased possession.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

In our last article, at the closing remarks, we began to examine the nature of the punishment of the wicked; and were examining the word destruction, as expressed by our dear Redeemer, in Matt. 7: 13, where the contrast is brought to view between the word *destruction* and the word *life*. If it be contended that the word life means eternal happiness, and that the word destruction means eternal, conscious misery, then, of course, the broad road leads to the eternal preservation of life in misery or torment; and, in this case, the narrow way and broad road both lead to eternal life. What an absurd theory is this! It is entirely at war with the holy book of God, which plainly declares, that "the wages of sin is death," without any qualification of the word whatever.

We will now pass to another passage, where the word destruction is made use of to denote how God can punish the wicked:—Matt. 10: 28. Here we are instructed by the great Teacher, that we must "fear him who is able to destroy both soul and body in hell." We would wish to ask the important question, how much of the man would be left, if soul and body were destroyed in hell? It says, in plain words, "destroy *both*." They will be destroyed alike, and in the same place; so that, if the meaning is to preserve alive in misery, then, of course, the body is preserved alive in order to be tormented with the soul. This would not be "the wages of sin," which "is death"; but the wages of sin which would be preservation of life in misery. If God should destroy both soul and body in hell, I think they would fare very much as the prophet Malachi informs us, when he says:—"All the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4: 1. This would cause them to "be as though they had not been."

St. Paul tells us, in 1 Cor. 3: 17, that "If any man defile the temple of God, him shall God destroy." But supposing we say, "him shall God *preserve*" alive, and torment him to all eternity; would this be true?

Please turn to Luke 9: 25, where the Savior calls the losing of the soul, the losing of "himself;" or, being "cast away." See also Matt. 5: 29, where our Savior speaks of the whole body being cast into hell, which proves the destruction of the whole man, soul and body. In Ezek. 18: 4, we read "the soul that sinneth it shall *die*," which could not mean that it should live in torment to all eternity. Please read and examine closely, the whole of the 18th chapter of Ezekiel, and see how plain it shows that the punishment of the wicked is second and eternal death of the whole man.

Can you believe, dear reader, in the heathen dogma that the soul is immortal, and the doctrine of endless torment, when all the Scripture plainly shows that "the wages of sin is *death*," or everlasting destruction of the whole man?

We will now notice another passage of Scripture:—"And these shall go away into everlasting punishment." This does not tell us what kind of punishment it will be; only that it will be everlasting. Now, according to good Greek scholars, the word *kolasin*, in Greek, from which the word punishment is taken, means nothing more nor less than "cutting off," and is the opposite element of eternal life, which is eternal death, or cutting off from eternal life, which is given to the righteous.

B. PERHAM.

Vernon, Vt.

THE SIGNS OF THE TIMES.

Many people will tell you that it is presumptious to observe the "signs of the times," and that by so doing we are taking upon ourselves the character of a prophet. But we find a very different verdict pronounced in Scripture. The Scribes and Pharisees were prophets, yet our Lord expressly condemns them, not for observing, but for neglecting the "Signs of the Times." If the Pharisees were condemned for overlooking those signs, so may we be condemned; and never before was there a moment in which such signs were offered for contemplation. Never before were they so ominous of judgment to come.

It is indeed a fact well deserving of our attention, that prophecy seems to be passing into common life. Those ancient prophecies have been for two thousand years the study or the wonder of mankind. Their grandeur and their gloom dwelt upon the mind with the effect of some solemn tale, or some magnificent painting. Men admired, and wondered, but they did not tremble. The picture and the story were not for them, but for future generations. But now that time is past. These ancient oracles are no longer a picture, or a tale; they have passed into the sphere of our daily history; the gloom hangs over our own heads—the ground quakes under our own feet; "the things that are coming upon the earth, are coming upon ourselves. We ourselves are the future generation to whom we presumptuously consigned the terrors of God's word." We see in common life the wonders and the signs which in former ages would have been looked upon as supernatural. We see all these beginning to come to pass, and we may soon see them in their full force. "That men's hearts are failing them for fear, and for looking after the things that are coming on the earth," every one can learn, who takes any public journal. It is sometimes curious to observe the language of the public journals. They resemble a kind of running commentary upon the prophetic books of Scripture. The "signs of the last times" are before our eyes, and we know not how short a time may bring them to maturity.

Among others, one of the most significant "signs of the times" is the political condition of the world at large, and especially of the prophetic earth. Such a position of things was never before witnessed in any age or under any circumstance. The two greatest convulsions the world has ever felt were those of the barbaric invasions of the Roman Empire and of the French revolution. It will be admitted that the world has never been so shaken at any time as by those two convulsions, yet the barbaric invasion of the Roman Empire was nothing more than a coarse outbreak of physical fury. It had no depth of design, no comprehensive scheme, no great leader, no definite object. An invasion of wolves and bears would have had as good a claim to be called a moral revolution as the invasion of the Goths and Vandals. Again, the French revolution, though more intelligent than the barbaric invasions, was limited and undeveloped. It was the fury of a slave broken loose, avenging himself, but without a plan or specific object. It is far different at present. We are now arrived at the full development of the French revolution, and are nearing a general "reign of terror." A general tendency to licentiousness pervades all classes of society. (We take the word licentiousness, in its legitimate, literal sense, that is the contempt of all just restraint.) This determination to be free has sunk into the hearts of all nations. But what a freedom! A freedom from every law, both human and divine. A communism of property; a subversion of government; an overthrow of all the institutions of society, and a levelling of all ranks. Such is the secret wish of millions. You will find it everywhere, the legitimate offspring of the reign of terror.—*Cal. Times of Restitution.*

THE CONTRAST BETWEEN THE LAW AND THE GOSPEL.

THE PLACE AND MANNER OF WORSHIP.

We may notice a very striking distinction between the *place* and *manner* of worship in the two dispensations.

The Jewish dispensation was connected with the earth and the carnal senses. It was typical and temporary. The temple was the earthly dwelling place of God (1 Kings 18: 27). It was to be "an house of prayer for all nations." It "must be exceeding magnifical of fame and glory throughout all nations" (1 Chron. 22: 5). In no other place could the Jewish worship be performed. There were many synagogues or meeting places for instruction and reading of the Scriptures; but there was only one temple, there could be no other. The sacrifices must all be offered there; and when in the land of captivity, prayer was to be made toward that house (2 Chron. 6: 38), as Daniel prayed, "the windows being open in his chamber toward Jerusalem" (Dan. 6: 10). And three times a year must all the sons of Israel gather and appear before the Lord in Jerusalem (Ex. 13: 17). The dispute between the Jews and the Samaritans was partly about this. "Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship," said the woman of Samaria at the well. The answer of Jesus intimates the change that has since occurred. "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth" (John 4: 21–24). And, to effectually dissipate any disposition to cling to that ancient place of adoration, it was decreed that of that glorious temple "not one stone" should be "left upon another" that should not be "thrown down." While, for the comfort of those who had here no local temple, it was said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20). One greater than the temple hallows every place where true worshipers assemble. There is now no city or building invested with any special sanctity, as a temple of the Most High. Rome or London, St. Peter's, St. Paul's, or an upper room like those where saint Paul and saint Peter met the true disciples (Acts 1: 13; 20: 8), all stand upon the same level. The grand questions about worship now are not *when?* and *where?* but *whom?* and *how?* In garrets, prisons, or palaces, we still find the heavenly Father near, and the Savior as an abiding presence with his little flock.

The ancient temple of Solomon was builded of stones prepared and fitted in the mountain by prescribed rules, and brought together and erected without the sound of axes or hammers. But when done it was only wood and stone and gold and silver and brass. The church is "God's building." It is built upon a rock. As a wise master builder Paul says, "I have laid the foundation and another buildeth thereon" (1 Cor. 3: 10). To the church thus wisely builded of precious materials it is said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." "Ye also, as lively [*Gr.* living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus" (1 Pet. 1: 5). "This house of God" "is the church of the living God, the pillar and ground of the truth" (1 Tim. 3: 15). Of this house we read that it is "built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 20–22).

None but hewn and prepared stones and timbers could enter the ancient temple. So none but true christians, sanctified and set apart for the service of God, should be builded into the house of God. A mere heap of "wood, hay, and stubble" would not have been a temple; and so in the church each builder who builds wood, hay, or stubble in the Lord's building will lose his labor in the burning, trying day that shall come (1 Cor. 3: 12–15). At the time that the temple of Solomon was dedicated, "when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord because the glory of the Lord had filled the Lord's house" (2 Chron. 7: 1, 2). But when the new temple was consecrated as the "habitation of God through the Spirit," when, like stones well fitted, "they were all with one accord in one place, there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them parted flames like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost" (Acts 2: 1–4). And again, when the Gentiles first received the gospel, the apostle sa s, "As I began to speak, the Holy Ghost fell on them *as on us at the beginning*" (Acts 11: 15). This was "the baptism of the Holy Ghost" which occurred as Jesus promised, at his ascension, "not many days hence" (Acts 1: 5). This, first upon the Jewish and then upon the Gentile portion of the church, was the one Spirit by which we are "all baptized into one body, whether Jews or Gentiles, whether bond or free, and have all been made to drink into one Spirit" (1 Cor. 12: 13) No repetition of this baptism is promised or recorded. It was the first *visible* attestation of the church as the temple of God, like the smoke that filled the temple of Solomon, or like the descending dove which manifested Christ to Israel on the banks of Jordan (John 1: 33). The Holy Ghost now *dwells with* and *abides in* the church, an invisible and silent power; they are "filled with the Spirit," "led by the Spirit," and it is sent forth into their *hearts*, crying Abba, Father. But all this is very different from that visible baptism in the Holy Ghost of which Peter spake at Pentecost, when he declared that Christ "having received of the Father the promise of the Holy Ghost, hath shed forth *this* which ye now SEE and HEAR" (Acts 2: 33). This Spirit pervades the whole temple and dwells in every "living stone"; and where two or three are met in the name of Jesus, their comfort and their blessing is most certain. O that they more fully knew the consolation which is thus bestowed!—*From "The Contrast between the Law and the Gospel," edited with additions by H. L. H.*

Hygiene.

"This is for your health."—Paul.

"OPEN THE WINDOW THERE."

Ah! why don't you proclaim it throughout the length and breadth of the land, you who know its importance.

Thank you, Mr. "TEMNO." for the text you have given me: "Open the window, there." Observe, it was the *first* order given by the doctor, in the case of asphyxia related. Pray now, why don't these very same men of the faculty go forth lecturing on this most vital question? It would come with authority from them. They are well aware how multitudes are slowly consuming away for want of a due supply of that very same element which they well know how to turn to their own use, in a case of urgency. Others might preach until doomsday. Let them go forth and tell the world and prove to them the disastrous effects of living in closely confined apartments. Let them persuade the world to institute a thorough reform in the very construction of their houses, that they may provide for breathing as well as for eating. Do you ever hear a man of the medical profession criticise a family for neglecting to ventilate the house? But they ought to be invested with that privilege for the public's sake. There ought to be a standing sanitary commission, whose duty it shall be to inspect the construction of dwelling-houses, and not wait for a cholera invasion to force them to it. Talk of *cleanliness* indeed! Why, there is positively nothing to supply the place of pure air, and the doctors know it. How is it that they don't come forward and use the influence they have for the good of humanity? Ah, why? They can shout, "Open the windows, there," when a poor wretch is just expiring, but do they feel as they ought to do for those who inhabit the hovels? Are we too hard upon them? We have had temperance lectures and reform movements of all kinds; but lectures on *ventilation*, we have not heard of. Really, we could sometimes almost wish there was no such thing in existence as a *house*, such foul things are some of them. We know that there are *books* enough on the subject. But were temperance lecturers satisfied to know that there was a Bible which said we must not get drunk? No! they went out and gave it *viva voce* to the victims. They showed they *cared* for them. Nor do myriads know any thing whatever about the necessity of pure air! But few are really qualified to enter into the merits of the case. We believe in good health to the utmost. We cannot afford to be otherwise than *perfectly* sound, and we know it cannot be realized without good air. There is plenty of it. Oh! how plenty of it, yet men are dying before their time, (as it is said,) for the want of it; and that the doctors know full well.

But dwellings should be properly built. We have known of buildings where the kitchen (being much used,) was most of the time in a fog of one kind or another, offensive to both eye and nose. And it was very hard to get rid of it, from the arrangement of the rooms. There should be some great channel of escape just over head, to carry off all such vapors instantly. None of it should go down your throat. Whereas, some persons spend hours each day in the thickest of it. Here is a subject for you, ye doctors. But then, how could they get their living, poor men.

"Temno" in another article tells us how doctors are *made*. Have we not almost indicated how they may be *unmade*?—*Circular.*

NEURALGIA.

Neuralgia is always caused by bad blood; bad, because too poor or too much of it; too poor because there is not exercise and pure air enough to secure a good digestion, and the person is thin and pale; too much blood, because there is too much eating, and the bowels not acting every day, more is taken into the system than passes from it, and it is too full. The person may be fleshy enough, and does not appear sick at all. For a week, live on cold bread and butter, fruits, and cold water. Take an enema of a pint or more of tepid water daily, and spend the whole of daylight in active exercise in the open air, and the neuralgia will be gone in three cases out of four—the feet being kept warm, and the whole body most perfectly clean.

There are two kinds of neuralgia, sharp and dull; both caused by there being too much blood in or about the nerve. Perhaps arterial blood gives the sharp venous blood the dull or heavy pain. In either case, the pain is of all forms of intensity, from simple discomfort to an agony almost unendurable. In the more fleshy parts, the pain is less severe, since the soft flesh yields before the distending nerve, distended by more and more blood getting into it, until it is occasionally three times its usual size; but when the nerve is in a tooth, or between two bones, or passes through a small hole in the bone, as in the face, or 'facial neuralgia,' or the Tic Doloureux of the French, the suffering is fearful, because there is no room for distension, and every instant the heart, by its beatings, plugs more blood into the invisible blood vessels of the nerves. But in any such case, open a blood vessel in the arm or elsewhere, until a person is on the very point of fainting, and the most excruciating neuralgia is gone in an instant, because the heart ceases to send on blood, and the blood already in the part, as naturally flows out of it, as water naturally flows out of an uncorked bottle on its side. Hence, a skin kept clean by judicious washings and frictions, helps, by its open pores, to unload the system of its surplus; the bowels kept free by fruits, berries, coarse bread and cold water, is another source of deliverance of excess. While these articles of food supply but a moderate amount of nourishment, in addition, active exercise still more rapidly works off the surplusage of the system, and the man is well, not as soon as by the bleeding, but by a process more effective, more certain, more enduring, and without harm or danger. Hence, there is no form of mere neuralgia, which is not safely and permanently cured in a reasonable time by strict personal cleanliness, by cooling, loosening food, as named, and by breathing a pure air in resting in our chambers at night, and in moderate labor out of doors during the hours of daylight.—*Hall's Journal of Health.*

CHOLERA.

DR. RANDOLPH'S REMEDY.

To the Editor of the N. O. Times:—Seeing a request in the columns of our valuable journal for information concerning the methods of disarming the dreadful scourge of its terrors, I hasten to avail myself of your philanthropy to give the people a formula, which I am sure is not to be equaled in its complete mastery of Asiatic cholera. I learned it from the lips of P. B. Randolph, the distinguished author and traveler, whose personal experience of its power, gained in Europe and Egypt in 1861–2, while traveling in those countries where isolated cases of genuine Asiatic cholera came under his notice, is indeed extreme. I am assured that no known remedy is so effective, and the doctor assures me that he has seen it tried in other forms of cholera and cholic with unvarying success; and I present the world, from him, the precise formula and its mode of exhibition, remarking, *en passant*, that the preparation ought to be kept in every family, as it is easily made: Best French brandy, one pint; cayenne pepper, one quarter of an ounce; sweet spirits of nitre, one ounce; fluid extract Cannabis, Indica, half an ounce. Keep in tight, glass-corked bottles.

When the patient is attacked, put him to bed instantly, give one tablespoonful of the mixture in a gill of sweetened warm water every half hour till the symptoms cease, which will be the case when the patient perspires freely. When he does, let him be towel-bathed in warm water, four quarts, in which a little soda ash has been dissolved. If the disease has reached the second or cramp stage, increase the dose and shorten the intervals one-half. Pound some ice, roll it in a towel and lay it along the spinal column (or backbone,) or what is infinitely better, lay a roll of cotton, steeped in chloroform, along the spine, instantly covering it with oiled silk to prevent the least evaporation. In three minutes, if this be properly done, the patient will experience very peculiar, and perhaps unpleasant sensations. Let this be kept on, ten minutes, and unless the symptoms abate repeat it, both on the back and across the abdomen.

Trusting that this will not be forgotten, but be preserved for the hour of need, in the same spirit in which I give it from the doctor's note-book, I am yours, S. H. A. F.

IRON BREAD PANS.—BEST BREAD.

The people are learning the value of the iron bread pans for making unleavened Graham cakes. Within the last six weeks F. W. Hurd & Co., have received orders for three hundred, and during the year they have sold eighteen hundred, and everywhere they give great satisfaction. We have received scores of testimonials from persons speaking enthusiastically of the excellence of the unleavened Graham biscuits. We have experimented for ten years in making unleavened bread, and we never have been able to make it so nice in any other way, or by any other process of baking, as by using these iron pans.

RECIPE.—Take good unbolted wheat meal, ground fine as for superfine flour, but having no part of the grain removed by bolting. Stir it with either cold or warm, but not hot water, making a rather thick batter. If you do not succeed well the first time, experiment by making the batter thinner or thicker until you get it just right. Have the bread pans hot, rub the cups with a little butter, then fill them level full with batter and set in a quick oven. The cakes will be done in from fifteen to thirty minutes according to the heat of the oven, and will be light and very nice, entirely wholesome to be eaten warm, though they are as good cold. They are made as good as new when several days old, by being dipped in cold water, and placed in a hot oven for a few minutes. If one wishes to have them extra nice and tender, try them wet with milk instead of water. Very excellent cakes may be made in the same way with superfine wheat flour or corn meal.

Now in what way can health reformers better promote our good cause than by introducing their neighbors and friends to the unleavened bread, and making them practically acquainted with its superiority in excellence, healthfulness and economy, to the common superfine fermented bread?—*Laws of Life.*

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE HOME OF THE BLEST.

Far, far beyond these skies of earth,
Lo, fairer skies appear,
Bright skies that know no shade of night,
There smiles the perennial year.

Oh, balmy are those skies afar,
And soft the airs that blow;
Low, clear and sweet the music, where
Pellucid waters flow.

Unfading flowers are blooming there,
That fear no withering blight;
In amaranthine beauty fair,
They smile in Eden light.

And sweetest notes from seraph lyres,
By zephyrs borne along,
Kindle into ecstatic fires
The vast, immortal throng.

Oh! Lord divine, where sorrows cease,
All hail thy golden dawn!
Oh! usher in, thou "Prince of Peace,"
The resurrection morn.

G. H. KIMBALL.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER THREE.

The second point is, what is all the world referred to? The word "world," of frequent occurrence in King James' version, is rendered from three or more different words in the original, viz., *aion*, *kosmos*, *oikoumenee*; the last mentioned word is the one rendered world in the 14th verse of this chapter. We find the same word in the first verse of the second chapter of Luke, where it undoubtedly refers to the Roman Empire. "It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world (*oikoumenee*) should be taxed." From this it is quite evident that the scriptural import of the term may be more limited in its application than classic authors would allow.

The classical definition of *oikoumenee* is, all the habitable world; but the decree of Cæsar Augustus did not extend to all the habitable portions of the earth's surface; but only to that portion over which the Roman government exercised a sovereign authority. All the world, in this instance, seems to refer to the civilized world, or that portion of it under the influence of political enlightenment.—Adopting this principle, and applying it to our own time, we should say the gospel of the kingdom is to be preached throughout the civilized world, for a witness to the nations, and then shall the end come. If this is a correct exposition of the text, then the work has been most faithfully accomplished within the last half century.

There have been men raised up within the last fifty years who have given their attention to the subject of the signs of the times, and felt called upon to give the note of warning to the world, that another king, one Jesus, is about to take to himself his great power, and reign. Enlightened Europe has been startled with the announcement,—"Behold, He cometh with clouds." The inhabitants of cold Siberia have long echoed the glorious proclamation. Many of the missionaries laboring among the oriental nations of Asia, are believing in and proclaiming the speedy personal reign of Christ; while Afric's sons have come bending submissively to the Prince of Peace, and waiting stand to give him welcome. The United States and British Provinces have become familiar with this movement, and may we not say this gospel of the kingdom is at this very time being preached in all the world for a witness? and if so, shall we not look for the end? So sure as Christ predicted it, this is God's last work of mercy.

Having given in course an exposition of the twenty-fourth of Matthew, from the first to the fourteenth verse, we have come to the second division of this prophecy.

We have before said that the second division of this prophecy is complex, or mixed, and to discover the real harmony of the discourse, we shall be under the necessity of bringing in some points noticed by Luke in recording the same subject, which seem to have been omitted by Matthew.

The fifteenth verse reads,—"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand)." Now I claim that here is where the complexity of this subject exists. It is by saying that the fifteenth verse of the twenty-fourth of Matthew is the same in subject matter with the twentieth verse of the twenty-first of Luke, which reads,—"And when ye see Jerusalem compassed with armies, . . . then let them which are in Judea flee to the mountains." It will be observed that the twenty-first verse of the twenty-first chapter of Luke, reads like the sixteenth verse of the twenty-fourth of Matthew. And this is why some have supposed that the fifteenth verse in Matthew, and the twentieth verse in Luke are the same.

But it is evident that the army mentioned in the twentieth verse of the twenty-first of Luke, cannot be the abomination of desolation spoken of by Daniel the Prophet, and quoted by the Savior in the fifteenth verse of the twenty-fourth of Matthew, for the following reasons:—

1. If the eagles in the Roman army, being objects of worship, constituted the abomination of desolation, then they were in Jerusalem already; for at that very hour Jerusalem was garrisoned with Roman soldiers, who undoubtedly bore with them their eagles, being their military standards; whereas our blessed Lord referred to the prophecy as a future event, and not as something at that moment transpiring.

2. It would seem that if Christ referred to any thing connected with Jerusalem as the holy place, he must have spoken in regard to the Temple, and we have no evidence that the Romans ever planted their standards within the walls of the sanctuary; and if they did, it was not until Jerusalem's actual destruction, which would at once preclude the idea of its being a sign that the destruction of the city was near, for it had then already come.

3. The Roman army under Titus, around Jerusalem, could be of no utility to the disciples as a sign, for they had all retired from the city five years before, when Cestus Gallus, the governor of Syria, having besieged the city, raised the siege and departed.

4. The standing of the abomination of desolation in the holy place, is to be the occasion of a great tribulation upon the church of Christ; but that event was wrath upon the unbelieving Jews, who had been the murderers of our Lord, while the true believers were not affected by it; they were peacefully reposing in the mountain of Pella.

Having shown that the abomination of desolation cannot refer to the Roman army under Titus, before divining what it is, we shall endeavor to harmonise the seeming discrepancy. And this I think we are authorized to do by associating the 15th verse of the 24th of Matthew with the 21st verse of the same chapter; and putting in the place of the 15th verse, the 20th verse of the 21st of Luke.

And further, I think we are warranted to make this disposition of the subject from the consideration that the prophecy of Daniel, quoted by our Savior, presenting the abomination of desolation, is the occasion of a great tribulation. Thus: Daniel 11: 31–35,—"And arms shall stand on his part; and they shall pollute the sanctuary of strength, and shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries, but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, and by spoil, and by captivity, many days."

All must admit that our Lord, in Matt. 24: 15, quotes the 31st verse of the 11th of Daniel. And if the 15th verse of the 24th of Matthew, and the 31st verse of the 11th of Daniel, which present the abomination of desolation, are the same, why not the 33d verse of Dan. 11, which presents the falling of many people by flame, spoil and captivity *many days;* and the 21st verse of the 24th of Matt., which brings to view a great tribulation, such as was not since the beginning of the world, refer to the same thing? And if so, we say again, it can have no reference whatever to the destruction of Jerusalem, but must refer to that long period of persecution which came on the church of Christ under the tyrannical reign of the "man of sin."

Let us read the discourse of our Lord, by putting the 20th verse of the 21st of Luke in the place of the 15th verse of the 24th of Matthew, and associating the 15th verse of the 24th of Matthew, with the 21st verse of the same chapter, and see if there is not a manifest harmony which cannot be produced in any other way.

Luke 21: 20,—"And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Matt. 24: 16,—"Then let them which be in Judea flee to the mountains. Let him which is on the housetop not come down to take any thing out of his house. Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day." "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (who so readeth, let him understand). . . . For then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." To me this looks like a harmony.

Jesus in the days of his flesh told his immediate disciples what course to pursue for their own preservation and safety, when they should see Jerusalem compassed with armies. Cestus Gallus, the governor of Syria, besieged Jerusalem five years before it fell by Titus, and was in a fair way to subjugate the city; but for some unknown cause, says the historian, he raised the siege and departed. The Christians (whom Josephus calls many virtuous people), recognizing this as the fulfillment of the Savior's prophecy, fled to the mountains of Pella, and five years afterwards, when Titus took the city, among the eleven hundred thousand that perished not a Christian was found.

We come now more particularly to consider the Abomination of Desolation, which has been the cruel instrument of shedding the blood of so many of the innocent sheep of Christ's fold. This is an important subject, and may the Spirit of the Lord guide us into all truth. Jesus told his disciples, when they should see the abomination stand in the holy place, "Whoso readeth, let him understand;" i. e., let him identify this power by comparing it with the picture drawn in prophecy.

The first mention of the abomination of desolation is made in the eighth of Daniel, and eleventh verse. "Yea, he magnified himself to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." The next instance is in Dan. 11: 31. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate." Again, in chapter 12: 11, we read, "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days."

Let us consider the work, character, and duration of this power, as presented in the above quotations. I claim that all this had its fulfillment in the papal power.

1. He magnifies himself to the prince of the host.

2. By him the daily sacrifice was taken away.

The host in this connection must refer to the church of God; and the prince of the host, to Jesus Christ, who is exalted to be a Prince and a Savior, and is made Head over all things to the church.

In the eighth of Daniel we have presented the Roman power, both in its pagan and papal form. And this may be seen by comparing the vision with the interpretation, as given by the angels, as follows:

Vision (ver. 31),—"Then I lifted up mine eyes, and saw, and behold there stood before the river a ram, which had two horns; and the two horns were high, but the one was higher than the other, and the highest came up last."

Interpretation (ver. 20),—"The ram which thou sawest, having two horns, are the kings of Media and Persia."

Vision (ver. 5),—"And as I was considering, behold an he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and he ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great, and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven."

Interpretation (vers. 21, 22),—"And the rough goat is the king of Grecia, and the great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

Vision (ver. 9),—"And out of one of them came forth a little horn, which waxed exceeding great towards the south, and towards the east, and towards the pleasant land."

Interpretation (ver. 23),—"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

The king of fierce countenance, and understanding dark sentences, here referred to, must represent the Roman power.

Vision (ver. 10),—"And it waxed great, even to the host of heaven, and it cast some of the host and of the stars to the ground, and stamped upon them."

This same power is represented in another form under the symbol of a great nondescript beast, having great iron teeth and nails of brass, and stamping the residue with his feet.

Vision (ver. 11),—"Yea, HE magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down" (desecrated).

The difference between the phraseology of the tenth and eleventh verses, is observable. In the tenth verse it reads, "It cast some of the host and of the stars to the ground;" and in the eleventh verse it reads, "Yea, he magnified himself even to the prince of the host."

I understand the pronoun "it" in the tenth verse to represent pagan Rome, and the "he" in the eleventh verse to represent papal Rome; for it is the pope who has magnified himself to an equal dignity with Christ, claiming to be the head and chief apostle of the church on earth. In the interpretation of the angel, the same distinctive characteristics of Rome in its pagan and papal form are presented as follows: "A king of fierce countenance, and understanding dark sentences," beyond doubt belongs to the Pagan Roman power. But the 24th verse, it appears to me, can only have its fulfillment in the Papal Roman power. Let us carefully read the 24th verse and connection, and consider its contents.

"And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." "And his power shall be mighty," but not by his own civil or military power;" i. e., the power of the pope shall be mighty, but not by his own civil or military power; but such will be his influence with kings and emperors, that he will, through them, wield the civil arm in destroying wonderfully the mighty and the holy people. Has not this application of the prophecy been demonstrated in the history of the Roman Hierarchy? Pagan Rome cast down some of the host and of the stars to the ground, in causing three millions of the saints to be put to death during the ten persecutions, but Papal Rome has taken away the daily sacrifice, by instituting a human mediatorship instead of Christ's, and destroyed wonderfully the mighty and the holy people, by causing the earth to drink the blood of more than fifty millions of the saints of the Most High.

A. ROSS.

☞ Avoid foolish talking and jesting.

For the World's Crisis.

THE TRUTH DISCOVERED.

TABLE OF FIXED DATES.

B. C.								EXPLANATION.
983		4	480					Solomon began to build the temple 143 years before the building of Carthage.
975	49	12						The temple, according to Bishop Usher, was dedicated in the year of jubilee.
755		41						The end of Jeroboam's 41st year fixed to B. C. 755 by a total eclipse of the sun.
583	49	18	3					The Jews affirm that the 18th of Josiah was a jubilee.
561		8	25	5				In the 8th of Jehoiakim, the 5th of Nebuchadnezzar, the 70 years series began.
558		11	28	8	1			From the carrying away from Jerusalem 338 years to the 4th Ptolemy.
549		9	37	17	10			The eclipse of Thales according to the Duke of Manchester.
547		11	39	19	12			The desolation, according to Philo, began 70 years before the second year of Darius.
534	49		12	32	25			The 25th year of the captivity was a jubilee according to the Jews.
529		1	17	37				Cambyses, king of Persia and father of Cyrus, reigned 19 years.
523		7	23	43				An eclipse of the moon, by which the 7th of Cambyses is fixed to B. C. 523.
521		9	25	1		1		Darius Hystaspes, or Darius the Median, the son of Ahasuerus, 36 years.
511		19	35	11		11		End both of the reign of Cambyses, the father of Cyrus, and Ahasuerus.
510		1		12		12		Cyrus, son of Cambyses, reigned 29 years, beginning with the 12th of Darius.
509		2		13		13		Crœsus dethroned the 13th of Darius Hystaspes, according to the Duke of Manchester.
502		9		20		20		An eclipse of the moon, by which the 20th of Darius is fixed to B. C. 502.
497		14	1	25		25		Assuerus Artaxerxes the First reigned 20 years. He is the Artaxerxes of Ezra 4: 7.
495		16	3	27		27		Smerdis Magus slain according to the Parian Chronicle.
494		17	4	28	1	28		Belshazzar reigned 4 years, and was slain in the year B. C. 491.
492		19	6	30	3	30		Daniel at Shushan (Dan. 8: 2), which was builded by Darius Hystaspes.
491		20	7	31	4	31		Babylon overthrown in the 20th year of Cyrus, at the end of the 30th of Darius.
490		21	8	32	1	32		Cyrus and Darius reigned two years together after the overthrow of Babylon.
489		22	9	33	2	33		Darius overthrown or removed from Babylon at the end of the 22nd year of Cyrus.
488		23	10	34	1	34		Cyrus reigned seven years from the time of the acquisition of his empire.
487		24	11	35	2	35		The foundation of the temple laid in the second year of Cyrus.
486		25	12	36	3	36		Death of Darius Hystaspes, and Joshua went up to Assuerus in his twelfth year.
485	49	26	13	1	4	1	1	They cease to build the temple with the beginning of the jubilee of B. C. 485.
482		29	16	4	7	4	4	Death of Cyrus, according to Xenophon and Herodotus.
479			19	7		7	7	Death of Cambyses, son of Cyrus, according to Herodotus.
478		1	20			8	8	The return of Joshua in the first of Darius Longimanus and death of Artaxerxes.
477		2		81	70	2	9	The 81st from captivity, 70th from desolation, and 9th from ceasing to build the temple.
473		6				6		The temple completed in the 6th year of Darius the son of Hystaspes.
466		13				13		The battle of Marathon, according to the Parian Chronicle.
460		19	35			19		Death of Darius, son of Hystaspes, according to the Parian Chronicle.
459		20	1		1	20		Xerxes reigned 21 years, and Joiakim high priest 48 years.
457			3		3			The time Xerxes invaded Greece fixed by a total eclipse of the sun.
456			4		4			The battle of Salamis fixed to B. C. 456, by the Parian Chronicle.
455			5		5			The second year of the war fixed by an eclipse of the sun on the 31st of May.
439			21		21			Death of Xerxes, the fourth king (Dan. 11: 2), at the end of Daniel's seven weeks.
438			1		22			Artaxerxes and his brother Hystaspes together one year, according to Prideaux.
437			1		23			Artaxerxes having slain his brother Hystaspes, reigned 33 years.
426			12		34			"The ram pushing . . . so that no living might stand before him." Est. 3: 7–13.
406			32					The wall finished in 32nd year of Artaxerxes, from which the 62 weeks are recorded.
405			33					The death of Artaxerxes, from which there are 400 years to the birth of Christ.

EXPLANATION OF THE TABLE.

B. C. 983. Bosanquet, in his third chapter on Sacred and Profane Chronology, says,—"We next come to the important annals of the King of Tyre. These annals are quoted by Josephus (against Apion b. 1, s. 17,) as having been open to the public: that is, they were probably engraved on marble and set up in some public part of the city. They were transcribed by Menander from the Phœnician language into Greek, about the time when Berosus and Manetho wrote, and with Menander's Greek translation before him, Josephus writes." "Therein it is recorded that the temple was built by King Solomon at Jerusalem, one hundred and forty-three years and eight months before the Tyrians built Carthage." "What then is the date of the building of Carthage?" Polybius, who is one of the most scrupulous and truthful of ancient historians, was living at the time of the fall of Carthage, and he says that Carthage was destroyed after having existed for seven hundred years. The epitomizer of Livy gives the same number of years; Orisius the same; Solinus, as read by Scaliger, the same. Carthage was destroyed in the year B. C. 146. It was built, then, according to these authorities, in the year B. C. 846. And if, dropping the eight months, we add one hundred and forty-three years to this date, we come to the year B. C. 989 for the building of Solomon's temple—i. e., to the fourth year of Solomon.

According to the Bible Chronology, the fourth year of Solomon's reign was B. C. 983—which is only six years short of the time given by the "Annals of the Kings of Tyre."

"Niebuhr proposes to place the building of the temple even lower than B. C. 989. He would bring the date down to B. C. 958, or one hundred and eighty years before the first Olympiad. He makes his calculations by adding one hundred and forty-three years to the date of the foundation of Carthage, which he places in the year B. C. 813, and considers that date to be as historically certain as the date of the building of Boston or New York."

These two epochs for the foundation of Carthage, are reconciled thus: Says Bosanquet, "Polybius, Solinus and Orosius speak of the very origin of Carthage as a Tyrian settlement at the time of the first landing. Niebuhr's date is that of the foundation of the city itself." "Carthage was not builded immediately on the arrival of Dido in Africa. Strabo tells us that the island of Cothon was first occupied and fortified by the hostile Africans, who opposed her landing on the main shore." Then placing the seven hundred years against B. C. 146, they give us B. C. 846 for the time of "the arrival of Dido in Africa." "A citadel called Byrsa was then built. The people from the neighboring places flocked there for the purpose of traffic, until at length it assumed the appearance of a small state; and the Africans becoming desirous of retaining the strangers, with the consent of all, Carthage was at length built. Thus a considerable interval (say six years) must have elapsed between the landing of Dido and the building of the city." If this interval was just six years, it would give us B. C. 840 for the foundation of Carthage; and allowing twenty-seven years for the time spent in building the city, we have B. C. 813 for the date of the completion of the city. The "Annals of the Kings of Tyre" give one hundred and forty-three years and eight months from the building of Solomon's temple to the building of Carthage. This number of years, added to B. C. 840, at which time they began to build the city, gives B. C. 983 for the foundation of the temple, in the fourth year of Solomon, and the 480th year of the era of Ehud.

B. C. 975. The temple, according to Bishop Usher, was dedicated in the year of jubilee, and if so, it was dedicated in the year B. C. 975; hence the jubilee, combined with the one hundred and forty-three years to the building of Carthage, will give B. C. 983 for the fourth year of Solomon, at which time the foundation of the temple was laid, in the 480th year of the era of Ehud.

B. C. 755. Saith the Lord, "I will darken the earth in the clear day" (Amos 8: 9), and in a clear day nothing but a total eclipse of the sun darkens the earth; hence the end of Jeroboam's forty-one years is fixed by a total eclipse of the sun, found to have occurred in B. C. 755. For more on this see the Book of Daniel Opened.

B. C. 583. Says the Duke of Manchester, "The Jews affirm that the eighteenth of Josiah, when the law was found in the temple, was a jubilee. That the Jews are correct in this, would appear from Ezekiel 1: 12. In allusion to which the Duke adds, "The most probable idea is, that the thirtieth year dates from the previous jubilee. This has the authority of the Jews, whose testimony upon such a point I should think almost conclusive. (Times of Daniel, p. 35.)

B. C. 561. According to Josephus, the Servis to the king of Babylon, commenced in the eighth year of Jehoiakim, which was the fifth of Nebuchadnezzar. (Jos. Ant. b. 10. c. 6, s. 1.)

B. C. 558. At the end of the reign of Jehoiachin, "the king of Babylon . . . . carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives. (2 Kings 24: 14.) According to Demetrius, "From the carrying away from Jerusalem to the reign of the fourth Ptolemy Philopater," there were just "three hundred and thirty-eight years and three months." In an article on the incorrectness of Ptolemy's Canon, we mentioned that the reign of Ptolemy Philopater commenced on the tenth day of the eighth month B. C. 220. To which, if we add 338 years and three months, we have the tenth day of the fifth month, B. C. 558, for the beginning of the captivity.

According to Berosus, in "the twelfth year of Zedekiah (Jehoiachim) king of Judea, Nebuchadnezzar made war upon the Jews and Phœnicians, seventy years before the reign of the Persians; that is, before the first of Cyrus, in B. C. 488. Says Bosanquet, "Berosus elsewhere counts not quite sixty years from the nineteenth year of Nebuchadnezzar to the end (beginning) of the reign of Cyrus." (Sacred and Profane Chronology, p. 27.)

On page 97 of the Book of Daniel Opened, we mentioned that Jehoiakim reigned eleven years and about fifteen days, and his twelfth year was B. C. 558, from which take seventy, and we have B. C. 488 for the beginning of the reign of Cyrus. The nineteenth of Nebuchadnezzar was B. C. 547, from which take sixty and we have B. C. 487; hence it was "not quite sixty years" to the first of Cyrus.

B. C. 549. An article in the "Penny Cyclopædia," in allusion to the eclipse of Thales, says, "If the eclipse mentioned by Diodorus to have taken place during the voyage of Agathocles, B. C. 310, be rightly given, a correction becomes necessary for the moon's distance from her nodes, which, being allowed for, no eclipse between B. C. 650 and 580 was central or total, at or near any part of Asia Minor." Therefore, either the date of the eclipse of Agathocles or Thales is false.

The Duke of Manchester, observing this, says, "There having been no eclipse suitable between B. C. 580 and 650, we must try some later date. On looking over the list in *L'Art de Verifier les Dates*, from B. C. 538 to 580, it will be seen that the eclipse which corresponds best with the above requisition, is June 19th, B. C. 549." Thus it will be seen that when the subject is duly examined, it must be admitted that I was correct in saying that the eclipse of Thales occurred on the 19th of June, B. C. 549. And this establishes the time of the reign of the kings of Media, for which see the Book of Daniel Opened.

B. C. 547. According to the document of Philo, there was "from the captivity of Joiakim to the desolation, eleven years." He calls the captivity of Joiakim "the Babylonish captivity," and makes it eighty-one years to the second year of Darius. Thus, "In the eighty-first year from the Bablyonish captivity, and the seventieth from the desolation."

B. C. 534. According to the testimony of the Jews, the twenty-fifth year of the captivity was a jubilee. Says the Duke of Manchester, "Jarchi challenges, what year begins on the tenth of the month but that of the jubilee?" This is in allusion to Ezek. 40: 1,—"In the five and twentieh year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after the city was smitten."

Says the Duke, "For this the Jewish interpreter has scriptural warrant. But if the twenty-fifth of Jeconiah's captivity was a jubilee, the fifth was the thirtieth from the jubilee preceding. These two marks, therefore, mutually confirm each other. (Times of Daniel, p. 35.)

B. C. 529. With B. C. 529 begins the first year of Cambyses, the father of Cyrus. According to Clement, of Alexandria, Cambyses reigned nineteen years (*Times of Daniel*, p. 225). He does not say whether this was the father or son of Cyrus; but Herodotus does expressly say that "Cambyses, the son of Cyrus, reigned in *all* seven years and five months) (b. 3, c. 66). Therefore, we can only reconcile these two authors upon the supposition that Clement meant the father of Cyrus; and that he did reign about nineteen years appears from our table, where it will be seen that the nineteen years end with the beginning of the reign of his son Cyrus, at the expiration of the 35th year of Astyages; neither of which, it appears, died until many years after; for Xenophon supposed that Cambyses, the father of Cyrus, was yet alive at the time Cyrus took Babylon.

B. C. 523. According to Ptolemy, "in the seventh year of Cambyses, which is the 125th year of Nabonassar, . . . one hour before midnight, the moon was eclipsed in Babylon, on the north, half its diameter." And according to my tables, there was an eclipse of eight digits at ten o'clock, in the evening of July 16th, B. C. 523; hence, we conclude that the seventh year of Cambyses, the father of Cyrus, was B. C. 523.

B. C. 521. With B. C. 521 began the reign of Darius Hystaspes, who, according to Herodotus, reigned thirty-six years. He is the first Darius mentioned in history; hence the same king called by Daniel "Darius the son of Ahasuerus" (Dan. 9: 1). And we learn from the book of Tobit (14: 5) that this "Assuerus" was the king that took Nineveh; therefore he must have been the same one called Astyages by Herodotus; and Prideaux says he took Nineveh. The Persians called him Arsames, as we learn from the monument erected by Darius. But in the "History of Armenia" he is called Ahasuerus, for "there we are told that "Ahasuerus, king of Media, had a dream full of portents. A mountain produced three warriors, which the wise men interpreted as an alliance between Nebuchadnezzar, Cyrus, and Tygranes, and of the overthrow of Ahasuerus by the two last, which happened accordingly." (*Times of Daniel*, p. 255). And it is well known that the Median king, who was overthrown by Cyrus, was the one called Astyages by Herodotus; who mentions that Astyages had two dreams, both of which "the Magi, who interpret dreams," explained as foretelling that the same Cyrus "would reign in his stead" (*Herod.* b. 1, c. 107). That which proves that this is the same dream, and overthrow of "Ahasuerus, king of Media," as alluded to in the "History of Armenia," is that in allusion to the time of "the overthrow of Ahasuerus by Cyrus and Tygranes," it is added, "At this period, Cyrus, accompanied by Tygranes, effected the conquest of Lydia" (*Times of Daniel*, p. 256).

Now all of this combined evidence must prove that the Astyages of Herodotus is the Ahasuerus of Daniel, hence a Median; therefore, says Daniel, "Darius the Median took the kingdom" (Dan. 5: 31).

Says the Duke of Manchester,—"I have shown that Darius the Mede was Darius Hystaspes;" and "Jornandes . . . speaks of Darius as son of Astyages" (p. 275). Josephus also says that he was "the son of Astyages" (*Jos. Ant.*, b. 10, c. 11, s. 4). "And Nicephorus speaks of Darius son of Astyages, after taking Babylon, being himself overthrown by Cyrus. But Cirbied and Martin say that Astyages left two sons, Darius and Cyaxares; that Cyrus and Tygranes 'agreed that the newly conquered countries [of Assyria and Babylon] should not belong to either of them, but should become a kingdom tributary to Persia, and be governed by Darius, son of Astyages, prisoner in Armenia.' Two years afterwards Darius rebelled, and provoked a war in which he was overthrown and killed by Cyrus, who became universal monarch."—*Times of Daniel*, p. 276.

From this extract, it will be seen that Cyaxares is the brother of Darius; hence Prideaux and others are mistaken in supposing that this Cyaxares, as alluded to by Xenophon, is the Darius of Daniel. Says Bosanquet, "Is it not idle to tell us that Darius was Cyaxares. His title in Babylon was Darius. Neither Berosus nor any other historian of Babylonish affairs makes mention of any king of that title having been made king over the realm of the Chaldeans till the reign of Darius Hystaspes." Xenophon speaks of Hystaspes as "one of the equals in honor" with Cyrus (b. 4, c. 2, s. 46); but omitting his double name—Darius Hystaspes, he only calls him "Hystaspes." Herodotus admits that Hystaspes "was governor" (p. 201), and distinguished between the two by calling the second "Darius the son of Hystaspes"; but by giving the 36 years, which Darius Hystaspes reigned, to Darius the son of Hystaspes, he has caused many to believe that Darius Hystaspes was the same with Darius the son of Hystaspes, and thus caused great confusion in chronology.

Says the Duke of Manchester, "That some confusion existed in the chronology of Herodotus seems early to have been perceived; but I think the confusion becomes greater through the attempts made to clear it. Herodotus says that Darius was the first person who coined the dorics (b. 4, c. 166); but Suidas, Harpocration, and the scholiast of Aristophanes, tell us that they were coined, not by the father of Xerxes, but by an earlier Darius; by Darius the First, by the first king of the Medes and Persians, who coined gold money. . . . The resemblance of the coin to the sculpture on the tomb of Darius Hystaspes is confirmatory of both denoting the same king."—*Times of Daniel*, p. 180.

Thus we think that we have abundant evidence for supposing that Darius Hystaspes was the Darius of Daniel; but whether he was or not, from the above extract it is clear that the king called "Darius the First" was not the father of Xerxes, but another Darius, who reigned before him; and this is enough for us to know, for Ptolemy expressly mentions that it was "Darius the First" in whose reign the eclipses of the moon occurred.

B. C. 510. With B. C. 510 began the reign of Cyrus. According to Xenophon, his father, Cambyses, was king of Persia; but from Herodotus it would appear that it was a tributary kingdom until Cyrus revolted from the Medes, at the end of the thirty-fifth year of Astyages, from which epoch Cyrus reigned twenty-nine years.

B. C. 509. Says the Duke of Manchester, "Crœsus was dethroned in the thirteenth of Darius" (*Times of Daniel*, p. 178); which, according to our chronology, was B. C. 509, the very year given in the Parian Chronicle, as we have shown in another article, published in the Crisis, to which I refer the reader for more on this point. In that article, we mentioned that Cyrus took Sardis in the second year of his reign, which makes his second year the same with the thirteenth of Darius Hystaspes.

B. C. 502. Eclipse of the moon. According to Ptolemy, "the moon was eclipsed one fourth of its diameter," at "two fifths of an equinoctial hour before midnight," at Babylon, "in the twentieth year of Darius"; and my tables eclipse four digits at five minutes after eleven, on November the 19th, B. C. 502; which fixes that as the twentieth year of the reign of Darius.

B. C. 497. "Astyages left two sons, Darius and Cyaxares" (*Times of Daniel*, p. 276). According to Xenophon, this Cyaxares lived in Media, and it would appear that until they took Babylon, Darius resided in Persia. This Cyaxares, the son of Astyages, reigned "twenty years," and was called "the elder Artaxerxes Assuerus" (*Times of Daniel*, p. 88). As he reigned at the same time with Darius, some of "the Jews supposed that Darius the Mede was Artaxerxes" (*Times of Daniel*, p. 259.

"The original Chaldee copy speaks of a king, called in the translation Artaxerxes, who came to the throne when Darius was an old man."—*Sacred and Profane Chronology*, p. 101. And six years after the beginning of the reign of Cyaxares (who is here called Artaxerxes), Darius was "about threescore and two years old."—Dan. 5: 31. "Cyaxares is the same as Axares or Xerxes with the Persian Kai or king prefixed."—*Times of Daniel*, p. 276. Therefore Cyaxares is the same with king Xerxes, and Artaxerxes the great Xerxes; for, says Herodotus, "Xerxes signifies a warrior, and Artaxerxes a great warrior."

WM. C. THURMAN.

(To be continued.)

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the maintaining of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE HOME OF THE BLEST.

Far, far beyond these skies of earth,
  Lo, fairer skies appear,
Bright skies that know no shade of night,
  There smiles the perennial year.

Oh, balmy are those skies afar,
  And soft the airs that blow;
Low, clear and sweet the music, where
  Pellucid waters flow.

Unfading flowers are blooming there,
  That fear no withering blight;
In amaranthine beauty fair,
  They smile in Eden light.

And sweetest notes from seraph lyres,
  By zephyrs borne along,
Kindle into ecstatic fires
  The vast, immortal throng.

Oh! Lord divine, where sorrows cease,
  All hail thy golden dawn!
Oh! usher in, thou "Prince of Peace,"
  The resurrection morn.

G. H. Kimball.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER THREE.

The second point is, what is all the world referred to? The word "world," of frequent occurrence in King James' version, is rendered from three or more different words in the original, viz., *aion*, *kosmos*, *oikoumenee*; the last mentioned word is the one rendered world in the 14th verse of this chapter. We find the same word in the first verse of the second chapter of Luke, where it undoubtedly refers to the Roman Empire. "It came to pass in those days, that there went out a decree from Cesar Augustus, that all the world (*oikoumenee*) should be taxed." From this it is quite evident that the scriptural import of the term may be more limited in its application than classic authors would allow.

The classical definition of *oikoumenee* is, all the habitable world; but the decree of Cæsar Augustus did not extend to all the habitable portions of the earth's surface; but only to that portion over which the Roman government exercised a sovereign authority. All the world, in this instance, seems to refer to the civilized world, or that portion of it under the influence of political enlightenment.—Adopting this principle, and applying it to our own time, we should say the gospel of the kingdom is to be preached throughout the civilized world, for a witness to the nations, and then shall the end come. If this is a correct exposition of the text, then the work has been most faithfully accomplished within the last half century.

There have been men raised up within the last fifty years who have given their attention to the subject of the signs of the times, and felt called upon to give the note of warning to the world, that another king, one Jesus, is about to take to himself his great power, and reign. Enlightened Europe has been startled with the announcement,—"Behold, He cometh with clouds." The inhabitants of cold Siberia have long echoed the glorious proclamation. Many of the missionaries laboring among the oriental nations of Asia, are believing in and proclaiming the speedy personal reign of Christ; while Afric's sons have come bending submissively to the Prince of Peace, and waiting stand to give him welcome. The United States and British Provinces have become familiar with this movement, and may we not say this gospel of the kingdom is at this very time being preached in all the world for a witness? and if so, shall we not look for the end? So sure as Christ predicted it, this is God's last work of mercy.

Having given in course an exposition of the twenty-fourth of Matthew, from the first to the fourteenth verse, we have come to the second division of this prophecy.

We have before said that the second division of this prophecy is complex, or mixed, and to discover the real harmony of the discourse, we shall be under the necessity of bringing in some points noticed by Luke in recording the same subject, which seem to have been omitted by Matthew.

The fifteenth verse reads,—"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand)." Now I claim that here is where the complexity of this subject exists. It is by saying that the fifteenth verse of the twenty-fourth of Matthew is the same in subject matter with the twentieth verse of the twenty-first of Luke, which reads,—"And when ye see Jerusalem compassed with armies, . . . then let them which are in Judea flee to the mountains." It will be observed that the twenty-first verse of the twenty-first chapter of Luke, reads like the sixteenth verse of the twenty-fourth of Matthew. And this is why some have supposed that the fifteenth verse in Matthew, and the twentieth verse in Luke are the same.

But it is evident that the army mentioned in the twentieth verse of the twenty-first of Luke, cannot be the abomination of desolation spoken of by Daniel the Prophet, and quoted by the Savior in the fifteenth verse of the twenty-fourth of Matthew, for the following reasons:—

1. If the eagles in the Roman army, being objects of worship, constituted the abomination of desolation, then they were in Jerusalem already; for at that very hour Jerusalem was garrisoned with Roman soldiers, who undoubtedly bore with them their eagles, being their military standards; whereas our blessed Lord referred to the prophecy as a future event, and not as something at that moment transpiring.

2. It would seem that if Christ referred to any thing connected with Jerusalem as the holy place, he must have spoken in regard to the Temple, and we have no evidence that the Romans ever planted their standards within the walls of the sanctuary; and if they did, it was not until Jerusalem's actual destruction, which would at once preclude the idea of its being a sign that the destruction of the city was near, for it had then already come.

3. The Roman army under Titus, around Jerusalem, could be of no utility to the disciples as a sign, for they had all retired from the city five years before, when Cestus Gallus, the governor of Syria, having besieged the city, raised the siege and departed.

4. The standing of the abomination of desolation in the holy place, is to be the occasion of a great tribulation upon the church of Christ; but that event was wrath upon the unbelieving Jews, who had been the murderers of our Lord, while the true believers were not affected by it; they were peacefully reposing in the mountain of Pella.

Having shown that the abomination of desolation cannot refer to the Roman army under Titus, before divining what it is, we shall endeavor to harmonize the seeming discrepancy. And this I think we are authorized to do by associating the 15th verse of the 24th of Matthew with the 21st verse of the same chapter; and putting in the place of the 15th verse, the 20th verse of the 21st of Luke.

And further, I think we are warranted to make this disposition of the subject from the consideration that the prophecy of Daniel, quoted by our Savior, presenting the abomination of desolation, is the occasion of a great tribulation. Thus: Daniel 11: 31–35,—"And arms shall stand on his part; and they shall pollute the sanctuary of strength, and shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries, but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, and by spoil, and by captivity, many days."

All must admit that our Lord, in Matt. 24: 15, quotes the 31st verse of the 11th of Daniel. And if the 15th verse of the 24th of Matthew, and the 31st verse of the 11th of Daniel, which present the abomination of desolation, are the same, why not the 33d verse of Dan. 11, which presents the falling of many people by flame, spoil and captivity *many days*; and the 21st verse of the 24th of Matt., which brings to view a great tribulation, such as was not since the beginning of the world, refer to the same thing? And if so, we say again, it can have no reference whatever to the destruction of Jerusalem, but must refer to that long period of persecution which came on the church of Christ under the tyrannical reign of the "man of sin."

Let us read the discourse of our Lord, by putting the 20th verse of the 21st of Luke in the place of the 15th verse of the 24th of Matthew, and associating the 15th verse of the 24th of Matthew, with the 21st verse of the same chapter, and see if there is not a manifest harmony which cannot be produced in any other way.

Luke 21: 20,—"And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Matt. 24: 16,—"Then let them which be in Judea flee to the mountains. Let him which is on the housetop not come down to take any thing out of his house. Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day." "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (who so readeth, let him understand). . . . For then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." To me this looks like a harmony.

Jesus in the days of his flesh told his immediate disciples what course to pursue for their own preservation and safety, when they should see Jerusalem compassed with armies. Cestus Gallus, the governor of Syria, besieged Jerusalem five years before it fell by Titus, and was in a fair way to subjugate the city; but for some unknown cause, says the historian, he raised the siege and departed. The Christians (whom Josephus calls many virtuous people), recognizing this as the fulfillment of the Savior's prophecy, fled to the mountains of Pella, and five years afterwards, when Titus took the city, among the eleven hundred thousand that perished not a Christian was found.

We come now more particularly to consider the Abomination of Desolation, which has been the cruel instrument of shedding the blood of so many of the innocent sheep of Christ's fold. This is an important subject, and may the Spirit of the Lord guide us into all truth. Jesus told his disciples, when they should see the abomination stand in the holy place, "Whoso readeth, let him understand;" i. e., let him identify this power by comparing it with the picture drawn in prophecy.

The first mention of the abomination of desolation is made in the eighth of Daniel, and eleventh verse. "Yea, he magnified himself to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." The next instance is in Dan. 11: 31. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate." Again, in chapter 12: 11, we read, "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days."

Let us consider the work, character, and duration of this power, as presented in the above quotations. I claim that all this had its fulfillment in the papal power.

1. He magnifies himself to the prince of the host.

2. By him the daily sacrifice was taken away.

The host in this connection must refer to the church of God; and the prince of the host, to Jesus Christ, who is exalted to be a Prince and a Savior, and is made Head over all things to the church.

In the eighth of Daniel we have presented the Roman power, both in its pagan and papal form. And this may be seen by comparing the vision with the interpretation, as given by the angels, as follows:

Vision (ver. 31),—"Then I lifted up mine eyes, and saw, and behold there stood before the river a ram, which had two horns; and the two horns were high, but the one was higher than the other, and the highest came up last."

Interpretation (ver. 20),—"The ram which thou sawest, having two horns, are the kings of Media and Persia."

Vision (ver. 5),—"And as I was considering, behold an he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and he ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great, and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven."

Interpretation (vers. 21, 22),—"And the rough goat is the king of Grecia, and the great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

Vision (ver. 9),—"And out of one of them came forth a little horn, which waxed exceeding great towards the south, and towards the east, and towards the pleasant land."

Interpretation (ver. 23),—"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

The king of fierce countenance, and understanding dark sentences, here referred to, must represent the Roman power.

Vision (ver. 10),—"And it waxed great, even to the host of heaven, and it cast some of the host and of the stars to the ground, and stamped upon them."

This same power is represented in another form under the symbol of a great nondescript beast, having great iron teeth and nails of brass, and stamping the residue with his feet.

Vision (ver. 11),—"Yea, he magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down" (desecrated).

The difference between the phraseology of the tenth and eleventh verses, is observable. In the tenth verse it reads, "It cast some of the host and of the stars to the ground;" and in the eleventh verse it reads, "Yea, he magnified himself even to the prince of the host."

I understand the pronoun "it" in the tenth verse to represent pagan Rome, and the "he" in the eleventh verse to represent papal Rome; for it is the pope who has magnified himself to an equal dignity with Christ, claiming to be the head and chief apostle of the church on earth. In the interpretation of the angel, the same distinctive characteristics of Rome in its pagan and papal form are presented as follows: "A king of fierce countenance, and understanding dark sentences," beyond doubt belongs to the Pagan Roman power. But the 24th verse, it appears to me, can only have its fulfillment in the Papal Roman power. Let us carefully read the 24th verse and connection, and consider its contents.

"And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." "And his power shall be mighty," but not by his own civil or military power;" i. e., the power of the pope shall be mighty, but not by his own civil or military power; but such will be his influence with kings and emperors, that he will, through them, wield the civil arm in destroying wonderfully the mighty and the holy people. Has not this application of the prophecy been demonstrated in the history of the Roman Hierarchy? Pagan Rome cast down some of the host and of the stars to the ground, in causing three millions of the saints to be put to death during the ten persecutions, but Papal Rome has taken away the daily sacrifice, by instituting a human mediatorship instead of Christ's, and destroyed wonderfully the mighty and the holy people, by causing the earth to drink the blood of more than fifty millions of the saints of the Most High.

A. Ross.

☞ Avoid foolish talking and jesting.

For the World's Crisis.

THE TRUTH DISCOVERED.

TABLE OF FIXED DATES.

B. C.								EXPLANATION.
983		4	480					Solomon began to build the temple 143 years before the building of Carthage.
975	49	12						The temple, according to Bishop Usher, was dedicated in the year of jubilee.
755		41						The end of Jeroboam's 41st year fixed to B. C. 755 by a total eclipse of the sun.
583	49	18	8					The Jews affirm that the 18th of Josiah was a jubilee.
561		8	25	5				In the 8th of Jehoiakim, the 5th of Nebuchadnezzar, the 70 years series began.
558		11	28	8	1			From the carrying away from Jerusalem 338 years to the 4th Ptolemy.
549		9	37	17	10			The eclipse of Thales according to the Duke of Manchester.
547		11	39	19	12			The desolation, according to Philo, began 70 years before the second year of Darius.
534	49		12	32	25			The 25th year of the captivity was a jubilee according to the Jews.
529		1	17	37				Cambyses, king of Persia and father of Cyrus, reigned 19 years.
523		7	23	43				An eclipse of the moon, by which the 7th of Cambyses is fixed to B. C. 523.
521		9	25	1		1		Darius Hystaspes, or Darius the Median, the son of Ahasuerus, 36 years.
511		19	35	11		11		End both of the reign of Cambyses, the father of Cyrus, and Ahasuerus.
510		1		12		12		Cyrus, son of Cambyses, reigned 29 years, beginning with the 12th of Darius.
509		2		13		13		Crœsus dethroned the 13th of Darius Hystaspes, according to the Duke of Manchester.
502		9		20		20		An eclipse of the moon, by which the 20th of Darius is fixed to B. C. 502.
497		14	1	25		25		Assuerus Artaxerxes the First reigned 20 years. He is the Artaxerxes of Ezra 4: 7.
495		16	3	27		27		Smerdis Magus slain according to the Parian Chronicle.
494		17	4	28	1	28		Belshazzar reigned 4 years, and was slain in the year B. C. 491.
492		19	6	30	3	30		Daniel at Shushan (Dan. 8: 2), which was builded by Darius Hystaspes.
491		20	7	31	4	31		Babylon overthrown in the 20th year of Cyrus, at the end of the 30th of Darius.
490		21	8	32	1	32		Cyrus and Darius reigned two years together after the overthrow of Babylon.
489		22	9	33	2	33		Darius overthrown or removed from Babylon at the end of the 22nd year of Cyrus.
488		23	10	34	1	34		Cyrus reigned seven years from the time of the acquisition of his empire.
487		24	11	35	2	35		The foundation of the temple laid in the second year of Cyrus.
486		25	12	36	3	36		Death of Darius Hystaspes, and Joshua went up to Assuerus in his twelfth year.
485	49	26	13	1	4	1	1	They cease to build the temple with the beginning of the jubilee of B. C. 485.
482		29	16	4	7	4	4	Death of Cyrus, according to Xenophon and Herodotus.
479			19	7		7	7	Death of Cambyses, son of Cyrus, according to Herodotus.
478		1	20			8	8	The return of Joshua in the first of Darius Longimanus and death of Artaxerxes.
477		2		81	70	2	9	The 81st from captivity, 70th from desolation, and 9th from ceasing to build the temple.
473		6				6		The temple completed in the 6th year of Darius the son of Hystaspes.
466		13				13		The battle of Marathon, according to the Parian Chronicle.
460		19	35			19		Death of Darius, son of Hystaspes, according to the Parian Chronicle.
459		20	1		1	20		Xerxes reigned 21 years, and Joiakim high priest 48 years.
457			3		3			The time Xerxes invaded Greece fixed by a total eclipse of the sun.
456			4		4			The battle of Salamis fixed to B. C. 456, by the Parian Chronicle.
455			5		5			The second year of the war fixed by an eclipse of the sun on the 31st of May.
439			21		21			Death of Xerxes, the fourth king (Dan. 11: 2), at the end of Daniel's seven weeks.
438			1		22			Artaxerxes and his brother Hystaspes together one year, according to Prideaux.
437			1		23			Artaxerxes having slain his brother Hystaspes, reigned 33 years.
426			12		34			"The ram pushing . . . so that no living might stand before him." Est. 3. 7–13.
406			32					The wall finished in 32nd year of Artaxerxes, from which the 62 weeks are recorded.
405			33					The death of Artaxerxes, from which there are 400 years to the birth of Christ.

EXPLANATION OF THE TABLE.

B. C. 983. Bosanquet, in his third chapter on Sacred and Profane Chronology, says,—"We next come to the important annals of the King of Tyre. These annals are quoted by Josephus (against Apion b. 1, s. 17,) as having been open to the public: that is, they were probably engraved on marble and set up in some public part of the city. They were transcribed by Menander from the Phœnician language into Greek, about the time when Berosus and Manetho wrote, and with Menander's Greek translation before him, Josephus writes." "Therein it is recorded that the temple was built by King Solomon at Jerusalem, one hundred and forty-three years and eight months before the Tyrians built Carthage." "What then is the date of the building of Carthage?" Polybius, who is one of the most scrupulous and truthful of ancient historians, was living at the time of the fall of Carthage, and he says that Carthage was destroyed after having existed for seven hundred years. The epitomizer of Livy gives the same number of years; Orisius the same; Solinus, as read by Scaliger, the same. Carthage was destroyed in the year B. C. 146. It was built, then, according to these authorities, in the year B. C. 846. And if, dropping the eight months, we add one hundred and forty-three years to this date, we come to the year B. C. 989 for the building of Solomon's temple—i. e., to the fourth year of Solomon.

According to the Bible Chronology, the fourth year of Solomon's reign was B. C. 983—which is only six years short of the time given by the "Annals of the Kings of Tyre."

"Niebuhr proposes to place the building of the temple even lower than B. C. 989. He would bring the date down to B. C. 958, or one hundred and eighty years before the first Olympiad. He makes his calculations by adding one hundred and forty-three years to the date of the foundation of Carthage, which he places in the year B. C. 813, and considers that date to be as historically certain as the date of the building of Boston or New York."

These two epochs for the foundation of Carthage, are reconciled thus: Says Bosanquet, "Polybius, Solinus and Orosius speak of the very origin of Carthage as a Tyrian settlement at the time of the first landing. Niebuhr's date is that of the foundation of the city itself." "Carthage was not builded immediately on the arrival of Dido in Africa. Strabo tells us that the island of Cothon was first occupied and fortified by the hostile Africans, who opposed her landing on the main shore." Then placing the seven hundred years against B. C. 146, they give us B. C. 846 for the time of "the arrival of Dido in Africa." "A citadel called Byrsa was then built. The people from the neighboring places flocked there for the purpose of traffic, until at length it assumed the appearance of a small state; and the Africans becoming desirous of retaining the strangers, with the consent of all, Carthage was at length built. Thus a considerable interval (say six years) must have elapsed between the landing of Dido and the building of the city." If this interval was just six years, it would give us B. C. 840 for the foundation of Carthage; and allowing twenty-seven years for the time spent in building the city, we have B. C. 813 for the date of the completion of the city. The "Annals of the Kings of Tyre" give one hundred and forty-three years and eight months from the building of Solomon's temple to the building of Carthage. This number of years, added to B. C. 840, at which time they began to build the city, gives B. C. 983 for the foundation of the temple, in the fourth year of Solomon, and the 480th year of the era of Ehud.

B. C. 975. The temple, according to Bishop Usher, was dedicated in the year of jubilee, and if so, it was dedicated in the year B. C. 975; hence the jubilee, combined with the one hundred and forty-three years to the building of Carthage, will give B. C. 983 for the fourth year of Solomon, at which time the foundation of the temple was laid, in the 480th year of the era of Ehud.

B. C. 755. Saith the Lord, "I will darken the earth in the clear day" (Amos 8: 9), and in a clear day nothing but a total eclipse of the sun darkens the earth; hence the end of Jeroboam's forty-one years is fixed by a total eclipse of the sun, found to have occurred in B. C. 755. For more on this see the Book of Daniel Opened.

B. C. 583. Says the Duke of Manchester, "The Jews affirm that the eighteenth of Josiah, when the law was found in the temple, was a jubilee. That the Jews are correct in this, would appear from Ezekiel 1: 12. In allusion to which the Duke adds, "The most probable idea is, that the thirtieth year dates from the previous jubilee. This has the authority of the Jews, whose testimony upon such a point I should think almost conclusive. (Times of Daniel, p. 35.)

B. C. 561. According to Josephus, the Servis to the king of Babylon, commenced in the eighth year of Jehoiakim, which was the fifth of Nebuchadnezzar. (Jos. Ant. b. 10. c. 6, s. 1.)

B. C. 558. At the end of the reign of Jehoiachin, "the king of Babylon . . . . carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives. (2 Kings 24: 14.) According to Demetrius, "From the carrying away from Jerusalem to the reign of the fourth Ptolemy Philopater," there were just "three hundred and thirty-eight years and three months." In an article on the incorrectness of Ptolemy's Canon, we mentioned that the reign of Ptolemy Philopater commenced on the tenth day of the eighth month B. C. 220. To which, if we add 338 years and three months, we have the tenth day of the fifth month, B. C. 558, for the beginning of the captivity.

According to Berosus, in "the twelfth year of Zedekiah (Jehoiachim) king of Judea, Nebuchadnezzar made war upon the Jews and Phœnicians, seventy years before the reign of the Persians; that is, before the first of Cyrus, in B. C. 488. Says Bosanquet, "Berosus elsewhere counts not quite sixty years from the nineteenth year of Nebuchadnezzar to the end (beginning) of the reign of Cyrus." (Sacred and Profane Chronology, p. 27.)

On page 97 of the Book of Daniel Opened, we mentioned that Jehoiakim reigned eleven years and about fifteen days, and his twelfth year was B. C. 558, from which take seventy, and we have B. C. 488 for the beginning of the reign of Cyrus. The nineteenth of Nebuchadnezzar was B. C. 547, from which take sixty and we have B. C. 487; hence it was "not quite sixty years" to the first of Cyrus.

B. C. 549. An article in the "Penny Cyclopædia," in allusion to the eclipse of Thales, says, "If the eclipse mentioned by Diodorus to have taken place during the voyage of Agathocles, B. C. 310, be rightly given, a correction becomes necessary for the moon's distance from her nodes, which, being allowed for, no eclipse between B. C. 650 and 580 was central or total, at or near any part of Asia Minor." Therefore, either the date of the eclipse of Agathocles or Thales is false.

The Duke of Manchester, observing this, says, "There having been no eclipse suitable between B. C. 580 and 650, we must try some later date. On looking over the list in *L'Art de Verifier les Dates*, from B. C. 538 to 580, it will be seen that the eclipse which corresponds best with the above requisition, is June 19th, B. C. 549." Thus it will be seen that when the subject is duly examined, it must be admitted that I was correct in saying that the eclipse of Thales occurred on the 19th of June, B. C. 549. And this establishes the time of the reign of the kings of Media, for which see the Book of Daniel Opened.

B. C. 547. According to the document of Philo, there was "from the captivity of Joiakim to the desolation, eleven years." He calls the captivity of Joiakim "the Babylonish captivity," and makes it eighty-one years to the second year of Darius. Thus, "In the eighty-first year from the Bablyonish captivity, and the seventieth from the desolation."

B. C. 534. According to the testimony of the Jews, the twenty-fifth year of the captivity was a jubilee. Says the Duke of Manchester, "Jarchi challenges, what year begins on the tenth of the month but that of the jubilee?" This is in allusion to Ezek. 40: 1.—"In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after the city was smitten."

Says the Duke, "For this the Jewish interpreter has scriptural warrant. But if the twenty-fifth of Jeconiah's captivity was a jubilee, the fifth was the thirtieth from the jubilee preceding. These two marks, therefore, mutually confirm each other. (Times of Daniel, p. 35.)

B. C. 529. With B. C. 529 begins the first year of Cambyses, the father of Cyrus. According to Clement, of Alexandria, Cambyses reigned nineteen years (*Times of Daniel*, p. 225). He does not say whether this was the father or son of Cyrus; but Herodotus does expressly say that "Cambyses, the son of Cyrus, reigned *in all* seven years and five months) (b. 3, c. 66). Therefore, we can only reconcile these two authors upon the supposition that Clement meant the father of Cyrus; and that he did reign about nineteen years appears from our table, where it will be seen that the nineteen years end with the beginning of the reign of his son Cyrus, at the expiration of the 35th year of Astyages; neither of which, it appears, died until many years after; for Xenophon supposed that Cambyses, the father of Cyrus, was yet alive at the time Cyrus took Babylon.

B. C. 523. According to Ptolemy, "in the seventh year of Cambyses, which is the 125th year of Nabonassar, . . . one hour before midnight, the moon was eclipsed in Babylon, on the north, half its diameter." And according to my tables, there was an eclipse of eight digits at ten o'clock, in the evening of July 16th, B. C. 523; hence, we conclude that the seventh year of Cambyses, the father of Cyrus, was B. C. 523.

B. C. 521. With B. C. 521 began the reign of Darius Hystaspes, who, according to Herodotus, reigned thirty-six years. He is the first Darius mentioned in history; hence the same king called by Daniel "Darius the son of Ahasuerus" (Dan. 9: 1). And we learn from the book of Tobit (14: 5) that this "Asuerus" was the king that took Nineveh; therefore he must have been the same one called Astyages by Herodotus; and Prideaux says he took Nineveh. The Persians called him Arsames, as we learn from the monument erected by Darius. But in the "History of Armenia" he is called Ahasuerus, for "there we are told that "Ahasuerus, King of Media, had a dream full of portents. A mountain produced three warriors, which the wise men interpreted as an alliance between Nebuchadnezzar, Cyrus, and Tygranes, and of the overthrow of Ahasuerus by the two last, which happened accordingly." (*Times of Daniel*, p. 255). And it is well known that the Median king, who was overthrown by Cyrus, was the one called Astyages by Herodotus; who mentions that Astyages had two dreams, both of which "the Magi, who interpret dreams," explained as foretelling that the same Cyrus "would reign in his stead" (*Herod.* b. 1, c. 107). That which proves that this is the same dream, and overthrow of "Ahasuerus, king of Media," as alluded to in the "History of Armenia," is that in allusion to the time of "the overthrow of Ahasuerus by Cyrus and Tygranes," it is added, "At this period, Cyrus, accompanied by Tygranes, effected the conquest of Lydia" (*Times of Daniel*, p. 256).

Now all of this combined evidence must prove that the Astyages of Herodotus is the Ahasuerus of Daniel, hence a Median; therefore, says Daniel, "Darius the Median took the kingdom" (Dan. 5: 31).

Says the Duke of Manchester,—"I have shown that Darius the Mede was Darius Hystaspes;" and "Jornandes . . . speaks of Darius as son of Astyages" (p. 275). Josephus also says that he was "the son of Astyages" (*Jos. Ant.*, b. 10, c. 11, s. 4). "And Nicephorus speaks of Darius son of Astyages, after taking Babylon, being himself overthrown by Cyrus. But Cirbied and Martin say that Astyages left two sons, Darius and Cyaxares; that Cyrus and Tygranes 'agreed that the newly conquered countries [of Assyria and Babylon] should not belong to either of them, but should become a kingdom tributary to Persia, and be governed by Darius, son of Astyages, prisoner in Armenia.' Two years afterwards Darius rebelled, and provoked a war in which he was overthrown and killed by Cyrus, who became universal monarch."—*Times of Daniel*, p. 276.

From this extract, it will be seen that Cyaxares is the brother of Darius; hence Prideaux and others are mistaken in supposing that this Cyaxares, as alluded to by Xenophon, is the Darius of Daniel. Says Bosanquet, "Is it not idle to tell us that Darius was Cyaxares. His title in Babylon was Darius. Neither Berosus nor any other historian of Babylonish affairs makes mention of any king of that title having been made king over the realm of the Chaldeans till the reign of Darius Hystaspes." Xenophon speaks of Hystaspes as "one of the equals in honor" with Cyrus (b. 4, c. 2, s. 46); but omitting his double name—Darius Hystaspes, he only calls him "Hystaspes." Herodotus admits that Hystaspes "was governor" (p. 201), and distinguished between the two by calling the second "Darius the son of Hystaspes"; but by giving the 36 years, which Darius Hystaspes reigned, to Darius the son of Hystaspes, he has caused many to believe that Darius Hystaspes was the same with Darius the son of Hystaspes, and thus caused great confusion in chronology.

Says the Duke of Manchester, "That some confusion existed in the chronology of Herodotus seems early to have been perceived; but I think the confusion becomes greater through the attempts made to clear it. Herodotus says that Darius was the first person who coined the dorics (b. 4, c. 166); but Suidas, Harpocration, and the scholiast of Aristophanes, tell us that they were coined, not by the father of Xerxes, but by an earlier Darius; by Darius the First, by the first king of the Medes and Persians, who coined gold money. . . . The resemblance of the coin to the sculpture on the tomb of Darius Hystaspes is confirmatory of both denoting the same king."—*Times of Daniel*, p. 180.

Thus we think that we have abundant evidence for supposing that Darius Hystaspes was the Darius of Daniel; but whether he was or not, from the above extract it is clear that the king called "Darius the First" was not the father of Xerxes, but another Darius, who reigned before him; and this is enough for us to know, for Ptolemy expressly mentions that it was "Darius the First" in whose reign the eclipses of the moon occurred.

B. C. 510. With B. C. 510 began the reign of Cyrus. According to Xenophon, his father, Cambyses, was king of Persia; but from Herodotus it would appear that it was a tributary kingdom until Cyrus revolted from the Medes, at the end of the thirty-fifth year of Astyages, *from* which epoch Cyrus reigned twenty-nine years.

B. C. 509. Says the Duke of Manchester, "Crœsus was dethroned in the thirteenth of Darius" (*Times of Daniel*, p. 178); which, according to our chronology, was B. C. 509, the very year given in the Parian Chronicle, as we have shown in another article, published in the Crisis, to which I refer the reader for more on this point. In that article, we mentioned that Cyrus took Sardis in the second year of his reign, which makes his second year the same with the thirteenth of Darius Hystaspes.

B. C. 502. Eclipse of the moon. According to Ptolemy, "the moon was eclipsed one fourth of its diameter," at "two fifths of an equinoctial hour before midnight," at Babylon, "in the twentieth year of Darius"; and my tables eclipse four digits at five minutes after eleven, on November the 19th, B. C. 502; which fixes that as the twentieth year of the reign of Darius.

B. C. 497. "Astyages left two sons, Darius and Cyaxares" (*Times of Daniel*, p. 276). According to Xenophon, this Cyaxares lived in Media, and it would appear that until they took Babylon, Darius resided in Persia. This Cyaxares, the son of Astyages, reigned "twenty years," and was called "the elder Artaxerxes Assuerus" (*Times of Daniel*, p. 65). As he reigned at the same time with Darius, some of "the Jews supposed that Darius the Mede was Artaxerxes" (*Times of Daniel*, p. 259.

"The original Chaldee copy spoke of a king, called in the translation Artaxerxes, who came to the throne when Darius was an old man."—*Sacred and Profane Chronology*, p. 101. And six years after the beginning of the reign of Cyaxares (who is here called Artaxerxes), Darius was "about threescore and two years old."—Dan. 5: 31. "Cyaxares is the same as Axares or Xerxes with the Persian Kei or king prefixed."—*Times of Daniel*, p. 276. Therefore Cyaxares is the same with king Xerxes, and Artaxerxes the great Xerxes; for, says Herodotus, "Xerxes signifies a warrior, and Artaxerxes a great warrior."

Wm. C. Thurman.

(To be continued.)

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE HOME OF THE BLEST.

Far, far beyond these skies of earth,
  Lo, fairer skies appear,
Bright skies that know no shade of night,
  There smiles the perennial year.

Oh, balmy are those skies afar,
  And soft the airs that blow;
Low, clear and sweet the music, where
  Pellucid waters flow.

Unfading flowers are blooming there,
  That fear no withering blight;
In amaranthine beauty fair,
  They smile in Eden light.

And sweetest notes from seraph lyres,
  By zephyrs borne along,
Kindle into ecstatic fires
  The vast, immortal throng.

Oh! Lord divine, where sorrows cease,
  All hail thy golden dawn!
Oh! usher in, thou "Prince of Peace,"
  The resurrection morn.

G. H. Kimball.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER THREE.

The second point is, what is all the world referred to? The word "world," of frequent occurrence in King James' version, is rendered from three or more different words in the original, viz., *aion, kosmos, oikoumenee;* the last mentioned word is the one rendered world in the 14th verse of this chapter. We find the same word in the first verse of the second chapter of Luke, where it undoubtedly refers to the Roman Empire. "It came to pass in those days, that there went out a decree from Cesar Augustus, that all the world (*oikoumenee*) should be taxed." From this it is quite evident that the scriptural import of the term may be more limited in its application than classic authors would allow.

The classical definition of *oikoumenee* is, all the habitable world; but the decree of Cæsar Augustus did not extend to all the habitable portions of the earth's surface; but only to that portion over which the Roman government exercised a sovereign authority. All the world, in this instance, seems to refer to the civilized world, or that portion of it under the influence of political enlightenment.—Adopting this principle, and applying it to our own time, we should say the gospel of the kingdom is to be preached throughout the civilized world, for a witness to the nations, and then shall the end come. If this is a correct exposition of the text, then the work has been most faithfully accomplished within the last half century.

There have been men raised up within the last fifty years who have given their attention to the subject of the signs of the times, and felt called upon to give the note of warning to the world, that another king, one Jesus, is about to take to himself his great power, and reign. Enlightened Europe has been startled with the announcement,—"Behold, He cometh with clouds." The inhabitants of cold Siberia have long echoed the glorious proclamation. Many of the missionaries laboring among the oriental nations of Asia, are believing in and proclaiming the speedy personal reign of Christ; while Afric's sons have come bending submissively to the Prince of Peace, and waiting stand to give him welcome. The United States and British Provinces have become familiar with this movement, and may we not say this gospel of the kingdom is at this very time being preached in all the world for a witness? and if so, shall we not look for the end? So sure as Christ predicted it, this is God's last work of mercy.

Having given in course an exposition of the twenty-fourth of Matthew, from the first to the fourteenth verse, we have come to the second division of this prophecy.

We have before said that the second division of this prophecy is complex, or mixed, and to discover the real harmony of the discourse, we shall be under the necessity of bringing in some points noticed by Luke in recording the same subject, which seem to have been omitted by Matthew.

The fifteenth verse reads,—"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand)." Now I claim that here is where the complexity of this subject exists. It is by saying that the fifteenth verse of the twenty-fourth of Matthew is the same in subject matter with the twentieth verse of the twenty-first of Luke, which reads,—"And when ye see Jerusalem compassed with armies, . . . then let them which are in Judea flee to the mountains." It will be observed that the twenty-first verse of the twenty-first chapter of Luke, reads like the sixteenth verse of the twenty-fourth of Matthew. And this is why some have supposed that the fifteenth verse in Matthew, and the twentieth verse in Luke are the same.

But it is evident that the army mentioned in the twentieth verse of the twenty-first of Luke, cannot be the abomination of desolation spoken of by Daniel the Prophet, and quoted by the Savior in the fifteenth verse of the twenty-fourth of Matthew, for the following reasons:—

1. If the eagles in the Roman army, being objects of worship, constituted the abomination of desolation, then they were in Jerusalem already; for at that very hour Jerusalem was garrisoned with Roman soldiers, who undoubtedly bore with them their eagles, being their military standards; whereas our blessed Lord referred to the prophecy as a future event, and not as something at that moment transpiring.

2. It would seem that if Christ referred to any thing connected with Jerusalem as the holy place, he must have spoken in regard to the Temple, and we have no evidence that the Romans ever planted their standards within the walls of the sanctuary; and if they did, it was not until Jerusalem's actual destruction, which would at once preclude the idea of its being a sign that the destruction of the city was near, for it had then already come.

3. The Roman army under Titus, around Jerusalem, could be of no utility to the disciples as a sign, for they had all retired from the city five years before, when Cestus Gallus, the governor of Syria, having besieged the city, raised the siege and departed.

4. The standing of the abomination of desolation in the holy place, is to be the occasion of a great tribulation upon the church of Christ; but that event was wrath upon the unbelieving Jews, who had been the murderers of our Lord, while the true believers were not affected by it; they were peacefully reposing in the mountain of Pella.

Having shown that the abomination of desolation cannot refer to the Roman army under Titus, before divining what it is, we shall endeavor to harmonize the seeming discrepancy. And this I think we are authorized to do by associating the 15th verse of the 24th of Matthew with the 21st verse of the same chapter; and putting in the place of the 15th verse, the 20th verse of the 21st of Luke.

And further, I think we are warranted to make this disposition of the subject from the consideration that the prophecy of Daniel, quoted by our Savior, presenting the abomination of desolation, is the occasion of a great tribulation. Thus: Daniel 11: 31–35,—"And arms shall stand on his part; and they shall pollute the sanctuary of strength, and shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries, but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, and by spoil, and by captivity, many days."

All must admit that our Lord, in Matt. 24: 15, quotes the 31st verse of the 11th of Daniel. And if the 15th verse of the 24th of Matthew, and the 31st verse of the 11th of Daniel, which present the abomination of desolation, are the same, why not the 33d verse of Dan. 11, which presents the falling of many people by flame, spoil and captivity *many days;* and the 21st verse of the 24th of Matt., which brings to view a great tribulation, such as was not since the beginning of the world, refer to the same thing? And if so, we say again, it can have no reference whatever to the destruction of Jerusalem, but must refer to that long period of persecution which came on the church of Christ under the tyrannical reign of the "man of sin."

Let us read the discourse of our Lord, by putting the 20th verse of the 21st of Luke in the place of the 15th verse of the 24th of Matthew, and associating the 15th verse of the 24th of Matthew, with the 21st verse of the same chapter, and see if there is not a manifest harmony which cannot be produced in any other way.

Luke 21: 20,—"And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Matt. 24: 16,—"Then let them which be in Judea flee to the mountains. Let him which is on the housetop not come down to take any thing out of his house. Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day." "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (who so readeth, let him understand). . . . For then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." To me this looks like a harmony.

Jesus in the days of his flesh told his immediate disciples what course to pursue for their own preservation and safety, when they should see Jerusalem compassed with armies. Cestus Gallus, the governor of Syria, besieged Jerusalem five years before it fell by Titus, and was in a fair way to subjugate the city; but for some unknown cause, says the historian, he raised the siege and departed. The Christians (whom Josephus calls many virtuous people), recognizing this as the fulfillment of the Savior's prophecy, fled to the mountains of Pella, and five years afterwards, when Titus took the city, among the eleven hundred thousand that perished not a Christian was found.

We come now more particularly to consider the Abomination of Desolation, which has been the cruel instrument of shedding the blood of so many of the innocent sheep of Christ's fold. This is an important subject, and may the Spirit of the Lord guide us into all truth. Jesus told his disciples, when they should see the abomination stand in the holy place, "Whoso readeth, let him understand;" i. e., let him identify this power by comparing it with the picture drawn in prophecy.

The first mention of the abomination of desolation is made in the eighth of Daniel, and eleventh verse. "Yea, he magnified himself to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." The next instance is in Dan. 11: 31. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate." Again, in chapter 12: 11, we read, "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days."

Let us consider the work, character, and duration of this power, as presented in the above quotations. I claim that all this had its fulfillment in the papal power.

1. He magnifies himself to the prince of the host.

2. By him the daily sacrifice was taken away.

The host in this connection must refer to the church of God; and the prince of the host, to Jesus Christ, who is exalted to be a Prince and a Savior, and is made Head over all things to the church.

In the eighth of Daniel we have presented the Roman power, both in its pagan and papal form. And this may be seen by comparing the vision with the interpretation, as given by the angels, as follows:

Vision (ver. 31),—"Then I lifted up mine eyes, and saw, and behold there stood before the river a ram, which had two horns; and the two horns were high, but the one was higher than the other, and the highest came up last."

Interpretation (ver. 20),—"The ram which thou sawest, having two horns, are the kings of Media and Persia."

Vision (ver. 5),—"And as I was considering, behold an he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and he ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great, and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven."

Interpretation (vers. 21, 22),—"And the rough goat is the king of Grecia, and the great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

Vision (ver. 9),—"And out of one of them came forth a little horn, which waxed exceeding great towards the south, and towards the east, and towards the pleasant land."

Interpretation (ver. 23),—"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

The king of fierce countenance, and understanding dark sentences, here referred to, must represent the Roman power.

Vision (ver. 10),—"And it waxed great, even to the host of heaven, and it cast some of the host and of the stars to the ground, and stamped upon them."

This same power is represented in another form under the symbol of a great nondescript beast, having great iron teeth and nails of brass, and stamping the residue with his feet.

Vision (ver. 11),—"Yea, HE magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down" (desecrated).

The difference between the phraseology of the tenth and eleventh verses, is observable. In the tenth verse it reads, "It cast some of the host and of the stars to the ground;" and in the eleventh verse it reads, "Yea, he magnified himself even to the prince of the host."

I understand the pronoun "it" in the tenth verse to represent pagan Rome, and the "he" in the eleventh verse to represent papal Rome; for it is the pope who has magnified himself to an equal dignity with Christ, claiming to be the head and chief apostle of the church on earth. In the interpretation of the angel, the same distinctive characteristics of Rome in its pagan and papal form are presented as follows: "A king of fierce countenance, and understanding dark sentences," beyond doubt belongs to the Pagan Roman power. But the 24th verse, it appears to me, can only have its fulfillment in the Papal Roman power. Let us carefully read the 24th verse and connection, and consider its contents.

"And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." "And his power shall be mighty," but not by his own civil or military power;" i. e., the power of the pope shall be mighty, but not by his own civil or military power; but such will be his influence with kings and emperors, that he will, through them, wield the civil arm in destroying wonderfully the mighty and the holy people. Has not this application of the prophecy been demonstrated in the history of the Roman Hierarchy? Pagan Rome cast down some of the host and of the stars to the ground, in causing three millions of the saints to be put to death during the ten persecutions, but Papal Rome has taken away the daily sacrifice, by instituting a human mediatorship instead of Christ's, and destroyed wonderfully the mighty and the holy people, by causing the earth to drink the blood of more than fifty millions of the saints of the Most High.

A. Ross.

☞ Avoid foolish talking and jesting.

For the World's Crisis.

THE TRUTH DISCOVERED.

TABLE OF FIXED DATES.

B. C.							
983		4	480				
975	49	12					
755		41					
583	49	18	3				
561		8	25	5			
558		11	26	8	1		
549		9	37	17	10		
547		11	39	19	12		
534	49		12	32	25		
529		1	17	37			
523		7	23	43			
521		9	25	1		1	
511		19	35	11		11	
510		1		12		12	
509		2		13		13	
502		9		20		20	
497		14	1	25		25	
495		16	3	27		27	
494		17	4	28	1	28	
492		19	6	30	3	30	
491		20	7	31	4	31	
490		21	8	32	1	32	
489		22	9	33	2	33	
488		23	10	34	1	34	
487		24	11	35	2	35	
486		25	12	36	3	36	
485	49	26	13	1	4	1	1
482		29	16	4	7	4	4
479			19	7		7	7
478		1	20			8	8
477		2		81	70	2	9
473		6				6	
466		13				13	
460		19	35			19	
459		20	1		1	20	
457			3		3		
456			4		4		
455			5		5		
439			21		21		
438			1		22		
437			1		23		
426			12		34		
406			32				
405			33				

EXPLANATION.

Solomon began to build the temple 143 years before the building of Carthage.
The temple, according to Bishop Usher, was dedicated in the year of jubilee.
The end of Jeroboam's 41st year fixed to B. C. 755 by a total eclipse of the sun.
The Jews affirm that the 18th of Josiah was a jubilee.
In the 8th of Jehoiakim, the 5th of Nebuchadnezzar, the 70 years series began.
From the carrying away from Jerusalem 338 years to the 4th Ptolemy.
The eclipse of Thales according to the Duke of Manchester.
The desolation, according to Philo, began 70 years before the second year of Darius.
The 25th year of the captivity was a jubilee according to the Jews.
Cambyses, king of Persia and father of Cyrus, reigned 19 years.
An eclipse of the moon, by which the 7th of Cambyses is fixed to B. C. 523.
Darius Hystaspes, or Darius the Median, the son of Ahasuerus, 36 years.
End both of the reign of Cambyses, the father of Cyrus, and Ahasuerus.
Cyrus, son of Cambyses, reigned 29 years, beginning with the 12th of Darius.
Crœsus dethroned the 13th of Darius Hystaspes, according to the Duke of Manchester.
An eclipse of the moon, by which the 20th of Darius is fixed to B. C. 502.
Assuerus Artaxerxes the First reigned 20 years. He is the Artaxerxes of Ezra 4: 7.
Smerdis Magus slain according to the Parian Chronicle.
Belshazzar reigned 4 years, and was slain in the year B. C. 491.
Daniel at Shushan (Dan. 8: 2), which was builded by Darius Hystaspes.
Babylon overthrown in the 20th year of Cyrus, at the end of the 30th of Darius.
Cyrus and Darius reigned two years together after the overthrow of Babylon.
Darius overthrown or removed from Babylon at the end of the 22nd year of Cyrus.
Cyrus reigned seven years from the time of the acquisition of his empire.
The foundation of the temple laid in the second year of Cyrus.
Death of Darius Hystaspes, and Joshua went up to Assuerus in his twelfth year.
They cease to build the temple with the beginning of the jubilee of B. C. 485.
Death of Cyrus, according to Xenophon and Herodotus.
Death of Cambyses, son of Cyrus, according to Herodotus.
The return of Joshua in the first of Darius Longimanus and death of Artaxerxes.
The 81st from captivity, 70th from desolation, and 9th from ceasing to build the temple.
The temple completed in the 6th year of Darius the son of Hystaspes.
The battle of Marathon, according to the Parian Chronicle.
Death of Darius, son of Hystaspes, according to the Parian Chronicle.
Xerxes reigned 21 years, and Joiakim high priest 48 years.
The time Xerxes invaded Greece fixed by a total eclipse of the sun.
The battle of Salamis fixed to B. C. 456, by the Parian Chronicle.
The second year of the war fixed by an eclipse of the sun on the 31st of May.
Death of Xerxes, the fourth king (Dan. 11: 2), at the end of Daniel's seven weeks.
Artaxerxes and his brother Hystaspes together one year, according to Prideaux.
Artaxerxes having slain his brother Hystaspes, reigned 33 years.
"The ram pushing . . . so that no living might stand before him." Est. 3: 7–13.
The wall finished in 32nd year of Artaxerxes, from which the 62 weeks are recorded.
The death of Artaxerxes, from which there are 400 years to the birth of Christ.

EXPLANATION OF THE TABLE.

B. C. 983. Bosanquet, in his third chapter on Sacred and Profane Chronology, says,—"We next come to the important annals of the King of Tyre. These annals are quoted by Josephus (against Apion b. 1, s. 17,) as having been open to the public: that is, they were probably engraved on marble and set up in some public part of the city. They were transcribed by Menander from the Phœnician language into Greek, about the time when Berosus and Manetho wrote, and with Menander's Greek translation before him, Josephus writes." "Therein it is recorded that the temple was built by King Solomon at Jerusalem, one hundred and forty-three years and eight months before the Tyrians built Carthage." "What then is the date of the building of Carthage?" Polybius, who is one of the most scrupulous and truthful of ancient historians, was living at the time of the fall of Carthage, and he says that Carthage was destroyed after having existed for seven hundred years. The epitomizer of Livy gives the same number of years; Orisius the same; Solinus, as read by Scaliger, the same. Carthage was destroyed in the year B. C. 146. It was built, then, according to these authorities, in the year B. C. 846. And if, dropping the eight months, we add one hundred and forty-three years to this date, we come to the year B. C. 989 for the building of Solomon's temple—i. e., to the fourth year of Solomon.

According to the Bible Chronology, the fourth year of Solomon's reign was B. C. 983—which is only six years short of the time given by the "Annals of the Kings of Tyre."

"Niebuhr proposes to place the building of the temple even lower than B. C. 989. He would bring the date down to B. C. 956, or one hundred and eighty years before the first Olympiad. He makes his calculations by adding one hundred and forty-three years to the date of the foundation of Carthage, which he places in the year B. C. 813, and considers that date to be as historically certain as the date of the building of Boston or New York."

These two epochs for the foundation of Carthage, are reconciled thus: Says Bosanquet, "Polybius, Solinus and Orosius speak of the very origin of Carthage as a Tyrian settlement at the time of the first landing. Niebuhr's date is that of the foundation of the city itself." "Carthage was not builded immediately on the arrival of Dido in Africa. Strabo tells us that the island of Cothon was first occupied and fortified by the hostile Africans, who opposed her landing on the main shore." Then placing the seven hundred years against B. C. 146, they give us B. C. 846 for the time of "the arrival of Dido in Africa." "A citadel called Byrsa was then built. The people from the neighboring places flocked there for the purpose of traffic, until at length it assumed the appearance of a small state; and the Africans becoming desirous of retaining the strangers, with the consent of all, Carthage was at length built. Thus a considerable interval (say six years) must have elapsed between the landing of Dido and the building of the city." If this interval was just six years, it would give us B. C. 840 for the foundation of Carthage; and allowing twenty-seven years for the time spent in building the city, we have B. C. 813 for the date of the completion of the city. The "Annals of the Kings of Tyre" give one hundred and forty-three years and eight months from the building of Solomon's temple to the building of Carthage. This number of years, added to B. C. 840, at which time they began to build the city, gives B. C. 983 for the foundation of the temple, in the fourth year of Solomon, and the 480th year of the era of Ehud.

B. C. 975. The temple, according to Bishop Usher, was dedicated in the year of jubilee, and if so, it was dedicated in the year B. C. 975; hence the jubilee, combined with the one hundred and forty-three years to the building of Carthage, will give B. C. 983 for the fourth year of Solomon, at which time the foundation of the temple was laid, in the 480th year of the era of Ehud.

B. C. 755. Saith the Lord, "I will darken the earth in the clear day" (Amos 8: 9), and in a clear day nothing but a total eclipse of the sun darkens the earth; hence the end of Jeroboam's forty-one years is fixed by a total eclipse of the sun, found to have occurred in B. C. 755. For more on this see the Book of Daniel Opened.

B. C. 583. Says the Duke of Manchester, "The Jews affirm that the eighteenth of Josiah, when the law was found in the temple, was a jubilee. That the Jews are correct in this, would appear from Ezekiel 1: 12. In allusion to which the Duke adds, "The most probable idea is, that the thirtieth year dates from the previous jubilee. This has the authority of the Jews, whose testimony upon such a point I should think almost conclusive. (Times of Daniel, p. 35.)

B. C. 561. According to Josephus, the Servis to the king of Babylon, commenced in the eighth year of Jehoiakim, which was the fifth of Nebuchadnezzar. (Jos. Ant. b. 10. c. 6, s. 1.)

B. C. 558. At the end of the reign of Jehoiachin, "the king of Babylon . . . . carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives. (2 Kings 24: 14.) According to Demetrius, "From the carrying away from Jerusalem to the reign of the fourth Ptolemy Philopater," there were just "three hundred and thirty-eight years and three months." In an article on the incorrectness of Ptolemy's Canon, we mentioned that the reign of Ptolemy Philopater commenced on the tenth day of the eighth month B. C. 220. To which, if we add 338 years and three months, we have the tenth day of the fifth month, B. C. 558, for the beginning of the captivity.

According to Berosus, in "the twelfth year of Zedekiah (Jehoiachim) king of Judea, Nebuchadnezzar made war upon the Jews and Phœnicians, seventy years before the reign of the Persians; that is, before the first of Cyrus, in B. C. 488. Says Bosanquet, "Berosus elsewhere counts not quite sixty years from the nineteenth year of Nebuchadnezzar to the end (beginning) of the reign of Cyrus." (Sacred and Profane Chronology, p. 27.)

On page 97 of the Book of Daniel Opened, we mentioned that Jehoiakim reigned eleven years and about fifteen days, and his twelfth year was B. C. 558, from which take seventy, and we have B. C. 488 for the beginning of the reign of Cyrus. The nineteenth of Nebuchadnezzar was B. C. 547, from which take sixty and we have B. C. 487; hence it was "not quite sixty years" to the first of Cyrus.

B. C. 549. An article in the "Penny Cyclopædia," in allusion to the eclipse of Thales, says, "If the eclipse mentioned by Diodorus to have taken place during the voyage of Agathocles, B. C. 310, be rightly given, a correction becomes necessary for the moon's distance from her nodes, which, being allowed for, no eclipse between B. C. 650 and 580 was central or total, at or near any part of Asia Minor." Therefore, either the date of the eclipse of Agathocles or Thales is false.

The Duke of Manchester, observing this, says, "There having been no eclipse suitable between B. C. 580 and 650, we must try some later date. On looking over the list in *L'Art de Verifier les Dates*, from B. C. 538 to 580, it will be seen that the eclipse which corresponds best with the above requisition, is June 19th, B. C. 549." Thus it will be seen that when the subject is duly examined, it must be admitted that I was correct in saying that the eclipse of Thales occurred on the 19th of June, B. C. 549. And this establishes the time of the reign of the kings of Media, for which see the Book of Daniel Opened.

B. C. 547. According to the document of Philo, there was "from the captivity of Joiakim to the desolation, eleven years." He calls the captivity of Joiakim "the Babylonish captivity," and makes it eighty-one years to the second year of Darius. Thus, "In the eighty-first year from the Bablyonish captivity, and the seventieth from the desolation."

B. C. 534. According to the testimony of the Jews, the twenty-fifth year of the captivity was a jubilee. Says the Duke of Manchester, "Jarchi challenges, what year begins on the tenth of the month but that of the jubilee?" This is in allusion to Ezek. 40: 1,—"In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after the city was smitten."

Says the Duke, "For this the Jewish interpreter has scriptural warrant. But if the twenty-fifth of Jeconiah's captivity was a jubilee, the fifth was the thirtieth from the jubilee preceding. These two marks, therefore, mutually confirm each other. (Times of Daniel, p. 35.)

B. C. 529. With B. C. 529 begins the first year of Cambyses, the father of Cyrus. According to Clement, of Alexandria, Cambyses reigned nineteen years (*Times of Daniel*, p. 225). He does not say whether this was the father or son of Cyrus; but Herodotus does expressly say that "Cambyses, the son of Cyrus, reigned *in all* seven years and five months) (b. 3, c. 66). Therefore, we can only reconcile these two authors upon the supposition that Clement meant the father of Cyrus; and that he did reign about nineteen years appears from our table, where it will be seen that the nineteen years end with the beginning of the reign of his son Cyrus, at the expiration of the 35th year of Astyages; neither of which, it appears, died until many years after; for Xenophon supposed that Cambyses, the father of Cyrus, was yet alive at the time Cyrus took Babylon.

B. C. 523. According to Ptolemy, "in the seventh year of Cambyses, which is the 125th year of Nabonassar, . . . one hour before midnight, the moon was eclipsed in Babylon, on the north, half its diameter." And according to my tables, there was an eclipse of eight digits at ten o'clock, in the evening of July 16th, B. C. 523; hence, we conclude that the seventh year of Cambyses, the father of Cyrus, was B. C. 523.

B. C. 521. With B. C. 521 began the reign of Darius Hystaspes, who, according to Herodotus, reigned thirty-six years. He is the first Darius mentioned in history; hence the same king called by Daniel "Darius the son of Ahasuerus" (Dan. 9: 1). And we learn from the book of Tobit (14: 5) that this "Asuerus" was the king that took Nineveh; therefore he must have been the same one called Astyages by Herodotus; and Prideaux says he took Nineveh. The Persians called him Arsames, as we learn from the monument erected by Darius. But in the "History of Armenia" he is called Ahasuerus, for there we are told that "Ahasuerus, King of Media, had a dream full of portents. A mountain produced three warriors, which the wise men interpreted as an alliance between Nebuchadnezzar, Cyrus, and Tygranes, and of the overthrow of Ahasuerus by the two last, which happened accordingly." (*Times of Daniel*, p. 255). And it is well known that the Median king, who was overthrown by Cyrus, was the one called Astyages by Herodotus; who mentions that Astyages had two dreams, both of which "the Magi, who interpret dreams," explained as foretelling that the same Cyrus "would reign in his stead" (*Herod.* b. 1, c. 107). That which proves that this is the same dream, and overthrow of "Ahasuerus, king of Media," as alluded to in the "History of Armenia," is that in allusion to the time of "the overthrow of Ahasuerus by Cyrus and Tygranes," it is added, "At this period, Cyrus, accompanied by Tygranes, effected the conquest of Lydia" (*Times of Daniel*, p. 256).

Now all of this combined evidence must prove that the Astyages of Herodotus is the Ahasuerus of Daniel, hence a Median; therefore, says Daniel, "Darius the Median took the kingdom" (Dan. 5: 31).

Says the Duke of Manchester:—"I have shown that Darius the Mede was Darius Hystaspes;" and "Jornandes . . . speaks of Darius as son of Astyages" (p. 275). Josephus also says that he was "the son of Astyages" (*Jos. Ant.*, b. 10, c. 11, s. 4). "And Nicephorus speaks of Darius son of Astyages, after taking Babylon, being himself overthrown by Cyrus. But Cirbied and Martin say that Astyages left two sons, Darius and Cyaxares; that Cyrus and Tygranes 'agreed that the newly conquered countries [of Assyria and Babylon] should not belong to either of them, but should become a kingdom tributary to Persia, and be governed by Darius, son of Astyages, prisoner in Armenia.' Two years afterwards Darius rebelled, and provoked a war in which he was overthrown and killed by Cyrus, who became universal monarch."—*Times of Daniel*, p. 276.

From this extract, it will be seen that Cyaxares is the brother of Darius; hence Prideaux and others are mistaken in supposing that this Cyaxares, as alluded to by Xenophon, is the Darius of Daniel. Says Bosanquet, "Is it not idle to tell us that Darius was Cyaxares. His title in Babylon was Darius. Neither Berosus nor any other historian of Babylonish affairs makes mention of any king of that title having been made king over the realm of the Chaldeans till the reign of Darius Hystaspes." Xenophon speaks of Hystaspes as "one of the equals in honor" with Cyrus (b. 4, c. 2, s. 46); but omitting his double name—Darius Hystaspes, he only calls him "Hystaspes." Herodotus admits that Hystaspes "was governor" (p. 201), and distinguished between the two by calling the second "Darius the son of Hystaspes"; but by giving the 36 years, which Darius Hystaspes reigned, to Darius the son of Hystaspes, he has caused many to believe that Darius Hystaspes was the same with Darius the son of Hystaspes, and thus caused great confusion in chronology.

Says the Duke of Manchester, "That some confusion existed in the chronology of Herodotus seems early to have been perceived; but I think the confusion becomes greater through the attempts made to clear it. Herodotus says that Darius was the first person who coined the dorics (b. 4, c. 166); but Suidas, Harpocration, and the scholiast of Aristophanes, tell us that they were coined, not by the father of Xerxes, but by an earlier Darius; by Darius the First, by the first king of the Medes and Persians, who coined gold money. . . . The resemblance of the coin to the sculpture on the tomb of Darius Hystaspes is confirmatory of both denoting the same king."—*Times of Daniel*, p. 180.

Thus we think that we have abundant evidence for supposing that Darius Hystaspes was the Darius of Daniel; but whether he was or not, from the above extract it is clear that the king called "Darius the First" was not the father of Xerxes, but another Darius, who reigned before him; and this is enough for us to know, for Ptolemy expressly mentions that it was "Darius the First" in whose reign the eclipses of the moon occurred.

B. C. 510. With B. C. 510 began the reign of Cyrus. According to Xenophon, his father, Cambyses, was king of Persia; but from Herodotus it would appear that it was a tributary kingdom until Cyrus revolted from the Medes, at the end of the thirty-fifth year of Astyages, *from* which epoch Cyrus reigned twenty-nine years.

B. C. 509. Says the Duke of Manchester, "Crœsus was dethroned in the thirteenth of Darius" (*Times of Daniel*, p. 178); which, according to our chronology, was B. C. 509, the very year given in the Parian Chronicle, as we have shown in another article, published in the Crisis, to which I refer the reader for more on this point. In that article, we mentioned that Cyrus took Sardis in the second year of his reign, which makes his second year the same with the thirteenth of Darius Hystaspes.

B. C. 502. Eclipse of the moon. According to Ptolemy, "the moon was eclipsed one fourth of its diameter," at "two fifths of an equinoctial hour before midnight," at Babylon, "in the twentieth year of Darius"; and my tables eclipse four digits at five minutes after eleven, on November the 19th, B. C. 502; which fixes that as the twentieth year of the reign of Darius.

B. C. 497. "Astyages left two sons, Darius and Cyaxares" (*Times of Daniel*, p. 278). According to Xenophon, this Cyaxares lived in Media, and it would appear that until they took Babylon, Darius resided in Persia. This Cyaxares, the son of Astyages, reigned "twenty years," and was called "the elder Artaxerxes Assuerus" (*Times of Daniel*, p. 88). As he reigned at the same time with Darius, some of "the Jews supposed that Darius the Mede was Artaxerxes" (*Times of Daniel*, p. 259.

"The original Chaldee copy speaks of a king, called in the translation Artaxerxes, who came to the throne when Darius was an old man."—*Sacred and Profane Chronology*, p. 101. And six years after the beginning of the reign of Cyaxares (who is here called Artaxerxes), Darius was "about threescore and two years old."—Dan. 5: 31. "Cyaxares is the same as Axares or Xerxes with the Persian Kai or king prefixed."—*Times of Daniel*, p. 276. Therefore Cyaxares is the same with king Xerxes, and Artaxerxes the great Xerxes; for, says Herodotus, "Xerxes signifies a warrior, and Artaxerxes a great warrior."

Wm. C. Thurman.

(To be continued.)

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 536. BOSTON, WEDNESDAY, JANUARY 10, 1866. VOL. XXII.—NO. 17.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE HOME OF THE BLEST.

Far, far beyond these skies of earth,
Lo, fairer skies appear,
Bright skies that know no shade of night,
There smiles the perennial year.

Oh, balmy are those skies afar,
And soft the airs that blow;
Low, clear and sweet the music, where
Pellucid waters flow.

Unfading flowers are blooming there,
That fear no withering blight;
In amaranthine beauty fair,
They smile in Eden light.

And sweetest notes from seraph lyres,
By zephyrs borne along,
Kindle into ecstatic fires
The vast, immortal throng.

Oh! Lord divine, where sorrows cease,
All hail thy golden dawn!
Oh! usher in, thou "Prince of Peace,"
The resurrection morn.

G. H. KIMBALL.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER THREE.

The second point is, what is all the world referred to? The word "world," of frequent occurrence in King James' version, is rendered from three or more different words in the original, viz., *aion*, *kosmos*, *oikoumenee;* the last mentioned word is the one rendered world in the 14th verse of this chapter. We find the same word in the first verse of the second chapter of Luke, where it undoubtedly refers to the Roman Empire. "It came to pass in those days, that there went out a decree from Cesar Augustus, that all the world (*oikoumenee*) should be taxed." From this it is quite evident that the scriptural import of the term may be more limited in its application than classic authors would allow.

The classical definition of *oikoumenee* is, all the habitable world; but the decree of Cæsar Augustus did not extend to all the habitable portions of the earth's surface; but only to that portion over which the Roman government exercised a sovereign authority. All the world, in this instance, seems to refer to the civilized world, or that portion of it under the influence of political enlightenment.—Adopting this principle, and applying it to our own time, we should say the gospel of the kingdom is to be preached throughout the civilized world, for a witness to the nations, and then shall the end come. If this is a correct exposition of the text, then the work has been most faithfully accomplished within the last half century.

There have been men raised up within the last fifty years who have given their attention to the subject of the signs of the times, and felt called upon to give the note of warning to the world, that another king, one Jesus, is about to take to himself his great power, and reign. Enlightened Europe has been startled with the announcement,—"Behold, He cometh with clouds." The inhabitants of cold Siberia have long echoed the glorious proclamation. Many of the missionaries laboring among the oriental nations of Asia, are believing in and proclaiming the speedy personal reign of Christ; while Afric's sons have come bending submissively to the Prince of Peace, and waiting stand to give him welcome. The United States and British Provinces have become familiar with this movement, and may we not say this gospel of the kingdom is at this very time being preached in all the world for a witness? and if so, shall we not look for the end? So sure as Christ predicted it, this is God's last work of mercy.

Having given in course an exposition of the twenty-fourth of Matthew, from the first to the fourteenth verse, we have come to the second division of this prophecy.

We have before said that the second division of this prophecy is complex, or mixed, and to discover the real harmony of the discourse, we shall be under the necessity of bringing in some points noticed by Luke in recording the same subject, which seem to have been omitted by Matthew.

The fifteenth verse reads,—"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand)." Now I claim that here is where the complexity of this subject exists. It is by saying that the fifteenth verse of the twenty-fourth of Matthew is the same in subject matter with the twentieth verse of the twenty-first of Luke, which reads,—"And when ye see Jerusalem compassed with armies, . . . then let them which are in Judea flee to the mountains." It will be observed that the twenty-first verse of the twenty-first chapter of Luke, reads like the sixteenth verse of the twenty-fourth of Matthew. And this is why some have supposed that the fifteenth verse in Matthew, and the twentieth verse in Luke are the same.

But it is evident that the army mentioned in the twentieth verse of the twenty-first of Luke, cannot be the abomination of desolation spoken of by Daniel the Prophet, and quoted by the Savior in the fifteenth verse of the twenty-fourth of Matthew, for the following reasons:—

1. If the eagles in the Roman army, being objects of worship, constituted the abomination of desolation, then they were in Jerusalem already; for at that very hour Jerusalem was garrisoned with Roman soldiers, who undoubtedly bore with them their eagles, being their military standards; whereas our blessed Lord referred to the prophecy as a future event, and not as something at that moment transpiring.

2. It would seem that if Christ referred to any thing connected with Jerusalem as the holy place, he must have spoken in regard to the Temple, and we have no evidence that the Romans ever planted their standards within the walls of the sanctuary; and if they did, it was not until Jerusalem's actual destruction, which would at once preclude the idea of its being a sign that the destruction of the city was near, for it had then already come.

3. The Roman army under Titus, around Jerusalem, could be of no utility to the disciples as a sign, for they had all retired from the city five years before, when Cestus Gallus, the governor of Syria, having besieged the city, raised the siege and departed.

4. The standing of the abomination of desolation in the holy place, is to be the occasion of a great tribulation upon the church of Christ; but that event was wrath upon the unbelieving Jews, who had been the murderers of our Lord, while the true believers were not affected by it; they were peacefully reposing in the mountain of Pella.

Having shown that the abomination of desolation cannot refer to the Roman army under Titus, before divining what it is, we shall endeavor to harmonize the seeming discrepancy. And this I think we are authorized to do by associating the 15th verse of the 24th of Matthew with the 21st verse of the same chapter; and putting in the place of the 15th verse, the 20th verse of the 21st of Luke.

And farther, I think we are warranted to make this disposition of the subject from the consideration that the prophecy of Daniel, quoted by our Savior, presenting the abomination of desolation, is the occasion of a great tribulation. Thus: Daniel 11: 31–35,—"And arms shall stand on his part; and they shall pollute the sanctuary of strength, and shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall be corrupt by flatteries, but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, and by spoil, and by captivity, many days."

All must admit that our Lord, in Matt. 24: 15, quotes the 31st verse of the 11th of Daniel. And if the 15th verse of the 24th of Matthew, and the 31st verse of the 11th of Daniel, which present the abomination of desolation, are the same, why not the 33d verse of Dan. 11, which presents the falling of many people by flame, spoil and captivity *many days;* and the 21st verse of the 24th of Matt., which brings to view a great tribulation, such as was not since the beginning of the world, refer to the same thing? And if so, we say again, it can have no reference whatever to the destruction of Jerusalem, but must refer to that long period of persecution which came on the church of Christ under the tyrannical reign of the "man of sin."

Let us read the discourse of our Lord, by putting the 20th verse of the 21st of Luke in the place of the 15th verse of the 24th of Matthew, and associating the 15th verse of the 24th of Matthew, with the 21st verse of the same chapter, and see if there is not a manifest harmony which cannot be produced in any other way.

Luke 21: 20,—"And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Matt. 24: 16,—"Then let them which be in Judea flee to the mountains. Let him which is on the housetop not come down to take any thing out of his house. Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day." "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (who so readeth, let him understand). . . . For then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." To me this looks like a harmony.

Jesus in the days of his flesh told his immediate disciples what course to pursue for their own preservation and safety, when they should see Jerusalem compassed with armies. Cestus Gallus, the governor of Syria, besieged Jerusalem five years before it fell by Titus, and was in a fair way to subjugate the city; but for some unknown cause, says the historian, he raised the siege and departed. The Christians (whom Josephus calls many virtuous people), recognizing this as the fulfillment of the Savior's prophecy, fled to the mountains of Pella, and five years afterwards, when Titus took the city, among the eleven hundred thousand that perished not a Christian was found.

We come now more particularly to consider the Abomination of Desolation, which has been the cruel instrument of shedding the blood of so many of the innocent sheep of Christ's fold. This is an important subject, and may the Spirit of the Lord guide us into all truth. Jesus told his disciples, when they should see the abomination stand in the holy place, "Whoso readeth, let him understand;" i. e., let him identify this power by comparing it with the picture drawn in prophecy.

The first mention of the abomination of desolation is made in the eighth of Daniel, and eleventh verse. "Yea, he magnified himself to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." The next instance is in Dan. 11: 31. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate." Again, in chapter 12: 11, we read, "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days."

Let us consider the work, character, and duration of this power, as presented in the above quotations. I claim that all this had its fulfillment in the papal power.

1. He magnifies himself to the prince of the host.

2. By him the daily sacrifice was taken away.

The host in this connection must refer to the church of God; and the prince of the host, to Jesus Christ, who is exalted to be a Prince and a Savior, and is made Head over all things to the church.

In the eighth of Daniel we have presented the Roman power, both in its pagan and papal form. And this may be seen by comparing the vision with the interpretation, as given by the angels, as follows:

Vision (ver. 31),—"Then I lifted up mine eyes, and saw, and behold there stood before the river a ram, which had two horns; and the two horns were high, but the one was higher than the other, and the highest came up last."

Interpretation (ver. 20),—"The ram which thou sawest, having two horns, are the kings of Media and Persia."

Vision (ver. 5),—"And as I was considering, behold an he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and he ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great, and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven."

Interpretation (vers. 21, 22),—"And the rough goat is the king of Grecia, and the great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

Vision (ver. 9),—"And out of one of them came forth a little horn, which waxed exceeding great towards the south, and towards the east, and towards the pleasant land."

Interpretation (ver. 23),—"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

The king of fierce countenance, and understanding dark sentences, here referred to, must represent the Roman power.

Vision (ver. 10),—"And it waxed great, even to the host of heaven, and it cast some of the host and of the stars to the ground, and stamped upon them."

This same power is represented in another form under the symbol of a great nondescript beast, having great iron teeth and nails of brass, and stamping the residue with his feet.

Vision (ver. 11),—"Yea, HE magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down" (desecrated).

The difference between the phraseology of the tenth and eleventh verses, is observable. In the tenth verse it reads, "It cast some of the host and of the stars to the ground;" and in the eleventh verse it reads, "Yea, he magnified himself even to the prince of the host."

I understand the pronoun "it" in the tenth verse to represent pagan Rome, and the "he" in the eleventh verse to represent papal Rome; for it is the pope who has magnified himself to an equal dignity with Christ, claiming to be the head and chief apostle of the church on earth. In the interpretation of the angel, the same distinctive characteristics of Rome in its pagan and papal form are presented as follows: "A king of fierce countenance, and understanding dark sentences," beyond doubt belongs to the Pagan Roman power. But the 24th verse, it appears to me, can only have its fulfillment in the Papal Roman power. Let us carefully read the 24th verse and connection, and consider its contents.

"And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." "And his power shall be mighty," but not by his own civil or military power;" i. e., the power of the pope shall be mighty, but not by his own civil or military power; but such will be his influence with kings and emperors, that he will, through them, wield the civil arm in destroying wonderfully the mighty and the holy people. Has not this application of the prophecy been demonstrated in the history of the Roman Hierarchy? Pagan Rome cast down some of the host and of the stars to the ground, in causing three millions of the saints to be put to death during the ten persecutions, but Papal Rome has taken away the daily sacrifice, by instituting a human mediatorship instead of Christ's, and destroyed wonderfully the mighty and the holy people, by causing the earth to drink the blood of more than fifty millions of the saints of the Most High.

A. ROSS.

☞ Avoid foolish talking and jesting.

For the World's Crisis.

THE TRUTH DISCOVERED.

TABLE OF FIXED DATES.

B.C.							
983		4	480				
975	49	12					
755		41					
583	49	16	3				
561		8	25	5			
558		11	28	6	1		
549		9	37	17	10		
547		11	38	19	12		
534	49		12	32	25		
529		1	17	37			
523		7	23	43			
521		9	25	1		1	
511		19	35	11		11	
510		1		12		12	
509		2		13		13	
502		9		20		20	
497		14	1	25		25	
495		16	3	27		27	
494		17	4	28	1	28	
492		19	6	30	3	30	
491		20	7	31	4	31	
490		21	8	32	1	32	
489		22	9	33	2	33	
488		23	10	34	1	34	
487		24	11	35	2	35	
486		25	12	36	3	36	
485	49	26	13	1	4	1	1
482		29	16	4	7	4	4
479			19	7		7	7
478		1	20			8	8
477		2		81	70	2	9
473		6				6	
466		13				13	
460		19	35			19	
459		20	1		1	20	
457			3		3		
456			4		4		
455			5		5		
439			21		21		
438			1		22		
437			1		23		
426			12		34		
406			32				
405			33				

EXPLANATION.

Solomon began to build the temple 143 years before the building of Carthage.
The temple, according to Bishop Usher, was dedicated in the year of jubilee.
The end of Jeroboam's 41st year fixed to B. C. 755 by a total eclipse of the sun.
The Jews affirm that the 18th of Josiah was a jubilee.
In the 8th of Jehoiakim, the 5th of Nebuchadnezzar, the 70 years series began.
From the carrying away from Jerusalem 368 years to the 4th Ptolemy.
The eclipse of Thales according to the Duke of Manchester.
The desolation, according to Philo, began 70 years before the second year of Darius.
The 25th year of the captivity was a jubilee according to the Jews.
Cambyses, king of Persia and father of Cyrus, reigned 19 years.
An eclipse of the moon, by which the 7th of Cambyses is fixed to B. C. 523.
Darius Hystaspes, or Darius the Median, the son of Ahasuerus, 36 years.
End both of the reign of Cambyses, the father of Cyrus, and Ahasuerus.
Cyrus, son of Cambyses, reigned 29 years, beginning with the 12th of Darius.
Crœsus dethroned the 13th of Darius Hystaspes, according to the Duke of Manchester.
An eclipse of the moon, by which the 20th of Darius is fixed to B. C. 502.
Assuerus Artaxerxes the First reigned 20 years. He is the Artaxerxes of Ezra 4: 7.
Smerdis Magus slain according to the Parian Chronicle.
Belshazzar reigned 4 years, and was slain in the year B. C. 491.
Daniel at Shushan (Dan. 8: 2), which was builded by Darius Hystaspes.
Babylon overthrown in the 20th year of Cyrus, at the end of the 30th of Darius.
Cyrus and Darius reigned two years together after the overthrow of Babylon.
Darius overthrown or removed from Babylon at the end of the 22nd year of Cyrus.
Cyrus reigned seven years from the time of the acquisition of his empire.
The foundation of the temple laid in the second year of Cyrus.
Death of Darius Hystaspes, and Joshua went up to Assuerus in his twelfth year.
They cease to build the temple with the beginning of the jubilee of B. C. 485.
Death of Cyrus, according to Xenophon and Herodotus.
Death of Cambyses, son of Cyrus, according to Herodotus.
The return of Joshua in the first of Darius Longimanus and death of Artaxerxes.
The 81st from captivity, 70th from desolation, and 9th from ceasing to build the temple.
The temple completed in the 6th year of Darius the son of Hystaspes.
The battle of Marathon, according to the Parian Chronicle.
Death of Darius, son of Hystaspes, according to the Parian Chronicle.
Xerxes reigned 21 years, and Joiakim high priest 48 years.
The time Xerxes invaded Greece fixed by a total eclipse of the sun.
The battle of Salamis fixed to B. C. 456, by the Parian Chronicle.
The second year of the war fixed by an eclipse of the sun on the 31st of May.
Death of Xerxes, the fourth king (Dan. 11: 2), at the end of Daniel's seven weeks.
Artaxerxes and his brother Hystaspes together one year, according to Prideaux.
Artaxerxes having slain his brother Hystaspes, reigned 33 years.
"The ram pushing . . . so that no living might stand before him." Est. 3: 7–13.
The wall finished in 32nd year of Artaxerxes, from which the 62 weeks are recorded.
The death of Artaxerxes, from which there are 400 years to the birth of Christ.

EXPLANATION OF THE TABLE.

B. C. 983. Bosanquet, in his third chapter on Sacred and Profane Chronology, says,—"We next come to the important annals of the King of Tyre. These annals are quoted by Josephus (against Apion b. 1, s. 17,) as having been open to the public: that is, they were probably engraved on marble and set up in some public part of the city. They were transcribed by Menander from the Phœnician language into Greek, about the time when Berosus and Manetho wrote, and with Menander's Greek translation before him, Josephus writes." "Therein it is recorded that the temple was built by King Solomon at Jerusalem, one hundred and forty-three years and eight months before the Tyrians built Carthage." "What then is the date of the building of Carthage?" Polybius, who is one of the most scrupulous and truthful of ancient historians, was living at the time of the fall of Carthage, and he says that Carthage was destroyed after having existed for seven hundred years. The epitomizer of Livy gives the same number of years; Orisius the same; Solinus, as read by Scaliger, the same. Carthage was destroyed in the year B. C. 146. It was built, then, according to these authorities, in the year B. C. 846. And if, dropping the eight months, we add one hundred and forty-three years to this date, we come to the year B. C. 989 for the building of Solomon's temple—i. e., to the fourth year of Solomon.

According to the Bible Chronology, the fourth year of Solomon's reign was B. C. 983—which is only six years short of the time given by the "Annals of the Kings of Tyre."

"Niebuhr proposes to place the building of the temple even lower than B. C. 989. He would bring the date down to B. C. 956, or one hundred and eighty years before the first Olympiad. He makes his calculations by adding one hundred and forty-three years to the date of the foundation of Carthage, which he places in the year B. C. 813, and considers that date to be as historically certain as the date of the building of Boston or New York."

These two epochs for the foundation of Carthage, are reconciled thus: Says Bosanquet, "Polybius, Solinus and Orosius speak of the very *origin* of Carthage as a Tyrian settlement at the time of the first landing. Niebuhr's date is that of the foundation of the city itself." "Carthage was not builded immediately on the arrival of Dido in Africa. Strabo tells us that the island of Cothon was first occupied and fortified by the hostile Africans, who opposed her landing on the main shore." Then placing the seven hundred years against B. C. 146, they give us B. C. 846 for the time of "the arrival of Dido in Africa." "A citadel called Byrsa was then built. The people from the neighboring places flocked there for the purpose of traffic, until at length it assumed the appearance of a small state; and the Africans becoming desirous of retaining the strangers, with the consent of all, Carthage was at length built. Thus a considerable interval (say six years) must have elapsed between the landing of Dido and the building of the city." If this interval was just six years, it would give us B. C. 840 for the foundation of Carthage; and allowing twenty-seven years for the time spent in building the city, we have B. C. 813 for the date of the completion of the city. The "Annals of the Kings of Tyre" give one hundred and forty-three years and eight months from the building of Solomon's temple to the building of Carthage. This number of years, added to B. C. 840, at which time they began to build the city, gives B. C. 983 for the foundation of the temple, in the fourth year of Solomon, and the 480th year of the era of Ehud.

B. C. 975. The temple, according to Bishop Usher, was dedicated in the year of jubilee, and if so, it was dedicated in the year B. C. 975; hence the jubilee, combined with the one hundred and forty-three years to the building of Carthage, will give B. C. 983 for the fourth year of Solomon, at which time the foundation of the temple was laid, in the 480th year of the era of Ehud.

B. C. 755. Saith the Lord, "I will darken the earth in the clear day" (Amos 8: 9), and in a clear day nothing but a total eclipse of the sun darkens the earth; hence the end of Jeroboam's forty-one years is fixed by a total eclipse of the sun, found to have occurred in B. C. 755. For more on this see the Book of Daniel Opened.

B. C. 583. Says the Duke of Manchester, "The Jews affirm that the eighteenth of Josiah, when the law was found in the temple, was a jubilee. That the Jews are correct in this, would appear from Ezekiel 1: 13. In allusion to which the Duke adds, "The most probable idea is, that the thirtieth year dates from the previous jubilee. This has the authority of the Jews, whose testimony upon such a point I should think almost conclusive. (Times of Daniel, p. 35.)

B. C. 561. According to Josephus, the [illegible] to the king of Babylon, commenced in the eighth year of Jehoiakim, which was the fifth of Nebuchadnezzar. (Jos. Ant. b. 10. c. 6, s. 1.)

B. C. 558. At the end of the reign of Jehoiachin, "the king of Babylon . . . . carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives. (2 Kings 24: 14.) According to Demetrius, "From the carrying away from Jerusalem to the reign of the fourth Ptolemy Philopater," there were just "three hundred and thirty-eight years and three months." In an article on the incorrectness of Ptolemy's Canon, we mentioned that the reign of Ptolemy Philopater commenced on the tenth day of the eighth month B. C. 220. To which, if we add 338 years and three months, we have the tenth day of the fifth month, B. C. 558, for the beginning of the captivity.

According to Berosus, in "the twelfth year of Zedekiah (Jehoiachim) king of Judea, Nebuchadnezzar made war upon the Jews and Phœnicians, seventy years before the reign of the Persians; that is, before the first of Cyrus, in B. C. 488. Says Bosanquet, "Berosus elsewhere counts not quite sixty years from the nineteenth year of Nebuchadnezzar to the end (beginning) of the reign of Cyrus." (Sacred and Profane Chronology, p. 27.)

On page 97 of the Book of Daniel Opened, we mentioned that Jehoiakim reigned eleven years and about fifteen days, and his twelfth year was B. C. 558, from which take seventy, and we have B. C. 488 for the beginning of the reign of Cyrus. The nineteenth of Nebuchadnezzar was B. C. 547, from which take sixty and we have B. C. 487; hence it was "not quite sixty years" to the first of Cyrus.

B. C. 549. An article in the "Penny Cyclopædia," in allusion to the eclipse of Thales, says, "If the eclipse mentioned by Diodorus to have taken place during the voyage of Agathocles, B. C. 310, be rightly given, a correction becomes necessary for the moon's distance from her nodes, which, being allowed for, no eclipse between B. C. 650 and 580 was central or total, at or near any part of Asia Minor." Therefore, either the date of the eclipse of Agathocles or Thales is false.

The Duke of Manchester, observing this, says, "There having been no eclipse suitable between B. C. 580 and 650, we must try some later date. On looking over the list in *L'Art de Verifier les Dates*, from B. C. 538 to 580, it will be seen that the eclipse which corresponds best with the above requisition, is June 19th, B. C. 549." Thus it will be seen that when the subject is duly examined, it must be admitted that I was correct in saying that the eclipse of Thales occurred on the 19th of June, B. C. 549. And this establishes the time of the reign of the kings of Media, for which see the Book of Daniel Opened.

B. C. 547. According to the document of Philo, there was "from the captivity of Joiakim to the desolation, eleven years." He calls the captivity of Joiakim "the Babylonish captivity," and makes it eighty-one years to the second year of Darius. Thus, "In the eighty-first year from the Bablyonish captivity, and the seventieth from the desolation."

B. C. 534. According to the testimony of the Jews, the twenty-fifth year of the captivity was a jubilee. Says the Duke of Manchester, "Jarchi challenges, what year begins on the tenth of the month but that of the jubilee?" This is in allusion to Ezek. 40: 1.—"In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after the city was smitten."

Says the Duke, "For this the Jewish interpreter has scriptural warrant. But if the twenty-fifth of Jeconiah's captivity was a jubilee, the fifth was the thirtieth from the jubilee preceding. These two marks, therefore, mutually confirm each other. (Times of Daniel, p. 35.)

B. C. 529. With B. C. 529 begins the first year of Cambyses, the father of Cyrus. According to Clement, of Alexandria, Cambyses reigned nineteen years (*Times of Daniel*, p. 225). He does not say whether this was the father or son of Cyrus; but Herodotus does expressly say that "Cambyses, the son of Cyrus, reigned in *all* seven years and five months) (b. 3, c. 66). Therefore, we can only reconcile these two authors upon the supposition that Clement meant the father of Cyrus; and that he did reign about nineteen years appears from our table, where it will be seen that the nineteen years end with the beginning of the reign of his son Cyrus, at the expiration of the 35th year of Astyages; neither of which, it appears, died until many years after; for Xenophon supposed that Cambyses, the father of Cyrus, was yet alive at the time Cyrus took Babylon.

B. C. 523. According to Ptolemy, "in the seventh year of Cambyses, which is the 125th year of Nabonassar, . . . one hour before midnight, the moon was eclipsed in Babylon, on the north, half its diameter." And according to my tables, there was an eclipse of eight digits at ten o'clock, in the evening of July 16th, B. C. 523; hence, we conclude that the seventh year of Cambyses, the father of Cyrus, was B. C. 523.

B. C. 521. With B. C. 521 began the reign of Darius Hystaspes, who, according to Herodotus, reigned thirty-six years. He is the first Darius mentioned in history; hence the same king called by Daniel "Darius the son of Ahasuerus" (Dan. 9: 1). And we learn from the book of Tobit (14: 5) that this "Assuerus" was the king that took Nineveh; therefore he must have been the same one called Astyages by Herodotus; and Prideaux says he took Nineveh. The Persians called him Arsames, as we learn from the monument erected by Darius. But in the "History of Armenia" he is called Ahasuerus, for, "We are told that "Ahasuerus, king of Media, had a dream full of portents. A mountain produced three warriors, which the wise men interpreted as an alliance between Nebuchadnezzar, Cyrus, and Tygranes, and of the overthrow of Ahasuerus by the two last, which happened accordingly." (*Times of Daniel*, p. 255). And it is well known that the Median king, who was overthrown by Cyrus, was the one called Astyages by Herodotus; who mentions that Astyages had two dreams, both of which "the Magi, who interpret dreams," explained as foretelling that the same Cyrus "would reign in his stead" (*Herod.* b. 1, c. 107). That which proves that this is the same dream, and overthrow of "Ahasuerus, king of Media," as alluded to in the "History of Armenia," is that in allusion to the time of "the overthrow of Ahasuerus by Cyrus and Tygranes," it is added, "At this period, Cyrus, accompanied by Tygranes, effected the conquest of Lydia" (*Times of Daniel*, p. 256).

Now all of this combined evidence must prove that the Astyages of Herodotus is the Ahasuerus of Daniel, hence a Median; therefore, says Daniel, "Darius the Median took the kingdom" (Dan. 5: 31).

Says the Duke of Manchester,—"I have shown that Darius the Mede was Darius Hystaspes;" and "Jornandes . . . speaks of Darius as son of Astyages" (p. 275). Josephus also says that he was "the son of Astyages" (*Jos. Ant.*, b. 10, c. 11, s. 4). "And Nicephorus speaks of Darius son of Astyages, after taking Babylon, being himself overthrown by Cyrus. But Cirbied and Martin say that Astyages left two sons, Darius and Cyaxares; that Cyrus and Tygranes 'agreed that the newly conquered countries [of Assyria and Babylon] should not belong to either of them, but should become a kingdom tributary to Persia, and be governed by Darius, son of Astyages, prisoner in Armenia.' Two years afterwards Darius rebelled, and provoked a war in which he was overthrown and killed by Cyrus, who became universal monarch."—*Times of Daniel*, p. 276.

From this extract, it will be seen that Cyaxares is the brother of Darius; hence Prideaux and others are mistaken in supposing that this Cyaxares, as alluded to by Xenophon, is the Darius of Daniel. Says Bosanquet, "Is it not idle to tell us that Darius was Cyaxares. His title in Babylon was Darius. Neither Berosus nor any other historian of Babylonish affairs makes mention of any king of that title having been made king over the realm of the Chaldeans till the reign of Darius Hystaspes." Xenophon speaks of Hystaspes as "one of the equals in honor" with Cyrus (b. 4, c. 2, s. 46); but omitting his double name—Darius Hystaspes, he only calls him "Hystaspes." Herodotus admits that Hystaspes "was governor" (p. 201), and distinguished between the two by calling the second "Darius the son of Hystaspes"; but by giving the 36 years, which Darius Hystaspes reigned, to Darius the son of Hystaspes, he has caused many to believe that Darius Hystaspes was the same with Darius the son of Hystaspes, and thus caused great confusion in chronology.

Says the Duke of Manchester, "That some confusion existed in the chronology of Herodotus seems early to have been perceived; but I think the confusion becomes greater through the attempts made to clear it. Herodotus says that Darius was the first person who coined the dorics (b. 4, c. 166); but Suidas, Harpocration, and the scholiast of Aristophanes, tell us that they were coined, not by the father of Xerxes, but by an earlier Darius; by Darius the First, by the first king of the Medes and Persians, who coined gold money. . . . The resemblance of the coin to the sculpture on the tomb of Darius Hystaspes is confirmatory of both denoting the same king."—*Times of Daniel*, p. 180.

Thus we think that we have abundant evidence for supposing that Darius Hystaspes was the Darius of Daniel; but whether he was or not, from the above extract it is clear that the king called "Darius the First" was not the father of Xerxes, but another Darius, who reigned before him; and this is enough for us to know, for Ptolemy expressly mentions that it was "Darius the First" in whose reign the eclipses of the moon occurred.

B. C. 510. With B. C. 510 began the reign of Cyrus. According to Xenophon, his father, Cambyses, was king of Persia; but from Herodotus it would appear that it was a tributary kingdom until Cyrus revolted from the Medes, at the end of the thirty-fifth year of Astyages, *from* which epoch Cyrus reigned twenty-nine years.

B. C. 509. Says the Duke of Manchester, "Crœsus was dethroned in the thirteenth of Darius" (*Times of Daniel*, p. 178); which, according to our chronology, was B. C. 509, the very year given in the Parian Chronicle, as we have shown in another article, published in the Crisis, to which I refer the reader for more on this point. In that article, we mentioned that Cyrus took Sardis in the second year of his reign, which makes his second year the same with the thirteenth of Darius Hystaspes.

B. C. 502. Eclipse of the moon. According to Ptolemy, "the moon was eclipsed one fourth of its diameter," at "two fifths of an equinoctial hour before midnight," at Babylon, "in the twentieth year of Darius"; and my tables eclipse four digits at five minutes after eleven, on November the 19th, B. C. 502; which fixes that as the twentieth year of the reign of Darius.

B. C. 497. "Astyages left two sons, Darius and Cyaxares" (*Times of Daniel*, p. 276). According to Xenophon, this Cyaxares lived in Media, and it would appear that until they took Babylon, Darius resided in Persia. This Cyaxares, the son of Astyages, reigned "twenty years," and was called "the elder Artaxerxes Assuerus" (*Times of Daniel*, p. 88). As he reigned at the same time with Darius, some of "the Jews supposed that Darius the Mede was Artaxerxes" (*Times of Daniel*, p. 259.

"The original Chaldee copy spoke of a king, called in the translation Artaxerxes, who came to the throne when Darius was an old man."—*Sacred and Profane Chronology*, p. 101. And six years after the beginning of the reign of Cyaxares (who is here called Artaxerxes), Darius was "about threescore and two years old."—Dan. 5: 31. "Cyaxares is the same as Axares or Xerxes with the Persian Kai or king prefixed."—*Times of Daniel*, p. [illegible]. Therefore Cyaxares is the same as that king Xerxes, and Artaxerxes the great Xerxes; for, says Herodotus, "Xerxes signifies a warrior, and Artaxerxes a great warrior."

WM. C. INGRAHAM.

(To be continued.)

THE WORLD'S CRISIS.

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A minister in Western New York writes:—"I am going in for the Sewing Machine. I send you *two* subscriptions to-day. Look out for more in two weeks. I mean to make them all up (*thirty-two*) in January. I am pretty sure I can." Jan. 7th he writes again: "Enclosed I send you the following additional names (*seven*) with the money,—new subscribers. Please add them to my list for the Sewing Machine."

Another in the same State sends us *five* names, with the money, all "Sewing Machine" subscribers. Another *eleven*, another *seven*, and so on.

A sister writes from Niagara Co., N. Y.:—"A sewing machine is an article that I need, but I have no means to purchase, and no way of getting one except in the way you propose—getting new subscribers. So I have concluded to try. I may fail of getting the required number, but shall not regret it, if I do, for I highly esteem the paper, and would like to help increase its circulation. I send you the names of *two* new subscribers, to begin with, and expect to send more soon. $5.00 enclosed." M. T.

A brother in Vermont writes:—"Enclosed is $10.00 for *four* new subscribers for the World's Crisis for one year . . . Please send me a *Bible Dictionary*."

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And so they come,—threes, fives, tens, and so on.

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[illegible]

Come, young friends and old, let us all take hold of this work at ONCE and in EARNEST, and see how many Subscribers we can get, and who will get the most, before the 1st of June.

Address YOUNG PILGRIM, BOSTON, MASS.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 10, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

1866.

The year to which many have looked for the end of the temporal power of the Pope has now begun. We may reasonably expect great events before twelve months are gone; but we cannot speak definitely till the veil is lifted that now hides the future. We feel anxious to have the days and weeks hasten along that we may witness the coming events. We long for the time when Jesus shall appear in all his glory. O come, loved One, and come quickly.

"Fly swifter round, ye wheels of time,
And bring the welcome day."—*Dr. Watts.*

Dear brethren and sisters, ours is a heart-cheering hope,—no other can compare with it in value; and it is continually growing brighter. It never looked so precious as now. The thought of soon seeing Jesus and the loved ones sleeping in him, is enrapturing. We can afford to be "made as the filth of the earth, and . . . the off-scouring of all things" (1 Cor. 4: 13) for such a "blessed hope" as this. Let us not be ashamed of it in any company where we may be placed. If the enemies of the cross sneer at us,

"Let us never mind the scoffs nor the frowns of the world,
For we've all got the cross to bear;
It will only make the crown the brighter to shine,
When we have the crown to wear."

The more boldly we stand up for Jesus and his truth, the better we feel. It is no time to be cowardly, if we expect to be ready for the coming of our Lord. The brave soldiers of the cross are the ones who will wave the palms of victory, when the King comes. If we "put on the whole armor of God," we have nothing to fear; for we shall "be able to stand against the wiles of the devil." Our foes are strong, but He that is for us is stronger than they all.

We may look for severe conflicts with the enemy this year; and unless we are wholly consecrated to the service of the Lord, we must not expect to conquer. Perilous scenes are before us; but with the christian armor on, no weapons formed against us will prosper. Let the consecration be complete, and our victory is sure.

PORTSMOUTH.

We spent the last day of the year 1865, at Portsmouth, N. H., and felt the approving smile of our heavenly Father. It was a good day in the Lord. A large audience was out all day; and in the evening seven came forward for prayers. The church is evidently gaining ground. One was converted a few evenings since, and appears decided to live a christian life; others are almost persuaded to start in the service of the Lord. There were thirty-six exhortations after the sermon, which were really comforting. Nearly all seemed resolved to live nearer to the Lord during the remainder of their lives. We could truly say it was good to be there.

TRACTS, TRACTS.

Now is the time to scatter tracts. We hope our brethren will take hold of the work in earnest this year. Time is short, the field is wide, and many hungry ones are waiting for the food that the tracts may afford. Let every one do *something*. All can help in this useful work if they cannot go and preach themselves. A little money laid out in tracts may be the means of saving many souls. Come, help us give the last notes of warning to the world.

☞ The article headed a "Crisis at Hand," is from a Baptist minister. May the Lord strengthen him to sound the note of alarm to a sleeping world. Many are waking up to see the perils of these times, and that we are almost to the end of the present dispensation; while the mass of the people seem to be more careless than ever.

AGE OF PROGRESSION.

We hear much about the *progress* of these days, and we are not disposed to dispute the fact; but we inquire in what *direction* is the progress? Is it for the better, or for the worse? Is it progress backwards, or an advance to a better state of things? The Bible answers,—"worse and worse," and we think facts are abundant to confirm our position.

The following is the dedication notice of the *first* Congregational church established in Troy, N. Y., about forty years ago. The minister's name was Shipman. One of the leading members was P. P. Stewart, who still holds fast to his principles, and who has invented the best cooking and parlor stoves. One acquainted with his life says:—"He receives his thousands per year, and gives most of it to the poor, and lives and dresses plain. His wife goes out in the streets and hunts up the poor children and feeds and clothes them."

The following is the dedication notice:—

"RELIGIOUS NOTICE.—The church in Seventh street, if Providence permit, will be opened for the worship of God and the accommodation of the public, next Sabbath, the 14th inst. Dedication sermon in the morning by the pastor, and a sermon by Merritt Bates in the afternoon. The public generally are invited to attend.

As we are happily free from debt, except $600 that will be due some years hence, for the lot on which it is built; and as we find no difficulty in sustaining religious instructions in an honorable way, we do not invite worshipers that we may profit by their presence. Their presence would pain us if we understood it to signify compassion for our weakness; and none need stay away for fear of oppressive taxation. We neither sell nor rent the house of God, much less do we dishonor God and corrupt his worshipers by resorting to 'donation parties' or 'religious (?) fairs' to support either 'our poor, our benevolence, or our worship,' yet all are amply supported.

The pulpit is honest, because free from all jurisdiction but that of God. It does not consult, but forms public opinion. It rebukes all sin—encourages all reform—teaches that honesty and humanity are the essential constituents and ornaments of piety—that God is dishonored when man is wronged, and that the gospel is an adequate remedy for all evils. Admission to ordinances is tendered to all on the same terms as is admission to the 'supper of the Lamb in heaven.' All who wish to share with us in rich and priceless privileges, may do so 'without money and without price.'"

SPIRITUALISM.—NO. 2.

4. We are now ready to inquire into the *true* cause of the phenomena of spiritual manifestations; and in answer to the question from what source do they proceed, we answer, from DEMONS. Who are they? "The angels that sinned," called also "evil angels," "unclean spirits," and "devils," or, more properly, "demons."

Who are the angels? An order of beings higher than man, who were created before the human race. When speaking of the origin of man, the Psalmist addresses the Lord and says:—"Thou hast made him a *little lower than the angels*." Then it follows that the angels existed *before* men, and are a little higher. Man could not be "made . . . a little lower than" *himself*; neither could he be made "a little lower than the angels," when there were none in existence. This proves that angels are not the spirits of men; for if they were, then there could be no angels till some man died; but when the *first* man was created, he was made "a little lower than the angels" who were then in existence.

The angels were on probation. This is evident from the fact that some of them "sinned." 2 Pet. 2: 4. Those that "kept . . . their first estate" are called the "holy angels," or "the angels of God"; while the "evil angels" (Ps. 78: 49) are called the devil's "angels."

The angels resemble men in their exterior form, and on this account have been mistaken for men. Hence we read—"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—Heb. 13: 2. This proves that they are not disembodied human spirits, as some claim; because such could not eat and drink, and have their feet washed, as was the case with the angels who visited Lot, and others. In relation to those it is said—"There came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them, rose up to meet them; and he bowed himself with his face to the ground; and he said, Behold now, my lords turn in, I pray you, into your servant's house, and tarry all night, and wash your feet. . . . And they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."—Gen. 19: 1-3. This account proves very clearly that they are real persons, with tangible organisms, like men; yet they are not made of *dust* as are men. This fact we learn from Jesus, who said, "A spirit hath not flesh and bones, as ye see me have."—Luke 24: 39. We read of Jesus,—"He took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2: 16); consequently, there is a difference between the nature of angels, and Christ. But the fact that angels are not "flesh and bones" or made of dust, like men, does not prove that they have no personal organisms; unless it be proved that every thing that is not made of "flesh and bones" is an immaterial thing, which would be truly nothing. A watch is not made of "flesh and bones," but it is a tangible object, that may be handled. So with the angels. There are many substances of which they may be formed, and not be "flesh and bones" like the Savior, who "took on him the seed of Abraham." We find no proof in the Bible that "a spirit," or an angel, is an immaterial being, or an etherial essence; but directly the opposite is most clearly taught,—that they are as truly real persons as are men; and so resemble them in their form, that they have been mistaken for human beings.

The *good* angels never have claimed that they were the spirits of men, or that they ever lived on our earth. They have always come on important business, spoken in harmony with the Bible, and have appeared in their own persons, instead of choosing some medium through whom to operate.

The angels have power to render themselves invisible, or to be seen by us, as they may choose. This is shown in the case of Balaam, when he was riding to a certain place for the purpose of cursing the children of Israel. When on his journey, "the angel of the Lord stood in the way for an adversary against him." The animal he was riding "saw the angel," and endeavored to go around him. This was attempted several times, which caused Balaam to get angry at his beast, and to smite it with "a staff." After that, "the eyes of Balaam were opened, and he saw the angel." Num. 22.

We now see that angels are a class of beings higher than men, resembling them in their exterior form, but not formed of dust like men; that they were on probation, and some of them sinned and were afterwards called "evil angels," "unclean spirits," or "demons." We can see no way to avoid this conclusion only to deny the Bible.

We are aware that some hold that demons are nothing more than men's *propensities*; but we think a very little examination of the Scriptures on this point is sufficient to show that it is opposed to the Bible. In Jas. 2: 19, we read—"Thou believest that there is one God; thou doest well; the devils also believe and tremble." It cannot be said of men's *propensities* that they "believe and tremble." Again, the demons were the first to declare that Jesus was the true Messiah; by saying, "Thou art Christ the Son of God. And he rebuking them suffered them not to *speak*, *for they knew* that he was Christ."—Luke 4: 41. Is there any ground for saying that these were human *propensities* that were talking about Christ? We think such an idea is so absurd, that the candid have only to look at it to cause them to reject it.

Some claim that demons are the spirits of wicked *men*; and that the spiritual manifestations proceed from them. But those who hold this position, so far as we know, also teach that when wicked men die, their spirits go into "hell torment." We would like to ask the advocates of this view, how these wicked spirits of men got out of hell so as to come and visit their friends here upon the earth? Did they break out? or has the Lord let them out before the day of judgment? We wait for an answer; and remark in passing, that the demons of the Bible are never called human spirits; but are always spoken of as wicked beings, who are lying and "seducing spirits," co-operating with the Devil—the Prince of demons.

We next inquire, where do these demons dwell? In 2 Pet. 2: 4, we read, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Where is the *hell* in which they are "reserved unto judgment"? We would state that the word

TARTARUS,

here rendered "hell," occurs no where else in the Bible. Then, if we can ascertain the meaning of *Tartarus* in this passage, we shall know where the demons "are reserved unto judgment."

How shall we best ascertain the meaning of *Tartarus*? It is not the place where wicked men go at death, for they go to *sheol* or *hades*. It is not the place where the wicked are to be finally punished, for that is in *gehenna*. The word is not used to represent the abode of men in any condition; it is only applied to "the angels that sinned." Where is this *Tartarus*? Who will inform us? If we ask the heathen, some of them will tell us it is a place so deep in the earth that it will take a mass of iron nine days to fall to it, and when we get there we should find a place surrounded "by a river of fire, and by a triple wall, and guarded by a *three-headed dog*." They also taught that in this place is one Sisyphus trying to roll a stone to the top of a hill, which he will never succeed in accomplishing; another is doomed to perpetual thirst, in sight of *plenty* of water; another is continually treading upon a revolving wheel; another has a "vulture eternally devouring his entrails," etc., etc., all of which can only pass for heathen fables.

But the ancient Greeks also gave the word quite a different signification, which harmonizes with the Bible. "Dr. Wm. Ramsey, an able and learned writer, says,—'The word *Tartarus* means, according to *Greek writers*, in a *physical sense*, the bounds or verge of this material system.' . . . Dr. R. remarks, 'That place is, probably, at present, within the atmosphere of our earth.'

"The learned Ralph Cudworth, D. D., in his 'Intellectual System,' vol. iii., p. 363, while speaking of Peter's remark, says:—'And by *Tartarus* here, in all probability, is meant this lower caliginous (i. e., *dark*) air, or *atmosphere* of the earth, according to that of St. Austin concerning these angels, 'That after their sin, they were thrust down into the *misty darkness of this lower air*.' (*De. Gen. ad Lit. lib.* 3, cap. 10.)"

Suidas, an ancient writer, says it signifies "the place in the clouds," or, "in the air." It will be remembered that it is said of the great leader of the hosts who are opposed to the Lord, that he is "the prince of the power of the air."—Eph. 2: 2. The Scriptures also tell us of "the rulers of the darkness of this world," and of "spiritual wickedness in high places"; or, more literally, "wicked spirits in aerial regions."

Dr. Parkhurst, the lexicographer, says:—"It appears from a passage in Lucian, that by *Tartarus* was meant, in a *physical sense*, the bounds of this material creation."

Empedocles says:—"Our dull, lack-lustre globe is the doomed haunt and dungeon of evil angels, envious and malignant demons."

Dr. Whately says:—"The word used by Peter, which our translators render 'cast down to hell,' or 'Tartarus,' is to be understood of our dark, gloomy earth, with its dull clouds, foul vapors, and misty atmosphere. . . . Socrates called the abyss, or sea, *Tartarus*, as does also Plato, who elsewhere calls our dim, lack-lustre earth itself also *Tartarus*. Plutarch says our air . . . is called *Tartarus*, from being cold. Herein he is followed and supported by Lucian. And both Hesiod and Homer call it the 'aerial *Tartarus*.' In no other sense or way can St. Peter be understood and explained." Lucian says, "The great depth of the air is called *Tartarus*."

Grotius, an ancient and learned writer says: "That is called *Tartarus* which is lowest in anything; whether in the earth, or in the water, or, as here, in the air."

We think the point is now clearly established, that the word *Tartarus*, in 2nd Peter 2: 4, signifies the regions round about this earth. When Jesus was here, he frequently encountered the demons. As they were then in *Tartarus*, it follows that the word signifies "the bounds or verge of this material creation," as stated by Dr. Parkhurst, and not a place in the midst of the earth or sea. Had Jesus been in the sea, or in the earth, when talking with them, then there might be some reason to think that *Tartarus* meant the "lowest" part of the one in which he was situated; but as he was upon the earth, in the "airy *Tartarus*," none other could be meant.

Having found the locality of the demons, or "the angels that sinned," and that they are here "reserved unto judgment," we now pass to inquire what are they doing, and how do they accomplish their work? This will lead us, we think, to the true explanation of all the spiritual manifestations.

THE STATE OF EUROPE.

The state of Europe is fast passing into a most interesting condition. The evidence is increasing on all sides to show that important changes must soon take place in the political affairs of the old world. All eyes are now turned to Italy and the critical condition of the Pope. We see but little room to doubt that the present is the last year of his temporal power. And when that is gone, we do not see how Papacy can prevail any more; for Daniel "beheld, and the same horn made way with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. 7: 21-22.

An Italian correspondent of the New York *Herald* writing from Florence, under date of Dec. 7th, 1865, says:—

"It is not difficult to see that the peace of Europe is maintained solely through the general fear of assuming the responsibility of breaking it; and who can tell whether a war may not be brought on to-morrow by the mere force of present circumstances? Austria and Prussia may determine to settle the question of the duchies by an appeal to arms. Italy may bring on a war by invading Venetia, or Austria may attack Italy to-morrow. No one can know with any certainty whether a general or partial conflagration may not burst forth within a month."

We find the impression is deepening among thinking and observing men, that a great crisis in human affairs is to be opened soon. Among Bible students of all denominations, there is an increasing conviction that "the end of all things is at hand;" while the wicked are becoming more and more reckless. It looks like the time just before Daniel is to stand up for his lot, when "the wicked shall do wickedly; and none of the wicked shall understand." Now is the time for special prayer and watchfulness, if we would be ready for the coming of the Son of man.

ADVANCE OF CRIME.

The evidence continues to increase in favor of the sad fact, that crime is rapidly advancing in all directions. The passions of men are let loose as we have never seen them before. There seems to be an utter recklessness as to all the requirements of the Lord. Self-gratification appears to be the rule of action. Thieves, robbers, and murderers, multiply on every side. Sodom's days have returned; and we may expect to see the Redeemer soon. "The harvest is ripe." Soon the reapers will begin their work. Shall we be found among the wheat and be saved? Let us double our diligence, that we may be all ready.

CRIME IN TENNESSEE. The editor of the Nashville *Union* says:—"The vicinity of this city is full of thieves, robbers and murderers. Crime in every grade is rampant—goes almost unchecked. The malefactors go in gangs and single; they are both black and white, and sometimes these two classes operate together. They hover around from two to five miles from the city, so that they are out of the jurisdiction of the police, yet are near enough to waylay and rob all parties approaching or departing from the city.

They go armed to the teeth; carry rifles, government muskets and pistols; and are entirely reckless of human life, murdering as if it were a delightful pastime. They appear to take so much pleasure in killing that they would rather strike down their victim than to rob him unscathed.

Who these men are, and whence they come, it is difficult to say; but they conduct their operations with a boldness that must satisfy any one that they are beyond all redemption; that there is but a single way of preventing their further inroads—by hanging them. The ordinary penalties of the law have no terror for them."

MAN-WORSHIP, OR THE SPIRITUALISTS' GOD.

When we hear the Spiritualists talking about God, we know that many do not understand what they mean. The following from the *Religio Philosophical Journal*, of Oct. 14, 1865, an able Spiritualist paper, published in Chicago, will give the reader some idea of the views of Spiritualists, and the doctrines taught by the spirits. The writer says:—

"The world in all ages and nations has been befooled, befogged and bedeviled by a religion of *fiction*, it calls for a religion of *fact*. The God of Christendom and heathendom is but the hero of a stupendous romance. Angels, men and devils are minor characters of the romance; and eternity the great stage on which they have performed, and are still to perform. The human soul is fast outgrowing the religion of romance. It is calling loudly for a reality; for a simple matter of fact, every day practical God, and an immortality that shall come to it as a living *reality*. The *progressive* human soul calls for a God of immortality, that shall come to it and be made manifest in living men and women, and in all living relations. Millions are calling for a God to live with them, to care for them in going out and coming in. Millions are looking and longing for a flesh and blood God, whose presence and endorsements they can see and feel. They long for a God that can look at them through two living, loving, human eyes; that can hear them with two human ears; that can love them through a loving, tender, human heart, and fold them in a gentle, unselfish, human bosom.

My friends, my heart is very full when I speak or write on the needs of human nature, as they are being made manifest. I have one great starting point in my religion. It is this: Man's natural demands are God's only commands. . . .

Oh, that the time I have spent in looking after God and eternal life in that old Bible and among the dark sepulchres of the dead past, had been spent in studying the record engraven on my own body and soul.

Of all the obstacles to the freedom and progress of man, the popular theology is the greatest. To free the human soul from its despotism is the one great work of the present age."

The able writer goes on to say that Spiritualists should "organize," and make themselves "a *power* that shall be felt in every relation of life, a *power* competent, in a measure, to meet the demands of the hour."

Again he says:—"Let man be the one holy, invisible object in the universe, and all else second and subsidiary to him. That he may be so, let man be the one object of our highest and holiest reverence and worship."

The last sentence gives us a clear view of the God of the Spiritualists, as revealed to them by the spirits.

Here we learn that "MAN" should be "the *one object* of our *highest* and *holiest reverence* and WORSHIP." This is the teaching of the "new religion" taught by the spirits,—only a system of self-worship. It will be readily seen that the God of the Bible is entirely rejected; and that when the Spiritualists speak of God, they mean something very different from the christian's God. It is high time the veil was thrown off, and the people allowed to look at things as they are. Spiritualism denies "Father and Son," hence it bears the special mark of the "*antichrist*."

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgements	$1580.73
Mrs. Jane D. Emery	.80
A reader of the Crisis, Whitefield, N. H.	2.50
A lover of the truth	1.00
O. Twombly, Levant, Me.	.30
A. B. Doty, Davison	1.00
Wm. A. Manning, E. Searsburg, Me.	7.00
"P. N. W."	5.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous acknowledgements	$94.23
A reader of the Crisis	2.50
C. Pettibone	1.87
M. B. Nutter, McIndoes Falls, Vt.	1.00
A lover of the truth	1.00
J. A. Q.	.53
H. T. Hart, So. Manchester, Ct.	.50

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

FREEDMEN'S MISSION FUND.

Previous acknowledgements	$1719.89
J. B. Tretethen	1.00
A reader of the Crisis	2.50
M. B. Nutter, McIndoes Falls, Vt.	1.00
Mary Veasey, New Hampton, N. H.	1.00
A lover of the truth	1.00
J. S. Richards, Lincolnville, Me.	10.00
P. N. W.	5.00

PLEDGES PAID.—J. Fuller, $5.00; Mrs. S. P. Parkhurst, $1.00.

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

A reader of the Crisis	2.50
A lover of the truth	1.00
Mrs. H. M. Logan	1.00
Fannie Patterson (a New Year's present)	.50
Dudley W. Howe, West Newton, Mass.	3.25
Caroline Barnes, Brookfield, Ct.	.25
Martha Steere, Harmony, R. I.	1.00

A New Year's Present to the Lord.

GEO. T. ADAMS:—*Dear Sir*,—Enclosed please accept $10.00, to be used as follows: for the Tract Fund, $2.50; to send the Crisis to the Poor, $2.50; for the Freedmen's Mission Fund, $2.50; for the Pilgrim Poor Fund, $2.50. This I send for my New Year's Present, hoping that others will do likewise.

A READER OF THE CRISIS.

Whitefield, N. H.

For the World's Crisis.

SUPPLIES FOR THE FREEDMEN.

Cold winter is upon them, and thousands are suffering from want and destitution. Their special needs now are clothing and bedding; and whatever more is done for them in this direction must be done speedily. The Treasurer has just sent five boxes and barrels to Elder Himes, at St. Louis and Memphis, and there is a call for more. Who will bestir themselves at once in this matter? Come, sisters, here is work for you. The poor suffering freedmen call for help. Will you give it, in the name of the Lord, and receive the Lord's blessing?

The inquiry is often made, What kind of supplies are needed for the freedmen? We answer, briefly, as follows:—

1. *Cast off clothing*, for old and young of both sexes, including hats, caps, shoes, socks, and outer and under garments of every description. Also, *new clothing*, or materials for the same, plain, coarse, and substantial. Garments for the women and children may be made of grey and blue flannels, denims, and heavy unbleached cotton. Pieces of old cloth for mending will always be of use.

2. *Bedding*, second hand or new; bedquilts, comforters, blankets, sheets, ticks, pillow-cases, etc. Also, materials for the same.

3. *Sewing materials*, and every thing needed in the manufacture of clothing, such as thread, yarn, tape, buttons, hooks and eyes, needles, pins, knitting-needles, scissors, thimbles, etc.

4. *Light kitchen ware*, such as tin plates, pails, cups, basins, baking-pans, spoons, knives and forks, etc.

5. *Books*, for general reading, of a plain and simple character. School books and Sunday-school books, old or new; Bibles, Testaments, primers, slates and pencils, steel pens, pen holders, ink stands, ink, writing books, paper, etc.

Pack them closely and carefully in a barrel or box (a barrel is better), mark and forward them to GEO. T. ADAMS, 167 *Hanover street*, *Boston*, at the same time enclosing in a letter to the same address a notice and list of the articles sent.

Come, sisters, set the kind and busy hands at work, at once, for the poor freed men, women and children. Let King Lemuel's eulogy of the virtuous woman, whose good deeds praise her in the gates, be yours:—

"She seeketh wool and flax,
And worketh willingly with her hands. . . .
She stretcheth out her hand to the poor;
Yea, she stretcheth forth her hands to the needy."

Then shall you, like her, be the "blessed" of the Lord, and "rejoice in time to come."

WILLIAM B. HERRON,
Sec'y Am. Adv. Miss. Soc'y.

For the World's Crisis.

"LIFT, OR DIE."

DEAR SISTERS:—Did you read in the Crisis of Dec. 6th, the anecdote of the raising of a mill, and Bro. Grant's appeal? What were your emotions and resolutions while reading it? Did your hearts respond to the appeal, and did you say, to yourself and to God, "I *will* lift;" or did you excuse yourselves, and say, "I am so weak and little I can do nothing if I try?" Have you forgotten that

"The little moments, humble though they be,
Make the mighty ocean of eternity"?

The beautiful Temple of God, which is composed of living timbers, is near completion. The last "bent" is being raised; and it goes to its place the hardest of all; for it has not only the natural earthly attraction pulling it down, but it has to go against opposition, error, tradition, superstition, unbelief, and the horrible delusions of the spirits of devils. There have been a faithful few, who have been out in the wilderness, among the mountains, and over to "Hiram's," gathering in timber for the last broadside of the building. They have spent, under the dictation and direction of the master-builder, the vigor of youth and the strength of manhood, hewing and bringing in the different sticks and fitting them together. Now they are trying to raise the broadside to its place and secure it, lest the tempest, the whirlwind, and the flood, which is coming, shall strike and tear it asunder, and carry it into the stream that runs down to perdition.

There are but few who are lifting, and the burden is heavy. Sometimes it seems as though it was settling back to earth. The world stands looking on. If it falls, it will not only crush the timbers, and the workmen, but the spectators who look on are in danger, for if it falls their doom is sealed. Say, sisters, shall we rush to the rescue? Will we place ourselves shoulder to shoulder with the brave workmen who have toiled and lifted so long? Shall we not give what little strength we have to so good a cause? We may be weak, but can we not lift one pound? If we can, a hundred of us can lift a hundred pounds—that will be something.

The master-builder is crying, "Lift, or die!" Shall we look idly on and see the tired workmen under that immense load, straining every nerve for victory? Our friends and neighbors are in danger. Our sons and brothers are being led away by the errors of the wicked. Our children are being enticed by the vain allurements of an ungodly world. We must lift, and do what we can to save them. The longer we delay, the greater will be the peril. It will avail us nothing to run away, for "if" we "run from the fear" we "shall fall into the snare." Ye who have borne the burden so long, will you give over the struggle and say, "it cannot be done?" "No!" you every one exclaim, "no, we will still live or die." Sister! brother! lay member of the church of Christ, shall we look on and wish them success, but refuse to touch the load ourselves? No! *we, too, must "lift or die!"*

O for one general rally! Eternal life is at stake! The tide of evil is rising higher, and growing stronger. Soon every thing that is not made fast and secure on the eternal Rock will float away and sink into the dark caverns of eternal night. If we would find ourselves and our friends in the "world to come," we must take hold of the work and lift. Let every man, woman and child be at their post. Mothers! lift for yourselves and your children. Wives! lift for your husbands. Fathers! lift for your sons and neighbors. Sisters! for your brothers; young men for your companions and friends; children, for your parents; christians, for yourself and the world. Once more, all together, "LIFT—or die!"

Sinner, there is a chance for you. The building is nearly completed, but there is a little more timber wanted for the roof. Some of God's hewers are still out, trying to collect a few more sticks. Will you not be gathered and join in the work? Whoever works upon this building will have a place in it secure from the storm which is about to burst upon a wicked world. Make application without delay. The Master will not turn you off if you apply soon. Make haste, for time is short. When the building is completed there is to be a great feast in honor of the Master-builder. O, come while yet there is room. When the Master cries, "It is finished," and shuts the door, it will be too late. God help us to be in earnest, and work while the day lasts, for the night cometh, in which no man can work.

B. P. FRENCH.

For the World's Crisis.

SCATTERING.

The article about scattering, by Bro. J. T. K., in last week's Crisis, is good so far as it goes; but there is *more* about scattering. Says Jesus, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Again,—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Paul exhorts the elders to "take heed unto themselves and the flock," for, said he, "I *know* this, that after my departure shall grievous wolves enter in among you, not sparing the flock." Then there is danger even among ourselves of being deceived. Hear Paul again. "Of your *own selves* shall men arise speaking perverse things to *draw away disciples after them*." Would limits allow, I would quote from 1 Cor. 3: 1; John 4: 1, and comment on same; but do "suffer the word of exhortation" from Paul, Rom. 16: 17, 18,—"Now I beseech you, brethren, *mark* them which cause divisions . . . . (sects,—see margin 1 Cor. 11: 18), contrary to the doctrine which ye have learned; and *avoid* them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches *deceive* the hearts of the simple" (or harmless—margin).

When the Shepherd of Israel was smitten, the sheep (such as did not "turn away and walk no more with him") were scattered, but were soon gathered into little flocks with under shepherds, and the word of God prevailed. Truth was mighty; Satan's empire was shaken; and he soon commenced his dividing work. How many willing tools he found ready to do his scattering work, who had "crept in unawares"; and the story of the nominal church ever since abounds with sickening details of the horrid work done by these "ravening wolves," exciting the satire of the Pagan and Infidel historian, as they wrote the history of these professed followers of the meek and lowly Jesus. Thus was much of the strength of the early christians worse than lost, being diverted from their specific work of preaching Christ and the resurrection, and salvation only in his name. They expended their strength in battling for their leaders, who were continually leading off disciples and making new sects.

So in our times, especially in 1840, and on, the specific work has been to arouse a sleepy church, and proclaim to the world the speedy coming of earth's rightful King; and in our land, after the death of Bro. Miller, thousands cut off from the sects have followed apostolic precedent and formed little churches; and how God once did bless them! But history repeats itself again. Satan still lives, is the "same old serpent"; and see the sad results! a shut door in '44, and since then see the side issues; see the disciples who follow their leaders, "who by *good* words and *fair* speeches deceive the simple." This may seem unjust, but *all* cannot be right. And now we have Seventh-day, future age, no life to the wicked, three or four definite time divisions, and several minor ones, some on ordinances, such as feet-washing, re-baptizing, and some very particular about the *mode*, when I think it immaterial how, provided we agree that they must be buried—immersed.

Like the early christians, many of our people now, instead of keeping at their specific

THE WORLD'S CRISIS.

VALUABLE PREMIUMS

For New Subscribers!

SEWING MACHINES AND DICTIONARIES.

To every one who shall, any time before the 1st of June, send us, with the money, THIRTY-TWO NEW SUBSCRIBERS for One Year, ($2.50 each), or Sixty-four for Six Months, ($1.25 each), we will send, by express or rail, a

Grover & Baker's ($55) SEWING MACHINE,

one of the simplest, most durable, completest and best, (in our opinion the very best), in the market. A great labor-saving machine and blessing, in the family and work room; and a gift of priceless value, which you can now, with a little effort, present to your thankful wife, sister, mother or daughter.

FOR TEN NEW SUBSCRIBERS, with the money for One Year, or Twenty for Six months, one copy of

Webster's ($12) UNABRIDGED DICTIONARY,

containing 10,000 words and meanings not found in other Dictionaries, over 3000 fine Engravings, and more matter than any other single volume in the world. Invaluable to every student, minister, or general reader.

FOR THREE NEW SUBSCRIBERS, with the money for One Year, or Six for Six Months, one copy, postpaid, of

Cruden's CONDENSED CONCORDANCE,

or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what we can do.

GEO. T. ADAMS, BUSINESS AGENT.

The Premiums—New Subscribers.

Brethren and sisters are taking hold of the work of getting new subscribers with commendable earnestness. We are pleased to see it, and trust that others will be stirred up in like manner to engage with zeal and interest in the same good work. Thus shall they and we both reap a double benefit;—they, the premiums as the reward of their labor, and the satisfaction of having contributed their share in spreading the truth; and we, an increase of circulation, and a consequent enlargement of usefulness. Keep the ball rolling, brethren; the working time will soon be over. We give below a few extracts, as specimens of letters we have received:—

A minister in Western New York writes:—"I am going in for the Sewing Machine. I send you *two* subscriptions to-day. Look out for more in two weeks. I mean to make them all up (*thirty-two*) in January. I am pretty sure I can." Jan. 7th he writes again: "Enclosed I send you the following additional names (*seven*) with the money,—new subscribers. Please add them to my list for the Sewing Machine."

Another in the same State sends us *five* names, with the money, all "Sewing Machine" subscribers. Another *eleven*, another *seven*, and so on.

A sister writes from Niagara Co., N. Y.:—"A sewing machine is an article that I *need*, but I have no means to purchase, and no way of getting one except in the way you propose—getting new subscribers. So I have concluded to try. I may fail of getting the required number, but shall not regret it, if I do, for I highly esteem the paper, and would like to help increase its circulation. I send you the names of *two* new subscribers, to begin with, and expect to send more soon. $5.00 enclosed." M. Y.

A brother in Vermont writes:—"Enclosed is $10.00 for *four* new subscribers for the World's Crisis for one year . . . Please send me a *Bible Dictionary*."

A sister in Rhode Island writes:—"I have long wanted a Concordance, but knew of no way to get one until I saw your kind offer in the Crisis. I have succeeded in getting *three* new subscribers, with the money, for the new year, for which please send me a *Concordance*."

And so they come,—threes, fives, tens, and so on.

THE YOUNG PILGRIM.

PRIZES FOR NEW SUBSCRIBERS!

Liberal Offer!

A PRIZE FOR EVERY ONE!

The attention of Sabbath school superintendents, teachers and scholars, parents and others, is respectfully invited to our new list of PRIZES for New Subscribers, offered below.

Here is a favorable opportunity to secure, with a little effort, for your private or Sunday-school Library, one or more of these valuable helps to Bible knowledge, and choice books of interest to old and young. Who will improve it?

To every one who shall send us, between now and the 1st of June, any number of New Subscribers from FIVE to ONE HUNDRED, who are not now taking it, we will send one of the following

53 Valuable Prizes,—Worth from 50c. to $10 each.

For 5 New Subscribers.

1 One extra copy of the Young Pilgrim for one year. 2 One vol. Hannah More's Stories for the Young. 3 Life of Martin Luther. 4. Wonders of the Ocean. 5 Scripture Animals. 6. The Bible Tree.

For 10 New Subscribers.

7 Two extra copies of the Young Pilgrim for one year. 8 One vol. Sargent's Temperance Tales. 9 Two vols. of Hannah More's Stories for the Young. 10 Bible Natural History. 11. Tales from the Bible. 12 Scripture Illustrations, 3 vols. 13. Nelson on Infidelity. 14 Colored Map of Palestine, for class or family use.

For 20 New Subscribers.

15 Two vols. Sargent's Temperance Tales. 16 [illegible] Stories for the Young. 17 Pilgrim's Progress (cloth, plain.) 18. Fox's Book of Martyrs. 19 Nevin's Biblical Antiquities. 20. Cruden's Concordance. 21 Dictionary of the Holy Bible. 22. History of Palestine. 23 S. S. Library, (from 5 to 10 volumes,) for the younger ones.

For 30 New Subscribers.

[illegible]

For 40 New Subscribers.

[illegible]

For 50 New Subscribers.

[illegible]

For 60, 70, 80, and 100 New Subscribers.

[illegible]

Come, young friends and old, let us all take hold of this work at ONCE and in EARNEST, and see how many subscribers we can get, and who will get the most, before the 1st of June.

Address YOUNG PILGRIM, BOSTON, MASS.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 10, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

1866.

The year to which many have looked for the end of the temporal power of the Pope has now begun. We may reasonably expect great events before twelve months are gone; but we cannot speak definitely till the veil is lifted that now hides the future. We feel anxious to have the days and weeks hasten along that we may witness the coming events. We long for the time when Jesus shall appear in all his glory. O come, loved One, and come quickly.

"Fly swifter round, ye wheels of time,
And bring the welcome day."—*Dr. Watts.*

Dear brethren and sisters, ours is a heart-cheering hope,—no other can compare with it in value; and it is continually growing brighter. It never looked so precious as now. The thought of soon seeing Jesus and the loved ones sleeping in him, is enrapturing. We can afford to be "made as the filth of the earth, and . . . the off-scouring of all things" (1 Cor. 4: 13) for such a "blessed hope" as this. Let us not be ashamed of it in any company where we may be placed. If the enemies of the cross sneer at us,

"Let us never mind the scoffs nor the frowns of the world,
For we've all got the cross to bear;
It will only make the crown the brighter to shine,
When we have the crown to wear."

The more boldly we stand up for Jesus and his truth, the better we feel. It is no time to be cowardly, if we expect to be ready for the coming of our Lord. The brave soldiers of the cross are the ones who will wave the palms of victory, when the King comes. If we "put on the whole armor of God," we have nothing to fear; for we shall "be able to stand against the wiles of the devil." Our foes are strong, but He that is for us is stronger than they all.

We may look for severe conflicts with the enemy this year; and unless we are wholly consecrated to the service of the Lord, we must not expect to conquer. Perilous scenes are before us; but with the christian armor on, no weapons formed against us will prosper. Let the consecration be complete, and our victory is sure.

PORTSMOUTH.

We spent the last day of the year 1865, at Portsmouth, N. H., and felt the approving smile of our heavenly Father. It was a good day in the Lord. A large audience was out all day; and in the evening seven came forward for prayers. The church is evidently gaining ground. One was converted a few evenings since, and appears decided to live a christian life; others are almost persuaded to start in the service of the Lord. There were thirty-six exhortations after the sermon, which were really comforting. Nearly all seemed resolved to live nearer to the Lord during the remainder of their lives. We could truly say it was good to be there.

TRACTS, TRACTS.

Now is the time to scatter tracts. We hope our brethren will take hold of the work in earnest this year. Time is short, the field is wide, and many hungry ones are waiting for the food that the tracts may afford. Let every one do *something*. All can help in this useful work if they cannot go and preach themselves. A little money laid out in tracts may be the means of saving many souls. Come, help us give the last notes of warning to the world.

☞ The article headed a "Crisis at Hand," is from a Baptist minister. May the Lord strengthen him to sound the note of alarm to a sleeping world. Many are waking up to see the perils of these times, and that we are almost to the end of the present dispensation; while the mass of the people seem to be more careless than ever.

AGE OF PROGRESSION.

We hear much about the *progress* of these days, and we are not disposed to dispute the fact; but we inquire in what *direction* is the progress? Is it for the better, or for the worse? Is it progress backwards, or an advance to a better state of things? The Bible answers,—"worse and worse," and we think facts are abundant to confirm our position.

The following is the dedication notice of the *first* Congregational church established in Troy, N. Y., about forty years ago. The minister's name was Shipman. One of the leading members was P. P. Stewart, who still holds fast to his principles, and who has invented the best cooking and parlor stoves. One acquainted with his life says:—"He receives his thousands per year, and gives most of it to the poor, and lives and dresses plain. His wife goes out in the streets and hunts up the poor children and feeds and clothes them."

The following is the dedication notice:—

"RELIGIOUS NOTICE.—The church in Seventh street, if Providence permit, will be opened for the worship of God and the accommodation of the public, next Sabbath, the 16th inst. Dedication sermon in the morning by the pastor, and a sermon by Marriot Bates in the afternoon. The public generally are invited to attend.

As we are happily free from debt, except $600 that will be due some years hence, for the lot on which we built; and as we find difficulty in obtaining religious instructions in an honorable way, we do not invite worshipers that we may profit by their presence. Their [illegible] would pain us if we understood it to signify compassion for our weakness; and none need stay away for fear of oppressive taxation. We neither sell nor rent the house of God, much less do we dishonor God and corrupt his worshipers by resorting to 'donation parties' or 'religious (?) fairs' to support either 'our poor, our benevolence, or our worship,' yet all are amply supported.

The pulpit is honest, because free from all jurisdiction but that of God. It does not consult, but forms public opinion. It rebukes all sin—encourages all reform—teaches that honesty and humanity are the essential constituents and ornaments of piety—that God is dishonored when man is wronged, and that the gospel is an adequate remedy for all evils. Admission to ordinances is tendered to all on the same terms as is admission to the 'supper of the Lamb in heaven.' All who wish to share with us in rich and priceless privileges, may do so 'without money and without price.'"

SPIRITUALISM.—NO. 2.

4. We are now ready to inquire into the *true* cause of the phenomena of spiritual manifestations; and in answer to the question from what source do they proceed, we answer, from DEMONS. Who are they? "The angels that sinned," called also "evil angels," "unclean spirits," and "devils," or, more properly, "demons."

Who are the angels? An order of beings higher than man, who were created before the human race. When speaking of the origin of man, the Psalmist addresses the Lord and says:—"Thou hast made him a *little lower than the angels*." Then it follows that the angels existed *before* men, and are a little higher. Man could not be "made . . . a little lower than" *himself*; neither could he be made "a little lower than the angels," when there were none in existence. This proves that angels are not the spirits of men; for if they were, then there could be no angels till some man died; but when the *first* man was created, he was made "a little lower than the angels" who were then in existence.

The angels were on probation. This is evident from the fact that some of them "sinned." 2 Pet. 2: 4. Those that "kept . . . their first estate" are called the "holy angels," or "the angels of God"; while the "evil angels" (Ps. 78: 49) are called the devil's "angels."

The angels resemble men in their exterior form, and on this account have been mistaken for men. Hence we read—"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—Heb. 13: 2. This proves that they are not disembodied human spirits, as some claim; because such could not eat and drink, and have their feet washed, as was the case with the angels who visited Lot, and others. In relation to those it is said—"There came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them, rose up to meet them; and he bowed himself with his face to the ground; and he said, Behold now, my lords turn in, I pray you, into your servant's house, and tarry all night, and wash your feet. . . . And they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."—Gen. 19: 1-3. This account proves very clearly that they are real persons, with tangible organisms, like men; yet they are not made of *dust* as are men. This fact we learn from Jesus, who said, "A spirit hath not flesh and bones, as ye see me have."—Luke 24: 39. We read of Jesus,—"He took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2: 16); consequently, there is a difference between the nature of angels, and Christ. But the fact that angels are not "flesh and bones" or made of dust, like men, does not prove that they have no personal organisms; unless it be proved that every thing that is not made of "flesh and bones" is an immaterial thing, which would be truly nothing. A watch is not made of "flesh and bones," but it is a tangible object, that may be handled. So with the angels. There are many substances of which they may be formed, and not be "flesh and bones" like the Savior, who "took on him the seed of Abraham." We find no proof in the Bible that "a spirit," or an angel, is an immaterial being, or an etherial essence; but directly the opposite is most clearly taught,—that they are as truly real persons as are men; and so resemble them in their form, that they have been mistaken for human beings.

The *good* angels never have claimed that they were the spirits of men, or that they ever lived on our earth. They have always come on important business, spoken in harmony with the Bible, and have appeared in their own persons, instead of choosing some medium through whom to operate.

The angels have power to render themselves invisible, or to be seen by us, as they may choose. This is shown in the case of Balaam, when he was riding to a certain place for the purpose of cursing the children of Israel. When on his journey, "the angel of the Lord stood in the way for an adversary against him." The animal he was riding "saw the angel," and endeavored to go around him. This was attempted several times, which caused Balaam to get angry at his beast, and to smite it with "a staff." After that, "the eyes of Balaam were opened, and he saw the angel." Num. 22.

We now see that angels are a class of beings higher than men, resembling them in their exterior form, but not formed of dust like men; that they were on probation, and some of them sinned and were afterwards called "evil angels," "unclean spirits," or "demons." We can see no way to avoid this conclusion only to deny the Bible.

We are aware that some hold that demons are nothing more than men's *propensities*; but we think a very little examination of the Scriptures on this point is sufficient to show that it is opposed to the Bible. In Jas. 2: 19, we read—"Thou believest that there is one God; thou doest well; the devils also believe and tremble." It cannot be said of men's *propensities* that they "believe and tremble." Again, the demons were the first to declare that Jesus was the true Messiah, by saying, "Thou art Christ the Son of God. And he rebuking them suffered them not to *speak, for they knew* that he was Christ."—Luke 4: 41. Is there any ground for saying that these were human *propensities* that were talking about Christ? We think such an idea is so absurd, that the candid have only to look at it to cause them to reject it.

Some claim that demons are the spirits of wicked *men*; and that the spiritual manifestations proceed from them. But those who hold this position, so far as we know, also teach that when wicked men die, their spirits go into "hell torment." We would like to ask the advocates of this view, how these wicked spirits of men got out of hell so as to come and visit their friends here upon the earth? Did they break out? or has the Lord let them out before the day of judgment? We wait for an answer; and remark in passing, that the demons of the Bible are never called human spirits; but are always spoken of as wicked beings, who are lying and "seducing spirits," co-operating with the Devil—the Prince of demons.

We next inquire, where do these demons dwell? In 2 Pet. 2: 4, we read, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Where is the *hell* in which they are "reserved unto judgment"? We would state that the word

TARTARUS,

here rendered "hell," occurs no where else in the Bible. Then, if we can ascertain the meaning of *Tartarus* in this passage, we shall know where the demons "are reserved unto judgment."

How shall we best ascertain the meaning of *Tartarus*? It is not the place where wicked men go at death, for they go to *sheol* or *hades*. It is not the place where the wicked are to be finally punished, for that is in *gehenna*. The word is not used to represent the abode of men in any condition; it is only applied to "the angels that sinned." Where is this *Tartarus*? Who will inform us? If we ask the heathen, some of them will tell us it is a place so deep in the earth that it will take a mass of iron nine days to fall to it, and when we get there we should find a place surrounded "by a river of fire, and by a triple wall, and guarded by a *three-headed dog*." They also taught that in this place is one Sisyphus trying to roll a stone to the top of a hill, which he will never succeed in accomplishing; another is doomed to perpetual thirst, in sight of *plenty* of water; another is continually treading upon a revolving wheel; another has a "vulture eternally devouring his entrails," etc., etc., all of which can only pass for heathen fables.

But the ancient Greeks also gave the word quite a different signification, which harmonizes with the Bible. "Dr. Wm. Ramsey, an able and learned writer, says,—'The word *Tartarus* means, according to *Greek writers*, in a *physical sense*, the bounds or verge of this material system.' . . . Dr. R. remarks, 'That place is, probably, at present, within the atmosphere of our earth.'

"The learned Ralph Cudworth, D. D., in his 'Intellectual System,' vol. iii., p. 363, while speaking of Peter's remark, says:—'And by *Tartarus* here, in all probability, is meant this lower caliginous (i. e., *dark*) air, or *atmosphere* of the earth, according to that of St. Austin concerning these angels, 'That after their sin, they were thrust down into the *misty darkness of this lower air*.' (*De. Gen. ad Lit. lib.* 3, cap. 10.)"

Suidas, an ancient writer, says it signifies "the place in the clouds," or, "in the air." It will be remembered that it is said of the great leader of the hosts who are opposed to the Lord, that he is "the prince of the power of the air."—Eph. 2: 2. The Scriptures also tell us of "the rulers of the darkness of this world," and of "spiritual wickedness in high places"; or, more literally, "wicked spirits in aerial regions."

Dr. Parkhurst, the lexicographer, says:—"It appears from a passage in Lucian, that by *Tartarus* was meant, in a *physical sense*, the bounds of this material creation."

Empedocles says:—"Our dull, lack-lustre globe is the doomed haunt and dungeon of evil angels, envious and malignant demons."

Dr. Whately says:—"The word used by Peter, which our translators render 'cast down to hell,' or 'Tartarus,' is to be understood of our dark, gloomy earth, with its dull clouds, foul vapors, and misty atmosphere. . . . Socrates called the abyss, or sea, *Tartarus*, as does also Plato, who elsewhere calls our dim, lack-lustre earth itself also *Tartarus*. Plutarch says our air . . . is called *Tartarus*, from being cold. Herein he is followed and supported by Lucian. And both Hesiod and Homer call it the 'aerial *Tartarus*.' In no other sense or way can St. Peter be understood and explained." Lucian says, "The great depth of the air is called *Tartarus*."

Grotius, an ancient and learned writer says: "That is called *Tartarus* which is lowest in anything; whether in the earth, or in the water, or, as here, in the air."

We think the point is now clearly established, that the word *Tartarus*, in 2nd Peter 2: 4, signifies the regions round about this earth. When Jesus was here, he frequently encountered the demons. As they were then in *Tartarus*, it follows that the word signifies "the bounds or verge of this material creation," as stated by Dr. Parkhurst, and not a place in the midst of the earth or sea. Had Jesus been in the sea, or in the earth, when talking with them, then there might be some reason to think that *Tartarus* meant the "lowest" part of the one in which he was situated; but as he was upon the earth, in the "airy *Tartarus*," none other could be meant.

Having found the locality of the demons, or "the angels that sinned," and that they are here "reserved unto judgment," we now pass to inquire what are they doing, and how do they accomplish their work? This will lead us, we think, to the true explanation of all the spiritual manifestations.

THE STATE OF EUROPE.

The state of Europe is fast passing into a most interesting condition. The evidence is increasing on all sides to show that important changes must soon take place in the political affairs of the old world. All eyes are now turned to Italy and the critical condition of the Pope. We see but little room to doubt that the present is the last year of his temporal power. And when that is gone, we do not see how Papacy can prevail any more; for Daniel "beheld, and the same horn made way with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. 7: 21-22.

An Italian correspondent of the New York *Herald* writing from Florence, under date of Dec. 7th, 1865, says:—

"It is not difficult to see that the peace of Europe is maintained solely through the general fear of assuming the responsibility of breaking it; and who can tell whether a war may not be brought on to-morrow by the mere force of present circumstances? Austria and Prussia may determine to settle the question of the duchies by an appeal to arms. Italy may bring on a war by invading Venetia, or Austria may attack Italy to-morrow. No one can know with any certainty whether a general or partial conflagration may not burst forth within a month."

We find the impression is deepening among thinking and observing men, that a great crisis in human affairs is to be opened soon. Among Bible students of all denominations, there is an increasing conviction that "the end of all things is at hand;" while the wicked are becoming more and more reckless. It looks like the time just before Daniel is to stand up for his lot, when "the wicked shall do wickedly; and none of the wicked shall understand." Now is the time for special prayer and watchfulness, if we would be ready for the coming of the Son of man.

ADVANCE OF CRIME.

The evidence continues to increase in favor of the sad fact, that crime is rapidly advancing in all directions. The passions of men are let loose as we have never seen them before. There seems to be an utter recklessness as to all the requirements of the Lord. Self-gratification appears to be the rule of action. Thieves, robbers, and murderers, multiply on every side. Sodom's days have returned; and we may expect to see the Redeemer soon. "The harvest is ripe." Soon the reapers will begin their work. Shall we be found among the wheat and be saved? Let us double our diligence, that we may be all ready.

CRIME IN TENNESSEE. The editor of the Nashville *Union* says:—"The vicinity of this city is full of thieves, robbers and murderers. Crime in every grade is rampant—goes almost unchecked. The malefactors go in gangs and single; they are both black and white, and sometimes these two classes operate together. They hover around from two to five miles from the city, so that they are out of the jurisdiction of the police, yet are near enough to waylay and rob all parties approaching or departing from the city.

They go armed to the teeth; carry rifles, government muskets and pistols; and are entirely reckless of human life, murdering as if it were a delightful pastime. They appear to take so much pleasure in killing that they would rather strike down their victim than to rob him unscathed.

Who these men are, and whence they come, it is difficult to say; but they conduct their operations with a boldness that must satisfy any one that they are beyond all redemption; that there is but a single way of preventing their further inroads—by hanging them. The ordinary penalties of the law have no terror for them."

MAN-WORSHIP, OR THE SPIRITUALISTS' GOD.

When we hear the Spiritualists talking about God, we know that many do not understand what they mean. The following from the *Religio Philosophical Journal*, of Oct. 14, 1865, an able Spiritualist paper, published in Chicago, will give the reader some idea of the views of Spiritualists, and the doctrines taught by the spirits. The writer says:—

"The world in all ages and nations has been befooled, befogged and bedeviled by a religion of *fiction*; it calls for a religion of *fact*. The God of Christendom and heathendom is but the hero of a stupendous romance. Angels, men and devils are minor characters of the romance; and eternity the great stage on which they have performed, and are still to perform. The human soul is fast outgrowing the religion of romance. It is calling loudly for a reality; for a simple matter of fact, every day practical God, and an immortality that shall come to it as a living *reality*. The *progressive* human soul calls for a God of immortality, that shall come to it and be made manifest in living men and women, and in all living relations. Millions are calling for a God to live with them, to care for them in going out and coming in. Millions are looking and longing for a flesh and blood God, whose presence and endorsements they can see and feel. They long for a God that can look at them through two living, loving, human eyes; that can hear them with two human ears; that can love them through a loving, tender, human heart, and fold them in a gentle, unselfish, human bosom.

My friends, my heart is very full when I speak or write on the needs of human nature, as they are being made manifest. I have one great starting point in my religion. It is this: Man's natural demands are God's only commands. . . .

Oh, that the time I have spent in looking after God and eternal life in that old Bible and among the dark sepulchres of the dead past, had been spent in studying the record engraven on my own body and soul.

Of all the obstacles to the freedom and progress of man, the popular theology is the greatest. To free the human soul from its despotism is the one great work of the present age."

The able writer goes on to say that Spiritualists should "organize," and make themselves "a power that shall be felt in every relation of life, a *power* competent, in a measure, to meet the demands of the hour."

Again he says:—"Let man be the one holy, invisible object in the universe, and all else second and subsidiary to him. That he may be so, let man be the one object of our highest and holiest reverence and worship."

The last sentence gives us a clear view of the God of the Spiritualists, as revealed to them by the spirits.

Here we learn that "MAN" should be "the *one object* of our *highest* and *holiest reverence and* WORSHIP." This is the teaching of the "new religion" taught by the spirits,—only a system of self-worship. It will be readily seen that the God of the Bible is entirely rejected; and that when the Spiritualists speak of God, they mean something very different from the christian's God. It is high time the veil was thrown off, and the people allowed to look at things as they are. Spiritualism denies "Father and Son," hence it bears the special mark of the "antichrist."

$3000 TRACT FUND.

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All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

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A New Year's Present to the Lord.

GEO. T. ADAMS:—*Dear Sir*,—Enclosed please accept $10.00, to be used as follows: for the Tract Fund, $2.50; to send the Crisis to the Poor, $2.50; for the Freedmen's Mission Fund, $2.50; for the Pilgrim Poor Fund, $2.50. This I send for my New Year's Present, hoping that others will do likewise.

A READER OF THE CRISIS.

Whitefield, N. H.

For the World's Crisis.

SUPPLIES FOR THE FREEDMEN.

Cold winter is upon them, and thousands are suffering from want and destitution. Their special needs now are clothing and bedding; and whatever more is done for them in this direction must be done speedily. The Treasurer has just sent five boxes and barrels to Elder Himes, at St. Louis and Memphis, and there is a call for more. Who will bestir themselves at once in this matter? Come, sisters, here is work for you. The poor suffering freedmen call for help. Will you give it, in the name of the Lord, and receive the Lord's blessing?

The inquiry is often made, What kind of supplies are needed for the freedmen? We answer, briefly, as follows:—

1. *Cast off clothing*, for old and young of both sexes, including hats, caps, shoes, socks, and outer and under garments of every description. Also, *new clothing*, or materials for the same, plain, coarse, and substantial. Garments for the women and children may be made of grey and blue flannels, denims, and heavy unbleached cotton. Pieces of old cloth for mending will always be of use.

2. *Bedding*, second hand or new; bedquilts, comforters, blankets, sheets, ticks, pillow-cases, etc. Also, materials for the same.

3. *Sewing materials*, and every thing needed in the manufacture of clothing, such as thread, yarn, tape, buttons, hooks and eyes, needles, pins, knitting-needles, scissors, thimbles, etc.

4. *Light kitchen ware*, such as tin plates, pails, cups, basins, baking-pans, spoons, knives and forks, etc.

5. *Books*, for general reading, of a plain and simple character. School books and Sunday-school books, old or new; Bibles, Testaments, primers, slates and pencils, steel pens, pen holders, ink stands, ink, writing books, paper, etc.

Pack them closely and carefully in a barrel or box (a barrel is better), mark and forward them to GEO. T. ADAMS, 167 *Hanover street, Boston*, at the same time enclosing in a letter to the same address a notice and list of the articles sent.

Come, sisters, set the kind and busy hands at work, at once, for the poor freed men, women and children. Let King Lemuel's eulogy of the virtuous woman, whose good deeds praise her in the gates, be yours:—

"She seeketh wool and flax,
And worketh willingly with her hands....
She stretcheth out her hand to the poor;
Yea, she stretcheth forth her hands to the needy."

Then shall you, like her, be the "blessed" of the Lord, and "rejoice in time to come."

WILLIAM B. HERRON,
Sec'y Am. Adv. Miss. Soc'y.

For the World's Crisis.

"LIFT, OR DIE."

DEAR SISTERS:—Did you read in the Crisis of Dec. 6th, the anecdote of the raising of a mill, and Bro. Grant's appeal? What were your emotions and resolutions while reading it? Did your hearts respond to the appeal, and did you say, to yourself and to God, "I *will* lift;" or did you excuse yourselves, and say, "I am so weak and little I can do nothing if I try?" Have you forgotten that

"The little moments, humble though they be,
Make the mighty ocean of eternity"?

The beautiful Temple of God, which is composed of living timbers, is near completion. The last "bent" is being raised; and it goes to its place the hardest of all; for it has not only the natural earthly attraction pulling it down, but it has to go against opposition, error, tradition, superstition, unbelief, and the horrible delusions of the spirits of devils. There have been a faithful few, who have been out in the wilderness, among the mountains, and over to "Hiram's," gathering in timber for the last broadside of the building. They have spent, under the dictation and direction of the master-builder, the vigor of youth and the strength of manhood, hewing and bringing in the different sticks and fitting them together. Now they are trying to raise the broadside to its place and secure it, lest the tempest, the whirlwind, and the flood, which is coming, shall strike and tear it asunder, and carry it into the stream that runs down to perdition.

There are but few who are lifting, and the burden is heavy. Sometimes it seems as though it was settling back to earth. The world stands looking on. If it falls, it will not only crush the timbers, and the workmen, but the spectators who look on are in danger, for if it falls their doom is sealed. Say, sisters, shall we rush to the rescue? Will we place ourselves shoulder to shoulder with the brave workmen who have toiled and lifted so long? Shall we not give what little strength we have to so good a cause? We may be weak, but can we not lift one pound? If we can, a hundred of us can lift a hundred pounds—that will be something.

The master-builder is crying, "Lift, or die!" Shall we look idly on and see the tired workmen under that immense load, straining every nerve for victory? Our friends and neighbors are in danger. Our sons and brothers are being led away by the errors of the wicked. Our children are being enticed by the vain allurements of an ungodly world. We must lift, and do what we can to save them. The longer we delay, the greater will be the peril. It will avail us nothing to run away, for "if" we "run from the fear" we "shall fall into the snare." Ye who have borne the burden so long, will you give over the struggle and say, "it cannot be done?" "No!" you every one exclaim, "no, we will still live or die." Sister! brother! lay member of the church of Christ, shall we look on and wish them success, but refuse to touch the load ourselves? No! *we, too, must "lift or die!"*

O for one general rally! Eternal life is at stake! The tide of evil is rising higher, and growing stronger. Soon every thing that is not made fast and secure on the eternal Rock will float away and sink into the dark caverns of eternal night. If we would find ourselves and our friends in the "world to come," we must take hold of the work and lift. Let every man, woman and child be at their post. Mothers! lift for yourselves and your children. Wives! lift for your husbands. Fathers! lift for your sons and neighbors. Sisters! for your brothers; young men for your companions and friends; children, for your parents; christians, for yourself and the world. Once more, all together, "LIFT—or *die!*"

Sinner, there is a chance for you. The building is nearly completed, but there is a little more timbers wanted for the roof. Some of God's hewers are still out, trying to collect a few more sticks. Will you not be gathered and join in the work? Whoever works upon this building will have a place in it secure from the storm which is about to burst upon a wicked world. Make application without delay. The Master will not turn you off if you apply soon. Make haste, for time is short. When the building is completed there is to be a great feast in honor of the Master-builder. O, come while yet there is room. When the Master cries, "It is finished," and shuts the door, it will be too late. God help us to be in earnest, and work while the day lasts, for the night cometh, in which no man can work. B. P. FRENCH.

For the World's Crisis.

SCATTERING.

The article about scattering, by Bro. J. T. K., in last week's Crisis, is good so far as it goes; but there is *more* about scattering. Says Jesus, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Again,—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Paul exhorts the elders to "take heed unto themselves and the flock," for, said he, "I *know* this, that after my departure shall grievous wolves enter in among you, not sparing the flock." Then there is danger even among ourselves of being deceived. Hear Paul again. "Of your *own selves* shall men arise speaking perverse things to *draw away disciples after them*." Would limits allow, I would quote from 1 Cor. 3: 1; John 4: 1, and comment on same; but do "suffer the word of exhortation" from Paul, Rom. 16: 17, 18,—"Now I beseech you, brethren, *mark* them which cause divisions . . . . . (sects,—see margin 1 Cor. 11: 18), contrary to the doctrine which ye have learned; and *avoid* them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches *deceive* the hearts of the simple" (or harmless—margin).

When the Shepherd of Israel was smitten, the sheep (such as did not "turn away and walk no more with him") were scattered, but were soon gathered into little flocks with under shepherds, and the word of God prevailed. Truth was mighty; Satan's empire was shaken; and he soon commenced his dividing work. How many willing tools he found ready to do his scattering work, who had "crept in unawares"; and the story of the nominal church ever since abounds with sickening details of the horrid work done by these "ravening wolves," exciting the satire of the Pagan and Infidel historian, as they wrote the history of these professed followers of the meek and lowly Jesus. Thus was much of the strength of the early christians worse than lost, being diverted from their specific work of preaching Christ and the resurrection, and salvation only in his name. They expended their strength in battling for their leaders, who were continually leading off disciples and making new sects.

So in our times, especially in 1840, and on, the specific work has been to arouse a sleepy church, and proclaim to the world the speedy coming of earth's rightful King; and in our land, after the death of Bro. Miller, thousands cut off from the sects have followed apostolic precedent and formed little churches; and how God once did bless them! But history repeats itself again. Satan still lives, is the "same old serpent"; and see the sad results! a shut door in '44, and since then see the side issues; see the disciples who follow their leaders, "who by *good* words and *fair* speeches deceive the simple." This may seem unjust, but all cannot be right. And now we have Seventh-day, future age, no life to the wicked, three or four definite time divisions, and several minor ones, some on ordinances, such as feet-washing, re-baptizing, and some very particular about the mode, when I think it immaterial how, provided we agree that they must be buried—immersed.

Like the early christians, many of our people now, instead of keeping at their specific

work, are divided off in little hostile camps, expending their valuable time in doing all they can to cripple the influence for good of all of those who differ from them and their leaders. "Rule or ruin" seems to be the motto of some, and ruin is the result in many places. Satan triumphs and the sects around rejoice.

This is no fancy picture. You can find many a church which was once flourishing, now well nigh ruined by this neglect of taking heed to Jesus and Paul; and when some good watchful ones attempt to exclude or keep out these dividers, they are called all kinds of hard names; and so the cause bleeds, and the meek and faithful ones, who have sacrificed *all* for the truth, are left to mourn over the wreck that fanaticism has made, and see all their past sacrifices worse than thrown away.

O that we could *all* see how *possible* it is for the best to be mistaken sometimes, and that others may possibly be nearer the truth than ourselves. O let us see to it that we are gathering with Christ. J. T. DIXON.

Rutland, Vt.

Correspondence.

From Bro. D. W. Miller.

BRO. GRANT:—I feel that the burden of the word of the Lord is upon me, and am constrained to write to the scattered sheep and lambs, and preachers of the flock of our Lord, who are waiting for his coming. Are you aware of the times we are living in? are you purifying yourselves even as He is pure, that he may have a church to present to the Father, without spot or wrinkle? or are you riding some hobby that keeps you from purifying yourselves? Come, brother and sister, leave off those hobbies which will be your destruction, and examine yourselves, and see if your bodies are fit temples for the Holy Spirit to dwell in. Now to have our bodies fit temples for the Lord to work in, we must purify ourselves from all filthiness of the flesh. And of all the filthy habits that christians have, is the use of tobacco. The Lord deliver me from hearing a preacher who uses the weed. Talk about the Lord's coming, and of that pure people the Lord will find when he comes. Can such a man preach about the impurities of the church? My Lord, help the preaching brethren to get the mote out of their own eye, or *mouth*, then they can see to help their brother to purify himself, even as He is pure—Christ is pure. By getting pure ourselves, we can see how obnoxious such impurities are in others.

There are other imperfections in the church. There are extravagances in a great many things, that the preaching brethren do not dare touch, as a general thing; but I thank the Lord and am glad that he has some watchmen who will expose all these little sins, and try to purify the church, reproving the use of tobacco, tea and coffee, and rich food, for all such as use those things make themselves weak in the faith.

I write what I know by experience. May the good Lord help the dear children to overcome. My dear brother or sister, would you give to our Lord and Master tobacco, or any thing that defiles the temple at his coming? Nay, verily. O may the Lord help you to purify yourselves, even as He is pure.

If any of the churches in New England or Canada want such truths as I think belong to the church down here just prior to His coming, I am at liberty for a few weeks.

D. W. MILLER.

Brattleboro', Vt., Box 428.

From Z. A. Waterhouse.

Dear Brethren and Sisters in Christ:—How cheering the thought that we, who read the Crisis from week to week, as it comes laden with the experience and teachings of those whom God has raised up to give to his scattered children their meat in due season, shall so soon meet in the kingdom and presence of Christ, our dear Redeemer, and all our dear friends, who have died in faith, and are now waiting for the voice of the archangel and the trump of God, to awake them from their dusty beds. Yes, if we are faithful, we shall soon meet with all the redeemed, to be separated no more for ever. How blessed the thought. Here we meet and have some sweet foretaste of the joys to come, but we have to separate, and it is often painful; but, dear brothers and sisters, there is a glorious meeting just ahead, when all those that look for and love the appearing of Christ, shall meet to part no more. I want to be all ready, clothed in the righteousness of Christ, that I may be found without spot or wrinkle, or any such thing, when he comes.

Every thing in this world seems to be going to destruction. Let us take hold of the promises by faith, and hold on by obedience, and soon we shall have a home in the kingdom. It is truly encouraging to me to hear from those who write for the Crisis, although most of them are strangers to me. As I read what this brother, or that sister writes, my heart goes up in silent prayer for the dear Lord to bless them and their communications to the good of all who read them.

How thankful we should be that we have been led to see and believe the truth that God has revealed, and willing that God should be his own interpreter. When viewed in this light, how plain and easy to understand. Praise the Lord! dear brothers and sisters, do not be discouraged.

The storm will soon be o'er,
The battle soon be fought;
The faithful soon will soar
To the land of heavenly light.

Yes, soon our great High Priest
Will be our glorious King;
And then with him we'll rest,
And hallelujahs sing.

So. Poland. Z. A. WATERHOUSE.

From Sr. E. Slocum.

ELDER GRANT:—*Dear Sir,*—I write to you because I believe the Advent people, as a body, have more light on the Scriptures than any other denomination. I agree with them in many points. I now take the liberty to ask you, or some of God's true watchmen, some questions. Have the vials of God's unmixed wrath been poured out? They are often spoken of in Revelations, particularly in chap. 14: 10; chaps. 15, 16, 19; Jer. 30: 7; 25: 15; Ps. 75: 8; Isa. 51: 17; Zeph. 1: 18; Job 21: 20; Dan. 12: 1,—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as there never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Are these Scriptures to be understood by God's people before their fulfillment? Will not God's judgments be mixed with mercy while Christ sits on the mercy seat? Are we to understand what is to cause this time of trouble? These prophecies all seem to be linked together. God never sent judgments without first giving his people warning. Some tell me that we are now living under the pouring out of the sixth vial, or sixth plague, which seems to me to be confusion, because God's judgments always have been mixed with mercy, and I understand will be while Christ sits on the mercy seat. Can they be poured out before the servants of God are all sealed and Christ ceases to be mediator?

It is important that we understand this, for we cannot live by bread alone, but by every word that proceedeth out of the mouth of God. Let us watch and be sober, and have the evidence daily that our names are written in the book of life; that God may say to us, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.

MRS. E. SLOCUM.

North Kingston, R. I.

From Bro. G. O. Atkinson.

MR. EDITOR:—Allow me, through the columns of your paper, to tender my sincere and hearty thanks to the christian brother through whose benevolence I have received the Crisis the last six months. As a religious paper I value it highly. While there are some points of doctrine which I am not prepared to endorse, yet its pages constitute a well filled storehouse of spiritual nourishment for christians, solid food for the men and women, and milk for the babes in Christ.

If it is possible to find among God's people that Christian grace which is the grand condition of discipleship, self-denial, we find it among those represented by the Crisis. Though other christians may accuse them of being over-zealous, they may answer with the great apostle to the Gentiles, "Whether we be beside ourselves, it is for God," etc. Would that christians of all denominations were as cross-bearing and self-denying as they. Could I make it consistent with my limited means, I should consider it greatly to my advantage to secure the Crisis as a constant guest.

The only members of your denomination living within the precincts of my parish, are a brother and sister, whom I suspect were the means of my receiving the Crisis, whom I value highly as earnest laborers for Christ, and efficient aids in our social meeting. O that we may all be as earnest to set our house in order for the Master's coming.

That the blessing of God may rest upon all the readers and doers of the teachings of the Crisis, is the prayer of

Your brother in Christ,
GEO. O. ATKINSON.

So. Windham, Vt.

From Bro. C. H. Shepherd.

BRO. GRANT:—If ever the church of Christ could have more courage to stand up for him one time more than another, I think it is now, for all the evidences speak plainly that his coming draweth nigh. O, glorious day! how it makes the christian's heart leap for joy when contemplating the appearing of the Son of God, coming to gather his saints from every land. Abraham, Isaac and Jacob, and all those who sleep in the dust, will be awakened, the living changed, caught up to meet him in the air. All will be there. What shouts of joy, what music, and songs of redemption will be sung by that immortal company. Everlasting happiness. I want to be with them, joining in the victor's song, praising God for ever. If we would be there, we must be humble, Christ-like, long-suffering, kind, ready to every good word and work,—be the chosen, walking in the straight and narrow way, seeking for knowledge and understanding; for it is said in God's word,—"The wise shall understand"—"Knowledge shall increase."

Something is to be understood concerning Christ's second coming; for it is promised by One who never lies. Who will believe the word of God, and not fear to disclose his truth to a guilty world?

Yours in hope of deliverance when Jesus comes, CHARLES H. SHEPHERD.

Village, N. H.

From Bro. L. Boutell.

BRO. GRANT:—Permit me in the Crisis to apprise my brethren why I have not answered my letters and filled appointments of late. I have been suffering for six weeks from inflammation in one eye, at times very painful; when I could neither read nor write; but by the blessing of the Lord I seem to be getting better. My wife is still sick, and wasting; only able to be got up while her bed is being made, and unless the healing hand of the Lord should be put upon her, she must soon fall asleep in Jesus. I am tied pretty closely at home at present, for want of help. But the Lord is good, and with cheerful hope my head is uplifted, knowing redemption nigh. Pray for us. L. BOUTELL.

Salem, Mass.

From Sr. E. S. Willard.

BRO. GRANT:—A happy New Year to yourself and to your co-laborers. You were remembered by name at the family altar this morning, as we renewedly presented ourselves and all that we have a New Year's gift to our heavenly Father through our Lord Jesus Christ.

A happy New Year to our paper, and to all its readers.

A happy New Year to the saints of God scattered abroad; yea, to all who love our Lord Jesus Christ in sincerity and in truth.

Hammonton, N. J. E. S. WILLARD.

From Bro. S. French.

BRO. GRANT.—We have been much strengthened by a visit from our Bro. J. T. Dixon, who came here to aid Bro. Carpenter in a protracted effort to revive the work of the Lord in this place. The discouragements were great, cause very low, caused by divisions and backslidings, etc. Bro. C. left to be gone a few weeks, leaving Bro. D. in charge. Before he left the divisions were mostly settled, and although much discouraged by lack of interest on the part of many in the church, yet we feel good has been done. Backsliders have returned, and now work with us. Sinners have requested prayers. Some have decided to go with us to Mt. Zion, and the last meeting before Bro. D. left seemed like old times.

Bro. D. has done much good by visiting in this place. He is a "workman that needeth not to be ashamed, rightly dividing the word of truth." As our beloved Bro. C. talks of leaving in the spring, we have requested Bro. D. to become our pastor, as he seems to be the man for this place, providing Bro. C. leaves.

Brethren, pray for us, that we may not come short of eternal life. S. FRENCH.

Rutland, Vt.

For the World's Crisis.

A CRISIS AT HAND.

Editor of the World's Crisis:—

BRO. GRANT:—On observing your remarks relative to the development and career of Napoleon, as a monarch of unprecedented subtlety and ambition, and destined very speedily to the acquisition of tremendous power, I said immediately, "That is true; every word of that is truth." The fact is, we are indeed approaching a *crisis of unparalleled magnitude.* It is utterly useless to deny it. That the next year, 1866, is to be a year teeming with great events, and portentous with solemn and awful issues, will soon become evident to all but the unhappily incredulous or foolishly shortsighted. And yet how sad and singular it is that any such future seems to be deprecated by so many religious papers of the day, as unlikely or impossible! What an awaking awaits the slumbering religious world.

In my humble judgment, the 1260 years have *three* grand starting points in history; the *first* in 533, the epoch of the Justinian decree; the *second*, 588, the year when John the Faster assumed the title of universal bishop; and the *third* in 606, when Boniface III. was created the first Pope by that bloody usurper Phocas. The respective expirations of the prophetic period are obviously in 1793, 1848, and 1866.

There are five or six identifications of Napoleon as the terrible man of prophecy, by the numerical evolution of the prophetic number 666 in his name. One or two of these, which I observed and communicated to the *Prophetic Times*, I may mention, though perhaps of less importance than the others, viz: *L. N. Kalonmeros*, the Greek for Bonaparte, and the actual name of the Bonaparte ancestry, before removing from Greece to Italy. To this may be added *Comnene Ellonikos*—Comnene, the Greek; another family name of the earlier stock in Greece.

But there is now very marked and special interest in the accomplishment of that mighty enterprise, so significant as a grand prophetic signal, the *return of the Jews to Palestine*, under the direct superintendence of Napoleon. That he is inaugurating steps for the accomplishment of this restoration, is very strongly indicated; and it is very likely to be one of the peculiar and striking characteristics of the great prophetic year before us, that Napoleon will guarantee and achieve the settlement and nationalization of the Jews in the land from which they have been exiles for nearly eighteen hundred years. The conditions of the prophecy in Daniel strictly require that the treaty shall cover or embrace in its provisions a period of seven years. When this development occurs, when this covenant is ratified and published to the world, what a thrill of lively and powerful conviction will every sagacious student of prophecy and observer of events experience. What a mighty import will this achievment convey. What assurance of the identity of the agent, as the very person predicted years ago to accomplish a peculiar work, significant of *the startling and positive proximity of the revelation of Jesus Christ from heaven.*

Let the slumbering world beware! The stupendous crisis of the world is at hand. Though philosophy may deny or deride the possibility, yet among all other mighty evolutions and portents of the immediate future, *the treaty of the Jews* has a place of the greatest and most unequivocal importance.

Though I have much to write, and with your approbation may communicate some hints pertinent to the exceedingly solemn period we are now approaching, I will close this article by an intimation of what I understand to be the probable fulfillment of the prophecy in Daniel relative to this last and greatest of earthly monarchs,—"He shall have power over the treasures of gold and silver," and "he shall scatter among them the prey, and spoil, and riches."

1. He will probably engage the *co operation of those Jewish money-kings, the Rothschilds*, in promoting the conversion and settlement of the Jews in Palestine.

2. He will probably cause the *immense resources and wealth of the Catholic church to be sequestered* by the civil governments of Europe, for the replenishing of their treasuries and the relief of their embarrassed finances. Turkey has recently thus preyed on the spoil of Mohammedanism, at least in part.

3. He will probably gain possession very soon of *most of the richest mines of precious metals in the world.*

4. *All the currency of civilized nations* will soon be conformed to the French standard. *Please to mark these suggestions.* C. O.

For the World's Crisis.

NEW YEAR'S DIALOGUE.

A. Have you read the "Ten Rules" presented in the Crisis by the Editor?

B. I have; and would be glad to subscribe to them if I thought it possible for me to live up to them.

A. Do you think they go beyond the letter and spirit of the New Testament?

B. No. I cannot compare them to a heavy burden "grievous to be borne," but it seems like that light burden and easy yoke of which our Savior speaks.

A. Then why not subscribe, or, in other words, wear the yoke?

B. I have so often made resolutions, and failed to keep them.

A. That is well said. Now be patient with me while I draw a parallel case. Suppose a man is in a small boat on a large river, and the current is moving him toward the great falls. There are islands here and there in the river, and as the current bears the man towards the jaws of certain destruction, he passes near one of these islands. He tries to gain the shore, or land his boat at the island; but he fails. The current is too strong for him, and with a sinking heart he sees the danger nearing. But he turns his eye and sees another island near. He makes another frantic effort, but he is so weak he finds himself carried past, and as point after point is passed, he sinks down almost paralyzed by fear, and is on the point of giving up in despair. But just here he is aroused by a friendly voice near him, shouting—"You have one chance more. We have stretched a rope across the stream, and you are now very near it. Delay not a moment. It is your last chance. If you pass that rope, no human power can save you." Once more he makes an effort to escape the doom that awaits him. His boat has reached the rope, and he seizes it with the grasp of one who knows his life is at stake. The current is so strong that the boat is carried away, but the man still clings to the rope. The friendly voice again shouts, "Hold on, don't be afraid; hold on a little longer and you will be safe." And he does hold on, and soon help reaches him, and he is carried safely to the arms of his friends on the shore. Brother, do you see the point?

B. Yes; and I certainly think my danger is as great as that of the man in the boat. But what can I do? I might, perhaps, keep the first rule, but the second and third I have never been able to keep for a great length of time. It does seem *impossible* for me to bear *everything* patiently, and when I am provoked I am pretty apt to speak unkind words.

A. It may seem impossible to you, but GOD will help you. Will you try?

B. I want a deeper sense of the Divine PRESENCE—an *abiding* sense, to help me and as it were to awe me into obedience. If I could feel and realize that Presence as I do the presence of a man that I can see, it seems to me I could always be calm, always mild, always gentle, always discreet.

A. But that would be an *outward* restraint which is not the kind of influence or motive of action for us in this present state. It is CHRIST within, the hope of glory; it is entire conformity to the will of GOD, that should lead us to act out what we feel within, that is, the working of the Holy Spirit.

B. I think I feel the full force of your persuasions. I do not object to anything you have said. And I do not wish to argue the case, but will only state one thing more, feeling all the while that I cannot justify myself or escape the judgments of God by such an excuse. All I have to say now is this: you know I have a very peculiar temperament and organization. The organs of my mind are so out of balance, and my mental and nervous state so excitable, that the least thing sets me ablaze, as a single spark may explode a magazine.

A. No one knows your need of help better than your Maker. He can take all these things into consideration. And you know the apostle says, "Where sin abounded, grace did much more abound." Does not this meet your case? You say you have a peculiar liability to sin. In other words, sin *abounds* with you. Just in proportion to your *need* of help you shall have it. Every case is fully met, from the first to the last. And where there is no strength either to choose or refuse, as in the case of infants, salvation reaches even there. Do you doubt whether it reaches your case?

B. No; I do not doubt. I earnestly desire to feel the healing touch of the great Physician. I desire to obey him in all things. O help me to take thy yoke upon me, and learn of Thee. All my weakness is known to Thee, and oh! help me henceforth to live as becometh an heir of glory. F. H. CHAMBERLAIN.

Sutton, Mass.

Married.

In Holderness, Dec. 7th, by Eld. N. Hartshorn, Mr. CHARLES S. TYLER, of Deerfield, and Mrs. ANNA M. MOULTON, of Holderness.

Dec. 31st, by Rev. Stephen J. Pitman, Mr. JOHN GRANT, of Gilford, N. H., and Miss E. J. CLOUGH, of Alton, N. H.

At Athol, Jan. 1st, by Eld. J. Hemenway, Bro. E. MASON, of Petersham, and Sr. L. RICE, of Athol.

Obituaries.

BARROWS. Died in Bridgewater, Vt., at the residence of his father, Sept. 16th, 1865, George W. Barrows, of Williamsburg, N. Y., aged forty-nine years and eight months.

Thus the just and the good pass away; but blessed be the name of Jesus, he has promised to bring them back to life again, to reign with him in glory.

Then rest thee, brother, sweetly rest,
In long and dreamless sleep;
While ever in our loving breasts
Thy image bright will keep.

W. A. ABBOTT.

CURTIS. Died in Bowdoin, Nov. 14th, 1865, Sister Rebecca Curtis, aged sixty years.

Sister Curtis was a great sufferer, but bore her sufferings with christian patience and submission. She sleeps where

"No pain, nor grief, nor anxious fear
Invades the bounds; no mortal woes
Can reach the peaceful sleeper here;
While angels watch the soft repose."

H. D. REED.

VARNHAM. Died in Bowdoin, Dec. 25th, 1865, of fever, Sister Maribla A., daughter of Ralph and Sister Saloma Varnham, aged twenty-four years.

Sister M. had a pleasant and lovely disposition, and was beloved by all who knew her. Death had no terror for her.

"And is that lovely shadow fled,
The blooming numbers of her years
So soon enshrined among the dead?
She justly claims our pious tears."

H. D. REED.

Summary of News.

FOREIGN.

Advices of the 20th ult.

A treaty of commerce between England and Austria had been drawn up, and would be signed immediately.

FRANCE.

Prince Napoleon arrived in Paris on the 18th. The *Liberte* says Prince Napoleon went to the Tuileries on the 18th.

The cattle plague was increasing.

There has been a slight increase in the deaths from cholera in Paris.

ITALY.

It was reported at Florence that the Ministry had tendered their resignations. The Provisional Budget was under debate in the Chamber of Deputies, and was meeting with some opposition.

DOMESTIC.

New York, Jan. 2. Gen. Sweeny has issued an appeal to the Fenians not to waste their energies on intestine strife, and says: "Let deeds, not words, be your motto. Strike before it is too late and the golden opportunity is lost. Our situation is that of two armies whose chiefs cannot agree upon a line of operations. The vast extent of the British dominions offers many vital points, and as we cannot reconcile our views, let each follow his chosen general, and attack where his judgment tells him are the best chances of success. Let this disgraceful squabble cease at once. On the field of battle we will forget personal rancor and factional prejudice, to remember only our country and her wrongs. Out of our difficulties I can see but one way to escape; it is to call in each State a convention of delegates from different circles to decide in whom they will repose confidence, and then in silence allow Col. O'Manony and myself each to work out his respective plan for the freedom of Ireland."

Chicago, Ill., Jan. 2. At a meeting of Fenians to-day, composed of officers who have served in the Union army, resolutions were adopted supporting Gen. Sweeney, and urging him to call a Military Convention at some central locality. A resolution was also adopted that both of the contending parties who now divide the Brotherhood give way in favor of Gen. Sweeney and the Military Directors. Forty officers signed the resolutions, which were sent to General Sweeney.

Chicago, Ill., Jan. 5. At the monthly meeting of the District of Chicago Fenian Brotherhood to-night, which was attended by the entire military and civic organization, the Fenians pledged themselves to furnish Gen. Sweeney two regiments fully armed and equipped.

☞ A gentleman just returned to New Orleans from Arkansas, reports that place to be in a dreadful unsettled, disorganized condition. In many parts of the country the inhabitants are actually threatened with famine. Life and property are everywhere insecure, and murders and robberies are of almost every day occurrence.

☞ A negro preacher, while holding forth to the colored soldiers at Port Hudson, said: "De whole ob God's relation to us am like de wheel. De Lord Jesus Christ am de hub, de christians am de spokes, and de tire am de grace of God a binden em all together."

Notices.

Protracted Meeting.

The Lord willing, there will be a protracted meeting holden in New Bedford, Mass., commencing Sunday, Jan. 14th, and to continue as long as the interest may demand. Brethren and sisters from abroad are invited to attend. We earnestly solicit an interest in the prayers of all God's children. O pray that the perishing may find Jesus.

JOSEPH W. THOMAS,
CHARLES E. PIPER,
A. DAMON.

Notice.

A series of meetings will be held at Shinnecock, near Southampton, Long Island, N. Y., commencing on Thursday evening, Jan. 18th, and continuing one week, or more, as Providence may dictate. Sister A. E. Smith, and Sister S. Boide, of New York, will be present to help on with the good work.

Bro. David Bunn will meet at Riverhead on that day. WM. WILKINS.

Conference.

Our Eastern Maine Conference will be held at Frankfort Mills, commencing Thursday, the 25th day of January, at 2 o'clock P. M., and continue over the Sabbath. It is expected that the lovers of Jesus will come prepared to labor effectively in his cause. By order of the Committee.

M. YOUNG, Clerk.

Quarterly Conference.

There will be a conference at Round Pond, Bristol, Me., to commence Thursday evening, Jan. 18th, 1866, and continue over Sunday. Brethren and sisters are invited to come to Round Pond with the spirit of worship. S. K. PARTRIDGE.

Notice.

I will commence a series of meetings at Portsmouth, N. H., Sunday, Jan. 21st, and continue, as duty may require, through the week, holding over Sunday, Jan. 28th. S. S. BREWER.

Notice.

We will commence a series of meetings at Salem, Mass., Sunday, Jan. 14th, and continue evenings through the week, as may seem duty.

S. S. BREWER,
DR. A. DECKER.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. Couch........................Sunday, Jan. 14th

Charlestown, Mass., (69 Maine Street), Lord's day, Jan. 14th, at 10½ o'clock A. M. and 3 and 7 P. M.
WM. C. THURMAN.

Massena, N. Y., Jan. 14th and 21st, and every evening between the two Lord's days.
MILES GRANT.

Portsmouth........................Jan. 14th
C. GOODRICH.

Haverhill, Mass., Thursday and Friday evenings, Jan. 11th and 12th. A. W. SIBLEY.

Sandwich, N. H., (where Bro. Nute may appoint), Thursday evening, Jan. 11th.
Friday evening, Jan. 12th, where Bro. E. Hodsdon may appoint.
Tamworth, (Birch Interval), Saturday evening, Jan. 13th, and over the Lord's day.
West Ossipee, Saturday evening, Jan. 20th, and over the Lord's day.
N. HARTSHORN.
J. SINCLAIR.

Lancaster, N. H., Wednesday evening, Feb. 7th, through the week, and over the following Sabbath.
Will Eld. J. Couch be there with me? Please let me know as soon as possible. J. A. CLEAVELAND.

Litchfield, Ct., (as Bro. Humphreville may arrange), Jan. 14th.
Waterbury, Ct........................Jan. 21st
Cheshire Street, Ct........................Jan. 28th
Yalesville........................Feb. 1st
Wallingford........................Feb. 2d
J. K. BELLOWS.

Providence, (Newmarket Hall).......Sunday, Jan. 14th
J. T. DIXON.

Sandwich, (Pond school-house, near Bro. Nutes), Jan. 21st.
Melvine Village........................Jan. 28th
T. W. PIPER.

Great Falls, N. H., Thursday evening, Jan. 11th, and every evening during the week, and over the Lord's day.
J. G. SMITH.
J. PINKHAM.

Agawam........................Jan. 14th
Springfield........................Jan. 21st
Stafford........................Jan. 28th
Walbridge........................Feb. 4th
A. M. HIGGINS.

Worcester..................Friday evening, Jan. 12th
Exeter, N. H..................Sunday, Jan. 21st
DR. A. DECKER.

Portsmouth, N. H..........Sundays, Jan. 21st and 28th
S. S. BREWER.

Hartland, Vt., (Dinsmore Hill), Saturday evening, Jan. 20th, and Sunday, 21st. J. COUCH.

Beektil, School-house, Canton, N. Y., Sunday, Jan. 14th, 11 A. M.
Dansville, N. Y., Sunday, Jan. 21st, 10½ A. M., and 7 P. M.
Carlton, Orleans Co., N. Y., Sunday, Jan. 28th, 11 A. M., and 7 P. M.
Brockport, N. Y., Sunday, Feb. 4th, at 10½ A. M. and 7 P. M.
West Barre, N. Y., Sunday, Feb. 11th, 11 A. M.
Bristol, Ontario Co., N. Y., Sunday, Feb. 18th, 10½ A. M.; at Honeoye 7 o'clock P. M. C. F. SWEET.

Pleasant Valley........................Jan. 14th
R. WILLIAMS.

Barre, Orleans Co., N. Y..............Jan. 17th to 21st
Carleton, " " "..............Jan. 22d to 24th
Will some brother from Carleton meet me at Jackson's Corners on the 21st, and take me to Carleton?
F. BURR.

If the Lord will, Albion Ross will preach as follows:
West Poland, Me........................Jan. 18th
Mechanic Falls........................Jan. 19th
Norway..................Jan. 20th and 21st
Bryant's Pond........................Jan. 22d
Berlin Falls........................Jan. 23d
Meriden Hill, N. H........................Jan. 25th
Colebrook, N. H..........Jan. 26th and over Sunday, 28th, afternoons and evenings, as may be desired.
Canaan, Vt........................Jan. 29th and 30th
Coaticooke, C. E., Thursday, Feb. 1st, reaching Montreal on the first Saturday in February, to remain as the Lord will.
Bro. Ross goes by my request, and is "a faithful brother as we suppose." H. L. HASTINGS.

Friendship, Me., Thursday, Friday, and Saturday evenings, Jan. 11th, 12th, and 13th, and Sunday the 14th.
Round Pond Conference..............Jan. 18th to 21st
L. C. WELLCOME.
R. R. ROBE.

Southport, Me..........Thursday evening, Jan. 25th to 28th, over Sunday.
Yarmouth, Me........................Feb. 4th
L. C. WELLCOME.

Yarmouth, Me........................Jan. 14th
JESSE GAY.

Nottingham, (Geebig school-house)..Sunday, Jan. 14th
JOHN PARSONS.

Prospect..................Friday evening, Jan. 12th and over the following Sunday.
Will some friend from Prospect meet me at Cheshire Depot Friday evening? SAMUEL HANCOCK.

Lake Village, (Free Chapel), Friday evening, Jan. 12th, and continue over the Sabbath, and as much longer as is may be thought best. T. M. PREBLE.

Grafton, (at Bro. John Durgin's)......Sunday, Jan. 14th
East Canaan, (new chapel)....Friday evening, Jan. 19th
D. EASTMAN.

Northwood Narrows........................Jan. 14th
Z. FORD.

Prospect, Ct........................Jan. 14th
Wallingford, Ct., (at Bro. E. G. Dudley's), Wednesday evening, Jan. 3d.
Franklin, Cortland Co., N. Y..............Jan. 21st
H. ROCKWELL.

Pomfret, Vt., (as J. Harrington may arrange), Jan. 14th
L. C. GLAZIER.

Portland, Sunday, Jan. 21st; from there westward, as letters of invitation are received while at West Poland.
HIRAM MUNGER.

Bryant's Pond........................Sunday, Jan. 14th
Canton Mills.......Tuesday and Wednesday evenings, Jan. 16th and 17th.
Dixfield Common..................Friday evening, Jan. 19th
Carthage........................Jan. 21st
Weldville..................Saturday evening, Jan. 27th and over the following Lord's day.
Evenings, from the 21st to the 27th, where the brethren may appoint. J. T. JORDAN.

North Norway, Me..................Sunday, Jan. 21st
A. ROSS.

South Reading, Mass..................Sunday, Jan. 14th
Manchester, N. H..................Sunday, Jan. 21st
Concord, N. H..................Sunday, Jan. 28th
A. W. SIBLEY.

S. Eliot, Me..................Lord's day, Jan. 14th
GEO. W. BROWN.

Chesterville, Keath's Mills........................Jan. 21st
H. B. SEVEY.

Andover, Vt..................Jan. 12th, 13th, and 14th
Plymouth, Vt..........Jan. 16th, 17th, 18th and 19th
Bridgewater, (as Bro. Hubbard may appoint), Jan. 21st
Will visit other places in that vicinity as doors may open. GEO. A. STREETER.

Business.

TO CORRESPONDENTS.

S Cook—The address of Eld. J. B. Cook is Binghampton, N. Y.
J S Richards—You are credited to No. "572."
M A Weaver—Received.
R H Noe—No.
Wm. Shaw—Yes.
Wm. H. Connell—All right.
G Dillabaugh—The $2.00 from Sr. Jennings last July was received. Have credited the $1.25.

CASH RECEIPTS FOR THE CRISIS.

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The present No. of the Crisis is 536. The No. which follows your name is the No. to which you have paid.

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Soon the glorious day will come
When the Savior will appear,
And will gather all who're waiting for the Lord
Safe into the promised land,
Where in joy and peace they'll stand;
So 'tis promised in the holy, sacred word.

CHORUS.

Come! come! come! the saints are calling,
Savior, come to earth again;
Come and banish all the strife,
Bring the sleeping ones to life,
And restore the earth to its Edenic bloom.

See! the signs in every land
All proclaim His coming near;
Signs in sun and moon and stars have all appeared;
Nations now are all distressed,
Men's hearts now are sorely pressed,
For the fear of what is coming on the earth.

Everywhere throughout the land
Demons, a united band,
To deceive the wicked nations have gone forth;
But the children of the Son,
Who have got the armor on,
Satan cannot them destroy or lead astray.

Spirits tell us there's no truth
In the sacred word we love,
Which declares, to save a sin-polluted race
Jesus died upon the cross,
Suffered shame and grief and loss,
By his blood to reconcile us unto God.

Now with them we will not hold,
For their coming is foretold
In the book they love to trample under foot;
But we'll trust in Jesus' name,
And his love and mercy claim,
That a home with them may be our happy part.

Come, my brethren, let us be
Girded for the strife anew,
Jesus over all our foes will vict'ry give;
So we'll keep his precepts pure,
And unto the end endure,
That amid the new earth's glory we may live.

Child of sorrow, look above,
Jesus smiles on thee in love,
And will shortly banish all thy grief and woe;
Soon he'll come and wipe the tear
That has flowed so often here—
Glory, honor, wealth and beauty thou shalt know.

Let our lives be holy, pure,
Hardness may we well endure;
Jesus helps us all our toilsome journey through.
All from strife and fashion free,
From the world unspotted be,
Then with joy we'll hail the coming of the day.

East Weare, N. H. G. FRANK LOCKE.

For the World's Crisis.

THE FOUR CHICKENS.

In the spring of 1864, through a multiplicity of the cares and labors incident to city service, my wife became feeble, and manifested very marked tendencies toward consumption. It was therefore concluded that we must move, or she must die. The providence of God guided us in the matter; and after much vain seeking for rents and places, we packed our goods and started for Lawrence, not knowing whither we went. No proper tenement could be found to rent, but there was one for sale, which I had nearly concluded to take, and indeed I had written a letter requesting a friend to close the bargain, but could not bring my mind to mail it, and so I have it in my drawer to this day.

On arriving at L. with my family, about the first of June, I went to look again at this place, quite inclined to take it. But just then I heard of another, only a few rods distant, at the same price and much more desirable, with a garden all planted and growing, plenty of fruit, excellent water, and all ready to our hand. It was purchased, the money being borrowed and since repaid, and in one week we were in it, at home. It was quite in the country,—though surrounded by neighbors,—high, dry, sunny, and airy, and very pleasant with its trees and flowers and fruits. Very little, however, did I enjoy them, as I am a wanderer to and fro. But my wife's cough wore away, my poor old mother seemed to gain in health, my two boys played under the shade trees and got more brown and healthy, and my little daughter, who came to us there to fill an aching void—made years ago by the opening of a little grave—grew, and crowed, and played, as wonderful babies always do.

Once or twice in a month, or two months, or three months, I got home to spend a day, but for the rest of the time I could only pray for them and commit them to the keeping of God.

Returning at one time from a tenting tour in Maine, a christian friend gave me a box of chickens to carry home. Accordingly we engaged in the keeping of "live stock," farmer like. But they must have a house, or they would scratch the garden up, and so good old father R——, the carpenter, came and built it, and so the chickens were taken care of. But these, though they crowed, scratched, layed, and cackled, after the most approved fashion—all but the laying, which was too scanty—were not "the four chickens" I began to write about.

A few weeks ago, a widow lady called on my wife, and said to her that she wished her to take four chickens and keep them for her. She told her story. She had lived in the west, and had a husband and children. One by one they sickened and died,—husband, children and all; and she was left alone. Her youngest child had a pet chicken, and when the last of her darlings was laid in the grave, this little pet came to be precious to her, as such things are to the desolate, and bereft, and broken-hearted. So she kept it, cared for it, in process of time, came three others; these were the four chickens. She had left her old home, come back to the East, brought these little waifs all the long journey, and now was nursing and working out, and had no place to put them, and wanted them to be kept there. So my wife yielded her consent, and the good woman brought her homely little treasure, and her corn and meal, and oats, and buckwheat, to feed them.

The little things brought sad memories to her. "There," said she, "that is all I have left of my home and family," and then she buried her face in her hands, and sobbed and wept as if her heart would break. All this was very simple, no doubt; but mothers whose little ones are mouldering under the green-sward, and who weep over little socks and half-worn baby-shoes, will not laugh at it very much.

She came often to see her pets, and talked just as many others in the same condition would about what she had lost, and all she had left. "To be sure it seemed simple, but doesn't God take notice of sparrows? and chickens are much greater than they.

Our house stands on a corner, broadside to one road on the north, and the west end of it has an extension and a wood-house. In the rear runs up a flight of stairs to an attic fitted for a school-room, and under these stairs lay some pine leaves and boughs which the children had gathered from a clearing to kindle the fire. Next to the wood-house, then, after a passage-way, comes the kitchen, then the sitting-room and chambers, and then, fronting the road, the library with its varied stock of ancient and modern, musty and dusty, tomes. There is a little four year old boy about the house some where, a frank, shy, cunning, roguish, merry fellow, full of quaint sayings, odd plans, and wise undertakings, who was uneasy when he went there because he wanted "some noise," and who has been manufacturing a large stock of the article ever since. He likes everything that is new, or which smacks of business and enterprise. A little while ago, one raw November day, he was experimenting with matches. Just what he did, or how much, he never was inclined to relate very particularly. But at last, having done all, and perhaps more than he wanted to, at the windward end of the house, he ran away into a neighbor's field.

Pretty soon there is a whiff of blue smoke whirling on the wings of the stiff northwester, then another follows it from under those back stairs. And then a bright red flame bursts up among the pine leaves and runs up on the clapboards. The wind is very strong, blowing directly towards the house, and the family are away in the sitting-room, and have no fear of any danger. No one is passing by, and the fire makes the best use of its time. There are no men in the neighborhood, all are away at work, and a few minutes will be enough to leave the house a heap of ruins, and the library a mass of charred leaves whirling in the wind.

But just then comes a woman, breathless and excited, trying the doors and windows as if in frenzy,—they open the door to see their friend, who comes to look after her chickens, and to hear from her lips the cry of "*fire!*" A few buckets of water saved the house; but if we had not had that widow's four chickens, —what then?

A few geese by their cackling once saved Rome. A crowing cock preached an Apostle a sermon which he never forgot; and the widow's chickens saved the house from the devouring flames.

I came home a few days later, and when I inquired who had been "a good boy," I found one little fellow with rather a sober face. It took him quite a while to tell his story,—it came out piecemeal fashion; but after he had broken the ice, the rest helped him, and his mother said he "had repented, and had been forgiven, and had asked God to forgive him, too; and so it was all made right.

But I felt a strange, sickly feeling creep over me, as I thought of my poor wearied wife's resting-place, of the few household comforts that she called her own, of the books that I had gathered in the searchings and studies and journeying and toil and poverty of many years, and thought how narrowly all had escaped. I went out and stole one hasty glance at the burned clapboards, and came away in silence. I looked, too, with a kind of reverence upon those chickens, as I carried them their morning meal, and I meditated solemnly on the whole.

The scorched boards are there now. I do not want them repaired or painted over. Let them stay, and let them preach. Will they talk to any one else as they do to me? Will any one else hear them say, "Behold how great a matter a little fire kindleth," and "the tongue is a fire"? Will they say, "When thou passeth through the fires, I will be with thee, and the flame shall not kindle upon thee"? Will they say, "The very hairs of your head are all numbered"?

And then those chickens. We will take good care of them now, for if they are not our *all*, like the widow's, yet still they bring strange thoughts to our minds. We think of Him who said, "How oft would I have gathered you as an hen gathereth her chickens under her wings, and ye *would not*." But we are willing to be thus gathered. Under his sheltering wing flood or flame cannot pursue us; all is peace. God has kept those little fowls and provided for them, and as they eat their daily portion they preach to me, and their text and sermon are all one: "God feedeth them"—"How much more are ye better than fowls." And I write this memorial in thankfulness that God gives me simplicity of spirit to see his mighty power in great things, his guiding hand in little things, and his loving kindness in all things. H.

Nov. 14th, 1865.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

In our last article, we were investigating the word destruction and the word punishment, which plainly show nothing more nor less than eternal death to the wicked. But we are required to believe, when we read the words "destruction," "punishment," "perish," and "death," that they mean eternal life in misery. But Mr. Webster says the word destruction means ruin, or eternal death, and we certainly know better than to understand the word "eternal death" to mean eternal life in misery.

We will now turn to another passage found in 2 Thess. 1: 7–10, where we have St. Paul's words, which tells us what kind of punishment the sinner must receive, when Christ comes "with his mighty angels, in flaming fire, taking vengeance" on the ungodly, and declares that they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be . . . admired by all them that believe, in that day." Shall we alter the word destruction, and the word punished, and call it punishing "with everlasting" preservation of life in misery, "from the presence of the Lord, and from the glory of his power"? Would this be honest, to change the word of God to suit our creeds?

Some of our most popular theologians tell us, that after the wicked have been groaning and writhing in dreadful agony for millions of years, their sufferings are but just begun. This is the fruit of a belief in the doctrine of the immortality of the soul, which originated from Satan in the garden of Eden, when he said, "thou "shalt not surely die"; and the same doctrine was adopted by the heathen philosophers, and heathen priests, and was received by the Roman Catholic church, and then by the Protestant churches. It became a popular doctrine in the Catholic church, and a mighty lever to compel the people to pay over their money to keep out of purgatory.

What conclusion must we draw from the foregoing description of the doctrine of the immortality of the soul, and endless misery? We answer, that God has made millions of immortal souls, and put them into polluted bodies, where they will become wicked, and grow up in a world of sin and wickedness, where they cannot repent, unless compelled by divine grace, as the orthodox tell us; and then only about one out of ten or twenty is ever brought in and converted so as to be saved, and the rest consigned to endless suffering in the lake of fire and brimstone. O horrible! horrible!! What kind of a character does the doctrine reflect on God, whose name is love? B. PERHAM.

Vernon, Vt.

For the World's Crisis.

WORTHY OF ATTENTION.

Dear brethren and sisters, greeting:—To how many will the following charge apply?—"*Nevertheless, I have somewhat against thee, because thou hast left thy first love.*" Dear friends, "take heed!" The glorious day, aye, the trying day, is hastening, "and who shall be able to stand?" Are we "watching unto prayer"? praying always"? overcomers? Let us carefully heed the admonition contained in the following tract, published at the office of "The Earnest Christian," No. 62 Buffalo St., Rochester, N. Y. "He that loveth not, knoweth not God; for God is love." "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, *keep yourselves in the love of God*, looking for the mercy of our Lord Jesus Christ unto eternal life." S. L. MANLY.

Palmyra, N. Y.

LOSS OF FIRST LOVE.

Here is a man who has been truly converted to God. The work was thorough. Years rolled away. He was properly instructed in all the doctrines of christianity. He has pursued a straightforward course, devoting himself to the service of God. His faith was evidenced by his works. He used his personal influence to bring all within his reach to the cross of Christ. His exertions to do good were unceasing and performed in a good spirit. He was one of the few who did not grow weary in well-doing. In the providence of God, he lived in a land where persecution raged unto death against the followers of Christ. But he endured all without faltering. Others yielded to the suggestions of fear, and turned back to the world; but he stood like a rock in the midst of the ocean, and defied the fury of the waves. The trial of his faith worked patience.

He loved righteousness and hated iniquity. Like the Psalmist, he resolved "not to know a wicked person,"—not to have one among his associates. Popular and wealthy sinners found no apologist in him; he was bold to unmask and expose hypocrites wherever found, and whatever their pretensions. He did not receive as ministers of Jesus Christ all who laid claim to that character, but tried them by their fruit, and rejected mere pretenders. What do you think of such a man? What would you think of a church composed of such members? Would it not be regarded as a model church? Would not he be deemed uncharitable who should question their claims to piety? To such a church our glorified Savior told John to write,—"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hath labored, and hast not fainted." What a catalogue of christian virtues! What a record of devotion to the cause of Christ! Orthodox in creed, active in labors, patient in suffering for Jesus' sake, were not these christians in a state of salvation? If this church was not in the way to heaven, what church is at this day? Yet of these our Savior said, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Somewhat! then there was not much that was wrong; nothing of immoral tendency is alleged; no heretical notions had been entertained; the correctness of their faith was unquestioned; no wrong spirit toward their opposers had been indulged; no sinful temper had gained the ascendancy; they were not lacking in kindness to the poor, or in their contributions for the cause of Christ; they were not destitute of love; all that could be brought against them was, that they had lost their "*first love.*" Their fervor was gone; their emotions had cooled down; their hearts no longer glowed and burned with love for Christ; they served him more from principle than from the holy impulse of gushing affection. Was this loss a serious one? Yes, a fatal one. In their own estimation, and in the eyes of the world, they were good christians; but He who hath his eyes like unto a flame of fire pronounced them FALLEN. No increase of activity could avail them. A greater punctuality in attending upon the ordinances of the church could not answer the purpose. The command of Christ was,—"Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

If a church planted by Paul, and in the course of three years' faithful labor carefully instructed by him in all the christian doctrines and duties, could, during the lives of some of the apostles, thus fatally lose the grace that saves, while to outward appearance all was right; is there not reason for us to examine carefully our hearts? We may be deceived. We may think we are better off than when we were first converted; we may congratulate ourselves upon our freedom from those powerful temptations that assailed us then, and because we are settled, and "living from principle," and have no "ups and downs," conclude that all is going on smoothly, when Jesus writes against us,—"THOU HAST LEFT THY FIRST LOVE." That we may know whether we are liable to this charge, let us consider,

I. THE ELEMENTS OF A CHRISTIAN'S FIRST LOVE.

1. *It is universal.* God is the supreme object of affection. There is a charm in the very name of Jesus. We love his cross, his will, his word. But in subordination to God we love everybody. How often do we hear the young convert say, "Why, I have not an enemy in the world." He loves all mankind, without regard to their rank, their wealth, or the figure they make in the world. He pities the wicked and feels tender compassion for all, but loves as his brothers, those who love Jesus. Denominational lines do not limit his affection. His love is without partiality. He loves those most ardently whose love for Christ is greatest.

2. *It is self-denying.* A christian in his *first love* is ever ready to make sacrifices for the good of others. He can forego his own ease and comfort that his fellow-men may be made better and happier. When he goes to church he takes the largest conveyance at hand, that he may carry some who would not else enjoy the means of grace. He is ready when circumstances demand it to lay down his life for the salvation of souls. A pious miner was sinking a shaft with an unconverted man. They were preparing to blast, when by accident the fuse took fire. In a few minutes the explosion would take place. They both sprang into the bucket and gave the signal to be drawn up. The man above was unable to elevate them both at once. The pious man jumped out saying, "I am ready to die but you are not." The bucket reached the top just as the explosion took place. The christian man was miraculously preserved. The other never rested till he became a christian.

3. *A christian's first love is ardent and bold.* Its warmth is seen in the expression of the countenance, it is felt in the grasp of the hand, it is manifested in the cordial, accommodating manner, that no studied politeness can successfully imitate. His words are like breezes from the tropics in the winter season, carrying a genial warmth into the most frigid atmosphere. Visit a friend just converted to God. You may be ignorant of his conversion, you hardly need to wait for him to tell you. A glance at his very appearance reveals the glad intelligence. The boldness of the young convert, warm in his first love, is a matter of common observation. How ready are even those who are the most retiring, to testify to crowded audiences, when their hearts are warm with new-born love, their knowledge of the power of Christ to save! How willing they are to labor for the salvation of souls. One person, acting under the warm impulse of a loving heart, will do more to bring souls to Christ than a score can possibly do who are actuated by sectarian bigotry, or the cold calculations of worldly policy. His love does not expend itself in mere wishes for the revival of God's work, but he wrestles in prayer and prevails; he labors from house to house to persuade men to be saved.

4. It is spontaneous. It does not result from reasoning, nor arise from mere convictions of duty. Amiable traits in others do not originate it. Whoever is born again by the Spirit of God feels this love springing up at once in his soul. It is like the fires of the volcano, obtaining the fuel it feeds upon within, and not from without. Hence it burns with an inextinguishable blaze. It is not chilled by coldness nor silenced by neglect.

II. THE GUILT INCURRED IN LOSING OUR FIRST LOVE.

1. *We insult Christ.* Make the matter a personal one. There is a man whose life you have saved at the risk of your own. At a great sacrifice you have supplied him with every means of happiness. His warmest gratitude is excited. He loves you, and manifests his love in every proper way. But, by and by, he declines in his attachment. You love him ardently and continue to lavish upon him your benefactions. But he shuns your society, and when a meeting is unavoidable, greets you coldly. When others praise you he yields a cold assent. You feel injured more by his neglect than you would by open acts of hostility from an avowed enemy. Thus, by every one who loses his first love is Christ wounded in the house of his friends. His spouse—his chosen one, whom he tenderly loves, proves unfaithful to *him*. The most solemn vows are violated, and that too in the face of every obligation to fidelity.

2. *We injure his cause.* The world understands us as saying that we are disappointed, that Christ does not afford that delight in his service which we anticipated. He whose servants are always leaving him, is reputed to be a bad master. Nothing so discourages sinners from embarking in the cause of Christ, as the coldness generally manifested by those who have for a few months been in his service. The loss of his "first love" by christians hinders the conversion of the world more than *all other causes combined.* Ponder this statement, and the more you reflect upon it, the more you will be convinced that it is true. The guilt, then, of those who lose their first love can only be measured by the worth of souls.

3. *The guilt of those who lose their first love is greater than that of those who never made a profession of piety.* They sin against greater light. They have known, as no unconverted person ever has, the joys of salvation. Their path should have shone more and more unto the perfect day. The motives pressing upon them to live a life of godliness have been more clearly seen and more fully appreciated. But instead of going on they have gone back. As the obligations for them to love Christ increase, the affection they really feel for him diminishes. Was it an act of mercy on the part of God to stoop down to us in our wretchedness and guilt and adopt us in his own royal family? Each day he gives us a fresh token of his loving kindness. He unveils new beauties in his character. Our love should then continually increase.

We urge you, dear reader, to examine yourself on this point. It is so easy to be deceived. The loss of first love does not imply our falling into any open sin. Christian morality may be as strictly observed as ever. There may be punctual attention to all the forms of religion. No startling external symptoms reveal the hidden disease that is preying within. The dropsy kills not less certainly than consumption: the victims of the one waste away, while those of the other assume the appearance of an improved condition of health. The danger of those who have lost their first love is all the greater from their unconsciousness of their loss. How is it then with thee, my brother, my sister? Have you ever had this impartial, self-denying, ardent, bold, spontaneous love? Do you possess it now? Do not say, "I have not that degree of it which I should have." You either have it, or you have it not. If you have not that degree that you had when you were first converted, the case is clear. You have lost your first love. You stand in peril. Your case is one that needs prompt attention. Let us consider then,—

III. THE DIRECTIONS WHICH CHRIST GIVES TO THOSE WHO HAVE LOST THEIR FIRST LOVE.

1. "*Remember from whence thou art fallen.*" Then thou art fallen! If thou hast lost thy first love thou art in a backslidden condition. How hard it is to admit this! but you must make the admission or you can never be restored. Thou art fallen from thy justified state—from the favor of God. Thou hast lost the privileges of an adopted member of the heavenly family. Remember this. Ponder it; dwell upon it; let thy mind become thoroughly imbued with a sense of thy loss; let the continued recollection of it press heavily by night and by day until thy spirits are weighed down with a lively appreciation of thy miserable condition. Let your heart utter the melancholy wail:

"What peaceful hours I once enjoyed,
How sweet their memory still,
But they have left an aching void
The world can never fill."

When you have become thoroughly conscious of your loss you will then be ready to obey the second direction.

2. *Repent.* Do not stop with the remembrance and acknowledgment of thy wretched state. Welcome the tears of penitence. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God. Grieve over your fall; fast and weep, and mourn, and break your heart before the Lord. Humble yourself in the dust in his presence; let your fixed purpose be henceforth to please him in all your ways.

3. *Do the first works.* However honorable may be thy condition among men, before God thou art a sinner. Thou must come to him as such,—as thou didst at the first, when thou wast seeking pardon. Prove your repentance genuine by its fruits. Confess your sins; do not attempt to cover them up. God will bring every secret thing to light. Do not lay the blame on others; every one must give an account of himself to God. Do not palliate your fall as though it was a slight thing to lose your first love. He that offendeth in one point is guilty of all. Go deep. Be thorough. Heartily, honestly, and fully confess all. From your closet go to your family. Tell them how cold and formal you have been; how you have lost the ardor of your affection for Christ and his cause. Begin to labor earnestly for their salvation. Acknowledge how you have let a vain ambition that they might make a figure in the world creep in, and begin in good earnest to teach them to live for a glorious immortality. They have caught from you a worldly spirit, let them now learn from you the worthlessness of all earthly things compared with the salvation of the soul.

4. How hard it is for poor human nature to follow these simple, necessary directions of Christ! Men will do almost anything else first. They will bustle about, increase their zeal, their prayers, their liberality, but how unwilling to humble themselves for a loss of their first love, and repent! Many who have been led up to this point by the Spirit of God, have stoutly refused to yield, and have brought upon them the woe that our Savior pronounced: I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. THEIR LIGHT HAS GONE OUT. They no longer see their condition, or the requirements of God, but really think they enjoy religion, and are in the way to heaven, when their feet are fast taking hold of hell. In this dreadful condition are, we fear, many professed christians, and even ministers of the gospel. From these ranks come the army of persecutors of Holy Ghost religion.

Sincere, but deluded man! If you settle down in your present state your damnation is certain! It will soon be easy for you to believe a lie. Your hold upon evangelical truth is growing weaker. You are now in doubt in reference to things that you once knew with the greatest certainty. Your strict observance of the rules of morality and of the forms of religion, serves as an opiate to your conscience, and God can scarcely awaken you! Every month you continue as you are makes your condition worse, and lessens the probability of your recovery. Insensibility is fast stealing upon you. Go on as you are and you will fall into that most dangerous of all conditions—a religious lethargy. And, when death comes and seizes you with his bony hand, and shakes you over the grave, you will, even then, only partially awake, like one disturbed from an opium sleep, and thus be hurried away to the retributions of eternity to be awakened by the crackling of the fires of hell and the agonizing cries of the damned! O bestir thyself betimes. Hasten to Jesus. Bathe his feet with your tears, and consecrate your life anew to his service. Rest not till fully restored to the favor of God.

FOR JESUS' SAKE.

In the year 1861, I enlisted in the army. Prior to this time I contracted the habit of using tobacco, but rather moderately. Changing my mode of living, and being among entire strangers, I sought my only favorite—tobacco, and ere I was aware of the evil, I had become such a slave to the use of the obnoxious weed that I could not be satisfied a moment (unless while eating or sleeping) without either a chew in my mouth, or smoking a pipe or cigar. I knew it was not only a filthy habit, but that, at this rate, it would soon end my days. In the year 1863, I was converted to God. I felt that God had pardoned my sins, and I tried to consecrate my *all* to him, to be used in any way he should direct. I was made to feel that the sacrifice was accepted. I continued the use of tobacco, intending at some future time to break off from using it. Conscience began to sting, and I knew that I was using that which did not belong to me, (for all was God's) and I was setting a bad example before my comrades. I resolved to quit the use of it. I tried, but it seemed as though the habit was so fastened that I could not break away. Oh, what a dear idol, and how loth was I to give it up! I tried only in my own strength; and concluded I could not give it up; and after a few days used it with greater appetite, if possible, than before. In this way I tried several times, but with the same result. Amidst the smitings of conscience, I continued to use the miserable stuff, pressing the dear idol, as it were, nearer my heart, instead of continuing to strive by the grace of God to rid myself of it; but still professing to be wholly the Lord's, and in all other things, trying to do his will.

About a month after my conversion, I visited a sick brother in his tent; we talked about Jesus, what he had done for us, and what he was still doing. Soon the conversation changed, (it must have been the Lord's doing,) and "tobacco" became the topic. I (although not addressed as one who used it,) could not but admit the habit to be wrong, and spoke of having tried to quit it, but without success. I could not."

"Oh," said my brother, "will you not quit it for *Jesus' sake?*"

Never, never! can I erase from memory's page the occurrence. The mind wandered back in a moment to the place from which I had been taken. I saw what he had done for me, and then, and there resolved, that by His grace I would use it no more. I took from my mouth a chew and threw it away; took out of my pocket all I had with me and threw it away, went to my tent and likewise disposed of what I had in my valise, and asked God to *destroy the appetite for it.* It was done, and for more than two years I have not desired it in any way. Praise God! He has power to cleanse us from not only one sin but *all.* Hallelujah! . . .—*Earnest Christian.*

The Children's Corner.

PLEDGE OF THE TEE COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE GOLDEN RULE.

Will you come and join our Sunday School? I really wish you would,
O come and join our Bible class, and learn how to be good;
We learn to sing, we learn to pray, in our sweet Sunday School,
And there we learn of Jesus too, who gave the Golden Rule.

CHORUS.

Will you, will you, will you, will you, join our Sunday School?
Will you, will you, will you, will you, learn this Golden Rule?

To do to others as I would that they should do to me,
Will make me gentle, kind and good, as every child should be.
I know I should not take nor use the smallest thing I see,
Which I should never like to lose if it belonged to me.

And this plain rule forbids me quite to strike an angry blow,
Because I should not think it right if others served me so;
But whate'er kindness I can do, I'll do so e'er it be,
For I am very glad indeed when they are kind to me.

—*Selected by Emma J. Howard.*

GEORGE FRANCIS TRAIN

AS FATHER, PHYSICIAN, AND PREACHER.

His contract with his children—As bends the twig, so inclines the tree—The child his own doctor—Temperance inculcated—Diet recommended—Cleanliness enforced—The true laws of health—The new religion—A remarkable sermon.

Scar a Sapling in its Youth, and the Gnarled Oak will tell you of it for generations to come.

Having seen Mr. Train's remarkable contract with his children, we asked permission to publish it in the Herald of Health. Mr. Train is an ardent advocate of Hydropathy and Hygiene. While there are two or three points in the article slightly at variance with our practice and preaching, it is both interesting and valuable, and will provoke healthy thought.—*Pubs. of Herald of Health.*

LAWS OF HEALTH.

The Chinese only pay their Doctors when they are well.

George Francis Train covenants and agrees with his beloved children to pay the following amounts to each, for each and every month the said children refrain from breaking any of the following laws of health:

[It is not to make you love money, except for the good you can do with it, that I make this agreement, but simply as a reward of merit.]

1. Every morning take a bath, first wetting your head and chest with water at from seventy to seventy-five degrees, not over five minutes; running round the room with a linen sheet over you, instead of rubbing with rough towels. Never wash in warm water, - - - - - *Five Cents.*
2. Every morning brush your teeth, using cold water, instead of powder, sozodont, or other compounds, which ruin the teeth, *Five Cents.*
3. Play in the open air, exercise by *walking*, riding, driving, swimming, skating, rowing, running, etc. Dancing is also capital exercise. When older, you will be taught base ball, cricket, ten pins, billiards, single stick, boxing, fencing, use of the pistol, shot gun, and rifle. Remember that earth, water, air, and sunshine are God's physicians, *Five Cents.*
4. Wear no silk, cotton, woollen, or flannel underclothes next to the skin; being non-conductors, they close the pores; linen, being a conductor, should always be used, - - - - *Five Cents.*
5. Wear no corsets, tight dresses, tight waistbands, suspenders, or tight shoes, and never use powder, or rouge, or eat slate pencils. Remember that clean finger-nails indicate good breeding, - - - - *Five Cents.*
6. Drink no water at meals; too much fluid injures digestion, by diluting the gastric juice, - *Five Cents.*
7. No meat for breakfast; but one glass of new milk, with bread (one day old), boiled rice, or farina, and ripe *domestic* fruits. (Remember that fruit is *gold* in the morning, *silver* at noon, and *lead* at night.) For dinner, eat any kind of meat (except hog meat) and vegetables. For supper, milk and bread (one day old) will answer. Drink two glasses of water (not ice water) two hours before every meal (six to eight glasses a day). After supper, eat nothing, drink nothing, - - - - *Five Cents.*
8. Eat nothing between the several meals (which should be every six hours), - - - *Five Cents.*
9. Always eat slowly and be regular at meals, and sit up straight at the table, - - - *Five Cents.*
10. Drink no kind of wine, spirits, beer, cider, bitters, or other fermented liquors, - - *Five Cents.*
11. Use no cigars, tobacco, or snuff, - - - - *Five Cents.*
12. Drink no coffee, tea, chocolate, cocoa, or any other warm slops, - - - - *Five Cents.*
13. Take no sugar, - - *Five Cents.*
14. Take no pepper, - - *Five Cents.*
14. Take no mustard, catsup, or oils, - - - - *Five Cents.*
16. No candy of any kind, - *Five Cents.*
17. No nuts of any kind, - *Five Cents.*
18. No cheese, - - - *Five Cents.*
19. Very little butter and very little salt, - - - - *Five Cents.*
20. No ice-cream or other confectionery, - - - - *Five Cents.*
21. No cakes, pies, or pastry, *Five Cents.*
22. No pickles, olives, or peppers, *Five Cents.*
23. No lobster, oysters, crabs, salmon, or any kind of fish, - *Five Cents.*
24. Drink no soda, congress, or mineral waters of any kind; they are poisonous, - - *Five Cents.*
25. Take no salt water baths (the salt closes the pores, irritates the nerves, and is injurious to health), but play in the sand on the beach, - - - *Five Cents.*
26. Sleep always with your windows open, and do not be afraid of catching cold. Rise early. Retire early. Nine hours is ample. Use linen sheets, - *Five Cents.*
27. Never sleep during the day time, or read while lying down; especially, never read at night, while in bed, - - - *Five Cents.*
28. Don't stand over the register, or too near the fire, and always ventilate the room, - - *Five Cents.*
29. Take no medicines, nor drink Bourbon, even if the doctor advises it. Medicine and intoxicating liquors are poison, - *Five Cents.*

When twelve years old one more most important law will be added.

Obey these important rules, my darling, and you will set an important example to your elders.

Perhaps you can get your teacher to introduce these simple rules into her excellent school.

For each and every rule broken, said children are to pay said G. F. T. five (5) cents.

Sealed, signed and delivered, in presence of } [SEAL.]

THE NEW RELIGION.

Also, my child, commit this short sermon to memory, and teach it to your little friends at school, and you shall receive ten dollars every Christmas:

Don't drink. Don't smoke. Don't chew. Don't swear. Don't gamble. Don't lie. Don't steal. Don't deceive. Don't tattle. Be polite. Be generous. Be kind. Be neat. Study hard. Play hard. Be in earnest. Be self-reliant. Read good books. Love your fellow-men as well as God. Love your country and obey the laws. Love truth. Love virtue and be happy.

IN SEASON.

"I am very sorry I kept you waiting, Uncle," said George with a blush, as he took his seat in the carriage for a drive; I hope you have not been here long."

"Just thirty minutes," said the old gentleman. Then carefully folding his newspaper, he gathered up the reins and gave them a little admonitory shake.

"I am very sorry, indeed; but you see I was detained and could not get off before." He would have colored still deeper if obliged to explain the frivolous cause of his delay.

"If it could not be helped," said the other, "of course it is all right; but if it might have been avoided, why then it is another matter. Half hours are precious things, my boy, and you will find them so if you live long. Punctuality must be a young man's watchword if he ever hopes to make anything of himself or opportunities. I had a young friend once in New Haven, who went into business for himself, just as you hope to next fall, but he had this standing failing, he was always a little behind time. I remember once he had need of a thousand dollars to make a payment on a certain day. He could have gathered it up easy enough if he had commenced in time. But the day had arrived and he was in a great perplexity. Still there was an easy way out of the difficulty. He ran round to an obliging neighbor, and borrowed the sum for three days. Well, he felt quite at his ease, after the bill was paid, and the three days slipped by thoughtlessly, and he was no more ready to pay the borrowed money than he was the other. It could make no difference with the merchant, he was sure, and he hastened to him with abundant apologies. "It will make no difference at all with me," said the gentleman, blandly, "but it will make much difference with you."

"How so?" asked the other.

"I shall never lend to you again," he said politely, as if it were a pleasant fact he was communicating.

I was young then, and I always remember the little circumstance, and have often been influenced by it. Poor E. did not succeed well. Business men will soon lose confidence in you, George, if you are not always as good as your word, and every one needs the good-will of his fellows. Perfect punctuality should be your lowest aim in this respect. You will lose untold amounts of time for want of it, and cause others to do the same. This is the worst kind of pilfering. Stolen gold can be got back, or replaced, but no power can bring a lost half hour."

MOTHER'S SERMON.

"Mother," said Johnny, "our minister preached about seeking God, but he did not preach little enough for me."

"Did you not get one idea, Johnny?" asked his mother.

"No," answered Johnny, looking down, "I did not get one, not one I could tell to myself."

"I am sorry," said his mother.

"So am I," said Johnny; "but, mother, if you will only preach me a little sermon on serving God, I shall understand it," and he sat down on a cricket before her, putting his hands on her lap.

"I will try, then, Johnny," said his mother, and looking with her eyes full of love on her dear boy, she said: "Some people think serving God means to be honest and industrious, and mind your own business; some think it means to be poor. A long, long while ago men thought they were serving God when they put his people in prisons, when they beat them, and burnt them, and tortured them in many cruel ways. And some people now think if they only go to church every Sunday, they are certainly serving God. But people may do all this, and never serve God at all. In order to serve God aright, two things are necessary; first, we must know what it is he wants us to do; and the second is, we must have help to do it. And the Lord Jesus Christ gives us both of these, Johnny, to help us to serve God. In the gospel he shows us what to do—that we must repent of our sins and believe on him as our Savior, that is, we must become true christians. We never begin to serve God aright until our hearts are changed. Whatever we may do until our hearts are changed, we cannot please God."

"But can we change our own hearts?" asked Johnny.

"Not without Christ," she answered. "He can change our evil hearts by his Holy Spirit, and make us christians. Without him we can do nothing; but with his help we can do all things. So you see, Johnny, that the help we need to serve God must come from Jesus. If we want to be servants of God, we must learn of Jesus. Your father and mother, and your ministers and teachers, Johnny, can show you what to do, but they cannot make you do it. The blessed Lord Jesus can show you what to do, and work in you to do it. He can give you all the knowledge and all the aid you need."

How anxious we should all be to learn of Jesus; and what a blessed teacher is he!—*Child's Paper.*

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For the World's Crisis.

THE PILGRIM'S SONG OF HOPE.

TUNE—"*Tramp! tramp! tramp!*" or its sequel, "*On! On! On!*"

Soon the glorious day will come
When the Savior will appear,
And will gather all who're waiting for the Lord
Safe into the promised land,
Where in joy and peace they'll stand;
So 'tis promised in the holy, sacred word.

CHORUS.

Come! come! come! the saints are calling,
Savior, come to earth again;
Come and banish all the strife,
Bring the sleeping ones to life,
And restore the earth to its Edenic bloom.

See! the signs in every land
All proclaim His coming near;
Signs in sun and moon and stars have all appeared;
Nations now are all distressed,
Men's hearts now are sorely pressed,
For the fear of what is coming on the earth.

Everywhere throughout the land
Demons, a united band,
To deceive the wicked nations have gone forth;
But the children of the Son,
Who have got the armor on,
Satan cannot them destroy or lead astray.

Spirits tell us there's no truth
In the sacred word we love,
Which declares, to save a sin-polluted race
Jesus died upon the cross,
Suffered shame and grief and loss,
By his blood to reconcile us unto God.

Now with them we will not hold,
For their coming is foretold
In the book they love to trample under foot;
But we'll trust in Jesus' name,
And his love and mercy claim,
That a home with them may be our happy part.

Come, my brethren, let us be
Girded for the strife anew,
Jesus over all our foes will vict'ry give;
So we'll keep his precepts pure,
And unto the end endure,
That amid the new earth's glory we may live.

Child of sorrow, look above,
Jesus smiles on thee in love,
And will shortly banish all thy grief and woe;
Soon he'll come and wipe the tear
That has flowed so often here,—
Glory, honor, wealth and beauty thou shalt know.

Let our lives be holy, pure,
Hardness may we well endure;
Jesus helps us all our toilsome journey through.
All from strife and fashion free,
From the world unspotted be,
Then with joy we'll hail the coming of the day.

East Weare, N. H. G. FRANK LOCKE.

For the World's Crisis.

THE FOUR CHICKENS.

In the spring of 1864, through a multiplicity of the cares and labors incident to city service, my wife became feeble, and manifested very marked tendencies toward consumption. It was therefore concluded that we must move, or she must die. The providence of God guided us in the matter; and after much vain seeking for rents and places, we packed our goods and started for Lawrence, not knowing whither we went. No proper tenement could be found to rent, but there was one for sale, which I had nearly concluded to take, and indeed I had written a letter requesting a friend to close the bargain, but could not bring my mind to mail it, and so I have it in my drawer to this day.

On arriving at L. with my family, about the first of June, I went to look again at this place, quite inclined to take it. But just then I heard of another, only a few rods distant, at the same price and much more desirable, with a garden all planted and growing, plenty of fruit, excellent water, and all ready to our hand. It was purchased, the money being borrowed and since repaid, and in one week we were in it, at home. It was quite in the country,—though surrounded by neighbors,—high, dry, sunny, and airy, and very pleasant with its trees and flowers and fruits. Very little, however, did I enjoy them, as I am a wanderer to and fro. But my wife's cough wore away, my poor old mother seemed to gain in health, my two boys played under the shade trees and got more brown and healthy, and my little daughter, who came to us there to fill an aching void—made years ago by the opening of a little grave—grew, and crowed, and played, as wonderful babies always do.

Once or twice in a month, or two months, or three months, I got home to spend a day, but for the rest of the time I could only pray for them and commit them to the keeping of God.

Returning at one time from a tenting tour in Maine, a christian friend gave me a box of chickens to carry home. Accordingly we engaged in the keeping of "live stock," farmer like. But they must have a house, or they would scratch the garden up, and so good old father R——, the carpenter, came and built it, and so the chickens were taken care of. But these, though they crowed, scratched, layed, and cackled, after the most approved fashion—all but the laying, which was too scanty—were not "the four chickens" I began to write about.

A few weeks ago, a widow lady called on my wife, and said to her that she wished her to take four chickens and keep them for her. She told her story. She had lived in the west, and had a husband and children. One by one they sickened and died,—husband, children and all; and she was left alone. Her youngest child had a pet chicken, and when the last of her darlings was laid in the grave, this little pet came to be precious to her, as such things are to the desolate, and bereft, and broken-hearted. So she kept it, and from it, in process of time, came three others; these were the four chickens. She had left her old home, come back to the East, brought these little waifs all the long journey, and now was nursing and working out, and had no place to put them; and wanted them to be kept there. So my wife yielded her consent, and the good woman brought her homely little treasure, and her corn, and meal, and oats, and buckwheat, to feed them.

The little things brought sad memories to her. "There," said she, "that is all I have left of my home and family," and then she buried her face in her hands, and sobbed and wept as if her heart would break. All this was very simple, no doubt; but mothers whose little ones are mouldering under the green-sward, and who weep over little socks and half-worn baby-shoes, will not laugh at it very much.

She came often to see her pets, and talked just as many others in the same condition would about what she had lost, and all she had left. To be sure it seemed simple, but doesn't God take notice of sparrows? and chickens are much greater than they.

Our house stands on a corner, broadside to one road on the north, and the west end of it has an extension and a wood-house. In the rear runs up a flight of stairs to an attic fitted for a school-room, and under these stairs lay some pine leaves and boughs which the children had gathered from a clearing to kindle the fire. Next is the wood-house, then, after a passage way, comes the kitchen, then the sitting-room and chambers, and then, fronting the road, the library with its varied stock of ancient and modern, musty and dusty, tomes. There is a little four year old boy about the house some where, a frank, shy, cunning, roguish, merry fellow, full of quaint sayings, odd plans, and wise undertakings, who was uneasy when he went there because he wanted "some noise," and who has been manufacturing a large stock of the article ever since. He likes everything that is new, or which smacks of business and enterprise. A little while ago, one raw November day, he was experimenting with matches. Just what he did, or how much, he never was inclined to relate very particularly. But at last, having done all, and perhaps more than he wanted to, at the windward end of the house, he ran away into a neighbor's field.

Pretty soon there is a whiff of blue smoke whirling on the wings of the stiff northwester, then another follows it from under those back stairs. And then a bright red flame bursts up among the pine leaves and runs up on the clapboards. The wind is very strong, blowing directly towards the house, and the family are away in the sitting-room, and have no fear of any danger. No one is passing by, and the fire makes the best use of its time. There are no men in the neighborhood, all are away at work, and a few minutes will be enough to leave the house a heap of ruins, and the library a mass of charred leaves whirling in the wind.

But just then comes a woman, breathless and excited, trying the doors and windows as if in frenzy,—they open the door to see their friend, who comes to look after her chickens, and to hear from her lips the cry of "*fire!*" A few buckets of water saved the house; but if we had not had that widow's four chickens, —what then?

A few geese by their cackling once saved Rome. A crowing cock preached an Apostle a sermon which he never forgot; and the widow's chickens saved the house from the devouring flames.

I came home a few days later, and when I inquired who had been "a good boy," I found one little fellow with rather a sober face. It took him quite a while to tell his story,—it came out piecemeal fashion; but after he had broken the ice, the rest helped him, and his mother said he had repented, and had been forgiven, and had asked God to forgive him, too; and so it was all made right.

But I felt a strange, sickly feeling creep over me, as I thought of my poor wearied wife's resting-place, of the few household comforts that she called her own, of the books that I had gathered in the searchings and studies and journeying and toil and poverty of many years, and thought how narrowly all had escaped. I went out and stole one hasty glance at the burned clapboards, and came away in silence. I looked, too, with a kind of reverence upon those chickens, as I carried them their morning meal, and I meditated solemnly on the whole.

The scorched boards are there now. I do not want them repaired or painted over. Let them stay, and let them preach. Will they talk to any one else as they do to me? Will any one else hear them say, "Behold how great a matter a little fire kindleth," and "the tongue is a fire"? Will they say, "When thou passeth through the fires, I will be with thee, and the flame shall not kindle upon thee"? Will they say, "The very hairs of your head are all numbered"?

And then those chickens. We will take good care of them now, for if they are not our *all*, like the widow's, yet still they bring strange thoughts to our minds. We think of Him who said, "How oft would I have gathered you as an hen gathereth her chickens under her wings, and ye *would not*." But we are willing to be thus gathered. Under his sheltering wing flood or flame cannot pursue us; all is peace. God has kept those little fowls and provided for them, and as they eat their daily portion they preach to me, and their text and sermon are all one: "God feedeth them"—"How much more are ye better than fowls." And I write this memorial in thankfulness that God gives me simplicity of spirit to see his mighty power in great things, his guiding hand in little things, and his loving kindness in all things. H.

Nov. 14th, 1865.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

In our last article, we were investigating the word destruction and the word punishment, which plainly show nothing more nor less than eternal death to the wicked. But we are required to believe, when we read the words "destruction," "punishment," "perish," and "death," that they mean eternal life in misery. But Mr. Webster says the word destruction means ruin, or eternal death, and we certainly know better than to understand the word "eternal death" to mean eternal life in misery.

We will now turn to another passage found in 2 Thess. 1: 7–10, where we have St. Paul's words, which tells us what kind of punishment the sinner must receive, when Christ comes "with his mighty angels, in flaming fire, taking vengeance" on the ungodly, and declares that they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be . . . admired by all them that believe, in that day." Shall we alter the word destruction, and the word punished, and call it punishing "with everlasting" preservation of life in misery, "from the presence of the Lord, and from the glory of his power"? Would this be honest, to change the word of God to suit our creeds?

Some of our most popular theologians tell us, that after the wicked have been groaning and writhing in dreadful agony for millions of years, their sufferings are but just begun. This is the fruit of a belief in the doctrine of the immortality of the soul, which originated from Satan in the garden of Eden, when he said, thou "shalt not surely die"; and the same doctrine was adopted by the heathen philosophers, and heathen priests, and was received by the Roman Catholic church, and then by the Protestant churches. It became a popular doctrine in the Catholic church, and a mighty lever to compel the people to pay over their money to keep out of purgatory.

What conclusion must we draw from the foregoing description of the doctrine of the immortality of the soul, and endless misery? We answer, that God has made millions of immortal souls, and put them into polluted bodies, where they will become wicked, and grow up in a world of sin and wickedness, where they cannot repent, unless compelled by divine grace, as the orthodox tell us; and then only about one out of ten or twenty is ever brought in and converted so as to be saved, and the rest consigned to endless suffering in the lake of fire and brimstone. O horrible! horrible!! What kind of a character does the doctrine reflect on God, whose name is love? B. PERHAM.

Vernon, Vt.

For the World's Crisis.

WORTHY OF ATTENTION.

Dear brethren and sisters, greeting:—To how many will the following charge apply?—"*Nevertheless, I have somewhat against thee, because thou hast left thy first love.*" Dear friends, "take heed!" The glorious day, aye, the trying day, is hastening, "and who shall be able to stand?" Are we "watching unto prayer"? praying always"? overcomers? Let us carefully heed the admonition contained in the following tract, published at the office of "The Earnest Christian," No. 62 Buffalo St., Rochester, N. Y. "He that loveth not, knoweth not God; for God is love." "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, *keep yourselves in the love of God*, looking for the mercy of our Lord Jesus Christ unto eternal life." S. L. MANLY.

Palmyra, N. Y.

LOSS OF FIRST LOVE.

Here is a man who has been truly converted to God. The work was thorough. Years rolled away. He was properly instructed in all the doctrines of christianity. He has pursued a straightforward course, devoting himself to the service of God. His faith was evidenced by his works. He used his personal influence to bring all within his reach to the cross of Christ. His exertions to do good were unceasing and performed in a good spirit. He was one of the few who did not grow weary in well-doing. In the providence of God, he lived in a land where persecution raged unto death against the followers of Christ. But he endured all without faltering. Others yielded to the suggestions of fear, and turned back to the world; but he stood like a rock in the midst of the ocean, and defied the fury of the waves. The trial of his faith worked patience.

He loved righteousness and hated iniquity. Like the Psalmist, he resolved "not to know a wicked person,"—not to have one among his associates. Popular and wealthy sinners found no apologist in him; he was bold to unmask and expose hypocrites wherever found, and whatever their pretensions. He did not receive as ministers of Jesus Christ all who laid claim to that character, but tried them by their fruit, and rejected mere pretenders. What do you think of such a man? What would you think of a church composed of such members? Would it not be regarded as a model church? Would not he be deemed uncharitable who should question their claims to piety? To such a church our glorified Savior told John to write,—"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hath labored, and hast not fainted." What a catalogue of christian virtues! What a record of devotion to the cause of Christ! Orthodox in creed, active in labors, patient in suffering for Jesus' sake, were not these christians in a state of salvation? If this church was not in the way to heaven, what church is at this day? Yet of these our Savior said, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Somewhat! then there was not much that was wrong; nothing of immoral tendency is alleged; no heretical notions had been entertained; the correctness of their faith was unquestioned; no wrong spirit toward their opposers had been indulged; no sinful temper had gained the ascendancy; they were not lacking in kindness to the poor, or in their contributions for the cause of Christ; they were not destitute of love; all that could be brought against them was, that they had lost their "*first love.*" Their fervor was gone; their emotions had cooled down; their hearts no longer glowed and burned with love for Christ; they served him more from principle than from the holy impulse of gushing affection. Was this loss a serious one? Yes, a fatal one. In their own estimation, and in the eyes of the world, they were good christians; but He who hath his eyes like unto a flame of fire pronounced them FALLEN. No increase of activity could avail them. A greater punctuality in attending upon the ordinances of the church could not answer the purpose. The command of Christ was,—"Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

If a church planted by Paul, and in the course of three years' faithful labor carefully instructed by him in all the christian doctrines and duties, could, during the lives of some of the apostles, thus fatally lose the grace that saves, while to outward appearance all was right; is there not reason for us to examine carefully our hearts? We may be deceived. We may think we are better off than when we were first converted; we may congratulate ourselves upon our freedom from those powerful temptations that assailed us then, and because we are settled, and "living from principle," and have no "ups and downs," conclude that all is going on smoothly, when Jesus writes against us,—"THOU HAST LEFT THY FIRST LOVE." That we may know whether we are liable to this charge, let us consider,

I. THE ELEMENTS OF A CHRISTIAN'S FIRST LOVE.

1. *It is universal.* God is the supreme object of affection. There is a charm in the very name of Jesus. We love his cross, his will, his word. But in subordination to God we love everybody. How often do we hear the young convert say, "Why, I have not an enemy in the world." He loves all mankind, without regard to their rank, their wealth, or the figure they make in the world. He pities the wicked and feels tender compassion for all, but loves as his brothers, those who love Jesus. Denominational lines do not limit his affection. His love is without partiality. He loves those most ardently whose love for Christ is greatest.

2. *It is self-denying.* A christian in his *first love* is ever ready to make sacrifices for the good of others. He can forego his own ease and comfort that his fellow-men may be made better and happier. When he goes to church he takes the largest conveyance at hand, that he may carry some who would not else enjoy the means of grace. He is ready when circumstances demand it to lay down his life for the salvation of souls. A pious miner was sinking a shaft with an unconverted man. They were preparing to blast, when by accident the fuse took fire. In a few minutes the explosion would take place. They both sprang into the bucket and gave the signal to be drawn up. The man above was unable to elevate them both at once. The pious man jumped out saying, "I am ready to die but you are not." The bucket reached the top just as the explosion took place. The christian man was miraculously preserved. The other never rested till he became a christian.

3. *A christian's first love is ardent and bold.* Its warmth is seen in the expression of the countenance, it is felt in the grasp of the hand, it is manifested in the cordial, accommodating manner, that no studied politeness can successfully imitate. His words are like breezes from the tropics in the winter season, carrying a genial warmth into the most frigid atmosphere. Visit a friend just converted to God. You may be ignorant of his conversion, you hardly need to wait for him to tell you. A glance at his very appearance reveals the glad intelligence. The boldness of the young convert, warm in his first love, is a matter of common observation. How ready are even those who are the most retiring, to testify to crowded audiences, when their hearts are warm with new-born love, their knowledge of the power of Christ to save! How willing they are to labor for the salvation of souls. One person, acting under the warm impulse of a loving heart, will do more to bring souls to Christ than a score can possibly do who are actuated by sectarian bigotry, or the cold calculations of worldly policy. His love does not expend itself in mere wishes for the revival of God's work, but he wrestles in prayer and prevails; he labors from house to house to persuade men to be saved.

4. It is spontaneous. It does not result from reasoning, nor arise from mere convictions of duty. Amiable traits in others do not originate it. Whoever is born again by the Spirit of God feels this love springing up at once in his soul. It is like the fires of the volcano, obtaining the fuel it feeds upon within, and not from without. Hence it burns with an inextinguishable blaze. It is not chilled by coldness nor silenced by neglect.

II. THE GUILT INCURRED IN LOSING OUR FIRST LOVE.

1. *We insult Christ.* Make the matter a personal one. There is a man whose life you have saved at the risk of your own. At a great sacrifice you have supplied him with every means of happiness. His warmest gratitude is excited. He loves you, and manifests his love in every proper way. But, by and by, he declines in his attachment. You love him ardently and continue to lavish upon him your benefactions. But he shuns your society, and when a meeting is unavoidable, greets you coldly. When others praise you he yields a cold assent. You feel injured more by his neglect than you would by open acts of hostility from an avowed enemy. Thus, by every one who loses his first love is Christ wounded in the house of his friends. His spouse—his chosen one, whom he tenderly loves, proves unfaithful to *him*. The most solemn vows are violated, and that too in the face of every obligation to fidelity.

2. *We injure his cause.* The world understands us as saying that we are disappointed, that Christ does not afford that delight in his service which we anticipated. He whose servants are always leaving him, is reputed to be a bad master. Nothing so discourages sinners from embarking in the cause of Christ, as the coldness generally manifested by those who have for a few months been in his service. The loss of his "first love" by christians hinders the conversion of the world more than *all other causes combined.* Ponder this statement, and the more you reflect upon it, the more you will be convinced that it is true. The guilt, then, of those who lose their first love can only be measured by the worth of souls.

3. *The guilt of those who lose their first love is greater than that of those who never made a profession of piety.* They sin against greater light. They have known, as no unconverted person ever has, the joys of salvation. Their path should have shone more and more unto the perfect day. The motives pressing upon them to live a life of godliness have been more clearly seen and more fully appreciated. But instead of going on they have gone back. As the obligations for them to love Christ increase, the affection they really feel for him diminishes. Was it an act of mercy on the part of God to stoop down to us in our wretchedness and guilt and adopt us in his own royal family? Each day he gives us a fresh token of his loving kindness. He unveils new beauties in his character. Our love should then continually increase.

We urge you, dear reader, to examine yourself on this point. It is so easy to be deceived. The loss of first love does not imply our falling into any open sin. Christian morality may be as strictly observed as ever. There may be punctual attention to all the forms of religion. No startling external symptoms reveal the hidden disease that is preying within. The dropsy kills not less certainly than consumption: the victims of the one waste away, while those of the other assume the appearance of an improved condition of health. The danger of those who have lost their first love is all the greater from their unconsciousness of their loss. How is it then with thee, my brother, my sister? Have you ever had this impartial, self-denying, ardent, bold, spontaneous love? Do you possess it now? Do not say, "I have not that degree of it which I should have." You either have it, or you have it not. If you have not that degree that you had when you were first converted, the case is clear. You have lost your first love. You stand in peril. Your case is one that needs prompt attention. Let us consider then,—

III. THE DIRECTIONS WHICH CHRIST GIVES TO THOSE WHO HAVE LOST THEIR FIRST LOVE.

1. "*Remember from whence thou art fallen.*" Then thou art fallen! If thou hast lost thy first love thou art in a backslidden condition. How hard it is to admit this! but you must make the admission or you can never be restored. Thou art fallen from thy justified state—from the favor of God. Thou hast lost the privileges of an adopted member of the heavenly family. Remember this. Ponder it; dwell upon it; let thy mind become thoroughly imbued with a sense of thy loss; let the continued recollection of it press heavily by night and by day until thy spirits are weighed down with a lively appreciation of thy miserable condition. Let your heart utter the melancholy wail:

"What peaceful hours I once enjoyed,
How sweet their memory still,
But they have left an aching void
The world can never fill."

When you have become thoroughly conscious of your loss you will then be ready to obey the second direction.

2. *Repent.* Do not stop with the remembrance and acknowledgment of thy wretched state. Welcome the tears of penitence. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God. Grieve over your fall; fast and weep, and mourn, and break your heart before the Lord. Humble yourself in the dust in his presence; let your fixed purpose be henceforth to please him in all your ways.

3. *Do the first works.* However honorable may be thy condition among men, before God thou art a sinner. Thou must come to him as such,—as thou didst at the first, when thou wast seeking pardon. Prove your repentance genuine by its fruits. Confess your sins; do not attempt to cover them up. God will bring every secret thing to light. Do not lay the blame on others; every one must give an account of himself to God. Do not palliate your fall as though it was a slight thing to lose your first love. He that offendeth in one point is guilty of all. Go deep. Be thorough. Heartily, honestly, and fully confess all. From your closet go to your family. Tell them how cold and formal you have been; how you have lost the ardor of your affection for Christ and his cause. Begin to labor earnestly for their salvation. Acknowledge how you have let a vain ambition that they might make a figure in the world creep in, and begin in good earnest to teach them to live for a glorious immortality. They have caught from you a worldly spirit, let them now learn from you the worthlessness of all earthly things compared with the salvation of the soul.

4. How hard it is for poor human nature to follow these simple, necessary directions of Christ! Men will do almost anything else first. They will bustle about, increase their zeal, their prayers, their liberality, but how unwilling to humble themselves for a loss of their first love, and repent! Many who have been led up to this point by the Spirit of God, have stoutly refused to yield, and have brought upon them the woe that our Savior pronounced: I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. THEIR LIGHT HAS GONE OUT. They no longer see their condition, or the requirements of God, but really think they enjoy religion, and are in the way to heaven, when their feet are fast taking hold of hell. In this dreadful condition are, we fear, many professed christians, and even ministers of the gospel. From these ranks come the army of persecutors of Holy Ghost religion.

Sincere, but deluded man! If you settle down in your present state your damnation is certain! It will soon be easy for you to believe a lie. Your hold upon evangelical truth is growing weaker. You are now in doubt in reference to things that you once knew with the greatest certainty. Your strict observance of the rules of morality and of the forms of religion, serves as an opiate to your conscience, and God can scarcely awaken you! Every month you continue as you are makes your condition worse, and lessens the probability of your recovery. Insensibility is fast stealing upon you. Go on as you are and you will fall into that most dangerous of all conditions—a religious lethargy. And, when death comes and seizes you with his bony hand, and shakes you over the grave, you will, even then, only partially awake, like one disturbed from an opium sleep, and thus be hurried away to the retributions of eternity to be awakened by the crackling of the fires of hell and the agonizing cries of the damned! O bestir thyself betimes. Hasten to Jesus. Bathe his feet with your tears, and consecrate your life anew to his service. Rest not till fully restored to the favor of God.

FOR JESUS' SAKE.

In the year 1861, I enlisted in the army. Prior to this time I contracted the habit of using tobacco, but rather moderately. Changing my mode of living, and being among entire strangers, I sought my only favorite—tobacco, and ere I was aware of the evil, I had become such a slave to the use of the obnoxious weed that I could not be satisfied a moment (unless while eating or sleeping) without either a chew in my mouth, or smoking a pipe or cigar. I knew it was not only a filthy habit, but that, at this rate, it would soon end my days. In the year 1863, I was converted to God. I felt that God had pardoned my sins, and I tried to consecrate my *all* to him, to be used in any way he should direct. I was made to feel that the sacrifice was accepted. I continued the use of tobacco, intending at some future time to break off from using it. Conscience began to sting, and I knew that I was using that which did not belong to me, (for all was God's) and I was setting a bad example before my comrades. I resolved to quit the use of it. I tried, but it seemed as though the habit was so fastened that I could not break away. Oh, what a dear idol, and how loth was I to give it up! I tried only in my own strength; and concluded I could not give it up; and after a few days used it with greater appetite, if possible, than before. In this way I tried several times, but with the same result. Amidst the smitings of conscience, I continued to use the miserable stuff, pressing the dear idol, as it were, nearer my heart, instead of continuing to strive by the grace of God to rid myself of it; but still professing to be wholly the Lord's, and in all other things, trying to do his will.

About a month after my conversion, I visited a sick brother in his tent; we talked about Jesus, what he had done for us, and what he was still doing. Soon the conversation changed, (it must have been the Lord's doing,) and "tobacco" became the topic. I (although not addressed as one who used it,) could not but admit the habit to be wrong, and spoke of having tried to quit it, but without success. I could not."

"Oh," said my brother, "will you not quit it for *Jesus' sake?*"

Never, never! can I erase from memory's page the occurrence. The mind wandered back in a moment to the place from which I had been taken. I saw what he had done for me, and then, and there resolved, that by His grace I would use it no more. I took from my mouth a chew and threw it away; took out of my pocket all I had with me and threw it away, went to my tent and likewise disposed of what I had in my valise, and asked God to *destroy the appetite for it.* It was done, and for more than two years I have not desired it in any way. Praise God! He has power to cleanse us from not only one sin but *all.* Hallelujah! . . .—*Earnest Christian.*

The Children's Corner.

PLEDGE OF THE TEE COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE GOLDEN RULE.

Will you come and join our Sunday School? I really wish you would,
O come and join our Bible class, and learn how to be good;
We learn to sing, we learn to pray, in our sweet Sunday School,
And there we learn of Jesus too, who gave the Golden Rule.

CHORUS.

Will you, will you, will you, will you, join our Sunday School?
Will you, will you, will you, will you, learn this Golden Rule?

To do to others as I would that they should do to me,
Will make me gentle, kind and good, as every child should be.
I know I should not take nor use the smallest thing I see,
Which I should never like to lose if it belonged to me.

And this plain rule forbids me quite to strike an angry blow,
Because I should not think it right if others served me so;
But whate'er kindness I can do, I'll do so e'er it be,
For I am very glad indeed when they are kind to me.

—*Selected by Emma J. Howard.*

GEORGE FRANCIS TRAIN

AS FATHER, PHYSICIAN, AND PREACHER.

His contract with his children—As bends the twig, so inclines the tree—The child his own doctor—Temperance inculcated—Diet recommended—Cleanliness enforced—The true laws of health—The new religion—A remarkable sermon.

Sow a Sapling in its Youth, and the Gnarled Oak will tell you of it for generations to come.

Having seen Mr. Train's remarkable contract with his children, we asked permission to publish it in the Herald of Health. Mr. Train is an ardent advocate of Hydropathy and Hygiene. While there are two or three points in the article slightly at variance with our practice and preaching, it is both interesting and valuable, and will provoke healthy thought.—*Pubs. of Herald of Health.*

LAWS OF HEALTH.

The Chinese only pay their Doctors when they are well.

George Francis Train covenants and agrees with his beloved children to pay the following amounts to each, for each and every month the said children refrain from breaking any of the following laws of health:

[It is not to make you love money, except for the good you can do with it, that I make this agreement, but simply as a reward of merit.]

1. Every morning take a bath, first wetting your head and chest with water at from seventy to seventy-five degrees, not over five minutes; running round the room with a linen sheet over you, instead of rubbing with rough towels. Never wash in warm water, - - - - - *Five Cents.*
2. Every morning brush your teeth, using cold water, instead of powder, sozodont, or other compounds, which ruin the teeth, *Five Cents.*
3. Play in the open air, exercise by *walking*, riding, driving, swimming, skating, rowing, running, etc. Dancing is also capital exercise. When older, you will be taught base ball, cricket, ten pins, billiards, single stick, boxing, fencing, use of the pistol, shot gun, and rifle. Remember that earth, water, air, and sunshine are God's physicians, *Five Cents.*
4. Wear no silk, cotton, woollen, or flannel underclothes next to the skin; being non-conductors, they close the pores; linen, being a conductor, should always be used, - - - - *Five Cents.*
5. Wear no corsets, tight dresses, tight waistbands, suspenders, or tight shoes, and never use powder, or rouge, or eat slate pencils. Remember that clean finger-nails indicate good breeding, - - - - - *Five Cents.*
6. Drink no water at meals; too much fluid injures digestion, by diluting the gastric juice, - *Five Cents.*
7. No meat for breakfast; but one glass of new milk, with bread (one day old), boiled rice, or farina, and ripe *domestic* fruits. (Remember that fruit is *gold* in the morning, *silver* at noon, and *lead* at night.) For dinner, eat any kind of meat (except hog meat) and vegetables. For supper, milk and bread (one day old) will answer. Drink two glasses of water (not ice water) two hours before every meal (six to eight glasses a day). After supper, eat nothing, drink nothing, - - - - - *Five Cents.*
8. Eat nothing between the several meals (which should be every six hours), - - - *Five Cents.*
9. Always eat slowly and be regular at meals, and sit up straight at the table, - - - *Five Cents.*
10. Drink no kind of wine, spirits, beer, cider, bitters, or other fermented liquors, - - *Five Cents.*
11. Use no cigars, tobacco, or snuff, - - - - *Five Cents.*
12. Drink no coffee, tea, chocolate, cocoa, or any other warm slops, - - - - *Five Cents.*
13. Take no sugar, - - *Five Cents.*
14. Take no pepper, - - *Five Cents.*
14. Take no mustard, catsup, or oils, - - - - - *Five Cents.*
16. No candy of any kind, - *Five Cents.*
17. No nuts of any kind, - *Five Cents.*
18. No cheese, - - - *Five Cents.*
19. Very little butter and very little salt, - - - - *Five Cents.*
20. No ice-cream or other confectionery, - - - - *Five Cents.*
21. No cakes, pies, or pastry, *Five Cents.*
22. No pickles, olives, or peppers, *Five Cents.*
23. No lobster, oysters, crabs, salmon, or any kind of fish, - *Five Cents.*
24. Drink no soda, congress, or mineral waters of any kind; they are poisonous, - - *Five Cents.*
25. Take no salt water baths (the salt closes the pores, irritates the nerves, and is injurious to health), but play in the sand on the beach, - - - *Five Cents.*
26. Sleep always with your windows open, and do not be afraid of catching cold. Rise early. Retire early. Nine hours is ample. Use linen sheets, - *Five Cents.*
27. Never sleep during the day time, or read while lying down; especially, never read at night, while in bed. - - - *Five Cents.*
28. Don't stand over the register, or too near the fire, and always ventilate the room, - - *Five Cents.*
29. Take no medicines, nor drink Bourbon, even if the doctor advises it. Medicine and intoxicating liquors are poisons, - *Five Cents.*

When twelve years old one more most important law will be added.

Obey these important rules, my darling, and you will set an important example to your elders.

Perhaps you can get your teacher to introduce these simple rules into her excellent school.

For each and every rule broken, said children are to pay said G. F. T. five (5) cents.

Sealed, signed and delivered, } in presence of } [SEAL.]

THE NEW RELIGION.

Also, my child, commit this short sermon to memory, and teach it to your little friends at school, and you shall receive ten dollars every Christmas:

Don't drink. Don't smoke. Don't chew. Don't swear. Don't gamble. Don't lie. Don't steal. Don't deceive. Don't tattle. Be polite. Be generous. Be kind. Be neat. Study hard. Play hard. Be in earnest. Be self-reliant. Read good books. Love your fellow-men as well as God. Love your country and obey the laws. Love truth. Love virtue and be happy.

IN SEASON.

"I am very sorry I kept you waiting, Uncle," said George with a blush, as he took his seat in the carriage for a drive; I hope you have not been here long."

"Just thirty minutes," said the old gentleman. Then carefully folding his newspaper, he gathered up the reins and gave them a little admonitory shake.

"I am very sorry, indeed; but you see I was detained and could not get off before." He would have colored still deeper if obliged to explain the frivolous cause of his delay.

"If it could not be helped," said the other, "of course it is all right; but if it might have been avoided, why then it is another matter. Half hours are precious things, my boy, and you will find them so if you live long. Punctuality must be a young man's watchword if he ever hopes to make anything of himself or opportunities. I had a young friend once in New Haven, who went into business for himself, just as you hope to next fall, but he had this standing failing, he was always a little behind time. I remember once he had need of a thousand dollars to make a payment on a certain day. He could have gathered it up easy enough if he had commenced in time. But the day had arrived and he was in a great perplexity. Still there was an easy way out of the difficulty. He ran round to an obliging neighbor, and borrowed the sum for three days. Well, he felt quite at his ease, after the bill was paid, and the three days slipped by thoughtlessly, and he was no more ready to pay the borrowed money than he was the other. It could make no difference with the merchant, he was sure, and he hastened to him with abundant apologies. "It will make no difference at all with me," said the gentleman, blandly, "but it will make much difference with you."

"How so?" asked the other.

"I shall never lend to you again," he said politely, as if it were a pleasant fact he was communicating.

I was young then, and I always remember the little circumstance, and have often been influenced by it. Poor E. did not succeed well. Business men will soon lose confidence in you, George, if you are not always as good as your word, and every one needs the good-will of his fellows. Perfect punctuality should be your lowest aim in this respect. You will lose untold amounts of time for want of it, and cause others to do the same. This is the worst kind of pilfering. Stolen gold can be got back, or replaced, but no power can bring a lost half hour."

MOTHER'S SERMON.

"Mother," said Johnny, "our minister preached about seeking God, but he did not preach little enough for me."

"Did you not get one idea, Johnny?" asked his mother.

"No," answered Johnny, looking down, "I did not get one, not one I could tell to myself."

"I am sorry," said his mother.

"So am I," said Johnny; "but, mother, if you will only preach me a little sermon on serving God, I shall understand it," and he sat down on a cricket before her, putting his hands on her lap.

"I will try, then, Johnny," said his mother, and looking with her eyes full of love on her dear boy, she said: "Some people think serving God means to be honest and industrious, and mind your own business; some think it means to be poor. A long, long while ago men thought they were serving God when they put his people in prisons, when they beat them, and burnt them, and tortured them in many cruel ways. And some people now think if they only go to church every Sunday, they are certainly serving God. But people may do all this, and never serve God at all. In order to serve God aright, two things are necessary; first, we must know what it is he wants us to do; and the second is, we must have help to do it. And the Lord Jesus Christ gives us both of these, Johnny, to help us to serve God. In the gospel he shows us what to do—that we must repent of our sins and believe on him as our Savior, that is, we must become true christians. We never begin to serve God aright until our hearts are changed. Whatever we may do until our hearts are changed, we cannot please God."

"But can we change our own hearts?" asked Johnny.

"Not without Christ," she answered. "He can change our evil hearts by his Holy Spirit, and make us christians. Without him we can do nothing; but with his help we can do all things. So you see, Johnny, that the help we need to serve God must come from Jesus. If we want to be servants of God, we must learn of Jesus. Your father and mother, and your ministers and teachers, Johnny, can show you what to do, but they cannot make you do it. The blessed Lord Jesus can show you what to do, and work in you to do it. He can give you all the knowledge and all the aid you need."

How anxious we should all be to learn of Jesus; and what a blessed teacher is he!—*Child's Paper.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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TREASURER AND BUSINESS AGENT.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

GUIDE MY STEPS.

As I ascend the rugged steep,
Daylight changing into night,
With weary limbs and bleeding feet,
Guide my steps, O God, aright.
A yawning gulf is seen below,
Dark and wide and deep,
And gurgling waters heard to flow
Just below my aching feet.

Show me, O God, where I can place
My feet on solid ground,
Then I shall know that I am safe
From dangers all around.
Show me where I can be secure
From perils on each hand,
And that one day I shall be sure
Of gaining higher land.

Then I with courage will ascend
High up the mountain side;
And have the Savior for my friend,
Who will forever guide.
Then I shall gain the rugged height,
And dwell among the blest,
And bathe my weary soul in light,
And rest, forever rest.

Lawrence, Mass. ALSON GREELY.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER FOUR.

The abomination of desolation is something inaugurated in the place of the daily sacrifice, which will lead us to inquire what the daily sacrifice means.

This form of speech, no doubt, was taken from the old dispensational arrangement, or tabernacle worship. We learn that there were two kinds of service under the first Testament, viz: the daily and the annual, both of which were significant of the ministry of the new.

1. The annual sacrifice made by the High Priest at the end of every year, typifies the one sacrifice for sin made by the Son of God in the end of the Jewish dispensation, in the offering up of himself. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." Heb. 9: 25, 26.

The daily sacrifice, which was a lamb offered morning and evening, represented the daily mediation of Christ. There is one God, and one Mediator between God and man, the man Christ Jesus. Again it is said, "He ever liveth to make intercession." The intercession of Christ is a holy office, or place. None has the right to stand there but Christ himself; hence, when we see men standing, or pretending to stand there, and in their arrogant claims sustained by the civil and military authority, may not that constitute the abomination of desolation standing in the holy place? or, as recorded by another evangelist, standing where it ought not?

The pope of Rome has arrogated to himself a work and titles which alone belong to Christ. He claims to be the head of the church. He claims supremacy and infallibility. He claims the right of purging the church of heresy and heretics; hence, in the maintenance of his blasphemous pretensions, he has waged a religious war upon the saints, and inaugurated a tribulation such as never was from the beginning of the world, no, nor never shall be. How striking the prediction, "Then shall be great tribulation," i. e., when ye see the abomination of desolation standing in the holy place.

This tribulation is to be greater than the church has ever experienced before, in two respects:

1. As to its duration.
2. As to its severity.

This power was to wear out the saints of the Most High, and think to change times and laws, and they were to be given into his hands until a time, times, and the dividing of time, which covers a period of 1260 years. This is a marked, specific tribulation. The church has passed through periods of severe trial before, but none so long and cruel as the one we denominate the Papal Tribulation. The church in Egypt was subjected to persecution likewise. During the reign of the Judges there were seasons of bondage and trial. Also, the Babylonian captivity was a period of seventy years' tribulation. So the ten persecutions under Pagan Rome, the last of which was the most severe of any, and covered a period of but ten years. But the persecution under Papal Rome covers a period of more than twelve centuries, during which time more than 50,000,000 were martyred.

There are two good reasons why we can never experience another tribulation like the foregoing, and

1. There will not be time enough; for, unless we have erred in our interpretation of the prophetic periods, we have some time since passed the 1260 years, which brings us within seventy-five years of the end of this age.

2. Although the Man of Sin may have the disposition to persecute the church, he has not the power; for judgment has sat upon that horn, and they have taken away his dominion to consume and destroy unto the end.

Having endeavored to make this matter plain, we now pass to consider the next event in order in the twenty-fourth of Matthew.

Verse 22d,—"And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

"Those days," in this verse, I understand to refer to the most severe portion of the 1260 years' tribulation. We have before shown that this period of tribulation is divided into two parts, as seen by the opening of the fourth and fifth seals, the last of which comes under the Inquisition of the Romish church, which court was established in the reign of Pope Innocent III. Says Jones in his Church History, "Every mode of torture practised by the church in the punishment of heretics, up to the time of Pope Innocent III., when compared with those practised by the Inquisition, was a mere bungling affair."

The object of this infernal institution was to exterminate all who would not bow to the pope and acknowledge his supremacy, whether Jews, heathen, or christian. It was thro' its instrumentality that the Moors were driven from Spain in the reign of Ferdinand and Isabella, at the same time 40,000 Jews perished; while the disciples of our Lord, in every land where the triple tyrant held sway, were scourged to prison and to death.

Unless God had interposed and thwarted the designs of the Inquisition, no flesh outside of the apostate church would have been saved from death at its hand; "but for the elect's sake those days shall be shortened." God has a special work for his church to do in the time of the end, in publishing the gospel of the kingdom among all nations for a witness; and while the Inquisition was in full vogue, a work could not be done without interruption. Hence, to give his church an opportunity to finish the last work of mercy for the world, that tribulation was not suffered to continue to the end, but its days were shortened.

Verse 23d,—"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not." The time for the cry of Lo here, and Lo there, to be made, is after the ending of the great tribulation, and as may appear from the following verses, the cry itself is in respect to the manner of Christ's second coming.

Verse 24th,—"For there shall arise false Christs, and false prophets, and shall show great signs and great wonders, insomuch that if it were possible they would deceive the very elect."

Verses 25, 26,—"Behold, I have told you before. Wherefore, if they shall say unto you, "Behold, he is in the desert, go not forth; behold he is in the secret chamber, believe it not."

In another section of our exposition of this chapter, we have shown that within the last thirteen hundred years, many false mediators have appeared in the professed Christian church, answering to the prediction,—"Many shall come in my name, saying, I am Christ," etc. But the false Christs of the 24th, 25th, and 26th verses, are a different class and profession; for these last mentioned claim to fulfil the long looked for promise, "If I go away I will come again." By them the personal coming of Christ is ignored, and while they admit that the Scriptures teach such an event as the second coming of Christ, they argue it is to be fulfilled by proxy. The Shakers of latter day claim that the second advent of Christ was realized in the person of Ann Lee. The Swedenborgians, in the person of Emanuel Swedenborg. While the Spiritualists apply it to the spirit manifestations.

These false pretenders have indeed shown great signs and wonders, like Simon Magus of old, if possible to deceive the very elect of God, and lead them to relinquish their hope in the personal return of the Nobleman. But the teachings of our Savior are too plain upon this point. They can be misinterpreted only by the enemies of the Lord. Says the Master, "Behold, I have told you before. Wherefore, if they shall say, Behold he is in the desert, go not forth. Behold he is in the secret chamber, believe it not. For as the lightning that cometh out of the east and shineth unto the west, so shall also the coming of the Son of Man be." And not as the Shakers say, in the person of Ann Lee, in the desert, nor in secret circles of Spiritualists; but as the lightning, lighting the very heavens with glory, coming in all the glory of the Father, with the holy angels. And it is because his coming is thus described as visible, personal, and glorious, that it is not possible to deceive the very elect. Jesus said to his flock,—"If I go away I will come again, and receive you unto myself;" and upon this promise the church for eighteen hundred years has been resting all her hopes of future blessedness and glory.

Verse 29th. Here we have introduced signs which are to mark the last generation of the world's history, as follows:—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

"Those days" must refer to the days of papal reign, and the tribulation of those days has more special reference to the period of Inquisitorial tribulation, which commenced in the thirteenth century. Though the whole twelve hundred and sixty years are characterized by suffering to the church, yet there is a part of those days more specially marked as a period of unparalleled affliction. And it is that part of those days during which the Inquisition was in operation. This division of the twelve hundred and sixty years into two parts, and one more severe than the other, is recognized in Rev. 6th, under the opening of the fourth and fifth seals. When the fourth seal was opened, the prophet beheld "a pale horse, and his name that sat thereon was Death, and Hell followed with him. And power was given him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The opening of the fourth seal, I think brings us to the Justinian age, when, more than at any period before, the Roman Empire was disgraced by a religious war against all whom the Bishop of Rome and the Council of Chalcedon might pronounce heretics. "And when he had opened the fifth seal, I saw under the altar the souls of them which were slain for the word of God, and for the testimony which they held." In my humble opinion, the fifth seal brings us to the point in the reign of Anti-Christ when the Inquisition was established; a time of greater trial than ever was realized before, when from those gory rocks arose the cry,—"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" It is said that when the Inquisition at Madrid was destroyed, this very language was found graven upon the walls of its cells.

When the sixth seal was opened, the same events are enumerated which are spoken of in the 24th of Matthew, as immediately to follow the *great tribulation*. Matthew says when the abomination of desolation stands in the holy place, there shall be great tribulation.

John says when the fourth and fifth seals were opened there went forth a rider on a pale horse, who had power to kill with sword, and with hunger, and with death, and with the beasts of the earth; and from under the altar the blood of martyred ones cried for vengeance. Matthew says, immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. John says,—"When he had opened the sixth seal, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell to the earth," etc.

All must see a perfect coincidence between the two portions of Scripture cited above. The Inquisition continued its rage, more or less, till about 1779, at which time the order of the Jesuits, who had done more, perhaps, to perpetuate its life and existence than any other class, was suppressed.

* In 1790, the year following, the sun was supernaturally darkened, the moon did not give her light. The darkness extended over New England, as far south as Virginia, and north through the Canadas. Some are now living who recollect it. Mr. Gage says:—"The sun rose clear and shone for several hours; at length the sky became overcast with clouds, and by 10 A. M. the darkness was such as to occasion the farmers to leave their work in the field and retire to their dwellings; fowls went to their roosts, and before noon lights became necessary to the transaction of business within doors; the darkness continued throughout the day, and the night, till nearly day, was as unusually dark as the day had been."

Rev. Mr. Tenney, of Exeter, N. H., says, "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help observing at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

Dr. Webster says,—"That was a remarkable day. Candles were lighted in many houses; the birds were silent and disappeared, and the fowls went to roost."

"The legislature of Connecticut was then in session at Hartford. A very general opinion prevailed that the day of judgment was at hand. The house of representatives, being unable to transact their business, adjourned."

To the view that this was the fulfillment of our Lord's prophecy, it may be objected that there have been other dark days of a similar nature realized at different times, and why should the dark day of 1780 be selected from the others and presented as a sign? I answer, because the events of May 19th, 1780, filled the picture of the prophecy, and no other dark day ever did. Although there may have been many dark days of an extraordinary character before the one referred to in 1780, they did not fill the picture, because the prophecy takes into account night as well as day. The SUN shall be darkened, and the MOON shall not give her light. In 1780, the 19th day of May, the moon was within twenty-four hours of a full; and, according to the above cited testimony, the darkness of the night following the dark day was as extraordinary as the darkness of the day had been.

Hence I repeat, the events of the 19th day of May fill the prophetic picture, and no other darkening of the sun ever did before; for to have the picture full you must have the sun and the moon darkened together. A. ROSS.

Selected for the Crisis.

AN INFALLIBLE CURE FOR LOWNESS OF SPIRITS.

Take one ounce of spirits of resolution, an equal proportion of the oil of good conscience; infuse into these a table-spoonful of the salts of patience, and add thereto a few sprigs of other's woes, which grow extensively in the garden of life. Gather, also, a handful of the blossoms of hope; sweeten these with the balm of providence, and if possible procure a few drops of genuine friendship, but be careful of counterfeits in the ingredients of self-interest, which grow spontaneously; the least admixture of it with the above would spoil the composition. Reduce the whole to an electuary by a proper proportion of content, flavor with the essence of good judgment, and regulate the quantity taken according to the virulence of the disease. Having tried the above receipt, we know it to be an infallible cure.

For the World's Crisis.

THE TRUTH DISCOVERED.

(Continued.)

B. C. 494. With B. C. 494 begins the reign of Belshazzar, who, according to the Alexandrian Chronicle, reigned four years. Supposing that he was the same with Nabonadius of the Canon, we in the Book of Daniel Opened gave him seventeen years.

B. C. 492. "In the third year of the reign of king Belshazzar," Daniel was "at Shusan." "Pliny says that Susa was built by Darius Hystaspes."—*Times of Daniel*, p. 82. If so, the time Daniel was there could not have been before the beginning of his reign, which proves that Darius Hystaspes was the Darius of Daniel.

B. C. 491. According to Eusebius, "The conquest of Babylon was in the twentieth of Cyrus" which, according to our chronology, was B. C. 491. With the conquest of Babylon, Daniel begins "the first year of Darius, the son of Ahasuerus, of the seed of the Medes" (Dan. 9: 1), which we have proved to be Darius the son of Astyages. That Daniel did not mean that this was the beginning of his reign, but only his "first year" over Babylon, would appear from his age at that time, being "about threescore and two years old." Dan. 5: 31. And that the thirty-first year of his reign did begin some new epoch, would appear from this. Some historians give Darius only thirty years (*Times of Daniel* p. 242); which may be accounted for upon the supposition that the thirty years mark the end of his reign in Persia, and his thirty-first year the beginning of his reign over Babylon; for with his thirty-first year, his first over Babylon began. This is the first Darius found, either in sacred or profane history; and, according to Ptolemy, "In the thirty-first year of Darius THE FIRST... at the middle of the sixth hour,... the moon was eclipsed on the south, two digits"; and my tables eclipse more than two and a half digits at forty minutes after eleven o'clock, at Babylon, on the evening of the 25th of April, B. C. 491; hence this is proved to be the thirty-first year of the reign of Darius the first. It is remarkable, that while this, the last eclipse claimed to have been recorded at Babylon, marks the time of the fall of Babylon; the one claimed to have been observed in the seventh of Cambyses, the father of Cyrus, marks the time of the death of Nebuchadnezzar the great, from which it would appear that this was the object in preserving these eclipses, while the others are lost.

According to Clemens Alexandrinus, "Babylon was destroyed one hundred and eighty-six years before the death of Alexander." (*Clemens Alex. Stromi Orosius* L. ii. c. 2.) Alexander died B. C. 305, to which add 186, and we have B. C. 491, thus proving that we are correct in placing the fall of Babylon in that year.

B. C. 490. According to Megasthenes, "Baltassar being killed, Cyrus and Darius reigned together two years." *Times of Daniel*, p. 83.

B. C. 489. With B. C. 489 the thirty-third year of Darius ends, and some authors give the Darius "who threw Daniel into the lion's den," only thirty-three years (*Times of Daniel* p. 246); for, according to some, as we have already noticed, "two years after," Babylon was taken, "Darius rebelled and provoked a war, in which he was overthrown and killed by Cyrus, who became universal monarch"; and it is true that with the following year begins the acquisition of that universal empire which Cyrus called "all the kingdoms of the earth." (Ezra 1: 2.)

But the time at which Darius having "provoked a war" was "killed by Cyrus," was three years after this. The Alexandrian Chronicle gives Darius the Mede only three years (*Times of Dan.* p. 243); which, as I suppose, is the time of his reign under Cyrus, that is, from the time at which Cyrus became universal monarch unto the time at which Darius having rebelled was slain by Cyrus. Nicephorus also "speaks of Darius the son of Astyages after taking Babylon, being himself overthrown by Cyrus." *Times of Dan.* p. 276. It is said that "Baltassar being killed, Cyrus and Darius reigned together two years afterwards, Cyrus alone twenty-two years." *Times of Daniel*, p. 83. As this conflicts with all of the information we have on the subject, there must be some error here. I suppose the original idea was this; that when Cyrus had reigned twenty-two years as a subordinate king, he, overthrowing Darius, reigned "alone"; or, as the superior king and universal monarch; for the twenty-two years of his reign with Darius ends with the beginning of his acquisition of the empire, from which, according to Xenophon, he reigned seven years, and this being added to the twenty-two, will make the twenty-nine as given by Herodotus; hence reconciles all on this point.

B. C. 488. We have observed that the conquest of Babylon was in the year B. C. 491; from which, if we take the two years during which Darius reigned over Babylon, we have B. C. 488 for the time at which Cyrus obtained the full acquisition of the empire. Says Xenophon, after the overthrow of Babylon, Cyrus "proceeded on that expedition in which he is reported to have subdued all those nations which extend from the entrance into Syria to the Red Sea. After this, his expedition to Egypt is said to have taken place, and to have brought Egypt into subjection"; hence, from this time he claimed to have come in possession of "all the kingdoms of the earth." Ezra 1: 2.

According to Xenophon, Cyrus went to Persia just once in each year; and when he "made a journey into Persia for the seventh time during his reign," he died; hence, just seven years from the acquisition of his empire. b. 8, c. 7, § 1.

B. C. 488. Says Josephus, "In the first year of Cyrus, which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as he had foretold to them by Jeremiah." The Lord, through Jeremiah, had said, I "will build them as at the first" (Jer. 33: 7); when they were builded as at the first, Jerusalem was restored, hence the 69 weeks of Dan. 9: 25 cannot date from a later period than this. Cyrus, at this time, "called for the most eminent Jews that were in Babylon, and said to them that he gave them leave to go back to their own country, and to rebuild the city Jerusalem, and the temple."—*Jos. Ant.*, b. 11, c. 1, s. 2.

B. C. 487. The foundation of that temple was laid (Ezra 3: 10) in the second year of Cyrus.

B. C. 486. According to the almost unanimous consent of all writers on chronology, the death of Darius Hystaspes occurred B. C. 486. But those who prefer a reason for their belief must feel indebted to Prof. Hudson for the light by which we are enabled to establish almost to absolute certainty the correctness of this universal belief. And that which makes the time of the death of Darius Hystaspes such an important point in chronology, is the "document of Philo," which says that "the building" of the temple "was impeded on account of the death of Darius Hystaspes." We have before mentioned that this is said to be "the most ancient record in existence, except the sacred books relating to this part of Jewish history; and as such, is entitled to greater weight than any other human authority we may have upon the subject."—*Times of Daniel*, p. 4. As this is the best authority found in ancient history, we will here give the whole of it, which is as follows:

"From the captivity of Joiakim to the desolation, eleven years; from the desolation to the imprisonment of Joiakim, twenty years; and from the day of his captivity, thirty-one years. In the space of the six following years was published the 87th Psalm. At the end of the seventh year, Evil-Merodach brought Joiakim out of prison and honored him, and the people called him Neri, because Ner, or the lamp of David, the extinction of which they used to fear, shone forth in him; and then the 88th Psalm came out for rendering thanks to God, and to beg for the preservation of the people, and the speedy mission of the Messiah. A son was soon given from God to the delivered Neri. His name was Masybiel with the surname Salathiel (or Shealtiel), who in the seventeenth year before the end of the captivity [begat] Berachias. But this Berachias in his seventeenth year, in which was finished the Babylonish captivity, was a leader of the people; and, on account of this dignity, he was called Zerubbabel, in the eighty-first year from the Babylonish captivity, and the seventieth from the desolation.

"So there were two kinds of principality over the people, the leaders of the house of David, and the priests of the tribe of Levi, which principalities were separate until the days of the Chasmonæi.

"According, however, to the chronicle of our seventy seniors, they have left us a certain writing after this manner: Joshua, the son of Jehotzedec the high-priest, together with Berachias Zerubbabel, the son of Miszeleel, the son of Neri, who is Joiachin, in the first year of Cyrus, went up to Jerusalem. In the second year he laid the foundations of the temple, by the word of Haggai and Zachariah the prophets. But the building was impeded on account of the death of Darius Hystaspes. Nor could he go up to Cyrus, who was occupied in war with Tomyris. And when Cyrus (Darius) was slain, after him reigned Assuerus Artaxerxes the First. He went to war with Arphaxad, who had brought supplies to Thomyris, and because he had seduced the Assyrians, Medes and Persians, into rebellion. This Ahasuerus dwelt in Babylonia [being in Babylon.] But, in consequence of the princes of the land of Syria having written an accusation against the Jews, this Joshua, in the twelfth year of Assuerus, left his son Joiakin, who is also called Eli, in the dignity of high-priest, and went up to Assuerus; but being then distracted with war, he would not listen to his application. But it happened that [in the next year], when he had become victorious, having heard that the Jews had cut off the head of Holophernes, the general of his army, he issued a decree prohibiting the building of the temple. When he died he left two sons, who contended for the empire. In the seventh month, however, when Darius Longimanus had vowed that he would reverse the decree of his father concerning the building [of the temple], he was set free by God and appointed king. In the first year of his reign Joshua, the high-priest, returned to Jerusalem, and by the command of Haggai and Zechariah put forth his hand to build the temple. Joshua, therefore, filled the office of high priest, in the first instance, for thirty-six years, [until the twelfth year of Assuerus the elder, and Joiakim, his son, in his absence, eight years.] He also wrote the account of the exploits of Judith, and appointed the early celebration of the memorial of that deliverance.

"The same Joshua, when he returned, occupied the Pontificate twenty years, until the twentieth year of Longimanus, being then 130 years old. Joiakim succeeded him. He was high-priest the second time for forty-eight years, until the twelfth year of Artaxerxes, Assuerus the Great. He wrote the history of Esther, and instituted the Purim in commemoration," etc.

As the building was impeded on account of the death of Darius Hystaspes, the time of his death, that is, B. C. 486, must be the time at which it was impeded. "In the first year of Cyrus (B. C. 488) the commandment" went "forth." "In the second year of their coming" to Jerusalem, that is, B. C. 487, they laid "the foundation of the temple of the Lord."—Ezra 3: 8, 10. "When the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you." "Then the people of the land weakened the hands of the people of Judah, and troubled them in building."—Ezra 4: 1, 4. And "on account of the death of Darius Hystaspes," in B. C. 486, "the building was impeded."

This was "the twelfth year of Assuerus," whom Xenophon calls Cyaxares. Xenophon informs us that the residence of this king was in Media, at the time Cyrus took Babylon; and Daniel informs us that Darius "took the kingdom" of Babylon. But after the death of Darius, it appears that Ahasuerus made his residence at Babylon; for it is said, "This Ahasuerus dwelt in Babylon," and from this his removal to Babylon Ezra dates "the beginning of his reign."—Ezra 4: 6. In the document quoted by Philo, he is called "Assuerus Artaxerxes," and so in Ezra he is called by both of these names; that is, both "Ahasuerus" and "Artaxerxes" (Ezra 4: 6, 7), and this removes the difficulty in which we have been so much involved, in supposing that Ezra called the impostor Magus, Artaxerxes, and Cambyses, Ahasuerus; neither of whom were ever called by those names. It also removes the following difficulty: "According to Herodotus, Strabo, and Polyænus Darius Hystaspes was the first who levied taxes"; and yet we find that during the reign of this Artaxerxes they did "pay toll, tribute, and custom" (Ezra 4: 13); but since we find this Artaxerxes on the throne after the death of Darius Hystaspes, the difficulty is removed.

From the document of Philo, we learn that Cyrus was yet alive after the death of Darius Hystaspes; for it is said, "the building was impeded on account of the death of Darius Hystaspes. Nor could he (Joshua) go up to Cyrus, who was occupied in war." And that Cyrus lived several years after they ceased to build the temple, would appear from Ezra 4: 5; for it is there said that they "hired counsellors against them to frustrate their purpose all the days of Cyrus."

B. C. 485. According to the document of Philo, Joshua, "in the first year of Cyrus (B. C. 488), went up to Jerusalem. In the second year (B. C. 487), he laid the foundation of the temple," at which time their adversaries commenced (Ezra 4: 4) hindering "the work of God for two years, even to the Jubilee."—*Sacred and Profane Chronology*, p. 89. Two from 487 leave 485; therefore, B. C. 485 was the year of jubilee.

B. C. 485. It would appear that, after the death of Darius, Cyrus associated his son Cambyses with him in the kingdom; for some allow but three years for the reign of Cyrus (*Times of Daniel*, p. 243), and this was the third year from what Xenophon calls "the acquisition of his empire." According to Herodotus, Cambyses reigned "seven years and five months"; four years of which seem to have been with his father.

WM. C. THURMAN.

(*To be continued.*)

For the World's Crisis.

RESURRECTION.

Those who think it a thing incredible that God should raise the dead, after diligently searching for a reason for their unbelief in the matter, have at last filed in this objection: That there can be no resurrection of those who are utterly and wholly dead, because the bringing of such persons back into life again would constitute a new creation, in which the identity of the persons raised would be lost.

But how they come to the conclusion that the original identity cannot be restored by Him who is styled Almighty God, they have not as yet informed us. They virtually assign as a reason for their conclusion the conclusion itself, hiding their fallacy in a little cloud of words, so transparent that few need be deceived by it. It is the loss of identity that constitutes deadness, and its restoration is a part of the resurrection. Then, to say that the wholly dead cannot be raised because this identity cannot be restored again, is equivalent to saying that their resurrection is incredible, because it is incredible; and so proves nothing except the unbelief of the persons who reason in so small a circle.

They might with equal propriety argue that a man could never wake up, if he became unconscious in sleep, because he would be another being by waking up from a sound sleep, as to say that those who wake from the more absolute sleep of death would not regain their identity of being, which they lost in the sleep of death. For it is the restoration of the conscious identity, in both cases, that causes them to awake. And since God has promised that those who sleep in the dust of the earth shall awake, their consciousness must have been lost before they could have slept, and so cannot awake without regaining that consciousness which composes their identity of being. And since He who has promised is Almighty, it is, therefore, not a thing incredible that God should raise the dead.

But, although this is not incredible, the idea that he can raise those from the dead that have not really died is incredible, because it involves a contradiction in terms, implying a revival of a life that never was suspended. Hence, if the soul does not lose its consciousness with the death of the body, the real person does not die, and hence such can never have a resurrection, because they never were dead. The resurrection of material bodies, for such deathless souls to enter, would be a creation of lifeless organisms, which could have no consciousness of their own, but must wait until the soul could re-enter them, before they could be animate. But if the soul dies with the body, and both soul and body are revived together, then that would be a resurrection of the dead, because it is a complete restoration of the whole being that was dead.

To say the resurrection of their bodies is a resurrection of the dead, might do as a play upon words, but will not answer the Scripture requirement, which represents something besides the body as dead. "How are the dead raised up? and with what body do THEY come?" 1 Cor. 15. But it may be claimed that "the dead" here does not mean really dead, but living abstractions from the body, that are dead only in the popular sense; that is, more alive while they are dead than they were before they died.

Is there any thing in nature that is analogous to such a death? Does a kernel of wheat die like that? If it does, then will some one find a spiritual kernel after the old one is dead, possessing attributes of a like kind. The fact is, the kernel dies, and its identity is wholly and utterly lost in giving a new vitality to something totally unlike itself; namely, the plant. Oh, its life is more alive than it was before! So is the blood of a bullock after it is abstracted by the blood-thirsty tiger, and is converted into the tiger's own blood! But the bullock is dead, notwithstanding his blood-life is coursing with greater activity through the heart of his destroyer. The life-blood is intensified, but changed from the slow-moving blood of the bullock to the swift and restless blood of the tiger. So the life of the seed is changed, and converted into a plant, dissimilar in its qualities to the seed itself. But the seed itself is dead, in that it cannot reproduce itself; for that which thou sowest, thou sowest not the body that shall be.

If man dies then, as the seed, his personal identity is lost, and he is not. And not having any life of his own, he is wholly dependent on some power outside of himself to bring him into life again. If he had life in himself, after his body was dead, he might resurrect or re-animate his body by his own immortal life. But dying as the seed does totally, he can have no future life thereafter, except by a resurrection of his being.

WM. HOBBS.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

In our last article, we referred to the horrid idea, that if the soul is immortal, then, of course, God makes millions of immortal souls, and puts them into mortal bodies to be polluted; and not one in ten that lives will ever be saved; and, of course, the rest are to be consigned to endless woe. We spoke in our last article of the dreadful character that this great error gives to our heavenly Father, whose name is love.

We will now bring forward a few more passages on the subject of the destruction of the wicked. We will refer to Job 21: 30,—"That the wicked are reserved to the day of destruction." Why not say preservation in misery? We also read in Psalm 104: 35,—"Let the sinner be consumed out of the earth, and let the wicked be no more." Can you believe that the sinner is alive in torment, after he is consumed? If the wicked are no more, do they exist anywhere? Psalm 92: 7, 9,—"It is that they shall be destroyed forever." Webster says destroy, or destruction, means "ruin, eternal death." This cannot mean eternal life in misery, nor eternal life anywhere else. The psalmist says, in the ninth verse of the above Psalm,—"For lo, thine enemies shall perish." Webster says perish is to die, or to decay. I would ask the candid question, if both of those words (destruction and perish) are not intended to convey one and the same idea; that is, final and eternal death? Certainly those words cannot mean eternal life in misery.

Again, in Psalm 145: 20,—"The Lord preserveth all them that love him, but all the wicked will he destroy." If the wicked are kept alive in torment, are they not preserved as well as those that love him? Certainly they are. In Psalm 37: 10,—"Yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." "But," says the objector, "they shall be in torment to all eternity."

In 2 Pet. 2: 12,—"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." The words destruction, perish, perdition, and consume, are words often found in the Bible, in contrast with eternal life, which is to be the reward of the righteous. These words, which relate to the punishment of the wicked, are synonymous terms with eternal, or second death; and they positively convey the idea of an eternal cessation of life, or existence. Why does Peter say that as brute beasts they are made to be taken and destroyed? Surely, Peter does not mean that the destruction of brute beasts means endless misery in fire and brimstone, does he?

We will now look to the words of our dear Savior's teaching, by the beloved John. 1 John 3: 8, where the apostle speaks of the Son of God being manifested to destroy the works of the devil, did the apostle intend that we should take his word "destroy" to mean preserve the works of the devil, and torment them? Surely, the only meaning we can possibly attach to the word "destruction," in the above Scripture, is to put an end to them. In Rev. 11: 15–18, the revelator seems to have a view of that period of time, near the end of this wicked world, when "the nations should be angry," and when the wrath of Almighty God should come upon this wicked world; and when the great resurrection scene should take place, and the prophets and saints should be rewarded, and all that fear the name of the Lord, both small and great, then he will "*destroy* them that destroy the earth." Would it be right for us to say, preserve them that preserve the earth? Certainly not.

We will now look at 1 Cor. 15: 26, where we are informed that the last enemy that shall be destroyed is death. Does this mean to preserve death alive, and torment it? Also Heb. 2: 14, where we are told "that through death he might destroy him that had the power of death, that is, the devil." Does this mean to preserve the devil alive? B. [illegible]

Vernon, Vt.

☞ Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore look well to your duty when your interest is concerned.

THE WORLD'S CRISIS.

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The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 17, 1866.

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CASTLETON.

Our visit to Castleton, Vt., was one of interest and profit. We enjoyed it much. We found the church in a prosperous condition under the faithful labors of our dear Bro. Matthewson. The truth has been making new conquests there of late, and a new interest was awakened during our late meetings. Several requested prayers, and some were blessed with peace and joy in the Holy Spirit. We found Bro. Mathewson strong in the faith that Jesus is coming soon, and ready to proclaim it far and wide, whether men will hear or forbear. He intends to continue the meetings, and do all in his power to persuade the people to get ready for the coming of the Son of man.

On our way to Castleton, we met Bro. M. Batchelor, at Rutland, who is also a faithful watchman, sounding the alarm, and entreating the people to be reconciled to the Lord, that they may be ready to meet him.

SPIRITUALISM.—NO. 3.

In answer to the inquiry, "what are they doing?" the Bible informs us they are "seducing" people, causing them to "depart from the faith" once delivered to the saints;" "speaking lies in hypocrisy," and opposed to the marriage laws of the country.—1 Tim. 4: 1–3. They are "deceiving" men and women "by the means . . . of miracles; and leading a multitude to adopt "doctrines of devils" instead of the truth of the Bible.

We now come to the inquiry, *How* do they perform their wonderful works? We shall let the spirits themselves, and their followers, answer this question. It is well known that the best physical manifestations are obtained in darkened rooms. Some opposers of Spiritualism have claimed that the reason why they wished the rooms darkened was in order that the medium and those forming the circle, might practise their trickery successfully. It may have that appearance, but facts, we think, will not sustain such a theory. We shall find there is a philosophical reason why the best exhibitions are given in a darkened room. When Mrs. Cora Hatch was lecturing in Boston, in a trance state, she was asked "to explain why it is necessary that the room should be darkened when wonderful phenomena are performed in the presence of certain mediums?" The answer returned by the spirit was as follows:—"The action of *light* agitates, dissipates, or in some way so disturbs the fluid, gas, magnetism, or whatever the instrumentality be called, which is employed by spirits in acting upon grosser matter, that they are unable to control and employ it."—*The Spiritualist* of Aug. 15th, 1857, edited and published by A. E. Newton.

From the foregoing we may come to the conclusion that the demons employ the same agent that a mesmerizer does when he controls his subjects. In answer to the question, "What, then, is a distinction between mesmerism and Spiritualism?" we find the following in the *Spiritual Age* of April 3d, 1858:—

"Mesmerism is something which a man does while he has his *clothes on*; Spiritualism is a similar act of his *after his clothes have been put off*. [By *clothes*, they mean *body*.—Ed.] Suppose *I* magnetize *you* to-day; and that I, the mesmerizer, speak, write, act, through you, you being unconscious;—this is mesmerism. Suppose, further, that I die to-night; and that, to-morrow, I, a spirit, come and magnetize you, and then speak, write, act, through you; this is Spiritualism."

This explanation is very plain, showing that the spirits use the same agency to move their mediums that is used by mesmerizers. We think this position is fully sustained by an abundance of facts. The mistake of the Spiritualists consists in supposing that the "familiar spirits" are human, instead of being demons, as the Bible shows.

In the *Banner of Light*, July 30th, 1857, we find the following:—

"The correctness of communications from spirits, through trance mediums, depends upon the more or less perfect mesmeric control the spirit has of the medium or subject. We have been able to discover little difference in the control a spirit takes of a trance medium, and that taken of a subject by a good mesmerizer, though undoubtedly the power of the spirit to control the medium's mind is stronger, and the will more effective in using the organs."

No doubt the mind of a demon is stronger than that of a human being.

In the *Banner of Light* for Aug. 22d, 1863, we find the following account of questions put to a spirit, and the answers returned:—

Q. How do we understand that spirits control an organism?

A. We have just informed you that they do so by means of the magnetic aura, or animal magnetism.

Q. Do spirits concentrate their power upon the brain and nerves?

A. Sometimes on the nervous system. In cases of mechanical writing, power is concentrated upon the ganglion of the arm, and is not at all connected with the brain. In cases of entire physical control, then it pervades the entire physical body."

At a Spiritualist circle held at the office of the *Banner of Light*, in Boston, May 2nd, 1864, the communicating spirit was asked, "What is the *modus operandi* of controlling a medium?"

The spirit answered:—"As a free intelligence, or spirit, who by nature has no right to the medium's body, my first step is to come and hold communion with the spirit who owns the body. The result of that communion is not transmitted to the external senses of the medium, but to the internal; therefore it is quite as tangible, as real, to the spirit, as it could be to the external. I ask that spirit, 'Will you yield me up the control of your mortal form for a short time?' The answer is generally, 'I will.' . . . The spirit is subjected to the entire control of the predominating spirit. It is, in a word, magnetized by the spirit; held in perfect subjection. And it seems to sleep; and it does sleep, so far as external life is concerned."

The following questions and answers will develop some of the philosophy of Spiritualism. So far as we know, the spirits admit that they operate in the same way as a mesmerizer, when he would obtain control over his subject. In the *Banner of Light*, Feb. 4th, 1865, we find the following record of a conversation with a spirit:—

"Q. What is the process of induction of a subject by a developing medium?

A. Well, the process is a changing of the magnetic and electric condition of the subject under a course of treatment. For instance, there may be a superabundance of magnetism. The developing spirit endeavors to equalize the forces, or to bring about an electrical and magnetic condition that shall be adapted to the return of the disembodied spirits, and the making of various manifestations.

Q. Are these changes effected by the brain?

A. No; the nervous system is generally first affected, then the system entire; not simply the centre, but the system entire.

Q. Has the spirit any other way of manifesting itself except through the brain or nervous instruments?

A. Yes.

Q. Where a spirit controls the hand of a medium to write, is the impression always made through the brain?

A. Sometimes the control is what is termed mechanical control, then the connection between arm and brain is entirely severed, and yet the manifestation is made through what is called the nervous fluids, a certain portion of which is retained in the arm for the purpose of action. But when the manifestation is what is called an impressional manifestation, then the brain and entire nervous system is used."

We think we now understand *how* the spirits operate; that is, by a *mesmeric* influence. We understand that this is the means by which Satan influences the minds of people, when he makes an effort to lead them away from the road to life eternal. It is a spiritual power proceeding from him and his demons, by means of which he influences their minds more or less. When they yield themselves up wholly to his control, then they may become mediums through whom he may write and speak, and perform other strange things. This has been practiced among the heathen nations for centuries. In opposition to this, the Lord operates upon the minds of men by means of the Holy Spirit; and when we yield fully to him, then he fills us with his Spirit, which has moved holy men to write and speak what the Lord would have said to the people. When we are filled with his Spirit, we are led to act in harmony with the requirements of the Bible,—to love our enemies, and be kind to all. When we are under the spiritual influence of Satan, or become filled with his spirit, then we are ready to deny the Bible, and act in opposition to the Lord's requirements. Hence, those who become followers of the spirits, or demons, are led at once into infidelity, and to reject Christ as our Savior. They may admit that Jesus was a good man—a great medium, but deny he was the Son of God any more than George Washington, Socrates, or Plato. In short, they are the enemies of the cross of Christ.

POPULAR CHURCH MUSIC.

The scientific music, now so popular in fashionable churches, is almost disgusting to a humble follower of Jesus. The wild songs of the native Indians would be just about as intelligible, and quite as full of devotion as much of the singing at the present day. It affords no comfort to the meek disciples of our Savior. The reasons are, first, there is no *heart* in it; that is, the singers seem to have no thought of praising the *Lord*; but sing to be heard of *men*. A second reason is, those who listen cannot say amen to what they hear, because they cannot understand what is sung. It is an unknown tongue to those who hear.

The following will illustrate the point:—

Alex. attended church last Sabbath, where they have *scientific* (quartette) *singing*, and was surprised at the difference between scientific and that he has been accustomed to in the backwoods. He brought me a specimen of the style, which he copied from the original:

Waw-kaw, swaw daw aw raw,
Thaw saw thaw law aw waw;
Waw-kaw taw thaw raw vaw yaw braw
Aw thaw raw-jaw saw aws.

which rendered into English, reads as follows:

"Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes."

Alex. says that in the country they are green enough to think it necessary for good singing that the words of the hymn should be sung. How very verdant!

THE COLD WEATHER.

The cold weather of Jan. 6th, 7th, and 8th, was terrific, and surpassed any thing we have had for years. The following are some of the reports received relative to these extremely cold days. Says the New York *Herald*:—

"The extremely cold weather of Sunday continued to prevail yesterday, not only in this city and vicinity, but in all parts of the country, from which we have reports. In fact during the forenoon there was an intensifying of the severity of the temperature, and the zero point, which ordinarily in this region is regarded as about the limit of endurance, would have been considered a comparatively comfortable altitude for the mercury. The thermometer early in the morning indicated ten degrees below zero in this city, while from country towns in this State and in Connecticut we have the announcements of ranges all the way down to twenty-eight degrees below. Even as far south as Washington, D. C., it stood one degree below at eight o'clock in the morning. At Ottawa, Canada, it marked thirty-one degrees. It was certainly the coldest day we have had in years."

The following are reports from other cities:

Boston, Jan. 8th, 8 A. M.—Wind northwest. Weather clear. Thermometer ten degrees below zero. The harbor is being rapidly covered with ice.

Springfield, Jan. 8th, 8 A. M.—Thermometer eleven degrees below zero.

Hartford, Ct., Jan. 8th, 8 A. M.—Weather clear. Thermometer sixteen degrees below zero.

Providence, R. I., Jan. 8th, 1866.—Prof. Caswell, whose meteorological observations on College Hill in this city cover a period of thirty-four years, reports the thermometer at seventeen degrees below zero on Sunday night, two degrees lower than ever before recorded.

Philadelphia, Pa., Jan. 8th.—Last night was the coldest ever known here. The Delaware is closed up below and above the city, and all the ferry boats but one are frozen fast in their docks. The mercury in West Philadelphia fell to eighteen degrees below zero, and at Chestnut Hill to fourteen degrees below. The thermometer has marked ten degrees below zero only five times since 1856.

Portland, Me., Jan. 8th, 8 A. M.—Thermometer eight degrees below zero. Sunset—wind north. Thermometer twenty-five degrees below zero.

Bangor, Me., Jan. 8th.—The thermometer stood at thirty degrees below zero.

Lowville, N. Y., Jan. 8th, 8 A. M.—The weather here is colder than ever known before. The thermometer is down to twenty-eight degrees below zero.

Utica, N. Y., Jan. 8th, 8 A. M.—The mercury is almost freezing here. The thermometer marks thirty-one degrees below zero.

MOVEMENTS IN ITALY.

The news from Italy becomes more and more ominous of the end of the power at Rome; and when the end of the Papal dominion comes, we may expect to see the Savior soon. The Scriptures seem to teach that when mystic Babylon falls, then the saints will rise from their graves to rejoice over her destruction.

It appears from the following, that Garibaldi is preparing the Italians for the great work before them—the complete overthrow of the church at Rome. Her days are numbered; her end is at hand. Soon the saints will shout, "Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19: 6–7. A foreign correspondent says:—

"Letters just received from Naples speak of daily Garibaldian enrolments for Rome (under the pretext of Mexico and Ireland,) which takes place in the Garibaldian *cafes* of the Toledo. The men are despatched in convoys of twenty-five, eighteen or fifteen, to the towns of the Terra di Lavoro, Abruzzo and Avelino, there to wait for orders."

"NAPOLEON'S THREAT."

While Napoleon has been promising to evacuate Mexico, he is actually sending more troops. It is very evident he has no intention of letting go his hold on this continent. His purpose is to get control, not only of Mexico, but of the United States. This is one item in his great programme, as he made it out some twenty-seven years ago.

The New York *Post* says:—

"Our mercantile community begins to feel injuriously the effects of the Mexican complication—or rather of the delay of our government to settle it. Men whose ventures extend over periods of a year or two are waiting with nervous anxiety to know whether we shall have war with France, or whether the Emperor will "get out of Mexico" without being kicked out.

Our foreign commerce, materially injured by the war, is slowly reviving; it is of the greatest importance to us that it shall quickly regain the prominence it enjoyed before the war. The more extended our foreign trade, the greater will be our prosperity, the quicker our growth in wealth. We wish to see our flag once more penetrating to all the ends of the earth, and our products, as formerly, sold in all the markets of the world. But here is this Mexican question dragging slowly along, coming apparently to no conclusion, yet threatening us constantly with war, and thus forcing the prudent merchant to keep his ships near home, and to limit his ventures.

It has been remarked by Englishmen that Napoleon during the last half dozen years of profound peace, by his peculiar attitude and conduct has put England to almost as much trouble and expense as though she had been at war. He so alarmed Englishmen as to cause a vast expenditure upon iron clad ships, enormous forts and volunteer organizations of troops; and all this he has done, and with it made the taxes of the English people heavier and more or less disturbed their industries, without the trouble and risk of making war, simply by taking a threatening attitude.

It seems that our turn has now come to be bullied by Napoleon. He has established himself in Mexico, and stays there; his mere presence is a threat, and already our commerce and industries begin to feel the baleful influences of this shadow.

England submits to this kind of treatment; so do half the nations of Europe; but we need not. It is one thing to drive Napoleon out of France, and another to drive him out of Mexico. The latter we can do."

THE FENIANS.

The Fenians have become a powerful body in a short time; and it appears that their hour for action is at hand. The latest intelligence from Europe is, that fighting has actually begun, and that the Irish "have won their first battle." This statement may prove untrue. We must wait for further intelligence. The Fenians are now holding (Jan. 10th) a Congress in New York. They have been in session since Jan. 1st, 1866. The reception of the delegates is thus described:—

"They were rapturously received by the house standing. The gentlemen replied, and stated that the organization in Ireland surpassed the brightest expectation of its warmest friends. So powerful was it to-day and so extensive its ramifications that failure was impossible, if the movement were properly supported from this country.

We learn that so flattering was their report that they were again and again cheered. The delegates were pointed out to your reporter when leaving the building. In one he recognized an old friend, whom he knew as a colonel in the American army and an officer whose reputation for bravery and intelligence stood second to none. The other was a fine looking military man with "soldier" indelibly printed on his handsome features. He has the look and bearing of a soldier, with the keen, commanding eye of one who knows how to command and act. He looks the true type of a fearless, active officer. He has been several years in the army, and has won a high reputation by his gallant services in Mexico. We think England will find no mean antagonist in him, whether as a strategist or soldier, should they ever measure swords."

At a meeting of the Congress on Monday, Jan. 8th, they had an exciting scene. The reporter says:—

"President O'Mahoney said:—Mr. Chairman and gentlemen, a report has appeared in the evening papers, which if true should unite us all as one man and make throb our hearts and souls now with the cause of Ireland. That report is that that our brothers in Ireland are fighting and have won their first battle.

The excitement in the House that followed has never perhaps been surpassed. All rose and cheered, some wildly flung their hats against the ceiling, others bent their heads and wept, while others, with blanched cheeks and compressed lips, looked defiantly, as if the foe were before them, and bitter curses were muttered against those who had sown disunion in the Brotherhood. It was an exciting scene, and so thrilling was the news that the House adjourned soon after."

We shall wait with interest for further developments. These are stirring times. Let every christian see that he has on "the whole armor of God," that he "may be able to stand."

The Boston Almanac and Guide for 1866 has been laid on our table. It contains the usual quantity of valuable matter for the information of citizens and strangers visiting the city.

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For the World's Crisis.

OUR FREEDMEN'S MISSION.

Elder Miles Grant:—*Dear Brother*,—Agreeable to the instruction of the A. A. M. S., we have visited St. Louis, and vicinity, with a view to learn the condition of the Freedmen, and seek out such fields of labor among the destitute portion as we might be able to supply with competent teachers.

We have spent ten days in this work in this city and vicinity. Our first step was to see the pastors of African churches and make our mission known to them, and to secure their co-operation. We were favorably introduced to them by Sister Mary R. Prescott, a resident of this city, and an earnest laborer for many years among the colored people. They have such confidence in her that any one whom she recommends as a friend to the colored people, is received without suspicion. This down-trodden race has been so often deceived and imposed upon, that they are suspicious of everybody. And they take good care to give their confidence to *none, except* they know them to be *friends*.

An instance in illustration of this fact occurred here last week. A Methodist minister, who had been a chaplain also in the army, came into the congregation, and at the close of my discourse, requested the privilege to speak. He wanted to invite twenty Freedmen to his house, several evenings in the week, to teach them to read. They told him plainly that they did not know him, and could not entertain his proposition, however kind or good it might be. For it might often all be a snare to entrap them into some evil.

On being introduced, we were most cordially received by both pastors and people. And more; for beyond a reception we were honored as true friends of the colored race, whose love for them was not of sudden growth, but of long continuance, and when in *bonds* were in sympathy bound with them (Heb. 13: 3), as their advocates and friends.

We were introduced immediately to two congregations, to whom we preached with great freedom and success. In this way the door was opened for us to visit among the Freedmen, both in the public meetings and in their families. We thus became familiar with them, and studied their habits and manners, and also learned their wants.

It should be understood that the colored people, in time past, both free and bond, have always had their places of worship, and their organized churches; but under special restrictions by the white people. Now all restrictions are removed, and they meet and worship as they please.

We find the Freedmen and free people of color now in one body. And those who have been free, and had the advantages of education, are now helping those who have been in bondage, and hitherto kept in ignorance. This class, who were formerly free, are our fellow-helpers in the education of the Freedmen. They do not do this by separate churches, or schools, but receive the Freedmen into their families, and schools, as equals.

Several doors have been opened to us to help in this good work, in this city; but only one that we could enter with the hope of success. This is in a destitute neighborhood in the north part of the city, in the vicinity of Benton Barracks. There are many Freedmen there, and others are moving in. But there is no school for them.

Some members of Dr. Revel's church live in this neighborhood, and have opened a Sabbath school for the Freedmen and their children, which is all that they can do. They offer us the school house free of rent, all fitted for school, if we will furnish a teacher, for a regular day school. They will give us their sympathy, and wish us to help them also in the Sabbath school. And as we have some competent brethren here, who will volunteer to hold religious services on the Sabbath, this is especially desired, and will be done.

We have made an arrangement to furnish them with a teacher, if the Board approve our doings, and have the school go into operation as soon as practicable.

We have appointed the following committee to take an oversight of the school:—John Richard Boynton, Mary R. Prescott, and Abram S. Dutton. These persons are interested, and known to be faithful.

We also recommend to the Board, as teacher of this school, Miss Francella F. Curtis, of this city. She is a member of the Advent church, and a devoted friend of the colored race, having proved her interest for them by laboring among them in time past. And besides, being on the ground, it will be a matter of economy to employ her. She will for the present teach for six dollars per week; and the friends of the school will meet other expenses of the enterprise.

There are one hundred Freedmen and women who have made a request for an evening school, to teach them to read and write. Miss Curtis will take charge of this also, and some of the pupils of this school will pay one dollar a month to help meet expenses. We hope these plans may be carried out successfully; but it will require much labor and care, as well as perseverance. No one can know the amount of labor and care connected with the enterprise without experience.

We commend these new interests to the care of the Board, with many prayers for success.

Truly yours in the cause of the Freedmen,
Joshua V. Himes.

St. Louis, Dec. 26th, 1865.

OUR MISSION TO THE FREEDMEN.

LETTER FROM BRO. FLAGG.

St. Louis, Mo., Jan. 1st, 1866.

Bro. Grant, Brethren and Sisters:—We have now been here three weeks. Bro. Himes left this morning for Memphis, Tenn. I expect to go Wednesday next. The first week I preached in the African M. E. church on 11th St. twice. Also on the following Sabbath twice. And in the evening I preached in quite a large African church on 7th St. to a crowded house. I had an excellent time. After the sermon I invited sinners forward to the altar. Seven started forward immediately, a number of whom were blest. After the mourners, as they call them, have all come forward, then as many of the church as can pack around them come forward also. After singing a hymn, the whole church kneel down and plead with God for mercy in behalf of the mourners; after which they all rise and sing some of the most soul-stirring and thrilling melodies you ever heard; then again all kneel in prayer, and again rise and sing, and so on, alternately, until the close of the meeting, which can only be broken up either in the midst of their praying or singing, for there is never so much as a second of lost time during meeting. When the mourners come forward they drop upon their knees, one by one, the moment they reach the altar; and during the whole of the varied exercises of the meeting they remain thus till its close, unless they receive evidence of forgiveness, in which case they rise, either during prayer or singing, and walk around the house, shouting and praising God, shaking hands with all they meet. Most of the mourners cry aloud for mercy without cessation, both during the singing and praying; and oh, such fervent and humble prayers! I wish you could hear them.

Wednesday evening, Dec. 20th. Subject this evening, Matt. 24th chap. The congregation appeared to be delighted; they broke forth once in a while with such shouting as to almost drown the preaching. Some dozen or fifteen came forward for prayers. Thursday eve., 21st. Preached on the resurrection. Text, John 5: 28, 29. The interest increased, also the number of bearers. Some twenty forward for prayers. Friday eve., 22nd. My subject this evening was Repentance. Text, Acts 3: 19. Twenty-five or thirty forward for prayers. Sunday, Dec. 24th. I preached morning and evening, and Bro. Himes in the afternoon. My subject, A. M., 2 Pet. 3d ch. Bro. H., P. M., Dan. 2nd ch. My subject in the evening, 1 Thess. 5: 1–4. Between forty and fifty forward for prayers

Glory to God! I am having just such times as I expected to have. I am not disappointed. Here I am in the midst of such a reformation as I have not witnessed for nearly twenty years,—old and young both melting down under the pressure of those truths which they have never heard. There are so many happy and pleasing incidents connected with the meetings, that I shall not be able to give you but one now.

About 11 o'clock, near midnight, a little Creole, white, thirteen years of age, was seen to be holding her mouth with both hands, for fear that she might give vent to her feelings. At last, exhausted under the weight of conviction, she sank back on her seat and began to cry as hard as she could scream, "O Jesus! Jesus! Jesus! Jesus! have mercy! mercy! mercy on my soul." Her eyes were closed, and her hands raised as if convulsed. If she had been burning at the stake, her cries could not have been more heart-rending. I went back to talk with her, but she paid no regard whatever to any one, not even asking any one to pray for her; no one could converse with her; but unceasingly she continued her cries, repeating no other words but the ones named above. I took her in my arms, and partly carried and partly led her to the front, and seated her down, where she continued her cries for about ten minutes, when the cloud broke, and she began to praise God as vehemently as she cried for mercy.

The next morning Sr. Prescott was in the market, and being Christmas she heard a little girl say to other little girls around her,

"O, I had the sweetest Christmas present last night of you all."

Sr. P., thinking she might be the little girl just spoken of, said to her, "Were you at the meeting last night?"

"Yes!" was her reply; "and I found Jesus, too."

It would do you good to be in our prayer meetings after the mourners come forward, and see her walking on her knees from one to another, trying in her child-like meekness to comfort and encourage them.

Just past midnight, two o'clock A. M., 1866. I wish you all a happy New Year! and hope that it may usher in the commencement of Christ's reign. I have just returned home from one of the best meetings I ever attended in my life. Somewhere over fifty, I think perhaps near sixty, were forward for prayers; all round the pulpit, in the front aisle, and also in a number of the front pews. The meeting continued till half-past one. I have preached the past week Tuesday, Thursday, and Friday evenings, and Bro. Himes on Wednesday evening. Ministers and people of the two African churches I named received us kindly. Bro. Himes has labored mostly in the African church on 11th St. He leaves this morning for Memphis, Tenn. I expect to leave to-morrow or Wednesday.

Wed., Jan. 3. Never since I have been a preacher did I feel more unwilling to leave any place than this. Here I am in the midst of one of the most powerful reformations I ever witnessed in my life. Never have seen so many forward for prayers, at any one time, for twenty years. The church numbers about a hundred and fifty members. And for the last ten days I have visited just as many of the members and converts, mourners and congregation as I could. I would start in the morning and go from house to house; and I have not seen any one of the congregation who has not been a slave, and most of them till since the war. The Dred Scott family, of whom we heard so much years ago, attend meetings at this church. I wanted to call on them, but have not been able. I must wait till I come East before telling you of the wrongs, sufferings, wickedness of all kinds, and the horrible cruelties, of which the half has never been told. It is the sheerest nonsense for people North to talk of the African race being happy or contented in slavery.

I have preached the second advent of Christ and the signs of it, the inheritance of the saints, the resurrection of the dead,—in a word, everything we believe, as far as I could. And the whole church, from the officers down, receive the glorious news of Christ's soon coming just as eagerly and with as much joy as they ever did out East in '42, '43, and '44. And I am having just such a time here as I used to have there twenty-three years ago. In all the families I have visited it is one universal cry, that I am doing very wrong to leave them. How they wept as I went around yesterday to take my leave of them. I am willing to live, preach, and spend my time till Jesus comes, if it is the Lord's will, among my poor African brethren and sisters.

At the breaking up of our meeting New Year's (Monday) morning, I introduced for the first time the "World's Crisis" among them. Seventeen came forward to the desk and gave me their names for the paper. If I were going to stay another week, I could obtain fifty subscribers among the freedmen. They did not have the money with them, but wished me to call next day and see them, which I did. I asked them if they could read. Some said, "Yes, I can read"; others said, "No; I cannot read." Then I said to them, "You do not want the paper, then." They replied, "O yes, I do; oh, certainly I do. For," said they, "I have a son, or a daughter, a brother, or sister, who can read." And this is their plan. When they get the paper every week, the one who can read is going to read it to the others. I have not urged a single one to take it. I have simply told them it was a Second Advent paper, advocating the truths I had preached to them. All who take it do so of their own free will. They say they want to learn to read, but they want the gospel first. The whole church, so far as I can learn, without exception, say they believe all I preach about the Lord's coming. They have no confidence in any of the preachers who do now, or ever did, uphold slavery, ro have sympathy with it.

Dear brethren and sisters, what shall I do? If I leave them, to go somewhere else, I simply leave them to be devoured by wolves. If I stay, and the reformation goes on, then in a short time we may have a church of hundreds. A young African preacher of the church has just called to see me, and begs of me in behalf of the church not to leave them. He says some freedmen over twenty miles from the country have come into the city this morning to hear me preach. What shall I do? I have consented to preach one more night. God has given me their confidence through the Holy Ghost. They want the gospel. And they say themselves, if the Lord is coming as soon as we say, they want that above all things first. They believe it, and are being saved by it. O! my soul is full; and my eyes are so full of tears I can hardly write.

Jan. 4th. I leave for Memphis, Tenn., this afternoon. God will provide and bless me. Pray for my success in the gospel, also for my family.

From your unworthy brother in the blessed hope,
H. K. Flagg.

P. S.—Address me at Memphis, Tenn. I have received $10 through Bro. Herron since I left home, from Bro. J. M. Stetler, Phila., Pa. The Lord bless him. H. K. F.

For the World's Crisis.

TO MY SISTERS IN CHRIST.

I feel impressed to ask the question, if any of the dear sisters scattered abroad have husbands who feel it duty to go out and proclaim to the world the coming of Jesus and warn sinners of their approaching doom, are holding them back through fear of the world and its persecutions? I will here relate a little of my experience in this matter.

About two years ago my husband felt that the Lord called him to go out among backsliders and arouse them and invite sinners to Christ. To me it was a great trial, and I brought up every objection possible, and the subject was dropped for awhile, but soon came up again, and I came to the conclusion that if it was the Lord's doings it would stand; if not, it would surely come to naught; and I would therefore watch the way.

Although a heavy cross to him, yet he promised the Lord if the way opened he would obey. Soon after this, some friends were visiting at our house. The subject of meetings was brought up, and the sister said,

"Come down to Wallingford and have a meeting. There is a chapel near our house where there have formerly been meetings; but for the past year it has been used for a store-house, and the church is all run down." She felt it was time they were revived.

The appointment was given out. The Sabbath came, and I went with my husband to the meeting. Perhaps no one else has ever felt as I did; I sat fearful all day, thinking he would break down, but at the same time asking the Lord to help him. There were but few present, but the Spirit of the Lord was there, and it rested on the people. At the close of the meeting several voices were heard—"Will you come again?" Another appointment was given out, and I went home feeling that the Lord had indeed helped him. What poor feeble creatures we are without the help of our blessed Master.

That was the commencement of a revival in the place. There had been but few meetings, when the brethren came forward to be prayed for, and confessed they were living in a backslidden state; and when the church began to move, sinners began to tremble, and from fifteen to twenty would rise for prayers. The Lord did work powerfully, and to him belongs all the glory.

In the month of August following, Bro. H. baptized thirteen, after which the Lord's Supper, and the meeting continued until six o'clock; and I think it the best meeting I ever attended on account of the presence of the Lord and the testimonies of his dear children. A few weeks after several more were baptized. Thus the work of the Lord con-

tinued. All this time I was watching the way, resolving that if the Lord blessed his labors I would oppose no more.

On our way to Wallingford we passed through the small village of Yalesville. We often spoke of its being a good place for a meeting, as there were no churches in the place. The school-house was engaged, an appointment given out there. Soon the work of the Lord broke out, and many, I trust, were truly converted and added to the church of such as shall be saved when Jesus comes.

My husband has been laboring for the past three months in Guilford, nearly every Sabbath, where there has not been an Advent meeting for many years. Several sinners have been converted, many backsliders reclaimed, and some from other churches. Thus the Lord has blessed his labors in several places, and I am resolved to give up all for Christ, and to run with patience the race set before me, looking unto Jesus the author and finisher of my faith.

Now, my sisters, if any are in like circumstances, just give all into the hands of the Lord, for Jesus is soon coming, and if we can be the instruments in the hands of the Lord of saving one poor soul, how thankful might we be; for what would be our feelings when we come to the judgment to know that many more might have been saved had we done our duty faithfully? I do believe what is done for a lost and ruined world must be done quickly. Soon Jesus will leave the mediatorial throne, and mercy gone *forever*. Where, then, poor sinner, wilt thou appear? Come to Jesus while yet mercy lingers. Give up the vain and transitory things of earth. Ask God to have mercy upon you, forgive your sins, and help you to live to his honor and glory, and eternal life will be yours.

Brothers and sisters, what a blessed hope is ours. It cheers us on amid the perils of these last days, and is truly like an anchor to the soul, sure and steadfast. Let us keep watching, with lamps trimmed and burning, that when the Master calls, "Come, ye blessed of my Father," "children, come home,"—we may be among those who shall inherit the kingdom prepared for them from the foundation of the world. E. C. WOODRUFF.

Southington, Ct.

For the World's Crisis.

THE END.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—DAN. 7 : 26.

The judgment did sit in France in the year 1792. The French Assembly passed decrees abolishing all ecclesiastic marks of distinction and suppression of all monastic orders; also the banishment of priests from the country. They had been a heavy burden to the common people for a long time; they had received large revenues for their support. The time had arrived for the words of God to be fulfilled,—"They shall consume." The French Assembly did confiscate all the church property to the state, and drove out of the country the refractory clergy, or put them to death "with the utmost rigor."

The following extract from the *Journal* seems as though the "end" was near. If this work is done, how long before the saints "shall possess the kingdom under the whole heavens"? W. C. STONE.

"RELIGIOUS ESTABLISHMENTS of ITALY.—The progressive or liberal Italians propose to improve the financial condition of the nation by suppressing the religious orders, and assuming the salaries of the regular clergy. There are 84 of these establishments, of which 80 possess property to the amount of $8,000,000. The monasteries contain 15,494 clerical, and 4466 lay members, who are men, and nearly 26,000 women. The annual incomes of the property holding orders are estimated at $3,000,000, and the capital from which this income arises is valued at $75,000,000. The regular clergy in 229 dioceses, with their bishops and archbishops, have a revenue of $13,000,000, which, so far as salaries are concerned, is very unequally distributed. The proposed measure, therefore, if it does not find active friends, has some passive supporters, even among the church party."

Correspondence.

From Bro. J. R. Preston.

BRO. GRANT:—Many of your readers have requested me to write, that they may know my whereabouts and how I prosper in the work of *saving men*. I left home (at Boylan's Grove, Iowa) Nov. 27th, and came to New Hartford. Had a pleasant meeting in the evening and felt cheered truly to see the waiting ones trying to be ready for the advent of our great Deliverer. Next to Manchester. The brethren were waiting my arrival to enjoy with them a season of refreshing. Truly it was good to be there. Preached twice, and came on my way rejoicing to Greeley, my next point. Bro. Gildersleve had made arrangement for several meetings, which were well attended by candid listeners. The Lord helped us here, and the brethren were edified. There are but few who are looking for the heavenly Bridegroom's return; but those few seem to be firmly grounded in the truth. May the Lord sustain them.

Left Greeley Dec. 4th for Baraboo, Wis., where I arrived on the 7th. Found Bro. Ryder and family, and, after greeting, passed on to Bro. Sheldon's, where I found a hearty welcome, and put up to await the arrival of the time for the commencement of our meetings. Preached in the evening, Dec. 8th, in Bro. Ryder's shop. Saturday evening and Sunday morning in the Lyon's school house. Sunday P. M. and evening in the Court House in Baraboo. Monday evening in Bro. R.'s shop. These meetings were thinly attended, as due notice had not been given, Bro. Sheldon having been absent from home. There are many good and substantial brethren in this vicinity, with whom we formed a very pleasant acquaintance. We think the cause here is in a prosperous condition. May the Lord increase them more and more.

Next went to Merrimack and preached one evening; congregation large and attentive. Next to Baraboo Bluff. Spoke one evening to a good audience. We felt the cheering influence of the Spirit, and trust good was done. I have been at Dane and Cassel's Prairie since, but as nothing of special moment transpired, I will not weary you with the details.

Dec. 28th found us cosily situated at Bro. O. S. Knapp's, awaiting the commencement of the quarterly meeting. Here we were joined by Brn. Sheldon, Hitchcock, Molt, Godfrey, and others. The meeting commenced on Thursday evening in a good spirit, and we had a cheering time. I anticipate a pleasant acquaintance and profitable time in the future, laboring with those who are here met to worship.

I would say in conclusion that the brethren all around seem impressed with the truth—the judgment is near! Yes, brethren, it is true. Are we ready? Let us have our lamps trimmed and burning, ready to meet the Bridegroom. We may conquer if we will, and Jesus says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Yours in hope,

J. R. PRESTON.

Baraboo, Wis., Jan. 3d, 1866.

From Bro. J. Morrison.

BRO. GRANT:—I received the bundle of tracts you sent me, on arriving at Montreal in July last. I have been at Scotland, and spread those little messengers over a distance of about two hundred miles, from Glasgow city to the river Spay, in towns and country, and lectured in different places on the signs and tokens of the coming kingdom. One Presbyterian minister gave me an invitation to come to his church and lecture on the personal reign of Christ. I did so, to a large congregation, for two Sundays, and likewise in the Town Hall. The tracts were received with pleasure, for they said they had never before seen tracts like them. Some said they were good, others said nay, so that they were likely to make strife and division among them.

I found religion, at most places in Scotland, cold and lukewarm, all sects believing in general the doctrine of the soul's going to heaven at death, and the eternal torment of the wicked, sprinkling of babes, and conversion of the world; so the tracts were quite new to them, and the getting them for nothing, and likewise there being sent from America, where they thought they had little or no religion. I hope they, at least some of them, will receive the truth into good and honest hearts, and bring forth fruit to the glory of God and their own salvation, Amen.

New Glasgow, C. E. JOHN MORRISON.

From Bro. P. S. W. Deyo.

BRO. GRANT:—Many of your readers are aware that I was put on the mission work for Iowa. I have been out prospecting, and find that there are good signs for the cause of truth, as there was a revival of interest in all the places I visited. I have pressing calls on every side, and the people are glad to hear; but my labors will be necessarily limited for want of means to travel. I have rode on the top of the stage coach, facing the north-west wind, the thermometer thirty degrees below zero, it was said. But none of these things move me. I have had to involve myself, to travel any way comfortably, and to start this week for a long tour north-west to Minn. I hope to have the prayers of my friends for myself and family, who help bear the burden for the sake of the cause. Many thanks to those who sympathize with us in regard to temporal things. May the Lord bless and prosper them in the divine life. I subscribe myself a pilgrim, looking for the Lord when all things are fulfilled according to his word.

PETER S. W. DEYO.

Strawberry Pt., Iowa.

From Bro. A. M. Higgins.

BRO. GRANT:—The Lord is good; therefore we still live. Yes, and feel that we have great reason for rendering thanks and praise to him.

A good work has been going on in Stafford, under the labors of Bro. P. S. Butler; some forty had professed faith in Christ, the last time I saw him, and good interest was still manifest.

The cause of truth in this place is in a very fair state. Our "Watch meeting" was a good one, and much enjoyed by the children of the Lord.

Every thing seems to bespeak this as an eventful year. Let the Lord reign. Yes, let his kingdom come.

May the Lord bless and prosper thee in all thy ways, which may also be ordered by him. From thy Bro. in strong bonds of christian love, A. M. HIGGINS.

Palmer, Mass.

From Bro. H. G. McCullock.

BRO. GRANT:—Truth is spreading, and the work of God reviving in this section. Jesus is coming. Glory to God, we shall soon be at rest. God bless you all in Boston, and do remember us away out in this western world, and pray for us.

Yours in hope of life at the coming of Jesus Christ, H. O. MCCULLOCK.

DeKalb, Ill.

BRO. L. ROUNDSWORTH writes from Winona, Bay Co., Mich.:—"I often wish some of the western Advent preachers would make a tour through this region, from Detroit to Flint, East Saginaw, and Bay City, though I fear they would meet with a poor reception. Should any come this way, he would be a welcome visitor at my house."

Obituaries.

COTTLE. On the 25th of November, 1865, Martha Norton Cottle, daughter of Charles and Mary H. Cottle, fell sweetly asleep in Jesus, at her father's house in Scituate, Mass., aged fourteen years and nine months.

A child of many prayers, intelligent, affectionate, and beloved, it seems but yesterday that she stood at my side full of life, enthusiasm and study. I saw her again last summer at Wilbraham, but in the pale, emaciated, weary, distorted, and feeble sufferer, who sat in her little camp-chair, fast failing with spinal and dropsical disease, I saw nothing to remind me of the merry, happy child of other days. She longed for health of body, but more for healing of soul. Some will remember her, as a seeker after God, and as one who confessed his name, in the Bethel Tent, and elsewhere; and who, pale invalid as she was, went joyfully down into the waters of the Chickopee, on Saturday, and was there buried with Christ, in the likeness of his death, and in the faith and hope of the resurrection to immortal life.

She returned home to struggle a little while with disease, to suffer, to languish, and at last to calmly and deliberately give over the strife and resign herself to die. Christ was her all. No illusive rallying of her sinking powers could make her feel that her home or rest was here. As if going forth upon a pleasant journey, she with loving composure made all her arrangements for the closing hour; talking of her death as but a short, quiet slumber, and her grave beneath the drifting snows as a soft and peaceful bed. And while panting in agony for each breath of blessed air, and suffering all that disease and distortion could inflict upon her, she was yet "as one who comforteth the mourners," saying "it is only a little while."

So sublime and triumphant was her trust, so joyful and glorious her hope, that strangers to the God she loved and served said, "O if I could have such a hope as Martha had, it would be enough." So at last, He who "giveth his beloved sleep," and who says that "whether life or death," "all things are yours," gave her, as we trust, that rest which is granted to those blessed dead who "die in the Lord."

It was my privilege to speak words of hope and comfort to the sorrowing friends, and to say to them, "It is well with the child;" and then we bore her to her grave, where she awaits the voice of the archangel, and the glories of the gathering day. In that day I pray she may not seek in vain the friends who loved her here, and whom she bade to meet her there.

> There my little ones, I know,
> Round me shall be clinging.
> There the loved of long ago,
> With me shall be singing.
> O, that land I long to see,
> Where the weary-hearted
> Shall with Christ in glory be,
> Never to be parted. H. L. H.

LEAVITT. Died in Meredith, N. H., Nov. 27th, 1865, of typhoid fever, Sister Sarah Leavitt, daughter of Thomas and Jane Leavitt, aged thirty years.

Sister Sarah was converted twelve years ago, while her only brother was dying, and although she regretted that she had not read the blessed Bible more, and lived more devoted, still she felt that the Savior was precious to her in her sickness, and although she believed that she should sleep till Jesus comes, she believed it would be short. In this death parents and an only sister sustain a great loss. May it be sanctified to their good, and they meet where death and the tomb will divide no more.

Eld. H. Bundy preached a discourse from the words, "If a man die, shall he live again?"

J. G. SMITH.

Advent Herald please copy.

KIDDER. Died in South Albion, Me., Nov. 18th, 1865, of diphtheria. Emily J. Kidder, aged nine years and eight months.

Emily was a beautiful child, amiable and affectionate, always truthful and dearly beloved by all who knew her. She was bereft of her parents in early childhood, but has been tenderly cared for by loving friends, who mourn deeply her death, but they believe that Jesus will soon raise the sleeping saints to enjoy an immortal life in God's everlasting kingdom, where the inhabitants will not say they are sick. God bless the lonely brother and sister. May they be prepared to meet again, in a little while from this, on the evergreen shore.

> "Peace! weeping ones, Christ liveth; thou and thine
> With him shall live, and in his glory shine;
> This withered bud, unfolding, then shall bloom,
> Bright with heaven's radiance, ransom'd from the tomb."

JEREMIAH CARR.

JOHNSON. Died in Brookfield, N. H., Dec. 16th, 1865, from the effects of a blow received while in the woods at work, by the falling of a portion of a tree, Bro. Joshua B. Johnson, aged forty years.

He lived unconscious about thirty hours. Thus by a sad and fatal accident, in an unlooked for moment, has a good and faithful brother been removed from among us to the region of death, the land of forgetfulness. We trust he sleeps in Jesus. Bro. Johnson was a firm believer in the speedy coming of Christ, and a faithful witness for his cause.

> We miss him sadly in his home,
> We miss him from our praying band;
> But yet we hope to meet him soon,
> When death is banished from the land.
>
> He sleeps within the silent grave,
> Without a thought, a hope, or fear;
> But in the bright and glorious morn
> Of Resurrection he'll appear. C. C.

Married.

In South Reading, Mass., Jan. 14th, 1866, by Eld. A. W. Sibley, Mr. EBEN P. SUMNER, of Methuen, Mass., and Miss MARY A. TIZZER of South Reading.

In Saco, Jan. 2d, 1866, by Eld. Wm. H. Mitchell, HARRISON EDWARDS of Oldfield, and LUCY A. HYDE, of Biddeford.

Summary of News.

FOREIGN.

Queenstown Dec. 24th.

It is confirmed that the French government has resolved to withdraw from the extradition treaty with England. The treaty expires in June next.

A great revolt of the Circassian emigrants had taken place at Moush and many lives were lost.

Queenstown 30th.

Three more Spanish frigates were about to sail for the Pacific.

Two regiments had been hastily sent from England to Dublin. One of them, in garrison at Manchester, was aroused at three A. M., and conveyed to Liverpool, twelve hundred strong, early the same morning, and forthwith embarked for Dublin. Such energetic movements of course gave rise to rumors of serious danger.

La France denies the report from America that the French Minister has sent his first Secretary of Legation to France for instructions on the Mexican question. Neither has he given notice that he will withdraw if America sends a representative to Juarez.

DOMESTIC.

The Mobile *Advertiser* of the 7th says Gen. Thomas has officially informed Gen. Patton that all the U. S. troops will be removed from Alabama, and that arms and ammunition will be furnished to the State militia; also that provisions for destitute families will be promptly furnished to the State. The same report comes from Georgia respecting the withdrawal of the U. S. troops from that State also.

New York, Jan. 10. Professor Mapes died today at his residence in Newark.

THE COST OF ROYALTY.—John Bull is a patient and long-suffering old fellow, who goes on the principle of enduring ills rather than running the risk of incurring worse by attempting to better his condition. This is shown in the resignation with which he submits to every fresh demand for further allowances for Queen Victoria and her numerous family. These have been increased from time to time till they now amount to the enormous sum of £625,000, or about $3,125,000 annually. Besides this sum drawn directly from the public treasury for their personal expenditures, some half a dozen palaces are provided and kept in the best order for their use at the public expense. Furthermore, the Queen and the Prince of Wales each have a large private fortune. When the young Princes become of age fresh demands will be made upon the British treasury, and doubtless as promptly acceded to as in the past. It should be remembered that the only person in the whole lot of these royal paupers who performs any useful function is the Queen, who gives the finishing touch to public acts, treaties, etc., by her signature. The actual government of the country is carried on and paid for independently of this great outlay.

FENIANISM IN CANADA.—A letter from Toronto says the number of Fenians enrolled and now drilling in Canada is nearly eighty-two thousand, of whom about one-half are said to be already armed. It is also announced that clubs designed to agitate in favor of the annexation of the provinces to the United States are being organized all over Lower Canada.

☞ An exchange truly says that "you may insert a thousand excellent things in a newspaper, and never hear a word of approbation from its readers; but just let a line or two not suited to their taste slip in, (though by accident,) and you will be sure to hear of it." There is more trouble in keeping a newspaper free from an objectionable thing than filling it twice over.

☞ The Haverhill Gazette announces that George Peabody, the London banker, is to erect a new church edifice in Georgetown, to accommodate the church and society lately formed in that place, to sustain the faith of their fathers, in opposition to the new divinity introduced there by Rev. Charles Beecher.

☞ Brigham Young is reported to have 185 wives, Silas Roeder 129, Jeremiah Stern 111, Job Billisen 93, Julius Hoffman 92, Habacus Croatzy 81, and Gideon Ruffian 84. Brigham's oldest wife is not over 40, and his youngest not above fourteen, while he is the survivor of no fewer than twenty-eight spouses.

☞ It is rumored that the Empress Eugenie of France intends to pay a visit to Rome during the Easter holidays, and that during her stay she will occupy the Farnese Palace, which Louis Napoleon has recently purchased from the ex-King of Naples, Francis II., and presented to the Empress.

☞ The city of Mexico is better supplied with water than any city in the world. It has two immense aqueducts—one seven miles long, and the other three—which bring the water from the mountains to the very heart of the city; thence by arteries it is distributed in every direction.

☞ Libby prison is now a grocery store.

Progress of Crime.

There is a constant accumulation of facts to show that wickedness is rapidly spreading in all directions; and that, too, with less and less opposition. Magistrates tolerate almost every thing that good laws forbid, because they dare not put them into execution. Many unconverted and worldly men appear to be more awake to the awful state of morals at the present time, than are many professors of religion. Sin goes unrebuked, while the great truth of the Lord's speedy coming is ridiculed and turned out of popular churches, and those who would gladly aid them to see the blessed hope, are obliged to go to private houses, or public halls, to preach the gospel of the coming kingdom. If it were not so, one evidence would be wanting to show that we are in the last end of the present dispensation.

Says the editor of one of the leading *Dailies*, when speaking of the South:—ED.

"The war has left that section of the country in perfect chaos, and of course demoralization prevails. On the other hand, the North is in no better condition, morally speaking. There was never before so much crime in this community, and almost all the offences are of an aggravated character. . . . It is clear that something must be done to purify the nation, and this great problem must shortly enlist the undivided attention of the government and of all intelligent, reflecting men."

☞ One hundred and thirty barrels of Western apples were sold at Hartford yesterday, for from $2.50 to $3.75 per barrel, a reduction of sixty per cent from the high prices of November.

☞ The pews in Plymouth Church (H. W. Beecher's) sold this year for $41,594, an increase of $2736 over last year.

Notices.

A New Enterprize.

I propose, if the Lord will, to issue a sheet about the size of the Crisis, filled with *new tracts*, during this present month of January, 1866, and afterwards as often as *once a month*, if practicable. It will be a *newspaper in form*, but not in fact, as it will be printed with wide columns, and after it is printed and scattered, each tract will be also printed separately, in the usual form.

REASONS FOR IT.

1. I have on hand large quantities of matter, thousands of pages of reported sermons by H. L. Hastings, Edwin Burnham and others; multitudes of choice tracts and extracts, hymns, tunes, etc., etc., enough to fill a weekly paper, I presume, for a year, and too numerous, by far, to intrude on any existing periodical.

2. When these tracts are printed, I want to *save* them for future publication, and hence I wish them in broad columns, so I can preserve them stereotyped, in book form, for future use.

3. In ordinary papers, choice articles cannot be obtained and circulated separately, and sometimes matters of little general interest occupy large portions of a paper. In this, all such matters are intended to be omitted, and only articles of permanent value are to be issued.

4. Many persons will read a newspaper when they would not read a tract, even if it contained the same matter; and I wish to reach them with the gospel message.

5. Many persons want to see all the *new tracts* that are issued, but it is too troublesome and expensive for them to write separately for each one, and this arrangement will give them a steady supply of samples, so they can see what is issued, and know what to order.

6. In tracts, about one-fourth of the paper is used for the white margins, and more than half the labor is expended in folding, stitching, and trimming them. This I save by the newspaper form, and can publish cheaper than in any other way, considering the amount of matter published.

7. I want to put this sheet outside of all sectarian boundaries and limits, among missions, Freedmen, Sunday schools and churches, thus spreading the glad tidings of the grace of God; and I propose to fill up this sheet with sermons, exhortations, hymns, music, expositions of Scripture, records of God's good providence over his people, notes of discourses, and reading matter for young and old, great and small.

8. Moving in this matter without the knowledge, counsel, or help of any one but the Lord, having only sought his guidance, remembering that if God be pleased the work will not be in vain, I shall strive to conduct this publication with a single eye to his glory; and though the responsibility is great, and the eye of reason does not see the way through future difficulties, yet faith declares "the Lord will provide."

The title of the periodical will be

THE CHRISTIAN.

I know of no other name than this, and pray that its character may correspond with the title chosen.

TERMS.

1. It will be sent for 60 cents per volume, of 12 numbers, to any address in the United States or British Provinces.

2. Ten copies will be sent for $5. To the Provinces, the price will be $6 for ten copies.

3. Persons ordering ten or more copies for free distribution in Missions, Hospitals, Sunday schools, among Freedmen, and in similar localities, can have ten copies for $4.

The Lord's poor shall have The Christian *free*, so long as we can send it.

WHEN ORDERED IN ADVANCE,

Copies of any *single number* will be sent out at cost of paper and printing, no charge being made for the type-setting, editing, and similar expenses. They will be sent by mail, 100 copies for $3, postpaid, and by express, 100 copies for $2.50.

Who will order 1000 copies of the first number for $25? Who will order 400 copies for $10? Who will order 33 copies for $1? Who will order 10 copies for 30 cents? Who will order 5 copies, or more, for *nothing*? All shall be supplied who send. Those who choose to may send stamps to prepay postage. But do not *delay* sending, as when once the printing is done, and the edition scattered, no more can be had at any price. This rate affords about FORTY PAGES OF TRACT MATTER FOR ONE CENT.

WHO WILL HELP?

I invite the friends of Christ, wherever they are, to co-operate in the circulation of this periodical. 1. Pray for it. 2. Work for it. 3. Subscribe for it. It will be issued as regularly as practicable, though from the nature of its contents, it will be in season at *any time*, and hence we shall not be forced to print without due preparation, as would be the case with a more frequent issue.

Any preacher, or any one else, can have packages of ten or twenty copies sent *freely* and gladly to use as specimens in securing subscribers.

WRITE IMMEDIATELY if you wish them, as otherwise you will be too late. Those who wish to receive it *regularly* can send their subscriptions at *once*, as by so doing I shall avoid prepaying the postage on it. And they can pay it at the office where the paper is received, quarterly, in *advance*.

CONTENTS OF THE FIRST NUMBER.

For the first number, among others, the following original articles are prepared, and will be published, so far as space will permit:

1. Fishers of Men; a sermon by H. L. Hastings, phonographically reported.
2. De Quechy and De Carterette, a Story of Grace. A deeply interesting account of the conversation of two hardened infidels.
3. Sold Cheap. A plain talk to young men, by H. L. H.
4. Wild Oats. A plain talk to young men.
5. The Good Master. A large print tract for Freedmen and mission circulation, by H. L. H.
6. Marks, Good and Bad. Another large print tract for Freedmen, by H. L. H.
7. Various other original or carefully selected articles.
8. Original poetry, by H. L. H.
9. Original music, by H. L. H.
10. Book notices, Prospectus, and sundry other matters which cannot now be specified.

This is the programme of the new enterprise. I submit it to the brethren and friends, praying for the blessing of God, and hoping for the prayers of people.

Please to direct all letters, orders, and remittances to

H. L. HASTINGS, { Scriptural Tract Repository, 19 Lindall St., Boston.

Jan. 4th, 1866.

Protracted Meeting.

A protracted meeting will commence at North Barnstead, N. H., Thursday evening, Feb. 1st, and hold day and evening and over the following Sabbath.

Conference.

Our Eastern Maine Conference will be held at Frankfort Mills, commencing Thursday, the 25th day of January, at 2 o'clock P. M., and continue over the Sabbath. It is expected that the lovers of Jesus will come prepared to labor effectively in his cause. By order of the Committee.

M. YOUNG, Clerk.

Quarterly Conference.

There will be a conference at Round Pond, Bristol, Me., to commence Thursday evening, Jan. 18th, 1866, and continue over Sunday. Brethren and sisters are invited to come to Round Pond with the spirit of worship. S. K. PARTRIDGE.

Notice.

I will commence a series of meetings at Portsmouth, N. H., Sunday, Jan. 21st, and continue, as duty may require, through the week, holding over Sunday, Jan. 28th. S. S. BREWER.

Maine Second Advent Tract Society.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Executive Board.*

L. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, L. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $300, or more, for free distribution in Maine for 1866.

L. C. WELLCOME, Agent.

Notice.

Notice is hereby given, that preaching brethren visiting North Adams, will find a pilgrim's home at Bro. Charles Patterson's on Brooklyn street, in the house belonging to Oliver Parker.

A. J. MCCULLOCK. In behalf of the Church.

Notice.

I shall not be able to fill my appointments published in the Crisis beyond North Norway, Me. I am sorry to make this change, but will visit those churches, if desired, as soon as circumstances will admit. A. ROSS.

Appointments.

LOWELL STREET CHAPEL, BOSTON.

John G. Hook.................Sunday, Jan. 21st

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

EAST BOSTON.

Meetings will be held in the Chapel, corner of Decatur and London Streets, every evening this week, and over Lord's day, Jan. 21st. C. GOODRICH.

Plymouth, Mass.....................Sunday, Jan. 21st
South Reading......................Sunday, Jan. 28th
J. S. WHITE.

Concord, N. H.................Feb. 4th and 11th
S. S. BREWER.

Portsmouth, N. H.........Saturday evening, Jan. 27th and over the Lord's day. J. G. HOOK.

Stark, Me...............................Jan. 25th and over the following Lord's day. H. B. SEVEY. E. M. HAGGETT.

Madison, Ct......................Sunday, Jan. 21st
Will Bro. Young meet me at the depot Saturday evening? B. HITCHCOCK.

Savoy, Mass., (at Bro. Tilton's)........Sunday, Jan. 21st
Plainfield Pond, Mass....................Sunday, Jan. 28th
North Pownell, Vt., at Bro. Orton's).............Feb. 3d and over the Sabbath. WM. J. BLANCHARD.

Lee, N. H., (Union meeting-house)....Sunday, Jan. 21st
GEO. W. BROWN.

East Killingly, Ct..................Jan. 21st and 28th
Abington.....................................Feb. 4th
Danielsonville, Ct..........................Feb. 11th
PETER NOKA.

Compton, C. E., (Carr school-house), Sunday, Jan. 21st
J. H. F. VARNEY. J. W. HORNE.

Ellenta, Minn., Jan. 20th, and over Lord's day. May visit other churches, if desired. PETER S. W. DEYO.

My appointment for Exeter, N. H., is hereby withdrawn for the present. DR. A. DECKER.

Meetings in Holliston, Mass., Tuesday and Friday evenings, and every Lord's day. J. N. SHERMAN.

West Ossipee, Saturday evening, Jan. 20th, and over the Lord's day. N. HARTSHORN. J. SINCLAIR.

Lancaster, N. H., Wednesday evening, Feb. 7th, through the week, and over the following Sabbath. Eld. Couch will be there. J. A. CLEAVELAND.

Waterbury, Ct.....................................Jan. 21st
Cheshire Street, Ct...............................Jan. 28th
Yalesville...Feb. 1st
Wallingford...Feb. 2d
J. K. BELLOWS.

Sandwich, (Pond school-house, near Bro. Nutes), Jan. 21st.
Melvina Village..................................Jan. 28th
T. W. PIPER.

Springfield..Jan. 21st
Stafford...Jan. 28th
Walbridge...Feb. 4th
A. M. HIGGINS.

Portsmouth, N. H..............Sundays, Jan. 21st and 28th
S. S. BREWER.

Hartland, Vt., (Dinsmore Hill), Saturday evening, Jan. 20th, and Sunday, 21st. J. COUCH.

Dansville, N. Y., Sunday, Jan. 21st, 10½ A. M., and 7 P. M.
Carlton, Orleans Co., N. Y., Sunday, Jan. 28th, 11 A. M., and 7 P. M.
Brockport, N. Y., Sunday, Feb. 4th, at 10½ A. M. and 7 P. M.
West Barre, N. Y., Sunday, Feb. 11th, 11 A. M.
Bristol, Ontario Co., N. Y., Sunday, Feb. 18th, 10½ A. M.; at Honeoye 7 o'clock P. M. C. F. SWEET.

Carleton, " " "...................Jan. 22d to 24th
Will some brother from Carleton meet me at Jackson's Corners on the 21st, and take me to Carleton?
F. BURR.

If the Lord will, Albion Ross will preach as follows:
Norway..Jan. 20th and 21st
Bryant's Pond......................................Jan. 22d
Berlin Falls...Jan. 23d
Meriden Hill, N. H..................................Jan. 25th
Colebrook, N. H.............Jan. 26th and over Sunday, 28th, afternoons and evenings, as may be desired.
Canaan, Vt..................................Jan. 29th and 30th
Coaticooke, C. E., Thursday, Feb. 1st, reaching Montreal on the first Saturday in February, to remain as the Lord will.
Bro. Ross goes by my request, and is "a faithful brother as we suppose." H. L. HASTINGS.

Round Pond Conference......................Jan. 18th to 21st
L. C. WELLCOME. R. R. ROSS.

Southport, Me..............Thursday evening, Jan. 25th to 28th, over Sunday.
Yarmouth, Me..Feb. 4th
L. C. WELLCOME.

Franklin, Cortland Co., N. Y.......................Jan. 21st
H. ROCKWELL.

Portland, Sunday, Jan. 21st; from there westward, as letters of invitation are received while at West Poland.
HIRAM MUNGER.

Carthage...Jan. 21st
Weldville...................Saturday evening, Jan. 27th and over the following Lord's day.
Evenings, from the 21st to the 27th, where the brethren may appoint. J. T. JORDAN.

North Norway, Me.......................Sunday, Jan. 21st
A. ROSS.

Manchester, N. H.........................Sunday, Jan. 21st
Concord, N. H..............................Sunday, Jan. 28th
A. W. SIBLEY.

Chesterville, Keith's Mills..........................Jan. 21st
H. B. SEVEY.

Bridgewater, (as Bro. Hubbard may appoint), Jan. 21st
Will visit other places in that vicinity as doors may open. GEO. A. STREETER.

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Various sums.—M. Pray $1.48, 554; C. Pettibone $3.13, 567; D. Baker 63c, 551; J. Clifford 61c, 548; B. Adams 90c, 560; A. M. Peavey 55c, 554; S. O. Rogers $3.50, 534; P. Ramer $4.00, 614; H. A. Chittenden $10.00, 562; F. E. Morrill 65c, 543; R. A. Van Marter $2.74, 590; S C Gould 65c, 543; L Thomas $1.50, 533; C Beach 65c, 549; J Parker $2.43, 537; B B Hill 75c, 535; J H Lutterton $2.66, 537; J A Humphreys $1.50, 561; M A Taylor 75c, 550; C Fuller $1.50, 563; S. Hall 25c, 577; S. P. Card $1.75, 558; J. Wade $1.25, 494; H. W. Farmer $3.54, 530; N. Dood 63c, 530; D C Janness 50c, 536; J B White $3.13, 617; J Pay $1.55, 567; G L Makepeace $1.50, 535.

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LETTERS RECEIVED.

F Burr, S A Weeks, G W Denny, A Sims, R H Bolton, J T Dixon, G W Stetson, W. N., J Elkins, B. H. C., J R Preston, A W Higgins, S E Hoffman, A M Beach, D Cogswell, J Rice, A Greeley, J W Taylor, M. D. W., A E Smith, D Grant, S D Daniels, P. S. W. Deyo, J N Berry, J Leufest, S Mason, B Warner, W H Spencer, B Perham, I A Norton, A Spaulding, G W Green, M S Macomber, A W Sibley, J Taylor, S E Hoffman, J Wilson.

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For the World's Crisis.

NEW YEAR'S THOUGHTS.

As I enter upon the year eighteen hundred sixty-six,
I'll pause a moment, [illegible] resolved to be,
For I am well aware I can ne'er obtain the prize,
But to walk by the rule which closely applies.
In sadness I think of the year past and gone,
How little of good in its time I have done.
Awake, oh my soul, be careless no more,
But on in thy strength for the heavenly shore,
Where the "angels of God" in rejoicing will greet
The righteous of earth on that shore, when they meet.

For the Father of love hath prepared a way,
And bids his lost children, who have long gone astray,
Saying, Come unto me, and walk in the light,
And wander no more in the darkness of night.
Oh, cease not, my soul, to respond to that love
Which opened its way from the heavens above,
Descending, with all of its glory and worth,
Bringing light, life and hope, to us mortals of earth.

Say, friends of my youth, and relatives dear,
Will you come to this light, which dispels every fear,
Allow its bright rays to strike deep in the heart,
That sin with its coils may relax and depart?
Jesus, my Lord, is the life of the world;
He came to this earth and his banner unfurled;
'Twas the sign of the Cross which he dyed with his blood,
To cancel our sins and redeem us to God.

He's gone to his Father, a kingdom to receive;
He is coming to share it with those that believe;
The time hasteth greatly, let us watch, then, and pray,
And look for the dawn of that blessed day;
For he's coming, he's coming, this world to inspect,
To cast down the wicked, avenge his elect;
Oh, then, may we shout—our Savior has come,
To redeem us from death and gather us home;
Then all will rejoice in the kingdom of God,
Who have walked, in this life, by the light of his Word.

Hammonton, N. J. ISAAC M. MOULTON.

For the World's Crisis.

DANGERS.

As the church of God approaches her final deliverance, trials increase and dangers multiply on every hand; and unless there is special watchfulness and prayer on the part of the body of Christ, they will sooner or later be caught in some of the snares that Satan and the demons have laid to mislead them. Satan is in no way disconcerted in these days by the popular church and ministry; and why? because the ministry clothe themselves in a popular garb and do not preach the faith, nor the hope, nor the godliness specified in the Bible, but preach a false faith, a false hope, a false godliness, popular things, smooth sayings, or fair speeches, that give contentment to those that are proud and already at ease in Zion.

Their preaching is of that nature that crucifixion to the world, on the part of the church, is not at all necessary. There are no piercing truths uttered by them, which search the heart through and through, penetrating every avenue of the soul to the exposure of sin and a thorough reformation. No. While God expressly commands the church to be not conformed to this world, they utterly disregard this precept, and rush cheerfully into all the pride, fashions, counsels, and customs of the world. Instead of leaving off unnecessary superfluities, they put them on, and dance for joy to think they have them on. Thus you perceive that the professed church of God override the precepts of heaven, and clothe their bodies with jewelry, costly array, and many useless adornings, which lead the heart away from God, and to say, Now don't I appear beautifully outwardly, and shall I not make a graceful figure, and shine in the church or among the fashionables? This they do, and at the same time know that there are men, women and children near by in their rags, destitute of the comforts of life, and necessarily so, because they cannot secure them.

Oh! if the means so freely squandered for useless trimmings, ribbons, artificials, gold rings, chains, bracelets, breast pins, and a thousand other gew-gaws that foster the pride of the human heart, and are a curse to the bearer, could be spent in feeding and clothing the destitute, and in spreading abroad the cheering news of a glorious redemption, by the speedy coming of our Lord Jesus Christ, how much better, how much more to the glory of God and the salvation of men. We have not asked you to go hungry, or naked, or destitute of the real necessaries of life; but in Heaven's name do take the means you spend so injudiciously, and cast it as a free-will offering into the treasury of the Lord, so that it may do your fellow men good. Here are a greater part of our ministers obliged to turn their attention to worldly pursuits, much of the time, in order to get an honest living. By so doing they render themselves inefficient in their calling, and the cause of God drags heavily and bleeds at every pore.

The religious fashionables of these last days do not often visit the clothing works of Paul and Peter, and learn how to adorn themselves. There we have the original style and best material with which to clothe the soldiers of Christ. Where, oh, where, shall I find a company thus clothed, thus subdued by the power of God, living in all meekness and sobriety, clothed in their right minds? My spirit yearns to find such a class. I am so tired, so grieved, and so sick of this cold, fashionable, worldly-minded, selfish, sectarian, man-made religion, which joins hands with the world, that I cry and sigh for my heavenly home, which is so bright and fair.

The dangers which surround the church of Christ in these times most powerful and calculated to mislead, are those described above; and would the church escape these dangers, they must *abide* in Christ, *obey* his voice, and come out from the world, from its spirit, its practice, its honors, its sinful pleasures and lusts, and put on the whole armor of God, and go to work for him by exhorting, counseling, and praying the sinner to become reconciled to God; for while you are wholly consecrated to God, his word, and his cause, and enjoy its fruits, you will find no time or place for worldly aspirations, or indulgence in sinful propensities. A. N. SEYMOUR.

P. S. The church of Christ in Jonesville, Mich., according to appointment, have enjoyed the faithful labors of Bro. Hiram Munger, of Massachusetts, for a few days. A good congregation was out to hear from the commencement, and I trust much good will be the result of his faithful effort. The church enjoyed the preaching much, notwithstanding the sharp shots delivered on the occasion. Every one seemed to hear for himself, and not so much for others; no one, I think, had a disposition to hold his hands over his mouth for fear that some ears would be cut off, or some sensitives disturbed, or sectarians offended, but felt willing to receive the word as the Lord directed.

Bro. Munger is not one of your polished, careful, smooth, fearful ministers, but is a good, honest, devoted soldier of the cross of Christ, dealing death blows to sin and error that cannot be misunderstood, and is one of the right kind of men for these times; and although he is much more personal and pointed in his preaching than I ever dared to be, yet I felt in my soul to bid him God speed in battering away at the formalities and dogmas of these last days.

Some of the church in Jonesville, I think, will be willing to listen to another discourse from Bro. Greeleaf by this time surely. Well, praise, the Lord, we had a good waking up time. Christians rejoiced, backsliders quivered, sinners trembled, error quaked, God was glorified, and the devil and demons were mad.

I wish to say, if there are churches or brethren scattered through Michigan, Northern Indiana, or Western Ohio, which desire a visit from me this winter, I will endeavor to comply with their wishes, if they will write me in reference to the matter. A. N. S.

For the World's Crisis.

HOLINESS.

Sanctification, perfection, perfect love, are terms used synonymously by writers and preachers on this subject. But some things which are said and written do really puzzle me. Will some one through the Crisis solve those puzzles for me, if he can?

First, it is claimed that that state is attainable *suddenly* and subsequently to what is termed a justified state. Now as we are to be sanctified through the truth, which is God's word, how much truth, or what truth, is requisite to thus suddenly sanctify us?

Second, it is claimed that one may be in a justified state, and yet not be cleansed from *all unrighteousness*,—that some have lived for months, and even years, in this state, enjoying sweet and uninterrupted communion with God. What puzzles me is, how God can commune with them while sin remains in them, for "all unrighteousness is sin." It, to me, involves this difficulty, that of making God look upon sin with some degree of allowance, notwithstanding the scriptural assertion to the contrary.

Again, if at conversion one is not cleansed from all unrighteousness, does it not follow that Christ does the work in him *partially?* Will he forgive us of *one* sin, before we repent of *all?* If we repent of all, will he not forgive *all?* It seems to me so. Then will some one tell me how we may live in a justified state, so that we may hold communion with God, and yet not be cleansed from all unrighteousness?

Once more. Those persons claim that they lived in that sweet communion with God up to the time they were *convicted* for holiness, and when they attempted to seek it, they were in distress, as when first convicted for sin. But why this distress? They say, because they discovered sin *still* remaining in them. And here comes the puzzle again. How could God commune with them while sin remained? Was there not really another cause for their distress? Were they not tempted to disbelieve that Christ's work in the heart was thorough, to doubt that he had cleansed them from all sin, and thus virtually deny the efficacy of one application of the blood of Christ? It seems, so to speak, to *dilute* the blood of Christ, so that two applications are necessary to cleanse from all sin, at least in most cases. It is allowed, I believe, in rare cases, that the work is all done at once.

If I were to doubt that, when Christ first spoke peace to my soul, he cleansed me from all unrighteousness, I should feel condemnation at once. Doubt, did I say? The matter is *beyond* doubt. I could not, if I would, and certainly would not, if I could. When Christ undertook my case, he did the work *thoroughly*, and then it remained for me to grow in grace, to go on unto perfection, to attain unto the stature of a man in Christ, to be sanctified through the truth. And oh, what a power there is in truth, especially *present* truth, to sanctify, set apart. The second coming of Christ sets us apart from the world and a lukewarm and pleasure-loving church.

Now, if I am mistaken in anything I have written, or have misrepresented any position, will some one kindly set me right?

So. Wilbraham, Ms. D. D. CHAFFEE.

ANCIENT SPIRITUALISM.

"Now as Jannes and Jambres withstood Moses, so do these, also, resist the truth."—2 Tim. 3: 8.

Jannes and Jambres were Moses' instructors while going to college in Egypt. They, being pagans in principle, used enchantments to deceive Pharaoh, and thus withstood Moses. (See Clark on Jewish History, and Dowling on Paganism.)

We find this same class in the heathen nations through which God's people had to pass, and God continually warns his people against them. "Thou shalt not do after the abominations of those nations. There shall not be found among you any . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. . . . For those nations which thou shalt possess hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God *hath not suffered* thee so to do."—Deut. 18: 9–14. And there are many similar admonitions against this class of sins.

In Isa. 41: 21–24, we see what God says to his people for their believing in the old-fashioned Spiritualism that pretended to foretell future events.

In 1 Samuel 28, we find the old witch of Endor telling Saul two or three lies about Samuel. Saul saw nothing himself; he only asked her what she could see. She was a regular old-fashioned Spiritualist, pretending to talk with the dead. And God kept his word; for he had said if any of his people consulted one of these enchanters, or charmers, or a witch, he should die for that sin. Turn to 1 Chron. 10: 13, 14, and you will see why Saul died. Many similar passages you can find in your Bibles, by tracing this class of characters down through the road the church has traveled.

See Bishop Newton's comments on Joshua 24: 14, 15, and you will see this same class the other side of the Flood and of the sojourn in Egypt. See also Ezek. 20: 7, 8. Kitto (b. 1, p. 547) says, "Demons were worshiped for bringing news from the dead, or pretending to." Plutarch says, "Demons envy God's people and imitate them in various ways, producing various phenomena, to deceive men." Now as this class of consulters with demons have always followed God's people, whom God is continually warning against them, it is surely the safe way to keep "to the law and testimony." See Isa. 8: 19–21.

Paul had to contend with the same class, and he warned us who should live in the perils of the last days to be prepared for them. The Spiritualists are the only ones that fill this picture, or ever could; for there is no other people that ever did publicly claim they had performed all the miracles that Moses did in Egypt. And these are incontinent, or unchaste, creeping into houses and captivating silly, lusting women, all reprobates concerning the faith, just as Paul said they would be down in the last days. And here we are. But this is the antitype of the work performed in Egypt to hinder the people of God from going out into the promised land under Moses. So this class comes to hinder by their anti-christian miracles the people of God from going forth into their promised land. And they do deceive many. But the prophet like unto Moses, that God raised up, will, like him, lead them out safe, and these last-day sorcerers will fare just as Jannes and Jambres did—be destroyed. See 2 Tim. 3: 9.

This is the class the Revelator saw (ch. 16: 12–14). He saw the sixth vial poured out on the great river Euphrates, or the fall of the Ottoman Empire, which occurred Aug. 11th, 1840. And then he saw the three unclean spirits, like frogs come out of false religions, as deceivers, to bring about the great battle of God Almighty. See what Hume, the Spiritualist, has done in France and other places among crowned heads. Frog-like, in water or mud, on dry land or wet, so Spiritualists are amphibious; they are found in good society, the halls of legislation and politics, or in groggeries and brothels. No other characters are so plainly set forth by Paul as signs of Christ's soon coming.—*Voice of the West.*

HIRAM MUNGER.

For the World's Crisis.

ON JUDGING.

"Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."—LUKE 9: 54–56.

It would be well for us all to ponder the above interrogation of the disciples and reply of Jesus, and search our hearts with the light of the Word.

In the same chapter we read of a reasoning among them as to which should be the greatest; and Jesus taught them a lesson of humility by introducing a little child as an example. And when John reported how he had forbade one whom he saw casting out demons in Jesus' name, because he followed not with them, Jesus told him not to forbid them, for he that was not against him was for him, etc. Then again they were exceedingly tried because a village of Samaritans did not receive Him who was worthy of such homage,—who had proved his Messiahship by so many infallible evidences; and gladly would they have commanded fire to come down from heaven and consumed them all. But He who knew all hearts knew how to pity the infirmities of poor fallen natures; He was "touched with the feeling of our infirmities," and he could see many weak spots even in his highly favored disciples; and it is well for them and for the church that it is so. "Therefore ye sons of Jacob are not consumed."

How slow are many of the followers of the meek and lowly One to learn the lessons inculcated in the text and chapter. How often do we witness exhibitions of this same spirit which influenced those disciples of Jesus. And poor weak erring mortals, because they are members of christian churches, and especially as elders and teachers in the church, seem to claim it not only as a right but as a *duty* to sit in judgment on all who presume to think, speak, or act, contrary to their views of doctrines, ordinances, or practice; entirely ignoring the spirit of Matt. 18th, and many of the plain teachings of our blessed Lord and his apostles, they with tongue and pen, from the desk and in social meetings, in whisperings and backbitings, assail the christian reputation and private character of any and of all who may oppose them, or who may in any way incur their displeasure; impugning motives, darkly hinting at crimes committed, or intended, and in such bitter words, hard names and slanderous imputations, as will not be tolerated for a moment even in the refined and moral society of the world; language which, if noticed by the injured ones, would subject the accusers to the penalties of the civil law. And such persons say they have the spirit of Christ! Surely if such are not hypocrites, they know not what manner of spirit they are of.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." "Let us be patient, then, unto the coming of the Lord." And to all who witness and experience such manifestations among professed followers of Jesus, as described in the sixty-fourth Psalm, rest in the *assurance* that if faithful unto the end they will see and realize the fulfillment of the end of the same Psalm. J. T. DIXON.

For the World's Crisis.

"TO-DAY."

Jesus the Messiah had long been waited for. Some of you, brethren and sisters, think you know what it is to wait for Jesus; but more than three thousand years had now elapsed since Eve in hope clasped a child in her arms, exclaiming, "I have gotten a man, *the Lord*." And now God's people had supposed that he hanging upon the cross had been he that should have redeemed Israel. They had followed him day by day, and his Godlike works and character had inspired them with joyful confidence; and well might they feel that if he failed, what could be given them in which they might trust. But their faith was to be tested, and "not knowing the Scriptures," that he must be taken and by wicked hands "crucified and slain," when they saw this fearful part of the programme enacted, either denied or forsook him, and fled. Ah! dark hour for that little band! The darkest, save one, earth had ever seen. There hangs her *only hope* upon the fatal tree, writhing under all the accumulated agonies that exhorted the cry of "*My God, my God, why hast thou forsaken me!*"

But we pause, and here find an instance in the scene that shines the more brightly for having so dark a background. Crucified with this "very Prince," and on either hand of him, hang two malefactors, sinners. Jesus had come to save just such, and one of them, by a faith unexcelled, shall we not say, by anything in sacred records, lays hold by a mighty grasp of the doctrine of the resurrection from the dead, and the second manifestation of the Son of God, without a sin-offering, unto salvation, and utters this sublime petition: "Lord, remember me when thou comest into thy kingdom." Then the answer: "Truly, I say unto thee *to-day*," AT THIS TIME, notwithstanding all these circumstances so forbidding to the eye of man, but through the darkness of which thine eye of faith penetrating hath discerned light and hope, "Verily I say unto thee TO-DAY, *thou shalt be with me in Paradise*;" asserting even in death his claim to be the Messiah, his right to forgive sin, and while suffering the agonies of the death on the cross, the Savior and the saved look forward, anticipating the glories of Paradise, when that promise shall be fulfilled. All praise to Him whose thoughts are not as our thoughts, and whose ways are not as our ways.

So. Sodus. CAROLINE HILL.

For the World's Crisis.

TRUTH AND JUSTICE.

"Forgive us our debts, as we forgive our debtors."

This is part of a prayer our Savior taught us to pray. As I read it, a train of thought comes crowding upon my mind. It is uttered by almost every one who prays, but if at the very time they prayed it God was to answer, how many would attain to "Salem, the saint's happy home"?

"As we forgive our debtors." Reader, if Christ were to take you at your word, where would your portion be? with saint or sinner? Would you feel that, although you had sinned and neglected offered mercy, and spoken unjustly of the people of God, and thus gone on doing for many a day, that now in answer to your prayers all would be freely, fully pardoned, because you had forgiven those that had done evil to you? Perhaps your feelings may have been deeply wounded, or you have been wronged by those you thought your friends; and in the bitterness of your spirit you have felt, Oh, if it had been an enemy, I could have borne it. Is all the bitterness passed away? Do you strive to forget the evil done, and pray that you may love them as you would be loved of Jesus? have you forgiven as you would be forgiven?

Dear reader, it is a solemn thing to trifle with God. He is not mocked, for although he is long-suffering, and of tender mercy, he is also just, and may answer your prayers. Think you it would be well if to-night thy soul were required of thee, or the opening heavens were to reveal the Son of God coming to execute judgment? What would be your part? to stand with that pure, spotless throng, or sink down into darkness? Could you lift your head and say, "Lo, this is our God; we have waited for him, and he will save us"? or would there burst from your lips a wail of anguish, and a cry for rocks and mountains to fall upon you? This is a solemn question that each one should strive to answer now. Will it be well for us if we are forgiven as we forgive?

There is great joy depending upon this one thing, even the joys of Eden. And when I think of that happy land (not "far, far away," as we used to sing, for I feel it is very near), what is earth compared to it? I think of its clear river, its pleasant groves, sweet songsters, its delicious fruits, salubrious atmosphere, freighted with the odors of never-fading flowers; and the re-union with the loved ones who are now sleeping in the dust,—and to hear those rich strains of music, from the loftiest to that which is more mellow than the cooing of the gentle dove,—and in the midst of all this happiness, and making it perfect, sits our Jesus, Redeemer and King,—and all this sea of bliss revolving around him as the planets around the sun, and warmed and kept by him. No wonder that good patient Job should have said to God, "When thou shalt call I will answer thee"; for he knew he would be happy in such an hour. No wonder that the angels shouted at the birth of such a Savior, or that his disciples desired him to set up his kingdom then,—that Peter was bold,—that Paul counted his suffering light in comparison to the reward,—or that John should have cried, "Come, Lord Jesus, and come quickly!"

Dear reader, my desire is that it may be the prayer of every heart, Lord Jesus, come, and take unto thyself thy great power and reign. Heaven grant that you and I may reign with him.

'Tis sweet to con the sacred page,
It breathes so much of Eden,
It fills the soul with peace and joy,
And savors much of heaven.

Your sister, D. L. CLARK.

Washington, D. C.

"IN HEBREW, GREEK AND LATIN."

Some time ago, a thought occurred to me in reference to the counting of Napoleon's name in the same languages in which the superscription on the cross of Christ was written. I should perhaps have waited until able to state on what Scripture ground my view was based. I thought at the time that, if really true, God would certainly reveal it to some one else, and had no intention of ever alluding to it again. I believe now, however, as the Lord has given me strength, it is my duty to do so. Permit me then to say, that in the light which beams from the cross of Jesus, I think I can see clearly the meaning of Rev. 13: 18,—"Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six."

I know not what the general belief is in regard to the wisdom spoken of in this verse. Whether it is considered to be a special display of God's wisdom in so guarding this part of the testimony respecting the great Antichrist, that there should be no doubt of his identity; or whether it means that a greater degree of wisdom is necessary on the part of the student to enable him to understand this, than other parts of the Apocalypse? It is evident no other portion is so circumscribed. It is well to notice, too, that the expression, "here is the mind which hath wisdom," is used while speaking of "the beast that was, and is not, and yet is." What mind hath wisdom—not imparted, but wisdom in itself—but His in "whom are hid all the treasures of wisdom and knowledge." Wisdom and spiritual understanding I believe to be necessary to the right appreciation of any part of God's Word, especially the Apocalypse, but the manner and connection in which the word is used in these passages, lead me to the conclusion that a new display of God's wisdom is here manifested in restricting the counting of the "number of the beast" to those who understand certain languages in which "*his name*" is numerically contained. And surely, when we consider "him, whose coming is after the working of Satan with all power, and signs, and lying wonders," and how terrible the consequence will be to those who worship him, the wisdom of such guarded testimony is apparent. The name Louis Napoleon Bonaparte has been counted in Hebrew, Greek, and Latin, and found to contain the required number. That fact, considered in connection with other well-known characteristics, seems to point him out as indeed the "Beast," the "Man of Sin," the "Antichrist."

The fact that his name and title can be counted in English, and perhaps other languages, does not militate against this view, but rather shows the love of our heavenly Father in allowing any of his children—after the prescribed testimony has gone forth—to test for themselves, and thereby furnish additional weight to the evidence. By substituting *The Antichrist* for "French Emperor," we have the same result, and a more Scriptural title.

Two Evangelists—one of them the beloved John himself—have recorded that the superscription on the cross was written in Hebrew, Greek, and Latin. Had the Holy Spirit no design in this? Of what practical use has such information been to the church? To me it has served as a guide to the above interpretation, and to identify the great opponent of Him who hung there.

"Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen."—*Prophetic Times.*

For the World's Crisis.

WELCOME, GALLILEAN.

All hail! thou blessed Gallilean!
We'd hail the morn of resurrection!
Blessed morn,
Soon to dawn,
And bring God's fair creation.

We welcome thee again to earth,
To bring a nation at a birth,
Blessed birth,
The new earth
Shall be thy habitation.

O, sound the trumpet from the sky,
Bid sin and misery to fly;
We hail the day
That sweeps away
Sin, and all pollution.

O come, and take thy people home,
Who wait, and trust thy living word;
Blessed home!
No more to roam,
But ever with our Savior.

W. C. CLARK.

For the World's Crisis.

THE LOVE OF CHRIST.

There is no subject that is so dear to the child of God as the one that treats of the love of the Savior to fallen man. Would that it could always be impressed on the mind when hours of sadness come, as well as when the heart is bouyant with hope. Jesus loves you even when you have wandered far away from him; and he very often sends affliction because he sees we need it—not that he delights to afflict us.

How consoling the thought that when friends leave us we can have a Friend above all others! Think how much he has done for you and is constantly doing. Can you think without emotion of the agony he endured in the garden of Gethsemane, when his soul was bowed down by the dreadful weight of the sins of a world lying in wickedness, and afflicted and despised by those whom he wished to save? when upon the cross he exclaimed, "Father, forgive them, for they know not what they do"? Was ever greater love than this? Do not say that because you are so sinful you fear he does not love you. Instead of looking at your own sinful heart, look away to the "Lamb of God, that taketh away the sins of the world." In him you may find peace and pardon.

Sinner, why will you stay in the bondage of sin? Come to Christ and be free—no longer a slave. Suppose you don't have any feeling, and your heart is as hard as adamant; seek the Lord, and he will give you a tender heart. You surely will never regret that you have done so, and his love will be more precious than that of an earthly friend

T. L. WAUGH.

POPERY.

The progress of Popery in this country is truly alarming. We can remember when a Roman Catholic—a man who did not eat meat on Friday—was a curiosity. Now Romanism bids fair to be the dominant religion of the country. The titles assumed by their ecclesiastics is significant. Their bishops are styled bishops of the country, and not of the Roman Catholics in it. New York contains some Protestants, but the representative of the Pope calls himself *the bishop of New York*, as though his jurisdiction extended over all its inhabitants. They are not only rapidly increasing in numbers, but their church property is accumulating faster than that of any other denomination. The largest and finest churches in Buffalo belong to them, and notwithstanding the heavy expense of building at the present time, another large edifice is in process of construction. In Philadelphia a cathedral was consecrated last month, which was eighteen years in building, and cost about half a million of dollars. It is the largest church edifice in the United States. More than seven hundred priests participated in the ceremonies and eight thousand people were in attendance.

But the power to which Romanism has already attained is strikingly seen by the special favors shown to its ministers by the government. When Archbishop Hughes—the man who drove the Bible from the public schools—died, the Legislature of New York conferred honors upon his memory which they have never shown to any Protestant divine, however great his talents or exalted his services. Since our civil war began many Protestant ministers have been drafted into the army. Some of them were in poor circumstances, with dependent families; whom it was difficult to leave; and congregations to serve that could illy spare them. Those drafted were compelled to go or procure a substitute. In one case that we know of a substitute was refused. The Rev. Thomas S. La Due, of the Illinois Conference of the Free Methodist Church, was drafted under the recent call. As he had a family that needed his care, his brother, a single man, offered to go in his place. The offer was refused, and Rev. Mr. La Due had to take his place in the ranks.

How has it been in regard to Roman Catholic priests? In September last two Catholic priests were drafted in Bardstown, Kentucky. The Secretary of War ordered that they be not called on to report for service. A number of priests at St. Louis were drafted, all single men, as Catholic priests always are. Application was made to the War Department, and they, too, were promptly exempted. What right has the government to manifest such partiality? Is it to be understood that Romanism is to be thus specially favored by our authorities? The political dominion of the priesthood in the Old World was gained by slow degrees. Is it to be so in this country? Are our religious and civil liberties to be at the mercy of the Romish hierarchy? It is time for the people to wake up to this subject.

As a specimen of the claims already put forth by Romanists in this country, we give an extract from "The *Universe*," of Philadelphia, "the oldest Catholic paper in the United States:"

"The Pope is the prince of Christendom. He is the Vicar of Christ. All, therefore, that have the true faith, are under his jurisdiction. He is the universal shepherd. To deny this would be heresy. It would be the contradiction of existing visible fact. Where there is the right of jurisdiction or authority, there is the duty of obedience and loyalty; and where this duty is found, the right to protection is found along with it. The Holy Father, therefore, owes the protection of his sublime office to every member of his flock. This spirit has always animated the Sovereign Pontiffs. They have never lost sight of it. It will distinguish them forever. The allocution against the religious and political tyranny of Russia on Poland, was inspired by it. Rome has always preserved the deposit of faith, and always protected it and its children to the best of its ability.

"What can be objected against this? All infidelity, all atheism, all Protestantism, and all Judaism, cry out against it with one common voice. But because they are false they have no justice in their protests, and it would be a waste of time to consider what they demur."

The Pope the prince of Christendom! Is not that a bold claim to be put forth in the nineteenth century? Infidelity, Atheism, and Protestantism are ranked together! and "because they are false" their protests must not even be considered!—*Earnest Christian.*

WHAT OUR MINISTERS NEED.—It is growing plain to many, that what we need now is not more literature and science in our pulpits, but more earnest piety; higher spirituality; more reliance on the truth as it is in Jesus; more prevailing prayer for the Holy Spirit's effectual working. We need a race of ministers trained to the great idea of the apostles and reformers, that God has furnished in the Scriptures the armory with which alone victories can be won. Away with the idea that our ministers are to prevail by human might or worldly wisdom. The seminary which shall bring our young men nearest to God as their teacher and source of power, will send forth the truly successful ministers for whom this new era calls.—*Boston Recorder.*

SPIRITUALISM.—Spiritualism is rampant, and hurls defiance at the Bible and the God of the Bible. Their great conventions, following each other thickly, are developing their strength and purposes. The bitterness with which they regard the christianity of the Bible is becoming more apparent every month. There can be no room for doubting that this system will form one of the great engines of evil in the conflicts of the last days.—*Ex.*

Hygiene.

"This is for your health."—Paul.

SUCCESSFUL TREATMENT OF DYSENTERY.

During the months of September and October this terrible disease prevailed extensively in the village of Dansville and the region round about, as it did over a large portion of our country. Many of those who were sick with it died. Some of these were men holding prominent positions in social life; others were women of large social influence; while many were young persons and children. It was sorrowful to witness the funeral army that marched day after day to our cemetery bearing honored and regretted dead. I had hoped that the disease might not find a foothold in Our Home, and for some time after its appearance in the neighborhood, it seemed as if my hopes were to be gratified; but my expectations were disappointed. Some of our patients were taken sick with it, and once in the house it ran its course until we had sixty-five suffering with it, not all at once, but in succession. A good many of them were very, very sick, to all appearance dangerously so; yet under the methods employed not a single person died. This, I think on the whole, is one of the most remarkable instances of the efficacy of hygienic treatment which ever came to my knowledge. It is equal to our success in treating diphtheria when that epidemic went through this region three years ago slaughtering its hundreds. During the course of its prevalence we had over a hundred cases to treat, and did not lose one.

There is no use in denying the trustworthiness of means and measures which prove so reliable as our treatment of Diphtheria and Dysentery has done. It is considered by all who know the facts of the case to be most remarkable that we should have saved every one of sixty-five persons who were taken down with it. Our treatment was as follows:

Upon the appearance of the diarrhea we put the patient to bed, treating him to fluid food in small quantity, giving him one thorough skin bath in the morning, a sitz bath at 85 to 90 degrees in the evening, accompanied with a foot bath at 100 to 103 deg. with hot fomentations over the bowels twice or three times a day of from 20 to 30 minutes duration each time, followed by cold compresses. Enemas of water at a temperature of 90 deg. followed by water as cold as 50 or 45 deg. after every movement, no matter how frequent, until the acute inflammation of the bowels had decidedly lessened. And though we took most of our cases at the outset, such was the severity of the attacks that the majority of them in spite of all we could do, passed into the state of bloody flux accompanied with high fever, thus showing that the conditions at the outset were severely morbid, and such as under drug-medication would in all probability have proved fatal. We rejoice with joy unspeakable over our success, and feel if possible more than ever before an abiding confidence in the soundness of the philosophy which underlies it.—*Laws of Life.*

FRESH AIR.

The New York *Lancet*, a new weekly journal, just started, offers the following excellent suggestions:

"Every house should be thoroughly ventilated the first thing every morning, so as to allow the atmosphere of the previous night to escape. This can be done by first airing one part and then another. By doing this a house also can be the more easily warmed. When there are many persons collected in a room, care should be observed to keep a few inches of the window open from the top, every one avoiding sitting close to or under it, as, after a time, when there are many collected together the atmosphere of the room becomes impregnated with their exhalations, and the air is thus rendered impure. By perfect ventilation there is a uniform amount of oxygen, which is the vital part of the atmosphere, and which is necessary to our very existence, maintained. Who has not noticed the disagreeable feeling produced on going from the fresh air into a room with many persons, in which the ventilation is imperfect? At night, also, fresh air should be admitted into the room, for it is, if anything, more necessary that there should be a plentiful supply of oxygen. We have often been asked the ridiculous question, if enough air did not come in through the key-hole. Certainly not. That is not fresh air. Make it a rule always to sleep with part of your window open from the top, avoiding its blowing on you. Fresh air never hurt any one, for by it we live. It is the want of it that injures. Persons seem to forget that they spend one-third of their lives in their bed-rooms. We frequently see a man building a house, bestowing all his attention on the plan of the parlors, while the bedroom are, to a great extent, and in some instances, entirely neglected. It had better be *vice versa*.

CONVERSATION AT THE TABLE.

A recent writer in the *Atlantic Monthly* insists on the absolute importance of pleasant talk at meal times. He says:—

"General usage has determined that three times a day we shall assemble with our families for the common purpose of appeasing the demands of hunger and satisfying the fancies or whims of the palate. Moreover, to many men these are the only times of the day when they can have the opportunity to meet all the members of their families in free and unrestrained intercourse.

Now to make this occasion something more than mere feeling, and to elevate it to the dignity of rational intercourse, conversation is indispensable. We must open our mouths for something more than the reception of food. As a mere hygienic rule, I wish that excellent proverb could be circulated among our countrymen, 'Chatted food is half digested.' I would almost pledge myself by this simple rule to cure or prevent nearly half the cases of dyspepsia.

But for higher reasons, chiefly, I speak of it now. We ought to insist that everything shall be favorable at meal-times to the truest sociality. No clouded brows, no absent or preoccupied minds should be permitted at our tables. Whoever is not ready to do his part in making it a cheerful hour, should be made to feel that he does not belong there. Better the merest nonsense, better anything that is not scandal or detraction, than absolute and freezing silence there. I am sure that the usages of all the most civilized and refined people will bear me out in this,—that the only way to dignify our meals, and make them something better than the indulgence of mere animal appetite, is to intersperse them largely with social talk. There, if not elsewhere, we look for the *soluta lingua*. There all reserve and embarassment of speech, we trust, will have vanished, and each will feel free to impart to the rest his brightest and most joyous moods. Shall we ever realize this ideal, as long as 'bolting' usurps the place of eating?"

PRINCIPLES OF HYGIENIC MEDICATION.

All healing power is inherent in the living system.

There is no curative virtue in medicines, nor in anything outside the vital organism.

Nature has not provided remedies for diseases.

There is no "law of cure" in the universe; and the only condition of cure is, obedience to physiological law.

Remedial agents do not act on the living system, as taught in medical books and schools, but are acted on by the vital powers.

Disease is not, as is commonly supposed, an enemy at war with the vital powers, but a remedial effort—a process of purification and reparation. It is not a *thing* to be destroyed, subdued, or suppressed, but an *action* to be regulated and directed.

Truly remedial agents are materials and influences which have normal relations to the vital organs, and not drugs, or poisons, whose relations are abnormal and anti-vital.

Nature's *materia medica* consists of air, light, temperature, electricity, magnetism, exercise, rest, food, drink, bathing, sleep, clothing, passional influences, and mechanical or surgical appliances.

The true healing art consists in supplying the living system with whatever of the above it can use under the circumstances, and not in the adminstration of poisons which it must resist and expel.

Drug remedies are themselves *causes* of disease. If they cure one disease, it is only by producing a drug disease. Every dose diminishes the vitality of the patient.

Drugopathy endeavors to restore health by administering the poisons which produce disease.

Hygeio-Therapy (erroneously called "Hydropathy," or "Water-Cure,") on the contrary, restores the sick to health by the means which preserve health in well persons.

Diseases are caused by obstructions, the obstructing materials being poisons or impurities of some kind.

The hygienic system removes these obstructions, and leaves the body sound.

Drug medicines add to the causes of obstructions, and change acute into chronic diseases.

To attempt to cure diseases by adding to the causes of disease, is irrational and absurd.

Hygienic medication (Hygeio-Therapy) is not a one-ideaism which professes to cure all diseases with "water alone." Nor is it a "*Cold* Water-Cure," as is erroneously believed by many. It adopts all the remedial appliances in existence, with the single exception of *poisons*.—*Dr. Trall.*

☞ If you wish for a clear mind, strong muscles, quiet nerves, long life, and power prolonged in old age, avoid all drinks above water.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE CHRISTIAN'S HOME.

We're going home, where sorrows cease,
Where all is joy and love and peace.
At God's right hand forevermore,
We hope to dwell when storms are o'er.
This world is full of trouble now,
Before the tempter's shrine we bow;
And thus we live from day to day,
And from our Savior turn away.
O, when will come that blessed day,
Of which we've heard our Savior say,
When pain and death will all be o'er,
And we be saved forevermore?
O come, dear Savior, quickly come,
And bring thy ransomed children home,
Where all the faithful then will live
The life that thou didst die to give.
But while we think of joys to come,
And try the christian race to run,
We long to have our dearest friends
Receive the light that Jesus sends.
O come, dear friends, come, come away,
This world will lead you far astray,
And when the Savior calls for you,
In that last hour what can you do?
The day of grace will then be o'er,
The sinner lost forevermore;
O hasten, then, with all your might,
Before the Spirit takes its flight;
How dreadful then to hear the cries,
When Jesus comes through parted skies
To slay the wicked with his rod,
And thus fulfill the word of God.
O how you'll wish you'd given heed
To all the words our Savior said,
And turned from all your wicked ways
When you were in your youthful days.
The judgment day will soon be here,
Before the Judge you must appear;
A strict account you'll have to give
Of all the ways in which you live.
Now, sinner, come, and don't delay,
Don't put it off another day;
For if you should, and be too late,
Eternal death would be your state.

So. Poland. Z. A. Watermocker.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER FIVE.

"And the stars shall fall from heaven," is the next event in this series of signs spoken of by the Savior.

The following is the record of a scene that occurred on the night of Nov. 13th, 1833, copied from the Connecticut *Observer* of Nov. 25th, 1833.

"*The Falling Stars.*—The editor of the *Old Countryman* makes a very serious matter of the Falling Stars. He says,—'We pronounce the raining fire which we saw last Wednesday morning, an awful type—a sure forerunner—a merciful *sign* of that great and dreadful day which the inhabitants of the earth will witness when the *sixth seal shall be opened*.

The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold. Many things now occurring on the earth tend to convince us that we are in the *latter days*. This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion, and what we think we are not ashamed to tell. Men may and have called us enthusiastic. We care not if they call us mad, so that we feel they are mistaken. . . . We will go on our way rejoicing. Nor would we go alone.—Hence we warn all to turn to the Lord while yet they may.'"

The following extract from Observations on Meteors, by Prof. Olmstead, taken from a work of S. Bliss, will show the nature and extent of this phenomenon:—

"The nature and extent of the showers of 1833 was such as to cover no inconsiderable portion of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America to the undefined regions among the British possessions on the north. The exhibition of shooting stars was not only visible, but everywhere presented nearly one and the same appearance. The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places the meteors began to attract attention by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation *Leo*, near a star called Gamma Leonis, in the bend of the cycle."

"A similar phenomenon was witnessed on the 12th of Nov., 1799, and at the same season of the year in 1830, 1831 and 1832. The meteoric showers were repeated on the morning of Nov. 13th or 14th several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but these fiery meteors came to us from the regions of space, and reveal to us the existence of worlds of a nebulous or commentary nature existing in the solar system, and forming part of the solar system. Nor are these conclusions built upon mere hypotheses, but are necessary inferences from certain facts.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the page of history. This is no longer to be looked upon as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be viewed no more as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary void.

"Subsequent inquiries have led me to the belief that the body was so distant as hardly to exhibit a parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

This is the testimony of Prof. Olmstead, of Yale College, a man well versed in the history of science, and who has probably devoted more attention to investigations of this character than any other man in this country. If these meteors were not the predicted "falling stars," which were to be distinguished signs of the coming of the Son of man in the clouds of heaven, it would be difficult to conceive of any celestial phenomenon which would fill the prophecy.

The objection that these were not real stars is of no weight; for the falling of one such to the earth would be, not a sign of the end, but the end itself. It could not have been a planetary star which guided the wise men by going before them and standing where the child lay. All luminous bodies having the appearance of stars have been thus denominated; hence these meteorical showers have been called stars, and they are the only stars that could fall to form a sign to men of the coming of Christ.

Luke describes our Savior as saying,—"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear," etc. See chap. 21 : 26, 27. All of which has come to pass within the remembrance of the present generation.

But it is again argued that the darkening of the sun and moon of 1780, and the falling of the stars of 1833, could not be the fulfillment of the Lord's prophecy, because they were not universal in their manifestation. But when we consider that all the signs which clustered around the first advent of Christ (an event involving the interests of the whole family of mankind, as well as the second), were local, yet of such a nature as to challenge the infidelity of the whole world, the argument disappears. We have no more right to say the sun and moon must be darkened all over the world to make such a sign of the second advent, than we have to say that the star which guided the wise men to the babe of Bethlehem as a sign, must appear all over the world. All must admit there were signs peculiar to that generation. Said the Master to the Scribes and Pharisees of his day, "Can ye not discern the signs of these times?" and yet those signs were local, and seen but by a few comparatively; yet the truth concerning those things was published broadcast through all the land of Judea and round about Jordan. So there are signs of the second advent near, peculiar to the last generation of the world's history, which, to be sure, have been local in their manifestation; but a proclamation of the near coming of Christ, based on those evidences, has gone abroad into all lands.

The shaking of the powers of the heavens is the last sign mentioned in the twenty-ninth verse. This is understood variously by those looking for the Lord. Some look upon it as significant of a convulsed state of the political world, and others as a deranged state of our atmosphere; and still others the literal departure of the heavens. But if it refers to the political heavens, it has had a marked fulfillment; and if it has reference to the atmospheric heavens, that has been known to be in a state of strange fluctuation for years; and it is said that Prof. Silliman once made the remark, that such was the deranged state of the elements in our atmosphere, a few years ago, had it continued but a short time longer it must have resulted in a general conflagration.

Verse 30th,—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory." The sign of the Son of man I understand to refer to his visible Majesty, to distinguish him from the false Christs who had come in the desert and in the secret chambers, showing great signs and wonders.

Verse 31st,—"And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." Here we have illustrated one grand object of Messiah's advent to earth a second time. It is the consummation of the great work of redemption; the gathering together in one body or community all things in heaven and on earth, even in Him. See Eph. 1 : 10.

Verses 32, 33,—"Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." "*Now* learn," i. e., when ye see the before-named precursors, know my *day* is *near*, as you may know summer is near when ye see the tender buds appearing upon the fig-tree, and the other trees.

Verse 34th,—"Verily I say unto you, this generation shall not pass away till all these things shall be fulfilled." This has reference to the generation living on the earth when the sun and moon are darkened and the stars fall from heaven. "They shall not all pass away till they see accomplished" the last event predicted, viz., the coming of the Son of Man in the clouds of heaven.

Verse 35,—"Heaven and earth shall pass away, but my word shall not pass away." Here our Lord asserts the immutability of his counsel. Earth in its present form must pass away. Its physical condition, like an old garment, must undergo a change, but the word of God remains the same. His counsel shall stand though man may devise against it.

The assurance,—"my word shall not pass away"—refers in this connection to all our blessed Redeemer had spoken in reference to the signs and certainty of his coming. Every jot and tittle shall be fulfilled, and at the end of this grand drama Christ will come. Though the human dreams of national glory and flattering prospects of human enterprize, combined with the unbelief of an infidel age, may remonstrate against such an event, yet in its time and order it will come. When the day and hour arrive, no remonstrance of man can stay the chariot wheels of his terrible Majesty.

"When sin hath moved him, and his wrath is hot,
Shall visit earth in mercy, shall descend
Triumphant in his chariot paved with love,
Then what his storms have blasted and defaced
For man's revolt, shall with a smile repair."

A. Ross.

For the World's Crisis.

THE OFFENCE OF THE CROSS;

OR,

PERSECUTION, WHAT IS IT?

"Are there no foes for me to face?
Must I not stem the flood?"

What is persecution? To be scourged in synagogues, brought before governors and kings for Christ's sake?

Is it to be stoned, sawn asunder, slain with the sword, to wander about in sheepskins and goatskins, being destitute, afflicted, tormented? Is it to be cast into the lion's den, or the fiery furnace heated seven times hotter than is wont? This, doubtless, is persecution for righteousness' sake; but is this all? Is not opposition to God's truth in every form persecution? to vex, afflict, harass with injustice and false accusation? to inflict pain from hatred or malignity? What persecution more to be dreaded than a slanderous tongue, malice prepense, a tongue set on fire of hell—misrepresentation, silent, satanic innuendoes to destroy reputation and usefulness, hinder the cause of truth and salvation? Doubtless the vexatious hindrances of Paul among false prophets and false brethren, the time-servers and popular seekers of his age, their virulent opposition to his reformatory steps, were more aggravating and soul-trying than to suffer shipwreck, be stoned, beaten with rods, or to "receive forty stripes save one."

We may not, at this age of refinement, under our modified laws of civilization, be burned at the stake, led to the scaffold, cast into a lion's den, for preaching the gospel in all its freeness and fullness, but think you persecution has ceased, or the offence of the cross? Is not human nature still human nature? Is not Satan the very same Satan, going about like a roaring lion, seeking whom he may devour, or transforming himself into an angel of light? Is not the same hatred for truth and holiness now, as when Christ was put to death, John the Baptist beheaded, James slain with the sword, and Peter crucified with his head downwards? And who were the most virulent persecutors in time of the holy prophets and apostles, who? The Gentiles, the heathen, men of the world? Nay, but a corrupt, ungodly church, a wicked Sanhedrim—those having a name to live and were dead, having the form of godliness, but denying the power thereof,—whom Christ denounced as false prophets, scribes, Pharisees, hypocrites, whited sepulchres, appearing beautiful outward, but within were full of dead men's bones and all manner of uncleanliness. "Fill ye up, then," says Christ, "the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Matthew, chapter 23, the whole of it, a true and graphic picture of the present degeneracy.)

Has the offence of the cross ceased? Let any man of God stand boldly against the perpetual backslidings, the fashions, and follies, the extravagant wickedness in costume, the idolatry in dress, in church building, and etiquette, the popery of the age, as Paul did, "What now? mountains in labor? fire and sword?" "Great is Diana of the Ephesians?" something perhaps more piercing than steel, the drawn sword or bayonet. "The tongue that deviseth mischiefs like a sharp razor, working deceitfully." "My soul," says the Psalmist, "is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." This little unruly member, whom no man can tame, more terrible to endure than a drawn dagger, is the chief instrument of persecution of a corrupt, idolatrous church of the present day.

Let any man in the sacred desk or editorial chair come out boldly, unflinchingly against the manufacture, traffic and use of strong drink and tobacco, two great engines of hell, that spread everywhere desolation and damnation, making our world an Aceldama, a field of blood; lay the ax at the root of these Upas trees, cry aloud against the distiller, the buyer, seller and consumer of this distilled damnation, and the corrupting, filthy, poisonous, body and soul destroying Indian weed, any rising up of old Adam, any bubblings of the pit?

So, also, in regard to a corrupt press, issuing its daily millions, spreading firebrands, arrows and death!

How is it that some ministers can preach year out and year in, and experience no persecution? Is it because there are no sins to rebuke? or is it because they keep back part of the price; shun to declare the whole counsel of God? The world's definition of a good man is,—"He has no enemies." But what saith the Savior?—"Woe unto you when all men shall speak well of you, for so did our fathers to the false prophets;" not the true prophets. Is it because there are no sins to rebuke? Would to God it were so; but let a man step forward into the front ranks of reform, attack all the popular sins of the present day, wage an uncompromising warfare against all the powers of darkness, slavery, novel reading, rum selling, rum drinking, tobacco smoking, chewing, making and selling, all sinful indulgence in apparel, in dress, jewelry, and in all God-forbidden things, of whatever kind and name, and he will find a host to rise up against him, and persecution will rage. We may not be called to suffer martyrdom as did many of the apostles and prophets, but our names will be cast out as evil. We shall find the words of our Savior true, that a man's foes shall be they of his own household. The prophets and apostles, and our Savior, opposed all sin, and they all suffered persecution—many of them unto death. The same cause will produce the same effect; if any one doubts this, let him try it.

We perceive that those who tell us persecution has ceased, that the great battle for truth and righteousness is fought, and that henceforth the church is to move on smoothly and prosperously, "on flowery beds of ease," are not the ones to stand at the cannon's mouth, place themselves in the battle's front, beard the lion in his den, wage open warfare with the combined powers of earth and hell. Satan is not very likely to trouble those that shun the cross, are at ease in Zion, oppose agitation, cry "peace, peace," when there is no peace, bow the knee to a pro-slavery, time-serving age, loving the praise of men more than the praise of God.

"Where is thy cross? the daily care,
The daily toil, the daily strife—
The warfare they are called to bear
With foes who aim at more than life."

What says Christ? "He that will live godly in Christ Jesus shall (not may) suffer persecution." "I came not to send peace on earth, but a sword." "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." "And fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

THE TRUTH DISCOVERED.

(*Continued.*)

B. C. 482. With B. C. 482 ends both the twenty-nine years Herodotus gives Cyrus, and the seven which Xenophon allows from "the acquisition of his empire."

B. C. 479. With B. C. 479 ends the seventh year of Cambyses, who was followed by Darius the son of Hystaspes, according to Herodotus. This is involved in some difficulty. In the reply to Bro. Stevenson, we observed that the Parian Chronicle, with Dr. Hales' revision, gave B. C. 495 for the slaughter of Smerdis Magus, and the accession of Darius, son of Hystaspes, which appears to be correct; for the following reasons:

1. According to Xenophon, the "expedition to Egypt is said to have taken place" in the days of Cyrus, who "brought Egypt into subjection." *Xen.*, b. 8, c. 7, s. 20.

2. Cyrus could not properly have said that "the Lord God of heaven hath given me all the kingdoms of the earth," until after he had subdued Egypt.

3. Megasthenes makes no allowance for the reign of Cambyses, as an independent king of Persia, but says that "Cyrus and Darius reigned thirty-six years; because, before the monarchy was reunited, they reigned six years in Persia, afterwards other six years, when the Persian kingdom being resigned to Cambyses' [bis] son, they made war for six years against Tongris, queen of the Scythians. In the sixth year, when they were provoked by the Babylonians, and when Belshazzar was killed, they transferred the united monarchy to the Persians." *Times of Daniel*, p. 237.

4. The Parian Chronicle gives B. C. 495 for the beginning, and B. C. 460 for the end of the reign of Darius, the son of Hystaspes; which gives him just thirty-five years; and according to Ctesias, "Darius reigned thirty-five years,"—that is, the one that reigned after Egypt was subdued."—*Times of Daniel*, p. 253.

5. Rosellini mentions an inscription among those found on the Egyptian monuments, "recording the victory of the Persians . . . in the 27th year of a king, who, Rosellini does not doubt, was a Persian monarch, whose identity he cannot determine, but whose name he deciphers to be Tnebusc" (*Times of Daniel*, p. 228), which may be an Egyptian perversion of Hystaspes, for the date given in the Parian Chronicle, as we have mentioned, was B. C. 495, which answers to the twenty-seventh year of Darius Hystaspes.

I suppose the truth of the matter may have been about as follows: In B. C. 495, the Magus was slain, and from that time Darius the son of Hystaspes may have received the government over some province in Persia; but did not ascend the throne, as king, until the death of his uncle Artaxerxes, in B. C. 478; for the king found on the throne, between the reign of Cyrus and the second Darius, was not Cambyses, but "Artaxerxes, king of Persia."—Ezra 4: 7.

I suppose that Darius the son of Hystaspes was one of those "three presidents" (Dan. 6: 2), which were appointed "over the whole kingdom." His father being an old man, sixty-two years of age (Dan. 5: 31), he may have given the business affairs of the kingdom into the hands of his son; for when Cyrus issued his decree for the Jews to return home, this "Darius sent with them a thousand horsemen." "He sent away also all the vessels from Babylon, that Cyrus had set apart, and all that Cyrus had given in commandment; the same charged he also to be done and sent unto Jerusalem" (Esdras 4 : 57 and 5 : 2); and from the words of Esdras to Darius, saying, "Remember thy vow which thou hast vowed to build Jerusalem, in the day when thou comest to thy kingdom" (4 : 43), two points are made clear. 1. That he was not at that time king. 2. That he was aware that he would soon come in possession of the kingdom, and this was before the death of Cyrus, for he builded Jerusalem. Isa. 45 : 13.

B. C. 478. With B. C. 478 began the reign of Darius, the son of Hystaspes. To distinguish him from his father, Darius Hystaspes, he is called Darius Longimanus, "which the Persian historians explain, not of the length of his arm, but of the extent of his sway" (*Times of Daniel*, p. 259), for his dominion was "from India unto Ethiopia, of an hundred twenty and seven provinces." 1 Esdras 3 : 2. On the monument erected by himself he tells us who he was, which is not Darius Hystaspes, but says, "I am Darius, the son of Hystaspes." He calls himself "the great king, the king of kings"; hence not one of the subordinate kings. The time of his reign we have, in the "Sealed Book of Daniel Opened," fixed by the seventy years fasting and mourning, and we will have fixed it again by the document from Philo. He says there were "from the captivity of Joiakim to the desolation eleven years"; and he makes "the eighty-one years from the Babylonish Captivity the seventieth from the desolation"; hence commences the captivity with the same epoch that we have.

These "eighty-one years from the Babylonish Captivity and the seventy from the desolation," just reach the second year of Darius, at which time they commenced the second time to build the temple. According to the chronicle of the Seventy, "Joshua, in the twelfth year of Assuerus (B. C. 486), went up to Assuerus; but being then distracted with war, he would not listen to his application. But it happened that in the next year, when he had become victorious, . . . he issued a decree prohibiting the building of the temple," in B. C. 485, the year of Jubilee.

"In the first year of his (Darius') reign, Joshua, the high priest, returned to Jerusalem, and by the commandment of Haggai and Zechariah put forth his hand to build the temple. Joshua, therefore, filled the office of high priest in the first instance for thirty-six years (that is, during the reign of Darius), until the twelfth year of Assuerus the elder, and Joiakim his son in his absence eight years." So, from the death of Assuerus, or the end of the reign of Darius Hystaspes, to the first of Darius the son of Hystaspes, is eight years. But the work "ceased unto the second year of the reign of Darius" (Ezra 4 : 24); therefore, the eight years must reach near the end of the first year of Darius; so in our table of chronology, the eighth year synchronizes with the first of Darius. That the Darius, in whose sixth year the temple was completed, was called Longimanus, it is said, "when Darius Longimanus had vowed that he would reverse the decree of his father concerning the building of the temple, he was set free by God"; and by reference to 1 Esdras 4 : 43, we find that the king in whose sixth year the temple was completed was the one that "vowed to build Jerusalem." From the monument erected by Darius, it is clear that he, "Darius the son of Hystaspes," was the king that slew "Gometus the Magian," "dispossessed him of the empire," and thus followed him as the next king; and by reference to the "Oriental Chronicle," we find that the king that followed the "Mage" reigned twenty years, though he is there called Assuerus. *Times of Daniel*, p. 242. The mistake as to his name may have occurred thus: In an old "fragment, said to be of Megasthenes," it stands thus:—"The elder Artaxerxes Assuerus, son of Darius, twenty years." As "the elder Artaxerxes" was not son of Darius, there is evidently something wrong; but the difficulty will vanish if we add the word *and*, and read it thus:—"The elder Artaxerxes Assuerus," *and* "son of Darius, twenty years."—*Times of Daniel*, p. 83. This removes the difficulty, for both "the elder Artaxerxes" and "Darius the son of Hystaspes" did reign about twenty years. But Herodotus not distinguishing between the father and son, gives him the thirty-six years during which his father "Darius Hystaspes reigned."

Herodotus admits that the Darius that reigned thirty-six years "was the first person who" "refined gold to the utmost perfection," and "coined money" (*Herod.* 4 : 166), which "Suidas, Harpocration, and the scholiast of Aristophanes, tell us . . . were coined not by the father of Xerxes, but by an earlier Darius, by Darius the First, by the first king of the Medes and Persians who coined gold money." *Times of Daniel*, p. 180. From this, we also learn that the father of Xerxes was not the first Darius. According to Herodotus, the Magus reigned seven months; and in allusion, as I suppose, to the same circumstance, in the document of Philo, it is said, "In the seventh month, when Darius Longimanus had vowed that he would reverse the decree of his father concerning the building of the temple, he was set free by God, and appointed king. In the first year of his reign, Joshua the high priest returned to Jerusalem."

B. C. 477. "In the four and twentieth day of the sixth month, in the second year of Darius the king," "they came and did work in the house of the Lord."—Hagai 1 : 14, 15. This was the ninth year from the end of the reign of Darius Hystaspes, "on account of" whose death "the building was impeded," which is in exact harmony with Josephus, who says "these works were hindered from going on till the second year of the reign of Darius, for nine years." *Ant.* b. 11, c. 2, s. 2. Also in harmony with the document of Philo, which gives the twelfth year of Assuerus, that is, the time of the death of "Darius Hystaspes," for the time at which Joshua left, who being about eight years, returned in the first of Darius; hence the second year in which they commenced to build the temple was the ninth from the time at which "the building was impeded on account of the death of Darius Hystaspes."

Wm. C. Thurman.

(*To be continued.*)

For the World's Crisis.

THE FIFTH KINGDOM.

Very much has been said, in some quarters, as to a *fifth*, earthly, universal monarchy,—a new form of "the kingdom of men." Russia has been assigned to this *pre-eminent* position. "The forms of the kingdom are *five* (the *five* is italicised, and they are named in the same compound sentence), Babylon, Persia, Greece, Rome, and Russia." See *Anatolio, p. 2, s. 2.*

This assertion is only an assumption, however set forth. It ignores the most positive terms of all prophecy; the plainest statements of all history; and the best arrangements of all chronology to the contrary. This is demonstrated thus:

I. The God-giver. The absolutely accurate number of "the forms of the kingdom of men" is "*four.*" Zech. 1 : 18–22. The "four horns" are "the Gentiles" that "have scattered Judah, Israel and Jerusalem." Here is no obscurity—no possible room for evasion. The number is "*four.*" Daniel 2d, 7th, 8th, all sustain this, and the reference to it by Jeremiah and Ezekiel confirm it.

II. The prophet Ezekiel himself knocks the theory of "*five*" earthly kingdoms, like the barley cake of Gideon, that struck "the tent of Midian till it laid along." Ezek. 38 : 17.

"The Gog power" (for which a place was framed in the theory of "five" earthly empires), is that spoken of by God's servants of "old time," as in Gen. 10 : 2; Isa. 10; and Isa. 11, etc. Assyria and Babylon then were that power.

The Russian power, which is imagined to be the Gog power, is not of "old time," but *modern*, and about twice as old as the United States. Its capital did not *begin* to be built till about twenty-five hundred years after the prophecy (Ezek. 38) was given. Thus the theory built on Ezek. 38 : 1–3, is *destroyed* by the prophet himself at verse 17th of the same chapter.

This theory, that is too blind to see so far as verse 17th, cannot have been framed by "Wisdom," nor can it have employed any one of its "seven pillars."

III. "The desolation" of Jerusalem (Dan. 9 : 26–27), was Rome; and of this all ages since have had occular demonstration in the inscription of the vessels of the temple service, on the arch of Titus, in the city of Rome. Now "that which is determined shall be poured on *the desolation*,"—that is, on Rome, "*the fourth.*" Dan. 7. This is fatal to the imaginary *fifth* earthly empire.

Thus of every aspect in which this theory is contemplated in the light of God's truth. The prophet Jeremiah has "the north," etc., in Asia over twenty times. Ezekiel locates there the merchants of Tyrus (Ezek. 27, Dan. 11); designates Syria and Egypt as "the king of the north and the king of the south"; and so Mitchell's Ancient Geography shows it. The Mohammedans now occupy just those territories, and the eastern (the third) part of the Roman world, and the Babylon of "old time," to be disposed of in its impending judgment. Amen.

Again, the theory of a fifth earthly empire takes another and more subtle phase, but subject to the fatal objection that God's only number is always "*four,*" as applied to the forms of "the kingdom of men."

The mis-called Spiritualists are (it has been often suggested) about to organize and thus rule the world. But this cannot be, but by the formation of a new earthly empire. A new organization, with new titles of dominion, new principles and new projects, would involve a general revolution in the world's government. But as certainly as God's "word is truth," so certainly this *new* and *fifth* earthly kingdom cannot obtain.

Rome, "the eternal," "the infallible," allows no successor. Nor does the judgment of God written against Rome allow any, save the divine. We pray in faith for the only fifth kingdom when we pray, "Thy kingdom come." Amen.

J. B. Cook.

For the World's Crisis.

YE ARE MY WITNESSES.

"The judgment of the great day."—Jude 6.

"When every one of us shall give an account of himself to God." Rom. 14 : 12. "When God shall judge the secrets of men's hearts, by Jesus Christ, according to the gospel." Rom. 2 : 16. "When the wrath of God shall be revealed from heaven." Rom. 1 : 18; 2 : 5. The period when eternal fates shall be in righteousness administered. The day of bright glory to God's little ones. The dawn of immortality to the saved. Also the dawn of the consummation of God's purposes concerning the race of men and angels. The ushering in of the fullness of the blessed gospel of Christ. What a day will this be, attended with the most fearful and momentous consequences!

Are we approaching this decisive day, and are we ready, are, perhaps, two of the most important questions that ever have, or ever can interest the mind of intelligent and responsible man. There certainly can be no question of paramount importance to these in all the wide range of man's inquiry and thought. It may, however, be a question which of these two is first in importance.

But if we properly consider the nature of the first, and its practical bearing upon the second, we shall, I think, come to the conclusion that they are of almost equal magnitude and importance, although many honest minds seem to think that the *time* of the final consummation is a question of little or no concern to us. But must it not be to the class or generation living at that time? See this subject illustrated by the Savior in Matthew 24th chapter, commencing at the 42nd verse. Also Matt. 25 : 10. "And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

It appears quite evident to me by the revealed duty and obligations of the church at this particular point of time, that these two questions are so blended as also to make them of equal importance. See in reference to the duty of the church at this point, as revealed in Luke 21 : 28. "When these things begin to come to pass, then look up, for the day of your redemption draweth nigh." Look up, your expectation of speedy redemption brightens. Your duty is to look up. This duty does not appear to arise till now. But why look up now more than at any other time in the past? For the obvious reason, that day is approaching. But the relation of those then living to that day is somewhat changed by the fulfillment of the Savior's prediction, as is illustrated by him in chap. 21 : 31. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." An additional obligation,—"Know ye," etc. Most certainly a knowledge of the Savior's near approach, and a readiness for the event, is implied in the Master's instruction; a knowledge sufficiently definite for practical purposes. The church is brought to the point of continued expectation. Thus we must see that the question of the time of the judgment, and a readiness or preparation for that event, are questions that will equally agitate and interest the Christian world at the time of its near approach.

Now let me, dearly beloved flock of God, inquire,

1. Do you most certainly, as you profess, understand that we are surely near the period already referred to? Have you learned these truths from God's unerring word? Have you made it a part of your intellectual being? Have you traced out God's pencilling upon the chart of prophetic declaration? The importance of so doing is abundantly taught.

2. Does a knowledge of these things affect you practically, as it should? Does this knowledge lead to that separation from and deadness to the world that God's word requires? Does it produce that entire consecration of heart and live to God and his precious service that is enjoined? I think I have reason to fear too many are lacking that moral culture or fitness requisite in order to share the felicities of the bright world of light and life. O, may we remember that the moral fitness must be acquired here, and before the Savior comes. That unholy feet can never tread the streets of the New Jerusalem. Unholy lips will never join in the victorious song,—"Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

While we look at the glories of the world still future, through God's provided medium, the Resurrection, it must appear quite certain that the motives and inducements presented are sufficient to urge the truly believing one to a consistent and holy life. Yes, I see one vast chain of inducements of more than golden worth. Praise, honor and glory, immortality. Thence a life onward, while unending ages roll. Unmixed delight, joy and pleasure amid the unveiled glories of God's face. No tempting devil, no alluring world, no unrighteous ones, but the pure and the faithful of all ages shall be there.

Exeter, Wis. N. A. Hitchcock

For the World's Crisis.

INSPIRATION.

"For it is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. 10 : 20.

Bro. Grant:—I have received a great number of encouraging letters within three months past. These letters have come from as many as ten different states, all breathing the same spirit of good cheer. One sister writes, "I pray the Lord to bless you and *inspire every word you write.*" Who will say amen to this? Will you?

There are many at the present time who profess to be inspired by "controlling spirits," "departed friends," etc., but for one let me be inspired by the Holy Spirit. I do not know what the readers of the Crisis think of my attainments; but I can tell them, as I believe I have done before, that I want a thousand fold more of every fruit of the Spirit. This is my daily, constant prayer. And I hope that at least as many as "two or three" will unite with me in this request, that we may claim the promised blessing. And you, brethren and sisters, readers of the Crisis, shall have the benefit, when "every word" I write is then inspired.

F. H. Chamberlain.

Sutton, Mass.

A Good Wife.—A translation of a Welsh Triad:—

She is modest, void of deceit, and obedient.

Pure of conscience, gracious of tongue, and true to her husband.

Her heart not proud, her manners affable, and her bosom full of compassion for the poor.

Laboring to be tidy, skillful of hand, and fond of praying to God.

Her conversation amiable, her dress decent, and her house orderly.

Quick of hand, quick of eye, and quick of understanding.

Her person shapely, her manners agreeable, and her heart innocent.

Her face benignant, her head intelligent and provident.

Neighborly, gentle, and of a liberal way of thinking.

Able in directing, providing what is wanting, and a good mother to her children.

Loving her husband, loving peace, and loving God.

Happy the man possessing such a wife.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis

AND SECOND ADVENT MESSENGER.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE CHRISTIAN'S HOME.

We're going home, where sorrows cease,
Where all is joy and love and peace.
At God's right hand forevermore,
We hope to dwell when storms are o'er.
This world is full of trouble now,
Before the tempter's shrine we bow;
And thus we live from day to day,
And from our Savior turn away.
O, when will come that blessed day,
Of which we've heard our Savior say,
When pain and death will all be o'er,
And we be saved forevermore?
O come, dear Savior, quickly come,
And bring thy ransomed children home,
Where all the faithful then will live
The life that thou didst die to give.
But while we think of joys to come,
And try the christian race to run,
We long to have our dearest friends
Receive the light that Jesus sends.
O come, dear friends, come, come away,
This world will lead you far astray,
And when the Savior calls for you,
In that last hour what can you do?
The day of grace will then be o'er,
The sinner lost forevermore;
O hasten, then, with all your might,
Before the Spirit takes its flight;
How dreadful then to hear the cries,
When Jesus comes through parted skies
To slay the wicked with his rod,
And thus fulfill the word of God.
O how you'll wish you'd given heed
To all the words our Savior said,
And turned from all your wicked ways
When you were in your youthful days.
The judgment day will soon be here,
Before the Judge you must appear;
A strict account you'll have to give
Of all the ways in which you live.
Now, sinner, come, and don't delay,
Don't put it off another day;
For if you should, and be too late,
Eternal death would be your state.

So. Poland. Z. A. WATERHOUSE.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER FIVE.

"And the stars shall fall from heaven," is the next event in this series of signs spoken of by the Savior.

The following is the record of a scene that occurred on the night of Nov. 13th, 1833, copied from the Connecticut *Observer* of Nov. 25th, 1833.

"*The Falling Stars.*—The editor of the *Old Countryman* makes a very serious matter of the Falling Stars. He says,—'We pronounce the raining fire which we saw last Wednesday morning, an awful type—a sure forerunner—a merciful *sign* of that great and dreadful day which the inhabitants of the earth will witness when the *sixth seal shall be opened*.

The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold. Many things now occurring on the earth tend to convince us that we are in the *latter days*. This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion, and what we think we are not ashamed to tell. Men may and have called us enthusiastic. We care not if they call us mad, so that we feel they are mistaken. . . . We will go on our way rejoicing. Nor would we go alone.—Hence we warn all to turn to the Lord while yet they may.'"

The following extract from Observations on Meteors, by Prof. Olmstead, taken from a work of S. Bliss, will show the nature and extent of this phenomenon:—

"The nature and extent of the showers of 1833 was such as to cover no inconsiderable portion of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America to the undefined regions among the British possessions on the north. The exhibition of shooting stars was not only visible, but everywhere presented nearly one and the same appearance. The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places the meteors began to attract attention by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation *Leo*, near a star called Gamma Leonis, in the bend of the cycle."

"A similar phenomenon was witnessed on the 12th of Nov., 1799, and at the same season of the year in 1830, 1831 and 1832. The meteoric showers were repeated on the morning of Nov. 13th or 14th several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but these fiery meteors came to us from the regions of space, and reveal to us the existence of worlds of a nebulous or commentary nature existing in the solar system, and forming part of the solar system. Nor are these conclusions built upon mere hypotheses, but are necessary inferences from certain facts.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the page of history. This is no longer to be looked upon as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be viewed no more as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary void.

"Subsequent inquiries have led me to the belief that the body was so distant as hardly to exhibit a parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

This is the testimony of Prof. Olmstead, of Yale College, a man well versed in the history of science, and who has probably devoted more attention to investigations of this character than any other man in this country. If these meteors were not the predicted "falling stars," which were to be distinguished signs of the coming of the Son of man in the clouds of heaven, it would be difficult to conceive of any celestial phenomenon which would fill the prophecy.

The objection that these were not real stars is of no weight; for the falling of one such to the earth would be, not a sign of the end, but the end itself. It could not have been a planetary star which guided the wise men by going before them and standing where the child lay. All luminous bodies having the appearance of stars have been thus denominated; hence those meteorical showers have been called stars, and they are the only stars that could fall to form a sign to men of the coming of Christ.

Luke describes our Savior as saying,—"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear," etc. See chap. 21: 26, 27. All of which has come to pass within the remembrance of the present generation.

But it is again argued that the darkening of the sun and moon of 1780, and the falling of the stars of 1833, could not be the fulfillment of the Lord's prophecy, because they were not universal in their manifestation. But when we consider that all the signs which clustered around the first advent of Christ (an event involving the interests of the whole family of mankind, as well as the second), were local, yet of such a nature as to challenge the infidelity of the whole world, the argument disappears. We have no more right to say the sun and moon must be darkened all over the world to make such a sign of the second advent, than we have to say that the star which guided the wise men to the babe of Bethlehem as a sign, must appear all over the world. All must admit there were signs peculiar to that generation. Said the Master to the Scribes and Pharisees of his day, "Can ye not discern the signs of these times?" and yet those signs were local, and seen but by a few comparatively; yet the truth concerning those things was published broadcast through all the land of Judea and round about Jordan. So there are signs of the second advent near, peculiar to the last generation of the world's history, which, to be sure, have been local in their manifestation; but a proclamation of the near coming of Christ, based on those evidences, has gone abroad into all lands.

The shaking of the powers of the heavens is the last sign mentioned in the twenty-ninth verse. This is understood variously by those looking for the Lord. Some look upon it as significant of a convulsed state of the political world, and others as a deranged state of our atmosphere; and still others the literal departure of the heavens. But if it refers to the political heavens, it has had a marked fulfillment; and if it has reference to the atmospheric heavens, that has been known to be in a state of strange fluctuation for years; and it is said that Prof. Silliman once made the remark, that such was the deranged state of the elements in our atmosphere, a few years ago, had it continued but a short time longer it must have resulted in a general conflagration.

Verse 30th,—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory." The sign of the Son of man I understand to refer to his visible Majesty, to distinguish him from the false Christs who had come in the desert and in the secret chambers, showing great signs and wonders.

Verse 31st,—"And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." Here we have illustrated one grand object of Messiah's advent to earth a second time. It is the consummation of the great work of redemption; the gathering together in one body or community all things in heaven and on earth, even in Him. See Eph. 1: 10.

Verses 32, 33,—"Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." "*Now* learn," i.e., when ye see the before-named precursors, know my *day* is *near*, as you may know summer is near when ye see the tender buds appearing upon the fig-tree, and the other trees.

Verse 34th,—"Verily I say unto you, this generation shall not pass away till all these things shall be fulfilled." This has reference to the generation living on the earth when the sun and moon are darkened and the stars fall from heaven. "They shall not all pass away till they see accomplished the last event predicted, viz., the coming of the Son of Man in the clouds of heaven."

Verse 35,—"Heaven and earth shall pass away, but my word shall not pass away." Here our Lord asserts the immutability of his counsel. Earth in its present form must pass away. Its physical condition, like an old garment, must undergo a change, but the word of God remains the same. His counsel shall stand though man may devise against it.

The assurance,—"my word shall not pass away"—refers in this connection to all our blessed Redeemer had spoken in reference to the signs and certainty of his coming. Every jot and tittle shall be fulfilled, and at the end of this grand drama Christ will come. Though the human dreams of national glory and flattering prospects of human enterprize, combined with the unbelief of an infidel age, may remonstrate against such an event, yet in its time and order it will come. When the day and hour arrive, no remonstrance of man can stay the chariot wheels of his terrible Majesty.

"When sin hath moved him, and his wrath is hot,
Shall visit earth in mercy, shall descend
Triumphant in his chariot paved with love,
Then what his storms have blasted and defaced
For man's revolt, shall with a smile repair."

A. ROSS.

For the World's Crisis.

THE OFFENCE OF THE CROSS;

OR,

PERSECUTION, WHAT IS IT?

"Are there no foes for me to face?
Must I not stem the flood?"

What is persecution? To be scourged in synagogues, brought before governors and kings for Christ's sake?

Is it to be stoned, sawn asunder, slain with the sword, to wander about in sheepskins and goatskins, being destitute, afflicted, tormented? Is it to be cast into the lion's den, or the fiery furnace heated seven times hotter than is wont? This, doubtless, is persecution for righteousness' sake; but is this all? Is not opposition to God's truth in every form persecution? to vex, afflict, harass with injustice and false accusation? to inflict pain from hatred or malignity? What persecution more to be dreaded than a slanderous tongue, malice prepense, a tongue set on fire of hell—misrepresentation, silent, satanic inuendoes to destroy reputation and usefulness, hinder the cause of truth and salvation? Doubtless the vexatious hindrances of Paul among false prophets and false brethren, the time-servers and popular seekers of his age, their virulent opposition to his reformatory steps, were more aggravating and soul-trying than to suffer shipwreck, be stoned, beaten with rods, or to "receive forty stripes save one."

We may not, at this age of refinement, under our modified laws of civilization, be burned at the stake, led to the scaffold, cast into a lion's den, for preaching the gospel in all its freeness and fullness, but think you persecution has ceased, or the offence of the cross? Is not human nature still human nature? Is not Satan the very same Satan, going about like a roaring lion, seeking whom he may devour, or transforming himself into an angel of light? Is not the same hatred for truth and holiness now, as when Christ was put to death, John the Baptist beheaded, James slain with the sword, and Peter crucified with his head downwards? And who were the most virulent persecutors in time of the holy prophets and apostles, who? The Gentiles, the heathen, men of the world? Nay, but a corrupt, ungodly church, a wicked Sanhedrim—those having a name to live and were dead, having the form of godliness, but denying the power thereof,—whom Christ denounced as false prophets, scribes, Pharisees, hypocrites, whited sepulchres, appearing beautiful outward, but within were full of dead men's bones and all manner of uncleanliness. "Fill ye up, then," says Christ, "the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Matthew, chapter 23, the whole of it, a true and graphic picture of the present degeneracy.)

Has the offence of the cross ceased? Let any man of God stand boldly against the perpetual backslidings, the fashions, and follies, the extravagant wickedness in costume, the idolatry in dress, in church building, and etiquette, the popery of the age, as Paul did, "What now? mountains in labor? fire and sword?" "Great is Diana of the Ephesians?" something perhaps more piercing than steel, the drawn sword or bayonet. "The tongue that deviseth mischiefs like a sharp razor, working deceitfully." "My soul," says the Psalmist, "is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." This little unruly member, whom no man can tame, more terrible to endure than a drawn dagger, is the chief instrument of persecution of a corrupt, idolatrous church of the present day.

Let any man in the sacred desk or editorial chair come out boldly, unflinchingly against the manufacture, traffic and use of strong drink and tobacco, two great engines of hell, that spread everywhere desolation and damnation, making our world an Aceldama, a field of blood; lay the ax at the root of these Upas trees, cry aloud against the distiller, the buyer, seller and consumer of this distilled damnation, and the corrupting, filthy, poisonous, body and soul destroying Indian weed, any rising up of old Adam, any bubblings of the pit?

So, also, in regard to a corrupt press, issuing its daily millions, spreading firebrands, arrows and death!

How is it that some ministers can preach year out and year in, and experience no persecution? Is it because there are no sins to rebuke? or is it because they keep back part of the price; shun to declare the whole counsel of God? The world's definition of a good man is,—"He has no enemies." But what saith the Savior?—"Woe unto you when all men shall speak well of you, for so did our fathers to the false prophets;" not the true prophets. Is it because there are no sins to rebuke? Would to God it were so; but let a man step forward into the front ranks of reform, attack all the popular sins of the present day, wage an uncompromising warfare against all the powers of darkness, slavery, novel reading, rum selling, rum drinking, tobacco smoking, chewing, making and selling, all sinful indulgence in apparel, in dress, jewelry, and in all God-forbidden things, of whatever kind and name, and he will find a host to rise up against him, and persecution will rage. We may not be called to suffer martyrdom as did many of the apostles and prophets, but our names will be cast out as evil. We shall find the words of our Savior true, that a man's foes shall be they of his own household. The prophets and apostles, and our Savior, opposed all sin, and they all suffered persecution—many of them unto death. The same cause will produce the same effect; if any one doubts this, let him try it.

We perceive that those who tell us persecution has ceased, that the great battle for truth and righteousness is fought, and that henceforth the church is to move on smoothly and prosperously, "on flowery beds of ease," are not the ones to stand at the cannon's mouth, place themselves in the battle's front, beard the lion in his den, wage open warfare with the combined powers of earth and hell. Satan is not very likely to trouble those that shun the cross, are at ease in Zion, oppose agitation, cry "peace, peace," when there is no peace, bow the knee to a pro-slavery, time-serving age, loving the praise of men more than the praise of God.

"Where is thy cross? the daily care,
The daily toil, the daily strife—
The warfare they are called to bear
With foes who aim at more than life."

What says Christ? "He that will live godly in Christ Jesus shall (not may) suffer persecution." "I came not to send peace on earth, but a sword." "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." "And fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

THE TRUTH DISCOVERED.

(*Continued.*)

B. C. 482. With B. C. 482 ends both the twenty-nine years Herodotus gives Cyrus, and the seven which Xenophon allows from "the acquisition of his empire."

B. C. 479. With B. C. 479 ends the seventh year of Cambyses, who was followed by Darius the son of Hystaspes, according to Herodotus. This is involved in some difficulty. In the reply to Bro. Stevenson, we observed that the Parian Chronicle, with Dr. Hales' revision, gave B. C. 495 for the slaughter of Smerdis Magus, and the accession of Darius, son of Hystaspes, which appears to be correct; for the following reasons:

1. According to Xenophon, the "expedition to Egypt is said to have taken place" in the days of Cyrus, who "brought Egypt into subjection." *Xen.*, b. 8, c. 7, s. 20.

2. Cyrus could not properly have said that "the Lord God of heaven hath given me all the kingdoms of the earth," until after he had subdued Egypt.

3. Megasthenes makes no allowance for the reign of Cambyses, as an independent king of Persia, but says that "Cyrus and Darius reigned thirty-six years; because, before the monarchy was reunited, they reigned six years in Persia, afterwards other six years, when the Persian kingdom being resigned to Cambyses' [his] son, they made war for six years against Tongris, queen of the Scythians. In the sixth year, when they were provoked by the Babylonians, and when Belshazzar was killed, they transferred the united monarchy to the Persians." *Times of Daniel*, p. 237.

4. The Parian Chronicle gives B. C. 495 for the beginning, and B. C. 460 for the end of the reign of Darius, the son of Hystaspes; which gives him just thirty-five years; and according to Ctesias, "Darius reigned thirty-five years,"—that is, the one that reigned after Egypt was subdued."—*Times of Daniel*, p. 253.

5. Rosellini mentions an inscription among those found on the Egyptian monuments, "recording the victory of the Persians . . . in the 27th year of a king, who, Rosellini does not doubt, was a Persian monarch, whose identity he cannot determine, but whose name he deciphers to be Tnebusc" (*Times of Daniel*, p. 228), which may be an Egyptian perversion of Hystaspes, for the date given in the Parian Chronicle, as we have mentioned, was B. C. 495, which answers to the twenty-seventh year of Darius Hystaspes.

I suppose the truth of the matter may have been about as follows: In B. C. 495, the Magus was slain, and from that time Darius the son of Hystaspes may have received the government over some province in Persia; but did not ascend the throne, as king, until the death of his uncle Artaxerxes, in B. C. 478; for the king found on the throne, between the reign of Cyrus and the second Darius, was not Cambyses, but "Artaxerxes, king of Persia."—Ezra 4: 7.

I suppose that Darius the son of Hystaspes was one of those "three presidents" (Dan. 6: 2), which were appointed "over the whole kingdom." His father being an old man, sixty-two years of age (Dan. 5: 31), he may have given the business affairs of the kingdom into the hands of his son; for when Cyrus issued his decree for the Jews to return home, this "Darius sent with them a thousand horsemen." "He sent away also all the vessels from Babylon, that Cyrus had set apart, and all that Cyrus had given in commandment; the same charged he also to be done and sent unto Jerusalem" (Esdras 4: 57 and 5: 2); and from the words of Esdras to Darius, saying, "Remember thy vow which thou hast vowed to build Jerusalem, in the day when thou comest to thy kingdom" (4: 43), two points are made clear. 1. That he was not at that time king. 2. That he was aware that he would soon come in possession of the kingdom, and this was before the death of Cyrus, for he builded Jerusalem. Isa. 45: 13.

B. C. 478. With B. C. 478 began the reign of Darius, the son of Hystaspes. To distinguish him from his father, Darius Hystaspes, he is called Darius Longimanus, "which the Persian historians explain, not of the length of his arm, but of the extent of his sway" (*Times of Daniel*, p. 259), for his dominion was "from India unto Ethiopia, of an hundred twenty and seven provinces." 1 Esdras 3: 2. On the monument erected by himself he tells us who he was, which is not Darius Hystaspes, but says, "I am Darius, the son of Hystaspes." He calls himself "the great king, the king of kings"; hence not one of the subordinate kings. The time of his reign we have, in the "Sealed Book of Daniel Opened," fixed by the seventy years fasting and mourning, and we will have fixed it again by the document from Philo. He says there were "from the captivity of Joiakim to the desolation eleven years"; and he makes "the eighty-one years from the Babylonish Captivity the seventieth from the desolation"; hence commences the captivity with the same epoch that we have.

These "eighty-one years from the Babylonish Captivity and the seventy from the desolation," just reach the second year of Darius, at which time they commenced the second time to build the temple. According to the chronicle of the Seventy, "Joshua, in the twelfth year of Assuerus (B. C. 486), went up to Assuerus; but being then distracted with war, he would not listen to his application. But it happened that in the next year, when he had become victorious, . . . he issued a decree prohibiting the building of the temple," in B. C. 485, the year of Jubilee.

"In the first year of his (Darius') reign, Joshua, the high priest, returned to Jerusalem, and by the commandment of Haggai and Zechariah put forth his hand to build the temple. Joshua, therefore, filled the office of high priest in the first instance for thirty-six years (that is, during the reign of Darius), until the twelfth year of Assuerus the elder, and Joiakim his son in his absence eight years." So, from the death of Assuerus, or the end of the reign of Darius Hystaspes, to the first of Darius the son of Hystaspes, is eight years. But the work "ceased unto the second year of the reign of Darius" (Ezra 4: 24); therefore, the eight years must reach near the end of the first year of Darius; so in our table of chronology, the eighth year synchronizes with the first of Darius. That the Darius, in whose sixth year the temple was completed, was called Longimanus, it is said, "when Darius Longimanus had vowed that he would reverse the decree of his father concerning the building of the temple, he was set free by God"; and by reference to 1 Esdras 4: 43, we find that the king in whose sixth year the temple was completed was the one that "vowed to build Jerusalem." From the monument erected by Darius, it is clear that he, "Darius the son of Hystaspes," was the king that slew "Gometus the Magian," "dispossessed him of the empire," and thus followed him as the next king; and by reference to the "Oriental Chronicle," we find that the king that followed the "Mage" reigned twenty years, though he is there called Assuerus. *Times of Daniel*, p. 242. The mistake as to his name may have occurred thus: In an old "fragment, said to be of Megasthenes," it stands thus:—"The elder Artaxerxes Assuerus, son of Darius, twenty years." As "the elder Artaxerxes" was not son of Darius, there is evidently something wrong; but the difficulty will vanish if we add the word *and*, and read it thus:—"The elder Artaxerxes Assuerus," *and* "son of Darius, twenty years."—*Times of Daniel*, p. 83. This removes the difficulty, for both "the elder Artaxerxes" and "Darius the son of Hystaspes" did reign about twenty years. But Herodotus not distinguishing between the father and son, gives him the thirty-six years during which his father "Darius Hystaspes reigned."

Herodotus admits that the Darius that reigned thirty-six years "was the first person who" "refined gold to the utmost perfection," and "coined money" (*Herod.* 4: 166), which "Suidas, Harpocration, and the scholiast of Aristophanes, tell us . . . were coined not by the father of Xerxes, but by an earlier Darius, by Darius the First, by the first king of the Medes and Persians who coined gold money." *Times of Daniel*, p. 180. From this, we also learn that the father of Xerxes was not the first Darius. According to Herodotus, the Magus reigned seven months; and in allusion, as I suppose, to the same circumstance, in the document of Philo, it is said, "In the seventh month, when Darius Longimanus had vowed that he would reverse the decree of his father concerning the building of the temple, he was set free by God, and appointed king. In the first year of his reign, Joshua the high priest returned to Jerusalem."

B. C. 477. "In the four and twentieth day of the sixth month, in the second year of Darius the king," "they came and did work in the house of the Lord."—Hagai 1: 14, 15. This was the ninth year from the end of the reign of Darius Hystaspes, "on account of" whose death "the building was impeded," which is in exact harmony with Josephus, who says "these works were hindered from going on till the second year of the reign of Darius, for nine years." *Ant.* b. 11, c. 2, s. 2. Also in harmony with the document of Philo, which gives the twelfth year of Assuerus, that is, the time of the death of "Darius Hystaspes," for the time at which Joshua left, who being about eight years, returned in the first of Darius; hence the second year in which they commenced to build the temple was the ninth from the time at which "the building was impeded on account of the death of Darius Hystaspes."

WM. C. THURMAN.

(*To be continued.*)

For the World's Crisis.

THE FIFTH KINGDOM.

Very much has been said, in some quarters, as to a *fifth*, earthly, universal monarchy,—a new form of "the kingdom of men." Russia has been assigned to this *pre-eminent* position. "The forms of the kingdom are *five* (the *five* is italicised, and they are named in the same compound sentence), Babylon, Persia, Greece, Rome, and Russia." See *Anatolio, p. 2, s. 2.*

This assertion is only an assumption, however set forth. It ignores the most positive terms of all propbecy; the plainest statements of all history; and the best arrangements of all chronology to the contrary. This is demonstrated thus:

I. The God-giver. The absolutely accurate number of "the forms of the kingdom of men" is "*four*." Zech. 1: 18–22. The "four horns" are "the Gentiles" that "have scattered Judah, Israel and Jerusalem." Here is no obscurity—no possible room for evasion. The number is "*four*." Daniel 2d, 7th, 8th, all sustain this, and the reference to it by Jeremiah and Ezekiel confirm it.

II. The prophet Ezekiel himself knocks the theory of "*five*" earthly kingdoms, like the barley cake of Gideon, that struck "the tent of Midian till it laid along." Ezek. 38: 17.

"The Gog power" (for which a place was framed in the theory of "five" earthly empires), is that spoken of by God's servants of "old time," as in Gen. 10: 2; Isa. 10; and Isa. 11, etc. Assyria and Babylon then were that power.

The Russian power, which is imagined to be the Gog power, is not of "old time," but *modern*, and about twice as old as the United States. Its capital did not *begin* to be built till about twenty-five hundred years after the prophecy (Ezek. 38) was given. Thus the theory built on Ezek. 38: 1–3, is *destroyed* by the prophet himself at verse 17th of the same chapter.

This theory, that is too blind to see so far as verse 17th, cannot have been framed by "Wisdom," nor can it have employed any one of its "seven pillars."

III. "The desolation" of Jerusalem (Dan. 9: 26–27), was Rome; and of this all ages since have had occular demonstration in the inscription of the vessels of the temple service, on the arch of Titus, in the city of Rome. Now "that which is determined shall be poured on *the desolation*,"—that is, on Rome, "*the fourth*." Dan. 7. This is fatal to the imaginary *fifth* earthly empire.

Thus of every aspect in which this theory is contemplated in the light of God's truth. The prophet Jeremiah has "the north," etc., in Asia over twenty times. Ezekiel locates there the merchants of Tyrus (Ezek. 27, Dan. 11); designates Syria and Egypt as "the king of the north and the king of the south"; and so Mitchell's Ancient Geography shows it. The Mohammedans now occupy just those territories, and the eastern (the third) part of the Roman world, and the Babylon of "old time," to be disposed of in its impending judgment. Amen.

Again, the theory of a fifth earthly empire takes another and more subtle phase, but subject to the fatal objection that God's only number is always "*four*," as applied to the *forms* of "the kingdom of men."

The mis-called Spiritualists are (it has been often suggested) about to organize and thus rule the world. But this cannot be, but by the formation of a new earthly empire. A new organization, with new titles of dominion, new principles and new projects, would involve a general revolution in the world's government. But as certainly as God's "word is truth," so certainly this *new* and *fifth* earthly kingdom cannot obtain.

Rome, "the eternal," "the infallible," allows no successor. Nor does the judgment of God written against Rome allow any, save the divine. We pray in faith for the only fifth kingdom when we pray, "Thy kingdom come." Amen.

J. B. COOK.

For the World's Crisis.

YE ARE MY WITNESSES.

"The judgment of the great day."—JUDE 6.

"When every one of us shall give an account of himself to God." Rom. 14: 12. "When God shall judge the secrets of men's hearts, by Jesus Christ, according to the gospel." Rom. 2: 16. "When the wrath of God shall be revealed from heaven." Rom. 1: 18; 2: 5. The period when eternal fates shall be in righteousness administered. The day of bright glory to God's little ones. The dawn of immortality to the saved. Also the dawn of the consummation of God's purposes concerning the race of men and angels. The ushering in of the fullness of the blessed gospel of Christ. What a day will this be, attended with the most fearful and momentous consequences!

Are we approaching this decisive day, and are we ready, are, perhaps, two of the most important questions that ever have, or ever can interest the mind of intelligent and responsible man. There certainly can be no question of paramount importance to these in all the wide range of man's inquiry and thought. It may, however, be a question which of these two is first in importance.

But if we properly consider the nature of the first, and its practical bearing upon the second, we shall, I think, come to the conclusion that they are of almost equal magnitude and importance, although many honest minds seem to think that the *time* of the final consummation is a question of little or no concern to us. But must it not be to the class or generation living at that time? See this subject illustrated by the Savior in Matthew 24th chapter, commencing at the 42nd verse. Also Matt. 25: 10. "And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

It appears quite evident to me by the revealed duty and obligations of the church at this particular point of time, that these two questions are so blended as also to make them of equal importance. See in reference to the duty of the church at this point, as revealed in Luke 21: 28. "When these things begin to come to pass, then look up, for the day of your redemption draweth nigh." Look up, your expectation of speedy redemption brightens. Your duty is to look up. This duty does not appear to arise till now. But why look up now more than at any other time in the past? For the obvious reason, that day is approaching. But the relation of those then living to that day is somewhat changed by the fulfillment of the Savior's prediction, as is illustrated by him in chap. 21: 31. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." An additional obligation,—"Know ye," etc. Most certainly a knowledge of the Savior's near approach, and a readiness for the event, is implied in the Master's instruction; a knowledge sufficiently definite for practical purposes. The church is brought to the point of continued expectation. Thus we must see that the question of the time of the judgment, and a readiness or preparation for that event, are questions that will equally agitate and interest the Christian world at the time of its near approach.

Now let me, dearly beloved flock of God, inquire.

1. Do you most certainly, as you profess, understand that we are surely near the period already referred to? Have you learned these truths from God's unerring word? Have you made it a part of your intellectual being? Have you traced out God's pencilling upon the chart of prophetic declaration? The importance of so doing is abundantly taught.

2. Does a knowledge of these things affect you practically, as it should? Does this knowledge lead to that separation from and deadness to the world that God's word requires? Does it produce that entire consecration of heart and live to God and his precious service that is enjoined? I think I have reason to fear too many are lacking that moral culture or fitness requisite in order to share the felicities of the bright world of light and life. O, may we remember that the moral fitness must be acquired here, and before the Savior comes. That unholy feet can never tread the streets of the New Jerusalem. Unholy lips will never join in the victorious song,—"Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

While we look at the glories of the world still future, through God's provided medium, the Resurrection, it must appear quite certain that the motives and inducements presented are sufficient to urge the truly believing one to a consistent and holy life. Yes, I see one vast chain of inducements of more than golden worth. Praise, honor and glory, immortality. Thence a life onward, while unending ages roll. Unmixed delight, joy and pleasure amid the unveiled glories of God's face. No tempting devil, no alluring world, no unrighteous ones, but the pure and the faithful of all ages shall be there.

Exeter, Wis. N. A. HITCHCOCK

For the World's Crisis.

INSPIRATION.

"For it is not ye that speak, but the Spirit of your Father which speaketh in you.—MATT. 10: 20.

BRO. GRANT:—I have received a great number of encouraging letters within three months past. These letters have come from as many as ten different states, all breathing the same spirit of good cheer. One sister writes, "I pray the Lord to bless you and *inspire every word you write.*" Who will say amen to this? Will you?

There are many at the present time who profess to be inspired by "controlling spirits," "departed friends," etc., but for one let me be inspired by the Holy Spirit. I do not know what the readers of the Crisis think of my attainments; but I can tell them, as I believe I have done before, that I want a thousand fold more of every fruit of the Spirit. This is my daily, constant prayer. And I hope that at least as many as "two or three" will unite with me in this request, that we may claim the promised blessing. And you, brethren and sisters, readers of the Crisis, shall have the benefit, when "every word" I write is thus inspired. F. H. CHAMBERLAIN.

Sutton, Mass.

A GOOD WIFE.—A translation of a Welsh Triad:—

She is modest, void of deceit, and obedient.

Pure of conscience, gracious of tongue, and true to her husband.

Her heart not proud, her manners affable, and her bosom full of compassion for the poor.

Laboring to be tidy, skillful of hand, and fond of praying to God.

Her conversation amiable, her dress decent, and her house orderly.

Quick of hand, quick of eye, and quick of understanding.

Her person shapely, her manners agreeable, and her heart innocent.

Her face benignant, her head intelligent and provident.

Neighborly, gentle, and of a liberal way of thinking.

Able in directing, providing what is wanting, and a good mother to her children.

Loving her husband, loving peace, and loving God.

Happy the man possessing such a wife.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE CHRISTIAN'S HOME.

We're going home, where sorrows cease,
Where all is joy and love and peace.
At God's right hand forevermore,
We hope to dwell when storms are o'er.
This world is full of trouble now,
Before the tempter's shrine we bow;
And thus we live from day to day,
And from our Savior turn away.
O, when will come that blessed day,
Of which we've heard our Savior say,
When pain and death will all be o'er,
And we be saved forevermore?
O come, dear Savior, quickly come,
And bring thy ransomed children home,
Where all the faithful then will live
The life that thou didst die to give.
But while we think of joys to come,
And try the christian race to run,
We long to have our dearest friends
Receive the light that Jesus sends.
O come, dear friends, come, come away,
This world will lead you far astray,
And when the Savior calls for you,
In that last hour what can you do?
The day of grace will then be o'er,
The sinner lost forevermore;
O hasten, then, with all your might,
Before the Spirit takes its flight;
How dreadful then to hear the cries,
When Jesus comes through parted skies
To slay the wicked with his rod,
And thus fulfill the word of God.
O how you'll wish you'd given heed
To all the words our Savior said,
And turned from all your wicked ways
When you were in your youthful days.
The judgment day will soon be here,
Before the Judge you must appear;
A strict account you'll have to give
Of all the ways in which you live.
Now, sinner, come, and don't delay,
Don't put it off another day;
For if you should, and be too late,
Eternal death would be your state.

So. Poland. Z. A. Waterhouse.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER FIVE.

"And the stars shall fall from heaven," is the next event in this series of signs spoken of by the Savior.

The following is the record of a scene that occurred on the night of Nov. 13th, 1833, copied from the Connecticut *Observer* of Nov. 25th, 1833.

"*The Falling Stars.*—The editor of the *Old Countryman* makes a very serious matter of the Falling Stars. He says,—'We pronounce the raining fire which we saw last Wednesday morning, an awful type—a sure forerunner—a merciful *sign* of that great and dreadful day which the inhabitants of the earth will witness when the *sixth seal shall be opened.*

The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold. Many things now occurring on the earth tend to convince us that we are in the *latter days.* This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion, and what we think we are not ashamed to tell. Men may and have called us enthusiastic. We care not if they call us mad, so that we feel they are mistaken. . . . We will go on our way rejoicing. Nor would we go alone.—Hence we warn all to turn to the Lord while yet they may.'"

The following extract from Observations on Meteors, by Prof. Olmstead, taken from a work of S. Bliss, will show the nature and extent of this phenomenon:—

"The nature and extent of the showers of 1833 was such as to cover no inconsiderable portion of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America to the undefined regions among the British possessions on the north. The exhibition of shooting stars was not only visible, but everywhere presented nearly one and the same appearance. The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places the meteors began to attract attention by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation *Leo,* near a star called Gamma Leonis, in the bend of the cycle."

"A similar phenomenon was witnessed on the 12th of Nov., 1799, and at the same season of the year in 1830, 1831 and 1832. The meteoric showers were repeated on the morning of Nov. 13th or 14th several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but these fiery meteors came to us from the regions of space, and reveal to us the existence of worlds of a nebulous or commentary nature existing in the solar system, and forming part of the solar system. Nor are these conclusions built upon mere hypotheses, but are necessary inferences from certain facts.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the page of history. This is no longer to be looked upon as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be viewed no more as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary void.

"Subsequent inquiries have led me to the belief that the body was so distant as hardly to exhibit a parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

This is the testimony of Prof. Olmstead, of Yale College, a man well versed in the history of science, and who has probably devoted more attention to investigations of this character than any other man in this country. If these meteors were not the predicted "falling stars," which were to be distinguished signs of the coming of the Son of man in the clouds of heaven, it would be difficult to conceive of any celestial phenomenon which would fill the prophecy.

The objection that these were not real stars is of no weight; for the falling of one such to the earth would be, not a sign of the end, but the end itself. It could not have been a planetary star which guided the wise men by going before them and standing where the child lay. All luminous bodies having the appearance of stars have been thus denominated; hence those meteorical showers have been called stars, and they are the only stars that could fall to form a sign to men of the coming of Christ.

Luke describes our Savior as saying,—"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear," etc. See chap. 21: 26, 27. All of which has come to pass within the remembrance of the present generation.

But it is again argued that the darkening of the sun and moon of 1780, and the falling of the stars of 1833, could not be the fulfillment of the Lord's prophecy, because they were not universal in their manifestation. But when we consider that all the signs which clustered around the first advent of Christ (an event involving the interests of the whole family of mankind, as well as the second), were local, yet of such a nature as to challenge the infidelity of the whole world, the argument disappears. We have no more right to say the sun and moon must be darkened all over the world to make such a sign of the second advent, than we have to say that the star which guided the wise men to the babe of Bethlehem as a sign, must appear all over the world. All must admit there were signs peculiar to that generation. Said the Master to the Scribes and Pharisees of his day, "Can ye not discern the signs of these times?" and yet those signs were local, and seen but by a few comparatively; yet the truth concerning those things was published broadcast through all the land of Judea and round about Jordan. So there are signs of the second advent near, peculiar to the last generation of the world's history, which, to be sure, have been local in their manifestation; but a proclamation of the near coming of Christ, based on those evidences, has gone abroad into all lands.

The shaking of the powers of the heavens is the last sign mentioned in the twenty-ninth verse. This is understood variously by those looking for the Lord. Some look upon it as significant of a convulsed state of the political world, and others as a deranged state of our atmosphere; and still others the literal departure of the heavens. But if it refers to the political heavens, it has had a marked fulfillment; and if it has reference to the atmospheric heavens, that has been known to be in a state of strange fluctuation for years; and it is said that Prof. Silliman once made the remark, that such was the deranged state of the elements in our atmosphere, a few years ago, had it continued but a short time longer it must have resulted in a general conflagration.

Verse 30th,—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory." The sign of the Son of man I understand to refer to his visible Majesty, to distinguish him from the false Christs who had come in the desert and in the secret chambers, showing great signs and wonders.

Verse 31st,—"And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." Here we have illustrated one grand object of Messiah's advent to earth a second time. It is the consummation of the great work of redemption; the gathering together in one body or community all things in heaven and on earth, even in Him. See Eph. 1: 10.

Verses 32, 33,—"Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." "*Now* learn," i.e., when ye see the before-named precursors, know my *day* is *near,* as you may know summer is near when ye see the tender buds appearing upon the fig-tree, and the other trees.

Verse 34th,—"Verily I say unto you, this generation shall not pass away till all these things shall be fulfilled." This has reference to the generation living on the earth when the sun and moon are darkened and the stars fall from heaven. "They shall not all pass away till they are accomplished;" the last event we mentioned, viz., "the coming of the Son of man in the clouds of heaven."

Verse 35,—"Heaven and earth shall pass away, but my word shall not pass away." Here our Lord asserts the immutability of his counsel. Earth in its present form must pass away. Its physical condition, like an old garment, must undergo a change, but the word of God remains the same. His counsel shall stand though man may devise against it.

The assurance,—"my word shall not pass away"—refers in this connection to all our blessed Redeemer had spoken in reference to the signs and certainty of his coming. Every jot and tittle shall be fulfilled, and at the end of this grand drama Christ will come. Though the human dreams of national glory and flattering prospects of human enterprize, combined with the unbelief of an infidel age, may remonstrate against such an event, yet in its time and order it will come. When the day and hour arrive, no remonstrance of man can stay the chariot wheels of his terrible Majesty.

"When sin hath moved him, and his wrath is hot,
Shall visit earth in mercy, shall descend
Triumphant in his chariot paved with love,
Then what his storms have blasted and defaced
For man's revolt, shall with a smile repair."

A. Ross.

For the World's Crisis.

THE OFFENCE OF THE CROSS;

OR,

PERSECUTION, WHAT IS IT?

"Are there no foes for me to face?
Must I not stem the flood?"

What is persecution? To be scourged in synagogues, brought before governors and kings for Christ's sake?

Is it to be stoned, sawn asunder, slain with the sword, to wander about in sheepskins and goatskins, being destitute, afflicted, tormented? Is it to be cast into the lion's den, or the fiery furnace heated seven times hotter than is wont? This, doubtless, is persecution for righteousness' sake; but is this all? Is not opposition to God's truth in every form persecution? to vex, afflict, harass with injustice and false accusation? to inflict pain from hatred or malignity? What persecution more to be dreaded than a slanderous tongue, malice prepense, a tongue set on fire of hell—misrepresentation, silent, satanic inuendoes to destroy reputation and usefulness, hinder the cause of truth and salvation? Doubtless the vexatious hindrances of Paul among false prophets and false brethren, the time-servers and popular seekers of his age, their virulent opposition to his reformatory steps, were more aggravating and soul-trying than to suffer shipwreck, be stoned, beaten with rods, or to "receive forty stripes save one."

We may not, at this age of refinement, under our modified laws of civilization, be burned at the stake, led to the scaffold, cast into a lion's den, for preaching the gospel in all its freeness and fullness, but think you persecution has ceased, or the offence of the cross? Is not human nature still human nature? Is not Satan the very same Satan, going about like a roaring lion, seeking whom he may devour, or transforming himself into an angel of light? Is not the same hatred for truth and holiness now, as when Christ was put to death, John the Baptist beheaded, James slain with the sword, and Peter crucified with his head downwards? And who were the most virulent persecutors in time of the holy prophets and apostles, who? The Gentiles, the heathen, men of the world? Nay, but a corrupt, ungodly church, a wicked Sanhedrim—those having a name to live and were dead, having the form of godliness, but denying the power thereof,—whom Christ denounced as false prophets, scribes, Pharisees, hypocrites, whited sepulchres, appearing beautiful outward, but within were full of dead men's bones and all manner of uncleanliness. "Fill ye up, then," says Christ, "the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Matthew, chapter 23, the whole of it, a true and graphic picture of the present degeneracy.)

Has the offence of the cross ceased? Let any man of God stand boldly against the perpetual backslidings, the fashions, and follies, the extravagant wickedness in costume, the idolatry in dress, in church building, and etiquette, the popery of the age, as Paul did, "What now? mountains in labor? fire and sword?" "Great is Diana of the Ephesians?" something perhaps more piercing than steel, the drawn sword or bayonet. "The tongue that deviseth mischiefs like a sharp razor, working deceitfully." "My soul," says the Psalmist, "is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." This little unruly member, whom no man can tame, more terrible to endure than a drawn dagger, is the chief instrument of persecution of a corrupt, idolatrous church of the present day.

Let any man in the sacred desk or editorial chair come out boldly, unflinchingly against the manufacture, traffic and use of strong drink and tobacco, two great engines of hell, that spread everywhere desolation and damnation, making our world an Aceldama, a field of blood; lay the ax at the root of these Upas trees, cry aloud against the distiller, the buyer, seller and consumer of this distilled damnation, and the corrupting, filthy, poisonous, body and soul destroying Indian weed, any rising up of old Adam, any bubblings of the pit?

So, also, in regard to a corrupt press, issuing its daily millions, spreading firebrands, arrows and death!

How is it that some ministers can preach year out and year in, and experience no persecution? Is it because there are no sins to rebuke? or is it because they keep back part of the price; shun to declare the whole counsel of God? The world's definition of a good man is,—"He has no enemies." But what saith the Savior? "Woe unto you when all men shall speak well of you, for so did our fathers to the false prophets;" not the true prophets. Is it because there are no sins to rebuke? Would to God it were so; but let a man step forward into the front ranks of reform, attack all the popular sins of the present day, wage an uncompromising warfare against all the powers of darkness, slavery, novel reading, rum selling, rum drinking, tobacco smoking, chewing, making and selling, all sinful indulgence in apparel, in dress, jewelry, and in all God-forbidden things, of whatever kind and name, and he will find a host to rise up against him, and persecution will rage. We may not be called to suffer martyrdom as did many of the apostles and prophets, but our names will be cast out as evil. We shall find the words of our Savior true, that a man's foes shall be they of his own household. The prophets and apostles, and our Savior, opposed all sin, and they all suffered persecution—many of them unto death. The same cause will produce the same effect; if any one doubts this, let him try it.

We perceive that those who tell us persecution has ceased, that the great battle for truth and righteousness is fought, and that henceforth the church is to move on smoothly and prosperously, "on flowery beds of ease," are not the ones to stand at the cannon's mouth, place themselves in the battle's front, beard the lion in his den, wage open warfare with the combined powers of earth and hell. Satan is not very likely to trouble those that shun the cross, are at ease in Zion, oppose agitation, cry "peace, peace," when there is no peace, bow the knee to a pro-slavery, time-serving age, loving the praise of men more than the praise of God.

"Where is thy cross? the daily care,
The daily toil, the daily strife—
The warfare they are called to bear
With foes who aim at more than life."

What says Christ? "He that will live godly in Christ Jesus shall (not may) suffer persecution." "I came not to send peace on earth, but a sword." "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." "And fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

THE TRUTH DISCOVERED.

(*Continued.*)

B. C. 482. With B. C. 482 ends both the twenty-nine years Herodotus gives Cyrus, and the seven which Xenophon allows from "the acquisition of his empire."

B. C. 479. With B. C. 479 ends the seventh year of Cambyses, who was followed by Darius the son of Hystaspes, according to Herodotus. This is involved in some difficulty. In the reply to Bro. Stevenson, we observed that the Parian Chronicle, with Dr. Hales' revision, gave B. C. 495 for the slaughter of Smerdis Magus, and the accession of Darius, son of Hystaspes, which appears to be correct; for the following reasons:

1. According to Xenophon, the "expedition to Egypt is said to have taken place" in the days of Cyrus, who "brought Egypt into subjection." *Xen.,* b. 8, c. 7, s. 20.

2. Cyrus could not properly have said that "the Lord God of heaven hath given me all the kingdoms of the earth," until after he had subdued Egypt.

3. Megasthenes makes no allowance for the reign of Cambyses, as an independent king of Persia, but says that "Cyrus and Darius reigned thirty-six years; because, before the monarchy was reunited, they reigned six years in Persia, afterwards other six years, when the Persian kingdom being resigned to Cambyses' [his] son, they made war for six years against Tongris, queen of the Scythians. In the sixth year, when they were provoked by the Babylonians, and when Belshazzar was killed, they transferred the united monarchy to the Persians." *Times of Daniel,* p. 237.

4. The Parian Chronicle gives B. C. 495 for the beginning, and B. C. 460 for the end of the reign of Darius, the son of Hystaspes; which gives him just thirty-five years; and according to Ctesias, "Darius reigned thirty-five years,"—that is, the one that reigned after Egypt was subdued."—*Times of Daniel,* p. 253

5. Rosellini mentions an inscription among those found on the Egyptian monuments, "recording the victory of the Persians . . . in the 27th year of a king, who, Rosellini does not doubt, was a Persian monarch, whose identity he cannot determine, but whose name he deciphers to be Tnebusc" (*Times of Daniel,* p. 228), which may be an Egyptian perversion of Hystaspes, for the date given in the Parian Chronicle, as we have mentioned, was B. C. 495, which answers to the twenty-seventh year of Darius Hystaspes.

I suppose the truth of the matter may have been about as follows: In B. C. 495, the Magus was slain, and from that time Darius the son of Hystaspes may have received the government over some province in Persia; but did not ascend the throne, as king, until the death of his uncle Artaxerxes, in B. C. 478; for the king found on the throne, between the reign of Cyrus and the second Darius, was not Cambyses, but "Artaxerxes, king of Persia."—Ezra 4: 7.

I suppose that Darius the son of Hystaspes was one of those "three presidents" (Dan. 6: 2), which were appointed "over the whole kingdom." His father being an old man, sixty-two years of age (Dan. 5: 31), he may have given the business affairs of the kingdom into the hands of his son; for when Cyrus issued his decree for the Jews to return home, this "Darius sent with them a thousand horsemen." "He sent away also all the vessels from Babylon, that Cyrus had set apart, and all that Cyrus had given in commandment; the same charged he also to be done and sent unto Jerusalem" (Esdras 4: 57 and 5: 2); and from the words of Esdras to Darius, saying, "Remember thy vow which thou hast vowed to build Jerusalem, in the day when thou comest to thy kingdom" (4: 43), two points are made clear. 1. That he was not at that time king. 2. That he was aware that he would soon come in possession of the kingdom, and this was before the death of Cyrus, for he builded Jerusalem. Isa. 45: 13.

B. C. 478. With B. C. 478 began the reign of Darius, the son of Hystaspes. To distinguish him from his father, Darius Hystaspes, he is called Darius Longimanus, "which the Persian historians explain, not of the length of his arm, but of the extent of his sway" (*Times of Daniel,* p. 259), for his dominion was "from India unto Ethiopia, of an hundred twenty and seven provinces." 1 Esdras 3: 2. On the monument erected by himself he tells us who he was, which is not Darius Hystaspes, but says, "I am Darius, the son of Hystaspes." He calls himself "the great king, the king of kings"; hence not one of the subordinate kings. The time of his reign we have, in the "Sealed Book of Daniel Opened," fixed by the seventy years fasting and mourning, and we will have fixed it again by the document from Philo. He says there were "from the captivity of Joiakim to the desolation eleven years"; and he makes "the eighty-one years from the Babylonish Captivity the seventieth from the desolation"; hence commences the captivity with the same epoch that we have.

These "eighty-one years from the Babylonish Captivity and the seventy from the desolation," just reach the second year of Darius, at which time they commenced the second time to build the temple. According to the chronicle of the Seventy, "Joshua, in the twelfth year of Assuerus (B. C. 486), went up to Assuerus; but being then distracted with war, he would not listen to his application. But it happened that in the next year, when he had become victorious, . . . he issued a decree prohibiting the building of the temple," in B. C. 485, the year of Jubilee.

"In the first year of his (Darius') reign, Joshua, the high priest, returned to Jerusalem, and by the commandment of Haggai and Zechariah put forth his hand to build the temple. Joshua, therefore, filled the office of high priest in the first instance for thirty-six years (that is, during the reign of Darius), until the twelfth year of Assuerus the elder, and Joiakim his son in his absence eight years." So, from the death of Assuerus, or the end of the reign of Darius Hystaspes, to the first of Darius the son of Hystaspes, is eight years. But the work "ceased unto the second year of the reign of Darius" (Ezra 4: 24); therefore, the eight years must reach near the end of the first year of Darius; so in our table of chronology, the eighth year synchronizes with the first of Darius. That the Darius, in whose sixth year the temple was completed, was called Longimanus, it is said, "when Darius Longimanus had vowed that he would reverse the decree of his father concerning the building of the temple, he was set free by God"; and by reference to 1 Esdras 4: 43, we find that the king in whose sixth year the temple was completed was the one that "vowed to build Jerusalem." From the monument erected by Darius, it is clear that he, "Darius the son of Hystaspes," was the king that slew "Gometus the Magian," "dispossessed him of the empire," and thus followed him as the next king; and by reference to the "Oriental Chronicle," we find that the king that followed the "Mage" reigned twenty years, though he is there called Assuerus. *Times of Daniel,* p. 242. The mistake as to his name may have occurred thus: In an old "fragment, said to be of Megasthenes," it stands thus:—"The elder Artaxerxes Assuerus, son of Darius, twenty years." As "the elder Artaxerxes" was not son of Darius, there is evidently something wrong; but the difficulty will vanish if we add the word *and,* and read it thus:—"The elder Artaxerxes Assuerus," *and* "son of Darius, twenty years."—*Times of Daniel,* p. 83. This removes the difficulty, for both "the elder Artaxerxes" and "Darius the son of Hystaspes" did reign about twenty years. But Herodotus not distinguishing between the father and son, gives him the thirty-six years during which his father "Darius Hystaspes reigned."

Herodotus admits that the Darius that reigned thirty-six years "was the first person who" "refined gold to the utmost perfection," and "coined money" (*Herod.* 4: 166), which "Suidas, Harpocration, and the scholiast of Aristophanes, tell us . . . were coined not by the father of Xerxes, but by an earlier Darius, by Darius the First, by the first king of the Medes and Persians who coined gold money." *Times of Daniel,* p. 180. From this, we also learn that the father of Xerxes was not the first Darius. According to Herodotus, the Magus reigned seven months; and in allusion, as I suppose, to the same circumstance, in the document of Philo, it is said, "In the seventh month, when Darius Longimanus had vowed that he would reverse the decree of his father concerning the building of the temple, he was set free by God, and appointed king. In the first year of his reign, Joshua the high priest returned to Jerusalem."

B. C. 477. "In the four and twentieth day of the sixth month, in the second year of Darius the king," "they came and did work in the house of the Lord."—Hagai 1: 14, 15. This was the ninth year from the end of the reign of Darius Hystaspes, "on account of" whose death "the building was impeded," which is in exact harmony with Josephus, who says "these works were hindered from going on till the second year of the reign of Darius, for nine years." *Ant.* b. 11, c. 2, s. 2. Also in harmony with the document of Philo, which gives the twelfth year of Assuerus, that is, the time of the death of "Darius Hystaspes," for the time at which Joshua left, who being absent eight years, returned in the first of Darius; hence the second year in which they commenced to build the temple was the ninth from the time at which "the building was impeded on account of the death of Darius Hystaspes."

Wm. C. Thurman.

(*To be continued.*)

For the World's Crisis.

THE FIFTH KINGDOM.

Very much has been said, in some quarters, as to a *fifth,* earthly, universal monarchy,—a new form of "the kingdom of men." Russia has been assigned to this *pre-eminent* position. "The forms of the kingdom are *five* (the *five* is italicised, and they are named in the same compound sentence), Babylon, Persia, Greece, Rome, and Russia." See *Anatolia,* p. 2, s. 2.

This assertion is only an assumption, however set forth. It ignores the most positive terms of all prophecy; the plainest statements of all history; and the best arrangements of all chronology to the contrary. This is demonstrated thus:

I. The God-giver. The absolutely accurate number of "the forms of the kingdom of men" is "*four.*" Zech. 1: 18–22. The "four horns" are "the Gentiles" that "have scattered Judah, Israel and Jerusalem." Here is no obscurity—no possible room for evasion. The number is "*four.*" Daniel 2d, 7th, 8th, all sustain this, and the reference to it by Jeremiah and Ezekiel confirm it.

II. The prophet Ezekiel himself knocks the theory of "*five*" earthly kingdoms, like the barley cake of Gideon, that struck "the tent of Midian till it laid along." Ezek. 38: 17.

"The Gog power" (for which a place was framed in the theory of "five" earthly empires), is that spoken of by God's servants of "old time," as in Gen. 10: 2; Isa. 10; and Isa. 11, etc. Assyria and Babylon then were that power.

The Russian power, which is imagined to be the Gog power, is not of "old time," but *modern,* and about twice as old as the United States. Its capital did not *begin* to be built till about twenty-five hundred years after the prophecy (Ezek. 38) was given. Thus the theory built on Ezek. 38: 1–3, *is destroyed* by the prophet himself at verse 17th of the same chapter.

This theory, that is too blind to see so far as verse 17th, cannot have been framed by "Wisdom," nor can it have employed any one of its "seven pillars."

III. "The desolation" of Jerusalem (Dan. 9: 26–27), was Rome; and of this all ages since have had occular demonstration in the inscription of the vessels of the temple service, on the arch of Titus, in the city of Rome. Now "that which is determined shall be poured on *the desolation,*"—that is, on Rome, "*the fourth.*" Dan. 7. This is fatal to the imaginary *fifth* earthly empire.

Thus of every aspect in which this theory is contemplated in the light of God's truth. The prophet Jeremiah has "the north," etc., in Asia over twenty times. Ezekiel locates there the merchants of Tyrus (Ezek. 27, Dan. 11); designates Syria and Egypt as "the king of the north and the king of the south"; and so Mitchell's Ancient Geography shows it. The Mohammedans now occupy just those territories, and the eastern (the third) part of the Roman world, and the Babylon of "old time," to be disposed of in its impending judgment. Amen.

Again, the theory of a fifth earthly empire takes another and more subtle phase, but subject to the fatal objection that God's only number is always "*four,*" as applied to the forms of "the kingdom of men."

The mis-called Spiritualists are (it has been often suggested) about to organize and thus rule the world. But this cannot be, but by the formation of a new earthly empire. A new organization, with new titles of dominion, new principles and new projects, would involve a general revolution in the world's government. But as certainly as God's "word is truth," so certainly this *new* and *fifth* earthly kingdom cannot obtain.

Rome, "the eternal," "the infallible," allows no successor. Nor does the judgment of God written against Rome allow any, save the divine. We pray in faith for the only fifth kingdom when we pray, "Thy kingdom come." Amen.

J. B. Cook.

For the World's Crisis.

YE ARE MY WITNESSES.

"The judgment of the great day."—Jude 6.

"When every one of us shall give an account of himself to God." Rom. 14: 12. "When God shall judge the secrets of men's hearts, by Jesus Christ, according to the gospel." Rom. 2: 16. "When the wrath of God shall be revealed from heaven." Rom. 1: 18; 2: 5. The period when eternal fates shall be in righteousness administered. The day of bright glory to God's little ones. The dawn of immortality to the saved. Also the dawn of the consummation of God's purposes concerning the race of men and angels. The ushering in of the fullness of the blessed gospel of Christ. What a day will this be, attended with the most fearful and momentous consequences!

Are we approaching this decisive day, and are we ready, are, perhaps, two of the most important questions that ever have, or ever can interest the mind of intelligent and responsible man. There certainly can be no question of paramount importance to these in all the wide range of man's inquiry and thought. It may, however, be a question which of these two is first in importance.

But if we properly consider the nature of the first, and its practical bearing upon the second, we shall, I think, come to the conclusion that they are of almost equal magnitude and importance, although many honest minds seem to think that the time of the final consummation is a question of little or no concern to us. But must it not be to the class or generation living at that time? See this subject illustrated by the Savior in Matthew 24th chapter, commencing at the 42nd verse. Also Matt. 25: 10. "And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

It appears quite evident to me by the revealed duty and obligations of the church at this particular point of time, that these two questions are so blended as also to make them of equal importance. See in reference to the duty of the church at this point, as revealed in Luke 21: 28. "When these things begin to come to pass, then look up, for the day of your redemption draweth nigh." Look up, your expectation of speedy redemption brightens. Your duty is to look up. This duty does not appear to arise till now. But why look up now more than at any other time in the past? For the obvious reason, that day is approaching. But the relation of those then living to that day is somewhat changed by the fulfillment of the Savior's prediction, as is illustrated by him in chap. 21: 31. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." An additional obligation,—"Know ye," etc. Most certainly a knowledge of the Savior's near approach, and a readiness for the event, is implied in the Master's instruction; a knowledge sufficiently definite for practical purposes. The church is brought to the point of continued expectation. Thus we must see that the question of the time of the judgment, and a readiness or preparation for that event, are questions that will equally agitate and interest the Christian world at the time of its near approach.

Now let me, dearly beloved flock of God, inquire,

1. Do you most certainly, as you profess, understand that we are surely near the period already referred to? Have you learned these truths from God's unerring word? Have you made it a part of your intellectual being? Have you traced out God's pencilling upon the chart of prophetic declaration? The importance of so doing is abundantly taught.

2. Does a knowledge of these things affect you practically, as it should? Does this knowledge lead to that separation from and deadness to the world that God's word requires? Does it produce that entire consecration of heart and live to God and his precious service that is enjoined? I think I have reason to fear too many are lacking that moral culture or fitness requisite in order to share the felicities of the bright world of light and life. O, may we remember that the moral fitness must be acquired here, and before the Savior comes. That unholy feet can never tread the streets of the New Jerusalem. Unholy lips will never join in the victorious song,—"Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

While we look at the glories of the world still future, through God's provided medium, the Resurrection, it must appear quite certain that the motives and inducements presented are sufficient to urge the truly believing one to a consistent and holy life. Yes, I see one vast chain of inducements of more than golden worth. Praise, honor and glory, immortality. Thence a life onward, while unending ages roll. Unmixed delight, joy and pleasure amid the unveiled glories of God's face. No tempting devil, no alluring world, no unrighteous ones, but the pure and the faithful of all ages shall be there.

Exeter, Wis. N. A. Hitchcock

For the World's Crisis.

INSPIRATION.

"For it is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. 10: 20.

Bro. Grant:—I have received a great number of encouraging letters within three months past. These letters have come from as many as ten different states, all breathing the same spirit of good cheer. One sister writes, "I pray the Lord to bless you and *inspire every word you write.*" Who will say amen to this? Will you?

There are many at the present time who profess to be inspired by "controlling spirits," "departed friends," etc., but for one let me be inspired by the Holy Spirit. I do not know what the readers of the Crisis think of my attainments; but I can tell them, as I believe I have done before, that I want a thousand fold more of every fruit of the Spirit. This is my daily, constant prayer. And I hope that at least as many as "two or three" will unite with me in this request, that we may claim the promised blessing. And you, brethren and sisters, readers of the Crisis, shall have the benefit, when "every word" I write is thus inspired.

F. H. Chamberlain.

Sutton, Mass.

A Good Wife.—A translation of a Welsh Triad:—

She is modest, void of deceit, and obedient.

Pure of conscience, gracious of tongue, and true to her husband.

Her heart not proud, her manners affable, and her bosom full of compassion for the poor.

Laboring to be tidy, skillful of hand, and fond of praying to God.

Her conversation amiable, her dress decent, and her house orderly.

Quick of hand, quick of eye, and quick of understanding.

Her person shapely, her manners agreeable, and her heart innocent.

Her face benignant, her head intelligent and provident.

Neighborly, gentle, and of a liberal way of thinking.

Able in directing, providing what is wanting, and a good mother to her children.

Loving her husband, loving peace, and loving God.

Happy the man possessing such a wife.

THE WORLD'S CRISIS.

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Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what *we* can do.

GEO. T. ADAMS, BUSINESS AGENT.

For the World's Crisis.

NOTES BY THE WAY.

BRO. GRANT:—I arrived at my pilgrim's home in Compton, C. E., after an absence of about five months, safe and sound, with all the knocks and bruises I received from the enemy, in all the field battles and skirmishes and contests I have had with the devil and his children, on my long tour of three thousand miles. I expect these conflicts will grow thicker and faster, and more of them, until we come to the final contest.

I told my brethren in my last letter some blessed hard times I enjoyed in fighting Apollyon and his sympathizers. I wish to state one or two more circumstances that took place at the last great popular meeting that I attended just before I left Wisconsin. One week before this great feast of tabernacles commenced I worked for Bro. A., for one dollar a day, which I scattered among the poor. I felt bad to find no altar in this family. I found that the brethren were so much engaged in making their Sarghum, they could not get time to attend the meeting only Sundays and a little evenings. When the meeting commenced I went directly to the mill, bought my Graham meal, and did my own cooking, which cost me twenty-five cents a week, for which I received much opposition. One brother, who had his table set with all kinds of dyspepsia food and pastry, asked me with much politeness to dine with him, and give him my mush to take home to his hogs. I thanked him. I eat my mush from the kettle I had made it in, with a wooden knife I had prepared for the purpose, for I had no silver plate, or knife.

At another time I had a hard contest with a preacher on surfeiting. When I told him I thought pork was not made to eat, and that the hog was a diseased, scrofulous animal, I appeared to them like one that mocked. I reproved, rebuked, and exhorted with all long-suffering and doctrine, for I saw there were gold wedges, Babylonish garments, and changeable suits of apparel in the camp, which must be reproved. They said I was one that troubled Israel, that I took too much upon myself, that they were holy, every man of them, that I had made myself ridiculous, etc. I told them I did it on my own expense. I was threatened with being arrested by the president of the Sanhedrim for disturbing their meeting. I bore all patiently; when reviled, reviled not again; when I suffered I threatened not, but committed all to Him who judgeth righteously. My prayer was—

Lord of love, look from above
On all thy saints below;
For in this age 'tis all the rage
To make an outward show.

Lord, reward them according to their works.

H. McCLARY.

For the World's Crisis.

THE CAUSE IN HAVERHILL.

Perhaps the readers of the Crisis may be interested to know how the cause of the soon coming One is prospering in Haverhill. Bro. Grant has spoken of the interest manifested when he was here; am happy to be able to write that it still continues, and rather increases than diminishes. Some who have been backward about bearing the cross, are seeing the importance of taking a more open stand on the side of Christ, and new ones are rallying around the blood-stained banner of our Emanuel. Our prayer-meetings are well attended; and our people as a whole are feeling the importance of girding their loins and trimming their lamps, and getting ready to meet the Bridegroom whom we expect so soon.

Bro. C. C. Stephens has been with us since Bro. Grant left, and has endeavored to be faithful in the discharge of duty, both in and out of meeting. This may account for his not complying, as yet, with the request from the brethren of Machiasport, Me., to visit them. The Lord direct us all where and how to labor with acceptance in the great vineyard, till he come and the laborers' work be done.

S. A. CONNER.

Haverhill, Jan. 9th, 1866.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 24, 1866.

☞ Take Notice

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

RUTLAND.

We spent one evening, Jan. 11th, at Rutland, Vt. Here we met Brn. H. F. Carpenter and M. Batchelor, both of whom reside at R.; but Bro. C. thinks of moving to Danielsonville, Ct., in the spring. Through his late efforts, when in D., the church there has decided to build a meeting-house. We are glad to hear of the new life manifested by that church, for since the death of some of their prominent members they have had to struggle hard against adverse circumstances, which would have completely overwhelmed them if they had not been founded upon the Rock of Ages.

If Bro. Carpenter must leave Rutland, to labor in other fields, we hope some other faithful man will be led to take his place, for there is a wide field to be cultivated.

Bro. Batchelor has felt it duty for the past two years to labor as evangelist. None need be afraid to give him a hearty welcome. He has been upon the watch-tower, looking for the coming of the Son of man, for many years. We found him strong in the faith that Jesus will soon appear. Our meeting at R. was pleasant and profitable. We were cheered by what we heard and saw. That church has had some sore trials, but we expect to see a good representation from R. at "the marriage of the Lamb." They are waiting for the coming of the Just One, to set up his everlasting kingdom.

While some churches have kept their *numbers* good, it is *very rarely* the case that their *piety* is as pure and active as it was twenty years since. The declension in vital godliness is truly alarming. In churches where they are dependent on true *religious* interest to keep them up, most are very poorly attended; and even those who are present at their solemn assemblies are very dull and stupid, showing but little interest in the worship of the Lord. But those churches in the cities, and larger villages, where *popular* speakers have been secured, who can entertain the intellectual class of hearers with interesting theological *essays*, and eloquent sayings, are well sustained by the rich and fashionable; while the poor saints of the Lord can scarcely get a seat in a corner pew; and even if they could, they would be fed like one sitting down to a table spread with silver plate, but containing no food fit to eat. It is only much ado about nothing.

CHAMPLAIN.

Friday evening, Jan. 13th, we had an interesting meeting at Champlain, N. Y. When we arrived at Rouses Point,—four miles from Champlain, we received a cordial greeting by Brn. D. T. Taylor, and Alva Loomise. Bro. Loomise had come from Champlain to take us there, instead of having us wait some three hours for the cars. We found Bro. Taylor strong in faith, and ready to sound the proclamation, "Behold the Bridegroom cometh!" He is able to preach every Lord's day.

Notwithstanding a snow storm, we had quite a full house of very attentive listeners. One rose for prayers. Here we met Bro. G. W. Stetson for the first time. This is his native place. We had a very pleasant visit with him, and found him an able minister of the New Testament. He should meet with a hearty welcome wherever he may be called to labor. He has sacrificed all for the sake of the "blessed hope," and feels no regret for having done it. May the Lord bless his labors and give him great success in winning souls to Christ.

POULTNEY.

We spent one evening at Poultney, Vt., had a very pleasant interview with the Brn. and sisters. Sr. Elvira Jennings is preaching to that church at present, and is highly esteemed for her faithful labors. Quite a number who were converted there some years since have moved away, some have died, and some turned back to the world; but we found a goodly number who feel determined to "endure to the end." Two rose for prayers, and we trust Sr. Jennings will succeed in winning several more to Christ, and in strengthening the remaining church to "stand fast in the liberty wherewith Christ hath made" them "free."

THE WORLD'S FAIR IN PARIS.

The "World's Fair," to be held in Paris this year, is an item of interest, among other important events that may be expected to transpire in 1866. Napoleon intends that this fair shall surpass all others ever held in the world.

The editor of the New York *Herald* remarks:—

"The proposed universal exposition of the products and arts of all nations in Paris will be, undoubtedly, the most complete and grand exhibition ever witnessed. Our World's Fair and the world's fairs of other countries will sink into insignificance in comparison. . . . It will be competition on the grandest scale for the highest prize—that is, for the markets or the trade of the world."

Napoleon knows how to turn all such things to his own advantage; and thus keep on the top of the popular wave. He loses no opportunity that may be employed to give him more power over the nations of the earth; and he seems to know just when to make his movements so as to secure the most successful results. His cunning is remarkable. But few comprehend him. His plans are deep laid, and he seldom fails of accomplishing his object. The gathering of the nations at his great "world's fair" will tend largely to elevate him higher in their estimation, and assist him in becoming more firmly seated in his elevated position.

MODERN PROGRESS.

There is much said about "progression" in these last days. Satan seems to be very anxious to make people believe that the world is growing better, and that the time has now come when it will improve very rapidly; but, we think no one can believe this, without denying the Bible and facts. If the deceiver can make us believe that the conversion of the world will soon begin, then he may expect to keep the people quietly waiting for the good time to come, until he has rocked them all to sleep on the brink of perdition. Let us beware of his devices. The great progress now being made by the world is away from Christ and his word, into pride, selfishness, covetousness, licentiousness, and all other base passions, and from thence to destruction.

The following from the *Christian Era* shows a sad fact among the Baptists in N. H.:—

"The decline of our denomination in New Hampshire is represented as painful to contemplate. We have now only 7718 members, though in 1840 we numbered 9555—a decline of 1837 in twenty-five years."

THE POPE'S FINANCES.

The Scriptures inform us that the woman representing the church power on the seven hills at Rome, is to become comparatively poor just before her overthrow. Once she rolled in luxury, and kings and emperors were her servants, and obedient to her commands; but it is far otherwise now. She is poverty-stricken, and there is no prospect she will ever be in a better condition; but all things indicate that she will soon come to a miserable end. Her purse is empty, her lovers are gone, and perdition stares her in the face. Soon may we expect to see her fall to rise no more for ever. When she goes down we think the Scriptures show that "the marriage of the Lamb" is an event immediately following.

A letter from Florence, Italy, dated Dec. 9th, says:—

"It seems that the Holy Father is about to apply to the money dealers for an accommodation of a couple of millions sterling. We are told it is utterly impossible for him to pay the interest on the old debt, shortly falling due, without contracting this new one. Of course the Holy Father will have to pay ruinously usurious interest for the little bill he proposes drawing on posterity."

SPIRITUALISM.—NO. 4.

Having learned from the testimony of the spirits and their followers that they operate just as "a good mesmerizer" does, it now remains to be shown how a mesmerizer performs his wonderful manifestations. When this is understood, we think the whole will be plain.

In mesmerism we know that the objects seen by the persons under mesmeric control are not *real* objects, present at the time, but only exist in the mind of the operator. To explain this point, let us take a case. When in Chicago, Ill., in 1864, we gathered the following facts, which are but a sample of myriads that might be given to illustrate the phenomena of mesmerism.

Dr. Blain, son of Eld. J. Blain, attended a lecture on Mesmerism. At the close of the lecture the speaker desired those to present themselves that were willing to be mesmerized, provided the speaker could do it. Dr. Blain submitted himself for trial, and was mesmerized. The operator then made the Dr. believe that he was about to amputate a limb. Accordingly, he went through the motions necessary to get out his surgical instruments, then prepared his subject for the operation, took his knife and cut through the flesh to the bone, then took his saw and sawed off the bone, then his knife again to cut off the remaining muscle; then got his needle and thread and took up the arteries, and so on till the wound was all done up nicely, when the operator exclaimed,—"all right," and the Dr. came out of the mesmeric state.

While the Dr. was going through the movements necessary for amputating the limb, it was a *reality* to him, as truly as it would have been, had he taken it off when in his natural condition; and yet it was but a scene of deception, for at that time he had no limb to amputate, nor instruments with him for that purpose. How was this strange work accomplished? The operator formed a *mental picture* of the whole scene, in his own mind, and that became a *reality* to Dr. Blain. If the operator looks mentally at a rose, a bird, fish, serpent, or child; those objects in his *mind* become *real* objects to the one under his mesmeric control. The objects exist at the time only as *thoughts* in the mind of the operator; and he can represent the child or other object, to his mesmerized subject, in any form or dress he may choose, by simply *thinking* of it in the state he would have it appear to the one under his influence.

Now we come to the application of these facts to Spiritualism. Let it be borne in mind that all the spirits, and Spiritualists, so far as we know, are unanimous in teaching that *the spirits operate just as a mesmerizer does*. Having found how a mesmerizer performs his strange deeds, we are prepared to understand the wonders of Spiritualism. In order to make this point very plain, and confirm it beyond all controversy, we will quote a conversation with a spirit, as reported in the *Banner of Light*, of April 9th, 1864. The questions and answers were as follows:—

"Q. Is the flower as tangible to the disembodied in spirit-life as it is to us?

A. Flowers in the spirit-land take the form of beautiful thoughts. Are they tangible? [illegible] the fleeting flowers of earth-life.

Q. Are there not real spirit-flowers, such as we are accustomed to seeing here?

A. No, there are not. Pardon us, if we have ruthlessly swept away the pleasant allusion, but some one must do this, sooner or later. Your own senses, mayhap, will do this.

Q. Why are they brought to us from the spirit-land, if they are not real flowers?

A. Because while you, as a spirit, are existing in the sensuous world, you weigh and measure all life through your physical senses, and can weigh and measure them in no other way. It is on this account that your spirit-friends find it necessary to meet you with symbols that can be comprehended by your physical senses. . . . They do not present them to deceive you, but your spirit-friends know perfectly well that you are living in that nature. Now, you have not passed beyond it, therefore all things that are presented to you from the spirit-world, must take the form of something that you are familiar with in this sensuous world.

Q. Will it not be with our spirit-friends as with flowers, when we get to the spirit-world—that we shall not know them?

A. You will recognise them, not by form and feature, surely, but by love, by that internal, all-powerful and God-given attraction that binds souls together.

Q. I cannot see how we shall know them hereafter.

A. Is love dependent upon form and feature?

Q. It is, if we realize our spirit-friends are continually near us; for we can think of them only as they looked to us when here.

A. True, you have not, nor has any one in the flesh, any clear idea of spirit-forms and scenes. It is vain for us to present Spiritual ideas to mortality, unless those ideas be clothed with forms that you can comprehend."

It will be seen from the foregoing conversation with the spirit, that the flowers, birds, fields, groves, etc., about which the spirits talk so readily, exist "in the spirit-land" only as "beautiful *thoughts*;" consequently have no *real* existence. So we think it is with "the spirit-land" itself, of which we hear so much, and of which the Bible does not say one *word*. Still further, if the flowers, birds, rivers, gardens, groves and fields exist only as "beautiful *thoughts*," we may well ask,—"Will it not be with our spirit-*friends* as with *flowers*?" i. e., that they are no more really existing in a "spirit-land" than are the flowers and other objects which are seen by the mediums among Spiritualists?

Let us advance another step in this investigation, by quoting from the writings of Mr. A. E. Newton, formerly editor of the *Spiritual Age*, published in Boston. Mr. Newton is a noted Spiritualist, and as well qualified to speak on this subject, probably, as any one living, unless it be Andrew Jackson Davis. Mr. Newton says:—

1st. It is alleged to be possible and common for spirits of a certain class to assume the appearance and characteristics of other spirits, or of other persons still in the body, so completely that the disguise cannot be detected by ordinary spirit-seers. This may be so, and hence the common evidences of the identity of spirits are little to be relied on.

2d. When two persons are closely in sympathetic or magnetic rapport with each other, the images that are in one mind may be perceived as objected realities by the other. This seems to be the case with the magnetizer and his subject, in the once common phenomenon of mesmerism. The operator forms an image, as of a person, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as an objective reality. So, positive minds in a circle, or positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium."

It will be seen, from the foregoing extract, that Mr. Newton very plainly states that the spirits operate just as a mesmerizer does, and also confirms all we have said on this part of the subject. Just as a mesmerizer makes his subject see men, women, children, birds, flowers, etc., which exist only as mental pictures in his mind; "So, . . . positive spirits, who are around, may present the image of *any* person with whom they are familiar, and it may appear as a reality to the impressible medium." What spirits are these doing this work? The spirits of *demons*, not human spirits. Then it follows that the only difference between Mesmerism and Spiritualism is simply this: in Mesmerism a human being is the operator, and in Spiritualism a *demon*. But in both cases the medium does not see any *real friends*, flowers, birds, or other objects; consequently it follows that our deceased friends are not present to make any communications, but another class of beings—the demons—are trying to make us believe that they themselves are our spirit-friends, by presenting mental *pictures* of them to their mediums, who, when under their control, see these mental pictures as real persons, and describe them most minutely.

At this point we will introduce the testimony of Andrew Jackson Davis, formerly editor of the *Herald of Progress*, published in New York. In the *Herald of Progress*, for Oct. 27th, 1860, he says:—

"It is known that a wise and strong-minded person in the spirit-world has the power to make visible to the eyes of mortals the exact appearance or semblance of the body it wore before death. This representation is elaborated sometimes to the minutest particular, even to the reproduction of the appearance of the habiliments, etc., by which the person was characterized and identified while a resident of the earth."

Again he says, in the *Herald of Progress* for Feb. 1st, 1862:—

"All intelligent spirits are great artists. *They can psychologize a medium to see them*, and to describe them, in the style which would produce the deepest impression on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress or flowing robes, as is deemed best suited to accomplish the ends of the visitation."

Now the whole secret and mystery of Spiritualism seems to be clearly revealed. All its characteristics harmonize with the idea that the demons mesmerize their mediums, and then "speak, write, act, through" them just as a mesmerizer does.

It is a well-known fact that a mesmerizer may control his medium when out of sight, and when at quite a distance from him. We heard Prof. Britton state in one of his lectures that he had mesmerized a person at the distance of one hundred and fifty miles. Demons, doubtless, can control a medium much farther than a human being, because they have greater power than men.

We can now see how Mr. Partridge received his intelligence in Rochester, N. Y., that "Messrs. Finley, Johnson & Co., of San Francisco" had failed, before the news of the failure came by mail. The demons knew when the failure took place, and impressed their medium at Rochester to state the fact to Mr. Partridge, the demon claiming at the same time to be the spirit of Mr. Partridge's deceased brother, who died in California. When we come to examine the *doctrines* of Spiritualism, we shall see more clearly why the demons are so anxious to make us believe they are the spirits of our friends who have died.

We think it is now clearly shown,—the Spiritualists and spirits themselves being witnesses,—that the mediums do not see *real persons*, when under the control of a spirit, any more than one does when in a mesmeric state; but the mental pictures of the mesmerizer, whether a human being, or a demon, appear as real objects to the medium, and are described as such. If the demon has a distinct recollection of the looks of the individual called for, as in the case of Samuel, he can form a clear mental picture of the individual, and then the medium sees him as a living being, and gives a minute description of his person.

"FINAL STATE OF THE WICKED."

The subject of future punishment is being re-examined by many candid minds, some of whom already see that the doctrine of eternal suffering is not taught in the Bible, as they had once supposed. We are glad to see this, because it will lead those who see the truth to love the Lord more, and to prize the Bible higher, besides showing them harmony where before they could see nothing but discord.

We find the following in the New York *Independent*, dated Jan. 4th, 1866:—

"INSTALLATION DECLINED.—A council was called lately at Upton, Mass., to install Rev. S. O. Dyer as pastor of the church to which he has been preaching as a supply. But the council declined the service, on account of the imperfectness of his views with regard to the final state of the wicked. This question needs a thorough theological examination. The best way to deal with it by councils is also an important inquiry."

Truly "this question needs a thorough theological examination," which is just what we most earnestly desire and request. Criticism will only make the truth shine brighter. The doctrine of the destruction of the wicked is spreading among the churches, and many of their best members are satisfied that the Lord will not keep the wicked in eternal torment, but "*destroy*" them as he has declared, and thus end sin, by ending the sinner who will not repent and be saved. We hope those who see this great and solemn truth, will stand up boldly in its defense. The people have been filled with fables till they hardly know what to believe. They are in a very confused state of mind. Let us do all we can to scatter the light by means of *tracts*, as well as the living preacher. Let us stand up boldly in defense of the truth wherever we go. Let the light *shine*, and blessed results will follow.

CRIME IN NEW YORK.

The report of crime in New York City shows a startling increase of wicked deeds. We think but few are aware of the amount of wickedness that is prevailing in the larger cities and villages. But little restraint is put in the way of the servants of sin and Satan. Magistrates are often a party in the crime; but if not, but few have courage to do their duty, and execute the laws of the land. Laws seem to have no more power to restrain people now, than a last year's scarecrow to keep away the birds from the corn-field. They have found out that they can trample upon them without danger. People may well ask, "What are we coming to next?" The Bible answers, only a *worse* state of things till Jesus appears.

When speaking of the annual report of the Metropolitan Police Commissioners in New York City, the editor of the Daily *Herald*, Jan. 6th, 1866, says:—

"Although prepared for an unusually extensive budget of criminal statistics, we confess that we are astonished and startled at many of the revelations contained in the document. It appears that the number of arrests for offences of all grades, amounted to the enormous number of sixty-eight thousand eight hundred and seventy-three, or about fourteen thousand more than the previous year. Crimes of violence toward the person have increased in a still greater ratio, the total number being nine hundred and ninety-five, against six hundred and twenty-four in 1864. . . .

The report shows that there are twelve hundred "daughters of perdition" in the concert saloons, and that there exist in this city and Brooklyn the fearful number of ten thousand places where intoxicating drinks are sold, over eight thousand of which are unlicensed. The License law and the Excise law are nearly inoperative. . . . Bad and dangerous as the tenement houses are for habitations, it appears there are others which are worse. In one precinct there are sixty places, or dens, where the wretched poor, the criminals and depraved resort to lodge, paying from ten to fifteen cents per night for miserable accommodations. These places are chiefly in cellars, with naked stone or brick walls, damp and decayed floors, without beds or bedding fit for human beings. These dens are filthy beyond description, overflowing with vermin and infested by rats. In these hideous places are packed nightly an average of six hundred persons—men, women and children—white and black sleeping promiscuously together, without regard to family relation, and exhibiting less of the impulses of decency than the brute creation. They consist of drunken wretches, male and female beggars, ragpickers of the poorer sort, sneak thieves, juvenile pimps, ragged and drunken prostitutes, and others of the same vile class. . . .

In the course of this revolting record of crime, vice and immorality, we observe the statement that certain laws and ordinances are not enforced because the justices are dependent for their places upon the very offenders they are called upon to punish."

PERSONAL.—We learn that Sr. [illegible], wife of Eld. L. [illegible], fell asleep in [illegible], Wednesday, the 17th inst. [illegible] brother in his great affliction.

THE ARTICLES ON SPIRITUALISM.—There is a larger call for back numbers containing these articles by the Editor than we are able to supply. We can now furnish only from the present number.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$1509.73
Lucy Scholl, Rockville Cal.	3.46
Geo. Smith, Montreal, C. E.	10.00
John Brown, Cranberry Creek, N. Y.	1.00
[illegible]	.25
E. D. Searles, Lawrence, Mass.	.24
T. Bonney, Buckfield, Me.	.50
Friends at North Searsport, Me.	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400.00.

Previous acknowledgments	$101.63
J. B. and C. M. Walker, Keene, N. H.	7.60
G. S. Sherman (for the poor in Vt.)	10.00
C. Twombly, Levant, Me.	.70
J. S. R. by G. T. A.	1.75
A. Wright, Auburn, Me.	.30
B. W. Hill, Lynn, Mass.	1.36
One who loves the Lord	5.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	$1747.59
Widow's mite, Portland, Me.	5.00
L. B. Otis, Charlestown, R. I.	10.00
Mrs. O. P. Parsons, Hockanum, Ct.	4.00
Church in New Britain, Ct.	4.00
D. S. Cables, Thomaston, Ct.	25.00
C. H. Cables "	5.00
H. A. Cables "	2.00
Geo. Smith, Montreal, C. E.	5.00
Israel Andrews, No. Sutton, N. H.	5.00
A friend, Taunton, Mass.	.25
A. Wight, Auburn, Me.	.50
A friend of the mission cause	.63
A. and S. F. Modgett, Kenduskeag, Me.	3.00

PLEDGES PAID.—Mrs. O. P. Parsons $5.00, and $4.00 above; J. B. Morgan $3.00; M. Morehouse $2.40; L. D. Merrill $5.00.

CLOTHING RECEIVED.

One barrel from Mrs. Z. A. Waterhouse, South Poland, Me.

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

Previous acknowledgments	$9.50
Poultney	.60
P. H. Wait	.50
J. M. M., Muncy, Pa.	.30

OUR MISSION TO THE FREEDMEN.

FROM BRO. MIMES' JOURNAL.

St. Louis, Sabbath, Dec. 24. All are now preparing for Christmas. It is one of the greatest holidays of the year, with both the white and colored people; and as it comes to-morrow, much is said in reference to it in the churches to-day.

I attended the Love Feast at 9 A. M. with the African M. E. church in Eleventh-street. It was well attended, and full of life. I was much interested in the deep experience of many of the saints. They have had hard struggles for want of Bible knowledge. One Freedwoman said she lived thirty-five years before she ever saw a Bible, to know the nature of the book. She heard others speak of religion; and what she knew of Christ and of the plan of redemption she got from her associates, who were also unable to read. Yet she got the idea of Jesus' mission, of the resurrection, and had had a deep experience in the things of God.

There was one new thing to me, in this meeting, which I enjoyed much. It was "breaking bread in love together," as they called it. It consisted in the following exercise: After the bread and water had been carried around, and all had partaken as is the custom, and one after another had spoken, the pastor said, "Now, brethren, we will spend a short time in breaking bread in love together." He then took a piece of bread from the plate, others following his example. They break off each a small piece, which they put into the hand each of another, in exchange, giving a hearty shake of the hand, and a *God bless you*, with various words of good cheer, while most were singing a thrilling hymn. In less than a minute all in the house were on their feet, electrified with sentiments of love and fellowship. I "fell in," and enjoyed it much.

I attended the forenoon service of the M. E. church (South), in Eighth street. The edifice is large, costly, and magnificently fitted up. On entering, I found a fashionable audience, with all the outward show of dress and pride that is usual for the most fashionable gatherings of the worldly-minded. My first thought was, "What would John Wesley have said to this?"

The sermon was an able production, from Rom. 8: 35,—"Who shall separate us from the love of Christ?" He said this did not mean the love of Christ to us; but *our love to him*. Who shall separate us? There were many things calculated to do this; but, by God's grace, there was nothing that could. It was an argument more in favor of the doctrine of the final perseverance of the saints, than the Methodist view of falling from grace. Though an able sermon, it was too dry, long, and tedious. Many of the rich secessionists attend this church; but they have been greatly humbled by the fall of the Southern Confederacy, and their feelings are greatly changed. Some of them have given themselves up to God, and enjoy more religion than ever in former days. The sermon, no doubt, had reference to the *trials of secession*.

At 3 P. M., I met with the African church in Seventh street. We had an anxious crowd of the humble, the poor, the ignorant, and hitherto down-trodden—the Lord's poor—to hear the word of the Lord. I took up the second of Daniel, and as nearly all present were unable to read, I told them they might read with me; so I read distinctly and slow, and they repeated it after me, in concert, and felt an interest in it. So glad were they that they could speak the words of God as he gave them by inspiration! They were sweet to them as honey!

In my exposition, I compared scripture with scripture; and in each case, and on each point, I repeated the prophecy, then the interpretation and application; and thus I made the image speak for once so that these illiterate ones saw and understood the vision and the interpretation. A more happy audience I never saw. It was all new to them. Various exclamations were made of wonder, surprise, and joy. One sister exclaimed, "Well, well, well! Did I ever hope to see this day, and hear such good things. Is it possible the Lord's kingdom is so nigh!" And now they want to read the Bible more than ever before.

Bro. Flagg spoke in the evening, at the same place, to a crowded audience, and with much effect. About fifty came out for prayer, and many were blessed. The word of God is having a free course, and is being glorified. Praise God!

At the close of this meeting a goodly number of us stepped into the Free Methodist Watch-meeting, and spent an hour or more. It was Christmas Eve. The meeting was small, and of little force, although some good things were said. This people have come out of the Episcopal Methodist church on account of their conformity to the world; and they are right in this. But still they lack the power enjoyed by the early Methodists.

Sr. Prescott has raised up some interests in this vicinity of which the Free Methodists (in the absence of Advent ministers) have taken the charge, and worked in union with her. She was invited to join them, but could not do so conscientiously, whereupon they, very unwisely, turned their influence against her, and shut her and some of her friends out of the very churches she had raised and the chapels she had been the means of building. And on one occasion, when she was present, while calling the penitent to the altar, they invited those present who believed in the sleep of the dead, and destruction of the wicked, to come forward for prayer, and repent of their damnable heresies! But Sr. P. has the spirit of a christian, and could say, Father, forgive them; for they know not what they do. * * *

Monday, Dec. 25. I spoke this forenoon in the Seventh street church. A large audience of colored people were present, with some whites. I was requested to give a christmas sermon. This I did, by giving (1) the genealogy of Christ from Adam to Abram, and from Abraham to David, and from David to the Savior; (2) the *time* of his birth. I made them read in concert with me all the scriptures in Isaiah, Jeremiah and Daniel bearing upon this point, until the whole matter was made plain, and they themselves understood it. There were many glad and bright countenances. They never heard the gospel on this position before.

At the close of this meeting I told them that we were about to establish a day school in the neighborhood of Benton Barracks, about two miles out, for the Freedmen and their children. But our teacher would be able also to hold an evening school for all here in the heart of the city; and if the vestry of this church could be fitted up for the purpose, and they help us in the work, we would have an evening school. How many are there here who would like to learn to read and write, and will attend? Please rise up. *One hundred* rose to their feet. We hope for success in the enterprise.

In the afternoon I met the colored ministers again, to explain the prophecies. We spent an hour on the visions of Daniel, at their request. At the close they expressed great satisfaction, and wanted more light on these (to them) mysterious visions. One of the ministers present is on his way to New Orleans, where he is stationed this year; and has given me a pressing invitation to visit him, and preach to the Freedmen there.

A family of Freedmen invited me to eat a Christmas dinner with them to-day, which I was not reluctant to do. They feel so pleased to have any notice or respect paid them, that I was most happy to comply with their request. They had all been slaves their whole life long—the grandmother, who invited me, and her daughter with six children. The daughter's husband and two sons are in the army. The mother was of a quite light complexion, and a more intelligent looking and dignified lady I have not seen. She is an humble christian, and most of the family fear God. They moved into the city two years ago, after they got their freedom. They would all be glad to learn to read the word of God. The worst thing they had to suffer was their belonging to various persons, and from time to time being sold to different parties. But after the Emancipation Act took effect, they got together; and now, though in low circumstances, they are a happy family. I enjoyed this visit much.

Tuesday, Dec. 26. Meeting in Seventh St. was not large, but very good. The snow-storm kept many away. Bro. Flagg spoke with good effect. About twenty came out for prayer, and we had some cases of conversion. The change is deep and thorough. One of these persons was at a dance last night, and to-night she is a converted woman. She will, no doubt, maintain her integrity, and be a shining light. Some fall away, but where they give themselves up, and a powerful work seems to be wrought in them, they are heroic and persevering. They live a new life, and whatever may be thought of the means by which it is effected, it is effectual in most instances.

Wednesday, Dec. 27. Visited among the Freedmen, the sick, and others. Called upon John Fouche and family. His wife is sick. He is pastor of the African church in Seventh street. He and all his family have been slaves, and have been kept in ignorance. He is a man of good common sense, and by his energy has risen to a position of influence among his people. He can now read and write, and makes good use of his knowledge. He is of French descent, through his father.

Next called on Bro. Reuben Warner. He is, also, a preacher, and is a pure African. Was raised in Virginia, and sold South. Was first sold in Mississippi, and after this was sold on the auction-block no less than *seven times*. He was taken as a servant to the Mexican war, and was wounded. While laid up he learned to read. He is now quite a student—understands the Bible, in his way, has read history, and is quite intelligent. He reads music well, has now got some of *The Christian Lyres*, and will teach a singing school among his brethren. His wife is also intelligent, though all her life a slave in Tennessee, till within two years. She has children there now, but cannot find them, they being scattered and sold, she knows not where.

Called on the family of the famous Dred Scott, who sued for his liberty on the ground of what was considered constitutional law. The case was carried up to the Supreme Court of the United States; and as the great principle of human liberty in the United States was involved in its decision, the Slave power made the most of it. Chief Justice Taney gave a long, and in some respects an able argument in support of the slavery of the colored race in the United States, and decided that the colored men of our country were not citizens, and that they had no rights which the white man was bound to respect! This filled the cup of our judicial iniquity. The Rebel-

lion followed, and next, glory be to the God of justice and liberty! universal emancipation. This Scott family are pure Africans. The father is dead. The widow and two children now live here, to call on whom it was a pleasure to me. They are poor, but now *free*, industrious, and happy.

I spoke this evening in Seventh St. church, on "Who is on the Lord's side?" (Ex. 32; 26.) Good attendance. Some new cases of conviction, and several conversions. The good work goes on among the colored people.—*Voice of the West.*

For the World's Crisis.

A PERSONAL EXPLANATION.

A few months ago, a letter dated at Montreal, and signed "E. B.," was received by my wife in my absence, in which the author very freely expressed his views on this wise: He had been informed in some place in Boston, that I was making money, getting rich by publishing books and tracts, and was living in considerable splendor, owned houses, etc., etc., and was in a state of very great prosperity; all of which seemed to be a matter of considerable concern and regret to him. As many others may have heard the same statement from the same source, I propose to offer a few words of explanation, and more especially as my wife, wishing to spare my feelings, by the advice of a friend, destroyed the letter, writing an answer to "E. B., Montreal," which, doubtless never reached him, and she only a little while ago informed me of the facts in the case. Concerning all this I have to say,

1. If I appear before the public as a beggar, it is perfectly fair that they should search my pockets first, and see what there is in them. But if I ask no alms, and earn my own living, it is no particular concern of the good people whether I am rich or poor.

2. There is no living person, except my wife, that knows how rich I am, or how poor, how much I have, or owe, or have owed to me, and consequently no man but myself can state *truly* any facts in the case.

3. I make no pretensions to poverty.—There are poor preachers enough, and enough who profess to be poor, without me; men who cannot preach a sermon without so much pay, and who keep up a perpetual grumble about their salaries, their living, or something else, and are always concocting some device in the shape of collections, subscriptions, and donations, by which men are desired to help them forward after a godly sort, without counting me in among that class.

4. Since the time when, in the year 1858, I requested the church where I labored to burn up their subscription paper, as henceforth I intended to trust in God, I have been so cared for by the good Lord, that I could not consistently dishonor him, and the faith I profess, by repining, or complaining of my poverty, when my Lord hath said, "All things are yours," and has promised to withhold no good thing from them that walk uprightly.

5. I think the man does not live who ever heard me say I must have so much money, or I could not preach to the people the word of God; nor do I think that the man can be found who ever knew me to set a price upon my preaching before I did it, or grumble at the smallness of the gifts which men were disposed to bestow upon me afterwards. Nor do I think the man can be found who ever heard me ask a congregation or an individual for money for my own benefit, *or ask any one else to ask them* on my behalf.

6. As to getting rich, when I stated the facts to the United States Assessor, who wanted to tax my "Income exceeding $600 per year," he thought it was best to let me pass as a poor subject. I honored his judgment.

7. As to getting rich by publishing gospel truth in the shape of books and tracts, I may remark that I seem to be the *first* person who has got rich out of it, for most engaged in it have complained of poverty, and begged for aid, and I have published tracts, etc., cheaper than any one else in the country before me, and the presumptions would seem to be against the conclusion; and further, during the last three years, I have never raised the prices of my books, though the expenses of manufacturing them have doubled, and other publishers have advanced their prices in proportion. And I question whether I have made one dollar of clear profit on all the books I have published during the past two years, over and above the expense and labor involved in their issue. I cannot tell exactly how this is, but this is my best judgment of the matter, although I have no accounts to show it accurately.

8. I offered to sell out the business of publishing books, and every stereotype plate I had, to the Publication Society, for $1200, reserving, however, the privilege of having what books I wanted to sell or give away in my travels, at cost, and they did not think the property worth the money, and declined accepting the proposal. These plates included the whole of my Bible Student's Library.

9. As regards my present prospects and position, I have gone into the work of publishing once more, because I saw the work must be done. When I sold out the plates of my Tracts for $500, I invested the money where it would be ready to be used in the spreading of truth when needed. When I sold out my stock of tracts and books on hand, I had a few hundred dollars which were needed and used to purchase the exemption of two or three young preachers who were conscripted. A legacy of over $400 from a friend who fell asleep in Christ, and various other donations, have replaced this, and proved that lending to the Lord was safe business. As I enter upon the work again, I have placed these funds in stock again, for the Lord's glory. I have now a small stock of books on hand, but am out of several kinds. I have some paper, enough for present needs, and am owing between $400 and $500 for these, which I shall pay when I get the money. I have not enough now.

I have stereotype plates which are of some value. I shall not say how much their value is, because other people, perhaps, do not think they are worth as much as I do. I think they are worth pretty nearly their weight in gold to publish truth from. But the Type Founder would only give fifteen cents per lb. for them; and if they could not be used for publishing, this is their only value. But he cannot have them to melt up, nor any one else at present, as I mean to use them more, provided I can find any one who will buy or read the books I publish.

10. If any one wishes to be informed of my exact state, [illegible] will call [illegible] 19 Lindall street, Boston, Mass., in the rear of the Boston post office. In a few cases of type, some stereotype and electrotype plates, some piles of printing paper, and some books, bound and not bound, and also in the volumes that compose my private library at Lawrence, and a few small debts, not easily collected, he will find every dollar that I can rightly call *my own*. He may estimate the value for himself, and make me a good offer for it if he dare, binding himself to keep up the book publishing business at the rates I do, and then make all the money out of it that he can.

11. I have plenty of credit, and for ten years past have never lacked much for ready means. I have had hundreds and even thousands lying in my hands at times, but it was *not mine*. It was property for which I was responsible, and which I must pay over when it was called for. I have such funds in my possession now, upon which I pay the customary interest. By some means, certain persons have sometimes had confidence enough in me to place their money in my hands unsolicited, to be used or cared for, instead of placing it in banks or elsewhere; and hundreds of times I should have been penniless and in straits, had not God in this or some other way provided for me. Well do I remember the time when myself and wife knelt in our upper chamber in the city of New York in 1854, and asked of the Lord for money in our needs, and then I went out to the post office and found twenty dollars from a man I had never seen, to be used for him in the purchase of rare and expensive books. And from that day to this I have hardly passed a week without having some of that man's money in my hands, with the privilege of using it myself till I had the opportunity to use it for him. Such funds are in my hands to-day; but I have not a dollar that I can rightfully call my own, outside of the plates and stock on hand in the Repository; that, *I* think, is worth a great deal more than one would probably want to pay me for it.

12. As it regards houses and lands, I own, perhaps, about as much land as Abraham did—a third share in a plot some three rods square, the place where my grandparents, aunt, father, and three brothers sleep the sleep of death; and also two-thirds of a mortgage on an old house and lot, left by my father, the whole of which I tried to sell for *thirty dollars*, but no man would buy it.

When we lived in Rochester, N. Y., as we could not afford to pay $10 per month for rent, I bought a house; and bought it only because by so doing I could pay half the price in books. So I purchased my first real estate;—a house with three little rooms on the floor, a couple of attics, where the chickens had roosted, a wet cellar where the pigs had run, and a shed adjoining it where a horse had been stabled. We lived there till my health failed; fixed up the house a little, came off, waited a year or two, got cheated out of the rent, went back, and sold it for between five and six hundred dollars. So much for the only house *I* ever owned.

13. A friend in Providence, R. I., knowing of my ill health, kindly offered to house us for a year, if we would come to Providence, where the climate was more mild: and so we came. He first hired a house, then bought one, in part with our money, for about $1350, and put us in it. At length he was under the necessity of selling it, and so we borrowed some more money, and my wife sold the piano she had bought to teach music on for a living, and took the house into her own hands. She kept it till we left Providence, and then sold it out for about what it cost, and we came on to Boston. We lived in Charlestown and Boston two years, part of the time in a house where the sun never shone in the rooms the family lived in during the time we were there, until my wife got the consumption; and then we fled to Lawrence to save her life, found a house to sell, none to rent, and bought it for my wife, paying $1800 for it, which I borrowed out of a Boston bank, and paid again in due time. There my wife, somewhat improved in health, my poor, old, lame, half-blind mother, my sister, and three little ones who call me father, live; and, for a wonder, I have been here yesterday and to-day. To-morrow I am off again. *I* live in Boston, in the "Scriptural Tract Repository," where I eat, drink, sleep, and work, keeping bachelor's hall to save paying my board, and living away from my family to avoid the expenses of car fare, eating potatoes, hasty pudding, and hard tack, with good relish; and working like a beaver to prepare tracts for folks who probably sit down to turkey and roast beef, and worry about my getting rich! And when I asked my wife this week if she would sell her house if needful, and put it into books and tracts, she said, "Yes."

So we go on, and if any one wants to know how we live, just call and see. If they want to know how many dresses my wife has, or whether my children have clothes fit to go to meeting, or any other matters that busy-bodies are usually interested in, let them write to Mrs. H. L. Hastings, Box 515, Lawrence, Mass., on these, or any other matters connected with *her* private business. If any one wishes to investigate *my* private business, they can find me most of the time at my Repository in Boston, except when I am away preaching.

If this letter reaches the eye of our Canadian friend and well-wisher, I have only to say if he had sent his full name and address, he would doubtless have enjoyed the reading of a very excellent and interesting letter, much more so I presume than this, from Mrs. Hastings to "E. B. of Montreal," which discussed these matters, I presume, with much force, but which probably has long since gone to the Postmaster General's office.

With thankfulness to God for all temporal prosperity, with malice toward none, and charity for all, I subscribe myself,

A servant of Christ and his church,

H. L. Hastings.

Lawrence, Mass., Dec. 29th, 1865.

The President's Faith.—President Johnson recently received a delegation of Mississippians, and said to them in conversation:

"If I know my own heart, my highest and only ambition is to be an instrument in the hands of a higher power in restoring the government to its rightful condition by the speediest method consistent with safety. I am not a candidate, and can afford to do right. Of course, in a work of such magnitude, difficult and unlooked for problems may arise; but we shall find that by doing one thing at a time, most of these knotty questions will solve and adjust themselves. Often my plans disappoint me, but I have learned to do in my politics as I do in my religion—when my facts fail, I rely on my faith, and my faith is still strong that all will be well."

For the World's Crisis.

NEW HAMPSHIRE QUAR. CONF.

This conference commenced according to notice. Preachers present during the meeting were the following: J. Couch, J. G. Smith, C. S. Emerson, S. S. Mooney, Wm. Sutherland, J. Harvey, J. Morrill, Henry M. Bryant, D. Leavitt, J. Parsons, and A. W. Sibley.

There was preaching during the meeting by J. G. Smith, C. S. Emerson, J. Knowles, J. Couch, and A. W. Sibley. Many brethren from the adjacent towns came to the meeting, notwithstanding the severity of the weather, and found it warm within, although very cold without. The Lord was present and some found peace. Thank his Name.

A business session of the conference was held Saturday, P. M., after the regular service from the stand, Eld. J. Knowles, Lake Village, N. H., presiding. After prayer by Bro. J. G. Smith, and some remarks about various matters, on motion, Bro. Henry M. Bryant was received as a member of the conference.

Adjourned till the call of the "Board."

A. W. Sibley, *Secretary.*

Correspondence.

From Bro. J. W. Thomas.

Bro. Grant:—The work of God has commenced in New Bedford. Yesterday we had a powerful time all day, and in the evening the power of God was felt. Some backsliders started anew, and one sister arose and said that Bro. Sam'l G. Gidley, who lived in Dartmouth, seven miles from the city of New Bedford, had been struck both deaf and dumb, and requested the Elders of the church to pray for him, that he might be healed. We talked the matter over, and Bro. Tripp, who is uncle to the brother afflicted, told us that he would carry us over the next day. We arrived at the house of Bro. Gidley about ten o'clock this morning, and found him prostrated upon the bed, both deaf and speechless; and when we inquired, we found that he had been in that condition for six days. After a few minutes, he raised himself up and saw Bro. Hook, Bro. Piper, and myself, and then motioned for a slate and wrote the following words:

"Three servants of God. It will all soon be well."

We were all strangers to him. He also wrote the following:

"There is a balm in Gilead; there is a great Physician. Pray, brothers in Christ, pray."

When asked if he felt distressed, he wrote—

"No, the power of God is on me. Bros., I feel it. I know it. Satan must be conquered."

We saw that he had the same power now as when he was on the earth. God commenced to work. Bro. Piper read the fifth chapter of James, anointed him with oil in the name of the Lord, and then prayed. Bro. Hook and myself followed him in prayer. Before we had finished pleading with God, he sprang from the bed, shouting and praising God at the top of his voice. Such praising I never heard before. When asked if he could hear, he said,

"Yes, I am perfectly whole." Glory to God and the Lamb for ever!

I have been urged to write these few lines for the Crisis. This miracle has been wrought before several witnesses, and had I space I would give their names. O that this may be the beginning of a greater work. Pray for us.

Joseph W. Thomas.

New Bedford, Jan. 15th, 1866.

From Bro. J. Porter.

Bro. Grant:—The year 1866 having come in upon me with so much majestic importance, as no year in all my history has ever woven, '66, '67, '68 are to me as Noah, Daniel, and Job are to the Scriptures of the Old Testament. We have some signs of waking up a little in Danville. Character is fast finding its own place. The wicked shall do wickedly, and the sleeper will sleep on.

Danville, C. E. J. Porter.

Obituaries.

Caverly. Died in Tuftonborough, N. H., Dec. 27th, 1865, Bro. Samuel Caverly, aged seventy-two years.

His health had been failing for a year or more. Had been a professor of the religion of Christ for some thirty years, and was a deacon for a number of years in the Christian church. In 1843 he embraced the blessed truth of the Lord's soon coming. The religion of our brother was one of principle as well as feeling, so that the pressure of business did not prevent him from reading the Bible, or from family prayer; and the poor were not forgotten by him. When his brethren had expenses to bear he was ready to step forward and do his part. In this death a companion, children, and a large circle of friends are left to feel the loss of a kind husband, a good father, and a true friend. May the death of our brother be sanctified to the good of the living. J. G. Smith.

Brooks. Died in New Durham, N. H., Dec. 9th, 1865, of diphtheria, Eliza Ellen, only daughter of Charles and Mary R. Brooks, aged five years, two months, and twenty-seven days.

J. G. Smith.

Beneath the cold earth our Nellie is sleeping,
And we are left here for her to be weeping;
But we are exhorted for her not to weep,
For we have a hope that in Christ she doth sleep.

S. P. S.

Rawson. In Jamaica, Vt., Oct. 30th, of typhoid fever and pneumonia, Henry O. Rawson, son of Lyman and Charlotte Rawson, aged twenty-seven years, seven months and five days.

He was a fine young man, beloved by all who knew him. He leaves a wife to mourn the loss of a kind and affectionate husband, yet we mourn not as those without hope.

Corliss. Fell asleep in Jesus, Dec. 22, 1865, little Freddie, only son of M. W. and Octavia Corliss.

He sojourned with us fifteen months and fourteen days, and then laid down to sleep till the morning of the resurrection. Discourse by the writer. J. Lenfest.

Adams. Died in Newfane, Vt., Dec. 30th, Mrs. William Adams, aged sixty-seven.

Also in Dover, Nov. 17th, Elinor, wife of Aseph Adams, aged thirty-six.

Also in Dover, Nov. 24th, Dana C. Adams, son of Aseph and Elinor Adams, aged six years.

☞ It is the custom of Rome for the cardinals to write every year to the Catholic emperors and kings, to offer the compliments and congratulations suggested by the return of Christmas and the opening of a new year. The Pope has forbidden the members of the Sacred College to pay this mark of respect to the Emperor of Mexico, so a London paper says.

The Plymouth *Sentinel* of the 12th inst. reports that during the intense cold weather large numbers of the fish inhabiting the waters of Cape Cod Bay perished from cold, myriads of which, consisting of sea bass, black fish, lobsters, etc., washed ashore in that locality, strewing the coast for miles around with their frozen carcasses.

☞ The English journals tell us of another article from which paper is manufactured with success. It grows in Spain and is called [illegible] [illegible]. So great is the demand for it that the price has risen to over twenty dollars a ton.

Summary of News.

FOREIGN.

Queenstown 7th instant.

There has been a revolt on the part of two Spanish regiments under Gen. Prim, but it makes no progress, and the insurgents were being pursued to the mountains.

The Fenian trials were concluded at Cork on the 2d inst. Several more prisoners had been tried, convicted and sentenced.

Furious gales have prevailed around the English coast, causing many marine disasters.

The Emperor of Austria sent the order of St. Stephen of Hungary for the French Prince Imperial. The alliance between France and Austria is spoken of.

The Pope received the congratulation of the French army at Rome on the 1st inst. He returned thanks, and said it would probably be the last time he could bestow his blessings upon them. He feared the enemies of the church would go to Rome after the departure of the French troops.

The *Times* anticipates that by next January the Emperor Napoleon will have withdrawn all the troops from Mexico and from Rome.

Napoleon gave his usual New Year's to the diplomatic bodies. He expressed happiness that the past year had strengthened the bonds of peace and given an augury for a long day of peace and prosperity for the world.

Later from Mexico.

The *Sociedad* of the 3d inst. says: "It is to be feared that trouble will occur at Matamoras, not with the government of the United States, but with Federal troops, who have openly sympathized with the Juarists and given them material aid."

The reinforcements reaching Mexico from Europe during last week in December numbered twelve hundred.

An earthquake was severely felt at Orizaba; much damage was done, and several lives were lost. There was a severe shock at Puebla, and a slight one in the city of Mexico.

A Havana correspondent says the latest advices are unfavorable to the Imperial cause. The inhabitants of Monterey feel no security in Maximilian's Mexican troops, and were leaving the city *enmasse*. Over 30,000 are said to have left in three days. The merchants are sending their goods and valuables to San Luis.

News from the Department of Sinaloa is also gloomy for the Imperialists. Mazatlan alone remains in the hands of the Imperialists, and provisions for that city must pass through the revenue tax offices of the Republican General Corona. On the 31st ult. a guerrilla force of 300, among whom were said to be several Americans, captured a place named San Juan, in Burango. After having completely destroyed it, they left to attack the town of San Miguel Del Mesquintol. The guerrillas were headed by two natives. A French-Mexican force had left Durango to attack the band.

The Imperialists claim a victory at the town of Comittipa in the State of Puebla. They also claim a victory over the Republican Gen. Regneles, who attacked Augangos with over 8000 troops. On the 16th ult. another place named Macavatio was attacked by Regneles, but he is said to have been repulsed.

The Indians of Sahacaba had defeated the Imperialists under Lopez in Yucatan. They then attacked Senotillo, but were repulsed. The Lieutenant of Engineers was killed and the Empress sent a sum of money to his widow. Lopez was to be tried by court martial. Various other engagements with varied success on either side had taken place.

The conspirators to assassasinate the Minister of War had been arrested at the very moment of carrying the scheme into operation.

DOMESTIC.

A Princely Domain.—The country domestic establishment only of the Duke of Devonshire would occupy one of our largest counties. The park immediately surrounding the palace is eleven miles in circumference, and contains 3000 acres. The principal garden for vegetables, fruits, green-houses, etc., is twenty five acres. There are thirty green-houses, each from fifty to seventy-five feet long. Three or four of these contain nothing but pine apples; others contain nothing but melons and cucumbers. One peach tree on the glass wall measures fifty-one feet in width and fifteen in height, and bears one thousand peaches. It is the largest in the world. The grape houses, five or six in all, are six hundred feet long—and such grapes! There are pine-apples weighing ten or fifteen pounds each. One green-house has only figs; another only mushrooms. But what shall be said of the great conservatory, filled with every variety of tropical plants? It is one of the wonders of the world. It covers an acre of ground, is one hundred feet high, of oval shape, and cost $500,000. It is heated by steam and hot water pipes, which, in all, are six miles in length. The apparatus consumes six hundred tons of coal in a year. There are banana trees twenty feet high, with clusters of fruit; sugar cane, coffee trees, bamboo, and in short, every tropical plant that can be named. Several of the palm trees are from fifty to sixty feet high. The smoke of the immense fire underneath is carried in pipes under ground to an outlet in the woods. The coal is brought in a tunnel six hundred yards under ground. One fountain throws a jet of water to the height of two hundred seventy-five feet.

☞ A secret congress of the Roman Catholic hierarchy has been held in Dublin. Twenty-six archbishops and bishops took part in the mysterious proceedings, which, it is supposed, had reference to certain matters of a semi-political character.

☞ A fact highly honorable to typos is disclosed by a late report of the New York Inspector of State Prisons; while all other occupations are represented in their large number of convicts, there is not a single printer.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Hiram Munger .... Sunday, Feb. 4th

East Boston.
C. Goodrich .... Sunday, Jan. 28th

☞ The friends of Christ and his truth are invited to meet at the Scriptural Tract Repository, 19 Lindall Street, on Wednesday evening, Jan. 31st.

Lowell .... Sunday, Jan. 28th
South Reading .... Sunday, Feb. 4th
J. S. White.

Cheshire Street, Ct. .... Jan. 28th
Yalesville .... Feb. 1st
Wallingford .... Feb. 2d
and over Sunday.
Worcester, Mass. .... Feb. 18th and 25th
if desired. J. K. Bellows.

Concord, N. H. .... Sunday, Jan. 28th
Pittsfield, N. H. .... Sunday, Feb. 11th
(with Bro. Harvey's congregation.)
A. W. Sibley.

Springfield, Mass. .... Sunday, Feb. 4th
L. Boutell.

New London, (as Bro. Morrell may appoint), Jan. 21st to 25th.
Glenmore, N. Y. .... Jan. 25th to 31st
West Martinsburgh .... Feb. 2d to 8th
Milton R. Miles.
B. P. Stevens.

S. Elliot, Me. .... Lord's day, Jan. 28th
Smith Hawkins.
Geo. W. Brown.

Exeter .... Lord's day, Feb. 4th
Geo. W. Brown.

Bristol, Ct. .... Sunday, Nov. 28th
[illegible]

[illegible]

Meredith Centre .... Sunday, Jan. 28th
[illegible]

South Berwick (in the Methodist church) Sunday, Jan. 28th.
Exeter .... Tuesday evening, Jan. 30th.
Haverhill, Mass. .... [illegible]
Lawrence .... Feb. 1st.
South Reading .... Friday evening, Feb. 2d.
Lowell Street, Boston .... Feb. 4th.
H. Munger.

Pleasant Valley, Ct. .... Sunday, Jan. 28th.
Ralph Williams.

Sutton, N. H., Centre Village .... Sunday, Jan. 28th.
J. Couch.

Concord, N. H. .... Feb. 4th and 11th
S. S. Brewer.

Portsmouth, N. H. .... Saturday evening, Jan. 27th
and over the Lord's day. J. G. Hook.

Stark, Me. .... Jan. 25th
and over the following Lord's day. H. B. Sevey.
E. M. Haggett.

Plainfield Pond, Mass. .... Sunday, Jan. 28th
North Pownell, Vt., at Bro. Orton's .... Feb. 3d
and over the Sabbath. Wm. J. Blanchard.

East Killingly, Ct. .... Sunday, Jan. 28th
Abington .... Feb. 4th
Danielsonville, Ct. .... Feb. 11th
Peter Moxa.

Meetings in Holliston, Mass., Tuesday and Friday evenings, and every Lord's day. J. N. Sherman.

Lancaster, N. H., Wednesday evening, Feb. 7th, through the week, and over the following Sabbath. Eld. Couch will be there. J. A. Cleaveland.

Melvine Village .... Jan. 28th
T. W. Piper.

Stafford .... Jan. 28th
Walbridge .... Feb. 4th
A. M. Higgins.

Portsmouth, N. H. .... Sunday, Jan. 28th
S. S. Brewer.

Carlton, Orleans Co., N. Y., Sunday, Jan. 28th, 11 A. M., and 7 P. M.
Brockport, N. Y., Sunday, Feb. 4th, at 10½ A. M. and 7 P. M.
West Barre, N. Y., Sunday, Feb. 11th, 11 A. M.
Bristol, Ontario Co., N. Y., Sunday, Feb. 18th, 10½ A. M.; at Honeoye 7 o'clock P. M. C. F. Sweet.

Southport, Me. .... Thursday evening, Jan. 25th to 28th, over Sunday.
Yarmouth, Me. .... Feb. 4th
I. C. Wellcome.

Weldville .... Saturday evening, Jan. 27th and over the following Lord's day.
Evenings, from the 21st to the 27th, where the brethren may appoint. J. T. Jordan.

Notices.

A New Enterprize.

I propose, if the Lord will, to issue a sheet about the size of the Crisis, filled with *new tracts*, during this present month of January, 1866, and afterwards as often as *once a month*, if practicable. It will be a *newspaper in form*, but not in fact, as it will be printed with wide columns, and after it is printed and scattered, each tract will be also printed separately, in the usual form.

REASONS FOR IT.

1. I have on hand large quantities of matter, thousands of pages of reported sermons by H. L. Hastings, Edwin Burnham and others; multitudes of choice tracts and extracts, hymns, tunes, etc., etc., enough to fill a weekly paper, I presume, for a year, and too numerous, by far, to intrude on any existing periodical.

2. When these tracts are printed, I want to *save* them for future publication, and hence I wish them in broad columns, so I can preserve them stereotyped, in book form, for future use.

3. In ordinary papers, choice articles cannot be obtained and circulated separately, and sometimes matters of little general interest occupy large portions of a paper. In this, all such matters are intended to be omitted, and only articles of permanent value are to be issued.

4. Many persons will read a newspaper when they would not read a tract, even if it contained the same matter; and I wish to reach them with the gospel message.

5. Many persons want to see all the *new tracts* that are issued, but it is too troublesome and expensive for them to write separately for each one, and this arrangement will give them a steady supply of samples, so they can see what is issued, and know what to order.

6. In tracts, about one-fourth of the paper is used for the white margins, and more than half the labor is expended in folding, stitching, and trimming them. This I save by the newspaper form, and can publish cheaper than in any other way, considering the amount of matter published.

7. I want to put this sheet outside of all sectarian boundaries and limits, among missions, Freedmen, Sunday schools and churches, thus spreading the glad tidings of the grace of God; and I propose to fill up this sheet with sermons, exhortations, hymns, music, expositions of Scripture, records of God's good providence over his people, notes of discourses, and reading matter for young and old, great and small.

8. Moving in this matter without the knowledge, counsel, or help of any one but the Lord, having only sought his guidance, remembering that if God be pleased the work will not be in vain, I shall strive to conduct this publication with a single eye to his glory; and though the responsibility is great, and the eye of reason does not see the way through future difficulties, yet faith declares "the Lord will provide."

The title of the periodical will be

THE CHRISTIAN.

I know of no better name than this, and pray that its character may correspond with the title chosen.

TERMS.

1. It will be sent for 60 cents per volume, of 12 numbers, to any address in the United States or British Provinces.

2. Ten copies will be sent for $5. To the Provinces, the price will be $6 for ten copies.

3. Persons ordering ten or more copies for free distribution in Missions, Hospitals, Sunday schools, among Freedmen, and in similar localities, can have ten copies for $4.

The Lord's poor shall have The Christian *free*, so long as we can send it.

WHEN ORDERED IN ADVANCE,

Copies of any *single number* will be sent out at cost of paper and printing, no charge being made for the type-setting, editing, and similar expenses. They will be sent by mail, 100 copies for $3, postpaid, and by express, 100 copies for $2.50.

Who will order 1000 copies of the first number for $25? Who will order 400 copies for $10? Who will order 33 copies for $1? Who will order 10 copies for 30 cents? Who will order 5 copies, or more, for *nothing?* All shall be supplied who send. Those who choose to may send stamps to prepay postage. But do not *delay* sending, as when once the printing is done, and the edition scattered, no more can be had at any price. This rate affords about FORTY PAGES OF TRACT MATTER FOR ONE CENT.

WHO WILL HELP?

I invite the friends of Christ, wherever they are, to co-operate in the circulation of this periodical. 1. Pray for it. 2. Work for it. 3. Subscribe for it. It will be issued as regularly as practicable, though from the nature of its contents, it will be in season at *any time*, and hence we shall not be forced to print without due preparation, as would be the case with a more frequent issue.

Any preacher, or any one else, can have packages of ten or twenty copies sent *freely* and gladly to use as specimens in securing subscribers.

WRITE IMMEDIATELY if you wish them, as otherwise you will be too late. Those who wish to receive it *regularly* can send their subscriptions at *once*, as by so doing I shall avoid prepaying the postage on it. And they can pay it at the office where the paper is received, quarterly, in *advance*.

CONTENTS OF THE FIRST NUMBER.

For the first number, among others, the following original articles are prepared, and will be published, so far as space will permit:

1. Fishers of Men; a sermon by H. L. Hastings, phonographically reported.
2. De Gruchy and De Carterette, a Story of Grace. A deeply interesting account of the conversation of two hardened infidels.
3. Sold Cheap. A plain talk to young men, by H. L. H.
4. Wild Oats. A plain talk to young men.
5. The Good Master. A large print tract for Freedmen and mission circulation, by H. L. H.
6. Marks, Good and Bad. Another large print tract for Freedmen, by H. L. H.
7. Various other original or carefully selected articles.
8. Original poetry, by H. L. H.
9. Original music, by H. L. H.
10. Book notices, Prospectus, and sundry other matters which cannot now be specified.

This is the programme of the new enterprise. I submit it to the brethren and friends, praying for the blessing of God, and hoping for the prayers of his people.

Please to direct all letters, orders, and remittances to

H. L. HASTINGS, Scriptural Tract Repository, 19 Lindall St., Boston.

Jan. 4th, 1866.

Notice.

Some nine or ten lots of ground were spoken for last fall to erect board tents with at Alton Bay, and as it would be a saving both of lumber and time in erecting, to send a schedule of the lumber that the friends want, if they will send now to Mr. Jeremiah Woodman, of Alton, N. H., he will get out what is wanted, and have it ready and delivered when specified. J. G. Smith.

Notice.

We will hold a series of meetings in Lawrence, Mass., corner of Essex and Lawrence streets, commencing Sunday, January 28th.

S. S. Brewer,
D. A. Dickson.

Protracted Meeting.

A protracted meeting will commence at North Barnsted, N. H., Thursday evening, Feb. 1st, and hold day and evening and over the following Sabbath.

Business.

TO CORRESPONDENTS.

C. Dixon—Yes.
P. A. Smith—E. Horner's $2.50 was received and acknowledged.
Hiram Choate—Have paid to No. 512.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 538. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness *before* No. 468, (if any), charge *four cents*; for every week *since* No. 468 if *less* than 26 weeks, *five cents*; if *over* 26 weeks, *six cents* a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—W Holsinger 545, H Yost 553, O Johnson 563, L Lewis 563, J Garland 536, D E Lyon 573, F W McKeen 503.

$1.25 each—L Newcomb 561, E. K. Smith 563, R F Smith 563, J. Root 563, H. Oliphant 562, E. G. Dudley 570, F. Dodge 560, Mrs. J. Nason 573, M. Hobart 561, H. Willcutt 564, D. Bushnell 563, R. Worster 564, W S Eaton 564, L Irish 578, W. M. Graves 564, M Dowling 564, J A Allison 564, C Brindle 564, A M Dunham 564, M. A. Seavy 539, E. Clark 564, C. D. W. Scott 535, F Gove 564, J Douglass 564, J Q Brown 541, A C Hurd 542, S. Brown 562, A. H. Brown 552, H. P. Bradley 563, W H Bradley 564, E M Curtiss 564, J H Bean 564, W Humes 564.

$2.00 each—H Raymond 541, R Snow 543, M Cross 471, M Lamb 590, W L Parsons 602, A B Young (what P. O.?) Mrs. Dr. Hutchinson 588, Mrs. M R Kendall 580, W. J. Thayer 536, S. Nutt 536, H. H. Warn 536, J. Brown 582.

$1.50 each—W. Hayes Jr. 572, J. W. Dement 589, S. Harlow 586, O Kider 586, J C Rogers 586, J M Andrews 588, J Pillsbury 566, E Johnson 590, W Williams 591, Middleton & Eckman 590, B Woodsum 591, A G Lombard 613, J Lyle 588, Mrs. A Goodwin 590, Mrs. C Stalbird 590, Mrs. A H Graffam 590, P. C. Young 590, R. Hanson 584, S. Tibbetts 590, A. W. Sumner 590, J. T. Terry 590, E B Hulett 590, A P Green 590, J H Samson 590, M A Williams 590, W Ralph 595, C Vanderbeck 578, J Adams 587, A N G Smith 545, S French 594, S L Smith 549, H M Doolittle 590, H McCrea 590, T Gould 590, B Perkins 535, H L Bassett 590, Mrs. M M Maine 590, M A Elliott 588, O Gemmer 590, W Gilmore 589, Jas. Smith 590, W Babcock 587, H Dean 587, T J Philbrook 590, B Hammond 589, A W Griggs 590, L D Merrill 590, G Glidden 590, E A Moore 590, G H Davis 590, D J Thomas 590, Mrs. L J Noyes 590, G P Wright 590.

50 cts. each—W. B. Ousley 550, R. Warner 550, E. Brown 550, S Thompson 550, E Jackson 550, M A Boggs 550, S. Brown 550, J. Daniels 550, H. Moore 550, G. Thatcher 550, L Tays 550, M Moon 550, H Crown 550.

$3.00 each—J. H. Raymond 575, A B Thayer 468, C. Patnode 592, J M Ware 547, W J Cady 585, G A Lewis 544

$5.00 each—M S Macomber 577, N T Pierce 551, J. Bradley 529, S. Henry 529, W. Riley 590, H N Barton 577.

Various sums—W A Howe $2.85, 587; H Watt $3.25, 587; Mrs. J. Coverly 40c, 536; Mrs. A. G. Otis $3.50, 586; T Harley $1.50, 467; O. Kimball $3.25, 581; J H Whittier 65c, 551; G. N. Hatfield $3.85, 543; J F Boyd $1.15, 539; J Whitcher 25c, 543; L H Piper 75c, 538; E A. Prescott 75c, 503; R. Osman 50c, 551; M S Cramer $1.65, 562; A. King $3.60, 421; C. H. Bradford $150, 566; M. V. Meader $1.50, 571; A Friese $1.39, 525; G B. Snow 63c, 551; H A Cressey $1.23, 539; W Sterling $1.50, 549; T A Selvey $1.55, 530; J F Bell $1.50, 567.

FOR BOOKS AND TRACTS.

J Kingsley 77c, J B Bell $1.00, L P Rivers 50c, C G Carre $1.00, I M Ware $2.50, H A Cresser 67c, W Sterling 50c, G Smith $10.00, B Hitchcock 85c, D E Lyon 60c, W Hayes Jr. 25c, G P Wright 60c, F W McKeen 30c, W Humes 25c, R M Cardill $1.00, E D Searles $4.36.

BOOKS AND TRACTS SENT.

Fredrick Wirtzel, Daniel W. Lamb, L. P. Rivers, G. T. Locke, C. Patnode, C. G. Carre, L. Irish, J. H. Samson, W. Sterling, H. A. Cressy, N. R. Hayes, William Humes, G. P. Wright, D. E. Lyon, F. W. McKeen, R. M. Cordill, B. Hitchcock, J. L. Emory, R. Brinkerhoff, J. M. M. Gernard, S. C. Gould, Benj. Bethel.

LETTERS RECEIVED.

L. C. McKinstry, S. E. Hoffman, D. F. Newton, H. Munger, J. C. Rogers, M. S. Horne, S. Tenney, Z. A. Waterhouse, G. Thomson, L. B. Weaver, C. Bond, J. W. Thomas, I. T. Kimball, Geo. A. Streeter, J. Porter, A. Friese, D. Howard, C. Coleman, B. P. Manning, J. E. Ainsworth, C. A. Merriam, P. Fundy, S. Curry.

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G. W. Stetson—Coopersville, Clinton Co., N. Y., until further notice.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
L. C. McKinstry—Magog, C. E.
J. K. Bellows—364 Broome Street, New York City.
Wm. McCullock—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
Samuel Curry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
N. F. Nason—North Hermon Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver—Westfield, Mass.
Maria Mathews Weaver—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. S. Brewer—Newark, N. J., till further notice.
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Future Punishment Destruction	[illegible]
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[illegible]

lion followed, and next, glory be to the God of justice and liberty! universal emancipation. This Scott family are pure Africans. The father is dead. The widow and two children now live here, to call on whom it was a pleasure to me. They are poor, but now *free*, industrious, and happy.

I spoke this evening in Seventh St. church, on "Who is on the Lord's side?" (Ex. 32: 26.) Good attendance. Some new cases of conviction, and several conversions. The good work goes on among the colored people.—*Voice of the West.*

For the World's Crisis.

A PERSONAL EXPLANATION.

A few months ago, a letter dated at Montreal, and signed "E. B.," was received by my wife in my absence, in which the author very freely expressed his views on this wise: He had been informed in some place in Boston, that I was making money, getting rich by publishing books and tracts, and was living in considerable splendor, owned houses, etc., etc. and was in a state of very great prosperity; all of which seemed to be a matter of considerable concern and regret to him. As many others may have heard the same statement from the same source, I propose to offer a few words of explanation, and more especially as my wife, wishing to spare my feelings, by the advice of a friend, destroyed the letter, writing an answer to "E. B., Montreal," which, doubtless never reached him, and she only a little while ago informed me of the facts in the case. Concerning all this I have to say,

1. If I appear before the public as a beggar, it is perfectly fair that they should search my pockets first, and see what there is in them. But if I ask no alms, and earn my own living, it is no particular concern of the good people whether I am rich or poor.

2. There is no living person, except my wife, that knows how rich I am, or how poor, how much I have, or owe, or have owed to me, and consequently no man but myself can state *truly* any facts in the case.

3. I make no pretensions to poverty.—There are poor preachers enough, and enough who profess to be poor, without me; men who cannot preach a sermon without so much pay, and who keep up a perpetual grumble about their salaries, their living, or something else, and are always concocting some device in the shape of collections, subscriptions, and donations, by which men are desired to help them forward after a godly sort, without counting me in among that class.

4. Since the time when, in the year 1858, I requested the church where I labored to burn up their subscription paper, as henceforth I intended to trust in God, I have been so cared for by the good Lord, that I could not consistently dishonor him, and the faith I profess, by repining, or complaining of my poverty, when my Lord hath said, "All things are yours," and has promised to withhold no good thing from them that walk uprightly.

5. I think the man does not live who ever heard me say I must have so much money, or I could not preach to the people the word of God; nor do I think that the man can be found who ever knew me to set a price upon my preaching before I did it, or grumble at the smallness of the gifts which men were disposed to bestow upon me afterwards. Nor do I think the man can be found who ever heard me ask a congregation or an individual for money for my own benefit, *or ask any one else to ask them* on my behalf.

6. As to getting rich, when I stated the facts to the United States Assessor, who wanted to tax my "income exceeding $600 per year," he thought it was best to let me pass as a poor subject. I honored his judgment.

7. As to getting rich by publishing gospel truth in the shape of books and tracts, I may remark that I seem to be the *first* person who has got rich out of it, for most engaged in it have complained of poverty, and begged for aid, and I have published tracts, etc., cheaper than any one else in the country before me, and the presumptions would seem to be against the conclusion; and further, during the last three years, I have never raised the prices of my books, though the expenses of manufacturing them have doubled, and other publishers have advanced their prices in proportion. And I question whether I have made one dollar of clear profit on all the books I have published during the past two years, over and above the expense and labor involved in their issue. I cannot tell exactly how this is, but this is my best judgment of the matter, although I have no accounts to show it accurately.

8. I offered to sell out the business of publishing books, and every stereotype plate I had, to the Publication Society, for $1200, reserving, however, the privilege of having what books I wanted to sell or give away in my travels, at cost, and they did not think the property worth the money, and declined accepting the proposal. These plates included the whole of my Bible Student's Library.

9. As regards my present prospects and position, I have gone into the work of publishing once more, because I saw the work must be done. When I sold out the plates of my Tracts for $500, I invested the money where it would be ready to be used in the spreading of truth when needed. When I sold out my stock of tracts and books on hand, I had a few hundred dollars which were needed and used to purchase the exemption of two or three young preachers who were conscripted. A legacy of over $400 from a friend who fell asleep in Christ, and various other donations, have replaced this, and proved that lending to the Lord was safe business. As I enter upon the work again, I have placed these funds in stock again, for the Lord's glory. I have now a small stock of books on hand, but am out of several kinds. I have some paper, enough for present needs, and am owing between $400 and $500 for these, which I shall pay when I get the money. I have not enough now.

I have stereotype plates which are of some value. I shall not say how much their value is, because other people, perhaps, do not think they are worth as much as I do. I think they are worth pretty nearly their weight in gold to publish *truth* from. But the Type Founder would only give fifteen cents per lb. for them; and if they could not be used for publishing, this is their only value. But he cannot have them to melt up, nor any one else at present, as I mean to use them more, provided I can find any one who will buy or read the books I publish.

10. If any one wishes to be informed of my exact state, I can soon show him, if he will call at the "Scriptural Tract Repository," 19 Lindall street, Boston, Mass., in the rear of the Boston post office. In a few cases of type, some stereotype and electrotype plates, some piles of printing paper, and some books, bound and not bound, and also in the volumes that compose my private library at Lawrence, and a few small debts, not easily collected, he will find every dollar that I can rightly call *my own*. He may estimate the value for himself, and make me a good offer for it if he dare, binding himself to keep up the book publishing business at the rates I do, and then make all the money out of it that he can.

11. I have plenty of credit, and for ten years past have never lacked much for ready means. I have had hundreds and even thousands lying in my hands at times, but it was not mine. It was property for which I was responsible, and which I must pay over when it was called for. I have such funds in my possession now, upon which I pay the customary interest. By some means, certain persons have sometimes had confidence enough in me to place their money in my hands unsolicited, to be used or cared for, instead of placing it in banks or elsewhere; and hundreds of times I should have been penniless and in straits, had not God in this or some other way provided for me. Well do I remember the time when myself and wife knelt in our upper chamber in the city of New York in 1854, and asked of the Lord for money in our needs, and then I went out to the post office and found twenty dollars from a man I had never seen, to be used for him in the purchase of rare and expensive books, and from that day to this I have hardly passed a week without having some of that man's money in my hands, with the privilege of using it myself till I had the opportunity to use it for him. Such funds are in my hands today; but I have not a dollar that I can rightfully call my own, outside of the plates and stock on hand in the Repository; that, *I* think, is worth a great deal more than one would probably want to pay me for it.

12. As it regards houses and lands, I own, perhaps, about as much land as Abraham did—a third share in a plot some three rods square, the place where my grandparents, aunt, father, and three brothers sleep the sleep of death; and also two-thirds of a mortgage on an old house and lot, left by my father, the whole of which I tried to sell for *thirty dollars*, but no man would buy it.

When we lived in Rochester, N. Y., as we could not afford to pay $10 per month for rent, I bought a house; and bought it only because by so doing I could pay half the price in books. So I purchased my first real estate;—a house with three little rooms on the floor, a couple of attics where the chickens had roosted, a wet cellar where the pigs had run, and a shed adjoining it where a horse had been stabled. We lived there till my health failed, fixed up the house a little, came off, waited a year or two, got cheated out of the rent, went back, and sold it for between five and six hundred dollars. So much for the only house *I* ever owned.

13. A friend in Providence, R. I., knowing of my ill health, kindly offered to house us for a year, if we would come to Providence, where the climate was more mild: and so we came. He first hired a house, then bought one, in part with our money, for about $1350, and put us in it. At length he was under the necessity of selling it, and so we borrowed some more money, and my wife sold the piano she had bought to teach music on for a living, and took the house into her own hands. She kept it till we left Providence, and then sold it out for about what it cost, and we came on to Boston. We lived in Charlestown and Boston two years, part of the time in a house where the sun never shone in the rooms the family lived in during the time we were there, until my wife got the consumption; and then we fled to Lawrence to save her life, found a house to sell, none to rent, and bought it for my wife, paying $1800 for it, which I borrowed out of a Boston bank, and paid again in due time. There my wife, somewhat improved in health, my poor, old, lame, half-blind mother, my sister, and three little ones who call me father, live; and, for a wonder, I have been here yesterday and to-day. To-morrow I am off again. *I* live in Boston, in the "Scriptural Tract Repository," where I eat, drink, sleep, and work, keeping bachelor's hall to save paying my board, and living away from my family to avoid the expenses of car fare, eating potatoes, hasty pudding, and hard tack, with good relish; and working like a beaver to prepare tracts for folks who probably sit down to turkey and roast beef and worry about my getting rich! And when I asked my wife this week if she would sell her house if needful, and put it into books and tracts, she said, "Yes."

So we go on, and if any one wants to know how we live, just call and see. If they want to know how many dresses my wife has, or whether my children have clothes fit to go to meeting, or any other matters that busy-bodies are usually interested in, let them write to Mrs. H. L. Hastings, Box 515, Lawrence, Mass., on these, or any other matters connected with *her* private business. If any one wishes to investigate my private business, they can find me most of the time at my Repository in Boston, except when I am away preaching.

If this letter reaches the eye of our Canadian friend and well-wisher, I have only to say if he had sent his full name and address, he would doubtless have enjoyed the reading of a very excellent and interesting letter, much more so I presume than this, from Mrs. Hastings to "E. B. of Montreal," which discussed these matters, I presume, with much force, but which probably has long since gone to the Postmaster General's office.

With thankfulness to God for all temporal prosperity, with malice toward none, and charity for all, I subscribe myself,

A servant of Christ and his church,

H. L. Hastings.

Lawrence, Mass., Dec. 29th, 1865.

The President's Faith.—President Johnson recently received a delegation of Mississippians, and said to them in conversation:

"If I know my own heart, my highest and only ambition is to be an instrument in the hands of a higher power in restoring the government to its rightful condition by the speediest method consistent with safety. I am not a candidate, and can afford to do right. Of course, in a work of such magnitude, difficult and unlooked for problems may arise; but we shall find that by doing one thing at a time, most of these knotty questions will solve and adjust themselves. Often my plans disappoint me, but I have learned to do in my politics as I do in my religion—when my facts fail, I rely on my faith, and my faith is still strong that all will be well."

☞ A man has become insane by working in the lake tunnel at Chicago.

For the World's Crisis.

NEW HAMPSHIRE QUAR. CONF.

This conference commenced according to notice. Preachers present during the meeting were the following: J. Couch, J. G. Smith, C. S. Emerson, S. S. Mooney, Wm. Sutherland, J. Harvey, J. Morrill, Henry M. Bryant, D. Leavitt, J. Parsons, and A. W. Sibley.

There was preaching during the meeting by J. G. Smith, C. S. Emerson, J. Knowles, J. Couch, and A. W. Sibley. Many brethren from the adjacent towns came to the meeting, notwithstanding the severity of the weather, and found it warm within, although very cold without. The Lord was present and some found peace. Thank his Name.

A business session of the conference was held Saturday, P. M., after the regular service from the stand, Eld. J. Knowles, Lake Village, N. H., presiding. After prayer by Bro. J. G. Smith, and some remarks about various matters, on motion, Bro. Henry M. Bryant was received as a member of the conference.

Adjourned till the call of the "Board."

A. W. Sibley, *Secretary.*

Correspondence.

From Bro. J. W. Thomas.

Bro. Grant:—The work of God has commenced in New Bedford. Yesterday we had a powerful time all day, and in the evening the power of God was felt. Some backsliders started anew, and one sister arose and said that Bro. Sam'l G. Gidley, who lived in Dartmouth, seven miles from the city of New Bedford, had been struck both deaf and dumb, and requested the Elders of the church to pray for him, that he might be healed. We talked the matter over, and Bro. Tripp, who is uncle to the brother afflicted, told us that he would carry us over the next day. We arrived at the house of Bro. Gidley about ten o'clock this morning, and found him prostrated upon the bed, both deaf and speechless; and when we inquired, we found that he had been in that condition for six days. After a few minutes, he raised himself up and saw Bro. Hook, Bro. Piper, and myself, and then motioned for a slate and wrote the following words:

"Three servants of God. It will all soon be well."

We were all strangers to him. He also wrote the following:

"There is a balm in Gilead; there is a great Physician. Pray, brothers in Christ, pray."

When asked if he felt distressed, he wrote—"No, the power of God is on me. Bros., I feel it. I know it. Satan must be conquered."

We saw that he had the same power now as when he was on the earth. God commenced to work. Bro. Piper read the fifth chapter of James, anointed him with oil in the name of the Lord, and then prayed. Bro. Hook and myself followed him in prayer. Before we had finished pleading with God, he sprang from the bed, shouting and praising God at the top of his voice. Such praising I never heard before. When asked if he could hear, he said,

"Yes, I am perfectly whole." Glory to God and the Lamb for ever!

I have been urged to write these few lines for the Crisis. This miracle has been wrought before several witnesses, and had I space I would give their names. O that this may be the beginning of a greater work. Pray for us.

Joseph W. Thomas.

New Bedford, Jan. 15th, 1866.

From Bro. J. Porter.

Bro. Grant:—The year 1866 having come in upon me with so much majestic importance, as no year in all my history has ever woven, '66, '67, '68 are to me as Noah, Daniel, and Job are to the Scriptures of the Old Testament. We have some signs of waking up a little in Danville. Character is fast finding its own place. The wicked shall do wickedly, and the sleeper will sleep on.

Danville, C. E. J. Porter.

Obituaries.

Caverly. Died in Tuftonborough, N. H., Dec. 27th, 1865, Bro. Samuel Caverly, aged seventy-two years.

His health had been failing for a year or more. Had been a professor of the religion of Christ for some thirty years, and was a deacon for a number of years in the Christian church. In 1843 he embraced the blessed truth of the Lord's soon coming. The religion of our brother was one of principle as well as feeling, so that the pressure of business did not prevent him from reading the Bible, or from family prayer; and the poor were not forgotten by him. When his brethren had expenses to bear he was ready to step forward and do his part. In this death a companion, children, and a large circle of friends are left to feel the loss of a kind husband, a good father, and a true friend. May the death of our brother be sanctified to the good of the living. J. G. Smith.

Brooks. Died in New Durham, N. H., Dec. 9th, 1865, of diphtheria, Eliza Eften, only daughter of Charles and Mary R. Brooks, aged five years, two months, and twenty-seven days.

J. G. Smith.

Beneath the cold earth our Nellie is sleeping,
And we are left here for her to be weeping;
But we are exhorted for her not to weep,
For we have a hope that in Christ she doth sleep.

S. F. B.

Rawson. In Jamaica, Vt., Oct. 30th, of typhoid fever and pneumonia, Henry O. Rawson, son of Lyman and Charlotte Rawson, aged twenty-seven years, seven months and five days.

He was a fine young man, beloved by all who knew him. He leaves a wife to mourn the loss of a kind and affectionate husband, yet we mourn not as those without hope. J. K. Bellows.

Corliss. Fell asleep in Jesus, Dec. 22, 1865, little Freddie, only son of M. W. and Octavia Corliss.

He sojourned with us fifteen months and fourteen days, and then laid down to sleep till the morning of the resurrection. Discourse by the writer. J. Lenfest.

Adams. Died in Newfane, Vt., Dec. 30th, Mrs. William Adams, aged sixty-seven.

Also in Dover, Nov. 17th, Elinor, wife of Azeph Adams, aged thirty-six.

Also in Dover, Nov. 24th, Dana C. Adams, son of Azeph and Elinor Adams, aged six years.

☞ It is the custom of Rome for the cardinals to write every year to the Catholic emperors and kings, to offer the compliments and congratulations suggested by the return of Christmas and the opening of a new year. The Pope has forbidden the members of the Sacred College to pay this mark of respect to the Emperor of Mexico, so a London paper says.

The Plymouth Sentinel of the 12th inst. reports that during the intense cold weather large numbers of the fish inhabiting the waters of Cape Cod Bay perished from cold, myriads of which, consisting of sea bass, black fish, lobsters, etc., washed ashore in that locality, strewing the coast for miles around with their frozen carcasses.

☞ The English journals tell us of another article from which paper is manufactured with success. It grows in Spain and is called Atocha or esparto grass. So great is the demand for it that the price has risen to over twenty dollars a ton.

Summary of News.

FOREIGN.

Queenstown 7th instant.

There has been a revolt on the part of two Spanish regiments under Gen. Prim, but it makes no progress, and the insurgents were being pursued to the mountains.

The Fenian trials were concluded at Cork on the 2d inst. Several more prisoners had been tried, convicted and sentenced.

Furious gales have prevailed around the English coast, causing many marine disasters.

The Emperor of Austria sent the order of St. Stephen of Hungary for the French Prince Imperial. The alliance between France and Austria is spoken of.

The Pope received the congratulation of the French army at Rome on the 1st inst. He returned thanks, and said it would probably be the last time he could bestow his blessings upon them. He feared the enemies of the church would go to Rome after the departure of the French troops.

The *Times* anticipates that by next January the Emperor Napoleon will have withdrawn all the troops from Mexico and from Rome.

Napoleon gave his usual New Year's to the diplomatic bodies. He expressed happiness that the past year had strengthened the bonds of peace and given an augury for a long day of peace and prosperity for the world.

Later from Mexico.

The *Sociedad* of the 3d inst. says: "It is to be feared that trouble will occur at Matamoras, not with the government of the United States, but with Federal troops, who have openly sympathized with the Juarists and given them material aid."

The reinforcements reaching Mexico from Europe during last week in December numbered twelve hundred.

An earthquake was severely felt at Orizaba; much damage was done, and several lives were lost. There was a severe shock at Puebla, and a slight one in the city of Mexico.

A Havana correspondent says the latest advices are unfavorable to the Imperial cause. The inhabitants of Monterey feel no security in Maximilian's Mexican troops, and were leaving the city *enmasse*. Over 30,000 are said to have left in three days. The merchants are sending their goods and valuables to San Luis.

News from the Department of Sinaloa is also gloomy for the Imperialists. Mazatlan alone remains in the hands of the Imperialists, and provisions for that city must pass through the revenue tax offices of the Republican General Corona. On the 31st ult. a guerrilla force of 300, among whom were said to be several Americans, captured a place named San Juan, in Durango. After having completely destroyed it, they left to attack the town of San Miguel Del Mesquintol. The guerrillas were headed by two natives. A French-Mexican force had left Durango to attack the band.

The Imperialists claim a victory at the town of Comittipa in the State of Puebla. They also claim a victory over the Republican Gen. Regneles, who attacked Augangos with over 8000 troops. On the 16th ult. another place named Macavatio was attacked by Regneles, but he is said to have been repulsed.

The Indians of Sahacaba had defeated the Imperialists under Lopez in Yucatan. They then attacked Senotillo, but were repulsed. The Lieutenant of Engineers was killed and the Empress sent a sum of money to his widow. Lopez was to be tried by court martial. Various other engagements with varied success on either side had taken place.

The conspirators to assassassinate the Minister of War had been arrested at the very moment of carrying the scheme into operation.

DOMESTIC.

A Princely Domain.—The country domestic establishment only of the Duke of Devonshire would occupy one of our largest counties. The park immediately surrounding the palace is eleven miles in circumference, and contains 3000 acres. The principal garden for vegetables, fruits, green-houses, etc., is twenty-five acres. There are thirty green-houses, each from fifty to seventy-five feet long. Three or four of these contain nothing but pine apples; others contain nothing but melons and cucumbers. One peach tree on the glass wall measures fifty-one feet in width and fifteen in height, and bears one thousand peaches. It is the largest in the world. The grape houses, five or six in all, are six hundred feet long—and such grapes! There are pine-apples weighing ten or fifteen pounds each. One green-house has only figs; another only mushrooms. But what shall be said of the great conservatory, filled with every variety of tropical plants? It is one of the wonders of the world. It covers an acre of ground, is one hundred feet high, of oval shape, and cost $500,000. It is heated by steam and hot water pipes, which, in all, are six miles in length. The apparatus consumes six hundred tons of coal in a year. There are banana trees twenty feet high, with clusters of fruit; sugar cane, coffee trees, bamboo, and in short, every tropical plant that can be named. Several of the palm trees are from fifty to sixty feet high. The smoke of the immense fire underneath is carried in pipes under ground to an outlet in the woods. The coal is brought in a tunnel six hundred yards under ground. One fountain throws a jet of water to the height of two hundred seventy-five feet.

☞ A secret congress of the Roman Catholic hierarchy has been held in Dublin. Twenty-six archbishops and bishops took part in the mysterious proceedings, which, it is supposed, had reference to certain matters of a semi-political character.

☞ A fact highly honorable to typos is disclosed by a late report of the New York Inspector of State Prisons; while all other occupations are represented in their large number of convicts, there is not a single printer.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Hiram Munger....Sunday, Feb. 4th

East Boston.
C. Goodrich....Sunday, Jan. 28th

☞ The friends of Christ and his truth are invited to meet at the Scriptural Tract Repository, 19 Lindall Street, on Wednesday evening, Jan. 31st.

Lowell....Sunday, Jan. 28th
South Reading....Sunday, Feb. 4th
J. S. White.

Cheshire Street, Ct....Jan. 28th
Yalesville....Feb. 1st
Wallingford....Feb. 2d
and over Sunday.
Worcester, Mass....Feb. 18th and 25th
if desired. J. K. Bellows.

Concord, N. H....Sunday, Jan. 28th
Pittsfield, N. H....Sunday, Feb. 11th
(with Bro. Harvey's congregation.)
A. W. Sibley.

Springfield, Mass....Sunday, Feb. 4th
L. Boutell.

New London, (as Bro. Morrell may appoint), Jan. 21st to 25th.
Glenmore, N. Y....Jan. 25th to 31st
West Martinsburgh....Feb. 2d to 8th
Milton R. Miles.
B. P. Stevens.

S. Elliot, Me....Lord's day, Jan. 28th
Smith Hawkins.
Geo. W. Brown.

Exeter....Lord's day, Feb. 4th
Geo. W. Brown.

Bristol, Ct....Sunday, Nov. 28th
Seth Woodruff.

Lovely Street, Ct....Sunday, Feb. 4th
Brethren, come over and help us. No Name.

Berry's Mills, Carthage....Sunday, Feb. 4th
Wilton Upper Village....Monday evening, Feb. 5th
through the week, and over the Lord's day.
Carthage, (Newman school-house)....Sunday, Feb. 18th
J. C. Wheeler.

Portsmouth, N. H....Sundays, Feb. 4th and 11th.
Portland, Me....Tuesday evening, Feb. 13th,
and every evening through the week, and over the following Sunday.
A. Simpson.

Agawam, Mass....Sunday, Jan. 28th
Springfield (Amory Hill)....Sunday, Feb. 4th
H. Pratt.

North Adams....Sunday, Jan. 28th
Northfield....Sunday, Feb. 4th
Springfield (Barnes' Hall) Sundays, Feb. 18th and 25th.
E. McCulloch.

Meredith Centre....Sunday, Jan. 28th
Wm. H. Shaw.

South Berwick (in the Methodist church) Sunday, Jan. 28th.
Exeter....Tuesday evening, Jan. 30th.
Haverhill, Mass....Jan. 31st.
Lawrence....Feb. 1st.
South Reading....Friday evening, Feb. 2nd.
Lowell Street, Boston....Feb. 4th.
H. Munger.

Pleasant Valley, Ct....Sunday, Jan. 28th.
Ralph Williams.

Sutton, N. H., Centre Village....Sunday, Jan. 28th.
J. Couch.

Concord, N. H....Feb. 4th and 11th
S. S. Brewer.

Portsmouth, N. H....Saturday evening, Jan. 27th
and over the Lord's day. J. G. Hook.

Stark, Me....Jan. 28th
and over the following Lord's day. H. B. Sevey.
E. M. Haggett.

Plainfield Pond, Mass....Sunday, Jan. 28th
North Pownell, Vt., at Bro. Orton's)....Feb. 3d
and over the Sabbath. Wm. J. Blanchard.

East Killingly, Ct....Sunday, Jan. 28th
Abington....Feb. 4th
Danielsonville, Ct....Feb. 11th
Peter Noka.

Meetings in Holliston, Mass., Tuesday and Friday evenings, and every Lord's day. J. N. Sherman.

Lancaster, N. H., Wednesday evening, Feb. 7th, through the week, and over the following Sabbath.
Eld. Couch will be there. J. A. Cleaveland.

Melvine Village....Jan. 28th
T. W. Piper.

Stafford....Jan. 28th
Walbridge....Feb. 4th
A. M. Higgins.

Portsmouth, N. H....Sunday, Jan. 28th
S. S. Brewer.

Carlton, Orleans Co., N. Y., Sunday, Jan. 28th, 11 A. M., and 7 P. M.
Brockport, N. Y., Sunday, Feb. 4th, at 10½ A. M. and 7 P. M.
West Barre, N. Y., Sunday, Feb. 11th, 11 A. M.
Bristol, Ontario Co., N. Y., Sunday, Feb. 18th, 10½ A. M.; at Honeoye 7 o'clock P. M. C. F. Sweet.

Southport, Me....Thursday evening, Jan. 25th to 28th, over Sunday.
Yarmouth, Me....Feb. 4th
I. C. Wellcome.

Weldville....Saturday evening, Jan. 27th
and over the following Lord's day.
Evenings, from the 21st to the 27th, where the brethren may appoint. J. T. Jordan.

Notices.

A New Enterprize.

I propose, if the Lord will, to issue a sheet about the size of the Crisis, filled with *new tracts*, during this present month of January, 1866, and afterwards as often as *once a month*, if practicable. It will be a *newspaper in form*, but not in fact, as it will be printed with wide columns, and after it is printed and scattered, each tract will be also printed separately, in the usual form.

REASONS FOR IT.

1. I have on hand large quantities of matter, thousands of pages of reported sermons by H. L. Hastings, Edwin Burnham and others; multitudes of choice tracts and extracts, hymns, tunes, etc., etc., enough to fill a weekly paper, I presume, for a year, and too numerous, by far, to intrude on any existing periodical.

2. When these tracts are printed, I want to save them for future publication, and hence I wish them in broad columns, so I can preserve them stereotyped, in book form, for future use.

3. In ordinary papers, choice articles cannot be obtained and circulated separately, and sometimes matters of little general interest occupy large portions of a paper. In this, all such matters are intended to be omitted, and only articles of permanent value are to be issued.

4. Many persons will read a newspaper when they would not read a tract, even if it contained the same matter; and I wish to reach them with the gospel message.

5. Many persons want to see all the *new tracts* that are issued, but it is too troublesome and expensive for them to write separately for each one, and this arrangement will give them a steady supply of samples, so they can see what is issued, and know what to order.

6. In tracts, about one-fourth of the paper is used for the white margins, and more than half the labor is expended in folding, stitching, and trimming them. This I save by the newspaper form, and can publish cheaper than in any other way, considering the amount of matter published.

7. I want to put this sheet outside of all sectarian boundaries and limits, among missions, Freedmen, Sunday schools and churches, thus spreading the glad tidings of the grace of God; and I propose to fill up this sheet with sermons, exhortations, hymns, music, expositions of Scripture, records of God's good providence over his people, notes of discourses, and reading matter for young and old, great and small.

8. Moving in this matter without the knowledge, counsel, or help of any one but the Lord, having only sought his guidance, remembering that if God be pleased the work will not be in vain, I shall strive to conduct this publication with a single eye to his glory; and though the responsibility is great, and the eye of reason does not see the way through future difficulties, yet faith declares "the Lord will provide."

The title of the periodical will be

THE CHRISTIAN.

I know of no better name than this, and pray that its character may correspond with the title chosen.

TERMS.

1. It will be sent for 60 cents per volume, of 12 numbers, to any address in the United States or British Provinces.

2. Ten copies will be sent for $5. To the Provinces, the price will be $6 for ten copies.

3. Persons ordering ten or more copies for free distribution in Missions, Hospitals, Sunday schools, among Freedmen, and in similar localities, can have ten copies for $4.

The Lord's poor shall have The Christian *free*, so long as we can send it.

WHEN ORDERED IN ADVANCE,

Copies of any *single number* will be sent out at cost of paper and printing, no charge being made for the type-setting, editing, and similar expenses. They will be sent by mail, 100 copies for $3, post-paid, and by express, 100 copies for $2.50.

Who will order 1000 copies of the first number for $25? Who will order 400 copies for $10? Who will order 33 copies for $1? Who will order 10 copies for 30 cents? Who will order 5 copies, or more, for *nothing*? All shall be supplied who send. Those who choose to may send stamps to prepay postage. But do not *delay* sending, as when once the printing is done, and the edition scattered, no more can be had at any price. This rate affords about FORTY PAGES OF TRACT MATTER FOR ONE CENT.

WHO WILL HELP?

I invite the friends of Christ, wherever they are, to co-operate in the circulation of this periodical. 1. Pray for it. 2. Work for it. 3. Subscribe for it. It will be issued as regularly as practicable, though from the nature of its contents, it will be in season at *any time*, and hence we shall not be forced to print without due preparation, as would be the case with a more frequent issue.

Any preacher, or any one else, can have packages of ten or twenty copies sent *freely* and gladly to use as specimens in securing subscribers.

WRITE IMMEDIATELY if you wish them, as otherwise you will be too late. Those who wish to receive it *regularly* can send their subscriptions at *once*, as by so doing I shall avoid prepaying the postage on it. And they can pay it at the office where the paper is received, quarterly, in *advance*.

CONTENTS OF THE FIRST NUMBER.

For the first number, among others, the following original articles are prepared, and will be published, so far as space will permit:

1. Fishers of Men; a sermon by H. L. Hastings, phonographically reported.
2. De Gruchy and De Carterette, a Story of Grace. A deeply interesting account of the conversation of two hardened infidels.
3. Sold Cheap. A plain talk to young men, by H. L. H.
4. Wild Oats. A plain talk to young men.
5. The Good Master. A large print tract for Freedmen and mission circulation, by H. L. H.
6. Marks, Good and Bad. Another large print tract for Freedmen, by H. L. H.
7. Various other original or carefully selected articles.
8. Original poetry, by H. L. H.
9. Original music, by H. L. H.
10. Book notices, Prospectus, and sundry other matters which cannot now be specified.

This is the programme of the new enterprise. I submit it to the brethren and friends, praying for the blessing of God, and hoping for the prayers of his people.

Please to direct all letters, orders, and remittances to

H. L. Hastings, { *Scriptural Tract Repository, 19 Lindall St., Boston.*

Jan. 4th, 1866.

Notice.

Some nine or ten lots of ground were spoken for last fall to erect board tents with at Alton Bay, and as it would be a saving both of lumber and time in erecting, to send a schedule of the lumber that the friends want, if they will send now to Mr. Jeremiah Woodman, of Alton, N. H., he will get out what is wanted, and have it ready and delivered when specified. J. G. Smith.

Notice.

We will hold a series of meetings in Lawrence, Mass., corner of Essex and Lawrence streets, commencing Sunday, January 28th.

S. S. Brewer,
Dr. A. Dixon.

Protracted Meeting.

A protracted meeting will commence at North Barnsted, N. H., Thursday evening, Feb. 1st, and hold day and evening and over the following Sabbath.

Business.

TO CORRESPONDENTS.

C. Dixon—Yes.
F. A. Smith—E. Horner's $2.50 was received and acknowledged.
Hiram Choate—Have paid to No. 512.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 533. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness *before* No. 468, (if any), charge *four cents*; for every week since No. 468 if *less* than 26 weeks, *five cents*; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct *four* cents for every dollar, and you have the exact amount due.

$1.00 each—W Helsinger 545, H Yost 553, O Johnson 563, L Lewis 563, J Garland 556, D E Lyon 573, F W McKeen 563.

$1.25 each—L Newcomb 561, E. K. Smith 553, R F Smith 563, J. Root 563, B. Oliphant 562, E. G. Dudley 579, F. Dodge 560, Mrs. J. Nason 573, M. Hobart 561, H. Willcutt 564, D. Bushnell 563, R. Wooster 564, W S Eaton 564, L Irish 578, W. M. Graves 564, M Dowling 564, J A Allison 564, C Brindle 564, A M Dunham 564, M. A. Seavy 539, E. Clark 564, C. D. W. Scott 535, F Gove 564, J Douglass 564, J Q Brown 541, A C Hurd 542, S. Brown 563, A. H. Brown 552, H. P. Bradley 563, W H Bradley 564, E M Curtiss 561, J H Bean 564, W Humes 564.

$2.00 each—H Raymond 541, R Snow 543, M Cross 471, M Lamb 509, W L Parsons 602, A B Young (what P. O.?) Mrs. Dr. Hutchinson 588, Mrs. M R Kendall 580, W. J. Thayer 526, S. Nutt 536, H. H. Warn 536, J. Brown 582.

$1.50 each—W. Hayes Jr. 572, J. W. Dement 589, S. Harlow 586, O Rider 606, J C Rogers 588, J M Andrews 588, J Pillsbury 566, E Johnson 590, W Williams 591, Middleton & Bekman 590, B Woodsum 591, A O Lombard 613, J Lyle 583, Mrs. A Goodwin 590, Mrs. C Stalbird 590, Mrs. A H Graffam 590, P. C. Young 590, R. Hanson 584, S. Tibbetts 590, A. W. Sumner 590, J. T. Terry 590, E B Hulett 590, A P Green 590, J H Samson 590, M A Williams 590, W Ralph 595, C Vanderbeck 578, J Adams 587, A N G Smith 545, S French 594, S L Smith 549, H M Doolittle 590, R McCrea 590, T Gould 590, B Perkins 555, M L Bassett 590, Mrs. M M Maine 590, M A Elliott 588, O Gemmer 590, W Gilmore 589, Jas. Smith 590, W Babcock 587, H Dean 587, T J Phillbrook 580, B Hammond 589, A W Griggs 590, L D Merrill 590, G Glidden 590, E A Moore 590, G H Davis 590, D J Thomas 590, Hrs. L J Noyes 590, G P Wright 590.

50 cts. each—W. B. Onsley 550, R. Warner 550, E. Brown 550, S Thompson 550, E Jackson 550, M A Boggs 550, S. Brown 550, J. Daniels 550, H. Moore 550, G. Thatcher 550, L Tays 550, M Moon 550, H Crown 550.

$3.00 each—J. H. Raymond 575, A B Thayer 468, C. Patnode 592, J M Ware 547, W J Cady 585, G A Lewis 544.

$5.00 each—M S Macomber 577, N T Pierce 551, J. Bradley 529, S. Henry 529, W. Riley 590, H N Barton 577.

Various sums—W A Howe $2.85, 587; H Watt $3.25, 587; Mrs. J. Coverly 40c, 535; Mrs. A. G. Otis $3.50, 586; T Harley $1.50, 567; O. Kimball $3.25, 581; J H Whittier 65c, 551; O. N. Hatfield $3.85, 543; J F Boyd $1.15, 539; J Whitcher 25c, 543; L H Piper 75c, 538; E A. Prescott 75c, 503; R. Osman 60c, 551; M S Cramer $1.25, 562; A. King $3.50, 521; C. H. Bradford $150, 566; M. V. Meader $1.50, 571; A Friese $1.39, 525; G B. Snow 63c, 551; H A Cressey $1.33, 539; W Sterling $1.50, 549; T A Selvey $2.55, 530; J F Bell $1.50, 567.

FOR BOOKS AND TRACTS.

J Kingsley 77c, J B Bell $1.00, L P Rivers 50c, C G Carre $1.00, I M Ware $2.50, H A Cresser 67c, W Sterling 50c, G Smith $10.00, B Hitchcock 85c, D E Lyon 50c, W Hayes Jr. 25c, G P Wright 60c, F W McKeen 30c, W Humes 26c, R M Cardill $1.00, E D Searles $4.56.

BOOKS AND TRACTS SENT.

Fredrick Wirtzel, Daniel W. Lamb, L. P. Rivers, G. T. Locke, C. Patnode, C. G. Carre, L. Irish, J. H. Samson, W. Sterling, H. A. Cressy, N. R. Hayes, William Humes, G. P. Wright, D. E. Lyon, F. W. McKeen, R. M. Cordill, B. Hitchcock, J. L. Emory, R. Brinkerhoff, J. M. M. Gernard, S. C. Gould, Benj. Bethel.

LETTERS RECEIVED.

L. C. McKinstry, S. E. Hoffman, D. F. Newton, H. Munger, J. C. Rogers, M. S. Horne, S. Tenney, Z. A. Waterhouse, G. Thomson, L. B. Weaver, C. Bond, J. W. Thomas, I. T. Kimball, Geo. A. Streeter, J. Porter, A. Friese, D. Howard, C. Coleman, B. P. Manning, J. E. Ainsworth, C. A. Merriam, P. Fundy, S. Curry.

POST OFFICE ADDRESS.

F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
G. W. Stetson—Coopersville, Clinton Co., N. Y., until further notice.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
L. C. McKinstry—Magog, C. E.
J. K. Bellows—364 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
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lion followed, and next, glory be to the God of justice and liberty! universal emancipation. This Scott family are pure Africans. The father is dead. The widow and two children now live here, to call on whom it was a pleasure to me. They are poor, but now *free*, industrious, and happy.

I spoke this evening in Seventh St. church, on "Who is on the Lord's side?" (Ex. 32: 26.) Good attendance. Some new cases of conviction, and several conversions. The good work goes on among the colored people.—*Voice of the West.*

For the World's Crisis.

A PERSONAL EXPLANATION.

A few months ago, a letter dated at Montreal, and signed "E. B.," was received by my wife in my absence, in which the author very freely expressed his views on this wise: He had been informed in some place in *Boston*, that I was making money, getting rich by publishing books and tracts, and was living in considerable splendor, owned houses, etc., etc. and was in a state of very great prosperity; all of which seemed to be a matter of considerable concern and regret to him. As many others may have heard the same statement from the same source, I propose to offer a *few* words of explanation, and more especially as my wife, wishing to spare my feelings, by the advice of a friend, destroyed the letter, writing an answer to "E. B., Montreal," which, doubtless never reached him, and she only a little while ago informed me of the facts in the case. Concerning all this I have to say,

1. If I appear before the public as a beggar, it is perfectly fair that they should search my pockets first, and see what there is in them. But if I ask no alms, and earn my own living, it is no particular concern of the good people whether I am rich or poor.

2. There is no living person, except my wife, that knows how rich I am, or how poor, how much I have, or owe, or have owed to me, and consequently no man but myself can state *truly* any facts in the case.

3. I make no pretensions to poverty.—There are poor preachers enough, and enough who profess to be poor, without me; men who cannot preach a sermon without so much pay, and who keep up a perpetual grumble about their salaries, their living, or something else; and are always concocting some device in the shape of collections, subscriptions, and donations, by which men are desired to help them forward after a godly sort, without counting me in among that class.

4. Since the time when, in the year 1858, I requested the church where I labored to burn up their subscription paper, as henceforth I intended to trust in God, I have been so cared for by the good Lord, that I could not consistently dishonor him, and the faith I profess, by repining, or complaining of my poverty, when my Lord hath said, "All things are yours," and has promised to withhold no good thing from them that walk uprightly.

5. I think the man does not live who ever heard me say I must have so much money, or I could not preach to the people the word of God; nor do I think that the man can be found who ever knew me to set a price upon my preaching before I did it, or grumble at the smallness of the gifts which men were disposed to bestow upon me afterwards. Nor do I think the man can be found who ever heard me ask a congregation or an individual for money for my own benefit, *or ask any one else to ask them* on my behalf.

6. As to getting rich, when I stated the facts to the United States Assessor, who wanted to tax my "income exceeding $600 per year," he thought it was best to let me pass as a poor subject. I honored his judgment.

7. As to getting rich by publishing gospel truth in the shape of books and tracts, I may remark that I seem to be the *first* person who has got rich out of it, for most engaged in it have complained of poverty, and begged for aid, and I have published tracts, etc., cheaper than any one else in the country before me, and the presumptions would seem to be against the conclusion; and further, during the last three years, I have never raised the prices of my books, though the expenses of manufacturing them have doubled, and other publishers have advanced their prices in proportion. And I question whether I have made one dollar of clear profit on all the books I have published during the past two years, over and above the expense and labor involved in their issue. I cannot tell exactly how this is, but this is my best judgment of the matter, although I have no accounts to show it accurately.

8. I offered to sell out the business of publishing books, and every stereotype plate I had, to the Publication Society, for $1200, reserving, however, the privilege of having what books I wanted to sell or give away in my travels, at cost, and they did not think the property worth the money, and declined accepting the proposal. These plates included the whole of my Bible Student's Library.

9. As regards my present prospects and position, I have gone into the work of publishing once more, because I saw the work must be done. When I sold out the plates of my Tracts for $500, I invested the money where it would be ready to be used in the spreading of truth when needed. When I sold out my stock of tracts and books on hand, I had a few hundred dollars which were needed and used to purchase the exemption of two or three young preachers who were conscripted. A legacy of over $400 from a friend who fell asleep in Christ, and various other donations, have replaced this, and proved that lending to the Lord was safe business. As I enter upon the work again, I have placed these funds in stock again, for the Lord's glory. I have now a small stock of books on hand, but am out of several kinds. I have some paper, enough for present needs, and am owing between $400 and $500 for these, which I shall pay when I get the money. I have not enough now.

I have stereotype plates which are of some value. I shall not say how much their value is, because other people, perhaps, do not think they are worth as much as I do. I think they are worth pretty nearly their weight in gold to publish truth from. But the Type Founder would only give fifteen cents per lb. for them; and if they could not be used for publishing, this is their only value. But he cannot have them to melt up, nor any one else at present, as I mean to use them more, provided I can find any one who will buy or read the books I publish.

10. If any one wishes to be informed of my exact state, I can soon show him, if he will call at the "Scriptural Tract Repository," 19 Lindall street, Boston, Mass., in the rear of the Boston post office. In a few cases of type, some stereotype and electrotype plates, some piles of printing paper, and some books, bound and not bound, and also in the volumes that compose my private library at Lawrence, and a few small debts, not easily collected, he will find every dollar that I can rightly call *my own*. He may estimate the value for himself, and make me a good offer for it if he dare, binding himself to keep up the book publishing business at the rates I do, and then make all the money out of it that he can.

11. I have plenty of credit, and for ten years past have never lacked much for ready means. I have had hundreds and even thousands lying in my hands at times, but it was *not mine*. It was property for which I was responsible, and which I must pay over when it was called for. I have such funds in my possession now, upon which I pay the customary interest. By some means, certain persons have sometimes had confidence enough in me to place their money in my hands unsolicited, to be used or cared for, instead of placing it in banks or elsewhere; and hundreds of times I should have been penniless and in straits, had not God in this or some other way provided for me. Well do I remember the time when myself and wife knelt in our upper chamber in the city of New York in 1854, and asked of the Lord for money in our needs, and then I went out to the post office and found twenty dollars from a man I had never seen, to be used for him in the purchase of rare and expensive books, and from that day to this I have hardly passed a week without having some of that man's money in my hands, with the privilege of using it myself till I had the opportunity to use it for him. Such funds are in my hands today; but I have not a dollar that I can rightfully call my own, outside of the plates and stock on hand in the Repository; that, *I* think, is worth a great deal more than one would probably want to pay me for it.

12. As it regards houses and lands, I own, perhaps, about as much land as Abraham did—a third share in a plot some three rods square, the place where my grandparents, aunt, father, and three brothers sleep the sleep of death; and also two-thirds of a mortgage on an old house and lot, left by my father, the whole of which I tried to sell for *thirty dollars*, but no man would buy it.

When we lived in Rochester, N. Y., as we could not afford to pay $10 per month for rent, I bought a house; and bought it only because by so doing I could pay half the price in books. So I purchased my first real estate;—a house with three little rooms on the floor, a couple of attics, where the chickens had roosted, a wet cellar where the pigs had run, and a shed adjoining it where a horse had been stabled. We lived there till my health failed; fixed up the house a little, came off, waited a year or two, got cheated out of the rent, went back, and sold it for between five and six hundred dollars. So much for the only house *I* ever owned.

13. A friend in Providence, R. I., knowing of my ill health, kindly offered to house us for a year, if we would come to Providence, where the climate was more mild: and so we came. He first hired a house, then bought one, in part with our money, for about $1350, and put us in it. At length he was under the necessity of selling it, and so we borrowed some more money, and my wife sold the piano she had bought to teach music on for a living, and took the house into her own hands. She kept it till we left Providence, and then sold it out for about what it cost, and we came on to Boston. We lived in Charlestown and Boston two years, part of the time in a house where the sun never shone in the rooms the family lived in during the time we were there, until my wife got the consumption; and then we fled to Lawrence to save her life, found a house to sell, none to rent, and bought it for my wife, paying $1800 for it, which I borrowed out of a Boston bank, and paid again in due time. There my wife, somewhat improved in health, my poor, old, lame, half-blind mother, my sister, and three little ones who call me father, live; and, for a wonder, I have been here yesterday and today. To-morrow I am off again. *I* live in Boston, in the "Scriptural Tract Repository," where I eat, drink, sleep, and work, keeping bachelor's hall to save paying my board, and living away from my family to avoid the expenses of car fare, eating potatoes, hasty pudding, and hard tack, with good relish; and working like a beaver to prepare tracts for folks who probably sit down to turkey and roast beef, and worry about my getting rich. And when I asked my wife this week if she would sell her house if needful, and put it into books and tracts, she said, "Yes."

So we go on, and if any one wants to know how we live, just call and see. If they want to know how many dresses my wife has, or whether my children have clothes fit to go to meeting, or any other matters that busy-bodies are usually interested in, let them write to Mrs. H. L. Hastings, Box 515, Lawrence, Mass., on these, or any other matters connected with *her* private business. If any one wishes to investigate *my* private business, they can find me most of the time at my Repository in Boston, except when I am away preaching.

If this letter reaches the eye of our Canadian friend and well-wisher, I have only to say if he had sent his full name and address, he would doubtless have enjoyed the reading of a very excellent and interesting letter, much more so I presume than this, from Mrs. Hastings to "E. B. of Montreal," which discussed these matters, I presume, with much force, but which probably has long since gone to the Postmaster General's office.

With thankfulness to God for all temporal prosperity, with malice toward none, and charity for all, I subscribe myself,

A servant of Christ and his church,

H. L. HASTINGS.

Lawrence, Mass., Dec. 29th, 1865.

THE PRESIDENT'S FAITH.—President Johnson recently received a delegation of Mississippians, and said to them in conversation:

"If I know my own heart, my highest and only ambition is to be an instrument in the hands of a higher power in restoring the government to its rightful condition by the speediest method consistent with safety. I am not a candidate, and can afford to do right. Of course, in a work of such magnitude, difficult and unlooked for problems may arise, but we shall find that by doing one thing at a time, most of these knotty questions will solve and adjust themselves. Often my plans disappoint me, but I have learned to do in my politics as I do in my religion—when my facts fail, I rely on my faith, and my faith is still strong that all will be well."

☞ A man has become insane by working in the lake tunnel at Chicago.

For the World's Crisis.

NEW HAMPSHIRE QUAR. CONF.

This conference commenced according to notice. Preachers present during the meeting were the following: J. Couch, J. G. Smith, C. S. Emerson, S. S. Mooney, Wm. Sutherland, J. Harvey, J. Morrill, Henry M. Bryant, D. Leavitt, J. Parsons, and A. W. Sibley.

There was preaching during the meeting by J. G. Smith, C. S. Emerson, J. Knowles, J. Couch, and A. W. Sibley. Many brethren from the adjacent towns came to the meeting, notwithstanding the severity of the weather, and found it warm within, although very cold without. The Lord was present and some found peace. Thank his Name.

A business session of the conference was held Saturday, P. M., after the regular service from the stand, Eld. J. Knowles, Lake Village, N. H., presiding. After prayer by Bro. J. G. Smith, and some remarks about various matters, on motion, Bro. Henry M. Bryant was received as a member of the conference.

Adjourned till the call of the "Board."

A. W. SIBLEY, *Secretary.*

Correspondence.

From Bro. J. W. Thomas.

BRO. GRANT:—The work of God has commenced in New Bedford. Yesterday we had a powerful time all day, and in the evening the power of God was felt. Some backsliders started anew, and one sister arose and said that Bro. Sam'l G. Gidley, who lived in Dartmouth, seven miles from the city of New Bedford, had been struck both deaf and dumb, and requested the Elders of the church to pray for him, that he might be healed. We talked the matter over, and Bro. Tripp, who is uncle to the brother afflicted, told us that he would carry us over the next day. We arrived at the house of Bro. Gidley about ten o'clock this morning, and found him prostrated upon the bed, both deaf and speechless; and when we inquired, we found that he had been in that condition for six days. After a few minutes, he raised himself up and saw Bro. Hook, Bro. Piper, and myself, and then motioned for a slate and wrote the following words:

"Three servants of God. It will all soon be well."

We were all strangers to him. He also wrote the following:

"There is a balm in Gilead; there is a great Physician. Pray, brothers in Christ, pray."

When asked if he felt distressed, he wrote—

"No, the power of God is on me. Bros., I feel it. I know it. Satan must be conquered."

We saw that he had the same power now as when he was on the earth. God commenced to work. Bro. Piper read the fifth chapter of James, anointed him with oil in the name of the Lord, and then prayed. Bro. Hook and myself followed him in prayer. Before we had finished pleading with God, he sprang from the bed, shouting and praising God at the top of his voice. Such praising I never heard before. When asked if he could hear, he said,

"Yes, I am perfectly whole." Glory to God and the Lamb for ever!

I have been urged to write these few lines for the Crisis. This miracle has been wrought before several witnesses, and had I space I would give their names. O that this may be the beginning of a greater work. Pray for us.

JOSEPH W. THOMAS.

New Bedford, Jan. 15th, 1866.

From Bro. J. Porter.

BRO. GRANT:—The year 1866 having come in upon me with so much majestic importance, as no year in all my history has ever woven, '66, '67, '68 are to me as Noah, Daniel, and Job are to the Scriptures of the Old Testament. We have some signs of waking up a little in Danville. Character is fast finding its own place. The wicked shall do wickedly, and the sleeper will sleep on.

Danville, C. E. J. PORTER.

Obituaries.

CAVERLY. Died in Tuftonborough, N. H., Dec. 27th, 1865, Bro. Samuel Caverly, aged seventy-two years.

His health had been failing for a year or more. Had been a professor of the religion of Christ for some thirty years, and was a deacon for a number of years in the Christian church. In 1843 he embraced the blessed truth of the Lord's soon coming. The religion of our brother was one of principle as well as feeling, so that the pressure of business did not prevent him from reading the Bible, or from family prayer; and the poor were not forgotten by him. When his brethren had expenses to bear he was ready to step forward and do his part. In this death a companion, children, and a large circle of friends are left to feel the loss of a kind husband, a good father, and a true friend. May the death of our brother be sanctified to the good of the living.

J. G. SMITH.

BROOKS. Died in New Durham, N. H., Dec. 9th, 1865, of diphtheria, Eliza Ellen, only daughter of Charles and Mary R. Brooks, aged five years, two months, and twenty-seven days.

J. G. SMITH.

Beneath the cold earth our Nellie is sleeping,
And we are left here for her to be weeping;
But we are exhorted for her not to weep,
For we have a hope that in Christ she doth sleep.

S. F. S.

RAWSON. In Jamaica, Vt., Oct. 30th, of typhoid fever and pneumonia, Henry O. Rawson, son of Lyman and Charlotte Rawson, aged twenty-seven years, seven months and five days.

He was a fine young man, beloved by all who knew him. He leaves a wife to mourn the loss of a kind and affectionate husband, yet we mourn not as those without hope.

CORLISS. Fell asleep in Jesus, Dec. 22, 1865, little Freddie, only son of M. W. and Octavia Corliss.

He sojourned with us fifteen months and fourteen days, and then laid down to sleep till the morning of the resurrection. Discourse by the writer.

J. LENFEST.

ADAMS. Died in Newfane, Vt., Dec. 30th, Mrs. William Adams, aged sixty-seven.

Also in Dover, Nov. 17th, Elinor, wife of Aseph Adams, aged thirty-six.

Also in Dover, Nov. 24th, Dana C. Adams, son of Aseph and Elinor Adams, aged six years.

☞ It is the custom of Rome for the cardinals to write every year to the Catholic emperors and kings, to offer the compliments and congratulations suggested by the return of Christmas and the opening of a new year. The Pope has forbidden the members of the Sacred College to pay this mark of respect to the Emperor of Mexico, so a London paper says.

The Plymouth *Sentinel* of the 12th inst. reports that during the intense cold weather large numbers of the fish inhabiting the waters of Cape Cod Bay perished from cold, myriads of which, consisting of sea bass, black fish, lobsters, etc., washed ashore in that locality, strewing the coast for miles around with their frozen carcasses.

☞ The English journals tell us of another article from which paper is manufactured with success. It grows in Spain and is called Atocha or esparto grass. So great is the demand for it, that the price has risen to over twenty dollars a ton.

Summary of News.

FOREIGN.

Queenstown 7th instant.

There has been a revolt on the part of two Spanish regiments under Gen. Prim, but it makes no progress, and the insurgents were being pursued to the mountains.

The Fenian trials were concluded at Cork on the 2d inst. Several more prisoners had been tried, convicted and sentenced.

Furious gales have prevailed around the English coast, causing many marine disasters.

The Emperor of Austria sent the order of St. Stephen of Hungary for the French Prince Imperial. The alliance between France and Austria is spoken of.

The Pope received the congratulation of the French army at Rome, on the 1st inst. He returned thanks, and said it would probably be the last time he could bestow his blessings upon them. He feared the enemies of the church would go to Rome after the departure of the French troops.

The *Times* anticipates that by next January the Emperor Napoleon will have withdrawn all the troops from Mexico and from Rome.

Napoleon gave his usual New Year's to the diplomatic bodies. He expressed happiness that the past year had strengthened the bonds of peace and given an augury for a long day of peace and prosperity for the world.

Later from Mexico.

The *Sociedad* of the 3d inst. says: "It is to be feared that trouble will occur at Matamoras, not with the government of the United States, but with Federal troops, who have openly sympathised with the Juarists and given them material aid."

The reinforcements reaching Mexico from Europe during last week in December numbered twelve hundred.

An earthquake was severely felt at Orizaba; much damage was done, and several lives were lost. There was a severe shock at Puebla, and a slight one in the city of Mexico.

A Havana correspondent says the latest advices are unfavorable to the Imperial cause. The inhabitants of Monterey feel no security in Maximilian's Mexican troops, and were leaving the city *en masse*. Over 30,000 are said to have left in three days. The merchants are sending their goods and valuables to San Luis.

News from the Department of Sinaloa is also gloomy for the Imperialists. Mazatlan alone remains in the hands of the Imperialists, and provisions for that city must pass through the revenue tax offices of the Republican General Corona. On the 31st ult. a guerrilla force of 300, among whom were said to be several Americans, captured a place named San Juan, in Durango. After having completely destroyed it, they left to attack the town of San Miguel Del Mesquintol. The guerrillas were headed by two natives. A French-Mexican force had left Durango to attack the band.

The Imperialists claim a victory at the town of Comittipa in the State of Puebla. They also claim a victory over the Republican Gen. Regneles, who attacked Augangos with over 8000 troops. On the 16th ult. another place named Macavatio was attacked by Regneles, but he is said to have been repulsed.

The Indians of Sahacaba had defeated the Imperialists under Lopez in Yucatan. They then attacked Senotillo, but were repulsed. The Lieutenant of Engineers was killed and the Empress sent a sum of money to his widow. Lopez was to be tried by court martial. Various other engagements with varied success on either side had taken place.

The conspirators to assassinate the Minister of War had been arrested at the very moment of carrying the scheme into operation.

DOMESTIC.

A PRINCELY DOMAIN.—The country domestic establishment only of the Duke of Devonshire would occupy one of our largest counties. The park immediately surrounding the palace is eleven miles in circumference, and contains 3000 acres. The principal garden for vegetables, fruits, greenhouses, etc., is twenty-five acres. There are thirty green-houses, each from fifty to seventy-five feet long. Three or four of these contain nothing but pine apples; others contain nothing but melons and cucumbers. One peach tree on the glass wall measures fifty-one feet in width and fifteen in height, and bears one thousand peaches. It is the largest in the world. The grape houses, five or six in all, are six hundred feet long—and such grapes! There are pine-apples weighing ten or fifteen pounds each. One green-house has only figs; another only mushrooms. But what shall be said of the great conservatory, filled with every variety of tropical plants? It is one of the wonders of the world. It covers an acre of ground, is one hundred feet high, of oval shape, and cost $500,000. It is heated by steam and hot water pipes, which, in all, are six miles in length. The apparatus consumes six hundred tons of coal in a year. There are banana trees twenty feet high, with clusters of fruit; sugar cane, coffee trees, bamboo, and in short, every tropical plant that can be named. Several of the palm trees are from fifty to sixty feet high. The smoke of the immense fire underneath is carried in pipes under ground to an outlet in the woods. The coal is brought in a tunnel six hundred yards under ground. One fountain throws a jet of water to the height of two hundred seventy-five feet.

☞ A secret congress of the Roman Catholic hierarchy has been held in Dublin. Twenty-six archbishops and bishops took part in the mysterious proceedings, which, it is supposed, had reference to certain matters of a semi-political character.

☞ A fact highly honorable to typos is disclosed by a late report of the New York Inspector of State Prisons; while all other occupations are represented in their large number of convicts, there is not a single printer.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

Hiram Munger ....Sunday, Feb. 4th

EAST BOSTON.

C. Goodrich ....Sunday, Jan. 28th

☞ The friends of Christ and his truth are invited to meet at the SCRIPTURAL TRACT REPOSITORY, 19 Lindall Street, on Wednesday evening, Jan. 31st.

Lowell ....Sunday, Jan. 28th
South Reading ....Sunday, Feb. 4th
J. S. WHITE.

Cheshire Street, Ct. ....Jan. 28th
Yalesville ....Feb. 1st
Wallingford ....Feb. 2d
and over Sunday.
Worcester, Mass. ....Feb. 18th and 25th
if desired. J. K. BELLOWS.

Concord, N. H ....Sunday, Jan. 28th
Pittsfield, N. H. ....Sunday, Feb. 11th
(with Bro. Harvey's congregation.)
A. W. SIBLEY.

Springfield, Mass. ....Sunday, Feb. 4th
L. BOUTELL.

New London, (as Bro. Morrell may appoint), Jan. 21st to 25th.
Glenmore, N. Y. ....Jan. 29th to 31st
West Martinsburgh ....Feb. 2d to 8th
MILTON R. MILES.
B. P. STEVENS.

S. Elliot, Me. ....Lord's day, Jan. 28th
SMITH HAWKINS.
GEO. W. BROWN.

Exeter ....Lord's day, Feb. 4th
GEO. W. BROWN.

Bristol, Ct. ....Sunday, Nov. 28th
SETH WOODRUFF.

Lovely Street, Ct. ....Sunday, Feb. 4th
Brethren, come over and help us. NO NAME.

Berry's Mills, Carthage ....Sunday, Feb. 4th
Wilton Upper Village ....Monday evening, Feb. 5th
through the week, and over the Lord's day.
Carthage, (Newman school-house) ....Sunday, Feb. 18th
J. C. WHEELER.

Portsmouth, N. H. ....Sundays, Feb. 4th and 11th.
Portland, Me. ....Tuesday evening, Feb. 13th,
and every evening through the week, and over the following Sunday.
A. SIMPSON.

Agawam, Mass. ....Sunday, Jan. 28th
Springfield (Amory Hill) ....Sunday, Feb. 4th
H. PRATT.

North Adams ....Sunday, Jan. 28th
Northfield ....Sunday, Feb. 4th
Springfield (Barnes' Hall) ....Sundays, Feb. 18th and 25th.
E. McCULLOCK.

Meredith Centre ....Sunday, Jan. [illegible]
WM. H. SHAW.

South Berwick (in the Methodist church) Sunday, Jan. 28th.
Exeter ....Tuesday evening, Jan. 30th
Haverhill, Mass. ....Jan. 31st
Lawrence ....Feb. 1st
South Reading ....Friday evening, Feb. 2d
Lowell Street, Boston ....Feb. 4th
H. MUNGER.

Pleasant Valley, Ct. ....Sunday, Jan. 28th
RALPH WILLIAMS.

Sutton, N. H., Centre Village ....Sunday, Jan. 28th
J. COUCH.

Concord, N. H. ....Feb. 4th and 11th
S. S. BREWER.

Portsmouth, N. H. ....Saturday evening, Jan. 27th
and over the Lord's day. J. G. HOOK.

Stark, Me. ....Jan. 28th
and over the following Lord's day. H. B. SEVEY.
E. M. HAGGETT.

Plainfield Pond, Mass. ....Sunday, Jan. 28th
North Pownal, Vt., at Bro. Orton's ....Feb. 3d
and over the Sabbath. WM. J. BLANCHARD.

East Killingly, Ct. ....Sunday, Jan. 28th
Abington ....Feb. 4th
Danielsonville, Ct. ....Feb. 11th
PETER MORA.

Meetings in Holliston, Mass. Tuesday and Friday evenings, and every Lord's day. J. N. SHERMAN.

Lancaster, N. H. Wednesday evening, Feb. 7th, through the week, and over the following Sabbath. Eld. Couch will be there. J. A. CLEAVELAND.

Melvine Village ....Jan. 28th
T. W. PIPER.

Stafford ....Jan. 28th
Walbridge ....Feb. 4th
A. M. HIGGINS.

Portsmouth, N. H. ....Sunday, Jan. 28th
S. S. BREWER.

Carlton, Orleans Co., N. Y., Sunday, Jan. 28th, 11 A. M., and 7 P. M.
Brockport, N. Y., Sunday, Feb. 4th, at 10½ A. M. and 7 P. M.
West Barre, N. Y., Sunday, Feb. 11th, 11 A. M.
Bristol, Ontario Co., N. Y., Sunday, Feb. 18th, 10½ A. M.; at Honeoye 7 o'clock P. M. C. F. SWEET.

Southport, Me. ....Thursday evening, Jan. 25th
to 28th, over Sunday.
Yarmouth, Me. ....Feb. 4th
L. C. WELLCOME.

Weldville ....Saturday evening, Jan. 27th
and over the following Lord's day.
Evenings, from the 21st to the 27th, where the brethren may appoint. J. T. JORDAN.

Notices.

A New Enterprise.

I propose, if the Lord will, to issue a sheet about the size of the Crisis, filled with *new tracts*, during this present month of January, 1866, and afterwards as often as *once a month*, if practicable. It will be a *newspaper in form*, but not in fact, as it will be printed with wide columns, and after it is printed and scattered, each tract will be also printed separately, in the usual form.

REASONS FOR IT.

1. I have on hand large quantities of matter, thousands of pages of reported sermons by H. L. Hastings, Edwin Burnham and others; multitudes of choice tracts and extracts, hymns, tunes, etc., etc., enough to fill a weekly paper, I presume, for a year, and too numerous, by far, to intrude on any existing periodical.

2. When these tracts are printed, I want to *save* them for future publication, and hence I wish them in broad columns, so I can preserve them stereotyped, in book form, for future use.

3. In ordinary papers, choice articles cannot be obtained and circulated separately, and sometimes matters of little general interest occupy large portions of a paper. In this, all such matters are intended to be omitted, and only articles of permanent value are to be issued.

4. Many persons will read a newspaper when they would not read a tract, even if it contained the same matter; and I wish to reach them with the gospel message.

5. Many persons want to see all the *new tracts* that are issued, but it is too troublesome and expensive for them to write separately for each one, and this arrangement will give them a steady supply of samples, so they can see what is issued, and know what to order.

6. In tracts, about one-fourth of the paper is used for the white margins, and more than half the labor is expended in folding, stitching, and trimming them. This I save by the newspaper form, and can publish cheaper than in any other way, considering the amount of matter published.

7. I want to put this sheet outside of all sectarian boundaries and limits, among missions, Freedmen, Sunday schools and churches, thus spreading the glad tidings of the grace of God; and I propose to fill up this sheet with sermons, exhortations, hymns, music, expositions of Scripture, records of God's good providence over his people, notes of discourses, and reading matter for young and old, great and small.

8. Moving in this matter without the knowledge, counsel, or help of any one but the Lord, having only sought his guidance, remembering that if God be pleased the work will not be in vain, I shall strive to conduct this publication with a single eye to his glory; and though the responsibility is great, and the eye of reason does not see the way through future difficulties, yet faith declares "the Lord will provide."

The title of the periodical will be

THE CHRISTIAN.

I know of no better name than this, and pray that its character may correspond with the title chosen.

TERMS.

1. It will be sent for 60 cents per volume, of 12 numbers, to any address in the United States or British Provinces.

2. Ten copies will be sent for $5. To the Provinces, the price will be $6 for ten copies.

3. Persons ordering ten or more copies for free distribution in Missions, Hospitals, Sunday schools, among Freedmen, and in similar localities, can have ten copies for $4.

The Lord's poor shall have The Christian *free*, so long as we can send it.

WHEN ORDERED IN ADVANCE,

Copies of any *single number* will be sent out at cost of paper and printing, no charge being made for the type-setting, editing, and similar expenses. They will be sent by mail, 100 copies for $3, post-paid, and by express, 100 copies for $2.50.

Who will order 1000 copies of the first number for $25? Who will order 400 copies for $10? Who will order 33 copies for $1? Who will order 10 copies for 30 cents? Who will order 5 copies, or more, for *nothing*? All shall be supplied who send. Those who choose to may send stamps to prepay postage. But do not *delay* sending, as when once the printing is done, and the edition scattered, no more can be had at any price. This rate affords about FORTY PAGES OF TRACT MATTER FOR ONE CENT.

WHO WILL HELP?

I invite the friends of Christ, wherever they are, to co-operate in the circulation of this periodical. 1. Pray for it. 2. Work for it. 3. Subscribe for it. It will be issued as regularly as practicable, though from the nature of its contents, it will be in season at *any time*, and hence we shall not be forced to print without due preparation, as would be the case with a more frequent issue.

Any preacher, or any one else, can have packages of ten or twenty copies sent *freely* and gladly to use as specimens in securing subscribers.

WRITE IMMEDIATELY if you wish them, as otherwise you will be too late. Those who wish to receive it *regularly* can send their subscriptions at *once*, as by so doing I shall avoid prepaying the postage on it. And they can pay it at the office where the paper is received, quarterly, in *advance*.

CONTENTS OF THE FIRST NUMBER.

For the first number, among others, the following original articles are prepared, and will be published, so far as space will permit:

1. Fishers of Men; a sermon by H. L. Hastings, phonographically reported.
2. De Gruchy and De Carterette, a Story of Grace. A deeply interesting account of the conversation of two hardened infidels.
3. Sold Cheap. A plain talk to young men, by H. L. H.
4. Wild Oats. A plain talk to young men.
5. The Good Master. A large print tract for Freedmen and mission circulation, by H. L. H.
6. Marks, Good and Bad. Another large print tract for Freedmen, by H. L. H.
7. Various other original or carefully selected articles.
8. Original poetry, by H. L. H.
9. Original music, by H. L. H.
10. Book notices, Prospectus, and sundry other matters which cannot now be specified.

This is the programme of the new enterprise. I submit it to the brethren and friends, praying for the blessing of God, and hoping for the prayers of his people.

Please to direct all letters, orders, and remittances to

H. L. HASTINGS, { Scriptural Tract Repository, 19 Lindall St., Boston.

Jan. 4th, 1866.

Notice.

Some nine or ten lots of ground were spoken for last fall to erect board tents with at Alton Bay, and it would be a saving both of lumber and time in bracing, to send a schedule of the lumber that the friends want, if they will send now to Mr. Jeremiah Woodman, of Alton, N. H., he will get out what is wanted, and have it ready and delivered when specified. J. G. SMITH.

Notice.

We will hold a series of meetings in Lawrence, Mass., corner of Essex and Lawrence streets, commencing Sunday, January 28th.

S. S. BREWER,
DR. A. DIXON.

Protracted Meeting.

A protracted meeting will commence at North Barnstead, N. H., Thursday evening, Feb. 1st, and hold day and evening and over the following Sabbath.

Business.

TO CORRESPONDENTS.

C. Dixon—Yes.
P. A. Smith—E. Horner's $2.50 was received and acknowledged.
Hiram Choate—Have paid to No. 512.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 528. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness *before* No. 469, (if any), charge *four* cents; for every week since No. 469, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—W Holsinger 545, H Yost 553, O Johnson 563, L Lewis 563, J Garland 556, D E Lyon 573, F W McKeen 503.

$1.25 each—L Newcomb 561, E. K. Smith 563, R F Smith 563, J. Root 563, R. Oliphant 562, E. G. Dudley 570, F. Dodge 560, Mrs. J. Nason 573, M. Hobart 561, H. Willcutt 564, D. Bushnell 563, R. Worden 564, W S Eaton 564, L Irish 578, W. M. Graves 564, M Dowling 564, J A Allison 564, C Brindle 564, A M Dunham 564, M. A. Seavy 589, E. Clark 564, C. D. W. Scott 535, F Gove 563, J Douglass 564, J Q Brown 541, A C Hurd 542, S. Brown 563, A. H. Brown 552, H. P. Bradley 563, W H Bradley 564, E M Curtiss 564, J H Bean 564, W Humes 564.

$2.00 each—H Raymond 541, R Snow 543, M Cross 471, M Lamb 509, W L Parsons 602, A B Young (what P. O.?) Mrs. Dr. Hutchinson 588, Mrs. M Kendall 580, W. J. Thayer 535, S. Nutt 536, H. H. Warn 536, J. Brown 582.

$2.50 each—W. Hayes Jr. 572, J. W. Dement 580, S. Harlow 585, O Kider 586, J C Rogers 588, J M Andrews 588, J Pillsbury 586, E Johnson 590, W Williams 591, Middleton & Bekman 590, B Woodsum 591, A G Lombard 618, J Lyle 588, Mrs. A Goodwin 590, Mrs. C Stalbird 590, Mrs. A H Graffam 590, P. C. Young 590, R. Hanson 584, S. Tibbetts 590, A. W. Sumner 590, J. T. Terry 590, E B Hulett 590, A P Green 590, J H Sansom 590, M A Williams 590, W Ralph 590, C Vanderbeck 578, J Adams 587, A N G Smith 545, S French 594, S L Smith 549, H M Doolittle 590, H McCrea 590, T Gould 590, B Perkins 535, M L Bassett 590, Mrs. M M Maine 590, M A Elliott 590, O Gemmer 590, W Gilmore 590, Jas. Smith 590, W Babcock 587, H Dean 587, T J Philbrook 590, B Hammond 589, A W Griggs 590, L D Merrill 590, G Glidden 590, E A Moore 590, G H Davis 590, D J Thomas 590, Mrs. L J Noyes 590, G P Wright 590.

50 cts. each—W. B. Ousley 550, R. Warner 550, E. Brown 550, S Thompson 550, E Jackson 550, M A Boggs 550, S. Brown 550, J. Daniels 550, H. Moore 550, G. Thatcher 550, L Tays 550, M Moon 550, H Crown 550.

$3.00 each—J. H. Raymond 575, A B Thayer 468, C. Patnode 592, J M Ware 547, W J Cady 585, G A Lewis 564.

$5.00 each—M S Macomber 577, N T Pierce 551, J. Bradley 520, S. Henry 525, W. Riley 590, H N Barton 577.

Various sums—W A Howe $2.85, 587; H Watt $3.25, 587; Mrs. J. Coverly 40c, 536; Mrs. A. G. Otis $3.50, 588; T Harley $1.50, 567; O. Kimball $3.25, 581; J H Whittier 65c, 551; G. N. Hatfield $3.85, 543; J F Boyd $1.15, 539; J Whitcher 25c, 543; L H Piper 75c, 538; A. Prescott 75c, 503; R. Ossian 60c, 551; M S Cramer $1.65, 462; A. King $3.50, 621; C. H. Beddford $150, 566; M. Y. Meader $1.50, 571; A Friese $1.39, 525; G. B. Snow 83c, 551; H A Cressey $1.33, 539; W Sterling $1.50, 549; T A Selvey $2.55, 530; J F Bell $1.50, 567.

FOR BOOKS AND TRACTS.

J Kingsley 77c, J B Bell $1.00, L P Rivers 50c, C G Carre $1.00, I M Ware $2.50; H A Cresser 67c, W Sterling 50c, G Smith $10.00, B Hitchcock 85c, D E Lyon 60c, W Hayes Jr. 25c, G P Wright 60c, F W McKeen 30c, W Humes 25c, R M Cardill $1.00, E D Searles $4.56.

BOOKS AND TRACTS SENT.

Fredrick Wirtzel, Daniel W. Lamb, L. P. Rivers, G. T. Locke, C. Patnode, C. G. Carre, L. Irish, J. H. Samson, W. Sterling, H. A. Cressy, N. R. Hayes, William Humes, G. P. Wright, D. E. Lyon, F. W. McKeen, R. M. Cordill, B. Hitchcock, J. L. Emory, R. Brinkerhoff, J. M. M. Gernard, S. C. Gould, Benj. Bethel.

LETTERS RECEIVED.

L. C. McKinstry, S. E. Hoffman, D. F. Newton, H. Munger, J. C. Rogers, M. S. Horne, S. Tenney, Z. A. Waterhouse, G. Thomson, L. B. Weaver, C. Bond, J. W. Thomas, I. T. Kimball, Geo. A. Streeter, J. Porter, A. Friese, D. Howard, C. Coleman, B. P. Manning, J. E. Ainsworth, C. A. Merriam, P. Fundy, S. Curry.

POST OFFICE ADDRESS.

F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
G. W. Stetson—Coopersville, Clinton Co., N. Y., until further notice.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
L. C. McKinstry—Magog, C. E.
J. K. Bellows—354 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
Samuel Curry—Station E, New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
N. F. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver—Westfield, Mass.
Maria Mathews Weaver—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. S. Brewer—Newark, N. J., till further notice.
J. Couch—Concord, N. H.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
H. Munger—Chicopee Falls, Mass.

TRACTS FOR THE TIMES,

ISSUED AND FOR SALE BY THE

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Plain Truths, from the Bible and the Fathers	36 pages.
The Saints' Inheritance	48 "
The New Heavens and New Earth	24 "
The Voice of Warning	24 "
The Advent at Hand	24 "
The Last Days	24 "
The Church not in Darkness	24 "
Ancient Landmarks (six tracts in one)	24 "
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For the World's Crisis.

"I LOVE HIM TOO."

Low on his death bed the young sufferer lay,
Just [illegible] summers had seen pass away,
Years that had passed as a dream of the night,
Which memory treasures with mournful delight.

Consumption had fastened upon his frail form,
And stricken him down in life's early storm;
Not the prayers nor the tears of his parents could save,
Nor a sister's fond love keep him from the grave.

But the spirit of Jesus drew lovingly near,
Assuaging our sorrow and calming each fear;
And we knew that our loved one was safe 'mid the storm,
Though the cold arms of death should enfold his dear form.

One morning his father, as he stood by his bed,—
"Jesus loves you, dear Bradley," he soothingly said;
Then with a sweet smile that was blessed to view,
He answered him quickly, "And I love him too."

Sweet words, how echoing, how cheering to hear,
Like strains of rich music they fell on my ear,
And though months have passed since those words were spoken,
And the dear voice is hushed in a silence unbroken;

Yet fondly I cherish their memory still,
And press like a dove my spirit doth fill,
As I think of that morn when, springing from dust,
My dear one will waken to dwell with the just.

A few days of sorrow, a few days of pain,
A few fiery trials and victories to gain,—
Oh then I shall meet my loved boy on that shore,
Where all who love Jesus will live evermore.

Farmington, N.H. MARTHA S. HORNE.

For the World's Crisis.

1866!

Dear Brn. and Srs.:—It is with a fixed purpose to seek *first* the kingdom of God and his righteousness, to have all other things in subordination, to labor with greater zeal for the meat which endureth unto life eternal, than *for* that which perisheth, that I enter upon this new year—1866! For many years students of prophecy have regarded this year with interest. The grant of Phocas made in 606, by which the Pope of Rome became "Universal Bishop," has led learned men to date the commencement of the 1260 years of Papal supremacy from that point, thus ending them in 1866. And we think there is some strength in this position. The little horn prevails against the saints until the Ancient of Days comes and the saints possess the kingdom. The man of sin is destroyed by the brightness of Christ's coming.

Yet some are expecting a Millennium before Jesus comes! The conversion of the world is still talked about. How strange it looks to me that any in these days, when so much light is beaming forth from the sacred Word, should cherish views so directly in opposition to its teachings. A millennium in which the "little horn" prevails against the saints—where the wheat and tares grow together in the field—evil men and seducers wax worse and worse—good and evil servants are occupied in their respective work. *Woe* trumpets close the series, and the last ushers in the everlasting kingdom, and the resurrection from the dead. The sixth seal brings to view the signs of the judgment, and the appearance of the Lamb on the great white throne. Voices proclaim under the sounding of the seventh trump, "*Thy wrath is come.*" Under the sixth seal the kings of the earth, and the great men, and the rich men, chief captains and mighty men, cry out, "*The great day of his wrath is come!*" How, then, can the world be converted?

We are living among the closing scenes of earth's sad history. With rapidity events are filling their destined places in the prophetic mould, and Christ is at the door. It is very probable that this year will come the death-blow of Papacy. And while from all parts of the globe Catholic devotees are summoned to Rome, it may result as did Belshazzar's feast at the close of the seventy years' captivity. A finger upon the wall of the Vatican may write—"MENE, MENE, TEKEL, UPHARSIN."

So long have we been looking for and expecting redemption, we may have ceased to realize and feel the influence of those truths which bear an important relation to the time in which we live; yet this affects not one whit their force, nor the certainty of their accomplishment. The day has greatly advanced since twenty years ago we hailed with gladness the glow in the east; its brightness has dispelled the misty vail and sombre shades beneath which many a precious truth then lay hidden; and with the increasing brightness, the certainty of the speedy rising of the Sun of Righteousness, and the advent of an eternal day, has strengthened, so that we *know* of a truth that the kingdom of God is at hand.

But how sad the thought that many of those who went forth with gleaming lamp to meet the Bridegroom, have become weary in the tarrying time, and are now slumbering all unconscious of the light around them. Robes, then unsullied, have since been defiled by earth's pollutions, and need to be rewashed in the blood of the Lamb.

How diligently we ought now to watch, how often and fervently pray, lest the day of the Lord come upon us as a snare. How earnest ought to be our efforts for the salvation of souls, seeing probation is so near ended. Let us be the Lord's *marked* ones who sigh and cry over the abominations that are done in the land; and then, when the destroying angel is sent forth to destroy all who have not the mark, as he was commissioned to slay the first-born where no mark was found on the door-posts, we may escape the awful doom and stand before the Son of man.

This is no time for questions which gender strife; no time for disputings on points of time; evidences sufficient for all to understand are afforded to show us that we are amid the last scenes of earth's history, and the labor expended on such things had better be unitedly bestowed in efforts to warn the ungodly to flee from the wrath so soon to come, and to awaken the church to greater purity and zeal.

In my own mind, I am fully persuaded that the preaching of definite time with positiveness has ever been attended with evil results; and past experience ought to teach all a lesson to profit thereby. Multitudes have been awakened, on definite time, who were previously exerting no influence for the advancement of Christ's cause, and the effect produced on their minds has been to excite a zeal not according to knowledge, nor for the health of the church; cherishing a denunciatory spirit toward those who honestly differed from them in opinion, apparently destitute of that love and meekness and gentleness toward all men which the Bible enjoins; and just as soon as the time passed, their zeal was all gone, their prayers and labors ended, and they plunged now into worldly business with a zest which said plainly, "We will now seek to regain all we have lost by our sacrifice, and add as much thereto as possible."

A spirit of discord and division is not of God. Humiliation, deep and heartfelt consecration, love which bears long and patiently with the faults of others and leads us to bear another's burden, the spirit of earnest and prevailing prayer, and watchfulness, with a deep interest for souls, are fruits which evince a preparation for Christ's coming far more than so much contention about certain matters of history which, however positively affirmed, can never purify the heart and fit the individual for translation. It is not a knowledge of the hour in which our Lord will come that constitutes the preparation, but a deadness to the world, a love for Christ and his work, a watching, prayerful state.

May the Lord enable us to have our loins girded, our lights burning, our garments white, our hearts sanctified continually; and then at whatever watch our Lord doth come, we shall be caught up to meet him in the air, and so be forever with him. MARY D. WELLCOME.

Yarmouth, Me.

For the World's Crisis.

CHARITY.

The apostle's creed was, Faith, hope, and charity. There are few employments more interesting, perhaps none more useful, than to search out the poor and needy, sick and afflicted, relieve the oppressed, speak a comforting word to the sad and mourning, and encourage those who are seeking for the truth. There are oftentimes many obstacles that impede their progress; difficulties arise before them, difficulties without and foes within; difficulties arise from wrong counsel, pride, love of the world, ignorance, folly, etc., causing strife; leading man to waste his breath in sharp conflict with his fellow men, when it would be far better to bridle the tongue, speak evil of no one, but strive to cultivate charity one for another.

If we have not charity, we become as "sounding brass," or a "tinkling cymbal." Our motto should be, when we can say no good of a person, to be careful and say no harm of them. Sometimes in an unguarded moment we are led to say what we should not; therefore we should watch, lest we enter into temptation.

We are to lay aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking. "The servant of the Lord must not strive, but be gentle to all men. In meekness instructing those that oppose themselves. . . . For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? I have planted, Apollos watered; but God gave the increase." We are also to visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world. We may shudder at the thought of death and the grave, but if we are true followers of the meek and lowly Jesus, we can look forward and rejoice when we think of that blest morn when we shall be clothed with immortality and eternal life, having found the "pearl of great price."

Let us fulfill the word of God, and seek to bring others to the knowledge of the truth, that they, too, may partake of the tree of life, and be saved from the second death. If we keep the commandments of Christ with an eye single to the glory of God, "though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Let us search our own hearts and turn to God, if we would have Jesus reveal himself unto us as a bright and morning star. Let us not grieve the Spirit, but to Christ alone let us open all the secrets of our hearts, for he purchased us with his blood. We should ever bear in mind the examples he set for us to follow. We find he went about doing good; he visited the sick, and sought out the poor and afflicted. He not only went among the rich and honored, but among the humble and lowly. He raised the sick to health, and poured a healing balm into the hearts of the sorrowing. Such was the example of our blessed Savior. Let us as christians strive to follow his example, and know the thrill of happy consciousness that, having the comfort and welfare of our fellow beings at heart, we can do as we would that others should do unto us. B. L. HAGGETT.

For the World's Crisis.

IS IT RIGHT?

Is *what* right? Is it right that three or four brethren and one or two sisters should bear very nearly all the burden of sustaining the preaching of the gospel, in a place where the members number from thirty to forty, or more, as the case may be? Is it right for one brother to make a sacrifice and pay one hundred dollars a year for preaching because he feels the truth must be kept before the people, when others having money lying idle or in the bank, or at interest, refuse to pay anything of account? I know that it is very convenient for one to come to the place of worship at the hour appointed for preaching or prayer, and find the house all warm, and clean, and well lighted, and all comfortable, and so enjoy a good sermon or prayer meeting; but does every member that so meets consider that it costs some one a large amount of money and time to keep all these things in order about the house of worship, to say nothing about supporting the man of God who is always found in his place to preach the word of life?

Should we not all feel that it is our duty to help bear one another's burdens? Will our heavenly Father respect a stingy giver—one that will fumble over a hundred dollars for some time in order to find a three cent or a five cent shinplaster to put in the treasury of the Lord, and then double it all up in a heap so that no one can see how much he puts in? I say, will God look upon such acts as that and say, "Well done, good and faithful servant"?

Now I know that one cent given by those that can give no more is acceptable to God; but, in Heaven's name, what can we think of those that have their hundreds and thousands, and still refuse to give comparatively nothing? Some will make it a point to pay eight dollars a year, and some less; and then again others will even think they will pay for the cause they love so well the *enormous* sum of twenty dollars a year, when their income each year is ten times as much as that of the brother who makes a sacrifice and pays one hundred dollars a year, and perhaps more. You see these last mentioned have no stopping place. When the cause of Christ calls for help, they stand ready to give. "It is more blessed to give than to receive." If you do not believe it, just try it, and you will find that God always tells the truth.

Now we often hear some of those covetous ones talking and praying very loudly, and we often hear them say they love the Lord, and love his people; and have a great anxiety for the welfare of their neighbors; but do they stop to think that God looks at the heart, and knows every motive that prompts us to action? My dear brethren, in God's name let us look well to our own ways, and be sure that we are not deceiving ourselves in these things. Do you know that the Judge standeth at the door, and the day that cometh will try our works of what sort they are? If you love your money, or this world, remember that the love of God is not in you. Be not deceived. If you allow yourself to be deceived in these things, remember that all is lost.

Now of all the people in this world, we that profess before the world to be looking for the great Life-giver to come, and that very soon, to reward every one as his work shall be, we ought to be the most liberal, and act the most consistently. O Lord, help us to examine our own hearts, and see if they are pure before God, for none but pure hearts will be accepted in that trying day.

A goodly number of our preaching brethren leave their families in close quarters, hardly enough to keep them from being hungry and cold, while they go warning people to flee the wrath to come. They go trusting in God, and praying that their little ones may be cared for. My dear brethren, God's way of taking care of those little ones is by his children whom he has blessed with this world's goods, and if they neglect and refuse to use their Lord's money in the way that he intended they should, what will he say of such when he comes?

If a man really does possess that charity that the apostle says is requisite in order to be saved, that love will open that man's heart, and he will show his faith by his works. James says, "Show me your faith without works, and I will show you my faith by my works." What good do you suppose it will do us to say we love the Lord, and love his cause, and then refuse to sustain it; and when called upon to give, to hunt around among a roll of bills as big as our arm to find a ten cent shinplaster to give, and then pinch that so close as to tear off one corner of it? Do you suppose if we should treat the cause of our families in that way, that we should love them? Do you not see at once that our profession would be merely a piece of hypocrisy? May the Lord help us to look well to our ways, and not let the devil deceive us and cheat us out of that great reward that all the obedient ones will receive.

"Inasmuch as ye did it not unto one of the least of these my brethen, ye did it not to me," says the Judge. D. COGSWELL.

Dansville, N. Y.

WHAT WE OWE THE FREEDMEN.

I am an Abolitionist. I was thoroughly converted when in my teens, and have been neither ashamed nor afraid to avow it. It has been my earnest request to my heavenly Father, since I have been looking for "the coming One," that the colored people might be placed in a position where they could hear the glad tidings of speedy deliverance; even though there should be a necessity for special interference on the part of Providence. As when the Lord's chosen were delivered from Egyptian taskmasters, God has heard the prayer of the needy, toiling black race, and the captives are set at liberty, and their feet set in a large place, though it has been accomplished in a manner of which none of us thought—the slaying of our first-born throughout all the land. A long, pitiful wail has been, and yet is, ascending to heaven from mothers, wives, and orphans, bereft of support and of those loved ones who have yielded their heart's blood in the accomplishment of the deliverance of the oppressed. How many can say, in reference to the occupants of poor soldiers' graves, as did the christian mother of the philanthropic Lovejoy, who was shot at his post of duty in Alton, Ill.: "The blood of the atonement has been spilled; the innocent is slain for the guilty." At such cost have the weeping millions been liberated who have been kept as ignorant as the dumb brute from age to age by the iron rule of their white masters, who have purposely endeavored to annihilate all intellectuality in the negro. Mental culture would make his vassals slippery property; thought and reason would be very incompatible with servility; hence the untiring efforts of the master to close every avenue of improvement for the mind from his bond-slave, and keep him ignorant of all the relations of the outside world, save his master's wishes, often enforced by oft-repeated threats, oaths, horrid imprecations, whips, gags, hounds, and death in its most horrid forms. Thus shut out from every avenue of learning; worked like machines from early twilight till dewy eve, these human cattle have drudged from age to age for a most degrading pittance, supplying us with the staple for all our various cotton goods, at a very cheap rate; but we scarcely thought that those who sowed, hoed and picked it were mostly denied even the small recompense of comfortable clothing, even where it was so abundant and cheap.

But such was the northern demand for this staple that the land and slave owning chivalry supposed cotton was king of these States. So cotton was worshiped; and they called like the daughters of the horse-leech, "Give, give," while we at the North, non-producers, have been the consumers, and are to-day deeply in debt to the Freedmen of the South. Now can we not make partial payment enough to clothe some of the half-naked innocents, or give a warm garment for that man or woman who picked cotton to clothe you and yours, unrequited? If you can't do this, because you have no heart to do it, then don't call yourself a Christian. From whence have we received our delicious sugars? almost entirely from slave labor. Our food has been made palatable at a very small expense to us; but the cry of those who have labored for naught has entered the ears of the God of Sabaoth, and he will avenge them. Shall our gold or silver eat as doth a canker?

Again, we as a people believe that the glad tidings of the kingdom should be preached to all; but who shall go to that people who of all classes would be most likely to joyfully receive it? The preacher or teacher must not only be sent, but he must not be muzzled. I know, as my husband has often said since meeting in the colored churches at Louisville and Nashville, last spring, that the earnest devotion of that people ought to put to blush all northern christians; yet the mass scarcely know the first letters of God's will concerning them, or their future. Shall we, who ought to be the light of the world, hide the light of life from so many benighted ones? Rather let us unitedly say to the teacher of the spelling book and Bible, Go, and I will hold up your hands with my money, with food and with raiment for these poor ones.

Many of those who call so piteously on us for aid have been the most faithful soldiers in the terrible struggle for the salvation of our once peaceful nation. They came to the rescue, and, in reality, permitted so many of our kin to stay at home and be at ease. While of the former slave it is truly said,

"Well hath he fought by fort and wall,
Midst withering cannonades of ball,
On parapet, by rampart side,
Well hath he charged and bravely died.
Happy in darkness of the night
He fights where Grant and Sherman fight;
Steps with the men of Smith and Banks;
Shoulders his gun in Foster's ranks;
In fort or rifle-pit awaits,
Beleaguering the Charleston gates;
Rides with the troops of Sheridan,
A stalwart, battle-hardened man;
With Farragut the Gulf assails,
With Porter dares the ocean gales."

Shall we not help such, and their families, helpless and poor as many of them are? The winter is upon us, with its icy winds, piercing to the very bones of those whose tattered garments scarce cover their persons, much less preserve them from suffering. May our heads, hearts, and hands be moved with Christ-like pity, and may our christianity prove to be POCKET DEEP. MARY A. SEYMOUR.

—*Voice of the West.*

For the World's Crisis.

TO THEM THAT LOVE GOD.

"For we know that all things work together for good to them that love God, to them who are the called according to his purpose."—ROM. 8: 28.

How this truth was inwrought afresh upon my soul as I bowed the knee with a sorrow-stricken mother, whose hopes had been dashed in a daughter's fall. This mother loved Jesus. Her daughter, too, had made profession of his love; but, in an unguarded hour, was overcome by temptation, and fell. What a trial of faith, and at the same time its triumph, to bow with this mother in the presence of her family, and the daughter in question, with the fruit of her sin in her arms, and claim this promise—*We know that all things work together for good to them that love God.*

When that daughter went forward in baptism, how easy for that mother, who had walked alone without the aid of her husband all these years, to believe that all things work together for good; but now how changed the aspect. Yet has the word of God changed? Has it failed? Does not that promise stand out as bold as ever? And does it not as much apply to that mother now, as in the days of her brightest hopes? Does she love the Lord less in this the hour of her affliction? Does she less need the balm that is in Gilead and the physician there? Is it Jesus to forsake in the seventh trouble?

Nay, verily, we felt as there we mingled our tears and prayers. Such sweet promises welled up that seemed to reach even to the fallen. The voice of man is, let her suffer the penalty of the law; the voice of Jesus—let him that is without sin execute that law. Ah! we there felt we could not lift a stone. We could only with them smite upon our breasts and cry, God be merciful to us sinners.

Oh! how the gospel shone on such a scene as this. A salvation that reached to the last! Did that daughter love God? This her fall will work for her good. O! what a power to bring good out of evil—to turn all into gold. The true philosopher's stone is the gospel of Jesus Christ.

Who will not be a christian? Who will not love Jesus? He only has the balm that is in Gilead. He only is the physician there. Beloved fellow-pilgrims, may we have the spirit of Jesus "to bind up the broken-hearted, to comfort all that mourn."

Your sister in this blessed mission,

Hammonton, N. J. E. S. WILLARD.

WORDS OF COUNSEL.

Be moderate in your estimates and desires of worldly good.—It may seem necessary and important to you, but it is not. At best it can serve you but imperfectly, and only for a little while. It is vanity, and may only do you mischief, instead of rendering you profit. It was a christian exhortation which the poet gave when he said,—

"Lean not on earth; 'twill pierce thee to the heart,
A broken reed at best, and oft a spear
On whose sharp point peace bleeds, and hope expires."

If you have position, influence, means, use them wisely for God, and set not your heart on them, nor be proud of them, nor glory in them. And if you are among the less favored in these respects, do not murmur nor complain, but be content with such things as you have. They that hasten to be rich, pierce themselves with many sorrows; and the devotees of pleasure, while they are gay and joyous for a time, soon find, as Solomon found, that all is vanity and vexation of spirit. Wealth is good, and all the proper pleasures of life are good, but they all perish in the using, and fail when our brief race on earth is run. Learn, then, to call them by their right names, and be not captivated by their specious show.

Seek after that which is abiding and precious. The things of this world are vanity; but there is a world of reality and substance. There is that which can fill the soul, and make it glad, even amid privations and sufferings, and satisfy it with enduring happiness. "This is eternal life, to know the only true God, and Jesus Christ whom he hath sent." "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." With the soul anchored on the Almighty and Immutable, with the heart set to meet his will, with the life solemnly consecrated to his service, we become linked to his eternal Majesty, so as to share somewhat in his imperishable excellencies, and become "partakers of a divine nature," being the sons and heirs of God, and joint heirs with Jesus, with a reserved inheritance, incorruptible and unfading. Having laid hold upon the refuge set before us in the gospel, we plant ourselves on the immutable things of God, and find strong consolation in the hope of a future of blessedness, high as heaven, changeless as God, and enduring as eternity. And why should any one cheat himself out of that glorious portion for the trifles and vanities of earth? Why should you waste your precious life running after shadows, and let go the bliss of eternal realities? What have you gained by neglect of God and his service and commands? What comfort does it give you as you look forward to death, judgment, and eternity? Lift up your heart, then, and pray that God may turn away your eyes from beholding vanity. Look about you, and see, that the truth of God is really worth your possessing and pursue it, and hold to it at any price.

Fix your mind upon the coming again of the Lord Jesus.—He has said that he will come again. Angels have said that he will come again. The Holy Ghost, in the hearts of prophets and apostles, has given us the repeated assurance that he will come again. There is nothing that can prevent his coming; and everything demands that he should come speedily. All the prophetic dates, at the end of which his advent is fixed, are almost run out. The signs which characterize the world when near its end are manifesting themselves on all sides. The most devout and earnest-hearted in the church, in all lands, are becoming aroused and expectant, with reference to the speedy fulfillment of all that the Scriptures have spoken. Be not indifferent, then, to the solemn subject and the blessed hope. If the indications of the nearness of that day were even far less than they are, our hearts should still be set upon it, and our lives disposed with reference to it, as freighted with all that we may covet or dread, as we are prepared or unprepared. The fewest weeds floating on the sea of time, showing that we are nearing the continent of glory—the smallest flowers, here and there, however few or fragile, heralding the approaching summer of the promised blessedness,—ought to impress us most deeply, and incite to all manner of earnest endeavor, that we may be found waiting and ready when the grand crisis comes. And though no angel from heaven be sent to you, nor any startling token like that which flashed Belshazzar's doom along his banquet-halls, be made to herald to you the Savior's nearness, believe, nevertheless, that his coming is at hand, and that it is now late in the Saturday evening of this world.

Be firm and unyielding in your faith and adherence to Christ, whatever may occur.—By taking fast hold on Jesus, and making him your hope and life, you take hold on what cannot fail you, and find sanctuary amid the changeless verities of God. And if you should be reproached by the world for such oddities, care not for it. If you suffer, let it be as a christian, with meekness and forbearance, that the trial of your faith may be found unto praise, and honor, and glory. And if others mock, and continue to be lovers of pleasure more than lovers of God, and give themselves to vanity, let it be your part to follow the Master, to deny yourself, and to wait for your recompense at the resurrection of the just.—*Prophetic Times.*

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

In our last article we were examining the word "destruction," where it refers to destroying death, and "him that had the power of death, that is the devil," and asked the question, if it meant to preserve death alive, and also the devil, and torment them?

Now we will turn to the book of Job, 31: 3, where Job asks the question, "Is not destruction to the wicked?" Solomon says, in Prov. 29: 1, destruction shall be to the workers of iniquity. Isaiah says, 1: 28, "the destruction of the transgressors, and of the sinner, shall be together; and they that forsake the Lord shall be consumed." Does not the word "consumed" convey the same meaning as the word destroy? Most certainly. Then it cannot mean to preserve them alive, and torment them to all eternity; but it means eternal non-existence, and nothing else. The word destruction is from the Greek word *olethros*, and signifies ruin, loss of life.

We will now examine the Bible on the word *death*, as the punishment for sin. We will notice first the apostle's words in Rom. 1: 32,—"Who, knowing the judgment of God, that they who commit such things are worthy of death." In the preceding verses, St. Paul brings to view a catalogue of dreadful crimes, and dreadful characters; but instead of saying they were worthy of endless misery, he says they were "worthy of *death*." Webster, the great standard of the English language, says death is an extinction of life. In Rom. 5: 21, we read, that, "as sin reigneth unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Here life and death are put in contrast. If life means to live, or to exist, then death means to die, or to cease to exist.

In Rom. 6: 21, St. Paul asks the question, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is *death*," and in the 23d verse of the same chapter he tells us, "the wages of sin is *death*, but the gift of God is eternal life, through Jesus Christ our Lord." Would it not have been just as easy for St. Paul to have said, "the wages of sin is" eternal life in misery, as to say "is death?" Certainly it would, if it was truth. In Rom. 7: 5,—"For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death." Why not say eternal life in misery, if it be truth?

In Rom. 7: 10, we read, "And the commandment which was ordained to life, and found to be unto death." This, of course, would result in the second, or eternal death of the sinner, after he is raised from the dead to receive his final sentence. But to the saint, who would have to pass through death, it would be a sleep in Jesus, from which he would rise to eternal life. The word "death" is in contrast with life, and death is just as long to the sinner as life is to the saint.

We will now look at Rom. 8: 6,—"To be carnally minded is death; but to be spiritually minded is life and peace." Here are two perfect opposites, as follows: to follow the influence of a carnal mind, would be to be "dead in trespasses and sins," or spiritual death; and leads to a final, or "second death;" but to follow the influence of a spiritual mind is life and peace; which is to be spiritually alive unto God; or, in other words, is to walk after the Spirit; and, of course, they who are thus alive in the cause of God, and continue so while in this life, will surely reap eternal life when Christ comes.

We are informed in 2 Cor. 2: 16, of the effect of the gospel of Christ on its hearers; viz., of life unto life to them who are saved; and of death unto death to them that perish. Here we have another antithesis formed, of life and death; and also the proof that perish is synonymous with death.

We will now look at James 1: 15. Here we are informed by the apostle James that "sin when it is finished bringeth forth death." This, of course, must be second or final death, as all saints die the first death.

Dear reader, can you discover any thing, in all these positive declarations of death, as the punishment for sin, that would convey the idea of an endless life of suffering in misery? Certainly not, unless you can bring positive evidence that the sinner has an immortal soul, that leaves the body at death, and lives as a separate entity from the body; but such proof cannot be found between the two lids of the Bible; but we can find plenty of proof that no one is immortal but God.

But let us see if we can find positive proof that the soul dies. How is it? What shall we say of James 5: 20, where we are informed that "he that converteth a sinner from the error of his way shall save a soul from *death*." What! an immortal, never-dying soul, saved from death? That cannot be, unless it can die. B. PERHAM.

Vernon, Vt.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BE KIND TO THE BEGGAR.

Be kind to the beggar
You meet by the way,
Whose cheeks are all furrowed,
Whose hair is turned gray;
For once he was happy
As mortal could be,
From life's wasting cares he
Was perfectly free.

O'er joys fell a shadow;
His children so dear
In the dark valley slumber,
And his wife lies near;
His cottage, where flowers
Bloomed brightly around,
In the depth of the winter
Was burned to the ground.

Now, houseless and friendless,
He begs in the streets,
Soliciting pennies
From all that he meets;
With grief in his bosom,
A tear in his eye,
O give to the pilgrim
Who's now passing by.

Ye know not the future;
Perhaps you may be,
When aged and furrowed,
As friendless as he;
Then give to the beggar
A trifle to-day,
And smile on him kindly
As he travels away.

Your Maker who looketh
At every good deed,
Will not let you suffer
If ever in need;
But true friends will gather
Around you to bless,
Your wants to supply, or
Your temples to press.

Then give to the needy,
Give all you can spare,
Give food for the body,
And raiment to wear;
And God, your kind father,
Will bless from his throne;
Such children he always
Delighteth to own.

Selected by Wm. B. Haggett, Standish.

HISTORY OF A TOWEL.

Having told little Georgie one day that the sponge with which his face was washed was part of an animal, he naturally asked,

"Is the towel an animal, too?"

"No, George; the towel is a plant, so is a rose-bush, and corn, and grass. There is not much resemblance between them, you see; still less does the towel resemble either; and I will tell you all the changes the plant passes through before it becomes a towel."

The towel is made from a plant called flax.

Far away—in Asia, on the plains of Persia—this plant grows wild. In most countries of Europe, especially France, England, and Belgium, and in many parts of America, large fields of it are cultivated. It bears a pretty, delicate blue flower, shaped like a little bell; its leaves are small, narrow and pointed; it belongs, in the study of Botany (for flowers in Botany are all divided into classes and orders)—to the fifth class and fifth order. That is, in the center of the flower are five little knobs called stamens, and five other little things called pistils.

This pretty plant, which gives a blue hue to the appearance of the fields when it is in blossom, grows to the height of two or three feet.

But it is of neither the leaves nor flowers that our towels and linen clothes are made; it is of the slender, delicate stem, so frail that it bends before every wind that sweeps over it, like a field of grass.

To understand the structure of this stem, you may take a skein of fine cotton, and extend it on the table, then lay upon it, lengthwise a small stick, like a very small pipe-stem, or a very large knitting-needle, and press the threads so close to it on all sides as to hide it, wash the whole over with gum or glue to keep them all together, and you have a good representation of a stalk of flax.

We will suppose now that flax-seed was planted in the spring.

When it was about two inches high, women and children were employed to creep all over the fields, barefooted, and pull up the weeds from it. Children are preferred, as they trample it down less; however, the little plants soon revive again, and grow up and bear leaves and flowers.

When the leaves turn yellow, and the last blossoms disappear, is the time for harvest. It is then pulled up by the roots. Women and children are employed for this in France; and, after spreading it thinly on the ground from which it was taken, they again go over the field and tie it up in small bunches, which are placed on end, leaning one against the other, to dry. In one week it is dry, and then it is taken to the barn to be stripped of its seed. To do this several ways are used. Sometimes they only beat it with a flat-headed mallet—that is, a huge wooden hammer—then shake the seeds out, for planting next year, and the stalks they lay by themselves.

These stalks are now tied in larger bundles; and what next is to be done to make out of them all these convenient clothes which we have; these soft linen-cambric handkerchiefs, these linen collars, and these very necessary towels? for now they only look like dried sticks.

I will tell you. These stalks—like your imitations of them with a pipe-stem, a skein of cotton, and some gum—consist of precisely three such parts.

And of these three, one part only is valuable—the threads, or fiber, as it is called; and that which is to be done now is to soak these threads loose from the gum, and separate them from the wood center, which is called the bole. This is called retting, or rotting it.

Now, if these bundles of stalks are spread out in a meadow, exposed to the sun, and rain, and dew, or if they are laid in water, either in a creek or a pond, or, better still, in warm water, this will be accomplished. The center-wood, or bole, will decay, the glue will dissolve, and the fiber, or threads, can easily be separated from them, and tied in bundles by themselves. To do this requires a few weeks' time; or, if warm water is used, it takes less time.

Soon now this flax will take the shape of a towel.

These bundles of fiber, after being nicely cleaned, are made straight and smooth with great iron combs, in the same way as you would smooth your hair, or untangle a bunch of yarn. Then they are taken to some great factory, where there are hundreds of wheels, moved by steam and machinery, and where all these little fibers, which are as fine as the finest hairs, will be spun into thread.

A part of it, also, will be spun by the tidy wives and daughters of the flax-farmers. When all the summer work is finished and cold winter comes, they will sit through the long evenings, round the great bright wood fire, with their little spinning-wheels twirling and humming away, making spool after spool of pretty, smooth thread.

One thing only is yet to be done; this thread is to be carried to the weavers, who with their great looms will soon weave it into a variety of useful fabrics; some they will weave in a particular way, with little figures in it, expressly for towels; and behold! Georgie will be provided with a beautiful and necessary towel, which is, as you see, Georgie, part of a plant—the Flax.—*Independent.*

PLAY FAIR.

Play is the work of children. It is their regular business. Any little labor or study that they do is just so much taken from their play. They play in the sweat of their brow, and often fatigue themselves as much in building a snow-house or snow-man, or damming up a ditch, as their parents would do in a ship-yard or a factory.

Children form very important habits at their plays. Their character comes out. People see what kind of children they are. If they are passionate, you will be sure to see it in the holidays. If they are greedy, they show it in their sports. Liars will always lie on the playground. It is therefore important for boys and girls to play in the right manner.

If you will go where a number of boys are playing marbles or ball, or snowballing, or any game, you will not fail to hear such words as the following: "There now, Tom, play fair."—"It is not your turn."—"O Bill! how can you cheat so?"—"You know it's my play."—"I say, Jim, you are caught out, and you know it."—"No inching."—"Fair play's a jewel."

These are familiar terms. They show that boys have a very keen sense of justice. I do not believe this sense is keener in any than in children. And it is of vast importance that children should be encouraged in these judgments. Honesty in the play-ground is the foundation of honesty in business. If you tell lies about marbles, you will tell lies about money; if you cheat at ball, you will, perhaps, forge in bank; if you are dishonorable in your plays, you will probably be disgraced in your merchandise.

Fair play is the same thing as just play, right play, honest play, true play. Fairness in a game is the same as fairness in a bargain. It makes no difference whether it is marbles or ninepins or money; if you are unfair, you are unjust. Avoid it, then, as you would avoid any filthy, abominable thing on your hands or face. You might wash this off; but how can you wash foul sins off your conscience? Learn to hate a lie or a dishonest action.—*Well Spring.*

THE FIFTH COMMANDMENT.

"X. X.," on the fifth commandment, says "it is meant for children. It tells them to honor father and mother." I want to tell you why you should honor father and mother.

1. They love you more than any one else. You are their children, for whom they feel the warmest attachment. They wish you to be happy. All their toil by day and night is for you. And when they ask or command any thing of you, your happiness is bound up in your obedience, because they cannot ask, command, or prohibit anything of you but what is essential to your good. Their love for you makes this positive.

2. They have more knowledge of men and things, have more experience and age, and are, therefore, better prepared to say what is best for you; in other words, what will be most likely to make you happy. So that to their love for you is added their wisdom and experience in directing you in the road to happiness.

3. For these reasons God commands you to obey your parents, and only promises the blessing to the obedient. "Honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee."

Now don't you think God and your parents love you better than any one else? And don't you think they know best what you ought to do? And will you not forever hereafter obey without a murmur? God help you all to do so.—*S. S. Ad.*

ADVICE TO YOUTH.

Do your duty now this moment, and you will do it every moment.

If any one speaks evil of you, let your life be such that no one will believe him.

Say but little, think much, and do more.

Avoid borrowing and lending.

Learn to say "no" with decision, "yes" with caution.

Never be idle.

If your hands cannot be employed, attend to the cultivation of your mind.

Always speak the truth.

Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above any thing else.

Never grieve over what you cannot prevent.

You are as accountable for moments of time, as for grains of gold.

THREE IMPORTANT THINGS.—Three things to wish for—health, friends, and a cheerful spirit. Three things to cultivate—good books, good friends, and good humor.

The World's Crisis

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For the World's Crisis.

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1866!

Dear Bro. and Sis.—It is with a fixed purpose to seek *first* the kingdom of God and his righteousness, to have all other things in subordination, to labor with greater zeal for the meat which endureth unto life eternal, than for that which perisheth, that I enter upon this new year—1866! For many years students of prophecy have regarded this year with interest. The grant of Phocas made in 606, by which the Pope of Rome became "Universal Bishop," has led learned men to date the commencement of the 1260 years of Papal supremacy from that point, thus ending them in 1866. And we think there is some strength in this position. The little horn prevails against the saints until the Ancient of Days comes and the saints possess the kingdom. The man of sin is destroyed by the brightness of Christ's coming.

Yet some are expecting a Millennium before Jesus comes! The conversion of the world is still talked about. How strange it looks to me that any in these days, when so much light is beaming forth from the sacred Word, should cherish views so directly in opposition to its teachings. A millennium in which the "little horn" prevails against the saints—where the wheat and tares grow together in the field—evil men and seducers wax worse and worse—good and evil servants are occupied in their respective work. Voices trumpets close the series, and the last ushers in the everlasting kingdom, and the resurrection from the dead. The sixth seal brings to view the signs of the judgment, and the appearance of the Lamb on the great white throne. Voices proclaim under the sounding of the seventh trump, "*Thy wrath is come.*" Under the sixth seal the kings of the earth, and the great men, and the rich men, chief captains and mighty men, cry out, "*The great day of his wrath is come!*" How, then, can the world be converted?

We are living among the closing scenes of earth's sad history. With rapidity events are filling their destined places in the prophetic mould, and Christ is at the door. It is very probable that this year will come the death-blow of Papacy. And while from all parts of the globe Catholic devotees are summoned to Rome, it may result as did Belshazzar's feast at the close of the seventy years' captivity. A finger upon the wall of the Vatican may write—"MENE, MENE, TEKEL, UPHARSIN."

So long have we been looking for and expecting redemption, we may have ceased to realize and feel the influence of those truths which bear an important relation to the time in which we live; yet this affects not one whit their force, nor the certainty of their accomplishment. The day has greatly advanced since twenty years ago we hailed with gladness the glow in the east; its brightness has dispelled the misty vail and sombre shades beneath which many a precious truth then lay hidden; and with the increasing brightness, the certainty of the speedy rising of the Sun of Righteousness, and the advent of an eternal day, has strengthened, so that we *know* of a truth that the kingdom of God is at hand.

But how sad the thought that many of those who went forth with gleaming lamp to meet the Bridegroom, have become weary in the tarrying time, and are now slumbering all unconscious of the light around them. Robes, then unsullied, have since been defiled by earth's pollutions, and need to be rewashed in the blood of the Lamb.

How diligently we ought now to watch, how often and fervently pray, lest the day of the Lord come upon us as a snare. How earnest ought to be our efforts for the salvation of souls, seeing probation is so near ended. Let us be the Lord's *marked* ones who sigh and cry over the abominations that are done in the land; and then, when the destroying angel is sent forth to destroy all who have not the mark, as he was commissioned to slay the first-born where no mark was found on the door-posts, we may escape the awful doom and stand before the Son of man.

This is no time for questions which gender strife; no time for disputings on points of time; evidences sufficient for all to understand are afforded to show us that we are amid the last scenes of earth's history, and the labor expended on such things had better be unitedly bestowed in efforts to warn the ungodly to flee from the wrath so soon to come, and to awaken the church to greater purity and zeal.

In my own mind, I am fully persuaded that the preaching of definite time with positiveness has ever been attended with evil results; and past experience ought to teach all a lesson to profit thereby. Multitudes have been awakened on definite time who were previously exerting no influence for the advancement of Christ's cause, and the effect produced on their minds has been to excite a zeal not according to knowledge, nor for the health of the church; cherishing a denunciatory spirit toward those who honestly differed from them in opinion, apparently destitute of that love and meekness and gentleness toward all men which the Bible enjoins; and just as soon as the time passed, their zeal was all gone, their prayers and labors ended, and they plunged new into worldly business with a zest which said plainly, "We will now seek to regain all we have lost by our sacrifices, and add as much thereto as possible."

A spirit of discord and disunion is not of God. Humiliation, deep and heartfelt consecration, love which bears long and patiently with the faults of others and leads us to bear another's burden, the spirit of earnest and prevailing prayer, and watchfulness, with a deep interest for souls, are fruits which evince a preparation for Christ's coming far more than so much contention about certain matters of history which, however positively affirmed, can never purify the heart and fit the individual for translation. It is not a knowledge of the hour in which our Lord will come that constitutes the preparation, but a deadness to the world, a love for Christ and his work, a watching, prayerful state.

May the Lord enable us to have our loins girded, our lights burning, our garments white, our hearts sanctified continually; and then at whatever watch our Lord doth come, we shall be caught up to meet him in the air, and so be forever with him. MARY D. WELLCOME.

Yarmouth, Me.

For the World's Crisis.

CHARITY.

The apostle's creed was, Faith, hope, and charity. There are few employments more interesting, perhaps none more useful, than to search out the poor and needy, sick and afflicted, relieve the oppressed, speak a comforting word to the sad and mourning, and encourage those who are seeking for the truth. There are oftentimes many obstacles that impede their progress; difficulties arise before them, difficulties without and foes within; difficulties arise from wrong counsel, pride, love of the world, ignorance, folly, etc., causing strife; leading man to waste his breath in sharp conflict with his fellow men, when it would be far better to bridle the tongue, speak evil of no one, but strive to cultivate charity one for another.

If we have not charity, we become as "sounding brass," or a "tinkling cymbal." Our motto should be, when we can say no good of a person, to be careful and say no harm of them. Sometimes in an unguarded moment we are led to say what we should not; therefore we should watch, lest we enter into temptation.

We are to lay aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking. "The servant of the Lord must not strive, but be gentle to all men. In meekness instructing those that oppose themselves. . . . For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? I have planted, Apollos watered; but God gave the increase." We are also to visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world. We may shudder at the thought of death and the grave, but if we are true followers of the meek and lowly Jesus, we can look forward and rejoice when we think of that blest morn when we shall be clothed with immortality and eternal life, having found the "pearl of great price."

Let us fulfill the word of God, and seek to bring others to the knowledge of the truth, that they, too, may partake of the tree of life, and be saved from the second death. If we keep the commandments of Christ with an eye single to the glory of God, "though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Let us search our own hearts and turn to God, if we would have Jesus reveal himself unto us as a bright and morning star. Let us not grieve the Spirit, but to Christ alone let us open all the secrets of our hearts, for he purchased us with his blood. We should ever bear in mind the examples he set for us to follow. We find he went about doing good; he visited the sick, and sought out the poor and afflicted. He not only went among the rich and honored, but among the humble and lowly. He raised the sick to health, and poured a healing balm into the hearts of the sorrowing. Such was the example of our blessed Savior. Let us as christians strive to follow his example, and know the thrill of happy consciousness that, having the comfort and welfare of our fellow beings at heart, we can do as we would that others should do unto us. B. L. HAGGETT.

For the World's Crisis.

IS IT RIGHT?

Is *what* right? Is it right that three or four brethren and one or two sisters should bear very nearly all the burden of sustaining the preaching of the gospel, in a place where the members number from thirty to forty, or more, as the case may be? Is it right for one brother to make a sacrifice and pay one hundred dollars a year for preaching because he feels the truth must be kept before the people, when others having money lying idle or in the bank, or at interest, refuse to pay anything of account? I know that it is very convenient for one to come to the place of worship at the hour appointed for preaching or prayer, and find the house all warm, and clean, and well lighted, and all comfortable, and so enjoy a good sermon or prayer meeting; but does every member that so meets consider that it costs some one a large amount of money and time to keep all these things in order about the house of worship, to say nothing about supporting the man of God who is always found in his place to preach the word of life?

Should we not all feel that it is our duty to help bear one another's burdens? Will our heavenly Father respect a stingy giver—one that will fumble over a hundred dollars for some time in order to find a three cent or a five cent shinplaster to put in the treasury of the Lord, and then double it all up in a heap so that no one can see how much he puts in? I say, will God look upon such acts as that and say, "Well done, good and faithful servant"?

Now I know that one cent given by those that can give no more is acceptable to God; but, in Heaven's name, what can we think of those that have their hundreds and thousands, and still refuse to give comparatively nothing? Some will make it a point to pay eight dollars a year, and some ten; and then again others will even think they will pay for the cause they love so well the *enormous* sum of twenty dollars a year, when their income each year is ten times as much as that of the brother who makes a sacrifice and pays one hundred dollars a year, and perhaps more. You see these last mentioned have no stopping place. When the cause of Christ calls for help they stand ready to give. "It is more blessed to give than to receive." If you do not believe it, just try it, and you will find that God always tells the truth.

Now we often hear some of those covetous ones talking and praying very loudly, and we often hear them say they love the Lord, and love his cause, and have a great anxiety for the welfare of their neighbors; but do they stop to think that God looks at the heart, and knows every motive that prompts us to action? My dear brethren, in God's name let us look well to our own ways, and be sure that we are not deceiving ourselves in these things. Do you know that the Judge standeth at the door, and the day that cometh will try our works of what sort they are? If you love your money, or this world, remember that the love of God is not in you. Be not deceived. If you allow yourself to be deceived in these things, remember that all is lost.

Now of all the people in this world, we that profess before the world to be looking for the great Life-giver to come, and that very soon, to reward every one as his work shall be, we ought to be the most liberal, and act the most consistently. O Lord, help us to examine our own hearts, and see if they are pure before God, for none but pure hearts will be accepted in that trying day.

A goodly number of our preaching brethren leave their families in close quarters, hardly enough to keep them from being hungry and cold, while they go warning people to flee the wrath to come. They go trusting in God, and praying that their little ones may be cared for. My dear brethren, God's way of taking care of those little ones is by his children whom he has blessed with this world's goods, and if they neglect and refuse to use their Lord's money in the way that he intended they should, what will he say of such when he comes?

If a man really does possess that charity that the apostle says is requisite in order to be saved, that love will open that man's heart, and he will show his faith by his works. James says, "Show me your faith without works, and I will show you my faith by my works." What good do you suppose it will do us to say we love the Lord, and love his cause, and then refuse to sustain it; and when called upon to give, to hunt around among a roll of bills as big as our arm to find a ten cent shinplaster to give, and then pinch that so close as to tear off one corner of it? Do you suppose if we should treat the cause of our families in that way, that we should love them? Do you not see at once that our profession would be merely a piece of hypocrisy? May the Lord help us to look well to our ways, and not let the devil deceive us and cheat us out of that great reward that all the obedient ones will receive.

"Inasmuch as ye did it not unto one of the least of these my brethen, ye did it not to me," says the Judge. D. COGSWELL.

Dansville, N. Y.

WHAT WE OWE THE FREEDMEN.

I am an Abolitionist. I was thoroughly converted when in my teens, and have been neither ashamed nor afraid to avow it. It has been my earnest request to my heavenly Father, since I have been looking for "the coming One," that the colored people might be placed in a position where they could hear the glad tidings of speedy deliverance; even though there should be a necessity for special interference on the part of Providence. As when the Lord's chosen were delivered from Egyptian taskmasters, God has heard the prayer of the needy, toiling black race, and the captives are set at liberty, and their feet set in a large place, though it has been accomplished in a manner of which none of us thought—the slaying of our first-born throughout all the land. A long, pitiful wail has been, and yet is, ascending to heaven from mothers, wives, and orphans, bereft of support and of those loved ones who have yielded their heart's blood in the accomplishment of the deliverance of the oppressed. How many can say, in reference to the occupants of poor soldiers' graves, as did the christian mother of the philanthropic Lovejoy, who was shot at his post of duty in Alton, Ill.: "The blood of the atonement has been spilled; the innocent is slain for the guilty." At such cost have the weeping millions been liberated who have been kept as ignorant as the dumb brute from age to age by the iron rule of their white masters, who have purposely endeavored to annihilate all intellectuality in the negro. Mental culture would make his vassals slippery property; thought and reason would be very incompatible with servility; hence the untiring efforts of the master to close every avenue of improvement for the mind from his bond-slave, and keep him ignorant of all the relations of the outside world, save his master's wishes, often enforced by oft-repeated threats, oaths, horrid imprecations, whips, gags, hounds, and death in its most horrid forms. Thus shut out from every avenue of learning; worked like machines from early twilight till dewy eve, these human cattle have drudged from age to age for a most degrading pittance, supplying us with the staple for all our various cotton goods, at a very cheap rate; but we scarcely thought that those who sowed, hoed and picked it were mostly denied even the small recompense of comfortable clothing, even where it was so abundant and cheap.

But such was the northern demand for this staple that the land and slave owning chivalry supposed cotton was king of these States. So cotton was worshiped; and they called like the daughters of the horse-leech, "Give, give," while we at the North, non-producers, have been the consumers, and are to-day deeply in debt to the Freedmen of the South. Now can we not make partial payment enough to clothe some of the half-naked innocents, or give a warm garment for that man or woman who picked cotton to clothe you and yours, unrequited? If you can't do this, because you have no heart to do it, then don't call yourself a Christian. From whence have we received our delicious sugars? almost entirely from slave labor. Our food has been made palatable at a very small expense to us; but the cry of those who have labored for naught has entered the ears of the God of Sabaoth, and he will avenge them. Shall our gold or silver eat as doth a canker?

Again, we as a people believe that the glad tidings of the kingdom should be preached to all; but who shall go to that people who of all classes would be most likely to joyfully receive it? The preacher or teacher must not only be sent, but he must *not* be muzzled. I know, as my husband has often said since meeting in the colored churches at Louisville and Nashville, last spring, that the earnest devotion of that people ought to put to blush all northern christians; yet the mass scarcely know the first letters of God's will concerning them, or their future. Shall we, who ought to be the light of the world, hide the light of life from so many benighted ones? Rather let us unitedly say to the teacher of the spelling book and Bible, Go, and I will hold up your hands with my money, with food and with raiment for those poor ones.

Many of those who call so piteously on us for aid have been the most faithful soldiers in the terrible struggle for the salvation of our once peaceful nation. They came to the rescue, and, in reality, permitted so many of our kin to stay at home and be at ease. While of the former slave it is truly said,

> "Well hath he fought by fort and wall,
> Midst withering cannonades of ball,
> On parapet, by rampart side,
> Well hath he charged and bravely died.
> Happy in darkness of the night
> He fights where Grant and Sherman fight;
> Steps with the men of Smith and Banks;
> Shoulders his gun in Foster's ranks;
> In fort or rifle-pit awaits,
> Beleaguering the Charleston gates;
> Rides with the troops of Sheridan,
> A stalwart, battle-hardened man;
> With Farragut the Gulf assails,
> With Porter dares the ocean gales."

Shall we not help such, and their families, helpless and poor as many of them are? The winter is upon us, with its icy winds, piercing to the very bones of those whose tattered garments scarce cover their persons, much less preserve them from suffering. May our heads, hearts, and hands be moved with Christ-like pity, and may our christianity prove to be POCKET DEEP. MARY A. SEYMOUR.

—Voice of the West.

For the World's Crisis.

TO THEM THAT LOVE GOD.

"For we know that all things work together for good to them that love God, to them who are the called according to his purpose."—ROM. 8: 28.

How this truth was inwrought afresh upon my soul as I bowed the knee with a sorrow-stricken mother, whose hopes had been dashed in a daughter's fall. This mother loved Jesus. Her daughter, too, had made profession of his love; but, in an unguarded hour, was overcome by temptation, and fell. What a trial of faith, and at the same time its triumph, to bow with this mother in the presence of her family, and the daughter in question, with the fruit of her sin in her arms, and claim this promise—*We know that all things work together for good to them that love God.*

When that daughter went forward in baptism, how easy for that mother, who had walked alone without the aid of her husband all these years, to believe that all things work together for good; but now how changed the aspect. Yet has the word of God changed? Has it failed? Does not that promise stand out as bold as ever? And does it not as much apply to that mother now, as in the days of her brightest hopes? Does she love the Lord less in this the hour of her affliction? Does she less need the balm that is in Gilead and the physician there? Is it Jesus to forsake in the seventh trouble?

Nay, verily, we felt as there we mingled our tears and prayers. Such sweet promises welled up that seemed to reach even to the fallen. The voice of man is, let her suffer the penalty of the law; the voice of Jesus—let him that is without sin execute that law. Ah! we there felt we could not lift a stone. We could only with them smite upon our breasts and cry, God be merciful to us sinners.

Oh! how the gospel shone on such a scene as this. A salvation that reached to the last! Did that daughter love God? This her fall will work for her good. O! what a power to bring good out of evil—to turn all into gold. The true philosopher's stone is the gospel of Jesus Christ.

Who will not be a christian? Who will not love Jesus? He only has the balm that is in Gilead. He only is the physician there. Beloved fellow-pilgrims, may we have the spirit of Jesus "to bind up the broken-hearted, to comfort all that mourn."

Your sister in this blessed mission,
Hammonton, N. J. E. S. WILLARD.

WORDS OF COUNSEL.

Be moderate in your estimates and desires of worldly good.—It may seem necessary and important to you, but it is not. At best it can serve you but imperfectly, and only for a little while. It is vanity, and may only do you mischief, instead of rendering you profit. It was a christian exhortation which the poet gave when he said,—

> "Lean not on earth; 'twill pierce thee to the heart;
> A broken reed at best, and oft a spear
> On whose sharp point peace bleeds, and hope expires."

If you have position, influence, means, use them wisely for God, and set not your heart on them, nor be proud of them, nor glory in them. And if you are among the less favored in these respects, do not murmur nor complain, but be content with such things as you have. They that hasten to be rich, pierce themselves with many sorrows; and the devotees of pleasure, while they are gay and joyous for a time, soon find, as Solomon found, that all is vanity and vexation of spirit. Wealth is good, and all the proper pleasures of life are good, but they all perish in the using, and fail when our brief race on earth is run. Learn, then, to call them by their right names, and be not captivated by their specious show.

Seek after that which is abiding and precious. The things of this world are vanity; but there is a world of reality and substance. There is that which can fill the soul, and make it glad, even amid privations and sufferings, and satisfy it with enduring happiness. "This is eternal life, to know the only true God, and Jesus Christ whom he hath sent." "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." With the soul anchored on the Almighty and Immutable, with the heart set to meet his will, with the life solemnly consecrated to his service, we become linked to his eternal Majesty, so as to share somewhat in his imperishable excellencies, and become "partakers of a divine nature," being the sons and heirs of God, and joint heirs with Jesus, with a reserved inheritance, incorruptible and unfading. Having laid hold upon the refuge set before us in the gospel, we plant ourselves on the immutable things of God, and find strong consolation in the hope of a future of blessedness, high as heaven, changeless as God, and enduring as eternity. And why should any one cheat himself out of that glorious portion for the trifles and vanities of earth? Why should you waste your precious life running after shadows, and let go the bliss of eternal realities? What have you gained by neglect of God and his service and commands? What comfort does it give you as you look forward to death, judgment, and eternity? Lift up your heart, then, and pray that God may turn away your eyes from beholding vanity. Look about you, and see, that the truth of God is really worth your possessing and pursue it, and hold to it at any price.

Fix your mind upon the coming again of the Lord Jesus.—He has said that he will come again. Angels have said that he will come again. The Holy Ghost, in the hearts of prophets and apostles, has given us the repeated assurance that he will come again. There is nothing that can prevent his coming; and everything demands that he should come speedily. All the prophetic dates, at the end of which his advent is fixed, are almost run out. The signs which characterize the world when near its end are manifesting themselves on all sides. The most devout and earnest-hearted in the church, in all lands, are becoming aroused and expectant, with reference to the speedy fulfillment of all that the Scriptures have spoken. Be not indifferent, then, to the solemn subject and the blessed hope. If the indications of the nearness of that day were even far less than they are, our hearts should still be set upon it, and our lives disposed with reference to it, as freighted with all that we may covet or dread, as we are prepared or unprepared. The fewest weeds floating on the sea of time, showing that we are nearing the continent of glory—the smallest flowers, here and there, however few or fragile, heralding the approaching summer of the promised blessedness,—ought to impress us most deeply, and incite to all manner of earnest endeavor, that we may be found waiting and ready when the grand crisis comes. And though no angel from heaven be sent to you, nor any startling token like that which flashed Belshazzar's doom along his banquet-halls, be made to herald to you the Savior's nearness, believe, nevertheless, that his coming is at hand, and that it is now late in the Saturday evening of this world.

Be firm and unyielding in your faith and adherence to Christ, whatever may occur.—By taking fast hold on Jesus, and making him your hope and life, you take hold on what cannot fail you, and find sanctuary amid the changeless verities of God. And if you should be reproached by the world for such oddities, care not for it. If you suffer, let it be as a christian, with meekness and forbearance, that the trial of your faith may be found unto praise, and honor, and glory. And if others mock, and continue to be lovers of pleasure more than lovers of God, and give themselves to vanity, let it be your part to follow the Master, to deny yourself, and to wait for your recompense at the resurrection of the just.—*Prophetic Times.*

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

In our last article we were examining the word "destruction," where it refers to destroying death, and "him that had the power of death, that is the devil," and asked the question, if it meant to preserve death alive, and also the devil, and torment them?

Now we will turn to the book of Job, 31: 3, where Job asks the question, "Is not destruction to the wicked?" Solomon says, in Prov. 29: 1, destruction shall be to the workers of inquity. Isaiah says, 1: 28, "the destruction of the transgressors, and of the sinner, shall be together; and they that forsake the Lord shall be consumed." Does not the word "consumed" convey the same meaning as the word destroy? Most certainly. Then it cannot mean to preserve them alive, and torment them to all eternity; but it means eternal non-existence, and nothing else. The word destruction is from the Greek word *olethros*, and signifies ruin, loss of life.

We will now examine the Bible on the word *death*, as the punishment for sin. We will notice first the apostle's words in Rom. 1: 32,—"Who, knowing the judgment of God, that they who commit such things are worthy of death." In the preceding verses, St. Paul brings to view a catalogue of dreadful crimes, and dreadful characters; but instead of saying they were worthy of endless misery, he says they were "worthy of *death*." Webster, the great standard of the English language, says death is an extinction of life. In Rom. 5: 21, we read, that, "as sin reigneth unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Here life and death are put in contrast. If life means to live, or to exist, then death means to die, or to cease to exist.

In Rom. 6: 21, St. Paul asks the question, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is *death*;" and in the 23d verse of the same chapter he tells us, "the wages of sin is *death*, but the gift of God is eternal life, through Jesus Christ our Lord." Would it not have been just as easy for St. Paul to have said, "the wages of sin is" eternal life in misery, as to say "is death?" Certainly it would, if it was truth. In Rom. 7: 5,—"For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death." Why not say eternal life in misery, if it be truth?

In Rom. 7: 10, we read, "And the commandment which was ordained to life, and found to be unto death." This, of course, would result in the second, or eternal death of the sinner, after he is raised from the dead to receive his final sentence. But to the saint, who would have to pass through death, it would be a sleep in Jesus, from which he would rise to eternal life. The word "death" is in contrast with life; and death is just as long to the sinner as life is to the saint.

We will now look at Rom. 8: 6,—"To be carnally minded is death; but to be spiritually minded is life and peace." Here are two perfect opposites, as follows: to follow the influence of a carnal mind, would be to be "dead in trespasses and sins," or spiritual death; and leads to a final, or "second death;" but to follow the influence of a spiritual mind is life and peace; which is to be spiritually alive unto God; or, in other words, is to walk after the Spirit; and, of course, they who are thus alive in the cause of God, and continue so while in this life, will surely reap eternal life when Christ comes.

We are informed in 2 Cor. 2: 16, of the effect of the gospel of Christ on its hearers; viz., of life unto life to them who are saved; and of death unto death to them that perish. Here we have another antithesis formed, of life and death; and also the proof that perish, is synonymous with death.

We will now look at James 1: 15. Here we are informed by the apostle James that "sin when it is finished bringeth forth death." This, of course, must be second, or final death, as all saints die the first death.

Dear reader, can you discover any thing, in all these positive declarations of death, as the punishment for sin, that would convey the idea of an endless life of suffering in misery? Certainly not, unless you can bring positive evidence that the sinner has an immortal soul, that leaves the body at death, and lives as a separate entity from the body; but such proof cannot be found between the two lids of the Bible; but we can find plenty of proof that no one is immortal but God.

But let us see if we can find positive proof that the soul dies. How is it? What shall we say of James 5: 20, where we are informed that "he that converteth a sinner from the error of his way shall save a soul from *death*." What! an immortal, never-dying soul, saved from death? That cannot be, unless it can die. B. PERHAM.

Vernon, Vt.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BE KIND TO THE BEGGAR.

> Be kind to the beggar
> You meet by the way,
> Whose cheeks are all furrowed,
> Whose hair is turned gray;
> For once he was happy
> As mortal could be,
> From life's wasting cares he
> Was perfectly free.
>
> O'er joys fell a shadow;
> His children so dear
> In the dark valley slumber,
> And his wife lies near;
> His cottage, where flowers
> Bloomed brightly around,
> In the depth of the winter
> Was burned to the ground.
>
> Now, houseless and friendless,
> He begs in the streets,
> Soliciting pennies
> From all that he meets;
> With grief in his bosom
> A tear in his eye,
> O give to the pilgrim
> Who's now passing by.
>
> Ye know not the future;
> Perhaps you may be,
> When aged and furrowed,
> As friendless as he;
> Then give to the beggar
> A trifle to-day,
> And smile on him kindly
> As he travels away.
>
> Your Maker who looketh
> At every good deed,
> Will not let you suffer
> If ever in need;
> But true friends will gather
> Around you to bless,
> Your wants to supply, or
> Your temples to press.
>
> Then give to the needy,
> Give all you can spare,
> Give food for the body,
> And raiment to wear;
> And God, your kind father,
> Will bless from his throne;
> Such children he always
> Delighteth to own.

Selected by Wm. B. Haggett, Standish.

HISTORY OF A TOWEL.

Having told little Georgie one day that the sponge with which his face was washed was part of an animal, he naturally asked:

"Is the towel an animal, too?"

"No, Georgie; the towel is a plant, so is a rose-bush, and corn, and grass. There is not much resemblance between them, you see; still less does the towel resemble either; and I will tell you all the changes the plant passes through before it becomes a towel."

The towel is made from a plant called flax.

Far away—in Asia, on the plains of Persia—this plant grows wild. In most countries of Europe, especially France, England, and Belgium, and in many parts of America, large fields of it are cultivated. It bears a pretty, delicate blue flower, shaped like a little bell; its leaves are small, narrow and pointed; it belongs, in the study of Botany (for flowers in Botany are all divided into classes and orders)—to the fifth class and fifth order. That is, in the center of the flower are five little knobs called stamens, and five other little things called pistils.

This pretty plant, which gives a blue hue to the appearance of the fields when it is in blossom, grows to the height of two or three feet.

But it is of neither the leaves nor flowers that our towels and linen clothes are made; it is of the slender, delicate stem, so frail that it bends before every wind that sweeps over it, like a field of grass.

To understand the structure of this stem, you may take a skein of fine cotton, and extend it on the table, then lay upon it, lengthwise a small stick, like a very small pipe-stem, or a very large knitting-needle, and press the threads so close to it on all sides as to hide it; wash the whole over with gum or glue to keep them all together, and you have a good representation of a stalk of flax.

We will suppose now that flax-seed was planted in the spring.

When it was about two inches high, women and children were employed to creep all over the fields, barefooted, and pull up the weeds from it. Children are preferred, as they trample it down less; however, the little plants soon revive again, and grow up and bear leaves and flowers.

When the leaves turn yellow, and the last blossoms disappear, is the time for harvest. It is then pulled up by the roots. Women and children are employed for this in France; and, after spreading it thinly on the ground from which it was taken, they again go over the field and tie it up in small bunches, which are placed on end, leaning one against the other, to dry. In one week it is dry, and then it is taken to the barn to be stripped of its seed. To do this several ways are used. Sometimes they only beat it with a flat-headed mallet—that is, a huge wooden hammer—then shake the seeds out, for planting next year, and the stalks they lay by themselves.

These stalks are now tied in larger bundles; and what next is to be done to make out of them all these convenient clothes which we have; these soft linen-cambric handkerchiefs, these linen collars, and these very necessary towels? for now they only look like dried sticks.

I will tell you. These stalks—like your imitations of them with a pipe-stem, a skein of cotton, and some gum—consist of precisely three such parts.

And of these three, one part only is valuable—the threads, or fiber, as it is called; and that which is to be done now is to soak these threads loose from the gum, and separate them from the wood center, which is called the bole. This is called retting, or rotting it.

Now, if these bundles of stalks are spread out in a meadow, exposed to the sun, and rain, and dew, or if they are laid in water, either in a creek or a pond, or, better still, in warm water, this will be accomplished. The center-wood, or bole, will decay, the glue will dissolve, and the fiber, or threads, can easily be separated from them, and tied in bundles by themselves. To do this requires a few weeks' time; or, if warm water is used, it takes less time.

Soon now this flax will take the shape of a towel.

These bundles of fiber, after being nicely cleaned, are made straight and smooth with great iron combs, in the same way as you would smooth your hair, or untangle a bunch of yarn. Then they are taken to some great factory, where there are hundreds of wheels, moved by steam and machinery, and where all these little fibers, which are as fine as the finest hairs, will be spun into thread.

A part of it, also, will be spun by the tidy wives and daughters of the flax-farmers. When all the summer work is finished and cold winter comes, they will sit through the long evenings, round the great bright wood fire, with their little spinning-wheels twirling and humming away, making spool after spool of pretty, smooth thread.

One thing only is yet to be done; this thread is to be carried to the weavers, who with their great looms will soon weave it into a variety of useful fabrics; some they will weave in a particular way, with little figures in it, expressly for towels; and behold! Georgie will be provided with a beautiful and necessary towel, which is, as you see, Georgie, part of a plant—the Flax.—*Independent.*

PLAY FAIR.

Play is the work of children. It is their regular business. Any little labor or study that they do is just so much taken from their play. They play in the sweat of their brow, and often fatigue themselves as much in building a snow-house or snow-man, or damming up a ditch, as their parents would do in a ship-yard or a factory.

Children form very important habits at their plays. Their character comes out. People see what kind of children they are. If they are passionate, you will be sure to see it in the holidays. If they are greedy, they show it in their sports. Liars will always lie on the playground. It is therefore important for boys and girls to play in the right manner.

If you will go where a number of boys are playing marbles or ball, or snowballing, or any game, you will not fail to hear such words as the following: "There now, Tom, play fair."—"It is not your turn."—"O Bill! how can you cheat so?"—"You know it's my play."—"I say, Jim, you are caught out, and you know it."—"No inching."—"Fair play's a jewel."

These are familiar terms. They show that boys have a very keen sense of justice. I do not believe this sense is keener in any than in children. And it is of vast importance that children should be encouraged in these judgments. Honesty in the play-ground is the foundation of honesty in business. If you tell lies about marbles, you will tell lies about money; if you cheat at ball, you will, perhaps, forge in bank; if you are dishonorable in your plays, you will probably be disgraced in your merchandise.

Fair play is the same thing as just play, right play, honest play, true play. Fairness in a game is the same as fairness in a bargain. It makes no difference whether it is marbles or ninepins or money; if you are unfair, you are unjust. Avoid it, then, as you would avoid any filthy, abominable thing on your hands or face. You might wash this off; but how can you wash foul sins off your conscience? Learn to hate a lie or a dishonest action.—*Well Spring.*

THE FIFTH COMMANDMENT.

"X. X.," on the fifth commandment, says "it is meant for children. It tells them to honor father and mother." I want to tell you why you should honor father and mother.

1. They love you more than any one else. You are their children, for whom they feel the warmest attachment. They wish you to be happy. All their toil by day and night is for you. And when they ask or command any thing of you, your happiness is bound up in your obedience, because they cannot ask, command, or prohibit anything of you but what is essential to your good. Their love for you makes this positive.

2. They have more knowledge of men and things, have more experience and age, and are, therefore, better prepared to say what is best for you; in other words, what will be most likely to make you happy. So that to their love for you is added their wisdom and experience in directing you in the road to happiness.

3. For these reasons God commands you to obey your parents, and only promises the blessing to the obedient. "Honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee."

Now don't you think God and your parents love you better than any one else? And don't you think they know best what you ought to do? And will you not forever hereafter obey without a murmur? God help you all to do so.—*S. S. Ad.*

ADVICE TO YOUTH.

Do your duty now this moment, and you will do it every moment.
If any one speaks evil of you, let your life be such that no one will believe him.
Say but little, think much, and do more.
Avoid borrowing and lending.
Learn to say "no" with decision, "yes" with caution.
Never be idle.
If your hands cannot be employed, attend to the cultivation of your mind.
Always speak the truth.
Make few promises.
Live up to your engagements.
Keep your own secrets, if you have any.
When you speak to a person, look him in the face.
Good company and good conversation are the very sinews of virtue.
Good character is above any thing else.
Never grieve over what you cannot prevent.
You are as accountable for moments of time, as for grains of gold.

THREE IMPORTANT THINGS.—Three things to wish for—health, friends, and a cheerful spirit. Three things to cultivate—good books, good friends, and good humor.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

BEULAH.

Earthly storms are beating wildly,
And the lightning's lurid glare
Lights the earth from pole to center,
And the thunders rend the air;
Signs of dissolution speedy,
Mark the earth's time-wrinkled brow,
And the christian knows his Master
Soon is coming; even now
He can almost hear the trumpet
Calling him, "My child, come home,
And forever join the chorus
In the Beulah that's to come."

We can hear the bugle sounding,
And the trumpet's call "to arms"
Comes up now from every quarter,
Mingled with most dire alarms;
And the heart of man is fearful,
For the things that are to be,
For the glass is darkly shaded,
That our eyes may never see;
And we cannot hear the music
Ringing through the heavenly dome,
Yet we know 'tis sweetly sounding
In the Beulah that's to come.

We have sought an heavenly country,
And our eyes have longed to see
All the fruits ambrosial clust'ring
Neath the leaves of life's fair tree.
Far as eye can sketch, the landscape
Shall be clothed in living green,
While the myriad host of singers
In their spotless robes are seen;
Singing praises to their Savior,
While in glory they may roam,—
Oh! we long to dwell in Beulah,
In the Beulah that's to come.

Windham. LEWIS F. COLE.

For the World's Crisis.

AN EXPOSITION OF THE 24TH OF MATTHEW.

NUMBER SIX.

Verse 36th,—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. "It is claimed by the best critics of the age that the proper rendering of the text is,—"Of that day and hour maketh known no man; no, not the angels, neither the Son, but my Father only." From which the following conclusion may be drawn: That the day and hour of Christ's coming is no part of the dispensation of the gospel committed to man. Here he does not make it known, or does not publish it. It does not come within the province of angels to make it known, neither was it a part of Christ's own ministry to make it known when he was on the earth.

To me, there is nothing inconsistent in supposing that the Lord Jesus, when he was on the earth, knew the day and hour of his second advent, and in like manner angels might entertain the same knowledge. But Christ and angels did not make it known to the world, neither hath he licensed any of his servants to do so; but, although the day and hour are not to be published to the world, there is nothing in all this that would forbid a prayerful investigation of the prophetic periods, and the probable knowledge of their beginning and end."

Verse 37th,—"But as the days of Noe were, so shall also the coming of the Son of man be." I understand by this that the moral condition of the world in the time of the end, will be as it was a hundred and twenty years during which Noah was engaged in building the ark. "For as in the days that were before the flood, they were eating,"—not that it is wrong to eat and drink to meet our temporal wants, but they ate to gluttony and drank to drunkenness. They made life a carnival. It was one scene of festivity and carnal gratification. They also married and were given in marriage, to gratify the carnal mind, regardless of the design of the institution as it was originally established by a wise Creator.

The demoralized state of society in the antedeluvian age, is referred to in the sixth chapter of Genesis. "And it came to pass when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose," which implies the practice of polygamy. "*They took them wives of all which they chose,*" or as many as they chose. And it was in reference to this that Noah was found more righteous than any of that generation. Said God, "Him only have I found perfect in his generation"; i. e., he had and desired but one wife, according to the arrangement of the great Creator, who, in the beginning, said it is not good that man should be alone, and made for him an helpmeet. And said our Savior, in his ratification of the marriage institution, "In the beginning God created them male and female. For this cause shall a man leave his father and mother and shall cleave unto his wife; and they twain shall be one flesh.

But the antedeluvians, like the present generation, corrupted their ways upon the earth until God could endure their wickedness no longer. Prompted by lust and pride, they cast off all divine restraint. A perfect parallelism may be drawn between the antedeluvians, an age of violence,—lust for gain, sodomy, and the gratification of every vile passion of the human heart, and our own day.

What meaneth this waking up of the mighty men of earth? Why this alarming increase of crime and violence the world over? Why every moral obligation, political and social, ignored, or, if not altogether ignored, so shaped as to give wider range to the selfishness of man? There is something fearfully ominous in all this. It is but the world's preparation for God to arise and shake terribly the earth, and execute his strange work of judgment. As it was in the days of Noah, so shall also the coming of the Son of man be.

Verses 40, 41,—"Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." In these two verses we have illustrated the truthfulness of our Lord's previous testimony, that no man will make known the day and hour of his coming. Hence there will be good and bad in the various associations and avocations of life, when the day and hour of our Lord's coming shall have come. Some in the field, some at the mill, and some locked in the embrace of sleep; when a light more radiant than the sun, penetrating the dark caverns of *hades*, and a trumpet sound such as until then earth never heard, arousing the tenants of death's charnel-house, and turning the vision of all the living to Him who now to fulfill his ancient promise is seen descending from heaven to earth in power and great glory.

But how diversified the scenes among the children of men. Some with radiant countenances and joyful hearts cry out, "Lo! this is our God; we have waited for him, and we will be glad and rejoice in his salvation;" while others who have set at naught and pierced him, will call for rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. One (the righteous) shall be taken and the other left.

Verse 42,—"Watch, therefore, for ye know not what hour your Lord doth come." Here we have again the oft-repeated duty of watchfulness urged upon the church. This is to be her peculiar attitude all the while her Lord shall be away.

1. Carefully inspecting her own conduct and attitude.

2. Looking forward prospectively to the day of coming deliverance and glory.

3. Looking for her Lord now, when certain precursors of the event shall be manifested.

Verse 43,—"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up." "Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh."

From the above it is plain that the readiness of the church enjoined is implied in her watchfulness. The good man of the house would have watched had he known the hour the thief was coming. But you must watch for the coming of your Lord, although you do not know the hour of his coming.

From the 45th verse to the end of the chapter, we have presented two classes of servants in the church, as we approximate the end; viz., the good and the faithful, and the evil. "Who, then, is that faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?" "Who, then," when the signs of the advent are seen, is wise to understand them, and faithful to proclaim them to the household of faith?

"Blessed is that servant whom his Lord, when he cometh, shall find so doing." How doing? Why, giving meat in due season. What is meat in due season? Proclaiming the signs of the Lord's speedy coming. Some tell us that the signs mentioned in the 24th of Matthew are all to transpire in connection with the Lord's personal coming. If that were so it would neutralize the utility of those signs, as well as destroy them as signs. It is impossible to confound a sign, or the premonition of some coming event, with the event itself. Again, the signs will be the occasion of the faithful servant crying,—My Lord is coming, and that proclamation will constitute the meat in due season to the household of faith.

Verses 47th and 48th,—"Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." "But and if that evil servant shall say in his heart, my Lord delayeth his coming." The good servant is known by his proclamation of the evidences of the Lord's coming, and the evil servant by his opposition to the proclamation, and those who make it.

Verse 49th,—"And shall begin to smite his fellow servants, and eat and drink with the drunken;" i. e., he says hard things against those who are faithful to their work and calling, and join and comingle with the unbelieving rabble of this world, as did the apostate priests of Jeremiah's time. See Jer. 18: 18. "Then said they, come and let us devise against Jeremiah; for the law shall not perish from the wise, nor the word of the Lord from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words." Jeremiah had been telling them that on account of their wickedness and worldly conformity, the administration of the law should pass from the hands of the wise, and the word of the Lord from the prophet, which stirred up the opposing element.

So our Savior teaches it will be, when the time has come for his people, on the strength of the signs of the times, to lift up their heads because their redemption draweth nigh. The faithful one proclaims the near approach of the judgment. The evil servant says the vision is for many days, and he prophesieth of times afar off. He says my Lord delayeth his coming. But how fearful and overwhelming the predicted judgment.

Verses 50th and 51st,—"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Cut him asunder, is a form of speech used to represent a terrible punishment that will overtake the hypocrites of the last days, a punishment more severe than that which will be realized by the common unbeliever. *His portion with the hypocrites.* This must refer to those mentioned in the last part of the twenty-third chapter of Matthew, which portrays the moral condition of things in the Jewish church at the time of the first advent. The last part of the twenty-fourth chapter presents us with a moral miniature of the church in the time of the end.

It was said to the ruling element of the Jewish church at the first advent of our Lord, "Woe unto you, scribes and pharisees, hypocrites . . . . ye shall receive greater damnation;" i. e., your punishment will be greater than the common unbeliever, who has not enjoyed common advantages with yourselves. Concerning the evil servants in the church at the time of the second advent, they shall have their portion with the hypocrites. What hypocrites? Evidently those that lived at the first advent, and did not discern the signs of their time, who received greater condemnation. So the evil servant who does not discern the signs of this last time, but is in darkness that that day should overtake him as a thief, shall, like the hypocrites of the previous dispensation, receive the greatest censure and condemnation.

How fearful the responsibility of the minister of Christ whom this Chief Shepherd hath ordained to feed his flock. Dear reader, is this your calling? and if so, are you heralding abroad in thunder tones the coming of that Just One? If not, look well to your ways. The Lord will be here in a little while and call thee to an account for thy stewardship. We cannot treat this subject indifferently without incurring the greatest guilt.

"O! wake thy slumbering virgins,
Send forth the solemn cry,
Let all the saints repeat it,
The Bridegroom draweth nigh.
May all our lamps be burning,
Our loins will girded be,
Each longing heart preparing
With joy to welcome Thee."

A. ROSS.

For the World's Crisis.

THE TRUTH DISCOVERED.

(*Concluded.*)

B. C. 473. "In the sixth year of the reign of Darius the king," "this house was finished." Ezra 6: 15. But since we find the Jews employed in building before this Darius had any knowledge of their doing so (Ezra 5: 3-17), and that his commandment was not to the Jews to build, but to their enemies, saying,—"Let the work of this house of God alone" (Ezra 6: 7), we have always been perplexed to know what we are to understand by the house being builded "according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."—Ezra 6: 14. But since we have learned that Darius Hystaspes was living in Babylon, and Artaxerxes in Media, in the year B. C. 488, at which time Cyrus king of Persia gave "the commandment to restore and to build Jerusalem," the difficulty is removed. We now understand that these three kings, being united in the government, that they signed and endorsed that which Cyrus did; and as Darius was second in authority, his name stands next after Cyrus, or before Artaxerxes. When Darius Hystaspes was slain, this Artaxerxes removed his residence to Babylon, at which time he, in the year of jubilee, B. C. 485, caused "the work of the house of God" to cease (Ezra 4: 24); but as soon as Artaxerxes was dead, the Jews again commenced building the temple. Haggai 1: 1.

B. C. 473. Thucydides informs us that Aristagoras having fled "from king Darius," he attempted a settlement "on the river Strymore"; thirty-two years after which, "he was driven away" "by the Athenians." According to Herodotus, this occurred about thirteen years before the death of Darius, the son of Hystaspes (*Herod.* b. 2, s. 126), whose death is by the Parian Chronicle fixed to B. C. 460; to which, if we add thirteen, we have B. C. 473 for the date of the death of Aristagoras; and if to 473 we add 32, we have B. C. 505, or the 17th of the reign of Darius Hystaspes, for the time at which Aristagoras fled "from king Darius," which is an additional proof of the correctness of our chronology; for it proves that Darius Hystaspes was king of Persia thirty-two years before the death of Aristagoras, who died thirteen years before the death of Darius the son of Hystaspes.

According to Prideaux, Aristagoras died in the 23d year of the reign of Darius the son of Hystaspes, which he places in B. C. 499, to which add thirty-two, and we have B. C. 431 for the time at which Aristagoras first fled "from king Darius"; but this is ten years before the beginning of the reign of the first Darius; hence proves the incorrectness of the so called Ptolemy's Canon.

B. C. 466. In an article on the Parian Chronicle, we observed that it gave B. C. 466 for the date of the battle of Marathon; that is, by following Dr. Hales' method of rectification. This gives B. C. 456 for the time Xerxes invaded Greece; for according to Thucydides it was in the tenth year after the battle of Marathon.

B. C. 460. According to the Parian Chronicle, "Darius dies and Xerxes his son reigns" in B. C. 460. The 35 years also given him ends there. This is one year earlier than the time we gave in the "Sealed Book of Daniel Opened." But it becomes us to be open to conviction and always ready to exchange error for truth.

B. C. 459. Joiakim succeeded his father Joshua and was "high priest the second time for forty-eight years."

B. C. 457. The time Xerxes invaded Greece is fixed by a total eclipse of the sun, found to have occurred on the 16th of Dec. B. C. 457. According to Pingre's list of eclipses, this wants a few minutes of being total. But since Prof. Hudson has favored us with a list of those eclipses, which were not only calculated by Ptolemy, but also seen and "CAREFULLY OBSERVED" by him, we are enabled to prove, to the satisfaction of all who are willing to examine the matter, that it was not only total at Celenæ, but was a very dark eclipse.

B. C. 456. "The battle of Thermopylæ, and the sea fight by the Greeks at Salamis against the Persians, in which the Greeks were victorious," is fixed to B. C. 456 by the Parian Chronicle.

B. C. 455. The battle of Platæa, which was fought in the second year of the war, is by the Parian Chronicle fixed to B. C. 455.

According to Herodotus, an eclipse of the sun occurred a short time before this battle, and by calculation there was an eclipse of the sun at the isthmus, in Greece, on the 31st of May, B. C. 455. In the "Book of Daniel Opened," we have observed the advocates for Ptolemy's Canon have failed to find either of these eclipses of the sun; and we must conclude that these two eclipses of the sun, with the combined evidence of the Parian Chronicle and the Olympic games, do prove almost to an absolute certainty the time at which Xerxes invaded Greece.

B. C. 439. At the year B. C. 460, we mentioned that the Parian Chronicle gave one year earlier for the beginning of the reign of Xerxes, than we had given in the "Book of Daniel Opened," which raises the end of his reign to B. C. 439, or just forty-nine years from the going forth of the commandment to restore and to build Jerusalem; and this seems to be correct, for the following reason: some translate Dan. 9: 25 thus,—"From the going forth of the commandment to restore and to build Jerusalem shall be seven weeks, and unto the Messiah the Prince threescore and two weeks." That this is the correct rendering, appears from the division; for the way it stands in king James' translation, the division being destroyed, it amounts to the same as if it read sixty-nine weeks without any division.

The object of the division seems to have been this:—when the kingdom of Babylon was overthrown, Daniel being unable to see anything in the way of the beginning of the pushing of the kingdom of Persia, for the slaughter of his people, was deeply concerned and engaged in prayer for them; at which time the angel Gabriel "being caused to fly swiftly," informed him that there must yet be an interval of forty-nine years before the beginning of that vision, or pushing for the slaughter of his people, which he had seen in the vision; for, after telling Daniel to "consider the vision," he informed him that "from the going forth of the commandment to restore and to build Jerusalem . . . there shall be seven weeks"; and there is nothing else mentioned for the seven weeks to reach but the beginning of the vision. Some say the forty-nine years are to reach the completion of the wall; and if so, it proves fatal to the theory of those who say so, for they place the going forth of the commandment in the 20th of Artaxerxes, only twelve years before the completion of the wall.

The particular epoch in the kingdom of Persia, to which the seven weeks extend, is given thus:—"There shall stand up yet three kings in Persia, and the fourth shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the realm of Grecia."—Dan. 11: 2. From this we learn that the "seven weeks" reach the end of the reign of Xerxes; hence, his son Artaxerxes must be the king in whose reign the pushing begins.

B. C. 437. According to Prideaux, in the second year after the death of Xerxes, his son "Artaxerxes, having drawn together a much stronger army," "overpowered his brother Hystaspes, and utterly overthrew him in a second battle," from which he came in "full possession of the whole empire"; hence, with B. C. 437 begins the reign of Artaxerxes the son of Xerxes. In the document given by Scaliger, he is said to have reigned thirty-three years. It is added, "Nehemiah and Esther in his reign." *Times of Daniel*, p. 247.

B. C. 426. In the second year of Cyrus, that is B. C. 487, they "laid the foundation of the temple." "But the building was impeded on account of the death of Darius Hystaspes," who died B. C. 486, at which time Joshua, "in the twelfth year of Ahasuerus, . . went up to Assuerus." "In the first year of" Darius Longimanus, "Joshua, the high priest, returned to Jerusalem." He "therefore filled the office of high priest in the first instance for thirty-six years"; that is, during the entire reign of Darius Hystaspes, "until the twelfth year of Assuerus the elder; and Joakim his son, in his absence, eight years," from B. C. 486 to 478. "The same Joshua, when he returned, occupied the pontificate twenty years, until the twentieth year of Longimanus." B. C. 459 Joiakim succeeded him. He was high priest the second time for forty-eight years, until the twelfth year of Artaxerxes Assuerus the Great."

Here we find the husband of Esther called both Artaxerxes and Assuerus, which accounts for his being called Artaxerxes by Nehemiah, and Ahasuerus in the book of Esther. But by the expression, "until the twelfth year of Artaxerxes," we are not to understand that Joakim's forty-eight years end there, but that this was within the limits of the forty-eight years; for it is added, "He wrote the history of Esther, and instituted the Purim, in commemoration"; which could not have been done earlier than the thirteenth of Artaxerxes. From the reference made to "the book of the Chronicles of the kings of Media and Persia" (Est. 10: 2), it would appear that the book of Esther was not written until many years after the 12th of Artaxerxes; but as the forty-eight years reach fourteen years after, there is room enough; hence an additional proof of the correctness of our chronology.

B. C. 405. With B. C. 405 ends the reign of Artaxerxes. With his reign, according to Josephus, the sacred canon of the Holy Scriptures closed, as no prophet wrote after that time. Therefore, if the second book of Esdras was written by him, it must have been written not later than B. C. 405, and in that book it is said, "My son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years" (2 Esdras 7: 28). 400 from 405 will give us B. C. 5 for the year in which Jesus was born in Bethlehem; thus proving the correctness of our chronology.

Says one, "But this is an apocryphal book." To which we reply, had it not been an apocryphal book, we could not have used it here, seeing that we are endeavoring to establish a chronology outside of the Bible. But since this is not regarded as one of God's sacred books, we have as good right to use it here as any other book, which is not regarded as of divine origin. Though we must admit that a portion of the sacred book of Esdras has visible marks of forgery, this, at least, has God's sacred stamp of inspiration (Deut. 18: 22). 1. As to the name "Jesus," by which Christ is called. 2. The time of his birth, which is 400 years. 3. That Christ should die. 4. The resurrection of those that sleep in the earth. But the reason why this book is regarded as apocryphal is, because it is supposed to have been written since the birth of Christ, and if so, this removes the stamp as an inspired work; yet it remains good authority for the purpose for which we have used it; for it will then exhibit what was at that day believed to be the interval of time between the death of Esdras and the birth of Christ.

CONCLUDING REMARKS.

Ptolemy's Canon, the foundation on which the received chronology of the world is based, claims astronomy (and, we might add, astronomy *only*) as its authority. The chronology given in the "Sealed Book of Daniel Opened," in its original form, claimed the word of God, and that *only*, as the ground of its authority. But finding that men have not confidence enough in the word of God to receive a chronology which claims the Bible only as its authority, we have here given one builded on authorities outside of the Bible.

And now, when we compare this chronology (which is the best authority found outside of the Bible) with our chronology, and find that, with the exception of the death of Darius having occurred one year earlier than we have supposed, the dates are identically the same; we ask, in the name of all that is reasonable, how can a chronology claim better authority than is offered in support of ours?

WILLIAM C. THURMAN.

For the World's Crisis.

THE CRISIS OF THE WORLD.

EDITOR OF THE CRISIS:—

Dear Brother:—It is alarming to contemplate the reticence of almost all our religious publications upon prophetic subjects, and especially upon those mighty revolutions which are dreadfully imminent. Tumults and changes, dissolutions and confederations are just before us, mighty upheavals and infernal compacts; but the religious press is ominously silent concerning the pregnant and tremendous future. Nay, even the animus and policy of the popular religious journalism is antagonistic to discussions and interpretations of prophetic scripture; at least in which any thing shall be intimated or asserted affirming the impending advent of Jesus. O, sad and unhappy slumber and silence! O, mournful inaction of power! O, ill-ominous prejudice, or unbelief, when the very heavens are darkening with the heavy clouds of woe, and the lightnings are sharpening their fiery arrows to leap and rain upon a mad and distempered world!

But, nevertheless, a duty is imposed on the earnest and faithful few; a duty of the most imperative and urgent magnitude, to sound the alarm of coming judgments. *The trumpet of unfearing admonition must be sounded*, and in all its loud and vehement intonations must one thing be incessantly proclaimed—"*Beware and understand! the crisis of the world has come!* If ever there was eloquence in earnestness, let it be illustrated now. If ever there was time or occasion, exigency or necessity, when Zion's faithful watchmen should with one voice and one mind cry aloud and spare not, *it is now! The sin-cursed world is ripe for judgment!* The forces of wickedness on earth and in the air and everywhere are muttering and conspiring, with subtle and determinate earnestness; and so also now must the powers and forces of righteousness and truth be mustered and prepared, and the signal of alarm must be sounded with courageous and valiant and united energy.

Hark! O men of God, while the Lord God speaks in an alarm-cry of prophetic thunder, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy."

Now, dear brethren who are believers in the quick coming of our Lord Jesus, you who will have part in the first translation of 144,000, you who by faithfulness and consecration will thus escape the fearful judgments that are impending on a careless and ungodly world, and on an unbelieving and slumbering church, and stand before the Son of man on Mount Sion, a special and inevitable duty is yours; a duty of fearless, faithful, and active witnessing.

Beyond question, the right note struck, the right testimony given, is a loud admonition to the world to *beware of Napoleon, the Antichrist.* I know how generally this doctrine or asseveration may be discredited or even derided by christians and ministers and journalists; but let us open our understandings candidly to apprehend the truth. Let us be willing and anxious to be taught of God, both in his written word and in the import of current events. Let us scrutinize with penetrating sharpness this demon-evolution of the last days—*Spiritualism.* Let us ponder with thoughtful and solemn attention the progressive development of this diabolical system, through which the angry and malignant hosts of Satan are to operate in subjecting and destroying the earth. This is the medium, and this the avenue, through which the powers of the air, routed from their great airy range in circumjacent space and circumambient air by Michael and his angels, are to communicate the intensity of infernal malice and the utmost of infernal cunning, and endow and inspire, animate and arouse every available human agent, while Napoleon, as the designated earthly head of empire, will command the legion of compacted and apostate earthly powers.

Dear brethren, who look for Jesus to break in pieces the colossal and terrible image of Daniel, do not discard the assurance of the identity of the literal man of sin. Watch! *watch!* WATCH!! And when that identity can no longer by any possibility be questioned, when his headship of ten kingdoms is so visibly nearing its consummation, when the covenant with the Jews is so certainly approaching and sure to be accomplished, let us, as watchmen and monitors of coming trial, be on the alert, *instantly ready for action;* ready for every possible emergency, ready to preach, to itinerate, to cry aloud, to diffuse the truth of coming judgments, to run to and fro, to preach the gospel of the kingdom, to do God's will. Let the watchword be "*Ready! men of God; ready! ready; for the crisis of the world!*"

C. COLGROVE.

For the World's Crisis.

OUR WORK.

I am one who believes that God calls men to a particular part, or work of the ministry, and furthermore, that every son and daughter whom he receiveth, chasteneth, and scourgeth, has a part of this work to perform. Now for proof of this position, St. Paul says in 1 Cor. 12: 3-13, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost," or Spirit. Here we see that every member of the body of Christ is taught by God to know the truth. "Now there are diversities of gifts, but the same Spirit." Don't this teach that there are different parts belonging to every member to perform? But let us follow him a little further: "And there are differences of administration, but the same Lord."

Not only different ways of administering his gifts, but in the sixth verse he tells us that God operates differently on persons possessing those different gifts; but in the eleventh verse he tells us that "all these" gifts "worketh that one and the self-same Spirit, dividing to every man severally as he [God] will." Hence it is the will of God to have these gifts in the church, in order to portion out to all the different constitutional dispositions of men. This is just as "he will." It is then God's will that he should be so.

But the question is, what are these gifts for? Let Paul answer it. Eph. 4: 11,—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The twelfth verse shows what for:—1. "For the perfecting of the saints," is one thing, or the first thing. 2. "For the work of the ministry." 3. "For the edifying of the body of Christ." Now the question comes in, how long are these gifts to continue? St. Paul answers it right here. Verse thirteenth:—"Till we [the church] all come in the unity of the faith." But they are to continue still longer than when they come into unity;—"and of the knowledge of the Son of God:—"unto a perfect man." But more still:—"unto the measure of the stature of the fullness of Christ."

Let me ask the question, has the church attained to these perfections? If not, we are lacking the very means that Jesus Christ ordained for its perfection; and that is the reason of its divisions, and schisms, and subdivisions: it is for the want of more of the apostolic spirit, "continuing instant in prayer," "lifting up holy hands without wrath and doubting," wrestling with God in prayer, that he would restore these necessary gifts to the church; that he might perfect it in heart, in life, in the knowledge of the Son of God, making them of one heart, of one mind, so that whatever they do, whether it is manual labor, or whether we eat or drink, that every thing may be done to glorify and honor God.

O for Paul's denying spirit,
For his missionary zeal;
And the perfect love of Jesus,
Every christian's heart to fill.

We want men filled with this holy zeal, who are willing to take their lives in their hands, and lay them down on the cross of Christ; the love of Christ constraining them to go into the highways and hedges to compel them to come in; men who can preach the gospel with the Holy Ghost sent down from God out of heaven, then we would soon see sectarianism, and every other ism bow to the Bible; and God would be honored, and his name glorified in the salvation of sinners; but the votaries of religion have taken hold too much of the shadow instead of the substance.

Admitting that God calls some men to open up the prophecies and revelations, which I believe God is doing, let me enforce Paul's exhortation, he that waiteth on his "ministering," let him do that; and "he that exhorteth," let him do that; but be careful that it is done with the ability that God giveth, that God in all things may be glorified through Jesus Christ our Lord.

For one, I feel willing to do what I can to refute the false doctrine that the soul is immortal. I was a tenacious believer in the existence of an immortal soul; but living one winter by myself, where I had nothing to do but to pray, and read the Bible, without the aid of any other books whatever, or even knowing that there was a person in the world that did not believe in the immortality of the soul, that is a professor, I became clearly convinced that it is a false doctrine. The evidence was very clear to my mind. I cannot tell the joy that I felt to think that I had found out the truth.

I am also fully satisfied of the destruction of the wicked; and am willing to help defend the truth on this subject.

Again, I am convinced that nothing but entire holiness can give us a fitness to have a part in the first resurrection; and that there is no way to obtain that fitness, but by seeking for it with all the mind, might and strength, by repentance toward God, and faith in our Lord Jesus Christ.

S. E. HOFFMAN.

Owatonna, Steel Co., Minn.

For the World's Crisis.

PAUL'S MATHEMATICS.

Paul was an educated man. It is said that he and Luke were the only well educated men among the apostles. Luke was a graduate of the—(I don't know what) Medical College, and Paul studied law with Gamaliel, L. L. D.

But Paul understood something beside law. He was a good, thorough mathematician.—There are some who have gone through arithmetic, algebra, geometry, trigonometry, and conic sections, who have not as good a mathematical knowledge as Paul had; and yet I do not know as he went further than simple addition. There are some who go through that fundamental rule, but do not know how to perform the examples Paul worked out. They never seem to have found the rule or to have learned to apply it, so as to know on what principles examples are wrought.

Paul gives one of them in an old book, which happily contains a number of rules by which it can be done. He directs us to "ADD" to faith virtue, or, more properly, courage; to courage, temperance; temperance, patience; patience, godliness; to godliness, brotherly kindness; to brotherly kindness, charity.

Now the trouble with some would be to decide whether this were compound or simple addition, and it might be thought that the different things to be added were not of the same denomination; but if we look a moment we shall see that they are. The denomination is Christianity. It is not the Baptist denomination, nor Methodist, nor Adventist, but Christianity; and the different specified terms are like 1, 2, 3, 4, etc., and the sum total is, "no unfruitfulness," and "a far more exceeding and eternal weight of glory." It is a great work, but, thank God! it can be done."

Paul often reckoned. Said he, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," etc. That was reckoning well. Some good mathematician would doubtless have "reckoned" the other way, and made a large amount of the "suffering," and lost sight of the "glory" entirely. Not so with Paul. He called them "light afflictions," and, strange enough to those not acquainted with his method of working, the "example" brings glory out of it all, as the great sum total of all these sufferings. Better have them than not, then.

He told Christians to reckon themselves dead indeed unto sin. This does not seem to be addition, but an example in compound proportion. It sets men and women to work on an important question, for to get so you can reckon thus requires a great amount "of self-denial, and self-examination, and patient continuance in well-doing;" and the contrast is marked. We may well call it "compound proportion." It is compound, because dead and alive are both compounded, by a strange paradox, in one person; and it is "proportion," because one must be as much dead as alive, and alive as dead. Oh, to be dead, *dead!* DEAD!! indeed unto sin, and *gloriously* alive to God, is to be desired above any other. How exalted into the favor of God is one who can thus "reckon." He is prepared to graduate from this course of study to kingdom life.

But Paul's great "sum" is in *summing* up the "things which he had spoken." It was that we have a high priest who has passed into the heavens, is there to plead, and from thence will come again. Paul was an Adventist; I mean a Bibleite, a Christian. If he had lived down in these days I should have supposed that he had been at work on Bible Chronology, or "summing" up the 1290 and 1335 days; but in his time the "book" was "sealed up"; still he knew that Jesus would come again,—he could arrive at that conclusion, he could get that "answer" to his "problem," if he did not "reckon" time. Thank God, Bible mathematics are for these times, and we can "add" all the Christian graces together, and having them abounding in us, be neither barren nor unfruitful, and we are in the time when the book of Daniel is unsealed, and the Lamb has broken the seven-sealed book. So we can reckon that the Lord is at hand. Let us be faithful.

L. C. MCKINNEY.

☞ Ancient ecclesiastical history relates a beautiful incident, which affords a fine comment on St. Paul's injunction, "Let not the sun go down upon thy wrath." Two Bishops having violently quarreled, one of them sent to the other the following message: "Brother, the sun is going down." Upon receiving this message, the offended Bishop forgot his anger, ran to the house of his Episcopal brother, fell upon his neck, and kissed him.

THE WORLD'S CRISIS.

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Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what *we* can do.

GEO. T. ADAMS, BUSINESS AGENT.

For the World's Crisis.

DAY BOOK,—BUT NO LEDGER.

Business men find it necessary to keep both day-book and ledger, but christians must have but one; viz., a day-book. Although we are redeemed by the precious blood of Christ, and faith is the condition of salvation, yet the christian finds it necessary to keep a day-book, in order that he may test the genuineness of his faith. For if we are true believers in the Son of God, and in the record God has given of his Son (John 5: 10), then are we able and willing to yield perfect obedience to God's great law of Love, as given by the Master in his first and second great commandments. Matt. 22: 36–40. Here then is seen the necessity of a day-book, in the fact that, although perfect obedience is intimately connected with the exercise of a perfect faith in Jesus, and a reliance on the "blood of sprinkling" (Heb. 1: 24), there is also a necessity of self-examination. And this must be done daily. "But let a man examine himself."—11: 28. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not . . . that Jesus Christ is in you, except ye be reprobates."—2 Cor. 13: 5.

The warfare between the flesh and the Spirit makes a daily examination necessary. Please read Gal. 5: 16–25, where the combatants, the conflict, and victors, are clearly brought to view. I will notice a few of the advantages, and conclude this article.

1. We must admit that it is possible for a child of God to fall into sin. The possibility creates the danger. Now a daily examination lessens the danger.

2. Those who are most faithful in this good work are most susceptible of the quenchings and grievings of the Spirit; therefore they are the first to detect themselves in fault, and do not need the services of the "whisperer," "tale-bearer," "backbiter," etc.

3. How ridiculous these characters, just mentioned, appear in publishing the faults of a christian, when long before it has been confessed at the throne of grace, freely forgiven, and so overruled for his good that he is tenfold stronger to resist temptation than before.

Finally, in view of this subject, how gladly the believer can adopt the language of Wesley:—

"O may the least omission pain
My well-instructed soul;
And drive me to the blood again
That makes the wounded whole."

SAMUEL CURRY.

New York, Jan., 1866.

For the World's Crisis.

CHLOE LANKTON.

On the 7th instant, the Sacrament of the Lord's Supper was administered to Chloe Lankton, of New Hartford, Ct., by her pastor, J. B. Cleaveland. She still lies on her bed day and night, as she has done for *more than thirty years*, being as unable to stand as to fly. Still is she the victim of excruciating pain, from which there can be no deliverance except by death. But she is patient as ever, and much more cheerful than it would seem she could possibly be in her circumstances. While her divine Master had not where to lay his head, she knows not whence is to come her daily bread. But she meekly prays, and daily her bread is given her, now by some kind almoner at hand, and now by some one far off.

At the last Communion at her house, she said,

"I have many and many a time thought, Now God's people are communed at the Lord's table. How great a privilege! How happy they must be. O that I could join them! And then I have thought again, If *I* cannot enjoy such privilege, I am glad there are so many who can."

Her present proximity to the village renders it practicable for her, through the kindness of the deacons, to partake of the Lord's Supper, at nearly every Communion had by the church of which she is a member. God bless Chloe Lankton. And her numerous and sympathizing friends say, Amen!

By her pastor, J. B. CLEAVELAND.

New Hartford, Ct., Jan. 22nd, 1866.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 31, 1866.

☞ Take Notice

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

DISCUSSION.

We propose to have a discussion with Mr. Johnson, a Universalist preacher, in the Universalist meeting-house, at Canton Mills, Me., commencing Thursday, Feb. 1st.

Question: "Is man immortal?"

MASSENA CENTRE.

Our meetings in Massena Centre, N. Y., began on Lord's day, Jan. 14th, and continued through the week and over the following Lord's day. Massena Centre is nineteen miles from Pottsdam Junction. The latter place is ninety-three miles west of Rouses Point, on the Northern (Ogdensburg) Railway. We go by stage from Pottsdam Junction to Massena, then four miles by private conveyance to Massena Centre. The latter place is about a mile and a half from the river St. Lawrence, and nearly one hundred miles west of Montreal, C. E. The inhabitants are mostly farmers in comfortable circumstances, characterized by kindness, intelligence and hospitality. We enjoyed our visit there very much. We found plenty of good homes. Bro. D. T. Taylor was with us to assist in the meetings. He has preached there a portion of the time for several months, and is highly esteemed for his faithful labors and interesting preaching.

Although the weather a portion of the time was very cold, or stormy, yet a large number were present at every meeting. Some came from four to eight miles during the very cold nights. Our meetings were held in the Baptist meeting-house. From Thursday we held two meetings a day. The Lord was pleased to do a great work for the people in that place. We think we have never seen as much accomplished during the first week in any place where we have ever labored. The first Lord's day evening one rose for prayers, two on Monday evening, several on Tuesday evening, and the number increased till between forty and fifty came forward for prayers at a time. Some were youth, some in middle life, others whose heads were whitened by the frosts of age. It was an interesting sight. Almost every body seemed to be under conviction. About forty were converted or reclaimed from a backslidden state. It was heart-cheering to hear their stirring testimonies in favor of the blessed hope, and the comforts of the christian religion. Many youth were converted and took an active part in the meetings. Parents who had prayed for years for their dear children, and wives who had prayed long for their husbands, saw their prayers most signally answered. It was a scene over which angels must have rejoiced greatly.

Lord's day, Jan. 21st, was bitterly cold and terribly windy; but notwithstanding all this, five happy souls were buried in baptism. It was not decided to have baptism till after the close of the Saturday evening meeting. Had there been due notice given, many others, no doubt, would have been baptized.

In the evening, we celebrated the death and sufferings of our Lord, by coming around the communion table. Sixty or seventy partook with us. Several of other denominations united with us at the sacrament, as they had also done in the exercises of the meetings, sharing in the rich blessings afforded by the Most High. We found no sectarian walls up to prevent the progress of the work of the Lord.

At the close of the communion, we invited those forward for prayers who wished to be christians. Forty came. It was a melting season. The Spirit of the Lord rested upon us. This was the last meeting we had the privilege of enjoying with that dear people. We left many in tears, who said most earnestly, "Pray for me."

Bro. Taylor remained to go on with the meetings. We hope to hear from him soon, and learn more about the good work.

WAR CLOUDS.

Again we see war clouds arising, threatening a storm between America and England. There are many restless spirits, who are anxious to get up a quarrel between the countries; and it is also evident that the powers of darkness are at work with untiring zeal to produce as many quarrels as possible.

During the late war of the rebellion, it is claimed that the cruiser Shenandoah, which was employed as a piratical vessel against the northern states, was fitted out for that purpose with the consent of the British government. It is said that part of her crew were rescued from the Alabama, and shielded from the arm of the law, by British intervention, while it was known to the English government, that they were pirates acting for the rebellion.

Mr. Adams, Minister to England, and Earl Clarendon, have been holding an interesting correspondence on this subject; but have come to no satisfactory understanding about the matter. The prospect now is rather threatening. We wait for further developments.

Says the Boston Daily *Journal*, of Jan. 12:

"We have praised the skill with which Mr. Adams has maintained our side of this discussion. But it is painful to note how little impression has been made upon the British government by his just representations; and we think that every thoughtful reader of the correspondence will close the perusal with the sense that the relations of the two countries on this subject are in a very grave and delicate situation. Through some inexplicable bias on the part of England, we have not been fairly dealt with. The question has as yet made no approach to a settlement, but it goes over to the future, a just subject of anxiety."

THE RELIGIOUS CONDITION OF LONDON.

Nothwithstanding the great light that has shone upon the "Christian nations" so called, it will be found in the centre of their power, from whence they send forth their missionaries to heathen lands, with large sums of money, tracts and Bibles, that even within a stone's throw, perhaps, of the very place where they hold their great anniversary meetings, to hear reports of missionary labor in foreign lands, are to be found many of the worst heathen in the world. The following statement recently made by Dr. Pusey, of London, illustrates this sad fact:—

"There are places in London, as I have myself seen, where, for generation after generation, the name of Christ has never reached, and their inhabitants had much better have been born in Calcutta than in London, because the charity which sends forth christian missionaries would the rather reach them."

If christians wish to do missionary work, they do not need to go to heathen lands, for they will find plenty of heathen in all great cities, even in the United States, where the gospel sun has shone brighter than upon any other part of the globe. The richest field of labor this generation has seen is now in the South, among the Freedmen and others, who are sending forth the Macedonian cry with great earnestness. Shall we turn a deaf ear to their entreaties? let them grope in darkness, while thousands and millions of dollars are given to send missionaries to distant lands, where they cannot accomplish as much in a year as they can in the southern states in one week? This is the time for *action*. Let us be alive in the good work.

We think *our* special work, as a people, is to preach to them the "gospel of the kingdom," rather than to spend our strength in establishing schools to teach them arts and sciences. The government and the various societies, will devote most of their energies to the latter object; hence, the Freedmen will be most in need of faithful gospel preaching and teaching.

We learn from those of our brethren who are prepared to speak from actual observation, that the money we may pay out merely for the education of the Freedmen, will accomplish but little good compared with what it would if used to send out missionaries.

SPIRITUALISM.—NO. 5.

Having found out the CAUSE of the spiritual manifestations; that they are the work of *demons* operating through human agents, or mediums; and that the spirits of our deceased friends have no part nor lot in the matter; we proceed to notice the principal objections to our position, which are urged by those who sustain Spiritualism.

1. Although the Spiritualists admit that many of the spirits are liars and deceivers; yet they claim that all are not bad spirits because some give good *advice*. This may be true. For instance; the spirits often advise their followers to leave off intoxicating drinks, tobacco, and unhealthy food, and give other good advice. It should be remembered that these are "SEDUCING SPIRITS."—1 Tim. 4: 1. How does a seducer go to work? Does he let his victim know that he is a seducer? Certainly not. How does he escape detection? By kind deeds and words, and good *advice*. In this way he gains the confidence of the one he would lead to ruin, so that he is followed by his victim, who suspects no evil, because of the "good advice." May not demons do in the same way? Such a course would be in perfect keeping with their character. This is just what constitutes them "seducing spirits."

We will give an example of their work. Many such might be given. We were acquainted with a devoted christian woman in South Boston, who was persuaded to attend a Spiritualist circle in company with several other professors of religion. The spirit requested them to read in the Scriptures, which they did. This led them to believe that a good spirit had come. They were then desired to pray. They had no further doubts but that the spirit of a christian was visiting them, and giving good instruction. Accordingly, they went again and again. When the seducing spirit had fully gained their confidence, so that they believed all he said, he then endeavored to convince them that some portions of the Bible were not reliable. He continued his infidel objections till she, who who was a devoted disciple of Jesus when she first visited the circle, became a medium, and laid her Bible away as of little or no value.

But suppose the seducing spirit should begin with a company of deists, instead of christians, would he say to them read the Bible and pray? Nay, verily. But he would lead them further on in unbelief, till he got them into practical atheism. These spirits *never* lead their followers to Jesus as their Savior, when they are allowed to finish their work.

2. Again it is objected against our position, that the medium imitates the *writing* of the deceased friend, therefore it must be his spirit. But a counterfeiter will imitate the writing of any individual he ever saw. Cannot a demon do as much as a man?

3. It is still objected that the *voice* of the departed friend is perfectly imitated by the medium, consequently it must be his spirit. But theatrical performers will imitate any voice they ever heard. Have demons less power to imitate?

It is the special work of these demons to deceive the human race, and make people believe they are the spirits of our departed friends, in order to lead men away from God and the Bible. If they would tell us who they were at first, no christian would be led to depart from the faith by their false teaching; but if they can by any means lead us to believe that the spirit of a dear mother, father, companion, brother or sister, who died happy in the Lord, has come to visit us; of course we should not fear that they would guide us wrong, when they manifested so much interest in our welfare while living here. This constitutes the deception. They first pretend to be the spirits of dear friends, and to convince us of this they give us good advice, and thus seduce the people by their fair words; and step by step lead their followers away from the road to life eternal into the broad way to destruction. We think there is no surer way to eternal death than to follow the teachings of these "seducing spirits."

DISTRESS OF THE FREEDMEN.

All accounts go to show that there is great suffering among the Freedmen at the South this winter. Their former masters do not care to keep them, and they have not learned yet to help themselves. Their condition is truly a sad one.

A letter from Savannah speaks of the miseries which threaten thousands of poor, homeless negroes unless they betake themselves to some organized system of labor, and adds:—"I am reliably informed by an old resident here, that thirty thousand of the blacks have already died since the close of the war, in this city and surrounding country alone." Similar accounts come from various quarters.

THE FENIAN MOVEMENT.

There are various speculations as to what the Fenians purpose to do. All begin to see that they are in sober earnest, and from their boldness, we may conclude they are confident of success. It also appears from their sayings and doings that the hour for *action* is at hand. We are well satisfied that the whole movement is against every Protestant interest, as well as England. It is like a Boa Constrictor, brought from a foreign land in the winter, getting warm through our kindness; and when fully invigorated, it becomes a terror to all around. It looks like the last rally of the "little horn" described in Daniel's prophecy. He says, "The same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

In the inaugural address to the Fenians, from Col. Roberts, he says:—

"It is criminal to waste time in idle discussion—action must be the order of the day. Our means, energies, the whole of our thoughts must be directed toward the military arm of the Fenian Brotherhood, through which alone can be accomplished the freedom of Ireland. The Brotherhood must make their mark on another field than those on which they have heretofore battled. Every energy must be given to aid the veteran soldier who directs military affairs of the Brotherhood. England must meet privateers on every ocean and Irish foes in every clime."

THE LAST RESORT.

As Napoleon has commenced taking away his troops from Rome, the Pope now begins to see his critical position. He did not believe Napoleon would leave him alone on the "seven hills," but the fact now stares him in the face. But it appears help is promised from a new and strange source.

"There is a tract now circulating in the provinces, with the written approbation of the Archbishop of Tours and the Bishops of Bayonne and Lucon, which holds out the prospect of the temporal power being shortly aided by a legion which was wanting to Gen. Lamoriciere at Castelfidardo. It says: "The Holy Virgin has appeared to a nun of surpassing sanctity, and said to her—'The predictions of La Salette are about to be accomplished; recommend many prayers to appease the wrath of God.' The nun answered—'You are all powerful; you ask God to protect his church; what credit have I?' The Holy Virgin replied—'God will grant his help in answer to prayers addressed to me, and the more numerous they are the greater will be the aid. I will come with legions of angels, and I will save the church.'"

The position of Rome grows more critical every week now. All eyes are being turned to see what shall transpire in that noted city, represented by the woman on the scarlet-colored beast, in the seventeenth chapter of Revelation. We may expect the martyrs will soon rise from the dead to witness her burning.

MINISTERIAL ADVICE.

The following advice is from an essay on "recreation," read before the "Boston Special Science Association," at Chickering's Hall, in Boston. It comes from a minister. The report of the essay says, when speaking of the writer's position, "He was now in favor of an arrangement in all schools whereby the pupils could take occasional excursions into the country, attend dances, operas, oratorios and dramatic performances, and that no evil, but much good would result therefrom if the exercise of these liberties was under wise management."

Would the good old preachers, who lived fifty years ago, have given such advice relative to the youth of our land? We think the enemy of all righteousness would say *amen* to such advice.

CRIMINAL ITEMS.

Columns of news might be made out weekly from the reported cases of crime, similar to the following:—

"The New York Express reports a trial in that city where four girls, sisters, between the ages of sixteen and twenty-two, were witnesses. They are all inmates of one house of ill-fame in that city. Their father is an orthodox clergyman."

The more intelligent, amiable, beautiful, and lovely the young lady may be, the greater her danger from the vile snares of the seducer. How true it is that "seducers" are growing "worse and worse." But few are wise enough to escape all their snares, when they undertake to accomplish the ruin of the innocent fair.

Here is another sample of the daring wickedness of these last days:—

"The Chicago papers recount a terrible tale of robbery and murder. A stranger took two pretty waiter girls and two men who forced their acquaintance upon him to ride one evening. The hackman drove to a vacant lot, and there the men robbed their victim, and placing his head under the wheels, drove the carriage over his neck. They then sent the girls home and threw the body into the river, where it was found by the police. The girls revealed the crime, and the murderers and hackman were arrested. The murdered man had not been identified."

"THE DAY AND THE HOUR."

Dr. Seiss, of Philadelphia, editor of the "Prophetic Times," has just issued a very interesting tract on knowing "the day and the hour" of the Lord's coming. It is the best thing we ever saw on that subject. Every one ought to read it. If the reader has any friends or neighbors, who think we can know nothing about the coming of the Lord, he will find this tract a most excellent thing to put into their hands.

Price 15 [illegible] postage paid. For sale at this office.

"THE PHILOSOPHY OF HOLINESS."

We have just received a sermon on "the Philosophy of Holiness," preached by S. H. Platt, at the Messiah Campmeeting, Sept. 1st, 1865. It is decidedly the best thing we have ever seen on the doctrine of holiness. We think every one who wishes to be a christian should have the work and read it often. Price $10 per hundred. Single copies, 15 cents. For sale at this office, and by the author, at West Winsted, Ct.

"THE DAYS IN WHICH WE LIVE."

We have received an interesting work from Philadelphia, entitled "The days in which we live, the coming trial, comprehending the substance of LOUIS NAPOLEON prophetically considered."

The author endeavors to show that "the end of all things is at hand." It is remarkable to see how fast men are now rising up from the churches to cry, "Behold the Bridegroom cometh." Though they differ in some minor points, all seem agreed to preach the immediate coming of Christ. This is the burden of their message. We are rejoiced to find them so bold in their important work. It is no time for cowards. Our enemies are numerous, strong, and daringly brave. Let us meet them with the drawn sword of the Spirit, and never retreat.

The above work can be had by addressing "Box 1199, Philadelphia, Pa." Price 50 cts.; in cloth, 37 cts. in paper.

"THE CRISIS OF THE WORLD."—In another column will be found an article headed, "The Crisis of the World." It is from a Baptist minister. We are rejoiced to learn that there are many in the churches who begin to see that we are almost to the end of the present dispensation, and are ready to sound the alarm to a guilty world and a sleeping church. This Baptist brother is ready to go and proclaim the glad tidings that Jesus is soon coming. May the Lord stir up many more to follow his example.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, for January, contains: The Sacrament of Water, by O. B. Frothingham; An afternoon with Dr. G. B. Winship, the Strong Man, by Dr. A. L. Wood; Schoolroom Hygiene, by S. P. Bates, Dep'ty Supt. Common Schools, Penn.; Cholera remedies; Improvement in schools, by Dr. M. L. Holbrook; Early manhood of Hamilton; Monotony and Health; Poor Girls; Physical Culture; Work and Health, by Henry Ward Beecher; Hygiene in Ladies' Seminaries; Lord Palmerston's physical habits; Health affected by Diet; Work for women; American cookery, by Harriet Beecher Stowe; One Ideaisms; Homœpathy and Life Insurance; Dr. Mary E. Walker's labors, etc., etc.

$1.50 a year; 15 cts. a number. Address MILLER, WOOD & CO., 15 Laight Street, New York.

A NATIONAL CONVENTION.—In another column will be found a call for a National Convention of those who are looking for the speedy coming of Christ. Will Brn. please express their views on the subject.

CORRECTION.—It was stated in last week's Crisis that the World's Fair in Paris was to be *this* year; it should have read *next* year.

For the World's Crisis.

REPORT.

Whereas, in the Report of the Maine Advent Conference, held in Belgrade Sept. last, it was stated that Eld. Jesse Partridge was unworthy the confidence of the ministry as a christian minister; a Council was therefore called by him, held at Poland, Jan. 11, 1866, consisting of the following brethren, to consider the matter: H. B. Sevey, of Vienna; L. L. Howard, Rome; W. H. Mitchell, Kennebunk; J. S. Brooks, Portland; Geo. Humphrey, Yarmouth, and T. M. Storer, Brunswick. By vote of council, Brn. B. S. Emery of Kennebunk, J. A. Libby, John Megguier, and John Allen, of Poland, were added.

Eld. P.'s case was then investigated, and it was found that difficulties existing between him and Bro. Megguire had been satisfactorily settled, and that said Eld. P. was in fellowship with the church in Poland where he resided.

The difficulties existing between Eld. P. and Mr. Stockman, which was one great cause of withdrawing fellowship, was then brought up, Mr. Stockman being present. The council decided that Eld. P. was indebted to said Stockman, but that there was no intentional wrong between either party. This indebtedness Mr. Stockman generously and freely forgave, and the matter was then and there satisfactorily settled. We here give Mr. Stockman's statement:—

"I hereby certify that the difficulties between me and Eld. Jesse Partridge are satisfactorily settled. J. W. STOCKMAN."

Signed by the council,

H. B. SEVEY,	T. M. STORER,
W. H. MITCHELL,	B. S. EMERY,
L. L. HOWARD,	JAS. A. LIBBY,
J. S. BROOKS,	JOHN MEGGUIER,
GEO. HUMPHREY,	JOHN ALLEN.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$1616.53
E. Williams, Hartford, Ct.	2.00
L. H. Little, Onawatamie, Kan.	1.00
A widow's mite (through H. L. H.)	.40
Thos. M. Redhead, Brooklyn, N. Y.	2.50

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous acknowledgments	$128.33
L. H. Little, Onawatamie, Kan.	1.25
A. P. Merrill, Walcott, Vt.	.50
Bro. ——, Lowell, Mass.	2.30
Mrs. A. M. Bancroft (one gold ring sold)	.50
Ralph White, Ludlow, Mass.	1.25
Cheerful giver (through H. L. H.)	2.50
Thos. M. Redhead, Brooklyn, N. Y.	2.50

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	$1816.47
John Sadler, Mechanicsburg, Pa.	40.00
J. M. Russell, Waterbury, Ct.	5.00
H. N. Russell, " "	1.00
C. ——	.25
E., Westfield, Mass.	2.00
L. H. Little, Onawatamie, Kan.	1.00
Louisa Murphy, Carlton Place, C. W.	2.00
Frank B. Andrew, Lowell, Mass.	2.28
Robert Allen, Vernon, Vt.	5.00
Eunice A. Marsh, Worcester, Mass.	5.00
Thos. M. Redhead, Brooklyn, N. Y.	5.00

PLEDGES PAID.—A. Flagg, $2.00; R. Ludlow, $4.00; Sidney Hall, $31.25.

CLOTHING RECEIVED.

One barrel from M. C. Allen, Black Rock, N. Y.

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

Previous acknowledgments	$9.50
Poultney	.50
P. H. Walt	.50
J. M. M., Muncy, Pa.	.30
Thos. M. Redhead, Brooklyn, N. Y.	.90

TO AID POOR PREACHERS.—John Sadler, Mechanicsburg, Pa., $30.00.

For the World's Crisis.

ACKNOWLEDGMENT.

Since the Pilgrim Fund for our Sunday School has been filled up, we have received various sums for the school and for other poor ones among whom we labor. I have not been requested to publish these donations in the Crisis, and do not know about the feelings of all who have sent these benefits. Some prefer to have their names withheld, therefore I give the record of the sum only. I do not know that the others desire anything more than that.

On Jan. 1st we received from Bro. J. M. S. of Philadelphia $5.00. Since then, Bro. and Sr. R. of the same city $12.00; Sr. —— 50c; Bro. B. of Philadelphia $10.00; a lady of P. $1.00; church in Salem, Mass., about $3.00; Sr. O. and little son of Danvers $6.00; Bro. P. of Newark $10.00; brethren and sisters in Hinesburgh, Vt., $4.00. To all these brethren and sisters we feel grateful, and above all to our heavenly Father, who has led them to give of their substance.

We use this money to pay the rent of our hall, in which our Sunday school meets; to pay blind Susan's rent, a woman who was led to Christ a year ago from the vilest sink of iniquity in the city; to help other worthy poor people to pay their rents; to buy shoes for the poor little bare-footed boys and girls; to buy food for the hungry, and medicine for the sick; and to purchase other articles needed by the poor. Hundreds of families are visited by us, and we try to do our duty to them in the fear of the Lord. We have to witness sad scenes; and are longing for Christ to come and put an end to sin, sickness, sorrow, poverty and death. We could fill columns of the Crisis with facts that our readers could scarcely credit; and yet no pen is adequate to describe fully the scenes we witness. Those who have visited the field with us have been astonished. They could hardly credit their senses.

I have given myself to the work, trusting wholly in the Lord for means to carry it on successfully. I thank all who have assisted us. May grace, mercy and peace abide with you all. Amen. In behalf of the mission, your affectionate brother in Christ,

F. H. BURBANK.

Philadelphia, Jan. 23d, 1866.

For the World's Crisis.

THE FREEDMEN.

To whom it may concern:—I notice quite an interest is being felt in the cause of the Freedmen. My suggestions may be of no importance, yet I am disposed to make a few to those thinking of coming here to benefit the poor and the ignorant.

The South is truly a great field for christian labor, and judicious efforts in behalf of the poor, both blacks and whites, must produce good and gratifying results. For sixteen months I have been laboring among the people in the South, and have formed some idea of their condition in three States, viz., Louisiana, Alabama, and Florida. I have conversed with men of almost all classes;—with those who have owned slaves, and with those who have not, yet would if they could. I have talked with poor whites who did, and with others who did not sympathize with the idea of its being right to own property in man. I have also had very good opportunity to talk with men of color,—with some who have been slaves and some who have not. And I discover that an opinion or prejudice prevails here among the greater part of the whites, that it is impossible to teach the colored people much beyond to read and write and labor under a "boss." Yet my observation has given me unmistakable proof that men of mixed blood (and most colored people are) have ability to learn not much, if any, inferior to the whites. I have seen excellent mechanics, mill builders, blacksmiths, boot and shoe makers, carpenters, masons, and some others among the men of color, and have been told of excellent tailors, watchmakers, etc., of much ingenuity and ability, in other kinds of business. But to say all are of this description, would be as untrue as to say that all men at the North are as intellectual and as well organized in the brain region as was Daniel Webster.

Those who need instruction here, in letters and religion, are not all of one color. I am disposed to believe that the ignorance and superstition of the poor whites are as great as that of the blacks, if not greater. And those who come and tarry long will see it.

You may expect to find such a state of things as is described in the first chapter of Romans; and it will not be strange if time is required to get all right. You will need, for a while, more primers and spelling-books, than other kinds. It will not be necessary to bring many symbolic charts, diagrams, etc., at present. It will be time enough to bring those when the ignorant are educated so that they will appreciate and understand them. In teaching the freedmen, teachers will find the need of using many monosyllables, the plainest, shortest, simplest words. Such words as Chronology, scientific, Platonic, and incomprehensible, should be used sparingly. A fact or two will illustrate the ignorance of some of the poor whites. A woman, speaking of the soldiers from Maine, said,—"Maine must be a large town, for several regiments have come from that town."

I doubt not, most every one hereabouts has heard the profane use of the name of our Savior—Christ. But I am quite positive that some have never heard of his death, and the object of it. Truly here is work to be done. It is to be feared the whites will yet be in the rear of the class they despise, and I think it is not improbable that educated blacks may yet be employed to instruct the children of some whites.

Let no man suppose all the work to be done is in cities and large villages. Tens of thousands are far from a city. Some have need of education, and all need the blessing of a preached gospel.

To do the work of an evangelist here, will require as great an effort as in the wilds of Maine, in the extreme northeastern quarter. It is true, not much snow will be there, but it is possible some equally disagreeable hindrance may at times be met with. Don't think of coming here to be carried to the kingdom "on flowery beds of ease," nor of "lying down upon roses here below,"—if you do you will be disappointed. The climate will not be northern. The mode of living may not be. The desire to see *home, friends, brethren*, etc., may sometimes obtain place in the mind, and to *stay* and "endure," will require a certain, and a positively certain assurance that "*it is the will of the Lord*."

Barrancas, Fla. JOEL S. RICHARDS.

For the World's Crisis.

HOW MUCH SHALL I GIVE?

Shall it be one tenth? and if so, how shall I decide the amount? This may seem a very simple question, but there are many different answers given. Ask Bro. O. what he calls one tenth of what he receives? He says, "I earn by hard labor about four hundred dollars a year. To provide for myself and family it costs me a little more than all I earn. So I have nothing to give." Put the same question to Bro. P., who is in about the same circumstances; he says, "I earn about four hundred dollars a year. I manage by strict economy to save fifty dollars of this, besides providing for my family. I give one tenth of this, which is five dollars." Another says that his whole income is not more than three hundred dollars a year. But he lays by three dollars every month as a free-will offering to the LORD. This amounts to thirty-six dollars a year. And as you proceed to question one after another, you soon find the answers somewhat complex, though the question is quite simple.

Now let us take a sensible view of the subject. There are some who will not give much, however able they may be. Let such go on in their chosen way to the judgment. To those who have a *heart* to give, we would now address a few words. We trust you do not feel any poorer for what you have given. However much or little you have done, we have nothing now to say about that. Your own conscience and your God must judge the past. Some are more able now to give than they ever were before. Remember, as your power increases your *duty* increases. Some are just coming into possession of an estate. Some friend or relative has died, and either by his will, or in course of law, part of his estate becomes yours. Now what will you do? Will you first try to buy all that you can possibly think of for your selfish desires? And then if anything is left you intend to give a *little* to the Lord! Is this the way of duty? Pray over this. Ask your Master what he would have you do; and then don't be afraid of doing too much for HIM. There is no other place so safe as the bank of Heaven. Take all the stock there you possibly can. No other bank has a safe that will be found *fire-proof* in that day when the "elements shall melt with fervent heat."

Now be honest, be earnest, be self-denying, and act in FAITH. So shall the "blessing of the Lord, that maketh rich," be your portion for ever. F. H. CHAMBERLAIN.

Sutton, Mass.

For the World's Crisis.

MISSION IN SWITZERLAND.

BRO. GRANT:—Through the mercy of God we have lived to see the close of another year, and have commenced a new epoch of time. I believe there will be much accomplished during this year—that the last message of mercy will be preached with a loud voice, not only in America, but also here in Europe, and that its close will witness some important changes. May the Almighty grant us strength and wisdom to perform well our part in his extensive vineyard, that through our feeble instrumentality many may rejoice in the day of the Lord Jesus.

I have much to encourage me in my labors here. God is blessing me abundantly in preaching his truth. Several young men, of excellent capacity, have recently become interested in the great truths which pertain to the coming and kingdom of Christ, and desire to devote themselves to the work of spreading them abroad.

According to my expectation when I wrote my last report, I lectured at Vuitebœuf, at the head of Jura, in a saloon that was offered me in a hotel. At its close I was invited to go a little distance and speak again, the same evening, to a few persons who were anxious to hear more, which I did. The next day I received an invitation to lecture at Vugelles, a half hour's walk from Vuitebœuf, which I accepted. A large room in a private house was open for my lectures, which was well filled with hearers, who listened attentively while I talked of the signs which indicate the coming of the Lord is near. At the close of the meeting a gentleman arose and proposed the appointment of a committee to ask the use of the National Temple for a course of lectures; which proposition was approved, and a committee appointed, who reported the next evening that the minister of the church and the Syndic of the village refused the use of church and school-house. I therefore continued to lecture in the private house mentioned, and for two weeks went on foot, an hour and a half's walk, every evening, spoke

an hour and a half, and returned home the same evening.

We are trying to discharge our duty faithfully, by preaching, writing, and conversation with many who call upon us to ask the reasons of our faith and hope. I am making an effort to publish a Prophetic Chart, to be published in different European languages, which, when completed, will aid much in spreading the light on the speedy coming of Christ. The figures are nearly ready, and mostly paid for; we are waiting for means to buy cloth; when favored to have it, we shall issue several hundreds at once. We had hoped to have them ready by this time, so that we could commence in earnest to lecture with their help, but it has not been possible. We hope before this reaches you to send a copy in French to each of the European monarchs, in the name of Christians in America and England who have aided us in establishing this Mission.

The members of the little Advent church in Italy have done all in their power to assist in this work. They are few in numbers, and not rich, but their hearts are warm. I am greatly cheered and encouraged by numerous letters which I receive from them, and by their earnest invitation to return to them if possible, and if not to send some one to preach to them the same truths I preached while with them.

Dear brethren, pray for us, that we may be aided in our work by much wisdom from above, and use well our opportunities for usefulness. I close by wishing you all much prosperity and happiness during this year on which we have just entered. May you all receive an hundred fold for all you have done to open the eyes of the blind, and for your christian charity and kindness.

In much love, your brother in Christ,

M. B. Czechowski.

Grandson, Canton de Vaud, Suisse, Jan. 2d, 1866.

For the World's Crisis.

A CONVENTION.

Editor of the World's Crisis:—*Dear Brother* —In this age of World's Conventions, is it not incumbent on believers in the near coming of Jesus to appoint a time and place for a general conference? Does not the urgency of impending events, and the magnitude of the crisis, dictate and demand a convention of Adventists in the United States, to meet at some central point, like Philadelphia? When congresses and confederations are so frequent, should not Jesus' watchmen meet to confer in reference to the duties and issues of the time? How becoming and important that the year 1866 should be marked amid all other incessant activities, by the activity of Adventists! A prophetic year of such singular significance, a year of such probable consummations and changes, a pivot-year, a crisis-year, a year of commotions, should be improved by the consecrated and coalescing host of the friends of the King and kingdom, in studying to secure unity, and to promote energy in the great work of preparation for the trials and issues of this momentous era. Already so near is the revelation of Jesus in glory, that no time should be lost in doing whatever would promote the diffusion of the truth, the increase of sympathy, and mutual and thorough co-operation.

Yours truly, C. Colegrove.

[The above is from a Baptist minister.—Ed.]

Correspondence.

From Sr. S. Jackman.

Brethren and Sisters:—The Lord has been blessing us abundantly in this place, through the labors of Bro. S., in calling sinners to repentance and reclaiming the backslidden in heart; also comforting the saints with the hope of speedy redemption. Bro. S. was with us over two Sundays, and preached fifteen discourses, each full of Bible truths. About forty commenced anew to serve God; thirty of whom had never before witnessed for Jesus. The greater part of them are really engaged in the work, and although the allurements of Satan are strong, the Spirit of God is stronger, and I trust some will be gathered into His kingdom at last.

We have no Advent preaching here, save when the Lord puts it into the hearts of his servants to come this way. God has blest the efforts put forth for the past year beyond our expectations. Just at this time, when the people were really awakened and interested, we regretted exceedingly the departure of Bro. S.; yet we knew very well he needed rest, both of body and mind. I often consider how hard it must be for our Advent preachers to leave their homes, their wives, their families, to go among strangers, unbelievers, and those who scoff at the doctrines they promulgate, and labor day and evening with scarcely a "God bless you" to cheer them on their way, or to encourage them in their prayerful efforts.

How very little *genuine* sympathy goes out for them, from the hearts of those who *should* uphold these servants of Christ, in their labors for the salvation of perishing humanity! I feel that our ministers in the Advent cause are more especially destitute of sympathy, and the feeling of "God speed you," than any other class of preachers in the world at large.

Preachers in our nominal church are, as a general thing, cared for in more ways than one. They are petted and caressed, and above all, they are cheered with the thought that they have the sympathies of their parishioners; sympathies which not only enlarge the preacher's heart, but his *wallet*. Ministers cannot live entirely upon *words* of sympathy; though, in fact, these go far in *helping* them to live, while many are destitute of this even —but they must have sympathy that has the "ring to it," as a brother remarked in a time when gold and silver were in free circulation. Allow me to relate the circumstance: A *good* pastor settled among sympathetic (?) people, lost his property by fire. His townspeople, parishioners, friends and neighbors cried with one voice, "Too bad! I pity him." All went to the pastor with words of sympathy; each striving to be first in words of love and condolence. Lastly, one of his flock, who was not a "particular star" among them, came up to his pastor and said: "My *tongue* will not express my sympathy, but my *hand* will;" and he gave him a handful of gold and silver.

The pastors eyes filled with tears as he said: "God bless you! your sympathy has the *ring to it*." Now I feel sure our ministers need the sympathy that has the "ring to it;" and if we haven't gold or silver, let "greenbacks" do instead. If they have not the ring in themselves, they have a quality to cause any minister's *heart to jingle*, I think. I appeal to the preaching brotherhood. Have not your hearts and wallets grown *lean* for want of this kind of *sympathy*?

Perhaps preachers generally are ungrateful, (they ought to be *thankful* for a *little*), and when they go into a place and labor day after day, evening after evening, and when ready to depart, the people (brethren especially) all say, "God bless you," "I hope the Lord will reward you," etc., why, it must be very ungrateful in them not to be satisfied with these good wishes! But when we consider the matter a little, the lamentable fact presents itself that ministers *must* eat, drink, sleep, and have something to wear, just as well as we; and it takes something besides "thank you" to pay for these things.

Brethren and sisters, do you realize this as you should? Try and think that ministers have *necessities* to meet as well as we. They give us spiritual food, and shall we not help them to temporal blessings? When preachers come to your place greet them warmly, cordially, and when they go away give them *something to carry in their pockets* as well as in their hearts. Don't think I have any special claims upon ministers more than you, for I assure you I am not a minister's wife, neither am I a relative of any preacher in the Advent cause, but simply their and your sister in Christ, Sophia Jackman.

Woodstock, N. H.

From P. A. Smith.

Bro. Grant:—The last time I wrote for the Crisis, I had returned home from quite a revival interest in Murray, sick with the asthma. I got better in about two weeks.

We commenced our meetings again, and, notwithstanding there were desperate efforts to keep all away, yet our house was full to overflowing every night, and the work of God went on until about thirty started to be christians. Among the number was one deist, who had commenced writing a work on deism. Now he is an humble, praying, devoted christian, doing all in his power to post himself in the knowledge of the Bible, and serve the Lord as faithfully as he has the devil. And what do you think convinced him of the truth of the Bible? It was hearing the simple exposition of the second chapter of Daniel, relating to the image. He had read history a good deal, but not much Bible. As soon as he saw the Bible true, then he saw Christ, and then himself a sinner; then he "fell on that stone and was broken."

I baptized ten, and a number more will be ready when a convenient time comes. Thus is raised up another church, which is looking for the speedy coming of the Savior to be their King. Glory to God in the highest, for the power of his truth in converting the hardest of sinners, when applied by the Holy Ghost to the heart.

And you, my brother, to whom is committed this glorious gospel of the kingdom, if you do not see people converted under your preaching, *beware* that there is not too much *self* to gratify, some darling theory to maintain that God cannot bless. Is not "the gospel the power of God unto salvation to every one that believeth?" Then away with that unbelief that says "the time is about past to save sinners, that you can only comfort the church." I should not take that position for the world; it is a dangerous theory, and indicates a backslidden condition of heart. If you harbor such long, the devil will have another error, still worse, if possible, for you to believe. O go to work in the name of the Lord. Consecrate yourself anew to God. Get down humbly to the foot of the cross, then the Lord can use you to his glory.

"Watchman, what of the night?"

Yours in hope, P. A. Smith.

From Bro. B. P. Manning.

Dearly beloved Brn. and Srs. in Christ:—It is with great pain and distress that I seat myself to drop a few lines to the scattered flock of God. While looking at the state of things in the world, my heart is made sad. The signs of the times are sufficient to convince any candid person that the Lord is about to come in all his glory, with all his holy angels, to gather his dear saints to himself, give them their reward, and destroy all those who destroy or corrupt the earth. I see, by searching the papers and the foreign news, that the time has about come for Babylon to go down, to rise no more for ever. Who is in readiness for that day to come? Dear Brn. and Srs., I hope I shall be ready, and you also; that there will not one of the dear saints be left behind.

The time of Daniel's trouble is at hand. How I long for that day, when I shall see Jesus and be made like him. Bless the Lord, O my soul. I know that I love Jesus and he loves me. Praise his dear name.

How glad we should be to see some of the dear saints of the Lord come and turn in for the night, as the angels turned in at evening with Lot and tarried all night with him. It is only now and then we have an opportunity of seeing any one of the dear saints, but the good Lord is with us. My dear brethren and sisters, don't forget to send up your prayers to the living God, that he will raise me up to health again, so that I may do some little good before Jesus comes in the clouds of heaven to take his waiting bride to himself. Time is short, and what is done must be done quickly. The time of saving souls is about over,—so it looks to me. Dear brethren, trust in the living God, and do all the good you can a little longer, and you will be discharged from the war. Your brother, looking for Jesus.

Goffstown, N. H. B. P. Manning.

From Bro. G. W. Stetson.

Bro. Grant:—I have learned since my arrival here that some will not come to hear the gospel from my lips because they have understood that I hold and teach the "non-resurrection of the wicked." This erroneous idea has prevailed from my having been associated with Bro. Wendell during my ministerial labors in Ohio. For the benefit of all parties concerned, therefore, it will be proper to say, by way of explanation, that there are *two* Wendells in the field,—as once there were two Richmonds,—Jonas and Rufus; the first of Edenboro, Pa., and uncle of Rufus, at present connected with the *Herald of Life*, in New York, which is the organ that advocates the non-resurrection view. Now, without any reference to the truth or error of the doctrine in question, permit me to say that both these Wendells bear the reputation of being christian gentlemen, and are said to be irreproachable in life; but it was with Jonas that I was "co-worker" and "true yoke fellow" in the gospel.

I believe and teach "that there shall be a resurrection of the dead, both of the *just* and the *unjust*." Paul, Acts 24: 15. "That the hour is coming, in the which *all* that are in the *graves* shall hear his voice, and *shall come forth*; they that have done good to the *resurrection of life*; and they that have done evil unto *the resurrection of damnation*."—Christ, Jno. 5: 28. If you would know what more I believe, please throw your whole bundle of prejudice overboard, and come and hear for yourself, when you may possibly learn that I believe "the gospel,"—*all* things written in the law and the prophets," and hope and pray that you may be brought in the mercy of God to believe them, too.

Geo. W. Stetson.

Coopersville, N. Y.

From Bro. P. Tandy.

Bro. Grant:—I wish you a happy New Year in the Lord. May the richest of Heaven's blessings rest down upon you. May your work and labor of love be signally owned of God to the good of many precious souls. And may *all* the Advent ministers of Christ throughout the world, both male and female, be blessed of God in very deed. May this year be the happiest one you ever experienced. "He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Go forth, then, in the name of your divine Lord and Master, weeping, "bearing precious seed," and you shall return rejoicing, bringing your sheaves with you. O be faithful, till you all arrive at home.

To the "little flock," let me "wish you a happy New Year." Time is short. What we do for God and his precious cause must be done *quickly*. Christ left the cross and went to glory, that you might take it and follow after him. Follow after holiness; without it no man can see the Lord in peace. If you would please the Lord, be much in his company. Christ is able to help you in every emergency; and *is as willing as he is able*. Remember that God has his eye always upon your heart. Your tongue cannot deceive him. Be careful not to deceive yourselves. Dear Brn. and Srs., what are you doing for God? against Satan? for the cause of Christ? in opposition to sin? Is there not much for us to do, in order to meet the Lord in peace?

To the poor sinner out of Christ, we "wish *you* a happy New Year." O repent of sin, and give your hearts to the Lord; then you will be *really happy*. P. Tandy.

Jan. 1st, 1866.

Married.

In Bangor, Me., on New Year's evening, by Elder Thomas Smith, George W. Field and Hattie Hanxford, both of Brewer, Me.

In East Amherst, Jan. 5th, Mr. Zenina Marsh, of Northfield, to Mrs. Amy Jillson, of Amherst.

At the residence of the bride's father, Dec. 8th, by Eld. Warren Tifft, Bro. James Terry, of North Adams, and Sr. Lydia Blanchard, of Stamford, Vt.

On Sunday, Jan. 14th, by Eld. C. F. Sweet, Mr. John L. Kemp, of Jackson, Pa., and Miss Mary H. Dickerman, of the same place.

Obituaries.

Boutell. Fell asleep in Jesus, in the city of Salem, Mass., on the morning of Jan. 17th, Hannah C. Boutell, wife of Elder Luther Boutell, aged fifty-nine years, ten months.

Our beloved sister had been gradually failing for the last two years. The loss of her eldest daughter was severely felt by this loving and affectionate mother. In addition to this, the sudden and unexpected death of their only remaining daughter, Sarah, seemed to mingle our late sister's cup with an intensity of grief, and in her enfeebled state of health proved a shock from which she seemed gradually to grow weaker, until, as she had expressed to her husband, "If it could be the will of my heavenly Father, I should love to sleep and not awake until Jesus comes." The first desire of her heart was granted, and beyond doubt the second soon will be.

The affectionate and sympathizing heart is at rest, the fitful scenes of mortality are forever o'er. The beloved wife, mother and sister, now sleeps under the glorious assurance of the fulfillment of the promise made certain to the heirs of eternal life, by the resurrection of our triumphant Living Head,—because "I live, ye shall live also."—Amen.

The services at the residence of our brother were attended by the writer, after which the deceased was borne away to the place of graves by her afflicted family, to Groton, Mass., to be laid by the side of the dear ones for whom her fond heart had so often pulsated with an emotion of which the tender heart of a mother alone is susceptible.

Thus the tendrils of fond hearts are being riven, and thus it will be until the last enemy, Death, is destroyed.

"Saint after saint on earth
Has lived, and loved, and died;
And as they left us, one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them in the silent grave,
Till morn of life shall dawn."

O come, Life Giver, come. Amen.

S. S. Brewer.

Bancroft. Died at Warehousepoint, Ct., Dec. 18th, 1865, of bilious pneumonia, Bro. Bissell Bancroft, aged fifty-four years and six months.

Bro. Bancroft professed religion about forty years ago, and joined the M. E. church, in which he was an active member, and was superintendent a number of years. He embraced the Advent doctrine in '42, under the preaching of Bro. Collins. The coming of Christ to establish his kingdom, and the doctrine of the resurrection of the dead and the change of the living, have been the themes upon which he loved to dwell. For some time past, he had seemed very anxious for the salvation of sinners, and had invited me to go with him to new places to preach the glad tidings of the kingdom near at hand. But cruel death has conquered him, and we have had to give him up. We deeply feel his loss, when we remember his zeal for the cause, and behold his vacant seat in the house of God. One pillar has fallen in our little band. The sudden death of our brother is felt by us all, and especially by the dear family to which he belonged. He was a kind and affectionate husband and parent. May the Lord sustain them in this affliction.

Bro. B.'s house was the pilgrim's home while he lived. Brethren who have been partakers of his hospitality, remember the afflicted in your prayers. Bro. B. was sick but a few days, and died without a struggle, in hope of everlasting life when Jesus comes. We endeavored to comfort the friends with words from 1 Thess. 4: 18.

J. B. Cotter.

Fisk. Died at his father's residence in Epsom, N. H., Jan. 17th, 1866, of typhoid fever and congestion of the lungs, Francis Leroy, oldest son of Varnum and Dolly Fisk, formerly of Deerfield, N. H., aged thirty-one years.

May the good Lord bless the afflicted friends, and hasten the time when death shall be swallowed up in victory.

"In that bright world no tears will flow;
Death ne'er can enter there;
For all who gain that heavenly land
Will be as angels are."

C. S. Emerson.

Merrill. Died in Hartford, Me., Dec. 3d, 1865, Freddie Merrill, aged nine years.

Also, Dec. 14th, Ida Mahala, aged seven years, of diphtheria, both children of Harriet J. and L. D. Merrill.

The parents feel deeply their heavy stroke of affliction. May it be sanctified to them for their everlasting good, and they realize if good they will see their fond ones again where death cannot come.

E. M. Haggett.

Sanderson. Died in West Barre, Orleans Co., N. Y., Jan. 8th, 1866, Bro. Stallman Sanderson, aged sixty-four years, six months and two days.

Bro. Sanderson died in faith and sleeps in Jesus. He was converted about ten years ago, and took a prominent place among the children of God. In labors of love he was ever ready to bear a part, and in the social meeting he was prompt to tell of his love for Jesus. He was one of the "lights of the world," both by word and example. A widow and several children, together with the church, mourn his loss.

His funeral sermon was preached by Eld. P. A. Smith, under whose labors he was converted. Text, 2 Tim. 4: 6, 7. F. Burr.

Gresty. Died Nov. 17th, 1865, Margaret Gresty, aged eighteen years.

Also, Nov. 18th, Joseph Gresty, aged five years, daughter and son of Bro. and Sr. Gresty.

Thus the hearts of our brother and sister have again been stricken, having buried one three months before. Affection weeps, but faith and hope forbid the tear. Br. and Sr. Willard being from at home at the time, the M. E. minister officiated, and made a few remarks from,—"Call upon me in the day of trouble," etc. Our hearts were comforted in those words. Sarah Harrold.

Summary of News.

FOREIGN.

Liverpool Jan. 11th, Queenstown 12th.

It was reported that twenty-one armed Fenians had landed at Sligo and were immediately arrested.

It was reported that the Spanish insurgents under Gen. Prim had defeated the government column under Gen. Concha; but official dispatches represent the insurgents to be discouraged and retreating. The latest advices report no change in the situation.

Madrid was under martial law, but remained tranquil. Martial law was also proclaimed at Newcastello. Considerable excitement was reported at Barcelona, and crowds were dispersed by the military.

Official returns of the cattle disease for the week ending Dec. 30, show a large increase of fresh cases. In the previous week the number was 6236, and in the last week of December, 7693. The number in Yorkshire was 1456, and in Scotland, 1975.

The Pope received the congratulation of the French army at Rome on the 1st inst. He returned thanks, and said it it would probably be the last time he could bestow his blessings upon them. He feared the enemies of the church would go to Rome after the departure of the French troops.

The *Times* anticipates that by next January the Emperor Napoleon will have withdrawn all the troops from Mexico and from Rome.

Gales on the English Coast.—The latest news by the foreign steamers report a succession of heavy gales off the English coast, which have been very destructive to life and property. The telegraph dispatches furnish a long list of marine disasters, some of which are accompanied by a sad loss of life. The underwriters in New York will suffer heavily by these casualties to American shipping, most of the vessels wrecked being largely insured in that city.

The weather on the Atlantic this season has been of unusual severity according to the experience of the mariners arriving from sea, nearly all of whom report having encountered terrific gales and storms during the past two months. Some anxiety is felt for the safety of the British steamer Palestine, a freight transport in the Cunard line, which left Liverpool Dec. 23 for Boston, just four weeks ago. She may have been disabled in her machinery and put back for repairs.—*Boston Journal.*

DOMESTIC.

New York, Jan. 29. The steamer South America, from Rio Janeiro Jan. 2, Bahia 7th, Pernambuco 10th, Para 16th, and St. Thomas 23d, arrived.

Rio Janeiro advices report the Allies within fifty miles of the Paraguayan's position on the north side of the upper Parana, and expected to force the passage of the river, assisted by the fleet. The iron-clad Tonawanda with several vessels, reinforced the fleet, and troops are constantly arriving to join the Brazilian army. Great efforts were making by the Allies to pour an overwhelming force into Paraguay during the month of January.

The Cholera at Guadaloupe.—The telegraph has announced that cholera has broken out at Guadaloupe with great fatality. Extraordinary precautions have been adopted to prevent its spread to the neighboring islands. The mail steamers will neither receive from nor land passengers at Guadaloupe. The mail bags are brought near the ship in a shore boat and are met by a boat from the steamer with the doctor, who fumigates them thoroughly, and they undergo the same process on reaching the ship. The boats that come for the letters are obliged to keep to leeward, and bags are thrown on board them. The manner in which the disease was introduced is thus stated by the Barbadoes *West Indian:*

"The sickness was introduced into Guadaloupe and broke out at Point-a-Petre, soon after the arrival of a vessel from Marseilles, on board of which, during the voyage, two persons died of cholera. The captain told the pilot of the circumstance, who neglected to warn the authorities. The clothes of the deceased were sent on shore to be washed, and the washerwoman and her whole family died immediately. On account of the suddenness of the deaths, and there existing no suspicion of cholera or other infectious disease, many persons went to see her and her family, took the disease and died likewise. The authorities becoming alarmed, made inquiry into the circumstances, and, tracing them back to the vessel, arrested the pilot who brought her in and threw him into prison, where he remained awaiting trial for negligence of his duty. They further ordered that the houses of all who had died should be burned with their clothes and furniture.

At last accounts the deaths averaged 131 per day. The doctors in Gaudaloupe are, it seems, divided in opinion concerning the plague, some denying that it is cholera. But if it is not cholera, says a Bermuda paper, it is a plague more intractable and more deadly. If it is cholera, its character is more virulent and malignant than usual.—*Boston Journal.*

Fenian Designs.—It would appear from the public speeches of the leaders of the seceding, or Roberts, branch of the Fenian Brotherhood that, inferentially at least, they have some design on Canada. According to a report of a meeting at Newark, N. J., on Tuesday evening, this is made apparent. The account says:

"Gen. Sweeney spoke first, and in a brief and pithy speech, which is said to have sounded like the ring of a rifle—short, sharp and decisive—the veteran soldier outlined the policy of his movement, and said that as 'the Canadian invasion' had been so much taken to task by certain men, it might turn out that they would be the most enthusiastic cheerers in case the military Fenians should sound the tocsin and capture a few hostages for the gallant men who are now in bondage.

When the General hinted that it would not be a bad thing to give her Majesty's Governor General and Mr. D'Arcy McGee a taste of the treatment meted to Clarke, Luby and O'Donovan Rossa, the whole audience rose to their feet and cheered again and again for the success of the movement and in appreciation of the stern determination of the 'veteran hero Sweeny and his armless sleeve.'

President Roberts said that under Sweeny Fenianism was certain to mark its name in history and avoid being jotted down as a vapid and finally evaporated institution. It would not do to let the great strength now available fritter away uselessly or in a Quixotic manner. Let the Brotherhood now sustain the soldier, give him the muskets, and in ninety days he will give them hostages for their helpless brothers now in Dartmoor hulks."—*Boston Journal.*

☞ The New York Citizen, edited by Miles O'Reilly, asserts that before ten weeks there will be—somewhere—an Irish republic existing on the face of the earth, with a flag, an army, a port of entry and exit, a navy of privateers, and the tacit encouragement both of France and the United States in the prosecution of belligerent acts against Great Britain.

☞ Napoleon has recently caused a silver statue of his uncle to be placed in the Napoleon saloon of the Louvre at Paris.

☞ The *Moniteur de la Flotte*, or French Marine Reporter, gives a table showing the great increase of shipwrecks on the coast of France, during the last four or five years.

☞ A rumored proposal to cede to England the Island of St. Domingo was creating some comment in Bermuda.

☞ It was stated in the Fulton street meeting on Wednesday that Idaho Territory, of 50,000 souls, had not in it one minister of the gospel.

Notices.

THE CHRISTIAN.

If the Lord will, the first number of this paper will be issued about the last of January, and specimens will be sent, with or without price, to all who may order them.

TERMS.

1. It will be sent for 60 cents per volume, of 12 numbers, to any address in the United States or British Provinces.

2. Ten copies will be sent for $5. To the Provinces, the price will be $6 for ten copies.

3. Persons ordering ten or more copies for free distribution in Missions, Hospitals, Sunday schools, among Freedmen, and in similar localities, can have ten copies for $4.

The Lord's poor shall have The Christian *free*, so long as we can send it.

WHEN ORDERED IN ADVANCE,

Copies of any *single number* will be sent out at cost of paper and printing, no charge being made for the type-setting, editing, and similar expenses. They will be sent by mail, 100 copies for $3, post-paid, and by express, 100 copies for $2.50.

Who will order 1000 copies of the first number for $25? Who will order 400 copies for $10? Who will order 33 copies for $1? Who will order 10 copies for 30 cents? Who will order 5 copies, or more, for *nothing*? All shall be supplied who send. Those who choose to may send stamps to prepay postage. But do not *delay* sending, as when once the printing is done, and the edition scattered, no more can be had at any price. This rate affords about forty pages of tract matter for one cent.

☞ In writing be careful not to send defaced, mutilated or uncurrent fractional currency. Postage stamps are *always* useful and acceptable.

Please to direct all letters, orders, and remittances to

H. L. Hastings, *Scriptural Tract Repository, 19 Lindall St., Boston.*

Jan. 4th, 1866.

Notice.

The third quarterly meeting of the N. Y. Christian Association will be held at Brockport, Monroe Co., N. Y., commencing Friday, March 2d, and continue over the following Sunday. Come brethren and sisters, let there be a general gathering to this meeting, and come praying for the Lord's blessing. C. B. Turner, for the Board.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Hiram Munger............Sunday, Feb. 4th

East Boston.
H. L. Hastings............Sunday, Feb. 4th
C. Goodrich............Sunday, Feb. 11th

Campville, Ct............Sunday, Feb. 4th
C. Goodrich.

Charlestown, Mass., (69 Maine Street), Lord's day Feb 4th, at 10½ o'clock A. M. and 3 and 7 P. M.
Wm. C. Thurman.

Lynn............Sunday, Feb. 4th
Pittsfield, N. H............Sunday, Feb. 11th
and remain through the week. T. Cole.

Lee, N. H., (Union meeting-house), Lord's day, Feb. 11th. Also, through the week, as may seem duty, and over the following Lord's day, Feb. 18th.
Geo. W. Brown.

Holderness, N. H., (Brick school-house), Friday evening, Feb. 2d.
North Haverhill............Sunday, Feb. 4th
Wheelock Hollow, Vt., (where Bro. J. Smith may appoint), Monday evening, Feb. 5th.
Irasburg, (where Bro. Norton may appoint), Tuesday evening, Feb. 6th.
Compton, C. E., (Harvey school-house), Wednesday evening, Feb. 7th, and will stop in that vicinity about three weeks. J. Pinkham.

Worcester, Mass............Thursday evening, Feb. 8th
Providence, R. I., Friday evening, Feb. 9th, if some Bro. will meet me at the depot first train from Worcester.
Lafayette, R. I., Sunday, Feb. 11th, and through the following week. Will Bro. Taylor please meet me at Davis' depot, one o'clock train? D. W. Miller.

Pleasant Valley, Ct............Sunday, Feb. 11th
Ralph Williams.

Manchester............Sunday, Feb. 4th
Wm. Walker, 2d.

Madison, Ct............Sunday, Feb. 4th
Wallingford Farms, Ct............Sunday, Feb. 11th
B. Hitchcock.

Parsonsfield, (where Bro. Moulton may appoint), Friday evening, Feb. 2d, and over Sunday.
Lake Village, (New Chapel)............Sunday, Feb. 11th
Moultonborough Center............Sunday, Feb. 18th
Melvin Village............Sunday, Feb. 25th
T. W. Piper.

Brockport, N. Y., Sunday, Feb. 4th, at 10½ A. M. and 7 P. M.
West Barre, N. Y., Sunday, Feb. 11th, 11 A. M.
Youngstown, Niagara Co., N. Y., Feb. 13th and 14th, at 7 o'clock P. M., as Father Corwin and Bro. Tryon may appoint.
Pont Hill, C. W., (Advent Christian meeting-house, as Bro. McClellan and others may appoint), Feb. 16th, 17th, and 18th.
Bristol, Ontario Co., N. Y., Sunday, Feb. 25th, 10½ A. M.; at Honeoye 7 o'clock P. M. C. F. Sweet.
N. B. As my stay in Canada must be brief, I hope to see all the friends of Jesus out to the meetings.
C. F. S.

South Berwick, Me., (Central Hall), Saturday evening, Feb. 3d, and Sunday, the 4th.
Joseph W. White.

Lower Gilmanton (where Bro. Josiah Turker may appoint), Monday evening, Feb. 12th.
Lake Village, (where Bro. John Knowles may appoint), Tuesday evening, Feb. 13th.
Moultonborough, Long Island, Wednesday evening, Feb. 14th.
Moultonborough Neck, (where Bro. Charles Hodgdon may appoint), Thursday evening, Feb. 15th, and over the following Sabbath. John Parsons.
H. M. Bryant.

Holliston, Mass............Sunday, Feb. 4th
Worcester, Mass............Sunday, Feb. 11th
Holden, Mass............wednesday, 2 o'clock, Feb. 14th
East Boston, Mass............Sunday, Feb. 18th
Lynn, Mass............Tuesday evening, Feb. 20th
South Reading, Mass............Sunday, Feb. 25th
If any of these appointments conflict, please inform me at Holliston, Mass. Geo. A. Cole.

Plymouth, Mass............Sunday, Feb. 4th
J. S. White.

Wallingford............Feb. 2d
and over Sunday.
Worcester, Mass............Feb. 18th and 25th
if desired. J. K. Bellows.

Pittsfield, N. H............Sunday, Feb. 11th
(with Bro. Harvey's congregation.)
A. W. Sibley.

Springfield, Mass............Sunday, Feb. 4th
L. Boutell.

South Reading............Friday evening, Feb. 2nd.
Lowell Street, Boston............Feb. 4th.
H. Munger.

Concord, N. H............Feb. 4th and 11th
S. S. Brewer.

North Pownell, Vt., at Bro. Orton's)............Feb. 3d and over the Sabbath. Wm. J. Blanchard.

Abington............Feb. 4th
Danielsonville, Ct............Feb. 11th
Peter Noka.

Meetings in Holliston, Mass., Tuesday and Friday evenings, and every Lord's day. J. N. Sherman.

Lancaster, N. H., Wednesday evening, Feb. 7th, through the week, and over the following Sabbath.
Eld. Couch will be there. J. A. Cleaveland.

Walbridge............Feb. 4th
A. M. Higgins.

Yarmouth, Me............Feb. 4th
I. C. Wellcome.

West Martinsburgh............Feb. 2d to 8th
Milton R. Miles.
B. P. Stevens.

Exeter............Lord's day, Feb 4th
Geo. W. Brown.

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through the week, and over the Lord's day.
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ALONE WITH JESUS.

Alone with Jesus! Leave me here,
Without a wish, without a fear;
My pulse is weak, and faint my breath,
But is he not the Lord of death?
'Tis all the same when he is nigh,
If I shall live, or if I die.

Alone with Jesus! Oh, how sweet,
In health to worship at his feet!
But sweeter far when, day by day,
We droop and pine and waste away,
To feel his arm around us close,
And in his bosom find repose.

Alone with Jesus! How secure;
Vile in myself, in him how pure;
The tempests howl, the waters beat,
They harm me not in my retreat;
Night deepens—'mid its gloom and chill
He draws me nearer to him still!

Alone with Jesus! What alarms
The infant in his mother's arms?
Before me death and judgment rise;
I turn my head and close my eyes—
There's naught for me to fear or do,
I know that he will bear me through.

Alone with Jesus! Earth grows dim;
I even see my friends through him;
Time, space—all things below, above,
Reveal to me one life, one love!—
That one in whom all glories shine,
All beauties meet—that one is mine!

For the World's Crisis.

PAUL'S "DESIRE."

Bro. Grant:—Something over a year ago I offered to public criticism a new translation of Phil. 1: 21–23, in the *Millennial Harbinger* and *Gospel Banner*, hoping to draw some one out in defense of King James' translation, as we have it in the common version; but as no one has ever yet attempted to point out the incorrectness of the translation, I again beg to submit an analysis of those three verses, hoping that some of the champions of orthodoxy will either point out the inaccuracy of my tranlation, or else forever hold their peace about Paul's desire to *depart*; for I boldly and fearlessly assert that Paul never gave expression to any such idea as *departing* anywhere *at* death or *before* it, by translation or otherwise.

I shall now, in order to substantiate this assertion, give first an interlineary and literal rendering of the Greek, supplying the ellipses and adopting the marginal readings, which is obviously the most correct, and then give my reasons for the various alterations I shall make in the translation of the whole, with such other remarks as may seem necessary.

Phil. 1: 21–23.

21. *Emoi gar to zeen*
To me for the circumstance of to live
cheeston kai to apothanein
an advantage, and the circumstance of to die
Kerdos
gain.
22. *Ei de to Zeen en*
If but the circumstance of, to live in
Sarki, touto moi Karpos
flesh this to me the fruit
Ergou, Kai ti aireesomai
of labor then what to choose
ou gnorizo
not I know.
23. *Sunechomai de ek ton*
I am closely occupied but out from the
duo teen epithumian echon
two the earnest desire having
Eis to analusai Kai
for the time to be released and
or redeemed
Sun Christo Einai pollo mallon
with Christ to be very much indeed
Kreisson
better.

Divested of the idiom reads thus: "For, to me, the circumstance of living is desirable, and that of dying gain. But if the mere fact of living in flesh *be* the fruit of my labor, then indeed I know not which I should choose. But, apart from these two, I am intently occupied with that earnest desire which I possess for the time to be redeemed, which indeed is much more preferable."

More preferable than what? Why, of course, either living in mortal flesh, or resting in *hades*.

It would seem by the reading of the common version that King James' translators were intent upon nothing but making it appear that Paul had an intense desire to go where our Lord had positively declared he could not go, and where the law of types absolutely forbid any man to think of going, dead or alive; and to imagine that Paul was so deplorably ignorant of the significancy of the type of high priesthood entering into the holy of holies *alone*, is most preposterous. Yet so determined were they to convey that idea, they have not hesitated simply to make nonsense of the previous verse (22), but have absolutely given a false translation of verse 23d, in the rendering of at least three very important words, viz., *Sunechomia*, *ek*, and *Analusai*. The first signifies to be held with, to be deeply occupied with, etc.; from *Sun* and *Echo*, to have or to hold; *ek*, out from, aside from, away from, out of, separate from, etc.; and *analusia* from the root "luo," to loose, release, redeem, ransom; and "*ana*," back again; the idea is simply to be released from bondage or captivity, and brought back again, and will apply equally to such as shall be delivered from the bondage of mortal flesh in the transformation of the living saints at the Lord's coming, and those who shall be redeemed from the hand of the grave in the resurrection of the just. Both classes are alike *released* from the bondage of corruption. And this, I need not say, was most emphatically Paul's *only* hope of ever being with Christ. It was for this hope that he was bound with a chain, without which, he has every taught, there could be no salvation, no reward, and no possibility of being with Christ.

This time, or day of redemption, is precisely the same as the one referred to as Paul's earnest expectation and hope in Romans 8: 19–25; Phil. 1: 20, and 3: 11. Now any one at all conversant with Paul's rendering, must be well aware that *he* uniformly associates the gathering together unto him with Christ's second coming, the resurrection of the just, their glorification, and establishment of the kingdom; and the idea that Paul was so very ignorant as to suppose that he could enter into the holy of holies, where Christ now is, officiating as the Great Antitype, is the very climax of folly. Paul never gave expression to any such monstrous idea; and I hereby challenge the world of critics to point out any inaccuracy in the above rendering.

I am prepared to enter into a critical and philological examination of the original, with any one who is competent to the undertaking; and I think I can satisfy every candid mind that the translation I have given is not only strictly correct, but the only one that can be given in accordance with the faith and hope of the apostle, uniformly expressed in all his writings. I have no hope or expectation that the mass will accept this translation, were it ever so clearly demonstrated to be correct; but I write this chiefly to disabuse the minds of those who, rejecting the idea that Paul desired to die, imagine that he had a desire for translation, and to enter bodily into the presence of Christ during the period of his mediatorship as High Priest over the household of faith, a thought utterly at variance with type and antitype, and one, consequently, that Paul could never for a moment have entertained. Yours waiting for redemption,

W. H. Hacking.

P. S. I had intended to have given the why and wherefore of the several alterations I make, but find it would be likely to occupy too much space. I therefore reserve that for another article, if no one shall in the mean time dispute the translation. W. H. H.

THE EAGLES.

The great *parousia* is near, very near. The eagles are about to be taken up, because the times are fulfilled, and the kingdom of heaven is at hand. Living, as we do, under the sixth (yearday) vial, the next event is: "Behold I come as a thief: blessed is he that watcheth." All the general indications are fulfilled, and the various prophetic periods, though not precisely definable, are nearly run out. Their foreshadowing, minor fulfillment in years, is just about to be succeeded by the far more tremendous and solemn anti-typical fulfillment in literal days. The whole world is ripe for the approaching changes; human iniquity is fast culminating, and the long suffering of God about to expire in the predicted fearful judgments. Of all the signs the most unmistakable is the political state of the Jewish people, in such strange and startling contrast with their oppressed condition during seventeen centuries of unceasing calamities.

How solemn the thought that the removal of the eagles will probably happen in the present generation, and may, even now, take place at any moment! What a privilege to be living in such a time, and what a weight of responsibility too!

But the world and the great body of the church "know not." Noah has not yet entered into the ark, and in the present time of prosperity the warning he gives falls unheeded. Even if in itself true, the great event cannot it is argued, take place *now*. But it is worthy of particular notice that the existence of profound peace, and of a hitherto unequalled prosperity, both in this country and in Europe, would be no counter-indication of the nearness of the *parousia*, but ought rather to lead prophetic students to expect it. For is it not written: "When they shall say 'peace and safety,' then sudden destruction cometh upon them?" And how much more the gracious deliverance and removal of those who are watching for the "day-star" to arise, amid the gloom of still prevailing night? Do we not read: "As a snare shall it come on all them that dwell on the face of the whole earth?" Observe the parallel in Noah's case. Everything held its accustomed course. Society worked smoothly. Business was in full whirl—"until the *day* that Noah entered into the ark." They "knew not!" How full of meaning are these words! What utter unconsciousness! What entire absence in the daily round of anything indicating an overwhelming, and, above all, a miraculous catastroshe! "*They knew not!*"

Midnight is the hour. As yet unbroken silence reigns. But at the midnight hour the sublime transmutation and translation steal upon the astonished church—burst in upon the unready virgins. The warning all have heard.

But now the world is sleeping
In slumber most profound;
But few the watch are keeping,
Though fast to judgment bound.

Oh what an awaking will then be in the church, and how clear an apprehension of millenarian truth, of the solemn predictions of judgments, and of the glorious promises of the hastening reign! It is safe to say that at that time a very clear line will soon be drawn in the churches between mere outward profession and a living experience; and that, in a very short time the advent will be the constant theme of the pulpit, and the coming of Jesus the ardent hope of all believers as the sole possible deliverance from the thickening clouds of terrific persecution and tremendous judgments. With what a new light will the sacred Scriptures shine, so that even the simple shall understand! How wearily will the remaining hours drag! And those who, like Thomas, at first still remain incredulous, or linger, like Lot's wife, not having *faith* nor insight enough, even yet, to sacrifice all earthly prospects, and flee to the appointed place of refuge in the "wilderness," will be left, like those unbelieving Egyptians of old, to encounter, unprotected, the furious buffetings of the storm of hail and fire, mingled with blood.

Only one grand issue will then be made between the disciples of Jesus and the followers of Antichrist, viz., whether Jesus, as the Anointed King, will be just about to appear visibly in the heavens, with great power and glory. At that time nothing else will be spoken of in the church. And as for the ungodly, so infatuated will they be that, when gathered together for the great Idumean battle, it will even then be true of them that *they* "knew not."

The Holy Scriptures contain within themselves the key to their own interpretation. "The Lord God will do nothing but he revealeth his secret unto his servants the prophets." "Why, seeing times are not hidden from the Almighty, do they that know him not see his days?" "Evil men understand all things." "Whoso keepeth the commandment shall know no evil thing; and a wise man's heart discerneth both time and judgment." "Ye, brethren, are not in darkness, that that day should overtake you (unexpectedly) as a thief." Is the time of the *parousia* an exception?

A recent writer has well said: We need not be in darkness as to that day if we will only watch. "If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3: 3. "And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." Mark 12: 39. Is not this good evidence that the time may, yea, that it will, be known to the watching, waiting, believing ones? "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17: 26. It was so with Noah in regard to the flood; the definite time was revealed to him. "And the Lord said, 'My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.' Gen. 6: 3. But, as the time was about expiring, God made a further revelation to him. And, having found him faithful, and obedient to the instructions already given to him, "The Lord said unto Noah, 'Come thou and all thy house into the ark; for thee have I seen righteous (faith is counted for righteousness) before me in this generation. For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.'" Gen. 7: 1, 4.

And is not the event for which we are looking of as much consequence to the world now as was the flood to the antediluvians? Is it not vastly more so? Are not the events to transpire at the second coming of our Lord in glory and majesty of infinitely more importance? And shall those who, like Noah, believe God's word, and "do according to all that the Lord commanded him," be left in darkness, for that day to overtake them as a thief? No, surely not. "If therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Certainly this implies that if we do watch, as it is our duty to do, in obedience to the commands of Jesus, we shall know the time, even as Noah did. When the second flood shall overwhelm the second apostasy, all indeed will not be destroyed, but all must pass through the Great Tribulation, except those who are in the ark, who shall have the words addressed to them, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast; for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isaiah 26: 20, 21. Noah, in reality, did not pass through the flood; he was not in it, he was above it. The ungodly world lay below him in the deep, while he looked down in safety on the tumultuous waters. Noah is the type of the elect, who shall be "counted worthy to escape all those things that are coming upon the earth, and to stand before the Son of man (Luke 21: 36,) and who shall be saved from the day of the Lord."

Seven days elapsed between the entering of Noah and the commencement of the flood; or, at least, the exact period of the flood became known on the seventh day previously, and the moving of the great train began. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Let thoughtful minds ponder this, and also weigh the meaning of the two "wave-loaves." ...

We already see strange things—such as the girdling of the earth with the telegraph, and the completion of the Suez Canal—long ridiculed as visionary. We shall see stranger. We lately heard of a proposed convention of Jews at Paris, under the patronage of the Rothschilds, to arrange matters for the colonization of the Holy Land. Is this mere rumor, or is, indeed, the "set time" of a truth arrived? Ps. 102: 13. Daniel understood by books. Let those who, like Mary, and the men of the Baptist's time, are "pondering and musing in their hearts" whether "Napoleon," or "another," is he that, in another sense, shall come, imitate Daniel, in confession and supplication; and who can tell but the Lord will be entreated, and will "send forth" to give them also, "skill and understanding." The time had come. The Jewish musers were right. The man had come, too; but John was not he. Yet very soon John *pointed him out* amid the crowd on the banks of Jordan. And there were *some* Nathaniels, who believed and were promised the sight of "greater things." Amen! even so! Come Lord Jesus!—*Prophetic Times.*

For the World's Crisis.

"THE TIMES OF REFRESHING;"

OR,

THE AGE OF THE ALL-ABOUNDING BLESSING.

The times of the promise were essential to open the way for the appearing of "the seed"; but whatever light and blessing accompanied "the promise," it was of course not confounded with the seed; nor were Isaac or Isaiah, Samuel or Solomon, or any of its typical personages (who were essential to the maintaining of "the promise"), the appointed agency of Almighty God to "bless the nations." No, no. The age of promise extended on and on, through all typical persons and things, to Christ the "Seed." So much is plain. "The promise" reaches from Abraham to Christ.

Then, the like enlargement obtains as to the "Seed," which shall administer the foretold fulness of blessing to the nations. All who are "*in Christ*"—bearing his name, and espoused as his bride—are owned as "joint heirs, and a *joint body*, and joint partakers of his *promise* in Christ" (Eph. 3: 6, Macknight) "through the gospel."

Jesus was divinely "begotten by the Holy Ghost," but the saints are "begotten by the immortal seed—the word of God." 1 Pet. 1: 3, 23. All such, "in Christ" as head, will form "one body" (*sus-soma*, a joint body), and are "members in particular." 1 Cor. 12: 27. They will come into their blessed and immortal communion "at the resurrection of the just," and "the marriage supper of the Lamb." Rev. 19: 6–7; Heb. 11: 35. "Those that are of faith are blessed with faithful Abraham." They are the elect vessels of divine mercy—the chosen channels of God's good will to man. They "shall be made princes in all the earth." Ps. 45: 3–16. "Be kings and priests; reigning with Christ on the earth one thousand years." Rev. 5: 10; 20: 4–6; Rom. 8: 17–25; Dan. 7: 18, 27. Thence on "forever and ever."

The times of giving life again (Acts 3: 19–21), the "times of restitution," seem the same as the time of *blessing* in the covenant of promise. This was the gospel preached to Abraham, and preached by Paul; and is yet being preached to prepare the "vessels of mercy, which He had afore prepared unto glory." It is the glory of the kingdom—the glory of "the grace to be given us" at the coming and coronation of King Immanuel and his enthroned Bride—the Church—the ministry of blessing.

The profound facts that underlie and run parallel with the gospel promise to Abraham, need only to be stated to carry conviction, we think, to every well instructed mind. The promise did embrace Isaac, Jacob and Joseph, with his brethren, and their peculiar posterity through many successive generations, for about two thousand years.

"The seed," specified as the source or means of blessing to the "all nations" named in the covenant, does comprehend Christ and his body—the Church—"the fulness of Him who filleth all in all," and our age may be denominated "the times of the seed." The times of their being called and "afore-prepared" to act the part assigned in blessing the nations.

Then "the times of re-freshing," of re-giving life, of re-stitution," must, of course, be commensurate with their honored and heavenly calling; by whom "all the nations of the earth shall be blessed."

Brethren beloved, you who wish so much to do good in honor of the holy name you bear, would it be unlike God, or unworthy of Jesus and his long-suffering saints, "to give them the kingdom"? especially "to appoint unto them the kingdom," for the purpose of blessing "all the nations of the earth"? Would it be a calamity to give them the power to return good for evil, like Jesus? To "heal the sick, cleanse the lepers," and act openly all over this sin-stricken world as the almoners of God's "good will" to men? No, no.

All objections to the most enlarged apprehension of the promise, the seed, and "the times" of the all abounding blessing, are founded in mistake. They are like all objections to Christ's coming kingdom.

J. B. Cook.

A REVIVAL OF THE WORK OF GOD.

A friend, who has recently returned from a visit to Great Britain and Ireland, confirms the accounts which reach us from time to time of the signal blessing with which the Lord is crowning the labors of numerous evangelists, whom he has been pleased to call from almost every variety of social position. Brownlow North and Richard Weaver, mentioned in a former number of *The Witness*, are instances of men who have attracted notice. But there are hundreds whose names are never heard by us, who are preaching in the open air, in theatres, halls, school-houses, dwelling-houses, and barns, throughout the cities, villages, and rural districts. Not a few of them have been officers in the army or navy, some of whom have left the service for conscience' sake, and have sacrificed the best prospects of worldly advancement, to give themselves wholly to evangelical labors. Many of them have been called from the humblest places in life, without any of those qualifications which men might regard as essential to success. An eye-witness says: "I have seen assembled thousands hanging on the lips of persons who literally could not utter a sentence of good grammar." He who bears this testimony does not undervalue education or mental culture; and still less does he fail to own the divine institution of the christian ministry. He further testifies, from his observation of this great work, that "where those recently converted confined themselves to a simple, earnest, heart-felt statement of what God had done for their souls, or fervent appeals to the heart and conscience, they were heard with interest and profit; but directly they approached to any thing like exposition or sermonizing, their statements were crude, profitless, and often intolerable."

These laborers in the gospel belong to no one denomination more than another. They have no imposing organization, and no formal concert of action; yet they plainly show that they are led by the self-same Spirit, and all speak the same things. The great burden of their testimony is "Jesus only." They exalt the Lord our righteousness, preach a free, full, and everlasting salvation in his name, and exhibit unbounded confidence in the word which they preach. The eye-witness already quoted, speaking of those who were converted by this instrumentality, says: "None of them seemed to have the least doubt on their minds as to their own present personal salvation. Not that they had much intelligence as to the value of the sacrifice of Christ, which is the alone ground of peace; but they had confidence in himself, and in the power of his blood to put away sin. Their confession substantially may be summed up in these beautiful words: 'He loved me, and gave himself for me.'"

We have spoken of men evidently called of the Spirit to the work of an evangelist. But it will not for a moment be supposed that in such a state of things the multitude of believers are standing by as idle spectators of the work of evangelists, pastors, or teachers. Nothing is more remarkable than the earnestness and constancy with which christians improve the opportunities of every-day intercourse to warn and entreat men. And many christian men and women redeem time from ordinary avocations, to engage in efforts to carry the tidings of salvation to the outcast and hitherto neglected population of the larger cities. The labors of Bible readers, and their success, are already well known to most of our readers. . . .

It is to be feared that it is wofully common, among those who bear the christian name, to meet daily with friends and acquaintances, nay, with the members of their own families, and talk with them of a thousand trifles, without saying a word of the guilt under which they lie, and the wrath to which they are hastening; nor of the Savior, whose blood cleanseth from all sin, and whose love invites them to pardon, peace, and everlasting salvation. We should be deeply disappointed if the result of this should be an attempt to silence conscience by a cold, formal, task-work testimony. Rather may it provoke a heart-searching inquiry into the causes of their strange reluctance to bear witness for Christ. Perhaps they have been attempting to do what the Lord says they cannot do—"Serve God and mammon"—and this has withdrawn the heart from fellowship with Christ. Worthless, indeed, would be a testimony on the lips of such a man, while his whole life contradicted it.

Beloved friends, the prevailing vice and ungodliness speak loudly to many hearts; and there seems to be a general conviction that something must be done, and a general inquiry as to what can be done. The work seems so great, that we are disposed to think that men must concert some great plan, and contrive some imposing machinery; and every man is disposed to wait until it is all arranged. Have you not learned that this is not God's way? Are you not looking to the failure of others, when you ought to be confessing your own? Are you not looking around, when you ought to be looking up for help? The great revival of which the evangelical labors alluded to are the results, so far as it can be traced to human instrumentality, originated in the prayers of a man in humble life, in a rural district, where there seemed scarcely a trace of vital godliness. Awakened by the Spirit of God to a sense of his guilt, he continued for two years in a state of intense mental anguish, endeavoring to establish his own righteousness. At length he learned from the lips of a christian lady the emancipating tidings of a full, free, present, personal, and perfect salvation, through the one offering of Jesus Christ on the cross. Rejoicing in the liberty wherewith Christ makes his people free, he was touched by a view of the low state of the professing church, of souls perishing unwarned and unentreated; of the dishonor done to the name of the Lord he loved. He soon found one or two of kindred spirit. They united in fervent prayer to God for a revival of his work. They prayed, and God heard. And this was the source of a stream of blessing which has flowed on, deepening and widening as it flowed, and thousands have been refreshed.

Do not wait for others. Do not wait till the mass of professing christians move, or till some great plan is concerted and brought into action. Look to yourself in your estrangement, deadness, and worldly conformity. Seek restoration of your own soul to unhindered fellowship with Christ. You will find at least another with whom you can lay hold on the promise that "if two of you shall agree upon earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." It is not that you are called to do some great thing, but it is your privilege, under a God-honoring conviction that we can do nothing, to ask that God would do a great work, leaving the time and the means and the manner in his hands. Ask in faith, and he will show you that he is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. In all this, do not attempt in any way to dictate to the Spirit of God, or to prescribe the channel through which the blessing shall come. Man's bustling self-importance must not be permitted to intrude. Follow where the Spirit of God leads. Remember that he is sovereign in his choice of means and instruments, and will do his mighty work in such a way that God shall have all the praise. No flesh shall glory in his presence.—*The Witness.*

BE IN EARNEST.

Be in earnest! What thou doest,
What thou plannest or pursuest,
Plan, pursue, and do with spirit,
Never care, though you inherit
Glory dimmer than thy brother's—
Power weaker than another's—
Use thy power, use it rightly,
And in faith, nor prize it lightly;
And where'er thy power thou turnest,
Be in earnest.

Be in earnest in thy duty,
Minding that thy brightest beauty
Is a heart that seeks God's glory
In man's welfare; learn the story
Of the men whose being tended
To this object—who suspended
Life, yea, everything to gain it;
Yearn as they did to attain it;
When thou yearnest, while thou learnest,
Be in earnest.

For the World's Crisis

THERE IS NO HEAVEN ABOVE FOR THE SAINTS.

Some may be startled at this assertion, but it is truly so. No heaven *above* for the saints of God. "By the mouth of two or three witnesses every word shall be established." After a thorough investigation of the Scriptures, we shall ascertain that the popular theory of the saints' heaven is not contained therein. But the word of God contains not a *single* promise of the saints *ever* inheriting heaven. Furthermore, *the word of God plainly contradicts the sentiment.* Now for the proof.

John 3: 13,—"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven." John 13: 33,—"Ye shall seek me; and as I said to the Jews, whither I go ye cannot come, *so now I say unto you*" (my disciples). What language could be more conclusive? Acts 2: 33,—"For David is not ascended into heaven." But you may say, Peter only meant that Paul's *body* had not gone to heaven. Why did he not say so, then, and not leave any to doubt? Heb. 11: 12,—"These all died in the faith, *not having received the promises.*" O, how plain! 1 Tim. 6: 16,—"Who *only* hath immortality, dwelling in the light which *no* man can approach unto; whom *no* man hath seen nor *can see*" (in heaven above). Yet we are taught that good men are *continually* going to heaven (*at death*).

Then the question arises, where are Enoch and Elijah? God has not informed us where they are; he has told us where they are *not*. They are not in the heavens where God resides. So we are obliged to conclude that the righteous *cannot* be recompensed in heaven. Then what does the inspired Word tell us concerning this matter? Prov. 11: 31,—"*Behold the righteous shall be recompensed in the earth.*" When does the Savior say they will be recompensed in the earth? Hear him:—"Thou shalt be recompensed *at the resurrection of the just.*" Luke 14: 14. "But the meek shall inherit the *earth*, and delight themselves in the abundance of peace." Ps. 37: 2. Verse 29,—"The righteous shall inherit the *land*, and shall dwell therein forever."

Listen to Daniel 7: 27,—"*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.*"

P. Tandy.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25: 46.

We will now refer the reader to Matt. 3: 12, where the figure of the wheat and chaff proves to us that the righteous are gathered into a safe place; but the wicked, who are compared to chaff, are burned "up ... with unquenchable fire." Now do you think the Holy Spirit, or the dear Savior, would deceive us by the use of language which positively shows the *utter destruction* of the wicked, by the figure of chaff; and mean at the same time to have us understand that the wicked are *preserved alive* in hell to all eternity? St. Luke, in the 3rd chapter and 17th verse, records the same figure; and St. Paul brings forward a similar figure in Heb. 6: 8, where it plainly shows the final destruction of the wicked; when he says, "that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned." We would not take dry thorns and briars and cast them into the flames of fire and brimstone to *preserve* them whole! No indeed. And if any one should attribute such folly to us, we should feel as though we were insulted. Let us not accuse the Supreme Being of casting the wicked into the flames of fire and brimstone to preserve them alive to all eternity.

Now let us look at Ps. 21: 9, where the Psalmist says, "the Lord shall swallow them up in his wrath, and the fire shall devour them." If the fire devours them, does it mean to *preserve* them alive in the fire to all eternity? and the tares of the field, which are by our Savior declared to be "the children of the wicked one." (Please read Matt. 13: 30, 40, 42, 50.) Our blessed Lord informs us, in the above Scripture, that "as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." This does not look like *preserving* the wicked alive to all eternity, in order to torment them. You would not put tares, and briars, and thorns, into the fire to keep them from being destroyed, would you?

We will now see if we can find the proof in the holy Book that the wicked and their wickedness shall come to an end. St. Paul, in Phil. 3: 19, and verse previous, speaks of "the enemies of the cross of Christ, whose end is destruction." In Ps. 59: 13, "Consume them in wrath, consume them that they may not be." And Ps. 104: 35, "Let the sinners be consumed out of the earth, and let the wicked be no more." In Isa. 1: 28, "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." 31st verse, "And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Here is the unquenchable fire, but does it make the law immortal? We think it does not.

In Mark 9: 43, we have brought to view the undying worm and the unquenchable fire. Let us try to understand the real meaning of this sublime figure of our lovely Redeemer; and let us throw aside old tradition, and understand the figure as it is recorded in many places in the Bible. As there are many well-meaning persons who refer to this particular expression—"unquenchable fire,"—we would here ask the reader a question: Would you throw a lot of chaff, or dry thorns, or briars, into a large fire, so large that men could not extinguish the flames, and then call the briars, and thorns, and chaff immortal? And supposing the Lord should command us to kindle a fire in our fields, and say it shall not be quenched, but be kept burning constantly; and at the same time command us to throw the wicked of our vicinity into it; would it make those wicked persons immortal? Would it make any thing immortal that was thrown into it? No indeed. You know it would not. But you know that the fire would destroy them, so far as concerns their present being or persons; and there would be nothing left but ashes.

What could be our Savior's meaning in the passage referred to? Could he intend to have us understand that an immortal soul must have a hand cut off, or a foot cut off, or an eye plucked out, and enter heaven with one hand, and one foot, and one eye? We know that our Savior did not mean to teach such an absurdity as that. But if our Savior wanted to convey to us the doctrine of endless misery, and immortal-soulism, why did he tell us of the body losing a hand, or foot, or an eye?

Vernon, Vt.

Hygiene.

"This is for your health."—Paul.

CAUSE OF THE CIRCULATION OF THE BLOOD.

This question has a scientific and mechanical interest, aside from its medical importance. Since the discovery of the fact of circulation by Harvey in 1620, the world, with rare exceptions, has received his idea of the cause of that circulation as the true idea. The brilliancy of the discovery led men to accept the anomalies and impossibilities of his theory of its cause. Notwithstanding that Bonelli estimated the power exerted to drive the blood at 180,000 lbs., or equal to a six horse power engine, men accepted the theory for years. Though the tender heart of youth is more easily torn than the gizzard of a fowl, and is only an inch thick, though its valves are folds of membrane, and kept in place by threads about the strength of No. 20 cotton, physicians and philosophers found no difficulty in recognizing its exertion of a power, under which inch bolts fly, cylinder rods crack, or mills are driven, till it was asserted by Sir Charles Bell, and others, that a power of fifty lbs. was sufficient to propel the blood. Then no difficulty was seen in the heart's exertion of such a power as a majority of persons could not exert with their arms, till it had moved five hundred thousand tons of blood in a lifetime, and that, too, without a moment's pause, or a single act or even sign of use or wear. Truly we must be wonderfully made, if such be the case.

On the theory that the heart *drives* the blood, what possible explanation can there be of the fact that the arteries, into which the blood is supposed to be "driven," are found empty after death? Why does circulation stop the instant suffocation takes place? Why does the introduction of carbonic acid gas into the lungs instantly stop the heart's beating? It imposes no material obstacle to circulation. With what other inconceivable quality shall we endow the heart to account for the blood being taken up from the digestive organs and put into the general circulation? These questions find no answer under the Harveyian theory, except such as cycles and epicycles in the Pythagorean theory of astronomy afforded to the insuperable objections of opposing facts.

Are we asked for a better theory? We will briefly allude to one newer, at least. It has been in process of development for twenty years. Its author, and for some time chief advocate, was the talented Mrs. Emma Willard, of Troy. The theory proposes the lungs and their action in respiration as the chief agent of the circulation of the blood. The heart and its valvular action is reduced to the office of a regulator of that circulation, a measurer of the proper quantity of blood to be admitted into the lungs at once. It must be confessed that she adduces many important confirmations of her theory. Respiration brings oxygen and carbon in contact; fire is the result. The blood is heated, expansion follows, the structure prevents the blood from flowing back to the heart, hence it must go forward, and a slight impulse of the heart sends on more for the same operation. There lies the new-born infant; does its life begin in heart-beats? Do we shake it like a stopped watch to set its heart in motion? No. Its first action is to breathe. If it does not this of itself, we attempt at this point, and not at the heart, to start life and circulation. We do the same with drowned or suffocated persons, and for the same reason. Hence the lungs are the *primum mobile* of circulation. This theory answers all the above questions, put in vain to the Harveyian theory.

Dr. Cartwright, of New Orleans, in 1851 made some experiments on a crocodile. It was first killed, till neither fire nor knife could cause any sign of pain. The lungs were then violently inflated. Mark the result. The blood began to move in the lungs, ran in streams into the heart. That organ began to quiver, then to pulsate by force of outward circumstances, till life returned and the animal grew dangerous in his rage and defied restraint. In slaughtering animals, if respiration be stopped, very little hemorrhage takes place; but let respiration drive the blood, and the animal becomes bloodless.

These are some of the more popular and easily understood confirmations of the theory. It was thoroughly discussed in various medical journals about 1854, and obtained a wide endorsement of eminent physiologists. An account of one of the most interesting experiments is given in the *Boston Medical Journal*, of September, 1852. It is there stated that Dr. Ely restored his infant son from death by cholera by continued inflation of the lungs. All discussion of this new theory has been discarded in popular works on physiology to a great extent. We should, however, except the work of Prof. Draper, of New York. This eminent scientist has done more than any other man to advance, prove, and properly limit the new theory.

Any theory, whether true or false, which shall tend to exalt in the estimation of men the function of the lungs, might almost be welcomed without fear of evil consequences. To nourish this organ is to nourish the whole body—to give leaping life to vital currents, and a flashing brilliancy and power to mind. When we perceive the real value of this organ and jointly provide the purest air for its support, we well nigh purchase exemption from disease and take a longer lease of life.—*Zion's Herald.*

TWELVE STANDING RULES

FOR ESTABLISHING AND PERPETUATING HEALTH.

1. Faith in God, and a good conscience.
2. Temperance in all things.
3. Diligence and cheerfulness in an honorable avocation.
4. Avoid late hours—retire to rest early, rise early, or as soon as rested, wash, and seek the fresh morning air.
5. Dress warm in winter and in damp weather; dress cool in summer when the weather is hot; and scorning unwholesome fashions, cultivate comfort everywhere.
6. When unwell, rest, with fasting and prayer, leaving drugs and stimulants to the impatient and unwary. Touch not; taste not; handle not!
7. If very sick, and you know not the cause, or remedy, call for a physician that will not administer poisonous medicine. Choose for your medical counselor a true and conscientious Hygenist.
8. Bathe the whole body at least twice a week in summer, and once a week in winter. Little children should be bathed once a day through the year. Don't neglect the bathing.
8. Choose a plain diet, consisting mostly of fruit and farinaceous food; use very little of hot drinks or hot bread, and never eat that which is crude, or indigestible.
10. Leave utterly untouched, tobacco, opium, and all alcoholic liquors.
11. Sleep warm, but never on feathers. Ventilate your sleeping-rooms the year round.
12. Ventilate well, according to the season, every apartment of your dwelling, from the garret to the cellar, keeping your premises clear of all noxious or infectious substances, thus securing a pure atmosphere to be breathed by all the members of your family.

The above rules, observed in connection with zeal and perseverance in doing good, will insure a healthful, peaceful, happy life, and a composed, serene, and triumphant end.

HOW TO PREVENT BAD SMELLS.

Dirty persons—those who never wash—always smell badly. Some can be "smelled" a mile off, or less; it is a misfortune and a source of great annoyance to the refined and sensitive. It may be more prominent with some than with others, but it is the result of a neglect of personal cleanliness. This peculiar odor emanating from the feet, is always the result of uncleanliness, which daily washings would entirely remove.

A specific odor escapes every one, and is peculiar to individuals; the dog knows it, and by it follows his master through any crowd of human beings, and never makes a mistake. A man's organ of smell is not thus acutely developed; still there are persons whose peculiar penetrating odor is readily recognized. This does not come directly from the "sweat" of the person, as no such odor issues from the hands, but from the arm-pits and other parts kept covered with clothing, so that the air cannot penetrate. The sweat remaining in contact with the skin, undergoes a chemical change, and it is this which disengages the peculiar disagreeable odor. This chemical formation is a kind of fetid fat, which, from the feet, is absorbed into the pores of the leather, and there it is detained, with fresh additions daily, for weeks and months, with increasing rancidity, as the smell of any old boot or shoe will demonstrate.

All the old clothes worn during the day, being saturated with animal exhalations from the body, should be removed and allowed to air through the night—the skin well rubbed with a wet or dry towel, and a clean night dress of cotton or flannel, as the comfort of the person may dictate, should be worn.

This course, we are sure, will be followed at least by all those who have an ambition to be and feel as sweet and clean as a dew-drop on the rose of summer." "Cleanlines is next to godliness."

Good Air.—In a very cold room, without a draught or ventilation, carbonic acid, being generated by the sleeper, becomes heavy, and falls to the floor; this gas has no nourishment for the lungs, and to breathe it is to die. In summer it goes to the ceiling, in winter to the floor; hence it is more important that a sleeping room should have a very gentle current of air in winter than summer.

The World's Crisis

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ALONE WITH JESUS.

Alone with Jesus! Leave me here,
Without a wish, without a fear;
My pulse is weak, and faint my breath,
But is he not the Lord of death?
'Tis all the same when he is nigh,
If I shall live, or if I die.

Alone with Jesus! Oh, how sweet,
In health to worship at his feet!
But sweeter far when, day by day,
We droop and pine and waste away,
To feel his arm around us close,
And in his bosom find repose.

Alone with Jesus! How secure;
Vile in myself, in him how pure;
The tempests howl, the waters beat,
They harm me not in my retreat;
Night deepens—'mid its gloom and chill
He draws me nearer to him still!

Alone with Jesus! What alarms
The infant in his mother's arms?
Before me death and judgment rise;
I turn my head and close my eyes—
There's naught for me to fear or do,
I know that he will bear me through.

Alone with Jesus! Earth grows dim;
I even see my friends through him;
Time, space—all things below, above,
Reveal to me one life, one love!—
That one in whom all glories shine,
All beauties meet—that one is mine!

For the World's Crisis.

PAUL'S "DESIRE."

Bro. Grant:—Something over a year ago I offered to public criticism a new translation of Phil. 1: 21–23, in the *Millennial Harbinger* and *Gospel Banner*, hoping to draw some one out in defense of King James' translation, as we have it in the common version; but as no one has ever yet attempted to point out the incorrectness of the translation, I again beg to submit an analysis of those three verses, hoping that some of the champions of orthodoxy will either point out the inaccuracy of my tranlation, or else forever hold their peace about Paul's desire to *depart;* for I boldly and fearlessly assert that Paul never gave expression to any such idea as *departing* anywhere *at* death or *before* it, by translation or otherwise.

I shall now, in order to substantiate this assertion, give first an interlineary and literal rendering of the Greek, supplying the ellipses and adopting the marginal readings, which is obviously the most correct, and then give my reasons for the various alterations I shall make in the translation of the whole, with such other remarks as may seem necessary.

PHIL. 1: 21–23.

21. *Emoi gar to* *zeen*
To me for the circumstance of to live
cheeston kai to apothanein
an advantage, and the circumstance of to die
Kerdos
gain.
22. *Ei de to* *Zeen en*
If but the circumstance of, to live in
Sarki, touto moi *Karpos*
flesh this to me the fruit
Ergou, Kai ti airesomai
of labor then what to choose
ou gnorizo
not I know.
23. *Sunechomai de ek ton*
I am closely occupied but out from the
duo teen epithumian echon
two the earnest desire having
Eis to analusai *Kai*
for the time to be released and
or redeemed
Sun Christo Einai pollo mallon
with Christ to be very much indeed
Kreisson
better.

Divested of the idiom reads thus: "For, to me, the circumstance of living is desirable, and that of dying gain. But if the mere fact of living in flesh *be* the fruit of my labor, then indeed I know not which I should choose. But, apart from these two, I am intently occupied with that earnest desire which I possess for the time to be redeemed, which indeed is much more preferable."

More preferable than what? Why, of course, either living in mortal flesh, or resting in *hades.*

It would seem by the reading of the common version that King James' translators were intent upon nothing but making it appear that Paul had an intense desire to go where our Lord had positively declared he could not go, and where the law of types absolutely forbid any man to think of going, dead or alive; and to imagine that Paul was so deplorably ignorant of the significancy of the type of high priesthood entering into the holy of holies *alone*, is most preposterous. Yet so determined were they to convey that idea, they have not hesitated simply to make nonsense of the previous verse (22), but have absolutely given a false translation of verse 23d, in the rendering of at least three very important words, viz., *Sunechomia, ek,* and *Analusai.* The first signifies to be held with, to be deeply occupied with, etc.; from *Sun* and *Echo,* to have or to hold; *ek,* out from, aside from, away from, out of, separate from, etc.; and *analusia* from the root "LUO," to loose, release, redeem, ransom; and "*ana,*" back again; the idea is simply to be released from bondage or captivity, and brought back again, and will apply equally to such as shall be delivered from the bondage of mortal flesh in the transformation of the living saints at the Lord's coming, and those who shall be redeemed from the hand of the grave in the resurrection of the just. Both classes are alike *released* from the bondage of corruption. And this, I need not say, was most emphatically Paul's *only* hope of ever being with Christ. It was for this hope that he was bound with a chain, without which, he has every taught, there could be no salvation, no reward, and no possibility of being with Christ.

This time, or day of redemption, is precisely the same as the one referred to as Paul's earnest expectation and hope in Romans 8: 19–25; Phil. 1: 20, and 3: 11. Now any one at all conversant with Paul's rendering, must be well aware that *he* uniformly associates the gathering together unto him with Christ's second coming, the resurrection of the just, their glorification, and establishment of the kingdom; and the idea that Paul was so very ignorant as to suppose that he could enter into the holy of holies, where Christ now is, officiating as the Great Antitype, is the very climax of folly. Paul never gave expression to any such monstrous idea; and I hereby challenge the world of critics to point out any inaccuracy in the above rendering.

I am prepared to enter into a critical and philological examination of the original, with any one who is competent to the undertaking; and I think I can satisfy every candid mind that the translation I have given is not only strictly correct, but the only one that can be given in accordance with the faith and hope of the apostle, uniformly expressed in all his writings. I have no hope or expectation that the mass will accept this translation, were it ever so clearly demonstrated to be correct; but I write this chiefly to disabuse the minds of those who, rejecting the idea that Paul desired to die, imagine that he had a desire for translation, and to enter bodily into the presence of Christ during the period of his mediatorship as High Priest over the household of faith, a thought utterly at variance with type and antitype, and one, consequently, that Paul could never for a moment have entertained. Yours waiting for redemption,

W. H. Hacking.

P. S. I had intended to have given the why and wherefore of the several alterations I make, but find it would be likely to occupy too much space. I therefore reserve that for another article, if no one shall in the mean time dispute the translation. W. H. H.

THE EAGLES.

The great *parousia* is near, very near. The eagles are about to be taken up, because the times are fulfilled, and the kingdom of heaven is at hand. Living, as we do, under the sixth (yearday) vial, the next event is: "Behold I come as a thief: blessed is he that watcheth." All the general indications are fulfilled, and the various prophetic periods, though not precisely definable, are nearly run out. Their foreshadowing, minor fulfillment in years, is just about to be succeeded by the far more tremendous and solemn anti-typical fulfillment in literal days. The whole world is ripe for the approaching changes; human iniquity is fast culminating, and the long suffering of God about to expire in the predicted fearful judgments. Of all the signs the most unmistakable is the political state of the Jewish people, in such strange and startling contrast with their oppressed condition during seventeen centuries of unceasing calamities.

How solemn the thought that the removal of the eagles will probably happen in the present generation, and may, even now, take place at any moment! What a privilege to be living in such a time, and what a weight of responsibility too!

But the world and the great body of the church "know not." Noah has not yet entered into the ark, and in the present time of prosperity the warning he gives falls unheeded. Even if in itself true, the great event cannot it is argued, take place *now.* But it is worthy of particular notice that the existence of profound peace, and of a hitherto unequalled prosperity, both in this country and in Europe, would be no counter-indication of the nearness of the *parousia,* but ought rather to lead prophetic students to expect it. For is it not written: "When they shall say 'peace and safety,' then sudden destruction cometh upon them?" And how much more the gracious deliverance and removal of those who are watching for the "day-star" to arise, amid the gloom of still prevailing night? Do we not read: "As a snare shall it come on all them that dwell on the face of the whole earth?" Observe the parallel in Noah's case. Everything held its accustomed course. Society worked smoothly. Business was in full whirl—"until the *day* that Noah entered into the ark." They "knew not!" How full of meaning are these words! What utter unconsciousness! What entire absence in the daily round of anything indicating an overwhelming, and, above all, a miraculous catastrohe! "*They knew not!*"

Midnight is the hour. As yet unbroken silence reigns. But at the midnight hour the sublime transmutation and translation steal upon the astonished church—burst in upon the unready virgins. The warning all have heard.

But now the world is sleeping
In slumber most profound;
But few the watch are keeping,
Though fast to judgment bound.

Oh what an awaking will then be in the church, and how clear an apprehension of millenarian truth, of the solemn predictions of judgments, and of the glorious promises of the hastening reign! It is safe to say that at that time a very clear line will soon be drawn in the churches between mere outward profession and a living experience; and that, in a very short time the advent will be the constant theme of the pulpit, and the coming of Jesus the ardent hope of all believers as the sole possible deliverance from the thickening clouds of terrific persecution and tremendous judgments. With what a new light will the sacred Scriptures shine, so that even the simple shall understand! How wearily will the remaining hours drag! And those who, like Thomas, at first still remain incredulous, or linger, like Lot's wife, not having faith nor insight enough, even yet, to sacrifice all earthly prospects, and flee to the appointed place of refuge in the "wilderness," will be left, like those unbelieving Egyptians of old, to encounter, unprotected, the furious buffetings of the storm of hail and fire, mingled with blood.

Only one grand issue will then be made between the disciples of Jesus and the followers of Antichrist, viz., whether Jesus, as the Anointed King, will be just about to appear visibly in the heavens, with great power and glory. At that time nothing else will be spoken of in the church. And as for the ungodly, so infatuated will they be that, when gathered together for the great Idumean battle, it will even then be true of them that *they* "knew not."

The Holy Scriptures contain within themselves the key to their own interpretation. "The Lord God will do nothing but he revealeth his secret unto his servants the prophets." "Why, seeing times are not hidden from the Almighty, do they that know him not see his days?" "Evil men understand all things." "Whoso keepeth the commandment shall know no evil thing; and a wise man's heart discerneth both time and judgment." "Ye, brethren, are not in darkness, that that day should overtake you (unexpectedly) as a thief." Is the time of the *parousia* an exception?

A recent writer has well said: We need not be in darkness as to that day if we will only watch. "If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3: 3. "And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." Mark 12: 39. Is not this good evidence that the time may, yea, that it will, be known to the watching, waiting, believing ones? "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17: 26. It was so with Noah in regard to the flood; the definite time was revealed to him. "And the Lord said, 'My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.'" Gen. 6: 3. But, as the time was about expiring, God made a farther revelation to him. And, having found him faithful, and obedient to the instructions already given to him, "The Lord said unto Noah, 'Come thou and all thy house into the ark; for thee have I seen righteous (faith is counted for righteousness) before me in this generation. For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.'" Gen. 7: 1, 4.

And is not the event for which we are looking of as much consequence to the world now as was the flood to the antediluvians? Is it not vastly more so? Are not the events to transpire at the second coming of our Lord in glory and majesty of infinitely more importance? And shall those who, like Noah, believe God's word, and "do according to all that the Lord commanded him," be left in darkness, for that day to overtake them as a thief? No, surely not. "If therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Certainly this implies that if we do watch, as it is our duty to do, in obedience to the commands of Jesus, we shall know the time, even as Noah did. When the second flood shall overwhelm the second apostasy, all indeed will not be destroyed, but all must pass through the Great Tribulation, except those who are in the ark, who shall have the words addressed to them, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast; for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isaiah 26: 20, 21. Noah, in reality, did not pass through the flood; he was not in it, he was above it. The ungodly world lay below him in the deep, while he looked down in safety on the tumultuous waters. Noah is the type of the elect, who shall be "counted worthy to escape all those things that are coming upon the earth, and to stand before the Son of man (Luke 21: 36,) and who shall be saved from the day of the Lord."

Seven days elapsed between the entering of Noah and the commencement of the flood; or, at least, the exact period of the flood became known on the seventh day previously, and the moving of the great train began. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Let thoughtful minds ponder this, and also weigh the meaning of the two "wave-loaves." . . .

We already see strange things—such as the girdling of the earth with the telegraph, and the completion of the Suez Canal—long ridiculed as visionary. We shall see stranger. We lately heard of a proposed convention of Jews at Paris, under the patronage of the Rothschilds, to arrange matters for the colonization of the Holy Land. Is this mere rumor, or is, indeed, the "set time" of a truth arrived? Ps. 102: 13. Daniel understood by books. Let those who, like Mary, and the men of the Baptist's time, are "pondering and musing in their hearts" whether "Napoleon," or "another," is he that, in another sense, shall come, imitate Daniel, in confession and supplication; and who can tell but the Lord will be entreated, and will "send forth" to give them also, "skill and understanding." The time had come. The Jewish musers were right. The man had come, too; but John was not he. Yet very soon John *pointed him out* amid the crowd on the banks of Jordan. And there were *some* Nathaniels, who believed and were promised the sight of "greater things." Amen! even so! Come Lord Jesus!—*Prophetic Times.*

For the World's Crisis.

"THE TIMES OF REFRESHING;"

OR,

THE AGE OF THE ALL-ABOUNDING BLESSING.

The times of the promise were essential to open the way for the appearing of "the seed"; but whatever light and blessing accompanied "the promise," it was of course not confounded with the seed; nor were Isaac or Isaiah, Samuel or Solomon, or any of its typical personages (who were essential to the maintaining of "the promise"), the appointed agency of Almighty God to "bless the nations." No, no. The age of promise extended on and on, through all typical persons and things, to Christ the "Seed." So much is plain. "The promise" reaches from Abraham to Christ.

Then, the like enlargement obtains as to the "Seed," which shall administer the foretold fulness of blessing to the nations. All who are "*in Christ*"—bearing his name, and espoused as his bride—are owned as "joint heirs, and a *joint body,* and joint partakers of his *promise* in Christ" (Eph. 3: 6, Macknight) "through the gospel."

Jesus was divinely "begotten by the Holy Ghost," but the saints are "begotten by the immortal seed—the word of God." 1 Pet. 1: 3, 23. All such, "in Christ" as head, will form "one body" (*sus-soma,* a joint body), and are "members in particular." 1 Cor. 12: 27. They will come into their blessed and immortal communion "at the resurrection of the just," and "the marriage supper of the Lamb." Rev. 19: 6–7; Heb. 11: 35. "Those that are of faith are blessed with faithful Abraham." They are the elect vessels of divine mercy—the chosen channels of God's good will to man. They "shall be made princes in all the earth." Ps. 45: 3–16. "Be kings and priests; reigning with Christ on the earth one thousand years." Rev. 5: 10; 20: 4–6; Rom. 8: 17–25; Dan. 7: 18, 27. Thence on "forever and ever."

The times of giving life again (Acts 3: 19–21), the "times of restitution," seem the same as the time of *blessing* in the covenant of promise. This was the gospel preached to Abraham, and preached by Paul; and is yet being preached to prepare the "vessels of mercy, which He had afore prepared unto glory." It is the glory of the kingdom—the glory of "the grace to be given us" at the coming and coronation of King Immanuel and his enthroned Bride—the Church—the ministry of blessing.

The profound facts that underlie and run parallel with the gospel promise to Abraham, need only to be stated to carry conviction, we think, to every well instructed mind. The promise did embrace Isaac, Jacob and Joseph, with his brethren, and their peculiar posterity through many successive generations, for about two thousand years.

"The seed," specified as the source or means of blessing to the "all nations" named in the covenant, does comprehend Christ and his body—the Church—"the fulness of Him who filleth all in all," and our age may be denominated "the times of the seed." The times of their being called and "afore-prepared" to act the part assigned in blessing the nations.

Then "the times of re-freshing," of re-giving life, of re-stitution," must, of course, be commensurate with their honored and heavenly calling; by whom "all the nations of the earth shall be blessed."

Brethren beloved, you who wish so much to do good in honor of the holy name you bear, would it be unlike God, or unworthy of Jesus and his long-suffering saints, "to give them the kingdom"? especially "to appoint unto them the kingdom," for the purpose of blessing "all the nations of the earth"? Would it be a calamity to give them the power to return good for evil, like Jesus? To "heal the sick, cleanse the lepers," and act openly all over this sin-stricken world as the almoners of God's "good will" to men? No, no.

All objections to the most enlarged apprehension of the promise, the seed, and "the times" of the all abounding blessing, are founded in mistake. They are like all objections to Christ's coming kingdom.

J. B. Cook.

A REVIVAL OF THE WORK OF GOD.

A friend, who has recently returned from a visit to Great Britain and Ireland, confirms the accounts which reach us from time to time of the signal blessing with which the Lord is crowning the labors of numerous evangelists, whom he has been pleased to call from almost every variety of social position. Brownlow North and Richard Weaver, mentioned in a former number of *The Witness,* are instances of men who have attracted notice. But there are hundreds whose names are never heard by us, who are preaching in the open air, in theatres, halls, school-houses, dwelling-houses, and barns, throughout the cities, villages, and rural districts. Not a few of them have been officers in the army or navy, some of whom have left the service for conscience' sake, and have sacrificed the best prospects of worldly advancement, to give themselves wholly to evangelical labors. Many of them have been called from the humblest places in life, without any of those qualifications which men might regard as essential to success. An eyewitness says: "I have seen assembled thousands hanging on the lips of persons who literally could not utter a sentence of good grammar." He who bears this testimony does not undervalue education or mental culture; and still less does he fail to own the divine institution of the christian ministry. He further testifies, from his observation of this great work, that "where those recently converted confined themselves to a simple, earnest, heart-felt statement of what God had done for their souls, or fervent appeals to the heart and conscience, they were heard with interest and profit; but directly they approached to any thing like exposition or sermonizing, their statements were crude, profitless, and often intolerable."

These laborers in the gospel belong to no one denomination more than another. They have no imposing organization, and no formal concert of action; yet they plainly show that they are led by the self-same Spirit, and all speak the same things. The great burden of their testimony is "Jesus only." They exalt the Lord our righteousness, preach a free, full, and everlasting salvation in his name, and exhibit unbounded confidence in the word which they preach. The eye-witness already quoted, speaking of those who were converted by this instrumentality, says: "None of them seemed to have the least doubt on their minds as to their own present personal salvation. Not that they had much intelligence as to the value of the sacrifice of Christ, which is the alone ground of peace; but they had confidence in himself, and in the power of his blood to put away sin. Their confession substantially may be summed up in these beautiful words: 'He loved me, and gave himself for me.'"

We have spoken of men evidently called of the Spirit to the work of an evangelist. But it will not for a moment be supposed that in such a state of things the multitude of believers are standing by as idle spectators of the work of evangelists, pastors, or teachers. Nothing is more remarkable than the earnestness and constancy with which christians improve the opportunities of every-day intercourse to warn and entreat men. And many christian men and women redeem time from ordinary avocations, to engage in efforts to carry the tidings of salvation to the outcast and hitherto neglected population of the larger cities. The labors of Bible readers, and their success, are already well known to most of our readers. . . .

It is to be feared that it is wofully common, among those who bear the christian name, to meet daily with friends and acquaintances, nay, with the members of their own families, and talk with them of a thousand trifles, without saying a word of the guilt under which they lie, and the wrath to which they are hastening; nor of the Savior, whose blood cleanseth from all sin, and whose love invites them to pardon, peace, and everlasting salvation. We should be deeply disappointed if the result of this should be an attempt to silence conscience by a cold, formal, task-work testimony. Rather may it provoke a heart-searching inquiry into the causes of their strange reluctance to bear witness for Christ. Perhaps they have been attempting to do what the Lord says they cannot do—"Serve God and mammon"—and this has withdrawn the heart from fellowship with Christ. Worthless, indeed, would be a testimony on the lips of such a man, while his whole life contradicted it.

Beloved friends, the prevailing vice and ungodliness speak loudly to many hearts; and there seems to be a general conviction that something must be done, and a general inquiry as to what can be done. The work seems so great, that we are disposed to think that men must concert some great plan, and contrive some imposing machinery; and every man is disposed to wait until it is all arranged. Have you not learned that this is not God's way? Are you not looking to the failure of others, when you ought to be confessing your own? Are you not looking around, when you ought to be looking up for help? The great revival of which the evangelical labors alluded to are the results, so far as it can be traced to human instrumentality, originated in the prayers of a man in humble life, in a rural district, where there seemed scarcely a trace of vital godliness. Awakened by the Spirit of God to a sense of his guilt, he continued for two years in a state of intense mental anguish, endeavoring to establish his own righteousness. At length he learned from the lips of a christian lady the emancipating tidings of a full, free, present, personal, and perfect salvation, through the one offering of Jesus Christ on the cross. Rejoicing in the liberty wherewith Christ makes his people free, he was touched by a view of the low state of the professing church, of souls perishing unwarned and unentreated; of the dishonor done to the name of the Lord he loved. He soon found one or two of kindred spirit. They united in fervent prayer to God for a revival of his work. They prayed, and God heard. And this was the source of a stream of blessing which has flowed on, deepening and widening as it flowed, and thousands have been refreshed.

Do not wait for others. Do not wait till the mass of professing christians move, or till some great plan is concerted and brought into action. Look to yourself in your estrangement, deadness, and worldly conformity. Seek restoration of your own soul to unhindered fellowship with Christ. You will find at least another with whom you can lay hold on the promise that "if two of you shall agree upon earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." It is not that you are called to do some great thing, but it is your privilege, under a God-honoring conviction that we can do nothing, to ask that God would do a great work, leaving the time and the means and the manner in his hands. Ask in faith, and he will show you that he is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. In all this, do not attempt in any way to dictate to the Spirit of God, or to prescribe the channel through which the blessing shall come. Man's bustling self-importance must not be permitted to intrude. Follow where the Spirit of God leads. Remember that he is sovereign in his choice of means and instruments, and will do his mighty work in such a way that God shall have all the praise. No flesh shall glory in his presence.—*The Witness.*

BE IN EARNEST.

Be in earnest! What thou doest,
What thou plannest or pursuest,
Plan, pursue, and do with spirit,
Never care, though you inherit
Glory dimmer than thy brother's—
Power weaker than another's—
Use thy power, use it rightly,
And in faith, nor prise it lightly;
And where'er thy power thou turnest,
Be in earnest.

Be in earnest in thy duty,
Minding that thy brightest beauty
Is a heart that seeks God's glory
In man's welfare; learn the story
Of the men whose being tended
To this object—who suspended
Life, yea, everything to gain it;
Yearn as they did to attain it;
When thou yearnest, while thou learnest,
Be in earnest.

For the World's Crisis

THERE IS NO HEAVEN ABOVE FOR THE SAINTS.

Some may be startled at this assertion, but it is truly so. No heaven *above* for the saints of God. "By the mouth of two or three witnesses every word shall be established." After a thorough investigation of the Scriptures, we shall ascertain that the popular theory of the saints' heaven is not contained therein. But the word of God contains not a *single* promise of the saints *ever* inheriting heaven. Furthermore, *the word of God plainly contradicts the sentiment.* Now for the proof.

John 3: 13,—"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven." John 13: 33,—"Ye shall seek me; and as I said to the Jews, whither I go ye cannot come, *so now I say unto you*" (my disciples). What language could be more conclusive? Acts 2: 33,—"For David is not ascended into heaven." But you may say, Peter only meant that Paul's *body* had not gone to heaven. Why did he not say so, then, and not leave any to doubt? Heb. 11: 12,—"These all died in the faith, *not having received the promises.*" O, how plain! 1 Tim. 6: 16,—"Who *only* hath immortality, dwelling in the light which *no* man can approach unto; whom *no* man hath seen nor *can see*" (in heaven above). Yet we are taught that good men are *continually* going to heaven (*at death*).

Then the question arises, where are Enoch and Elijah? God has not informed us where they are; he has told us where they are *not.* They are not in the heavens where God resides. So we are obliged to conclude that the righteous *cannot* be recompensed in heaven. Then what does the inspired Word tell us concerning this matter? Prov. 11: 31,—"*Behold the righteous shall be recompensed in the earth.*" When does the Savior say they will be recompensed in the earth? Hear him:—"Thou shalt be recompensed *at the resurrection of the just.*" Luke 14: 14. "But the meek shall inherit the *earth,* and delight themselves in the abundance of peace." Ps. 37: 2. Verse 29,—"The righteous shall inherit the *land,* and shall dwell therein forever."

Listen to Daniel 7: 27,—"*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.*"

P. Tandy.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25: 46.

We will now refer the reader to Matt. 3: 12, where the figure of the wheat and chaff proves to us that the righteous are gathered into a safe place; but the wicked, who are compared to chaff, are burned "up . . . with unquenchable fire." Now do you think the Holy Spirit, or the dear Savior, would deceive us by the use of language which positively shows the *utter destruction* of the wicked, by the figure of chaff; and mean at the same time to have us understand that the wicked are *preserved alive* in hell to all eternity? St. Luke, in the 3rd chapter and 17th verse, records the same figure; and St. Paul brings forward a similar figure in Heb. 6: 8, where it plainly shows the final destruction of the wicked; when he says, "that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned." We would not take dry thorns and briars and cast them into the flames of fire and brimstone to *preserve* them whole! No indeed. And if any one should attribute such folly to us, we should feel as though we were insulted. Let us not accuse the Supreme Being of casting the wicked into the flames of fire and brimstone to preserve them alive to all eternity.

Now let us look at Ps. 21: 9, where the Psalmist says, "the Lord shall swallow them up in his wrath, and the fire shall devour them." If the fire devours them, does it mean to *preserve* them alive in the fire to all eternity? and the tares of the field, which are by our Savior declared to be "the children of the wicked one." (Please read Matt. 13: 30, 40, 42, 50.) Our blessed Lord informs us, in the above Scripture, that "as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." This does not look like *preserving* the wicked alive to all eternity, in order to torment them. You would not put tares, and briars, and thorns, into the fire to keep them from being destroyed, would you?

We will now see if we can find the proof in the holy Book that the wicked and their wickedness shall come to an end. St. Paul, in Phil. 3: 19, and verse previous, speaks of "the enemies of the cross of Christ, whose end is destruction." In Ps. 59: 13, "Consume them in wrath, consume them that they may not be." And Ps. 104: 35, "Let the sinners be consumed out of the earth, and let the wicked be no more." In Isa. 1: 28, "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." 31st verse, "And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Here is the unquenchable fire, but does it make the law immortal? We think it does not.

In Mark 9: 43, we have brought to view the undying worm and the unquenchable fire. Let us try to understand the real meaning of this sublime figure of our lovely Redeemer; and let us throw aside old tradition, and understand the figure as it is recorded in many places in the Bible. As there are many well-meaning persons who refer to this particular expression—"unquenchable fire,"—we would here ask the reader a question: Would you throw a lot of chaff, or dry thorns, or briars, into a large fire, so large that men could not extinguish the flames, and then call the briars, and thorns, and chaff immortal? And supposing the Lord should command us to kindle a fire in our fields, and say it shall not be quenched, but be kept burning constantly; and at the same time command us to throw the wicked of our vicinity into it; would it make those wicked persons immortal? Would it make any thing immortal that was thrown into it? No indeed. You know it would not. But you know that the fire would destroy them, so far as concerns their present being or persons; and there would be nothing left but ashes.

What could be our Savior's meaning in the passage referred to? Could he intend to have us understand that an immortal soul must have a hand cut off, or a foot cut off, or an eye plucked out, and enter heaven with one hand, and one foot, and one eye? We know that our Savior did not mean to teach such an absurdity as that. But if our Savior wanted to convey to us the doctrine of endless misery, and immortal-soulism, why did he tell us of the body losing a hand, or foot, or an eye?

Vernon, Vt.

Hygiene.

"This is for your health."—Paul.

CAUSE OF THE CIRCULATION OF THE BLOOD.

This question has a scientific and mechanical interest, aside from its medical importance. Since the discovery of the fact of circulation by Harvey in 1620, the world, with rare exceptions, has received his idea of the cause of that circulation as the true idea. The brilliancy of the discovery led men to accept the anomalies and impossibilities of his theory of its cause. Notwithstanding that Bonelli estimated the power exerted to drive the blood at 180,000 lbs., or equal to a six horse power engine, men accepted the theory for years. Though the tender heart of youth is more easily torn than the gizzard of a fowl, and is only an inch thick, though its valves are folds of membrane, and kept in place by threads about the strength of No. 20 cotton, physicians and philosophers found no difficulty in recognizing its exertion of a power, under which inch bolts fly, cylinder rods crack, or mills are driven, till it was asserted by Sir Charles Bell, and others, that a power of fifty lbs. was sufficient to propel the blood. Then no difficulty was seen in the heart's exertion of such a power as a majority of persons could not exert with their arms, till it had moved five hundred thousand tons of blood in a lifetime, and that, too, without a moment's pause, or a single act or even sign of use or wear. Truly we must be wonderfully made, if such be the case.

On the theory that the heart *drives* the blood, what possible explanation can there be of the fact that the arteries, into which the blood is supposed to be "driven," are found empty after death? Why does circulation stop the instant suffocation takes place? Why does the introduction of carbonic acid gas into the lungs instantly stop the heart's beating? It imposes no material obstacle to circulation. With what other inconceivable quality shall we endow the heart to account for the blood being taken up from the digestive organs and put into the general circulation? These questions find no answer under the Harveyian theory, except such as cycles and epicycles in the Pythagorean theory of astronomy afforded to the insuperable objections of opposing facts.

Are we asked for a better theory? We will briefly allude to one newer, at least. It has been in process of development for twenty years. Its author, and for some time chief advocate, was the talented Mrs. Emma Willard, of Troy. The theory proposes the lungs and their action in respiration as the chief agent of the circulation of the blood. The heart and its valvular action is reduced to the office of a regulator of that circulation, a measurer of the proper quantity of blood to be admitted into the lungs at once. It must be confessed that she adduces many important confirmations of her theory. Respiration brings oxygen and carbon in contact; fire is the result. The blood is heated, expansion follows, the structure prevents the blood from flowing back to the heart, hence it must go forward, and a slight impulse of the heart sends on more for the same operation. There lies the new-born infant; does its life begin in heart-beats? Do we shake it like a stopped watch to set its heart in motion? No. Its first action is to breathe. If it does not this of itself, we attempt at this point, and not at the heart, to start life and circulation. We do the same with drowned or suffocated persons, and for the same reason. Hence the lungs are the *primum mobile* of circulation. This theory answers all the above questions, put in vain to the Harveyian theory.

Dr. Cartwright, of New Orleans, in 1851 made some experiments on a crocodile. It was first killed, till neither fire nor knife could cause any sign of pain. The lungs were then violently inflated. Mark the result. The blood began to move in the lungs, ran in streams into the heart. That organ began to quiver, then to pulsate by force of outward circumstances, till life returned and the animal grew dangerous in his rage and defied restraint. In slaughtering animals, if respiration be stopped, very little hemorrhage takes place; but let respiration drive the blood, and the animal becomes bloodless.

These are some of the more popular and easily understood confirmations of the theory. It was thoroughly discussed in various medical journals about 1854, and obtained a wide endorsement of eminent physiologists. An account of one of the most interesting experiments is given in the *Boston Medical Journal,* of September, 1852. It is there stated that Dr. Ely restored his infant son from death by cholera by continued inflation of the lungs. All discussion of this new theory has been discarded in popular works on physiology to a great extent. We should, however, except the work of Prof. Draper, of New York. This eminent scientist has done more than any other man to advance, prove, and properly limit the new theory.

Any theory, whether true or false, which shall tend to exalt in the estimation of men the function of the lungs, might almost be welcomed without fear of evil consequences. To nourish this organ is to nourish the whole body—to give leaping life to vital currents, and a flashing brilliancy and power to mind. When we perceive the real value of this organ and jointly provide the purest air for its support, we well nigh purchase exemption from disease and take a longer lease of life.—*Zion's Herald.*

TWELVE STANDING RULES

FOR ESTABLISHING AND PERPETUATING HEALTH.

1. Faith in God, and a good conscience.
2. Temperance in all things.
3. Diligence and cheerfulness in an honorable avocation.
4. Avoid late hours—retire to rest early, rise early, or as soon as rested, wash, and seek the fresh morning air.
5. Dress warm in winter and in damp weather; dress cool in summer when the weather is hot; and scorning unwholesome fashions, cultivate comfort everywhere.
6. When unwell, rest, with fasting and prayer, leaving drugs and stimulants to the impatient and unwary. Touch not; taste not; handle not!
7. If very sick, and you know not the cause, or remedy, call for a physician that will not administer poisonous medicine. Choose for your medical counselor a true and conscientious Hygenist.
8. Bathe the whole body at least twice a week in summer, and once a week in winter. Little children should be bathed once a day through the year. Don't neglect the bathing.
8. Choose a plain diet, consisting mostly of fruit and farinaceous food; use very little of hot drinks or hot bread, and never eat that which is crude, or indigestible.
10. Leave utterly untouched, tobacco, opium, and all alcoholic liquors.
11. Sleep warm, but never on feathers. Ventilate your sleeping-rooms the year round.
12. Ventilate well, according to the season, every apartment of your dwelling, from the garret to the cellar, keeping your premises clear of all noxious or infectious substances, thus securing a pure atmosphere to be breathed by all the members of your family.

The above rules, observed in connection with zeal and perseverance in doing good, will insure a healthful, peaceful, happy life, and a composed, serene, and triumphant end.

HOW TO PREVENT BAD SMELLS.

Dirty persons—those who never wash—always smell badly. Some can be "smelled" a mile off, or less; it is a misfortune and a source of great annoyance to the refined and sensitive. It may be more prominent with some than with others, but it is the result of a neglect of personal cleanliness. This peculiar odor emanating from the feet, is always the result of uncleanliness, which daily washings would entirely remove.

A specific odor escapes every one, and is peculiar to individuals; the dog knows it, and by it follows his master through any crowd of human beings, and never makes a mistake. A man's organ of smell is not thus acutely developed; still there are persons whose peculiar penetrating odor is readily recognized. This does not come directly from the "sweat" of the person, as no such odor issues from the hands, but from the arm-pits and other parts kept covered with clothing, so that the air cannot penetrate. The sweat remaining in contact with the skin, undergoes a chemical change, and it is this which disengages the peculiar disagreeable odor. This chemical formation is a kind of fetid fat, which, from the feet, is absorbed into the pores of the leather, and there it is detained, with fresh additions daily, for weeks and months, with increasing rancidity, as the smell of any old boot or shoe will demonstrate.

All the old clothes worn during the day, being saturated with animal exhalations from the body, should be removed and allowed to air through the night—the skin well rubbed with a wet or dry towel, and a clean night dress of cotton or flannel, as the comfort of the person may dictate, should be worn.

This course, we are sure, will be followed at least by all those who have an ambition to be and feel as sweet and clean as a dew-drop on the rose of summer." "Cleanlines is next to godliness."

Good Air.—In a very cold room, without a draught or ventilation, carbonic acid, being generated by the sleeper, becomes heavy, and falls to the floor; this gas has no nourishment for the lungs, and to breathe it is to die. In summer it goes to the ceiling, in winter to the floor; hence it is more important that a sleeping room should have a very gentle current of air in winter than summer.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

Selected for the Crisis.

"I AM CHIEF!"

Charge no other man with guilt,
I alone his blood have spilt;
Every crime against the Lamb
Charge on me. Lo! here I am,
Self-convicted, self-confessed,
Chief, alone, discharge the rest.

Olivet, 'twas I that slept;
Slept when watch-hour should be kept;
I alone, 'twas not the three.
Spare me, O Gethsemane,
Though thy sod with blood, like sweat,
For my wicked sloth was wet

Who 'gainst Peter bringeth blame?
Enter there another name;
He but thrice I stood beside,
And a thousand times denied;
His sin washed in bitter tears,
Mine persisted in for years.

Sayest thou,—doubting what I am,—
Judas sold the Paschal Lamb?
Yes! for silver; but they bought
Jesus Christ of me for nought.
'Tis no Jew his life assails;
'Tis no Roman drives the nails!

These are sins, not spikes; and those,
Those are crimes, not thorns! His woes
Mine iniquities. That spear
In my heart was forged! And here
Pilate, Herod, both were born,
Cross and spike, and spear and thorn.

Shamed, I own them every one,
That black cloud that vails the sun,—
(Vails the Father, too, in wrath),—
From my soul its blackness hath.
Leaves my soul to light and bliss;
All have gone from mine to his.

Joy, peace, righteousness divine,
All have come from his to mine;
Him in my stead, me in his,
God accepts. The sonship is
Mine; and he—oh! past belief,—
He, not I, appears the chief.

For the World's Crisis.

AWAITING THE LORD.

BRO. GRANT:—I have ever viewed our Savior's discourse contained in the 24th and 25th chapters of Matthew as a sure word of prophecy, designed to guide his pilgrim church in her progress towards the rest that remains for the children of God, until he should come and receive all those that are his, and give them the kingdom prepared for them from the foundation of the world. I have read with much interest the articles from different brethren on this subject, together with that written by Bro. Ross, which lately appeared in the Crisis. They are all good, but I think the last named takes a broader view, and presents in a clearer manner the fulfillment of the words of our Master concerning the false teachers that should come in his name and deceive many.

When we view the history of the church of Christ from his day until now, we see a great system of iniquity and false doctrine keeping equal pace with, and at times seeming to overshadow by her worldly grandeur and ostentation, the peaceful religion of the followers of the Lord Jesus, and for a long period of years did not scruple to lay violent hands upon the saints of God, and kill them; so that the prophet describes her in awful grandeur as "drunken with the blood of saints, and filled with the blood of the martyrs of Jesus." Of her followers it was said, "Thy merchants were the *great men of the earth;* for by thy sorceries were all nations deceived." How much ought we to prize the word of God, which tells us of these things, and that he has given an understanding heart and put it in our power to escape all the cunning devices of false teachers which its sacred pages so faithfully portray. It was from this old sorceress that the most or all false doctrines come, which so impede and cripple the efforts of the children of God while trying to warn a wicked world and proud and slothful church of the coming judgment.

I sometimes think that the return of the Jews from their Babylonish captivity was a fit type of the modern church when, at the Reformation, God broke the chains of her captivity, and put his word in her hand and sent her forth to bless the world. The pious Nehemiah tells us in his efforts to reestablish the worship of God after the manner of his forefathers, of the little assistance he received from his brethren. They had become so besotted and indifferent to their holy religion, they opposed the labors of those who sought to reinstate them in the favor of God. They had lost their ark of the covenant, the golden altar, the candlestick, the cherubim and vail, with many other sacred things received of God by the hand of Moses; also their beautiful language, so that their children spake one half in the Jews' language, and one half the language of the heathen; and, what makes it more surprising, the people were willing to have it so, and opposed reform.

In the case of the Protestant church at her separation from the Romish ecclesiastical power, she brought with her many rites and traditions there learned, which she holds with such unyielding tenacity; and many of the teachings of this day are as highly seasoned with the leaven of that mother of iniquity, or more, than the word of the living God.

The Adventists as a body have made some advancement in breaking away from some of the teachings of the old sorceress; but their councils are so divided, their strength is spent upon questions of little or no importance, compared with a preparation for the great day of God Almighty. O! my brethren, we appear to be but half awake concerning the great subject we so much profess to love.

Our great Teacher tells us of the signs in the sun, moon and stars, and assures us that that generation should not pass until all these things should be fulfilled; that his word should be more enduring than heaven or earth; that the day and hour no one but the Father knew; that the world and church would be as in the days of Noah, when he swept them from the earth for their wickedness, all engaged in worldly pursuits, and knew not until their destruction came. He then bids us watch, for we know not at what hour our Lord doth come, but cautions us to be ready, "for in such an hour as ye think not" our Lord will come.

He then tells us of the two classes of servants; one feeding the household with "meat in due season"; the other saying in his heart, "My Lord delayeth his coming," and misusing his fellow servants, and associating himself with the enemies of his Master. Then at that time comes the last and great sign to this generation, taught by the similitude of ten virgins, who took their lamps and went forth to meet the Bridegroom Five of them were wise, and five of them were foolish. The foolish took their lamps, but took no oil with them. But the wise took oil in their vessels, with their lamps. That while the Bridegroom tarried they all slumbered and slept. And at midnight there was a cry made. "Behold, the Bridegroom cometh; go ye out to meet him."

We all know the sequel. The wise were accepted and entered in to the marriage; the foolish were rejected. The remainder of the discourse tells us how our Lord will deal with us. He expects fruits of righteousness where he has given talents and ability to perform; that he rewards faithfulness, and will punish those who have used their talents to further their worldly pursuits to the neglect of their Master's interests He then gives us a scene of the judgment day and the introduction of his people into his everlasting kingdom, and the destruction of the wicked.

Now, my dear brethren, I consider the foregoing parable a sign of the coming of the Master, as much and as of equal importance as those of the sun, moon and stars; and if so, where are we? Can we shut our eyes to the movements of a people called "Adventists"? Do not their actions for the past twenty years and more fill the picture as drawn by the Savior? and if so, how can we avoid the solemn conclusion that, notwithstanding all our professions, one half of our number will be rejected when the Master comes? My soul, is it so, that for the last many years we have been professing to warn the world we have not believed the important truths we taught? Let us look at these things and renew our covenant vows with God, and with greater zeal and patience finish our allotted labor.

To me it seems that this day is this scripture fulfilled in our ears. I cannot for a moment think this movement, together with the signs given, which have been seen, are "but a reed shaken by the wind." Some tell us we localize and bring the things to too small a point. Perhaps so. But how was the preaching at the first advent? John the Baptist preached in the wilderness of Judea for perhaps three years; and if he visited the land occupied by that whole nation, it would not cover as much as that called New England. But the proclamation of the soon coming of Christ has been preached by hundreds, if not thousands, throughout the professed Christian world, since it first awoke the attention of the church and world like the blast of a trumpet more than twenty years ago.

I have been induced to write these few lines to my dear friends and fellow christians who are looking for the speedy coming of our Lord, and hope you will bear with me. To me these things are real things. To the world and cold professors I have no apology to make. When I was at our campmeeting at Wilbraham last summer, I with you all was highly pleased with the spirit and love manifested by all I saw. But still these thoughts would come into my mind, that we as a people were those mentioned in the parable by our Savior, and it made me solemn. What I have now written is in consequence of thoughts suggested to my mind, and which have followed me until this time; and while I exhort you to greater diligence, I would not forget myself. It is with shame I confess I have not made that progress in the divine life it was my duty and privilege to attain. It is more than thirty years since God for Christ's sake forgave me my sins—a time I shall never forget; and it is twenty-eight years next March since I first heard and embraced the doctrine of the blessed hope, which is as real and vivid in my memory as my conversion. I have no doubt of either. God has greatly blessed me, so that I can say, "I lack no good thing," except more of that blessed Spirit which animated my Master, and has also all those who are his.

Our blessed Book tells us that "whosoever hath this hope in him, purifieth himself even as He is pure." I confess when I look at the standard I feel self-condemned that I fall so far short of its requirements; but I am not discouraged. I know that God has done great things for me. I expect in view of past mercies that I can do all things through Christ assisting me.

I read of one of God's witnesses in Scotland, the faithful Rutherford, who, when contemplating the coming of Christ and the eternal weight of glory he would then receive, gave utterance to his feelings in language something like this: "I feel like a little child whose holiday clothes have been prepared, and is anxiously awaiting the coming morning when he may be arrayed in them." May God give us more of his blessed Spirit to wean our affections from this world, and fix them on heavenly and divine things.

Your brother, in hope of eternal life when Jesus comes, WM. NICHOLS.

Albany, N. Y., Jan.

For the World's Crisis.

SANCTIFICATION.

There is much written on the subject of sanctification, or holiness; and there seems to be also a vagueness of idea with many as to what it is, or how attained. Now it seems to me that this vagueness or confusion of idea is entirely unnecessary. If we would study the word of God on this subject, I think we should see as plainly what he means, in regard to this, as any other simple truth. When we once apply with saving faith to Him whose blood cleanseth from all sin, and hear him saying to us, "Thy sins are all forgiven thee, go, and sin no more," what more can we have?

If in the blood of Christ there is full and complete redemption, are we not then pardoned, justified, saved? I cannot see that God has promised us anything more than this, except the Holy Spirit which "all who believe on him shall receive," to "lead them into all truth," and to assist them to "go on to perfection."

Paul tells us, in Rom. 5: 1, that, "being justified by faith, we have peace with God"; then says, in Heb. 6: 1, "Leaving the first principles of the doctrine of Christ, let us go on to perfection." Peter tells us how we are to do so, in 1 Pet. first chapter,—"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience brotherly kindness; and to brotherly kindness charity," etc. "For if ye do these things ye shall never fall. For so an entrance shall be administered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Paul also in Phil. 3: 12 says, "Not as though I had already attained, or were already perfect, but I follow after"; and goes on to say in the 14th verse,—"Forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Now it appears to me, from the foregoing and many other passages which might be mentioned, that, instead of trying to bring ourselves into a state of "conviction," as it is often expressed, to enable us to seek and pray for this blessing, it should be our business to see that we carefully follow the rules laid down, and with the help of that Holy Spirit which is promised, add to our faith (which is the first starting-point) all these things which are required, and thus "bring forth the fruits of the Spirit," and grow in grace and in the knowledge of our Lord and Savior Jesus Christ"; and thus be "sanctified through the truth," in what appears to be the only scriptural way, through faith and obedience to Him who says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

May the Spirit of Him who "worketh in us to will and to do of his good pleasure," lead us into all truth, that we may thus "perfect holiness in the fear of the Lord."

F. J. STAUNING.

For the World's Crisis.

OUR WORK.

For twenty-five years past we have proclaimed the judgment near, and if there has ever been any *truth* in the proclamation, it is *still true;* in other words, if we have ever had any good foundation for our expectation, that foundation is still good; if we have not been deluded and humbugged from the first, our position is still correct, with the additional consideration that we are a quarter of a century nearer that scene now than we were then; and besides this, the fulfillment of prophecy in the church and world, since this proc-proclamation began, furnishes us with additional proof of the correctness of our position. If there has ever been any truth in this announcement of Jesus' speedy coming, it is certainly still true; if it is not true *now,* we have been enveloped in delusion from the first, and the sooner we give up the whole matter as a grand deception, the better for us all; but if it has been true, and still is true that the coming of the Lord is an impending event, *we as a people are not occupying the position we should.* We have a *work* to do; and what is that work? It is not to put our light under a bushel. It is not to lie down and slumber. It is not to be faint-hearted and dilatory. But what is our duty in view of our nearness to the judgment day?

1st. It is to sound the alarm. If we really see the sword of vengeance coming, God will not hold us guiltless if we omit to give the warning. This is our emphatic duty. God demands it at our hands. We owe it to our fellow mortals. We cannot be excused. We must do this very work. Ministers and laymen alike are called upon to do it. And it must be performed with feeling hearts too. What! we remain indifferent with the evidence staring us in the face that "the great and notable day of the Lord" is just upon us? Heaven forbid! Our hearts should be all on fire with heavenly zeal and solemn devotion. Then we shall be prepared to give the warning in an *effectual* manner. What if the multitudes scoffingly cry, Where is the promise of his coming?" God says, "Sound the alarm." What if the proclamation is not a popular one? God says, "Sound the alarm"; and we must do it whether men will hear or not.

2nd. Our work is to gather souls into the fold of Christ before the storm of divine wrath shall fall upon a guilty world. We as a people have hitherto been remiss in this great work. If there is a people on earth who ought to deeply feel for perishing men, and weep over poor sinners, it is that class of people who see the judgment but a step before them. And yet much time has been spent, and is being spent, in giving undue prominence and attention to questions that do not serve to lead men into the fold of Christ. Should we not give special attention to questions of first importance, instead of casting them into obscurity for the sake of giving prominence to questions that have no tendency to lead men to Christ? Let every truth have its place, but let not certain truths that are not calculated to lead men to repentance so absorb our minds, and attract our attention, that we shall wholly or partially lose sight of the great work of saving men. Let our great work be to give "meat in due season" to the household of faith, and to *save sinners.* Can we be inactive so near the end? Let us *act* as though we believed what we profess. WM. SHELDON.

LOVE REPAID WITH HATRED—HATRED ANSWERED BY LOVE.

When we congratulate ourselves on the outward peace and the immunity from persecution which the church enjoys in our day, it may be well to inquire whether it is altogether an occasion of congratulation, or whether it be not partly our shame that the world finds so little that is offensive to it, in the position which we occupy and the course which we pursue. It may be that we are losing a blessing; for the Lord said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." And it may be that we are bringing woe upon ourselves according to his warning: "Woe unto you when all men shall speak well of you; for so did their fathers unto the prophets." To how many professing christians, rejoicing that the days of persecution are past, might it be said, "You give the world no occasion to persecute you, or to say an unkind word of you, except to ridicule your profession as a mockery. Your life, which cannot be distinguished from that of respectable men of the world, lifts up no practical testimony against the evil of the world. Who ever heard your voice lifted up as a witness for Christ, or against sin? Who was ever disturbed by your warnings or entreaties? Why should you be persecuted?"

Yet it is not necessarily from the church's unfaithfulness that persecution ceases. There is one who can say even to these raging waves, "Peace, be still!" and there may be a lull in the storm such as that which is recorded in Acts 9: 31,—"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Blessed breathing-time for a suffering church! and most blessed the results of it! It is easy to determine whether our rest is of that character and with these results.

Of one thing we may be assured—to whatever our peace is to be ascribed, the world has not changed from its hatred of Christ; and it is as true as ever it was, that the carnal mind is enmity against God. The Lord has warned us that the world which hated him must hate his, because they are his, and because that which it hated in him is reproduced in them and is re-enacted by them. Now is there enough of Christ about us to excite that hatred? Are we fairly representing him here, occupying his place, and doing his work, following up his mission of love? Do not flatter yourselves that you have conquered the world's hatred by your love or your benevolence, or by any excellence of character which compels respect and gratitude. For His was a life of purity amidst pollution, of love in the face of hatred, of rich mercy to those who showed him no mercy. There was no sorrow for which he had not sympathy, no affliction for which he had not feeling. Meek. gentle, lowly, and loving, he stooped to the lowest in intelligence, that he might communicate divine truth—to the vilest sinner, that he might bring salvation. He called around him the poor, the guilty, the despised, and the broken-hearted. He spurned the kingdom which Satan offered to ambition; but he never turned away from a penitent, however great his sin, nor from a suppliant, however great his need. In short, he sacrificed every thing but truth to save his enemies, and did not withhold from us his precious life itself. But all this, instead of conciliating the world, provoked its hatred, until he was executed, with ignominy, as the worst of criminals—a blasphemer of God, and an enemy of mankind; while malignity left nothing undone that could aggravate his sufferings, when he was bearing the curse due to human guilt.

Such is the world, of whose favor the church sometimes seems to boast, and such is Christ with whom we claim to be one. May we not well ask if the world sees any thing of Christ in us? Are we prosecuting his work? He came into the world to save sinners, and what a reception sinners gave to the Savior! Is the same mind in us that was also in Christ Jesus? Is our love a stream from the infinite fountain of his? We indeed have no glory to relinquish, and no blessedness to forego, in order to reach the perishing; for we were by nature children of wrath, even as others; and the grace which now makes us to differ also makes us debtors to all men, freely to give what we have freely received. How humbly should we stoop to the fallen, when we remember where his grace found us; and how patiently should we bear with the perverse, when we remember how Incarnate Love has borne with us!

We may blush to speak of any sacrifices which we can make in comparison with his renunciation of the glory which he had with the Father before the world was. How little, at the worst, can we now suffer who have no condemnation to fear and no wrath to endure, since he has exhausted the curse! If he was made a curse for us, how joyfully may we suffer the loss of all things in seeking the profit of many that they may be saved! Evidently, he did not design that we should consult our own safety by attempts to conciliate the world; else why did he call his disciples to confess him at all hazards? There is no age in which the church would not have been safe if it would have been silent. The world would never have disturbed it, if it would have left the world to perish undisturbed in sin. But if we have the mind of Christ, and walk in fellowship with him, we can accept of ease and safety on no such terms. If we are walking with him, following his footsteps, our path through life will be traced by genial love and cordial sympathy, which would dry every tear but the tear of penitence and tenderness, and which would lighten every care, which, waiting for no applause, and expecting no return, unchilled by ingratitude, and unalienated by hatred, moves on, warmed by the smile of God, to bless them that curse us, and to do good to them that despitefully use us and persecute us. But in all this, the grand object of which we will never lose sight, is the salvation of sinners. In the prosecution of this object, we will be watchful of opportunities, and find them everywhere like Him who surprised "Samaria's erring daughter" at Jacob's well with his gracious words; who found Matthew at the receipt of customs, and called him; who spoke pardon to the penitent at the supper-table of the Pharisee; and who, when he hung on the cross, spoke the word of eternal life to a thief and murderer.

My brother, is this a description of your course of life, and if not, are you flattering yourself that you are walking in fellowship with Jesus? If it is, you are no stranger to the scoff and the sneer, the reviling, calumny, and misrepresentation which reveal the very hatred which cried, "Crucify him! crucify him!" though its malevolence may now be restrained from open violence. "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." I would address those especially whom the Lord has graciously enlightened regarding our standing in Christ, and regarding our heavenly calling, and regarding the end of all things. Are you making it all apparent? Does the world see that you are chosen out of it? A brother writes to you: "I candidly confess to you, my friend, that I very much fear we are not making a right use of all the grace, the light, the knowledge which our God has graciously imparted to us. I fear we are not faithfully and diligently trading with our talents, or occupying till the Master return. It often occurs to me, that people with far less knowledge, far less profession, are far more practical, more fruitful in good works, more honored in the conversion of precious souls, more generally used of God, How is this? Are we sufficiently self-emptied, sufficiently prayerful, sufficiently single-eyed?" The Holy Spirit counsels and charges you: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2 John 8.—*The Witness.*

For the World's Crisis.

THEY DON'T DO IT—THEY WONT DO IT.

Here lies the difficulty, the mischief, the ruin! They don't preach against the crying sins of the day; they keep back part of the price, shun to declare the whole counsel of God. Not one minister or editor in fifty speaks out defiantly, boldly, pointedly, unflinchingly, against the sins of the church—"the iniquity which God knoweth," specifying the evils one by one. They don't do it; the little foxes that destroy the vines are not so much as named. Where is there a watchman on Zion's top that pours in the liquid *flame* of God's *singingly,* brings it down sledge-hammer like against idolatry in dress, the gay, costly and fashionable adornments, the evils of tobacco and strong drink, the wine-bibbers, tobacco-chewers, smokers and snuffers, against those who oppress the hireling in his wages, and open not their lips for the dumb, "those in bonds as bound with them," against novel-publishers, novel sellers, and novel-readers, the lusts of the eye, the pride of life?

When and where do we hear these dark abominations, and many others which the Lord hates, decried against them, as the apostles and prophets did, and as every true, honest, faithful servant of God should do? The preaching at the present day is more of a generalizing character, a mere abstraction; reproving sins in the mass. There is very little specifying, minutely laying the finger on the *spot* of the leprosy, as Nathan to David,—"THOU ART THE MAN!" Practical duties, moreover, are not duly enforced, dwelt upon; the duties of family prayer, closet prayer, the daily, prayerful reading of God's word, family discipline, the training of children from early infancy *exclusively* for God, on Bible principles, of being temperate in all things.

The doctrine of purity, the inner life, entire consecratedness, the presenting the body a *living* sacrifice, holy and acceptable unto God, which is our reasonable service, is held in reserve. What is the result of this healing slightly; this neglecting to "cry aloud and spare not"; this crying "peace, peace," when there is no peace? The result of this omission is, great looseness in the house of God, the family circle, in training for glory eternal; family altars are crushed, shivered to atoms; the Holy Bible is dusted over, the closet abandoned, the passions and appetites are indulged to excess, God's bounties are lavished on lust, oppression is winked at, the poor neglected and despised, backslidings are grievous and perpetual: God and his cause are thus greatly dishonored, brought into disrepute; the enemies of truth are led to blaspheme, live as they list, rush on to perdition, stumble over these ungodly, worldly-minded, selfish church-members into hell! "If the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men." Beloved, are not these solemn facts? Turn also to Jeremiah, chap. 7, and hear what the Lord saith.

"Would there were help within our walls!
O, let the promised Spirit come again,
Before whom every barrier falls,
And ere the night once more shine forth as then!
O rend the heavens and make thy presence felt;
The chains that bind us, at thy touch would melt!"

D. F. NEWTON, *Author of Home Thrusts.*

ELIJAH YET TO COME.

Some think that the words, "I will send Elijah the prophet before the coming of that great and dreadful day of the Lord" (Mal. 4: 5), was fulfilled in the advent of John the Baptist; and that all we are to understand by the promise of Elijah preceding the second advent is merely the spirit of preparation being infused everywhere previous to that event. But this does not seem to me to exhaust the words of Scripture. For instance, our Lord says: "Truly Elijah must first come, and restore all things."—Matt. 17: 11. But then he adds, "Elijah is come already." The two things seem inconsistent; but it does appear to me from various reasons that Elijah will personally precede Christ who comes to reign, just as John preceded Christ who came to suffer. Recollect that Elijah needs no resurrection from the dead; he never saw death; he was translated; and why translated, unless for some sublime mission similar to that which is here indicated? Let us mark well our Lord's words. He says: "Truly Elijah shall first come and restore all things." But if John the Baptist was Elijah, can it be said of John that he restored all things? He did not restore anything at all; he preached repentance. Then if you say, How do you explain the other passage, viz: "Elijah is come already"? I explain it by referring to the corresponding passage in Luke 1: 17, where it was said of John the Baptist, "He shall go before him in the spirit and power of Elijah. Our Lord says of John the Baptist that "he came and they knew him not, but have done unto him whatsoever they listed; likewise also shall the Son of man suffer of them." What does he here say? He says John the Baptist came, and they killed him; but that cannot be said of Elijah; he never was killed; he was translated; he is in glory; and if he had come to the earth in the person of John the Baptist, he could not have been killed. But certain parties appealed to John himself. They came to him and said, "Art thou Messiah? He said, no. Art thou Elijah? And he said, I am not Elijah."

Well, John the Baptist surely knew who he was, and yet he denied that he was Elijah who was to come and restore all things. The passage, "This is Elijah that ought to come," the French translators have given us the true meaning of: "*C'est l' Elie qui devait venir.*" This is THAT Elijah who ought to come NOW, at this moment; is John the Baptist; he is come in the spirit and power of Elijah; but Elijah personally is yet to come and precede my glorious advent to triumph and reign. It does seem highly probable that before our Lord comes, Elijah, who is living in the body, who never died, and is not, therefore, to be raised from the dead, will herald the return of the Prince of Peace; just as a suffering Baptist came to precede a suffering Christ, so a glorified Elijah will come to precede a glorified and triumphant Christ. At least I cannot explain these passages in any other way. —*Dr. Cummings.*

EXTRAVAGANCE IN DRESS.

BY REV. R. V. LAWRENCE.

The present extravagance of the women of this country, in dress and adornment, is, perhaps, beyond all precedent. The most costly material, with the utmost conceivable superfluity of ornaments, and a style that requires the greatest possible number of yards, is the demand for every article of female attire. This is true not only of those *without,* but of the *female members* of the church, save here and there an *honorable* exception. How women—intelligent women—who *profess* to be *Bible christians,* can indulge in such extravagance in dress, is more than I can understand.

Is the Bible more emphatic in condemning lying or adultery than it is in condemning a a costly or ornate style of dress? Hear the voice of God: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array: But (which becometh women professing godliness) with good works." 1 Tim. 2: 9, 10. "Whose adorning *let it not be* that outward adorning of plaiting the hair, and wearing of gold, and putting on of apparel." 1 Pet. 3: 3. How can any one make the present style of female attire *in the church* square with these plain passages of the word of God? Can the present fashions be called "modest apparel?" I saw a woman passing down Fourth street, Philadelphia, whose dress was so extravagant in volume, color, tinsel, and number of adornments, that men and women turned and looked after her as she passed up the street. Do *modest* women dress so as to attract attention in that way? Do *modest* christian women carry the present gig-top bonnets with their almost innumerable flowers, bits of tinsel, and streamers of ribbons, on their heads to attract the attention of the multitude?

"Costly array!" What do you think of bonnets for women in the middle class of society costing from twenty to sixty dollars, to say nothing of the one hundred or five hundred dollar bonnets of the upper-tendom? Do you believe it possible for a woman to wear, with God's approval, even in these days of high-priced material, so much as a twenty dollar bonnet, when there are so many suffering want at our very door, and hundreds of millions are dying in foreign lands without the knowledge of Jesus, just because money is wanted to send the gospel to them?

It was stated in to-day's papers, that but little money has thus far been collected in New York and Brooklyn for the relief of the starving thousands in the South. What wonder, when a woman's bonnet must cost twenty to sixty dollars, with every other article of dress and furniture correspondingly expensive? Who can give money when self commences with embroidery and extra stitching at the toes and thence lays on the most elaborate adornment upon every square inch to the crown of the head, and a half-a-foot or so above it?

Do you think that a sanctified soul can live under such bonnets as thousands of Methodist women put on their heads? And what about *taste?* There is much said now about refinement and *taste,* and it seems as though the taste of the present age must modify the word of God so as to approbate the present style of dress. Have any of the pretenders to *taste* consulted standard works on this subject? What says Lord Kames, who, I presume, must be admitted to be pretty good authority? He says (on page 114, Elements of Criticism), "Profuse ornament in painting, gardening, or architecture, as well as in dress or in language, shows a mean and corrupted taste." What, according to this standard, becomes of the claims of taste and refinement of those who follow the silly fashions sent us from heartless, licentious Paris? Do not the women know that a beautiful women is, when "unadorned, adorned the most?" Do not they know that no tinsel, or gaudy artificial flower, or flashing gem, can add to the native beauty of a really beautiful woman? And do they not know that a plain face is, when surrounded and mounted by fine flowers and other adornments, made downright ugly by the contrast? Extravagance in dress and adornments make plain features very conspicuous. Will not those who would be *christian women* dress plainly, modestly, and only so costly as the wants of God's cause will allow? Will you not, sisters, remember that the money you have is *borrowed*—it is the Lord's—and that is it not fit to dress extravagantly on *borrowed* money?

Will you not remember that "good works" are the most beautiful ornaments you can put on? And will you not remember that "gig-top" bonnets, with the rest of the senseless trappings from Paris, will be sadly out of fashion in that Great Day when Christ shall receive his ready bride, and that those who follow such fashions now, will hardly be thought of the right quality to go in to the Marriage Supper of the Lamb? The angels are to be masters of ceremonies there, and "white robes" only will be admitted. Dress finely every day, yet not in the Parisian, but in the heavenly, style.—*Earnest Christian.*

For the World's Crisis.

DEATH.

Death reigns. Four deaths in this little place the past week! But how trying to the patience of Adventists to listen to the funeral services of so-called orthodox preachers. Almost the first expression I heard was—"Oh God, help these mourners that they may not look upon death as an enemy, but a friend, for Christ hath brought life and immortality to light through the gospel."

Was there ever one mourning the loss of a dear friend who could adopt such a sentiment? Is not such a doctrine an insult to our humanity, to say nothing of our christianisy? Death a friend? No, never. Who wants to see him? Who wants him to enter his dwelling and take whom he pleases? None, certainly. Then why call him a friend when God calls him an enemy?

But is not the idea consistent with orthodoxy, for that claims that death introduces us to glory? But does not the sentiment virtually ignore the coming of Christ, any professions to the contrary notwithstanding? For if death introduces us to glory, then Christ does not, and is not that the main object of his coming? Does it not also ignore the judgment, for what need of one if all are to be rewarded at death? Is it to be supposed that God has made a mistake in sending by death some to heaven who do not belong there? and so is a judgment necessary that the mistake may be rectified? But on such an hypothesis what other reason for a judgment can be assigned? O how trying such false teachings are when we cannot get at the ears of the people to correct them!

One preacher said "The second death is one that never dies, or in other words endless life," and another, "In everlasting death one is always dying but never dead." Could anything be more absurd? And how trying to be obliged to listen, when we have no opportunity to get at the ears of the people to correct such falsehoods! This last preacher remarked that "everlasting death is not annihilation, for we have that within us which teaches us the contrary, and because the sinner cannot bear the thought of annihilation but desires immortality, and besides the Bible teaches that man is immortal."

What sound logic, that man is immortal because he desires to be! On that ground where is the poor man, for all desire to be rich? Where is the wretched man, for all desire to be happy? And none can be lost, for all desire to be saved!

O that men had ears to hear the simple unadulterated truth, and would not hew out to themselves cisterns which can hold no water and embrace doctrines which cannot stand the test of truth. D. D. CHAFFEE.

South Wilbraham.

☞ Keep good company, or none.

THE YOUNG PILGRIM.

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Come, young friends and old, let us all take hold of this work at ONCE and in EARNEST, and see how many Subscribers we can get, and who will get the most, before the 1st of June.

Address YOUNG PILGRIM, BOSTON, MASS.

WORDS OF CHEER.

SPECIMENS OF LETTERS RECEIVED.

Bro. Herron:—There is no Advent church here, and I thought we could not obtain any subscribers for the "Pilgrim;" but the two (January) numbers you sent me set me thinking, and I suggested to my wife to try. So she canvassed a little and got *seven*, with a prospect of more. . . . . Enclosed find $4.00. Send me *ten* Young Pilgrims for one year to this place. Give Mrs. T. the credit for this club. The paper is splendid. All like it. Yours,

Rouses Point, N. Y. Daniel T. Taylor.

Bro. Herron:—The *hundred* copies which you send to the *Dorcas Mission Sunday School* here, are doing good. Our children are delighted with the paper, and they have quite a jubilee over it when it comes. We put a copy twice a month into each family of children connected with our school. The Lord help and cheer you in the editorship of the "Pilgrim," is the prayer of your affectionate brother in Christ, F. H. Burbank.

Philadelphia, Pa.

Bro. Herron:—I send you more subscribers, and expect another lot soon. The Young Pilgrim is now what it was when you first edited it. It is food for the young lambs. We will do all we can to extend its circulation. A Happy New Year to all the young pilgrims, and a happier one soon in the coming Kingdom. A. McDonald.

Milwaukee, Wis.

Bro. Herron:—Our Advent brethren here are about to organize a Sunday school, and I shall endeavor to get up a club to take the Young Pilgrim, which I consider *the best Sunday school paper published.* Respectfully, Sarah A. Coburn.

Haverhill, Mass.

Specimen copies sent freely in any direction, by addressing "*Young Pilgrim Boston,, Mass.*"

THE MINIMUM CHRISTIAN.

The minimum christian! And who is he? The christian who is going to heaven at the cheapest rate possible. The christian who intends to get all of the world he can, and not meet the worldling's doom. The christian who aims to have as little religion as he can without lacking it altogether.

The minimum goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, oftener to his neighbors.

The minimum christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath School he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business arrangements are so pressing during the week, that he needs Sabbath as a day of rest,—nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty, that he must beg to be excused; still, he will do it if he must. He is in favor of visiting the poor; but he has no time to take part in those labors of love. He is very friendly to home and foreign missions, and gives his "mite." He thinks there are "too many appeals," but he gives, if not enough to save his reputation, pretty near it—at all events he aims at it.

The minimum christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He can't see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but a man may be a christian, and dance, or go to the opera. He knows several excellent people who do. Why should not he?

In short, the minimum christian knows that he cannot serve God and mammon—he would if he could—but he will come just as near to doing so as he can. He will give to himself and the world all that he may, and to God as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he actually is found.

Ah, my brother, are you making this attempt? Beware lest you find at last that in trying to get to heaven with as little religion as possible, you have missed it altogether—lest, without gaining the whole world you lose your own soul. The true child of God does not say, "How little"—but, "How much may I do for my God?" They thus judge, that if one died for all, he died that they which live, should no more live for themselves, but for him who died for them. Leaving the things that are behind, they reach forth toward those that are before, ever exclaiming, "What shall I render unto the Lord for all his benefits?"

Reader, are you a minimum christian? There is reason to fear that such are no christians at all. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

The World's Crisis

Boston, Wednesday, Feb. 7, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year; but if delayed six months beyond the time of payment, the price is $2.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

IMPROVE THE OPPORTUNITY.

He "that knoweth to do good, and doeth it not, to him it is sin."—Jas. 4: 17.

The time has come when all who love Jesus should be very active in his vineyard, because the minds of the people are quite waked up to the state of things in the world. They are satisfied that important events are at hand; and many are nearly convinced that the Lord is really coming; consequently they are anxious to hear and read on the subject. It has been many years since we have seen such willingness to listen to expositions of the prophecies, as we find at this time. This, of course, is not true of the masses; but of those who have not rejected the Bible, and wish to be the true followers of Christ. Many in the various churches are now looking into these things, and anxiously calling for "more light." Shall those who have it put it under a bushel? Will the Master say "well done" to such? Every one who can proclaim this last stirring message should now go forth and lift up his voice like a trumpet, to warn the people to prepare for the coming of the Lord.

But all cannot preach the gospel. What can such do? Many are anxious to do something for the Lord, who has done so much for them. One very effective way of doing good is by circulating tracts. With small means, a great work may be accomplished in this way. There is an earnest call for them from all quarters. Let us sow liberally, and we shall have a bountiful harvest. The reaping time is at hand. Let us all help sow the seed. The fields are all ready. Do not sow *sparingly*. The slothful servant has no promise of a reward. Only the laborers receive wages. "*Lift, or die.*"

MEXICO.

Mexican affairs, as connected with the United States, are assuming an interesting attitude. Napoleon is not willing to let go his hold on Mexico, and the American people are quite unwilling that he should have any controlling influence on this continent. We think Napoleon will have his own way about the matter, as he does in other parts of the world. He is on the rising tide, and every breeze seems to blow in his favor. He knows well how to turn every thing to his own advantage. His cunning in managing political affairs is so much in advance of all other rulers and statesmen, that he is sure to win his point every time. He has a definite plan in view, which others are only playing at random.

The people of the United States are quite unwilling that Napoleon should have anything to do with Mexico. A correspondent says:—

"A St. Thomas letter states that it was reported that Secretary Seward told Santa Anna that the Monroe Doctrine would be enforced, and on no account would the United States permit an empire in Mexico."

Napoleon makes many promises, but he keeps no more than he thinks will advance his own interests. He does not feel inclined to let go of this continent, and will not release his grasp in Mexico, unless it be to take a stronger hold somewhere else.

We think he has not given up his idea of a union with the Southern States. He would not unite with the South and sustain slavery, because it would make him unpopular. Facts are given to show that he purposed to have aided the South on condition that slavery was abolished; but the war was terminated so suddenly, he did not get an opportunity to consummate his plans. Now there is some probability that he will unite with the Southern States, as soon as they have ratified the abolition of slavery. Then the Fenians will be his helpers against England and America. This work is evidently on the programme of Napoleon.

We wait with much interest for the opening scenes that must soon transpire. We find the minds of the people are much agitated on these things. They are expecting great events soon; but know not what is coming. They neglect the study of the prophecy; consequently must walk in darkness. We may expect more light soon. Let all *watch*.

"RAFFLING AT CHURCH FAIRS."

It has come to pass that even our secular papers, that make no pretensions to christianity, are astonished at the gambling which is introduced into churches at their fairs. We heard a magistrate say, a few days since, "I used to stop all the raffling and gambling in the place till the churches introduced it; since then I have done nothing about it."

An interesting case of this church "gambling" has recently occurred in East Weymouth, Mass. A fair was proposed in the Congregational church in that place; but Mr. James P. Lane, the pastor, was opposed to all raffling for the purpose of raising money, and expressed himself so both in private and public. But it appears that his church disregarded his feelings and exhortations, and did as most other churches do at present on such occasions. This has resulted in his dismission. The following is a portion of the report of the council appointed to examine the case:—

"It appears that a fair was held in the house of worship of the Congregational church at East Weymouth, on the evenings of the twelfth and thirteenth of December last. That for several weeks previous to the fair, the pastor had expressed his decided preference that no attempt should be made to raise money for religious purposes by lotteries or other games of chance. He opposed these games not simply in the discharge of his official duty, but from an intelligent conviction of their evil nature and consequences. This opposition was repeatedly expressed in private, stated and vindicated at one of the regular weekly meetings of the church, and also in a sermon on the Sabbath.

Notwithstanding this well known position of the pastor, raffling was carried on by large numbers of the people, and was participated in even by members of the church.

The pastor interpreted this action of many of his people as an intentional disregard of his known feelings and conscientious convictions, and as a deliberate effort on the part of many whom he regarded as his best friends to impair his influence . . . .

Accordingly, after waiting three days in vain for some explanation or apology, and feeling, all the time that, if ever a minister's influence was irrecoverably gone, his was, on the 17th of December he tendered his resignation. . . .

It also appears that the church and society have voted to accept the pastor's resignation, and that there is a general acquiescence in the proposed dissolution of the pastoral relation. . . . In view of these facts, the council are compelled to admit the existence of an unpleasant state of feeling, which the people manifest no disposition to remove. We fear that the continued success of the pastor here would be difficult if not impossible, and therefore reluctantly advise that the pastoral relation be discontinued. In coming to this result, the council cannot refrain from expressing their regret that many members of this church of Christ, and some of its officers, actually stood by at the fair, approving and encouraging what is neither more nor less than gambling under another name."

The Boston *Journal* of Jan. 25th, 1866, when referring to this affair, says:—

"The practice of raffling at church fairs has greatly increased during the past three or four years, until in some fairs which have been held in this city it has been almost impossible to buy any article of value unless the purchaser "took a share" in the lottery by which it was sold. It is time that a stop was put to this growing evil."

Are not these perilous times?" Is not the church, the professed bride of the Lamb, a lover of pleasure more than of God? The *form* remains, but where is the *power* of godliness? Strange times. It is stated in the report of the council, that "for the past five years during which Mr. Lane has been [their] pastor, complete harmony has existed between pastor, church and society." Thus it appears they prefer to give up a beloved and faithful pastor, rather than omit "gambling" at their fair.

Truly, these are "strange times!" It is well known that but few pastors raise their voice against these fairs, where young men learn to gamble, and honesty is trampled under foot; because more money can be obtained in this than any other way. Is *silence* a virtue in cases like this? Is it not time for the faithful to lift up their voices like trumpets, and show the sinfulness of such alarming covetousness, as is now seen under the cloak of religion?

SPIRITUALISM.—NO. 6.

THE MORALS OF SPIRITUALISM.

As the demons are the agents in all these spiritual manifestations, that purport to come from departed human spirits, their *moral influence* should correspond with their character. Its tendency should be downward, away from the holy religion of Jesus. Let us now attend to the facts in the case. Our proof will come from the spirits and the Spiritualists themselves.

We will first notice their *claims*. The following will be sufficient to set them clearly before the readers:—

"The Spiritualism of the present day is that which Jesus preached eighteen centuries ago." "*Christianism* should then be synonomous with *Spiritualism*." "The doctrines of Christ," says a popular writer, "are to be re-established in their purity. This is to be done by Spiritualism, which embraces *all* that tends to elevate man, and will be to the New Testament what that was to the Old—a light thrown on its obscurities."

A spirit, which professes to be that of John Adams, says:—

"I was happy . . . . in the religion of Christ which he taught eighteen hundred years ago—in Spiritualism as it is now called."

Says Mr. Partridge, Editor of the *Spiritual Telegraph*, when speaking of the permanency of Spiritualism:—

"It is likely to pervade and *absorb* all denominations of christians, exert a moral and reformatory power among the nations, and inaugurate the millennial era." "We feel that our advance will be irresistible, and our conquests *speedy* and *sure*. To Spiritualists is committed the gospel of the present age."

In the *Spiritual Age* of July 4th, 1857, we read:—

"Christianity and Spiritualism stand upon the same foundation. . . . . . Spiritualism has given it (Christianity) a vitality which it had not possessed before since the time of the apostles."

Spiritualism is called the "new gospel." After a lecture by Mrs. Laura McAlpine Cuppy, at Dodworth's Hall, New York, Sunday evening, Nov. 22d, 1863, the question was asked, "In what does the new gospel consist?"

ANSWER: "The new gospel, as we understand it, . . . is the philosophy of Spiritualism, so called, and the philosophy of Spiritualism embraces all the virtues, and strikes at the root of all evils, social, political, and religious." "There is one thing we know, viz., that we are by nature divine." "We have always asserted that there is not a single argument that can be brought against Spiritualism that is not competent as an argument against the christianity of the past—not one."

"Q. I understand the word 'gospel' to mean 'good news.'

A. It does; and Spiritualism is good news—the best that ever came to earth."

Let us now call on witnesses who are competent to testify in this case. Let them tell us what is behind the curtain.

We will first introduce Dr. B. F. Hatch, formerly husband of the noted trance-speaking medium, Mrs. Cora V. Hatch, now Mrs. Daniels. The Dr. traveled extensively with his wife while she was giving lectures on Spiritualism. He says:—

"The extensive opportunity which I have had, and that too among the first class of Spiritualists, of learning its nature and results, I think will enable me to lay just claims to being a competent witness in the matter.

I am aware that what I have to say will offend many who are less acquainted with the whole phenomena than myself, and such as may feel themselves involved, and will please others; but it is for neither purpose that I write, but that the inexperienced may more fully comprehend the dangers attending it. I am frequently asked if I still believe in the phenomena of Spiritualism? I answer Yes. I should deem it more than a waste of time to write about what does not exist. . . . But through it all, I believe that there is a powerful influx of an infernal error into nearly all mediumistic minds which greatly corrupts the moral sensibility and proves almost universally most disastrous to its victims.

I have heard much of the improvement in individuals in consequence of a belief in Spiritualism. With such I have had no acquaintance. But I have known many whose integrity of character and uprightness of purpose rendered them worthy examples to all around, but who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent Spiritualists who will agree with me that it is no slander in saying that the inculcation of no doctrines in this country has ever shown such disastrous moral and social results as the spiritual theories. . . . Iniquities which have justly received the condemnation of centuries are openly upheld; vices which would destroy every wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom; love evanescent, and, like the bee, should sip the sweets wherever found; bastards are claimed to be spiritually begotten. All change, of whatever nature, is believed to be an improvement, as there is no retrogression. Iniquity is only the effervescence of the outworkings of a heavenly destiny. God is shorn of his personality and becomes simply a permeating principle, the Bible a libel on common sense, and Christ a mere medium, hardly equal to the spiritual babies of 'this more progressive age.'

With such doctrines before us, what have we to hope? That they are rapidly increasing no one can deny. The end is not yet."

"The most damning iniquities are everywhere perpetrated in Spiritual circles, a very small per centage of which ever comes to public attention. I care not whether it be Spiritual or mundane, the facts exist, and should demand the attention and just condemnation of an intelligent community. Look at the iniquities which have been committed within the past two weeks in this city, and that too by Spiritual mediums who claim to be controlled by angels. It is worse than useless to talk to the Spiritualist against this condition of things, for those who occupy the highest position among them, are aiding and abetting in all classes of iniquities which prevail amongst them. The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable to Spiritualism. I most solemnly affirm that I do not believe that there has, during the past five hundred years, arisen any class of people who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America.

For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of Spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social and religious bearing, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body. Spiritualism and prostitution, with a rejection of Christianity, are twin sisters, which everywhere go hand in hand. With but little inquiry, I have been able to count up over seventy mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours called 'affinities,' others in promiscuous adultery, and still others exchanged partners. Old men and women, who have passed the meridian of life, are not unfrequently the victims of this hallucination. Many of the mediums lose all sense of moral obligations, and yield to whatever influence may for the time be brought to bear upon them. Their pledges, the integrity of their oaths, are no more reliable than the shifting breezes of the whirlwind, for they are made to yield to the powers which for the time control them."

Dr. T. L. Nichols, a distinguished Spiritualist, when speaking of the mission of Spiritualism, says:—

"Spiritualism *meets, neutralizes, and destroys christianity*. A Spiritualist is no longer a christian in any popular sense of the term. Advanced spirits do not teach . . . . the atonement of Christ; nothing of the kind."—Nichols' "*Monthly Magazine* of Social Science and Progressive Literature," for Nov. 1854, p. 66.

Let it be remembered that the foregoing is from *advanced* Spiritualists, who are well qualified to testify, because they have seen and heard for themselves. This testimony corresponds with the position we have taken; that is, that Spiritualism originated with the Devil and his angels, or demons. All thus far appears harmonious with this view of the manifestations.

EQUAL SUFFRAGE.

The House of Representatives has passed the bill for equal suffrage in the District of Columbia. The bill is expressed in the following terms:—

"*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That from all laws and parts of laws prescribing the qualifications of electors for any office in the District of Columbia, the word 'white' be and the same is hereby stricken out, and that from and after the passage of this act no person shall be disqualified from voting at any election held in the said district on account of color.

SECTION 2. *And be it further enacted,* That all acts of Congress, and all laws of the State of Maryland in said district, and all ordinances of Washington and Georgetown inconsistent with the provisions of this act, are hereby repealed and annuled."

The vote of adoption was 116 to 54. This is a noble step. We trust the same rights will be extended to the whole nation.

RECONSTRUCTION.

A joint committee has been chosen by Congress to inquire into the condition of the States that seceded. The committee consisted of six Senators and nine Representatives. They have made their report, and presented the following resolution, as an amendment to the Constitution:—

Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled, two-thirds of both houses concurring, that the following article be proposed to the legislatures of the several states as an amendment to the Constitution of the United States, which, when ratified by three-fourths of the said legislatures, shall be valid as part of said Constitution, viz:

ARTICLE —. Representatives and direct taxes shall be apportioned among the several states which may be included within this Union according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed; provided that, whenever the elective franchise shall be denied or abridged in any estate, on account of race or color, all persons of such race or color shall be excluded from the basis of representation."

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$1022.93
"A lover in deed and in truth"	1.50
"Let not my name appear"	200.00
F. P. S., per H. L. H.	.40
X. Y. Z.	5.00
J. S.	2.00
Joseph Fairbanks, Northboro, Mass.	1.00
E. F. G.	5.00
A friend	10.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00.

Previous acknowledgments	$129.13
"A lover in deed and in truth"	.50
"Let not my name appear"	100.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary,* WILLIAM H. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer,* GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	$1885.68
O. L. Stanwood, Gorham, Me.	1.46
"A lover in deed and in truth"	1.00
Y. Y. Z.	5.00
"Let not my name appear"	150.00
M. A. Lovering, Leuden, N. H.	2.00
S. Dockum, S. Poland, Me.	1.00
Isabella Donahue, Massena Centre, N. Y.	2.50
D. B. M., Palmer, Mass.	5.00
A lover of the truth	1.30
L. M. Richardson, Groton, Mass.	2.00
E. F. G.	5.00
Friends of the freedmen in Waltham and Addison, Vt.	10.00
J. M.	5.00
W. H. M.	1.00
A. Hose	1.00

PLEDGES PAID.—J. E. Ainsworth, $5.00.

CLOTHING RECEIVED.

One barrel from Marie Crabtree, Camden, Me.; one barrel from Mrs. S. M. Mann, Holliston, Mass.

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

Previous acknowledgments	$9.50
Poultney	.50
P. H. Wait	.50
J. M. M., Muncy, Pa.	.30
Thos. M. Redhead, Brooklyn, N. Y.	.90

FOR THE POOR, OR AS THE LORD MAY DIRECT.

"Let not my name appear" $100.00

FOR THE YOUNG PILGRIM.

"Let not my name appear" $200.00

EUROPEAN MISSION.

(Receipts since Dec. 1st, 1865.)

Prev. acknowledgments (from Aug. 16th to Dec.)	$122.00
Sarah	$1.00
An aged sister	10.00
E. B.	.50
P. C. Northrup	1.00
A. G. W. Smith	5.00
P. W. Higgins	5.00
J. B. Cook	2.50
Lucy Sayles	2.00
Pilgrim	2.00
Wm. Culron	5.00
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Mary Veazey	1.00
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J. M. Stetler	20.00
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Thos. M. Redhead	5.00
"A lover in deed and in truth"	2.00
"Let not my name appear"	150.00
Isabella Donahue	2.50

ONE THOUSAND DOLLARS!

A good brother in Michigan, anxious to do all the good he can with the means which the Lord has given him, makes a very liberal donation of $1000 to the objects specified in the extract from his letter, which we give below. He wrote to us not long since that he should increase the subscription list of the *Young Pilgrim* by *five or six hundred* in the next few months, and he was intending then to donate some $400 for that and other purposes. But, in thinking the matter over since, and considering the great needs of the Lord's cause, especially in view of his near coming, he has concluded to increase the amount to $1000; and, furthermore, has consecrated *two-thirds of all* the Lord has entrusted him with to his service. May blessing and prosperity from the Lord be upon him, and the blessings of the poor and benighted, to whom his munificent gift shall be the means of bringing light and salvation, and the glad tidings of a coming Savior and eternal joy. We withhold the name by his request.

"The enclosed ($1000) please distribute as follows:—

For the Tract Fund	$300.00
For the Young Pilgrim	200.00
For the Freedmen's Mission	150.00
For the European Mission	150.00
For the Poor Fund	100.00
As the Lord may direct	100.00

May God's blessing attend its ministration, and also attend you all, dear brethren, in your several labors in his cause.

Is it not a glorious work? Oh, what a burden has rested on my mind, when, looking over the various funds in the columns of the Crisis for the last six months, I have seen how very, *very slowly* they increase in amount. True, the blessing of God is not altogether dependent upon the amount of pecuniary contributions which are brought into his treasury; but when we see how little is done where there is so much that ought to be done, we naturally inquire, Where is that blessedness that ye spake of?

'We love the Lord Jesus SUPREMELY,' in words we say; 'we look for his personal and glorious appearing, this, next, or the year following; we love to think of it; yes, we long for it, and can hardly be patient until He come whose right it is to reign.' But how do we show our sincerity? Where is the proof? Where are the works? 'Faith without works,' like the body without breath, 'is dead.' Shall we be smiting our fellow servants, and 'eating and drinking with the drunken,' when we ought to be hard at work, with watchfulness and prayerfulness, 'lest that day come upon us,' and upon our fellow mortals around us, 'unawares'? Shall we be wasting our strength and our substance 'in riotous living,' clinging to our worldly possessions, and 'laying up for ourselves treasures on earth,' as though our dear lives depended on it? Is not this trusting 'in an arm of flesh,' or in ourselves, withholding from the Lord that which is his due ('the silver and the gold are mine'), while sinners are perishing all around us for want of the bread of life? O Lord, open thou the eyes of this people.

Do you, dear brethren and sisters, lay by each week, as the Lord hath prospered you? Do you *really* love Jesus? Do you abide in his love, and so keep his commandments? Do you '*deny yourselves*' for the glorious gospel's sake? No wonder many of you are complaining of spiritual dearth. How can you expect otherwise, and believe the word of God? Do not you, with all that you have, belong to the Lord? Are you not 'bought with a price,' even the precious blood of Jesus? Hast thou 'left thy first love'? Repent, then, *quickly*, lest Jesus 'come and remove thy candlestick out of his place.' O, 'bring ALL the tithes into the storehouse,' even yourselves, with all you are and all you have, 'and see if the Lord will not pour you out a blessing.' 'Render unto God the things that are his,' and see if it is not 'more blessed to give than to receive.'

I write freely, because I write for the truth, and for Jesus, whom I expect soon to see. May his Spirit send every word home to the heart of every reader, is the prayer of your humble brother in the faith, ———."

BRO. ADAMS:—Isabella D———, a girl of perhaps thirteen summers, living in Massena Centre, N. Y., sends $5.00 to be placed on the Freedmen and European Mission Funds. This money she earned herself, but, instead of spending it for dress or pleasure, lends it to the Lord, who has already paid her again by giving her a new heart at the blessed revival in her town. I had the pleasure of baptizing her last week, and "Belle" and her parents are going into the kingdom when it comes. D. T. TAYLOR.

Rouses Point, N. Y., Jan. 31st, 1866.

For the World's Crisis.

LITTLE WANDERER'S HOME.

For a long time I have desired to open a home for poor fatherless children and orphans among the colored people of this great city. The Lord has given me many tokens of his approval of my course in this direction, and we expect within a week or two to have the institution in operation.

I have dedicated myself fully to the missionary work in these highways and hedges, trusting alone in God for pecuniary and spiritual support. The Lord will provide. I ask for the prayers of all lovers of Jesus that God may strengthen me for my extra labors, and give me knowledge and wisdom for all my duties.

Two little girls have been given us from Satan's seat, and they are rescued in season to save them from infamy and shame. We expect more from the same locality. One of the little girls to whom I have referred is almost white. When I first found her she had on her mother's old hood, shawl, and boots, and a little black dress, but no under garments whatever. She is now warmly clad, and a happy little member of our Sunday school.

I have on hand for sale a lot of card photographs of her in her old costume as I first found her (and a comical picture it makes), and a vignette showing her present appearance. Any of the brethren and sisters who desire copies can have either kind for twenty-five cents each, which will include postage, envelope, etc. That will be just what they cost me. Send me your address with money, and the pictures will be sent promptly. She is the first fruit.

Pray for the little wanderers. Yours in the highways and hedges, F. H. BURBANK.

Philadelphia, Pa., S. W. Cor. Seventh and Spring Garden Sts.

For the World's Crisis.

WHY I HAVE NOT FILLED MY APPOINTMENTS.

As those who were expecting me in different places may think strange that I have disappointed them, I would inform them through the Crisis that I am at present laid up with a cancer; am under the doctor's care, trying to have it drawn out. I cannot tell how long I shall be laid up. It seems a task for me to be thus deprived the privilege of meeting with the people of God, as I view time short and what is to be done must be done quickly. I ask the prayers of God's children, that I may again be permitted to bear this last message to my fellow men. Your Bro. in Christ,

J. S. JORDAN.

W. Poland, Jan. 30th, 1866.

For the World's Crisis.

TO BRO. D. D. CHAFFEE.

Your puzzle about justification, and sanctification afterwards, originated from a complication of creeds and a confused arrangement of scripture and the experience of others. He that doeth the will of my heavenly Father, the same is accepted of him. A soldier who enlists to serve the government finds his work has just begun. He gets the first bounty on the first start, and then must be obedient and endure hardness without enjoyment, except what comes from a consciousness of duty by obeying orders. Paul told Timothy to tell his converts to endure hardness as good soldiers of Jesus, thus using war terms to illustrate a christian's life of warfare; not expecting always to feel happy. Sometimes we must expect to be entirely empty of any kind of feeling. But if we have sinned, we should know a feeling of condemnation. These are resting points in our experience of warfare.

We cannot expect to be nerved up to a happy feeling all the time, any more than we could have an appetite to eat all day. We must exercise unto godliness, to digest the previous meal and create an appetite for another one. Some eat often, and little at a time. Some twice a day, and eat enough to last them fifteen hours, according to their constitutional habits, and appetite, and work. Hence no rule in this matter will adapt itself to all; and in spiritual food there is a variety. A quick, sensitive mind will not be satisfied with what another of a different temperament would be. All cannot see alike, nor eat alike, nor do alike, nor believe alike; hence there is no universal rule to govern our feelings.

Again. Your shingle mill is on a small stream, for I know where it is. You have to shut down to let the pond fill up. You cannot run the wheel without water; neither can you expect to feel the water of life to flow always alike. We may be in heaviness through manifold temptations, as Jesus was,—far from being happy, and think we have sinned, which causes this depression of spirit; but if we do not feel condemned, then we may rest and wait for the pond to fill up, and the work will go again.

I do not know of any scripture or experience of good men that contradicts this position rightly understood and applied. Our sins are not blotted out until God sends Jesus back again. See Peter on this point in Acts 3: 19, 20. Our sins are forgiven when we repent sufficiently and deny ourselves and take the cross. Then we feel happy, are justified, and keep so by doing our duty. Job was just as good when the devil took all his property, friends, and health away, as before. God will judge us according to our works, instead of feeling. Sanctification is to be set apart, not particularly to be made more happy. Job was set apart, and yet suffered in his mind, and waited for the pond to fill; then he went to work again. See Job praying for his friends, which turned his captivity.

Because God forgives our sins, it does not follow we may not want an advocate to forgive us again. That is what Jesus is up with the Father for. The preaching "once in grace, always in grace," has proved a stumbling-block to thousands. Keep doing, Bro. Chaffee, and learn to live by faith instead of feeling and sight, and please God by so doing. Thus you will have just the feeling best for you. In hope, HIRAM MUNGER.

Correspondence.

From Sr. A. E. Smith.

DEAR SISTERS:—After a silence of a few weeks, I again take my pen to tell you now good the Lord has been to us in blessing our labors in a new field. On coming home one day, I found a note from a stranger, stating that he had heard of our good meetings, and wished us to come and assist him in holding a protracted meeting. He said for six long years he had been asking the Lord to pour out his spirit upon the church (Wesleyan Methodist) of which he was pastor, and he had become discouraged. He had now started an extra meeting, but needed help. I wrote to him we would come the first Sabbath after Thanksgiving day, and stay three days.

Sister and I went. Had preaching afternoon and evening. Eight came forward for prayers. On Monday we visited around among the sick. Found the Lord was in the place, but the people knew it not. In the evening, through the sermon, the whole congregation seemed to be broken up, and were melted to tears. When the invitation was given to come forward, there was a perfect rush. The altar was filled, and the two front seats. Five professed to find the Savior. But we soon found we could not talk and sing too. There was no one to sing, for those that led the singing in the choir were crying for mercy and could not sing. So on Tuesday I returned to New York for some of my mission band, and sent them up to the place to sing and pray.

I filled my appointments here and then returned on Thursday. Found the work going on gloriously. Two-thirds of the congregation were white people, from all the different churches. So we stayed till the next Friday. Twenty-four professed to find the Savior. We then left for home, promising to return and hold watch night with them. We arranged our missionary work here, and returned again the Saturday before New Year's. On Sunday morning we had a love feast, as I had appointed, when I left. At three o'clock had preaching, and at eight in the evening. At seven o'clock there was a crowd around the church enough to fill it. The doors were opened at half past seven. At eight o'clock no more could get in; and with all that crowd, some having their friends on their laps, and some standing in the aisles as close as they could stand, all the way up to the altar, yet I never had better attention or better order.

At nine o'clock we had the young convert's experience meeting, which was very interesting, each one relating how merciful the Lord had been in not cutting them off in their sins, but had shown them their lost condition, and had converted them. At ten minutes before twelve we had silent prayer, while each one made a covenant with the Lord to live a new life. At five minutes past twelve we arose and sung the covenant hymn. The converts all took hold of each other's hands, while they sung,

"Come, let us anew our journey pursue,"

and what a blessing did come down. I do not think I ever felt the Holy Ghost's presence more powerfully than at that time. The white people said it seemed like heaven to them. They all seemed to be blessed. There were very few unconverted white persons present. All over the church persons stood like children. I think that New Year's eve will never be forgotten by that people. We then invited the anxious to come forward for prayers. They had a hard time to get through the crowd, but they pressed through, and twenty-two came forward.

I stayed till four o'clock, and many stayed till daylight. Six professed to find Jesus in the pardoning of their sins. Next day was the day for making calls. Some of the converts called on their friends, and instead of drinking and singing songs, told them what the Lord had done for their souls. Our time was up for us to go home, but the friends begged so hard for us to stay longer, and sinners were crying for mercy in all directions; so we concluded to stay till Friday, which made a week, and the Lord was with us every hour. The cry was, "Lord, have mercy on me!" The Lord did his own work in his own way. There were four converted one day in their homes. One man in the barn, one woman in bed, one man while he was making the fire in the morning. This revival has run into the white churches. O may the Lord get to himself a great name, and scores of souls be converted to him, and be ready to meet him at his coming.

I want to say one word in reference to the simplicity of this people. One man came forward, fell on his knees, and said,—

"O Lord, I am a great sinner. O Lord, save me, the vilest of the vile."

We pointed him to the Lamb of God.

"But, O madam, I am such a bad man, no body was ever so bad as I am. I have done every thing wicked that a man could do. I am afraid God wont forgive me."

Then he prayed so earnestly,—"O Lord, please forgive me, and I wont do so any more. Please do, for Jesus' sake. Please do. You know Jesus died to save sinners. O do please save me. Only forgive my sins, and I will be a better man. Please do, Jesus. Please do."

This is about their style of praying. This poor man cried, and the Lord heard his cry. The next evening he found peace in believing on the Lord Jesus Christ, and jumped up from the altar, turned around to the congregation, and told them what the Lord had done for

him, and invited every body in the house that did not love Jesus to come to him to-night, and he knew the Lord would save them. He had saved him, and he was the wickedest man there ever was, and he knew if the Lord could forgive him he could forgive any body. It had its effect on the congregation, and this spirit of earnestness was all through the meeting. Now our brother can have singing, for nearly all the choir were converted.

At the request of the white people, I held meetings in the afternoons in their houses, and they were well attended, especially by the young; they came out, confessed their coldness and lukewarmness, and promised by the grace of God to live nearer to Jesus. Thus we labored about three weeks, and sixty-two souls rejoiced in Jesus. We could not stay any longer, so we came home and sent Bro. Wilkins up to stay a week, while we went to Hackensack to set things in order, and then came home to our own mission. I found them glad to see me, and they had been praying for God to bless my labors. I found our meeting doing well. They had been good children, and kept up the meetings. Two souls rose for prayers last night, at the close of the class, which is heart-cheering. O, I am so anxious to have all come to Christ, for he is right at the door.

Brethren and sisters, let us work for Jesus, for we are in that time when whosoever calls upon the name of the Lord shall be saved. But it will not last long, and then the time comes when he that is filthy shall be filthy still. Will you pray for us, that we faint not?

Yours, looking for Jesus,
ANNA E. SMITH.
No 128 East 27th St., N. Y.

From Bro. B. Spaulding.

BRO. GRANT, and the brethren scattered abroad:—May grace, mercy and peace be multiplied to you, and to all who love the appearing of our Lord Jesus Christ.

I am at home, trying to rest and recruit my worn-down system. My age and infirmities will not allow me to expose myself to the cold weather of winter as formerly.

My heart is in the work as much as ever, although my voice is not heard so much. I remain firm in "the faith once delivered to the saints," and trust there is an increase in the knowledge of God's word.

I feel interested to know the time of my Lord's coming, and still more interested to know what events are to follow his coming.

But, says one, we can not know any thing about what will be beyond the coming of Jesus. We can know what is written by the prophets. They wrote for our learning, and prophecy is of no private interpretation. It is for our comfort and benefit to know into what state we are to be ushered when the Lord comes. Will it be better, or worse? If better, in what respect? What kind of beings shall we be? angels, spirits, or men? What kind of bodies shall we have? material, or immaterial? mortal, or immortal? If material, will they not need food? Shall we eat and drink, as the Bible teaches, with Jesus at his table, in his kingdom? If so, what shall we eat? will our food be spiritual, or material?

I answer in the language of Scripture: we shall eat of the twelve kinds of fruit which grow on the tree of life, and also that of all manner of trees for meat. And we shall make gardens, and eat the fruit thereof; plant vineyards, and drink the wine thereof. What, says one, drink wine in Christ's kingdom? Yes, certainly, and the pure juice of the grape, too. Yes, and water from the pure river of God, clear as crystal, which makes glad the inhabitants of the glorious city.

And what other powers will man have in that kingdom? The power to love God his Creator, and Jesus his Redeemer, and his fellow men, too, who bear the image of their Creator, as Jesus did, even the "express image of his person"; and the power also to sing, to see, to hear, and walk, just as we do now. Yes, walk the golden streets, and range over the verdant fields of Paradise restored, and in and out of the pearly gates of the city.

Every power of man will find sweet employ in that eternal world of joy. Their swords will be turned to ploughshares, their spears to pruning-hooks; and I am thinking what a peaceable, happy time it will be when no swords are used, when man shall be a friend to his fellow man, and judgment and justice are executed in the earth. The Lord hasten the day, is the prayer of B. SPAULDING.
Chelmsford, Mass.

From Bro. J. H. Harding.

Brothers and sisters, scattered abroad:—The Lord is pouring out his Spirit here in this place. A mighty work he is doing. Sinners and backsliders, who have long stood out against God, are now giving their hearts unto him. Praise the Lord. Whole families unite in Christ, and the Spirit runs from heart to heart. There is a united effort made to save souls. The strangest revival that I ever witnessed. Little children came forward first, then the youth, then the cold backslider was ashamed to falter, and there are more coming to the anxious seats; upwards of seventy-five have come forward in the last few days. Glory to God.

Bro. Streeter is laboring with us, and as our united cry goes up to the Lord to carry on the work, I request the prayers of you all that the fire may burn until it spreads through this entire country, that God may be glorified in his people, and these that have been blessed come off triumphant and reign with Christ.
Yours in hope, JASPER H. HARDING.
Bridgewater.

From Bro. C. H. Sweet.

BRO. GRANT:—I do feel truly thankful to God that he has permitted me to witness the ushering in of the present year 1866. There seems to be a presentiment upon every hand that some great and grand event is to transpire ere its close. The Spiritualists, the Mohammedans, the Jews, and many other classes of people, have fond hopes and expectations centred upon the present year. But none have so bright and glorious a hope as those who are looking for the glorious appearing of our Lord and Savior Jesus Christ. And why may we not, dear brother, be looking for him? We see much to favor such a hope, but nothing to seriously oppose it.

Look for a moment on modern society, and see if it is not a complete likeness to the picture drawn by the apostle Paul. Says he, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. From such turn away."—2 Tim. 3: 1-5. Does not modern society fill this picture? Is not the likeness as perfect and complete as the camera could possibly reflect it? Now can we say this likeness is all a mere accident? Nay.

What, then, does it teach us? It should convince the child of God beyond a doubt that the Judge standeth at the door. Are we prepared for this great event? Your Bro. in Christ, CHAS. H. SWEET.
Natick, R. I.

From Bro. J. G. Hook.

BRO. GRANT:—God is bestowing great blessings in New Bedford. His people are being revived and filled with the spirit of labor. Salvation is flowing. Wanderers are coming home to Father's house, while many are giving their hearts to God who never before enjoyed his peace and love. As many as twenty-four at a time have taken the anxious seat, many of whom found Christ before leaving it. Blessed be the name of the Lord. This work reminds us of past days, when God has displayed his matchless power in saving sinful men. The house is filled to overflowing. Last night every part was full, and hundreds left who could not gain an entrance. I verily believe the people of New Bedford are receiving the last invitation. Jesus is nigh at the door.

Yours, laboring with fellow servants for dying men, JOHN G. HOOK.
Jan. 29th.

N. B. Meetings are to continue day and evening, as the Lord may direct.

From Bro. J. Brown, Jr.

BRO. GRANT:—I praise God that I have one more chance of writing a few lines, to thank you for your excellent paper, the Crisis. It has been all the preaching I have had for four years.

The events of another year, which is so soon to dawn upon us, will show us that we are almost home. Dear children, I thank God that I live in these days when light beams from God's word, which tells me I am near the kingdom. Pray for me, that I may not be blind. From your unworthy brother,
Dec. 29th, 1865. JOHN BROWN, JR.

Bro. JOHN M. SNOOK, of Romeo, Mich., writes:—"I would here extend to any of the Lord's servants an invitation to preach in this place. There is a wide field here. I cannot promise a very hearty welcome on the part of the people, especially at first. If they come in the name of Jesus, they can make our house their home."

Bro. WALTER NICHOLS, North Searsport, Me., writes:—"The good Lord has blessed us here with quite a revival. The church has risen in the name of the Lord, and got on the harness, and they love the work the Lord has given them to do. Some three or four new ones have come out on the Lord's side. We believe the Lord is coming within the next three years. There is a real glory in believing this great truth."

Bro. R. H. BOLTON, Marshall, Ill., writes: "The work of God is onward here. Quite a number of souls are becoming obedient to the gospel. Last Lord's day I spoke to a large audience on 'the kingdom of God' and the Lord's speedy coming. Many christians rejoiced in the glorious message."

☞ In obituary of Sr. Boutell, for "fifty-nine," read *fifty-seven*.

CHRISTIAN LIFE.

Did a holy life consist of one or two noble deeds,—some signal specimens of doing, or enduring, or suffering,—we might account for the failure, and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom,—make up the true christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and mighty," rushing down in torrent noise and force,—are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feeling or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such *little* things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions or private dealings, or family arrangements; to little words and tones; little benevolences, or forbearances, or tendernesses; little self-denials, and self-restraints, and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day,—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, comprised of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bonar*.

THE ALARM IN CANADA. The fresh rumors of a Fenian invasion of Canada have caused the banks on the frontier to send their specie to fortified places for safety. Dispatches from Toronto and Kingston say there are mysterious military operations going on. Forts are being strengthened, and new defenses are laid out on Wolf Island, while all the service militia are to be called out immediately. The Canadian authorities profess to have positive information that Sweeney and Roberts mean to invade Canada.

☞ From a statement in the Cleveland *Herald*, it appears that the disasters on the great lakes have nearly doubled in five years. [illegible] is as follows: In 1861, 271; 1862, 300; 1863, 350; 1864, 379; 1865, 500.

☞ The number of emigrants who arrived at New York last year was 196,000, or about 16,000 more than in 1864.

Obituaries.

GRINNELL. Died at his residence in Barre, Orleans Co., N. Y., Oct. 2d, 1865, Ira Grinnell, aged forty-seven years, four months, and eleven days.

His death was caused by an accidental blow while at work on his farm. After receiving the blow (which was the result of his horse's whippletree catching a pole while mowing, which pole at first seemed to be fast, but broke from its fastenings, and in doing which struck Bro. G. on the backside of his head, just behind the left ear), he went to his house. Sister G. was alone (with the exception of the children), and as he entered the house she said, "Are you sick?" He answered, "No. I am hurt, and I do not know but I have got my death blow." She sprang and gave him an easy chair. But his pain forbid his occupying it. She aided him to the couch. He soon began to vomit, and his carelessness in the operation convinced her that he was losing his powers of mind. Under these circumstances Sister G., in endeavoring to render her dying husband (for he died the same day) the necessary help that the case demanded, so over tasked and strained her frail body that as soon as the excitement and funeral services were over, she herself was compelled to take her bed, and as she did so she seemed to be impressed that it was her deathbed sickness, and, therefore, while she could yet arise and walk, went to her wardrobe and selected her grave clothes, in the full belief that she should shortly sleep with her husband, till the voice of the Son of God shall call his loved one from the grave to enjoy that rest which remains to the people of God; and, alas! her premonitions were all realized, so far as death was concerned, for on the 3d of November, 1865, she died, and was gathered to her people; like the fathers and saints of old. She was forty-four years, eight months and nine days old.

They were both genuine christians, and loved and esteemed by their neighbors and acquaintance. Their presence will not only be missed in the remaining family of seven orphan children, but in the social and religious circles as well. May the Lord bless the children and surviving friends. The funeral services were conducted by the writer, Oct. 5th and Nov. 5th, 1865, in the presence of large congregations. C. F. SWEET.

KINSMAN. Fell asleep in Jesus Jan. 25th, 1866, Bro. David Kinsman, of Essex, Ct., aged forty-six years and nine months.

Bro. Kinsman was a believer in the Lord's coming in 1843, but it was not until 1854, while residing in Collinsville, Ct., and under the preaching of Bro. Grant, that the blessed hope became a living principle in his heart, and ever after an unfailing source of comfort. He was ever ready to give of his means to the needy, and to spread the truths he so much loved. Our preaching brethren and many others will remember his house as a place where all his Father's family were welcome.

In 1857, he removed to Essex, Ct. Although leaving all of like precious faith, yet he never lost sight of the truth, and he was respected by all who knew him as an upright christian. For a long time his health had been failing, but he clung to the hope of living until Jesus comes, until about a year ago he gave up work, and felt that he must fall a victim to consumption. His faith grew brighter as his strength failed, and he was able to look death in the face with perfect calmness, and truly he bore a good testimony to all who visited him, that the hope which gave him such peace was a good one to die by.

A few days before his death Bro. Seth Woodruff visited him and found his sickroom a cheerful place. There were weary, sleepless nights, the hacking cough and oppressed breathing, but no murmuring. The language of praise and joyful anticipation was ever on his lips. "I shall sleep only a little while," he said; "all is dark here, but all is bright over yonder." On the morning of his death he said, "Can it be that I am so near through?" On being told he was, he said, "The Lord is my Shepherd. Give my love to all my friends, and tell them I feared no evil."

He was brought to Collinsville for burial, and after words of comfort from Bro. W., we carried him to the hillside, where he sweetly sleeps, waiting for the resurrection morning. A wife and daughter mourn the loss of a kind husband and father, and the church has lost a faithful member.

"Asleep in Jesus, blessed sleep!"
H. J. HALE.

IN MEMORIAM.

In Farmington, N. H., Nov. 18th, 1865, Sr. MARY S. RICKER.

Our gentle sister sleepeth
The slumber of the blest,
Unmindful of our sorrowing,
She peacefully doth rest.

'Tis said death loves a shining mark,
He seeks the brightest, best,
So hath he laid our sister low—
The loving, loved, and blest.

She early loved the Savior,
And chose the better part;
Hers was a spirit kind and true,
A tender, generous heart.

A gloom hangs o'er the household
Her presence made so bright;
Her flowers, and every thing she loved,
Are treasured with delight.

How much her aged father
Will miss her tender care,—
Heaven send thee comfort, mourning one,
Is my heart's earnest prayer.

Her brothers, too, and sisters,
Ah! who can tell your grief?
Love ye the Savior that she loved,
He'll bring you sweet relief.

And when we gather weekly
Unto the house of prayer,
Ah! then we miss thee, Mary dear,
Thy seat is vacant there.

And when to the All Father
We raise the fervent prayer,
Or talk of Jesus' wond'rous love,
Her voice is missing there.

From the old school-house window
Where we oft meet to pray,
I see the grave where Mary waits
The resurrection day.

We covered her with flowers
When we robed her for the tomb,
But she'll gather fairer flowers
In the bright world to come.

Eye hath not seen, ear hath not heard
The glories Mary'll gain,
When from his Father's throne on high
The Lord shall come to reign.
MARTHA S. HORNE.

RICE. Died at Hillsburgh, Nova Scotia, Jan. 3d, 1864, Mrs. Elizabeth Rice, wife of Silas Rice, in the forty-sixth year of her age.

Also, Nov. 19th, 1865, Silas Rice, her husband, in the forty-third year of his age, leaving one child, three brothers and seven sisters to mourn his loss.

"How vain are all things here below,
How false, and yet how fair;
Each pleasure has its poison too,
And every sweet a snare."
ISRAEL RICE.

LITTLE. Died, four miles east of Ossawatomie, Miami County, Kansas, Jan. 7th, 1866, of fever, my father, Anson Little, aged seventy-one years, three months, and seventeen days.

He was born in Litchfield Co., Ct., Sept. 21st, 1794. He moved to Illinois in 1836, where he remained till 1863, since which time he has lived in Iowa and Kansas. The first Advent paper printed fell into his hands. He saw the firm gospel foundation of Bro. Miller's position, and at once embraced the faith of the speedy coming of the Savior in 1844. He looked with undaunted faith for the coming of the blessed Savior at that time. Being disappointed, he yielded not his faith, but continued to watch the signs that have since marked the prophetic history of these last days with such deep interest. And as he saw the dawning of that glorious day so soon to break, he expected to live to see the triumphant King in majesty appear. But calmly and peacefully he has fallen asleep in Jesus, whom he loved, fully believing that he would soon hear the voice of the Son of God and live, clothed with immortality, enter the holy city of God, and dwell with the Redeemer for ever. [illegible] It was my holy privilege to be with my dear father the last three months of his life, and to administer to his wants in his last moments. He was calm and gentle, pleasant and affectionate, and appeared perfectly prepared for heaven. A hallowed ray of heavenly glory seemed to beam forth from his face in death. Triumphantly he has gone to rest, while we mourn his departure in this strange land.

We have laid our dear father to rest on a high bluff overlooking the Maridisene river, one and a half miles east of Ossawatomie.
LEWIS H. LITTLE.

Married.

In Warwick, Jan. 15th, by M. R. Phetteplace, Deacon J. B. WAITE, of Apponaug, to Mrs. CARRIE R. CLARKE, of South Kingston, R. I.

Summary of News.

FOREIGN.

Via. Queenstown the 21st ult.

The Paris *Presse* of the 19th announces that Baron Saillard left Paris on the 15th for the purpose of making the necessary arrangements with the Emperor Maximilian for the return of the French troops from Mexico at the earliest possible date.

On the 16th Prim's insurgent forces in Spain were still on the road to Portugal. The Royal troops were taking many prisoners, notwithstanding forced marches by the insurgents.

A Madrid telegram of the 18th says it was thought probable that Prim would enter Andalusia, as the Royal troops had barred his passage into Portugal. A band of armed men had appeared in the mountains of Tarragona. The Royal troops were in pursuit. On the 17th Prim passed the night at Berlanga. It was not then apparent whether he would attempt to penetrate into Andalusia or cross into Portugal.

Madrid continued tranquil, but there were rumors of risings in various parts of Spain. The semi-official *Correspondencia* qualifies these reports of risings as having no importance, and says it is believed that the government, finding its hitherto humane course of procedure ill-understood, is about to adopt a vigorous system of repression.

The sergeants who attempted to get up a mutiny of the Alcala regiment and release the convicts were shot on the 18th.

Buenos Ayres, Dec. 12. The Allied army is at Corrientes, receiving reinforcements. Lopez had addressed a very angry and violent note to the Allies, in which he threatened to massacre the prisoners in his hands. President Mitre replied in dignified terms. Famine is destroying Paraguay.

DOMESTIC.

CINCINNATI, Jan. 31. The steamer Miami, which exploded on the Arkansas river, had about 250 passengers, among whom were 91 men of Co. B of the 13th United States cavalry. The accident occurred at seven o'clock in the evening, just after supper, and while the passengers were assembled in conversation around the stoves in the hall. The explosion was of such force as to rend the cabin floor asunder, and let every person down in the front part of the cabin. Great numbers lost their lives by jumping overboard. The total loss of life is supposed to be nearly 150. Thirty of the soldiers were lost.

The steamer Missouri, which exploded in the Ohio river, had 120 persons on board, 23 of whom were passengers. The latest information from Evansville places the loss of life at about 100. The Missouri was one of the largest boats on the river, and valued at $100,000.

Mexico.

NEW YORK, Feb. 3.—A Washington dispatch says letters have just been received here from Paris. The Emperor Napoleon is ready to withdraw his forces from Mexico with the least possible delay, demanding nothing of the United States except that it in the meanwhile remain neutral between the belligerent parties, according to the assurances frequently given and reiterated by this government during the last three years. The Emperor does not ask for recognition of Maximilian, nor insist upon any other treaty stipulations. The statement put forth by the Paris *Presse* that an extraordinary commissioner had been sent to Mexico to make preparations for evacuation, is confirmed by letters received here. I have good reasons for believing that the State Department is already in possession of official information to this effect.

Mexican correspondence in a morning paper has reports, some of which are contradictory, to the effect that arrangements are now being perfected for the withdrawal of the French; that Maximilian has given his consent to their departure if the "United States" will send him troops to replace them; that he has expressed willingness to abdicate in favor of Iturbide; that he will soon receive another million dollars from France, and that he will certainly make a change in the cabinet soon. The difficulty between the Pope and the Mexican clergy has been settled in favor of the latter, but that between Maximilian and the clergy, on account of the church property confiscations, continues.

About 30,000 stand of arms for the Imperialists recently arrived at Vera Cruz from New York, but being condemned as unserviceable, were sent back.

The Imperial Court is in mourning for the king of Belgium. In response to a recent address of condolence, Maximilian made a speech, in which he expressed his determination to continue the course he has commenced in Mexico, and pursue his destiny. While he claimed not to have interfered with the democratic institutions of Mexico, he asserted that its only salvation was in a strong government. In the meanwhile the court martialing and execution of Republican prisoners by the Imperialists, and anarchical proceedings throughout the country go on, and the promised tranquilization appears no nearer than at the beginning.

The majority of the rebels who emigrated from this country to Maximilian's dominions, are said to be disgusted and anxious to get back home.

ITEMS.

☞ The commander of a French man-of-war has been exterminating the cannibal inhabitants of a village in the island of New Caledonia, in the Pacific, they having been guilty of killing and eating the captain and four men of a French vessel, who fell into their hands. A French garrison has now been placed on the island.

The Scientific American informs the ladies that if they would have corn beef juicy after it is cold, and not as dry as a chip, they should put it into boiling water when they put it on to cook, and they should not take it out of the pot when done until it has become cold.

☞ A letter from Salt Lake, Jan. 9, reports a heavy fall of snow, the ground being covered to the depth of two to four feet. The weather had been unusually cold, causing thousands of cattle to perish for want of food and shelter.

☞ An inch and a half of snow fell recently in Stockton and Sacramento, an occurrence never known before in the valley by any white man. The California born children were greatly astonished and delighted.

☞ Late advices from Japan announce that the ports of Ossacca and Hiago are opened to foreign trade.

☞ The Rochester (N. Y.) Fenians have pledged themselves to refrain from wearing or using goods, wares or merchandise of English manufacture.

☞ At the Isle of Wight on Christmas day flowers and fruit were growing in unprotected gardens.

Notices.

Maine Quarterly Conference.

Our next Easterly Maine Quarterly Conference is appointed at Lincolnville, to commence Thursday, the 22d day of February, at 2 o'clock P. M., and continue over the Sabbath. Friends and brethren will call on Bros. Daniel Fletcher, Ephm. and Wm. Calderwood, M. Young, Edmund Blood, etc. Love for the cause of Jesus prompts us to hope that all coming to the meeting will come prepared to labor in accordance with our hope.
M. YOUNG, Clerk.

Maine Eastern Conference.

The Eastern Maine Conference will be held at Corinna Mills, to commence March 1st, at 2 P. M., and continue over Lord's day. We want the preaching brethren to be faithful in attendance, and if any from other States, or from the west part of this State, should read this notice, and feel that the Lord says "Go," we hope and pray they may come, filled with the Spirit.
In behalf of the brethren, J. DAMMAN.

Notice.

The third quarterly meeting of the N. Y. Christian Association will be held at Brockport, Monroe Co., N. Y., commencing Friday, March 2d, and continue over the following Sunday. [illegible] ministers and sisters, and there be a general gathering [illegible] meeting, and [illegible]
C. B. TURNER, for the Board.

Maine Second Advent Tract Society.

WM. H. MITCHELL, }
R. R. YORK, } Executive Board.
S. K. PARTRIDGE, }
L. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, L. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they propose to raise $200, or more, for free distribution in Maine for 1866.
L. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
Tuesday evening, Feb. 6th, and every evening through the week, and over the following Sabbath, Feb. 11th.
At liberty after the 11th. HIRAM MUNGER.

EAST BOSTON.
C. Goodrich. ....Sunday, Feb. 11th

Preaching in Evening Star Hall, 69 Main Street, Charlestown, Sunday, Feb. 11th, at 10½ A. M., 3 and 7 P. M.

New York City, Church No. 108 West 34th Street, Feb. 11th. MILES GRANT.

Lynn, Mass...........................Sunday, Feb. 11th
WM. H. FISHER.

Salem, Mass..........................Sunday, Feb. 11th
South Reading.........................Tuesday evening, Feb. 13th
L. BOUTELL.

West Abington.........................Sunday, Feb. 11th
W. C. STONE.

Pittsfield, N. H......................Sunday, Feb. 11th
(with Bro. Harvey's congregation.)
Woodstock, N. H.......................Sunday, Feb. 18th
A. W. SIBLEY.

Bristol, Ct...........................Sunday, Feb. 11th
HENRY CAMPBELL.

Chesterville, Keith's Mills, Wednesday evening, Feb. 17th, and over the following Sunday.
Stark.................................Saturday evening, Feb. 24th and over the following Sunday.
E. M. HAGGETT.
H. B. SEVEY.

Chichester, (Pine Ground)..............Feb. 11th
(Baptism.) H. M. BRYANT.

New Durham Ridge, N. H................Sunday, Feb. 11th
Lake Village..........................Sunday, Feb. 18th
J. G. SMITH.

Warren, (Ore Hill), Saturday evening, Feb. 10th, and over the Lord's day. Will Bro. Glazier meet me there?
Orford, (Quint Town)..................evening, Feb. 14th
Hanover (Tunis).......................Feb. 18th
Canaan Street.........................evening, Feb. 19th
N. HARTSHORN.

North Adams, Mass.....................Friday evening, Feb. 9th
West Hoosick, N. Y....................Feb. 11th
Hawley, (King Corner school-house), Saturday evening, Feb. 17th.
Plainfield Pond.......................Feb. 18th
H. HADLOCK.

Holden, Mass., and vicinity, from Feb. 13th to the 21st.
Buchanan, Mich........................Sunday, Feb. 25th
Dekalb, Ill...........................March 4th
H. G. McCULLOCH.

Lynn, Mass............................Sunday, Feb. 11th
South Reading, Mass...................Sunday, Feb. 18th
JOSEPH W. WHITE.

Manchester, N. H......................Sabbath, Feb. 11th
Concord, N. H.........................Sabbath, Feb. 18th
T. M. PREBLE.

Moultonborough, (school-house, near Bro. E. Hodgdon's), Saturday evening, Feb. 17th.
T. E. LANG, JR.

Suncook, N. H.........................Feb. 11th
Z. FORD.

Stafford Springs, Ct., (Free Church), Thursday evening, Feb. 8th, and continue as the Lord may direct. Brn. Higgins and Butler are expected to aid in the work.
Springfield, (Armory Hill)............Feb. 25th
Agawam................................March 4th
H. PRATT.

North Searsport.......................Friday evening, Feb. 9th
Frankfort Mills.......................Sunday, Feb. 11th
North Hermon..........................Wednesday evening, Feb. 14th
Corinna...............................Friday evening, Feb. 16th
East Newport..........................Sunday, Feb. 18th
R. R. YORK.

Dover, N. H...........................Tuesday evening, Feb. 13th
New Durham Ridge......................eve, Feb. 14th
Alton Corner..........................eve, Feb. 15th
Brookfield............................eve, Feb. 16th
Raccoonborough........................eve, Feb. 17th
and over the Lord's day.
Melvin Village........................eve, Feb. 19th
Meredith Village......................eve, Feb. 20th
Holderness, (Brick school-house), evenings, Feb. 21st and 22d.
Lake Village, (New Chapel), Friday evening, Feb. 23d
A. ROSS.

Square Pond, Ct.......................Sunday, Feb. 11th
P. S. BUTLER.

Dover, N. H...........................eve, Feb. 16th
Biddeford, Me.........................Lord's day, Feb. 18th
South Poland..........................Feb. 20th
Will Bro. Edras meet me at Empire Junction, the first train of cars from Boston in the morning?
Mechanic Falls........................Feb. 21st
Bryant's Pond.........................Feb. 22d
Berlin Falls..........................eve, Feb. 23d
Colebrook Corner, N. H................Lord's day, Feb. 25th
Canaan Corner, Vt., (where Bro. Wm. Barnett may arrange)...........................Feb. 27th
Coaticook, C. E.......................Feb. 28th
Compton, (Harvey school-house), evenings, March 1st and 2d.
Danville..............................Lord's day, March 4th
with Bro. Porter and his people.
Melbourn..............................evenings, March 8th and 9th.
Montreal, Lord's day, March 11th, through the week, and over the following Lord's day. Will Bro. George Smith meet me at the depot on the arrival of the first train of cars from Island Pond in the morning?
C. C. STEVENS.

Lee, N. H., (Union meeting-house), Lord's day, Feb. 11th. Also, through the week, as may seem duty, and over the following Lord's day, Feb. 18th.
GEO. W. BROWN.

Providence, R. I., Friday evening, Feb. 9th, if some Bro. will meet me at the depot first train from Worcester.
Lafayette, R. I., Sunday, Feb. 11th, and through the following week. Will Bro. Taylor please meet me at Davis' depot, one o'clock train? D. W. MILLER.

Pleasant Valley, Ct...................Sunday, Feb. 11th
RALPH WILLIAMS.

Wallingford Farms, Ct.................Sunday, Feb. 11th
B. HITCHCOCK.

Lake Village, (New Chapel)............Sunday, Feb. 11th
Moultonborough Center.................Sunday, Feb. 18th
Melvin Village........................Sunday, Feb. 25th
T. W. PIPER.

West Barre, N. Y., Sunday, Feb. 11th, 11 A. M.
Youngstown, Niagara Co., N. Y., Feb. 13th and 14th, at 7 o'clock P. M., as Father Corwin and Bro. Tryon may appoint.
Font Hill, C. W., (Advent Christian meeting-house, as Bro. McClellan and others may appoint), Feb. 16th, 17th, and 18th.
Bristol, Ontario Co., N. Y., Sunday, Feb. 25th, 10½ A. M.; at Honeoye 7 o'clock P. M. C. F. SWEET.
N. B. As my stay in Canada must be brief, I hope to see all the friends of Jesus out to the meetings.
C. F. S.

Lower Gilmanton (where Bro. Josiah Tucker may appoint), Monday evening, Feb. 12th.
Lake Village, (where Bro. John Knowles may appoint), Tuesday evening, Feb. 13th.
Moultonborough, Long Island, Wednesday evening, Feb. 14th.
Moultonborough Neck, (where Bro. Charles Goodwin may appoint), Thursday evening, Feb. 16th, and over the following Sabbath. JOHN PARSONS.
H. M. BRYANT.

Worcester, Mass.......................Sunday, Feb. 11th
Holden, Mass..........................Wednesday, 2 o'clock, Feb. 14th
East Boston, Mass.....................Sunday, Feb. 18th
Lynn, Mass............................Tuesday evening, Feb. 20th
South Reading, Mass...................Sunday, Feb. 25th
If any of these appointments conflict, please inform me at Holliston, Mass. GEO. A. COLE.

Worcester, Mass.......................Feb. 18th and 25th
if desired. J. K. BELLOWS.

Concord, N. H.........................Feb. 11th
S. S. BREWER.

Danielsonville, Ct....................Feb. 11th
PETER NOKA.

Meetings in Holliston, Mass., Tuesday and Friday evenings, and every Lord's day. J. N. SHERMAN.

Lancaster, N. H., Wednesday evening, Feb. 7th, through the week, and over the following Sabbath.
Eld. Couch will be there. J. A. CLEAVELAND.

Carthage, (Newman school-house)...Sunday, Feb. 18th
J. C. WHEELER.

Portsmouth, N. H......................Sunday, Feb. 11th
Portland, Me..........................Tuesday evening, Feb. 13th, and every evening through the week, and over the following Sabbath. A. SIMPSON.

Springfield (Bosses' Hall), Sunday, Feb. 18th and 25th.
H. G. McCULLOCH.

Business.

TO CORRESPONDENTS.
I. Bussell—Paid to No. 520.
C. W. Smith—You have paid to No. 629.

CASH RECEIPTS FOR THE CRISIS.
To find how your account stands.

The present No. of the Crisis is 540. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness *before* No. 468, (if any), charge *four cents*; for every week *since* No. 468, if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—E Rogers 506, N Potter 542, D Newton 555, J. Millard 560, R. Hawks 580, L. Parmeter (what P. O.?

$1.25 each—J M Hackett 563, A J Beise 564, C Murray 562, M Sterrs 573, E Parmenter 566, J Castlern 565, A M Bond 565, E Hutchins 562, H Burleigh 544, L Higgins 565, J H Benney 566, E Forest 566, N Tandy 566, J F Tandy 565, E Doyle 565, D J Farrand 562, L W Davis 565, S E Emerson 565, A S Stevenson 511, M A Mason 565, J H Mundy 564, J L McLean 566, A Bolles 561, S G Levening 561, L Blaisdell 563, W G Davison 561.

$2.00 each—W C Hall 589, M Goodale 578, B Prime 588, John Thorp 564, Jas Thorp 585, J Miller 551, J Small 574, H M Corbin 572, W F Seward 574, O L Kellogg 546, I Tuttle 542, D Gates 574, R B Dockum 620.

$2.50 each—J W Houghton 572, J Nudd 572, E Snell 592, L Ransom 581, L N Shaw 587, S E Rollins 551, S Ross 591, J Hart 591, P Tozzer 591, D S Gould 591, A Foster 591, A C Doe 598, T M Redhead 590, E Martindale 591, J B Burgess 590, C A Emerson 591, J W Howe 591, R Emery 591, H Gibson 591, O Richer 591, A McGine 591, S F Haggett 591, C Pray 591, J W Pine 585, M S Kirk 510, Mrs J Colby 598.

H Mecker 555, W Field 562, J McClure 587.31 Fairbanks 667, W M Howland 624, T M Storer 562, G Watkins 590, J H Walters 590, D H Van Spanckeren 590, J H H Van Spanckeren 590.

$3.00 each—B Ransom 566, W Leathe 620, J Allen 530, S B Sill 602, J Moore 582, E Neal 579.

VARIOUS SUMS.

E. Libby $2.25, 567; E. Stickney $4.10, 548; F. B Andrew $2.30, 567; M Kimball $5.00, 628; N Berry $4.00, 591; B Irish $5.00, 591; B F Smith $3.50, 543; L A Hardy 63c, 541; H F Pray 83c, 557; G L Stanwood $5.54, 572; A Edgerton $2.70, (from what P. O.?) J. Small $3.50, 572; C. Sweeney 50c, 531; T. S. Munroe $1.50, 552; M Haskell $1.50, 560; S Wentworth $2.50, 536; B. G. Fogg 50c, 548; J Starr $2.50, 565; L Smith $1.25, 456.

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M C Kershaw 25c, C L Percival 75c, T. M. Redhead 40c, F B Andrew 45c, J Dick $1.75, A J Page $1.26, G B. Cargill 27c, A. Edgerton 30c, S. R. Brigham 25c, A. Kidder $1.00, W Mosher $1.00, E Glidden 40c, E McFadden 50c, S S Tyler $1.75, W F Seward $3.00.

LETTERS RECEIVED.

N McCulloch, L B Weaver, H Munger, S D Deyo, S Dockum, S L Manley, W D Wellcome, P M Grant, F H Chamberlain, I Smith, L A Davis, J Elkins, E M Rowell, C A Hamilton, J G Hook, A N Seymour, H Munger, A French, I Stevens, N Field, J N Berry, S E Hoffman, M S Horne, J H Harding, S H Dunn, M J Brooks, T M Preble, N B McMurphy, J T Kimball, H P Sihes, P Eaton, R R York, M E Streeter.

POST OFFICE ADDRESS.

F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
O. W. Stetson—Coopersville, Clinton Co., N. Y., until further notice.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
O. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
L. C. McKinstry—Magog, C. E.
J. K. Bellows—364 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—East Hatley, C. E., care of Burton Harvey.
Samuel Curry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
N. P. Nason—North Hermon Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver.—Westfield, Mass.
Maria Mathews Weaver.—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
H. F. Carpenter—Rutland, Vt.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
S. S. Brewer—Newark, N. J., till further notice.

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III. Thessalonica, or The Model Church; a Sketch of Primitive Christianity; and REASONS FOR MY HOPE, [illegible] by H. L. Hastings; and SPIRITUALISM A SATANIC DELUSION, by Wm. Ramsey, D. D.

IV. The Great Controversy between God and MAN; its Origin, Progress, and End. With the following TRACTS:—The Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; Ancient Landmarks; Olive Leaves; Important Questions; One Thing; [illegible] By H. L. Hastings.

V. Future Punishment, as taught in the Scriptures; [illegible]

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The gospel train is coming,
I hear it just at hand;
I hear the car wheels moving,
And rumbling through the land.
I hear the bell and whistle,
They're coming round the curve,
She's plying all her steam and power,
And straining every nerve.
CHORUS.—Get on board, get on board,
For there's room for many more.

O see the gospel engine,
She's heaving now in sight;
Her steam valves they are groaning,
The pressure is so great;
No signal for another train
To follow on the line.
O sinner, your forever lost,
If once you're left behind.

O see the engine banner,
She's fluttering in the breeze,
She's spangled with the Savior's blood,
But still she floats with ease.
This is the gospel banner,
The motto's new and old;
Salvation and repentance
Are burnished there in gold.

She's nearing now the station,
O sinner, don't be vain,
But come and get your ticket,
And be ready for the train.
The fare is cheap, and all can go,
The rich, the poor are there;
No second class on board the train,
No difference in the fare.

I think she'll make a little halt
To wood up on the line,
And give you all a chance to go,
But yet she'll make her time.
She's coming round the mountain,
By the rivers and the lake;
The Savior, he's on board the train,
Controlling steam and brake.

This train has ne'er run off the track,
She's passed through every land;
Millions and millions are on board,
O come and join the band.
There's Moses, Noah, and Abraham,
And all the prophets too;
Our friends in Christ are all on board,
O what a heavenly crew.

We soon shall reach the station,
O how we then shall sing,
With all the heavenly army,
We'll make the welkin ring.
We'll shout o'er all our sorrows,
And sing forevermore
With Christ and all his army,
On that celestial shore.

For the World's Crisis.

TRIP TO IOWA.

BRO. GRANT:—As many of the friends have inquired why I did not write for the Crisis, and also earnestly desire that I should give them through that organ a sketch of my trip into Iowa, I will improve a few moments for that purpose, hoping you will find some spare corner in your valuable paper for its insertion.

It was under great exercise of mind and a deep sense of duty, that I complied with previous invitations and sent forward my determination to visit Iowa at the time of her quarterly session in December, and pass a few weeks in her limits, among her different churches. Although I very much dreaded the taking of such a journey in mid winter, I expected the presence and care of my husband throughout the route, which I felt would make the journey as comfortable as kindness could do so. But after sending on the notices, unexpected engagements prevented my husbanp accompanying me, which was quite a trial to us both, and would have completely deterred me from taking the intended journey, were it not for the fact that the notices had gone out, and I consequently felt that my engagements must be met.

Accordingly, Friday, Dec. 22d, I bade adieu to the dear ones at home, and in company with my husband, who was to take me to the State line and attend our conference there, turned my face to the south. It was a clear, cold day of winter, and our colts took us over the ground in good speed, but I could not drive from my heart the thought that every mile was taking me just so much further from that home which I could not visit again for weeks. At Rushford we stopped to dine, and fell in with Deacon Bates and wife, and others, on their way to our quarterly meeting, which was cheering. We crossed the Root river on a ferry, and arrived at Highland, very cold and somewhat tired, soon after the shades of night had enveloped the scenes around us. Here we were very kindly entertained by Bro. and Sr. Sutherland, who, although not exactly with us in our religious belief, we trust belong to the "church of the first born, whose names are written in heaven."

Left an appointment at their school-house for us to attend on our return, and pressed on to Elliota, where we arrived in time for the commencement of the conference, which was held in Capt. Elliot's dining-room. Eld. Sweet opened the meeting, and Eld. Burcell followed him, after which every brother and sister had some good thing to tell of the kingdom. We had a most heavenly sitting together in Christ Jesus. It was truly a feast of fat things, wine on the lees, well refined. Some of our hearts were somewhat saddened at the absence of those whom we expected to meet here, and whose presence we were sure would have added much to the interest of the meeting. We do wish all the friends, more especially our ministering brethren, would make it a point to attend our quarterly and annual meetings, for if they would do so invariably it would be a great help to the cause. These large meetings are representatives of us as a body, and are scanned closely by leading men of different sects; and were they to be well attended by all our ministerial brethren, and warm-hearted, earnest lay brethren and sisters, they would carry an influence with them that the spectator could not resist, but be led to declare that we were indeed a people.

Our quarterly meeting closed Sunday evening by observing the ordinance of the Lord's Supper; when we sung a hymn, took the farewell hand, and went out. These family re-unions of our Father's children are truly blessed, and although the adieus bring with them sadness and tears, they also freshen in our hearts the blessed hope of our eternal inheritance in that better land, where we shall meet to be complete, and forever enjoy the society of the just made perfect, when we shall see the King in his beauty, and behold the land not very far off.

This was, I think, the best quarterly meeting ever held by us on the State line. There seemed to be such a unity of heart, firmness of purpose, and determination to advance in the divine life.

Monday morning I bade farewell to my husband, whose time had now come to return home. Pressed by the request of the friends, I remained to speak here Monday and Tuesday evenings. Good attendance and good interest. Wednesday I bade adieu to Bro. Elliot and his dear family, where I had been so hospitably entertained, and every want anticipated, and took the stage for Decotah, where I arrived soon after dark. Stopped at the Winneshiek House over night, and took the stage next morning for Canover, and the cars for Ossian, and from thence the stage to Strawberry Point, where we arrived about twelve o'clock at night, having traveled sixty miles that day, and part of the way in an open wagon. It was an intensely cold day and evening, and I suffered severely, and more than once my mind wandered to the comforts of the dear home behind me.

I found the friends in Strawberry Point anxiously expecting me, and some had almost given me up in consequence of my late arrival; for I remained in Elliota and preached as long as I could and arrive in Strawberry Point in time for the conference. I feel that time is short, and every moment ought to be improved in working heartily in the cause of God. I found a hearty welcome and a pleasant home for the time being at the house of Eld. P. S. W. Deyo, who was absent engaged in the work of an evangeliutt, but whose family reside here, and with whose dear wife I had been for a number of years acquainted. Bro. Deyo returned home in time for the commencement of the Friday evening meeting. Eld. Hough is here from Cascade, and Eld. Kinney from Manchester, together with others, and we are hoping to have a good meeting.

29th. Meeting this evening in the hall where our brethren in this place usually convene for worship. Bro. Kinney gave us a warm-hearted discourse, which I hope did all of us good, at the close of which the brethren and sisters brought in their tithes into the storehouse, and we felt it was good to be there.

Dec. 30th. Eld. Hough gave us this morning a very edifying discourse in the Universalist meeting-house, which the proprietors had kindly opened for the occasion. He is an able man, and his labors and experience in the desk and out of it, are doing a vast deal toward promoting the cause of God in this State, and building up the church in the most holy faith. It fell to my lot this evening to address the audience, which I tried to do with singleness of heart. Lord's day morning I again addressed the people. Audience good and very attentive, while I discoursed to them concerning the three cardinal principles of the Christian religion. This afternoon Eld. Kenney gave us a most excellent discourse on the importance of prayer, more especially family prayer. This evening I was again called upon to take the stand. We had a large audience. The house was filled to overflowing, galleries and all. I spoke to them concerning the soon setting up of God's kingdom under the whole heaven. Great solemnity prevailed. After the discourse the ordinance of the Lord's Supper was observed. The family of believers lingered a long time around the table of the Lord. Many spoke, some confessed, some were received into the church, and we felt the place was consecrated by the presence of God. The parting hymn was most solemn, and tears flowed freely, and we parted with the strong determination seemingly pervading every heart to be living witnesses of God, and followers of that which is good in the midst of a wicked generation, shining as lights.

I remained in Strawberry Point and spoke on the evenings of Jan. 1st, 2d and 3d, to good and attentive audiences. Tuesday evening especially a deep interest was manifested, and many tears shed.

Jan. 4th I left the hospitable home of Bro. and Sr. Deyo, where I had been so kindly cared for, and started for Manchester, arriving there a little before dark. After riding so long in the cold of a January day, and then warming up by a brisk fire, felt that stupor which is the natural effect of such transition from cold to heat, and consequently but little of that animation one likes to feel when about to address an audience. However, the appointment was out, and true to my post I appeared at the place appointed. The house was completely filled, more than could be seated, and when I had got interested in my subject I forgot every thing but the great work before me. It gladdened my heart to once more see and shake the friendly hand with brethren and sisters with whom I had become acquainted, and held sweet converse, and walked to the house of God in company, while attending the annual meeting held last June at that place.

Jan. 5th. Spoke in Manchester this evening to a crowded house and deeply interested audience. Missed very much our lamented brother, Ward Cooley, who has done so much towards building up and sustaining the church in this place, but who now sleeps in Jesus. Eld. Kinney is living here, and laboring faithfully for his Master, and kindly assisted me in opening and closing the meetings.

Jan. 6th, I bade farewell to the pleasant village of Manchester and its surroundings, and took the cars for New Hartford; arrived there about twilight; found Bro. Ensign there, and also Bro. Ingalls, with an easy carriage to convey me to his house, which we did not reach until dark. Took some refreshments and repaired to the school-house, where I found the congregation waiting, and Bro. Ensign and others improving the time by singing. Addressed the audience on the greatness of the Messiah and the soon coming King.

Next day being Lord's day, addressed the people twice, morning and evening, also the evening of the 8th. This was my last discourse. The house was crowded, and its inmates solemn as the grave. It was a solemnity that could be felt. I felt I must say just so much—that there were those there I would never see again until I met them at the bar of Almighty God, and I wished to clear my skirts of the blood of souls. Bro. Ensign lives here, and labors faithfully to keep the church together, and to strengthen the things that remain. He very kindly assisted me in the exercises of the meeting.

Jan. 9th, I left New Hartford in company with Bro. Ingalls and wife for Boylin's Grove. It was a very unpleasant morning. The snow fell and the wind blew, while our road lay across one of those broad, open prairies so unpleasant to cross in a storm. But Bro. Ingall's team was an excellent one, his wagon easy to ride in, and he wrapped us up well in the buffaloes, and on we sped. Called at Bro. McKee's and took dinner, and enjoyed for a few hours the sweets of social life; then pressed on to our destined port. The snow changed to sleet, and we had a most uncomfortable ride, and were right glad as night drew on apace to alight at the hospitable mansion of Father Hewitt, where we were most warmly greeted, and every want administered to.

Jan. 10th, spoke to the people in Boylin's Grove. It was a very rainy, unpleasant evening, but the friends turned out well, and listened attentively while I spoke to them on the great truth that "God should bring every work into judgment, with every secret thing, whether it be good or whether it be evil." As I arose from the opening prayer I found Elder Jaynes and wife had arrived, which was quite comforting. The next day being Thursday, they dismissed the school, and I spoke to them on the morning and evening of this day, the interims of which I passed very pleasantly at Bro. Sawyer's house. I felt for some reason an unusually deep interest for the people of Boylin's Grove, and would have remained longer with them, but my appointments were out ahead, and I could not tarry.

This moring I bade farewell to Bro. and Sr. Ingalls, they being under the necessity of returning home, lest the streams would be so swollen they could not cross them. My heart swelled with sadness at the parting, for it seemed like leaving old and tried friends. They had taken me from the cars to their own home, and most kindly cared for me while I remained there, and then brought me through the storm and cold all the way to this place, for which may God reward them; and if we never meet again in this dispensation, give us a happy meeting in the kingdom.

RUTH M. ROWELL.

For the World's Crisis.

LETTER FROM BRO. L. BOUTELL.

BRO. GRANT:—I am again called to drink a bitter cup in the loss of my dear companion, who has been a helpmeet indeed for thirty-five years, especially since I was called out to sound the alarm and proclaim the soon coming of our absent Lord. While I was called to leave my family and *all* to preach this gospel of the kingdom of heaven at home, which has been my speciel work for the last twenty years and more, warning and beseeching men to shun death and lay hold on eternal life, she has borne faithfully and lovingly her burden in taking care of the family and all other domestic matters which I was obliged to leave, making my self-denial and trial in leaving as light as possible, for I love domestic life and home associations as well as any one. She was always interested in the cause of truth and the coming of Jesus; and while no mother could feel more interest and deny herself more readily for her children, yet her whole soul was in love with truth, and her head was uplifted, knowing redemption was soon to come.

In my absence the family altar was kept up, bringing the children within the hearing and influence of prayer. These duties of christian and domestic life devolving upon her, with a deep solicitude for my faithfulness to Christ and his cause in labor, that it might not be brought into reproach, wore upon her both mentally and physically. This, coupled with the death of our first born, which brought sorrow and mourning with bitter lamentations, was followed by a time of sickness culminating in inflammation of the right lung; and while I was hoping we had gained a partial recovery, sudden and unexpectedly death with his icy hand laid his fatal grasp upon the last doting daughter on whom we depended, under God, for domestic felicity, and in a moment our hearts were broken with grief; and although bearing it with holy resignation, yet her labor and affliction was more than she could bear. She became enfeebled and prostrate.

Thinking it might be better for her, and it also being her desire, I took her to Lynn and staid awhile; from thence to Salem, Mass., where we took up our abode. This was pleasing to her. She was delighted with the calls of those of like precious faith and the voice of prayer. But after all we could do, she wasted gradually till the morning of the 17th of January, when she peacefully fell asleep in Jesus.

I need her care, her counsel, admonition and advice. I feel my loss, my great loss. I mourn and weep. I am sad and sorrowful. But my trust is in the Lord. I look to the same source of comfort to which I have so often pointed others—the coming of Jesus, and the resurrection of the dead. I see redemption's plan must soon be consummated, when the sleepers will leave the land of the enemy, and gain glory, immortality, and eternal life. Amen.

The funeral services at Salem were attended by Eld. S. S. Brewer, and although in the morning at nine o'clock, many brethren and friends came to the house, showing their friendship and sympathy; when Bro. Brewer very appropriately administered words of comfort and consolation, directing to the only hope of life through the resurrection of the dead.

From Salem by cars we went directly to Groton Centre, where our old neighbors made full preparations for the funeral at two o'clock P. M. The services were attended here by Eld. Rufus Wendell. Most of the relatives and many friends came together, when Bro. Wendell preached an excellent, truthful and timely discourse, from 1 Thess. 4: 16, after which we followed the dear one to the cemetery, where with her children she will sleep in the dust of the earth till the sounding of the last trump. Then all the holy ones of all ages will come forth to the resurrection of life, and be like the angels, to die no more. I am

"Lonely and weary, by sorrows opprest,"

but in good hope. L. BOUTELL.

Salem, Mass., Jan. 30.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

We have shown that death is brought to view as a punishment for sin; and as saints die the first death, it must refer wholly to the "second death," which takes place after the day of final judgment, and is a final and eternal cessation of being, in relation to those who die in their sins before the coming of Christ; who are then brought to life, to receive their final doom, which is extinction of life forever, by the dreadful instrument of punishment, which is fire and brimstone.

But supposing we should prove by the word of God that the soul dies; what can be said then in favor of an immortal and a never-dying soul? We think, in this case, that the heathen dogma of a never-dying soul will be exploded.

Let us turn to the following passages of Scipture: We read in Ps. 22: 29, "And none can keep alive his own soul." Also, Ps. 49: 15, "But God will redeem my soul from the power of the grave." How can a soul be redeemed from the power of the grave unless it had been under its power? In Ps. 78: 50, "He spared not their soul from death, but gave their life over to the pestilence." In Ezek. 18: 4, we are informed that "the soul that sinneth it shall die." Here it is declared that if the soul sins "it shall *die*."

We will now look at Rev. 21: 8, where there are several crimes brought to view, and a positive declaration that the criminals "shall have their part in the lake which burneth with fire and brimstone; which is the second death." Now I would ask if there is any thing in this passage which shows the endless, conscious misery of the wicked? Certainly there is not.

We will next notice the word "perish." We read in Luke 13: 3-5, "I tell you, nay; but except ye repent, ye shall all likewise perish." The word "perish" is from the Greek word *apollumi*, "to destroy utterly," "kill." In our English language, it means "to die," "to decay," "to be lost," "to come to nothing," "to be blotted out from existence." It is a proper synonym of death; for when we say such a man perished in the flames of a burning building, we understand the man is dead. Would it be proper to say the man has gone to hell to live forever in torment? No, indeed.

We read in John 3: 15, that "whosoever believeth in him shall not perish, but have eternal life." Here we have "life" and "perish" in contrast. Can we say it should read, "shall not go into endless misery, but have eternal life?" Now please look at John 3: 14, where our Savior alludes to the brazen serpent that was raised upon a pole for those who were bitten by the poisonous serpents, that they might look towards the brazen serpent and not perish but live. Did they look towards the brazen serpent to save them from endless misery? or was it to save them from death? Does not the Savior use the figure of the brazen serpent to represent himself as a ransom to save the sinner from death? Certainly he does.

We will now refer to John 10: 28,—"And I give unto them eternal life, and they shall never perish." As "life" is here contrasted with the word "perish," it must certainly refer to the second death; and it perfectly agrees with Rev. 2: 11, where the revelator declares that "he that overcometh shall not be hurt of the second death." This cannot mean the first and literal death of any person who is now alive; for the first death is the common lot of all the living, both saint and sinner. But the word "perish" in the above scripture must mean that death, which is "the wages of sin," which is the second and eternal death; and is an eternal extinction of life and being. This dreadful punishment which awaits the wretched unbeliever who dies in his sins, must take place *after* the great day of judgment, and not before.

We will now refer the reader to Rom. 2: 12, where Paul says, "As many as have sinned without law, shall also perish without law." Here we must understand the word "perish" to mean "second death," which the unrepenting sinner, who leaves the world in his sins, must receive after the day of judgment. Is there any thing in the word "perish" to show the meaning to be endless life in misery? Certainly not. Then for conscience' sake do not let us twist language out of its proper meaning, in order to make it agree with the heathen doctrine of immortal-soulism.

Let us now look at 2 Pet. 2: 12, where the apostle says, they "shall utterly perish in their own corruption." Here we discover the addition of the word "utterly" to the word "perish," and also "in their own corruption." Can there be any stronger expression made use of, to show the entire destruction of the wicked?

Let us look at the 37th Psalm, where the Psalmist tells us, "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; . . . into smoke shall they consume away." Here the Psalmist makes use of the strongest language to show the eternal death and final destruction of the enemies of the Lord. But those who are trained up in the schools of modern orthodoxy cannot see the truth unless it will agree with their favorite theory. We have some very important Scriptures for our next article.

Vernon, Vt. B. PERHAM.

DOWNFALL OF NAPOLEON III.

Some one, curious in the statistics of fatality, has been making calculations to show that Napoleon III. will come to his downfall in 1869. The calculations are founded on some very odd coincidences of dates, which we will try to explain. In the first place, they take the dates of the principal events in the history of Louis Phillippe and his Queen, which they group together so as to sum up 1848, the year of his downfall. Thus Louis Phillippe was born in 1773, and ascended the throne in 1830. Now to 1830 add separately the figures 1, 7, 7, 3, of his birth date, and they make 1848, thus: 1830 and 1 and 7 and 7 and 3 make 1848. The same result is reached if we take the year of his marriage. That event occurred in 1809, and he ascended the throne in 1830. Now 1830 and 1 and 8 and 0 and 9 make 1848. Again, if we take the date of his Queen's birth, 1782, and go through the same process—1830 and 1 and 7 and 8 and 2, we arrive at the same fatal year, 1848, in which he lost his throne.

The second part of the calculation is this: Napoleon III. was born in 1808, and ascended the throne in 1852. Now, if we start with 1852, and add the separate figures in *his* birth year, we come to 1869—for 1852 and 1 and 8 and 0 and 8 make 1869. So, too, of his Empress. Eugenie was born in 1826. Taking the date of his ascent to the throne in 1852, we have 1852 and 1 and 8 and 2 and 6—again bringing us to the fatal 1869. He married Eugenie in 1853, and taking the year 1852 and adding the separate figures of his marriage year, and it still points to 1869. Thus 1852 and 1 and 8 and 5 and 3 make 1869. In fact, these French historical dates are full of such curious indications. Robespierre fell in 1794. Taking that date and adding the separate figures of it as above, and we have 1794 and 1 and 7 and 9 and 4—making the date of Napoleon's last fall, 1815. Pursuing the same method, we take 1815 and 1 and 8 and 1 and 5—making 1830, the date of Charles X.'s fall. Going on to 1848, the date of Louis Phillippe's downfall, and we find that 1848 and 1 and 8 and 4 and 8 brings us once more to the fatal 1869.

But there is still another fatality attending these French dynasties, which is put in this form: *Seventeen years* was the limit of the supremacy of Napoleon I.; *seventeen* years the restored Bourbons reigned; *seventeen* years Louis Phillippe occupied the throne; and the same *seventeen* years being accorded to Napoleon III., it carries him to the same fated 1869 as the end of his career. And this fatal seventeen is also produced by strange coincidences. Taking the figures in the year of his birth, 1808, and adding them up thus, 1 and 8 and 0 and 8, and they sum up 17; taking the figures in the year of the Empress' birth, 1826, and adding them, 1 and 8 and 2 and 6, and they also make 17; then taking the figures in the year of his marriage, 1853, 1 and 8 and 5 and 3, and they likewise foot up 17.

These coincidences are extraordinary enough to set the wonder-mongers at work, and some of them see the finger of fate in it all. And it not unfrequently happens that such shadowy prophecies set influences in motion that enable them to work out their own fulfillment. The Bonapartes are all confirmed fatalists, and these things may cause the present head of the family a great many anxieties about 1869.

1866.

The historic eye of four thousand years looks down upon this point, the year 1866, and sees the issue fairly made up—*is man capable of self-government?* During that long, tedious march man has demonstrated a thousand times, and upon as many battle-fields, his capabilities to fight, has shown beyond question his physical prowess. And the last great showing on that issue was the grandest of them all—the crushing of the rebellion. The question for 1866 is to see if the broken fragments of war, a disorganized nation, can be harmoniously combined, the "many in one," by the diplomacy of peace, so that virtue and intelligence shall enable the people to make *love* of country its bulwark, and not its army and navy. For a "union of hearts, a union of hands, a union of lakes, and a union of lands" must be the bonds of a Republic, or it ceases to be a Republic. Well, the result sought is the most important man ever attempted to accomplish.

But 1866 is a year of note to the world. As an epoch it stands at the head of consummating grand events. The four quarters of the globe, at the dawn of this year, stand in strange and significant juxtaposition, as to coming troubles. A network of surroundings, not the devisings of human ingenuity, mysteriously enthralls the nations. All Europe watches Turkey. That appears to be the key of the arch of government of that continent. The Suez canal this year will make Palestine the highway of the nations," and knock the last prop from beneath the rotten bottom of the worm-eaten Ottoman Empire. In 1866 the Emperor of the French will control the "short line route" to the East. On the 1st of May he is to withdraw his troops from Rome and leave the Pope to take care of himself. And already that venerable successor of the "rock-bottom" Gallileean fisherman is looking out for a home, and the "Empire of Malta," the "kingdom of the sea," is talked of.

That fact may herald the coming regenesis. "66" is an epoch year; the Pope may lose at Rome, during the year, the political power which "1260" years before was bestowed upon him by the very power that at last takes it from him. There is not a nation on earth that is at rest. The great cry is, "More rights to the people." The British empire is troubled. Fenians and pauperism are causing the corruptions of that government to quake. But why numerate the trials of the nations and the people? They are without end.—*Warren Republican.*

OUR ONLY HOPE.

I once saw a ship-mate at work making fast some spars which were hanging over the stern of the bark. The sea was quite rough at the time, and the vessel was rushing swiftly through the troubled waters. As the sailor was "hauling taut" one of the lashings, and leaning backward over the water, the rotten rope suddenly broke, and had not a strong hand seized him quick as thought, he doubtless must have fallen overboard, and as he could not swim, there was but a very small prospect of his escaping a watery grave.

This illustrates the condition of those who depend upon their own goodness for salvation. You are trusting to a rotten rope, and one that will surely break when the time of trial comes. There is a *strong arm* ready now to save you, and if you trust in that aright, you may escape the doom that awaits all who trust in their own righteousness.

There is no other arm but that of Jesus that can save you. May the Holy Spirit lead you to see that all your best deeds are as "filthy rags," and may you haste at once to the only "city of refuge."—F. H. C.—*Voice of the West.*

DR. MILNE.

When the late Dr. Milne, of China, was a working tradesman at Leith Hall, the seat of the late Gen. Hay, now of Sir Andrew Leith Hay, in Aberdeenshire, he was ever ready to act out John Newton's principle: "I make it a rule of christian duty never to go to a place where there is not room for my Master as well as myself."

It so happened that on one occasion, when a ball was to be given in honor of some family event, orders were issued to send invitations to every person on the estate. When the grieve received the name of William Milne, he said to the steward, "You need not invite Milne, he won't come; balls don't do with his religion."

"But you can take the invitation, whether he accepts it or not," replied the steward, "for my instructions are to invite all."

The grieve sent the message to William Milne, who, on receiving it, gravely said:—"Tell the grieve that when William Milne has no work for eternity he will attend to balls."

The answer was an arrow from the quiver of divine truth. It pierced his heart, and he could get no peace until it was drawn by the great Physician, and the balm of Gilead applied. The grieve still lives, and in a higher sphere of labor has long been a useful and consistent member of the church of Christ.

PRAYER.

Ere the morning's busy ray
Call you to your work away;
Ere the silent evening close
Your wearied eye in sweet repose,
To lift your heart and voice in prayer
Be your first and latest care.

REASON AND FAITH.—Implicit believers, ignorant believers, the adversary may swallow; but the understanding believer he must chew and pick bones before he come to assimilate him and make him like himself. The implicit believer stands in an open field, and the enemy will ride over him easily; the understanding believer is in a fenced town, and he hath outworks to lose before the town be pressed; that is reasons to be answered before his faith be shaken, and he will sell himself dear, and lose himself by inches, if he be sold or lost at last.—*Donne.*

☞ When we are right, all things are right.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"SOWING HIS WILD OATS."

"Sowing his wild oats"—aye! sowing them deep,
In the heart of a mother, to blossom in tears,
And shadow with grief the decline of her years.

"Sowing his wild oats," to silver the head
Of the sire who watched his first pulse throb with joy,
And whose voice went to heaven in prayer for "the boy."

"Sowing his wild oats," to spring up and choke
The flowers in the garden of a sister, whose love
Is as pure and as bright as the blue sky above.

"Sowing his wild oats"—aye! cheeks shall grow pale,
And sorrow shall wither the heart of the wife
When manhood thus squanders the prime of his life.

"Sowing his wild oats." Death only shall reap,
With his keen sharpened scythe; the fruits will be found
In the graveyard near by, 'neath that grass-covered mound.

A NEW THOUGHT FOR OLD BARLOW.

"So you won't give me anything?"

"You needn't have put it in that way; I've got nothing to give," said Allan Barlow. "Nobody gives to me. I get nothing but what I work for, and pay for, and its rather hard to come upon such folks; you should go to them, as you may say, that gets plenty for nothing, and have more than they want."

And old Allan Barlow leaned both his elbows on his garden fence, and turned away from the person he spoke to.

The man he spoke to was a gray-headed man, in workman's clothes. He carried a little book in one hand, and in the other held a pencil ready to write.

"You have told me of two sorts of people," said Silas Pyne, "that I don't expect to meet with—those that have nothing but what they pay for, and those that have more than they want."

"Very like," said Allan; "but there's some of both in the world for all that. I've got nothing but what I pay for, but I haven't got more than I want."

Silas smiled and shook his head.

"What dy'e shake your head at?" asked Allan gruffly.

"Why, at the mistake you are in, friend," answered Silas, "in thinking you pay for everything."

"Make it out that it's a mistake, and I'll give you leave to put me down five shillings in your book," said Allan.

"Thank you," said Silas; "but before I begin to do it, will you just give me a draught from your well? It's the best water any where about."

"That it is," answered Allan, readily getting a cup for him; "and it's a prime thing for me, for I can't drink much of anything else."

"Aye; what should we do without water," said Silas taking a deep draught, "when you come to think how it comes into all the things that keep life together?"

"Oh, it's wonderful useful," replied Allan, "maybe the most useful thing in life."

"As to that," said Silas, "we couldn't live well without it. Air, good fresh air, is the thing we couldn't by any means do without."

"And for that," said Allan, "you'll never have finer than this as blows over the common I take it, it's worth ten years of life to be in good air."

"You are right there," said Silas, "and I should say you're a proof of it; you look as firm as a rock, and as red as a rose."

"Not amiss," said Allen; "never knew much about sickness."

"And yet you've lived many years," said Silas.

"Just up to my three score and ten," answered Allan, nodding.

Silas began to write in his book.

"What are you putting down?" asked Allan.

"Your name for five shillings," said Silas, didn't you say that I should have it, if I could prove that you had things more than you want that you neither work for nor pay for?"

"Yes, but you've never begun to do that yet," said Allan.

"What do you pay for air?" asked Silas.

"Pooh! nonsense!" said Allen.

"For water?" said Silas.

"Pooh!" said Allan again.

"For health, and having been brought through threescore years and ten?" continued Silas.

"Oh, as to them—of course we never count up the things that God gives us," said Allan; "I wasn't thinking of them."

"No, friend: few people do think of them," said Silas. "The best blessings, I mean of those belonging to this life, are such as cannot be bought with silver or gold; and they are freely given to the rich and poor, without any difference—yes, and more than they want—and are taken as matters of course without any praise or thanks to the Giver. Come, now I have shown you that you don't pay for the things that you couldn't do without, and I could tell you of many more—can't you find it in your heart to give something to give poor sinners, young and old, a knowledge of the better blessing of salvation through Jesus Christ? Surely such a thank-offering would be but becoming."

"Well, said Allan, putting his hand in his pocket, "I'm not against giving you a trifle, but I didn't know you was going to talk that way when I said about five shillings."

WHY CHARLIE DID NOT GO TO THE THEATRE OR OPERA.

Charlie A—— is about sixteen years of age. His parents are considered rich. He lives in a handsome house, beautifully furnished. He has attended the best schools, and has every opportunity for improvement and enjoyment that the beloved son of wealthy parents could desire. Charlie is a real christian. He loves to pray. He has been received into the church as a member, and reads carefully the Bible to learn how a young christian ought to live. He is really a beautiful example in his daily life for older persons.

This does not make Charlie always sober, and an unpleasant companion for his young friends. Everybody seems to love him. He is anxious to make all around him happy. He is kind to his brothers and sisters. He is full of innocent fun. He enjoys a good round laugh as well as any little gentleman that I know. But he is as true to his conscience and to the Bible as the needle in the compass is to the North Pole.

In a large company of his young friends, collected one evening at the residence of a gentleman of wealth, a young lady asked him "if he had been to hear Forrest." She referred to Edwin Forrest, the noted actor, at that time engaged at one of the most popular theatres of the city.

"O, no!" said Charlie.

"What! have not heard Forrest?"

"No, never."

"Everybody hears him!"

"I have not."

"Why have you not heard him?"

"I do not attend the theatre."

The buzz of conversation ceased around the young lady and Charlie. They were anxious to hear how he would come out of the discussion. They were all his companions, and very fashionable young people, attended the same church many of them, and it was quite a trying place for the young protestant against the theatre. But Charlie stood his ground without flinching or blushing. He had a reason for his course which he was perfectly willing to give.

"You attend the opera sometimes, do you not?" his elegantly dressed and beautiful questioner continued.

"Never!" was the unhesitating answer.

"What objection have you to going? Church members go," continued the young lady, determined not to give over her catechism until she had drawn Charlie into close quarters.

Now Charlie might have very naturally and properly answered, "My parents do not approve of my going" as a young person would, if he had no other reason to offer. But Charlie did his own thinking, and worked out the conclusion in his own mind from what he had seen with his own eyes. He might have said that the influence of such places was any thing but good; that many young persons were ruined by them; that very vile persons, as well as those that were respectable, attended them; that the character of play-actors was said to be very bad; that many of the most popular plays and operas were decidedly immoral; all this he might have said, but he had not been over this in his mind. But he did say this, and some older persons heard him, and were struck with his answer:

"I have noticed this," said Charlie, "that the best persons I know—the truest christians—those that are doing the most good and are the most active in the religious services—never attended such places. I have also noticed that those that do go are not found laboring in the Sunday School, and ready for every good work. This is the reason why I have preferred not to attend the theatre and opera."

It was simply and honestly spoken, and there was not a word to be said in opposition to it. There was not one, even of that gay young company, but knew this to be true. And there was not one of them that did not respect the manly stand taken by Charlie, and approve his decision in their hearts, although few of them might have the courage or piety to follow his example.

It has never been written that one person has been made more generous, more truthful, more beloved of God and man, by attending these places of amusement; but it has been recorded that hundreds have fallen into habits of dishonesty, prodigality and intemperance by yielding to the seductive influences of the theatre. One may be equally as cheerful, as eloquent of speech, as fond of music, certainly as lovely and pious, without ever entering these places of amusement, which good men, from the beginning of them, have looked upon as only hurtful.—*Zion's Herald.*

A PLACE TO PRAY IN.

"Mother," said a good boy, the night before going away, "mother, the worst of leaving home is, I am afraid I shall not find a place to pray in."

"I can always find a place to pray when I have a mind to pray," said a man-of-war's man. "I can commune with God leaning over the *breech of a gun*, though fifty men were walking the deck at the same time.

"And I," said another, "can crawl out on the fore-chains, and there I can pray undisturbed."

"Ah!" said another sailor, "when the Spirit of God got hold of me, and showed me my sins, I was miserable indeed. I looked into my Bible, and the more I read, the more it condemned me. Everything in it seemed against me. So it went on nearly two weeks, till one day I was sitting aft on the hatch, strapping a block. I thought my heart would break. I was afraid I should become discouraged, and begin to swear again; yet it did appear of no use to try. Then I thought I would make one more effort to get pardon. I threw down the block and strap, and started aloft for the main topsail-yard, and I leaned over the yard and prayed, 'O Lord, if there is mercy for a poor sinner, let me have it now, here on this top-sail-yard, before I go down on deck. Thou art able: O come!' Just at that moment when I felt, 'I can do nothing; O God, help me!' then the answer came; light broke on my soul, and I knew that God is love. And I have never since wanted a *closet* in which to call upon my God."

So, children, in this duty, as well as in almost everything else, "where there is a will there is a way." Even under the most unfavorable circumstances, you can still find some quiet spot to kneel down by yourself and pray to your heavenly Father and divine Redeemer. How often you want to whisper something into your mother's ear that others shall not know; how often you desire to say something to father alone; and much more will it be sweet and precious to have no ear but that of Jesus to listen to your humble prayers.

HOW OTHERS SEE US.

Did you know that we talked by signs? that others could read our feelings, even though we do not utter a word? Our eyes and face are great tell-tales.

"They tell if we are happy,
They tell if we are sad,
They tell if we are good,
They tell if we are bad."

Should we not, then, try to be pleasant and kind? If we are cross, fretful, peevish, lazy, unkind, disobedient or disrespectful, something in our face or manner will tell of us. Then who will love us? and how can we be happy if there is none to love us? If we want to appear good and loving, we must pray to God to give us a good and kind heart, and we must try and live every day just as the Holy Bible tells us.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WAITING FOR THE SAVIOR.

AIR.—*"We are waiting by the river."*

We are sailing on Time's ocean,
'Mid the storms' and tempests' crash;
We can hear the wild commotion,
Where the waves in fury dash.

CHORUS.—We are looking for the Savior,
We are waiting day by day
For the resurrection morning;
Blessed Jesus! come, we pray.

How the storms have beat and thundered
For a thousand years and more;
How we've longed, and hoped, and wondered
When we'd reach the other shore.

How we've toiled, so faint and weary,
'Mid the long, long gloomy night;
Oh! it is so dark and dreary,
Scarce a star to give us light.

Soon, oh, soon the light that glimmers
Out upon the ocean's crest,
Will be brighter still and nearer,—
Just beyond it is our rest.

Though so faintly it is beaming,
How it lightens up the gloom!
O'er the rolling billows streaming,
Just beyond it is our home.

We are drawing nigh the harbor,
Where we sweetly shall repose;
We shall rest within the arbor,
Where the vine and fig-tree grows.

We can almost hear the singing
From the bright seraphic throng;
Sweet, oh! sweet these notes are ringing,
How we long to join the song.

Come, oh! come, thou lovely morning;
King of glory! come and reign;
We are waiting, hoping, longing,
Come, dear Jesus! come again!

J. N. BERRY.

For the World's Crisis.

THE IMPENDING CRISIS.

EDITOR OF THE WORLD'S CRISIS.

Dear Brother:—In contemplating an event of such transcendent importance as the downfall of Popery, and in watching the process of dissolution, standing in spirit almost at the bedside of the decrepid and dying giant, we scrutinize with eagle intentness the word of God, to see and know, if possible, what shall be the immediate sequel of the overthrow. What is the next vision in apocalyptic mysteries? Certainly, from the best evidence in the prophetic scriptures, we find on the downfall of the apostasy—the huge and hideous counterfeit of Satan, the next event is the advent of the Son of God, and the inauguration of his kingdom. Nay, it is the advance of Jesus in person and in power to this planet that consummates the destruction.

But yet, is there not for a moment, as it were, a *modified development* of this colossal scourge, just before its utter abatement and extinction? Is there not a short and sharp and terrible reproduction of the man of sin, before the final thunderbolt is launched that dooms every vestige of the apostasy to perdition? As the *figurative* Antichrist has tyrannized for 1260 years, shall we not have reenacted a brief and fearful despotism of a *personal* Antichrist for 1260 days? And as the proud and pestilent sway of popery for 42 *months of years* began with Boniface III., may we not justly expect a sort of concentrated and intense *fac simile* of the past for 42 *months of days*, beginning and ending with Bonaparte III.? There is surely a likeness of *names* between *Boniface* and *Bonaparte*.

Without entering into a *full* examination of the scriptural evidences of the correctness of this position, and showing the exceeding probability of this succession and *transformation*, let us not fail to make the attitude and policy of the man, who is foremost monarch of earth at the accomplishment of the prophetic period, fixed by ordination of the Almighty as the term of the duration of the apostasy. Well may we follow with unrelaxing zeal and keenness of observation his adroit and daring operations, so far as cognizable, under the veil of a profound secrecy and awful dissimulation. A monarch whose military power is unrivalled, whose political influence is preponderating, whose ambition is boundless, and whose undertakings seem invariably successful, the imperial head of a continent, and having in a certain sense the fate of the Papacy in his hand,—such appears to be the present Emperor of the French. He has upheld the Papal abomination with his military arm. He now deliberately withdraws his support, and says to the rejected and helpless son of Boniface, "Provide for yourself." And this when there are agitations and dangers on every hand, which threaten momentarily to overwhelm this apparently last of a ghostly ecclesiastical line.

Napoleon then clearly stands in a critical place. His is no idle sinecure. He must either greatly rise or greatly fall. Either the Romish Colossus of the ages must be carefully made harmless by a solid compact of civil powers, or, thwarted and enraged, it may in its dying throes strike fearfully at the real or imagined authors of its downfall. Or yet again, propitiated and *transformed*, it may probably give the powerful aid of a renovated life and energy to the modern re-modifier of European geography, as well as ecclesiastical politics.

Now let us glance at a few evidences of the probably destined manifestation of a *personal* antichrist. "This is the antichrist that denieth the Father and the Son," says John. But popery, with all its daring and wicked depreciation of the attributes and glory of God, has not refused a recognition of the deity of God or of Christ. Hence infidelity must bring forth its instrument and impersonation, while Satan, foiled or exhausted in the decrepitudes and death of the papacy, puts a desperate energy and inspiration into his final and infidel king, and *this*—this is a *personal* antichrist. Spiritualism, deadly, and dead-set in enmity against the name and word and power of God, opens its infernal broadway of sorceries, by which Beelzebub breathes up the subtle and malignant energy of the hell in himself and his fallen legions. Spiritualism, then, is infidelity, and its crowned political head and imperial human god, is the embodiment and executive both of itself and Satan, who is a liar from the beginning, and as much an infidel as a devil can be.

But again. The number of the wild beast is *the number of a man*. And allowing for a minor accordance with the prescription of prophecy in the Papacy, yet the very words, *Lateinos* and *Apostates*, which are applied to the Romish church as numerical fulfillments of 666, with not a little propriety may also apply to an antichristian prince, who rises on the ruin or subordination of an apostate church, and proposes the universal unity and re-invigoration of the Latin race. But if there be a king, *a man*, a head of nations and princes, a master of Rome, an adroit manager, enthroned and powerful in Popery's extreme old age, and who takes away himself the crutch on which the Papacy has been leaning for life, while that staff is none other than his own army, or a detachment of it,—if there be *such a man*, and six times in three languages his *name* variously and truly evolves the *significant prophetic number*, then, if we are candid, if we are honest, if we are rational, we shall not only credit the bi-prefiguration of a personal antichrist, but we shall think the evidence very direct and impressive that he lives, and is without error or difficulty able to be identified.

Now this power, whether a system or a person, whether ecclesiastical or civil, or ecclesiastico-civil; whether a prince or a line of princes, or the last of what you will, this *anomos* or wicked one, this man of sin, must perish. For "him the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming." Or if we correctly interpret, Jesus will overthrow this enemy by the energy and execution of his *word*, by the fulfillment of his *prophecy*, by the enforcing of his *decree*, and also by the *appearing or bright splendor of his presence*. Thus, when the prophetic period expires the sentence will be executed. The two points denoted are the *certainty* and the *manner* of the destruction. For the spirit of God's word is *infallible truth*, and the accomplishment of it is by the personal *coming* and *presence* of Jesus, for thus doth *parousia* signify; viz., both coming and presence.

We reach, then, this grand consummation of the ages, duly and truly and surely, in the irreversible purpose of God,—the destruction of antichrist by the coming of the Son of man. And it is worth while to inquire if the two antichrists, that is, *figurative* and *personal*, are not overthrown at *two stages* of the advent. So plain and various appear to be the intimations of two such closely successive acts in the advent, that we are brought to contemplate the revelation of the Son of God as in the most startling proximity to our times. If indeed Jesus shall overwhelm the *personal* man of sin with the burning effulgence of his glory, will he not also destroy the *figurative* man of sin with a sudden and tremendous stroke of his power? And when he shall send forth electric and vindictive fire to devour the city and site of Rome—the apocalyptic Babylon, with all its pomp, its pride, its antiquities of wickedness, vestments, altars, idols and tinsel abominations, will not our Lord then also send forth his voice into every region and recess of earth to rouse and raise the dead, and his angels to gather up his elect into the air? It is worthy of our most humble and industrious inquiry, if Babylon's doom be not already *just about immediately* to be accomplished, and if synchronous with that overthrow be not the translation of all ready and waiting saints; while after the ablation of the watchful children of God, Antichrist personal goes on quickly to his full development, and finishes his career amid judgments and convulsions, which are all ended in the tremendous *epiphany* of Jesus. At all events, after the fall of Babylon, we observe the appalling sequel: "It is become the habitation of devils and the hold of every foul spirit,"—as if Spiritualism with all its vile agents and devices were then dominant and raging, while Satan inflamed puts every possible energy into every desperate instrumentality to stay the wreck of his ruined fortunes, and evade the doom of eternal vengeance.

How very solemn and pregnant with meaning is the announced determination of the disconcerted Pope to summon a grand assemblage of Catholics in Rome from every part of the globe, ostensibly to celebrate the 18th centennial of Peter's martyrdom in A. D. 66, but in reality, perhaps, to deliberate in regard to some possible way of extrication from the distressing dilemma, some deliverance in the terrible crisis of the time. Should such a council be convened, who can tell if the Lord shall call for the pent-up energy of subterranean fire, and the arrowy treasures of his electricity, to converge on the seat of Satan, enveloping the host of Rome's potentates and upholders in one remediless and fiery ruin! And even then it is not impossible but some plenipotentiary of Beelzebub may take the headship of apostate church and earth, for a short and vain conflict with the King of heaven, while Satan makes the burning Rome his last and angry rendezvous.

C. COLGROVE.

THE EVIL ROOT.

Away back in the beginning, when God had created the heavens and the earth, he planted a garden eastward in Eden. In this garden made he to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

In this beautiful retreat God placed our first parents, with free permission to eat of every tree of the garden, with the exception of the last named: concerning this tree God said, "Thou shalt not eat of it; for in the day that thou eatest thereof THOU SHALT SURELY DIE!"

Now there arose in this garden an opposing spirit which, through the *medium* of a serpent, questioned Eve in reference to the forbidden fruit, and assured her that the eating of it would greatly increase her knowledge; and in reference to God's threatened penalty, declared:—*"Thou shalt not surely die!"* This assurance we shall call *The Evil Root!* and endeavor to shew, briefly, the tree that has matured from that root. From it sprang a thrifty stem which has aspired to the very heavens: it is, the dogma of man's INHERENT IMMORTALITY!

Immortality is defined to be "the quality of never ceasing to exist; exemption from death"; and, admitting the statement of the serpent to be correct, then is this stem the natural and legitimate offspring of that evil root; and there being, in the Bible, no other intimation of man's inherent immortality, we can trace its paternity no further.

From this stem, or trunk, as we will now call it, depend three principal branches; the *first* of which we name *The Separate Existence*, after death, of the immortal part in a state of happiness or misery forever! This branch grows naturally enough out of such a trunk; for, if man is possessed of the quality of never ceasing to exist, it is very evident, from the Scriptures, that his existence, in a state of reward or punishment, must run parallel with that of the Creator.

The *second* branch of this trunk is the dogma of *Purgatory*—a kind of half-way place between heaven and hell, where the immortal part expiates in liquid flames and unutterable torments the sins which, from any cause, were not sufficiently atoned for in the mortal state!

The *third* branch, out of this trunk, is the doctrine of *Eternal Torments* in hell; which are thus concisely, graphically, and horribly described by one who knows—it may be presumed, as he has staked the veracity of God and his word on the correctness of his description.

Hear him:—"When thou diest, thy soul will be tormented alone—that will be a hell for it—but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells: body and soul shall be together, each brimfull of pain, thy soul sweating in its inmost pore drops of blood, and thy body, from head to foot, suffused with agony; conscience, judgment, memory, all tortured: but more; thy head, tormented with

'Sullen moans and hollow groans,
And shrieks of tortured ghosts:'

Thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of Hell's unutterable lament; thy soul for ever and ever aching, and thy body palpitating in unison with thy soul. Fictions, sir? Again I say, they are no fictions, and, as God liveth, but solid, stern truth. If God be true, and this Bible be true, what I have said is the truth, and you will find it one day to be so."—*Spurgeon.*

Out of these great branches grow some minor ones; at first, *Prayers to the Dead;* who are supposed to be alive and in the presence of God, the Virgin Mary, and her Son Jesus Christ; and with whom, it is supposed, their prayers will prevail to bring down blessings on their friends on earth, and enlargement to those in purgatory. Now, if the *root* is holy, so may be this branch also; for if we seek for, and have confidence in, the prayers of the saints while on earth, how much more when in the presence of Him from whom we expect all blessings? If in an *imperfect* state their prayers prevailed with God, how much more when equal with the angels!

2. Prayers *for* the dead. These are to be offered by the priest, who must be paid according to the greater or less difficulty he may experience in getting them out of their purgatorial pains! which being accomplished, they join the blood-washed company in heaven, completely purified from all sin—not by the blood of Christ, but by the fires of purgatory! This has proved to be a wonderfully productive branch in the hands of those who teach and practice such things; for none would be willing that his parent, brother or sister, or any other near friend, should stay one hour in that horrible place, when a few dollars paid those holy priests would bring them out! This branch, like the others, owes its existence to the evil root, and has proved itself worthy of its high paternity.

3. Works of SUPEREROGATION, which are to be turned to the credit side of the account of those persons suffering the pains of purgatory for sins uncanceled. This is a fine, luxuriant branch out of the old root, and shades, in a very effective manner, the atonement of Christ,—a doctrine cherished by the apostles in their lives, and defended in their deaths.

The FRUITS of this tree are abundant;—among them we notice *Universalism;* of which many good men have partaken, because unable to reconcile the dogma of individual election and reprobation, coupled with that of eternal torment, with the character of God as revealed in his word. Of two errors, they chose the least.

Another prominent and pernicious fruit is the so called spiritual mode of interpreting the Scriptures; by which they are made to mean anything, or nothing, as may best suit the interpreter, or meet the supposed wants of his hearers. Nothing could be more natural than the production of this fruit from such a root. In the *root* is found a flat contradiction of the declaration of Jehovah; and in the *fruit*, the doctrine that God *says* one thing and *means* just the reverse;—both root and branch contain the doctrine of devils.

Closely connected with the above, we find *Swedenborgianism*, which, with its subtle nothingness, furnishes about as much foundation for the hope of the saints, as would a fog bank to the shipwrecked mariner.

Next comes *Transcendentalism*, with its metaphysical subtleties, exceeding in nothingness its predecessor, and leading thousands on thousands to destruction with its uncertain glare.

Lastly, borne up and sustained by the three last named, comes *modern Spiritualism*, or, more properly, *Demonism*,—the rotten ripe fruit of the whole concern,—the last manifestation of the evil spirit; who, from having a serpent, sorcerers, and witches for MEDIUMS, has risen to command the services of fair ladies and intelligent gentlemen; who esteem it an honor to dance attendance on this father of lies, and prostitute their best powers to his service.

This manifestation is calculated to destroy the last remaining vestige of confidence in the word of God,—a manifestation that can boast as its fruits table-rapping, table-tipping, free-love, rank infidelity, and a bold denial of the Lord that bought them. These are not all the fruits. Its advocates can do cures, and work miracles, as well as the magicians of the days of Moses, or Simon Magus! This manifestation is destined to fill up the cup of iniquities. This is the "strong delusion" predicted by the apostle, and will come upon those who refuse to obey our Lord Jesus Christ. Their triumph will be short. The Avenger is at hand. The tree of evil is soon to be plucked up, and burned up, root and branch! Then will errors, absurdities, and abominations share in the utter extirpation of evil from off the earth. So let it be.—*Letter Tract, Box 4, Presque Isle, Me.*

For the World's Crisis.

FAITH—ITS ORIGIN AND NATURE.

Faith,—the faith of God's elect,—has its origin in man's religious capacity and in "the gospel of God."

"Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. On this principle Abel was enabled to lay hold of the divine promise, and offer his "more acceptable sacrifice." He accepted "the word of God" as truth, and rested in it, as his only and all sufficient ground of hope.

Abraham was told to count the stars, if able; and when he found them twinkling and seeming to multiply (as they do to our sight, and we presume they did to his), God said, "so shall thy seed be"—that is, a countless number. "Abraham *believed God.*" That was all. His faith was his acceptance of God's promise, his resting in it, and his venturing his all upon it as unfailing truth. Though all outward appearances seemed against it, yet "against hope he believed in hope"—against natural causes to the contrary, he trusted in the promise as the all-sufficient foundation for his hope, and hence "it was accounted to him for righteousness." Rom. 4; Gal. 3; Gen. 11 and 15.

This statement of the origin of "the faith once delivered to the saints," simplifies the whole subject of faith. But many in their darkness of unbelief, speak of faith as a diversified, dreamy, and undefined religious exercise. To such "faith" may be like an imagined ghost in twilight—anything, or nothing, that may conform to the floating current of popular feeling, that may leave them in whatever ecclesiastical eddy into which they happen to be borne.

It is our happiness to know its origin—as a belief in the plain, unvarnished "word of promise."

The nature of faith, like its origin, is easily stated, so as to be apprehended by the most humble minded of men. See Heb. 11: 1–6.

"Faith is the substance of things *hoped for.*" Faith accepts "the promise" instead of the substance, till the time of its fulfillment. Just as we accept a note—a "promise to pay"—till the note becomes due.

Faith is "the evidence of things not seen." Had Abraham been asked for "evidence" that he should ever "inherit the promised land," he would point to "the promise of God," and then tell of his unfaltering *"faith"* in it. He could say God made the world, and man to govern and enjoy it, as his creature—his child. He could say, "God quickeneth the dead, and calleth things that be not as though they were." Rom. 4: 12–16. Hence he could say my "faith" is my "evidence" or demonstration, that the promise of God shall be fulfilled.

Such is faith in Abraham, its pre-eminent patriarchal example. Such is its origin and such its nature.

This (or some analogous) statement would be taken by all Protestants and by all Papists, allowing the application to stop as far back "in the way" as they themselves do, and hence we may conclude that it accords with all right reason among all intelligent men.

Those who believe in the coming of Christ "the second time unto salvation," as taught in Heb. 9: 28, John 14: 1–3, like no other or better ground for the foundation of their faith.

Those who believe in baptism (as taught in "the word of God," having a "faith" that comes only "by hearing" God), feel firm as if standing on an everlasting rock.

And those who take *"the gospel"* in its three-fold elements—given in my last—feel just so "settled and grounded in the truth." First, we have "the promise" through near two thousand years. Second, we have "the seed"—Christ and his body, the church." Third, this is the agency to come into position—"possess the gate of thine enemies," and so "bless all the nations of the earth." Amen. This is just good enough for God to give promise of and to fulfill.

J. B. COOK.

For the World's Crisis.

THE 1260 DAYS AND 1866.

Where do they begin? and where do they end? Since some expositors of prophecy have claimed that they began A. D. 606, and are to end in 1866, it may be well to assign our reasons for dissenting from this position.

1st. The "time, times, and dividing of time," or 1260 days, measure the bloody supremacy of the Papal horn. If this Papal horn did not rise till A. D. 606, as some expositors claim, the 1260 days may begin at that epoch; but is it true that this persecuting horn did not rise till 606? No; for in the 7th chapter of Daniel we are expressly informed that this horn should "rise after" the ten Roman horns, and early enough to "pluck up three" of the ten; and it is an authenticated fact that this work of plucking up those three horns began as early as A. D. 534, and all three were plucked up long before 606 arrived; now since the Papal horn was to do this work, its rise must *precede* the accomplishment of the work; for "HE shall subdue three kings," and this he could not do seventy years before coming into existence. Thus it must be evident that the Papal horn, which should persecute the saints for 1260 years, had its rise not in 606, but prior to 534.

2nd. This measurement of 1260 days not only spans the time that the symbolic city (the church) should be "trodden under foot," but also the time that the two symbolic witnesses should be clad in symbolic sackcloth (Rev. 11: 2, 3), and terminates, not at the Lord's coming, but at the time these symbolic witnesses should be slain (ver. 7), after which they were to remain dead "three days and a half,"—a positive proof that the 1260 days do not mark the time of the Lord's coming, for God's witnesses (whether literal or symbolic witnesses) are not to remain dead, and under the scoffing triumph of their enemies three and a half symbolic or literal days after the Lord comes.

If the 1260 days begin in 606, and mark the time of the Lord's coming, they must be symbolic days, and consequently the subsequent "three and a half days" must also be symbolic time—three and a half years.—Therefore, if the 1260 days end in 1866, there must be subsequent to their ending three and a half years more, during which the two witnesses must remain dead, and their enemies "rejoice over them and make merry;" and all this *precedes* "the third woe," and the sounding of "the seventh angel," and *"the time of the dead that they should be judged"* (ver. 18), and consequently prior to the Lord's coming, for Christ "shall judge the quick and the dead at his *appearing.*" So the 1260 prophetic days cannot be made to reach to the coming of Lord, even if it were true that they began A. D. 606; for if the 1260 days are symbolic days, the three and a half days must also be prophetic; and *subsequent* to these three and a half years comes *"the time of the dead that they should be judged,"* which judgment scene is AT Christ's appearing.

If the "three and a half days" are not prophetic days, but literal time, then we should be driven to the conclusion, in following out the same principle, that the 1260 days were also literal days; and likewise that the *"city,"* the *"witnesses,"* the *"olive trees,"* and the "candlesticks," are all literalities.

Let us just glance at the "two witnesses," in the light of literality, *two literal men*, and see what shocking absurdities we shall be compelled to in attempting to literalize God's symbolic arrangement. Here is the picture fairly drawn: For 1260 literal days, two literal men shall be literally "clothed" in literal "sackcloth;" literal "fire proceedeth out of their mouth," which literally "devoureth their enemies," and if any man will literally "hurt them," he must literally "in this manner be killed;" they literally have power to shut heaven," literally "have power over waters to turn them to blood," and finally a literal *"beast"* out of the literal bottomless pit," shall literally "make war on them," and literally "their dead bodies" shall lie above ground, "unburied," and literal "people and kindreds, and tongues, and nations, shall see their dead bodies three days and a half," and literally "rejoice over them and make merry," and literally "after three days and a half" they came to life again, and literally "ascended up into heaven."

Just think of it. Two literal men walking around with a *stream of literal fire* blazing out of their mouths, which they breath on to their enemies, and thus literally "devour" and "kill" them. If the time is literal, the witnesses are literal men; if the witnesses are literal men, the fire out of their mouths is literal fire. What two *mortal* men could have a stream of fire blazing out of their mouths for 1260 days, and not get burned to death? I say *"mortal"* men, for they were finally *"killed"* by a "beast." And as literal fire must have fuel to feed on, or else be extinguished, these two literal men must have a literal oven inside, in which to deposit fuel to keep up the flame, which must not be a feeble one, but strong enough to "kill" a man and "devour" him whenever it comes in contact with him.

There are those who claim that Enoch and Elijah are to be these two witnesses. But who, after mature reflection, can drink down the revolting idea that these two men are to march around on earth 1260 literal days, vomiting out streams of literal fire, literally killing men, and finally (although they had been "translated that they should not see death") be killed themselves by a literal "beast"?

If the 1260 days are symbolic days, so are the three and a half days, and so are the "witnesses" symbolic, and the "fire," etc., etc. God's two symbolic witnesses—the two testaments—were slain in the Reign of Terror, just 1260 symbolic days after A. D. 533 (where the saints were delivered into the hands of the Papal horn), by the symbolic beast, in 1793; and these symbolic witnesses remained in their slaughtered condition three and a half years, from 1793 to 1797. Thus a stake is driven in 534, marking the beginning of this measurement, and another in 1793 and 1797, marking its end. Only seventy-five years after the close of the 1260 are required to complete the 1335, which, with this arrangement, cannot be extended beyond 1868.

Thus we have clearly shown that A. D. 606 is not the starting point of the 1260 days, and that if it were, the termination of this measurement would not mark the time of Christ's coming, seeing "three and a half (symbolic) days" must succeed this measurement, before the time arrives for the dead to "be judged," which will be at Christ's appearing. I am bold to say that the argument for 1866, founded on the ending of the 1260 days at that epoch, is decidedly defective. Temporal millennium advocates err in *time* as well as in the event.

WM. SHELDON.

For the World's Crisis.

PERFECT LOVE.

In answer to some inquiries made by one in the Crisis in relation to justification, sanctification, perfection and perfect love, I will give my opinion.

Justification consists in the remission of sins and free pardon for all past offences. Sanctification is being made holy—set apart to God. I believe a person may be sanctified at the moment of his conversion. Perfection and perfect love are the highest degrees of holiness, when God is loved with all the heart and perfectly obeyed.

We are sanctified through (or in) the truth, which means that the word of God is to be our guide, attended by the Holy Spirit. He is made unto us "wisdom, justification, and sanctification." "As ye have received the Lord Jesus, so walk in him."

I understand that we are made free from sin at the period of conversion, but unbelief soon leads one to doubt the power of God's grace, and then follows a relapse into sin. I cannot see how one can commune with God while sin remains in the heart. Nor do I believe there can be real spiritual communion until there is an entire yielding to God. It is leaving one's first love and the Savior, to follow a wicked world, which is doing so much to enfeeble the church.

Oh! how many precious souls are going down to ruin because of the example of professed christians. Preach a full salvation, both by precept and example. May the Lord help us to get out of the way of others, and be made perfect in love. When God forgives sin, he does no imperfect work. Follow on to know the Lord, and be careful lest the first love be lost. We may do a great many things out of duty, when our love towards Jesus has grown cold. He that loveth God is perfected in him.

Perilous times have come, when we need to live very near to God, or else be borne down with the vain world, who are seeking pleasure rather than God. Do not tell the young convert that soon he will lose his enjoyment in religion, and if he loses his first love that he must not be disappointed. Tell him to love the Lord with all his heart, and never to doubt. We have got to watch and pray constantly, trusting in him, if we would always feel his love within us. Soon Jesus will come to earth and redeem his people.

Multitudes are perishing in their sins, and what are we doing to save them? O Lord, help me to lead sinners to Christ. Save the young and blooming youth, who are strangers to thy love. Brethren and sisters, let us be wholly consecrated to the Lord.

T. L. WAUGH.

For the World's Crisis.

"RESIST THE DEVIL."

According to the admission of the familiar spirits themselves, they are trying to get as many as possible under their influence. They want complete control of the whole person. But it is somewhat strange that they should acknowledge the fact that they have no *right* to this control. They say that they usually ask leave to use the body of the person of which they wish to make a medium; and in most cases this leave is granted. Then the spirit proceeds to "mesmerize" the victim, and soon he is "led captive" by Satan "at his will."

But we are told that if we "resist the devil he will flee from" us. However great the original power of the demons may have been, they are held in check now by a higher Power. The weakest of the saints may drive them, and cause them to flee, by courageous resistance.

Is there any one who reads this annoyed by the devil? I have found the Lord ready and willing to drive him away when I cried to Him for help. In old times I used to hear these words sung:

"Satan trembles when he sees
The weakest saint upon his knees."

"Resist the devil, and he will flee from you." If he comes to you and asks permission to "mesmerize" you, resist him. Give him such an emphatic denial that he will not have any encouragement to repeat the question. You need not be afraid of displeasing him. Let him rage; he cannot harm you if you resist him "steadfast in the faith."

This satanic mesmerism will probably seem like a new idea to some. Is this what ails the nominal church? Are the learned leaders "mesmerized"? We have heard that many of them seemed to be asleep, but the cause of their slumber was not apparent.

Brethren, "be sober, be vigilant," lest ye also fall into this snare of the devil. Resist, even "unto blood," "striving against sin." Soon the "accuser of our brethren" will be cast into the lake that burneth with fire and brimstone. Let us resist him in earnest until that glorious day arrives.

Sutton, Mass. F. H. CHAMBERLAIN.

Selected for the Crisis.

COME UNTO ME.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.—MATT. 11: 28.

Whose voice is this that falls so sweetly on the ear? who is this that feels so much interest in our lot? We have labored long and been heavy laden, but none have offered their assistance. Many have seen us stooping to earth beneath the burden of life, but they have not said,—We will help thee, lean upon us. We have had to bear our sorrow all alone,—we have had to suffer without a single face looking into ours with compassion. None have cared for us. All have passed by. Then we have said,—"No sorrow is like to mine;" yet no voice of pity has reached us. We have stretched forth our hand, but none have taken it in their own; we have called, but none have answered.

Whose voice, then, is this that now falls on our ear? Come unto me, he says. Are ye bowed beneath the burden of grief? Come unto me. Are ye stooping to earth beneath the weight of sin? are ye tossed about and disquieted by reason of the cares of earth? Come unto me and I will give you rest. Cast your trouble and your grief at the foot of my cross. I care for you, but others do not. I behold your tear-stained cheek, though others cannot. I see you sinking beneath the wave of affliction, and even now I come to you upon the waters. Come unto me, ye tempest-tossed soul, and the wind and the waves shall be rebuked. They shall no longer go over thy soul, nor bury thee within their dark depths. I have suffered, you say; so have I, your Master. My cheeks have been stained with tears; so have mine. I have trembled beneath the burden of life; so has your Savior. From men has come no compassion; from them no hope has reached my sorrowing spirit. So was it with me, thy Master.

Hast thou forgotten Gethsemane and Calvary? the garden and the cross? Come, then, unto me. Enjoy my smile and receive my compassion. I have bought thee with a price. I have redeemed thee. Thou art mine.

Come, then, unto me, and I will give thee rest; acknowledge thy weakness, that thou mayst have my holiness; but feel thy need of me, and I am at thy side; seek me, and ye shall find me; call, and I will answer thee. Thou hast tried the world and found it empty. Come unto me, that your joy may be full.

Lone pilgrim to the Celestial City, how often have thine eyelids dropped with heavy tears because thou couldst not see thy Father's house away in the blue distance. Yet, when the mansions of the blest are no longer visible, think not that heaven is lost. It is only veiled by thick exhalations, rising cloud-like from the earth. There is a sun whose brightness can dispel them all. Then faint not in the way, but press on; and even from out the mist and the dimness, the gates of pearl shall suddenly open to receive thee, and the wanderer will be at HOME.

For the World's Crisis.

WHIPPING "OLD GREY."

Some time since I saw an anecdote in the Crisis, in substance stating that there was a team of which only one of the horses was good for any thing to pull, and that was "Old Grey." So when the driver wanted the load to move, he would whip Old Grey, as it would do no good to whip any of the rest, for they would not pull any way.

Now I have thought of this as I have read the various calls for aid in the Crisis of late. I have thought if there were any "Old Greys" in the Advent ranks, who are always ready to pull, even at great sacrifice, they will take hold with all their might; while the *balky* ones, fat and lazy, will set back in the harness as hard as ever. I find in my experience that it is but of little use to preach liberality to a greedy, stingy soul.

My father had a balky horse that would stand perfectly quiet under the heaviest blows from the lash, and even turn his head and look around to see what the driver was doing, as if he would say,—"I wonder he don't do something to make the load move."

So a great many will read the calls, and appeals, and pleadings for aid, and then look next week to see who has done any thing, never thinking *they* are meant or hit at all. But "Old Grey" will make a greater effort than ever to move the load.

I am heartily sick of seeing this unequal pulling, but I find it more or less everywhere.

Dansville, N. Y. F. BURR.

ENEMIES.—Every child of God will have his enemies. He is in imminent danger of whom everybody speaks well. "But I say unto you, love your enemies." Our conduct towards them must be such as is prompted by love. A spirit of forbearance should characterize every follower of Jesus. A providential opportunity to injure them is a providential opportunity to do them good. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head."

THE PREMIUMS FOR NEW SUBSCRIBERS.

We have received over five hundred new subscribers since the 1st of December, a large proportion of which are due to the offer of premiums. Many have received their premiums already, and others are still working for the larger ones, with a good prospect of success.

A prejudice seems to exist against this way of getting subscribers, though for what good reason it is difficult to conceive. The whole thing is simply an offer of *due compensation for services rendered*,—no more, and no less. Yes, it is more,—it is a work of *benevolence*; for it offers to the poor minister or Bible student an easy way of obtaining, by a little effort, and no expense, a valuable and indispensable book of reference for his library, or a sewing machine for his wife, or for some poor family whose scanty income is hardly adequate to meet their daily wants.

Yet a correspondent thinks "it looks worldly." We have done the same thing, only on a smaller scale, for years, and no one thought it worldly. Standing notices, under the heading, "A Liberal Offer," and under other headings, have appeared in the Crisis year after year, offering, in *books and tracts*, one third of the amount sent, and in some instances certain *specified* books, to every one who would send us three or more subscribers with the money for one year. Was that worldly, or wrong? If not, then it is not wrong to *enlarge* the offer, with *greater liberality*, to a Sewing Machine or a Dictionary. In principle, both are alike. They benefit all parties, without injuring either, or doing any hurt to public morals.

"But *worldly* papers use such means." Well, suppose they do. Worldly people wear clothes; but that don't make it wrong for Christians to wear them. The question is—Is the thing worldly or wrong *in itself?*

"But how can you afford to do this? and why don't you rather put the price of the Crisis down?"

The great cost of printing paper, and other expenses of publication, will not warrant any reduction of price at present. We can afford to offer these liberal premiums only in case that most of the subscribers thus obtained become *permanent* subscribers. If they do, we shall be gainers in the end, even though we were to suffer pecuniary loss at first.—But it is not pecuniary gain for the Crisis, either now or hereafter, that we seek. It is the enlargement of its usefulness, by the enlargement of its circulation, as a herald of the Lord's coming.

Our co-laborers in this good work, who are already doing what they can, will please bear in mind that the offer of premiums for new subscribers extends only to the 1st of June, and no longer.

THE SEWING MACHINES AND DICTIONARIES.

"A *Webster's Dictionary* is something that I very much want, and I should be glad if I could make up a list of *ten* subscribers, so as to obtain it. But those who sympathize with our views are so few here, that I shall be unable to get the number required. The five which I have sent are all I can get."

"With a large family to support, and no dependence but my needle, a *Sewing Machine* would be a great help to us; and if there were more of our faith in this place, or more who look upon it with favor, I should go to work with some hope of securing it. If the requisite number (32) were not so large, I think I could, as it is; but I must be content for the present, to go without what I so much need."

We have received a number of letters like the above, and to put the *Sewing Machine* and the *Webster's Dictionary* within the reach of all who are thus situated, we make the following offer:—

For every $5.00, with *five new subscribers*, and $2.50 from each for one year, one copy of Webster's ($12.00) Unabridged Dictionary.

For every $20.00 with *sixteen new subscribers*, and $2.50 from each for one year, one of Grover & Baker's ($55.00) Sewing Machines.

This offer, with the other, extends only till the 1st of June. All names for the Dictionaries or Machines must be sent in before that date.

THE WORLD'S CRISIS.

Valuable Premiums for New Subscribers!

SEWING MACHINES AND DICTIONARIES.

To every one who shall, any time before the 1st of June, send us, with the money, THIRTY-TWO NEW SUBSCRIBERS for One Year, ($2.50 each), or Sixty-four for Six Months, ($1.25 each), we will send, by express or rail, a

Grover & Baker's

($55) SEWING MACHINE,

one of the simplest, most durable, completest and best, (in our opinion the very best), in the market. A great labor-saving machine and blessing, in the family and work room; and a gift of priceless value, which you can now, with a little effort, present to your thankful wife, sister, mother or daughter.

FOR TEN NEW SUBSCRIBERS, with the money for One Year, or Twenty for Six months, one copy of

Webster's ($12)

UNABRIDGED DICTIONARY,

containing 10,000 words and meanings not found in other Dictionaries, over 3000 fine Engravings, and more matter than any other single volume in the world. Invaluable to every student, minister, or general reader.

FOR THREE NEW SUBSCRIBERS, with the money for One Year, or Six for Six Months, one copy, postpaid, of

Cruden's Condensed Concordance.

or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us every one see what we can do.

GEO. T. ADAMS, Business Agent.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 14, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

SHALL WE GO FORWARD?

We have received a *pressing* invitation to hold some meetings in Washington, D. C. The one who writes says there are two others there who are interested in the "blessed hope," but that all are poor, and unable to hire a hall, which would cost $20 a night, or $100 for a week. It is proposed that an admittance fee be taken at the door to pay expenses; but we feel anxious to give all a chance to hear the glad tidings.

We think something ought to be done in the Capitol of the nation by way of spreading the light on the great truths that sustain the "hope" we love so well. After praying about the matter, we think it is the will of the Lord that an effort be made in that city. If any wish to help pay for the *hall* for a week or more, they can send their offerings to the Crisis office at once for this purpose, and we will commence meetings immediately. The meetings should continue two or three weeks, if possible, and then we might hope to see a good church established. What shall we do? Shall the alarm be sounded in the heart of the nation? Let fervent prayer be offered that success may attend the effort.

It is our purpose now to begin meetings there within two or three weeks, if the way opens.

The one who writes from Washington, when closing, says:—"Brother, not in my name, but in behalf of *perishing humanity*, I ask you, Will you come? I shall await an answer most anxiously."

We will endeavor to come.

DISCUSSION AT CANTON.

Our discussion at Canton, Me., with Mr. Johnson, a Universalist minister, commenced at 1½ o'clock, Feb. 1st, and closed the next day about noon. We discussed the following question:—"Does the Bible teach the immortality of man?" Our discussion was at the Universalist meeting house, which was full of attentive listeners. Two chairmen were chosen—one believing with the affirmative, the other with the negative. We think it much better to have but one chairman.

Mr. Johnson insisted on having thirty minute speeches instead of twenty, in order that he might finish reading his written documents at his opening speech at each session. We think the shorter time is more interesting to the audience, and just as well for the speakers. He also requested the privilege of having the time extended beyond the half hour, in case he did not get through with his argument in thirty minutes. This favor was granted. His first and second opening speeches were an attempt to prove that there will be *no resurrection* of the dead bodies of men; and boldly affirmed that the Bible does not teach such a doctrine. His position was the same as is taught by the Spiritualists. We found the Bible was all against him; consequently his effort was a total failure.

The reader may inquire how he attempted to prove the immortality of man by denying the resurrection of the dead? It was on this wise: Men live hereafter, but there is no resurrection of the dead body, consequently man never dies. He admitted that Christ was raised from the dead, and also admitted that the Bible does not plainly teach the immortality of the soul.

His first speech was based on Acts 24: 15, which contradicted all he said on the subject. It was a saying of Paul in which he declares he had "hope toward God, which they themselves also allow, that there shall be a resurrection of the *dead*, both of the just and unjust."

He endeavored to prove that the resurrection takes place when a man dies, and that then he goes to his reward. We remarked that if he would find one passage of Scripture which teaches that men go to their reward at death, we would yield the point. The next morning, (Friday, Feb. 2nd,) he opened the debate at 10 o'clock, by reading two passages concerning *paradise*, and then read about the thief on the cross, and said the debate was ended, as he had proved that men go their reward when they *die*. Having said this, he sat down some twenty minutes, or more, before his time expired. We rose to speak on the passage, and show that according to his view of it, it most plainly contradicted the Scriptures; when he at once objected to our saying a word, remarking the discussion was ended, as that passage proved that men go to their reward at death. We attempted to speak, and he interrupted by saying the discussion was ended.

The day before he had agreed to have two sessions, of two hours each, on this day (Friday.) As he objected very earnestly against our speaking, we inquired of the chairman, who should occupy the floor? As his thirty minutes were not expired, of course the chairman decided that the floor belonged to him if he wished to occupy it. But he refused, saying the discussion was ended. We arose again to speak on the passage he had introduced, for the purpose of showing that his application could not be sustained by the Scriptures; when he again insisted on our being silent, for the debate was closed. The chairmen were not agreed as to what step to take next. After some excitement and confusion in the audience, Mr. Johnson proposed to submit the question to the audience, to decide whether the passage concerning the thief on the cross did not prove that men go to their reward at death. Previous to this, he had stated that the audience agreed with him, excepting a few Adventists. We objected to putting the question to the house before we had an opportunity to say any thing on the passage, as it was improper to call on a jury to bring in a verdict before they heard the evidence on both sides. To this Mr. Johnson earnestly objected, and insisted that the question be put, without any remarks on our side. To this, one of the chairmen was much opposed; but the other one, who sympathised with Mr. J., did not know what to do. A motion was then made by Bro. Haggett to appoint a third chairman, in order that the question might be decided in some way. To this Mr. Johnson also objected. Then the chairman who was opposed to Mr. Johnson's course, proposed to resign; but Mr. J. would not agree to that. Finally, some one of Mr. J.'s friends moved that the question be decided by the audience, whether the passage in Luke 22: 43 porved that men go to their reward at death, and another seconded the motion. After the motion was made and seconded, Bro. Haggart rose to speak on the motion, before it was put to the house, but Mr. Johnson insisted that he should not speak, notwithstanding both of the chairmen decided that he was in order, and had a perfect right, or any other one, to discuss the motion before it was put to vote. At this point Mr. Johnson's friends began to cry,—"question," "question," in order that Bro. Haggett and others should not get a chance to speak on the impropriety of calling for a vote of the house, as to their view of the passage of scripture before we had an opportunity to say a word about it.

By this time there was considerable excitement, some crying one thing and some another, —some affirming, some contradicting. The second chairman, who favored Mr. Johnson, then rose and put the question as requested by Mr. Johnson, thus preventing all from speaking on the motion before they voted. A small majority voted that the passage proves that men go to their reward at death. Mr. Johnson then arose and declared the debate ended, and took his hat and started for the door in "Bull-Run" style. We stated that we had come from Boston to discuss the question, "Does the Bible teach the immortality of man?" the people had come to hear, some of them many miles, and we were ready to go on with the discussion. But Mr. J. started for the door, saying the discussion was ended, and the people did not want to hear any more.

We then remarked that as soon as the congregation was quiet, we would speak on the passage proposed by Mr. Johnson, relative to the thief on the cross. Mr. Johnson then stopped to say, that he did not think the Universalists would be willing that I should have the house. The house is occupied partly by the Universalists, and partly by the Baptists, the former claiming the first right. We were satisfied that the leading Universalists, who are characterized for their manly generosity, would not refuse us the use of the house, when they did not want it themselves; for they had previously expressed their willingness for us to hold meetings there. At this time a prominent citizen, and a gentlemanly friend of Mr. J., who was also himself a Universalist, said we were welcome to the use of the house. We then made an appointment to preach in the afternoon and evening and the next night. Upon this Mr. J. continued his march for the door, in company with some of his sympathizers, who seemed to be determined that we should not say any thing about the thief on the cross; but in a little time the audience were quiet and we went on with our remarks till about noon. Thus closed the discussion.

In the afternoon we had a most excellent meeting. A prominent Universalist who was present remarked that he thought the spirit of the devil was present in the forenoon, and the Spirit of the Lord in the afternoon.

We continued our meetings over the Lord's day, and had an interesting time. Brn. E. M. Haggett and J. Whitman were present to assist in the good work. We closed our meetings with an interesting communion season, when about forty gathered around the table of the Lord. Tears flowed freely from the dear friends of Jesus as they sat around the sacramental board.

We received very kind treatment from some of the most prominent persons who had been strong sympathizers of Mr. J., but who said they wished to see "fair play." We were much rejoiced at the results of our discussion, and the subsequent meetings in Canton. There is an open door for the welcome of truth and its supporters.

"THEY ARE WIDE OPEN."

The above is a heading in one of our exchanges, and relates to the flood-gates of crime at the present time. It is true there seems to be no restraint against deeds of wickedness. Laws and officers are trampled under foot by the lawless rabble; and professedly good men look on with astonishing indifference, and clear the track as they would for the express train on the railroad. The courage that characterizes a living faith is rarely seen; hence Satan's forces meet with but little opposition.

The writer of the article indicated by our heading says:—

"The flood-gates of vice and crime were never perhaps so widely opened before in this country. And, alas! how they are thronged! And by all classes of society—the old, the middle aged, the young. The sight is pitiable to behold; it is truly heart sickening.

Look at the crowd of reeling drunkards—an army of men little less than that which saved the Republic. Read the annals of crime of every possible description and of the deepest turpitude. Forgery, robbery and murder are the order of the day. The devil seems to be let loose, and hell to be mad to devour the sons of men."

Says the Chicago *Journal*: "The crime of crimes is on the increase. We could take from our exchanges what would fill several of our columns, in report of the cases of rape that are now multiplying with unparalleled rapidity, to the terror and dismay of every good citizen. But we forbear. And in forbearing to lay the sickening details before the eyes of our readers, we act upon the suspicion that such a course would aggravate the evil that we desire to destroy."

SPIRITUALISM.—NO. 7.

THE MORALS OF SPIRITUALISM.

We proceed to examine other witnesses relative to the *moral* tendency of Spiritualism. Our next witness is Dr. P. B. Randolph, a noted lecturer on Spiritualism, who has been, he says, "in a trance state about two thousand five hundred times," and is probably as well prepared to speak of the moral tendency of Spiritualism as any other man.

In 1858 he was led to renounce Spiritualism.* We make the following extracts from a sermon preached by him on Sunday, Nov. 21st, 1858, in Clinton Hall, N. Y., and published in the New York *Tribune*. He says:—

"For nearly ten years have I been seeking rest for my weary soul. But rest came not until I sought it earnestly at the family altar, surrounded by those whom, in the delirium of mad philosophy, I thought were not for me, but whom I subsequently found dearer, nearer, truer than all the world beside. * * *

"Spiritualism is all eye and head, no soul and heart; all intellect, no emotions; all philosophy, no religion; all spirit, no God! And even the social reformatory movement has dwindled down into *prostitutional nurseries!*

"I enter the arena as the champion of common sense, against what in my soul *I believe to be the most tremendous enemy of God, morals and religion, that ever found foothold on the earth—the most seductive, hence most dangerous, form of sensualism that ever cursed a nation, age or people.*

"I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming the new gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a Spiritual medium. * * *

"In a moment of despair, . . . with dreadful intent, I severed the blood vessels of both arms in four places. Chance led a man to approach me ere the lamp of life had quite gone out, and by superhuman exertions I was saved. All this I charge to demonism and the infernal doctrines taught by many invisibles. . . *The anti-Bible, anti-God, anti-Christian Spiritualism,* I had perfectly demonstrated to be subversive, unrighteous, destructive, disorderly and irreligious; consequently to be shunned by every true follower of God and holiness. . . .

"For seven years I held daily intercourse with what purported to be my mother's spirit. *I am now firmly persuaded that it was nothing but an evil spirit and infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin.* . . . Five of my friends destroyed themselves, and I attempted it by direct Spiritual influences. Every crime in the calendar has been committed by mortal movers of viewless beings! Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evil, I suppose! I charge all these to this scientific Spiritualism. . . . It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands. . . . It is *Godless, non-religious, opposed to the Bible*, and all ecclesiastical organizations. It is subversive of human dignity and public morals; is destructive of all we hold most dear and cherish most sacredly. It robs us of faith in Christ without giving us a substitute. It robs us of our refuge of religion, and cultivates the intellect at the expense of the heart." . . .

The following, from Dr. Randolph, was published in the *Banner of Light*, the leading Spiritualist paper:—

"I have a volume of sixty closely written pages, of names of those who have been drawn down from respectability, morality, wealth and intelligence, to the filth of free love, poverty, and to insanity itself.

"Spiritualism is a synonym of all falsities and lies; a cloak for all kinds of crimes—adultery, murder and lust; it weakens man's intellect and individuality; changes his love of God to a worship of ghosts."

The foregoing statements set Spiritualism in its true moral aspect. No truer words were ever spoken than that Spiritualism is "anti-Bible, anti-God, anti-christian," and should "be shunned by every true follower of God and holiness." It is "anti-Christ" in its fullest sense.

Our next witness is Mr. Joel Tiffany, a man who has been a champion in Spiritualism, and probably as well prepared to speak intelligently upon the the subject as any man in our country. He says:—

"After all of our investigations for seven or eight years, we must say, that we have as much evidence that they are lying spirits as we have that there are any spirits at all. . . The doctrines they teach . . . are mostly contradictory and absurd. . . . There are those . . . who have become and are becoming victims to a sensual philosophy, under the influence of what is termed Spiritualism, . . . Spiritualism, in a very large class of minds, tends to beget a kind of moral and religious atheism."

Mr. T. L. Harris, a very intelligent Swedenborgian minister, who became a Spiritualist, and lectured in Europe, said, as reported in the London *Advertiser*:—

"The marriage vow imposes no obligations in the views of Spiritualists. Husbands who had for years been so devotedly attached to their wives, that they have said nothing in the world but death itself could part them, have abandoned their wives, and formed criminal connection with other females, because the spirits have told them that there was a greater Spiritualist affinity between these husbands and certain other women, than between them and their lawful wives. Wives, too, the most devoted and loving, and true to their husbands, that had ever contracted the marriage obligation, had left their husbands and children, and lived in open immorality with other men, because the spirits had told them that they ought to do so, on the ground of there being a greater Spiritualist sympathy between them and these men, than between them and their husbands."

All this is in harmony with the idea that these spirits are demons, and opposed to Christ and his word. They are just what the apostle calls them, —"seducing spirits.' While they *profess* to be christian, they are most emphatically anti-christian, and never lead any to Christ, but thousands away from him to the rankest infidelity.

* He has since been drawn back into it again.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$1947.83
Maria George, New Bedford, Mass.	1.00
E. L. C., per H. L. H.	.50
Methodist, " "	.50

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560.—Ann'l Expense, $1400.00.

Previous acknowledgments	$239.63
A bruised reed	2.25
Mrs. Nancy Smith	1.55
John P. Shaw	.50

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, William B. Herron, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the *Freedmen*, should be sent to the *Treasurer*, George T. Adams, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Total pledges and payments to date	$2078.94
Pledges unpaid	452.00
Total cash receipts to Feb. 6th	$1626.89
A young brother longing to see Jesus	2.00
Esther E. Bickford, Harrisburg, N. Y.	1.00
Jane Sheriden, Muncy, Pa.	1.00
Louisa C. S Gerrard	1.00
J. Crosby, Cummington, Mass.	2.00
E. Wetherell, Brimfield, Mass.	1.00
John F. Wood, Elyria, O.	7.33
Wilson Mosher, Gloversville, N. Y.	5.00
Lydia Grant, Hartland, Me.	2.00
Edward Stephens, Norland, Vict.Co., C.W.	2.70

Pledges Paid.—E. M. Haggett, $25.00; A. M. Locke, $5.00.

Clothing Received.

One barrel from friends in Waltham and Addison, Vt. One barrel from Sr. A. E. Bennett, Danielsonville, Ct. Second barrel from Sr. Z. A. Waterhouse, South Poland, Me.

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$46.20
Edwin Shultz, Fairport, N. Y.	.40
Eld. S. A. Chaplin, Pierceton, Ind.	.30

EUROPEAN MISSION.

(Receipts since Dec. 1st, 1865.)

Previous acknowledgments	$402.50
A young brother	2.00
E. Wetherell	1.00
A gold ring from Frank	3.75
Edward Stevens, Norland, C. W.	2.70
Profit on sale of Czechowski's Narrative sold	2.00

For the World's Crisis.

TRACTS FOR MAINE.

Who will help scatter them? The last year we succeeded in this work very well, and over two hundred dollars were raised and devoted to the work. A very few did this, who had the satisfaction of knowing that much important truth was published thereby. Had all our ministers and churches taken an interest in such a work, *one thousand dollars* could have been as easily raised and devoted to this important work. We are trying to supply the lack of a State missionary as far as possible by the gratuitous distribution of tracts.

Who wishes to subscribe and send in one, two, five, or ten dollars for this object? You can have the full amount in tracts to distribute yourselves, if you wish them. Who of our brethren or sisters will collect among their acquaintances such sums as they may, and send for tracts? Who wishes tracts, and will send for them with or without money, to scatter the light and truth of "the gospel of the kingdom," "and signs of the times"? 1800 pages for $1.00, by express; 1300 pages by mail, post paid. Send in your orders, with or without money.

I. C. Wellcome, *Treasurer.*

Yarmouth, Me.

For the World's Crisis.

IN GERMAN LANGUAGE.

We have had several letters inquiring whether our "Treatise on Matthew 24th and 25th chapters" could be obtained in the German language. We give an extract from a letter just received from a brother in Pennsylvania. He says:—

"I have read your Treatise on Matt. 24th and 25th, and must say it is clear and living truth out of the Scriptures. I had not so much feeling and power of those predictions before, as since reading your book. I have read other books on the signs of the times, but none, I confess, struck my mind so powerfully as this little work. I wish you would let me know whether this book can be had in the German language. There are a great many in this country, who do not understand the English language, who are searching after truth. It would be, I trust, of great benefit to those pilgrims in this vale of tears, and in these dark times. God bless you, and me, and all who love his appearing.

Henry H. Johnson, Jr."

I will inform our German brethren that although the book is not published in their language, yet they, or any one who wishes, may have it translated and publish it in German. The cost would not be great. Perhaps $200 for a thousand copies, and $100 per thousand after the first. I. C. Wellcome.

For the World's Crisis.

NEW WORKS.

Two new works, but lately put in circulation among us, I must here approve. Elder William Shepherd's tract on "The Angels" is good, and worth buying. It should be read by all who love to think they are encompassed about by the divine guardians; and who, one day, hope to see and worship God among them. And then there is H. L. Hastings' "Bethlehem," "the sweet story of old," told in rhyme, or prose-poetry, got up for the children, but which is profitable for the child-like adult to peruse. It is the very best child's book I know of, and I have ordered thirty-three copies to give away to my little friends. It should be introduced into every Sunday School in this country. D. T. T.

Alcoholic Medication.—Miller, Wood & Co., have published a paper entitled "Alcoholic Medication," prepared by R. T. Trall, M. D., (a Water Cure practitioner), for presentation to the National Temperance Convention lately held at Saratoga Springs. It was not presented to that body, however, owing to circumstances beyond the control of the writer. Dr. Trall holds that alcohol is never necessary as a medicine, differing therein from the great body of medical men in every part of the world. His argument is worthy of attention.—*Ex.*

We have received a copy of the above named work, and have been enlightened by its perusal. It is one of those works that every one should read. For sale by Miller, Wood & Co., 15 Laight Street, New York. Price 30 cents.—Ed.

A Bro. writes:—"The time for which I had paid, I see, is just up, and I send you the money for another six months, for I *do not want to be owing for the Crisis when Jesus comes.*" W

For the World's Crisis.

LOWELL STREET CHAPEL.

A gracious manifestation of divine power is being experienced in this place. Some of the praying ones have for months been fervently crying, "Lord, revive thy work in our midst." And the result is an outpouring of the Holy Spirit to quicken and reclaim.

Protracted meetings have been held during the past week, under the labors of Bro. Munger, during which the prayer of penitence has been heard, and returning prodigals have been made to rejoice in the God of their salvation. Glory to God in the highest, that in these last moments of time some are turning from the service of Satan to serve the living and true God, and to wait for his Son from heaven.

The interest is still increasing. Meetings are to be continued every evening for the present, and we hope to see many who are now on the road to destruction brought to a saving knowledge of the way of life. We have had some distracting elements in our midst during the past year tending to divide the flock. But the Lord has overruled it all for his glory and our good, so that the cause of Christ at the Lowell Street Chapel never looked more encouraging than at the present time. To God be all the praise. Brethren, pray for us. Moses H. Piper.

For the World's Crisis.

NOTES BY THE WAY.

DOWN EAST.

North Norway. Here I found myself east, over 1600 miles from Moline, Ill. The contrast was great in many respects; weather 26° below zero, with a good old-fashioned fire-place full of wood, which disputed the right of Mr. Zero occupying that room. After trying every door and window, gave up, and left us to enjoy our fire again. At Ill. we could look on no mountains or fields of wood, and here were all mountains and plenty of wood. There, corn 25 cts. a bushel; here, $1.00. But with these variations other things are alike; i. e., sectarianism, and a hatred of Christ's coming. At our meeting there was much opposition by professed holy Methodists and backsliders, Universalists, and Spiritualists. These elements of opposition gave voice or license to a few young men to disturb our meeting; but they soon found out their mistake. The brethren took hold, and held on for about a week before much effect was seen, but on the last Sabbath prejudice began to give way before a week's bombardment of truth, and the last Sunday eve. the work of God broke out in power.

One man arose and said it was of no use to stand out any longer; God had got hold of him, or to that amount; and asked for prayers. This raised a shout in the camp, as this man had always stood aloof from religion, and favored and argued Universal salvation. He had formerly been a publisher of the Boston *Herald*, and was well posted, but never heard any thing like that. Said he, "It was not the manner or eloquence of the preacher did this work, for I did not like him; but the plain truth of God he has preached; and the steady boring has struck oil in my heart," or to that effect. This raised such a shout I was somewhat confused, not knowing who or what he was; but soon understood that he was a brother to the brothers French, who had been in the truth about three years. Others asked prayers; some of the Methodists who had been stubborn confessed the truth, and up went another shout, and a general break-down and confession ensued.

At the close of this meeting this man came up and shook hands, saying, "I can call you Bro. Munger now." The next morning, as I was starting off, he came over a mile to say good bye, and said his wife was glad he had started. She was a Spiritualist, so I was told, and was sensitive and cross at my preaching at first, but wept the last evening. I think she will be out, soon as God's truth has got hold, and the dark fog of the devil has cleared away.

But it was a hard battle to the last. Only the evening before, a man rose and gave me an awful run about my preaching, and language, and doctrine. He was a Congregationalist, and fitting for the ministry, and never heard it on that fashion before. There was nothing right he had seen or heard, and said he would sit down. I told him to go on and clear out all that was in him. He rallied again, and began to twit about the robes the Millerites had to go up in, in '43, and that many had spent their property and had to be supported by charity, etc., and started to sit down again. I told him we were not tired; to go on. He rallied again, and was more eloquent, and began to preach the conversion of the world. He asked a few questions,—if religion and science had risen into that exalted position they must be before the Lord come? Bro. L. L. Howard being present, cried out, "Yes," which somewhat put him out; but he continued, by saying he saw no signs of the Lord's coming, and he wished the Millerites would set another time, that everybody might see their folly, and stop harping or talking about it.

His fund of information had run out entirely, and he stood some time without saying a word, and at last sat down, as Bro. Howard refused to reply. I thought Christ's words about the evil servants were then fulfilled—Matt. 24: 48–50, which applied exactly to what had been said; and Peter's scoffers came handy just then, and probably a coat never fitted better. This battle was the turning point. Even the wicked and outsiders noticed he did not quote one passage of Scripture in his sermon. He got no credit from them, and went off with his friend, not thinking very well of the Millerites; only as he got one of them to go home with him, to watch two nights with his sick family, thus receiving good for evil.

These are some of the opposing influences we had to contend with in North Norway, before we got the victory. I found two new subscribers.

West Poland—to the old saint's homestead, which is ready for the reception of pilgrims at Bro. and Sr. Megquier's. Found them much afflicted. Their daughter, Bro. Albert Libby's wife, is suffering from the removal of a cancer from the breast, and her life is doubtful. This prevents him from going out to preach. While here I visited Bro. True Jordan, who also has a large spider cancer on one of his legs, and is growing very fast. This is a distressed family. A son just gone with consumption, a sick wife, and for years has supported his family by hard work, and preached in by places, and received next to nothing for preaching; and now he is taken down with a cancer, and can not work, and not a well one in the family. Something must be done soon. Come, send in your dollars and fives; no matter how far off you are. Three cents will get it to him. He is needy and worthy, and sick. What would you be in his situation for? Direct your letters to J. T. Jordan, West Poland, Maine. Those who are able and do not give him something, would not give it to Christ, and are none of his.

Mabrey Hill, in Casco. Found them all holding on. Not one has backslidden or backed out. One brother said he never saw such strong converts in all the reformations he has witnessed in the past fifty years. I thanked God they were not converted to me; if they had been, they would not have held out; but were converted to God and his truth. I found Bro. Simpson had been feeding them for a week, and felt safe to have him feed them, for he rides no hobbies.

South Poland. Found the church standing fast in gospel liberty. Portland,—to an old fortified place, and new ones seeing the light. Biddeford. This is a new church, and doing well. South Brunswick. Found some of the trustees had refused to open the Methodist house, as they had agreed, and we applied to the outsiders. They took hold with us, and engaged a large hall. We had a good hearing among outsiders, which worked well for the truth. The other churches were well represented, especially the Methodist. The preacher, disapproving of the course of the trustees, sent out the people in the evening. God overruled it for good, and a door is open for the truth. Hiram Munger.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25: 46.

In our last article we were on the examination of the word "perish"; and we will now call on the good old patriarch Job to tell us what becomes of the wicked. In Job 20: 7, 8, he says, after speaking of the flourishing of the wicked, "yet he shall perish like his own dung; they that have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night." Can we ask anything plainer than this to show us the entire destruction of the wicked? Please take your Bible and turn to Isaiah 41: 11, 12, and read those two verses, and see if you can make out any thing else but the destruction of the whole being of the wicked.

We will now say a few words on the subject of losing our lives in this world for the sake of eternal life in Christ. In Matt. 16: 26, we read, "For what is a man profited if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Here the same Greek word which is translated *soul* is translated *life* in the 25th verse. The Greek word psuke should have been rendered life in Matt. 16: 26, in Mark 8: 36, 37, and in Luke 9: 25; also should have been translated *life*, person, or himself, which properly means the whole living man, and not a separate living being, that ministers call the "immortal soul."—There is no other way to harmonize the word of God, only to call the *whole man* a living soul, if alive; and a dead soul, if he is dead; and if he is lost at last, he will be a lost soul, but not a live soul in the flames of fire and brimstone, to all eternity. We think if man has an immortal soul, and a never-dying soul, separate from the body, that fire and brimstone never can hurt it, or even have any effect on it.

Those who fall asleep in Jesus will remain dead till the resurrection; and then will be made living souls, and also be made immortal souls; and then it will be proper to call them never-dying souls.

We will now pass to the *instrument* of punishment, which is fire and brimstone, and is sometimes called "unquenchable fire." Let us turn to Malachi 4: 1,—"Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Here we would ask any candid person the question, does not this exactly agree with St. Paul, where he declares,—"When the Lord Jesus shall be revealed from heaven . . . . in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This is when he cometh to "be admired in all them that believe." "But," say our orthodox friends, "this means everlasting misery in fire and brimstone."—Does it?

Stop a moment, kind reader; is it possible that God will turn the wicked into stubble, and set the most destructive fire to burn them up, in order to *preserve* them alive to torment them; and then say that it should "leave them neither root nor branch?" Horrid absurdity? Can a rational being ever believe such doctrine as that? And if they are to be everlastingly destroyed from the presence of the Lord, how is it that the ministers sometimes tell us that God is present in hell to make their torment cut intensely deep? Can it be that you and I belong to a race of human beings who believe such awful absurdities? It is enough to sicken the heart of those who possess common sense, to read such horrid falsehoods, which seem to be drawn right from the fountain of Satan's old lie, in the garden of Eden.

There is nothing in all the holy Scriptures that shows the punishment of the wicked to be any thing else but second and eternal death, which takes place after the final judgment, and not before. There is no such Scripture as "immortal soul," or "never-dying soul," or "immortal spirit," or "never-dying spirit," any where in all the Bible.

We will give the full meaning of the undying worm and unquenchable fire in our next article. B. Perham.

Vernon, Vt.

For the World's Crisis.

THE CONFERENCE AT BROCKPORT, N. Y.

Brethren, you will see that our next quarterly conference comes off at Brockport. (See notice.) Let there be a general turn-out in western N. Y. Our last meeting was a great success. The Lord was with us in very deed. Let the interest increase in these meetings. The Lord is soon coming, and we need on the wedding garments. Come, Brn. and Srs., filled with the Spirit. Come, and may the Lord be with us. C. B. Turner.

☞ In marriage notices of Jan. 31st, for "Dickeman" read *Dickinson*.

For the World's Crisis.

DISCUSSION AT PORTLAND, ME.

My discussion with Eld. M. E. Cornell on the Sabbath question, has led me to delay the publication of my book on this subject, until I could enjoy the benefit of the criticism of the opposition against my views, as would be brought out in that debate at P., and also by the report as given by the opposition through their paper. As this report was concluded last week, I am now prepared to say that my opponents have failed to meet my arguments in favor of a change of days for the Sabbath, from the seventh to the first day of the week.

I am highly pleased with the results of this discussion. Those who heard it, and have read the report as given in the opposition paper, will be compelled, we think, to say that the description of the debate as given through their oracle is *not* the "fairest thing in the world." But all things, thus far, only encourage me to publish my promised work on the Sabbath question, as soon as circumstances will admit.

CHALLENGE.

In the "*Review* and *Herald*," of Jan. 30th, 1866, in referring to J. N. Andrews' History of the Sabbath, the writer says:—

"The door is now open for them to test this matter, if they dare step in and risk their cause in fair open encounter."

To this challenge I reply that I am ready, and "dare step in and risk" an "open encounter" with any man in their ranks qualified to defend "their cause," in testing the merits of J. N. Andrews' History, or any other point connected with their theory of the seventh-day Sabbath, either in oral or written discussion, as soon as arrangements can be agreed upon.

Will they "dare" do it? Will they "risk their cause" in this manner? We shall see. They may try to shield themselves from this issue, by saying they will not debate this question with me, unless the "World's Crisis" will also publish the discussion. But I am disposed to "dare" them to "risk their cause" in an "open encounter" through the columns of this paper. But it is quite doubtful whether they will "dare" to run such a "risk" as this. But we shall see what we shall see.

T. M. PREBLE.

East Weare, N. H., Feb. 5th, 1866.

For the World's Crisis.

THE TEN LEPERS.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?"

Dear reader, do you remember the circumstances in which these words were uttered? Permit me to say a few words about the subject.

In looking over the Scriptures, my mind was arrested by this circumstance, and it referred me back to the law. In so doing I learned something about this plague. Without going into details, or a description of the same, I will try to give some account of the disposal of one that was found to have such a plague. The high priest had to decide about this plague. He must take the man and go through a thorough examination, and if he is found to be a leprous man, the priest shall pronounce him utterly unclean.

What is the condition of such an individual? The leper is first to have his clothes rent and his head bare, and shall put a covering upon his upper lip, and shall cry unclean, unclean. Is that all? No. He shall dwell alone; without the camp shall his habitation be. What think you of a situation like this? Who but the Son of God would not have been frightened to see ten such frightful looking subjects, bare headed and ragged, coming to meet him, he, perhaps, weary of his journey towards Jerusalem? You will see he is about to enter a village, and is met by *ten* such individuals. Yet they say,—

"Jesus, Master, have mercy on us!"

"Who are you?"

"We are lepers."

"How came you out here?"

"We have been pronounced unclean."

"By whom?"

"The High Priest."

"And after being called unclean ask me to have mercy. Do you know what these priests think of me? Do they think I am the Son of God?"

"No."

"What will they think if I send them back to them all whole? They can call them unclean, but I will call them whole." If we are allowed to suppose that he reasoned, perhaps he reasoned like this: "Now I will try them, and see what they will say or do about the matter. Then again, I will see how many will come back and thank me." Then he says, "Go, show yourselves unto the priests."

And they might have said, "They say we are unclean. They will not hear any thing from us; and what is more, they do not allow us a place in the camp, nor to wear any thing upon our heads, and nothing but these rent clothes."

But does that make any difference? No. It is *go*. So they start. How far they went, I am not able to say, but as they went, they were cleansed, yes, *cleansed*.

How many a poor soul has experienced just such a cleansing as this. If God has forgiven your sins, you know something about it. Perhaps you might have had your head covered, and instead of tattered garments you had on your broadcloths or silks; but, ah! what was inside? Did you not with all your fashionable attire have to cry, Lord, have mercy on me? What better were we than they? But some that have not been cleansed may say, We have not been driven out of the camp; we can dress finely, and appear well in company, and all these things. But have you not been pronounced by the great Teacher, now our High Priest, unclean?

You say they had to remain without the camp. That was hard; but how will it be with you when Abram, Isaac, and Jacob, sit down in the kingdom, and all the rest of those that have experienced this cleansing? Where will you appear? Methinks your condition will be worse than theirs was. If you meet the Lord with the expectation of being cleansed, you must do it before he enters the city.

Sinner, bear in mind that you must start to meet the Lord before he is about to enter the city, if you do not you will be too late; the door of mercy will be closed. You have no time to spare. He is about to enter the city. Flee, oh, flee, for soon mercy will be all gone, and your crying for mercy will not be heard. You need not tell a great long story about your sins. Christ knows all about them. Come right along. You are just the one he wants. Repent! Cry for mercy. All that have ever received this cleansing have had to come over the same road; that is, to repent, call for mercy, and God will be faithful to forgive. Remember, we have a great High Priest, who is always ready and willing.

A few words about this returning. It was asked, Were there not ten cleansed? where are the nine? Think of the mercy he had for them, and only one returned to give him glory.

How will that compare with those who are cleansed in these last days? God be praised, that there was one, and that there is now and then one who returns in these days, amid all the wickedness there is. Thank God for some who give him the glory. How was it with that one? Did he come back softly, for fear some one would see or hear him? No, for he cried with a loud voice, and glorified God, falling at his feet, and giving thanks.

How is it with you who have been cleansed? Are you giving God the glory? Are you passing through trials? Do you thank God that he cleansed you, so you could bear them like men and women? Do you receive blessings every day? If so, does God have the glory? It all belongs to him. May God help us all to be good.

Concord, N. H. JOHN T. KIMBALL.

Correspondence.

From Bro. C. L. Percival.

BRO. GRANT:—I enclose a little scrip for some tracts for a sister whose experience since September last, as related by her last Sunday evening in the prayer meeting, is worth repeating, and her example well worthy of imitation.

Sr. C. was reared in the faith of the Episcopal church, a full believer in the creed of St. Athanasius, and latterly belonged to the Congregational sect. In September, by the failure of one of the hired preachers to meet his appointment in our meeting-house, I was requested to take his place, and did so, presenting the subject of the resurrection of the dead in the light of God's word. It crossed her track so terribly that she was "full of wrath," and went home feeling and saying that she would never hear me preach again. But she had too much grace to retain such feelings long, and fully believing that I was really a servant of Christ, and honest in my faith and actions, and conscious of her own integrity and love for God and his truth, she felt that she *must* fellowship me; and it distressed her that under these circumstances we should differ *so much* in our faith.

So she began to pray earnestly, day after day, that God would show Bro. P. his error, *if in error*, or, if not, to show her the truth, and thus bring us into one faith; at the same time, also, she began to pray for the Lord to send some one to preach the truth in the place.

Soon after this, our meeting was nearly vacated of preachers, and after repeated solicitations, I gave an appointment to preach, feeling very uncertain about its being duty, and determined to be guided by the result of the effort as to my duty. Well, the Lord blessed so richly that I was satisfied, and have continued till the present, preaching every other Sunday.

Two weeks ago I crossed her track again, and she felt so bad that in the course of the week she came to see me with her Bible in her hand, and lots of leaves turned down! We spent a couple of hours most interestingly. I did not make much effort to show her her error, but showed her some of the beauties and consistencies of the truth,—showed her where to commence her investigations of the subject, so as to reach the truth in the shortest time, lent her your tracts,—"Man," "Soul," and "Spirit,"—and she went home feeling better, though not convinced.

Last Sunday, the Lord gave me the subject of immortality to preach upon, and enabled me to speak from an overflowing heart, and with power, and in the evening Sr. C. told her experience, as above related, and confessed that her faith in the immortality of the soul was *all gone*, and gone forever, and she was happy. Praise the Lord. She wishes you to get the worth of the enclosed in your tracts above named.

Allow me to say, Bro. G., that I consider your tracts on "Man," "Soul," and "Spirit," the best works on that subject that I know of, for three reasons. First, they are brief; this is worth much in these hurrying times. Second, they are simple; a child can understand them. Third, they are written in a meek spirit, instead of a dictatorial one, quietly and kindly leading the mind of the reader to the Scriptures, showing him where to look for the light, but leaving the mind unbiassed, and, if honest, almost sure to get the truth. I would never be without a supply of them, if I could help it. Most truly yours,

C. L. PERCIVAL.

Massawippi, Jan. 25th, 1866.

From Bro. D. T. Taylor.

[Although the following good news from Massena, N. Y., was in a private letter, we trust Bro. Taylor will pardon us for giving it a place in the Crisis.—ED.]

DEAR BRO. GRANT:—It is Monday, the 29th. I am at Potsdam Junction, homeward bound. The good work has gone on. The interest since you left has not at all abated I preached on Tuesday evening. On Wednesday evening held a union prayer and conference meeting at the church. On Friday evening led a young people's meeting at Deacon Goodrich's, where thirty of the youth were in attendance, and *all* took part, doing nobly for Christ. On Wednesday afternoon also I had service, and at the close immersed ten happy souls. O it was a glad, glorious scene. I never enjoyed a baptism in winter so well; never suffered so little with the cold so severe; never saw young converts go down into the water so unflinchingly. I made an attempt to get home on Thursday, but could not; God hindered by sending the storm. So Eld. Smith gave us the house, and yesterday I held three services.

At each, and all the above meetings, new ones were forward for prayers, and very many souls have come out into the light during the week. Last night the feeling was deep, and a dozen were forward who had hitherto stood aloof. The Spirit was present, and God worked mightily. At the village Eld. Smith baptized three yesterday, and all Massena appears moved by the divine influence. I may return there next Saturday, as Rev. Mr. Allen offers me the pulpit. If not then, I shall go in two weeks. Your services were well received, and you are remembered very kindly by *all* who heard you. "Pray for us." Farewell. Yours in Jesus,

D. T. TAYLOR.

Obituaries.

PERKINS. Died in China, Me., Feb. 2d, 1866, of typhoid fever, our much beloved brother, Isaac C. Perkins, aged twenty years and seven months.

He was converted in the year 1861, under the labors of Eld. J. A. Varney, of the F. W. Baptist church; but from the word of God, which he diligently and understandingly studied, he was convinced that we were living in the closing scenes of earth's history; that Jesus was soon coming to call from their dusty beds the sleeping saints, and take his waiting, faithful ones to be with himself. These and kindred truths he fearlessly advocated. Of his life, the life of one so young, I know not how to do it justice. His was not that flickering, unsteady light that is soon lost amid the vain things of earth, but pure, steady, increasing, emanating from true love to God, and from a principle so firm that nothing could cause him to turn aside from the path of duty.

He sleeps in Jesus. Many a heart mourns that a life so useful should so soon be terminated.

F. A. GRAY.

FIELD. Fell asleep, in Falmouth, Me., Jan. 24th, 1866, in hope of the better world, Bro. Alden C., son of Bro. E. C. and Sr. Sarah P. Field, aged twenty-two years, four months.

Some weeks before his death, Bro. Alden found peace in believing in Jesus, and from that time was happy in the Lord. All was peace and joy unspeakable. It was a blessed privilege to see one so filled with a Savior's love. The day before his death I visited him. Stretching out his feeble arms to embrace me, and saluting me with a kiss of Christian love, he exclaimed, "O! we will meet again where sorrows are unknown."

A large circle of friends mourn his loss, yet they rejoice in hope of soon meeting where

"Pain nor sickness ne'er shall enter,
Grief nor woe their lot shall share."

R. R. YORK.

HUTCHINGS. In Portland, Me., Feb. 1st, 1866, Bro. James A. Hutchings, aged thirty-four years, ten months.

An aged and oft-afflicted father, a heart-broken widow, together with two little children and other dear ones, now weep over the loss of one so near and dearly beloved. Truly the affliction is grievous, but Bro. James "rests in hope." His christian walk for several years gave evidence that he was a pilgrim and stranger on the earth.

May the consolations of the gospel support the heart-stricken mourners in this hour of affliction, and may they be prepared for that land where sickness and death will never be known.

R. R. YORK.

HURD. Died in Concord, N. H., Jan. 31, 1866, Flora S., daughter of Wm. and Susan Hurd, aged one year and seven months.

Words of comfort by A. Simpson, from Jer. 31: 16.

Side by side they're sweetly sleeping,
Little loved ones early blest;
Free from care, and pain, and sorrow,
Oh, rejoice! they are at rest.

Once more death has entered this family, and taken another darling. The enemy has laid his cold hand on two darling ones, and taken them to his land; but, thank God, they will come from the land of the enemy. May this affliction be sanctified to these mourning parents and children, and brighten their hope of seeing these dear ones again, where pain and death cannot come.

J. T. KIMBALL.

Summary of News.

FOREIGN.

Via. Queenstown.

London, Jan. 25. The Paris correspondent of the *Times* gives a minute account of M. Salliard's interview with Napoleon and his hurried departure for Mexico. His instructions, verbal only, are to represent to Maximilian that the time has arrived for the withdrawal of the French troops.

There had been another disastrous mine explosion near Wigan, by which thirty lives were lost.

Fenian trials and convictions continue daily.

It is reported that France has tendered its mediation between the Pope and Russia.

Prince Otho died at Genoa Jan. 22.

In consequence of disturbances at Valentia, that province has been proclaimed in a state of siege.

Madrid continues tranquil.

The Paris correspondent of the *Morning Post* concludes an analysis of the Imperial speech in these terms:

"So far as I am able to judge, no speech from the throne since the foundation of the empire has given such universal satisfaction. It responds to the actual spirit and feeling of the nation—to the view of appreciation of public affairs which has begun to flow from the nation's mind of late. France turns from the impoverishing arts of war abroad to the productive arts of peace and material progress at home. The session of 1866 opens with greater political vitality than those which more immediately followed the establishment of the Empire."

Complicated questions are arising between China and France on the subject of propagandism.

Japan advices state that the Minister's mission to Osaca was successful. Treaties had been ratified and the ports were to be opened Jan. 1.

Melbourne, Dec. 26. There is intense exitement in South Australia in consequence of the Chilian war, and all the sales of copper have been stopped.

The rebels on the east coast of New Zealand have been defeated and have surrendered.

It was stated that the Spanish fleet in the Pacific is to be increased.

DOMESTIC.

BAPTIZING.—Sunday forenoon, five men and twenty women were baptized in the river, at the east end of Fish Island, by the Rev. Mr. Hook, of Concord, N. H., assisted by Rev. Mr. Damman, of Worcester, both of whom have been laboring at the Second Advent church in this city. A vast crowd assembled to witness the sacred rite, and the scene was interesting and solemn.—*New Bedford Mercury.*

Buffalo, N. Y., Jan. 26. At a Fenian meeting to-night Gen. Sweeny promised, if supported, to conquer a spot of British territory before next May as a base from which to liberate Ireland. Roberts promised to have the green flag supported within ninety days by the largest army of Irishmen the sun ever shone upon.

New York, Feb. 10. A Washington dispatch says a less peaceful view of the Mexican situation appears to be obtaining ground in Congressional circles. Napoleon's expressions are regarded as evasive and disingenuous, and it is thought he does not really intend to withdraw his troops unless our Government will recognize Maximilian or enter into some other compromise in the matter. Many military men entertain the opinion that our force on the Rio Grande is to be increased at once, and our affairs there are to be placed on a war footing immediately.

France and Mexico.

The freshest rumor concerning Mexican affairs is that the Emperor of France has sent word to Maximilian that he may count for a year longer upon the presence of French troops in his empire, but that France will make no engagement to support him beyond that time. This statement professes to be semi-official, and yet advices from Paris say that three regiments are under orders to go out to Mexico to reinforce Marshal Bazaine, and that a government transport in the port of Toulon had been ordered to proceed in all haste to Algiers to take on board one thousand men for Mexico. The truth most probably is that nobody knows what arrangement Napoleon has made, or whether he has made any at all. Concerning the expected speech of the Emperor at the opening of the Chambers on the 22d ult., a Paris letter in the *Tribune* says:

"I do not believe that anybody but the Emperor knows what he will say, and I doubt whether he knows himself. His interest strongly calls him to come away from Mexico, but his pride stands in the way. He is in a worse dilemma regarding this matter than he has ever been in during the whole course of his life. If he withdraws his troops, Maximilian must at once go to the wall, and then gloss it over as he may, explain as he may, all the world will see that the Mexican expedition, which he of his own head, and without consulting the country, went into for nefarious purposes—an expedition which has cost France more blood and treasure than she yet knows of—has been an ignominious failure. But if he goes on he risks his throne. The finances of France are in a most precarious condition, and a war with the United States, which must come sooner or later if Napoleon III. persists in keeping an army in Mexico to prop up an empire, would bring France to the verge of bankruptcy. M. Fould, the Finance Minister, well knows this, and is using all his influence to persuade the Emperor to take the only course which will give his dynasty a chance of lasting. The French nation, which mistrusted and disliked the Mexican expedition from the first, would never stand the frightful expenditure which its long continuance would entail."

In this relation an article appeared in the *Debats* of the 19th ultimo, from the pen of M. St. Marc Girardin, earnestly pressing upon Napoleon the policy of his evacuating Mexico. He says its prolonged occupation would be contrary to the policy of the first Napoleon, because its continuance and success would establish between France and the United States the contiguity which that great statesman and warrior desired to put an end to, while a third party would have all the benefit. M. Girardin has to be very cautious in his mode of expressing himself, still he declares that France is bound in honor to go to war, provided the United States threaten her on account of her Mexican policy, regardless of the disastrous consequences.

"But what he very sensibly insists upon is, that hitherto the United States has not so acted toward France as to make it a point of honor that she should continue to hold Mexico, and that France has at this moment an opportunity, which she would do well to seize, to get away from Mexico without the appearance of being driven away. Now, in 1866, the diplomatic language of the United States is precisely the same as it was in 1863. Three years ago Mr. Seward wrote to Mr. Dayton a dispatch, calling the attention of the French Minister for Foreign Affairs to three principal points: First, that the American people, being republicans, sympathized with republican government in Mexico. Second, that the interests of the United States, as well as those of France, required a prompt termination of the Mexican complications, based upon the unity and independence of Mexico; and Third, Mr. Seward earnestly hoped that the result of the war in Mexico might not be to cause a coolness between France and the United States. Here was, in most moderate and conciliatory language, distinct warning of the danger that a prolonged occupation of Mexico by France might disturb the good relations which the government of Washington most earnestly desire to maintain between the two countries. Such is the language, neither more nor less strong, that the Cabinet of Washington uses now. France, therefore, says M. Saint Marc Girardin, cannot say that the United States, puffed up by the successful termination of her great civil war, is assuming an arrogant and threatening attitude, since the latest dispatches to Mr. Bigelow merely repeat what was said with equal firmness in 1863, when the war was raging in its utmost intensity. He trusts that Napoleon III., not following the example which ruined his uncle, will be wise enough 'to in time.'"—*Journal 5th inst.*

ITEMS.

☞ New England people seem to be losing their respect for the Sabbath at an astonishing rate, and will soon outdo the Germans in their desire to make it a day of recreation, instead of rest and devotion to religious duties. Too many of our young people regard the teachings of the Bible in regard to the observance of the Sabbath as "too old fogyish," and act accordingly; but there are well settled principles of moral action that cannot be thrown aside without endangering the peace and good order of society as well as resulting injury to the individual.—*Newburyport Herald.*

☞ A Savannah correspondent writes to the *Congregationalist*: "I find the colored people here given to the New Testament models. In all their churches the custom for collections is to spread the table in front of the pulpit, and while singing a hymn, to come forward and cast in their gifts, as when the Savior sat by the treasury and beheld how the people cast in—thus making a personal offering at the altar.

☞ Prof. Hough, of the Dudley Observatory, speaking of the comparative changes of the barometer and thermometer during the cold snap of last month, says that in January the barometer attained the greatest elevation ever known in the United States.

☞ A family of seven persons, the husband and father of which had broken his leg, was found starving to death Monday, having had no food for two days. This in Brooklyn, the "city of churches."

☞ The laws passed in Wisconsin a few years ago, abolishing capital punishment, are to be repealed and the old laws revived. Reason—murder rampant.

☞ A recent article in the N. Y. *Tribune* recommends an adoption, by the whole world, of the French standard of currency; or at least suggests a basis for universal conformity in the French franc for a unit.

☞ A recent visit to Olean, Cattaraugus Co., N. Y., elicits the fact that the rise in the Alleghany river, last spring, was without precedent. People living along the banks were compelled to live for days in their chambers.

☞ The conflict between the Czar and his revolutionary nobles at Moscow, is attracting the attention of Western Europe, and a London journalist declares that the Emperor of Russia is at the present time the most care-laden man in the world.

☞ The cattle disease in England continues to increase. The latest returns show that the number attacked in the week approaches ten thousand.

☞ It was Dean Swift who was to preach a charity sermon, and giving out as his text, "He that hath pity on the poor lendeth to the Lord" then added, "If you like the security, down with the dust."

☞ An earthquake was felt throughout Mexico on the 13th ult., and was severely felt on the South American coast. The destruction of the city of Caraccas by an earthquake is confirmed.

CORRECTION.—In a previous article, instead of *Commene Ellonikos*, read *Commene Ellenikos*; and instead of *conversion*, read *convocation* of the Jews under Napoleon.

C. COLGROVE.

Notices.

Conference.

The church at Casco., Me., purpose to hold a Conference at the Union Chapel, commencing Feb. 22d, to continue over the following Lord's day. Brethren and sisters wishing to come may stop on Mayberry Hill, at any of the Mayberry's, or with J. Sands, or E. Dyer, at the village, S. Leach, S. Sylvester, or Wm. Hodgdon. We hope to have a good meeting. If we would, we must come praying, and be ready to work. Bro. J. Couch is engaged to come, and other laborers are invited.

JAS. A. LIBBY.

Notice.

A protracted meeting will be held at the Freewill Baptist meeting-house, West Falmouth, Me., commencing Thursday evening, Feb. 22d, to continue as long as may be thought best. Brethren N. G. Reed, I. C. Welcome, and others, are expected to be present. All who have a mind to work are invited to attend.

For the brethren, R. R. YORK.

Notice.

There will be a meeting at the school-house in Lovely Street, Ct., Sunday, Feb. 18th. Brn. L. Woodruff and S. M. Tatro will be present if the Lord will.

Maine Quarterly Conference.

Our next Easterly Maine Quarterly Conference is appointed at Lincolnville, to commence Thursday, the 22d day of February, at 2 o'clock P. M., and continue over the Sabbath. Friends and brethren will call on Bros. Daniel Fletcher, Ephm. and Wm. Calderwood, M. Young, Edmund Blood, etc. Love for the cause of Jesus prompts us to hope that all coming to the meeting will come prepared to labor in accordance with our hope.

M. YOUNG, Clerk.

Maine Eastern Conference.

The Eastern Maine Conference will be held at Corinna Mills, to commence March 1st, at 2 P. M., and continue over Lord's day. We want the preaching brethren to be faithful in attendance, and if any from other States, or from the west part of this State, should read this notice, and feel that the Lord says "Go," we hope and pray they may come, filled with the Spirit.

In behalf of the brethren, J. DAMMAN.

Notice.

The third quarterly meeting of the N. Y. Christian Association will be held at Brockport, Monroe Co., N. Y., commencing Friday, March 2d, and continue over the following Sunday. Come brethren and sisters, let there be a general gathering to this meeting, and come praying for the Lord's blessing. C. B. TURNER, for the Board.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

Tuesday evening, and every evening through the week, and over Sunday, Feb. 18th.
HIRAM MUNGER.

EAST BOSTON.

C. Goodrich. .... Sunday, Feb. 18th

Preaching in Evening Star Hall, 69 Main Street, Charlestown, Sunday, Feb. 18th, at 10½ A. M., 3 and 7 P. M.

Philadelphia, Pa., Monday evening, Feb. 12th, and every evening during the week, and over the following Lord's day.
MILES GRANT.

Worcester, Mass................... Sunday, Feb. 18th
H. L. HASTINGS.

Plymouth, Mass.................... Sunday, Feb. 18th
J. S. WHITE.

Stoneham.............. Wednesday evening, Feb. 14th
South Reading.............. Thursday evening, Feb. 15th
Holliston, Mass................... Sunday, Feb. 18th
Warehouse Point, Ct......... evenings, Feb. 21st and 22d
Hartford, Ct., (if not supplied).......... Sunday, Feb. 25th
New Britain, Ct.............. evenings, Feb. 27th and 28th
Cheshire Street, Ct................ Sunday, March 4th
Will some Bro. meet me at West Meriden at 4 P. M. train?

P. S. If any of the above appointments conflict, please write me at Ashland, Mass., on or before Feb. 19th.
W. H. FISHER.

☞ This Bro. comes in the name of the Lord, and you need not be afraid of him. HIRAM MUNGER.

Stony Creek, Ct.................. Sunday, Feb. 18th
O. D. WOODRUFF.

Haverhill, Mass................... Sunday, Feb. 18th
Concord, N. H.................... Sunday, Feb. 25th
S. S. MOONEY.

West Abington, Mass., (if it does not conflict with any other appointments)........................ Feb. 18th
C. C. RAMSAY.

Brattleboro...................... Sunday, Feb. 18th
B. F. STREETER.
G. P. STEBBINS.

Madison, Ct........................... Feb. 18th
B. HITCHCOCK.

Lake Village...................... Sunday, Feb. 18th
New Hampton, N. H., (at Simeon Vesey's), Wednesday evening, Feb. 21st.
New Hampton, (at Bro. Pike's), Friday eve., Feb. 23d
East Canaan....................... Sunday, Feb 25th
J. G. SMITH.

Simondsville, Vt.............. Feb. 16th, 17th, and 18th
Houghtonville, Vt....................... Feb. 20th
Whitakerville, Vt................ Feb. 21st and 22d
West Brattleboro, Vt., (at Bro. Gage's)......... Feb. 23d
Northfield, Mass....................... Feb. 25th
North Dana, Mass...................... March 4th
GEO. A. STREETER.

Port Byron, N. Y., (Town Hall), commencing Tuesday, Feb. 13th, and hold over the following Sunday.
From the 20th to the 23d as Bro. Burr may appoint.
Dansville, N. Y................ evening, Feb. 24th and over Sunday, the 25th.
West Barre.......................... eve, Feb. 26th and until Friday evening, as Bro. may appoint.
Brockport............................ eve, March 2d
Rochester........................... eve, March 5th
Mannsville.......................... eve, March 17th and over Sunday, the 18th.
Barnes' Corners...................... eve, March 19th
Harrisburgh, Bickford, (school-house,) eve, March 20th and through the week.
West Martinsburgh............... Sunday, March 25th
Copenhagen......................... March 27th
South Butler........................... April 1st
C. B. TURNER.

Madison, (as Bro. Amos Howe may appoint), evening, March 6th.
Starks.............. Wednesday evening, March 7th and over Sunday, the 11th.
Rome................. Monday evening, March 12th
Vienna............................. eve, March 13th
Strickland's Ferry.................. eve, March 14th
South Livermore.......... evenings, March 15th and 16th
Briton's Mills ... Saturday evening and Sunday, March 17th and 18th.
Bryant's Pond.............. evenings, March 20th and 21st
North Norway.............. evenings, March 22d and 23d
East Stoneham............. evenings, March 24th and 25th
West Stoneham............ evenings, Feb. 27th and 28th
West Lovell or Stowe,...... Thursday, and over Sunday, March 29th to April 1st. I. K. LOMBARD.

Woodstock, N. H................. Sunday, Feb. 18th
Will the friends write me at Lincoln, N. H.?
A. W. SIBLEY.

Chesterville, Keath's Mills, Wednesday evening, Feb. 17th, and over the following Sunday.
Stark................. Saturday evening, Feb. 24th and over the following Sunday.
E. M. HAGGETT.
H. B. SEVEY.

Hanover (Tunis)........................ Feb. 16th
Canaan Street.................. evening, Feb. 19th
N. HARTSHORN.

Hawley, (King Corner school-house), Saturday evening Feb. 17th.
Plainfield Pond......................... Feb. 18th
H. HADLOCK.

Holden, Mass., and vicinity, from Feb. 13th to the 21st
Buchanan, Mich................. Sunday, Feb. 25th
Dekalb, Ill........................... March 4th
H. G. MCCULLOCH.

South Reading, Mass............. Sunday, Feb. 18th
JOSEPH W. WHITE.

Concord, N. H.................. Sabbath, Feb. 18th
T. M. PREBLE.

Moultonborough, (school-house, near Bro. E. Hodgdon's), Saturday evening, Feb. 17th.
T. E. LANG, JR.

Springfield, (Armory Hill).................. Feb. 25th
Agawam............................. March 4th
H. PRATT.

East Newport.................... Sunday, Feb. 18th
R. R. YORK.

Raccoonborough...................... eve, Feb. 17th and over the Lord's day.
Melvin Village...................... eve, Feb. 19th
Meredith Village.................... eve, Feb. 20th
Holderness, (Brick school-house), evenings, Feb. 21st and 22d.
Lake Village, (New Chapel), Friday evening, Feb 23d
A. ROSS.

Biddeford, Me................. Lord's day, Feb. 18th
South Poland........................... Feb. 20th
Will Bro. Esdras meet me at Empire Junction, the first train of cars from Boston in the morning?
Mechanic Falls........................ Feb. 21st
Bryant's Pond......................... Feb. 22d
Berlin Falls........................ eve, Feb. 23d
Colebrook Corner, N. H........ Lord's day, Feb. 25th
Canaan Corner, Vt., (where Bro. Wm. Barnett may arrange)................................ Feb 27th
Coaticook, C. E.......................... Feb. 28th
Compton, (Harvey school-house), evenings, March 1st and 2d
Danville................... Lord's day, March 4th with Bro. Porter and his people.
Melbourn.................. evenings, March 8th and 9th.
Montreal, Lord's day, March 11th, through the week, and over the following Lord's day. Will Bro. George Smith meet me at the depot on the arrival of the first train of cars from Island Pond in the morning?
C. C. STEVENS.

Moultonborough Center............ Sunday, Feb. 18th
Melvin Village................... Sunday, Feb. 25th
T. W. PIPER.

Pont Hill, C. W., (Advent Christian meeting-house, as Bro. McClellan and others may appoint), Feb. 16th, 17th, and 18th.
Bristol, Ontario Co., N. Y., Sunday, Feb. 25th, 10½ A. M.; at Honeoye 7 o'clock P. M. C. F. SWEET.
N. B. As my stay in Canada must be brief, I hope to see all the friends of Jesus out to the meetings.
C. F. S.

Moultonborough Neck, (where Bro. Charles Goodwin may appoint), Thursday evening, Feb. 15th, and over the following Sabbath. JOHN PARSONS.
H. M. BRYANT.

East Boston, Mass................ Sunday, Feb. 18th
Lynn, Mass............... Tuesday evening, Feb. 20th
South Reading, Mass.............. Sunday, Feb. 25th
If any of these appointments conflict, please inform me at Holliston, Mass. GEO. A. COLE.

Worcester, Mass.................. Feb. 18th and 25th if desired. J. K. BELLOWS.

Meetings in Holliston, Mass., Tuesday and Friday evenings, and every Lord's day. J. N. SHERMAN.

Carthage, (Newman school-house).... Sunday, Feb. 18th
J. C. WHEELER.

Portland, Me............ Tuesday evening, Feb. 13th, and every evening through the week, and over the following Sunday. A. SIMPSON.

Springfield (Barnes' Hall).. Sundays, Feb. 18th and 25th
E. MCCULLOCH.

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Joseph H. Paine—J. B. P., Suncook, N. H.
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H. Johnson—Received.
L. E. Otis—Have no discussion on that subject.

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BY EXPRESS.—B P Chase, J M Snook.

LETTERS RECEIVED.

J A Libby, E A Shaw, I C Wellcome, D T Taylor, H N. Chamberlain, G. Dillabaugh, S. E. Hoffman, F. H. Chamberlain, E S Willard, I K Lombard, E Kellum, J Terry, C Lovis, M P Lamprey, C F Sweet, T Atkinson, K S Foster, C J Deyo, T F Tukesbury, I C Wellcome, G White, H P Sikes, M Pike, J Elmore, W Shepherd.

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C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
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PASSING AWAY.

We are passing away;
Away from a season of smiles and of tears;
Away from a season of hopes and of fears;
Away from a season of sorrow and sin;
Away from a season of strivings within;
Away from all seasons of toil and of care;
From anger and turmoil, from grief and despair.

We are almost home:
Home to the birthplace of love and of light;
Home to the harbor of endless delight;
Home to a sure, endless season of rest;
Home to the land of the pure and the blest;
Where the song of rejoicing never shall cease,
In the land of purity, blessedness, peace.

We are passing away:
Away, yes away from the loved ones on earth;
Away from the long endeared family hearth;
Away from the clustering joys of years;
Away from the mingling of smiles and of tears;
Away from the graves where our loved ones lie low;
Away from much that we cherish below.

We are almost home:
Home to *that home* where our Father will greet us;
Home to that home where the ransomed will meet us;
Home to that home where partings are never,
Holy communings and fellowship ever;
Where treasures, enduring and rare, lie in store;
Home of the faithful! *Home evermore!*

We are passing away:
Away from the moment which seems to be ours;
Away from the moments, away from the hours;
Away from all that we *have been* and *are;*
Away, swift away to the judgment bar;
Away and away to eternity's shore;
From now and from then to the great Evermore.

We are almost home:
O rapturous thought! O blissful desire!
We have almost attained that to which we aspire;
Such fullness of joy! such fullness of love!
Perfection of peace to that city above!
Filled with the glorious presence of God,
The Spirit divine, and Jesus our Lord.

—*Zion's Herald.*

For the World's Crisis.

GLORYING IN INFIRMITIES AND TRIBULATIONS.

Paul did what it takes a christian to do,—he gladly gloried in infirmities. Why? That the power of Christ might rest upon him. Others might rejoice in the hope of the glory of God, the glory that shall be revealed.—Bright prospects make bright hopes, and bright hopes make cheerful hearts. No wonder that Paul, or any other one, could rejoice in hope; but to "glory in tribulations," and "in infirmities," and such trying things,—that is hard work, and quite another question, for any but a Christian.

Paul gives us one of the best reasons for glorying in these things. He wanted the advantages of a good discipline. Here is his synopsis of the process of discipline: Tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed. Now Paul wanted the hope of the glory of God, the hope that maketh not ashamed, a hope which supposes that the love of God is shed abroad in the heart.

This hope he loved to rejoice in, and he knew it would not be a good one unless he had an experience to support it. He could not get the experience without patience; he must have either patience or impatience; one would be a good foundation on which to build a perfect experience; the other nothing good.

Experience is knowledge gained by practice; and patience is necessary to get knowledge; for an impatient, fretting, uneasy, chafing disposition never can learn or know any thing good. It cannot wait long enough to learn. One must have patience, and "patience" must "have her perfect work" in working experience; so there must be a place to put patience, and the tribulations which occur furnish the place to put the patience in. In other words, furnish an opportunity to use it.

Oh! what precious lessons have been learned by patiently holding "still" in the fiery furnace. It does certainly give patience a trial. Some sometimes say that impatience gets tired, but impatience cannot bear trial; that is its great fault. Nothing but true patience can bear the "furnace heat" when it makes the heart quiver in anguish. But it is so good to have the gracious power (for the most patient man in the world could not patiently hold still in tribulation unless God helped him) to be able to get all the good out of the seeming evil of tribulations and infirmities, and so treasure up an experience like tried gold, enriching its possessor, so that he can have as a glorious final result a "hope which maketh not ashamed."

David prayed, "Let me not be ashamed of my hope." But many are so ashamed of "the little hope" they have they scarcely dare "indulge" it; they are obliged to pet it, and sometimes fear that it is not good for any thing. The great reason is they are afraid of the fiery trial of "tribulation." Tribulation means "threshing," and they cannot bear to have the good grain threshed out of the straw and separated from the chaff; or to have their hearts taken upon God's great anvil and beaten and moulded into a proper spirit and temper, that they may be able to see clearly with a good hope, through grace, into the promised land.

There is an admirable old poem which expresses the idea forcibly. It makes one seem to feel the heat of the fire and the weight of the blows, to wit:

"Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I answer, 'As God will,'
And, trusting in his name, hold still.

He comes and takes my heart all heated,
On his hard anvil, minded so,
And turns it o'er and o'er, and beats it,
And lets it cool, and lets it glow;
And yet I whisper, 'As God will,'
And in his mighty hand hold still." *

Tribulation and infirmities are closely related. By one comes a good hope; by the other a blessed experience of "the power of Christ." Paul did not at first glory in infirmities as much as he did in tribulation. He desired to have the "infirmity," the "thorn in the flesh," taken away. He prayed three times, Lord, take the "thorn" away, remove this "infirmity," send away this messenger of Satan;" and the answer came,—"My grace shall be sufficient for thee." Paul took that promise as a "note" in full to cover all his "liabilities," "damages," etc. He knew God's "bank of grace" was sustained by a full capital; so as soon as the promise came he ceased praying. He had received in answer to prayer, not what he asked for, but what he most needed. So he exultingly cries out,—"Most gladly will I glory in infirmities, that the power of Christ may rest upon me."

Here is something paradoxical. I should call it by the anomalous title of paradoxical parallel, to wit:

Tribulation—a hope which maketh not ashamed.

Infirmities—the power of Christ resting on [illegible]

* The remainder of the poem is not at hand, and I have not room to give it. [illegible] I will send it to the Crisis for publication.

you. Oh! how blessed it is to know that while Father finds us in a world of sin and evil, he can bring us up out of the tribulation with our robes all washed in the blood of the Lamb, all the fiery trials purifying us.

There is a great truth in this fact, which want of time and a dread of long articles will not permit me to notice. It is sufficient to say that it contains the full solution of the reason why God lets sin and Satan hold their sway for six thousand years. Thank God, their reign is almost over. Soon the day of deliverance will come, and the purified ones will be sufficiently disciplined to ensure their safety in the kingdom.

L. C. McKinstry.

GOD'S CONVERTS.

There is no cause so absurd but that it may gain adherents. A live church will have conversions; but additions by no means prove that a church is holy. Every thing depends upon the character of the converts; not what they were before, but what they are after their conversion. The old Pharisees were extremely zealous; they compassed sea and land to make one proselyte; but he was no better, but rather the worse, for his conversion. Is it not so with many converts at the present time? Is there, as far as human observation extends, any reformation? Is not their piety, so called, in reality bigotry? Do they cease loving the world?

In a new country, the first thing to be done to clear off the forests is to cut down the trees. After they have laid sufficiently long, if fire is applied at the right period, much of the labor in clearing off the land is obviated. But a poor burn is worse than nothing. The kindling wood—the leaves, and smaller twigs, are consumed, while the large brush remains to be removed piece by piece. So a superficial revival burns over the ground and renders it almost impossible to promote a thorough work of grace. The consciousness of guilt, and the apprehension of the wrath to come, which irreligious persons generally feel, render them accessible to the arrows of divine truth.

But a profession of religion—no matter how poor the kind, or how poorly sustained—operates as an armor through which the sword of the Spirit with difficulty penetrates. For conversions to be a blessing, and not a curse, the church must be in a state of salvation. The Bible standard of religion must be held up in the testimony and in the lives of professing christians. If they are proud and covetous—if the women are fond of fashion and display, *adorning themselves in gold, and pearls, and costly array*—if the men love the world and are bent on making money, as will always be the case when extravagance is to be maintained—then the converts will partake of the same general character.

Some months since, we saw at the altar a young lady seeking pardon. She seemed deeply in earnest and professed a willingness to "come out from the world and be separate." She was taken to another altar where the Bible requirements concerning dress were not insisted on. *She put on extra jewelry after going to that altar.* She was taught to believe in Jesus, professed faith in him, and went away to lead as vain and fashionable a life as before. But conviction was silenced, and the heart was hardened.

"Cursed be he that doeth the work of God deceitfully." Do not suffer souls under your influence to be deceived, if you can help it. Let them know what it is to be a christian. Tell them plainly and kindly what are the fruits of the true christian character. Let the Bible standard of religion be held up so plainly that there can be no doubt as to what is meant by becoming religious. Every person engaged in promoting the salvation of souls—and every follower of Jesus engaged in this work—should have, in their experience, the prayer of the Psalmist answered; and the result which he mentions will be sure to follow: "*Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.* Then *will I teach transgressors thy ways, and sinners shall be converted unto thee.*"—*Earnest Christian.*

DONATE? HOW CAN YOU?

What have you left to donate for purposes of charity and mercy, truth and salvation, after the expenditures of the day, consuming on pride, lust, and fashion? What have you to donate for objects benevolent, after building popish temples, popishly adorned—after counting the cost of opera-choirs, high salaries, idolatry in dress and equipage, the money expended in feastings, at pleasure-parties, in things luxurious, extravagant, and positively injurious—novels, wine, and tobacco?—what is there left for Bibles, tracts, missions; for the poor, the oppressed, and the perishing? Friends, are you aware that you are stewards? that, by and by, God will call on you to account for every farthing consumed on lust, pride, fashion and folly? Do you ever think on Him who went about doing good, healing all manner of disease, and had not where to lay his head?

Give? what have they to give for any benevolent enterprise, after deducting bills for dress, equipage, pastimes, luxurious feastings? Give? what have they to give when all is on the back or in the wardrobe? The great mass of the people are living above their income. Who can doubt this wicked expenditure of God's bounty to gratify pride, ostentation, fashionable etiquette, is one special cause of the late awful visitation, the fearful judgments of the Almighty? Look here—

A fashionable dry goods dealer advertises a lace scarf, worth fifteen hundred dollars. Another has a bridal dress, for which he asks twelve hundred. Bonnets at two hundred dollars are not unfrequently sold. Cashmeres, from three hundred dollars upward, are seen by dozens in a walk along Broadway. A hundred dollars is quite a common price for a silk gown. In a word, extravagance in dress has reached a height which would have frightened our prudent grandmothers and appalled their husbands. A fashionable lady spends, annually, on her milliner, mantua-maker, and lace dealer, a sum that would have supported an entire household, even in her own rank in life, in the days of Mrs. Washington. A thousand dollars a year is considered, we are told, quite a narrow income for such purposes, among those pretending to be "in society" in some of our cities. Add to this the expenditure for opera tickets, for a summer trip to the Springs, and for a score of little inevitable *et ceteras*, and the reader gets some idea of the comparatively wanton waste of money, [illegible] on year after year, by thousands, if not tens of thousands, of American women.

And for what end? Do these human butterflies improve their intellect, enlarge their culture, or elevate their characters, by this spendthrift system? On the contrary, they deteriorate all. Do they bestow additional happiness on their husbands and fathers? The very reverse; for to sustain these extravagances, the father or husband, as the case may be, toils late and early, consumes his health, and often is driven into wild speculations that end in utter ruin.

Do they win the approval of the other sex? Never was the esteem of any worthy man secured by a costly, reckless style of dress. All that this perilous extravagance effects, is to gratify miserable, personal vanity. The fostering of one of the most petty of human vices, is the only result of these spendthrift habits. Mrs. Potiphar plumes herself on having outshone her rival in laces, at some grand *soiree*, or in having worn more jewels; and that is the single, barren harvest which she reaps by the expenditure of thousands. Can the pampering of such vanity benefit her or others? Alas! the women who live for such triumphs as these, whose whole souls are given to diamonds and dress, are little fitted to be wives or mothers, to be companions for men or educators of children. When the Roman matrons sunk to a similar condition, Rome began from that hour to decline.

Stop and think, friend. Think twice, three times, before you purchase. Do you really need the article? It is probably a pretty trifle in dress, in furniture; but what solid benefit will it be to you? Or is it some luxury for the table that you can as well do without? Think, therefore, before you spend your money. Or, you need a new carpet, new sofa, new chairs, new bedstead, or a new dress; you are tempted to buy something a little handsomer than you had intended; and while you hesitate, the dealer will say to you, "It's only a trifle more, and see how far prettier it is." But, before you purchase, stop and think. Will you be the better a year hence, much less in old age, for having squandered your money? Is it not wiser to "lay by something for a rainy day," and for doing good? All these luxuries gratify you only for the moment; you soon tire of them; and their only permanent effect is to consume your means, and debar you from deeds of mercy. It is by such little extravagances, not much separately, but ruinous in the aggregate, that the great majority of families are kept comparatively poor. The first lesson to learn is to deny yourself useless expenses; and the first step towards learning this lesson, is to think before you spend, and not only think, but ask God. Our stewardship comes into requisition. Have we any right whatever to squander God's money on things trifling, useless, or merely to gratify fancy, the lust of pride, ambition or extravagance?

Think of the poor,—the ten thousand objects of charity. Think, will it not be more pleasing to my heavenly Father to deny myself this gratification, and devote the amount to cause the widow's heart to sing for joy? What we presume to call ours, is *not* ours, but God's. By and by, "Give account of thy stewardship."—*Home Thrusts.*

For the World's Crisis.

LAST CRISIS.

That we are living in the last crisis, or last generation, is now a fixed fact, proved by every fulfillment of prophecy, and believed in by all classes, skeptics as well as believers. It is evidenced by the thousand and one reports we are having continually from every kind of source, all going to show that we are living in an unparalleled age in the commission of crime, without we except the days of Noah and Lot, as the following extracts will show:

The Portland *Advertiser* of Jan. 4th, 1866, says in an article headed, "Murders and Executions," quoting from the *Philadelphian Age:* "The highest of all crimes is frightfully on the increase. . . . It is startling to compare the number of murders and executions during the past year, and to see with what ease the criminal is permitted to escape. . . . In 1864 there were in the United States 682 murders—not accidental killing—but real murders. And how many executions followed? Just 98. . . . And things have naturally been growing worse and worse every year since."

Says the *Independent,* "The present times bid fair to be distinguished pre-eminently as a period of crime. . . . The progress of the grosser forms of wickedness are facts frightful to observe, and more frightful to ponder. Every newspaper is laden with the records of such. They make the staple news of the day. They load and darken the columns of all journals, till one trembles to take up the morning paper, is afraid to have it read in the family, and lays it down with a sense of heart sickness, . . . a keen apprehension of what is to be expected in the future. It is not those who are avowedly worldly and godless in their lives. . . . Teachers, physicians, lawyers, ministers, the young not only, but the aged, in well nigh equal measure. All seem to be smitten with the foul contagion."

The Portland *Enquirer* states that at a murder trial in San Francisco, the district attorney stated that 1200 murders had taken place within four years.

Says the *World,* of New York, in a late issue: "The dark deeds of murders, etc., daily blacken the pages of our journals." The same paper, speaking of the coming of the cholera, calls it an Atlila in its ravages. "This, to-day, incomprehensible scourge of God."

Says the *Christian Press,* of Cincinnati, Ohio: "Brethren, the crisis of the world is come. Are we prepared for it? Can we resign all the interests of an earthly life, and identify ourselves with the will of God and spiritual excellence? Can we stand in the whirlwind, talk with the thunder, and look calmly on heaven when God looks forth in indignation on a guilty world? Are we prepared with serene joy and holy confidence to unite in the song of Moses and the Lamb, when the plagues of heaven shall fall on the wicked, and the earth shall be filled with wailing and blasphemy?"

Before me lies the programme of the concert given at the Maine Wesleyan Seminary, and judging from the name of the institution, we should judge that the programme might have been filled with selections from the Oratorios of *The Messiah—David—The Creation,* etc., but true to the description given by Paul of the form of godliness, the programme stood thus: "Part first. 1. Overture, *Caliph of Bagdad.* 2. Polka. 3. Declamation. 4. Berlin Waltz. 5. Polka. 6. Polka. 7. Lily White Quadrille. 8. Polka.

Part second. 1. Waltz. 2. Duet. 3. Wedding March. 4. Irish Polka. 5. Johnny Schmoucker. 6. Hanover Waltz. 7. Gallop. 8. Quadrille Polka."

I wonder if John Wesley were alive now, if he would know his followers? I do not think you would find him listening to Irish Polkas. It fulfills Scripture,—"Departing from the faith."

Rev. T. L. Cuyler, in the *Independent* of Sept. 7, 1865, says of lukewarm christians, "I would not exchange the prayers and power of a single servant girl, that I have in my Brooklyn church, for five hundred of these petrified professors sitting around the communion table in meaningless mockery of a crucified Master. . . . Put a score of lukewarm professors into a prayer meeting, and it becomes an ice house. . . . . Terrible to contemplate the mischief which these lukewarm professors make in the church, and in society. Over such as these sinners stumble into perdition. . . . To avoid such a state, go back to your secret closet again; ask the Spirit to help you. To-morrow you may be in your shroud."

The following is taken from an English paper, showing how a man attempted to get immortality through the wrong way, or door (the devil): "A butler in Herefordshire, England, recently stabbed himself four times in the stomach, with a carving-knife. He, however, recovered from his injuries, and upon being asked for what reason he committed the act, said, 'I was cleaning the plate, and a carving-knife was lying before me; the devil came up and tapped me on the shoulder, and after some conversation (hold no parley with him, for 'tis then that he takes the advantage), he told me I must put the knife into my stomach, and then I should become *immortal.* I then put the shaft of the knife up against the wall, and thrust myself against the point. I am sorry now I took his advice, and I shan't try it on again.'"

Let us give heed to the words of Christ, and then we can keep clear of the devil.

New Sharon, Me. John Taylor.

For the World's Crisis.

BEREAVEMENT.

This is the bitterest cup of all earth's sorrow: To love tenderly, and then to part, saying that hard, hard word, farewell; to see the stupor of death fast creeping on, and have all efforts to rouse the loved one fail. You may call, but he does not answer. You may even seek for a pressure of the hand, but he does not give it. This is the reality of sorrow.

And then to gaze on that face that shall smile no more upon us; to look into those eyes once full of life and power, and see nothing but cold inanimation; to press those lips together which have so often parted with words of love and lines of song; to stand by the cold side of him, all motionless, who but an hour before was the music of the household, and feel that he will no more come among us; to see the narrow house, and then the hearse with its low, rumbling wheels, appear to carry off the darling; to follow him with slow and measured step to the cold opening made in the earth, so deep, and dark, and awful; to return to the home all desolate and find a blank is there akin to that existing in one region of the soul, which never shall again be filled till Jesus comes: this is the bitterness of grief, the wormwood and the gall.

Thus has it been with many; thus has it been with me. Only two weeks have passed away since Charlie, the youngest of my father's family, went out from life and home. He was but twenty-three, fair, manly, and all we wanted in a son and brother. Beneath the heavy stroke his fall has made, our aged parents bow and tremble, and we all so miss him that 'tis hard to be consoled.

But the good man who came to comfort us, said we should see him yet again, our own loved Charlie, that he would live as real in that bright world which is to be as when he went out from us.

And so I wait, and others wait, heart-stricken now, and sad, but thinking that the time is near when all our bitter grief shall be assuaged by meeting those we've lost, and having them forever.

And we have buried him beneath the snow;
But when the spring appears and flowerets blow,
Some shall be planted o'er his grave,
Foretokening
That in after years, when Christ shall come in power,
What we have sown in dust, an earthly seed,
Shall rise a heavenly flower.

Jas. A. Libbey.

West Poland, Jan. 23d, 1865.

For the World's Crisis.

THE VICE OF LYING.

To warn us from lying, we should do well to consider the folly, the meanness, and the wickedness of it.

The folly of lying consists in its defeating its own purpose. A habit of lying is generally detected in the end; and after detection, the liar, instead of deceiving, will not be believed even when he happens to speak the truth. Nay, every single lie is attended with such a variety of circumstances, which lead to a detection, that it is often discovered. The use generally made of a lie is to cover a fault, or to injure some one in the eyes of the world, and by so doing bring them on a level with their own wicked self; but as this end is seldom answered, we only aggravate what we wish to conceal. In point even of prudence, an honest confession would serve us better.

The meanness of lying arises from the cowardice which it implies. We dare not boldly and nobly speak the truth, but have recourse to some subterfuge, which always shows a sordid and disingenuous mind; hence it is that, in the fashionable world, the word liar is always considered as a term of peculiar reproach.

The wickedness of lying consists in its perverting one of the greatest blessings of God—the use of speech; in making that a mischief to mankind which was intended for a benefit. Truth is the greatest bond of society. If one man lies, why may not another? and if there is no mutual truth, there is an end of all intercourse.

An equivocation is nearly related to a lie. It is an intention to deceive under words of a double meaning, or words which, literally speaking, are true; and is equally criminal with the most downright breach of truth. A word or sign may convey a lie as effectually as the most deceitful language.

Under the head of lying may be mentioned a breach of promise. Every engagement, though of the slightest kind, should be punctually observed; and he who does not think himself bound by such an obligation has little pretensions to the character of an honest and upright man. Therefore beware, all you that have taken upon yourselves the guardianship of Father's Book.

Sarah H. Dunn.

For the World's Crisis.

LETTER FROM A FREEDMAN.

Bro. Grant:—It is with pleasure that I take my pen in hand to write you a few lines, hoping you will give them a place in the World's Crisis, in order that the brethren and sisters in your city and country may know how we, the Freedmen of the South, receive the word preached by your Advent Mission brethren. Although we are known by different names and titles, our aims are one, to wit, the salvation of the whole human family.

On the 14th of December, Elds. Flagg and Himes came to this city, and have preached to us the cross of Christ. We indeed received the words with joy; because the Bible had never been explained in a clear light to the Freedmen of the South, as it has been explained by Bro. Flagg. We have had ministers of all professions to preach for us, yet they held out like Dr. Palmer that slavery was a divine institution; taking their texts generally from Philemon 1: 10, to prove that Onesimus was a runaway slave, and that he was arrested by the apostle Paul. But now they have heard the truth as it has been explained by our Bro. Flagg. The church is greatly revived. [illegible] have come forward for prayer at a time. Numbers have been converted and added to the church; I trust such as will be saved.

We are now taking leave of Bro. Flagg. He leaves for Memphis this day. Many eyes are filled with tears. I wish he could stay with us; he would do a great deal of good. I hope, however, he will come back and remain with us.

I must close by telling you that I have been a slave all my life, until 1863. I am a licensed preacher. I have been eight times sold like beeves to market; the lowest price that I sold for was $600; the highest $1500. I was carried to Mississippi, where the whip never ceased to fall. I could tell you a great many things concerning the cruelty of the South, but my hand trembles while I write the word cruelty. Please excuse me from writing any thing on the subject at this time.

I am glad that my brethren are free from the bondage of slavery. I am glad to see and hear of so many being made free from the bondage of sin. Yours truly,

Reuben Warner.

St. Louis, Mo., Jan. 4th.

AFFAIRS IN EUROPE.

The following article is from an English minister, who is a close observer of the signs of the times. The Lord is stirring up men on both continents to sound the note of alarm relative to the close of the present dispensation, and the second coming of Christ, which is close at hand, as all things indicate.—Ed.

The minister says:—

"To speak in the plainest terms—the present almost unnatural calm seems only to be a preparation for a series of storms. We need only look before us, or where we please, and we shall see that nothing is at rest, though all is still. The progress of Russia may first occupy your attention. Now, as far as Europe is concerned, Russia is perfectly still—but is she really at rest? Certainly not. Look beyond ourselves, and we shall find her not only dangerously, but prophetically, in full career. Russia has conquered Circassia, and has established her fleets and armies on and along the shores of the Caspian. She has fully penetrated Central Asia. She is advancing with unswerving step towards Affghanistan first, and India next. Our public journals have conspired together to deceive the nation. Some pretend to ridicule the bugbear of a Russian invasion of India. Others, more benevolent, pretend to rejoice in the progress of civilization. These journals are either scandalously ignorant, or wilfully corrupt! Russia is advancing—not for civilization, but for conquest, and her grandest object is the destruction of British India. It is to India that her whole line of march is directed, and we may hear at any time that she is confronting the British outposts on the confines of Hindostan. We have been thoroughly deceived by our public journals.

There is one point of such importance that it demands a special paragraph for itself. We mean the *penetrability* of India. This is one of the most momentous questions of our "foreign policy." Third-rate newspapers, like the "Standard" or "Daily Telegraph," rejoice in betraying their ignorance upon these subjects. One told us repeatedly that the Holstein affair was only a jest, and would end in nothing, yet we now see to what it has come, and the "Standard," which told us that it was all a jest, is now raving at it in bitter earnest. In the same manner, these third-rates of journalism are attempting to laugh at the progress of Russia, and point in triumph to the *impenetrability* of India. "Look at the Himalaya barriers," they say, "who can penetrate them while all the passes of the mountains are occupied by our troops?" But the Himalayas cover India only to the north. The western frontier is accessible, more or less, through Affghanistan and Persia. Persia is not only the ally, but almost the slave of Russia, and Affghanistan will soon be occupied by Russian troops, so that our Indian frontier will prove by no means impenetrable, and we are trusting to a security that does not exist.

It has just been announced that Russia has occupied Samarcand, the renowned capital of Western Tartary and of Timur. This famous city is regarded as the metropolis of the Tartar race, and it is a favorite saying "that when once the Russians have occupied Samarcand the whole Tartar race will re-unite, and spread their victorious bands over all Southern Asia." Samarcand has been taken, and the fulfillment of the prophecy has more than begun. We may be assured that the boastings of our public journals are the result either of ignorance or of shame. We are ashamed of our supineness in permitting the advance of Russia. We are not strong enough to oppose her single-handed, as we found in the Crimea. We know that France will never join us again in an anti-Russian war. We are unable to procure a single ally, and we are ashamed to acknowledge that without an ally we dare not engage in a Russian war; and so our journals, with an indignant heart, put on a face—sometimes of laughter, sometimes of smiles, sometimes pretending to laugh at the idea of a Russian conquest of India—sometimes benignantly smiling at the advance of Russian civilization into the heart of Asia! Do not believe one word, nor be deluded even by the most benignant smile. Russia is advancing to India, and the people of India most justly abhor our name, for we have cheated them—insulted them—treated them like beasts of burden—called them by every opprobrious name—blown them to pieces from our guns by forty at a time—killed them by tens of thousands, and, all the while, we pretended to act from christian love, while our only motives were avarice and ambition. That India will be lost seems a matter of absolute certainty, and in no long time. . . .

This advance of Russian arms to the very centre of Asia, and this progress from Central Asia to the south, is a most marvelous sight. It is marvelous in politics, but far more marvelous in prophecy. Russia is the Gog of the land of Magog, so famous in the prophecy of Ezekiel—and in the last of all the scenes of this blood-stained world, before the earth and all its works shall be burned up. (Rev. ch. 10.) Russia has a mighty part to act in the world's last scene of war. For this mighty part she is now most earnestly preparing, and in equally unconscious of her prophetic position, and of her end. Our efforts in the Crimean war were but like the touch of a spur, which first makes the horse swerve for a moment to one side, and then move on more swiftly in advance. The Crimean war, which we conceitedly thought was to extinguish Russia, has only rendered her more formidable than ever, for it has turned her aside from Turkey for a moment that she might throw all her Asiatic power directly upon our own Indian empire.

The seizure of Samarcand is peculiarly important. It concentrates all the Tartar tribes, and brings them together under the standard of the great Tartar head—the Russian emperor, the successor of Timur and Genghis Khan. Those fierce and warlike shepherds have in all ages been the terror of mankind, both in Europe and Asia, and they are still to act their part once more—on the last and greatest scene of the world's dread history. For this future task they are now unconsciously assembling, and all our anger and affectation will not turn back one squadron of their wild and hideous cavalry. . . .

It is truly surprising to observe the progress of Russia, and compare it with prophecy. We thought, in the Crimean war, that we should have the proud gratification of destroying Russia because she had been guilty of invading Turkey. But we forgot that while we were raging against Russia, we were ourselves far more guilty than Russia, and that we ourselves had set the example, both of perfidy and aggression, by our most unprincipled violence in Hindostan. Well! with blood-stained hands we undertook to teach Russia a lesson of christian meekness, and we prospered as we deserved. After all our efforts, Russia is more powerful than ever—she is still threatening Constantinople as much as before—and, since the Crimean war, she has conquered the whole Circassian race, and has made herself mistress of Central Asia. With immense military material accumulated on the shores of the Caspian and the Sea of Aral, and with war steamers afloat upon those seas, she has fixed her centre of action within the walls of Samarcand, and is calling around her the innumerable hosts of Tartary and Turkistan. She is collecting the original Turkish tribes to destroy Turkey itself, and is advancing rapidly towards India, to punish us as we deserve for our unblushing hypocrisy—for daring to find fault with her aggressions in Turkey, while we had far exceeded her ourselves by our aggressions in the East. The scene of our hypocrisy will be the scene of its punishment, for we shall soon find Russia joined with others against Turkey; and as for India, its loss appears to be inevitable. Our wretched public press dares not tell us the truth—it dares not risk its popularity—and we stand still, with a smile of affected scorn, while Russia is moving on with unaffected jubilation! But all this is a preparation for our impending ruin.

The prophetic advance of Russian arms, is, as we have said, truly surprising. Many persons have fallen into the mistake of confounding Gog with Antichrist. Others have fallen into the greater mistake of imagining that both Antichrist and Gog (as two distinct personages) are to appear, one as well as the other, before the millennial reign has begun. Such opinions lead on to endless confusion, and tend to deface altogether all the "Signs of the Times." But these mistakes will be suppressed if we carefully observe the present achievements of Russia. It is evident at once that Russia has chosen a field of action completely distinct from that of Antichrist. The two grand chiefs of the Apostasy have set up their standards on points diametrically opposite. The place of antichrist is, of course, the Roman empire, and, no doubt, Babylon and other provinces lying a little beyond the Roman frontier. Whereas Russia is advancing to Central Asia, descending southwards towards India, and spreading out her arms "as he that swimmeth," from Central Asia to China. Russia has taken a line of country quite remote from that of Antichrist, and is exhausting all her energies so profusely in one direction that she has no resources left for the conquest of the Roman world. She cannot have both the Roman and the Trans-Euphrates world; the resources of no nation have ever been adequate to both. Even ancient Rome never ventured beyond the Euphrates. Russia, unequal to conquer both, has left the Roman world to Antichrist, and chosen for herself the Trans-Euphrates empire. Therefore, the "Prince of Rosh" and the Last Head of the Roman world must be two distinct persons. Such a conclusion is morally certain from the simple observation of the field of Russian enterprize. Russia does not interfere with the Antichrist either in time or in place, but continues patiently to extend her arms—to build up her empire—and to wait her hour, as she thinks, for universal dominion, but, as prophecy has announced, for universal destruction.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

TOBACCO.

Most who use tobacco admit it is a practice unnecessary, and wish they never had learned to use it. No candid man ever told me to use it, but just the reverse. 'Tis too bad to inhale its fumes on most of the public conveyances and in our streets. Fumes of smoke that make one cough, pools of saliva that make one almost sick, meet us all around. Strange that otherwise civil persons forget this breach of civility.

Take a piece of clean white paper, hold it over the bowl of a pipe a while, and enough poison will adhere which, if put on a cat's tongue, will throw her into convulsions and kill her in a few minutes. Of course what will kill cats will not prolong human life.

Some soldiers in the East Indies bound tobacco under their arm-pits, making themselves severely ill, in order to shirk duty. A woman, wishing to cure a child's cold, put a plaster of snuff and lard on its chest; but it died in a short time in consequence. A sensitively organized French poet was made seriously ill by inhaling the flavor [?] of a tobacco field which he passed.

Thoughtless fathers smoke in the room where little children are, often weakening their eyes by so doing. Most loafers, rowdies, thieves and blackguards use it, and for decent sensible men to use it is too bad. Why do you do it? It is no good, never was, and never will be.

I have intimated it was poison. The following is from an excellent medical work, viz., "*New England Popular Medicine*":—"The active property of tobacco consists of an essential oil, a few drops of which cause instant death. . . . But notwithstanding its poisonous effects, it is in daily use as a *sedative* and *anodyne.* Does the human race need such an incessant carminative? Do the vital powers require this constant stimulant? Must the flame of life be daily extinguished, to a certain extent, to support existence? Is not human life supportable without it? Must a stream of smoke and of nauseous saliva from the mouth be continually kept up to get through the day with comfort?"

Prof. O. S. Fowler says in his own most earnest language:—

"Tobacco is a powerful, pungent irritant, a rank, narcotic poison; it inflames the organism, vulgarizes the passions, and deadens the moral tone. To chew or smoke at all, proportionally sensualizes, begets spitfire irritability, unclean amatory, and other morbid desires, blunts intellect, and deteriorates offspring. Why the discharge of so much saliva manufactured right out of *red blood,* but because so obnoxious? Besides, how utterly vile and loathsome! What would hire you to retake into your mouth one of these vile pools you discharge! Yet are they really more nauseating and utterly filthy after than *before* their discharge? Just those very same arguments in kind, though less in degree, you apply to alcoholic intemperance, apply also to *tobacco* intemperance. Does not this often cause that by throwing the whole being into a fevered, hankering, half-crazed state? What are your horrible morning tremors but nervous reaction consequent on its ravages? Does it not, like alcohol, produce actual delirium tremens? and, by precisely the same means, racking the nervous system and brain? And the more you *must have* it, the greater damage is it doing your body, intellect, and morals. And this you know, admit, yet chew on! Are you, then, so very worthless, even in your own eyes, that you thus wantonly deprave your own spirit-life itself? Why will you thus, your own self, cripple your noble capabilities, your godlike attributes? Be entreated, for example's sake, for family's sake, especially for your-own sake, to abandon a practice so vile, so self-destructive; nor ever allow any thing to pass the threshold of your lips except what may harmlessly permeate your entire system."—*Phrenological Journal, Vol. xix. No. 3.*

Its use tends to insanity, in a greater or less degree, as the following extract from a speech before the French Academy of Science shows:—

"It has been proved that the increase of lunacy in France has kept pace with the augmentation of the revenue from tobacco. From the years 1812 to 1832, that tax produced 28,000,000, and the lunatic asylums of the country contained 8,000 patients. The tobacco revenue has now reached the sum of 180,000,000, and there are no less than 44,000 paralytic and lunatic patients in the various hospitals devoted to their accommodation. This parallel has been drawn by M. Jolly, and laid before the Academy of Science. The last words of his speech on that occasion are worth recording, in this age of universal smoking; and young boys, to whom this pernicious practice has not yet become second nature, would do well to reflect, ere it be too late, on the frightful warning the above statistics contain, as well as on M. Jolly's words. He says:—'The immoderate use of tobacco, and more especially of the pipe, produces a weakness in the brain, and in the spinal marrow, which causes madness.'"

It is expensive. Millions of dollars are thrown away on this poison every year. It is outrageously wicked! I might give the details of its cost, with the figures, but it is unnecessary. I know an old gent who chews over 25 cents' worth per week, and he "*can't afford*" to take a weekly newspaper at $2.50 per year!

Boys use tobacco because they see older persons using it generally, thinking it manly to ape this habit of their elders. It is more monkey-like to imitate the traits of others. Sometimes when hunters wish to catch monkies, they go where they are to be found, and wash their faces in view of the monkies; then leave a pan of warm glue, and go off. Soon the monkies come down from the trees, and wash their faces in this glue; consequently their eyes get stuck together, when they fall an easy prey. So youngsters who imitate older persons in using tobacco become blind to its deadly effects, and fall a prey to its power at last.

I read of a man who shaved himself before a monkey, against which he had a spite. When he finished he drew the back of the razor across his throat, and went out. The monkey thought he would shave himself too, and when he finished drew the razor across his throat, but the edge not being turned where the back was, his throat got cut. Now you, youngsters, if you imitate men in tobacco using, perhaps it may turn with you as it did with the monkey above named. Do not, for pity's sake, use it. In the name of all that is decent, right, and noble, flee from it.

I might say more of its deadly effects, its filthiness and uselessness; but I have said enough, perhaps, here. So it remains for you to do what is right about it. J. N. Berry.

For the World's Crisis.

CATARRH AGAIN.

J. Nelson Babb, from western New York, writes wishing me to give through the Crisis information relative to the kind of hemlock I had reference to in my remedy for Catarrh. I would say I did not mean the poison hemlock, or *sciuta,* which Socrates drank; but the common *forest hemlock.*

Dry the leaves, smoke them in a common clay pipe three times a day. It has cured, will cure, when every thing else fails.

Springfield, Mass. S. D. Daniels.

The World's Crisis

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[illegible]

PASSING AWAY.

We are passing away:
Away from a season of smiles and of tears;
Away from a season of hopes and of fears;
Away from a season of sorrow and sin;
Away from a season of strivings within;
Away from all seasons of toil and of care;
From anger and turmoil, from grief and despair.

We are almost home:
Home to the birthplace of love and of light;
Home to the harbor of endless delight;
Home to a sure, endless season of rest;
Home to the land of the pure and the blest;
Where the song of rejoicing never shall cease,
In the land of purity, blessedness, peace.

We are passing away:
Away, yes away from the loved ones on earth;
Away from the long endeared family hearth;
Away from the clustering joys of yours;
Away from the mingling of smiles and of tears;
Away from the graves where our loved ones lie low;
Away from much that we cherish below.

We are almost home:
Home to *that home* where our Father will greet us;
Home to that home where the ransomed will meet us;
Home to that home where partings are never,
Holy communings and fellowship ever;
Where treasures, enduring and rare, lie in store;
Home of the faithful! *Home evermore!*

We are passing away:
Away from the moment which seems to be ours;
Away from the moments, away from the hours;
Away from all that we *have been* and *are*;
Away, swift away to the judgment bar;
Away and away to eternity's shore;
From now and from then to the great Evermore.

We are almost home:
O rapturous thought! O blissful desire!
We have almost attained that to which we aspire;
Such fullness of joy! such fullness of love!
Perfection of peace to that city above!
Filled with the glorious presence of God,
The Spirit divine, and Jesus our Lord.

—*Zion's Herald.*

For the World's Crisis.

GLORYING IN INFIRMITIES AND TRIBULATIONS.

Paul did what it takes a christian to do,—he gladly gloried in infirmities. Why? That the power of Christ might rest upon him. Others might rejoice in the hope of the glory of God, the glory that shall be revealed.—Bright prospects make bright hopes, and bright hopes make cheerful hearts. No wonder that Paul, or any other one, could rejoice in hope; but to "glory in tribulations," and "in infirmities," and such trying things,—that is hard work, and quite another question, for any but a Christian.

Paul gives us one of the best reasons for glorying in these things. He wanted the advantages of a good discipline. Here is his synopsis of the process of discipline: Tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed. Now Paul wanted the hope of the glory of God, the hope that maketh not ashamed, a hope which supposes that the love of God is shed abroad in the heart.

This hope he loved to rejoice in, and he knew it would not be a good one unless he had an experience to support it. He could not get the experience without patience; he must have either patience or impatience; one would be a good foundation on which to build a perfect experience; the other nothing good.

Experience is knowledge gained by practice; and patience is necessary to get knowledge; for an impatient, fretting, uneasy, chafing disposition never can learn or know any thing good. It cannot wait long enough to learn. One must have patience, and "patience" must "have her perfect work" in working experience; so there must be a place to put patience, and the tribulations which occur furnish the place to put the patience in. In other words, furnish an opportunity to use it.

Oh! what precious lessons have been learned by patiently holding "still" in the fiery furnace. It does certainly give patience a trial. Some sometimes say that impatience gets tired, but impatience cannot bear trial; that is its great fault. Nothing but true patience can bear the "furnace heat" when it makes the heart quiver in anguish. But it is so good to have the gracious power (for the most patient man in the world could not patiently hold still in tribulation unless God helped him) to be able to get all the good out of the seeming evil of tribulations and infirmities, and so treasure up an experience like tried gold, enriching its possessor, so that he can have as a glorious final result a "hope which maketh not ashamed."

David prayed, "Let me not be ashamed of my hope." But many are so ashamed of "the little hope" they have they scarcely dare "indulge" it; they are obliged to pet it, and sometimes fear that it is not good for any thing. The great reason is they are afraid of the fiery trial of "tribulation." Tribulation means "threshing," and they cannot bear to have the good grain threshed out of the straw and separated from the chaff; or to have their hearts taken upon God's great anvil and beaten and moulded into a proper spirit and temper, that they may be able to see clearly with a good hope, through grace, into the promised land.

There is an admirable old poem which expresses the idea forcibly. It makes one seem to feel the heat of the fire and the weight of the blows, to wit:

"Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I answer, 'As God will,'
And, trusting in his name, hold still.

He comes and takes my heart all heated,
On his hard anvil, minded so,
And turns it o'er and o'er, and beats it,
And lets it cool, and lets it glow;
And yet I whisper, 'As God will,'
And in his mighty hand hold still." *

Tribulation and infirmities are closely related. By one comes a good hope; by the other a blessed experience of "the power of Christ." Paul did not at first glory in infirmities as much as he did in tribulation. He desired to have the "infirmity," the "thorn in the flesh," taken away. He prayed three times, Lord, take the "thorn" away, remove this "infirmity," send away this messenger of Satan;" and the answer came,—"My grace shall be sufficient for thee." Paul took that promise as a "note" in full to cover all his "liabilities," "damages," etc. He knew God's "bank of grace" was sustained by a full capital; so as soon as the promise came he ceased praying. He had received in answer to prayer, not what he asked for, but what he most needed. So he exultingly cries out,—"Most gladly will I glory in infirmities, that the power of Christ may rest upon me."

Here is something paradoxical. I should call it by the anomalous title of paradoxical parallel, to wit:

Tribulation—a hope which maketh not ashamed.

Infirmities—the power of Christ resting on you. Oh! how blessed it is to know that while Father finds us in a world of sin and evil, he can bring us up out of the tribulation with our robes all washed in the blood of the Lamb, all the fiery trials purifying us.

There is a great truth in this fact, which want of time and a dread of long articles will not permit me to notice. It is sufficient to say that it contains the full solution of the reason why God lets sin and Satan hold their sway for six thousand years. Thank God, their reign is almost over. Soon the day of deliverance will come, and the purified ones will be sufficiently disciplined to ensure their safety in the kingdom.

L. C. McKINSTRY.

* The remainder of the poem is not at hand, and I have not room to give it. It is so expressive and beautiful that at some future time, when convenient, I will send it to the Crisis for publication.

GOD'S CONVERTS.

There is no cause so absurd but that it may gain adherents. A live church will have conversions; but additions by no means prove that a church is holy. Every thing depends upon the character of the converts; not what they were before, but what they are after their conversion. The old Pharisees were extremely zealous; they compassed sea and land to make one proselyte; but he was no better, but rather the worse, for his conversion. Is it not so with many converts at the present time? Is there, as far as human observation extends, any reformation? Is not their piety, so called, in reality bigotry? Do they cease loving the world?

In a new country, the first thing to be done to clear off the forests is to cut down the trees. After they have laid sufficiently long, if fire is applied at the right period, much of the labor in clearing off the land is obviated. But a poor burn is worse than nothing. The kindling wood—the leaves, and smaller twigs, are consumed, while the large brush remains to be removed piece by piece. So a superficial revival burns over the ground and renders it almost impossible to promote a thorough work of grace. The consciousness of guilt, and the apprehension of the wrath to come, which irreligious persons generally feel, render them accessible to the arrows of divine truth.

But a profession of religion—no matter how poor the kind, or how poorly sustained—operates as an armor through which the sword of the Spirit with difficulty penetrates. For conversions to be a blessing, and not a curse, the church must be in a state of salvation. The Bible standard of religion must be held up in the testimony and in the lives of professing christians. If they are proud and covetous—if the women are fond of fashion and display, *adorning themselves in gold, and pearls, and costly array*—if the men love the world and are bent on making money, as will always be the case when extravagance is to be maintained—then the converts will partake of the same general character.

Some months since, we saw at the altar a young lady seeking pardon. She seemed deeply in earnest and professed a willingness to "come out from the world and be separate." She was taken to another altar where the Bible requirements concerning dress were not insisted on. *She put on extra jewelry after going to that altar.* She was taught to believe in Jesus, professed faith in him, and went away to lead as vain and fashionable a life as before. But conviction was silenced, and the heart was hardened.

"Cursed be he that doeth the work of God deceitfully." Do not suffer souls under your influence to be deceived, if you can help it. Let them know what it is to be a christian. Tell them plainly and kindly what are the fruits of the true christian character. Let the Bible standard of religion be held up so plainly that there can be no doubt as to what is meant by becoming religious. Every person engaged in promoting the salvation of souls—and every follower of Jesus engaged in this work—should have, in their experience, the prayer of the Psalmist answered; and the result which he mentions will be sure to follow: "*Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.* THEN *will I teach transgressors thy ways, and sinners shall be converted unto thee.*"—*Earnest Christian.*

DONATE? HOW CAN YOU?

What have you left to donate for purposes of charity and mercy, truth and salvation, after the expenditures of the day, consuming on pride, lust, and fashion? What have you to donate for objects benevolent, after building popish temples, popishly adorned—after counting the cost of opera-choirs, high salaries, idolatry in dress and equipage, the money expended in feastings, at pleasure-parties, in things luxurious, extravagant, and positively injurious—novels, wine, and tobacco?—what is there left for Bibles, tracts, missions; for the poor, the oppressed, and the perishing? Friends, are you aware that you are stewards? that, by and by, God will call you to account for every farthing consumed on lust, pride, fashion and folly? Do you ever think on Him who went about doing good, healing all manner of disease, and had not where to lay his head?

Give? what have they to give for any benevolent enterprise, after deducting bills for dress, equipage, pastimes, luxurious feastings? Give? what have they to give when all is on the back or in the wardrobe? The great mass of the people are living above their income. Who can doubt this wicked expenditure of God's bounty to gratify pride, ostentation, fashionable etiquette, is one special cause of the late awful visitation, the fearful judgments of the Almighty? Look here—

A fashionable dry goods dealer advertises a lace scarf, worth fifteen hundred dollars. Another has a bridal dress, for which he asks twelve hundred. Bonnets at two hundred dollars are not unfrequently sold. Cashmeres, from three hundred dollars upward, are seen by dozens in a walk along Broadway. A hundred dollars is quite a common price for a silk gown. In a word, extravagance in dress has reached a height which would have frightened our prudent grandmothers and appalled their husbands. A fashionable lady spends, annually, on her milliner, mantua-maker, and lace dealer, a sum that would have supported an entire household, even in her own rank in life, in the days of Mrs. Washington. A thousand dollars a year is considered, we are told, quite a narrow income for such purposes, among those pretending to be "in society" in some of our cities. Add to this the expenditure for opera tickets, for a summer trip to the Springs, and for a score of little inevitable *et ceteras*, and the reader gets some idea of the comparatively wanton waste of money, carried on year after year, by thousands, if not tens of thousands, of American women.

And for what end? Do these human butterflies improve their intellect, enlarge their culture, or elevate their characters, by this spendthrift system? On the contrary, they deteriorate all. Do they bestow additional happiness on their husbands and fathers? The very reverse; for to sustain these extravagances, the father or husband, as the case may be, toils late and early, consumes his health, and often is driven into wild speculations that end in utter ruin.

Do they win the approval of the other sex? Never was the esteem of any worthy man secured by a costly, reckless style of dress. All that this perilous extravagance effects, is to gratify miserable, personal vanity. The fostering of one of the most petty of human vices, is the only result of these spendthrift habits. Mrs. Potiphar plumes herself on having outshone her rival in laces, at some grand *soiree*, or in having worn more jewels; and that is the single, barren harvest which she reaps by the expenditure of thousands. Can the pampering of such vanity benefit her or others? Alas! the women who live for such triumphs as these, whose whole souls are given to diamonds and dress, are little fitted to be wives or mothers, to be companions for men or educators of children. When the Roman matrons sunk to a similar condition, Rome began from that hour to decline.

Stop and think, friend. Think twice, three times, before you purchase. Do you really need the article? It is probably a pretty trifle in dress, in furniture; but what solid benefit will it be to you? Or is it some luxury for the table that you can as well do without? Think, therefore, before you spend your money. Or, you need a new carpet, new sofa, new chairs, new bedstead, or a new dress; you are tempted to buy something a little handsomer than you had intended; and while you hesitate, the dealer will say to you, "It's only a trifle more, and see how far prettier it is." But, before you purchase, stop and think. Will you be the better a year hence, much less in old age, for having squandered your money? Is it not wiser to "lay by something for a rainy day," and for doing good? All these luxuries gratify you only for the moment; you soon tire of them; and their only permanent effect is to consume your means, and debar you from deeds of mercy. It is by such little extravagances, not much separately, but ruinous in the aggregate, that the great majority of families are kept comparatively poor. The first lesson to learn is to deny yourself useless expenses; and the first step towards learning this lesson, is to think before you spend, and not only think, but ask God. Our stewardship comes into requisition. Have we any right whatever to squander God's money on things trifling, useless, or merely to gratify fancy, the lust of pride, ambition or extravagance?

Think of the poor,—the ten thousand objects of charity. Think, will it not be more pleasing to my heavenly Father to deny myself this gratification, and devote the amount to cause the widow's heart to sing for joy? What we presume to call ours, is *not* ours, but God's. By and by, "Give account of thy stewardship."—*Home Thrusts.*

For the World's Crisis.

LAST CRISIS.

That we are living in the last crisis, or last generation, is now a fixed fact, proved by every fulfillment of prophecy, and believed in by all classes, skeptics as well as believers. It is evidenced by the thousand and one reports we are having continually from every kind of source, all going to show that we are living in an unparalleled age in the commission of crime, without we except the days of Noah and Lot, as the following extracts will show:

The Portland *Advertiser* of Jan. 4th, 1866, says in an article headed, "Murders and Executions," quoting from the *Philadelphian Age*: "The highest of all crimes is frightfully on the increase. . . . It is startling to compare the number of murders and executions during the past year, and to see with what ease the criminal is permitted to escape. . . . In 1864 there were in the United States 682 murders—not accidental killing—but real murders. And how many executions followed? Just 98. . . . And things have naturally been growing worse and worse every year since."

Says the *Independent*, "The present times bid fair to be distinguished pre-eminently as a period of crime. . . . The progress of the grosser forms of wickedness are facts frightful to observe, and more frightful to ponder. Every newspaper is laden with the records of such. They make the staple news of the day. They load and darken the columns of all journals, till one trembles to take up the morning paper, is afraid to have it read in the family, and lays it down with a sense of heart sickness, . . . a keen apprehension of what is to be expected in the future. It is not those who are avowedly worldly and godless in their lives. . . . Teachers, physicians, lawyers, ministers, the young not only, but the aged, in well nigh equal measure. All seem to be smitten with the foul contagion."

The Portland *Enquirer* states that at a murder trial in San Francisco, the district attorney stated that 1200 murders had taken place within four years.

Says the *World*, of New York, in a late issue: "The dark deeds of murders, etc., daily blacken the pages of our journals." The same paper, speaking of the coming of the cholera, calls it an Atilla in its ravages. "This, to-day, incomprehensible scourge of God."

Says the *Christian Press*, of Cincinnati, Ohio: "Brethren, the crisis of the world is come. Are we prepared for it? Can we resign all the interests of an earthly life, and identify ourselves with the will of God and spiritual excellence? Can we stand in the whirlwind, talk with the thunder, and look calmly on heaven when God looks forth in indignation on a guilty world? Are we prepared with serene joy and holy confidence to unite in the song of Moses and the Lamb, when the plagues of heaven shall fall on the wicked, and the earth shall be filled with wailing and blasphemy?"

Before me lies the programme of the concert given at the Maine Wesleyan Seminary, and judging from the name of the institution, we should judge that the programme might have been filled with selections from the Oratorios of *The Messiah—David—The Creation*, etc., but true to the description given by Paul of the form of godliness, the programme stood thus: "Part first. 1. Overture, *Caliph of Bagdad.* 2. Polka. 3. Declamation. 4. Berlin Waltz. 5. Polka. 6. Polka. 7. Lily White Quadrille. 8. Polka.

Part second. 1. Waltz. 2. Duet. 3. Wedding March. 4. Irish Polka. 5. Johnny Schmaucker. 6. Hanover Waltz. 7. Gallop. 8. Quadrille Polka."

I wonder if John Wesley were alive now, if he would know his followers? I do not think you would find him listening to Irish Polkas. It fulfills Scripture,—"Departing from the faith."

Rev. T. L. Cuyler, in the *Independent* of Sept. 7, 1865, says of lukewarm christians, "I would not exchange the prayers and power of a single servant girl, that I have in my Brooklyn church, for five hundred of these petrified professors sitting around the communion table in meaningless mockery of a crucified Master. . . . Put a score of lukewarm professors into a prayer meeting, and it becomes an ice house. . . . . Terrible to contemplate the mischief which these lukewarm professors make in the church, and in society. Over such as these sinners stumble into perdition. . . . To avoid such a state, go back to your secret closet again; ask the Spirit to help you. To-morrow you may be in your shroud."

The following is taken from an English paper, showing how a man attempted to get immortality through the wrong way, or door (the devil): "A butler in Herefordshire, England, recently stabbed himself four times in the stomach, with a carving-knife. He, however, recovered from his injuries, and upon being asked for what reason he committed the act, said, 'I was cleaning the plate, and a carving-knife was lying before me; the devil came up and tapped me on the shoulder, and after some conversation (hold no parley with him, for 'tis then that he takes the advantage), he told me I must put the knife into my stomach, and then I should become *immortal.* I then put the shaft of the knife up against the wall, and thrust myself against the point. I am sorry now I took his advice, and I shan't try it on again.'"

Let us give heed to the words of Christ, and then we can keep clear of the devil.

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

BEREAVEMENT.

This is the bitterest cup of all earth's sorrow: To love tenderly, and then to part, saying that hard, hard word, farewell; to see the stupor of death fast creeping on, and have all efforts to rouse the loved one fail. You may call, but he does not answer. You may even seek for a pressure of the hand, but he does not give it. This is the reality of sorrow.

And then to gaze on that face that shall smile no more upon us; to look into those eyes once full of life and power, and see nothing but cold inanimation; to press those lips together which have so often parted with words of love and lines of song; to stand by the cold side of him, all motionless, who but an hour before was the music of the household, and feel that he will no more come among us; to see the narrow house, and then the hearse with its low, rumbling wheels, appear to carry off the darling; to follow him with slow and measured step to the cold opening made in the earth, so deep, and dark, and awful; to return to the home all desolate and find a blank is there akin to that existing in one region of the soul, which never shall again be filled till Jesus comes: this is the bitterness of grief, the wormwood and the gall.

Thus has it been with many; thus has it been with me. Only two weeks have passed away since Charlie, the youngest of my father's family, went out from life and home. He was but twenty-three, fair, manly, and all we wanted in a son and brother. Beneath the heavy stroke his fall has made, our aged parents bow and tremble, and we all so miss him that 'tis hard to be consoled.

But the good man who came to comfort us, said we should see him yet again, our own loved Charlie, that he would live as real in that bright world which is to be as when he went out from us.

And so I wait, and others wait, heart-stricken now, and sad, but thinking that the time is near when all our bitter grief shall be assuaged by meeting those we've lost, and having them forever.

And we have buried him beneath the snow;
But when the spring appears and flowerets blow,
Some shall be planted o'er his grave,
Foretokening
That in after years, when Christ shall come in power,
What we have sown in dust, an earthly seed,
Shall rise a heavenly flower.

JAS. A. LIBBEY.

West Poland, Jan. 23d, 1865.

For the World's Crisis.

THE VICE OF LYING.

To warn us from lying, we should do well to consider the folly, the meanness, and the wickedness of it.

The folly of lying consists in its defeating its own purpose. A habit of lying is generally detected in the end; and after detection, the liar, instead of deceiving, will not be believed even when he happens to speak the truth. Nay, every single lie is attended with such a variety of circumstances, which lead to a detection, that it is often discovered. The use generally made of a lie is to cover a fault, or to injure some one in the eyes of the world, and by so doing bring them on a level with their own wicked self; but as this end is seldom answered, we only aggravate what we wish to conceal. In point even of prudence, an honest confession would serve us better.

The meanness of lying arises from the cowardice which it implies. We dare not boldly and nobly speak the truth, but have recourse to some subterfuge, which always shows a sordid and disingenuous mind; hence it is that, in the fashionable world, the word liar is always considered as a term of peculiar reproach.

The wickedness of lying consists in its perverting one of the greatest blessings of God—the use of speech; in making that a mischief to mankind which was intended for a benefit. Truth is the greatest bond of society. If one man lies, why may not another? and if there is no mutual truth, there is an end of all intercourse.

An equivocation is nearly related to a lie. It is an intention to deceive under words of a double meaning, or words which, literally speaking, are true; and is equally criminal with the most downright breach of truth. A word or sign may convey a lie as effectually as the most deceitful language.

Under the head of lying may be mentioned a breach of promise. Every engagement, though of the slightest kind, should be punctually observed; and he who does not think himself bound by such an obligation has little pretensions to the character of an honest and upright man. Therefore beware, all you that have taken upon yourselves the guardianship of Father's flock. SARAH H. DUNN.

For the World's Crisis.

LETTER FROM A FREEDMAN.

BRO. GRANT:—It is with pleasure that I take my pen in hand to write you a few lines, hoping you will give them a place in the World's Crisis, in order that the brethren and sisters in your city and country may know how we, the Freedmen of the South, receive the word preached by your Advent Mission brethren. Although we are known by different names and titles, our aims are one, to wit, the salvation of the whole human family.

On the 14th of December, Elds. Flagg and Himes came to this city, and have preached to us the cross of Christ. We indeed received the words with joy; because the Bible had never been explained in a clear light to the Freedmen of the South, as it has been explained by Bro. Flagg. We have had ministers of all professions to preach for us, yet they held out like Dr. Palmer that slavery was a divine institution; taking their texts generally from Philemon 1: 10, to prove that Onesimus was a runaway slave, and that he was arrested by the apostle Paul. But now they have heard the truth as it has been explained by our Bro. Flagg. The church is greatly revived. [illegible] have come forward for prayer at a time. Numbers have been converted and added to the church; I trust such as will be saved.

We are now taking leave of Bro. Flagg. He leaves for Memphis this day. Many eyes are filled with tears. I wish he could stay with us; he would do a great deal of good. I hope, however, he will come back and remain with us.

I must close by telling you that I have been a slave all my life, until 1863. I am a licensed preacher. I have been eight times sold like beeves to market; the lowest price that I sold for was $600; the highest $1500. I was carried to Mississippi, where the whip never ceased to fall. I could tell you a great many things concerning the cruelty of the South, but my hand trembles while I write the word cruelty. Please excuse me from writing any thing on the subject at this time.

I am glad that my brethren are free from the bondage of slavery. I am glad to see and hear of so many being made free from the bondage of sin. Yours truly,

REUBEN WARNER.

St. Louis, Mo., Jan. 4th.

AFFAIRS IN EUROPE.

The following article is from an English minister, who is a close observer of the signs of the times. The Lord is stirring up men on both continents to sound the note of alarm relative to the close of the present dispensation, and the second coming of Christ, which is close at hand, as all things indicate.—ED.

The minister says:—

"To speak in the plainest terms—the present almost unnatural calm seems only to be a preparation for a series of storms. We need only look before us, or where we please, and we shall see that nothing is at rest, though all is still. The progress of Russia may first occupy your attention. Now, as far as Europe is concerned, Russia is perfectly still—but is she really at rest? Certainly not. Look beyond ourselves, and we shall find her not only dangerously, but prophetically, in full career. Russia has conquered Circassia, and has established her fleets and armies on and along the shores of the Caspian. She has fully penetrated Central Asia. She is advancing with unswerving step towards Affghanistan first, and India next. Our public journals have conspired together to deceive the nation. Some pretend to ridicule the bugbear of a Russian invasion of India. Others, more benevolent, pretend to rejoice in the progress of civilization. These journals are either scandalously ignorant, or wilfully corrupt! Russia is advancing—not for civilization, but for conquest, and her grandest object is the destruction of British India. It is to India that her whole line of march is directed, and we may hear at any time that she is confronting the British outposts on the confines of Hindostan. We have been thoroughly deceived by our public journals.

There is one point of such importance that it demands a special paragraph for itself. We mean the *penetrability* of India. This is one of the most momentous questions of our "foreign policy." Third-rate newspapers, like the "Standard" or "Daily Telegraph," rejoice in betraying their ignorance upon these subjects. One told us repeatedly that the Holstein affair was only a jest, and would end in nothing, yet we now see to what it has come, and the "Standard," which told us that it was all a jest, is now raving at it in bitter earnest. In the same manner, these third-rates of journalism are attempting to laugh at the progress of Russia, and point in triumph to the *impenetrability* of India. "Look at the Himalaya barriers," they say, "who can penetrate them while all the passes of the mountains are occupied by our troops?" But the Himalayas cover India only to the north. The western frontier is accessible, more or less, through Affghanistan and Persia. Persia is not only the ally, but almost the slave of Russia, and Affghanistan will soon be occupied by Russian troops, so that our Indian frontier will prove by no means impenetrable, and we are trusting to a security that does not exist.

It has just been announced that Russia has occupied Samarcand, the renowned capital of Western Tartary and of Timur. This famous city is regarded as the metropolis of the Tartar race, and it is a favorite saying "that when once the Russians have occupied Samarcand the whole Tartar race will re-unite, and spread their victorious bands over all Southern Asia." Samarcand has been taken, and the fulfillment of the prophecy has more than begun. We may be assured that the boastings of our public journals are the result either of ignorance or of shame. We are ashamed of our supineness in permitting the advance of Russia. We are not strong enough to oppose her single-handed, as we found in the Crimea. We know that France will never join us again in an anti-Russian war. We are unable to procure a single ally, and we are ashamed to acknowledge that without an ally we dare not engage in a Russian war; and so our journals, with an indignant heart, put on a face—sometimes of laughter, sometimes of smiles, sometimes pretending to laugh at the idea of a Russian conquest of India—sometimes benignantly smiling at the advance of Russian civilization into the heart of Asia! Do not believe one word, nor be deluded even by the most benignant smile. Russia is advancing to India, and the people of India most justly abhor our name, for we have cheated them—insulted them—treated them like beasts of burden—called them by every opprobrious name—blown them to pieces from our guns by forty at a time—killed them by tens of thousands, and, all the while, we pretended to act from christian love, while our only motives were avarice and ambition. That India will be lost seems a matter of absolute certainty, and in no long time. . . .

This advance of Russian arms to the very centre of Asia, and this progress from Central Asia to the south, is a most marvelous sight. It is marvelous in politics, but far more marvelous in prophecy. Russia is the Gog of the land of Magog, so famous in the prophecy of Ezekiel—and in the last of all the scenes of this blood-stained world, before the earth and all its works shall be burned up. (Rev. ch. 10.) Russia has a mighty part to act in the world's last scene of war. For this mighty part she is now most earnestly preparing, and is equally unconscious of her prophetic position, and of her end. Our efforts in the Crimean war were but like the touch of a spur, which first makes the horse swerve for a moment to one side, and then move on more swiftly in advance. The Crimean war, which we conceitedly thought was to extinguish Russia, has only rendered her more formidable than ever, for it has turned her aside from Turkey for a moment that she might throw all her Asiatic power directly upon our own Indian empire.

The seizure of Samarcand is peculiarly important. It concentrates all the Tartar tribes, and brings them together under the standard of the great Tartar head—the Russian emperor, the successor of Timur and Genghis Khan. Those fierce and warlike shepherds have in all ages been the terror of mankind, both in Europe and Asia, and they are still to act their part once more—on the last and greatest scene of the world's dread history. For this future task they are now unconsciously assembling, and all our anger and affectation will not turn back one squadron of their wild and hideous cavalry. . . .

It is truly surprising to observe the progress of Russia, and compare it with prophecy. We thought, in the Crimean war, that we should have the proud gratification of destroying Russia because she had been guilty of invading Turkey. But we forgot that while we were raging against Russia, we were ourselves far more guilty than Russia, and that we ourselves had set the example, both of perfidy and aggression, by our most unprincipled violence in Hindostan. Well! with blood-stained hands we undertook to teach Russia a lesson of christian meekness, and we prospered as we deserved. After all our efforts, Russia is more powerful than ever—she is still threatening Constantinople as much as before—and, since the Crimean war, she has conquered the whole Circassian race, and has made herself mistress of Central Asia. With immense military material accumulated on the shores of the Caspian and the Sea of Aral, and with war steamers afloat upon those seas, she has fixed her centre of action within the walls of Samarcand, and is calling around her the innumerable hosts of Tartary and Turkistan. She is collecting the original Turkish tribes to destroy Turkey itself, and is advancing rapidly towards India, to punish us as we deserve for our unblushing hypocrisy—for daring to find fault with her aggressions in Turkey, while we had far exceeded her ourselves by our aggressions in the East. The scene of our hypocrisy will be the scene of its punishment, for we shall soon find Russia joined with others against Turkey; and as for India, its loss appears to be inevitable. Our wretched public press dares not tell us the truth—it dares not risk its popularity—and we stand still, with a smile of affected scorn, while Russia is moving on with unaffected jubilation! But all this is a preparation for our impending ruin.

The prophetic advance of Russian arms, is, as we have said, truly surprising. Many persons have fallen into the mistake of confounding Gog with Antichrist. Others have fallen into the greater mistake of imagining that both Antichrist and Gog (as two distinct personages) are to appear, one as well as the other, before the millennial reign has begun. Such opinions lead on to endless confusion, and tend to deface altogether all the "Signs of the Times." But these mistakes will be suppressed if we carefully observe the present achievements of Russia. It is evident at once that Russia has chosen a field of action completely distinct from that of Antichrist. The two grand chiefs of the Apostasy have set up their standards on points diametrically opposite. The place of antichrist is, of course, the Roman empire, and, no doubt, Babylon and other provinces lying a little beyond the Roman frontier. Whereas Russia is advancing to Central Asia, descending southwards towards India, and spreading out her arms "as he that swimmeth," from Central Asia to China. Russia has taken a line of country quite remote from that of Antichrist, and is exhausting all her energies so profusely in one direction that she has no resources left for the conquest of the Roman world. She cannot have both the Roman and the Trans-Euphrates world; the resources of no nation have ever been adequate to both. Even ancient Rome never ventured beyond the Euphrates. Russia, unequal to conquer both, has left the Roman world to Antichrist, and chosen for herself the Trans-Euphrates empire. Therefore, the "Prince of Rosh" and the Last Head of the Roman world must be two distinct persons. Such a conclusion is morally certain from the simple observation of the field of Russian enterprize. Russia does not interfere with the Antichrist either in time or in place, but continues patiently to extend her arms—to build up her empire—and to wait her hour, as she thinks, for universal dominion, but, as prophecy has announced, for universal destruction.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

TOBACCO.

Most who use tobacco admit it is a practice unnecessary, and wish they never had learned to use it. No candid man ever told me to use it, but just the reverse. 'Tis too bad to inhale its fumes on most of the public conveyances and in our streets. Fumes of smoke that make one cough, pools of saliva that make one almost sick, meet us all around. Strange that otherwise civil persons forget this breach of civility.

Take a piece of clean white paper, hold it over the bowl of a pipe a while, and enough poison will adhere which, if put on a cat's tongue, will throw her into convulsions and kill her in a few minutes. Of course what will kill cats will not prolong human life.

Some soldiers in the East Indies bound tobacco under their arm-pits, making themselves severely ill, in order to shirk duty. A woman, wishing to cure a child's cold, put a plaster of snuff and lard on its chest; but it died in a short time in consequence. A sensitively organized French poet was made seriously ill by inhaling the flavor [?] of a tobacco field which he passed.

Thoughtless fathers smoke in the room where little children are, often weakening their eyes by so doing. Most loafers, rowdies, thieves and blackguards use it, and for decent sensible men to use it is too bad. Why do you do it? It is no good, never was, and never will be.

I have intimated it was poison. The following is from an excellent medical work, viz., "*New England Popular Medicine*":—"The active property of tobacco consists of an essential oil, a few drops of which cause instant death. . . . But notwithstanding its poisonous effects, it is in daily use as a *sedative* and *anodyne.* Does the human race need such an incessant carminative? Do the vital powers require this constant stimulant? Must the flame of life be daily extinguished, to a certain extent, to support existence? Is not human life supportable without it? Must a stream of smoke and of nauseous saliva from the mouth be continually kept up to get through the day with comfort?"

Prof. O. S. Fowler says in his own most earnest language:—

"Tobacco is a powerful, pungent irritant, a rank, narcotic poison; it inflames the organism, vulgarizes the passions, and deadens the moral tone. To chew or smoke at all, proportionally sensualizes, begets spitfire irritability, unclean amatory, and other morbid desires, blunts intellect, and deteriorates offspring. Why the discharge of so much saliva manufactured right out of *red blood*, but because so obnoxious? Besides, how utterly vile and loathsome! What would hire you to retake into your mouth one of these vile pools you discharge! Yet are they really more nauseating and utterly filthy after than *before* their discharge? Just those very same arguments in kind, though less in degree, you apply to alcoholic intemperance, apply also to *tobacco* intemperance. Does not this often cause that by throwing the whole being into a fevered, hankering, half-crazed state? What are your horrible morning tremors but nervous reaction consequent on its ravages? Does it not, like alcohol, produce actual delirium tremens? and, by precisely the same means, racking the nervous system and brain? And the more you *must have* it, the greater damage is it doing your body, intellect, and morals. And this you know, admit, yet chew on! Are you, then, so very worthless, even in your own eyes, that you thus wantonly deprave your own spirit-life itself? Why will you thus, your own self, cripple your noble capabilities, your godlike attributes? Be entreated, for example's sake, for family's sake, especially for your own sake, to abandon a practice so vile, so self-destructive; nor ever allow any thing to pass the threshold of your lips except what may harmlessly permeate your entire system."—*Phrenological Journal, Vol. xix. No. 3.*

Its use tends to insanity, in a greater or less degree, as the following extract from a speech before the French Academy of Science shows:—

"It has been proved that the increase of lunacy in France has kept pace with the augmentation of the revenue from tobacco. From the years 1812 to 1832, that tax produced 28,000,000, and the lunatic asylums of the country contained 8,000 patients. The tobacco revenue has now reached the sum of 180,000,000, and there are no less than 44,000 paralytic and lunatic patients in the various hospitals devoted to their accommodation. This parallel has been drawn by M. Jolly, and laid before the Academy of Science. The last words of his speech on that occasion are worth recording, in this age of universal smoking; and young boys, to whom this pernicious practice has not yet become second nature, would do well to reflect, ere it be too late, on the frightful warning the above statistics contain, as well as on M. Jolly's words. He says:—'The immoderate use of tobacco, and more especially of the pipe, produces a weakness in the brain, and in the spinal marrow, which causes madness.'"

It is expensive. Millions of dollars are thrown away on this poison every year. It is outrageously wicked! I might give the details of its cost, with the figures, but it is unnecessary. I know an old gent who chews over 25 cents' worth per week, and he "*can't afford*" to take a weekly newspaper at $1.50 per year!

Boys use tobacco because they see older persons using it generally, thinking it manly to ape this habit of their elders. It is more monkey-like to imitate the traits of others. Sometimes when hunters wish to catch monkies, they go where they are to be found, and wash their faces in view of the monkies; then leave a pan of warm glue, and go off. Soon the monkies come down from the trees, and wash their faces in this glue; consequently their eyes get stuck together, when they fall an easy prey. So youngsters who imitate older persons in using tobacco become blind to its deadly effects, and fall a prey to its power at last.

I read of a man who shaved himself before a monkey, against which he had a spite. When he finished he drew the back of the razor across his throat, and went out. The monkey thought he would shave himself too, and when he finished drew the razor across his throat, but the edge not being turned where the back was, his throat got cut. Now you, youngsters, if you imitate men in tobacco using, perhaps it may turn with you as it did with the monkey above named. Do not, for pity's sake, use it. In the name of all that is decent, right, and noble, flee from it.

I might say more of its deadly effects, its filthiness and uselessness; but I have said enough, perhaps, here. So it remains for you to do what is right about it. J. N. BERRY.

For the World's Crisis.

CATARRH AGAIN.

J. Nelson Babb, from western New York, writes wishing me to give through the Crisis information relative to the kind of hemlock I had reference to in my remedy for Catarrh. I would say I did not mean the poison hemlock, or *scicuta*, which Socrates drank; but the common *forest hemlock.*

Dry the leaves, smoke them in a common clay pipe three times a day. It has cured, will cure, when every thing else fails.

Springfield, Mass. S. D. DANIELS.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 542. BOSTON, WEDNESDAY, FEBRUARY 21, 1866. VOL. XXII.—NO. 23.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

CHRISTIAN MUSINGS.

A hymn found in an English cottage. Author unknown.

In the still silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom, in the darkness, doth my spirit seek,
O God, but thee?

And if there be a weight upon my heart
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to Thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For O, in spite of past and present care,
Or any thing beside, how joyfully
Passes that almost solitary hour,
My God, with thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than any thing, my spirit lies
Beneath Thy power.

For what is there on earth that I desire,
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God, but thee!

For the World's Crisis.

THE IMPENDING CRISIS.

EDITOR OF THE WORLD'S CRISIS.

Dear Brother:—If it be inquired on what ground we aver the prominence of the year 1866 among prophetic periods or epochs, the reply is ready and simple. The whole compass of 1260 years takes an origin of computation from 606, as a point which derives its great prophetic value from the *actual constitution of the Papacy into a system.* Other eras had marked value and interest, as periods of sudden development, in which the growing and irrepressible papal element manifested the startling signs of its advancement toward perfection. In the fulness of time, after a steady growth of centuries, and periodical evolutions of accumulating energy, the monstrous *consummation* was reached. The stature of mystery, disengaged from every fetter and restraint, rose to its feet, and stood forth imperial as the head and form of the predicted apostasy.

The aggregate of elements so long actively following their affinities, and entering into a structure, was complete,—the fabric was finished. A *line of Popes began,* which has continued substantially without intermission *until now.* From Boniface III., we look along the proud and terrible array, ending in Pius IX., and observe with emotions which it would be strangely unnatural and singular for a christian not to feel, and which it might be difficult to describe,—indeed, *what* do we observe? We see, with a distinctness which cannot be obscured by any possible sophism, that the 1260 years *are now ending.* The long and formidable file of hierarchical potentates suddenly stops. The procession is arrested, not by some fortuity which the potent resources of the church or of Satan can remedy, but by the irreversible decree of the Almighty. Let us thoughtfully inquire if the hitherto seemingly endless length of antichrist's spiritual princes *can be prolonged* beyond the term defined in prophecy, and determined in the counsels of eternity.

This fixed and inevitable year of fate, this august epoch, this solemn crisis, then, we have surely reached. Is it hard for faith to realize the identity of the grand and critical year? Or is it not rather a sinful folly and fear of unbelief to surmise that the pomp and file of popes can go on a single hair's breadth beyond the line which the King of heaven has established? Long drawn as is the record from the first supreme ecclesiastic who derived his official eminence from the imperial tyrant at Constantinople, we see in the feeble incumbent who sits trembling at Rome the undoubted terminus of the line. Assailed with forebodings, and the prey of fears and doubts, which find no solution in any quarter of the political heavens, well may this last of Rome's thunderers, after a few vain fulminations of impotent wrath, anxiously look about for a place where he may, if possible, peaceably lie down and die. How sublime indeed is the era of our life, the passing year, the current tide of successive months and weeks! How intent must be the faithful watchman's eye! how responsible the watchman's post!

Only second to the interest with which the dissolution of the system of the Papacy is watched, is the scrutiny that follows the ambitious disposition of the French Emperor. How his executive ability shall direct the mighty elements in this impending crisis, and how he shall compel them to subserve his personal interest, is a study worthy of the observation of the wise. Who can contemplate the approaching exigency without the most lively emotions? And who can suppose that such a change in the religious system of vast populations, and innumerable votaries, will not involve vital political transformations, affecting society and government all over the world? And who does not know that the civil power, in the person of its imperial head and executive, must have audacity, alertness, profundity and persistence, to meet an issue, to survive and master it, like the actual and complete decadence of the Romish papal hierarchy?

Shall we suppose that this issue has not been calculated, in respect to inevitable perils and universal thunder-jars? Yet whatever earthquake may follow the fall of the headship of the Catholic church, it is altogether probable that the immediate issues and political incidents have been carefully and profoundly studied by the Gaelic master of political art and craft, and to the winds uncapped will the masts and canvass of the Napoleonic ship be so shaped as at first not only to outride the storm, but be borne by it to the coveted apex of European, if not universal, pre-eminence. In other words, it remains to be seen whether the Papacy is not speedily Napoleonized; whether the next Pope is expressly an adjunct to French imperialism; whether a Pope to come after Pius IX., will be a Satan's masterpiece in the form of a *Spiritualist!*—whether Napoleon himself will be an impersonation of papal and imperial power and dignity combined; or whether with a confederate he will in the crisis of a mighty transition move to take the front, and so subject the dangerous and unsettled elements as to secure the achievment of universal dominion; these, and other kindred inquiries rise rapidly to the mind on the survey of a future so indisputably portentous and imminent. And if ever prophecy, in the evolution of current and the prospect of impending events involving the coming and glory of Jesus,—if ever prophecy had attractions to entice inquiry; if it ever was imposing with the assurance of truth and reality; if it ever had power to move the soul by the majestic march and grand proportions of near and great events; have we not reached the time? Shall we ignobly lie down to a slumber of wicked unbelief, in the very presence of changes and agitations which must involve and envelope earth, while the Lord of glory, as it were, poised with his chariots and powers around him, in the heavenly zenith, seems at the instant of advance on his flaming journey to change the ready quick, and raise the sleeping dead? O, sight most incongruous! O, error most daring and wonderful and flagrant of incredulous apathy and slumber of christians, at the very hour of time's dread climacteric, at the crisis of earth's parturition and redemption! Rouse thee, sleeper, lest the Lord come suddenly like a thunderbolt upon thee, in thy guilty supineness and presumptuous repose!

Venturing to digress a little from the preceding line of remark, let us for a moment glance at one or two dangers that peculiarly menace our own American republic. *First,* should be remarked, *an imminent financial peril.* It has been truly said that the aggregate of all our obligations, state and national, incurred through the late war, surpasses that of any other nation on the globe. A well known citizen of this State (N. Y.), in a recent speech at Chicago, reckons the sum of all the debts and expenses, losses by fire and flood and gunpowder, and every agent for the depreciation of property, at not less than *ten thousand millions* of dollars! This estimate may possibly be too large, but we can not be ignorant of the rather prevalent disposition to under-estimate the total pecuniary liabilities and injuries resulting from the fearful strife. Dr. Hatfield, of Chicago, with great reason predicts a financial crash, as a legitimate consequence of the general extravagance and recklessness, itself the natural and merited penalty of criminal improvidence, and the vehicle and testimony of the Divine displeasure.

Let us suppose for example a rapid and universal reduction of values. What must be the result to such as have invested their available means in immense accumulations of merchandise? And this especially in connection with large outstanding and pressing liabilities. Let such a reduction extend to the manifold productions of husbandry, and the farmer who now pays his heavy taxes without great difficulty, will inevitably experience an embarrassment to which he has been hitherto an utter stranger. Let every allowance be made for the recuperative energy and the restless and fertile enterprise of the American people; yet with returning rates of revenue for agricultural labor current before the war, it must be a necessity almost insuperable to meet the steady and heavy drain of taxation. Well may the comptroller of the State of New York indulge in language of apprehension in face of an incubus of State debt exceeding fifty millions!

Add to this the astonishing mania for the construction of public works requiring large outlays; the imperative demands upon the public treasury for the relief and restoration of the almost ruined South; the immense losses which must be incurred by capitalists and insurance companies,—from the unparalleled prevalence of shipwrecks, fires, collisions and explosions, as well as enormous defalcations, robberies, and wicked misappropriations of wealth;—and when it is remembered and acknowledged that, with the most elaborate forethought, it is impossible to realize absolute security from financial disaster at certain periods in the history of nations; we may not be reckoned rash or irrational in pointing out a financial convulsion at hand far transcending in magnitude any that has preceded it.

Though such a prediction may ill accord with the worldly will or wisdom of men; though it may be scorned or scouted as mythical and preposterous; though it may be derided as a vagary or hypochondriasm; it is at least well to honestly appreciate the worst, and be prepared for it. It cannot be unprofitable knowledge to know the truth, and understand the meaning of that solemn and pregnant prophecy, "In the last days, perilous times shall come."

C. COLGROVE.

For the World's Crisis.

THE NEW JERUSALEM.

NUMBER ONE.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone, most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."—Rev. 21: 1, 2, 9–16.

We understand that this measure of the city is its entire circumference; for the announcement is made when this city was measured that all sides are alike—length, breadth and height. The ancient custom of measuring cities was to begin at the corner and go entirely around, and not simply to measure one side. The measure of the city was twelve thousand furlongs. At eight furlongs to the mile, it would be fifteen hundred miles. This being the entire circumference of the city, one-fourth of it would give us the length of either side—three hundred and seventy-five miles. This is a great city. This is the Jerusalem which Paul says "is above" and "is free, which is the mother of us all."

This is the city that Abraham looked for, "which hath foundations, whose builder and maker is God." This is the Father's house, in which Christ said "there are many mansions." It is the place he was going to prepare for his saints prior to his coming again to receive them to himself. "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." This we suppose to refer to the height of the wall, for he has already given us the length and the breadth. Eighteen inches to the cubit would give the height of the wall at two hundred and sixteen feet. "And the building of the wall of it was of jasper; and the city was pure gold like unto clear glass."

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was "jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." These twelve stones are the foundation of the wall, but the wall is of jasper, as we have already shown.

JASPER. "A precious stone of various colors, as purple, cerulean, green."—*Greenfield.* "Mostly green."—*Robinson.* "Of a beautiful bright green color, sometimes clouded with white, and spotted with red or yellow."—*Clarke.*

SAPPHIRE. "A precious stone of a blue color, in various shades."—*Robinson.* "A bright gem, properly, of pure blue."—*Cobbin.* "Perfectly transparent."—*Clarke.* "Of a beautiful azure or sky-blue color, almost as transparent and glittering as a diamond."—*Stuart.*

CHALCEDONY. "The name of a gem generally of a whitish, blueish, or smoky-green color, susceptible of a high and beautiful polish."—*Greenfield.* Some Greek MSS. read carbuncle instead of a chalcedony. Carbuncle "is a very elegant gem of a deep red color, with an admixture of scarlet. From its bright lively color, it had the name carbunculus, which signifies a little coal; because when held before the sun it appears like a bright burning charcoal."—*Clarke.*

EMERALD "is one of the most beautiful of all the gems, and is of a bright green color, without any other admixture."—*Clarke.*

SARDONYX. "A precious stone exhibiting a milk-white variety of the chalcedony, intermingled with shades or stripes of sardian or cornelian" (flesh color).—*Robinson.*

SARDIUS. "A precious stone of blood-red and sometimes flesh color."—*Greenfield.*

CHRYSOLITE "is of a beautiful yellow color, and is so called by the ancients from its looking like a golden stone."—*Cobbin.*

BERYL "is of a blueish green, and very brilliant."—*Cobbin.*

TOPAZ "of the present day seems to be reckoned as yellow, but that of the ancients appears to have been green."—*Stuart.*

CHRYSOPRASUS. "Its color is commonly apple-green, and often extremely beautiful."—*Cleveland.*

JACINTH. "A precious stone of deep red, with a mixture of yellow. It is the same as the hyacenet, or cinnamon stone."—*Clarke.*

AMETHYST "is a pure rock-crystal, of a purplish-violet color, and of great brilliancy." —*Chambers.*

Stuart says of these precious stones: "There is a classification, therefore, in the arrangement; a mixture not dissimilar to the rainbow, with the exception that it is more complex." This forms the foundation of the wall of the city. That wall is itself bright green, spotted with red and yellow. In addition to this, it is transparent, so it will admit the rays of different colors to pass through it which emanate from the stones, and emit light of themselves. Here is a scene of beauty, indeed; but when we contemplate still further, in addition to this, the glory of God, which will outshine the sun, we have a wall of such splendor as is far beyond the conception of mortals. "And the twelve gates were twelve pearls; every several gate was of one pearl. And the street of the city was pure gold, as it were transparent glass." "And the city was pure gold, like unto clear glass." The wall will be clear as glass, pervious to the light, clear, open. The golden street will be clear and smooth; walk barefoot, and it will not hurt us.

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." The glory of God will outshine the sun that its rays will give no light in the city. The prophet Isaiah says: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold."—Isa. 30: 26. Again, speaking of this same time he says: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. 24: 23. This refulgent light, shining on those most precious stones, will cause them to sparkle and glow and shine forth such as by human sight hath never yet been seen. "And the nations of them which are saved shall walk in the light of it; and the kings of the (new) earth do bring their glory and honor into it."

This city will be the Capital city on the new earth, into which all the nations of them that are saved shall come to offer their tribute of praise to the Lord. "And the gates of it shall not be shut at all by day; for there shall be no night there. The glory of God and the Lamb," and the sun will shine seven-fold, and the moon will shine bright as the sun; with all together, it will be so bright that darkness will not be there. How beautiful it will be there! In chap. 22, we have the river of life, "clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life"; (or, the woods of life; each tree will yield her fruit according to its month; and the leaves of the woods will preserve the health of the nations.—*Martin Luther.*) "Blessed are they that do his commandments, that they may have right to the tree of life (or the woods), and may enter in through the gates into the city."

O brethren, do not be "overcharged with the cares of this life, and so that day come upon you unawares"; if it does come upon you unawares, you will be shut out of that beautiful city. Watch and pray always, so when the Lord comes he will find you ready. The Lord is soon coming to gather together his children from off this earth, and to give them eternal life.

ELISHA SLAGER.

North Andover, Mass.

EIGHTEEN HUNDRED SIXTY-SIX.

The common christian mind is not awake as it should be to the blessed hope of the Savior's return, to the nearness of that sublime event, to the object and intent of it, to the concentration of all our expectations as christians upon it. Many are dreaming of the conversion of the world, of a millennium of peace and blessedness to be brought about by human efforts, of transfer to the full fruition of glory by death, not understanding that Christ must first come, raise the saints that sleep, translate his waiting church, destroy Antichrist by the manifestation of his presence, and tread down Satan under his feet. These errors need to be combated, and the truth set forth.

The plain prophecies of God need to be brought out, and the notes of warning in them rehearsed, and our whereabouts in the calendar of time made plain. Most of the pulpits are silent on these themes. The religious denominational press has scarcely any thing to say about them. And the whole world is hastening to the judgment, and on the very margin of the great day of God Almighty, without the least consciousness of the fact. Here and there a few men are awake, and trying to awaken others. But the spirit and fashion of the day are against them. Many earnest minds are eager to hear them, but are discouraged by those in whose spiritual charge they have been placed.

Ecclesiastical authorities are impatient of the subject. Many ministers, whose hearts are burdened with the message God has given them to declare concerning it, are gagged by their congregations, and required to keep silence, or have the bread taken from their children's mouths. And the blessed truth of God, which the Almighty has given to make men wise unto salvation, is thrust aside, or overlaid with dreams of philosophy, or explained away by the subtleties of human invention. * * * * * *

The clock of time has just struck another hour. Who knows but it may be the last that shall find us in this sphere of toils and tears! The minds, and hearts, and passions, and hopes, and fears of men, have been surging to and fro. Events big with wondrous changes have been crowding on each other. The mightiest forces, conflicting, and flushed with unwonted activity, have been breaking away from their old restraints. And so trackless, complicated, strange and ominous is the whole scene of things about us and the world over, that it would seem as if nothing could now much longer delay the end.

We pause upon the margin of 1866, and feel, as the students of prophecy have been giving out for ages, that it must bring forth occurrences of unwonted significance and moment to the church and to the race! Nor need we be surprised if among them should be the resurrection of "the dead in Christ," and the catching away to the clouds of those who are looking for his coming. The prophetic dates are all rapidly converging to their close. Signs of various sorts are multiplying on every side.

False Christs are appearing. We have just received certain printed documents proposing the re-organization of society, from one who announces himself as "The Promised *Son of Man.*" He propounds his scheme as "the world's desired, prayed for, and expected kingdom of and from heaven." He says, "Jesus, and the Christ in him, came the first time to preach about the kingdom spoken of by the prophets, which has been repeated unto this day; but now, having received the kingdom, and returned in the present Son of Man, I come not to preach about it, but to set it up, practically, without money, hire, or price, that the praying for it may be answered and ended."

Is not this in the direct line of the Savior's words, that, as the day draws near, "there shall arise false Christs, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." And if a man in this christian land can thus assume divine and Messianic prerogatives and honors, what is there unlikely in the idea that the successful and mighty democratic Emperor, who now stands at the head of this world's power, may presently be revealed in all the blasphemous characteristics of that Man of Sin who is to "sit in the temple of God, showing himself that he is God"?

Verily we are in the last days. What we do we must do quickly.—*Prophetic Times.*

For the World's Crisis.

THE DECREE NOT ABOLISHED.

Some think that the decree of Cyrus was abolished by Artaxerxes; but the expression, "*until,*" as used by Artaxerxes (Ezra 4: 21), declares that his instruction was not to put a stop to the work which his father had commanded the Jews to do, but only to adjourn it "UNTIL" a given time. Hence at the expiration of the time "*until,*" to which they were to cease to build, the Jews, without asking the privilege of Darius, again resumed their work (Hag. 1: 14), and when asked a reason for this, they appealed to the decree of Cyrus (Ezra 5: 13), which would have been of no worth had that decree been abolished. And when the enemies of the Jews desired to put a stop to the work, "search was made in the house of the rolls" for the decree of Cyrus (Ezra 6: 1), which would not have been done had that decree been abolished.

So far from Artaxerxes having abolished the decree of his father, neither he nor any other king of Persia had the power to do this; "For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." (Esth. 8: 8.) Hence, when the decree of Cyrus was found, Darius knowing that he could not stop the work which Cyrus had commanded to be done, wrote, saying, "Let the work alone." "Let the . . . Jews . . . build this house of God in his place." (Ezra 6: 7.) Indeed, to say that Artaxerxes abolished the decree of Cyrus is to contradict the word of God, which saith, "They builded and finished it according to the commandment of Cyrus." (Ezra 6: 14.) But even if the decree of Cyrus had been abolished the next day, and Jerusalem had never been built, we would yet be restricted to the day on which Cyrus issued the commandment for the date from which the sixty-nine weeks were to be reckoned, for they date not from the building of Jerusalem, but "from the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25.

WM. C. THURMAN.

For the World's Crisis.

THE GIFT OF GIFTS.

"Rich dews of grace come o'er us
In many a gentle shower,
And brighter scenes before us
Are opening every hour."

The gift of all gifts, the gift of prayer, the spirit of prayer. What is it, what its value? can you tell, reader, how precious this gift is, the gift of prayer, the spirit of prayer—to have power with God, as Jacob had, to prevail with the Almighty? Such a gift cannot be valued with the gold of Ophir, the precious onyx or the sapphire. Man knoweth not the price of it. Silver cannot purchase it, neither gold, millions on millions!

A man that prays well, prevailingly, preaches well, lives well. A man that prays in the Spirit, always, with all prayer and supplication, watching thereto, with all perseverance and supplication for all saints, is a holy man, a consecrated man, a very useful man. To have a spirit of prevailing prayer with God, we must live in the Spirit, walk in the Spirit, crucify the affections and lusts, live soberly, righteously, godly, "lift up holy hands everywhere, present the body a living, continual sacrifice." No one can pray this acceptable, prevailing prayer in the Spirit, while regarding iniquity in the heart, living in pride, lust, self-conceit, worldly conformity. "If any man love the world, the love of the Father is not in him." "He that turneth away from hearing the law, even his prayer shall be an abomination." "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." John 3: 22. To pray in the Holy Spirit prevailingly, our bodies must be temples of the Holy Spirit—every idol must be cast out. We must, as the apostle says, "have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, . . . drawing near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The only way to obtain this precious, inestimable gift of gifts, the spirit of prevailing prayer with God, that takes no denial, is to live wholly for God, consecratedly: abstaining, not merely from evil, but from the very appearance of it.

Who ever knew any one in the full enjoyment of this gift of gifts, the most precious of all gifts, a spirit of prevailing prayer, with a heart of lust, pride, covetousness, self-conceit, a sensualist, a slave to appetite and passion, a wine-bibber, an habitual chewer, snuffer, or smoker of the vile Indian weed—with one tipped off in gay, fashionable costume, in gewgaws, artificials, tinkling ornaments, gold, pearls, and costly array—with novel-readers, pleasure-seekers, or in those who grind the faces of the poor? As soon expect the Holy Spirit to take up his residence in the silver shrines of Demetrius, in gods of silver, gods of gold, wood, or of stone, the work of men's hands. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

David, the sweet singer of Israel, had this blessed gift, the spirit of prevailing prayer. How did he get it, retain it? Hark! "I have refrained my feet from every evil way, that I might keep thy word." "I will wash my hands in innocency; so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." Psa. 26: 6, 7. Reader, will you have this gift of all gifts the most precious, this blessed, superlative, crowning gift of prevailing prayer with God? Live for God, wholly for God; come out, be separate, touch not the unclean thing; lay all upon God's altar, keep it there, forever. Then you will rejoice evermore, pray without ceasing, prevailingly, and in everything give thanks.

"Nor prayer is made on earth alone;
The Holy Spirit pleads;
And Jesus, on th' eternal throne,
For sinners intercedes."

"O Thou, by whom we come to God!
The Life, the Truth, the Way,
The path of prayer thyself hast trod,
Lord, teach us how to pray!"

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

In this number we are to give the scriptural meaning of the undying worm and unquenchable fire. We will now introduce a few passages of Scripture, and go into the investigation of them. Let us turn to Matt. 5: 29, 30: "If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," or *gehenna.* Shall we say that the words "whole body," mean the immortal soul? We have just as good a right to call it the immortal soul, as we should have to call death, the wages of sin, eternal life in misery. In both cases we should be charging inspiration with a falsehood, and changing the word of God into a lie. But what are the facts in the case? The facts are simply these: Mark 9: 43–48, and Matthew 5: 23–30, plainly show that the Savior meant the whole person, and not a part of the man; for the mention of cutting off the hand, or foot, shows very clearly that the *whole being* of the sinner is to be wholly and totally destroyed at the great judgment day.

But, says the objector, it is a figurative representation of the sufferings of an immortal soul in hell to all eternity. Then the immortal soul has hands and feet that can be cut off, and eyes that can be plucked out and cast away from the main part of the soul; and if the immortal soul is thus dismembered for the sake of salvation, of course it must go into heaven in that situation or condition, and in that case, only a part of the soul is saved at last; for the foot that is cut off is thrown away, and of course that part of the soul is thrown away and lost.

Says the objector, the worm never dies, and the fire never shall be quenched. Then, of course, the worm is immortal, if it is a literal worm. But we do not believe that any of the worms are made immortal in order to gnaw upon the immortal soul. But, says one, it means the *conscience.* Then, of course, it must be an immortal conscience that lives separate and outside of the immortal soul, in order to torment the soul by gnawing it, the same as worms gnaw wood, or dead carcases.

We think the unquenchable fire and the undying worm are the very strongest figures in the whole Bible to represent the entire destruction of the ungodly; and we think the whole person is meant when we are told that "the soul that sinneth it shall die;" for we find in Luke 9: 25, the question is asked, "What is a man advantaged if he gain the whole world and lose himself, or be cast away?" Here the word "himself" is translated soul, in Matt. 8: 36, 37, when, in fact, it should have been translated life, or person.

Now we will see why the unquenchable fire and undying worm came to be made of use in the Savior's teachings. He often referred to the prophecies concerning himself, and of course was familiar with them. Isa. 66: 24, "And they shall go forth and look upon the carcases of the men who have transgressed against me: for their worm dieth not, (or shall not die); neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Now does it make those dead carcases immortal, because there was a fire kept burning in the valley of Tophet, near Jerusalem, to burn up the filth of the city, and the carcases of criminals, which were not wholly eaten up by worms?

Look at Isa. 34: 9, 10. Here the Lord, by the prophet, declares the judgment which should be executed upon the land of Idumea, and says, "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch; it shall not be quenched night nor day; the smoke thereof shall go up forever." All this did not make the land, or the inhabitants of that region, immortal. In Jer. 17: 27, the Lord said, "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Here is unquenchable fire brought to view; but it did not make the city gates immortal.

In Jer. 7: 20, we have brought to view the anger of the Lord, as unquenchable fire, when he threatens the entire destruction of those of his people, the Jews, who would not obey his commands. But we cannot think that God's anger made any of those wicked Jews immortal. Look at Jer. 21: 12, where the prophet speaks of God's fury going forth like fire, and burning that none could quench it. But this was an unquenchable fire in reality, yet it did not make the house of David, or the disobedient people, immortal.

All those figures of unquenchable fire convey nothing less than entire destruction, or annihilation of every person or thing that was thrown into it.

B. PERHAM.

Vernon, Vt.

THE GOOD MASTER.

A colored man was once laboring by the side of the road. A traveler came along and stopped to look at him. The black man was stout and well, and could do hard work.

The traveler, perhaps, thought he would like to have such a strong black man for a slave. So he began to talk with him; and their talk was much like this:

Traveler. "Will your master sell you?"

Laborer. "No, my master wont sell me."

L. "Are you sure your master wont sell you at any price?"

L. "*Yes,* I am sure he wont sell me at any price."

T. "Who is your master?"

L. "My master is *Jesus Christ.* He will never sell me,—he never sells any of his servants."

The traveler could say no more, for the black man was a free man, free by the law of the land, and free by the gospel of Christ. And he knew very well that when Jesus Christ had bought a servant he never would sell him again.

It is very sad to have a bad master; to be whipped, and cursed, and abused, and starved. It is better to have a good master, who is kind, and gentle, and tender-hearted.

But many kind masters have become poor, and sick, and have died; and then their servants have been parted, and sold where they would never meet in this world.

Jesus Christ is the best master. He is kind, he is gentle, he is loving, he is good. He never gets poor. He never grows old. He never is sick. He never will die. His servants never will be sold.

Jesus Christ is my master. He bought me with his own blood. I was a sinner, and must die. He came and died for me. He suffered for sins, the just for the unjust. He buys all his servants. He pays their debt, and then offers them free pardon, if they will trust in him. And so he makes us free. Is Jesus Christ *your* master?

A great many freedmen are slaves still. Many white men are slaves. They are slaves to the devil. They work hard; they get poor pay. Some are slaves to bad habits; to rum, to tobacco, to snuff, to sins, to many vile and wicked things.

They do things they did not mean to do. They are sorry for doing things, and then go and do the same again. They think they are free, but they are slaves to the devil, and their wicked old master hurries them round, and cuts them up, like a drunken overseer in cotton picking time. And they cannot get free if they try. The are "sold under sin." They have the Devil for a master, the Flesh for an overseer, Sin for work, and Death for pay. If you are the devil's slave I pity you.

But Jesus Christ can deliver you. Go to him and give yourself up to him, and he will take you, and make you free. And then he will help you to get free from all your bad habits and wicked ways, so you will be free in Christ.

I once heard of an Indian who drank rum till he found rum was a hard master. It made him crazy, and ugly, and sick, and poor. So he made up his mind he would drink no more.

He put his bottle of rum up on the shelf, and when he came into the house he would take it down and shake it, and say, "Ah! I am *your* master." And then he would put it back without tasting a drop of it. So he got free from it.

Rum is a bad master. Tobacco is a bad master. The devil is a bad master. Jesus is a GOOD MASTER. He never sells his servants. I have taken him to be *my* master; is he *your* master? He has died for you. He says, "Come unto me, all ye that labor, and are heavy laden; and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest to your souls; for my yoke is easy, and my burden is light."

Though Christ is our Lord and Master, he has taken a servant's place. He came not to be ministered unto, but to minister, and to give his life a ransom for many,—a ransom for all,—to be testified in due time.

He has died for you. He gave his life for you. Oh, have him to be you master. Serve him here, and live with him forever. God grant it, through Jesus Christ our Lord.

H. L. H.—*The Christian.*

☞ It is a suggestive fact that, while infidels have presumed to mock the Law-giver and Him who has redeemed us from the curse of the law, they have never touched the LAW itself. The perfection and glory of the Ten Commandments stand before the civilized world unimpeached as a perfect rule of right and wrong.

☞ The Bible, which contains the dealings of God with man, from the creation to the advent and ascension of Jesus Christ, is so wonderfully concise that it can be read through in the brief period of sixty hours!

THE PREMIUMS FOR NEW SUBSCRIBERS.

We have received over five hundred new subscribers since the 1st of December, a large proportion of which are due to the offer of premiums. Many have received their premiums already, and others are still working for the larger ones, with a good prospect of success.

A prejudice seems to exist in the minds of some against this way of getting subscribers, though for what good reason it is difficult to conceive. The whole thing is simply an offer of *due compensation for services rendered*,—no more, and no less. Yes, it is more,—it is a work of *benevolence*; for it offers to the poor minister or Bible student an easy way of obtaining, by a little effort, and no expense, a valuable and indispensable book of reference for his library, or a sewing machine for his wife, or for some poor family whose scanty income is hardly adequate to meet their daily wants.

Yet a correspondent thinks "it looks worldly." We have done the same thing, only on a smaller scale, for years, and no one thought it worldly. Standing notices, under the heading, "A Liberal Offer," and under other headings, have appeared in the Crisis year after year, offering, in *books and tracts*, one third of the amount sent, and in some instances certain *specified* books, to every one who would send us three or more subscribers with the money for one year. Was that worldly, or wrong? If not, then it is not wrong to *enlarge* the offer, with *greater liberality*, to a Sewing Machine or a Dictionary. In principle, both are alike. They benefit all parties, without injuring either, or doing any hurt to public morals.

"But *worldly* papers use such means." Well, suppose they do. Worldly people wear clothes; but that don't make it wrong for Christians to wear them. The question is—Is the thing worldly or wrong in *itself*?

"But how can you afford to do this? and why don't you rather put the price of the Crisis down?"

The great cost of printing paper, and other expenses of publication, will not warrant any reduction of price at present. We can afford to offer these liberal premiums only in case that most of the subscribers thus obtained become *permanent* subscribers. If they do, we shall be gainers in the end, even though we were to suffer pecuniary loss at first.—But it is not pecuniary gain for the Crisis, either now or hereafter, that we seek. It is the enlargement of its usefulness, by the enlargement of its circulation, as a herald of the Lord's coming.

Our co-laborers in this good work, who are already doing what they can, will please bear in mind that the offer of premiums for new subscribers extends only to the 1st of June, and no longer.

THE SEWING MACHINES AND DICTIONARIES.

"A *Webster's Dictionary* is something that I very much want, and I should be glad if I could make up a list of *ten* subscribers, so as to obtain it. But those who sympathize with our views are so few here, that I shall be unable to get the number required. The five which I have sent are all I can get."

"With a large family to support, and no dependence but my needle, a *Sewing Machine* would be a great help to us; and if there were more of our faith in this place, or more who look upon it with favor, I should go to work with some hope of securing it. If the requisite number (32) were not so large, I think I could, as it is; but I must be content for the present, to go without what I so much need."

We have received a number of letters like the above, and to put the *Sewing Machine* and the *Webster's Dictionary* within the reach of all who are thus situated, we make the following offer:—

For every $5.00, with *five new subscribers*, and $2.50 from each for one year, one copy of WEBSTER'S ($12.00) UNABRIDGED DICTIONARY.

For every $20.00 with *sixteen new subscribers*, and $2.50 from each for one year, one of GROVER & BAKER'S ($55.00) SEWING MACHINES.

This offer, with the other, extends only till the 1st of June. All names for the Dictionaries or Machines must be sent in before that date.

THE WORLD'S CRISIS.

Valuable Premiums for New Subscribers! SEWING MACHINES AND DICTIONARIES.

To every one who shall, any time before the 1st of June, send us, with the money, THIRTY-TWO NEW SUBSCRIBERS for One Year, ($2.50 each), or Sixty-four for Six Months, ($1.25 each), we will send, by express or rail, a

Grover & Baker's ($55) SEWING MACHINE,

one of the simplest, most durable, completest and best, (in our opinion the very best), in the market. A great labor-saving machine and blessing, in the family and work room; and a gift of priceless value, which you can now, with a little effort, present to your thankful wife, sister, mother or daughter.

FOR TEN NEW SUBSCRIBERS, with the money for One Year, or Twenty for Six months, one copy of

Webster's ($12) UNABRIDGED DICTIONARY,

containing 10,000 words and meanings not found in other Dictionaries, over 3000 fine Engravings, and more matter than any other single volume in the world. Invaluable to every student, minister, or general reader.

FOR THREE NEW SUBSCRIBERS, with the money for One Year, or Six for Six Months, one copy, postpaid, of

Cruden's Condensed Concordance.

or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let every one see what he can do.

GEO. T. ADAMS, Business Agent.

The World's Crisis AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Feb. 21, 1866.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

WEST HAVEN.

On our way to New York we spent one night in New Haven, Ct., at Bro. Geo. W. Denny's, and held a meeting at West Haven, a pleasant village about two and a half miles out of the city. A good work is in progress there. It began in the prayer meetings held at the house of a colored brother, some ten weeks since. The interest has gradually increased till some twenty have been happily converted, and others are seeking the Lord. Some requested prayers the evening we were there, and we trust the work will not stop yet. They have had no preaching before. A great amount of good might be done if all would go to work as the brethren have done there, and not wait till they can get a preacher before they attempt to do any thing. The Lord's blessings are not confined to the labors of the minister. Let all turn missionaries, and we shall hear glad tidings from all quarters, like those from West Haven.

The word to *all* is, "Go ye also into the vineyard, and whatever is right, that shall ye receive." We have no time to waste. The harvest is at hand. Let all beware lest they be like the slothful servant who hid his talent.

Dear reader, what are you doing for the Lord? He has done great things for us, shall we not do willingly what we can for him? Come, begin this day, and let no opportunity be lost for doing good.

NEW YORK.

We spent Lord's day, Feb. 11th, in New York City, and had interesting meetings at the chapel in 24th Street, where Bro. Samuel Curry formerly preached as pastor. He is now laboring as an evangelist. We had a pleasant interview with him at Bro. J. T. Howland's. His heart is in the work of the Lord.

We found a healthy state of things in the church worshiping in 24th St. This was formerly a Methodist church, but Bro. Curry has succeeded in showing them the light on the soon coming of Jesus, the resurrection of the dead, the saints' inheritance, and the other great truths of the Bible; so that now they are rejoicing in the "blessed hope."

We had a large audience of very attentive listeners, and quite a number of excellent testimonies after the sermons. The people who came had ears to hear. We find in all directions an increasing interest among the people to know more about the reasons of our hope. There is a deep impression upon many minds that have had no interest in these things till quite recently, that the Lord is really coming soon, and they feel anxious to hear the evidence.

Brethren, it is time to let our light shine. It is a duty we owe to all around. It has been covered already quite too long. The trumpet to awaken the dead is about to sound. Shall we quietly sleep on, and make no effort to save our fellow men? Will Jesus say "Well done" to such?

The church in Twenty-fourth Street, New York, seem resolved to double their diligence in the work of the Lord. They decided to continue their meetings every evening during the following week. They also go out and aid in other places, and the Lord blesses their efforts.

We learned that the church which meets at Cooper Institute is pressing onward and having interesting meetings. They do not wait till the minister comes before they go to work. This is an encouraging feature. We hope an arrangement may be made for a good union effort in that great city. We were glad to find the subject was being agitated. Press it, brethren, to its consummation.

THE DORCAS MISSION.

"The Dorcas Colored Mission," under the care of Bro. F. H. Burbank, corner of Spring Garden and Seventh streets, Philadelphia, is an enterprise worthy of the patronage of all friends of humanity. If his field of labor could be visited by every reader of this article, as it was by the writer, we are *sure* there would be but one voice, the mission should have the most hearty co-operation of all good people; and more than this, we think every one would feel like doing something towards sustaining the good work in which our brother is engaged. But few, we think, have even a faint idea of the amount of suffering wretchedness there is among the poorest class of people in our large cities. Some have thought that Bro. B's accounts of the shocking condition of many whom he visited, were rather highly colored; but we know from personal observation, that the half has not been told. We never knew before that families in this boasted happy land of freedom, lived in such closets and cellars as we visited in Philadelphia. The buildings outside look bad enough, but oh, what sights within! Single rooms, in dark alleys, or damp cellars, only eight feet by ten, or even seven by five, constituted the parlor, dining room, bed-room, pantry, cellar, closet, etc., of whole families. Their beds consisted of a little worn-out straw, such as but few farmers would think fit to be used for the bed of their swine; and the bedding was but a little pile of filthy rags; all of which might be seen pushed up in the corner, like a mass of shavings and dirt in a carpenter's shop. For these miserable accommodations they have to pay a rent of seventy-five cents a week.

On some of these beds, composed of straw like that taken from a worn-out pig's bed, covered with a few rags, we found some wasting away with disease, hunger and cold, uncared for as the beasts of the field.

Into this sink of humanity, Bro. Burbank is throwing all his energies for the purpose of rescuing these miserable beings from their degraded condition. His labors are abundantly blessed. Some who were the very worst when he first went there, are now happy in the Lord. We have seldom met brighter christians than some whom we found in those hovels, that were hardly fit to shelter sheep and oxen. They are still very poor, but happy in Jesus. Their faith in the Lord, and love for him, would put to blush the lukewarm condition of the great mass of professing christians, in the popular churches.

In conclusion, we wish to say, if any are willing to give to a worthy missionary effort, then help forward the "Dorcas Mission" in Philadelphia. You may be assured that whatever is given will be disposed of in a judicious manner by Bro. Burbank. He is the right man in the right place. If any wish to know what to give, we would say *any* thing that is needed in a family of men, women and children. They are destitute of almost every thing except a very small, poor stove, a few broken dishes, perhaps one or two broken chairs, or stools, a few rags and a little old straw. They are in special want of children's clothing. We hope many barrels of the comforts of life will be forwarded at once. Direct to F. H. BURBANK, S. W. COR. OF SPRING GARDEN, AND 7th STREETS, PHILADELPHIA, PA. Send him *money* too. It will not be misapplied.

THE FENIANS.

From facts recently gathered from a private source, we are convinced but few are aware of the gigantic power of the "Fenian movement." While they *report* but about one hundred and fifty thousand dollars in their treasury, for the sake of blinding the people, it is said by those who should know, that they have many millions of dollars, to be used when wanted. It is said they have bought a large proportion of the government ships, and a vast amount of government stores that have been sold by the American government since the war. It has also been ascertained that about one hundred officers, who served in the late war, are now in Ireland, where there are three hundred thousand men ready for action. It is also stated that a large number of the English army, not only in England, but in Canada, and other parts of the world, is composed of men who are in sympathy with the Fenians, and will betray the English in the decisive hour.

SPIRITUALISM.—NO. 8.

THE MORALS OF SPIRITUALISM.

We pass to notice some further facts relative to the *moral* tendency of Spiritualism. We have read its *claims*, and found them very high; but there is abundant proof to show that instead of its being "ancient christianity revived," it is the worst enemy christianity ever had to meet. We believe it to be Satan's last grand effort to substitute a false for the true christianity. His snares are laid most ingeniously; and, unless very watchful, ere people are aware of it, they will be caught in some of his traps. Thousands and millions are already his deluded victims, and, like a terrible tornado, he is sweeping with destruction on every side. Occasionally we hear a warning voice from one who has escaped from his power, like a mariner from the sinking wreck; but most, after they once get into the Spiritualist "circle," are like the boatman under the control of the terrible whirlpool on the coast of Norway,—destruction is sure.

The next witness we introduce is Mr. J. F. Whitney, Editor of the New York *Pathfinder*. He was formerly a warm advocate of Spiritualism, and published much in its favor. He says:—

"Now, after a long and constant watchfulness, seeing for months and years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing, and entranced mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish, individual acts, and endorse theories and principles which, when carried out, *debase* and make them *little better than the brute.*"

Again he says:—"Seeing as we have the gradual progress it makes with its believers, particularly its mediums, from lives of *morality* to those of *sensuality* and *immorality*, gradually and cautiously undermining the foundations of good principles, we look back with amazement to the radical change which a few months will bring about in individuals."

He says in conclusion:—"We desire to send forth our warning voice; and if our humble position as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers; the honesty and the fearlessness with which we have defended the subject, will weigh any thing in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

"FORBIDDING TO MARRY."

Among other instruction of the spirits, the apostle Paul has assured us that they will be opposed to the marriage laws,—"forbidding to marry."—1 Tim. 4: 3.

At the Rutland (Vt.) Reform Spiritualist Convention, held in June 1858, the following resolution was presented and defended:—

Resolved, That the only true and natural marriage is an exclusive conjugal love between one man and one woman; and the only true home is the isolated home, based upon this exclusive love.

The careless reader may see nothing objectionable in the resolution; but please read it again, and observe what constitute marriage, according to the resolution,—"an exclusive conjugal LOVE between one man and one woman." The poison sentiment is covered up by the word "one." What constitutes marriage now, according to the laws of the land? Do we understand that when we see a notice of a marriage in a paper, which took place at a certain time and place, that then the parties began to love each other exclusively? Certainly not; but at that time their love was sanctioned by the proper authorities, and thus they became husband and wife. But the resolution states that the marriage should consist in the "exclusive conjugal love." Then it follows, when either party loves another *exclusively*, the first marriage is dissolved, and they are married again; and if the other one does not happen to find a spiritual "affinity," then there is no alternative left but to make the best of it, as many have been compelled to do. According to this resolution one is married as often as his love becomes "exclusive" for any particular individual. This is one item in the boasted "new social order," which the spirits propose to establish when the political power is in their hands. It is called by them the "Divorce Law of Marriage." A large number of Spiritualists are already carrying out this resolution practically, regardless of the laws of the land.

A similar resolution was presented at the National Spiritual Convention held in Chicago, from Aug. 9th to 14th, 1864. It was offered by Dr. A. G. Parker, of Boston, Chairman of the committee on social relations. This point is strongly urged by the spirits and Spiritualists.

At the Rutland Reform Convention, which closed June 27th, 1858, the resolution under consideration was earnestly advocated by able men and women. Said Mrs. Julia Branch of New York, as reported in the *Banner of Light*, July 10th, 1858, when speaking on the resolution:—

"I am aware that I have chosen almost a forbidden subject; forbidden from the fact that any one who *can* or *dare* look the marriage question in the face, candidly and openly denouncing the institution as the sole cause of woman's degradation and misery, are objects of suspicion, of scorn, and opprobrious epithets."

She further remarked in the defense of the resolution, and the rights of women,—"She must demand her freedom; her right to receive the equal wages of man in payment for her labor; *her right to have children when she will, and by whom.*"

The Spiritualists established an institution at Berlin Heights, Ohio, adopting "free love" as the law of marriage. In the *Age of Freedom*, published there, we find an article denouncing marriage as an "odious monopoly of the opposite sex," and expressing a hope that the institution will be wholly abolished, and men and women be brought together according to the "passional attractions" of the moment. This means nothing, and can mean nothing, practically, but indiscriminate and debasing lust.

"The *Detroit Free Press* gives an account of a young married lady of that city, who, through the influence of a female relative, acting under the inspiration of the 'harmonial philosophy,' was induced to abandon her husband and go with her to the free love community at Berlin Heights, Ohio. Her husband did not ascertain for several weeks whither she had fled. When he learned where she had gone he was greatly distressed, but went at once for her, and found her perfectly willing to go home. She had seen quite enough of free love.

"When there, she found the marvelous 'love cure' but another name for all that is degrading and loathsome to a virtuous and high-minded woman. Low-bred familiarities with vulgar, fanatical men; companionship with women who deemed themselves elevated above humanity in becoming the victims of their own and their companions' lusts, and a close familiarity with a brutish, criminal enjoyment, which was the highest sphere aimed at in this delectable community, were what she was obliged to submit to."

Mrs. Annie Hunter, whose husband founded the institution at Berlin Heights, writes from Jefferson, Ashtabula Co., O., June 5th, 1858, as follows:—

"MR. EDITOR:—I saw an article in the Ashtabula *Telegraph*, a few days since, taken from your paper, giving an account of the rescue of a young and lovely woman by her husband from the den of infamy at Berlin. I do not know the name of this lady or her husband, but my earnest prayer to God is, that she may never be led into such a temptation again, or be brought to know the depths of sorrow and degradation which that same infamous creed has brought upon me. Let her thank a kind Providence that she is restored to the arms of a loving and kind-hearted husband, and is not this moment, as I am, a deserted and heart-stricken wife and mother, dependent upon my daily labor for the pittance which supports my little ones, and keeps starving from our door.

"My husband was the founder of the Berlin Free-love Institution. He has been a believer in that free-love doctrine for about three years. A year ago or more he left home, ostensibly upon business, but he only roamed around in search of free-love companions, having found a small number of which, he took them to Berlin and founded the infamous den of lusts which now exists there. He left me with three little children to provide for, and nothing to do it with but my hands. I have stood for four days in the week over the wash-tub, laboring until my strength has many a time given way entirely, for the sake of a little money with which to feed my children."

In a speech at the Spiritual Convention, at Ravenna, Ohio, July 4th and 5th, 1857, Mrs. Lewis said:—

"To confine her to love one man was an abridgment of her rights. . . . Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children, or ten men are! I have a right to say who shall be the father of my offspring."

A few years since a remarkable book appeared, called the "Educator." It is an octavo volume of 680 pp., which consists of instruction purporting to come from the higher order of spirits, and was given through the medium of one known as the Rev. John Spear. The book was edited by Mr. A. E. Newton, of Boston, who was editor of the *Spiritual Age*. This Mr. Spear became the father of an illegitimate child, by the direction of the spirits. The following defense of the conduct of the parties appeared on the editorial page of the *Spiritual Telegraph*, Dec. 18th, 1858, edited and published by Mr. Charles Partridge, of New York, though the editor himself did not approve of the course of Mr. Faber. The defense reads as follows:—

"It is reserved for this our day, under the inspiration of the Spirit-world, for a quiet, capable, retiring woman, to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, *I will be free . . .* And no man, or set of men, no church, no state, shall withhold from me the realization of that purest of all aspirations inherent in every true woman, the right to re-beget myself, when, and by whom, and under such circumstances, as to me seems fit and best."

THE APOCALYPSE.

Dr. Seiss, of Philadelphia, the Editor of the "Prophetic Times," is most deeply interested in the evidences that show the immediate second coming of Christ, and has commenced a course of lectures on the Apocalypse, which are heard by his intelligent congregation with special interest. He has given four lectures, which cover the first chapter. He gives a revised translation of the original text. These four lectures are now published in a pamphlet of about four hundred pages. We have never seen any work on the subject that we like so well.

The price is 50 cts. It can be obtained by addressing "Prophetic Times," Box 2245, Philadelphia, Pa.

"THE CHRISTIAN."—Bro. Hastings has shown us the first number of "The Christian," his tract paper, with which we are much pleased. We trust much good will be accomplished by its circulation.

THE SYRIAC NEW TESTAMENT.—We can fill no more orders for this work at present. The publisher will print no more until the high price of paper comes down.

☞ If any reader of the Crisis has the music accompanying "The Gospel Train," will you please address it to MARY E. HOPKINS, South Foster, R. I.

For the World's Crisis.

SABBATH SCHOOLS.

Dear brethren and sisters:—I rejoice in spirit that there is a way in which I can speak to thousands, yes, tens of thousands. For a long time it has been the desire of my heart to in some way join the great congregation who, though personally scattered, are yet in concert labor.

For the past eight years I have, as far as opportunity and means permitted, been engaged in the blessed work of Sabbath School classes. O! how I love that work. How many miles have I walked and obscure places visited, to take by the hand some little child to lead to the dear Sabbath School. In a late number of the Crisis I read with much pleasure an article with reference to more interest in Sabbath Schools among the Advent churches. Christian friends, that is the mainspring of church organization. If the Bible is made to the dear children the living water,—if they are led to that living water,—if the faithful teacher gives them the cup of living water, *it will spring up into everlasting life.* O that I could tell you my experience. But why tell you? you all know the power of the sword of the Spirit, which is the word of God—the incorruptible seed, which liveth and abideth for ever.

It was this word of which we were born into the truth. Well do I remember the scriptures which I learned when a little girl. Truly they have been to me *living waters*, ever springing up into life. How precious they have been and are now to me, and I long to spend all my time in this one employment, to feed the lambs with the sincere milk of the word. Happy shall I be if in God's providence the way should be open to enter a field that shall employ my week days as well as Sabbaths.

Happy am I that I can speak through a messenger sheet to you all, dear brethren and sisters. Feed the lambs! Feed them with the bread of life. Do not depend on question books in your classes, but give to each young mind at least one text from the holy Bible to learn and repeat to you. It is my present practice; and I find it so far excels my former practice of talking a great deal myself before my class, as the sun shining in his strength excels the cold stars that borrow their light. Give them the glorious sunshine, beaming directly upon them.

When I take my Bible and sit down to make selections (which I write on a slip of paper for each one), I am at a loss to know what to choose from the guest table so bountifully spread. O, shall I forget till memory fades the glow on the face and in the speaking eyes of two of my little class, as they recite passages from the Gospel by St. John, and from the Revelations? No, it is an incorruptible seed, that liveth and abideth for ever. I thank my Father that he has so honored me as to stand and teach them the knowledge of Jesus Christ—his glorious gospel to the little ones.

Dear Sabbath School teachers, day school teachers, missionaries, all who teach,—I pray you teach the pure word of truth. Speak as the oracles of God, and you cannot fail. "In the morning sow thy seed, and in the evening withhold not thy hand." Work while the day lasteth. "Blessing, and honor, and glory, and power, be unto Him who sitteth upon the throne, and unto the Lamb, for ever and ever."

P. EATON.

Concord, N. H.

For the World's Crisis.

AT THE DOOR.

The evidence of our Lord's soon coming to take away his *waiting, ready* "BRIDE" is becoming clearer and more certain. The evidence we have shining from the *seven-hilled city* in *Rome* ought to make the lovers of truth lift up their heads and rejoice. Soon Babylon will go down like a mighty mill-stone in the sea, *to rise no more.* And I know not why it may not take place in 1866!

Our only safety is to be ready now and stay ready till our Lord comes. It cannot be long. The waters are becoming more rough, but with the help of the Lord I am trying to keep my bark *headed up stream*, gaining a [illegible]

[illegible], N. Y. G. [illegible]

TRACT FUND.

For the Free Distribution of Tracts.

Previous [illegible]	[illegible]
M. N. O.	[illegible]
S. Taylor	[illegible]
Gilman Huntley, Waterbury, Vt.	4.00
J. D. E.	.50
J. M. S., Mich.	3.35

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$344.[illegible]
Joel S. Richards, Camden, Me.	[illegible]
Gilman Huntley, Waterbury, Vt.	[illegible]
M. W. M.	[illegible]

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, [illegible] Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Total cash receipts to Feb. [illegible]	$1641.00
Joel S. Richards, Camden, Me.	1.25
M. N. O.	[illegible]
Gilman Huntley, Waterbury, Vt.	[illegible]
A friend	[illegible]
Young Pilgrim Fund	[illegible]
R. I. and East. Conn. Freedmen's Mission Society, by its Treasurer, Wm. H. Chapman	37.50
J. W. Sharick, Thetford, Mich.	2.00
P. J. Mansfield, Woodstock, Ill.	1.25

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$46.30
Edwin Shultz, Fairport, N. Y.	.40
Eld. S. A. Chaplin, Pierceton, Ind.	.40

For the World's Crisis.

THE WANDERERS.

Little Mary, whose photographs are being sent to brethren and sisters, is about eleven years old. Her mother and three children, and another woman with two children, occupied the same room in an old house on Bedford St. Such bedding as they have at command is laid upon the floor, and there the two mothers and five children slept, except when the cold weather prevented. A little window in a door lighted the room. The sides of the room were not lathed or plastered. Boards whitewashed, with laths nailed over the seams, constituted the walls, and furnished the only protection from the cold. I think that there are neither clapboards or shingles on the outside of the portion of the house they occupy. Mary's mother is sickly, while the other mother is lazy.

The photograph of Mary, in her old garb, looks considerably better than the "original," as far as clothing is concerned. We did not select her as a bad specimen. We have found boys and girls in a condition unfit to photograph. They were half naked. Little Mary had nothing but her little dirty, striped, thin black dress to cover her. The shawl, boots and hood belonged to her mother, and they were in a woful condition; but in the photograph they look quite nice. We have wondered that Mary did not freeze to death, as well as many others, during the cold weather of this winter.

We have not yet obtained a house for our children, but they are in good quarters, and well cared for. Thus the Lord has not left nor forsaken us. Prejudice against colored people is very strong in this city; hence the difficulty of getting a house; but we believe that the Lord will open a door for us in due time. Pray for us. Yours, in the highways and hedges,

F. H. BURBANK.

For the World's Crisis.

BEWARE OF IMPOSTORS!

Many of our churches have no shepherds, and are exposed to every wolf that is stealing around, "creeping into houses," etc., who pretend to believe in the Second Advent, and are doing nothing but getting up secret meetings, especially among the women. These are impostors. Holiness is their theme. When this class get a little community together under false pretences, they are then prepared to pull the mesmeric wires, and the effect is to denounce every body else and preach against preaching, etc.

Now this class of wolves have good access to our people, as some of them are so fond of new things; they are unstable, and easily led away. For twenty-three years I have been acquainted with this deception, and seen it always work destruction. If it begins in the Spirit, it ends in the flesh.

I have three or four times come in contact with these influences, carried on by one Noah Bailey, who makes it his business to gather such a class. I once felt it duty, after hearing a brother's story about Bailey's conduct, to get a warrant for vagrancy, and thus break up his nest. I understand he is gathering another community in Groton, Mass., and is floating around in Boston, also in Norway and other places, to gather enough together to support him.

Now I warn my friends of this impostor, for I have all the evidence I want to convince me of these facts. Surely we are in the perils of the "last days."

HIRAM MUNGER.

For the World's Crisis.

THE REASONS WHY.

BRO. GRANT:—In reply to questions, I will simply say: I have united with the Baptists,

1. Because I love them.
2. They love me.
3. They are kind and good to me.
4. They are, I think, in Gospel order.
5. I wish to be *somewhere.*
6. I can be more useful with them than with others, on the whole.
7. I can not and I will not spend my time in riding "hobbies."

I am very happy where I am. I am seeing scores and hundreds of souls converted to God this winter.

The Baptists said nothing to me of a change of my views; and I do not hear any complaint; and I have not changed them!

I am waiting for the Lord from heaven daily, and am seeking to get people ready for the event. God is with me.

Let me caution my *talkative* friends against looking through "green glasses."

Feb. 12th, 1866. EDWIN BURNHAM.

THE CONFERENCE AT CORINNA.—We earnestly solicit the attendance of our preaching brethren at the conference to be held in Corinna, Me., commencing March 1st. May the good Lord inspire your hearts for God's welfare. [illegible] L. [illegible]

☞ By long sermons, some clergymen, like Pharaoh, will not let the people go.

For the World's Crisis.

THE TWO WITNESSES.

A FEW POINTS.

1. Is Paris or France "that great city which is spiritually," or by the Holy Spirit, "called Sodom and Egypt"? If so, where is it so called?

2. Is Paris the city "where also our Lord was crucified" *literally*? If so, when?

3. If our Lord was only crucified there figuratively in the persons of his children, has he not been thus crucified in a dozen different cities?

4. Is there any city which is called "Sodom" by the Holy Spirit, "where also our Lord was crucified"? (See Isa. 1: 10.)

5. If the "two witnesses" are the Old and New Testaments, why are there not twenty witnesses, or as many as there are different books in the Old and New Testaments?

6. If the Old and New Testaments have had power to turn the waters into blood, to smite the earth with all plagues, and to emit fire to consume those that hurt them, when did they ever exercise that power?

7. If the Old and New Testaments had "*finished* their testimony," what matter was it if they were slain, since the *only* object of their existence would seem to have been answered?

8. If the Old and New Testaments had "*finished* their testimony" at the time of the French Revolution, how comes it to pass that since that time more than *ten times* as many Bibles have been *published* as in all the ages *before*, and that the Bible is now issued in *five times* as many *tongues* as ever it was issued in before "the two witnesses" had "*finished* their testimony"?

9. When did the Spirit of life from God *leave* the Old and New Testaments, so that it needed to enter "into them" again?

10. If this whole prophecy in Rev. 11 is plainly fulfilled, why have Protestant commentators half a dozen different applications of it?

I ask for information.

Correspondence.

From Bro. D. Grant.

BRO. GRANT:—"They that feared the Lord spake often one to another," and as this, next to prayer, is the most pleasing duty a christian can engage in, we wish through the Crisis to speak a few words to our absent friends.

In reviewing the history of our little Zion, for the past year, we are neither surprised nor discouraged at the apparent smallness of our progress; but we are filled with gratitude to God that we exist at all. We are convinced that if God, through his Spirit, ever visited and sustained his church on earth, he has been with us.

The meek and the humble have in all ages been the instruments in God's hand of calling men to repentance. It is so with us here;—we have none of the great, the learned, or the wealthy ones of this world with us, but we have what is far better; although poor in this world's goods, we are rich in faith, and in the love of our Master, Jesus Christ.

Two years ago, when Bro. Grant proclaimed in this city the speedy coming of Jesus Christ, and life eternal through his resurrection, he did not find his supporters amongst the wealthy or learned; the large and popular churches were not placed at his command; their pastors did not invite him to sound the glad tidings to their congregations. Oh, no! on the contrary, they said, "We have found this man a pestilent fellow," and must put him down.

This opposition to the truth came not from the world, but from the (apparent) church of Christ, and so has it continued. We as a church have suffered, perhaps, as much petty persecution as can fall to the lot of christians in these latter days. Still we exist. Obscure and humble men and women, without any personal influence whatever, we have, through the power of God, been enabled to sound the news of the coming kingdom throughout the length and breadth of this great and benighted city, and many have heard and believed. Without wealth, we have never felt want, but have always had enough and to spare,—a little for the cause of the Lord; without learning, yet we have always been able to give a good reason for the hope that is in us.

Thus do we recognize the dealings of our God with us, and have learned to put our trust in his precious words,—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

But we have not been left altogether without encouragement. The seed sown is daily springing up into life. The mist that has so long hid the precious doctrine of our Lord's speedy return is being gradually lifted up, and the sight beyond hath cheered and comforted many a weary soul. Some years ago, we never heard of ministers speaking on Christ's second advent. Now we have had this winter, already, two ministers of the gospel lecturing on that subject; both, we believe, fully endorsing the Bible doctrine of the personal coming and reign of our Savior on this earth. Praise the Lord! the work is going on. "Cast thy bread upon the waters, for thou shalt find it after many days." We love to read and muse upon this passage; we think it was written for us.

Amid all the trials that daily beset us, amid all the reproach that has been cast upon us, it consoles and encourages us when we see that our labor has not been in vain, and that God seems to have used us as instruments in proclaiming the truth as it is in Jesus. Still we must keep watching and praying, and laboring in the Lord's vineyard. "The night cometh when no man can work." The Lord help us to keep faithful unto the end.

The enemy, to a great extent, has ceased his outward demonstrations of war. We are no longer attacked from without as infidels; we are no longer pointed to on the street as we pass along as *soulless men*, and laughed at by the ignorant and wicked. Nevertheless, the enemy sleeps not. He has only changed his base. Instead of attacking us from without, he has insidiously taken ground in our very midst. This he has done by introducing the idea that experience and conference meetings are not in accordance with the Scriptures; that a brother cannot stand up in a meeting and show his love for God and his cause by declaring what the Lord has done for him, without he is able to expound Scripture. Where, we would ask, can we find a place better adapted to speak of the Lord's goodness, than in a company of his saints? Some of us cannot expound Scripture, but we can testify from the heart how merciful, how gra-

cious, and long-suffering, the Lord has been to us. Must we be silent?

We do think the enemy could not have employed any stronger means of scattering our little Zion, of destroying our usefulness, and ultimately getting the victory over us. Already have we observed with sorrow, painful, heartfelt sorrow, the effect this doctrine has had upon one of our dearest brethren in the Lord. This brother, through his spoken testimony and experience, has contributed more to our practical christian knowledge, and strengthened and encouraged us more to persevere in the way of the Lord, than we ever received from any preached sermon listened to. This brother, who was once the life of our prayer and conference meetings, is now silent in the church. Pray for us, brethren, that the Spirit of the Lord may guide us in all things. We feel, under the circumstances, that we need the prayers of all our Father's children.

That faithful servant of the Lord, Sister Mussey, began a second term of meetings with us on the 22d of last December, and still continues with us. She is much spoken of by all who have listened to her, and we have no doubt great good will result from her labors. Her simplicity of manners, her earnest piety and faithfulness in the service of the Lord, have endeared her to every brother and sister in the church. May the Lord reward her, and have her in his holy keeping.

May we grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ.—Amen. Yours in the Lord, D. GRANT.

Montreal, C. E., Jan. 11th, 1866.

From Bro. I. K. Lombard.

BRO. GRANT:—I have to confess that I have been too much engaged in the things of this world for the last eight months of the year just closed. I have been overcharged, and have felt it too. I have not been laboring for my own benefit neither, but for my parents. In the time I have often been in perplexity as to duty. Sometimes I have resolved to break away as from bondage. At other times I have thought it better to labor on with my hands, mostly, preaching on Sundays, for another year, hoping then to have release. With such an experience my labors the past season have been few and faint. I have scarcely written for the paper for nine months. I fear that I have been little better than a blank in the cause of God in this time. But I am resolved to break away from such fetters, and give myself wholly to the work of God. I dare not waste more time in this way. It is too late in this world's history to be dallying thus. The perils of the last days are upon us. And while they are ensnaring the careless on every hand, the masses in the church are singing the syren song of "a good time coming." The men of the world are many of them wondering at the fearful state of things, and dreading the probable developments of the future.

In this fearful crisis—this day of decision, I cannot be an idle spectator. I cannot rest silent amidst all this indifference to surrounding danger. I cannot see the storm approaching, and yet silently acquiesce in the general unbelief in relation to its results. I must raise a warning voice. I must alarm the careless, admonish the froward, instruct the ignorant, support the weak, comfort the afflicted, and help the needy as the Lord shall assist. I expect, however, that but few will hear, while the many will refuse. I look for unbelief and opposition every where. According to the word, I can expect nothing else. They will hate God's message of love. They will treat with disdain his offers of mercy. They will defy the threatening storm, and raise their puny arm against the power of the Almighty. But how sad a picture does human nature betray by such treatment of divine things! What a poor figure does human wisdom make in its treatment of these last day perils! How constantly baffled by its own confusions, and lost in its own mazes! How wicked is unbelief, and how fearful in its results! How many are its victims, and how strange the spell that binds them!

O for a display of God's power and mercy in an outpouring of the Holy Spirit among us in these perilous times. Yours waiting for the Lord, I. K. LOMBARD.

From Sr. A. P. Morrill.

Beloved Brethren and Sisters in Christ:—My heart overflows with gratitude to my heavenly Father, that there is yet remaining a remnant seeking for holiness of heart and life, in the true sense of the word. My heart of love entwines around all such. I often rejoice that I can read the Word for myself, and understand it according to the teachings of the Spirit, which Jesus said he would send, and the apostle says it shall teach us *all things*. It has taught me that it is something more than a bare form or profession to be truly a child of God, a fit temple for the Holy Ghost to dwell in. We may talk about being holy, write about it, sing about it, and pray over it, and still not be what the word of God requires we must be in order to be all ready when Jesus comes, with all the heavenly host, to call the sleeping millions from their dusty beds, and to change the ready living, and be caught up to meet him in the air, and so forever be with the Lord.

O, how my heart is made sad (and I weep in secret places), to see those around me dreaming that God is coming to change these vile, corrupt natures of ours. But no, this is not as I understand the word. The apostle says, "We have exceeding great and precious promises, whereby we may become partakers of the divine nature, putting off the old man with his deeds, and putting on the new man, which is Christ formed in you the hope of glory." And "being risen with Christ," we shall "seek those things that are above, where Christ sitteth," etc. And also have our conversation in from whence we look for our Savior. "Not only so, but having these promises, let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord." O, brethren and sisters, it is required of us to be holy and perfect, as our Father in heaven is perfect, in order to be ready. For they that were ready went into the marriage supper of the Lamb.

Yes, this is as I understand the Scriptures, and I do not think the standard has been lowered one jot or tittle to suit my one's convenience or hobby; and oftentimes, while casting my eye around and within, I am led to exclaim, Who, then, can be saved? But thanks to our Father in heaven for the provisions made in the gospel for those who are truly laboring for the rest that remains for the people of God. Yes, the child of God may grow in grace, and in the knowledge of Christ his Savior, traveling on from one degree of grace and glory to another, until we become perfect men and women in the Lord. This is the privilege, and it is the duty, of every believer in the religion of Jesus.

Brethren and sisters, there is an example for us to follow—a perfect rule for us to walk by, so that we need not walk in darkness, nor grope our way along here half-hearted, hardly knowing where we are. I do pray the Lord to harness his humble children anew for the work of these last moments. I do believe with all my soul that the word of God, and the signs of the times, proclaim in thunder tones Jesus near; yes, very near, and what is done for ourselves, or for this poor world, must be done soon; and my cry is often, Lord, what wilt thou have me to do? I have been striving for the kingdom, amid all the darkness that surrounds me,—no meetings to go to of like precious faith,—but I expect, if faithful, to meet all my Father's family soon, in the kingdom of God.

Your sister in Christ, A. P. MORRILL.

From Sr. I. Stevens.

BRO. GRANT:—Through the goodness of God I still live and enjoy the blessed hope of the gospel. How cheering to the christian is the hope of soon seeing Jesus and being made like him. I have great reason to praise the Lord that I ever heard the sound of this gospel of the kingdom. The sound of "home" seems sweet to me. I love to think that we are almost there. And my heart goes out for those that do not believe this good news of the kingdom, that they might know the truth and be made free, for "the truth shall make them free."

I have not forgotten those practical sermons I heard at the conference at N. Norway, nor ever shall. I there resolved, by the help of God, that I would not be a forgetful hearer, but a doer of the word; but I fail in many points. I never realized until I attended that conference how straight the path is marked out for the christian to walk, to inherit eternal life; yet I mean to press on and persevere unto the end, and at last meet you in the kingdom. That conference was truly a blessed season to me, one that will long be remembered, and not only by me but by others who had the privilege of being present. How often in our little prayer meetings have allusions been made to that meeting and the good we there received.

There are a few here at East Hebron who love Jesus, his appearing, and his people, and who love to hear his word preached; but we have had preaching but twice since last Sept. Bro. Partridge preached very unexpectedly to us one evening, the first of June. It was truly refreshing to those who heard it,—a feast of fat things; it reminded us of what Christ told Peter when he asked him, "Lovest thou me?" when he said unto him, "Feed my sheep." We felt that we had been fed with gospel truth.

We love the Crisis more than ever; living as we do so far from others of like precious faith, and having little or no preaching, we know how to prize it. I love the paper so well that I send you ——, to help pay for some of the poor who love to read it but can not pay for it. Remember us here at East Hebron, that when Christ shall come he will say to us, "Come, ye blessed of my Father." Your Sr. in Christ, IRENE STEVENS.

From Bro. N. B. McMurphy.

"Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

What a blessed hope is ours. What a glorious prospect lies ahead for the cheer and comfort of the true and faithful christian while passing through the trials and perils of these last days, while the enemy is using all the arts and powers within his reach to kill and destroy every thing that is good. Dear children of the living God, let us strive with all our might to be faithful and fight our way through to the kingdom of the blessed Jesus, that happy land promised to the faithful followers of the Lamb.

Poor wanderer and sinner, what are your prospects in that day of wrath which is soon to be poured out on a wicked world? Oh! look about you, turn from evil ways now, before the Spirit takes its everlasting flight from you. A few more warnings and all is over with you. Oh! be wise, and accept the great salvation.

Cheer up, dear children of the Lord, and may we all soon meet in the kingdom of our blessed Master. Yours looking and waiting.

Gilmanton, N. H. N. B. MCMURPHY.

From Sr. A. M. Beach.

BROTHERS AND SISTERS:—Realizing that the time is short in which we shall have an opportunity to labor for the Lord, let us not forget the assembling of ourselves together on the Lord's day, and offer our united petitions that he will protect us in this day of peril, and that he will strengthen our feeble efforts. Let us not get discouraged because our numbers are few. We have only to put forth the more effort to roll on the car of salvation. Wait a little longer, and He that is to come will come, and will not tarry. Let us keep a vigilant watch for the morning's dawn. It is but a little in the distance. The time has now come when we must look well to our own ways, or the eventful day will overtake us as a thief. AMARET M. BEACH.

Pleasant Valley, Ct.

From Bro. S. Dockum.

Dear brothers and sisters in the Lord:—How blessed is the thought of the soon coming kingdom of our Lord and Master. How it should encourage us to be faithful in every good word and work. How humble we ought to be, and how important it is that we should so live before the world that they may know by our daily walk we are on the Lord's side, and are still resolved in these *last* days to follow on to know Him more and more, whom to know aright is eternal life. Brothers and sisters, sometimes I feel to rejoice, and long for the time to come, when He whose right it is shall come and reign King of kings and Lord of lords.

Again I am sorrowful, as I have friends and loved ones who are out of Christ. I want them saved from that storm that is just approaching. I have two to go with, thank the Lord for that; and this animates and strengthens me to pray for the rest. Dear children, let us pray more fervently for our loved ones that are unsaved. Can it be possible that one of them will be left out? Solemn thought! The end of all things is at hand, and what is to be done must be done quickly. And may God help us to discharge all our duties in his fear, at home and every where, as we have opportunity; take the Word for the man of our counsel, and live so that we may claim those blessed promises therein.

This is a good way. The light shines more and more, and I believe it will to the "perfect day." Although it has been but a short time since I embraced this Advent truth, yet I thank the Lord that he has opened my eyes to see and believe the Bible truth; for, like others, I do believe we are living down in the end of time. What manner of persons ought we to be in all holy conversation and godliness, looking for the appearing of our Lord and Savior Jesus Christ. Some believe he will come this year; who will dare to say he will not? I want to bring it near, live every day as though it was the last day, for we know not what a day may bring forth. Let us be awake, and watch, lest when He comes he will find some of us sleeping, or contending about those things that will not be pleasing in his sight.

Praise the Lord that we have got most through. Lord, help us to shine as lights in the world, endure to the end, and when the Chief Shepherd shall appear, give us a crown of life that fadeth not away. Yours in hope of eternal life, S. DOCKUM.

South Poland, Me.

From Bro. C. J. Deyo.

BRO. GRANT:—I wish to say, for the encouragement of your readers, that we are having excellent meetings in this place. They have been in progress only one week, and seven have found the Savior. Backsliders are returning to their Father's house. Last evening twenty-five came forward for prayers, and confessed their determination to start for the kingdom, and the good work still goes on.

"Praise God from whom all blessings flow."

Brethren in Christ, let us labor earnestly till the Master appear. Your Bro. expecting eternal life when Jesus comes,

Linnville, Ill., Feb. 6th. C. J. DEYO.

BRO. JOHN A. BEST, of Pittsburg, Penn., wishes to give notice that he hopes in a short time to be prepared to print a series of tracts for free distribution, to rich and poor; and he invites any in that vicinity or elsewhere who have anything, pointed, definite and clear on the near coming of Jesus, the destruction of the wicked, the kingdom of God, and signs of the times, worthy of publication in tract form, to write to him, as above.

BRO. C. H. SWEET writes:—"The cause of Christ is upon the rise here in this place. Last evening, in our little social gathering, we resolved to go to work for the salvation of souls, and I believe the good Lord will bless us in our efforts. Pray for us."

Obituaries.

GOVE. Died in Whitefield, N. H., Feb. 10th, 1860, Anna Gove, wife of John M. Gove, aged seventy-six years, four months, and thirteen days.

Sister Gove was one of the choice ones of earth, beloved by all who knew her, a faithful member in the church, always at her post, a christian at home, or wherever she was. The Bible was her constant companion. She was always ready to give a word of comfort to any one in distress, and to administer to their wants. We cannot say too much in her praise. She has left a husband, several children, a large number of grand-children, and many friends to mourn for her. Sister Gove sleeps in Jesus, a blessed sleep.

She, with Bro. Gove, embraced the Advent faith when it first began to be preached by Bro. Miller. They have always been sound in the faith. Sister Gove has been very feeble for a number of years past. She had a paralytic shock that affected her speech so that she could not talk much for more than a year before she died, but, thank God, she will awake and sing soon on the other shore. May God bless the mourning friends.

Bro. J. Couch preached a discourse on the funeral occasion, from 1 Thes. 4: 18,—"Wherefore, comfort one another with these words."

J. A. CLEAVELAND.

MILLER. Fell asleep in Jesus, at Philadelphia, Dec. 19th, 1865, after a short but very severe illness, Anna M. Miller, daughter of Cyrus and Christianna Miller, in the thirty-third year of her age.

Sister Anna was an ardent lover of the christian's blessed home, and has long enjoyed its holy comfort. When a little girl, in the early days of Adventism, she became interested in the speedy coming of Christ, and embraced him as her only hope of future life and immortality. In this faith she continued until her death.

Sister Anna was beloved by all who knew her. She was naturally amiable and the grace of God made her more lovely. She leaves a dear father, mother, and brothers to mourn her loss, but they sorrow not as those who have no hope, for they have the blessed hope that when Jesus comes to gather his saints from the land of the enemy she will be of the number.

Many God sanctify the affliction to the good of the family, knowing that all things work together for good to those who fear God. May great grace rest upon the dear parents to comfort them in the hour of their affliction and trial.

O Lord, hasten the day when the graves shall be opened, and the saints raised to immortality and eternal life.

"Death itself shall then be vanquished,
And his sting shall be withdrawn;
Shout with gladness, all ye ransomed,
Hail with joy the rising morn."

EMMA KELLUM.

KEYSAR. Died in Pittsburgh, N. H., Dec. 10th, of diphtheria, after an illness of four days, Edmund C. Keysar, aged twenty years, one month, and eight days.

He was gifted with a rare intellect, possessed a kind and amiable disposition, and was only known to be loved. He bore his sufferings with patience and christian meekness. He has left a mother, brothers and sisters, and a large circle of friends to mourn his loss.

Ah, little thought we, when of late
We met his gentle eye,
Beaming with love and happiness,
That he so soon must die.

How could we deem that sunny brow,
Which knew no shade of gloom,
Would early thus be wrapt within
The shadow of the tomb?

Upon our lips his farewell kiss
Seems lingering soft and warm;
Though cold in the embrace of death
Now sleeps his lovely form.

His dying accents, thrilled with love,
Are sounding in our ears;
And in our hearts his image dear
Has been embalmed in tears.

O, may a heavenly influence sooth
These hearts by anguish riven,
Till all shall re-united be,
A family in heaven.

A SISTER.

PARKER. Fell asleep in Jesus, in Granville, N. S., Dec. 12th, 1865, of apoplexy, after a short illness of some forty hours, Bro. Stephen Parker, aged seventy-six years and nine months.

Bro. Parker embraced the Advent doctrine about twenty years ago, but not the definite time, as he saw prophecies to be fulfilled that would take a number of years to accomplish. He believed the Lord would come about this time. He was a believer in the sleep of the dead and the destruction of the wicked. He had quite an understanding of the prophecies. It seemed to be his delight to talk on the Bible. He loved to entertain strangers. I have often enjoyed his hospitalities, and have lost one of my best friends. He leaves four sons and two daughters to mourn his loss.

May this affliction be sanctified to the children and all the friends, and they in the morning of the resurrection be prepared to meet in God's everlasting kingdom.

The funeral was attended by the writer, at the Methodist house at the ferry, who endeavored to comfort the mourners from John 11: 21-6.

WM. M. INGHAM.

BRANNICK. Died, in Pittsford, Butler County, Iowa, Nov. 15th, 1865, of consumption, Fremont, son of Francis and Alzina Brannick, aged one year, eight months, and ten days.

Our Monty sleeps a peaceful sleep,
Safe from the woes and ills of life;
O'er him a watch our Savior 'll keep,
Till he shall come and bid him rise.
Then, bursting forth from death's embrace,
Triumphant o'er the grave he'll rise,
To meet the Savior face to face,
And join the blood-washed in the skies.
Our darling boy we then shall greet,
Immortal made, no more we'll sigh;
Our sufferings past, our joys complete,
No more to grieve, no more to die.

ALZINA BRANNICK.

DUNNING. Died in Pittsford, Butler Co., Iowa, Dec. 30th, 1865, from the effects of rheumatism and numb palsy, Loen J. Dunning, aged seventy years.

Father Dunning made a public profession of faith in Christ, and united with the people of God in early life; but amid the pressing cares, trials, and temptations of mortal life, he fell in a measure from his steadfastness in the faith, but still lived a life of usefulness, in pecuniary matters, with his fellow creatures, and in his last declining days, while crippled with sore disease, he said he felt that the Savior of sinners was his only hope and sure trust. May the rich, abounding grace of God be abundantly given to the aged christian companion and the five surviving children, to sustain them in their affliction, and may they all be led to a full and complete preparation to meet their Lord in peace when the last loud trumpet shall sound to call them and their deceased friends to the judgment.

Words of comfort were addressed to them by the writer, from Eccl. 12: 13. H. H. JANES.

TIFFANY. After a pilgrimage in this vale of tears of more than fourscore and three years, my beloved father, Jonathan Tiffany, of Hartford, Ct., on the morning of Dec. 12th, 1865, quietly fell on sleep, and was gathered to his fathers.

For more than forty years he was identified with the people of God, and for a long time had been a believer in and lover of the great truths of the gospel of the kingdom, and the near coming of the Savior to give life to his people and reign on the earth.

He rests in hope, and awaits a resurrection to life eternal, through Jesus Christ, at the last day.

L. J. BEACH.

Married.

In Boston, Nov. 30th, 1865, by H. L. Hastings, Mr. MARTIN D. GREENWOOD, of Boston, and Miss ARABELLA B. SHOREY, of Portsmouth, N. H.

In Searsport, Me., Dec. 12th, 1865, by Rev. J. C. Adams, Mr. ANDREW J. FIELD and Miss MARY L. TREAT, all of Searsport.

Summary of News.

FOREIGN.

Liverpool, January 31st.

Government has issued another proclamation offering £2300 for Stephens' capture. An additional seizure of fifty rifles and bayonets had been made at Dundalk.

The Emperor and Empress of Austria are visiting Pesth. They were enthusiastically received.

The Spanish Ministry have assented to the introduction of a bill in the Senate in favor of the Pope's temporal power.

Intelligence from Lima announces that diplomatic relations are interrupted between Spain and Peru.

ITALY.—The dream of national unity which has filled the minds of the Italian people of late years, and at times has seemed on the point of being realized, has lately received a severe shock. They have looked to Victor Emmanuel as the regenerator of their country, and the man who should extend the national banner over the Papal States and Venetia, as well as over Lombardy and Naples. So long as the Papal States separate free Italy into two sections, and Venetia remains under the hated Austrian rule, Italy will be a country of fragments, and no true nationality can exist. The annexation of these two provinces to Victor Emmanuel's kingdom, therefore, is the ruling passion of Italians. Garibaldi, the apostle of the people, has held it up as the grand consummation of Italian glory, and the French Emperor has with difficulty restrained Victor Emmanuel from leading his armies to Rome and Venice. To this end the subjects of that prince have encouraged the formation of a great army, and borne the heaviest burdens of taxation. They have seen the national debt increasing at a terrible ratio, while taxes multiplied on every hand, but the assurance that a great army was being raised and organized has reconciled them. If only all Italy should be free and united, they were willing to submit to any sacrifice. Thus they have hoped and endured, only to be told recently by Victor Emmanuel's ministers that the army, which they fondly believed was to release their brethren of Venetia and the Papal States from the sway of obnoxious rulers, must be reduced in order to avert financial ruin. The weapon that was to make Italy a powerful nation, with the Eternal City for its seat of power, slips from their grasp. Italian "unity," for six years their darling passion, has proved only a delusion and snare, and they are caught in the meshes of a crushing system of taxation. They are distressed and querulous, and no wonder. An uncertain future is their only hope.—*Journal, 16th.*

DOMESTIC.

New York, Feb. 15. A Havana letter of the 7th inst. says the city of Mexico papers contain full accounts of the capture of Bagdad, and express the hope that the United States will make reparation, and thus remove all necessity of a declaration of war.

Kansas City, Mo., Feb. 15. The bank at Liberty, Clay Co., Mo., was robbed Tuesday afternoon of $72,000 under the following circumstances: Twelve men entered the town about two o'clock, three of whom guarded the suburbs; the other nine went to the Clay County Savings Association; seven guarded the outside of the building, while the other two entered and presented cocked revolvers at the heads of Mr. Bond, the cashier, and his son, forced them into the vault, and compelled them to deliver up all the money in the bank. As the robbers were leaving, Mr. Bond thrust his head out of a window and gave the alarm. A boy named Wymoon repeated the alarm, and was shot five times and instantly killed by the robbers, who mounted their horses and escaped.

New York, Feb. 17. A Vera Cruz letter of the 1st inst. states that there is great activity in French military affairs at Vera Cruz, but not of a character to indicate an early evacuation of the country by Europeans. French troops in large numbers were arriving at Vera Cruz from the interior and embarking on transports. They were not, however, bound for France, but, it was understood, for the defense of Tampico, which was seriously threatened by the Republicans, and it was even intimated that they were intended for frontier service against both the Republicans and the United States.

Large quantities of military stores were still arriving at Vera Cruz from France and were being sent into the interior.

REVIVAL AT NASHUA, N. H.—The Newburyport *Herald* reports that the union meetings of the evangelical churches of Nashua, which were commenced on the first of January, to continue one week, are still being held, their protraction having been signalized by many conversions. Evening after evening the churches are crowded, and hundreds are obliged to turn away for want of standing room. The meetings are intensely interesting, and numbers, varying from thirty to fifty, rise for prayers nightly. The school rooms are scenes of prayer meetings, and in two instances nearly every scholar has been converted. The largest number of conversions are at the Lowell street M. E. church, numbering fifty-six, while the others vary from four to thirty each. There is not the usual amount of excitement attendant upon such occasions, but all seem to be calm and sincere.

☞ The Newburyport *Herald* says:—"Some of the churches in this city are now holding extra religious meetings, and in the several churches perhaps fifty persons have recently professed conversion, and pledged themselves publicly to lead new lives."

☞ Persons under conviction for infamous crimes are to be excluded from the ballot boxes.

ITEMS.

☞ The last collection of Peter's Pence in France brought a rich harvest to the Holy See. In Paris the collection amounted on an average to ten thousand francs in each parish, and at Orleans Archbishop Dupanloup personally collected upwards of twelve thousand francs.

☞ The submarine telegraphic cable laid down by the French Government between Leghorn and Corsica is now open for the service of the public. The charge for a dispatch of twenty words between France and Corsica by that line is three francs.

☞ A French bishop said lately in a sermon—"Let women remember, while putting on profuse and expensive attire, how narrow are the gates of Paradise."

☞ Men are accountable for their actions; but I shall have to render an account for my thoughts. They are not only the foundations of my work, but of my life.—*Joubert.*

☞ It is reported that at the exhibition of 1867 the Emperor himself will be an exhibitor. He will exhibit some model lodging houses for working men.

☞ In the University at Middletown, Conn., all the students have been converted but six. Never was such a work known in that institution.

Notices.

Conference.

The church at Casco, Me., purpose to hold a Conference at the Union Chapel, commencing Feb. 22d, to continue over the following Lord's day. Brethren and sisters wishing to come may stop on Mayberry Hill, at any of the Mayberry's, or with J. Sands, or E. Dyer, at the village, S. Leach, S. Sylvester, or Wm. Hodgdon. We hope to have a good meeting. If we would, we must come praying, and be ready to work. Bro. J. Couch is engaged to come, and other laborers are invited.

JAS. A. LIBBY.

Notice.

A protracted meeting will be held at the Freewill Baptist meeting-house, West Falmouth, Me., commencing Thursday evening, Feb. 22d, to continue as long as may be thought best. Brethren N. G. Reed, I. C. Welcome, and others, are expected to be present. All who have a mind to work are invited to attend.

For the brethren, R. R. YORK.

Maine Quarterly Conference.

Our next Easterly Maine Quarterly Conference is appointed at Lincolnville, to commence Thursday, the 22d day of February, at 2 o'clock P. M., and continue over the Sabbath. Friends and brethren will call on Bros. Daniel Fletcher, Ephm. and Wm. Calderwood, M. Young, Edmund Blood, etc. Love for the cause of Jesus prompts us to hope that all coming to the meeting will come prepared to labor in accordance with our hope.

M. YOUNG, Clerk.

Maine Eastern Conference.

The Eastern Maine Conference will be held at Corinna Mills, to commence March 1st, at 2 P. M., and continue over Lord's day. We want the preaching brethren to be faithful in attendance, and if any from other States, or from the west part of this State, should read this notice, and feel that the Lord says "Go," we hope and pray they may come, filled with the Spirit.

In behalf of the brethren, J. DAMMAN.

Notice.

The third quarterly meeting of the N. Y. Christian Association will be held at Brockport, Monroe Co., N. Y., commencing Friday, March 2d, and continue over the following Sunday. Come brethren and sisters, let there be a general gathering to this meeting, and come praying for the Lord's blessing. C. B. TURNER, for the Board.

Maine Second Advent Tract Society.

WM. H. MITCHELL, }
R. R. YORK, } *Executive Board.*
S. K. PARTRIDGE, }

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. G. Hook.......................Sunday, Feb. 25th

EAST BOSTON.
C. Goodrich.......................Sunday, Feb. 25th

CHARLESTOWN, MASS., 69 MAIN STREET.
Theodore N. Sherman...............Sunday, Feb. 25th
Geo. A. Cole......................Sunday, March 4th

Portland, Me.......................March 4th
J. COUCH.

Westerly, R. I., (Foster's school-house), Friday evening, Feb. 23d, and over Sunday, Feb. 25th.
H. L. HASTINGS.

Dixfield Centre Thursday evening, March 1st, and onward as long as thought best.
R. R. YORK.
I. C. WELLCOME.

Holliston, Mass........Wednesday evening, Feb. 21st and stay three evenings.
Lynn, Mass., from Saturday 24th to Thursday, March 1st.
West Abington, Mass.......Friday evening, March 2d and over the Sabbath.
Will some Bro. meet me at the South Weymouth depot, six o'clock P. M. train, March 2d?
At liberty the three last Sabbaths in March.
HIRAM MUNGER.

Cold Spring, Mass..................Sunday, March 4th
GEO. L. TEMPLE.

Lawrence..........Saturday evening, Feb. 24th and continue as long as duty may demand.
J. C. WHEELER.

Suncook, N. H.....................Sunday, Feb. 25th
Chichester, (Dover school-house)...........March 4th
Z. FORD.
H. J. TEWKSBURY.

Manchester, N. H.......................Feb. 25th
East Concord...........................March 4th
WM. WALKER, 2d.

Hartford, Ct., (if not supplied)........Sunday, Feb. 25th
New Britain, Ct..............evenings, Feb. 27th and 28th
Cheshire Street, Ct...................Sunday, March 4th
Will some Bro. meet me at West Meriden at 4 P. M. train?
W. H. FISHER.

☞ This Bro. comes in the name of the Lord, and you need not be afraid of him. HIRAM MUNGER.

Concord, N. H......................Sunday, Feb. 25th
S. S. MOONEY.

New Hampton, (at Bro. Pike's), Friday eve., Feb. 23d
East Canaan......................Sunday, Feb. 26th
Barnstead, N. H., (Clark meeting-house), Sunday, March 4th.
Lawrence, Mass...................Sunday, March 11th
J. G. SMITH.

Northfield, Mass..........................Feb. 25th
North Dana, Mass.........................March 4th
GEO. A. STREETER.

Dansville, N. Y..................evening, Feb. 24th and over Sunday, the 25th.
West Barre...........................eve, Feb. 26th and until Friday evening, as Brn. may appoint.
Brockport...........................eve, March 2d
Rochester...........................eve, March 5th
Mannsville..........................eve, March 17th and over Sunday, the 18th.
Barnes' Corners.....................eve, March 19th
Harrisburgh, Bickford, (school-house,) eve, March 20th and through the week.
West Martinsburgh................Sunday, March 25th
Copenhagen...........................March 27th
South Butler...........................April 1st
C. B. TURNER.

Madison, (as Bro. Amos Rowe may appoint), evening, March 6th.
Starks..................Wednesday evening, March 7th and over Sunday, the 11th.
Rome....................Monday evening, March 12th
Vienna...........................eve, March 13th
Strickland's Ferry...............eve, March 14th
South Livermore.........evenings, March 15th and 16th
Briton's Mills.....Saturday evening and Sunday, March 17th and 18th.
Bryant's Pond...........evenings, March 20th and 21st
North Norway............evenings, March 22d and 23d
East Stoneham...........evenings, March 24th and 25th
West Stoneham...........evenings, Feb. 27th and 28th
West Lovell or Stowe......Thursday, and over Sunday, March 29th to April 1st. I. K. LOMBARD.

Stark...................Saturday evening, Feb. 24th and over the following Sunday.
R. M. HAGGETT.
H. B. SEVEY.

Colebrook Corner, N. H...............Lord's day, Feb. 25th
Canaan Corner, Vt., (where Bro. Wm. Barnett may arrange)...........................Feb. 27th
Coaticook, C. E..........................Feb. 28th
Compton, (Harvey school-house), evenings, March 1st and 2d.
Danville..................Lord's day, March 4th with Bro. Porter and his people.
Melbourne..................evenings, March 6th and 9th.
Montreal, Lord's day, March 11th, through the week, and over the following Lord's day. Will Bro. George Smith meet me at the depot on the arrival of the first train of cars from Island Pond in the morning?
C. C. STEVENS.

Melvin Village..................Sunday, Feb. 25th
T. W. PIPER.

Bristol, Ontario Co., N. Y., Sunday, Feb. 25th, 10½ A. M.; at Honeoye 7 o'clock P. M. C. F. SWEET.
N. B. As my stay in Canada must be brief, I hope to see all the friends of Jesus out to the meetings.
C. F. S.

South Reading, Mass..............Sunday, Feb. 25th
GEO. A. COLE.

Worcester, Mass..........................Feb. 25th if desired. J. K. BELLOWS.

Springfield) Barnes' Hall)......Sundays, Feb. 18th and 25th
E. MCCULLOCH.

Buchanan, Mich.................Sunday, Feb. 25th
Dekalb, Ill.............................March 4th
H. G. MCCULLOCH.

Springfield, (Armory Hill).....................Feb. 25th
Agawam...............................March 4th
H. PRATT.

Business.

TO CORRESPONDENTS.

Wm. Sheldon—Cannot tell yet; shall know before long.

Geo. L. Teeple—We hope soon. When they are, due notice will be given.

C. O. Taylor—Yes.

John Taylor—They will be very acceptable. If you send at once, they will go with seven other barrels we are now sending on to Memphis.

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$1.25 each—M L Gilman 567, C M Holley 565, E M Varney 567, L Jackman 561, J N Edgerton 567, A Williams 559, M Thorne 524, B T Cox 567, C Rice 567, Mr. Vanderese 567, G. W. Wood 567, E. Cutler 567, R. W. Pierce 550, A J Brown (what P. O.?) A. C. Philbrick 543.

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We are sighing for rest, we are weary now,
Earth's care and affliction have darkened the brow,
And the heart is oppressed with its burden drear,
And grief from the eye starts the briny tear.

We are sighing for rest 'mid the wrecks of time,
'Mid oppression, unkindness, unrest, crime;
'Mid toils unrewarded, with fears we restrain,
We are sighing for rest on Eden's fair plain.

We are sighing for rest on the other shore,
For the time when our conflicts will all be o'er,
For the songs we shall sing, for the crowns we shall wear,
For the glory undimmed we forever shall share.

We are sighing for rest, for the night is dark,
And the waves and the tempests are tossing our bark;
We can just see the light o'er the mad breakers' foam,
And we sigh to be there on the highlands of home.

We are sighing for rest in the city of God;
On its golden pavements the angels have trod;
'Mid its portals of pearl that are flashing sublime,
And the stars of our crowns that forever shall shine.

We are sighing for rest in the pilgrim's "sweet home,"
Where in pain and affliction we no more shall roam;
For the land of the peaceful, the home of the blest;
We sigh 'mid our toiling for soon coming rest.

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For the World's Crisis.

THE TWO LAWS.

1st. "The law of sin and death." 2d. "The law of the spirit of life."—Rom. 8: 2.

As "the law of sin and death" has the precedence in the divine economy, so we shall give it the precedence in our investigations. In order to ascertain what law is referred to by the apostle, we must examine his argument, as given in the 7th chapter. He first presents it by an illustration—the law of marriage—a law binding upon the wife as long as the husband liveth, but from which she is made *free* by death. He then applies his figure to the christian church.

Through the body of Christ, slain for them, the christian believer is freed from a law once binding, and can now be married to Him who died, but was raised from the dead, and by this union they are brought under a *new* law to Christ. But this figure fails to enlighten us fully as to what law he alludes, and from which he says they are delivered, that being dead wherein they were held. But, by quoting one command of that old law, he gives us the right understanding of it. "I had not known lust, except the law had said, Thou shalt not covet." It was the law given on the two tables of stone, amid the thunderings and lightnings of Sinai, that is by him denominated "the law of sin and death," for by that law was the knowledge of sin, and the penalty was death.

The apostle most graphically describes the condition of those who are under that law, which, though good in itself, holy and just in its demands, yet, "being weak through the flesh," it could not make those who were under it perfect; it had no power to crucify the law of sin, which was in the members, and continually warring against the law of God, bringing the individual into captivity to the lusts of the flesh, so that, though converting unto the purity of the divine law, the justness of its claims, and desirous of being obedient thereto, the individual cannot do the things that he would. He wills to obey, but how to perform that which is good, he knows not.

Hence the good he would do he does not, but the evil which he would not do, that he does. This clearly expresses the natural disposition and condition of man, under the law of sin and death. It makes no provision whatever for his native depravity. It does not save him from his sinful proclivities, induced by the fall, hence his condition is truly deplorable, and expressed by the apostle in such language as this,—"I am carnal, sold under sin." "O, wretched man that I am, who shall deliver me from the body of this death?" Not that the apostle was in this exceedingly wretched condition when writing thus; but he places himself at the time back into his former state, and personifies the condition of one under "the law of sin and death," vainly striving by the deeds of that law to attain unto justification and peace.

The 5th and 6th verses show that he does not mean to be understood as now occupying such a wretched position, for he says, "*When we were in the flesh* the motions of sin, which were by the law, did work in our members to bring forth fruit unto death; but *now being delivered from the law*, that being dead wherein we *were* held; that we should serve in *newness of spirit*, and not in the *oldness of the letter*," that is, his present service is under the new law—the law of the spirit, and not in the oldness of the letter—the old law written and engraven on stones.

Having asked how deliverance shall come from such a bondage as described, he expresses his thanks that it comes "*through Jesus Christ our Lord*." Then he says that "the law of the spirit of life in Christ Jesus" hath delivered him from the former "law of sin and death," and what that law through weakness could not do, God, by sending his Son Jesus Christ in humanity, by a sacrifice for sin, condemned sin in the flesh, so that now the *righteousness* of the law can be fulfilled in all those who walk not after the flesh, but after the spirit. He says those who are in the flesh, i. e., in a state of natural corruption, unrenewed, cannot please God.—Why? Because "the carnal mind is in enmity against God—it is not subject to the law of God, neither indeed can be," *for* they that are "after the flesh," unrenewed, "do mind the things of the flesh." "But," says he, "*ye are not in the flesh*, but in the spirit, if so be the Spirit of Christ dwell in you," otherwise you are none of his.

Under the former law, he says they were carnal—sold under sin—minding the motions and lusts of the flesh, and by them brought into captivity. But under this *new law*—the law of the Spirit written on the fleshy tables of the heart—there is an entire moral change effected—the individual becomes a *new creature* in Christ Jesus; the old man—the carnal mind—is put off with his deeds, and the new man, Christ Jesus, is put on, and through the power imparted by this indwelling Christ, Paul could perform the good he would do, and refrain from the evil he would not do.

How changed the strain, as he triumphs and exults in the glorious deliverance wrought out through Jesus Christ! "We have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba Father." That spirit is one of freedom, of assurance, and filled with its divine power, he declares that nothing shall separate them from the love of Christ; not even tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, but in all these things they are more than conquerors, through him that loves them.

And not only shall these temporal afflictions fail to separate them from the love of God, but more than these, "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature," can produce a separation from that exceeding, unchanging love. And when, in another epistle, he has traced the triumph of the church to the final consummation, he breaks forth in similar language to that expressed when he first catches a glimpse of the deliverance effected through Christ, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!"

But he does not wait until the victory over death and the grave is achieved, before he can utter the language of joyous victory, for among many exultant strains, we find him giving expression to the following: "Thanks be unto God, who *always causeth us to triumph in Christ!*"

No more doleful sounds proceed from his lips; no more complaints of wretchedness and bondage; no longer does he represent himself as a slave sold under sin, after being brought under the new law,—"the law of the spirit of *life* (not *death*) which is in Christ Jesus."

Reader, under which of these laws are you serving? Which of the two conditions harmonize with your own? To be under the one is to be in bondage, a servant of sin, obedient to the dispositions of the flesh, an heir of *death*. To be under the other is to be free; sin no longer hath dominion over you; the flesh is crucified with its affections and lusts, the Spirit of God reigns within; its fruits are apparent, and *eternal life* will be your reward.

M. D. W.

For the World's Crisis.

"THE BEST EVIDENCE."

While listening to a very energetic "orthodox" discourse, recently, the speaker presented an argument so important, I thought it should be presented to the readers of the Crisis, as we all like evidence to support a doctrine.

Said the speaker: "The *very best evidence* that I can give that I have a soul *within*, is, that I can FEEL it. Feeling," said he, "is the most satisfactory evidence of conversion. We FEEL *right*, therefore we KNOW we ARE *right*," was the pith of his remarks. He also asserted that man possesses an "immortal mind." "Christ comes the second time at death." "The saints are rewarded at death," etc. He describes the mind as "an intellectual, thinking machine, composed of numerous faculties."

Let us consider these statements, and see if they will stand the test of reason, and Bible testimony. Now if *feeling* is the basis of knowledge, and knowledge is the *result* of feeling, how much must we *feel* in order to *know* a thing is truth? Where is the rule, or standard, or measure, laid down, to guide us in this respect? Could such a standard be established, while persons are so differenly affected by the same influence? If the "*very best evidence*" that can be given for the support of *immortal-soulism* rests for proof on the uncertain fluctuation of *feeling*, is not the foundation and support *very weak* and *feeble?* Can feeling be relied on as a *sure* evidence that we are *right?* We think not. Every day's experience teaches the opposite. We feel just as conscientious while supporting what may be an error as we do defending the truth.

To prove this, one example is sufficient. Take the case of the illustrious Paul, Acts 26: 9, and onward. Now he was just as zealous, and *felt* just as conscientious while persecuting the church as he did after his conversion while boldly defending and earnestly supporting its doctrines; for he says he *verily thought* he ought to do many things contrary to the name of Jesus of Nazareth.

Now *feeling* is produced by *material* causes, therefore if the soul can be *felt* it is *material* and *mortal*, for an *immaterial*, *immortal* soul cannot come in contact with matter. If man is "conscious in death," as the "orthodox" teachers assert, how is thought produced, seeing the "thinking machine" is dead, inanimate, and moldering in the tomb?

Must the assertions of mortal man be believed, while they stand in open and defiant opposition to the teaching of the Word of God? The "best evidence" we can adduce, is a "Thus saith the Lord." "Let God be true, (though it prove) every man a liar." "Cease ye from man, whose breath is in his nostrils, for wherefore is he to be accounted of?" Isa. 2: 22. "Search the Scriptures." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

What saith the Scriptures in reference to man's composition, state in death, and his relation to immortality? "And the Lord God formed man of the *dust of the ground*." Gen. 2: 7. "*Dust thou art*, and unto *dust* shalt *thou return*." Gen. 3: 19, 23. "He remembereth that we are dust." Ps. 103: 14. And God "breathed into his nostrils the breath of life, and *man became a living* (not an *immortal*) *soul*." "The King of kings and Lord of lords, who *only* hath *immortality*." 1 Tim. 6: 16. "Shall MORTAL man be more just than God?" Job 4: 17. "For it is appointed unto man once to die." Heb. 9: 27. "Thou takest away their *breath* (not a deathless spirit); they *die*, and *return* to *their dust*." Ps. 104: 29. "The DEAD KNOW NOT ANY THING." Eccl. 9. 5–10. "In that very day (of man's death) his *thoughts perish*." Ps. 146: 4. "The *dead* praise not the Lord." Ps. 115: 17; Ps. 6: 5; Isa. 38: 18. "Man lieth down and riseth not, till the heavens be no more, he shall not awake nor be raised out of his sleep." Job 14: 12. If the dead be not raised, "then they also that are fallen asleep in Christ are perished." 1 Cor. 15: 18.—"There shall be a resurrection of the dead, both of the just and the unjust." Acts 24: 15. "God will redeem my SOUL from the *power of the grave*." Ps. 49: 15. "I will be satisfied when I *awake* with thy likeness." Ps. 17: 15.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. 4: 16. "For the trumpet shall sound, and the dead shall be raised incorruptible. . . . This mortal must put on immortality." 1 Cor. 15: 52, 53. "They which shall be accounted worthy to obtain that world and the resurrection from the dead . . . . can die no more." Luke 20: 35. "When Christ who is our life *shall appear*, THEN shall ye also appear with him in glory." Col. 3: 4. "When the Son of man shall come in his glory . . . then shall he say unto them on his right hand, inherit the kingdom." Matt. 25: 31–34. "I will come again and receive you unto myself." John 14: 3. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." 2 Tim. 4: 8. "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14. "And behold I come quickly, and my reward is with me, to give every man as his work shall be." Rev. 22: 12.

Many more passages might be collated, but these are sufficient to teach us—

1st. That man is a mortal, dying being.

2d. In death he is unconscious.

3d. Without a resurrection death would be an eternal sleep.

4th. That event will take place at the second coming or advent of Christ, and then the saints will be rewarded.

5th. It is near at hand, "even at the door." Luke 24: 33.

Need we say more? "I know that thou believest." D. E. LYON.

Bloomfield, O.

DEATH IN THE DESERT.

Death from thirst! How terrible must it be! A writer of some painful experience thus describes the symptoms which he remarked in some of his unfortunate fellow travelers: "We had now neither eaten nor drank since the preceding day. Our horses and other beasts were equally destitute; though ever since nine in the evening we had been traveling rapidly. Shortly after noon we had not a drop of water remaining, and the men, as well as the poor animals, were worn out with fatigue.

"At two o'clock in the afternoon a man dropped down stiff, and as if dead, from fatigue and thirst. I stopped with three or four of my people to assist him. The little wet which was left in one of the leather budgets was squeezed out of it, and some drops of water poured into the man's mouth, but without any effect. I now felt that my own strength was beginning to forsake me; and becoming very weak, I determined to mount on horseback, leaving the poor fellow behind.

"From this moment others of my caravan began to drop successively, and as there was no possibility of giving them any assistance, they were abandoned to their unhappy destiny, as every one thought only of saving himself. Our fate was the more shocking, as every one of us was sensible of the impossibility of supporting the fatigue to the place where we were to meet with water again. At last, at about four in the evening, I had my turn, and fell down with thirst and fatigue. Extended without consciousness on the ground, in the middle of the desert, left only with four or five men, one of whom had dropped at the same moment with myself, and all without any means of assisting me, because they knew not where to find water, and, if they had known it, had not strength to fetch it; I should have perished with them on the spot, if Providence, by a kind of miracle, had not preserved us.

"This attack of thirst is perceived all of a sudden by an extreme aridity of the skin, the eyes appear to be bloody, the tongue and mouth both inside and outside are covered with a crust of the thickness of a crown piece; this crust is of a dark yellow color, of an insipid taste, and of a consistency like the soft wax from a bee hive. A faintness or languor takes away the power to move; a kind of knot in the throat and diaphragm, attended with great pain, interrupts respiration; some wandering tears escape from the eyes, and at last the sufferer drops down to the earth, and in a few moments loses all consciousness."

Thus, in 1805, perished a caravan of two thousand persons, and eighteen hundred camels, who on their journey across the great Sahara were disappointed in not finding water at one of the usual watering places.

Now let us suppose, dear reader, that just as they were coming into their greatest extremity, men and beasts beginning to drop on the hot sand, a voice should have been heard, clear and shrill, "Ho, every one that thirsteth! come ye to the waters." What a rush there would have been of that entire caravan! Then let us suppose that as some began to fall back with the reflection, It can't mean *me*, I have no money, the voice should be heard again:—"He that hath no money, come ye, buy wine and milk *without* money and without price." How many of that company, think you, would have perished? Not one! Why should they, after receiving such an invitation?

Now, in a moral point of view, millions on millions are perishing for lack of the bread and water of eternal life. All along the way they may be seen dropping into the grave, the raging fever of unsatisfied desire drinking up the very life. Perhaps bright visions of some unknown future have been indulged in by most of them; but a vast howling wilderness lies between them and the realization of their day-dreams; and without ever attaining to what they so ardently desire, they sink down and the darkness of an impenetrable future settles upon them.

But is there no remedy? "Is there no balm in Gilead? Is there no physician there?" Must the frail sons and daughters of man go down to endless night? No! "Glory to God in the highest; on earth peace, good will to men." Thus sang the heavenly host at the birth of our Savior; for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Listen, ye weary ones, to his gracious invitation:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"The Spirit and the bride say, come; and let him that heareth say, come; and whosoever will, let him take of the WATER OF LIFE freely." Hearken, O ye that perish for lack of the bread and water of eternal life!

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy wine and milk, without money and without price."

What necessity, then, that you should perish? The most ample provision has been made for you. God, men, and angels desire you to come. The most touching invitations are extended to you. Your poverty, unworthiness, and deep depravity, are all taken into the account, and still the outstretched arms of mercy wait for you. Delay, then, no longer, lest ye perish forever!—*Letter Tract, No. 2, Box 4, Presque Isle, Me.*

☞ Be careful that, in helping others, you do not unfit them to help themselves.

For the World's Crisis.

CONFERENCE REPORT.

The Rhode Island and Eastern Connecticut quarterly conference met, in accordance to previous adjournment, with the Danielsonville church, on Wednesday, Jan. 3d, 1866, at two o'clock. Spent the afternoon in prayer and exhortation. Evening, social worship, and sermon by Bro. Allen Damman; subject, the confession of Christ.

Thursday, 9 A. M., met for business, the President in the chair. First, reading of the Clerk and Treasurer's reports, which were accepted.

Moved, That Brn. Allen Damman, Joseph W. Thomas, and David V. Corey, be invited to become members of this conference. Carried. They accepted of the invitation.

Moved, That we invite brethren not members of the conference to take part in our deliberations.

Bro. V. P. Simmons requested that his name be dropped from the conference roll, and it was moved that we grant him his request; but after he gave his reasons for making such a request, the motion was lost.

Moved, That the Chair appoint a committee of three to nominate officers for the year ensuing. Carried. The Chair nominated A. Durfee, V. P. Simmons, and Allen Damman, as that committee. The committee reported A. Durfee as Moderator, and H. F. Carpenter as Clerk and Treasurer. The report was accepted by vote.

Moved, That hereafter we make it a custom that the old officers serve during the session of the conference at which new officers are chosen.

Delegates. N. Shumway reported the Danielsonville church. The condition of the church does not differ much from the last report, with the exception that one has been converted and baptized. Preaching most of the time, by Brn. E. Bellows, M. R. Phetteplace, and H. F. Carpenter. We expect to build a chapel this winter. Through the untiring effort and indefatigable labor of H. F. Carpenter, nearly a sufficient amount has already been raised to build a house.

East Killingly church was reported by D. V. Corey. Not much improvement, but there is a desire to hear preaching. One sermon by D. S. Clark, of Illinois. Bro. Brackett unofficially reported the church in Abington. We have very interesting meetings. Sabbath school not as interesting this winter. One member of the school has been converted. Preaching by George Streeter, Morse, and H. F. Carpenter. We have a desire for more preaching.

Preachers reported their labors. H. F. Carpenter reported. My last report was made at Abington. One year's labor in Rutland, Vt. We have had some interest. We have succeeded in bringing in those elements that have heretofore divided and closed up the breaches of the church, which we think has accomplished much good. Some have been forward for prayers since my absence.

M. R. Phetteplace. Have but a small report to make. Have preached but little. Been to Riverpoint. The church is in a low state, but the prospect is brightening up. Preached at Natick. One has been soundly converted, and stands fast in the faith. Our social meetings are seasoned with grace. Been to Warwick Plains. This is an old and tried band. Peter Noka labors with them.

A. Durfee. I have not been out much. My labors have been confined to Mohegan. There is a lack of interest. Have some good times and some hard ones. Preached at Natick; had a good time. Been to Coventry Center; about as near dead as can be and crawl. Been to Summit; had a good time. I found that I could breathe freely. I thought there was a prospect of the truth taking deep root in Mohegan, but I have become discouraged. I know that the cause of Christ is good, and I love to labor in it.

V. P. Simmons. Have not preached for one or two years; do not know whether it is duty or not. Benjamin Roberts. My labors have been somewhat limited for the past twelve months. I have not ceased to proclaim the gospel and the near advent of the Lord.

Moved, That we adjourn the business part of this conference to Friday, at 9 A. M. Carried.

Two o'clock, Thursday afternoon, met for a social meeting. At three part of a sermon by A. Durfee. In the evening preaching by J. W. Thomas.

Friday, 9 A. M., met in accordance with Thursday's adjournment. Preachers' report continued. Peter Noka. My labors have been mostly confined to Warwick Plains. Have not been away from home much, and I feel that I have about preached out; consequently I have not come prepared to labor for the Lord.

D. V. Corey, A. Damman, and J. W. Thomas reported. Their several reports were full of cheer. After the preachers' reports were all in, the following question was introduced for discussion:

Is the year of the second coming of Christ to be definitely known from the prophecies of the Old or New Testament?

Moved, That we accept the question offered for discussion. Carried. Moved, that the speakers be limited to ten minutes. Carried. The question was discussed by Brn. N. Shumway, M. R. Phetteplace, V. P. Simmons, and J. Thomas. The discussion occupied about one hour and a half, when it was moved that we adjourn to two P. M., and was carried.

Friday, 2 P. M., the Freedman's Mission was the remaining business to be disposed of. The Clerk read the minutes of the previous session of the mission, and was accepted.

Moved, That there be a collection taken up for the benefit of this mission. Carried. The Treasurer reported that there were collected and pledged to the amount of $27.25.

After some discussion as to how the funds of this society should be appropriated, it was moved that the Treasurer of this mission be authorized to remit to the Treasurer of the General Advent Freedmen's Mission all of the funds remaining in the treasury at the close of this conference. Carried.

Moved, That N. Shumway and V. P. Simmons be appointed to act in concert with the Chair in providing preaching for this conference, and also to provide subjects for criticism at its next session. Carried. The committee reported the following subjects: Sermon for criticism, church government, as taught in the New Testament, by M. R. Phetteplace. Essays for criticism, 1st, What ought to be done to increase an interest in our Sunday Schools? by H. F. Carpenter. 2d, Has the first day of the week any claims upon the christian church as a day of rest and devotion above any other day? By J. W. Thomas.

Moved, That we adjourn to meet with the East Killingly church on the first Wednesday in April next. Carried.

Friday, three o'clock, sermon by Bro. Peter Noka. Six, evening, social meeting. Seven, preaching by M. R. Phetteplace.

Saturday, 10½ A. M., preaching by V. P. Simmons. Afternoon, conference and preaching. Sermon by A. Durfee; subject, The Atonement. Bro. Allen Damman remained over and preached to us on the following Lord's day. When the conference closed, we all felt that it was profitable to meet in conference and enjoy the society of the saints for a short season.

WM. H. CHAPMAN, Clerk.

For the World's Crisis.

A LETTER FROM A BRUISED REED.

Come with me to the beautiful village of Elmira, N. Y., and after you have gazed with admiration upon all that is enchanting to the eye, we will walk down Church street to the railroad, which runs lengthwise of Wisner street, and we will stop in front of a large building known as Phœnix Furnace. There is a little cottage directly opposite this large machine shop, and, if you please, we will enter without ceremony, and quietly notice the internal arrangements, and perhaps have a little conversation with the occupants.

The first thing that strikes us is the evident fact that these people are poor, though perhaps not *extremely* poor. There is one bed in the house, and a stove, a table, and a few chairs; and if you look closely you may find a trundle bed for the little ones. We find the wife and mother at home, with her two children, the eldest a boy not quite four years old, and a little girl eighteen months younger.

But where is the husband and father? He is employed as book-keeper in the office connected with the machine shop just opposite. It is now four o'clock in the afternoon, and he is not expected home quite yet. He was out of employment, but through the efforts of Thomas K. Beecher (brother of H. W. B.), this place was found for him. His pay amounts to only about two dollars a week, which some of the readers of the Crisis would consider hardly enough to provide food, clothing, fuel, etc., for a family. But here he comes. He walks with crutch and cane, and seems also to be quite unwell. He says he was not able to stay in the office any longer, and is so ill that he cannot sit up.

We will now leave them, and call again in the morning. We find the sick man is better, and the little son complains of pain in his head, and is also quite sick. The wife works about the house till afternoon, doing what she can for the sick ones, when she too is suddenly prostrated, by the same disease that is already at work upon her husband and son.

What can they do now? No one comes to help them, and can the father lie there and see his family perish? There seems to be no other way, but for him, sick as he is, to rise and try to take care of the others. But what can he do? He seems helpless as a child. But he has a will to try. The blood in his veins seems ready to burst forth, so violent is the disease raging there; and it throbs with such force as to almost stream from his nose, and does not stop until he sinks back fainting and apparently dying, and the frightened wife is obliged to go for help.

In this condition they remain for five days, not knowing which will die first, and with but very little aid; when the boy, the "first born," after a night of untold suffering, closes his eyes in death. Mr. Rains, the minister, now comes in, and is at once pointed to the little bed, where lies the dear boy, calmly resting; while sobs and moans from the living fill the ears of one, who evidently does not feel at home in such a scene.

Preparations must now be made for a funeral, but who will pay the expenses? It must be a public charge. The little coffin is brought, and kind strangers decently shroud the body and prepare it for the "narrow house."

When all is over, and the little family are left alone once more, death still stares them in the face. For some time the husband and wife seemed to be on the verge of the grave, but in time they recovered, although very slowly.

When able, they removed quite a distance from the place where they had passed through such severe trials, and the sorrow for the loss of the darling boy was beginning to heal, when the daughter was suddenly taken away. Another little coffin is brought, and another dear child is laid away in the cold grave. Poverty still presses the little family, and this funeral, too, is a public charge.

The question may be asked, "What is done with the earnings of the husband and father?" All that he received for six months' service in Elmira, was fifty dollars—only two dollars a week. Is that enough to pay rent, furnish fuel, clothing and provisions for a family through sickness and health? Most families require more.

The head of this family, the "Bruised Reed," who writes this letter, does not average to earn three cents an hour for the time he is employed—yet he does not at this time "come before the public as a beggar" (quoted from H. L. H.), but as a benefactor. I now enclose three dollars and twenty-five cents for the Crisis Poor Fund, to pay for the paper for the poor. I have never been a free subscriber on the "poor list" of the Crisis, and do not intend to be. "Where there is a will there is a way," and I have a *will* to pay for the paper as long as I take it.

Perhaps this letter is already too long, but I wish to add a little more. Are there not some among the twenty thousand or more who read the Crisis, who are in better circumstances than the writer of this? I live in a dilapidated old shell of a house, through the roof of which the rain pours, and the snow sifts. It needs no patent ventilators, for there are countless cracks and crevices through which the wind enters at pleasure,—but when the temperature is *zeroic*, it gives but little pleasure to the poverty-stricken inmates.

I ought not (perhaps) to insinuate that some of those whose names are on the free list are as able to pay as I am, but let me hear at least one response from some quarter, and let some one follow the example of

A BRUISED REED.

[We had the pleasure of baptizing the "Bruised Reed" at Wilbraham Campmeeting, last year.—ED.

☞ Some men who are the first and the loudest to cry fire, are the last and the last to help put it out.

For the World's Crisis.

GOD'S LOVE FOR SINNERS.

"And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely."—Rev. 22: 17.

Dear reader, is it not delightful to notice that the revelation of God closes with such a free, full, and unlimited offer of salvation, in which the Holy Spirit and the church unite, whilst all are charged to circulate the glorious news? Is it not sufficient, my unconverted friends, to convince you that God bears for you a wondrous, inconceivable love? And do you not see how very much he desires you to come unto him, that you may escape the awful doom which awaits you, and live? How are you repaying him for this love? Are you not going on day by day sinning against him, trampling his laws and mercies beneath your feet, and exclaiming in your actions, if not in words, we will not have this man to rule over us?

Jesus stands holding forth to you a cup of living water, and invites you to drink. But instead of accepting the offered gift, you spurn all his love, thrust the cup from his hand, and trample it beneath your feet. O, sinners, beware! Jesus will not always bear these insults. Soon He who is now your best friend, will be your Judge. Then you will bow the knee in humble prayer, but too late. The cry will then be, "The summer is ended, the harvest is past, and my soul is not saved."

Sinners, consider this subject well, and do not be so heartless as to longer continue to abuse One who has done so much for you, and who is willing to do more, if you will but let him. If you will but repent, he stands ready with outstretched arms to receive you.

Natick, R. I. CHAS. H. SWEET.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

NAMES AND ORDER OF THE BOOKS OF THE OLD TESTAMENT.

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy.

Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand,
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear.

Ezra and Nehemiah now,
Esther the beauteous mourner show;
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms.

Ecclesiastes then comes on,
And the sweet Songs of Solomon;
Isaiah, Jeremiah then
With Lamentations takes his pen.

Ezekiel, Daniel, Hosea's lyres,
Swell Joel, Amos, Obadiah's:
Next Jonah, Micah, Nahum come,
And lofty Habakkuk finds room.

While Zephaniah, Haggai calls,
Wrapt Zechariah builds his walls;
And Malachi with garments rent,
Concludes the ancient Testament.

A WINTER EVENING.

It was growing dark outside, but the bright firelight made up for the want of daylight or lamps in the pleasant parlor where five little brothers and sisters were gathered one winter evening. Their father and mother had gone out to spend the evening, telling Carrie to take good care of the younger ones.

So when they grew tired of play the kind elder sister put away her book and devoted herself to their amusement.

"I have thought of something we can do till tea is ready; come, Harry, and Lulu, and all of you, and let us sit round the fire."

What a little bunch they made, crouching round Carrie, Lulu in her lap, Harry and Clarence on the rug at her feet, and Jenny in her rocking-chair close beside her.

"Now what are we to do?" asked Harry.

"We will each in turn choose a character from history, or from some story we have read, and tell all we can about the person we have chosen, without mentioning any names, and see if any one can then guess who it is."

"Oh, that will be good fun. Now you begin, and see if I can't guess," said Clarence.

So Carrie began her story.

"There was once a young man who had three brothers in the army. I think he would have liked to be there too, but he was very young, and so he stayed at home to help his father on the farm. One day his father said to him, 'My son, I want you to go and see how your brothers are, and take them some loaves of bread and some parched corn.' This father also gave him some nice cheeses to carry to the captain of his brothers' company.

"So the young man did as his father told him, and went to the place where the army was encamped, and saw his brothers, and talked with them, and gave them the nice bread from home. But his brothers were not very kind or grateful, for when they saw him talking with the other soldiers, and asking them about the enemy, they were angry, and said, 'Why did you come here? You are so young that you had better have stayed at home and taken care of the sheep.' Perhaps they would not have spoken so if they had known what a great general he would soon become.

"Oh, was it General Grant?", cried little Lulu, eagerly.

"No, indeed," said Clarence. "General Grant didn't have three brothers in the army, that I ever heard of. But I don't see who it was; do you, Harry?"

"No. I have thought of all the great generals, and I can't think of one it could be."

"I have not told you quite enough," said Carrie. "When you hear how he became so great, I think you can guess. While he was talking with his brothers, a very tall man, dressed in armor, came out from the enemy's army, and said, 'I defy you all. If any man will come out and fight with me, and conquer me, we will all submit to you.' He spoke so very loud that all the soldiers could hear him; but he was so very strong that no one dared to accept his challenge. Seeing this, the young man said '*I* will fight with him, and God will help me to overcome him and save the country.'"

"Oh, I know, now," cried Jenny. "It was David; and the great, strong man was Goliath."

"Yes, you are right, dear," said Carrie.

"I might have known," said Harry; "but I didn't think of any army but our own, and I didn't remember about his three brothers."

"You had better read the 17th chapter of the first book of Samuel, and there you will find the whole story."

"Now, Jenny, it is your turn, as you guessed first."

"Must it be a Bible story?" asked Jenny.

"No; whatever you like."

And this was Jenny's story:

"There were four kings who reigned over different parts of the same country. One of them died, leaving three little sons, and their grandmother took care of them. Their uncles were cruel, wicked men, especially two of them, but I forget their names."

"You are not to tell any names, you know, so that is no matter," said Harry.

"Oh, I forget. Well, these two uncles sent word to the grandmother that if she would send the children to them they would make the oldest king, as he ought to be, in place of his father. She was glad, and so were the little boys, and they went very joyously. But their wicked uncles put them in prison, each in a separate dungeon.

One day, when their grandmother was feeling very badly about them, an officer of the uncles came into the room where she was sitting, with a pair of scissors in one hand and a dagger in the other, and this was what he told her: 'The kings say you must choose for your grandsons, Shall they be put to death or have their hair cut off?'"

"I shouldn't think she would have to consider long about that," said Clarence.

"Oh, but," replied Jenny, "the law of that land was, that if their hair was cut off they could never be king; and so the queen said that she would a hundred times rather have the children die than let their long hair be cut.

"So the officer told the king and he killed the two eldest children himself. But when he sent to the dungeon for the third child, he was not to be found. Some of his father's servants had come and taken him away. So the poor grandmother was a little comforted because one was left. When the little boy grew up, he was very good and charitable, and he spent his life in helping the poor and unfortunate. He never claimed his kingdom, but cut off his own hair, and lived quietly all his life near ——."

"Don't tell the name of the place yet. We must guess," said Carrie.

"I can't guess, I'm sure," said Harry. "It sounds like the story of the two little princes that were smothered in the tower by their cruel Uncle Richard; but it wasn't them, I know."

"No, it wasn't in England at all," said Jenny.

"Well, I shall give up."

"And so shall I," said Clarence.

"And I too," said little Lulu. Whereupon they all laughed, though Lulu could not guess why.

"Then I shall have to tell," said Carrie; "although, as I read the story to Jenny from my little French history, I can hardly call it guessing. The four kings ruled over France in the 6th century. The names of the two cruel uncles were Clotaire and Childebert. The grandmother's name was Clotilde, and the little boy who was saved and grew up was Clodoald. He lived near Paris, at a place called since that time 'St. Clodoald,' or St. Cloud,' where there is now a beautiful palace."

"Now it's your turn again, Carrie," said Harry and Clarence at the same time.

"Yes; but since I have told one story, I will give my turn to little Lulu."

But while Lulu was wondering what she should tell, the tea-bell rang, and the children had to wait for her story till after tea; and I think we shall have to wait awhile, as the good *Independent* has other things to print, and cannot let the children have all its columns.—*Independent.*

NEATNESS.

"Mary, which of your friends do you like best to visit, Caroline or Lucy?"

"I like them both, mamma; Lucy is a good natured girl, but I don't like to go and see her."

"Why, my dear?"

"Because everything is in such confusion. Her doll, and books, and play things, are all scattered about the floor; and if we want to make dresses for the doll, needle-book, and thimble, and scissors, must be looked for, and perhaps not found after all. The very last time I was there, we were going to take a walk, but it was so long before Lucy could find her gloves, that it was too late."

"You think, then, that Lucy would be happier, and make her friends happier, if she were more attentive to neatness?"

"Yes, mamma, I am sure of it, but why do you ask?"

"Would you be very much surprised if I should tell you I think another little girl of my acquaintance in danger of acquiring the same habits?"

"You do not mean me, mamma?"

"Yes, dear, I do."

"Why, mamma! I did not know that I was at all like Lucy."

"I do not think your offences against good order are so flagrant as hers, but I think they will become so, unless you guard against them. For instance, do you recollect what you did with your hat and gloves this morning?"

"Yes, mamma," (blushing.)

"You know the natural progress of such habits is from bad to worse, and therefore I think it important that you should begin now to correct them. Are you willing to try?"

"Yes, mamma."

"Well, then, I will endeavor to assist you; and, as the first step towards your good habits, I advise you to have a particular nail for your bonnet, where it shall be hung."—*Stories for Children.*

LAZY BOYS.—A lazy boy makes a lazy man, just as sure as a crooked sapling makes a crooked tree. The great mass of thieves, criminals and paupers, have come to what they are by being idle. Those who constitute the business part of the community—those who make our great and useful men, were taught in boyhood to be industrious.

☞ Messrs. Cant, Won't & Co., though accomplished swindlers, are an extremely popular firm, and are doing a large business among children and youth, in the city and country.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis

NEW JERUSALEM.

Fair city of peace, within thy portals,
All weary of earth, I fain would be,
City of gems and bright immortals,
City of long eternity.

I look for thee, like the patriarch father,
Though not through the gloom of so many years,
And for thee do my heart's best longings gather,
And in waiting my eyes all swim with tears.

And why I thus yearn through thy gates to enter,
And why I thus long and wait for thee,
I know that Christ, as thy King and center,
Shall sit in his glorious majesty;

I know he shall call the blest of his Father
From the groaning land and the heaving sea,
They shall come as clouds, and like doves will gather,
And I trust with them mine and myself will be.

Coming from death to this deathless city,
From beds of pain to this painless clime,
Tears may not fall, none are there to pity,
All sorrow is left in the waste of time.

Blest city, I hail thee! the place of hiding
For all the saints in earth's day of doom,
And earth will claim thee as here abiding,
When dressed for thy coming in Eden bloom.

JAS. A. LIBBY.

My wife's sick room, West Poland, Feb. 2d, 1866.

For the World's Crisis.

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES DEFINED.

And an Explanation of the Parable of the Rich Man and Lazarus.

"E'en adders hear,
But turn, and dart into the dark again."

"He is a slave who fears to be
In the right with two or three."

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES.

WAR TACTICS.

"Then said Jesus unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees... Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."—MATT. 16: 6-12.

In the tactics of war in these days, a flank movement upon the enemy either on the right or the left, or both, has proved quite successful. Instead therefore of approaching directly the stronghold of the errorists of these last days, wherein they have entrenched themselves in the faith of a conscious existence after death, and a state of rewards and punishments immediate on the occurrence of death (Luke 16: 19-31), we have determined upon an attack on both divisions of the forces of the enemy, and after dispersing the two wings of the marshalled hosts against the truth, move at once upon the stronger fortifications and seize them, taking possession in the name of the Lord; when we shall turn the guns of their strong defences upon the enemy and rout them; and running up the flag of eternal truth at mast head, let it float in triumph in the pure breezes of heaven.

If any attempt to make their escape from this citadel of error, to carry on an unholy war against the truth, we will follow them through all those passages of Holy Writ, whereby they attempt to flee from the ever successful march of truth, and compel them either to an honorable surrender, or an inglorious defeat. Why not have a "holy war" in earnest against error which is becoming more and more defiant and that error too which seeks to hide the light and glory of the truth of a coming Redeemer, and the resurrection from the dead of the blessed and holy to immortality and eternal rewards? In the name of the Lord, we will; and "the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds."

THE LEAVEN—THE DOCTRINE.

Our divine Lord teaches his disciples to "beware of the *leaven* of the Pharisees and of the Sadducees," which he afterwards explains to be "the *doctrine* of the Pharisees and of the Sadducees." The Pharisees and the Sadducees were the two principal and rival sects among the Jews in the days of Christ and his apostles. The doctrine of these sects of which the Savior bids us "beware," related to their views and traditions respecting a future state after death. We will therefore notice

1st. *That of the Sadducees.* The belief of this sect of the Jews consisted in a denial of a resurrection of the dead to life again. "The Sadducees say that there is *no resurrection*, neither angel nor spirit."—Acts 23: 8. In fact, they denied any future existence of man after death, regarding death to be an "eternal sleep," and hence were bold and defiant infidels. They encountered our Lord in an argument, and propounded a question to him which they supposed unanswerable, and would present an insuperable objection and difficulty to the doctrine of the literal organic resurrection of the dead, and of any future state of recognition. For they concluded that if mankind existed in a future state at all, they would of course "know each other there."

An old Welch minister was one day interrupted in his studies by his good wife asking him the question: "John Evans, do you think we shall be known to each other in heaven?" Without hesitation, he replied, "To be sure we shall,—do you think we shall be greater fools there than here?" The Sadducees presented the following difficulty in the way of the resurrection, taught by Christ, as recorded in Matt. 22: 23-28:—"The same day came to him the Sadducees, which say that there is no *resurrection*, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up children unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her."

The Sadducees now supposed that they had presented an objection which involved Moses' law in difficulty, and made it short-sighted in conception, providing the doctrine of the resurrection from the dead to a condition of recognition be true; for if, in this world, "seven men" should have one women to wife, could it be otherwise than that there should be jealousy among the seven husbands in another world, and a quarrel as to whose wife she should be, provided they were all favored with a resurrection to life? To this Jesus replies: "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."—Matt. 22: 29-32.

Thus Jesus shows that the future is to be one very different from the present, and by no means involving Moses' law in difficulty, or chargeable with want of foresight relative to a future state. And he reaffirms the doctrine of the resurrection before these skeptics, by quoting the language of God to Moses in the bush in support of it; as St. Luke records the words of Christ:—"Even Moses showed at the bush, when he calleth the Lord the God of Abraham."—Luke 20: 37. As the Sadducees had quoted Moses against the doctrine of the resurrection, Jesus now quotes him in support of it, and clearly shows that God and Moses would both be involved in greater absurdity, and their language far more irreconcileable and unmeaning, providing there was to be *no resurrection*; namely, God proclaiming himself to be the God of dead men!

Some have attempted to prove from this language of Christ to the Sadducees that these patriarchs were not then, nor are they now dead, but living; thus wresting our Lord's words from their plain and obvious meaning, and making his argument in favor of the resurrection of the just of no force. This is the Pharisaic attempt on the resurrection, nullifying its importance. If those patriarchs were not dead, nor now dead, but living, how does our Lord prove that "they shall rise from the dead," "in the resurrection they shall rise"—Mark 12: 23-26), by his argument and quotation from Moses? Our Lord's argument is this: "God is not the God of . . . dead" men. Therefore "touching the dead, that they rise," "that they shall rise from the dead." "In the resurrection, they shall rise," God has declared when he said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." By virtue of his promise they must live again. It is expressly affirmed that Abraham, Isaac, and Jacob, together with the faithful of that nation, are dead; "these all died in faith."—Heb. 11. If these faithful patriarchs are regarded by the Scriptures as it is said of them, they "live unto him"; for "he is not the God of the dead, but of the living; for all live unto him," Luke 20: 38; it is by virtue of his promise, and the fact that "He" who "quickeneth the dead calleth those things which be not as though they were." Rom. 4: 17. Says Mr. Bonar upon the above scriptures:—"The great point on which Abraham's testimony bore was the resurrection; and the terminating point of the divine testimony to the relationship subsisting between the patriarchs and the God who entered into covenant with them was the same: 'As touching the resurrection,' etc., verse 31. And it was this same testimony that embodied the anxiety shown by these patriarchs 'concerning their bones.' One feels that it is round the tomb of Abraham—the place where his dust lies waiting for *resurrection*, that a special interest gathers. It is this tomb above others that is the intimation of patriarchal faith and hope. Could we get access to the case itself, we might find the bodies of these patriarchs still there, or at least that of Jacob, for we read: 'And the physicians embalmed Israel.' Gen. 50: 1. There are mummies in Egypt as old as the days of Abraham. Their resurrection does not depend on this. They were careful about their bones, only that they might have a testimony to their hope. They waited *the resurrection*."

The Sadducees, at the reply and argument of Christ, were confounded and silent. The Pharisees, rejoicing to see this rival sect dispersed, gathered around him, and tried him with questions, also to their own confusion. Matt. 22: 33-46.

O. R. FASSETT.

(*To be continued.*)

PRAYER.—What a privilege it is that we can come and put God in mind of his promise to his Son in regard to the kingdoms of the earth, knowing that he will not be offended, but that he will regard our request with special favor. None of us can be too poor to pray, nor too weak. God never grows weary in hearing our prayers. We can never ask him for more than he is able to do. We may open our mouths wide; think of all the persons we would pray for, all the subjects of prayer. He is able to help them all. Why then should we not pray more earnestly and more fervently, Thy kingdom come? He who prays at stated times only will make but poor progress heavenwards. If there was more prayer, there would be more converts and fewer critics, more penitents and fewer sleepers in our churches.

"EIGHTEEN HUNDRED SIXTY-SIX."

The following article on "1866," by Lieut. Col. W. C. Slather, is from the January number of the "Rainbow," published in London, Eng. We are glad to learn that much interest is being awakened among christians in all countries on the immediate coming of Christ.—ED.

The "Scripture dates of the time of the end," in *The Rainbow* for November last, is a communication of the deepest interest. Ever since those who love the appearing of their Lord have sought with prayer and supplication to discover, from the living oracles of truth, the probable period of the close of the Gentile Dispensation, the year 1866 has always stood prominently forth as big with events of the most solemn import. It was so at first, because that year, in accordance with the year-day theory, completes the prophetic term of the great *Roman* Antichrist, dating from the year 606, when the tyrant Phocas confirmed the Bishop of Rome as the supreme head of the church. And although the close of the sixth millenary from the creation of Adam could by no means have *then* appeared to synchronise with 1866, still the most profound and enlightened interpreters, almost unanimously, brought the lines of unfulfilled prophecy to converge and terminate in that year. In this confidence they successively departed, and bequeathed their testimony to us, on whom "the ends of the age have surely come."

It is a signal and triumphant proof of the honesty and faithfulness of the interpreters of past generations, that although the date which their views of prophecy compelled them to assign as the termination of the present age completed not, by many years, the sixth millennary, they still adhered to it, leaving in faith the discrepancy to be adjusted in God's own time and way. And how have their faith and integrity been honored! Modern chronologists have discovered that we are, in fact, so much further advanced on the course of time, that only seven or eight years are now lacking to complete the full 6000 years since the Lord formed man upon the earth.

And as the year approaches which so many with solemn anticipations have desired to behold, numerous new events and proofs have occurred to demonstrate that it is, indeed, an era of marvellous significance. The author of "Scripture dates" shows by dates deduced from widely distant points, yet all converging to the same, that 1866 is, in all probability, the termination of Israel and Judah's long captivity. And modern chronologists have confirmed this probability by demonstrating that, in seven years subsequent to 1866, *i. e.* in 1873, 6000 years will be fulfilled since the Adamic creation. These are very remarkable evidences, to which, if we add the decreed removal of the French troops from Rome, and the occurrence of a jubilee of jubilees* towards the close of the ensuing year, it must surely be conceded that 1866 will, in all probability, be an era of "wonders."

Now should the events which shall happen during 1866 prove it to be, indeed, the long-looked-for year for the fulfillment of many prophecies, what may, possibly, be the *first* occurrence which shall mark its wondrous course? Let it be distinctly understood that the assertion is not made that 1866 *will be* the culminating year of prophecy. We speak with all diffidence, and, as it becomes those who handle such themes, with the profoundest reverence and self-distrust. We would draw all our inferences from the sacred oracles, and gather wisdom by comparing Scripture with Scripture.

Reverting to Ex. 12: 1-28, we find the institution of the Passover. This feast was appointed in commemoration of the deliverance of Israel from the land of Egypt. It was observed on the 14th day of the moon of the month Abib, thenceforth to be to Israel the beginning of months, or the first month of their year. On the day after the Passover was the feast of unleavened bread; and on the day *succeeding the Sabbath* was to be presented the sheaf, or first-fruits of the harvest, which from that day began to be gathered (see Lev. 23: 10-12, and Deut. 16: 9), and was completed in *seven* weeks, and consummated by the feast of Pentecost. These were types and figures for the time then present, all of which were fulfilled in Christ; though they are probably susceptible of a fulfillment still more remote. He, the great antitype, the true paschal lamb, was slain on the 14th of the month Abib, and, on "*the morrow after the Sabbath*," in the capacity of High Priest, presented himself before the Father as the first-fruits of his body, the church. (See 1 Cor. 15: 20-23, and John 20: 17.)

Now, as Jehovah is "a God of order," and is pleased to conform himself to that eternal pattern of his sovereign will, his written word, may we not, in accordance with Divine analogy, humbly and reverently *infer* that the day on which our Lord rose from the grave (the morrow after the Sabbath succeeding the full moon of the month Abib), and in the capacity of High Priest presented himself a wave-offering before the majesty of the heavens, *may* be that day eternally appointed for gathering the first fruits of the harvest of the church, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God"? Everything is, analogically, in favor of the inference. What day so *probable* for the gathering of the saints as that very day which commemorates the occasion of our glorious "first-fruits from the dead" presenting himself before the Father on behalf of his body, the church, that great harvest yet to be gathered from the field of the world?

But let us, in attempted antitypical interpretation, closely adhere to the typical pattern. We are informed that the duration of the Jewish harvest was *seven* weeks; during which period *all* the corn of the fields was gathered—it being *only the first-fruit sheaf*, which, *at the commencement*, was presented as a wave-offering before the Lord. May not this be intended to signify that the final harvest of the church is to *continue* during Daniel's last hebdomad, or period of seven years, being ushered in by the wave-sheaf of the 144,000, "the first-fruit unto God and to the Lamb"? (Rev. 14: 5.)

As in a grain country all the corn is not ready for the sickle at the same time, and, if reaped immaturely, would only wither and perish; so in the christian world, when the seven years of harvest ingathering shall come, all will not equally be ready, and must therefore remain in the field until ripened by the sun of trial and tribulation. A small proportion who are waiting and watching for their Lord and loving his appearing will be taken up, as the first-fruits, the wave-sheaf, the earnest of the coming harvest—and, after that, will commence the fierce sunbeams of "the great tribulation," during which "a great multitude that no man can number, of all nations, and peoples, and kindreds, and tongues," shall be gathered in, successively, and by degrees, as was Israel's harvest;—and finally, just anterior to the stupendous Pentecost of wrath, "the angels shall gather together the remaining elect, from the four winds, from one end of heaven to the other"; and so, the harvest of grace being accomplished, the vintage of wrath will commence! And it is remarkable that the feast of tabernacles, or booths, which was the festival of gratitude for the *fruitage*, and *vintage*, commenced on the 14th day of the *seventh* month, Tisri—about our October. Thus, possibly, after "He that cometh from Edom, with dyed garments from Bozrah" shall have trodden the winepress of the 'fierceness of his wrath, and shall have slain "all those his enemies who would not that he should reign over them," there may be a season of universal gratulation, antitypical of ancient Israel's joy, when the Lord had crowned their year with his goodness, and had made the hills to rejoice on every side.

Very humbly, then, we deduce this inference from Israel's feasts, that whensoever the Lord Jesus shall descend for his waiting people, be it next year, or any future year, the period *may* be analogous to that when the literal Israel came out of Egypt—when the true Israel (Prince with God) by his sufferings as the true paschal Lamb, redeemed his people from a tyrant more terrible than Pharaoh, and a bondage immeasurably more dreadful than that of Egypt.

In a word, as the month Abib comprises parts of our March and April, *that* may be the set time for the Lord's appearing to take up the first-fruit, the wave-sheaf of his church!

And if, oh! *if* the notes of warning given by our chronologists and interpreters be true; if the year 1866 *be* the commencement of Daniel's 70th week; then it *may* be (for the time *must* finally come) that in a few months hence the "sons of the prophets" may seek in vain for the "Elijahs" who shall have ascended in their chariots of fire, and left far behind them the world and its coming tribulation!

"Who is wise, and he shall understand these things? prudent, and he shall know them?" "for the wise shall understand"; "and they that understand among the people shall instruct many"; and "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

* It may be worth while to remark, that a Jubilee of Jubilees, or forty-nine times forty-nine years, reckoning from the decree of Cyrus for the restoration of the Jews, will be completed in November, 1861.—*The Last Vials*, September, 1864.

For the World's Crisis.

IS THE LORD COMING?

Yes! I believe he is. I believe a few more years will tell the story, and the sooner he comes the better I shall be pleased. Oh, how long the church has been waiting. How many weary days she has spent, sometimes disappointed because he did not come as she expected, and celebrate the marriage and provide the marriage supper. But after all there has been something *sweet* about this waiting, because there has been all the while an expectation of a joyful meeting with the long absent friend. So, while waiting, she has spent the time singing, to keep her expectation alive with interest. How often has she sung,—

"In expectation sweet,
We'll wait and sing and pray,
Till Christ's triumphal car we meet,
And see an endless day.
Thrice happy morn for those
Who love the ways of peace!
No night of sorrow e'er shall close
Or shade their perfect bliss."

Oh, how interesting to believers is the present time; their days of waiting are nearly ended; their disappointments because he did not come as they expected are all in the past. I believe this. So I did not write the question,—"Is the Lord coming?" as expressive of doubt. It may be taken in that sense; it may be asked with trembling anxiety, mingled with a new brightening of the hope, by one who has become almost discouraged, has not given up, but how often has the question forced its way out of the anxious breast—*When*, oh, when *will* he come?

Now new evidence is presented, the tried one of earth sees the "star" brightening, and gathering courage, but yet leaning on stronger ones for the evidence, asks,—*Is the Lord really coming?* Yes, dear saints, your trials are almost over. Wait, and patiently bear a little longer.

"Faint not now, for your reward
Will be quickly given."

Again, when the strong man, who has run through the long line of prophetic evidence, searching history for proofs of its correctness, and discerning the face of the sky for *its* signs, and the moral world for *its* evidences, he sees the work the Lord will do in prospective, how he will "overturn, and *overturn*, and OVERTURN," ruling with a rod of iron, and dashing to pieces as a potter's vessel all the heathen nations; how he will purify the earth, and make the place of his feet glorious, gathering out of every nation his loyal subjects, and organizing a government so permanent, because of the purity of its principles and the fidelity of its subjects, that it will stand forever, and banishing all that will offend; and when in review he sees how the mighty nations of the earth have tried all this and failed, leaving to the Mighty Rider on the white horse of Rev. 19: 11, to do his work in righteousness. Oh! how my mind is overwhelmed with the great light of present truth comes thus flashing in its brilliancy over it, and it is made to feel that the coming of the Lord is the great talisman of all this work stupendously sublime.

Then the question comes to the heart of the nearness of the event, and not in doubt, not as a fearful one, but awfully conscious of the nature of that coming, the believer in prophetic truth asks the weighty question, "Is the LORD coming?" Such a Lord as this, such a ruler, such a deliverer, such a friend of his people. Thank God! YES! and coming soon—this year, EIGHTEEN SIXTY-SIX, may tell the story; at all events, it will greatly increase the evidence that he is coming soon, and increase it, too, as no previous single year has done.

Oh! I love the Advent cry—*Dominus Noster Venet*, to wit, "Our Lord *is* coming." "Let the echo fly," not simply "*is he?*" but "he *is* coming."

L. C. MCKINSTRY.

For the World's Crisis.

DEATH COVENANTERS.

"Wherefore, hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell (*sheol*) are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."—ISA. 28: 14-15.

This portion of Scripture is most certainly having its fulfillment in these last days. In fact, since the "old drunken lady" enunciated the doctrine that *death is the gate to glory*, the men that rule this people which is in the church have hid themselves and their flocks in this refuge of lies.

Now we are told by Paul that the Spirit expressly declared that "in the latter times some should depart from the faith, giving heed to seducing spirits, and doctrines of devils." Satan was a seducing spirit in the garden of Eden; and what was the seductive art employed by him there? "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, *God hath said*, Ye shall not eat of it, neither shall ye touch it, *lest ye die*. And the serpent said unto the woman, *Ye shall not surely die*; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as *gods*."—Gen. 3: 2-5.

Thus we see that Satan comes out first with a positive denial of God's word, "*Ye shall not die*" (doctrine of devils), then employs the seductive—"Your eyes shall be opened, and *ye shall be as gods*." It was evidently Satan's intention first to create a dissatisfaction with their condition and residence, and then to awaken an ambition to know as much, and to dwell among the gods, or angels; for we cannot conceive that the gods mentioned were other than the angels of God, whose abode is in heaven.

Now in all the long record from the Fall to the Flood, and from Noah down, through the patriarchs and prophets and apostles; in all the historic side-glances of heathen nations in the faithful record of backsliding Israel, we can find none so presumptuous as to back Satan in calling God a liar; and although God has again repeated the penalty, "The soul that sinneth, it shall die," none (down to a period long subsequent to the apostles' days) was ever found bold enough to hide in Satan's refuge of lies. It has been reserved for an apostate (anti) christian church to say with Satan, in the face of God's truth, "Ye shall not surely die."

We always find the ancient saints regarding death as an enemy. We hear a patriarch lamenting that his gray hairs shall come down with *sorrow* to the grave. We hear the sweet singer of Israel in tones of triumph singing, "Thou wilt redeem my soul from the power of the grave." We see a good old king of Israel lying on his bed, sick unto death. The Lord sends his servant, the prophet, to notify him to arrange his affairs, for he must *die*. What does he do? He was a good man, a servant of the Lord. Does he break out into ecstasies, and sing in the language of an orthodox hymn—

"Happy who in God doth live;
But happier still are they
Who to God their spirits give,
And 'scape from earth away.
Lord, thou read'st the panting heart,
Lord, thou hear'st the praying sigh;
O, 'tis better to depart,
'Tis better far to die."

No; he wept, and prayed, and pleaded his faithfulness for a prolonging of his days. God saw his tears, and heard his prayers, and added fifteen years to his life. Like a true man and servant of God, he loved life, and prayed that he might be still possessor of the precious boon; and that his prayer was consistent with the will of God, we learn from the fact that God answered it.

We find the dear Savior, when upon earth, manifesting his power to the discomfiture of death. It is written in Hosea 13: 14, "*O death, I will be thy plagues.*" Our blessed Savior met with two dear sisters who were (not rejoicing because their beloved and pious brother had gone through the *friendly gate of death* into glory, but) weeping the bitter tears of sadness and grief, because their brother was dead. Their friends wept with them; and Jesus—did he rebuke their grief, as being unnecessary and improper, and console them with the assurance that their brother was *more alive than ever*—that he was happy in glory now, ranging the fields of Elysian bliss? No. When he saw their justifiable grief, he too was sorrowful, and "Jesus wept." O, ye who are disposed to make a covenant with death, read this beautiful narrative in John, 11th chapter.

So also in the case of the widow of Nain, Luke 7: 11-15. She, weeping because her only son was *dead*, excited the compassion of the dear Savior. And he exhibited a sample of his power, and the purpose for which he came into the world (Heb. 2: 14, 15), by raising her son from death.

The apostles of our Lord and Savior Jesus Christ understood these things, and we never find *them* doing homage at the *shrine of death*, in the utterance of such sentiments as the following:

"Ah! lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe,
Can with a dead body compare.
With solemn delight I survey
The corpse when the spirit is fled,
In love with the beautiful clay,
And longing to lie in its stead."
* * * * * * *
"To mourn and to suffer is mine,
While bound in a prison I breathe,
And still for deliverance pine,
And press to the issues of death."

We find a Paul groaning, not for death, but for the "redemption of the body" (Rom. 8: 23), and exhorting the church to yield themselves unto God "as those that are *alive from the dead*" (Rom. 6: 13). And again, the apostle says (Rom. 8: 24), "For we are saved in hope; but hope that is seen is not hope." We see death, but that is not *our hope*; we look beyond, and say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope (or, as in the original, *hope of life*,) by the resurrection *from the dead*."—1 Pet. 1: 3.

Now, brethren in the ministry, it is our duty to try to break this spell, this delusion of Satan, this covenant with death. We are not to mince matters in this direction; the issues at stake are too important. Men will not receive *present truth* until they learn *the ancient truth*, that when a man is dead *he is dead*, and will remain so until Christ comes to raise him *from the dead*; then will they see a necessity for the coming of the Lord. With their present views regarding death as a messenger of peace and bliss, who is going to bear them away

"Beyond the bounds of time and space,"

they cannot see *why* the Lord should come. They do not "love his appearing." "All they that hate me love death."—Prov. 8: 36.

What does the Lord say about these death covenanters? Isa. 28: 18,—"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it." And the rocks and mountains will not hide them in that day when this glorious promise is fulfilled to the saints of God, "He will *swallow up death in victory*; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it."—Isaiah 25: 8. "The last enemy that shall be destroyed is death."—1 Cor. 15: 26. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying (promise) that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 54, 55.

G. THOMSON.

Munroe, Wis.

For the World's Crisis.

GREAT TRIBULATION. MATT. 24.

BRO. GRANT:—There has ever been a dark spot in my mind touching the Great Tribulation, until of late. Now that darkness has passed away, giving me perfect satisfaction.

Some suppose that this great tribulation refers exclusively to the seven years war on Jerusalem. Others, that it is a tribulation to the church of Christ, under the papal power, during the 1260 years. There is truth in both of these ideas, but not the whole truth. The whole truth is this: The great tribulation commenced on the Jews, and Jerusalem, A. D. 65, by the Roman power, and it continued down to 1780. Both the Jews and the Christians are embraced in this time of trouble, and millions of both classes were slaughtered between these two dates.

I do not propose to give an exposition of this chapter, but simply to express a few thoughts which will readily throw the *true light*, as I conceive, before all minds. In order to do this, I will divide the chapter into sections, that the reader may more readily grasp the subject.

First, Christ had been talking to his disciples about the destruction of Jerusalem, his coming, and the end of the world; hence the inquiry of the disciples,—"Tell us, when shall these things be?" etc. Christ gave them a full answer, which may be found in Matthew 24, Mark 13, and Luke 21.

Now from the 4th to the 14th verses of Matthew 24, there is one chain of prediction, extending from Christ till the end of the world.

Commencing with the 15th verse, we have the second chain of prophecy, spanning the 1810 years of Gentile times, from A. D. 65 to A. D. 1875, the end.

Commencing with the 29th verse, and running to the 36th verse, we have a chain of signs introduced immediately on the ending of the Great Tribulation, and extending to the Advent, which are positive indications that redemption is drawing nigh.

Beginning with the 37th verse, and running to the end of the chapter, we have a cursory view of this world as it is to be in the last days, or time of the end.

Having made these divisions, we wish to direct all minds to the following quotations: Matt. 24: 15-22; Mark 13: 14-20; Luke 21: 20-23. That these three citations of Scripture refer to the same events, does not admit of a doubt in my mind. The abomination of desolation, spoken of by Daniel the prophet, can be nothing more nor less than the Roman power; and this power has two forms, Pagan and Papal. For the Dragon gave his power, his seat, and his great authority, to his successor—Papacy. Rome Pagan commences the Great Tribulation, and Rome Papal ends it.

This tribulation stands in connection with the 1810 years of Gentile times, and the 1260 years with the church in the wilderness. Christ says, "Ye shall be hated of all nations for my *name's sake*." This is as truly applicable to the Jews as to Christians; both have been wonderfully hated by all nations, and wonderfully destroyed by that wonderful power that waxed exceeding great.

In order to justify this last idea, I will introduce a short extract from Josephus, found on the last page of his History.

"Tacitus' hatred and contempt of God's peculiar people, the Jews, and his attachment to the grossest idolatry, superstition, and astral fatality of the Romans, were therefore so strong in him as to overbear all restraints of sober reason and equity in the case of those Jews, though he be allowed so exactly to have followed them on other occasions relating to the Romans. Since, therefore, Tacitus was so bitter against the Jews, and since he knew that Christ himself was a Jew, and that his apostles and first followers were Jews, and also knew that the christian religion was derived into the Roman provinces from Judea, it is no wonder that his hatred and contempt of Jews extended itself to the Christians also, whom the Romans usually confounded with the Jews; as, therefore, his hard words of the Jews appear to have been genererally groundless, and hurt his own reputation instead of theirs, so ought we to esteem his alike hard words of the Christians to be blots upon his own character, and not upon theirs."

Pagan Rome put to death millions of Jews and Christians, before he gave up his seat, power, and great authority to the papacy; since which, the papacy has destroyed wonderfully the mighty and the holy people—from fifty to seventy-five millions of Christians—and God only knows how many millions of Jews; for they were hunted down like the wild beasts of the forest for about seventeen hundred years. Should any doubt that the Great Tribulation continued thus long, let them read the twenty-sixth chapter of Leviticus, and the twenty-eighth chapter of Deuteronomy, and there they will find that God's sore plagues were to follow Israel after they were scattered among all nations, and they were to be of *long continuance*.

The denunciations of God against this people have been most literally and signally fulfilled. Let the reader note the fulfillment of God's judgments, graphically described in these chapters, from the 20th to the 23d pages of Thurmen's work on the "Sealed Book of Daniel Opened," and all must see where the Tribulation commenced and ended.

The first toleration that was extended to the Jews seems to have taken place in 1753, during the reign of Queen Anne. In 1780, when Joseph II. ascended the throne, he published his Edict of Toleration, by which he opened to the Jews the schools and Universities of the empire, and gave them the privilege of taking degrees as doctors in philosophy, medicine, and civil law. *Milman's History of the Jews.* From 1780 up to the present time, both Jews and Christians have not suffered the deadly hatred of Gentile nations, but these nations have rather sympathized and sought to ameliorate their condition.

Then the Great Tribulation is found located between A. D. 65 and A. D. 1780. It is surely numbered with the things that are past. Now, says Christ, "Immediately after the tribulation of those days," or, as Mark records it, "in those days, after the tribulation (what days? 1810 years of Gentile time), the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven." "And upon the earth distress of nations, with perplexity," etc., all of which has been literally fulfilled since 1780, and this generation that exists after the tribulation ends, is not to pass till Christ comes to judge the world. Oh! how certain it is that the church of Christ is almost home. My faith is unwavering. Blessed be God!

A. N. SEYMOUR.

For the World's Crisis.

GENERAL FEELING.

There is a general impression that some remarkable event is about to take place. Everywhere I find this feeling ripening into a strong conviction. Let the origin of this feeling be what it may, the feeling really exists extensively.

What the nature of the event is to be all are not agreed, and many have no definite conceptions. Some are looking for the end of Popery and Mohammedanism, to be succeeded by the conversion of the whole world to Christianity. Others are looking for monarchical rule to end, and Republicanism to spread over the whole world. Others still are looking for the system of Spiritualism to monopolize the whole world, and become, morally and politically, the morning star of a new dispensation. Many stand in a quandary, wondering what is coming.

But a few unpopular students of heaven's prophetic record feel confident that the King of glory is coming to raise the dead saints, and set up his celestial kingdom on earth. Now is the time to let the light shine on this great question. There is a deep anxiety to hear. We must not put the light under the bushel. If there is any thing reliable in the prophecies, we are nearing the end of our world's history. This truth must not be concealed by those who have the light. We must make it *conspicuous* in our sermons and publications.

Let us scatter the light through this new field. You who cannot preach can scatter *tracts*. Make a little sacrifice to spread this Heaven-given light.

WM. SHELDON.

☞ In the journey of life, always keep to the right.

THE SEWING MACHINES AND DICTIONARIES.

"A *Webster's Dictionary* is something that I very much want, and I should be glad if I could make up a list of *ten* subscribers, so as to obtain it. But those who sympathize with our views are so few here, that I shall be unable to get the number required. The five which I have sent are all I can get."

"With a large family to support, and no dependence but my needle, a *Sewing Machine* would be a great help to us; and if there were more of our faith in this place, or more who look upon it with favor, I should go to work with some hope of securing it. If the requisite number (32) were not so large, I think I could, as it is; but I must be content for the present, to go without what I so much need."

We have received a number of letters like the above, and to put the *Sewing Machine* and the *Webster's Dictionary* within the reach of all who are thus situated, we make the following offer:—

For every $5.00, with *five new subscribers*, and $2.50 from each for one year, one copy of WEBSTER'S ($12.00) UNABRIDGED DICTIONARY.

For every $20.00 with *sixteen new subscribers*, and $2.50 from each for one year, one of GROVER & BAKER'S ($55.00) SEWING MACHINES.

This offer, with the other, extends only till the 1st of June. All names for the Dictionaries or Machines must be sent in before that date.

THE WORLD'S CRISIS.

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To every one who shall, any time before the 1st of June, send us, with the money, THIRTY-TWO NEW SUBSCRIBERS for One Year, ($2.50 each), or Sixty-four for Six Months, ($1.25 each), we will send, by express or rail, a

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one of the simplest, most durable, completest and best, (in our opinion the very best), in the market. A great labor-saving machine and blessing, in the family and work room; and a gift of priceless value, which you can now, with a little effort, present to your thankful wife, sister, mother or daughter.

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or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what *we* can do.

GEO. T. ADAMS, BUSINESS AGENT.

From Bro. John G. Hook.

MY DEAR BRO.:—I send seven new subscribers for the Crisis, with the pay for one year. I hope to succeed in obtaining the requisite number to receive the sewing machine, that my wife so *much needs*.

JOHN G. HOOK.

New Bedford, Mass., Feb. 13th, '66.

For the World's Crisis

CHRISTIAN DUTY.

Dear brethren and sisters, are we living up to our duty as the children of God? Are we carrying out in our daily life what we profess, namely, *entire consecration to God and his cause?* Let us examine closely and see. Do we on all suitable occasions recommend the religion of Jesus to our friends? Does our daily life always point the sinner to Christ? Have we given all for Christ, thus renouncing the world, with all its pomp and show? or are we living in the gratification of self and sin? If we expend anything for needless show in dress, it is just so much spent to gratify pride, and is worse than wasted, for it is leading others by our example to do the same. If we pay fifteen dollars for a garment, when ten would have bought one as servicable but less showy, we have paid five dollars to gratify pride in dress. Every cent thus spent is worse than thrown away. Every yard of ribbon, my sister, you wear for mere show, is just so much wasted, over which God hath made you steward, and for the use of which he will hold you accountable in the day of judgment.

Some of us are in the habit of using that filthy weed, tobacco, thus robbing God of his just dues. This is not right. It is at best but a filthy habit, doing no one any good (except in some cases where it is used medicinally), but much hurt, wasting our Lord's money, poisoning our breath, destroying our health, and all this for the gratification of a depraved appetite. Shall we go on thus? Dare we continue thus deliberately to sin against God, against our neighbor, and against our own souls?

All we can possibly give is needed to feed the hungry and clothe the naked, to supply the destitute with the gospel of the kingdom, with religious reading to lead them to Christ. Many are doing much, but there is much more to be done, and time is fast passing away. What thou doest must be done quickly. Now is the time to act. Spend not your Lord's money for that which profiteth not, but do all with an eye single to the glory of God. "To him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

Oxford, Me. S. TENNY.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 28, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

PHILADELPHIA.

Our meetings in the "city of brotherly love" commenced Monday evening, Feb. 12th, and continued over the following Lord's day, and resulted, we trust, in much good. We made an acquaintance in that city with some very devoted christians, in different denominations, who are very strong in the faith that Jesus will soon come to set up his kingdom. Theirs is an active, living faith, showing itself by good works, and earnest efforts to persuade people to be ready for the day. It was a rich feast to enjoy their society. Among other interesting visits, we enjoyed a short interview with Dr. Seiss, the editor of the "Prophetic Times," an ably conducted monthly, which advocates with much earnestness and boldness, the speedy coming of Christ. He is the author of several interesting works on the evidences of the Second Advent of our Redeemer. "The Day and Hour," which he has recently published, is a work that every one should read, especially those who think we can know nothing about the coming of Christ. It is just the thing to lend to your neighbor, who quotes the passage—"Of that day and hour knoweth no man." We think, after he has read what Dr. Seiss says on the subject, he will not feel disposed to use that passage any more as an objection against knowing when Jesus will come.

Our meetings in Philadelphia were held in three different places,—the Mt. Zion meeting house, in Christian street, below Sixth; corner of Ninth and Spring Garden; and in the German Baptist meeting house. Some eight or ten requested prayers, and four were baptized, who were much blessed.

The meetings were to be continued through the next week, and we hope to hear that a goodly number have been converted. We had pleasant interviews with Brn. F. H. Burbank and Stewart, who will preach to them the word of life.

We remember our visit to Philadelphia with much pleasure. Jesus has some warm friends in that city, who are anxiously waiting and watching for his return to our planet.

While there, we had some interesting interviews with some noted Spiritualists, who were out to hear our exposure of Spiritualism, last autumn. Soon after our arrival in the city, this time, we learned that one of them was out of health, and was anxious to have us call on him, which we took an early occasion to do. We received a most cordial welcome. This gentleman was formerly a preacher, but was seduced by the spirits, and has been an earnest supporter of Spiritualism through the press, and otherwise. He is a professor in the fine arts, and a man of superior talents, whose name has been often seen appended to interesting articles, in prose and poetry. Soon after our first greeting, he said, "Elder Grant, your position in relation to Spiritualism is right. It is of the devil." He now feels anxious to recover his health, that he may be able to lift his warning voice against this great delusion. It led him on, till he doubted whether there was any God. He now thanks the Lord for his affliction, which has been instrumental in leading him to see that he had been following "seducing spirits," who were endeavoring to lead him to destruction. He feels like a shipwrecked mariner, taken off from a floating plank in mid-ocean. We hope to hear interesting tidings from him as soon as he is able to write. We are rejoiced to learn that others are getting their eyes open to see that Spiritualism is Satan's crowning work of deception.

Monday, Feb. 18th, we left our good home at Bro. L. Reimer's, *en route* for Washington, D. C., from which place we now write, and will report in due time.

THE FENIANS.

The Fenian movement has become one of gigantic dimensions. But few, except themselves, are aware of the power now in their hands. Their numbers and wealth render them already a first-class power in the world. It is very evident, from some facts that have lately come to light, that the whole movement is anti-Protestant, and is a grand effort to make Catholicism once more triumphant in the world.

"In a Fenian book found in Tyrone, Ireland, besides a list of names, was the following toast:—'Here's to ——. Long may he live; may he live till he sees chapels built ten miles long, and seven broad—built with Protestant bones, thatched with ministers' skins, whitewashed with their blood, and their backbones for scrapers at the doors.'"

We learn from reliable authority that their President is a radical Spiritualist. We also learn, from very satisfactory evidence, that Napoleon III. is a supporter of the Fenian movement. It is said the two leading Fenians are now in Paris, or were a short time since, in the vicinity of the Tuileries. Napoleon is also a confirmed Spiritualist.

The French government has recently given notice of its intention to rescind the "extradition treaty" within six months. Should this be done, then the Fenians could have full protection in France, while employed against England; and so could any other powers, that were friendly to the French government.

When in Philadelphia, we gathered some interesting facts relative to the Fenians, which have accidentally come to light. The present movement began with twelve Irish noblemen, in Paris, seven years ago. Till within about two years, they received none into their ranks but Irishmen who were considered sharpshooters. But, for the last two years, they have received all who would not oppose their principles; consequently, all their members are in submission to Catholicism. Each member pays ten dollars when taken into the society, and fifty cents a week afterwards. Last October, every member in Canada and the United States was required to pay twenty-five dollars extra, which was all they expected to need for the purpose of making Ireland free from the British yoke. According to the report made to the Fenians last Oct., they then had three hundred thousand in America, one hundred and eighty thousand in Canada, sixty thousand in England, forty thousand in Scotland, twenty thousand in Australia, many in Mexico and Italy, and three hundred thousand in Ireland, making over nine hundred thousand. It is said their principal officers in Ireland, amounting to one hundred, are "veteran officers of the American army."

It is well known that England feels quite secure from an attack from the Fenians, in consequence of her strong army; but we learn from the same source from which we derived the foregoing facts, that there are two hundred thousand Fenians in the English army; so that when the time comes to strike the decisive blow, England will find her support weaker than a broken reed. For some years it has been the policy of England to recruit her army by Irishmen, little thinking she was thus taking the instruments of her own destruction into her bosom.

It is also stated that the Fenians have been making a move towards Canada for the purpose of causing England to send some troops there, knowing that they would be mostly Fenians, and hence be ready to help deliver up Canada, when the time comes for the decisive blow to be struck. Those who know best, say there is no chance for England to stand against the attack of the Fenians, supported as they are by Napoleon. Truly, we may say, with all careful observers, "Startling events are at hand."

It is a well-known fact that the Fenians have purchased most of the government ships and stores that have been sold since the close of the American war. While they report only about $120,000 paid into their treasury, and about $67,000 on hand, it is said they have many millions in their treasury to be appropriated for the success of their enterprise. They are trying to conceal the vast extent of their power and wealth, till the hour of action arrives, which is said to be just at hand.

EXTRAVAGANCE RUN MAD.

The extravagance in dress and other things at the present time seems to know no limits. One might reasonably conclude that the chief business in this life was to dress in costly apparel, and keep in the fashion. This shows a very low state of religion, corresponding with Paul's description of "the last days." It is the result of *pride*, which is one of the special tokens that the last days have come. Those who would be ready for the coming of our Lord, must keep "*unspotted from the world.*"

The following facts are alarming, and demand the attention of the candid:—

"There is no sign of the times more full of dread omen to the nation than the unbounded extravagance of the women. Their desire for display is astounding. They riot in wanton waste, seemingly without a thought for propriety. In the name of that refinement and economy which ought to be the ennobling characteristics of American womanhood, we call for the staying of this wild tide of recklessness.

Among the looked-for results of the war, it was hoped that the country would be purged of slavish obedience to the mandates of Parisian *monde*, and its attendant extravagance. Twice every year the followers of so-called fashion were wont to attend at special displays of the milliners, and learn what they had to wear the ensuing season. Many of the most refined in the land thought it no disgrace to seek instruction in the arts of French courtesans—who are in reality the makers of the fashions that are so lavishly adopted in this country. With scarcely a thought, they yielded subserviency to a land wholly alien to us in morals, religion, political and social life, and, not the least of all, in climate. But it did not seem that so much of imitation, reckless waste, and useless display, could possibly survive the sad discipline of a war. And when our literature come out of the ordeal clothed with nobler life, and in sturdier form, it gave cause for hope that the taste and habits of the women of the land would also be of a purer and more provident character. How delusive was the hope, the wild dissipations of the past summer, and the rush at the recent displays of the fashion-mongers, too well attest. There is, indeed, a danger before us, and every interest demands that it be fairly met before it shall be too late.

At the breaking up of the war, in the spring, it did not seem possible that the sorrow and desolation of four years of conflict could be so entirely ignored as to permit a season of unexampled profligacy. What with a half-million men either dead, or maimed for life, and with mourning at the inner or outer door of every house in the land, there was reason to expect that motives of propriety, if no other, would stay for a time, the reviving of any useless scenes of extravagance. But while the procession of death was yet flitting past, with cripples, and bereaved homes, and sights and sounds, and pain on every hand, the servility of borrowed fashion, and the shamelessness of unaccountable riot, began their round anew. We look back upon the season of pleasure now ended with shame and regret; shame that the women of the country should manifest so little for the lessons of the hour, and regret that they did not set a nobler example of economy and good taste.

The tide has turned towards the metropolis again, with its fashion and thoughtlessness, hungering, it would seem, for a new carnival, of yet wilder pleasure. There is no indication any where of the dreadful scenes from which we have just emerged.

Do the women of the country understand whither these things lead—upon what rock their extravagance will wreck them? The fashions, as prescribed in France, are caught up by our own profligates, who watch for the openings in the spring and autumn, most faithfully. All along our streets the dissipated and shameless appear side by side with the pure and respectable. There is no sign to distinguish the one from the other, for both worship at the French Moloch. Already the cities are bearing the terrible plagues of French life, until the good old simplicity and modesty of American women seem passing away. If it is desirable that the evil shall become general, the women of the land have only to continue their present foolish system of expenditure and dress.

Are the good ways and less forward customs of the olden time to be wholly ignored? Shall the decent and the indecent adopt alike the wretched fashions of libertine France? Is it reputable for American women to live, so many of them, beyond their means? Would it not be to their good fame and honor, in view of the vast debt of the country, and the call for economy on every hand, if they should renounce the millinery of French imitations, and adopt more modest and tasteful habits of dress? We cannot but believe that the mass of American women are yet within the reach of an appeal to good repute, and good taste, and here we are content to rest the matter for the present."

SPIRITUALISM.—NO. 9.

THE MORALS OF SPIRITUALISM.

We will close the evidence on the moral tendency of Spiritualism by introducing the testimony of Dr. Wm. B. Potter. He has had much experience in Spiritualism, and is well qualified to speak on the subject. An article from his pen, under the heading of

"ASTOUNDING FACTS!!"

says:—"We have through our own mediumship and that of others, had 'Spirit manifestations,' which the most *careful* and *rigidly scientific* investigations have shown, *beyond all* doubt or possibility of mistake, to be of spirit origin. *Fifteen years of critical study* of Spiritual Literature, an extensive acquaintance with the leading Spiritualists, and a patient, systematic and thorough investigation of the manifestations, for many years, enable us to speak from *actual knowledge*, definitely and positively of '*Spiritualism as it is*.' Spiritual Literature is *full* of the most *insidious* and *seductive* doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most *unbridled licentiousness*.

"We are told that 'we must have charity,' that it is wrong to blame any one, that we must not expose iniquity as 'it will harden the guilty,' that 'none should be punished,' that 'man is a machine and not to blame for his conduct,' that 'there is no high, no low, no good, no bad,' that 'sin is a lesser degree of righteousness,' that 'nothing we can do can injure the soul or retard its progress,' that 'those who act the *worst* will progress the fastest,' that '*lying* is right, *slavery* is right, *murder* is right, *adultery* is right,' that '*whatever is, is right*.' That sexual union is necessary for health and development; that it is a great help to mediums to get 'Spiritual elements, but if the parties are not adapted it is a great injury and an 'awful wrong,' that 'as persons develop they *become* unadapted, and poison each other,' that 'VARIETY *is more productive of mental and physical development*.'

Hardly can you find a Spiritual book, paper, lecture or *communication* that does not contain some of these pernicious doctrines; in *disguise* if not openly. Hundreds of families have been broken up, and many affectionate wives deserted by '*Affinity*-seeking' husbands. Many once devoted wives have been seduced and left their husbands and *tender, helpless children* to follow some 'higher attraction.' Many well-disposed, but simple-minded girls have been deluded by 'Affinity' notions and led off by 'Affinity hunters,' to be deserted in a few months, with blasted reputations, or led to deeds still more *dark* and *criminal*, to hide their shame.

It is a notorious fact, that leading teachers, noted mediums, and popular speakers, have deserted companions, obtained divorces, gone off with 'Affinities,' or practiced *promiscuous* intercourse to get 'Spiritual element,' or to 'impart vital magetism for the cure of disease.' The outside world has no just conception of the folly, 'Free Love,' and licentiousness among Spiritualists; especially on the part of 'healing,' and 'developing mediums.'

We could give the *names of hundreds*, but for the present we spare them. Indeed so strong has been the 'Free Love' tendency, and so numerous and influential mediums, speakers and Spiritualists of 'Free-Love' proclivities that we do not know of a single Spiritual paper that has paid expenses, that has not had their assistance and promulgated their doctrines.

At the National Convention of Spiritualists at Chicago, called to consider the question of a national organization, the only plan approved by its committee *especially provided* that NO CHARGE *should* EVER *be entertained against any member, and that* ANY *person, without* ANY *regard to moral character, might become a member*. Notorious 'Free-Lovers' and libertines have been *especial* and HONORED correspondents of Spiritual papers. Conventions of Spiritualists have accepted as delegates, and elected to office well known, *persistent habitual* LIBERTINES. The late National Convention of Spiritualists at Philadelphia, through its committee, *refused to even read* a proposition to disfellowship *known* libertines, but formed a permanent, National organization with annual delegated Conventions, *from which the lowest and most* BEASTLY LICENTIOUSNESS SHALL NOT EXCLUDE ANY ONE."

In a work by Dr. Potter, entitled "Spiritualism as it is," when speaking of the "*tendencies*" of Spiritualism he says:—

"So strong has been the Free-Love tendency, and so numerous and influential media, speakers, and Spiritualists of Free-Love proclivities and *practice* that we do not know of a single spiritual paper that has paid expenses, that has not had their assistance, and promulgated their doctrines.

One of the oldest if not the most influential paper, has several noted Free-Lovers and libertines as special and honored correspondents.

Parting husbands and wives is one of the notorious tendencies of Spiritualism. The oldest and most influential teacher of Spiritualism has two wives, each of whom he encouraged to get divorced before he married them. When one of the most eloquent trance speakers left her husband, he came out and stated that he knew sixty cases of media leaving companions. We heard one of the most popular impressional speakers say to a large audience, that she was compelled by spirits to secede from a husband with whom she was living very happily. We lately heard a very intellectual, eloquent and popular normal speaker say, in an eloquent address to a large convention of Spiritualists, that 'he would to God that it had parted twenty, where it had parted one.' In short, wherever we go, we find this tendency in Spiritualism."—*Spiritualism as it is, pp. 10–11.*

Again he says on p. 20,:—"After years of careful investigation, we are compelled *much against our inclinations*, to admit that *more than half* of our traveling media, speakers and prominent Spiritualists, are guilty of immoral and licentious practices, that have justly provoked the abhorrence of all right thinking people."

In view of the foregoing well-attested facts, as given by advanced Spiritualists, who are well informed in this matter, and speak from actual and extensive observation, we could ask the candid reader if he sees any thing in the *moral* influence of Spiritualism, that resembles ancient Christianity? On the other hand, is not its tendency directly the opposite,—only anti-christian? In all its moral bearings, it is in complete harmony with the idea that the spirits who profess to be those of our friends, are only "seducing spirits," or demons. Their influence is just what we might expect from such a source.

We are personally acquainted with one who claims to be *Christ's* medium, and a medium for the higher order of spirits, as the apostles, and other holy men; and yet we heard a prominent spiritualist say in Concert Hall, Philadelphia, during the National Convention of Spiritualists, held there in Oct. 1865, that this very medium was "a vile wretch;" and that he held dark circles with persons in their nude state. This same medium has so abused two wives that they cannot live with him. He says he is to have seven wives. In connection with all this, we have rarely found a man who would talk purer morals than this person. After hearing him speak of Jesus and the "Christ principle," one might suppose him to be a true follower of our Savior; but when the test is applied, the whole is found to be one of Satan's counterfeit. Instead of "*Christianism*" being synonymous with *Spiritualism*," as claimed by the spirits and Spiritualists, they are as unlike in their moral influence as are Christ and Belial. We might as well affirm that a house of ill-fame was a nursery of virtue, as to say that Spiritualism exerts a good moral influence upon society. Satan would be glad to make people think so, but *facts* contradict any such position. Those who have been so *far* deluded as to be made to believe that Spiritualism was calculated to make men and women virtuous, wiser and happier, find at last they have only been chasing an *ignis-fatuus*,—a snare of Satan to lead them to perdition.

A GOOD MOVEMENT.

Several prominent preachers in different denominations, seeing the sad results of sectarianism and party strife among the various evangelical churches, have held some meetings in Philadelphia, for the purpose of devising plans to unite all christians in one common brotherhood. Thus far those meetings have been largely attended, and promise very happy results. It is a movement in the right direction, judging from what we are able to learn of their purposes.

The association is called "The American Christian Union Association." It was organized in 1863. The following adopted report will give some idea of the object proposed to be accomplished:—

DECLARATION OF PRINCIPLES AND PLANS.

Knowing it to be the will of our Lord Jesus Christ, the King and Head of the Church, that his people should be all one, in and through him; and believing that the Holy Ghost by his Divine power, hath in these latter days wrought effectively upon the hearts of christians, thus drawing them together as by a mystic bond, and unifying them in faith, hope, and charity: Therefore, moved by convictions of imperative duty, and encouraged by the events of Providence, we, the members and the friends of the American Christian Association, do set forth the following declaration:

1. That the unity of the Spirit creates the unity of the one Holy Catholic Church.

2. That the doctrines of the common salvation set forth in what is called the Apostles' and the Nicene Creeds, compose the broad basis with which all subsequent formularies of the evangelical denominations of the Christian Church cohere.

3. The Church thus one in spirit, and agreeing upon the cardinal and eternal truths of revelation and redemption, ought to be, and may be, so unified in visible fellowship, as to give evidence to the world that it is one in spirit, faith, and purpose.

4. Denominational organizations do not destroy spiritual oneness—any more than the several members of the human body destroy its integrity—so long as they are animated by the mind of Christ.

5. As the "communion of saints" is an article in the universal creed of the church, and ought to be incorporated among its usages, we believe that wise, fraternal, and expedient measures should be taken to bring into closer communion all who now love and serve the same Lord, and confess themselves to be "brethren one of another."

These five propositions compose the fundamental principles on which the Christian Union Association has been organized. These furnish the warrant for its existence, and define the main object it will labor to attain. We believe its aims will be approved by those who know what the will of their Lord is respecting his people; and though obstacles to its realization must be expected, yet do we fervently thank God for help in our past efforts, and take courage from the righteousness of our cause to labor for large results in the future.

In farther prosecuting its undertaking, it has, in our judgment, become necessary to define more exactly than has been done hitherto what is the main outline of the plan of operations to be observed. For the sake of clearness, this plan may be described first in its negative, and second in its positive characteristics.

First—Negative. (*a.*) The Christian Union Association does not intend to assail peculiarities of denominational doctrine, usage, or worship, nor to question the right of the several denominations to maintain their own forms of culture.

(*b.*) It does not intend to express its preference for one form of policy over another; nor to urge that there shall be but one type of custom or usage common to all branches of the church catholic.

(*c.*) It will not allow any denominational ascendancy to define its aims, control its operations, or execute its plans of christian usefulness. Its existence and influence are both conditioned upon its close adherence to the fundamental principles herein contained and in order set forth.

(*d.*) It is not the purpose of this Christian Union Association to organize a new sect, denomination, or order, nor to aid any one denomination in finding fault with another.

The positive features of its plan are these:

(*a.*) To recognize the existing spiritual unity of the people of God as a grand and potential fact, to be set forth, proclaimed, and enforced by all the arguments and sanctions of truth and charity.

(*b.*) On this vital fact as a ground-work to promote, so far as possible, the spirit of brotherly confidence, of courtesy, and of toleration, among all who agree in essentials and differ only in non-essentials.

(*c.*) To diffuse this feeling of confidence, and to exalt the idea of spiritual oneness, the Association will aim to employ all the customary channels through which the christian people of this and other lands may be addressed. These channels will include the pulpit, the platform, the press, and such affiliated organizations as may be established throughout these States in union.

(*d.*) While this Association cannot undertake to foretell whereunto its work, as above defined, may grow, nor to commit itself to possible results, still it frankly expresses the hope that the day is not distant when it will be found practicable to convene a body of representatives of various christian denominations to discuss such plans as may be proposed, whether of federative or organic union among believers, and to adopt such measures as may seem best calculated to strengthen the common defences of Zion, to promote peace and good will, and to further the gospel throughout the world.

The members and friends of the Christian Union Association adopting this declaration, claim for themselves no wisdom other than the word of the gospel has made common to all. Sorrowing as they do over real or seeming divisions which now impair the strength of the church, they have undertaken in no spirit of self-confidence, and from no motive of partisanship, to realize, so far as the infirmities of our partially sanctified nature will permit the unrepealed declaration: "One is your Master, even Christ; and all ye are brethren." . . .

ELBERT S. PORTER,
G. R. CROOKS,
JOHN COTTON SMITH.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$1967.82
Norman Peck, Low Hampton, N. Y.	.50
I. P. G.	5.00
West Troy, N. Y.	5.00
L. A. D.	.24
Eunice	.50
T. Smith, Bangor, Me.	.25

Tracts Wanted.

DEAR BRN. AND SRS.:—I very much wish for about twenty tracts to distribute. "The Spirit of Man, what is it?" and as many of "The Soul of man, what is it?" Who has the money to pay for them, and who will send them? *I* have no money to pay for them, and may be you will not have long to use your money. Your Bro., looking and waiting for Christ, J. S. HINDES.

Wilmington, N. Y.

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Wholenumbersentfree, 560. Ann'l Expense, $1400,00.

Previous acknowledgments	$252.04
R. T. Chatfield	.25
Wm. Christian	.26

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Total cash receipts to Feb. 20	$1686.42
J. S Richards, Camden, Me.	1.00
Wm. Christian	1.00
S. M. Lom, Newark, N. J.	1.00
Sarissa Bidwell, Bloomfield, Ct.	3.75
Geo. S. Harwood, Swansea, Mass	3.00
Y. P. Fund	2.05
Israel Rice, Hillsburg, N. S. (pledge paid)	10.00

CLOTHING RECEIVED.

One barrel from friends in Addison and Waltham Vt., by C. C. Bragg. A box from J. Taylor.

☞ Bro. J. Knight sent a donation for the Freedmen's Fund, and the amount was overlooked. Will he please tell us how much it was, that we may acknowledge it?

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

300 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$46.20
Edwin Shults, Fairport, N. Y.	.40
Eld. S. A. Chaplin, Pierceton, Ind.	.50
Robert Fisher	5.00

RESIGNATION ACCEPTED.—At a meeting of the Board of the American Advent Mission Society, held Feb. 14th, 1866, the resignation of Bro. J. D. Brown, of Pennsylvania, as one of its Vice Presidents, was received and accepted; and Bro. J. M. Stetler, of Philadelphia, in the same State, was appointed in his place.

For the World's Crisis.

LITTLE WANDERERS' HOME.

Yesterday morning, feeling that "the Lord will provide," I purchased a house on Lombard St., above Fifth, for a home for our little ones, which the Lord has given us from the highways and hedges. The building is of brick, three stories in height, with a high basement, and finished attics. There are eleven good sized rooms in all, and all in excellent order. There is a large yard back of the house, suitable for a play-ground for the children. The price of the *house* is $2500.00, and the ground rent is but $40.00 a year. I have engaged the place in the fear of the Lord, trusting in him to give me the $2500.00 in season to have the house paid for by the first of April.

I want no subscription lists in the papers, but I ask all who love Jesus to pray for us, that the Lord may supply us with the means necessary to purchase the house, and the care of twenty-five or thirty children. We shall hold an afternoon school in the house for our little ones, an evening school for men and women. We leave the Lord to do all the knocking upon the hearts of his children who love his appearing, for he will knock at the right hearts at the right time. If I was to undertake it, I might make many mistakes. I condemn no one who does not give, for the Lord knows their hearts better than I do. "The Lord will judge his people."

The house is within forty rods of "Satan's Seat," yet it is in a good neighborhood. We ask all who love Jesus to pray for us who are laboring for Christ among the poor in the highways and hedges. We feel that the message is to be sounded by us in these places until Jesus comes. Souls are coming to Christ. We are willing to spend and be spent for him. From your Bro. in the Lord,

F. H. BURBANK.

Philadelphia, Pa., S. W. Cor. Seventh and Spring Garden Sts.

For the World's Crisis.

THE ROUND POND CONFERENCE.

The brethren and friends assembled in the Free Meeting-house, Jan. 18th, in the evening, according to appointment. We found the people interested in the meeting, with open hearts and houses. There was a good audience the first evening, who listened to a sermon by Bro. Leverton, from the text,—"Come!" The congregation increased in numbers and interest at each meeting, and many of the old soldiers were on hand to help in the good work of the Lord. The preaching was good and instructive; and backed up, as it was, by the Holy Spirit and the exhortations of the brethren, we trust an abiding impression was made on the hearts of the people. The prayers and exhortations were from the warm hearts of faithful christians; and this, with the blessing of God, made it one of the best quarterly conferences ever held in this place. Union and peace were some of the leading features of the meeting. Preaching Brn. present: R. R. York, C. H. Leverton, N. G. Reed, L. Rhoades, I. C. Wellcome, Wm. H. Mitchell, S. K. Partridge, J. Solmes.

At the business meeting, J. Partridge was chosen President, and J. Hemenway Clerk.

Adjourned to meet at Jefferson, Trask meeting-house, June 14th.

Thus closed a good and interesting meeting in Round Pond. Sunday afternoon we had an interesting communion season, when about fifty gathered around the table of the Lord. Love prevailed among the dear friends of Jesus as they sat around the sacramental board. We received very kind treatment from the friends at Round Pond. There is an open door for the welcome of truth and its supporters.

J. PARTRIDGE, *President.*
J. HEMENWAY, *Clerk.*

For the World's Crisis.

REVIVAL IN NEW BEDFORD.

Protracted meetings were commenced at the *Advent Chapel* on Kempton St. six weeks ago yesterday, under the labors of Elds. C. E. Piper, J. W. Thomas, Allen Damman, and the writer. The interest has steadily increased up to the present time, and still many are crying, "Men and brethren, what must we do to be saved?" Over fifty have been forward for prayers at one time, and about one hundred and fifty have been converted and reclaimed, including all classes, old and young, rich and poor, noble and ignoble, black and white, young men and maidens, old men and children.

The Advent Chapel was soon found too small to contain the multitude, and Eld. Piper commenced laboring with the Middle street Christian Church, which is now constantly crowded with eager and attentive inquirers after the peace that Christ alone can give. The interest has crossed over the river into Fair Haven; and in that place, for the last two weeks, large numbers have been forward for the prayers of God's people. No such religious interest has been known in New Bedford for twenty years. It seems like the compelling message; men and women seem determined to have salvation. They stand out in the streets, watching an opportunity to hear the word of life. Thirty-seven have been baptized, and many more are expecting to be buried with Christ in baptism next Sunday. The converting power of God has been felt in leading the people to believe the truth in the Lord's speedy coming, and in the state of man in death, believing that eternal life is to be obtained only through faith in Christ.

It seemed duty for me to be at Lowell St. Chapel yesterday. The work of the Lord is commencing there in earnest. Eight arose for prayers in the evening, and indications are favorable for a reformation in this large, ungodly city. I expect to come back here in about a week to labor in the name of Israel's God.

Brethren and sisters, we are doing our last work. Let us be faithful in warning the perishing to escape a judgment soon to come, and the Lord will crown our labors with success. JOHN G. HOOK.

Boston, Feb. 26th, 1866.

For the World's Crisis.

IN AFFLICTION.

BRO. GRANT:—For the information of many friends, and in answer to the inquiry of a number concerning the sickness of my wife, I will drop a few lines for the Crisis. For the past sixteen months she has been suffering with a cancer, growing gradually more troublesome from its commencement, and baffling the skill of the many doctors consulted.

Some four months since, finding all outward applications a failure, she submitted to the knife. The whole gland of the breast was removed, and the surgeon said he felt sure of a permanent recovery; but in a short time he found that a portion of the virus still remained and soon all our hopes for her recovery and stay among us were blighted by the appearance of a fully developed rose cancer, which has grown most thriftily, and caused her more suffering than pen can describe. She resigned herself to her fate like a true christian, bearing all her pain with patience; until now, weary of life and its many aches and ills, she longs for rest in the grave, and she will find it soon. It is a severe trial for us to see her thus suffer, and to expect soon to lay her away in the grave.

Remember us, dear brethren and sisters, in your prayers. Some have written us words of sympathy and comfort. Let me tell them they have greatly cheered the heart of poor Lizzie, as well as mine; and I can but love them better for such sweet remembrances. Your Bro. in affliction, JAS. A. LIBBY.

West Poland, Feb. 23d, 1866.

For the World's Crisis.

THE RIBS: WHO DO THEY REPRESENT?

"And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it: and they [the ribs] said thus unto it, Arise, devour much flesh."—DAN. 7:5.

No one will dispute that the "bear" represents the Medo-Persian kingdom; but what do the "ribs" in the "mouth of it between the teeth of it" represent?

It must be obvious to all that to be in the mouth of a *bear*, and *between its teeth* too, is to be in a tight place; and it is a little singular that they, occupying the position they do, should say to the bear, "Arise, devour much flesh." But it so happens sometimes that people and things do not realize their true position until it is too late to avoid evil coming upon them. This, we think, is the fact in the case now before us.

We can arrive at no other conclusion, save that the ribs represent Haman, in his plot against the Jews. See Esther, 3d chapter. I presume some one is ready to say, "The position Haman occupied was rather on the back of it than between its teeth!"

Well, I presume he thought about so himself when king Ahasuerus (Artaxerxes) was promoting him, and advancing him, and setting him above all the princes that were with him; and all the king's servants "bowed and reverenced him"; but I apprehend that about the time his head went through the gallows he had prepared for Mordecai he found himself "in the mouth,"—yea, "*between the teeth*" of the animal upon which he just before thought himself riding. J. W. T.

Correspondence.

From Bro. L. Boutell.

Bro. Grant:—As our object is to scatter light and truth, and by every possible means to reform men, morally and theologically, I wish to say that I have received and read the "Christian," just issued by Bro. H. L. Hastings, from his tract repository, and I consider it an efficient auxiliary to our weekly paper in the pleasurable work of making men better. It is adapted to old and young, to rich and poor, in short, to all classes. When welcomed into families, with its variety, it will do all good.

It is the thing to scatter as on the wings of the wind. The first piece, "Fishers of Men," characteristic, but instructive, pithy, worthy to be heeded by all the church, especially by those to whom is committed the living oracles, and, instead of Christ, are beseeching men to be reconciled to God. "Talks to Young men" is well calculated, if given heed to by the youth, to save from shame and infamy in after life. "Large print tracts," easily read and more easily digested, adapted to children and profitable to all who would not be slaves to habit and sell their birthright for nought. The power of "faith in prayer, trusting the promises of God," bringing needed relief in extremity when every thing else fails, truthfully illustrated in narrative, showing the faithfulness of the living God, is not less important to inspire confidence and holy trust in all the believing.

Finally, there seems to be nothing in the "Christian" but what would be beneficial to the reader, entreating him to cease to be bad and learn to be good, to leave the wrong and do the right, and thus make a "mark" monumental of good to be admired by all who love God, good and right. It can be had with or without money, No. 19 Lindall street, Boston. Send and get it; read and scatter it among your neighbors as fast as possible. Let us save all we can. Time is short.

L. Boutell.

From Bro. J. E. Ainsworth.

Brethren and Sisters:—I write a few lines to you through the Crisis, believing that we are very near the great day of God. How shall we appear before him? Have we the wedding garment? is it unspotted? does the light shine upon our pathway? do we know where we are? shall we be glad to see Jesus? can we say from the heart, Lo, this is our God, we have waited for him? If so, we may be glad and rejoice in his salvation.

Paul says to the Hebrews, Let us hold fast the profession of our faith, without wavering; for he is faithful that promised. And let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching. Thus we are trying to do in Brimfield. There are but a few of us, yet we get together every Lord's day. We claim the promise, and get the blessing; therefore we have confidence in the promises of God, that whatsoever we ask in faith, believing, we shall have.

Perhaps some of the readers of the Crisis will remember a short letter that was published in the Crisis about a year ago, in reference to scouring up the jewels; that the writer believed there were some in Brimfield yet that might be scoured, and that his house would be a good scouring place, and inquired if there were not some of God's ministers who would come this way and help us? yet none of those whose names were mentioned have been near us. Nevertheless, from that time we commenced meeting together, once in two weeks, and experienced such a blessing by so doing, that we felt that every week would not be too often.

Thus far the goodness and mercy of God have led us along. We feel that we can testify to the truth, that when God's people walk in accordance with his word, that word will be a light to them in all the ways of righteousness.

Dear brethren, is this all that is required of us, to meet together to exhort and pray? Are there not other duties taught us in the word of God, to which we are to take heed? How shall we perform the sacrament if there be no head to the body? As we receive the light, so should we walk in it.

Yours, looking for Jesus soon to come,
John E. Ainsworth.
Brimfield, Jan. 19th, 1866.

From Sr. S. A. Gilman.

Brethren and Sisters:—Through the providence of God, and the kindness of Bro. Grant, I am permitted once more to address you. Six months ago I expected never to see another new year dawn. For five long months I have been confined to the house, three, mostly to my bed. I had marked out a very different path in which to walk, but my Father has been testing me, whether my faith stood in the power of God, giving me lessons in trust, patience, and submission to his will.

In the early part of my sickness I was brought to the entrance of the "dark valley," but without a fear, "leaning my head on Jesus' breast," I implored the everlasting arms to be underneath me, when O, what peace filled my heart. Sweetly came these words of Jesus, "I say unto you that I will pray the Father for you, *for the Father himself loveth you*, because ye have loved me." O! what precious views of the character and love of my dear Savior I enjoyed, while struggling against the evidences that I was a mortal, dying worm. Never before had the relation to him seemed so near and dear. The dearest earthly friend was powerless now, but my Savior had the keys of death, and had "numbered all my dust till he should bid it rise," and I was satisfied if I could "awake in his likeness."

Pleasant was the thought that the last conflict was nearly over, battling against sin, and that never more should I grieve my heavenly Father by my imperfect endeavors to serve him, but rest, and home, and glory, were mine. I did not forget I was to leave my children amid the perils of these last days, but I knew the care my God could take of them would be such as his love and wisdom could bestow, and even a mother's love and care could not compare with this. Committing them to him, I felt he could use such instruments as his wisdom saw fit to bring them home, knowing if he saw they needed me, he could have kept me from the "tyrant's" power. All I asked was that he would bring them to his kingdom with me when I awoke.

Contrary to the expectation of all, I survived, and slowly recovered. I supposed my life work done, but again I am called to duty and labor, and will you, who know the worth of prayer, raise one fervent petition that God will help me to "live unto the Lord"? If it is only in my own home circle, I pray God to help me do it faithfully there, remembering it is not doing good alone, but *being good* that must be my aim. May God help us to be *every day* christians, as well as *meeting* christians.

Do you suppose the world charms me now? That its fashions and follies absorb my mind? Standing, as it were, upon the "Delectable Mountains," my soul is filled with rapture as I look forward to the promised land, and I watch each omen of my coming Lord "more than they that watch for the morning." I long to behold the face of my Redeemer, and hear that swelling chorus vibrate through the vault of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Alleluia:—for the marriage of the Lamb is come, and his wife hath made herself ready." Will not the marriage of a bride to a bridegroom receiving such an estate transcend any thing of earth?

O, my God, wilt thou permit such a worm as I to sit down to that marriage supper? How can I love thee as I ought, who hast such riches of grace in store for me! and so soon to receive it. Blissful thought. How my soul is moved while I see men grasping after bubbles instead of this glorious crown, shadows instead of this enduring substance. How I long to tell them how much more blessed and sweet it is to be a child of God, a joint heir with Christ.

Yours waiting for the morning,
Sarah A. Gilman.
South Windsor, Ct.

From Bro. R. S. Jackson.

Bro. Grant:—I would like to say to our brethren who are called of God to stand upon the walls of Zion, how gladly would I (had I the means) defray the expenses of some one or more of them, and bid them welcome to a pilgrim's home while here, could they come and preach the truth to the people. How willingly would I support a preacher, and his family, too, for the unspeakable pleasure of hearing the gospel, and giving the people the privilege of hearing on the Lord's coming. But, alas! I have but very little means; yet, if some of our efficient laborers could come, I would rejoice to welcome them to my humble home as long as they wish to stay, and try and do a little besides.

I have not heard an Advent sermon since I left Poultney, Vt., two years ago. I am trying to live a christian, and let my little light shine. I am circulating those tracts which you sent me, and some are interested. Some express a wish to hear the living preacher. How often I have seen in the Crisis a string of appointments from some good brother, and end with—"If these conflict with others," etc. I have thought if that brother knew the moral destitution of the West, he would go out in the strength of the Lord, and sound the cry in this region.

O that the Lord would open the hearts of his children to sustain the heralds of the cross in their arduous labors. Pray for me.

R. S. Jackson.
Dodge's Corner, Waukesha Co., Wis.

From Bro. H. N. Chamberlin.

Dear Pilgrims:—How glad I am Jesus is coming so soon to redeem his people, to gather his saints to the marriage supper of the Lamb, to give them eternal life in the kingdom of God. We are living in a cold, selfish world, surrounded with wicked influences, and our pathway is beset with snares and temptations, foes within and foes without; then what could we do without our blessed hope—the hope of soon seeing Jesus, and being made like him? Truly ours is a blessed hope, sure and steadfast. How it gladdens our hearts as we toil on to know that redemption is so near, that we shall soon rest in the kingdom. How important that we gird up the loins of our minds, and press onward, having our thoughts brought into captivity to the obedience of Christ, and all our words seasoned with grace, and all we do done with an eye single to the glory of God.

May the Lord help us to purify our hearts by obeying the truth, live by every word that proceedeth out of his mouth, run the race set before us with patience, then we are sure of the prize—a home in the kingdom, free from sorrow; no ills to bear, no tears to wet our cheeks or damp our joys; but crowns of glory, palms of victory, the society of angels, and all the good and great of earth. The *good* are only *great*.

Press onward, weary pilgrims,
O, faint not by the way;
Jesus soon is coming,
All hail the glorious day!

Press onward, never falter,
The crown of life's before;
A few more days at longest
We'll reach that happy shore.

Press onward, lonely pilgrim,
O, keep the narrow way;
It leadeth to the City,
Which shines with brightest ray.

Press onward,—Jesus' coming,
O, don't you see the light?
The city of gold, with joys untold,
Is heaving now in sight.

Press onward! see! the angels
Are waiting on the shore,
To give us shouts of welcome
Where we shall part no more.

Press onward; there is Jesus;
We'll walk with him in white,
With all the saints and angels,
In that bright world of light.

Alton, N. H. H. N. Chamberlin.

From Bro. W. R. Clark.

Dear Brethren:—Through the Crisis I wish to confess my ever blessed Lord, and what he has done for me. One year ago I took a violent cold, which settled in my throat, which was very painful for five days, and much swollen, so much so that I could not eat, or scarcely breathe. I did what I could for it, but to no purpose. The neighbors said, Get a doctor. I thought they could do nothing.

On the fifth day, at evening, it was at the worst; and I thought I could not live long, yet I felt firm and resigned. I wanted to live if it was God's will, and I looked up and said, Lord, help me, for vain is the help of man. I thought if I could eat, I would like to take the last supper of our Lord, in remembrance of him. All of a sudden, the walls of the west side of the house were gone, the rest stood firm, and to the west I saw a company of men coming, and as they drew near, I saw it was the Lord, and some half dozen of his disciples. They looked tired and travel worn, and were all dressed in plain linen garments, and the disciples passed on without compassion, and were hidden from my sight; but the Lord stopped in front of me, and looked very weary, and I spake and said, Lord, if thou wilt, thou canst heal me, as thou didst in the days of old. And the Lord smiled on me, and passed on behind the wall yet standing, and in an instant I felt my throat open, and the pain was gone, and the swelling also. Then I rejoiced and praised the Lord, for I saw the blood of the covenant, and could see through the floor to the grave, which I had escaped, and like Jacob of old I camped alone that night long to be remembered, and praised the Lord on towards the break of day. It was a plain vision, for I saw the country, and the great halls of a great building, like the country and temple of the days of the Lord's travels in doing good. Some ten years before, I saw him in Pilate's hall, arrayed for crucifixion, and the soldier's mocking him, which overcame me. This, also, I saw with my eyes open, in the day time.

Dear brethren, twice I have seen Him in his humiliation, and with you I hope to see Him in all his glory soon. Come, Lord Jesus.

Piqua, Jan. Wm. H. Clark.

From Bro. B. Perham.

Bro. Grant:—I am very much pleased to find so many letters in the Crisis on the life and death question, and on the evidence of the near coming of our Redeemer. How much I admired Bro. O. R. Fassett's concluding article in a late Crisis. It was excellent indeed. I feel heartily thankful that so many are engaged in the noble work of spreading the truth on those two important subjects. I wish I was able to do more.

I am sorry to think that our brethren do not manifest a greater anxiety to assist in every possible way to spread the most important truths that are brought to view in God's holy word; for I would in kindness ask any candid person how those thousands and millions of professors of religion can be saved at the coming of Christ, when, in fact, they have fought and braced themselves with all their might against the most important truths that can be found in the Bible, and predicate their salvation on the heathen dogma of immortal-soulism, which does away with the necessity of a resurrection, and virtually robs Christ of the credit of his great mission from heaven to earth, which was to save us from the second death, and give us eternal life.

Vernon, Vt. B. Perham.

From S. D. Deyo.

Bro. Grant:—Having been a reader of your paper for a number of years, and with great pleasure, I wish to converse a while with my brethren in Christ. I am a lover of truth, and have sought to know it and preach it to dying men and women. But I am old and broken down; yet I want the cause of Christ to prosper, truth to prevail, and error to fall to the ground. Some inquire, What is truth? Jesus says, "Thy word is truth." John 17: 19. "Sanctify them through thy truth; thy word is truth." So let us dig deep, and apply it in its proper place. When God says, "Be ye holy," is it not to be sinless? and what is it that defileth a man? It is sin. That which cometh out of the mouth, not what he eats or drinks, if it is with thanksgiving. Happy the man who sins not in word or deed. So let us be careful not to unchristianize a brother because he eats or drinks what you and I cannot. Do not live by bread alone, but by every word of God, for it is yea and amen.

I am a frail mortal. I go stumbling along, laboring to keep my eye on the mark, wading through this world of sin and drunkenness, with the spirit of the day, strife, hatred, malice, selfishness, fighting, killing one another, pride. Some of our brethren and sisters wear gold, and think it no harm. To some it would be sin, so it would be to me; but shall I say to my brother or sister, you cannot see the kingdom, nor enter in, because you wear it? It is not for me to say. God looks not at the outward appearance, but on the heart. Son, or daughter, give me thy heart. If so, all is well. If not, all is lost. No life eternal, no crown of glory, no seat in his kingdom. The Lord help you and me to lay aside the sin that doth so easily beset us, and run with patience the race set before us, and so run that we may obtain. Look ahead, that we may foresee the evil, and flee to the Rock (Christ) for shelter; he will hide us, and save us in his kingdom. S. D. Deyo.

From Bro. T. H. Walker.

Bro. Grant:—Sister Anna E. Smith, Sister Bojde, and Brn. Wilkerson and Campbell from New York, were here according to appointment, the 18th of January, to hold a protracted meeting in this place. At the first meeting two went forward for prayers, and the next evening there were six. The meeting continued eighteen days. It was a blessed meeting from beginning to end. To God be all the glory. There were twenty-eight reclaimed and converted. After the first two or three days the house was filled daily until the close of the meeting. The people came from east and west, three or four miles, and were very anxious to hear the truth. We think that prejudice is on the decrease.

T. H. Walker, *for the Church.*
Southampton, L. I.

Obituaries.

Dixon. Fell asleep, Sept. 10th, 1865, Hattie Hastings, youngest child of Charles F. and Sarah E. Dixon, aged four months and nineteen days.

Rest, little sufferer, rest!
Naught shall disturb thee now,
Earth, now receive thy guest,
Hold her to thy breast,
With grief we bow.

'Tis thus the loved and fair
Are torn from our embrace;
Birdling of sunny hair,
Gift beautiful and rare,
Go to the place—

The place where all do go,
The young, the gay, the proud,
Each in their snow-white shroud,
Wail! wail! ye weepers loud,
For great your woe.

This shall not always be,
Death shall not thus invade
Our homes, and cast a shade;
By faith the day we see,
That makes us free.

Then peace, my troubled soul,
Though waves of sorrow roll
Around thee now. That peace
Shall come, that will release
Thy burdened soul.

Munson. Died in Whateley, Mass., Feb. 19th, 1866, Bro. Oseo Munson, aged seventy-two years.

He had been for many years a devoted follower of Christ, and had not ceased day nor night to warn his neighbors to flee from the wrath to come. He died, as he lived, a good man.

Words of comfort by the writer, from Psalm 37: 37,—"Mark the perfect man, and behold the upright; for the end of that man is peace."

E. McCulloch.

☞ The last sale of negroes in the Valley of Virginia, was made by a gentleman of Stanton, April 9, 1865. He sold two negro children, aged nine and twelve years, for 5000 cabbage plants.

Summary of News.

FOREIGN.

Queenstown 11th.

Political news unimportant.

The cattle plague was the leading topic in both Houses. The *Morning Herald* believes that the existence of the Ministry depends upon the way it deals with the subject.

The Dublin police had discovered a second extensive Fenian manufactory of ammunition in that city. Some soldiers charged with Fenianism were being court martialed.

It was stated that Austria was about to send a note to Prussia, firmly refusing the demand of the latter in regard to the Duchies.

Queen Isabella's baby has been christened. The godparents were the King and Queen of the Belgians, represented for the occasion by the Belgian Minister and the Princess Royal, Maria Isabel of Spain. The Papal Nuncio officiated, and the water sprinkled on the child's head was carried for the purpose from the Jordan. All the dignitaries of the State and the foreign diplomacy attended the ceremony. The Infante has received at the font one hundred twelve names, "comprehending," as the official papers inform us, "all the invocations of the Most Holy Virgin." The first and real name, however, is that of the blessed Francisco de Asia.

The benediction of the waters of the Neva by the Metropolitan of Novgorod and St. Petersburg was lately celebrated with great pomp in the presence of the Imperial family.

Notwithstanding the assertions of the *Journal de St. Petersburg* that Russia is making no military preparations, a very unusual activity has been observed of late in her fortresses and arsenals. There have been special inspections of troops at Warsaw, Kijow, Riga, and many other towns. In the fortresses very costly experiments in mining are frequently made, and the soldiers who were employed as laborers have been ordered to rejoin their regiments.

Valparaiso dates of Jan. 17, and Callao of 28th, confirm the declaration of war by Peru against Spain, but hostilities had not yet commenced. The blockade of Caldera had been raised, and the Spanish squadron was concentrating at Valparaiso. Five or six sailing vessels had been burned by the Spaniards. The Chilian coast is now open to trade. Several vessels from Europe had been warned away from Valparaiso and had gone to other ports. The Peruvian squadron had been sent to join the Chilian squadron. All Spaniards in Peru are given a certain time to register their names, failing in which they are treated as spies.

DOMESTIC.

Revivals among the Methodists.—Our New York correspondent "Observer" sends the following account of revivals in Methodist churches in different sections of the country:—*Journal.*

"A remarkable revival interest is experienced in the Methodist church in this section and throughout the West. Nothing like it has been experienced before since 1857, and even then it was not so powerful in many places as at present. The editor of the *Christian Advocate* of this city says, 'for the last three weeks we could have nearly filled the *Advocate* with revival communications, but have been compelled for lack of space to give them in the briefest possible form.' A correspondent of the same paper says that within the bounds of the Holston Conference in East Tennessee, recently organized by the Methodist Episcopal Church, of members that belonged to the Southern Methodist Church, eight thousand at least, have professed conversion and united with the church, and the work is still progressing. In Towanda, Pa., the revival is so powerful that the places of business are nearly all closed, and lawyers, doctors, merchants, mechanics, the rich and the poor, are equally interested and laboring to promote the work. In Indiana and Ohio the revival is very powerful and extensive. In the small town of Delaware, in the latter State, no less than three hundred have professed conversion, most of whom have united with the church. In the city of Philadelphia the revival is quite general. The pastor of the Emory Church writes that over four hundred have been converted and there is no abatement to the work.

The Methodists regard this general revival interest as being in answer to prayer, which was offered in all their churches on the first Sabbath in January for the blessing of God upon the Centennary year."

A Moonless Month.—This month of February, 1866, which is now almost gone, will be marked in the astronomical calendar as the month which had no full moon! January had two full moons, and March will have two, but February has none. Of course this peculiar conjuncture of periods that makes the full moon show her face but a few hours before the month comes in, and again a few hours after the month goes out, is a rare thing in nature—but how rare, do you suppose, gentle reader? It has not occurred before in your lifetime, nor ours—not since the time of Washington; not since the discovery of America by Columbus; no, nor since the Christian era, nor since the fall of Adam, nor since the creation of the world, unless that be placed back myriads of years, and it will not occur again, according to the computation of astronomers, for two millions and a half of years.—*N. Y. Evangelist.*

A Trait of Louis Napoleon.—A Paris letter says that whenever the Emperor wishes to retain the memory of anything he hears in conversation he makes a note of it on a blank book, which is always on his writing desk; he tears out the leaf on which he has written the note, reads it attentively, and then tears it up. This habit one day greatly puzzled the Prince de Metternich, the Austrian Ambassador, to whom his Majesty was giving audience. The Ambassador expressed his astonishment and curiosity. His Majesty at once gratified it by saying that whenever he once wrote and afterwards read attentively the written note he never forgot it.

Curious Prophecy.—The following prediction is a great deal talked about: It is said that at the death of the present Pope, a darkness so intense that it may, as it were, be felt, will overspread the whole world for three days. During that time, no fire or light of any kind will burn except blessed candles.

President Johnson will soon issue a proclamation declaring that the republic is at peace, and that the war for the suppression of the rebellion is ended.

He has notified Gen. Howard, Superintendent of the Freedmen's Bureau, that the expiration of the operations of that bureau, limited by the law establishing it to one year after the close of the war, will be closed one year after the date of this proclamation.

ITEMS.

☞ New Orleans is to be lighted by three thousand petroleum lamps.

☞ In Southern Italy the clergy are doing their utmost to prevent the introduction of civil marriages among the people. Not only is civil marriage denounced from the pulpit as unlawful, as in Genoa, but absolution and extreme unction are denied to those who are not married in a church.

☞ One of Maximilian's recent extravagances was sending to Europe for one thousand trees to adorn a new highway.

☞ Discoveries of inexhaustible gold deposits, richer than California, are reported in the state of Michoacan.

☞ A contagion has broken out in the bee-hives of certain districts in France. A distinct sort of infusoria fastens on the bee, and multiplies on his body with such rapidity that death ensues in a few hours.

☞ A letter from San Francisco says that city has become a rendezvous for rogues and cut throats from all parts of the South. Such a thing as respect for law is not known. Murders are of almost daily occurrence.

☞ Rev. Alexander Campbell, the leader in the reform in the Baptist church popularly known as "Campbellism," died in Kentucky lately.

☞ There are reports of the appearance of a disease among cattle, resembling the rinderpest, in Montgomery county, Pennsylvania. The State Senate has appointed a special committee to make an investigation.

☞ The excavations now making at Pompeii have brought to light several vestiges of the ancient Christians. In the palace of the Edile Pansa, in the Via Fortuna, an unfinished sculptured cross has been found on one of the wells, as well as abusive inscriptions and caricatures ridiculing a crucified God.

☞ The committee appointed to inquire into the origin of the fires which have been lately so frequent in the forests of Algeria, has concluded its report. It attributes the fires to Mahometan fanaticism, and says they are connected with the projects of a holy war, which are entertained at Mecca. The committee proposes to compensate the proprietors of the forests, and re-establish the principle of collective responsibility in regard to the Algerian tribes.

Notices.

Northern New York Conference.

This conference will be held at the Red School-House in Lorraine, Jefferson County, commencing Tuesday evening, March 6th, and continue as long as it seems duty. We hope to have a good meeting. Let there be a general rally. Come, brethren and sisters, praying for God's blessing.

C. E. Sweet.
C. H. Williams.

Minnesota Quarterly Meeting.

The third quarterly meeting of the Minnesota conference will be held (Providence not preventing) in the Dudley school-house, near Utica station, commencing on Saturday afternoon, at 2 o'clock, March 31st, and continue over the following Sunday. As it is the last general meeting prior to the annual conference, we hope to see a general attendance of ministers and people throughout the state.

Thos. K. Allen, Sec.

Maine Eastern Conference.

The Eastern Maine Conference will be held at Corinna Mills, to commence March 1st, at 2 P. M., and continue over Lord's day. We want the preaching brethren to be faithful in attendance, and if any from other States, or from the west part of this State, should read this notice, and feel that the Lord says "Go," we hope and pray they may come, filled with the Spirit.

In behalf of the brethren, J. Damman.

Notice.

The third quarterly meeting of the N. Y. Christian Association will be held at Brockport, Monroe Co., N. Y., commencing Friday, March 2d, and continue over the following Sunday. Come brethren and sisters, let there be a general gathering to this meeting, and come praying for the Lord's blessing.

C. B. Turner, for the Board.

Maine Second Advent Tract Society.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } *Executive Board.*

I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $300, or more, for free distribution in Maine for 1866.

I. C. Wellcome, Agent.

"The Christian."

The number for January contains "Fishers of Men," "Prayer for the Sailor," "Introductory," "Notes of Discourses No. 1," "Blind Bartimeous" (poetry), "Marks Good and Bad," "The Double Freedom," "I shall rest" (poetry and music), "Come to Christ" (poetry), "Sold Cheep," "The Good Master," Notices, etc., all by H. L. Hastings. Also, "De Gruchy and De Carterette," "William Tennent, or Deliverance through a Dream," "Infidelity testifying to the Truth of Prophecy," "Andrew Duncan," etc. Each of these articles are soon to be published as tracts, if the Lord will.

The second number will contain articles of similar character, and will be prepared as early as practicable. Persons wishing to distribute these papers can have any quantity by ordering them in advance, at $3.00 per 100, at the repository, or by express or mail at $4.00 per 100. No. 1 was offered at $3.00 per 100 by mail, but the postage being larger than was anticipated, this advance in price becomes necessary. These rates are intended to be permanent.

The subscription price is 60 cents per year, 10 copies for $5.00. Ten copies for *free distribution* in Sunday schools, or elsewhere, $4.00. To the poor, and to preachers who will act as agents for it, *free.* Address all orders to

H. L. HASTINGS, } *Scriptural Tract Repository, 19 Lindall St., Boston.*

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
T. Cole........Sunday, March 4th
J. G. Hook........Sunday, March 11th
and onward as the Lord directs.

East Boston.
C. Goodrich........Sunday, March 4th

Charlestown, Mass., 69 Main Street.
Geo. A. Cole........Sunday, March 4th

Eliot, Me........Lord's day, March 4th
Exeter........Lord's day, March 11th
Geo. W. Brown.

Boston........Tuesday, March 6th
South Reading........Wednesday evening, March 7th
Lawrence........Thursday evening, March 8th
Haverhill........Friday evening, March 9th
Portsmouth, N. H........Sunday, March 11th
Concord........Sunday, March 18th
At liberty through the week. Between March 11th and 18th where doors may open.
Hiram Munger.

Haverhill, Mass........evening, March 2d
Lowell........Lord's day, March 4th
Will some Bro. please meet me at the R. R. station at Lowell, March 3d, on arrival of the train from Lawrence?
If these appointments conflict with others, will some one please inform me at Groveland, Mass.
L. C. McKinstry.

Worcester, Mass........Sundays, March 4th and 11th
Seneca Falls, N. Y........March 18th
S. S. Brewer.

Bristol........Sunday, March 4th
Seth Woodruff.

North Pownal, Vt........March 3d
and over the following Sabbath.
Wm. J. Blanchard.

Springfield, Mass., (Barnes' Hall), Sunday, March 4th
Dr. A. M. Higgins.

Wheelock Hollow, Vt.....Tuesday evening, March 6th
North Haverhill, N. H........evening, March 7th
Warren, (Ore Hill)........evening, March 8th
Holderness........evenings, March 9th and 10th
and Sunday, the 11th.
Meredith Village........evening, March 12th
Alton Corner........evening, March 13th
New Durham Corner........evening, March 14th
Rochester, (McDuffee District, where Bro. Smith may appoint)........Sunday, March 18th
J. Pinkham.

Clarksville, N. H........March 1st
Pittsburgh, N. H........March 4th
D. N. Chadsey.
A. Gordon.

Coaticook, C. E., (as Bro. Lee may direct), March 10th
Stansted, C. E........March 12th
Hardscrabble, (where Bro. O. Ladd may direct), in the evening.
D. N. Chadsey.

Moultonborough Centre........March 4th
T. W. Piper.

Great Falls........Lord's day, March 4th
Lee, (Union meet-house), Sundays, March 11th and 18th
Thos. M. Latham.

Concord, N. H., (Angelos Hall)....Sunday, March 4th
Andrew Simpson.

Eliot, Me., (where Bro. Brown appoints), Lord's day, March 11th.
S. Hawkins.
B. Hawkins.

Lee, N. H........Sunday, March 11th
C. S. Emerson.

Haverhill, Mass........Friday evening, March 9th
and over the following Lord's day.
S. S. Moohey.

Durham, Ct........Sunday, March 4th
B. Hitchcock.

Harwinton, Ct........Sunday, March 11th
O. D. Woodruff.

Manchester, N. H........Sabbath, March 4th
T. M. Preble.

Portland, Me........March 4th
J. Couch.

Dixfield Centre Thursday evening, March 1st, and onward as long as thought best.
R. R. York.
I. C. Wellcome.

West Abington, Mass........Friday evening, March 2d
and over the Sabbath.
Will some Bro. meet me at the South Weymouth depot, six o'clock P. M. train, March 2d?
Hiram Munger.

Cold Spring, Mass........Sunday, March 4th
Geo. L. Teeple.

Chichester, (Dover school-house)........March 4th
Z. Ford.
H. J. Tewksbury.

East Concord........March 4th
Wm. Walden, 2d.

Cheshire Street, Ct........Sunday, March 4th
Will some Bro. meet me at West Meriden at 4 P. M. train?
W. H. Fisher.

☞ This Bro. comes in the name of the Lord, and you need not be afraid of him. Hiram Munger.

Madison, (as Bro. Amos Rowe may appoint), evening, March 6th.
Starks........Wednesday evening, March 7th
and over Sunday, the 11th.
Rome........Monday evening, March 12th
Vienna........eve, March 13th
Strickland's Ferry........eve, March 14th
South Livermore........evenings, March 15th and 16th
Briton's Mills....Saturday evening and Sunday, March 17th and 18th.
Bryant's Pond........evenings, March 20th and 21st
North Norway........evenings, March 22d and 23d
East Stoneham........evenings, March 24th and 25th
West Stoneham........evenings, Feb. 27th and 28th
West Lovell or Stowe........Thursday, and over Sunday, March 29th to April 1st.
L. K. Lombard.

Barnstead, N. H., (Clark meeting-house), Sunday, March 4th.
Lawrence, Mass........Sunday, March 11th
J. G. Smith.

North Dana, Mass........March 4th
Geo. A. Stebbens.

Rochester........eve, March 6th
C. B. Turner.

Danville........Lord's day, March 4th
with Bro. Porter and his people.
Melbourn........evenings, March 8th and 9th.
Montreal, Lord's day, March 11th, through the week, and over the following Lord's day. Will Bro. George Smith meet me at the depot on the arrival of the first train of cars from Island Pond in the morning?
C. C. Stevens.

Agawam........March 4th
H. Pratt.

Business.

TO CORRESPONDENTS.

Anna E. Smith—We have no communication from you, under date of Nov. 6th.

Aaron Cook—Received, and paid to No. 584.

Mrs. E. B. L—Yes.

C. Hill—The tracts published by the Society, under the heading, "Tracts for the Times."

S. Y. Laman—The $1.00 you sent Oct. 8th was received and credited.

C. Demers—50c.

John Brown—The $2.00 received.

S. A. Keyes—We never stop a paper without express orders to that effect.

T. M. Preble—S. F. D. pays for one year.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 542. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness before No. 468, (if any), charge *four* cents; for every week since No. 468 if less than 26 weeks, *five* cents; if over 26 weeks, six cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

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$2.00 each—W. T. Harding 582, Z. Whitney 595, S. Calef 515, J Farr 565, B Taylor 523, A C Shillin 593, E T Chesterfield 582.

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$3.00 each—N. Horr 588, H Rowell 600, J. W. Trott 533, P C Goodale 593, A McClure 582, S Bush 580.

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By Express—J N Snook, J. Douglass, A P Jolliffe, J L Wiggin.

LETTERS RECEIVED.

A T Gorham, M S Horne, H Munger, J H Harding, S Ewes, G Thomson, E R Wood, I K Lombard, B L Clark, T M Preble, C Hill, R M Rowell, T H Walker.

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Correspondence.

From Bro. L. Boutell.

Bro. Grant:—As our object is to scatter light and truth, and by every possible means to reform men, morally and theologically, I wish to say that I have received and read the "Christian," just issued by Bro. H. L. Hastings, from his tract repository, and I consider it an efficient auxiliary to our weekly paper in the pleasurable work of making men better. It is adapted to old and young, to rich and poor, in short, to all classes. When welcomed into families, with its variety, it will do all good.

It is the thing to scatter as on the wings of the wind. The first piece, "Fishers of Men," characteristic, but instructive, pithy, worthy to be heeded by all the church, especially by those to whom is committed the living oracles, and, instead of Christ, are beseeching men to be reconciled to God. "Talks to Young men" is well calculated, if given heed to by the youth, to save from shame and infamy in after life. "Large print tracts," easily read and more easily digested, adapted to children and profitable to all who would not be slaves to habit and sell their birthright for nought. The power of "faith in prayer, trusting the promises of God," bringing needed relief in extremity when every thing else fails, truthfully illustrated in narrative, showing the faithfulness of the living God, is not less important to inspire confidence and holy trust in all the believing.

Finally, there seems to be nothing in the "Christian" but what would be beneficial to the reader, entreating him to cease to be bad and learn to be good, to leave the wrong and do the right, and thus make a "mark" monumental of good to be admired by all who love God, good and right. It can be had with or without money, No. 19 Lindall street, Boston. Send and get it; read and scatter it among your neighbors as fast as possible. Let us save all we can. Time is short.

L. Boutell.

From Bro. J. E. Ainsworth.

Brethren and Sisters:—I write a few lines to you through the Crisis, believing that we are very near the great day of God. How shall we appear before him? Have we the wedding garment? is it unspotted? does the light shine upon our pathway? do we know where we are? shall we be glad to see Jesus? can we say from the heart, Lo, this is our God, we have waited for him? If so, we may be glad and rejoice in his salvation.

Paul says to the Hebrews, Let us hold fast the profession of our faith, without wavering; for he is faithful that promised. And let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching. Thus we are trying to do in Brimfield. There are but a few of us, yet we get together every Lord's day. We claim the promise, and get the blessing; therefore we have confidence in the promises of God, that whatsoever we ask in faith, believing, we shall have.

Perhaps some of the readers of the Crisis will remember a short letter that was published in the Crisis about a year ago, in reference to scouring up the jewels; that the writer believed there were some in Brimfield yet that might be scoured, and that his house would be a good scouring place, and inquired if there were not some of God's ministers who would come this way and help us? yet none of those whose names were mentioned have been near us. Nevertheless, from that time we commenced meeting together, once in two weeks, and experienced such a blessing by so doing, that we felt that every week would not be too often.

Thus far the goodness and mercy of God have led us along. We feel that we can testify to the truth, that when God's people walk in accordance with his word, that word will be a light to them in all the ways of righteousness.

Dear brethren, is this all that is required of us, to meet together to exhort and pray? Are there not other duties taught us in the word of God, to which we are to take heed? How shall we perform the sacrament if there be no head to the body? As we receive the light, so should we walk in it.

Yours, looking for Jesus soon to come,
John E. Ainsworth.
Brimfield, Jan. 19th, 1866.

From Sr. S. A. Gilman.

Brethren and Sisters:—Through the providence of God, and the kindness of Bro. Grant, I am permitted once more to address you. Six months ago I expected never to see another new year dawn. For five long months I have been confined to the house, three, mostly to my bed. I had marked out a very different path in which to walk, but my Father has been testing me, whether my faith stood in the power of God, giving me lessons in trust, patience, and submission to his will.

In the early part of my sickness I was brought to the entrance of the "dark valley," but without a fear, "leaning my head on Jesus' breast," I implored the everlasting arms to be underneath me, when O, what peace filled my heart. Sweetly came these words of Jesus, "I say unto you that I will pray the Father for you, *for the Father himself loveth you*, because ye have loved me." O! what precious views of the character and love of my dear Savior I enjoyed, while struggling against the evidences that I was a mortal, dying worm. Never before had the relation to him seemed so near and dear. The dearest earthly friend was powerless now, but my Savior had the keys of death, and had "numbered all my dust till he should bid it rise," and I was satisfied if I could "awake in his likeness."

Pleasant was the thought that the last conflict was nearly over, battling against sin, and that never more should I grieve my heavenly Father by my imperfect endeavors to serve him, but rest, and home, and glory, were mine. I did not forget I was to leave my children amid the perils of these last days, but I knew the care my God could take of them would be such as his love and wisdom could bestow, and even a mother's love and care could not compare with this. Committing them to him, I felt he could use such instruments as his wisdom saw fit to bring them home, knowing if he saw they needed me, he could have kept me from the "tyrant's" power. All I asked was that he would bring them to his kingdom with me when I awoke.

Contrary to the expectation of all, I revived, and slowly recovered. I supposed my life work done, but again I am called to duty and labor, and will you, who know the worth of prayer, raise one fervent petition that God will help me to "live unto the Lord"? If it is only in my own home circle, I pray God to help me do it faithfully there, remembering it is not doing good alone, but *being good* that must be my aim. May God help us to be *every day* christians, as well as *meeting* christians.

Do you suppose the world charms me now? That its fashions and follies absorb my mind? Standing, as it were, upon the "Delectable Mountains," my soul is filled with rapture as I look forward to the promised land, and I watch each omen of my coming Lord "more than they that watch for the morning." I long to behold the face of my Redeemer, and hear that swelling chorus vibrate through the vault of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Alleluia:—for the marriage of the Lamb is come, and his wife hath made herself ready." Will not the marriage of a bride to a bridegroom receiving such an estate transcend any thing of earth?

O, my God, wilt thou permit such a worm as I to sit down to that marriage supper? How can I love thee as I ought, who hast such riches of grace in store for me! and so soon to receive it. Blissful thought. How my soul is moved while I see men grasping after bubbles instead of this glorious crown, shadows instead of this enduring substance. How I long to tell them how much more blessed and sweet it is to be a child of God, a joint heir with Christ.

Yours waiting for the morning,
Sarah A. Gilman.
South Windsor, Ct.

From Bro. R. S. Jackson.

Bro. Grant:—I would like to say to our brethren who are called of God to stand upon the walls of Zion, how gladly would I (had I the means) defray the expenses of some one or more of them, and bid them welcome to a pilgrim's home while here, could they come and preach the truth to the people. How willingly would I support a preacher, and his family, too, for the unspeakable pleasure of hearing the gospel, and giving the people the privilege of hearing on the Lord's coming. But, alas! I have but very little means; yet, if some of our efficient laborers could come, I would rejoice to welcome them to my humble home as long as they wish to stay, and try and do a little besides.

I have not heard an Advent sermon since I left Poultney, Vt., two years ago. I am trying to live a christian, and let my little light shine. I am circulating those tracts which you sent me, and some are interested. Some express a wish to hear the living preacher. How often I have seen in the Crisis a string of appointments from some good brother, and end with—"If these conflict with others," etc. I have thought if that brother knew the moral destitution of the West, he would go out in the strength of the Lord, and sound the cry in this region.

O that the Lord would open the hearts of his children to sustain the heralds of the cross in their arduous labors. Pray for me.

R. S. Jackson.
Dodge's Corner, Waukesha Co., Wis.

From Bro. H. N. Chamberlin.

Dear Pilgrims:—How glad I am Jesus is coming so soon to redeem his people, to gather his saints to the marriage supper of the Lamb, to give them eternal life in the kingdom of God. We are living in a cold, selfish world, surrounded with wicked influences, and our pathway is beset with snares and temptations, foes within and foes without; then what could we do without our blessed hope—the hope of soon seeing Jesus, and being made like him? Truly ours is a blessed hope, sure and steadfast. How it gladdens our hearts as we toil on to know that redemption is so near, that we shall soon rest in the kingdom. How important that we gird up the loins of our minds, and press onward, having our thoughts brought into captivity to the obedience of Christ, and all our words seasoned with grace, and all we do done with an eye single to the glory of God.

May the Lord help us to purify our hearts by obeying the truth, live by every word that proceedeth out of his mouth, run the race set before us with patience, then we are sure of the prize—a home in the kingdom, free from sorrow; no ills to bear, no tears to wet our cheeks or damp our joys; but crowns of glory, palms of victory, the society of angels, and all the good and great of earth. The *good* are only *great*.

Press onward, weary pilgrims,
O, faint not by the way;
Jesus soon is coming,
All hail the glorious day!

Press onward, never falter,
The crown of life's before;
A few more days at longest
We'll reach that happy shore.

Press onward, lonely pilgrim,
O, keep the narrow way;
It leadeth to the City,
Which shines with brightest ray.

Press onward,—Jesus' coming,
O, don't you see the light?
The city of gold, with joys untold,
Is heaving now in sight.

Press onward! see! the angels
Are waiting on the shore,
To give us shouts of welcome
Where we shall part no more.

Press onward; there is Jesus;
We'll walk with him in white,
With all the saints and angels,
In that bright world of light.

Alton, N. H. H. N. Chamberlin.

From Bro. W. H. Clark.

Dear Brethren:—Through the Crisis I wish to confess my ever blessed Lord, and what he has done for me. One year ago I took a violent cold, which settled in my throat, which was very painful for five days, and much swollen, so much so that I could not eat, or scarcely breathe. I did what I could for it, but to no purpose. The neighbors said, Get a doctor. I thought they could do nothing.

On the fifth day, at evening, it was at the worst, and I thought I could not live long, yet I felt firm and resigned. I wanted to live if it was God's will, and I looked up and said, Lord, help me, for vain is the help of man. I thought if I could eat, I would like to take the last supper of our Lord, in remembrance of him. All of a sudden, the walls of the west side of the house were gone, the rest stood firm, and to the west I saw a company of men coming, and as they drew near, I saw it was the Lord, and some half dozen of his disciples. They looked tired and travel worn, and were all dressed in plain linen garments, and the disciples passed on without compassion, and were hidden from my sight; but the Lord stopped in front of me, and looked very weary; and I spake and said, Lord, if thou wilt, thou canst heal me, as thou didst in the days of old. And the Lord smiled on me, and passed on behind the wall yet standing, and in an instant I felt my throat open, and the pain was gone, and the swelling also. Then I rejoiced and praised the Lord, for I saw the blood of the covenant, and could see through the floor to the grave, which I had escaped, and like Jacob of old I camped alone that night long to be remembered, and praised the Lord on towards the break of day. It was a plain vision, for I saw the country, and the great halls of a great building, like the country and temple of the days of the Lord's travels in doing good. Some ten years before, I saw him in Pilate's hall, arrayed for crucifixion, and the soldier's mocking him, which overcame me. This, also, I saw with my eyes open, in the day time.

Dear brethren, twice I have seen Him in his humiliation, and with you I hope to see Him in all his glory soon. Come, Lord Jesus.

Piqua, Jan. Wm. H. Clark.

From Bro. B. Perham.

Bro. Grant:—I am very much pleased to find so many letters in the Crisis on the life and death question, and on the evidence of the near coming of our Redeemer. How much I admired Bro. O. R. Fassett's concluding article in a late Crisis. It was excellent indeed. I feel heartily thankful that so many are engaged in the noble work of spreading the truth on those two important subjects. I wish I was able to do more.

I am sorry to think that our brethren do not manifest a greater anxiety to assist in every possible way to spread the most important truths that are brought to view in God's holy word; for I would in kindness ask any candid person how those thousands and millions of professors of religion can be saved at the coming of Christ, when, in fact, they have fought and braced themselves with all their might against the most important truths that can be found in the Bible, and predicate their salvation on the heathen dogma of immortal-soulism, which does away with the necessity of a resurrection, and virtually robs Christ of the credit of his great mission from heaven to earth, which was to save us from the second death, and give us eternal life.

Vernon, Vt. B. Perham.

From S. D. Deyo.

Bro. Grant:—Having been a reader of your paper for a number of years, and with great pleasure, I wish to converse a while with my brethren in Christ. I am a lover of truth, and have sought to know it and preach it to dying men and women. But I am old and broken down; yet I want the cause of Christ to prosper, truth to prevail, and error to fall to the ground. Some inquire, What is truth? Jesus says, "Thy word is truth." John 17: 19. "Sanctify them through thy truth; thy word is truth." So let us dig deep, and apply it in its proper place. When God says, "Be ye holy," is it not to be sinless? and what is it that defileth a man? It is sin. That which cometh out of the mouth, not what he eats or drinks, if it is with thanksgiving. Happy the man who sins not in word or deed. So let us be careful not to unchristianize a brother because he eats or drinks what you and I cannot. Do not live by bread alone, but by every word of God, for it is yea and amen.

I am a frail mortal. I go stumbling along, laboring to keep my eye on the mark, wading through this world of sin and drunkenness, with the spirit of the day, strife, hatred, malice, selfishness, fighting, killing one another, pride. Some of our brethren and sisters wear gold, and think it no harm. To some it would be sin, so it would be to me; but shall I say to my brother or sister, you cannot see the kingdom, nor enter in, because you wear it? It is not for me to say. God looks not at the outward appearance, but on the heart. Son, or daughter, give me thy heart. If so, all is well. If not, all is lost. No life eternal, no crown of glory, no seat in his kingdom. The Lord help you and me to lay aside the sin that doth so easily beset us, and run with patience the race set before us, and so run that we may obtain. Look ahead, that we may foresee the evil, and flee to the Rock (Christ) for shelter; he will hide us, and save us in his kingdom. S. D. Deyo.

From Bro. T. H. Walker.

Bro. Grant:—Sister Anna E. Smith, Sister Boide, and Brn. Wilkerson and Campbell from New York, were here according to appointment, the 18th of January, to hold a protracted meeting in this place. At the first meeting two went forward for prayers, and the next evening there were six. The meeting continued eighteen days. It was a blessed meeting from beginning to end. To God be all the glory. There were twenty-eight reclaimed and converted. After the first two or three days the house was filled daily until the close of the meeting. The people came from east and west, three or four miles, and were very anxious to hear the truth. We think that prejudice is on the decrease.

T. H. Walker, *for the Church.*
Southampton, L. I.

Obituaries.

Dixon. Fell asleep, Sept. 10th, 1865, Hattie Hastings, youngest child of Charles F. and Sarah E. Dixon, aged four months and nineteen days.

Rest, little sufferer, rest!
Naught shall disturb thee now,
Earth, now receive thy guest,
Hold her to thy breast,
With grief we bow.

'Tis thus the loved and fair
Are torn from our embrace;
Birdling of sunny hair,
Gift beautiful and rare,
Go to the place—

The place where all do go,
The young, the gay, the proud,
Each in their snow-white shroud,
Wail! wail! ye weepers loud,
For great your woe.

This shall not always be,
Death shall not thus invade
Our homes, and cast a shade;
By faith the day we see,
That makes us free.

Then peace, my troubled soul,
Though waves of sorrow roll
Around thee now. That peace
Shall come, that will release
Thy burdened soul.

Munson. Died in Whateley, Mass., Feb. 19th, 1866, Bro. Osee Munson, aged seventy-two years.

He had been for many years a devoted follower of Christ, and had not ceased day nor night to warn his neighbors to flee from the wrath to come. He died, as he lived, a good man.

Words of comfort by the writer, from Psalm 37: 37,—"Mark the perfect man, and behold the upright; for the end of that man is peace."
E. McCulloch.

☞ The last sale of negroes in the Valley of Virginia was made by a gentleman of Stanton, April 9, 1865. He sold two negro children, aged nine and twelve years, for 5000 cabbage plants.

Summary of News.

FOREIGN.

Queenstown 11th.

Political news unimportant.

The cattle plague was the leading topic in both Houses. The *Morning Herald* believes that the existence of the Ministry depends upon the way it deals with the subject.

The Dublin police had discovered a second extensive Fenian manufactory of ammunition in that city. Some soldiers charged with Fenianism were being court martialed.

It was stated that Austria was about to send a note to Prussia, firmly refusing the demand of the latter in regard to the Duchies.

Queen Isabella's baby has been christened. The godparents were the King and Queen of the Belgians, represented for the occasion by the Belgian Minister and the Princess Royal, Maria Isabel of Spain. The Papal Nuncio officiated, and the water sprinkled on the child's head was carried for the purpose from the Jordan. All the dignitaries of the State and the foreign diplomacy attended the ceremony. The Infante has received at the font one hundred twelve names, "comprehending," as the official papers inform us, "all the invocations of the Most Holy Virgin." The first and real name, however, is that of the blessed Francisco de Asis.

The benediction of the waters of the Neva by the Metropolitan of Novgorod and St. Petersburg was lately celebrated with great pomp in the presence of the Imperial family.

Notwithstanding the assertions of the *Journal de St. Petersburg* that Russia is making no military preparations, a very unusual activity has been observed of late in her fortresses and arsenals. There have been special inspections of troops at Warsaw, Kijow, Riga, and many other towns. In the fortresses very costly experiments in mining are frequently made, and the soldiers who were employed as laborers have been ordered to rejoin their regiments.

Valparaiso dates of Jan. 17, and Callao of 28th, confirm the declaration of war by Peru against Spain, but hostilities had not yet commenced. The blockade of Caldera had been raised, and the Spanish squadron was concentrating at Valparaiso. Five or six sailing vessels had been burned by the Spaniards. The Chilian coast is now open to trade. Several vessels from Europe had been warned away from Valparaiso and had gone to other ports. The Peruvian squadron had been sent to join the Chilian squadron. All Spaniards in Peru are given a certain time to register their names, failing in which they are treated as spies.

DOMESTIC.

Revivals among the Methodists.—Our New York correspondent "Observer" sends the following account of revivals in Methodist churches in different sections of the country:—*Journal.*

"A remarkable revival interest is experienced in the Methodist church in this section and throughout the West. Nothing like it has been experienced before since 1857, and even then it was not so powerful in many places as at present. The editor of the *Christian Advocate* of this city says, 'for the last three weeks we could have nearly filled the *Advocate* with revival communications, but have been compelled for lack of space to give them in the briefest possible form.' A correspondent of the same paper says that within the bounds of the Holston Conference in East Tennessee, recently organized by the Methodist Episcopal Church, of members that belonged to the Southern Methodist Church, eight thousand at least, have professed conversion and united with the church, and the work is still progressing. In Towanda, Pa., the revival is so powerful that the places of business are nearly all closed, and lawyers, doctors, merchants, mechanics, the rich and the poor, are equally interested and laboring to promote the work. In Indiana and Ohio the revival is very powerful and extensive. In the small town of Delaware, in the latter State, no less than three hundred have professed conversion, most of whom have united with the church. In the city of Philadelphia the revival is quite general. The pastor of the Emory Church writes that over four hundred have been converted and there is no abatement to the work.

The Methodists regard this general revival interest as being in answer to prayer, which was offered in all their churches on the first Sabbath in January for the blessing of God upon the Centennary year."

A Moonless Month.—This month of February, 1866, which is now almost gone, will be marked in the astronomical calendar as the month which had no full moon! January had two full moons, and March will have two, but February has none. Of course this peculiar conjuncture of periods that makes the full moon show her face but a few hours before the month comes in, and again a few hours after the month goes out, is a rare thing in nature—but how rare, do you suppose, gentle reader? It has not occurred before in your lifetime, nor ours—not since the time of Washington; not since the discovery of America by Columbus; no, nor since the Christian era, nor since the fall of Adam, nor since the creation of the world, unless that be placed back myriads of years, and it will not occur again, according to the computation of astronomers, for two millions and a half of years.—*N. Y. Evangelist.*

A Trait of Louis Napoleon.—A Paris letter says that whenever the Emperor wishes to retain the memory of anything he hears in conversation he makes a note of it on a blank book, which is always on his writing desk; he tears out the leaf on which he has written the note, reads it attentively, and then tears it up. This habit one day greatly puzzled the Prince de Metternich, the Austrian Ambassador, to whom his Majesty was giving audience. The Ambassador expressed his astonishment and curiosity. His Majesty at once gratified it by saying that whenever he once wrote and afterwards read attentively the written note he never forgot it.

Curious Prophecy.—The following prediction is a great deal talked about: It is said that at the death of the present Pope, a darkness so intense that it may, as it were, be felt, will overspread the whole world for three days. During that time, no fire or light of any kind will burn except blessed candles.

President Johnson will soon issue a proclamation declaring that the republic is at peace, and that the war for the suppression of the rebellion is ended.

He has notified Gen. Howard, Superintendent of the Freedmen's Bureau, that the expiration of the operations of that bureau, limited by the law establishing it to one year after the close of the war, will be closed one year after the date of this proclamation.

ITEMS.

☞ New Orleans is to be lighted by three thousand petroleum lamps.

☞ In Southern Italy the clergy are doing their utmost to prevent the introduction of civil marriages among the people. Not only is civil marriage denounced from the pulpit as unlawful, as in Genoa, but absolution and extreme unction are denied to those who are not married in a church.

☞ One of Maximilian's recent extravagances was sending to Europe for one thousand trees to adorn a new highway.

☞ Discoveries of inexhaustible gold deposits, richer than California, are reported in the state of Michoacan.

☞ A contagion has broken out in the bee-hives of certain districts in France. A distinct sort of infusoria fastens on the bee, and multiplies on his body with such rapidity that death ensues in a few hours.

☞ A letter from San Francisco says that city has become a rendezvous for rogues and cut throats from all parts of the South. Such a thing as respect for law is not known. Murders are of almost daily occurrence.

☞ Rev. Alexander Campbell, the leader in the reform in the Baptist church popularly known as "Campbellism," died in Kentucky lately.

☞ There are reports of the appearance of a disease among cattle, resembling the rinderpest, in Montgomery county, Pennsylvania. The State Senate has appointed a special committee to make an investigation.

☞ The excavations now making at Pompeii have brought to light several vestiges of the ancient Christians. In the palace of the Edile Pansa, in the Via Fortuna, an unfinished sculptured cross has been found on one of the wells, as well as abusive inscriptions and caricatures ridiculing a crucified God.

☞ The committee appointed to inquire into the origin of the fires which have been lately so frequent in the forests of Algeria, has concluded its report. It attributes the fires to Mahometan fanaticism, and says they are connected with the projects of a holy war, which are entertained at Mecca. The committee proposes to compensate the proprietors of the forests, and re-establish the principle of collective responsibility in regard to the Algerian tribes.

Notices.

Northern New York Conference.

This conference will be held at the Red School-House in Lorraine, Jefferson County, commencing Tuesday evening, March 6th, and continue as long as it seems duty. We hope to have a good meeting. Let there be a general rally. Come, brethren and sisters, praying for God's blessing.

C. F. Sweet.
C. H. Williams.

Minnesota Quarterly Meeting.

The third quarterly meeting of the Minnesota conference will be held (Providence not preventing) in the Dudley school-house, near Utica station, commencing on Saturday afternoon, at 2 o'clock, March 31st, and continue over the following Sunday. As it is the last general meeting prior to the annual conference, we hope to see a general attendance of ministers and people throughout the state.

Thos. K. Allen, Sec.

Maine Eastern Conference.

The Eastern Maine Conference will be held at Corinna Mills, to commence March 1st, at 2 P. M., and continue over Lord's day. We want the preaching brethren to be faithful in attendance, and if any from other States, or from the west part of this State, should read this notice, and feel that the Lord says "Go," we hope and pray they may come, filled with the Spirit.

In behalf of the brethren, J. Damman.

Notice.

The third quarterly meeting of the N. Y. Christian Association will be held at Brockport, Monroe Co., N. Y., commencing Friday, March 2d, and continue over the following Sunday. Come brethren and sisters, let there be a general gathering to this meeting, and come praying for the Lord's blessing.

C. B. Turner, for the Board.

Maine Second Advent Tract Society.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } Executive Board.

I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. Wellcome, Agent.

"The Christian."

The number for January contains "Fishers of Men," "Prayer for the Sailor," "Introductory," "Notes of Discourses No. 1," "Blind Bartimeous" (poetry), "Marks Good and Bad," "The Double Freedom," "I shall rest" (poetry and music), "Come to Christ" (poetry), "Sold Cheap," "The Good Master," Notices, etc., all by H. L. Hastings. Also, "De Gruchy and De Carterette," "William Tennent, or Deliverance through a Dream," "Infidelity testifying to the Truth of Prophecy," "Andrew Duncan," etc. Each of these articles are soon to be published as tracts, if the Lord will.

The second number will contain articles of similar character, and will be prepared as early as practicable. Persons wishing to distribute these papers can have any quantity by ordering them in advance, at $3.00 per 100, at the repository, or by express or mail at $4.00 per 100. No. 1 was offered at $3.00 per 100 by mail, but the postage being larger than was anticipated, this advance in price becomes necessary. These rates are intended to be permanent.

The subscription price is 60 cents per year, 10 copies for $5.00. Ten copies for *free distribution* in Sunday schools, or elsewhere, $4.00. To the poor, and to preachers who will act as agents for it, *free.* Address all orders to

H. L. Hastings, Scriptural Tract Repository, 19 Lindall St., Boston.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
T. Cole........Sunday, March 4th
J. G. Hook........Sunday, March 11th
and onward as the Lord directs.

East Boston.
C. Goodrich........Sunday, March 4th

Charlestown, Mass., 69 Main Street.
Geo. A. Cole........Sunday, March 4th

Eliot, Me........Lord's day, March 4th
Exeter........Lord's day, March 11th
Geo. W. Brown.

Boston........Tuesday, March 6th
South Reading........Wednesday evening, March 7th
Lawrence........Thursday evening, March 8th
Haverhill........Friday evening, March 9th
Portsmouth, N. H........Sunday, March 11th
Concord........Sunday, March 18th
At liberty through the week. Between March 11th and 18th where doors may open.
Hiram Munger.

Haverhill, Mass........evening, March 2d
Lowell........Lord's day, March 4th
Will some Bro. please meet me at the R. R. station at Lowell, March 3d, on arrival of the train from Lawrence?
If these appointments conflict with others, will some one please inform me at Groveland, Mass.
L. C. McKinstry.

Worcester, Mass........Sundays, March 4th and 11th
Seneca Falls, N. Y........March 18th
S. S. Brewer.

Bristol........Sunday, March 4th
Seth Woodbury.

North Pownal, Vt........March 3d and over the following Sabbath.
Wm. J. Blanchard.

Springfield, Mass., (Barnes' Hall), Sunday, March 4th
Dr. A. M. Higgins.

Wheelock Hollow, Vt........Tuesday evening, March 6th
North Haverhill, N. H........evening, March 7th
Warren, (Ore Hill)........evening, March 8th
Holderness........evening, March 9th and 10th and Sunday, the 11th.
Meredith Village........evening, March 12th
Alton Corner........evening, March 13th
New Durham Corner........evening, March 14th
Rochester, (McDuffee District, where Bro. Smith may appoint)........Sunday, March 18th
J. Pinkham.

Clarksville, N. H........March 1st
Pittsburgh, N. H........March 4th
D. N. Chadsey.
A. Gordon.

Coaticook, C. E., (as Bro. Lee may direct), March 10th
Stansted, C. E........March 12th
Hardscrabble, (where Bro. O. Ladd may direct), in the evening.
D. N. Chadsey.

Moultonborough Centre........March 4th
T. W. Piper.

Great Falls........Lord's day, March 4th
Lee, (Union meet-house), Sundays, March 11th and 18th
Thos. M. Latham.

Concord, N. H., (Angelos Hall)........Sunday, March 4th
Andrew Simpson.

Eliot, Me., (where Bro. Brown appoints), Lord's day, March 11th.
B. Hawkins.

Lee, N. H........Sunday, March 11th
C. S. Emerson.

Haverhill, Mass........Friday evening, March 9th and over the following Lord's day.
S. S. Mooney.

Durham, Ct........Sunday, March 4th
B. Hitchcock.

Harwinton, Ct........Sunday, March 11th
O. D. Woodruff.

Manchester, N. H........Sabbath, March 4th
T. M. Preble.

Portland, Me........March 4th
J. Couch.

Dixfield Centre Thursday evening, March 1st, and onward as long as thought best.
R. R. York.
I. C. Wellcome.

West Allington, Mass........Friday evening, March 2d and over the Sabbath.

[illegible]

East Concord, N. H........Sunday, March 4th
Cheshire Street, Ct........Sunday, March 4th
Will some Bro. meet me at West Meriden at 4 P. M. train?
W. H. Fisher.

☞ This Bro. comes in the name of the Lord, and you need not be afraid of him. Hiram Munger.

Madison, (as Bro. Amos Rowe may appoint), evening, March 6th.
Starks........Wednesday evening, March 7th and over Sunday, the 11th.
Rome........Monday evening, March 12th
Vienna........evening, March 13th
Strickland's Ferry........evening, March 14th
South Livermore........evenings, March 15th and 16th
Britton's Mills........Saturday evening and Sunday, March 17th and 18th.
Bryant's Pond........evenings, March 20th and 21st
North Norway........evenings, March 22d and 23d
East Stoneham........evenings, March 24th and 25th
West Stoneham........evenings, Feb. 27th and 28th
West Lovell or Stowe........Thursday, and over Sunday, March 29th to April 1st.
L. K. Lombard.

Barnstead, N. H., (Clark meeting-house), Sunday, March 4th.
Lawrence, Mass........Sunday, March 11th
J. G. Smith.

North Dana, Mass........March 4th
Geo. A. Streeter.

Rochester........eve, March 6th
C. B. Turner.

Danville........Lord's day, March 4th with Brn. Porter and his people.
Melbourn........evenings, March 8th and 9th.
Montreal, Lord's day, March 11th, through the week, and over the following Lord's day. Will Bro. George Smith meet me at the depot on the arrival of the first train of cars from Island Pond in the morning?
C. C. Stevens.

Agawam........March 4th
H. Pratt.

Business.

TO CORRESPONDENTS.

Anna E. Smith—We have no communication from you, under date of Nov. 6th.
Aaron Cook—Received, and paid to No. 584.
Mrs. E. B. Lyon—Yes.
C. Hill—The tracts published by the Society, under the heading, "Tracts for the Times."
S. Y. Leman—The $1.00 you sent Oct. 5th was received and credited.
C. Deanes—Se.
John Brown—The $2.00 received.
S. A. Keyes—We never stop a paper without express orders to that effect.
T. M. Preble—S. F. D. pays for one year.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 543. The No. which follows your name is the No. to which you have paid. If the No. paid to is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness before No. 488 (1 any), charge four cents; for every week since No. 488 if less than 26 weeks, five cents; if over 26 weeks, six cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—J King 600, R Valentine 512, J Smith 3d 557, M McAllister 589, L T Waters 548, L Chamberlain 555, A Keyes 581. [illegible]

FOR BOOKS AND TRACTS.

[illegible]

BOOKS AND TRACTS SENT.

[illegible]

LETTERS RECEIVED.

A T Gorham, M S Horne, H Munger, J H Harding, S Ewen, G Thomson, E R Wood, I A Lombard, B L Clark, T M Preble, C Hill, B M Ewell, T H Walker.

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The sympathy of Jesus—who
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On some kind bosom, fondly true—
Some human bosom, like our own,
And felt how much those lips close pressed,
That hand close clasped, could calm our fears,
Can turn to this far tenderer breast,
Without a gush of thankful tears!

The earthly heart on which we lean,
May have its separate griefs to bear—
Griefs, though unspoken and unseen,
Yet rankling all the deeper there.
Its faltering strength may scarce sustain
The torture of its own distress;
And still we add our burdening pain,
Unconscious how the weight may press.

But He whose human feet have trod
Earth's hills and valleys—He who knew
No sympathy but that of God,
Though linked with all that craved it too—
Knows all our yearning, all our need,
Yet strong to bear our utmost smart—
He loves to feel the throbbing head
Close laid against his pitying heart.

To think that on the throne of thrones
He wears our lowly nature still!
To think that 'midst the loftiest tones
That through the eternal mansions thrill,
Earth's humblest pleader He will hear,
That only tears His anguish tell;
That sobbing voice falls on his ear
More sweet than Gabriel's ever fell.

Then, sorrowing spirit, take the grief
Thou ne'er to mortal couldst disclose,
And He will give thee sure relief,
Touched with the feeling of thy woes;
And thou shalt understand how sweet,
How filled with more than human bliss,
How dear, how tender, how complete
The sympathy of Jesus is!

For the World's Crisis.

PRAYING AND FASTING.

Dear Brethren and Friends:—We profess to believe we are very near the appointed time of the return of our long absent Lord; and, furthermore, that it is all important we have that gospel preparation by which we may be presented to Christ when he comes as a glorious church, "without spot, or wrinkle, or any such thing, being holy and without blemish." Now with some, perhaps with many of us, the great question is, how shall I attain to that full and complete preparation required, by which I may know, or have the assurance, that I shall be accepted of him? Many of us may feel conscious that we have entered in at the strait gate, and are now in the narrow way, temperate in all things, denying ungodliness and worldly lusts, living soberly, righteously and godly, avoiding every appearance of evil, and yet do not feel fully satisfied that we are now in just the position in which we wish the Lord to find us in.

Dear friends, let us test ourselves according to the gospel rules, even by *fasting with prayer.* Not for forty days, which is not required of us,—but are we not willing to fast occasionally, as much as one day, or, at least, with but one meal a day, and with earnest prayer and a calm and abiding trust and confidence, thus wait upon Him until we feel we have our petitions granted. If we are not willing to deny ourselves, and do as little as this, then it is time to be alarmed. It is easy to excuse ourselves, but the willing and obedient only are blessed.

When Jesus was led up into the wilderness to be tempted of the devil, he *fasted,* and said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Fastings are evidently and plainly enjoined upon the true children during the absence of their Lord, as stated, "But the days will come (mark, not day, but *days*) when the bridegroom shall be taken away from them, *and then shall they fast in those days.*' Luke 5; 35.

Now let us take heed to the method pointed out by our Savior in the sixth chapter of Matthew, with all the connection. "Moreover, *when ye fast,* be not, as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, *when thou fastest,* anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which is in secret shall reward thee openly." Is this a heavy burden, a hard yoke to bear? It is not the popular mode of these last days, yet it is the gospel way.

Furthermore, we see that fasting and prayer are enjoined for special blessings, as in a certain case Christ's disciples failed by not attending upon the same. "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, . . . This kind goeth not out *but by prayer and fasting.*" Now special blessings may be withheld from us until we shall sufficiently see and feel our need of them as to thus deny ourselves.

Is not the following sufficient encouragement for us to try for ourselves? "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing, and said, Cornelius, *thy prayer is heard,* and thine alms are held in remembrance in the sight of God." Have we all tried this? If not, then neglect this duty no longer.

Even in the ordination of elders, in Paul's day, these duties were not neglected, as stated. "And when they had ordained them elders in every church, and had *prayed with fasting,* they commended them to the Lord, on whom they believed." Another place also states, "As they ministered to the Lord, *and fasted,* the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had *fasted and prayed,* and laid hands on them, they sent them away."

It is quite plain that Paul was not a stranger to these things, or chose to be carried "on flowery beds of ease," "But (rather, as he says) in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in *fastings,* . . . as having nothing, and yet possessing all things." Did Paul seldom fast? Let him answer. "In weariness and painfulness, in watchings often, in hunger and thirst, in *fastings often,* in cold and nakedness." Now was Paul thereby rendered incompetent for daily christian duties? He adds, "Besides these things that are without, that which cometh upon me daily, the care of all the churches."

Dear brethren and sisters, perhaps to some of you these duties may appear unnecessary, or uncalled for, and you may think it will be all just as well to glide along

"On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas;"

but the only way for the followers of Christ to travel in is the self-denying way,—the royal way of the cross. No other is pointed out in the inspired word. They that wait upon themselves? No; but "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." Says the apostle, "So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run." "But I keep under my body, and bring it into subjection." In another place he says, "For ye are the temple of the living God. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Brother, sister, will you improve the first opportunity to wait upon the Lord by *fasting and prayer?* By so doing, and continuing occasionally thus to do, you may not only renew your spiritual strength, and become a burning and shining light, but, like Paul, who said, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place," you may be able to adopt the language,—"I press toward the mark for the prize of the high calling of God in Christ Jesus," and also be enabled to say, "I can do all things through Christ which strengtheneth me." Is not this scriptural, therefore commendable, expedient for the waiting church, who soon expect their Lord's return, and more especially now, while the great mass willingly say, "My Lord delayeth his coming," and are now eating, drinking and feasting with the world, but as Peter says, "They think it strange that ye run not with them to the same excess of riot, speaking evil of you."

Is it not time to pray and fast, not only for ourselves, but for our brethren and friends, and all within our reach? "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." Will our Savior, judge and friend say (when He comes), to idlers in his vineyard, "Well done"? Let us fear if we are thus inclined. "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." And let us not be "weary in well doing; for in due season we shall reap, if we faint not." S. L. MANLEY.

Palmyra, N. Y.

For the World's Crisis.

A SUGGESTION.

That we read our Bibles in reference to the Character and Offices of Angels as there presented. We need not fear anything we find in the Bible. It may be we need to have our eyes opened to see this subject as the servant of Elisha to see the truth of his master's words, "Fear not: for they that be with us are more than they that be with him."

One day as I went to my flour barrel, that had stood entirely unprotected and yet never a pound of flour missed from it, I could but exclaim, "I do believe the angel of the Lord protects this flour!" and how happy the thought made me. Often do I love to repeat in prayer these words of the Psalmist, as we commit ourselves to the Lord for the night: "The angel of the Lord encampeth round about them that fear him, and delivereth them."

A beloved sister told us of a wonderful deliverance from having her feet crushed by an accident on the cars, by—she most firmly believes—her guardian angel. Something kept whispering to her—"Put up your feet." But she saw no danger and resisted. By and by came a crash, and as if by instinct she gathered her feet upon the seat, and in so doing saved them as an iron bar tore up the floor beneath her.

We have been much interested in reading Bro. Wm. Shepherd's tract, "On the Existence of Holy Angels," etc. Send for it, brothers and sisters; it will do you good. It is only 20 cents single. Also send for "Rahab the Harlot." Hoping to be made like unto the angels, your sister in patient waiting,

Hammonton, N. J. E. S. WILLARD.

P. S.—We have given ourselves the pleasure of several evenings' entertainment in the family circle in having our dear Sister Mussey's book read. It pays well for all it costs. Send for it. In so doing you will be blessed in your own soul, and confer a favor upon our worthy sister in Christ.

I think when this book is read it will have the effect to break down prejudice against female labor in the vineyard of the Lord, as Peter's visit to Cornelius had to break down prejudice in favor of the Gentiles. On that occasion it was said, "*When they heard these things, they held their peace and glorified God.*"

Thus we felt, in reference to Sr. Mussey, to glorify God on her behalf and say, Then hath God also to his handmaids granted his Holy Spirit, and sent them into his vineyard; and blessed will those be who hear and help such women who labor in the gospel. As a family our whole hearts say, Sister Abigail Mussey, "the Lord hear thee in the day of trouble; the name of the God of Jacob defend thee." Amen. E. S. W.

For the World's Crisis.

THE SABBATH.

Some good people seem to think it of great, if not the greatest, importance to keep Saturday as the Sabbath. Many think, and some say, It is strange we can't see the truth (?) as they do in this matter. Some say, It is strange that Bro. G. (or whoever it may be), who is so sensible in other respects, should be so ignorant, so blind, in this. Some few, perhaps, almost if not quite condemn us, because we do not see it duty to observe Saturday in the same manner they do. Some, too many, pay more attention to keeping Saturday holy—as the Sabbath, than they do to christian duties in general.

Friends, please do not call us heathen, or infidels; do not think we are, or ever mean to be, because we can not see it our duty to observe Saturday as the Sabbath. We think we do not find any requirement for us to do it in the Savior's words, anywhere, as you think you do. If he never has required his people to do it, you must not censure us any for not doing it. Please think of this. Please be as willing for good brothers to point out errors to you, in your theory, as you are to do the same of what you think error. Jesus (Matt. 22: 37–40) said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself. *On these two commandments hang all the law and the prophets.*"

Probably Jesus knew as much about the commandments as any body now-a-days dares claim. Had it been his pleasure for his people to observe the seventh day as Sabbath, down through time, to eternity's morning, probably he would have said something here on the subject which our seventh-day brethren claim to be so highly important.

I have not found any requirement from the Savior, or the apostles, to observe Saturday as the Sabbath. If anybody can find a plain, simple statement to this effect, please tell where it is.

Do not call us "Sabbath breakers." Do not insinuate that we are "liars," or "deceivers." We do not mean to be or wish to be of this sort of persons. Please be kind in words; we will try to be. Let us be willing to receive the truth, even if it crushes our theory to dust. J. N. BERRY.

THE UNCTION.

You need it! Your words are good, but they lack the unction. A farmer planted his field with corn; the ground was in excellent condition; the weather all that could be desired; the seed was sound, and of the first quality, to all appearance; but it did not come up. He waited, and waited, but no young blades of corn made their appearance. The crop was an utter failure. What was the matter? The seed had been, the previous winter, exposed to the cold so long that the frost had destroyed the germinating principle. The warm sun, the genial shower, the fertile soil, failed to restore the vitality that had been lost. Thus it is with a great many testimonies, exhortations and sermons. They are orthodox in doctrine—the kernel is sound—they are full of truth—contain a certain amount of nutriment—but vitality is wanting. They are absolutely good for nothing to make converts. If you would impart light to others, you must have light in yourself. For the anointing of the Spirit, there is, and can be, no substitute. No amount of truth, however plain and pointed; no eloquence of style or vehemence of manner, can supply the lack of the Spirit in those who labor for the salvation of souls. To succeed in saving men, you must have the anointing that abideth. Then why will you not meet the conditions of success? Wherefore do you spend your strength for naught? The same activity you now exhibit would give you many "stars in the crown of your rejoicing" if you would only seek and obtain aid of the Holy Spirit.

If "every one that asketh, receiveth," then are you not guilty if you preach a single sermon, or deliver a single exhortation, without the Spirit? But you must not ask that you may consume it upon your lusts. Unless your consecration to God is entire—more complete than is generally made—you will be receiving honor for your success. And no person can at the same time "believe" for the Holy Ghost and receive honor from his fellow-man. Then make haste and give youself anew to God. Let him have you to use you for his glory. Keep the judgment in view; look to be despised of men, but seek the honor that comes from God alone.—*Earnest Christian.*

SOLD CHEAP.

One evening, as I stood in the Post Office in L——, two young men came from the window where stamps were sold, and passed by me on their way out.

"See here," said one to his fellow; and glancing towards him I saw in his open palm two new two-cent pieces, and my ear caught what sounded thus: "I gave him five cents for a stamp, and he ought to have given me back one, but he gave me two."

"All right," said his companion, as they passed on, evidently pleased with the speculation, while I stood musing to myself, "Sold cheap:—two cents for the honor, honesty, fairness, and manly principles of two young men."

I know that this kind of business is by no means uncommon, among young men and old men, and even among men who profess to be devout men, and who sometimes make long prayers; but it is none the better for all that. Nor am I yet convinced that, while godliness is profitable, ungodliness is still more profitable, or that while godliness with contentment is great gain, ungodliness without it is greater still. But I have a strong suspicion that in a pecuniary way this kind of petty meanness will never pay. Honesty, even in this crooked world, has its market value, and a habit of dishonesty, even in little things, cannot long be cherished without being found out. And when once a man has been caught in some mean, pitiful trick, he is marked and watched. Who would like to entrust such young men as those, with uncounted gold, or with business where honesty and fidelity are required? Who would pay such a man as much for his services, where integrity was needful, as they would if he had returned the extra penny, and rectified the mistake? Who would not feel that a man who could be bought so cheap was hardly worth a purchase?

And besides, these petty dishonesties grow so fast and large, that of them come swindles, robberies, forgeries, defalcations, embezzlememts, frauds, and "pickings and stealings" of every grade and kind. Hence covetousness overleaps its mark, it vaults skyward, and falls as Satan fell, "like lightning," down to infamy and shame.

The man who will deceive in trade for a dollar; equivocate for a dime, or lie for three cents, may think he is shrewd; but I doubt it. He who will do this to lower the price of what he buys, or raise the price of what he sells, either puts small value on himself and his manhood, or else he is sold cheap!

A man may know how to pile cord-wood with the big ends in the front, and "crow's nests" in the middle; he may be able to pack his apples with the best ones near the barrel heads, or his strawberries with the big ones on top of the box, or his cloth with the longest cuts on top of the case; he may make bread from alum and gypsum, butter from tallow and ochre, milk from chalk and water, tea from sloe leaves and Prussian blue, ginger from Indian meal and capsicum, and piety from scowls and crustiness; he may make paper from clay, leather from pasteboard, clothing from shoddy, wine from cider, and reputation from hypocrisy; he may furnish molasses from the pump, milk from the clouds, sugar from the sand bank, and religion from the devil; he may learn all those "black arts" of transmutation taught by Satan to so many apt disciples in these days of rottenness and rascality, and may think he has already found that philosopher's stone which supercedes the command to love thy neighbor as thyself, and turns everything he touches into gold,—but at last he may find that the old tales of leagues with Satan have come true again, and that in every tricky bargain over which he chuckled, he was sold himself, and sold cheap. Using false balances here, he at last may himself be weighed in the balances, and found wanting. The homely German proverb, "He that takes soup with the devil needs a long spoon," is well worth remembering, for the spoons that are often used for the purpose prove far too short for safety. Many a poor wretch has sold his birthright for a morsel of meat, and has sold it cheap. He that sells himself to Satan a dozen times a day, in petty meannesses, in three cent lies, in traders' tricks, in small deceptions, may become rich, and seem honorable, but he has rooted out his manhood, his integrity, his nobility of soul; he does not own himself, nor does he belong to Him who hath bought his people with his blood; he is a slave of the devil, sold under sin, sold to work iniquity, yes, sold, and sold very cheap!

Will these things profit in the end? Will they pay? Though mere honesty does not save a man, will not dishonesty damn him? Will it not unfit him for the presence of Christ, in whose lips no guile was found? Are not lying lips an abomination to the Lord? What shall it profit a man if he gain the whole world and lose his own soul? What shall a man give in exchange for his soul? What is a man worth? God has said, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." God help us to be men indeed, men bought by Christ, men whom no one else is rich enough to buy.

The great want of this age is men. Men who are not for sale. Men who are honest to the bottom, sound from centre to circumference, true to the heart's core. Men that fear the Lord and hate covetousness. Men who will condemn wrong in friend or foe, in themselves as well as in others. Men whose consciences are steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men that neither brag nor run. Men that neither swagger nor flinch. Men who can have courage without whistling for it, and joy without shouting to bring it. Men in whom the current of everlasting life runs still, and deep, and strong. Men careful of God's honor and careless of men's applause. Men too large for sectarian limits, and too strong for sectarian bands. Men who do not strive, nor cry, nor cause their voices to be heard in the streets, but who will not fail, nor be discouraged, till judgment be set in the earth. Men who know their message and tell it. Men who know their duty and do it. Men who know their place and fill it. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for. Men who know in whom they have believed. Men whose feet are on the everlasting Rock. Men who are not ashamed of their hope. Men who are strong with divine strength, wise with the wisdom that cometh from above, and loving with the love of Christ. Men of God!

"God give us Men! A time like this demands
Strong minds, great hearts, true faith, and ready hands.
Men whom the lusts of office do not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And face his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Goodness weeps,
Wrong rules the land, and waiting JUSTICE sleeps."
—*The Christian.*

For the World's Crisis.

GOSPEL HOLINESS.

I noticed an article in the Crisis of Jan. 17th, on a subject of the most vital importance,—that of holiness. It was written by a brother whom I highly esteem and love, and naught else but a sacred regard to truth, and the love which I feel towards its Divine Author, our common Master, could compel me to advance ideas differing in some respects from those of our beloved brother.

Sanctification, or holiness, as the terms are commonly used in the New Testament, I understand to be a work performed in the hearts of men by the Spirit of God, through the medium of the truth, as they believe and obey the same—not one truth merely, or a part of the truth, but the great truths of God, as one stupendous whole, embodied in his Word. This I believe to be a gradual work; begun at conversion, carried on as one truth after another is believed and obeyed, until at length sanctification is complete—the soul is ripe for the Kingdom of God. Thus (to use a homely figure), the tree of sin and wickedness is cut down at conversion; but it may be a long time before the stump and roots are all cleared away.

Paul teaches us that it is only partial, at first: and urges the paramount importance of its completion. He prays for his Thessalonian brethren, that God would sanctify them *wholly,* plainly teaching, by implication, that though they were brethren—*christians*—yet they had before been "sanctified but in part." Please read the whole of his memorable prayer,—"And the very God of peace sanctify you WHOLLY; and I pray God your whole spirit, and soul, and body, be preserved *blameless* unto the coming of our Lord Jesus Christ." He then annexes, for our encouragement, the promise, "Faithful is he that calleth you, who also will do it." 1 Thess. 5: 23, 24.

In the first part of the third chapter of 1 Corinthians, the same apostle complains of his brethren as being but "babes in Christ," as being "carnal," and mentions the divisions that existed among them, as showing that they were still fleshly, "walking as men." Of course, then, though they were "brethren," and "in Christ," they were far from being entirely sanctified to God.

Also, in Heb. 5: 12–14, he complains that his Hebrew brethren had not made that progress in the school of Christ which they ought to have made; that they had not attained to a sanctified state, or "full age," as he calls it in the fourteenth verse, but were yet mere dwarfs.

But some one may ask, how much sin, or how many sins, may one commit and still be a christian? I answer, not any; that is, not anything which he knows to be sin. The moment he sees that any course which has hertofore been practised is contrary to the law of God, he immediately breaks off from it—puts it away. To remain in it any longer would then become sin. Hence, the growth in grace. Now, it will be remembered, "Sin is the transgression of the law;" and how can one wilfully *transgress* the law of God, while he does not know what that law is? True, he may be willing to remain ignorant of its requirements, but, if so, he sins in not seeking to inform himself.

Some think the work of sanctification to be instantaneous; but it is probably only its completion that is so. In all, or nearly all true christians, the work is progressing a long time. But, at length, on believing and appropriating certain great and precious promises of the Word of the Lord, a very great blessing is experienced, and the believer then becomes fully sanctified to him. The roots of the tree of depravity and corruption have all been dug out and cleared away; and the individual is a "partaker of the divine nature, having escaped the corruption that is in the world through lust."

Not that it is impossible that one should sin, and fall, after this; but it still remains true as ever, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." Neither has a point been gained in one's experience beyond which any further attainment is impossible; but the injunction, "Grow in grace," etc., is still as binding as ever, and to do so is not only the duty, but the highest privilege, of the sanctified soul. HORACE P. SIKES.

Northfield, Mass.

For the World's Crisis.

OUR LIFE.

How swiftly do the moments pass,
They flit by one by one;
Ere we're aware we've reached the last,
And see life's setting sun.

And when we retrospect our life,
What good can we discern?
'Tis interspersed with toil and strife,
And still our taper burns.

'Tis all a dream; yet not a dream
So easily forgot; for
O'er life's wreck we've yet to stand,
To fill our vacant lot.

Our life, poor life, how soon 'tis done;
We're born, we live, and then we run
Into the silent grave: O think,
My soul, how soon thy web is spun.

Portland, Me. W. C. CLARK.

OPEN YOUR EYES.

Open your eyes when addressing others, and when others are addressing you. "The light of the eyes rejoiceth the heart." The eyes have a significant meaning, a voice eloquent, soul-cheering! The eye preaches.—God made it for this purpose. But how can it preach when shut or closed? This closing the eyes (as the manner of some is) when speaking or listening, is not gospel; there is no gospel in it. And the Lord enjoins gospel in all we think, say, look, or do. God made eyes for his glory, and we are bound to glorify him in using them in every possible way, and we are to glorify him with our mouths, our ears, our hands, our feet, and our heart and mind. When the command is made to "present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service," all our senses, all the faculties of our being are included. Christ has purchased these faculties at an infinite price! But how is it possible for us to glorify God to the utmost with our eyes closed in religious worship? We exhibit the appearance of being dead or asleep.

The eye is the most beautiful and expressive of all our organs of sense. All the passions of the human soul, as well as the christian graces, are vividly portrayed in the eye. Let the eye speak for God—for salvation. We have known a mere gleam of the eye, lighted up from a sanctified heart, to pierce to the dividing asunder of soul and spirit, the joints and marrow. Sinners have been awakened, convicted, and converted, through the instrumentality of the eye beaming on fire with the gospel. God is either honored or dishonored with the eye. "If thine eye be single, the whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light which is within thee be darkness, how great is that darkness!"

Aside from this holy, kindling, convicting power of the eye, united with a soul filled with all the fullness of God, it greatly assists the speaker when opened wide, beholding the countenances of others, lighted up with heavenly radiance. This coming in contact with others' eyes, while addressing an audience, the speaker's own heart is fired afresh. "As in water face answereth to face, so the heart of man to man." Prov. 18: 27. Closing the eyes in testifying for Jesus, or while exhorting the people, is unseemly, unnatural, indicative of death! It greatly detracts from the interest and force of the speaker, and is, no doubt, the policy of Satan to curtail usefulness. The devil would gladly, if he could, close our eyes, ears, and mouths, if employed in the service of the blessed Lord. Nothing could please the old serpent better, than to see every faithful servant of God, blind, deaf, dumb, halt, and maimed. But Jesus came to destroy the works of the devil. Blessed be his name!

Beloved reader, open your eyes when you speak of God in the assembly of the saints. Preach with your eyes, with every look, and every moving muscle. Preach with your eyes, ears, *soul, life*—all the powers of your being. Let your eyes flash conviction into the very heart of sinners, and holiness into holy hearts. Let your eyes penetrate the inmost soul of your hearers. Let eye meet eye, soul, soul, till soul is fired with holy fire! When listening to the truth from the lips of others, be sure your eye is fixed on the speaker intensely; let him feel and know you are interested in what he says. His eye will help your eye, tend to fix attention on the subject discussed. And your eye, likewise, will stimulate the heart of the speaker. Preach with your eyes, live nearer to Jesus, follow him closely, walk holily. Keep a conscience void of offence toward God and man, and your heart will be unison with your eyes, and your eyes with your heart and life.

"The hearing ear, and the seeing eye, the Lord made, even both of them." Ps. 20: 12. No one can glorify God as he ought to with closed eyes, if so be God has favored him with this unspeakable gift. There is more natural warmth in the declamation, more earnestness in the address, greater animation in the manner, more of the lighting up of the soul in the countenance, and more freedom and meaning in the gesture; the eye speaks, and the fingers speak, and when the orator is so excited as to forget every thing but the matter on which his mind and feelings are acting, the whole body is affected, and helps propagate his emotions to the hearers. There is an indescribable something in the natural tones of him who is expressing earnestly his present thoughts, altogether foreign from the drowsy uniformity of the man who reads. For this reason, and various others, we object, to reading sermons instead of preaching them, as the Lord requires. In reading, the eyes are confined to the manuscript, and when preaching the eye is at liberty to speak, and will speak powerfully, and add vividness to the word of God, if the soul is on fire, as it should be.—*Earnest Christian.*

For the World's Crisis.

WHAT I WOULD HAVE SAID TO YOU.

Why did I not say it before? Several apparent obstacles have prevented. Sometimes when we met, I saw no opportunity; and I confess that at other times I was not myself in the right state to present the truth as it is in Jesus.

There has been something that may be compared to a "fire shut up in my bones"; a feeling that I ought to speak; but something has held it back till now. Now I would warn you to prepare for that great day, which you acknowledge will come some time, and for which you also feel a need of preparation.

You are not yet quite ready for that day. There is a burden on your conscience, which you desire to have removed. Do not try to hide this fact from yourself; and certainly you cannot hide it from Him whose "eyes are like a flame of fire."

Was there no living witness present when you committed that sin, for which you now feel condemned? Did no one but yourself know anything about it? And have you succeeded thus far in keeping it secret, and have you a fair standing and a good reputation, when you know you do not deserve it? Ah! be sure "your sin will find you out." There is at least one witness now living who saw what you did, and if you do not repent, that witness will appear against you at the day of trial. And is there not more than *one* sin which you are guilty of?

I entreat you not to go on longer in this way. These sins will be like millstones around your neck, to sink you in perdition. There is only one way for you to escape the vengeance "which shall devour the adversaries." Your reputation can not save you. Your "regular standing" in the church can not save you. All your good deeds and your amiable disposition will avail you nothing.

You must confess and *forsake your sins,* or you must perish. Do not delay. The time is short. Fly to Jesus, and in him you shall find life and peace. F. H. CHAMBERLAIN.

Sutton, Mass.

EXPERIENCE OF A SMOKING CLERGYMAN.

Among a lot of Temperance Tracts sent me by a friend, one was headed, "*Dost thou smoke, Bill?*" I read it, and it made me feel uncomfortable. Some copies of it had got into circulation among my people before I was aware.

A fine young black man came to me one day, and, after bowing and scraping and bidding me "good morning," asked, "Will massa please give me one little tract?"

"Yes, Quamina, and welcome; which will you have?"

"Dat one called '*Does You Smoke, William?*'"

He thought it would be too vulgar in my presence to say "Bill"; politeness led him to say "William." I gave him the tract, but I felt I had rather he had asked for any other than that, and my uneasiness was increased. The tract was evidently exciting some attention. It condemned among the people their pastor's habit.

One night, soon after Quamina's visit, having knocked out the ashes of my last pipe before retiring to rest, a colloquy took place between my conscience and myself, which is faithfully reported. I scarcely ever felt more despicable in my own eyes than I did at that moment. *From this night forth I vowed that I would never spend another penny for tobacco!* So ended the colloquy. Having asked God to forgive me the great sin of which I had been guilty, and to grant me grace and strength to carry out the resolve I had just made, I went to bed.

The next day was the commencement of the struggle. At the usual time for taking the pipe, the craving for it was very strong. I managed to resist it, however, by putting to myself a few plain questions, such as, "What is the matter with you? Why are you restless and unhappy? Have you a headache?" "No." "A toothache?" "No." "Have you pain in any part of your body?" "No." "Are you cold?" "No." "Hot?" "No." "Are you hungry?" "No." "Thirsty?" "No." "Then why, in the name of all that is rational, are you not contented, and even thankful to God for the exemption from pain which you enjoy?"

In this manner I lectured myself against the unnatural craving. Every time I resisted the appetite, I felt that I had achieved a victory; that I was rising higher in the scale of being; that my moral strength was augmented; that I was getting more into harmony with God's laws and my own conscience; and that my example, with regard to the youth of my congregation, was becoming more worthy of me as a christian missionary and pastor. Ere long the craving ceased; the appetite died away; I was emancipated! And now I would not be again enslaved for "all the world calls good or great." Most devoutly do I thank God for my deliverance!—*National Baptist.*

THE HONEST RUMSELLER.

Friends and neighbors! having replenished my shop with liquid fire, I would inform you that I am engaged in the business of making drunkards, paupers, etc., for the industrious and sober to maintain,—*all of which is done according to law,* by which, as an honest man, I shall always abide.

Through the influence of kind political friends, I have the requisite license, and my character I have well endorsed; and all of these are equally responsible with myself for the results of the traffic.

I can sell to any man until he is drunk, and to any one until he becomes an habitual drunkard.

I will undertake, for a small sum, and with great expedition, to prepare inmates for the poor-house, the prison and the gallows.

I will furnish a drug which shall deprive some of life, some of property, and all of peace; which shall cause fathers to be fiends, wives widows, children orphans, and all mendicants.

I will cause many of the rising generation to grow up in ignorance, and prove a burden and a nuisance.

I will corrupt the ministers of justice, obstruct the progress of the gospel, hinder the prosperity of the church. If any inquire why I have the audacity to produce such accumulated misery, my honest reply is, MONEY!

I have license from the authorities, and if I do not bring these evils upon you, somebody else will.

I live in a land of liberty, and I have purchased the right to destroy the health and ruin the souls of my customers.—*Geo. Trask.*

☞ The principal cities of the Union rank in order of population according to statistics in the Interior Department, as follows: New York, Philadelphia, Brooklyn, Baltimore, Chicago, Boston, New Orleans, Cincinnati, St. Louis, Buffalo, Newark, Louisville, Albany, Washington, San Francisco, Providence.

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis.

OUT OF BONDAGE.

BRO. GRANT:—I would like to say a word to those who are trying or may try to break off the use of tobacco for their encouragement. I was a slave to the filthy habit for thirty-five years or more. The 5th of last February I asserted my freedom. I have used none of it since, and by the help of the Lord I do not intend to ever again indulge in the filthy habit. I think none need despair of overcoming this habit, for probably none were ever more attached to it than myself. I have tried many times, and never had quite decision enough till now. It is all by the help of the Lord. To him be all the praise.

Dodge's Cor., Wis. B. S. JACKSON.

ANTI-TOBACCO PETITION.

To the Honorable, the Legislature of the State of ——: The undersigned inhabitants of ——, believing the use of tobacco predisposes strongly to the use of intoxicating drinks, besides the destruction of health and morals, and that in almost every case the habit is acquired during the years of minority, we therefore would respectfully ask of your Honorable Body the passage of a law prohibiting the sale or giving away of tobacco to minors, and that provision be made therein for arresting and detaining minors (when found using it) till such times as they will divulge the names of the persons from whom it may have been obtained.

Should your Honorable Body have doubts of the evils flowing from the use of tobacco, we ask that you will appoint a competent committee to make a full and searching investigation of the subject, and report thereon. And your petitioners will ever pray, etc.—*Phrenological Journal.*

The use of tobacco is increasing. Some of you have children who are growing up exposed to its baneful influence. Think and see if you cannot do something in this way to save them, or some other person's children even, from so bad a habit.

J. N. BERRY.

ALCOHOLIC MEDICATION.

Let me here, in few words, solve the mystery of these nervine, narcotic and stimulant "properties." The mistake of the medical profession consists in *mislocating* these properties. They do not exist in the alcohol, but in the living organism.

When a small quantity of any kind of alcoholic liquor is taken, it is expelled by a general and nearly uniform and equal determination to all of the outlets of the body. This occasions a gentle commotion of the nervous forces, and does not unbalance the circulation. The patient experiences a feeling of exhilaration, as often happens in the forming stage of many diseases. The commotion of the organism, which is rather a pleasurable sensation of all the bodily and mental powers, is frequently the premonition of some of the most fatal diseases—yellow fever, cholera, hemorrhages, for examples.

This is the *nervine* effect; an effect depending, not on any specific property of the alcohol, but on the manner in which the system expels it.

When a larger quantity is taken, it is expelled mainly by a determination to the surface. This is *stimulation.* It is analogous to the hot stage of fever. *It is fever.* The "stimulus," therefore, does not depend on any peculiar property of the liquor, but on the manner in which the system undertakes to get rid of it.

Then, as to its narcotic property or effect. This is occasioned by very large doses. Then, the quantity being immediately dangerous to life, the vital powers resist it by a powerful determination to the first passages. This rush of blood and nerve power to the centre to meet the enemy so unbalances the circulation as to stupefy the patient, rendering him comatose or apoplectic.

Now, whether the patient is *exhilarated, stimulated* or *narcotized,* is a mere question of quantity. And as all the action is on the part of the living system, what becomes of these time-honored puzzles of the learned about the "action" of alcohol; its "*modus operadi*; its "special affinities," etc.?

They have no existence except in our medical text books and in the imaginations of medical men.—*Dr. R. T. Trall.*

CLEANLINESS.—When one neglects the natural law of cleanliness, cutaneous diseases, malignant fevers and contagious influences generally are engendered, but it is not all of cleanliness to keep the outside of the body clean. To do this, the blood must be pure, and this is kept so by eating and drinking only pure food and drink, and keeping up a natural action of the organs of depuration, the skin, lungs, kidneys and bowels, through proper exercise, sleep, etc.

SLEEP.—Americans who drive business from morning till night need a good deal of sleep to repair the waste of the day; for during sleep all the tissues are at work preparing for the coming struggle. They should go to bed early, and get up when Nature says enough.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE EDEN LAND.

We seek a land all summer bright,
With fadeless beauty glowing,
Where earth is robed with endless light,
And crystal streams are flowing;
Where perfumed zephyrs fan the hills,
And wave the star-eyed flowers,
Whose ever breathing fragrance fills
Fair Eden's sunny bowers.

CHORUS.

Then on, press on till the morning dawn,
Our glorious home is nearing;
We'll shout the crown and kingdom won
At Jesus' bright appearing.

The heaven-built city there unbars
Her massive gem-set portals,
And, brighter than ten thousand stars,
Shine God's white-robed immortals.
With palms of vict'ry waving high,
They sing Love's wondrous story;
They wake the harp of sounding joy,
And reign in endless glory.

We're journeying to that Eden land,
Through Sorrow's swelling ocean,
But soon we'll gain the shining strand
Beyond the waves' commotion.
Soon morn will flush the orient skies,
With golden radiance streaming;
The Sun of Righteousness arise,
O'er earth and heaven beaming.

Castleton, Vt. ADRIAN T. GORHAM.

For the World's Crisis.

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES DEFINED.

And an Explanation of the Parable of the Rich Man and Lazarus.

"E'en adders hear,
But turn, and dart into the dark again."
"He is a slave who fears to be
In the right with two or three."

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES.

(Continued.)

"Then said Jesus unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.... Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."—MATT. 16: 6-12.

FALSE CHARGE.

We have been charged with being Sadducees, because we do not believe in the immortality of the soul, or that man has a life element in himself that survives death and exists in a state of rewards immediately after death. The injustice of this charge is at once apparent from the fact that this was not the doctrine for which the Sadducees were condemned, according to the Scriptures. It was for this: "They say there is no resurrection."—Matt. 22: 23. This we have never denied; but have contended most earnestly and persistently for the doctrine. And in the coming of the Lord and the resurrection from the dead is our only hope of future life. 1 Cor. 15: 18, 19. This is a most unchristian accusation, but will not alarm or hurt us; underneath are the everlasting arms, and above us are the overshadowing wings of the Almighty.

Let us notice, 2d, *The Doctrine of the Pharisees.* Our Lord warns the church to "beware of the leaven of the Pharisees" also. This "leaven," he informs us, is "hypocrisy." "Beware ye of the leaven of the Pharisees, which is hypocrisy."—Luke 12: 1. The Pharisees were hypocritical in heart and life, and hypocritical in professions of faith and hope. Jesus thus describes their character: "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and FAITH: these ought ye to have done, and not to leave the other undone. Ye *blind guides*, which strain at a gnat, and swallow a camel! Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou *blind Pharisee*, cleanse first that which is within the cup and platter, that the outside of them be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."—Matt. 23: 23-33.

What a revolting picture is here given by our Lord, who knoweth the hearts of all men, of this chief sect of the Jews. And how is it possible for these "blind guides," these "hypocrites" in all "matters of the law, judgment, mercy, and faith," to have a correct doctrinal faith or hope? or, if they held the truth, not to hold it "in unrighteousness"? And how could it be otherwise than that they should "corrupt the word of God," making it null and void by their "tradition"? They were professedly the orthodox portion of the Jewish church. They professed faith in the doctrine of a future life and of the resurrection of the dead, which was denied by the sect of the Sadducees; but they held the doctrine of the resurrection in hypocrisy. Professedly they believed it, yet did not earnestly contend for it, and obscured and nullified its importance by embracing the doctrine of heathen philosophy, and contending for a future existence of the soul, which they regarded immortal, and rewards and punishments immediate on death, in *hades.*

That they professed faith in the doctrine of the resurrection is evident from St. Paul's taking advantage of the fact when an infuriated populace, made up of Pharisees and Sadducees, fell upon him for his departure, as they conceived, from Moses' law and Jewish rites. "When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out, in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question."—Acts 23. The effect of this announcement was electrical, setting the two sects at variance, and diverting rage for the time being from the apostle. "There arose a dissension between the Pharisees and Sadducees; and the multitude was divided." In the midst of this "great dissension, the chief captain, fearing lest Paul should be pulled in pieces of them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle."—Acts 23: 6-10. Each party of the Jews were equally embittered against Paul, and yet his averment that he was a Pharisee, and that he held to the doctrine of the resurrection, set these sects against each other; and in the midst of the confusion and contention Paul was rescued. Now, that the Pharisees held the doctrine of the resurrection in hypocrisy is evident from what St. Paul says before Felix afterward. "But this I confess unto thee, that after the way which *they call heresy*, so worship I the God of my fathers; believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be *a resurrection of the dead*, both of the just and unjust."—Acts 24: 14, 15. From which we see, that while Paul was a Pharisee in faith, and contended earnestly for the doctrine among Jews and Gentiles, at the peril of his life; these Pharisees, who professedly believed in the resurrection, regarded and treated him as a heretic! This is not the only instance in the history of the church when men have been regarded as heretics, for boldly defending orthodox doctrine, by those who lay claim to be the most orthodox men in the world.

The language of St. Paul,—"Which they themselves also *allow*," shows that the Pharisees held to the doctrine of the resurrection, as a part of their faith and creed; but the language also, with their conduct toward Christ and his apostles, and the doctrines they taught, betrays the sad fact that they merely gave to the doctrine of the resurrection an indifferent assent, and by no means an earnest and hearty support.

JOSEPHUS ON THE RESURRECTION.

The following extract from Josephus will give us the Pharisees' faith, relative to the resurrection:—

"We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like seed, and are mixed among the more fruitful soil, they flourish, and what is sown is indeed sown bare grain; but at the mighty sound of God, the Creator, it will sprout up, and be raised in a clothed and glorious condition, though not before it has been dissolved and mixed with the earth. So that we have not rashly believed in the resurrection of the body."—*Josephus' Comp. Works*, p. 825.

THE LEAVEN.

Jesus charges the Pharisees with "teaching for doctrines the commandments of men,"—making "the commandments of God of none effect by your tradition."—Matt. 15: 6, 9. "Full well ye reject (frustrate) the commandment of God, that ye may keep your tradition."—Mark 7: 9. It was in this way also that they corrupted and made of none effect the doctrine of the resurrection. The "leaven" in the Pharisees' faith and doctrine, concerning a future life, and which destroyed the power of the truth of a resurrection to life and rewards, was the heathen doctrine of the immortality of the soul, taught by heathen philosophers, without the light of revelation; and that souls were rewarded at death. These doctrines are not found in the Bible.

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—*Olshausen.*

"The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."—*Tillotson.*

Where, then, did the Pharisees obtain their faith of the immortality of the soul, and its consignment to *hades* in conscious existence after death? And how came this to be incorporated in their faith of a future life after death? I reply in the language of another:—

"In the days of the Ptolemys, of Egypt, thousands of Jews settled in Alexandria, and other of the chief cities in Egypt, where was taught the doctrine of the soul's immortality, as held by Plato. Certain Jewish elders, indoctrinated in the philosophy of the heathen school, wrote apocryphal books, in which they mixed up this philosophy with divine revelation, concerning the future state, and these views and traditions became the faith of the Pharisees, or Jewish church."

This fact is made evident also from the following extract from Josephus:—"God hath determined . . . the rising again of these very bodies, which you Greeks, seeing to be dissolved, do not believe (their resurrection): for while you believe the soul is created and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal. . . . And to every body shall its own soul be restored; and when it hath clothed itself with that body, it will not be subject to misery."—*Josephus' Comp. Works*, p. 825.

The Pharisees' faith in future life, therefore, was a compound of heathen philosophy and divine revelation, Plato and the prophets, the Greek doctrine of the soul's immortality, and God's inspired declarations of the doctrine of the resurrection of the dead. And what is most remarkable, and here to be noticed, is the singular fact that the heathen writers have converted both the Jews and christians to their doctrine of the immortality of the soul; while both have failed in convincing the heathen world of the scriptural doctrine of the resurrection of the dead. And why are we admonished to beware of this doctrine of the Pharisees? Because, the soul's immortality being admitted, and a conscious state of rewards at death, it completely nullifies the force of the doctrine of the resurrection, as most clearly set forth in the language of Wm. Tyndall, the translator of the English version of the Scriptures:—

"In putting departed souls in heaven, hell, and purgatory, you *destroy* the arguments wherewith Christ and Paul *prove the resurrection.* The heathen philosophers, denying the resurrection, did put that *the souls did ever live.* And the Pope *joineth* the *spiritual doctrine* of Christ and the *fleshly doctrine* of philosophers together, things so contrary they cannot agree. If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of a resurrection?"

What Mr. Tyndall here calls "the fleshly doctrine of philosophers," constitutes the "leaven," or "doctrine of the Pharisees," which they "joined" with "the spiritual doctrine of Christ"; namely, *the resurrection;* thus making "void" the doctrine of the resurrection; and by which they "destroy the arguments wherewith Christ and Paul prove the resurrection."

According to the Pharisees' faith, Plato must be joined with Jesus, to give us all the light and a complete gospel respecting man's future hopes after this life. Nay, Satan, not content with this, Plato must take the precedence,—for the immortality of the soul must be surely believed, or the life element of the spirit in man exists in death, in order to the resurrection. But, with Mr. Tyndall, we inquire, "If the souls be in heaven, hell, or purgatory, what cause is there of a resurrection?" "Beware of the doctrine of the Pharisees."

O. R. FASSETT.

(To be continued.)

For the World's Crisis.

THE IMPENDING CRISIS.

EDITOR OF THE WORLD'S CRISIS.

Dear Brother:—In a former article, I referred briefly to the perilous position of our own America, in the period of the convergeance and culmination of prophetic epochs. It is sad to observe the pertinacious and often egotistical disposition to magnify the grandeur and protest the perpetuity of our republic; whereas all the burden of prophecy, and the most glowing pre-vision of inspired men for ages, have plainly denoted a *kingdom* and not a *republic*, the grand desideratum of earth, and the gracious and unalterable determination of Jehovah.

Jesus Christ shall certainly rule the world, personally, gloriously, universally. There will be a grand unity and uniformity of people and policy, of sympathy, activity, and moral life and enjoyments through all the world, under one head—even Immanuel. We shall have an Executive combining power and goodness, resources and affection, majesty and loveliness, and the consequence will be a government of incomparable excellence, of liberty, equality, with devoted loyalty among the subjects, of perpetuity and security, with every incentive to duty, to progress, and with every guaranty of matchless prosperity. Why? Because the King is perfect in benevolence and power, infinitely good, and infinitely able; fruitful in thoughts, and exuberant in the disposition of kindness, and competent to assure and achieve every blessing and benefit to every creature in all the world.

But let us beware how we glorify our confederation of States, which is a mere temporary arrangement in the providence of God, preliminary and in some sense auxiliary to another. Among the dangers which menace America may probably be mentioned *Fenianism.* It is true that it is not so now generally regarded, but the rise of such a singular organization in our midst, in spite of all avowed or announced other and foreign destination, is at least somewhat suspicious. It is true that the liberation of Ireland may be an object honestly sought and contemplated by the mass of the membership; but is it really a design of the *leaders?* It is also true that Baxter, in his work on Napoleon, insists that in the re-constitution of ten kingdoms under antichrist, or the ancient territory of the Roman empire, Ireland must be included, and will therefore be disjoined from England; and it is possible that the Fenian enterprise is destined in some way to accomplish the disjunction.

But the question arises, How is it to be done? How *can* it be done? So far as we can now see, it is simply impossible, and the project is chimerical and absurd, yet if it is a prophetic necessity, nothing can prevent it. England must be paralyzed by a now apparently impossible revolution, financially and politically and militarily helpless, or else, in some grand re-constitution of territorial possessions and geographical lines, consents as a matter of policy to surrender the Green Isle, if Fenianism is to achieve Irish independence. The conquest of Canada appears likewise an undertaking exceedingly hazardous, unless it be by the help of revolutionary elements potent in that province, or with the connivance and authorization of our own government in the event of war between England and the United States.

But such an organized power in America seems perilous to our safety. Who knows whether the *real* object of this organized body of Irish be not *disguised?* Who knows that even if its object be actually as announced, it may not in some critical or tempting contingency be changed and perverted to an end far other than the republicanization of Ireland? Who knows or can solve the mystery of this extraordinary formation? And yet scarcely in any quarter is the slightest intimation broached of a possible sinister motive and element in this warlike association hostile to our own safety.

Truly it may be asked, Who can explain this mystery? Time may very shortly and very surprisingly develope the aim and destination of it. Is it connected with the present embarrassments of the Papacy? Is it, like Spiritualism, one of the three frogs, from the dragon, beast, and false prophet, to gather the kings of earth to war? Who knows, or dare affirm, that it is not an ally of that organized and seductive system of folly and infidelity which now threatens to encompass and engulph the world?

Significant, indeed, in this connection appears the testimony of Hon. D'Arcy McGee, Canadian minister of Agriculture, who says of O'Mahony, Fenian Head Centre, that he was "known to be a zealous Spiritualist, and inveigled one or two of his friends into a circle he had formed. I should not wonder if it was from the Spiritualists he derived his idea of circles, and centres; and indeed it is quite likely that, at this very moment, he is conducting his whole system independent of mundane control, by the advice of the spirits." However sharply or lightly such a suggestion might be derided, the subtle relationship of Fenianism to Spiritualism may soon become evident with a strength and positiveness little suspected in the past. And there may be many serious conjectures far more chimerical than the co-operation of these agencies to promote the political supremacy of Napoleon.

Another well-known and admitted evil, and element of imminent peril, is *Spiritualism.* Diabolical in its origin, seductive in its influence, evil in its tendency, rapid in its growth, subtle in its devices, and rampant in its ambition, it ranks among the most perilous developments of modern times. It is well to notice the particular commendation which the word of God pronounces on those ministers of the gospel who faithfully admonish the church of the Satanic features and inevitable evolution of this pernicious system. "If thou put the brethren in remembrance of these things, *thou shalt be a good minister of Jesus Christ.*" This encomium follows a delineation of the coming fabric of iniquity, prophetically certified by the Spirit of God.

Who should not pray that God would give strength and opportunity, with boldness and wisdom to utter the cry of alarm? How energetically and solemnly should every minister protest against this infidel and blasphemous emanation from the world of demons! Is this obligation realized? Is the duty performed? Hath not prophecy furnished the delineation? Is not the image plainly pictured and predicted? How pertinent to our times the language in Amos, "The lion hath roared; who will not fear? The Lord God hath spoken; who can but prophesy?" Inspiration is explicit; but how rare, and timid, and reticent are those pulpit-voices that should put on their guard families and communities which Satan is eager to victimize and devour. Well may a few faithful prophetic publications do a work of faithful expostulation; for far too mute, I apprehend, is the common and popular religious journalism of the day.

I shall not dwell on this subject here, as its magnitude might warrant. But a few features of the *policy* of Spiritualism may be intimated.

1. It boldly proposes to *achieve the conquest of the moral world*, transmuting and subordinating all systems of religion to its own pestilent sway and standard. Its aim and *animus* are hostile to christianity. It is both impudent and persistent. It hates the restrictions of Bible religion. It is angry at the sentiment and necessity of repentance and renovations. It covets supremacy, while it seeks to change and abolish laws. A sister in Cattaraugus Co., N. Y., recently referred in conversation to the case of a woman apostatized from the christian faith, who *stamped on the Bible*, in expression of her detestation of the book of God.

2. *It aspires after political power*, by the two expedients of engaging the utmost learning, ability and influence in the espousal of its tenets, authors, artists, statesmen, orators, politicians and princes; and the designation of some potentate who shall become an acknowledged human god. Such is its yearning, and such its purpose. It unblushingly aspires to deify a man, and may succeed in allying together the most plausible and yet the most formidable forces in the accomplishment of this impious and infernal device.

If we might specify some of the parties in such a compact, we might enumerate *Spiritualism, Fenianism*, and *Judaism revived.* And it is a question of the gravest import if *Romanism* be not very extensively subsidized to the support of this iniquity. Is it not at this critical point of the prepared transformation that an alarm-cry is sounded from heaven, to such true christians as may be numbered among Catholics, to come out of Babylon and escape the storm of intense indignation and terrible judgments destined to that antichristian system which attains the utmost depth of odious and perverse vileness in the sloughs of Spiritualism? As the dragon with distended jaws would devour the man-child; so perchance Spiritualism, dragon-born, would devour that part of the church on earth that, looking for Jesus, and witnessing against the errors going before the judgment, shall be suddenly caught into glory.

Spiritualism is a peril, growing, pressing, and inevitable. Paint it, watch it, and cry out against it! It may rise much more swiftly in some near exigency than ever before. In some crisis, or in anticipation of it, it may seize some Cæsar and crown him king of kings, while it performs a grand genuflection, in token of imperialism dignified to deity! And the Cæsar haply awaits the apotheosis! Snare of Satan, to trap the stumbling and slumbering world! Beware, oh simple soul, whoever thou art! Beware! The crisis of earth urges on! and the lightning sleeps not whose sun-white flame shall leap out of the east, courier and chariot of the coming Son of God!

C. COLGROVE.

For the World's Crisis.

A SERMON ON EXODUS 25: 40.

"And look that thou make them after their pattern, which was shewed thee in the mount."

God had been instructing Moses on the mount how the ark, the table, candlestick, and all things appertaining to the same should be made. God also gave Moses the pattern of the mitre, breast-plate, and the dress of the priest, how they should offer sacrifice for their sins; and the sins of the people. "Now the man Moses was very meek, above all the men which were upon the face of the earth."—Numbers 12: 3.

Under the law of types and shadows of things to come, the law knew no mercy. The priest and people were to keep the law in all its precepts, and to follow Moses as their leader, he being the type of Christ, who was to come. All those who transgressed the law, under the Jewish dispensation, were cut off from the people. Now it is evident there was a pattern for every object throughout the camp of Israel; not many for the same thing. "For see," saith he, "that thou make all things according to the pattern shewed to thee in the mount." Heb. 8: 5. Then it is evident that the pattern was given by God, the Father of us all, that his ancient people should follow the types and shadows, until the bringing in of a better covenant. "For the law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7: 19.

Out of the twelve tribes of the children of Israel, whom God commanded Moses to lead out of bondage into their inheritance promised to Abraham and his seed for a possession,—out of more than six hundred thousand that started for the land of promise, only Caleb and Joshua received the inheritance; for they had followed God wholly. Notwithstanding God brought his chosen people from bondage with a mighty arm, signs and wonders, even the destruction of their enemies,—fed his people with manna from heaven for bread, quails for meat, a cloud by day, a pillar of fire by night, to guide them through the wilderness, and Moses to lead them to their promised inheritance, yet they went into idolatry, murmured against God and Moses, kept not the pattern given them, but rebelled against God and their leader, until God consumed them in the wilderness. He sent flying fiery serpents to destroy them; plagues broke out among them; the earth opened and swallowed the rebellious, and even Moses spoke unadvisedly with his lips. Thus the great multitude were cut off from the earth by transgression, save Caleb and Joshua.

Thus Caleb and Joshua, and the children of those parents whom God destroyed in their journey for the space of forty years, were permitted to enter and receive their inheritance. They drove out the heathen before them, God working signs and wonders. God gave them judges and prophets, yet they desired a king, that they might be like other nations around them. God gave them one, yet it displeased him, for their hearts were not right before their Maker. The Lord was a covenant keeping God, that they were not consumed from the earth. For God had a righteous seed among them, through the reins of many kings, down to the time of bringing in a better covenant; which was promised to Abraham, that in him and his seed should all the natians of the earth be blessed.

The ushering in of the gospel day having come, types and shadows fled away, blotting out the hand-writing of ordinances that was against us, which was contrary to us, and nailing it to the cross. "And when the day of Pentecost was fully come, they were all with one accord in one place." It was here, where the church under the gospel received the baptismal power of the Holy Ghost, with signs and wonders. It is here you will find the pattern church clothed with power, decked with the robe of Christ's righteousness; having on all the heavenly armor, ready to contend with the powers of darkness and spiritual wickedness in high places; Christ and the apostles to be the patterns for believers to follow. He gave them power over the unclean spirits, to heal the sick, the gift of prophecy, and discerning of spirits. They were all one in Christ Jesus.

Now where can you find, in all Christendom, the church that will compare with the gospel pattern? We are commanded to examine ourselves, whether we be in the faith, yea or nay. We read of one faith, one Lord, and one baptism. Some claim three modes of water baptism, some none; some sprinkling, and others immersion. As Jesus was baptized only once by water, Christ and the apostles being the examples for the church to pattern from, it is evident that there are two modes not according to the pattern shewed to the church. It is evident that Christ commanded his apostles to baptize in the name of the Father, Son, and Holy Ghost. And they baptized both men and women; and there were added to the church daily such as should be saved.

They were commanded to sing in the spirit, and with the understanding also. Where can it be found, from Matthew to Revelations, that primitive christians under the gospel had an ungodly choir to sing for the pattern church?

When we give alms, we are not to let our left hand know what our right hand doeth; we are not to blow a trumpet, as the hypocrites do. How are alms given now throughout all Christendom? The trumpet is blown far and wide for a donation, perhaps at a tavern or parsonage; all the dainties of the place are procured; both saint and sinner are invited to the feast, all kinds of plays introduced, and sometimes music and dancing. Does this look like the pattern church? It looks like the mother of harlots, the indulgences of the Pope, where he professed to forgive sins before they were committed.

Thus the church allows the world to serve the devil in the presence of professed preachers of the gospel, one night or more each year, for the support of preaching.

Members of the pattern church were forbidden gold, costly apparel, plaiting the hair, etc. Compare Christendom with primitive christians. See her decked with costly garments, ornamented with gold, swimming in luxuries, boasting of her strength in numbers, saying by her acts, I sit a queen, and am no widow. Does she not look more like the woman who rode the scarlet-colored beast?

Christ said his kingdom was not of this world; if it were, then would his servants fight. Now where did Christ, or his apostles, or the primitive christians, fight with carnal weapons? I know of but one, and Christ commanded him to put up the sword, for he that useth the sword shall perish by the sword. The soldiers asked Christ, "What shall we do?" "Do violence to no man." "Be content with your wages." The apostles were whipped, stoned, imprisoned, beheaded, and crucified; yet they prayed for their enemies, as Christ taught them: they rendered good for evil. If they were smitten on one cheek, they turned the other also. "Do good to them that hate you." This was the pattern for christians to follow.

Look at the professed church of Christ in this age of the world. See the sects of the day armed in deadly combat, one against another; fighting against those who bear the same name; destroying one another. Does this look like letting brotherly love continue? Is this the unity of the Spirit? Is this laying down our lives for the brethren? Is this the mark that Christ put upon his disciples? Oh, let the heavens be astonished, let the church repent in sackcloth and ashes.

The pattern church were of one heart and mind. They were all one in Christ Jesus. Look over the world to-day. See the professed church divided into many sects, and sub-divided into party names. See the towns and villages with three or four houses of public worship, when one would contain all that go for worship; three or four ministers to preach and maintain for the different sects. Does this look like being one in Christ? Are they all led by the same Spirit? Does it not look more like many being out of Christ? "By their fruits ye shall know them."

This pattern church was clothed with power; signs and wonders were wrought by her through Jesus Christ; the sick were healed, devils cast out, the blind made to see, and the dumb to talk. Unto them were given the discernment of spirits, the gift of prophecy. All these gifts were put into the church for her benefit by its great Head. We are exhorted by the word of God to contend earnestly for the faith once delivered to the saints, for it is impossible to please God without faith. Read the eleventh chapter of Hebrews. It shows what the faith was that was delivered to the saints. It quenched the violence of fire, subdued kingdoms, overcame the world; and the apostle says time would fail him to mention what faith had wrought. Now we are commanded to contend earnestly for the same faith. The great Head of the church never commanded his followers to contend for any thing that was not attainable.

I know of no Scripture from Matthew to Revelations, that proves that Jesus took these gifts out of his church, or robbed it of its power and glory. What then? Through unbelief and unholy living, by not keeping to the pattern that was given them. Can a church that has been broken into fragments contending for names more than they contend for the gifts of the church, having the love of all the world more than the love of God, filled with the pride and fashion of the day, keep the faith of the gospel? Reader, is it any wonder that the church has lost her power? that *mene, tekel* is written on her,—weighed in a balance and found wanting?

The true church was a live one; had a living ministry and living members. They were all taught by this great High Priest, who ever makes intercession for them. They learned at the great high school taught by One who taught as never man taught. They were not sent to the Jewish Sanhedrim, but to Jerusalem, and there tarried until they were endowed with power from on high. They neither learned of men nor received of men; but by the revelation of Jesus Christ.

How will the ministry compare in this age of the world? They are sent to different schools, educated by men, and, I fear, many receive their commissions from men. The disciples of Christ had one faith, preached one gospel, which was the power of God unto salvation. Now they come from their different schools, marked and stamped according to the different sects of the day.

Is it any wonder, looking over the fallen state of Zion, that her sons and daughters are gone into captivity? that faith and love is weak? that sin and iniquity increase? that darkness covers the land, and gross darkness the people? Is it any wonder, seeing the church has lost her love and power, that the devil should claim to have these gifts in his church, working miracles, healing the sick, discerning spirits, and calling up the dead? The church has lost these gifts; the devil is contending for them, as he did about the body of Moses, saying to the world, I have got the true church.

In the midst of all this confusion of Babels, God has a chosen seed, who are looking for the coming of our Lord and Savior Jesus Christ. Even so, come, Lord Jesus, and come quickly.

A. BAIN.

Lincoln, Vt.

For the World's Crisis.

"ELIAS WHICH WAS TO COME."

Was John the Baptist the Elias which was to come, or do we look for another? This question is often asked, at the present day, by some who are unsettled in their views about the events to be looked for in the closing scenes of the gospel dispensation. Some, even of those who are expecting the Lord to come soon, are looking for Elias to first come.

This is not very surprising when some of the D. D.'s have been "perplexed" with what they call "difficulties" about the Scripture testimony that John fulfilled the prophecy of Malachi 4: 5, 6, which reads, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

This prophecy was uttered four hundred years before Christ. The Jewish church grew more and more corrupt in doctrine and practice, as seen in their developments during John's and Christ's ministry. Parents and children were in great disunion, as seen by Matt. 15: 46; also the church had nearly lost the faith of the fathers—Abraham, Isaac, and Jocob—concerning "the seed," and "promised possession."

"The general traditions of the Jewish nation" led them into error in regard to the manner of the coming of both Elijah and the Messiah. Their tradition led them to disregard the instructions and interpretation of Gabriel to Zacharias (Luke 1: 11-17), and consequently to overlook John and his mission. Their tradition also led them to reject and kill the Messiah.

The very error which some have fallen into in the christian church was what led the Jews to reject John as the forerunner of Christ's first advent. They looked for Elijah—the ancient prophet—to come before the Messiah, to fulfill Malachi 3: 1; 4: 5. This they had some authority for, had not the angel of God explained to Zacharias in the temple, some thirty years before, that the son which should be born to him would fill this prophecy.

Let us read Mal. 3: 1,—"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple." Mal. 4: 5, 6,—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Luke 1: 13-17,—"But the angel said unto him, Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. . . . And many of the children of Israel shall he turn to the Lord their God [to the patriarchal faith]. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

Did John accomplish his mission, as pointed out by Gabriel? Let us see. Time passes on. John is born, grows to manhood, and is called of God to commence his work. He obeys. Soon he introduces Jesus to the people as the Messiah. Christ begins his ministry, claims to be the Messiah, the Son of God. He meets with great unbelief and objections.

The priesthood started the idea that a prophecy in Malachi 4 had not been fulfilled, and of course Christ's claim to the Messiahship was false. Jesus knowing all hearts, nips this objection in the bud, by calling the attention of the multitude (Matt. 11: 7, 14) to John the Baptist, who was now in prison, and began to doubt whether Jesus was the Messiah, and had sent two disciples to ask whether he was the Christ or not. Jesus replied to the inquiry, then turns to the multitude and asks them several questions to fix their attention upon John and his ministry, whom, says Christ, was "more than a prophet, for this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. . . . For all the prophets and the law prophesied until John. And if ye will receive it, THIS IS ELIAS WHICH WAS FOR TO COME. He that hath ears to hear, let him hear." *Have we ears?* This settles the question fully that John was the messenger of Malachi 3: 1, and the Elijah of Malachi 4: 5, 6.

But we have more testimony. It seems that some of Christ's disciples had doubts on this point. On the occasion of the transfiguration, they ask, "Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not. . . Then the disciples understood that he spake unto them of John the Baptist." Matt. 17: 10-12.

But it is objected that John himself said he was not Elijah. Well, we will look. "The Jews sent priests and Levites from Jerusalem to ask him . . . "Art thou Elias? And he saith, I am not." John 1: 19-21. They meant Elijah, the ancient prophet, such as they looked for. Had John said Yes, they could have given him the lie, for they knew of his birth and parentage. He could say No truthfully to their question. But had they asked, Art thou "Elias that was to come?" he could not have said, I am not, for Gabriel and Christ had said he was.

It is again objected that "John did not *restore all things*," and Elijah must now come "to restore all things." We reply, he restored all things predicted of him. He revived the "Abrahamic faith," and introduced "the seed" to the church. Had he restored ALL things, or if Elijah is yet to do so, we do not need the coming of our Lord.

I. C. WELLCOME.

Yarmouth, Me.

THE SEWING MACHINES AND DICTIONARIES.

"A *Webster's Dictionary* is something that I very much want, and I should be glad if I could make up a list of *ten* subscribers, so as to obtain it. But those who sympathize with our views are so few here, that I shall be unable to get the number required. The five which I have sent are all I can get."

"With a large family to support, and no dependence but my needle, a *Sewing Machine* would be a great help to us; and if there were more of our faith in this place, or more who look upon it with favor, I should go to work with some hope of securing it. If the requisite number (32) were not so large, I think I could, as it is; but I must be content for the present, to go without what I so much need."

We have received a number of letters like the above, and to put the *Sewing Machine* and the *Webster's Dictionary* within the reach of all who are thus situated, we make the following offer:—

For every $5.00, with *five new subscribers*, and $2.50 from each for one year, one copy of WEBSTER'S ($12.00) UNABRIDGED DICTIONARY.

For every $20.00 with *sixteen new subscribers*, and $2.50 from each for one year, one of GROVER & BAKER'S ($55.00) SEWING MACHINES.

This offer, with the other, extends only till the 1st of June. All names for the Dictionaries or Machines must be sent in before that date.

THE WORLD'S CRISIS.

Valuable Premiums for New Subscribers!

SEWING MACHINES AND DICTIONARIES.

To every one who shall, any time before the 1st of June, send us, with the money, THIRTY-TWO NEW SUBSCRIBERS for One Year, ($2.50 each), or Sixty-four for Six Months, ($1.25 each), we will send, by express or rail, a

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containing 10,000 words and meanings not found in other Dictionaries, over 3000 fine Engravings, and more matter than any other single volume in the world. Invaluable to every student, minister, or general reader.

FOR THREE NEW SUBSCRIBERS, with the money for One Year, or Six for Six Months, one copy, postpaid, of

Cruden's Condensed Concordance.

or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one see what we can do*.

GEO. T. ADAMS, BUSINESS AGENT.

The Pilgrim for January 1st Wanted.

We have a few yet on hand, but not so many in proportion as of the subsequent numbers; and therefore may not be able long to supply new subscribers with back numbers of that date. If any of our friends to whom specimen copies of that number were sent to get subscribers with, have any on hand which they do not want, they will confer a favor if they will have the kindness to forward them to our address,—*Young Pilgrim, Boston, Mass.*

The Young Pilgrim for March 1st.

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No Night There; The Little Snow Shovel; Counsels for the Young; Singing Lisa; Harry's Sermon; The Snow Birds (cut); The Boy who would not Drink; O, what can Little Children Do? How a Little Boy can do Good; What a Little Boy did; Trees by the Water Courses (Scripture Illustrations); Children's Letters (from Mary, and Charles, and Alma and Jennie); Bible Questions and Puzzles; Good for Nothing; Christ's Lambs; The Snow Storm; That's enough for Me; Be Civil; God Heard That! The Snow Man (cut); Beware; Be Good; New Subscribers; Grammatical Errors.

A Call from Milwaukee.

Bro. Alex. McDonald writes from Milwaukee, Wis.:—"There is a good field here for a good evangelical minister. If such will come this way, he can have a home with us as long as he may think proper to stay; and I will secure a place for him to speak in, and do all I can otherwise to sustain him in proclaiming the truth. Any preaching brother wishing to answer this call, will please address ALEX. MCDONALD, *No. 121 Fourth St., Milwaukee, Wis.*"

For the World's Crisis.

AN EXPLANATION.

Some have wanted me to explain why I published Noah Bailey. I will here say that, to carry out his purposes, he pretends to be an Advent preacher, while in reality he is an enemy to all of their doctrines, and claims he is far ahead of them; despises the Crisis and other Advent publications; explains Scripture in a way to part wives from their husbands, and has done it in a number of instances,—so people say, where he is best known. He is a wolf in sheep's clothing, and guilty of the meanest crimes. Since writing before, Bro. Israel Damman, from Maine, says the truth about him was not half told; and others from Vermont know him to be a lazy, indolent hypocrite, and ought to be published for the good of others.

Now this is my explanation. Those who are under his influence will be ruined, unless they break the spell and escape.

HIRAM MUNROE.
ISRAEL DAMMAN.
E. G. KINGSBURY.

P. S.—I know Bailey to be a lazy, dangerous man among christians. His course is destructive to public morals and religion, and I would warn my brethren to keep clear of his influence. JOHN G. HOOK.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 7, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

SPIRITUALISM.—NO. 10.

THE DOCTRINES OF SPIRITUALISM.

"Now the Spirit speaketh *expressly* that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 TIM. 4: 1.

As the Scripture cannot be broken" (John 10: 35), the foregoing must be fulfilled "in the latter times," where it is believed we are now living. It is a well-known fact that large numbers of the most noted Spiritualists have once been professors of religion, and members of churches. Many of their lecturers have been preachers of the gospel. Thus it is shown that the Scripture, just quoted, is not broken. If we did not see what we do, then it might be said the Scripture has failed.

If, as we have endeavored to show, Spiritualism is but another name for Demonism, then the *doctrines* taught by the spirits and their followers should be opposed to the Bible, in order to correspond with the rest of their teachings. We will now let the spirits and the Spiritualists tell their own story in their own language. Most of the evidence will be that which has been published in the *Banner of Light*, in Boston, which has been the leading Spiritualist paper for many years. Other Spiritualist papers and books publish the same. We will arrange their doctrines in the following twelve articles of faith, which we will call

THE SPIRIT'S CREED.

1. *The Bible is not a reliable book.*

In the testimony of a spirit given in the *Banner of Light*, Nov. 23d, 1861, it is said:—

"Many times before we have said that we cannot place implicit confidence in that which we find between the lids of the Bible."

A spirit, claiming to be Rev. John Moore, says:—"My friend asks, 'Do you believe the Bible?' I answer, No, I do not. I cannot believe one word of it as the word of God."

Another, when speaking of the Bible, says: "You may not place any confidence in that book.... I can assure my friend that God had no more to do with writing that book than he had;... and do not expect to create any light in the mental world, if you cling to your Bible."

A spirit, who claims to be Timothy M. Baker, says:—"I've got folks in Montpelier, and... I want them to get my sister where I can talk to her straight as I do to you, and I'll knock her God and Bible all to nothing."

2. *There is no sin.*

These spirits say:—"We say, as we have said a thousand times before, there is no such thing as sin; no such thing as evil... Now, then, if there is sin anywhere, God made that sin—he is the author of it." "The foundation of your religion is fast fading away. Soon we shall find you shaking hands with these new things. This must be so.... Jesus of Nazareth, if he were here to-day, would tell you as we tell you."

Another spirit, when speaking of sin, says: "Spiritually and divinely considered, there is no sin. Full well we know the book you call the Bible teaches of sin. Full well we know the whole christian world recognizes such a condition; but, to us, there is no sin."

Another says:—"All men and women are equally righteous, because all are good. No matter where we find them, or under whatever condition they exist, they are good."

Says another:—"Every thought, word and deed is of God, and therefore modern Spiritualism is of divine origin.... The religion of the heathen is no less divine than is yours. God approved of it as well as yours."

Another spirit says:—"Every thing that ever has been or ever will be is an immutable decree of God.... There is not an atom in the universe but will at some time become an immortal spirit.... It is vain for man to talk about disobeying the law of God; he can at no time disobey it.... Every grain of sand you tread upon to-day shall in time become an immortal soul, endowed with wisdom.... You may curse the Author of your being. Do you sin? No; you are but casting off the gross in your nature—obeying your God.... The highest archangel was once the lowest spirit on earth."

Says another spirit:—"'What!' says the self-righteous man, 'is God controlling the murderer when he lifts his hand against his brother?' Yes, we answer, he is, and every atom in nature proves us true."

Another says:—"We believe our God to be the author of sin, as of good. If we give him his due, we give him this."

3. *There is no devil.*

The demons appear to be very anxious to have us believe that no such beings exist. This is just as we should expect. A thief would be glad to convince all his neighbors that there were no thieves, so that they would not lock their doors and safes, and then he could have free access to them. So, if the demons can convince us that there are no such beings, we shall not be on the watch for their snares. The following is their teaching on this point:—

"There is no devil either.... Seems to me as though man must be devoid of good sense to believe any thing of the kind."

4. *Christ is not raised.*

A spirit says:—"But the question arises, What became of the body of Jesus? We answer, the friends of Jesus stole away the body.... So then we will say the natural body of Jesus Christ was never reanimated after the crucifixion. All nature, our God, tells us so."

How different the foregoing reads from the Bible on this subject. Says the apostle Paul,—"If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished.... But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. 15: 17, 18, 20. Luke says Jesus "showed himself alive after his passion by many infallible proofs." Acts 1: 3. Peter said to the Jews: "Ye... killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3: 15.

5. *Man is his own judge.*

"Within the bosom of every man and woman there is a judgment seat, a throne of God; and before that, and that alone, should men bow down and worship. By that alone they are to be guided. He is to be judged by himself as a spirit; he is to come before no other tribunal. If by the law of self he is condemned, he must suffer according to the condemnation; if acquitted by self, he is indeed acquitted."

We need not stop to say that this is utterly opposed to the teaching of the Bible. According to this standard, if a man gets mad at his neighbor and kills him, no one must condemn him. Or if the seducer leads hundreds from the path of virtue, to gratify his beastly passions, which have completely seared his conscience about such things, "he is to come before no other tribunal" but "*himself*;" and his decision, is, to seduce the next fair one he can find. This is but one item in the "new religion" of Spiritualism, which, it is said, will "exert a moral and reformatory power among the nations, and inaugurate the millennial era."

6. *There is no resurrection of the dead.*

A spirit says:—"We presume our good brother will ask if Jesus did not raise the dead? He never did, and never could." Another says:—"The grave is the resting place of the form we no more require." All the spirits and their followers, so far as we know, deny the resurrection of the dead, which is a cardinal doctrine of the Bible. Says the apostle Paul, "If the dead rise not, then is not Christ raised." Again he says:—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" But if there be no resurrection of the dead, then is Christ not risen."—1 Cor. 15: 12, 13, 16. It will be seen that the apostle was *free* to admit that christianity was a failure if the *dead* rise not. He says, "If after the manner of men I have fought with the beasts at Ephesus, what advantageth it me, if the *dead* rise not? Let us eat and drink; for to-morrow we die." —1 Cor. 15: 32. Again we read,—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the *dead* in Christ shall rise first."—1 Thess. 4: 16. Says the Savior:—"Marvel not at this; for the hour is coming, in the which *all* that are in the *graves* shall hear his voice, and *shall come forth*; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."—John 5: 28. 29. No doctrine is more plainly taught in the Bible than that of the resurrection of the *dead*. This the spirits deny.

7. *Man is his own Savior.*

"The only true religion is a natural religion. ... you are your own Saviors."

In answer to the question, "Did not Christ die, that through his death we might inherit eternal life?" a spirit answers, "No! Christ did not die, that through his death we might live.... His death has no more to do with the remission of sins than the death of any of your martyrs."

Says a spirit, "No man should rely upon any Savior outside of himself. ... Each and every one is a Savior, as he is a judge, a God."

The teaching of the spirits on this point is directly the opposite of that in the Bible. When speaking of Jesus, Peter says:—"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts 4: 12.

8. *Christ will not come personally.*

Said Leo Miller in a discourse at the Melodeon in Boston, June 2d, 1860, "We behold in the advent of Spiritualism the second coming of the Spirit of Jesus of Nazareth."

So far as we can learn, all the spirits deny the *personal* coming of Christ. According to the teaching of the apostle John, this denial is one of the special marks of antichrist. When Jesus ascended, it was said to his disciples,—"Ye men of Galilee, why stand ye gazing up into heaven? this SAME JESUS *which is taken up from you* into heaven, *shall so come in like manner* as ye have seen him go into heaven."—Acts 1: 11. No language could more plainly express the *personal* coming of Christ. Says the apostle, "The Lord HIMSELF shall descend from heaven." 1 Thess. 4: 16. Christ came personally the first time, as such he taught in Jerusalem and elsewhere, was crucified, dead and buried, and "rose again the third day according to the Scriptures."—1 Cor. 15: 4. "This *same* Jesus" is the one who is to come again to raise the dead and set up his kingdom. But all the spirits deny it. Which shall we believe? the Bible, or the spirits?

THE GREAT FEAST DAY AT ROME.

Can you give the month of the year for the great gathering at Rome?

C. CUNNINGHAM.

As the great gathering to be held this year at the "seven-hilled city," is said to be for the purpose of celebrating the death of St. Peter, then, of course, the great day of the feast must correspond with the one on which the event took place which they wish to commemorate. When in New York a few days since, through the kindness of Bro. M. E. Green, we obtained the following information, from the *Le Monde*, which appears to fix the month and the day when "the great celebration" will take place:

"Last winter a number of Italian revolutionists sold in Rome, at a very low price, a quantity of steel watch chains, to the end of which was attached a small steel globe. When their stock was got rid of they explained that each chain was a symbol of the enslaved condition in which Rome and Venice were at that moment, and that the steel ball typified one of Orsini's bombs. Several young Romans, who had been taken in quite unawares to purchase and wear these steel ornaments, determined to have their revenge, and ordered a quantity of watch chains to be made after the design of the chains supposed to have been worn by St. Peter, and which are preserved in the Eudoxian Basilisk of one of the Roman churches. His Holiness not only approved of this idea, but suggested that the watch hook be copied from St. Peter's cross. They had an immense success, were eagerly bought up, and their value further enhanced by the Pope's permission that each chain might be laid for a moment on the original, preserved, as I have said, in the Eudoxian Basilisk, the result of which has been a number of miracles effected by these new ornaments. Not only have these blessed watch appendages been sold in all parts of Italy, but also in Belgium and Germany. The profits thereby realized are to be devoted to the erection of a monument which the youth of Rome wish to raise in honor of the Apostle Peter's chains, and which they hope to inaugurate on the eighteenth centenary of St. Peter's martyrdom, which will take place next 29th June. The steel copies are, it appears, to be purchased at two depots in Paris, to which I recommend all faithful sons of the church to apply ere the stock be exhausted; one is in the Rue St. Sulpice and the second in the Rue Grenelle St. Germain."

The foregoing shows quite plainly that the 29th of next June will be the day of special interest at Rome. Till that time, it will be only preparation for the great day. We shall wait with much interest for the news at that time, and during the remainder of the year.

FENIANISM.

It appears from some things which have recently come to light, that the Fenians are about ready to commence active operations upon a grand scale. On Monday evening, Feb. 26th, they had a large meeting of much interest in Odd Fellows' Hall, Washington, D. C. The President of the meeting was Mr. James Ryan, District Centre of D. C. Able speakers made stirring speeches, that met with much applause. Among the speakers was M. Morrison. The following is the substance of some of his remarks, as reported in the Washington Daily *Star* of Feb. 28th:—

"Mr. Morrison was next introduced. The broken towers of Erin, he said, are not to be rebuilt over champagne bottles and popping corks, but by the popping of rifle bullets. The last Congress of the Fenians, at Pittsburg, adjourned after deciding it to be the last to be held in America. He could tell where it will be held, but feared the people would not keep the secret; but it will be in a place where the members can go without wetting their feet. (Applause.) Mr. M. said there existed at one time a need for qualified men to lead the armies of Ireland; but the experience of the recent war has furnished these. He proceeded to describe the rise of "Fighting Tom Sweeny" from the ranks at Churubusco to his present position as General of the Fenian army. Sweeny entered the American army eighteen years ago to learn how to fight England, and now he lays his sword at the altar. In all the Fenian meetings no plan was submitted until Thursday or Friday last, when General Sweeny produced a plan, which was submitted to a committee of forty men, nine-tenths of whom were officers of the late American army. They reported it feasible and practicable, and urged its adoption. If any man wants to send an expedition direct to Ireland we will not interfere. But will any object to reaching free Ireland from another route? Mr. M. said that President Roberts at the Congress contributed $5,000, and in less time than he had been speaking, $20,000 was contributed by the members of Congress, and $200,000 was guaranteed to be paid within two weeks. President Roberts proposed to give $25,000, and resign to go in the ranks, but his offer was refused. There had been some talk of changing the headquarters from New York city. It was mentioned to Roberts, who said it was unnecessary now, for as soon as the flag floats over our army, he will remove his headquarters to the field. Mr. M. said the first stroke of the campaign is in Washington. It was proper in the capital of this great Republic we begin to work to establish one elsewhere."

We leave the reader to make his own comments. We may look for startling events soon.

TEMPORAL POWER OF THE POPE.

The "temporal power of the Pope" is in a very critical condition, and this fact the Catholics begin to feel. One known as "Rev. Father O'Connor," preached a sermon on Lord's day, Feb. 11th, in the College Hall, connected with "the Church of St. Francis Xavier," in Sixteenth St., New York, on the "Temporal power of the Pope." The large hall was crowded to its utmost capacity by an attentive audience. In the continuance of the temporal power of the Pope, the speaker thought there was more at stake than the mere power over territory. He said "the Pope had declared that in the present state of the world it was necessary for its welfare, that his authority should be sustained." He said "the present territory was assigned to the Pope for ever." He also claimed "that the temporal power of the Pope rested on more incontestible rights than any other power in Europe." (Applause.) He said, "who will blame the Pope for asserting his right, now threatened? It is a legitimate right, and it is a guarantee to him of his power over the christian world." The Popes, he said, "had a right to defend the temporal power which was vested in their successors."

He concluded his speech as follows:—

"At the present time a canal is being pierced through the Isthmus of Suez. A similar work may be undertaken before long in South America, which may become the channel of commerce with Europe and Eastern America and the immense population dwelling on the shores of the Pacific. Immense interests will grow up; capital will be invested depending on these works; treaties will be established with the people whose country is traversed; the commercial world will thus gain an interest on the soil—the right to establish an unobstructed passage. Now suppose fifty or one hundred years hence the descendants of those people who selected these establishments shall say, We will have no more canals pass through our territory; you must go in another direction; we claim to do as we please with our own; instead of your stores and warehouses we prefer verdant pastures and quiet homes; we care not what our forefathers did; the world belongs to the living, not to the dead; they could not deprive us of our sovereign rights; go your way—what reply would be given to these people? Would capital and commerce be abandoned, trade deranged, in deference to the commands of these people? If other arrangements failed to change their views there is little doubt that a suitable dose of solid shot and shell would be applied to teach them the force of their logic. (Applause.) It is upon these grounds the Catholic world claim their rights. We hold the Lombards and the people of those territories to their bargains. We cannot abandon the rights so fairly won and so dearly defended—(applause)—and connected with such important interests to the Catholic world. The reverend lecturer then proceeded to relate his experiences in Rome, illustrating by anecdotes the devotion of the people to the spiritual and temporal rule of the Popes. He then endeavored to explain the origin and to justify the continuance of the Pope's temporal power. God himself seemed to have watched over it. The Italians had a proverb among themselves, that they who lay their hands upon the Pope would be sure to burn their own fingers. Those who raise shouts of triumph or cries of despair at the calamities that befall him are like those who are alarmed at the temporary eclipse of the sun or moon. Let them wait a while, and all will be bright as ever. The experience of ages points like the hand of Providence to the present state of things to justify this confidence, and he who will place his calculation on the experience of ages would rather stake his whole fortune on the certainty of a Pope reigning in Rome fifty years hence than that a descendant of Victor Emanuel would rule over Italy, or the heir of Napoleon govern France. (Applause.) God had built his Church upon a rock, and the gates of hell could not prevail against it."

This sounds rather boastful,—very much like the language attributed to the "woman" on the scarlet-colored beast, in Rev. 18: 7, "I sit a queen, and am no widow, and shall see no sorrow." This is her language just before the time of her destruction. How like the position of old Babylon, when Belshazzar had his great feast, to express a feeling just like that now manifested by mystical Babylon, at Rome. The cup of sorrow is not far from her lips. The great day of the Lord is at hand. Are we ready to meet the Son of man?

LIFE SKETCHES.

A new edition has just been issued, and those who have subscribed and paid, will be supplied just as soon as it can be ascertained who have been supplied, and who have not. As some copies have been sent directly from Boston during Mrs. Mussey's absence, it may be difficult to tell the whole number who are yet unsupplied. Will not those who are expecting copies, whether paid for or not, please send their names *immediately*, and money if they have not already paid, and they shall receive the books by return mail. Price $1.00, postpaid.

Quite a number have received copies which are not yet paid for. Will they not send in the money immediately? Sr. Mussey needs every cent due her to pay for the present edition. Now who will send in their names and money, or the names of their friends, and thus enable Sr. M. to dispose of the whole edition at once, pay her bills, and pay her for her trouble in the past?

Those sending money now due, address Mrs. ABIGAIL MUSSEY, Crisis Box, Boston, Mass.

Those who wish for books, address *E. P. Woodward*, (Crisis Box), Boston, Mass.

For the World's Crisis.

THE MISSION IN PHILADELPHIA.

BRO. GRANT:—Allow me through the Crisis to express a few thoughts concerning the mission in Philadelphia, over which the Lord has placed our beloved Bro. Burbank. He has been instrumental in doing much good already amongst the most fallen and degraded of our citizens, and the work is still going on, and we in Philadelphia have often felt the necessity of some place, where those benefited might be removed from the former scenes of their degradation. To meet that necessity, Bro. Burbank has purchased a house at an expense of $2500, but as yet has no means of paying the money. Are there not twenty-five Advent brethren in the United States, having plenty of the Lord's money, who will each send him $100, and thus relieve his mind from all future anxiety on that subject? Your Bro. in Christ,

WM. STUART.

Philadelphia, March 3d, 1866.

For the World's Crisis.

THE "BRUISED REED."

This is the title of the little pamphlet which I have prepared for the press, but I need about twenty-five dollars more than I now have at command, to pay the cost of publishing.

I have a printed index which I will gladly send to any address, on application. Some have inquired the price of the book. I should be glad if I was able to send it to all, without money and without price; but I suppose this will be impracticable. The retail price probably will not exceed fifteen cents a copy.

If any ask why I propose to publish so small a work, I suppose a satisfactory answer would be, "I have not the means to publish a large one, and not even this without help." A few words now in this place, may serve as a "preface" to the little book.

A reed, at best, is but a *poor stick*. Like the vine, it is "not fit for any work." It is worth but very little for fuel, and is not strong enough for use in ordinary work, where sound wood is required. This is a reed in its "best estate." But throw it down in a traveled street, and let the horses trample it under their feet, and let heavy laden team wagons crush it, then it is a *bruised* reed—good for nothing. This is my condition. If the Lord does any good with such a *poor stick*, all the glory is his alone. F. H. CHAMBERLAIN.

Sutton, Mass.

For the World's Crisis.

CONVENTION OF WOMEN.

DEAR SISTERS:—As I have received many letters asking when and where this meeting is to be held; and as it is impossible for me to answer them all, I will say to you, through the Crisis, that we adjourned our meeting at Poultney to meet on the the second Tuesday in April, 1866, wherever the door opened.

Where do you want us to meet? We have a standing invitation from the church at Poultney to return this coming April, and those who attended that one remember well the glorious season we had there. I am now ready to receive calls from any of the churches where the friends can provide for the delegates for a week; but prefer to visit some church where our labors are needed, as there will be some good laborers among us, and we wish to do all the good possible in that space of time. As there will not be so much business attended to at this session as the last, we shall spend the time in laboring for souls, for we believe time is short, and many souls must be gathered in in a very short space of time.

Sisters, get your reports ready. Let us see what we have been doing the year past. Remember the covenant we made to meet at the throne of grace every day at twelve o'clock to pray for this meeting. That covenant still binds us, therefore let us come boldly to a throne of grace, and ask our heavenly Father to bless our work.

We would like to meet in as central a place as possible. Those who wish to understand what this convention is for will please refer to the Crisis of last March and April.

ANNA E. SMITH.

No. 128 East 27th Street, New York City.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$1979.[illegible]
Daniel Veasy, 2d	.50
Jane	.75
Israel Andrew	2.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 550. Ann'l Expense, $1400.00

Previous acknowledgments	$262.04
B. T. Chatfield	.25
Wm. Christian	.25
Israel Andrew	2.50

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, of clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Total cash receipts to Feb. 27	$1706.22
Daniel Veasy, 2d, New Hampton, N. H.	.50
Wm. W. Cate	1.00
Mrs. I. W. Montague	2.50
P. W. Higgins, Wellfleet, Mass.	4.00
Mrs. C. Staples, Munroe, Ct.	1.00
M. M. Dennison, S. Woodstock, Vt.	12.00
Wm. A. Munroe, Providence, R. I.	5.00
A mother in Israel (through (D. T. T.)	1.00
N. Branch, Moline, Ill.	2.00
N. Branch, Jr. " "	1.00
O. Branch, " "	1.00
A friend to the freedmen, Rome, Me.	4.00
J. Knight, Worcester, Mass.	2.00

CLOTHING RECEIVED.

Three barrels from Marie Crabtree, Camden, Me.
One barrel from Mary A. Church, Augusta, Me.

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$46.20
Edwin Shults, Fairport, N. Y.	.40
Eld. S. A. Chaplin, Pierceton, Ind.	.50
Robert Fisher	5.00
John P. Wood	2.46

Our Mission Schools in Memphis.

The day and evening schools in Memphis, which have now been going on some five or six weeks, under the charge of the Sisters Bywater, are doing well. We have just received the following private note from Bro. Himes about these schools, and give it a place in the Crisis as an item of interest to all the friends of the mission. W. B. H.

DEAR BRO. HERRON:—Our day school is doing well, but is yet small. The evening school is larger. Some of the freedmen already begin to *read and write*. I have been in the school part of the time, and helped. I have enjoyed it much. And to see how they progress, and how happy they are in the fact that they can get along so well and so fast in reading and writing, fills me with delight. Two of the pupils are local preachers of the African Methodist Church. They will be able to read the Bible and Hymn Book, so as to conduct meetings, in two months more, and will be as proud as graduates from old Harvard. The most pay $1.00 a month, and this has met the expenses of the teachers thus far, so that the rent, light and fuel, lamps, and some cards, etc., have been the only outlay. I shall go to St. Louis next week, and so on home. Yours for the Freedmen,

JOSHUA V. HIMES.

Memphis, Tenn., Feb. 22d.

We have also received the following letter:—

TO THE MISSIONARY BOARD.

From the Freedmen's School at Memphis.

DEAR FRIENDS:—Elder Himes, your minister you sent to us, told us you would send us some teachers, which made us very glad. But he says now, you will not send them at present. We all feel sorry for this. [The Board have sent them.—W. B. H.] We have long prayed for help to teach us how to read and write. *We all want to read the Bible.* At our request, Elder Himes started a school the last week in January, and we are getting to learn right smart, and *we pray the Lord to make you willing to help us all you can.* We (all who can) will pay our teacher one dollar a month for teaching us to read and write, and we hope you will not have much disadvantage from us. We are very thankful you sent Bro. Himes to us, to preach the kingdom and show us how to read the Bible.

Memphis, Tenn., Feb. 7th, 1866.

The above letter was read to the entire school on the evening of the 7th of February, and Mr. *David Randolph*, one of the scholars, who is a local preacher in the African M. E. Church, called for an expression of the school, when it was adopted by all.

Yours very respectfully,

SARAH A. BYWATER, Teacher.

For the World's Crisis.

TRACTS ACKNOWLEDGED.

BRO. GRANT:—I take this opportunity to express my heartfelt thanks to those devoted stewards of God in Connecticut, Rhode Island and New Hampshire, who have donated money for tracts for Minnesota. In consequence of which we received several packages from the Advent Christian Publication Society, Boston, Mass., for distribution in this State. I would also express my gratitude for a package of choice tracts from Mrs. A. E. Colton, N. Y. The most of these tracts have been scattered broadcast throughout this section of country, and we have reason to believe have done and are still doing a great work, in opening the eyes of many to the truth as it is in Jesus. The remainder are in the hands of faithful persons, who are sending them forth in every direction on their mission of love. They have gone forth with many prayers, and a firm reliance upon God that he would bless his own truth.

O! you that have thus cast into the treasury of the Lord, will you not in the great day of accounts receive your own with usury? Instead of burying your talent in the earth, you have put it out at interest; and how vast will be the accumulation of that interest you may never know until the great day of reckoning. By thus scattering the bread of life to thousands who are perishing for lack of knowledge, how many saints you have comforted and strengthened, how many wavering ones confirmed, how many backsliders brought home, how many sinners induced to kneel at the foot of the cross and accept of proffered mercy. "He that winneth souls is wise." How many souls may these tracts win for Christ! And who shall receive the reward? Will not those who donated them receive the recompense of their labors of love in the resurrection of the just? Yes. Then "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Who can desire a better investment?

Winona, Minn. RUTH M. ROWELL.

☞ "Bethlehem," by H. L. H.,—"A splendid thing for the children indeed."

D. T. TAYLOR.

For the World's Crisis.

THE AMERICAN ADVENT MISSION SOCIETY.

ITS WORK AMONG THE FREEDMEN.

A number of questions have been asked with regard to our mission work; to some of which, in order to prevent misapprehension in the minds of any, as to the objects and doings of the Society, it is deemed proper here to reply.

ITS OBJECT.

1. "What is the object of the Society? Is it to educate the freedmen in the arts and sciences?"

It is not. The Society has never contemplated any such work. The great object of the Society, in their labor among the freedmen, and the object in relation to which all other efforts are but as means to that end, is THEIR CHRISTIANIZATION,—by the preaching of the gospel, by faithful and continued instruction in its principles and duties, *and by teaching them to read it for themselves*; which last, as one of the means of christianization, is regarded as more important than all other.

For the accomplishment of this object, missionaries and teachers are to be sent out and sustained; day schools, night schools, and Sabbath schools established; meetings for prayer and religious teaching held; churches organized, families visited, the poor and the sick and the old and the young cared for, and a system of moral and religious training adopted, which, with God's blessing, will result in raising the freedmen from their state of ignorance and degradation to a nobler manhood and a purer christianhood, and thus fit them for greater responsibilities and usefulness in this world, and prepare them for the infinite joy and glory of the world to come.

This is the work which the *American Advent Mission Society* proposes to do. For this purpose the Society was organized. For this purpose were its funds raised. And for this purpose was its President commissioned to proceed to St. Louis and Memphis to establish schools and missions there, or wherever in that vicinity Providence should open the way.

With this object in view, a mission has been established in Memphis, another in St. Louis, and one is contemplated in St. Charles. The school in St. Louis is under the charge of Miss Francelia F. Curtis, teacher, and a board of resident overseers. The Mission at Memphis, which is our chief mission, will be under the supervision of Dr. I. I. Leslie, recently from the Nashville Mission of the American Millennial Association. Bro. Leslie's whole heart is in the work, and his ability and experience, and soundness in the faith, render him a valuable acquisition. He will be assisted in his labors by Miss Martha S. Butler, a qualified and experienced teacher from Connecticut, and possibly, also, by the two sisters Bywater, of Memphis, who for some time past have had the school in charge. Bro. Leslie and Sr. Butler started for the scene of their labors last week, and have doubtless arrived there by this time. The friends of our mission work may therefore expect to hear from them before long.

PREACHING WITHOUT TEACHING.

2. "Would not the Society accomplish more good by sending out *preachers only*, to preach 'the gospel of the kingdom,' and leave to *other* societies the work of teaching the freedmen to read the Bible?"

Any effort to christianize the freedmen, which pays no regard to their character, condition and wants, will prove a failure. The missionary, therefore, who does not carry with him the primer, the spelling-book, and Testament, as means and auxiliaries in the great work of christianization, will find their doors shut against him, and his efforts fruitless. Their character, condition, and wants, demand something more than preaching.

1. Their *moral degradation*. Mere preaching fails to reach it, and seems in most cases to effect no radical cure. A more effectual remedy is needed. "The great mass are sadly corrupted and debauched by native depravity, multiplied and intensified by slavery. The sacredness of the marriage relation is comparatively but little appreciated or regarded. Family feuds, jealousy, hate, revenge, broken hearts, or, what is worse, ruined virtue, and worse than orphaned children, are some of the sad and painful facts which the missionary is compelled to witness." Such is the character of the great mass; and even the majority of those among them who are nominally christian, are said to be not much better. The membership in the African churches South is very large, and they exhibit much apparent enjoyment in religious worship, and show much seeming piety; yet it is very far from being all real.

Says the *American Missionary*,—"A well grounded *suspicion* rests upon much of this assumed or vaunted piety, because *it fails to make its possessors better*; those who make the largest pretensions to it being persistently guilty of the grossest sins,—falsehood, dishonesty and licentiousness;"—and facts are related to show that this is, to a very great extent, characteristic of the so-called christianity of the negroes South, ministers not excepted. They have had preaching all their lives, yet still they are, as a people, with a few Uncle Tom exceptions, vicious and degraded, and seemingly ignorant of what belongs to christian character and duties. Vices witnessed in the master have been copied and so long practised, that they have become a part of their very being—a second nature; and *they can be eradicated only by teaching them to read the Word of God for themselves, and by a thorough religious training, under the patient and repeated instruction of pious teachers.*

2. Their *ignorant* and *defenceless condition*. They are in a state of the most abject ignorance, and are still, to a great extent, subject to the power of their former oppressors, who, as never before, are embittered and exasperated against them as the cause of all their disasters. They are denied the rights to which, as freedmen and citizens, they are entitled, their condition, in many places, being in some respects worse now than it was in a state of slavery; and, against the outrage and wrong which, beyond the shield of the Freedmen's Bureau and the presence of the U. S. troops, they are still compelled to suffer, they have, in most cases, no defence and no redress. It becomes, then, a question of christian philanthropy,—What, in this direction, can we do for their help?

3. Their *wants*. They want to learn *to read*. Having got the idea that the ability to read will secure to them a recognition of their just rights, including the right to property, the right of suffrage, and the right to testify in

THE SEWING MACHINES AND DICTIONARIES.

"A *Webster's Dictionary* is something that I very much want, and I should be glad if I could make up a list of *ten* subscribers, so as to obtain it. But those who sympathize with our views are so few here, that I shall be unable to get the number required. The five which I have sent are all I can get."

"With a large family to support, and no dependence but my needle, a *Sewing Machine* would be a great help to us; and if there were more of our faith in this place, or more who look upon it with favor, I should go to work with some hope of securing it. If the requisite number (32) were not so large, I think I could, as it is; but I must be content for the present, to go without what I so much need."

We have received a number of letters like the above, and to put the *Sewing Machine* and the *Webster's Dictionary* within the reach of all who are thus situated, we make the following offer:—

For every $5.00, with *five new subscribers*, and $2.50 from each for one year, one copy of WEBSTER'S ($12.00) UNABRIDGED DICTIONARY.

For every $20.00 with *sixteen new subscribers*, and $2.50 from each for one year, one of GROVER & BAKER'S ($55.00) SEWING MACHINES.

This offer, with the other, extends only till the 1st of June. All names for the Dictionaries or Machines must be sent in before that date.

THE WORLD'S CRISIS.

Valuable Premiums for New Subscribers!

SEWING MACHINES AND DICTIONARIES.

To every one who shall, any time before the 1st of June, send us, with the money, THIRTY-TWO NEW SUBSCRIBERS for One Year, ($2.50 each), or Sixty-four for Six Months, ($1.25 each), we will send, by express or rail, a

Grover & Baker's
($55) SEWING MACHINE,

one of the simplest, most durable, completest and best, (in our opinion the very best), in the market. A great labor-saving machine and blessing, in the family and work room; and a gift of priceless value, which you can now, with a little effort, present to your thankful wife, sister, mother or daughter.

FOR TEN NEW SUBSCRIBERS, with the money for One Year, or Twenty for Six months, one copy of

Webster's ($12)
UNABRIDGED DICTIONARY,

containing 10,000 words and meanings not found in other Dictionaries, over 3000 fine Engravings, and more matter than any other single volume in the world. Invaluable to every student, minister, or general reader.

FOR THREE NEW SUBSCRIBERS, with the money for One Year, or Six for Six Months, one copy, postpaid, of

Cruden's Condensed Concordance.

or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what *we* can do.

GEO. T. ADAMS, BUSINESS AGENT.

The Pilgrim for January 1st Wanted.

We have a few yet on hand, but not so many in proportion as of the subsequent numbers; and therefore may not be able long to supply new subscribers with back numbers of that date. If any of our friends to whom specimen copies of that number were sent to get subscribers with, have any on hand which they do not want, they will confer a favor if they will have the kindness to forward them to our address,—*Young Pilgrim, Boston, Mass.*

The Young Pilgrim for March 1st.

TABLE OF CONTENTS.

No Night There; The Little Snow Shovel; Counsels for the Young; Singing Lies; Harry's Sermon; The Snow Birds (cut); The Boy who would not Drink; O, what can Little Children Do? How a Little Boy can do Good; What a Little Boy did; Trees by the Water Courses (Scripture Illustrations); Children's Letters (from Mary, and Charles, and Alusa and Jennie); Bible Questions and Puzzles; Good for Nothing; Christ's Lambs; The Snow Storm; That's enough for Me; Be Civil; God Heard That! The Snow Man (cut); Beware; Be Good; New Subscribers; Grammatical Errors.

A Call from Milwaukee.

Bro. Alex. McDonald writes from Milwaukee, Wis.:—"There is a good field here for a good evangelical minister. If such will come this way, he can have a home with us as long as he may think proper to stay; and I will secure a place for him to speak in, and do all I can otherwise to sustain him in proclaiming the truth. Any preaching brother wishing to answer this call, will please address ALEX. MCDONALD, *No. 121 Fourth St., Milwaukee, Wis.*"

For the World's Crisis.

AN EXPLANATION.

Some have wanted me to explain why I published Noah Bailey. I will here say that, to carry out his purposes, he pretends to be an Advent preacher, while in reality he is an enemy to all of their doctrines, and claims he is far ahead of them; despises the Crisis and other Advent publications; explains Scripture in a way to part wives from their husbands, and has done it in a number of instances,—so people say, where he is best known. He is a wolf in sheep's clothing, and guilty of the meanest crimes. Since writing before, Bro. Israel Damman, from Maine, says the truth about him was not half told; and others from Vermont know him to be a lazy, indolent hypocrite, and ought to be published for the good of others.

Now this is my explanation. Those who are under his influence will be ruined, unless they break the spell and escape.

HIRAM MUNGER.
ISRAEL DAMMAN.
E. G. KINGSBURY.

P. S.—I know Bailey to be a lazy, dangerous man among christians. His course is destructive to public morals and religion, and I would warn my brethren to keep clear of his influence. JOHN G. HOOK.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 7, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

SPIRITUALISM.—NO. 10.

THE DOCTRINES OF SPIRITUALISM.

"Now the Spirit speaketh *expressly* that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 TIM. 4: 1.

As the Scripture cannot be broken" (John 10: 35), the foregoing must be fulfilled "in the latter times," where it is believed we are now living. It is a well-known fact that large numbers of the most noted Spiritualists have once been professors of religion, and members of churches. Many of their lecturers have been preachers of the gospel. Thus it is shown that the Scripture, just quoted, is not broken. If we did not see what we do, then it might be said the Scripture has failed.

If, as we have endeavored to show, Spiritualism is but another name for Demonism, then the *doctrines* taught by the spirits and their followers should be opposed to the Bible, in order to correspond with the rest of their teachings. We will now let the spirits and the Spiritualists tell their own story in their own language. Most of the evidence will be that which has been published in the *Banner of Light*, in Boston, which has been the leading Spiritualist paper for many years. Other Spiritualist papers and books publish the same. We will arrange their doctrines in the following twelve articles of faith, which we will call

THE SPIRIT'S CREED.

1. *The Bible is not a reliable book.*

In the testimony of a spirit given in the *Banner of Light*, Nov. 23d, 1861, it is said:—

"Many times before we have said that we cannot place implicit confidence in that which we find between the lids of the Bible."

A spirit, claiming to be Rev. John Moore, says:—"My friend asks, 'Do you believe the Bible?' I answer, No, I do not. I cannot believe one word of it as the word of God."

Another, when speaking of the Bible, says: "You may not place any confidence in that book.... I can assure my friend that God had no more to do with writing that book than he had;... and do not expect to create any light in the mental world, if you cling to your Bible."

A spirit, who claims to be Timothy M. Baker, says:—"I've got folks in Montpelier, and... I want them to get my sister where I can talk to her straight as I do to you, and I'll knock her God and Bible all to nothing."

2. *There is no sin.*

These spirits say:—"We say, as we have said a thousand times before, there is no such thing as sin; no such thing as evil... Now, then, if there is sin anywhere, God made that sin—he is the author of it." "The foundation of your religion is fast fading away. Soon we shall find you shaking hands with these new things. This must be so.... Jesus of Nazareth, if he were here to-day, would tell you as we tell you."

Another spirit, when speaking of sin, says: "Spiritually and divinely considered, there is no sin. Full well we know the book you call the Bible teaches of sin. Full well we know the whole christian world recognizes such a condition; but, to us, there is no sin."

Another says:—"All men and women are equally righteous, because all are good. No matter where we find them, or under whatever condition they exist, they are good."

Says another:—"Every thought, word and deed is of God, and therefore modern Spiritualism is of divine origin.... The religion of the heathen is no less divine than is yours. God approved of it as well as yours."

Another spirit says:—"Every thing that ever has been or ever will be is an immutable decree of God.... There is not an atom in the universe but will at some time become an immortal spirit.... It is vain for man to talk about disobeying the law of God; he can at no time disobey it.... Every grain of sand you tread upon to-day shall in time become an immortal soul, endowed with wisdom.... You may curse the Author of your being. Do you sin? No; you are but casting off the gross in your nature—obeying your God.... The highest archangel was once the lowest spirit on earth."

Says another spirit:—"'What!' says the self-righteous man, 'is God controlling the murderer when he lifts his hand against his brother?' Yes, we answer, he is, and every atom in nature proves us true."

Another says:—"We believe our God to be the author of sin, as of good. If we give him his due, we give him this."

3. *There is no devil.*

The demons appear to be very anxious to have us believe that no such beings exist. This is just as we should expect. A thief would be glad to convince all his neighbors that there were no thieves, so that they would not lock their doors and safes, and then he could have free access to them. So, if the demons can convince us that there are no such beings, we shall not be on the watch for their snares. The following is their teaching on this point:—

"There is no devil either.... Seems to me as though man must be devoid of good sense to believe any thing of the kind."

4. *Christ is not raised.*

A spirit says:—"But the question arises, What became of the body of Jesus? We answer, the friends of Jesus stole away the body.... So then we will say the natural body of Jesus Christ was never reanimated after the crucifixion. All nature, our God, tells us so."

How different the foregoing reads from the Bible on this subject. Says the apostle Paul,—"If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished.... But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. 15: 17, 18, 20. Luke says Jesus "showed himself alive after his passion by many infallible proofs." Acts 1: 3. Peter said to the Jews: "Ye... killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3: 15.

5. *Man is his own judge.*

"Within the bosom of every man and woman there is a judgment seat, a throne of God; and before that, and that alone, should men bow down and worship. By that alone they are to be guided. He is to be judged by himself as a spirit; he is to come before no other tribunal. If by the law of self he is condemned, he must suffer according to the condemnation; if acquitted by self, he is indeed acquitted."

We need not stop to say that this is utterly opposed to the teaching of the Bible. According to this standard, if a man gets mad at his neighbor and kills him, no one must condemn him. Or if the seducer leads hundreds from the path of virtue, to gratify his beastly passions, which have completely seared his conscience about such things, "he is to come before no other tribunal" but "*himself*;" and his decision, is, to seduce the next fair one he can find. This is but one item in the "new religion" of Spiritualism, which, it is said, will "exert a moral and reformatory power among the nations, and inaugurate the millennial era."

6. *There is no resurrection of the dead.*

A spirit says:—"We presume our good brother will ask if Jesus did not raise the dead? He never did, and never could." Another says:—"The grave is the resting place of the form we no more require." All the spirits and their followers, so far as we know, deny the resurrection of the dead, which is a cardinal doctrine of the Bible. Says the apostle Paul, "If the dead rise not, then is not Christ raised." Again he says:—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" But if there be no resurrection of the dead, then is Christ not risen."—1 Cor. 15: 12, 13, 16. It will be seen that the apostle was free to admit that christianity was a failure if the *dead* rise not. He says, "If after the manner of men I have fought with the beasts at Ephesus, what advantageth it me, if the *dead* rise not? Let us eat and drink; for to-morrow we die." —1 Cor. 15: 32. Again we read,—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the *dead* in Christ shall rise first."—1 Thess. 4: 16. Says the Savior:—"Marvel not at this; for the hour is coming, in the which *all* that are in the *graves* shall hear his voice, and *shall come forth*; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."—John 5: 28. 29. No doctrine is more plainly taught in the Bible than that of the resurrection of the *dead*. This the spirits deny.

7. *Man is his own Savior.*

"The only true religion is a natural religion. . . . you are your own Saviors."

In answer to the question, "Did not Christ die, that through his death we might inherit eternal life?" a spirit answers, "No! Christ did not die, that through his death we might live. . . . His death has no more to do with the remission of sins than the death of any of your martyrs."

Says a spirit, "No man should rely upon any Savior outside of himself. . . . Each and every one is a Savior, as he is a judge, a God."

The teaching of the spirits on this point is directly the opposite of that in the Bible. When speaking of Jesus, Peter says:—"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts 4: 12.

8. *Christ will not come personally.*

Said Leo Miller in a discourse at the Melodeon in Boston, June 2d, 1860, "We behold in the advent of Spiritualism the second coming of the Spirit of Jesus of Nazareth."

So far as we can learn, all the spirits deny the *personal* coming of Christ. According to the teaching of the apostle John, this denial is one of the special marks of antichrist. When Jesus ascended, it was said to his disciples,—"Ye men of Galilee, why stand ye gazing up into heaven? this SAME JESUS *which is taken up from you* into heaven, *shall so come in like manner* as ye have seen him go into heaven."—Acts 1: 11. No language could more plainly express the *personal* coming of Christ. Says the apostle, "The Lord HIMSELF shall descend from heaven." 1 Thess. 4: 16. Christ came personally the first time, as such he taught in Jerusalem and elsewhere, was crucified, dead and buried, and "rose again the third day according to the Scriptures."—1 Cor. 15: 4. "This *same* Jesus" is the one who is to come again to raise the dead and set up his kingdom. But all the spirits deny it. Which shall we believe? the Bible, or the spirits?

THE GREAT FEAST DAY AT ROME.

Can you give the month of the year for the great gathering at Rome?

C. CUNNINGHAM.

As the great gathering to be held this year at the "seven-hilled city," is said to be for the purpose of celebrating the death of St. Peter, then, of course, the great day of the feast must correspond with the one on which the event took place which they wish to commemorate. When in New York a few days since, through the kindness of Bro. M. E. Green, we obtained the following information, from the *Le Monde*, which appears to fix the month and the day when "the great celebration" will take place:

"Last winter a number of Italian revolutionists sold in Rome, at a very low price, a quantity of steel watch chains, to the end of which was attached a small steel globe. When their stock was got rid of they explained that each chain was a symbol of the enslaved condition in which Rome and Venice were at that moment, and that the steel ball typified one of Orsini's bombs. Several young Romans, who had been taken in quite unawares to purchase and wear these steel ornaments, determined to have their revenge, and ordered a quantity of watch chains to be made after the design of the chains supposed to have been worn by St. Peter, and which are preserved in the Eudoxian Basilisk of one of the Roman churches. His Holiness not only approved of this idea, but suggested that the watch hook be copied from St. Peter's cross. They had an immense success, were eagerly bought up, and their value further enhanced by the Pope's permission that each chain might be laid for a moment on the original, preserved, as I have said, in the Eudoxian Basilisk, the result of which has been a number of miracles effected by these new ornaments. Not only have these blessed watch appendages been sold in all parts of Italy, but also in Belgium and Germany. The profits thereby realized are to be devoted to the erection of a monument which the youth of Rome wish to raise in honor of the Apostle Peter's chains, and which they hope to inaugurate on the eighteenth centenary of St. Peter's martyrdom, which will take place next 29th June. The steel copies are, it appears, to be purchased at two depots in Paris, to which I recommend all faithful sons of the church to apply ere the stock be exhausted; one is in the Rue St. Sulpice and the second in the Rue Grenelle St. Germain."

The foregoing shows quite plainly that the 29th of next June will be the day of special interest at Rome. Till that time, it will be only preparation for the great day. We shall wait with much interest for the news at that time, and during the remainder of the year.

FENIANISM.

It appears from some things which have recently come to light, that the Fenians are about ready to commence active operations upon a grand scale. On Monday evening, Feb. 26th, they had a large meeting of much interest in Odd Fellows' Hall, Washington, D. C. The President of the meeting was Mr. James Ryan, District Centre of D. C. Able speakers made stirring speeches, that met with much applause. Among the speakers was M. Morrison. The following is the substance of some of his remarks, as reported in the Washington Daily *Star* of Feb. 28th:—

"Mr. Morrison was next introduced. The broken towers of Erin, he said, are not to be rebuilt over champagne bottles and popping corks, but by the popping of rifle bullets. The last Congress of the Fenians, at Pittsburg, adjourned after deciding it to be the last to be held in America. He could tell where it will be held, but feared the people would not keep the secret; but it will be in a place where the members can go without wetting their feet. (Applause.) Mr. M. said there existed at one time a need for qualified men to lead the armies of Ireland; but the experience of the recent war has furnished these. He proceeded to describe the rise of "Fighting Tom Sweeny" from the ranks at Churubusco to his present position as General of the Fenian army. Sweeny entered the American army eighteen years ago to learn how to fight England, and now he lays his sword at the altar. In all the Fenian meetings no plan was submitted until Thursday or Friday last, when General Sweeny produced a plan, which was submitted to a committee of forty men, nine-tenths of whom were officers of the late American army. They reported it feasible and practicable, and urged its adoption. If any man wants to send an expedition direct to Ireland we will not interfere. But will any object to reaching free Ireland from another route? Mr. M. said that President Roberts at the Congress contributed $5,000, and in less time than he had been speaking, $20,000 was contributed by the members of Congress, and $200,000 was guaranteed to be paid within two weeks. President Roberts proposed to give $25,000, and resign to go in the ranks, but his offer was refused. There had been some talk of changing the headquarters from New York city. It was mentioned to Roberts, who said it was unnecessary now, for as soon as the flag floats over our army, he will remove his headquarters to the field. Mr. M. said the first stroke of the campaign is in Washington. It was proper in the capital of this great Republic we begin to work to establish one elsewhere."

We leave the readerto make his own comments. We may look for startling events soon.

TEMPORAL POWER OF THE POPE.

The "temporal power of the Pope" is in a very critical condition, and this fact the Catholics begin to feel. One known as "Rev. Father O'Connor," preached a sermon on Lord's day, Feb. 11th, in the College Hall, connected with "the Church of St. Francis Xavier," in Sixteenth St., New York, on the "Temporal power of the Pope." The large hall was crowded to its utmost capacity by an attentive audience. In the continuance of the temporal power of the Pope, the speaker thought there was more at stake than the mere power over territory. He said "the Pope had declared that in the present state of the world it was necessary for its welfare, that his authority should be sustained." He said "the present territory was assigned to the Pope for ever." He also claimed "that the temporal power of the Pope rested on more incontestible rights than any other power in Europe." (Applause.) He said, "who will blame the Pope for asserting his right, now threatened? It is a legitimate right, and it is a guarantee to him of his power over the christian world." The Popes, he said, "had a right to defend the temporal power which was vested in their successors."

He concluded his speech as follows:—

"At the present time a canal is being pierced through the Isthmus of Suez. A similar work may be undertaken before long in South America, which may become the channel of commerce with Europe and Eastern America and the immense population dwelling on the shores of the Pacific. Immense interests will grow up; capital will be invested depending on these works; treaties will be established with the people whose country is traversed; the commercial world will thus gain an interest on the soil—the right to establish an unobstructed passage. Now suppose fifty or one hundred years hence the descendants of those people who selected these establishments shall say, We will have no more canals pass through our territory; you must go in another direction; we claim to do as we please with our own; instead of your stores and warehouses we prefer verdant pastures and quiet homes; we care not what our forefathers did; the world belongs to the living, not to the dead; they could not deprive us of our sovereign rights; go your way—what reply would be given to these people? Would capital and commerce be abandoned, trade deranged, in deference to the commands of these people? If other arrangements failed to change their views there is little doubt that a suitable dose of solid shot and shell would be applied to teach them the force of their logic. (Applause.) It is upon these grounds the Catholic world claim their rights. We hold the Lombards and the people of those territories to their bargains. We cannot abandon the rights so fairly won and so dearly defended—(applause)—and connected with such important interests to the Catholic world. The reverend lecturer then proceeded to relate his experiences in Rome, illustrating by anecdotes the devotion of the people to the spiritual and temporal rule of the Popes. He then endeavored to explain the origin and to justify the continuance of the Pope's temporal power. God himself seemed to have watched over it. The Italians had a proverb among themselves, that they who lay their hands upon the Pope would be sure to burn their own fingers. Those who raise shouts of triumph or cries of despair at the calamities that befall him are like those who are alarmed at the temporary eclipse of the sun or moon. Let them wait a while, and all will be bright as ever. The experience of ages points like the hand of Providence to the present state of things to justify this confidence, and he who will place his calculation on the experience of ages would rather stake his whole fortune on the certainty of a Pope reigning in Rome fifty years hence than that a descendant of Victor Emanuel would rule over Italy, or the heir of Napoleon govern France. (Applause.) God had built his Church upon a rock, and the gates of hell could not prevail against it."

This sounds rather boastful,—very much like the language attributed to the "woman" on the scarlet-colored beast, in Rev. 18: 7, "I sit a queen, and am no widow, and shall see no sorrow." This is her language just before the time of her destruction. How like the position of old Babylon, when Belshazzar had his great feast, to express a feeling just like that now manifested by mystical Babylon, at Rome. The cup of sorrow is not far from her lips. The great day of the Lord is at hand. Are we ready to meet the Son of man?

LIFE SKETCHES.

A new edition has just been issued, and those who have subscribed and paid, will be supplied just as soon as it can be ascertained who have been supplied, and who have not. As some copies have been sent directly from Boston during Mrs. Mussey's absence, it may be difficult to tell the whole number who are yet unsupplied. Will not those who are expecting copies, whether paid for or not, please send their names *immediately*, and money if they have not already paid, and they shall receive the books by return mail. Price $1.00, postpaid.

Quite a number have received copies which are not yet paid for. Will they not send in the money immediately? Sr. Mussey needs every cent due her to pay for the present edition. Now who will send in their names and money, or the names of their friends, and thus enable Sr. M. to dispose of the whole edition at once, pay her bills, and pay her for her trouble in the past?

Those sending money now due, address Mrs. ABIGAIL MUSSEY, Crisis Box, Boston, Mass.

Those who wish for books, address *E. P. Woodward*, (Crisis Box), Boston, Mass.

For the World's Crisis.

THE MISSION IN PHILADELPHIA.

BRO. GRANT:—Allow me through the Crisis to express a few thoughts concerning the mission in Philadelphia, over which the Lord has placed our beloved Bro. Burbank. He has been instrumental in doing much good already amongst the most fallen and degraded of our citizens, and the work is still going on, and we in Philadelphia have often felt the necessity of some place, where those benefited might be removed from the former scenes of their degradation. To meet that necessity, Bro. Burbank has purchased a house at an expense of $2500, but as yet has no means of paying the money. Are there not twenty-five Advent brethren in the United States, having plenty of the Lord's money, who will each send him $100, and thus relieve his mind from all future anxiety on that subject? Your Bro. in Christ,

WM. STUART.

Philadelphia, March 3d, 1866.

For the World's Crisis.

THE "BRUISED REED."

This is the title of the little pamphlet which I have prepared for the press, but I need about twenty-five dollars more than I now have at command, to pay the cost of publishing.

I have a printed index which I will gladly send to any address, on application. Some have inquired the price of the book. I should be glad if I was able to send it to all, without money and without price; but I suppose this will be impracticable. The retail price probably will not exceed fifteen cents a copy.

If any ask why I propose to publish so small a work, I suppose a satisfactory answer would be, "I have not the means to publish a large one, and not even this without help." A few words now in this place, may serve as a "preface" to the little book.

A reed, at best, is but a *poor stick*. Like the vine, it is "not fit for any work." It is worth but very little for fuel, and is not strong enough for use in ordinary work, where sound wood is required. This is a reed in its "best estate." But throw it down in a traveled street, and let the horses trample it under their feet, and let heavy laden team wagons crush it, then it is a *bruised* reed—good for nothing. This is my condition. If the Lord does any good with such a *poor stick*, all the glory is his alone. F. H. CHAMBERLAIN.

Sutton, Mass.

For the World's Crisis.

CONVENTION OF WOMEN.

DEAR SISTERS:—As I have received many letters asking when and where this meeting is to be held; and as it is impossible for me to answer them all, I will say to you, through the Crisis, that we adjourned our meeting at Poultney to meet on the the second Tuesday in April, 1866, wherever the door opened.

Where do you want us to meet? We have a standing invitation from the church at Poultney to return this coming April, and those who attended that one remember well the glorious season we had there. I am now ready to receive calls from any of the churches where the friends can provide for the delegates for a week; but prefer to visit some church where our labors are needed, as there will be some good laborers among us, and we wish to do all the good possible in that space of time. As there will not be so much business attended to at this session as the last, we shall spend the time in laboring for souls, for we believe time is short, and many souls must be gathered in in a very short space of time.

Sisters, get your reports ready. Let us see what we have been doing the year past. Remember the covenant we made to meet at the throne of grace every day at twelve o'clock to pray for this meeting. That covenant still binds us, therefore let us come boldly to a throne of grace, and ask our heavenly Father to bless our work.

We would like to meet in as central a place as possible. Those who wish to understand what this convention is for will please refer to the Crisis of last March and April.

ANNA E. SMITH.

No. 128 East 27th Street, New York City.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	[illegible]
Daniel Vesey, 2d	.50
Jane	.75
Israel Andrew	2.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400.00

Previous acknowledgments	$232.04
R. T. Chatfield	.25
Wm. Christian	.35
Israel Andrew	2.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, of clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Total cash receipts to Feb. 27	$1708.22
Daniel Vesey, 2d, New Hampton, N. H.	.50
Wm. W. Cate	1.00
Mrs. I. W. Montague	2.50
P. W. Higgins, Wellfleet, Mass.	5.00
Mrs. C. Staples, Monroe, Ct.	1.00
M. M. Densmore, S. Woodstock, Vt.	12.00
Wm. A. Monroe, Providence, R. I.	6.00
A mother in Israel (through D. T. T.)	1.00
N. Branch, Moline, Ill.	2.00
N. Branch, Jr. " "	1.00
O. Branch, " "	1.00
A friend to the freedmen, Roma, Me.	5.00
J. Knight, Worcester, Mass.	2.00

CLOTHING RECEIVED.

Three barrels from Marie Crabtree, Camden, Me.
One barrel from Mary A. Church, Augusta, Me.

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$46.20
Edwin Shults, Fairport, N. Y.	.40
Eld. S. A. Chaplin, Pierceton, Ind.	.50
Robert Fisher	5.00
John F. Wood	2.48

Our Mission Schools in Memphis.

The day and evening schools in Memphis, which have now been going on some five or six weeks, under the charge of the Sisters Bywater, are doing well. We have just received the following private note from Bro. Himes about these schools, and give it a place in the Crisis as an item of interest to all the friends of the mission. W. B. H.

DEAR BRO. HERRON:—Our day school is doing well, but is yet small. The evening school is larger. Some of the freedmen already begin to *read and write*. I have been in the school part of the time, and helped. I have enjoyed it much. And to see how they progress, and how happy they are in the fact that they can get along so well and so fast in reading and writing, fills me with delight. Two of the pupils are local preachers of the African Methodist Church. They will be able to read the Bible and Hymn Book, so as to conduct meetings, in two months more, and will be as proud as graduates from old Harvard. The most pay $1.00 a month, and this has met the expenses of the teachers thus far, so that the rent, light and fuel, lamps, and some cards, etc., have been the only outlay. I shall go to St. Louis next week, and so on home. Yours for the Freedmen,

JOSHUA V. HIMES.

Memphis, Tenn., Feb. 22d.

We have also received the following letter:—

TO THE MISSIONARY BOARD.

From the Freedmen's School at Memphis.

DEAR FRIENDS:—Elder Himes, your minister you sent to us, told us you would send us some teachers, which made us very glad. But he says now, you will not send them at present. We all feel sorry for this. [The Board have sent them.—W. B. H.] We have long prayed for help to teach us how to read and write. *We all want to read the Bible.* At our request, Elder Himes started a school the last week in January, and we are getting to learn right smart, and *we pray the Lord to make you willing to help us all you can.* We (all who can) will pay our teacher one dollar a month for teaching us to read and write, and we hope you will not have much disadvantage from us. We are very thankful you sent Bro. Himes to us, to preach the kingdom and show us how to read the Bible.

Memphis, Tenn., Feb. 7th, 1866.

The above letter was read to the entire school on the evening of the 7th of February, and Mr. *David Randolph*, one of the scholars, who is a local preacher in the African M. E. Church, called for an expression of the school, when it was adopted by all.

Yours very respectfully,

SARAH A. BYWATER, Teacher.

For the World's Crisis.

TRACTS ACKNOWLEDGED.

BRO. GRANT:—I take this opportunity to express my heartfelt thanks to those devoted stewards of God in Connecticut, Rhode Island and New Hampshire, who have donated money for tracts for Minnesota. In consequence of which we received several packages from the Advent Christian Publication Society, Boston, Mass., for distribution in this State. I would also express my gratitude for a package of choice tracts from Mrs. A. E. Colton, N. Y. The most of these tracts have been scattered broadcast throughout this section of country, and we have reason to believe have done and are still doing a great work, in opening the eyes of many to the truth as it is in Jesus. The remainder are in the hands of faithful persons, who are sending them forth in every direction on their mission of love. They have gone forth with many prayers, and a firm reliance upon God that he would bless his own truth.

O! you that have thus cast into the treasury of the Lord, will you not in the great day of accounts receive your own with usury? Instead of burying your talent in the earth, you have put it out at interest; and how vast will be the accumulation of that interest you may never know until the great day of reckoning. By thus scattering the bread of life to thousands who are perishing for lack of knowledge, how many saints you have comforted and strengthened, how many wavering ones confirmed, how many backsliders brought home, how many sinners induced to kneel at the foot of the cross and accept of proffered mercy. "He that winneth souls is wise." How many souls may these tracts win for Christ! And who shall receive the reward? Will not those who donated them receive the recompense of their labors of love in the resurrection of the just? Yes. Then "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Who can desire a better investment?

Winona, Minn. RUTH M. ROWELL.

☞ "Bethlehem," by H. L. H.,—"A splendid thing for the children indeed."

D. T. TAYLOR.

For the World's Crisis.

THE AMERICAN ADVENT MISSION SOCIETY.

ITS WORK AMONG THE FREEDMEN.

A number of questions have been asked with regard to our mission work; to some of which, in order to prevent misapprehension in the minds of any, as to the objects and doings of the Society, it is deemed proper here to reply.

ITS OBJECT.

1. "What is the object of the Society? Is it to educate the freedmen in the arts and sciences?"

It is not. The Society has never contemplated any such work. The great object of the Society, in their labor among the freedmen, and the object in relation to which all other efforts are but as means to that end, is THEIR CHRISTIANIZATION,—by the preaching of the gospel, by faithful and continued instruction in its principles and duties, *and by teaching them to read it for themselves*; which last, as one of the means of christianization, is regarded as more important than all other.

For the accomplishment of this object, missionaries and teachers are to be sent out and sustained; day schools, night schools, and Sabbath schools established; meetings for prayer and religious teaching held; churches organized, families visited, the poor and the sick and the old and the young cared for, and a system of moral and religious training adopted, which, with God's blessing, will result in raising the freedmen from their state of ignorance and degradation to a nobler manhood and a purer christianhood, and thus fit them for greater responsibilities and usefulness in this world, and prepare them for the infinite joy and glory of the world to come.

This is the work which the *American Advent Mission Society* proposes to do. For this purpose the Society was organized. For this purpose were its funds raised. And for this purpose was its President commissioned to proceed to St. Louis and Memphis to establish schools and missions there, or wherever in that vicinity Providence should open the way.

With this object in view, a mission has been established in Memphis, another in St. Louis, and one is contemplated in St. Charles. The school in St. Louis is under the charge of Miss Francelia F. Curtis, teacher, and a board of resident overseers. The Mission at Memphis, which is our chief mission, will be under the supervision of Dr. I. I. Leslie, recently from the Nashville Mission of the American Millennial Association. Bro. Leslie's whole heart is in the work, and his ability and experience, and soundness in the faith, render him a valuable acquisition. He will be assisted in his labors by Miss Martha S. Butler, a qualified and experienced teacher from Connecticut, and possibly, also, by the two sisters Bywater, of Memphis, who for some time past have had the school in charge. Bro. Leslie and Sr. Butler started for the scene of their labors last week, and have doubtless arrived there by this time. The friends of our mission work may therefore expect to hear from them before long.

PREACHING WITHOUT TEACHING.

2. "Would not the Society accomplish more good by sending out *preachers only*, to preach 'the gospel of the kingdom,' and leave to *other* societies the work of teaching the freedmen to read the Bible?"

Any effort to christianize the freedmen, which pays no regard to their character, condition and wants, will prove a failure. The missionary, therefore, who does not carry with him the primer, the spelling-book, and Testament, as means and auxiliaries in the great work of christianization, will find their doors shut against him, and his efforts fruitless. Their character, condition, and wants, demand something more than preaching.

1. Their *moral degradation*. Mere preaching fails to reach it, and seems in most cases to effect no radical cure. A more effectual remedy is needed. "The great mass are sadly corrupted and debauched by native depravity, multiplied and intensified by slavery. The sacredness of the marriage relation is comparatively but little appreciated or regarded. Family feuds, jealousy, hate, revenge, broken hearts, or, what is worse, ruined virtue, and worse than orphaned children, are some of the sad and painful facts which the missionary is compelled to witness." Such is the character of the great mass; and even the majority of those among them who are nominally christian, are said to be not much better. The membership in the African churches South is very large, and they exhibit much apparent enjoyment in religious worship, and show much seeming piety; yet it is very far from being all real.

Says the *American Missionary*,—"A well-grounded *suspicion* rests upon much of this assumed or vaunted piety, because *it fails to make its possessors better*; those who make the largest pretensions to it being persistently guilty of the grossest sins,—falsehood, dishonesty and licentiousness;"—and facts are related to show that this is, to a very great extent, characteristic of the so-called christianity of the negroes South, ministers not excepted. They have had preaching all their lives, yet still they are, as a people, with a few Uncle Tom exceptions, vicious and degraded, and seemingly ignorant of what belongs to christian character and duties. Vices witnessed in the master have been copied and so long practised, that they have become a part of their very being—a second nature; and *they can be eradicated only by teaching them to read the Word of God for themselves, and by a thorough religious training, under the patient and repeated instruction of pious teachers.*

2. Their *ignorant* and *defenceless condition*. They are in a state of the most abject ignorance, and are still, to a great extent, subject to the power of their former oppressors, who, as never before, are embittered and exasperated against them as the cause of all their disasters. They are denied the rights to which, as freedmen and citizens, they are entitled, their condition, in many places, being in some respects worse now than it was in a state of slavery; and, against the outrage and wrong which, beyond the shield of the Freedmen's Bureau and the presence of the U. S. troops, they are still compelled to suffer, they have, in most cases, no defence and no redress. It becomes, then, a question of christian philanthropy,—What, in this direction, can we do for their help?

3. Their *wants*. They want to learn *to read*. Having got the idea that the ability to read will secure to them a recognition of their just rights, including the right to property, the right of suffrage, and the right to testify in

the courts,—and that these will put into their hands the power of *self-protection* against their enemies and oppressors, they are determined, by every possible effort, to secure to themselves whatever protection and elevation a knowledge of letters may confer; and to that effort will every true christian philanthropist freely and warmly give the help of both his hand and heart.

But they have a *higher* motive in their efforts to learn to read. The great and crowning desire of their hearts is, to be able *to read the Word of God*. For that, like the fabled Tantalus, they have, until now, reached forth and yearned after in vain. Though immersed to the chin in a sea of books and Bibles, their insatiable hunger and thirst they have *forever* been forbidden to *satisfy*. And now, after famishing so long for the bread of life, and for the water of life, always before their eyes, yet hitherto out of their reach, both are brought, at last, suddenly and freely, to their very lips, and they are bid to eat, drink, and be filled, with or without money or price.

Is it a wonder, then, that they should everywhere exhibit such an intense greed for learning, and especially for the Word of God? Since the world began, never before was such a spectacle seen,—a whole race, born in a day, so nobly ambitious to learn, and making such rapid and wonderful progress. God, who has planted this earnest desire in their hearts, has his purposes to fulfil thereby; and while the last sands of time are falling, he is, by his own appointed instruments, doing a quick work for the enlightenment and redemption of these almost heathen people of a christian land. That missionary of Jesus, therefore, and that missionary association, which would reach them with the gospel of the kingdom, can do so only by taking advantage of this, their great want and desire. Efforts which ignore these wants will fail, and monies expended in mere preaching, regardless of these wants, will be money thrown away. The school, therefore, is the only door of access to the freedmen. This is the testimony of all who have been among them and labored with them.

Says Mr. Horace James, Superintendent of Negro Affairs in North Carolina, "The *first* want of the negroes is instruction by devoted and cultured teachers. Schools are needed everywhere."

Says the Rev. D. B. Nichols, a missionary in Virginia, "Schools, prayer-meetings, and preaching *should go together*, and this appears to be the will of God."

Says the American Missionary Association, which is doing more for the evangelization of the freedmen than all other societies together:

"So great was found to be the ignorance of the people, and so universal their desire to learn to read, and especially the Bible, that it became the clearest dictate, not only of finite wisdom but of Divine Providence, that *the school-teacher should go with the preacher, and that both alike should be missionaries of the cross*. . . . . In very many places, the school teacher, imbued with the spirit of Christ and the love of souls, has seemed to be able to reach them with spiritual instruction as well as the minister who did not teach. . . . . The christian missionary work for the freedmen is one work; it cannot be divided. The minister of Christ, the missionary of the cross, the missionary association that would attempt to divide it, and preach the gospel with no regard to the destitute condition of the people, or their desire for education, would be stripped of more than half its power, and would not be welcomed by the people."

Says Elder Joshua V. Himes, President of the American Advent Mission Society, in a letter to the Board from Memphis,—

"Without a school, all efforts to reach the freedmen by the preaching of the gospel of the kingdom alone, will be comparatively a failure; for they receive with confidence only such as come to them well recommended by those whom they know to be their friends, or who show by their works that they come for their instruction and elevation. What success has attended the labors of Bro. Flagg and myself among the freedmen here and in St. Louis, has been owing to the knowledge that we came to establish *schools*, and to a *favorable introduction* to them by those here whom they recognize as their friends. With a school, we can do much; without one, very little."

Says Dr. I. I. Leslie, recently, and for the year past, of the Nashville Mission, in a letter to the Secretary of the Amer. Adv. Miss. Society,—

"*The door of access to this people is the school.* If you get a school, you can get a congregation; without a school, you can get no hearers. These people, old and young, are all scholars,—mere *primary* scholars. They are not yet a *thinking* people; hence you cannot get them to leave their present faith in any thing at once, especially their *religious* faith. They cannot *investigate*; and so they will remain under the influence of their present religious teachers (for they have them) until you gain their entire confidence. This you cannot do unless you do something for them—something for their benefit.

The *school* is what they most desire and ask for. If you will not teach them to read, they look upon you as they do upon the southern white people all around them. If your Board could be here one week, and see the *true wants* of this people, and understand, as I now do, the *only* way to gain their *confidence*, and thus lead them into the truth and to Christ *really*, they would not, for a moment, entertain the thought that a school could be dispensed with. You may send preachers here to proclaim the coming of the Lord to this poor people, and to lead them into the faith which we entertain, but *without, at the same time, teaching them to read the Word of God for themselves*, and getting them *interested* in it, *the preaching will be like water thrown upon the ground.*

The people have been preached to death. They now ask for something besides. They want to be taught to read. This is their cry. Send your preachers here, and the first question they will be asked is, 'Have you come to *teach* us?' Can they preach here, and not teach? *No! they cannot!* If this people could read, think, and inwardly digest what they read and hear, then we might do as we do at the North,—sow the seed, and go on from field to field, feeling that it will take root and grow. But there is no such prospect here. It would be a sad mistake to attempt to convert this people to the truth in relation to the Lord's speedy coming, by simply preaching it to them, and then leaving them to be devoured by the enemy. You may spend all the means in your treasury in sounding abroad the coming of the Savior here, and unless the word preached is *continued* to be *taught*, and the people educated and pressed into receiving it, by judicious, continued and persevering effort, on the part of the missionary and teacher, nothing of any amount will be accomplished."

These are a few of the testimonies on this point, and they might be multiplied to almost any extent. They are sufficient to show that *the school*, with the faithful and continued labors of the christian teacher and missionary, is the very foundation of our Mission work for the freedmen, and that all efforts for their christianization must begin with that, or fail.

WM. B. HEMMEN, *Secretary*
Amer. Advent Mission Society.

For the World's Crisis.

HIGHWAYS AND HEDGES.

Word is sent to me to visit the sick man in the garret. Looking to the Lord for grace, I pass along through a narrow alley, and, opening a door, pass up three flights of dark stairs to the cheerless room where the suffering man lay; and, on inquiring, find that he has no "hope of salvation." The beautiful story of the cross is repeated in his ears; a prayer is offered to the God of the poor. The man looks to Jesus, for his heart has been touched by the Spirit of the Most High.

A few days afterward another visit is made. In the lower entry a sad scene presents itself. There lies a young man upon the floor in a "rum fit." He has just returned from the war, and very likely has been decoyed into some rum-hole, drugged there, and robbed. The entry is filled with persons. A half-dozen are holding him to the floor, for in his delirium he dashes his head against the stairs, and throws himself about in a fearful manner, and to prevent him from so doing, he is held by pitying arms. I am obliged to step over him to get up stairs. Once more I am in the gloomy garret, but its occupant had "fallen asleep." I inquire of one who saw him in his dying moments, and the testimony given cheers my heart.

"He tell me he hab gib his heart to de Lord, an' was willin' and ready to go."

Another soul saved. How glorious! Truly "the Lord is plenteous in mercy."

Thus we are "sorrowful, yet always rejoicing." The fruits of the Spirit make us rejoice. "When I am weak, then am I strong."

Word is sent to us that "the little child is dead." We visit the dilapidated house. Everything looks neat and clean within, but poverty dwells there. Upon a table, uncoffined, lay the little one who had lived but two years, and lighted up the gloom of the place for that time, then died, leaving the poor mother almost heart-broken. The day is cold, but no fire warms the mother's shivering body. She is pinched with hunger. Something is supplied for her wants, a few words of comfort from the precious Bible are read, and we leave for other scenes of sorrow.

But Jesus will soon come. We cry, "Amen, even so, come, Lord Jesus, and come quickly." We hope to be found laboring for Christ in the highways and hedges when he appears. We have every reason to desire the speedy return of the Redeemer. We do not know the time of his return, but we quarrel with no one about it, nor fight against it, but wish that the nearest date might be the correct one. Everywhere we tell the poor that Jesus will soon come, and we urge them to get ready without delay. Yours in the highways and hedges,

F. H. BURBANK.

Philadelphia, Pa., S. W. Cor. Seventh and Spring Garden Sts.

For the World's Crisis.

COMING TO THE LIGHT.

The following items of experience, gathered from a private letter, handed us by Bro. M——, are given by his request to the readers of the Crisis.—ED.

"BRO. MUNGER:—* * * * As it is uncertain about seeing you, I take the pen to write, and I mean to be honest. As to the "dose," you mixed it without much mercy, but I could not complain. I saw that I had had mercy long enough, and when the lash came I had to bear it. You took scriptures that I had been holding on to, text after text, and explained them in such a way that I could bring nothing against your position, and so you knocked out block after block on which I had stood. I knew every time you knocked one out, and I thought you knew it too; for it seemed as though you would bring round, bear down, and strike, if possible, still harder, and leave me tottering and trembling more and more.

I saw how it was working when I had been to a few meetings, and began to think of staying away. I was in this place when you came to see us. Now I had nothing against you. I liked to hear you preach, but when A—— said that morning he was going after you to bring you up here to make a visit, I shrank at the thought of meeting you. I did not want to see you *then*. * * * *

So I let the spirit of resistance work, and it went all through me. I knew it, and I felt pretty well fortified by the time you got here. It was no mystery to me when you said you could not get near me. I did not mean you should. But a few words dropped just before you left broke some bands that had held me, and my feelings changed.

The next morning I had a load to carry. I felt that I had something to do. I went into the closet, and in agony I cried, "Lord, what wilt thou have me to do? I'll do anything"; and there on my knees the first thing that was presented to my mind was to see you and tell you where I was, how I had been held, etc., etc., and that you could explain things that had been a mystery to me, and advise and counsel and help me as no other one could. Can I do that? It looked like a mountain, but I wanted light; I needed help and advice, and I settled it in this way: if the Lord will send Bro. M. here again, I'll believe it is duty, and do it. * * * *

You did not think, perhaps, how crossing it was to tell you what I did at Bro. F.'s; but it broke the ice for me a little, and when duty was presented that evening, though it was crossing, I tried to do it. Next night it was a little easier bearing the cross. The meetings stopped then, and the next thing that came up for me to do was with my Methodist Brn. O! how I began to feel then; like Lot's wife I began to look back. I saw hard places ahead, and there were strong ties behind.

Here I hung through the week, but not a very easy position. Bro. Ross came Saturday, preached that evening, and in his first sermon he said God would give us all the light we needed, if he had to send a man a great way; but would not compel us to follow the light. The remark struck me forcibly, and the question came up, Did God send Bro. M. here on my account? The thought made me feel that an awful responsibility rested on me. * * *
It seems to me now that no other one could have shaken me up, and then broken the bands as you did; others handled me too easy.

An Advent Bro. was talking with me once, and spoke about my staying in the church, etc. I said, Look here, if I was on the ocean, in danger of losing my life, and a boat or sailing craft came along and picked me up, and the crew nursed me, fed me, and took care of me for years, and I stayed with them till their craft got old, a little crazy, and in some danger of coming to pieces, what should I do? run away and leave them after they had done so much for me? or stay and do what little I could to help the crew and hold the craft together? 'O stay!' he replied, as long as you can do any good, but do not stay to lose your own life.' That was my mind, to stay as long as I could do any good; so he left me feeling quite easy; but I did not get out of your hands so easy. After knocking out the blocks, shaking and advising, you took the old craft and held it up in such a dangerous condition, that I thought sure I'd got to jump with all my might somewhere to save dear life, and let others follow if they would; but I began to halt, and I had a hard time. I could not live so. I must decide. I thought I had tried homeopathic doses long enough, and thought it was best to try something else. But I had something to do.

Last Saturday I went down to see the minister. That was a cross. He has been here almost two years, and I never have felt free to talk with him on any subject. I knew he was bitter against the Adventists. It was like meeting a lion, but go I must. I told him where I was, how I felt, and what I believed. He told me how anxious the members were all feeling about me, etc.; he wanted me to consider the matter well and pray over it; then he would call the Brn. together, have a general class-meeting, and (if I do not change my mind) state before the church my views and feelings as I had done to him. I thought that was reining me rather tight, for no one to my knowledge who has left the church has been required to do that before. I think he expected me to back out on such a proposal. I thought a moment, saw the cross, then said, I'll do it. So now I am waiting for the summons to appear before the powers that be.

Now, Bro. M., will you take me into your faith again, and pray that I may have grace, wisdom, and boldness to stand up and witness for God and his truth in the day of trial?"

For the World's Crisis.

LUNAR PHENOMENON.

BRO. GRANT:—By the request of Elder D. T. Taylor, I send a description of a lunar phenomenon of which I was an eye-witness as well as several other persons of this village.

It occurred on the evening of Tuesday, Feb. 23d, 1864. I might have given an account of it at the time, but that I supposed others had also seen it and would give a better description of it than I could. I have never seen any notice of it whatever in any of the papers, although it was very beautiful and strange.

When the moon was about an hour high, which was about half past seven o'clock, I first observed it. The moon had been full the day before. The sky was very clear, a bright circle surrounded the moon at quite a distance from it, while a bright belt ran parallel to the horizon at the same height as the moon and passing through it. This belt ran about one third way around the visible horizon, growing fainter as it receded from the moon, until it was finally lost in the clear sky. Upon the points where it crossed the circle were mock moons, round and bright; approaching the brightness of the moon itself. On the north side of the moon, on which side the greater part of the belt lay, there were visible three other mock moons, those nearest the moon being brighter than those more remote.

There appeared also another belt of equal brilliancy with the first, passing perpendicularly through the moon, terminating at each end in the circle, but without a mock moon.

But what appeared to me the most beautiful was a bright rainbow in the form of a semicircle, which appeared directly over head, seeming to have the very point of the zenith for its centre. This was not part of another circle around the moon, but seemed quite independent of it, as it had the zenith for its centre and was visible only between that point and the moon. I call it a rainbow simply because it resembled one, having all the colors in regular order and plainly visible.

This beautiful sight I beheld for about the space of an hour, until a great cloud came up from the west and at last covered the whole sky. I called the attention of several persons to it, who with me pronounced it beautiful and strange. Your brother in the blessed hope,

WILLIAM MORPHY.

Massena, N. Y., Jan. 1.

Correspondence.

From BRO. B. Hitchcock.

BRO. GRANT:—I am just home from a tour of several days. I went in company with Bro. Durand to Madison; found the brethren somewhat discouraged, but, notwithstanding the dark clouds, something whispered to me—You shall have twenty souls from the enemy's ranks, which I repeated to Bro. Young. Said he, "I hope we shall." I turned to Bro. Durand and said, Shall we have them? He said, "Yes, twenty; but I guess you have got the number rather large."

We commenced our meeting Sunday morning. Not so many out as we expected, owing to our appointment not being sufficiently given out. In the afternoon a good congregation. In the evening house crowded. Met Bro. Woodruff, who has labored in this place, and with him Bro. Ford. I preached from these words: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Had a free time. The brethren took hold of the work. The Spirit of God settled upon the people, convicting of sin. When an invitation was given to rise for prayers, our hearts were made to rejoice to see four break away from the enemy's ranks, and come over on the Lord's side.

Next evening, notwithstanding the inclemency of the weather, a goodly number were out to meeting. But how hard it is for the natural heart to yield to Christ. No move. I was almost discouraged—concluded to give up the pursuit—thought we should start for home next day. The next morning Bro. Durand came and two other brethren, saying we could not leave; several had scarcely slept all night, and that the work of God would certainly break out more powerfully. I concluded to try once more in the name of the Lord. Accordingly the news was circulated, and we had a full house. I preached from Gal. 6: 7, 8. Bro. Durand followed with a powerful exhortation. The tears began to flow, and the spirit of conviction to fasten upon the hearts of the people. To God be all the glory. Some seven or eight came to Christ. The army of the Lord is filling up. The children of God are rejoicing. They seem to be inspired with holy courage and faith.

Next evening the house was crowded. The Spirit of God still worked. Nearly as many more forward for prayers. How much it seems like the last call of mercy to a wicked world. How conclusive the evidences that the Lord will be here in a little while. O to be ready to hail the glad day!

The following evening being our last, we felt reluctant to leave, but duty calls. What a scene! Mothers and fathers begging their children to come to Christ. How good it was to see them yield to the Savior.

Of the new recruits we found we had twenty-one, besides several backsliders. Bro. Durand stood by me to the last, administering words of comfort to the little flock. I pray that God will bless the dear friends in Madison, and at last give them an abundant entrance into the everlasting kingdom of God. We shall see them again soon, if the Lord will.

B. HITCHCOCK.

Forestville, Ct., Feb. 27th.

From Bro. J. K. Bellows.

BRO. GRANT:—I have visited a number of places in Ct. At Campville found a goodly number holding fast, believing in the near coming of the Lord, but somewhat puzzled what to believe on the time. What shall the children do?

At Plymouth Hollow, or Thomaston, they have been cold, but are looking up a little. At Waterbury they are divided on the "age to come," and not love enough to come together and be united.

At Cheshire, Ct., they have meetings only when the preacher comes. At Wallingford Farms I spent five or six days. Bro. Whitehead came, and we had good meetings. Tuesday evening fourteen came forward for prayer. Wednesday evening ten, and we had an interesting meeting.

At this place I read the death of the companion of our dear Bro. Boutell. I felt to sympathize with him, and to send him a mite to help him on his way. I felt to do as I would like to be done by in like circumstances. I visited the brethren in W., and they gave me $16.50 to send to him. May God bless the givers and receiver, and bring us all to his soon coming kingdom. Yours,

J. K. BELLOWS.

Obituaries.

LEACH. Fell asleep in Jesus, Dec. 29th, 1865, Alice R. Leach, only daughter of Bro Benjamin and Sr. Rebecca Leach, of Laporte City, Iowa, aged nine years, ten months, and fifteen days.

Kind and gentle in all her ways, she was known, only to be loved. Alice, with her pleasant countenance, was always welcomed to the Sabbath school. Always obedient to her parents and kind to her brothers, she was endeared to them all. While they miss her, and mourn her loss, it is not without hope, for Alice loved the Saviour, and often would say, "Mother, tell me of Jesus and heaven." The writer spoke to a large congregation, from Psa. 116: 15.

Alice, dear, thou 'rt gone to rest;
Thine is an early tomb;
But Jesus summoned thee away,
To rest till he shall come.

Alice, dear, thou 'rt gone to rest;
Thy toils and cares are o'er;
And sorrow, sickness, pain and death,
Shall ne'er distress thee more.

WM. H. BRINKERHOFF.

HILL. Died in Ottro, Iowa, Mrs. Dorcas Hill, wife of Mr. Wm. Hill, formerly of Baraboo, Wis. aged forty-six years.

After a severe and protracted illness, Mrs. Hill rested from her pains and sufferings, in full confidence of having a "part in the first resurrection." The text chosen in connection with her burial service, was 1 Thess. 4: 13, 14,—"But I would not have thee to be ignorant, brethren," etc.

She was a faithful wife and mother, and an exemplary christian, one of whom it may be said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors: and their works do follow them."

C. F. B.

Summary of News.

FOREIGN.

Liverpool, Feb. 17.

Liverpool, Feb. 17. The Royal assent has been given to the bill suspending the *habeas corpus* in Ireland. Upward of one hundred arrests had been made in Dublin on the 17th, principally strangers, among them Colonel John Williams Byron of the Federal army. Many more arrests were expected.

It is reported that the Emperor of Austria is willing to furnish Maximilian any number of troops required on condition that they be incorporated into the Mexican army and their expenses paid.

Diplomatic relations are entirely closed between Russia and the Papal Court.

The *Army and Navy Gazette* says the troops in Ireland are being distributed more among the small towns, thereby giving a greater feeling of security.

A letter from Rome says it was believed that at the next "Consistory" a Bishop of the United States will receive the Cardinal's hat.

A large meeting had been held at Exeter Hall under the auspices of the Freedman's Aid Society, to celebrate the passing of the Constitutional Amendment act in America, and consequent legal abolition of slavery. Speeches in favor of close union of England and America were loudly applauded.

The Cape of Good Hope mails of Jan. 15 have been received. The war between the Free States and Basutos continued, but only in name.

Great distress continued to prevail at the Cape among the working classes from lack of employers and farmers from the failure of their crops. A day of humiliation and prayer had been observed on account of the drouth.

Late advices from Syria report 4000 Turks attacked 1500 Maronites, commanded by Joseph Karam, near Tripoli. Karam repulsed three assaults, capturing four guns and several prisoners. The Turks were getting reinforcements.

DOMESTIC.

New York, March 1. There is great excitement among the Fenians to-night in consequence of the news of the suspension of the *habeas corpus* in Ireland. John O'Mahony has issued the following order:

Headquarters Fenian Brotherhood,
New York, March 1, 1866.

Brothers:—

The hour for action has arrived. The *habeas corpus* is suspended in Ireland. Our brothers are being arrested by hundreds and thrown into prison. Call your Circles together immediately. Send us all the aid in your power at once, and in God's name let us start for our destination. Aid! Brothers, help for God and Ireland!!

(Signed) JOHN O'MAHONY.
God save the Green.

All circles of the Fenians are requested to meet in their respective halls and armories to take action on the news just received.

Patrick J. Downing, Secretary of Civil Affairs, issues a call for immediate action, and says the military department will take charge of the military contributions.

General B. F. Mullen, Secretary of Military and Naval Affairs, has published a similar appeal, and tells the brethren to look out for secret orders.

The *Irish People*, newspaper, says: "Gentlemen just arrived from Paris state that the moment the Irish population assumes a belligerent character towards England they will be recognized by Louis Napoleon."

Worcester, Mass., March 2. The Fenians of Massachusetts are on the alert. The news by the steamer last night causes great excitement here. Maj. M. S. McConville, State Centre of Massachusetts, has issued a call to the Brotherhood in the State to be ready for immediate action.

New York, March 2. Col. O'Mahony's call was responded to by largely attended meetings of all the Circles which were held last night.

New York, March 2. A Havana letter says the Captain General has received orders to send 6000 troops to join the Spanish Pacific Squadron.

The London *Times* of the 17th says: "The American Fenians are rich enough to send envoys and agents of all kinds across the ocean; they remit money for arms and for maintaining a regular propaganda in the country. Nor are subscriptions confined to America. The Irish Fenians in England are said to be a numerous and liberal body, and to supply the necessities of the movement with a steady stream of money. Nourished from these sources, it is not to be wondered at that Fenianism should grow strong and bold in Ireland. We know not if the government have received any new and particular information which has induced them to act suddenly, but in the increased activity of the movement during the past month, and the presence of a number of persons in various districts with the scarcely concealed purpose of promoting insurrection, there is ample reason for the present precautions."

New York, March 2. Col. Roberts, one of the Presidents of the Fenian Brotherhood, issues an appeal to the members of the order. He says: "England is seeking to crush out a rebellion before it is well begun, by filling her jails with patriots;' and asks: "Will Irishmen in America stand idly by? Come forward to fight the common foe in the only way in which military aid can reach them. Not a moment is to be lost! Your prompt assistance will enable us to take the field within — days. Let men who will fight report to General Sweeny, and those who can contribute, send their money at once to these head-quarters, for which they will receive Irish national bonds."

Washington, March 2. A large meeting was held to-night to hear something about the Fenian movement. There were several speakers, among them Capt. McCafferty, said to be a confidential messenger from Head Centre Stephens to the Fenians in America. He gave a glowing account of Fenians were requested to convene in secret council after the meeting to hear important statements that could not be made public.

New York, March 5. Advices from Central America report that Granada and Masaya, in Nicaragua, had experienced twenty-one shocks of an earthquake in twenty-four hours, eight of which were of alarming severity. The volcano of Turrialba, in Costa Rica, was in a very active state, emitting volumes of smoke and dust. Earthquakes had also been experienced at San Jose.

New York, March 5. Archbishop McCloskey, in an exhortation preliminary to the regular discourse in St. Patrick's Cathedral, yesterday, denounced Fenianism, called upon all Catholics to withdraw from it, and was particularly severe on the Jones' Woods demonstration.

☞ The Mexican Times of Jan. 27th says fresh foreign troops are daily arriving in Mexico.

Notices.

Quarterly Conference.

A quarterly session of the Advent Christian State Conference, of New Hampshire, will be held in Exeter, N. H., commencing evening of March 15th and continuing over the following Sunday. Let prayer go up to God, in the meantime, that this meeting may result in great good.

A. W. SIBLEY, Secretary.

P. S. The Campmeeting Committee of New Hampshire are requested to be at this meeting, as there is some important business to come before them.

A. W. S.

Quarterly Meeting.

The next quarterly meeting of the Advent Christian Conference will be held at the Leech Creek school-house, six miles east of Baraboo, near Russell's Corner. Will Eld. Barnes arrange for this meeting? Come up, brethren, from the highways and hedges, and get recruited anew for the conflict. The Master is coming soon. A number of preaching brethren are expected to attend, and preach the Word.

GEO. W. TURNER,
Sec'y of Con.

Protracted Meeting.

Monday, March 5th, Eld. J. M. Muhlig will commence a protracted meeting at Hanover, Mass., in the vestry of the Baptist church, and continue over the following Sunday, and as much longer as the interest demands.

Minnesota Quarterly Meeting.

The third quarterly meeting of the Minnesota conference will be held (Providence not preventing) in the Dudley school-house, near Utica station, commencing on Saturday afternoon, at 2 o'clock, March 31st, and continue over the following Sunday. As it is the last general meeting prior to the annual conference, we hope to see a general attendance of ministers and people throughout the state.

THOS. K. ALLEN, SEC.

Notice.

Brethren in Wisconsin who may desire my labors among them, or correspond with me relative to the cause of our soon coming King, may address me at Prairie du Sac, Sauk Co., Wis.

J. R. PRESTON.

Notice.

Preaching brethren coming to Hoosick will please to correspond with George B. Keach, Hoosick Falls, N. Y. Box 2.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

J. G. Hook.........................Sunday, March 11th and onward as the Lord directs.

EAST BOSTON.

L. C. McKinstry..................Sunday, March 11th

CHARLESTOWN, MASS., 69 MAIN STREET.

W. H. Fisher......................Sunday, March 11th

Biddeford, Me........................Friday, March 9th
Portland, Me..........Sundays, March 11th and 18th
TIMOTHY COLE.

Plymouth, Mass.....................Sunday, March 11th
J. S. WHITE.

West Haven, Ct., Wednesday evening, March 7th, and every evening through the week, and over the following Lord's day. MILES GRANT.

Lowell, Mass., Saturday evening, March 10th, and over the following Sabbath. S. W. THURBER.

Lynn, Mass...........................Sunday, March 11th
A. MURRAY.

Concord, N. H., (Angelos Hall)....Sunday, March 11th
W. C. THURMAN.

Haverhill, Mass ....evening, March 8th
Kennebunkport, Me..................Sunday, March 11th
Portsmouth, N. H....................Sunday, March 18th
C. GOODRICH.

Concord, N. H.........................Sunday, March 11th
New Bedford, Mass...............March 18th and 25th
J. COUCH.

Barnstead Centre.........Saturday evening, March 10th and Sunday, March 11th. JOHN PARSONS.

South Reading, Mass...........................March 11th
Haverhill, Mass...................................March 18th
Manchester, N. H.................................March 25th
Concord, N. H............................April 1st and 8th
J. K. BELLOWS.

Wallingford Farms, Ct............................March 11th
B. HITCHCOCK.

New Haven, Conn.................................March 11th
Hartford, Conn.....................................March 18th
WILLIAM STUART.

South Ashburnham Depot, Mass...Sunday, March 11th
East Templeton, Mass., Thursday and Friday evenings, March 15th and 16th.
Springfield, Mass.........................Sunday, March 18th
Warehousepoint, Ct., Tuesday evening, March 20th, and till Friday evening, 23d.
Will some one meet me at the depot Tuesday, by the first train from Springfield?
Hartford, Ct...............................Sunday, March 25th
New Britain, Ct..............................Sunday, April 1st
Bristol, Ct....................................Sunday, April 8th
Newfield, Ct.................................Sunday, April 15th
A. SIMPSON.

Murryall church..........................Sunday, March 11th
In the evening, N. Milford, Hyman's Hall.
At liberty the rest of the month. B. ST. JOHN.

Exeter...............................Lord's day, March 11th
GEO. W. BROWN.

Eliot, Me., (where Bro. Brown appoints) Lord's day, March 11th. S. HAWKINS.
B. HAWKINS.

Worcester, Mass.........................Sunday, March 11th
Seneca Falls, N. Y.............................March 18th
S. S. BREWER.

Holderness................evenings, March 9th and 10th and Sunday, the 11th.
Meredith Village...........................evening, March 12th
Alton Corner................................evening, March 13th
New Durham Corner......................evening, March 14th
Rochester, (McDuffee District, where Bro. Smith may appoint)......................Sunday, March 18th
(if well, and snow enough for sleighing.) J. PINKHAM.

Contoocook, C. E., (as Bro. Lee may direct), March 10th
Stanstead, C. E..................................March 12th
Hardscrabble, (where Bro. O. Ladd may direct), in the evening. D. N. CHADEY.

Lee, (Union meet-house), Sundays, March 11th and 18th.
THOS. M. LATHAM.

Lee, N. H..............................Sunday, March 11th
C. S. EMERSON.

Harwinton, Ct.......................Sunday, March 11th
O. D. WOODRUFF.

Haverhill, Mass..................Friday evening, March 9th and over the Lord's day. S. S. MOONEY.

Starks...............................Wednesday evening, March 7th and over Sunday, the 11th.
Rome..................................Monday evening, March 12th
Vienna...eve, March 13th
Strickland's Ferry..............................eve, March 14th
South Livermore..............evenings, March 15th and 16th
Briton's Mills ....Saturday evening and Sunday, March 17th and 18th.
Bryant's Pond................evenings, March 20th and 21st
North Norway................evenings, March 22d and 23d
East Stoneham...............evenings, March 24th and 25th
West Stoneham.................evenings, Feb. 27th and 28th
West Lovell or Stow.........Thursday, and over Sunday, March 29th to April 1st. L. E. LOMBARD.

Lawrence, Mass.....................Sunday, March 11th
J. G. SMITH.

Montreal, Lord's day, March 11th, through the week, and over the following Lord's day. Will Bro. George Smith meet me at the depot on the arrival of the first train of cars from Island Pond in the morning?
C. C. STEVENS.

Haverhill...........................Friday evening, March 9th
Portsmouth, N. H.................Sunday, March 11th
Concord.............................Sunday, March 18th
At liberty through the week. Between March 11th and 18th where doors may open.
HIRAM MUNGER.

Business.

TO CORRESPONDENTS.

Mrs. T. A. James—Received.
R. Fisher—You were credited to No. 617.
Mrs. H. L. Close—You have paid to No. 560.
D. Stafford—The $2.00 is credited in No. 529.
M. S. Horne—The $1.50 received. You are credited to No. 568.
A. J. Roberts—It was received.
J. Elkins—Paid to No. 575.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 544. The No. which follows your name is the No. to which you have paid.
If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.
For every week of indebtedness *before* No. 468, (if any), charge *four* cents; for every week *since* No. 468 if *less* than 26 weeks, *five* cents; if *over* 26 weeks, six cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—T M Latham 552, J. T. DUDLEY 541, A. Wheeler 571, C I Deyo 316, D Stafford 507.
$1.25 each—J. Sawyer 548, A. Hubbard 569, A. Burnett 572, G F Chapman 518, S L Miller 569, S S King 560, J E Clough 569, A E Austin 569, M Devinney 570, M C Tucker 570, S A Bray 563, A A Peavey 560, P W Milliken 575, C Staples 569, B Carswell 560, J Wilbur 569, D C Elliott 569, A T Wiggins 544.
$2.00 each—J. E. Studybaker 600, W. H. Ball 563, J. Stult 532, T S Brown 468, MARIA BREED (the letter contained *only* $2.00) 593, J Willey 565, H McClintock 548, W Hogarth 610, R R Perkins 576, H Towle 574.
$2.50 each—G S Harwood 595, J Harvey 579, N. M. Parsons 588, J Marsh 570, J Morrill 596, W Tinkcom 595, P Ames 595, D Vesey 24 596, L Leach 593, J Warner 600, L M Smith 594, S. H. Flanders 579, R. Clark 597, T E Howard 593, D L Polly 595, L Cressou 593, W Burdick 604, L H Bolton 570, H Chambers 593, S Peckham 572, G B Keach 591, W W Cate 590, J. Johnson 595, E P Atwater 595, T P Williams 590, D E Brown 595, F A Foster 596, K. F. Hunt 597. F. Barns 572, O. Gould 600, J Manuville Jr. 589, J Blien 590, M Cooper 601, H E Dewey 583, B V Andrews 595, S Crance 584, B Davis 609, A. Rickard 595, J B Chamberlin 583, A. Richmond 593, T Fassett 595, D H Oblinger 593, O W Card 593, J C Burch 590.
$3.00 each—A Edgerton 604, E Bradley 582, W Warner 608, B Giffen 586, M A Eaton 555, J Emery 569.
Various sums—R Lewis 63c, 541; O B Rollins $1.25, 581; M W Bates 25c, 544; A S Barber $1.00, 519; C H Temple $1.00, 582; J. Cutton, *old acct.*, $4.48, 494; J. Cutton, *new acct.*, 52c, 522; H. L. Close $1.50, 560; W B Siegrist 65c, 556; J M Weston $5.00, 661.

FOR BOOKS AND TRACTS.

S J Buswell $1.00, E Braley 50c, O L Sailes $1.70, A J Tuttle $3.03, F L Wright $2.00, J. Richardson 75c, G F Locke $2.00, E Jameson $1.13, H J Rivers 50c, M E Orr $1.00, D C Elliott $1.75, L R Gilman $1.00, J T Sargent $1.75, C H N Merriman 50c, D W Lamb 80c, W Hogarth 62c, S Pomeroy 87c.

BOOKS AND TRACTS SENT.

S J Burwell, J Richardson, O L Salles, A J Tuttle, J S Quimby, F L Wright, T Fraser, E M Ossler, D T Taylor, J Rowe, A S Glazier, J H Harding, E Preble, E Jameson, D C Elliott, J T Sargent, D W Lamb, M E Orr, I J Rivers, C H N Merriman.

LETTERS RECEIVED.

T. W. Leavenworth, C. Colegrove, W. C. Clark, R. M. Stillwell, N B McMurphy, J. Sheffield, E A Annable, H. Bailey, S. Pomeroy, J L Wood, S E McEllister, J. Elkins, H. McClary, D P Newton, A Prince, A E Smith, L Jones, J E Clough, F Corker, J M Muhlig, B Hitchcock, J K Bellows, R M Rawell, L Jackson, I Fancher, A Sims, H Rockwell, Wm. Hobbs, A N Seymour, M B Czechowski, M D Wellcome.

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Eld. C. Goodrich—No. 66 Princeton Street, East Boston, Mass.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
H. Pratt—After March 20th, Springfield, Mass., 57 Cedar St.
L. C. McKinstry—for a week, Boston, Mass.
C. I. Deyo—Richland, Kalamazoo Co., Mich.
Eld. Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
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For the World's Crisis.

LINES.

In memory of Truman F. Thomas, son of Enos and Martha Thomas, of Alexandria, N. H., who died Feb. 17th, 1865, aged twenty-seven years, a soldier in the late war. He was taken prisoner before Petersburg, and with three hundred others confined in one room, without clothes, fire, or sufficient food. When so weak he could not stand, he was taken to a hospital, and a large spoonful of laudanum given him. He went to sleep and never awoke. Affectionately inscribed to the bereaved friends.

There is a sad and mournful wail
Borne on the stilly air,
And heads are bowed, and tears do flow
For one most truly dear.

He left the home that gave him birth,
And every dear delight,
To go where duty seemed to call,
To battle for the right.

He fell not on a southern soil,
Amid the cannon's roar,
Where many a mother's youthful pride
Lay weltering in his gore;

For in the battle's deadly strife,
In cold, or heat, or storm,
Through the long march he passed unscathed,
That strong and youthful form.

But sad his fate, and dark the hour,
When, in that loathsome cell,
Deprived of food and clothes and fire,
Doomed many months to dwell,

They gave him what they said would be
A cordial for his pain;
He drank the drug and fell asleep,
And never woke again.

Oh! sad the news for waiting ones,
Their eyes o'erflow with tears;
The parents mourn, heart-broken now,
Their hope for future years.

And they of the same household band
His dreadful fate deplore,
And weep with saddened hearts that here
They'll see his face no more.

And she who would have been his bride,
Will sigh in vain to hear
The gentle tones of the loved one's voice,
Like music to her ear.

Peace to the weeping parents' hearts;
This path before they've trod;
Ere this they've laid some precious ones
Beneath the grassy sod.

Oh, mourning ones, there is a balm
For every wounded heart;
Come to the Great Physician, He
Will strength and grace impart.

And still remember He can hear
The prisoner in his cell;
Then trust your loved one in his hands,
"He doeth all things well."

Farmington, N. H. MARTHA S. HORNE.

EXTRACTS FROM BRO. HIMES' JOURNAL.

Tuesday, Jan. 30.—Heard an old Freedman speak to-night, at Pleasant Hill. He took a text, and said nothing about it. He gave a good talk, however, on the journey of the Israelites in the wilderness, and the deliverance of Daniel from the lions, and raised quite a shout in the camp.

I followed by reading a part of the eighth chapter of Deuteronomy, which related to the trials of the wilderness, and closed by some remarks on keeping God's Word, and living sober and temperate lives. Many of the Freedmen, like the white people South, drink a great deal of whisky. I came out against this with all my powers. This had the desired effect on many present. Some came right out and took the pledge never to drink any more.

In going home I had a talk with the preacher about his long life in slavery. He said he had had a hard time of it. He had been sold no less than fourteen times. He was never whipped but once, and then it took four men to do it. They fastened him down, and then whipped his bare back to a jelly. They were from twelve o'clock at night till daylight about it. And then the salt and pepper put on the back was awful. "But thank God," said he, "that is done with: *we are free*."

Memphis, Wednesday, Jan. 31.—Had an interesting visit with Bro. C. R. Griggs, late post sutler at Fort Pickering, in this city. He now resides in Urbana, Ill., and enjoys a pleasant home and competence with his family there, after much necessary absence in the time of the war. We had a long and very interesting interview, talking over the past and the present. He still holds to the great principles of the Advent faith, but does not enjoy as much as he once did. * * *

Received garments to-day for the Freedmen; and among others furnished a poor widow (who lost her husband in the army), with her four children, with comfortable garments. She was very thankful: said she never had received so much help before. Those that prepared these articles have the prayers and blessings of this widow and her fatherless children. *It is more blessed to give than to receive.*

Thursday, Feb. 1.—Took the boat "Pauline Carrol" for Helena, Ark., where I arrived next day at noon, and had a warm reception by James W. Alexander, a local preacher of the African M. E. Church. He is nearly white—was the son of his master by a slave. He is a man of talent, and industrious business habits. Just before the war he paid $3,500 for himself, wife and children. He has a noble family, and they are very much respected in town by all classes. He is well to do, and is prospering in business.

He introduced me at once to Capt. Sweeny, of the Freedmen's Bureau. I found him to be a noble, generous-hearted friend of the colored race. He does not mince matters with Secessionists. If they offer any insult to the Freedmen, or their schools, within his district, he at once sends his soldiers to see that the wrong is redressed, and good conduct for the future promised. We need more such men in "Cæsar's household." I soon found I was *not* in a *Brownsville* or Memphis atmosphere. All was pleasant and happy. I was treated as a brother. I was safe in the midst of two thousand *black troops* and fifteen hundred colored citizens, who looked on me as a friend of their race. No man of *Secesh* proclivities would dare to threaten or insult me here, as in Brownsville. Indeed, here, the rebel Generals Tappan and Pillow have acted a noble part toward the colored people, with others in the town.

Here in the best society I have found South, and it is said that this hopeful state of things extends to the country around, even where there are no troops. It is relief to me to find so hopeful a state of things. * * * *

Met to-night with Freedmen in general class. They spoke well, and in a healthy tone. I addressed them at the close on temperance and the school question, and was very kindly received by Elder Carter and his people.

Saturday, Feb. 3.—Called again upon Eld. Carter. He never had a day's schooling, but preached while a slave for twenty years. He is a man of ability, and is entirely black. He is doing a good work here among the Freedmen, and is now building a chapel for their use.

I preached this evening with Bro. Carter's people, on "The Blessed Hope." It thrilled the hearts of the Freedmen. Lieut. Godfrey, of Illinois, and of the 56th Colored Regiment, was much stirred, and followed me in an earnest address of twenty minutes. He does not see the matter clearly, as yet, but the subject got a good hold upon him, and he gave it his full approbation.

Sunday, Feb. 4.—Attended morning devotions with Bro. Alexander and family. It was pleasant to see them all free, enjoying and rising in life, and, best of all, looking for "that *blessed hope*."

Spoke to the Freedmen this forenoon on the true inheritance of the saints, and the time when they will come into possession. Many gave a hearty assent to my positions as I read passage after passage proving that the meek shall soon inherit the earth.

In the afternoon, met with the Baptists. Bro. White, their minister, preached. He had been absent at the North for a time, and was warmly welcomed home. He is an enthusiastic speaker, and sets all the elements in motion when he preaches. I had not seen an audience of Freedmen so moved and excited. Their feet were kept in motion with a sort of light stamping upon the floor, that made a clattering noise, in connection with moaning sounds of a plaintive or joyous character, in accordance with the tone of the preaching. Sometimes a burst of feeling in response to some sentiment that pleased them would drown the voice of the speaker in shouts of joy in view of the triumphs of the righteous, or shrieks of grief over the end of the wicked. And they are so used to this that they do not have a good meeting without these exercises. Sometimes they lose their strength, but oftener go into paroxysms, and give various expressions of ecstacy of joy as they march about the house. But these exercises are confined to excitable, nervous temperaments, and are no evidence of superior piety. Many who are calm and quiet lead as good lives as these more demonstrative ones.

At the close of Bro. White's discourse, when all was quiet, I addressed them for a short time, after which the pastor gave notice that I would preach in the evening on the subject of prophecy, and invited them to come. At night the house was thronged. A number of the white people, including the chief school teachers, were also in.

I read and explained to the audience the first and second chapters of Daniel. The subject was entirely new to most present. They all had heard of Daniel in the lion's den, and how the Lord delivered him. I referred to their melody, which I have before mentioned,

"The Lord delivered Daniel,
The Lord delivered Daniel,
The Lord delivered Daniel,
Why not deliver me?"

and the reference seemed to move many of the audience. Now, said I, I shall tell you to-night something more about Daniel than you have been learned to talk and sing.

I spoke about two hours, and got the whole question before them, with the big Chart for the eye, and a plain exposition of the Great Image, with such repetition of words as was necessary to fix the subject on their minds indelibly. When I got to the feet and toes of the Image, and held before them the idea of the stone which was to smite the Image, and dash it in pieces, they said the kingdom was coming next, and gave expressions of approbation and joy in view of soon seeing the Kingdom of God.

This was a blessed season to us all. I felt that I had done my duty to these benighted souls, so far as I could in one discourse upon historic prophecy, and they now have the idea of the coming kingdom more clearly in their minds than many who are intelligent and better educated among the white people, who will not give their attention to the subject. None so blind as those who will not see.

Monday, Feb. 5.—Have visited the soldiers' camps, and talked with them. They are a noble class of men: men of good common sense, and as good a share of knowledge, both of men and things generally, as may be acquired by observation. They have *no education*. Very few can *read* or *write* as yet, but they have schools, and are improving the opportunities given them. But they understand the nature and character of our government, and are not only loyal, but as capable of exercising the *elective franchise* as many of the white people in the South. They would vote always for loyal and good men, for the maintenance of republican institutions, and the support of good order. * * * * *

Called on Mrs. Arena Miller, daughter of one of the "chivalry" of Virginia by a slave woman. Her husband was black. She had fifteen children. In intellectual and social qualities they are above most of the colored people, and would compare well with the first white families of the Old Dominion had they been educated. She is seventy-seven years old, and now lives here with her children, and is learning to read. I found her with Noah Webster's old spelling-book in her hand. She read me the fourth chapter of Matthew, and read it well. She seemed to be quite elated with this achievement, and said, "I am now learning to read right smart. And you would be surprised to hear how well I can spell." Her two daughters, now with her, are accomplished house servants, but never dared to take a book to learn to read. The penalty for a white person teaching a slave to read was only (?) *five hundred lashes!!* But now they are determined to have education.

Visited the Freedmen's school at the Baptist church, under the care of Eld. White and his wife, who take a deep interest in their people. There were about seventy scholars in attendance. They appeared well, and I learn are doing well. I addressed them on the importance of religion and education, and enforced upon them the duty of making special efforts to rise out of their present state of ignorance. They received me cordially, and, also, my words of faithfulness and love, with the promise that they would be true to themselves and their race.

Called upon Mrs. Clark, Matron of the Orphan Asylum. After some conversation on the great work of helping the Freedmen, she remarked that my discourse on *The Blessed Hope*, on Saturday night, rather perplexed some of the colored friends. Well, said I, how so? "Well, thee spoke of the resurrection and the new heavens and new earth, as connected with the consummation of their hope; and this may all be well: but thee said nothing about the never-dying soul going to heaven at death, or the spirit of man that lives on, and will live as long as God lives. This seemed to confuse their minds." I replied that my text did not lead me to speak of any thing save "that blessed hope." The intermediate state was another question entirely, of which I had but little knowledge, as the Word of God imparts little or no information on the subject. I used to think I knew all about it, and construed many passages to prove that men were *alive* when *dead*; but I have lost all confidence in the theories of men, and cling close and fast to the written Word. I preach Jesus and him crucified for the salvation of sinners, and Jesus and the resurrection for their glorification and hope.

We had a lengthy and interesting conversation, and in conclusion agreed to disagree on some points.

Mrs. C. and her truly christian family are doing a noble work, in which I bade them God speed. They belong to the Quakers of the George Fox school, and hold to the second coming of Christ, and the resurrection of the dead. They enjoy the love of God in the soul, and labor for the salvation of men.

Visited the Teachers' Home. It is kept by Susan L. Horner, of the Society of Friends in Indiana, who sustain her as the matron, with others who are teachers sent here by them. The teachers, with others, were in, and almost the first topic of conversation was the sermon of last evening, on the four empires of earth, and the kingdom of God to succeed them as an event soon to come. They kept me answering questions on that and kindred subjects for about three hours. I have not seen people so deeply interested and inquisitive for a long time, and it was entirely unexpected to me. Some of the company received the doctrine of the sermon as the truth, and none made any argument against it. All wanted more light, and this I gave to the best of my ability.

They brought up the subject of man's state in death, and made special inquiries on this point, and on the final destiny of wicked men; to all of which I gave full and direct Scriptural answers. Some who were present (not teachers) received my views with favor, and asked for tracts on the subject, which I promised.

In the evening, I explained the Chart to Bro. Alexander's family and others who came in, to whom these things were not only new, but wonderful.

By special invitation, I spent the night at the Teachers' Home. Here the theme of prophecy and the kingdom of God was renewed, and we did not and could not break off till about midnight.

This has been an exciting day. Much interest has been created here in many minds on the signs of the times, and the coming of Christ; and they would like to hear more on the same subject. * * * * *

Wednesday, Feb. 7.—Arrived safely at Memphis, with health and good-cheer for the prosecution and finishing of my work here.—*Voice.*

For the World's Crisis.

THE MILLENNEUM.

BRO. GRANT:—I have before me Coggswell's *Theological Class Book*. On page 170 I read as follows: "According to these predictions (Daniel's and John's), the church is to be oppressed by Papal superstition and Mahometan delusion 1260 years. These are to commence, continue, and close together. The Papal superstition, most probably, commenced in 606, when Phocas constituted the Bishop of Rome, universal Bishop, and Mahomet began his infamous reign the seme year.

Add 1260 to 606, and it makes 1866, the probable time for the commencement of the release of the church, and the destruction of her enemies. About this time the Jews and Gentiles will be converted, and unite together in one body under Christ, their spiritual head. Then will commence the latter day glory of the church—the season of Millennial blessedness."

"This," says he, "is agreeable to the opinion of the most able and learned modern writers on the prophecies."

Now, as the year 1866 is already upon us, there is no longer a chance for disagreement on the point of time between pre- and post millennialists. But as to the nature, or what shall be the characteristics of the Millennium, there is still a wide difference of opinion among those who are expecting a blessed era in the future. Our author sums up the glories of that blessed period as follows:

"There will be a great outpouring of the Holy Spirit; large increase of divine light and knowledge, and a consequent removal of intellectual darkness and delusion; universal love, friendship, peace, and harmony; great agreement respecting the doctrines, duties, institutions, and practices of religion; great temperance, enjoyment and happiness; the earth will yield bounteously, and be replenished with people who will voluntarily submit to the rules of the gospel; there will be a conversion of all nations, if not of all individuals, unto the truth, and the salvation of Christ."

Now if all these things are to be looked for as concomitants of the Millennium, surely that glorious day must be yet far in the future. But, thanks to the light that has shone on the word of the Lord, and revealed to some of his children a condition of things far more satisfactory, and glorious, and soul-cheering, than the mere "opinions of the most able and learned modern writers of the prophecies."

The year upon which we have now entered may bring us the true Millennium, it being a very notable prophetic year. How solemn, and yet how glorious the thought. This may be the year when the pilgrim and stranger will leave the wilderness of this world behind, and come to his own country, the inheritance of the saints in light.

This may be the year when our warfare with sin and Satan may close, and we come off the field victorious conquerors, with the palm of victory in our hands, singing that glorious war song,—"Thanks be to God, who giveth us the victory, through Jesus Christ our Lord." This may be the year when we shall end our race, and come to the mark and prize of our high calling of God, and the end of our faith and salvation of the soul.

This may be the year when we shall be permitted to sit down with Abraham, Isaac, and Jacob, in the kingdom of God. This may be the year when we shall drink of the wine anew in the kingdom of heaven, with Christ our Redeemer. This may be the year of the redemption of our body, and the manifestation of the sons of God.

If we have been faithful to confess Christ in word and deed before a gainsaying world, this may be the year when he shall confess us before his Father and the holy angels, saying, Lo, I and the children which thou hast given me. This may be the year when the Son of man shall commission his angels to go forth and reap the field—gather, bind, and burn up the tares, so that this earth, which has been the theatre of so much sin, shall at last be rid of those things that offend, and them that do iniquity, and the Father's good pleasure be manifested in giving to the little flock the kingdom.

This may be the year when death and the grave are to render up their prey; the earth and sea give up their dead, and the strong man armed no longer able to keep his palace or his goods in peace, having no legal right to them, but a stronger than he shall come upon him, and take from him his armor and his goods.

Reader, hast thou been one of those that spake often one to another, feared the Lord, and thought upon his name? If so, "they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." This may be the year when Christ's scattered jewels will all be gathered together unto him; when he shall call to the earth from the rising sun to the going down thereof, saying, "Gather my saints together unto me, those that have made a covenant with me by sacrifice," and oh, what a bright constellation they will make, standing at the right hand of Christ, clothed in white raiment,—an innumerable company, which no man can number.

This may be the year when our sins shall be blotted out, and the times of refreshing come from the presence of the Lord. This may be the year that shall witness the marriage of the Lamb—a solemnization in such splendor as this world never yet beheld. The bride "shall be brought unto the King in raiment of needle work: the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace."

The arches of heaven will echo and resound while the redeemed shall cry one to another, "Let us rejoice and be glad, for the marriage of the Lamb is come, and his bride hath made herself ready." "And they that were ready went in with him to the marriage, and the door was shut." C. BOND.

Cabot, Vt.

FENIANISM.

The following is from an English editor of an interesting monthly. It shows that the eyes of some are being opened to the critical state of things in the world. Most seem to be asleep, while they are in a position as dangerous as they would be to sleep in a boat floating towards the Niagara. After speaking of affairs in Russia, the writer says, under date of Dec. 1865:—

"The next subject in the progress of events is that which is most important to ourselves—the progress of the British Empire. We are at this day encompassed by more perils than at any former time of our history, and far less prepared to meet them. We first got up a corps of volunteers, and then raised the cry, 'We are the temple of the Lord,' and between the two we lay down and slept to all true policy and all true religion. Our church has become so enervated and so corrupt that it cannot, or will not, expel an infidel minister or an infidel bishop. Our policy is to stay at home making money, while we leave Italy and Poland, and Denmark, and Circassia—the first to the gallant and generous aid of France, and the others to the mercies of Russia and Prussia. We literally think of nothing but our own interests, all the world over; and as we have left the world to provide for itself, so the world has left us to provide for ourselves. And we have need to do so, for dangers and enemies are as numerous around us as there are men or nations upon earth. There is not one nation which we have not attacked, or insulted, or deserted, or degraded! No, not one, unless out of our reach in Central Africa or Asia! This is a literal fact, and we shall soon have to endure the consequences.

Let the reader, now, reflect upon the following statements, and he may find them but too correct. Can you doubt that Russia is advancing upon India with the full intention of invading it? Can you doubt that the people hate us with all their hearts? Can you deny that they are justified in their hatred, if ever hatred could be justified in a human breast? The accounts which the writer has received from eye witnesses of the insult and tyranny which we heap upon the feeble Hindoos, would make you wild with indignation; yet God permits it that we may fill up the measure of our iniquity. Other nations have exceeded us in other sins—every nation has its favorite sin—but none have equalled us in hypocrisy. There it is we shine supreme. In public and in private—through all the wheels, and chords, and works of life—hypocrisy steals on, like some subtle oil, and keeps the whole machinery of this nation in smooth and comfortable motion. From offering up a prayer in time of 'pestilence,' without acknowledging the sin which brought the pestilence, to kicking the wretched Hindoo from our public roads into the mire, while we send him bishops to teach him christianity, all is hypocrisy, unequalled in the annals of mankind. India we may then look upon as inevitably lost. 'I will send thee against an hypocritical people,' is a part of Holy Writ which has more than one application, and does it not apply to us? Russia, and the Prince of Rosh, and India, are likely to occupy the foreground in the great scenes of the impending futurity.

Yet there is a danger closer at hand, and more immediately affecting us, which, for that reason, we have reserved for the last point—AMERICA and the FENIANS. . . . Fenianism, to speak plainly, is a thing by no means to be despised, but greatly to be dreaded. (Its name may possible be derived by a corrupt spelling from the ancient Phœnicians, who are supposed, in the very earliest times, to have traded with Ireland, and to have colonized a part of it. 'Fenian' is adopted as a substitute for 'Phœnician.') The true object of these modern Phœnicians is to be revenged upon England for all the hideous crimes which she has committed on Irish soil. Those crimes and cruelties have been lately made public in a volume which we would advise no one to read through and through, lest he should forget himself, and call down 'fire from heaven?' The story of those crimes is one of the ghastliest in the history of human guilt. We laugh at the feeble efforts of the Fenians on their native soil. But they may far better laugh at us, with scorn for scorn. Irish Fenianism is only a false attack—a military diversion. The true point of attack is Canada and British America, and while Fenianism in Ireland detains a large body of troops at home, the Fenians of America will invade us on all sides, on the other coast of the Atlantic! Meanwhile, the conduct of the American government is more than suspicious. It has made most unjustifiable claims upon us. It urges those claims to the utmost. In case of our refusing compliance, it has the whole body of Fenians ready, to let loose upon Canada, supported very possibly by American troops. To make the matter worse, the President has liberated Mitchell, the most daring, active, and able of the Irish conspirators, and, it has been justly remarked, he has given the Fenians the very thing which they wanted most—a HEAD. The Fenians, until now, have been a body without a head; but, having procured the liberation of Mitchell, their organization will be complete, and they may proceed to action (as they threaten to do) immediately.

But whatever time they may fix upon for action, one thing is clear—that the Fenians are neither to be ridiculed nor despised. Their projects as to Ireland may be as absurd as you please, but if it should turn out that those projects were only to divert our attention from Canada, we shall then have been woefully deceived in our estimate of Fenian tactics. The laugh will then be on *their* side—not upon ours. *They* will have displayed consummate generalship, and *we* consummate stupidity. Never ridicule an enemy until, at least, you know what is his real object, for, if you mistake a feigned attack for a serious one, the laugh will be against you. Nor must we overlook one or two very peculiar circumstances connected with this movement. The American government is said to have given information to the English government as to the designs of the Fenians upon Ireland. Grant, for argument's sake, that this report is true, what words can do justice to the dulness of our public press in mistaking such a proceeding for an evidence of good will on the part of the American government? The Americans, having a bitter dispute with us as to 'damages,' are resolved not to lose or throw away such an important instrument of vengeance as a *Fenian invasion of Canada!* But they know full well that the Fenians cannot be in two places at one time. If they invade Ireland, they must abandon all designs upon Canada; Ireland *alone* would exhaust all their resources. Therefore is common policy, in mere shrewdness, the American government would have given warning to our government as to the Fenian designs upon Ireland, knowing well that the Fenians, being effectually stopped in their Irish adventures, would have no resource left but to invade Canada; that is to say, they would have no resource but to do just what the American government would wish them to do! Whereas had the Fenians attempted Ireland, they must have abandoned their schemes as to Canada! This will fully account for the information conveyed by the American government to our own, without the slightest necessity for supposing any good will in the case, but, on the contrary, ill will, and a view to an impending quarrel. Yet we do not venture to assert that any such information has been given; we only express an opinion as to the blunder of our public journals in not seeing the drift of the American cabinet, supposing it to have forwarded such information to our own.

Another remarkable circumstance is this: The President has ordered all the American ironclads to be prepared for sea at once, and the sale of the military stores to be suspended, as those stores may be required for war purposes. And all this, we are told, is intended for the suppression of the Fenians, should they venture to attack British America! Can credulity or simplicity go further than this? Does any one seriously believe it? It so happens that the Fenians have *no navy* whatever, but they have the nucleus of an *army*; yet the President makes vast preparations by *sea* in order to stop an invasion of Canada, which can only be made by *land*. This is manifestly absurd, and the conclusion is evident: the President is getting ready to CO-OPERATE with the Fenians, in the event of our rejecting his claim of 'compensation'! Yet the public press has not, as yet, hinted at this palpable manœuvre, nor warned us of this two-edged sword. In short, we seem to be blinded at home, and enveloped abroad, by ever-increasing clouds—the eastern cloud of Russian policy, and the western cloud that covers the Atlantic from shore to shore.

'Peace and safety' has for some time past been the prevailing cry. A year or two ago we heard that Russia was all but broken up. Now we find her threefold more dangerous than ever, for she threatens India *itself*. We went to war with Russia to secure India, and for that purpose alone we formed a strict alliance with Turkey, a Mahometan country, and the most depraved empire in the world. As a just retribution, we find that Russia has turned the flank of Turkey, and is bearing down direct upon our Indian territories. We committed a deadly sin to defend the mere outposts of India, and now the CITADEL itself is certain to be attacked. This retribution is most just. Again, we cruelly insulted the American States while they were distracted by a civil war, most decidedly brought on by their *hatred of negro slavery*.* The original ground of the American war was the extirpation of SLAVERY, and whatever inferior motives may have been mixed up with the chief motive, the people of America deserve everlasting praise. Yet we poured upon them inexhaustible produce, exaggerating their faults and denying their virtues. Now America has triumphed, and we have to confront that hatred which our ungenerous strictures have created. We have completely weeded out every friend that we had on earth, having deserted even Portugal, our oldest ally. We have reserved, to decorate our garden, the pestilential flower that 'rots itself at ease' upon the Bosphorus; and when that vile weed has been rooted up we shall find us surrounded by a desert.

While we were finishing these pages, the news arrived of still more vast preparations made by Russia, both by sea and land, as if for some grand movement. All the Russian imperial princes are actively engaged in forwarding these preparations, and next spring is the time by which they are to be completed. What does all this point to? As for the REDUCTION of the French army, that is a mere deception, for France can at any moment call out one million of men, trained, and ready for the field, whenever she may want them."

* If the South had not tried to separate from the North, slavery would have continued as long as the North made money by it,—that's the truth.

For the World's Crisis.

POOR BILLY.

"One man there was, and many such you might
Have met, who never had a dozen thoughts
In all his life."—*Pollock.*

There is a great apparent difference in point of development between man and man. Here is one, whom I have known for many years, and who now lives not far from my place of abode. He is called "Poor Billy"; but why? He is a tall, able-bodied man, and enjoys robust health, and has quite a large sum of money at interest.

Why, then, is he called *poor?* Well, because he is almost an idiot. If you should hear him try to speak, you could not understand him. And he is so deaf that if you should speak to him he would not be apt to hear you; and if he did hear, it is very doubtful whether he would know what you meant.

It is said that when he was a young child he seemed about as bright as other children; but when quite young he was very sick with a dangerous disease, and when he got better it was noticed that he was deaf, and his organs of speech were injured so that he could not talk so as to be understood. I suppose he is now nearly sixty years old, yet he is but a child in judgment, and can neither read nor write.

Now look at a different case. The man of whom I now speak was a very near relative of "Poor Billy." But he was as much above other men as Billy was below. He was Governor of the Empire State; and also at least twice in the Cabinet at Washington, and for some years there was but one man in the country above him—that was the President.

What made the difference between these two men? Their pedigree was precisely the same, if they could trace it through to the garden of Eden. Precisely the same blood flowed in the veins of both. Yet what a vast difference in their development. The one stood for a time almost the foremost man on the American continent; the other, so low in the scale of intelligence as scarce to know the "name his mother called him by."

Ah! proud pretender to science, there is a cause of causes back of all that you can trace. GOD makes men to differ. And if you have learning, and talent, and great ability, thank HIM for it, for all your powers come from Him.

But what advantage will all these noble gifts be to you in the great day when "every one of us shall give an account of himself to God?" If misimproved, they will only aggravate your ruin.

And there is a difference between what the world calls "misimprovement," and what the Bible calls it. No matter how high you stand, even if you excel all that have walked the earth for a thousand years; if you are not a faithful servant and humble follower of Christ, you are hastening to destruction. You have hid your Lord's talent in a napkin, or buried it in the vain and delusive things of earth, and a fearful reckoning awaits you.

Then "seek ye the Lord while he may be found," or it will be more "tolerable for the land of Sodom, in the day of judgment, than for thee." F. H. CHAMBERLAIN.

Sutton, Mass.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BESSIE'S FAITH.

In the cold, gray, solemn starlight
Of a winter's night,
Little Bessie, weak and weary,
In her home so dark and dreary,
Watched for morning light.

On her bed of straw so cheerless,
Long she sadly tossed:
Ah! ye heirs of wealth and pleasure,
From your overflowing measure
Give, nor count it lost.

Hungry, shivering little Bessie,
Stole she from her bed,
Prayed that God would feed her mother,
And her feeble, helpless brother,
With his daily bread.

Looking through the little skylight,
Bessie saw a star;
How its cheerful twinkling won her,
As it smiled in love upon her
From its home afar!

Gazing through the one small window
On that orb so bright,
Soon the starbeams banished sadness,
Bessie's face was lit with gladness,
And her heart grew light.

"God is good—he'll not desert me:"
Oh the faith of youth!
Food and warmth came with the morrow;
Bessie's night of want and sorrow
Held the gem of truth.

Deep within her childish bosom
Sank the seeds of trust:
Her prayer of faith was clothed with power,
And taught her in her darkest hour
God is ever just.

—*Dewdrop.*

BOYS—THEIR MISTAKES.

Among the many good things written and printed to guide ministers and rulers, fathers and mothers, and the like, I do not recollect of ever reading a good article in a good religious paper addressed to boys, or for their special benefit. These are not young men, nor yet children. They are boys! and I look upon them with great interest. They are soon to be young men, and then men, and the interests of the church and of the nation will be in their hands.

Now, my nervous, restless young friend, there is no period of life in which you are in danger of making so many mistakes as in boyhood. So sit down a few minutes and listen, while I point out to you some of the mistakes which you are very liable to make.

First mistake: *That parents and teachers often thwart you just because they have the power.*

You know that parents and teachers have often forbid your doing this or that, and directed you to do what you don't want to do, or what you think may just as well be put off, or that might be done in some easier way. Then you feel that you know all about it as well as they do, and better too, and so you have a right to resist and contest the thing, and certainly to grumble about it. It seems to you that they love to command, and make you do the very thing that you don't want to do, and so you ask, "what good will it do?" or, "why can't I do it some other time?" or you go about it muttering and murmuring, as if greatly abused.

Now understand that this is a great mistake. The parent who will toil from early dawn till you are asleep in the evening to support you, and who will watch over you day and night when you are sick, loves you too well to lay one command on you which is not for your good to obey. Does that parent ever bid you crush your finger in a vice, or bruise it with a hammer, or make you freeze your feet in the snow? Does the teacher ever rejoice when you are in pain, or contrive how he can make your head ache? Why, then, should it give them pleasure to hurt your feelings, or to cross your will, unless they do it for your good? I do not believe that the parent or teacher, in one case out a thousand, ever thwarts a boy unless he thinks it for his good. To array yourself against this authority, then, is a mistake, but a very common one. I don't believe a boy ever rebels, or plays truant, or runs away from his home, without first trying to convince himself that he is right and has been abused, and that his father or teacher is a very hard-hearted creature.

Perhaps you will say, "I would honor my father and my mother if they were only rich, so that we could have every thing we want, and if they were educated and refined, a real gentleman and a real lady; but how can I honor one who is poor and uneducated, and not respected and not refined, and who is at times impatient and fretful, and sometimes even violent and passionate? My dear boy, God knew there would be just such parents, and he knew how hard it would be to respect and honor such, and so he has provided for it in two ways; first, by laying his own command on us, and secondly, by promising us a special reward. "Thy days shall be long," the first and last command with a promise. Honor thy father and thy mother because they are thy parents, and though they may make mistakes, sometimes, they mean to seek only your good.

Second mistake: *That any thing vulgar or sinful can be manly.*

Boys sometimes—perhaps often, get the notion that it is manly for a boy to smoke, or use tobacco, because men, and respectable men do it; that to use profane, or vulgar, or obscene language is manly; that to be irreverent and low in speech is manly—because men do so at times. A sad mistake, I assure you. If such men are allowed in good society, it is in spite of these things, and not in consequence of them. I have never seen a father who, as I thought, really wanted to have his boy learn to smoke, or to be vulgar or profane; and what would you think of a father, who, every morning, at family worship should pray that his son might that day learn to use one more intense oath, or might learn to blaspheme the name of God with new glibness. Now is it right to do anything for which we may not pray? And what would your mother say if in the morning she should find her boy kneeling down and praying God to help him to be more profane, or to use viler language than ever before? And yet you know that many a boy will use language and oaths and vile speech during the day, on which he dares not think when he meets God alone in the dark. Know then, my boy, that if you think that any thing that is low or vulgar, or such as you would not want to say or do before your mother or sister, is manly, you are mistaken. "Sin is a reproach to any people," and to none more so than to young people. And as to those low, vile men who would teach you vile things, and encourage you to be vulgar or profane, shun them as you would demons from the bottomless pit.

Third mistake: *That you can break off bad habits any time you please.*

You will often meet with boys who boast that they are not tied by bad habits; so that at any time they please they can stop having wicked thoughts whenever they please—stop using profane language, and have the imagination and words all pure, whenever they please: but let them try, and then see. The trouble is, they won't "please," and they won't try to do it. You might just as well dip your hands in tar and keep that on them a month, and then say, "O, I can wash it all off in a moment, whenever I please." You might just as well swallow poison, and say, "I can throw it all out of my system any moment I please." What would you think of a boy who should play with a mad dog or a rattlesnake, under the belief that he could expel the poison of their bite at any moment? No. Sin is like pitch—it will stick to you. It is like poison, it will not go at your bidding. Many a boy drinks this poison through a vile book, a vile picture, or a viler companion, till his soul is defiled, his imagination is polluted and made a den of unclean things, and a rendezvous of unclean spirits, all the rest of his life. All the waters of the Nile could not wash such a heart clean. No boy can conceive what shame, what bondage, what remorse and misery he is laying up for himself even in this life, by early or secret indulgence in sin. These sins are like little ropes, but they hang you over the bottomless pit. The waters of Jordan once cleansed one leper, and that was a miracle; but no waters can make your soul pure when once polluted. It is easy to learn to sin, but to break away from it when once learned is almost superhuman.—*John Todd, in Congregationalist.*

THE HONEST BOY.

A gentleman from the country placed his son with a dry goods merchant. For a time all went well. At length a lady came to the store to purchase a silk dress, and the young man waited on her. The price demanded was agreed to, and he proceeded to fold the goods. He discovered a flaw in the silk before he had finished, and pointing it out to the lady, said, "Madam, I deem it my duty to tell you there is a fracture in the silk."

Of course she did not take it.

The merchant overheard the remark, and immediately wrote to the father of the young man to come and take him home; "for," said he, "he will never make a merchant."

The father was much grieved, and hastened to be informed of his deficiencies.

"Why will he not make a merchant?" he asked.

"Because he has no tact," was the answer. "Only a day or two ago he told a lady, who was buying silk of him, that the goods were damaged, and I lost the bargain."

"And is that all his fault?"

"Yes."

"Then I love my son better than ever, and I thank you for telling me of the matter. I would not have him another day in your store for the world."

"THE HOLES ARE THERE STILL!"

This story, so fraught with meaning, we have often met with, but it will bear frequent repetition. Will our little readers con it over?

A father, whose son was addicted to some vicious propensities, bade the boy drive a nail into a certain post whenever he committed a fault; and agreed that the nail should be drawn out whenever he corrected an error. In process of time the post was completely filled with nails.

The youth became alarmed at the extent of his indiscretions, and set about reforming himself. One by one, the nails were drawn out, and the father commended his noble, self-denying heroism, in freeing himself from his faults.

"They are all drawn out," said the parent. The boy looked sad, and there was a whole volume of practical wisdom in his sadness. With a heavy heart he replied:

"True, father, but the holes are there still!"

THE GREAT TEACHER.—It is said that Victoria, the Queen of England, when at home in her beautiful palace at Windsor, has a Sunday school which she attends, and in which she has a class of children. Many little boys and girls would, no doubt, feel greatly honored to be taught by a queen. But, children, you may have for a teacher, if you wish it, the greatest of all kings,—the Lord of lords, and King of kings; for Jesus Christ has said, "Learn of me."

I CAN'T FORGET IT.—"I forget a great many things which happened last year," said a little girl, the tears running down her cheeks; "but I can't forget the angry words I spoke to my dear mother who is now dead."

The World's Crisis

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For the World's Crisis.

LINES.

In memory of Truman F. Thomas, son of Enos and Martha Thomas, of Alexandria, N. H., who died Feb. 17th, 1865, aged twenty-seven years, a soldier in the late war. He was taken prisoner before Petersburg, and with three hundred others confined in one room, without clothes, fire, or sufficient food. When so weak he could not stand, he was taken to a hospital, and a large spoonful of laudanum given him. He went to sleep and never awoke. Affectionately inscribed to the bereaved friends.

There is a sad and mournful wail
Borne on the stilly air,
And heads are bowed, and tears do flow
For one most truly dear.

He left the home that gave him birth,
And every dear delight,
To go where duty seemed to call,
To battle for the right.

He fell not on a southern soil,
Amid the cannon's roar,
Where many a mother's youthful pride
Lay weltering in his gore;

For in the battle's deadly strife,
In cold, or heat, or storm,
Through the long march he passed unscathed,
That strong and youthful form.

But sad his fate, and dark the hour,
When, in that loathsome cell,
Deprived of food and clothes and fire,
Doomed many months to dwell,

They gave him what they said would be
A cordial for his pain;
He drank the drug and fell asleep,
And never woke again.

Oh! sad the news for waiting ones,
Their eyes o'erflow with tears;
The parents mourn, heart-broken now,
Their hope for future years.

And they of the same household band
His dreadful fate deplore,
And weep with saddened hearts that here
They'll see his face no more.

And she who would have been his bride,
Will sigh in vain to hear
The gentle tones of the loved one's voice,
Like music to her ear.

Peace to the weeping parents' hearts;
This path before they've trod;
Ere this they've laid some precious ones
Beneath the grassy sod.

Oh, mourning ones, there is a balm
For every wounded heart;
Come to the Great Physician, He
Will strength and grace impart.

And still remember He can hear
The prisoner in his cell;
Then trust your loved one in his hands,
"He doeth all things well."

Farmington, N. H. MARTHA S. HORNE.

EXTRACTS FROM BRO. HIMES' JOURNAL.

Tuesday, Jan. 30.—Heard an old Freedman speak to-night, at Pleasant Hill. He took a text, and said nothing about it. He gave a good talk, however, on the journey of the Israelites in the wilderness, and the deliverance of Daniel from the lions, and raised quite a shout in the camp.

I followed by reading a part of the eighth chapter of Deuteronomy, which related to the trials of the wilderness, and closed by some remarks on keeping God's Word, and living sober and temperate lives. Many of the Freedmen, like the white people South, drink a great deal of whisky. I came out against this with all my powers. This had the desired effect on many present. Some came right out and took the pledge never to drink any more.

In going home I had a talk with the preacher about his long life in slavery. He said he had had a hard time of it. He had been sold no less than fourteen times. He was never whipped but once, and then it took four men to do it. They fastened him down, and then whipped his bare back to a jelly. They were from twelve o'clock at night till daylight about it. And then the salt and pepper put on the back was awful. "But thank God," said he, "that is done with: *we are free.*"

Memphis, Wednesday, Jan. 31.—Had an interesting visit with Bro. C. R. Griggs, late post sutler at Fort Pickering, in this city. He now resides in Urbana, Ill., and enjoys a pleasant home and competence with his family there, after much necessary absence in the time of the war. We had a long and very interesting interview, talking over the past and the present. He still holds to the great principles of the Advent faith, but does not enjoy as much as he once did. * * *

Received garments to-day for the Freedmen; and among others furnished a poor widow (who lost her husband in the army), with her four children, with comfortable garments. She was very thankful: said she never had received so much help before. Those that prepared these articles have the prayers and blessings of this widow and her fatherless children. *It is more blessed to give than to receive.*

Thursday, Feb. 1.—Took the boat "Pauline Carrol" for Helena, Ark., where I arrived next day at noon, and had a warm reception by James W. Alexander, a local preacher of the African M. E. Church. He is nearly white—was the son of his master by a slave. He is a man of talent, and industrious business habits. Just before the war he paid $3,500 for himself, wife and children. He has a noble family, and they are very much respected in town by all classes. He is well to do, and is prospering in business.

He introduced me at once to Capt. Sweeny, of the Freedmen's Bureau. I found him to be a noble, generous-hearted friend of the colored race. He does not mince matters with Secessionists. If they offer any insult to the Freedmen, or their schools, within his district, he at once sends his soldiers to see that the wrong is redressed, and good conduct for the future promised. We need more such men in "Cæsar's household." I soon found I was *not* in a *Brownsville* or Memphis atmosphere. All was pleasant and happy. I was treated as a brother. I was safe in the midst of two thousand *black troops* and fifteen hundred colored citizens, who looked on me as a friend of their race. No man of *Secesh* proclivities would dare to threaten or insult me here, as in Brownsville. Indeed, here, the rebel Generals Tappan and Pillow have acted a noble part toward the colored people, with others in the town.

Here is the best society I have found South, and it is said that this hopeful state of things extends to the country around, even where there are no troops. It is relief to me to find so hopeful a state of things. * * * *

Met to-night with Freedmen in general class. They spoke well, and in a healthy tone. I addressed them at the close on temperance and the school question, and was very kindly received by Elder Carter and his people.

Saturday, Feb. 3.—Called again upon Eld. Carter. He never had a day's schooling, but preached while a slave for twenty years. He is a man of ability, and is entirely black. He is doing a good work here among the Freedmen, and is now building a chapel for their use.

I preached this evening with Bro. Carter's people, on "The Blessed Hope." It thrilled the hearts of the Freedmen. Lieut. Godfrey, of Illinois, and of the 56th Colored Regiment, was much stirred, and followed me in an earnest address of twenty minutes. He does not see the matter clearly, as yet, but the subject got a good hold upon him, and he gave it his full approbation.

Sunday, Feb. 4.—Attended morning devotions with Bro. Alexander and family. It was pleasant to see them all free, enjoying and rising in life, and, best of all, looking for "that *blessed hope.*"

Spoke to the Freedmen this forenoon on the true inheritance of the saints, and the time when they will come into possession. Many gave a hearty assent to my positions as I read passage after passage proving that the meek shall soon inherit the earth.

In the afternoon, met with the Baptists. Bro. White, their minister, preached. He had been absent at the North for a time, and was warmly welcomed home. He is an enthusiastic speaker, and sets all the elements in motion when he preaches. I had not seen an audience of Freedmen so moved and excited. Their feet were kept in motion with a sort of light stamping upon the floor, that made a clattering noise, in connection with moaning sounds of a plaintive or joyous character, in accordance with the tone of the preaching. Sometimes a burst of feeling in response to some sentiment that pleased them would drown the voice of the speaker in shouts of joy in view of the triumphs of the righteous, or shrieks of grief over the end of the wicked. And they are so used to this that they do not have a good meeting without these exercises. Sometimes they lose their strength, but oftener go into paroxysms, and give various expressions of ecstacy of joy as they march about the house. But these exercises are confined to excitable, nervous temperaments, and are no evidence of superior piety. Many who are calm and quiet lead as good lives as these more demonstrative ones.

At the close of Bro. White's discourse, when all was quiet, I addressed them for a short time, after which the pastor gave notice that I would preach in the evening on the subject of prophecy, and invited them to come. At night the house was thronged. A number of the white people, including the chief school teachers, were also in.

I read and explained to the audience the first and second chapters of Daniel. The subject was entirely new to most present. They all had heard of Daniel in the lion's den, and how the Lord delivered him. I referred to their melody, which I have before mentioned,

"The Lord delivered Daniel,
The Lord delivered Daniel,
The Lord delivered Daniel,
Why not deliver me?"

and the reference seemed to move many of the audience. Now, said I, I shall tell you to-night something more about Daniel than you have been learned to talk and sing.

I spoke about two hours, and got the whole question before them, with the big Chart for the eye, and a plain exposition of the Great Image, with such repetition of words as was necessary to fix the subject on their minds indelibly. When I got to the feet and toes of the Image, and held before them the idea of the stone which was to smite the Image, and dash it in pieces, they said the kingdom was coming next, and gave expressions of approbation and joy in view of socn seeing the Kingdom of God.

This was a blessed season to us all. I felt that I had done my duty to these benighted souls, so far as I could in one discourse upon historic prophecy, and they now have the idea of the coming kingdom more clearly in their minds than many who are intelligent and better educated among the white people, who will not give their attention to the subject. None so blind as those who will not see.

Monday, Feb. 5.—Have visited the soldiers' camps, and talked with them. They are a noble class of men: men of good common sense, and as good a share of knowledge, both of men and things generally, as may be acquired by observation. They have *no education.* Very few can *read* or *write* as yet, but they have schools, and are improving the opportunities given them. But they understand the nature and character of our government, and are not only loyal, but as capable of exercising the *elective franchise* as many of the white people in the South. They would vote always for loyal and good men, for the maintenance of republican institutions, and the support of good order. * * * * *

Called on Mrs. Arena Miller, daughter of one of the "chivalry" of Virginia by a slave woman. Her husband was black. She had fifteen children. In intellectual and social qualities they are above most of the colored people, and would compare well with the first white families of the Old Dominion had they been educated. She is seventy-seven years old, and now lives here with her children, and is learning to read. I found her with Noah Webster's old spelling-book in her hand. She read me the fourth chapter of Matthew, and read it well. She seemed to be quite elated with this achievement, and said, "I am now learning to read right smart. And you would be surprised to hear how well I can spell." Her two daughters, now with her, are accomplished house servants, but never dared to take a book to learn to read. The penalty for a white person teaching a slave to read was only (?) *five hundred lashes!!* But now they are determined to have education.

Visited the Freedmen's school at the Baptist church, under the care of Eld. White and his wife, who take a deep interest in their people. There were about seventy scholars in attendance. They appeared well, and I learn are doing well. I addressed them on the importance of religion and education, and enforced upon them the duty of making special efforts to rise out of their present state of ignorance. They received me cordially, and, also, my words of faithfulness and love, with the promise that they would be true to themselves and their race.

Called upon Mrs. Clark, Matron of the Orphan Asylum. After some conversation on the great work of helping the Freedmen, she remarked that my discourse on *The Blessed Hope,* on Saturday night, rather perplexed some of the colored friends. Well, said I, how so? "Well, thee spoke of the resurrection and the new heavens and new earth, as connected with the consummation of their hope; and this may all be well: but thee said nothing about the never-dying soul going to heaven at death, or the spirit of man that lives on, and will live as long as God lives. This seemed to confuse their minds." I replied that my text did not lead me to speak of any thing save "that blessed hope." The intermediate state was another question entirely, of which I had but little knowledge, as the Word of God imparts little or no information on the subject. I used to think I knew all about it, and construed many passages to prove that men were *alive* when *dead;* but I have lost all confidence in the theories of men, and cling close and fast to the written Word. I preach Jesus and him crucified for the salvation of sinners, and Jesus and the resurrection for their glorification and hope.

We had a lengthy and interesting conversation, and in conclusion agreed to disagree on some points.

Mrs. C. and her truly christian family are doing a noble work, in which I bade them God speed. They belong to the Quakers of the George Fox school, and hold to the second coming of Christ, and the resurrection of the dead. They enjoy the love of God in the soul, and labor for the salvation of men.

Visited the Teachers' Home. It is kept by Susan L. Horner, of the Society of Friends in Indiana, who sustain her as the matron, with others who are teachers sent here by them. The teachers, with others, were in, and almost the first topic of conversation was the sermon of last evening, on the four empires of earth, and the kingdom of God to succeed them as an event soon to come. They kept me answering questions on that and kindred subjects for about three hours. I have not seen people so deeply interested and inquisitive for a long time, and it was entirely unexpected to me. Some of the company received the doctrine of the sermon as the truth, and none made any argument against it. All wanted more light, and this I gave to the best of my ability.

They brought up the subject of man's state in death, and made special inquiries on this point, and on the final destiny of wicked men; to all of which I gave full and direct Scriptural answers. Some who were present (not teachers) received my views with favor, and asked for tracts on the subject, which I promised.

In the evening, I explained the Chart to Bro. Alexander's family and others who came in, to whom these things were not only new, but wonderful.

By special invitation, I spent the night at the Teachers' Home. Here the theme of prophecy and the kingdom of God was renewed, and we did not and could not break off till about midnight.

This has been an exciting day. Much interest has been created here in many minds on the signs of the times, and the coming of Christ; and they would like to hear more on the same subject. * * * * *

Wednesday, Feb. 7.—Arrived safely at Memphis, with health and good cheer for the prosecution and finishing of my work here.—*Voice.*

For the World's Crisis.

THE MILLENNEUM.

BRO. GRANT:—I have before me Coggswell's *Theological Class Book.* On page 170 I read as follows: "According to these predictions (Daniel's and John's), the church is to be oppressed by Papal superstition and Mahometan delusion 1260 years. These are to commence, continue, and close together. The Papal superstition, most probably, commenced in 606, when Phocas constituted the Bishop of Rome, universal Bishop, and Mahomet began his infamous reign the seme year.

Add 1260 to 606, and it makes 1866, the probable time for the commencement of the release of the church, and the destruction of her enemies. About this time the Jews and Gentiles will be converted, and unite together in one body under Christ, their spiritual head. Then will commence the latter day glory of the church—the season of Millennial blessedness."

"This," says he, "is agreeable to the opinion of the most able and learned modern writers on the prophecies."

Now, as the year 1866 is already upon us, there is no longer a chance for disagreement on the point of time between pre- and post millennialists. But as to the nature, or what shall be the characteristics of the Millennium, there is still a wide difference of opinion among those who are expecting a blessed era in the future. Our author sums up the glories of that blessed period as follows:

"There will be a great outpouring of the Holy Spirit; large increase of divine light and knowledge, and a consequent removal of intellectual darkness and delusion; universal love, friendship, peace, and harmony; great agreement respecting the doctrines, duties, institutions, and practices of religion; great temperance, enjoyment and happiness; the earth will yield bounteously, and be replenished with people who will voluntarily submit to the rules of the gospel; there will be a conversion of all nations, if not of all individuals, unto the truth, and the salvation of Christ."

Now if all these things are to be looked for as concomitants of the Millennium, surely that glorious day must be yet far in the future. But, thanks to the light that has shone on the word of the Lord, and revealed to some of his children a condition of things far more satisfactory, and glorious, and soul-cheering, than the mere "opinions of the most able and learned modern writers of the prophecies."

The year upon which we have now entered may bring us the true Millennium, it being a very notable prophetic year. How solemn, and yet how glorious the thought. This may be the year when the pilgrim and stranger will leave the wilderness of this world behind, and come to his own country, the inheritance of the saints in light.

This may be the year when our warfare with sin and Satan may close, and we come off the field victorious conquerors, with the palm of victory in our hands, singing that glorious war song,—"Thanks be to God, who giveth us the victory, through Jesus Christ our Lord." This may be the year when we shall end our race, and come to the mark and prize of our high calling of God, and the end of our faith and salvation of the soul.

This may be the year when we shall be permitted to sit down with Abraham, Isaac, and Jacob, in the kingdom of God. This may be the year when we shall drink of the wine anew in the kingdom of heaven, with Christ our Redeemer. This may be the year of the redemption of our body, and the manifestation of the sons of God.

If we have been faithful to confess Christ in word and deed before a gainsaying world, this may be the year when he shall confess us before his Father and the holy angels, saying, Lo, I and the children which thou hast given me. This may be the year when the Son of man shall commission his angels to go forth and reap the field—gather, bind, and burn up the tares, so that this earth, which has been the theatre of so much sin, shall at last be rid of those things that offend, and them that do iniquity, and the Father's good pleasure be manifested in giving to the little flock the kingdom.

This may be the year when death and the grave are to render up their prey; the earth and sea give up their dead, and the strong man armed no longer able to keep his palace or his goods in peace, having no legal right to them, but a stronger than he shall come upon him, and take from him his armor and his goods.

Reader, hast thou been one of those that spake often one to another, feared the Lord, and thought upon his name? If so, "they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." This may be the year when Christ's scattered jewels will all be gathered together unto him; when he shall call to the earth from the rising sun to the going down thereof, saying, "Gather my saints together unto me, those that have made a covenant with me by sacrifice," and oh, what a bright constellation they will make, standing at the right hand of Christ, clothed in white raiment,—an innumerable company, which no man can number.

This may be the year when our sins shall be blotted out, and the times of refreshing come from the presence of the Lord. This may be the year that shall witness the marriage of the Lamb—a solemnization in such splendor as this world never yet beheld. The bride "shall be brought unto the King in raiment of needle work: the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace."

The arches of heaven will echo and resound while the redeemed shall cry one to another, "Let us rejoice and be glad, for the marriage of the Lamb is come, and his bride hath made herself ready." "And they that were ready went in with him to the marriage, and the door was shut." C. BOND.

Cabot, Vt.

FENIANISM.

The following is from an English editor of an interesting monthly. It shows that the eyes of some are being opened to the critical state of things in the world. Most seem to be asleep, while they are in a position as dangerous as they would be to sleep in a boat floating towards the Niagara. After speaking of affairs in Russia, the writer says, under date of Dec. 1865:—

"The next subject in the progress of events is that which is most important to ourselves—the progress of the British Empire. We are at this day encompassed by more perils than at any former time of our history, and far less prepared to meet them. We first got up a corps of volunteers, and then raised the cry, 'We are the temple of the Lord,' and between the two we lay down and slept to all true policy and all true religion. Our church has become so enervated and so corrupt that it cannot, or will not, expel an infidel minister or an infidel bishop. Our policy is to stay at home making money, while we leave Italy and Poland, and Denmark, and Circassia—the first to the gallant and generous aid of France, and the others to the mercies of Russia and Prussia. We literally think of nothing but our own interests, all the world over; and as we have left the world to provide for itself, so the world has left us to provide for ourselves. And we have need to do so, for dangers and enemies are as numerous around us as there are men or nations upon earth. There is not one nation which we have not attacked, or insulted, or deserted, or degraded! No, not one, unless out of our reach in Central Africa or Asia! This is a literal fact, and we shall soon have to endure the consequences.

Let the reader, now, reflect upon the following statements, and he may find them but too correct. Can you doubt that Russia is advancing upon India with the full intention of invading it? Can you doubt that the people hate us with all their hearts? Can you deny that they are justified in their hatred, if ever hatred could be justified in a human breast? The accounts which the writer has received from eye witnesses of the insult and tyranny which we heap upon the feeble Hindoos, would make you wild with indignation; yet God permits it that we may fill up the measure of our iniquity. Other nations have exceeded us in other sins—every nation has its favorite sin—but none have equalled us in hypocrisy. There it is we shine supreme. In public and in private—through all the wheels, and chords, and works of life—hypocrisy steals on, like some subtle oil, and keeps the whole machinery of this nation in smooth and comfortable motion. From offering up a prayer in time of 'pestilence,' without acknowledging the sin which brought the pestilence, to kicking the wretched Hindoo from our public roads into the mire, while we send him bishops to teach him christianity, all is hypocrisy, unequalled in the annals of mankind. India we may then look upon as inevitably lost. 'I will send thee against an hypocritical people,' is a part of Holy Writ which has more than one application, and does it not apply to us? Russia, and the Prince of Rosh, and India, are likely to occupy the foreground in the great scenes of the impending futurity.

Yet there is a danger closer at hand, and more immediately affecting us, which, for that reason, we have reserved for the last point—AMERICA and the FENIANS. . . . Fenianism, to speak plainly, is a thing by no means to be despised, but greatly to be dreaded. (Its name may possible be derived by a corrupt spelling from the ancient Phœnicians, who are supposed, in the very earliest times, to have traded with Ireland, and to have colonized a part of it. 'Fenian' is adopted as a substitute for 'Phœnician.') The true object of these modern Phœnicians is to be revenged upon England for all the hideous crimes which she has committed on Irish soil. Those crimes and cruelties have been lately made public in a volume which we would advise no one to read through and through, lest he should forget himself, and call down 'fire from heaven?' The story of those crimes is one of the ghastliest in the history of human guilt. We laugh at the feeble efforts of 'the Fenians on their native soil. But they may far better laugh at us, with scorn for scorn. Irish Fenianism is only a false attack—a military diversion. The true point of attack is Canada and British America, and while Fenianism in Ireland detains a large body of troops at home, the Fenians of America will invade us on all sides, on the other coast of the Atlantic! Meanwhile, the conduct of the American government is more than suspicious. It has made most unjustifiable claims upon us. It urges those claims to the utmost. In case of our refusing compliance, it has the whole body of Fenians ready to let loose upon Canada, supported very possibly by American troops. To make the matter worse, the President has liberated Mitchell, the most daring, active, and able of the Irish conspirators, and, it has been justly remarked, he has given the Fenians the very thing which they wanted most—a HEAD. The Fenians, until now, have been a body without a head; but, having procured the liberation of Mitchell, their organization will be complete, and they may proceed to action (as they threaten to do) immediately.

But whatever time they may fix upon for action, one thing is clear—that the Fenians are neither to be ridiculed nor despised. Their projects as to Ireland may be as absurd as you please, but if it should turn out that those projects were only to divert our attention from Canada, we shall then have been woefully deceived in our estimate of Fenian tactics. The laugh will then be on *their* side—not upon ours. *They* will have displayed consummate generalship, and *we* consummate stupidity. Never ridicule an enemy until, at least, you know what is his real object, for, if you mistake a feigned attack for a serious one, the laugh will be against you. Nor must we overlook one or two very peculiar circumstances connected with this movement. The American government is said to have given information to the English government as to the designs of the Fenians upon Ireland. Grant, for argument's sake, that this report is true, what words can do justice to the dulness of our public press in mistaking such a proceeding for an evidence of good will on the part of the American government? The Americans, having a bitter dispute with us as to 'damages,' are resolved not to lose or throw away such an important instrument of vengeance as a *Fenian invasion of Canada!* But they know full well that the Fenians cannot be in two places at one time. If they invade Ireland, they must abandon all designs upon Canada; Ireland *alone* would exhaust all their resources. Therefore in common policy, in mere shrewdness, the American government would have given warning to our government as to the Fenian designs upon Ireland, knowing well that the Fenians, being effectually stopped in their Irish adventures, would have no resource left but to invade Canada; that is to say, they would have no resource but to do just what the American government would wish them to do! Whereas had the Fenians attempted Ireland, they must have abandoned their schemes as to Canada! This will fully account for the information conveyed by the American government to our own, without the slightest necessity for supposing any good will in the case, but, on the contrary, ill will, and a view to an impending quarrel. Yet we do not venture to assert that any such information has been given; we only express an opinion as to the blunder of our public journals in not seeing the drift of the American cabinet, supposing it to have forwarded such information to our own.

Another remarkable circumstance is this: The President has ordered all the American ironclads to be prepared for sea at once, and the sale of the military stores to be suspended, as those stores may be required for war purposes. And all this, we are told, is intended for the suppression of the Fenians, should they venture to attack British America! Can credulity or simplicity go further than this? Does any one seriously believe it? It so happens that the Fenians have *no navy* whatever, but they have the nucleus of an *army;* yet the President makes vast preparations by *sea* in order to stop an invasion of Canada, which can only be made by *land.* This is manifestly absurd, and the conclusion is evident: the President is getting ready to CO-OPERATE with the Fenians, in the event of our rejecting his claim of 'compensation'! Yet the public press has not, as yet, hinted at this palpable manœuvre, nor warned us of this two-edged sword. In short, we seem to be blinded at home, and enveloped abroad, by ever-increasing clouds—the eastern cloud of Russian policy, and the western cloud that covers the Atlantic from shore to shore.

'Peace and safety' has for some time past been the prevailing cry. A year or two ago we heard that Russia was all but broken up. Now we find her threefold more dangerous than ever, for she threatens India *itself.* We went to war with Russia to secure India, and for that purpose alone we formed a strict alliance with Turkey, a Mahometan country, and the most depraved empire in the world. As a just retribution, we find that Russia has turned the flank of Turkey, and is bearing down direct upon our Indian territories. We committed a deadly sin to defend the mere outposts of India, and now the CITADEL itself is certain to be attacked. This retribution is most just. Again, we cruelly insulted the American States while they were distracted by a civil war, most decidedly brought on by their *hatred of negro slavery.** The original ground of the American war was the extirpation of SLAVERY, and whatever inferior motives may have been fnixed up with the chief motive, the people of America deserve everlasting praise. Yet we poured upon them inexhaustible produce, exaggerating their faults and denying their virtues. Now America has triumphed, and we have to confront that hatred which our ungenerous strictures have created. We have completely weeded out every friend that we had on earth, having deserted even Portugal, our oldest ally. We have reserved, to decorate our garden, the pestilential flower that 'rots itself at ease' upon the Bosphorus; and when that vile weed has been rooted up we shall find us surrounded by a desert.

While we were finishing these pages, the news arrived of still more vast preparations made by Russia, both by sea and land, as if for some grand movement. All the Russian imperial princes are actively engaged in forwarding these preparations, and next spring is the time by which they are to be completed. What does all this point to? As for the REDUCTION of the French army, that is a mere deception, for France can at any moment call out one million of men, trained, and ready for the field, whenever she may want them."

* If the South had not tried to separate from the North, slavery would have continued as long as the North made money by it,—that's the truth.

For the World's Crisis.

POOR BILLY.

"One man there was, and many such you might
Have met, who never had a dozen thoughts
In all his life."—*Pollock.*

There is a great apparent difference in point of development between man and man. Here is one, whom I have known for many years, and who now lives not far from my place of abode. He is called "Poor Billy"; but why? He is a tall, able-bodied man, and enjoys robust health, and has quite a large sum of money at interest.

Why, then, is he called *poor?* Well, because he is almost an idiot. If you should hear him try to speak, you could not understand him. And he is so deaf that if you should speak to him he would not be apt to hear you; and if he did hear, it is very doubtful whether he would know what you meant.

It is said that when he was a young child he seemed about as bright as other children; but when quite young he was very sick with a dangerous disease, and when he got better it was noticed that he was deaf, and his organs of speech were injured so that he could not talk so as to be understood. I suppose he is now nearly sixty years old, yet he is but a child in judgment, and can neither read nor write.

Now look at a different case. The man of whom I now speak was a very near relative of "Poor Billy." But he was as much above other men as Billy was below. He was Governor of the Empire State; and also at least twice in the Cabinet at Washington, and for some years there was but one man in the country above him—that was the President.

What made the difference between these two men? Their pedigree was precisely the same, if they could trace it through to the garden of Eden. Precisely the same blood flowed in the veins of both. Yet what a vast difference in their development. The one stood for a time almost the foremost man on the American continent; the other, so low in the scale of intelligence as scarce to know the "name his mother called him by."

Ah! proud pretender to science, there is a cause of causes back of all that you can trace. GOD makes men to differ. And if you have learning, and talent, and great ability, thank HIM for it, for all your powers come from Him.

But what advantage will all these noble gifts be to you in the great day when "every one of us shall give an account of himself to God?" If misimproved, they will only aggravate your ruin.

And there is a difference between what the world calls "misimprovement," and what the Bible calls it. No matter how high you stand, even if you excel all that have walked the earth for a thousand years; if you are not a faithful servant and humble follower of Christ, you are hastening to destruction. You have hid your Lord's talent in a napkin, or buried it in the vain and delusive things of earth, and a fearful reckoning awaits you.

Then "seek ye the Lord while he may be found," or it will be more "tolerable for the land of Sodom, in the day of judgment, than for thee." F. H. CHAMBERLAIN.

Sutton, Mass.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BESSIE'S FAITH.

In the cold, gray, solemn starlight
Of a winter's night,
Little Bessie, weak and weary,
In her home so dark and dreary,
Watched for morning light.

On her bed of straw so cheerless,
Long she sadly tossed:
Ah! ye heirs of wealth and pleasure,
From your overflowing measure
Give, nor count it lost.

Hungry, shivering little Bessie,
Stole she from her bed,
Prayed that God would feed her mother,
And her feeble, helpless brother,
With his daily bread.

Looking through the little skylight,
Bessie saw a star;
How its cheerful twinkling won her,
As it smiled in love upon her
From its home afar!

Gazing through the one small window
On that orb so bright,
Soon the starbeams banished sadness,
Bessie's face was lit with gladness,
And her heart grew light.

"God is good—he'll not desert us!"
Oh the faith of youth!
Food and warmth came with the morrow;
Bessie's night of want and sorrow
Held the gem of truth.

Deep within her childish bosom
Sank the seeds of trust:
Her prayer of faith was clothed with power,
And taught her in her darkest hour
God is ever just.

—*Dewdrop.*

BOYS—THEIR MISTAKES.

Among the many good things written and printed to guide ministers and rulers, fathers and mothers, and the like, I do not recollect of ever reading a good article in a good religious paper addressed to boys, or for their special benefit. These are not young men, nor yet children. They are boys! and I look upon them with great interest. They are soon to be young men, and then men, and the interests of the church and of the nation will be in their hands.

Now, my nervous, restless young friend, there is no period of life in which you are in danger of making so many mistakes as in boyhood. So sit down a few minutes and listen, while I point out to you some of the mistakes which you are very liable to make.

First mistake: *That parents and teachers often thwart you just because they have the power.*

You know that parents and teachers have often forbid your doing this or that, and directed you to do what you don't want to do, or what you think may just as well be put off, or that might be done in some easier way. Then you feel that you know all about it as well as they do, and better too, and so you have a right to resist and contest the thing, and certainly to grumble about it. It seems to you that they love to command, and make you do the very thing that you don't want to do, and so you ask, "what good will it do?" or, "why can't I do it some other time?" or you go about it muttering and murmuring, as if greatly abused.

Now understand that this is a great mistake. The parent who will toil from early dawn till you are asleep in the evening to support you, and who will watch over you day and night when you are sick, loves you too well to lay one command on you which is not for your good to obey. Does that parent ever bid you crush your finger in a vice, or bruise it with a hammer, or make you freeze your feet in the snow? Does the teacher ever rejoice when you are in pain, or contrive how he can make your head ache? Why, then, should it give them pleasure to hurt your feelings, or to cross your will, unless they do it for your good? I do not believe that the parent or teacher, in one case out a thousand, ever thwarts a boy unless he thinks it for his good. To array yourself against this authority, then, is a mistake, but a very common one. I don't believe a boy ever rebels, or plays truant, or runs away from his home, without first trying to convince himself that he is right and has been abused, and that his father or teacher is a very hard-hearted creature.

Perhaps you will say, "I would honor my father and my mother if they were only rich, so that we could have every thing we want, and if they were educated and refined, a real gentleman and a real lady; but how can I honor one who is poor and uneducated, and not respected and not refined, and who is at times impatient and fretful, and sometimes even violent and passionate? My dear boy, God knew there would be just such parents, and he knew how hard it would be to respect and honor such, and so he has provided for it in two ways; first, by laying his own command on us, and secondly, by promising us a special reward. "Thy days shall be long," the first and last command with a promise. Honor thy father and thy mother because they are thy parents, and though they may make mistakes sometimes, they mean to seek only your good.

Second mistake: *That any thing vulgar or sinful can be manly.*

Boys sometimes—perhaps often, get the notion that it is manly for a boy to smoke, or use tobacco, because men, and respectable men do it; that to use profane, or vulgar, or obscene language is manly; that to be irreverent and low in speech is manly—because men do so at times. A sad mistake, I assure you. If such men are allowed in good society, it is in spite of these things, and not in consequence of them. I have never seen a father who, as I thought, really wanted to have his boy learn to smoke, or to be vulgar or profane; and what would you think of a father, who, every morning, at family worship should pray that his son might that day learn to use one more intense oath, or might learn to blaspheme the name of God with new glibness. Now is it right to do anything for which we may not pray? And what would your mother say if in the morning she should find her boy kneeling down and praying God to help him to be more profane, or to use viler language than ever before? And yet you know that many a boy will use language and oaths and vile speech during the day, on which he dares not think when he meets God alone in the dark. Know then, my boy, that if you think that any thing that is low or vulgar, or such as you would not want to say or do before your mother or sister, is manly, you are mistaken. "Sin is a reproach to any people," and to none more so than to young people. And as to those low, vile men who would teach you vile things, and encourage you to be vulgar or profane, shun them as you would demons from the bottomless pit.

Third mistake: *That you can break off bad habits any time you please.*

You will often meet with boys who boast that they are not tied by bad habits; so that at any time they please they can stop having wicked thoughts whenever they please—stop using profane language, and have the imagination and words all pure, whenever they please: but let them try, and then see. The trouble is, they won't "please," and they won't try to do it. You might just as well dip your hands in tar and keep that on them a month, and then say, "O, I can wash it all off in a moment, whenever I please." You might just as well swallow poison, and say, "I can throw it all out of my system any moment I please." What would you think of a boy who should play with a mad dog or a rattlesnake, under the belief that he could expel the poison of their bite at any moment? No. Sin is like pitch—it will stick to you. It is like poison, it will not go at your bidding. Many a boy drinks this poison through a vile book, a vile picture, or a viler companion, till his soul is defiled, his imagination is polluted and made a den of unclean things, and a rendezvous of unclean spirits, all the rest of his life. All the waters of the Nile could not wash such a heart clean. No boy can conceive what shame, what bondage, what remorse and misery he is laying up for himself even in this life, by early or secret indulgence in sin. These sins are like little ropes, but they hang you over the bottomless pit. The waters of Jordan once cleansed one leper, and that was a miracle; but no waters can make your soul pure when once polluted. It is easy to learn to sin, but to break away from it when once learned is almost superhuman.—*John Todd, in Congregationalist.*

THE HONEST BOY.

A gentleman from the country placed his son with a dry goods merchant. For a time all went well. At length a lady came to the store to purchase a silk dress, and the young man waited on her. The price demanded was agreed to, and he proceeded to fold the goods. He discovered a flaw in the silk before he had finished, and pointing it out to the lady, said, "Madam, I deem it my duty to tell you there is a fracture in the silk."

Of course she did not take it.

The merchant overheard the remark, and immediately wrote to the father of the young man to come and take him home; "for," said he, "he will never make a merchant."

The father was much grieved, and hastened to be informed of his deficiencies.

"Why will he not make a merchant?" he asked.

"Because he has no tact," was the answer. "Only a day or two ago he told a lady, who was buying silk of him, that the goods were damaged, and I lost the bargain."

"And is that all his fault?"

"Yes."

"Then I love my son better than ever, and I thank you for telling me of the matter. I would not have him another day in your store for the world."

"THE HOLES ARE THERE STILL!"

This story, so fraught with meaning, we have often met with, but it will bear frequent repetition. Will our little readers con it over?

A father, whose son was addicted to some vicious propensities, bade the boy drive a nail into a certain post whenever he committed a fault; and agreed that the nail should be drawn out whenever he corrected an error. In process of time the post was completely filled with nails.

The youth became alarmed at the extent of his indiscretions, and set about reforming himself. One by one, the nails were drawn out, and the father commended his noble, self-denying heroism, in freeing himself from his faults.

"They are all drawn out," said the parent. The boy looked sad, and there was a whole volume of practical wisdom in his sadness. With a heavy heart he replied:

"True, father, but the holes are there still!"

THE GREAT TEACHER.—It is said that Victoria, the Queen of England, when at home in her beautiful palace at Windsor, has a Sunday school which she attends, and in which she has a class of children. Many little boys and girls would, no doubt, feel greatly honored to be taught by a queen. But, children, you may have for a teacher, if you wish it, the greatest of all kings,—the Lord of lords, and King of kings; for Jesus Christ has said, "Learn of me."

I CAN'T FORGET IT.—"I forget a great many things which happened last year," said a little girl, the tears running down her cheeks; "but I can't forget the angry words I spoke to my dear mother who is now dead."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"BEHOLD, I COME QUICKLY."

"Behold He cometh in the clouds,
And every eye shall see";
Dark mystery no longer shrouds
The word of prophecy.
Ye waiting saints, your heads lift up,
Your blest redemption's nigh;
The promised land, your glorious hope,
Soon, soon shall greet your eye.

A glorious crown of righteousness,
Laid up in heaven above,
He'll bring his faithful saints to bless,
"That his appearing love."
"All that ye have, dear friends, hold fast,
That no man take thy crown";
Soon in Christ's kingdom, home at last,
With joy ye shall sit down.

He that shall come, will quickly come,
And shall not tarry long;
He'll raise to youth's immortal bloom
His holy, ransomed throng.
All shall not sleep, all shall not die;
To an immortal state,
Changed in the twinkling of an eye,
His living saints that wait.

"Behold, I come; I quickly come,
And my reward with me,
To give to every man the sum
Just as his works shall be."
Amen. Our heart cries even so,
Lord Jesus, quickly come,
And in thy kingdom here below,
O' bring thy dear saints home.

East Roxbury, Vt. ANNA E. MCPELLISTER.

For the World's Crisis.

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES DEFINED.

And an Explanation of the Parable of the Rich Man and Lazarus.

"E'en adders hear,
But turn, and dart into the dark again."
"He is a slave who fears to be
In the right with two or three."

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES.

"Then said Jesus unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. . . Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."—MATT. 16. 6–12.

(*Continued.*)

Having now considered what was "the doctrine of the Sadducees," and what "the doctrine of the Pharisees," relating to a future life, one of which denied the scriptural doctrine of the resurrection, and the other nullified or destroyed it by their traditions; we are prepared to explain "the parable of the Rich Man and Lazarus"; and thus come to the stronghold, wherein the defenders of man's conscious existence in death, and rewards in the intermediate state, between death and the resurrection, have taken refuge with a great degree of certainty that they have the truth, though not altogether without fear that they may be entrenched in error.

THE PARABLE.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16: 19–31.

Let us now critically observe, and most carefully consider this parable.

1. This parable was addressed to the Pharisees:—"And the Pharisees heard all these things, and they derided him."—Verse 14. That it was a parable, is evident from its structure and the moral it contains, together with the fact that "without a parable spake he not unto them."—Matt. 13: 34.

2. Parables are illustrations of certain facts or truths, and not designed always to teach doctrine. Every part or limb of a parable is by no means to be regarded as illustrating the truth or fact to be made plain; hence the saying, "A parable should not be made to go on all fours." Nor is truth, or the subject to be illustrated, made perfectly plain by a parable; for it is said, "The legs of a parable are not equal"; that is, the thing illustrated by a parable cannot be made to appear so perfectly, or without halting. These facts not having been observed as general rules, there has been too much fancy and speculation in the interpretation of this and other parables uttered by our Lord.

3. The object of this parable is not to teach the doctrine of the soul's immortality, or the conscious existence of the soul or spirit in death, or the character or condition of the righteous and wicked in an intermediate state, or the place of the custody of souls or spirits in the state of the dead. None of these themes were the subjects of conversation or controversy between Christ and the Pharisees, at the time of the giving of this parable, as can be seen from the record. Besides, if Jesus by this parable designed to teach the doctrine of the immortality of the soul, and the character of the intermediate state, he certainly taught what he on no other occasion did teach, either to his own disciples, or the multitude; and he would be made to teach contradictory doctrine to what he taught his disciples, and also the most absurd and ridiculous nonsense respecting the intermediate state, not worthy of the Great Teacher from heaven, or of the credence of any reflective, intelligent mind, especially enlightened by the gospel.

Suppose we interpret the parable as instructing us concerning the intermediate state, both of the just and unjust, thus: "Lazarus died, and was carried by angels" literally and bodily to "Abraham's" literal "bosom." This would be the literal interpretation of the parable concerning the state of Lazarus! But that will not do. Let us then spiritualise the parable thus: Lazarus died, and his soul—an "infinitesimal" part of him, "ten thousand times less than a mite," is conveyed by angels to Abraham's spirit bosom, where the rich man sees him "*afar off*," possessing an organized body; and who makes petition to Abraham, that Lazarus might "dip the tip of his" infinitesimal "finger," which must be a million times less than a millionth part of his whole soul, "in water," a drop of which is ten million times larger than Lazarus and the rich man's soul together, to "cool" his "tongue," which of course no fire could find to burn or water to cool! Now to palm off upon the Son of God such nonsense as this, or any other interpretation that can be given by spiritualizing the parable, as his sublime doctrine of a future state after death, is to betray the greatest ignorance of scriptural knowledge and historic facts, which should put to the blush any man attempting to do it, or believe it.

Again. It is said also, "The rich man died, and was buried; and in hell he lifted up his eyes, being in torment." Thus, after he "died, and was buried," he finds himself in "hell," etc. Suppose we go to the grave of a rich miser, and examine and see if he has fallen through, and gone down into the interior of the earth, and to perdition below, where he awakes to his sad fate! No, he is still in his grave. What then? We must spiritualize him. The rich man's soul, which is "ten thousand times less" than any thing he can conceive of, has gone down into hell, where he "lifts up his eyes," which must be a millionth less than his whole soul, and with them he sees "Lazarus" and "Abraham" "afar off," and prays father Abraham to send Lazarus to "cool" his "tongue" with "water"! Think of the tongue of an immaterial soul being cooled with material water! This is said to be Jesus' doctrine of the intermediate state! a doctrine teaching the invocation and prayers to saints hereafter from those in hell, and they refusing to heed their most earnest entreaties in the least degree! And yet this is believed, and is pretended to be the faith of those who believe in spirit communications, ghosts, etc.; when, according to this parable, the rich man could neither leave hell himself, nor by any means get spirit communication with his "five brethren" to warn them not to come to that place of torment! Blush and be ashamed, ye wise interpreters of the Word, who both expose your ignorance of Scripture and plain historic facts! I say, be ashamed for your incapacity, not only to explain the word of God, and clear your divine Lord and Master of so absurd doctrine, which is beyond the credulity of the human mind to believe, who will for an hour really reflect upon its absurdities; but who teach such to be the doctrine of Jesus Christ!

If this parable teaches the condition of the departed in death, why did not our Lord so instruct his own disciples? Instead of this, his instructions to them plainly contradict what is taught in this parable, as to the period of rewards. He invariably taught them that the dead were rewarded "at his coming," "at the last day," at "the day of judgment," and on "their resurrection from the dead"; and not at death. He declares that when the just shall be carried by angels to meet him in the air, and be conveyed to their place of final reward, it will be at his coming. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24: 30, 31. And that this is the epoch also for the consignment of the wicked to the "furnace of fire." Matt. 13.

4. The parable being addressed to the Pharisees, with no design or object to teach them doctrine respecting the intermediate state, we have reason to conclude that Jesus endeavors by it to impress upon their minds the conviction of other things; and that he made use of their own views of the condition of men in death, to illustrate and enforce them upon their attention. That this is the truth in the case is most evident from the following extract from Josephus, who himself was a Pharisee, contemporaneous with Christ, and which gives us the Pharisees' doctrine respecting the intermediate state between death and the resurrection. We will quote from this Jewish author on

HADES.

"Now as to *Hades*, wherein the souls of the righteous and unrighteous are detained, it is necessary for me to speak. *Hades* is a place *in the world not regularly finished—a subterraneous region*, wherein the light of the world does not shine. This region is allotted as a place of custody of souls, in which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to one's behavior and manners. In this region there is a certain place set apart as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore determined by God, in which one righteous sentence shall be passed upon all men; when the unjust . . . . shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. *These are now confined in Hades*, but not in the same place wherein the unjust are confined. For there is one descent into this region, at whose gate we believe there stands an Archangel with an host; which gate when these pass through that are conducted down by the *angels* appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world, . . . where they wait for that rest and eternal new life in heaven which is to succeed this region. This place we call THE BOSOM OF ABRAHAM. But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment. . . . . Now these drag them into the neighborhood of hell itself. Who do not stand clear of the hot vapor itself, and in effect are punished thereby; and not only so, but where they SEE the place (or choir) of the FATHERS and of the just, even hereby are they punished; for a *chaos deep and large* is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

RESEMBLANCE.

Now no one can read this description of *Hades* by Josephus, and compare it with the parable under consideration, and not at once discover the similarity between the descriptions given of the state of the departed. Jesus employs the same terms with Josephus, concerning the condition and location of Lazarus and the rich man, thus: Josephus says, "*The bosom of Abraham*"; Christ, "*Abraham's bosom.*" Josephus says: "A chaos deep and large is fixed between them; insomuch that a just man that hath compassion cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it"; Christ, "Between us and you there is a great gulf fixed; so that they which would pass hence to you cannot; neither can they pass to us that would come from thence." Josephus states: "They *see* the place (or choir) of the *fathers*," and of the just." Christ,—"The rich man died and seeth Abraham afar off." We might refer to other analogies between the parable and Josephus' description of *hades*, but these will suffice for our purpose. The matter is proved beyond refutation, that Jesus describes the state of the dead in that parable, as understood by the Pharisees. Their view is distinctly given. Therefore the conclusion, if Jesus teaches doctrine respecting the intermediate state in the parable, then he has taught us the doctrine held by the Pharisees of his time; and instructed us that "the place of the custody of souls" is "a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine, where angels are appointed as guardians, who distribute temporary punishments, agreeable to one's behavior and manners."

Jesus was conversing with the Pharisees when he uttered the parable. He knew what their faith was; and the conclusion is inevitable that he taught the doctrine of the Pharisees, and has set his seal to it, if the design was to instruct us respecting the intermediate state of the just and unjust. Then forever let those, who contend that the souls of the righteous have been going to heaven above from the beginning of the world, abandon at once such faith, and become true Pharisees in faith and hope. You are bound to do this, if you would be honest and consistent. And if doctrine is taught respecting the departed wicked, their condition is most dreadful and afflicting; unsaved friends are in the torments of hell, wishing to communicate to the living the knowledge of their condition, that they come not to the same place of torment; and "just men that have compassion" are not allowed to go on this errand of mercy, nor to alleviate the sufferings of those they see in continual despair and agony! Horrible! And who will ascribe such doctrine to the compassionate Jesus? But from whence did the Pharisees obtain their doctrine of *hades* and its rewards and punishments? From heathen philosophers, who taught that "a suitable destiny hurls into *tartarus* the souls of the wicked; and that the spirits of just men are freed from *hades* and dwell in the upper parts of the earth."—*Socrates.* The heathen *tartarus* and *hades* are nearly the same with the Jewish place of custody for souls, the latter deriving their faith from heathen oracles. Hence we see the force of the Savior's admonition,—"Beware of the doctrine of the Pharisees." O. R. FASSETT.

CONSCIENCES.—There are five kinds of consciences in the world. First, the ignorant conscience, which neither sees nor says any thing—neither beholds the sin in a soul, nor reproves it. Second, the flattering conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof. Third, the seared conscience, which has neither sight, speech, nor sense in men that are past feeling.—Fourth, a wounded conscience, frightened with sin. The last and best is a quiet and clear conscience, pacified in Christ Jesus. Of these, the fourth is incomparably better than the three former, so that a wise man would not take a world to change with them. Yes, a wounded conscience is rather painful than sinful—an affliction, not an offense—and is the ready way, at the next remove, to be turned into a quiet.—*Fuller.*

For the World's Crisis.

"WE ALL DO FADE AS A LEAF."

If we understand the Scriptures of truth and the signs of the times, the consummation of this world's history is near at hand. Therefore we should not set our affections too much upon earth. A contemplation of our own mortality ought to wean us from earth and fix our meditation upon things above, things of a heavenly nature. We ought not to esteem too highly the things which pertain to the mortal; but we ought to set our affections upon those things which pertain to our immortal existence. The reason for this is obvious. The mortal, and every thing pertaining to it, must "*fade as a leaf.*" Why are we so worldly, so wrapped up in our mortal concerns, and so negligent of our immortal interests? This is not right. Let us awake. Let us not live for this world alone, but for that noble destiny which awaits us; and be ready at any time to be released from this world.

How many of us stand uncondemned by the great tribunal? How many of us do really recognize the fact that "we all do fade as a leaf," and feel ourselves humbled by it? How many of us love our religion and our place of worship as our chief joy? How many of us can say with the Psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning, . . . let my tongue cleave to the roof of my mouth."

How many of us feel our dependence upon God, which we must feel if we have any thing like a just sense of our own frailty, of our own mortality? Alas! few can take these questions home and answer them as they should be answered. And yet we cannot look out of our windows, we cannot walk the streets of our little villages, we cannot look upon a leaf, but we are reminded of our frailty. All nature is at this moment declaring to us our mortality, and yet we are indifferent to its warnings. But we shall come to ourselves by and by. We shall hear the winds howl around us; we shall see the leaves as they fall before us; then we shall not walk in the midst of decay and be unmindful of our mortality. Lay us upon the bed of death, surround us with our weeping friends, fill our eyes with tears for past follies and neglects, wring our hearts with bitter anguish, and let the cold thoughts of death creep over us; and then we shall have come to ourselves; then we shall wish that we had thought of death before; then we shall regret that we have neglected these things so long. Our present neglect will sting our hearts bitterly.

Not so with those who have walked and lived and listened to the voice of the God of nature. Not so with those who have lived in view of the frailty of man, and have regulated themselves thereby. Let us then set our affections upon things above; let us never forget that we do fade as a leaf. All this is no fiction; it is not a work of imagination. In consideration of which, is it not high time for us to look about ourselves and prepare for a better world, where nothing shall fade, where nothing shall trouble us in giving sorrow or pain?

"Teach me the measure of my days,
Thou Maker of my frame!
I would survey life's narrow space,
And learn how frail I am.

A span is all that we can boast,
An inch or two of time;
Man is but vanity and dust,
In all his flow'r and prime.

May we forbid each carnal hope,
Our fond desires recal;
And give our mortal int'rest up,
And make our God our all."

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

"THE POOR HAVE THE GOSPEL PREACHED TO THEM."

As the preaching of the gospel to the poor was offered as an evidence that Jesus was the Christ, this is the field in which I have prepared to labor. But owing to our long controversy on the subject of Chronology, I have for about twelve months been deprived of this privilege.

In returning to my labor among those who can claim the blessing of being "poor," we found a place where I am told they had some preaching before "the war," but since which time, if I am correctly informed, their only spiritual instruction has been that received through the agency of two so-called "mediums," which is a modification of the harsher or more unpopular term—"witch," by which they were known in the days of our fathers; or, if we may give the true scriptural term, they are persons "possessed with the devil."

One of them was a noted (as they term it) "trance medium," well known in Boston and other places among those through whom "the spirits of devils working miracles" (Rev. 16: 14) are heading up the full development of "that man of sin" "who opposeth and exalteth himself above all that is called God"; and though it is well known that as soon as the enemy of souls obtains the complete control over those so-called "mediums," they become the most abandoned characters on earth; we are happy to say that, either because they had not yet taken the "black veil" of his diabolic power, or for some other praiseworthy cause, these two at least exhibited the most open, honest willingness to know the truth as to the agency by which they had been enabled to perform such wonderful miracles; and on discovering the truth, they did not only exhibit a willingness to embrace the religion of Jesus, but became two of the most active aids in our meeting; indeed, at the first meeting that one of them attended after her conversion, she became the chief speaker in exhortation, prayer, and loud exclamations of "glory to God."

The other one (the genuineness of whose conversion no one doubts), has thrown open her doors to the people of God, saying, "Come in and worship with me, for my house shall be a house of prayer." We enjoyed the privilege of meeting in a religious assembly under her roof, and the first prayer-meeting after we left was appointed to be held there.

But as it is doubted whether one can be reclaimed who has thus been employed by the adversary of souls, through whom to "show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect," many will be watching for their halting. Therefore we hope they will have the prayers, the sympathy and encouragement of all who know them; for whether they stand or fall, it will require no ordinary effort on their part to obtain an entire release from the influence of that satanic power which had well nigh proven their everlasting ruin.

Having no churches (I mean houses) in which to preach, our meetings were held in school-houses and private dwellings, to which the people came flocking from every direction, some in sleighs drawn by horses, others in wood sleds drawn by oxen, while yet others would come wading through the snow about two feet deep. In speaking from Isaiah 8: 19, 20, I believe we satisfied all that we must either reject the Bible or cease to "seek unto them that have familiar spirits." Our meetings were continued day and evening. The first night our light was that of a large log fire burning in an old-fashioned fireplace.

At first my only aid, even in prayer meeting, was our zealous brother, John Perkins, and his whole-hearted companion, whose words flowed from the depth of the heart; and even those who came for sport could not withhold their tears from sympathy, and before we left we had not less than twelve who could by singing, prayer and exhortation aid in a prayer meeting. We hope they will continue them until much good shall be accomplished in the name of the Lord.

Notwithstanding the many disadvantages under which we labored, some ten or twelve, including both backsliders and new converts, came out and decided for Christ. Others asked an interest in the prayers of God's people. Others were melted down. A deep solemnity pervaded the entire congregation. Those who at first much annoyed our meetings were now found in tears, expressing an anxiety to become christians. But our time having expired, we could tarry no longer. Since they have commenced a prayer meeting, the history of the real good to be accomplished remains to be told at the appearing of Christ.

All the expense was borne by Bro. Perkins, one of the most liberal hearted christians I have ever known. Were all others only half as much so, there would be no necessity for encumbering ministers of the gospel with gold and silver, for in every christian's house they could find a home, as they did eighteen hundred years ago; and then they would find it as profitable to preach to the poor as to those who have thousands of money; and then ceasing to preach for money, the one only object would be the salvation of men.

WM. C. THURMAN.

WALK IN THE SPIRIT.

It requires very close living with God in order to walk in the light as he is in the light; in order to understand the leadings of his Spirit. The promise to us is: "When he, the Spirit of truth is come, he will guide you into all truth." But the Spirit speaks so gently, that, unless the soul is in a state of entire quietude it fails to understand. If there is, in any degree, an undue anxiety, carefulness or fearfulness, it brings confusion into the soul, which greatly impedes our spiritual progress. A person sitting for the purpose of having his photograph taken, understands that should he move so much as to turn his eye, a blur is brought upon the picture, which spoils the whole.

Just so in our spiritual life; while we look with a single eye, steadily to Jesus, he enstamps his own image upon us, but soon as we turn to look in another direction the work is spoiled. To regain our position, we must repent, have the knowledge of forgiveness, and have the blood anew applied which makes all clean within. Glory to Jesus! Then he puts his stamp upon us and we bear the image of the heavenly. The reason why so few walk in the clear light is because they allow so much indefiniteness in their experience. The falling into a slight error occasions a mist which prevents a perfect intercourse with God. It is of the utmost necessity at such a time to come directly to God for the light of the Spirit to show the course. It is unsafe to rest with a clear understanding of his will. The injunction of God's word is, "Be not unwise, but understanding what the will of the Lord is." He has also promised to lead us in a plain path. When we cease from our own works, depending alone upon the guidance of the Spirit, every step we take will be plain. Then will our efforts to advance the work of God become effectual. Our labor will not be as one who beateth the air.

It is when we cease from self, and wait for the Spirit to go before, preparing our way and impelling us forward, that we are permitted to feel that our labor is not in vain in the Lord. Five words spoken in the Spirit, will accomplish what scores of sermons fail to without its aid. Should the ministers of the gospel take this stand, should they never attempt to preach without the anointing of the Holy Ghost—should they never deliver a message to the people unless it was given them from above, there would then be such a fire kindled in our pulpits as we seldom see at the present day.

Should the members of the church take this stand, should they tarry before the throne for the baptism of the Spirit, and not go to the place of worship without it, we should oftener hear the cry: "Men and brethren, what shall we do to be saved?" It is the *faith* and *power* which the prophets and apostles had that is now required, to cause a shaking among the dry bones and awake the dead to life. A few already are awake to this truth and are earnestly asking after the old paths. Bless the Lord! Walking fully in the Spirit cannot fail to lead us back to apostolical religion from which will follow like manifestations of the power of God. My soul cries out;

"Shorten these delaying days,
And bring the promised hour."

We have enough preaching, exhorting and praying, but oh! not enough of the Spirit. The blessed word declares,—"It is not by might, nor by power, but by my *Spirit*, saith the Lord." O for the *energy divine* to be breathed upon the people!

"Oh, for that flame of living fire,
Which shone so bright in saints of old."

His grace is full and mighty now as when Elijah felt its power. It is coming! I hear its distant thunderings. Hallelujah! "As many as are led by the Spirit of God, they are the sons of God."—*Earnest Christian.*

For the World's Crisis.

A SHORT SERMON.

"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name."—PSA. 86: 11.

In the verses previous to our text, the Psalmist, in a most magnificent manner, acknowledges the greatness of that blessed Being with whom we have to do, and in his language exalts him above all. When we meditate upon the being and dignity of the Supreme Ruler of the universe, we launch out into a boundless ocean, and are lost in wonder, love and praise. Let all the powers of your intellect take the utmost stretch of thought, meditate upon the boundless goodness and mercy of God to fallen man, and remember the ten thousand blessings he in mercy has conferred upon you, and all who have ever become his servants; and we, like the Psalmist, would be led to cry out, "Teach me thy way, O Lord." "I will walk in thy truth." "Unite my heart to fear thy name."

But we will consider briefly the three beautiful divisions in our text. First, the Psalmist asks his heavenly Father for the most important instruction that ever was sought by man; and thus shows his desire and willingness to be a humble pupil before the great Jehovah, who has said, "Ask, and ye shall receive;" and also, "He that lacks wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." Let us think deeply upon this subject, and make it one of the most important points in our daily prayers, that our Father would lead us by his Spirit, that we may be the true children of God, and heirs of the kingdom; and that we may have an abundance of that wisdom which is from above, and is pure, peaceable, gentle, easy to be entreated, and full of good works, sowing the fruit of righteousness wherever we are.

Second, "I will walk in thy truth." Here the Psalmist,—in connection with his fervent desire to be taught of God,—firmly resolves, that, under the influence of those heavenly instructions, he will walk in God's truth. This is a very safe and sure way for every child of God; first, to look to God for instruction, and then firmly promise the Lord that you will walk in the truth, trusting in his divine assistance. This would be in unison with the divine command, "Walk before me, and be thou perfect."

This brings fresh to my mind the affecting scenes passed through forty-three years ago, when it seemed to me a voice spake unto me, saying, "Go to yonder grove (after six months' deep conviction), and there dedicate yourself to the Lord, and firmly promise, in his strength, that you will never turn your back upon the cause of Christ; and the dear Savior will meet you there, and pardon your sins, and take you under his protecting care." And I was not disobedient to the heavenly message, but dropped all and went. There, on my knees, I pleaded with God, for Christ's sake, to forgive my sins; and at the same time I firmly covenanted with the Lord that I would, in his strength, walk in his truth all the days of my life; and, behold, the great blessing of sins forgiven came like a shower upon the thirsty earth, and my prayer was soon changed to praise and thanksgiving, and I was led to cry out with emphasis, Now the great Redeemer is my Savior beyond the grave. And it seems to me that the last, or third division of my text,—"Unite my heart to fear thy name,"—has been my prayer ever since I was converted in the spring of 1822.

Here I would ask the question, what is a profession of religion without the whole heart is in the work? and if we have been really converted to God, and his love is shed abroad in our hearts by the Holy Ghost, shall we not fear God with that filial fear, and have such love for this truth, and the cause of religion, that we shall dread the thought of doing wrong? and would it not be a supreme delight to do all we could to please God? It seems to me it would. If you had a near and dear friend, who had done every possible kindness to you, and conferred upon you thousands of blessings, would you not ever avoid offending that dear friend? Certainly you would.

And surely there can be no earthly friend who can bear any comparison with our heavenly Father, who giveth us *all things* richly to enjoy; and, as God is an inexhaustible fountain of goodness and mercy, and can supply all wants, therefore his friendship is of more value than the friendship of thousands of earthly friends, and justly deserves our most earnest seeking and highest regard. The dear Redeemer has bought all our love, our regard, and our devotion; and therefore let us dedicate ourselves, soul, body and spirit, to the Lord. Thus we may be his jewels when he comes to set up his everlasting kingdom on the earth. Amen. B. PERMAN.

Vernon, Vt.

☞ Character determines conduct, and our deeds in turn make their mark upon our character.

BEAR AND FORBEAR.

If we would have our life move on smoothly, we must learn to bear and forbear. We must indulge the friend we love in the little peculiarities of saying and doing things which may be important to him, but of little moment to us. Like children we must suffer each one to build his house his own way, and not quarrel with him because he does not think our way the best. All usefulness and all comfort may be prevented by an unkind, a sour, a crabbed temper of mind—a mind that can bear with no difference of opinion or temperament.

A spirit of fault-finding, an unsatisfied temper, a constant irritability, little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband or your wife cannot tell why—will more than neutralize all the good you can do, and render life any thing but a blessing. It is in such gentle and quiet virtues as meekness and forbearance, that the happiness and usefulness of life consist, far more than brilliant eloquence, in splendid talent, or illustrious deeds, that shall send the name to future times. It is the babbling spring which flows gently, the little rivulet which glides through the meadow, and which runs along day and night by the farm-house, that is useful, rather than the swollen flood or the roaring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "pours it from his hollow hand." But one Niagara is enough for a continent, or a world; while that same world needs thousands and tens of thousands of silver fountains and gentle flowing rivulets, which shall water every farm, and every meadow and every garden, and that shall flow on every day and every night with their gentle and quiet beauty. So with the acts of our lives.

It is not by great deeds only, like those of Howard—not by great sufferings only, like those of the martyrs—that good is to be done; it is by the daily and quiet virtues of life—the christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor, that good is to be done; and in all this you may be useful.—*Ex.*

For the World's Crisis.

NEARING HOME.

Yes, we are nearing home. The long dark night of sorrow and trial is passing away,—the morning will soon dawn when the toil-worn and weary pilgrims will find rest—sweet rest, in the kingdom. As we near the harbor perils and dangers thicken around us.

The angry billows rise high, the dark waves foam and dash against our little bark, and threaten to overwhelm us. We sink for a moment beneath the dark waters, then we rise above the billows and, behold! Jesus is at the helm. How it cheers our hearts and revives our drooping spirits. With a firmer grasp we cling to the ship, knowing it will anchor safe on the other shore.

Then the reward will be given to the faithful; the richness and blessedness of which will far exceed any thing which could be bestowed on mortal man. A crown of glory more beautiful than ever decked a monarch's brow will be placed upon our heads. We shall be inhabitants of the new earth blooming in all its Eden beauty, pluck rich fruit from life's fair tree, and drink from the crystal river. There we shall greet the loved of earth, and never part again. O, blessed morn! With joy we hail thy bright beams. The Sun will soon arise.

The trials of earth are thickening around
The saints of God, that are homeward bound;
Tho' fall'n amid perils and dangers unseen,
On the arm of the Lord we confidingly lean.

He'll guide our frail bark o'er billows and foam,
And anchor us safe in our heavenly home;
Then cling to the ship, 'twill land us at last
Safe in the harbor, with all dangers past.

O, then, we'll be glad and rejoice in that day,
The enemy conquered, we'll join in the lay—
In the song of redemption, on that happy shore,
Where all the redeemed shall live evermore.

Our trials are ended, we've reached that blest shore,
Where the saints shall unite to be parted no more;
Then cling to the ship, 'mid billows and foam,
We'll anchor in safety, no longer to roam.

HARRIETT N. CHAMBERLIN.

Alton, N. H.

For the World's Crisis.

TO WHOM SHALL WE GO?

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."—JOHN 6: 68.

This is the best possible reply we can make to every temptation to apostasy, from whatever quarter it may arise. Does infidelity tempt us to desert the standard of the cross, what has she to offer? Nothing but an awful blank to every christian hope; eternal sleep instead of eternal bliss, and annihilation instead of endless glory and happiness in the kingdom of God. Does the world tempt us to desert our Savior for its wealth, its splendor, or its joy? Alas! they are uncertain, unsubstantial; they pass away like a rising vapor or the fleeting clouds of summer.

Where, or to whom, then, can we go? Thou, Lord, and thou alone, hast the words of eternal life. Through him we can receive joys and pleasures that are lasting; obtain wealth where neither moth nor rust doth corrupt, nor thieves break through and steal; receive splendor and honor which the world cannot give; and, what is still better, it will endure forever.

Dear reader, have you found this Jesus to be precious to your soul? Then cling to him with such tenacity that it will be impossible for Satan to loosen your grasp. If you have not found him, seek him at once, while he may be found. CHAS. H. SWEET.

Natick, R. I.

☞ You may gather a rich harvest of knowledge by reading, but thought is the winnowing machine.

The World's Crisis

AND SECOND ADVENT MESSENGER.

'BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis

AND SECOND ADVENT MESSENGER.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"BEHOLD, I COME QUICKLY."

"Behold He cometh in the clouds,
And every eye shall see";
Dark mystery no longer shrouds
The word of prophecy.
Ye waiting saints, your heads lift up,
Your blest redemption's nigh;
The promised land, your glorious hope,
Soon, soon shall greet your eye.

A glorious crown of righteousness,
Laid up in heaven above,
He'll bring his faithful saints to bless,
"That his appearing love."
"All that ye have, dear friends, hold fast,
That no man take the crown";
Soon in Christ's kingdom, home at last,
With joy ye shall sit down.

He that shall come, will quickly come,
And shall not tarry long;
He'll raise to youth's immortal bloom
His holy, ransomed throng.
All shall not sleep, all shall not die;
To an immortal state,
Changed in the twinkling of an eye,
His living saints that wait.

"Behold, I come; I quickly come,
And my reward with me,
To give to every man the sum
Just as his works shall be."
Amen. Our heart cries even so,
Lord Jesus, quickly come,
And in thy kingdom here below,
O! bring thy dear saints home.

East Roxbury, Vt. ANNA E. MCELLISTER.

For the World's Crisis.

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES DEFINED.

And an Explanation of the Parable of the Rich Man and Lazarus.

"E'en adders hear,
But turn, and dart into the dark again."
"He is a slave who fears to be
In the right with two or three."

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES.

"Then said Jesus unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees... Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."—MATT. 16: 6-12.

(Continued.)

Having now considered what was "the doctrine of the Sadducees," and what "the doctrine of the Pharisees," relating to a future life, one of which denied the scriptural doctrine of the resurrection, and the other nullified or destroyed it by their traditions; we are prepared to explain "the parable of the Rich Man and Lazarus"; and thus come to the stronghold, wherein the defenders of man's conscious existence in death, and rewards in the intermediate state, between death and the resurrection, have taken refuge with a great degree of certainty that they have the truth, though not altogether without fear that they may be entrenched in error.

THE PARABLE.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16: 19-31.

Let us now critically observe, and most carefully consider this parable.

1. This parable was addressed to the Pharisees:—"And the Pharisees heard all these things, and they derided him."—Verse 14. That it was a parable, is evident from its structure and the moral it contains, together with the fact that "without a parable spake he not unto them."—Matt. 13: 34.

2. Parables are illustrations of certain facts or truths, and not designed always to teach doctrine. Every part or limb of a parable is by no means to be regarded as illustrating the truth or fact to be made plain; hence the saying, "A parable should not be made to go on all fours." Nor is truth, or the subject to be illustrated, made perfectly plain by a parable; for it is said, "The legs of a parable are not equal"; that is, the thing illustrated by a parable cannot be made to appear so perfectly, or without halting. These facts not having been observed as general rules, there has been too much fancy and speculation in the interpretation of this and other parables uttered by our Lord.

3. The object of this parable is not to teach the doctrine of the soul's immortality, or the conscious existence of the soul or spirit in death, or the character or condition of the righteous and wicked in an intermediate state, or the place of the custody of souls or spirits in the state of the dead. None of these themes were the subjects of conversation or controversy between Christ and the Pharisees, at the time of the giving of this parable, as can be seen from the record. Besides, if Jesus by this parable designed to teach the doctrine of the immortality of the soul, and the character of the intermediate state, he certainly taught what he on no other occasion did teach, either to his own disciples, or the multitude; and he would be made to teach contradictory doctrine to what he taught his disciples, and also the most absurd and ridiculous nonsense respecting the intermediate state, not worthy of the Great Teacher from heaven, or of the credence of any reflective, intelligent mind, especially enlightened by the gospel.

Suppose we interpret the parable as instructing us concerning the intermediate state, both of the just and unjust, thus: "Lazarus died, and was carried by angels" literally and bodily to "Abraham's" literal "bosom." This would be the literal interpretation of the parable concerning the state of Lazarus! But that will not do. Let us then spiritualise the parable thus: Lazarus died, and his soul—an "infinitesimal" part of him, "ten thousand times less than a mite," is conveyed by angels to Abraham's spirit bosom, where the rich man sees him "*afar off*," possessing an organized body; and who makes petition to Abraham, that Lazarus might "dip the tip of his" infinitesimal "finger," which must be a million times less than a millionth part of his whole soul, "in water," a drop of which is ten million times larger than Lazarus and the rich man's soul together, to "cool" his "tongue," which of course no fire could find to burn or water to cool! Now to palm off upon the Son of God such nonsense as this, or any other interpretation that can be given by spiritualizing the parable, as his sublime doctrine of a future state after death, is to betray the greatest ignorance of scriptural knowledge and historic facts, which should put to the blush any man attempting to do it, or believe it.

Again. It is said also, "The rich man died, and was buried; and in hell he lifted up his eyes, being in torment." Thus, after he "died, and was buried," he finds himself in "hell," etc. Suppose we go to the grave of a rich miser, and examine and see if he has fallen through, and gone down into the interior of the earth, and to perdition below, where he awakes to his sad fate! No, he is still in his grave. What then? We must spiritualize him. The rich man's soul, which is "ten thousand times less" than any thing he can conceive of, has gone down into hell, where he "lifts up his eyes," which must be a millionth less than his whole soul, and with them he sees "Lazarus" and "Abraham" "afar off," and prays father Abraham to send Lazarus to "cool" his "tongue" with "water"! Think of the tongue of an immaterial soul being cooled with material water! This is said to be Jesus' doctrine of the intermediate state! a doctrine teaching the invocation and prayers to saints hereafter from those in hell, and they refusing to heed their most earnest entreaties in the least degree! And yet this is believed, and is pretended to be the faith of those who believe in spirit communications, ghosts, etc.; when, according to this parable, the rich man could neither leave hell himself, nor by any means get spirit communication with his "five brethren" to warn them not to come to that place of torment! Blush and be ashamed, ye wise interpreters of the Word, who both expose your ignorance of Scripture and plain historic facts! I say, be ashamed for your incapacity, not only to explain the word of God, and clear your divine Lord and Master of so absurd doctrine, which is beyond the credulity of the human mind to believe, who will for an hour really reflect upon its absurdities; but who teach such to be the doctrine of Jesus Christ!

If this parable teaches the condition of the departed in death, why did not our Lord so instruct his own disciples? Instead of this, his instructions to them plainly contradict what is taught in this parable, as to the period of rewards. He invariably taught them that the dead were rewarded "at his coming," "at the last day," at "the day of judgment," and on "their resurrection from the dead"; and not at death. He declares that when the just shall be carried by angels to meet him in the air, and be conveyed to their place of final reward, it will be at his coming. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24: 30, 31. And that this is the epoch also for the consignment of the wicked to the "furnace of fire." Matt. 13.

4. The parable being addressed to the Pharisees, with no design or object to teach them doctrine respecting the intermediate state, we have reason to conclude that Jesus endeavors by it to impress upon their minds the conviction of other things; and that he made use of their own views of the condition of men in death, to illustrate and enforce them upon their attention. That this is the truth in the case is most evident from the following extract from Josephus, who himself was a Pharisee, contemporaneous with Christ, and which gives us the Pharisees' doctrine respecting the intermediate state between death and the resurrection. We will quote from this Jewish author on

HADES.

"Now as to *Hades*, wherein the souls of the righteous and unrighteous are detained, it is necessary for me to speak. *Hades* is a place *in the world not regularly finished—a subterraneous region*, wherein the light of the world does not shine. This region is allotted as a place of custody of souls, in which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to one's behavior and manners. In this region there is a certain place set apart as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore determined by God, in which one righteous sentence shall be passed upon all men; when the unjust . . . . shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. *These are now confined in Hades*, but not in the same place wherein the unjust are confined. For there is one descent into this region, at whose gate we believe there stands an Archangel with an host; which gate when these pass through that are conducted down by the *angels* appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world, . . . where they wait for that rest and eternal new life in heaven which is to succeed this region. This place we call THE BOSOM OF ABRAHAM. But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment. . . . . Now these drag them into the neighborhood of hell itself. Who do not stand clear of the hot vapor itself, and in effect are punished thereby; and not only so, but where they SEE the place (or choir) of the FATHERS and of the just, even hereby are they punished; for a *chaos deep and large* is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

RESEMBLANCE.

Now no one can read this description of *Hades* by Josephus, and compare it with the parable under consideration, and not at once discover the similarity between the descriptions given of the state of the departed. Jesus employs the same terms with Josephus, concerning the condition and location of Lazarus and the rich man, thus: Josephus says, "*The bosom of Abraham*"; Christ, "*Abraham's bosom.*" Josephus says: "A chaos deep and large is fixed between them; insomuch that a just man that hath compassion cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it"; Christ, "Between us and you there is a great gulf fixed; so that they which would pass hence to you cannot; neither can they pass to us that would come from thence." Josephus states: "They *see* the place (or choir) of the *fathers*," and of the just." Christ,—"The rich man died and seeth Abraham afar off." We might refer to other analogies between the parable and Josephus' description of *hades*, but these will suffice for our purpose. The matter is proved beyond refutation, that Jesus describes the state of the dead in that parable, as understood by the Pharisees. Their view is distinctly given. Therefore the conclusion, if Jesus teaches doctrine respecting the intermediate state in the parable, then he has taught us the doctrine held by the Pharisees of his time; and instructed us that "the place of the custody of souls" is "a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine, where angels are appointed as guardians, who distribute temporary punishments, agreeable to one's behavior and manners."

Jesus was conversing with the Pharisees when he uttered the parable. He knew what their faith was; and the conclusion is inevitable that he taught the doctrine of the Pharisees, and has set his seal to it, if the design was to instruct us respecting the intermediate state of the just and unjust. Then forever let those, who contend that the souls of the righteous have been going to heaven above from the beginning of the world, abandon at once such faith, and become true Pharisees in faith and hope. You are bound to do this, if you would be honest and consistent. And if doctrine is taught respecting the departed wicked, their condition is most dreadful and afflicting; unsaved friends are in the torments of hell, wishing to communicate to the living the knowledge of their condition, that they come not to the same place of torment; and "just men that have compassion" are not allowed to go on this errand of mercy, nor to alleviate the sufferings of those they see in continual despair and agony! Horrible! And who will ascribe such doctrine to the compassionate Jesus? But from whence did the Pharisees obtain their doctrine of *hades* and its rewards and punishments? From heathen philosophers, who taught that "a suitable destiny hurls into *tartarus* the souls of the wicked; and that the spirits of just men are freed from *hades* and dwell in the upper parts of the earth."—*Socrates*. The heathen *tartarus* and *hades* are nearly the same with the Jewish place of custody for souls, the latter deriving their faith from heathen oracles. Hence we see the force of the Savior's admonition,—"Beware of the doctrine of the Pharisees."

O. R. FASSETT.

CONSCIENCES.—There are five kinds of consciences in the world. First, the ignorant conscience, which neither sees nor says any thing—neither beholds the sin in a soul, nor reproves it. Second, the flattering conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof. Third, the seared conscience, which has neither sight, speech, nor sense in men that are past feeling.—Fourth, a wounded conscience, frightened with sin. The last and best is a quiet and clear conscience, pacified in Christ Jesus. Of these, the fourth is incomparably better than the three former, so that a wise man would not take a world to change with them. Yes, a wounded conscience is rather painful than sinful—an affliction, not an offense—and is the ready way, at the next remove, to be turned into a quiet.—*Fuller.*

For the World's Crisis.

"WE ALL DO FADE AS A LEAF."

If we understand the Scriptures of truth and the signs of the times, the consummation of this world's history is near at hand. Therefore we should not set our affections too much upon earth. A contemplation of our own mortality ought to wean us from earth and fix our meditation upon things above, things of a heavenly nature. We ought not to esteem too highly the things which pertain to the mortal; but we ought to set our affections upon those things which pertain to our immortal existence. The reason for this is obvious. The mortal, and every thing pertaining to it, must "fade as a leaf." Why are we so worldly, so wrapped up in our mortal concerns, and so negligent of our immortal interests? This is not right. Let us awake. Let us not live for this world alone, but for that noble destiny which awaits us; and be ready at any time to be released from this world.

How many of us stand uncondemned by the great tribunal? How many of us do really recognize the fact that "we all do fade as a leaf," and feel ourselves humbled by it? How many of us love our religion and our place of worship as our chief joy? How many of us can say with the Psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning, . . . let my tongue cleave to the roof of my mouth."

How many of us feel our dependence upon God, which we must feel if we have any thing like a just sense of our own frailty, of our own mortality? Alas! few can take these questions home and answer them as they should be answered. And yet we cannot look out of our windows, we cannot walk the streets of our little villages, we cannot look upon a leaf, but we are reminded of our frailty. All nature is at this moment declaring to us our mortality, and yet we are indifferent to its warnings. But we shall come to ourselves by and by. We shall hear the winds howl around us; we shall see the leaves as they fall before us; then we shall not walk in the midst of decay and be unmindful of our mortality. Lay us upon the bed of death, surround us with our weeping friends, fill our eyes with tears for past follies and neglects, wring our hearts with bitter anguish, and let the cold thoughts of death creep over us; and then we shall have come to ourselves; then we shall wish that we had thought of death before; then we shall regret that we have neglected these things so long. Our present neglect will sting our hearts bitterly.

Not so with those who have walked and lived and listened to the voice of the God of nature. Not so with those who have lived in view of the frailty of man, and have regulated themselves thereby. Let us then set our affections upon things above; let us never forget that we do fade as a leaf. All this is no fiction; it is not a work of imagination. In consideration of which, is it not high time for us to look about ourselves and prepare for a better world, where nothing shall fade, where nothing shall trouble us in giving sorrow or pain?

"Teach me the measure of my days,
Thou Maker of my frame!
I would survey life's narrow space,
And learn how frail I am.

A span is all that we can boast,
An inch or two of time;
Man is but vanity and dust,
In all his flow'r and prime.

May we forbid each carnal hope,
Our fond desires recal;
And give our mortal int'rest up,
And make our God our all."

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

"THE POOR HAVE THE GOSPEL PREACHED TO THEM."

As the preaching of the gospel to the poor was offered as an evidence that Jesus was the Christ, this is the field in which I have prepared to labor. But owing to our long controversy on the subject of Chronology, I have for about twelve months been deprived of this privilege.

In returning to my labor among those who can claim the blessing of being "poor," we found a place where I am told they had some preaching before "the war," but since which time, if I am correctly informed, their only spiritual instruction has been that received through the agency of two so-called "mediums," which is a modification of the harsher or more unpopular term—"witch," by which they were known in the days of our fathers; or, if we may give the true scriptural term, they are persons "possessed with the devil."

One of them was a noted (as they term it) "trance medium," well known in Boston and other places among those through whom "the spirits of devils working miracles" (Rev. 16: 14) are heading up the full development of "that man of sin" "who opposeth and exalteth himself above all that is called God"; and though it is well known that as soon as the enemy of souls obtains the complete control over those so-called "mediums," they become the most abandoned characters on earth; we are happy to say that, either because they had not yet taken the "black veil" of his diabolic power, or for some other praiseworthy cause, these two at least exhibited the most open, honest willingness to know the truth as to the agency by which they had been enabled to perform such wonderful miracles; and on discovering the truth, they did not only exhibit a willingness to embrace the religion of Jesus, but became two of the most active aids in our meeting; indeed, at the first meeting that one of them attended after her conversion, she became the chief speaker in exhortation, prayer, and loud exclamations of "glory to God."

The other one (the genuineness of whose conversion no one doubts), has thrown open her doors to the people of God, saying, "Come in and worship with me, for my house shall be a house of prayer." We enjoyed the privilege of meeting in a religious assembly under her roof, and the first prayer-meeting after we left was appointed to be held there.

But as it is doubted whether one can be reclaimed who has thus been employed by the adversary of souls, through whom to "show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect," many will be watching for their halting. Therefore we hope they will have the prayers, the sympathy and encouragement of all who know them; for whether they stand or fall, it will require no ordinary effort on their part to obtain an entire release from the influence of that satanic power which had well nigh proven their everlasting ruin.

Having no churches (I mean houses) in which to preach, our meetings were held in school-houses and private dwellings, to which the people came flocking from every direction, some in sleighs drawn by horses, others in wood sleds drawn by oxen, while yet others would come wading through the snow about two feet deep. In speaking from Isaiah 8: 19, 20, I believe we satisfied all that we must either reject the Bible or cease to "seek unto them that have familiar spirits." Our meetings were continued day and evening. The first night our light was that of a large log fire burning in an old-fashioned fireplace.

At first my only aid, even in prayer meeting, was our zealous brother, John Perkins, and his whole-hearted companion, whose words flowed from the depth of the heart; and even those who came for sport could not withhold their tears from sympathy, and before we left we had not less than twelve who could by singing, prayer and exhortation aid in a prayer meeting. We hope they will continue them until much good shall be accomplished in the name of the Lord.

Notwithstanding the many disadvantages under which we labored, some ten or twelve, including both backsliders and new converts, came out and decided for Christ. Others asked an interest in the prayers of God's people. Others were melted down. A deep solemnity pervaded the entire congregation. Those who at first much annoyed our meetings were now found in tears, expressing an anxiety to become christians. But our time having expired, we could tarry no longer. Since they have commenced a prayer meeting, the history of the real good to be accomplished remains to be told at the appearing of Christ.

All the expense was borne by Bro. Perkins, one of the most liberal hearted christians I have ever known. Were all others only half as much so, there would be no necessity for encumbering ministers of the gospel with gold and silver, for in every christian's house they could find a home, as they did eighteen hundred years ago; and then they would find it as profitable to preach to the poor as to those who have thousands of money; and then ceasing to preach for money, the one only object would be the salvation of men.

WM. C. THURMAN.

WALK IN THE SPIRIT.

It requires very close living with God in order to walk in the light as he is in the light; in order to understand the leadings of his Spirit. The promise to us is: "When he, the Spirit of truth is come, he will guide you into all truth." But the Spirit speaks so gently, that, unless the soul is in a state of entire quietude it fails to understand. If there is, in any degree, an undue anxiety, carefulness or fearfulness, it brings confusion into the soul, which greatly impedes our spiritual progress. A person sitting for the purpose of having his photograph taken, understands that should he move so much as to turn his eye, a blur is brought upon the picture, which spoils the whole.

Just so in our spiritual life; while we look with a single eye, steadily to Jesus, he enstamps his own image upon us, but soon as we turn to look in another direction the work is spoiled. To regain our position, we must repent, have the knowledge of forgiveness, and have the blood anew applied which makes all clean within. Glory to Jesus! Then he puts his stamp upon us and we bear the image of the heavenly. The reason why so few walk in the clear light is because they allow so much indefiniteness in their experience. The falling into a slight error occasions a mist which prevents a perfect intercourse with God. It is of the utmost necessity at such a time to come directly to God for the light of the Spirit to show the course. It is unsafe to rest with a clear understanding of his will. The injunction of God's word is, "Be not unwise, but understanding what the will of the Lord is." He has also promised to lead us in a plain path. When we cease from our own works, depending alone upon the guidance of the Spirit, every step we take will be plain. Then will our efforts to advance the work of God become effectual. Our labor will not be as one who beateth the air.

It is when we cease from self, and wait for the Spirit to go before, preparing our way and impelling us forward, that we are permitted to feel that our labor is not in vain in the Lord. Five words spoken in the Spirit, will accomplish what scores of sermons fail to without its aid. Should the ministers of the gospel take this stand, should they never attempt to preach without the anointing of the Holy Ghost—should they never deliver a message to the people unless it was given them from above, there would then be such a fire kindled in our pulpits as we seldom see at the present day.

Should the members of the church take this stand, should they tarry before the throne for the baptism of the Spirit, and not go to the place of worship without it, we should oftener hear the cry: "Men and brethren, what shall we do to be saved?" It is the *faith* and *power* which the prophets and apostles had that is now required, to cause a shaking among the dry bones and awake the dead to life. A few already are awake to this truth and are earnestly asking after the *old paths*. Bless the Lord! Walking fully in the Spirit cannot fail to lead us back to apostolical religion from which will follow like manifestations of the power of God. My soul cries out:

"Shorten these delaying days,
And bring the promised hour."

We have enough preaching, exhorting and praying, but oh! not enough of the Spirit. The blessed word declares,—"It is not by might, nor by power, but by *my Spirit*, saith the Lord." O for the *energy divine* to be breathed upon the people!

"Oh, for that flame of living fire,
Which shone so bright in saints of old."

His grace is full and mighty now as when Elijah felt its power. It is coming! I hear its distant thunderings. Hallelujah! "As many as are led by the Spirit of God, they are the sons of God."—*Earnest Christian.*

For the World's Crisis

A SHORT SERMON.

"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name."—PSA. 86: 11.

In the verses previous to our text, the Psalmist, in a most magnificent manner, acknowledges the greatness of that blessed Being with whom we have to do, and in his language exalts him above all. When we meditate upon the being and dignity of the Supreme Ruler of the universe, we launch out into a boundless ocean, and are lost in wonder, love and praise. Let all the powers of your intellect take the utmost stretch of thought, meditate upon the boundless goodness and mercy of God to fallen man, and remember the ten thousand blessings he in mercy has conferred upon you, and all who have ever become his servants; and we, like the Psalmist, would be led to cry out, "Teach me thy way, O Lord." "I will walk in thy truth." "Unite my heart to fear thy name."

But we will consider briefly the three beautiful divisions in our text. First, the Psalmist asks his heavenly Father for the most important instruction that ever was sought by man; and thus shows his desire and willingness to be a humble pupil before the great Jehovah, who has said, "Ask, and ye shall receive;" and also, "He that lacks wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." Let us think deeply upon this subject, and make it one of the most important points in our daily prayers, that our Father would lead us by his Spirit, that we may be the true children of God, and heirs of the kingdom; and that we may have an abundance of that wisdom which is from above, and is pure, peaceable, gentle, easy to be entreated, and full of good works, sowing the fruit of righteousness wherever we are.

Second, "I will walk in thy truth." Here the Psalmist,—in connection with his fervent desire to be taught of God,—firmly resolves, that, under the influence of those heavenly instructions, he will walk in God's truth. This is a very safe and sure way for every child of God; first, to look to God for instruction, and then firmly promise the Lord that you will walk in the truth, trusting in his divine assistance. This would be in unison with the divine command, "Walk before me, and be thou perfect."

This brings fresh to my mind the affecting scenes passed through forty-three years ago, when it seemed to me a voice spake unto me, saying, "Go to yonder grove (after six months' deep conviction), and there dedicate yourself to the Lord, and firmly promise, in his strength, that you will never turn your back upon the cause of Christ; and the dear Savior will meet you there, and pardon your sins, and take you under his protecting care." And I was not disobedient to the heavenly message, but dropped all and went. There, on my knees, I pleaded with God, for Christ's sake, to forgive my sins; and at the same time I firmly covenanted with the Lord that I would, in his strength, walk in his truth all the days of my life; and, behold, the great blessing of sins forgiven came like a shower upon the thirsty earth, and my prayer was soon changed to praise and thanksgiving, and I was led to cry out with emphasis, Now the great Redeemer is my Savior beyond the grave. And it seems to me that the last, or third division of my text,—"Unite my heart to fear thy name,"—has been my prayer ever since I was converted in the spring of 1822.

Here I would ask the question, what is a profession of religion without the whole heart is in the work? and if we have been really converted to God, and his love is shed abroad in our hearts by the Holy Ghost, shall we not fear God with that filial fear, and have such love for this truth, and the cause of religion, that we shall dread the thought of doing wrong? and would it not be a supreme delight to do all we could to please God? It seems to me it would. If you had a near and dear friend, who had done every possible kindness to you, and conferred upon you thousands of blessings, would you not ever avoid offending that dear friend? Certainly you would.

And surely there can be no earthly friend who can bear any comparison with our heavenly Father, who giveth us *all things* richly to enjoy; and, as God is an inexhaustible fountain of goodness and mercy, and can supply all wants, therefore his friendship is of more value than the friendship of thousands of earthly friends, and justly deserves our most earnest seeking and highest regard. The dear Redeemer has bought all our love, our regard, and our devotion; and therefore let us dedicate ourselves, soul, body and spirit, to the Lord. Thus we may be his jewels when he comes to set up his everlasting kingdom on the earth. Amen. B. PERRARD.

Vernon, Vt.

☞ Character determines conduct, and our deeds in turn make their mark upon our character.

BEAR AND FORBEAR.

If we would have our life move on smoothly, we must learn to bear and forbear. We must indulge the friend we love in the little peculiarities of saying and doing things which may be important to him, but of little moment to us. Like children we must suffer each one to build his house his own way, and not quarrel with him because he does not think our way the best. All usefulness and all comfort may be prevented by an unkind, a sour, a crabbed temper of mind—a mind that can bear with no difference of opinion or temperament.

A spirit of fault-finding, an unsatisfied temper, a constant irritability, little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband or your wife cannot tell why—will more than neutralize all the good you can do, and render life any thing but a blessing. It is in such gentle and quiet virtues as meekness and forbearance, that the happiness and usefulness of life consist, far more than brilliant eloquence, in splendid talent, or illustrious deeds, that shall send the name to future times. It is the bubbling spring which flows gently, the little rivulet which glides through the meadow, and which runs along day and night by the farm-house, that is useful, rather than the swollen flood or the roaring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "pours it from his hollow hand." But one Niagara is enough for a continent, or a world; while that same world needs thousands and tens of thousands of silver fountains and gentle flowing rivulets, which shall water every farm, and every meadow and every garden, and that shall flow on every day and every night with their gentle and quiet beauty. So with the acts of our lives.

It is not by great deeds only, like those of Howard—not by great sufferings only, like those of the martyrs—that good is to be done; it is by the daily and quiet virtues of life—the christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor, that good is to be done; and in all this you may be useful.—*Ex.*

For the World's Crisis.

NEARING HOME.

Yes, we are nearing home. The long dark night of sorrow and trial is passing away,—the morning will soon dawn when the toil-worn and weary pilgrims will find rest—sweet rest, in the kingdom. As we near the harbor perils and dangers thicken around us.

The angry billows rise high, the dark waves foam and dash against our little bark, and threaten to overwhelm us. We sink for a moment beneath the dark waters, then we rise above the billows and, behold! Jesus is at the helm. How it cheers our hearts and revives our drooping spirits. With a firmer grasp we cling to the ship, knowing it will anchor safe on the other shore.

Then the reward will be given to the faithful; the richness and blessedness of which will far exceed any thing which could be bestowed on mortal man. A crown of glory more beautiful than ever decked a monarch's brow will be placed upon our heads. We shall be inhabitants of the new earth blooming in all its Eden beauty, pluck rich fruit from life's fair tree, and drink from the crystal river. There we shall greet the loved of earth, and never part again. O, blessed morn! With joy we hail thy bright beams. The Sun will soon arise.

The trials of earth are thickening around
The saints of God, that are homeward bound;
Tho' fall'n amid perils and dangers unseen,
On the arm of the Lord we confidingly lean.

He'll guide our frail bark o'er billows and foam,
And anchor us safe in our heavenly home;
Then cling to the ship, 'twill land us at last
Safe in the harbor, with all dangers past.

O, then, we'll be glad and rejoice in that day,
The enemy conquered, we'll join in the lay—
In the song of redemption, on that happy shore,
Where all the redeemed shall live evermore.

Our trials are ended, we've reached that blest shore,
Where the saints shall unite to be parted no more;
Then cling to the ship, 'mid billows and foam,
We'll anchor in safety, no longer to roam.

HARRIETT N. CHAMBERLIN.

Alton, N. H.

For the World's Crisis.

TO WHOM SHALL WE GO?

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."—JOHN 6: 68.

This is the best possible reply we can make to every temptation to apostasy, from whatever quarter it may arise. Does infidelity tempt us to desert the standard of the cross, what has she to offer? Nothing but an awful blank to every christian hope; eternal sleep instead of eternal bliss, and annihilation instead of endless glory and happiness in the kingdom of God. Does the world tempt us to desert our Savior for its wealth, its splendor, or its joy? Alas! they are uncertain, unsubstantial; they pass away like a rising vapor or the fleeting clouds of summer.

Where, or to whom, then, can we go? Thou, Lord, and thou alone, hast the words of eternal life. Through him we can receive joys and pleasures that are lasting; obtain wealth where neither moth nor rust doth corrupt, nor thieves break through and steal; receive splendor and honor which the world cannot give; and, what is still better, it will endure forever.

Dear reader, have you found this Jesus to be precious to your soul? Then cling to him with such tenacity that it will be impossible for Satan to loosen your grasp. If you have not found him, seek him at once, while he may be found. CHAS. H. SWEET.

Natick, R. I.

☞ You may gather a rich harvest of knowledge by reading, but thought is the winnowing machine.

THE SEWING MACHINES AND DICTIONARIES.

"A *Webster's Dictionary* is something that I very much want, and I should be glad if I could make up a list of *ten* subscribers, so as to obtain it. But those who sympathize with our views are so few here, that I shall be unable to get the number required. The five which I have sent are all I can get."

"With a large family to support, and no dependence but my needle, a *Sewing Machine* would be a great help to us; and if there were more of our faith in this place, or more who look upon it with favor, I should go to work with some hope of securing it. If the requisite number (32) were not so large, I think I could, as it is; but I must be content for the present, to go without what I so much need."

We have received a number of letters like the above, and to put the *Sewing Machine* and the *Webster's Dictionary* within the reach of all who are thus situated, we make the following offer:—

For every $5.00, with *five new subscribers*, and $2.50 from each for one year, one copy of WEBSTER'S ($12.00) UNABRIDGED DICTIONARY.

For every $20.00 with *sixteen new subscribers*, and $2.50 from each for one year, one of GROVER & BAKER'S ($55.00) SEWING MACHINES.

This offer, with the other, extends only till the 1st of June. All names for the Dictionaries or Machines must be sent in before that date.

THE WORLD'S CRISIS.

Valuable Premiums for New Subscribers!

SEWING MACHINES AND DICTIONARIES.

To every one who shall, any time before the 1st of June, send us, with the money, THIRTY-TWO NEW SUBSCRIBERS for One Year, ($2.50 each), or Sixty-four for Six Months, ($1.25 each), we will send, by express or rail, a

Grover & Baker's
($55) SEWING MACHINE,

one of the simplest, most durable, completest and best, (in our opinion the very best), in the market. A great labor-saving machine and blessing, in the family and work room; and a gift of priceless value, which you can now, with a little effort, present to your thankful wife, sister, mother or daughter.

FOR TEN NEW SUBSCRIBERS, with the money for One Year, or Twenty for Six months, one copy of

Webster's ($12)
UNABRIDGED DICTIONARY,

containing 10,000 words and meanings not found in other Dictionaries, over 3000 fine Engravings, and more matter than any other single volume in the world. Invaluable to every student, minister, or general reader.

FOR THREE NEW SUBSCRIBERS, with the money for One Year, or Six for Six Months, one copy, postpaid, of

Cruden's Condensed Concordance.

or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us every one see what we can do.

GEO. T. ADAMS, BUSINESS AGENT.

YOUNG PILGRIM FOR MARCH 1ST.

I have just seen the *Pilgrim* for March 1st. I think it a model number, and trust all the numbers for the year ensuing will be of the same stamp. All our young friends who have not subscribed for it, should do so immediately, if they wish to secure many little gems of truth at very little expense. Come, children, and grown folks, too, send on your half dollars to the Young Pilgrim, Boston, Mass., and have it sent to your address for one year.

C. GOODRICH.

New Subscribers.

Some 800 new subscribers have been received in the few months past, besides the $200 from one brother for 570 subscribers, to be sent as he directs. This is a very encouraging increase, for which we feel thankful and rejoice.

Many Sunday schools, discontinued through the winter, will commence again soon. Will the friends of the Pilgrim and the young continue the effort, then, to enlarge its circulation and usefulness, by obtaining subscribers and forming clubs? They can commence with the 1st of April, if they prefer, or with January, and have the back numbers sent. Are we doing all we can to feed the lambs?

WILLIAM B. HERRON, Editor.

THE SCHOOL IN ST. LOUIS.

FROM BRO. LESLIE.

DEAR BRO. HERRON:—We arrived here last night at midnight, and this morning went to Sister Prescott's. Found there that Bro. Himes was in town, having arrived last evening from Memphis. I sought him, and met him in the street. Was glad to see him, I assure you. . . .

We have just returned from a visit to our Mission School here taught by Sister Curtis. She has about thirty scholars, and the number is gradually increasing. It is a very interesting school, and a field for great and increasing usefulness. I trust it will be sustained. Sr. Curtis appears to be an excellent teacher, her heart being fully in the work. Bro. Himes took us to the school, and, on leaving, made some very encouraging remarks to the little dark faces. Sr. Butler and myself also gave the little ones a few words of cheer. God bless the teacher and scholars.

I have learned many things of interest from Bro. Himes with regard to Memphis, and shall write to you as soon as I get there. The Lord is blessing us in getting through, and by his help we hope to arrive at our place of destination. Yours in the path of duty,

I. L. LESLIE.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 14, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

CLOSE OF THE VOLUME.

It will be observed that this is the last number of the 22nd volume; hence the time has come to send the *advance* pay for the next year. The present state of things in the world makes "our paper" more valuable than ever as a medium of communication with each other, that we may comfort, exhort, and edify one another during the closing struggle that is just before us. For this reason we think every reader should try to get his neighbor to read his paper, if he will not subscribe for it. Let us spare no effort that can be put forth to awaken our fellow men to the fact that Jesus is coming soon to set up his kingdom. We hope to make "our paper" more interesting and profitable than ever, as we approach the great day of the Lord.

We wish to continue it to all the poor especially; and for this reason, we hope all our paying subscribers will send in the money now due the office for the next year. Let none stop their paper at this interesting period. If any cannot pay *now*, please drop us a line informing us whether you wish the paper continued, and we will do the best we can. We hope to be favored with a hearty welcome from all our former friends, while we continue our weekly visits. We shall try to make them profitable and pleasant. Pray for us, that we may have heavenly wisdom and aid to do all to the glory of God.

WASHINGTON.

Our late visit to Washington was one of much interest, and we trust it has resulted in positive good. The Lord afforded special help, and gave the truth favor with the people.

We arrived in the city in a rain storm, on Monday evening, Feb. 19th, and remained till Mar. 5th. We found a good home at Bro. Fisher's, who is employed in the Quartermaster's Department. It was through the influence of this Bro. and his family that a way was opened for our visit to the city.

Washington is well called a "city of magnificent distances." It is the opposite of Boston in this respect. The latter city is much crowded, having many narrow streets and lanes; while the former has wide streets, and an abundance of room. It is rather noted for mud in wet weather, and dust in the dry season. If it were not for the government buildings, there would be but little of special interest in the city. The Capitol, containing the Senate Chamber and the hall for the House of Representatives, Supreme Court room, etc., is a magnificent edifice, built of very nice marble. The Rotunda, with its towering dome, is said to surpass anything of the kind in the world. It is ornamented with elegant paintings, and the one upon the concave surface of the dome, when viewed from the floor of the Rotunda, would make one think of a company of angels flying through the heavens, because of the appearance of some of the figures in the picture, and their dizzy height. The whole structure is marble and iron. The sight of it awakens feelings of sublimity, as when one gazes on the mighty torrent of the Niagara. This is in architecture what that is in nature,—a sight unsurpassed.

The Senate Chamber is one hundred and twelve feet long, eighty-two feet wide, and thirty-six feet high. It is surrounded by a cushioned gallery, capable of seating one thousand persons. It has the best arrangement for lighting we have ever seen in any hall. None of the gas burners are in sight, and the light is very soft and agreeable.

The Representatives' Hall is larger than the Senate Chamber. Its gallery will hold fifteen hundred persons. The hall is a hundred and thirty-nine feet long, ninety-three feet wide, and thirty-six feet high. The two wings of the Capitol are not yet finished, but it is intended to complete them this year. The grounds about the Capitol will be very pleasant when the rubbish arising from building materials is removed, and the banks are put in order.

The Patent Office and the Post Office are large and elegant marble buildings. The Treasury Department, the President's House, the War and Navy Departments, are also large and costly structures.

The Washington Monument was begun with very large proportions, and extended upward a hundred and seventy feet, when the funds fell short. It reminds one of a person who undertook to build without counting the cost. It was purposed to carry it to an elevation of some five hundred feet. An effort is to be made to renew the work upon it.

The Museum at the Smithsonian Institute, the U. S. Army Museum, and the Observatory, present objects of much interest. The U. S. Army Museum contains a large number of the various parts of the human system taken from diseased and wounded soldiers. It is purposed to fit up Ford's Theatre building, where President Lincoln was assassinated, for the U. S. Museum. The theatre is now being remodeled for this purpose.

We took occasion to go over into Virginia and visit Gen. Lee's residence, on Arlington Heights, which has been taken by the government, and a portion of his large farm appropriated for a soldier's burying ground, which has been tastefully fitted up for this purpose. The General's mansion shows the fruits of four years' neglect. Not far from the soldiers' cemetery, we found a company of poor freedmen digging up horse bones, where army horses were buried. They were doing this for the purpose of selling them to get a little food. The work was very unpleasant, but they were driven by necessity to do this or starve. We had the pleasure of gladdening their hearts a little. We talked to them of the "blessed hope," and found them very willing to hear. We find no class of persons so anxious to hear about the coming of our Savior as the poor Freedmen. They have suffered greatly during the past winter, but, thank the Lord, the hour of deliverance is at hand, when slavery and sin will come to an end.

We had the pleasure of preaching once to the Freedmen in Campbell Hospital, under the care of Capt. E. G. Townsend, who is a warm friend of the Freedmen, and ready to point them to the Savior. There are some hundreds under his care. We enjoyed our visit with them very much. They had "ears to hear." Their singing was soul-stirring. We found among them some warm friends of Jesus. Here we found that noted colored woman, Sojourner Truth. She is in this hospital as a superintendent and counselor. Though about eighty years of age, she appears as sprightly as ever. Her excellent knowledge of human nature, energy of character, and strong faith in the Lord, enable her to render valuable aid to the Freedmen. We have heard no other one propose a plan so consistent and practicable for the disposition of the Freedmen as the one which she explained to us. Our visit with her was a rich feast.

Here we also met Sr. Laura S. Haviland, the founder of the "Haviland Home" for Freedmen. She is from Adrian, Mich., and is a traveling agent for the Freedmen's Bureau. She followed the Union army during the late war, and was as a mother to the wounded and suffering soldiers. She was among them what Howard, the noted philanthropist, was among the inmates of prisons—a great comforter. Her whole heart is in the work, and her highest object is to glorify the Lord in caring for the poor and suffering, wherever they may be found. Whoever sends gifts to her, may be sure they will be well applied. The same is true of gifts sent to Sr. Sojourner Truth.

Having said thus much about things in general, in Washington, we will now speak more definitely of its

MORAL CONDITION.

It is very evident that vital godliness is not very abundant in the city; and all christians with whom we conversed on the subject expressed the same opinion. This heart of the nation is very corrupt, being full of pride, covetousness, and licentiousness. We have not seen in any other city such extravagance in dress as we witnessed there. The very sight of it was disgusting to our sight, and we felt like turning away with abhorrence and contempt. And although this was in what the world considers the highest society, yet the want of modesty in the dress was as conspicuous as the extravagance. This is what might be expected. We very much prefer the society of New England, if we were to choose either in relation to morals or the general intelligence of the people. Theatres, and other places of amusement, are well patronized, while prayer meetings are left to languish. We heard of some interest in a Methodist mission, in a retired part of the city; but, generally speaking, religion is at a very low ebb. It seemed to us like a second Montreal; only we found this difference: in Montreal, the people were very *bigoted*; and at Washington, very *indifferent* about religious matters. Had we not felt assured that it was the *Lord's* will we should hold some meetings there, our faith would have failed at the beginning. At the first meeting, we had out some ten or twelve; but the numbers continued to increase, till our hall was filled with some five hundred attentive listeners, who manifested a most lively interest. We have rarely, if ever, spoken to a more intelligent audience. The Treasury, War, and Naval Departments were represented in almost every meeting; and besides these were several professional men, some of whom took an active part, either by asking questions or endorsing what we said.

There was considerable excitement when we exposed Spiritualism. Some prominent Spiritualists were present. One intelligent gentlemen, Dr. Wright, who had been a Spiritualist, and, as he said, had "been behind the curtain," stood up nobly in the defense of our position. His remarks were weighty and to the point. He testified to what he had seen and known of its immoral and infidel tendency. One man became so enraged in his opposition to us, that a policeman was called, who took him out of the hall. That aroused some others whose sympathy was with the Spiritualists, so that we had quite an exciting time,—some crying one thing, and some another; but the truth prevailed. We challenged the Spiritualists to come forward and defend their position, but none accepted. One was heard giving advice to a speaker who had some thoughts of accepting our challenge, and he urged him not to do it. Mrs. Daniels, formerly Mrs. Cora Hatch, the noted trance-speaking medium, a Mr. Foster, another noted speaker, were giving lectures in the city at the time we were there. They have a strong hold on many minds, but some had their eyes opened to see the infernal tendency of Spiritualism.

During our stay in the city we preached three times in Dr. Garnet's church. Our last meeting there was on Lord's day evening, March 4th. The house was filled with a very attentive audience. We spoke on "the coming kingdom," showing that "the kingdom of God is nigh at hand." We felt no fetters. When we got through, Dr. Garnet, the pastor of the church, made some excellent remarks, fully endorsing what we said, and expressed regret that we could not continue our meetings in the same place. He manifested a true christian spirit, and expressed his faith in the speedy coming of Jesus. He said he felt anxious to have his people hear more on the subject. We were sorry that we could not have remained another week, but other appointments prevented.

Thus closed up our meetings in W. We made some interesting acquaintances, whom we hope to see in the kingdom. We have left an open door for more preaching on the "blessed hope." A church of ten members was formed, and a prayer meeting established. We trust that some of the seed sown will yet spring up and bear fruit to the glory of God.

REVOLUTION.

The signs of the times indicate that we are very near a great revolution in political matters. Many close observing men are now well convinced that a revolution of no ordinary character is at hand. But the student of prophecy sees the same marked upon the prophetical chart, and that the next important event which is to follow the approaching revolution is the coming of Christ. To the true bride of the Lamb, the immediate second personal appearing of our Lord is becoming more and more like a *reality*. Her doubts are being all removed about the matter. The omens are so bright, that she now feels warranted to lift up her head and rejoice, knowing that her redemption draweth nigh. We are truly living in an hour of thrilling interest. The Lord is at hand, and soon the dead will be raised and the kingdom of God set up.

The following is from the New York Daily *Herald* of March 7th, 1866:

The Great Issue and the Great Danger before the Country.

'Revolution!' said Henry Clay on an important occasion before Congress, 'we are in the midst of a revolution.' The remark was not inapplicable in his day; but it is a thousand times more applicable to our present political situation."

Is it not high time for all the friends of Jesus to arise and trim their lamps, and prepare to meet him? Let it be remembered that those who have a "grudge . . . against another," must "be condemned;" and that those who have "hatred, variance," or "strife" in their hearts, "shall not inherit the kingdom of God." Those who expect to be "ready" to go in to "the marriage of the Lamb" should examine their hearts most critically, to see if there is any evil thing therein that unfits them to meet the Lord in peace. We should be all ready, like a dying man, who has settled up all his affairs with this world, being at peace with all mankind. Those who are prepared for translation when the Savior comes, must be "pure in heart." We have had timely warning, so that if we are not ready, we shall have no excuse. Dear reader, are you prepared to welcome Jesus?

FENIAN WAR.

The Fenian movement is advancing rapidly, assuming gigantic proportions. England begins to tremble at the sight, and has suspended the *habeas corpus* act, and commenced arresting Irishmen in earnest, with a view to putting an end to the Fenian operations; but we think she is making an effort to put out a fire that will only spread the more rapidly with her labors to extinguish it. The friends of Ireland appear to have engaged in the work of freeing the Erin Isle, with a determination that will not be easily overcome. And as it is a known fact that Napoleon is acting in harmony with the Fenians, it is evident England has come to a period in her history of no ordinary interest. Her chances of success now look small. It was said by a member of Parliament, that England had no friends among the nations of the earth. Not so with Ireland. She has much sympathy from other governments.

The following report of the doings in the House of Lords, Feb. 16th, shows the state of feeling in that body.

"In the House of Lords on the 16th, Earl Russell said: I have to direct your lordship's attention to the affairs of Ireland. The Lord Lieutenant, on the advice of the Lord Chancellor of Ireland, the Chief Secretary, and other persons, has expressed the opinion that it is absolutely necessary, considering the present state of the country, to suspend the Habeas Corpus act. Her Majesty's government have therefore resolved to make the proposal to suspend the act, and the Secretary of State for the Home Department will do so to-morrow in the other House of Parliament. When a similar motion was last made, the bill was introduced on a Saturday and passed through all its stages in the course of that day. Your lordships will doubtless agree that, if the necessity for such a course exists, no time should be lost; and I must therefore ask your lordships to put yourselves to the inconvenience of meeting to-morrow at 4 o'clock, when the matter shall be laid before you.

The Earl of Derby—The proposal made by the noble lord indicates a very serious state of affairs. Of course it will be for her Majesty's government to justify to this and the other House of Parliament the course proposed; and if the other House should be so satisfied of the gravity of the occasion—and no doubt they will have sufficient evidence laid before them—as shall induce them to consent to take so strong a step as suspending all the Standing Orders for the purpose of passing the suspension of the *habeas corpus* act, I am quite sure your lordships will be of the unanimous opinion that in such a state of affairs it would be neither expedient, desirable, nor consistent with your duty to interpose a moment's delay. Therefore, my lords, as far as I am concerned, if the House of Commons should think fit to suspend all their Standing Orders for the purpose of passing a bill which I presume it is the intention of the government to lay before them during the morning sitting of to-morrow I should offer no opposition to it (hear, hear,) when it is laid before your lordships in company with a statement from her Majesty's government, and backed up by the authority of the House of Commons. And when I say I should be prepared to assent to the passing of the bill under the circumstances, I trust we shall have at the earliest possible opportunity such a statement from her Majesty's government as will justify us in having passed so strong a measure as that proposed."

Last Lord's day, March 4th, the Fenians had a great gathering at Jones' Wood, near New York City. It is said there were from one hundred to one hundred and twenty thousand present. They had stirring speeches from four different stands. The leading sentiment of the speakers was in favor of *immediate* action. It is reported that one hundred thousand dollars were raised in twenty minutes at the meeting. It was stated that there are three hundred thousand men in Ireland now ready for action; and that they are officered by able men from the American army. One report says there are eight hundred thousand Fenians in the United States. There is some evidence that Fenianism may come in collision with the American government. Much trouble may yet arise to this country through Fenianism. When in Washington we listened to several speeches in Congress. Said Senator Wilson, of Mass., "We are fallen on sad times." Said Senator E. Cowan, of Pa., "The political omens bode the coming of no common events." Said a member of the House, —"Let the republics take warning from the fate of Julius Cæsar."

DISCUSSION.

We are to have a discussion with J. G. Fish, in Opera Hall, Springfield, Mass., commencing Monday evening, Mar. 19th, to continue five evenings.

SUBJECT:—"*Resolved*, That man has a spirit which exists after the death of the body in a conscious state, and communicates with the inhabitants of earth."

☞ Many thanks to the friends who have aided us in the Washington Mission. We have had reason to rejoice in what the Lord has done in that city. There is now an open door for the truth.

☞ More about Spiritualism next week.

LIFE SKETCHES.

A new edition has just been issued, and those who have subscribed and paid, will be supplied just as soon as it can be ascertained who have been supplied, and who have not. As some copies have been sent directly from Boston during Mrs. Mussey's absence, it may be difficult to tell the whole number who are yet unsupplied. Will not those who are expecting copies, whether paid for or not, please send their names *immediately*, and money if they have not already paid, and they shall receive the books by return mail. Price $1.00, postpaid.

Quite a number have received copies which are not yet paid for. Will they not send in the money immediately? Sr. Mussey needs every cent due her to pay for the present edition. Now who will send in their names and money, or the names of their friends, and thus enable Sr. M. to dispose of the whole edition at once, pay her bills, and pay her for her trouble in the past?

Those sending money now due, address Mrs. ABIGAIL MUSSEY, Crisis Box, Boston, Mass.

Those who wish for books, address *E. P. Woodward*, (Crisis Box), Boston, Mass.

For the World's Crisis.

THE REVIVAL IN NEW BEDFORD AND FAIR HAVEN.

BRO. GRANT:—The good work of revival, attended with reformation, is still onward in this city, and across the river in Fair Haven. It is truly soul-cheering to see the wonderful work of our great God. Last Sunday morning, at our love feast, there were over one hundred and twenty testimonies for Jesus, and many prayers, many of which witnesses have lately found the love of God. It was truly a feast of fat things to the friends of Jesus.

Men and women still inquire, Men and brethren, what shall we do? The meetings seem to be free from that excitement which sometimes attends protracted meetings. Notwithstanding these meetings have continued about eight weeks in succession, they have been characterized by harmony and love, love to God and love to man. No railing of others, who do not fully agree with us in all things as yet, although the straight, plain truth of God's word has been fearlessly proclaimed in the name and spirit of the Lord. Many brethren and sisters of other denominations have been led to investigate the glorious truths of Jesus' second coming nigh at the door, the sleep of the dead, resurrection to immortality, and eternal life in the new heavens and new earth. Many who knew not the Bible hope previous to these meetings, yet were trying to live for God, are now "rejoicing in hope," and expecting it will soon be consummated. The impression is settling in the minds of the people that we are very near the Judgment.

The interest is so great to hear the word of the Lord in Fair Haven, the brethren have hired Phœnix Hall, the largest in the place, which is well filled with anxious listeners to this last invitation to the marriage supper of the Lamb. Great solemnity rests on the people. All seem to be satisfied that something of vast moment is soon to transpire. God grant to speed on the work of salvation. Wake up! brethren and sisters; the Lord is certainly coming. We are almost there. Come, Lord Jesus.

JOHN G. HOOK.

March 7th, 1866.

For the World's Crisis.

MEETING AT BROCKPORT, N. Y.

The quarterly conference held in Brockport, N. Y., March 3d to 5th, was an excellent meeting. The ordained ministers present were Elds. C. W. Low, C. F. Sweet, C. B. Turner, P. A. Smith, and F. Burr. Unordained, Benoni Stevens, M. R. Miles, and H. H. Brown. There was a good attendance of brethren from abroad, and the Spirit of the Lord was present to bless us.

A tract fund was talked of for the purpose of supplying the preaching brethren with tracts to scatter where they go. As it would take some time to make a permanent arrangement of the matter, it was postponed till the annual meeting in June next, when it will be carried into effect. We want to raise $500 a year, at least, to supply the preaching brethren with tracts for free distribution, and we think it can be done.

In the meantime, the brethren are invited to contribute money to furnish tracts to the preacher until the annual meeting. Twenty-two dollars and seventy-five cents were handed in for this purpose, which, being placed in my hands, enabled me to order tracts from the A. C. P. S. at Boston for the following brethren, viz: Elds. C. W. Low, C. F. Sweet, C. H. Williams, J. W. Taylor of Pa., C. B. Turner, and F. Burr.

Eld. F. Burr was appointed to make the opening address at the annual meeting.

At the love feast, Sunday morning, sixty-eight spoke in one hour, giving their testimony as looking for the Lord. We had the use of the meeting-house now occupied by the Free Methodists, and we trust that Bible truth has made some advance in Brockport, as the result of the meeting.

F. BURR, Sec'y *pro tem.*

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$1982.67
E. M. R.	1.25
Levi Butler, Guilford, Ct.	5.00
Emily L. Marsh, New Richmond, Pa.	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00

Previous acknowledgments	$265.15
S. P. D., So. Poland, Me.	.25
Levi Butler, Guilford, Ct.	2.00
"Unworthy"	1.00
M. E. J., Byron, Me.	2.50
B. F. Millard, Low Hampton, N. Y.	1.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Total cash receipts to March 6	$1747.22
E. M. R., Pleasant Valley, Ct.	1.25
S. P. D., So. Poland, Me.	2.00
P. Perham (pledge paid)	1.00
Emily L. Marsh, New Richmond, Pa.	1.00
B. F. Millard, Low Hampton, N. Y.	1.00
Walter	1.00
A friend in Mich.	1.00
Y. P. Fund	.85

CLOTHING RECEIVED.

One barrel from Susie Bidwell, Bloomfield, Ct.
One barrel from Anna E. Bennet, Danielsonville, Ct.
One barrel from Frances Beal, Lewiston, Me.

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$40.20
Edwin Shultz, Fairport, N. Y.	.40
Eld. S. A. Chaplin, Pierceton, Ind.	.50
Robert Fisher	5.00
John F. Wood	2.48
E. M., Wendell Depot, Mass.	1.00
H. A. Arnold, Newburgh, Me.	2.00
W. B., Cabot, Vt.	1.00
B. F. Millard, New Hampton, N. Y.	.25

EUROPEAN MISSION.

(Receipts since Dec. 1st, 1865.)

Previous acknowledgments	$412.25
S. M. Lum, Newark, N. J.	1.00
Emily L. Marsh, New Richmond, Pa.	2.00
Mrs. Mary A. Hardy, Groveland, Mass.	1.00
Mrs. Sarah A. Coburn, Haverhill, Mass.	2.50
Little Mary, Haverhill, Mass.	.20

For the World's Crisis.

OUR SPECIAL WORK AMONG THE FREEDMEN.

BRO. GRANT:—I see in the Crisis of Jan. 31st, under the head of "The religious condition of London," a reference to the education of the Freedmen. You will allow me to say a few words to the friends of missions and schools on this subject.

We all agree that it is our duty to proclaim the gospel of the kingdom among the Freedmen to the widest extent in our power. Being on the ground, and knowing the condition of the southern field by observation and actual experience, I will make a brief statement respecting the field open to us, as I view it.

I remark, first, that at this time we cannot enter any field in safety except where the U. S. armies are stationed. All other posts of the South are under influences that would make it dangerous for a Northern man, and especially an Adventist, to go.

Second, even where the army is stationed, Northern men are shut out of all the congregations of Freedmen who are connected with the Southern church. The door is open only among the Freedmen who have independent organizations in the South. Of these independent organizations the *white* preachers and teachers of the North have much control; and having no faith in the doctrine of the speedy coming of Christ, they naturally shut the door against us. The Freedmen cannot therefore be reached by us at all where the white teachers or preachers have influence over them, and they prejudice them against us.

Again, it is next to impossible to get up an independent meeting to preach to them a course of sermons, unless *their preachers* recommend it. The Freedmen who attend church are the only portion that we can reach at all. The many who hang about saloons and places of debauch we cannot reach, except by individual effort.

The only field open to us thus far is among those *who know us*, or to whom we are favorably *recommended*, as in St. Louis and elsewhere. There we were recommended to three societies—the African Methodist, Wesleyan Methodist, and Baptist. The first two received us with open arms, on the ground that we had come to help them to education, and supply their poor with garments, and that we had some good things to say to them on the coming and kingdom of Christ.

But the Baptist church did not receive us at all. Why? I do not believe there was a member in that large church that would not have received us with joy but for the pastor, who was from the North. He told his people we were Adventists, and he did not *hitch with* us. And so, although we were a month in that city, and enjoying a good state of things in the two Methodist churches, not one of the Baptists, to my knowledge, attended.

The missionary who comes South to preach to the Freedmen, will have to speak out of doors, when allowed to do so, or go into some church, as we did in St. Louis; or else hire a place of worship. To hire is very expensive. All the halls seem to be taken up, or nearly so; and what remain to be let are from $10 to $20 a night. This, with board at from $8 to $12 per week, would be an expensive business. A transient visit among the Freedmen would be of little good, as the white teachers, both Northern and Southern, would pervert our work among them as soon as we were gone.

We can do but little at best, but what we do should be done well. The best and only plan I have in mind now, is to fix on a central location in this southern field, say Memphis, if you please; here put up a cheap yet substantial house of worship, with rooms in the rear for the Mission family. In this house let worship be had regularly, with a Sabbath School for the Freedmen. In connection with this, let there be a day and evening school. The pupils of these will pay a dollar per month, to meet the expenses of the teachers. This will give a rallying point—a Mission House in this dark field, with a place for all work.

From this point we can send out teachers and preachers to towns and plantations as they may hereafter be opened to us, and thus we may spread the light and truth, in connection with education, which the Freedmen will pay for themselves.

A building can be put up, such as I have spoken of, and furnished, for less than $600, on leased land; and it can be done in four weeks, and fit for use. As one that "speaks from actual observation," I can see no way to do anything effectual in the South, unless it be in some such way as suggested above.

To the suggestion that "the government and various societies" will educate the Freedmen, and that we should preach the gospel to them, etc., I would say that those societies who educate the Freedmen, take special pains to supply them with preaching and Sabbath Schools, and place them *beyond* our influence. If we get access to the Freedmen, and faithfully preach the gospel to them, it will be because we take them under our care, and educate them to read and understand the word of God.

I have thrown out these thoughts, not to criticise or oppose the views of others, so much as to give the results of my observation on this important subject. I know the time is short. But on this account we should do all the more, and should occupy till the Master comes.

In conclusion, I will add that some of the benevolent societies contemplate entering upon the plan proposed above, in order to secure the results of their labors and contributions, otherwise they will lose much of what they have done.

Such a mission can be got up and sustained while we have need of missions to prepare a people for Christ's coming. Shall we do it? An enterprise like this would make us independent in the South; and it would do more to prove our sincerity, and spread light and truth on the coming kingdom than any other one act we could do.

From this point we could send out the teachers now waiting to enter the field, as doors open for them, and who would be supported by the Freedmen. These would carry a knowledge of letters and the word of God to the ignorant and benighted.

Let us all ask for wisdom from on high, and act in this matter as God shall direct us. Yours for the Freedmen,

JOSHUA V. HIMES.

Memphis, Tenn., Feb. 16th, 1866.

For the World's Crisis.

GOD WORKS IN FALMOUTH.

BRO. GRANT:—Our meetings commenced in Falmouth, Feb. 16th, with preaching in the evening. The next morning, in our social meeting, two voluntarily arose and confessed their sins, asking prayers. They soon found Christ their Savior. The next day one other came to Christ and found mercy. Backsliders broke down before God and were healed. God has since worked gloriously day after day. Seven or eight have found Christ.—Many wanderers have returned. The work goes on mightily. Four more came out for prayer last evening. Brn. Goud, York and Walker are with us in the work. Blessed be God for his mercy to this people.

March 2d, 1866. I. C. WELLCOME.

Correspondence.

From Bro. E. A. Shaw.

BRO. GRANT:—I would call attention to Oregon, when ministering brethren are traveling in search of new fields of labor. I do not know of a single brother of like faith in the state, but presume there are. I have seen none since I emigrated in 1862. We were plundered by Indians and nearly starved on our way here, and are just beginning life anew. We live seven miles west of Portland, which is our address. I find considerable inquiry and often much interest, when telling of my hope and its reasons. Were I able to do it, I should take pleasure in ordering books and selling and distributing them, but at present am obliged to labor steadily for the maintenance of my family, having been laid up nearly a year by sickness, and buried two children, since I reached this coast. Our experience has been a hard one, but we look for a better—a heavenly country.

I feel assured a good laborer would meet with much success in this neighborhood. Any brother coming this way will be gratefully received and entertained by your brother in Christ,

ELISUR A. SHAW.

Portland, Oregon.

From Bro. A. Sims.

BRO. GRANT:—A few weeks ago the Crisis contained an account of a visit of Bro. Blain to Canada West; that a small church was organized in that section of country, and that God's work is going forward. The friends of truth will be happy to hear that the Bible doctrine of the destruction of the wicked and the near coming of Christ is gaining ground here as well as in the United States. But while we have cause for rejoicing in the advancement of the cause of truth and that God is blessing the means of grace to some by enlightening their minds and uniting their hearts to himself, we are called to mourn in another respect. A dark cloud has been spread over us. Death has entered our little church and carried off a leading member, Deacon Fairly Milne.

The loss which the church has sustained in its present feeble state, cannot be estimated. Bro. Milne was a consistent christian, and a man of energy and decision. When he saw the truth he embraced it, although by doing so he would bring upon himself the reproach of men. He was independent in mind; he thought for himself in religious matters, as well as in other things. He belonged to a Baptist church near this place, of which he was a deacon, prior to the time he embraced the doctrine of the entire mortality of man, and the destruction of the wicked. The church acted on his case, and expelled him, his wife, and two others, for receiving and holding the above doctrine.

Bro. Milne was aged forty-three years. The circumstances attending his death were painful to his dear family. Business called him away a distance of thirty-five miles on

THE SEWING MACHINES AND DICTIONARIES.

"A *Webster's Dictionary* is something that I very much want, and I should be glad if I could make up a list of *ten* subscribers, so as to obtain it. But those who sympathize with our views are so few here, that I shall be unable to get the number required. The five which I have sent are all I can get."

"With a large family to support, and no dependence but my needle, a *Sewing Machine* would be a great help to us; and if there were more of our faith in this place, or more who look upon it with favor, I should go to work with some hope of securing it. If the requisite number (32) were not so large, I think I could, as it is; but I must be content for the present to go without what I so much need."

We have received a number of letters like the above, and to put the *Sewing Machine* and the *Webster's Dictionary* within the reach of all who are thus situated, we make the following offer:—

For every $5.00, with *five new subscribers*, and $2.50 from each for one year, one copy of WEBSTER'S ($12.00) UNABRIDGED DICTIONARY.

For every $20.00 with *sixteen new subscribers*, and $2.50 from each for one year, one of GROVER & BAKER'S ($55.00) SEWING MACHINES.

This offer, with the other, extends only till the 1st of June. All names for the Dictionaries or Machines must be sent in before that date.

THE WORLD'S CRISIS.

Valuable Premiums for New Subscribers!

SEWING MACHINES AND DICTIONARIES.

To every one who shall, any time before the 1st of June, send us, with the money, THIRTY-TWO NEW SUBSCRIBERS for One Year, ($2.50 each), or Sixty-four for Six Months, ($1.25 each), we will send, by express or rail, a

Grover & Baker's

($55) SEWING MACHINE,

one of the simplest, most durable, completest and best, (in our opinion the very best), in the market. A great labor-saving machine and blessing, in the family and work room; and a gift of priceless value, which you can now, with a little effort, present to your thankful wife, sister, mother or daughter.

FOR TEN NEW SUBSCRIBERS, with the money for One Year, or Twenty for Six months, one copy of

Webster's ($12)

UNABRIDGED DICTIONARY,

containing 10,000 words and meanings not found in other Dictionaries, over 3000 fine Engravings, and more matter than any other single volume in the world. Invaluable to every student, minister, or general reader.

FOR THREE NEW SUBSCRIBERS, with the money for One Year, or Six for Six Months, one copy, postpaid, of

Cruden's Condensed Concordance.

or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us every one see what we can do.

GEO. T. ADAMS, BUSINESS AGENT.

YOUNG PILGRIM FOR MARCH 1ST.

I have just seen the *Pilgrim* for March 1st. I think it a model number, and trust all the numbers for the year ensuing will be of the same stamp. All our young friends who have not subscribed for it, should do so immediately, if they wish to secure many little gems of truth at very little expense. Come, children, and grown folks, too, send on your half dollars to the Young Pilgrim, Boston, Mass., and have it sent to your address for one year.

C. GOODRICH.

New Subscribers.

Some 800 new subscribers have been received in the few months past, besides the $200 from one brother for 570 subscribers, to be sent as he directs. This is a very encouraging increase, for which we feel thankful and rejoice.

Many Sunday schools, discontinued through the winter, will commence again soon. Will the friends of the Pilgrim and the young continue the effort, then, to enlarge its circulation and usefulness, by obtaining subscribers and forming clubs? They can commence with the 1st of April, if they prefer, or with January, and have the back numbers sent. Are we doing all we can to feed the lambs?

WILLIAM B. HERRON, Editor.

THE SCHOOL IN ST. LOUIS.

FROM BRO. LESLIE.

DEAR BRO. HERRON:—We arrived here last night at midnight, and this morning went to Sister Prescott's. Found there that Bro. Himes was in town, having arrived last evening from Memphis. I sought him, and met him in the street. Was glad to see him, I assure you. . . .

We have just returned from a visit to our Mission School here taught by Sister Curtis. She has about thirty scholars, and the number is gradually increasing. It is a very interesting school, and a field for great and increasing usefulness. I trust it will be sustained. Sr. Curtis appears to be an excellent teacher, her heart being fully in the work. Bro. Himes took us to the school, and, on leaving, made some very encouraging remarks to the little dark faces. Sr. Butler and myself also gave the little ones a few words of cheer. God bless the teacher and scholars.

I have learned many things of interest from Bro. Himes with regard to Memphis, and shall write to you as soon as I get there. The Lord is blessing us in getting through, and by his help we hope to arrive at our place of destination. Yours in the path of duty,

I. L. LESLIE.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 14, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable in ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal-money orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

CLOSE OF THE VOLUME.

It will be observed that this is the last number of the 22nd volume; hence the time has come to send the *advance* pay for the next year. The present state of things in the world makes "our paper" more valuable than ever as a medium of communication with each other, that we may comfort, exhort, and edify one another during the closing struggle that is just before us. For this reason we think every reader should try to get his neighbor to read his paper, if he will not subscribe for it. Let us spare no effort that can be put forth to awaken our fellow men to the fact that Jesus is coming soon to set up his kingdom. We hope to make "our paper" more interesting and profitable than ever, as we approach the great day of the Lord.

We wish to continue it to all the poor especially; and for this reason, we hope all our paying subscribers will send in the money now due the office for the next year. Let none stop their paper at this interesting period. If any cannot pay *now*, please drop us a line informing us whether you wish the paper continued, and we will do the best we can. We hope to be favored with a hearty welcome from all our former friends, while we continue our weekly visits. We shall try to make them profitable and pleasant. Pray for us, that we may have heavenly wisdom and aid to do all to the glory of God.

WASHINGTON.

Our late visit to Washington was one of much interest, and we trust it has resulted in positive good. The Lord afforded special help, and gave the truth favor with the people.

We arrived in the city in a rain storm, on Monday evening, Feb. 19th, and remained till Mar. 5th. We found a good home at Bro. Fisher's, who is employed in the Quartermaster's Department. It was through the influence of this Bro. and his family that a way was opened for our visit to the city.

Washington is well called a "city of magnificent distances." It is the opposite of Boston in this respect. The latter city is much crowded, having many narrow streets and lanes; while the former has wide streets, and an abundance of room. It is rather noted for mud in wet weather, and dust in the dry season. If it were not for the government buildings, there would be but little of special interest in the city. The Capitol, containing the Senate Chamber and the hall for the House of Representatives, Supreme Court room, etc., is a magnificent edifice, built of very nice marble. The Rotunda, with its towering dome, is said to surpass anything of the kind in the world. It is ornamented with elegant paintings, and the one upon the concave surface of the dome, when viewed from the floor of the Rotunda, would make one think of a company of angels flying through the heavens, because of the appearance of some of the figures in the picture, and their dizzy height. The whole structure is marble and iron. The sight of it awakens feelings of sublimity, as when one gazes on the mighty torrent of the Niagara. This is in architecture what that is in nature,—a sight unsurpassed.

The Senate Chamber is one hundred and twelve feet long, eighty-two feet wide, and thirty-six feet high. It is surrounded by a cushioned gallery, capable of seating one thousand persons. It has the best arrangement for lighting we have ever seen in any hall. None of the gas burners are in sight, and the light is very soft and agreeable.

The Representatives' Hall is larger than the Senate Chamber. Its gallery will hold fifteen hundred persons. The hall is a hundred and thirty-nine feet long, ninety-three feet wide, and thirty-six feet high. The two wings of the Capitol are not yet finished, but it is intended to complete them this year. The grounds about the Capitol will be very pleasant when the rubbish arising from building materials is removed, and the banks are put in order.

The Patent Office and the Post Office are large and elegant marble buildings. The Treasury Department, the President's House, the War and Navy Departments, are also large and costly structures.

The Washington Monument was begun with very large proportions, and extended upward a hundred and seventy feet, when the funds fell short. It reminds one of a person who undertook to build without counting the cost. It was purposed to carry it to an elevation of some five hundred feet. An effort is to be made to renew the work upon it.

The Museum at the Smithsonian Institute, the U. S. Army Museum, and the Observatory, present objects of much interest. The U. S. Army Museum contains a large number of the various parts of the human system taken from diseased and wounded soldiers. It is purposed to fit up Ford's Theatre building, where President Lincoln was assassinated, for the U. S. Museum. The theatre is now being remodeled for this purpose.

We took occasion to go over into Virginia and visit Gen. Lee's residence, on Arlington Heights, which has been taken by the government, and a portion of his large farm appropriated for a soldier's burying ground, which has been tastefully fitted up for this purpose. The General's mansion shows the fruits of four years' neglect. Not far from the soldiers' cemetery, we found a company of poor freedmen digging up horse bones, where army horses were buried. They were doing this for the purpose of selling them to get a little food. The work was very unpleasant, but they were driven by necessity to do this or starve. We had the pleasure of gladdening their hearts a little. We talked to them of the "blessed hope," and found them very willing to hear. We find no class of persons so anxious to hear about the coming of our Savior as the poor Freedmen. They have suffered greatly during the past winter, but, thank the Lord, the hour of deliverance is at hand, when slavery and sin will come to an end.

We had the pleasure of preaching once to the Freedmen in Campbell Hospital, under the care of Capt. E. G. Townsend, who is a warm friend of the Freedmen, and ready to point them to the Savior. There are some hundreds under his care. We enjoyed our visit with them very much. They had "ears to hear." Their singing was soul-stirring. We found among them some warm friends of Jesus. Here we found that noted colored woman, Sojourner Truth. She is in this hospital as a superintendent and counselor. Though about eighty years of age, she appears as sprightly as ever. Her excellent knowledge of human nature, energy of character, and strong faith in the Lord, enable her to render valuable aid to the Freedmen. We have heard no other one propose a plan so consistent and practicable for the disposition of the Freedmen as the one which she explained to us. Our visit with her was a rich feast.

Here we also met Sr. Laura S. Haviland, the founder of the "Haviland Home" for Freedmen. She is from Adrian, Mich., and is a traveling agent for the Freedmen's Bureau. She followed the Union army during the late war, and was as a mother to the wounded and suffering soldiers. She was among them what Howard, the noted philanthropist, was among the inmates of prisons—a great comforter. Her whole heart is in the work, and her highest object is to glorify the Lord in caring for the poor and suffering, wherever they may be found. Whoever sends gifts to her, may be sure they will be well applied. The same is true of gifts sent to Sr. Sojourner Truth.

Having said thus much about things in general, in Washington, we will now speak more definitely of its

MORAL CONDITION.

It is very evident that vital godliness is not very abundant in the city; and all christians with whom we conversed on the subject expressed the same opinion. This heart of the nation is very corrupt, being full of pride, covetousness, and licentiousness. We have not seen in any other city such extravagance in dress as we witnessed there. The very sight of it was disgusting to our sight, and we felt like turning away with abhorrence and contempt. And although this was in what the world considers the highest society, yet the want of modesty in the dress was as conspicuous as the extravagance. This is what might be expected. We very much prefer the society of New England, if we were to choose either in relation to morals or the general intelligence of the people. Theatres, and other places of amusement, are well patronized, while prayer meetings are left to languish. We heard of some interest in a Methodist mission, in a retired part of the city; but, generally speaking, religion is at a very low ebb. It seemed to us like a second Montreal; only we found this difference: in Montreal, the people were very *bigoted*, and at Washington, very *indifferent* about religious matters. Had we not felt assured that it was the *Lord's* will we should hold some meetings there, our faith would have failed at the beginning. At the first meeting, we had out some ten or twelve; but the numbers continued to increase, till our hall was filled with some five hundred attentive listeners, who manifested a most lively interest. We have rarely, if ever, spoken to a more intelligent audience. The Treasury, War, and Naval Departments were represented in almost every meeting; and besides these were several professional men, some of whom took an active part, either by asking questions or endorsing what we said.

There was considerable excitement when we exposed Spiritualism. Some prominent Spiritualists were present. One intelligent gentlemen, Dr. Wright, who had been a Spiritualist, and, as he said, had "been behind the curtain," stood up nobly in the defense of our position. His remarks were weighty and to the point. He testified to what he had seen and known of its immoral and infidel tendency. One man became so enraged in his opposition to us, that a policeman was called, who took him out of the hall. That aroused some others whose sympathy was with the Spiritualists, so that we had quite an exciting time,—some crying one thing, and some another; but the truth prevailed. We challenged the Spiritualists to come forward and defend their position, but none accepted. One was heard giving advice to a speaker who had some thoughts of accepting our challenge, and he urged him not to do it. Mrs. Daniels, formerly Mrs. Cora Hatch, the noted trance-speaking medium, a Mr. Foster, another noted speaker, were giving lectures in the city at the time we were there. They have a strong hold on many minds, but some had their eyes opened to see the infernal tendency of Spiritualism.

During our stay in the city we preached three times in Dr. Garnet's church. Our last meeting there was on Lord's day evening, March 4th. The house was filled with a very attentive audience. We spoke on "the coming kingdom," showing that "the kingdom of God is nigh at hand." We felt the freedom. When we got through, Dr. Garnet, the pastor of the church, made some excellent remarks, fully endorsing what we said, and expressed regret that we could not continue our meetings in the same place. He manifested a true christian spirit, and expressed his faith in the speedy coming of Jesus. He said he felt anxious to have his people hear more on the subject. We were sorry that we could not have remained another week, but other appointments prevented.

Thus closed up our meetings in W. We made some interesting acquaintances, whom we hope to see in the kingdom. We have left an open door for more preaching on the "blessed hope." A church of ten members was formed, and a prayer meeting established. We trust that some of the seed sown will yet spring up and bear fruit to the glory of God.

REVOLUTION.

The signs of the times indicate that we are very near a great revolution in political matters. Many close observing men are now well convinced that a revolution of no ordinary character is at hand. But the student of prophecy sees the same marked upon the prophetical chart, and that the next important event which is to follow the approaching revolution is the coming of Christ. To the true bride of the Lamb, the immediate second personal appearing of our Lord is becoming more and more like a *reality*. Her doubts are being all removed about the matter. The omens are so bright, that she now feels warranted to lift up her head and rejoice, knowing that her redemption draweth nigh. We are truly living in an hour of thrilling interest. The Lord is at hand, and soon the dead will be raised and the kingdom of God set up.

The following is from the New York Daily *Herald* of March 7th, 1866:

The Great Issue and the Great Danger before the Country.

'Revolution!' said Henry Clay on an important occasion before Congress, 'we are in the midst of a revolution.' The remark was not inapplicable in his day; but it is a thousand times more applicable to our present political situation."

Is it not high time for all the *friends* of Jesus to arise and trim their lamps, and prepare to meet him? Let it be remembered that those who have a "grudge . . . against another," must "be condemned;" and that those who have "hatred, variance," or "strife" in their hearts, "shall not inherit the kingdom of God." Those who expect to be "ready" to go in to "the marriage of the Lamb" should examine their hearts most critically, to see if there is any evil thing therein that unfits them to meet the Lord in peace. We should be all ready, like a dying man, who has settled up all his affairs with this world, being at peace with all mankind. Those who are prepared for translation when the Savior comes, must be "pure in heart." We have had timely warning, so that if we are not ready, we shall have no excuse. Dear reader, are you prepared to welcome Jesus?

FENIAN WAR.

The Fenian movement is advancing rapidly, assuming gigantic proportions. England begins to tremble at the sight, and has suspended the *habeas corpus* act, and commenced arresting Irishmen in earnest, with a view to putting an end to the Fenian operations; but we think she is making an effort to put out a fire that will only spread the more rapidly with her labors to extinguish it. The friends of Ireland appear to have engaged in the work of freeing the Erin Isle, with a determination that will not be easily overcome. And as it is a known fact that Napoleon is acting in harmony with the Fenians, it is evident England has come to a period in her history of no ordinary interest. Her chances of success now look small. It was said by a member of Parliament, that England had no friends among the nations of the earth. Not so with Ireland. She has much sympathy from other governments.

The following report of the doings in the House of Lords, Feb. 16th, shows the state of feeling in that body.

"In the House of Lords on the 16th, Earl Russell said: I have to direct your lordship's attention to the affairs of Ireland. The Lord Lieutenant, on the advice of the Lord Chancellor of Ireland, the Chief Secretary, and other persons, has expressed the opinion that it is absolutely necessary, considering the present state of the country, to suspend the Habeas Corpus act. Her Majesty's government have therefore resolved to make the proposal to suspend the act, and the Secretary of State for the Home Department will do so to-morrow in the other House of Parliament. When a similar motion was last made, the bill was introduced on a Saturday and passed through all its stages in the course of that day. Your lordships will doubtless agree that, if the necessity for such a course exists, no time should be lost; and I must therefore ask your lordships to put yourselves to the inconvenience of meeting to-morrow at 4 o'clock, when the matter shall be laid before you.

The Earl of Derby—The proposal made by the noble lord indicates a very serious state of affairs. Of course it will be for her Majesty's government to justify to this and the other House of Parliament the course proposed; and if the other House should be so satisfied of the gravity of the occasion—and no doubt they will have sufficient evidence laid before them—as shall induce them to consent to take so strong a step as suspending all the Standing Orders for the purpose of passing the suspension of the *habeas corpus* act, I am quite sure your lordships will be of the unanimous opinion that in such a state of affairs it would be neither expedient, desirable, nor consistent with your duty to interpose a moment's delay. Therefore, my lords, as far as I am concerned, if the House of Commons should think fit to suspend all their Standing Orders for the purpose of passing a bill which I presume it is the intention of the government to lay before them during the morning sitting of to-morrow I should offer no opposition to it (hear, hear,) when it is laid before your lordships in company with a statement from her Majesty's government, and backed up by the authority of the House of Commons. And when I say I should be prepared to assent to the passing of the bill under the circumstances, I trust we shall have at the earliest possible opportunity such a statement from her Majesty's government as will justify us in having passed so strong a measure as that proposed."

Last Sunday, March 4th, the Fenians had a great gathering at Jones' Wood, near New York City. It is said there were from one hundred to one hundred and twenty thousand present. They had stirring speeches from four different stands. The leading sentiment of the speakers was in favor of immediate action. It is reported that one hundred thousand dollars were raised in twenty minutes at the meeting. It was stated that there are three hundred thousand men in Ireland now ready for action, and that they are officered by able men from the American army. One report says there are eight hundred thousand Fenians in the United States. There is some evidence that Fenianism may come in collision with the American government. Much trouble may yet arise to this country through Fenianism. When in Washington we listened to several speeches in Congress. Said Senator Wilson, of Mass., "We are fallen on sad times." Said Senator E. Cowan, of Pa., "The political omens bode the coming of no common events." Said a member of the House, —"Let the republics take warning from the fate of Julius Cæsar."

DISCUSSION.

We are to have a discussion with J. G. Fish, in Opera Hall, Springfield, Mass., commencing Monday evening, Mar. 19th, to continue five evenings.

SUBJECT:—"*Resolved*, That man has a spirit which exists after the death of the body in a conscious state, and communicates with the inhabitants of earth."

☞ Many thanks to the friends who have aided us in the Washington Mission. We have had reason to rejoice in what the Lord has done in that city. There is now an open door for the truth.

☞ More about Spiritualism next week.

LIFE SKETCHES.

A new edition has just been issued, and those who have subscribed and paid, will be supplied just as soon as it can be ascertained who have been supplied, and who have not. As some copies have been sent directly from Boston during Mrs. Mussey's absence, it may be difficult to tell the whole number who are yet unsupplied. Will not those who are expecting copies, whether paid for or not, please send their names *immediately*, and money if they have not already paid, and they shall receive the books by return mail. Price $1 00, postpaid.

Quite a number have received copies which are not yet paid for. Will they not send in the money immediately? Sr. Mussey needs every cent due her to pay for the present edition. Now who will send in their names and money, or the names of their friends, and thus enable Sr. M. to dispose of the whole edition at once, pay her bills, and pay her for her trouble in the past?

Those sending money now due, address Mrs. ABIGAIL MUSSEY, Crisis Box, Boston, Mass.

Those who wish for books, address *E. P. Woodward*, (Crisis Box), Boston, Mass.

For the World's Crisis.

THE REVIVAL IN NEW BEDFORD AND FAIR HAVEN.

BRO. GRANT:—The good work of revival, attended with reformation, is still onward in this city, and across the river in Fair Haven. It is truly soul-cheering to see the wonderful work of our great God. Last Sunday morning, at our love feast, there were over one hundred and twenty testimonies for Jesus, and many prayers, many of which witnesses have lately found the love of God. It was truly a feast of fat things to the friends of Jesus.

Men and women still inquire, Men and brethren, what shall we do? The meetings seem to be free from that excitement which sometimes attends protracted meetings. Notwithstanding these meetings have continued about eight weeks in succession, they have been characterized by harmony and love, love to God and love to man. No railing of others, who do not fully agree with us in all things as yet, although the straight, plain truth of God's word has been fearlessly proclaimed in the name and spirit of the Lord. Many brethren and sisters of other denominations have been led to investigate the glorious truths of Jesus' second coming nigh at the door, the sleep of the dead, resurrection to immortality, and eternal life in the new heavens and new earth. Many who knew not the Bible hope previous to these meetings, yet were trying to live for God, are now "rejoicing in hope," and expecting it will soon be consummated. The impression is settling in the minds of the people that we are very near the Judgment.

The interest is so great to hear the word of the Lord in Fair Haven, the brethren have hired Phœnix Hall, the largest in the place, which is well filled with anxious listeners to this last invitation to the marriage supper of the Lamb. Great solemnity rests on the people. All seem to be satisfied that something of vast moment is soon to transpire. God grant to speed on the work of salvation. Wake up! brethren and sisters; the Lord is certainly coming. We are almost there. Come, Lord Jesus.

JOHN G. HOOK.

March 7th, 1866.

For the World's Crisis.

MEETING AT BROCKPORT, N. Y.

The quarterly conference held in Brockport, N. Y., March 3d to 5th, was an excellent meeting. The ordained ministers present were Elds. C. W. Low, C. F. Sweat, C. B. Turner, P. A. Smith, and F. Burr. Unordained, Benoni Stevens, M. R. Miles, and H. H. Brown. There was a good attendance of brethren from abroad, and the Spirit of the Lord was present to bless us.

A tract fund was talked of for the purpose of supplying the preaching brethren with tracts to scatter where they go. As it would take some time to make a permanent arrangement of the matter, it was postponed till the annual meeting in June next, when it will be carried into effect. We want to raise $500 a year, at least, to supply the preaching brethren with tracts for free distribution, and we think it can be done.

In the meantime, the brethren are invited to contribute money to furnish tracts to the preacher until the annual meeting. Twenty-two dollars and seventy-five cents were handed in for this purpose, which, being placed in my hands, enabled me to order tracts from the A. C. P. S. at Boston for the following brethren, viz: Elds. C. W. Low, C. F. Sweat, C. H. Williams, J. W. Taylor of Pa., C. B. Turner, and F. Burr.

Eld. F. Burr was appointed to make the opening address at the annual meeting.

At the love feast, Sunday morning, sixty-eight spoke in one hour, giving their testimony as looking for the Lord. We had the use of the meeting-house now occupied by the Free Methodists, and we trust that Bible truth has made some advance in Brockport, as the result of the meeting.

F. BURR, Sec'y *pro tem.*

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$1982.67
E. M. R.	1.25
Levi Butler, Guilford, Ct.	5.00
Emily L. Marsh, New Richmond, Pa.	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400.00

Previous acknowledgments	$255.15
S. P. D., So. Poland, Me.	.25
Levi Butler, Guilford, Ct.	2.50
"Unworthy"	1.00
M. E. J., Byron, Me.	2.00
B. F. Millard, Low Hampton, N. Y.	1.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Total cash receipts to March 6.	$1747.22
E. M. R., Pleasant Valley, Ct.	1.25
S. P. D., So. Poland, Me.	2.00
P. Perham (pledge paid)	1.00
Emily L. Marsh, New Richmond, Pa.	1.00
B. F. Millard, Low Hampton, N. Y.	1.00
Walter	1.00
A friend in Mich.	1.00
Y. P. Fund	.83

CLOTHING RECEIVED.

One barrel from Susie Bidwell, Bloomfield, Ct.
One barrel from Anna E. Bennet, Danielsonville, Ct.
One barrel from Frances Beal, Lewiston, Me.

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$46.30
Edwin Shults, Fairport, N. Y.	.40
Eld. S. A. Chaplin, Pierceton, Ind.	.50
Robert Fisher	5.00
John F. Wood	2.48
E. M., Wendell Depot, Mass.	1.00
H. A. Arnold, Newburgh, Me.	2.00
W. B., Cabot, Vt.	1.00
B. F. Millard, New Hampton, N. Y.	.25

EUROPEAN MISSION.

(Receipts since Dec. 1st, 1865.)

Previous acknowledgments	$412.25
S. M. Lom, Newark, N. J.	1.00
Emily L. Marsh, New Richmond, Pa.	2.00
Mrs. Mary A. Hardy, Groveland, Mass.	1.00
Mrs. Sarah A. Coburn, Haverhill, Mass.	2.50
Little Mary, Haverhill, Mass.	.20

For the World's Crisis.

OUR SPECIAL WORK AMONG THE FREEDMEN.

BRO. GRANT:—I see in the Crisis of Jan. 31st, under the head of "The religious condition of London," a reference to the education of the Freedmen. You will allow me to say a few words to the friends of missions and schools on this subject.

We all agree that it is our duty to proclaim the gospel of the kingdom among the Freedmen to the widest extent in our power. Being on the ground, and knowing the condition of the southern field by observation and actual experience, I will make a brief statement respecting the field open to us, as I view it.

I remark, first, that at this time we cannot enter any field in safety except where the U. S. armies are stationed. All other posts of the South are under influences that would make it dangerous for a Northern man, and especially an Adventist, to go.

Second, even where the army *is* stationed, Northern men are shut out of all the congregations of Freedmen who are connected with the Southern church. The door is open only among the Freedmen who have independent organizations in the South. Of these independent organizations the *white* preachers and teachers of the North have much control; and having no faith in the doctrine of the speedy coming of Christ, they naturally shut the door against us. The Freedmen cannot therefore be reached by us at all where the white teachers or preachers have influence over them, and they prejudice them against us.

Again, it is next to impossible to get up an independent meeting to preach to them a course of sermons, unless *their preachers* recommend it. The Freedmen who attend church are the only portion that we can reach at all. The many who hang about saloons and places of debauch we cannot reach, except by individual effort.

The only field open to us thus far is among those *who know us*, or to whom we are favorably *recommended*, as in St. Louis and elsewhere. There we were recommended to three societies—the African Methodist, Wesleyan Methodist, and Baptist. The first two received us with open arms, on the ground that we had come to help them to education, and supply their poor with garments, and that we had some good things to say to them on the coming and kingdom of Christ.

But the Baptist church did not receive us at all. Why? I do not believe there was a member in that large church that would not have received us with joy but for the pastor, who was from the North. He told his people we were Adventists, and he did not *hitch with* us. And so, although we were a month in that city, and enjoying a good state of things in the two Methodist churches, not one of the Baptists, to my knowledge, attended.

The missionary who comes South to preach to the Freedmen, will have to speak out of doors, when allowed to do so, or go into some church, as we did in St. Louis; or else hire a place of worship. To hire is very expensive. All the halls seem to be taken up, or nearly so; and what remain to be let are from $10 to $20 a night. This, with board at from $8 to $12 per week, would be an expensive business. A transient visit among the Freedmen would be of little good, as the white teachers, both Northern and Southern, would pervert our work among them as soon as we were gone.

We can do but little at best, but what we do should be done well. The best and only plan I have in mind now, is to fix on a central location in this southern field, say Memphis, if you please; here put up a cheap yet substantial house of worship, with rooms in the rear for the Mission family. In this house let worship be had regularly, with a Sabbath School for the Freedmen. In connection with this, let there be a day and evening school. The pupils of these will pay a dollar per month, to meet the expenses of the teachers. This will give a rallying point—a Mission House in this dark field, with a place for all work.

From this point we can send out teachers and preachers to towns and plantations as they may hereafter be opened to us, and thus we may spread the light and truth, in connection with education, which the Freedmen will pay for themselves.

A building can be put up, such as I have spoken of, and furnished, for less than $600, on leased land; and it can be done in four weeks, and fit for use. As one that "speaks from actual observation," I can see no way to do anything effectual in the South, unless it be in some such way as suggested above.

To the suggestion that "the government and various societies" will educate the Freedmen, and that we should preach the gospel to them, etc., I would say that those societies who educate the Freedmen, take special pains to supply them with preaching and Sabbath Schools, and place them *beyond* our influence. If we get access to the Freedmen, and faithfully preach the gospel to them, it will be because we take them under our care, and educate them to read and understand the word of God.

I have thrown out these thoughts, not to criticise or oppose the views of others, so much as to give the results of my observation on this important subject. I know the time is short. But on this account we should do all the more, and should occupy till the Master comes.

In conclusion, I will add that some of the benevolent societies contemplate entering upon the plan proposed above, in order to secure the results of their labors and contributions; otherwise they will lose much of what they have done.

Such a mission can be got up and sustained while we have need of missions to prepare a people for Christ's coming. Shall we do it? An enterprise like this would make us independent in the South; and it would do more to prove our sincerity, and spread light and truth on the coming kingdom than any other one act we could do.

From this point we could send out the teachers now waiting to enter the field, as doors open for them, and who would be supported by the Freedmen. These would carry a knowledge of letters and the word of God to the ignorant and benighted.

Let us all ask for wisdom from on high, and act in this matter as God shall direct us. Yours for the Freedmen,

JOSHUA V. HIMES.

Memphis, Tenn., Feb. 16th, 1866.

For the World's Crisis.

GOD WORKS IN FALMOUTH.

BRO. GRANT:—Our meetings commenced in Falmouth, Feb. 16th, with preaching in the evening. The next morning, in our social meeting, two voluntarily arose and confessed their sins, asking prayers. They soon found Christ their Savior. The next day one other came to Christ and found mercy. Backsliders broke down before God and were healed. God has since worked gloriously day after day. Seven or eight have found Christ.—Many wanderers have returned. The work goes on mightily. Four more came out for prayer last evening. Bro. Goud, York and Walker are with us in the work. Blessed be God for his mercy to this people.

March 2d, 1866. I. C. WELLCOME.

Correspondence.

From Bro. E. A. Shaw.

BRO. GRANT:—I would call attention to Oregon, when ministering brethren are traveling in search of new fields of labor. I do not know of a single brother of like faith in the state, but presume there are. I have seen none since I emigrated in 1862. We were plundered by Indians and nearly starved on our way here, and are just beginning life anew. We live seven miles west of Portland, which is our address. I find considerable inquiry and often much interest, when telling of my hope and its reasons. Were I able to do it, I should take pleasure in ordering books and selling and distributing them, but at present am obliged to labor steadily for the maintenance of my family, having been laid up nearly a year by sickness, and buried two children, since I reached this coast. Our experience has been a hard one, but we look for a better—a heavenly country.

I feel assured a good laborer would meet with much success in this neighborhood. Any brother coming this way will be gratefully received and entertained by your brother in Christ,

ELIZUR A. SHAW.

Portland, Oregon.

From Bro. A. Sims.

BRO. GRANT:—A few weeks ago the Crisis contained an account of a visit of Bro. Blain to Canada West; that a small church was organized in that section of country, and that God's work is going forward. The friends of truth will be happy to hear that the Bible doctrine of the destruction of the wicked and the near coming of Christ is gaining ground here as well as in the United States. But while we have cause for rejoicing in the advancement of the cause of truth and that God is blessing the means of grace to some by enlightening their minds and uniting their hearts to himself, we are called to mourn in another respect. A dark cloud has been spread over us. Death has entered our little church and carried off a leading member, Deacon Fairly Milne.

The loss which the church has sustained in its present feeble state, cannot be estimated. Bro. Milne was a consistent christian, and a man of energy and decision. When he saw the truth he embraced it, although by doing so he would bring upon himself the reproach of men. He was independent in mind; he thought for himself in religious matters, as well as in other things. He belonged to a Baptist church near this place, of which he was a deacon, prior to the time he embraced the doctrine of the entire mortality of man, and the destruction of the wicked. The church acted on his case, and expelled him, his wife, and two others, for receiving and holding the above doctrine.

Bro. Milne was aged forty-three years. The circumstances attending his death were painful to his dear family. Business called him away a distance of thirty-five miles on

horseback, on the 2d of this month, and his family never again saw him in life. He died on the 7th, at the house of near relations. He was surrounded by kind christian friends and relatives, but holding different views from our dear brother. He could not, therefore, enjoy the same liberty to converse on religious subjects as with his own family and the members of the church. Notwithstanding, peace reigned within; there was no wavering; he looked forward to the near coming of Christ, and a resurrection to a glorious immortality.

The sorrow of his family is deep, and likewise of the church; but we sorrow not as those who have no hope. The Lord rules, and will overrule this sad providence to his own glory and the good of his cause, although unseen to us now. His promise is that all things shall work together for good to them that love God. What now seems dark to us in the providence of God will ere long be made plain, and his righteous government will be justified by all his creatures.

Hawick, Dec. 26th, 1866. N. Sims.

From Bro. J. T. Jordan.

Bro. Grant:—Having received letters from many who wished to know the particulars about my lameness, and how I am getting along, I will take this means of informing them through the Crisis.

About the middle of last October a singular looking sore made its appearance on my right thigh, quite small at first, but increasing quite rapidly in size, with red fibres running from it half way round the leg. As many felt alarmed about it, I was advised to have it attended to at once, which I did, applying to Dr S. Lombard, of Standish, Me., who had had an experience of twenty-five years in doctoring cancers. He pronounced it the most stubborn kind of cancer, yet he thought it might be drawn out if attended to strictly, as I had taken it so soon after it made its appearance.

I have now been under his treatment seven weeks. The fibrous appearance has disappeared, and I feel quite confident that the means used, with the blessing of God, will effect a cure.

I hardly know how to confine myself at home, having appointments out, also feeling that my family needed my labor. But I was obliged to do it, or lose my life. I have done it, trusting in God, for I have proved him and his word too many times to distrust him in these last hours of time.

For twenty-three years I have believed and preached that Jesus would come back to earth again before the generation should pass away that beheld the signs given by Christ. I have labored mostly in new places, wherever the door has been opened. I have seen many brought to a knowledge of the truth and made happy in God. I have endeavored to do what I could with an eye single to the glory of God. For all this the Lord has sustained me. I have been blessed with good health until my present sickness, and now that I am afflicted for a time, I feel that the Lord has not forsaken me.

While I have had the prayers of God's people in my behalf, they have also rendered me material aid, for which they have my heartfelt thanks. To those who have thus assisted me I would say, Your letters have been cheering and comforting to me, and your aid most acceptable; for which I desire to feel abundantly thankful. I feel that the Lord will reward you, for I remember that Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Your brother, looking for Jesus very soon.

West Poland, Mar. 1st. J. T. Jordan.

From Sr. L. R. Gilman.

Bro. Grant:—I am trying to do what I can in the name of the Lord in scattering tracts and conversing with people to give them warning of their coming doom, if unprepared to meet the Lord. I believe with all my heart that our King is soon coming; and how important that we work while the day lasts, for the night of this poor wicked world is at hand, but, thank God, the morning to the saint is soon to dawn.

May the Lord help us to be faithful till He appears whose likeness we hope to reflect if good. Your sister in hope,

Long Point, Ill. Laura R. Gilman.

From Bro. L. Butler.

Bro. Grant:—The Lord has been doing a good work near here in Madison, through the labors of Brn. Woodruff and Hitchcock. About twenty have resolved to serve the Lord and prepare for his soon coming. To the Lord be all the glory. L. Butler.

For the World's Crisis.

TRUE COMFORT.

How sweet it is, when weighed down by the trials and sorrows of earth, to call to remembrance the blessed promise, "I will not leave you comfortless; I will come to you." O how these promises have cheered me when passing through fiery trials, so deep, so heavy, and so severe, that it has seemed as if I must sink beneath the weight of them; but this blessed promise would come into my heart like healing balm, and has caused me to rejoice even in the midst of the fiery furnace.

I praise the Lord that the above promise was ever written for us poor worms of the dust; incapable of doing any thing well pleasing in his sight without his help. The blessed Savior knew just what we should need to enable us to buffet against the tide of persecution, trials and sorrows of earth. I do praise the Lord to-day, that it is the privilege of the child of God to have the Comforter abide with him, to help him along in this weary world of sin and pain. I am glad that the Lord knows just what we are, and just what we need, and that he in his infinite wisdom and goodness has left such precious promises upon record, to help us above the trials of the way.

My heart overflows with praise to God for all he has done for me, a poor, lost sinner, saved only by grace, no good works of my own. Lord help me to be so good, so meek, so God-like, so Christ-like, that others may know whereof I am. Ever give me the blessed Spirit, the Comforter. Leave me not comfortless in these last days of time. We need more of it now than ever, to bear the trials of the way without giving up, when we are so near the home of the faithful.

L. B. Weaver.

Eclipse.—There will be a total eclipse of the moon on the night of March 30. It begins at fifty-three minutes past 9 o'clock, is at its total at fifty-nine minutes past 10, and begins to disappear at thirty-nine minutes past 12. It is visible throughout the United States.

Obituaries.

Kidder. Died in Bristol, N. H., Feb. 1st, 1866, of diphtheria, after a patient suffering of ten days, Rosetta Kidder, only child of Albert H. and Emeline Kidder, aged three years, nine months and four days.

> "So fades the lovely, blooming flower,
> Frail smiling solace of an hour;
> So soon our transient comforts fly,
> Earth's pleasures only bloom to die."

Rosy was a very promising, intelligent, and active child; a bright and lovely flower, blighted by early frost. Fond parents are left in solitude to mourn, yet not without the blissful hope of the resurrection near. Not the delusive hope that their loved one has gone to heaven: no; we tenderly laid the beautiful form away in the grave to sleep quietly the sleep of death, till Jesus, who is the resurrection and the life, comes again, when the cruel tyrant must yield its prey. Then we expect to see her again, not sick and dying, but clothed in immortal bloom, and there to enjoy her society for ever, in a world of undying splendor, where no flowers fade, and death will never enter. O hasten that bright morn! D. N. Kidder.

Mabey. Fell asleep in Jesus, in South Westerlo, Feb. 24th, 1866, at the residence of my father, Laura Etta, daughter of L. C. and S. E. Mabey, after an illness of three weeks, aged six years and three months.

In vain were the efforts of kind friends and medical skill to save our darling one. Death had his commission, and with unceasing tread marched on until the loved one was torn from our fond embrace, and we are left to mourn her loss. Yet we sorrow not as others who have no hope; for we believe that them which sleep in Jesus will God bring with him. Eld. J. P. Teats spoke words of comfort at the funeral, from 1 Cor. 15: 21. We are grateful to God that in our hour of affliction, and away from our home, we had the sympathy of dear friends, and the hope buoys us up, that soon Etta, with all those little ones, shall come again from the enemy's land to their own border, the new earth.

> "Asleep in Jesus! far from thee
> Thy kindred and their graves may be,
> But thine is still a blessed sleep,
> From which none ever wake to weep."

L. C. and S. E. Mabey.

Raymond. Died in Savoy, Mass., Feb. 5th., 1866, Mary E., aged two years, nine months, and twenty-five days.

Also, Feb. 6th, Alida M., aged five years, eleven months, and eighteen days, daughters of Jonathan and Louisa Raymond.

Funeral services were attended by Eld. H. G. M'Cullock, of Illinois.

> Our lovely ones in Jesus sleep,
> Their sufferings are all o'er,
> O may we meet beyond death's sleep,
> Where partings are no more.
>
> We gazed upon their features,
> In death so calm and still,
> With thoughts of bitter anguish,
> That parting scenes do fill.
>
> We weep, but not distrusting,
> The hand that laid them low
> Will call them from their slumbers,
> When Life's sweet morn shall glow.
>
> Farewell, then, dearest children;
> Farewell, till we shall meet
> And be united, ever
> To chant the triumph sweet.

E. M'Cullock.

Hays. In West Stoneham, Feb. 18th, 1866, Sister Lizzie P. Hays, daughter of Joseph and Louisa Palls, aged twenty-six years, three months, and twenty days.

She has been a follower of Christ for several years, and loved Christ with all her heart. She possessed strong faith in the promises, and was a bright and shining light in the world. She died believing she would have a part in the resurrection of the just. Her parents, with brothers and sisters, and a large circle of friends, mourn their loss; but she sleeps in Christ. A discourse was delivered by the writer, from John 12: 26.

C. M. Currier.

Summary of News.

FOREIGN.

Queenstown 22d.

The suspension of the *habeas corpus* in Ireland was received with universal approbation in England and very general satisfaction in Ireland. At first the effect there was uneasiness and depression, but the vigor shown by the Government restored confidence and had a favorable effect. The act authorizes the arrest and detention in custody until the 1st of March, 1867, of any person suspected of conspiracy.

The chief object of the measure is believed to be to enable the authorities to deal with numerous Fenian emissaries from America, who are represented as scattering in all directions. The police are acting vigorously and are making a large number of arrests. The military force in Ireland is being strongly reinforced. It is reported that Sir Hugh Rose, the Commander in Ireland, has demanded further instructions from the government. Four sergeants of a regiment at Limerick have been placed under arrest. Among the latest arrests is that of Gen. John H. Gleeson, brother of Joseph Gleeson, of the Federal army. The police were fired on from a house in Tipperary, where it was supposed that drilling was in progress. One officer was severely wounded. Some of the men were arrested. P. J. McDonald, the supposed Head Centre in Dublin, had been arrested. Order continued to be maintained.

A bill has passed the House of Lords authorizing the Irish Government to take possession of the telegraph wires, if necessary.

The Government bill regarding the cattle plague has passed both Houses of Parliament.

It is stated that recruiting in Austria to fill up the Austrian corps in Mexico will commence in a few days.

Austria, without recognising the kingdom of Italy, is negotiating for improvements in the consular and commercial relations of the two countries.

It is asserted that Prussia is about to send a note to Austria declaring that the personal union of the Duchies with Prussia is the only solution of the Schleswig Holstein question.

The Paris *Patrie* says certain proposals have emanated from Maximilian which may render possible the return of 5000 troops from Mexico by the end of May.

THREE DAYS LATER.

The Irish police continue active in arresting suspected Fenians, and troops continue to be sent to Ireland.

The cattle plague is still increasing. The latest weekly returns show 11,000 cases, the largest yet.

A revolution had occurred in Romania. The Prince Conesa was taken prisoner by the army and forced to sign his abdication. The Legislature unanimously proclaimed Count Flanders Hospodar amidst general satisfaction. Much excitement prevailed in the neighboring principalities.

Liverpool Feb. 28, Queenstown March 1st.

The condition of Fenian affairs is unchanged. Arrests continue plentiful in all directions and arms and ammunition were frequently seized. The provisions of the Peace Act have been further extended.

The London Star has reason to know that the relations of Austria and Prussia relative to the Duchies is very critical. It even hints at the possibility of war.

Dublin, Feb. 28—P. M. A policeman of Castletown Roche, in the county of Cork, and another from the neighborhood of Fermoy, in the same county, have been arrested on a charge of Fenianism.

DOMESTIC.

Washington, March 5. The Commissioner of the Freedman's Bureau has issued a circular directing each Assistant Commissioner to consult the State laws with regard to marriage and divorce of white persons and embody them for the benefit of the freedmen.

A important treaty between the Creek nation of Indians and the United States was signed Saturday afternoon. The Creeks, among other important stipulations, cede the west half of their domain, admit their emancipated negroes to equal civil rights, grant the right of way for the construction of a railroad through their country, and agree to such legislation on the part of Congress as may be necessary to establish a judicial system in the Indian Territories, and a general council, with definite legislative powers, composed of delegates from each nation.

New York, March 6. One of the Valparaiso newspapers states that instructions to prevent the bombardment of that city, if it should be attempted by the Spaniards, have been given by the English Government to its Minister in Chili.

Advices from Rio Janeiro are important. War preparations continued. An iron-clad had been despatched to the Platte. Another was to follow, with some bomb vessels. The Brazilian Government was firm in demanding the expulsion of Lopez as the first basis of any peace negotiations.

It is reported that Archbishop McCloskey will soon take action in regard to the violation of his admonitory circular, and that it will be announced that no absolution will be granted any member of the Fenian organization.

Montreal, Canada, March 9. The call for 10,000 Canadian militia for active duty was enthusiastically responded to. Early on Thursday morning news was received from all parts of the country that their quotas were ready for active service at a moment's notice. No doubt three times the number could be had at a day's notice. The whole volunteer force of this city paraded last evening. Strong guards are posted in all the alleys and patrols moved through the city all night. Every preparation is being made to guard against any Fenian surprise.

☞ The Georgia Senate has passed a bill giving to the freedmen all the rights in the courts enjoyed by white men.

Notices.

Protracted Meeting in Lowell St. Chapel.

The meetings in this place are increasing in interest. Bro. J. G. Hook is with us, and the Lord blesses his labors. A number have been converted, and others are inquiring. The meetings will be continued every afternoon and evening through the week, and on the Lord's day next, and as much longer as duty may direct.

Come! Come!

Ye ministers of His, delegates from churches, and disciples of Jesus in Rhode Island and Eastern Connecticut, come to the R. I. and E. Ct. Conference, to be held at East Killingly, Ct., from April 4th, 2 o'clock P. M., to April 8th, 1866. Stage leaves Providence every day at 11 o'clock A. M., and Danielsonville at 7½ A. M.

H. F. Carpenter, Clerk.

Quarterly Conference.

A quarterly session of the Advent Christian State Conference, of New Hampshire, will be held in Exeter, N. H., commencing evening of March 15th and continuing over the following Sunday. Let prayer go up to God, in the meantime, that this meeting may result in great good.

A. W. Sibley, Secretary.

P. S. The Campmeeting Committee of New Hampshire are requested to be at this meeting, as there is some important business to come before them. A. W. S.

Notice.

Preaching brethren coming to Hoosick will please to correspond with George B. Keach, Hoosick Falls, N. Y. Box 2.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston

J. G. Hook ... Sunday, March 11th and onward as the Lord directs.

East Boston.

J. S. White ... Sunday, March 18th
C. Goodrich ... Sunday, March 25th

Worcester ... Sunday, March 18th
Springfield, Mass., Saturday evening, March 24th, and over the following Lord's day.
Subjects: Saturday evening,—"What is Man?" Lord's day morning,—"The resurrection of the dead." P. M.,—"Future Punishment." Evening,—"The Coming Kingdom." Miles Grant.

Lowell ... Sunday, March 25th
J. O. Smith.

Moultonborough Center ... evening, March 16th
Hodsdon, school-house ... evening, March 17th
Vitum school-house ... Sunday, March 18th
Ossipee (Walter Village) ... March 25th
Melvin Village ... April 1st
T. W. Piper.

Springfield, Mass.

Andrew Simpson ... Sunday, March 18th
Dr. A. W. Higgins ... Sunday, April 1st

Madison, Ct. ... Sunday, March 18th
Wallingford Farms, Ct ... Sunday, March 25th
B. Hitchcock.

North Barrington, N. H. (wherever Bro. Preston may appoint) ... Sunday, March 25th
J. Pinkham.

Agawam ... Sunday, March 18th
Stafford, Ct., (free church) ... Sunday, March 25th
H. Pratt.

Chester, Mass. ... evenings, March 27th, 28th, 29th
Cold Spring, Mass ... Sunday, April 1st
Thomaston, Ct. ... evening, April 10th
Pine Tree School-house, North Salem, N. Y. (or as Bro. Bailey may appoint) ... Sundays, April 15th and 22d
Thomaston, Ct. ... Sunday, April 29th
Wrightville ... evening, May 4th
Geo. L. Teeple.

Lynn, Mass ... Sunday, March 18th
Haverhill, Mass ... March 25th and April 1st
L. C. McKinstry.

Bradford, (Pond meeting-house) ... Sunday, March 18th
Wm. W. Sutherland.

N. B. Bro. Simpson will not withdraw his appointment from Springfield.

Bristol, Ct.

Ira Morgan ... Sunday, March 18th
Wm. Stuart ... Sunday, March 25th

Worcester, Mass., Tuesday eve., March 13th, 17th, 18th
Groton Community ... evening, March 21st and over the following Sunday at Northfield.
Griswoldville ... eve, March 28th and over the following Sunday.
Brethren desiring my labors in other places can drop me a line at Griswoldville, Mass., care of Samuel Hildreth.
S. C. Hancock.

Magog Outlet, C. E. ... eve, Sunday, March 18th
Wolton ... eve, March 20th
Sutton, C. E., March 24th, and over the Sabbath, if not conflicting with other appointments.
D. N. Chadsey.

Southington ... Wednesday evening, March 21st
Eld. Stewart.

Harwinton, Ct., (school-house near Bro. Barbers), Sunday, March 18th.
O. D. Woodruff.

Copenhagen, N. Y ... March 26th
Glenmore (as Bro. Wakefield may appoint), March 30th and over Sunday, April 1st.
Will Bro. Wakefield meet me at Camden Station on the arrival of the 10 o'clock A. M. train from the North?
Carlton, Orleans Co ... April 8th
West Barre ... April 15th
Brockport ... April 22d
Darien City, Genesee Co. (as Bro. Henry Sharrock may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. B. C. Simonds, at 4 P. M. same day.
C. F. Sweet.

Portland, Me ... Sunday, March 18th
Timothy Cole.

Lowell, Mass., Saturday evening, March 18th, and over the following Sabbath.
S. W. Thurber.

Portsmouth, N. H. ... Sunday, March 18th
C. Goodrich.

New Bedford, Mass ... March 18th and 25th
J. Couch.

Haverhill, Mass ... March 18th
Manchester, N. H. ... March 25th
Concord, N. H. ... April 1st and 8th
J. K. Bellows.

Hartford, Conn ... March 18th
William Stuart.

Springfield, Mass ... Sunday, March 18th
Warehousepoint, Ct., Tuesday evening, March 20th, and till Friday evening, 23d.
Will some one meet me at the depot Tuesday, by the first train from Springfield?
Hartford, Ct. ... Sunday, March 25th
New Britain, Ct. ... Sunday, April 1st
Bristol, Ct. ... Sunday, April 8th
Newfield, Ct. ... Sunday, April 15th
A. Simpson.

Seneca Falls, N. Y. ... March 18th
S. S. Brewer.

Rochester, (McDuffee District, where Bro. Smith may appoint) ... Sunday, March 18th
(if well, and snow enough for sleighing.)
J. Pinkham.

Briton's Mills ... Saturday evening and Sunday, March 17th and 18th.
Bryant's Pond ... evenings, March 20th and 21st
North Norway ... evenings, March 22d and 23d
East Stoneham ... evenings, March 24th and 25th
West Stoneham ... evenings, Feb. 27th and 28th
West Lovell or Stowe ... Thursday, and over Sunday, March 29th to April 1st.
L. K. Lombard.

Concord ... Sunday, March 18th
At liberty through the week. Between March 11th and 18th where doors may open.
Hiram Munger.

Business.

TO CORRESPONDENTS.

H. B. Eaton—The money was received. Thank you.
Jas. W. Stanton—Received and credited.
Who? A letter is received, dated "Lincoln, March 10th," postmarked "Plymouth, N. H.," containing $1.25 for the Crisis, but without any name. Who is it?

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 545. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness before No. 468, (if any), charge four cents; for every week since No. 468, if less than 26 weeks, five cents; if over 26 weeks, six cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—P Parsons 553, D Hayes 582, D C Terry 583, M Torsey 624, A Dewey 563, L Durbec 567, M E Smithson 495, B G Getchell 562, H B Dunlap 541, J D Kilpatrick 568.

$1.25 each—S S Lane 573, G W Gish 570, C Farrington 570, F Blanchard 553, B Trask 570, M Bucklin 570, V Kitten 570, E Murdock 570, J H Sleeper 546, L Hazell 570, E. Crane 621, W W Bennett 570, J. Lockner 570, B Perham 565, D B Rogers 572, J Andrews 570, W J Bradford 570, R Williams 572, S C Wilcox 544, D V Corey 595, H. Haynes 596, W. Taft 595, I King 570, D Graves 575, I P Knapp 570, F B Bruce 568, C Lovis 570, E Corey 567, R Allen 571, M L Calder 568, L E Alderman 570, G Durkee 622, P E Armstrong 570, S Hann 570, C Deitz 570, B F Millard 567, J Everson 570, A T Rice 570, J T Holland 570, J C Pease 571, L V Pinson 571.

$2.00 each—P Foster 545, H F DeWolf 583, S Graves 555, S H Inslee 489, S Wells 534, C A Holder 375, E C Wheeler 585, G W Baker 565.

$2.50 each—J Burditt (what P. O.?), J M Densmore 584, M M Densmore 567, F Densmore 572, G S Brewster 604, A H Foster 596, S Parkhurst 596, T M Crawford 571, J R Dull 596, J P Grover 611, B Tilley 591, R G Campbell 596, H Whitall 596, N Shumway 618, L Sayles 626, A H Cutler 603, J M Denning 553, J W Fisk 597, G E S Ely 595, P W Robinson 596, J Raymond 596, F Lawrence 596, S Clark 596, L Tuttle 571, L Butler 572, D Kendall 596, D B Pitkin 596, I P Spencer 596, D H Bemis 596, W. Benton 584, A. Hunt 583, M. A. Locke 591, B Otis 596, H B Fowler 596, J Fletcher 596, J Bean 596, J M Wyman 595, W C Thorpe 567, E J Busby 596, H. Andrews 571, M. Linville 596, M. Freeman 596, A. Schellabarger 537, W W Judkins 596, J Oldershaw 572, A. Brooks 590, O W Jacobs 543, M. Calhoun 597, J D Manchester 597, G H Braman 597, J H Tripp 597, L S Smith 597, C Robinson 597, N Allen 597, C H Springer 597, E M Taber 597, W Hambly 597, E J H Tripp 597, C E Jackson 597, J F Tripp 597, J Bly 597, M Holmes 597, S Scott 597, R Brown 597, W Ames 597, J Gerren 597, H Gerren 597, M Sybold 597, J J Reaburn 597, A. Manley 595, A Struve 576, Mrs. E Hood 587, Mrs. Lane 586.

$3.00 each—O. Perkins (what P. O.?), F. W. Fisher 555, A E Bennett 554, S M Shade 608, J W IRELAND (what P. O.?), T Perry 550, W A Fenn 596, T. Yager 532, J L Hyde 560, J T Sinclair (what P. O.?), C. W. Potter 562.

Various sums—N. N. Thompson $2 70, 582; E. Dole $5.00, 541; W. C. Jack 63c, 557; M A Claflin 25c, 396; H B Eaton 50c, 623; M. A. St. John $2.65, 543; H. A. King (11 copies) $5.50, 593; J. W. Eldridge $1.06, old acct.; A. W. Lloyd $4.00, 603; H. Warne $12.50—10 copies 570, 1 copy 590, 1 copy 557; R. B. Stowell $1.35, 489; G E Hooper $1.15, 478; H F Moore $4.00, 558; W Apthorpe $6.10, 546; J. Wood 63c, 557; R. R. Pierce $5.00, 585; E Warner 75c, 559; E J Fuller $1.75, 567; D. Dickenson $1.50, 539; A. Warren $1.50, 551; W. Heath 80c, 547; C A Hamilton $5.00, 676; T. E. Hendrick $2.25, 591; A E Smith $3.50, 634.

FOR BOOKS AND TRACTS.

L F Field $3.25, A Loomis $2.00, E M Ripley 50c, U C Newcomb 50c, L A Davis $1.50, A O Burrill 40c, D A Bean $1.00, M E Connell 50c, W C Simpson $1.00, T I Carlton 50c, J. H. H. Van Spanckeren $1.00, A Bowen $1.00, D D Chaffee $1.75, T Woodard 50c, J Lawson $1.00, F Burr $21.00, J Pinkham 40c, I P Knapp $1.00, J W Purdy $5.25, G. Wheeler 50c, E. L. Marsh 50c, A. Webster $2.25, T Yager $1.00, S W Bonney 45c, E J Busby $2.50, J W Matheson 50c, T E Hendrick $1.50, T McClary 50c, C B Lusk 56c.

BOOKS AND TRACTS SENT.

By Mail.—L R Gilman, S Pomeroy, W Hogarth, S Parkhurst, L F Field, T H Risinger, U C Newcomb, L A Davis, D A Bean, L A Durgin, I P Knapp, S E Mabey, A Bowen, T I Carlton, W C Simpson, T Woodard, D D Chaffee, G Wheeler, E L Marsh, M M Pitkin, C W Low, J W Taylor, A N Seymour, B Hitchcock, H Webster, G Huntley, H Beach, E Hutchins, T Yager, E J Busby, T E Hedrick.

By Express.—A Loomis, W N Pile, C F Sweet, C H Williams, C B Turner, F Burr, W Shepherd.

LETTERS RECEIVED.

L B Weaver, G Thomson, A Dewey, C Barnes, A N Seymour, J Andrews, E L Marsh, J M Wyman, G S Applebee, F Parsons, C H Sweet, W C Clark, H Moore, B P Manning, I C Wellcome, A Martin, J A Andrews, N Colburn, W A Lovejoy, J G Cook, H K Flagg.

POST OFFICE ADDRESS.

Eld. C. Goodrich—No. 66 Princeton Street, East Boston, Mass.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.

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[illegible]
THE EXISTENCE OF HOLY ANGELS. [illegible]

horseback, on the 2d of this month, and his family never again saw him in life. He died on the 7th, at the house of near relations. He was surrounded by kind christian friends and relatives, but holding different views from our dear brother. He could not, therefore, enjoy the same liberty to converse on religious subjects as with his own family and the members of the church. Notwithstanding, peace reigned within; there was no wavering; he looked forward to the near coming of Christ, and a resurrection to a glorious immortality.

The sorrow of his family is deep, and likewise of the church; but we sorrow not as those who have no hope. The Lord rules, and will overrule this sad providence to his own glory and the good of his cause, although unseen to us now. His promise is that all things shall work together for good to them that love God. What now seems dark to us in the providence of God will ere long be made plain, and his righteous government will be justified by all his creatures.

Hawick, Dec. 26th, 1866. N. SIMS.

From Bro. J. T. Jordan.

BRO. GRANT:—Having received letters from many who wished to know the particulars about my lameness, and how I am getting along, I will take this means of informing them through the Crisis.

About the middle of last October a singular looking sore made its appearance on my right thigh, quite small at first, but increasing quite rapidly in size, with red fibres running from it half way round the leg. As many felt alarmed about it, I was advised to have it attended to at once, which I did, applying to Dr. S. Lombard, of Standish, Me., who had had an experience of twenty-five years in doctoring cancers. He pronounced it the most stubborn kind of cancer, yet he thought it might be drawn out if attended to strictly, as I had taken it so soon after it made its appearance.

I have now been under his treatment seven weeks. The fibrous appearance has disappeared, and I feel quite confident that the means used, with the blessing of God, will effect a cure.

I hardly know how to confine myself at home, having appointments out, also feeling that my family needed my labor. But I was obliged to do it, or lose my life. I have done it, trusting in God, for I have proved him and his word too many times to distrust him in these last hours of time.

For twenty-three years I have believed and preached that Jesus would come back to earth again before the generation should pass away that beheld the signs given by Christ. I have labored mostly in new places, wherever the door has been opened. I have seen many brought to a knowledge of the truth and made happy in God. I have endeavored to do what I could with an eye single to the glory of God. For all this the Lord has sustained me. I have been blessed with good health until my present sickness, and now that I am afflicted for a time, I feel that the Lord has not forsaken me.

While I have had the prayers of God's people in my behalf, they have also rendered me material aid, for which they have my heartfelt thanks. To those who have thus assisted me I would say, Your letters have been cheering and comforting to me, and your aid most acceptable; for which I desire to feel abundantly thankful. I feel that the Lord will reward you, for I remember that Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Your brother, looking for Jesus very soon,
West Poland, Mar. 1st. J. T. JORDAN.

From Sr. L. R. Gilman.

BRO. GRANT:—I am trying to do what I can in the name of the Lord in scattering tracts and conversing with people to give them warning of their coming doom, if unprepared to meet the Lord. I believe with all my heart that our King is soon coming; and how important that we work while the day lasts, for the night of this poor wicked world is at hand, but, thank God, the morning to the saint is soon to dawn.

May the Lord help us to be faithful till He appears whose likeness we hope to reflect if good. Your sister in hope,
Long Point, Ill. LAURA R. GILMAN.

From Bro. L. Butler.

BRO. GRANT:—The Lord has been doing a good work near here in Madison, through the labors of Brn. Woodruff and Hitchcock. About twenty have resolved to serve the Lord and prepare for his soon coming. To the Lord be all the glory. L. BUTLER.

For the World's Crisis.

TRUE COMFORT.

How sweet it is, when weighed down by the trials and sorrows of earth, to call to remembrance the blessed promise, "I will not leave you comfortless; I will come to you." O how these promises have cheered me when passing through fiery trials, so deep, so heavy, and so severe, that it has seemed as if I must sink beneath the weight of them; but this blessed promise would come into my heart like healing balm, and has caused me to rejoice even in the midst of the fiery furnace.

I praise the Lord that the above promise was ever written for us poor worms of the dust; incapable of doing any thing well pleasing in his sight without his help. The blessed Savior knew just what we should need to enable us to buffet against the tide of persecution, trials and sorrows of earth. I do praise the Lord to-day, that it is the privilege of the child of God to have the Comforter abide with him, to help him along in this weary world of sin and pain. I am glad that the Lord knows just what we are, and just what we need, and that he in his infinite wisdom and goodness has left such precious promises upon record, to help us above the trials of the way.

My heart overflows with praise to God for all he has done for me, a poor, lost sinner, saved only by grace, no good works of my own. Lord help me to be so good, so meek, so God-like, so Christ-like, that others may know whereof I am. Ever give me the blessed Spirit, the Comforter. Leave me not comfortless in these last days of time. We need more of it now than ever, to bear the trials of the way without giving up, when we are so near the home of the faithful.

L. B. WEAVER.

ECLIPSE.—There will be a total eclipse of the moon on the night of March 30. It begins at fifty-three minutes past 9 o'clock, is at its total at fifty-nine minutes past 10, and begins to disappear at thirty-nine minutes past 12. It is visible throughout the United States.

Obituaries.

KIDDER. Died in Bristol, N. H., Feb. 1st, 1866, of diphtheria, after a patient suffering of ten days, Rosetta Kidder, only child of Albert H. and Emeline Kidder, aged three years, nine months and four days.

"So fades the lovely, blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
Earth's pleasures only bloom to die."

Rosy was a very promising, intelligent, and active child; a bright and lovely flower, blighted by early frost. Fond parents are left in solitude to mourn, yet not without the blissful hope of the resurrection near. Not the delusive hope that their loved one has gone to heaven: no; we tenderly laid the beautiful form away in the grave to sleep quietly the sleep of death, till Jesus, who is the resurrection and the life, comes again, when the cruel tyrant must yield its prey. Then we expect to see her again, not sick and dying, but clothed in immortal bloom, and there to enjoy her society for ever, in a world of undying splendor, where no flowers fade, and death will never enter. O hasten that bright morn! D. N. KIDDER.

MABEY. Fell asleep in Jesus, in South Westerlo, Feb. 24th, 1866, at the residence of my father, Laura Etta, daughter of L. C. and S. E. Mabey, after an illness of three weeks, aged six years and three months.

In vain were the efforts of kind friends and medical skill to save our darling one. Death had his commission, and with unceasing tread marched on until the loved one was torn from our fond embrace, and we are left to mourn her loss. Yet we sorrow not as others who have no hope; for we believe that them which sleep in Jesus will God bring with him. Eld. J. P. Teats spoke words of comfort at the funeral, from 1 Cor. 15 : 21. We are grateful to God that in our hour of affliction, and away from our home, we had the sympathy of dear friends, and the hope buoys us up, that soon Etta, with all those little ones, shall come again from the enemy's land to their own border, the new earth.

"Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep."

L. C. AND S. E. MABEY.

RAYMOND. Died in Savoy, Mass., Feb. 5th., 1866, Mary E., aged two years, nine months, and twenty-five days.

Also, Feb. 8th, Alida M., aged five years, eleven months, and eighteen days, daughters of Jonathan and Louisa Raymond.

Funeral services were attended by Eld. H. G. M'Culloch, of Illinois.

Our lovely ones in Jesus sleep,
Their sufferings are all o'er,
O may we meet beyond death's sleep,
Where partings are no more.

We gazed upon their features,
In death so calm and still,
With thoughts of bitter anguish,
That parting scenes do fill.

We weep, but not distrusting,
The hand that laid them low
Will call them from their slumbers,
When Life's sweet morn shall glow.

Farewell, then, dearest children;
Farewell, till we shall meet
And be united, ever
To chant the triumph sweet.

E. M'CULLOCK.

HAYS. In West Stoneham, Feb. 18th, 1866, Sister Lizzie P. Hays, daughter of Joseph and Louisa Palls, aged twenty-six years, three months, and twenty days.

She has been a follower of Christ for several years, and loved Christ with all her heart. She possessed strong faith in the promises, and was a bright and shining light in the world. She died believing she would have a part in the resurrection of the just. Her parents, with brothers and sisters, and a large circle of friends, mourn their loss; but she sleeps in Christ. A discourse was delivered by the writer, from John 12 : 26.

C. M. CURRIER.

Summary of News.

FOREIGN.

Queenstown 22d.

The suspension of the *habeas corpus* in Ireland was received with universal approbation in England and very general satisfaction in Ireland. At first the effect there was uneasiness and depression, but the vigor shown by the Government restored confidence and had a favorable effect. The act authorizes the arrest and detention in custody until the 1st of March, 1867, of any person suspected of conspiracy.

The chief object of the measure is believed to be to enable the authorities to deal with numerous Fenian emissaries from America, who are represented as scattering in all directions. The police are acting vigorously and are making a large number of arrests. The military force in Ireland is being strongly reinforced. It is reported that Sir Hugh Rose, the Commander in Ireland, has demanded further instructions from the government. Four sergeants of a regiment at Limerick have been placed under arrest. Among the latest arrests is that of Gen. John H. Gleeson, brother of Joseph Gleeson, of the Federal army. The police were fired on from a house in Tipperary, where it was supposed that drilling was in progress. One officer was severely wounded. Some of the men were arrested. P. J. McDonald, the supposed Head Centre in Dublin, had been arrested. Order continued to be maintained.

A bill has passed the House of Lords authorising the Irish Government to take possession of the telegraph wires, if necessary.

The Government bill regarding the cattle plague has passed both Houses of Parliament.

It is stated that recruiting in Austria to fill up the Austrian corps in Mexico will commence in a few days.

Austria, without recognizing the kingdom of Italy, is negotiating for improvements in the consular and commercial relations of the two countries.

It is asserted that Prussia is about to send a note to Austria declaring that the personal union of the Duchies with Prussia is the only solution of the Schleswig Holstein question.

The Paris *Patrie* says certain proposals have emanated from Maximilian which may render possible the return of 5000 troops from Mexico by the end of May.

THREE DAYS LATER.

The Irish police continue active in arresting suspected Fenians, and troops continue to be sent to Ireland.

The cattle plague is still increasing. The latest weekly returns show 13,000 cases, the largest yet.

A revolution had occurred in Romania. The Prince Conses was taken prisoner by the army and forced to sign his abdication. The Legislature unanimously proclaimed Count Flanders Hospodar amidst general satisfaction. Much excitement prevailed in the neighboring principalities.

Liverpool Feb. 28, Queenstown March 1st.

The condition of Fenian affairs is unchanged. Arrests continue plentiful in all directions and arms and ammunition were frequently seized. The provisions of the Peace Act have been further extended.

The London Star has reason to know that the relations of Austria and Prussia relative to the Duchies is very critical. It even hints at the possibility of war.

Dublin, Feb. 28—P. M. A policeman of Castletown Roche, in the county of Cork, and another from the neighborhood of Fermoy, in the same county, have been arrested on a charge of Fenianism.

DOMESTIC.

Washington, March 5. The Commissioner of the Freedmen's Bureau has issued a circular directing each Assistant Commissioner to consult the State laws with regard to marriage and divorce of white persons and embody them for the benefit of the freedmen.

A important treaty between the Creek nation of Indians and the United States was signed Saturday afternoon. The Creeks, among other important stipulations, cede the west half of their domain, admit their emancipated negroes to equal civil rights, grant the right of way for the construction of a railroad through their country, and agree to such legislation on the part of Congress as may be necessary to establish a judicial system in the Indian Territories, and a general council, with definite legislative powers, composed of delegates from each nation.

New York, March 6. One of the Valparaiso newspapers states that instructions to prevent the bombardment of that city, if it should be attempted by the Spaniards, have been given by the English Government to its Minister in Chili.

Advices from Rio Janeiro are important. War preparations continued. An ironclad had been despatched to the Platte. Another was to follow, with some bomb vessels. The Brazilian Government was firm in demanding the expulsion of Lopez as the first basis of any peace negotiations.

It is reported that Archbishop McCloskey will soon take action in regard to the violation of his admonitory circular, and that it will be announced that no absolution will be granted any member of the Fenian organization.

Montreal, Canada, March 9. The call for 10,000 Canadian militia for active duty was enthusiastically responded to. Early on Thursday morning news was received from all parts of the country that their quotas were ready for active service at a moment's notice. No doubt three times the number could be had at a day's notice. The whole volunteer force of this city paraded last evening. Strong guards are posted in all the alleys and patrols moved through the city all night. Every preparation is being made to guard against any Fenian surprise.

☞ The Georgia Senate has passed a bill giving to the freedmen all the rights in the courts enjoyed by white men.

Notices.

Protracted Meeting in Lowell St. Chapel.

The meetings in this place are increasing in interest. Bro. J. G. Hook is with us, and the Lord blesses his labors. A number have been converted, and others are inquiring. The meetings will be continued every afternoon and evening through the week, and on the Lord's day next, and as much longer as duty may direct.

Come! Come!

Ye ministers of His, delegates from churches, and disciples of Jesus in Rhode Island and Eastern Connecticut, come to the R. I. and E. Ct. Conference, to be held at East Killingly, Ct., from April 4th, 2 o'clock P. M., to April 8th, 1866. Stage leaves Providence every day at 11 o'clock A. M., and Danielsonville at 7½ A. M.

H. F. CARPENTER, Clerk.

Quarterly Conference.

A quarterly session of the Advent Christian State Conference, of New Hampshire, will be held in Exeter, N. H., commencing evening of March 15th and continuing over the following Sunday. Let prayer go up to God, in the meantime, that this meeting may result in great good.

A. W. SIBLEY, Secretary.

P. S. The Campmeeting Committee of New Hampshire are requested to be at this meeting, as there is some important business to come before them. A. W. S.

Notice.

Preaching brethren coming to Hoosick will please to correspond with George B. Keach, Hoosick Falls, N. Y. Box 2.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. G. Hook .... Sunday, March 11th and onward as the Lord directs.

EAST BOSTON.
J. S. White .... Sunday, March 18th
C. Goodrich .... Sunday, March 25th

Worcester .... Sunday, March 18th
Springfield, Mass., Saturday evening, March 24th, and over the following Lord's day.
SUBJECTS. Saturday evening,—"What is Man?" Lord's day morning,—"The resurrection of the dead." P. M.,—"Future Punishment." Evening,—"The Coming Kingdom." MILES GRANT.

Lowell .... Sunday, March 25th
J. G. SMITH.

Moultonborough Center .... evening, March 16th
Hodsdon, school-house .... evening, March 17th
Vitum school-house .... Sunday, March 18th
Ossipee (Walter Village) .... March 25th
Melvin Village .... April 1st
T. W. PIPER.

SPRINGFIELD, MASS.
Andrew Simpson .... Sunday, March 18th
Dr. A. W. Higgins .... Sunday, April 1st

Madison, Ct. .... Sunday, March 18th
Wallingford Farms, Ct. .... Sunday, March 25th
D. HITCHCOCK.

North Barrington, N. H. (wherever Bro. Preston may appoint) .... Sunday, March 25th
J. PINKHAM.

Agawam .... Sunday, March 18th
Stafford, Ct., (free church) .... Sunday, March 25th
H. PRATT.

Chester, Mass. .... evenings, March 27th, 28th, 29th
Cold Spring, Mass .... Sunday, April 1st
Thomaston, Ct. .... evening, April 10th
Pine Tree school-house, North Salem, N. Y. (or as Bro. Bailey may appoint) .... Sundays, April 15th and 22d
Thomaston, Ct. .... Sunday, April 29th
Wrightville .... evening, May 4th
GEO. L. TEEPLE.

Lynn, Mass .... Sunday, March 18th
Haverhill, Mass .... March 30th and April 1st
L. C. MCKINSTRY.

Bradford, (Pond meeting-house) .... Sunday, March 18th
WM. W. SUTHERLAND.

N. B. Bro. Simpson will not withdraw his appointment from Springfield.

BRISTOL, CT.
Ira Morgan .... Sunday, March 18th
Wm. Stuart .... Sunday, March 25th

Worcester, Mass., Tuesday eve., March 13th, 17th, 18th
Groton Community .... evening, March 21st and over the following Sunday at Northfield.
Griswoldville .... eve, March 28th and over the following Sunday.
Brethren desiring my labors in other places can drop me a line at Griswoldville, Mass., care of Samuel Hildreth. S. C. HANCOCK.

Magog Outlet, C. E. .... eve, Sunday, March 18th
Wolton .... eve, March 20th
Sutton, C. E., March 24th, and over the Sabbath, if not conflicting with other appointments.
D. N. CHADSEY.

Southington .... Wednesday evening, March 21st
ELD. STEWART.

Harwinton, Ct., (school-house near Bro. Barbers), Sunday, March 18th. O. D. WOODRUFF.

Copenhagen, N. Y. .... March 26th
Glenmore (as Bro. Wakefield may appoint), March 30th and over Sunday, April 1st.
Will Bro. Wakefield meet me at Camden Station on the arrival of the 10 o'clock A. M. train from the North?
Carlton, Orleans Co. .... April 8th
West Barre .... April 15th
Brockport .... April 22d
Darien City, Genesee Co. (as Bro. Henry Sharrock may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. B. C. Simonds, at 4 P. M. same day. C. P. SWEET.

Portland, Me. .... Sunday, March 18th
TIMOTHY COLE.

Lowell, Mass., Saturday evening, March 18th, and over the following Sabbath. S. W. THURBER.

Portsmouth, N. H. .... Sunday, March 18th
C. GOODRICH.

New Bedford Mass. .... March 18th and 25th
J. COUCH.

Haverhill, Mass. .... March 18th
Manchester, N. H. .... March 25th
Concord, N. H. .... April 1st and 8th
J. E. BELLOWS.

Hartford, Conn. .... March 18th
WILLIAM STUART.

Springfield, Mass. .... Sunday, March 18th
Warehousepoint, Ct., Tuesday evening, March 20th, and till Friday evening, 23d.
Will some one meet me at the depot Tuesday, by the first train from Springfield?
Hartford, Ct. .... Sunday, March 25th
New Britain, Ct. .... Sunday, April 1st
Bristol, Ct. .... Sunday, April 8th
Newfield, Ct. .... Sunday, April 15th
A. SIMPSON.

Seneca Falls, N. Y. .... March 18th
S. S. BREWER.

Rochester, (McDuffee District, where Bro. Smith may appoint) .... Sunday, March 18th (if well, and snow enough for sleighing.)
J. PINKHAM.

Britton's Mills .... Saturday evening and Sunday, March 17th and 18th.
Bryant's Pond .... evenings, March 20th and 21st
North Norway .... evenings, March 22d and 23d
East Stoneham .... evenings, March 24th and 25th
West Stoneham .... evenings, Feb. 27th and 28th
West Lovell or Stowe .... Thursday, and over Sunday, March 29th to April 1st. L. K. LOMBARD.

Concord .... Sunday, March 18th
At liberty through the week. Between March 11th and 18th where doors may open.
HIRAM MUNGER.

Business.

TO CORRESPONDENTS.

H. R. Eaton—The money was received. Thank you.
Jas. W. [illegible]—Received and credited.
Who? A letter is received, dated "Lincoln, March 10th," postmarked "Plymouth, N. H.," containing $1.25 for the Crisis, but without any name. Who is it?

CASH RECEIPTS FOR THE CRISIS.
To find how your account stands.

The present No. of the Crisis is 545. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance.* If the No. paid to, is *less* than the present No., the difference *shows* for how many weeks you owe.

For every week of indebtedness *before* No. 468, (if any), charge *four cents*; for every week *since* No. 468 if *less* than 26 weeks, *five* cents; if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—F Parsons 592, D Hayes 592, D C Terry 592, M Torsey 624, A Dewey 593, L Durbee 567, M E Smithers 595, B G Getchell 592, H B Dunlap 541, J D Kilpatrick 582.

$1.25 each—S S Lane 570, G W Clark 570, C Farrington 570, F Blanchard 553, B Trask 570, M Bucklin 570, V Kitten 570, E Murdock 570, J H Sleeper 568, L Haskell 570, E. Crane 621, W W Bennett 570, J. Lochner 570, B Perham 565, D B Rogers 572, J Andrews 570, W J Bradford 570, R Williams 572, S C Wilcox 544, D V Corey 595, H. Haynes 595, W. Taft 595, I King 570, D. Graves 575, I P Knapp 570, F B Bruce 568, C Lovis 570, E Corey 567, R Allen 571, M L Calder 568, L H Alderman 570, O Durkee 622, F E Armstrong 570, S Hann 570, C Dutz 570, B F Millard 567, J Bronson 570, A T Rice 570, J T Holland 570, J O Pease 571, L V Pinson 571.

$2.00 each—P Foster 545, H F DeWolf 593, S Graves 595, S H Isaacs 489, S Wells 594, C A Holder 575, E C Wheeler 565, G W Baker 565.

$2.50 each—J Burditt (what P. O.?), J M Densmore 594, M M Densmore 597, F Densmore 572, G S Brewster 594, A H Foster 596, S Parkhurst 596, T M Crawford 571, J R Dull 596, J P Graver 611, B Tilley 591, R G Campbell 596, H Whitall 596, N Shumway 618, L Bayles 620, A H Cutler 603, J M Dunning 542, J W Fisk 597, G E S Ely 596, P W Robinson 596, J Raymond 596, F Lawrence 596, S Clark 596, L Tassie 571, L. Butler 572, D Kendall 596, D B Pitkin 596, I P Spencer 596, D H Bemis 596, W. Benton 584, A. Hunt 596, M. A. Locke 491, B Otis 596, H B Fowler 596, J Fletcher 596, J Bean 596, J M Wyman 595, W C Thorpe 597, E J Busby 596, H. Andrews 571, M. Linville 596, M. Freeman 596, A. Schellabarger 597, W W Judkins 596, J Olderslaw 572, A. Brooks 590, O W Jacobs 543, M. Calhoun 597, J D Manchester 597, G H Brannan 597, J H Tripp 597, L S Smith 597, C Robinson 597, N Allen 597, C H Springer 597, E M Taber 597, W Hambly 597, E J H Tripp 597, C H Jackson 597, J P Tripp 597, J Bly 597, M Holmes 597, S Scott 597, E Brown 597, W Ames 597, J Orrron 597, H Orrron 597, M Sybold 597, J J Roeburn 597, A. Manley 595, A Struve 570, Mrs. E Hood 567, Mrs. Lane 595.

$3.00 each—O. Perkins (what P. O.?), F. W. Fisher 553, A E Bennett 554, S M Shade 608, J W IRELAND (what P. O.?), T Perry 550, W A Fenn 596, T. Yager 522, J L Hyde 560, J T Sinclair (what P. O.?), C. W. Potter 562.

Various sums—E. N. Thompson $2.70, 582; E. Dole $5.00, 541; W. C. Jack 63c, 547; M A Claflin 25c, 396; H B Eaton 50c, 623; M. A. St. John $2.65, 543; H. A. King (11 copies) $5.50, 593; J. W. Eldridge $1.05, *old acct.*; A. W. Lloyd $4.00, 603; H. Warne $12.50—10 copies 570, 1 copy 596, 1 copy 557; R. B. Stowell $1.25, 489; G E Hooper $1.13, 478; H F Moore $4.00, 566; W Apthorpe $5.10, 548; J. Wood 63c, 557; R. R. Pierce $4.00, 555; E Warner 75c, 459; E J Fuller $1.75, 567; D. Dickenson $1.50, 539; A. Warren $1.50, 551; W. Heath 80c, 547; C A Hamilton $5.00, 676; T. R. Hendrick $2.25, 591; A E Smith $3.50, 634.

FOR BOOKS AND TRACTS.

L F Field $3.25, A Loomis $2.00, E M Ripley 50c, U C Newcomb 50c, L A Davis $1.50, A O Burrill 40c, D A Bean $1.00, M E Connell 50c, W C Simpson $1.00, T I Carlton 50c, J. H. H. Van Spencheren $1.00, A Bowen $1.00, D D Chaffee $1.75, T Woodard 50c, J Lawson $1.00, F Burr $71.00, J Pinkham 40c, I P Knapp $1.00, J W Pardy $3.25, O. Wheeler 50c, E. L. Marsh 50c, A. Webster $2.25, T Yager $1.00, S W Bonney 45c, E J Busby $2.40, J W Matheson 50c, T E Hendrick $1.50, T McClary 50c, C B Lush 56c.

BOOKS AND TRACTS SENT.

BY MAIL.—L R Gilman, S Pomeroy, W Hogarth, S Parkhurst, L F Field, T H Risinger, U C Newcomb, L A Davis, D A Bean, L A Durgin, I P Knapp, S E Mabey, A Bowen, T I Carlton, W C Simpson, T Woodard, D D Chaffee, O Wheeler, E L Marsh, M M Pitkin, C W Low, J W Taylor, A N Seymour, B Hitchcock, H Webster, G Huntley, H Beach, E Hutchins, T Yager, E J Busby, T E Hedrick.

BY EXPRESS—A Loomis, W N Pile, C P Sweet, C H Williams, C B Turner, F Burr, W Shepherd.

LETTERS RECEIVED.

L B Weaver, O Thomson, A Dewey, C Barnes, A N Seymour, J Andrews, E L Marsh, J M Wyman, G S Applebee, F Parsons, C H Sweet, W C Clark, H Moore, B P Manning, I C Wellcome, A Martin, J A Andrews, N Colburn, W A Lovejoy, J G Cook, H K Flagg.

POST OFFICE ADDRESS.

Eld. C. Goodrich—No. 66 Princeton Street, East Boston, Mass.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.

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For the World's Crisis.

HEART LONGINGS.

I long to see my Savior, and hear his blessed voice;
I have given all for Jesus, and he is now my choice;
I once was lost in darkness, and hardly knew my way,
But oh! the blessed Savior has turned my night to day.

I love to think of Jesus while sickness is my lot;
The peace he daily gives me can never be forgot;
He's promised to go with me through death's dark, narrow way,
And cheer me in the valley, and point to endless day.

I lean upon my Savior; he's gentle, meek and mild,
He is my loving Savior, the "Father's only child";
I'll cast my care on Jesus, he ever cares for me,
And in that blessed morning his face I then shall see.

O! what a precious Savior; he ever is my all,
He'll bend to his listen when on him I do call;
I'll trust my all on Jesus, and when he comes again,
He'll say, "afflicted daughter, with me, you e'er shall reign."

North Dana, Mass. LUTHERA B. WEAVER.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER FIVE.

BRO. GRANT:—Hoping that some of your readers are still interested in my labors in this part of the Lord's vineyard, and would like to read a letter occasionally from this little Swiss Republic, I again take my pen to address you, and them, through the medium of the Crisis.

To me the present is a time of great interest in the world's history, and my heart is filled with gratitude to God that I live in this age, and am permitted to be a humble worker in this time of "preparation." It seems to me that God in his providence is arranging every thing in this world to the end that people may understand its destiny, that they may be warned of what is soon coming, the great and terrible day of the Lord, and the year of his redeemed, that they may be without excuse, if found unprepared. There has been a governmental movement in this Republic recently, very interesting to me.

Notwithstanding its professions of liberty, there has been heretofore but little religious liberty in Switzerland, except in a *few* cantons. The national church, the Roman Catholic, and Jews, being the only sects tolerated by law, but there has recently been a great movement in all the cantons, which resulted in a change of the constitution in that as well as some other important respects, the 14th of January. Now the word of God may be preached freely in all parts of this Republic. May the Lord also open the way for the spread of truth in other European countries now darkened by intolerance and superstition, is my prayer.

It is a great satisfaction to one who believes in God and his immutable laws, which sooner or later must be recognized, to see any approximation to them on the part of worldly governments; and we especially, who watch the signs of the times, and believe that God is directing all events to the merciful end, that all who will may be saved, must look upon the movements of the present with great interest and satisfaction.

After writing my last letter to you, just after the opening of the year, I remained at home most of the time for two weeks, as little could be done publicly at that season, every one being busy his secular affairs. Jan. 17th I left home for Bullet, one of the flourishing villages of Mont Jura, some three hours' walk from Grandson. I delivered there four lectures in the college to good and attentive congregations.

From there I was invited to Buttes, a larger village, some three hours' distant. The large National Temple was tendered me for lectures, and the excellent pastor, Mr Evard, gave me the kind hospitalities of his house. I lectured four times, and was listened to very attentively by a very large congregation, which filled the Temple. At their close, the venerable pastor expressed his gratitude that I had visited them to warn them of the near approach of the coming and kingdom of Christ, and exhorted them to heed the warning and prepare for what was soon coming on the earth. Several ministers, men of much intelligence and pretty well educated in Hebrew and Greek, attended the lectures, and spent much time with me in private, discussing those great Bible truths of particular importance at the present time, and acknowledged their force.

From Buttes I was invited to the little city of Fleurier (twenty minutes walk from there), by Mr. Coulon, pastor of its National church, where I spent a week laboring as God gave me ability, privately through the day, and publicly evenings. It was a season of great solemnity, and the blessing of God was manifested in power. At the close of my lectures, I listened to an excellent sermon on the signs of the times, by the pastor of the church.

I returned home the 5th inst., impressed deeply with a sense of the mercy of God, and the importance of his work. In the three places where I lectured, God was with me to assist in the presentation of his truth, and sent it home with power to the hearts of the hearers.

Dear brethren and sisters, I feel increased confidence wherever I present these great Bible truths, that God is in this work, and that it will go forward. However Satan, through his agents, may clog the wheels, so that for a time it may seem to be retarded, yet it will not be stopped. The coming and kingdom of Christ must be preached, and if those who have long professed faith in these great truths do not carry forward the work, God will raise up others to do it. Christ said, "if these should hold their peace the stones would immediately cry out."—Luke 19: 40.

The field that I have visited between Lake Neuchatel and France is very rich and interesting. The large and flourishing villages among the Jura mountains are inhabited by a very intelligent people, who, through industry and economy, live in comfort and elegance. Such people are capable of understanding and appreciating truth. May God give many of them a heart also to obey it. The 7th inst., I buried two in baptism in the beautiful lake of Neuchatel, one of them a lady of much intelligence and influence, the first fruits of my labor in Fleurier. [illegible] Being somewhat exhausted in strength, I felt the need of a few days' rest, and am now at home, but expect in a few days to go again to public labors. We receive frequent and excellent letters from Florence, Pisa, Turin, La Tour, etc., Italy. Our friends there are very firm and faithful. Glory be to God. [illegible] I was finishing this letter, I had the pleasure of receiving a very kind christian letter from Bro. W. B. Herrick, inclosing a draft for 345 francs, a contribution from dear [illegible] European Mission. May God reward them for their kindness. Yours, [illegible] in the hope of the [illegible] B. CZECHOWSKI. [illegible] Feb. 14th, 1866.

For the World's Crisis.

THE PICTURES OF BIBLE SCENES.

NUMBER TWENTY-FIVE.

THE DEATH OF SAUL AND JONATHAN.

A sad change had been wrought in the destiny of Israel, since that eventful night when the maidens sang the victory of David over the fallen foe. The power of Saul had waned in the changing years. He had driven forth the youthful hero, David, who might have been a tower of strength to his throne, because he was jealous of his growing favor with the people.

But anon the days of darkness came, and the stubborn Saul was left alone in his weakness, a prey to doubt and despair. The proud Philistines, the old foes of his kingdom, were preparing war again, and had assembled their thousands for the invasion of Israel. Saul gathered his forces and encamped upon the heights of Gilboa. As he surveyed the valley of Jezreel, swarming with the heathen hosts, his heart, once so valiant, died within him, for his coming doom seemed to cast its shadow before his appalled vision. He had madly strayed from the path of wisdom marked out by the prophet Samuel, and followed his own inclinations; and when in the adversity of his expiring reign he would fain inquire of the Lord, he received no answer, "Neither by dreams, nor by Urim, nor by prophets." Then in the depth of his despair, he bethought him of the witch who lived in distant Endor, and, as a last resort, he determined to visit her, and learn his doom.

That night, as the darkening shadows stole over the heights of Gilboa, and shrouded the lesser hills and vales of Manasseh in gloom, three solitary horsemen might have been seen wending their way over the rugged hills to the far off Endor. Night had far advanced ere the king and his followers reached the cave of the sorceress. Being assured of protection the hag performed her incantations, and pronounced the destiny of the trembling king.

The dark revelation was too much for Saul, and he fell senseless to the earth. Recovering at last, he turned from the mysterious rites of Endor, and with a sad heart sought the camp of his warriors. The morning star was paling in the east as he neared the tents of Israel, wan and dejected, with the burden of the future weighing heavily upon him. With all the energy that despair had left him, he prepared for the conflict, vainly warring against his destiny.

As the morning sun bathed the craggy brow of Gilboa with its wealth of golden light, and drank up the dew from the mountain flowers, the Philistine began to climb the heights and press the battle. Saul, the warrior, who had triumphed in so many battles, fought with all the daring of dark despair, but it availed not. His sons fell in the onset of the conflict, and the valiant men of Judah fled before the conquering Philistines, or stumbled upon the high places of the mountains to rise no more.

When the ill-starred Saul saw that all was lost, that the glory of his house had departed, and that the terrible foe were pressing close upon him, he called upon his servant to slay him, but he would not; then Saul fell upon his own sword, and died with the slain of Israel on that memorable day. Then the triumphant foe carried the bodies of Saul and his sons, and fastened them in defiance to the walls of Beth-shan, and embellished the throne of Ashtaroth with their captured armor.

Thus faded the glory of the house of Saul in one day of conflict, and Israel was put to shame before the foe that once had fled in dismay before the heroic valor of a youth.

But where was the hero David, who turned the tide of war in other days? The years had changed his destiny, he was no longer the favored one of Saul, whose morose and jealous spirit had driven him out into the wild places of Judea, to subsist upon his own resources. Yet an undying friendship, the most beautiful and touching in all history, had grown up between David and Jonathan, the son of Saul. And when the cloud of Saul's displeasure lowered upon the path of David, Jonathan stood between him and the angry king. Their friendship was pure, noble, and unselfish. The vicissitudes of all the years changed it not, but added to its strength, and when Saul would fain have destroyed David and his party, Jonathan divulged all his father's plans, and warned him of the impending danger.

But all this while the star of Saul was hastening to the horizon, to set in the night of overthrow, and that of David was rising in the luminous orient.

David was encamped at Ziklag when the news of the last act in the tragedy reached him. He did not rejoice in the overthrow of his old foe, but generously forgot the enmity of the king in his sorrow for the death of his beloved friend Jonathan. All the scenes of the past, the many endearing words, the vows of undying friendship, came rushing back from the distant years, like smiling dreams of boyhood. He forgot the dangers he had escaped, the hardships endured in that moment of agony, when he realized that his friend was no more. Then he gave utterance to a lamentation that has never been surpassed in any language for its pathetic beauty. He lamented alike the foe and friend; he praised the father and son, and chanted for them a requiem, whose mournful music must have touched each heart, and thrilled each ear that listened.

"The beauty of Israel is slain upon thy high places; how are the mighty fallen. Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they are not divided; they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put ornaments of gold upon you apparel. How are the mighty fallen in the midst of battle! O Jonathan, thou wast slain in thine high places. [illegible]

The dynasty of Saul was ended. The way was opened for David to ascend the throne to which he had been anointed by the holy [illegible] about to open for Israel, that was to eclipse the glories of the surrounding nations. David was to be the founder of a long line of illustrious kings, whose deeds would live through the ages. ORRIN P. ALLEN.

For the World's Crisis.

LONG ARTICLES, SERMONS, AND PRAYERS.

If it were possible to make people see under what disadvantages they labor through a long sermon, there would be a reform in this respect. People now-a-days will not sit as patiently as formerly under such inflictions. They know more about preaching, and comprehend faster. Said a brother to me,—

"I wish you would tell us who to send for to come and preach."

After proposing two or three, he said,—

"They preach so long we cannot stand it. When he was here he preached half the people out of the house, or to sleep, and [illegible] had to sum up, and wind up, and finish, and varnish, to have it look well. We do not like him."

Probably two-thirds of our preachers are in the habit of preaching too long. If they knew how much complaint there is about long preaching, they would reform, unless they are willful.

Preachers wonder they have so few invitations to preach. If I should call the names of those with whom the brethren are dissatisfied on this account, you would be astonished.

A sermon over one hour is lost, two times out of ten. Crowd down too much, and you lose the whole. One half of the subject or an hour ought to be condensed into forty-five minutes. Some are guilty of holding the people one hour and a half, and some two hours or over. Such ought to have sore throats, and God or nature thinks so, and gives it to them. They do not so much more than others, because they preach so much longer.

Such generally write long articles, which are not read but by few. We want short, pointed articles of interest, of reformations, and those that feed the church down here, instead of those long, prosy ones, which must needs crowd out four or five short ones, either of which is worth more to the flock. One editor said the men that had the longest articles were the most difficult to suit. Perhaps *all* the editors might say Amen to this.

Long prayers are a great sign of a religion with no saving power in it. It is generally formal, dry, and pharisaical. It is generally understood by reformationists that the prayer which God answers and the people feel, in all ages, will not exceed from one to three minutes. That is longer than the Lord's prayer. His sermon on the Mount, which you will find in Matt 5, 6, and 7, the whole three chapters, would be a sermon of about thirty-five to forty minutes. His public prayers were in proportion. Those who pray publicly fifteen to twenty minutes, and preach one hour and a half to two hours, never learned it of Jesus, nor of the apostles.

Secret prayer, through which we can draw near to God, is not limited nor interrupted by other influences, as in public. It has been remarked that those who pray the longest in public pray the least in secret. The world is getting full of the form of godliness, let us shun it, and contend for the power, if we are unpopular and but few, God will give such the kingdom. H. MUNGER.

For the World's Crisis.

HOLD ON.

A raft with several men upon it was floating down the Ohio river. The current of the river was strong and swift, and the channel narrow. An island lay directly in the way, and there was great danger that the raft might be dashed to pieces in attempting to pass between it and the shore.

One of the passengers, but little accustomed to the river, became much frightened. A tall, stout Indian, wearing a broad, leather belt, was steering the raft. He told the man to hold on to his belt and he would take care of him.

"But we are in great danger."

"Hold on to my belt."

"I am afraid the raft will go to pieces."

"Hold on to my belt, and I will take care of you."

"But I cannot swim."

"Hold on to my belt, and I will swim ashore with you."

The Indian guided the raft safely through the narrow pass, and none on board were harmed.

Our life is like a passage down a rapid river. Temptations lie before us, and destruction is around us. We are in danger of being wrecked and lost. But there is One that can save us. Jesus Christ is sitting at the helm and steering the course. In his strength and judgment we may safely confide. He is "mighty to save." He bids us hold on to him and trust in him.

"But the danger is great," we say.

"I, the Lord thy God, will hold thy right hand. Fear not; I will help thee."—Isa. 41: 13.

"But I am afraid I shall be lost. I cannot resist my temptations to sin."

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. 41: 10. "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape."—1 Cor. 10: 13.

"But I cannot swim; I should sink beneath the waters, like Peter, and perish."

"Thus saith the Lord that created thee,—Fear not: for I have redeemed thee, I have called thee by my name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. 43: 1, 2.

Wandering, doubting, trembling soul, come to Christ; believe in Christ; hold on to Christ. He is "girded about with strength." Righteousness is the girdle of his loins, and faithfulness the girdle of his reins. Cling to him, and you will be safe. No human strength is equal to uphold you, and to guide you amid the dangers and temptations of your life. Jesus Christ alone can help you. But even He cannot aid you unless you hold on to him. You must prove your faith in him by doing as he bids you. And he will prove faithful to you. He will safely conduct you through [illegible] of your way, and bring you at last, unharmed and in peace, to rest in his salvation.

Reader, have you a hold on this Christ? Have you committed your soul to his keeping? Is he your pilot, your friend, your safety, and your trust? Are you grasping his strength, and clinging to his righteousness, and holding on to his truth?

Are you young, and do temptations beset you on every side? Do vain thoughts, and foolish ambitions, and childish vanities, and youthful lusts allure to deceive and ruin you? There is no safety for you but in holding on to Christ. You cannot breast the current alone. But he is sufficient for all things. Give up to him, and he will give you "a wise and an understanding heart, that you may know to refuse the evil and choose the good."

Or, are you aged? Has the light and gladness of early days faded before your dim eyes? Have you lived to see earthly hopes fall, and earthly friends die? Has the "bitterness of sorrow, and the blight of sickness, taught you that "all is vanity and vexation of spirit"? Has your sun set, and your day of toil ended, and is the damp and chill and darkness and desolation of the night of death creeping upon you? Hold on to Christ. What else can you cling to? He alone can comfort or sustain you. When thou walkest through the valley of the shadow of death he will be with thee: his rod and his staff will comfort thee.

God grant that we "remember and hold fast," and at last be found among the "righteous who have held on their way, and grown stronger and stronger." E. A. ANNABLE.

Boston, March, 1866.

For the World's Crisis.

THE PILGRIM'S TRIALS.

Says one, "I am almost discouraged, my trials are so severe. While I was in the world, I used to get along well enough; but since I have been trying to serve the Lord, and have been waiting for his coming, trials have increased tenfold. I might about as well give up, for I can now scarcely keep my head above water, and my trials keep increasing."

Indeed! and how will they all look beside the deep humiliation, reproach and suffering of the crucified One? Have you ever experienced any trial which was sufficient to make a bloody sweat issue from the pores of your body? O! my brother, my sister, think not of your own petty trials; they are scarcely worth noticing, when you consider the boundless, unfathomable love and condescension of the dear Lamb of God! And he endured all this, not for his own sake, but for yours. And now are you unwilling to bear that which this same loving Redeemer sees necessary and best that you should bear?

Again, how will these trials of yours compare with those of your brethren—your "companions in tribulation," who have lived in by-gone days? Read the Book of Martyrs, and see what those holy men and women were willing to endure for Christ's sake, and well may you be ashamed when you remember your own little trials, and how you have shrunk from them.

Constrained by the love of Jesus they yielded themselves the victims to the most shocking cruelty and barbarity which the ingenuity of men and devils could invent. They had their bodies most terribly mangled and tortured, their eyes dug out, their tongues drawn out by the roots, their toes and other members pulled off with pincers, red hot irons applied to the most tender parts of their bodies, were starved to death; were locked in a large pan, and baked to death over a slow fire, were almost drawn asunder, their limbs from their bodies, then suffered to recover, and again subjected to the same inhuman treatment, and this process several times repeated. But these are but few of the numberless ways in which millions on millions have sealed their testimony with their blood. Thousands on thousands have been tortured upon the rack, and time would fail me (were I able) to enumerate the black catalogue of tortures invented in that terrible engine of cruelty—The Inquisition.

What think you, my brother, of trials like these? Do not any longer brood over that pigmy trial of yours, but rather let your heart be filled with joy, gratitude, and praise, that though "they without us will not be made perfect," but, on the contrary, we shall with them receive an everlasting crown, that still your trials are so light comparatively.

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?"

But suppose your trials are terribl severe, have you forgotten what the great apostle Paul says? and surely he made no mistake, but "reckoned" correctly. Hear him. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8: 18. Paul (if I mistake not) had an opportunity of judging and forming a comparison, such as neither you or I ever had. You know he "was caught up [in vision] into Paradise, and heard unspeakable words, which it is not possible [margin] for a man to utter." (Probably the language, "I knew a man in Christ," etc., refers to what he had himself actually passed through.)

"But," say you, "I can scarcely bear up now, and my trials keep increasing; it seems to me that I cannot hold out much longer." Yes, dear tried one; and does not the grace of God in your heart, and your ability to bear trials, increase also? This is the very object for which trials are sent, or permitted; that you may "grow in grace"—have more faith in God.

"Let those that sow in sadness wait
Till the fair harvest come,
They shall confess their sheaves are great,
And shout the blessing home."

Did you ever consider that your trials, afflictions and sorrows are an indication of the love and favor of God toward you? Saith the apostle, "Whom the Lord loveth, them he chasteneth, and scourgeth every son whom he receiveth." But woe to that professor of religion who is left to sail along without them! For the Master continues, "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Then, my brethren, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy."

Northfield, Mass. H. P. S[illegible].

☞ Dr. Doddridge said: "I never advanced well in human learning without prayer, and that he always made most proficiency in his studies when he prayed with the greatest fervency."

For the World's Crisis.

PAY YOUR PREACHERS.

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."—1 Cor. 9: 14.

I would like to say a few words in behalf of those who preach. Although not a preacher myself, I know something about the state of things existing at the present time.

How does the text look to you, who have your thousands? I think it is a hard text to spiritualize. In the course of my christian life I have heard and known of some rather hard and trying circumstances that some of the servants of Christ have had to pass through, yet they may not complain. But what if they do not? Does that excuse those who have an abundance of this world's goods? Think you of these things, with your fine houses and lands? And you who have no houses or lands, you whom God has prospered with good health, so that you can work? Think for a moment of some God has called to go out into the world to proclaim his gospel. How is it with them? Perhaps they once worked by your side, could do as well as you, had as many of the comforts of life. Methinks it is not so with some of them now. Think of him as he goes from place to place. How is it when he returns to his home after being absent one, two, three weeks, or more, preaching and studying, we being blessed by his labors. Think of his family, not having enough food in the house to last one day. The meal most gone in the barrel, and the oil in the cruise. Where is the money to buy more? So they are compelled to go to work and pay up, then start again, with the words of the apostle resting on them—"Woe is me, if I preach not the gospel."

Is this right? I think not. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written. Again, "If (they) have sown unto (us) spiritual things, is it a great thing if (they) reap (our) carnal things?" Thus teaches the word of God. May God help us all to think these things over, and see if all is right, asking the good Lord to lead and guide us. I pray God to pardon me where I have come short in these things, and help me to do my part in the future. May we all realize that our time of giving will soon be over, and so live and give that in that great day the Master will say unto us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us remember, also, he said, "The workman is worthy of his hire."

Perhaps not all the servants of Christ are needy, but some are. Should they happen to come to you, and you are aware of the fact, will you remember them and try to help them along by giving what the Lord requires at your hand, remembering God has said, "Cast thy bread upon the waters, for thou shalt find it after many days."

More might be said on this subject, but we hope a word to the wise may be sufficient. Perhaps some may say, If God has called them to preach his gospel, he will take care of them. So he will, but does he require anything at our hands? I think he does.

I do not think they should call on the ungodly for their support. It is our duty to see that they do not suffer. May the Lord help us to do it.

I will close by asking you to remember in your prayers the preachers, remember their wives and little ones at home, remember the servants everywhere, remember the poor and needy, the afflicted, the sorrowing, those that are mourning the loss of near and dear friends. Remember the cross of Christ. Remember the trials and sufferings he passed through. Remember his commandments. Remember to have an eye single to the glory of God. Remember to deny self, and take up the cross and follow him. Finally, dear brethren and sisters, let us remember each other in our prayers, and be patent in all things.

Concord, N. H. JOHN T. KIMBALL.

THE DUTY OF REPROVING.

Reproving is one of those "weapons" which the apostle speaks of as not being "carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10. It is one of those "daily crosses" which Christ has commanded us to bear, if we would be his followers. It is evident that if we love God with all our heart, we will hate sin in the same proportion; and if we love our neighbors as ourselves, we will feel as deeply interested in their soul's salvation as our own, and consequently we will not suffer sin upon them. Those who profess to love God, and can bear to hear his name profaned, and see his holy Sabbath polluted, without reproving the offenders, are still "in the gall of bitterness, and in the bond of iniquity." It is impossible to be a child of God and neglect this duty; for the command is, "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Lev. 19: 17.

Mr. Wesley says, "Let us consider, first, what is the duty that is here enjoined? What is it we are to rebuke or reprove? And what is it to reprove? To tell any one of his faults, as clearly appears from the following words: "Thou shalt not suffer sin upon him." Sin is, therefore, the thing we are called to reprove, or rather, him that commits sin. We are to do all that in us lies, to convince him of his fault, and lead him into the right way. Love indeed requires us to warn him, not only of sin, (although of this chiefly), but likewise of any error, which, if it were persisted in, would naturally lead to sin. If we do not 'hate him in our heart,' if we love our neighbor as ourselves, this will be our constant endeavor: to warn him of every evil way, and of every mistake which tends to evil.

But if we desire not to lose our labor, we should rarely reprove any one for any thing that is of a disputable nature; that will bear much to be said on both sides. A thing may possibly appear evil to me; therefore I scruple the doing of it: and if I were to do it while that scruple remains, I should be a sinner before God; but another is not to be judged by my conscience; to his own Master he standeth or falleth. Therefore I would not reprove him but for what is clearly and undeniably evil. Such, for instance, is profane cursing and swearing, which even those who practice it most will not often venture to defend. [illegible] persist to do it, if you look them steadily in the face, and appeal to their own conscience in the sight of God.

Let me, in the second place, consider who are those that we are called to reprove? It is the more needful to consider this, because it is affirmed, by many serious persons that there are sinners whom the Scriptures themselves forbid us to reprove. This sense has been put on that solemn caution of our Lord, in his sermon on the Mount: "Cast not your pearls before swine, lest they trample them under foot, and turn again and rend you." But the plain meaning of these words is, do not offer the pearls, the sublime doctrines or mysteries of the gospel, to those whom you know to be brutish men, immersed in sins, and having no fear of God before their eyes. This would expose the precious jewel to contempt, and yourselves to injurious treatment. But even those whom we know to be, in the Lord's sense, dogs and swine, if we saw them do, or heard them speak, what they themselves know to be evil, we ought in any wise to reprove; else we "hate our brother in our heart." The persons intended by our "neighbor" are, every child of man; every one that breathes the vital air; all that have souls to be saved. And if we refrain from performing this office of love to any, because they are sinners above other men, they may persist in iniquity, but their blood will God require at our hands. . . . .

Again Mr. Wesley says, "I never heard or read of any considerable revival of religion, which was not attended with a spirit of reproving. I believe it cannot be otherwise; for what is faith unless it worketh by love? Thus it was in every part of England, when the present revival of religion began, about fifty years ago; all the subjects of that revival, all the Methodists, so called in every place, were reprovers of outward sin." And indeed, so are all that "being justified by faith, have peace with God through Jesus Christ." Such they are at first; and if they use that precious gift, it will never be taken away. Come, brethren, in the name of God, let us begin again! Rich or poor, let us all arise as one man! And in anywise, let every man "rebuke his neighbor and not suffer sin upon him."—*Ex.*

Hygiene.

"This is for your health."—*Paul.*

ALCOHOLIC MEDICATION.

How does alcohol act? Mark you, there is no basis, nor pretended basis, for its employment as a medicine, except the hypothesis that, in some peculiar manner, it acts on some one or more of the tissues, structures, parts or organs of the living system, and that such action maintains or supports the vital powers, under various depressing influences, and in numerous conditions of disease.

Now, the proposition that alcohol acts on the living system is either true or false. There is no compromise, like rum and sugar, no "half-and-half," like milk and whiskey, about it. And thus we have, again, a direct issue—*a simple Yes or No.* And on these two little but now mighty monosyllables—Yes, No—I predicate my whole argument *for teetotal* Temperance and *against* Alcoholic Medication.

If the proposition be true that alcohol does, *in some way*, even though no one can tell how, really act on the living system, the presumption may be reasonable, that such action may possibly be useful. But, suppose that we can prove the proposition to be untrue? Where, then, will be the basis for Alcoholic Medication?

Now I deny that alcohol acts on the living system at all. I deny that alcohol has a "special affinity" for the brain, or any affinity for any living tissue. The relation is the contrary—that of antagonism.

The *modus operandi* of medicines, as assumed in medical schools is, and always has been, a pernicious and most disastrous error—a fatal mistake. The popular medical doctrine just reverses the order of nature. It has given us a false medical philosophy, and an unsuccessful Healing Art. Its first premise is wrong. Its fundamental principle is a mistake. Its basis is a physiological fallacy.

And so is the popular idea or theory of the nature of disease. On this subject, also, the medical profession teaches a false doctrine. It confounds the *causes* of disease with the disease itself, it makes the "*vis medicatrix naturæ*" for an entity at war upon it. And in attempting to subdue or counteract, or neutralize or destroy the imaginary enemy, it is really warring upon the vitality of the patient.

In the relations between living and dead matter, the dead matter does not act on the living, although this is the doctrine of medical books. But on the contrary, the living matter acts on the dead. This is the law of Nature.

Alcohol is no part of any living thing. It belongs to the inorganic world. It is in no sense vital, nor *vitalizing*. Its properties are chemical not vital; *and there is no chemistry in living structures.* In its relation to living structures, alcohol is dead, inert, passive, as are all other inorganic substances. And this remark is true of all medicines and all poisons.

Tell me not that learned men, that great and good men, have always taught the contrary. That is not our question. We are not discussing what learned men *have taught*, but what Nature *does teach. What is truth?* This is our subject.

The medical profession will tell us, if it argues this point, that alcohol produces or occasions *certain effects*. Granted. And you may ask, "What is the difference whether alcohol *acts itself* or *superinduces an action*, so long as action in some way results? *It is all difference.* It is just the difference between life and death. The gist of our controversy lies in the *kind* of action. And the kind and quality of the action, and the good or evil of it, can only be determined by the solution of the primary question, whether the alcohol acts on the living system, or the living system on the alcohol.

The knowledge of *what* acts, and *how*, when living and dead matter come in contact, is the vital prerequisite to an understanding of the rationale of the effects of such action.

It makes *all difference*, in understanding the problems connected with the several subjects, whether external objects act on the mind or body, or the mind or body on them;—whether a man eats his dinner, or his dinner eats him; whether the earth revolves around the sun, or the sun around the earth; whether the horse draws the cart, or the cart pushes the horse; in a word, whether the whale swallowed Jonah, or whether Jonah swallowed the whale!

How can we know whether the actions or the effects of alcohol are useful or injurious, unless we can understand the mode, manner, wherefore—the rationale of such actions or effects; and how can we comprehend the rationale unless we know *which* is the acting and which the passive agent?

Medical men tell us that alcohol first acts on [illegible] from whence no traveler returns." He was "kept up" as the *London Lancet* informed us, for six days, by alcoholic stimulants, and on the seventh day his system refused any longer to respond, and he died. It was said that he died of typhoid fever. The real disease was *alcoholism*.

If it is the living system only which acts, as I contend, when alcohol, or any other poison, or any non-usable substance, is brought in contact with its structures, then the question arises, *What is the nature of the action?*

Those who contend that the alcohol acts, have never been able to explain the nature of its action; nor have they ever explained, nor can they explain, the rationale of a single one of its acknowledged effects, on the theory that it acts on the living system. But, on the theory which I advocate, that it is the living system only which acts, all of its effects are intelligible and explainable. I repeat, then, the gist of the whole argument is, *the rationale of its effects.*—*Dr. Trall.*

THE RAW PORK DISEASE.

We have on more than one occasion lately pointed out some of the discoveries that are constantly going on in regard to classes of *Entozoa*; that is, those microscopic insects which breed and live only within man or other animals, many of which produce the most fatal consequences. The importance of the practical study of this subject may be seen by the fact that in one little town or village in the environs of Magdeburg, called Ederslebeu, upwards of a hundred adults have died since Christmas, and three hundred more were in the middle of January at the point of death, of "*trichonosis*," a disease so called because produced by *trichinæ*. This is a species of spiral worm, not the thickness of a hair, the eggs of which are taken into the system in diseased pork imperfectly cooked, and multiply by millions, sometimes producing death almost immediately as if by cholera, and at other times penetrating to the most remote parts of the body, the eggs being carried round in the blood, and lodging, and breeding and feeding on every part of the human organization, producing agonizing pains, constitutional disturbance, and death in a thousand ways.

There are some kinds of entozoa that seem to seek out the muscles and develop there, burrowing instinctively into the flesh, but others penetrate the nervous system, and especially the brain, entering even into the fluids of the eye itself, and there living. In fact, a man's foes become those of his own household, of his own body. At Berlin, a meeting of the town councillors, butchers, doctors, and a sprinkling of the general public, was held about Christmas, and Professor Virchow produced a piece of smoked sausage and pork, which he had examined with the microscope and pronounced highly trichinous. A Dr. Urban, a veterinary practitioner, got up and said that the trichinæ were the most innocent animals in the world and harmless, and that it was only doctors without practice that made a fuss about them, to create occupation for themselves. The Professors of the Medical school, in great excitement, demanded an apology and retraction, and finally that, if this was refused, Dr. Urban should eat some of the diseased sausage. After making every possible excuse, he at length seized the sausage and bit a piece off and ate it, but immediately left the room. One account says that he instantly took a strong emetic that made him sick. But another says that five days later he was confined to his bed and his arms paralyzed, but whether from an emetic or from the sausage there was some dispute. The impression was that it was the latter. The Berlin butchers now have all pork meat examined under a microscope, without which the people will not buy or eat it. Large quantities of pork are, however, exported to England. But there the more thorough process of cooking seems to destroy most of the danger. Such meat, however, is not absolutely safe as food until the whole has been subjected to a heat of 200 degrees Fahrenheit.

It is said that a case has recently been distinctly traced in Indiana, where a young lady died in great agony from this disease. There is no doubt but that the Mosaic and Mohammedan prohibition of pork was founded on its great likelihood of producing this very disease. The hog is a filthy feeder where food is scarce, and often on the excrements of other animals. Now the law of existence for these entozoa seems to be that they can only come to life in the intestines of one animal where they deposit their eggs, which never come to anything until vitalized in some way by the gastric juice of the stomach. Hence this tendency of the hog makes it the most dangerous of all animals for producing this disease.

Of course this suggests care in the feeding of hogs designed for human food. It is the careless, over economical habits of the feeders of this class of animals that render their meat in some cases unwholesome. The acorns of the American forests never produce this class of diseases, but in overcrowded populations, by want of care to guard against this danger, one diseased animal may infect a whole drove and decimate a town or village. Pork not well cooked, the history of which is unknown, has always more or less of danger and should be avoided. Well-boiled ham is safe enough, but raw ham and sausages are not safe merely because they have been salted and smoked. Pigs and rabbits seem to be the chief depositories of trichinæ. Richard Owen first discovered them with the microscope in 1855.

☞ Most diseases not chronic can be cured by dietetic rules and exercise.

The World's Crisis

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THE YOUNG PILGRIM:

FOR CHILDREN AND YOUTH.

[illegible]

For the World's Crisis.

HEART LONGINGS.

I long to see my Savior, and hear his blessed voice;
I have given all for Jesus, and he is now my choice;
I once was lost in darkness, and hardly knew my way,
But oh! the blessed Savior has turned my night to day.

I love to think of Jesus while sickness is my lot;
The peace he daily gives me can never be forgot;
He's promised to go with me through death's dark, narrow way,
And cheer me in the valley, and point to endless day.

I lean upon my Savior; he's gentle, meek and mild,
He is my loving Savior, the "Father's only child";
I'll cast my care on Jesus, he ever cares for me,
And in that blessed morning his face I then shall see.

Oh what a precious Savior; he ever is my all,
He'll ever to me listen when on him I do call;
I'll trust my all on Jesus, and when he comes again,
He'll say, "afflicted daughter, with me you e'er shall reign."

North Dana, Mass. LUTHERA B. WEAVER.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER FIVE.

BRO GRANT:—Hoping that some of your readers are still interested in my labors in this part of the Lord's vineyard, and would like to read a letter occasionally from this little Swiss Republic, I again take my pen to address you, and them, through the medium of the Crisis

To me the present is a time of great interest in the world's history, and my heart is filled with gratitude to God that I live in this age, and am permitted to be a humble worker in this time of "preparation." It seems to me that God in his providence is arranging every thing in this world to the end that people may understand its destiny, that they may be warned of what is soon coming, the great and terrible day of the Lord, and the year of his redeemed, that they may be without excuse, if found unprepared. There has been a governmental movement in this Republic recently, very interesting to me

Notwithstanding its professions of liberty, there has been heretofore but little religious liberty in Switzerland, except in a few cantons. The national church, the Roman Catholic, and Jews, being the only sects tolerated by law, but there has recently been a great movement in all the cantons, which resulted in a change of the constitution in that as well as some other important respects, the 14th of January Now the word of God may be preached freely in all parts of this Republic. May the Lord also open the way for the spread of truth in other European countries now darkened by intolerance and superstition, is my prayer.

It is a great satisfaction to one who believes in God and his immutable laws, which sooner or later must be recognized, to see any approximation to them on the part of worldly governments; and we especially, who watch the signs of the times, and believe that God is directing all events to the merciful end, that all who will may be saved, must look upon the movements of the present with great interest and satisfaction.

After writing my last letter to you, just after the opening of the year, I remained at home most of the time for two weeks, as little could be done publicly at that season, every one being busy his secular affairs. Jan. 17th I left home for Bullet, one of the flourishing villages of Mont Jura, some three hours' walk from Grandson I delivered there four lectures in the college to good and attentive congregations.

From there I was invited to Buttes, a larger village, some three hours' distant The large National Temple was tendered me for lectures, and the excellent pastor, Mr Evard, gave me the kind hospitalities of his house I lectured four times, and was listened to very attentively by a very large congregation, which filled the Temple At their close, the venerable pastor expressed his gratitude that I had visited them to warn them of the near approach of the coming and kingdom of Christ, and exhorted them to heed the warning and prepare for what was soon coming on the earth. Several ministers, men of much intelligence and pretty well educated in Hebrew and Greek, attended the lectures, and spent much time with me in private, discussing those great Bible truths of particular importance at the present time, and acknowledged their force.

From Buttes I was invited to the little city of Fleurier (twenty minutes walk from there), by Mr. Coulon, pastor of its National church, where I spent a week laboring as God gave me ability, privately through the day, and publicly evenings. It was a season of great solemnity, and the blessing of God was manifested in power. At the close of my lectures, I listened to an excellent sermon on the signs of the times, by the pastor of the church

I returned home the 5th inst, impressed deeply with a sense of the mercy of God, and the importance of his work In the three places where I lectured, God was with me to assist in the presentation of his truth, and sent it home with power to the hearts of the hearers.

Dear brethren and sisters, I feel increased confidence wherever I present these great Bible truths, that God is in this work, and that it will go forward. However Satan, through his agents, may clog the wheels, so that for a time it may seem to be retarded, yet it will not be stopped. The coming and kingdom of Christ must be preached, and if those who have long professed faith in these great truths do not carry forward the work, God will raise up others to do it. Christ said, "if these should hold their peace the stones would immediately cry out."—Luke 19: 40.

The field that I have visited between Lake Neuchatel and France is very rich and interesting. The large and flourishing villages among the Jura mountains are inhabited by a very intelligent people, who, through industry and economy, live in comfort and elegance. Such people are capable of understanding and appreciating truth. May God give many of their hearts to obey it. The 7th inst., I buried two in baptism in the beautiful lake of Neuchatel, one of them a lady of much intelligence and influence, the first fruits of my labor in Fleurier.

Being somewhat exhausted in strength, I felt the need of a few days' rest, and am now at home, but expect in a few days to go again to public labors. We receive frequent and excellent letters from Florence, Pisa, Turin, La Tour, etc., Italy. Our friends there are very firm and faithful. Glory be to God.

Just as I [illegible] I had the [illegible] of very kind christian letter from Bro. W. B. Hargo, enclosing a draft for 542 francs, a contribution from dear American [illegible] Mission. May God reward them for their kindness. Your brother in the hope of the gospel. M. B. CZECHOWSKI.

Grandson, Canton de Vaud, Suisse, Feb. 14th, 1866.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-FIVE.

THE DEATH OF SAUL AND JONATHAN.

A sad change had been wrought in the destiny of Israel, since that eventful night when the maidens sang the victory of David over the fallen foe. The power of Saul had waned in the changing years. He had driven forth the youthful hero, David, who might have been a tower of strength to his throne, because he was jealous of his growing favor with the people.

But soon the days of darkness came, and the stubborn Saul was left alone in his weakness, a prey to doubts and despair. The proud Philistines, the old foes of his kingdom, were preparing war again, and had assembled their thousands for the invasion of Israel. Saul gathered his forces and encamped upon the heights of Gilboa. As he surveyed the valley of Jezreel, swarming with the heathen hosts, his heart, once so valiant, died within him, for his coming doom seemed to cast its shadow before his appalled vision. He had madly strayed from the path of wisdom marked out by the prophet Samuel, and followed his own inclinations; and when in the adversity of his expiring reign he would fain inquire of the Lord, he received no answer, "Neither by dreams, nor by Urim, nor by prophets." Then in the depth of his despair, he bethought him of the witch who lived in distant Endor, and, as a last resort, he determined to visit her, and learn his doom.

That night, as the darkening shadows stole over the heights of Gilboa, and shrouded the lesser hills and vales of Manasseh in gloom, three solitary horsemen might have been seen wending their way over the rugged hills to the far off Endor. Night had far advanced ere the king and his followers reached the cave of the sorceress. Being assured of protection the hag performed her incantations, and pronounced the destiny of the trembling king

The dark revelation was too much for Saul, and he fell senseless to the earth. Recovering at last, he turned from the mysterious rites of Endor, and with a sad heart sought the camp of his warriors The morning star was paling in the east as he neared the tents of Israel, wan and dejected, with the burden of the future weighing heavily upon him With all the energy that despair had left him, he prepared for the conflict, vainly warring against his destiny

As the morning sun bathed the craggy brow of Gilboa with its wealth of golden light, and drank up the dew from the mountain flowers, the Philistine began to climb the heights and press the battle Saul, the warrior, who had triumphed in so many battles, fought with all the daring of dark despair, but it availed not His sons fell in the onset of the conflict, and the valiant men of Judah fled before the conquering Philistines, or stumbled upon the high places of the mountains to rise no more.

When the ill-starred Saul saw that all was lost, that the glory of his house had departed, and that the terrible foe were pressing close upon him, he called upon his servant to slay him, but he would not, then Saul fell upon his own sword, and died with the slain of Israel on that memorable day Then the triumphant foe carried the bodies of Saul and his sons, and fastened them in defiance to the walls of Beth-shan, and embellished the throne of Ashtaroth with their captured armor

Thus faded the glory of the house of Saul in one day of conflict, and Israel was put to shame before the foe that once had fled in dismay before the heroic valor of a youth

But where was the hero David, who turned the tide of war in other days? The years had changed his destiny, he was no longer the favored one of Saul, whose morose and jealous spirit had driven him out into the wild places of Judea, to subsist upon his own resources Yet an undying friendship, the most beautiful and touching in all history, had grown up between David and Jonathan, the son of Saul And when the cloud of Saul's displeasure lowered upon the path of David, Jonathan stood between him and the angry king Their friendship was pure, noble, and unselfish The vicissitudes of all the years changed it not, but added to its strength, and when Saul would fain have destroyed David and his party, Jonathan divulged all his father's plans, and warned him of the impending danger

But all this while the star of Saul was hastening to the horizon, to set in the night of overthrow, and that of David was rising in the luminous orient

David was encamped at Ziklag when the news of the last act in the tragedy reached him He did not rejoice in the overthrow of his old foe but generously forgot the enmity of the king in his sorrow for the death of his beloved friend Jonathan All the scenes of the past, the many endearing words, the vows of undying friendship, came rushing back from the distant years, like smiling dreams of boyhood. He forgot the dangers he had escaped, the hardships endured in that moment of agony, when he realized that his friend was no more. Then he gave utterance to a lamentation that has never been surpassed in any language for its pathetic beauty He lamented alike the foe and friend, he praised the father and son, and chanted for them a requiem, whose mournful music must have touched each heart, and thrilled each ear that listened

"The beauty of Israel is slain upon thy high places, how are the mighty fallen. Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they are not divided; they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon you apparel. How are the mighty fallen in the midst of battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished."

The dynasty of Saul was ended. The way was opened for David to ascend the throne for which he had been anointed by the holy seer, Samuel. A new career of glory was about to open for Israel, that was to eclipse the greatness of the surrounding nations. David was to be the founder of a long line of illustrious kings, whose deeds would live through the ages. ORRIN P. ALLEN.

For the World's Crisis.

LONG ARTICLES, SERMONS, AND PRAYERS.

If it were possible to make people see under what disadvantages they labor through a long sermon, there would be a reform in this respect. People now-a-days will not sit as patiently as formerly under such inflictions. They know more about preaching, and comprehend faster. Said a brother to me,—

"I wish you would tell us who to send for to come and preach."

After proposing two or three, he said,—

"They preach so long we cannot stand it. When he was here he preached half the people out of the house, or to sleep, and when had to sum up, and wind up, and finish, and varnish, to have it look well. We do not like him."

Probably two-thirds of our preachers are in the habit of preaching too long. If they knew how much complaint there is about long preaching, they would reform, unless they are willful.

Preachers wonder they have so few invitations to preach. If I should call the names of those with whom the brethren are dissatisfied on this account, you would be astonished

A sermon over one hour is lost, two times out of ten. Crowd down too much, and you lose the whole. One half of the subject or an hour ought to be condensed into forty-five minutes. Some are guilty of holding the people one hour and a half, and some two hours or over Such ought to have sore throats, and God or nature thinks so, and gives it to them They do not so much more than others, because they preach so much longer

Such generally write long articles, which are not read but by few We want short, pointed articles of interest, of reformations, and those that feed the church down here, instead of those long, prosy ones, which must needs crowd out four or five short ones, either of which is worth more to the flock One editor said the men that had the longest articles were the most difficult to suit Perhaps *all* the editors might say Amen to this.

Long prayers are a great sign of a religion with no saving power in it It is generally formal, dry, and pharisaical It is generally understood by reformationists that the prayer which God answers and the people feel, in all ages, will not exceed from one to three minutes That is longer than the Lord's prayer His sermon on the Mount, which you will find in Matt 5, 6, and 7, the whole three chapters, would be a sermon of about thirty five to forty minutes His public prayers were in proportion Those who pray publicly fifteen to twenty minutes, and preach one hour and a half to two hours, never learned it of Jesus, nor of the apostles

Secret prayer, through which we can draw near to God, is not limited nor interrupted by other influences, as in public It has been remarked that those who pray the longest in public pray the least in secret The world is getting full of the form of godliness, let us shun it, and contend for the power, if we are unpopular and but few, God will give such the kingdom. H. MUNSON.

For the World's Crisis.

HOLD ON

A raft with several men upon it was floating down the Ohio river The current of the river was strong and swift, and the channel narrow An island lay directly in the way and there was great danger that the raft might be dashed to pieces in attempting to pass between it and the shore

One of the passengers, but little accustomed to the river, became much frightened A tall, stout Indian, wearing a broad, leather belt, was steering the raft. He told the man to hold on to his belt and he would take care of him

"But we are in great danger"

"Hold on to my belt"

"I am afraid the raft will go to pieces"

"Hold on to my belt, and I will take care of you"

"But I cannot swim"

"Hold on to my belt, and I will swim ashore with you"

The Indian guided the raft safely through the narrow pass, and none on board were harmed

Our life is like a passage down a rapid river Temptations lie before us, and destruction is around us We are in danger of being wrecked and lost But there is One that can save us Jesus Christ is sitting at the helm and steering the course. In his strength and judgment we may safely confide. He is "mighty to save" He bids us hold on to him and trust in him.

"But the danger is great," we say.

"I, the Lord thy God, will hold thy right hand Fear not I will help thee."—Isa. 41 13

"But I am afraid I shall be lost I cannot resist my temptations to sin"

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness"—Isa 41 10 "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape."—1 Cor. 10: 13

"But I cannot swim; I should sink beneath the waters, like Peter, and perish."

"Thus saith the Lord that created thee,—Fear not for I have redeemed thee, I have called thee by my name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. 43: 1, 2.

Wandering, doubting, timid soul, come to Christ; believe in Christ; hold on to Christ. He is "girded about with strength." Righteousness is the girdle of his loins, and faithfulness the girdle of his reins. Cling to him, and you will be safe. No human strength is equal to uphold you, and no human wisdom is sufficient to guide you amid the dangers and temptations of your life. Jesus Christ alone can help you. But even He cannot aid you unless you hold on to him. You must prove your faith in him by doing as he bids you. And he will prove faithful to you: He will safely conduct you, through all the perils of your way, and bring you at last, unharmed and in peace, to rest in his salvation.

Reader, have you a hold on this Christ? Have you committed your soul to his keeping? Is he your pilot, your friend, your safety, and your trust? Are you grasping his strength, and clinging to his righteousness, and holding on to his truth?

Are you young, and do temptations beset you on every side? Do vain thoughts, and foolish ambitions, and childish vanities, and youthful lusts allure to deceive and ruin you? There is no safety for you but in holding on to Christ. You cannot breast the current alone. But he is sufficient for all things. Give up to him, and he will give you "a wise and an understanding heart, that you may know to refuse the evil and choose the good."

Or, are you aged? Has the light and gladness of early days faded before your dim eyes? Have you lived to see earthly hopes fail, and earthly friends die? Has the bitterness of sorrow, and the blight of sickness, taught you that "all is vanity and vexation of spirit"? Has your sun set, and your day of toil ended, and is the damp and chill and darkness and desolation of the night of death creeping upon you? Hold on to Christ. What else can you cling to? He alone can comfort or sustain you. When thou walkest through the valley of the shadow of death he will be with thee his rod and his staff will comfort thee.

God grant that we "remember and hold fast," and at last be found among the "righteous who have held on their way, and grown stronger and stronger." E A. ANNABLE

Boston, March, 1866.

For the World's Crisis.

THE PILGRIM'S TRIALS.

Says one, "I am almost discouraged, my trials are so severe. While I was in the world, I used to get along well enough; but since I have been trying to serve the Lord, and have been waiting for his coming, trials have increased tenfold. I might about as well give up, for I can now scarcely keep my head above water, and my trials keep increasing"

Indeed! and how will they all look beside the deep humiliation, reproach and suffering of the crucified One? Have you ever experienced any trial which was sufficient to make a bloody sweat issue from the pores of your body? O! my brother, my sister, think not of your own petty trials they are scarcely worth noticing, when you consider the boundless, unfathomable love and condescension of the dear Lamb of God! And he endured all this, not for his own sake, but for yours And now are you unwilling to bear that which this same loving Redeemer sees necessary and best that you should bear?

Again, how will these trials of yours compare with those of your brethren—your "companions in tribulation," who have lived in by-gone days? Read the Book of Martyrs and see what those holy men and women were willing to endure for Christ's sake, and will may you be ashamed when you remember your own little trials and how you have shrunk from them

Constrained by the love of Jesus they yielded themselves the victims to the most shocking cruelty and barbarity which the ingenuity of men and devils could invent They had their bodies most terribly mangled and tortured, their eyes dug out, their tongues drawn out by the roots, their toes and other members pulled off with pincers, red hot irons applied to the most tender parts of their bodies were starved to death were locked in a large pan, and naked to death over a slow fire were almost drawn asunder, their limbs from their bodies, then suffered to recover, and again subjected to the same inhuman treatment, and this process several times repeated But these are but few of the numberless ways in which millions on millions have sealed their testimony with their blood Thousands on thousands have been tortured upon the rack, and time would fail me were I able to enumerate the black catalogue of tortures invented on that terrible engine of cruelty—The Inquisition

What think you, my brother, of trials like these? Do not any longer brood over that pigmy trial of yours, but rather let your heart be filled with joy, gratitude, and praise, that though they without us will not be made perfect, but, on the contrary, we shall with them receive an everlasting crown, that still your trials are so light comparatively

Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?

But suppose your trials are terrible severe, have you forgotten what the great apostle Paul says? and surely he made no mistake, but "reckoned" correctly Hear him "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"—Rom 8 18 Paul if I mistake not had an opportunity of judging and forming a comparison, such as neither you or I ever had You know he "was caught up [in vision] into Paradise, and heard unspeakable words, which it is not possible [margin] for a man to utter" (Probably the language, "I knew a man in Christ," etc., refers to what he had himself actually passed through)

"But," say you, "I can scarcely bear up now, and my trials keep increasing, it seems to me that I cannot hold out much longer" Yes, dear tried one, and does not the grace of God in your heart, and your ability to bear trials, increase also? This is the very object for which trials are sent, or permitted; that you may "grow in grace"—have more faith in God

"Let those that sow in sadness wait
Till the fair harvest come.
They shall confess their sheaves are great,
And shout the blessing home."

Did you ever consider that your trials, afflictions and sorrows are an indication of the love and favor of God toward you? Saith the apostle, "Whom the Lord loveth, them he chasteneth, and scourgeth every son whom he receiveth." But woe to that professor of religion who is left to sail along without them! For the Master continues, "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Then, my brethren, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy."

Northfield, Mass. H. P. SIKES.

☞ Dr. Doddridge said "he never advanced well in human learning without prayer, and that he always made most proficiency in his studies when he prayed with the greatest fervency."

For the World's Crisis.

PAY YOUR PREACHERS.

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."—1 Cor. 9: 14.

I would like to say a few words in behalf of those who preach. Although not a preacher myself, I know something about the state of things existing at the present time.

How does the text look to you, who have your thousands? I think it is a hard text to spiritualize. In the course of my christian life I have heard and known of some rather hard and trying circumstances that some of the ministers of Christ have had to pass through, yet they may not complain. But what if they do not? does that screen those who have an abundance of this world's goods? Think you of these things, with your fine houses and lands? And you who have no houses or lands, you whom God has prospered with good health, so that you can work? Think for a moment of some God has called to go out into the world to proclaim his gospel. How is it with them? Perhaps they once worked by your side, could do as well as you, had as many of the comforts of life. Methinks it is not so with some of them now Think of him as he goes from place to place. How is it when he returns to his home after being absent one, two, three weeks, or more, preaching and studying, we being blessed by his labors. Think of his family, not having enough food in the house to last one day. The meal most gone in the barrel, and the oil in the cruise. Where is the money to buy more? So they are compelled to go to work and pay up, then start again, with the words of the apostle resting on them—"Woe is me, if I preach not the gospel"

Is this right? I think not "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written Again, "if (they) have sown unto (us) spiritual things, is it a great thing if (they) reap (our) carnal things?" Thus teaches the word of God May God help us all to think these things over, and see if all is right, asking the good Lord to lead and guide us I pray God to pardon me where I have come short in these things, and help me to do my part in the future May we all realize that our time of giving will soon be over, and so live and give that in that great day the Master will say unto us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" Let us remember, also, he said, "The workman is worthy of his hire."

Perhaps not all the servants of Christ are needy, but some are Should they happen to come to you, and you are aware of the fact, will you remember them and try to help them along by giving what the Lord requires at your hand, remembering God has said, "Cast thy bread upon the waters, for thou shalt find it after many days"

More might be said on this subject, but we hope a word to the wise may be sufficient Perhaps some may say, If God has called them to preach his gospel, he will take care of them So he will, but does he require anything at our hands I think he does

I do not think they should call on the ungodly for their support It is our duty to see that they do not suffer May the Lord help us to do it

I will close by asking you to remember in your prayers the preachers, remember their wives and little ones at home, remember the servants everywhere remember the poor and needy the afflicted, the sorrowing, those that are mourning the loss of near and dear friends Remember the cross of Christ Remember the trials and sufferings he passed through. Remember his commandments Remember to have an eye single to the glory of God Remember to deny self, and take up the cross and follow him Finally dear brethren and sisters, let us remember each other in our prayers and be patient in all things.

Concord, N H JOHN T KIMBALL

THE DUTY OF REPROVING.

Reproving is one of those "weapons" which the apostle speaks of as not being "carnal, but mighty through God to the pulling down of strong holds" 2 Cor 10 It is one of those "daily crosses" which Christ has commanded us to bear, if we would be his followers It is evident that if we love God with all our heart, we will hate sin in the same proportion; and if we love our neighbors as ourselves, we will feel as deeply interested in their soul's salvation as our own, and consequently we will not suffer sin upon them Those who profess to love God, and can bear to hear his name profaned, and see his holy Sabbath polluted, without reproving the offenders, are still "in the gall of bitterness, and in the bond of iniquity" It is impossible to be a child of God and neglect this duty, for the command is, "Thou shalt not hate thy brother in thine heart, thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Lev 19 17

Mr Wesley says, "Let us consider, first, what is the duty that is here enjoined? What is it we are to rebuke or reprove? And what is it to reprove? To tell any one of his faults, as clearly appears from the following words "Thou shalt not suffer sin upon him." Sin is, therefore, the thing we are called to reprove, or rather, him that commits sin We are to do all that in us lies, to convince him of his fault, and lead him into the right way Love indeed requires us to warn him, not only of sin, (although of this chiefly), but likewise of any error, which, if it were persisted in, would naturally lead to sin. If we do not 'hate him in our heart,' if we love our neighbor as ourselves, this will be our constant endeavor: to warn him of every evil way, and of every mistake which tends to evil.

But if we desire not to lose our labor, we should rarely reprove any one for any thing that is of a disputable nature; that will bear much to be said on both sides. A thing may possibly appear evil to me; therefore I scruple the doing of it: and if I were to do it while that scruple remains, I should be a sinner before God; but another is not to be judged by my conscience; to his own Master he standeth or falleth. Therefore I would not reprove him but for what is clearly and undeniably evil. Such, for instance, is profane cursing and swearing, which even those who practice it most will not often venture to defend, if one mildly expostulates with them. Such is drunkenness, which even a habitual drunkard will condemn when he is sober. And such, in the account of the generality of people, is the profaning of the Lord's day. And if any, who are guilty of these sins, for a while attempt to defend them, very few will persist to do it, if you look them steadily in the face, and appeal to their own conscience in the sight of God.

Let us, in the second place, consider who are those that we are called to reprove? It is the more needful to consider this, because it is affirmed by many serious persons that there are sinners whom the Scriptures themselves forbid us to reprove. This sense has been put on that solemn caution of our Lord, in his sermon on the Mount: "Cast not your pearls before swine, lest they trample them under foot, and turn again and rend you." But the plain meaning of these words is, do not offer the pearls, the sublime doctrines or mysteries of the gospel, to those whom you know to be brutish men, immersed in sins, and having no fear of God before their eyes. This would expose the precious jewel to contempt, and yourselves to injurious treatment. But even those whom we know to be, in the Lord's sense, dogs and swine, if we saw them do, or heard them speak, what they themselves know to be evil, we ought in any wise to reprove; else we "hate our brother in our heart." The persons intended by our "neighbor" are, every child of man; every one that breathes the vital air; all that have souls to be saved. And if we refrain from performing this office of love to any, because they are sinners above other men, they may persist in iniquity, but their blood will God require at our hands. . . .

Again Mr. Wesley says, "I never heard or read of any considerable revival of religion, which was not attended with a spirit of reproving I believe it cannot be otherwise, for what is faith unless it worketh by love? Thus it was in every part of England, when the present revival of religion began, about fifty years ago; all the subjects of that revival, all the Methodists, so called in every place, were reprovers of outward sin And indeed, so are all that 'being justified by faith, have peace with God through Jesus Christ." Such they are at first, and if they use that precious gift, it will never be taken away Come, brethren, in the name of God let us begin again! Rich or poor let us all arise as one man! And in anywise, let every man "rebuke his neighbor and not suffer sin upon him"—*Ex*

Hygiene.

"This is for your health."—*Paul*

ALCOHOLIC MEDICATION

How does alcohol act? Mark you, there is no basis, nor pretended basis, for its employment as a medicine, except the hypothesis that, in some peculiar manner, it acts on some one or more of the tissues, structures, parts or organs of the living system, and that such action maintains or supports the vital powers, under various depressing influences, and in numerous conditions of disease.

Now, the proposition that alcohol acts on the living system is either true or false There is no compromise, like rum and sugar, no "half and half," like milk and whiskey, about it And thus we have, again, a direct issue [illegible] And on these two little but now mighty monosyllables—Yes, No—I predicate my whole argument *for* teetotal Temperance and *against* Alcoholic Medication

If the proposition be true that alcohol does, in some way, even though no one can tell how, really act on the living system, the presumption may be reasonable, that such action may possibly be useful But, suppose that we can prove the proposition to be untrue Where, then, will be the basis for Alcoholic Medication?

Now I deny that alcohol acts on the living system at all I deny that alcohol has a special affinity for the brain, or any affinity for any living tissue The relation is the contrary—that of antagonism

The *modus operandi* of medicines, as assumed in medical schools is, and always has been, a pernicious and most disastrous error—a fatal mistake The popular medical doctrine just reverses the order of nature It has given us a false medical philosophy, and an unsuccessful Healing Art Its first premise is wrong Its fundamental principle is a mistake Its basis is a physiological fallacy

And so is the popular idea or theory of the nature of disease On this subject, also, the medical profession teaches a false doctrine It confounds the *causes* of disease with the disease itself, it makes the "*vis medicatrix naturæ*" for an entity at war upon it And in attempting to subdue or counteract, or neutralize or destroy the imaginary enemy, it is really warring upon the vitality of the patient

In the relations between living and dead matter, the dead matter does not act on the living, although this is the doctrine of medical books But on the contrary, the living matter acts on the dead. This is the law of Nature

Alcohol is no part of any living thing It belongs to the inorganic world It is in no sense vital, nor *vitalizing* Its properties are chemical not vital, *and there is no chemistry in living structures* In its relation to living structures, alcohol is dead, inert, passive, as are all other inorganic substances And this remark is true of all medicines and all poisons

Tell me not that learned men, that great and good men, have always taught the contrary That is not our question We are not discussing what learned men *have taught*, but what Nature *does teach*. *What is truth?* This is our subject.

The medical profession will tell us, if it argues this point, that alcohol produces or occasions *certain effects* Granted And you may ask, "What is the difference whether alcohol *acts itself* or *superinduces* an action so long as action in some way results? *It is all difference.* It is just the difference between life and death. The gist of our controversy lies in the *kind* of action. And the kind and quality of the action, and the good or evil of it, can only be determined by the solution of the primary question, whether the alcohol acts on the living system, or the living system on the alcohol

The knowledge of *what* acts, and *how*, when living and dead matter come in contact, is the vital prerequisite to an understanding of the rationale of the effects of such action.

It makes *all difference*, in understanding the problems connected with the several subjects, whether external objects act on the mind or body, or the mind or body on them:—whether a man eats his dinner, or his dinner eats him; whether the earth revolves around the sun, or the sun around the earth; whether the horse *draws* the cart, or the cart *pushes* the horse; in a word, whether the whale swallowed Jonah, or whether Jonah swallowed the whale!

How can we know whether the actions or the effects of alcohol are useful or injurious, unless we can understand the mode, manner, wherefore—the rationale, of such actions or effects; and how can we comprehend the rationale unless we know which is the acting and which the passive agent?

Medical men tell us that alcohol first acts on the living system, and then the system, "responds" or "reacts." I deny, totally, the doctrine of responsive action or reaction. That doctrine has slain its thousands. No doctrine can be better calculated to people grave-yards with untimely victims. It sent the late Prince Albert, in the prime of life, in the full vigor of manhood, "to that bourne from whence no traveler returns." He was "kept up" as the *London Lancet* informed us, for six days, by alcoholic stimulants, and on the seventh day his system refused any longer to respond, and he died. It was said that he died of typhoid fever. The real disease was *alcoholismus*.

If it is the living system only which acts, as I contend, when alcohol, or any other poison, or any non-usable substance, is brought in contact with its structures, then the question arises, What is the nature *of the action?*

Those who contend that the alcohol acts, have never been able to explain the nature of its action; nor have they ever explained, nor can they explain, the rationale of a single one of its acknowledged effects, on the theory that it acts on the living system. But, on the theory which I advocate, that it is the living system only which acts, all of its effects are intelligible and explainable. I repeat, then, the gist of the whole argument is, *the rationale of its effects.*—*Dr. Trall*

THE RAW PORK DISEASE

We have on more than one occasion lately pointed out some of the discoveries that are constantly going on in regard to classes of *Entozoa*, that is, those microscopic insects which breed and live only within man or other animals, many of which produce the most fatal consequences. The importance of the practical study of this subject may be seen by the fact that in one little town or village in the environs of Magdeburg called Edersleben, upwards of a hundred adults have died since Christmas, and three hundred more were in the middle of January at the point of death, of "*trichonosis*," a disease so called because produced by *trichinæ* This is a species of spiral worm, not the thickness of a hair, the eggs of which are taken into the system in diseased pork imperfectly cooked, and multiply by millions, sometimes producing death almost immediately as if by cholera, and at other times penetrating to the most remote parts of the body, the eggs being carried round in the blood, and lodging and breeding and feeding on every part of the human organization, producing agonizing pains, constitutional disturbance, and death in a thousand ways.

There are some kinds of entozoa that seem to seek out the muscles and develop there, burrowing instinctively into the flesh; others penetrate the nervous system and especially the brain, entering even into the fluids of the eye itself, and there living. In fact, a man's foes become those of his own household, of his own body At [illegible] meeting of the town councillors, [illegible] doctors, and a sprinkling of the general public, was held about Christmas, and Professor Virchow produced a piece of smoked sausage and pork, which he had examined with the microscope and pronounced highly trichinous. A Dr Urban a veterinary practitioner, [illegible] and said that the trichinæ were the most innocent animals in the world and harmless [illegible] that it was only doctors without practice [illegible] made a fuss about them, to create occupation for themselves The Professors of the Medical school, in great excitement, demanded an apology and retraction, and finally [illegible] this was refused Dr Urban should [illegible] of the diseased sausage After making every possible excuse, he at length seized the sausage and bit a piece off and ate it, but immediately left the room One account says [illegible] he instantly took a strong emetic that made him sick But another says that five days later he was confined to his bed and his limbs paralyzed, but whether from an emetic or from the sausage there was some dispute The impression was that it was the latter For [illegible] lin butchers now have all pork meat examined under a microscope, without which people will not buy or eat it Large quantities of pork are, however, exported to England. But there the more thorough process of cooking seems to destroy most of the danger Such meat, however, is not always safe as food until the whole has been [illegible] to a heat of 200 degrees Fahrenheit

It is said that a case has recently been [illegible] traced in Indiana, where a young [illegible] died in great agony from this disease [illegible] is no doubt but that the Mosaic and Mohammedan prohibition of pork was founded [illegible] great likelihood of producing this very disease The hog is a filthy feeder where food is scarce and often on the excrements of other animals Now the law of existence for these entozoa seems to be that they can only come to [illegible] the intestines of one animal where they deposit their eggs, which never come to anything until vitalized in some way by the gastric juice of the stomach Hence this tendency of the hog makes it the most dangerous of all animals for producing this disease

Of course this suggests care in the feeding of hogs designed for human food It is the careless, over economical habits of the feeders of this class of animals that render their meat in some cases unwholesome The swine of the American forests never produce this class of diseases, but in overcrowded populations, by want of care to guard against the danger, one diseased animal may infect a whole drove and decimate a town or village Pork not well cooked the history of which is unknown, has always more or less of danger and should be avoided. Well-boiled ham is safe enough, but raw ham and sausages are not safe merely because they have been salted and smoked Pigs and rabbits seem to be the chief depositories of trichinæ [illegible] Owen first discovered them with the microscope in 1835

☞ Most diseases not chronic can be cured by dietetic rules and exercise

The World's Crisis

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THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

[illegible]

For the World's Crisis.

HEART LONGINGS.

I long to see my Savior, and hear his blessed voice;
I have given all for Jesus, and he is now my choice;
I once was lost in darkness, and hardly knew my way,
But oh! the blessed Savior has turned my night to day.

I love to think of Jesus while sickness is my lot;
The peace he daily gives me can never be forgot;
He's promised to go with me through death's dark, narrow way,
And cheer me in the valley, and point to endless day.

I lean upon my Savior; he's gentle, meek and mild,
He is my loving Savior, the "Father's only child";
I'll cast my care on Jesus, he ever cares for me,
And in that blessed morning his face I then shall see.

Of what a precious Savior; he ever is my all,
He listens to the [illegible] when on him I do call;
I'll trust my all on Jesus, and when he comes again,
He'll say, "afflicted daughter, with me, you ever shall reign."

North Dana, Mass. LUCRETIA B. WEAVER.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER FIVE.

BRO. GRANT:—Hoping that some of your readers are still interested in my labors in this part of the Lord's vineyard, and would like to read a letter occasionally from this little Swiss Republic, I again take my pen to address you, and them, through the medium of the Crisis.

To me the present is a time of great interest in the world's history, and my heart is filled with gratitude to God that I live in this age, and am permitted to be a humble worker in this time of "preparation." It seems to me that God in his providence is arranging every thing in this world to the end that people may understand its destiny, that they may be warned of what is soon coming, the great and terrible day of the Lord, and the year of his redeemed, that they may be without excuse, if found unprepared. There has been a governmental movement in this Republic recently, very interesting to me.

Notwithstanding its professions of liberty, there has been heretofore but little religious liberty in Switzerland, except in a few cantons. The national church, the Roman Catholic, and Jews, being the only sects tolerated by law; but there has recently been a great movement in all the cantons, which resulted in a change of the constitution in that as well as some other important respects, the 14th of January. Now the word of God may be preached freely in all parts of this Republic. May the Lord also open the way for the spread of truth in other European countries now darkened by intolerance and superstition, is my prayer.

It is a great satisfaction to one who believes in God and his immutable laws, which sooner or later must be recognized, to see any approximation to them on the part of worldly governments; and we especially, who watch the signs of the times, and believe that God is directing all events to the merciful end, that all who will may be saved, must look upon the movements of the present with great interest and satisfaction.

After writing my last letter to you, just after the opening of the year, I remained at home most of the time for two weeks, as little could be done publicly at that season, every one being busy his secular affairs. Jan. 17th I left home for Bullet, one of the flourishing villages of Mont Jura, some three hours' walk from Grandson. I delivered there four lectures in the college to good and attentive congregations.

From there I was invited to Buttes, a larger village, some three hours' distant. The large National Temple was tendered me for lectures, and the excellent pastor, Mr. Evard, gave me the kind hospitalities of his house. I lectured four times, and was listened to very attentively by a very large congregation, which filled the Temple. At their close, the venerable pastor expressed his gratitude that I had visited them to warn them of the near approach of the coming and kingdom of Christ, and exhorted them to heed the warning and prepare for what was soon coming on the earth. Several ministers, men of much intelligence and pretty well educated in Hebrew and Greek, attended the lectures, and spent much time with me in private, discussing those great Bible truths of particular importance at the present time, and acknowledged their force.

From Buttes I was invited to the little city of Fleurier (twenty minutes walk from there), by Mr. Coulon, pastor of its National church, where I spent a week laboring as God gave me ability, privately through the day, and publicly evenings. It was a season of great solemnity, and the blessing of God was manifested in power. At the close of my lectures, I listened to an excellent sermon on the signs of the times, by the pastor of the church.

I returned home the 6th inst., impressed deeply with a sense of the mercy of God, and the importance of his work. In the three places where I lectured, God was with me to assist in the presentation of his truth, and sent it home with power to the hearts of the hearers.

Dear brethren and sisters, I feel increased confidence wherever I present these great Bible truths, that God is in this work, and that it will go forward. However Satan, through his agents, may clog the wheels, so that for a time it may seem to be retarded, yet it will not be stopped. The coming and kingdom of Christ must be preached, and if those who have long professed faith in these great truths do not carry forward the work, God will raise up others to do it. Christ said, "if these should hold their peace the stones would immediately cry out."—Luke 19: 40.

The field that I have visited between Lake Neuchatel and France is very rich and interesting. The large and flourishing villages among the Jura mountains are inhabited by a very intelligent people, who, through industry and economy, live in comfort and elegance. Such people are capable of understanding and appreciating truth. May God give many of their hearts also to obey it. The 7th inst., I buried two in baptism in the beautiful lake of Neuchatel, one of them a lady of much intelligence and influence, the first fruits of my labor in Fleurier. [illegible]

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-FIVE.

THE DEATH OF SAUL AND JONATHAN.

A sad change had been wrought in the destiny of Israel, since that eventful night when the maidens sang the victory of David over the fallen foe. The power of Saul had waned in the changing years. He had driven forth the youthful hero, David, who might have been a tower of strength to his throne, because he was jealous of his growing favor with the people.

But anon the days of darkness came, and the stubborn Saul was left alone in his weakness, a prey to doubts and despair. The proud Philistines, the old foes of his kingdom, were preparing war again, and had assembled their thousands for the invasion of Israel. Saul gathered his forces and encamped upon the heights of Gilboa. As he surveyed the valley of Jezreel, swarming with the heathen hosts, his heart, once so valiant, died within him, for his coming doom seemed to cast its shadow before his appalled vision. He had madly strayed from the path of wisdom marked out by the prophet Samuel, and followed his own inclinations; and when in the adversity of his expiring reign he would fain inquire of the Lord, he received no answer, "Neither by dreams, nor by Urim, nor by prophets." Then in the depth of his despair, he bethought him of the witch who lived in distant Endor, and, as a last resort, he determined to visit her, and learn his doom.

That night, as the darkening shadows stole over the heights of Gilboa, and shrouded the lesser hills and vales of Manasseh in gloom, three solitary horsemen might have been seen wending their way over the rugged hills to the far off Endor. Night had far advanced ere the king and his followers reached the cave of the sorceress. Being assured of protection the hag performed her incantations, and pronounced the destiny of the trembling king.

The dark revelation was too much for Saul, and he fell senseless to the earth. Recovering at last, he turned from the mysterious rites of Endor, and with a sad heart sought the camp of his warriors. The morning star was paling in the east as he neared the tents of Israel, wan and dejected, with the burden of the future weighing heavily upon him. With all the energy that despair had left him, he prepared for the conflict, vainly warring against his destiny.

As the morning sun bathed the craggy brow of Gilboa with its wealth of golden light, and drank up the dew from the mountain flowers, the Philistine began to climb the heights and press the battle. Saul, the warrior, who had triumphed in so many battles, fought with all the daring of dark despair, but it availed not. His sons fell in the onset of the conflict, and the valiant men of Judah fled before the conquering Philistines, or stumbled upon the high places of the mountains to rise no more.

When the ill-starred Saul saw that all was lost, that the glory of his house had departed, and that the terrible foe were pressing close upon him, he called upon his servant to slay him, but he would not; then Saul fell upon his own sword, and died with the slain of Israel on that memorable day. Then the triumphant foe carried the bodies of Saul and his sons, and fastened them in defiance to the walls of Beth-shan, and embellished the throne of Ashtaroth with their captured armor.

Thus faded the glory of the house of Saul in one day of conflict, and Israel was put to shame before the foe that once had fled in dismay before the heroic valor of a youth.

But where was the hero David, who turned the tide of war in other days? The years had changed his destiny, he was no longer the favored one of Saul, whose morose and jealous spirit had driven him out into the wild places of Judea, to subsist upon his own resources. Yet an undying friendship, the most beautiful and touching in all history, had grown up between David and Jonathan, the son of Saul. And when the cloud of Saul's displeasure lowered upon the path of David, Jonathan stood between him and the angry king. Their friendship was pure, noble, and unselfish. The vicissitudes of all the years changed it not, but added to its strength; and when Saul would fain have destroyed David and his party, Jonathan divulged all his father's plans, and warned him of the impending danger.

But all this while the star of Saul was hastening to the horizon, to set in the night of overthrow, and that of David was rising in the luminous orient.

David was encamped at Ziklag when the news of the last act in the tragedy reached him. He did not rejoice in the overthrow of his old foe, but generously forgot the enmity of the king in his sorrow for the death of his beloved friend Jonathan. All the scenes of the past, the many endearing words, the vows of undying friendship, came rushing back from the distant years, like smiling dreams of boyhood. He forgot the dangers he had escaped, the hardships endured in that moment of agony, when he realized that his friend was no more. Then he gave utterance to a lamentation that has never been surpassed in any language for its pathetic beauty. He lamented alike the foe and friend; he praised the father and son, and chanted for them a requiem, whose mournful music must have touched each heart, and thrilled each ear that listened.

"The beauty of Israel is slain upon thy high places; how are the mighty fallen. Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they are not divided; they were [illegible]

about to open for Israel, that was to eclipse the greatness of the surrounding nations. David was to be the founder of a long line of illustrious kings, whose deeds would live through the ages. ORRIN P. ALLEN.

For the World's Crisis.

LONG ARTICLES, SERMONS, AND PRAYERS.

If it were possible to make people see under what disadvantages they labor through a long sermon, there would be a reform in this respect. People now-a-days will not sit as patiently as formerly under such inflictions. They know more about preaching, and comprehend faster. Said a brother to me,—

"I wish you would tell us who to send for to come and preach."

After proposing two or three, he said,—

"They preach so long we cannot stand it. When he was here he preached half the people out of the house, or to sleep, and then had to sum up, and wind up, and finish, and varnish, to have it look well. We do not like him."

Probably two-thirds of our preachers are in the habit of preaching too long. If they knew how much complaint there is about long preaching, they would reform, unless they are willful.

Preachers wonder they have so few invitations to preach. If I should call the names of those with whom the brethren are dissatisfied on this account, you would be astonished.

A sermon over one hour is lost, two times out of ten. Crowd down too much, and you lose the whole. One half of the subject or an hour ought to be condensed into forty-five minutes. Some are guilty of holding the people one hour and a half, and some two hours or over. Such ought to have sore throats, and God or nature thinks so, and gives it to them. They do not so much more than others, because they preach so much longer.

Such generally write long articles, which are not read but by few. We want short, pointed articles of interest, of reformations, and those that feed the church down here, instead of those long, prosy ones, which must needs crowd out four or five short ones, either of which is worth more to the flock. One editor said the men that had the longest articles were the most difficult to suit. Perhaps *all* the editors might say Amen to this.

Long prayers are a great sign of a religion with no saving power in it. It is generally formal, dry, and pharisaical. It is generally understood by reformationists that the prayer which God answers and the people feel, in all ages, will not exceed from one to three minutes. That is longer than the Lord's prayer. His sermon on the Mount, which you will find in Matt. 5, 6, and 7, the whole three chapters, would be a sermon of about thirty-five to forty minutes. His public prayers were in proportion. Those who pray publicly fifteen to twenty minutes, and preach one hour and a half to two hours, never learned it of Jesus, nor of the apostles.

Secret prayer, through which we can draw near to God, is not limited nor interrupted by other influences, as in public. It has been remarked that those who pray the longest in public pray the least in secret. The world is getting full of the form of godliness; let us shun it, and contend for the power, if we are unpopular and but few, God will give such the kingdom. H. MUNGER.

For the World's Crisis.

HOLD ON.

A raft with several men upon it was floating down the Ohio river. The current of the river was strong and swift, and the channel narrow. An island lay directly in the way, and there was great danger that the raft might be dashed to pieces in attempting to pass between it and the shore.

One of the passengers, but little accustomed to the river, became much frightened. A tall, stout Indian, wearing a broad, leather belt, was steering the raft. He told the man to hold on to his belt and he would take care of him.

"But we are in great danger."

"Hold on to my belt."

"I am afraid the raft will go to pieces."

"Hold on to my belt, and I will take care of you."

"But I cannot swim."

"Hold on to my belt, and I will swim ashore with you."

The Indian guided the raft safely through the narrow pass, and none on board were harmed.

Our life is like a passage down a rapid river. Temptations lie before us, and destruction is around us. We are in danger of being wrecked and lost. But there is One that can save us. Jesus Christ is sitting at the helm and steering the course. In his strength and judgment we may safely confide. He is "mighty to save." He bids us hold on to him and trust in him.

"But the danger is great," we say.

"I, the Lord thy God, will hold thy right hand. Fear not; I will help thee."—Isa. 41: 13.

"But I am afraid I shall be lost. I cannot resist my temptations to sin."

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. 41: 10. "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape."—1 Cor. 10: 13.

"But I cannot swim; I should sink beneath the waters, like Peter, and perish."

"Thus saith the Lord that created thee,—Fear not: for I have redeemed thee, I have called thee by my name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. 43: 1, 2.

[illegible]

of your way, and bring you at last, unharmed and in peace, to rest in his salvation.

Reader, have you a hold on this Christ? Have you committed your soul to his keeping? Is he your pilot, your friend, your safety, and your trust? Are you grasping his strength, and clinging to his righteousness, and holding on to his truth?

Are you young, and do temptations beset you on every side? Do vain thoughts and foolish ambitions, and childish vanities, and youthful lusts allure to deceive and ruin you? There is no safety for you but in holding on to Christ. You cannot breast the current alone. But he is sufficient for all things. Give up to him, and he will give you "a wise and an understanding heart, that you may know to refuse the evil and choose the good."

Or, are you aged? Has the light and gladness of early days faded before your dim eyes? Have you lived to see earthly hopes fall, and earthly friends die? Has the bitterness of sorrow, and the blight of sickness, taught you that "all is vanity and vexation of spirit"? Has your sun set, and your day of toil ended, and is the damp and chill and darkness and desolation of the night of death creeping upon you? Hold on to Christ. What else can you cling to? He alone can comfort or sustain you. When thou walkest through the valley of the shadow of death he will be with thee: his rod and his staff will comfort thee.

God grant that we "remember and hold fast," and at last be found among the "righteous who have held on their way, and grown stronger and stronger." E. A. ANNABLE.

Boston, March, 1866.

For the World's Crisis.

THE PILGRIM'S TRIALS.

Says one, "I am almost discouraged, my trials are so severe. While I was in the world, I used to get along well enough; but since I have been trying to serve the Lord, and have been waiting for his coming, trials have increased tenfold. I might about as well give up, for I can now scarcely keep my head above water, and my trials keep increasing."

Indeed! and how will they all look beside the deep humiliation, reproach and suffering of the crucified One? Have you ever experienced any trial which was sufficient to make a bloody sweat issue from the pores of your body? O! my brother, my sister, think not of your own petty trials; they are scarcely worth noticing, when you consider the boundless, unfathomable love and condescension of the dear Lamb of God! And he endured all this, not for his own sake, but for yours. And now are you unwilling to bear that which this same loving Redeemer sees necessary and best that you should bear?

Again, how will these trials of yours compare with those of your brethren—your "companions in tribulation," who have lived in by-gone days? Read the Book of Martyrs, and see what those holy men and women were willing to endure for Christ's sake, and well may you be ashamed when you remember your own little trials, and how you have shrunk from them.

Constrained by the love of Jesus they yielded themselves the victims to the most shocking cruelty and barbarity which the ingenuity of men and devils could invent. They had their bodies most terribly mangled and tortured, their eyes dug out, their tongues drawn out by the roots, their toes and other members pulled off with pincers, red hot irons applied to the most tender parts of their bodies, were starved to death, were locked in a large pan, and baked to death over a slow fire, were almost drawn asunder, their limbs from their bodies, then suffered to recover, and again subjected to the same inhuman treatment, and this process several times repeated. But these are but few of the numberless ways in which millions on millions have sealed their testimony with their blood. Thousands on thousands have been tortured upon the rack, and time would fail me (were I able) to enumerate the black catalogue of tortures invented in that terrible engine of cruelty—The Inquisition.

What think you, my brother, of trials like these? Do not any longer brood over that pigmy trial of yours, but rather let your heart be filled with joy, gratitude, and praise, that though "they without us will not be made perfect," but, on the contrary, we shall with them receive an everlasting crown, that still your trials are so light comparatively.

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?"

But suppose your trials are terribly severe; have you forgotten what the great apostle Paul says? and surely he made no mistake, but "reckoned" correctly. Hear him: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8: 18. Paul (if I mistake not) had an opportunity of judging and forming a comparison, such as neither you or I ever had. You know he "was caught up [in vision] into Paradise, and heard unspeakable words, which it is not possible [margin] for a man to utter." (Probably the language, "I knew a man in Christ," etc., refers to what he had himself actually passed through.)

"But," say you, "I can scarcely bear up now, and my trials keep increasing; it seems to me that I cannot hold out much longer." Yes, dear tried one; and does not the grace of God in your heart, and your ability to bear trials, increase also? This is the very object for which trials are sent, or permitted; that you may "grow in grace"—have more faith in God.

"Let those that sow in sadness wait
Till the fair harvest come,
They shall confess their sheaves are great,
And shout the blessing home."

Did you ever consider that your trials, afflictions and sorrows are an indication of the love and favor of God toward you? Saith the apostle, "Whom the Lord loveth, them he chasteneth, and scourgeth every son whom he receiveth." But woe to that professor of religion who is left to sail along without them! For the Master continues, "But if ye be with- [illegible]

For the World's Crisis.

PAY YOUR PREACHERS.

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."—1 Cor. 9: 14.

I would like to say a few words in behalf of those who preach. Although not a preacher myself, I know something about the state of things existing at the present time.

How does the text look to you, who have your thousands? I think it is a hard text to spiritualize. In the course of my christian life I have heard and known of some rather hard and trying circumstances that some of the servants of Christ have had to pass through, yet they may not complain. But what if they do not? does that excuse those who have an abundance of this world's goods? Think you of these things, with your fine houses and lands? And you who have no houses or lands, you whom God has prospered with good health, so that you can work? Think for a moment of some God has called to go out into the world to proclaim his gospel. How is it with them? Perhaps they once worked by your side, could do as well as you, had as many of the comforts of life. Methinks it is not so with some of them now. Think of him as he goes from place to place. How is it when he returns to his home after being absent one, two, three weeks, or more, preaching and studying, we being blessed by his labors. Think of his family, not having enough food in the house to last one day. The meal most gone in the barrel, and the oil in the cruise. Where is the money to buy more? So they are compelled to go to work and pay up, then start again, with the words of the apostle resting on them—"Woe is me, if I preach not the gospel."

Is this right? I think not. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written ...." Again, "If (they) have sown unto (us) spiritual things, is it a great thing if (they) reap (our) carnal things?" Thus teaches the word of God. May God help us all to think these things over, and see if all is right, asking the good Lord to lead and guide us. I pray God to pardon me where I have come short in these things, and help me to do my part in the future. May we all realize that our time of giving will soon be over, and so live and give that in that great day the Master will say unto us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us remember, also, he said, "The workman is worthy of his hire."

Perhaps not all the servants of Christ are needy, but some are. Should they happen to come to you, and you are aware of the fact, will you remember them and try to help them along by giving what the Lord requires at your hand, remembering God has said, "Cast thy bread upon the waters, for thou shalt find it after many days."

More might be said on this subject, but we hope a word to the wise may be sufficient. Perhaps some may say, If God has called them to preach his gospel, he will take care of them. So he will, but does he require anything at our hands? I think he does.

I do not think they should call on the ungodly for their support. It is our duty to see that they do not suffer. May the Lord help us to do it.

I will close by asking you to remember in your prayers the preachers, remember their wives and little ones at home; remember the servants everywhere, remember the poor and needy, the afflicted, the sorrowing, those that are mourning the loss of near and dear friends. Remember the cross of Christ. Remember the trials and sufferings he passed through. Remember his commandments. Remember to have an eye single to the glory of God. Remember to deny self, and take up the cross and follow him. Finally, dear brethren and sisters, let us remember each other in our prayers, and be patent in all things.

Concord, N. H. JOHN T. KIMBALL.

THE DUTY OF REPROVING.

Reproving is one of those "weapons" which the apostle speaks of as not being "carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10. It is one of those "daily crosses" which Christ has commanded us to bear, if we would be his followers. It is evident that if we love God with all our heart, we will hate sin in the same proportion; and if we love our neighbors as ourselves, we will feel as deeply interested in their soul's salvation as our own; and consequently we will not suffer sin upon them. Those who profess to love God, and can bear to hear his name profaned, and see his holy Sabbath polluted, without reproving the offenders, are still "in the gall of bitterness, and in the bond of iniquity." It is impossible to be a child of God and neglect this duty; for the command is, "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Lev. 19: 17.

Mr. Wesley says, "Let us consider, first, what is the duty that is here enjoined? What is it we are to rebuke or reprove? And what is it to reprove? To tell any one of his faults, as clearly appears from the following words: 'Thou shalt not suffer sin upon him.' Sin is, therefore, the thing we are called to reprove, or rather, him that commits sin. We are to do all that in us lies, to convince him of his fault, and lead him into the right way. Love indeed requires us to warn him, not only of sin, (although of this chiefly), but likewise of any error, which, if it were persisted in, would naturally lead to sin. If we do not 'hate him in our heart,' if we love our neighbor as ourselves, this will be our constant endeavor: to warn him of every evil way, and of every mistake which tends to evil.

But if we desire not to lose our labor, we should rarely reprove any one for any thing that is of a disputable nature; that will bear much to be said on both sides. A thing may possibly appear evil to me; therefore I scruple the doing of it: and if I were to do it while that scruple remains, I should be a sin- [illegible]

persist to do it; if you look them steadily in the face, and appeal to their own conscience in the sight of God.

Let us, in the second place, consider who are those that we are called to reprove? It is the more needful to consider this, because it is affirmed by many serious persons that there are sinners whom the Scriptures themselves forbid us to reprove. This sense has been put on that solemn caution of our Lord, in his sermon on the Mount: 'Cast not your pearls before swine, lest they trample them under foot, and turn again and rend you.' But the plain meaning of these words is, do not offer the pearls, the sublime doctrines or mysteries of the gospel, to those whom you know to be brutish men, immersed in sins, and having no fear of God before their eyes. This would expose the precious jewel to contempt, and yourselves to injurious treatment. But even those whom we know to be, in the Lord's sense, dogs and swine, if we saw them do, or heard them speak, what they themselves know to be evil, we ought in any wise to reprove; else we 'hate our brother in our heart.' The persons intended by our 'neighbor' are, every child of man; every one that breathes the vital air; all that have souls to be saved. And if we refrain from performing this office of love to any, because they are sinners above other men, they may persist in iniquity, but their blood will God require at our hands. . . . .

Again Mr. Wesley says, "I never heard or read of any considerable revival of religion, which was not attended with a spirit of reproving. I believe it cannot be otherwise; for what is faith unless it worketh by love? Thus it was in every part of England, when the present revival of religion began, about fifty years ago; all the subjects of that revival, all the Methodists, so called in every place, were reprovers of outward sin." And indeed, so are all that "being justified by faith, have peace with God through Jesus Christ." Such they are at first; and if they use that precious gift, it will never be taken away. Come, brethren, in the name of God, let us begin again! Rich or poor, let us all arise as one man! And in anywise, let every man "rebuke his neighbor and not suffer sin upon him."—*Ex.*

Hygiene.

"This is for your health."—Paul.

ALCOHOLIC MEDICATION.

How does alcohol act? Mark you, there is no basis, nor pretended basis, for its employment as a medicine, except the hypothesis that, in some peculiar manner, it acts on some one or more of the tissues, structures, parts or organs of the living system, and that such action maintains or supports the vital powers, under various depressing influences, and in numerous conditions of disease.

Now, the proposition that alcohol acts on the living system is either true or false. There is no compromise, like rum and sugar, no "half-and-half," like milk and whiskey, about it. And thus we have, again, a direct issue—a *simple Yes or No.* And on these two little but now mighty monosyllables—Yes, No—I predicate my whole argument *for total* Temperance and *against* Alcoholic Medication.

If the proposition be true that alcohol does, in *some way*, even though no one can tell how, really act on the living system, the presumption may be reasonable, that such action may possibly be useful. But, suppose that we can prove the proposition to be untrue? Where, then, will be the basis for Alcoholic Medication?

Now I deny that alcohol acts on the living system at all. I deny that alcohol has a "special affinity" for the brain, or any affinity for any living tissue. The relation is the contrary—that of antagonism.

The *modus operandi* of medicines, as assumed in medical schools is, and always has been, a pernicious and most disastrous error—a fatal mistake. The popular medical doctrine just reverses the order of nature. It has given us a false medical philosophy, and an unsuccessful Healing Art. Its first premise is wrong. Its fundamental principle is a mistake. Its basis is a physiological fallacy.

And so is the popular idea or theory of the nature of disease. On this subject, also, the medical profession teaches a false doctrine. It confounds the *causes* of disease with the disease itself; it makes the "*vis medicatrix naturæ*" for an entity at war upon it. And in attempting to subdue or counteract, or neutralize or destroy the imaginary enemy, it is really warring upon the vitality of the patient.

In the relations between living and dead matter, the dead matter does not act on the living, although this is the doctrine of medical books. But on the contrary, the living matter acts on the dead. This is the law of Nature.

Alcohol is no part of any living thing. It belongs to the inorganic world. It is in no sense vital, nor *vitalizing*. Its properties are chemical not vital, *and there is no chemistry in living structures*. In its relation to living structures, alcohol is dead, inert, passive, as are all other inorganic substances. And this remark is true of all medicines and all poisons.

Tell me not that learned men, that great and good men, have always taught the contrary. That is not our question. We are not discussing what learned men *have taught*, but what Nature *does teach*. *What is truth?* This is our subject.

The medical profession will tell us, if it argues this point, that alcohol produces or occasions *certain effects*. Granted. And you may ask, "What is the difference whether alcohol *acts itself* or *superinduces an action*, so long as action in some way results? *It is all difference.* It is just the difference between life and death. The gist of our controversy lies in the *kind* of action. And the kind and quality of the action, and the good or evil of it, can only be determined by the solution of the primary question, whether the alcohol acts on the living system, or the living system on the alcohol.

The knowledge of *what* acts, and *how*, when living and dead matter come in contact, is the vital prerequisite to an understanding of the rationale of the effects of such action.

It makes *all difference*, in understanding the problems connected with the several subjects, whether external objects act on the mind or body, or the mind or body on them;—whether a man eats his dinner, or his dinner eats him;—whether the earth revolves around the sun, or the sun around the earth;—whether the horse draws the cart, or the cart pushes the horse; in a word, whether the whale swallowed Jonah, or whether Jonah swallowed the whale! [illegible]

from whence no traveler returns." He was "kept up" as the *London Lancet* informed us, for six days, by alcoholic stimulants, and on the seventh day his system refused any longer to respond, and he died. It was said that he died of typhoid fever. The real disease was *alcoholism*.

If it is the living system only which acts, as I contend, when alcohol, or any other poison, or any non-usable substance, is brought in contact with its structures, then the question arises, What is the nature *of the action?*

Those who contend that the alcohol acts, have never been able to explain the nature of its action; nor have they ever explained, nor can they explain, the rationale of a single one of its acknowledged effects, on the theory that it acts on the living system. But, on the theory which I advocate, that it is the living system only which acts, all of its effects are intelligible and explainable. I repeat, then, the gist of the whole argument is, *the rationale of its effects.*—*Dr. Trall.*

THE RAW PORK DISEASE.

We have on more than one occasion lately pointed out some of the discoveries that are constantly going on in regard to classes of *Entozoa*; that is, those microscopic insects which breed and live only within man or other animals, many of which produce the most fatal consequences. The importance of the practical study of this subject may be seen by the fact that in one little town or village in the environs of Magdeburg, called Hedersleben, upwards of a hundred adults have died since Christmas, and three hundred more were in the middle of January at the point of death, of "*trichonosis*," a disease so called because produced by *trichinæ*. This is a species of spiral worm, not the thickness of a hair, the eggs of which are taken into the system in diseased pork imperfectly cooked, and multiply by millions, sometimes producing death almost immediately as if by cholera, and at other times penetrating to the most remote parts of the body, the eggs being carried round in the blood, and lodging, and breeding and feeding on every part of the human organization, producing agonizing pains, constitutional disturbance, and death in a thousand ways.

There are some kinds of entozoa that seem to seek out the muscles and develop there, burrowing instinctively into the flesh, but others penetrate the nervous system, and especially the brain, entering even into the fluids of the eye itself, and there living. In fact, a man's foes become those of his own household, of his own body. At Berlin, a meeting of the town councillors, butchers, doctors, and a sprinkling of the general public, was held about Christmas, and Professor Virchow produced a piece of smoked sausage and pork, which he had examined with the microscope and pronounced highly trichinous. A Dr. Urban, a veterinary practitioner, got up and said that the trichinæ were the most innocent animals in the world and harmless, and that it was only doctors without practice that made a fuss about them, to create occupation for themselves. The Professors of the Medical school, in great excitement, demanded an apology and retraction, and finally that, if this was refused, Dr. Urban should eat some of the diseased sausage. After making every possible excuse, he at length seized the sausage and bit a piece off and ate it, but immediately left the room. One account says that he instantly took a strong emetic that made him sick. But another says that five days later he was confined to his bed and his arms paralyzed, but whether from an emetic or from the sausage there was some dispute. The impression was that it was the latter. The Berlin butchers now have all pork meat examined under a microscope, without which the people will not buy or eat it. Large quantities of pork are, however, exported to England. But there the more thorough process of cooking seems to destroy most of the danger. Such meat, however, is not absolutely safe as food until the whole has been subjected to a heat of 200 degrees Fahrenheit.

It is said that a case has recently been distinctly traced in Indiana, where a young lady died in great agony from this disease. There is no doubt but that the Mosaic and Mohammedan prohibition of pork was founded on its great likelihood of producing this very disease. The hog is a filthy feeder where food is scarce, and often on the excrements of other animals. Now the law of existence for these entozoa seems to be that they can only come to life in the intestines of one animal where they deposit their eggs, which never come to anything until vitalized in some way by the gastric juice of the stomach. Hence this tendency of the hog makes it the most dangerous of all animals for producing this disease.

Of course this suggests care in the feeding of hogs designed for human food. It is the careless, over economical habits of the feeders of this class of animals that render their meat in some cases unwholesome. The acorns of the American forests never produce this class of diseases, but in overcrowded populations, by want of care to guard against this danger, one diseased animal may infect a whole drove and decimate a town or village. Pork not well cooked, the history of which is unknown, has always more or less of danger and should be avoided. Well-boiled ham is safe enough, but raw ham and sausages are not safe merely because they have been salted and smoked. Pigs and rabbits seem to be the chief depositories of trichinæ. Richard Owen first discovered them with the microscope in 1855.

☞ Most diseases not chronic can be cured by dietetic rules and exercise.

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PUBLISHED ALSO AT THE SAME OFFICE,
THE YOUNG PILGRIM:
[illegible]

For the World's Crisis.

[illegible]

I long to see my Savior, and hear his blessed voice;
I have given all for Jesus, and he is now my choice;
I once was lost in darkness, and hardly knew my way,
But oh! the blessed Savior has turned my night to day.

I love to think of Jesus while distance is my lot;
The peace he daily gives me can never be forgot;
He's promised to go with me through death's dark, narrow way,
And show me in the valley, and point to endless day.

I lean upon my Savior; he's gentle, meek and mild,
He is my loving Savior, the "Father's only child";
I'll cast my care on Jesus, he ever cared for me,
And in that blessed morning his face I then shall see.

Of what a precious Savior; he ever is my all,
He'll ever be the Eden when on him I do call;
I'll trust my all on Jesus, and when he comes again,
He'll say, "afflicted daughter, with me, you, too, shall reign."

North Dana, Mass. LUTHERA B. WEAVER.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER FIVE.

BRO. GRANT:—Hoping that some of your readers are still interested in my labors in this part of the Lord's vineyard, and would like to read a letter occasionally from this little Swiss Republic, I again take my pen to address you, and them, through the medium of the Crisis.

To me the present is a time of great interest in the world's history, and my heart is filled with gratitude to God that I live in this age, and am permitted to be a humble worker in this time of "preparation." It seems to me that God in his providence is arranging every thing in this world to the end that people may understand its destiny, that they may be warned of what is soon coming, the great and terrible day of the Lord, and the year of his redeemed, that they may be without excuse, if found unprepared. There has been a governmental movement in this Republic recently, very interesting to me.

Notwithstanding its professions of liberty, there has been heretofore but little religious liberty in Switzerland, except in a few cantons. The national church, the Roman Catholic, and Jews, being the only sects tolerated by law; but there has recently been a great movement in all the cantons, which resulted in a change of the constitution in that as well as some other important respects, the 14th of January. Now the word of God may be preached freely in all parts of this Republic. May the Lord also open the way for the spread of truth in other European countries now darkened by intolerance and superstition, is my prayer.

It is a great satisfaction to one who believes in God and his immutable laws, which sooner or later must be recognized, to see any approximation to them on the part of worldly governments; and we especially, who watch the signs of the times, and believe that God is directing all events to the merciful end, that all who will may be saved, must look upon the movements of the present with great interest and satisfaction.

After writing my last letter to you, just after the opening of the year, I remained at home most of the time for two weeks, as little could be done publicly at that season, every one being busy his secular affairs. Jan. 17th I left home for Bullet, one of the flourishing villages of Mont Jura, some three hours' walk from Grandson. I delivered there four lectures in the college to good and attentive congregations.

From there I was invited to Buttes, a larger village, some three hours' distant. The large National Temple was tendered me for lectures, and the excellent pastor, Mr Evard, gave me the kind hospitalities of his house. I lectured four times, and was listened to very attentively by a very large congregation, which filled the Temple. At their close, the venerable pastor expressed his gratitude that I had visited them to warn them of the near approach of the coming and kingdom of Christ, and exhorted them to heed the warning and prepare for what was soon coming on the earth. Several ministers, men of much intelligence and pretty well educated in Hebrew and Greek, attended the lectures, and spent much time with me in private, discussing those great Bible truths of particular importance at the present time, and acknowledged their force.

From Buttes I was invited to the little city of Fleurier (twenty minutes walk from there), by Mr. Coulon, pastor of its National church, where I spent a week laboring as God gave me ability, privately through the day, and publicly evenings. It was a season of great solemnity, and the blessing of God was manifested in power. At the close of my lectures, I listened to an excellent sermon on the signs of the times, by the pastor of the church.

I returned home the 6th inst., impressed deeply with a sense of the mercy of God, and the importance of his work. In the three places where I lectured, God was with me to assist in the presentation of his truth, and sent it home with power to the hearts of the hearers.

Dear brethren and sisters, I feel increased confidence wherever I present these great Bible truths, that God is in this work, and that it will go forward. However Satan, through his agents, may clog the wheels, so that for a time it may seem to be retarded, yet it will not be stopped. The coming and kingdom of Christ must be preached, and if those who have long professed faith in these great truths do not carry forward the work, God will raise up others to do it. Christ said, "if these should hold their peace the stones would immediately cry out."—Luke 19: 40.

The field that I have visited between Lake Neuchatel and France is very rich and interesting. The large and flourishing villages among the Jura mountains are inhabited by a very intelligent people, who, through industry and economy, live in comfort and elegance. Such people are capable of understanding and appreciating truth. May God give many of their hearts also to obey it. The 7th inst., I buried two in baptism in the beautiful lake of Neuchatel, one of them a lady of much intelligence and influence, the first fruits of my labor in Fleurier.

Being somewhat exhausted in strength, I felt the need of a few days' rest, and am now at home, but expect in a few days to go again to public labors. We receive frequent and excellent letters from Florence, Pisa, Turin, La Tour, etc., Italy. Our brethren there are very firm and faithful. Glory be to God.

Just as I was finishing this letter, I had the pleasure of receiving a very kind christian letter from Bro. W. B. Harris, enclosing a draft for 530 francs, a contribution from dear American brethren and sisters for our European Mission. May God reward them for their kindness. Your brother in the hope of the gospel, M. B. CZECHOWSKI.

Grandson, Canton de Vaud, Suisse, Feb. 14th, 1866.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER [illegible].

THE DEATH OF SAUL AND JONATHAN.

A sad change had been wrought in the destiny of Israel, since that eventful night when the maidens sang the victory of David over the fallen foe. The power of Saul had waned in the changing years. He had driven forth the youthful hero, David, who might have been a tower of strength to his throne, because he was jealous of his growing favor with the people.

But soon the days of darkness came, and the stubborn Saul was left alone in his weakness, a prey to doubt and despair. The proud Philistines, the old foes of his kingdom, were preparing war again, and had assembled their thousands for the invasion of Israel. Saul gathered his forces and encamped upon the heights of Gilboa. As he surveyed the valley of Jezreel, swarming with the heathen hosts, his heart, once so valiant, died within him, for his coming doom seemed to cast its shadow before his appalled vision. He had madly strayed from the path of wisdom marked out by the prophet Samuel, and followed his own inclinations; and when in the adversity of his expiring reign he would fain inquire of the Lord, he received no answer, "Neither by dreams, nor by Urim, nor by prophets." Then in the depth of his despair, he bethought him of the witch who lived in distant Endor, and, as a last resort, he determined to visit her, and learn his doom.

That night, as the darkening shadows stole over the heights of Gilboa, and shrouded the lesser hills and vales of Manasseh in gloom, three solitary horsemen might have been seen wending their way over the rugged hills to the far off Endor. Night had far advanced ere the king and his followers reached the cave of the sorceress. Being assured of protection the hag performed her incantations, and pronounced the destiny of the trembling king.

The dark revelation was too much for Saul, and he fell senseless to the earth. Recovering at last, he turned from the mysterious rites of Endor, and with a sad heart sought the camp of his warriors. The morning star was paling in the east as he neared the tents of Israel, wan and dejected, with the burden of the future weighing heavily upon him. With all the energy that despair had left him, he prepared for the conflict, vainly warring against his destiny.

As the morning sun bathed the craggy brow of Gilboa with its wealth of golden light, and drank up the dew from the mountain flowers, the Philistine began to climb the heights and press the battle. Saul, the warrior, who had triumphed in so many battles, fought with all the daring of dark despair, but it availed not. His sons fell in the onset of the conflict, and the valiant men of Judah fled before the conquering Philistines, or stumbled upon the high places of the mountains to rise no more.

When the ill-starred Saul saw that all was lost, that the glory of his house had departed, and that the terrible foe were pressing close upon him, he called upon his servant to slay him, but he would not; then Saul fell upon his own sword, and died with the slain of Israel on that memorable day. Then the triumphant foe carried the bodies of Saul and his sons, and fastened them in defiance to the walls of Beth-shan, and embellished the throne of Ashtaroth with their captured armor.

Thus faded the glory of the house of Saul in one day of conflict, and Israel was put to shame before the foe that once had fled in dismay before the heroic valor of a youth.

But where was the hero David, who turned the tide of war in other days? The years had changed his destiny, he was no longer the favored one of Saul, whose morose and jealous spirit had driven him out into the wild places of Judea, to subsist upon his own resources. Yet an undying friendship, the most beautiful and touching in all history, had grown up between David and Jonathan, the son of Saul. And when the cloud of Saul's displeasure lowered upon the path of David, Jonathan stood between him and the angry king. Their friendship was pure, noble, and unselfish. The vicissitudes of all the years changed it not, but added to its strength, and when Saul would fain have destroyed David and his party, Jonathan divulged all his father's plans, and warned him of the impending danger.

But all this while the star of Saul was hastening to the horizon, to set in the night of overthrow, and that of David was rising in the luminous orient.

David was encamped at Ziklag when the news of the last act in the tragedy reached him. He did not rejoice in the overthrow of his old foe, but generously forgot the enmity of the king in his sorrow for the death of his beloved friend Jonathan. All the scenes of the past, the many endearing words, the vows of undying friendship, came rushing back from the distant years, like smiling dreams of boyhood. He forgot the dangers he had escaped, the hardships endured in that moment of agony, when he realized that his friend was no more. Then he gave utterance to a lamentation that has never been surpassed in any language for its pathetic beauty. He lamented alike the foe and friend; he praised the father and son, and chanted for them a requiem, whose mournful music must have touched each heart, and thrilled each ear that listened.

"The beauty of Israel is slain upon thy high places; how are the mighty fallen. Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they are not divided; they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

The dynasty of Saul was ended. The way was opened for David to ascend the throne for which he had been anointed by the holy seer, Samuel. A new career of glory was about to open for Israel, that was to eclipse the greatness of the surrounding nations. David was to be the founder of a long line of illustrious kings, whose deeds would live through the ages. ORRIN P. ALLEN.

For the World's Crisis.

LONG ARTICLES, SERMONS, AND PRAYERS.

If it were possible to make people see under what disadvantages they labor through a long sermon, there would be a reform in this respect. People now-a-days will not sit as patiently as formerly under such inflictions. They know more about preaching; and comprehend faster. Said a brother to me,—

"I wish you would tell us who to send for to come and preach."

After proposing two or three, he said,—

"They preach so long we cannot stand it. When he was here he preached half the people out of the house, or to sleep, and would had to sum up, and wind up, and finish, and varnish, to have it look well. We do not like him."

Probably two-thirds of our preachers are in the habit of preaching too long. If they knew how much complaint there is about long preaching, they would reform, unless they are willful.

Preachers wonder they have so few invitations to preach. If I should call the names of those with whom the brethren are dissatisfied on this account, you would be astonished.

A sermon over one hour is lost, two times out of ten. Crowd down too much, and you lose the whole. One half of the subject or an hour ought to be condensed into forty-five minutes. Some are guilty of holding the people one hour and a half, and some two hours or over. Such ought to have sore throats, and God or nature thinks so, and gives it to them. They do not so much more than others, because they preach so much longer.

Such generally write long articles, which are not read but by few. We want short, pointed articles of interest, of reformations, and those that feed the church down here, instead of those long, prosy ones, which must needs crowd out four or five short ones, either of which is worth more to the flock. One editor said the men that had the longest articles were the most difficult to suit. Perhaps *all* the editors might say Amen to this.

Long prayers are a great sign of a religion with no saving power in it. It is generally formal, dry, and pharisaical. It is generally understood by reformationists that the prayer which God answers and the people feel, in all ages, will not exceed from one to three minutes. That is longer than the Lord's prayer. His sermon on the Mount, which you will find in Matt 5, 6, and 7, the whole three chapters, would be a sermon of about thirty-five to forty minutes. His public prayers were in proportion. Those who pray publicly fifteen to twenty minutes, and preach one hour and a half to two hours, never learned it of Jesus, nor of the apostles.

Secret prayer, through which we can draw near to God, is not limited nor interrupted by other influences, as in public. It has been remarked that those who pray the longest in public pray the least in secret. The world is getting full of the form of godliness, let us shun it, and contend for the power, if we are unpopular and but few, God will give such the kingdom. H. MUNGER.

For the World's Crisis.

HOLD ON.

A raft with several men upon it was floating down the Ohio river. The current of the river was strong and swift, and the channel narrow. An island lay directly in the way, and there was great danger that the raft might be dashed to pieces in attempting to pass between it and the shore.

One of the passengers, but little accustomed to the river, became much frightened. A tall, stout Indian, wearing a broad, leather belt, was steering the raft. He told the man to hold on to his belt and he would take care of him.

"But we are in great danger."

"Hold on to my belt."

"I am afraid the raft will go to pieces."

"Hold on to my belt, and I will take care of you."

"But I cannot swim."

"Hold on to my belt, and I will swim ashore with you."

The Indian guided the raft safely through the narrow pass, and none on board were harmed.

Our life is like a passage down a rapid river. Temptations lie before us, and destruction is around us. We are in danger of being wrecked and lost. But there is One that can save us. Jesus Christ is sitting at the helm and steering the course. In his strength and judgment we may safely confide. He is "mighty to save." He bids us hold on to him and trust in him.

"But the danger is great," we say.

"I, the Lord thy God, will hold thy right hand. Fear not; I will help thee."—Isa. 41: 13.

"But I am afraid I shall be lost. I cannot resist my temptations to sin."

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. 41: 10. "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape."—1 Cor. 10: 13.

"But I cannot swim; I should sink beneath the waters, like Peter, and perish."

"Thus saith the Lord that created thee,—Fear not: for I have redeemed thee, I have called thee by my name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. 43: 1, 2.

Wandering, doubting, timid soul, come to Christ; believe in Christ; hold on to Christ. He is "girded about with strength." Righteousness is the girdle of his loins, and faithfulness the girdle of his reins. Cling to him, and you will be safe. No human strength is equal to uphold you, and no human wisdom is sufficient to guide you amid the dangers and temptations of your life. Jesus Christ alone can help you. But even *He* cannot aid you unless you hold on to him. You must prove your faith in him by doing as he bids you. And he will prove faithful to you. He will safely conduct you through all the perils of your way, and bring you at last, unharmed and in peace, to rest in his salvation.

Reader, have you a hold on this Christ? Have you committed your soul to his keeping? is he your pilot, your friend, your safety, and your trust? Are you grasping his strength, and clinging to his righteousness, and holding on to his truth?

Are you young, and do temptations beset you on every side? Do vain thoughts, and foolish ambitions, and childish vanities, and youthful lusts allure to deceive and ruin you? There is no safety for you but in holding on to Christ. You cannot breast the current alone. But he is sufficient for all things. Give up to him, and he will give you "a wise and an understanding heart, that you may know to refuse the evil and choose the good."

Or, are you aged? Has the light and gladness of early days faded before your dim eyes? Have you lived to see earthly hopes fail, and earthly friends die? Has the bitterness of sorrow, and the blight of sickness, taught you that "all is vanity and vexation of spirit"? Has your sun set, and your day of toil ended, and is the damp and chill and darkness and desolation of the night of death creeping upon you? Hold on to Christ. What else can you cling to? He alone can comfort or sustain you. When thou walkest through the valley of the shadow of death he will be with thee: his rod and his staff will comfort thee.

God grant that we "remember and hold fast," and at last be found among the "righteous who have held on their way, and grown stronger and stronger." E. A. ANNABLE.

Boston, March, 1866.

For the World's Crisis.

THE PILGRIM'S TRIALS.

Says one, "I am almost discouraged, my trials are so severe. While I was in the world, I used to get along well enough; but since I have been trying to serve the Lord, and have been waiting for his coming, trials have increased tenfold. I might about as well give up, for I can now scarcely keep my head above water, and my trials keep increasing."

Indeed! and how will they all look beside the deep humiliation, reproach and suffering of the crucified One? Have you ever experienced any trial which was sufficient to make a bloody sweat issue from the pores of your body? O! my brother, my sister, think not of your own petty trials; they are scarcely worth noticing, when you consider the boundless, unfathomable love and condescension of the dear Lamb of God! And he endured all this, not for his own sake, but for yours. And now are you unwilling to bear that which this same loving Redeemer sees necessary and best that you should bear?

Again, how will these trials of yours compare with those of your brethren—your "companions in tribulation," who have lived in by-gone days? Read the Book of Martyrs, and see what those holy men and women were willing to endure for Christ's sake, and well may you be ashamed when you remember your own little trials, and how you have shrunk from them.

Constrained by the love of Jesus they yielded themselves the victims to the most shocking cruelty and barbarity which the ingenuity of men and devils could invent. They had their bodies most terribly mangled and tortured, their eyes dug out, their tongues drawn out by the roots, their toes and other members pulled off with pincers, red hot irons applied to the most tender parts of their bodies, were starved to death, were locked in a large pan, and baked to death over a slow fire, were almost drawn asunder, their limbs from their bodies, then suffered to recover, and again subjected to the same inhuman treatment, and this process several times repeated. But these are but few of the numberless ways in which millions on millions have sealed their testimony with their blood. Thousands on thousands have been tortured upon the rack, and time would fail me (were I able) to enumerate the black catalogue of tortures invented in that terrible engine of cruelty—The Inquisition.

What think you, my brother, of trials like these? Do not any longer brood over that pigmy trial of yours, but rather let your heart be filled with joy, gratitude, and praise, that though "they without us will not be made perfect," but, on the contrary, we shall with them receive an everlasting crown, that still your trials are so light comparatively.

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?"

But suppose your trials are terribly severe, have you forgotten what the great apostle Paul says? and surely he made no mistake, but "reckoned" correctly. Hear him: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom 8 18. Paul (if I mistake not) had an opportunity of judging and forming a comparison, such as neither you or I ever had. You know he "was caught up [in vision] into Paradise, and heard unspeakable words, which it is not possible [margin] for a man to utter." (Probably the language, "I knew a man in Christ," etc., refers to what he had himself actually passed through.)

"But," say you, "I can scarcely bear up now, and my trials keep increasing; it seems to me that I cannot hold out much longer." Yes, dear tried one; and does not the grace of God in your heart, and your ability to bear trials, increase also? This is the very object for which trials are sent, or permitted; that you may "grow in grace"—have more faith in God.

"Let those that sow in sadness wait
Till the fair harvest come,
They shall confess their sheaves are great,
And shout the blessing home."

Did you ever consider that your trials, afflictions and sorrows are an indication of the love and favor of God toward you? Saith the apostle, "Whom the Lord loveth, them he chasteneth, and scourgeth every son whom he receiveth." But woe to that professor of religion who is left to sail along without them! For the Master continues, "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Then, my brethren, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy."

Northfield, Mass. H. P. SEARS.

☞ Dr. Doddridge said "he never advanced well in human learning without prayer, and that he always made most proficiency in his studies when he prayed with the greatest fervency."

For the World's Crisis.

PAY YOUR PREACHERS.

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."—1 Cor. 9: 14.

I would like to say a few words in behalf of those who preach. Although not a preacher myself, I know something about the state of things existing at the present time.

How does the text look to you, who have your thousands? I think it is a hard text to spiritualize. In the course of my christian life I have heard and known of some rather hard and trying circumstances that some of the servants of Christ have had to pass through, yet they may not complain. But what if they do not? does that screen those who have an abundance of this world's goods? Think you of these things, with your fine houses and lands? And you who have no houses or lands, you whom God has prospered with good health, so that you can work? Think for a moment of some God has called to go out into the world to proclaim his gospel. How is it with them? Perhaps they once worked by your side, could do as well as you, had as many of the comforts of life. Methinks it is not so with some of them now. Think of him as he goes from place to place. How is it when he returns to his home after being absent one, two, three weeks, or more, preaching and studying, we being blessed by his labors. Think of his family, not having enough food in the house to last one day. The meal most gone in the barrel, and the oil in the cruise. Where is the money to buy more? So they are compelled to go to work and pay up, then start again, with the words of the apostle resting on them—"Woe is me, if I preach not the gospel."

Is this right? I think not. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written . . . Again, "if (they) have sown unto (us) spiritual things, is it a great thing if (they) reap (our) carnal things?" Thus teaches the word of God. May God help us all to think these things over, and see if all is right, asking the good Lord to lead and guide us. I pray God to pardon me where I have come short in these things, and help me to do my part in the future. May we all realize that our time of giving will soon be over, and so live and give that in that great day the Master will say unto us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us remember, also, he said, "The workman is worthy of his hire."

Perhaps not all the servants of Christ are needy, but some are. Should they happen to come to you, and you are aware of the fact, will you remember them and try to help them along by giving what the Lord requires at your hand, remembering God has said, "Cast thy bread upon the waters, for thou shalt find it after many days."

More might be said on this subject, but we hope a word to the wise may be sufficient. Perhaps some may say, If God has called them to preach his gospel, he will take care of them. So he will, but does he require anything at our hands? I think he does.

I do not think they should call on the ungodly for their support. It is our duty to see that they do not suffer. May the Lord help us to do it.

I will close by asking you to remember in your prayers the preachers, remember their wives and little ones at home, remember the servants everywhere, remember the poor and needy, the afflicted, the sorrowing, those that are mourning the loss of near and dear friends. Remember the cross of Christ. Remember the trials and sufferings he passed through. Remember his commandments. Remember to have an eye single to the glory of God. Remember to deny self, and take up the cross and follow him. Finally, dear brethren and sisters, let us remember each other in our prayers, and be patent in all things.

Concord, N H. JOHN T KIMBALL.

THE DUTY OF REPROVING.

Reproving is one of those "weapons" which the apostle speaks of as not being "carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10. It is one of those "daily crosses" which Christ has commanded us to bear, if we would be his followers. It is evident that if we love God with all our heart, we will hate sin in the same proportion; and if we love our neighbors as ourselves, we will feel as deeply interested in their soul's salvation as our own, and consequently we will not suffer sin upon them. Those who profess to love God, and can bear to hear his name profaned, and see his holy Sabbath polluted, without reproving the offenders, are still "in the gall of bitterness, and in the bond of iniquity." It is impossible to be a child of God and neglect this duty; for the command is, "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Lev. 19. 17.

Mr. Wesley says, "Let us consider, first, what is the duty that is here enjoined? What is it we are to rebuke or reprove? And what is it to reprove? To tell any one of his faults, as clearly appears from the following words: "Thou shalt not suffer sin upon him." Sin is, therefore, the thing we are called to reprove, or rather, him that commits sin. We are to do all that in us lies, to convince him of his fault, and lead him into the right way. Love indeed requires us to warn him, not only of sin, (although of this chiefly), but likewise of any error, which, if it were persisted in, would naturally lead to sin. If we do not 'hate him in our heart,' if we love our neighbor as ourselves, this will be our constant endeavor: to warn him of every evil way, and of every mistake which tends to evil.

But if we desire not to lose our labor, we should rarely reprove any one for any thing that is of a disputable nature; that will bear much to be said on both sides. A thing may possibly appear evil to me; therefore I scruple the doing of it: and if I were to do it while that scruple remains, I should be a sinner before God; but another is not to be judged by my conscience; to his own Master he standeth or falleth. Therefore I would not reprove him but for what is clearly and undeniably evil. Such, for instance, is profane cursing and swearing, which even those who practice it most will not often venture to defend, if one mildly expostulates with them. Such is drunkenness, which even a habitual drunkard will condemn when he is sober. And such, in the account of the generality of people, is the profaning of the Lord's day. And if any, who are guilty of these sins, for a while attempt to defend them, very few will persist to do it, if you look them steadily in the face, and appeal to their own conscience in the sight of God.

Let us, in the second place, consider who are those that we are called to reprove? It is the more needful to consider this, because it is affirmed, by many serious persons that there are sinners whom the Scriptures themselves forbid us to reprove. This sense has been given that solemn caution of our Lord, in his sermon on the Mount: "Cast not your pearls before swine, lest they trample them under foot, and turn again and rend you." But the plain meaning of these words is, do not offer the pearls, the sublime doctrines or mysteries of the gospel, to those whom you know to be brutish men, immersed in sins, and having no fear of God before their eyes. This would expose the precious jewel to contempt, and yourselves to injurious treatment. But even those whom we know to be, in the Lord's sense, dogs and swine, if we saw them do, or heard them speak, what they themselves know to be evil, we ought in any wise to reprove; else we "hate our brother in our heart." The persons intended by our "neighbor" are, every child of man; every one that breathes the vital air; all that have souls to be saved. And if we refrain from performing this office of love to any, because they are sinners above other men, they may persist in iniquity, but their blood will God require at our hands. . . . .

Again Mr. Wesley says, "I never heard or read of any considerable revival of religion, which was not attended with a spirit of reproving. I believe it cannot be otherwise; for what is faith unless it worketh by love? Thus it was in every part of England, when the present revival of religion began, about fifty years ago; all the subjects of that revival, all the Methodists, so called in every place, were reprovers of outward sin." And indeed, so are all that "being justified by faith, have peace with God through Jesus Christ." Such they are at first; and if they use that precious gift, it will never be taken away. Come, brethren, in the name of God, let us begin again! Rich or poor, let us all arise as one man! And in anywise, let every man "rebuke his neighbor and not suffer sin upon him."—*Ex.*

Hygiene.

"This is for your health."—*Paul*

ALCOHOLIC MEDICATION.

How does alcohol act? Mark you, there is no basis, nor pretended basis, for its employment as a medicine, except the hypothesis that, in some peculiar manner, it acts on some one or more of the tissues, structures, parts or organs of the living system, and that such action maintains or supports the vital powers, under various depressing influences, and in numerous conditions of disease.

Now, the proposition that alcohol acts on the living system is either true or false. There is no compromise, like rum and sugar, no "half-and-half," like milk and whiskey, about it. And thus we have, again, a direct issue—*a simple Yes or No.* And on these two little but now mighty monosyllables—Yes, No—I predicate my whole argument *for teetotal* Temperance and *against* Alcoholic Medication.

If the proposition be true that alcohol does, *in some way*, even though no one can tell how, really act on the living system, the presumption may be reasonable, that such action may possibly be useful. But, suppose that we can prove the proposition to be untrue? Where, then, will be the basis for Alcoholic Medication?

Now I deny that alcohol acts on the living system at all. I deny that alcohol has a "special affinity" for the brain, or any affinity for any living tissue. The relation is the contrary—that of antagonism.

The *modus operandi* of medicines, as assumed in medical schools is, and always has been, a pernicious and most disastrous error—a fatal mistake. The popular medical doctrine just reverses the order of nature. It has given us a false medical philosophy, and an unsuccessful Healing Art. Its first premise is wrong. Its fundamental principle is a mistake. Its basis is a physiological fallacy.

And so is the popular idea or theory of the nature of disease. On this subject, also, the medical profession teaches a false doctrine. It confounds the *causes* of disease with the disease itself; it makes the "*vis medicatrix naturæ*" for an entity at war upon it. And in attempting to subdue or counteract, or neutralize or destroy the imaginary enemy, it is really warring upon the vitality of the patient.

In the relations between living and dead matter, the dead matter does not act on the living, although this is the doctrine of medical books. But on the contrary, the living matter acts on the dead. This is the law of Nature.

Alcohol is no part of any living thing. It belongs to the inorganic world. It is in no sense vital, nor *vitalizing*. Its properties are chemical not vital; *and there is no chemistry in living structures.* In its relation to living structures, alcohol is dead, inert, passive, as are all other inorganic substances. And this remark is true of all medicines and all poisons.

Tell me not that learned men, that great and good men, have always taught the contrary. That is not our question. We are not discussing what learned men *have taught*, but what Nature *does teach*. *What is truth?* This is our subject.

The medical profession will tell us, if it argues this point, that alcohol produces or occasions *certain effects*. Granted. And you may ask, "What is the difference whether alcohol *acts itself* or *superinduces an action*, so long as action in some way results? *It is all difference.* It is just the difference between life and death. The gist of our controversy lies in the *kind* of action. And the kind and quality of the action, and the good or evil of it, can only be determined by the solution of the primary question, whether the alcohol acts on the living system, or the living system on the alcohol.

The knowledge of *what* acts, and *how*, when living and dead matter come in contact, is the vital prerequisite to an understanding of the rationale of the effects of such action.

It makes *all difference*, in understanding the problems connected with the several subjects, whether external objects act on the mind or body, or the mind or body on them;—whether a man eats his dinner, or his dinner eats him;—whether the earth revolves around the sun, or the sun around the earth;—whether the horse *draws* the cart, or the cart pushes the horse; in a word, whether the whale swallowed Jonah, or whether Jonah swallowed the whale!

How can we know whether the actions or the effects of alcohol are useful or injurious, unless we can understand the mode, manner, wherefore—the rationale of such actions or effects; and how can we comprehend the rationale unless we know *which* is the *acting* and which the passive agent?

Medical men tell us that alcohol first acts on the living system, and then the system "responds" or "reacts." I deny, totally, the doctrine of responsive action or reaction. That doctrine has slain its thousands. No doctrine can be better calculated to people grave-yards with untimely victims. It sent the late Prince Albert, in the prime of life, in the full vigor of manhood, "to that bourne from whence no traveler returns." He was "kept up" as the London Lancet informed us, for six days, by alcoholic stimulants, and on the seventh day his system refused any longer to respond, and he died. It was said that he died of typhoid fever. The real disease was alcoholism.

If it is the living system only which acts, as I contend, when alcohol, or any other poison, or any unusable substance, is brought in contact with its structures, then the question arises, What is the nature of the action? Those who contend that the alcohol acts, have never been able to explain the nature of its action; nor have they ever explained, nor can they explain, the rationale of a single one of its acknowledged effects, on the theory that it acts on the living system. But, on the theory which I advocate, that it is the living system only which acts, all of its effects are intelligible and explainable. I repeat, then, the gist of the whole argument is, the rationale of its effects.—*Dr. Trall.*

THE RAW PORK DISEASE.

We have on more than one occasion lately pointed out some of the discoveries that are constantly going on in regard to classes of *Entozoa*; that is, those microscopic insects which breed and live only within man or other animals, many of which produce the most fatal consequences. The importance of the practical study of this subject may be seen by the fact that in one little town or village in the environs of Magdeburg, called Ederslében, upwards of a hundred adults have died since Christmas, and three hundred more were in the middle of January, at the point of death, of "*trichonosis*," a disease so called because produced by *trichinæ*. This is a species of spiral worm, not the thickness of a hair, the eggs of which are taken into the system in diseased pork imperfectly cooked, and multiply by millions, sometimes producing death almost immediately as if by cholera, and at other times penetrating to the most remote parts of the body, the eggs being carried round in the blood, and lodging, and breeding and feeding on every part of the human organization, producing agonizing pains, constitutional disturbance, and death in a thousand ways.

There are some kinds of entozoa that seem to seek out the muscles and develop there, borrowing instinctively into the flesh, but others penetrate the nervous system, and especially the brain, entering even into the fluids of the eye itself, and there living. In fact, a man's foes become those of his own household, of his own body. At Berlin, a meeting of the town councillors, butchers, doctors, and a sprinkling of the general public, was held about Christmas, and Professor Virchow produced a piece of smoked sausage and pork, which he had examined with the microscope and pronounced highly trichinous. A Dr. Urban, a veterinary practitioner, got up and said that the trichinæ were the most innocent animals in the world and harmless, and that it was only doctors without practice that made a fuss about them, to create occupation for themselves. The Professors of the Medical school, in great excitement, demanded an apology and retraction, and finally that, if this was refused, Dr Urban should eat some of the diseased sausage. After making every possible excuse, he at length seized the sausage and bit a piece off and ate it, but immediately left the room. One account says that he instantly took a strong emetic that made him sick. But another says that five days later he was confined to his bed and his arms paralyzed, but whether from an emetic or from the sausage there was some dispute. The impression was that it was the latter. The Berlin butchers now have all pork meat examined under a microscope, without which the people will not buy or eat it. Large quantities of pork are, however, exported to England. But there the more thorough process of cooking seems to destroy most of the danger. Such meat, however, is not absolutely safe as food until the whole has been subjected to a heat of 200 degrees Fahrenheit.

It is said that a case has recently been distinctly traced in Indiana, where a young lady died in great agony from this disease. There is no doubt but that the Mosaic and Mohammedan prohibition of pork was founded on its great likelihood of producing this very disease. The hog is a filthy feeder where food is scarce, and often on the excrements of other animals. Now the law of existence for these entozoa seems to be that they can only come to life in the intestines of one animal where they deposit their eggs, which never come to anything until vitalized in some way by the gastric juice of the stomach. Hence this tendency of the hog makes it the most dangerous of all animals for producing this disease.

Of course this suggests care in the feeding of hogs designed for human food. It is the careless, over economical habits of the feeders of this class of animals that render their meat in some cases unwholesome. The acorns of the American forests never produce this class of diseases, but in overcrowded populations, by want of care to guard against this danger, one diseased animal may infect a whole drove and decimate a town or village. Pork not well cooked, the history of which is unknown, has always more or less of danger and should be avoided. Well-boiled ham is safe enough, but raw ham and sausages are not safe merely because they have been salted and smoked. Pigs and rabbits seem to be the chief depositories of trichona. Richard Owen first discovered them with the microscope in 1835.

☞ Most diseases not chronic can be cured by dietetic rules and exercise.

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AND SECOND ADVENT MESSENGER.

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FOR CHILDREN AND YOUTH.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ALMOST HOME.

We're almost home, we're almost home, hark! hear the joyful cry,
The weary pilgrim lifts his head, and hails redemption nigh,
O glorious, soul-reviving sound! we soon shall see our King!
More swiftly fly, ye tardy hours, that welcome moment bring.

We're long been wandering here below, cast out for Jesus' sake,
And through the dark night we have watched and longed for morn to break;
And now the cry, "Behold! he comes; your journey's end is near,"
Sounds sweet as ever sound of "home" fell on the traveler's ear.

Oh! wayworn pilgrim, dry thy tears; look up, rejoice, and sing;
What though the world despise thy name? thy Father is a King,
And soon upon his dazzling throne thou shalt with him sit down,
And walk the streets of Paradise, and wear a glittering crown.

Art thou a mourner? dost thou weep that much-loved ones are borne
To rest beneath the valley clods? Christian, no longer mourn,
A few days more and you shall meet, no more to say "Farewell,"
But in the everlasting home in sweet reunion dwell.

Oh! home-bound sailor, courage take; what though the clouds be dark,
And angry billows dash around, to sink our little bark,
What though the tempest fiercer grows; with joyful hope we'll stand,
For well we know we're near the coast, our ship's almost to land.

O! watcher, thou hast waited long; turn not away thine eyes,
For, lo, the Day Star brightly beams, the Sun will soon arise;
With joyful hearts we'll watch and look, and pray, "Lord Jesus, come,"
And take thy waiting Bride away to her eternal home.

Selected by H. N. Chamberlin.

For the World's Crisis.

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES DEFINED.

And an Explanation of the Parable of the Rich Man and Lazarus.

"E'en adders hear,
But turn, and dart into the dark again."

"He is a slave who fears to be
In the right with two or three."

THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES.

"Then said Jesus unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.... Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."—MATT. 16: 6-12.

(*Continued.*)

THE OBJECT OF THE PARABLE.

But what was the design of Christ in the utterance of this parable if it was not to teach doctrine respecting the condition of men after death? I answer. There were two main things which he wished to impress upon the minds of these Pharisees.

1st. The difficulty in the way of the rich, covetous, and proud—living in affluence, ease, and luxury, of gaining the reward of the just. What called forth the parable was the following circumstance: Christ had said, "No servant can serve two masters. . . . Ye cannot serve God and mammon."—Verse 13. This remark incensed the Pharisees, "who were covetous and derided him."—Ver. 14. Their derision induced the Lord to bring forth the striking illustration of a covetous rich man and a poor beggar in their *hades!*—the one tormented with flames, the other in "the bosom of Abraham."

2nd. The second thing he wished to impress upon the minds of these Pharisees was the startling truth, that if they did not believe Moses and the prophets, they would not believe though one should rise from the dead. Verse 31. In rejecting Christ and his teachings and mission, they rejected these sacred writers as divinely inspired, and seared and hardened their consciences and made their own destruction sure. The Pharisees believing in the immortality of the soul, and rewards and punishments in the bowels of the earth, immediately after death, as did the heathen, he made use of their faith of the condition of the departed dead, the better to fix upon their minds these two considerations. In discussions of important subjects, we often grant the premises of a disputant the better to drive him to the conclusions of an argument.

THE PHARISEES' DOCTRINE, VERSUS THE WORD OF GOD.

I shall now show how the doctrine of the Pharisees makes void the word of God, by quoting certain scriptures and interpreting them according to their faith. In Gen. 2: 16, 17, we read:—"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Satan, however, afterwards negates this threatened penalty of sin, by saying unto the woman, "Ye shall not surely die."—Gen. 3: 4. The Pharisees' doctrine perpetuates this great first lie of the devil, by asserting the immortality of the soul or spirit; and that the man proper does not die; but enters immediately into a conscious state of rewards at death in *hades.*

The inquiry is made, Job 14: 14, "If a man die, shall he live again?" The Pharisees' doctrine assumes that the inquiry relates merely to the body of man, and not to man as a whole; and still insists that he exists as a being in consciousness and rewards in death; with a knowledge of the condition of his surviving relatives (Luke 16: 28); notwithstanding the Scriptures declare, "Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."—Job 14: 20, 21.

Jesus, as "the Resurrection and the Life," asserts: "He that believeth on me, though he were dead, yet shall he live."—John 11: 25. But the Pharisees' faith hesitates not to pervert the scripture, by quoting it thus:—"He that believeth on me, though he were dead, yet *doth he* live."

The Preacher, in Ecclesiastes, says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (Heb. *Sheol*, and Greek *hades*—state of the dead) whither thou goest."—Eccl. 9: 10. Yet the Pharisees' doctrine controverts the scriptural declaration by asserting that there is both knowledge and wisdom in *hades.*

The Scriptures declare that "in death there is no remembrance of thee." Ps. 6: 5. "Their love, and their hatred, and their envy, is now perished."—Eccl. 9: 6. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. "The dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17. "The dead know not anything."—Eccl. 9: 5. "Death cannot celebrate thee. . . . The living, the living, he shall praise thee."—Isa. 38: 18, 19. "None can keep alive his own soul."—Ps. 22: 29. But the Pharisees' doctrine makes void all these scriptures.

The thief on the cross prays unto Jesus, "Lord, remember me when thou comest into thy kingdom" (Luke 23: 42); and the interpretation the Pharisees' doctrine gives to Jesus' reply is, that Jesus assures him that that very day he should "judge the quick and the dead at his appearing and kingdom"; and he should accompany him down into a subterranean region, in the interior of the earth, called "*hades*" and "the bosom of Abraham," where he should be with him in Paradise! And when Jesus gives promise, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2: 7); also, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"; the Pharisees interpret these scriptures so as to make the paradise of God and the heavenly Jerusalem in *hades*, and accordingly we must look there for the new heaven and new earth wherein dwelleth righteousness! Rev. 21st and 22nd chapters, and 2 Peter 3d.

St. Paul affirms, "If Christ be not risen," and "if the dead rise not at all," "then they which are fallen asleep in Christ are *perished*"; and he also inquires, "What advantageth it me, if the dead rise not?" assuring us, that no advantage at all would be gained by christian faith and christian conflict, saying, "Let us eat and drink; for to-morrow we die." 1 Cor. 15: 17, 18, 26, 32. But the Pharisees' faith so interprets his writings as to make the apostle contradict himself, by saying, It "is gain" to me "to die," when he says rather, "Christ shall be magnified" by my death. And that though the apostle said, "to die is gain" to himself, yet he is still made to contradict it by saying, "We would not be unclothed,"—"not be found naked,"—that is, he had no desire for the "gain" death was to bring to him. And again, the "strait betwixt two," in which he is suspended, is made to *be life*, and being "*with Christ*" in *death*, which he is most inconsistently made to say, "What I shall choose I wot not" (I care not which to choose), and at the same time says, "To be with Christ is far better"; so that the "far better" state was not a matter of choice or desire on his part. Strange inconsistency! Here must be certainly some of the "things hard to be understood" in "Paul's epistles," "which they that are unlearned" in the Scriptures of truth, "and unstable, wrest as they do also the other scriptures, unto their own destruction."—2 Pet. 3: 16.

The "strait betwixt two," which to him was no matter of choice, was no doubt between *life* and *death.* If he lived, his life would be one of care, toil, trial, and continued hardship. If he should die, he would be at rest, ready to stand in his lot at the end of time, and receive his crown at the Lord's appearing. 2 Tim 4: 18. But "*to be with Christ, which is far better*" than to live here in mortal flesh, or to die, was his "*desire*"—"earnest expectation and my hope." Phil. 1: 20, 23. This would be realized, as he says, "when Christ, who is our life, shall appear, then shall ye also appear WITH HIM in glory."—Col. 3: 4. We shall "meet the Lord in the air; and *so shall we ever be with* the Lord."—1 Thess. 4: 17. The Pharisees' doctrine, however, nullifies his hope, and perverts and wrests his words, making the apostle to desire to die and go down into *hades* to "meet the Lord," and "be with him" there!

In Gen. 5: 5, it is written:—"And all the days that Adam lived were nine hundred and thirty years; and he died." The Pharisees' doctrine adds, "and he was conducted by angels down into *hades*, a place in the world, not regularly finished—a subterranean region, on the right hand of which is a place we call the bosom of Abraham." And thus Adam is made to go to "the bosom of Abraham, where the just have dwelt from the beginning of the world," many centuries before Abraham was born! - See Josephus.

In Gen. 5: 27, it is written: "And all the days of Methuselah were nine hundred sixty and nine years: and he died." Here is the record of this most venerable of all the fathers.' But the Pharisees must take him up from the close of his scriptural record, and have him "conducted by angels down into *hades*, led by hymns, sung by them, to The bosom of Abraham."

In Gen. 7: 22, 23, of the wicked in the days of Noah, who were destroyed by the deluge, it is recorded; "And all flesh died, . . . all in whose nostrils was the breath of the spirit of life (margin)...all...died." The Pharisees however do not leave them to rest here till the judgment of the great day; but have them "dragged into the neighborhood of hell itself," where "they are tormented by the hot vapor, and punished thereby; and where they see the place (or choir) of the fathers and of the just," etc., etc.

Of Moses it is written: "So Moses the servant of the Lord *died* there in the land of Moab, according to the word of the Lord. And he buried him."—Deut. 34: 5, 6. "Moses my servant is dead."—Josh. 1: 2. The Pharisees' doctrine adds:—"Moses died and descended into *hades*, into a region of light, in which the just have dwelt from the beginning of the world, *which we call The bosom of Abraham.*" NOTE.—Moses' appearance on the mount of transfiguration with Christ and Elias (Matt. 17: 1-9), does not sustain the Pharisees's doctrine, or controvert the above record; for he may have appeared then in "*vision*," as Jesus calls the occurrence (v. 9), or he may have been raised from the dead, as was Lazarus.—Jude v. 9.

Of David it is said: "So David slept with his fathers, and was buried in the city of David."—1 Kings 2: 10. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."—Acts 2: 29. "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13: 36. These scriptures declare David to be "asleep," "dead," "buried," "in his sepulchre," or under "corruption"; and all beyond is silent. But the Pharisees' doctrine asserts that he has been "conveyed down to the bosom of Abraham, among the choir of the fathers in *hades!*" Again, the apostle says of David, "David is not ascended into the heavens," "he is both dead and buried," and in his sepulchre. Acts 2: 34. How shall we reconcile this statement of the apostle with the popular christian faith respecting the dead, that they ascend to heaven when they die? Or how reconcile the prevalent christian faith with the Pharisaic doctrine concerning the departed in *hades?* If the Pharisees' doctrine be true, then David was at this time, and had been for centuries, in *hades*, in the bosom of Abraham. The popular christian doctrine ascribes him to be in heaven. Both cannot be true; and the Scriptures affirm that "David is not ascended into heaven." "*David* is not"! The conclusion, therefore, is that the popular christian doctrine, that men go to heaven at death, is untrue; and we have proved that the Pharisees' doctrine is untrue. Both doctrines are false, according to the word of God.

Compare the scriptures quoted above with the following from the "Union Bible Dictionary," concerning David, and see how different from the reading of the Scriptures.

"In the year B. C. 1014, David exchanged, as we have every reason to believe, a corruptible crown for an incorruptible one, and a state of severe probation and discipline for the glory and blessedness of the heavenly world." According to this statement, David is neither dead, nor buried, nor fallen on sleep. Nor has he gone down into *hades*; but he is in "the heavenly world." And he has also received his "incorruptible crown" long before he himself expected it, or St. Paul or St. Peter expected theirs. Ps. 17: 15; 2 Tim. 4: 6-8, 1 Pet. 5: 1-4.

I forbear proceeding further in demonstrating the fact that the Pharisees' doctrine of the soul's immortality, and a conscious state of rewards and punishments in death, is unscriptural; and that it makes void the doctrine of the resurrection of the dead and the return of our blessed Redeemer and Lord to "reward every man according as his work shall be."—Rev. 22: 12. In conclusion, I would admonish all, as did the Savior: "*Take heed and beware of the . . . doctrine of the Pharisees and of the Sadducees.*"

To the same effort that is being made on the part of certain scriptural interpreters to back up the Pharisees' faith with quotations from the christian fathers, I would reply in the language of Melancthon against the sophisms of Dr. Eck: "We ought not to explain the Holy Scriptures by the fathers, but the fathers by the Holy Scriptures. How often has not Jerome been mistaken! how often Augustine! how often Ambrose! How often do we not find them differing in judgment! how often do we hear them retracting their errors! There is but one Scripture divinely inspired and without mixture."—*D'Aubigne's Hist. Ref.*, p. 219. Were we to quote the fathers, as we have done elsewhere, we could show, as did Luther in his stern reply to the insulting charge of Dr. Eck, on another matter:—"The fathers are not opposed to me; the most eminent divines say as I do. Let my antagonist then restrain his speech. Such expressions as he has just used do but stir up animosity, instead of helping in learned discussion."—*Ib.* p. 213. O. R. FASSETT.

HOW TO BE HAPPY.—Happiness is easily attainable in any position of life. Any body can be happy—only love God, and love to do good to all around you. This is the secret of true happiness. Let the incredulous unravel it; they will be satisfied of its truth, and feel better for the effort. "Practice makes perfect;" and therefore the more they practice this truth in their daily lives, the more solid and perfect will be the foundation of their happiness.

THOUGHTS ON IMMORTALITY.

CUTTING REBUKE.

It is contended by the advocates of endless woe that "the *eternal sufferings of the lost* will give the intelligent creation, as a whole, a higher knowledge and *enjoyment of God.*" That is, "The woes of some will make others happy." So teaches Dr. Beecher. To this slanderous sentiment the Rev. S. Cobb retorts: "Now be it known that I, Sylvanus Cobb, will consent, and even petition to be permitted to forego *that extra share of happiness* which was to be added to me by the infinite sufferings of my brothers and sisters, and so put up with that moderate degree of happiness which I may enjoy in the divine love and grace in common with all, for the sake of having them, too, reformed and blessed." This sarcastic reviewer adds, we should "have a unanimous petition from the righteous to be *disencumbered* of that *enormous surfeit* of *enjoyment* which should be derived from the endless *misery of others!*"

AWFUL SLANDER.

Speaking of the miseries of the lost, Mr. Benson, the commentator, says: "God will *exert all his divine attributes* to make them as wretched as the capacity of their natures will admit. The "Rev." Mr. Vincent adds:—"The wicked will always be roaring and never breathe out the last; always sinking and never come to the bottom; always burning in the flames and never be consumed; the *eternity* of hell will be the *hell of hell!*" And Pres. Finney, of Oberlin, outdoes them all by saying, "this torment will *eternally increase!*" May we not suppose, with Mr. John Foster, of England, that if so *transcendently dreadful* a doctrine has been meant to be taught, there would have been such forms of propositions as to render all doubt a palpable absurdity." But the devotees of this doctrine may find relief in the remarks of Prof. Stuart. He says: "Perhaps God may in mercy *extinguish our social susceptibilities in heaven!*"

A PREDICTION.

The great and godly Dr. Vinet once sagaciously observed, that "Even now, after eighteen centuries of christianity, we are *very probably involved in some enormous error*, of which christianity will at some future time make us ashamed." The doctrine of endless woe is just such an "enormous error," and many in the churches are beginning to be ashamed of it.

CLOSING TRIBUTE.

Mr. Panton Ham, of Bristol, England, in writing on the immortality of the soul, says: "Let it be registered as the genuine genealogy, that Pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy, the protege of Popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy!"

WHERE THE JEWS GOT THE DOCTRINE OF THE SOUL'S IMMORTALITY.

Dr. Geo. Campbell, in a criticism on the word *hades*, in the Appendix to his translation of the gospels, says: "Before the captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the dead, as to their happiness or misery. They spoke of it simply as a state of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slided into their use of terms, and adopted some of their ideas on such subjects as those on which their Oracles were silent." Here is a valuable historic testimony concerning the former dispensation. Said Christ to his followers: "Beware of the leaven of the Pharisees and Sadducees."

GEN II. 7.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This passage is clung to with much tenacity by those who believe in the popular theory of the soul. We are glad, however, to note the following concessions from the pens of those who hold the common view:

Dr. Bagnall, a writer in the Methodist Quarterly Review for April, 1852, makes the following frank admission on this text, though his article is an effort to prove the soul's immortality. The Dr. says: "Some have supposed that the account of the creation of the soul, Gen. 2: 7, contains an intimation of its immortality. If there be in this verse such an intimation, it must be found either in the expression, 'the Lord God . . . breathed into his nostrils,' or in the phrases, 'breath of life,' and 'man became a living soul.' If it be in the former phrase, then the idea is that God infused a portion of *himself*, of his own divinity, into the human body at that time. But few will admit this idea. Most of us think there is more *poetry* than *truth* in the line of one of our hymns:

'Our souls are his immortal breath.'

If the proof is sought in the phrases, 'breath of life,' and 'living soul,' these *do not prove any thing*, for both of them are applied, in the first chapters of Genesis, to brutes, and prove the same things concerning them. Thus the words in Gen. 7: 15, and Gen. 1: 20, rendered *life*, are the same with those rendered in Gen. 2: 7, '*a living soul.*' ".

Says the Union Bible Dictionary (art. Adam): "It seems as if the *most proper* idea resulting from these words is, that Adam became a *living person.*"

Mr. Kitto, author of the Bible Cyclopædia, in speaking of those theologists who find an immortal soul in this text, thus frankly concedes: "We should be acting *unfaithfully* if we were to assume its being *contained* or implied in this passage."

DICK'S VIEW OF ETERNAL SUFFERING.

Dr. Thomas Dick, in adverting to the doctrine of endless misery, thus candidly expresses his convictions: "When I consider the limited duration of man, I can scarcely *bring myself* to believe that the sins of a *few brief years* are to be punished throughout a duration *that has no end.*" Thus wrote that distinguished Christian Philosopher, and thus, kind reader, do we believe. Is it strange that a certain divine who held to this awful doctrine should say, "*It renders society tiresome*, pleasure disgustful, nourishment insipid, and life itself a cruel bitter"? We trow not.

THE TWO VIEWS CONTRASTED.

Some professed christians (and for charity's sake we say only those who have but superficially examined the subject) ask us, What matters it whether we believe in eternal misery or not? Much every way; but especially would we be averse to any position which is derogatory to the character of God. We think, to use the language of another, that there is a vast difference between Jehovah's passing by and proclaiming, "The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and that will by no means clear the guilty,"—and the statement of some modern divine, who "passes by," and virtually "proclaims," "The Lord, unmerciful, implacable, and who will preserve countless myriads of beings created in his own image, eternally, for the sole and only purpose of torturing them, without mercy, without intermission, without end, without object, without aim." The doctrine of the destruction of the wicked speaks to us in these beatific words of Jehovah, but the revolting sentiment of eternal woe appears in the language of the other. "GOD IS LOVE," therefore we believe that sin and sinners will both ultimately *cease to be.*—*Ex.*

EFFECTUAL PRAYER.

An Address delivered by Mr. John Ashworth, at the opening of the Mission Hall, Nottingham.

"The effectual fervent prayer of a righteous man availeth much." I purpose to speak of prayer in regard to its influence—1. On national events; 2. On the vitality and prosperity of the christian church; and 3. On the temporal and spiritual welfare of individuals.

1. Prayer has much influence on national events. This proposition will not be admitted on all hands. Many persons, to whom we must give credit for honesty, refuse to accept the testimony of Scripture on this point, because, say they, the physical laws of the universe are immutable, and their operation could not be stayed or changed at the request of any man. Pope, when young, wrote these beautiful lines beginning,

"Vital spark of heavenly flame,
Quit, oh quit this mortal frame";

but in after years, under the influences which attended worldly distinction and prosperity, he could ask, tauntingly,

"Shall the huge mountain, trembling from on high,
Its gravitation cease while saints pass by?
Shall burning Etna, if a saint requires,
Recall her thunders and forget her fires?"

We answer yes, emphatically yes! Physical laws are apparently immutable, but other laws equally unchangeable are to be found in God's word. "All things whatsoever ye shall ask in prayer, believing, ye shall receive," is a law no less unalterable than the rising and setting of the sun. The God of the universe is also the God of the Bible, and therefore the investigations of science bear testimony to the truth of Scripture and always will do so. Let us not then call in question the promise, "All things whatsoever that ye shall ask in prayer, believing, ye shall receive." Like all God's sayings it is a sweeping saying.

We learn from the Bible how prayer has been answered in former days. When Moses was sent to liberate the captive Israelites, Pharaoh's obstinacy brought down upon the land various plagues. I will allude only to one—that of the thunderstorm. When that storm arose, Pharaoh became alarmed (there are many persons who will begin to pray in a thunderstorm, though never at any other time), and he asked Moses to stop it. Now what had Moses to do with the storm? The law is that when two clouds, charged, the one negatively and the other positively, with electricity, meet each other, equilibrium is restored, and the flash and report are produced. And yet when Moses went out into the streets and stretched forth his hand, the storm instantly ceased.

Do we believe the Bible, or do we not? I do believe that the prayer of a good man is heard in heaven. When the Israelites had escaped from bondage, and reached the banks of the Red Sea, and Pharaoh and his host followed hard after them, Moses lifted up his heart to the Lord, and the answer came,—"Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." It was an unlikely command. On either side of them were precipitous mountains, and in front a sea twelve and a half miles broad at its narrowest part. But who made that sea? He who parted its waves for his children to pass through.

"Shall the huge mountain, trembling from on high,
Its gravitation cease while saints pass by?"

Is it not a law of liquids that they shall find their level? How was it, then, that those waters became as a wall of glass on either side of the Israelites? Do we believe the Bible? Thank God, *I* do. I believe that God suspended the laws of matter then, as it was very easy for him to do, and as he has often done since. It was by the exercise of the same Almighty power that the pillar of cloud—which never changed its position but on that occasion—went between the Israelites and their pursuers, with its bright side towards God's children showing them their way, and its dark side toward the devil's children blocking up their path. When they had entered the promised land, a conflict arose between the Israelites and some of the kings of the country. Do you remember Joshua's prayer? I do not think he intended to offer such a prayer. I think God sometimes inspires his servants to ask those things which he graciously purposes to grant, but also to [illegible] "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon."

"Shall the huge mountain, trembling from on high,
Its gravitation cease while saints pass by?"

Yes, the sun did stand still. But some wise men say that Joshua made an astronomical mistake; for the sun, as regards its position towards the earth, always stands still. These very men, however, use the same kind of language themselves; they say the sun rises and sets, and their objection does not affect the facts. God could suspend his physical laws in any way whatever, and so, at the simple request of one of his servants, the sun was made to stand still. When Sennacherib went up to Jerusalem, he sent to Hezekiah an insulting request to surrender. Hezekiah laid the letter before the Lord, and at the same time sent to Isaiah, asking him to pray on behalf of the besieged city; one hundred and eighty-five thousand trained soldiers surrounded the walls, and within there were two men at prayer. Here was a conflict going on, and what was the result? Friends, I believe the prayers of these two men exerted an influence which was sufficient not merely to destroy the hundred and eighty-five thousand besiegers, but to crush as many worlds had it been necessary. The angel of destruction was sent to destroy the invading army.

Let us take another instance. Elijah prayed that it might not rain, and it rained not for the space of three years and six months. I believe the Lord inspired him to offer that prayer, for Israel had departed from God, and the testing time had come. In national calamities the Lord's servants suffer with the wicked, and Elijah suffered in this time of distress. He went to Sarepta and there found a poor widow about to cook her last handful of meal, and he promised her that if she would give him to eat, the handful of meal should not fail. And it did not fail for the space of twelve months. Do we believe that? Many a poor sufferer has believed it and rejoiced that Elijah's God was his God.

But some may say, "You are speaking of an age of miracles. Come down to modern times." James anticipates the objection of such persons when he tells us, "Elijah was a man subject to like passions as we are." It is often said that the age of miracles is past, but it would be more true to say that the day of faith is past. Go to Bristol, and see the three magnificent buildings erected there as homes for orphans—the result of believing prayer. My friends, God lives! He "is the same, yesterday, to-day, and for ever."

The time came when Elijah prayed again, a voiceless prayer. "Go and look toward the sea," he said to his servant; "Go again seven times." If that servant had resembled some of us, he would have objected, "I have been once, what is the use of going again?" And yet the first time he went the cloud was forming, and had the earth been flat he might perhaps have seen it even then. A good man was praying, and God was preparing to pour out a blessing; but he tested Elijah's faith as he does ours—as he tested the faith of the Gentile woman, when he told her, "It is not meet to take the children's bread and cast it to dogs." Our Lord then used an expression common among the Jews, and familiar to the woman's ears. He had some crumbs of bread for her, but he was pleased to try her faith; he tested it for you and for me. And when Elijah's servant had gone the seventh time, he saw the "little cloud like a man's hand," for there is a God to hear, and a God to answer prayer.

2. The influence of prayer on the vitality and prosperity of the christian church. A prayerless church is a paradox; it cannot flourish. The members of such a church find time to quarrel among themselves who shall be the greatest, and when they do that there are not many great ones among them. But look for a moment at a praying church; visit that upper room at Jerusalem. Among my longings, I have wished I might have been there. The Holy Ghost came down upon them, and, praise the Lord, he comes down now. They were to tarry at Jerusalem till they were endued with power from on high, and the same qualification is required still. All the popes and bishops in the world cannot send a man to preach if God does not send him; and if God does send him, all the bishops and popes cannot keep him back.

When a church loves prayer, it is prosperous. A praying band of men and women here would shake all Nottingham. Some of us have felt what it is to be under such an influence that we know no enemies, that we could pass by thousands of insults without feeling them. If the churches were always filled with the spirit of prayer, there would be no revivals—no need for any, for a revival supposes that something wants reviving—but there would be a continual flow of prosperous influences, and a steady and rapid progress. I was speaking to a minister some time ago, who was lamenting that his church appeared to be dead. He resolved to spend one hour each day pleading for a blessing. Two weeks after he began this special prayer, a man who was driving a coal-cart saw him and asked when he would be at home, as he wished to see him. He appointed nine o'clock that night; and at the hour the man came in at the back door, sat down in a chair, and said, "I am seeking mercy, master." In a short time two other persons came to the house on a similar errand, and three chairs in the room were occupied by penitents. The feelings of the minister cannot be described. The influence extended, and a revival broke out which affected all that locality. I had this from the minister himself.

In no single case is a revival known to have taken place without prayer having first been made. Some years ago a young man in Ireland saw a copy of George Muller's report. He said to himself, "Is not his God my God?" and he determined to set apart a portion of every day for prayer for a blessing. One of his friends observing that he absented himself for a certain time daily, inquired the reason, and on hearing it, asked leave to join him in prayer. He consented, and they kept together half an hour each day. Another and another came, and the influence spread, and the result was the revival in the north of Ireland. O that we were such as we ought to be! Then thousands of those who are now going fast to destruction might be brought to God in a week.

I have not time to dwell on the third part of the subject, and therefore I will conclude in the words of a very sweet hymn, which has always been dear to me.

"Prayer is the christian's vital breath,
The christian's native air;
His watchword at the gate of death,
He enters heaven by prayer."

—*The Revival.*

For the World's Crisis.

LETTERS ON REVISION.

LETTER I.—GOD SPEAKING TO MEN IN THEIR OWN TONGUE.

When God created man, he endowed him with intelligence and consciousness, and gave him *language*, as a medium for the interchange of thought and feeling between one individual and another of the race. And when he spoke to our first parents, after they had sinned; to Abraham, in his native land, and afterward in the land of his sojourn; and to the Israelites, through Moses and the successive prophets; he addressed them all in *their own native language*, with which they were perfectly familiar, and which they could understand at once, without labored effort, or explanation from others.

When the Lord Jesus appeared among men to introduce his holy religion, he affected no singularities of dress or speech, nor did he seek to separate his religion from the language and acts of every-day life. All these he made tributary to his one grand design, and declared: "My food is to do the will of him who sent me, and to finish his work" (John 4: 34). He drew his illustrations from the common scenes and occurrences around him, with which his hearers were well acquainted; and clothed those illustrations in language familiar to the ear and the heart. He did not attempt nor wish to invest his religion with awe or sublimity in the popular estimation, by shrouding it in mystery, after the manner of the Pagan or the Papist, or by veiling it with the obscure and meaningless utterances of an unknown tongue. Through their usual channel of receiving and imparting knowledge, he sought to arrest and fix the attention of his hearers, and draw them to himself and the practise of his requirements. He was not afraid of making the distinguishing truths and principles of his heavenly religion too easy or too common, by clothing them in the well-understood and expressive language of the sons of earth in the ordinary intercourse of life.

And when Jesus had been crucified and raised again from the dead, and God would have the good news of pardon and salvation through his name made known to the thousands of Jews who had assembled in Jerusalem, at the feast of Pentecost, from all the surrounding countries, he bestowed on the apostles the gift of tongues; that those multitudes might have the glad tidings announced to them, every man *in his own tongue wherein he was born.*

And when expressions in the *written* word had become obsolete or obscure to the Jewish remnant who had returned from their seventy years' captivity in Babylon, Ezra the priest and his assistants "read in the book, in the law of God, distinctly, and *gave the sense, and caused the people to understand the reading.*" Neh. 8: 8.

The Psalmist also, in giving utterance to his own experience, declares: "Thy word is a lamp to my feet, and a light to my path."—Ps. 119: 105. But how could it have been so, if he had not clearly *understood it?* God says, through his servant Jeremiah, "He that hath my word, let him *speak my word faithfully*"; implying the speaking of just what God directs, in such language as may be readily and correctly understood. (Jer. 23: 28.)

God saw fit that there should be many languages among the inhabitants of earth; and his holy book, the Bible, unfolds to sinful men his wondrous plan of redeeming mercy through Christ. But each of the separate books composing the Bible was originally written in only one language—the books of the Old Testament in the Hebrew, and those of the New Testament in the Greek. The Bible, then, must be faithfully translated from the Hebrew and Greek into all the different languages which are spoken; that every man may be permitted to read and hear, "in his own tongue," of "the wonderful works of God" for the salvation of our fallen race.

If any people, therefore, are without the Bible, it should be correctly translated into their language or dialect, by competent christian scholars, and copies of it be printed and proffered to them. If any have a version that has become in part obsolete and obscure, let its obsolete and obscure or antiquated expressions be removed, and the entire volume be made to reflect, with clearness and fidelity, the light of God's truth. And if any people can be favored with such a corrected version, let them joyfully receive, prize, and use it, and delight to hear their heavenly Father speaking to them his words of truth and love, in the beautiful simplicity and fervor of their mother tongue.

Such a version in the English language, it is believed by many who have examined it, may be found in the octavo edition of the Revised New Testament, recently issued by the American Bible Union. Let it have a fair trial. C. W. WATERHOUSE.

THE SEWING MACHINES AND DICTIONARIES.

"A *Webster's Dictionary* is something that I very much want, and I should be glad if I could make up a list of *ten* subscribers, so as to obtain it. But those who sympathize with our views are so few here, that I shall be unable to get the number required. The five which I have sent are all I can get."

"With a large family to support, and no dependence but my needle, a Sewing Machine would be a great help to us; and if there were more of our faith in this place, or more who look upon it with favor, I should go to work with some hope of securing it. If the requisite number (32) were not so large, I think I could, *fast* is; but I must be content for the present, to go without what I so much need."

We have received a number of letters like the above, and to put the *Sewing Machine* and the *Webster's Dictionary* within the reach of all who are thus situated, we make the following offer:—

For every $5.00, with *five new subscribers*, and $2.50 from each for one year, one copy of WEBSTER'S ($12.00) UNABRIDGED DICTIONARY.

For every $20.00 with *sixteen new subscribers*, and $2.50 from each for one year, one of GROVER & BAKER'S ($55.00) SEWING MACHINES.

This offer, with the other, extends only till the 1st of June. All names for the Dictionaries or Machines must be sent in before that date.

THE WORLD'S CRISIS.

Valuable Premiums for New Subscribers!

SEWING MACHINES AND DICTIONARIES.

To every one who shall, any time before the 1st of June, send us, with the money, THIRTY-TWO NEW SUBSCRIBERS for One Year, ($2.50 each), or Sixty-four for Six Months, ($1.25 each), we will send, by express or rail, a

Grover & Baker's
($55) SEWING MACHINE,

one of the simplest, most durable, completest and best, (in our opinion the very best), in the market. A great labor-saving machine and blessing, in the family and work room; and a gift of priceless value, which you can now, with a little effort, present to your thankful wife, sister, mother or daughter.

FOR TEN NEW SUBSCRIBERS, with the money for One Year, or Twenty for Six months, one copy of

Webster's ($12)
UNABRIDGED DICTIONARY,

containing 10,000 words and meanings not found in other Dictionaries, over 3000 fine Engravings, and more matter than any other single volume in the world. Invaluable to every student, minister, or general reader.

FOR THREE NEW SUBSCRIBERS, with the money for One Year, or Six for Six Months, one copy, postpaid, of

Cruden's Condensed Concordance.

or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what *we* can do.

GEO. T. ADAMS, BUSINESS AGENT.

For the World's Crisis.

EXPLANATION.

DEAR BRETHREN:—I want to say a few words to you, and say them kindly but *plainly*. I have been solicited by several brethren to visit different localities and preach. In each of these places there is an organized band of believers, and *they* should be the ones to determine who shall labor among them. Now, unfortunately, none of the solicitations which I have received have come from brethren residing in the localities where they ask me to go; and I do not feel at liberty to thus *thrust* myself (perhaps against the wishes of that particular church) upon any organized band of brethren, without either a general, or special invitation from *them*. For instance, a most excellent and worthy brother, occupying a responsible position among us, and living in Boston (Bro. M. G.), desires me to go to Montreal, C. E., and labor with the church there for a week or so. Now I am ready to comply with *his* request and go there, or elsewhere, if *they* desire it, and will *express* such desire, stating the time *when*; but I am *not* willing to go to any church, unsolicited by the church to which I go. See my address under the proper head—"Post-office address."

G. W. STETSON.

For the World's Crisis.

ACKNOWLEDGMENT.

BRO. GRANT:—Permit me to acknowledge the receipt of the following sums, which came in anonymous letters, as I have no other way to thank the donors but this—that is, through the Crisis:—

Upper Gilmanton, N. H.	$1.00
Portsmouth, N. H.	1.00
Wheelock, Vt.	1.00
Vernon, Vt.	1.00
N. Litchfield	1.00
Harmony, R. I.	.50
Monroe, Ct.	.50
Hartford, Ct	2.00

To all who have given me their names, I have replied by letter. If any have not received the reply, please write again. I have received a letter from my printer, informing me that the "Bruised Reed" will be ready about the sixth of April. I will send it as soon as possible to all who have subscribed. I feel assured of the sympathy and prayers of many, and may the Lord reward you one and all abundantly. Let us all "covet earnestly the best gifts."

F. H. CHAMBERLAIN.

Sutton, N. H.

☞ "The *Christian* arrived to-day. I like it very much. I like its dress, I like its name, I like its spirit, I like its aim, I like its contents."

W. H. MITCHELL.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 21, 1866.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

DISCUSSION IN LOWELL.

We have arranged to hold a discussion in Lowell, Mass., Lee St., on the subject of Spiritualism, commencing Monday evening, March 26th, and continuing five evenings.

NEW VOLUME.

This number begins a new volume of the Crisis; and with it we hope our readers will renew their efforts to extend its circulation. If they could read all the letters we receive, expressing the benefits derived from perusing its pages, they would feel much encouraged to get others to read it also. It is very common for persons to write that they were all in the dark in relation to many important Bible truths, till a certain brother sent them the "Crisis." Some of them do not yet know who was so kind as to send the paper to their address, but now feel that they cannot do without it.

Now is a good time to send the paper to your friend, or to persuade your neighbor to take it. It may be the means of his salvation. Let us aim to do more and more for Jesus every year till he comes. *Now* is the favored hour to get the attention of the people, before their minds are all abroad in the exciting scenes which are about to open. They are anxious now to hear and read about the coming of Christ; more so than we have seen them for years.

We would remind all our subscribers that this is the time to pay for the coming year. Please send at once and have it off your mind.

MEETINGS IN BOSTON.

We are having the most interesting meetings at Lowell St. Chapel, corner of Causeway and Lowell streets, Boston, that we have had since our acquaintance in the city. Bro. J. O. Hook has been holding meetings afternoons and evenings for some days. A goodly number have been converted, and others are seeking the Lord. Some active christians come in from other churches, and render efficient aid. There is a deep, heart-searching work in progress. Some nights they are unable to close their meetings till near midnight. An *earnestness* is manifested which is seldom witnessed, and the results are blessed. Pray for us.

PHILADELPHIA.

On our return from Washington, we spent Monday evening, March 5th, in Philadelphia, and had a blessed season with the saints in the city of "Brotherly Love." We found their meetings had increased in interest, and that more were anxious to hear on the plan of salvation. Our meeting was held in Christian street, in the house occupied by the Mount Zion church. A goodly number were present, and we met a hearty welcome from the friends of Jesus.

At the close of the sermon, we had an excellent conference meeting. Some twelve or fifteen came forward for prayers. Some, who had been professors, felt the necessity of living nearer to the Lord, in order to be ready for his coming. The prospect looked very encouraging. The meetings were to be continued.

We met some very devoted christians, with whom we had a most delightful and profitable interview. It was a feast indeed, and will be remembered with much pleasure. We expect to see them soon in the everlasting kingdom.

NEW YORK.

We spent Tuesday evening, March 6th, in New York, and held a meeting in 24th street, where Bro. Samuel Curry formerly was pastor. We had the house well filled with attentive listeners. We found a free air, and hearts that were hungry for the truth. We endeavored to show that our Savior will soon appear. There were many present who could truly say, "Even so, come, Lord Jesus." Their countenances showed that they loved the coming of our Redeemer, and hence have the promise of "a crown of righteousness" when he comes. We had a most excellent conference meeting after the sermon. We found them ready to work. It was a real "union meeting." Although different churches were represented, we felt a strong spirit of *oneness* which seemed to possess all minds. It was a heavenly season. We have seldom enjoyed a meeting as good as that. Three rose for prayers, and we trust others will start soon.

Here we met Bro. S. Curry of New York, and Bro. Stewart of Philadelphia. The latter agreed to stay and hold a meeting the next evening. We found some brethren who were very strong in the faith that Jesus will soon come. In nearly all places we find a growing interest on this subject; not only among those who have been interested for years, but in the various churches. We learn that in England there are ten thousand ministers who are preaching the speedy coming of Christ; and more are awaking up to this important subject. It is high time all were awake, and ready for the grand event.

"THE LAST TIMES."—We would call special attention to the article in another column, headed "The Last Times." We think the writer takes a correct view of things, and brings before us a very important truth; and a timely warning.

☞ We hope all will give Bro. Fassett's articles on the "Rich Man" a careful reading. We think they should be published in a tract and scattered far and wide.

WEST HAVEN.

Wednesday evening, March 7th, we commenced meetings in West Haven, Ct., about two miles from New Haven, and continued them every evening through the week, and over the following Lord's day. We met Bro. Burbank there, who had preached two or three evenings. There is a lively interest in that place. A few earnest brethren have held prayer meetings there for some weeks, and as the result several have been converted. The interest is still good. Fourteen were baptized on the Lord's day, Mar. 11th, and were blessed with sweet peace. Others have decided to improve the next opportunity. We had a heavenly communion season in the evening, when forty gathered around the table of the Lord, and renewed their covenant with him to endure to the end.

Some young men, who have been recently converted, and had formed the bad habit of using tobacco, took a noble stand, and resolved to use it no more forever. We hope all who wish to be cleansed from "all filthiness of the flesh and spirit," will imitate their worthy example. Satan is using all his arts to get every one to indulge in some bad habits, knowing that they are more likely to backslide. It is a perilous hour in which we are living, and we need on "the whole armor of God" in order to stand. It will not do to make any compromise with the enemy of all righteousness. He knows his time is short, and hence his efforts to overthrow the saints are put forth with all the strength of which he is master. Let us "fight the good fight of faith," and soon the eternal victory will be ours.

SPIRITUALISM.—NO. 11.

"Now the Spirit speaketh *expressly* that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 TIM. 4: 1.

THE DOCTRINES OF SPIRITUALISM.

We will continue the examination of the "Spirits' Creed."

9. *Man is the Son of God as truly as Christ.* Gibson Smith, a prominent Spiritualist, and one of the earliest believers, in giving a synopsis of his belief says:—

"I do not believe that the person who is called Jesus Christ was, or is, 'God's only Son.'.. He ... is no more the Son of God than was John Howard or George Washington."

A spirit says: "Christ was a natural man... Christ never performed a miracle during his sojourn on earth."

Said Mrs. Henderson, a noted Spiritualist, when speaking at the Melodeon in Boston:—"Jesus... had natural parents... We cannot believe that there was any thing marvelous either in his birth, his life, or in his death... You claim that there may not be another Christ on earth; but we see no reason why there may not be myriads of them.... Christ never died."

Says a spirit, whose communication was published in the *Banner of Light* —

"No law of God was ever broken—no law was ever violated." "If Jesus Christ was the Son of the Most High God, so are you, every one of you."

Another says:—"Jesus of Nazareth was a good man, but by no means infallible—no more divine than you are—no more the special child of God than you are."

The foregoing is utterly opposed to the Bible, which teaches that Jesus is "the *only* begotten of the Father" (John 1: 14), "the *only* begotten Son" (John 1: 18); "God so loved the world, that he gave his *only* begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3: 16. All the spirits deny that Jesus was begotten by the Holy Ghost, as the Scriptures teach, and hence deny that he was the Son of God, making him only the bastard son of Joseph.

Said a lecturer, with whom we are personally acquainted, "I pity you, if you depend on the old, stinking, rotten, miserable body and blood and bones of that Jesus Christ for salvation." Does this sound like christianity? or, like demonism?

10. *Man is God.*

In the "Educator," a book of 680 octavo pages, professedly coming from the spirits of some of the most noted men that have lived on the earth,—such as Daniel Webster, John Quincy Adams, Robert Rantoul, Aristotle, Martin Luther, Socrates, Roger Williams, etc., we find the following:—

"God is man, and man is God.... Tell us of God, ... they might as well say, Tell us of ourselves." "The being called God exists, organically, in the form of the being called man."—*Educator*, p. 303.

Says another spirit:—"Every one of you are Gods manifest in the flesh." "The divine existence is one grand universal mass." "Man is God's embodiment—his highest, divinest, outer elaboration. God, then, is man, and man is God."—*Educator*, p. 526.

Another spirit says:—"When man became a living soul, he became a God." "All living souls are Gods. They die not." "So, living soul, rejoice in thy wisdom,... be a King, a God, a Jehovah." "You are all Gods, every one of you." "Look within yourself, and behold *yourself a God*, responsible for every act. Read the inscriptions there, and thou shalt learn that thou art *a God in thyself*, and thine own judge."

A spirit, claiming to be Wm. H. Miller, says:—"God is a spirit; man is a spirit; then the two are one. All men who shall outlive all grossness—who shall have passed beyond all that is mundane and material—go to make up the Godhead, the superior portion of the intellectual world; and the many millions who inhabit the wisdom sphere, may be recognized as the one God."

11. *There is no God.*

The spirits teach that there is "no God" existing as a *person*, but only as a *principle* in all matter, like attraction, electricity, or magnetism. A spirit says:—

"There is no God anywhere to forgive sin." "There is no such thing as forgiveness for sin."

A spirit, calling himself Orlando Jenks, says:—"If I was coming back to preach, I should say, don't believe in God."

"The idea of a God of illimitable capacity is so incomprehensible, that, in our judgment, is borders on the absurd. God, in the abstract, is a nonentity—an *ideality* of man's brain."—*Spiritual Telegraph*, Jan. 24, '57.

Another spirit says:—"We must regard him (God) as a central *principle*, but not as a *being*.... A principle existing in matter, in all conditions, and in all relations, a part of every thing."

"The Divine is of necessity... a vast ocean of magnetism."—*Educator*, p. 326.

A spirit, claiming to be Joseph Foster, says:—"Ah, there is no God, there can be none.... What's the use of telling them of a God when there is none.... I tried to serve God, and there aint any."

A Free Lovers' institution has been established by the Spiritualists at Berlin Heights, Ohio, where a paper, called the *Age of Freedom*, has been published, in which we find the following:—

"What a *horrible phantom*, what a *soul-crushing superstition is this idea of an over-ruling, omnipresent, all-powerful God... Belief in a God is degrading*, whatever the character ascribed to him. Where is your God? *I can stand up and look him in the face*, and affirm that I have a *right* to 'life, liberty and happiness,' *whether it is his pleasure that I shall enjoy them or not*. It is perfectly plain, then, that *his godhood or my manhood* must succumb! If I can beat him at even one point, he is no God. But if I can 'make a case' once, I can a thousand times, in the case of every single right; and if I maintain my manhood in spite of him, so may every other human being, and *so the God is nowhere—utterly routed*."

At the Spiritual Convention, held for the purpose of inquiring into "the cause and cure of evil," Dr. R. T. Hallock said, as reported in the *Spiritual Telegraph*, when speaking of the sentiments of another:—

"Now we may cheerfully sympathize with his mirthful explosion of the *popular* Divinity; no merciful man will object even to his expunging from his vocabulary the three hateful little letters [G-o-d] which express it."

A spirit, who calls himself Thomas Rice, when speaking of some friends, says, "I want to tell those friends that there is no God. I know there is no such gentleman."

What can be more purely the "doctrine of devils," or demons, than the foregoing? Does this sound like the teaching of our dear friends and relatives, who lived in the service of the Lord, and died happy in his love? But it is just what we should expect from demons—the lying and "seducing spirits," who were to do a special work "in the latter times."

12. We now come to their "CARDINAL DOCTRINE," the one which the spirits and their followers claim to be the most important of all; without which their system could not stand. It is the one on which the whole rests—the foundation stone. And is it reasonable to suppose that this one is a Bible doctrine? The apostle says they are "doctrines of devils"; and he does not intimate that their *chief* doctrine is one taught in the Scriptures. We say again, such an idea looks very unreasonable. What is this "cardinal doctrine"? The spirits express it as follows:—

"If man would become satisfied of modern Spiritualism, he must first be satisfied that he is an immortal being."

A spirit says: "The first, the greatest, and the grandest truth, coming through modern Spiritualism, is the immortality of the soul."

Another spirit says: "I come... for the purpose of letting my friend (or relative) know that he has an immortal soul—that's all I wish to establish. When once that is established, this one simple germ of knowledge will work out all the rest."

A demon appears, and professes to be the spirit of Emanuel Swedenborg. He is asked,

"Is it one of the principal objects of these communications to convince men of the *immortality of the soul?*—Yes. Why are these communications made now more than formerly? Is it because that doctrine is more doubted now?—Yes."

Another spirit, or demon, says: "The visitations and manifestations from the spirit-world are to *convince you of the immortality of the soul*."

Spirits say, the corner-stone of this new enterprise *rests* on the following eternal principles:—

"Man is immortal."—*Educator*, p. 133.

"*Human* beings congratulate themselves that they *alone* are *immortal*."—*Edu.* p. 265.

The primal pair had "the star of individual immortality."—*Edu.* p. 573.

At a convention of Spiritualists, held in Rockford, Ill, in 1857, the following resolution was adopted:—

Resolved, That Spiritualism, according to the modern acceptation of that term, embraces *all those who believe in the* IMMORTALITY OF THE SOUL.... Beyond this common faith, there is no doctrine or creed necessarily incident to Spiritualism."

It may be asked, why are the demons so anxious to have us believe this doctrine? The reason is obvious. Their leader taught our first parents, in their paradise home, that they should *not die*, which was contradicting what the Lord had said. The statements stand thus:—"*Thou shalt surely die*."—Gen. 2: 17. "*Ye shall not surely die*."—Gen. 3: 4. Which told the truth? If Adam is still alive, and is immortal, then it follows that the deceiver has the truth on his side; but if Adam died, then Satan is proved a liar from the beginning, as the Scriptures affirm. We read that Adam was "sent ... forth from the garden of Eden," "lest he put forth his hand, and take also of the tree of life, and eat, and live forever."—Gen. 3: 22, 23. Here we see the mercy of God in not allowing Adam to become immortal, and thus perpetuate sin and misery eternally. We read again,—"All the days that Adam lived were nine hundred and thirty years, and *he died*."—Gen. 5: 5. No language could teach more clearly that Adam was *mortal*. Again we read,—"Shall *mortal man* be more just than God?"—Job. 4: 17. As man is now mortal, how can he get immortality? The apostle gives a very plain answer to this question. When speaking of what God will do, he says:—"Who will render to every man according to his deeds: to them who, by *patient continuance in well doing, seek* for glory and honor and *immortality*, eternal life."—Rom. 2: 6–7. Here we learn that the condition by which we may gain immortality is "patient continuance in well doing." Should we be exhorted to "*seek* for ... immortality," if we were already immortal, as the demons teach? Such an idea seems absurd. Now if the demons can make us believe that man does not die, then of course the doctrine of the resurrection of the dead is false; for man cannot be raised from the dead, if he never dies. But if the demons can persuade us that they are the spirits of our friends, who once lived on earth, then they can easily accomplish the rest of their work of destruction; hence their "*Cardinal doctrine*," on which their whole system rests, is a belief in the immortality of the soul. Take this away, and their infernal work is at once exposed; also hero-worship, Catholicism, with its prayers to saints, and its purgatory; Swedenborgianism, Mohammedanism and Shakerism, must all go down with Spiritualism; for they all rest on the same doctrine of the immortality of the soul, which we find no where taught in the Bible.

We close this part of the subject by an extract from "Spiritualism as it is," by Dr. Wm. B. Potter, who has had much experience in Spiritualism. When speaking of the contradictory teachings of the spirits he says:—

"The teachings and theories given through the different manifestations, are as various as it is possible to conceive. Indeed, few of the most devoted "seekers after truth under difficulties" are aware of the endless contradictions and absurdities that are mixed up with the most exalted truths and the most profound philosophies. We have room for only a tithe of them, for we have not yet found the first question or subject about which they do not contradict each other....

We are taught that God is a person; that he is impersonal; that he is omnipotent; that he is governed by nature's laws; that every thing is God; that there is no God; that we are gods. We are taught that the soul is eternal; that it commences its existence at conception, at birth, at maturity, at old age. That all are immortal, that some are immortal, that none are immortal. That the soul is a winged monad in the centre of the brain, that it gets tired, and goes down into the stomach to rest; that it is material, that it is immaterial; that it is unchangeable; that it changes like the body, that it dies with the body, that it develops the body, that it is developed by the body, that it is human in form, that it is in but one place at a time, that it is in all places at the same time.

We are taught that the spirit world is on earth—just above the air—beyond the milky way. That it has but one sphere, three spheres, six spheres, seven spheres, thirty-six spheres, an infinite number of spheres. That it is a real, tangible world, that it is all a creation of the mind of the beholder, and appears different to different spirits. That it is inhabited by animals, birds, etc., that they do not inhabit it. That it is a sea of ether, that it is a plain, that it has mountains, lakes and valleys, that it is a belt around the earth. We are taught that spirits eat food—live by absorption, live on magnetism—thoughts,—love. That they control media by will power, by magnetism, by entering media, by standing by their side, by an influence beyond our atmosphere, by permission of the Lord.

That spirits converse by thought reading, by oral language. That their music is harmony of soul, that it is instrumental and vocal. That they live single; in groups of nine. That they marry without having offspring; that they have offspring by mortals; that they have offspring by each other. That their marriage is temporary; that it is eternal. That spirits never live again in the flesh; that they do return, and enter infant bodies, and live many lives in the flesh. That some are born first in the spheres, and afterwards are born on earth in the flesh. That the true affinity is born in the spirit world at the same time that the counterpart is born on earth. That all spirits are good; that some are bad; that all progress, that some progress, that none progress....

That there is no high, no low, no good, no bad. That murder is right, lying is right, slavery is right, adultery is right. That whatever is, is right. That nothing we can do, can injure the soul, or retard its progress. That it is wrong to blame any; that none should be punished; that man is a machine, and not to blame for his conduct....

That the spirit of the tree exists in perfect form after the tree is burnt. That monads are God's thoughts and go through all forms of rocks, trees, animals, and at last become men. That we see by a positive radiation, that goes out from the eyes, and touches things. That thoughts are living entities, and may flow down the arm, on to the paper, if that is burnt, they float around. That spirit is substance, in absolute condensation; that matter is substance, whose particles never touch. That sexual union is necessary to health and development, that it is a great help to media to get spiritual elements, but, if the parties are not adapted, it is a great injury and an awful wrong. That as people develop they become unadapted, and poison each other. That affinities will be perfectly satisfied with each other. That to live together without perfect love, is worse than prostitution. That all earthly marriage is of the flesh, and must end; and, that the true affinity is a spirit mate, born at the same time in spirit life that the counterpart is born on earth.

N. B.—*All the above teachings we have heard given by media, or from communications.*"

It will be seen from the foregoing, that the demons vary their teaching according to the belief of those whom they would seduce. They do not tell the christian when he first consults them, that "there is no God;" because they know full well that he would reject their testimony; but as soon as they think there is a chance for success, they endeavor to raise doubts in his mind about the truth of the Bible, and thus lead him on from one step in infidelity to another, till he becomes a bold scoffer against the holy doctrine of the Scriptures.

DANGERS AHEAD.

Says the New York Daily *Herald*, of March 12th, 1866:—

"No point in our history has been more dangerous than this; and we may see the real extent of this danger by comparing our position with analagous ones in the history of other nations."

In a late speech of a Senator in Congress, he is reported to have said:—

"The country is alarmed, the people are anxious, and the political atmosphere bodes the coming of no common storm. What can we do to prevent it, and bring back peace to the country and harmony to the party? Is there no common ground on which we can stand? Is there no common standard round which we can rally.... If, however, we refuse moderate counsel, the only remedy will be to take the consequences, and they seldom linger long behind the act."

Candid, thinking, observing men, are well satisfied that some great event is at hand.

Bro. HENRY NOCK, William Street, Swan Road, West Bromwich, Staffordshire, Eng., writes:—"A friend of ours returned from America to England some twelve months ago, and brought with him some works entitled, '*Death not Life*,' '*Ghostology*,' '*Pauline Theology*,' '*Bible View of Creation*,' and others. We have carefully read and studied them prayerfully, as we are members of the orthodox church; and we have seen such a beauty in the above works, that we have been led to believe them, and adopt the principles they contain, believing them to be the truth taught in the holy word of God."

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$1969.32
Susan D. Ackerman, Derry, N. H.	1.75
Catharine Tolles, West Haven, Ct.	.50
H. D. L., Boston	2.00
W. S. C., Rutland, Vt.	2.00
J. D., West Troy, N. Y.	5.00

POOR FUND DONATIONS,

To send the Crisis to the Poor.

Whole number sent free, 600. Ann'l Expense, $1800,00

Previous acknowledgments	$262.40
Geo. W. Foster, Neponset, Ill	1.00
Cyrus Colburn, Shrewsbury, Vt.	2.50
W. S. C., Rutland, Vt.	2.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

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One barrel from Mrs. F. Burr, " "
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with $1.00 to help pay the freight.

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200 copies are sent free to Mission Schools and elsewhere.

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EUROPEAN MISSION.

Previous acknowledgments	$418.95
H. D. L., Boston	2.00
S. G. Edgerly, Gilmantown Iron Works, N. H.	1.00

For the World's Crisis.

OUR MISSION TO THE FREEDMEN.

FROM BRO. HIMES' JOURNAL.

AMONG THE POOR.

Monday, Feb. 12. Having no appointments this week, I have devoted my time to the interests of our school, and to the poor among Freedmen. We have met the wants of every case among the worthy poor brought to our notice, from the clothing sent by kind friends from the North, and have some articles left for others that may apply.

FREEDMEN'S SCHOOLS.

Had an interview with Mr. Waters, the Government Superintendent of the Freedmen. He is a noble and generous-hearted man, and well suited for his work. All the Freedmen's schools report to him. He informs me of the rapid progress of the colored children, and that they will give a good account of themselves. The friends of education have a hard time now, but Southern prejudice must give way; but there are no signs of it in this city as yet. There are one thousand Freedmen and their children being educated in this city by missionaries from the different christian churches in the North, whose influence must be seen and felt ere long....

In most places we are not allowed even to hire a room, or teach at all; while in other places schools are established only to be broken up, and sometimes the houses burned and the teachers banished. Indeed, there is no protection as yet in the South for a Northern man or woman engaged in teaching or preaching, except in the immediate vicinity of the United States army; and as the troops are being rapidly withdrawn from this great field, both Northern men and Freedmen have a dark future.

THE STATE OF SOCIETY HERE.

I have been residing in this city, Brownsville, Helena, and Lagrange for about two months—the most of the time in Memphis. I have been a close observer of the state of society; and, aside from Southern hatred of the North, and their treatment of the negro race, there is a sad state of society. Drunkenness, debauchery, house-breaking, robberies, pocket-picking, and garroting abound. This city has about sixty or seventy thousand inhabitants, and is now under civil law. There are about one hundred policemen, of whom it is said, they are never to be found when wanted. Most persons who are out at night go armed, in anticipation of garroters. No man feels safe in the street after dusk; and in some parts of the city one is not safe even in the daylight. In going to and from meetings, and school, I have had to be guarded, and even then, with nothing but my Bible and Hymn Book, would not be safe in case of an attack by a company of two or three ruffians armed to the teeth. God alone can preserve us....

If society is not as it was in the days of Noah, and Lot in Sodom, when can it be? We are surely in the midst of the perils of the last days, and the violence and wickedness of the times indicate the coming of the Son of man near at hand. May the event be hastened.

THE FEELING AMONG RELIGIONISTS.

I turn from this terrible picture to another view of the case. While people from the North are shut out from Southern sympathy, and especially Northern ministers, teachers, and professors of religion generally, even by *their own denominations*, many professors of religion from the North look with a spirit of scorn upon us, as Adventists, and treat us much as their own Southern brethren treat them. I have to meet this treatment from those from whom I hoped for better things. But "the love of many has waxed cold," and we may not look for any better things in this last time, on the eve of the coming judgment.

A Northern minister, whom I met unexpectedly at church among the Freedmen, said to me, "Have you come down here to teach these poor creatures that the world is to be burned up this year?" No, sir; for I do not believe it. I have come to help my brethren and sisters of the North, who have provided garments, books, and teachers for them; and we want to do what we can for their good before the Master comes. And I expect to tell them the truth on the subject of redemption near, in order to cheer their hearts; and I hope to see many of them converted and prepared for that day.

But the idea of the personal coming of Christ at hand was looked upon with contempt; and this theme is hated by the mass of professors both North and South. But, thank God! whenever I have had the opportunity to present this theme to the pious Freedmen, they have received it with joy. This is my consolation. But I long to be once more in the society of those who look for the coming One, and I love the thought of his glorious advent.

THE CHURCH SOUTH.

The church in the South is still in great darkness. They do not discern the signs of the times, or as yet see that in the enslavement and heathenizing of millions of the colored race they have sinned.... The Southern church is worse than the State; for the State has made a confession of its wrongs by some righteous legislation. But the church holds to the great wrong of slavery, and even now would justify it by the Bible, and perpetuate it for ever!...

There is yet another view of things that saddens the heart of the christian. It is, that what few professors there are should be so sadly deficient in the great characteristics and graces of the christian character. Many of the white people are worldly, proud, and conformed to the gay fashions of the world. Drinking habits are common; and among the Freedmen, with all their manifestations of zeal and piety, most of them drink, and many of their ministers indulge in this habit. One of the most discouraging features of our work among this poor and hitherto suffering people is their habit of drinking, contracted from their former masters. Drinking, chewing, smoking and snuff-dipping are general. Whites and blacks are alike addicted to these habits.

A SAD HEART.

After an earnest labor of near three months in the South, among whites and blacks, chiefly with the latter, I return home with a sad heart. It is true I have seen some good, and have been instrumental, I hope, in doing some little good; yet everything is dark and saddening. The great mass cannot be reached. The saloons, and other places of dissipation, are crowded with the profane, while the churches are thinly attended, and supported by a membership that is sadly wanting in the essential characteristics of true christianity.

We are, indeed, in the last times. The only thing that can cheer us is, that this very picture is a sign of speedy redemption. Come, Lord Jesus!—*Voice*.

For the World's Crisis.

DIARY LEAVES—No. 3.

When we left the readers of the Crisis, in Diary Leaves No. 2, we were speaking of our visit to Whitefield, N. H., and of the scenery of the Franconia range of mountains, and intended then to have given No. 3 soon after, but circumstances have seemed to order it otherwise.

We left Boston by invitation of Eld. J. A. Cleaveland, pastor of the church in Whitefield, N. H., to visit his pastorate, and spend two Sundays with them. After riding several hours in Nahum's chariots on the B. C. and M. R. R. to Littleton, N. H., we had to change from the cars to an express wagon, in which we rode about thirteen miles, over one of the roughest roads in all the hill country of the Granite State, as seemed to me. We arrived at Whitefield Village about eight o'clock in the evening. On our arrival, we found Bro. I. M. Aldrich waiting to conduct us to his pilgrim home, where we were kindly cared for in every department of the physical man.

We spent two Sundays with Bro. C.'s charge, and also had one meeting in the exterior part of his parish, and had a very good time in speaking on the subject of paradise lost and paradise restored. We found a willing ear, in "the regions beyond," to hear the great truths we preach.

From Whitefield we came to Woodstock, N. H., where we had a protracted meeting appointed. The weather the first of the week seemed rather unfavorable, but soon became fair, and on Thursday evening we commenced our meetings, and continued them Friday evening, Saturday all day and evening, and over Sunday.

Sunday A. M., we spoke on the subject of the day of judgment and retribution, when all would be rewarded according to their works, involving a necessity of the bringing to life those who are dead. A deep impression was made on the minds of the audience, and indications of the work of God in the conversion of sinners were visible. Sunday evening, there were fifteen, more or less, that rose for prayers. We continued our meetings during the week, and God worked wonderfully. Lord's day, P. M., we buried five happy souls in the Pemigewassett river, who one week previous were without the hope of the gospel, and in the road to perdition. O how good it is to see the perishing, those who without the hope of eternal life, fleeing to Christ for refuge, and securing to themselves eternal safety, and everlasting blessedness in the Edenic home of the good of all ages.

During the second week of our meetings, Eld. A. B. Russell, pastor of the F. W. Baptist church, rendered us efficient aid in our meetings, and *seemed* interested in the great truths which we preach, viz., the personal advent of our Savior to the world again, and also the final abode of the saints in the new heavens and new earth. Bro. Russell stated to the audience, that he firmly believed the second, personal coming of our Savior was near, and that the inheritance of the saints would be under the new heavens, on the new earth; and for his part, he could not see how the doctrine of Christ's soon coming could produce a bad effect, and he thought the influence of the doctrine of the coming of Christ soon was calculated to produce a greater consecration to God on the part of christians, and awaken a deeper devotional feeling. Bro. R. has a connection with the M. E. church, but, unlike many of them, has native independence enough to think outside of the old ruts, and that there may be some good things come out of Nazareth.

During our meetings, Bro. Russell's son came out happy in the Lord, and has since been baptized by his father, and seven others also.

We organized a church in Woodstock, which adopted the following name and church covenant:—

"*The Advent Christian Church.*

"We, the undersigned, believers in the Lord Jesus Christ, do hereby agree to walk together in the observance of the precepts, commands and ordinances of our Savior and his apostles, watching over each other, and to take the New Testament as our rule of faith and practice, making christian character the only test of christian fellowship; endeavoring in all things to build each other up on our most holy faith in Christ."

Your Bro., in hope of eternal life,

A. W. SIBLEY.

For the World's Crisis.

MUST WE BE CLEANSED BY FIRE?

Reader, are you free? Are you filled with that "love that casteth out fear," so that you can say, "I fear no evil?" Are you free from envy, and wrath, and hatred? Do you love your neighbor as yourself, and do you always forgive as you wish to be forgiven? These are close questions; but let us one and all give them an honest, candid answer. After we have attended to the questions already proposed, let us go one step farther and ask if we always "eat and drink, and whatsoever we do, do all to the glory of God?"

Bro. Himes paints a sad picture for us to contemplate. In his travels, he finds only one "saint" (by which term, in this connection, we suppose he means "church member") to twenty-five profane and openly wicked persons. Only one in twenty-five even profess religion! But this is not all, and we are sorry to say, this is not the worst of it. Among church-members (excuse me for not saying *saints*), with all their apparent zeal and piety, *most of them drink!* And is any thing worse coming? Yes, "many of their *ministers* indulge this habit!"

Bro. Himes goes on to say that "drinking, chewing, smoking, and snuff-dipping are general." No wonder our dear brother "returns home with a sad heart." Truly the whole creation "groaneth and travaileth in pain." O why are we not *free?* I know some argue that we cannot be free till death. But we profess to believe that not death, but Jesus, makes us free His blood cleanseth from all sin.

But how is this work done? Have we nothing to do about it? Can we drink, and smoke, and chew, and take snuff, and say we are "clean every whit?" Do not these things "defile a man?" And we may go further and carry this principle into our *table* habits. Can we eat like gluttons, and ruin our health, and yet be without sin? Can we indulge to excess in nameless vices, and yet profess to be cleansed in that precious blood? Ah! this vile world is soon to be cleansed by *fire*. O let us strive to be so clean that the Lord will take us to himself, and not leave us to be consumed with the "filthy dreamers, who defile the flesh, and speak evil of dignities."

Sutton, Mass. F. H. Chamberlain.

Correspondence.

From Bro. J. C. Rice.

Bro Grant:—It is with a sad heart that I inform you that death has again entered our family circle and riven our hearts by its cruel agency the typhoid fever, and has dragged our loved father (Israel Rice) to the dark tomb; for which we sorrow, but not as those without hope, for we are assured that the same Spirit which raised Christ from the dead dwelt with him; and we feel assured, also, that the same Spirit will quicken him and bring him up in like manner, at the day of general restitution, by which hope we are comforted exceedingly. Who would not want to see death vanquished? Who would not wish to change these scenes of sorrow and separation, disease, trouble and mortality, for those of joy and eternal union, ease, peace, and immortality? Then, I ask in all sincerity and earnestness, who would not want the Life-giver, "the Nobleman," the Captain of our salvation, to return? Can there be any? Who have not suffered from the cruel inroads of that dreaded enemy? Who have not felt the finger of disease upon them? O! who have not suffered from this trying state of insecurity? Then who can feel like blaming those who are poring over the Scriptures of divine truth, in order to glean all the information and comfort possible concerning the ushering in of so glorious, so desirable, yea, so requisite an event? Again I ask, *Who?* O! why so much antipathy to that crowning event of all blessedness; one that will stamp an eternal end upon sin, and therefore upon its attendant evils, sickness, sorrow, pain and death? O! who cannot long for that event when the eyes of the blind shall be opened, the ears of the deaf unstopped; when the lame man shall leap as an hart, and the tongue of the dumb shall sing; when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and shall obtain joy and gladness, and sorrow and sighing shall flee away; when there will be nothing to hurt nor destroy in all the holy mountain? *Who?* Who?

I cannot represent the extent of the loss we sustained when we were called upon to extend the parting hand, and bid adieu to a loved father, both in our family tie of sociality, and in a more general sense; viz., in our church, in the temperance movement, and in general good; neither is it necessary to make mention of the pungency of our sorrow as we beheld death's cruel finger feeling for the heartstrings of one whom we loved so dearly; but it does sometimes require an effort to refrain from writhing under a sense of our loss, though he be taken from the trouble to come; and were it not for the comforts tendered by holy inspiration, we feel that it would be almost impossible to submit to the stroke.

When we meet in our social meetings and conferences, and witness the vacancy as well as miss the encouraging exhortations of one so prominent, and reflect that that voice which has so often been heard there importuning our Father's grace and mercies, stimulating the tried and tempted in the path of holiness, and endeavoring to "give to each a portion of meat in due season," is silent in death, and will never more be heard this side of the day of redemption; a chord is touched which instantly becomes unstrung, and again we importune our Father for sustaining grace, "gird up the loins of our minds" if possible, still more closely, and repeat our resolution to "watch unto prayer" still more carefully, that we may be enabled to strike hands with him and other loved ones on the shore of immortality. Then imagination makes an attempt to scan the appearance of the redeemed. How gloriously high will be the degree of happiness enjoyed by the favored ones of the Lord, if its proportionate effects upon the entire system be in accordance with its thrilling effects upon so small a portion as the heart, in our present state, even allowing that our senses be no more acute and susceptible of glory and pleasure than now. Ah! how blessed, truly; in contemplation of which the great apostle found himself swimming in such a depth of glory and pleasure that, in his apparently failing effort to get language to convey a full idea of his sense of its magnitude (though we would presume that he had command of all that could be obtained in either the Hebrew or Greek vocabulary, having studied under that celebrated [D. D. Gamaliel]), he at last has to content himself with terming it, "a *far more exceeding* and ETERNAL WEIGHT of glory." My soul! O! who would not deny himself of ALL ungodliness and worldly lusts, and live soberly, righteously and godly in this world, during this short life, in order to participate in those glories and pleasures throughout an endless eternity? Think of it, dear brother, dear sister, and dear sinner. O decide in the affirmative, and I will, by God's grace, meet you on the shores of eternal glory. *Amen.* Your Bro. in the lively hope of speedy redemption, Jos. C. Rice.

Hillsburgh, N. S.

From Sr. A. E. Smith.

Brethren and Sisters:—On the 18th of January, I started in company with Bro. Campbell and Wilkins, and Sister Bolde, to hold a series of meetings with the Shinnecock tribe of Indians, near Southampton, L. I. We arrived about five o'clock in the afternoon, and found the friends waiting for us. Had supper, and then went to the church, where we found a good congregation. I spoke from Psalm 1:3. Excellent attention. Two rose for prayers. A good prayer meeting, the members taking hold and doing their duty.

Next day we visited from house to house, which we continued while the meetings lasted, being every evening till Sunday; then preaching at ten, love feast at two, and preaching at six. The next week preaching afternoon and evening. The Lord was with us, and blessed our labors; and in all the meetings I ever attended I never saw the Spirit of the Lord work more sweetly. There seemed to be such a melting spirit among the people. Truly all that was done there was by the Lord. To him be all the glory. We labored there three weeks, and thirty-one found peace in believing. I shall never forget this visit among this dear people. Some came fourteen and eighteen miles to attend the meetings. It was hard parting with these dear children of God. They have been very kind to us, and our hearts were entwined around them.

They brought us eight miles on our journey, to good ground, where I stopped to fill an appointment at the M. E. church. Fourteen of us Indians came up in the morning with two teams, and we all sat around a big table the white folks had prepared for us, and I felt I was the chief of the tribe that day, and as I looked around the table and saw how their faces shone with the love of Jesus, my heart yearned towards them, and I felt to say, O Jesus, do keep them and us faithful till thy coming.

We went to the church in the evening. It was crowded inside and out. People came twenty miles, I was told, to that meeting. They begged of us to stay longer with them, but I told them my work was among the poor and needy, and I could not stay. And as the parting again drew near, I was sorry I had ever learned the word farewell; but there was some consolation in knowing that very soon we shall meet where parting will be no more.

These people are a whole-souled people. All they have is the Lord's. Every thing is on the altar, and they would give their life to do God's children good. I thought what an example they set for the white man to follow. There is none of that mean, stingy covetousness among them that I find among the white people. They used us well, and paid all expenses going and coming, and sent us home like kings and princes. And I hope when Daniel stands in his lot, that my Master will give me my lot either with or next to the Shinnecock tribe of Indians on the new earth. Then, children, we will finish that experience meeting of the last Sunday when I was with you. Be faithful, dear ones, especially you young converts, and I will see you again when the general roll is called.

How I would like to tell you, readers of the Crisis, many of the interesting things which transpired at this meeting; but this letter is long enough.

On my return home I went to New York, and found the young converts there doing well, rejoicing still in their first love. Bro. Powell is a good nursing father, and is taking good care of the flock. I spoke to them afternoon and evening. Church crowded with white and colored. There is another dear people I expect to meet in the kingdom Praise the Lord. Come, Lord Jesus, come quickly, and gather us all together.

Your sister, waiting for the coming One,
Anna E. Smith.
No. 128 East 27th Street, New York City.

From Bro. O. D. Woodruff.

Bro. Grant:—Had a good meeting yesterday, and in the evening. The spirit of the Lord was there. Four requested prayers, and many more are under deep conviction. It is the last call of mercy, and the last work before Jesus comes is in the highways and hedges. What we do we must do quickly, and may we obey the Lord in all things. The saints of God are going into the kingdom by virtue of *living faith*, which each one must possess individually. We cannot live by going into a good meeting, catching a little of the spirit of the meeting, getting blessed, and then wait for another like opportunity. That is trying to live by *borrowed* faith. This kind will not answer in these times of peril. Startling events are just at hand, and living faith is the qualification necessary to survive Daniel's time of trouble. Lord, give us such a faith as this, and then the just will live by *his* faith. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" O. D. Woodruff.

Southington, Ct., March 12th.

From Bro. L. C. McKinstry.

Bro. Grant:—I wish to say to the brethren scattered abroad, with whom I have labored, that the Lord has been blessing me recently as never before. I have spent the past three years in Canada, holding meetings in school-houses and other places, and have enjoyed myself in the work. I had plenty of traveling on foot to do, through long woods, often with either mud or snow in my way, holding protracted meetings, and on Sundays; and then, to keep myself and family alive, going into a shoe shop to work. But I have had three years of profitable experience.

For several years previous to that time, I had been among the Methodists. I had one or two stations under presiding elders, and spent two years at their theological school at Concord, N. H. During this time, I had heard some truth, as to the nature of man in death, the end of the wicked, and was a believer in the coming kingdom, but did not really dare to venture to believe that Jesus was coming very soon.

1st. Because it would interfere with my plans of being a full-fledged conference preacher, with two ordinations, and other matters. The doctrine of life through Christ presented objections to my position of the eternal, conscious existence of all the race, which I could not answer, and yet I adhered to my old faith. But God led me so that I saw the truth, and for the last three years I have been trying to preach the whole of God's simple truth as to the plan of salvation, and the eternal kingdom. The Lord has kept me uneasy when I was not fully in the work, and I have with my wife committed all to him, and we are out here in the name of Jesus praying that, where duty calls, the way may be opened, and every door closed by the Spirit of God and circumstances, where it is not duty to go. Bless the Lord, O my soul. I love to be in Father's hands a real pilgrim, without a home to call my own, although I do find some very pleasant, comfortable ones among my brethren where I go, where I can rest. It is blessed to be with the saints, although,

> "No foot of land do I possess,
> No cottage in this wilderness"

Yes, brethren,

> "I *gladly* wander to and fro,
> Till I my Canaan gain."

The Lord is coming soon,—sooner than many of us realize, and what we do must be done quickly. I want to be free to go wherever the Lord wills; and I am satisfied with the pilgrimage, and feel like preaching the straight truths of the Bible, and living by them. Jesus is mine,—he is my all. I hang all my hopes on him, and all my plans have reference to his cause. I am in his work, and if there are any places where the brethren and sisters want preaching, if they will drop me a line to the Crisis office, and pray over the matter, I will try to be there if the Lord wills. I have a mother whom I must care for. She is able to get about, but not to do any work, and I want to find a good boarding place for her, and then I shall be free. Pray for me. Your brother in Christ,

L. C. McKinstry.

From Sr. S. D. Ackerman.

Bro. Grant:—I feel an earnest desire to do something to assist in spreading the good news of a soon coming Savior, and rejoice that I have been enabled by self sacrifice to send this small sum May it help to spread the glad tidings and lead sinners to Christ, is my prayer. Jesus has done great things for me, and I long to do something for him. I have long been a member of the M. E. church, but have never (though I once thought I had) been baptized; and I long for the privilege of following my Savior beneath the liquid wave. I feel as if I had no right to ask any of the preaching brethren to come here, as we are the only family that I know of in the place who believe in the soon coming of the Savior, and we could not remunerate them for their labor. But I will say that if any of the brethren should come this way, they will find a welcome pilgrim home with J. B. Ackerman, 1½ miles from Windham Depot, N. H. Your sister, looking for Jesus,

Derry, N. H. Susan D. Ackerman.

☞ "Bethlehem is good. One little girl here told me she had read it through eleven times, and meant to learn it all."

E. S. Willard.

Married.

In Richmond, Me., March 1st, 1866, by H. D. Reed, Mr. Jabez Stevens and Miss Emily Booker, both of Gardiner, Me.

In Somersworth, March 5th, by F. K. Stratton, Mr. Oliver W. Sanborn, of Rochester, and Mrs. Elmira Pray, of Somersworth.

Obituaries.

Rice. At Hillsburgh, N. S., Feb. 18th, 1866, of typhoid fever, settled in chronic complaints, Eld. Israel Rice, aged sixty-four years.

He leaves a wife, eleven children, the Church of the First Born, a large circle of relatives, and the community in general, to mourn their sad loss.

Comfort was tendered to the bereaved family by the word of God and the Holy Spirit, and on the funeral occasion by Eld. Wm. M. Ingham, from 1 Thess. 4: 13–18, which was comfort indeed. We pray the Lord that his works may follow him.

> Oh! we are bereft of a kind father's care,
> The church is bereft of his aid,
> The poor are bereft for no pains did he spare
> That they might be clothed and fed.
>
> No longer the footsteps of father are heard,
> No longer his accents of praise,
> His pleadings are ceased, and he sleeps in the Lord,
> But soon him the Spirit will raise.
>
> Ah! thanks to the Lord, death is vanquished and shorn,
> And soon we expect the glad sound,—
> "Come forth" when his grasp from his victim is torn,
> And each loved one comes forth with a bound.

J. C. Rice.

Banks. Died at Hillsburgh, N. S., Nov. 8th, 1865, Sydney, son of Abram and Sarah Banks, aged about two years.

Comfort was tendered to the bereaved by Elder Jno. Moore, from 1 Cor. 15.

> Your little one rests in its lone hillock grave,
> Fond parent, your Lord knows its worth,
> And as he once died those sweet treasures to save,
> Oh, praise him! he'll soon call it forth.

J. C. Rice.

Dailey. Died in Canton, Ct., Feb. 16th, trusting in the Savior he had long loved and waited for, Joseph Dailey, aged eighty-one years.

"And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Stone. Died at South Reading, Mass., Feb. 24th, Sr. Martha Stone, aged sixty-two years.

Sister Stone gave her heart to Christ when about sixteen years of age, and subsequently united with the Baptist church. She embraced the doctrine of the near coming of the Lord in 1842, and lived and died a christian. Sermon by the writer, from 1 Thess. 4: 18. Joseph W. White.

Westcott. Died in Iosco, Mich., Feb. 17th, our dear sister, Mary Ann, wife of Stephen Westcott, aged twenty-nine years.

She was formerly connected with our little church at South Butler, and was loved by all. Her attachment to the people of God, and to the truth, were very strong. She died in full hope of eternal life through Christ. May her rest be sweet, and heaven's richest blessings rest upon the mourning ones, to prepare them to meet her in the kingdom. C. B. Turner.

Booker. Died in Richmond, March 5th, 1866, Sr. Hannah Booker, aged sixty-seven years.

This dear sister was sick many years, yet she did not murmur nor complain, but was patient and resigned; and as death drew near she could rejoice and praise the Lord for his abounding love and mercy towards her. Precious in the sight of the Lord is the death of his saints.

H. D. Reed.

☞ Prominent Jews in New York are endeavoring to establish a Theological Seminary. At a recent meeting a society was formed, consisting of eighty members, and officers were elected, besides eight life-members. The Reformed or anti-Talmudic party are engaged in the matter, and it is thought they will succeed.

☞ Church-going statistics prove that in London 101,000, or 11 per cent, of the entire sittings in churches are vacant at every Sunday service, and that 300,000, or 33 per cent., are unoccupied at the most numerously attended services.

Summary of News.

FOREIGN.

Liverpool March 3d, Queenstown 4th.

In the French Corps Legislatif, after a debate regarding the temporal power of the Pope, M. Jules Favre and others having spoken in favor of its separation from the spiritual, the paragraph in the address relative to the Roman question was adopted, 218, to 18.

Dispatches have been received from Paris announcing the death of the King of Siam.

The Paris *Patrie* says an answer of Maximilian to the mission of M. Saillard is not expected in Paris before the beginning of April.

In the Principalities order and tranquility has not been disturbed since the abdication of Prince Couza. The Turkish government has determined to demand at the Conference of the Great Powers that the inhabitants of the Principalities should select none but a native as their ruler. Turkey has further resolved to station a corps of observation on the Danube and concentrate troops in Bulgaria.

On the 1st of March the Italian army was reduced entirely to a peace footing.

A late Paris letter says the French government has received despatches from America, which has put an end to the Mexican question.

DOMESTIC.

New York, March 13. A special dispatch from Canada says the excitement is unabated. Two thousand militia have been dispatched to various posts on the frontier. The police are examining cars from the United States.

The rumors from New York have excited military activity astonishingly.

A special dispatch from Detroit says everything wears a military aspect. Troops are hurrying to the front. Earthworks are being constructed on the Canada side.

March 14. A special Toronto dispatch says the authorities are said to be in possession of startling intelligence. Thousands of Fenians will cross the border as soon as the weather permits—and be joined by Fenians in Canada. Government detectives are alert on this side of the line and keep the Canadian authorities informed of the movements of the enemy. The panic shows no abatement.

Detroit, March 14. The City Council has accepted an invitation to join a Fenian celebration on St. Patrick's Day. There is an unusual stir among the Detroit Fenians, and mysterious rockets are sent up on the American shore. It is believed that some movement is in progress.

New York, March 14. A special Montreal dispatch says the excitement is still at fever heat. Business is at a stand. There is a run upon the savings banks, and small depositors are converting their balances into gold. The militia are drilled many times a day. All the public buildings are strongly guarded. The banks are restricting their discounts to well approved customers, and refusing to advance on any collateral security.

A special dispatch to the Herald, dated Windsor, C. W., March 14, says the excitement along the frontier is gaining. Canada is very warm for Americans of a suspicious character, who are crossing the borders daily. A thousand volunteers are on the lookout, and more are on the way.

Rochester, N. Y., March 14. There is a report in circulation here that the Fenians have purchased the four large steamers of the American line on Lake Ontario, now lying in the harbor. This is not credited, however, as the steamers are fitting out for the spring trade. It is understood that government officials are keeping an eye upon these boats and affairs in the harbor below the city.

New York, March 16. A special dispatch, dated Guelph, Canada West, to-day, has the following: "The excitement has nearly disappeared in the interior towns, but rages on the frontier in all its force Volunteers are still being organized. Reports are current of arrests in lower Canada for treason. At all points on the frontier there is a skirmish line extending many miles. The organ of the Hibernians speaks of the difficulty of getting volunteers. Some volunteers have been brought up to the mark by the bayonet, and in several cases have been dragged by the heels from under beds. The officers of a regiment at Toronto had themselves to perform duty as sentries, and last week three privates were flogged and sent to prison for expressing Fenian sentiments."

A special Montreal dispatch says there is less excitement, though preparations to resist an attack were actively proceeding. A Cabinet council has been held which was presided over by the Governor General. During its sessions telegrams were received from the Governors of New Brunswick and Nova Scotia. The first announced that a resolution advising confederation had passed the upper House of the Legislature unanimously, and a similar result was expected in the lower House. The other dispatch expressed the belief that the measure was sure of success in Nova Scotia. The powder in private magazines has been ordered to be removed to St Helen's Island, strongly fortified and commanding the city. The citizens are rapidly enrolling themselves. Yesterday 25,000 rifles were sent to Upper Canada.

A Prophecy.—The Pope has lately uttered a prophecy According to his Holiness, the year 1866 is to be full of horrors, the abomination of desolation, and he is to leave Rome in sorrow and despondence. In 1867 the fierce struggle will still go on between the Church and its enemies; but in 1868 the Church will triumph, and Pio Nono will enter Rome in the plenitude of power. After living to see the mighty cause of truth prevail, the Holy Father announces that he will be taken away from sublunary cares to sit by the side of St. Peter There are several young Southerners in Paris en route to join the Papal army. They must be greatly encouraged by this flattering prediction.

ITEMS.

☞ There are 400,000 persons engaged in the manufacture and sale of intoxicating liquors in America. The capital invested in the business is variously estimated at from $500,000,000 to $1000,000,000 In Montreal city, of 100,000 inhabitants, there is a licensed liquor seller for every 300 persons, over fourteen years of age. The number of unlicensed places, which do a profitable business, is estimated by those who ought to know at about one hundred and fifty.

☞ The Western papers are full of accounts of the losses resulting from freshets. Half the bridges on the Kalamazoo, Mich., are down, and great quantities of grain stored in warehouses by the river side have been spoiled by the inflow of water. On the Illinois the injury to dams, piers, bridges, etc., is very serious. Huge masses of ice sweep down the stream, some of them more than thirty feet in altitude.

☞ A Savannah paper is afraid the raising of rice is at an end, and pictures the rice swamps degenerating into unproductive swamps. It says the white man cannot, and the black man will not, cultivate the swamp plantations. It therefore goes for a compulsory cultivation of them.

☞ The Cleaveland Herald reports that on Friday night the earth in the vicinity of East Cleveland, Ohio, cracked open with a loud, dull report, like an earthquake. The fissure was two or three inches wide and extended into the ground several feet. It damaged several houses, and alarmed the people generally.

☞ During the violent hurricane of the 11th, on the French coast, two hundred enormous blocks of stone placed in front of the breakwater at Cherbourg, to protect it from the action of the sea, were lifted by the waves and thrown over the wall into the harbor. Forty cannon planted on the pier were thrown into the sea. Such a storm had never before been experienced in that place.

☞ The Pittsfield *Eagle* says there is an unusual and increasing religious interest in that town. In the several churches the number of meetings has been increased, and there are a large number of inquirers, with a goodly number of hopeful conversions.

☞ The total population of Boston is 192,324, of which 66,020 is foreign, or about one-third of the whole population. The females exceed the males by more than 14,000. Of the 2,627 colored persons, more than half reside in ward six.

☞ At Vienna, pork has been dropped from the bill of fare at most of the leading hotels, and the pig dealers have telegraphed to their agents in Servia and Hungary not to send any more of the animals. The Jews are in ecstasies, and sausage makers in despair.

☞ A new material for soling shoes has made its appearance. It is a substance of which India rubber is the basis, but it is heavier, and whilst as solid as iron, is flexible and elastic. It is said that one pair of shoes with this article will outwear four pairs soled with the best English leather.

☞ It has been decided that a woman who is regularly ordained and settled as minister in this State can legally unite a couple in marriage.

☞ It is now said that a February without a full moon, though rare, may come more than once in an ordinary lifetime.

☞ There are nine thousand shoemakers in New York city.

☞ As many as ten thousand cattle have been frozen to death in Colorado since winter set in.

Notices.

The Meetings in Lowell St. Chapel.

The meetings in this place are increasing in interest. Bro. J. G. Hook is with us, and the Lord blesses his labors. A number have been converted, and others are inquiring. The meetings will be continued every afternoon and evening through the week, and on the Lord's day next, and as much longer as duty may direct.

To Preachers.

Dear Bro.:—When you come to Concord, N. H., to preach, and are not met at the depot by some one (as is often the case, as we do not know which train you are coming in), please call at Bro. Horace S. Abbot's, Union Street, and you will be provided for. Ministers, *please copy the address.*

Thos. B. Tamblyn.

Quarterly Meeting.

The next quarterly meeting of the Advent Christian Conference will be held at the Leech Creek school-house, six miles east of Baraboo, near Russell's Corner. Will Eld. Barnes arrange for this meeting? Come up, brethren, from the highways and hedges, and get recruited anew for the conflict. The Master is coming soon. A number of preaching brethren are expected to attend, and preach the Word. Geo. W. Turner,

Sec'y of Con.

Come! Come!

Ye ministers of His, delegates from churches, and disciples of Jesus in Rhode Island and Eastern Connecticut, come to the R. I. and E. Ct. Conference, to be held at East Killingly, Ct., from April 4th, 2 o'clock P. M., to April 8th, 1866. Stage leaves Providence every day at 11 o'clock A. M., and Danielsonville at 7½ A. M.

H. F. Carpenter, Clerk.

Invitation.

If any of the brethren should be traveling this way at any time, they will always find what the Lord has given us freely returned to the traveling brethren. Call on Geo. W. Parker, No. 51 Randolph Street, South Chicago.

Geo. W. Parker.

The Christian.

The Christian, No. 2, is nearly ready for issue. It will contain, among others, the following articles by H. L. Hastings Infidelity and Prophecy; A Mess of Pottage; The Life Boat's Last Turn; Jesus Christ's money; Tom and the Judge; "I feel forehanded"; New Things; My Friend; Chastening (Poetry); Not Here (Poetry); Jesus, pity me (Poetry and Music.) Also, Sam the Sailor, or "The Ship's Devil," made a monument of the grace of God, by the author of De Gruchy and De Carterette; Remember, Alone, and Reading for the Sailor, by E. A. A.; and various selected articles, such as Poor Jack, Faith and Repentance, Courage, George Whitefield, The Reprieve, Death of Cunningham, The Holy Dead, etc. etc.

☞ Specimens sent *free*, or for 5 cents. Six copies sent for 25 cents. Twenty-five copies sent for $1.00, or one hundred for $4, postpaid. $3.00 per one hundred by express. Only sixty cents a year, monthly. Ten copies a year for $5.00.

Address all orders to

H. L. Hastings, } *Scriptural Tract Repository, 19 Lindall St., Boston.*

Minnesota Quarterly Meeting.

The third quarterly meeting of the Minnesota conference will be held (Providence not preventing) in the Dudley school-house, near Utica station, commencing on Saturday afternoon, at 2 o'clock, March 31st, and continue over the following Sunday As it is the last general meeting prior to the annual conference, we hope to see a general attendance of ministers and people throughout the state.

Thos. K. Allen, Sec.

Notice.

Brethren in Wisconsin who may desire my labors among them, or correspond with me relative to the cause of our soon coming King, may address me at Prairie du Sac, Sauk Co., Wis.

J. R. Preston.

Notice.

Preaching brethren coming to Hoosick will please to correspond with George B. Keach, Hoosick Falls, N. Y. Box 2.

Maine Second Advent Tract Society.

Wm. H. Mitchell, }
R. R. York, } *Executive Board.*
S. K. Partridge. }

I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. Wellcome, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

J. G. Hook.........Sunday, March 11th and onward as the Lord directs.

East Boston.

C. Goodrich.........Sunday, March 25th

Springfield, Mass., Saturday evening, March 24th, and over the following Lord's day.

Subjects. Saturday evening,—"What is Man?" Lord's day morning,—"The resurrection of the dead." P. M.,—"Future Punishment." Evening,—"The Coming Kingdom."

Lowell, Mass.........Lord's day, April 1st
Miles Grant.

Plymouth, Mass.........March 25th
J. S. White.

Chicopee Falls, Mass. Tuesday evening, March 27th and onward till Friday evening. A. Simpson.

Springfield, Mass., (Barnes' Hall) Thursday evening, March 22d.

Cheshire Street, Ct., Sunday, March 25th, and every evening during the week, and over Sunday, April 1st.

Come, brethren and sisters, rally in the name of God for the salvation of men. W. H. Fisher.

Square Pond.........March 25th
A. M. Higgins.

Pleasant Valley, Ct.........Sunday, April 8th
Seth Woodruff.

Exeter, N. H.........Sunday, March 25th
South Reading, Mass.........Sunday, April 1st
A. W. Sibley.

Concord, N. H., (corner of Green and Center Streets), Sundays, April 22d and 29th.
W. W. Sutherland.

New Haven, Ct.........March 25th
Wm. Stuart.

South Reading, Mass.........March 25th
B. Woodside.

Brimfield, Mass.........March 24th and 25th
Westfield, Ct., (at Bro. Chapman's), March 29th and 30th
Abington, Ct.........April 1st
West Woodstock, Ct.........April 2d and 3d
Southbridge, Mass., (brick school-house).....April 8th
Geo. A. Streeter.

Richmond, R. I., (Clark's Hall), Saturday evening, March 31st, and Sunday, April 1st, day and evening.
L. R. Otis.

Savoy.........Sunday, March 25th
North Bennington, Vt.........April 1st
Plainfield Pond.........April 25th
Wm. J. Blanchard.

Portland, Me.........Sunday, March 25th
Timothy Cole.

Stony Creek, Ct.........Sunday, March 25th
Harwinton, Ct., (school-house near Bro. Barber's), Sunday, April 1st. O. D. Woodruff.

Barnston, C. E.........Sunday, April 1st
S. W. Thurber.

Plainfield, N. J., (called Long Hall), Sunday, Mar. 25th
Brewster's Station, (Pine Tree).......Sunday, April 8th
No Name—(supposed to be Wm. Shepherd.)

Concord, N. H., from Tuesday, March 20th, over the following Sabbath.
Bradford.........evenings, March 27th and 28th
Manchester.........Thursday evening, March 29th
Lowell, Mass.........Friday evening, March 30th
Lynn, Mass.........Sunday, April 1st
At liberty for one week before returning home.
H. Munger.

Lowell.........Sunday, March 25th
J. G. Smith.

Oneida (Walter Village).........March 25th
Malvin Village.........April 1st
T. W. Piper.

Springfield, Mass.

Dr. A. W. Higgins.........Sunday, April 1st

Wallingford Farms, Ct.........Sunday, March 25th
B. Hitchcock.

North Bennington, N. H. (wherever Bro. Preston may appoint).........Sunday, March 25th
J. Pinkham.

Stafford, Ct., (free church).........Sunday, March 25th
H. Pratt.

Chester, Mass.........evenings, March 27th, 28th, 29th
Cold Spring, Mass.........Sunday, April 1st
Thomaston, Ct.........evening, April 10th
Pine Tree School house, North Salem, N. Y. (or as Bro. Bailey may appoint).....Sundays, April 15th and 22d
Thomaston, Ct.........Sunday, April 29th
Wrightville.........evening, May 4th
Geo. L. Teeple.

Haverhill, Mass.........March 25th and April 1st
L. C. McKinstry.

Bristol, Ct.

Wm. Stuart.........Sunday, April 1st

Groton Community.........evening, March 21st and over the following Sunday at Northfield.
Orisvoldville.........eve, March 28th and over the following Sunday.
Brethren desiring my labors in other places can drop me a line at Orisvoldville, Mass., care of Samuel Hildreth. S. C. Hancock.

Sutton, C. E., March 24th, and over the Sabbath, if not conflicting with other appointments.
D. N. Chadsey.

Copenhagen, N. Y.........March 26th
Glenmore (as Bro. Wakefield may appoint), March 30th and over Sunday, April 1st.
Will Bro. Wakefield meet me at Camden Station on the arrival of the 10 o'clock a. m. train from the North?
Carlton, Orleans Co.........April 8th
West Barre.........April 15th
Brockport.........April 22d
Darien City, Genesee Co. (as Bro. Henry Sharrack may appoint), Sunday April 29th, at 10½ a. m., and at the Baptist church, near Bro. B. C. Simonds, at 4 p. m. same day. C. F. Sweet.

New Bedford Mass.........March 25th
J. Couch.

Manchester, N. H.........March 25th
Concord, N. H.........April 1st and 8th
J. K. Bellows.

Hartford, Ct.........Sunday, March 25th
New Britain, Ct.........Sunday, April 1st
Bristol, Ct.........Sunday, April 8th
Newfield, Ct.........Sunday, April 15th
A. Simpson.

East Stoneham.........evenings, March 24th and 25th
West Stoneham.........evenings, Feb. 27th and 28th
West Lovell or Stowe.........Thursday, and over Sunday, March 29th to April 1st. I. K. Lombard.

Business.

TO CORRESPONDENTS.

Thos. George—It was credited.

W. Forrester—Due now 87c

C. W. Low—Our papers are all mailed at the same time. If some fail to come as soon as others, the fault is in the post office.

S. K. Gibson—The Scriptural Question Book, by mail, $1.82 per dozen. (See book notices.)

Martha S. Horne—Two for six months will do as well as one for one year.

J. McCammon—The tracts were sent.

H. F. Pray—Credited to No. 539.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 546. The No. which follows your name is the No. to which you have paid.

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For the World's Crisis.

MUST WE BE CLEANSED BY FIRE?

Reader, are you free? Are you filled with that "love that casteth out fear," so that you can say, "I fear no evil?" Are you free from envy, and wrath, and hatred? Do you love your neighbor as yourself, and do you always forgive as you wish to be forgiven? These are close questions; but let us one and all give them an honest, candid answer. After we have attended to the questions already proposed, let us go one step farther and ask if we always "eat and drink, and whatsoever we do, do all to the glory of God?"

Bro. Himes paints a sad picture for us to contemplate. In his travels, he finds only one "saint" (by which term, in this connection, we suppose he means "church member") to twenty-five profane and openly wicked persons. Only one in twenty-five even profess religion! But this is not all, and we are sorry to say, this is not the worst of it. Among church-members (excuse me for not saying saints), with all their apparent zeal and piety, *most of them drink!* And is any thing worse coming? Yes, "many of their *ministers* indulge this habit!"

Bro. Himes goes on to say that "drinking, chewing, smoking, and snuff-dipping are general." No wonder our dear brother "returns home with a sad heart." Truly the whole creation "groaneth and travaileth in pain." O why are we not *free?* I know some argue that we cannot be free till death. But we profess to believe that not death, but Jesus, makes us free His blood cleanseth from all sin.

But how is this work done? Have we nothing to do about it? Can we drink, and smoke, and chew, and take snuff, and say we are "clean every whit?" Do not these things "defile a man?" And we may go further and carry this principle into our *table* habits. Can we eat like gluttons, and ruin our health, and yet be without sin? Can we indulge to excess in nameless vices, and yet profess to be cleansed in that precious blood? Ah! this vile world is soon to be cleansed by *fire.* O let us strive to be so clean that the LORD will take us to himself, and not leave us to be consumed with the "filthy dreamers, who defile the flesh, and speak evil of dignities."

Sutton, Mass. F. H. CHAMBERLAIN.

Correspondence.

From Bro. J. C. Rice.

BRO GRANT:—It is with a sad heart that I inform you that death has again entered our family circle and riven our hearts by its cruel agency the typhoid fever, and has dragged our loved father (Israel Rice) to the dark tomb, for which we sorrow, but not as those without hope, for we are assured that the same Spirit which raised Christ from the dead dwelt with him; and we feel assured, also, that the same Spirit will quicken him and bring him up in like manner, at the day of general restitution, by which hope we are comforted exceedingly. Who would not want to see death vanquished? Who would not wish to change these scenes of sorrow and separation, disease, trouble and mortality, for those of joy and eternal union, ease, peace, and immortality? Then, I ask in all sincerity and earnestness, who would not want the Life-giver, "the Nobleman," the Captain of our salvation, to return? Can there be any? Who have not suffered from the cruel inroads of that dreaded enemy? Who have not felt the finger of disease upon them? O! who have not suffered from this trying state of insecurity? Then who can feel like blaming those who are poring over the Scriptures of divine truth, in order to glean all the information and comfort possible concerning the ushering in of so glorious, so desirable, yea, so requisite an event? Again I ask, *Who?* O! why so much antipathy to that crowning event of all blessedness; one that will stamp an eternal end upon sin, and therefore upon its attendant evils, sickness, sorrow, pain and death? O! who cannot long for that event when the eyes of the blind shall be opened, the ears of the deaf unstopped; when the lame man shall leap as an hart, and the tongue of the dumb shall sing; when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and shall obtain joy and gladness, and sorrow and sighing shall flee away; when there will be nothing to hurt nor destroy in all the holy mountain? *Who? Who?*

I cannot represent the extent of the loss we sustained when we were called upon to extend the parting hand, and bid adieu to a loved father, both in our family tie of sociality, and in a more general sense; viz, in our church, in the temperance movement, and in general good; neither is it necessary to make mention of the pungency of our sorrow as we beheld death's cruel finger feeling for the heartstrings of one whom we loved so dearly; but it does sometimes require an effort to refrain from writhing under a sense of our loss, though he be taken from the trouble to come; and were it not for the comforts tendered by holy inspiration, we feel that it would be almost impossible to submit to the stroke.

When we meet in our social meetings and conferences, and witness the vacancy as well as miss the encouraging exhortations of one so prominent, and reflect that that voice which has so often been heard there importuning our Father's grace and mercies, stimulating the tried and tempted in the path of holiness, and endeavoring to "give to each a portion of meat in due season," is silent in death, and will never more be heard this side of the day of redemption; a chord is touched which instantly becomes unstrung, and again we importune our Father for sustaining grace, "gird up the loins of our minds" if possible, still more closely, and repeat our resolution to "watch unto prayer" still more carefully, that we may be enabled to strike hands with him and other loved ones on the shore of immortality. Then imagination makes an attempt to scan the appearance of the redeemed. How gloriously high will be the degree of happiness enjoyed by the favored ones of the Lord, if its proportionate effects upon the entire system be in accordance with its thrilling effects upon so small a portion as the heart, in our present state, even allowing that our senses be no more acute and susceptible of glory and pleasure than now. Ah! how blessed, truly; in contemplation of which the great apostle found himself swimming in such a depth of glory and pleasure that, in his apparently failing effort to get language to convey a full idea of his sense of its magnitude (though we would presume that he had command of all that could be obtained in either the Hebrew or Greek vocabulary, having studied under that celebrated [D. D. Gamaliel], he at last has to content himself with terming it, "*a far more exceeding* and ETERNAL WEIGHT *of glory.*" My soul! O! who would not deny himself of ALL ungodliness and worldly lusts, and live soberly, righteously and godly in this world, during this short life, in order to participate in those glories and pleasures throughout an endless eternity? Think of it, dear brother, dear sister, and dear sinner. O decide in the affirmative, and I will, by God's grace, meet you on the shores of eternal glory. *Amen.* Your Bro. in the lively hope of speedy redemption, JOS. C. RICE.

Hillsburgh, N. S.

From Sr. A. E. Smith.

BRETHREN AND SISTERS:—On the 18th of January, I started in company with Brn. Campbell and Wilkins, and Sister Boide, to hold a series of meetings with the Shinnecock tribe of Indians, near Southampton, L. I. We arrived about five o'clock in the afternoon, and found the friends waiting for us. Had supper, and then went to the church, where we found a good congregation. I spoke from Psalm 1: 5. Excellent attention. Two rose for prayers. A good prayer meeting, the members taking hold and doing their duty.

Next day we visited from house to house, which we continued while the meetings lasted, being every evening till Sunday; then preaching at ten, love feast at two, and preaching at six. The next week preaching afternoon and evening. The Lord was with us, and blessed our labors; and in all the meetings I ever attended I never saw the Spirit of the Lord work more sweetly. There seemed to be such a melting spirit among the people. Truly all that was done there was by the Lord. To him be all the glory. We labored there three weeks, and thirty-one found peace in believing. I shall never forget this visit among this dear people. Some came fourteen and eighteen miles to attend the meetings. It was hard parting with these dear children of God. They have been very kind to us, and our hearts were entwined around them.

They brought us eight miles on our journey, to good ground, where I stopped to fill an appointment at the M. E. church. Fourteen of us Indians came up in the morning with two teams, and we all sat around a big table the white folks had prepared for us, and I felt I was the chief of the tribe that day, and as I looked around the table and saw how their faces shone with the love of Jesus, my heart yearned towards them, and I felt to say, O Jesus, do keep them and us faithful till thy coming.

We went to the church in the evening. It was crowded inside and out. People came twenty miles, I was told, to that meeting. They begged of us to stay longer with them, but I told them my work was among the poor and needy, and I could not stay. And as the parting again drew near, I was sorry I had ever learned the word farewell; but there was some consolation in knowing that very soon we shall meet where parting will be no more.

These people are a whole-souled people All they have is the Lord's. Every thing is on the altar, and they would give their life to do God's children good. I thought what an example they set for the white man to follow There is none of that mean, stingy covetousness among them that I find among the white people. They used us well, and paid all expenses going and coming, and sent us home like kings and princes. And I hope when Daniel stands in his lot, that my Master will give me my lot either with or next to the Shinnecock tribe of Indians on the new earth. Then, children, we will finish that experience meeting of the last Sunday when I was with you. Be faithful, dear ones, especially you young converts, and I will see you again when the general roll is called.

How I would like to tell you, readers of the Crisis, many of the interesting things which transpired at this meeting; but this letter is long enough.

On my return home I went to New York, and found the young converts there doing well, rejoicing still in their first love. Bro. Powell is a good nursing father, and is taking good care of the flock. I spoke to them afternoon and evening. Church crowded with white and colored. There is another dear people I expect to meet in the kingdom Praise the Lord. Come, Lord Jesus, come quickly, and gather us all together.

Your sister, waiting for the coming One,
ANNA E. SMITH.

No. 128 East 27th Street, New York City.

From Bro. O. D. Woodruff.

BRO. GRANT:—Had a good meeting yesterday, and in the evening. The spirit of the Lord was there. Four requested prayers, and many more are under deep conviction. It is the last call of mercy, and the last work before Jesus comes is in the highways and hedges. What we do we must do quickly, and may we obey the Lord in all things. The saints of God are going into the kingdom by virtue of *living faith*, which each one must possess individually. We cannot live by going into a good meeting, catching a little of the spirit of the meeting, getting blessed, and then wait for another like opportunity. That is trying to live by *borrowed* faith. This kind will not answer in these times of peril. Startling events are just at hand, and living faith is the qualification necessary to survive Daniel's time of trouble. Lord, give us such a faith as this, and then the just will live by *his* faith. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" O. D. WOODRUFF.

Southington, Ct., March 12th.

From Bro. L. C. McKinstry.

BRO. GRANT:—I wish to say to the brethren scattered abroad, with whom I have labored, that the Lord has been blessing me recently as never before. I have spent the past three years in Canada, holding meetings in school-houses and other places, and have enjoyed myself in the work. I had plenty of traveling on foot to do, through long woods, often with either mud or snow in my way, holding protracted meetings, and on Sundays; and then, to keep myself and family alive, going into a shoe shop to work. But I have had three years of profitable experience.

For several years previous to that time, I had been among the Methodists. I had one or two stations under presiding elders, and spent two years at their theological school at Concord, N. H. During this time, I had heard some truth, as to the nature of man in death, the end of the wicked, and was a believer in the coming kingdom, but did not really dare to venture to believe that Jesus was coming very soon.

1st. Because it would interfere with my plans of being a full-fledged conference preacher, with two ordinations, and other matters. The doctrine of life through Christ presented objections to my position of the eternal, conscious existence of all the race, which I could not answer, and yet I adhered to my old faith. But God led me so that I saw the truth, and for the last three years I have been trying to preach the whole of God's simple truth as to the plan of salvation, and the eternal kingdom. The Lord has kept me uneasy when I was not fully in the work, and I have with my wife committed all to him, and we are out here in the name of Jesus praying that, where duty calls, the way may be opened, and every door closed by the Spirit of God and circumstances, where it is not duty to go. Bless the Lord, O my soul. I love to be in Father's hands a real pilgrim, without a home to call my own, although I do find some very pleasant, comfortable ones among my brethren where I go, where I can rest. It is blessed to be with the saints, although,

"No foot of land do I possess,
No cottage in this wilderness."

Yes, brethren,

"I gladly wander to and fro,
Till I my Canaan gain."

The Lord is coming soon,—sooner than many of us realize, and what we do must be done quickly. I want to be free to go wherever the Lord wills; and I am satisfied with the pilgrimage, and feel like preaching the straight truths of the Bible, and living by them. Jesus is mine,—he is my all. I hang all my hopes on him, and all my plans have reference to his cause. I am in his work, and if there are any places where the brethren and sisters want preaching, if they will drop me a line to the Crisis office, and pray over the matter, I will try to be there if the Lord wills. I have a mother whom I must care for. She is able to get about, but not to do any work, and I want to find a good boarding place for her, and then I shall be free. Pray for me. Your brother in Christ,

L. C. MCKINSTRY.

From Sr. S. D. Ackerman.

BRO. GRANT:—I feel an earnest desire to do something to assist in spreading the good news of a soon coming Savior, and rejoice that I have been enabled by self sacrifice to send this small sum. May it help to spread the glad tidings and lead sinners to Christ, is my prayer. Jesus has done great things for me, and I long to do something for him. I have long been a member of the M. E. church, but have never (though I once thought I had) been baptized; and I long for the privilege of following my Savior beneath the liquid wave. I feel as if I had no right to ask any of the preaching brethren to come here, as we are the only family that I know of in the place who believe in the soon coming of the Savior, and we could not remunerate them for their labor. But I will say that if any of the brethren should come this way, they will find a welcome pilgrim home with J. B. Ackerman, 1½ miles from Windham Depot, N. H. Your sister, looking for Jesus,

Derry, N. H. SUSAN D. ACKERMAN.

☞ "Bethlehem is good. One little girl here told me she had read it through eleven times, and meant to learn it all."

E. S. WILLARD.

Married.

In Richmond, Me., March 1st, 1866, by H. D. Reed, Mr. JABEZ STEVENS and Miss EMILY BOOKER, both of Gardiner, Me.

In Somersworth, March 5th, by F. K. Stratton, Mr. OLIVER W. SANBORN, of Rochester, and Mrs. ELMIRA PRAY, of Somersworth.

Obituaries.

RICE. At Hillsburgh, N. S., Feb. 18th, 1866, of typhoid fever, settled in chronic complaints, Eld. Israel Rice, aged sixty-four years.

He leaves a wife, eleven children, the Church of the First Born, a large circle of relatives, and the community in general, to mourn their sad loss.

Comfort was tendered to the bereaved family by the word of God and the Holy Spirit, and on the funeral occasion by Eld. Wm. M. Ingham, from 1 Thess. 4: 13–18, which was comfort indeed. We pray the Lord that his works may follow him.

Oh! we are bereft of a kind father's care,
The church is bereft of his aid,
The poor are bereft for no pains did he spare
That they might be clothed and fed.

No longer the footsteps of father are heard,
No longer his accents of praise;
His pleadings are ceased, and he sleeps in the Lord,
But soon him the Spirit will raise.

Ah! thanks to the Lord, death is vanquished and shorn,
And soon we expect the glad sound,—
"Come forth!" when his grasp from his victim is torn,
And each loved one comes forth with a bound.

J. C. RICE.

BANKS. Died at Hillsburgh, N. S., Nov. 8th, 1865, Sydney, son of Abram and Sarah Banks, aged about two years.

Comfort was tendered to the bereaved by Elder Jno. Moore, from 1 Cor. 15.

Your little one rests in its lone hillock grave,
Fond parent, your Lord knows its worth,
And as he once died those sweet treasures to save,
Oh, praise him! he'll soon call it forth.

J. C. RICE.

DAILEY. Died in Canton, Ct., Feb. 16th, trusting in the Savior he had long loved and waited for, Joseph Dailey, aged eighty-one years.

"And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

STONE. Died at South Reading, Mass., Feb. 24th, Sr. Martha Stone, aged sixty-two years.

Sister Stone gave her heart to Christ when about sixteen years of age, and subsequently united with the Baptist church. She embraced the doctrine of the near coming of the Lord in 1842, and lived and died a christian. Sermon by the writer, from 1 Thess. 4: 18. JOSEPH W. WHITE.

WESTCOTT. Died in Iosco, Mich., Feb. 17th, our dear sister, Mary Ann, wife of Stephen Westcott, aged twenty-nine years.

She was formerly connected with our little church at South Butler, and was loved by all. Her attachment to the people of God, and to the truth, were very strong. She died in full hope of eternal life through Christ. May her rest be sweet, and heaven's richest blessings rest upon the mourning ones, to prepare them to meet her in the kingdom. C. B. TURNER.

BOOKER. Died in Richmond, March 5th, 1866, Sr. Hannah Booker, aged sixty-seven years.

This dear sister was sick many years, yet she did not murmur nor complain, but was patient and resigned; and as death drew near she could rejoice and praise the Lord for his abounding love and mercy towards her. Precious in the sight of the Lord is the death of his saints.

H. D. REED.

☞ Prominent Jews in New York are endeavoring to establish a Theological Seminary. At a recent meeting a society was formed, consisting of eighty members, and officers were elected, besides eight life-members. The Reformed or anti-Talmudic party are engaged in the matter, and it is thought they will succeed.

☞ Church-going statistics prove that in London 101,000, or 11 per cent, of the entire sittings in churches are vacant at every Sunday service, and that 300,000, or 33 per cent., are unoccupied at the most numerously attended services.

Summary of News.

FOREIGN.

Liverpool March 3d, Queenstown 4th.

In the French Corps Legislatif, after a debate regarding the temporal power of the Pope, M Jules Favre and others having spoken in favor of its separation from the spiritual, the paragraph in the address relative to the Roman question was adopted, 218, to 18.

Dispatches have been received from Paris announcing the death of the King of Siam.

The Paris *Patrie* says an answer of Maximilian to the mission of M. Saillard is not expected in Paris before the beginning of April.

In the Principalities order and tranquility has not been disturbed since the abdication of Prince Couza. The Turkish government has determined to demand at the Conference of the Great Powers that the inhabitants of the Principalities should select none but a native as their ruler. Turkey has further resolved to station a corps of observation on the Danube and concentrate troops in Bulgaria.

On the 1st of March the Italian army was reduced entirely to a peace footing.

A late Paris letter says the French government has received despatches from America, which has put an end to the Mexican question.

DOMESTIC.

New York, March 13. A special dispatch from Canada says the excitement is unabated. Two thousand militia have been dispatched to various posts on the frontier. The police are examining cars from the United States.

The rumors from New York have excited military activity astonishingly.

A special dispatch from Detroit says everything wears a military aspect. Troops are hurrying to the front. Earthworks are being constructed on the Canada side.

March 14. A special Toronto dispatch says the authorities are said to be in possession of startling intelligence. Thousands of Fenians will cross the border as soon as the weather permits—and be joined by Fenians in Canada. Government detectives are alert on this side of the line and keep the Canadian authorities informed of the movements of the enemy. The panic shows no abatement.

Detroit, March 14. The City Council has accepted an invitation to join a Fenian celebration on St. Patrick's Day. There is an unusual stir among the Detroit Fenians, and mysterious rockets are sent up on the American shore. It is believed that some movement is in progress.

New York, March 14. A special Montreal dispatch says the excitement is still at fever heat. Business is at a stand. There is a run upon the savings banks, and small depositors are converting their balances into gold. The militia are drilled many times a day. All the public buildings are strongly guarded. The banks are restricting their discounts to well approved customers, and refusing to advance on any collateral security.

A special dispatch to the Herald, dated Windsor, C. W., March 14, says the excitement along the frontier is gaining. Canada is very warm for Americans of a suspicious character, who are crossing the borders daily. A thousand volunteers are on the lookout, and more are on the way.

Rochester, N. Y., March 14. There is a report in circulation here that the Fenians have purchased the four large steamers of the American line on Lake Ontario, now lying in the harbor. This is not credited, however, as the steamers are fitting out for the spring trade. It is understood that government officials are keeping an eye upon these boats and affairs in the harbor below the city.

New York, March 16. A special dispatch, dated Guelph, Canada West, to-day, has the following: "The excitement has nearly disappeared in the interior towns, but rages on the frontier in all its force Volunteers are still being organized. Reports are current of arrests in lower Canada for treason. At all points on the frontier there is a skirmish line extending many miles. The organ of the Hibernians speaks of the difficulty of getting volunteers. Some volunteers have been brought up to the mark by the bayonet, and in several cases have been dragged by the heels from under beds. The officers of a regiment at Toronto had themselves to perform duty as sentries, and last week three privates were flogged and sent to prison for expressing Fenian sentiments."

A special Montreal dispatch says there is less excitement, though preparations to resist an attack were actively proceeding. A Cabinet council has been held which was presided over by the Governor General. During its sessions telegrams were received from the Governors of New Brunswick and Nova Scotia. The first announced that a resolution advising confederation had passed the upper House of the Legislature unanimously, and a similar result was expected in the lower House. The other dispatch expressed the belief that the measure was sure of success in Nova Scotia. The powder in private magazines has been ordered to be removed to St Helen's Island, strongly fortified and commanding the city. The citizens are rapidly enrolling themselves. Yesterday 25,000 rifles were sent to Upper Canada.

A PROPHECY.—The Pope has lately uttered a prophecy According to his Holiness, the year 1866 is to be full of horrors, the abomination of desolation, and he is to leave Rome in sorrow and despondence. In 1867 the fierce struggle will still go on between the Church and its enemies; but in 1868 the Church will triumph, and Pio Nono will enter Rome in the plenitude of power. After living to see the mighty cause of truth prevail, the Holy Father announces that he will be taken away from sublunary cares to sit by the side of St. Peter There are several young Southerners in Paris en route to join the Papal army. They must be greatly encouraged by this flattering prediction.

ITEMS.

☞ There are 400,000 persons engaged in the manufacture and sale of intoxicating liquors in America. The capital invested in the business is variously estimated at from $300,000,000 to $1000,000,000 In Montreal city, of 100,000 inhabitants, there is a licensed liquor seller for every 300 persons, over fourteen years of age. The number of unlicensed places, which do a profitable business, is estimated by those who ought to know at about one hundred and fifty.

☞ The Western papers are full of accounts of the losses resulting from freshets. Half the bridges on the Kalamazoo, Mich., are down, and great quantities of grain stored in warehouses by the river side have been spoiled by the inflow of water. On the Illinois the injury to dams, piers, bridges, etc., is very serious. Huge masses of ice sweep down the stream, some of them more than thirty feet in altitude.

☞ A Savannah paper is afraid the raising of rice is at an end, and pictures the rice swamps degenerating into unproductive swamps. It says the white man cannot, and the black man will not, cultivate the swamp plantations. It therefore goes for a compulsory cultivation of them.

☞ The Cleveland Herald reports that on Friday night the earth in the vicinity of East Cleveland, Ohio, cracked open with a loud, dull report, like an earthquake. The fissure was two or three inches wide and extended into the ground several feet. It damaged several houses, and alarmed the people generally.

☞ During the violent hurricane of the 11th, on the French coast, two hundred enormous blocks of stone placed in front of the breakwater at Cherbourg, to protect it from the action of the sea, were lifted by the waves and thrown over the wall into the harbor. Forty cannon planted on the pier were thrown into the sea. Such a storm had never before been experienced in that place.

☞ The Pittsfield *Eagle* says there is an unusual and increasing religious interest in that town. In the several churches the number of meetings has been increased, and there are a large number of inquirers, with a goodly number of hopeful conversions.

☞ The total population of Boston is 192,324, of which 66,020 is foreign, or about one-third of the whole population. The females exceed the males by more than 14,000. Of the 2,627 colored persons, more than half reside in ward six.

☞ At Vienna, pork has been dropped from the bill of fare at most of the leading hotels, and the pig dealers have telegraphed to their agents in Servia and Hungary not to send any more of the animals. The Jews are in ecstasies, and sausage makers in despair.

☞ A new material for soling shoes has made its appearance. It is a substance of which India rubber is the basis, but it is heavier, and whilst as solid as iron, is flexible and elastic. It is said that one pair of shoes with this article will outwear four pairs soled with the best English leather.

☞ It has been decided that a woman who is regularly ordained and settled as minister in this State can legally unite a couple in marriage.

☞ It is now said that a February without a full moon, though rare, may come more than once in an ordinary lifetime.

☞ There are nine thousand shoemakers in New York city.

☞ As many as ten thousand cattle have been frozen to death in Colorado since winter set in.

Notices.

The Meetings in Lowell St. Chapel.

The meetings in this place are increasing in interest. Bro. J. G. Hook is with us, and the Lord blesses his labors. A number have been converted, and others are inquiring. The meetings will be continued every afternoon and evening through the week, and on the Lord's day next, and as much longer as duty may direct.

To Preachers.

Dear Brn.:—When you come to Concord, N. H., to preach, and are not met at the depot by some one (as is often the case, as we do not know which train you are coming in), please call at Bro. Horace S. Abbot's, Union Street, and you will be provided for. Ministers, *please copy the address.*

THOS. B. TAMBLYN.

Quarterly Meeting.

The next quarterly meeting of the Advent Christian Conference will be held at the Leech Creek school-house, six miles east of Baraboo, near Russell's Corner. Will Eld. Barnes arrange for this meeting? Come up, brethren, from the highways and hedges, and get recruited anew for the conflict. The Master is coming soon. A number of preaching brethren are expected to attend, and preach the Word. GEO. W. TURNER,

Sec'y of Con.

Come! Come!

Ye ministers of His, delegates from churches, and disciples of Jesus in Rhode Island and Eastern Connecticut, come to the R. I. and E. Ct. Conference, to be held at East Killingly, Ct., from April 4th, 2 o'clock P. M., to April 8th, 1866. Stage leaves Providence every day at 11 o'clock A. M., and Danielsonville at 7½ A. M.

H. F. CARPENTER, Clerk.

Invitation.

If any of the brethren should be traveling this way at any time, they will always find what the Lord has given us freely returned to the traveling brethren. Call on Geo. W. Parker, No. 51 Randolph Street, South Chicago.

GEO. W. PARKER.

The Christian.

The Christian, No. 2, is nearly ready for issue. It will contain, among others, the following articles by H. L. Hastings: Infidelity and Prophecy; A Mess of Pottage; The Life Boat's Last Turn; Jesus Christ's money; Tom and the Judge; "I feel forehanded"; New Things; My Friend; Chastening (Poetry); Not Here (Poetry); Jesus, pity me (Poetry and Music.) Also, Sam the Sailor, or "The Ship's Devil," made a monument of the grace of God, by the author of De Gruchy and De Carterette; Remember, Alone, and Reading for the Sailor, by E. A. A.; and various selected articles, such as Poor Jack, Faith and Repentance, Courage, George Whitefield, The Reprieve, Death of Cunningham, The Holy Dead, etc. etc.

☞ Specimens sent *free*, or for 5 cents. Six copies sent for 25 cents. Twenty-five copies sent for $1.00, or one hundred for $4, postpaid. $3.00 per one hundred by express. ONLY SIXTY CENTS a year, monthly. Ten copies a year for $5.00.

Address all orders to

H. L. HASTINGS, } *Scriptural Tract Repository, 19 Lindall St., Boston.*

Minnesota Quarterly Meeting.

The third quarterly meeting of the Minnesota conference will be held (Providence not preventing) in the Dudley school-house, near Utica station, commencing on Saturday afternoon, at 2 o'clock, March 31st, and continue over the following Sunday As it is the last general meeting prior to the annual conference, we hope to see a general attendance of ministers and people throughout the state.

THOS. K. ALLEN, SEC.

Notice.

Brethren in Wisconsin who may desire my labors among them, or correspond with me relative to the cause of our soon coming King, may address me at Prairie du Sac, Sauk Co., Wis.

J. R. PRESTON.

Notice.

Preaching brethren coming to Hoosick will please to correspond with George B. Keach, Hoosick Falls, N. Y. Box 2.

Maine Second Advent Tract Society.

WM. H. MITCHELL, }
R. R. YORK, } *Executive Board.*
S. K. PARTRIDGE, }

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

J. G. Hook .... Sunday, March 11th and onward as the Lord directs.

EAST BOSTON.

C. Goodrich .... Sunday, March 25th

Springfield, Mass., Saturday evening, March 24th, and over the following Lord's day

SUBJECTS. Saturday evening,—"What is Man?" Lord's day morning,—"The resurrection of the dead." P. M.,—"Future Punishment." Evening,—"The Coming Kingdom."

Lowell, Mass. .... Lord's day, April 1st
MILES GRANT.

Plymouth, Mass. .... March 25th
J. S. WHITE.

Chicopee Falls, Mass. .... Tuesday evening, March 27th and onward till Friday evening. A. SIMPSON.

Springfield, Mass., (Barnes' Hall) Thursday evening, March 22d.
Cheshire Street, Ct., Sunday, March 25th, and every evening during the week, and over Sunday, April 1st.
Come, brethren and sisters, rally in the name of God for the salvation of men. W. H. FISHER.

Square Pond .... March 25th
A. M. HIGGINS.

Pleasant Valley, Ct. .... Sunday, April 8th
SETH WOODRUFF.

Exeter, N. H. .... Sunday, March 25th
South Reading, Mass. .... Sunday, April 1st
A. W. SIBLEY.

Concord, N. H., (corner of Green and Center Streets), Sundays, April 22d and 29th.
W. W. SUTHERLAND.

New Haven, Ct. .... March 25th
WM. STUART.

South Reading, Mass. .... March 25th
B. WOODSIDE.

Brimfield, Mass. .... March 24th and 25th
Westfield, Ct., (at Bro. Chapman's), March 29th and 30th
Abington, Ct. .... April 1st
West Woodstock, Ct .... April 2d and 3d
Southbridge, Mass., (brick school-house) .... April 8th
GEO. A. STEBBINS.

Richmond, R. I., (Clark's Hall), Saturday evening, March 31st, and Sunday, April 1st, day and evening.
L. R. OTIS.

Savoy .... Sunday, March 25th
North Bennington, Vt. .... April 1st
Plainfield Pond .... April 25th
WM. J. BLANCHARD.

Portland, Me. .... Sunday, March 25th
TIMOTHY COLE.

Stony Creek, Ct. .... Sunday, March 25th
Harwinton, Ct., (school-house near Bro. Barber's), Sunday, April 1st. O. D. WOODRUFF.

Barnston, C. E. .... Sunday, April 1st
S. W. THURBER.

Plainfield, N. J., (called Long Hall), Sunday, Mar. 25th
Brewster's Station, (Pine Tree) .... Sunday, April 8th
No Name—(supposed to be Wm. Shepherd.)

Concord, N. H., from Tuesday, March 20th, over the following Sabbath.
Bradford .... evenings, March 27th and 28th
Manchester .... Thursday evening, March 29th
Lowell, Mass. .... Friday evening, March 30th
Lynn, Mass. .... Sunday, April 1st
At liberty for one week before returning home.
H. MUNGER.

Lowell .... Sunday, March 25th
J. O. SMITH.

Oswego (Walker Village) .... March 25th
Melvin Village .... April 1st
T. W. PIPER.

SPRINGFIELD, MASS.

Dr. A. W. Higgins .... Sunday, April 1st

Wallingford Farms, Ct. .... Sunday, March 25th
R. HITCHCOCK.

North Barrington, N. H. (wherever Bro. Preston may appoint) .... Sunday, March 25th
J. PINKHAM.

Stafford, Ct., (free church) .... Sunday, March 25th
H. PRATT.

Chester, Mass. .... evenings, March 27th, 28th, 29th
Cold Spring, Mass .... Sunday, April 1st
Thomaston, Ct. .... evening, April 10th
Pine Tree School-house, North Salem, N. Y. (or as Bro. Bailey may appoint) .... Sundays, April 15th and 22d
Thomaston, Ct. .... Sunday, April 29th
Wrightville .... evening, May 4th
GEO. L. TEEPLE.

Haverhill, Mass. .... March 25th and April 1st
L. C. MCKINSTRY.

BRISTOL, CT.

Wm. Stuart .... Sunday, April 1st

Groton Community .... evening, March 21st and over the following Sunday at Northfield.
Griswoldville .... eve, March 28th and over the following Sunday.
Brethren desiring my labors in other places can drop me a line at Griswoldville, Mass., care of Samuel Hildreth. S. C. HANCOCK.

Sutton, C. E., March 24th, and over the Sabbath, if not conflicting with other appointments.
D. N. CHADSEY.

Copenhagen, N. Y .... March 28th
Glenmore (as Bro. Wakefield may appoint), March 30th and over Sunday, April 1st.
Will Bro. Wakefield meet me at Camden Station on the arrival of the 10 o'clock A. M. train from the North?
Carlton, Orleans Co. .... April 8th
West Barre .... April 15th
Brockport .... April 22d
Darien City, Genesee Co. (as Bro. Henry Sharrock may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. B. C. Simonds, at 4 P. M. same day. C. F. SWEET.

New Bedford Mass. .... March 25th
J. COUCH.

Manchester, N. H. .... March 25th
Concord, N. H. .... April 1st and 8th
J. K. BELLOWS.

Hartford, Ct. .... Sunday, March 25th
New Britain, Ct .... Sunday, April 1st
Bristol, Ct. .... Sunday, April 8th
Newfield, Ct. .... Sunday, April 15th
A. SIMPSON.

East Stoneham .... evenings, March 24th and 25th
West Stoneham .... evenings, Feb. 27th and 28th
West Lovell or Stowe .... Thursday, and over Sunday, March 29th to April 1st. I. K. LOMBARD.

Business.

TO CORRESPONDENTS.

Thos. George—It was credited.

W. Forrester—Due now 67c

C W Low—Our papers are all mailed at the same time. If some fail to come as soon as others, the fault is in the post office.

S. K. Gibson—The Scriptural Question Book, by mail, $1.82 per dozen. (See book notices.)

Martha S. Horne—Two for six months will do as well as one for one year.

J. McCammon—The tracts were sent.

H. F. Pray—Credited to No. 539.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 546. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance.* If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe.*

For every week of indebtedness *before* No. 468, (if any), charge *four* cents, for every week *since* No. 468, if *less* than 26 weeks, *five* cents, if *over* 26 weeks, *six* cents a week (or $3.12 for the year.) From the sum deduct four cents for every dollar, and you have the exact amount due.

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I SHALL WAKEN.

I shall waken in the morning,
When the night of death is gone,—
When the angel's trump of warning
Cites the world before the throne.

In the fairy days of Childhood,
Wandering by the flower-edged stream,
Or in the solemn shady wildwood,
Mused I Youth's delusive dream.

The path I tread will lead to Eden;
Somewhere sure that garden blooms;
In some lovely land 'tis hidden—
Sure the world is not all tombs.

True, the showers of grief descended
From the clouds of morning years:
But a bow of promise bended
O'er those transient mists of tears.

Long the pathway grew and dreary;
Frightful deserts round me spread;
In search of Eden, worn and weary,
I reached the dwellings of the dead.

Dark the heavens are brooding o'er me,
Across their blackness bends no bow;
And the iron gate before me
Opens to the grave below;

But a voice from heaven calls me—
"Pilgrim, walk the dreadful way;
The horrid darkness that appals thee,
Curtains an eternal day."

"Death shall not of hope bereave thee,
Thou shalt find an Eden home;
The heavenly word shall not deceive thee,
That garden's in the world to come."

I shall waken in the morning,
When the night of death is past;
When the angel's trump of warning
Calls to Paradise at last.

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SPEAKING IN MEETING.

AN EXCITING NARRATIVE AND TRUE.

I spoke in meeting once—and, as I was afterwards assured, to a very good purpose. It chanced on this wise. I sat among the children, happily telling them stories—we were alone in the house. A knock at the door preluded the entrance of a gentleman who had come to invite me to attend a lecture by a Jesuit priest, at the Catholic church, saying that the lecture was to Protestants, and the lecturer a very eloquent and interesting speaker. So urgent and pleasant was the gentleman, whose wife had sent half a mile in the cold to get me, that I did not feel willing to refuse to go. Reluctantly I started. It was already late when we reached the church, and we were not able to find seats together. The subject was the Host, and before the lecture began there was a great burning of incense, and a great singing of praise to the Virgin. Seven times to her and once to the Son was the censer swung, and the song of praise offered. This was repeated till it became tiresome. The large church was crowded, galleries and all, with people, many of them Protestants. Officers from Fort Leavenworth (this was in Leavenworth City) were there, and other Union soldiers.

The orator of the evening began—shade of Cicero! did any educated man think that Jesuit an eloquent speaker? It was never my unhappy fate to listen to a more absolutely disgusting harangue. The man lacked not in garrulity; he could flourish, and twaddle, and bluster fast enough, and because he was thus airing his astonishing powers in a bad cause, men ran to hear him, and sat silent, if not content, to listen to his vicious and false spouting. Nobody would have endured him had he been a Protestant minister. He had not spoken three minutes ere I became indignant that my escort should have brought me to waste an evening listening to such a ranter. Then I thought—no matter what; it is safe to leave this to be imagined—of the judgment of any one who could endure him; but soon all other thoughts became absorbed in astonished indignation, that Protestant gentlemen of education and intelligence should sit listening to such disgraceful lies as the priest was uttering. One falsehood after another fell roundly from his impure lips, until he said, pointing to the Host, "Martin Luther, having had an argument with the devil and been beaten, yielded the worship of the Host, and taught this fatal omission to the Protestants. This is the reason why this day you are without a sacrifice. This Luther himself owns. You will find his confession in the book of Martin Luther, vol. —, page —.

"Who is your author?" I was impelled to ask, but was unheard.

"Yes," cried the Jesuit, boldly, "*you* have no sacrifice for sin—you are the only people under heaven of whom this can be said. Why, the Jews had a sacrifice, even the heathen had a sacrifice. We have *this*—you Protestants have *no* sacrifice. What sacrifice have you, Protestant?"

O how my ears and my heart longed to hear at least one noble voice cry out in acknowledgement of the real sacrifice; but all was silence. I looked about, up to the galleries, wondered how they *could* keep silence—how they *dared* to. To me it seemed as though the earth must presently open and swallow us all up together—blasphemer, and we who consented to his crime. Would no one confess Him *now*, when his name was impiously and impudently blasphemed? Yes, He should not be utterly put to shame and denied, let the consequences be what they might.

"What sacrifice have you, Protestants?" was again triumphantly asked, when a voice that astonished nobody so completely as it did its owner, cried out with strength and clearness such that it was heard in every part of the church, and caused great commotion,—

"Jesus Christ, crucified once for all! "The priest attempted to proceed. "*Once for all!*" repeated the voice with resolute and solemn emphasis. At this the priest swayed backwards, as if one had struck him, and cried out angrily,—

"Put her out! Put her out!"

She fully expected to be "put out." She almost expected to be torn to pieces. *She did not fear at all, that hour, what man might do unto her.* She will always know how the martyrs felt. Why, it never hurt them to kill them. They were raised above the reach of pain. I shall waste no more pity on the christian martyrs—they were conquering heroes all, to be *envied*, never pitied. Could one but walk through life, passing among its woes as that woman sat among the swaying mass that hissed, and groaned, and glared around her, one might truly say, "the world is under my feet."

But she was not destitute of friends and protectors even there. There was a great stir and many exclamations in the church, but for reasons unknown to me then, no one attempted to obey the Jesuit. He watched the proceedings narrowly, but did not think it best to repeat his order. Was it because he saw, forcing their way over pews and through people, into the pew behind her who had broken his discourse, armed men, determined to shoot down the first one who dared to lay hand upon her? I was told that Colonel Jennison, with a revolver in each hand, came close beside the offender, and that others, well known in Kansas as men not to be trifled with, were ready at a word. Very little did I then suspect it; but the first movement to put that woman out would have been the signal for the shedding of blood, of terrible confusion, and of conflagration. It is well for the Jesuit that he did not insist on being obeyed. He now attempted to go on, but the first words he said were, "Yes, crucified once for all;" he seemed then so much confused and worried that he scarce knew what to say. His lecture that evening was not, it is safe to say, even in his own estimation, a success.

The next noon, at dinner, my friend was very merry over the commotion which my "flooring" the priest had caused in the city. He was quite delighted at the turn affairs were taking.

The clergy took it up. I understood that one old minister made quite an eloquent discourse upon the subject of "That one lone voice crying out against the Mystery of Iniquity," which he declared was more powerful, through righteousness, than the whole Romish church, or something to that effect, and another blessed me publicly and with unction and energy, laying his "right hand of fellowship" (though he was a Baptist) warmly upon my shoulder, and saying, "God bless you, sister. You have spoken in meeting once to good purpose, if you keep silent all the rest of your life."

Lectures were at once commenced. The papers, too, came out against Samarius, and he soon departed. Leavenworth is strongly Catholic, the city officers, and officers of the fort are, I was told, all of that belief. But it was an officer belonging to Fort Leavenworth who said he was never was so much pleased in his life, "as when a woman from the midst of the congregation, by one clear, true sentence, stopped and ruined the whole discourse of Samarius."

I have only to say to that officer, "Why could not *you* have said those true words?" And yet all finally agreed that 'twas better as it was. Had a man made that interruption there would most certainly have been a dreadful row and bloodshed. The resistless impulse and the smiting voice were given as God saw good. He *does* choose the "weak things of the world to confound the mighty. —*N. Y. Evangelist.*

THE DARK DAY.

Hon. Wheeler Martin has favored us with the following recollections of the dark day in 1780:—

The day was on the 19th of May, 1780. Where I resided at the time, the darkness at eleven o'clock was so great that a candle was lighted and placed upon the table; the fowls went to roost; the sheep all huddled around in a circle, with their heads inward. The grass, to look at it through the window, seemed of a yellow green, the same as to look through smoked glass upon green grass.

I well remember that the gentleman of the house read the following scripture to his numerous family: "The sun shall be turned to darkness, and the moon into blood, before that great and terrible day of the Lord come.'

The darkness was so great in the night time that it was said by one Dr. Blackington, who resided near the northeast part of Rehoboth, who had occasion to be out among sick patients that night, that he could not see his white pocket-handkerchief placed before his eyes. The darkness was so thick that it could be felt.

The year 1780 was celebrated for its many northern lights; they covered the whole horizon over; they would flash like lightning, and fill the air with sulphur. The lights were "so red that the flashes would bring warmth against the face.

The great snow fall was in December, 1779, or January, 1780. It snowed seven days; the snow was estimated to be four feet on a level, and the drifts from eight to ten feet high. The snow came moist and coarse, and it was so cold that it congealed very hard. The banks were so high that the sheep were buried up in them, and there remained for forty days, until they were found by their air holes and then dug out alive.

This year the whole of the Narragansett Bay was frozen over so thick and hard that the late Hon. John Brown passed from Providence, on the river of ice, to Newport and back, and I believe some went on skating parties the whole range. Gen. William Valentine sleighed wood from Fall River to Newport on the ice, through Bristol Ferry.

The people of Newport burnt their furniture to keep from freezing. The British army had left the island of Rhode Island in November, 1779, and stripped the people of their valuables. In a manner, the years of 1779 and 1780 were the hardest known for a century last past.

The weather was so severe in the winter of 1780, that many people were frozen to death. A man went from Attleboro, Mass., with a load of hoops, to Boston, and was caught in a great storm, and returning home was frozen to death, coming off Boston Neck. His oxen were frozen to death, and were found standing on their feet, as the snow was deep enough to support them.—*American Baptist.*

1866

The historic eye of four thousand years looks down upon this point, the year 1866, and sees the issue fairly made up—*is man capable of self-government.* During that long, tedious march man has demonstrated a thousand times, and upon as many battle-fields, his capabilities to fight, has shown beyond question his physical prowess. And the last great showing on that issue was the grandest of them all, the crushing of the rebellion. The question for 1866 is to see if the broken fragments of war, a disorganized nation, can be harmoniously combined, "the many in one," by the diplomacy of peace, so that virtue and intelligence shall enable the people to make *love* of country its bulwark, and not its army and navy. For

"A union of hearts, a union of hands,
A union of lakes, and a union of lands,"

must be the bonds of a Republic, or it ceases to be a Republic. Well, the result sought is the most important man ever attempted to accomplish.

But 1866 is a year of note to the world. As an epoch it stands at the head of consummating grand events. The four quarters of the globe, at the dawn of this year, stand in strange and significant juxtapositions, as to coming troubles. A net-work of surroundings, not the devisings of human ingenuity, mysteriously enthralls the nations. All Europe watches Turkey. That appears to be the key of the arch of government of that continent. The Suez canal during this year will make "Palestine the highway of nations," and knock the last prop from beneath the rotten bottom of the worm-eaten Ottoman Empire. In 1866 the Emperor of the French will control the "short line route" to the East. On the first of May he is to withdraw his troops from Rome and leave the Pope to take care of himself. And already that venerable successor of the "rock-bottom" Galilean fisherman is looking out for a home, and the "Empire of Malta," the "kingdom of the sea," is talked of.

There is not a nation on earth that is at rest. The great cry is, "More rights to the people." The British empire is troubled. Fenians and pauperism are causing the corruptions of that government to quake. But why numerate the trials of the nations and the people. They are without end.—*Warren Republican.*

THE PRESENT STATE OF AFFAIRS.

Under the above heading an interesting article appears in an English monthly, from which we extract the following:—ED.

The present state of affairs is no easy subject to deal with amidst so many conflicting rumors, and in such a labyrinth of political embarassments. Yet one thing, and one alone, is clear—that no nation within the limits of the prophetic earth is, at this moment, perfectly settled, much less perfectly secure—or, rather there is no nation which is not in such a position that it might not at a day's notice be involved in war or revolution. The only settled thing is the universal dissettlement of nations; the only thing sure is that no nation can be sure of one day's peace. Like the forerunners of a tropical hurricane we see the little clouds flitting here and there "with the rapidity of birds"—while the air below and around us is as calm as death—the storm is high above our heads—when will it rush down?

If we move from north to south we find Russia at war in Central Asia, advancing to India as surely as the night is stealing on the day. Italy all but bankrupt, yet compelled to maintain her army at its utmost strength—and to prepare for an attack, sooner or later, on Venetia. Bankruptcy, if the army should be kept up much longer—tumult or revolution, inevitable, if the army shall be disbanded, or Venetia left permanently under Austria. We need not speak now of Rome or of the Pope, for that subject is before the minds of all the world, and, besides, the time has not come for seeing it in all its outlines and dimensions. Look next to the east and west, and you will find ubiquitous Russia in Central Asia, and at the centre of Asiatic centres, Samarcand. India always ready for revolt, America full of confusion, and preparing for war. China in the furthest east, in a state of permanent rebellion—the remotest western nations of America always in a state of feud. As for Europe itself—every nation and country, except Holland and Portugal, is more or less embroiled either at home, or with its neighbors. Germany is seething like a cauldron; and Spain is always in confusion—as well it may, being the masterpiece of Palmerstonian statesmanship. What real good could come from such a source? In short "the whole earth sitteth still and is at rest," and yet all is undermined by subterranean fires—and the subterranean smoke issues out through many a yawning chasm. Christendom has grown hard and dry—christianity, in man's vile hands, and under his very feet, has been moulded into idolatry, or trampled into dust! And the weary earth opens her mouth to swallow up the imposter and the imposture. Man is the impostor and man's christianity is the imposture, and both shall be swallowed up together. The thick smoke issuing through a thousand chasms, gives warning of the earthquake. . . .

Russia struggling on the brink of ruin, with internal difficulties, yet contriving to conquer Central Asia and to advance to India, at the same time. Italy growing in power and prosperity, yet on the verge of bankruptcy. America longing to fold her arms in peace, yet preparing for war. The Fenians put down under ineffable scorn, yet stronger than ever, and preparing for an outbreak in some unknown direction. An ambitious emperor renouncing all schemes of conquest, and converted in a moment into a kind of President of the Peace Society. Giving up Belgium, giving up the Rhine, reducing his army, reducing even his favorite naval establishments, yet keeping both army and navy just as efficient as before! What an odd combination of apparent tranquility, and real, deep, unfathomable agitation. A calm on the surface, an earthquake shaking the bottom of the deep—a calm on the level of the horizon, a tempest in the heights of the atmosphere. .

It is well known that the Emperor Napoleon promised to the Jews, three years ago, that he would *restore* them to their native land in due time, requiring only that the choice of the fittest time should be left to his own decision. It is also confidently asserted that a numerous meeting was held in Paris last summer, on the subject of the restoration of Israel, and that the meeting was presided over by the Emperor's cousin, Prince Napoleon. This would lead the most incredulous to suspect that the restoration of the Jews may very soon become a real fact, and that the Emperor who restores them will become their champion and their patron. . . .

Confining ourselves at present to the passing moment, we may perceive some strange things lying at our feet. We cannot advance a step further without taking them up to look at them, as a philosopher in his daily walks takes up the shells and pebbles which happen to lie on the pathway. An American envoy has arrived in Paris on a mission so secret that no one can make it out, and the longer he remains the stranger the mystery becomes. Now there is always a French minister at Washington, and an American minister at Paris, and therefore no additional envoy was in the least required, unless in this one case—namely: if any negotiations were being carried on between France and America *so delicate* that they could not be entrusted to paper. In that case a special envoy would be absolutely necessary, in order to communicate with the French government by word of mouth. It is therefore very much to be suspected that some secret negotiation is now being carried on between America and France—something relative to England, Canada, and the Fenians. At the same time the two principal Fenians, the two heads of the entire conspiracy, are both of them in Paris, in the neighborhood of the Tuileries and the Foreign Office. Can all this be accidental? Is our *best ally* likely to encourage the near approach of our bitterest enemies? Are secret messages sent from Washington to Paris on Mexican business which has been for years before the world? Certainly not. There is something more in this than accident or Mexico.

Another suspicious feature in the present state of affairs is this: The French journals have spoken loudly and boldly of the Mexican difficulty, and even said that Gen. Schofield has been sent to Paris with something like a threatening message from the American government. Now it is well known that the French government will not allow any journal whatsoever to circulate reports that are either alarming or derogatory. This is the general rule, yet in the present case it has been departed from. The journals have been permitted to say what they will concerning Mexico. This is unaccountable except upon one supposition. Suppose a secret transaction between France and the United States—suppose it to refer to England, Canada, and the Fenians. In such a case anything would be permitted that would divert our attention from the secret negotiations, and give us a false idea of what is being carried on by the two governments. Mexico serves as a screen to conceal Canada and the Fenians, and therefore the French journals have been permitted to speak with so little reserve about General Schofield and Mexican affairs. We throw out this suggestion; time will soon lift up the veil.

A third remarkable feature is this. The French government has just given notice of its intention to rescind the treaty of extradition within six months. And not only this, but the reasons publicly assigned are, neither more nor less than a direct public charge of dishonesty and falsehood brought against this whole nation! France in an official manifesto, sets forth the honesty and loyalty of her own government; and then proceeds to contrast with this the duplicity, almost the *perfidy* of England in the fulfillment of her stipulations. It is asserted that for twenty-two years we have in every case evaded our engagements. This is a serious charge—a national insult! But what is the motive? Why this sudden and abrupt attack just at this moment; when not a hint was given in the case of the Orsini conspirators, or in the recent case of Mazzini not two years ago? Why so silent then, when there was so much reason for complaint; and why so decisive now, when there is no trace of any additional provocation? Is it not because the time has come? Suppose we should be at war with America, France wishes to remain neutral, or perhaps the Emperor means to turn directly against us. Again—Suppose the Fenians defeated and obliged to fly to save their heads. Or rather, suppose the Fenians to wish, beforehand, to provide a place of shelter in case of an emergency. In each and in all of these cases the abandonment of the extradition treaty is a manifest advantage. It provides in France a place of shelter for the Fenians in an emergency, and at the same time our frequent violations of the treaty afford the Emperor a just excuse for remaining neutral, or for *doing worse.* The encouragement which this new measure will give to Fenianism, is evident at first sight. The two leading men are in Paris at present, perhaps in constant communication with the government; and the whole Fenian body is encouraged and invigorated by the knowledge that happen what may, they shall always be safe when once they have reached the French territory, not only in Europe but in the French West Indies! This will greatly increase their audacity and confidence, and strengthen their hands for mischief. For let it be remembered that Fenianism is not simply a political crime, in which case it could not have been affected by the treaty; but it is also most likely to end in those civil offences which are comprehended in the treaty—murder, pillage, and incendiarism. The abandonment of the treaty of extradition is, therefore, a most singular and suspicious measure, and may be pronounced to be the most singular, perhaps the most important, measure of the day.

TWELVE QUESTIONS FOR A WET SUNDAY.

1. If it were any other day would I be kept at home by the weather?
2. Did I ever stay away from my business, from a party, from an amusement, for such a rain or snow as this?
3. If it were a public meeting for some other purpose than divine worship, would I think it too bad a day to go out?
4. Would I go to church if I could make or save a dollar by it, or gain a customer?
5. If my own church be distant, is there none that is near where I may be sure of finding a vacant seat?
6. If I am afraid of spoiling my best clothes, had I not better go in my common dress, than lose the benefit of the meeting, and neglect my duty?
7. Have I not overcoat, overshoes, and umbrella, that will keep me from taking cold, and preserve my Sunday dress from injury?
8. Am I not nearer to the church than many who are never kept away by bad weather?
9. If every one should find an excuse for absence as easily as I do, what would be the appearance of our churches on the Lord's day?
10. Is it not a dishonor to my maker, if for reasons that would not influence me in worldly matters, I keep from the stated worship of the sanctuary?
11. Is not a wet Sunday at home a more dreary day than one that is diversified by going out to church?
12. Am I willing that my children should learn by my example that they may go to school, to market, to store, to shows, in all weather—but not to church?—*Presbyterian.*

For the World's Crisis.

WE ARE PASSING AWAY.

Having been favored with the privilege of visiting the old homestead for a few weeks past, as I cast my eye over the hills and through the vales, where once my childish feet were wont to roam, and there beheld the sad changes which a few brief years had made, these words, "we are passing away," seemed to vibrate heavily upon my ears.

As I view the same rippling waves of the Coaticooke, that glideth by as in former years, it gently murmurs, "we are passing away." I pass on half a mile or more, and inquire for the old familiar school-house; but the answer comes, "It is not here." The blight of years has taken it from our view, and another is erected on the opposite side of the river.

Turning away with a heavy heart, I pass on in quest of some of the old neighbors A few rods walk brings me to the house of one highly esteemed. I tap gently at the door But ah! new occupants are there. I inquire for the grandma, to whom I had so often carried flowers in my youthful days, and as often ran to meet when I had seen her tottering limbs bearing her over the meadow;—but the response comes, "She is not here." She lies quietly sleeping in yonder graveyard, as it were, pensively whispering, "we are passing away." Thus I pass on, and on, hoping to find the loved spot where I may shake the friendly hand of some schoolmate. But oh! strangers answer one lies here, another there, and a third has removed to a far distant country. I can tread no farther until I sit down and give vent to my feelings in a flood of tears, crying, "'Come, Lord Jesus, and come quickly!' bring back our loved ones from the tomb, and wipe the falling tears from off our faces."

Now we view the changing seasons of the year. It is cheering in spring to hear the birds warble forth their soft melody as they flit from branch to branch. Earth, relieved of her icy chains, brings forth the green herb, causing all nature to rejoice. And the buds burst out, thus telling us the leaves will soon appear. So passes a few days; when another season rolls around, and summer has come, bringing with her blooming flowers, and robing the earth in richest verdure; awakening all the finer sensibilities of the human heart, and pointing us to a land where sweeter flowers will bloom, and soft and balmy breezes will forever float over those delightsome plains. Thus, as we pause and look around, and behold every thing so beautiful, we picture to our imagination that we have arrived at our destined heaven. But ah! how soon are we undeceived. Those unwelcome words come, "We are passing away." The flowers fall off; the leaves, but a few days since of the brightest green, have begun to fade, and soon the forest is stripped of her foliage; and autumn, with her bleak winds and gloomy aspect, comes. Nor does change stop here: she strikes a last, fatal blow; earth falls beneath her power, and hills and valleys clad in snow and ice show that her victory is won.

With such a mirror before our eyes, how viridly is portrayed the four different stages of human life,—childhood, youth, middle age, and old age, each with their startling evidences of our mortality. Oh, may we be humble, and seek for that happy Eden home where the inhabitants will no more be heard to say, "We are passing away."

Compton, C. E. ELLEN BLODGETT.

ENOCH AND ELIJAH.

A Question.—"If, as Jesus declares, in John 3: 13, 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven,'—where are Enoch and Elijah? for we read that *they* 'went up into heaven.'" (2 Kings 2: 11; Heb. 11: 5). R. L. C.
Clear Lake, Iowa.

The declaration of Christ that *no man* hath ascended to heaven, and the statements of other scripture that *two men have* ascended, are to be harmonized on the same principle as that by which we harmonize a *general rule* with its *exceptions.* There is no general rule *without* exceptions. Hence, in the Bible, as in other books, all general statements are to be qualified by such exceptions and limitations as the nature of the subject or the teachings of other scripture demand.

For example: Paul says, in one place (Rom. 5: 12), "DEATH hath passed upon ALL men;" this, without qualification, is equivalent to saying, "*all* men must *die.*" Yet, to this general rule, other passages give the following exceptions,—Enoch, Elijah, and the last-day saints. "Enoch was translated, that he should *not see death.*" (Heb. 11: 5); "Elijah went up into heaven" *without dying.*" (2 Kings 2: 11); and the saints who "are alive and remain unto the coming of the Lord," shall "*not all sleep* · but shall all be changed in a moment, in the twinkling of an eye, at the last trump," and, like Enoch and Elijah, caught up, together with the resurrected saints, to meet the Lord in the air, and so be forever with the Lord. (1 Cor. 15: 51; 1 Thess. 4: 17)

Here, qualifying the general statement by its evident exceptions, no real inconsistency is discovered between them, and all apparent contradiction disappears.

Just so with regard to the seemingly conflicting statements about going to heaven. "No man hath ascended to heaven," is plainly the general rule; the translation of Enoch and Elijah are no less plainly exceptions. Up to the time when the words were uttered, so far as the evidence of scripture goes to show, they were the *only* exceptions. Besides the Son of man, they are doubtless the only exceptions still. As, therefore, they "went up into heaven" "without seeing death," they must have gone there alive, and as we have no evidence to show that they have since died, or departed to some other place, we conclude that they are living in heaven now,—waiting for that long-expected day, prophesied of by the one and foreshadowed on the Mount of Transfiguration to the other, when the Lord shall come, with ten thousand of his saints, to execute judgment upon all, and establish on the earth that kingdom whose majesty and glory shall be resplendent and eternal.—*Young Pilgrim.*

THE LAST TIMES.

Remarks of the Bishop of Oxford at a late Missionary Meeting in England.

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive features. I think that the aspect of men's minds at the present time shows us that this will be the form of danger, universal toleration, toleration not only among christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the gospel of the Lord Jesus Christ. It must be so, I think, because unbelief, in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it. "Let us all love one another. Let us be tolerant of each other's views. If you choose to worship the devil, worship him, if you only do it quietly. If you choose to worship an anti-devil, do so, if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Any thing disagreeable in religion is such a shocking thing."

Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says, "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles," and forthwith these men turn upon this stern declaration of the eternal verity of God with all the hatred of the human heart which the great rebel himself can stir up within it. Believing, then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up and to be working mightily that they may establish indeed the hiding-places of his face throughout the earth. Yes, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times is the longing for greater unity in Christendom.—"*The Guardian,*" *Aug. 23d,* 1865.

SHREWD RETORT.

A preacher of the gospel, on being introduced to a skeptic, with the explanation that the man was a skeptic, in the midst of an extended circle of friends, said to him, "I suppose, then, you do not believe anything." "O yes," replied the skeptic, "I do believe many things." "Will you then," said the preacher, "be so good as to tell us what you believe?" The skeptic replied, "I do not believe that old story of the Bible about Cain obtaining a wife in the land of Nod, where there was no body living." "Never mind what you *don't* believe," said the preacher, "no doubt there is much of that; but tell us what you *do* believe." The skeptic rallied and said, "Well, I will tell you; I don't believe the account given by Moses, that God commanded the Midianites to be destroyed." "I am not inquiring for what you *don't* believe, but what you *do* believe. Tell us what you *do* believe." Recovering himself a little, and clearing up his voice, he made a desperate effort, saying, "I don't believe that old fable of the Bible, that God commanded the Canaanites to be destroyed." His belief was all *disbelief.* It commences all the time with "*I don't believe.*"

A Romanist once said to a christian, "You Protestants could not prove your Bible, if it were not for the Holy Catholic Church, and her great men." "True," said the christian, "for the Bible predicted that there would be just such an apostate church and priesthood, and here you are, just as the Bible said."

After hearing a discourse, in which much was said by the preacher about God, a skeptic said to him, "What is this God about whom you have been saying so much?" The preacher replied, "God is a spirit." The skeptic fiercely followed up, "What is a spirit?" The preacher quickly turned on him, and inquired, "What is a cornstalk?" "Why—why—why, it is a cornstalk." "Yes, sir," replied the preacher, "a spirit is a spirit, and if you cannot tell what a cornstalk is, which you have seen thousands of times, and know has an existence, why do you ask me to tell you what the Infinite Spirit is, or doubt his existence?'

A skeptic once said to a preacher, "If the human body, after death, decomposes and returns to its original elements, how is it raised from the dead and identified?" The preacher replied, "And if the child seven years old has not one particle of the matter in it that was in it when it was born, and if there is not one particle of the matter in it when it is fourteen years old that was in it when it was seven, and if all the old matter has been superseded by new ones every seven years till the person is seventy years old, or if all the old matter has been superseded by new matter ten times, as scientific men maintain, and the identity is not lost; why may not the person do through one more change, in death and the resurrection, and not lose his identity? and why may not this last change take place, as it will require no more power or wisdom to accomplish it, than any of the former changes?"—*Ex.*

DO NOT SWEAR!—Profane swearing is very justly regarded by all true gentlemen as a most debasing practice. The utterance of an oath quickly sinks a man in the estimation of all who entertain proper notions of true manhood. We have noticed that the habit is quite too common among our mechanics, and we would urge upon them to quit it. If a man happens to pound his finger with a hammer, the injury and pain are made none the less severe by swearing about it. The tongue is an unruly member and needs constant watching lest it become fouled with immoral sediment.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BE POLITE.

It is said that George McDuffie, of South Carolina, was very polite even when a little boy One evening he was holding a little calf by the ears while his mother milked the cow; and a gentleman passing by said, "Good evening, my little son."

George returned, "Good evening, sir," with such a polite bow, that the gentleman noticed him and said, "Why didn't you pull off your hat, my little man?"

George answered, "If you will get down and hold my calf for me, I will pull off my hat to you."

George's politeness and shrewd remark were the making of him. That gentleman said to his mother, "Your son is a smart boy, and if properly trained, will make a great man some day. If you will permit me, I will give George a good education, and give him a start in the world."

The mother thanked the gentlemen for his kindness, and let him take charge of her son. George rose from taking care of a calf to be a clever and successful lawyer, afterwards he became a member of Congress, and then was made Governor of South Carolina.

I wish all my little nephews and cousins to be polite. A polite bow and a "Good evening, sir," costs nothing, but are sometimes worth a good deal. One courteous bow was worth a fortune to little George McDuffie. Everybody likes polite children.

When I used to go to school my teachers made it a rule that every boy should make a bow and every girl a curtsey, as we entered the door every morning, and do the same as we left at evening. And our instructor would invariably notice us with a polite bow, unless he happened not to see us. I like every rule that helps to refine our manners and improve our hearts.

My little readers—scholars—salute your teacher every morning with a graceful bow, and a "Good morning, Mr. ——," and at evening, if convenient, part with him in the same way; and be polite to everybody, especially to old persons.

HOW THE STREET-SWEEPER BECAME A MINISTER.

"A penny, ma'am?" said a pale-faced, blue-eyed, thinly-clad little boy to a lady, as she was crossing one of the streets down town, some years ago. Taking out her purse, she gave the little street-sweeper a half dime, and passed on. In her haste she dropped her purse, which the little boy picked up, and was in the act of following the lady to return it, when he was surrounded by several others, who, like himself, were engaged in sweeping the crossings.

"How much is in it?" "What will you do with it?" were some of the questions put to him.

"I am going to give it to the lady," was his noble answer.

"What a fool!" shouted the others. "Catch us so green as that!" "No, no, come!" says the biggest of them; "we will have a good time."

"No, I won't; and breaking from them, the little fellow started off in the direction the lady had gone.

After running several blocks, and making some mistakes, he found the lady, and taking off his torn cap, he handed her the purse. Surprised, not till then discovering her loss, she asked him where he got it. The little boy told his story. The lady, interested in him, asked his name. "Robert M——." And where he lived?"

"I live nowhere?"

"Why, have you no father, no mother?"

"No, ma'am; my father died when I was a child, and my mother was buried some months ago;" and passing his coat sleeve across his eyes, he wiped away the tears that were beginning to flow.

"And what do you do for a living?"

"I sweep the crossings, and do what little I can to buy bread; then at night I sleep in some wagon, or on some step.

"Are you not afraid, little boy?"

"Sometimes; but mother told me before she died that if I would pray every day to God, and read this book"—taking a well-worn Testament from the breast of his jacket—"that God would send some one to care for me."

This was enough for the kind-hearted woman. She had lost a boy—her only boy—some short time ago, just about the age of the little street-sweeper. So, following him off into one of the back streets, where the boy said his mother had lived, she had his statement confirmed; and taking the little fellow to her own beautiful home, she cared for him as if he were her own child. He was sent to school, and finding his desire was to be a preacher, he was sent to college, and last spring he became a minister, and is now preaching the gospel.

Little children, do you think Robert ever regretted his returning the purse, or his daily prayer to God and reading the Bible?—*Youth's Temperance Banner.*

A WORD TO BOYS.

A writer in an educational journal, the title of which we have unfortunately lost, has the following pertinent and truthful remarks

"Boys, listen! The first thing you want to learn, to develop what force there is in you, is self-reliance; that is, as regards your relations to man. If I were going to give a formula for developing the most forcible set of men, I should say: Turn them upon their own resources, with their minds well stored with moral and religious truth when they are boys, and teach them to depend on self, and not on father. If a boy is thrown upon his own resources at fifteen, with the world all before him where to choose, and he fights the battle of life single-handed up to manhood, and don't develop more than an average share of executive ability, then there is no stuff in him worth talking about. He may learn to plough, and sow, and reap, and mow, but this can all be done with machines and horses, and man wants to be something better than either of these. Wipe out of your vocabulary every such word as fail, give up wishing for improbable results, put your hand to the plough, or whatever tool you take to, and then drive on and never look back. Don't even sight your person to see if it is straight; don't be consistent, but be simply true.' If you go out 'to see a reed shaken by the wind,' it is pretty likely you will never see anything of more consequence —*Phrenological Journal.*

MAKING OTHERS HAPPY.

A mother who was in the habit of asking her children, before they retired for the night, what they had done that day to make others happy, found her twin daughters silent. The question was repeated

"I can remember nothing good all this day, dear mother, only that one of my schoolmates was happy, because she had gained the head of the class, and I smiled on her and ran to kiss her; so she said I was good. That is all, dear mother."

The other spoke still more timidly. "A little girl who sat with me on the bench at school has lost a little brother. I saw that, while she studied her lesson, she hid her face in her book and wept. I felt sorry, and laid my face on the same book and wept with her. She then looked up and was comforted, and put her arms around my neck; but I do not know why she said I had done her good.'

"Come to my arms, my darlings!" said the mother; "to rejoice with those that rejoice, and weep with those that weep," is to obey our blessed Redeemer.

A WORD TO LITTLE GIRLS.

Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles as she passes along; who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls, drops of gold, diamonds, or precious stones, as you pass along the street? But these are the precious stones which can never be lost. Take the hand of the friendless. Smile on the sad and dejected. Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy. If you do this, you will be sure to be beloved.

DO GOOD DEEDS.—One pound of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time, and cast its influence into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the brightest spot in it.

The World's Crisis

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For the World's Crisis.

I SHALL WAKEN.

I shall waken in the morning,
When the night of death is gone,—
When the angel's trump of warning
Cites the world before the throne.

In the fairy days of Childhood,
Wandering by the flower-edged stream,
Or in the solemn shady wildwood,
Mused I Youth's delusive dream.

The path I tread will lead to Eden;
Somewhere sure that garden blooms;
In some lovely land 'tis hidden—
Sure the world is not all tombs.

True, the showers of grief descended
From the clouds of morning years:
But a bow of promise bended
O'er those transient mists of tears.

Long the pathway grew and dreary;
Frightful deserts round me spread;
In search of Eden, worn and weary,
I reached the dwellings of the dead.

Dark the heavens are brooding o'er me,
Across their blackness bends no bow;
And the iron gate before me
Opens to the grave below;

But a voice from heaven calls me—
"Pilgrim, walk the dreadful way;
The horrid darkness that appals thee,
Curtains an eternal day."

"Death shall not of hope bereave thee,
Thou shalt find an Eden home;
The heavenly word shall not deceive thee,
That garden's in the world to come."

I shall waken in the morning,
When the night of death is past;
When the angel's trump of warning
Calls to Paradise at last.

Pierceton, Ind. ELD. S. A. CHAPLIN.

SPEAKING IN MEETING.

AN EXCITING NARRATIVE AND TRUE.

I spoke in meeting once—and, as I was afterwards assured, to a very good purpose. It chanced on this wise. I sat among the children, happily telling them stories—we were alone in the house. A knock at the door preluded the entrance of a gentleman who had come to invite me to attend a lecture by a Jesuit priest, at the Catholic church, saying that the lecture was to Protestants, and the lecturer a very eloquent and interesting speaker. So urgent and pleasant was the gentleman, whose wife had sent half a mile in the cold to get me, that I did not feel willing to refuse to go. Reluctantly I started. It was already late when we reached the church, and we were not able to find seats together. The subject was the Host, and before the lecture began there was a great burning of incense, and a great singing of praise to the Virgin. Seven times to her and once to the Son was the censer swung, and the song of praise offered. This was repeated till it became tiresome. The large church was crowded, galleries and all, with people, many of them Protestants. Officers from Fort Leavenworth (this was in Leavenworth City) were there, and other Union soldiers.

The orator of the evening began—shade of Cicero! did any educated man think that Jesuit an eloquent speaker? It was never my unhappy fate to listen to a more absolutely disgusting harangue. The man lacked not in garrulity; he could flourish, and twaddle, and bluster fast enough, and because he was thus airing his astonishing powers in a bad cause, men ran to hear him, and sat silent, if not content, to listen to his vicious and false spouting. Nobody would have endured him had he been a Protestant minister. He had not spoken three minutes ere I became indignant that my escort should have brought me to waste an evening listening to such a ranter. Then I thought—no matter what; it is safe to leave this to be imagined—of the judgment of any one who could endure him; but soon all other thoughts became absorbed in astonished indignation, that Protestant gentlemen of education and intelligence should sit listening to such disgraceful lies as the priest was uttering. One falsehood after another fell roundly from his impure lips, until he said, pointing to the Host, "Martin Luther, having had an argument with the devil and been beaten, yielded the worship of the Host, and taught this fatal omission to the Protestants. This is the reason why this day you are without a sacrifice. This Luther himself owns. You will find his confession in the book of Martin Luther, vol. —, page —.

"Who is your author?" I was impelled to ask, but was unheard.

"Yes," cried the Jesuit, boldly, "*you* have no sacrifice for sin—you are the only people under heaven of whom this can be said. Why, the Jews had a sacrifice, even the heathen had a sacrifice. We have *this*—you Protestants have *no* sacrifice. What sacrifice have you, Protestant?"

O how my ears and my heart longed to hear at least one noble voice cry out in acknowledgement of the real sacrifice; but all was silence. I looked about, up to the galleries, wondered how they *could* keep silence—how they *dared* to. To me it seemed as though the earth must presently open and swallow us all up together—blasphemer, and we who consented to his crime. Would no one confess Him *now*, when his name was impiously and impudently blasphemed? Yes, He should not be utterly put to shame and denied, let the consequences be what they might.

"What sacrifice have you, Protestants?" was again triumphantly asked, when a voice that astonished nobody so completely as it did its owner, cried out with strength and clearness such that it was heard in every part of the church, and caused great commotion,—

"Jesus Christ, crucified once for all! "The priest attempted to proceed. "*Once for all!*" repeated the voice with resolute and solemn emphasis. At this the priest swayed backwards, as if one had struck him, and cried out angrily,—

"Put her out! Put her out!"

She fully expected to be "put out." She almost expected to be torn to pieces. *She did not fear at all, that hour, what man might do unto her.* She will always know how the martyrs felt. Why, it never hurt them to kill them. They were raised above the reach of pain. I shall waste no more pity on the christian martyrs—they were conquering heroes all, to be *envied*, never pitied. Could one but walk through life, passing among its woes as that woman sat among the swaying mass that hissed, and groaned, and glared around her, one might truly say, "the world is under my feet."

But she was not destitute of friends and protectors even there. There was a great stir and many exclamations in the church, but for reasons unknown to me then, no one attempted to obey the Jesuit. He watched the proceedings narrowly, but did not think it best to repeat his order. Was it because he saw, forcing their way over pews and through people, into the pew behind her who had broken his discourse, armed men, determined to shoot down the first one who dared to lay hand upon her? I was told that Colonel Jennison, with a revolver in each hand, came close beside the offender, and that others, well known in Kansas as men not to be trifled with, were ready at a word. Very little did I then suspect it; but the first movement to put that woman out would have been the signal for the shedding of blood, of terrible confusion, and of conflagration. It is well for the Jesuit that he did not insist on being obeyed. He now attempted to go on, but the first words he said were, "Yes, crucified once for all;" he seemed then so much confused and worried that he scarce knew what to say. His lecture that evening was not, it is safe to say, even in his own estimation, a success.

The next noon, at dinner, my friend was very merry over the commotion which my "flooring" the priest had caused in the city. He was quite delighted at the turn affairs were taking.

The clergy took it up. I understood that one old minister made quite an eloquent discourse upon the subject of "That one lone voice crying out against the Mystery of Iniquity," which he declared was more powerful, through righteousness, than the whole Romish church, or something to that effect, and another blessed me publicly and with unction and energy, laying his "right hand of fellowship" (though he was a Baptist) warmly upon my shoulder, and saying, "God bless you, sister. You have spoken in meeting once to good purpose, if you keep silent all the rest of your life."

Lectures were at once commenced. The papers, too, came out against Samarius, and he soon departed. Leavenworth is strongly Catholic, the city officers, and officers of the fort are, I was told, all of that belief. But it was an officer belonging to Fort Leavenworth who said he was never was so much pleased in his life, "as when a woman from the midst of the congregation, by one clear, true sentence, stopped and ruined the whole discourse of Samarius."

I have only to say to that officer, "Why could not *you* have said those true words?" And yet all finally agreed that 'twas better as it was. Had a man made that interruption there would most certainly have been a dreadful row and bloodshed. The resistless impulse and the smiting voice were given as God saw good. He *does* choose the "weak things of the world to confound the mighty. —*N. Y. Evangelist.*

THE DARK DAY.

Hon. Wheeler Martin has favored us with the following recollections of the dark day in 1780:—

The day was on the 19th of May, 1780. Where I resided at the time, the darkness at eleven o'clock was so great that a candle was lighted and placed upon the table, the fowls went to roost; the sheep all huddled around in a circle, with their heads inward. The grass, to look at it through the window, seemed of a yellow green, the same as to look through smoked glass upon green grass.

I well remember that the gentleman of the house read the following scripture to his numerous family: "The sun shall be turned to darkness, and the moon into blood, before that great and terrible day of the Lord come."

The darkness was so great in the night time that it was said by one Dr. Blackington, who resided near the northeast part of Rehoboth, who had occasion to be out among sick patients that night, that he could not see his white pocket-handkerchief placed before his eyes. The darkness was so thick that it could be felt.

The year 1780 was celebrated for its many northern lights; they covered the whole horizon over; they would flash like lightning, and fill the air with sulphur. The lights were so red that the flashes would bring warmth against the face.

The great snow fall was in December, 1779, or January, 1780. It snowed seven days; the snow was estimated to be four feet on a level, and the drifts from eight to ten feet high. The snow came moist and coarse, and it was so cold that it congealed very hard. The banks were so high that the sheep were buried up in them, and there remained for forty days, until they were found by their air holes and then dug out alive.

This year the whole of the Narragansett Bay was frozen over so thick and hard that the late Hon. John Brown passed from Providence, on the river of ice, to Newport and back, and I believe some went on skating parties the whole range. Gen. William Valentine sleighed wood from Fall River to Newport on the ice, through Bristol Ferry.

The people of Newport burnt their furniture to keep from freezing. The British army had left the island of Rhode Island in November, 1779, and stripped the people of their valuables. In a manner, the years of 1779 and 1780 were the hardest known for a century last past.

The weather was so severe in the winter of 1780, that many people were frozen to death. A man went from Attleboro, Mass., with a load of hoops, to Boston, and was caught in a great storm, and returning home was frozen to death, coming off Boston Neck. His oxen were frozen to death, and were found standing on their feet, as the snow was deep enough to support them.—*American Baptist.*

1866

The historic eye of four thousand years looks down upon this point, the year 1866, and sees the issue fairly made up—*is man capable of self-government.* During that long, tedious march man has demonstrated a thousand times, and upon as many battle-fields, his capabilities to fight, has shown beyond question his physical prowess. And the last great showing on that issue was the grandest of them all, the crushing of the rebellion. The question for 1866 is to see if the broken fragments of war, a disorganized nation, can be harmoniously combined, "the many in one," by the diplomacy of peace, so that virtue and intelligence shall enable the people to make *love* of country its bulwark, and not its army and navy. For

"A union of hearts, a union of hands,
A union of lakes, and a union of lands,"

must be the bonds of a Republic, or it ceases to be a Republic. Well, the result sought is the most important man ever attempted to accomplish.

But 1866 is a year of note to the world. As an epoch it stands at the head of consummating grand events. The four quarters of the globe, at the dawn of this year, stand in strange and significant juxtapositions, as to coming troubles. A net-work of surroundings, not the devisings of human ingenuity, mysteriously enthralls the nations. All Europe watches Turkey. That appears to be the key of the arch of government of that continent. The Suez canal during this year will make "Palestine the highway of nations," and knock the last prop from beneath the rotten bottom of the worm-eaten Ottoman Empire. In 1866 the Emperor of the French will control the "short line route" to the East. On the first of May he is to withdraw his troops from Rome and leave the Pope to take care of himself. And already that venerable successor of the "rock-bottom" Galilean fisherman is looking out for a home, and the "Empire of Malta," the "kingdom of the sea," is talked of.

There is not a nation on earth that is at rest. The great cry is, "More rights to the people." The British empire is troubled. Fenians and pauperism are causing the corruptions of that government to quake. But why numerate the trials of the nations and the people. They are without end.—*Warren Republican.*

THE PRESENT STATE OF AFFAIRS.

Under the above heading an interesting article appears in an English monthly, from which we extract the following:—ED.

The present state of affairs is no easy subject to deal with amidst so many conflicting rumors, and in such a labyrinth of political embarassments. Yet one thing, and one alone, is clear—that no nation within the limits of the prophetic earth is, at this moment, perfectly settled, much less perfectly secure—or, rather there is no nation which is not in such a position that it might not at a day's notice be involved in war or revolution. The only settled thing is the universal disettlement of nations; the only thing sure is that no nation can be sure of one day's peace. Like the forerunners of a tropical hurricane we see the little clouds flitting here and there "with the rapidity of birds"—while the air below and around us is as calm as death—the storm is high above our heads—when will it rush down?

If we move from north to south we find Russia at war in Central Asia, advancing to India as surely as the night is stealing on the day. Italy all but bankrupt, yet compelled to maintain her army at its utmost strength—and to prepare for an attack, sooner or later, on Venetia. Bankruptcy, if the army should be kept up much longer—tumult or revolution, inevitable, if the army shall be disbanded, or Venetia left permanently under Austria. We need not speak now of Rome or of the Pope, for that subject is before the minds of all the world, and, besides, the time has not come for seeing it in all its outlines and dimensions. Look next to the east and west, and you will find ubiquitous Russia in Central Asia, and at the centre of Asiatic centres, Samarcand. India always ready for revolt, America full of confusion, and preparing for war. China in the furthest east, in a state of permanent rebellion—the remotest western nations of America always in a state of feud. As for Europe itself—every nation and country, except Holland and Portugal, is more or less embroiled either at home, or with its neighbors. Germany is seething like a cauldron; and Spain is always in confusion—as well it may, being the masterpiece of Palmerstonian statesmanship. What real good could come from such a source? In short "the whole earth sitteth still and is at rest," and yet all is undermined by subterranean fires—and the subterranean smoke issues out through many a yawning chasm. Christendom has grown hard and dry—christianity, in man's vile hands, and under his very feet, has been moulded into idolatry, or trampled into dust! And the weary earth opens her mouth to swallow up the imposter and the imposture. Man is the impostor and man's christianity is the imposture, and both shall be swallowed up together. The thick smoke issuing through a thousand chasms, gives warning of the earthquake. . . .

Russia struggling on the brink of ruin, with internal difficulties, yet contriving to conquer Central Asia and to advance to India, at the same time. Italy growing in power and prosperity, yet on the verge of bankruptcy. America longing to fold her arms in peace, yet preparing for war. The Fenians put down under ineffable scorn, yet stronger than ever, and preparing for an outbreak in some unknown direction. An ambitious emperor renouncing all schemes of conquest, and converted in a moment into a kind of President of the Peace Society. Giving up Belgium, giving up the Rhine, reducing his army, reducing even his favorite naval establishments, yet keeping both army and navy just as efficient as before! What an odd combination of apparent tranquility, and real, deep, unfathomable agitation. A calm on the surface, an earthquake shaking the bottom of the deep—a calm on the level of the horizon, a tempest in the heights of the atmosphere. . .

It is well known that the Emperor Napoleon promised to the Jews, three years ago, that he would *restore* them to their native land in due time, requiring only that the choice of the fittest time should be left to his own decision. It is also confidently asserted that a numerous meeting was held in Paris last summer, on the subject of the restoration of Israel, and that the meeting was presided over by the Emperor's cousin, Prince Napoleon. This would lead the most incredulous to suspect that the restoration of the Jews may very soon become a real fact, and that the Emperor who restores them will become their champion and their patron. . . .

Confining ourselves at present to the passing moment, we may perceive some strange things lying at our *feet*. We cannot advance a step further without taking them up to look at them, as a philosopher in his daily walks takes up the shells and pebbles which happen to lie on the pathway. An American envoy has arrived in Paris on a mission so secret that no one can make it out, and the longer he remains the stranger the mystery becomes. Now there is always a French minister at Washington, and an American minister at Paris, and therefore no additional envoy was in the least required, unless in this one case—namely: if any negotiations were being carried on between France and America *so delicate* that they could not be entrusted to paper. In that case a special envoy would be absolutely necessary, in order to communicate with the French government by word of mouth. It is therefore very much to be suspected that some secret negotiation is now being carried on between America and France—something relative to England, Canada, and the Fenians. At the same time the two principal Fenians, the two heads of the entire conspiracy, are both of them in Paris, in the neighborhood of the Tuileries and the Foreign Office. Can all this be accidental? Is our *best ally* likely to encourage the near approach of our bitterest enemies? Are secret messages sent from Washington to Paris on Mexican business which has been for years before the world? Certainly not. There is something more in this than accident or Mexico.

Another suspicious feature in the present state of affairs is this: The French journals have spoken loudly and boldly of the Mexican difficulty, and even said that Gen. Schofield has been sent to Paris with something like a threatening message from the American government. Now it is well known that the French government will not allow any journal whatsoever to circulate reports that are either alarming or derogatory. This is the general rule, yet in the present case it has been departed from. The journals have been permitted to say what they will concerning Mexico. This is unaccountable except upon one supposition. Suppose a secret transaction between France and the United States—suppose it to refer to England, Canada, and the Fenians. In such a case anything would be permitted that would divert *our* attention from the secret negotiations, and give us a false idea of what is being carried on by the two governments. Mexico serves as a screen to conceal Canada and the Fenians, and therefore the French journals have been permitted to speak with so little reserve about General Schofield and Mexican affairs. We throw out this suggestion; time will soon lift up the veil.

A third remarkable feature is this. The French government has just given notice of its intention to rescind the treaty of extradition within six months. And not only this, but the reasons publicly assigned are, neither more nor less than a direct public charge of dishonesty and falsehood brought against this whole nation! France in an official manifesto, sets forth the honesty and loyalty of her own government; and then proceeds to contrast with this the duplicity, almost the *perfidy* of England in the fulfillment of her stipulations. It is asserted that for twenty-two years we have in every case evaded our engagements. This is a serious charge—a national insult! But what is the motive? Why this sudden and abrupt attack just at this moment; when not a hint was given in the case of the Orsini conspirators, or in the recent case of Mazzini not two years ago? Why so silent then, when there was so much reason for complaint; and why so decisive now, when there is no trace of any additional provocation? Is it not because the time has come? Suppose we should be at war with America, France wishes to remain neutral, or perhaps the Emperor means to turn directly against us. Again—Suppose the Fenians defeated and obliged to fly to save their heads. Or rather, suppose the Fenians to wish, beforehand, to provide a place of shelter in case of an emergency. In each and in all of these cases the abandonment of the extradition treaty is a manifest advantage. It provides in France a place of shelter for the Fenians in an emergency, and at the same time our frequent violations of the treaty afford the Emperor a just excuse for remaining neutral, or for *doing worse*. The encouragement which this new measure will give to Fenianism, is evident at first sight. The two leading men are in Paris at present, perhaps in constant communication with the government; and the whole Fenian body is encouraged and invigorated by the knowledge that happen what may, they shall always be safe when once they have reached the French territory, not only in Europe but in the French West Indies! This will greatly increase their audacity and confidence, and strengthen their hands for mischief. For let it be remembered that Fenianism is not simply a political crime, in which case it could not have been affected by the treaty; but it is also most likely to end in those civil offences which are comprehended in the treaty—murder, pillage, and incendiarism. The abandonment of the treaty of extradition is, therefore, a most singular and suspicious measure, and may be pronounced to be the most singular, perhaps the most important, measure of the day.

TWELVE QUESTIONS FOR A WET SUNDAY.

1. If it were any other day would I be kept at home by the weather?
2. Did I ever stay away from my business, from a party, from an amusement, for such a rain or snow as this?
3. If it were a public meeting for some other purpose than divine worship, would I think it too bad a day to go out?
4. Would I go to church if I could make or save a dollar by it, or gain a customer?
5. If my own church be distant, is there none that is near where I may be sure of finding a vacant seat?
6. If I am afraid of spoiling my best clothes, had I not better go in my common dress, than lose the benefit of the meeting, and neglect my duty?
7 Have I not overcoat, overshoes, and umbrella, that will keep me from taking cold, and preserve my Sunday dress from injury?
8 Am I not nearer to the church than many who are never kept away by bad weather?
9 If every one should find an excuse for absence as easily as I do, what would be the appearance of our churches on the Lord's day?
10. Is it not a dishonor to my maker, if for reasons that would not influence me in worldly matters, I keep from the stated worship of the sanctuary?
11. Is not a wet Sunday at home a more dreary day than one that is diversified by going out to church?
12. Am I willing that my children should learn by my example that they may go to school, to market, to store, to shows, in all weather—but not to church?—*Presbyterian.*

For the World's Crisis.

WE ARE PASSING AWAY.

Having been favored with the privilege of visiting the old homestead for a few weeks past, as I cast my eye over the hills and through the vales, where once my childish feet were wont to roam, and there beheld the sad changes which a few brief years had made, these words, "we are passing away," seemed to vibrate heavily upon my ears.

As I view the same rippling waves of the Coaticooke, that glideth by as in former years, it gently murmurs, "we are passing away." I pass on half a mile or more, and inquire for the old familiar school-house; but the answer comes, "It is not here." The blight of years has taken it from our view, and another is erected on the opposite side of the river.

Turning away with a heavy heart, I pass on in quest of some of the old neighbors. A few rods walk brings me to the house of one highly esteemed. I tap gently at the door. But ah! new occupants are there. I inquire for the grandma, to whom I had so often carried flowers in my youthful days, and as often ran to meet when I had seen her tottering limbs bearing her over the meadow;—but the response comes, "She is not here." She lies quietly sleeping in yonder graveyard, as it were, pensively whispering, "we are passing away." Thus I pass on, and on, hoping to find the loved spot where I may shake the friendly hand of some schoolmate. But oh! strangers answer one lies here, another there, and a third has removed to a far distant country. I can tread no farther until I sit down and give vent to my feelings in a flood of tears, crying, "'Come, Lord Jesus, and come quickly!' bring back our loved ones from the tomb, and wipe the falling tears from off our faces."

Now we view the changing seasons of the year. It is cheering in spring to hear the birds warble forth their soft melody as they flit from branch to branch. Earth, relieved of her icy chains, brings forth the green herb, causing all nature to rejoice. And the buds burst out, thus telling us the leaves will soon appear. So passes a few days; when another season rolls around, and summer has come, bringing with her blooming flowers, and robing the earth in richest verdure; awakening all the finer sensibilities of the human heart, and pointing us to a land where sweeter flowers will bloom, and soft and balmy breezes will forever float over those delightsome plains.

Thus, as we pause and look around, and behold every thing so beautiful, we picture to our imagination that we have arrived at our destined heaven. But ah! how soon are we undeceived. Those unwelcome words come, "We are passing away." The flowers fall off; the leaves, but a few days since of the brightest green, have begun to fade, and soon the forest is stripped of her foliage; and autumn, with her bleak winds and gloomy aspect, comes. Nor does change stop here: she strikes a last, fatal blow; earth falls beneath her power, and hills and valleys clad in snow and ice show that her victory is won.

With such a mirror before our eyes, how vividly is portrayed the four different stages of human life,—childhood, youth, middle age, and old age, each with their startling evidences of our mortality. Oh, may we be humble, and seek for that happy Eden home where the inhabitants will no more be heard to say, "We are passing away."

Compton, C. E. ELLEN BLODGETT.

ENOCH AND ELIJAH.

A Question.—"If, as Jesus declares, in John 3: 13, 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven,'—where are E[illegible] and Elijah? for we read that *they* 'went up into heaven.'" (2 Kings 2: 11; Heb. 11: 5). S. L. C.

Clear Lake, Iowa.

The declaration of Christ that *no man* hath ascended to heaven, and the statements of other scripture that *two men have* ascended, are to be harmonized on the same principle as that by which we harmonize a *general rule* with its *exceptions*. There is no general rule *without* exceptions. Hence, in the Bible, as in other books, all general statements are to be qualified by such exceptions and limitations as the nature of the subject or the teachings of other scripture demand.

For example: Paul says, in one place (Rom 5: 12), "DEATH hath passed upon ALL men;" this, without qualification, is equivalent to saying, "*all* men must *die*." Yet, to this general rule, other passages give the following exceptions,—Enoch, Elijah, and the last-day saints. "Enoch was translated, that he should *not see death*." (Heb. 11: 5); "Elijah went up into heaven" *without dying*." (2 Kings 2: 11); and the saints who "are alive and remain unto the coming of the Lord," shall "*not all sleep*. but shall all be changed in a moment, in the twinkling of an eye, at the last trump," and, like Enoch and Elijah, caught up, together with the resurrected saints, to meet the Lord in the air, and so be forever with the Lord. (1 Cor. 15: 51; 1 Thess. 4: 17.)

Here, qualifying the general statement by its evident exceptions, no real inconsistency is discovered between them, and all apparent contradiction disappears.

Just so with regard to the seemingly conflicting statements about going to heaven. "No man hath ascended to heaven," is plainly the general rule; the translation of Enoch and Elijah are no less plainly exceptions. Up to the time when the words were uttered, so far as the evidence of scripture goes to show, they were the *only* exceptions. Besides the Son of man, they are doubtless the only exceptions still. As, therefore, they "went up into heaven" "without seeing death," they must have gone there alive; and as we have no evidence to show that they have since died, or departed to some other place, we conclude that they are living in heaven now,—waiting for that long-expected day, prophesied of by the one and foreshadowed on the Mount of Transfiguration to the other, when the Lord shall come, with ten thousand of his saints, to execute judgment upon all, and establish on the earth that kingdom whose majesty and glory shall be resplendent and eternal.—*Young Pilgrim.*

THE LAST TIMES.

Remarks of the Bishop of Oxford at a late Missionary Meeting in England.

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive features. I think that the aspect of men's minds at the present time shows us that this will be the form of danger, universal toleration, toleration not only among christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the gospel of the Lord Jesus Christ. It must be so, I think, because unbelief, in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it. "Let us all love one another. Let us be tolerant of each other's views. If you choose to worship the devil, worship him, if you only do it quietly. If you choose to worship an anti-devil, do so, if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Any thing disagreeable in religion is such a shocking thing."

Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says, "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles," and forthwith these men turn upon this stern declaration of the eternal verity of God with all the hatred of the human heart which the great rebel himself can stir up within it. Believing, then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up and to be working mightily that they may establish indeed the hiding-places of his face throughout the earth. Yes, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times is the longing for greater unity in Christendom.—"*The Guardian*," *Aug. 23d*, 1865.

SHREWD RETORT.

A preacher of the gospel, on being introduced to a skeptic, with the explanation that the man was a skeptic, in the midst of an extended circle of friends, said to him, "I suppose, then, you do not believe anything." "O yes," replied the skeptic, "I do believe many things." "Will you then," said the preacher, "be so good as to tell us what you believe?" The skeptic replied, "I do not believe that old story of the Bible about Cain obtaining a wife in the land of Nod, where there was no body living." "Never mind what you *don't* believe," said the preacher, "no doubt there is much of that; but tell us what you *do* believe." The skeptic rallied and said, "Well, I will tell you; I don't believe the account given by Moses, that God commanded the Midianites to be destroyed." "I am not inquiring for what you *don't* believe, but what you *do* believe. Tell us what you *do* believe." Recovering himself a little, and clearing up his voice, he made a desperate effort, saying, "I don't believe that old fable of the Bible, that God commanded the Canaanites to be destroyed." His belief was all *disbelief*. It commences all the time with "*I don't believe.*"

A Romanist once said to a christian, "You Protestants could not prove your Bible, if it were not for the Holy Catholic Church, and her great men." "True," said the christian, "for the Bible predicted that there would be just such an apostate church and priesthood, and here you are, just as the Bible said."

After hearing a discourse, in which much was said by the preacher about God, a skeptic said to him, "What is this God about whom you have been saying so much?" The preacher replied, "God is a spirit." The skeptic fiercely followed up, "What is a spirit?" The preacher quickly turned on him, and inquired, "What is a cornstalk?" "Why—why—why, it is a cornstalk." "Yes, sir," replied the preacher, "a spirit is a spirit, and if you cannot tell what a cornstalk is, which you have seen thousands of times, and know has an existence, why do you ask me to tell you what the Infinite Spirit is, or doubt his existence?"

A skeptic once said to a preacher, "If the human body, after death, decomposes and returns to its original elements, how is it raised from the dead and identified?" The preacher replied, "And if the child seven years old has not one particle of the matter in it that was in it when it was born, and if there is not one particle of the matter in it when it is fourteen years old that was in it when it was seven, and if all the old matter has been superseded by new once every seven years till the person is seventy years old, or if all the old matter has been superseded by new matter ten times, as scientific men maintain, and the identity is not lost; why may not the person do through one more change, in death and the resurrection, and not lose his identity? and why may not this last change take place, as it will require no more power or wisdom to accomplish it, than any of the former changes?"—*Ex.*

DO NOT SWEAR!—Profane swearing is very justly regarded by all true gentlemen as a most debasing practice. The utterance of an oath quickly sinks a man in the estimation of all who entertain proper notions of true manhood. We have noticed that the habit is quite too common among our mechanics; and we would urge upon them to quit it. If a man happens to pound his finger with a hammer, the injury and pain are made none the less severe by swearing about it. The tongue is an unruly member and needs constant watching lest it become fouled with immoral sediment.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BE POLITE.

It is said that George McDuffie, of South Carolina, was very polite even when a little boy. One evening he was holding a little calf by the ears while his mother milked the cow; and a gentleman passing by said, "Good evening, my little son."

George returned, "Good evening, sir," with such a polite bow, that the gentleman noticed him and said, "Why didn't you pull off your hat, my little man?"

George answered, "If you will get down and hold my calf for me, I will pull off my hat to you."

George's politeness and shrewd remark were the making of him. That gentleman said to his mother, "Your son is a smart boy, and if properly trained, will make a great man some day. If you will permit me, I will give George a good education, and give him a start in the world."

The mother thanked the gentlemen for his kindness, and let him take charge of her son. George rose from taking care of a calf to be a clever and successful lawyer; afterwards he became a member of Congress, and then was made Governor of South Carolina.

I wish all my little nephews and cousins to be polite. A polite bow and a "Good evening, sir," costs nothing, but are sometimes worth a good deal. One courteous bow was worth a fortune to little George McDuffie. Everybody likes polite children.

When I used to go to school my teachers made it a rule that every boy should make a bow and every girl a curtsey, as we entered the door every morning, and do the same as we left at evening. And our instructor would invariably notice us with a polite bow, unless he happened not to see us. I like every rule that helps to refine our manners and improve our hearts.

My little readers—scholars—salute your teacher every morning with a graceful bow, and a "Good morning, Mr. ——;" and at evening, if convenient, part with him in the same way; and be polite to everybody, especially to old persons.

HOW THE STREET-SWEEPER BECAME A MINISTER.

"A penny, ma'am?" said a pale-faced, blue-eyed, thinly-clad little boy to a lady, as she was crossing one of the streets down town, some years ago. Taking out her purse, she gave the little street-sweeper a half dime, and passed on. In her haste she dropped her purse, which the little boy picked up, and was in the act of following the lady to return it, when he was surrounded by several others, who, like himself, were engaged in sweeping the crossings.

"How much is in it?" "What will you do with it?" were some of the questions put to him.

"I am going to give it to the lady," was his noble answer.

"What a fool!" shouted the others. "Catch us so green as that!" "No, no, come!" says the biggest of them; "we will have a good time."

"No, I won't; and breaking from them, the little fellow started off in the direction the lady had gone.

After running several blocks, and making some mistakes, he found the lady, and taking off his torn cap, he handed her the purse. Surprised, not till then discovering her loss, she asked him where he got it. The little boy told his story. The lady, interested in him, asked his name. "Robert M——." And where he lived?"

"I live nowhere?"

"Why, have you no father, no mother?"

"No, ma'am; my father died when I was a child, and my mother was buried some months ago;" and passing his coat sleeve across his eyes, he wiped away the tears that were beginning to flow.

"And what do you do for a living?"

"I sweep the crossings, and do what little I can to buy bread; then at night I sleep in some wagon, or on some step.

"Are you not afraid, little boy?"

"Sometimes; but mother told me before she died that if I would pray every day to God, and read this book"—taking a well-worn Testament from the breast of his jacket—"that God would send some one to care for me."

This was enough for the kind-hearted woman. She had lost a boy—her only boy—some short time ago, just about the age of the little street-sweeper. So, following him off into one of the back streets, where the boy said his mother had lived, she had his statement confirmed; and taking the little fellow to her own beautiful home, she cared for him as if he were her own child. He was sent to school, and finding his desire was to be a preacher, he was sent to college, and last spring he became a minister, and is now preaching the gospel.

Little children, do you think Robert ever regretted his returning the purse, or his daily prayer to God and reading the Bible?—*Youth's Temperance Banner.*

A WORD TO BOYS.

A writer in an educational journal, the title of which we have unfortunately lost, has the following pertinent and truthful remarks:

"Boys, listen! The first thing you want to learn, to develop what force there is in you, is self-reliance; that is, as regards your relations to man. If I were going to give a formula for developing the most forcible set of men, I should say: Turn them upon their own resources, with their minds well stored with moral and religious truth when they are boys, and teach them to depend on self, and not on father. If a boy is thrown upon his own resources at fifteen, with the world all before him where to choose, and he fights the battle of life single-handed up to manhood, and don't develop more than an average share of executive ability, then there is no stuff in him worth talking about. He may learn to plough, and sow, and reap, and mow, but this can all be done with machines and horses, and man wants to be something better than either of these. Wipe out of your vocabulary every such word as fail, give up wishing for improbable results, put your hand to the plough, or whatever tool you take to, and then drive on and never look back. Don't even sight your person to see if it is straight; 'don't be consistent, but be simply true' If you go out 'to see a reed shaken by the wind,' it is pretty likely you will never see anything of more consequence.—*Phrenological Journal.*

MAKING OTHERS HAPPY.

A mother who was in the habit of asking her children, before they retired for the night, what they had done that day to make others happy, found her twin daughters silent. The question was repeated.

"I can remember nothing good all this day, dear mother, only that one of my schoolmates was happy, because she had gained the head of the class, and I smiled on her and ran to kiss her; so she said I was good. That is all, dear mother."

The other spoke still more timidly. "A little girl who sat with me on the bench at school has lost a little brother. I saw that, while she studied her lesson, she hid her face in her book and wept. I felt sorry, and laid my face on the same book and wept with her. She then looked up and was comforted, and put her arms around my neck; but I do not know why she said I had done her good."

"Come to my arms, my darlings!" said the mother; "to rejoice with those that rejoice, and weep with those that weep," is to obey our blessed Redeemer.

A WORD TO LITTLE GIRLS.

Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles as she passes along; who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls, drops of gold, diamonds, or precious stones, as you pass along the street? But these are the precious stones which can never be lost. Take the hand of the friendless. Smile on the sad and dejected. Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy. If you do this, you will be sure to be beloved.

DO GOOD DEEDS.—One pound of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time, and cast its influence into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the brightest spot in it.

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For the World's Crisis.

I SHALL WAKEN.

I shall waken in the morning,
  When the night of death is gone,—
When the angel's trump of warning
  Cites the world before the throne.

In the fairy days of Childhood,
  Wandering by the flower-edged stream,
Or in the solemn shady wildwood,
  Mused I Youth's delusive dream.

The path I tread will lead to Eden;
  Somewhere sure that garden blooms;
In some lovely land 'tis hidden—
  Sure the world is not all tombs.

True, the showers of grief descended
  From the clouds of morning years;
But a bow of promise bended
  O'er those transient mists of tears.

Long the pathway grew and dreary;
  Frightful deserts round me spread;
In search of Eden, worn and weary,
  I reached the dwellings of the dead.

Dark the heavens are brooding o'er me,
  Across their blackness bends no bow;
And the iron gate before me
  Opens to the grave below;

But a voice from heaven calls me—
  "Pilgrim, walk the dreadful way;
The horrid darkness that appals thee,
  Curtains an eternal day."

"Death shall not of hope bereave thee,
  Thou shalt find an Eden home;
The heavenly word shall not deceive thee,
  That garden's in the world to come."

I shall waken in the morning,
  When the night of death is past;
When the angel's trump of warning
  Calls to Paradise at last.

Pierceton, Ind. ELD. S. A. CHAPLIN.

SPEAKING IN MEETING.

AN EXCITING NARRATIVE AND TRUE.

I spoke in meeting once—and, as I was afterwards assured, to a very good purpose. It chanced on this wise. I sat among the children, happily telling them stories—we were alone in the house. A knock at the door preluded the entrance of a gentleman who had come to invite me to attend a lecture by a Jesuit priest, at the Catholic church, saying that the lecture was to Protestants, and the lecturer a very eloquent and interesting speaker. So urgent and pleasant was the gentleman, whose wife had sent half a mile in the cold to get me, that I did not feel willing to refuse to go. Reluctantly I started. It was already late when we reached the church, and we were not able to find seats together. The subject was the Host, and before the lecture began there was a great burning of incense, and a great singing of praise to the Virgin. Seven times to her and once to the Son was the censer swung, and the song of praise offered. This was repeated till it became tiresome. The large church was crowded, galleries and all, with people, many of them Protestants. Officers from Fort Leavenworth (this was in Leavenworth City) were there, and other Union soldiers.

The orator of the evening began—shade of Cicero! did any educated man think that Jesuit an eloquent speaker? It was never my unhappy fate to listen to a more absolutely disgusting harangue. The man lacked not in garrulity; he could flourish, and twaddle, and bluster fast enough, and because he was thus airing his astonishing powers in a bad cause, men ran to hear him, and sat silent, if not content, to listen to his vicious and false spouting. Nobody would have endured him had he been a Protestant minister. He had not spoken three minutes ere I became indignant that my escort should have brought me to waste an evening listening to such a ranter. Then I thought—no matter what; it is safe to leave this to be imagined—of the judgment of any one who could endure him; but soon all other thoughts became absorbed in astonished indignation, that Protestant gentlemen of education and intelligence should sit listening to such disgraceful lies as the priest was uttering. One falsehood after another fell roundly from his impure lips, until he said, pointing to the Host, "Martin Luther, having had an argument with the devil and been beaten, yielded the worship of the Host, and taught this fatal omission to the Protestants. This is the reason why this day you are without a sacrifice. This Luther himself owns. You will find his confession in the book of Martin Luther, vol. —, page —.

"Who is your author?" I was impelled to ask, but was unheard.

"Yes," cried the Jesuit, boldly, "*you* have no sacrifice for sin—you are the only people under heaven of whom this can be said. Why, the Jews had a sacrifice, even the heathen had a sacrifice. We have *this*—you Protestants have *no* sacrifice. What sacrifice have you, Protestant?"

O how my ears and my heart longed to hear at least one noble voice cry out in acknowledgement of the real sacrifice; but all was silence. I looked about, up to the galleries, wondered how they *could* keep silence—how they *dared* to. To me it seemed as though the earth must presently open and swallow us all up together—blasphemer, and we who consented to his crime. Would no one confess Him *now*, when his name was impiously and impudently blasphemed? Yes, He should not be utterly put to shame and denied, let the consequences be what they might.

"What sacrifice have you, Protestants?" was again triumphantly asked, when a voice that astonished nobody so completely as it did its owner, cried out with strength and clearness such that it was heard in every part of the church, and caused great commotion,—

"Jesus Christ, crucified once for all!" The priest attempted to proceed. "*Once for all!*" repeated the voice with resolute and solemn emphasis. At this the priest swayed backwards, as if one had struck him, and cried out angrily,—

"Put her out! Put her out!"

She fully expected to be "put out." She almost expected to be torn to pieces. *She did not fear at all, that hour, what man might do unto her.* She will always know how the martyrs felt. Why, it never hurt them to kill them. They were raised above the reach of pain. I shall waste no more pity on the christian martyrs—they were conquering heroes all, to be *envied*, never pitied. Could one but walk through *life*, passing among its woes as that woman sat among the swaying mass that hissed, and groaned, and glared around her, one might truly say, "the world is under my feet."

But she was not destitute of friends and protectors even there. There was a great stir and many exclamations in the church, but for reasons unknown to me then, no one attempted to obey the Jesuit. He watched the proceedings narrowly, but did not think it best to repeat his order. Was it because he saw, forcing their way over pews and through people, into the pew behind her who had broken his discourse, armed men, determined to shoot down the first one who dared to lay hand upon her? I was told that Colonel Jennison, with a revolver in each hand, came close beside the offender, and that others, well known in Kansas as men not to be trifled with, were ready at a word. Very little did I then suspect it; but the first movement to put that woman out would have been the signal for the shedding of blood, of terrible confusion, and of conflagration. It is well for the Jesuit that he did not insist on being obeyed. He now attempted to go on, but the first words he said were, "Yes, crucified once for all;" he seemed then so much confused and worried that he scarce knew what to say. His lecture that evening was not, it is safe to say, even in his own estimation, a success.

The next noon, at dinner, my friend was very merry over the commotion which my "flooring" the priest had caused in the city. He was quite delighted at the turn affairs were taking.

The clergy took it up. I understood that one old minister made quite an eloquent discourse upon the subject of "That one lone voice crying out against the Mystery of Iniquity," which he declared was more powerful, through righteousness, than the whole Romish church, or something to that effect, and another blessed me publicly and with unction and energy, laying his "right hand of fellowship" (though he was a Baptist) warmly upon my shoulder, and saying, "God bless you, sister. You have spoken in meeting once to good purpose, if you keep silent all the rest of your life."

Lectures were at once commenced. The papers, too, came out against Samarius, and he soon departed. Leavenworth is strongly Catholic, the city officers, and officers of the fort are, I was told, all of that belief. But it was an officer belonging to Fort Leavenworth who said he was never was so much pleased in his life, "as when a woman from the midst of the congregation, by one clear, true sentence, stopped and ruined the whole discourse of Samarius."

I have only to say to that officer, "Why could not *you* have said those true words?" And yet all finally agreed that 'twas better as it was. Had a man made that interruption there would most certainly have been a dreadful row and bloodshed. The resistless impulse and the smiting voice were given as God saw good. He *does* choose the "weak things of the world to confound the mighty. —*N. Y. Evangelist.*

THE DARK DAY.

Hon. Wheeler Martin has favored us with the following recollections of the dark day in 1780:—

The day was on the 19th of May, 1780 Where I resided at the time, the darkness at eleven o'clock was so great that a candle was lighted and placed upon the table; the fowls went to roost; the sheep all huddled around in a circle, with their heads inward. The grass, to look at it through the window, seemed of a yellow green, the same as to look through smoked glass upon green grass.

I well remember that the gentleman of the house read the following scripture to his numerous family: "The sun shall be turned to darkness, and the moon into blood, before that great and terrible day of the Lord come."

The darkness was so great in the night time that it was said by one Dr. Blackington, who resided near the northeast part of Rehoboth, who had occasion to be out among sick patients that night, that he could not see his white pocket-handkerchief placed before his eyes. The darkness was so thick that it could be felt.

The year 1780 was celebrated for its many northern lights; they covered the whole horizon over; they would flash like lightning, and fill the air with sulphur. The lights were so red that the flashes would bring warmth against the face.

The great snow fall was in December, 1779, or January, 1780. It snowed seven days; the snow was estimated to be four feet on a level, and the drifts from eight to ten feet high. The snow came moist and coarse, and it was so cold that it congealed very hard. The banks were so high that the sheep were buried up in them, and there remained for forty days, until they were found by their air holes and then dug out alive.

This year the whole of the Narragansett Bay was frozen over so thick and hard that the late Hon. John Brown passed from Providence, on the river of ice, to Newport and back, and I believe some went on skating parties the whole range. Gen. William Valentine sleighed wood from Fall River to Newport on the ice, through Bristol Ferry.

The people of Newport burnt their furniture to keep from freezing. The British army had left the island of Rhode Island in November, 1779, and stripped the people of their valuables. In a manner, the years of 1779 and 1780 were the hardest known for a century last past.

The weather was so severe in the winter of 1780, that many people were frozen to death. A man went from Attleboro, Mass., with a load of hoops, to Boston, and was caught in a great storm, and returning home was frozen to death, coming off Boston Neck. His oxen were frozen to death, and were found standing on their feet, as the snow was deep enough to support them.—*American Baptist.*

1866.

The historic eye of four thousand years looks down upon this point, the year 1866, and sees the issue fairly made up—*is man capable of self-government.* During that long, tedious march man has demonstrated a thousand times, and upon as many battle-fields, his capabilities to fight, has shown beyond question his physical prowess. And the last great showing on that issue was the grandest of them all, the crushing of the rebellion. The question for 1866 is to see if the broken fragments of war, a disorganized nation, can be harmoniously combined, "the many in one," by the diplomacy of peace, so that virtue and intelligence shall enable the people to make *love* of country its bulwark, and not its army and navy. For

"A union of hearts, a union of hands,
A union of lakes, and a union of lands,"

must be the bonds of a Republic, or it ceases to be a Republic. Well, the result sought is the most important man ever attempted to accomplish.

But 1866 is a year of note to the world. As an epoch it stands at the head of consummating grand events. The four quarters of the globe, at the dawn of this year, stand in strange and significant juxtapositions, as to coming troubles. A net-work of surroundings, not the devisings of human ingenuity, mysteriously enthralls the nations. All Europe watches Turkey. That appears to be the key of the arch of government of that continent. The Suez canal during this year will make "Palestine the highway of nations," and knock the last prop from beneath the rotten bottom of the worm-eaten Ottoman Empire. In 1866 the Emperor of the French will control the "short line route" to the East. On the first of May he is to withdraw his troops from Rome and leave the Pope to take care of himself. And already that venerable successor of the "rock-bottom" Galilean fisherman is looking out for a home, and the "Empire of Malta," the "kingdom of the sea," is talked of.

There is not a nation on earth that is at rest. The great cry is, "More rights to the people." The British empire is troubled. Fenians and pauperism are causing the corruptions of that government to quake. But why numerate the trials of the nations and the people. They are without end.—*Warren Republican.*

THE PRESENT STATE OF AFFAIRS.

Under the above heading an interesting article appears in an English monthly, from which we extract the following:—ED.

The present state of affairs is no easy subject to deal with amidst so many conflicting rumors, and in such a labyrinth of political embarassements. Yet one thing, and one alone, is clear—that no nation within the limits of the prophetic earth is, at this moment, perfectly settled, much less perfectly secure—or, rather there is no nation which is not in such a position that it might not at a day's notice be involved in war or revolution. The only settled thing is the universal dissettlement of nations; the only thing sure is that no nation can be sure of one day's peace. Like the forerunners of a tropical hurricane we see the little clouds flitting here and there "with the rapidity of birds"—while the air below and around us is as calm as death—the storm is high above our heads—when will it rush down?

If we move from north to south we find Russia at war in Central Asia, advancing to India as surely as the night is stealing on the day. Italy all but bankrupt, yet compelled to maintain her army at its utmost strength—and to prepare for an attack, sooner or later, on Venetia. Bankruptcy, if the army should be kept up much longer—tumult or revolution, inevitable, if the army shall be disbanded, or Venetia left permanently under Austria. We need not speak now of Rome or of the Pope, for that subject is before the minds of all the world, and, besides, the time has not come for seeing it in all its outlines and dimensions. Look next to the east and west, and you will find ubiquitous Russia in Central Asia, and at the centre of Asiatic centres, Samarcand. India always ready for revolt. America full of confusion, and preparing for war. China in the furthest east, in a state of permanent rebellion—the remotest western nations of America always in a state of feud. As for Europe itself—every nation and country, except Holland and Portugal, is more or less embroiled either at home, or with its neighbors. Germany is seething like a cauldron; and Spain is always in confusion—as well it may, being the masterpiece of Palmerstonian statesmanship. What real good could come from such a source? In short "the whole earth sitteth still and is at rest," and yet all is undermined by subterranean fires—and the subterranean smoke issues out through many a yawning chasm. Christendom has grown hard and dry—christianity, in man's vile hands, and under his very feet, has been moulded into idolatry, or trampled into dust! And the weary earth opens her mouth to swallow up the imposter and the imposture. Man is the impostor and man's christianity is the imposture, and both shall be swallowed up together. The thick smoke issuing through a thousand chasms, gives warning of the earthquake . . .

Russia struggling on the brink of ruin, with internal difficulties, yet contriving to conquer Central Asia and to advance to India, at the same time Italy growing in power and prosperity, yet on the verge of bankruptcy. America longing to fold her arms in peace, yet preparing for war. The Fenians put down under ineffable scorn, yet stronger than ever, and preparing for an outbreak in some unknown direction. An ambitious emperor renouncing all schemes of conquest, and converted in a moment into a kind of President of the Peace Society. Giving up Belgium, giving up the Rhine, reducing his army, reducing even his favorite naval establishments, yet keeping both army and navy just as efficient as before! What an odd combination of apparent tranquility, and real, deep, unfathomable agitation. A calm on the surface, an earthquake shaking the bottom of the deep—a calm on the level of the horizon, a tempest in the heights of the atmosphere. . .

It is well known that the Emperor Napoleon promised to the Jews, three years ago, that he would *restore* them to their native land in due time, requiring only that the choice of the fittest time should be left to his own decision. It is also confidently asserted that a numerous meeting was held in Paris last summer, on the subject of the restoration of Israel, and that the meeting was presided over by the Emperor's cousin, Prince Napoleon. This would lead the most incredulous to suspect that the restoration of the Jews may very soon become a real fact, and that the Emperor who restores them will become their champion and their patron. . . .

Confining ourselves at present to the passing moment, we may perceive some strange things lying at our feet. We cannot advance a step further without taking them up to look at them, as a philosopher in his daily walks takes up the shells and pebbles which happen to lie on the pathway. An American envoy has arrived in Paris on a mission so secret that no one can make it out, and the longer he remains the stranger the mystery becomes. Now there is always a French minister at Washington, and an American minister at Paris, and therefore no additional envoy was in the least required, unless in this one case—namely: if any negotiations were being carried on between France and America *so delicate* that they could not be entrusted to paper. In that case a special envoy would be absolutely necessary, in order to communicate with the French government by word of mouth. It is therefore very much to be suspected that some secret negotiation is now being carried on between America and France—something relative to England, Canada, and the Fenians. At the same time the two principal Fenians, the two heads of the entire conspiracy, are both of them in Paris, in the neighborhood of the Tuileries and the Foreign Office. Can all this be accidental? Is our *best ally* likely to encourage the near approach of our bitterest enemies? Are secret messages sent from Washington to Paris on Mexican business which has been for years before the world? Certainly not. There is something more in this than accident or Mexico.

Another suspicious feature in the present state of affairs is this: The French journals have spoken loudly and boldly of the Mexican difficulty, and even said that Gen. Schofield has been sent to Paris with something like a threatening message from the American government. Now it is well known that the French government will not allow any journal whatsoever to circulate reports that are either alarming or derogatory. This is the general rule, yet in the present case it has been departed from. The journals have been permitted to say what they will concerning Mexico. This is unaccountable except upon one supposition. Suppose a secret transaction between France and the United States—suppose it to refer to England, Canada, and the Fenians. In such a case anything would be permitted that would divert our attention from the secret negotiations, and give us a false idea of what is being carried on by the two governments. Mexico serves as a screen to conceal Canada and the Fenians, and therefore the French journals have been permitted to speak with so little reserve about General Schofield and Mexican affairs. We throw out this suggestion; time will soon lift up the veil.

A third remarkable feature is this. The French government has just given notice of its intention to rescind the treaty of extradition within six months. And not only this, but the reasons publicly assigned are, neither more nor less than a direct public charge of dishonesty and falsehood brought against this whole nation! France in an official manifesto, sets forth the honesty and loyalty of her own government; and then proceeds to contrast with this the duplicity, almost the *perfidy* of England in the fulfillment of her stipulations. It is asserted that for twenty-two years we have in every case evaded our engagements. This is a serious charge—a national insult! But what is the motive? Why this sudden and abrupt attack just at this moment; when not a hint was given in the case of the Orsini conspirators, or in the recent case of Mazzini not two years ago? Why so silent then, when there was so much reason for complaint; and why so decisive now, when there is no trace of any additional provocation? Is it not because the time has come? Suppose we should be at war with America, France wishes to remain neutral, or perhaps the Emperor means to turn directly against us. Again—Suppose the Fenians defeated and obliged to fly to save their heads. Or rather, suppose the Fenians to wish, beforehand, to provide a place of shelter in case of an emergency. In each and in all of these cases the abandonment of the extradition treaty is a manifest advantage. It provides in France a place of shelter for the Fenians in an emergency, and at the same time our frequent violations of the treaty afford the Emperor a just excuse for remaining neutral, or for *doing worse.* The encouragement which this new measure will give to Fenianism, is evident at first sight. The two leading men are in Paris at present, perhaps in constant communication with the government; and the whole Fenian body is encouraged and invigorated by the knowledge that happen what may, they shall always be safe when once they have reached the French territory, not only in Europe but in the French West Indies! This will greatly increase their audacity and confidence, and strengthen their hands for mischief. For let it be remembered that Fenianism is not simply a political crime, in which case it could not have been affected by the treaty; but it is also most likely to end in those civil offences which are comprehended in the treaty—murder, pillage, and incendiarism. The abandonment of the treaty of extradition is, therefore, a most singular and suspicious measure, and may be pronounced to be the most singular, perhaps the most important, measure of the day.

TWELVE QUESTIONS FOR A WET SUNDAY.

1. If it were any other day would I be kept at home by the weather?

2. Did I ever stay away from my business, from a party, from an amusement, for such a rain or snow as this?

3. If it were a public meeting for some other purpose than divine worship, would I think it too bad a day to go out?

4. Would I go to church if I could make or save a dollar by it, or gain a customer?

5. If my own church be distant, is there none that is near where I may be sure of finding a vacant seat?

6. If I am afraid of spoiling my best clothes, had I not better go in my common dress, than lose the benefit of the meeting, and neglect my duty?

7. Have I not overcoat, overshoes, and umbrella, that will keep me from taking cold, and preserve my Sunday dress from injury?

8. Am I not nearer to the church than many who are never kept away by bad weather?

9. If every one should find an excuse for absence as easily as I do, what would be the appearance of our churches on the Lord's day?

10. Is it not a dishonor to my maker, if for reasons that would not influence me in worldly matters, I keep from the stated worship of the sanctuary?

11. Is not a wet Sunday at home a more dreary day than one that is diversified by going out to church?

12. Am I willing that my children should learn by my example that they may go to school, to market, to store, to shows, in all weather—but not to church?—*Presbyterian.*

For the World's Crisis.

WE ARE PASSING AWAY.

Having been favored with the privilege of visiting the old homestead for a few weeks past, as I cast my eye over the hills and through the vales, where once my childish feet were wont to roam, and there beheld the sad changes which a few brief years had made, these words, "we are passing away," seemed to vibrate heavily upon my ears.

As I view the same rippling waves of the Coaticooke, that glideth by as in former years, it gently murmurs, "we are passing away." I pass on half a mile or more, and inquire for the old familiar school-house; but the answer comes, "It is not here." The blight of years has taken it from our view, and another is erected on the opposite side of the river.

Turning away with a heavy heart, I pass on in quest of some of the old neighbors. A few rods walk brings me to the house of one highly esteemed. I tap gently at the door. But ah! new occupants are there. I inquire for the grandma, to whom I had so often carried flowers in my youthful days, and as often ran to meet when I had seen her tottering limbs bearing her over the meadow;—but the response comes, "She is not here." She lies quietly sleeping in yonder graveyard, as it were, pensively whispering, "we are passing away." Thus I pass on, and on, hoping to find the loved spot where I may shake the friendly hand of some schoolmate. But oh! strangers answer one lies here, another there, and a third has removed to a far distant country. I can tread no farther until I sit down and give vent to my feelings in a flood of tears, crying, "'Come, Lord Jesus, and come quickly!' bring back our loved ones from the tomb, and wipe the falling tears from off our faces."

Now we view the changing seasons of the year. It is cheering in spring to hear the birds warble forth their soft melody as they flit from branch to branch. Earth, relieved of her icy chains, brings forth the green herb, causing all nature to rejoice. And the buds burst out, thus telling us the leaves will soon appear. So passes a few days; when another season rolls around, and summer has come, bringing with her blooming flowers, and robing the earth in richest verdure; awakening all the finer sensibilities of the human heart, and pointing us to a land where sweeter flowers will bloom, and soft and balmy breezes will forever float over those delightsome plains. Thus, as we pause and look around, and behold every thing so beautiful, we picture to our imagination that we have arrived at our destined heaven. But ah! how soon are we undeceived. Those unwelcome words come, "We are passing away." The flowers fall off; the leaves, but a few days since of the brightest green, have begun to fade, and soon the forest is stripped of her foliage; and autumn, with her bleak winds and gloomy aspect, comes. Nor does change stop here: she strikes a last, fatal blow; earth falls beneath her power, and hills and valleys clad in snow and ice show that her victory is won.

With such a mirror before our eyes, how vividly is portrayed the four different stages of human life,—childhood, youth, middle age, and old age, each with their startling evidences of our mortality. Oh, may we be humble, and seek for that happy Eden home where the inhabitants will no more be heard to say, "We are passing away."

Compton, C. E. ELLEN BLODGETT.

ENOCH AND ELIJAH.

A Question.—"If, as Jesus declares, in John 3: 13, 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven,'—where are Enoch and Elijah? for we read that *they* 'went up into heaven.'" (2 Kings 2: 11; Heb. 11: 5). R. L. C.
Clear Lake, Iowa.

The declaration of Christ that *no man* hath ascended to heaven, and the statements of other scripture that *two men have* ascended, are to be harmonized on the same principle as that by which we harmonize a *general rule* with its *exceptions.* There is no general rule *without* exceptions. Hence, in the Bible, as in other books, all general statements are to be qualified by such exceptions and limitations as the nature of the subject or the teachings of other scripture demand.

For example: Paul says, in one place (Rom. 5; 12), "DEATH hath passed upon ALL men;" this, without qualification, is equivalent to saying, "*all* men must *die.*" Yet, to this general rule, other passages give the following exceptions,—Enoch, Elijah, and the last-day saints. "Enoch was translated, that he should *not see death.*" (Heb. 11: 5); "Elijah went up into heaven" *without dying.*" (2 Kings 2: 11); and the saints who "are alive and remain unto the coming of the Lord," shall "*not all sleep* but shall all be changed in a moment, in the twinkling of an eye, at the last trump," and, like Enoch and Elijah, caught up, together with the resurrected saints, to meet the Lord in the air, and so be forever with the Lord. (1 Cor. 15: 51; 1 Thess. 4: 17)

Here, qualifying the general statement by its evident exceptions, no real inconsistency is discovered between them, and all apparent contradiction disappears.

Just so with regard to the seemingly conflicting statements about going to heaven. "No man hath ascended to heaven," is plainly the general rule; the translation of Enoch and Elijah are no less plainly exceptions. Up to the time when the words were uttered, so far as the evidence of scripture goes to show, they were the *only* exceptions. Besides the Son of man, they are doubtless the only exceptions still. As, therefore, they "went up into heaven" "without seeing death," they must have gone there alive; and as we have no evidence to show that they have since died, or departed to some other place, we conclude that they are living in heaven now,—waiting for that long-expected day, prophesied of by the one and foreshadowed on the Mount of Transfiguration to the other, when the Lord shall come, with ten thousand of his saints, to execute judgment upon all, and establish on the earth that kingdom whose majesty and glory shall be resplendent and eternal.—*Young Pilgrim.*

THE LAST TIMES.

Remarks of the Bishop of Oxford at a late Missionary Meeting in England.

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive features. I think that the aspect of men's minds at the present time shows us that this will be the form of danger, universal toleration, toleration not only among christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the gospel of the Lord Jesus Christ. It must be so, I think, because unbelief, in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it. "Let us all love one another. Let us be tolerant of each other's views. If you choose to worship the devil, worship him, if you only do it quietly. If you choose to worship an anti-devil, do so, if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Any thing disagreeable in religion is such a shocking thing."

Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says, "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles," and forthwith these men turn upon this stern declaration of the eternal verity of God with all the hatred of the human heart which the great rebel himself can stir up within it. Believing, then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up and to be working mightily that they may establish indeed the hiding-places of his face throughout the earth. Yes, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times is the longing for greater unity in Christendom.—"*The Guardian,*" *Aug. 23d, 1865.*

SHREWD RETORT.

A preacher of the gospel, on being introduced to a skeptic, with the explanation that the man was a skeptic, in the midst of an extended circle of friends, said to him, "I suppose, then, you do not believe anything." "O yes," replied the skeptic, "I do believe many things." "Will you then," said the preacher, "be so good as to tell us what you believe?" The skeptic replied, "I do not believe that old story of the Bible about Cain obtaining a wife in the land of Nod, where there was no body living." "Never mind what you *don't* believe," said the preacher, "no doubt there is much of that; but tell us what you *do* believe." The skeptic rallied and said, "Well, I will tell you; I don't believe the account given by Moses, that God commanded the Midianites to be destroyed." "I am not inquiring for what you *don't* believe, but what you *do* believe. Tell us what you *do* believe." Recovering himself a little, and clearing up his voice, he made a desperate effort, saying, "I don't believe that old fable of the Bible, that God commanded the Canaanites to be destroyed." His belief was all *disbelief.* It commences all the time with "*I don't believe.*"

A Romanist once said to a christian, "You Protestants could not prove your Bible, if it were not for the Holy Catholic Church, and her great men." "True," said the christian, "for the Bible predicted that there would be just such an apostate church and priesthood, and here you are, just as the Bible said."

After hearing a discourse, in which much was said by the preacher about God, a skeptic said to him, "What is this God about whom you have been saying so much?" The preacher replied, "God is a spirit." The skeptic fiercely followed up, "What is a spirit?" The preacher quickly turned on him, and inquired, "What is a cornstalk?" "Why—why—why, it is a cornstalk." "Yes, sir," replied the preacher, "a spirit is a spirit, and if you cannot tell what a cornstalk is, which you have seen thousands of times, and know has an existence, why do you ask me to tell you what the Infinite Spirit is, or doubt his existence?"

A skeptic once said to a preacher, "If the human body, after death, decomposes and returns to its original elements, how is it raised from the dead and identified?" The preacher replied, "And if the child seven years old has not one particle of the matter in it that was in it when it was born, and if there is not one particle of the matter in it when it is fourteen years old that was in it when it was seven, and if all the old matter has been superseded by new ones every seven years till the person is seventy years old, or if all the old matter has been superseded by new matter ten times, as scientific men maintain, and the identity is not lost; why may not the person do through one more change, in death and the resurrection, and not lose his identity? and why may not this last change take place, as it will require no more power or wisdom to accomplish it, than any of the former changes?"—*Ex.*

DO NOT SWEAR!—Profane swearing is very justly regarded by all true gentlemen as a most debasing practice. The utterance of an oath quickly sinks a man in the estimation of all who entertain proper notions of true manhood. We have noticed that the habit is quite too common among our mechanics, and we would urge upon them to quit it. If a man happens to pound his finger with a hammer, the injury and pain are made none the less severe by swearing about it. The tongue is an unruly member and needs constant watching lest it become fouled with immoral sediment.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BE POLITE.

It is said that George McDuffie, of South Carolina, was very polite even when a little boy. One evening he was holding a little calf by the ears while his mother milked the cow; and a gentleman passing by said, "Good evening, my little son."

George returned, "Good evening, sir," with such a polite bow, that the gentleman noticed him and said, "Why didn't you pull off your hat, my little man?"

George answered, "If you will get down and hold my calf for me, I will pull off my hat to you."

George's politeness and shrewd remark were the making of him. That gentleman said to his mother, "Your son is a smart boy, and if properly trained, will make a great man some day. If you will permit me, I will give George a good education, and give him a start in the world."

The mother thanked the gentlemen for his kindness, and let him take charge of her son. George rose from taking care of a calf to be a clever and successful lawyer; afterwards he became a member of Congress, and then was made Governor of South Carolina.

I wish all my little nephews and cousins to be polite. A polite bow and a "Good evening, sir," costs nothing, but are sometimes worth a good deal. One courteous bow was worth a fortune to little George McDuffie. Everybody likes polite children.

When I used to go to school my teachers made it a rule that every boy should make a bow and every girl a curtsey, as we entered the door every morning, and do the same as we left at evening. And our instructor would invariably notice us with a polite bow, unless he happened not to see us. I like every rule that helps to refine our manners and improve our hearts.

My little readers—scholars—salute your teacher every morning with a graceful bow, and a "Good morning, Mr. ——;" and at evening, if convenient, part with him in the same way; and be polite to everybody, especially to old persons.

HOW THE STREET-SWEEPER BECAME A MINISTER.

"A penny, ma'am?" said a pale-faced, blue-eyed, thinly-clad little boy to a lady, as she was crossing one of the streets down town, some years ago. Taking out her purse, she gave the little street-sweeper a half dime, and passed on. In her haste she dropped her purse, which the little boy picked up, and was in the act of following the lady to return it, when he was surrounded by several others, who, like himself, were engaged in sweeping the crossings.

"How much is in it?" "What will you do with it?" were some of the questions put to him.

"I am going to give it to the lady," was his noble answer.

"What a fool!" shouted the others. "Catch us so green as that!" "No, no, come!" says the biggest of them; "we will have a good time."

"No, I won't; and breaking from them, the little fellow started off in the direction the lady had gone.

After running several blocks, and making some mistakes, he found the lady, and taking off his torn cap, he handed her the purse. Surprised, not till then discovering her loss, she asked him where he got it. The little boy told his story. The lady, interested in him, asked his name. "Robert M——." And where he lived?

"I live nowhere!"

"Why, have you no father, no mother?"

"No, ma'am; my father died when I was a child, and my mother was buried some months ago;" and passing his coat sleeve across his eyes, he wiped away the tears that were beginning to flow.

"And what do you do for a living?"

"I sweep the crossings, and do what little I can to buy bread; then at night I sleep in some wagon, or on some step.

"Are you not afraid, little boy?"

"Sometimes; but mother told me before she died that if I would pray every day to God, and read this book"—taking a well-worn Testament from the breast of his jacket—"that God would send some one to care for me."

This was enough for the kind-hearted woman. She had lost a boy—her only boy—some short time ago, just about the age of the little street-sweeper. So, following him off into one of the back streets, where the boy said his mother had lived, she had his statement confirmed; and taking the little fellow to her own beautiful home, she cared for him as if he were her own child. He was sent to school, and finding his desire was to be a preacher, he was sent to college, and last spring he became a minister, and is now preaching the gospel.

Little children, do you think Robert ever regretted his returning the purse, or his daily prayer to God and reading the Bible?—*Youth's Temperance Banner.*

A WORD TO BOYS.

A writer in an educational journal, the title of which we have unfortunately lost, has the following pertinent and truthful remarks:

"Boys, listen! The first thing you want to learn, to develop what force there is in you, is self-reliance; that is, as regards your relations to man. If I were going to give a formula for developing the most forcible set of men, I should say: Turn them upon their own resources, with their minds well stored with moral and religious truth when they are boys, and teach them to depend on self, and not on father. If a boy is thrown upon his own resources at fifteen, with the world all before him where to choose, and he fights the battle of life single-handed up to manhood, and don't develop more than an average share of executive ability, then there is no stuff in him worth talking about. He may learn to plough, and sow, and reap, and mow, but this can all be done with machines and horses, and man wants to be something better than either of these. Wipe out of your vocabulary every such word as fail, give up wishing for improbable results, put your hand to the plough, or whatever tool you take to, and then drive on and never look back. Don't even sight your person to see if it is straight; 'don't be consistent, but be simply true.' If you go out 'to see a reed shaken by the wind,' it is pretty likely you will never see anything of more consequence.—*Phrenological Journal.*

MAKING OTHERS HAPPY.

A mother who was in the habit of asking her children, before they retired for the night, what they had done that day to make others happy, found her twin daughters silent. The question was repeated.

"I can remember nothing good all this day, dear mother, only that one of my schoolmates was happy, because she had gained the head of the class, and I smiled on her and ran to kiss her; so she said I was good. That is all, dear mother."

The other spoke still more timidly. "A little girl who sat with me on the bench at school has lost a little brother. I saw that, while she studied her lesson, she hid her face in her book and wept. I felt sorry, and laid my face on the same book and wept with her. She then looked up and was comforted, and put her arms around my neck; but I do not know why she said I had done her good."

"Come to my arms, my darlings!" said the mother; "to rejoice with those that rejoice, and weep with those that weep," is to obey our blessed Redeemer.

A WORD TO LITTLE GIRLS.

Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles as she passes along; who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls, drops of gold, diamonds, or precious stones, as you pass along the street? But these are the precious stones which can never be lost. Take the hand of the friendless. Smile on the sad and dejected. Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy. If you do this, you will be sure to be beloved.

DO GOOD DEEDS.—One pound of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time, and cast its influence into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the brightest spot in it.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE RESURRECTION.

"A seed found in the hand of a mummy two thousand years old, when planted, bloomed into a beautiful flower."

Two thousand years ago, a flower
Bloomed brightly in a far-off land;
Two thousand years ago, its seed
Was placed within a dead man's hand.

Before the Savior came to earth,
That man had lived and loved and died;
And even in that far-off time
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth;
When lo, the life long hidden there,
Into a glorious flower bursts forth.

Just such a plant as that which grew
From such a seed when buried low;
Just such a flower in Egypt bloomed
And died two thousand years ago.

And will not He who watched the seed,
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er their buried dust as well?

And will he not from 'neath the sod
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For "in my flesh I shall see God,"
E'en though I sleep two thousand years.

—*Amer. Messenger.*

For the World's Crisis.

THOUGHTS ON PROPHECY.

THE FRENCH EXPOSITION.

Editor World's Crisis :—

Dear Brother,—In agreement with the inspired intimation that a coming potentate shall "by his policy cause craft to prosper in his hand, and by peace shall destroy many," it may not be untimely to scrutinize the import of the approaching grand convocation of the nations through their representatives at the Paris Exposition. It is no rash or idle affirmation, to say that in the number of invited and represented nationalities, in the eagerness of competition, and in the magnificence of the display, this great assemblage of the various products of industrial art, and modern human enterprise and invention, will be far beyond all precedent. It will be interesting in this connection, to refer to some features in the recent report of a committee of the New York Chamber of Commerce.

In answer to the suggested impolicy of contributing to enhance the splendor and vastness of this exhibition on the part of the United States, occurs the following:—

"The committee regret to be obliged to notice an opinion somewhat earnestly expressed, that it is not expedient or proper for the United States in any way to encourage or sanction the proposed Exposition at Paris, for the alleged reason that its real object is to aggrandize a sovereign, whose Mexican policy has seriously offended the American people. Your committee cannot perceive the force or propriety of this object. Among the various independent nations, at least thirty in number, who will meet in the coming 'concours,' it would be strange indeed, if no political differences should exist between any two of them. It surely is enough to say that the government of the United States has formally and deliberately accepted the invitation of the government of France, and in the face of the world has agreed to be present. It surely is not impossible that long before the opening of the Exposition, the subject of Mexico may cease to agitate either nation."

Notwithstanding the apparent propriety of illustrating American achievement on such an attractive and imposing arena, there are some who heartily believe that the tendency, the intention and the result of this gigantic Napoleonic device, *will be the "aggrandizement"* of its imperial originator. It appears that this exposition "was established by an imperial decree of Napoleon III., in Feb., 1865, and is to last *for seven months from the 1st of April*, 1867." The interval, therefore, yet to elapse before the completion of all the arrangements designed to ensure the success and perfect the conception of this enterprise, will give an idea of its intended magnificence. We quote:—

"We must not forget that the proposed exhibition, officially denominated the 'Exposition *Universelle*,' is expressly intended for the products, not of any particular nation or continent, but of the whole world, whether civilized or savage. The Imperial Commission has allotted separate compartments, not alone to the Christian governments of Europe and America, but also to the Mahometan and Pagan nations of Turkey, Persia, and Central Asia, Africa and Oceanica. Ample space is also provided for displaying different races of savages at work in their rude industry. The diagram of the 'Palace' and its interior divisions shows it to be a building of elliptical form, about 1,610 feet long and 1,245 feet broad; covering an area of about 38 acres, in the centre of the 'Champ de Mars,' a spacious open square or 'Park' of about 150 acres. In the centre of the Palace is an open interior court or garden, about 533 feet long and 164 feet broad. The Palace covers an elliptical ring around this interior garden of about 490 feet in breadth, with a total area of 143,848 square *metres*, very nearly equal, at 10½ square feet to the *metre*, to 1,510,000 square feet.

The elliptical building is subdivided by three concentric passage-ways into seven separate galleries, each about fifty feet broad, which was respectively allotted to the first seven grand divisions or 'groups' of objects to be exhibited. By a single walk around either of the galleries, the visitor may successfully review and compare the products of the respective nations, of the particular character embraced in the 'group.' There are ten 'groups' in all, of which three will be outside of the palace, in the 'Park' adjacent, principally embracing living products of agriculture, and horticulture, with several objects of miscellaneous character."

The total area within the palace is divided among the different nations in the following proportions:—

TO EUROPEAN NATIONS.	Square Metres.
France	64,056
Great Britain and dependencies	23,002
Prussia	7,628
Austria	7,528
Other German States	7,528
Belgium	7,249
Italy	3,858
Russia	2,916
Switzerland	2,418
Sweden and Norway	2,091
Spain	1,911
Portugal	1,134
Denmark	650
Greece	648
Roumania	648
Papal States	300

TO AMERICAN NATIONS	Square Metres.
To the United States	2,788
Brazil	972
Mexico and Central America	648
South American States	810

TO MOHAMMEDAN AND PAGAN NATIONS	Square Metres.
To Turkey	1,296
Persia and Central Asia	648
China, Japan and Southern Asia	810
African and Oceanica	810

"It thus appears that the proportion of space allotted to the United States is 0 020, or one-fiftieth part of the whole, being 2,788 square metres, about 29,234 square feet. From this must be deducted the necessary spaces for the open passage-ways running through it, leaving an available space remaining of only 15,824 square feet, not quite equal to the area of seven ordinary building lots in New York. It forms a narrow wedged figure, about 450 feet long and 100 feet broad at the exterior line of the palace, converging to a front of about 11 feet on the interior garden. It is subdivided as follows:

For group No. 1, 'works of art,' 665 square feet, (with 1,296 feet of wall room for pictures.)	
For group No. 2, materials for liberal arts	1,833 feet
For group No. 3, furniture, etc.	1,082 feet
For group No. 4, garments, etc.	2,467 feet
For group No. 5, products, etc	3,880 feet
For group No. 6, machines, etc.	5,010 feet
For group No. 7, food	1,190 feet
Total	16,824 feet

It must be apparent at once that these spaces will not suffice to adequately exhibit the products of the United States, and that it will be indispensably necessary for our government to erect a supplemental building.

The applications for space already made to Mr. Derby, the agent of the United States at New York, far more than fill the whole of the space above described. The government of Belgium already finds the space allotted to her quite insufficient, although nearly three times that of the United States, and is to erect a supplemental building in the Park.

The government of France assumes the whole expense of erecting the spacious building for the exposition, called 'The Palace,' estimated at 20,000,000 of francs, but are to receive the proceeds of the tickets of admission, estimated at 8,000,000 of francs, leaving a clear expenditure of 12,600,000 of francs, about $2,400,000, which will, however, be practically reimbursed to France, at least in a measure, by the general expenditure at the concourse in Paris."

We have thus presented before us some hints, from which to derive a conception of the vastness of the design in this rightly named "Exposition *Universelle*." Every nation, kingdom, and tribe under heaven is solicited to participate in this great festivity of art. Not alone into every part of Christendom, but into the vast interior of heathen countries, has the Gallic message of invitation penetrated. Not a latitude nor a continent is forgotten. Neither the burning tropics, nor the frozen poles, are passed by. Not even the islands of the sea, not the meanest, nor remotest, nor obscurest organized community of human beings, neither despotisms nor republics, are overlooked. Protestant and Catholic, Brahmin and Mohammedan, European, African, and Indian, are summoned to send tribute of their most cunning workmanship, and the strangest and most varied productions of nature, to enhance the magnitude and the miracle of this jubilee of *seven months* of seeing and wondering. Every most experienced faculty and most adroit art of description, will be tasked to report through every territory and community of the habitable globe, the splendor and extent of this mighty aggregate of wonders. Thus will the Cæsar of the nineteenth century be *aggrandized.* Thus will the way be prepared for the *subtlest and most dangerous* of all monarchs of all ages to attain the coveted supremacy in influence and power.

There is certainly something significant in the *term of duration* allotted to this exhibition. In Daniel it is said, "the prince shall make a covenant with many *for one week.*" And we have here at least a *week of months* specified, during which the nations of all the earth may be said to be covenanted with the foremost European sovereign in this great conception and enterprise. If this does not really fulfill the prophecy, it would certainly seem to be a *shadow immediately going before the fulfillment:*

A lady in Philadelphia, deeply interested in observing the prophetic developments of these most significant times, recently wrote me in reference to this subject. She says; "There are some very interesting letters from a converted priest in Germany, published in the "Israelite Indeed," which represent that the covenant between Napoleon and the Jews is about to be made, and the information seems to be well authenticated. There are frequent items of news, all tending in the same direction."

Before concluding, we may barely refer to a single other fact mentioned in this report. It is this. "In such a study, America might well seek to learn the processes of statesmanship by which the reigning sovereign of France has been enabled, *in twelve short years, to double the assessed money value of his empire, raising it from 124,000 millions of francs in 1852, to 249,000 millions of francs in 1864.*" When has such astonishing increase ever occurred in history before? This looks like the financiering of the willful king, "who shall have power over the treasures of gold and silver."

Let no one be misled by the apparently pacific language of the Emperor's January speech, in reference to Mexico. Though seeming to imply concessions to the United States, and hinting at a return of the French army to Europe, the stability of the new empire of Maximilian must be guaranteed. This is a *sine qua non.* Nor indeed does the language employed give the slightest intimation of an *immediate* recall. The period of withdrawal may be indefinitely postponed or protracted. The imperial policy is undoubtedly indeed *pacific*, but it is *aggressive, ambitious*, and *persistent.* It contemplates no retractions, and scruple nothing (*at the opportune time*) about a war, in which its interest and predominance will be promoted. Momentous days are these! Period most emphatically critical! Exigency full of peril! C. COLEGROVE.

For the World's Crisis.

FOUR HUNDRED AND NINETY TIMES:

OR, THE WAY OF JESUS THE BEST WAY YET.

In this age of improvements (so called), when all the *ways* of Jesus are altered over, and every branch of the "doctrine of Christ" changed or improved so as to suit the world, and the demands of cold-hearted professors, and the old mode of a *future life* by "the resurrection of the dead," is out of fashion, and men must improve on it so as to have a "shorter cut," or to "climb up some other way," and slip off to heaven when they die; in such an age as this, no wonder that they hate to hear "sound doctrine," or any thing on "*time*," or "*times*," or "time, times and a half." Well it is not my purpose now to write any thing on the time of Jesus' coming to take to himself his great power and reign, but to write something about the conversation Jesus had with his followers, when he was giving them to "understand the mysteries of the kingdom of heaven." It is about *forgiveness* that I wish to write a few lines, coming right from the heart, and praying that it may reach the heart of some.

I know we are in a time when it don't take much to make a *fuss*, whereby families are divided, churches are torn to pieces, and societies are set to quarreling. Jesus knew how things would be, and tried to instruct his followers so that they might be at peace among themselves, and great is that peace when people "take heed" to Jesus's words. Jesus had been teaching them what to do if a brother trespassed against them, but Peter was hardly satisfied, and wanted to know, "How oft shall my brother trespass against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times; but until *seventy times seven*," or four hundred and ninety times. Think of this, you that can't forgive one trespass of a brother. Well, the response may be how can I forgive my brother if he don't *come* and ask my forgiveness? How? by doing just as Jesus says in Matt. 18: 15. "If thy brother trespass against thee, *go* and tell him his fault between him and thee *alone*: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." I verily believe if the above instruction was carried out, we should see peace restored where now we see "hatred" and "variance." How is it? "If thy brother (or sister) trespass against thee, go and tell him his fault between him and thee *alone*." O how few are willing to do that. When one feels that a brother has trespassed against him, instead of obeying the Lord, they follow the "*old man*," and go and tell some brother or sister, and try to gain their sympathy, and talk it over until it increases and becomes in their estimation so great a trespass, that it ought not to be forgiven.

Bro. A. feels that Bro. B. has injured him in some way. So, instead of going to Bro. B. with the spirit of Jesus in his heart, and telling him about it to his face, so that Bro. B. can be "*gained*," and confess and *humbly* ask forgiveness, he goes to Sr. C., and tells how B. has misused him, and they talk it over, and bring up every failing of B.'s, and talk about him until A. gets such a feeling in his heart that if, after the matter has gone through the church, and B. hears that A. has something against him, and goes to him to find out what the matter is, B. can get no satisfaction whatever, and turns away and leaves him to let the fire burn, until many became "defiled" by the "root of bitterness," that has been nourished so long. This is the order of the day. O how long will it be till christians will "cease to do evil and learn to do well." If, when A. felt that B. had trespassed against him, he had *obeyed Jesus*, and gone and told him of his fault alone, in the spirit of Jesus, B.'s heart would have been touched, and he would most heartily have exclaimed, *I am very, very sorry*, and hope you will forgive me, and there the matter would have ended. O how much better are the ways of Jesus than man's ways.

My dear brethren and sisters, cultivate that forgiving spirit, so that "if thy brother trespass against thee" "seven times in a day, and seven times in a day turn again unto thee, saying, I repent," you can freely "forgive him." We are yet in an enemy's land. We are frail. We are all liable to trespass. We must have the forgiving spirit of Jesus, or we are "none of his." Think of the "wicked servant" that would not forgive. Jesus says, "So likewise shall my heavenly Father do unto you, if ye from your *hearts* forgive not every one his brother his trespasses." When you think that some brother or sister has trespassed against you in any way, go to *him alone* with it, and not to some one else.

I believe that ninety-nine out of every hundred roots of bitterness, that are allowed to spring up and grow, would be avoided and "nipped in the bud," if men would only obey Jesus. Dear brethren and sisters, *will we do it?* God help us so to live that we may show to the world that we *believe* with all our heart that Jesus is very soon coming, and we expect to be *saved*, because we have *his Spirit.*

Dansville, N. Y. A. P. MOORE.

For the World's Crisis.

DOES THE LITTLE HORN SYMBOLIZE THE GREEK EMPIRE?

What power is symbolized by the little horn of the 7th chapter of Daniel's prophecy? There is no possible escape from the conclusion that it symbolizes Papacy in its civil and ecclesiastical forms. To claim that it simply symbolizes the Greek Empire, is rashly absurd. That the Greek Empire was an ingredient of the civil element of the horn, is the most that can be claimed with truthfulness. The ecclesiastical element was predominant, as will be seen by analyzing the prophecy, and the civil element was subservient; hence the fallacy of the claim that only the Greek Empire was symbolized by the horn, because it is used as an agent in doing a *part* of the work assigned to the horn (the plucking up), while it was an ingredient of the horn.—These *civil* ingredients of the horn were vacillating, one passing away and another filling its place, which was true in the history of the Greek Empire; while the ecclesiastical element was substantial and unfailing. Let it be remembered that the ecclesiastical element "reigneth *over* the kings of the earth" (Rev. 17: 18), and therefore they have yielded obedience thereto, and thus helped do the work ascribed to it.

Let us look at several features of the prophecy, and see whether they will apply as well to the Greek Empire as to Papacy in its civil and ecclesiastical forms combined.

1st. "He shall subdue three kings," or pluck up three of the ten horns. The Greek Empire, at the time, being the predominant ingredient of the *civil* element of the Papacy, engaged in this work, as a component part of the horn; and if this were all the work to be done by the horn, there might be a show of plausibility in the claim that the Greek Empire was the horn, instead of being a mere component ingredient—the civil element interwoven with the ecclesiastical.

2d. This horn was to make war with the saints, and they were to be given into his hands for a "time, times, and the dividing of time," or 1260 years; which is not true of the Greek Empire. As an ingredient of this horn—the predominant civil element, for the time being—the Greek Empire *helped* do this work of butchery for a while (as did other civil powers), but it did not continue to do so for 1260 years, while the horn did. This fact alone is fatal to this theory.

3d. This horn was to prevail till the Ancient of Days should come, while the Greek Empire was subjugated by the Ottomans, or Turks, A. D. 1453, and has remained under Mohammedan rule ever since. This grand fact is utterly subversive of the claim that the Greek Empire was *ever* the little horn. But Papacy fills the prophetic picture; Papacy in its ecclesiastical form taking the lead, and using Papacy in its civil form as an appendage, the Greek Empire being for a while a prominent part of the civil element, and helping do the work assigned to the little horn. Thus it is clear that this little horn is the *Papal horn*, synchronizing with the Papal "abomination that maketh desolate," which was "set up" when arms stood on the part of the "man of sin" (Dan. 11: 35), A. D. 533, and from this epoch 1335 days measure to the resurrection. Thus the statement that it makes no difference when the "little horn" arose, falls to the ground. *It does* make a difference, for *this papal horn*, and the papal "*abomination that maketh desolate*," ARE THE SAME; therefore the 1335 days *do begin* with the *rise* of this horn; and its rise was *prior* to 534.

WM. SHELDON.

For the World's Crisis

EXPERIMENTAL RELIGION.

The religion of Jesus Christ is the only experimental religion that has ever been made known to fallen man. There are, indeed, many other religions, but of none of them can it be said that the greatest proof of their superiority can be found in so immediate and happy a change of heart as in nearly every instance characterizes the conversion of souls to Christ. Spiritualism may boast of its wonderful progress in the exploration of the "spheres," but we defy its champions, one and all, to name a single instance where its "converts" have experienced the happiness edjoyed by those favored with the baptism of the Holy Ghost.

Yes, here is the test, "A tree is known by its fruits." Man's *greatest good* is joy and peace of soul; and is it time that the gospel tree bears this variety of fruit? Have you ever read the history of experimental religion? You certainly have, if you have read of Pentecost; and its triumphs you have seen if you have attended a Whitefieldian campmeeting.

But "modern experimental religion" has its enemies, even in the house of its friends. Before me lies a pamphlet containing a lecture on the subject, in which the author is pleased to even denounce and ridicule the means and manner of the outpouring of the Spirit, as witnessed in the revivals of our day; and worst of all, this man is a professed follower of Christ, and one of those looking for the speedy advent of Omega. Is it possible that such men have never read the language of the Savior on the sin of speaking against the Holy Spirit?

But what do these men propose to give us in exchange for the religion thus repudiated? Do they worship another God? Have they found another Savior? another Spirit? Do they proclaim to the sinful-hearted world, "Ye must be born again?" Do they repeat the promise made by God to every repentant child of Adam, "I will pour out my Spirit unto you?" In short, on what do they insist as essential to the salvation of the soul?

The pamphlet above referred to informs us, first, that we must believe the future possession and home of the redeemed and glorified is to consist of a portion of the Sultan's dominions, being situated at the east of the Mediterranean Sea, a country called Syria, or Palestine, the land of the Hebrews. In this belief we are to be "immersed," thereafter to be outwardly moral; these three things to constitute a fitness for "an abundant entrance into the everlasting kingdom!"

But, ye friends of the experimental religion taught by Jesus, by Peter, and by Paul, do we yet find any thing to equal "the everlasting gospel?"—even that very same gospel promulgated and confirmed by our Lord for eighteen centuries? Can we yet conclude the whole gospel church in fanatical foolishness? Does it not seem proper that this religion, which has successfully stood all the tests made from Pentecost till now, should at least be made the subject of experiment by those who fain would build upon the Foundation with materials of human invention? Oh! when will men become humble enough to "let God be true?" "Thou had made man upright, but they have sought out many inventions."

Isa. 41: 17, 18. How readest thou?—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Who has not read of the miraculous spring at Andersonville; and who has not read of modern outpourings of the water of *life* as promised in the last paragraph of the Bible, and as witnessed under the preaching of the apostles and evangelists of later times?

We conclude, then, that "experimental religion" *still lives*, and is worthy the *experiments* of all sincere lovers of their own souls. Prov. 19: 8. And I venture the prophecy that the "righteousness, peace and joy," which is "in the Holy Ghost," the "unsearchable riches of Christ" on man bestowed,—the *summum bonum* of christianity, will be still proclaimed and still "received into good and honest hearts," until He of whom it is said, "Behold he cometh with clouds," shall, by his glorious presence, disrobe his followers of the spirit of intolerance and dogmatic love of theory, and bring a startled world to wonder that they had so long resisted the *experimental religion* of Him before whom they shall stand in judgment. A. L. FORRESTER.

Dundee, N. Y.

For the World's Crisis.

DAY OF THE FIRST FRUIT OFFERING.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then shall ye bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be accepted for you: on the morrow after the Sabbath the priest shall wave it. . . And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God."—LEV. 23: 9, 14.

Some have thought that the Sabbath referred to in the above quotation, was the seventh day Sabbath, notwithstanding the testimony of Josephus, that this offering was made on the sixteenth of the first month, clearly implying that the Sabbath referred to was the fifteenth day of the first month. According to verses fifteen and sixteen, they were required to count from the day when they brought the wave sheaf, "seven Sabbaths complete; even unto the morrow after the seventh Sabbath, shall ye number fifty days." Here it may be claimed that there are no seven Sabbaths complete, making fifty days unto the morrow after the seventh day Sabbath. But it should be known that the word Sabbath was used to denote a week, and that in accordance therewith the Septuagint reads, "seven sevens," instead of seven Sabbaths.

The week is not a natural, but an artificial division of time, to keep in memory the fact that God created heaven and earth in six days, and rested the seventh, which was the Sabbath. This Sabbath, therefore, implied a period of seven days, and so was sometimes used to denote a period of seven days. For every week, whether reckoned from the first day after the seventh, or from any other day, included a seventh day Sabbath, and so the week came to be represented by the principal day that made this artificial division of time by sevens. Hence, "seven Sabbaths complete" would not denote seven weeks ending with the seventh day Sabbath, unless they were appointed to begin with the first day of the week; of which there is no evidence. For Josephus, who was fully acquainted with the Jewish customs, declares that "the offering" was made on the sixteenth day of the first month (*Ant. Book 3, chap. 10, sec. 5*); and since this was the point from which the seven weeks were to be reckoned, it is clear that they would have to be reckoned from whatever day of the week the sixteenth happened to fall, except it fell on the seventh day. For in this case, the fifteenth being a Sabbath, followed by the seventh day, there would be a Sabbath of two days duration, and so "*the morrow after the Sabbath*" would not come till the seventeenth day of the month, and first day of the regular week.

According to the quotation at the head of this article, the offering of the first fruits was to be made before the harvest was fully ripe, for they were not to eat "green ears" until the self-same day that they offered the sheaf of first fruits; which, had it been after the harvest was wholly ripe, would have prevented them from ever eating thereof in its green state. And since their first month, "Abib," signifies the month of green ears, the offering of the sheaf of first fruits must have taken place in this first month, since it was to be in that month, or moon, when their grain could be eaten in its green state. And as it was to be offered "on the morrow after the Sabbath," some particular Sabbath, peculiar to this month, must be referred to. It could not, however, relate to any of the seventh day Sabbaths, for that would make it uncertain whether the offering was to be made at the beginning, middle, or end of the first month.

Some Sabbaths, specially referred to in the connection, must therefore be understood to relieve the command of absolute indefiniteness. Such a Sabbath was the fifteenth day of the first month, specially referred to in the connection in verses six and seven. That was worthy to be called "the Sabbath," in distinction from every other Sabbath of that month, being the great anniversary day of their deliverance from Egyptian bondage, and a day wherein no servile work was to be done.

Had our Savior been crucified on the fourteenth day of the first month, and on a Thursday, this great Sabbath day would have followed the next day; and that being succeeded by Saturday, the seventh day Sabbath, the offering of the first fruits would have come on the first day of the week; because the Sabbath, in that case, continued throughout both days. Hence Christ, our Passover, was sacrificed for us, at the time indicated by the type, and Christ, the first fruits, arose from the dead on the morrow after the Sabbath.

WM. HOBBS.

For the World's Crisis.

TEMPORAL TND SPIRITUAL FOOD.

If we would be found in harmony with the saints, enjoy their faith, and serve God with a pure heart, we must "eat that which is good,"—spiritual and heavenly food; it will enliven, cherish and animate the soul, and consequently lead us to the realms of glory. Eat that which is good. This is the declaration and admonition of Holy Writ. It is spoken in reference to the selection of moral food;—food for the mind, support for the spiritual man. The mind needs good food as well as the body. And he who takes care to provide for the outward, and neglects the inward man, abuses the best part of himself, fails of justly understanding the dignity, capacities and wants of his nature, and consequently fails of happiness. Thus many do. Hence the world is filled with complaint. Man feeds his body, yet starves his mind; supplies the animal and neglects the spiritual. He crawls on the earth when he should aspire to heaven. Debasement and degeneration consequently rule the day, and the image of God is shrouded in the depravity of man.

Instead of going to the fountain of living waters, "man hews out to himself cisterns, broken cisterns, that can hold no water." Instead of eating the bread of life, he eats the bread of death. He is miserable. A sensual, gluttonous appetite cannot satisfy the mind, else would sensuality be happiness, and animal indulgence harmony and peace. Thus man appeared to the Prophet when he wrote the following words: Eat that which is good. Man's soul was unfed, or, if otherwise, fed only with the husks of error and worldly dissipation. Alas! that it should be so now, that many hunger when there is bread enough and to spare; that many thirst when there are heavenly waters enough to satisfy the soul.

Eat that which is good, delight your soul in fatness. This admonition holds as good in this day as it did in the days of the prophet. When will this admonition be heeded? Not until we learn that there are two kinds of food in the world,—truth and error. The first is life, the last death, to the mind. These two kinds of food are better known by their tastes than by their names; for in relation to spiritual food names have been strangely misapplied. Infidelity has been called philosophy; sin, pleasure, and a partial salvation the doctrine of Christ. At this table, men have fed and turned away unsatisfied, and hunger still. It is not that feast of fat things prepared before the face of all people. He that eats most at this temporal table hungers most. No one ever left it satisfied. Not so with the *feast of divine truth.* That satisfies; it fills the mind with good, it strengthens the inward man,—it feeds the soul with joy divine.

How beautiful is the simplicity of God's truth. May God speed the day when all his dear children shall be brought into the knowledge of the truth, to entertain right views of God's character, just views of his goodness, and a proper understanding of his will concerning them. Then will sin and all its attendant evils be banished from the world, and righteousness, joy and peace fill the whole earth. Let us ponder well these serious things, and act as duty shall call. Let us be true to God, to ourselves; true to our faith, and true to our fellowmen, and a rich blessing will rest upon us.

As the dew from heaven nourishes the earth and causeth vegetation to spring forth in brightness and beauty, so doth spiritual food nourish the soul of man.

"Eternal Wisdom has prepared
A soul-reviving feast,
And bids your longing appetites
The rich provision taste."

Fishersville, N. H. J. ELKINS.

For the World's Crisis.

BOSANQUET'S CHRONOLOGY.

Bosanquet, in his valuable work on Chronology, by reference to the recent discoveries among the ruins of Nineveh, and the authority of the most ancient historians, has proved the incorrectness of the received Chronology.

In his Introduction, he says: "It has pleased the Almighty in these latter days to reveal to us historical truths, which have been hidden for more than two thousand years. . . Within the last year, a most important addition to our knowledge of Assyrian history has been made by Colonel Rawlinson, who has deciphered the annals of Sennacherib, king of Assyrian, from the marbles of Nineveh." But as those who are interested in the subject of chronology would prefer seeing the work itself, instead of making large quotations from it, we shall here only give the result of his investigation, and, for the convenience of the reader, we will give a table of the most essential points in his chronology, compared with Bishop Usher's chronology and mine.

Bishop Usher's chronology is the one generally received; and the dates, as given in the margin of your Bibles, are according to his, which are based alone upon the authority of Ptolemy's Canon. Bosanquet also considers Ptolemy's Canon reliable from the beginning down as far as the reign of Nabopalassar; and I am of the same opinion; so thus far we are all agreed as to that, although we differ as to the time of the reign of the kings of Israel, as seen from the following table:—

A table exhibiting and comparing the Chronology of Bishop Usher, Bosanquet and Thurman.

Usher.	Bosanquet.	Thurman.	
B. C.	B. C.	B. C.	
1012	990	983	The 4th year of Solomon.
721	695	681	The 6th year of Hezekiah.
713	688	674	The 14th year of Hezekiah.
588	560	547	The 11th year of Zedekiah.
538	493	491	The first scriptural year of Darius.
536	523	489	The first scriptural year of Cyrus.
4	3	4	The birth of Christ.

It will be seen from the foregoing table that I am agreed with the received chronology as to the time of the birth of Christ, while Bosanquet is at variance in every date; yet, by correcting a few errors into which he has fallen, his chronology will be the same with mine, as I intend to show; but Bishop Usher's being based alone upon Ptolemy's Canon, cannot be reconciled, either with the Bible, Bosanquet's chronology, nor mine.

1. It will be observed that Bosanquet gives just seven years more for the time of the fourth of Solomon than I have; and that he is just seven years in error here we have proved by the eclipse of Amos, which is found to have occurred B. C. 755. (See page 75 of the Book of Daniel Opened.)

2. For the sixth of Hezekiah, Bosanquet gives just fourteen years more than I have. His authority is Demetrius, a learned Jew, living about two hundred years before the christian era. His words are thus given by Clemens:—"Demetrius says in his work concerning the kings of Judea, that the tribes of Benjamin and Levi were not carried into captivity by Senacherim; but that from this captivity to the last captivity from Jerusalem by Nebuchadnezzar, was a period of a hundred and twenty-eight years and six months. And that from the time when the ten tribes were made captive from Samaria (i. e. in the reign of Shalmanezer) to the reign of the fourth Ptolemy (Philopater) was four hundred* and seventy-three years and nine months. And from the carrying away from Jerusalem, three hundred and thirty-eight years and three months.†

Bosanquet has well asked, "Whose authority could be better" than that of this Demetrius? for I suppose that, outside of the Bible, better authority cannot be found. But the point to which I wish to call the attention of the reader is, that Bosanquet, failing to notice the express language of Demetrius, has fallen into an error of fourteen years. In the first place, he is in error one year as to the beginning of "the reign of the fourth Ptolemy." He places it in B. C. 221. But Josephus gives us B. C. 220 as the time of the beginning of his reign; for he informs us that the second Ptolemy reigned thirty nine years; and since Demetrius was also a Jew, it is more reasonable to suppose that they both used the same date. But supposition is not enough; we must prove it; which may be done by the three odd months given by Demetrius; for it is said that the reign of each of the Egyptian kings is to be reckoned from the beginning of the Egyptian first month; and since it is well known that the captivity commenced on the tenth day of the fifth month, these three odd months give the tenth day of the eighth month for the beginning of the reign to which Demetrius had reference; and in B. C. 220, the beginning of the Egyptian year did fall on the tenth day of the Jewish eighth month. But in B. C. 221, the beginning of the Egyptian year fell on the twenty-ninth day of the Jewish seventh month. This would give the twenty-ninth day of the fourth month for the beginning of the captivity, on which day no one places it.

Having then proved that the dates used by Demetrius are to be reckoned from the tenth day of the eighth month, B. C. 220, we are now ready to examine the matter. Demetrius' words are as follows:—"From the time when the ten tribes were made captive from Samaria (i. e., in the reign of Shalmanezer), to the reign of the fourth Ptolemy (Philopater), was four hundred and seventy-three years and nine months"; which placed against the beginning of the reign of Ptolemy, in B. C. 220, gives the tenth day of the eleventh month, B. C. 694, for the beginning of the captivity of the Gentiles. This is within one year of the time given by Bosanquet, which he gives as the sixth year of Hezekiah; and it is true that with the sixth year of Hezekiah, the desolation and everlasting ruin of the ten tribes is to be dated (2 Kings 18: 10); but

* In the original the word is wanting, for hundred, [illegible]

† Clemens. Alex. Strom I.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 547. BOSTON, WEDNESDAY, MARCH 28, 1866. VOL. XXIII.—NO. 2.

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AND SECOND ADVENT MESSENGER.

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☞ The Crisis is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE RESURRECTION.

"A seed found in the hand of a mummy two thousand years old, when planted, bloomed into a beautiful flower."

Two thousand years ago, a flower
 Bloomed brightly in a far-off land;
Two thousand years ago, its seed
 Was placed within a dead man's hand.

Before the Savior came to earth,
 That man had lived and loved and died;
And even in that far-off time
 The flower had spread its perfume wide.

Suns rose and set, years came and went,
 The dead hand kept its treasure well;
Nations were born and turned to dust,
 While life was hidden in that shell.

The shrivelled hand is robbed at last,
 The seed is buried in the earth;
When lo, the life long hidden there,
 Into a glorious flower bursts forth.

Just such a plant as that which grew
 From such a seed when buried low;
Just such a flower in Egypt bloomed
 And died two thousand years ago.

And will not He who watched the seed,
 And kept the life within the shell,
When those he loves are laid to rest,
 Watch o'er their buried dust as well?

And will he not from 'neath the sod
 Cause something glorious to arise?
Aye, though it sleep two thousand years,
 Yet all that buried dust shall rise.

Just such a face as greets you now,
 Just such a form as here we wear,
Only more glorious far, will rise
 To meet the Savior in the air.

Then will I lay me down in peace,
 When called to leave this vale of tears,
For "in my flesh I shall see God,"
 E'en though I sleep two thousand years.

—*Amer. Messenger.*

For the World's Crisis.

THOUGHTS ON PROPHECY.

THE FRENCH EXPOSITION.

Editor World's Crisis:—

Dear Brother,—In agreement with the inspired intimation that a coming potentate shall "by his policy cause craft to prosper in his hand, and by peace shall destroy many," it may not be untimely to scrutinize the import of the approaching grand convocation of the nations through their representatives at the Paris Exposition. It is no rash or idle affirmation, to say that in the number of invited and represented nationalities, in the eagerness of competition, and in the magnificence of the display, this great assemblage of the various products of industrial art, and modern human enterprise and invention, will be far beyond all precedent. It will be interesting in this connection, to refer to some features in the recent report of a committee of the New York Chamber of Commerce.

In answer to the suggested impolicy of contributing to enhance the splendor and vastness of this exhibition on the part of the United States, occurs the following:—

"The committee regret to be obliged to notice an opinion somewhat earnestly expressed, that it is not expedient or proper for the United States in any way to encourage or sanction the proposed Exposition at Paris, for the alleged reason that its real object is to aggrandize a sovereign, whose Mexican policy has seriously offended the American people. Your committee cannot perceive the force or propriety of this object. Among the various independent nations, at least thirty in number, who will meet in the coming 'concours,' it would be strange indeed, if no political differences should exist between any two of them. It surely is enough to say that the government of the United States has formally and deliberately accepted the invitation of the government of France, and in the face of the world has agreed to be present. It surely is not impossible that long before the opening of the Exposition, the subject of Mexico may cease to agitate either nation."

Notwithstanding the apparent propriety of illustrating American achievement on such an attractive and imposing arena, there are some who heartily believe that the tendency, the intention and the result of this gigantic Napoleonic device, *will be the "aggrandizement"* of its imperial originator. It appears that this exposition "was established by an imperial decree of Napoleon III., in Feb., 1865, and is to last *for seven months from the 1st of April*, 1867." The interval, therefore, yet to elapse before the completion of all the arrangements designed to ensure the success and perfect the conception of this enterprise, will give an idea of its intended magnificence. We quote:—

"We must not forget that the proposed exhibition, officially denominated the 'Exposition *Universelle*,' is expressly intended for the products, not of any particular nation or continent, but of the whole world, whether civilized or savage. The Imperial Commission has allotted separate compartments, not alone to the Christian governments of Europe and America, but also to the Mahometan and Pagan nations of Turkey, Persia, and Central Asia, Africa and Oceanica. Ample space is also provided for displaying different races of savages at work in their rude industry.

The diagram of the 'Palace' and its interior divisions shows it to be a building of elliptical form, about 1,610 feet long and 1,245 feet broad, covering an area of about 35 acres, in the centre of the '*Champ de Mars*,' a spacious open square or 'Park' of about 150 acres. In the centre of the Palace is an open interior court or garden, about 533 feet long and 184 feet broad. The Palace covers an elliptical ring around this interior garden of about 490 feet in breadth, with a total area of 143,848 square *metres*, very nearly equal, at 10½ square feet to the *metre*, to 1,510,000 square feet.

The elliptical building is subdivided by three concentric passage-ways into seven separate galleries, each about fifty feet broad, which was respectively allotted to the first seven grand divisions or 'groups' of objects to be exhibited. By a single walk around either of the galleries, the visitor may successfully review and compare the products of the respective nations, of the particular character embraced in the 'group.' There are ten 'groups' in all, of which three will be outside of the palace, in the 'Park' adjacent, principally embracing living products of agriculture, and horticulture, with several objects of miscellaneous character."

The total area within the palace is divided among the different nations in the following proportions:—

TO EUROPEAN NATIONS.	Square Metres.
France	64,056
Great Britain and dependencies	23,003
Prussia	7,628
Austria	7,528
Other German States	7,528
Belgium	7,249
Italy	3,888
Russia	2,916
Switzerland	2,416
Sweden and Norway	2,091
Spain	1,944
Portugal	1,134
Denmark	650
Greece	648
Roumania	648
Papal States	300

TO AMERICAN NATIONS.	Square Metres.
To the United States	2,788
Brazil	972
Mexico and Central America	648
South American States	810

TO MOHAMMEDAN AND PAGAN NATIONS.	Square Metres.
To Turkey	1,296
Persia and Central Asia	648
China, Japan and Southern Asia	810
African and Oceanica	810

"It thus appears that the proportion of space allotted to the United States is 0 020, or one-fiftieth part of the whole, being 2,788 square metres, about 29,234 square feet. From this must be deducted the necessary spaces for the open passage-ways running through it, leaving an available space remaining of only 15,824 square feet, not quite equal to the area of seven ordinary building lots in New York. It forms a narrow wedged figure, about 450 feet long and 100 feet broad at the exterior line of the palace, converging to a front of about 11 feet on the interior garden It is subdivided as follows:

For group No. 1, 'works of art,' 665 square feet, (with 1,296 feet of wall room for pictures.)	
For group No. 2, materials for liberal arts	1,830 feet
For group No. 3, furniture, etc.	1,082 feet
For group No. 4, garments, etc.	2,467 feet
For group No. 5, products, etc	3,880 feet
For group No. 6, machines, etc.	5,610 feet
For group No 7, food	1,190 feet
Total	16,824 feet

It must be apparent at once that these spaces will not suffice to adequately exhibit the products of the United States, and that it will be indispensably necessary for our government to erect a supplemental building.

The applications for space already made to Mr. Derby, the agent of the United States at New York, far more than fill the whole of the space above described. The government of Belgium already finds the space allotted to her quite insufficient, although nearly three times that of the United States, and is to erect a supplemental building in the Park.

The government of France assumes the whole expense of erecting the spacious building for the exposition, called 'The Palace,' estimated at 20,000,000 of francs, but are to receive the proceeds of the tickets of admission, estimated at 8,000,000 of francs, leaving a clear expenditure of 12,600,000 of francs, about $2,400,000, which will, however, be practically reimbursed to France, at least in a measure, by the general expenditure at the concourse in Paris."

We have thus presented before us some hints, from which to derive a conception of the vastness of the design in this rightly named "Exposition *Universelle*." Every nation, kingdom, and tribe under heaven is solicited to participate in this great festivity of art. Not alone into every part of Christendom, but into the vast interior of heathen countries, has the Gælic message of invitation penetrated. Not a latitude nor a continent is forgotten. Neither the burning tropics, nor the frozen poles, are passed by. Not even the islands of the sea, not the meanest, nor remotest, nor obscurest organized community of human beings, neither despotisms nor republics, are overlooked. Protestant and Catholic, Brahmin and Mohammedan, European, African, and Indian, are summoned to send tribute of their most cunning workmanship, and the strangest and most varied productions of nature, to enhance the magnitude and the miracle of this jubilee of *seven months* of seeing and wondering. Every most experienced faculty and most adroit art of description, will be tasked to report through every territory and community of the habitable globe, the splendor and extent of this mighty aggregate of wonders. Thus will the Cæsar of the nineteenth century be *aggrandized*. Thus will the way be prepared for the *subtlest and most dangerous* of all monarchs of all ages to attain the coveted supremacy in influence and power.

There is certainly something significant in the *term of duration* allotted to this exhibition. In Daniel it is said, "the prince shall make a covenant with many *for one week*." And we have here at least a *week of months* specified, during which the nations of all the earth may be said to be covenanted with the foremost European sovereign in this great conception and enterprise. If this does not really fulfill the prophecy, it would certainly seem to be a *shadow immediately going before the fulfillment:*

A lady in Philadelphia, deeply interested in observing the prophetic developments of these most significant times, recently wrote me in reference to this subject. She says: "There are some very interesting letters from a converted priest in Germany, published in the "Israelite Indeed," which represent that the covenant between Napoleon and the Jews is about to be made, and the information seems to be well authenticated. There are frequent items of news, all tending in the same direction."

Before concluding, we may barely refer to a single other fact mentioned in this report. It is this. "In such a study, America might well seek to learn the processes of statesmanship by which the reigning sovereign of France has been enabled, *in twelve short years, to double the assessed money value of his empire, raising it from 124,000 millions of francs in 1852, to 249,000 millions of francs in 1864.*" When has such astonishing increase ever occurred in history before? This looks like the financiering of the willful king, "who shall have power over the treasures of gold and silver."

Let no one be misled by the apparently pacific language of the Emperor's January speech, in reference to Mexico. Though seeming to imply concessions to the United States, and hinting at a return of the French army to Europe, the stability of the new empire of Maximilian must be guaranteed. This is a *sine qua non*. Nor indeed does the language employed give the slightest intimation of an *immediate* recall. The period of withdrawal may be indefinitely postponed or protracted. The imperial policy is undoubtedly indeed *pacific*, but it is *aggressive, ambitious*, and *persistent*. It contemplates no retractions, and scruple nothing (*at the opportune time*) about a war, in which its interest and predominance will be promoted. Momentous days are these! Period most emphatically critical! Exigency full of peril! C. COLEGROVE.

For the World's Crisis.

FOUR HUNDRED AND NINETY TIMES:

OR, THE WAY OF JESUS THE BEST WAY YET.

In this age of improvements (so called), when all the *ways* of Jesus are altered over, and every branch of the "doctrine of Christ" changed or improved so as to suit the world, and the demands of cold-hearted professors, and the old mode of a *future life* by "the resurrection of the dead," is out of fashion, and men must improve on it so as to have a "shorter cut," or to "climb up some other way," and slip off to heaven when they die; in such an age as this, no wonder that they hate to hear "sound doctrine," or any thing on "*time*," or "*times*," or "time, times and a half." Well it is not my purpose now to write any thing on the time of Jesus' coming to take to himself his great power and reign, but to write something about the conversation Jesus had with his followers, when he was giving them to "understand the mysteries of the kingdom of heaven." It is about *forgiveness* that I wish to write a few lines, coming right from the heart, and praying that it may reach the heart of some.

I know we are in a time when it don't take much to make a *fuss*, whereby families are divided, churches are torn to pieces, and societies are set to quarreling. Jesus knew how things would be, and tried to instruct his followers so that they might be at peace among themselves, and great is that peace when people "take heed" to Jesus's words. Jesus had been teaching them what to do if a brother trespassed against them; but Peter was hardly satisfied, and wanted to know, "How oft shall my brother trespass against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times; but until *seventy times seven*," or four hundred and ninety times. Think of this, you that can't forgive one trespass of a brother. Well, the response may be how can I forgive my brother if he don't *come* and ask my forgiveness? How? by doing just as Jesus says in Matt. 18: 15. "If thy brother trespass against thee, *go* and tell him his fault between him and thee *alone*: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." I verily believe if the above instruction was carried out, we should see peace restored where now we see "hatred" and "variance." How is it? "If thy brother (or sister) trespass against thee, go and tell him his fault between him and thee *alone*." O how few are willing to do that. When one feels that a brother has trespassed against him, instead of obeying the Lord, they follow the "*old man*," and go and tell some brother or sister, and try to gain their sympathy, and talk it over until it increases and becomes in their estimation so great a trespass, that it ought not to be forgiven.

Bro. A. feels that Bro. B. has injured him in some way. So, instead of going to Bro. B. with the spirit of Jesus in his heart, and telling him about it to his face, so that Bro. B. can be "*gained*," and confess and *humbly* ask forgiveness, he goes to Sr. C., and tells how B. has misused him, and they talk it over, and bring up every failing of B.'s, and talk about him until A. gets such a feeling in his heart that if, after the matter has gone through the church, and B. hears that A. has something against him, and goes to him to find out what the matter is, B. can get no satisfaction whatever, and turns away and leaves him to let the fire burn, until many became "defiled" by the "root of bitterness," that has been nourished so long. This is the order of the day. O how long will it be till christians will "cease to do evil and learn to do well." If, when A. felt that B. had trespassed against him, he had *obeyed Jesus*, and gone and told him of his fault alone, in the spirit of Jesus, B.'s heart would have been touched, and he would most heartily have exclaimed, *I am very, very sorry*, and hope you will forgive me, and there the matter would have ended. O how much better are the ways of Jesus than man's ways.

My dear brethren and sisters, cultivate that *forgiving* spirit, so that "if thy brother trespass against thee" "seven times in a day, and seven times in a day turn again unto thee, saying unto thee, I repent," you can freely "forgive him." We are yet in an enemy's land. We are frail. We are all liable to trespass. We must have the forgiving spirit of Jesus, or we are "none of his." Think of the "wicked servant" that would not forgive. Jesus says, "So likewise shall my heavenly Father do unto you, if ye from your *hearts* forgive not every one his brother his trespasses." When you think that some brother or sister has trespassed against you in any way, go to *him alone* with it, and not to some one else.

I believe that ninety-nine out of every hundred roots of bitterness, that are allowed to spring up and grow, would be avoided and "nipped in the bud," if men would only obey Jesus. Dear brethren and sisters, *will we do it?* God help us so to live that we may show to the world that we *believe* with all our heart that Jesus is very soon coming, and we expect to be *saved*, because we have *his Spirit*.

Dansville, N. Y. A. P. MOORE.

For the World's Crisis.

DOES THE LITTLE HORN SYMBOLIZE THE GREEK EMPIRE?

What power is symbolized by the little horn of the 7th chapter of Daniel's prophecy? There is no possible escape from the conclusion that it symbolizes Papacy in its civil and ecclesiastical forms. To claim that it simply symbolizes the Greek Empire, is rashly absurd. That the Greek Empire was an ingredient of the civil element of the horn, is the most that can be claimed with truthfulness. The ecclesiastical element was predominant, as will be seen by analyzing the prophecy, and the civil element was subservient; hence the fallacy of the claim that only the Greek Empire was symbolized by the horn, because it is used as an agent in doing a *part* of the work assigned to the horn (the plucking up), while it was an ingredient of the horn.—These *civil* ingredients of the horn were vacillating, one passing away and another filling its place, which was true in the history of the Greek Empire; while the ecclesiastical element was substantial and unfailing. Let it be remembered that the ecclesiastical element "reigneth *over* the kings of the earth" (Rev 17: 18), and therefore they have yielded obedience thereto, and thus helped do the work ascribed to it.

Let us look at several features of the prophecy, and see whether they will apply as well to the Greek Empire as to Papacy in its civil and ecclesiastical forms combined.

1st. "He shall subdue three kings," or pluck up three of the ten horns. The Greek Empire, at the time, being the predominant ingredient of the *civil* element of the Papacy, engaged in this work, as a component part of the horn; and if this were all the work to be done by the horn, there might be a show of plausibility in the claim that the Greek Empire was the horn, instead of being a mere component ingredient—the civil element interwoven with the ecclesiastical.

2d. This horn was to make war with the saints, and they were to be given into his hands for a "time, times, and the dividing of time," or 1260 years; which is not true of the Greek Empire. As an ingredient of this horn—the predominant civil element, for the time being—the Greek Empire *helped* do this work of butchery for a while (as did other civil powers), but it did not continue to do so for 1260 years, while the horn did. This fact alone is fatal to this theory.

3d. This horn was to prevail till the Ancient of Days should come, while the Greek Empire was subjugated by the Ottomans, or Turks, A D. 1453, and has remained under Mohammedan rule ever since. This grand fact is utterly subversive of the claim that the Greek Empire was *ever* the little horn. But Papacy fills the prophetic picture; Papacy in its ecclesiastical form taking the lead, and using Papacy in its civil form as an appendage, the Greek Empire being for a while a prominent part of the civil element, and helping do the work assigned to the little horn. Thus it is clear that this little horn is the *Papal horn*, synchronizing with the Papal "abomination that maketh desolate," which was "set up" when arms stood on the part of the "man of sin" (Dan. 11: 35), A. D. 533, and from this epoch 1335 days measure to the resurrection. Thus the statement that it makes no difference when the "little horn" arose, falls to the ground. *It does* make a difference, for *this papal horn*, and the papal "*abomination that maketh desolate*," ARE THE SAME; therefore the 1335 days *do begin* with the *rise* of this horn; and its rise was *prior* to 534.

WM. SHELDON.

For the World's Crisis

EXPERIMENTAL RELIGION.

The religion of Jesus Christ is the only experimental religion that has ever been made known to fallen man. There are, indeed, many other religions, but of none of them can it be said that the greatest proof of their superiority can be found in so immediate and happy a change of heart as in nearly every instance characterizes the conversion of souls to Christ. Spiritualism may boast of its wonderful progress in the exploration of the "spheres," but we defy its champions, one and all, to name a single instance where its "converts" have experienced the happiness edjoyed by those favored with the baptism of the Holy Ghost.

Yes, here is the test, "A tree is known by its fruits." Man's *greatest good* is joy and peace of soul; and is it time that the gospel tree bears this variety of fruit? Have you ever read the history of experimental religion? You certainly have, if you have read of Pentecost; and its triumphs you have seen if you have attended a Whitefieldian campmeeting.

But "modern experimental religion" has its enemies, even in the house of its friends. Before me lies a pamphlet containing a lecture on the subject, in which the author is pleased to even denounce and ridicule the means and manner of the outpouring of the Spirit, as witnessed in the revivals of our day; and worst of all, this man is a professed follower of Christ, and one of those looking for the speedy advent of Omega. Is it possible that such men have never read the language of the Savior on the sin of speaking against the Holy Spirit?

But what do these men propose to give us in exchange for the religion thus repudiated? Do they worship another God? Have they found another Savior? another Spirit? Do they proclaim to the sinful-hearted world, "Ye must be born again?" Do they repeat the promise made by God to every repentant child of Adam, "I will pour out my Spirit unto you?" In short, on what do they insist as essential to the salvation of the soul?

The pamphlet above referred to informs us, first, that we must believe the future possession and home of the redeemed and glorified is to consist of a portion of the Sultan's dominions, being situated at the east of the Mediterranean Sea, a country called Syria, or Palestine, the land of the Hebrews. In this belief we are to be "immersed," thereafter to be outwardly moral; these three things to constitute a fitness for "an abundant entrance into the everlasting kingdom!"

But, ye friends of the experimental religion taught by Jesus, by Peter, and by Paul, do we yet find any thing to equal "the everlasting gospel?"—even that very same gospel promulgated and confirmed by our Lord for eighteen centuries? Can we yet conclude the whole gospel church in fanatical foolishness? Does it not seem proper that this religion, which has successfully stood all the tests made from Pentecost till now, should at least be made the subject of experiment by those who fain would build upon the Foundation with materials of human invention? Oh! when will men become humble enough to "let God be true?" "Thou had made man upright, but they have sought out many inventions."

Isa. 41: 17, 18 How readest thou?—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Who has not read of the miraculous spring at Andersonville; and who has not read of modern outpourings of the water of *life* as promised in the last paragraph of the Bible, and as witnessed under the preaching of the apostles and evangelists of later times?

We conclude, then, that "experimental religion" *still lives*, and is worthy the *experiments* of all sincere lovers of their own souls. Prov. 19: 8. And I venture the prophecy that the "righteousness, peace and joy," which is "in the Holy Ghost," the "unsearchable riches of Christ" on man bestowed,—the *sumum bonum* of christianity, will be still proclaimed and still "received into good and honest hearts," until He of whom it is said, "Behold he cometh with clouds," shall, by his glorious presence, disrobe his followers of the spirit of intolerance and dogmatic love of theory, and bring a startled world to wonder that they had so long resisted the *experimental religion* of Him before whom they shall stand in judgment. A. L. FORRESTER.

Dundee, N. Y.

For the World's Crisis.

DAY OF THE FIRST FRUIT OFFERING.

"And the Lord spake unto Moses, saying Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then shall ye bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you on the morrow after the Sabbath the priest shall wave it. . And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God."—Lev. 23 9, 14.

Some have thought that the Sabbath referred to in the above quotation, was the seventh day Sabbath, notwithstanding the testimony of Josephus, that this offering was made on the sixteenth of the first month, clearly implying that the Sabbath referred to was the fifteenth day of the first month. According to verses fifteen and sixteen, they were required to count from the day when they brought the wave sheaf, "seven Sabbaths complete; even unto the morrow after the seventh Sabbath, shall ye number fifty days." Here it may be claimed that there are no seven Sabbaths complete, making fifty days unto the morrow after the seventh day Sabbath. But it should be known that the word Sabbath was used to denote a week, and that in accordance therewith the Septuagint reads, "seven sevens," instead of seven Sabbaths.

The week is not a natural, but an artificial division of time, to keep in memory the fact that God created heaven and earth in six days, and rested the seventh, which was the Sabbath. This Sabbath, therefore, implied a period of seven days, and so was sometimes used to denote a period of seven days. For every week, whether reckoned from the first day after the seventh, or from any other day, included a seventh day Sabbath, and so the week came to be represented by the principal day that made this artificial division of time by sevens. Hence, "seven Sabbaths complete" would not denote seven weeks ending with the seventh day Sabbath, unless they were appointed to begin with the first day of the week; of which there is no evidence. For Josephus, who was fully acquainted with the Jewish customs, declares that "the offering" was made on the sixteenth day of the first month (*Ant. Book* 3, *chap.* 10, *sec.* 5); and since this was the point from which the seven weeks were to be reckoned, it is clear that they would have to be reckoned from whatever day of the week the sixteenth happened to fall, except it fell on the seventh day. For in this case, the fifteenth being a Sabbath, followed by the seventh day, there would be a Sabbath of two days duration, and so "*the morrow after the Sabbath*" would not come till the seventeenth day of the month, and first day of the regular week.

According to the quotation at the head of this article, the offering of the first fruits was to be made before the harvest was fully ripe, for they were not to eat "green ears" until the self-same day that they offered the sheaf of first fruits; which, had it been after the harvest was wholly ripe, would have prevented them from ever eating thereof in its green state. And since their first month, "Abib," signifies the month of green ears, the offering of the sheaf of first fruits must have taken place in this first month, since it was to be in that month, or moon, when their grain could be eaten in its green state. And as it was to be offered "on the morrow after the Sabbath," some particular Sabbath, peculiar to this month, must be referred to. It could not, however, relate to any of the seventh day Sabbaths, for that would make it uncertain whether the offering was to be made at the beginning, middle, or end of the first month.

Some Sabbaths, specially referred to in the connection, must therefore be understood to relieve the command of absolute indefiniteness. Such a Sabbath was the fifteenth day of the first month, specially referred to in the connection in verses six and seven. That was worthy to be called "the Sabbath," in distinction from every other Sabbath of that month, being the great anniversary day of their deliverance from Egyptian bondage, and a day wherein no servile work was to be done.

Had our Savior been crucified on the fourteenth day of the first month, and on a Thursday, this great Sabbath day would have followed the next day; and that being succeeded by Saturday, the seventh day Sabbath, the offering of the first fruits would have come on the first day of the week; because the Sabbath, in that case, continued throughout both days. Hence Christ, our Passover, was sacrificed for us, at the time indicated by the type; and Christ, the first fruits, arose from the dead on the morrow after the Sabbath.

WM. HOBBS.

For the World's Crisis.

TEMPORAL TND SPIRITUAL FOOD.

If we would be found in harmony with the saints, enjoy their faith, and serve God with a pure heart, we must "eat that which is good,"—spiritual and heavenly food; it will enliven, cherish and animate the soul, and consequently lead us to the realms of glory. Eat that which is good. This is the declaration and admonition of Holy Writ. It is spoken in reference to the selection of moral food;—food for the mind, support for the spiritual man. The mind needs good food as well as the body. And he who takes care to provide for the outward, and neglects the inward man, abuses the best part of himself, fails of justly understanding the dignity, capacities and wants of his nature, and consequently fails of happiness. Thus many do. Hence the world is filled with complaint. Man feeds his body, yet starves his mind; supplies the animal and neglects the spiritual. He crawls on the earth when he should aspire to heaven. Debasement and degeneration consequently rule the day, and the image of God is shrouded in the depravity of man.

Instead of going to the fountain of living waters, "man hews out to himself cisterns, broken cisterns, that can hold no water." Instead of eating the bread of life, he eats the bread of death. He is miserable. A sensual, gluttonous appetite cannot satisfy the mind, else would sensuality be happiness, and animal indulgence harmony and peace. Thus man appeared to the Prophet when he wrote the following words: Eat that which is good. Man's soul was unfed, or, if otherwise, fed only with the husks of error and worldly dissipation. Alas! that it should be so now, that many hunger when there is bread enough and to spare; that many thirst when there are heavenly waters enough to satisfy the soul.

Eat that which is good, delight your soul in fatness. This admonition holds as good in this day as it did in the days of the prophet. When will this admonition be heeded? Not until we learn that there are two kinds of food in the world,—truth and error. The first is life, the last death, to the mind. These two kinds of food are better known by their tastes than by their names; for in relation to spiritual food names have been strangely misapplied. Infidelity has been called philosophy; sin, pleasure, and a partial salvation the doctrine of Christ At this table, men have fed and turned away unsatisfied, and hunger still. It is not that feast of fat things prepared before the face of all people. He that eats most at this temporal table hungers most. No one ever left it satisfied. Not so with the *feast of divine truth*. That satisfies; it fills the mind with good, it strengthens the inward man,—it feeds the soul with joy divine.

How beautiful is the simplicity of God's truth. May God speed the day when all his dear children shall be brought into the knowledge of the truth, to entertain right views of God's character, just views of his goodness, and a proper understanding of his will concerning them. Then will sin and all its attendant evils be banished from the world, and righteousness, joy and peace fill the whole earth. Let us ponder well these serious things, and act as duty shall call. Let us be true to God, to ourselves; true to our faith, and true to our fellowmen, and a rich blessing will rest upon us.

As the dew from heaven nourishes the earth and causeth vegetation to spring forth in brightness and beauty, so doth spiritual food nourish the soul of man.

"Eternal Wisdom has prepared
 A soul-reviving feast,
And bids your longing appetites
 The rich provision taste."

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

BOSANQUET'S CHRONOLOGY.

Bosanquet, in his valuable work on Chronology, by reference to the recent discoveries among the ruins of Nineveh, and the authority of the most ancient historians, has proved the incorrectness of the received Chronology.

In his Introduction, he says: "It has pleased the Almighty in these latter days to reveal to us historical truths, which have been hidden for more than two thousand years. . . Within the last year, a most important addition to our knowledge of Assyrian history has been made by Colonel Rawlinson, who has deciphered the annals of Sennacherib, king of Assyrian, from the marbles of Nineveh." But as those who are interested in the subject of chronology would prefer seeing the work itself, instead of making large quotations from it, we shall here only give the result of his investigation, and, for the convenience of the reader, we will give a table of the most essential points in his chronology, compared with Bishop Usher's chronology and mine.

Bishop Usher's chronology is the one generally received; and the dates, as given in the margin of your Bibles, are according to his, which are based alone upon the authority of Ptolemy's Canon. Bosanquet also considers Ptolemy's Canon reliable from the beginning down as far as the reign of Nabopalassar; and I am of the same opinion; so thus far we are all agreed as to that, although we differ as to the time of the reign of the kings of Israel, as seen from the following table:—

A table exhibiting and comparing the Chronology of Bishop Usher, Bosanquet and Thurman.

Usher.	Bosanquet.	Thurman.	
B. C.	B. C.	B. C.	
10 12	990	983	The 4th year of Solomon.
721	695	681	The 6th year of Hezekiah.
713	688	674	The 14th year of Hezekiah.
588	560	547	The 11th year of Zedekiah.
538	493	491	The first scriptural year of Darius.
536	523	488	The first scriptural year of Cyrus.
5	3	5	The birth of Christ.

It will be seen from the foregoing table that I am agreed with the received chronology as to the time of the birth of Christ, while Bosanquet is at variance in every date; yet, by correcting a few errors into which he has fallen, his chronology will be the same with mine, as I intend to show; but Bishop Usher's being based alone upon Ptolemy's Canon, cannot be reconciled, either with the Bible, Bosanquet's chronology, nor mine.

1. It will be observed that Bosanquet gives just seven years more for the time of the fourth of Solomon than I have; and that he is just seven years in error here we have proved by the eclipse of Amos, which is found to have occurred B. C. 755. (See page 75 of the Book of Daniel Opened.)

2. For the sixth of Hezekiah, Bosanquet gives just fourteen years more than I have. His authority is Demetrius, a learned Jew, living about two hundred years before the christian era. His words are thus given by Clemens:—"Demetrius says in his work concerning the kings of Judea, that the tribes of Benjamin and Levi were not carried into captivity by Senacherim; but that from this captivity to the last captivity from Jerusalem by Nebuchadnezzar, was a period of a hundred and twenty-eight years and six months. And that from the time when the ten tribes were made captive from Samaria (i. e. in the reign of Shalmanezer) to the reign of the fourth Ptolemy (Philopater) was four hundred* and seventy-three years and nine months. And from the carrying away from Jerusalem, three hundred and thirty-eight years and three months.†

Bosanquet has well asked, "Whose authority could be better" than that of this Demetrius? for I suppose that, outside of the Bible, better authority cannot be found. But the point to which I wish to call the attention of the reader is, that Bosanquet, failing to notice the express language of Demetrius, has fallen into an error of fourteen years. In the first place, he is in error one year as to the beginning of "the reign of the fourth Ptolemy." He places it in B. C. 221. But Josephus gives us B. C. 220 as the time of the beginning of his reign; for he informs us that the second Ptolemy reigned thirty nine years; and since Demetrius was also a Jew, it is more reasonable to suppose that they both used the same date. But supposition is not enough; we must prove it; which may be done by the three odd months given by Demetrius; for it is said that the reign of each of the Egyptian kings is to be reckoned from the beginning of the Egyptian first month; and since it is well known that the captivity commenced on the tenth day of the fifth month, these three odd months give the tenth day of the eighth month for the beginning of the reign to which Demetrius had reference; and in B. C. 220, the beginning of the Egyptian year did fall on the tenth day of the Jewish eighth month. But in B. C. 221, the beginning of the Egyptian year fell on the twenty-ninth day of the Jewish seventh month. This would give the twenty-ninth day of the fourth month for the beginning of the captivity, on which day no one places it.

Having then proved that the dates used by Demetrius are to be reckoned from the tenth day of the eighth month, B. C. 220, we are now ready to examine the matter. Demetrius' words are as follows:—"From the time when the ten tribes were made captive from Samaria (i. e., in the reign of Shalmanezer), to the reign of the fourth Ptolemy (Philopater), was four hundred and seventy-three years and nine months"; which placed against the beginning of the reign of Ptolemy, in B. C. 220, gives the tenth day of the eleventh month, B. C. 694, for the beginning of the captivity of the Gentiles. This is within one year of the time given by Bosanquet, which he gives as the sixth year of Hezekiah; and it is true that with the sixth year of Hezekiah, the desolation and everlasting ruin of the ten tribes is to be dated (2 Kings 18: 10); but

* In the original the word is *pentakosia, five hundred*, instead of *tetrakosia, four hundred*. The emendation required is so obvious from the context, that it needs no comment.

† Clemens, Alex. Strom I.

of this desolation Demetrius says nothing. He dates "*from the time* when the ten tribes were made captive," which Bosanquet himself admits was in the first year of Shalmaneser. He says, "The inscriptions relate that Shalmaneser, in his first year, . . . came against Samaria; and Isaiah, writing while Ahaz and Pekah were both reigning, . . . predicts that before his son shall be able to cry, My father and my mother, . . . the spoil of Samaria shall be taken." (Isa. 8: 4.) The predicted invasion is that recorded at Khorsabad, when 27,000 families and upwards were carried away."—*Sacred and Profane Chronology, Appendix, pp. 8, 23.*

Says Bosanquet, Isaiah wrote "while Ahaz and Pekah were both reigning." Pekah's reign commenced B. C. 718, and he reigned 20 years, which gives us B. C. 698 for the death of Pekah. This, then, would give us B. C. 697 for the time of the birth of Isaiah's son, and now about three years is as much as we can reasonably allow for the age of the child, before it was able "to cry, My father and my mother," within which time "the spoil of Samaria shall be taken away before the king of Assyria."—Isa. 8: 4. Three from 697 leaves B. C. 694 as the latest period to which Isaiah's prediction could extend, which wants thirteen years to reach the sixth of Hezekiah. This proves that Isaiah's allusion here was not to the breaking up of Israel in the sixth of Hezekiah, but to that captivity of Israel which occurred according "to the inscription" in the first year of Shalmaneser; that is, B. C. 694. Thus proving Demetrius to be correct in giving 473 years and 9 months from this to the beginning of the reign of the fourth Ptolemy, that is, the tenth day of the eighth month, B. C. 220.

Bosanquet's next important date is the fourteenth of Hezekiah, which he places in B C. 688, or fourteen years earlier than I have. This he gets by adding Demetrius' 128 years and 6 months to B. C. 560, in which year he places the last captivity of Nebuchadnezzar; so to correct this, his date for the ruin of the city, will be to correct the former, or the time of the fourteenth of Hezekiah. The way he obtains this last date for the destruction of the city, is by placing the 338 years and 3 months as given by Demetrius against B C 221, which gives him B. C. 560 But we have already observed that the reign of the fourth Ptolemy commenced on the tenth day of the eighth month, B. C. 220. And 338 years and 3 months placed against this gives us B C 558. But now it should be observed that Demetrius is not reckoning from the desolation of the city, but the captivity. His express language is, "From the carrying away from Jerusalem", and the time at which Nebuchadnezzar "carried away all Jerusalem" (2 Kings 24: 14), was in the "eighth year of his reign" (24: 12), not the 19th; and from this epoch Zedekiah reigned eleven years, which gives B. C. 547 for the time of the desolation, thus proving an error of just thirteen years in Bosanquet's chronology.

This, the end of Zedekiah's eleventh year, was the last captivity; and, according to Demetrius, from this "the last captivity from Jerusalem," to the invasion by "Senacherim," there were 128 years and 6 months, which gives the tenth day of the eleventh month, B. C. 676, for the date at which Sennacherib invaded the land of Judea. Says Sennacherib, "In my third year, I went up to the country of the Ketta. Luliya, king of Sidon, . . . had thrown off the yoke of allegiance On my approach from Abiri, he fled to Yetnan, which was on the seacoast. I reduced his entire country. . . . I placed Tubaal on the throne, in the place of Luliya, and imposed on him the regulated amount of tribute; . . . and because Hezekiah, king of Judea, did not submit to my yoke, forty-six of his strong fenced cities, and innumerable small towns, which depended on them, I took and plundered, . . . and because Hezekiah still refused to pay me homage, I attacked and carried off the whole population, fixed and nomad, which dwelled about Jerusalem, with thirty talents of gold, and eight hundred talents of silver."—*Sacred and Profane Chronology, p. 59.* Each of these invasions are mentioned in 2 Chron. 32: 1–22. The second was in the fourteenth year of Hezekiah (2 Kings 18: 13), hence the first was before that. That there may be no mistake about this, observe that the "thirty talents of gold," mentioned by Sennacherib, are the same as mentioned in 2 Kings 18: 14. "Hezekiah gave him all of the silver that was found in the house of the Lord," which was five hundred talents more than the king of Assyria demanded. If we allow Sennacherib something less than a year to subjugate the "king of Sidon," we will have the fourth year of his reign for the time of his first invasion of the land of Judea; and since his first year was B. C. 680, his fourth year must have been B. C. 676, which is the very year given by Demetrius. The interval between the two invasions of Sennacherib is generally believed to be three years; for this was the duration of the siege against Egypt (Isa. 22: 3), and this gives us B. C. 674 for the fourteenth of Hezekiah. Thus it will be seen that when the errors into which Bosanquet has fallen are corrected, his chronology will be the same with mine.

Bosanquet gives B. C. 493 for the first scriptural year of Darius, which is but two years more than I have given, and that he is here in error just two years, we prove thus: that the first scriptural year of Darius begins with the fall of Babylon is clear from Daniel (5: 30, 31); and, according to Clemens, "Babylon was destroyed 186 years before the death of Alexander," who died B. C. 305; to which add 186 years, and we have B. C. 491, the exact year I had given for the fall of Babylon.

For the first scriptural year of Cyrus, Bosanquet gives B. C. 523. This is the greatest blunder he has made, for we know for certain, from Dan. 9: 25, that the first of Cyrus was B. C. 488. After "the first year of Darius, the son of Ahasuerus," Daniel saw another vision, which he places in "the third year of Cyrus, king of Persia." But, strange to tell, Bosanquet places "the first of the same Darius" thirty years after the death of Cyrus.

For the birth of Christ, Bosanquet gives B. C. 3. But since Christ was born in the days of Herod the king, it has been abundantly proved that his birth could not have been later than B. C. 5. Bosanquet's reason for placing the birth of Christ in B. C. 3, is the supposition, on his part, that Daniel's seventy weeks must reach the birth of Christ. But Daniel was informed that they measured the length of time (not to the birth of Christ, but) determined upon his people and holy city; therefore, they cannot end before the beginning of that war during which the city [was] destroyed.

Wm. C. Thurman.

(*To be concluded.*)

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DISCUSSION AT SPRINGFIELD.

Our discussion with Mr. J. G. Fish in Springfield, Mass., was one of great interest. He is a noted Spiritualist, who was formerly a Baptist preacher. He is now President of the State organization of Spiritualists in Massachusetts. He is a ready speaker, and a bold advocate of Spiritualism in its advanced degrees, and seems to glory in its defense.

The discussion began on Monday evening, March 19th, and continued five evenings. It was held in Music Hall, which will seat about fourteen hundred persons. The hall was crowded, and about one hundred could not find seats. The order and attention were excellent. We have great reason to rejoice that the discussion was held.

In order to sustain his ground as a Spiritualist, Mr. Fish took the position that the Bible account of the creation of man is false; that the apostles did not write the New Testament; that Moses copied his ritual from the Egyptians, "word for word, item by item;" that the record of Christ's birth, miracles, death, resurrection, and ascension, was copied from the Hindoo writings concerning their Crishna; that Christ was not the Son of God any more than Crishna was, or any good man; that he is to Christianity what St. Patrick is to the Catholics; that the accounts of his miraculous birth, resurrection and ascension are only "pious lies," unworthy to be believed; that the Bible is a mere human production, that the God of the Bible is but a human spirit, or demon, etc, etc In about every speech, he made an earnest effort to overthrow the Bible. His success reminded us of a little yelping dog which runs with all his fury to stop the lightning express train by barking at it Thank the Lord for his word, which all the combined efforts of infidels cannot overturn with any more success than they could blot out the sun by the smoke of a burning tar barrel. They are like millers fighting a blazing volcano; their success is but a continued series of failures.

After listening to the blasphemous harangues of our opponent, we felt like giving a hearty amen to an expression that we heard made by one of the audience,—"The Bible never looked so precious as now." Like pure gold, it stands the fires of the hottest crucibles and comes out unharmed.

Our opponent admitted that many of the spirits are *liars*, we urged him to tell us how he knew those were not lying ones whom he had been consulting? We received no answer It was very evident that no system can be more directly opposed to God and the Bible, than is *Spiritualism*.

It is well known that when man dies, his whole physical organism expires together, and no material part leaves him; yet, it is claimed by the Spiritualists that the spirits have material, tangible bodies, when they return. We pressed our opponent to tell us how they obtain their bodies before the resurrection of the dead? He finally said that they formed, or created their own bodies, by taking on particles of matter floating in the air. The most important item wanting in connection with this statement was the *proof* that any such thing ever took place

In his vain efforts to make out the God of the Bible was a human spirit, he referred to Acts 17: 22–25, which reads as follows —

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

After he had quoted a part of the 23d verse, he said that the "UNKNOWN GOD," whom Paul declared to the Athenians, was a human spirit, or demon. We asked him to tell us what human spirit "made the world" before any man had an existence?

These are samples of the teachings of spirits and Spiritualists, who claim that "Spiritualism is ancient christianity revived."

FENIANISM.

The hour for positive action among the Fenians appears to be near at hand. The Canadians are much alarmed, and making great preparations for defense. They have reason for fears; but we think all Protestant nations would fare no better than England, if the Fenians had the power to control political matters.

At a large meeting of Fenians in Washington, D. C., March 2nd, Thomas B. Florance is reported to have said, "He did not know which he hated worse, Old England, or New England."

Alderman Dillon, member of the Imperial Parliament, when speaking about the Fenians, says:—"A great military power, destined, in all probability, at no distant day, to become the greatest power on the earth, has sprung suddenly into existence."

In the report of Capt. McCafferty, relative to the Fenians in England, he says:—"Two thirds of the British navy to day belong to James Stephens. The first blow to be made in the heart of England would be twenty per cent more severe than in Ireland. Stephens had been recognized by Napoleon as the greatest military organizer in Europe."

At a great meeting of Fenians in Music Hall, Boston, Gen. Sweeney's remarks are reported as follows:—

"He believed in attacking the enemy at its weakest point and on ground of their own selection, and as far from the strength of the enemy as possible. It was his intention to find England three thousand miles from her base, and in doing this he expected assistance from the United States and France. He did not think that either of these nations would throw obstacles in their way unless they committed some overt act, but they would not do this. They might, however, make an excursion into some neighboring place, but no one would be hurt unless they came in their way. In this excursion they might, perhaps, remain for a while on the visited territory, and have harbors in which to bring in English vessels captured by Irish privateers. Results, he thought, would follow from such an excursion which in two years would secure the independence of Ireland, and then he would be ready to die, having seen the great work of his heart accomplished."

The following is the report of Col. Robert's remarks at the same meeting:—

"Col. Roberts believed with Gen. Sweeney, in the plan of striking the English nation at its weakest point, and they had therefore determined to seize a territory on this continent, establish a temporary government there, and, if necessary, fight there for fifty generations to secure the freedom and independence of Ireland. With God's blessing and the assistance of friends they will very soon commence it at a point three thousand miles distant from the head of the English Government. He urged prompt and decisive co-operation, and an early strike for the independence of Ireland and the humiliation of England. . . .

In his further remarks Col. Roberts mentioned the name of President Johnson, which called forth a round of cheers In concluding, he appealed for aid to carry on their work of war against English tyranny, and promised that if this was furnished the blow would be struck within a month, and, he believed, crowned with success."

Mr. Morrison, of Kansas, followed Colonel Roberts. The reporter gives the following — "*The blow*, he thought, would be struck in a small province, and a province only a short distance from here."

SPIRITUALISM.—NO. 12.

THE POLITICS OF SPIRITUALISM

The political aspect of Spiritualism is an important item It is very evident that for some years the demons have been laying plans to control the governments of this world through the agency of their mediums For this reason, they have taken special pains to get the leading men in the world to embrace Spiritualism, and their success has been wonderful. Many of the prominent men in the American government are Spiritualists, including generals in the army, members of Congress, and other leading men; Napoleon III. is a Spiritualist, and it is said that other crowned heads are consulting the spirits, as well as many noted men who occupy very high positions in political circles. Col. John O'Mahony, the President of the Fenians, is also a Spiritualist.

We will now listen to the spirits and their followers, and hear what they have to say about political matters —

A few years since, the following editorial article appeared in the *Spiritual Age*, edited by Mr A. E. Newton, of Boston, now Superintendent of the Freedmen's schools in the District of Columbia:—

"There is a widespread and universal belief among all classes and all religious sects, at the present day, that some wonderful developments are soon to be manifested to the world, which shall materially revolutionize the existing phases of Church, Society, and State"

When speaking of the doctrines of Spiritualism, the editor goes on to say —

"We tell you, Spiritualists, that upon the base of the doctrines there put forth, you shall yet see reared the grandest political structures the world ever saw"

In an article headed, "The Angel Movement," we find the following announcement.

"New phase in Spiritualism! Great national symbolic outwrought spiritual manifestation! All sects, denominations, creeds, parties, nations, kindreds, tongues, and peoples, now existing on the face of the earth, to be dissolved and pass away, and a new divine governmental order to arise instead. The judgment day, millennial morn, and resurrection of the dead at hand."

In a communication on the "Mission of Spiritualism," the writer says.—

"It remains for us to apply the principles of a Rational Spiritualism to the practical reformation of the world. . . . The race has been doomed to bear a thousand crosses to the scenes of its mournful crucifixion. Spiritualism comes at last to deliver humanity from the bondage of this death. Let the quickened spiritual nature, freed from its long incarceration in the dungeons of ignorance, sensuality, superstition and crime, *assume the government* of the world, that we may be saved from the corruptions of flesh and sense."

"Spiritualism comes to lay—broad and deep on the eternal principles of Nature and the Soul—the foundations of new institutions, and to preside at the inauguration of the Divine Order and the Celestial Life on earth."

The following was published in the *Spiritual Age* —

"We all believe that the real, underlying ideas foreshadowed by what is popularly called 'Spiritualism,' look forward to the political, material regeneration of society, as well as to a Spiritual revolution, and it is high time that some public, formal action, looking in this direction, were taken. . . . Let us assume a political attitude, and make the world feel that we are no longer to be trampled on with impunity."

"In speaking of the new government, the writer denominates it,—'A political institution, such as the world has never yet seen, and of which now it has not the remotest idea.' He says, when we come under the approaching new government, 'There is no more voting for Presidents, Congressmen and Municipal officers.'"

In defining the purpose of Spiritualism, a spirit says:—

"The first great object is to convince skeptics of the immortality of the soul, disrobe death of its terrors, give to men a rational religion, and unite all men in one grand, sublime faith, in which angels, or spirits of the dead, hold intercourse with living men; thus raising the condition of the material world up to that of and in harmony with the spiritual."

"The design is, through this increase of knowledge and spiritual elevation, to crush, destroy, and break in pieces, all the existing forms of government on the face of the whole earth, . . . and in place of them build up one common form of government in all the earth, having one common head." "In this form of government, which will be a Theocratic Democracy, every man will be his own ruler, and his natural demands his highest law."

The first movement towards forming a new government, which came to our knowledge, was at the convention of Spiritualists held in Boston, March 16th, 1857, one object of which, as expressed in their call for the conference, was, "To consider the wisdom of taking incipient steps toward forming a new *confederation*, wherein distinctions of clime, of color, and of sex, will be no bar to equality."

In the *Spiritual Telegraph* of June 20, 1857, we have an account of a similar convention held in the city of New York. The report says, their "object is to overturn the inharmonies and evils of the present condition, and in their place to establish '*a new social order* on the earth.'"

This "new social order" is more fully set forth in the *Telegraph* of June 13, 1857, under the head of "Practical Spiritualism, Purposes and Plans." The writer says:—

"For the last four or five years, a movement has been going forward, comparatively unobserved by the public at large, whose *central purpose* is no less than the *entire regeneration . . . . of the whole human race*. . . . It is hardly to be supposed that an enterprise so startling to the world as the last eight years have proved the spiritual movement to be, would have for its *grand end* anything like the presentation of mere phenomenal exhibitions, abstract philosophies, the incidental re-union and gratification of long-severed and lacerated affections, or even the generation of a new, a broader, and more living conviction of the truth of immortality. All these, indeed, and more in the same line, have been, and still are, very useful, and are not in the least to be undervalued; but if the movement itself *rested* in them as an end, it would seem that the end itself was quite unworthy of such a grand commencement, such a widespread interest, and such hopes and aspirations as have already been created."

"*The great purpose* of the spirit world, then, is of a much broader nature, and a more thoroughly practical spirit. . . . It aims, in short, at the establishment of a NEW SOCIAL ORDER on the earth, through whose mediatorial harmony *alone* the divine truth and its good can descend *only* upon and into a waiting and responsive race . . .

"It is also the purpose of Spiritualism to so *educate* a class of persons in certain practical functions, that they shall become *pivots of groups* in the coming new social order. . . . About two hundred and fifty persons have already been *selected*. . . These persons are scattered all over the United States and the provinces.

"Another purpose of the movement is the establishment of a *new system* of GOVERNMENT. It is a *combination* of the TWO elements of MONARCHY and REPUBLICANISM, making, therefore (partly because of the combination, and partly for other reasons), a *new idea in government*. It has already matured its plans to quite an extent. . .

"All these things grow out of a NEW CHURCH—a church of principles—not of dogmas. This church is to be both interior and exterior, or individual and organic. It is to reconcile both the *Catholic* and the *Protestant* phases of the religious idea, not overlooking the *three great religions* [See Rev 16: 13], which dogmatic Christianism does not recognize, viz., Hindooism, Mohammedanism, and Judaism. It is the *grand unitizing church* of the spiritual age, and blends into harmony the antagonized elements of the analytic ages. It is the *mother* of all institutions for external uses—therefore, the *mother* of the States, and in the *combination* takes place the "UNION OF CHURCH AND STATE."

All this might well be called an "image" of the Leopard beast, as it represents a union of Church and State on a grand scale.

In the foregoing, it stated that "about two hundred and fifty persons have already [in 1857] been selected," who "shall become *pivots of groups* in the coming new social order." These pivot men are as commanding officers in an army, when the time comes for action. They are to direct the movements in their division, in harmony with the general plan. The following, from the *Educator*, gives the manner of selecting the pivot men

"QUESTIONS FOR THE LEADERS IN THE NEW GOVERNMENT.

1. Do you understand that it requires two persons, male and female, to constitute a whole man?
2. Do you understand that each man, and each woman, if you please, has a perfect right, under all circumstances, in all conditions, and in whatever locality, to do as he or she pleases?
3 Do you know that government is but a temporary arrangement to be outgrown with the greatest possible speed"? To be answered "without the least equivocation, without the slightest qualification."

II.

"Is the person ready now to aid in constructing a government on these fundamental principles? . . . Are you willing to risk your reputation, your property, your life, if need be, in the new enterprise?"

If he cannot answer "without hesitation, he is not the man for the times."

III.

"Do you love these fundamental principles . . . more than all things else? . . . Are you willing to announce your allegiance to these fundamental principles, even though it may separate you from church, from state, from home, from land, from children, from the companion of your bosom? If the person questioned hesitates, then he is unfit for this struggle; he ought not to be engaged; for when the storm comes . . . this man will be missing."—*Educator*, pp. 412, 413.

"When . . . the people are ripe for action, let the decisive blow be struck . . . The next political revolution . . . will be the grandest the world has ever witnessed."—*Educator*, pp. 434–5.

The foregoing needs no comment. Rome never bound her votaries with a firmer oath to carry out her principles, than the spirits are now binding their leaders in this new political movement.

The spirits say, "The hour is at hand when a revolution must come. . . . It will be a fearful crisis—an hour when the passions of men will be excited to an extent seldom, if ever, known before. This Association proposes to place in the hands of its general agent a series of instructions which will be of the greatest use in that hour of peril."—*Educator*, p. 403. "Prominent persons will be placed at the helm of the new ship of state, whose motto shall be, 'ETERNAL PRINCIPLES, NOT PARTIES.'"

Already the talk has begun about "PRINCIPLES." What are these principles? The answer is found in the *Educator*, on pp. 136, 412, 526. It says:—

"The corner-stone of this *new enterprise* rests on the following eternal principles:

1. *Man is immortal.*
2. It requires two persons, male and female, to constitute a whole man.
3. Each man and each woman, if you please, has a perfect right, under *all* circumstances, in *all* conditions, and in whatever locations, to do as he or she pleases.
4. Government is but a temporary arrangement, to be outgrown with the greatest possible speed.
5. The highest possible human government is *interior*, and may at *all* times, in *all* places, and under *all possible* circumstances, be safely obeyed.
6. God . . . is man, and man is God. . . . No clearer idea of the divine existence can possibly be communicated to mind, than in the statement that he is *One Grand Universal Man*."

All of these principles are not set forth at first to every Spiritualist, but are taught as soon as it is thought they can bear them. The *leading* doctrine is the immortality of the soul. We learn from the spirits that an association has been formed among them, called "THE ASSOCIATION OF GOVERNMENTIZERS," said to be composed of the spirits of Robert Rantoul, Daniel Webster, John Quincy Adams, Martin Luther, Roger Williams, and Socrates, *for* the purpose of devising plans to reorganize the governments of the world, and establish them on an entire new basis. This "new basis" is fully given in the "*Educator*," and corresponds with the movements now going on among Spiritualists; yet these instructions were given some seven or eight years since, when there was no sign that Spiritualism would become a political power. Now there is left no room for a doubt when the facts are known.

The following extract is from "The Soldier's Tract," published July 4th, 1861. It has been circulated among the soldiers, and is said to be received by them with much interest, and preserved in preference to all others:—

"A spiritual prophecy, foreshowing the termination and final result as purposed by the Divine Spirit, to be effected by this *strange* American war." "Delivered in trance, by Mr. L. J Pardee, at Allston Hall, Boston, on Sunday afternoon, May 26th, 1861." "We hold that this administration has a mission to perform, though it is perhaps the last administration elected under the present constitution . . . Any man who believes that this grand [Spiritual] philosophy comes to do a little work and then die away, to stir the church up a little, and not to walk into the government to cleanse the Augean stables there with its fire-blood of divine light, . does not apprehend that this truly is the day of judgment. . . . You must be prepared for such times as you never yet dreamed. . . The higher life will control the secret springs which guide the nation. . . . This is not merely a political revolution; it is a spiritual revolution, reaching the heart of hearts of things in state, church, and society. First, indeed, the power of Spiritualism was felt in the church, somewhat; then, in the sphere of politics; now it has got to go back again into the church, and stir up a deeper religious sense of the wants and defects of the people

"The next government which shall arise over this people, and which is even now drawing nigh from out the angel world, will be a Theocratic Democracy—God ruling through mediumistic man . . . And then, as Spiritualism and celestialism march over the land, the master souls, once denizens of time, will influence men's acts; the spiritual congress above will guide in all wisdom and truth the councils assembled here below."

At a late picnic of the Spiritualists, held in Abington, Mass., Dr. A B Child, a prominent and intelligent Spiritualist, made a speech which was published in the *Banner of Light*, Aug. 5th 1865 In the course of the Dr.'s remarks, he is reported to have spoken as follows:—

"The time is speedily coming when every one who has opposed, scorned, reviled and persecuted spiritual communion will be brought to the altar of sacrifice; will suffer sorrow, regret, affliction. . . . It will be a bitter cup, but a necessary remedy for the present sickly morals and religions of men. It is in the power of the spiritual world to make any poor man rich in one day—to make any rich man poor in one day—to make a well man sick in a moment of time, or to make a sick man well—to take life or to continue it—to make woe in the human heart or joy and gladness there. . . .

Imminent and immediate dangers to earthly prosperity hang over all opposition to spiritual communion. Mark well, and you will soon see that the destruction of property, of health, even physical life will follow close upon the heels and overtake all the obstinate, persistent warriors against sin and the devil—all the military of the church militant—all who revile and scoff, and say all manner of things falsely against Spiritualism—against sins, sects, creeds, beliefs not their own. Disasters on sea and land, fires, failures, accidents, diseases, and early deaths will fall thick and fast and heavy, to harrow the peace and happiness of every bosom that is persistently turned with opposition and bitterness against this holy influx that comes down from heaven to earth to tell us the uses of sin and sorrow; to tell us of the realities of the world from whence man gets all his blessings; to tell him of the world from whence he came and whither he is going. . . .

Ay, more than blessed are ye, for a new era is beginning; a new religion is coming, a new day of morals is dawning; a new road for human progress is making; it is the road that the toiling hands of Spiritualism have graded, over lowlands and through highlands, over the swamps of humility and the mountains of pride. It is a straight road, it is a level road; it is a grand highway for all humanity; it is onward forever. Then take courage and be comforted, be not weary, for the work of Spiritualism is the work of well-doing. Relax no effort—seek to change no purpose in this great design, for it *must* make a revolution in the morals and religions of men that shall be a signal epoch in the history of the world's future, for the world's happiness."

We think the foregoing quite in harmony with the wishes and purposes of Satan.

In conclusion, we would say, that we have endeavored to lay before the reader, in a brief manner, the true origin of Spiritualism; also its morals, doctrines and politics, as taught by the leading spirits and Spiritualists. We think all must see the harmony of parts in this system, when it is admitted to be the work of demons. It is in perfect keeping with their character as *seducing spirits*." From the foregoing, it is very evident that they purpose to control the governments of the world. Imagine the state of things, when demons have established their religion, with its morals, doctrines, politics, and "new social order," as proposed; when "each man, and each woman" shall have "a perfect right, under *all* circumstance, in *all* conditions, and in whatever location, to do as he or she pleases." Is this "ancient christianity?"

Our prayer is, Lord keep us unspotted from its influence for ever and ever. *Amen.*

RUSSIA AND ENGLAND.

Our attention was recently called to the fact that the Russians are preparing to attack England in her eastern possessions in India and China. It is a fact that for some time Russia has been sending troops to Central Asia; and of course she has some definite object in view. It is thought by some who are watching her movements that she is fitting up in Asia a second Sebastopol. Should England be attacked by the Fenians, sustained by Napoleon, in Ireland and Canada, and by the Russians in Asia, she will have a hard struggle.

The following is from the St. Petersburg correspondent of the London *Herald*, dated Feb. 24th, 1866:—

The *Voice* has called attention to the *Revue des Deux Mondes* upon the progress of Russia in Eastern Asia. The French writer exposes the ambitious views of the government of this country, and points to the danger of a new Sebastopol being established at Hakodadi. But while expressing the apprehension that the Russians may become undisputed masters of the Sea of Japan, he finds some consolation in the fact that the vast province on the Amour, ceded to Russia by the Chinese, will prove a worthless acquisition. If the views of this country are as dangerous as the *Revue* believes them to be, the English government can hardly be ignorant of the fact. . . . The vicinity to China and Japan seems to give the settlement a great superiority in a commercial point of view.

In the event of a maritime war, the possession of the Amour would offer certain advantages to Russia, but they are purchased at a heavy rate; for the settlement is a very costly one"

AUSTRIA AND PRUSSIA.

The situation of Austria and Prussia is now very indicative of war. Austria must either fight or humble herself before Prussia. The news shows that the matter must be decided at once. The following is from the London *Owl*, March 8th.

"A German crisis is imminent. The Prussian government has despatched to Vienna a summons in respect to Holstein which is as peremptory in its tone as its demands. Bismark is ready to face a war and its consequences Austria must at once take up the gauntlet or yield to the pretensions of Prussia in a somewhat ignominious manner"

Says the London *Standard* of March 6th, —"A crisis is approaching in the relations between the two great German Powers, from which there are but two issues—war between the condomini of the Elbe duchies, or another surrender on the part of Austria. The Prussian government has used the power given it by the Gastien Convention to make Schleswig practically its own. It now wants to finish with the matter, and formerly annex Holstein and Schleswig But this project meets with a stubborn resistance from Austria."

We have strong reasons to believe that the present year will witness startling military movements in different parts of the world. Immense preparations are being made for the deadly conflict. It is time every christian was fully clad in "the whole armor of God," that he "may be able to stand," when the storm bursts forth upon the wicked.

DISCUSSION IN NORWAY.

We purpose to have a discussion in Norway, Me., with Mr. Gunnerson, a Universalist minister, commencing April 10th

CORRECTION.—In our last article on Spiritualism, in section 10, instead of "the divine existence is one grand universal *mass*," read grand universal *man*.

In the fifth column, third line from the top, for "work of *destruction*," read work of *deception*.

THE MEETINGS AT LOWELL ST.

The meetings at this place still continue, with increasing numbers and interest. Many sinners have been converted, and backsliders reclaimed. It is the Lord's work, and seems to be deep and thorough, and free from undue excitement. Fourteen were baptized Sunday, and others are waiting to go forward. The meetings will continue every afternoon and evening through the week, and as much longer as duty may call for.

For the World's Crisis.

LITTLE WANDERERS' HOME.

The Lord is giving me more proofs of his favor in this new enterprise. One eighth of the money is pledged, and about $250 00, or one tenth, has been received. Dear brethren and sisters, still pray that the Lord may knock upon the hearts of his children and all who feel interested in saving the children of the poor, the sick and the degraded from destruction, that the balance of the $2500 00 may be raised by April 2nd, 1866. Yours in faith and hope,

F. H. Burbank

Philadelphia, Pa., S. W. Cor. Seventh and Spring Garden Sts.

THE YOUNG PILGRIM.

Bro. Herron:—I wish to say that I admire the variety, brevity, simplicity, interest, beauty, and sharp practical points of your selections for the Young Pilgrim. H. F. Carpenter.

My little girl, who was exceedingly delighted with the last number, wishes me to write the following from her —

From Lizzie.

I like the Pilgrim much. There are many pretty stories in the last one. I have saved a dollar for the poor children, which father will send soon. I hope it will do them good, for I pity them. I'm trying to be Jesus' child, for I want to be saved in the Kingdom. Lizzie Frances Carpenter.
Rutland, Vt.

Who will do it?

Do what? Get *one* subscriber, or *two*, *five*, *ten*, *twenty*, *fifty*, or *one hundred*, for the Young Pilgrim. One brother has sent us *sixty*, and received one of our largest books offered as *gifts* for new subscribers. Others, also, are making an effort, and doing well. Shall we have a new and greater effort still?

Now is the time, when Summer schools are commencing again, to get subscribers and form clubs. Who will do it? Minister, superintendent, teacher, scholar, parent, and child, *will you?*

All subscriptions will commence with April. We cannot supply the 1st of January number. Send for specimen copies, if needed, and begin the work now. Address YOUNG PILGRIM, Boston, Mass.

W. B. H.

CONTENTS OF PILGRIM FOR APRIL 1ST.

Look for the Promised Land; Gabriella's Treasures; or, "I'm the Daughter of a King" (cut); The Angels around my Jeannette's Self-Denial; The Children's Prayer Meeting; The New Scholar (cut); The Little Hero; Mary's Prayer; Kitty's Joy; Cherubim and Seraphim; Love your Enemies; A Polite Boy; Poisoned; Are you too big to pray? Honoring Parents; Speak no Harsh Words; Some of Paradise Lost; A Clean Heart; The Young Pilgrim Band; Letters from the Little Pilgrims; Bible Questions and Puzzles, etc.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2002.67
R. L. Rogg, Windham, Vt.	.50
Concord, N. H.	1.00
Simeon Bliss, Colebrook, Ct.	.50

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00

Previous acknowledgments	$287.90
J. S. W.	2.00
Frances T. Mills (one gold ring)	.75

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer* GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	1756.21
H. D. S., Boston, Mass.	2.00
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A friend, Herrick Falls, N. Y	5.00
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A friend, Yarmouth, Me.	2.50
Friends at So. Ashburnham, Mass.	10.00

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$55.83
Andrew B. Fabrick, Clinton, Mich	1.00
W. S. C., Rutland, Vt.	2.00

EUROPEAN MISSION.

Previous acknowledgments	$421.95
J. S. W.	1.00
M. A. C., Middle Creek, Kansas	10.00

For the World's Crisis.

THE ADVENT PEOPLE AND FAITH.

The Advent people are a distinct people, and came into existence under a prophetic proclamation. That proclamation portrayed the speedy termination of all earthly kingdoms, and the establishment of the kingdom of God on earth. It is true that this event was looked for at too early a date, but this did not in the least invalidate the truthfulness of the great proclamation—the nearness of the event, unmistakably indicated by the fulfillment of the prophecy. And if this proclamation, which gave us an existence as a distinct people, was not all error, it is still a proclamation due a slumbering church and sinful world. If this is really so, we have a specific message to sound in the ears of this last generation, and but a short time to do it in. Let us, then, either conclude that the proclamation which has given us birth as a distinct people is a *delusion*, or let us *go to work in earnest and sound the alarm*, even if it does require a sacrifice at our hand. If it is a truth at all, it is a truth of unparalleled magnitude and interest involving the return of Christ from heaven, the resurrection of the sleeping saints, the end of mercy's day to the wicked, and the introduction of Messiah's kingdom. And with events like these but a step before us, can we feel indifferent, and be inactive? For more than a quarter of a century has this solemn message been proclaimed, and we are now being crowded into the extremity of the circle of time in which the prophetic measurements must terminate.

As a people we should now be all astir with heavenly zeal, warning sinners to prepare, and feeding "the household of faith with meat in due season"; for, "blessed is that servant, whom his Lord, when he cometh, shall find so doing." Our duty is plain. Our work is before us. Will we do it? God help us.

Wm. Sheldon.

Correspondence.

From P. H. Lawrence.

DEARLY BELOVED:—It appears to me we are a very highly favored generation, occupying the last of the prophetic periods assigned by them to the Gentile dominion. Here seem to converge those long lines of prophecy since the days of Enoch down to the coming of the Son of Man in the clouds of heaven, with power and great glory. And here center the hopes of the church; for within this period she is to drop forever the shackles of mortality and enter upon her high destiny in immortality—*eternal life*.

As I write, my heart beats high with cheering hope, and it maketh not ashamed, because the love of God is shed abroad in my heart by the Holy Spirit given unto me; and through it I see the long looked for "times of restitution," spoken of by the mouth of all his holy prophets since the world began, and the gems, the peculiar treasures, the trophies of a Savior's victory, all marshalled and in immortal vigor returning to the Mount Zion, the excellency of Jacob, which God has loved. Here will be heard no widow's wail, or orphan's wo. Here no infirmities of age, no blightings of youth. Here no more weeping in secret places over the cold-heartedness of a nominal christianity. Here, with all our perils forever in the past, we exchange that so much loved form of prayer, that has hung with such emphasis upon the trembling lips of mortals, "*Thy Kingdom come*," for, "We give thee thanks, O Lord God Almighty, which art, and was, and art to come, because thou *hast taken* unto thee thy great power and hast *reigned!*" Then we shall

"Hear the allelujahs roll
From the unnumbered throng.
The kingdom spread from pole to pole,
And join redemption's song."

Pardon me, my brethren, if I point for a moment to our present position. How is it with you of Massachusetts particularly? I know full well the exalted privileges you enjoy, and is it not reasonable for me to remind you of the tremendous responsibility resting upon you, as you are blessed with every facility for all Biblical knowledge that can be attained? I must be allowed to anticipate you as fast becoming, yea, as having already become, conformed to the image of Him who was in the days of his flesh the brightness of his Father's glory, and the express image of his person, and thus made heirs of God and joint heirs with Christ Jesus to the immortal inheritance! O! the blessedness of such a relationship.

Those in this position will do those things that please him, and can assure our hearts before him. It is an infinite boon to put on immortality in its least sense, inasmuch as an

eternally blessed existence is by it made sure. But yet I know full well that I write to those who have deeply realized the broad, scriptural difference between such a position and the brightness of the firmament, or the transcendent brilliancy of stars, which with eternally increasing lustre approximate nearer and yet more near the effulgence of the eternal throne, upon which the Lord God and the Lamb shall sit, when he, i. e., Christ, shall have delivered up the kingdom to God the Father, and God becomes all in all. And shall I not here be allowed to sing, with the much loved Isaac Watts, in view of this,—

"Prepare my thrones,
And on them place
My patriots and my sons."

Yes, for Jesus says, Ye that have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon . . . thrones," etc., etc. And now is it too much to anticipate Jesus, saying, Haste, then, and all hail! ye chariots of Jehovah, even those thousands of angels, and gather in the elect? For the holy city has long been trodden under the foot of the Gentiles, the tabernacle of David has long lain in ruins, its scattered nobles have long wept over its desolations, and with intense longing have inquired, When shall the law again go forth from Zion, and the word of the Lord from Jerusalem? how long ere the lawful heir shall return, for he has been gone a long, long time. How long ere he who is higher than the kings of earth shall give us the land that the Lord swore unto our Fathers, Abraham, Isaac and Jacob, to give it to them for an everlasting possession? O! happy is that people in such a case!

"Then will we wait, nor think too long
The closing hours of day."

And now one word to God's hidden ones. Ye mothers in the far-off wilds, remote from the privileges of which I have spoken, cheer up, for already are the distant rumbling wheels of his chariot of state distinctly heard in the distance, and each returning day contributes its quota of indisputable evidence that He cometh quickly, and the last pang of the church's anguish will be gone forever. O, take courage! The fruit of those many sincere, believing prayers, which have gone up to the mercy-seat from your lonely dwellings or cabins in the wilds of Canada, or the sunny South, where despotism in its worst form has hitherto shed its blighting prohibitions over the bodies and souls of men; cheer up! your chains are now knocked off; from your plantation homes you can now pour into the ears of the Lord of Sabaoth, your songs and your complaints. You see he has looked upon your wrongs, and heard your groanings; therefore be assured he will reward every pious act, and will gather you with his saints, when all your former troubles will not be remembered, nor come into mind.

May the grace of our Lord Jesus Christ be with all the dear saints. For behold He cometh!

PERE H. LAWRENCE.

From Bro. T. L. Holbrook.

BRO GRANT:—On the evenings of the 27th and 28th of February, the little band in Barre, who are looking for the soon coming of the great God and our Savior Jesus Christ, were highly entertained with the privilege of listening to two discourses from Bro Turner. The house was crowded with saints and sinners. The saints esteemed it as a feast on the way to the kingdom. It was good to be there. It put me in mind of what our Savior said to Peter,—"Feed my sheep." It was like one feeding the hungry. How cheering it is to be fed with the crumbs from our Master's table. This food is food indeed. Its effects are nourishing and invigorating to every happy receiver. It endureth unto everlasting life. It differs very much from the popular preaching of the day. It is not mixed with creeds and the vain philosophy of men. Hallelujah to the Lamb!

After enjoying these two sermons preached by Bro Turner, a goodly number of the saints met at Bro. Grinell's to partake of the Lord's Supper. It was a solemn time. After partaking of the broken body of Christ, and drinking of his blood, we then listened to the testimonies of the saints. Their hearts seemed to be full of the love and spirit of God. They are looking forward for the blessed return of our Lord and Savior Jesus Christ, when he shall reward his children and punish his foes. My prayer is, this morning, that love may ever drive our chariot wheels; for he that loveth is born of God. May God ever keep us low down in the valley of humiliation, for he resisteth the proud and giveth grace to the humble. I feel like calling upon all within me to praise his name. I am thankful that my heavenly Father ever gave me a heart to love and serve him. I am glad, also, that he taught me my need of a Savior. He has done infinitely more for me than he would if he had given me worlds like this.

Barre, N. Y. T. L. HOLBROOK.

From Sr. R. W. Jordan.

BRO GRANT:—I was very glad to see that article in the Crisis of Feb. 28th, as it so fully coincides with my views on the subject of prayer and "fasting." Permit me to offer a few remarks on the same. Not that I wish to boast that "I fast twice in the week, and pay tithes of all that I possess"; but believing as I do that *fasting*, when accompanied with prayer, is one of the most effectual means of enlarging our faith, and increasing our spiritual strength, I feel very anxious that all who are seeking to purchase gold tried in the fire, and white raiment, should fully realize the benefit to be derived therefrom.

When I came to fully believe that the time had arrived when we might know that our Judge stood even at the door, I felt that, entering as I had the narrow way at the eleventh hour, I wished to improve every means of grace, lest my Master should come and still find me unprepared. I said, How shall I wean myself from the love of the world, and place my affections on things which are eternal? How shall I attain that humility which is pleasing in his sight? And by reading the lessons that our Savior left us, I was convinced that *fasting* was one of the requisitions which he intended his followers to comply with in his absence.

We read in Joel 2; 12,—"Therefore, now, saith the Lord, turn ye even to me with all your hearts, and with *fasting*." And in Ps. 35: 13, David said, "I humbled my soul with *fasting*." Also, Ezra 8: 21, and portions of vers. 22, 23,—"Then I proclaimed a *fast* there at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for our substance. . . . Because we had spoken unto the king saying, The hand of our God is upon all them for good that seek Him. . . ."

So we *fasted*, and besought our God for this, and he was entreated of us." Then let us believe that "he is the same yesterday, to-day, and for ever," and "turn to him with all our hearts, and with *fasting*," believing that he will also "be entreated of us."

Our Bro. asks, "Is this a heavy burden, a hard yoke to bear?" I for one can answer, that *it is not*, for if we come in the full assurance of faith, resting in that calm and abiding trust upon his promises, as it is our duty and privilege to do at all times, we shall feel no inclination for either food or drink, but shall be able to adopt the language of our Savior when he said, "I have meat to eat that ye know not of." I *know* that we can easily fast over *one* day, and even *two*, and attend to all our duties as usual. I have derived such blessings, and experienced such signal answers to prayer at such seasons, even in the short time that I have practised fasting occasionally, which has been only about one year, that nothing in this life will induce me to discontinue the practise, not at regular intervals, but when I feel it my duty. I believe the stronger our faith is, the longer we can fast without feeling any inconvenience therefrom.

If we cannot deny ourselves enough to fast at least one day occasionally, let us fear lest we be sowing to the flesh instead of the Spirit, and that we have not yet attained to that faith which we shall need to stand before our Judge uncondemned. I would not have any one to understand that I think I have arrived at perfection; far from it; I would humbly confess my weakness, my unworthiness. But I do have faith to believe that I shall yet, through His grace, be found worthy of a place at his right hand.

We read in Rom. 8: 13, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Therefore, I do pray that we may be enabled to sow to the Spirit, that we may of the Spirit reap life everlasting.

Casco, Me. R. W. JORDAN.

From Bro. J. H. Muhlig.

BRO. GRANT:—I have been laboring for the Lord, for two weeks past, at East Abington. I was invited there by a Methodist brother. There is no Methodist church in that place, so I held my meetings from house to house, every evening, wherever a door was opened. The meetings were thinly attended the first week, but the interest kept increasing steadily, until we had crowded houses. The people seem really waked up in relation to the things pertaining to the kingdom.

I met with Bro Reuben Burrill and wife, who helped me much by carrying me to the meetings, which were some two miles apart. He has been very sick for the last nine months, and is just able to get about again. The good Lord reward him and his household for their kindness to me, a stranger in a strange place.

On Saturday evening, Feb. 24th, I preached at Hanover, according to appointment. Arrived there late, but found the house crowded. The Baptist minister (Bro. Reed) was present and took part in the meeting. I preached from John 11: 14, had a melting season, the Lord was with us. I found two old pilgrim sisters, who rejoiced aloud in God, they love the welcome sound of coming redemption.

The friends wanted me to stay longer with them. Sunday evening (25th) called on Bro Reed (Baptist minister) and asked for the use of the vestry of his house. He very readily consented, and seemed much pleased; seems waked up to the work of saving souls. I feel to praise God that the people's ears are not entirely closed to the truth.

Sunday, 25th. Preached in Manson Hall, East Abington. Subject in the morning, Do the Scriptures teach the immortality of the human soul? Afternoon, Do the Scriptures teach the eternal misery of the finally impenitent? Evening, The resurrection of the dead. Many questions were asked and answered. The hall seats about six hundred; every seat was taken and seventy-five or one hundred had to stand.

I shall return to Hanover and labor as long as it is for the glory of the Master. The door of mercy is not shut yet, nor will it be till Jesus comes. I ask the prayers of those who have faith in prayer, that my labors may be owned and blessed of God.

J. M. MUHLIG.

Natick, Mass., Feb. 27th.

From Bro. J. C. Rice.

BRO. GRANT:—We are deeply bereaved, but the Spirit comforts, and in our sorrow we have joy. The Lord is with us by his Spirit indeed, and in truth, and the sinner is trembling before him. O! we bless and praise his holy name for his word and very precious promises. How gloriously does it shine upon our pathway, and we pray that it may shine brighter and brighter unto the perfect day, "until the day dawn, and the daystar arise in our hearts"; when we will no longer need it, the perfect having come. And we rejoice with full hearts to know that it is *so soon*. We have trials, but they are so lightened by our joys that we scarcely feel them. The thought of being kings and priests unto God and His Father (Rev. 1: 6; 20: 6), ravishes my whole being. Hallelujah! O! will that not reverberate through the wide canopy of the "New Heavens"? My soul! what a song! "Alleluia; for the Lord God omnipotent reigneth!" Rev. 19: 6. Yours in love, J. C. RICE.

Hillsburgh, N. S.

From Sr. S. D. Ackerman.

Dear Brn. and Srs. scattered abroad:—Through the Crisis, I feel it my duty to confess to the world, by relating my experience, the care our ever blessed Lord has for his children.

About three years ago, I was prostrated with disease, which was pronounced by different physicians as incurable; that I could never be well again, and could only hope to be comfortable by living easy, and having constant medical treatment.

In this way I lived for two years and more, sometimes confined to my bed, at others able to be about, but always a sufferer.

About the middle of Oct., 1865, I felt very strongly impressed that it was my duty to lay aside my medicine, and look to Jesus, the great Physician, to be healed. I immediately obeyed, laying aside all medicines, of which I had a fresh supply. I went to my closet, kneeled in prayer, and sought of God the blessing I so much desired. I said, Lord, if thou wilt, thou canst make me whole. Immediately the answer came, "I will. Be it unto thee according to thy faith." I arose, filled with peace, with perfect faith that God would do for me all I had asked; and, blessed be God, I began to mend from that very hour; and to-day I can say, I am well.

The disease which had so long preyed upon me is entirely removed, and *I am healed*. I believe it is all through the intercession of Christ for me; and I would say to the dear suffering ones, look to Jesus with faith believing, and you shall be healed. Glory to God! Your sister waiting for Jesus,

SUSAN D. ACKERMAN.

Derry, N. H., Mar. 12th, 1866.

From Bro. B. P. Manning.

BRO. GRANT:—I praise God that I am gaining my health a little, in answer to the prayers of the dear saints; still I am not able to labor much with my hands, nor in the vineyard of the Lord; but I hope I shall be soon. Keep praying for me, dear brethren, that the Lord will give me perfect health, that I may do some little good before he comes. How it rejoices my heart to hear of the good work of the Lord that is going on in different places; and my prayer is that the Lord will send the Holy Ghost this way, into New Hampshire, and revive pure religion in the hearts of the professed people of God. It is sad to see the low state of things, or rather hear of it from the dear brethren in different parts of the States. But Jesus will soon come and take his bride to himself.

My brethren, are we all ready to meet him at the judgment seat? If not, it is time that we were. Are you trying to keep the commandments of the Lord, so that if he should come sooner than you expected you can say from the heart, "Lo, this is our God, we have waited for him, and he will save us"? Remember the words of Paul in Heb. 10: 25.—"Forsaking not the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." 35th verse, "Cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

Dear brethren, let our prayer be, Lord, increase our faith. Patience is lacking among the people. Let us pray the Lord for more patience, and more love to God and to one another. Thy brother,

Goffstown, N. H. BENJ. P. MANNING.

From Sr. A. E. Smith.

DEAR SISTERS:—As nearly all the preaching sisters from whom I have heard and who would wish to attend this convention are just now laboring in blessed revivals, and many of them feel it would not be wisdom to leave those places of labor while the Spirit is being poured out so blessedly,—we have come to the conclusion to go on with our work where the Lord has placed us, and postpone our "Meeting" till the Wilbraham campmeeting, that is, if time continues so long. Praise the Lord! my heart bounds with joy at the thought of seeing Jesus so soon.

We are now enjoying a most blessed revival at Nyack, forty miles up the Hudson river. They come two and three miles by night to hear about the coming of the Lord; and there are from four to ten forward every night. Pray for us. ANNA E. SMITH.

No. 128 East 27th Street, New York City.

Married.

In Rocky Brook, R. I., Sunday evening, 18th inst., at the residence of the bride's father, Mr. J. D. F. Wilson of Richmond, R. I., and Miss Sarah P. Dixon, second daughter of Eld. J. T. Dixon.

In Cabot, Vt., Feb. 18th, by Eld. N. Wheeler, Mr. Ebenezer T. Dunbar, of Cabot, and Miss Samantha B. Bliss, of Calais.

In Laconia, N. H., by Rev. John K. Young, Mr. Thomas P. Perkins, of Meredith, N. H., and Miss Mary E. Tilt, of Laconia.

Obituaries.

TUCKER. Died in East Thompson, Feb. 2d, Bro. Silas Tucker, aged sixty-one years.

Also, March 7th, his wife, Esther Tucker, aged fifty-five years.

March 9th, Ida, grand-daughter, aged twelve years and six months.

Thus within five weeks a whole family is cut down by the relentless hand of death, and consigned to the narrow limits of the grave. Bro. Tucker was a very healthy man, but in one week the terrible disease, typhoid pneumonia, laid him down in death's sound sleep. Sr. Tucker, weakened in body by a long chronic disease, and weighed down in spirits by the sudden death of her affectionate husband, fell an easy prey to the devouring enemy. She had a strong desire to live to see the Lord come; was much interested in the time; but she will see her Lord at the time appointed, and the living will not go first. Ida was instructed to look to Jesus and be saved. She said, "Jesus has saved me." We believe all this family rest in hope, with two daughters who died several years ago; and we hope to meet them all in that undefiled inheritance. E. BELLOWS.

WALKER. Died in Lynn, Mass., Feb. 26th, Fannie C., wife of Albert H. Walker, aged twenty years and six months.

Fannie sleeps, her sufferings all are o'er;
She sleeps to wake on earth no more,
Thus taken from our sight away,
Her sleep has come while yet 'tis day.

Fannie sleeps the silent sleep of death,
Her pulse is still, and hushed her breath;
Her eyes are shut, no more to weep,
She sleeps the last and dreamless sleep.

Fannie sleeps in Jesus and is blest,
From sin and suffering now to rest;
How sweet her slumbers are,
When freed from every care.

Fannie sleeps, but will she never wake?
Yes, Jesus will her slumbers break,
His voice will speak all suffering o'er,
Then she'll awake, to die no more.

A. H. WALKER.

TULLY. Died in Portsmouth, N. H., Jan. 29th, Sr. Rebecca Tully, aged thirty-seven years.

Sr. Tully was a member of the Episcopal Church for twenty years, but embraced the doctrine of the near coming of Christ and the sleep of the saints about two years since. She met death with christian composure, expecting victory at the resurrection of the just. JOSEPH W. WHITE.

WHEELER. Fell asleep in Jesus at Dubuque, Iowa, Feb. 24th, our little grand-daughter, Ellie, and daughter of John and Rowena M. Wheeler, aged ten years, seven months, and twenty-four days.

Though so young, she made arrangements for her funeral, and selected a hymn to be sung on the occasion,—

"I'm going home to die no more."

We therefore sorrow not as those which have no hope. N. SHAW KETCHUM.

☞ There is a plague of mice this spring in Ohio. They have attacked the fruit trees in some sections, and destroyed over five thousand trees. They are so thick that in passing through the fields in some places they scatter before you in every direction.

☞ The New York World say "trichinosis" has appeared in the pork establishments of that city, and eight pork butchers have discontinued purchases and gone into the beef and mutton business.

Summary of News.

FOREIGN.

Liverpool, March 10. Politics to-day unimportant.

Queen Victoria held her first court yesterday.

London, March 11. The *Gazette* gives a report that Austria has solicited the good offices of England to effect an amicable settlement of the question of the Duchies between Austria and Prussia. The *Gazette* says the relations of Vienna and Berlin are strained very tightly, but it is a long way from diplomatic conflict to war.

The first sitting of the conference on the Principalities was held at Paris on the 10th inst. All the Powers who signed the Paris treaty were represented. The rumored concentration of Russian troops on the Pruth is denied. Not a single regiment has left its winter quarters.

The insurgents in Syria have all made their submission to the Turks.

ITALY.—The Florence correspondent of the New York *World* represents Italy as about to become the scene of great movements, growing out of the Pope's reconciliation with Victor Emmanuel. The writer says that the reception everywhere given to the Pope's Encyclical has opened its author's eyes to the impossibility of forcing reactionary dogmas on the mind of Europe. Another enlightening measure was King Victor's banishing certain Bishops nominated by the Pope, and the people's acquiescing in it. The writer says:

"King Victor's envoy, Vegezzi, was sent to Rome, on an intimation that the Pope would be willing to confer with him. He was most kindly received, and treated with the greatest distinction. All sorts of courtesies were showered upon the representative of the sovereign who, but a short year ago, was denounced by all the papal court as worse than an infidel. One of the Pope's crimson state carriages was sent every day to take him to the Vatican.

He returned a week ago—but is to go back shortly to Rome; and it is understood that Cardinal De Andrea, who only six months ago was summoned to answer to the Pope for his recognition of the authority of Victor in Naples, but who is now in the highest favor at Rome, will come to Florence to settle the details of the proposed concordat.

The Pope is himself the active agent in all this extraordinary and most interesting movement. In a moment of enthusiasm he exclaimed the other day to one of the most eminent foreign ministers in Rome:

'By Ascension Day of next year you will see celebrated in Rome such a festival as has not been seen on earth since the days of Charlemagne!'

To his intimate counselors and friends Pope Pius IX. constantly observes: 'I mean to win a mighty name in history. I mean to achieve a great result. It is God who inspires me. That done I can die contented.'

The coronation of Victor Emanuel in the capital by the Pope himself is the great deed here spoken of."

DOMESTIC.

New York, March 24. A Toronto (Canada) dispatch of the 23d says the excitement has quieted down here, though no relaxation is apparent in the preparations for defense. There was almost a panic in Montreal last night, over a report that 19,900 Fenians were moving on Isle Aux Noix. A volunteer from Brockville has been sent to Montreal for admitting himself to be a Fenian.

According to Michael Murphy, the supposed Canadian Head Centre, $85,000 of Fenian bonds have been taken up in Canada. The citizens of Ottawa are still so nervous that night patrols and countersigns are in force.

The left wing of the Canadian army, on the St. Lawrence border, still exhibits great activity, and fresh troops are constantly arriving. The military authorities say that if the Fenians attempt to cross at Ogdensburg they will fire on that city with the guns of Fort Welling, at Prescott.

Small quantities of troops are constantly arriving in Mexico from Europe, and not many are leaving—only such whose time of service is over going away. There are about 30,000 French troops in Mexico, about 10,000 of whom are under Gen. Mejia, who is highly trusted.

OUTRAGEOUS TREATMENT OF FREEDMEN IN KENTUCKY.—A gang of sixteen, mostly of the reconstructed, who had served under Jeff Davis, went to the house of an old man named Ralls, nearly eighty years old, (in Bath county,) who had been a freeman nearly his whole life, beside having always been an exemplary and christian man, "robbed him of his money, kicked him in the belly to death, raked the coals from the fire, put him on, roasted one side, then turned him and roasted the other" (the language of the letter detailing the case). These men boast of their deeds, and boast that they not only intend to drive out the negroes from the State, but that a certain class of white men shall leave too.—*Daily Chronicle, Washington, D. C.*

FIRE IN THE OIL REGION.—The Meadville Republican of Feb. 8th, 1866, thus describes a fire which is burning at one of the wells, fourteen miles below Franklin, Pa.:—

"Two weeks ago last night the well took fire, and has been burning ever since with no cessation. Sometimes the flame will reach to a height of one hundred feet. It lights up the country for miles around, so that one can see to read a newspaper at a distance of four or five miles. The heat of the fire has started vegetation to growing, and grass can be plucked there as green as that found in summer time."

FROM SALT LAKE.—A letter from the Mormon capital says that for a year the "Gentiles" in that locality have enjoyed an independent religious service, Rev. N. McLeod preaching every Sabbath. He has boldly attacked Mormonism and drawn off many of the deluded followers of Brigham Young, especially women. The Mormons flock to hear him, and Brigham's power is evidently on the decline. The letter not only charges him with directing the Mountain Meadow massacre, but says Judge Titan has left for Washington, carrying an order signed by Brigham for the execution of a company of wealthy men who were to start from Salt Lake to California in the Spring.—

☞ One would suppose that the cattle plague was a sufficient scourge for the English farmers, but it now appears that another has been added. In Wiltshire a disease has broken out among the fowls. They are affected with spasms; a yellowish fluid runs from their beaks, and their combs turn black. This new plague causes great alarm.

☞ At an auction sale at a convent near Paris, eight hundred pounds of hair shorn from the heads of young girls who have taken the veil since 1810, brought $6000.

☞ "The Social Hymns are just the thing to carry into a new place."

GEO. THOMPSON, Wis.

Notices.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. WM. SHELDON.

Photographs.

Bro. T. E. Wood, of Portsmouth, N. H., will send the photographs of Elds. C. Goodrich and H. Munger (album size) on the receipt of 25 cents each. The large size, suitable for framing, 75 cents each.

He will also send the picture of Bro. M. B. Czechowski (album size) for 25 cents; the proceeds to be appropriated to the European mission.

☞ Address T. E. WOOD, Portsmouth, N. H., enclosing stamp to prepay postage.

Come! Come!

Ye ministers of His, delegates from churches, and disciples of Jesus in Rhode Island and Eastern Connecticut, come to the R. I. and E. Ct. Conference, to be held at East Killingly, Ct., from April 4th, 2 o'clock P. M., to April 8th, 1866. Stage leaves Providence every day at 11 o'clock A. M., and Danielsonville at 7½ A. M.

H. F. CARPENTER, Clerk.

Minnesota Quarterly Meeting.

The third quarterly meeting of the Minnesota conference will be held (Providence permitting) in the Dudley school-house, near Utica station, commencing on Saturday afternoon, at 2 o'clock, March 31st, and continue over the following Sunday. As it is the last general meeting prior to the annual conference, we hope to see a general attendance of ministers and people throughout the state.

THOS. K. ALLEN, Sec.

Invitation.

If any of the brethren should be traveling this way at any time, they will always find that the Lord has given us a body returned to the traveling brethren. Call on Geo. W. Parker, No. 81 Randolph Street, South Chicago.

GEO. W. PARKER.

To Preachers.

Dear Bro.:—When you come to Concord, N. H., to preach, and are not met at the depot by some one (as is often the case, as we do not know which train you are coming in), please call at Bro. Horace S. Abbot's, Union Street, and you will be provided for. Ministers, *please copy the address*.

THOS. B. TAMBLYN.

Notice.

Brethren in Wisconsin who may desire my labors among them, or correspond with me relative to the cause of our soon coming King, may address me at Prairie du Sac, Sauk Co., Wis.

J. R. PRESTON.

Notice.

Preaching brethren coming to Hoosick will please to correspond with George B. Keach, Hoosick Falls, N. Y. Box 2.

Maine Second Advent Tract Society.

WM. H. MITCHELL,
R. R. YORK, *Executive Board.*
S. K. PARTRIDGE,

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. G. Hook . . . . . Sunday, March 11th
and onward as the Lord directs.

EAST BOSTON.
C. Goodrich . . . . . Sunday, April 1st

Charlestown, Mass., (69 Maine Street), Sunday, April 1st, at 10½ o'clock A. M., and 3 and 7 P. M. Matt. 25. 19. WM. C. THURMAN.

Lowell, Mass. . . . . . Lord's day, April 1st
MILES GRANT.

Lynn, Mass. . . . . . Sunday, April 1st
J. COUCH.

Wilmington, Essex Co., N. Y., March 27th to April 1st
Champlain, (Corbeau), 6 P. M. . . . . . April 8th
Addison, Vt. . . . . . evenings, April 11th, 12th, and 13th
Rutland, Vt. . . . . . Lord's day, April 15th, and 22d
with intervening evenings, if the brethren so arrange.
Champlain (Village), N. Y., A. M. . . . . . April 29th
Massena, (as Bro. D. T. Taylor may arrange), May 6th
G. W. STETSON.

Central, R. I. . . . . . Sunday, April 1st
Abington, Ct. . . . . . Sunday, April 15th
E. BELLOWS.

So. Ashburnham, Mass. . . . . . Sunday, April 1st
Danielsonville, Ct. . . . . . Sunday, April 8th
Abington, Ct. . . . . . Sunday, April 15th
H. F. CARPENTER.

South Berwick, Me., (Central Hall), Sunday, April 1st
JOSEPH W. WHITE.

I withdraw all my appointments at Manchester, Lowell, and Lynn. The work of God is going on at Concord, and it seems duty to stay. H. MUNGER.

WEST FALMOUTH, ME.
I. C. Wellcome . . . . . Sunday, April 1st
R. R. York . . . . . Sunday, April 8th
Clarkson Goud. . . . . . Sunday, April 15th

East Bowdoinham, (Lancaster school-house), Sunday, April 15th. H. D. REED.

Sutton Gore, (Palmer's) . . . . . Sunday, April 1st
C. W. SARGENT.

Preaching at Pleasant Valley, Ct., April 1st, by a Bro. from Newark, N. J.

Pleasant Valley, Ct. . . . . . Sunday, April 8th
Cheshire Street, Ct. . . . . . Sunday, April 15th
S. WOODRUFF.

Lake Village, (at the New Chapel) Sunday, April 8th
Meredith, (where Bro. Calif may appoint), Sunday, April 15th. NELSON HARRIMORE.

Addison, Vt. . . . . . Lord's day, April 1st
Will Bro. Smith meet me at Vergennes, on the arrival of the first train from Moutreal in the morning, Friday, March 30th?
Rutland . . . . . Tuesday evening, April 3d
Castleton . . . . . Wednesday eve, April 4th
Low Hampton, N. Y. . . . . . Thursday eve, April 5th
Will Bro. Phelps meet me at Fair Haven, on the arrival of the first train from Castleton in the morning?
Poultney, Vt. . . . . . Friday eve, April 6th
and over the following Lord's day.
Manchester, N. H. . . . . . Lord's day, April 15th
Biddeford, Me. . . . . . Lord's day, April 22
C. C. STEVENS.

South Eliot, Me. . . . . . Lord's day, April 1st
Concord, N. H., (Angeles Hall) . . . . . April 8th
Through the week as may seem duty, and over the Lord's day, April 15th. GEO. W. BROWN.

Durham, Ct. . . . . . April 1st
Wallingford Farms, Ct. . . . . . April 8th
B. HITCHCOCK.

Lynn, Mass. . . . . . Sunday, April 1st
Nottingham, (Union Hall) . . . . . Sunday, April 8th
H. M. BRYANT.

West Abington, Mass. . . . . . Sunday, April 1st
ABIGAIL MUSSEY.

Warner, (Waterloo Village), N. H.) . . . . . April 15th
SIMEON RORY.

Brewster's Station, (Pine Tree) Sunday, April 8th
No Name—(supposed to be Wm. Shepherd.)

Harwinton, Ct., (school-house near Bro. Barber's), Sunday, April 1st. O. D. WOODRUFF.

Barnston, C. E. . . . . . Sunday, April 1st
S. W. THURBER.

North Bennington, Vt. . . . . . April 1st
Plainfield Pond . . . . . April 25th
WM. J. BLANCHARD.

Richmond, R. I., (Clark's Hall), Saturday evening, March 31st, and Sunday, April 1st, day and evening. L. R. OTIS.

Cheshire Street, Ct., Sunday, March 25th, and every evening during the week, and over Sunday, April 1st. Come, brethren and sisters, rally in the name of God for the salvation of men. W. H. FISHER.

Madison, Ct. . . . . . Sunday, April 1st
Pleasant Valley, Ct. . . . . . Sunday, April 8th
SETH WOODRUFF.

Worcester, Mass. . . . . . Sunday, April 1st
A. W. SIBLEY.

Concord, N. H., (corner of Green and Center Streets), Sundays, April 22d and 29th.
W. W. SUTHERLAND.

Abington, Ct. . . . . . April 1st
West Woodstock, Ct. . . . . . April 2d and 3d
Southbridge, Mass., (Brick school-house) . . . . . April 8th
GEO. A. STREETER.

Melvin Village . . . . . April 1st
T. W. PIPER.

SPRINGFIELD, MASS.
Dr. A. W. Higgins . . . . . Sunday, April 1st

Cold Spring, Mass. . . . . . Sunday, April 1st
Thomaston, Ct. . . . . . evening, April 10th
Pine Tree School-house, North Salem, N. Y. (or as Bro. Bailey may appoint) . . . . . Sundays, April 15th and 22d
Thomaston, Ct. . . . . . Sunday, April 29th
Wrightville . . . . . evening, May 4th
GEO. L. TEEPLE.

Haverhill, Mass. . . . . . Sunday, April 1st
L. C. MCKINSTRY.

BRISTOL, CT.
Wm. Stuart . . . . . Sunday, April 1st

Glenmore (as Bro. Wakefield may appoint), March 30th and over Sunday, April 1st.
Will Bro. Wakefield meet me at Camden Station on the arrival of the 10 o'clock A. M. train from the North?
Carlton, Orleans Co. . . . . . April 8th
West Barre . . . . . April 15th
Brockport . . . . . April 22
Darien City, Genesee Co. (as Bro. Henry Shattuck may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. H. C. Simonds, at 4 P. M. same day. C. P. SWEET.

Concord, N. H. . . . . . April 1st and 8th
J. E. BELLOWS.

New Britain, Ct. . . . . . Sunday, April 1st
Bristol, Ct. . . . . . Sunday, April 8th
Newfield, Ct. . . . . . Sunday, April 15th
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...ternally blessed existence is by it made sure. But yet I know full well that I write to those who have deeply realized the broad, scriptural difference between such a position and the brightness of the firmament, or the transcendent brilliancy of stars, which with eternally increasing lustre approximate nearer and yet more near the effulgence of the eternal throne, upon which the Lord God and the Lamb shall sit, when he, i. e., Christ, shall have delivered up the kingdom to God the Father, and God becomes all in all. And shall I not here be allowed to sing, with the much loved Isaac Watts, in view of this,—

> "Prepare my thrones,
> And on them place
> My patriots and my sons."

Yes, for Jesus says, Ye that have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon . . . thrones," etc., etc. And now is it too much to anticipate Jesus, saying, Haste, then, and all hail! ye chariots of Jehovah, even those thousands of angels, and gather in the elect? For the holy city has long been trodden under the foot of the Gentiles, the tabernacle of David has long lain in ruins, its scattered nobles have long wept over its desolations, and with intense longing have inquired, When shall the law again go forth from Zion, and the word of the Lord from Jerusalem? how long ere the lawful heir shall return, for he has been gone a long, long time. How long ere he who is higher than the kings of earth shall give us the land that the Lord swore unto our Fathers, Abraham, Isaac and Jacob, to give it to them for an everlasting possession? O! happy is that people in such a case!

> "Then will we wait, nor think too long
> The closing hours of day."

And now one word to God's hidden ones. Ye mothers in the far-off wilds, remote from the privileges of which I have spoken, cheer up, for already are the distant rumbling wheels of his chariot of state distinctly heard in the distance, and each returning day contributes its quota of indisputable evidence that He cometh quickly, and the last pang of the church's anguish will be gone forever. O, take courage! The fruit of those many sincere, believing prayers, which have gone up to the mercy seat from your lonely dwellings or cabins in the wilds of Canada, or the sunny South, where despotism in its worst form has hitherto shed its blighting prohibitions over the bodies and souls of men; cheer up! your chains are now knocked off; from your plantation homes you can now pour into the ears of the Lord of Sabaoth, your songs and your complaints. You see he has looked upon your wrongs, and heard your groanings; therefore be assured he will reward every pious act, and will gather you with his saints, when all your former troubles will not be remembered, nor come into mind.

May the grace of our Lord Jesus Christ be with all the dear saints. For behold He cometh!

PERE H. LAWRENCE.

From Bro. T. L. Holbrook.

BRO. GRANT:—On the evenings of the 27th and 28th of February, the little band in Barre, who are looking for the soon coming of the great God and our Savior Jesus Christ, were highly entertained with the privilege of listening to two discourses from Bro. Turner. The house was crowded with saints and sinners. The saints esteemed it as a feast on the way to the kingdom. It was good to be there. It put me in mind of what our Savior said to Peter,—"Feed my sheep." It was like one feeding the hungry. How cheering it is to be fed with the crumbs from our Master's table. This food is food indeed. Its effects are nourishing and invigorating to every happy receiver. It endureth unto everlasting life. It differs very much from the popular preaching of the day. It is not mixed with creeds and the vain philosophy of men. Hallelujah to the Lamb!

After enjoying these two sermons preached by Bro. Turner, a goodly number of the saints met at Bro. Grinell's to partake of the Lord's Supper. It was a solemn time. After partaking of the broken body of Christ, and drinking of his blood, we then listened to the testimonies of the saints. Their hearts seemed to be full of the love and spirit of God. They are looking forward for the blessed return of our Lord and Savior Jesus Christ, when he shall reward his children and punish his foes. My prayer is, this morning, that love may ever drive our chariot wheels; for he that loveth is born of God. May God ever keep us low down in the valley of humiliation, for he resisteth the proud and giveth grace to the humble. I feel like calling upon all within me to praise his name. I am thankful that my heavenly Father ever gave me a heart to love and serve him. I am glad, also, that he taught me my need of a Savior. He has done infinitely more for me than he would if he had given me worlds like this.

Barre, N. Y. T. L. HOLBROOK.

From Sr. R. W. Jordan.

BRO. GRANT:—I was very glad to see that article in the Crisis of Feb. 28th, as it so fully coincides with my views on the subject of prayer and "fasting." Permit me to offer a few remarks on the same. Not that I wish to boast that "I fast twice in the week, and pay tithes of all that I possess"; but believing as I do that *fasting*, when accompanied with prayer, is one of the most effectual means of enlarging our faith, and increasing our spiritual strength, I feel very anxious that all who are seeking to purchase gold tried in the fire, and white raiment, should fully realize the benefit to be derived therefrom.

When I came to fully believe that the time had arrived when we might know that our Judge stood even at the door, I felt that, entering as I had the narrow way at the eleventh hour, I wished to improve every means of grace, lest my Master should come and still find me unprepared. I said, How shall I wean myself from the love of the world, and place my affections on things which are eternal? How shall I attain that humility which is pleasing in his sight? And by reading the lessons that our Savior left us, I was convinced that *fasting* was one of the requisitions which he intended his followers to comply with in his absence.

We read in Joel 2: 12,—"Therefore, now, saith the Lord, turn ye even to me with all your hearts, and with *fasting*." And in Ps. 35: 13, David said, "I humbled my soul with *fasting*." Also, Ezra 8: 21, and portions of vers. 22, 23,—"Then I proclaimed a *fast* there at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for our substance. . . . Because we had spoken unto the king saying, The hand of our God is upon all them for good that seek him. . . ." So we *fasted*, and besought our God for this, and he was entreated of us." Then let us believe that "he is the same yesterday, to-day, and for ever," and "turn to him with all our hearts, and with *fasting*," believing that he will also "be entreated of us."

Our Bro. asks, "Is this a heavy burden, a hard yoke to bear?" I for one can answer, that *it is not*, for if we come in the full assurance of faith, resting in that calm and abiding trust upon his promises, as it is our duty and privilege to do at all times, we shall feel no inclination for either food or drink, but shall be able to adopt the language of our Savior when he said, "I have meat to eat that ye know not of." I *know* that we can easily fast over *one* day, and even *two*, and attend to all our duties as usual. I have derived such blessings, and experienced such signal answers to prayer at such seasons, even in the short time that I have practised fasting occasionally, which has been only about one year, that nothing in this life will induce me to discontinue the practise, not at regular intervals, but when I feel it my duty. I believe the stronger our faith is, the longer we can fast without feeling any inconvenience therefrom.

If we cannot deny ourselves enough to fast at least one day occasionally, let us fear lest we be sowing to the flesh instead of the Spirit, and that we have not yet attained to that faith which we shall need to stand before our Judge uncondemned. I would not have any one to understand that I think I have arrived at perfection; far from it; I would humbly confess my weakness, my unworthiness. But I do have faith to believe that I shall yet, through His grace, be found worthy of a place at his right hand.

We read in Rom. 8: 13, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Therefore, I do pray that we may be enabled to sow to the Spirit, that we may of the Spirit reap life everlasting.

Casco, Me. R. W. JORDAN.

From Bro. J. H. Muhlig.

BRO. GRANT:—I have been laboring for the Lord, for two weeks past, at East Abington. I was invited there by a Methodist brother. There is no Methodist church in that place, so I held my meetings from house to house, every evening, wherever a door was opened. The meetings were thinly attended the first week, but the interest kept increasing steadily, until we had crowded houses. The people seem really waked up in relation to the things pertaining to the kingdom.

I met with Bro. Reuben Burrill and wife, who helped me much by carrying me to the meetings, which were some two miles apart. He has been very sick for the last nine months, and is just able to get about again. The good Lord reward him and his household for their kindness to me, a stranger in a strange place.

On Saturday evening, Feb 24th, I preached at Hanover, according to appointment. Arrived there late, but found the house crowded. The Baptist minister (Bro. Reed) was present and took part in the meeting. I preached from John 11: 14; had a melting season; the Lord was with us. I found two old pilgrim sisters, who rejoiced aloud in God; they love the welcome sound of coming redemption.

The friends wanted me to stay longer with them. Sunday evening (25th) called on Bro. Reed (Baptist minister) and asked for the use of the vestry of his house. He very readily consented, and seemed much pleased; seems waked up to the work of saving souls. I feel to praise God that the people's ears are not entirely closed to the truth.

Sunday, 25th. Preached in Manson Hall, East Abington. Subject in the morning, Do the Scriptures teach the immortality of the human soul? Afternoon, Do the Scriptures teach the eternal misery of the finally impenitent? Evening, The resurrection of the dead. Many questions were asked and answered. The hall seats about six hundred; every seat was taken and seventy-five or one hundred had to stand.

I shall return to Hanover and labor as long as it is for the glory of the Master. The door of mercy is not shut yet, nor will it be till Jesus comes. I ask the prayers of those who have faith in prayer, that my labors may be owned and blessed of God.

J. M. MUHLIG.

Natick, Mass., Feb. 27th.

From Bro. J. C. Rice.

BRO. GRANT:—We are deeply bereaved, but the Spirit comforts, and in our sorrow we have joy. The Lord is with us by his Spirit indeed, and in truth, and the sinner is trembling before him. O! we bless and praise his holy name for his word and very precious promises. How gloriously does it shine upon our pathway, and we pray that it may shine brighter and brighter unto the perfect day, "until the day dawn, and the daystar arise in our hearts"; when we will no longer need it, the perfect having come. And we rejoice with full hearts to know that it is *so soon*. We have trials, but they are so lightened by our joys that we scarcely feel them. The thought of being kings and priests unto God and His Father (Rev. 1: 6; 20: 6), ravishes my whole being. Hallelujah! O! will that not reverberate through the wide canopy of the "New Heavens"? My soul! what a song! "Alleluia; for the Lord God omnipotent reigneth!" Rev. 19: 6. Yours in love, J. C. RICE.

Hillsburgh, N. S.

From Sr. S. D. Ackerman.

Dear Brn. and Srs. scattered abroad:—Through the Crisis, I feel it my duty to confess to the world, by relating my experience, the care our ever blessed Lord has for his children.

About three years ago, I was prostrated with disease, which was pronounced by different physicians as incurable; that I could never be well again, and could only hope to be comfortable by living easy, and having constant medical treatment.

In this way I lived for two years and more, sometimes confined to my bed, at others able to be about, but always a sufferer.

About the middle of Oct., 1865, I felt very strongly impressed that it was my duty to lay aside my medicine, and look to Jesus, the great Physician, to be healed. I immediately obeyed, laying aside all medicines, of which I had a fresh supply. I went to my closet, kneeled in prayer, and sought of God the blessing I so much desired. I said, Lord, if thou wilt, thou canst make me whole. Immediately the answer came, "I will. Be it unto thee according to thy faith." I arose, filled with peace, with perfect faith that God would do for me all I had asked; and, blessed be God, I began to mend from that very hour; and to-day I can say, I am well.

The disease which had so long preyed upon me is entirely removed, and *I am healed*. I believe it is all through the intercession of Christ for me; and I would say to the dear suffering ones, look to Jesus with faith believing, and you shall be healed. Glory to God! Your sister waiting for Jesus,

SUSAN D. ACKERMAN.

Derry, N. H., Mar. 12th, 1866.

From Bro. B. P. Manning.

BRO. GRANT:—I praise God that I am gaining my health a little, in answer to the prayers of the dear saints; still I am not able to labor much with my hands, nor in the vineyard of the Lord; but I hope I shall be soon. Keep praying for me, dear brethren, that the Lord will give me perfect health, that I may do some little good before he comes. How it rejoices my heart to hear of the good work of the Lord that is going on in different places; and my prayer is that the Lord will send the Holy Ghost this way, into New Hampshire, and revive pure religion in the hearts of the professed people of God. It is sad to see the low state of things, or rather hear of it from the dear brethren in different parts of the States. But Jesus will soon come and take his bride to himself.

My brethren, are we all ready to meet him at the judgment seat? If not, it is time that we were. Are you trying to keep the commandments of the Lord, so that if he should come sooner than you expected you can say from the heart, "Lo, this is our God, we have waited for him, and he will save us"? Remember the words of Paul in Heb. 10: 25,—"Forsaking not the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." 35th verse, "Cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

Dear brethren, let our prayer be, Lord, increase our faith. Patience is lacking among the people. Let us pray the Lord for more patience, and more love to God and to one another. Thy brother,

Goffstown, N. H. BENJ P. MANNING.

From Sr. A. E. Smith.

DEAR SISTERS:—As nearly all the preaching sisters from whom I have heard and who would wish to attend this convention are just now laboring in blessed revivals, and many of them feel it would not be wisdom to leave those places of labor while the Spirit is being poured out so blessedly,—we have come to the conclusion to go on with our work where the Lord has placed us, and postpone our "Meeting" till the Wilbraham campmeeting, that is, if time continues so long. Praise the Lord! my heart bounds with joy at the thought of seeing Jesus so soon.

We are now enjoying a most blessed revival at Nyack, forty miles up the Hudson river. They come two and three miles by night to hear about the coming of the Lord; and there are from four to ten forward every night. Pray for us. ANNA E. SMITH.

No. 128 East 27th Street, New York City.

Married.

In Rocky Brook, R. I., Sunday evening, 18th inst., at the residence of the bride's father, Mr. J. B. F. WILBER of Richmond, R. I., and Miss SARAH P. DIXON, second daughter of Eld. J. T. Dixon.

In Cabot, Vt., Feb. 18th, by Eld. N. Wheeler, Mr. EBENEZER T. BURNAP, of Cabot, and Miss SAMANTHA B. BLISS, of Calais.

In Laconia, N. H., by Rev. John K. Young, Mr THOMAS P. PERKINS, of Meredith, N. H., and Miss MARY E. TRUE, of Laconia.

Obituaries.

TUCKER. Died in East Thompson, Feb. 2d, Bro. Silas Tucker, aged sixty-one years.

Also, March 7th, his wife, Esther Tucker, aged fifty-five years.

March 9th, Ida, grand-daughter, aged twelve years and six months.

Thus within five weeks a whole family is cut down by the relentless hand of death, and consigned to the narrow limits of the grave. Bro. Tucker was a very healthy man, but in one week the terrible disease, typhoid pneumonia, laid him down in death's sound sleep. Sr. Tucker, weakened in body by a long chronic disease, and weighed down in spirits by the sudden death of her affectionate husband, fell an easy prey to the devouring enemy. She had a strong desire to live to see the Lord come; was much interested in the time; but she will see her Lord at the time appointed, and the living will not go first. Ida was instructed to look to Jesus and be saved. She said, "Jesus has saved me." We believe all this family rest in hope, with two daughters who died several years ago; and we hope to meet them all in that undefiled inheritance. E. BELLOWS.

WALKER. Died in Lynn, Mass., Feb. 26th, Fannie C., wife of Albert H. Walker, aged twenty years and six months.

> Fannie sleeps, her sufferings all are o'er;
> She sleeps to wake on earth no more;
> Thus taken from our sight away,
> Her sleep has come while yet 'twas day.
>
> Fannie sleeps the silent sleep of death;
> Her pulse is still, and hushed her breath;
> Her eyes are shut, no more to weep,
> She sleeps the last and dreamless sleep.
>
> Fannie sleeps in Jesus and is blest,
> From sin and suffering now to rest;
> How sweet her slumbers are,
> When freed from every care.
>
> Fannie sleeps, but will she never wake?
> Yes, Jesus will her slumbers break;
> His voice will speak all suffering o'er,
> Then she'll awake, to die no more.

A. H. WALKER.

TULLY. Died in Portsmouth, N. H., Jan. 29th, Sr. Rebecca Tully, aged thirty-seven years.

Sr. Tully was a member of the Episcopal Church for twenty years, but embraced the doctrine of the near coming of Christ and the sleep of the saints about two years since. She met death with christian composure, expecting victory at the resurrection of the just. JOSEPH W. WHITE.

WHEELER. Fell asleep in Jesus at Dubuque, Iowa, Feb. 24th, our little grand-daughter, Ellie, and daughter of John and Rowena M. Wheeler, aged ten years, seven months, and twenty-four days.

Though so young, she made arrangements for her funeral, and selected a hymn to be sung on the occasion,—

> "I'm going home to die no more."

We therefore sorrow not as those which have no hope. N. SHAW KETCHUM.

☞ There is a plague of mice this spring in Ohio. They have attacked the fruit trees in some sections, and destroyed over five thousand trees. They are so thick that in passing through the fields in some places they scatter before you in every direction.

The New York *World* say "trichinosis" has appeared in the pork establishments of that city, and eight pork butchers have discontinued purchases and gone into the beef and mutton business.

Summary of News.

FOREIGN.

Liverpool, March 10. Politics to-day unimportant.

Queen Victoria held her first court yesterday.

London, March 11. The *Gazette* gives a report that Austria has solicited the good offices of England to effect an amicable settlement of the question of the Duchies between Austria and Prussia. The *Gazette* says the relations of Vienna and Berlin are strained very tightly, but it is a long way from diplomatic conflict to war.

The first sitting of the conference on the Principalities was held at Paris on the 10th inst. All the Powers who signed the Paris treaty were represented. The rumored concentration of Russian troops on the Pruth is denied. Not a single regiment has left its winter quarters.

The insurgents in Syria have all made their submission to the Turks.

ITALY.—The Florence correspondent of the New York *World* represents Italy as about to become the scene of great movements, growing out of the Pope's reconciliation with Victor Emmanuel. The writer says that the reception everywhere given to the Pope's Encyclical has opened its author's eyes to the impossibility of forcing reactionary dogmas on the mind of Europe. Another enlightening measure was King Victor's banishing certain Bishops nominated by the Pope, and the people's acquiescing in it. The writer says:

"King Victor's envoy, Vegezzi, was sent to Rome, on an intimation that the Pope would be willing to confer with him. He was most kindly received, and treated with the greatest distinction. All sorts of courtesies were showered upon the representative of the sovereign who, but a short year ago, was denounced by all the papal court as worse than an infidel. One of the Pope's crimson state carriages was sent every day to take him to the Vatican.

He returned a week ago—but is to go back shortly to Rome; and it is understood that Cardinal De Andrea, who only six months ago was summoned to answer to the Pope for his recognition of the authority of Victor in Naples, but who is now in the highest favor at Rome, will come to Florence to settle the details of the proposed *concordat*.

The Pope is himself the active agent in all this extraordinary and most interesting movement. In a moment of enthusiasm he exclaimed the other day to one of the most eminent foreign ministers in Rome:

'By Ascension Day of next year you will see celebrated in Rome such a festival as has not been seen on earth since the days of Charlemagne!'

To his intimate counselors and friends Pope Pius IX. constantly observes: 'I mean to win a mighty name in history. I mean to achieve a great result. It is God who inspires me. That done I can die contented!'

The coronation of Victor Emanuel in the capital by the Pope himself is the great deed here spoken of."

DOMESTIC.

New York, March 24. A Toronto (Canada) dispatch of the 23d says the excitement has quieted down here, though no relaxation is apparent in the preparations for defense. There was almost a panic in Montreal last night, over a report that 19,000 Fenians were moving on Isle Aux Noix. A volunteer from Brockville has been sent to Montreal for admitting himself to be a Fenian.

According to Michael Murphy, the supposed Canadian Head Centre, $85,000 of Fenian bonds have been taken up in Canada. The citizens of Ottawa are still so nervous that night patrols and countersigns are in force.

The left wing of the Canadian army, on the St. Lawrence border, still exhibits great activity, and fresh troops are constantly arriving. The military authorities say that if the Fenians attempt to cross at Ogdensburg they will fire on that city with the guns of Fort Welling, at Prescott.

Small quantities of troops are constantly arriving in Mexico from Europe, and not many are leaving—only such whose time of service is over going away. There are about 30,000 French troops in Mexico, about 10,000 of whom are under Gen. Mejia, who is highly trusted.

OUTRAGEOUS TREATMENT OF FREEDMEN IN KENTUCKY.—A gang of sixteen, mostly of the reconstructed, who had served under Jeff. Davis, went to the house of an old man named Ralls, nearly eighty years old, (in Bath county,) who had been a freeman nearly his whole life, beside having always been an exemplary and christian man, "robbed him of his money, kicked him in the belly to death, raked the coals from the fire, put him on, roasted one side, then turned him and roasted the other" (the language of the letter detailing the case.) These men boast of their deeds, and boast that they not only intend to drive out the negroes from the State, but that a certain class of white men shall leave too.—*Daily Chronicle, Washington, D. C.*

FIRE IN THE OIL REGION.—The Meadville Republican of Feb. 8th, 1866, thus describes a fire which is burning at one of the wells, fourteen miles below Franklin, Pa:—

"Two weeks ago last night the well took fire, and has been burning ever since with no cessation. Sometimes the flame will reach to a height of one hundred feet. It lights up the country for miles around, so that one can see to read a newspaper at a distance of four or five miles. The heat of the fire has started vegetation to growing, and grass can be plucked there as green as that found in summer time."

FROM SALT LAKE.—A letter from the Mormon capital says that for a year the "Gentiles" in that locality have enjoyed an independent religious service, Rev. N. McLeod preaching every Sabbath. He has boldly attacked Mormonism and drawn off many of the deluded followers of Brigham Young, especially women. The Mormons flock to hear him, and Brigham's power is evidently on the decline. The letter not only charges him with directing the Mountain Meadow massacre, but says Judge Titan has left for Washington, carrying an order signed by Brigham for the execution of a company of wealthy men who were to start from Salt Lake to California in the Spring.—

☞ One would suppose that the cattle plague was a sufficient scourge for the English farmers, but it now appears that another has been added. In Wiltshire a disease has broken out among the fowls. They are affected with spasms; a yellowish fluid runs from their beaks, and their combs turn black. This new plague causes great alarm.

☞ At an auction sale at a convent near Paris, eight hundred pounds of hair shorn from the heads of young girls who have taken the veil since 1810, brought $6000.

☞ "The Social Hymns are just the thing to carry into a new place."

GEO. THOMPSON, Wis.

Notices.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. WM. SHELDON.

Photographs.

Bro. T. E. Wood, of Portsmouth, N. H., will send the photographs of Elds. C. Goodrich and H. Munger (album size) on the receipt of 25 cents each. The large size, suitable for framing, 75 cents each.

He will also send the picture of Bro. M. B. Czechowski (album size) for 25 cents; the proceeds to be appropriated to the European mission.

☞ Address T. E. WOOD, Portsmouth, N. H., enclosing stamp to prepay postage.

Come! Come!

Ye ministers of His, delegates from churches, and disciples of Jesus in Rhode Island and Eastern Connecticut, come to the R. I. and E. Ct. Conference, to be held at East Killingly, Ct., from April 4th, 2 o'clock P. M., to April 8th, 1866. Stage leaves Providence every day at 11 o'clock A. M., and Danielsonville at 7½ A. M.

H. F. CARPENTER, Clerk.

Minnesota Quarterly Meeting.

The third quarterly meeting of the Minnesota conference will be held (Providence not preventing) in the Dudley school-house, near Utica station, commencing on Saturday afternoon, at 2 o'clock, March 31st, and continue over the following Sunday. As it is the last general meeting prior to the annual conference, we hope to see a general attendance of ministers and people throughout the state.

THOS. K. ALLEN, Sec.

Invitation.

If any of the brethren should be traveling this way at any time, they will always find what the Lord has given us freely returned to the traveling brethren. Call on Geo. W. Parker, No. 51 Randolph Street, South Chicago.

GEO. W. PARKER.

To Preachers.

Dear Brn.:—When you come to Concord, N. H., to preach, and are not met at the depot by some one (as is often the case, as we do not know which train you are coming in), please call at Bro. Horace S. Abbot's, Union Street, and you will be provided for. Ministers, *please copy the address*.

THOS. B. TAMBLYN.

Notice.

Brethren in Wisconsin who may desire my labors among them, or correspond with me relative to the cause of our soon coming King, may address me at Prairie du Sac, Sauk Co., Wis.

J. R. PRESTON.

Notice.

Preaching brethren coming to Hoosick will please to correspond with George B. Keach, Hoosick Falls, N. Y. Box 2.

Maine Second Advent Tract Society.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Executive Board.*

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

J. G. Hook..........Sunday, March 11th and onward as the Lord directs.

EAST BOSTON.

C. Goodrich..........Sunday, April 1st

Charlestown, Mass., (69 Maine Street), Sunday, April 1st, at 10½ o'clock A. M., and 3 and 7 P. M. Mar. 28, 19. WM. C. THURMAN.

Lowell, Mass..........Lord's day, April 1st MILES GRANT.

Lynn, Mass..........Sunday, April 1st J. COUCH.

Wilmington, Essex Co., N. Y., March 27th to April 1st
Champlain, (Corbeau), 6 P. M..........April 5th
Addison, Vt..........evenings, April 11th, 12th, and 13th
Rutland, Vt..........Lord's day, April 15th, and 22d
with intervening evenings, if the brethren so arrange.
Champlain (Village), N. Y., A. M..........April 29th
Massena, (as Bro. D. T. Taylor may arrange), May 6th
G. W. STETSON.

Central, R. I..........Sunday, April 1st
Abington, Ct..........Sunday, April 15th
E. BELLOWS.

So Ashburnham, Mass..........Sunday, April 1st
Danielsonville, Ct..........Sunday, April 8th
Abington, Ct..........Sunday, April 15th
H. F. CARPENTER.

South Berwick, Me., (Central Hall), Sunday, April 1st JOSEPH W. WHITE.

I withdraw all my appointments at Manchester, Lowell, and Lynn. The work of God is going on at Concord, and it seems duty to stay. H. MUNGER.

WEST FALMOUTH, ME.

I. C. Wellcome..........Sunday, April 1st
R. R. York..........Sunday, April 8th
Clarkson Goud..........Sunday, April 15th

East Bowdoinham, (Lancaster school-house), Sunday, April 15th. H. D. REED.

Sutton Gore, (Palmer's)..........Sunday, April 1st C. W. SARGENT.

Preaching at Pleasant Valley, Ct., April 1st, by a Bro. from Newark, N. J.

Pleasant Valley, Ct..........Sunday, April 8th
Cheshire Street, Ct..........Sunday, April 15th
S. WOODRUFF.

Lake Village, (at the New Chapel). Sunday, April 8th
Meredith, (where Bro. Calif may appoint), Sunday, April 15th. NELSON HARTSHORN.

Addison, Vt..........Lord's day, April 1st
Will Bro. Smith meet me at Vergennes, on the arrival of the first train from Montreal in the morning, Friday, March 30th?
Rutland..........Tuesday evening, April 3d
Castleton..........Wednesday eve, April 4th
Low Hampton, N. Y..........Thursday eve April 5th
Will Bro. Phelps meet me at Fair Haven, on the arrival of the first train from Castleton in the morning?
Poultney, Vt..........Friday eve, April 6th
and over the following Lord's day.
Manchester, N. H..........Lord's day, April 15th
Biddeford, Me..........Lord's day, April 22
C. C. STEVENS.

South Eliot, Me..........Lord's day, April 1st
Concord, N. H., (Angeles Hall)..........April 8th
Through the week as may seem duty, and over the Lord's day, April 15th. GEO. W. BROWN.

Durham, Ct..........April 1st
Wallingford Farms, Ct..........April 8th
B. HITCHCOCK.

Lynn, Mass..........Sunday, April 1st
Nottingham, (Union Hall)..........Sunday, April 8th
H. M. BRYANT.

West Abington, Mass..........Sunday, April 1st ABIGAIL MUSSEY.

Warner, (Waterloo Village), N. H.)..........April 15th SIMEON ROBY.

Brewster's Station, (Pine Tree)..........Sunday, April 8th
No Name—(supposed to be Wm. Shepherd.)

Harwinton, Ct., (school-house near Bro. Barber's), Sunday, April 1st. O. D. WOODRUFF.

Barnston, C. E..........Sunday, April 1st S. W. THURBER.

North Bennington, Vt..........April 1st
Plainfield Pond..........April 25th
WM. J. BLANCHARD.

Richmond, R. I., (Clark's Hall), Saturday evening, March 31st, and Sunday, April 1st, day and evening. L. R. OTIS.

Cheshire Street, Ct., Sunday, March 25th, and every evening during the week, and over Sunday, April 1st.
Come, brethren and sisters, rally in the name of God for the salvation of men. W. H. FISHER.

Madison, Ct..........Sunday, April 1st
Pleasant Valley, Ct..........Sunday, April 8th
SETH WOODRUFF.

Worcester, Mass..........Sunday, April 1st A. W. SIBLEY.

Concord, N. H., (corner of Green and Center Streets), Sundays, April 22d and 29th. W. W. SUTHERLAND.

Abington, Ct..........April 1st
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Southbridge, Mass., (Brick school-house)..........April 8th
ORO. A. STREETER.

Melvin Village..........April 1st T. W. PIPER.

SPRINGFIELD, MASS.

Dr. A. W. Higgins..........Sunday, April 1st

Cold Spring, Mass..........Sunday, April 1st
Thomaston, Ct..........evening, April 10th
Pine Tree School-house, North Salem, N. Y., (or as Bro. Bailey may appoint)..........Sundays, April 15th and 22d
Thomaston, Ct..........Sunday, April 29th
Wrightville..........evening, May 4th
GEO. L. TEEPLE.

Haverhill, Mass..........Sunday, April 1st L. C. MCKINSTRY.

BRISTOL, CT.

Wm. Stuart..........Sunday, April 1st

Glenmore (as Bro. Wakefield may appoint), March 30th and over Sunday, April 1st.
Will Bro. Wakefield meet me at Camden Station on the arrival of the 10 o'clock A. M. train from the North?
Carlton, Orleans Co..........April 8th
West Barre..........April 15th
Brockport..........April 22d
Darien City, Genesee Co. (as Bro. Henry Sharrack may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. H. C. Simonds, at 4 P. M. same day. C. F. SWEET.

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A N Seymour, R Infant, R T Welch, O T Hobbs, J Partridge, H Cushman, J Ward, C C Stevens, R Hardy, N D Wight, F. H. Chamberlain, Wm. Sheldon, M. C. Allen, H Lightfore, I I Leslie, C H Sweet, W B Perkins, N Wheeler, I M Slager, I C Wellcome, M A Park, L. Robbins, A Severance, L Boutell, O Ryder, H L Salsbury, I T Kimball.

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J. K. Bellows—364 Broome Street, New York City.
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J. Couch—Concord, N. H.
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Samuel Carry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—After March 20th, Springfield, Mass., 67 Cedar St.
L. C. McKinstry—for a week, Boston, Mass.
C. L. Deyo—Richland, Kalamazoo Co., Mich.
Eld. Jacob Wilbur—Box 241, Janesville, Rock Co., Wis.
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For the World's Crisis.

HOUR OF PRAYER.

O, if there is an hour
When angels visit earth,
'Tis when eve's bright dews shower
Their gems on folded flower,
And hushed day's voice of mirth,
With all its weary care;
The blessed hour of rest—
When, on the silent air,
The low, sweet voice of prayer
Rises from every grateful breast.
Yes, when birds seek their nests
At day's sweet closing hour,
And grief is lulled to rest,
Then angels are our guests,
If e'er they visit mortal bower.
O, blessed hour of prayer!
Season of happy rest,
When we to God repair,
Angel delights to share
With heaven, and ever blest.

East Roxbury, Vt. ANNA E. MCELLISTER.

For the World's Crisis.

THE FREEDMEN'S MISSION.

LETTER FROM BRO. FLAGG.

DEAR BRN. AND SRS. :—Quite a long time has elapsed since my last letter to the Crisis. And I doubt not some of you may be anxious to know something more about the condition of the Freedmen, and what the Lord is doing for them.

When I sent my last letter to the Crisis, I was just leaving for Memphis, Tenn. On my way, I stopped two days at Cairo, southern Ill., waiting for the boat. While there, I visited many of the Freedmen living at that place, who, during the war, were driven there for safety. As the place is quite large, and fast increasing, being situated at the junction of the Ohio and Mississippi rivers; it affords an abundance of labor, offering a good inducement for the Freedmen to remain.

Leaving that place Saturday evening, Jan. 6th, after two nights' and one day's ride down the Mississippi. I arrived at Memphis Monday morning, about 9 A. M. I found Bro. Himes stopping at Bro. Bywater's, about one mile east from the river. We took a stroll together through the suburbs of the city, visiting and taking a look at the thousands of Freedmen living in the suburban districts of the city proper; and seeking to obtain, by observation and inquiry, such information as might be useful in aiding ourselves and others in the great work of improving the condition of the Freedmen. During my short stay there, I lost no time, so far as I was able, to gather as much information as possible in relation to the condition, habits, morals and prospects of the thousands of Freedmen living in and around the city of Memphis; a brief notice of which may not be uninteresting to you.

THEIR MORAL CONDITION.

Among all the Freedmen I have visited, there appears to be a kind feeling towards each other, with a disposition to assist and aid each other amid their hardships, far more than is usually found among white people with superior advantages. And, although there are comparatively very few among them who can read or write, yet, with few exceptions, there can be found at least one in, or connected with, almost every family, who can read and write. And whenever they receive a paper, book, or religious tract, the one who can read will do so in the hearing of others, who will sit around and listen with interest. Those who can read appear to be very fond of books or religious tracts, which they promise to read in the hearing of their friends. In passing their houses, you will often hear them singing some of their religious hymns, which are so full of peculiar sweetness and melody, that you almost feel ashamed to sing in their presence. And I must say, since coming among them I seldom sing; and if I do, I am careful not to be heard much. This much is not only true of the African people at Memphis, but also of St. Louis; and from what I can learn from the Freedmen themselves, it is true of them all.

THEIR EMPLOYMENT AT MEMPHIS.

Many, if not most of the women, take in washing from the white people, for which they receive $1.50 per day. Many of the Freedmen own a mule and dray, with which they earn from four to ten dollars a day. Others work in various kinds of business as formerly, but for such wages as they can get. In one of their shanties, I saw a young married woman making a bed-quilt on the floor from some old ragged coarse cloth, putting inside a very thick wadding of the very nicest white cotton, which she had picked up about the city and by the side of the roads, there being large quantities scattered from the great number of loads continually coming into the city every day; some already pressed and baled out in the country, and others brought to the city packed in crockery crates and other ways, to be pressed and baled in the city for shipping.

THEIR HOUSES AND RENTS.

Most of the Freedmen live in the suburbs encircling the city, from a mile to a mile and a half from the city proper. Their houses are mere shanties, made of the poorest rough boards, set up endwise, like a woodshed or a barn. Many of them are without any windows; consequently without any light except what they get from the door, which is set open for that purpose. There is not a single timber inside of the house; and the roof rests upon the top of the boards, which are only held together by a narrow strip of cross board, running around the building, to which the others are nailed. The roof is simply covered with what might be called shingles, three feet in length, and having the exact appearance of barrel staves, just as they are split out, without being shaved or planed. These rest upon small rafters, made of round poles, about the size of large hoop poles. Three of these layers will cover one side of a building, ten and a half feet wide. The average length of their buildings is seventeen feet. The boards, running up to the roof on the end of the building, are left square, instead of being cut with a bevel so as to fit the roof; thus leaving a three-cornered hole big enough to put your hat through. The chimney runs up a little way on the outside. The houses are neither lathed nor plastered, which leaves them full of holes and cracks all around the building. The doors are make like those of the cheapest barns. Shanties of this kind, one mile from the city, rent from $75 to $120 dollars a year. There are many other shanties, made a little better, but precisely on the same plan, and rent much higher. None that I have seen have but one room. Shanties four times as large, and built on the same plan, having four rooms, each room designed for a family, rent from five to six hundred dollars a year.

THE CLIMATE.

The climate is such at Memphis, that even with these houses the inmates can live comparatively warm, and do not suffer in that respect like thousands of poor people we have at the north, where it is much colder. It is not so cold here but that the magnolia tree, which grows about the city (such as we have for house plants at the north), grows here as large as a horse chestnut; and the leaves, which are very large, are just as green during winter as in summer. And I have seen, in many of the front yards, rose and other bushes with their green foliage as at the first of Sept. north.

After a stay of one short week at Memphis, I deemed it more expedient for me to return to St. Louis, mostly for two very good reasons: First, my health was so poor, on account of the warm climate and damp atmosphere, that I was not able to go out to a single evening meeting. And second, I did not feel satisfied to go away and leave the Freedmen of St. Louis, where my labors had been blest with a fair prospect of continued labor with good results. Besides, every thing was so high at Memphis, that my scanty means, with no prospect of any increase, afforded me but little encouragement to remain. Board could not be obtained in private families for less than twelve to fifteen dollars a week; and other things in proportion. While at St. Louis, I pay but five dollars a week for my board, not including my washing, which the colored sisters are very willing to do free. But while I did remain at Memphis, I lost no time, so far as I was able, in visiting the Freedmen, and learning as much as I could of their condition, habits, and general history. And from all the information I obtained from various sources, I think I am fully justified in saying that Memphis presents as promiscuous a class of Freedmen as can be found in any other southern city; having come, during and since the war, from all the surrounding States.

There you find men and women who have toiled all their lives in the cotton and other fields, under the lash and burning sun; commencing work at daylight, and ceasing only at dark; having no other shelter at night but a poor hovel, no better than the barns we build for our cattle. This class have been treated like cattle, having but little or no better advantages; and consequently are very ignorant. Still, among this class can be found a fair number who can read the Bible and other books to their comrades and friends. And also among this class can be found as many, according to their number, who enjoy the life and power of religion, as any other class who enjoy superior advantages. And among this class, even, I have frequently seen a Bible lying upon their tables or window sills; and I would ask them if they could read? Sometimes they would answer, Yes, I can read a little. At other times they would say they could not read, but that they had a husband, son or daughter, or some other friend, who could and often did read the Bible to them.

I think, on the whole, notwithstanding their ignorance and the inferior advantages which they have had, there are many more among them in proportion to their number who are not only living up to the light they have, but are doing more towards winning souls to Christ than an equal number among any other class of people whose advantages and facilities for doing good are very far superior to theirs. And with all the disadvantages they must necessarily suffer, in not being able to read and write, there is one great advantage to be gained in preaching the plain, pure gospel, with all its doctrines and prophecies, unto them, for the simple reason that their minds have not been poisoned and embittered against the most precious and glorious truths of the gospel of the kingdom, by the knowledge they might have obtained by reading from the multitude of theological books and tracts so pregnant with infidelic creeds, traditions, and satanic systems of modern theology, so universal throughout all the different branches of modern literature. And I never have met with a people in my life who are so free from prejudice, and receive the gospel with so much delight, as those who can neither read nor write. And as astonishing as it may appear to those enjoying all the superior advantages of an education, it is nevertheless true that they can and do understand the Bible, seemingly, just as well as those who can read. And they are as ready to discover the least discrepancy in a scriptural argument as any others. And they are just as particular in having a plain "Thus saith the Lord" for every thing you preach, as any people I ever met with. And although a common education, to say the least, is very much needed among them, and by them greatly desired; nevertheless, it is not a thing which is absolutely necessary for them to have as a prerequisite, in order to understand and appreciate all the doctrines, instructions and prophecies of the Bible, when preached to them in a plain, easy manner, according to the simplicity of the gospel.

And, if the coming of Jesus Christ to judgment is as near as we profess to believe, then we, as the stewards of God, should lose no time in giving to them the gospel of the kingdom, in preference to every thing else, to the extent of all our means, as the only thing that has the life and power of salvation in bringing them into a condition to meet their God in peace. And this agrees fully with the plain instructions of our Savior, "But seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6 : 33.

THE WORK AT ST. LOUIS.

I came back to this place from Memphis, Jan. 16th. I found the good work going on and spreading among the African churches of the city. On my return to this place, some of the colored people informed me that praying and singing of spiritual songs and hymns could be heard in almost every lane and alley. For the colored people, instead of living in the streets of the city, live mostly in the lanes and alleys, in small houses, such as were built for them by their owners when they were slaves. But since they have become free, they hire the same houses, paying from $48 to $72 a year for only one room. And I never felt the force of our Savior's words, to go out quickly into the lanes and alleys, till I came among the poor Freedmen.

The African brethren inform me that there never was such a waking up throughout the city among that class as now. In the Methodist colored church, on 11th St., where Bro. Himes and myself both preached when we first came to the city, they are now having a great revival. One hundred and eight converts have already come out on the Lord's side. The work is still going on. In the colored Baptist church on 8th St., a powerful work is going on. Last Sunday week thirty-six were baptized there. And in the 7th St. African church, where I have labored principally, the work has been going on from the first. But it is impossible to tell how many have been converted to God; and very many of them have united with the other churches. But I met with converts all through the city who are praising God for free salvation.

I have tried in vain for nearly six weeks to hire a church, a hall, or a large vacant store, or storage house, where I could preach and feel perfectly free. If I could have succeeded, I have no doubt I could have had three hundred members in a few weeks. But I have given up all hopes of obtaining any place of my own to worship in, for the present. I have tried in the wisdom of God to be faithful in my mission of labor and love. I have tried to preach the great crowning truths of the gospel in relation to Christ's speedy coming and kingdom. And I think I am justified in saying that a good number of the outcast and down-trodden have been blest and sanctified through those truths.

I have become attached to the African people of this city; and although I am preparing to leave for the East, I have promised to return in the fall, the Lord willing, and build or hire some place to worship in. Those who subscribed for the Crisis are very much delighted with the paper. The paper is doing much good, and those who can read the paper do so in the hearing of those who cannot read.

I am devoting what leisure moments I have in collecting as many of their hymns and melodies as I can to carry with me when I go East. And I have compiled and arranged them in harmony for publication. I have a great many things to tell you. Next Lord's day I expect to preach at Ridge Prairie, where I labored two weeks, since coming out here, with good success. And some time next week I leave for Carlinville, Ill., where I expect to preach one week or more. From there I go to Chicago, Ill., and remain with my youngest brother, who resides there, until March 18th, during which time I intend to preach to the brethren in that city. From there I expect the Lord will want me to work my passage home by preaching the word of life to the brethren and sisters in all such places, on or near my route, as may be desired.

I trust in the will of Providence that I may soon be able to see and talk with you more fully upon those subjects which ought to interest us more than all others, in view of the little time we have to work for the salvation of those living in darkness, concerning the glory that is so soon to be revealed. I do hope and pray, yea, I do believe that the time is speedily coming when our brethren and sisters must see the necessity of giving to the millions of poor Freedmen and others of the South and West, in view of our soon coming King, the gospel, above all other things; by which our own hearts have been made to rejoice, knowing that our redemption is nigh at hand. Your Bro. in Christ, homeward bound to the haven of eternal rest, H. K. FLAGG.

St. Louis, Mo., Feb. 24th, 1866.

P. S.—My heart is made to rejoice exceedingly by the reception of a kind letter of encouragement received from Bro. Grant some two weeks since. It gave me new life and zeal to work. I also received a kind letter of remembrance from Bro. D. D. Chaffee, of So. Wilbraham, Mass., enclosing for me five dollars of the Lord's money. It was received with gratitude. H. K. F.

PARTIES.—THE INJURY THEY DO.

Often when it comes the time of year to work, when the evenings are long, and business is light, and the very time to make an extra effort, at this moment somebody in the church will *give a party*, and invite some christian friends, so as to have a *religious* party. And then some other family must do the same to return the compliment. Then another and another, till it grows into an organized system of parties, that consume the whole winter. Abominable! This is the grand device of the devil, because it appears so innocent, and so proper, to promote a good feeling, and increase the acquaintance of christians with each other. And so, instead of prayer meetings, they will have these parties. The evils of these parties are very great. They are often got up at great expense, and the most abominable gluttony is practiced in them. It is said that the expense is from one hundred to two thousand dollars. I have been told in some instances, professed christians have given great parties, and made great entertainments, and excused their ungodly prodigality in the use of Jesus Christ's money, by giving what was left, after the feast was ended, *to the poor!* thus making it a virtue to feast, and riot, even to surfeiting, on the bounties of God's providence, under pretence of benefiting the poor. This is the same in principle with a splendid ball which was given some years since in a neighboring city. The ball was gotten up for the benefit of the poor, and each gentleman was to pay a certain sum, and after the ball was ended, whatever remained of the funds thus raised, was given to the poor.

Truly, this is a strange charity, to eat and drink and dance, and when they have rioted and feasted until they can enjoy it no longer, they deal out to the poor the crumbs that have fallen from the table. I do not see why such a ball is not quite as pious as such christian parties. The evil of balls does not consist simply in the exercise of dancing, but in the dissipation, and surfeiting, any temptations connected with them. But it is said they are *christian* parties, and that they are all, or nearly all, professors or religion who attend them. And furthermore that they are concluded often with prayer. Now I regard this as one of the worst features about them; that after the waste of time and money, the excesses in eating and drinking, the vain conversation, and nameless *fooleries* with which such a season is filled up, an attempt should be made to sanctify it, and palm it off upon God, by concluding it with prayer. Say what you will, it would not be more absurd or incongruous, or impious, to close a ball or a theatre or a card party with prayer. Has it come to this, that professors of religion, professing to desire the salvation of the world, when such calls are made upon them from the four winds of heaven, to send the gospel, to furnish Bibles, and tracts, and missionaries to save the world from death, that they should spend hundreds of dollars in an evening, and then go to the monthly concert and pray for the heathen! In some instances, I have been told they find a salvo for their consciences in the fact that their *minister* attends their parties. This, of course, would give weight to such an example, and if one professor of religion made a party and invited their minister, others must do the same. The next step they take, may be for each to give a ball, and appoint their minister a manager! Why not? And perhaps, by and by, he will do them the favor to play the fiddle. In my estimation he might quite as well do it as to go and conclude such a party with prayer.

But I should advise any congregation, who are calculating to have a circle of parties, in the meantime to dismiss their minister, and let him go and preach where the people would be ready to receive the word and profit by it, and not have him stay and be distressed, and grieved, and killed by attempting to promote religion among them, while they are heart and hand in the service of the devil. In relation to parties, say what you please about their being an innocent recreation, I appeal to any of you who have ever attended them, to say whether they fit you for prayer, or increase your spirituality, or whether sinners are ever converted in them, or saints made to agonize in prayer for souls?—*Rev. C. J. Finney.*

GO TELL JESUS.

Bury thy sorrow,
The world has its share,
Bury it deeply,
Hide it with care.

Think of it calmly
When curtained by night,
Tell it to Jesus,
And all will be right.

Gather the sunlight
Aglow on thy way,
Gather the moon-beams,
Each soft silver ray.

Hearts grow weary
With heavier woe,
Droop 'mid the darkness—
Go comfort them, go!

Bury thy sorrow,
Let others be blest,
Give them the sunshine,
Tell Jesus the rest.

For the World's Crisis.

THE FIRST DAY SABBATH.

BRO. GRANT:—The following historical facts taken from Gilfillan's celebrated work on "The Sabbath," pp. 368–9, should be well considered by all who would desire a correct view of the christian Sabbath:—

"The history of the earlier centuries of christianity throws light on the meaning of certain Scripture terms which have been the occasion of a vexed question among controversialists. In designating what is now known amongst us as the christian Sabbath, the Fathers make use of names which they never apply to any other day of the week. With them 'the eighth day,' 'the day of the Sun,' 'the first day of the week,' and 'the Lord's day,' signify one particular day and no other. Barnabas, or whoever was the author of the Catholic Epistle ascribed to him, mentions 'the eighth day' as that on which 'Jesus rose from the dead,' and which the christians of his time observed as a festal day.* We are informed by Justin Martyr that the christians of the second century assembled on 'the day of the Sun,' and that they did so 'because on this first day God made the world, and Jesus Christ our Savior rose from the dead.'† The same Father affirms that 'Christ rose from the dead on the eighth day, which,' he adds, 'may be called the eighth and yet remains the first.'‡ In the third century, Cyprian represents the eighth day as both 'the first after the Sabbath, and the Lord's day.'§

"When we compare these passages with each other, we find that 'the eighth day,' 'the day of the Sun,' or Sunday, 'the day of the Redeemer's resurrection,' 'the first day of the week,' and 'the Lord's day,' are, according to the combined testimony of Barnabas, Justin Martyr, and Cyprian, the same day. . . . As 'the Sabbath' had been for so long a time the well known title of the weekly holy day among the Jews, it was obviously needful, for preventing mistake, that the institution which had passed to a new day should have a new name. But as time advanced, and (may not we add) as the Lord's day came to be no longer in danger of being confounded with the Jewish Sabbath, the old name was gradually resumed and attached to the christian holy day."

The above from Gilfillan is in harmony with other testimony which I have recently embodied in an article and sent to the *Voice of the West.* T. M. PREBLE.

East Weare, N. H.

* Epist. c. † Apol. 1, ad Anem.
‡ Dial cum. Tryph. c. 41. § Epist. 64.

For the World's Crisis.

"I LOVE EVERY BODY."

You do, friend? how much do you love every body? And what kind of love is it? Bible? the love of the holy prophets and apostles,—of Jesus Christ? Is your love gospel? If not, it is spurious, false, sickly, sentimental, or hypocritical. Does this love of yours lead you to obey God in rebuking sin of every kind, rise up against evil doers, and stand up against the workers of iniquity; reprove, rebuke, exhort with all long suffering and doctrine?

Have you the love of Phineas, when he executed judgment and the plague was stayed? See Num. 25 : 7, 8. Have you the love of Nathan the prophet, when he said to King David, "*Thou art the man*"? Have you the love of Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, who set their faces like a flint against every sin, cried aloud and spared not? Have you Samuel's love, who hewed Agag to pieces, and reproved King Saul to his face for his wickedness?

Have you the love of John the Baptist, who laid the axe at the root of all evil, rebuked Herod for his incest, at the risk of his head, and who said to self-righteous Sadduces and Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3 : 7, 8. Is your love like Paul's love, who said to Elymas the sorcerer, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13 : 10, 11.

If you have not the love here specified, it is spurious, false, sickly, sentimental or hypocritical. Indeed, what you call love is hatred. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke him, and not suffer sin to rest upon him." Lev. 19 : 17. "Be not deceived; God is not mocked."

Some parents profess to love their children very much, but how much do they love them? enough to subdue their stubborn wills and restrain them from wickedness? What kind of love was Eli's toward Stephen and Phineas, sons of Belial. Did he love them well enough to correct them betimes, teach them to obey God, have respect unto all his commandments? What did God think of Eli's love in household discipline? Turn to 1 Sam. 2 : 27. How readest thou? What kind of love was David's towards his children, in letting them do as they pleased, serve Satan and their own lusts, pride and ambition?

How many parents love their children in the same way. Eli and David suffered their "little ones" to grow up in idleness, in all manner of sin and folly, to live as they listed, to be lovers of pleasure more than lovers of God." Instead of love, God calls this hatred. "He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes." Prov. 13 : 24.

Beloved reader, do you love enough to confess your faults, to go to those you have injured, and on your bended knees make hearty confession? If not, your love is spurious, false. We know a church member who professes to "love every body," even with a sanctified love; and this same individual has been instrumental in sundering the tenderest ties of kindred love and affection, mar the peace of families and the peace of Jerusalem sufficient to cause angels to weep tears of blood. And yet he asserts his innocence, and refuses to make any reparation or confession of his guilt, or acknowledge the evil he has done and is now doing; meanwhile, he continues his profession of perfect love. Could Satan himself desire a love better calculated to suit his infernal purposes? "He that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness (sic) hath blinded his eyes." 1 John 2: 11. "If any man say I love God, and hateth his brother, he is a liar." 1 John 4 : 20.

We know a flaming professor, professing to "love every body," while at the same time the words of his mouth, the tone of his voice, the look of his eye, and every moving muscle of his face betrays him, gives the lie to his professions. We have meetings for prayer, praise and testimony so full of this kind of love that the individuals composing it have so much love they cannot find it in their loving hearts to rebuke popular sins, staring them full in the face. Is this the love God requires? or is it spurious, false, sickly sentiment?

To profess to "love every body" is popular and fashionable; it requires very little, if any self-denying or cross-bearing. One can profess love, perfect love, the love that "loves every body," and the Lord with all his "heart, soul and strength," and still love the world, be proud and covetous, follow worldly fashions, adorn his exterior with artificials, "gold, pearls, and costly array," read novels, romances, silly love tales, talk nonsense, attend pleasure parties, fancy fairs, sit down, eat, drink, make merry, and rise up to play, sip the wine cup and brandy bottle, chew and smoke tobacco, wink at popular sins in the pulpit and out of it, advocate the doctrine of expediency and compromise, carry religion in one hand, the world, sin, and Satan in the other.

Friends, is this exaggeration? "We speak that we do know, and testify that we have seen."

"Who is the honest man?
He that doth still and strongly good pursue;
To God, his neighbor, and himself, most true;
Whom neither force nor fawning can
Unpin, or wrench from giving all their due."

D. F. NEWTON.

For the World's Crisis.

LETTERS ON REVISION.

LETTER II.—THE PARAGRAPH DIVISION.

On opening the octavo Revised New Testament, published by the American Bible Union, our eyes are greeted with a handsome and attractive page, made up of a large, clear type, and beautiful, white paper, which, by contrast, sets out the print with great distinctness. But we notice, as an improvement over the ordinary mode of printing the Scriptures, the division into *paragraphs.*

The common division or the Bible into *chapters*, was made by Cardinal Hugo, about the middle of the thirteenth century; and of the Old Testament into *verses*, by the Jewish Rabbi Nathan, about the middle of the fifteenth century; both of them to facilitate references by a Concordance. The New Testament was first printed in verses by Robert Stephens, a learned French printer, in the middle of the sixteenth century.

This division into chapters is very convenient for reading and reference; but it is not always judiciously made. See John 7 : 53 and 8 : 1. 1 Cor. 10 : 33, and 11 : 1; 13 : 1; 14 : 1. Phil. 3 : 21 and 4 : 1. Col. 3 : 25 and 4 : 1. In these instances the connection is intimate, and does not justify so radical a separation as that of chapters in the ordinary printed form.

In the Revised Testament, these evils are avoided by a careful and judicious division into paragraphs, according to the sense. And the desired advantages for reading and reference are secured, by indicating the chapter with the usual Roman capitals at its commencement and at the top of each right-hand page; and the verses, by placing its number at the beginning of each verse, in small figures, in the upper part of the printed line at the point required.

By this arrangement, and a careful and thorough revision of the text, the Bible is made plain even to "the way-faring man." And, without reproving look or voice, it seems to invite us to give our attention as we read; that we may understand what God our Savior is speaking to us, and may hide his word prayerfully in our hearts, and be led forth with joy in his ways.

C. W. WATERHOUSE.

For the World's Crisis.

THE NARROW WAY.

"Strait . . . and narrow is the way which leadeth unto life, and few there be that find it."

The way to life is truly a very strait and narrow way, and many who think they are walking in it are far from it. No one can travel in it except he has on the whole armor of God. He cannot wear any of Satan's armor in this path. If he gets on any of it he will be too large to go in the *narrow way*; for Satan causes men to feel very large sometimes; then they require a great amount of room, more than they can possibly have in it, so they undertake to remove the lines which bound it, that the way may be subjected to them, instead of their being subjected to it. But they cannot do this. The lines are immovable, and firm as the word of God can make them.

We must become small, every rough corner must be hewn off. We must be squared by the gospel rule if we travel the road to life. We must not undertake to carry sin in one hand and righteousness in the other; for we shall lose our balance if we do. We must put off every sin, not indulge in the least amusement with which evil is connected.

Some have an idea that after they get about so far they must have a hobby to ride; but when we cannot "*walk* in the truth," and think we must ride a hobby, we are far from the narrow way, for no hobbies are allowed to travel there. Some think if their brothers or sisters do not believe, just as they do on some points, they cannot be christians, thus making tests, dividing the church. Others think they must conform to the world so far as not to lose their popularity. They must dress as well as, or a little better than others.

But God does not tell us of any such persons being in the narrow way. If we wish Jesus to know us when he comes, we must not disguise ourselves by these externals. If we intend to be saved, let us put off every thing which is unlike Christ, and put on his armor, and be ready for the battle, no matter if it does go against the old man in us, and cause him to feel uneasy; he had better be uneasy, and you have the control of him, than that he should get the control of you. If it is a little crossing to be humble, it is better to bear the cross and secure a crown, than to yield to Satan and lose it.

We have so many easily besetting sins, if we do not watch and pray every moment we shall be overcome by them. We must keep our eye on the mark, shun the very appearance of evil, and run with patience the race which is set before us. We have but a short distance to go now. Our race is almost run. Soon Jesus will come to judge the world in righteousness.

Do let us get into the narrow way, and keep in it, until He comes. It ends in the broad fields of the glorious Kingdom. It may be narrow, but it is at last an abundant entrance into our glorious Eden home.

MRS. L. C. MCKINSTRY.

Hygiene.

"This is for your health."—Paul.

INTEMPERANCE.

I have been for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say that this single cause has produced more vice, crime, poverty and wretchedness, domestic and social, than all the other ills that scourge us, combined. In truth, it is scarcely possible to meet with misery in any shape, in this country, which will not be found, on close examination, to have proceeded, directly or indirectly, from ardent spirits. Want is one of its immediate consequences. The sad spectacle of destitute families, and of ignorant, half-naked, vicious children, ought never to be presented in a country like this, where the demand for labor is constant, the field unlimited, the sources of supply inexhaustible, and where there are none to make us afraid; and it never would be presented, or very rarely, were it not for the desolation brought upon families by the use of this deadly poison. It paralyzes the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows; or, if he escapes these consequences, he becomes a walking pestilence, miserable in himself, and loathsome to all others.

How often do we see whole families contaminated by the vicious example of the parent!—husbands, wives, daughters and sons, all drunkards and furies; sometimes wives murdering their husbands, husbands their wives, and worst of all, if worse can be, children murdering their parents. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery, we should find nine cases of ten, if not a still greater proportion, resulting from the use of ardent spirits.

If some fatal plague, of a contagious character, were imported into our country, and had commenced its ravages, we should see prompt and vigorous measures adopted to extinguish it. But what are the most fearful plagues that ever carried death and havoc in their train, compared with this? They are only occasional; this is perennial. They are confined by climate or place; this malady is of all climates, and all times and places. They kill the body at once; this consumes both body and soul. What parent can ever feel that his son is safe while the living fountain of poison is within his reach? God grant that it may soon become a fountain sealed! Delightful relief would it be to turn from the awful and horrid past, to the pure, peaceful, and happy future! to see the springs of life and intelligence renewed on every hand, and health, industry and prosperity glowing around us! May God crown his own work with speedy success!—*Attorney General Wirt.*

FRESH AIR FOR BREATHING.

When persons speak of the necessity of fresh air for health, they are not always aware of its composition, and of the various purposes which it serves in the animal economy. It is a "thing," a substance to be weighed and measured, as one would water. Thus, it is estimated, that every grown-up human being in ordinary health makes twenty respirations (which consist in drawing into the lungs and giving out from them air) per minute, 1200 per hour, or 28,000 in a single day and night.

During this period of twenty-four hours there is an abstraction, by each person, from the atmospheric magazine of his or her portion of air, amounting to fifty-seven hogsheads, of which each one retains vital oxygen to the amount of about twenty pounds. This last-mentioned gas, which constitutes about one-fifth part of the atmospheric air, enters into the blood, and there serves to maintain the activity of all the functions of life, corporeal as well as mental. It has been estimated that about one-fourth of all the air drawn into the lungs by inspiration is altered in these organs, and is no longer fitted for breathing. The alteration consists, first, in the abstraction of the vitalizing element of oxygen; and secondly, in the addition of the deleterious and poisonous gas (carbonic acid) which, together with volatilized animal matter, escapes from the blood circulating in the lungs, and is given out by them during expiration, and finally escapes into the common or outer atmosphere. The atmosphere, it will thus be seen, not only supplies oxygen, or the vital element of the air, but it is also a great reservoir into which flow all the exhalations from the bodies of men and animals, and those resulting from animal and vegetable decay which takes place on the surface of the earth. If not carried away into space in the upper air, these exhalations would prove to be a destructive poison to all the people congregated in cities and towns. The process by which these exhalations are removed is ventilation; and the more complete it is, the healthier are the inhabitants; as, on the other hand, its imperfection and neglect are productive of diseases of the worst kind.

Fresh air is a food, the introduction of which into the lungs is more immediately and constantly necessary than that commonly reckoned as food, which is taken into the stomach. The call for the aerial food is incessant, and allows of no pause; that for solid and liquid food is periodical, and allows of postponement for many hours. A standard authority on the subject says: "It affords mechanical support, it is a heat-modifying medium, it swallows all gases exposed to it, it supplies a food to man, out of which he is in part built up, it feeds him with the active principle (oxygen) by which the warmth of the body is sustained. The minute terminations of the bronchi, themselves branching off from the windpipe into the substance of the lungs, are called air cells, and number about six hundred millions; the air which reaches these cells by breathing, and chiefly its oxygenous portion, permeates their sides and enters those of the minute blood vessels—capillaries as they are called—and thus finds entrance into the blood. The oxygen mixes with fluid, which it so changes as to fit it for the nutrition and building up of the new, and assisting to remove the old and worn-out materials of the organs. Mention has been made in a previous paragraph of the blood circulating in the lungs and throwing out its gaseous refuse in the form of carbonic acid and animalized exhalations.

There is no tampering with the respiratory wants. The lungs must have their due supply of pure air or the entire animal machine suffers. The lungs suffer, the heart suffers, the brain suffers, and the mind works slowly; the stomach is weakened and digests badly, muscular movement is enfeebled, the senses are dull, the natural color of health yields to a pallid and dingy hue. The movements of inspiration and expiration, which make up respiration, constitute the natural ventilation of the human frame. This living ventilation is carried on unceasingly from birth to death, by the infant as well as by the adult, by the philosopher as well as by the solitary artisan in his close, polluted atmosphere. Whether the surrounding air be pure or pestilential, we drink of it twenty times a minute. If of the latter kind, we look old in our youth; if of the former, we maintain the appearance of youth in old age. The average chance of living to the proverbial age of three-score years and ten may be considered the test of the purity of the air we breathe.

TEN WAYS TO COMMIT SUICIDE.

Wearing thin shoes, stockings, and insufficient clothing in cold and rainy weather; leading a lazy, excited, theatre-going, dancing life; sleeping on feathers in a seven by nine room; eating hot stimulating food too fast, and too much of it, and at improper times; beginning with tea and coffee in childhood, and adding tobacco and spirits in due time; marrying in haste, and living in continual ferment thereafter; following unhealthy occupations to make money; taking bitters, and gormandizing between meals; giving way to fits of passion, or keeping in perpetual worry; going to bed at midnight and getting up at noon, and eating when you catch it. To which may be added a recipe for killing children:—paregoric, cordials, candy and rich cake, and when they are made sick thereby; mercury, tartaric-emetic, castor-oil and sulphur.

For the World's Crisis.

REMEDY FOR DYPHTHERIA.

ELD. GRANT:—I would like to point out a remedy in your valuable paper for this fatal disease. We have tried it in our own family, and found it to effect a cure in every case where it has been applied.

As soon as the symptoms appear, apply a flannel wet with *kerosene oil* to the throat. In about twenty-four hours it will draw out the inflammation, so the throat will be about well, unless in very bad cases, when it will require a longer time to effect a cure.

Milton Mills, N. H. G. S. APPLETON.

For the World's Crisis.

Cure for Toe-Nails growing into the Foot.—Put a very small piece of tallow in a spoon, and heat it over a lamp until it becomes very hot, then drop two or three drops between the nail and the granulations. The effect is magical. P. TANDY.

Mill Village, N. H.

For the World's Crisis.

Remedy for Catarrh.—Scrape shavings from an old cow's horn upon living embers in a shovel, and inhale the smoke.

H. S. PAINE.

ALCOHOL.—Alcohol is a product of dissolution—of the wreck and disorganization of the principles of human food. It has the same origin as those malignant and fatal exhalations which constitute the genius of pestilence. Indeed, the same act which gives birth to alcohol, also brings into the world a twin compound, which is one of the promptest and subtlest of all poisons—Carbonic Acid Gas.—*Youmans on Alcohol.*

NEURALGIA.—A New Hampshire gentleman says: "Take two large table spoonfuls of cologne and two tea spoonfuls of fine salt; mix them together in a small bottle; every time you have any acute affection of the nerve, or neuralgia, simply breathe the fumes in your nose from the bottle, and you will be immediately relieved."

CURE FOR CANCER.—It is asserted by one who has proved its efficacy, that a certain cure for cancer is the juice of the sheep sorrel, or *saggitate*, expressed, and exposed on a pewter plate in the sun until somewhat jellied. Apply it on the skin over and around the cancer.

CURE FOR CORNS.—One who has tried it says that the best cure for corns is to keep them well wet with a strong solution of common washing soda, when they will soon and permanently disappear.

☞ The finer food is divided, or cut up, before it is swallowed, the sooner, the easier, and more perfectly is it digested.

The World's Crisis

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[illegible]

For the World's Crisis.

HOUR OF PRAYER.

O, if there is an hour
When angels visit earth,
'Tis when eve's bright dews shower
Their gems on folded flower,
And hushed day's voice of mirth,
With all its weary care;
The blessed hour of rest—
When, on the silent air,
The low, sweet voice of prayer
Rises from every grateful breast.
Yes, when birds seek their nests
At day's sweet closing hour,
And grief is lulled to rest,
Then angels are our guests,
If e'er they visit mortal bower.
O, blessed hour of prayer!
Season of happy rest,
When we to God repair,
Angel delights to share
With heaven, and ever blest.

East Berkshire, Vt. ANNA E. MCALLISTER.

For the World's Crisis.

THE FREEDMEN'S MISSION.

LETTER FROM BRO. FLAGG.

DEAR BRO. AND SIS.:—Quite a long time has elapsed since my last letter to the Crisis. And I doubt not some of you may be anxious to know something more about the condition of the Freedmen, and what the Lord is doing for them.

When I sent my last letter to the Crisis, I was just leaving for Memphis, Tenn. On my way, I stopped two days at Cairo, southern Ill., waiting for the boat. While there, I visited many of the Freedmen living at that place, who, during the war, were driven there for safety. As the place is quite large, and fast increasing, being situated at the junction of the Ohio and Mississippi rivers; it affords an abundance of labor, offering a good inducement for the Freedmen to remain.

Leaving that place Saturday evening, Jan. 6th, after two nights' and one day's ride down the Mississippi. I arrived at Memphis Monday morning, about 9 A. M. I found Bro. Himes stopping at Bro. Bywater's, about one mile east from the river. We took a stroll together through the suburbs of the city, visiting and taking a look at the thousands of Freedmen living in the suburban districts of the city proper; and seeking to obtain, by observation and inquiry, such information as might be useful in aiding ourselves and others in the great work of improving the condition of the Freedmen. During my short stay there, I lost no time, so far as I was able, to gather as much information as possible in relation to the condition, habits, morals and prospects of the thousands of Freedmen living in and around the city of Memphis; a brief notice of which may not be uninteresting to you.

THEIR MORAL CONDITION.

Among all the Freedmen I have visited, there appears to be a kind feeling towards each other, with a disposition to assist and aid each other amid their hardships, far more than is usually found among white people with superior advantages. And, although there are comparatively very few among them who can read or write, yet, with few exceptions, there can be found at least one in, or connected with, almost every family, who can read and write. And whenever they receive a paper, book, or religious tract, the one who can read will do so in the hearing of others, who will sit around and listen with interest. Those who can read appear to be very fond of books or religious tracts, which they promise to read in the hearing of their friends. In passing their houses, you will often hear them singing some of their religious hymns, which are so full of peculiar sweetness and melody, that you almost feel ashamed to sing in their presence. And I must say, since coming among them I seldom sing; and if I do, I am careful not to be heard much. This much is not only true of the African people at Memphis, but also of St. Louis; and from what I can learn from the Freedmen themselves, it is true of them all.

THEIR EMPLOYMENT AT MEMPHIS.

Many, if not most of the women, take in washing from the white people, for which they receive $1.50 per day. Many of the Freedmen own a mule and dray, with which they earn from four to ten dollars a day. Others work in various kinds of business as formerly, but for such wages as they can get. In one of their shanties, I saw a young married woman making a bed-quilt on the floor from some old ragged coarse cloth, putting inside a very thick wadding of the very nicest white cotton, which she had picked up about the city and by the side of the roads, there being large quantities scattered from the great number of loads continually coming into the city every day; some already pressed and baled out in the country, and others brought to the city packed in crockery crates and other ways, to be pressed and baled in the city for shipping.

THEIR HOUSES AND RENTS.

Most of the Freedmen live in the suburbs encircling the city, from a mile to a mile and a half from the city proper. Their houses are mere shanties, made of the poorest rough boards, set up endwise, like a woodshed or a barn. Many of them are without any windows; consequently without any light except what they get from the door, which is set open for that purpose. There is not a single timber inside of the house; and the roof rests upon the top of the boards, which are only held together by a narrow strip of cross board, running around the building, to which the others are nailed. The roof is simply covered with what might be called shingles, three feet in length, and having the exact appearance of barrel staves, just as they are split out, without being shaved or planed. These rest upon small rafters, made of round poles, about the size of large hoop poles. Three of these layers will cover one side of a building, ten and a half feet wide. The average length of their buildings is seventeen feet. The boards, running up to the roof on the end of the building, are left square, instead of being cut with a bevel so as to fit the roof; thus leaving a three-cornered hole big enough to put your hat through. The chimney runs up a little way on the outside. The houses are neither lathed nor plastered, which leaves them full of holes and cracks all around the building. The doors are made like those of the cheapest barns. Shanties of this kind, one mile from the city, rent from $78 to $120 dollars a year. There are many other shanties, made a little better, but precisely on the same plan, and [illegible]

not so cold here but that the magnolia tree, which grows about the city (such as we have for house plants at the north), grows here as large as a horse chestnut; and the leaves, which are very large, are just as green during winter as in summer. And I have seen, in many of the front yards, rose and other bushes with their green foliage as at the first of Sept. north.

After a stay of one short week at Memphis, I deemed it more expedient for me to return to St. Louis, mostly for two very good reasons: First, my health was so poor, on account of the warm climate and damp atmosphere, that I was not able to go out to a single evening meeting. And second, I did not feel satisfied to go away and leave the Freedmen of St. Louis, where my labors had been blest with a fair prospect of continued labor with good results. Besides, every thing was so high at Memphis, that my scanty means, with no prospect of any increase, afforded me but little encouragement to remain. Board could not be obtained in private families for less than twelve to fifteen dollars a week; and other things in proportion. While at St. Louis, I pay but five dollars a week for my board, not including my washing, which the colored sisters are very willing to do free. But while I did remain at Memphis, I lost no time, so far as I was able, in visiting the Freedmen, and learning as much as I could of their condition, habits, and general history. And from all the information I obtained from various sources, I think I am fully justified in saying that Memphis presents as promiscuous a class of Freedmen as can be found in any other southern city; having come, during and since the war, from all the surrounding States.

There you find men and women who have toiled all their lives in the cotton and other fields, under the lash and burning sun; commencing work at daylight, and ceasing only at dark; having no other shelter at night but a poor hovel, no better than the barns we build for our cattle. This class have been treated like cattle, having but little or no better advantages; and consequently are very ignorant. Still, among this class can be found a fair number who can read the Bible and other books to their comrades and friends. And also among this class can be found as many, according to their number, who enjoy the life and power of religion, as any other class who enjoy superior advantages. And among this class, even, I have frequently seen a Bible lying upon their tables or window sills; and I would ask them if they could read? Sometimes they would answer, Yes, I can read a little. At other times they would say they could not read, but that they had a husband, son or daughter, or some other friend, who could and often did read the Bible to them.

I think, on the whole, notwithstanding their ignorance and the inferior advantages which they have had, there are many more among them in proportion to their number who are not only living up to the light they have, but are doing more towards winning souls to Christ than an equal number among any other class of people whose advantages and facilities for doing good are very far superior to theirs. And with all the disadvantages they must necessarily suffer, in not being able to read and write, there is one great advantage to be gained in preaching the plain, pure gospel, with all its doctrines and prophecies, unto them, for the simple reason that their minds have not been poisoned and embittered against the most precious and glorious truths of the gospel of the kingdom, by the knowledge they might have obtained by reading from the multitude of theological books and tracts so pregnant with infidelic creeds, traditions, and satanic systems of modern theology, so universal throughout all the different branches of modern literature. And I never have met with a people in my life who are so free from prejudice, and receive the gospel with so much delight, as those who can neither read nor write. And as astonishing as it may appear to those enjoying all the superior advantages of an education, it is nevertheless true that they can and do understand the Bible, seemingly, just as well as those who can read. And they are as ready to discover the least discrepancy in a scriptural argument as any others. And they are just as particular in having a plain "Thus saith the Lord" for every thing you preach, as any people I ever met with. And although a common education, to say the least, is very much needed among them, and by them greatly desired, nevertheless, it is not a thing which is absolutely necessary for them to have as a prerequisite, in order to understand and appreciate all the doctrines, instructions and prophecies of the Bible, when preached to them in a plain, easy manner, according to the simplicity of the gospel.

And, if the coming of Jesus Christ to judgment is as near as we profess to believe, then we, as the stewards of God, should lose no time in giving to them the gospel of the kingdom, in preference to every thing else, to the extent of all our means, as the only thing that has the life and power of salvation in bringing them into a condition to meet their God in peace. And this agrees fully with the plain instructions of our Savior, "But seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6: 33.

THE WORK AT ST. LOUIS.

I came back to this place from Memphis, Jan. 16th. I found the good work going on and spreading among the African churches of the city. On my return to this place, some of the colored people informed me that praying and singing of spiritual songs and hymns could be heard in almost every lane and alley. For the colored people, instead of living in the streets of the city, live mostly in the lanes and alleys, in small houses, such as were built for them by their owners when they were slaves. But since they have become free, they hire the same houses, paying from $48 to $72 a year for only one room. And I never felt the force of our Savior's words, to go out quickly into the lanes and alleys, till I came among the poor Freedmen.

The African brethren inform me that there never was such a waking up throughout the city among that class as now. In the Methodist colored church, on 11th St., where Bro. Himes and myself both preached when we first came to the city, they are now having a great revival. One hundred and eight converts have already come out on the Lord's side. The work is still going on. In the colored Baptist church on 8th St., a powerful work is going on. Last Sunday week thirty six were baptized there. And in the 7th St. African church, where I have labored principally, the work has been going on from the first. But it is impossible to tell how many have been converted to God; and very many of them have united with the other churches. But I met with converts all through the city who are praising God for free salvation.

I have tried in vain for nearly six weeks to hire a church, a hall, or a large vacant store, or storage house, where I could preach and feel perfectly free. If I could have succeeded, I have no doubt I could have had three hundred members in a few weeks. But I have given up all hopes of obtaining any place of my own to worship in, for the present. I have tried in the wisdom of God to be faithful in my mission of labor and love. I have tried to preach the great crowning truths of the gospel in relation to Christ's speedy coming and kingdom. And I think I am justified in saying that a good number of the outcast and down-trodden have been blest and sanctified through those truths.

I have become attached to the African people of this city; and although I am preparing to leave for the East, I have promised to return in the fall, the Lord willing, and build or hire some place to worship in. Those who subscribed for the Crisis are very much delighted with the paper. The paper is doing much good, and those who can read the paper do so in the hearing of those who cannot read.

I am devoting what leisure moments I have in collecting as many of their hymns and melodies as I can to carry with me when I go East. And I have compiled and arranged them in harmony for publication. I have a great many things to tell you. Next Lord's day I expect to preach at Ridge Prairie, where I labored two weeks, since coming out here, with good success. And some time next week I leave for Carlinville, Ill., where I expect to preach one week or more. From there I go to Chicago, Ill., and remain with my youngest brother, who resides there, until March 18th, during which time I intend to preach to the brethren in that city. From there I expect the Lord will want me to work my passage home by preaching the word of life to the brethren and sisters in all such places, on or near my route, as may be desired.

I trust in the will of Providence that I may soon be able to see and talk with you more fully upon those subjects which ought to interest us more than all others, in view of the little time we have to work for the salvation of those living in darkness, concerning the glory that is so soon to be revealed. I do hope and pray, yea, I do believe that the time is speedily coming when our brethren and sisters must see the necessity of giving to the millions of poor Freedmen and others of the South and West, in view of our soon coming King, the gospel, above all other things, by which our own hearts have been made to rejoice, knowing that our redemption is nigh at hand. Your Bro. in Christ, homeward bound to the haven of eternal rest, H. K. FLAGG.

St. Louis, Mo., Feb. 24th, 1866.

P. S.—My heart is made to rejoice exceedingly by the reception of a kind letter of encouragement received from Bro. Grant some two weeks since. It gave me new life and zeal to work. I also received a kind letter of remembrance from Bro. D. D. Chaffee, of So. Wilbraham, Mass., enclosing for me five dollars of the Lord's money. It was received with gratitude. H. K. F.

PARTIES.—THE INJURY THEY DO

Often when it comes the time of year to work, when the evenings are long, and business is light, and the very time to make an extra effort, at this moment somebody in the church will *give a party*, and invite some christian friends, so as to have a *religious* party. And then some other family must do the same to return the compliment. Then another and another, till it grows into an organized system of parties, that consume the whole winter. Abominable! This is the grand device of the devil, because it appears so innocent, and so proper, to promote a good feeling, and increase the acquaintance of christians with each other. And so, instead of prayer meetings, they will have these parties. The evils of these parties are very great. They are often got up at great expense, and the most abominable gluttony is practiced in them. It is said that the expense is from one hundred to two thousand dollars. I have been told in some instances, professed christians have given great parties, and made great entertainments, and excused their ungodly prodigality in the use of Jesus Christ's money, by giving what was left, after the feast was ended, *to the poor!* thus making it a virtue to feast, and riot, even to surfeiting, on the bounties of God's providence, under pretence of benefiting the poor. This is the same in principle with a splendid ball which was given some years since in a neighboring city. The ball was gotten up for the benefit of the poor, and each gentleman was to pay a certain sum, and after the ball was ended, whatever remained of the funds thus raised, was given to the poor.

Truly, this is a strange charity, to eat and drink and dance, and when they have rioted and feasted until they can enjoy it no longer, they deal out to the poor the crumbs that have fallen from the table. I do not see why such a ball is not quite as pious as such christian parties. The evil of balls does not consist simply in the exercise of dancing, but in the dissipation, and surfeiting, any temptations connected with them. But it is said they are *christian* parties, and that they are all, or nearly all, professors of religion who attend them. And furthermore that they are concluded often with prayer. Now I regard this as one of the worst features about them; that after the waste of time and money, the excesses in eating and drinking, the vain conversation, and nameless *fooleries* with which such a season is filled up, an attempt should be made to sanctify it, and palm it off upon God, by concluding it with prayer. Say what you will, it would not be more absurd or incongruous, or impious, to close a ball or a theatre or a card party with prayer. Has it come to this, that professors of religion, professing to desire the salvation of the world, when such calls are made upon them from the four winds of heaven, to send the gospel, to furnish Bibles and tracts, and missionaries to save the world from death, that they should spend hundreds of dollars in an evening, and then go to the monthly concert and pray for the heathen! In some instances, I have been told they find a salve for their consciences in the fact that their minister attends their parties. This, of course, would give weight to such an example, and if one professor of religion makes a party and invited their minister, others must do the same. The next step they take, may be for each to give a ball, and appoint their minister a manager! Why not? And perhaps, by and by, he will do them the favor to play the fiddle. In my estimation it might quite as well do it as to go and conclude such a party with prayer.

But I should advise any congregation, who are calculating to have a circle of parties, in the meantime to dismiss their minister, and let him go and preach where the people would be ready to receive the word and profit by it, and not have him stay and be distressed, and grieved, and killed by attempting to promote religion among them, while they are heart and hand in the service of the devil. In relation to parties, say what you please about their being an innocent recreation, I appeal to any of you who have ever attended them, to say whether they fit you for prayer, or increase your spirituality, or whether sinners are ever converted in them, or saints made to agonize in prayer for souls?—*Rev. C. J. Finney.*

GO TELL JESUS.

Bury thy sorrow,
The world has its share,
Bury it deeply,
Hide it with care.

Think of it calmly
When curtained by night,
Tell it to Jesus,
And all will be right.

Gather the sunlight
Aglow on thy way,
Gather the moon-beams,
Each soft silver ray.

Hearts grow weary
With heavier woe,
Droop 'mid the darkness—
Go comfort them, go!

Bury thy sorrow,
Let others be blest,
Give them the sunshine,
Tell Jesus the rest.

For the World's Crisis.

THE FIRST DAY SABBATH.

BRO. GRANT:—The following historical facts taken from Gilfillan's celebrated work on "The Sabbath," pp. 368–9, should be well considered by all who would desire a correct view of the christian Sabbath:—

"The history of the earlier centuries of christianity throws light on the meaning of certain Scripture terms which have been the occasion of a vexed question among controversialists. In designating what is now known amongst us as the christian Sabbath, the Fathers make use of names which they never apply to any other day of the week. With them 'the eighth day,' 'the day of the Sun,' 'the first day of the week,' and 'the Lord's day,' signify one particular day and no other. Barnabas, or whoever was the author of the Catholic Epistle ascribed to him, mentions 'the eighth day' as that on which 'Jesus rose from the dead,' and which the christians of his time observed as a festal day.* We are informed by Justin Martyr that the christians of the second century assembled on 'the day of the Sun,' and that they did so 'because on this first day God made the world, and Jesus Christ our Savior rose from the dead.'† The same Father affirms that 'Christ rose from the dead on the eighth day, which,' he adds, 'may be called the eighth and yet remains the first.'‡ In the third century, Cyprian represents the eighth day as both 'the first after the Sabbath, and the Lord's day.'§

"When we compare these passages with each other, we find that 'the eighth day,' 'the day of the Sun,' or Sunday, 'the day of the Redeemer's resurrection,' 'the first day of the week,' and 'the Lord's day,' are, according to the combined testimony of Barnabas, Justin Martyr, and Cyprian, the same day. . . . As 'the Sabbath' had been for so long a time the well known title of the weekly holy day among the Jews, it was obviously needful, for preventing mistake, that the institution which had passed to a new day should have a new name. But as time advanced, and (may not we add) as the Lord's day came to be no longer in danger of being confounded with the Jewish 'Sabbath, the old name was gradually resumed and attached to the christian holy day."

The above from Gilfillan is in harmony with other testimony which I have recently embodied in an article and sent to the *Voice of the West.* T. M. PREBLE.

East Weare, N. H.

* Epist. c. † Apol. 1, ad Anton.
‡ Dial cum. Tryph. c. 41. § Epist. 64.

For the World's Crisis.

"I LOVE EVERY BODY."

You do, friend? how much do you love every body? And what kind of love is it? Bible? the love of the holy prophets and apostles,—of Jesus Christ? Is your love gospel? If not, it is spurious, false, sickly, sentimental, or hypocritical. Does this love of yours lead you to obey God in rebuking sin of every kind, rise up against evil doers, and stand up against the workers of iniquity; reprove, rebuke, exhort with all long suffering and doctrine?

Have you the love of Phineas, when he executed judgment and the plague was stayed? See Num. 25: 7, 8. Have you the love of Nathan the prophet, when he said to King David, "*Thou art the man*"? Have you the love of Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, who set their faces like a flint against every sin, cried aloud and spared not? Have you Samuel's love, who hewed Agag to pieces, and reproved King Saul to his face for his wickedness?

Have you the love of John the Baptist, who laid the axe at the root of all evil, rebuked Herod for his incest, at the risk of his head, and who said to self-righteous Sadducees and Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3: 7, 8. Is your love like Paul's love, who said to Elymas the sorcerer, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13: 10, 11.

If you have not the love here specified, it is spurious, false, sickly, sentimental or hypocritical. Indeed, what you call love is hatred. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke him, and not suffer sin to rest upon him." Lev. 19: 17. "Be not deceived; God is not mocked."

Some parents profess to love their children very much, but how much do they love them? enough to subdue their stubborn wills and restrain them from wickedness? What kind of love was Eli's toward Stephen and Phineas, sons of Belial? Did he love them well enough to correct them betimes, teach them to obey God, have respect unto all his commandments? What did God think of Eli's love in household discipline? Turn to 1 Sam. 2: 27. How readest thou? What kind of love was David's towards his children, in letting them have their own lusts, pride and ambition? [illegible] the same way. Eli and David suffered their "little ones" to grow up in idleness, in all manner of sin and folly, to live as they listed, to be lovers of pleasure more than lovers of God." Instead of love, God calls this hatred. "He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes." Prov. 13: 24.

Beloved reader, do you love enough to confess your faults, to go to those you have injured, and on your bended knees make hearty confession? If not, your love is spurious, false. We know a church member who professes to "love every body," even with a sanctified love; and this same individual has been instrumental in sundering the tenderest ties of kindred love and affection, mar the peace of families and the peace of Jerusalem sufficient to cause angels to weep tears of blood. And yet he asserts his innocence, and refuses to make any reparation or confession of his guilt, or acknowledge the evil he has done and is now doing; meanwhile, he continues his profession of perfect love. Could Satan himself desire a love better calculated to suit his infernal purposes? "He that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness (sin) hath blinded his eyes." 1 John 2: 11. "If any man say I love God, and hateth his brother, he is a liar." 1 John 4: 20.

We know a flaming professor, professing to "love every body," while at the same time the words of his mouth, the tone of his voice, the look of his eye, and every moving muscle of his face betrays him, gives the lie to his professions. We have meetings for prayer, praise and testimony so full of this kind of love that the individuals composing it have so much love they cannot find it in their loving hearts to rebuke popular sins, staring them full in the face. Is this the love God requires? or is it spurious, false, sickly sentiment?

To profess to "love every body" is popular and fashionable; it requires very little, if any self-denying or cross-bearing. One can profess love, perfect love, the love that "loves every body," and the Lord with all his "heart, soul and strength," and still love the world, be proud and covetous, follow worldly fashions, adorn his exterior with artificials, "gold, pearls, and costly array," read novels, romances, silly love tales, talk nonsense, attend pleasure parties, fancy fairs, sit down, eat, drink, make merry, and rise up to play, sip the wine cup and brandy bottle, chew and smoke tobacco, wink at popular sins in the pulpit and out of it, advocate the doctrine of expediency and compromise, carry religion in one hand, the world, sin, and Satan in the other.

Friends, is this exaggeration? "We speak that we do know, and testify that we have seen."

"Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor, and himself, most true,
Whom neither force nor fawning can
Unpin, or wrench from giving all their due."

D. F. NEWTON.

For the World's Crisis.

LETTERS ON REVISION.

LETTER II.—THE PARAGRAPH DIVISION.

On opening the octavo Revised New Testament, published by the American Bible Union, our eyes are greeted with a handsome and attractive page, made up of a large, clear type, and beautiful, white paper, which, by contrast, sets out the print with great distinctness. But we notice, as an improvement over the ordinary mode of printing the Scriptures, the division into *paragraphs.*

The common division of the Bible into *chapters*, was made by Cardinal Hugo, about the middle of the thirteenth century, and of the Old Testament into *verses*, by the Jewish Rabbi Nathan, about the middle of the fifteenth century; both of them to facilitate references by a Concordance. The New Testament was first printed in verses by Robert Stephens, a learned French printer, in the middle of the sixteenth century.

This division into chapters is very convenient for reading and reference; but it is not always judiciously made. See John 7: 53 and 8: 1. 1 Cor. 10: 33, and 11: 1; 13: 1; 14: 1. Phil. 3: 21 and 4: 1. Col. 3: 25 and 4: 1. In these instances the connection is intimate, and does not justify so radical a separation as that of chapters in the ordinary printed form.

In the Revised Testament, these evils are avoided by a careful and judicious division into paragraphs, according to the sense. And the desired advantages for reading and reference are secured, by indicating the chapter with the usual Roman capitals at its commencement and at the top of each right-hand page, and the verses, by placing its number at the beginning of each verse, in small figures, in the upper part of the printed line at the point required.

By this arrangement, and a careful and thorough revision of the text, the Bible is made plain even to "the way-faring man." And, without reproving look or voice, it seems to invite us to give our attention as we read; that we may understand what God our Savior is speaking to us, and may hide his word prayerfully in our hearts, and be led forth with joy in his ways.

C. W. WATERHOUSE.

For the World's Crisis.

THE NARROW WAY.

"Strait . . . and narrow is the way which leadeth unto life, and few there be that find it."

The way to life is truly a very strait and narrow way, and many who think they are walking in it are far from it. No one can travel in it except he has on the whole armor of God. He cannot wear any of Satan's armor in this path. If he gets on any of it he will be too large to go in the *narrow* way; for Satan causes men to feel very large sometimes; then they require a great amount of room, more than they can possibly have in it, so they undertake to remove the lines which bound it, that the way may be subjected to them, instead of their being subjected to it. But they cannot do this. The lines are immovable, and firm as the word of God can make them.

We must become small, every rough corner must be hewn off. We must be squared by the gospel rule if we travel the road to life. We must not undertake to carry sin in one hand and righteousness in the other; for we shall lose our balance if we do. We must put off every sin, not indulge in the least amusement with which evil is connected.

Some have an idea that after they get about so far they must have a hobby to ride; but when we cannot "walk in the truth," and think we must ride a hobby, we are far from the narrow way, for no hobbies are allowed to travel there. [illegible] some points, they cannot be christians, thus making tests, dividing the church. Others think they must conform to the world so far as not to lose their popularity. They must dress as well as, or a little better than others.

But God does not tell us of any such persons being in the narrow way. If we wish Jesus to know us when he comes, we must not disguise ourselves by these externals. If we intend to be saved, let us put off every thing which is unlike Christ, and put on his armor, and be ready for the battle, no matter if it does go against the old man in us, and cause him to feel uneasy; he had better be uneasy, and you have the control of him, than that he should get the control of you. If it is a little crossing to be humble, it is better to bear the cross and secure a crown, than to yield to Satan and lose it.

We have so many easily besetting sins, if we do not watch and pray every moment we shall be overcome by them. We must keep our eye on the mark, shun the very appearance of evil, and run with patience the race which is set before us. We have but a short distance to go now. Our race is almost run. Soon Jesus will come to judge the world in righteousness.

Do let us get into the narrow way, and keep in it, until He comes. It ends in the broad fields of the glorious Kingdom. It may be narrow, but it is at last an abundant entrance into our glorious Eden home.

MRS. L. C. MCKINSTRY.

Hygiene.

"This is for your health."—Paul.

INTEMPERANCE.

I have been for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say that this single cause has produced more vice, crime, poverty and wretchedness, domestic and social, than all the other ills that scourge us, combined. In truth, it is scarcely possible to meet with misery in any shape, in this country, which will not be found, on close examination, to have proceeded, directly or indirectly, from ardent spirits. Want is one of its immediate consequences. The sad spectacle of destitute families, and of ignorant, half-naked, vicious children, ought never to be presented in a country like this, where the demand for labor is constant, the field unlimited, the sources of supply inexhaustible, and where there are none to make us afraid; and it never would be presented, or very rarely, were it not for the desolation brought upon families by the use of this deadly poison. It paralyzes the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows; or, if he escapes these consequences, he becomes a walking pestilence, miserable in himself, and loathsome to all others.

How often do we see whole families contaminated by the vicious example of the parent!—husbands, wives, daughters and sons, all drunkards and furies, sometimes wives murdering their husbands, husbands their wives, and worst of all, if worse can be, children murdering their parents. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery, we should find nine cases of ten, if not a still greater proportion, resulting from the use of ardent spirits.

If some fatal plague, of a contagious character, were imported into our country, and had commenced its ravages, we should see prompt and vigorous measures adopted to extinguish it. But what are the most fearful plagues that ever carried death and havoc in their train, compared with this? They are only occasional, this is perennial. They are confined by climate or place, this malady is of all climates, and all times and places. They kill the body at once, this consumes both body and soul. What parent can ever feel that his son is safe while the living fountain of poison is within his reach? God grant that it may soon become a fountain sealed! Delightful relief would it be to turn from the awful and horrid past, to the pure, peaceful, and happy future! to see the springs of life and intelligence renewed on every hand, and health, industry and prosperity glowing around us! May God crown his own work with speedy success!—*Attorney General Wirt.*

FRESH AIR FOR BREATHING.

When persons speak of the necessity of fresh air for health, they are not always aware of its composition, and of the various purposes which it serves in the animal economy. It is a "thing," a substance to be weighed and measured, as one would water. Thus, it is estimated, that every grown-up human being in ordinary health makes twenty respirations (which consist in drawing into the lungs and giving out from them air) per minute, 1200 per hour, or 28,000 in a single day and night.

During this period of twenty-four hours there is an abstraction, by each person, from the atmospheric magazine of his or her portion of air, amounting to fifty-seven hogsheads, of which each one retains vital oxygen to the amount of about twenty pounds. This last-mentioned gas, which constitutes about one-fifth part of the atmospheric air, enters into the blood, and there serves to maintain the activity of all the functions of life, corporeal as well as mental. It has been estimated that about one-fourth of all the air drawn into the lungs by inspiration is altered in these organs, and is no longer fitted for breathing. The alteration consists, first, in the abstraction of the vitalizing element of oxygen; and secondly, in the addition of the deleterious and poisonous gas (carbonic acid) which, together with volatilized animal matter, escapes from the blood circulating in the lungs, and is given out by them during expiration, and finally escapes into the common or outer atmosphere. The atmosphere, it will thus be seen, not only supplies oxygen, or the vital element of the air, but it is also a great reservoir into which flow all the exhalations from the bodies of men and animals, and those resulting from animal and vegetable decay which takes place on the surface of the earth. If not carried away into space in the upper air, these exhalations would prove to be a destructive poison to all the people congregated in cities and towns. The process by which these exhalations are removed is ventilation; and the more complete it is, the healthier are the inhabitants; as, on the other hand, its imperfection and neglect are productive of diseases of the worst kind.

Fresh air is a food, the introduction of which into the lungs is more immediately and constantly necessary than that commonly reckoned as food, which is taken into the stomach. The call for the aerial food is incessant, and allows of no pause; that for solid and liquid food is periodical, and allows of postponement for many hours. A standard authority on the subject says: "It affords mechanical support, it is a heat-modifying medium, it swallows up gases exposed to it, it supplies a food to man, out of which he is in part built up, it feeds him with the active principle (oxygen) [illegible] air which reaches those cells by breathing, and chiefly its oxygenous portion, permeates their sides and enters those of the minute blood vessels—capillaries as they are called—and thus finds entrance into the blood. The oxygen mixes with fluid, which it so changes as to fit it for the nutrition and building up of the new, and assisting to remove the old and worn-out materials of the organs. Mention has been made in a previous paragraph of the blood circulating in the lungs and throwing out its gaseous refuse in the form of carbonic acid and animalized exhalations.

There is no tampering with the respiratory wants. The lungs must have their due supply of pure air or the entire animal machine suffers. The lungs suffer, the heart suffers, the brain suffers, and the mind works slowly; the stomach is weakened and digests badly, muscular movement is enfeebled, the senses are dull, the natural color of health yields to a pallid and dingy hue. The movements of inspiration and expiration, which make up respiration, constitute the natural ventilation of the human frame. This living ventilation is carried on unceasingly from birth to death, by the infant as well as by the adult, by the philosopher as well as by the solitary artisan in his close, polluted atmosphere. Whether the surrounding air be pure or pestilential, we drink of it twenty times a minute. If of the latter kind, we look old in our youth; if of the former, we maintain the appearance of youth in old age. The average chance of living to the proverbial age of three-score years and ten may be considered the test of the purity of the air we breathe.

TEN WAYS TO COMMIT SUICIDE

Wearing thin shoes, stockings, and insufficient clothing in cold and rainy weather, leading a lazy, excited, theatre-going, dancing life; sleeping on feathers in a seven by nine room; eating hot stimulating food too fast, and too much of it, and at improper times, beginning with tea and coffee in childhood, and adding tobacco and spirits in due time; marrying in haste, and living in continual ferment thereafter; following unhealthy occupations to make money; taking bitters, and gormandizing between meals; giving way to fits of passion, or keeping in perpetual worry, going to bed at midnight and getting up at noon, and eating when you catch it. To which may be added a recipe for killing children—paregoric, cordials, candy and rich cake, and when they are made sick thereby, mercury, tartaric-emetic, castor-oil and sulphur.

For the World's Crisis.

REMEDY FOR DYPHTHERIA.

ELD. GRANT:—I would like to point out a remedy in your valuable paper for this fatal disease. We have tried it in our own family and found it to effect a cure in every case where it has been applied.

As soon as the symptoms appear, apply a flannel wet with *kerosene oil* to the throat. In about twenty-four hours it will draw out the inflammation, so the throat will be about well, unless in very bad cases, when it will require a longer time to effect a cure.

Milton Mills, N. H. G. S. APPLETON.

For the World's Crisis.

Cure for Toe-Nails growing into the Flesh.—Put a very small piece of tallow in a spoon, and heat it over a lamp until it becomes very hot, then drop two or three drops between the nail and the granulations. The effect is magical. P. TANDY.

Mill Village, N. H.

For the World's Crisis.

Remedy for Catarrh.—Scrape shavings from an old cow's horn upon living embers in a shovel, and inhale the smoke.

H. S. PAINE.

ALCOHOL.—Alcohol is a product of dissolution—of the wreck and disorganization of the principles of human food. It has the same origin as those malignant and fatal exhalations which constitute the genius of pestilence. Indeed, the same act which gives birth to alcohol, also brings into the world a twin compound, which is one of the promptest and subtlest of all poisons—Carbonic Acid Gas.—*Youmans on Alcohol.*

NEURALGIA.—A New Hampshire gentleman says: "Take two large table spoonfuls of cologne and two tea spoonfuls of fine salt, mix them together in a small bottle; every time you have any acute affection of the nerve, or neuralgia, simply breathe the fumes in your nose from the bottle, and you will be immediately relieved."

CURE FOR CANCER.—It is asserted by one who has proved its efficacy, that a certain cure for cancer is the juice of the sheep sorrel, or *sagyllale*, expressed, and exposed on a pewter plate in the sun until somewhat jellied. Apply it on the skin over and around the cancer.

CURE FOR CORNS.—One who has tried it says that the best cure for corns is to keep them well wet with a strong solution of common washing soda, when they will soon and permanently disappear.

☞ The finer food is divided, or cut up, before it is swallowed, the sooner, the easier, and more perfectly is it digested.

The World's Crisis

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HOUR OF PRAYER.

O, if there is an hour
When angels visit earth,
'Tis when eve's bright dews shower
Their gems on folded flower,
And hushed day's voice of mirth,
With all its weary care;
The blessed hour of rest—
When, on the silent air,
The low, sweet voice of prayer
Rises from every grateful breast.
Yes, when birds seek their nests
At day's sweet closing hour,
And grief is lulled to rest,
Then angels are our guests,
If e'er they visit mortal bower.
O, blessed hour of prayer!
Season of happy rest,
When we to God repair,
Angel delights to share
With heaven, and ever blest.

East Roxbury, Vt. ANNA E. MCELLISTER.

For the World's Crisis.

THE FREEDMEN'S MISSION.

LETTER FROM BRO. FLAGG.

DEAR BRO. AND SRS.:—Quite a long time has elapsed since my last letter to the Crisis. And I doubt not some of you may be anxious to know something more about the condition of the Freedmen, and what the Lord is doing for them.

When I sent my last letter to the Crisis, I was just leaving for Memphis, Tenn. On my way, I stopped two days at Cairo, southern Ill., waiting for the boat. While there, I visited many of the Freedmen living at that place, who, during the war, were driven there for safety. As the place is quite large, and fast increasing, being situated at the junction of the Ohio and Mississippi rivers; it affords an abundance of labor, offering a good inducement for the Freedmen to remain.

Leaving that place Saturday evening, Jan. 6th, after two nights' and one day's ride down the Mississippi. I arrived at Memphis Monday morning, about 9 A. M. I found Bro. Himes stopping at Bro. Bywater's, about one mile east from the river. We took a stroll together through the suburbs of the city, visiting and taking a look at the thousands of Freedmen living in the suburban districts of the city proper; and seeking to obtain, by observation and inquiry, such information as might be useful in aiding ourselves and others in the great work of improving the condition of the Freedmen. During my short stay there, I lost no time, so far as I was able, to gather as much information as possible in relation to the condition, habits, morals and prospects of the thousands of Freedmen living in and around the city of Memphis; a brief notice of which may not be uninteresting to you.

THEIR MORAL CONDITION.

Among all the Freedmen I have visited, there appears to be a kind feeling towards each other, with a disposition to assist and aid each other amid their hardships, far more than is usually found among white people with superior advantages. And, although there are comparatively very few among them who can read or write, yet, with few exceptions, there can be found at least one in, or connected with, almost every family, who can read and write. And whenever they receive a paper, book, or religious tract, the one who can read will do so in the hearing of others, who will sit around and listen with interest. Those who can read appear to be very fond of books or religious tracts, which they promise to read in the hearing of their friends. In passing their houses, you will often hear them singing some of their religious hymns, which are so full of peculiar sweetness and melody, that you almost feel ashamed to sing in their presence. And I must say, since coming among them I seldom sing; and if I do, I am careful not to be heard much. This much is not only true of the African people at Memphis, but also of St. Louis; and from what I can learn from the Freedmen themselves, it is true of them all.

THEIR EMPLOYMENT AT MEMPHIS.

Many, if not most of the women, take in washing from the white people, for which they receive $1.50 per day. Many of the Freedmen own a mule and dray, with which they earn from four to ten dollars a day. Others work in various kinds of business as formerly, but for such wages as they can get. In one of their shanties, I saw a young married woman making a bed-quilt on the floor from some old ragged coarse cloth, putting inside a very thick wadding of the very nicest white cotton, which she had picked up about the city and by the side of the roads, there being large quantities scattered from the great number of loads continually coming into the city every day; some already pressed and baled out in the country, and others brought to the city packed in crockery crates and other ways, to be pressed and baled in the city for shipping.

THEIR HOUSES AND RENTS.

Most of the Freedmen live in the suburbs encircling the city, from a mile to a mile and a half from the city proper. Their houses are mere shanties, made of the poorest rough boards, set up endwise, like a woodshed or a barn. Many of them are without any windows; consequently without any light except what they get from the door, which is set open for that purpose. There is not a single timber inside of the house; and the roof rests upon the top of the boards, which are only held together by a narrow strip of cross board, running around the building, to which the others are nailed. The roof is simply covered with what might be called shingles, three feet in length, and having the exact appearance of barrel staves, just as they are split out, without being shaved or planed. These rest upon small rafters, made of round poles, about the size of large hoop poles. Three of these layers will cover one side of a building, ten and a half feet wide. The average length of their buildings is seventeen feet. The boards, running up to the roof on the end of the building, are left square, instead of being cut with a bevel so as to fit the roof; thus leaving a three-cornered hole big enough to put your hat through. The chimney runs up a little way on the outside. The houses are neither lathed nor plastered, which leaves them full of holes and cracks all around the building. The doors are make like those of the cheapest barns. Shanties of this kind, one mile from the city, rent from $72 to $120 dollars a year. There are many other shanties, made a little better, but precisely on the same plan, and rent much higher. None that I have seen have but one room. Shanties four times as large, and built on the same plan, having four rooms, each room designed for a family, rent from five to six hundred dollars a year.

THE CLIMATE.

The climate is such at Memphis, that even with these houses the inmates can live comparatively warm, and do not suffer in that respect like thousands of poor people we have at the north, where it is much colder. It is not so cold here but that the magnolia tree, which grows about the city (such as we have for house plants at the north), grows here as large as a horse chestnut; and the leaves, which are very large, are just as green during winter as in summer. And I have seen, in many of the front yards, rose and other bushes with their green foliage as at the first of Sept. north.

After a stay of one short week at Memphis, I deemed it more expedient for me to return to St. Louis, mostly for two very good reasons: First, my health was so poor, on account of the warm climate and damp atmosphere, that I was not able to go out to a single evening meeting. And second, I did not feel satisfied to go away and leave the Freedmen of St. Louis, where my labors had been blest with a fair prospect of continued labor with good results. Besides, every thing was so high at Memphis, that my scanty means, with no prospect of any increase, afforded me but little encouragement to remain. Board could not be obtained in private families for less than twelve to fifteen dollars a week; and other things in proportion. While at St. Louis, I pay but five dollars a week for my board, not including my washing, which the colored sisters are very willing to do free. But while I did remain at Memphis, I lost no time, so far as I was able, in visiting the Freedmen, and learning as much as I could of their condition, habits, and general history. And from all the information I obtained from various sources, I think I am fully justified in saying that Memphis presents as promiscuous a class of Freedmen as can be found in any other southern city; having come, during and since the war, from all the surrounding States.

There you find men and women who have toiled all their lives in the cotton and other fields, under the lash and burning sun; commencing work at daylight, and ceasing only at dark; having no other shelter at night but a poor hovel, no better than the barns we build for our cattle. This class have been treated like cattle, having but little or no better advantages; and consequently are very ignorant. Still, among this class can be found a fair number who can read the Bible and other books to their comrades and friends. And also among this class can be found as many, according to their number, who enjoy the life and power of religion, as any other class who enjoy superior advantages. And among this class, even, I have frequently seen a Bible lying upon their tables or window sills; and I would ask them if they could read? Sometimes they would answer, Yes, I can read a little. At other times they would say they could not read, but that they had a husband, son or daughter, or some other friend, who could and often did read the Bible to them.

I think, on the whole, notwithstanding their ignorance and the inferior advantages which they have had, there are many more among them in proportion to their number who are not only living up to the light they have, but are doing more towards winning souls to Christ than an equal number among any other class of people whose advantages and facilities for doing good are very far superior to theirs. And with all the disadvantages they must necessarily suffer, in not being able to read and write, there is one great advantage to be gained in preaching the plain, pure gospel, with all its doctrines and prophecies, unto them, for the simple reason that their minds have not been poisoned and embittered against the most precious and glorious truths of the gospel of the kingdom, by the knowledge they might have obtained by reading from the multitude of theological books and tracts so pregnant with infidelic creeds, traditions, and satanic systems of modern theology, so universal throughout all the different branches of modern literature. And I never have met with a people in my life who are so free from prejudice, and receive the gospel with so much delight, as those who can neither read nor write. And as astonishing as it may appear to those enjoying all the superior advantages of an education, it is nevertheless true that they can and do understand the Bible, seemingly, just as well as those who can read. And they are as ready to discover the least discrepancy in a scriptural argument as any others. And they are just as particular in having a plain "Thus saith the Lord" for every thing you preach, as any people I ever met with. And although a common education, to say the least, is very much needed among them, and by them greatly desired; nevertheless, it is not a thing which is absolutely necessary for them to have as a prerequisite, in order to understand and appreciate all the doctrines, instructions and prophecies of the Bible, when preached to them in a plain, easy manner, according to the simplicity of the gospel.

And, if the coming of Jesus Christ to judgment is as near as we profess to believe, then we, as the stewards of God, should lose no time in giving to them the gospel of the kingdom, in preference to every thing else, to the extent of all our means, as the only thing that has the life and power of salvation in bringing them into a condition to meet their God in peace. And this agrees fully with the plain instructions of our Savior, "But seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6 : 33.

THE WORK AT ST. LOUIS.

I came back to this place from Memphis, Jan. 16th. I found the good work going on and spreading among the African churches of the city. On my return to this place, some of the colored people informed me that praying and singing of spiritual songs and hymns could be heard in almost every lane and alley. For the colored people, instead of living in the streets of the city, live mostly in the lanes and alleys, in small houses, such as were built for them by their owners when they were slaves. But since they have become free, they hire the same houses, paying from $48 to $72 a year for only one room. And I never felt the force of our Savior's words, to go out quickly into the lanes and alleys, till I came among the poor Freedmen.

The African brethren inform me that there never was such a waking up throughout the city among that class as now. In the Methodist colored church, on 11th St., where Bro. Himes and myself both preached when we first came to the city, they are now having a great revival. One hundred and eight converts have already come out on the Lord's side. The work is still going on. In the colored Baptist church on 8th St., a powerful work is going on. Last Sunday week thirty-six were baptized there. And in the 7th St. African church, where I have labored principally, the work has been going on from the first. But it is impossible to tell how many have been converted to God; and very many of them have united with the other churches. But I met with converts all through the city who are praising God for free salvation.

I have tried in vain for nearly six weeks to hire a church, a hall, or a large vacant store, or storage house, where I could preach and feel perfectly free. If I could have succeeded, I have no doubt I could have had three hundred members in a few weeks. But I have given up all hopes of obtaining any place of my own to worship in, for the present. I have tried in the wisdom of God to be faithful in my mission of labor and love. I have tried to preach the great crowning truths of the gospel in relation to Christ's speedy coming and kingdom. And I think I am justified in saying that a good number of the outcast and down-trodden have been blest and sanctified through those truths.

I have become attached to the African people of this city; and although I am preparing to leave for the East, I have promised to return in the fall, the Lord willing, and build or hire some place to worship in. Those who subscribed for the Crisis are very much delighted with the paper. The paper is doing much good, and those who can read the paper do so in the hearing of those who cannot read.

I am devoting what leisure moments I have in collecting as many of their hymns and melodies as I can to carry with me when I go East. And I have compiled and arranged them in harmony for publication. I have a great many things to tell you. Next Lord's day I expect to preach at Ridge Prairie, where I labored two weeks, since coming out here, with good success. And some time next week I leave for Carlinville, Ill., where I expect to preach one week or more. From there I go to Chicago, Ill., and remain with my youngest brother, who resides there, until March 18th, during which time I intend to preach to the brethren in that city. From there I expect the Lord will want me to work my passage home by preaching the word of life to the brethren and sisters in all such places, on or near my route, as may be desired.

I trust in the will of Providence that I may soon be able to see and talk with you more fully upon those subjects which ought to interest us more than all others, in view of the little time we have to work for the salvation of those living in darkness, concerning the glory that is so soon to be revealed. I do hope and pray, yea, I do believe that the time is speedily coming when our brethren and sisters must see the necessity of giving to the millions of poor Freedmen and others of the South and West, in view of our soon coming King, the gospel, above all other things; by which our own hearts have been made to rejoice, knowing that our redemption is nigh at hand. Your Bro. in Christ, homeward bound to the haven of eternal rest, H. K. FLAGG.

St. Louis, Mo., Feb. 24th, 1866.

P. S.—My heart is made to rejoice exceedingly by the reception of a kind letter of encouragement received from Bro. Grant some two weeks since. It gave me new life and zeal to work. I also received a kind letter of remembrance from Bro. D. D. Chaffee, of So Wilbraham, Mass., enclosing for me five dollars of the Lord's money. It was received with gratitude. H. K. F.

PARTIES.—THE INJURY THEY DO.

Often when it comes the time of year to work, when the evenings are long, and business is light, and the very time to make an extra effort, at this moment somebody in the church will *give a party*, and invite some christian friends, so as to have a *religious* party. And then some other family must do the same to return the compliment. Then another and another, till it grows into an organized system of parties, that consume the whole winter. Abominable! This is the grand device of the devil, because it appears so innocent, and so proper, to promote a good feeling, and increase the acquaintance of christians with each other. And so, instead of prayer meetings, they will have these parties. The evils of these parties are very great. They are often got up at great expense, and the most abominable gluttony is practiced in them. It is said that the expense is from one hundred to two thousand dollars. I have been told in some instances, professed christians have given great parties, and made great entertainments, and excused their ungodly prodigality in the use of Jesus Christ's money, by giving what was left, after the feast was ended, *to the poor!* thus making it a virtue to feast, and riot, even to surfeiting, on the bounties of God's providence, under pretence of benefiting the poor. This is the same in principle with a splendid ball which was given some years since in a neighboring city. The ball was gotten up for the benefit of the poor, and each gentleman was to pay a certain sum, and after the ball was ended, whatever remained of the funds thus raised, was given to the poor.

Truly, this is a strange charity, to eat and drink and dance, and when they have rioted and feasted until they can enjoy it no longer, they deal out to the poor the crumbs that have fallen from the table. I do not see why such a ball is not quite as pious as such christian parties. The evil of balls does not consist simply in the exercise of dancing, but in the dissipation, and surfeiting, any temptations connected with them. But it is said they are *christian* parties, and that they are all, or nearly all, professors or religion who attend them. And furthermore that they are concluded often with prayer. Now I regard this as one of the worst features about them; that after the waste of time and money, the excesses in eating and drinking, the vain conversation, and nameless *fooleries* with which such a season is filled up, an attempt should be made to sanctify it, and palm it off upon God, by concluding it with prayer. Say what you will, it would not be more absurd or incongruous, or impious, to close a ball or a theatre or a card party with prayer. Has it come to this, that professors of religion, professing to desire the salvation of the world, when such calls are made upon them from the four winds of heaven, to send the gospel, to furnish Bibles and tracts, and missionaries to save the world from death, that they should spend hundreds of dollars in an evening, and then go to the monthly concert and pray for the heathen! In some instances, I have been told they find a salvo for their consciences in the fact that their *minister* attends their parties. This, of course, would give weight to such an example, and if one professor of religion *sends* a party and invited their minister, others must do the same. The next step they take, may be for each to give a ball, and appoint their minister a manager! Why not? And perhaps, by and by, he will do them the favor to play the fiddle. In my estimation he might quite as well do it as to go and conclude such a party with prayer. . . .

But I should advise any congregation, who are calculating to have a circle of parties, in the meantime to dismiss their minister, and let him go and preach where the people would be ready to receive the word and profit by it, and not have him stay and be distressed, and grieved, and killed by attempting to promote religion among them, while they are heart and hand in the service of the devil. In relation to parties, say what you please about their being an innocent recreation, I appeal to any of you who have ever attended them, to say whether they fit you for prayer, or increase your spirituality, or whether sinners are ever converted in them, or saints made to agonize in prayer for souls?—*Rev. C. J. Finney.*

GO TELL JESUS.

Bury thy sorrow,
The world has its share,
Bury it deeply,
Hide it with care.

Think of it calmly
When curtained by night,
Tell it to Jesus,
And all will be right.

Gather the sunlight
Aglow on thy way,
Gather the moon-beams,
Each soft silver ray.

Hearts grow weary
With heavier woe,
Droop 'mid the darkness—
Go comfort them, go!

Bury thy sorrow,
Let others be blest,
Give them the sunshine,
Tell Jesus the rest.

For the World's Crisis.

THE FIRST DAY SABBATH.

BRO. GRANT:—The following historical facts taken from Gilfillan's celebrated work on "The Sabbath," pp. 368–9, should be well considered by all who would desire a correct view of the christian Sabbath:—

"The history of the earlier centuries of christianity throws light on the meaning of certain Scripture terms which have been the occasion of a vexed question among controversialists. In designating what is now known amongst us as the christian Sabbath, the Fathers make use of names which they never apply to any other day of the week. With them 'the eighth day,' 'the day of the Sun,' 'the first day of the week,' and 'the Lord's day,' signify one particular day and no other. Barnabas, or whoever was the author of the Catholic Epistle ascribed to him, mentions 'the eighth day' as that on which 'Jesus rose from the dead,' and which the christians of his time observed as a festal day.* We are informed by Justin Martyr that the christians of the second century assembled on 'the day of the Sun,' and that they did so 'because on this first day God made the world, and Jesus Christ our Savior rose from the dead.'† The same Father affirms that 'Christ rose from the dead on the eighth day, which,' he adds, 'may be called the eighth and yet remains the first.'‡ In the third century, Cyprian represents the eighth day as both 'the first after the Sabbath, and the Lord's day.' §

"When we compare these passages with each other, we find that 'the eighth day,' 'the day of the Sun,' or Sunday, 'the day of the Redeemer's resurrection,' 'the first day of the week,' and 'the Lord's day,' are, according to the combined testimony of Barnabas, Justin Martyr, and Cyprian, the same day. . . . As 'the Sabbath' had been for so long a time the well known title of the weekly holy day among the Jews, it was obviously needful, for preventing mistake, that the institution which had passed to a new day should have a new name. But as time advanced, and (may not we add) as the Lord's day came to be no longer in danger of being confounded with the Jewish Sabbath, the old name was gradually resumed and attached to the christian holy day."

The above from Gilfillan is in harmony with other testimony which I have recently embodied in an article and sent to the *Voice of the West.* T. M. PREBLE.

East Weare, N. H.

* Epist. c. † *Apol.* 1, *ad Anton.*
‡ *Dial cum. Tryph*, c. 41. § Epist. 64.

For the World's Crisis.

"I LOVE EVERY BODY."

You do, friend? how much do you love every body? And what kind of love is it? Bible? the love of the holy prophets and apostles,—of Jesus Christ? Is your love gospel? If not, it is spurious, false, sickly, sentimental, or hypocritical. Does this love of yours lead you to obey God in rebuking sin of every kind, rise up against evil doers, and stand up against the workers of iniquity; reprove, rebuke, exhort with all long suffering and doctrine?

Have you the love of Phineas, when he executed judgment and the plague was stayed? See Num. 25 : 7, 8. Have you the love of Nathan the prophet, when he said to King David, "*Thou art the man*"? Have you the love of Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, who set their faces like a flint against every sin, cried aloud and spared not? Have you Samuel's love, who hewed Agag to pieces, and reproved King Saul to his face for his wickedness?

Have you the love of John the Baptist, who laid the axe at the root of all evil, rebuked Herod for his incest, at the risk of his head, and who said to self-righteous Sadducees and Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3 : 7, 8. Is your love like Paul's love, who said to Elymas the sorcerer, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13 : 10, 11.

If you have not the love here specified, it is spurious, false, sickly, sentimental or hypocritical. Indeed, what you call love is hatred. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke him, and not suffer sin to rest upon him." Lev. 19 : 17. "Be not deceived; God is not mocked."

Some parents profess to love their children very much, but how much do they love them? enough to subdue their stubborn wills and restrain them from wickedness? What kind of love was Eli's toward Stephen and Phineas, sons of Belial. Did he love them well enough to correct them betimes, teach them to obey God, have respect unto all his commandments? What did God think of Eli's love in household discipline? Turn to 1 Sam. 2 : 27. How readest thou? What kind of love was David's towards his children, in letting them do as they pleased, serve Satan and their own lusts, pride and ambition?

How many parents love their children in the same way. Eli and David suffered their "little ones" to grow up in idleness, in all manner of sin and folly, to live as they listed, to be lovers of pleasure more than lovers of God." Instead of love, God calls this hatred. "He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes." Prov. 13 : 24.

Beloved reader, do you love enough to confess your faults, to go to those you have injured, and on your bended knees make hearty confession? If not, your love is spurious, false. We know a church member who professes to "love every body," even with a sanctified love; and this same individual has been instrumental in sundering the tenderest ties of kindred love and affection, mar the peace of families and the peace of Jerusalem sufficient to cause angels to weep tears of blood. And yet he asserts his innocence, and refuses to make any reparation or confession of his guilt, or acknowledge the evil he has done and is now doing; meanwhile, he continues his profession of perfect love. Could Satan himself desire a love better calculated to suit his infernal purposes? "He that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness (sin) hath blinded his eyes." 1 John 2: 11. "If any man say I love God, and hateth his brother, he is a liar." 1 John 4: 20.

We know a flaming professor, professing to "love every body," while at the same time the words of his mouth, the tone of his voice, the look of his eye, and every moving muscle of his face betrays him, gives the lie to his professions. We have meetings for prayer, praise and testimony so full of this kind of love that the individuals composing it have so much love they cannot find it in their loving hearts to rebuke popular sins, staring them full in the face. Is this the love God requires? or is it spurious, false, sickly sentiment?

To profess to "love every body" is popular and fashionable; it requires very little, if any self-denying or cross-bearing. One can profess love, perfect love, the love that "loves every body," and the Lord with all his "heart, soul and strength," and still love the world, be proud and covetous, follow worldly fashions, adorn his exterior with artificials, "gold, pearls, and costly array," read novels, romances, silly love tales, talk nonsense, attend pleasure parties, fancy fairs, sit down, eat, drink, make merry, and rise up to play, sip the wine cup and brandy bottle, chew and smoke tobacco, wink at popular sins in the pulpit and out of it, advocate the doctrine of expediency and compromise, carry religion in one hand, the world, sin, and Satan in the other.

Friends, is this exaggeration? "We speak that we do know, and testify that we have seen."

"Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor, and himself, most true,
Whom neither force nor fawning can
Unpin, or wrench from giving all their due."

D. F. NEWTON.

For the World's Crisis.

LETTERS ON REVISION.

LETTER II.—THE PARAGRAPH DIVISION.

On opening the octavo Revised New Testament, published by the American Bible Union, our eyes are greeted with a handsome and attractive page, made up of a large, clear type, and beautiful, white paper, which, by contrast, sets out the print with great distinctness. But we notice, as an improvement over the ordinary mode of printing the Scriptures, the division into *paragraphs.*

The common division of the Bible into *chapters*, was made by Cardinal Hugo, about the middle of the thirteenth century; and of the Old Testament into *verses*, by the Jewish Rabbi Nathan, about the middle of the fifteenth century; both of them to facilitate references by a Concordance. The New Testament was first printed in verses by Robert Stephens, a learned French printer, in the middle of the sixteenth century.

This division into chapters is very convenient for reading and reference; but it is not always judiciously made. See John 7 : 53 and 8 : 1. 1 Cor. 10 : 33, and 11 : 1; 13 : 1; 14 : 1. Phil. 3 : 21 and 4 : 1. Col. 3 : 25 and 4 : 1. In these instances the connection is intimate, and does not justify so radical a separation as that of chapters in the ordinary printed form.

In the Revised Testament, these evils are avoided by a careful and judicious division into paragraphs, according to the sense. And the desired advantages for reading and reference are secured, by indicating the chapter with the usual Roman capitals at its commencement and at the top of each right-hand page; and the verses, by placing its number at the beginning of each verse, in small figures, in the upper part of the printed line at the point required.

By this arrangement, and a careful and thorough revision of the text, the Bible is made plain even to "the way-faring man." And, without reproving look or voice, it seems to invite us to give our attention as we read; that we may understand what God our Savior is speaking to us, and may hide his word prayerfully in our hearts, and be led forth with joy in his ways.

C. W. WATERHOUSE.

For the World's Crisis.

THE NARROW WAY.

"Strait . . . and narrow is the way which leadeth unto life, and few there be that find it."

The way to life is truly a very strait and narrow way, and many who think they are walking in it are far from it. No one can travel in it except he has on the whole armor of God. He cannot wear any of Satan's armor in this path. If he gets on any of it he will be too large to go in the *narrow* way; for Satan causes men to feel very large sometimes; then they require a great amount of room, more than they can possibly have in it, so they undertake to remove the lines which bound it, that the way may be subjected to them, instead of their being subjected to it. But they cannot do this. The lines are immovable, and firm as the word of God can make them.

We must become small, every rough corner must be hewn off. We must be squared by the gospel rule if we travel the road to life. We must not undertake to carry sin in one hand and righteousness in the other; for we shall lose our balance if we do. We must put off every sin, not indulge in the least amusement with which evil is connected.

Some have an idea that after they get about so far they must have a hobby to ride; but when we cannot "*walk* in the truth," and think we must ride a hobby, we are far from the narrow way, for no hobbies are allowed to travel there. Some think if their brothers or sisters do not believe just as they do on some points, they cannot be christians, thus making tests, dividing the church. Others think they must conform to the world so far as not to lose their popularity. They must dress as well as, or a little better than others.

But God does not tell us of any such persons being in the narrow way. If we wish Jesus to know us when he comes, we must not disguise ourselves by these externals. If we intend to be saved, let us put off every thing which is unlike Christ, and put on his armor, and be ready for the battle, no matter if it does go against the old man in us, and cause him to feel uneasy; he had better be uneasy, and you have the control of him, than that he should get the control of you. If it is a little crossing to be humble, it is better to bear the cross and secure a crown, than to yield to Satan and lose it.

We have so many easily besetting sins, if we do not watch and pray every moment we shall be overcome by them. We must keep our eye on the mark, shun the very appearance of evil, and run with patience the race which is set before us. We have but a short distance to go now. Our race is almost run. Soon Jesus will come to judge the world in righteousness.

Do let us get into the narrow way, and keep in it, until He comes. It ends in the broad fields of the glorious Kingdom. It may be narrow, but it is at last an abundant entrance into our glorious Eden home.

MRS. L. C. MCKINSTRY.

Hygiene.

"This is for your health."—Paul.

INTEMPERANCE.

I have been for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say that this single cause has produced more vice, crime, poverty and wretchedness, domestic and social, than all the other ills that scourge us, combined. In truth, it is scarcely possible to meet with misery in any shape, in this country, which will not be found, on close examination, to have proceeded, directly or indirectly, from ardent spirits. Want is one of its immediate consequences. The sad spectacle of destitute families, and of ignorant, half-naked, vicious children, ought never to be presented in a country like this, where the demand for labor is constant, the field unlimited, the sources of supply inexhaustible, and where there are none to make us afraid; and it never would be presented, or very rarely, were it not for the desolation brought upon families by the use of this deadly poison. It paralyzes the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows; or, if he escapes these consequences, he becomes a walking pestilence, miserable in himself, and loathsome to all others.

How often do we see whole families contaminated by the vicious example of the parent!—husbands, wives, daughters and sons, all drunkards and furies; sometimes wives murdering their husbands, husbands their wives, and worst of all, if worse can be, children murdering their parents. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery, we should find nine cases of ten, if not a still greater proportion, resulting from the use of ardent spirits.

If some fatal plague, of a contagious character, were imported into our country, and had commenced its ravages, we should see prompt and vigorous measures adopted to extinguish it. But what are the most fearful plagues that ever carried death and havoc in their train, compared with this? They are only occasional; this is perennial. They are confined by climate or place; this malady is of all climates, and all times and places. They kill the body at once; this consumes both body and soul. What parent can ever feel that his son is safe while the living fountain of poison is within his reach? God grant that it may soon become a fountain sealed! Delightful relief would it be to turn from the awful and horrid past, to the pure, peaceful, and happy future! to see the springs of life and intelligence renewed on every hand, and health, industry and prosperity glowing around us! May God crown his own work with speedy success!—*Attorney General Wirt.*

FRESH AIR FOR BREATHING.

When persons speak of the necessity of fresh air for health, they are not always aware of its composition, and of the various purposes which it serves in the animal economy. It is a "thing," a substance to be weighed and measured, as one would water. Thus, it is estimated, that every grown-up human being in ordinary health makes twenty respirations (which consist in drawing into the lungs and giving out from them air) per minute, 1200 per hour, or 28,000 in a single day and night.

During this period of twenty-four hours there is an abstraction, by each person, from the atmospheric magazine of his or her portion of air, amounting to fifty-seven hogsheads, of which each one retains vital oxygen to the amount of about twenty pounds. This last-mentioned gas, which constitutes about one-fifth part of the atmospheric air, enters into the blood, and there serves to maintain the activity of all the functions of life, corporeal as well as mental. It has been estimated that about one-fourth of all the air drawn into the lungs by inspiration is altered in these organs, and is no longer fitted for breathing. The alteration consists, first, in the abstraction of the vitalizing element of oxygen; and secondly, in the addition of the deleterious and poisonous gas (carbonic acid) which, together with volatilized animal matter, escapes from the blood circulating in the lungs, and is given out by them during expiration, and finally escapes into the common or outer atmosphere. The atmosphere, it will thus be seen, not only supplies oxygen, or the vital element of the air, but it is also a great reservoir into which flow all the exhalations from the bodies of men and animals, and those resulting from animal and vegetable decay which takes place on the surface of the earth. If not carried away into space in the upper air, these exhalations would prove to be a destructive poison to all the people congregated in cities and towns. The process by which these exhalations are removed is ventilation; and the more complete it is, the healthier are the inhabitants; as, on the other hand, its imperfection and neglect are productive of diseases of the worst kind.

Fresh air is a food, the introduction of which into the lungs is more immediately and constantly necessary than that commonly reckoned as food, which is taken into the stomach. The call for the aerial food is incessant, and allows of no pause; that for solid and liquid food is periodical, and allows of postponement for many hours. A standard authority on the subject says: "It affords mechanical support, it is a heat-modifying medium, it swallows all gases exposed to it, it supplies a food to man, out of which he is in part built up, it feeds him with the active principle (oxygen) by which the warmth of the body is sustained. The minute terminations of the bronchi, themselves branching off from the windpipe into the substance of the lungs, are called air cells, and number about six hundred millions; the air which reaches these cells by breathing, and chiefly its oxygenous portion, permeates their sides and enters those of the minute blood vessels—capillaries as they are called—and thus finds entrance into the blood. The oxygen mixes with fluid, which it so changes as to fit it for the nutrition and building up of the new, and assisting to remove the old and worn-out materials of the organs. Mention has been made in a previous paragraph of the blood circulating in the lungs and throwing out its gaseous refuse in the form of carbonic acid and animalized exhalations.

There is no tampering with the respiratory wants. The lungs must have their due supply of pure air or the entire animal machine suffers. The lungs suffer, the heart suffers, the brain suffers, and the mind works slowly; the stomach is weakened and digests badly, muscular movement is enfeebled, the senses are dull, the natural color of health yields to a pallid and dingy hue. The movements of inspiration and expiration, which make up respiration, constitute the natural ventilation of the human frame. This living ventilation is carried on unceasingly from birth to death, by the infant as well as by the adult, by the philosopher as well as by the solitary artisan in his close, polluted atmosphere. Whether the surrounding air be pure or pestilential, we drink of it twenty times a minute. If of the latter kind, we look old in our youth; if of the former, we maintain the appearance of youth in old age. The average chance of living to the proverbial age of three-score years and ten may be considered the test of the purity of the air we breathe.

TEN WAYS TO COMMIT SUICIDE

Wearing thin shoes, stockings, and insufficient clothing in cold and rainy weather, leading a lazy, excited, theatre-going, dancing life; sleeping on feathers in a seven by nine room; eating hot stimulating food too fast, and too much of it, and at improper times, beginning with tea and coffee in childhood, and adding tobacco and spirits in due time, marrying in haste, and living in continual ferment thereafter; following unhealthy occupations to make money; taking bitters, and gormandizing between meals; giving way to fits of passion, or keeping in perpetual worry, going to bed at midnight and getting up at noon, and eating when you catch it. To which may be added a recipe for killing children:—paregoric, cordials, candy and rich cake, and when they are made sick thereby, mercury, tartaric-emetic, castor-oil and sulphur.

For the World's Crisis.

REMEDY FOR DYPHTHERIA.

ELD. GRANT:—I would like to point out a remedy in your valuable paper for this fatal disease. We have tried it in our own family, and found it to effect a cure in every case where it has been applied.

As soon as the symptoms appear, apply a flannel wet with *kerosene oil* to the throat. In about twenty-four hours it will draw out the inflammation, so the throat will be about well, unless in very bad cases, when it will require a longer time to effect a cure.

Milton Mills, N. H. G. S. APPLETON.

For the World's Crisis.

Cure for Toe-Nails growing into the Feet.—Put a very small piece of tallow in a spoon, and heat it over a lamp until it becomes very hot, then drop two or three drops between the nail and the granulations. The effect is magical. P. TANDY.

Mill Village, N. H.

For the World's Crisis.

Remedy for Catarrh.—Scrape shavings from an old cow's horn upon living embers in a shovel, and inhale the smoke.

H. S. PAINE.

ALCOHOL.—Alcohol is a product of dissolution—of the wreck and disorganization of the principles of human food. It has the same origin as those malignant and fatal exhalations which constitute the genius of pestilence. Indeed, the same act which gives birth to alcohol, also brings into the world a twin compound, which is one of the promptest and subtlest of all poisons—Carbonic Acid Gas.—*Youmans on Alcohol.*

NEURALGIA.—A New Hampshire gentleman says: "Take two large table spoonfuls of cologne and two tea spoonfuls of fine salt; mix them together in a small bottle; every time you have any acute affection of the nerve, or neuralgia, simply breathe the fumes in your nose from the bottle, and you will be immediately relieved."

CURE FOR CANCER.—It is asserted by one who has proved its efficacy, that a certain cure for cancer is the juice of the sheep sorrel, or *saggitate*, expressed, and exposed on a pewter plate in the sun until somewhat jellied. Apply it on the skin over and around the cancer.

CURE FOR CORNS.—One who has tried it says that the best cure for corns is to keep them well wet with a strong solution of common washing soda, when they will soon and permanently disappear.

☞ The finer food is divided, or cut up, before it is swallowed, the sooner, the easier, and more perfectly is it digested.

The World's Crisis

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Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

For the World's Crisis.

HOUR OF PRAYER.

O, if there is an hour
When angels visit earth,
'Tis when eve's bright dews shower
Their gems on folded flower,
And hushed day's voice of mirth,
With all its weary care;
The blessed hour of rest—
When, on the silent air,
The low, sweet voice of prayer
Rises from every grateful breast.
Yes, when birds seek their nests
At day's sweet closing hour,
And grief is lulled to rest,
Then angels are our guests,
If e'er they visit mortal bower.
O, blessed hour of prayer!
Season of happy rest,
When we to God repair,
Angel delights to share
With heaven, and ever blest.

East Roxbury, Vt. ANNA E. McELLISTER.

For the World's Crisis.

THE FREEDMEN'S MISSION.

LETTER FROM BRO. FLAGG.

DEAR BRN. AND SRS.:—Quite a long time has elapsed since my last letter to the Crisis. And I doubt not some of you may be anxious to know something more about the condition of the Freedmen, and what the Lord is doing for them.

When I sent my last letter to the Crisis, I was just leaving for Memphis, Tenn. On my way, I stopped two days at Cairo, southern Ill., waiting for the boat. While there, I visited many of the Freedmen living at that place, who, during the war, were driven there for safety. As the place is quite large, and fast increasing, being situated at the junction of the Ohio and Mississippi rivers; it affords an abundance of labor, offering a good inducement for the Freedmen to remain.

Leaving that place Saturday evening, Jan. 6th, after two nights' and one day's ride down the Mississippi. I arrived at Memphis Monday morning, about 9 A. M. I found Bro. Himes stopping at Bro. Bywater's, about one mile east from the river. We took a stroll together through the suburbs of the city, visiting and taking a look at the thousands of Freedmen living in the suburban districts of the city proper; and seeking to obtain, by observation and inquiry, such information as might be useful in aiding ourselves and others in the great work of improving the condition of the Freedmen. During my short stay there, I lost no time, so far as I was able, to gather as much information as possible in relation to the condition, habits, morals and prospects of the thousands of Freedmen living in and around the city of Memphis; a brief notice of which may not be uninteresting to you.

THEIR MORAL CONDITION.

Among all the Freedmen I have visited, there appears to be a kind feeling towards each other, with a disposition to assist and aid each other amid their hardships, far more than is usually found among white people with superior advantages. And, although there are comparatively very few among them who can read or write, yet, with few exceptions, there can be found at least one in, or connected with, almost every family, who can read and write. And whenever they receive a paper, book, or religious tract, the one who can read will do so in the hearing of others, who will sit around and listen with interest. Those who can read appear to be very fond of books or religious tracts, which they promise to read in the hearing of their friends. In passing their houses, you will often hear them singing some of their religious hymns, which are so full of peculiar sweetness and melody, that you almost feel ashamed to sing in their presence. And I must say, since coming among them I seldom sing; and if I do, I am careful not to be heard much. This much is not only true of the African people at Memphis, but also of St. Louis; and from what I can learn from the Freedmen themselves, it is true of them all.

THEIR EMPLOYMENT AT MEMPHIS.

Many, if not most of the women, take in washing from the white people, for which they receive $1.50 per day. Many of the Freedmen own a mule and dray, with which they earn from four to ten dollars a day. Others work in various kinds of business as formerly, but for such wages as they can get. In one of their shanties, I saw a young married woman making a bed-quilt on the floor from some old ragged coarse cloth, putting inside a very thick wadding of the very nicest white cotton, which she had picked up about the city and by the side of the roads, there being large quantities scattered from the great number of loads continually coming into the city every day; some already pressed and baled out in the country, and others brought to the city packed in crockery crates and other ways, to be pressed and baled in the city for shipping.

THEIR HOUSES AND RENTS.

Most of the Freedmen live in the suburbs encircling the city, from a mile to a mile and a half from the city proper. Their houses are mere shanties, made of the poorest rough boards, set up endwise, like a woodshed or a barn. Many of them are without any windows; consequently without any light except what they get from the door, which is set open for that purpose. There is not a single timber inside of the house; and the roof rests upon the top of the boards, which are only held together by a narrow strip of cross board, running around the building, to which the others are nailed. The roof is simply covered with what might be called shingles, three feet in length, and having the exact appearance of barrel staves, just as they are split out, without being shaved or planed. These rest upon small rafters, made of round poles, about the size of large hoop poles. Three of these layers will cover one side of a building, ten and a half feet wide. The average length of their buildings is seventeen feet. The boards, running up to the roof on the end of the building, are left square, instead of being cut with a bevel so as to fit the roof; thus leaving a three-cornered hole big enough to put your hat through. The chimney runs up a little way on the outside. The houses are neither lathed nor plastered, which leaves them full of holes and cracks all around the building. The doors are made like those of the cheapest barns. Shanties of this kind, one mile from the city, rent from $72 to $120 dollars a year. There are many other shanties, made a little better, but precisely on the same plan, and rent much higher. None that I have seen have but one room. Shanties four times as large, and built on the same plan, having four rooms, each room designed for a family, rent from five to six hundred dollars a year.

THE CLIMATE.

The climate is such at Memphis, that even with these houses the inmates can live comparatively warm, and do not suffer in that respect like thousands of poor people we have at the north, where it is much colder. It is not so cold here but that the magnolia tree, which grows about the city (such as we have for house plants at the north), grows here as large as a horse chestnut; and the leaves, which are very large, are just as green during winter as in summer. And I have seen, in many of the front yards, rose and other bushes with their green foliage as at the first of Sept. north.

After a stay of one short week at Memphis, I deemed it more expedient for me to return to St. Louis, mostly for two very good reasons: First, my health was so poor, on account of the warm climate and damp atmosphere, that I was not able to go out to a single evening meeting. And second, I did not feel satisfied to go away and leave the Freedmen of St. Louis, where my labors had been blest with a fair prospect of continued labor with good results. Besides, every thing was so high at Memphis, that my scanty means, with no prospect of any increase, afforded me but little encouragement to remain. Board could not be obtained in private families for less than twelve to fifteen dollars a week; and other things in proportion. While at St. Louis, I pay but five dollars a week for my board, not including my washing, which the colored sisters are very willing to do free. But while I did remain at Memphis, I lost no time, so far as I was able, in visiting the Freedmen, and learning as much as I could of their condition, habits, and general history. And from all the information I obtained from various sources, I think I am fully justified in saying that Memphis presents as promiscuous a class of Freedmen as can be found in any other southern city; having come, during and since the war, from all the surrounding States.

There you find men and women who have toiled all their lives in the cotton and other fields, under the lash and burning sun; commencing work at daylight, and ceasing only at dark; having no other shelter at night but a poor hovel, no better than the barns we build for our cattle. This class have been treated like cattle, having but little or no better advantages; and consequently are very ignorant. Still, among this class can be found a fair number who can read the Bible and other books to their comrades and friends. And also among this class can be found as many, according to their number, who enjoy the life and power of religion, as any other class who enjoy superior advantages. And among this class, even, I have frequently seen a Bible lying upon their tables or window sills; and I would ask them if they could read? Sometimes they would answer, Yes, I can read a little. At other times they would say they could not read, but that they had a husband, son or daughter, or some other friend, who could and often did read the Bible to them.

I think, on the whole, notwithstanding their ignorance and the inferior advantages which they have had, there are many more among them in proportion to their number who are not only living up to the light they have, but are doing more towards winning souls to Christ than an equal number among any other class of people whose advantages and facilities for doing good are very far superior to theirs. And with all the disadvantages they must necessarily suffer, in not being able to read and write, there is one great advantage to be gained in preaching the plain, pure gospel, with all its doctrines and prophecies, unto them, for the simple reason that their minds have not been poisoned and embittered against the most precious and glorious truths of the gospel of the kingdom, by the knowledge they might have obtained by reading from the multitude of theological books and tracts so pregnant with infidelic creeds, traditions, and satanic systems of modern theology, so universal throughout all the different branches of modern literature. And I never have met with a people in my life who are so free from prejudice, and receive the gospel with so much delight, as those who can neither read nor write. And as astonishing as it may appear to those enjoying all the superior advantages of an education, it is nevertheless true that they can and do understand the Bible, seemingly, just as well as those who can read. And they are as ready to discover the least discrepancy in a scriptural argument as any others. And they are just as particular in having a plain "Thus saith the Lord" for every thing you preach, as any people I ever met with. And although a common education, to say the least, is very much needed among them, and by them greatly desired; nevertheless, it is not a thing which is absolutely necessary for them to have as a prerequisite, in order to understand and appreciate all the doctrines, instructions and prophecies of the Bible, when preached to them in a plain, easy manner, according to the simplicity of the gospel.

And, if the coming of Jesus Christ to judgment is as near as we profess to believe, then we, as the stewards of God, should lose no time in giving to them the gospel of the kingdom, in preference to every thing else, to the extent of all our means, as the only thing that has the life and power of salvation in bringing them into a condition to meet their God in peace. And this agrees fully with the plain instructions of our Savior, "But seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6: 33.

THE WORK AT ST. LOUIS.

I came back to this place from Memphis, Jan. 16th. I found the good work going on and spreading among the African churches of the city. On my return to this place, some of the colored people informed me that praying and singing of spiritual songs and hymns could be heard in almost every lane and alley. For the colored people, instead of living in the streets of the city, live mostly in the lanes and alleys, in small houses, such as were built for them by their owners when they were slaves. But since they have become free, they hire the same houses, paying from $48 to $72 a year for only one room. And I never felt the force of our Savior's words, to go out quickly into the lanes and alleys, till I came among the poor Freedmen.

The African brethren inform me that there never was such a waking up throughout the city among that class as now. In the Methodist colored church, on 11th St., where Bro. Himes and myself both preached when we first came to the city, they are now having a great revival. One hundred and eight converts have already come out on the Lord's side. The work is still going on. In the colored Baptist church on 8th St., a powerful work is going on. Last Sunday week thirty-six were baptized there. And in the 7th St. African church, where I have labored principally, the work has been going on from the first. But it is impossible to tell how many have been converted to God; and very many of them have united with the other churches. But I met with converts all through the city who are praising God for free salvation.

I have tried in vain for nearly six weeks to hire a church, a hall, or a large vacant store, or storage house, where I could preach and feel perfectly free. If I could have succeeded, I have no doubt I could have had three hundred members in a few weeks. But I have given up all hopes of obtaining any place of my own to worship in, for the present. I have tried in the wisdom of God to be faithful in my mission of labor and love. I have tried to preach the great crowning truths of the gospel in relation to Christ's speedy coming and kingdom. And I think I am justified in saying that a good number of the outcast and down-trodden have been blest and sanctified through those truths.

I have become attached to the African people of this city; and although I am preparing to leave for the East, I have promised to return in the fall, the Lord willing, and build or hire some place to worship in. Those who subscribed for the Crisis are very much delighted with the paper. The paper is doing much good, and those who can read the paper do so in the hearing of those who cannot read.

I am devoting what leisure moments I have in collecting as many of their hymns and melodies as I can to carry with me when I go East. And I have compiled and arranged them in harmony for publication. I have a great many things to tell you. Next Lord's day I expect to preach at Ridge Prairie, where I labored two weeks, since coming out here, with good success. And some time next week I leave for Carlinville, Ill., where I expect to preach one week or more. From there I go to Chicago, Ill., and remain with my youngest brother, who resides there, until March 18th, during which time I intend to preach to the brethren in that city. From there I expect the Lord will want me to work my passage home by preaching the word of life to the brethren and sisters in all such places, on or near my route, as may be desired.

I trust in the will of Providence that I may soon be able to see and talk with you more fully upon those subjects which ought to interest us more than all others, in view of the little time we have to work for the salvation of those living in darkness, concerning the glory that is so soon to be revealed. I do hope and pray, yea, I do believe that the time is speedily coming when our brethren and sisters must see the necessity of giving to the millions of poor Freedmen and others of the South and West, in view of our soon coming King, the gospel, above all other things; by which our own hearts have been made to rejoice, knowing that our redemption is nigh at hand. Your Bro. in Christ, homeward bound to the haven of eternal rest, H. K. FLAGG.

St. Louis, Mo., Feb. 24th, 1866.

P. S.—My heart is made to rejoice exceedingly by the reception of a kind letter of encouragement received from Bro. Grant some two weeks since. It gave me new life and zeal to work. I also received a kind letter of remembrance from Bro. D. D. Chaffee, of So. Wilbraham, Mass., enclosing for me five dollars of the Lord's money. It was received with gratitude. H. K. F.

PARTIES.—THE INJURY THEY DO.

Often when it comes the time of year to work, when the evenings are long, and business is light, and the very time to make an extra effort, at this moment somebody in the church will *give a party*, and invite some christian friends, so as to have a *religious* party. And then some other family must do the same to return the compliment. Then another and another, till it grows into an organized system of parties, that consume the whole winter. Abominable! This is the grand device of the devil, because it appears so innocent, and so proper, to promote a good feeling, and increase the acquaintance of christians with each other. And so, instead of prayer meetings, they will have these parties. The evils of these parties are very great. They are often got up at great expense, and the most abominable gluttony is practiced in them. It is said that the expense is from one hundred to two thousand dollars. I have been told in some instances, professed christians have given great parties, and made great entertainments, and excused their ungodly prodigality in the use of Jesus Christ's money, by giving what was left, after the feast was ended, *to the poor!* thus making it a virtue to feast, and riot, even to surfeiting, on the bounties of God's providence, under pretence of benefiting the poor. This is the same in principle with a splendid ball which was given some years since in a neighboring city. The ball was gotten up for the benefit of the poor, and each gentleman was to pay a certain sum, and after the ball was ended, whatever remained of the funds thus raised, was given to the poor.

Truly, this is a strange charity, to eat and drink and dance, and when they have rioted and feasted until they can enjoy it no longer, they deal out to the poor the crumbs that have fallen from the table. I do not see why such a ball is not quite as pious as such christian parties. The evil of balls does not consist simply in the exercise of dancing, but in the dissipation, and surfeiting, any temptations connected with them. But it is said they are *christian* parties, and that they are all, or nearly all, professors or religion who attend them. And furthermore that they are concluded often with prayer. Now I regard this as one of the worst features about them; that after the waste of time and money, the excesses in eating and drinking, the vain conversation, and nameless *fooleries* with which such a season is filled up, an attempt should be made to sanctify it, and palm it off upon God, by concluding it with prayer. Say what you will, it would not be more absurd or incongruous, or impious, to close a ball or a theatre or a card party with prayer. Has it come to this, that professors of religion, professing to desire the salvation of the world, when such calls are made upon them from the four winds of heaven, to send the gospel, to furnish Bibles and tracts, and missionaries to save the world from death, that they should spend hundreds of dollars in an evening, and then go to the monthly concert and pray for the heathen! In some instances, I have been told they find a salvo for their consciences in the fact that their *minister* attends their parties. This, of course, would give weight to such an example, and if one professor of religion made a party and invited their minister, others must do the same. The next step they take, may be for each to give a ball, and appoint their minister a manager! Why not? And perhaps, by and by, he will do them the favor to play the fiddle. In my estimation he might quite as well do it as to go and conclude such a party with prayer.

But I should advise any congregation, who are calculating to have a circle of parties, in the meantime to dismiss their minister, and let him go and preach where the people would be ready to receive the word and profit by it, and not have him stay and be distressed, and grieved, and killed by attempting to promote religion among them, while they are heart and hand in the service of the devil. In relation to parties, say what you please about their being an innocent recreation, I appeal to any of you who have ever attended them, to say whether they fit you for prayer, or increase your spirituality, or whether sinners are ever converted in them, or saints made to agonize in prayer for souls?—*Rev. C. J. Finney.*

GO TELL JESUS.

Bury thy sorrow,
The world has its share,
Bury it deeply,
Hide it with care.

Think of it calmly
When curtained by night,
Tell it to Jesus,
And all will be right.

Gather the sunlight
Aglow on thy way,
Gather the moon-beams,
Each soft silver ray.

Hearts grow weary
With heavier woe,
Droop 'mid the darkness—
Go comfort them, go!

Bury thy sorrow,
Let others be blest,
Give them the sunshine,
Tell Jesus the rest.

For the World's Crisis.

THE FIRST DAY SABBATH.

BRO. GRANT:—The following historical facts taken from Gilfillan's celebrated work on "The Sabbath," pp. 368–9, should be well considered by all who would desire a correct view of the christian Sabbath:—

"The history of the earlier centuries of christianity throws light on the meaning of certain Scripture terms which have been the occasion of a vexed question among controversialists In designating what is now known amongst us as the christian Sabbath, the Fathers make use of names which they never apply to any other day of the week. With them 'the eighth day,' 'the day of the Sun,' 'the first day of the week,' and 'the Lord's day,' signify one particular day and no other. Barnabas, or whoever was the author of the Catholic Epistle ascribed to him, mentions 'the eighth day' as that on which 'Jesus rose from the dead,' and which the christians of his time observed as a festal day.* We are informed by Justin Martyr that the christians of the second century assembled on 'the day of the Sun,' and that they did so 'because on this first day God made the world, and Jesus Christ our Savior rose from the dead.'† The same Father affirms that 'Christ rose from the dead on the eighth day, which,' he adds, 'may be called the eighth and yet remains the first.'‡ In the third century, Cyprian represents the eighth day as both 'the first after the Sabbath, and the Lord's day.'§

"When we compare these passages with each other, we find that 'the eighth day,' 'the day of the Sun,' or Sunday, 'the day of the Redeemer's resurrection,' 'the first day of the week,' and 'the Lord's day,' are, according to the combined testimony of Barnabas, Justin Martyr, and Cyprian, the same day. . . . As 'the Sabbath' had been for so long a time the well known title of the weekly holy day among the Jews, it was obviously needful, for preventing mistake, that the institution which had passed to a new day should have a new name. But as time advanced, and (may not we add) as the Lord's day came to be no longer in danger of being confounded with the Jewish Sabbath, the old name was gradually resumed and attached to the christian holy day."

The above from Gilfillan is in harmony with other testimony which I have recently embodied in an article and sent to the *Voice of the West.* T. M. PREBLE.

East Weare, N. H.

* Epist. c. † Apol. 1, ad Anem.
‡ Dial cum. Tryph. c. 41. § Epist. 64.

For the World's Crisis.

"I LOVE EVERY BODY."

You do, friend? how much do you love every body? And what kind of love is it? Bible? the love of the holy prophets and apostles,—of Jesus Christ? Is your love gospel? If not, it is spurious, false, sickly, sentimental, or hypocritical. Does this love of yours lead you to obey God in rebuking sin of every kind, rise up against evil doers, and stand up against the workers of iniquity; reprove, rebuke, exhort with all long suffering and doctrine?

Have you the love of Phineas, when he executed judgment and the plague was stayed? See Num. 25: 7, 8. Have you the love of Nathan the prophet, when he said to King David, "*Thou art the man*"? Have you the love of Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, who set their faces like a flint against every sin, cried aloud and spared not? Have you Samuel's love, who hewed Agag to pieces, and reproved King Saul to his face for his wickedness?

Have you the love of John the Baptist, who laid the axe at the root of all evil, rebuked Herod for his incest, at the risk of his head, and who said to self-righteous Sadducees and Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3: 7, 8. Is your love like Paul's love, who said to Elymas the sorcerer, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13: 10, 11.

If you have not the love here specified, it is spurious, false, sickly, sentimental or hypocritical. Indeed, what you call love is hatred. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke him, and not suffer sin to rest upon him." Lev. 19: 17. "Be not deceived; God is not mocked."

Some parents profess to love their children very much, but how much do they love them? enough to subdue their stubborn wills and restrain them from wickedness? What kind of love was Eli's toward Stephen and Phinehas, sons of Belial. Did he love them well enough to correct them betimes, teach them to obey God, have respect unto all his commandments? What did God think of Eli's love in household discipline? Turn to 1 Sam. 2: 27. How readest thou? What kind of love was David's towards his children, in letting them do as they pleased, serve Satan and their own lusts, pride and ambition?

How many parents love their children in the same way. Eli and David suffered their "little ones" to grow up in idleness, in all manner of sin and folly, to live as they listed, to be lovers of pleasure more than lovers of God." Instead of love, God calls this hatred. "He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes." Prov. 13: 24.

Beloved reader, do you love enough to confess your faults, to go to those you have injured, and on your bended knees make hearty confession? If not, your love is spurious, false. We know a church member who professes to "love every body," even with a sanctified love; and this same individual has been instrumental in sundering the tenderest ties of kindred love and affection, mar the peace of families and the peace of Jerusalem sufficient to cause angels to weep tears of blood. And yet he asserts his innocence, and refuses to make any reparation or confession of his guilt, or acknowledge the evil he has done and is now doing; meanwhile, he continues his profession of perfect love. Could Satan himself desire a love better calculated to suit his infernal purposes? "He that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness (sin) hath blinded his eyes." 1 John 2: 11. "If any man say I love God, and hateth his brother, he is a liar." 1 John 4: 20.

We know a flaming professor, professing to "love every body," while at the same time the words of his mouth, the tone of his voice, the look of his eye, and every moving muscle of his face betrays him, gives the lie to his professions. We have meetings for prayer, praise and testimony so full of this kind of love that the individuals composing it have so much love they cannot find it in their loving hearts to rebuke popular sins, staring them full in the face. Is this the love God requires? or is it spurious, false, sickly sentiment?

To profess to "love every body" is popular and fashionable; it requires very little, if any self-denying or cross-bearing. One can profess love, perfect love, the love that "loves every body," and the Lord with all his "heart, soul and strength," and still love the world, be proud and covetous, follow worldly fashions, adorn his exterior with artificials, "gold, pearls, and costly array," read novels, romances, silly love tales, talk nonsense, attend pleasure parties, fancy fairs, sit down, eat, drink, make merry, and rise up to play, sip the wine cup and brandy bottle, chew and smoke tobacco, wink at popular sins in the pulpit and out of it, advocate the doctrine of expediency and compromise, carry religion in one hand, the world, sin, and Satan in the other.

Friends, is this exaggeration? "We speak that we do know, and testify that we have seen."

"Who is the honest man?
He that doth still and strongly good pursue;
To God, his neighbor, and himself, most true;
Whom neither force nor fawning can
Unpin, or wrench from giving all their due."

D. F. NEWTON.

For the World's Crisis.

LETTERS ON REVISION.

LETTER II.—THE PARAGRAPH DIVISION.

On opening the octavo Revised New Testament, published by the American Bible Union, our eyes are greeted with a handsome and attractive page, made up of a large, clear type, and beautiful, white paper, which, by contrast, sets out the print with great distinctness. But we notice, as an improvement over the ordinary mode of printing the Scriptures, the division into *paragraphs*.

The common division or the Bible into *chapters*, was made by Cardinal Hugo, about the middle of the thirteenth century; and of the Old Testament into *verses*, by the Jewish Rabbi Nathan, about the middle of the fifteenth century; both of them to facilitate references by a Concordance. The New Testament was first printed in verses by Robert Stephens, a learned French printer, in the middle of the sixteenth century.

This division into chapters is very convenient for reading and reference; but it is not always judiciously made. See John 7: 53 and 8: 1. 1 Cor. 10: 33, and 11: 1; 13: 1; 14: 1. Phil. 3: 21 and 4: 1. Col. 3: 25 and 4: 1. In these instances the connection is intimate, and does not justify so radical a separation as that of chapters in the ordinary printed form.

In the Revised Testament, these evils are avoided by a careful and judicious division into paragraphs, according to the sense. And the desired advantages for reading and reference are secured, by indicating the chapter with the usual Roman capitals at its commencement and at the top of each right-hand page; and the verses, by placing its number at the beginning of each verse, in small figures, in the upper part of the printed line at the point required.

By this arrangement, and a careful and thorough revision of the text, the Bible is made plain even to "the way-faring man." And, without reproving look or voice, it seems to invite us to give our attention as we read; that we may understand what God our Savior is speaking to us, and may hide his word prayerfully in our hearts, and be led forth with joy in his ways.

C. W. WATERHOUSE.

For the World's Crisis.

THE NARROW WAY.

"Strait . . . and narrow is the way which leadeth unto life, and few there be that find it."

The way to life is truly a very strait and narrow way, and many who think they are walking in it are far from it. No one can travel in it except he has on the whole armor of God. He cannot wear any of Satan's armor in this path. If he gets on any of it he will be too large to go in the *narrow* way; for Satan causes men to feel very large sometimes; then they require a great amount of room, more than they can possibly have in it, so they undertake to remove the lines which bound it, that the way may be subjected to them, instead of their being subjected to it. But they cannot do this. The lines are immovable, and firm as the word of God can make them.

We must become small, every rough corner must be hewn off. We must be squared by the gospel rule if we travel the road to life. We must not undertake to carry sin in one hand and righteousness in the other; for we shall lose our balance if we do. We must put off every sin, not indulge in the least amusement with which evil is connected.

Some have an idea that after they get about so far they must have a hobby to ride; but when we cannot "*walk* in the truth," and think we must ride a hobby, we are far from the narrow way, for no hobbies are allowed to travel there. Some think if their brothers or sisters do not believe just as they do on some points, they cannot be christians, thus making tests, dividing the church. Others think they must conform to the world so far as not to lose their popularity. They must dress as well as, or a little better than others.

But God does not tell us of any such persons being in the narrow way. If we wish Jesus to know us when he comes, we must not disguise ourselves by these externals. If we intend to be saved, let us put off every thing which is unlike Christ, and put on his armor, and be ready for the battle, no matter if it does go against the old man in us, and cause him to feel uneasy; he had better be uneasy, and you have the control of him, than that he should get the control of you. If it is a little crossing to be humble, it is better to bear the cross and secure a crown, than to yield to Satan and lose it.

We have so many easily besetting sins, if we do not watch and pray every moment we shall be overcome by them. We must keep our eye on the mark, shun the very appearance of evil, and run with patience the race which is set before us. We have but a short distance to go now. Our race is almost run. Soon Jesus will come to judge the world in righteousness.

Do let us get into the narrow way, and keep in it, until He comes. It ends in the broad fields of the glorious Kingdom. It may be narrow, but it is at last an abundant entrance into our glorious Eden home.

MRS. L. C. MCKINSTRY.

Hygiene.

"This is for your health."—Paul.

INTEMPERANCE.

I have been for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say that this single cause has produced more vice, crime, poverty and wretchedness, domestic and social, than all the other ills that scourge us, combined. In truth, it is scarcely possible to meet with misery in any shape, in this country, which will not be found, on close examination, to have proceeded, directly or indirectly, from ardent spirits. Want is one of its immediate consequences. The sad spectacle of destitute families, and of ignorant, half-naked, vicious children, ought never to be presented in a country like this, where the demand for labor is constant, the field unlimited, the sources of supply inexhaustible, and where there are none to make us afraid; and it never would be presented, or very rarely, were it not for the desolation brought upon families by the use of this deadly poison. It paralyzes the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows; or, if he escapes these consequences, he becomes a walking pestilence, miserable in himself, and loathsome to all others.

How often do we see whole families contaminated by the vicious example of the parent!—husbands, wives, daughters and sons, all drunkards and furies; sometimes wives murdering their husbands, husbands their wives, and worst of all, if worse can be, children murdering their parents. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery, we should find nine cases of ten, if not a still greater proportion, resulting from the use of ardent spirits.

If some fatal plague, of a contagious character, were imported into our country, and had commenced its ravages, we should see prompt and vigorous measures adopted to extinguish it. But what are the most fearful plagues that ever carried death and havoc in their train, compared with this? They are only occasional; this is perennial. They are confined by climate or place; this malady is of all climates, and all times and places. They kill the body at once; this consumes both body and soul. What parent can ever feel that his son is safe while the living fountain of poison is within his reach? God grant that it may soon become a fountain sealed! Delightful relief would it be to turn from the awful and horrid past, to the pure, peaceful, and happy future! to see the springs of life and intelligence renewed on every hand, and health, industry and prosperity glowing around us! May God crown his own work with speedy success!—*Attorney General Wirt.*

FRESH AIR FOR BREATHING.

When persons speak of the necessity of fresh air for health, they are not always aware of its composition, and of the various purposes which it serves in the animal economy. It is a "thing," a substance to be weighed and measured, as one would water. Thus, it is estimated, that every grown-up human being in ordinary health makes twenty respirations (which consist in drawing into the lungs and giving out from them air) per minute, 1200 per hour, or 28,000 in a single day and night

During this period of twenty-four hours there is an abstraction, by each person, from the atmospheric magazine of his or her portion of air, amounting to fifty-seven hogsheads, of which each one retains vital oxygen to the amount of about twenty pounds. This last-mentioned gas, which constitutes about one-fifth part of the atmospheric air, enters into the blood, and there serves to maintain the activity of all the functions of life, corporeal as well as mental. It has been estimated that about one-fourth of all the air drawn into the lungs by inspiration is altered in these organs, and is no longer fitted for breathing The alteration consists, first, in the abstraction of the vitalizing element of oxygen; and secondly, in the addition of the deleterious and poisonous gas (carbonic acid) which, together with volatilized animal matter, escapes from the blood circulating in the lungs, and is given out by them during expiration, and finally escapes into the common or outer atmosphere. The atmosphere, it will thus be seen, not only supplies oxygen, or the vital element of the air, but it is also a great reservoir into which flow all the exhalations from the bodies of men and animals, and those resulting from animal and vegetable decay which takes place on the surface of the earth. If not carried away into space in the upper air, these exhalations would prove to be a destructive poison to all the people congregated in cities and towns. The process by which these exhalations are removed is ventilation; and the more complete it is, the healthier are the inhabitants; as, on the other hand, its imperfection and neglect are productive of diseases of the worst kind.

Fresh air is a food, the introduction of which into the lungs is more immediately and constantly necessary than that commonly reckoned as food, which is taken into the stomach. The call for the aerial food is incessant, and allows of no pause; that for solid and liquid food is periodical, and allows of postponement for many hours. A standard authority on the subject says: "It affords mechanical support, it is a heat-modifying medium, it swallows all gases exposed to it, it supplies a food to man, out of which he is in part built up, it feeds him with the active principle (oxygen) by which the warmth of the body is sustained. The minute terminations of the bronchi, themselves branching off from the windpipe into the substance of the lungs, are called air cells, and number about six hundred millions; the air which reaches these cells by breathing, and chiefly its oxygenous portion, permeates their sides and enters those of the minute blood vessels—capillaries as they are called—and thus finds entrance into the blood. The oxygen mixes with fluid, which it so changes as to fit it for the nutrition and building up of the new, and assisting to remove the old and worn-out materials of the organs. Mention has been made in a previous paragraph of the blood circulating in the lungs and throwing out its gaseous refuse in the form of carbonic acid and animalized exhalations.

There is no tampering with the respiratory wants. The lungs must have their due supply of pure air or the entire animal machine suffers. The lungs suffer, the heart suffers, the brain suffers, and the mind works slowly; the stomach is weakened and digests badly, muscular movement is enfeebled, the senses are dull, the natural color of health yields to a pallid and dingy hue. The movements of inspiration and expiration, which make up respiration, constitute the natural ventilation of the human frame. This living ventilation is carried on unceasingly from birth to death, by the infant as well as by the adult, by the philosopher as well as by the solitary artisan in his close, polluted atmosphere. Whether the surrounding air be pure or pestilential, we drink of it twenty times a minute. If of the latter kind, we look old in our youth; if of the former, we maintain the appearance of youth in old age. The average chance of living to the proverbial age of three-score years and ten may be considered the test of the purity of the air we breathe.

TEN WAYS TO COMMIT SUICIDE

Wearing thin shoes, stockings, and insufficient clothing in cold and rainy weather; leading a lazy, excited, theatre-going, dancing life; sleeping on feathers in a seven by nine room; eating hot stimulating food too fast, and too much of it, and at improper times; beginning with tea and coffee in childhood, and adding tobacco and spirits in due time; marrying in haste, and living in continual ferment thereafter; following unhealthy occupations to make money; taking bitters, and gormandizing between meals; giving way to fits of passion, or keeping in perpetual worry; going to bed at midnight and getting up at noon, and eating when you catch it. To which may be added a recipe for killing children:—paregoric, cordials, candy and rich cake, and when they are made sick thereby; mercury, tartaric-emetic, castor-oil and sulphur.

For the World's Crisis.

REMEDY FOR DYPHTHERIA.

ELD. GRANT:—I would like to point out a remedy in your valuable paper for this fatal disease. We have tried it in our own family, and found it to effect a cure in every case where it has been applied.

As soon as the symptoms appear, apply a flannel wet with *kerosene oil* to the throat. In about twenty-four hours it will draw out the inflammation, so the throat will be about well, unless in very bad cases, when it will require a longer time to effect a cure.

Milton Mills, N. H. G. S. APPLETON.

For the World's Crisis.

Cure for Toe-Nails growing into the Flesh.—Put a very small piece of tallow in a spoon, and heat it over a lamp until it becomes very hot, then drop two or three drops between the nail and the granulations. The effect is magical. P. TANDY.

Mill Village, N. H.

For the World's Crisis.

Remedy for Catarrh.—Scrape shavings from an old cow's horn upon living embers in a shovel, and inhale the smoke.

H. S. PAINE.

ALCOHOL.—Alcohol is a product of dissolution—of the wreck and disorganization of the principles of human food. It has the same origin as those malignant and fatal exhalations which constitute the genius of pestilence. Indeed, the same act which gives birth to alcohol, also brings into the world a twin compound, which is one of the promptest and subtlest of all poisons—Carbonic Acid Gas.—*Youmans on Alcohol.*

NEURALGIA.—A New Hampshire gentleman says: "Take two large table spoonfuls of cologne and two tea spoonfuls of fine salt; mix them together in a small bottle; every time you have any acute affection of the nerve, or neuralgia, simply breathe the fumes in your nose from the bottle, and you will be immediately relieved."

CURE FOR CANCER.—It is asserted by one who has proved its efficacy, that a certain cure for cancer is the juice of the sheep sorrel, or *saggitate*, expressed, and exposed on a pewter plate in the sun until somewhat jellied. Apply it on the skin over and around the cancer.

CURE FOR CORNS.—One who has tried it says that the best cure for corns is to keep them well wet with a strong solution of common washing soda, when they will soon and permanently disappear.

☞ The finer food is divided, or cut up, before it is swallowed, the sooner, the easier, and more perfectly is it digested.

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE INTERCESSOR.

"Father, I bring this worthless child to Thee,
To claim thy pardon—once, yet once again,
Receive him at my hands, for he is mine.
He is a worthless child: he owns his guilt:
Look not on him—he will not bear thy glance;
Look but on me—I will hide his filthy garments.
He pleads not for himself—he dares not plead;
His cause is mine—I am his Intercessor.
By that unchanged, unchanging oath of mine,
By each pure drop of blood I lost for him,
By all the sorrows graven on my soul,
By every wound I bear, I claim it due!
Father divine! I would not have him lost!
He is a worthless child, but he is mine;
Sin hath destroyed him—sin hath died in me;
Satan hath bound him—Satan is my slave;
Death has desired him—I have conquered death.
My Father, hear him now—not him, but me;
I would not have him lost for all the worlds
Thou hast long since created for my glory,
Because he is a poor, a worthless child,
And all, his every hope, on me it lies.
I know my children, and I know him mine
By all the tears he has wept on my bosom,
By that full heart that beats against my breast,
That contrite anguish that my children know—
By all his sighs o'er outcast Israel;
By all the prayers he breathes for Judah's sons;
I know him by the sign my children bear,
That trusting love with which he clings to me.
I could not bear to see him cast away,
Vile as he is—the weakest of my flock,
The one that grieves me most, that loves me best;
Yea, tho' his sins should dim each spark of love—
I measure not my love by his returns;
And though the stripes I send to bring him home,
Should serve to drive him farther from my breast,
Still he is mine—I lured him from the world;
He has no right, no home, but in my love;
Though earth and hell combined against him rise,
I am bound to rescue him, for we are one."

O sinner, what an advocate hast thou!
Methinks I see him lead the culprit in,
Poor, sorrowful, ashamed, trembling with fear,
Shrinking behind his Lord, accused, condemned,
Well pleased to hide the form himself abhors
With that all-spotless garment of his friend—
And hear the Father's words. "*For him, for thee,*
My Son—his cause is thine, and thine is mine;
Take thy poor, worthless child—he is forgiven."

For the World's Crisis.

THE MILLENNIUM.

BY M. D. WELLCOME.

There is but one passage in the Scriptures that mentions the Millennium, or thousand years. *Mille*, a thousand, and *annus*, a year. Yet it is generally believed by the Christian world that there will be a Millennium after the termination of six thousand years from creation, and that it will be a period of great peace, prosperity, triumph and glory to the church of Christ.

But in respect to the character of the Millennium, i. e., whether it will be of a mixed character, good and evil existing, only the good predominating, or whether all will be righteous, there is a difference of opinion. Also, how the Millennium is to be introduced; whether by Christ's personal advent and reign, or by his spiritual presence and reign, and the revival of the martyr spirit in the church. Dr. Barnes stands forth as an expositor of the latter view, and as his "Notes" are extensively known, and much in use in Sabbath schools, we will refer to him particularly in our examination of this very important question. He adopts Prof. Stuart's language from his exposition of the 20th of Revelation upon this point.

"There is not a word of Christ's descent to the earth at the beginning of the Millennium. Nothing of the literal assembling of the Jews in Palestine; nothing of the Messiah's temporal reign on *earth*; nothing of the overflowing abundance of peace and plenty." Barnes then adds: "Indeed, in all this passage there is not the remotest hint of the grandeur and magnificence of the reign of Christ as a literal king upon the earth; nothing of his having a splendid capital at Jerusalem, or anywhere else; nothing of a new dispensation of a miraculous kind; nothing of the renovation of the earth to fix it for the abode of the risen saints. All this is the work of mere fancy, and no man can pretend that it is to be found in this passage."

Now we will give his views of "the state of things during that long period of a thousand years."

1. "There will be a great increase in the population of the globe. Let wars cease, and intemperance cease, and slavery cease, and the numberless passions that now shorten life be stayed, and it *is* easy to see that there must be a vast augmentation in the numbers of the human species."

In all this passage is there the *remotest hint* that wars will cease, and intemperance and slavery cease, the passions of men be stayed, and, as a result, there be a vast increase of the human species?

2. "There will be a general diffusion of intelligence on the earth. Every circumstance will be favorable to it, and the world will be in a condition to make rapid advances in knowledge."

Is there a remote hint in the passage before us that such will be the state of the Millennium? Dan. 12: 4 is cited in proof. Is the "time of the end" the millennial age?

3. "That period will be characterized by the universal diffusion of revealed truth." Is this stated in the chapter he is considering? He refers to Isa. 11: 9; 25: 7. Let us see what he finds there to prove that knowledge will be universally diffused during the Millennium. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Well, this does truly look like a time when knowledge shall be universally diffused throughout the world, but how does he know that this will be in the Millennium? Not that we dispute the fact, but how does he know it to be so? "There is not the remotest hint" of such a thing "in all this passage," "and no man can pretend that it is to be found in this passage." *Notes on Rev.* 20.

The promise quoted from Isa. 11 is given in connection with a description of a glorious time, when the beasts shall have become wholly changed in disposition, so that the once ravening wolf now dwells with the innocent lamb; the rapacious leopard lies down with the kid, and the calf feeds safely with the noble lion. All their ferocity is gone; their food is now that of the ox, and a little child can lead them. The poisonous asp and venomous adder are harmless now, and with them the tender babe can play without fear. When is this? In the sixty-fifth chapter we have a description of the same changed condition of the wild beasts, and we find this state to be located in the *new creation*. It is *after* a *new heaven* and a *new earth* are prepared for the habitation of the righteous. Peter says it shall be after the dissolving of the heavens by fire—the melting of the elements and the earth, and the burning up of its present works. Called by him "*the day of judgment* and *perdition of ungodly men*." In the new creation, righteousness alone will dwell. See 2 Pet. 3. John the Revelator has also given us a glimpse of its glories in the twenty-first chapter.

With Barnes we can therefore agree in believing that, during the Millennium, the earth will be as full of the knowledge of the Lord as the sea is of water, yet we apply it differently; for he locates it in the present world, unregenerated by the baptism of fire, and we place it in "the *world to come*" (Heb. 2: 5), in the *regeneration*" (Matt. 19: 28), *after* the "*restitution of all things* spoken of by all the prophets since the world began" (Act 3: 21), in the new earth, when all things are made new (Rev. 21: 1–5.)

Let us now examine Dr. Barnes' other proof text, Isa. 25: 7: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." What is this covering, or veil, that is spread over all people, which will one day be removed? The next verse explains it: "*He will swallow up death in victory*, and the Lord God will wipe away tears from off all faces, and the rebuke of *his people* shall he take away from off all the earth: for the Lord God hath spoken it." When is death swallowed up in victory? Paul applies it to the resurrection. 1 Cor. 15: 54. When does the Lord wipe away all tears from the face of his people? In the "new earth."—Rev. 21: 4. Then there will be no more the voice of weeping, nor the voice of crying.—Isa. 65: 13. Dr. Barnes is therefore right in applying this text also to the Millennial age, even though there be not a hint of it in the 20th of Revelation.

4. "It will be marked by unlimited subjection to the sceptre of Christ." We will examine his proof texts on this point. Psa. 2: 7: "I will declare the decree: the Lord hath said unto me, 'Thou art my Son, this day have I begotten thee.'" This text is taken out from the midst of two others connected with it. "Yet have I set *my King* upon my *holy hill of Zion*." Zion was the site of David's throne. Christ is David's son. He is the promised heir to his throne. The angel told Mary that Jesus should "be called the *Son of the Highest*, and the Lord God shall give unto him the *throne of his father David*, and he shall reign over the house of Jacob forever; and of his *kingdom* there shall be *no end*."—Luke 1: 32, 33.

The verse which follows the one quoted, is, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt *dash them in pieces like a potter's vessel*."—Those who overcome, and endure unto the end, have the promise of sharing in these conquests, "even," says Christ, "as I have received of my Father." Rev. 2: 26, 27. This will be when the stone *smites* the image on the *feet*, and the gold, silver, brass, iron and clay are *broken to pieces* together, and like the chaff of the threshing-floor are driven away. Then the kingdom of Christ will fill the whole earth. Yes, there will be indeed an unlimited subjection to Christ, for all who will not serve him shall perish. Isa. 65: 12.

Dr. Barnes next cites Zech. 9: 10, for what purpose we do not understand, as it was fulfilled at Christ's entry into Jerusalem. Psa. 22: 27, 28. When the kingdom is the Lord's, all kindred among the nations shall worship him. Dan. 7: 27. Isa. 2: 2, 3, is cited. Isa. 2: 2–4 is considered a strong proof of a temporal millennium. It has often been quoted to show that a time is coming when religion will have the supremacy, and war will cease. However, upon a careful analysis of this chapter, and its counterpart, Mic. 4, we find that "many people" are to predict these things in the "last days," and to invite others to go with them to the house of the Lord, because the law shall go forth from Zion, and the word of the Lord from Jerusalem. The house of Jacob are invited also to go with them.

But the prophet proceeds to utter denunciatory language against those whom he denominates "soothsayers like the Philistines." He says their land is full of silver and gold, and horses and chariots, and *idols*; they worship that which their own fingers have made, and the mean man and the great man alike bow down in idolatrous worship, "therefore forgive them not." Then the prophet describes the day of the Lord, which is to come in all its terror upon the worldly, proud, idolatrous people, and he will bring down their haughtiness and lofty looks to the ground, and he himself shall alone be exalted. Then will the idol worshipers cast their idols to the moles and the bats—not to embrace christianity, but to *go into the caves and holes of the rocks*, for fear of the Lord, when he ariseth to *shake terribly the earth*. We have not time to dwell particularly on the specific points of this chapter, but will notice another text quoted by Dr. Barnes. Zech. 14: 9:—"And the Lord shall be king over all the earth." To this we fully agree. And the fifth verse shows that he makes his second advent *with all his saints*, prior to his being king over all the earth.

Rev. 11: 15 is cited. "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Here the Dr. is right again in referring to this text as affording proof of the "unlimited subjection to the sceptre of Christ," which will mark the Millennial age. All kingdoms are inherited by Christ.

Now let us analyse this text, with its surroundings, and see what events are given in connection. Seven trumpets compose the series. The last three are *woe* trumpets. "*Woe*, woe, WOE to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Rev. 8: 13. "The second woe is past; and behold the third woe cometh quickly." Then comes in the text referred to. Now if the seventh trump ushers in the Millennium as understood by this commentator, when all the world is be brought under the dominion of Christ, when peace is to be universal, slavery abolished, intemperance done away, the evil passions which now lead men into sin subjugated, and righteousness and knowledge fill the earth as the waters do the sea, in what sense can it be a *woe* trumpet to the inhabitants of earth? Would it not be more properly the trumpet of *jubilee*?

Viewing this subject in the light of Revelation, rather than by the darkness of this learned Dr.'s creed, we can clearly understand why it is woe to the dwellers of earth, though a *blessing* to the saints of God. Let us read the succeeding verses. The four and twenty elders give thanks to God because he has taken his great power to reign. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to all that fear thy name, small and great, and shouldst destroy them that destroy or corrupt the earth." Such are the attendant events of the sounding of the seventh trumpet. Angry nations, and the wrath of God against those who corrupt the earth, but reward to all the servants of God, both small and great.

When does the wrath of God come?—When the heavens depart as a scroll, and mountains and islands are removed out of their places. When the great white throne appears in view, and the great men, and rich men, kings, captains, bondmen and freemen, cry to rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the *wrath of the Lamb*, crying out in their agony, "*the great day of his wrath is come*, and who shall be able to stand?" Woe, truly, to the inhabitants of earth!

When are the dead judged? "Who shall *judge* the quick *and the dead, at his appearing and kingdom*." 2 Tim. 4: 1. When is the reward given to the prophets and saints? "For the Son of Man shall come in the glory of his Father, with his angels, *and then shall he reward every man according to his works*." "Behold, I come quickly, and my *reward* is *with me*, to give every man according as his work shall be." These texts, then, establish the fact that it is when Jesus Christ comes in the glory of his Father, with his angels, that the reward is given.

Who can fail to see a harmony in the prophetic word touching this question? Paul, in his argument on the resurrection (1 Cor. 15), says, "We shall all be changed in a moment, in the twinkling of an eye, *at the last trump* (the seventh is the last); for the trumpet shall sound, *and the dead shall be raised incorruptible, and we shall be changed*."

We have now examined the various texts cited by Dr. Barnes in proof of his views, and we have shown from the context that they go to establish the fact of Christ's personal reign on earth, with the raised and translated saints. That the state of things during the Millennium is not mixed, but all are righteous; wicked nations are destroyed; the tares no longer grow with the wheat, but are rooted up, gathered out, and cast into the furnace of fire.

We will now notice some of the Dr.'s objections to the literal view. First, he says, "One strong presumptive evidence against this interpretation, that there will be a *literal resurrection* of the bodies of the saints at the beginning of that Millennial period 'to live and reign with Christ on earth,' is derived from the following circumstance:—It is admitted on all hands that this doctrine, if contained in the Scriptures at all, is found in this passage only. But it is strange, not to say improbable, that the doctrine of a literal resurrection of the righteous a thousand years before the wicked, should be announced in one passage only. It is strange that in respect to so important a doctrine as this, if it be true, there is not elsewhere a hint, an intimation, or allusion, that would lead us to suppose that the righteous are to be raised in this manner. If this be a true doctrine, it would be reasonable to expect that a clear and unambiguous statement of it would be made. Certainly, if there is but *one* statement on the subject, that might be expected to be a perfectly clear one." The objections brought by Dr. Barnes against the doctrine of a literal resurrection of the saints, in this passage, are equally weighty against the doctrine of a *literal Millennium*, for it is only taught in the passage under consideration, and that "in the book which of all the books in the Bible is most distinguished for figures and symbols." Blot out the 20th of Revelation, and where will we find the doctrine of a Millennium? Are not the orthodoxy greatly in the fault here? Basing their fondly cherished faith of a thousand years spiritual reign of Christ with his martyred saints, on *one* passage in a symbolic book? Ought not a doctrine so important as this to be taught in a perfectly clear, unambiguous manner, by Christ and his apostles? If the first resurrection is a symbol, why not the binding of Satan, the thousand years, and the second resurrection? It is very inconsistent to make the first resurrection a symbol, and then literalize the living again of the rest of the dead, understanding it to refer to the general resurrection. If symbolic in the first, it must be in the second; if literal in the first, it must be literal in the second.

"Elsewhere," says Barnes, "the account of the resurrection is given in the most general terms."

(Concluded next week.)

For the World's Crisis.

BOSANQUET'S CHRONOLOGY.

(*Concluded.*)

Having now gone through and revised Bosanquet's chronology, we will give a table to show that, thus revised, it is the same with mine; or that the recent discoveries among the ruins of Nineveh prove first the incorrectness of Usher's Chronology, or Ptolemy's Canon, and the strict correctness of my chronology.

A TABLE OF BOSANQUET'S CHRONOLOGY.

B. C.	Israel.	Judah.	Babylon.	Assyria.	
722	9	48		1	Tiglath Pileser, king of Assyria, reigned 27 years.
721	10	49	1	2	Mardoc Empadus, king of Babylon, reigned 12 years.
710	9	8	12	13	End of Mordoc's reign according to Ptolemy's Canon.
698	20	4		25	Isaiah's prophecy of "the spoil of Samaria." Isa. 8. 4.
696	3	6		27	End of the reign of Tiglath Pileser, in the sixth year of Ahaz.
695	4	7		1	Shalmaneser, or Sargon, reigned 15 years, and in the end
694	5	8		2	of his first year he carried off 27,280 families from Samaria, as foretold by Isaiah 8: 4.
692	7	10	1	4	Mesessi Merodach, or Marduk-Bal-adan, reigned 12 years, according to the inscription.
685	5	2	8	11	Sargon, according to the inscription, took Ashdod in his eleventh year. Isa. 20: 1.
684	6	3	9	12	In the 12th of Sargon, the war against Marduk-Baladan commenced.
683	7	4	10	13	The war against Samaria commenced in the fourth year of Hezekiah. 2 Kings 18: 9.
681	9	6	12	15	End of the kingdom of Israel, in the 6th year of Hezekiah.
680		7	1	1	Beginning of the reign of Sennacherib and his son Esarhaddon.
678		9	3	3	Sennacherib's expedition against the king of Sidon, according to the inscription.
676		11	5	5	The captivity under Sennacherib commenced on the 10th day of the 11th month.
673		14	8	8	Sennacherib slain in the 14th year of the reign of Hezekiah.
672		15	9	1	The brother of Sennacherib perhaps reigned about one year.
671		16	10	30 d.	Hagisa reigned over the Babylonians for the space of 30 days.
671		16	10	6 m	"Merodach-baladan, the son of Baladan, reigned 6 months." Isa. 39: 1.
670		17	11	1	Elibus reigned the second time over the Babylonians.
668		19	13		End of the reign of Esarhaddon, according to the Canon.
625		33	1		Nabopalassar, king of Babylon, reigned 29 years, according to Berosus.
621		37	5		An eclipse of the moon at Babylon in the 5th of Nabopalassar.
597		4	29		End of the reign of Nabopalassar, the first king by this name.
596		5	1		"Saracus king of the Chaldeans" reigned before Sardanapalus.
587		14	1		Sardanapalus or Nabopalassar reigned 21 years, says Berosus.
565		4	1		Nebuchadnezzar reigned 43 years, as admitted by all.
558		11	8		The carrying away from Jerusalem in the eighth of Nebuchadnezzar.

EXPLANATION OF THE TABLE.

B. C. 722 is the 9th year of Menahem 48th of Azariah, and the first of Tyglath Pileser, king of Assyria, who reigned 27 years. B. C. 721 is the first of Mardoc Empadus, king of Babylon. According to Ptolemy, there was a total eclipse of the moon in the first year of his reign; and according to my tables there was a total eclipse of the moon on the 19th of March, B. C. 721, fixing that as the first year of Mardoc. Ptolemy further mentions that two eclipses occurred in his second year, the first of which is supposed to have happened on the 8th of March, B. C. 720, and it is evident that Ptolemy was of the same opinion; but if he was not mistaken as to the quantity eclipsed in the one seen and "*carefully observed*" in A. D. 136, it is certain that there was no eclipse on the 8th of March, B. C. 720. According to my tables, the moon was eclipsed six digits at sunrise, in Babylon, September 12th, B. C. 721, which is about the quantity Ptolemy gives for the third eclipse; but for the second, he gives only three digits. The third is said to have occurred on the first of September, B. C. 720; and my tables eclipse 2½ digits at that time, which is near the quantity which Ptolemy gave for the second eclipse.

As the time these eclipses occurred is given by Ptolemy, not according to the Chaldean, but the Egyptian method of reckoning, it is evident that the dates are not of Chaldean, but Egyptian origin; therefore the mistake on the part of Ptolemy may easily be accounted for by supposing that the Chaldean record only gave the quantity eclipsed, and the year of Mardoc's reign in which they occurred. Thus, in his first year, one total; in his second year, one of six, and another of three digits.

This Mardoc Empadus is understood to be the Merodach-Baladan of Isaiah, by those who follow what is called Ptolemy's Canon, or Usher's chronology, which has been proved to be erroneous, by the late discoveries among the ruins of Nineveh; for Dr. Hincks says that "Marduk-Baladan," "of the inscriptions, is there described as the son of Yagin." Says Bosanquet, this is a "fatal blow . . . given to the received chronology, which assumes that Marduk-Baladan," "son of Yagin," "is the same as the Merodach-Baladan, son of Baladan of Scripture, which is impossible."—*Sacred and Profane Chronology, pp. 60 and 66.* Thus we find, when the truth is discovered, those eclipses, which appeared to be in the way of receiving the true Bible chronology, become an additional proof of its correctness.

B. C. 695. Bosanquet allows 16 years for the reign of Shalmanezer; but "the records of this king of Khorsabad extend [only] to his fifteenth year." (*Appendix*, p. 3.) "Colonel Rawlinson considers that Sargon and Shalmanezer are the same king." That he is correct in this may be proved thus:—Sargon, "in the inscriptions, is found to be the father of Sennacherib" (*Sacred and Profane Chronology*, p. 60); and in the Book of Tobit, Sennacherib is said to be the son of Enemessar, that is, Shalmanezer.

B. C. 694. Says Bosanquet, "The inscriptions relate that Shalmanezer, in his first year, . . . came against Samaria; and Isaiah, writing while Ahaz and Pekah were both reigning, . . . predicts that before his son shall be able to cry, 'My father and my mother,' . . . 'the spoil of Samaria shall be taken.'—Isaiah 8: 4. The predicted invasion is that recorded at Khorsabab, when 27,000 families and upwards were carried away."—(*Appendix*, p. 3.)

Says Demetrius,—"From the time when the ten tribes were made captive from Samaria (i. e., in the reign of Shalmanezer), to the reign of the fourth Ptolemy (Philopater), was 473 years and 9 months" (p. 36). The reign of the fourth Ptolemy commenced on the 10th day of the 8th month, B. C. 220, to which add 473 years and 9 months, and we have the 10th day of the 11th month, B. C. 694, for the time they were carried captive; that is, in the latter part of the first, or the beginning of the second year of the reign of Shalmanezer, at which time Tobit also was led captive.

B. C. 692. According to Ptolemy's Canon, the reign of Mesessi-Merodach commenced in B. C. 692. In the Canon he is allowed but 4 years, which is followed by an interregnum of 8 years. But, from the discoveries among the ruins of Nineveh, we learn that if he was the Marduk-Baladan of "the inscription," his reign continued through the twelve years. And whether he was the same king, or not, we know from those inscriptions (to which all other authority must yield), that the twelfth year of Marduk-Baladan did end with the beginning of the reign of Asaradin, or Esarhaddon of the Canon; for he was "subjugated by Sennacherib at the very commencement of his reign" (*Appendix*, p. 5); at which time he placed his son Esarhaddon on the throne of Babylon (page 64). According to the Canon, the reign of Esarhaddon commenced B. C. 680, to which add 12, and we have 692 for the beginning of the reign of Marduk-Baladan.

B. C. 685. Shalmanezer, or "Sargon, according to the inscription, took Ashdod in his eleventh year" (p. 62), which dates the contents of the 20th chapter of Isaiah in the year B. C. 685.

B. C. 684. According to "the inscriptions," a "war . . . commenced in the twelfth year of Sargon" against Marduk-Baladan; and when this Marduk-Baladan had reigned twelve years, he was "subjugated by Sennacherib at the very commencement of his reign."—*Page* 60, *appendix*, p. 5.

B. C. 681. Says Bosanquet, "Samaria was taken by Shalmanezer, . . . the second year, before Sennacherib came to the throne of Nineveh. Thus is Colonel Rawlinson's suggestion of a second invasion of Palestine, towards the end of the reign of Shalmanezer, confirmed."—(*Appendix*, p. 2.)

B. C. 680. "The inscription informs us the Babylonians under Morduk-Baladan, their king, were subjugated by Sennacherib at the very commencement of his reign." (*Appendix*, p. 5.) And Polyhistor informs us that when Sennacherib had "taken upon himself the government of the Babylonians, he appointed his son Asordanes their king, and he himself retired again into Assyria." Says Bosanquet, "This Asordanes . . . is the Asordan of the Septuagint, son of Sennacherib, who is the Esarhaddon of the Hebrew, and the Asaradinus of the Canon, as we have before shown." (Page 64.)

Now according to Ptolemy's Canon and the received chronology, this Asordanes came to the throne B. C. 680; and since he was placed on the throne by Sennacherib, when he took "upon him the government of the Babylonians," this also dates the beginning of the reign of Sennacherib; for those inscriptions, to which all other authorities must yield, give "the very commencement of his reign" for the time at which he thus "took upon himself the government of the Babylonians." Therefore, if Ptolemy's Canon may here be considered reliable, the recent discoveries among the ruins of Nineveh prove that the reign of Sennacherib commenced B. C. 680, which is a clear and positive proof of the incorrectness of the received, or Usher's chronology, which places the 14th year of Hezekiah in B. C. 713; that is, 33 years before Sennacherib came to the throne; for he was certainly on the throne in the 14th year of the reign of Hezekiah (2 Kings 19: 36). This removes a difficulty in which I had before been so much involved; which is this: we read in 2 Kings 17: 24, that "the king of Assyria brought men . . . and placed them in the city of Samaria"; and from Ezra 4: 2, we learn that the king who brought them was Esarhaddon; who, according to the received chronology, did not come to the throne until 41 years after. But now all comes natural and right. In the latter end of the year B. C. 681, Shalmanezer carried "away Israel unto Assyria" (2 Kings 18: 11); hence the earliest time at which Esarhaddon could have brought and placed those men in "the cities of Samaria," was B. C. 680; and according to the Canon, this is the very year in which he came to the throne. Thus difficulties vanish when we obtain the light of truth.

As an additional proof of the incorrectness of that chronology, which so much conflicts with the word of God, let the reader call to mind that "the king of Assyria brought men from Babylon" (2 Kings 17: 24), which could not have been done before the conquest of Babylon; and those inscriptions, found among the ruins of Nineveh, give us the beginning of the reign of Sennacherib as the date of its conquest. "The war is said to have commenced in the twelfth year of Sargon [or Shalmanezer], and "Marduk-Baladan, king of Chaldæa, was subdued after he had held Babylon for twelve years" (p. 60); and the king by whom he was subjugated was "Sennacherib [son of Sargon], at the very commencement of his reign."—(Page 5.)

B. C. 678. We have already mentioned that, according to the inscription, Sennacherib's expedition against the king of Sidon was in his third year, B. C. 678; and the inscription places his invasion of Judea after that.

B. C. 676. Says Demetrius. "The tribes of Benjamin and Levi were not carried into captivity by Senacherim, but that from this captivity to the last captivity from Jerusalem, by Nebuchadnezzar, was a period of 128 years and 6 months." The last captivity by Nebuchadnezzar occurred on the tenth day of the fifth month, B. C. 547; to which add 128 years and 6 months, and we have the tenth day of the eleventh month, B. C. 676. Thus we find an exact harmony existing between the Bible, Demetrius, and the recent discoveries among the ruins of Nineveh.

B. C. 673. We have observed that Sennacherib's first expedition against Hezekiah was B. C. 676. By comparing 2 Kings 19: 9, with Isaiah 20: 3, I believe it has become the universal opinion that there was an interval of three years between the two invasions of the land of Judea by Sennacherib. Three from 676 leaves B. C. 673 for the time of the second invasion, which was "in the 14th year of Hezekiah" (2 Kings 18: 13); and by comparing Isa. 37: 37, 38, with the first chapter of the book of Tobit, we learn that Sennacherib was slain in the 14th year of Hezekiah, which proves that his reign continued only eight years, though Dr. Hincks gives him nine. "Polyhistor gives eighteen years to Sennacherib" (*appendix*, p. 2); but I suppose this is only a mistake on the part of some transcriber; the original must have read eight instead of eighteen years; for Sennacherib had not ascended the throne as early as the sixth of Hezekiah; and since he was slain in the 14th of Hezekiah, his reign could not have continued over eight years.

B. C. 672. From Polyhistor, it would appear that after the death of Sennacherib, his brother reigned about one year.

B. C. 671. Says Polyhistor, "After the reign of the brother of Sennacherib, Hagisa reigned over the Babylonians; and when he had governed for the space of thirty days, he was slain by Merodach-Baladan, who held the empire by force during six months."—(P. 64.) This is the Merodach-Baladan mentioned by Isaiah 39: 1. Isaiah says he was "the son of Baladan"; and we have observed that Baladan his father was slain by Sennacherib.

B. C. 670. According to Polyhistor, Merodach-Baladan "was slain and succeeded by a person named Elibus."—P. 64. This is the second time this Elibus was on the throne; for says Polyhistor, "In the third year of his reign, Sennacherib, king of the Assyrians, levied an army against the Babylonians, and in a battle in which they were engaged routed and took him prisoner with his adherents" (p. 64), which could not have been the third year after Elibus slew Merodach Baladan, for that would have been about five years after the death of Sennacherib, who is here said to have taken Elibus prisoner; and we know from those inscriptions, to which all other authorities must yield, that the time Sennacherib subjugated the Babylonians was "at the very commencement of his reign." (*Appendix*, p. 5.) I suppose the truth of the matter is about this: when Sargon, the father of Sennacherib, in the twelfth year of his reign commenced the war against Marduk-Baladan, he associated this Elibus with him on the throne; for the time he was taken prisoner by Sennacherib was three years after that time. When Sennacherib took "upon himself the government of the Babylonians, he appointed his son Asordanes their king" (64), whose reign we have already observed commenced B. C. 680; hence this year B. C. 680 was also the first of Sennacherib.

B. C. 625. According to Berosus, Nabopalassar "reigned 29 years. Polyhistor also says he reigned 29 years."—*Appendix*, p. 13.

B. C. 621. Says Ptolemy, "In the fifth year of Nabopalassar, which is the 127th year of Nabonassar, in the Egyptian Athyr 27th to the 28th, the 11th hour, near ending in Babylon, the moon began to be eclipsed; and it was eclipsed mostly on the south part of its diameter." According to my tables, there were three digits eclipsed at 15 minutes after 4 in the morning of April the 22nd, B. C. 621, which fixes that as the fifth year of his reign.

B. C. 596. The reigns of two kings are omitted in our copy of Ptolemy's Canon, as may be seen from the following table, which is extracted from Bosanquet's "Sacred and Profane Chronology."

B. C.	BABYLON. Canon of Ptolemy.		NINEVEH. Polyhistor.		Abydenus.
680	Asaradinus	[illegible]	Sennacherib	[illegible]	Sennacherib
667	Saosduchinus	[illegible]	His son [illegible]	[illegible]	[illegible]
647	Kiniladanus	[illegible]	[illegible]	[illegible]	[illegible]
625	Nabopolassar	[illegible]	[illegible]	[illegible]	[illegible]
604	Nebuchadnezzar	[illegible]	[illegible]	[illegible]	[illegible]

It will be seen that the two kings omitted are Saracus and Sardanapalus, or the second Nabopalassar. This omission accounts for the reign of Nebuchadnezzar being placed just 38 years too high in the Canon, or just 38 years higher than Demetrius and Clemens of Alexandria placed it (p. 27). Abydenus expressly declares that "Saracus reigned over the Assyrians"; and Polyhistor says that "Saracus was king of the Chaldæans" (p. 22). We are not informed how long this king reigned, but the interval gives him ten years.

B. C. 587. Says Bosanquet, "Polyhistor speaks of Nabuchodrossor, who reigned forty-three years as son of Sardanapalus. Now we know that Nebuchadnezzar, who reigned forty-three years, was son of Nabopalassar. Sardanapalus therefore was Nabopalassar"; and according to both Berosus and Polyhistor, he reigned 21 years. As both Berosus and Polyhistor in one place give Nabopalassar 29 years, and in another give him only 21, there must have either been two kings by that name, or, as Bosanquet seems to suppose, it was the same king on the throne once before, and then again after the reign of Saracus.

B. C. 565. Nebuchadnezzar reigned 43 years, as admitted by all.

B. C. 558. "In the eighth year of Nebuchadnezzar, "he carried away all Jerusalem." 2 Kings 24: 12, 14. And says Demetrius, "From the carrying away from Jerusalem," to the reign of the fourth Ptolemy," there were "338 years and 3 months" (p. 36). Take 338 years and 3 months from the tenth day of the fifth month, B. C. 558, and we have the tenth day of the eighth month, B. C. 220, which was the beginning of the reign of the fourth Ptolemy.

Thus it will be seen that the best authorities outside of the Bible confirm and establish that chronology which we had gathered from the Bible only. When I first wrote the work called "The Sealed Book of Daniel Opened," not knowing but that there might be some well established information on the subject of chronology, which I had not yet seen, I felt anxious to have the work closely criticised; and since it has now passed through the crucible of all kinds of criticism, it would appear to be established as about correct; for our chronology, which was at first established alone by the Bible, we have once proven to be correct by astronomy; second, by the Parian Chronicle; third, by the best authorities among ancient historians; and now again by the recent discoveries among the ruins of Nineveh. Therefore, after contemplating the matter coolly and deliberately, I must conclude that the chronology of our Bible is now established in a way too firm and fixed ever to be overthrown; and if no error can be discovered in it, I must believe that Christ will come in A. D. 1868.

WILLIAM C. THURMAN.

For the World's Crisis.

FREE THOUGHT.

Though the world has had nearly six thousand years' experience; and notwithstanding the millions and tens of millions who have fallen sacrifices to the principles of Popery; does it not appear strange that even in the church of our Lord Jesus Christ there is yet remaining a delight to exercise the office of judge over other men's consciences in matters of religious faith? And yet these intolerant spirits should know that the surest proof of their own error, and the greatest obstacle to their success in the undertaking of convincing every body of their orthodoxy, consigning as they do all to the realm of perdition who cannot endorse their theories, is this very spirit with which they work. "Believe as I do, or be damned"; "Believe that error and be lost"; are expressions whose import should not be on the christian's pen, or spoken from a heart owning allegiance to the God of love and the Constitution of the U. S., however susceptible of proof his theory, or however warm his zeal in defending it.

A. L. FORRESTER.

Dundee, N. Y.

LIFE WITHOUT TRIALS.—Without trials you cannot guess at your own strength. Men do not learn to swim on a table. They must go into deep water and buffet the surges. If you wish to understand their true character—if you would know their strength—what they are capable—throw them overboard! Over with them, and if they are worth anything, they will swim ashore themselves.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE INTERCESSOR.

"Father, I bring this worthless child to Thee,
To claim thy pardon—once, yet once again,
Receive him at my hands, for he is mine.
He is a worthless child: he owns his guilt:
Look not on him—he will not bear thy glance;
Look but on me—I will hide his filthy garments.
He pleads not for himself—he dares not plead;
His cause is mine—I am his intercessor.
By that unchanged, unchanging oath of mine,
By each pure drop of blood I lost for him,
By all the sorrows graven on my soul,
By every wound I bear, I claim it due!
Father divine! I would not have him lost!
He is a worthless child, but he is mine;
Sin hath destroyed him—sin hath died in me;
Satan hath bound him—Satan is my slave;
Death has desired him—I have conquered death.
My Father, hear him now—not him, but me;
I would not have him lost for all the worlds
Thou hast long since created for my glory,
Because he is a poor, a worthless child,
And all, his every hope, on me it lies.
I know my children, and I know him mine
By all the tears he has wept on my bosom,
By that full heart that beats against my breast,
That contrite anguish that my children know—
By all his sighs o'er outcast Israel;
By all the prayers he breathes for Judah's sons;
I know him by the sign my children bear,
That trusting love with which he clings to me.
I could not bear to see him cast away,
Vile as he is—the weakest of my flock,
The one that grieves me most, that loves me best;
Yea, tho' his sins should dim each spark of love—
I measure not my love by his returns;
And though the stripes I send to bring him home,
Should serve to drive him farther from my breast,
Still he is mine—I lured him from the world;
He has no right, no home, but in my love;
Though earth and hell combined against him rise,
I am bound to rescue him, for we are one."

O sinner, what an advocate hast thou!
Methinks I see him lead the culprit in,
Poor, sorrowful, ashamed, trembling with fear,
Shrinking behind his Lord, accused, condemned,
Well pleased to hide the form himself abhors
With that all-spotless garment of his friend—
And hear the Father's words. *"For him, for thee,*
My Son—his cause is thine, and thine is mine;
Take thy poor, worthless child—he is forgiven."

For the World's Crisis.

THE MILLENNIUM.

BY M. D. WELLCOME.

There is but one passage in the Scriptures that mentions the Millennium, or thousand years. *Mille*, a thousand, and *annus*, a year. Yet it is generally believed by the Christian world that there will be a Millennium after the termination of six thousand years from creation, and that it will be a period of great peace, prosperity, triumph and glory to the church of Christ.

But in respect to the character of the Millennium, i. e., whether it will be of a mixed character, good and evil existing, only the good predominating, or whether all will be righteous, there is a difference of opinion. Also, how the Millennium is to be introduced; whether by Christ's personal advent and reign, or by his spiritual presence and reign, and the revival of the martyr spirit in the church. Dr. Barnes stands forth as an expositor of the latter view, and as his "Notes" are extensively known, and much in use in Sabbath schools, we will refer to him particularly in our examination of this very important question. He adopts Prof. Stuart's language from his exposition of the 20th of Revelation upon this point.

"There is not a word of Christ's descent to the earth at the beginning of the Millennium. Nothing of the literal assembling of the Jews in Palestine; nothing of the Messiah's temporal reign on *earth*; nothing of the overflowing abundance of peace and plenty." Barnes then adds: "Indeed, in all this passage there is not the remotest hint of the grandeur and magnificence of the reign of Christ as a literal king upon the earth; nothing of his having a splendid capital at Jerusalem, or anywhere else; nothing of a new dispensation of a miraculous kind; nothing of the renovation of the earth to fix it for the abode of the risen saints. All this is the work of mere fancy, and no man can pretend that it is to be found in this passage."

Now we will give his views of "the state of things during that long period of a thousand years."

1. "There will be a great increase in the population of the globe. Let wars cease, and intemperance cease, and slavery cease, and the numberless passions that now shorten life be stayed, and it *is* easy to see that there must be a vast augmentation in the numbers of the human species."

In all this passage is there the *remotest hint* that wars will cease, and intemperance and slavery cease, the passions of men be stayed, and, as a result, there be a vast increase of the human species?

2. "There will be a general diffusion of intelligence on the earth. Every circumstance will be favorable to it, and the world will be in a condition to make rapid advances in knowledge."

Is there a remote hint in the passage before us that such will be the state of the Millennium? Dan. 12: 4 is cited in proof. Is the "time of the end" the millennial age?

3. "That period will be characterized by the universal diffusion of revealed truth." Is this stated in the chapter he is considering? He refers to Isa. 11: 9; 25: 7. Let us see what he finds there to prove that knowledge will be universally diffused during the Millennium. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Well, this does truly look like a time when knowledge shall be universally diffused throughout the world, but how does he know that this will be in the Millennium? Not that we dispute the fact, but how does he know it to be so? "There is not the remotest hint of such a thing "in all this passage," "and no man can pretend that it is to be found in this passage." *Notes on Rev. 20.*

The promise quoted from Isa. 11 is given in connection with a description of a glorious time, when the beasts shall have become wholly changed in disposition, so that the once ravening wolf now dwells with the innocent lamb; the rapacious leopard lies down with the kid, and the calf feeds safely with the noble lion. All their ferocity is gone; their food is now that of the ox, and a little child can lead them. The poisonous asp and venomous adder are harmless now, and with them the tender babe can play without fear. When is this? In the sixty-fifth chapter we have a description of the same changed condition of the wild beasts, and we find this state to be located in the *new creation*. It is after a *new heaven* and a *new earth* are prepared for the habitation of the righteous. Peter says it shall be after the dissolving of the heavens by fire—the melting of the elements and the earth, and the burning up of its present works. Called by him *"the day of judgment* and *perdition of ungodly men."* In the new creation, righteousness alone will dwell. See 2 Pet. 3. John the Revelator has also given us a glimpse of its glories in the twenty-first chapter.

With Barnes we can therefore agree in believing that, during the Millennium, the earth will be as full of the knowledge of the Lord as the sea is of water, yet we apply it differently; for he locates it in the present world, unregenerated by the baptism of fire, and we place it in "the *world to come*" (Heb. 2: 5), in the *regeneration*" (Matt. 19: 28), after the "*restitution of all things* spoken of by all the prophets since the world began" (Act 3: 21), in the new earth, when all things are made new (Rev. 21: 1-5.)

Let us now examine Dr. Barnes' other proof text, Isa. 25: 7: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." What is this covering, or veil, that is spread over all people, which will one day be removed? The next verse explains it: *"He will swallow up death in victory*, and the Lord God will wipe away tears from off all faces, and the rebuke of *his people* shall be take away from off all the earth: for the Lord God hath spoken it." When is death swallowed up in victory? Paul applies it to the resurrection. 1 Cor. 15: 54. When does the Lord wipe away all tears from the face of his people? In the "new earth."—Rev. 21: 4. Then there will be no more the voice of weeping, nor the voice of crying.—Isa. 65: 13. Dr. Barnes is therefore right in applying this text also to the Millennial age, even though there be not a hint of it in the 20th of Revelation.

4. "It will be marked by unlimited subjection to the sceptre of Christ." We will examine his proof texts on this point. Psa. 2: 7: "I will declare the decree: the Lord hath said unto me, 'Thou art my Son, this day have I begotten thee.'" This text is taken out from the midst of two others connected with it. "Yet have I set *my King* upon my *holy hill of Zion.*" Zion was the site of David's throne. Christ is David's son. He is the promised heir to his throne. The angel told Mary that Jesus should "be called the *Son of the Highest*, and the Lord God shall give unto him the *throne of his father David*, and he shall reign over the house of Jacob forever; and of his *kingdom* there shall be no *end*."—Luke 1: 32, 33.

The verse which follows the one quoted, is, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt *dash them in pieces like a potter's vessel*."—Those who overcome, and endure unto the end, have the promise of sharing in these conquests, "even," says Christ, "as I have received of my Father." Rev. 2: 26, 27. This will be when the stone *smites* the image on the *feet*, and the gold, silver, brass, iron and clay are *broken to pieces* together, and like the chaff of the threshing-floor are driven away. Then the kingdom of Christ will fill the whole earth. Yes, there will be indeed an unlimited subjection to Christ, for all who will not serve him shall perish. Isa. 65: 12.

Dr. Barnes next cites Zech. 9: 10, for what purpose we do not understand, as it was fulfilled at Christ's entry into Jerusalem. Psa. 22: 27, 28. When the kingdom is the Lord's, all kindred among the nations shall worship him. Dan. 7: 27. Isa. 2: 2, 3, is cited. Isa. 2: 2-4 is considered a strong proof of a temporal millennium. It has often been quoted to show that a time is coming when religion will have the supremacy, and war will cease. However, upon a careful analysis of this chapter, and its counterpart, Mic. 4, we find that "many people" are to predict these things in the "last days," and to invite others to go with them to the house of the Lord, because the law shall go forth from Zion, and the word of the Lord from Jerusalem. The house of Jacob are invited also to go with them.

But the prophet proceeds to utter denunciatory language against those whom he denominates "soothsayers like the Philistines." He says their land is full of silver and gold, and horses and chariots, and *idols*; they worship that which their own fingers have made, and the mean man and the great man alike bow down in idolatrous worship, "therefore forgive them not." Then the prophet describes the day of the Lord, which is to come in all its terror upon the worldly, proud, idolatrous people, and he will bring down their haughtiness and lofty looks to the ground, and he himself shall alone be exalted. Then will the idol worshipers cast their idols to the moles and the bats—not to embrace christianity, but to *go into the caves and holes of the rocks, for fear of the Lord, when he ariseth to shake terribly the earth.* We have not time to dwell particularly on the specific points of this chapter, but will notice another text quoted by Dr. Barnes. Zech. 14: 9:—"And the Lord shall be king over all the earth." To this we fully agree. And the fifth verse shows that he makes his second advent *with all his saints*, prior to his being king over all the earth.

Rev. 11: 15 is cited. "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Here the Dr. is right again in referring to this text as affording proof of the "unlimited subjection to the sceptre of Christ," which will mark the Millennial age. All kingdoms are inherited by Christ.

Now let us analyze this text, with its surroundings, and see what events are given in connection. Seven trumpets compose the series. The last three are *woe* trumpets. *"Woe,* woe, WOE to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Rev. 8: 13. "The second woe is past; and behold the third woe cometh quickly." Then comes in the text referred to. Now if the seventh trump ushers in the Millennium as understood by this commentator, when all the world is be brought under the dominion of Christ, when peace is to be universal, slavery abolished, intemperance done away, the evil passions which now lead men into sin subjugated, and righteousness and knowledge fill the earth as the waters do the sea, in what sense can it be a *woe* trumpet to the inhabitants of earth? Would it not be more properly the trumpet of *jubilee?*

Viewing this subject in the light of Revelation, rather than by the darkness of this learned Dr.'s creed, we can clearly understand why it is woe to the dwellers of earth, though a *blessing* to the saints of God. Let us read the succeeding verses. The four and twenty elders give thanks to God because he has taken his great power to reign. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to all that fear thy name, small and great, and shouldst destroy them that destroy or corrupt the earth." Such are the attendant events of the sounding of the seventh trumpet. Angry nations, and the wrath of God against those who corrupt the earth, but reward to all the servants of God, both small and great.

When does the wrath of God come?—When the heavens depart as a scroll, and mountains and islands are removed out of their places. When the great white throne appears in view, and the great men, and rich men, kings, captains, bondmen and freemen, cry to rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the *wrath of the Lamb*, crying out in their agony, *"the great day of his wrath is come*, and who shall be able to stand?" Woe, truly, to the inhabitants of earth!

When are the dead judged? "Who shall *judge* the quick *and the dead, at his appearing and kingdom.*" 2 Tim. 4: 1. When is the reward given to the prophets and saints? "For the Son of Man shall come in the glory of his Father, with his angels, *and then shall he reward every man according to his works.*" "Behold, I come quickly, and my *reward* is *with me*, to give every man according as his work shall be." These texts, then, establish the fact that it is when Jesus Christ comes in the glory of his Father, with his angels, that the reward is given.

Who can fail to see a harmony in the prophetic word touching this question? Paul, in his argument on the resurrection (1 Cor. 15), says, "We shall all be changed in a moment, in the twinkling of an eye, *at the last trump* (the seventh is the last); for the trumpet shall sound, *and the dead shall be raised incorruptible, and we shall be changed.*"

We have now examined the various texts cited by Dr. Barnes in proof of his views, and we have shown from the context that they go to establish the *fact* of Christ's personal reign on earth, with the raised and translated saints. That the state of things during the Millennium is not mixed, but all are righteous; wicked nations are destroyed; the tares no longer grow with the wheat, but are rooted up, gathered out, and cast into the furnace of fire.

We will now notice some of the Dr.'s objections to the literal view. First, he says, "One strong presumptive evidence against this interpretation, that there will be a *literal resurrection* of the bodies of the saints at the beginning of that Millennial period 'to live and reign with Christ on earth,' is derived from the following circumstance:—It is admitted on all hands that this doctrine, if contained in the Scriptures at all, is found in this passage only. But it is strange, not to say improbable, that the doctrine of a literal resurrection of the righteous a thousand years before the wicked, should be announced in one passage only. It is strange that in respect to so important a doctrine as this, if it be true, there is not elsewhere a hint, an intimation, or allusion, that would lead us to suppose that the righteous are to be raised in this manner. If this be a true doctrine, it would be reasonable to expect that a clear and unambiguous statement of it would be made. Certainly, if there is but *one* statement on the subject, that might be expected to be a perfectly clear one." The objections brought by Dr. Barnes against the doctrine of a literal resurrection of the saints, in this passage, are equally weighty against the doctrine of a *literal Millennium*, for it is only taught in the passage under consideration, and that "in the book which of all the books in the Bible is most distinguished for figures and symbols." Blot out the 20th of Revelation, and where will we find the doctrine of a Millennium? Are not the orthodoxy greatly in the fault here? Basing their fondly cherished faith of a thousand years spiritual reign of Christ with his martyred saints, on *one* passage in a symbolic book? Ought not a doctrine so important as this to be taught in a perfectly clear, unambiguous manner, by Christ and his apostles? If the first resurrection is a symbol, why not the binding of Satan, the thousand years, and the second resurrection? It is very inconsistent to make the first resurrection a symbol, and then literalize the living again of the rest of the dead, understanding it to refer to the general resurrection. If symbolic in the first, it must be in the second; if literal in the first, it must be literal in the second.

"Elsewhere," says Barnes, "the account of the resurrection is given in the most general terms."

(Concluded next week.)

For the World's Crisis.

BOSANQUET'S CHRONOLOGY.

(*Concluded.*)

Having now gone through and revised Bosanquet's chronology, we will give a table to show that, thus revised, it is the same with mine; or that the recent discoveries among the ruins of Nineveh prove first the incorrectness of Usher's Chronology, or Ptolemy's Canon, and the strict correctness of my chronology.

A TABLE OF BOSANQUET'S CHRONOLOGY.

B. C.	Israel.	Judah.	Babylon.	Assyria.	
722	9	48		1	Tiglath Pileser, king of Assyria, reigned 27 years.
721	10	49	1	2	Mardoc Empedus, king of Babylon, reigned 12 years.
710	9	8	12	13	End of Mardoc's reign according to Ptolemy's Canon.
698	20	4		25	Isaiah's prophecy of "the spoil of Samaria." Isa. 8. 4.
696	3	6		27	End of the reign of Tiglath Pileser, in the sixth year of Ahaz.
695	4	7		1	Shalmaneser, or Sargon, reigned 15 years, and in the end of his first year he carried off 27,280 families from Samaria, as foretold by Isaiah 8: 4.
694	5	8		2	
692	7	10	1	4	Mesessi Merodach, or Marduk-Bal-adan, reigned 12 years, according to the inscription.
685	5	2	8	11	Sargon, according to the inscription, took Ashdod in his eleventh year. Isa. 20: 1.
684	6	3	9	12	In the 12th of Sargon, the war against Marduk-Baladan commenced.
683	7	4	10	13	The war against Samaria commenced in the fourth year of Hezekiah. 2 Kings 18: 9.
681	9	6	12	15	End of the kingdom of Israel, in the 6th year of Hezekiah.
680		7	1	1	Beginning of the reign of Sennacherib and his son Esarhaddon.
678		9	3	3	Sennacherib's expedition against the king of Sidon, according to the inscription.
676		11	5	5	The captivity under Sennacherib commenced on the 10th day of the 11th month.
673		14	8	8	Sennacherib slain in the 14th year of the reign of Hezekiah.
672		15	9	1	The brother of Sennacherib perhaps reigned about one year.
671		16	10	30 d.	Hagisa reigned over the Babylonians for the space of 30 days.
671		16	10	6 m	"Merodach-baladan, the son of Baladan, reigned 6 months." Isa. 39: 1.
670		17	11	1	Elibus reigned the second time over the Babylonians.
668		19	13		End of the reign of Esarhaddon, according to the Canon.
625		33	1		Nabopalassar, king of Babylon, reigned 29 years, according to Berosus.
621		37	5		An eclipse of the moon at Babylon in the 5th of Nabopalassar.
597		4	29		End of the reign of Nabopalassar, the first king by this name.
596		5	1		"Saracus king of the Chaldeans" reigned before Sardanapalus.
587		14	1		Sardanapalus or Nabopalassar reigned 21 years, says Berosus.
565		4	1		Nebuchadnezzar reigned 43 years, as admitted by all.
558		11	8		The carrying away from Jerusalem in the eighth of Nebuchadnezzar.

EXPLANATION OF THE TABLE.

B. C. 722 is the 9th year of Menahem 48th of Azariah, and the first of Tyglath Pileser, king of Assyria, who reigned 27 years. B. C. 721 is the first of Mardoc Empedus, king of Babylon. According to Ptolemy, there was a total eclipse of the moon in the first year of his reign; and according to my tables there was a total eclipse of the moon on the 19th of March, B. C. 721, fixing that as the first year of Mardoc. Ptolemy further mentions that two eclipses occurred in his second year, the first of which is supposed to have happened on the 8th of March, B. C. 720, and it is evident that Ptolemy was of the same opinion; but if he was not mistaken as to the quantity eclipsed in the one seen and "*carefully observed*" in A. D. 136, it is certain that there was no eclipse on the 8th of March, B. C. 720. According to my tables, the moon was eclipsed six digits at sunrise, in Babylon, September 12th, B. C. 721, which is about the quantity Ptolemy gives for the third eclipse; but for the second, he gives only three digits. The third is said to have occurred on the first of September, B. C. 720; and my tables eclipse 2½ digits at that time, which is near the quantity which Ptolemy gave for the second eclipse.

As the time these eclipses occurred is given by Ptolemy, not according to the Chaldean, but the Egyptian method of reckoning, it is evident that the dates are not of Chaldean, but Egyptian origin; therefore the mistake on the part of Ptolemy may easily be accounted for by supposing that the Chaldean record only gave the quantity eclipsed, and the year of Mardoc's reign in which they occurred. Thus, in his first year, one total; in his second year, one of six, and another of three digits.

This Mardoc Empadus is understood to be the Merodach-Baladan of Isaiah, by those who follow what is called Ptolemy's Canon, or Usher's chronology, which has been proved to be erroneous, by the late discoveries among the ruins of Nineveh; for Dr. Hincks says that "Marduk-Baladan," "of the inscriptions, is there described as the son of Yagin." Says Bosanquet, this is a "fatal blow . . . given to the received chronology, which assumes that Marduk-Baladan," "son of Yagin," "is the same as the Merodach-Baladan, son of Baladan of Scripture, which is impossible."—*Sacred and Profane Chronology, pp. 60 and 66.* Thus we find, when the truth is discovered, those eclipses, which appeared to be in the way of receiving the true Bible chronology, become an additional proof of its correctness.

B. C. 695. Bosanquet allows 16 years for the reign of Shalmanezer; but "the records of this king of Khorsabad extend [only] to his fifteenth year." (*Appendix, p. 3.*) "Colonel Rawlinson considers that Sargon and Shalmanezer are the same king." That he is correct in this may be proved thus:—Sargon, "in the inscriptions, is found to be the father of Sennacherib" (*Sacred and Profane Chronology, p. 60*); and in the Book of Tobit, Sennacherib is said to be the son of Enemessar, that is, Shalmanezer.

B. C. 694. Says Bosanquet, "The inscriptions relate that Shalmanezer, in his first year, . . . came against Samaria; and Isaiah, writing while Ahaz and Pekah were both reigning, . . . predicts that before his son shall be able to cry, 'My father and my mother,' . . . 'the spoil of Samaria shall be taken.'—Isaiah 8: 4. The predicted invasion is that recorded at Khorsabab, when 27,000 families and upwards were carried away."—(*Appendix, p. 3.*)

Says Demetrius,—"From the time when the ten tribes were made captive from Samaria (i. e., in the reign of Shalmanezer), to the reign of the fourth Ptolemy (Philopater), was 473 years and 9 months" (p. 36). The reign of the fourth Ptolemy commenced on the 10th day of the 8th month, B. C. 220, to which add 473 years and 9 months, and we have the 10th day of the 11th month, B. C. 694, for the time they were carried captive; that is, in the latter part of the first, or the beginning of the second year of the reign of Shalmanezer, at which time Tobit also was led captive.

B. C. 692. According to Ptolemy's Canon, the reign of Mesessi-Merodach commenced in B. C. 692. In the Canon he is allowed but 4 years, which is followed by an interregnum of 8 years. But, from the discoveries among the ruins of Nineveh, we learn that if he was the Marduk-Baladan of "the inscription," his reign continued through the twelve years. And whether he was the same king, or not, we know from those inscriptions (to which all other authority must yield), that the twelfth year of Marduk-Baladan did end with the beginning of the reign of Asaradin, or Esarhaddon of the Canon; for he was "subjugated by Sennacherib at the very commencement of his reign" (*Appendix, p. 5*); at which time he placed his son Esarhaddon on the throne of Babylon (page 64). According to the Canon, the reign of Esarhaddon commenced B. C. 680, to which add 12, and we have 692 for the beginning of the reign of Marduk-Baladan.

B. C. 685. Shalmanezer, or "Sargon, according to the inscription, took Ashdod in his eleventh year" (p. 62), which dates the contents of the 20th chapter of Isaiah in the year B. C. 685.

B. C. 684. According to "the inscriptions," a "war . . . commenced in the twelfth year of Sargon" against Marduk-Baladan; and when this Marduk-Baladan had reigned twelve years, he was "subjugated by Sennacherib at the very commencement of his reign."—*Page 60, appendix, p. 5.*

B. C. 681. Says Bosanquet, "Samaria was taken by Shalmanezer, . . . the second year, before Sennacherib came to the throne of Nineveh. Thus is Colonel Rawlinson's suggestion of a second invasion of Palestine, towards the end of the reign of Shalmanezer, confirmed."—(*Appendix, p. 2.*)

B. C. 680. "The inscription informs us the Babylonians under Morduk-Baladan, their king, were subjugated by Sennacherib at the very commencement of his reign." (*Appendix, p. 5.*) And Polyhistor informs us that when Sennacherib had "taken upon himself the government of the Babylonians, he appointed his son Asordanes their king, and he himself retired again into Assyria." Says Bosanquet, "This Asordanes . . . is the Asordan of the Septuagint, son of Sennacherib, who is the Esarhaddon of the Hebrew, and the Asaradinus of the Canon, as we have before shown." (Page 64.)

Now according to Ptolemy's Canon and the received chronology, this Asordanes came to the throne B. C. 680; and since he was placed on the throne by Sennacherib, when he took "upon him the government of the Babylonians," his also dates the beginning of the reign of Sennacherib; for those inscriptions, to which all other authorities must yield, give "the very commencement of his reign" for the time at which he thus "took upon himself the government of the Babylonians." Therefore, if Ptolemy's Canon may here be considered reliable, the recent discoveries among the ruins of Nineveh prove that the reign of Sennacherib commenced B. C. 680, which is a clear and positive proof of the incorrectness of the received, or Usher's chronology, which places the 14th year of Hezekiah in B. C. 713; that is, 33 years before Sennacherib came to the throne; for he was certainly on the throne in the 14th year of the reign of Hezekiah (2 Kings 19: 35). This removes a difficulty in which I had before been so much involved; which is this: we read in 2 Kings 17: 24, that "the king of Assyria brought men . . . and placed them in the city of Samaria"; and from Ezra 4: 2, we learn that the king who brought them was Esarhaddon; that, according to the received chronology, did not come to the throne until 41 years after. But now all comes natural and right. In the latter end of the year B. C. 681, Shalmanezer carried "away Israel unto Assyria" (2 Kings 18: 11); hence the earliest time at which Esarhaddon could have brought and placed those men in "the cities of Samaria," was B. C. 680; and according to the Canon, this is the very year in which he came to the throne. Thus difficulties vanish when we obtain the light of truth.

As an additional proof of the incorrectness of that chronology, which so much conflicts with the word of God, let the reader call to mind that "the king of Assyria brought men from Babylon" (2 Kings 17: 24), which could not have been done before the conquest of Babylon; and those inscriptions, found among the ruins of Nineveh, give us the beginning of the reign of Sennacherib as the date of its conquest. "The war is said to have commenced in the twelfth year of Sargon [or Shalmanezer], and "Marduk-Baladan, king of Chaldæa, was subdued after he had held Babylon for twelve years" (p. 60); and the king by whom he was subjugated was "Sennacherib [son of Sargon], at the very commencement of his reign."—(Page 5.)

B. C. 678. We have already mentioned that, according to the inscription, Sennacherib's expedition against the king of Sidon was in his third year, B. C. 678; and the inscription places his invasion of Judea after that.

B. C. 676. Says Demetrius. "The tribes of Benjamin and Levi were not carried into captivity by Senacherim, but that from this captivity to the last captivity from Jerusalem, by Nebuchadnezzar, was a period of 128 years and 6 months." The last captivity by Nebuchadnezzar occurred on the tenth day of the fifth month, B. C. 547; to which add 128 years and 6 months, and we have the tenth day of the eleventh month, B. C. 676. Thus we find an exact harmony existing between the Bible, Demetrius, and the recent discoveries among the ruins of Nineveh.

B. C. 673. We have observed that Sennacherib's first expedition against Hezekiah was B. C. 676. By comparing 2 Kings 19: 9, with Isaiah 20: 3, I believe it has become the universal opinion that there was an interval of three years between the two invasions of the land of Judea by Sennacherib. Three from 676 leaves B. C. 673 for the time of the second invasion, which was "in the 14th year of Hezekiah" (2 Kings 18: 13); and by comparing Isa. 37: 37, 38, with the first chapter of the book of Tobit, we learn that Sennacherib was slain in the 14th year of Hezekiah, which proves that his reign continued only eight years, though Dr. Hincks gives him nine. "Polyhistor gives eighteen years to Sennacherib" (*appendix, p. 2*); but I suppose this is only a mistake on the part of some transcriber; the original must have read eight instead of eighteen years; for Sennacherib had not ascended the throne as early as the sixth of Hezekiah; and since he was slain in the 14th of Hezekiah, his reign could not have continued over eight years.

B. C. 672. From Polyhistor, it would appear that after the death of Sennacherib, his brother reigned about one year.

B. C. 671. Says Polyhistor, "After the reign of the brother of Sennacherib, Hagisa reigned over the Babylonians; and when he had governed for the space of thirty days, he was slain by Merodach-Baladan, who held the empire by force during six months."—(P. 64.) This is the Merodach-Baladan mentioned by Isaiah 39: 1. Isaiah says he was "the son of Baladan"; and we have observed that Baladan his father was slain by Sennacherib.

B. C. 670. According to Polyhistor, Merodach-Baladan "was slain and succeeded by a person named Elibus."—P. 64. This is the second time this Elibus was on the throne; for says Polyhistor, "In the third year of his reign, Sennacherib, king of the Assyrians, levied an army against the Babylonians, and in a battle in which they were engaged routed and took him prisoner with his adherents" (p. 64), which could not have been the third year after Elibus slew Merodach-Baladan, for that would have been about five years after the death of Sennacherib, who is here said to have taken Elibus prisoner; and we know from those inscriptions, to which all other authorities must yield, that the time Sennacherib subjugated the Babylonians was "at the very commencement of his reign." (*Appendix, p. 5.*) I suppose the truth of the matter is about this: when Sargon, the father of Sennacherib, in the twelfth year of his reign commenced the war against Marduk-Baladan, he associated this Elibus with him on the throne; for the time he was taken prisoner by Sennacherib was three years after that time. When Sennacherib took "upon himself the government of the Babylonians, he appointed his son Asordanes their king" (64), whose reign we have already observed commenced B. C. 680; hence this year B. C. 680 was also the first of Sennacherib.

B. C. 625. According to Berosus, Nabopalassar "reigned 29 years. Polyhistor also says he reigned 29 years."—*Appendix, p. 13.*

B. C. 621. Says Ptolemy, "In the fifth year of Nabopalassar, which is the 127th year of Nabonassar, in the Egyptian Athyr 27th to the 28th, the 11th hour, near ending in Babylon, the moon began to be eclipsed; and it was eclipsed mostly on the south one fourth of its diameter." According to my tables, there were three digits eclipsed at 15 minutes after 4 in the morning of April the 22nd, B. C. 621, which fixes that as the fifth year of his reign.

B. C. 596. The reigns of two kings are omitted in our copy of Ptolemy's Canon, as may be seen from the following table, which is extracted from Bosanquet's "Sacred and Profane Chronology."

B. C.	BABYLON. Canon of Ptolemy.	Yrs.	NINEVEH. Polyhistor.	Yrs.	Abydenus.
[illegible]	[illegible]	[illegible]	Sennacherib	[illegible]	Sennacherib
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Nabopalassar	[illegible]	[illegible]	[illegible]	Saracus
604	Nabuchadnezzar	43	[illegible]	[illegible]	[illegible]

It will be seen that the two kings omitted are Saracus and Sardanapalus, or the second Nabopalassar. This omission accounts for the reign of Nebuchadnezzar being placed just 38 years too high in the Canon, or just 38 years higher than Demetrius and Clemens of Alexandria placed it (p. 27). Abydenus expressly declares that "Saracus reigned over the Assyrians"; and Polyhistor says that "Saracus was king of the Chaldæans" (p. 22). We are not informed how long this king reigned, but the interval gives him ten years.

B. C. 587. Says Bosanquet, "Polyhistor speaks of Nabuchodrossor, who reigned forty-three years as son of Sardanapalus. Now we know that Nebuchadnezzar, who reigned forty-three years, was son of Nabopalassar. Sardanapalus therefore was Nabopalassar"; and according to both Berosus and Polyhistor, he reigned 21 years. As both Berosus and Polyhistor in one place give Nabopalassar 29 years, and in another give him only 21, there must have either been two kings by that name, or, as Bosanquet seems to suppose, it was the same king on the throne once before, and then again after the reign of Saracus.

B. C. 565. Nebuchadnezzar reigned 43 years, as admitted by all.

B. C. 558. "In the eighth year of Nebuchadnezzar, "he carried away all Jerusalem." 2 Kings 24: 12, 14. And says Demetrius, "From the carrying away from Jerusalem," to the reign of the fourth Ptolemy," there were "338 years and 3 months" (p. 36). Take 338 years and 3 months from the tenth day of the fifth month, B. C. 558, and we have the tenth day of the eighth month, B. C. 220, which was the beginning of the reign of the fourth Ptolemy.

Thus it will be seen that the best authorities outside of the Bible confirm and establish that chronology which we had gathered from the Bible only. When I first wrote the work called "The Sealed Book of Daniel Opened," not knowing but that there might be some well established information on the subject of chronology, which I had not yet seen, I felt anxious to have the work closely criticised; and since it has now passed through the crucible of all kinds of criticism, it would appear to be established as about correct; for our chronology, which was at first established alone by the Bible, we have once proven to be correct by astronomy; second, by the Parian Chronicle; third, by the best authorities among ancient historians; and now again by the recent discoveries among the ruins of Nineveh. Therefore, after contemplating the matter coolly and deliberately, I must conclude that the chronology of our Bible is now established in a way too firm and fixed ever to be overthrown; and if no error can be discovered in it, I must believe that Christ will come in A. D. 1868.

WILLIAM C. THURMAN.

For the World's Crisis.

FREE THOUGHT.

Though the world has had nearly six thousand years' experience; and notwithstanding the millions and tens of millions who have fallen sacrifices to the principles of Popery; does it not appear strange that even in the church of our Lord Jesus Christ there is yet remaining a delight to exercise the office of judge over other men's consciences in matters of religious faith? And yet these intolerant spirits should know that the surest proof of their own error, and the greatest obstacle to their success in the undertaking of convincing every body of their orthodoxy, consigning as they do all to the realm of perdition who cannot endorse their theories, is this very spirit with which they work. "Believe as I do, or be damned"; "Believe that error and be lost"; are expressions whose import should not be on the christian's pen, or spoken from a heart owning allegiance to the God of love and the Constitution of the U. S., however susceptible of proof his theory, or however warm his zeal in defending it. A. L. FORRESTER.

Dundee, N. Y.

LIFE WITHOUT TRIALS.—Without trials you cannot guess at your own strength. Men do not learn to swim on a table; they must go into deep water and buffet the surges. If you wish to understand their true character—if you would know their strength—what they are capable of—throw them over. Over with them, and if they are worth saving, they will swim ashore themselves.

BEHOLD, I COME QUICKLY! AND MY REWARD IS WITH ME.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE INTERCESSOR.

"Father, I bring this worthless child to Thee,
To claim thy pardon—once, yet once again.
Receive him at my hands, for he is mine.
He is a worthless child; he owns his guilt.
Look not on him—he will not bear thy glance;
Look but on me—I will hide his filthy garments.
He pleads not for himself—he dares not plead;
His cause is mine—I am his intercessor.
By that unchanged, unchanging oath of mine,
By each pure drop of blood I lost for him,
By all the sorrows graven on my soul,
By every wound I bear, I claim it due!
Father divine! I would not have him lost!
He is a worthless child, but he is mine;
Sin hath destroyed him—sin hath died in me;
Satan hath bound him—Satan is my slave;
Death has desired him—I have conquered death.
My Father, hear him now—not him, but me.
I would not have him lost for all the worlds
Thou hast long since created for my glory,
Because he is a poor, a worthless child,
And all, his every hope, on me it lies.
I know my children, and I know him mine
By all the tears he has wept on my bosom,
By that full heart that beats against my breast,
That contrite anguish that my children know—
By all his sighs o'er outcast Israel,
By all the prayers he breathes for Judah's sons,
I know him by the sign my children bear,
That trusting love with which he clings to me.
I could not bear to see him cast away,
Vile as he is—the weakest of my flock,
The one that grieves me most, that loves me best,
Yes, tho' his sins should dim each spark of love—
I measure not my love by his returns;
And though the stripes I send to bring him home,
Should serve to drive him farther from my breast,
Still he is mine—I lured him from the world;
He has no right, no home, but in my love;
Though earth and hell combined against him rise,
I am bound to rescue him, for we are one."

O sinner, what an advocate hast thou!
Methinks I see him lead the culprit in,
Poor, sorrowful, ashamed, trembling with fear,
Shrinking behind his Lord, accused, condemned,
Well pleased to hide the form himself abhors
With that all-spotless garment of his friend—
And hear the Father's words "*For him, for thee,*
My Son—his cause is thine, and thine is mine.
Take thy poor, worthless child—he is forgiven."

For the World's Crisis.

THE MILLENNIUM.

BY M. D. WELLCOME.

There is but one passage in the Scriptures that mentions the Millennium, or thousand years. *Mille*, a thousand, and *annus*, a year. Yet it is generally believed by the Christian world that there will be a Millennium after the termination of six thousand years from creation, and that it will be a period of great peace, prosperity, triumph and glory to the church of Christ.

But in respect to the character of the Millennium, i. e., whether it will be of a mixed character, good and evil existing, only the good predominating, or whether all will be righteous, there is a difference of opinion. Also, how the Millennium is to be introduced; whether by Christ's personal advent and reign, or by his spiritual presence and reign, and the revival of the martyr spirit in the church. Dr. Barnes stands forth as an expositor of the latter view, and as his "Notes" are extensively known, and much in use in Sabbath schools, we will refer to him particularly in our examination of this very important question. He adopts Prof. Stuart's language from his exposition of the 20th of Revelation upon this point.

"There is not a word of Christ's descent to the earth at the beginning of the Millennium. Nothing of the literal assembling of the Jews in Palestine; nothing of the Messiah's temporal reign on *earth*; nothing of the overflowing abundance of peace and plenty." Barnes then adds: "Indeed, in all this passage there is not the remotest hint of the grandeur and magnificence of the reign of Christ as a literal king upon the earth; nothing of his having a splendid capital at Jerusalem, or anywhere else; nothing of a new dispensation of a miraculous kind; nothing of the renovation of the earth to fix it for the abode of the risen saints. All this is the work of mere fancy, and no man can pretend that it is to be found in this passage."

Now we will give his views of "the state of things during that long period of a thousand years."

1. "There will be a great increase in the population of the globe. Let wars cease, and intemperance cease, and slavery cease, and the numberless passions that now shorten life be stayed, and it *is* easy to see that there must be a vast augmentation in the numbers of the human species."

In all this passage is there the *remotest hint* that wars will cease, and intemperance and slavery cease, the passions of men be stayed, and, as a result, there be a vast increase of the human species?

2. "There will be a general diffusion of intelligence on the earth. Every circumstance will be favorable to it, and the world will be in a condition to make rapid advances in knowledge."

Is there a remote hint in the passage before us that such will be the state of the Millennium? Dan. 12: 4 is cited in proof. Is the "time of the end" the millennial age?

3. "That period will be characterized by the universal diffusion of revealed truth." Is this stated in the chapter he is considering? He refers us Isa. 11: 9; Isa. ... Let us see what he finds there to prove that knowledge will be universally diffused during the Millennium. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Well, this does truly look like a time when knowledge shall be universally diffused throughout the world, but how does he know that this will be in the Millennium? Not that we dispute the fact, but how does he know it to be so? "There is not the remotest hint" of such a thing "in all this passage," "and no man can pretend that it is to be found in this passage." *Notes on Rev. 20.*

The promise quoted from Isa. 11 is given in connection with a description of a glorious time, when the beasts shall have become wholly changed in disposition, so that the once ravening wolf now dwells with the innocent lamb; the rapacious leopard lies down with the kid, and the calf feeds safely with the noble lion. All their ferocity is gone; their food is now that of the ox, and a little child can lead them. The poisonous asp and venomous adder are harmless now, and with them the tender babe can play without fear. When is this? In the sixty-fifth chapter we have a description of the same changed condition of the wild beasts, and we find this state to be located in the *new creation*. It is after a *new heaven* and a *new earth* are prepared for the habitation of the righteous. Peter says it shall be after the dissolving of the heavens by fire—the melting of the elements and the earth, and the burning up of its present works. Called by him "*the day of judgment* and *perdition of ungodly men.*" In the new creation, righteousness alone will dwell. See 2 Pet. 3. John the Revelator has also given us a glimpse of its glories in the twenty-first chapter.

With Barnes we can therefore agree in believing that, during the Millennium, the earth will be as full of the knowledge of the Lord as the sea is of water, yet we apply it differently; for he locates it in the present world, unregenerated by the baptism of fire, and we place it in "the *world to come*" (Heb. 2: 5), in the *regeneration*" (Matt. 19: 28), after the "*restitution of all things* spoken of by all the prophets since the world began" (Act 3: 21), in the new earth, when all things are made new (Rev. 21: 1–5.)

Let us now examine Dr. Barnes' other proof text, Isa. 25: 7: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." What is this covering, or veil, that is spread over all people, which will one day be removed? The next verse explains it: "*He will swallow up death in victory*, and the Lord God will wipe away tears from off all faces, and the rebuke of *his people* shall he take away from off all the earth; for the Lord God hath spoken it." When is death swallowed up in victory? Paul applies it to the resurrection. 1 Cor. 15: 54. When does the Lord wipe away all tears from the face of his people? In the "new earth."—Rev. 21: 4. Then there will be no more the voice of weeping, nor the voice of crying.—Isa. 65: 13. Dr. Barnes is therefore right in applying this text also to the Millennial age, even though there be not a hint of it in the 20th of Revelation.

4. "It will be marked by unlimited subjection to the sceptre of Christ." We will examine his proof texts on this point. Psa. 2. 7: "I will declare the decree: the Lord hath said unto me, 'Thou art my Son, this day have I begotten thee.'" This text is taken out from the midst of two others connected with it. "Yet have I set *my King* upon my *holy hill of Zion.*" Zion was the site of David's throne. Christ is David's son. He is the promised heir to his throne. The angel told Mary that Jesus should "be called the *Son of the Highest*, and the Lord God shall give unto him the *throne of his father David*, and he shall reign over the house of Jacob forever; and of his *kingdom* there shall be *no end.*"—Luke 1: 32, 33.

The verse which follows the one quoted, is, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt *dash them in pieces like a potter's vessel.*"—Those who overcome, and endure unto the end, have the promise of sharing in these conquests, "even," says Christ, "as I have received of my Father." Rev. 2: 26, 27. This will be when the stone *smites* the image on the *feet*, and the gold, silver, brass, iron and clay are *broken to pieces* together, and like the chaff of the threshing-floor are driven away. Then the kingdom of Christ will fill the whole earth. Yes, there will be indeed an unlimited subjection to Christ, for all who will not serve him shall perish. Isa. 65: 12.

Dr. Barnes next cites Zech. 9: 10, for what purpose we do not understand, as it was fulfilled at Christ's entry into Jerusalem. Psa. 22: 27, 28. When the kingdom is the Lord's, all kindred among the nations shall worship him. Dan. 7: 27. Isa. 2: 2, 3, is cited. Isa. 2: 2–4 is considered a strong proof of a temporal millennium. It has often been quoted to show that a time is coming when religion will have the supremacy, and war will cease. However, upon a careful analysis of this chapter, and its counterpart, Mic. 4, we find that "many people" are to predict these things in the "last days," and to invite others to go with them to the house of the Lord, because the law shall go forth from Zion, and the word of the Lord from Jerusalem. The house of Jacob are invited also to go with them.

But the prophet proceeds to utter denunciatory language against those whom he denominates "soothsayers like the Philistines." He says their land is full of silver and gold, and horses and chariots, and idols; they worship that which their own fingers have made, and the mean man and the great man alike bow down in idolatrous worship, "therefore forgive them not." Then the prophet describes the day of the Lord, which is to come in all its terror upon the worldly, proud, idolatrous people, and he will bring down their haughtiness and lofty looks to the ground, and he himself shall alone be exalted. Then will the idol worshipers cast their idols to the moles and the bats—not to embrace christianity, but to go into the *caves and holes of the rocks*, for fear of the Lord, when he ariseth to *shake terribly the earth*. We have not time to dwell particularly on the specific points of this chapter, but will notice another text quoted by Dr. Barnes. Zech. 14: 9:—"And the Lord shall be king over all the earth." To this we fully agree. And the fifth verse shows that he makes his second advent *with all his saints*, prior to his being king over all the earth.

Rev. 11: 15 is cited. "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Here the Dr. is right again in referring to this text as affording proof of the "unlimited subjection to the sceptre of Christ," which will mark the Millennial age. All kingdoms are inherited by Christ.

Now let us analyze this text, with its surroundings, and see what events are given in connection. Seven trumpets compose the series. The last three are *woe* trumpets. "*Woe*, WOE, WOE to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Rev. 8: 13. "The second woe is past; and behold the third woe cometh quickly." Then comes in the text referred to. Now if the seventh trump ushers in the Millennium as understood by this commentator, when all the world is be brought under the dominion of Christ, when peace is to be universal, slavery abolished, intemperance done away, the evil passions which now lead men into sin subjugated, and righteousness and knowledge fill the earth as the waters do the sea, in what sense can it be a *woe* trumpet to the inhabitants of earth? Would it not be more properly the trumpet of *jubilee?*

Viewing this subject in the light of Revelation, rather than by the darkness of this learned Dr.'s creed, we can clearly understand why it is WOE to the dwellers of earth, though a *blessing* to the saints of God. Let us read the succeeding verses. The four and twenty elders give thanks to God because he has taken his great power to reign. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to all that fear thy name, small and great, and shouldst destroy them that destroy or corrupt the earth." Such are the attendant events of the sounding of the seventh trumpet. Angry nations, and the wrath of God against those who corrupt the earth, but reward to all the servants of God, both small and great.

When does the wrath of God come?—When the heavens depart as a scroll, and mountains and islands are removed out of their places. When the great white throne appears in view, and the great men, and rich men, kings, captains, bondmen and freemen, cry to rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the *wrath of the Lamb*, crying out in their agony, "*the great day of his wrath is come*, and who shall be able to stand?" WOE, truly, to the inhabitants of earth!

When are the dead judged? "Who shall *judge* the quick *and the dead, at his appearing and kingdom.*" 2 Tim. 4: 1. When is the reward given to the prophets and saints? "For the Son of Man shall come in the glory of his Father, with his angels, *and then shall he reward every man according to his works.*" "Behold, I come quickly, and my *reward* is *with me*, to give every man according as his work shall be." These texts, then, establish the fact that it is when Jesus Christ comes in the glory of his Father, with his angels, that the reward is given.

Who can fail to see a harmony in the prophetic word touching this question? Paul, in his argument on the resurrection (1 Cor. 15), says, "We shall all be changed in a moment, in the twinkling of an eye, *at the last trump* (the seventh is the last); for the trumpet shall sound, *and the dead shall be raised incorruptible, and we shall be changed.*"

We have now examined the various texts cited by Dr. Barnes in proof of his views, and we have shown from the context that they go to establish the fact of Christ's personal reign on earth, with the raised and translated saints. That the state of things during the Millennium is not mixed, but all are righteous; wicked nations are destroyed; the tares no longer grow with the wheat, but are rooted up, gathered out, and cast into the furnace of fire.

We will now notice some of the Dr.'s objections to the literal view. First, he says, "One strong presumptive evidence against this interpretation, that there will be a *literal resurrection* of the bodies of the saints at the beginning of that Millennial period 'to live and reign with Christ on earth,' is derived from the following circumstance:—It is admitted on all hands that this doctrine, if contained in the Scriptures at all, is found in this passage only. But it is strange, not to say improbable, that the doctrine of a literal resurrection of the righteous a thousand years before the wicked, should be announced in one passage only. It is strange that in respect to so important a doctrine as this, if it be true, there is not elsewhere a hint, an intimation, or allusion, that would lead us to suppose that the righteous are to be raised in this manner. If this be a true doctrine, it would be reasonable to expect that a clear and unambiguous statement of it would be made. Certainly, if there is but *one statement* on the subject, that might be expected to be a perfectly clear one." The objections brought by Dr. Barnes against the doctrine of a literal resurrection of the saints, in this passage, are equally weighty against the doctrine of a *literal Millennium*, for it is only taught in the passage under consideration, and that "in the book which of all the books in the Bible is most distinguished for figures and symbols." Blot out the 20th of Revelation, and where will we find the doctrine of a Millennium? Are not the orthodoxy greatly in the fault here? Basing their fondly cherished faith of a thousand years spiritual reign of Christ with his martyred saints, on *one* passage in a symbolic book? Ought not a doctrine so important as this to be taught in a perfectly clear, unambiguous manner, by Christ and his apostles? If the first resurrection is a symbol, why not the binding of Satan, the thousand years, and the second resurrection? It is very inconsistent to make the first resurrection a symbol, and then literalize the living again of the rest of the dead, understanding it to refer to the general resurrection. If symbolic in the first, it must be in the second; if literal in the first, it must be literal in the second.

"Elsewhere," says Barnes, "the account of the resurrection is given in the most general terms."

(Concluded next week.)

For the World's Crisis.

BOSANQUET'S CHRONOLOGY.

(*Concluded.*)

Having now gone through and revised Bosanquet's chronology, we will give a table to show that, thus revised, it is the same with mine; or that the recent discoveries among the ruins of Nineveh prove first the incorrectness of Usher's Chronology, or Ptolemy's Canon, and the strict correctness of my chronology.

A TABLE OF BOSANQUET'S CHRONOLOGY.

B. C.	Israel.	Judah.	Babylon.	Assyria.	
722	9	48		1	Tiglath Pileser, king of Assyria, reigned 27 years.
721	10	49	1	2	Mardoc Empedus, king of Babylon, reigned 12 years.
710	9	8	12	13	End of Mardoc's reign according to Ptolemy's Canon.
698	20	4		25	Isaiah's prophecy of "the spoil of Samaria." Isa. 8: 4.
696	3	6		27	End of the reign of Tiglath Pileser, in the sixth year of Ahaz.
695	4	7		1	Shalmaneser, or Sargon, reigned 15 years, and in the end
694	5	8		2	of his first year he carried off 27,280 families from Samaria, as foretold by Isaiah 8: 4.
692	7	10	1	4	Mesessi Merodach, or Marduk-Bal-adan, reigned 12 years, according to the inscription.
685	5	2	8	11	Sargon, according to the inscription, took Ashdod in his eleventh year. Isa. 20: 1.
684	6	3	9	12	In the 12th of Sargon, the war against Marduk-Baladan commenced.
683	7	4	10	13	The war against Samaria commenced in the fourth year of Hezekiah. 2 Kings 18: 9.
681	9	6	12	15	End of the kingdom of Israel, in the 6th year of Hezekiah.
680		7	1	1	Beginning of the reign of Sennacherib and his son Esarhaddon.
678		9	3	3	Sennacherib's expedition against the king of Sidon, according to the inscription.
676		11	5	5	The captivity under Sennacherib commenced on the 10th day of the 11th month.
673		14	8	8	Sennacherib slain in the 14th year of the reign of Hezekiah.
672		15	9	1	The brother of Sennacherib perhaps reigned about one year.
671		16	10	30 d.	Hagisa reigned over the Babylonians for the space of 30 days.
671		16	10	6 m	"Merodach-baladan, the son of Baladan, reigned 6 months." Isa. 39: 1.
670		17	11	1	Elibus reigned the second time over the Babylonians.
668		19	13		End of the reign of Esarhaddon, according to the Canon.
625		33	1		Nabopalassar, king of Babylon, reigned 29 years, according to Berosus.
621		37	5		An eclipse of the moon at Babylon in the 5th of Nabopalassar.
597		4	29		End of the reign of Nabopalassar, the first king by this name.
596		5	1		"Saracus king of the Chaldeans" reigned before Sardanapalus.
587		14	1		Sardanapalus or Nabopalassar reigned 21 years, says Berosus.
565		4	1		Nebuchadnezzar reigned 43 years, as admitted by all.
558		11	8		The carrying away from Jerusalem in the eighth of Nebuchadnezzar.

EXPLANATION OF THE TABLE.

B. C. 722 is the 9th year of Menahem 48th of Azariah, and the first of Tyglath Pileser, king of Assyria, who reigned 27 years. B. C. 721 is the first of Mardoc Empadus, king of Babylon. According to Ptolemy, there was a total eclipse of the moon in the first year of his reign; and according to my tables there was a total eclipse of the moon on the 19th of March, B. C. 721, fixing that as the first year of Mardoc. Ptolemy farther mentions that two eclipses occurred in his second year, the first of which is supposed to have happened on the 8th of March, B. C. 720, and it is evident that Ptolemy was of the same opinion; but if he was not mistaken as to the quantity eclipsed in the one seen and "*carefully observed*" in A. D. 136, it is certain that there was no eclipse on the 8th of March, B. C. 720. According to my tables, the moon was eclipsed six digits at sunrise, in Babylon, September 12th, B. C. 721, which is about the quantity Ptolemy gives for the third eclipse; but for the second, he gives only three digits. The third is said to have occurred on the first of September, B. C. 720; and my tables eclipse 2½ digits at that time, which is near the quantity which Ptolemy gave for the second eclipse.

As the time these eclipses occurred is given by Ptolemy, not according to the Chaldean, but the Egyptian method of reckoning, it is evident that the dates are not of Chaldean, but Egyptian origin; therefore the mistake on the part of Ptolemy may easily be accounted for by supposing that the Chaldean record only gave the quantity eclipsed, and the year of Mardoc's reign in which they occurred. Thus, in his first year, one total; in his second year, one of six, and another of three digits.

This Mardoc Empadus is understood to be the Merodach-Baladan of Isaiah, by those who follow what is called Ptolemy's Canon, or Usher's chronology, which has been proved to be erroneous, by the late discoveries among the ruins of Nineveh; for Dr. Hincks says that "Marduk-Baladan," "of the inscriptions, is there described as the son of Yagin." Says Bosanquet, this is a "fatal blow . . . given to the received chronology, which assumes that Marduk-Baladan," "son, of Yagin," "is the same as the Merodach-Baladan, son of Baladan of Scripture, which is impossible."—*Sacred and Profane Chronology, pp. 60 and 66.* Thus we find, when the truth is discovered, those eclipses, which appeared to be in the way of receiving the true Bible chronology, become an additional proof of its correctness.

B. C. 695. Bosanquet allows 16 years for the reign of Shalmaneser; but "the records of this king of Khorsabad extend [only] to his fifteenth year." (*Appendix, p. 3.*) "Colonel Rawlinson considers that Sargon and Shalmaneser are the same king." That he is correct in this may be proved thus:—Sargon, "in the inscriptions, is found to be the father of Sennacherib" (*Sacred and Profane Chronology, p. 60*); and in the Book of Tobit, Sennacherib is said to be the son of Enemessar, that is, Shalmaneser.

B. C 694. Says Bosanquet, "The inscriptions relate that Shalmaneser, in his first year, . . . came against Samaria; and Isaiah, writing while Ahaz and Pekah were both reigning, . . . predicts that before his son shall be able to cry, 'My father and my mother,' . . . 'the spoil of Samaria shall be taken.'—Isaiah 8: 4. The predicted invasion is that recorded at Khorsabab, when 27,000 families and upwards were carried away."—(*Appendix, p. 3.*)

Says Demetrius,—"From the time when the ten tribes were made captive from Samaria (i. e., in the reign of Shalmaneser), to the reign of the fourth Ptolemy (Philopater), was 473 years and 9 months" (p. 36). The reign of the fourth Ptolemy commenced on the 10th day of the 8th month, B. C. 220, to which add 473 years and 9 months, and we have the 10th day of the 11th month, B. C. 694, for the time they were carried captive; that is, in the latter part of the first, or the beginning of the second year of the reign of Shalmaneser, at which time Tobit also was led captive.

B. C. 692. According to Ptolemy's Canon, the reign of Mesessi-Merodach commenced in B. C. 692. In the Canon he is allowed but 4 years, which is followed by an interregnum of 8 years. But, from the discoveries among the ruins of Nineveh, we learn that if he was the Marduk-Baladan of "the inscription," his reign continued through the twelve years. And whether he was the same king, or not, we know from those inscriptions (to which all other authority must yield), that the twelfth year of Marduk-Baladan did end with the beginning of the reign of Asaradin, or Esarhaddon of the Canon; for he was "subjugated by Sennacherib at the very commencement of his reign" (*Appendix, p. 5*); at which time he placed his son Esarhaddon on the throne of Babylon (page 64). According to the Canon, the reign of Esarhaddon commenced B. C. 680, to which add 12, and we have 692 for the beginning of the reign of Marduk-Baladan.

B. C. 685. Shalmaneser, or "Sargon, according to the inscription, took Ashdod in his eleventh year" (p. 62), which dates the contents of the 20th chapter of Isaiah in the year B. C. 685.

B. C. 684. According to "the inscriptions," a "war . . . commenced in the twelfth year of Sargon" against Marduk-Baladan; and when this Marduk-Baladan had reigned twelve years, he was "subjugated by Sennacherib at the very commencement of his reign."—*Page 60, appendix, p. 5.*

B. C. 681. Says Bosanquet, "Samaria was taken by Shalmaneser, . . . the second year, before Sennacherib came to the throne of Nineveh. Thus is Colonel Rawlinson's suggestion of a second invasion of Palestine, towards the end of the reign of Shalmaneser, confirmed."—(*Appendix, p. 2.*)

B. C. 680. "The inscription informs us the Babylonians under Morduk-Baladan, their king, were subjugated by Sennacherib at the very commencement of his reign." (*Appendix, p. 5.*) And Polyhistor informs us that when Sennacherib had "taken upon himself the government of the Babylonians, he appointed his son Asorlanes their king, and he himself retired again into Assyria." Says Bosanquet, "This Asordanes . . . is the Asordan of the Septuagint, son of Sennacherib, who is the Esarhaddon of the Hebrew, and the Asaradinus of the Canon, as we have before shown." (Page 64.)

Now according to Ptolemy's Canon and the received chronology, this Asordanes came to the throne B. C. 680; and since he was placed on the throne by Sennacherib, when he took "upon him the government of the Babylonians," this also dates the beginning of the reign of Sennacherib; for those inscriptions, to which all other authorities must yield, give "the very commencement of his reign" for the time at which he thus "took upon himself the government of the Babylonians." Therefore, if Ptolemy's Canon may here be considered reliable, the recent discoveries among the ruins of Nineveh prove that the reign of Sennacherib commenced B. C. 680, which is a clear and positive proof of the incorrectness of the received, or Usher's chronology, which places the 14th year of Hezekiah in B. C. 713; that is, 33 years before Sennacherib came to the throne; for he was certainly on the throne in the 14th year of the reign of Hezekiah (2 Kings 18: 13). This removes a difficulty in which I had before been so much involved; which is this: we read in 2 Kings 17: 24, that "the king of Assyria brought men . . . and placed them in the city of Samaria"; and from Ezra 4: 2, we learn that the king who brought them was Esarhaddon, who, according to the received chronology, did not come to the throne until 41 years after. But now all comes natural and right. In the latter end of the year B. C. 681, Shalmaneser carried "away Israel unto Assyria" (2 Kings 18: 11); hence the earliest time at which Esarhaddon could have brought and placed those men in "the cities of Samaria," was B. C. 680; and according to the Canon, this is the very year in which he came to the throne. Thus difficulties vanish when we obtain the light of truth.

As an additional proof of the incorrectness of that chronology, which so much conflicts with the word of God, let the reader call to mind that "the king of Assyria brought men from Babylon" (2 Kings 17: 24), which could not have been done before the conquest of Babylon; and those inscriptions, found among the ruins of Nineveh, give us the beginning of the reign of Sennacherib as the date of its conquest. "The war is said to have commenced in the twelfth year of Sargon [or Shalmaneser], and "Marduk-Baladan, king of Chaldæa, was subdued after he had held Babylon for twelve years" (p. 60); and the king by whom he was subjugated was "Sennacherib [son of Sargon], at the very commencement of his reign."—(Page 5.)

B. C. 678. We have already mentioned that, according to the inscription, Sennacherib's expedition against the king of Sidon was in his third year, B. C. 678; and the inscription places his invasion of Judea after that.

B. C. 676. Says Demetrius, "The tribes of Benjamin and Levi were not carried into captivity by Senacherim, but that from this captivity to the last captivity from Jerusalem, by Nebuchadnezzar, was a period of 128 years and 6 months." The last captivity by Nebuchadnezzar occurred on the tenth day of the fifth month, B. C. 547; to which add 128 years and 6 months, and we have the tenth day of the eleventh month, B. C. 676. Thus we find an exact harmony existing between the Bible, Demetrius, and the recent discoveries among the ruins of Nineveh.

B. C. 673. We have observed that Sennacherib's first expedition against Hezekiah was B. C. 676. By comparing 2 Kings 19: 9, with Isaiah 20: 3, I believe it has become the universal opinion that there was an interval of three years between the two invasions of the land of Judea by Sennacherib. Three from 676 leaves B. C. 673 for the time of the second invasion, which was "in the 14th year of Hezekiah" (2 Kings 18: 13); and by comparing Isa. 37: 37, 38, with the first chapter of the book of Tobit, we learn that Sennacherib was slain in the 14th year of Hezekiah, which proves that his reign continued only eight years, though Dr. Hincks gives him nine. "Polyhistor gives eighteen years to Sennacherib" (*appendix, p. 2*); but I suppose this is only a mistake on the part of some transcriber; the original must have read eight instead of eighteen years; for Sennacherib had not ascended the throne as early as the sixth of Hezekiah; and since he was slain in the 14th of Hezekiah, his reign could not have continued over eight years.

B. C. 672, From Polyhistor, it would appear that after the death of Sennacherib, his brother reigned about one year.

B. C. 671. Says Polyhistor, "After the reign of the brother of Sennacherib, Hagisa reigned over the Babylonians; and when he had governed for the space of thirty days, he was slain by Merodach-Baladan, who held the empire by force during six months."—(P. 64.) This is the Merodach-Baladan mentioned by Isaiah 39: 1. Isaiah says he was "the son of Baladan"; and we have observed that Baladan his father was slain by Sennacherib.

B. C. 670. According to Polyhistor, Merodach-Baladan "was slain and succeeded by a person named Elibus."—P. 64. This is the second time this Elibus was on the throne; for says Polyhistor, "In the third year of his reign, Sennacherib, king of the Assyrians, levied an army against the Babylonians, and in a battle in which they were engaged routed and took him prisoner with his adherents" (p. 64), which could not have been the third year after Elibus slew Merodach Baladan, for that would have been about five years after the death of Sennacherib, who is here said to have taken Elibus prisoner; and we know from those inscriptions, to which all other authorities must yield, that the time Sennacherib subjugated the Babylonians was "at the very commencement of his reign." (*Appendix, p. 5.*) I suppose the truth of the matter is about this: when Sargon, the father of Sennacherib, in the twelfth year of his reign commenced the war against Marduk-Baladan, he associated this Elibus with him on the throne; for the time he was taken prisoner by Sennacherib was three years after that time. When Sennacherib took "upon himself the government of the Babylonians, he appointed his son Asordanes their king" (64), whose reign we have already observed commenced B. C. 680; hence this year B. C. 680 was also the first of Sennacherib.

B. C. 625. According to Berosus, Nabopalassar "reigned 29 years. Polyhistor also says he reigned 29 years."—*Appendix, p. 13.*

B. C. 621. Says Ptolemy, "In the 5th year of Nabopalassar, which is the 127th year of Nabonassar, in the Egyptian Athyr 27th to the 28th, the 11th hour, near ending in Babylon, the moon began to be eclipsed; and it was eclipsed mostly on the south one fourth of its diameter." According to my tables, there were three digits eclipsed at 14 minutes after 4 in the morning of April the 22d, B. C. 621, which fixes that as the fifth year of his reign.

B. C. 596. The reigns of two kings are omitted in our copy of Ptolemy's Canon, as may be seen from the following table, which is extracted from Bosanquet's "Sacred and Profane Chronology."

B. C.	BABYLON. Canon of Ptolemy.	Yrs.	NINEVEH. Polyhistor.	Yrs.	Abydenus.
[illegible]	Assaradinus	[illegible]	Senacherib	[illegible]	Senacherib
[illegible]	Saosduchinus	[illegible]	His son (Esarhaddon)	[illegible]	Nergilus (Nergal)
[illegible]	Kiniladinus	[illegible]	Sammughes	[illegible]	Adramelus
[illegible]	Nabopalassar	[illegible]	His brother	[illegible]	Axerdis his brother
			Nabupalsar or Sardanapalus	[illegible]	Sardanapalus
			Saracus		Saracus
[illegible]	Nabokolassar	[illegible]	Sardanapalus and his son Nebuchadnezzar	[illegible]	Busalossorus and his son Nabuchodrossor

It will be seen that the two kings omitted are Saracus and Sardanapalus, or the second Nabopalassar. This omission accounts for the reign of Nebuchadnezzar being placed just 38 years too high in the Canon, or just 36 years higher than Demetrius and Clemens of Alexandria placed it (p. 27). Abydenus expressly declares that "Saracus reigned over the Assyrians"; and Polyhistor says that "Saracus was king of the Chaldeans" (p. 22). We are not informed how long this king reigned, but the interval gives him ten years.

B. C. 587. Says Bosanquet, "Polyhistor speaks of Nabuchodrossor, who reigned forty-three years as son of Sardanapalus. Now we know that Nebuchadnezzar, who reigned forty-three years, was son of Nabopalassar. Sardanapalus therefore was Nabopalassar"; and according to both Berosus and Polyhistor, he reigned 21 years. As both Berosus and Polyhistor in one place give Nabopalassar 29 years, and in another give him only 21, there must have either been two kings by that name, or, as Bosanquet seems to suppose, we have the same king on the throne once before, and then again after the reign of Saracus.

B. C. 565. Nebuchadnezzar reigned 43 years, as admitted by all.

B. C. 558. "In the eighth year of Nebuchadnezzar, "he carried away all Jerusalem." 2 Kings 24: 12, 14. And says Demetrius, "From the carrying away from Jerusalem, to the reign of the fourth Ptolemy," there were "338 years and 3 months" (p. 36). Take 338 years and 3 months from the tenth day of the fifth month, B. C. 558, and we have the tenth day of the eighth month, B. C. 220, which was the beginning of the reign of the fourth Ptolemy.

Thus it will be seen that the best authorities outside of the Bible confirm and establish the chronology which we had gathered from the Bible only. When I first wrote the work called "The Sealed Book of Daniel Opened," not knowing but that there might be some well established information on the subject of chronology, which I had not yet seen, I felt anxious to have the work closely criticised; and since it has now passed through the crucible of all kinds of criticism, it would appear to be established as about correct; for our chronology, which was at first established alone by the Bible, we have once proven to be correct by astronomy; second, by the Parian Chronicle; third, by the best authorities among ancient historians; and now again by the recent discoveries among the ruins of Nineveh. Therefore, after contemplating the matter coolly and deliberately, I must conclude that the chronology of our Bible is now established in a way too firm and fixed ever to be overthrown; and if no error can be discovered in it, I must believe that Christ will come in A. D. 1868.

WILLIAM C. THURMAN.

For the World's Crisis.

FREE THOUGHT.

Though the world has had nearly six thousand years' experience; and notwithstanding the millions and tens of millions who have fallen sacrifices to the principles of Popery; does it not appear strange that even in the church of our Lord Jesus Christ there is yet remaining a delight to exercise the office of judge over other men's consciences in matters of religious faith? And yet these intolerant spirits should know that the surest proof of their own error, and the greatest obstacle to their success in the undertaking of convincing every body of their orthodoxy, consigning as they do all to the realm of perdition who do not endorse their theories, is this very spirit with which they work. "Believe as I do, or be damned"; "Believe that error and be lost"—are expressions whose import should not be on the christian's pen, or spoken from a heart owning allegiance to the God of love and the Constitution of the U. S., however sure may be of proof his theory, or however warm his zeal in defending it.

A. L. FERRIMAN.

Dundee, N. Y.

LIFE WITHOUT TRIALS.—Without trials you cannot guess at your own strength. Men do not learn to swim on a table; they must go into deep water and buffet the waves. If you wish to understand their true character—if you would know their strength—what they are capable—throw them overboard! Over with them, and if they are worth saving, they will swim ashore themselves.

THE SEWING MACHINES AND DICTIONARIES.

"A *Webster's Dictionary* is something that I very much want, and I should be glad if I could make up a list of *ten* subscribers, so as to obtain it. But those who sympathize with our views are so few here, that I shall be unable to get the number required. The five which I have sent are all I can get."

"With a large family to support, and no dependance but my needle, a *Sewing Machine* would be a great help to us; and if there were more of our faith in this place, or more who look upon it with favor, I should go to work with some hope of securing it. If the requisite number (32) were not so large, I think I could, as it is; but I must be content for the present, to go without what I so much need."

We have received a number of letters like the above, and to put the Sewing Machine and the *Webster's Dictionary* within the reach of all who are thus situated, we make the following offer:—

For every $5.00, with *five new subscribers*, and $2.50 from each for one year, one copy of WEBSTER'S, ($12.00) UNABRIDGED DICTIONARY.

For every $50.00 with *sixteen new subscribers*, and $2.50 from each for one year, one of GROVER & BAKER'S ($55.00) SEWING MACHINES.

This offer, with the other, extends only till the 1st of June. All names for the Dictionaries or Machines must be sent in before that date.

THE WORLD'S CRISIS.
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or a Bible Dictionary; either and both of which are indispensable helps in the study of the Scriptures.

The names and monies can be sent in as fast as they are obtained, and when the full number is received, the Gift will be forwarded.

Come, brethren, a general rally from Maine to California! The Judge is at the door; and, with these gifts in view, and the greater reward yet to be given to all who do what they can to prepare a people for his coming, let us *every one* see what *we* can do.

GEO. T. ADAMS, BUSINESS AGENT.

For the World's Crisis.

WILL YOU START A SABBATH SCHOOL?

BRO. GRANT:—The subject of neighborhood Sabbath schools has, of late, rested constantly upon my heart and mind. Scattered over the land are many churches; and connected with each one is usually a Sabbath school, where the village children and a few only from the farming districts are gathered to be instructed in the knowledge of the Holy Scriptures, which we believe and able to make us wise unto salvation. In cities, and most villages, there is provision made for some kind of Sabbath Bible instruction; often it is but indirectly taught, question books having almost universally superseded Bible lessons even in the infant classes. How much better if the universal practice was Bible lessons.

But in the great extent of country towns, not even the semblance of instruction is often seen. O my heart longs to go into each neighborhood throughout the length and breadth of the land, and labor earnestly, heartily there, till I see a Sabbath school started in the school-house, or elsewhere; where teachers will with earnest mind gather the little ones around, to sow in their hearts and minds the seed of the word of God, which liveth and abideth forever.

Twenty-five years since, in an obscure neighborhood, in a country town, there was a Sabbath school commenced. It was in the old red school-house. Thither my infant feet were led, and there in broken sentences lisped my first lesson,—"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." Hard words and incomprehensible to a little child of three years; but, like the little acorn, it budded to become a tree. The spring time is here, the seed time is now. O that I could everywhere sow that seed; but how limited will be the extent of my utmost labor. In what way can I reach many but through the christian press?

Dear christians, scattered over hills and in the vales, let me whisper to you, Cannot you start a Sabbath school in your own district? Brothers, will you superintend and teach? Sisters, will you do likewise? O how glorious will be the harvest in the reaping day to come! His word shall not return unto him void, but shall accomplish that whereunto he hath sent it.

Watch not the clouds above thee;
Let the whirlwind round thee sweep;
God may the seed time give thee,
But another hand may reap.
Have faith, though ne'er beholding
The seed burst from its sheath;
[illegible]
Or what be spared to bloom.
Room on the narrowest ridges
The ripened grain will find;
That the Lord of the harvest coming,
In the harvest, sheaves may bind.

M. J. P[illegible].

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.
Boston, Wednesday, April 4, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

SPRINGFIELD.

Our meetings at Music Hall, Springfield, which followed the close of our discussion, were a happy success. The prospect in that city is very encouraging. There is a spirit of union and brotherly love among those who hold different views on some doctrinal points, over which Satan has made efforts in time past to cause divisions; but we trust his success has come to a perpetual end.

Our social meeting at noon was very interesting. It was no dull, prosy affair, but one that caused the saints to rejoice, and give glory to God.

WORCESTER.

We spent Lord's day, March 18th, with the church in Worcester, and found it in a healthy condition. Their congregations are large, and show an increasing interest. One rose for prayers, and others are quite serious. The church has decided to build a meeting house, and intend to have it ready for use within two months. They have selected a central situation near Main street, and the Bay State House.

MEETINGS IN BOSTON.

The meetings at the corner of Causeway and Lowell streets, Boston, continue to increase in interest. Bro. J. G. Hook's faithful and earnest labors have been greatly blest. Brn. Couch, Sibley, Ramsey, Bellows, Hastings, and others, have rendered efficient aid. The meetings are to be continued this week. Baptism next Lord's day. Praise the Lord for his wonderful works to the children of men.

SPIRITUALISM EXPOSED.

In a few days, we purpose to issue a tract exposing the demoniacal character of Spiritualism. For several years we have been urged to write such a work. It will consist of about eighty pages, in which we endeavor to show that the demons are the originators of Spiritualism, and that the morals, doctrines, and politics of Spiritualism are just such as we should expect, provided that demons were the founders of the system.

THE RIGHT SPIRIT.

The following accompanied an article for the Crisis:—"You can publish this, or not, just as you think best, and I shall not be offended; for I want nothing said or done that will not be for the best good of the cause, and the glory of God."

We think all our readers must be pleased with the spirit of the foregoing. Be assured, it is very comforting to an editor, to know that his contributors are willing to let him act in harmony with his best judgment, after asking the Lord daily for special wisdom. He can adopt no other principle and be a free man in the Lord. It is reasonable to suppose that the one who edits a paper feels more interest in its welfare and usefulness than any of its readers; inasmuch as the one who has the command of a ship is expected to have more care and interest for the welfare of all on board, than any other one; yet, it often happens that even a faithful captain cannot please all of his passengers, without doing injustice to others. Some may demand more attention than circumstances will allow, or require the adoption of some measure that would endanger the lives of all on board. Those who make the demand do not see the danger of the course they recommend, but the captain is sure their plan is not safe. He sees perils that they have not noticed. What is his duty in such a case? All must answer, To take the course of safety for all on board, even though he may be severely censured by some. But it would be much pleasanter for him to know that all felt like the one whose language we have quoted at the beginning of the article,—willing to let him do just as he thought best. We are rejoiced to know that we have the prayers and sympathies of the dear friends of Jesus, who are anxiously waiting for his coming and kingdom. May he bless them all with perfect peace and love. It is rest to labor for such.

THE FENIANS.

The Fenians are making preparations as fast as possible for the commencement of their terrible work. Men may laugh and sneer at the movement, and call it "puerile;" but we think the time is at hand when such will experience a great change in their sentiments. When, in the history of the world, has a party arisen of the number and strength of the Fenians, that has not made its power felt in political circles? but this party is anti-Protestant, and opposed to all institutions that are not in harmony with Catholicism.

The following from the Boston Daily *Herald* shows that some are beginning to open their eyes to what is going on around us.

"THE FENIANS IN POLITICS.—The Fenians are so compactly organized and so thoroughly imbued with the *esprit du corps* that they will be very likely to make themselves felt in our politics, especially if their plans for the deliverance of Ireland prove a failure. The Boston *Pilot* already intimates such a purpose. It says:—

"The Fenians demand strict neutrality. They require that the government shall oppose the equipment and sailing of privateers with precisely the same alacrity shown by England in the fitting out and departure of the Alabama, Florida, Georgia, Shenandoah and other [illegible] from her ports. They ask [illegible] they will be satisfied with no less. If they [illegible] them, they will vote for men and measures that yield them, and no public man may hope for a re-election in any city, district or state, in which the Irish vote holds the balance of power, who advocates for Great Britain and the United States in the Fenian struggle a different kind of neutrality."

In a speech made at a Fenian meeting in Roxbury, Mass., March 28th, Major Brown is reported to have said that "The chief engineers of Generals Grant and Lee are in New York to-day, working together and drawing the plans for the proposed movement on England three thousand miles from home!"

There are very strong indications that terrible scenes are not far in the future. Let us watch and be sober.

UNIVERSAL PEACE.

One extreme follows another. But a few months ago almost every one was advocating war. Now a new movement has been recently set on foot to bring about "universal peace." This has been commenced, as far as we can learn, by the Spiritualists. On the 12th of December, 1865, a "peace convention" was held in Boston, when it was urged that "a world's peace society" be formed for the purpose of establishing "permanent peace." Among the prominent actors in this new enterprise, we notice the following as reported:

"Rev. Adin Ballou, Hopedale; Lysander S. Richards, Quincy; Mrs. Ezra H. Heywood, Princeton; Rev. Dr. Beckwith, Boston; J. P. Blanchard, Boston; Alfred H. Love, Philadelphia; Edward Draper, Hopedale, Mass.; Rev. J. G. Fish, New Jersey; Wm. S. Heywood, West Newton; Henry H. Brigham, South Abington; Mrs. Lucretia Mott, Philadelphia; H. C. Wright, Boston; Dr. A. B. Child, Boston; Thomas Hunt, Salem, Mass.; Judge A. G. W. Carter, Cincinnati, Ohio; Mrs. Elizabeth B. Chase, Bellows Falls, Vt.; Wm. Lloyd Garrison, Boston."

Several of these men are noted and radical Spiritualists; and we do not know but that all of them are favorable to their sentiments. They propose to organize a "National Society," and call "a Congress of Nations to establish a permanent peace." This reminds us of what Paul says:—"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night For when *they shall say peace and safety*, then sudden destruction cometh upon *them*, . . . but ye, brethren, are not in darkness, that that day should overtake *you* as a thief. Ye are all the children of light, and the children of the day."—1 Thess. 5: 2-5. This scripture prophecy shows that at the time of the second coming of Christ, a class who are unprepared will be *saying* "peace and safety," He does not intimate that there will be "peace and safety," but they will be talking about plans to establish it upon earth; while at the same time the nations will be preparing for war, if they are not actually engaged in it.

Satan has turned reformer all at once, and is causing his mediums to *advocate peace*, while he is at the same time doing all he can to get families, societies, churches, and nations, engaged in war. As Napoleon III., when he would make the greatest preparations for war, *talks* of putting his army on a "peace footing;" so Satan causes the cry of "peace and safety" at the time of the greatest danger, in order that the people may not be found "watching," as instructed by Jesus, at the time of the second advent of our Lord. The "peace and safety" cry must come just before the appearing of Jesus; and yet at the same time the state of things in the world will be the opposite. We may expect that Napoleon will call a *world's* peace convention.

At the peace convention in Boston, a leading speaker proposed "that all now unite in one grand effort to advance the best interests of peace." Let us watch.

INQUIRIES.

Is there much probability that the present monarch of France, despite his protestations to that effect in a public, as well as private sense, contemplates withdrawing his fleets and armies from Mexico?

Do you not think that there is a secret compact existing between the Fenian organization and Louis Napoleon; by which the latter hopes to be enabled to revolutionize and disintegrate the British Empire; and thus pave the way for universal sovereignty and the subversion of the christian religion?

R. S. FOSTER.

We have been satisfied from the beginning of the talk of Napoleon about withdrawing his troops from Mexico, that it was *only* talk. We came to this conclusion because we have noticed that when he takes possession of a place he holds on to it, and that his promises to the contrary are no more to be trusted than the wind. He is aiming to get control of the whole world, and this continent especially; hence he will not let go his grasp if he can avoid it. It would be very humiliating to the French pride to be obliged to back out of an enterprise like the one in Mexico. Consequently, we may expect that Napoleon's promises of a withdrawal are like those of debtors when they wish to get rid of the creditors without paying any thing.

Touching the second inquiry, we would say, it is a known fact that Napoleon is sympathizing with the Fenians, and endorsing their great movement. He evidently purposes to use them as a cat's paw in avenging the battle of Waterloo, and then for aiding him in getting possession of the United States and the Canadas.

IS IT SO?

"BRO. GRANT:—I lately heard it publicly stated that an entire church in Philadelphia, who formerly believed in the 'sleep of the dead,' had gone over to Spiritualism. Is it so? Yours for the truth,

I. H. F. VARNEY.

In answer to the above, we would say that we are somewhat acquainted with the churches in Philadelphia, which believe in the "sleep of the dead," and we have not heard of a single individual who has given up "the sleep of the dead," and "gone into Spiritualism."

A [illegible]

Thinking [illegible] are [illegible] perplexed [illegible] the world. They have been expecting a state of rest, but they see less and less signs of it. All their high hopes of the "good time coming" are blighted, and the more brightly "fast" the coming events. Their hearts are trembling in view of the omens now opening before them, and they feel some like Belshazzar when he saw the handwriting on the wall, declaring his kingdom was "finished."

The following editorial, from the Philadelphia *Daily Ledger* of March 20, 1866, gives a very correct view of the state of things in the world at the present time:—

THE UNREST OF THE WORLD.

"There is at the present time throughout the world a most singular state of unrest. As, after a storm on the Atlantic, the sea will heave and swell, and the waves, with a sort of unspent fury, lash the shores, or as sometimes the ground swell will be the indication of a coming as well as a departing storm; so now all the political relations of the nations, external and internal, are in such a confused state that not even the most astute politician can certainly determine whether the uneasiness that now is in progress is the precursor of a gathering storm or the settling down again into a condition of peaceful progress.

In China, where it was supposed that the rebellion had been quieted effectually, it breaks out in a new place, and at the very moment when the Emperor, relieved from apparent danger by the forces of the great christian powers, was now seeking to rid himself of them, and even driving the missionaries from Cochin China, the rebels arise again, capture a large city, and cut off the heads of Imperialists with as great zeal as ever. The people want progress. They have lost faith in the old government, and the government has not faith enough in the new arms and arts of truthfulness of Europeans to trust in them.

In Europe there is equal confusion. The haughty Spanish government, having caught up a few of the tricks of modern warfare, tries to let them off upon Chili and Peru, and restore the old and destroy the new, while insurrection is eating out her strength at home. France is uneasy about the Mexican question, and knows not whether to retire with but indifferent laurels, or to go forward into a war, not only with her own ancient allies, but with all the more liberal and enlightened of her own people. Her relations with England are all uneasy. She is withdrawing from her extradition treaty, which looks as if there might be further withdrawals of social intercourse and political closeness between the two sides of the English Channel. While England is suspending the *habeas corpus* in Ireland, her cabinet is breaking up from internal weakness and dissensions. The House of Commons, being more aristocratic even in its more moderate representatives than the country is, can agree upon nothing, while the people are clamorous for reform.

The Danubian Principalities, whose affairs were thought to have been settled by the treaty of Paris, are giving rise to another European consultation. And while Austria and Prussia are quarrelling about their late spoil, the latter is, or ought to be, on the point of a civil war between the king and his minister, Von Bismarck, on the one side, and the chambers of their nominal parliament on the other. On this side of the Atlantic, the whole of the British provinces, including the West Indies, are in great ferments, Fenianism on one side, and Gov. Eyre's troubles in Jamaica on the other; while the subsidence of our own recent storm is attended with many most unpleasant altercations, extending even to the relations of Congress and the President.

And there is one great underlying cause for all this, though the manifestations are so various. It is a loss of faith in the old state of affairs, without anything to supply its place by faith in the new. Our own recent war, among other things, has produced a general skepticism in the old and aristocratic forces that have governed Europe and the world, while as yet there is not sufficient belief in the new principles that have been brought into power to give the nations confidence in progress and growth as the law of national life and existence. Then, again, there has been an usual reliance on the power of the sword to set things straight. The old arms of war, which used to be thought invincible, have been superceded so suddenly that there is no doubt but what other forces are yet awaiting development that may put the people more on a par with the strong governments that oppress them.

But beyond all this, war begets more or less corruption everywhere, especially when suddenly entered into, and a taste for corruption and the sweets of its momentary success throw all things out of their usual course, and make it hard for men to settle down again into the works and ways of peace. Men at such times want to make money too fast, and often forsake the nicer points of honor and paths of eternal rectitude. The late wars have in some respects demoralized the people of most nations, and it takes time to return to the paths of rectitude and simplicity."

FRENCH TROOPS AT ROME.

The following from a Paris correspondent of the New York *Journal of Commerce*, dated Feb. 23d, 1866, is an interesting item; and gives another evidence that Napoleon's promises are of no consequence when he sees it for his interest to break them. The correspondent says:—

"I wish it could be said that the evacuation of Rome by the French was in as fair a way of being accomplished as that of Mexico. I fear that this is very far from being the case. The announcement of Rouher, the Minister of State, in the Senate, that a "foreign" corps of 1,200 men, evidently intended to be all, or nearly all, Frenchmen, and of whom the officers and sub-officers are even already announced to be such, was being organized for the Pope by the imperial government, is calculated to throw the most serious doubts upon the loyal execution by France of the convention of September, 1864. These men are clearly meant to be nothing but the vanguard of a French army, which is to be ready at any moment to march to their assistance. They are to be armed, equipped and organized by France; to preserve their rights as French citizens and soldiers, their grade in the French army, and their right of advancement. They in fact never cease to be French soldiers at all; although they are to be nominally "paid" by the Pope, if he can find the money, and the expense of their equipment, etc. is also to be "repaid," under the same reservation.

It is quite evident that the Emperor never intended to leave these men to deal alone with the whole Roman population, or to look on quietly while they are overpowered. They are placed in Rome in order to pledge French military honor to their protection, as well as to that of the Pope; and also to keep a safe door open for the return of larger forces, if wanted, without involving the necessity of coming into hostile conflict with Italian troops in order to effect a landing. If this be so—and things look very like it—then the whole proceeding is a dishonorable and disloyal evasion of the spirit of the treaty, while the letter of it is professed to be observed. The spirit of the convention of September was, that the Roman Government and its subjects should be left [illegible] with each other, while Italy [illegible] held her arms and look on. [illegible] Roman population will still find [illegible] face to face with the whole French [illegible], represented by this "foreign" corps. What is remarkable is, that scarcely any mention or notice, certainly no criticism, of this scandalous breach of faith has been ventured upon by any of the Liberal journals of Paris. I believe that the *mot d'ordre* has been sent round, requesting them to abstain from discussing the subject. I trust, however, that it will be duly noted in America, where so much sympathy and interest for Italian unity has been manifested, and will be repudiated as it deserves."

BRO. F. H. CHAMBERLAIN, who writes such good [illegible] the Crisis, is desirous of finding a situation, as a clerk. His writing is good, and easy to be read. If any of our readers wish to assist our Bro. by finding him a situation, it would be doing the *Lord* a favor. Bro. C. is a cripple, and would like some business in which he would not have a large amount of walking to do. His address is Sutton, Mass.

A SAD END.

Bro. Bellows gave us the following sad account which took place recently: A young lady who had been convicted again and again, but strove against the Spirit, was sitting in church, and all at once got up and said—"Lost! lost"! and dropped dead.

ERRATUM.—In the article of C. Colgrove on the "Impending Crisis" in Crisis for March 7th, instead of Ireland *included* in the ten kingdoms, it should have been "*not* included."

For the World's Crisis.

FOR SALE.

I will sell to any person who wishes to buy, a set of the "*Signs of the Times* and *Advent Herald*," from the commencement of its publication in 1840 till now. It is nearly perfect. Some few numbers are wanting. There is not another on sale in the world. It is valuable as presenting our history from the beginning for twenty-five years. Who wants the set for his own use? Or who will buy it and present it to the Crisis office? There are 27 volumes. Price, $30 00.

D. T. TAYLOR.

Rouses Point, N. Y.

For the World's Crisis.

QUARTERLY SESSION OF THE N. H. STATE CONFERENCE.

Pursuant to notice, the conference met at Exeter, N. H., March 15th, 16th, 17th and 18th, 1866. Preachers present belonging to the conference were the following: J. Knowles, J. G. Smith, Geo. W. Brown, J. Morse, and A. W. Sibley.

A business session of the conference was held Saturday, A. M. The President, Eld. J. Knowles, of Lake Village, N. H., presiding.

After prayer by Bro. Geo. W. Brown, of Portsmouth, N. H., and some talk about various matters pertaining to the conference, it was voted that we commence our next quarterly session on Thursday, previous to the first Sunday in June. The following resolution was presented and passed by a full vote:

Resolved, That the Secretary be instructed to ascertain what church would like to have the next quarterly session held with them, so that due notice may be given of the same.

Since our last conference, held at Barnstead, N. H., Bro. Henry M. Bryant, who then was received as a member, has been set apart to the work of the gospel ministry by the imposition of hands and prayer, and is commended to the faithful in Christ, wherever his lot may be cast. The following was the order of the ordination service:

Sermon by Eld. Joseph Harvey, of Pittsfield, N. H. Prayer by Eld. James Morrill. Charge by Eld. Brown, of the F. W. Baptist denomination. Right hand of fellowship by Eld. John Morse, of Manchester, N. H.

Eld. Albion Ross, chairman of the committee to attend the quarterly conference in New Hampshire, was not permitted to be with us, which we regretted very much, but sent the following epistle to the conference:—

"To the brethren of the New Hampshire State Conference, convened at Exeter, N. H., in quarterly session.

DEAR BRN.:—Not having been able to meet and participate in the deliberations of any of the quarterly conferences during the present year, I very much regret that my engagements are such that they will not permit me to be with you during the present session in Exeter. I can only asked to be excused, on the ground that I am, with others, engaged in a very interesting work of the Lord in New Bedford and Fair Haven, Mass. My desire is, that in all your deliberations you may enjoy the manifest presence of the *Great Head* of the church. And may the God of peace sanctify you wholly, and I pray God your whole soul, body and spirit, may be preserved blameless unto the coming of our Lord Jesus Christ.

In the kingdom and patience of Jesus,

A. ROSS."

This epistle was not received till after the conference had closed.

Thus closed the business session of the conference with peace abounding in our hearts.

There was preaching by Bro. G. W. Brown, Thursday evening. Friday, A. M., social meeting; P. M., preaching by Bro. J. Knowles; evening by Bro. J. G. Smith. Saturday, A. M., Bro. J. Morse, of Manchester, N. H., preached; P. M., A. W. Sibley; evening, A. Mussey.

Sunday, it was thought expedient to move the meeting to the Christian meeting-house; it being more commodious than the Advent Chapel, where an attentive audience listened to preaching during the day by Bro. A. W. Sibley, and evening by Bro. J. Morse.

The meeting closed with the prospect of much good, the Spirit of the Lord being with us.

A. W. SIBLEY, Sec'y.

For the World's Crisis.

REFORMATION IN RICHMOND.

BRO. GRANT:—I came to this place and commenced to labor some three weeks since. I found some trying to hold on, others thought nothing could be done; but to the praise of the good Lord, I have seen his mighty power displayed in reclaiming the backslider, and converting sinners; and still the work goes on gloriously. Men are constrained to say, "The Lord is in this place." To God be all the praise. I would say to the friends that have wanted me to come and labor among them, that I shall not be able to at present; as duty seems to say, Stay here. Blessed be God for his mercy to this people.

JESSE PARTRIDGE.

Richmond, Me., Mar. 22nd, 1866.

[illegible]
For the [illegible]

Previous [illegible]	
H. S. [illegible]	
Edwin F[illegible], W[illegible]	
Mrs. L. A. [illegible], Orleans, Minn.	.50
A friend of the cause	2.00

POOR FUND DONATIONS.
To send the Crisis to the Poor.

Whole number sent free, 500. Ann'l Expense, $1400.00

F. M. Reynolds, W. Hartland	1.00
G. F. Burroughs, Floyd, Iowa	[illegible]

Shall we stop it?

A poor widow in Hampshire County writes: "Will you please discontinue my paper, the 'World's Crisis.' I like it much, for it is all the Advent preaching I have; but I am a widow, and poor, and have two little children to care for. So, for these reasons, I thought it best not to take it longer. Looking for Jesus soon to come." MRS. J. R.

We shall not stop it, sister. Some friend of the Lord's poor will pay for it for you, and be rewarded when Jesus comes. Our poor list is already very large, and the donations to the Poor Fund are very small; yet we are not willing that any of God's poor shall go without bread while we have a loaf to share.

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERROW, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	1854.87
J. S. Richards, Camden, Me.	.25
A sister in New Hampshire	2.00
C. Bemis, Windham, Vt. (pledge paid)	2.00
H. D. B. Eaton, Camden, Me.	1.00

CLOTHING RECEIVED.

Friends at S. Ashburnham, Mass., by J. B. Merriam, one barrel.

Friends at Camden, Me., by Maria Crabtree, one barrel,—(fifth barrel.)

YOUNG PILGRIM POOR FUND.
To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$36.53
Andrew B. Fabrick, Clinton, Mich.	1.00
W. S. C., Rutland, Vt.	2.00

EUROPEAN MISSION.

Previous acknowledgments	$421.95
J. S. W.	1.00
M. A. C., Middle Creek, Kansas	10.00

For the World's Crisis.

"COME OVER AND HELP US."

The calls for the gospel of the kingdom are constantly increasing from the few hundred souls (scattered everywhere among the masses) who cannot feed on the fables of these last days, nor be satisfied with the special messages of the numerous "hobby riders." During the last three months I have traveled and labored almost constantly in parts of Maine, and yet not able to reply to half the calls I have had.

Early in the winter, in company with Bro. York, I started on a tour east in a wagon, the weather extremely cold, but no sleighing. We visited Richmond and Gardiner the first Sunday, and enjoyed pleasant seasons with those who came out to hear the word of life. Some yet love the Lord, and his word is being glorified in those places.

We next visited Whitefield; preached to an attentive congregation one evening. From here we proceeded to Friendship to fill our engagements. Found a Methodist protracted meeting, and queried whether it was best to commence another meeting in the place; but learning that the masses did not attend their meetings, and were not intending to, we concluded to commence. Our house was immediately filled, and continued to be during the time allotted us to stay. We held five meetings, and had an interesting and I trust a profitable season; the brethren and sisters were fed, revived, and strengthened, while others saw and felt the force of truth, and the duty of a preparation to meet the Lord in peace at his coming.

Being invited to visit Cushing, and also Waldoboro, and not able to do both, we decided on the latter place; found a large and attentive audience, which never before heard the gospel as we preach it. We gave one discourse, and circulated about one hundred tracts, praying God to bring forth fruit from it.

We proceeded to Bristol; becoming storm-bound, we called a meeting in Bro. R. Tibbett's house; enjoyed a precious season in the Lord. Signs of reformation in that place. We learn that some twelve or fifteen have since been converted under the labors of Bro. Hiram S. Mitchell.

We next went to Round Pond Conference, which was an interesting and blessed gathering, and has been reported. Being requested to visit another village in town, we did so, and held two meetings, with no special results. Bro. York now being obliged to return home, we parted, and I went to fill engagements at Southport. Here a few entertain the gospel hope; the Methodist house had been engaged, and we preached five discourses to good congregations, with increased interest. In this place, though the religion of Jesus is respected, real christianity has nearly died out, and there is now a good time for mission efforts. Some love the truth, and hope soon to see the Lord.

From this place we returned home; found the devil having quite a revival through a speaking trance medium, who gathered large congregations to hear the *new gospel*. It seemed duty to expose it; we therefore gave notice for four evening lectures on "Modern Spiritualism; what is it?"

Our hall was filled and crowded, while we gave them Bible, history, and a large amount of statements from their own books, papers, and sayings of their spirits. This closed their revival, while I went to commence a protracted meeting in Falmouth. There the Lord has poured out his Spirit abundantly, and more than twenty have been converted, and many backsliders reclaimed; the work still goes on. Thank God.

We next visited Dixfield Centre, and commenced a protracted effort, in company with Bro. York. The weather was cold, the travelling bad, and a singing school three evenings in the week, with eighty scholars. This was unfavorable, but the people were pleasant and interested to hear. We gave them eight discourses, and visited many families, preaching from house to house. The Lord may bless the word. Some were blessed and strengthened.

We called at Carthage and enjoyed two meetings with the brethren, and visited several families. The Lord has worked wonders here the past year, and a good society has been gathered. Bro. J. C. Wheeler, who labors here, was absent.

On our return home, we spent one evening in Hartford, and preached to a few faithful ones, which cheered them on their way. Spent one Sunday in Lewiston, and preached to a few, who rejoiced to hear. Thus in the last three months we have traveled about three hundred miles, mostly in a wagon, and attended over one hundred meetings; seen some of the work of God, and hope for more. Still waiting for Jesus to come.

Falmouth, Me. I. C. WELLCOME.

For the World's Crisis.

WATCH!

Watchmen are the guardians of safety, and God has made the christian the guardian of his own safety, a watchman; for while he cannot keep himself, and needs the grace of God every moment to keep him, yet that will not keep him unless he puts himself on sentry, and stands guard over his interests as an accountable being, watching closely, unto prayer, every avenue of temptation, every motion of the heart, so that every word, thought and action will be challenged and closely examined as to its *right* to occupy the attention or dwell in the mind of one who is claiming to be the Lord's.

How much is lost by simply neglecting to watch even for a moment, more than can be gained in hours of conflict; for the enemy is ever ready to "come in like a flood," and God's Spirit will not lift up its standard unless the watchman gives the alarm and calls on the great Captain of his salvation for help.

He only can grow in grace who watches continually. If one gets tired of watching, and thinks that less vigilance will do as well, that he can be a christian and not be quite so particular, he will be like a man who has been endeavoring to pull his boat up against the stream, which he could only do by the most vigorous efforts, and yet concludes that he will not work quite so hard, and relaxing his efforts, he goes rapidly down the stream.

A moment's cessation will let the enemy in. The price of salvation is continual watchfulness. It certainly requires a great degree of spiritual discernment to distinguish enemies without and within, and patience to bear the work; but when once the man becomes a watchman, he becomes a christian, and will grow in grace rapidly.

Watch ye, then, christians. Quit you like men. Be strong. Yes, you will be strong in watching. Grace will be sufficient, and you will prevail over all your enemies; only watch and pray.

L. C. MCKINSTRY.

For the World's Crisis.

A DELICATE SUBJECT.

Many are afraid to speak about subjects that will not suit their hearers. Thus matter inside, and get tired and out of patience. But it is necessary to have something said by some one about the support of the traveling ministers, who are recognized as useful laborers among the Second Advent preachers. Their calls often come from those afar off, and no pledge given for their support. Such a call puts a preacher in a bad fix.

Do not write for a man to come unless you first consider how much his traveling expenses will be, and then how many days he will be gone from home, and how much he ought to have a day to support a family, say of four, which is a fair average. It will take $12 a week in these times, at least. If he travels fifty miles and back, it will cost on an average $5.00; that will make $17.00 for a week. All that falls short of this comes out of him or his family, and many times he does not get $10. Perhaps the people are not able to do any more. Then send for some one nearer by, or some one who has books or tracts to sell to pay part of his expenses, and do not buy a ten or a five cent tract, instead of putting into the contribution, and try to ease your conscience; you cannot cheat God, if you do his ministers.

Do not spend money for things that do you no good, double what you give for preaching, and then whine because the preachers wont come. They know who is stingy, better than you think they do. Things are double what they were five years ago, and yet ministers get no more for preaching the truth, while others have double for preaching errors. Do you love the truth? Then pay more for it, and you will get more of it.

The above will apply to a certain class; which class will find fault with this article.

HIRAM MUNGER.

For the World's Crisis.

REVIVAL IN W. FALMOUTH, ME.

BRO. GRANT:—In the Crisis of Mar. 14th, Bro. I. C. Wellcome gave an account of the work of God in Falmouth up to March 2nd. From that time the work continued to spread in a glorious manner, with no undue excitement; yet the people felt that God was in the place.

Sunday, Mar. 4, A. M. Bro. York preached a heart-stirring discourse on the inheritance of the saints, which was listened to with deep interest by the congregation. At the close of the afternoon service, a large number of brethren and sisters, including the converts, sat down to celebrate the Lord's Supper, and had a very interesting season. "Praise the Lord for his wonderful works to the children of men" here. The preaching brethren left for their homes and other fields of labor, but the Lord continued his work. Praise his blessed name. After spending some three days at home, the writer returned to Falmouth, continuing the meetings, and visiting from house to house, scattering the word wherever we found an opening, with good evidence that our work was not in vain in the Lord.

Sunday, March 18th, we had the privilege of burying eight happy converts in the likeness of Christ's death. O that they may be in the likeness of his resurrection! Never did I see converts give better evidence of a change of heart, or grow faster in their gifts and faith. All glory be to God.

The seed from which this revival took its rise was sown through Bro. York and Wellcome, on several funeral and other occasions, which, by the blessing of God, was working like fire under ground all ready to break out when our protracted meeting commenced, and think we think from twenty to thirty have been converted, and quite a number reclaimed. Tuesday, Mar. 20th, we left for home to take a little rest. May the Lord still carry on his work. Amen.

C. GOOD.

Topsham, Me., Mar. 23d, 1866.

Correspondence.

From Bro. J. N. Runnells.

Bro. M. Grant:—Dear Sir, I have been a constant reader of the Crisis for more than two years, and acknowledge myself indebted to it for many invaluable ideas. Much light from the "Sacred Oracles" has been shed upon my mind from reading its pages. I may say that from reading the Crisis, and such books and tracts as my attention has been called to by it, I have become fully convinced that the Bible teaches that man is *mortal*, and that *immortality* can only be secured by getting into Christ, and a patient continuance in well doing.

But my experience resembles that of many others who have embraced *unpopular* teaching. He who feels impressed with the great importance of being "always ready" for the return of the Master, and labors to impress his friends and neighbors with the necessity of directing their minds to an investigation of this subject, will soon be regarded as a fanatic. And if he chance to avow his convictions that the great day of our Lord's second Advent is probably near at hand, he is immediately classed with *infidels, heretics, speculative philosophers*, and *mischievous persons*, in the guise of religion.

To give you some idea how Adventists are regarded, generally, I will give you the substance of some remarks that were made a few days since in a religious paper, published in Cincinnati, "*The American Christian Review*," edited by Messrs. Franklin and Rice. They had received a private letter informing them that a church somewhere had employed for another year the services of an Adventist, as preacher, etc. The *Review* informs us that the term "Advent" is used to cover up *mischief*. Then gives a list of the heretical notions that are adroitly covered up by this specious name:—

1st. That the kingdom of Christ has not yet come.

2d. That instead of keeping the first day we should keep the seventh.

3d. That all, both good and bad, are unconscious between death and the resurrection.

4th. That at the last judgment the wicked will be struck out of existence.

5th. That man has no soul but his breath.

6th. That man consists wholly of matter.

I have given the above very nearly in the editor's own words.

I wish to draw this editor, or the strongest man they can produce, into a discussion upon the "immortality of man," and "destiny of the wicked," and I want to know whether you will undertake to discuss these questions with them. I do not know whether I can succeed, but I will press them hard if you will promise to debate. I think such a discussion would do good, as many excellent minds can be reached, that will otherwise remain in darkness. Please let me know, and give me the propositions that you will discuss. Yours truly, J. M. Runnells.

N. Antioch, O.

We should be much pleased to discuss the 1st, 3d and 4th propositions, if we can agree about the preliminaries. We do not believe the 2d and 5th propositions, hence could not debate them. We are not prepared to speak definitely about the 6th, until the terms in it are defined; because the gentleman may not mean by them the same as we do. It would be involved in the 3d.

If arrangements can be made for an oral debate, we will endeavor to attend to it.

From Bro. A. N. Seymour.

Bro. Grant:—For three weeks past I have been laboring in the townships of Sylvania and Washington, some five and six miles west of Toledo, Ohio. My steps were directed there by Mr. Henry Ware and wife, who are old and well tried friends. They, having sold their farm in Lenawa Co., Mich., and moved to Sylvania township, requested me to make them a visit. I sent an appointment for Tuesday evening, with the request to secure me a full house the first night, which they did, and the truth of God held their attention for nearly two weeks, and the result thus far has been most blessed. Scores have become most deeply effected by the gospel that we as a people are heralding to dying men. The Lord has blessed our labors much. Praise alone belongs to our God.

This dear people are wide awake, and are determined to inform themselves thoroughly touching the glorious news that has been falling so sweetly upon their ears. They are an intelligent, enterprising, good-hearted people, from whom I have received the kindest attention from first to last. May the Lord bless them with every grace that will qualify them for usefulness and the kingdom of God. The influence here has become so permanent and strong that it is spreading over a large territory, and invitations have come in from adjacent townships to have me visit them, in one of which I have preached five discourses, and the influence here is moving with power. Sinners and backsliders are weeping, and saints rejoicing. I expect to continue the meeting after a few days. I have preached by night, visited from house to house by day, and in some instances held Bible classes. Such a thirst for knowledge pertaining to the coming of the Lord and kindred truths I have never seen in all my travels for the last twenty-five years. All are impressed with the idea that the judgment day is upon us surely.

My dear brother, my soul, body and spirit, by which I mean body, mind and strength, are thorough converts to God and his whole revealed will; and I love to preach, pray, talk and sing about the coming One more than I love to eat, drink, or sleep. Bless the dear Lord, my soul is overwhelmed with his goodness to me, and I can but rejoice in hope while my soul is full of glory. But oh! how differently some feel on the subject of the Lord's coming. One woman heard me one night, and a professed christian, who said she should not come again. Why? Said she, "It makes me faint." I wonder if she would faint if an absent and only loved daughter, who had been far and long absent, should propose to come home. Such love for Christ must blush and quake when Jesus comes. Come, Lord Jesus, and come quickly, is the burning desire of every heart sanctified by the grace of God.

L. R. Alderman of Toledo, Ohio, a book agent, who has been listening to me and reading on these great questions, has become a convert to the faith. Is now making all arrangements to go out and publish it to the world. He is an amiable man, possessing a good heart and an intelligent mind, and must do good. May the Lord who is calling him into his vineyard to labor endow him with all those heavenly graces that will make him a brilliant star in the church of Christ. Bro. Emerson Hasty will yet herald forth the proclamation of a soon-coming Savior. He is a good scholar, a devoted christian, standing aloof from all creeds and sects with his two amiable christian brothers, taking the Bible alone as their criterion, who are deeply interested in the investigation of all Bible truth. Three more lovely young christian gentlemen I never saw before in one family.

Praise the Lord, oh my soul, for the success attending a faithful presentation of the gospel proclamation by so feeble an instrumentality. Praise the Lord for ever and ever. Your Bro. looking for Jesus, A. N. Seymour.

Delta, O., Mar. 2nd, 1866.

From Bro. P. B. Manning.

Bro. Grant:—I am still in this wicked world. My health is the same as it was when I last wrote to you; and I wish to say to all of the dear children of the Lord, that I believe in faith, and that "the prayer of faith shall save the sick," and if they "have committed sins, they shall be forgiven him." Now, then, my dear brethren and sisters in Jesus Christ, don't forget me in your prayers, when you are in your closet. God has heard your prayers in days that are past and gone in my behalf, and raised me up, for which I do feel to praise his holy name.

O how I do long to be out among the dear brethren, to stir up their pure minds by way of remembrance, and try to help save some poor souls from perdition, the Lord helping me by the Holy Spirit. Truly, we are in the last days of this world's history; and O how glad I am that we are so near to the end of our pilgrimage to a better land. Brethren and sisters, cheer up, cheer up; the day breaks o'er thee; soon, if faithful to God, we shall see our blessed Lord coming down the pathway from glory to this earth again, to take his dear children home to himself. O, glory be to God for the blessed promises that are found in his word; but all these promises are on condition, if we live right, and do right, and watch and pray without ceasing, and in every thing give thanks to God; then it will be well with us here in this world, and in the world to come.

While I read in the papers the letters from the dear children of the Lord, it does rejoice my poor heart, and I can say to God be all the glory, for what he is doing in New Bedford, and in Boston; and for what he is doing in New Hampshire, in Woodstock, and other places; and my prayer is, Lord let the work go on, and begin it where thou hast not begun it. O my brethren, wake up to the work anew; time is short, and what is done must be done quickly. The Judge stands at the door.

Your brother, looking for the Lord soon to come and save all of his people,

Goffstown, N. H. B. P. Manning.

From Bro. J. S. Hinds.

Bro. Grant:—It has been a long time since I have written any thing for the Crisis, or "Voice of the West." It is now about one year since I first saw the "World's Crisis," and began to receive the light, and come to the knowledge of the truth as it is recorded in the Bible. The light and knowledge of the truth have been increasing ever since. I have not seen a Second Advent preacher since I left Camp Wilbraham; but I thank the Lord that I have had the "Crisis," and the "Voice of the West," ever since I got home. I need not say any thing in their praise, for it seems to me that any Christian that will read them must love them.

Those tracts that I received were a great help. Many of the tracts have been sent to friends at a distance, and also some of my papers to my friends that are scattered abroad in every direction, especially those who have had their letters published in the "Crisis" and "Voice." You may truly imagine that I have been made happy, and edified, and very much strengthened, by reading your letters. Then we have very often a good sermon. O how good that is to us where no one of our belief is to speak to us. Brethren and sisters, pray for me, that I may discharge my duty, whatever it may be. My heart's desire and prayer to God is that those that bear the name of Christian may depart from all unrighteousness.

Although I have but little of the things of this world, yet I feel rich sometimes, when by faith I view the promised land, the saints' inheritance in paradise. Praise the Lord. It was thirty-four years last August since I threw down my weapons against God, and sought pardon through the atonement. I have had a great many happy seasons when meeting with christians of different denominations, as I always loved all christians, and do to this day; but I cannot love error or false doctrine. Sometimes I really hate myself, when I think how long and strongly I held to the never-ending misery of the wicked. Well, I am glad to learn, by the Crisis and some other ways, that this awful doctrine is growing weak.

Brethren and sisters, be ready and watching, and I will try and do the same.

Wilmington, N. Y. J. S. Hinds.

From Bro. L. Boutell.

Bro. Grant:—Recently my field of labor has been Salem, Lynn, and South Reading. And it is with heartfelt gratitude to God that I can say there is a deep interest manifested among the people to hear the words of Christ.

In Salem the Chapel is well filled Sundays with attentive listeners, who often manifest a deep interest and at times much feeling relative to the truth of Christ's coming and the needful preparation for that glorious rest with life and glory. We have some excellent social meetings, where the Spirit of the Lord quickens and comforts while we exhort one another. There is an interesting company of young disciples, who do not forsake the assembling of themselves with us, and who with the older members seem to be ready for every good word and work. Since the new year came in some have put on Christ, and have found joy and peace and believing. The wants of the poor are looked after, and the love for each other shows itself in that charity that suffers long and is kind. But our tendency is to a formal worship and round of duty, which is not profitable. I do hope in Jesus Christ to see a stirring up of the old members by the Spirit of God imparting to them more zeal and energy, that the young disciples of the flock may be cheered, encouraged, and helped on to their heavenly rest.

In Lynn I found an interesting state of things. The Lord was indeed among them, and a goodly number know it. Some had confessed their backslidings and wrongs, and had received blessings, with joy and peace; others were convinced, but were not quite humble enough to confess and let the work go on, but the spirit of reformation was among them, and the meetings were full of interest. After preaching twenty and more living testimonies were given. There was an interesting desire on the part of the people to hear that truth for which we bear reproach.

We had some blessed good free meetings in praying, singing, and exhorting, with some inquiring the way of life. The brethren here love the coming of their Lord and Master. Their heads are uplifted. They know redemption is near.

At So. Reading the work of reformation is going on. The church are awake to their own interest and that of others. The old veterans of twenty years' warfare are at their post doing duty, while the work of recruiting has been very successful, and is still going on. More than a dozen have confessed Christ and their loyalty to his government. Some enlisted while I was there. We had blessed seasons morning, afternoon, and evening, in urging the conditions and orders necessary to a victorious campaign, while the hearty responses would come from them thick and fast. All seemed ready for marching orders, ready for an aggressive movement. One meeting only created a strong desire for another. Thus the good work is going on. The Lord deepen and speed it on, causing it to spread.

The true light is shining. Fables and religious infidelity are giving way to the revealed word of God. The rational plan of redemption consummating itself at the coming of Jesus the life-giver, and the resurrection of the dead, is being received into good and honest hearts. Glory be to God. Dearly beloved, it is not enough to stand on the defensive. Up! and let us rally in the strength of the mighty One, and give battle to the enemy. Up! and onward with united action, and victory in the name of Jesus Christ is soon ours. Amen. Thine ready for the service,

Salem, Mar. 28th, 1866. L. Boutell.

Sr. P. P. Lamprey, Mast Yard, N. H., writes:—"It is now almost two years since I became a free subscriber for the Crisis. I am very grateful for the favor, and I have tried to do what good I could with them, by lending them to my neighbors, and sending them away to friends in different towns and states. I have succeeded in obtaining several good paying subscribers the past year, and have got one on the commencement of this new year. I am happy to do all I can to promote the usefulness of so good a periodical as the Crisis, whether I be a paying or a free subscriber."

Bro. D. D. Lathrop, Franklin, Pa., writes: "In this vicinity, there are seven different denominations, besides Spiritualists. We are now mostly united in a protracted meeting. Nine have embraced a hope in Christ, and cold ones are revived. Meetings continue under the preaching of the 'Reformed Methodists.'"

Bro. N. Wheeler, Cabot, Vt., writes:—"The cause of God has been prospering in Cabot of late. Some ten young persons have been hopefully converted, and some backsliders reclaimed. To God be all the glory. Pray for us that the work may not cease."

S. W. Worthington, North Bennington, Vt., writes:—"Bro. Grant, I wish to say through the Crisis to the brethren and sisters who preach the word, if any are passing this way, they will find a pilgrim's home with us."

Bro. Munger writes:—The battle goes well here in Concord. Glory to God. Thirteen were forward for prayers last evening. Ten were heads of families. Some forty have started anew, so the brethren say."

Married.

In Newstead, Erie Co., N. Y., March 21st, 1866, at the residence of the bride's father, Mr. Lyman E. Craw, of Lockport, N. Y., and Miss Esther P. Burnham.

Obituaries.

Hackett. Died in Dover, N. H., March 7th, 1866, after a protracted sickness of extreme suffering, of typhoid fever, Arabella Hackett, daughter of J. M. and Mary A. Hackett, aged ten years. She enjoyed her reason until the last, although deprived the use of speech for two weeks previous to her death. When last exercised, it was used in singing a few lines of a beautiful hymn, after prayers, with brethren Latham and Hawkins. The Holy Spirit seemed to animate and inspire her as she listened to the prayers and joined in the song of praise,—

The last on earth which here she sang,
But soon she'll join the immortal throng,
And sing in sweet, angelic strains,
On fair Eden's blissful plains.

A solemn and appropriate sermon was preached on her funeral occasion, on the 10th ult., from 2 Kings 4: 26, by Eld. T. M. Latham.

Milliken. Fell asleep in Jesus, March 8th, 1866, at her residence in Surry, Me., Mrs. Lydia T. Milliken, aged fifty-four years, seven months, and twenty-five days.

Thus slumbers one who was a faithful wife, an affectionate mother, and an humble christian. Her flesh rests in hope; hence we "sorrow not, even as others which have no hope;" believing that as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" from the dead. Her sufferings, which were great at times, were borne very patiently. She leaves a large circle of relatives and friends to mourn her loss. The funeral services were conducted by Eld. H. Hawes. C. H. Leverton.

Pease. Died in Enfield, Ct., March 11th, Sr Evelina Pease, wife of Bro. Theodore Pease, aged fifty-one years.

Sister P. was formerly connected with the M. E. church, until she heard the truth of Jesus' coming; then she, with her companion, was willing to forsake all for Christ and his word. Death had no terror to her, and as she approached the dark stream, she requested her family and friends to sing. Her faith was triumphant, her death peaceful; she rests in hope.

We spoke from Job 14: 14; and showed that the dead would live again. We were assisted in the services by Dr. Brigham, the Congregationalist minister. R. Williams.

Phillips. Died in Cranston, R. I., Feb. 4th, 1866, Carrie Rhodes, eldest daughter of Nathaniel and Caroline Phillips, aged four years and six days.

The parents sorrow, but not without hope of meeting their loved one in the goodly land.

There my little ones, I know,
Round me shall be clinging;
There the loved of long ago
With me shall be singing.
Oh, that land I long to see,
Where the weary-hearted
Shall with Christ in glory be,
Never to be parted.

Hadlock. Died in Savoy, Mass., Feb. 19th, 1866, my mother, Marion Hadlock, aged eighty-eight years and nine months.

Thus another who saw the first signs of a coming Jesus, has passed away. Only here and there one is now left, as old sentinels, testifying to God's veracity. Words of truth and comfort were spoken by Bro. E. Healey. H. Hadlock.

Connell. Died in Parkersburg, Butler Co., Iowa, March 7th, 1866, Clarinda, wife of Wm. H. Connell, in the thirty-second year of her age.

Yet again we hope to meet thee,
When the day of life is fled;
In the kingdom we will greet thee,
Where no farewell tear is shed.

The subject of this notice was converted and baptized by Eld. A. M. Higgins, in the State of Massachusetts. She moved to Iowa in 1856, led a very godly life, and died a happy and peaceful death, expecting to sleep till Jesus comes. John 11: 25 was improved on the occasion, by Bro. Ensign, to comfort the bereaved. P. W. Hough.

Tucker. Died in Thompson, Feb. 2d, 1866, Bro. Silas Tucker, aged sixty-one years.

March 4th, Ida, grand-daughter, aged twelve years and six months.

Also, March 7th, Sr. Esther, wife of Bro. Silas Tucker, aged fifty-five years. [Corrected from last week.]

Summary of News.

FOREIGN.

Liverpool March 21, Queenstown 22d.

A Paris telegram of the 20th to the *Daily Telegraph* reports on good authority that Head Centre Stephens had just arrived in Paris, having been in Scotland.

Rio Janeiro, Feb. 23. A battle has been fought without decisive results between the Argentine and Paraguayan armies. The loss was heavy on both sides.

The Germans journals continue to represent the relations of Austria and Prussia as very threatening. They even asserted that Austria had ordered the assembling of 100,000 troops on the Bohemian frontier, and sent a circular note to the Powers, disclaiming all responsibility for the consequences of any conflict which may ensue.

The London *Times* directs attention to the critical state of affairs. It says Bismarck has thrown off his mask and the Duchies are to be annexed to Prussia. Preparations for war were progressing on both sides. In both capitals military councils are held, generals nominated, and plans of a campaign discussed. Funds are depressed in the various markets by disquieting rumors.

DOMESTIC.

New York, March 29. A Paris letter has the text of the Secret Convention between Napoleon and Maximilian at the city of Mexico, on the 29th of September last, fixing the pay and position of French agents in Mexico, the number of whom is large, for five years from above date.

Change of Feeling South.

The Washington *Chronicle* publishes several private letters from the South, lamenting the marked change of feeling which has taken place among the rebels since the President's veto of the Freedmen's Bureau bill. The most important of these letters, recently received by Senator Sumner from Wilmington, North Carolina, represents that the spirit of hatred towards negroes and Northern men is increasing in malignity, and finds expression in libelling the female teachers from the North, insulting Northern citizens generally, and persecuting the colored people. Arrests of the freedmen it is said are made on the most trifling pretences, and the most degrading and torturing penalties inflicted. The letter states that on the 15th inst., seven or eight colored men and one poor white were seized on an accusation of theft, and at broad noon, in one of the most frequented streets of the city, the colored men were strung up by order of the officers of the County Court, their wrists bound by ropes and drawn up over the branch of a tree till their toes could barely touch the ground, when they were stripped bare to the waist, and in the presence of a crowd of men, women and children, ordered to receive the number of lashes to which they were sentenced. This infliction was made upon three of them, when the affair was brought to the notice of the officer of the bureau, who ordered the work to cease. The white man was released at once, on bail offered by some one present.

A prominent army officer stationed in Wilmington, in a letter received here, relates occurrences illustrative of the same spirit, and attributes them to the same cause. He says the rebels hurrah for Jeff. Davis and President Johnson, and such is the feeling against the military that it is positively unsafe for an officer to venture out alone at night, unless well armed. An ex-officer of the 1st Texas Cavalry now in Texas, writing to one of his former military companions now stationed in this city, after speaking of the attractions of the Texan climate and the inducements to settle in that State, makes the following remarks:—

"There is one thing, however, that is working against the speedy return of quietness, not only in this State, but throughout the entire South, and that is the reconstruction policy of President Johnson. It is doing more to unsettle this country than people who are not practical observers of its workings have any idea of. Before this policy was made known, the people were prepared to accept anything. They expected to be treated as rebels, their leaders to be punished, and their property confiscated. But the moment it was made known their assurance returned. Rebels have again become arrogant and exacting. Treason stalks through the land unabashed. What we now want is emigration from the North, but we cannot look for any great amount until the present policy is changed."

Treatment of the Freedmen.—A commission sent by General Sickles to Greenville, S. C., to inquire into alleged ill-treatment of the freedmen report as follows:

"That there are armed bands in the districts of Newberg and Lawrence, who are harbored and paid by citizens of influence, for the avowed purpose of committing outrages upon freed people by murdering and flogging; that these bands are systematically screened from the authorities, and that no one dares now to report the outrages committed; that in cases where persons have heretofore testified against the perpetrators of these outrages, they have been compelled to leave the districts to escape the vengeance of the friends of the accused; that murder and other outrages have been committed upon the freed people for a price per head."

☞ The European papers present terrible pictures of the mortality attending the new disease, called "trachina," in several parts of the continent. The disease, as is well known, is engendered by eating pork, in which, though unseen, millions of animalculæ abound, that cannot be destroyed except by long and hard boiling. Those pass into the human system, and the person is eaten up alive by them, without being able to help himself. A German physician of Frankfort, who has given the subject much consideration, wrote on the 9th ult., that in a little place near Magdeburg, one hundred children had been rendered orphans by the disease, and upward of three hundred patients were then awaiting death, which they knew to be inevitable, from the same cause. The disease is reported to have appeared in some of the Western cities of the United States.

A Touching Incident.—Last Sabbath evening after an eloquent temperance address by Mr. Uniac at the Town Hall in South Reading, a young man came upon the platform and said: "It is a strange thing that I am here. I have kept the vilest place, and sold the most rum of any man in this town. I have led young men and old men to destruction. A few weeks ago I cursed every man who spoke against my business. I defied God. But soon after I could not sleep. The thought haunted me that some one of the men I had made drunk at night might be dead at my door in the morning. But, thank God, I am converted." He then raised both his hands and said: "I promise before God Almighty, my Maker and Savior, that I will never sell or use another single drop of liquor while God gives me life."—*Journal, 21st.*

A Fearful Instrument of War.—The *Gazette du Midi* reports that a new torpedo of a more destructive kind than any hitherto invented has just been tried in the dockyard of Castigneau, Toulon, with complete success. The Vauban ship-of-war, attacked by a boat twenty feet long, supplied with a spur armed with a fulminating torpedo, was lifted three feet out of the water and instantly sunk in consequence of an enormous hole in her keel caused by the torpedo. The success was the more remarkable as the charge of powder was only six pounds.

Explorations in Syria.—A Constantinople paper says that two antiquaries, in making excavations in Syria, have discovered a Jewish habitation entire, the construction of which dates two centuries previous to the Christian era. Its rooms are furnished after the Egyptian style, and these gentlemen found in them the five books of Moses, the Psalms of David, and another book containing Hebrew poetry, completely unknown.

☞ The population of Greece is one million two hundred thousand. The country is able to sustain four times this number.

Notices.

Notice.

We shall commence a meeting in the Chapel, corner of London and Decatur streets, East Boston, Monday evening, April 9th, to continue as long as duty may demand. John G. Hook.
C. Goodrich.

P. S. The meetings will be continued at Lowell Street Chapel this week and next. I expect Bro. I. Damman to assist in the meetings both at Lowell Street and East Boston. John G. Hook.

Discussion at Norway.

We are to have a discussion at Norway, Me., with Mr. N. Gunnerson, Universalist minister, commencing at 10 o'clock A. M., April 10th.

First Question:—"Is the second coming of Christ, to judge the world, a future event?"

Second Question:—"Do reason and the Bible teach the immortality of man?"

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. Wm. Sheldon.

Photographs.

Bro. T. E. Wood, of Portsmouth, N. H., will send the photographs of Elds. C. Goodrich and H. Munger (album size) on the receipt of 25 cents each. The large size, suitable for framing, 75 cents each.

He will also send the picture of Bro. M. B. Czechowski (album size) for 25 cents; the proceeds to be appropriated to the European mission.

☞ Address T. E. Wood, Portsmouth, N. H., enclosing stamp to prepay postage.

Notice.

Any brethren in Western New York, especially in Erie, Cattarsugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N. Y. Clinton Colegrove, Bap. Minister.

Sickness.

Bro. Grant:—I wish through the Crisis to say to the brothers and sisters of Bro. D. M. Hanscomb that he is very sick and has been for about four weeks. His address is Strickland's Ferry, Maine.

Wayne, Mar. 30, 1866. Hartley Gray.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. G. Hook .... Sunday, March 11th and onward as the Lord directs.

East Boston.
H. L. Hastings .... Sunday, April 8th

Charlestown, Mass., (69 Maine Street), Sunday, April 8th, at 10½ o'clock A. M., and 3 and 7 P. M. Wm. C. Thurman.

Exeter, N. H. .... Saturday evening, April 7th and over the following Lord's day. Miles Grant.

Lynn, Mass. .... Sunday, April 8th
J. Couch.

Concord, N. H. .... Sunday, April 8th
H. Munger.

South Reading .... evenings, April 5th and 6th
Lawrence .... Sunday, April 8th
C. Goodrich.

North Salem, N. H., Lord's day, April 8th, through the week, and over the following Lord's day.
Summersworth, Great Falls, N. H., Wednesday evening, April 18th, through the week, and over the following Lord's day. L. C. McKinstry.

Plymouth .... Sunday, April 8th
Carver .... Sunday, April 15th
Worcester .... April 22d
Springfield .... April 29th
Hartford, Ct .... May 6th
West Haven, Ct .... May 13th and 20th
New Britain, Ct .... May 27th
Hartford, Ct .... June 3d
New Haven, Ct .... June 10th
Warehouse Point .... June 17th
J. S. White.

Enfield, (at Bro. Theodore Pease's house), Saturday evening, April 14th.
Scitico .... Sunday, April 15th
R. Williams.

Portland, Me .... Sunday, April 8th
Timothy Cole.

Sangerville, (near Bro. Oren French's) .... April 22d
Exeter, (Chamberlain school-house) .... April 29th
Brewer, (as brethren may arrange) .... May 6th
Levant, (Emmerson's Mills) .... May 20th
Sebec, (near Bro. Harriman's) .... May 27th
I. K. Lombard.

East Bowdoinham, (with Bro. H. D. Reed), Thursday evening, April 12th, and over the following Sunday.
R. R. York.

Freeport, (Swamp school-house) .... Sunday, April 15th
I. C. Wellcome.

East Granville, Mass. .... Saturday evening, April 14th and over the next Lord's day, April 15th, at Bro. S. Oatley's.
At Bro. Stephen Herrick's .... Tuesday eve, April 17th
East Hartland .... Wednesday eve, April 18th
Barkhamstead, (at the dwelling of Jason Case), Thursday evening, April 19th. H. Rockwell.

Agawam, Mass.
Bro. Oatley .... Sunday, April 8th
H. Pratt .... Sunday, April 15th

Stafford, Ct., (Free Church) .... Sunday, April 8th
H. Pratt.

Concord, N. H. (Angelos Hall) .... May 6th and 13th
Joseph Pinkham.

Porter, Me. .... Thursday evening, April 5th and over Sunday.
J. G. Smith.
J. Pinkham.

Concord, N. H., (Angelos Hall) .... Sunday, April 22d
J. G. Smith.

Harwinton, Ct. (school-house near Bro. Barber's), Sunday, April 8th.
O. D. Woodruff.

Plainfield Pond .... April 22d
West Hoosic, (Advent Chapel) .... April 29th
Wm. J. Blanchard.

Lee, N. H. .... April 8th and 15th
C. S. Emerson.

Richmond, R. I., (Clark's Hall), Saturday evening, April 28th, and Sunday, 29th, day and evening.
L. H. Otis.

Champlain, (Corbeau), 6 P. M. .... April 8th
Addison, Vt. .... evenings, April 11th, 12th, and 13th
Rutland, Vt. .... Lord's day, April 15th, and 22d with intervening evenings, if the brethren so arrange.
Champlain (Village), N. Y., A. M. .... April 29th
Massena, (as Bro. D. T. Taylor may arrange), May 6th
G. W. Stetson.

Abington, Ct. .... Sunday, April 15th
E. Bellows.

Danielsonville, Ct. .... Sunday, April 8th
Abington, Ct .... Sunday, April 15th
H. F. Carpenter.

West Falmouth, Me.
R. R. York .... Sunday, April 8th
Clarkson Goud .... Sunday, April 15th

East Bowdoinham, (Lancaster school-house), Sunday, April 15th. H. D. Reed.

Pleasant Valley, Ct. .... Sunday, April 8th
Cheshire Street, Ct. .... Sunday, April 15th
S. Woodruff.

Lake Village, (at the New Chapel) .... Sunday, April 8th
Meredith, (where Bro. Calif may appoint), Sunday, April 15th. Nelson Hartshorn.

Poultney, Vt. .... Friday eve, April 6th and over the following Lord's day.
Manchester, N. H. .... Lord's day, April 15th
Biddeford, Me. .... Lord's day, April 29th
C. C. Stevens.

Concord, N. H., (Angelos Hall) .... April 8th
Through the week as may seem duty, and over the Lord's day, April 15th. Geo. W. Brown.

Wallingford Farms, Ct. .... April 8th
B. Hitchcock.

Nottingham, (Union Hall) .... April 8th
H. M. Bryant.

Reynold's Station, (Pine Ridge) .... Sunday, April 8th
No Name—(supposed to be Wm. Shepherd.)

Pleasant Valley, Ct. .... Sunday, April 8th
Stephen Woodruff.

Concord, N. H., (corner of Green and Center Streets), Sundays, April 22d and 29th.
W. W. Sutherland.

Southbridge, Mass., (Brick schoolhouse) .... April 8th
Geo. A. Stebbins.

Thompson, Ct. .... evening, April 6th
Pine Tree School-house, North Salem, N. Y. (or as Bro. Bailey may appoint) .... Sundays, April 15th and 22d
Thompson, Ct. .... Sunday, April 29th
Wrightville .... evening, May 4th
Geo. L. Teeple.

Carlton, Orleans Co. .... April 8th
West Barre .... April 15th
Brockport .... April 22d
Darien City, Genesee Co. (as Bro. Henry Sharrock may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. H. C. Simonds, at 4 P. M. same day. C. P. Sweezy.

Concord, N. H. .... April 8th
J. K. Bellows.

Bristol, Ct. .... Sunday, April 8th
Newfield, Ct .... Sunday, April 15th
A. Simpson.

Warner, (Waterloo Village), N. H.) .... April 15th
Simeon Roby.

Business.

TO CORRESPONDENTS.

D. D. Lathrop—Paid to No. 543.
Mrs. C. Howe—It was acknowledged in No. 530, and paid to No. 662.
J. B. Wilcox—Received and sent.
F. R. W. Chapman—Received and acknowledged in No. 533.
CPDow—Credited in No. 644.
Geo. W. Turner—They will be out before a great while, and due notice will be given.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 548. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for *every* dollar, and you have the exact amount due.

$1.00 each—E Potter, what P. O.? W Mitchell, what P. O.? B Quint 572, D B Salter 523, E P Streeter 531, E Myers 563, T Cheney 567.

$1.25 each—J D Patterson 573, S B Barnap 573, T. Erskine 573, L M Plummer 572, J H Young 571, S A Miller 570, S D Hastey 549, H Lucas 549, A P Noyes 572, T Snow 521, F Hapgood 573, B F Rice 573, F H Prentice 573, S D Applebee 576, A Jewett 579, R Knight 569, B Herrick 580, E Case 573, W L Huntley 566, F S Mills 572, R C Jackman 572, P O Seenebers 573, W F Dame 572, M E Eastman 573, W Hudson 573, D Richardson 573, E Turner 575, N Batchelder 562, S A Kamerling 532, R Morgan 573, A S Johnson 573, F Gasper 573, J M Eaton 573, J Clark 572, W Grossman 572, O W Brown 573, W Vreeland 573, J Allen 597, A L Boswell 565, G B Cargill 573, J C Burnham 573, P Edwards 561, C Benton 573, O L Rice 572, A H Johnson 572, S J Tyrrell 569, E Ayres 577, J A Clark 575, M. E. Fuller 572, M A Georgia 573, B T Parsons 573, B C Hitchcock 573, I Mayberry 573.

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Correspondence.

From Bro. J. M. Runnells.

Bro. M. Grant:—Dear Sir, I have been a constant reader of the Crisis for more than two years, and acknowledge myself indebted to it for many invaluable ideas. Much light from the "Sacred Oracles" has been shed upon my mind from reading its pages. I may say that from reading the Crisis, and such books and tracts as my attention has been called to by it, I have become fully convinced that the Bible teaches that man is *mortal*, and that *immortality* can only be secured by getting into Christ, and a patient continuance in well doing.

But my experience resembles that of many others who have embraced *unpopular* teaching. He who feels impressed with the great importance of being "always ready" for the return of the Master, and labors to impress his friends and neighbors with the necessity of directing their minds to an investigation of this subject, will soon be regarded as a fanatic. And if he chance to avow his convictions that the great day of our Lord's second Advent is probably near at hand, he is immediately classed with *infidels, heretics, speculative philosophers*, and *mischievous persons*, in the guise of religion.

To give you some idea how Adventists are regarded, generally, I will give you the substance of some remarks that were made a few days since in a religious paper, published in Cincinnati, "*The American Christian Review*," edited by Messrs. Franklin and Rice. They had received a private letter informing them that a church somewhere had employed for another year the services of an Adventist, as preacher, etc. The *Review* informs us that the term "Advent" is used to cover up *mischief*. Then gives a list of the heretical notions that are adroitly covered up by this specious name:—

1st. That the kingdom of Christ has not yet come.

2d. That instead of keeping the first day we should keep the seventh.

3d. That all, both good and bad, are unconscious between death and the resurrection.

4th. That at the last judgment the wicked will be struck out of existence.

5th. That man has no soul but his breath.

6th. That man consists wholly of matter.

I have given the above very nearly in the editor's own words.

I wish to draw this editor, or the strongest man they can produce, into a discussion upon the "immortality of man," and "destiny of the wicked," and I want to know whether you will undertake to discuss these questions with them. I do not know whether I can succeed, but I will press them hard if you will promise to debate. I think such a discussion would do good, as many excellent minds can be reached, that will otherwise remain in darkness. Please let me know, and give me the propositions that you will discuss. Yours truly, J. M. Runnells.

N. Antioch, O.

We should be much pleased to discuss the 1st, 3d and 4th propositions, if we can agree about the preliminaries. We do not believe the 2d and 5th propositions, hence could not debate them. We are not prepared to speak definitely about the 6th, until the terms in it are defined, because the gentleman may not mean by them the same as we do. It would be involved in the 3d.

If arrangements can be made for an oral debate, we will endeavor to attend to it.

From Bro. A. N. Seymour.

Bro. Grant:—For three weeks past I have been laboring in the townships of Sylvania and Washington, some five and six miles west of Toledo, Ohio. My steps were directed there by Mr. Henry Ware and wife, who are old and well tried friends. They, having sold their farm in Lenawe Co., Mich., and moved to Sylvania township, requested me to make them a visit. I sent an appointment for Tuesday evening, with the request to secure me a full house the first night, which they did, and the truth of God held their attention for nearly two weeks, and the result thus far has been most blessed. Scores have become most deeply effected by the gospel that we as a people are heralding to dying men. The Lord has blessed our labors much. Praise alone belongs to our God.

This dear people are wide awake, and are determined to inform themselves thoroughly touching the glorious news that has been falling so sweetly upon their ears. They are an intelligent, enterprising, good-hearted people, from whom I have received the kindest attention from first to last. May the Lord bless them with every grace that will qualify them for usefulness and the kingdom of God. The influence here has become so permanent and strong that it is spreading over a large territory, and invitations have come in from adjacent townships to have me visit them, in one of which I have preached five discourses, and the influence here is moving with power. Sinners and backsliders are weeping, and saints rejoicing. I expect to continue the meeting after a few days. I have preached by night, visited from house to house by day, and in some instances held Bible classes. Such a thirst for knowledge pertaining to the coming of the Lord and kindred truths I have never seen in all my travels for the last twenty-five years. All are impressed with the idea that the judgment day is upon us surely.

My dear brother, my soul, body and spirit, by which I mean body, mind and strength, are thorough converts to God and his whole revealed will; and I love to preach, pray, talk and sing about the coming One more than I love to eat, drink, or sleep. Bless the dear Lord, my soul is overwhelmed with his goodness to me, and I can but rejoice in hope while my soul is full of glory. But oh! how differently some feel on the subject of the Lord's coming. One woman heard me one night, and a professed christian, who said she should not come again. Why? Said she, "It makes me faint." I wonder if she would faint if an absent and only loved daughter, who had been far and long absent, should propose to come home. Such love for Christ must blush and quake when Jesus comes. Come, Lord Jesus, and come quickly, is the burning desire of every heart sanctified by the grace of God.

L. B. Alderman of Toledo, Ohio, a book agent, who has been listening to me and reading on these great questions, has become a convert to the faith,—is now making all arrangements to go out and publish it to the world. He is an amiable man, possessing a good heart and an intelligent mind, and must do good. May the Lord who is calling him into his vineyard to labor endow him with all those heavenly graces that will make him a brilliant star in the church of Christ. Bro. Emerson Haney will yet [illegible] forth the proclamation of a [illegible] Savior. He is a good scholar, a devoted christian, standing aloof from all creeds and sects with his two amiable christian brothers, taking the Bible alone as their criterion, who are deeply interested in the investigation of all Bible truth. Three more lovely young christian gentlemen I never saw before in one family.

Praise the Lord, oh my soul, for the success attending [illegible] proclamation of the gospel proclamation by so feeble an instrumentality. Praise the Lord for ever and ever. Your Bro. looking for Jesus, A. N. Seymour.

Delta, O., Mar. 2nd, 1866.

From Bro. P. B. Manning.

Bro. Grant:—I am still in this wicked world. My health is the same as it was when I last wrote to you; and I wish to say to all of the dear children of the Lord, that I believe in faith, and that "the prayer of faith shall save the sick," and if they "have committed sins, they shall be forgiven him." Now, then, my dear brethren and sisters in Jesus Christ, don't forget me in your prayers, when you are in your closet. God has heard your prayers in days that are past and gone in my behalf, and raised me up, for which I do feel to praise his holy name.

O how I do long to be out among the dear brethren, to stir up their pure minds by way of remembrance, and try to help save some poor souls from perdition, the Lord helping me by the Holy Spirit. Truly, we are in the last days of this world's history; and O how glad I am that we are so near to the end of our pilgrimage to a better land. Brethren and sisters, cheer up, cheer up; the day breaks o'er thee; soon, if faithful to God, we shall see our blessed Lord coming down the pathway from glory to this earth again, to take his dear children home to himself. O, glory be to God for the blessed promises that are found in his word; but all these promises are on condition, if we live right, and do right, and watch and pray without ceasing, and in every thing give thanks to God; then it will be well with us here in this world, and in the world to come.

While I read in the papers the letters from the dear children of the Lord, it does rejoice my poor heart, and I can say to God be all the glory, for what he is doing in New Bedford, and in Boston, and for what he is doing in New Hampshire, in Woodstock, and other places; and my prayer is, Lord let the work go on, and begin it where thou hast not begun it. O my brethren, wake up to the work anew; time is short, and what is done must be done quickly. The Judge stands at the door.

Your brother, looking for the Lord soon to come and save all of his people,

Goffstown, N. H. B. P. Manning.

From Bro. J. S. Hinds.

Bro Grant:—It has been a long time since I have written any thing for the Crisis, or "Voice of the West." It is now about one year since I first saw the "World's Crisis," and began to receive the light, and come to the knowledge of the truth as it is recorded in the Bible. The light and knowledge of the truth have been increasing ever since. I have not seen a Second Advent preacher since I left Camp Wilbraham, but I thank the Lord that I have had the "Crisis," and the "Voice of the West," ever since I got home. I need not say any thing in their praise, for it seems to me that any Christian that will read them must love them.

Those tracts that I received were a great help. Many of the tracts have been sent to friends at a distance, and also some of my papers to my friends that are scattered abroad in every direction, especially those who have had their letters published in the "Crisis" and "Voice." You may truly imagine that I have been made happy, and edified, and very much strengthened, by reading your letters. Then we have very often a good sermon. O how good that is to us where no one of our belief is to speak to us. Brethren and sisters, pray for me, that I may discharge my duty, whatever it may be. My heart's desire and prayer to God is that those that bear the name of Christian may depart from all unrighteousness.

Although I have but little of the things of this world, yet I feel rich sometimes, when by faith I view the promised land, the saints' inheritance in paradise. Praise the Lord. It was thirty-four years last August since I threw down my weapons against God, and sought pardon through the atonement. I have had a great many happy seasons when meeting with christians of different denominations, as I always loved all christians, and do to this day; but I cannot love error or false doctrine. Sometimes I really hate myself, when I think how long and strongly I held to the never-ending misery of the wicked. Well, I am glad to learn, by the Crisis and some other ways, that this awful doctrine is growing weak.

Brethren and sisters, be ready and watching, and I will try and do the same.

Wilmington, N. Y. J. S. Hinds.

From Bro. L. Boutell.

Bro. Grant:—Recently my field of labor has been Salem, Lynn, and South Reading. And it is with heartfelt gratitude to God that I can say there is a deep interest manifested among the people to hear the words of Christ.

In Salem the Chapel is well filled Sundays with attentive listeners, who often manifest a deep interest and at times much feeling relative to the truth of Christ's coming and the needful preparation for that glorious rest with life and glory. We have some excellent social meetings, where the Spirit of the Lord quickens and comforts while we exhort one another. There is an interesting company of young disciples, who do not forsake the assembling of themselves with us, and who with the older members seem to be ready for every good word and work. Since the new year came in some have put on Christ, and have found joy and peace in believing. The minds of the poor are looked after, and the love for each other shows itself in that charity that suffers long and is kind. But our tendency is to a formal worship and round of duty, which is not profitable. I do hope in Jesus Christ to see a stirring up of the old members by the Spirit of God imparting to them more zeal and energy, that the young disciples of the flock may be cheered, encouraged, and helped [illegible].

In Lynn I found an interesting state of things. [illegible] and a goodly number know it. Some had confessed their backslidings and wrongs, and had received blessings, with joy and peace; others were convinced, but were not quite humble enough to [illegible] the work [illegible], but the spirit of [illegible] them, and the meetings were full of interest. After preaching twenty and more living testimonies were given. There was an increasing desire on the part of the people to hear that truth for which we bear reproach.

We had some blessed good free meetings in praying, singing, and exhorting, with some inquiring the way of life. The brethren here love the coming of their Lord and Master. Their heads are uplifted. They know redemption is near.

At So. Reading the work of reformation is going on. The church are awake to their own interest and that of others. The old veterans of twenty years' warfare are at their post doing duty, while the work of recruiting has been very successful, and is still going on. More than a dozen have confessed Christ and their loyalty to his government. Some enlisted while I was there. We had blessed seasons morning, afternoon, and evening, in urging the conditions and orders necessary to a victorious campaign, while the hearty responses would come from them thick and fast. All seemed ready for marching orders; ready for an aggressive movement. One meeting only created a strong desire for another. Thus the good work is going on. The Lord deepen and speed it on, causing it to spread.

The true light is shining. Fables and religious infidelity are giving way to the revealed word of God. The rational plan of redemption consummating itself at the coming of Jesus the life-giver, and the resurrection of the dead, is being received into good and honest hearts. Glory be to God. Dearly beloved, it is not enough to stand on the defensive. Up! and let us rally in the strength of the mighty One, and give battle to the enemy. Up! and onward with united action, and victory in the name of Jesus Christ is soon ours. Amen. Thine ready for the service,

Salem, Mar. 28th, 1866. L. Boutell.

Sr. P. P. Lampery, Mast Yard, N. H., writes:—"It is now almost two years since I became a free subscriber for the Crisis. I am very grateful for the favor, and I have tried to do what good I could with them, by lending them to my neighbors, and sending them away to friends in different towns and states. I have succeeded in obtaining several good paying subscribers the past year, and have got one on the commencement of this new year. I am happy to do all I can to promote the usefulness of so good a periodical as the Crisis, whether I be a paying or a free subscriber."

Bro. D. D. Lathrop, Franklin, Pa., writes:—"In this vicinity, there are seven different denominations, besides Spiritualists. We are now mostly united in a protracted meeting. Nine have embraced a hope in Christ, and cold ones are revived. Meetings continue under the preaching of the 'Reformed Methodists.'"

Bro. N. Wheeler, Cabot, Vt., writes:—"The cause of God has been prospering in Cabot of late. Some ten young persons have been hopefully converted, and some backsliders reclaimed. To God be all the glory. Pray for us that the work may not cease."

S. W. Worthington, North Bennington, Vt., writes:—"Bro. Grant, I wish to say through the Crisis to the brethren and sisters who preach the word, if any are passing this way, they will find a pilgrim's home with us."

Bro. Munger writes:—"The battle goes well here in Concord. Glory to God. Thirteen were forward for prayers last evening. Ten were heads of families. Some forty have started anew, so the brethren say."

Married.

In Newstead, Erie Co., N. Y., March 21st, 1866, at the residence of the bride's father, Mr. Lyman E. Craw, of Lockport, N. Y., and Miss Esther P. Burnham.

Obituaries.

Hackett. Died in Dover, N. H., March 7th, 1866, after a protracted sickness of extreme suffering, of typhoid fever, Arabella Hackett, daughter of J. M. and Mary A. Hackett, aged ten years.

She enjoyed her reason until the last, although deprived the use of speech for two weeks previous to her death. When last exercised, it was used in singing a few lines of a beautiful hymn, after prayers, with brethren Latham and Hawkins. The Holy Spirit seemed to animate and inspire her as she listened to the prayers and joined in the song of praise,—

> The last on earth which here she sung,
> But soon she'll join the immortal throng,
> And sing in sweet, angelic strains,
> On fair Eden's blissful plains.

A solemn and appropriate sermon was preached on her funeral occasion, on the 10th ult., from 2 Kings 4:26, by Eld. T. M. Latham.

Milliken. Fell asleep in Jesus, March 8th, 1866, at her residence in Surry, Me., Mrs. Lydia T. Milliken, aged fifty-four years, seven months, and twenty-five days.

Thus slumbers one who was a faithful wife, an affectionate mother, and an humble christian. Her flesh rests in hope; hence we "sorrow not, even as others which have no hope;" believing that as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" from the dead. Her sufferings, which were great at times, were borne very patiently. She leaves a large circle of relatives and friends to mourn her loss. The funeral services were conducted by Eld. H. Hawes. C. H. Leverton.

Pease. Died in Enfield, Ct., March 11th, Sr Evelina Pease, wife of Bro. Theodore Pease, aged fifty-one years.

Sister P. was formerly connected with the M. E. church, until she heard the truth of Jesus' coming; then she, with her companion, was willing to forsake all for Christ and his word. Death had no terror to her, and as she approached the dark stream, she requested her family and friends to sing. Her faith was triumphant, her death peaceful; she rests in hope.

We spoke from Job 14:14; and showed that the dead would live again. We were assisted in the services by Dr. Brigham, the Congregationalist minister. R. Williams.

Phillips. Died in Cranston, R. I., Feb. 4th, 1866, Carrie Rhodes, oldest daughter of Nathaniel and Caroline Phillips, aged four years and six days. The parents sorrow, but not without hope of meeting their loved one in the goodly land.

> There my little one, I know,
> [illegible]
> [illegible]
> [illegible]

Connell. Died in Parkersburg, Butler Co., Iowa, March 7th, 1866, Clarinda, wife of Wm. H. Connell, in the thirty-second year of her age.

> Yet again we hope to meet thee,
> When [illegible]
> In the kingdom we will greet thee,
> [illegible]

The subject of this notice was converted and baptized by Eld. [illegible] Higgins, in the State of Massachusetts. She moved to Iowa in 1856, led a very godly life, and died a happy and peaceful death, expecting to sleep till Jesus comes. John 11:25 was improved on the occasion, by Bro. Ensign, to comfort the bereaved. F. W. Hough.

Tucker. Died in Thompson, Feb. 2d, 1866, Bro. Silas Tucker, aged sixty-one years.

March 4th, Ida, granddaughter, aged twelve years and six months.

Also, March 7th, Sr. Esther, wife of Bro. Silas Tucker, aged fifty-five years. [Corrected from last week.]

Summary of News.

FOREIGN.

Liverpool March 21, Queenstown 22d.

A Paris telegram of the 20th to the *Daily Telegraph* reports on good authority that Head Centre Stephens had just arrived in Paris, having been in Scotland.

Rio Janeiro, Feb. 23. A battle has been fought without decisive results between the Argentine and Paraguayan armies. The loss was heavy on both sides.

The German journals continue to represent the relations of Austria and Prussia as very threatening. They even asserted that Austria had ordered the assembling of 100,000 troops on the Bohemian frontier, and sent a circular note to the Powers, disclaiming all responsibility for the consequences of any conflict which may ensue.

The London *Times* directs attention to the critical state of affairs. It says Bismarck has thrown off his mask and the Duchies are to be annexed to Prussia. Preparations for war were progressing on both sides. In both capitals military councils are held, generals nominated, and plans of a campaign discussed. Funds are depressed in the various markets by disquieting rumors.

DOMESTIC.

New York, March 29. A Paris letter has the text of the Secret Convention between Napoleon and Maximilian at the city of Mexico, on the 29th of September last, fixing the pay and position of French agents in Mexico, the number of whom is large, for five years from above date.

Change of Feeling South.

The Washington *Chronicle* publishes several private letters from the South, lamenting the marked change of feeling which has taken place among the rebels since the President's veto of the Freedmen's Bureau bill. The most important of these letters, recently received by Senator Sumner from Wilmington, North Carolina, represents that the spirit of hatred towards negroes and Northern men is increasing in malignity, and finds expression in libelling the female teachers from the North, insulting Northern citizens generally, and persecuting the colored people. Arrests of the freedmen it is said are made on the most trifling pretences, and the most degrading and torturing penalties inflicted. The letter states that on the 15th inst., seven or eight colored men and one poor white were seized on an accusation of theft, and at broad noon, in one of the most frequented streets of the city, the colored men were strung up by order of the officers of the County Court, their wrists bound by ropes and drawn up over the branch of a tree till their toes could barely touch the ground, when they were stripped bare to the waist, and in the presence of a crowd of men, women and children, ordered to receive the number of lashes to which they were sentenced. This infliction was made upon three of them, when the affair was brought to the notice of the officer of the bureau, who ordered the work to cease. The white man was released at once, on bail offered by some one present.

A prominent army officer stationed in Wilmington, in a letter received here, relates occurrences illustrative of the same spirit, and attributes them to the same cause. He says the rebels hurrah for Jeff. Davis and President Johnson, and such is the feeling against the military that it is positively unsafe for an officer to venture out alone at night, unless well armed. An ex-officer of the 1st Texas Cavalry now in Texas, writing to one of his former military companions now stationed in this city after speaking of the attractions of the Texan climate and the inducements to settle in that State, makes the following remarks:—

"There is one thing, however, that is working against the speedy return of quietness, not only in this State, but throughout the entire South, and that is the reconstruction policy of President Johnson. It is doing more to unsettle this country than people who are not practical observers of its workings have any idea of. Before this policy was made known, the people were prepared to accept anything. They expected to be treated as rebels, their leaders to be punished, and their property confiscated. But the moment it was made known their assurance returned. Rebels have again become arrogant and exacting. Treason stalks through the land unabashed. What we now want is emigration from the North, but we cannot look for any great amount until the present policy is changed."

Treatment of the Freedmen.—A commission sent by General Sickles to Greenville, S. C., to inquire into alleged ill-treatment of the freedmen report as follows:

"That there are armed bands in the districts of Newberg and Lawrence, who are harbored and paid by citizens of influence, for the avowed purpose of committing outrages upon freed people by murdering and flogging; that these bands are systematically screened from the authorities, and that no one dares now to report the outrages committed; that in cases where persons have heretofore testified against the perpetrators of these outrages, they have been compelled to leave the districts to escape the vengeance of the friends of the accused; that murder and other outrages have been committed upon the freed people for a price per head."

☞ The European papers present terrible pictures of the mortality attending the new disease, called "trachina," in several parts of the continent. The disease, as is well known, is engendered by eating pork, in which, though unseen, millions of animalculæ abound, that cannot be destroyed except by long and hard boiling. Those pass into the human system, and the person is eaten up alive by them, without being able to help himself. A German physician of Frankfort, who has given the subject much consideration, wrote on the 9th ult., that in a little place near Magdeburg, one hundred children had been rendered orphans by the disease, and upward of three hundred patients were then awaiting death, which they knew to be inevitable, from the same cause. The disease is reported to have appeared in some of the Western cities of the United States.

A Touching Incident.—Last Sabbath evening after an eloquent temperance address by Mr. Uniac at the Town Hall in South Reading, a young man [illegible] came upon the platform and said: "It is a strange thing that I am here. I have kept the [illegible] place, and sold the most rum of any man in this town. I have led young men and old men to destruction. A few weeks ago I cursed every man who spoke against my business. I defied God. But soon after I could not sleep. The thought haunted me that some one of the men I had made drunk at night might be dead at my door in the morning. But, thank God, I am converted." He then raised both his hands and said: "I promise before God Almighty, my Maker and Savior, that I will never sell or use another single drop of liquor while God gives me life."—*Journal, 21st.*

A Fearful Instrument of War.—The *Gazette du Midi* reports that a new torpedo of a more destructive kind than any hitherto invented has just been tried in the dockyard of Castigneau, Toulon, with complete success. The Vauban ship-of-war, attacked by it, [illegible] twenty feet long, [illegible] with a [illegible] sunk in consequence of an enormous hole in her [illegible]. The success was the more remarkable as the charge of powder was only six pounds.

Explorations in Syria.—A Constantinople paper says that two antiquaries, in making excavations in Syria, have discovered a Jewish habitation [illegible]

Notices.

Notice.

We shall commence a meeting in the Chapel, corner of London and Decatur streets, East Boston, Monday evening, April 9th, to continue as long as duty may demand. John G. Hook, C. Goodrich.

P. S. The meetings will be continued at Lowell Street Chapel this week and next. I expect Bro. L. Damons to assist in the meetings both at Lowell Street and East Boston. John G. Hook.

Discussion at Norway.

We are to have a discussion at Norway, Me., with Mr. N. Gunderson, Universalist minister, commencing at 10 o'clock A. M., April 10th.

First Question.—"Is the second coming of Christ, to judge the world, a future event?"

Second Question.—"Do reason and the Bible teach the immortality of man?"

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. Wm. Sheldon.

Photographs.

Bro. T. E. Wood, of Portsmouth, N. H., will send the photographs of Elds. C. Goodrich and H. Munger (album size) on the receipt of 25 cents each. The large size, suitable for framing, 75 cents each.

He will also send the picture of Bro. M. B. Czechowski (album size) for 25 cents; the proceeds to be appropriated to the European mission.

☞ Address T. E. Wood, Portsmouth, N. H., enclosing stamp to prepay postage.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N. Y. Clinton Colegrove, Bap. Minister.

Sickness.

Bro. Grant,—I wish through the Crisis to say to the brothers and sisters of Bro. D. M. Hanscomb that he is very sick and has been for about four weeks. His address is Strickland's Ferry, Maine. *Wayne, Mar. 30, 1866.* Hartley Gray.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. G. Hook ... Sunday, March 11th and onward as the Lord directs.

East Boston
H. L. Hastings ... Sunday, April 8th

Charlestown, Mass., (69 Maine Street), Sunday, April 8th, at 10½ o'clock A. M., and 3 and 7 P. M. Wm. C. Thurman.

Exeter, N. H. ... Saturday evening, April 7th and over the following Lord's day. Miles Grant.

Lynn, Mass. ... Sunday, April 8th. J. Couch.

Concord, N. H. ... Sunday, April 8th. H. Munger.

South Reading ... evenings, April 5th and 5th
Lawrence ... Sunday, April 8th. C. Goodrich.

North Salem, N. H., Lord's day, April 8th, through the week, and over the following Lord's day.
Summersworth, Great Falls, N. H., Wednesday evening, April 18th, through the week, and over the following Lord's day. L. C. McKinstry.

Plymouth ... Sunday, April 8th
Carver ... Sunday, April 15th
Worcester ... April 22d
Springfield ... April 29th
Hartford, Ct. ... May 6th
West Haven, Ct. ... May 13th and 20th
New Britain, Ct. ... May 27th
Hartford, Ct. ... June 3d
New Haven, Ct. ... June 10th
Warehouse Point ... June 17th
J. S. White.

Enfield, (at Bro. Theodore Pease's house), Saturday evening, April 14th.
Scitico ... Sunday, April 15th. R. Williams.

Portland, Me. ... Sunday, April 8th. Timothy Cole.

Sangerville, (near Bro. Oren French's) ... April 22d
Exeter, (Chamberlain school-house) ... April 29th
Brewer, (as brethren may arrange) ... May 6th
Levant, (Emmerson's Mills) ... May 20th
Sebec, (near Bro. Harriman's) ... May 27th
I. K. Lombard.

East Bowdoinham (with Bro. H. D. Reed), Thursday evening, April 12th, and over the following Sunday. R. R. York.

Freeport, (Swamp school house) ... Sunday, April 15th. I. C. Wellcome.

East Granville, Mass. ... Saturday evening, April 14th and over the next Lord's day, April 15th, at Bro. S. Oatley's.
At Bro. Stephen Herrick's ... Tuesday eve, April 17th
East Hartland ... Wednesday eve, April 18th
Barkhamstead, (at the dwelling of Jason Case), Thursday evening, April 19th. H. Rockwell.

Agawam, Mass.
Bro. Oatley ... Sunday, April 8th
H. Pratt ... Sunday, April 15th

Stafford, Ct., (Free Church) ... Sunday, April 8th. H. Pratt.

Concord, N. H. (Angelos Hall) ... May 6th and 13th. Joseph Pinkham.

Porter, Me. ... Thursday evening, April 5th and over Sunday. J. O. Smith, J. Pinkham.

Concord, N. H., (Angelos Hall) ... Sunday, April 22d. J. O. Smith.

Harwinton, Ct. (school-house near Bro. Barber's), Sunday, April 8th. O. D. Woodruff.

Plainfield Pond ... April 22d
West Hoosic, (Advent Chapel) ... April 29th
Wm. J. Blanchard.

Lee, N. H. ... April 8th and 15th. C. S. Emerson.

Richmond, R. I., (Clark's Hall), Saturday evening, April 28th, and Sunday, 29th, day and evening. L. M. Otis.

Champlain, (Corbeau), 6 P. M. ... April 21st
[illegible], Vt. ... evenings, April 11th, 12th and 13th
Rutland, Vt. ... Sunday eve, April 15th, and 22d
Champlain (Village), N. Y. A. M. ... April 29th
Massena, (as Bro. D. T. Taylor may arrange), April [illegible]
G. W. Stetson.

Abington, Ct. ... Sunday, April 8th. E. Bellows.

Danielsonville, Ct. ... Sunday, April 8th
Abington, Ct. ... Sunday, April 15th
H. F. Carpenter.

West Falmouth, Me.
R. R. York ... Sunday, April 8th
Clarkson Good ... Sunday, April 15th

East Bowdoinham, (Lancaster school-house), Sunday, April 15th. H. D. Reed.

Pleasant Valley, Ct. ... Sunday, April 8th
[illegible], Ct. ... Sunday, April 15th
S. Woodruff.

[illegible] Village, (at the New Chapel), Sunday, April 8th
Meredith, (where Bro. [illegible] may appoint), Sunday, April 15th. Nelson Hartshorn.

Poultney, Vt. ... Friday eve, April 6th and over the following Lord's day.
[illegible] ... Lord's day, April 22d
[illegible] ... Lord's day, April 29th
[illegible]

Concord, N. H., (Angelos Hall) ... Through the week as may seem duty, and over the Lord's day, April 15th. Geo. W. Brown.

[illegible]

[illegible] ... Friday [illegible] ... Sunday, April 8th
No Name—(supposed to be Wm. Shepherd).

Pleasant Valley, Ct. ... Sunday, April 8th. [illegible]

Concord, N. H. (corner of Green and Center Streets), Sundays, April 22d and 29th. W. W. [illegible]

[illegible] ... Geo. E. [illegible]

Thompson, Ct. ... evening, April [illegible]
Pine Tree School house, North Salem, N. Y. (or as Bro. Bailey may appoint) ... Sundays, April 15th and 22d
Thompson, Ct. ... Sunday, April 29th
Wrightsville ... evening, May 4th
Geo. L. Teeple.

Carlton, Orleans Co. ... April 8th
West Haven ... April 15th
Brockport ... April 22d
Darien City, Genesee Co. (as Bro. Henry Stannard may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. H. C. Simonds, at 6 P. M., same day. [illegible]

Concord, N. H. ... April 8th. J. K. Bellows.

Bristol, Ct. ... Sunday, April 8th
Newfield, Ct. ... Sunday, April 15th
A. Simpson.

Warner, (Waterloo Village), N. H.) ... April 15th. Simeon [illegible]

Business.

TO CORRESPONDENTS.

D. D. Lathrop—Paid to No. 542.
Mrs. C. Howe—It was acknowledged in No. 530, and paid to No. 622.
J. B. Wilcox—Received and sent.
F. R. W. Chapman—Received and acknowledged in No. 533.
C P Dow—Credited in No. 644.
Geo. W. Turner—They will be out before a great while, and due notice will be given.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 548. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if less than 26 weeks, charge five cents; if more than 26 weeks, six cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—E Potter, what P. O.? W Mitchell, what P. O.? B Quint 572, D B Salter 523, E P Streeter 531, E Myers 563, T Cheney 567.

$1.25 each—J D Patterson 573, S B Barnap 573, T Erskine 573, L M Plummer 574, J H Young 571, S A Miller 570, S D Hastey 549, H Lucas 540, A P Noyes 572, T Snow 521, F Hapgood 572, B F Rice 573, F H Prentice 573, S D Appleby 576, A Jewett 579, B Knight 569, B Herrick 580, E Cane 573, W L Huntley 566, F B Mills 572, R C Jackman 572, F O Steenberg 573, W P Dame 573, M R Eastman 573, W Hudson 573, D Richardson 573, E Turner 573, N Batchelder 562, S A Kamerling 582, R Morgan 573, A S Johnson 573, F Gasper 573, J M Eaton 573, J Clark 572, W Grossman 572, G W Brown 573, W Vreeland 572, J Allen 597, A L Boswell 565, G B Cargill 572, J C Barnham 572, F Edwards 561, C Benton 572, G L Rice 572, A H Johnson 573, S J Tyrrell 569, E Ayres 577, J A Clark 578, N E Fuller 572, M A George 573, B T Parsons 573, B C Hitchcock 573, I Mayberry 573.

$2.00 each—S J Twing 444, E Good 537, L M Smith 590, S G Denham 580, C. Haley 607, E. Fisher, what P. O.? W Payne 571, E C Payne 554, C Bemis 573.

$2.50 each—Z Snow 599, J C King 543, J P King 599, W Ingmire 572, C Goodwin 531, A Wright 601, O Evans 601, N Fogg 575, L M Squiers 599, P Dow 604, S Marsh, what P. O.? H A Haggett 598, F. B. Jones 603, M. E. Derrickson 599, V S Parkhurst 589, N Hartshorn 597, J Barrett 599, S G Laskey 599, L C Collins 600, A Hamilton 599, S Hale 619, R Pike 608, E A Gardner 604, R M Brooks 599, S M Mann 572, M Leach 599, J Thompson 599, J W Phelps 601, J Kent 599, W Corey 599, A Reynolds 599, E Utley 599, M D Richardson 599, M S Barnard 593, F P Smith 551, J Colby 600, J Tracy 595, R Johnson 599, L Town 599, M Sherman 599, H Woodmancy 599, A Edwards 558, H H Knowland 599, Z Bowers 599, H P Rockwell 599, S Pillsbury 599, S Scott 599, T W Nelson 599, T J Chadwick 599, E Todd 599, F Nelson 587, L J Jenner 598, L Allen 599, J Moody 609, E P Whaites 557, O. P. Alderman 599, S. Mayberry 599, E Jones 599, J M Lydston 606.

$3.00 each—L Hawson 604, C Rice 555, C Silver 555, S K Dyer 541, M Olinee 591, N Thompson 572, N Chase 594, J O Merrill 549, W Hathaway 565, B I Burnett 586.

Various sums.—A B Pinkham $1.72, *old acct*; J B Fowler 62c, 560; J D Waldron $1.50, 555; J Hall $4.50, 513, A Strickland 50c, 556, J G Hathorne $5.00 630, J W Mattes $5.50, 593, D C Poorbase $5.00, 656, F W Matts $5.00, 650, N Hanney 50c, 557, J. A. Smith 63c, 500, E G Hobbs $1.50, 591, C. Lawton $5.00, 605, M Durbee $1.50, 574, O W Adams 63c, 546, J S Moulton $1 50, 573, D F Kendall $3.30, 578, M L Bickford 70c, 548, J Jennings 63c, 560, E Davis 63c, 560; S. Perkins $1.15, *old acct.*

FOR BOOKS AND TRACTS.

D T Taylor $4.50, S. Lane 65c, A. Brooks $2.25, D. Howard 50c, W S Raymond $1.00, S Male $1.66, J Osborn $1.50, S Cooper 50c, S M Shada $2.00, D M Kinter $3.00, J Rogers 50c, A M Smith 65c, R S Robinson 5c, E L Marsh 70c, L Johnson $1.26, A L Boswell 60c, O B Cargill $1.40, A J Tuttle 80c.

BOOKS AND TRACTS SENT.

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By Express.—W. N. Pile.

LETTERS RECEIVED.

C. Hill, S. Jackman, M. H. Brown, J G Willis, F H Chamberlain, M. J. Plummer, O P Allen, P S Brock, C H Sweet, S L Manley, S C Wellcome, A N Seymour, D Grant, I A Thayer, S Mix, B P Manning, D Cogswell, A E Smith, H McClary, P S W Deyo, J N Berry, B Perham, P Tandy, I C Wellcome.

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H. F. Carpenter—My address hereafter will be Danielsonville, Ct.
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J. O. Smith—New Durham, N. H.
Eld. A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.
Eld. C. Goodrich—No. 66 Princeton Street, East Boston, Mass.
J. H. Preston—Prairie du Sac, Sauk Co., Wis.
B. H. Couch—Concord, N. H.
R. J. Whitehead—Wallingford, Ct.
John T. Ougley—Lincolnville, Crawford Co., Pa.
C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
O. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
J. K. Bellows—364 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
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Mrs. Abigail Massey—Boston, Mass., Crisis Box.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
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H. Munger—Chicopee Falls, Mass.
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S. S. Brewer—Newark, N. J., till further notice.
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Maria Mathews Weaver—Westfield, Mass.
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N. F. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—After March 20th, Springfield, Mass., 57 Cedar St.
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RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of "cities of the nations." By Wm. Sheldon. [illegible]
OUR MISSION WORK; a Report of the Organization of the American Advent Missionary Society [illegible]
THE MISSION OF SUFFERING. [illegible]
EXPERIENCE OF THOMAS H. JONES, who was a slave [illegible]
[illegible]

Correspondence.

From Bro. J. H. Runnells.

Bro. M. Grant:—Dear Sir, I have been a constant reader of the Crisis for more than two years, and acknowledge myself indebted to it for many invaluable ideas. Much light from the "Sacred Oracles" has been shed upon my mind from reading its pages. I may say that from reading the Crisis, and such books and tracts as my attention has been called to by it, I have become fully convinced that the Bible teaches that man is *mortal*, and that *immortality* can only be secured by getting into Christ, and a patient continuance in well doing.

But my experience resembles that of many others who have embraced *unpopular* teaching. He who feels impressed with the great importance of being "always ready" for the return of the Master, and labors to impress his friends and neighbors with the necessity of directing their minds to an investigation of this subject, will soon be regarded as a fanatic. And if he chance to avow his convictions that the great day of our Lord's second Advent is probably near at hand, he is immediately classed with *infidels, heretics, speculative philosophers*, and *mischievous persons*, in the guise of religion.

To give you some idea how Adventists are regarded, generally, I will give you the substance of some remarks that were made a few days since in a religious paper, published in Cincinnati, "*The American Christian Review*," edited by Messrs. Franklin and Rice. They had received a private letter informing them that a church somewhere had employed for another year the services of an Adventist, as preacher, etc. The *Review* informs us that the term "Advent" is used to cover up *mischief*. Then gives a list of the heretical notions that are adroitly covered up by this specious name.—

1st. That the kingdom of Christ has not yet come.

2d. That instead of keeping the first day we should keep the seventh.

3d. That all, both good and bad, are unconscious between death and the resurrection.

4th. That at the last judgment the wicked will be struck out of existence.

5th. That man has no soul but his breath.

6th. That man consists wholly of matter.

I have given the above very nearly in the editor's own words.

I wish to draw this editor, or the strongest man they can produce, into a discussion upon the "immortality of man," and "destiny of the wicked," and I want to know whether you will undertake to discuss these questions with them. I do not know whether I can succeed, but I will press them hard if you will promise to debate. I think such a discussion would do good, as many excellent minds can be reached, that will otherwise remain in darkness. Please let me know, and give me the propositions that you will discuss. Yours truly, J. M. Runnells.

N. Antioch, O.

We should be much pleased to discuss the 1st, 3d and 4th propositions, if we can agree about the preliminaries. We do not believe the 2d and 5th propositions, hence could not debate them. We are not prepared to speak definitely about the 6th, until the terms in it are defined, because the gentleman may not mean by them the same as we do. It would be involved in the 3d.

If arrangements can be made for an oral debate, we will endeavor to attend to it.

From Bro. A. N. Seymour.

Bro. Grant:—For three weeks past I have been laboring in the townships of Sylvania and Washington, some five and six miles west of Toledo, Ohio. My steps were directed there by Mr. Henry Ware and wife, who are old and well tried friends. They, having sold their farm in Lenawa Co., Mich., and moved to Sylvania township, requested me to make them a visit. I sent an appointment for Tuesday evening, with the request to secure me a full house the first night, which they did, and the truth of God held their attention for nearly two weeks, and the result thus far has been most blessed. Scores have become most deeply effected by the gospel that we as a people are heralding to dying men. The Lord has blessed our labors much. Praise alone belongs to our God.

This dear people are wide awake, and are determined to inform themselves thoroughly touching the glorious news that has been falling so sweetly upon their ears. They are an intelligent, enterprising, good-hearted people, from whom I have received the kindest attention from first to last. May the Lord bless them with every grace that will qualify them for usefulness and the kingdom of God. The influence here has become so permanent and strong that it is spreading over a large territory, and invitations have come in from adjacent townships to have me visit them, in one of which I have preached five discourses, and the influence here is moving with power. Sinners and backsliders are weeping, and saints rejoicing. I expect to continue the meeting after a few days. I have preached by night, visited from house to house by day, and in some instances held Bible classes. Such a thirst for knowledge pertaining to the coming of the Lord and kindred truths I have never seen in all my travels for the last twenty-five years. All are impressed with the idea that the judgment day is upon us surely.

My dear brother, my soul, body and spirit, by which I mean body, mind and strength, are thorough converts to God and his whole revealed will; and I love to preach, pray, talk and sing about the coming One more than I love to eat, drink, or sleep. Bless the dear Lord, my soul is overwhelmed with his goodness to me, and I can but rejoice in hope while my soul is full of glory. But oh! how differently some feel on the subject of the Lord's coming. One woman heard me one night, and a professed christian, who said she should not come again. Why? Said she, "It makes me faint." I wonder if she would faint if an absent and only loved daughter, who had been far and long absent, should propose to come home. Such love for Christ must blush and quake when Jesus comes. Come, Lord Jesus, and come quickly, is the burning desire of every heart sanctified by the grace of God.

L. R. Alderman of Toledo, Ohio, a book agent, who has been listening to me and reading on these great questions, has become a convert to the faith,—is now making all arrangements to go out and publish it to the world. He is an amiable man, possessing a good heart and an intelligent mind, and must do good. May the Lord who is calling him into his vineyard to labor endow him with all those heavenly graces that will make him a brilliant star in the church of Christ. Bro. Emerson Hasty will yet herald forth the proclamation of a soon coming Saviour. He is a good scholar, a devoted christian, standing aloof from all creeds and sects with his two amiable christian brothers, taking the Bible alone as their criterion, who are deeply interested in the investigation of all Bible truth. Three more lovely young christian gentlemen I never saw before in one family.

Praise the Lord, oh my soul, for the success attending a faithful presentation of the gospel proclamation by so feeble an instrumentality. Praise the Lord for ever and ever. Your Bro. looking for Jesus, A. N. Seymour.

Delta, O., Mar. 2nd, 1866.

From Bro. P. B. Manning.

Bro. Grant:—I am still in this wicked world. My health is the same as it was when I last wrote to you; and I wish to say to all of the dear children of the Lord, that I believe in faith, and that "the prayer of faith shall save the sick," and if they "have committed sins, they shall be forgiven him." Now, then, my dear brethren and sisters in Jesus Christ, don't forget me in your prayers, when you are in your closet. God has heard your prayers in days that are past and gone in my behalf, and raised me up, for which I do feel to praise his holy name.

O how I do long to be out among the dear brethren, to stir up their pure minds by way of remembrance, and try to help save some poor souls from perdition, the Lord helping me by the Holy Spirit. Truly, we are in the last days of this world's history; and O how glad I am that we are so near to the end of our pilgrimage to a better land. Brethren and sisters, cheer up, cheer up; the day breaks o'er thee; soon, if faithful to God, we shall see our blessed Lord coming down the pathway from glory to this earth again, to take his dear children home to himself. O, glory be to God for the blessed promises that are found in his word; but all these promises are on condition, if we live right, and do right, and watch and pray without ceasing, and in every thing give thanks to God; then it will be well with us here in this world, and in the world to come.

While I read in the papers the letters from the dear children of the Lord, it does rejoice my poor heart, and I can say to God be all the glory, for what he is doing in New Bedford, and in Boston, and for what he is doing in New Hampshire, in Woodstock, and other places; and my prayer is, Lord let the work go on, and begin it where thou hast not begun it. O my brethren, wake up to the work anew; time is short, and what is done must be done quickly. The Judge stands at the door.

Your brother, looking for the Lord soon to come and save all of his people,

Goffstown, N. H. B. P. Manning.

From Bro. J. S. Hinds.

Bro. Grant:—It has been a long time since I have written any thing for the Crisis, or "Voice of the West." It is now about one year since I first saw the "World's Crisis," and began to receive the light, and come to the knowledge of the truth as it is recorded in the Bible. The light and knowledge of the truth have been increasing ever since. I have not seen a Second Advent preacher since I left Camp Wilbraham, but I thank the Lord that I have had the "Crisis," and the "Voice of the West," ever since I got home. I need not say any thing in their praise, for it seems to me that any Christian that will read them must love them.

Those tracts that I received were a great help. Many of the tracts have been sent to friends at a distance, and also some of my papers to my friends that are scattered abroad in every direction, especially those who have had their letters published in the "Crisis" and "Voice." You may truly imagine that I have been made happy, and edified, and very much strengthened, by reading your letters. Then we have very often a good sermon. O how good that is to us where no one of our belief is to speak to us. Brethren and sisters, pray for me, that I may discharge my duty, whatever it may be. My heart's desire and prayer to God is that those that bear the name of Christian may depart from all unrighteousness.

Although I have but little of the things of this world, yet I feel rich sometimes, when by faith I view the promised land, the saints' inheritance in paradise. Praise the Lord. It was thirty-four years last August since I threw down my weapons against God, and sought pardon through the atonement. I have had a great many happy seasons when meeting with christians of different denominations, as I always loved all christians, and do to this day; but I cannot love error or false doctrine. Sometimes I really hate myself, when I think how long and strongly I held to the never-ending misery of the wicked. Well, I am glad to learn, by the Crisis and some other ways, that this awful doctrine is growing weak.

Brethren and sisters, be ready and watching, and I will try and do the same.

Wilmington, N. Y. J. S. Hinds.

From Bro. L. Boutell.

Bro. Grant:—Recently my field of labor has been Salem, Lynn, and South Reading. And it is with heartfelt gratitude to God that I can say there is a deep interest manifested among the people to hear the words of Christ.

In Salem the Chapel is well filled Sundays with attentive listeners, who often manifest a deep interest and at times much feeling relative to the truth of Christ's coming and the needful preparation for that glorious rest with life and glory. We have some excellent social meetings, where the Spirit of the Lord quickens and comforts while we exhort one another. There is an interesting company of young disciples, who do not forsake the assembling of themselves with us, and who with the older members seem to be ready for every good word and work. Since the new year came in some have put on Christ, and have found joy and peace and believing. The wants of the poor are looked after, and the love for each other shows itself in that charity that suffers long and is kind. But our tendency is to a formal worship and round of duty, which is not profitable. I do hope in Jesus Christ to see a stirring up of the old members by the Spirit of God imparting to them more zeal and energy, that the young disciples of the flock may be cheered, encouraged, and helped on to their heavenly rest.

In Lynn I found an interesting state of things. The Lord was indeed among them, and a goodly number know it. Some had confessed their backslidings and wrongs, and had received blessings, and joy and peace; others were convinced, but were not quite humble enough to confess and go on, but the spirit of reformation was moving them, and the meetings were full of interest. After preaching twenty and more living testimonies were given. There was an interesting desire on the part of the people to hear that truth for which we bear reproach.

We had some blessed good free meetings in praying, singing, and exhorting, with some inquiring the way of life. The brethren here love the coming of their Lord and Master. Their heads are uplifted. They know redemption is near.

At So. Reading the work of reformation is going on. The church are awake to their own interest and that of others. The old veterans of twenty years' warfare are at their post doing duty, while the work of recruiting has been very successful, and is still going on. More than a dozen have confessed Christ and their loyalty to his government. Some enlisted while I was there. We had blessed seasons morning, afternoon, and evening, in urging the conditions and orders necessary to a victorious campaign, while the hearty responses would come from them thick and fast. All seemed ready for marching orders, ready for an aggressive movement. One meeting only created a strong desire for another. Thus the good work is going on. The Lord deepen and speed it on, causing it to spread.

The true light is shining. Fables and religious infidelity are giving way to the revealed word of God. The rational plan of redemption consummating itself at the coming of Jesus the life-giver, and the resurrection of the dead, is being received into good and honest hearts. Glory be to God. Dearly beloved, it is not enough to stand on the defensive. Up! and let us rally in the strength of the mighty One, and give battle to the enemy. Up! and onward with united action, and victory in the name of Jesus Christ is soon ours. Amen. Thine ready for the service,

Salem, Mar. 28th, 1866. L. Boutell.

Sr. P. P. Lamprey, Mast Yard, N. H., writes:—"It is now almost two years since I became a free subscriber for the Crisis. I am very grateful for the favor, and I have tried to do what good I could with them, by lending them to my neighbors, and sending them away to friends in different towns and states. I have succeeded in obtaining several good paying subscribers the past year, and have got one on the commencement of this new year. I am happy to do all I can to promote the usefulness of so good a periodical as the Crisis, whether I be a paying or a free subscriber."

Bro. D. D. Lathrop, Franklin, Pa., writes:—"In this vicinity, there are seven different denominations, besides Spiritualists. We are now mostly united in a protracted meeting. Nine have embraced a hope in Christ, and cold ones are revived. Meetings continue under the preaching of the 'Reformed Methodists.'"

Bro. N. Wheeler, Cabot, Vt., writes:—"The cause of God has been prospering in Cabot of late. Some ten young persons have been hopefully converted, and some backsliders reclaimed. To God be all the glory. Pray for us that the work may not cease."

S. W. Worthington, North Bennington, Vt., writes:—"Bro. Grant, I wish to say through the Crisis to the brethren and sisters who preach the word, if any are passing this way, they will find a pilgrim's home with us."

Bro. Munger writes:—The battle goes well here in Concord. Glory to God. Thirteen were forward for prayers last evening. Ten were heads of families. Some forty have started anew, so the brethren say."

Married.

In Newstead, Erie Co., N. Y., March 21st, 1866, at the residence of the bride's father, Mr. Lyman E. Craw, of Lockport, N. Y., and Miss Esther P. Burnham.

Obituaries.

Hackett. Died in Dover, N. H., March 7th, 1866, after a protracted sickness of extreme suffering, of typhoid fever, Arabella Hackett, daughter of J. M. and Mary A. Hackett, aged ten years. She enjoyed her reason until the last, although deprived the use of speech for two weeks previous to her death. When last exercised, it was used in singing a few lines of a beautiful hymn, after prayers, with brethren Latham and Hawkins. The Holy Spirit seemed to animate and inspire her as she listened to the prayers and joined in the song of praise,—

> The last on earth which here she sung,
> But soon she'll join the immortal throng,
> And sing in sweet, angelic strains,
> On fair Eden's blissful plains.

A solemn and appropriate sermon was preached on her funeral occasion, on the 10th ult., from 2 Kings 4: 26, by Eld. T. M. Latham.

Milliken. Fell asleep in Jesus, March 8th, 1866, at her residence in Surry, Me., Mrs. Lydia T. Milliken, aged fifty-four years, seven months, and twenty-five days.

Thus slumbers one who was a faithful wife, an affectionate mother, and an humble christian. Her flesh rests in hope; hence we "sorrow not, even as others which have no hope;" believing that as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" from the dead. Her sufferings, which were great at times, were borne very patiently. She leaves a large circle of relatives and friends to mourn her loss. The funeral services were conducted by Eld. H. Hawes. C. H. Leverton.

Pease. Died in Enfield, Ct., March 11th, Sr. Evelina Pease, wife of Bro. Theodore Pease, aged fifty-one years.

Sister P. was formerly connected with the M. E. church, until she heard the truth of Jesus' coming; then she, with her companion, was willing to forsake all for Christ and his word. Death had no terror to her, and as she approached the dark stream, she requested her family and friends to sing. Her faith was triumphant, her death peaceful; she rests in hope.

We spoke from Job 14: 14; and showed that the dead would live again. We were assisted in the services by Dr. Brigham, the Congregationalist minister. R. Williams.

Phillips. Died in Cranston, R. I., Feb. 4th, 1866, Carrie Rhodes, eldest daughter of Nathaniel and Caroline Phillips, aged four years and six days.

The parents sorrow, but not without hope of meeting their loved one in the goodly land.

> There my little ones, I know,
> Round me shall be clinging;
> There the loved of long ago
> With me shall be singing.
> Oh, that land I long to see,
> Where the weary-hearted
> Shall with Christ in glory be,
> Never to be parted. S. L. R.

Hadlock. Died in Savoy, Mass., Feb. 19th, 1866, my mother, Marion Hadlock, aged eighty-eight years and nine months.

Thus another who saw the first signs of a coming Jesus, has passed away. Only here and there one is now left, as old sentinels, testifying to God's veracity. Words of truth and comfort were spoken by Bro. E. Hanley. H. Hadlock.

Connell. Died in Parkersburg, Butler Co., Iowa, March 7th, 1866, Clarinda, wife of Wm. H. Connell, in the thirty-second year of her age.

> Yet again we hope to meet thee,
> When the day of life is fled;
> In the kingdom we will greet thee,
> Where no farewell tear is shed.

The subject of this notice was converted and baptized by Eld. A. M. Higgins, in the State of Massachusetts. She moved to Iowa in 1856, led a very godly life, and died a happy and peaceful death, expecting to sleep till Jesus comes. John 11: 25 was improved on the occasion, by Bro. Ensign, to comfort the bereaved. P. W. Hough.

Tucker. Died in Thompson, Feb. 2d, 1866, Bro. Silas Tucker, aged sixty-one years.

March 4th, Ida, grand-daughter, aged twelve years and six months.

Also, March 7th, Sr. Esther, wife of Bro. Silas Tucker, aged fifty-five years. [Corrected from last week.]

Summary of News.

FOREIGN.

Liverpool March 21, Queenstown 22d.

A Paris telegram of the 20th to the *Daily Telegraph* reports on good authority that Head Centre Stephens had just arrived in Paris, having been in Scotland.

Rio Janeiro, Feb. 23. A battle has been fought without decisive results between the Argentine and Paraguayan armies. The loss was heavy on both sides.

The German journals continue to represent the relations of Austria and Prussia as very threatening. They even asserted that Austria had ordered the assembling of 100,000 troops on the Bohemian frontier, and sent a circular note to the Powers, disclaiming all responsibility for the consequences of any conflict which may ensue.

The London *Times* directs attention to the critical state of affairs. It says Bismarck has thrown off his mask and the Duchies are to be annexed to Prussia. Preparations for war were progressing on both sides. In both capitals military councils are held, generals nominated, and plans of a campaign discussed. Funds are depressed in the various markets by disquieting rumors.

DOMESTIC.

New York, March 29. A Paris letter has the text of the Secret Convention between Napoleon and Maximilian at the city of Mexico, on the 29th of September last, fixing the pay and position of French agents in Mexico, the number of whom is large, for five years from above date.

Change of Feeling South.

The Washington *Chronicle* publishes several private letters from the South, lamenting the marked change of feeling which has taken place among the rebels since the President's veto of the Freedmen's Bureau bill. The most important of these letters, recently received by Senator Sumner from Wilmington, North Carolina, represents that the spirit of hatred towards negroes and Northern men is increasing in malignity, and finds expression in libelling the female teachers from the North, insulting Northern citizens generally, and persecuting the colored people. Arrests of the freedmen it is said are made on the most trifling pretences, and the most degrading and torturing penalties inflicted. The letter states that on the 15th inst., seven or eight colored men and one poor white were seized on an accusation of theft, and at broad noon, in one of the most frequented streets of the city, the colored men were strung up by order of the officers of the County Court, their wrists bound by ropes and drawn up over the branch of a tree till their toes could barely touch the ground, when they were stripped bare to the waist, and in the presence of a crowd of men, women and children, ordered to receive the number of lashes to which they were sentenced. This infliction was made upon three of them, when the affair was brought to the notice of the officer of the bureau, who ordered the work to cease. The white man was released at once, on bail offered by some one present.

A prominent army officer stationed in Wilmington, in a letter received here, relates occurrences illustrative of the same spirit, and attributes them to the same cause. He says the rebels hurrah for Jeff. Davis and President Johnson, and such is the feeling against the military that it is positively unsafe for an officer to venture out alone at night, unless well armed. An ex-officer of the 1st Texas Cavalry now in Texas, writing to one of his former military companions now stationed in this city after speaking of the attractions of the Texan climate and the inducements to settle in that State, makes the following remarks:—

"There is one thing, however, that is working against the speedy return of quietness, not only in this State, but throughout the entire South, and that is the reconstruction policy of President Johnson. It is doing more to unsettle this country than people who are not practical observers of its workings have any idea of. Before this policy was made known, the people were prepared to accept anything. They expected to be treated as rebels, their leaders to be punished, and their property confiscated. But the moment it was made known their assurance returned. Rebels have again become arrogant and exacting. Treason stalks through the land unabashed. What we now want is emigration from the North, but we cannot look for any great amount until the present policy is changed."

Treatment of the Freedmen.—A commission sent by General Sickles to Greenville, S. C., to inquire into alleged ill-treatment of the freedmen report as follows:

"That there are armed bands in the districts of Newberg and Lawrence, who are harbored and paid by citizens of influence, for the avowed purpose of committing outrages upon freed people by murdering and flogging; that these bands are systematically screened from the authorities, and that no one dares now to report the outrages committed, that in cases where persons have heretofore testified against the perpetrators of these outrages, they have been compelled to leave the districts to escape the vengeance of the friends of the accused; that murder and other outrages have been committed upon the freed people for a price per head."

☞ The European papers present terrible pictures of the mortality attending the new disease, called "trichina," in several parts of the continent. The disease, as is well known, is engendered by eating pork, in which, though unseen, millions of animalculæ abound, that cannot be destroyed except by long and hard boiling. Those pass into the human system, and the person is eaten up alive by them, without being able to help himself. A German physician of Frankfort, who has given the subject much consideration, wrote on the 9th ult., that in a little place near Magdeburg, one hundred children had been rendered orphans by the disease, and upward of three hundred patients were then awaiting death, which they knew to be inevitable, from the same cause. The disease is reported to have appeared in some of the Western cities of the United States.

A Touching Incident.—Last Sabbath evening after an eloquent temperance address by Mr. Uniac at the Town Hall in South Reading, a young man came upon the platform and said: "It is a strange thing that I am here. I have kept the vilest place, and sold the most rum of any man in this town. I have led young men and old men to destruction. A few weeks ago I cursed every man who spoke against my business. I defied God. But soon after I could not sleep. The thought haunted me that some one of the men I had made drunk at night might be dead at my door in the morning. But, thank God, I am converted." He then raised both his hands and said: "I promise before God Almighty, my Maker and Savior, that I will never sell or use another single drop of liquor while God gives me life."—*Journal, 21st.*

A Fearful Instrument of War.—The *Gazette du Midi* reports that a new torpedo of a more destructive kind than any hitherto invented has just been tried in the dockyard of Castigneau, Toulon, with complete success. The Vauban ship-of-war, attacked by a boat twenty feet long, supplied with a spar armed with a fulminating torpedo, was lifted three feet out of the water and instantly sunk in consequence of an enormous hole in her keel caused by the torpedo. The success was the more remarkable as the charge of powder was only six pounds.

Explorations in Syria.—A Constantinople paper says that two antiquarians, in making excavations in Syria, have discovered a Jewish habitation entire, the construction of which dates two centuries previous to the Christian era. Its rooms are furnished after the Egyptian style, and these gentlemen found in them the five books of Moses, the Psalms of David, and another book containing Hebrew poetry, completely unknown.

☞ The population of Greece is one million two hundred thousand. The country is able to sustain four times this number.

Notices.

Notice.

We shall commence a meeting in the Chapel, corner of London and Decatur streets, East Boston, Monday evening, April 9th, to continue as long as duty may demand. John G. Hook, C. Goodrich.

P. S. The meetings will be continued at Lowell Street Chapel this week and next. I expect Bro. L. Dummon to assist in the meetings both at Lowell Street and East Boston. John G. Hook.

Discussion at Norway.

We are to have a discussion at Norway, Me., with Mr. N. Gunnerton, Universalist minister, commencing at 10 o'clock A. M., April 10th.

First Question:—"Is the second coming of Christ, to judge the world, a future event?"

Second Question:—"Do reason and the Bible teach the immortality of man?"

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. Wm. Sheldon.

Photographs.

Bro. T. E. Wood, of Portsmouth, N. H., will send the photographs of Elds. C. Goodrich and H. Munger (album size) on the receipt of 25 cents each. The large size, suitable for framing, 75 cents each.

He will also send the picture of Bro. M. B. Czechowski (album size) for 25 cents; the proceeds to be appropriated to the European mission.

☞ Address T. E. Wood, Portsmouth, N. H., enclosing stamp to prepay postage.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N. Y. Clinton Colegrove, Bap. Minister.

Sickness.

Bro. Grant:—I wish through the Crisis to say to the brothers and sisters of Bro. D. M. Hanscomb that he is very sick and has been for about four weeks. His address is Strickland's Ferry, Maine.

Wayne, Mar. 30, 1866. Hartley Gray.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. G. Hook ... Sunday, March 11th and onward as the Lord directs.

East Boston.
H. L. Hastings ... Sunday, April 8th

Charlestown, Mass., (69 Maine Street), Sunday, April 8th, at 10½ o'clock A. M., and 3 and 7 P. M. Wm. C. Thurman.

Exeter, N. H. ... Saturday evening, April 7th and over the following Lord's day. Miles Grant.

Lynn, Mass. ... Sunday, April 8th. J. Couch.

Concord, N. H. ... Sunday, April 8th. H. Munger.

South Reading ... evenings, April 5th and 6th
Lawrence ... Sunday, April 8th. C. Goodrich.

North Salem, N. H., Lord's day, April 8th, through the week, and over the following Lord's day.
Summersworth, Great Falls, N. H., Wednesday evening, April 18th, through the week, and over the following Lord's day. L. C. McKinstry.

Plymouth ... Sunday, April 8th
Carver ... Sunday, April 15th
Worcester ... April 22d
Springfield ... April 29th
Hartford, Ct ... May 6th
West Haven, Ct ... May 13th and 20th
New Britain, Ct ... May 27th
Hartford, Ct ... June 3d
New Haven, Ct ... June 10th
Warehouse Point ... June 17th. J. S. White.

Enfield, (at Bro. Theodore Pease's house), Saturday evening, April 14th.
Scitico ... Sunday, April 15th. R. Williams.

Portland, Me. ... Sunday, April 8th. Timothy Cole.

Sangerville, (near Bro. Oren French's) ... April 22d
Exeter, (Chamberlain school-house) ... April 29th
Brewer, (as brethren may arrange) ... May 6th
Levant, (Emmerson's Mills) ... May 20th
Sebec, (near Bro. Harriman's) ... May 27th. I. K. Lombard.

East Bowdoinham (with Bro. H. D. Reed), Thursday evening, April 12th, and over the following Sunday. R. R. York.

Freeport, (Swamp school house) ... Sunday, April 15th. I. C. Wellcome.

East Granville, Mass. ... Saturday evening, April 14th and over the next Lord's day, April 15th, at Bro. S. Oatley's.
At Bro. Stephen Herrick's ... Tuesday eve., April 17th
East Hartland ... Wednesday eve., April 18th
Barkhamsted, (at the dwelling of Jason Case), Thursday evening, April 19th. H. Rockwell.

Agawam, Mass.
Bro. Oatley ... Sunday, April 8th
H. Pratt ... Sunday, April 15th

Stafford, Ct., (Free Church) ... Sunday, April 8th. H. Pratt.

Concord, N. H. (Angelos Hall) ... May 6th and 13th. Joseph Pinkham.

Porter, Me. ... Thursday evening, April 5th and over Sunday. J. G. Smith, J. Pinkham.

Concord, N. H., (Angelos Hall) ... Sunday, April 22d. J. G. Smith.

Harwinton, Ct. (school-house near Bro. Barber's), Sunday, April 8th. O. D. Woodruff.

Plainfield Pond ... April 22d
West Hoosic, (Advent Chapel) ... April 29th. Wm. J. Blanchard.

Lee, N. H. ... April 8th and 15th. C. S. Emerson.

Richmond, R. I., (Clark's Hall), Saturday evening, April 28th, and Sunday, 29th, day and evening. L. H. Otis.

Champlain, (Corbeau), 6 P. M. ... April 8th
Addison, Vt. ... evenings, April 11th, 12th, and 13th
Rutland, Vt. ... Lord's day, April 15th, and 22d with intervening evenings, if the brethren so arrange.
Champlain (Village), N. Y., A. M. ... April 29th
Massena, (as Bro. D. T. Taylor may arrange), May 6th. G. W. Stetson.

Abington, Ct. ... Sunday, April 15th. E. Bellows.

Danielsonville, Ct. ... Sunday, April 8th
Abington, Ct ... Sunday, April 15th. H. F. Carpenter.

West Falmouth, Me.
R. R. York ... Sunday, April 8th
Clarkson Good ... Sunday, April 15th

East Bowdoinham, (Lancaster school-house), Sunday, April 15th. H. D. Reed.

Pleasant Valley, Ct. ... Sunday, April 8th
Cheshire Street, Ct. ... Sunday, April 15th. S. Woodruff.

Lake Village, (at the New Chapel) ... Sunday, April 8th
Meredith, (where Bro. Calif may appoint), Sunday, April 15th. Nelson Hartshorn.

Poultney, Vt. ... Friday eve., April 6th and over the following Lord's day.
Manchester, N. H. ... Lord's day, April 15th
Biddeford, Me. ... Lord's day, April 29th. C. C. Stevens.

Concord, N. H., (Angelos Hall) ... April 8th. Through the week as may seem duty, and over the Lord's day, April 15th. Geo. W. Brown.

Wallingford Farms, Ct. ... April 8th. B. Hitchcock.

Nottingham, (Union Hall) ... Sunday, April 8th. H. H. Brigham.

Bozrahville, Gosh... (Pine Hill) ... Sunday, April 8th. No Name—(supposed to be Wm. Shepherd.)

Pleasant Valley, Ct. ... Sunday, April 8th. Barre, Washington.

Concord, N. H. (corner of Green and Center streets), Sundays, April 22d and 29th. W. W. Sutherland.

Southbridge, Mass. (Brick school-house) ... April 8th. Geo. A. Stebbins.

Thomaston, Ct. ... evening, April 10th
Pine Tree School-house, North Salem, N. Y. (or as Bro. Bailey may appoint) ... Sundays, April 15th and 22d
Thomaston, Ct. ... Sunday, April 29th
Wrightville ... evening, May 4th. Geo. L. Teeple.

Carlton, Orleans Co. ... April 8th
West Barre ... April 15th
Brockport ... April 22d
Darien City, Genesee Co. (as Bro. Henry Sherlock may appoint), Sunday, April 29th, at 10½ A. M., and at the Baptist church, near Bro. H. C. Simonds, at 4 P. M. same day. C. P. Owens.

Concord, N. H. ... April 8th. J. K. Bellows.

Bristol, Ct. ... Sunday, April 8th
Newfield, Ct ... Sunday, April 15th. A. Spencer.

Warner, (Waterloo Village), N. H.) ... April 15th. Simeon Rowe.

Business.

TO CORRESPONDENTS.

D. D. Lathrop—Paid to No. 543.

Mrs. C. Home—It was acknowledged in No. 530, and paid to No. 562.

J. B. Wilson—Received and sent.

F. R. W. Chapman—Received and acknowledged in No. 532.

C. P. Dow—Credited in No. 544.

Geo. W. Turner—They will be out before a great while, and due notice will be given.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 548. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—E Potter, what P. O.? W Mitchell, what P. O.? B Quint 572, D B Salter 523, E P Streeter 531, E Myers 563, T Cheney 567.

$1.25 each—J D Patterson 573, S B Burnap 573, T Erskine 573, L M Plummer 572, J H Young 571, S A Miller 570, S D Hastey 549, H Lucas 540, A P Noyes 572, T Snow 571, P Hapgood 572, B P Rice 573, F H Prentice 573, S D Applebee 576, A Jewett 579, E Knight 560, B Herrick 580, E Case 573, W L Huntley 566, F S Mills 572, R C Jackman 572, F O Sevenburg 573, W F Dame 573, M E Eastman 573, W Hudson 573, D Richardson 573, E Turner 573, N Batchelder 562, S A Kamerling 551, E Morgan 573, A S Johnson 573, F Gasper 573, J M Eaton 573, J Clark 572, W Greenman 571, O W Brown 573, W Vreeland 572, J Allen 597, A L Boswell 565, G B Cargill 572, J C Burnham 572, F Edwards 561, C Benton 572, G L Rice 573, A H Johnson 573, S J Tyrrell 569, E Ayres 577, J A Clark 573, N E Fuller 572, M A Georgia 573, B T Parsons 573, D C Hitchcock 573, I Mayberry 573.

$2.00 each—S J Twing 444, E Good 577, L M Smith 599, S O Dunham 599, C. Haley 607, E. Fisher, what P. O.? W Payne 573, E C Payne 554, C Bernie 573.

$2.50 each—Z Snow 599, J C King 543, J P King 329, W Ingmire 573, C Goodwin 521, A Wright 601, O Evans 601, S Fogg 573, L M Squiers 599, P Dow 604, S Marsh, what P. O.? R A Hegeest 598, F. B. Jones 603, M. K. Derrickson 599, V S Parkhurst 589, N Hartshorn 597, J Barrett 599, S G Laskey 599, L C Collins 600, A Hamilton 599, S Hale 639, R Pike 638, B A Gardner 504, R M Brooks 599, S M Mann 572, M Leach 599, J Thompson 599, J W Phelps 601, J Kent 599, W Corey 599, A Reynolds 599, E Cluby 599, M D Richardson 598, M S Barnard 593, F P Smith 554, J Colby 600, J Tracy 585, R Johnson 599, L Town 599, M Sherman 599, H Woodmancy 599, A Edwards 556, H H Kneeland 599, Z Rowe 599, H P Rockwell 599, S Pillsbury 599, S Scott 599, T W Nelson 599, T J Chadwick 599, E Todd 599, F Nelson 587, L J Jenner 598, L Allen 599, J Moody 609, E P Whitten 557, O. P. Alderman 599, S. Mayberry 599, E Jones 598, J M Lydston 606.

$3.00 each—L. Rawson 604, C Rice 555, C Silver 553, S K Dyer 541, M Olines 501, N Thompson 572, N Chase 594, J O Merrill 549, W Hathaway 556, B I Burnett 586.

Various sums.—A B Pinkham $1.72, *old acct.*; J B Fowler 63c, 560; J D Waldron $1.50, 555; J Hall $4.50, 513, A Strickland 50c, 556, J G Hathorne $5.00 630, J W Matts $5.50, 693, D C Peachouse $5.00, 656, P W Matts $5.00, 650, N Ranney 50c, 557, J. A. Smith 63c, 560, E G Hobbs $1.50, 592, C. Lawton $5.00, 605, M Durkee $1.50, 574, G W Adams 63c, 546, J S Moulton $1.50, 573, D F Kendall $3.30, 578, M L Bickford 70c, 548, J Jennings 63c, 560, E Davis 63c, 560; S. Perkins $1.15, *old acct.*

FOR BOOKS AND TRACTS.

D T Taylor $4.50, S. Lane 65c, A. Brooks $3.25, D. Howard 50c, W S Raymond $1.00, S Hale $1.45, J Osborn $1.50, S Cooper 50c, S M Shade $2.00, D M Kinter $3.00, J Rogers 36c, A M Smith 45c, R S Robinson 5c, E L Marsh 70c, L Johnson $2.24, A L Boswell 60c, G B Cargill $2.40, A J Tuttle 50c.

BOOKS AND TRACTS SENT.

By Mail.—S M Shade, D D Lathrop, J Rogers, R S Robinson, D M Kinter, J Osborn, W H Fisher, S Cooper, L Johnson, F Nelson, G B Cargill, A J Tuttle, E L Marsh, N A Hitchcock, S Pillsbury, E B Card.

By Express—W. N. Pile.

LETTERS RECEIVED.

C. Hill, S. Jackman, M. H. Brown, J G Willis, F H Chamberlain, M. J. Plummer, O P Allen, P S Broch, C H Sweet, S L Manley, S C Wellcome, A N Seymour, D Grant, I A Thayer, S Mix, B P Manning, D Cogswell, A E Smith, H McClary, P S W Deyo, J N Berry, B Petham, P Tandy, I C Wellcome.

POST OFFICE ADDRESS.

H. F. Carpenter—My address hereafter will be Danielsonville, Ct.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
Eld. A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.
Eld. C. Goodrich—No. 86 Princeton Street, East Boston, Mass.
J. H. Preston—Prairie du Sac, Sauk Co., Wis.
B. H. Cones—Concord, N. H.
R. J. Whitehead—Wallingford, Ct.
John T. Oagley—Lincolnville, Crawford Co., Pa.
C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
J. K. Bellows—364 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—Boston, Mass., Crisis Box.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
H. Munger—Chicopee *Falls*, Mass.
J. Couch—Concord, N. H.
S. S. Brewer—Newark, N. J., till further notice.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver.—Westfield, Mass.
Maria Mathews Weaver.—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
N. F. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—After March 30th, Springfield, Mass., 57 Cedar St.
L. C. McKinstry—for a week, Boston, Mass.
C. I. Deyo—Richland, Kalamazoo Co., Mich.
Eld. Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
G. W. Stetson—Coopersville, Clinton Co., N. Y., until further notice.

Fables of Infidelity in Tract Form.

Sent, postpaid, as follows:

1. I don't believe in Religion ... 12 pp., 3c.
2. Did the World make itself? ... 16 pp., 4c.
3. Is God Everybody, and Everybody God? ... 16 pp., 4c.
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For the World's Crisis.

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"All thy waves and thy billows are gone over me."—Ps. 42: 7.

As moans the troubled main when winds arise,
And roll her billows inland one by one,
So my sad soul, beneath the darkening skies,
And dashing waves of sorrow, weeps alone.

I thought my sea was calm, my favored bark
Seemed to be wafted by propitious gales,
But all at once my heavens grew strangely dark,
And storm's sure portents struck the expanded sails.

I trembled at its coming, and I prayed
My God to guide me on the heaving sea;
I know he will, I do not feel afraid,
Though oft the surging billows break o'er me.

I saw a brother first drink in the waves
Of full mortality, so dark and chill,
I've left him sleeping in the place of graves,
And high the storm is raging round me still.

Another form whose heart to mine united,
Took all its joy or sorrow as her own,
Is wasting, and the hands and hearts we plighted,
Must soon be severed, and I left alone.

Yet not alone, my Father's arms around me,
When earthly friends go down, are folded still;
His eye is on me, and he chooseth for me
The way that's best, albeit good or ill.

And after every storm there comes a calm,
And quiet havens border every sea;
So faith transcending every rude alarm,
Speaks quiet rest and peace at last for me.

Rest with the loved ones past this state of sadness,
Sorrow, pain, death and evil gone,
Peace where the hills shall smile in endless gladness,
Tinged with the light of the unchanging morn.

JAS. A. LIBBY.

My wife's sick room, West Poland, Me., March, 1866.

For the World's Crisis.

THE FREEDMEN'S MISSION.

LETTER FROM BRO. LESLIE.

DEAR BRETHREN AND SISTERS:—Again in Tennessee, and now, perhaps, its most corrupt and wicked city (Memphis.)

We arrived here on Monday, the 5th inst., after a journey of six days and nights. We came by the way of St. Louis, and there, providentially, met Bro. Himes, on his way back from Memphis. We were truly glad to meet him and learn the prospects for our mission in Tennessee. It was our intention to stop a few days in St. Louis, and make a report of the mission there; but as we found Bro. Himes on the ground and prepared to report the condition of things, we tarried but a few hours, taking the next steamer for Memphis, which started at 4 o'clock P. M., on Friday the 2nd inst.

Our passage down the Mississippi was not a very pleasant one, the weather being cool, and the wind blowing fresh and chilly all the way. This prevented us from going much on deck, confining us to the cabin most of the time. We therefore paid but little attention to the scenery (if so it may be called) along this king of rivers. I took a very severe cold on the passage down, which nearly resulted in an inflammation of the lungs; but, by God's blessing in the use of means, I am nearly well again.

Sr. Martha S Butler, of Connecticut, who joined me at Bridgeport, was very much exhausted by the journey, but has nearly recovered, and is ready to enter upon the work here, as it may present itself. She will prove, I think, a true missionary, and one whom the Board will be glad they sent out.

We are now boarding in the family of Dr J. C. Bywater, who himself has been for many years a firm believer in the near coming of our Lord, and preached it faithfully until his health became impaired, and he was obliged to leave the work. He, however, still preaches whenever and wherever he can. Two of his daughters, Misses Carrie and Sarah, are teaching the colored school here, established by Bro. Himes. This school, although yet small, is steadily increasing in interest, and I trust may be continued. Its location, however, is not so favorable as I would like, the school being in the midst of or near other schools which have been longer established, and have therefore the advantage of being better known The school was located here for the reason that no other house could then be found in which to hold it. Through the untiring efforts of these two faithful teachers, it has made headway in the midst of the surrounding schools; and, what is most satisfactory, it has called in and is educating those who did not attend any school.

In connection with the day school is an evening school, for both children and adults It would gladden the hearts of our friends could they see the interest that is taken and the progress which is made by those who attend. Such earnestness to learn is truly inspiring to those who teach. I never witnessed more rapid progress in learning than is here made.

Connected with these schools is a Sabbath school, which, under God's care and by his blessing, will in a short time result in great good. The seed we sow here will not be lost. Teaching the members of the school, as we do, the pure word of God, and to live a new life, in view of the judgment at hand, our instructions will be blessed in the preparation of some for the kingdom of Christ when it appears. *This people, young and old, want a knowledge of the Bible;* especially those who are learning to read. It is the *lack* of a knowledge of the Bible which produces so much fanaticism and extreme physical excitement among them. Wherever ignorance of God's word exists among a religious people, there will be seen all that is found here. These demonstrations, thought by them to be religious, will become less, and disappear only when the people are well instructed in the Scriptures.

We have no place yet for public worship; the hall which we occupy for the school during the week being used on the Sabbath by the society that owns it. We, however, have it for our Sunday school in the morning at nine o'clock.

There is an open door and a wide field here, so far as it pertains to numbers, who need and desire instruction in all things relating to the present and future life. There is no doubt in regard to our gaining access to the people whom we came here to benefit; but it can be done only through a certain course, pursued with wisdom and patience on our part. "Wise as serpents and harmless as doves," is our motto, and it must be acted upon here. We must not be simply teachers; we must be missionaries, and that in the true sense of the word; going among and identifying ourselves with these poor ones for whom Christ died, and whose blood will be found upon our garments if we do not do something more than teach them to read. There are many teachers here in this dark land, but few missionaries. There are hundreds here teaching, who never get the confidence of the colored people, for the reason that they refuse to associate with them out of the school-room. The work of these teachers is but a partial one, the more important portion being left undone. Our success, therefore, through the wisdom given us by God, must come from hard and continued labor, with his blessing added to all that we may do.

There are two sections of the city now unoccupied by any society or mission, either of which we can enter, with every prospect of doing all the good we desire; but the first thing to be obtained in either is a building, to be used as a Chapel for religious worship on the Sabbath, for Sunday schools and prayer meetings, and day and evening schools through the week. We are praying, hoping and laboring to obtain, in one or the other of these fields, a building of some kind for the above purposes. If we can secure such a place, we shall at once enter upon our work. But, if we fail to do this, we shall have to wait, until the friends of Christ at the North shall furnish the means with which to build a Chapel. This could be done very easily, if our brethren and sisters would set about it. *Let each one give one dollar for this object,* and enough will be furnished at once to secure here a place where the glorious truths which God has given us may be proclaimed to hundreds who would otherwise never hear them. May God put it into the hearts of those who are looking for the Savior thus to do, and God's blessing will rest upon them.

Pray for us, dear brethren and sisters, for we have here a hard field in which to labor. No harder one, it seems to us, has ever fallen to the lot of God's servants to occupy. Nearly all here are, in some manner, against us. Hatred and prejudice meet us on every hand, and all that Satan *can* do he *will* do to prevent us from accomplishing the work which God and you have sent us here to do. We depend much upon your prayers and assistance. What can we do here without them, helpless as we are, and in the midst of enemies? Do not forget us! Remember that we are laboring to publish here, in this unfriendly place, the same glad tidings which have gladdened your hearts, and which you love still so much to hear. We feel with you that time is short, and what we do here must be done quickly We are anxious to do all we can, but we can do but little without your help and God's blessing. The latter we feel sure of, for we shall live so as to secure it. We have had it thus far, and it is still with us

Sunday last, I spoke to a large congregation of colored people in one of the Methodist churches, on the work of redemption, from Gen. 3: 14, 15; Rev. 19: 1, 6, 9; showing, 1. That God's great work of redemption through Christ was not the work of a day or an age, nor a single act; but the work of ages, and a series of acts, with periods of time intervening. 2 That by no one of these great acts of redemption could man be saved, but by them all. 3. That the work of redemption was not yet finished, Christ being yet engaged in it as our great High Priest. 4. That we are near the closing up of this great work,—one more act remaining,—the laying aside of his priestly robes, and putting on his royal apparel; coming again the King of the whole earth, raising the dead, changing the living saints, destroying the kingdoms of the world, and giving the earth to those who are then redeemed by this last act in the great work of redemption.

The truth took effect, and many acknowledged that they had received much light. God bless it to them. A door will be opened to me here, I fully believe; and, as it is opened, I shall, in God's strength, enter.

In earnest, I. I. LESLIE.

Memphis, Tenn., Mar. 10th, 1866

For the World's Crisis.

TRIP TO IOWA.

(*Concluded*)

BRO GRANT:—My last hasty sketch left me at Boylan's Grove, in the midst of very unpleasant, rainy weather; but the people, though scattering, came out well, and listened attentively to the truth, but my heart was sad, as I gave them my last address O how solemn I felt at parting, and how intensely did I pray that these dear people might meet me in the better land.

Friday, Jan. 12th. Eld. Jaynes and wife took me to Great Bend, a village on the Shell Rock river. I had an appointment out to preach that evening in Marble Rock village, which lies upon the other side of the Shell Rock river; but the late rains had swollen the river and broken up much of the ice on the margin, so that we could not cross it that night; and having done all I could do to get to my appointment, I resigned myself to circumstances, and settled down quietly for the night under the hospitable roof of Bro. and Sr Smith. Our ride the past day had been a very unpleasant one, lying across a broad, open, unsettled prairie, and I thought, as I looked out on the wide expanse, bounded by the blue horizon, how dreadful to be lost on one of these wild prairies on a winter's night. But my friends were well acquainted with the route, and on we travelled, continually annoyed and chilled by a cold, unpleasant wind, and a number of times forced to ford the swollen waters, which to me, who was raised in an old settled country, a land of roads and bridges, is always an uncomfortable thing I was both tired and sick this evening, and as I laid my weary head on the pillow for the night, sighed for home and its surroundings; but that, with its dear familiar faces, was many a weary mile away; many appointments must be filled, and a long reach of thinly settled country be traversed, before I could again enjoy its comforts and its rest. But I laid my cares all on Him who careth for us; and then, as ever, found him a present help in my need. Surely he is as springs in the desert, and as the shadow of a great rock in a weary land.

Next morning I bid farewell to Eld. Jaynes and wife, who were obliged to return. The Elder's health has been very poor, though now some better. He is faithfully laboring in this western country to win souls unto Christ. I went down this morning to the Shell Rock, hoping to be able, by some means, to cross it, and get to Floyd to my appointment this evening; but could not cross. The friends in Great Bend finding I had come, were peculiarly anxious that I should preach in that place; accordingly, I spoke there that evening to a good and attentive audience. The friends in Marble Rock, hearing I had come and was confined to the other side, procured lumber, and thereby connected the ice, which was firm in the middle of the river, with the main land, so they could cross to the meeting. I met this evening, for the first time, with Eld. Hiscox, who lives in Marble Rock. He assisted me in the exercises of the meeting. I had contracted a severe cold the previous day, and was extremely hoarse, so that I could speak but a little while, and was truly thankful, when I could proceed no further, that Eld. Hiscox was there and able to take up the thread of my discourse and complete it.

I thought it would be out of the question for me to think of speaking the next day, but the request was so urgent, I finally complied, and told them I would say what I could. Next morning being Lord's day, I spoke there again at half past ten, to a full house and an attentive audience. A wet compress, and other preparations, the night previous, had in some measure relieved my hoarseness, and I spoke to them about an hour on the query,—"Where is the promise of his coming?" Eld. Inman, the Free-will Baptist minister of the place, was present and took part in the exercises. At the close of the meeting, he very kindly gave me some medicine to relieve my hoarseness. Eld. Cooley, the M. E. minister of Marble Rock, very courteously sent me word that he would give up his appointment that evening for me, and desired me to fill it, which was seconded by the people; accordingly, I crossed the river on the lumber and ice, and preached in Marble Rock that evening. The M. E. minister and the F. B. minister both took their seats on the stand, together with Eld. Hiscox, and took part in the exercises, while the Elder's wife sat with me. The house was crowded full of people, sitting and standing, while others left, being totally unable to get into the house. I had good liberty in speaking, and was followed by some able and pointed remarks by the Methodist minister, in favor of public speaking by females. I had, from some reason, obtained a very unfavorable opinion of Marble Rock, and almost dreaded to go there; but I must say that in no place was I more kindly received, or treated more courteously, than in this place. All this time I felt quite an anxiety about my appointments at Floyd, but, being completely bound here, consoled myself with the thought that Eld Deyo was there, and amply competent to keep up the meetings until I arrived.

Monday morning, Jan. 15th, opened upon us in the midst of quite a snow storm, but I had been delayed too long already, and must certainly be in Floyd to attend meeting that night Accordingly, off we started in the midst of the falling snow,—Eld. Hiscox and wife with others,—quite a load of us, and struck out on the prairie for Floyd, and arrived at Father Hubbard's little before night I suffered very much during this day's ride, but kept quiet, thinking the least said concerning that which can't be remedied is perhaps the best

I found that the friends in Floyd had become quite alarmed concerning me, and had dispatched a fast team to Marble Rock, to see if I was there, was sick, or what was the trouble We had taken a circuitous route, to avoid a slough, and they had taken a strait course, which resulted in our not meeting each other I felt quite anxious about these young men, lest, blinded by the falling snow, they might get bewildered on the prairie, and be lost, but while we were eating supper they returned, having been clear through to Marble Rock, and there learning I had started, hastened back so as to be in time for the evening meeting. Then for the first time I had the pleasure of greeting Bros. Hubbard and Raymond, who had taken this unpleasant ride in the driving storm to learn the whereabouts of poor me May God bless these young brothers of the church, and enable them to be chosen vessels,—yea, pillars in the house of God

I had suffered considerable anxiety of mind for fear Eld Deyo might have been detained on his route as well as myself, and consequently, the appointment there not filled, and was truly thankful to God to learn that he was there, and had filled every appointment. I did not feel able to preach much that night, but talked a little, and then Elds. Hiscox and Deyo followed. I had not yet recovered from my severe cold and hoarseness, but said I would speak the next evening, whereupon the teacher said if I would speak in the morning, in the hall, school should be dismissed for that purpose. Others wanted me to speak in the evening, as some could attend then who could not in the morning Thinking I ought not to speak but once the next day, I tried to arrange it to have one of the elders speak in the morning, while I spoke in the evening; whereupon I learned the hall could not be had in the morning, only on the condition that I spoke. I immediately told the friends to pray for me, and I would try and speak twice, which I did, thus suiting both classes, and also again on Wednesday evening, to a crowded house, at which time, after my discourse, Eld. Deyo spoke very feelingly to the audience, and made a request, when five came forward; two to be identified with the church, others to evince their determination and request prayers. Was very kindly cared for while at Floyd at the house of Bro. and Sr Lamphire.

Wednesday, took dinner at the house of Bro. and Sr. Hubbard, who showed me a photograph of a little daughter they had recently lost, which seemed the most perfect embodiment of youth, beauty and innocence, I ever saw. How hard it is that we are in the land of the enemy, who gathers our richest and choicest household treasures, and covers them up from sight in the great charnel house. But, thanks be to God, who giveth us the victory through the great life-giver Jesus Christ, who, having the keys of hell and of death, will soon unlock the great charnel house, and clothe our loved and lost with immortal beauty and undying vigor.

There was quite a cloud cast over the meeting while at Floyd, in consequence of the sickness of Bro. C. Burroughs, the deacon of the church, and one of its main supporters. May God preserve his valuable life to be a comfort to his dear wife, and a blessing to the church, is my prayer.

Thursday morning, I bade farewell to Bro. J. W. Burroughs and wife, where I had passed the night previous, and in company with Bro. Smith and wife and Eld. Deyo, started for Stacyville. Eld. Deyo organized this church at Floyd in 1859, and during a meeting of six weeks immersed from forty to fifty candidates, which were added to the church. I found, in visiting the churches in Western Iowa, a unanimous voice as to the ability and efficiency of Bro. Deyo as an evangelist; and since God has put it into his heart to visit Minnesota, my prayer is that his labors may be equally blessed in that state. In consequence of the storm, I was obliged to remain in Stacyville over Sunday, where Eld. Deyo preached twice, and I three times. [illegible]

Monday, I went on to Capt. Bennett's, near Riceville, where we were very kindly entertained. We found the Captain to be a gentlemanly, intellectual man, and his wife not only a refined woman, but a believer in the second coming of Christ. I spoke at their school-house that evening for thirty minutes, after which Eld. Deyo addressed the congregation, and distributed tracts.

Tuesday, I had a very long, unpleasant ride to reach Elliots. What gratitude and thanksgiving filled my heart to find myself in my old pilgrim home, under the hospitable roof of Capt. Elliot and wife, while their words of welcome seemed like music in my ear. My first inquiry was for my husband, whom I expected to meet here, and I was at first shocked to think he had not come. But upon Sr. Elliot's explaining to me the state of the roads, the delay of the stage, etc., I felt that all was right, and thanked God I was once more among familiar faces, after my long and wearisome journey amid almost entire strangers.

Next day I had the unalloyed pleasure of meeting my husband, who had been prevented from getting through the previous day, in consequence of the badness of the roads. He was heartily glad to meet Eld. Deyo, with whom he had been previously acquainted, and declared it had relieved his mind from great anxiety in regard to me, in consequence of my letter informing him in regard to his accompanying me from Floyd to Minnesota. He at once decided that the Elder must accompany us to Winona, and commence a series of meetings in our vicinity.

Thursday evening, I preached in Highland. Friday night, Jan. 26th, we arrived safely at home, finding all well. And now, as I close, I must express my heartfelt thanks for the kindness of the friends where I have traveled, in ministering to my wants,—never putting me in the cold spare bed, but providing warm and suitable lodging, conveying me cheerfully to my different places of appointment, and helping me on after a godly sort; for which may God reward them an hundred-fold in this world, and grant them in the world to come eternal life. Without this kind care, I could not possibly have sustained this constant traveling and speaking in midwinter Having in five weeks traveled nearly four hundred miles, visited seven churches, attended the Minnesota and Iowa quarterly meetings, and preached thirty times. While I have thus tried to proclaim the near coming of Christ, through much physical weakness, in the depths of winter, I have felt amply rewarded by the apparent impulse given to the cause, and the expressed determination of God's professed ones to be faithful to the end, while to the throne of grace I would still bear the case of those who said, Pray for me.

RUTH M. ROWELL.

Winona, Jan. 27th, 1866.

CHRISTMAS ON MONDAY, AN ANCIENT PROPHECY.

In regard to the day in which the festival falls this year, the following old prophecy is of interest:—

"If Christmas day on Monday be,
A great winter that year you'll see,
And full of winds both loud and shrill,
But in the summer, truth to tell,
Stern winds shall be and strong,
Full of tempest and lasting long.
While battles, they shall multiply,
'And great plenty of beasts shall die',
He shall be found that stealeth aught—
Though thou be sick thou diest not."

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25 46.

We will say a few words more about the unquenchable fire, and then say a few words about the resurrection of the righteous and the wicked. Will the reader please turn to Jude 7, where we are informed that "Sodom and Gomorrah, and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire." I do not see as it made those wicked inhabitants, or their cities, immortal; and I can find no proof that the cities, or the Sodomites, are yet burning. St. Peter, in 2 Pet. 2. 6, speaks of "Sodom and Gomorrah" being turned "into ashes," and "condemned . . . with an overthrow, making them an example unto those that should live ungodly." We know that the fire from God out of heaven, burning with brimstone, must be an eternal, or unquenchable fire, but the whole account plainly shows that the inhabitants and the cities were wholly destroyed, so far as relates to their existence as cities, or inhabitants; and this plainly proves to us that the wicked will be punished with a final destruction, soul and body.

We will now look at Ezek. 20. 45–48, where "the forest of the south field" was to be destroyed with fire, that should burn up the forests, and should "not be quenched" But this does not prove that the forests were immortal, or suffered endless misery, does it? Never refer to unquenchable fire as a proof of endless misery, when the fact in the case proves utter destruction of every thing which is thrown into the fire.

We will now refer to the resurrection. It matters not to us whether the resurrection of the wicked takes place at the same time with the saints, or not; but we know that there is as much proof of the resurrection of the wicked, as there is that they will be punished for their sins.

In John 5: 28, we are informed by our dear Savior that both classes, saints and sinners, "shall hear his voice, and shall come forth" to receive their rewards; also in Dan. 12: 2, we have the resurrection of saints and sinners clearly and positively brought to view.

King David says, Psa. 17: 15, "I shall be satisfied when I awake with thy likeness." King David, can you not be satisfied before that time, if your soul is immortal, and goes to heaven at death? must you remain dissatisfied because your body lies in the grave, when your soul is in the presence of God and the Lamb, singing in sweet strains of hallelujah to the great Deliverer? Kind reader, do you think that it would be necessary to raise the body of King David, or the old shell, or prison-house, or cage, that imprisoned the soul, and then call the soul out of heaven to enter the old body, before King David could be satisfied?

But where did the soul of King David go to if it left the body at death? Was it borne on angel's wings to that locality which is said to be "beyond the bounds of time and space?" Let us understand that King David means the whole man, that lies in the grave till the resurrection, and then the whole man shall awake in the likeness of Christ's glorious body; and then all is plain and easy to be understood. Then our dear Redeemer will have the full credit of his great mission on the earth; when he raises us up at the last day, and gives us eternal life, by clothing us with immortality.

In Job 14: 14, the good old patriarch says, "all the days of my appointed time will I wait, till my change come." Where will Job wait? It must be in the grave; for we are informed by inspiration that "we shall be changed" "in a moment, . . . at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible," or be made immortal. We would ask the candid reader if this change that Job refers to is not the change that will take place at the second coming of Christ, when we are to be fashioned like Christ's glorious body? and also the same event that Job refers to, when he is to stand on the earth and see God in his flesh? But Job does not tell us that his immortal soul would be called out of heaven, from the presence of God, and come down to enter the old prison-house, in order to see God in his flesh.

But will the wicked dead be raised to see the Judge of all the earth, before they receive their punishment of "second death"? We read in the good book that "every eye shall see him, and they also which pierced him . . . shall wail because of him." What! those who have been dead hundreds of years wail because of him, and yet not be raised from the dead? How can that be?

More on this subject in our next, and also the saints' inheritance. B. PERHAM.

Vernon, Vt.

For the World's Crisis.

QUERIES CONCERNING THE TWO WITNESSES.

The advocates of two literal witnesses, or two men yet to arise, ask questions like the following:—

1st. Why is France "called Sodom and Egypt?" It is *not in a literal* sense, but it "IS SPIRITUALLY CALLED," not "that great city," but a "*street*" of it, or a department of it, because of its Sodom-like character and Egyptian darkness in a moral sense. But if the two witnesses are yet to appear, as two literal men, Jerusalem cannot be the place where they are to be slain, for that is the place "where our Lord was crucified" *literally*—not "*spiritually*"

2nd. Why is France called the city "where also our Lord was crucified"? It is not in a *literal* sense, but "*spiritually*" it is styled a *street* of "that great city," or one department of the vast Papal domain where Christ has been crucified, spiritually, in the persons of his saints.

3rd. If Christ was only figuratively crucified in France, has he not also been thus crucified in various localities? Yes, in the various streets of this "great city," of which France was only one "street"

4th. Is not Jerusalem called "Sodom and Egypt"? Figuratively it is once called Sodom, but *never* "Sodom and Egypt", but if it were, that would not prevent another corrupt power from being entitled to the same name, to set forth its character, any more than the Roman Dragon could be deprived of the name of *Satan*, to indicate its character (Rev 12: 9), because that name had once been figuratively applied to Peter—"Get thee behind me, Satan."

5th. If the two witnesses symbolize the two testaments, why not a larger number, seeing they contain many books? One testament, or covenant, was given in the old dispensation, and the other was given in the new;—the one being the old dispensation witness from God, comprising all the revelations then given, and the other being the new dispensation witness from God, comprising the revelations given in this new dispensation, one witness for each dispensation making two

6th Have the two testaments turned waters to blood, and breathed out fire, etc.? Not *literally*, for they are only *symbolic* witnesses. They have predicted various scenes of bloodshed, and fiery judgments, and though they were clad in "sackcloth," those that "hurt them" experienced these judgments, "as oft as they" denounced them.

7th. Have the two testaments "finished their testimony"? Their testimony in a *sackcloth state* was finished A D. 1793, then they were slain, remained in this condition three and a half prophetic days, and then revived.

8th. If their testimony was finished as early as 1793, why are they now speaking in all tongues? Because their *sackcloth* and *slaughtered condition* is in the past, and they are now in their *elevated state*

9th. Did the spirit of life ever leave the two testaments? Certainly, in a figurative sense, otherwise they could not, as symbolic witnesses, been symbolically "killed."

10th. If this prophecy has been fulfilled, why do not all understand it alike? *Answer* Why are not all other symbolic prophecies understood alike by all, as for instance, the seals, the trumpets, the vials, the Dragon, the Leopard Beast with its heads and horns, the two-horned beast, the scarlet beast, etc.? Some speculate in trying to change symbols into literalities, and do not find the prophetic key. Thus they are confused, and also confuse others. WM. SHELDON.

For the World's Crisis.

RESPECT OF PERSONS.

"Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons."—ACTS 10: 34.

Fashionable society may close its doors to all but a favored few, but the LORD accepts not the person of a prince, any more than the person of the poor man "in vile raiment." Yet it seems evident that there is a class who are more highly favored than all others; but it is not on account of their standing, position, or influence among men. And probably they are not more wise or pure in their own eyes than other men. But the ground of their acceptance is their *humility;* for we read that He "hath respect unto the humble." Some poor souls are seeking for some saint or faithful one to pray for them. This is right and proper; but remember that you can get just as near to the LORD as any one else can. The blood of JESUS has opened a way for you, however weak or sinful you may have been, and you may come boldly to the throne of grace, and present all your desires in that all-prevailing NAME. All you have to do is to repent and forsake your sins, and you shall find mercy. You may not be a welcome guest in the mansions of the proud and wicked rich men of this world; but you may have a mansion as much better than theirs, as paradise is better than this cold world, cursed and desolated by sin. Our highest thoughts fall far short of the glorious reality of our future home.

What are all the joys of this vain world, in comparison to those in store for us? De- [illegible] poor outcasts, who have no home here, may come, and find an eternal home amid the bright bowers of Eden, and be accepted not only by all the dwellers in that blest land, but by the King also. This glorious prospect gives us joy. We are happy now in the enjoyment of the love of God and his people; and our happiness is increased a hundred fold by the blessed hope of soon seeing Jesus and being made like him, to sin no more and never again feel sorrow or pain.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

ITS FOUNDATION.

The following advertisement, by my order, appeared in the Springfield *Republican* of Feb. 3d:—

"Fifty dollars will be given for any one statement in the Bible that man is immortal, or one from which it is inferable."

I have so far received six, and answered five letters, all but one quoting some Scripture, which I propose to exhibit, that the household of faith may see what a foundation immortal-soulism stands on.

No. 1. "1 Tim. 6: 9. Rom. 2: 7. 1 Cor. 15: 53. 2 Tim. 1: 10. H. O. W."

No. 2. "1 Thess. 4: 16, 18. Should like to know whether you find the statement satisfactory. A plain text is 1 Cor. 15: 54."

No. 3. "I have therefore devoted a short time to the examination of a few passages, some of which I think speak definitely upon that point, from others of which it is only inferable. 1 Cor. 15: 51, 54. Rom. 2: 7. 2 Tim. 1: 10. From the rest it is only inferable. Heb. 5: 9 and 9: 12. 1 Pet. 5: 10 f. c. John 3: 15, and 10 28. 1 Tim. 6: 12. 1 John 2: 25. S. T. F."

No. 4. "If you are skeptical on the subject you cannot believe the Bible, and if so, why do you care for proof drawn from it? I send you several texts, any one of which must be positive proof to any rational and reasonable believer in the truth of the Bible that man is immortal. Dan. 12: 2. Matt. 25 46. 1 Cor. 15, 53, 54. L. S. H."

No. 5. "But one of two things is certain, you must admit that man is immortal, or you must disbelieve the Bible. I refer you to the whole of the 15th of 1 Corinthians, or from the 50th verse through; and if it does not show the immortality of man, I would ask you *what* it shows. C. H."

No 6 had no date or address, but was mailed at Chicopee, Mass, Feb. 3d "Can't you mind your business, and let the Bible alone? You haven't $50 in your pocket, and if you have you wont gain anything by what you call for. Fools taught any time 'gratis' W. Y. N."

I have no means of knowing who the last writer is. Fortunate for us that the days of the Inquisition are past!

DANIEL D. CHAFFEE.

South Wilbraham, Mass.

NEVER SCOLD.—A child or adult takes contradiction or advice much more cheerfully if kindly given, but if violently administered he resists, though it be well founded. Hearts, like flowers, are open to the softly-falling dew, but close up while the violent storm rages.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

ABOUT DARKNESS.

A WORD TO OUR LITTLE READERS.

Light cannot dwell with darkness,
They cannot be agreed."

Dark, little folks, dark? Well, suppose it is dark as Egypt, can't God see in the dark, even darkness that can be felt, see right through every nook and corner of your heart? To be sure he can, there is not a thought escapes his omniscient eye. He knows your inmost soul. What—sin in the dark, because it is dark? Dare you, little folks or great folks? You may escape the eye of man, but God's eye never. His eyes go to and fro everywhere with lightning flash!

Sin anywhere, on your bed, in the secret chamber,—sin where you will,—little sins or great sins, sins of the flesh or the spirit, thought, word or deed be sure they find you out. Some little folks, and some great folks, sin in the dark, under cover of night, "loving darkness rather than light, because their deeds are evil." "The murderer rising with the light, killeth the poor and needy, and in the night is as the thief."

Hark again: "The eye also of the adulterer waiteth for the twilight, saying, no eye shall see me—and disguiseth his face." "In darkness they dig through houses which they have marked for themselves, in the daytime: they know not the light." "Woe unto them that seek deep to hide their council from the Lord, and their works are in the dark. . . . for they say, the Lord seeth us not." Remember, friends, there is not a word in our tongue but that the Lord knows it altogether. Says the Psalmist: "Whither shall I go from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me: even the night shall be light about me: Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee." See Psalm 130. Oh! what a fearful thing to sin against such a God.

Furthermore remember, aside from the shame, guilt, and wretchedness here, on account of our sins, there's a fearful judgment awaiting every sinner. Every one, great and small, must soon stand before the judgment seat of Christ; where every one must give account to God for the deeds done in the body, whether good or evil. There, at the great day, all our secret sins,—sins of the deepest dye, even the works of darkness of which it is a shame to speak,—will be spread out to the open gaze of an assembled universe.

"Could we, on morning's swiftest wings,
Fly through the trackless air,
Or dive beneath deep ocean's springs,
Thy presence would be there.
In vain may guilt attempt to fly,
Concealed by darkest night,
One glance from thy all-piercing eye,
Can bring it all to light.
Search thou our hearts, and there destroy
[illegible]
And fit us for those realms of joy,
[illegible]"

D. F. NEWTON.

AGAINST CALLING PEOPLE "OLD."

FOR YOUNG PEOPLE, AND OTHERS WHOM IT MAY CONCERN.

"The old man," "the old woman," "old Wilson," "old Robson,"—that is the way in which many people choose to speak of those who are no longer young. Again, men will call their wives, and newly married men, their young wives, "my old woman." Boys, too, are addicted to calling their fathers and mothers, "our old man," and "the old woman." Now this is all very wrong, and what neither children nor upgrown people will be guilty of, who are well taught and well disposed.

Children, to begin with, owe other treatment to their parents than that of speaking of them in a contemptuous manner. "Honor thy father and thy mother." Calling them old, even if they are three score years and ten, is not honoring them; it is speaking of them as if you did not think much about them, thought lightly of them, did not much care about them—old and worthless; whereas, you are likely very much in their debt, for their kindness to you, and care, ever since you were born. It shows a want of thought, a want of feeling, a hardness of heart, which promises anything but good for you as you grow up. If you, while young, can be in the receipt of blessings from your parents—which no money could buy—and you have not the feeling to make you speak of them with love and reverence; nor the sense, nor the shame to try to make you hide your want of good feeling, you are surely in the way which is broad, and leadeth downward to misery.

And even if your parents are not so good as they might be, that is a matter for you to hide, and be sorry for in secret, rather than to seem as if you were willing that everybody should know it, by your calling them "old."

When one hears a young man, newly married, calling his young wife, "my old woman," it is not a good sign. If your wife is a good one, you ought not to speak of her so, hardly in jest, even. You ought to call her by her name, as "Mrs. Wilson," or Mrs Robinson;" or, if you feel as though that sounded rather too fine, say, "my wife," or "my Mary." You ought to be considerate and tender of your wife's feelings, for she is worth it; and it will be sure to pay you in the long run.

There are some men—not a few, indeed—who seem as though they were ashamed to speak of their wives as if they respected and loved them. Now, these feelings of love and esteem are not a matter to make a parade of in the market place, yet to respect and love a good wife, is one of the most fitting and proper things in the world, and you need not be ashamed who knows it. You may safely venture to speak of your wife as if you really thought a great deal of her, and nobody, whose good opinion is worth anything, will think worse of you for it.

And if your wife is not a good one, or only a sort of a second or third rate one, calling her "old" will not help to mend her. Call her "old," and keep at it, and she will be in great danger of coming to feel "old." "Yes, I'm old, and good for nothing; it's no use for me trying to be any thing." That is how she will feel, and your calling her "old," will help to kill out, if possible, whatever good may be in her, and she may get old and good for nothing sure enough, much quicker than will be good for either you or your children.

And then to be letting everybody know that you are such a simpleton as to have got a bad wife, or one that is not a very good one, by always speaking lightly of her, as "my old woman," is not for your own credit. It would be better to hide it, say nothing about it, and set to work and see if you can not make your wife better by kind treatment Who knows but that you might so improve her, that you might, at length, with propriety, speak of her to others in a respectful manner

And then as to those people who cannot find it in their hearts to speak of any body scarcely, without calling them "old," you ought to learn better. If you knew how well all such talk is understood by well-informed and well-behaved people, you would be more sparing of it. It is a mark of ill-breeding—a way which low-bred people take of speaking of their betters, under the notion, that by speaking contemptuously of others they give themselves a lift, and that there is something about it rather smart; but it is a mistake. You cannot lift yourselves up into respectability in any such way; neither is it smart, or clever. It is bad manners; and bad manners means a badly furnished head, and not a very good heart.

Those people who are old, have no need to be thus reminded of it; nor yet those who are approaching old age. Let them feel young as long as they can. If the feeling of oldness and worthlessness never comes upon them, it will be all the better. "Grey hairs are a crown of glory, if found in the way of righteousness." And if not found in the way of righteousness," yet, if the owners of those grey hairs are so much the care of the great and good God, as to be still living with us, that alone is enough to entitle them to kind and respectful treatment.—*Brantford Expositor.*

KEEP THEM OUT.—"I don't want to hear naughty words," said a little boy.

"It's no matter," said another boy, "what Joe Town says; it is in one ear, and out of the other."

"No," rejoined the little boy, "the worst of it is, when naughty words get in, *they stick*, so I mean to *keep them out*."

That is right; keep them out; for it is hard work to turn them out when they once get in.

The World's Crisis

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An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

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[illegible]

For the World's Crisis.

WAVES OF SORROW.

"All thy waves and thy billows are gone over me."—Ps. 42: 7.

As mariners [illegible] when winds arise,
And roll her billows inland one by one,
So my sad soul, beneath the darkening skies,
And dashing waves of sorrow, weeps alone.

I thought my sea was calm, my favored bark
Seemed to be wafted by propitious gales,
But all at once my heavens grew strangely dark,
And storm's sure portents struck the expanded sails.

I trembled at its coming, and I prayed
My God to guide me on the heaving sea;
I know he will, I do not feel afraid,
Though all the surging billows break o'er me.

I saw a brother first drink in the waves
Of fell mortality, so dark and chill,
I've left him sleeping in the place of graves,
And high the storm is raging round me still.

Another form whose heart to mine united,
Took all its joy or sorrow as her own,
Is wasting, and the hands and hearts we plighted,
Must soon be severed, and I left alone.

Yet not alone, my Father's arms around me,
When earthly friends go down, are folded still;
His eye is on me, and he chooseth for me
The way that's best, albeit good or ill.

And after every storm there comes a calm,
And quiet havens border every sea;
So faith transcending every rude alarm,
Speaks quiet rest and peace at last for me.

Rest with the loved ones past this state of sadness,
Sorrow, pain, death and evil gone,
Peace where the hills shall smile in endless gladness,
Tinged with the light of the unchanging morn.

JAS. A. LIBBY.

My wife's sick room, West Poland, Me., March, 1866.

For the World's Crisis.

THE FREEDMEN'S MISSION.

LETTER FROM BRO. LESLIE.

DEAR BRETHREN AND SISTERS:—Again in Tennessee, and now, perhaps, its most corrupt and wicked city (Memphis.)

We arrived here on Monday, the 5th inst., after a journey of six days and nights. We came by the way of St. Louis, and there, providentially, met Bro. Himes, on his way back from Memphis. We were truly glad to meet him and learn the prospects for our mission in Tennessee. It was our intention to stop a few days in St. Louis, and make a report of the mission there; but as we found Bro Himes on the ground and prepared to report the condition of things, we tarried but a few hours, taking the next steamer for Memphis, which started at 4 o'clock P. M., on Friday the 2nd inst.

Our passage down the Mississippi was not a very pleasant one, the weather being cool, and the wind blowing fresh and chilly all the way. This prevented us from going much on deck, confining us to the cabin most of the time. We therefore paid but little attention to the scenery (if so it may be called) along this king of rivers. I took a very severe cold on the passage down, which nearly resulted in an inflammation of the lungs; but, by God's blessing in the use of means, I am nearly well again.

Sr Martha S Butler, of Connecticut, who joined me at Bridgeport, was very much exhausted by the journey, but has nearly recovered, and is ready to enter upon the work here, as it may present itself. She will prove, I think, a true missionary, and one whom the Board will be glad they sent out.

We are now boarding in the family of Dr J. C. Bywater, who himself has been for many years a firm believer in the near coming of our Lord, and preached it faithfully until his health became impaired, and he was obliged to leave the work. He, however, still preaches whenever and wherever he can. Two of his daughters, Misses Carrie and Sarah, are teaching the colored school here, established by Bro. Himes. This school, although yet small, is steadily increasing in interest, and I trust may be continued. Its location, however, is not so favorable as I would like, the school being in the midst of or near other schools which have been longer established, and have therefore the advantage of being better known. The school was located here for the reason that no other house could then be found in which to hold it. Through the untiring efforts of these two faithful teachers, it has made headway in the midst of the surrounding schools; and, what is most satisfactory, it has called in and is educating those who did not attend any school.

In connection with the day school is an evening school, for both children and adults. It would gladden the hearts of our friends could they see the interest that is taken and the progress which is made by those who attend. Such earnestness to learn is truly inspiring to those who teach. I never witnessed more rapid progress in learning than is here made.

Connected with these schools is a Sabbath school, which, under God's care and by his blessing, will in a short time result in great good. The seed we sow here will not be lost. Teaching the members of the school, as we do, the pure word of God, and to live a new life, in view of the judgment at hand, our instructions will be blessed in the preparation of some for the kingdom of Christ when it appears. *This people, young and old, want a knowledge of the Bible*; especially those who are learning to read. It is the *lack* of a knowledge of the Bible which produces so much fanaticism and extreme physical excitement among them. Wherever ignorance of God's word exists among a religious people, there will be seen all that is found here. These demonstrations, thought by them to be religious, will become less, and disappear only when the people are well instructed in the Scriptures.

We have no place yet for public worship; the hall which we occupy for the school during the week being used on the Sabbath by the society that owns it. We, however, have it for our Sunday school in the morning at nine o'clock.

There is an open door and a wide field here, so far as it pertains to numbers, who need and desire instruction in all things relating to the present and future life. There is no doubt in regard to our gaining access to the people whom we came here to benefit; but it can be done only through a certain course, pursued with wisdom and patience on our part. "Wise as serpents and harmless as doves," is our motto, and it must be acted upon here. We must not be simply teachers; we must be missionaries, and that in the true sense of the word; going among and identifying ourselves with these poor ones for whom Christ died, and whose blood will be found upon our garments if we do not do something more than teach them to read. There are many teachers here in this dark land, but few missionaries. There are hundreds here teaching, who never get the confidence of the colored people, for the reason that they refuse to associate with them out of the school-room. The work of [illegible] is but a partial one, the most important portion being left undone. Our success, therefore, through the wisdom given us by God, must come from hard and continued labor, with his blessing added to all that we may do.

There are two sections of the city now unoccupied by any society or mission, either of which we can enter, with every prospect of doing all the good we desire; but the first thing to be obtained in either is a building, to be used as a Chapel for religious worship on the Sabbath, for Sunday schools and prayer meetings, and day and evening schools through the week. We are praying, hoping and laboring to obtain, in one or the other of these fields, a building of some kind for the above purposes. If we can secure such a place, we shall at once enter upon our work. But, if we fail to do this, we shall have to wait, until the friends of Christ at the North shall furnish the means with which to build a Chapel. This could be done very easily, if our brethren and sisters would set about it. *Let each one give one dollar for this object*, and enough will be furnished at once to secure here a place where the glorious truths which God has given us may be proclaimed to hundreds who would otherwise never hear them. May God put it into the hearts of those who are looking for the Savior thus to do, and God's blessing will rest upon them.

Pray for us, dear brethren and sisters, for we have here a hard field in which to labor. No harder one, it seems to us, has ever fallen to the lot of God's servants to occupy. Nearly all here are, in some manner, against us. Hatred and prejudice meet us on every hand, and all that Satan *can* do he *will* do to prevent us from accomplishing the work which God and you have sent us here to do. We depend much upon your prayers and assistance. What can we do here without them, helpless as we are, and in the midst of enemies? Do not forget us! Remember that we are laboring to publish here, in this unfriendly place, the same glad tidings which have gladdened your hearts, and which you love still so much to hear. We feel with you that time is short, and what we do here must be done quickly. We are anxious to do all we can, but we can do but little without your help and God's blessing. The latter we feel sure of, for we shall live so as to secure it. We have had it thus far, and it is still with us.

Sunday last, I spoke to a large congregation of colored people in one of the Methodist churches, on the work of redemption, from Gen. 3: 14, 15; Rev. 19: 1, 6, 9; showing, 1. That God's great work of redemption through Christ was not the work of a day or an age, nor a single act; but the work of ages, and a series of acts, with periods of time intervening. 2. That by no one of these great acts of redemption could man be saved, but by them all. 3. That the work of redemption was not yet finished, Christ being yet engaged in it as our great High Priest. 4. That we are near the closing up of this great work,—one more act remaining,—the laying aside of his priestly robes, and putting on his royal apparel, coming again the King of the whole earth, raising the dead, changing the living saints, destroying the kingdoms of the world, and giving the earth to those who are then redeemed by this last act in the great work of redemption.

The truth took effect, and many acknowledged that they had received much light. God bless it to them. A door will be opened to me here, I fully believe; and, as it is opened, I shall, in God's strength, enter.

In earnest, I. I. LESLIE.

Memphis, Tenn., Mar. 10th, 1866.

For the World's Crisis.

TRIP TO IOWA.

(*Concluded.*)

BRO GRANT:—My last hasty sketch left me at Boylan's Grove, in the midst of very unpleasant, rainy weather; but the people, though scattering, came out well, and listened attentively to the truth; but my heart was sad, as I gave them my last address. O how solemn I felt at parting, and how intensely did I pray that these dear people might meet me in the better land.

Friday, Jan. 12th. Eld. Jaynes and wife took me to Great Bend, a village on the Shell Rock river. I had an appointment out to preach that evening in Marble Rock village, which lies upon the other side of the Shell Rock river; but the late rains had swollen the river and broken up much of the ice on the margin, so that we could not cross it that night; and having done all I could do to get to my appointment, I resigned myself to circumstances, and settled down quietly for the night under the hospitable roof of Bro. and Sr. Smith. Our ride the past day had been a very unpleasant one, lying across a broad, open, unsettled prairie, and I thought, as I looked out on the wide expanse, bounded by the blue horizon, how dreadful to be lost on one of these wild prairies on a winter's night. But my friends were well acquainted with the route, and on we travelled, continually annoyed and chilled by a cold, unpleasant wind, and a number of times forced to ford the swollen waters, which to me, who was raised in an old settled country, a land of roads and bridges, is always an uncomfortable thing. I was both tired and sick this evening, and as I laid my weary head on the pillow for the night, sighed for home and its surroundings; but that, with its dear familiar faces, was many a weary mile away; many appointments must be filled, and a long reach of thinly settled country be traversed, before I could again enjoy its comforts and its rest. But I laid my cares all on Him who careth for us; and then, as ever, found him a present help in my need. Surely he is as springs in the desert, and as the shadow of a great rock in a weary land.

Next morning I bid farewell to Eld. Jaynes and wife, who were obliged to return. The Elder's health has been very poor, though now some better. He is faithfully laboring in this western country to win souls unto Christ. I went down this morning to the Shell Rock, hoping to be able, by some means, to cross it, and get to Floyd to my appointment this evening; but could not cross. The friends in Great Bend finding I had come, were peculiarly anxious that I should preach in that place; accordingly, I spoke there that evening to a good and attentive audience. The friends in Marble Rock, hearing I had come and was confined to the other side, procured lumber, and thereby connected the ice, which was firm in the middle of the river, with the main land, so they could cross to the meeting. I met this evening, for the first time, with Eld. Hiscox, who lives in Marble Rock. He assisted me in the exercises of the meeting. I had contracted a severe cold the previous day, and was extremely hoarse, so that I could speak but a little while, and was truly thankful, when I could proceed no further, that Eld. Hiscox was there and able to take up the thread of my discourse and complete it.

I thought it would be out of the question for me to think of speaking the next day, but the request was so urgent, I finally complied, and told them I would say what I could. Next morning being Lord's day, I spoke there again at half past ten, to a full house and an attentive audience. A wet compress, and other preparations, the night previous, had in some measure relieved my hoarseness, and I spoke to them about an hour on the query,—"Where is the promise of his coming?" Eld. Ioman, the Free-will Baptist minister of the place, was present and took part in the exercises. At the close of the meeting, he very kindly gave me some medicine to relieve my hoarseness. Eld. Cooley, the M. E. minister of Marble Rock, very courteously sent me word that he would give up his appointment that evening for me, and desired me to fill it, which was seconded by the people; accordingly, I crossed the river on the lumber and ice, and preached in Marble Rock that evening. The M. E. minister and the F. B. minister both took their seats on the stand, together with Eld. Hiscox, and took part in the exercises, while the Elder's wife sat with me. The house was crowded full of people, sitting and standing, while others left, being totally unable to get into the house. I had good liberty in speaking, and was followed by some able and pointed remarks by the Methodist minister, in favor of public speaking by females. I had, from some reason, obtained a very unfavorable opinion of Marble Rock, and almost dreaded to go there; but I must say that in no place was I more kindly received, or treated more courteously, than in this place. All this time I felt quite an anxiety about my appointments at Floyd, but, being completely bound here, consoled myself with the thought that Eld Deyo was there, and amply competent to keep up the meetings until I arrived.

Monday morning, Jan. 15th, opened upon us in the midst of quite a snow storm, but I had been delayed too long already, and must certainly be in Floyd to attend meeting that night. Accordingly, off we started in the midst of the falling snow,—Eld. Hiscox and wife with others,—quite a load of us, and struck out on the prairie for Floyd, and arrived at Father Hubbard's little before night. I suffered very much during this day's ride, but kept quiet, thinking the least said concerning that which can't be remedied is perhaps the best.

I found that the friends in Floyd had become quite alarmed concerning me, and had dispatched a fast team to Marble Rock, to see if I was there, was sick, or what was the trouble. We had taken a circuitous route, to avoid a slough, and they had taken a strait course, which resulted in our not meeting each other. I felt quite anxious about these young men, lest, blinded by the falling snow, they might get bewildered on the prairie, and be lost; but while we were eating supper they returned, having been clear through to Marble Rock, and there learning I had started, hastened back so as to be in time for the evening meeting. Then for the first time I had the pleasure of greeting Bros. Hubbard and Raymond, who had taken this unpleasant ride in the driving storm to learn the whereabouts of poor me. May God bless these young brothers of the church, and enable them to be chosen vessels,—yea, pillars in the house of God.

I had suffered considerable anxiety of mind for fear Eld Deyo might have been detained on his route as well as myself, and consequently, the appointment there not filled, and was truly thankful to God to learn that he was there, and had filled every appointment. I did not feel able to preach much that night, but talked a little, and then Elds. Hiscox and Deyo followed. I had not yet recovered from my severe cold and hoarseness, but said I would speak the next evening, whereupon the teacher said if I would speak in the morning, in the hall, school should be dismissed for that purpose. Others wanted me to speak in the evening, as some could attend then who could not in the morning. Thinking I ought not to speak but once the next day, I tried to arrange it to have one of the elders speak in the morning, while I spoke in the evening; whereupon I learned the hall could not be had in the morning, only on the condition that I spoke. I immediately told the friends to pray for me, and I would try and speak twice, which I did, thus suiting both classes, and also again on Wednesday evening, to a crowded house, at which time, after my discourse, Eld. Deyo spoke very feelingly to the audience, and made a request, when five came forward; two to be identified with the church, others to evince their determination and request prayers. Was very kindly cared for while at Floyd at the house of Bro. and Sr Lamphire.

Wednesday, took dinner at the house of Bro. and Sr. Hubbard, who showed me a photograph of a little daughter they had recently lost, which seemed the most perfect embodiment of youth, beauty and innocence, I ever saw. How hard it is that we are in the land of the enemy, who gathers our richest and choicest household treasures, and covers them up from sight in the great charnel house. But, thanks be to God, who giveth us the victory through the great life-giver Jesus Christ; who, having the keys of hell and of death, will soon unlock the great charnel house, and clothe our loved and lost with immortal beauty and undying vigor.

There was quite a cloud cast over the meeting while at Floyd, in consequence of the sickness of Bro. C. Burroughs, the deacon of the church, and one of its main supporters. May God preserve his valuable life to be a comfort to his dear wife, and a blessing to the church, is my prayer.

Thursday morning, I bade farewell to Bro. J. W. Burroughs and wife, where I had passed the night previous, and in company with Bro. Smith and wife and Eld. Deyo, started for Stacyville. Eld. Deyo organized this church at Floyd in 1859, and during a meeting of six weeks immersed from forty to fifty candidates, which were added to the church. I found, in visiting the churches in Western Iowa, a unanimous voice as to the ability and efficiency of Bro. Deyo as an evangelist; and since God has put it into his heart to visit Minnesota, my prayer is that his labors may be equally blessed in that state. In consequence of the storm, I was obliged to remain in Stacyville over Sunday, where Eld. Deyo preached twice, and I [illegible].

Monday, I went on to Capt. Bennett's, near Riceville, where we were very kindly entertained. We found the Captain to be a gentlemanly, intellectual man, and his wife not only a [illegible] woman, but a [illegible] in the second coming of Christ. I spoke at their school-house that evening for thirty minutes, after which Eld. Deyo addressed the congregation, and distributed tracts.

Tuesday, I had a very long, unpleasant ride to reach Elliots. What gratitude and thanksgiving filled my heart to find myself in my old pilgrim home, under the hospitable roof of Capt. Elliot and wife, while their words of welcome seemed like music in my ear. My first inquiry was for my husband, whom I expected to meet here, and I was at first shocked to think he had not come. But upon Sr. Elliot's explaining to me the state of the roads, the delay of the stage, etc., I felt that all was right, and thanked God I was once more among familiar faces, after my long and wearisome journey amid almost entire strangers.

Next day I had the unalloyed pleasure of meeting my husband, who had been prevented from getting through the previous day, in consequence of the badness of the roads. He was heartily glad to meet Eld. Deyo, with whom he had been previously acquainted, and declared it had relieved his mind from great anxiety in regard to me, in consequence of my letter informing him in regard to his accompanying me from Floyd to Minnesota. He at once decided that the Elder must accompany us to Winona, and commence a series of meetings in our vicinity.

Thursday evening, I preached in Highland. Friday night, Jan. 26th, we arrived safely at home, finding all well. And now, as I close, I must express my heartfelt thanks for the kindness of the friends where I have traveled, in ministering to my wants,—never putting me in the cold spare bed, but providing warm and suitable lodging, conveying me cheerfully to my different places of appointment, and helping me on after a godly sort; for which may God reward them an hundred-fold in this world, and grant them in the world to come eternal life. Without this kind care, I could not possibly have sustained this constant traveling and speaking in midwinter. Having in five weeks traveled nearly four hundred miles, visited seven churches, attended the Minnesota and Iowa quarterly meetings, and preached thirty times. While I have thus tried to proclaim the near coming of Christ, through much physical weakness, in the depths of winter, I have felt amply rewarded by the apparent impulse given to the cause, and the expressed determination of God's professed ones to be faithful to the end, while to the throne of grace I would still bear the case of those who said, Pray for me.

RUTH M. ROWELL.

Winona, Jan. 27th, 1866.

CHRISTMAS ON MONDAY, AN ANCIENT PROPHECY.

In regard to the day in which the festival falls this year, the following old prophecy is of interest:—

"If Christmas day on Monday be,
A great winter that year you'll see,
And full of winds both loud and shrill,
But in the summer, truth to tell,
Stern winds shall be and strong,
Full of tempest and lasting long.
While battles, they shall multiply,
'And great plenty of beasts shall die',
He shall be found that stealeth aught—
Though thou be sick thou diest not."

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

We will say a few words more about the unquenchable fire, and then say a few words about the resurrection of the righteous and the wicked. Will the reader please turn to Jude 7, where we are informed that "Sodom and Gomorrah, and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire." I do not see as it made those wicked inhabitants, or their cities, immortal; and I can find no proof that the cities, or the Sodomites, are yet burning. St. Peter, in 2 Pet. 2: 6, speaks of "Sodom and Gomorrah" being turned "into ashes," and "condemned . . . with an overthrow, making them an example unto those that should live ungodly." We know that the fire from God out of heaven, burning with brimstone, must be an eternal, or unquenchable fire, but the whole account plainly shows that the inhabitants and the cities were wholly destroyed, so far as relates to their existence as cities, or inhabitants; and this plainly proves to us that the wicked will be punished with a final destruction, soul and body.

We will now look at Ezek. 20: 45–48, where "the forest of the south field" was to be destroyed with fire, that should burn up the forests, and should "not be quenched." But this does not prove that the forests were immortal, or suffered endless misery, does it? Never refer to unquenchable fire as a proof of endless misery, when the fact in the case proves utter destruction of every thing which is thrown into the fire.

We will now refer to the resurrection. It matters not to us whether the resurrection of the wicked takes place at the same time with the saints, or not; but we know that there is as much proof of the resurrection of the wicked, as there is that they will be punished for their sins.

In John 5: 28, we are informed by our dear Savior that both classes, saints and sinners, "shall hear his voice, and shall come forth" to receive their rewards; also in Dan. 12: 2, we have the resurrection of saints and sinners clearly and positively brought to view.

King David says, Psa. 17: 15, "I shall be satisfied when I awake with thy likeness." King David, can you not be satisfied before that time, if your soul is immortal, and goes to heaven at death? must you remain dissatisfied because your body lies in the grave, when your soul is in the presence of God and the Lamb, singing in sweet strains of hallelujah to the great Deliverer? Kind reader, do you think that it would be necessary to raise the body of King David, or the old shell, or prison-house, or cage, that imprisoned the soul, and then call the soul out of heaven to enter the old body, before King David could be satisfied?

But where did the soul of King David go to if it left the body at death? Was it borne on angel's wings to that locality which is said to be "beyond the bounds of time and space?" Let us understand that King David means the whole man, that lies in the grave till the resurrection, and that the whole man shall awake in the likeness of Christ's glorious body; and then all is plain and easy to be understood. Then our dear Redeemer will have the full credit of his great mission on the earth; when he raises us up at the last day, and gives us eternal life, by clothing us with immortality.

In Job 14: 14, the good old patriarch says, "all the days of my appointed time will I wait, till my change come." Where will Job wait? It must be in the grave; for we are informed by inspiration that "we shall be changed" "in a moment, . . . at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible," or be made immortal. We would ask the candid reader if this change that Job refers to is not the change that will take place at the second coming of Christ, when we are to be fashioned like Christ's glorious body? and also the same event that Job refers to, when he is to stand on the earth and see God in his flesh? But Job does not tell us that his immortal soul would be called out of heaven, from the presence of God, and come down to enter the old prison-house, in order to see God in his flesh.

But will the wicked dead be raised to see the Judge of all the earth, before they receive their punishment of "second death"? We read in the good book that "every eye shall see him, and they also which pierced him . . . shall wail because of him." What! those who have been dead hundreds of years wail because of him, and yet not be raised from the dead? How can that be?

More on this subject in our next, and also the saints' inheritance. B. PERHAM.

Vernon, Vt.

For the World's Crisis.

QUERIES CONCERNING THE TWO WITNESSES.

The advocates of two literal witnesses, or two men yet to arise, ask questions like the following:—

1st. Why is France "called Sodom and Egypt?" It is *not in a literal* sense, but it "IS SPIRITUALLY CALLED," not "that great city," but a "*street*" of it, or a department of it, because of its Sodom-like character and Egyptian darkness in a moral sense. But if the two witnesses are yet to appear, as two literal men, Jerusalem cannot be the place where they are to be slain, for that is the place "where our Lord was crucified" *literally*—not "*spiritually*."

2nd. Why is France called the city "where also our Lord was crucified"? It is not in a *literal* sense, but "*spiritually*" it is styled a *street* of "that great city," or one department of the vast Papal domain where Christ has been crucified, spiritually, in the persons of his saints.

3rd. If Christ was only figuratively crucified in France, has he not also been thus crucified in various localities? Yes, in the various streets of this "great city," of which France was only one "street."

4th. Is not Jerusalem called "Sodom and Egypt"? Figuratively it is once called Sodom, but *never* "Sodom and Egypt", but if it were, that would not prevent another corrupt power from being entitled to the same name, to set forth its character, any more than the Roman Dragon could be deprived of the name of *Satan*, to indicate its character (Rev. 12: 9), because that name had once been figuratively applied to Peter—"Get thee behind me, Satan."

5th. If the two witnesses symbolize the two testaments, why not a larger number, seeing they contain many books? One testament, or covenant, was given in the old dispensation, and the other was given in the new,—the one being the old dispensation witness from God, comprising all the revelations then given, and the other being the new dispensation witness from God, comprising the revelations given in this new dispensation, one witness for each dispensation making two.

6th. Have the two testaments turned waters to blood, and breathed out fire, etc.? Not *literally*, for they are only *symbolic* witnesses. They have predicted various scenes of bloodshed, and fiery judgments, and though they were clad in "sackcloth," those that "hurt them" experienced these judgments, "as oft as they" denounced them.

7th. Have the two testaments "finished their testimony"? Their testimony in a *sackcloth state* was finished A. D. 1793, then they were slain, remained in this condition three and a half prophetic days, and then revived.

8th. If their testimony was finished as early as 1793, why are they now speaking in all tongues? Because their *sackcloth* and *slaughtered condition* is in the past, and they are now in their *elevated state*.

9th. Did the spirit of life ever leave the two testaments? Certainly, in a figurative sense, otherwise they could not, as symbolic witnesses, been symbolically "killed."

10th. If this prophecy has been fulfilled, why do not all understand it alike? *Answer.* Why are not all other symbolic prophecies understood alike by all, as for instance, the seals, the trumpets, the vials, the Dragon, the Leopard Beast with its heads and horns, the two-horned beast, the scarlet beast, etc.? Some speculate in trying to change symbols into literalities, and do not find the prophetic key. Thus they are confused, and also confuse others. WM. SHELDON.

For the World's Crisis.

RESPECT OF PERSONS.

"Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons."—ACTS 10: 34.

Fashionable society may close its doors to all but a favored few, but the LORD accepts not the person of a prince, any more than the person of the poor man "in vile raiment." Yet it seems evident that there is a class who are more highly favored than all others; but it is not on account of their standing, position, or influence among men. And probably they are not more wise or pure in their own eyes than other men. But the ground of their acceptance is their *humility*; for we read that HE "hath respect unto the humble." Some poor souls are seeking for some saint or faithful one to pray for them. This is right and proper; but remember that you can get just as near to the LORD as any one else can. The blood of JESUS has opened a way for you, however weak or sinful you may have been, and you may come boldly to the throne of grace, and present all your desires in that all-prevailing NAME. All you have to do is to repent and forsake your sins, and you shall find mercy. You may not be a welcome guest in the mansions of the proud and wicked rich men of this world; but you may have a mansion as much better than theirs, as paradise is better than this cold world, cursed and desolated by sin. Our highest thoughts fall far short of the glorious reality of our future home.

What are all the joys of this vain world, in comparison to those in store for us? [illegible] poor outcasts, who has no home here, may come and find an eternal home amid the bright bowers of Eden, and be accepted not only by all the dwellers in that blest land, but by the KING also. This glorious prospect gives us joy. We are happy now in the enjoyment of the love of God and his people; and our happiness is increased a hundred fold by the blessed hope of soon seeing Jesus and being made like him, to sin no more and never again feel sorrow or pain.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

ITS FOUNDATION.

The following advertisement, by my order, appeared in the Springfield *Republican* of Feb. 3d:—

"Fifty dollars will be given for any one statement in the Bible that man is immortal, or one from which it is inferable."

I have so far received six, and answered five letters, all but one quoting some Scripture, which I propose to exhibit, that the household of faith may see what a foundation immortal-soulism stands on.

No. 1. "1 Tim. 6: 9. Rom. 2: 7. 1 Cor. 15: 53. 2 Tim. 1: 10. H. O. W."

No. 2. "1 Thess. 4: 16, 18. Should like to know whether you find the statement satisfactory. A plain text is 1 Cor. 15: 54."

No. 3. "I have therefore devoted a short time to the examination of a few passages, some of which I think speak definitely upon that point, from others of which it is only inferable. 1 Cor. 15: 51, 54. Rom. 2: 7. 2 Tim. 1: 10. From the rest it is only inferable. Heb. 5: 9 and 9: 12. 1 Pet. 5: 10 f. c. John 3; 15, and 10: 28. 1 Tim. 6: 12. 1 John 2: 25. S. T. F."

No. 4. "If you are skeptical on the subject you cannot believe the Bible, and if so, why do you care for proof drawn from it? I send you several texts, any one of which must be positive proof to any rational and reasonable believer in the truth of the Bible that man is immortal. Dan. 12: 2. Matt. 25: 46. 1 Cor. 15; 53, 54. L. S. H."

No. 5. "But one of two things is certain, you must admit that man is immortal, or you must disbelieve the Bible. I refer you to the whole of the 15th of 1 Corinthians, or from the 50th verse through; and if it does not show the immortality of man, I would ask you *what* it shows. C. H."

No. 6 had no date or address, but was mailed at Chicopee, Mass., Feb. 3d. "Can't you mind your business, and let the Bible alone? You haven't $50 in your pocket, and if you have you wont gain anything by what you call for. Fools taught any time 'gratis.' W. F. N."

I have no means of knowing who the last writer is. Fortunate for us that the days of the Inquisition are past!

DANIEL D. CHAFFEE.

South Wilbraham, Mass.

NEVER SCOLD.—A child or adult takes contradiction or advice much more cheerfully if kindly given; but if violently administered he resists, though it be well founded. Hearts, like flowers, are open to the softly-falling dew, but close up while the violent storm rages.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

ABOUT DARKNESS.

A WORD TO OUR LITTLE READERS.

"Light cannot dwell with darkness,
They cannot be agreed."

Dark, little folks, dark? Well, suppose it is dark as Egypt, can't God see in the dark, even darkness that can be felt, see right through every nook and corner of your heart? To be sure he can, there is not a thought escapes his omniscient eye. He knows your inmost soul. What—sin in the dark, because it is dark? Dare you, little folks or great folks? You may escape the eye of man, but God's eye never. His eyes go to and fro everywhere with lightning flash!

Sin anywhere, on your bed, in the secret chamber,—sin where you will,—little sins or great sins, sins of the flesh or the spirit, thought, word or deed: be sure they find you out. Some little folks, and some great folks, sin in the dark, under cover of night, "loving darkness rather than light, because their deeds are evil." "The murderer rising with the light, killeth the poor and needy, and in the night is as the thief."

Hark again: "The eye also of the adulterer waiteth for the twilight, saying, no eye shall see me—and disguiseth his face." "In darkness they dig through houses which they have marked for themselves, in the daytime: they know not the light." "Woe unto them that seek deep to hide their council from the Lord, and their works are in the dark. . . . for they say, the Lord seeth us not." Remember, friends, there is not a word in our tongue but that the Lord knows it altogether. Says the Psalmist: "Whither shall I go from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me: even the night shall be light about me: Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee." See Psalm 139. Oh! what a fearful thing to sin against such a God.

Furthermore remember, aside from the shame, guilt, and wretchedness here, on account of our sins, there's a fearful judgment awaiting every sinner. Every one, great and small, must soon stand before the judgment seat of Christ; where every one must give account to God for the deeds done in the body, whether good or evil. There, at the great day, all our secret sins,—sins of the deepest dye, even the works of darkness of which it is a shame to speak,—will be spread out to the open gaze of an assembled universe.

"Could we, on morning's swiftest wings,
Fly through the trackless air,
Or dive beneath deep ocean's springs,
Thy presence would be there.

In vain may guilt attempt to fly,
Concealed by darkest night;
One glance from thy all-piercing eye,
Can bring it all to light.

Search thou our hearts, and there destroy
Each secret, [illegible]
And to us thy blest [illegible]
[illegible]"

D. F. NEWTON.

AGAINST CALLING PEOPLE "OLD."

FOR YOUNG PEOPLE, AND OTHERS WHOM IT MAY CONCERN.

"The old man," "the old woman," "old Wilson," "old Robson,"—that is the way in which many people choose to speak of those who are no longer young. Again, men will call their wives, and newly married men, their young wives, "my old woman." Boys, too, are addicted to calling their fathers and mothers, "our old man," and "the old woman." Now this is all very wrong, and what neither children nor upgrown people will be guilty of, who are well taught and well disposed.

Children, to begin with, owe other treatment to their parents than that of speaking of them in a contemptuous manner. "Honor thy father and thy mother." Calling them old, even if they are three score years and ten, is not honoring them; it is speaking of them as if you did not think much about them, thought lightly of them, did not much care about them—old and worthless; whereas, you are likely very much in their debt, for their kindness to you, and care, ever since you were born. It shows a want of thought, a want of feeling, a hardness of heart, which promises anything but good for you as you grow up. If you, while young, can be in the receipt of blessings from your parents—which no money could buy—and you have not the feeling to make you speak of them with love and reverence; nor the sense, nor the shame to try to make you hide your want of good feeling, you are surely in the way which is broad, and leadeth downward to misery.

And even if your parents are not so good as they might be, that is a matter for you to hide, and be sorry for in secret, rather than to seem as if you were willing that everybody should know it, by your calling them "old."

When one hears a young man, newly married, calling his young wife, "my old woman," it is not a good sign. If your wife is a good one, you ought not to speak of her so, hardly in jest, even. You ought to call her by her name, as "Mrs. Wilson," or Mrs. Robinson;" or, if you feel as though that sounded rather too fine, say, "my wife," or "my Mary." You ought to be considerate and tender of your wife's feelings, for she is worth it; and it will be sure to pay you in the long run.

There are some men—not a few, indeed—who seem as though they were ashamed to speak of their wives as if they respected and loved them. Now, these feelings of love and esteem are not a matter to make a parade of in the market place, yet to respect and love a good wife, is one of the most fitting and proper things in the world, and you need not be ashamed who knows it. You may safely venture to speak of your wife as if you really thought a great deal of her, and no body, whose good opinion is worth anything, will think worse of you for it.

And if your wife is not a good one, or only a sort of a second or third rate one, calling her "old" will not help to mend her. Call her "old," and keep at it, and she will be in great danger of coming to feel "old." "Yes I'm old, and good for nothing; it's no use for me trying to be any thing." That is how she will feel, and your calling her "old," will help to kill out, if possible, whatever good may be in her; and she may get old and good for nothing sure enough, much quicker than will be good for either you or your children.

And then to be letting everybody know that you are such a simpleton as to have got a bad wife, or one that is not a very good one, by always speaking lightly of her, as "my old woman," is not for your own credit. It would be better to hide it, say nothing about it, and set to work and see if you cannot make your wife better by kind treatment. Who knows but that you might so improve her, that you might, at length, with propriety, speak of her to others in a respectful manner.

And then as to those people who cannot find it in their hearts to speak of any body scarcely, without calling them "old," you ought to learn better. If you knew how well all such talk is understood by well-informed and well-behaved people, you would be more sparing of it. It is a mark of ill-breeding—a way which low-bred people take of speaking of their betters, under the notion, that by speaking contemptuously of others they give themselves a lift, and that there is something about it rather smart; but it is a mistake. You cannot lift yourselves up into respectability in any such way; neither is it smart, or clever. It is bad manners; and bad manners means a badly furnished head, and not a very good heart.

Those people who are old, have no need to be thus reminded of it; nor yet those who are approaching old age. Let them feel young as long as they can. If the feeling of oldness and worthlessness never comes upon them, it will be all the better. "Grey hairs are a crown of glory, if found in the way of righteousness." And if not found in the way of righteousness," yet, if the owners of those grey hairs are so much the care of the great and good God, as to be still living with us, that alone is enough to entitle them to kind and respectful treatment.—*Brantford Expositor.*

KEEP THEM OUT.—"I don't want to hear naughty words," said a little boy.

"It's no matter," said another boy, "what Joe Town says; it is in one ear, and out of the other."

"No," rejoined the little boy, "the worst of it is, when naughty words get in, *they stick*, so I mean to *keep them out*."

That is right; keep them out; for it is hard work to turn them out when they once get in.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

THE CHRISTIAN'S HOPE.

TUNE.—"*Tramp! tramp! tramp!*"

All the righteous saints of yore
Soon will rise to fall no more;
What a mighty, mighty number there will be,
Those who died for God's own truth,
In old age and smiling youth,—
How they'll shout their great Deliverer to see.

CHORUS.

Shout! shout! shout! the day is coming,
Cheer up, pilgrims, it will come;
For the Savior of the world,
With his banner wide unfurled,
Comes to sit upon his everlasting throne.

From beneath the ocean's waves,
From the dark and dreary caves,
God's remembered ones will all be gathered home,
From the burning deserts' sand,
From the icy mountains cold,—
Hallelujah! see the sleeping martyrs come.

How the trumpet tones will ring
At the coming of our King,
With ten thousand of his angels in full view,
Hear them chant the heavenly strain,—
"Jesus now has come again!"
Oh, we long, we long to join the anthem too!

J. N. BERRY.

For the World's Crisis.

THE MILLENNIUM.

BY M. D. WELLCOME.

(Concluded.)

Mr Barnes says, "A rapid view is taken of the scenes of earth's history, and the general results only are stated. There may be long intervening periods between the events thus thrown together in the final grouping. We are not to suppose, necessarily, that these events will succeed each other immediately, or that they will be of short duration. Between these events thus hastily sketched, there may be long intervals that are not described, and whose general character is scarcely ever glanced at.

"This may be illustrated by the view we have in looking at a landscape. When one is placed in a favorable situation he can mark distinctly the *order* of the objects in it—the succession—the grouping. He can tell what objects appear to be *near* to each other, and apparently in juxtaposition. But there are objects which, in such a vision, the eye cannot take in, and which would not be exhibited by any description which might be given of the view taken. Hills, in the distant view, may seem to rise just back of another, and to the eye they may seem to constitute parts of the same mountain, and yet *between* them there may be deep and fertile vales, smiling villages, running streams, beautiful gardens and waterfalls, which the eye cannot take in, and the extent of what it may be wholly impossible to conjecture, and a description of the whole scene, as it appears to the observer, would convey no idea of the actual extent of the intervals.

"*So it is with the prophecies.* Between the events which are to occur hereafter, as seen in vision, there may be long intervals, but the length of those intervals the prophet may have left us no means of determining."

Now apply this apt and truthful illustration to our present subject. A reign of Christ—peaceful, glorious, triumphant—has been predicted by the prophets. It is interspersed with various other prophecies, many of them having no connection with this subject. And so also with the prophecies of our Savior. "A rapid view is taken of the closing scenes of earth's history, and the general results only are stated." One event appears to be in juxtaposition with another, like the distant hills in the landscape, and yet between those events there may be long intervals, and various objects, of which we can discern nothing. So, when the resurrection is spoken of in a general manner, we might conclude that the resurrection of the just and the unjust, were in close proximity. But the 20th of Revelation reveals to us not only the fact of a *Millennium, but it locates that Millennium between the two resurrections*, and he who denies this fact ought, to be consistent, to deny also the thousand years' reign. But have we not more evidence to confirm the priority of the saints in the resurrection than this chapter? We have, as we shall now show.

In our Lord's reply to the Sadducees, touching the question asked respecting the woman who had seven husbands, as given by Matthew and Mark, we might suppose that all who were raised from the dead were as the angels of God in heaven. But Luke presents the matter more distinctly. "But they which shall be accounted *worthy to obtain that world* and the *resurrection from the dead*, neither marry nor are given in marriage; *neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection*."

Now if all are raised together, what force is there in the language, "they that shall be accounted worthy to obtain that world and the resurrection?" Here is a specific resurrection, in which worthy ones only will have a part; they are to obtain a world [illegible] *no more*, being children of THE resurrection, and are the children of God. This must certainly be the "first resurrection," spoken of in Revelation 20th, of whom it is said they are "blessed and holy," for on them the "second death" will have no power. It does have power on the "rest of the dead," for they are consigned to the lake of fire, there to have their part, which is the second death. Thus there is a harmony in this language of Christ and of the Revelator.

On another occasion Jesus told his disciples when they made a feast, to call in the poor, the maimed, the halt, and the blind, "for they," said he, "cannot recompense thee, but thou shalt be recompensed *at the resurrection of the just*." Here a specific resurrection is plainly alluded to.

In the argument of Paul touching the resurrection (1 Cor. 15), the priority of the resurrection of the saints is taught. After stating that as all die by Adam, so will all be made alive by Christ, he adds, "But every man in his own order; Christ the first fruit; afterward, *they that are Christ's at his coming*." If all are then to be raised, why speak of an "order" to the resurrection, and why say those that are Christ's will be raised at his coming? He goes on to describe the resurrection in language which cannot be applicable to any but the righteous dead. They are raised in power, glory and incorruption, bearing the image of the heavenly Adam, as they have formerly borne the image of the earthly—their vile bodies are fashioned like unto Christ's glorious body, such as was revealed to John on the isle.

Paul labored that "*if by any means he might attain unto the resurrection from the dead*." He had previously declared his faith before a council, in the resurrection of the just and the unjust, hence there was no effort needed to secure a resurrection, but there was a *specific* resurrection had in view—"If possible I may attain to the RESURRECTION from *among* the DEAD."—*Emphatic Diaglott.* He desired to have a precedence in the resurrection—to have part in the "*first* resurrection." In Heb. 11: 35 we are told of some who would not accept of deliverance from torture, because they desired "to obtain a better resurrection."

In view of the facts we have presented, derived from the plain testimony of Christ and his apostles, without metaphorical adorning, we cannot agree with Dr Barnes in the remark that "there is not elsewhere in the New Testament a hint or intimation that would lead us to suppose that the righteous are to be raised in this manner," i. e., before the rest of the dead.

We will now notice what he says respecting the "souls" who live and reign. "By no possible construction can the word translated souls, mean *bodies*." And yet men certainly as well versed in the original language as Dr Barnes, have rendered it "persons." Prof. Whiting, the Emphatic Diaglott, and Prof. Stuart, give it this rendering. Of Stuart he says, "To this account of the 'literalists,' in interpreting the passage before us, there should be added Prof. Stuart, who, in general, is as far as possible from sympathizing with this class of writers." We cannot then accuse him of being biased by his creed. Says Stuart, "There would seem to remain, therefore, only one meaning which can consistently be given to (they lived), viz., that they (the martyrs who renounced the beast) are now *restored to life*, viz., such life as implies the revivication of the body. Not to a union of the soul with a gross, material body, indeed, but with such an one as the saints in general will have at the final resurrection—a spiritual body. 1 Cor. 15: 44. In no other way can this resurrection be ranked as *correlate* with the second resurrection named in the sequel."

Again. "I do not see how, on the ground of exegesis, we can fairly avoid the conclusion that John has taught in the passage before us, that *there will be a resurrection of the martyr-saints at the commencement of the period after Satan shall have been shut up in the dungeon of the great abyss*." Dr. Barnes says, after quoting the above, "It is not a little remarkable that a scholar so accurate as Prof. Stuart is, and one, too, who has so little sympathy with the doctrines connected with a literal reign of Christ on the earth, should have put the sanction of his name to perhaps the most objectionable of all the dogmas connected with this view—the opinion that the *bodies* of the saints will be raised up at the beginning of the Millennial period." Wonderful, truly, that he should be candid and honest enough to make a confession of the truth, even though it might seem to countenance views with which he had no sympathy! Such men, no doubt, are rare. To our mind, however, it would seem "remarkable that a scholar so accurate as Prof. Stuart" should come to any other conclusion, for, as he says, there is but "one meaning which can be consistently given to the word translated 'they lived,' viz., that they were now *restored to life*, such life as implied the revivication of the body. In no other way can this resurrection be correlate with the second resurrection named in the sequel." The very language, "the rest of the dead lived not again until the thousand years were finished," shows clearly that a part of the dead did live again at the commencement of the thousand years.

If Dr. Barnes will not accept Prof. Stuart's view of this, sustained, as he himself admits, "by Papias, Justin Martyr, Irenæus, Tertullian, and others among the christian fathers, and, it need not be said, is held by many modern expositors of the Bible, and by large numbers of christian ministers of high standing, and other christians," will he accept of the angel's testimony to Daniel, touching this matter of the resurrection? He testifies that when Michael stands up, the great Prince,—which nearly all expositors understand to be Jesus Christ [illegible] in the book of life are delivered, and many of them that sleep in the dust of the earth shall awake."

Now Dr. Barnes does not believe that the *souls* of the martyrs *sleep in the dust of the earth*, hence he must admit that this is a literal resurrection of their *bodies*. It is true that the language seems to imply a general resurrection, but Prof. Bush, and other eminent critics, render it thus: "Many of them that sleep in the dust of the earth shall awake; *these* to everlasting life, *those* unto shame and everlasting contempt,"—admitting that it teaches two resurrections. The illustration of Dr. Barnes respecting the distant hills seeming to be in juxtaposition, will apply here. The length of time intervening is not given.

The very fact that this is the first *resurrection* proves it to be a *reliving* of a class once dead—fallen down in death. "*Resurrectio, resurgo; re* and *surgo*, to rise. A rising again; chiefly the revival of the dead of the human race, and their return from the grave, particularly at the general judgment."—*Webster.* We confess that we are not ashamed to be found in the company of the early fathers and the eminent christian writers, ministers, and scholars of the present day, who have so understood this passage.

One other objection of Dr. Barnes we will notice, i. e., the *literal reign of Christ on earth* during this period. He adopts Prof. Stuart's language on this point; for while the Professor honestly translates the passage, and gives it its true sense, he does not believe that the raised saints will reign on the earth, but are taken up to heaven. He says "There is not a word of Christ's descent to the earth at the beginning of the Millennium." Neither is there a word of the saints being taken up to heaven, there to reign; yet, without this evidence, he believes it to be so. Now if we can produce testimony to show that they will reign on the earth, it ought to outweigh his unsustained opinion.

1. The angel *comes down from heaven.* This, we think, must be Michael, the archangel.

2. When Gog and Magog are gathered under Satan their leader to battle, they come up on the *breadth of the earth*, and encompass the *camp of the saints* about, and the *beloved city*, and fire *comes down from heaven* and devours them. Hence we may reasonably suppose that the saints and the city are on the *earth.* John saw the city *come down from God out of heaven*, and heard a voice say, "Behold, the tabernacle of God is *with men*," etc. Thus Watts, if I mistake not, expresses it—

"From the third heaven, where God resides,
That happy, holy place,
The New Jerusalem *comes down*,
Adorned with shining grace."

3. By reference to Rev. 5: 10, we find the redeemed saying, "Thou hast made us kings and priests unto God, and we shall *reign on the earth*."

In Dan. 7: 27, we learn that "the kingdom and dominion and greatness of the kingdom *under the whole heaven* shall be given to the saints of the Most High." The stone cut out of the mountain does not *roll* through the earth, gradually subduing all things by its power; but when the metallic image is *all complete*, when the golden age has been succeeded by the silver, the silver by the brass, the brass by the iron, the iron by the mixed state of iron and clay, and out of this weakened condition ten toes have proceeded,—then in the days of *these*, the stone *smites* the image upon the *feet*, and then the gold, silver, brass, iron and clay are *broken to pieces together*, and the wind *carries them away*, so that no place is found for them. Then the stone becomes a great mountain, and fills the *whole earth.* Its interpretation is that the image symbolizes the four universal kingdoms of earth, Babylon, Medo-Persia, Greece, Rome. Rome, in its two divisions, eastern and western, are represented by the legs of iron. Its becoming weakened in the last stage of its rule, is represented by the iron and clay. Its last divisions into ten petty kingdoms, are represented by the toes. In the days of these kings (the ten), the God of heaven shall set up a kingdom which shall never be destroyed, a kingdom which shall not be left to another people (i. e., it shall not be succeeded by other kingdoms, as were those before it); but it shall *break in pieces* and *consume all these kingdoms*, and it shall *stand forever.* Dan. 2.

Now this presents us in miniature all the kingdoms which were to have sway from Daniel's time to the establishment of the everlasting kingdom. Christ's kingdom, after demolishing all earthly kingdoms, is to fill the *whole earth.* They will not be converted, but *consumed.* "They (the angels) shall gather out of his kingdom all things that offend, and they that do iniquity, and shall cast them into a furnace of fire." Then shall the righteous shine forth as the sun in the kingdom of their Father. Then will the *earth* be full of the knowledge of the Lord as the waters cover the sea. Then shall the *whole earth* be full of his glory, as declared unto Moses.

The curse removed, "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree"; "the wilderness shall be like Eden, and the desert like the garden of the Lord," or Paradise. "Violence shall no more be heard in the land; wasting nor destruction within its borders; but they shall call its walls Salvation, and its gates Praise. The sun shall no more be its light by day, nor for brightness shall the moon give her light; for the Lord God shall be its everlasting light and glory."—Isa. 60: 18. "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21: 22, 23.

What Isaiah saw in vision, far in the distant future, John beholds in vision as already realized. Says Isaiah, "Thy gates shall be [illegible] the forces of the Gentiles, and that their kings may be brought, *for the nation and kingdom that will not serve thee shall perish.* Thy people shall be all righteous, and they shall *inherit the land forever*." John sees the gates of the New Jerusalem open continually, for there is no night there, and *the nations of them that are saved*, with their kings, do bring their glory and honor into it, and there is nothing enters into it that is unholy, only those whose names are written in the book of *life*. "The Lord God giveth them light, and they shall reign *for ever and ever*."—Rev. 21: 5. Then the beasts will be as when they first came forth from the hand of their Creator, and the little child shall lead them.

How glorious is the Millennium age! Christ will reign in person on David's throne at Mt. Zion, with glorified saints, on a regenerated earth, filled with knowledge and divine glory. The New Jerusalem is the capital, with its jasper walls, garnished with all manner of precious stones, its gates of pearl, its streets of gold, its trees of life, and water of life; and the glory of God and the Lamb its everlasting light. This is the heavenly country for which the patriarchs looked, the city with foundations, whose builder and maker is God. O, to be there with the redeemed for ever!

THE MEANING OF JOHN 2: 7.

"Many deceivers are gone forth into the world, they who do not confess Jesus Christ coming in the flesh. This is the DECEIVER AND THE ANTICHRIST."

It must be acknowledged by every Greek scholar that this is the natural and obvious translation of the original. Æcumenius, Bishop of Tricca, in Thrace, whose native tongue was Greek, and who wrote in Greek, thus explains it. "By the use," says he, "of the word *erkomenon*, and not *elthonta*, the Scripture plainly shows that it is speaking of those who set at nought the second coming of the Lord." This testimony is the more remarkable as Æcumenius lived during the emphatically dark ages; and if this translation and explanation is to be set aside, it must be for some good reason, and not merely by such contemptuous and dogmatic assertions as that of Dean Alford, who simply says of it that it is "beside the mark"! Let us investigate, then, all the possible meanings of the word *erkomenon*, and see if there is any other which will suit this passage. But, let us first observe, that any translation must necessarily be wrong which makes *erkomenon* equivalent to either *elthonta* or *eleeluthota*. This would be completely destroying all the rules of grammar and scholarship. Our authorized translation renders it "*is come* in the flesh", but this is only one of the numerous places in which it is seriously defective and deceptive; and I may say, by the way, that, undoubtedly excellent as it was for the time at which it was made, to allow it still to remain as it is at the present time with all its defects, excusable as they were at the time it was made, reflects the deepest discredit on those in authority, whose duty it is to give us as true a representation as possible of the original Scriptures. What, then, are all the possible meanings of the word *erkomenon*? It may mean,—1. *In the act of coming.* 2. *In the habit of coming.* 3. *About to come—erkomai* frequently having a future meaning like *eimi*, and if used with a verb in the past tense either expressed or implied, it may mean,—4. *Who was in the act of coming.* 5. *Who was in the habit of coming.* 6. *Who was to come* or *about to come*, or—7. It is maintained by Alford that without any express and particular reference to time, it may mean, *who cometh*, or *whose characteristic is that He cometh, in a kind of adjective sense, losing its force as a present participle.*

Let us now examine each of these meanings separately, and see which of them are admissible.

1. '*Who confess not Jesus Christ in the act of coming in the flesh*,' would be plainly inadmissible at the time John was writing.

2. I may say the same of the meaning '*in the habit of coming*.'

3. '*Who confess Jesus Christ about to come in the flesh*,' both makes an excellent and perfectly intelligible meaning in itself, and is the usual sense of the word *erkomenos*. Thus, in the book of Revelation, written by this same apostle, we have Jesus described three times as *ho on, kai ho een, kai ho erkomenos*, in which passages there can be no doubt as to the future meaning of the word *erkomenos*, although it is too frequently understood to mean 'That shall *be*,' instead of 'That shall *come*.' Again Heb. 10: 37, *ho erkomenos heexi*, 'He that cometh shall come'; and again, in John 16: 13, we have *ta erkomena anaggeli*, '*He shall show you things to come*'; and Luke 18: 30, *ho aion ho erkomenos.* But there is no occasion to multiply instances, as no one would deny that this is not only a possible, but is the obvious and natural translation.

As to meanings 4 and 5, '*Who was in the act of coming*,' and '*Who was in the habit of coming*,' I may dismiss them without observation. And as to 6, '*Who was to come*,' I will only observe that we could only be justified in thus translating it by its being joined to some past tense, either expressed or implied.

Now suppose we thus take it, then we must translate the whole passage in a manner perhaps more grammatically correct, but which will not give quite so good an idea of its meaning to an English reader who often requires the Greek aorist to be translated by the English perfect, or perfect-present. It will then stand thus: 'Many deceivers went forth into the world, who did not confess Jesus Christ as one that was to come in the flesh.' The change of tense in the translation only has the effect of referring back the denial that he was to come in the flesh to the time of the deceivers going forth, the ultimate sense being precisely the same. We now come to the seventh meaning, advocated by Alford, that *erkomenon* is altogether timeless, and repre- [illegible] festation.' He is exceedingly unfortunate in the only passage he quotes to support his views, namely, 1 Cor. 15: 35,—'*How are the dead raised up, and with what body do they come?*' For there, *erkontai* is clearly used in a future sense; but we will not take advantage of this, but rather examine passages which he might have quoted in support of his views with more show of reason. First, then, we have all those places in which Jesus is described as *erkomenos*, as Matt. 11: 3, and Luke 7: 19, 20,—'Art thou he that should come?' Also Matt. 23: 39, and Luke 17: 35,—'Blessed is he that cometh in the name of the Lord.' So also in the words of John the Baptist, John 3: 31,—'He that cometh from heaven is above all.' John 6: 14,—'This is of a truth that prophet that should come into the world.' John 6: 27,—'I have believed that thou art the Christ, the Son of God, which should come into the world.'

Then there are such phrases as those in John 6: 35, 37,—'He that cometh unto me I will in no wise cast out.'

But I think I will venture to assert that in none of these passages is *erkomenos* absolutely tenseless, but that in all cases it implies either the present or the future, always *an act incomplete at the time referred to*, a coming that either was in the act of being accomplished, or was to take place at a future time, that is, at a time future either to the time of which the person was speaking, or at which he was speaking. Thus—'*Art thou he that should come?*' means 'Art thou he of whom we believed that thou wast to come, and who art now in the act of accomplishing thy coming?' Nor do I believe that any instance could be formed of the use of *erkomenos*, as simply describing the characteristic of a past coming, without including also a coming present or future, in fact without intending to denote an action still incomplete. If the apostle had wished simply to express the idea, 'Who confess not Jesus as God and man, as God incarnate,' I do not believe he could or would have used the words *erkomenon en sarki*, when it was so very easy to express the idea otherwise and without ambiguity. If he had left out the word *Jesus*, and simply said, 'Who do not confess a Messiah, whose characteristic was that he was to come in the flesh,' then it would have been perhaps just possible, but to insert the word Jesus, the name of a well-known historical personage, and to add the words *erkomenon en sarki* in the simple sense of 'whose characteristic was that he was God incarnate,' seems to me to violate all the ordinary usage of language, and to be a thing grammatically impossible, unless undoubted instances were given of such a use. I know no instance in Greek of a present participle becoming merely the equivalent of an adjective, and entirely losing all sense of time, when used in speaking of an action already complete; and even if this were possible with some verbs, it by no means follows that it would be possible with the word *erkomenos*, the notion of which is so essentially connected with time. But, as I said, I do not believe that any instance can be produced where the present participle is used when speaking of an action already complete. I think, then, we may fairly conclude that one of the great characteristics of THE DECEIVER AND THE ANTICHRIST is, that he denies that Jesus Christ is *coming* in the flesh.

But, it may be said, 'Will Jesus Christ come *in the flesh*?' I answer that when he rose, he rose in the flesh, for he commanded Thomas to thrust his hand into his side; and the saints who shall rise in his likeness shall rise in the flesh, for, 'though after death worms destroy this body, yet in our *flesh* shall we see God.'

And did not Christ himself say, 'Handle me and see, for a spirit hath not *flesh* and bones as ye see me have'? And to show the reality of his flesh, did he not take a piece of broiled fish and of an honey-comb, and take it and eat before them? We know, indeed, from John's first epistle, that another characteristic of the Antichrist is to deny 'Jesus Christ *come* in the flesh.' But these two characteristics are not inconsistent, but quite consistent with each other; for what and who is Antichrist? It is not and cannot be from the etymology of the word, and the analogy of all other words similarly formed, '*An enemy of Christ*,' but either '*A deputy of Christ*,' or '*A Christ, the rival of the true Christ*,' or both. Now, if by *denying* that Jesus Christ is come in the flesh be meant the denying it *in so many words*, we certainly have had no 'vice-Christ,' or 'rival-Christ,' who has done so, unless we look on Barchochebas, or other Jewish impostors as the Antichrist, though I am by no means sure that there may not be many calling themselves christians who would deny that Jesus Christ is *coming* in the flesh; but, if by '*denying*' we mean only *virtually and practically denying*, as in the phrases 'if any man provide not for his own, he has *denied* the faith,' and 'let a man *deny* himself,' and 'men *denying* the Lord who bought them,' then we have had Antichrist revealed very fully, and the spirit of Antichrist pervading the world and the church for many ages. For what is the doctrine of Jesus, the Christ? Is it not 'I *am come* in the flesh, partaking of flesh and blood that I might be a faithful, and merciful, and sympathetic Priest and Savior, and Friend, and Shepherd? I forgive all sins, which my own blood cleanses; I, by my Spirit, the unction and chrism given through me, the Anointed One, the Christ, guide unto all truth; I have the keys of Hades and of death; I *shall come* in the flesh to reign on the earth, to restore all things to a more than paradise state, to break in pieces the powers of the earth like a potter's vessel; I am the betrothed, and shall be the husband of my Church, which is bone of my bone, and flesh of my flesh; I shall be the ruler of the kings of the earth.' And what does antichrist say? [illegible] on earth; I am infallible, and guide into all truth; without communion with me there is no salvation; I can forgive sins; nay, I can delegate the power to forgive sins; I can give plenary absolution, *in articulo mortis*; I can, by the laying on of hands, confer the Holy Ghost, and my bishops can do the same; I can release from purgatory; I am wedded to my spouse, the Church; I am ruler of the kings of the earth; I am the rock on which the church is built; to me all judgment is given to condemn and kill whom I will. This is the glorious millennium that all nations should serve and obey me." There shall be no coming of Christ, except as a Judge to condemn all my enemies.'

And in order to show that the apostle, when he speaks of those who deny Jesus Christ either *come* or *coming*, in the flesh, does not mean denying it in so many words, but only virtually and in their practice, let us take the converse statements where he says that 'every spirit that confesseth that Jesus Christ is come in the flesh is of God; and again, 'Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." Here he cannot mean simple confession in words and with the mouth; for else every wicked man who repeats the Apostles' Creed (so called) abideth in God, and God in him. But he means really and practically confessing this truth and acting it out in its consequences. And so here the confession or non-confession spoken of Christ *come* and *coming* in the flesh, is not with the lips, but practically in the heart and conduct.

I confess, for my own part, I can scarcely conceive it possible that the character of Antichrist can be more fully developed in all its phases than it has been in the Popes, that the character at once of vice-Christ and rival-Christ, virtually denying Jesus Christ *come* and *coming* in the flesh can be more perfectly fulfilled; though all churchism, all sacerdotalism, all sacramentalism, all secularism, by which I mean the hoping to regenerate the earth by social, and political, and educational reform, are essentially part of the spirit of Antichrist. Every spirit that puts any human teacher, any human institution, any human power, any human reformation in the place of Christ, soon to come personally as King and Judge is essentially Anti-christian. Every spirit that leads us to set our hopes in anything except a Christ *come*, and a Christ *coming*, in the flesh, is a spirit, is *the* spirit of Antichrist. I confess I think that not only has Antichrist come, several but that he has been consumed—that is, wasted away—now for centuries by the spirit of the Lord's mouth, through the preaching of Protestant Reformers, and that he shall soon be utterly destroyed by the bright 'Epiphany of His presence,' and that no prophecy yet remains to be fulfilled *before* the coming of the Lord. I may be wrong; another Antichrist may yet have to be revealed, but my belief has at any rate this advantage, that I can look and watch daily for the coming Redeemer.—H. H.—*The Rainbow.*

For the World's Crisis.

THE SANCTIFIED AND THE UNSANCTIFIED.

THE VAST DIFFERENCE BETWEEN THE TWO.

"He who bears the truth and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never be a man."

Glance a moment at the difference:

First. Mark those in the higher walks, wholly given up to God's service; are they not *always* ready to every good word and work, ready for prayer, praise, testimony? When called on to pray, they pray; to sing, they sing; to speak, they speak, as God gives utterance; to do this or that duty, in the house of God and out of it, at home or abroad, there are no flinchings, hesitatings, or misgivings. They are on the spot with armor girt and burnished, hearts duly prepared. Their weapons are not carnal, but spiritual; "mighty through God to the pulling down of strongholds."

They endure hardness as good soldiers, stand boldly in the battle's front, meet Satan's hottest cannonading, the fiery darts of the enemy. Never, *never* does the sanctified soul, one on the ROCK Christ Jesus, rooted and grounded in love, full of faith and the Holy Spirit, shrink from duty the most arduous, difficult, self-denying, soul-trying. "Go forward," is his motto; "Go forward;" "Stand for Jesus," is his motto; "Stand for Jesus;" fight, *fight*, conquest or death. The constant, uplifted voice is, "Lord, what wilt thou have me to do? Here I am, send me." It's meat, it's drink to the sanctified soul to do God's will, and *only* God's will, cheerfully, heartily, peacefully, joyfully, without a murmuring, disbelieving thought. The eye is single to God's glory—every motive pure.

Secondly. Is it thus with the unsanctified, the disbelieving, the doubting, the hesitating, the man-fearing? How frequently do we hear excuses from professing christians, when called upon to speak, pray, testify, or give thanks, to open their lips for God and his cause, give alms, do this duty or that! what haltings, fearings, doubtings, complainings, misgivings, apologizings!

"I did not come prepared to take part in religious exercises this evening. I left my notes and prayer-book behind."

"My health is feeble; I have a severe cold, a troublesome cough; please excuse me."

"The children of Ephraim, being armed and carrying bows, turned back in the day of battle." Psa. 78: 9.

How greatly is God dishonored in thus bringing an evil report concerning the goodly land; think of the spies in the days of Moses and Joshua. Unbelief is the greatest of sins, the most God-dishonoring, soul-destroying.

Again, what cowardly shrinking from du[illegible] bowing and scraping to a popular, man-fearing, time-serving policy!

What's the matter, the cause, the difficulty, the purport, the special reason for this keeping back part of the price, withholding God's full counsel, this not coming up to the help of the Lord against the mighty? Why these haltings, stumblings, perpetual back-slidings, and God-dishonorings? May not the whole be summed up in one word: the lack of the tongue of fire, the baptism pentecostal, the inner life, "holiness to the Lord?" Right hands are not severed, right eyes are not plucked; God is not obeyed, in coming out from the world, in presenting the body a living sacrifice, holy and acceptable unto God. All the tithes are not brought into the storehouse, all is not on the altar Christ Jesus; the promise of full, overflowing salvation is not claimed; the great and precious promises, by which we are made partakers of the divine nature, are not believed. Here lies the difference between the sanctified and the unsanctified; the entirely consecrated and those not entirely consecrated; between those who serve God wholly and heartily, and those who serve him hap-hazardly, endeavoring to carry the world in one hand and religion in the other.

The difference between these two classes of professed disciples is clear as the noonday sun. And yet this blessed Bible doctrine, sanctification or perfect love, is opposed, resisted, ridiculed, and often denounced as an error, unscriptural. And this denunciation, moreover, not unfrequently proceeds from unsanctified lips, the man-fearing and time-serving; from those living in doubt, unbelief, conforming more or less to the world, having a name to live while dead; having a form of godliness, but denying the power thereof. Reader, is this you? Beware, lest that come upon you which is spoken of in the prophets: "Behold, ye despiser, and wonder and perish: for I work a work in your days, a work which ye shall no wise believe, though a man declare it unto you." Acts 13: 40, 41. "He that saveth his life shall lose it." What! have power with God, a spirit of prevailing prayer, and bow the knee to reputation, popular-seeking? Have power with God, and hash reforms, wink at iniquity, cover sin, keep back part of the price, shuffle duty, cry "Peace, peace," when there is no peace? Have power with God, a soul on *fire*, the fire of holy love, and receive honor one of another, and seek not that honor which cometh from God only? Have power with God, enjoy the baptism pentecostal, and not lay all on God's altar, and not bring all the tithes into the store-house? Friend, is it any marvel you are barren as a barren figtree, lean as the leanest of Pharoah's kine? Is it at all strange your soul is not kindled with a holy flame, burning with zeal unutterable for God's glory? Need you wonder that your prayers are formal, powerless, soulless—your testimonies and communications?

How can it be otherwise? Beloved, repent, confess your sins of omission; go to God weepingly; come out from the world; be separated; touch not the unclean thing.

"Cry aloud; spare not." "Wash you; make you clean; put away the evil of your doing; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widows;"—what now? "Come, let us reason together, saith the Lord." See Isa. 1: 16, 17, 18.

"Dare forsake what you deem wrong;
Dare to walk in wisdom's way;
Do with willing mind and heart,
Do your duty and be blest."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

LOVERS OF PLEASURE.

"This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."

BRO. GRANT:—I send you the following extracts, taken from the *Sentinel*, the weekly secular paper published in this village. I will make no comment.

Says the editor of the *Sentinel* of Feb. 21st, "The following is from the Albany *Journal*: 'In our advertising columns on the second page of this issue can be found the advertisement of the theatrical exhibition, that will take place at the Congregational church on Friday, Feb. 23d, 1866. The pieces selected are such that all will be pleased to see and hear. As the proceeds are to go for a good object (the repairing of the church), every one of our citizens ought to take a lively interest in it, and encourage it by being present on the evening above named.'"

In the *Sentinel* of the same date is the following advertisement:—

"Festival at the Universalist church. Everybody come! Music, supper, toasts and responses, and a good time generally."

"The ladies of the Universalist Society will give a festival in the vestry of the church, Thursday evening, the 22nd inst., to which all are invited. A supper will be provided, after which there will be toasts, sentiments, and responses from a number of our citizens. Single tickets 50 cents. Supper at eight o'clock. By order of committee."

The same paper of 28th inst., in giving an account of the affair, says: "After supper the occasion was enlivened by good music, toasts, and responses. These latter exercises frequently brought down the house in rapturous applause. Truly, it was good to be there. We learn that the society cleared about $110.00 from the proceeds of the festival."

Yours waiting and watching,
Monroe, Wis. GEO. THOMSON.

THOUGHT.—Thought engenders thought. Place one idea upon paper, another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourselves, and use other people's thoughts, you will never know what you are capable of. At first, your ideas may come out in lumps, homely and shapeless; but no [illegible] and polish them. Learn to think, and you will [illegible]

PRAY FOR THE MISSIONS!

Our Missions to the Freedmen: they need your prayers. Your missionaries and teachers are in the midst of enemies and surrounded with perils. They have gone forth, like Joshua of old, to fight the battles of the Lord and defeat the hosts of Amalek. Ye ministers of Christ, who stand, like Moses, on the hill-top, gazing on the conflict and waiting anxiously the result, raise your hands to heaven in prayer; and, ye Aarons and Hurs, stay them up till the sun goes down, and Israel prevails. God will be inquired of. He will be importuned. He will hear and answer prayer. God help the missionaries, and give them victory over Amalek and all of Satan's hosts. We are marching into the promised land.

W. B. H.

Post Office Address.

The address of Bro. I. I. Leslie is *Box 684 Memphis, Tenn.* Sr. Martha S. Butler's address is the same. They would be glad to have the brethren and sisters generally write to them. Words of sympathy and encouragement from the dear friends at home will be always thankfully received, and give them much cheer and comfort in their labors and trials.

Bro. H. K. Flagg's address for the present is St. Louis, Mo. Sr Francelia F. Curtis, teacher of the school there, may be addressed at No. 149 North Sixth Street, St. Louis, Mo.

Write to them, brethren, with words of cheer and help. W. B. H.

THE YOUNG PILGRIM.

Bro. Herbon:—I am much pleased with the management and tone of the *Young Pilgrim* since it has been under your supervision. I find the little folks where I travel are perfectly delighted with it.

Let all who can, seek to swell its list of subscribers. Let each try and get *one new subscriber*, if no more. May God continue to bless you in its editorial charge.

Your Bro. in Christ, A. W. Sibley.

The Young Pilgrim for April 15th.

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The Coming Kingdom. The Resurrection (cnt.) Like Jesus. A New Creature. Be Humble. Mind the Door. What is the Tongue for? Never tell a lie. God Hears. Bad Books—Burn them! Can you Forgive? Two kinds of Advice. "I go to Sunday School." Children's Work. The Savior's Sympathy. Words of a Dying Child. Good Resolutions. "Of course there is a God!" "I'll do it to-morrow." The Stones of Solomon's Temple A Lighthouse (cnt.) Letter from St. Louis. Young Pilgrim Letters, from Clara, Emily, Carrie, Sarah, and Clarence. Bible Questions and Riddles.

Now is the time to get subscribers and form clubs for the Young Pilgrim. For terms see last page.

For the World's Crisis.

"ANGELS" AND THE DORCAS MISSION.

Beloved of God in Christ.—It is my purpose, in concert with a brother here, to whom I am indebted to some extent in getting out my work on the "Angels," to give $15 worth of that work in aid of the "Dorcas Mission" of Philadelphia. Now, from this consideration, will you not send for the work at once, and thereby accomplish three things: 1. Procure a little work treating upon a highly interesting subject, and which has been commended by all, so far as we learn, who have perused it; and which, by the blessing of God, may do you good. 2. Enable me to help pay for it, and also to contribute to the mission. 3. Indirectly contribute to the mission yourself, and thereby feed the hungry, clothe the naked, carrying in some measure "good cheer" to many depressed spirits, to many sad hearts.

Is not this being found engaged in a good work? and will not Jesus commend and reward such in the day of his coming? He most assuredly will observe, "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me." Hence the invitation, "When the Son of man shall come in his glory, and all the holy angels with him," sitting "upon the throne of his glory."—"Come, ye blessed of my Father," etc. Matt 25: 30–46.

Now what is done must be done quickly. Send in your orders without delay, that the money may be forwarded at once to Bro. Burbank. Brethren, the grace of our Lord Jesus Christ be with you all. Amen.

Your Bro. in Christ,
William Shepherd.

Address William Shepherd, Newark, New Jersey. Price, single copies 20 cents.

For the World's Crisis.

ONE DAY IN THE WOODS.

After four weeks in cities among the rattling of carriages and bustle of business, and attending two meetings a day, I took a trip back upon the mountains, to hold a meeting. I witnessed nature and grace, and found a natural family, living in the only house in sight, where two generations had lived and died. No improvement had been made; all was as nature formed it. It was the roughest place I ever saw people try to get a living on by tilling the land; but there were other advantages. I noticed nature formed their sled track and thills, and other things grew the right shape for their use. They raised their own flax and wool, and manufactured it into cloth. They made their own sugar and molasses; raised their own pork, and eat it; and did their own doctoring. Although they had a large family, they had had no death. They had no disputes; all seemed satisfied with their lot. Not one of the nine ever saw a vessel, nor the salt water.

A sound of a wagon would attract the attention of the whole family. They had but six weeks winter school, and went one mile and a half to get to that; and yet all were mannerly, graceful, and received the truth in the love of it. How easy I could preach; how good I did sleep; how still the air was. It was retirement indeed, almost away from trouble and the wickedness of this age. Pride was not discovered in the meeting. There was no affectation in speaking in meeting. There was nothing to disturb one's peace in the neighborhood, for all loved the coming of the Lord, except two or three.

Some came thirty miles to hear; many five to eighteen. The Lord blessed the gathering with a good meal in the wilderness, and graced the meeting with some twenty testimonies after preaching. We intend to go there again.

Hiram Munroe.

Bro. A. N. Seymour writes:—"I am having glorious times some five miles west of Toledo, Ohio. Hundreds are being most deeply impressed with the gospel of our soon coming Lord. Prejudice is breaking away wonderfully, and many are listening with unfeigned interest to what I am proclaiming. To God belongs all praise. Bless His holy name forever."

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 11, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable in advance, at the rate of $2.00 a year; but if delayed six months beyond the time of payment, the price is $2.50 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

MEETINGS IN BOSTON.

The meetings at the corner of Lowell and Causeway streets, Boston, still continue to be seasons of great refreshing to the saints, and afford an open pool where sinners are being cleansed from their sins through the love and kindness of Jesus. It was said by one of our brethren who has attended meetings in Boston for some twenty-five years or more, that those now being held are the best he has ever enjoyed.

One very important feature in these meetings, by which they are specially characterized, is the absence of a sectarian spirit, which always hedges up the progress of pure christianity, instead of advancing it. Members of the various churches come in and take an active part, and feel just as free, and, as they express themselves, even more so than they do in their own meetings. We believe this is one *special* reason why the Lord is bestowing such rich blessings upon us. If one happens to say something which others think is not in harmony with all their views of the Bible, they do not rise up to combat him, and thus destroy all the good influence of the meeting; but endeavor to show the kind and loving spirit of Jesus, and thus win the people to the light and truth, instead of driving them away.

It is lamentable to see how many have been pushed away from the narrow path that leads to life, in consequence of seeing an unkind spirit manifested by some professors of religion. We can never succeed in leading sinners to Christ, unless we approach them as christian *friends*. When they see professors of religion wrangling and disputing with one another, they at once turn away in disgust. We shall not all think alike in this world, hence the need of forbearance and long-suffering. If we expect to be ready for the coming of the Son of man, we must "*love one another.*" Without this qualification all is vain.

The feeling manifested in the Lowell street meetings is just such as we expect to see exhibited by the true bride of the Lamb at the time of his second coming. All the christians from the different churches,—rich and poor, white and black, learned or ignorant, appear to love the appearing of Jesus; hence his speedy coming is a common theme in all meetings. No one seems to be opposed to this important doctrine. This is but another evidence that our Savior is soon coming.

Our meetings on Fast day, April 5th, were blessed seasons. It was a *feast day* in the Lord, and will be remembered with great pleasure by those who were privileged to be present. Bro J. G. Hook will continue at the meetings afternoons and evenings for the present, as the Lord may direct.

DISCUSSION AT LOWELL.

Our discussion at Lowell, Mass., was one of much interest and profit to the lovers of truth, the friends of Jesus and his holy religion; and we trust it did much damage to the cause of Satan. It commenced on Monday evening, Mar. 26th, in Lee St. meeting-house, and continued five evenings before a large, orderly, and very attentive audience. Many had their eyes open, as never before, to see that Spiritualism is most directly opposed to a pure christianity. We never heard a man talk worse against the Bible, the God of the Bible, and Jesus, than did our opponent. We thought he talked badly enough at Springfield, when he said:—"The Bible is not calculated to elevate mankind." "It is an abominable doctrine to believe that the Bible contains the word of God to men." "There is no God above ourselves," etc. But his remarks at Lowell were still more blasphemous, if possible. In every speech, he made efforts to impeach the Bible, which only made the good book appear more precious; just as pure gold shines brighter for being rubbed. He said the God of the Bible was only a human spirit, and charged him with being guilty of lust, and other base passions. He did not bring a single passage of Scripture to prove his points; hence we conclude that he is satisfied the Bible does not teach the immortality of man. At Providence and Worcester he attempted to prove that it did; at Philadelphia he made a faint effort to sustain his position by the Bible; at Springfield he cited two passages only, but none at Lowell. His best proof, as he admitted, was the testimony of the spirits themselves; but we found they were lying spirits, hence his doctrine was established only by lying demons.

He claimed that Spiritualism is the same as ancient christianity; but on examination, it was found to be only heathenism revived; hence the choice is between christianity and heathenism, or, more properly, Spiritualism, as it is now called.

He said he had just as much confidence in the Hindoo account of Khrishna, as in the Bible account of Christ, and should even give his preference for the former.

He freely and publicly admitted that he was "a lost man" if our position is correct. He said "the heathen gods were as good, or better than ours"; that the God whom Paul preached to the Athenians was only a human spirit. We asked him to tell us what human spirit it was which "made the world, and all things therein," who "is Lord of heaven and earth," who "giveth to all life and breath," which is what Paul says of the God whom he made known to the Athenians? We obtained no answer to our inquiry. He said he would believe the heathen record about the god Jupiter, before he would the Bible account of our Savior; and yet claimed that "Jesus was a good man"!!

After hearing all our opponent, as an accomplished Spiritualist, had to say, we think no point could be made plainer than that Spiritualism is nothing but heathenism revived, and is most truly and emphatically anti-christian in all its tendencies.

The meetings on the Lord's day following the discussion were seasons of special interest to the friends of Jesus. The love-feast in the morning was a feast indeed. The common expression was, "I never loved my Bible as I do this morning." After hearing it defamed as they had during the discussion, it looked firmer, more reliable and precious than ever before. The discussion has awakened a new interest in Lowell. Many could not find even standing room in the house, and were obliged to go away. Some who have been in sympathy with the Spiritualists, do not wish to follow them any further on the road to perdition. But few, excepting those who have been as it were behind the curtain, had but a faint idea of the demoniacal character of Spiritualism. They are now satisfied that in it is embodied all that is really anti-Bible, anti-God, and anti-Christ. May the Lord help us to flee from it as did Lot from Sodom.

IS SPIRITUALISM CHRISTIANITY?

We think no system of religion can be further removed from it. It utterly repudiates the whole plan of salvation as taught in the Bible by Jesus and his apostles. It *denies* that Jesus was begotten by the Holy Spirit; that he was the Son of God as taught in the Scriptures; that his death had any more to do with our salvation than that of any martyr; that he was raised from the dead; that he will ever come again to this planet personally; or that he forgives sin. It also denies the existence of God, except as a "*principle*" in all matter; that the God of the Bible created the earth, or man; that "he hath appointed a day in the which he will judge the world in righteousness"; it teaches that there is "no sin", that all will be saved; and yet it has not led one to the Savior, but many thousands away from him, with fair promises of something better, just as the wily seducer leads the innocent from a happy home to the dens of iniquity, and final ruin.

Is it not the duty of those who see and know these things to sound the alarm? If he who sees the blind man about to step off a precipice is guilty when he refuses to tell him of his danger, how much more so is he who remains silent when he sees his fellow beings about to take a road that leads to eternal destruction. How can the Lord say, "Well done, good and faithful servant," to him who has looked on quietly, while men and women have been seduced away from the road to life, by those whom he knows to be demons transformed into angels of light?

Such considerations as these have urged us to say what we have on this subject. We have none but kind feelings towards all who have been so unfortunate as to be seduced by the demons. We have spoken plainly because we feel friendly. We do not wish to wound the feelings of one who believes in Spiritualism; but we do wish to expose the wicked spirits who are laying plans to ruin our race if possible.

We have hardly begun to open the deep iniquity of this demoniacal system. But we hope these few words, by the blessing of God, may be the means of assisting the reader to arm himself against this awful delusion, causing him to cling closer to Jesus and the Bible, and be ready for the coming kingdom.

"A CRY FOR NEW LIGHT."

In another column our readers will find an interesting article with the above heading, taken from the "Rainbow," an able monthly printed in London, Eng., and edited by Dr. William Leask. It is very evident that many church members begin to feel the want of light upon the prophecies. For some twenty years they have been almost entirely neglected by popular preachers; consequently, their congregations are in comparative darkness on the very subjects which are now of the most thrilling importance to the followers of Jesus. We hope they will be willing to receive light from a humble source, and be prepared for coming events.

DAYS OF BLOOD.

This is emphatically an age of crime. The wicked are having their jubilee. The blackest deeds are multiplying in rapid succession all over the world. He who says the world, as a whole, is growing better, is as far from the truth as he would have been had he asserted the same thing a short time before the flood. The Bible would not be true if the world was not approaching a state of wickedness like that in Sodom and in the days of the antediluvians. We must be prepared to hear of things as bad as it is in the power of men and demons to accomplish. This is the time for all the followers of Jesus to be clothed with "the whole armor of God."

The following is from one of our exchanges:—

"Some weeks, or perhaps months ago, there was executed in Kentucky, in pursuance of the sentence of a military court, a brute named Champ Ferguson. He confessed to something over fifty deliberate murders, and his victims included helpless old men, women, and negroes; for the wilful shooting of one of the latter, he gave as a reason that 'a nigger had no business to be a soldier,' and so he shot him. This man came to the scaffold defiant and unrepentant, stating that he would repeat the same course if he had the life to live over again, and he rather gloried in his deeds of evil."

INQUIRY FOR TRUTH.

Bro. Grant:—In 1 Sam. 28th chapter, do you understand that the witch of Endor really raised Samuel? or was Saul deceived? Or is it not a piece of the same web we are having in these last days from spirit manifestations? Please answer in Crisis.

For the brethren, Jesse S. Moulton.

We are satisfied that the woman at Endor had no power to raise the dead; but that her "familiar spirit" represented Samuel to her just as a mesmerizer would. In either case it is a *deception*. No real person is present, but exists only in the brain of the operator. The demon forms a mental likeness of the individual called for, and that mental picture, in the demon's mind, becomes a *real object* to the medium, when she can describe it, as in the case of Samuel. We consider the account a record of a spiritual manifestation, like those at the present day.

PEACE PROCLAMATION.

On the 2d of April President Johnson issued a peace proclamation; and after giving his reasons for so doing, he concludes as follows:—

"Therefore I, Andrew Johnson, President of the United States, do hereby proclaim and declare that the insurrection which heretofore existed in the States of Georgia, South Carolina, North Carolina, Virginia, Tennessee, Alabama, Louisiana, Arkansas, Mississippi and Florida at an end, and henceforth to be so regarded.

In testimony whereof I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, the 2d day of April, in the year of our Lord one thousand eight hundred and sixty-six, and of the Independence of the United States of America the ninetieth.

By the President, Andrew Johnson.
Wm. H. Seward, Sec. of State."

GENUINENESS OF THE NEW TESTAMENT.

In these days of infidelity, when thousands, by the aid of demons, are making great efforts to destroy the confidence of men in the Bible, it is well to look at the ground of our confidence in the holy Scriptures, that we may stand firmly against all the assaults of the enemy, and be able to give a good reason for the hope within us that we prize so highly. In order to do this, we only need to be posted in the well-known evidences of the Christian faith, and the stoutest scoffer will be obliged to quail before the light.

There is a work by S. P. Tregelles, entitled, "New Testament Historic Evidence," published by Samuel Bagster and Sons, 15 Paternoster Row, London, that is well calculated to strengthen the faith of those who love the Bible. The following is an extract from the work, found on pp. 108—113.

"There are certain consequences resulting from the *proved authorship* of the books of the New Testament, which may be briefly indicated. They may be regarded as plain corollaries to the points already demonstrated.

Since, then, we possess in the New Testament genuine historic monuments of contemporary writers, who were perfectly competent to bear testimony to the *facts* of which they were cognizant, we must give their evidence its full weight as assuring us of the truth of those facts. And, further, as the books of the New Testament were not, when written, laid up in secret, but were from the first widely circulated amongst a body of persons, who were themselves possessed of a competent knowledge of the facts, it is plain that this body of persons, the christian community of the first century, consisting of believing Jews and believing Gentiles, are corroborative witnesses to the truth of the historic monuments.

We possess, therefore, every conceivable ground of certainty in regard to the New Testament as giving to us a narrative of real historical occurrences, presented to us by a body of such witnesses, that if we reject their evidence, we must also say that all testimony is unworthy of credit. These witnesses, moreover, so lived and acted, and (in many cases) so laid down their lives, as to give, if needful, a yet further confirmation of their testimony.

It follows, therefore, that christianity, as based on the facts of the incarnation, death, and resurrection of the Son of God—whatever be its doctrines or its duties—*must be true*. Its truth is a proved historical fact.

We must bear in mind that the *nature* of the fact proved makes no difference whatever; it may be a thing wholly void of importance, or it may involve considerations of the most solemn moment. If the historic proof be sufficient, no after-considerations can be admitted to counterbalance such proof. The case before us is not merely one of historic probability, but one of demonstrated reality; we need not, then, raise the question as to any balance of probabilities, as must be done in many cases.

We have no occasion, therefore, to consider the antecedent probability, or the contrary, of the *facts* to which the New Testament bears testimony: no such considerations can affect the force of the absolute evidence which we possess. How continually do we find that we are obliged to admit the *reality of facts* which, in themselves, seem most improbable! We know the origin of the Book of Mormon,—how it was originally written by Solomon Spaulding, as a kind of romance: we know how Joseph Smith and Sidney Rigdon interpolated it, and then gave it forth as a divine Revelation; we find, besides, in the book itself, the most contemptible absurdities; so that on the antecedent mode of argumentation, we should, of course, conclude, that the Book of Mormon was regarded by all as simply the production of Spaulding's idle hours, and that Joseph Smith and Sidney Rigdon were universally looked on as impostors so low as not even to possess the talent of invention. Therefore, it might be concluded that Mormonism, as a system, *could not exist*,—that it does not exist,—and we who maintain that there are or ever have been such a body of persons, are assuming a ground wholly untenable. And yet, look at what occurred in the states of Missouri and Illinois; look at what now exists in the Utah territory; or, let attention be paid to the labors of Mormonite missionaries in this very town. We have proof sufficient that we must admit facts on evidence, irrespective of our antecedent thoughts.

Difficulties are not unfrequently raised by objectors on the ground of supposed discrepancies or contradictions of the New Testament writers. We may, however, inquire whether the alleged discrepancies are such as would invalidate the historic authority of other writers; if not, then they must be allowed no weight [illegible]. But, [illegible] may ask objections, were [illegible] the New Testament writings [illegible] wholly destitute of the [illegible], when they received [illegible] as to form our collection, incapable of perceiving the difficulties which some would regard as so formidable? Is it not certain that [illegible] who were best acquainted with the facts, held and transmitted our four Gospels as the histories of those facts? Who, then, can say that they, having done this in spite of any supposed difficulties, are not in a manner the guarantees to us that none of the alleged difficulties are really inexplicable?

Perhaps no historical difficulty, connected with the Gospels, has been so much relied on as that relating to the taxing, in Luke 2nd. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria." This taxing, then, is said by St. Luke to be anterior to the birth of Christ, and yet Cyrenius was not governor of Syria till about twelve years later. What a contradiction! an objector might say. But let us apply to this difficulty the circumstances of historic transmission, and then let us see whether they do not rebut the force of the difficulty. We have seen that we have good grounds of evidence for acquiescing in the common belief, which assigns the authorship of our third Gospel, and the Acts of the Apostles, to Luke, the companion of St. Paul. The Gospel was, therefore, written about sixty years after the events which are described in the opening chapters. The taxing was an event peculiarly well known to all the Jews, as it was the incident which affixed the actual mark of subjection to Rome on them as a nation, and which sealed the transfer of Judæa to those Western rulers. Now, it was impossible for those at large, for whom Luke wrote, not to be acquainted with these things; and, therefore, their reception of this Gospel, as an authentic history, is a proof that they did not see anything insurmountable in what the Evangelist had stated. If any one were now to write about the events of the French revolution, 1789—93, he might so take for granted that his readers knew the leading events, that he would not be afraid of having his meaning misconceived, even though his words were capable of a construction opposed to open and notorious facts: if any one were to object either to the veracity or accuracy of such a writer, who is there that would not see that the objection was utterly futile? The public notoriety of leading facts must often be our guide in understanding what is written about them. We must not look merely from the present day at ancient writings and events, but we must make our point of view the actual time when we prove that the books, which we examine, were written, and from that we must look at the events described. We must then inquire whether what we suppose to be discrepancies were *really* such to the first readers, and whether their having transmitted the books as authentic, in spite of such difficulties, does not in itself remove the greater part of their alleged force, and whether the difficulties do not afford some proof of the truth, honesty, and absence of all imposition in the whole matter.

We need not undervalue the pains which have been taken to discuss each particular difficulty, and to show that each is really groundless: but in doing this we must not forget the antecedent vantage-ground which we possess in the evidence of historic transmission; this meets many a difficulty; this enables us to say (whether we can explain the objection or not,) the contemporaries of the writer received the record such as it is, and they have thus transmitted it as authentic to us; they had all the facts before them, and they are authorities to us that the difficulties are no impeachment to the authenticity. Thus will evidence of historic transmission from them remove objections even before explaining them.

But from the proved historical fact of christianity, as recorded in the New Testament, other consequences result. Christianity must be a revelation from God, authoritatively confirmed to us by Him. The whole of the miraculous impress which the New Testament history bears is a proof of this,—a proof which can only be avoided by denying that the New Testament presents to us historic realities. If the according testimony of competent witnesses be not a sufficient proof of the reality of the New Testament miracles, then is no conceivable degree of evidence sufficient to persuade men that God has thus confirmed a revelation of His will, intended to teach the way of forgiveness and salvation.

But the character of the facts does not really affect the evidence; if it be good in so far as it testifies that Jesus Christ was crucified, it is equally good in its attestation that he rose from the dead: if it be good in its testimony that Jesus was a teacher, then it is just as valid in declaring that, in proof of his mission, he did such works as no other man did. And further, the living multitude of christians, when the New Testament books were written, were themselves witnesses to the signs and wonders wrought by the Apostles, in the name of Jesus Christ of Nazareth.

Thus did the writers of the New Testament claim the place of authoritative teachers of the revelation which God had given, and thus fully did they substantiate that claim. The New Testament professes an authority, that though written by men, yet that it contains not the mere words of men, but the words of God himself. The apostles claim nothing short of this: the promises of Christ to this effect are recorded in the Gospels, and in all their authoritative teaching they show that they claimed inspiration. This may be briefly described as being such an operation of the Holy Ghost on them, that they wrote not as mere men, but as those whom he qualified and endowed for the writing of Scripture; so that, without their individuality having been at all destroyed, they wrote those things which God saw fit that they should write, and in such a way as he was pleased to appoint.

Inspiration may or may not be accompanied with a communication of new truth: in the former case there would be revelation; but inspiration is as much needed to write authoritatively known facts as it is to communicate new truth; else why should such and such facts be selected, and others be passed by? To record precepts and doctrines authoritatively, inspiration was as necessary as it was to declare things before unknown to man: and this inspiration the New Testament writers claim; this inspiration was confirmed by the miracles which they wrought; this inspiration was promised by our Lord when he unfolded to his apostles the relation in which the Holy Ghost should stand to them; and this inspiration was owned by contemporaries as attaching to our New Testament books, inasmuch as they received them, making as they do such exalted claims."

For the World's Crisis.

A TENT.

Bro. Grant:—I am still in the work, and doing a good business. Have had a discussion at Strawberry Point, and had a happy result. Praise the Lord. I am raising means to buy a tent for mission work. I have obligated myself to pay $250. I still lack $50, and I have received the following pledges to raise the $50.

[illegible]

$1000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	[illegible]
[illegible]	.50
[illegible]	1.00
[illegible]	2.50
[illegible]	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 500. Ann'l Expense, $1000.00

Previous acknowledgments	$373.15
L. F. Bacon, Vt.	.50

Cannot do without it.

A subscriber writes:—"I paid for M. M.'s paper last year in advance, so as to get him interested in it, and in the truths we love; and now he sends through me $2.50 for another year himself, saying he cannot do without it."

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, William B. Herbon, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, George T. Adams, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	1800.67
A friend of the slave, Chicopee, Mass.	20 00
Sidney Hall, Ct., (pledge paid)	31.25
Y. P. Fund	2.81

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$58.53
Andrew S. Fabrick, Clinton, Mich	1.00
W. S. C., Rutland, Vt.	2.00

EUROPEAN MISSION.

Previous acknowledgments	$421.36
J. S. W	1.00
M. A. C., Middle Creek, Kansas	10.00

For the World's Crisis.

MEMPHIS, TENN.

This is a very corrupt and wicked city; probably the most so of any in the State, if not in the South, or country. I am told by those here who have lived in most of the other large cities in the South, that this is fully equal to any in its moral degradation and crime. It can truly be said that wickedness here abounds, and violence fills the city. Sin stalks abroad unblushingly at noonday, and in the darkness it is rampant. There is no real security here after nightfall for any out upon the street, anywhere in the city. Many, white and black, go armed. The police, or many of them, are little better than highwaymen, either accessory to crimes, or bribed to shelter those who commit them. Good and honest men are the last to be appointed to defend the innocent and bring to justice the murderer and robber. On the other hand, to the most unprincipled men are confided the peace and security of the city. Like the "cities of the plain," this is sunk in sin and debauchery. But there are Lots here, as there are in all other places, who preserve from destruction the wicked around them, until their iniquity is full, and the time comes for the good to be taken away. Then will come the destruction of these modern cities of the plain, fire from heaven consuming them all.

I have said there is no real security for the traveler here anywhere. Especially is there none for the stranger, who comes here without friends to warn him of the dangers that on every hand surround him. Many come here who never are heard from by their friends afterwards. They fall by the hand of the assassin and robber, and in most cases the act comes not to the light. A stranger, especially one who is supposed to come from the North, is looked upon with hatred and disgust by every rebel southern man and woman; and nothing is too bad to wish him. He is often watched when he little suspects it; and if by word or act he gives offence to these hot-blooded sons and daughters of our nation, the danger to life and the pursuit of happiness is greatly increased, and he may never feel himself safe here afterwards.

The government is trying to keep a firm grasp upon all disloyal and rebellious persons, but this does not change their minds towards it, or make them less rebellious at heart; consequently the city is not really more virtuous and moral. If it were true that there are fewer crimes committed here now than months ago, it would not follow that there was less disposition to commit them. If robberies and murders have become less frequent, it is not because the people are better, but for the reason that more stringent orders have been issued by the government. No one here doubts that if the government should withdraw, but for one week, its protection to Union men and the poor blacks, a scene of bloodshed and carnage would be presented to the world. There is hatred enough in thousands of hearts here towards us to prompt them to the worst deeds recorded in the annals of history.

If we have come here, and are now teaching these poor, down-trodden ones to read the word of God and instructing them in all that they need to know, pertaining to this life and that which is to come, it is not because the professed christian people of the South desire us here, or wish us to do it. On the contrary, if they were not controled by the strong arm of the government, which gives us all the earthly protection we have, we should be at once exterminated; not even be permitted to return to our homes and families. Under God, the government gives us all the privileges of doing good that we here enjoy. There is no credit to be given to the white people of the South for the liberty we have here of teaching the benighted, clothing the naked, visiting the sick, and those in prison, and preaching the gospel to the poor. All this they would prevent if they could, and kill those who are now doing it. I am speaking of the mass of Southern men and women. There are some noble exceptions.

There are some here who have learned Christ really and truly, and are following him, loving as he did all that bear the image of God, let the skin be of what color it may. But these exceptions are few, so few that they are like Lots in Sodom. There are some here, I must believe, who will rejoice at the coming of Christ. But how few must be that number, judging from the people's present state of feeling and living,—their feeling towards God and the poor blacks, whom they have so wronged,—their lives so marked by [illegible] intemperance, and other worldly lusts. How can they be ready for that day who daily [illegible] violate the golden rule of Christ—"Do unto others as you would have them do unto you"? Love for Christ cannot exist where love for all men does not. He that loves God will love his brother also. Who loves his brother here in the sense and to the extent taught in the divine word? He that would enslave me, does not love me. If he loved me, he would wish me to have all that he himself desired; and if I lacked, he would, if in his power to do so, supply me with that which I needed, or with whatever would benefit me. This is the love of which God speaks. This is the spirit of Christ, and none can be raised from the dead at the first resurrection, or be changed from mortal to immortal, when he appears, who have not this spirit and love abiding in them. I care not how high the profession or standing of a man in the church is, if he does not love with this love his brother whom he hath seen, he does not love God whom he hath not seen, and therefore can never see *him*. The pure, loving, unselfish heart, only can see God. God will never show himself to the hater of any of his creatures. God is love, and he only who dwells in love will dwell with God hereafter. The slaveholder in heart cannot dwell with God. He does not love his brother—he does not love God.

The love of slavery is the strongest love which the slaveholder possesses. This has been proved by his readiness to sacrifice all for it,—even to lay down his life for its perpetuation. Sad, indeed, is this fact, and terribly sad is the condition of mind in which they are left who risked all for slavery and lost what they loved most and fought hardest to keep. They loved slavery, and love it still. Did they no longer love it, there would be hope of their repentance and acceptance by God. But they love that which God hates, and has wrested from them. How can they repent? how can they love him? how can they be ready for the reign of Christ, and be saved at his appearing and kingdom?

Had it not been that they loved this monster which has ruined them, the gospel of the kingdom might have been preached and received here as readily as in other parts of the country and world; and a people been made ready here for the Lord. Now there is little hope of this portion of the nation becoming enlightened upon this most glorious and saving truth. Besides the fact that their love of oppression and power would prevent them from desiring and believing in the personal reign of Christ at hand (overthrowing, as it would, all their idolatry of slavery), they would not receive the evidence of its coming and nearness from those who alone would be willing to present it to them. They know that they who preach the speedy coming of Christ, and are ready for his appearing, hate slavery, which they love, and are praying that it may remain dead, or become more and more extinct. With this chasm between us, how could they condescend to be taught by those who they feel have been the cause of all the loss which they have sustained? If we would take them by the hand, we cannot; certainly not unless we ignore the colored people, and become identified with those who hate them or neglect them.

No minister of Christ can come here from the North and get access to the white people of the South, who manifest any interest in the poor freedmen. The least sympathy for them, on his part, if expressed, will close all doors against him.

These things are sad to contemplate, but they exist. It is lamentable to think that one half of this nation have shut out the light of heaven from their hearts and dwellings by their love of the spirit of oppression. O, that they knew, even in this their day, what belongs to their peace! But it is hidden from their eyes.

O, cursed slavery! O, monster of the pit! When I consider what its nature is, and its effect upon the heart, how it has cursed, blighted, and been an eternal hindrance to the everlasting life and joy of millions, I am lost for language by which to execrate and condemn it. I abhor it! I loathe it! I spurn it! But if I, vile as I am, feel thus towards it, how does God, who is holy, regard it? Let me not love what God hates. I. I. Leslie.

A BUNDLE OF OLD, OLD LETTERS,

ON THEMES OF DEEPEST MOMENT.

Quintus Calpurnius, Captain of Augustus' Band, to his beloved wife, Cornelia, greeting.

In my last letter from Joppa, I wrote you of our voyage from the harbor of Berytus, where an infant colony has just been established down the coast, to Joppa. At Joppa we stayed but a few days. It is a miserable place at best, and gives one a very bad impression on entering this land of Judæa. The roadstead is very much exposed, and unsafe for anchorage. Orders were awaiting us to come straightway to Jerusalem, the metropolis of this country; for an enrolment of the inhabitants of this province has never actually been made, although the province itself had been annexed to our empire some time ago. The decree of the Senate was first issued about three years ago, but has not been enforced until this present year, A. U. C. 753. Disturbances are expected during this polling, for these people are an intractable race, and obstinately tenacious in their patriotism.

Jerusalem is one of the oldest cities in the whole world. Looked at from a soldier's point of view, I like it extremely. It is admirably defended by nature. Steep precipices to the east, and south, and west, where it is almost impregnable; on the north also it can easily be defended by the ramparts. It has stood upon these hills for more than two thousand years, so that in comparison our own Rome is quite a modern city. It is even said that it is by no means the oldest city in the country. The histories of this people are remarkably interesting. The early chronicles, especially, are full of grand martial exploits, and the country is filled with memorials of battle scenes. There is a most faithful Greek translation of these chronicles, and through the kindness of a venerable old Israelite, I have the loan of a roll from the library of the Temple. So beautifully, yet so simply are they written, that you might well imagine that they were inspired by the gods themselves.

I find my knowledge of the Aramaic dialect, acquired whilst we were quartered in Syria, extremely valuable; for although it is not so pure as the Hebrew spoken here, yet I can converse without any difficulty with these grand old Israelites. They are very gracious to me.

There is one venerable old Hebrew, the patriarch of his race, with snow-white beard flowing down to his breast; he is quite a model for a sculptor. He is constantly visiting the great Temple, and as he passes our

PRAY FOR THE MISSIONS!

Our Missions to the Freedmen: they need your prayers. Your missionaries and teachers are in the midst of enemies and surrounded with perils. They have gone forth, like Joshua of old, to fight the battles of the Lord and defeat the hosts of Amalek. Ye ministers of Christ, who stand, like Moses, on the hill-top, gazing on the conflict and waiting anxiously the result, raise your hands to heaven in prayer; and, ye Aarons and Hurs, stay them up till the sun goes down, and Israel prevails. God will be inquired of. He will be *importuned*. He will hear and answer prayer. God help the missionaries, and give them victory over Amalek and all of Satan's hosts. We are marching into the promised land.

W. B. H.

Post Office Address.

The address of Bro. I. I. LESLIE is *Box 634 Memphis, Tenn.* Sr. MARTHA S. BUTLER's address is the same. They would be glad to have the brethren and sisters generally write to them. Words of sympathy and encouragement from the dear friends at home will be always thankfully received, and give them much cheer and comfort in their labors and trials.

Bro. H. K. FLAGG's address for the present is St. Louis, Mo. Sr. FRANCELIA F. CURTIS, teacher of the school there, may be addressed at No. 149 North Sixth Street, St. Louis, Mo.

Write to them, brethren, with words of cheer and help. W. B. H.

THE YOUNG PILGRIM.

BRO. HERRON:—I am much pleased with the management and tone of the *Young Pilgrim* since it has been under your supervision. I find the little folks where I travel are perfectly delighted with it.

Let all who can, seek to swell its list of subscribers. Let each try and get *one new subscriber*, if no more. May God continue to bless you in its editorial charge.

Your Bro. in Christ, A. W. SIBLEY.

The Young Pilgrim for April 15th.

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Now is the time to get subscribers and form clubs for the Young Pilgrim. For terms see last page.

For the World's Crisis.

"ANGELS" AND THE DORCAS MISSION.

Beloved of God in Christ:—It is my purpose, in concert with a brother here, to whom I am indebted to some extent in getting out my work on the "Angels," to give $15 worth of that work in aid of the "Dorcas Mission" of Philadelphia. Now, from this consideration, will you not send for the work at once, and thereby accomplish three things: 1. Procure a little work treating upon a highly interesting subject, and which has been commended by all, so far as we learn, who have perused it; and which, by the blessing of God, may do you good. 2. Enable me to help pay for it, and also to contribute to the mission. 3. Indirectly contribute to the mission yourself, and thereby feed the hungry, clothe the naked, carrying in some measure "good cheer" to many depressed spirits, to many sad hearts.

Is not this being found engaged in a good work? and will not Jesus commend and reward such in the day of his coming? He most assuredly will observe, "Inasmuch as ye have done it unto one of the least of these, ...ye have done it unto me." Hence the invitation, "When the Son of man shall come in his glory, and all the holy angels with him," sitting "upon the throne of his glory,"—"Come, ye blessed of my Father," etc. Matt. 25: 30-46.

Now what is done must be done quickly. Send in your orders without delay, that the money may be forwarded at once to Bro. Burbank. Brethren, the grace of our Lord Jesus Christ be with you all. Amen.

Your Bro. in Christ,
WILLIAM SHEPHERD.

Address William Shepherd, Newark, New Jersey. Price, single copies 20 cents.

For the World's Crisis.

ONE DAY IN THE WOODS.

After four weeks in cities among the rattling of carriages and bustle of business, and attending two meetings a day, I took a trip back upon the mountains, to hold a meeting. I witnessed nature and grace, and found a natural family, living in the only house in sight, where two generations had lived and died. No improvement had been made; all was as nature formed it. It was the roughest place I ever saw people try to get a living on by tilling the land; but there were other advantages. I noticed nature formed their sled track and thills, and other things grew the right shape for their use. They raised their own flax and wool, and manufactured it into cloth. They made their own sugar and molasses; raised their own pork, and eat it; and did their own doctoring. Although they had a large family, they had had no death. They had no disputes; all seemed satisfied with their lot. Not one of the nine ever saw a vessel, nor the salt water.

A sound of a wagon would attract the attention of the whole family. They had but six weeks winter school, and went one mile and a half to get to that; and yet all were mannerly, graceful, and received the truth in the love of it. How easy I could preach; how good I did sleep; how still the air was. It was retirement indeed, almost away from trouble and the wickedness of this age. Pride was not discovered in the meeting. There was no affectation in speaking in meeting. There was nothing to disturb one's peace in the neighborhood, for all loved the coming of the Lord, except two or three.

Some came thirty miles to hear; many five to eighteen. The Lord blessed the gathering with a good meal in the wilderness, and graced the meeting with some twenty testimonies after preaching. We intend to go there again.

HIRAM MUNGER.

BRO. A. N. SEYMOUR writes:—"I am having glorious times some five miles west of Toledo, Ohio. Hundreds are being most deeply impressed with the gospel of our soon coming Lord. Prejudice is breaking away wonderfully, and many are listening with untold interest to what I am proclaiming. To God belongs all praise. Bless his holy name forever."

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, April 11, 1866.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

MEETINGS IN BOSTON.

The meetings at the corner of Lowell and Causeway streets, Boston, still continue to be seasons of great refreshing to the saints, and afford an open pool where sinners are being cleansed from their sins through the love and kindness of Jesus. It was said by one of our brethren who has attended meetings in Boston for some twenty-five years or more, that those now being held are the best he has ever enjoyed.

One very important feature in these meetings, by which they are specially characterized, is the absence of a sectarian spirit, which always hedges up the progress of pure christianity, instead of advancing it. Members of the various churches come in and take an active part, and feel just as free, and, as they express themselves, even more so than they do in their own meetings. We believe this is one *special* reason why the Lord is bestowing such rich blessings upon us. If one happens to say something which others think is not in harmony with all their views of the Bible, they do not rise up to combat him, and thus destroy all the good influence of the meeting; but endeavor to show the kind and loving spirit of Jesus, and thus win the people to the light and truth, instead of driving them away.

It is lamentable to see how many have been pushed away from the narrow path that leads to life, in consequence of seeing an unkind spirit manifested by some professors of religion. We can never succeed in leading sinners to Christ, unless we approach them as christian *friends*. When they see professors of religion wrangling and disputing with one another, they at once turn away in disgust. We shall not all think alike in this world, hence the need of forbearance and long-suffering. If we expect to be ready for the coming of the Son of man, we must "*love one another*." Without this qualification all is vain.

The feeling manifested in the Lowell street meetings is just such as we expect to see exhibited by the true bride of the Lamb at the time of his second coming. All the christians from the different churches,—rich and poor, white and black, learned or ignorant, appear to love the appearing of Jesus; hence his speedy coming is a common theme in all meetings. No one seems to be opposed to this important doctrine. This is but another evidence that our Savior is soon coming.

Our meetings on Fast day, April 5th, were blessed seasons. It was a *feast day* in the Lord, and will be remembered with great pleasure by those who were privileged to be present. Bro. J. G. Hook will continue at the meetings afternoons and evenings for the present, as the Lord may direct.

DISCUSSION AT LOWELL.

Our discussion at Lowell, Mass., was one of much interest and profit to the lovers of truth, the friends of Jesus and his holy religion; and we trust it did much damage to the cause of Satan. It commenced on Monday evening, Mar. 26th, in Lee St. meeting-house, and continued five evenings before a large, orderly, and very attentive audience. Many had their eyes open, as never before, to see that Spiritualism is most directly opposed to a pure christianity. We never heard a man talk worse against the Bible, the God of the Bible, and Jesus, than did our opponent. We thought he talked badly enough at Springfield, when he said:—"The Bible is not calculated to elevate mankind." "It is an abominable doctrine to believe that the Bible contains the word of God to men." "There is no God above ourselves," etc. But his remarks at Lowell were still more blasphemous, if possible. In every speech, he made efforts to impeach the Bible, which only made the good book appear more precious; just as pure gold shines brighter for being rubbed. He said the God of the Bible was only a human spirit, and charged him with being guilty of lust, and other base passions. He did not bring a single passage of Scripture to prove his points; hence we conclude that he is satisfied the Bible does not teach the immortality of man. At Providence and Worcester he attempted to prove that it did; at Philadelphia he made a faint effort to sustain his position by the Bible; at Springfield he cited two passages only, but none at Lowell. His best proof, as he admitted, was the testimony of the spirits themselves; but we found they were lying spirits, hence his doctrine was established only by lying demons.

He claimed that Spiritualism is the same as ancient christianity; but on examination, it was found to be only heathenism revived; hence the choice is between christianity and heathenism, or, more properly, Spiritualism, as it is now called.

He said he had just as much confidence in the Hindoo account of Khrishna, as in the Bible account of Christ, and should even give his preference for the former.

He freely and publicly admitted that he was "a lost man" if our position is correct. He said "the heathen gods were as good, or better than ours"; that the God whom Paul preached to the Athenians was only a human spirit. We asked him to tell us what human spirit it was which "made the world, and all things therein," who "is Lord of heaven and earth;" who "giveth to all life and breath," which is what Paul says of the God whom he made known to the Athenians? We obtained no answer to our inquiry. He said he would believe the heathen record about the god Jupiter, before he would the Bible account of our Savior; and yet claimed that "Jesus was a *good man*"!!

After hearing all our opponent, as an accomplished Spiritualist, had to say, we think no point could be made plainer than that Spiritualism is nothing but heathenism revived, and is most truly and emphatically anti-christian in all its tendencies.

The meetings on the Lord's day following the discussion were seasons of special interest to the friends of Jesus. The love-feast in the morning was a feast indeed. The common expression was, "I never loved my Bible as I do this morning." After hearing it defamed as they had during the discussion, it looked firmer, more reliable and precious than ever before. The discussion has awakened a new interest in Lowell. Many could not find even standing room in the house, and were obliged to go away. Some who have been in sympathy with the Spiritualists, do not wish to follow them any further on the road to perdition. But few, excepting those who have been as it were behind the curtain, had but a faint idea of the demoniacal character of Spiritualism. They are now satisfied that in it is embodied all that is really anti-Bible, anti-God, and anti-Christ. May the Lord help us to flee from it as did Lot from Sodom.

IS SPIRITUALISM CHRISTIANITY?

We think no system of religion can be further removed from it. It utterly repudiates the whole plan of salvation as taught in the Bible by Jesus and his apostles. It *denies* that Jesus was begotten by the Holy Spirit; that he was the Son of God as taught in the Scriptures; that his death had any more to do with our salvation than that of any martyr; that he was raised from the dead; that he will ever come again to this planet personally; or that he forgives sin. It also denies the existence of God, except as a "*principle*" in all matter; that the God of the Bible created the earth, or man; that "he hath appointed a day in the which he will judge the world in righteousness"; it teaches that there is "no sin"; that all will be saved; and yet it has not led one to the Savior, but many thousands away from him, with fair promises of something better; just as the wily seducer leads the innocent from a happy home to the dens of iniquity, and final ruin.

Is it not the duty of those who see and know these things to sound the alarm? If he who sees the blind man about to step off a precipice is guilty when he refuses to tell him of his danger; how much more so is he who remains silent when he sees his fellow beings about to take a road that leads to eternal destruction. How can the Lord say, "Well done, good and faithful servant," to him who has looked on quietly, while men and women have been seduced away from the road to life, by those whom he knows to be demons transformed into angels of light?

Such considerations as these have urged us to say what we have on this subject. We have none but kind feelings towards all who have been so unfortunate as to be seduced by the demons. We have spoken plainly because we feel friendly. We do not wish to wound the feelings of one who believes in Spiritualism; but we do wish to expose the wicked spirits who are laying plans to ruin our race if possible.

We have hardly begun to open the deep iniquity of this demoniacal system. But we hope these few words, by the blessing of God, may be the means of assisting the reader to arm himself against this awful delusion; causing him to cling closer to Jesus and the Bible, and be ready for the coming kingdom.

"A CRY FOR NEW LIGHT."

In another column our readers will find an interesting article with the above heading, taken from the "Rainbow," an able monthly printed in London, Eng., and edited by Dr. William Leask. It is very evident that many church members begin to feel the want of light upon the prophecies. For some twenty years they have been almost entirely neglected by popular preachers; consequently, their congregations are in comparative darkness on the very subjects which are now of the most thrilling importance to the followers of Jesus. We hope they will be willing to receive light from a humble source, and be prepared for coming events.

DAYS OF BLOOD.

This is emphatically an age of crime. The wicked are having their jubilee. The blackest deeds are multiplying in rapid succession all over the world. He who says the world, as a whole, is growing better, is as far from the truth as he would have been had he asserted the same thing a short time before the flood. The Bible would not be true if the world was not approaching a state of wickedness like that in Sodom and in the days of the antediluvians. We must be prepared to hear of things as bad as it is in the power of men and demons to accomplish. This is the time for all the followers of Jesus to be clothed with "the whole armor of God."

The following is from one of our exchanges:—

"Some weeks, or perhaps months ago, there was executed in Kentucky, in pursuance of the sentence of a military court, a brute named Champ Ferguson. He confessed to something over fifty deliberate murders, and his victims included helpless old men, women, and negroes; for the wilful shooting of one of the latter, he gave as a reason 'that a nigger had no business to be a soldier,' and so he shot him. This man came to the scaffold defiant and unrepenting, stating that he would repeat the same acts if he had his life to live over again, and he rather gloried in his deeds of evil."

INQUIRY FOR TRUTH.

BRO. GRANT:—In 1 Sam. 28th chapter, do you understand that the witch of Endor literally raised Samuel? or was Saul deceived? Or is it not a piece of the same web we are having in these last days from spirit manifestations? Please answer in Crisis.

For the brethren, JOHN S. MOULTON.

We are satisfied that the woman at Endor had no power to raise the dead; but that her "familiar spirit" represented Samuel to her just as a mesmerizer would. In either case it is a *deception*. No *real* person is present, but exists only in the brain of the operator. The demon forms a mental likeness of the individual called for, and that mental picture, in the demon's mind, becomes a *real object* to the medium, when she can describe it, as in the case of Samuel. We consider the account a record of a spiritual manifestation, like those at the present day.

PEACE PROCLAMATION.

On the 2d of April President Johnson issued a peace proclamation; and after giving his reasons for so doing, he concludes as follows:—

"Therefore I, Andrew Johnson, President of the United States, do hereby proclaim and declare that the insurrection which heretofore existed in the States of Georgia, South Carolina, North Carolina, Virginia, Tennessee, Alabama, Louisiana, Arkansas, Mississippi and Florida at an end, and henceforth to be so regarded.

In testimony whereof I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, the 2d day of April, in the year of our Lord one thousand eight hundred and sixty-six, and of the Independence of the United States of America the ninetieth.

By the President, ANDREW JOHNSON.
WM. H. SEWARD, Sec. of State."

GENUINENESS OF THE NEW TESTAMENT.

In these days of infidelity, when thousands, by the aid of demons, are making great efforts to destroy the confidence of men in the Bible, it is well to look at the ground of our confidence in the holy Scriptures, that we may stand firmly against all the assaults of the enemy, and be able to give a good reason for the hope within us that we prize so highly. In order to do this, we only need to be posted in the well-known evidences of the Christian faith, and the stoutest scoffer will be obliged to quail before the light.

There is a work by S. P. Tregelles, entitled, "New Testament Historic Evidence," published by Samuel Bagster and Sons, 15 Paternoster Row, London, that is well calculated to strengthen the faith of those who love the Bible. The following is an extract from the work, found on pp. 108—113.

"There are certain consequences resulting from the *proved authorship* of the books of the New Testament, which may be briefly indicated. They may be regarded as plain corollaries to the points already demonstrated.

Since, then, we possess in the New Testament genuine historic monuments of contemporary writers, who were perfectly competent to bear testimony to the *facts* of which they were cognizant, we must give their evidence its full weight as assuring us of the truth of those facts. And, further, as the books of the New Testament were not, when written, laid up in secret, but were from the first widely circulated amongst a body of persons, who were themselves possessed of a competent knowledge of the facts, it is plain that this body of persons, the christian community of the first century, consisting of believing Jews and believing Gentiles, are corroborative witnesses to the truth of the historic monuments.

We possess, therefore, every conceivable ground of certainty in regard to the New Testament as giving to us a narrative of real historical occurrences, presented to us by a body of such witnesses, that if we reject their evidence, we must also say that all testimony is unworthy of credit. These witnesses, moreover, so lived and acted, and (in many cases) so laid down their lives, as to give, if needful, a yet further confirmation of their testimony.

It follows, therefore, that christianity, as based on the facts of the incarnation, death, and resurrection of the Son of God—whatever be its doctrines or its duties—*must be true*. Its truth is a proved historical fact.

We must bear in mind that the *nature* of the fact proved makes no difference whatever; it may be a thing wholly void of importance, or it may involve considerations of the most solemn moment. If the historic proof be sufficient, no after-considerations can be admitted to counterbalance such proof. The case before us is not merely one of historic probability, but one of demonstrated reality; we need not, then, raise the question as to any balance of probabilities, as must be done in many cases.

We have no occasion, therefore, to consider the antecedent probability, or the contrary, of the *facts* to which the New Testament bears testimony: no such considerations can affect the force of the absolute evidence which we possess. How continually do we find that we are obliged to admit the *reality* of facts which, in themselves, seem most improbable! We know the origin of the Book of Mormon,—how it was originally written by Solomon Spaulding, as a kind of romance: we know how Joseph Smith and Sidney Rigdon interpolated it, and then gave it forth as a divine Revelation; we find, besides, in the book itself, the most contemptible absurdities; so that on the antecedent mode of argumentation, we should, of course, conclude, that the Book of Mormon was regarded by all as simply the production of Spaulding's idle hours, and that Joseph Smith and Sidney Rigdon were universally looked on as impostors so low as not even to possess the talent of invention. Therefore, it might be concluded that Mormonism, as a system, *could* not exist,—that it *does* not exist,—and all who maintain that there are or ever have been such a body of persons, are assuming a ground wholly untenable. And yet, look at what occurred in the states of Missouri and Illinois; look at what now exists in the Utah territory; or, let attention be paid to the labors of Mormonite missionaries in this very town. We have proof sufficient that we must admit facts on evidence, irrespective of our antecedent thoughts.

Difficulties are not unfrequently raised by objectors on the ground of supposed discrepancies or contradictions of the New Testament writers. We may, however inquire whether the alleged discrepancies are such as would invalidate the historic authority of other writers; if not, then they must be allowed no more weight when they are objected against Apostles and Evangelists. But, again, are the discrepancies *real* or only *seeming*? Are they such as admit of *no* explanation or reconciliation? Perhaps we may not perceive the true mode of explanation, but can we be sure that none is possible? Unless we *must* give an unfavorable answer to these inquiries, we may safely dismiss them as not being of such a character as ought to trouble us in the least.

But, further, we may ask objectors, were those, to whom the New Testament writings were first addressed, wholly destitute of discrimination? Were they, when they received the Gospels, and added them one to another, so as to form our collection, incapable of perceiving the difficulties which some would regard as so formidable? Is it not certain that those who were best acquainted with the facts, held and transmitted our four Gospels as the histories of those facts? Who, then, can say that they, having done this in spite of any supposed difficulties, are not in a manner the guarantees to us that none of the alleged difficulties are really inexplicable?

Perhaps no historical difficulty, connected with the Gospels, has been so much relied on as that relating to the taxing, in Luke 2nd. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria." This taxing, then, is said by St. Luke to be anterior to the birth of Christ, and yet Cyrenius was not governor of Syria till about twelve years later. What a contradiction! an objector might say. But let us apply to this difficulty the circumstances of historic transmission, and then let us see whether they do not rebut the force of the difficulty. We have seen that we have good grounds of evidence for acquiescing in the common belief, which assigns the authorship of our third Gospel, and the Acts of the Apostles, to Luke, the companion of St. Paul. The Gospel was, therefore, written about sixty years after the events which are described in the opening chapters. The taxing was an event peculiarly well known to all the Jews, as it was the incident which affixed the actual mark of subjection to Rome on them as a nation, and which sealed the transfer of Judæa to those Western rulers. Now, it was impossible for those at large, for whom Luke wrote, not to be acquainted with these things; and, therefore, their reception of this Gospel, as an authentic history, is a proof that they did not see anything insurmountable in what the Evangelist had stated. If any one were now to write about the events of the French revolution, 1789—93, he might so take for granted that his readers knew the leading events, that he would not be afraid of having his meaning misconceived, even though his words were capable of a construction opposed to open and notorious facts. If any one were to object either to the veracity or accuracy of such a writer, who is there that would not see that the objection was utterly futile? The public notoriety of leading facts must often be our guide in understanding what is written about them. We must not look merely from the present day at ancient writings and events, but we must make our point of view the actual time when we prove that the books, which we examine, were written, and from that we must look at the events described. We must then inquire whether what we suppose to be discrepancies were *really* such to the first readers, and whether their having transmitted the books as authentic, in spite of such difficulties, does not in itself remove the greater part of their alleged force, and whether the difficulties do not afford some proof of the truth, honesty, and absence of all imposition in the whole matter.

We need not undervalue the pains which have been taken to discuss each particular difficulty, and to show that each is really groundless. but in doing this we must not forget the antecedent vantage-ground which we possess in the evidence of historic transmission; this meets many a difficulty; this enables us to say (whether we can explain the objection or not,) the contemporaries of the writer received the record such as it is, and they have thus transmitted it as authentic to us, they had all the facts before them, and they are authorities to us that the difficulties are no impeachment to the authenticity. Thus will evidence of historic transmission from them remove objections even before explaining them.

But from the proved historical fact of christianity, as recorded in the New Testament, other consequences result. Christianity must be a revelation from God, authoritatively confirmed to us by Him. The whole of the miraculous impress which the New Testament history bears is a proof of this,—a proof which can only be avoided by denying that the New Testament presents to us historic realities. If the according testimony of competent witnesses be not a sufficient proof of the reality of the New Testament miracles, then is no conceivable degree of evidence sufficient to persuade men that God has thus confirmed a revelation of His will, intended to teach the way of forgiveness and salvation.

But the character of the facts does not really affect the evidence, if it be good in so far as it testifies that Jesus Christ was crucified, it is equally good in its attestation that he rose from the dead: if it be good in its testimony that Jesus was a teacher, then it is just as valid in declaring that, in proof of his mission, he did such works as no other man did. And further, the living multitude of christians, when the New Testament books were written, were themselves witnesses to the signs and wonders wrought by the Apostles, in the name of Jesus Christ of Nazareth.

Thus did the writers of the New Testament claim the place of authoritative teachers of the revelation which God had given, and thus fully did they substantiate that claim. The New Testament professes an authority, that though written by men, yet that it contains not the mere words of men, but the words of God himself. The apostles claim nothing short of this. the promises of Christ to this effect are recorded in the Gospels, and in all their authoritative teaching they show that they claimed inspiration. This may be briefly described as being such an operation of the Holy Ghost on them, that they wrote not as mere men, but as those whom he qualified and endowed for the writing of Scripture; so that, without their individuality having been at all destroyed, they wrote those things which God saw fit that they should write, and in such a way as he was pleased to appoint.

Inspiration may or may not be accompanied with a communication of new truth: in the former case there would be revelation; but inspiration is as much needed to write authoritatively known facts as it is to communicate new truth; else why should such and such facts be selected, and others be passed by? To record precepts and doctrines authoritatively, inspiration was as necessary as it was to declare things before unknown to man: and this inspiration the New Testament writers claim; this inspiration was confirmed by the miracles which they wrought; this inspiration was promised by our Lord when he unfolded to his apostles the relation in which the Holy Ghost should stand to them; and this inspiration was owned by contemporaries as attaching to our New Testament books, inasmuch as they received them, making as they do such exalted claims."

For the World's Crisis.

A TENT.

BRO. GRANT:—I am still in the work; and doing a good business. Have had a discussion at Strawberry Point, and had a happy result. Praise the Lord. I am raising means to buy a tent for mission work. I have obligated myself to pay $250. I still lack $50, and I have received the following pledges to raise the $50.

A. Gilbert	$5.00
L. Conley	2.00
Job Gildersleeve	5.00
H. Deyo	5.00
Marion Newcomb	1.00

Strawberry Point. P. S. W. DEYO.

☞ Nothing overcomes passion more than silence.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	[illegible]
L. N. Johnson	.50
M. A. Perrin	1.00
J. W. Trumbull	2.50
C. Lewis	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 500. Ann'l Expense, $1400,00.

Previous acknowledgments	$272.15
L. F. Bacon, Vt.	.50

Cannot do without it.

A subscriber writes:—"I paid for M. M.'s paper last year in advance, so as to get him interested in it, and in the truths we love; and now he sends through me $2.50 for another year himself, saying he cannot do without it."

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	1860.67
A friend of the slave, Chicopee, Mass.	20 00
Sidney Hall, Ct., (pledge paid)	31.25
Y. P. Fund	2.81

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

300 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$58.83
Andrew B. Fabrick, Clinton, Mich	1.00
W. S. C., Rutland, Vt.	2.00

EUROPEAN MISSION.

Previous acknowledgments	$421.35
J. S. W.	1.00
M. A. C., Middle Creek, Kansas	10.00

For the World's Crisis.

MEMPHIS, TENN.

This is a very corrupt and wicked city; probably the most so of any in the State, if not in the South, or country. I am told by those here who have lived in most of the other large cities in the South, that this is fully equal to any in its moral degradation and crime. It can truly be said that wickedness here abounds, and violence fills the city. Sin stalks abroad unblushingly at noonday, and in the darkness it is rampant. There is no real security here after nightfall for any out upon the street, anywhere in the city. Many, white and black, go armed. The police, or many of them, are little better than highwaymen, either accessory to crimes, or bribed to shelter those who commit them. Good and honest men are the last to be appointed to defend the innocent and bring to justice the murderer and robber. On the other hand, to the most unprincipled men are confided the peace and security of the city. Like the "cities of the plain," this is sunk in sin and debauchery. But there are Lots here, as there are in all other places, who preserve from destruction the wicked around them, until their iniquity is full, and the time comes for the good to be taken away. Then will come the destruction of these modern cities of the plain, fire from heaven consuming them all.

I have said there is no real security for the traveler here anywhere. Especially is there none for the stranger, who comes here without friends to warn him of the dangers that on every hand surround him. Many come here who never are heard from by their friends afterwards. They fall by the hand of the assassin and robber, and in most cases the act comes not to the light. A stranger, especially one who is supposed to come from the North, is looked upon with hatred and disgust by every rebel southern man and woman; and nothing is too bad to wish him. He is often watched when he little suspects it, and if by word or act he gives offence to these hot-blooded sons and daughters of our nation, the danger to life and the pursuit of happiness is greatly increased, and he may never feel himself safe here afterwards.

The government is trying to keep a firm grasp upon all disloyal and rebellious persons, but this does not change their minds towards it, or make them less rebellious at heart; consequently the city is not really more virtuous and moral. If it were true that there are fewer crimes committed here now than months ago, it would not follow that there was less disposition to commit them. If robberies and murders have become less frequent, it is not because the people are better, but for the reason that more stringent orders have been issued by the government. No one here doubts that if the government should withdraw, but for one week, its protection to Union men and the poor blacks, a scene of bloodshed and carnage would be presented to the world. There is hatred enough in thousands of hearts here towards us to prompt them to the worst deeds recorded in the annals of history.

If we have come here, and are now teaching these poor, down-trodden ones to read the word of God and instructing them in all that they need to know, pertaining to this life and that which is to come, it is not because the professed christian people of the South desire us here, or wish us to do it. On the contrary, if they were not controled by the strong arm of the government, which gives us all the earthly protection we have, we should be at once exterminated; not even be permitted to return to our homes and families. Under God, the government gives us all the privileges of doing good that we here enjoy. There is no credit to be given to the white people of the South for the liberty we have here of teaching the benighted, clothing the naked, visiting the sick, and those in prison, and preaching the gospel to the poor. All this they would prevent if they could, and kill those who are now doing it. I am speaking of the mass of Southern men and women. There are some noble exceptions.

There are some here who have learned Christ really and truly, and are following him, loving as he did all that bear the image of God, let the skin be of what color it may. But these exceptions are few, so few that they are like Lots in Sodom. There are some here, I must believe, who will rejoice at the coming of Christ. But how few must be that number, judging from the people's present state of feeling and living,—their feeling towards us and the poor blacks, whom they have so wronged,—their lives so marked by pride, intemperance, and other worldly lusts. How can they be ready for that day who deny and continually violate the golden rule of Christ—"Do unto others as you would have them do unto you"? Love for Christ cannot exist where love for all men does not. He that loves God will love his brother also. Who loves his brother here in the sense and to the extent taught in the divine word? He that would enslave me, does not love me. If he loved me, he would wish me to have all that he himself desired; and if I lacked, he would, if in his power to do so, supply me with that which I needed, or with whatever would benefit me. This is the love of which God speaks. This is the spirit of Christ, and none can be raised from the dead at the first resurrection, or be changed from mortal to immortal, when he appears, who have not this spirit and love abiding in them. I care not how high the profession or standing of a man in the church is, if he does not love with this love his brother whom he hath seen, he does not love God whom he hath not seen, and therefore can never see *him*. The pure, loving, unselfish heart, only can see God. God will never show himself to the hater of any of his creatures. God is love, and he only who dwells in love will dwell with God hereafter. The slaveholder in heart cannot dwell with God. He does not love his brother—he does not love God.

The love of slavery is the strongest love which the slaveholder possesses. This has been proved by his readiness to sacrifice all for it,—even to lay down his life for its perpetuation. Sad, indeed, is this fact, and terribly sad is the condition of mind in which they are left who risked all for slavery and lost what they loved most and fought hardest to keep. They loved slavery, and love it still. Did they no longer love it, there would be hope of their repentance and acceptance by God. But they love that which God hates, and has wrested from them. How can they repent? how can they love him? how can they be ready for the reign of Christ, and be saved at his appearing and kingdom?

Had it not been that they loved this monster which has ruined them, the gospel of the kingdom might have been preached and received here as readily as in other parts of the country and world; and a people been made ready here for the Lord. Now there is little hope of this portion of the nation becoming enlightened upon this most glorious and saving truth. Besides the fact that their love of oppression and power would prevent them from desiring and believing in the personal reign of Christ at hand (overthrowing, as it would, all their idolatry of slavery), they would not receive the evidence of its coming and nearness from those who alone would be willing to present it to them. They know that they who preach the speedy coming of Christ, and are ready for his appearing, hate slavery, which they love, and are praying that it may remain dead, or become more and more extinct. With this chasm between us, how could they condescend to be taught by those who they feel have been the cause of all the loss which they have sustained? If we would take them by the hand, we cannot, certainly not unless we ignore the colored people, and become identified with those who hate them or neglect them.

No minister of Christ can come here from the North and get access to the white people of the South, who manifest any interest in the poor freedmen. The least sympathy for them, on his part, if expressed, will close all doors against him.

These things are sad to contemplate, but they exist. It is lamentable to think that one half of this nation have shut out the light of heaven from their hearts and dwellings by their love of the spirit of oppression. O, that they knew, even in this their day, what belongs to their peace! But it is hidden from their eyes.

O, cursed slavery! O, monster of the pit! When I consider what its nature is, and its effect upon the heart, how it has cursed, blighted, and been an eternal hindrance to the everlasting life and joy of millions, I am lost for language by which to execrate and condemn it. I abhor it! I loathe it! I spurn it! But if I, vile as I am, feel thus towards it, how does God, who is holy, regard it? Let me not love what God hates. I. I. LESLIE.

A BUNDLE OF OLD, OLD LETTERS,

ON THEMES OF DEEPEST MOMENT.

Quintus Calpurnius, Captain of Augustus' Band, to his beloved wife, Cornelia, greeting.

In my last letter from Joppa, I wrote you of our voyage from the harbor of Berytus, where an infant colony has just been established down the coast, to Joppa. At Joppa we stayed but a few days. It is a miserable place at best, and gives one a very bad impression on entering this land of Judæa. The roadstead is very much exposed, and unsafe for anchorage. Orders were awaiting us to come straightway to Jerusalem, the metropolis of this country; for an enrolment of the inhabitants of this province has never actually been made, although the province itself had been annexed to our empire some time ago. The decree of the Senate was first issued about three years ago, but has not been enforced until this present year, A. U. C. 753. Disturbances are expected during this polling, for these people are an intractable race, and obstinately tenacious in their patriotism.

Jerusalem is one of the oldest cities in the whole world. Looked at from a soldier's point of view, I like it extremely. It is admirably defended by nature. Steep precipices to the east, and south, and west, where it is almost impregnable; on the north also it can easily be defended by the ramparts. It has stood upon these hills for more than two thousand years, so that in comparison our own Rome is quite a modern city. It is even said that it is by no means the oldest city in the country. The histories of this people are remarkably interesting. The early chronicles, especially, are full of grand martial exploits, and the country is filled with memorials of battle scenes. There is a most faithful Greek translation of these chronicles, and through the kindness of a venerable old Israelite, I have the loan of a roll from the library of the Temple. So beautifully, yet so simply are they written, that you might well imagine that they were inspired by the gods themselves.

I find my knowledge of the Aramaic dialect, acquired whilst we were quartered in Syria, extremely valuable; for although it is not so pure as the Hebrew spoken here, yet I can converse without any difficulty with these grand old Israelites. They are very gracious to me.

There is one venerable old Hebrew, the patriarch of his race, with snow-white beard flowing down to his breast; he is quite a model for a sculptor. He is constantly visiting the great Temple, and as he passes our

Castle of Antonio, he delights to talk with us Romans about his grand old country.

I shall have much to tell you about this good old Simeon. He is virtue itself. In fact, I very much question whether it is possible for us Romans, under the teachings of our philosophy, to live as virtuously and as free from guile as this loving old man. He ever wears a smile, which gives such a lustre to his countenance, you would say that one of the best of our deities was looking down upon you, and talking with you the while. Our Castle of Antonio, where we are quartered, is close to the Temple, and I have already had many walks with him in the porch that is called, after one of their old kings, Solomon's.

You can form but a faint conception of the grandeur of the Temple here. There is only one in the whole country, for the Jews only worship one Deity. It is the third structure that has stood on the same site. The first was the grandest of all. Old Simeon translated me the other day an account of its altar of gold, its columns of burnished gold, its vessels of gold, silver, brass, the screen of costliest workmanship, which was only lifted once a year: its outer stones of vast size. And then the sumptuousness of the sacrifices, the splendid and most costly vestments of the officiating priesthood. The grandeur of the present edifice is excessive too. The Viceroy, Herod, is sparing no expense over its buildings and decorations. He is most unpopular as a governor, and deservedly so, for he is a capricious tyrant, a monster of cruelty, and is of a nation or tribe that has been at deadly enmity with the Jews during the whole course of their history, even for fourteen hundred years. I marvel that our Senate should permit such a monster to be their Viceroy. It is said that he has paid large sums into the Imperial Exchequer. To ingratiate himself as much as possible with the Jews, Herod is laying out most extravagant sums of money upon the Temple. It has been thirteen or fourteen years already in course of improvement, and notwithstanding, is likely to be as many more before it is completed. There are huge blocks of most beautifully polished marble, of such marvellous bulk that even we are amazed who are accustomed to the grandeur of Rome. But the work that astonishes me most of all is the Beautiful Gate, on the eastern side leading on to the terrace which I have named Solomon's Portico. Well may this gate bear this name: 'tis one of the marvels even of this age of progress; the like to which I ne'er shall see again. Its folding-leaves are composed of that most precious metal, Corinthian brass. When our general destroyed the luxurious city of Corinth, about 150 years ago, all the costly treasures of untold value were given to the flames; gold, silver, copper, iron, tin, lead, were all fused together, and when the molten stream became cool, it formed one of the most brilliant, and as you may suppose, the most costly of precious metals, because not able to be imitated or reproduced. But there is one thing that disgusts one who has any pretensions to refined tastes. On this covered terrace, on the brink of a most precipitous valley, the opposite side of which rises to a still more imposing height, and is covered with most luxuriant olive-yards—on this glorious promenade, I say, are placed lame, blind, paralytic beggars, in all their unwashed and unkempt misery, and your sensitive feelings are deeply wounded by such scenes, and by the clamors for alms in so lovely a spot. The notion is that the Jew worshiper, on visiting his Temple, will there be more disposed to pity and relieve.

The time of worship is at the *third* and the *ninth* hour. And as there is no Temple of Mars here, or of Jupiter Stator, I pay my vows in the Court of the Gentiles to this mysterious Deity of the Jews. All who can possibly get up to the Temple itself, worship there, for they imagine that they pray more acceptably in its courts. When the cloud of the smoke of the burnt-offering is seen rising from the open courts of the golden altar, then all business is suspended for a short space, and wherever the worshiper may be—in the street, the mart, or on the housetop, he falls prostrate in adoration. We have received instructions never to interfere with this remarkable people in all matters touching their religion. But even if we had not, there is something so simple, so sacred, so imposing, that I am quite won towards their mode of religious worship, and I am constantly in the court of the strangers at the hour of prayer.

It is this that has gained me the hearty affection of the holy Simeon. He has not failed to observe the Roman centurion as he passed through the hall of the Gentiles to that of his own people; and now, from mere acquaintances, we are becoming closely attached friends.

I have also made the acquaintance of another most remarkable personage, a very aged widow. She is in her hundred-and-tenth year, and must be the very oldest person in the whole world. She has been a widow eighty-four years, and was married seven years. What changes has she seen in her long career! She told me this morning that she was not to die until she had witnessed the birth of One who should be the deliverer of his people, the Jews. She has predicted so many things that have actually transpired, that we cannot doubt her words. I thought at first she alluded to some civil revolution that she saw to be impending; but she spoke of this coming One as the Desire of all nations. So you see, my Cornelia, that not amongst ourselves at Rome, but here also, is there a sure and certain hope of a Mighty One, who is to bring back the golden age of liberty, of peace, of good will, yea, the universal brotherhood of man.

I have just spoken to Simeon about the words of the old prophetess, when he made me yet more astonished still; for he told me, in the most earnest tones of solemn assurance—the tones of one who believed every word he uttered—that he also was not to die until he had seen the Anointed One, who was to inaugurate our long wished-for age of gold.

Then he took from the folds of his dress a roll of his Scriptures, and, as he translated them, I started; for, lo! I was listening to much the same expressions as those of our favorite Virgil, in his "Pollio," which my Cornelia used to recite to me. I intend to make myself master of this glorious Hebrew language; my acquaintance with the Aramaic will help me considerably, and old Simeon has promised to introduce me to Eliezer, of Bethany, a Scribe, who will write out for me some of the choicest odes of prophecy. These Scribes get their livelihood by thus transcribing these sacred books. Thus, my Cornelia, when I can rejoin you at Baiæ, or at Puteoli, I may have the bliss of reading to you these lays of Judah's bards.

I must now tell you of another aged couple to whom Simeon has introduced me. They are of the tribe of Levi, a tribe set apart for exclusive ministration in the Temple. These Levites minister in courses, of which there are four-and twenty; and as they serve a week at a time, my new friends are only here twice in the year, besides the three great festivals, at which all attend. During the rest of the year my new friends live in the hill country of Judah, near to Hebron, the oldest city in the country, and perhaps in the whole world. I ought to tell that these Levites are distributed all over the country; they do not practise any handicraft, or follow any profession exactly, but are supported by tithes of the property, and spend their time in copying their Scriptures, or in instructing the children of their neighbors therein; they also write out portions of their laws upon parchments, which are attached to the wrists, or to the borders of their garments, and are worn as spells or charms, and hence are called phylacteries.

But, to return to my new Levite friends. The husband is called Zacharias; his wife's name is Elizabeth. Their lives are incomparable for virtue; you cannot be in their company without being influenced thereby. The devoutness of their lives, the suavity of their manners, the integrity of their morals, the wisdom of their words, take possession of your whole soul, and you feel that you are conversing with those who are entering the Elysian fields; or, as old Simeon would say, "they are not far from the kingdom of heaven." A fortnight ago they were here, for it was the old priest's turn of office. Simeon took me to their chambers once and again. They told me of their religion and their God.

They had with them a little babe, whom I supposed to be their great grand-child, or some orphan babe, whom they were bringing up with love and tenderness.

But what was my intense astonishment when the old man assured me with a beaming countenance, and yet with reverential awe, that this was the miraculous son of his old age—the son of his wife Elizabeth. Simeon, Anna, and scores besides, assured me that this was the fact. The rejoicing parents told me of the founder of their race, born in the old age of his parents likewise. I asked whether this miraculous child was to be the second founder of their race and name, even He for whom Simeon and Anna were lingering so long on earth; but, overpowered with strong emotion, the old man made reply, whilst the mother seemed to shrink with a holy horror from the bare idea, "Nay, verily! thou, child, shalt be the prophet of the Highest One, to go before his face, even as the herald messenger to prepare his way." They kissed their babe in exultation, looking for the day-spring from on high that is just about to dawn upon their highly-favored land. Surely, my Cornelia, we are on the eve of most eventful times.

The old man, Zacharias, told me that for nine long months he was stricken with dumbness because he refused to believe that his Elizabeth could become a mother in her sere old age. But now that his mouth is once more opened, he speaks as one of the lofty minstrels of our country, in strains of lofty song. Never shall I forget the ode of praise which the aged minstrel poured forth as a benediction over his dear babe! What wonders is this babe to witness! and what glorious ambassage is the man to proclaim!

Little will my Cornelia anticipate the tidings herein conveyed when she breaks the thread of this packet; and as little did I suppose, when I wrote you so lately from Joppa, on my arrival in this wondrous land, that I was to be shown such scenes of marvel.

The Feast of Tabernacles is close at hand; and, as it is a scene of peculiar joy, it has been deemed advisable to make most of the enrolment during that festive week, especially as the people will be moving up and down the country. The polling must last some time, as each family has to be enrolled to the place where its particular register is kept. Another courier will not leave for Italy until the enrolment is completed.

* * * * * *

May you live. Farewell!
A. U. C. 753. Ides of July.

Correspondence.

From Bro. T. B. Tamblyn.

BRO. GRANT.—Permit me to say, through the Crisis, that the Lord is at work once more in Concord. Sinners have been converted, backsliders reclaimed, and the people generally are being moved upon by the Spirit of God. Last Lord's day morning, at half past eight o'clock, we met at the water for the purpose of attending to the ordinance of baptism, and twelve willing souls were buried with Christ. We had a good time, thank the Lord.

Bro. H. Munger is laboring with us, and God is with him, and is blessing his labors abundantly. We believe Bro. M. to be one of God's *faithful* servants. May the Lord keep him in these last days.

In behalf of the church,
THOS. B. TAMBLYN.
Concord, N. H., April 2d.

From Bro. W. B. Perkins.

To the Church in Bath, of the faith of the gospel of Jesus Christ, greeting:—In obedience to the request made to me when I left you some three weeks ago, I take my pen to write you this short letter, to the end that ye may be established in every good work. I have not forgotten to make mention of you in my prayers; that he who has begun a good work among you may continue it unto his coming and kingdom. Ye yourselves know that when I was with you, I told you that in these last days men will not endure sound doctrine, but follow after doctrines of men. You know that after the children of Israel had said, "All that the Lord hath said will we do, and be obedient," how soon they were ready to make to themselves gods of wood and stone, and sacrifice their seed to the image of Moloch.

I have not time now to carry your mind along through the various changes which have taken place to the present time, and show you how sects, denominations, and churches, have come up through trials, difficulties, and opposition, and gained a name, prospered, left the first principles, become conformed to the world, ceased to be separate, and followed after covetousness and doctrines of heathen philosophers. This I will tell you when I come to you again; which will be soon, if the Lord will.

I wish now to call your attention to the multiplicity of doctrines taught at the present time; especially among those called after our name. There are some who would bring us into bondage; judging our liberty, which we have in the gospel. But "stand ye fast." Be not easily moved by every wind of doctrine. "Try the spirit, and see if it be of God." "Study to show thyself approved unto God." Be not carried away of false doctrines. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "Behold I come quickly; hold that fast which thou hast, that no man take thy crown."
W. B. PERKINS.

Married.

In Concord, N. H., March 28th, by Rev. Dr. Flanders, Captain E. F. GORDON, late of the 12th N. H. Vols., and Miss EUNICE C. HOOK, daughter of Elder John G. Hook, of Concord.

In Danbury, N. H., March 25th, by Rev. J. H. Thing, Mr. GEORGE K. JEWETT and Miss LOVINA, daughter of Deacon Amos Smith, both of Danbury.

In Hatley, C. E., March 27th, by Zebina Young, Mr. CHARLES L. PECK, of Wolcott, Vt., and Miss PHEBE ROWELL, of Hatley. [*Herald*, please copy.

Obituaries.

BUSH. Died in Walker's Neck, Brown County, Ill., Oct. 6th, 1865, of typhoid fever, Bro. Joseph Bush, aged thirty-five years, three months, and eleven days.

Bro. Bush was a faithful and good man. He had been a deacon in the church since the year 1852. He loved the truth, and died in the expectation that the great Life-giver would soon come, and give him, with all the faithful, a crown of life.

The writer was called on to attend his funeral, and to administer words of comfort to his friends, which he did, from Dan. 12:13. The days are nearly ended, when Daniel and all the sleeping saints will rise and stand in their lot. May the grace of the Lord ever rest upon the mourners.
LARKIN SCOTT.

MCCORMICK. Fell asleep in Jesus, Jan. 23rd, 1866, Mary McCormick, wife of Charles McCormick, aged fifty-seven years.

The subject of this notice had enjoyed the christian religion for about forty years. She was a good wife and a kind and affectionate mother. The embassador of the cross always met with a kind and welcome reception at her house, regardless of sectarian names. She leaves a large circle of friends, who mourn her loss. She rests from her labors, and her works will follow her.

Brethren and sisters, pray for us, that we may be an unbroken family in the kingdom of God.
W. P. MCCORMICK.

WOOD. Died in Buckfield, Me., Dec. 23rd, 1865, Charles V. Wood, aged thirty-three years.

The subject of this notice had embraced the gospel hope. It enabled him to die in peace. He sleeps in Jesus, awaiting the resurrection of the just. He leaves a companion and four children to mourn thier loss, with a large circle of friends. May God's grace sustain them in their affliction.

"We shall greet him at home, we shall greet him,
Though now he is hid from our sight;
We think of the time we shall meet him,
And it oft fills our hearts with delight.
We have laid him away in deep sadness,
Yet not without hope in our breast;
For again he will join us with gladness,
And enter the heavenly rest."
E. M. HAGGETT.

PERKINS. Died in Meredith, N. H., March 11th, 1866, of lung fever, Sr. Sarah Perkins, aged eighty years.

Our sister embraced Christ over fifty years ago, and was baptized by Eld. Ebenezer Knowlton, and united with the Freewill Baptist church. In 1844 she united with the waiting church, looking for the return of the Nobleman, to establish his kingdom. She passed away without a struggle or a groan, saying her trust was in the Lord. She now rests on the hill, a few rods from the house, where repose a companion and her son Charles, whom the Lord called to preach this gospel of the kingdom. But now they sleep to awake when the trumpet sounds.

A discourse was delivered on the occasion by Eld. O. G. Smith, from Psa. 132:14.
J. G. SMITH.

CARR. Died in Ripley, Me., March 15th, 1866, Martin A. Carr, aged twenty years and seven months.

So many of his friends and relatives are readers of the Crisis, they were anxious to have his name mentioned in this paper. Mr. Carr's case presents one of the most interesting of death-bed conversions. The struggle was between himself alone and God. No one prayed with him, and but few spoke with him on the subject of religion. He died full of hope, peace, and holy joy.
TIMOTHY GOLDTHWAIT.

Summary of News.

FOREIGN.

Liverpool, March 23d.

The *Irish Times* learns from reliable authority that the escape of Stephens is no longer a matter of doubt, as he arrived safe in Paris on Sunday morning, March 18th, when he immediately sent a telegram to his wife, who was staying at Cork, expecting every day instructions to embark for America. She and her sister forthwith set out for England, en route for Paris, to join her husband.

A Madrid telegram says the Spanish government has received important dispatches from its Minister at Washington, but upon what subject is not stated.

The London *Star* says Lord Grosvenor's resolution was drawn up by Mr. Disraeli, and if it should obtain a majority it will be followed immediately either by the resignation of the government or a dissolution of the House, but most probably a dissolution.

Alarming war rumors continued at Vienna, but the news is conflicting. Recruiting for the Austrian volunteers in Mexico was about to commence.

Liverpool, March 25th.

Affairs between Austria and Prussia look more threatening, so as to suggest an immediate tender of mediation by England, France and Russia. The Breslau papers publish letters from Vienna purporting to give information of warlike preparations in Austria. At Pruchna, on the Austro-Prussian frontier, space has been marked out for a military encampment. Four thousand laborers are to be employed in repairing and arming the fortifications of Cracow, for which work the sum of 1,000,000 florins will be applied.

From France we learn that Napoleon had received the address of the Corps Legislatif and made a speech, accepting the vote of the great majority as a continued indorsement of his policy, and spoke in favor of the extension of a liberty calculated to strengthen and enlighten government, not a liberty which may become an arm to undermine and overthrow it.

It is positively asserted that Head Centre Stephens is a guest of John Mitchell in Paris, and will leave Havre for New York shortly. He quitted Ireland in a sailing boat, via Galway.

Fenian affairs had received some attention in Parliament. The Attorney General for Ireland said, with respect to parties under arrest who had come from America, he was ready to give a favorable consideration to their applications for release on their promising to leave Ireland and return whence they came.

IMPUTED DESIGNS OF NAPOLEON.—A Paris letter says that it is by no means impossible that Napoleon is aiding and abetting Prussia in her alleged designs upon the Duchies, and in her desire still further to have Austria humbled. Napoleon might gain considerably by a war between Prussia and Austria. In exchange for his neutrality, or moral aid, and in exchange for the maritime advantages which she would gain by the annexation of the duchies, Prussia might be willing to give up to France the long coveted Rhenish provinces and make the Rhine the "natural boundary" of France. In the course of the conflict Italy might be able to seize Venetia, which, once in her hands, France would never permit to be restored to Austria; and in exchange for this the Italian government would doubtless be willing to abandon, finally and forever, the idea of making Rome the Capital, and even willing to guaranty to the Pope his temporal sovereignty.—*Boston Journal.*

DOMESTIC.

Fenian Manifesto.

Arrival of Stephens in Paris—Reasons for leaving Ireland—Intended Visit to this Country.

HEADQUARTERS FENIAN BROTHERHOOD,
NEW YORK, April 5th, 1866.

To the Fenian Brotherhood:

Brothers—It is my duty to announce to you the arrival in Paris of James Stephens, C. E. I. R., and to prepare you for his coming to the United States. Four days previous to his leaving Ireland he dispatched a special envoy to your Head Centre, with instructions to publish the following facts as soon as it became certain he had reached the French capital in safety.

First—He informs the American and Irish American public, through me, that he left the organization in Ireland in as good condition as it had been since the recent Fenian scandals begun in America and had cast a gloom over the hopes of all true lovers of freedom, and that he had placed the reins of his Government in the hands of competent, devoted and well tried leaders to direct it during his temporary absence.

Second—That he went to Paris on more important business connected with the present struggle for Irish nationality, and not because he has been forced thereto by the enemy.

Third—He is now coming to the United States for the purpose of restoring harmonious counsel and well concerted action among all true friends of Ireland on the American continent, to reconcile all discordant elements, and to make a last appeal for his suffering country to all liberty-loving men throughout the world. His stay will be but short in our midst. Let us receive his advent to these shores as his patriotic devotedness, his high talents and stern fidelity deserve. May dire discords and hateful jealousies vanish from among us at his approach. May they cease henceforth and forever to be the fell and constantly-recurring destroyers of our hopes for national resurrection.

I remain, in fraternity, your faithful servant,
JOHN O'MAHONY, H. C. F. B.

RELIGIOUS INTEREST IN CHELSEA.—A very powerful and remarkable religious interest is now existing in this city. For several weeks there has been considerable interest in some of the churches, which resulted in the Baptist church securing the services of Rev. A. B. Earle, an Evangelist to labor there. The other churches entered heartily into the work, and their labors have been abundantly blessed. On Sunday evening a meeting was held in the Chestnut street church, at which it was estimated that there were 1600 persons present. At the same time a meeting was held in the vestry which was filled, and it is estimated that a thousand persons went away, unable to gain admittance. It is believed that there were at least three hundred persons at these meetings who took the position publicly, either of those inquiring what they should do to be saved, or as rejoicing in having obtained peace through repentance and faith in Christ. The work embraces all classes in the community, and among the converts are members of the medical and legal professions—men of high standing and influence in the community, and men of over three score years, who have come with the simplicity of little children and given their hearts to Christ. The work is deepening in its influence and power, and it seems as if the whole community was moved by it. Meetings are held from 8 to 9 A. M., and from 3 to 5 P. M., and in the evening. There is no excitement, but a deep and impressive earnestness and solemnity.

METEORIC EXPLOSION.—The Charleston *Courier* of the 11th ult., says: "The inhabitants of Charleston were much surprised by an unusual phenomenon that occurred at about half-past eight o'clock the previous evening. The air at the time was still, and a slight shower was falling. Suddenly a vivid flash of light, considerably different in character from ordinary lightning, everywhere prevailed; and, after an interval of about one minute, came a heavy explosion, producing in many instances a jarring of windows, similar to an earthquake. A colored sentinel described the phenomenon as a falling star, and pointed to the southern heavens as the region from which he saw it descend."

New York, April 9. A Washington dispatch says it is generally expected that the President will, in a few days, release Jeff. Davis and Clement C. Clay on parole.

Halifax, March 9. It is reported that the steamer England has the cholera on board. She is in quarantine, and has 1200 passengers.

☞ A dispatch says the people of Vicksburg are much alarmed at the high water. The river is advancing steadily and already encroaching on Grove street, covering half an acre. The planters are in the greatest alarm, and there is every indication that the river will break the levee and overflow the country.

☞ A letter from Point Coupee, La., gives the particulars of a terrible hail storm, in which, in twenty minutes, hail, from the size of a quail egg to a chicken egg, fell in sufficient numbers to cover the ground seven inches deep, beating down fences, breaking trees and doing much damage in killing stock and poultry.

☞ A French official return shows that the Mexican expedition has cost France, up to the 31st of December, 1865, no less a sum than £27,000,000 sterling. The losses in the French forces, land and sea, have been 11,414 men, namely: Killed, 3319; died from wounds or effects of climate, etc., 4928; disabled for life, 3167; grand total, 11,414.

☞ According to the Cork *Examiner* upwards of four thousand persons left Ireland during the first week of the present month, going to the United States by way of Queenstown. It is estimated that two-thirds of the number were of the middle and farming class.

☞ A young American lady, brought up in the Christian faith, joined the Jewish Church at Chicago a few days ago.

☞ The Mobile Tribune says a genuine, unmistakable case of cholera has made its appearance in that city.

Notices.

Notice.

We shall commence a meeting in the Chapel, corner of London and Decatur streets, East Boston, Monday evening, April 9th, to continue as long as duty may demand.
JOHN G. HOOK.
C. GOODRICH.

P. S. The meetings will be continued at Lowell Street Chapel this week and next. I expect Bro. I. Damman to assist in the meetings both at Lowell Street and East Boston.
JOHN G. HOOK.

Notice.

What church in New Hampshire would like to have the next quarterly session of the New Hampshire State Conference held with them, which by vote is to commence on Thursday, previous to the first Sunday in June? Will you write me relative to it, and direct to East Boston, Mass., so that due notice may be given of the same?
A. W. SIBLEY, Secretary.

Notice.

To the brethren in Connecticut, who have written me desiring my labors, I wish to say through the Crisis, I intended to have visited you ere this; but owing to the urgent necessities of other places, I have hitherto been hindered. But I will come as soon as I can, and will give you timely notice through the Crisis.
A. ROSS.

Notice.

A. Flavell has issued a tract containing evidences from the types on the year and season of the year for the coming of our Lord. It will be sent free of charge to all who send their address.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign.
WM. SHELDON.

Photographs.

Bro. T. E. Wood, of Portsmouth, N. H., will send the photographs of Elds. C. Goodrich and H. Munger (album size) on the receipt of 25 cents each. The large size, suitable for framing, 75 cents each.

He will also send the picture of Bro. M. B. Czechowski (album size) for 25 cents; the proceeds to be appropriated to the European mission.

☞ Address T. E. WOOD, Portsmouth, N. H., enclosing stamp to prepay postage.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N. Y.
CLINTON COLGROVE, Bap. Minister.

Notice.

Preaching brethren coming to Hoosick will please to correspond with George B. Keach, Hoosick Falls, N. Y. Box 2.

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I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

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LOWELL STREET CHAPEL, BOSTON.
J. G. Hook .... Sunday, March 11th and onward as the Lord directs.

Charlestown, Mass., (69 Maine Street), Sunday, April 15th, at [illegible] o'clock A. M., and 3 and 7 P. M.
WM. C. THURMAN.

Lawrence, Mass .... Sunday, April 15th
J. COUCH.

Concord, N. H., (Angelos Hall), Lord's day, April 29th
B. P. MANNING.

Springfield, Mass., Barnes' Block), Lord's days, May 6th and 13th, and through the week intervening.
SAMUEL CURRY.

Worcester .... May 3d
Springfield .... May 4th
New Haven, Ct. .... May 6th
Hartford, Ct. .... May 13th
New Haven, Ct. .... May 20th
New Britain, Ct. .... May 27th
New Haven, Ct. .... June 3d
Hartford, Ct. .... June 10th
Warehouse Point .... June 17th
J. S. WHITE.

North Norway, Friday evening, April 13th, and over the following Sabbath as the brethren may appoint.
A. H. WALKER.

Concord, N. H., (Angelos Hall) .... May 6th
Rochester, N. H., (McDuffee District, where Bro. Smith may appoint) .... Sunday, April 15th
JOSEPH PINKHAM.

South Gardiner, Me., (Booker school-house), April 15th
Richmond .... April 16th
Brunswick .... April 18th
Bath .... April 21st
over Sunday, and as long as the Lord will.
Will Bro. Booker meet me in Gardiner, Saturday, April 14th?
W. B. PERKINS.

CONCORD, N. H.
H. Munger .... until Friday, April 13th
Timothy Cole .... April 15th and 22d
Wm. Sutherland .... April 29th
John Couch .... Sunday, May 6th

Loudon Ridge .... Sunday, April 15th
H. MUNGER.

South Reading .... Sunday, April 29th
C. GOODRICH.

West Abington .... Sunday, April 15th
ABIGAIL MUSSEY.

Guilford, Ct .... Sunday, April 15th
and through the week.
Salem, Mass. .... Sunday, May 6th
L. BOUTELL.

Northwood Narrows, N. H. .... April 13th
and over the following Sabbath.
Manchester, N. H. .... Sabbath April 22d
T. M. PREBLE.

Piermont, N. H., (Clay meeting-house) .... April 15th
Piermont, N. H., (Clark school-house) .... April 22d
Orford, Quinttown, N. H. .... April 29th
Pomfret, Vt., (as J. Herington may appoint), May 6th
L. C. GLAZIER.

Epsom, (where Bro. Marden may appoint—for baptism) April 22d.
Melvin Village (for baptism) .... April 29th
Parsonsfield, (where Bro. Moulton may appoint), May 6th.
Moultonborough .... May 13th
T. W. PIPER.

Lovely Street, Ct .... Sunday, April 22d
WILLIAM RIPLEY.

Guilford, Conn .... Sunday, April 15th
Bro. L. Boutell will be with me.
B. HITCHCOCK.

Dover, N. H. .... Sunday, April 15th
J. G. SMITH.

Clarktown .... Thursday, P. M., April 19th
Pittsfield .... Thursday evening, April 19th
Concord, (where Bro. Lord may appoint), Friday evening, April 20th.
North Sutton, (where Bro. Jesse Hagen may appoint), Saturday evening, April 21st, and Sunday 22d.
Danbury, (where the brethren may arrange), Thursday and Friday evenings, April 26th and 27th.
East Canaan .... Saturday evening, April 28th and Sunday 29th.
C. H. WILLEY.
J. H. F. VARNEY.

Summersworth, Great Falls, N. H., Wednesday evening, April 18th, through the week, and over the following Lord's day.
L. C. MCKINSTRY.

Enfield, (at Bro. Theodore Pease's house), Saturday evening, April 14th.
Scitico .... Sunday, April 15th
R. WILLIAMS.

Sangerville, (near Bro. Oren French's) .... April 22d
Exeter, (Chamberlain school-house) .... April 29th
Brewer, (as brethren may arrange) .... May 6th
Levant, (Emmerson's Mills) .... May 20th
Sebec, (near Bro. Harriman's) .... May 27th
I. K. LOMBARD.

East Bowdoinham, (with Bro. H. D. Reed), Thursday evening, April 12th, and over the following Sunday.
R. R. YORK.

Concord, N. H., (corner of Green and Center Streets), Sundays, April 22d and 29th.
W. W. SUTHERLAND.

Pine Tree School-house, North Salem, N. Y. (or as Bro. Bailey may appoint) .... Sundays, April 15th and 22d
Thomaston, Ct. .... Sunday, April 29th
Wrightville .... evening, May 4th
GEO. L. TEEPLE.

West Barre .... April 15th
Brockport .... April 22d
Darien City, Genesee Co. (as Bro. Henry Sharrack may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. B. C. Simonds, at 4 P. M. same day.
C. F. SWEET.

Newfield, Ct .... Sunday, April 15th
A. SIMPSON.

Warner, (Waterloo Village), N. H.) .... April 15th
SIMEON ROBY.

Freeport, (Swamp school-house) .... Sunday, April 15th
I. C. WELLCOME.

East Granville, Mass .... Saturday evening, April 14th and over the next Lord's day, April 15th, at Bro. S. Oatley's.
At Bro. Stephen Herrick's .... Tuesday eve, April 17th
East Hartland .... Wednesday eve, April 18th
Barkhamstead, (at the dwelling of Jason Case), Thursday evening, April 19th.
H. ROCKWELL.

AGAWAM, MASS.
H. Pratt .... Sunday, April 15th

Concord, N. H., (Angelos Hall) .... Sunday, April 22d
J. G. SMITH.

Plainfield Pond .... April 22d
West Hoosic, (Advent Chapel) .... April 29th
WM. J. BLANCHARD.

Lee, N. H. .... April 15th
C. S. EMERSON.

Richmond, R. I., (Clark's Hall), Saturday evening, April 28th, and Sunday, 29th, day and evening.
L. E. OTIS.

Rutland, Vt. .... Lord's day, April 15th, and 22d with intervening evenings, if the brethren so arrange.
Champlain (Village), N. Y., A. M. .... April 29th
Massena, (as Bro. D. T. Taylor may arrange), May 6th
G. W. STETSON.

Abington, Ct. .... Sunday, April 15th
E. BELLOWS.

Abington, Ct .... Sunday, April 15th
H. F. CARPENTER.

WEST FALMOUTH, ME.
Clarkson Goud .... Sunday, April 15th

East Bowdoinham, (Lancaster school-house), Sunday, April 15th.
H. D. REED.

Cheshire Street, Ct. .... Sunday, April 15th
S. WOODRUFF.

Meredith, (where Bro. Calif may appoint), Sunday, April 15th.
NELSON HARRIMAN.

Manchester, N. H. .... Lord's day, April 15th
Biddeford, Mass. .... Lord's day, April 22d
C. C. STEVENS.

Business.

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THE TURTLE DOVE.

Hark! don't you hear the turtle dove,
The token of redeeming love?
From hill to hill we hear the sound,
The neighboring valleys echo round.
O Zion! hear the turtle dove,
The token of your Savior's love;
He comes the barren land to cheer,
And welcome in the promised year.

The winter's past, the rain is o'er,
We feel the chilling winds no more;
The spring is come, and summer, too;
All things appear divinely new.
On Zion's Mount the watchmen cry,
The resurrection's drawing nigh;
Behold, the nations from abroad
Are flocking to the mount of God.

The trumpet sounds, both far and nigh;
Oh sinners, turn, why will you die?
How can you slight the gospel charms?
Enlist with Christ, gird on your arms;
These are the days that were foretold
In ancient times, by prophets old;
They longed to see the glorious light,
But all have died without the sight.

The latter day is verging on,
And fugitives are flocking home;
Behold them crowd the gospel road,
All pressing to the mount of God;
Oh yes! and I will join the band;
Now here's my heart, and here's my hand,
With Satan's band no more to be,
But fight for Christ and liberty.

His banner soon will be unfurled,
And he will come to judge the world;
On Zion's Mount we then shall stand,
Surrounded by fair Canaan's band.
The sun and moon will darkened be,
And flames consume the land and sea;
When worlds on worlds together blaze,
We'll shout the great Redeemer's praise.

[This hymn was sung more than thirty years ago.—Ed.

A CRY FOR NEW LIGHT.

In a recent number of the *Bibliotheca Sacra*, there is an article entitled, "Is Theology an Improvable Science?" from which we quote the following significant paragraph: "Though the evidences of religion is a hackneyed subject, yet on this theme the church seems to be calling for new light. Particularly the prophecies are in a very confused state. The argument from the fulfillment of the prophecies is presented in a very uncritical and unsatisfactory manner, much more calculated to justify infidels, than confirm christians. When do the apostles quote the Old Testament strictly, and when loosely? How much chronology is intended in the definite numbers of their fervid strains? Let us reflect that infidels have been blamed for not accepting constructions which afterwards the most learned orthodox interpreters have upset. Recollect the four kingdoms in the second and ninth chapters of Daniel, and Professor Stuart's interpretation of them. The fact is, all our books on the subject are behind the age. Then the interpretation of the prophecies in the New Testament lie in the greatest confusion. We have either the neological temerity or the pious dogmatism of the Adventist, and each unworthy of our confidence. Oh, for some sanctified erudition to clear up the subject. Oh, that Christ would verify his promise, and give to some selected student in Andover, or some other seminary, the morning star to beam on our darkness."

This cry for some wonderfully gifted genius—some superhuman man, who shall solve all our problems, remove all our difficulties, and tell us whereabouts we are, and whither we are drifting, is several times repeated, in various forms, in the elaborate paper from which we have quoted. But the great revealer and harmonist, who is to disentangle prophecy from the sorrowful confusion into which interpreters have thrown it, whether he be raised up in the theological seminary at Andover, or in same other more highly favored college, must not be an "Adventist." That is settled. Whatever a man's qualifications otherwise, if he be an "Adventist," he is "unworthy of our confidence." Let it be distinctly understood that this point is settled once for all. Yet, associated with this sentence of disqualification is the cry, "Oh, that Christ would verify his promise, and give to some selected student . . . the morning star to beam on our darkness."

Now, as we are painfully conscious of the perplexities of the church, and the heavy cloud of darkness through which she is groping, we are anxious to ascertain the promise of Christ referred to in this earnest aspiration. Our only guide is the phraseology of the learned writer, There are three passages of Scripture to either or all of which he may allude. The first is 2 Pet. 1: 19,—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." The second is Rev. 2: 28,—"And I will give him the morning star." And the third is Rev. 22: 16,—"I am the root and the offspring of David, and the bright and morning star."

The first of these Scriptures assures us that we do well to take heed to prophecy, as unto a light that shineth in a dark place, which is the very thing the rejected "Adventist" does, and for which the writer rejects him as "unworthy of confidence." The second is the crowning promise in a list of honors to be bestowed on those who "hold fast" amidst tribulations, heresies, and apostasies, until Christ come. But neither can this Scripture be alluded to, for the second coming of Christ is the very point of the passage, and the "Adventist," who has been turned out of the witness-box, is the only man that rightly understands it; and the third scripture is a glorious description of our Lord, in a paragragh whose last words, as spoken by himself, are, "Surely, I come quickly." But this is the doctrine which the disqualified witness proclaims, so that the aspiration of the essayist can have no reference to it. It comes then to this, that the prayer for a selected student who is to scatter the bewildering mists from the eye of the perplexed church, cannot be answered according to "Christ's promise." His promise, in the only passages of his own book to which the mourning essayist can allude, distinctly refers to his personal return to our world as the predetermined remedy, the divine catholicon, for the manifold diseases and sorrows of his church; but, as the teachers of that sublime and soul-animating reality are unworthy of confidence, which is the same thing as to say that their doctrine is unworthy of belief, it follows clearly that our brother's bewilderment is not likely to terminate by the uprising of any prodigy of genius in Andover, or any other seminary. The prayed-for prophet may have every qualification that the petitioner can desire, but if he is destitute of that one which the Scriptures make essential to a well-instructed scribe, what will he do for us? Just pass before our aching eyes a few more meteoric lights, and tell us that the Lord is not coming.

Great, indeed, is the work cut out for this imaginary embodiment of "sanctified erudition"! He has to place the evidences of religion in a new and clear light, which shall flash confusion on all sceptics; to disentangle the argument respecting prophecy from its state of confusion; to verify, or correct, the apostles, as the case may require, when they quote from the Old Testament; to tell us when we are to accept their chronology literally, and when to set it down to the poetry of their fervid strains. The immensity of the toil thus sketched for the paragon that is to be, is enough to damp the ardor of the most enthusiastic aspirant for immortality. Where will he begin? How will he proceed in his gigantic enterprise? We foresee the stern difficulties of his task, and give him our deepest sympathy beforehand. Let him begin with the "Evidences;" and when he has placed them in a new and clear light, commanding the consent and admiration of christendom, let him proceed to disentangle the argument respecting "Prophecy" from its chaotic condition; and if he can do this without sliding into the prohibited region of Adventism, he will indeed dim the lustre of the seers of both Testaments, and earn the eternal gratitude of all the *post*-millennialists in the world. But here a question faces us which presses vehemently for an answer. Will the work of this mighty mind be the fulfillment of any "promise" of Christ? That is the question upon the very ground taken by the *Bibliotheca Sacra* itself. And our answer distinctly and emphatically is—*No!* Our Lord has given no promise which requires as a condition of its accomplishment disbelief of the doctrine of his *pre*-millennial advent. The coming of the Lord is the "blessed hope" set before believers by the Holy Ghost. To reject this, therefore, is to launch ourselves on a dark sea of difficulties, across which no pilotage of "erudition" will ever carry us. If the polar star be despised, you are likely to dash against rocks, or sink in quicksands, however brilliant the comet you have selected as your lamp.

But so it is. The doctrine of looking and waiting for the Lord, so precious to the early christians, is not believed by the moderns. Great men, profound thinkers, intellectual giants—so called—are sought after and admired, but the determination is to keep the Savior himself in a far country still "Up" make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" It is significant, however, that we have elaborate essays and loud complaints concerning the doctrinal perplexities and practical difficulties of the church, by the very men who look with sovereign contempt upon the so-called "pious dogmatism" of those who are looking for the Savior, the Lord Jesus Christ. Such lamentations over the distracted state of christendom would, if made by us, be instantly seized upon as a libellous intimation that christianity had failed; but when made by those who give point to their deplorable outcries by a sneer at the weaklings who believe that the return of the Lord himself is the decreed solvent of all difficulties, they are full of most instructive meaning.

The teaching of "Millenarianism" is characterized, in not a few of our pulpits, as "positively wicked," and its teachers as "babblers." Of course *we* do not see the wickedness of a doctrine which teaches saints to look for the fulfillment of the promise of their blessed Lord; and, as to being babblers, the teachers of this scriptural faith feel it no dishonor to find themselves in the company of Paul, who was thus contemptuously designated by certain Grecian philosophers, when he preached Jesus and the resurrection. That babbler taught the Athenians that God hath appointed a day in which he will judge the world in righteousness by the risen Savior, which is precisely the doctrine we teach on apostolic authority

We really think that brethren, who are looking in all directions but one for the succor to the church, amidst the rising tide of heresies, should be thankful to those who remind them that the return of the Lord *may* be the divine succor in the day of distress. What have we here? "For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation to me, and my fury it upheld me." We are not afraid of the swelling tide of heresy which so alarms those who scorn our faith, for we have been taught to expect it, and we have some idea—faint, doubtless, but better than none—how it will be met, and how it will issue. At all events, if it is too much to expect gratitude, their compatriots in the besieged city should at least listen patiently to Millenarians when they suggest a reading of a certain clause of the General Orders, which is fitted to inspire the hope not merely of successful resistance, but of positive victory. Surely our *interest* in the safety and honor of the church of Christ is equal to that of our brethren. Why not give us credit for a consciousness of this fact, and a consequent desire to know what is *actually revealed* regarding the future of that church? Beyond this we do not go a hair's breadth; but our brethren have gone far beyond that which is revealed, and sketched out a plan of operations for God which is destitute of the sanction of his authority, and which is, therefore, of course, altogether illusory. We have, in brotherly affection, suggested this, and they are angry; yet that which justifies our suggestion is the remarkable fact that, side by side with their words of anger, we find a lamentable cry for more light.—*The Rainbow.*

For the World's Crisis.

LETTERS ON REVISION.

LETTER III.—THE WORDS IN ITALICS.

Let an observant reader take up an English Bible, and he will notice in it some words printed in *italic letters*. Being accustomed to find such words in other books *emphatic*, or of special importance, he attempts to give them their usual stress; but perceives he can not do it and make sense. He feels that he must now learn some new rule for the use of italics; and he can not help thinking, Why should there be an established rule for using italicized words in other books, and a different or contrary rule for their use in that one Book, which God gave for all to read and try to understand?

To this inquiry, we would reply: In God's book, as he gave it to men, are no such italicized words. But in translating that book into English, in order to give its full meaning it was thought necessary to use some words in the English, where no corresponding words are found in the inspired Hebrew and Greek. Such words were printed with a different style of type, and are now found in italics. These italicized words in the Common Version, however, besides being unemphatic, often render a sentence less concise and forcible, and sometimes they manifestly encumber it. See Matt. 1: 6; 3: 15; 4: 25; 5: 20; 13: 17; 16: 2, 3.

If any word is necessary in English to give the full and exact meaning of the Hebrew or Greek original, that word is in reality a part of the translation, and should be printed with the same kind of letters as the rest of the translation. And if any word is not necessary to give the sense of the original, it should not have a place in the translation. These are now acknowledged principles; and their application to the New Testament by the learned revisers, has swept entirely away the anomalous and cumbersome words in italics. See, in the Revised Testament, the passages last referred to.

Yet in a few instances, it may be desirable to indicate, to the ordinary reader of the Scriptures, a meaning which the scholar clearly sees is *implied* in the original, although not fully expressed in the written words. In such a case, the reader might be embarrassed, or might overlook the implied meaning, and in consequence misapprehend the passage. In the Revised Testament, such a meaning, occurring in some twenty-six passages, is indicated by one or more inclosed in brackets [ ]. See John 7: 39. Rom. 9: 31, 32; 12: 6, 7, 8, 19. 1 Cor. 11: 10. 2 Cor. 12: 18. Gal. 2: 5.

Brackets are also used to inclose passages that are wanting in most of the oldest and best manuscripts See John 7: 53, 8: 11. Rom. 11: 6. 1 Pet. 4: 14.

C. W. WATERHOUSE.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

Let me ask a few more questions about the resurrection of the wicked, and then go to another part of the subject First, how can Christ deny the wicked before his Father and holy angels, if they never rise from the dead, and come before him at the judgment? for thousands are dead, who have denied Christ before men

Second Are there not many now dead, who have preached the gospel, and have labored in the name of Christ, and yet died in their sins, or errors, at last, who will plead before Christ, at the great judgment day, saying, "Lord! Lord! have we not prophesied in thy name? . . and in thy name done many wonderful works?" But how can this be, if they do not rise from the dead?

Thirdly. How will many say, "Lord! Lord! open unto us," if they are not there, in the great day of accounts?

Fourthly. How can Christ divide the great multitude, small and great, who stand before the judgment throne, if none of the wicked are raised up to be there, and all the wicked are destroyed in flaming fire, who were alive when he comes?

Fifthly How can the murderers of Jesus look on him, if they are not alive before the judgment seat of Christ?

In all the Scripture that we have brought forward to prove the resurrection of saint and sinner, we have found no account of an immortal soul coming back from heaven and joining the body at the resurrection, and yet there are many who deny the literal resurrection, rather than give up the heathen dogma of the immortality of the soul.

We will now come to the saints' inheritance, where they will reign with Christ to all eternity First, we firmly declare that it will be on this earth, renewed. We think the holy book will sustain us in the declaartion. Please turn to Psalm 115: 16: "The heavens, even the heavens, are the Lord's, but the earth hath he given to the children of men." And in Matt 25: 34, the Savior says, "Come, ye blessed, . . . inherit the kingdom prepared for you from the foundation of the world." Can we ever find proof of any kingdom that was prepared for God's people, from the foundation of the world, but this earth? no, indeed! not a word of it in the Bible. When our dear Savior was about to leave this world, he said to his disciples that they could not come to him, but he would come to them, and there is plenty of Scripture to show us that when Christ comes after his saints, he will then raise the dead, destroy the wicked, and destroy death and the devil, and the dominion "under the whole heaven shall be given to the saints of the Most High."

Please look at Gen. 1. 28, where we are informed that the dominion over all the living creatures was given to Adam and his posterity. This must be "the first dominion" that should come to the "tower of the flock."—Micah 4: 8. We also read in Isaiah 9. 6, 7, where the prophet was speaking of the Messiah, and says, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice forever." We are also informed that the Great Supreme has declared that he will perform this; then it will surely take place; and if Jesus is to reign on the throne of David forever with his saints, under the whole heavens, then it certainly will be on this earth, when it is renewed, or regenerated, and not in that place that the ministers tell us about, which they say is "Beyond the bounds of time and space."

Now please turn and read the following passages of Scripture, and see how plain the Bible proves the inheritance of the saints to be on this earth: Ps. 37: 9, 11, 18, 29, 34; Prov. 10: 30; 11: 31; Dan. 7: 27; Matt. 5: 5; Rev. 5: 9, 10; 11: 15, and Isa. 65: 17, 18, 19. Kind reader, do not let any one lead you to spiritualize these passages all away, and thus change the word of God into a lie, while they try to make you believe the doctrines and commandments of men. Here I would ask the reader, do you think the God of heaven would inspire holy men of old to write the Scriptures in such a blind manner that we could not understand them, and then require us to call upon the ministers to come to us and spiritualize all these passages to correspond to the heathen philosophy? If you think our heavenly Father is a God of truth, be sure to take his word as it reads; and believe God means just what he says, and says what he means. Then we must come to the conclusion that when Christ comes in judgment, he will destroy the wicked, and sweep away the refuge of lies, and set up his everlasting kingdom on this earth renewed, and reign with his saints forever; which coming is now close at hand.

In our next, and last articles, we shall bring forward the three great objections to our theory, which are often alluded to by our opponents. The first will be the rich man and Lazarus; the second, the thief on the cross; and thirdly, we shall speak of the souls under the altar; and then close this long subject by a few remarks on Revelation, about their being tormented day and night for ever and ever, and the smoke of their torment ascending up forever and ever. B. PERHAM.

Vernon, Vt.

WORDS THAT BURN.

Anything to succeed must be *positive*, must be *intense*. Tameness and dullness and half-heartedness are among the things that were. A man, to succeed now, must be a *live* man: he must be restlessly active, all absorbed in his object, and pursue it to the extreme. And especially the churches must awake, or a tide of death such as we have never known will set in upon us. The national mind and heart has been so stirred, that, to meet its wants as it changes its object, the church must provide an element as intense, as absorbing, or the world will fill the vacuum, and death to spirituality will be the result.

For the last twenty years, the world has been assimilating the church to itself. Instead of *its* being the *salt* that preserved, the *world's* putrefaction has overspread the church. Instead of christians stamping the world, *it* has placed its satanic mark upon *them*. Instead of the church making successful aggressive movements upon our enemies, they have stealthily taken possession of our forts and arsenals. This is seen in our modes of worship, our sleepily uttered prayers and proxy praises, and sentimental, metaphysical, moonstruck theorizings from the pulpit. Our weakness and imbecility are fearfully apparent. Who pretends that the singing of the sanctuaries of the land is *worship?* Who avows that essays without much of reference to christianity, save a text for a motto, is *preaching Christ?* Who will claim that prayers, having in them none of the elements of sincere confession, supplication, and intercession, are ever wafted to the mercy seat? They are all a mockery, and weary Jehovah with their insincerity and foolishness.

And, as a result, the lives of church members proclaim a gospel robbed of power. They are weak like other men, and live like others. This is terrible, and yet it is *terribly true!* Now, what can such a christianity do in such an emergency? It is like sending out weak and puling invalids to take Richmond, or bombarding Sebastopol with snowballs. This may be called croaking Would God it were! but the dreadfulness of it is that it is *truth*,—truth that should send us to our closets in deepest grief.

Every denomination is involved in this responsibility. None can say, "Stand by, I am holier than thou". All have catered to the world; all have presented a mutilated christianity, a sugar-coated gospel, all have adjusted Bible truths and Bible precepts to the practice of the time-serving and the world-loving Our prayers and praises have been regulated to suit velvet ears and refined tastes. The terrible denunciations against sin have been hidden behind flowery wreaths and gilded scabbards. Sinai has ceased to thunder, and Calvary to groan, and Parnassus has reared its *tiny* height, and we gaped and stared at its wonderful magnitude and seeming power.

Christ, a risen, living Christ, is seldom seen He is entombed. The stone at the door of his sepulchre is very great. Even those who have known his resurrection power, many of them have gone from him so far as not to know whether it is the risen Christ, or the gardener Others have seen his tomb, and the linen clothes folded, and have heard the angel say, "He is not here, but is risen," and they have gone and proclaimed the glorious news, but how few of these even have *seen* him! how few ate and talked with him, received him into their houses, and felt his risen power! And of those who have journeyed with him to Emmaus, and listened to his wonderful converse, and whose hearts have burned within them, how few have obeyed his words, and tarried in Jerusalem until endued with power from on high!

But, thank God, there is a little lifting to the cloud at this evening-time there is light. This is seen in the rising feeling that *something must be done* to meet the demands of the times. I note in the reports of associations, conventions, and the like, of all denominations, an agitation of the subject; and, what is glorious, there seems to be but one voice as to the *need of the baptism of the Holy Ghost on the churches*, and that this alone can meet the exigency. In the Vermont State Baptist Convention, met here the past week, there were honest confessions of failure, and they were frank to expose the weakened and tinselled paraphernalia of the church's adoption as a great source of spiritual death. Thank God, blinded eyes are being opened!

Now, it seems to me we are on the eve of a wide spread, thorough, scriptural revival. I some way feel that God is about to wipe off the reproach of his cause; to prove there is power in the gospel; that it is adapted in all its strictness and purity to these times; that he is about to draw the line of distinction between him that serves God and him who serves him not. I believe that the god's education and talent, at whose shrine the church has worshipped, and to whom it has called with loud, clamorous voice, will be measurably dethroned, and piety have a hearing from our pulpits. Parnassus must sink, and let Calvary rise again in sight of all the people. I believe the tide will turn, and our people again demand a gospel ministry; that talent and education will take their subordinate position, and piety be an *essential*; that men of God will be in demand, full grown men of might and valor. O! when the priests shall themselves believe; when they that minister at the altar shall have clean hands and pure hearts,—we may look for such a rising of the church, such a changing of her garments, growing whiter and whiter until she shall be worthy to be presented to the Lamb without spot, or wrinkle, or any such thing! Shall we not rejoice in hope? If we will labor in our churches just as freely, just as simply, with the only motive of saving souls, looking for immediate fruit, we shall realize the onrush of the tide of salvation in such power as to sweep formalism and death before its resistless tide. God grant we may learn wisdom, and be taught of the Spirit!—*The Guide to Holiness.*

For the World's Crisis.

TWO NATURES.

Is man in possession of two natures, as portrayed in the following resolution:—

"*Resolved*, That the soul of man is immortal, and as a consequence cannot die."

If immortality means continuing to live, what part of man fell? It does not seem right to say that mortality fell from mortality. If the immortal part was the cause of action, then that which fell must have had immortality. It cannot be a part of God. If it be claimed that this immortal nature is of God, then the negative asks at what time in the period of man's life is it given? If this is a special, personal gift of God to man at any time in the period of early youth, could we expect, then, that all children would have this nature given to them?

If given in advanced age, through a belief in Jesus Christ, or when "this corruptible must put on incorruption, and this mortal must put on immortality," then we do not object. When we get continued life from the dead, do we not get the victory? 1 Cor. 15: 57,—"But thanks be to God which giveth us the victory through our Lord Jesus Christ." There is a glory in the thought of being a victor over death, by the gift of eternal life through Christ. H. L. SALISBURY.

BEAUTIFUL ZION.

Beautiful Zion, built above,
Beautiful city that I love,
Beautiful gates of pearly white;
Beautiful temple—God its light;
He who was slain on Calvary,
Opens those pearly gates to me.

Beautiful heaven, where all is light,
Beautiful angels clothed in white,
Beautiful strains that never tire,
Beautiful harps through all the choir;
There shall I join the chorus sweet,
Worshiping at the Savior's feet.

Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear,
Beautiful all who enter there
Thither I press with eager feet,
There shall my rest be long and sweet.

Beautiful throne of Christ our King,
Beautiful songs the angels sing,
Beautiful rest, all wand'rings cease,
Beautiful home of perfect peace,
There shall my eyes the Savior see,
Haste to this heavenly home with me

[*Published by request.*

For the World's Crisis.

"THEY STILL LIVE."

In a recent number of the *Christian Witness*, I find an article with the above heading, containing some statements to which a reply might be beneficial, as white will show to the best advantage when held in contrast with black.

1. "Of all the millions who have lived upon this world, it is a solemn reflection that they still live. Immortality is not a mere accident of man's being—a something dependent upon his character, upon what he does or does not do; but it is an essential part of his nature, which he can no more destroy than he can destroy the existence of God himself. That active, thinking, feeling, intelligent part of the men of the generations of the past, is active, thinking, feeling, suffering or enjoying still, and will be doing so for ever and ever."

Who affirms that "they still live?" The Bible asserts that they have "DIED," and certainly *death* and *life* are not synonymous terms; and if God means life when he says death, why may he not mean death when he says life? If immortality does not depend upon what a man "does," or what kind of a "character" he sustains, why should the apostle Paul recommend us to "SEEK for glory, honor, IMMORTALITY!" If man by "nature" possesses immortality, and can no more be destroyed than God himself, he is just as independent as Jehovah as far as *life* is concerned; and Jesus must have been inconsiderate in saying, "ye will not come unto me that ye might have life," and also in saying "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have *everlasting life*." (John 3: 16) Why all this pains to secure for man that which he already possesses by nature? David tells us that when man dies his "thoughts perish" (Isa. 146: 4.) and the wise man adds, "Also their love, their hatred and their envy is now perished" Shall we believe these inspired declarations, or the statement that they are "*thinking* still?"

2. "There is a form of error that has attained to some prominence of late, that which asserts the *annihilation of the wicked*." This so-called error has attained too much prominence to be *frowned* down, or to be driven out of the field by bold assertions, without proof.

3. "Now this is just semi-Universalism, an attempt to get rid of the plain doctrine of Scripture that God is a God of justice as well as of mercy, who will certainly punish the wicked. Universalism denies the Bible doctrine of future rewards and punishments by taking all, whatever their character, into heaven; this doctrine does the same by shutting the wicked up forever in the quietness and forgetfulness of the grave. They both arise from the same source, an unwillingness to acknowledge that God is going to punish any one in the future world."

A queer kind of "semi-Universalism," that denies salvation to *every sinner*, and destroys the very foundation of Universalism! The God of mercy offers the sinner eternal life, and after the offer has been refused, the God of justice decides he shall not have it, since he has spurned the conditions upon which it might have been secured; so we believe in a God of *justice* and *mercy*; and we also believe that God is going to punish the wicked, but we claim the right to inquire concerning the *nature* of that punishment.

4. It would be absurd to call annihilation punishment. How could an unconscious thing be punished? Do we ever talk of punishing a stone or block of wood? And yet the Bible always speaks of the state of the wicked after death as being a state of punishment. "These shall go away into everlasting punishment." (Matt. 25: 46."

If "an unconscious thing" could not be punished, would it be no punishment to be reduced to an unconscious thing? Would it be no punishment to be reduced to "a stone or block of wood?" Yes. Then to be utterly *destroyed* would certainly be a "punishment." The everlasting punishment," instead of being everlasting misery, is everlasting death,—the "second death,"—for Paul asserts that they "shall be punished with *everlasting destruction*." This "everlasting punishment" and "everlasting destruction," instead of being a present state, is after the coming of Christ, after the future future day of separation. So they do not "still live" in a realm of punishment, for they have not yet reached the day of reckoning, and punishment is beyond that, let its nature and duration be what it may.

WM. SHELDON.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

EPIDEMIC CHOLERA.—No. 1.

BY IRA A. THAYER, M. D.

Since the fall of man, *death* has ever been the subject of dread. When he would enjoy himself with his earthly comforts, some fear of death forces itself unbidden into his mind; so that, whether contemplating the comforts surrounding him, or the joys in store for the good man in the future; he is fearful that very soon both will be for ever separated from him by the common enemy of mankind. Death is the penalty for sin; and as sin is so closely associated with all our thoughts and actions, so the penalty is ever before us to mar our happiness. Not only are we aware that our natural lives are but a bubble, but violent causes of death are ever lurking around us, and we know not how soon we may be attacked, and our existence blotted out. Now that the sword has been sheathed in our land, and bloodshed has for a time ceased, we are threatened from across the briny deep with a hideous monster that bids fair to eat down thousands of our fellows, and throw a pall of mourning over the whole country.

Epidemic, or Asiatic, Cholera will probably visit us again ere we see another winter. Those who have seen an epidemic of this disease, need not be told of its fearful character; how it nearly depopulates whole villages and desolates the country. Though we have just passed through a bloody war, yet it seems that we are to be still further scourged by a visitation of this disease. With this prospect before us, it behooves us to be prepared to meet it with all the weapons which the skill of the country can invent. The great fatality by which this terrible scourge of the human family has hitherto been characterized, demands at our hands a thorough investigation of its nature and cause, and the different modes of treatment which have been employed at different times, and that which is best calculated to check the disease or mitigate its violence.

It will be proper to commence the consideration of this disease with a brief glance at its *history*. Although unknown in this country until 1832, it existed in Asia as early certainly as 1774. It prevailed there at different times and places until 1817, when it broke out with terrible severity in Bengal, and committed great devastation in the British army, stationed in the north-eastern district of India. From Bengal it spread in various directions, so that by successive advances, during the years 1818–19–20, it spread in all parts of Hindostan, traversed the Burman Empire, Siam, and the peninsula of Malacca in the south-east, and extended to China and Chinese Tartary in the north-east. Within the same time, it also visited Ceylon, Sumatra, Borneo, the Philippine islands, Mauritius and Bourbon islands

Its progress to the north-west, beyond the boundary of India, was not at first so rapid nor as steady as in other directions It does not, indeed, appear to have passed the Indus until 1821, in which year it made its appearance in Persia, and on the Arabian shore of the Persian Gulf. Ascending the Tigris and Euphrates, it was stayed by the approach of winter, but in the spring of 1822 broke out on the eastern border of the desert which separates Syria from Mesopotamia. It did not cross the desert until November, when it broke out in Aleppo. It again subsided during the winter, and reappeared in the spring of 1823, ravaging, in the course of the summer, the Syrian towns and Mediterranean coast. In this year also, having traversed the Persian Empire, it broke out at Astrachan, a Russian city at the mouth of the Volga, and at other places on the Caspian shore

Having now reached the north-western border of Asia, it made no further progress in this direction until 1828, when it appeared at Oreuburg, on the confines of Russia, in Europe, but it still seemed to hesitate until 1830, when it entered Europe, appeared on the borders of the Black Sea, penetrated the centre of Russia, and, guided by the channels of the Volga, the Dan, and their tributaries, reached Moscow, where it prevailed during the winter, and in 1831 attacked St. Petersburg During the same year, it also extended to Poland, Prussia, the German States, and Hamburg, on the western coast of Europe; crossed the North Sea; appeared, in October, at Sunderland, on the north-east coast of England, and at Edinburgh, in Scotland, in January, 1832 Rapidly as the Epidemic had extended during the previous year, its progress was still more rapid in 1832. In this year, it broke out in London, and many other places in England, extended to France and Spain, crossed the Atlantic, and appeared in June at Quebec, then at Montreal, and pursuing the course of the St. Lawrence and the Lakes, reached the valley of the Mississippi.

But the mouth of the St. Lawrence was not the only avenue through which this invading foe gained access to our country. It appeared in New York almost simultaneously with its attack on the Canadian cities. From New York it passed up the Hudson to Albany, and southwardly to the waters of the Delaware and Chesapeake, reaching Philadelphia on the 5th of July, and Baltimore within the same period. It appeared on an island off Charleston, South Carolina, in November. In February, 1833, it broke out at Havana, in Cuba, and before the close of this year had extended to Mexico. On the 30th of September, 1832, it made its appearance at Cincinnati, thence down the Ohio, visiting Madison, Louisville, St. Louis, and so on, all the important towns in the United States.

Thus within the first year after its access to our shores, this epidemic spread to nearly every portion of North America. It subsided, especially in the Northern States, during the winter; but repeated its ravages during the spring and summer of 1833, and appeared again to some extent in 1834.

The intensity of the morbific influence was by no means uniform. Where the disease prevailed in a district, one or more points were generally selected in which the epidemic force seemed to be especially concentrated; while the inhabitants of the adjacent territory suffered from irregular, predatory visits, as if from scouting parties detached from the main body. It usually attacked cities and large towns, though mild cases occasionally occurred in the country. During the prevalence of cholera in the cities, the country suffered from cholera morbus and other bowel diseases, as diarrhea, dysentery, etc.

In 1847, having, as we may suppose, recruited its exhausted forces by a truce of thirteen years, it again took up its line of march, intent on foreign conquests; but not finding much new territory worth invading, it chose to pursue its former course, and triumph again on the field of its former victories. Its progress in this second invasion did not differ essentially from the first; and although its violence was less severe, its type and habits were the same.

From this brief sketch of its history, we derive the following facts:

1st. That it is endemic in India, but occasionally becomes epidemic, radiating from that central point in every direction to greater or less distances.

2nd. That its course is more in a westerly direction; that its progress, though vacillating at times, is generally marked by increasing rapidity.

3d. That natural objects, such as deserts, mountains, and oceans, though they may temporarily check, can interpose no impassible barrier to its progress.

4th. That winter usually checks it temporarily, except where the weather is mild, or where a kind of artificial summer is maintained, as in the cellar-like habitations of the peasantry of Russia.

5th. That it generally prefers natural channels, such as rivers or other public thoroughfares, in its advances; and that it usually selects, as points of attack, low, filthy, and crowded localities.

6th. That its prevalence in any place seems to be dependent upon some unseen influence, not usually existing there, and capable, according to some law by which it is governed, of more intense concentration in particular localities, than in others in the immediate vicinity.

From the above facts, relative to two epidemics with which we have been visited, we conclude that we shall again be visited by an epidemic of this disease, probably the coming summer. That it will be attended by less severity than characterized the first appearance of the malady. That seaport cities, and those situated in low, marshy localities, will be first visited, and will suffer most That previous to the appearance of cholera, people will suffer from various bowel diseases to an uncommon extent; that this will be the case in the country, while cholera is ravaging larger towns and cities.

Bristolville, Ohio.

For the World's Crisis.

MY TOBACCO EXPERIENCE.

BRO GRANT:—I wish to say a few words through our most excellent paper, to my dear brothers and sisters, upon a subject which appears to me is of vital importance to every lover of our Lord and Savior Jesus Christ I have long felt it to be my duty to publish, for the encouragement of others, and the glory of the Lord, my experience in the use of the vile weed tobacco. I acquired the habit of chewing and smoking when quite young, and I used it almost constantly for twenty-five years, attempting occasionally to quit it, but could not, for several reasons. There would a sort of a stupor come over me in a short time, which would disqualify me for any kind of business; and my nervous system would be so affected that I could scarcely contain myself, and if I did not yield, my teeth would set to grumbling, and thus Satan would continue to torment me until he would finally drive me to the use of the filthy stuff again when, soon as I gave up, all was quiet again And so I went on from bad to worse, and every time I commenced anew, it was with a stronger appetite.

I never once thought that it was Satan that was all the while driving me on to destruction, until one year ago last fall, at our camp-meeting in the town of Okee, Dane Co., Wis., Bro. Grant gave us a discourse, in which (among other things) he told us of the evils attending the use of tobacco, and also of the Great Physician, who would, on application, remove or prevent all those difficulties which seemed to present themselves whenever we attempted to break off the filthy habit. I saw the remedy, I believed, and gave Bro Grant my box of tobacco, which he buried with others under the stand. I applied immediately to the Lord for help; he heard my prayer, granted my request, and the work was done Praise the Lord, from that day to this I have never wanted tobacco, nor anything as a substitute My teeth have not grumbled in the least. I am now the *Lord's free man*. I never felt so sensibly the force of Christ's words—"If the Son therefore shall make you free, you shall be free indeed."

And now, my brethren and sisters in the Lord, who eat tobacco, suffer a word of exhortation from one who "has been tempted in all points like as you are," and has finally come off conqueror through Christ, who loves us all. Be persuaded to cleanse your mouth from all filthiness. Is it not a part of the body? Do not say you cannot leave it off do not acknowledge yourself a slave to Satan, but assert your liberty in the fear and strength of the Lord. Go to *Jesus* with all your troubles; ask him to help you to resist the devil, and be assured that he will turn none of his faithful followers away empty.

How good it is to trust in Him who is willing and able to heal us of all our maladies now, as when on the earth. Then let us honor him with our utmost confidence in all things, and he will soon come and heal us of mortality and receive us to himself. Hoping that he may find you and me all cleansed from the filthiness of the flesh,—all ready for our change and translation, I am your brother, expecting soon to see him as he is, and be like him

Baraboo, Wis. OTIS RYDER.

☞ Mental exercise is favorable to long life

The World's Crisis

AND SECOND ADVENT MESSENGER.

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MILES GRANT, Boston, Mass.

THE TURTLE DOVE.

Hark! don't you hear the turtle dove,
The token of redeeming love?
From hill to hill we hear the sound,
The neighboring valleys echo round.
O Zion! hear the turtle dove,
The token of your Savior's love;
He comes the barren land to cheer,
And welcome in the promised year.

The winter's past, the rain is o'er,
We feel the chilling winds no more;
The spring is come, and summer, too;
All things appear divinely new.
On Zion's Mount the watchmen cry,
The resurrection's drawing nigh;
Behold, the nations from abroad
Are flocking to the mount of God.

The trumpet sounds, both far and nigh;
Oh sinners, turn, why will you die?
How can you slight the gospel charms?
Enlist with Christ, gird on your arms;
These are the days that were foretold
In ancient times, by prophets old;
They longed to see the glorious light,
But all have died without the sight.

The latter day is verging on,
And fugitives are flocking home;
Behold them crowd the gospel road,
All pressing to the mount of God;
Oh yes! and I will join the band;
Now here's my heart, and here's my hand,
With Satan's band no more to be,
But fight for Christ and liberty.

His banner soon will be unfurled,
And he will come to judge the world;
On Zion's Mount we then shall stand,
Surrounded by fair Canaan's band.
The sun and moon will darkened be,
And flames consume the land and sea;
When worlds on worlds together blaze,
We'll shout the great Redeemer's praise.

[This hymn was sung more than thirty years ago.—ED.

A CRY FOR NEW LIGHT.

In a recent number of the *Bibliotheca Sacra*, there is an article entitled, "Is Theology an Improvable Science?" from which we quote the following significant paragraph: "Though the evidences of religion is a hackneyed subject, yet on this theme the church seems to be calling for new light. Particularly the prophecies are in a very confused state. The argument from the fulfillment of the prophecies is presented in a very uncritical and unsatisfactory manner, much more calculated to justify infidels, than confirm christians. When do the apostles quote the Old Testament strictly, and when loosely? How much chronology is intended in the definite numbers of their fervid strains? Let us reflect that infidels have been blamed for not accepting constructions which afterwards the most learned orthodox interpreters have upset. Recollect the four kingdoms in the second and ninth chapters of Daniel, and Professor Stuart's interpretation of them. The fact is, all our books on the subject are behind the age. Then the interpretation of the prophecies in the New Testament lie in the greatest confusion. We have either the neological temerity or the pious dogmatism of the Adventist, and each unworthy of our confidence. Oh, for some sanctified erudition to clear up the subject. Oh, that Christ would verify his promise, and give to some selected student in Andover, or some other seminary, the morning star to beam on our darkness."

This cry for some wonderfully gifted genius—some superhuman man, who shall solve all our problems, remove all our difficulties, and tell us whereabouts we are, and whither we are drifting, is several times repeated, in various forms, in the elaborate paper from which we have quoted. But the great revealer and harmonist, who is to disentangle prophecy from the sorrowful confusion into which interpreters have thrown it, whether he be raised up in the theological seminary at Andover, or in same other more highly favored college, must not be an "Adventist." That is settled. Whatever a man's qualifications otherwise, if he be an "Adventist," he is "unworthy of our confidence." Let it be distinctly understood that this point is settled once for all. Yet, associated with this sentence of disqualification is the cry, "Oh, that Christ would verify his promise, and give to some selected student . . . the morning star to beam on our darkness."

Now, as we are painfully conscious of the perplexities of the church, and the heavy cloud of darkness through which she is groping, we are anxious to ascertain the promise of Christ referred to in this earnest aspiration. Our only guide is the phraseology of the learned writer. There are three passages of Scripture to either or all of which he may allude. The first is 2 Pet. 1 : 19,—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." The second is Rev. 2 : 28,—"And I will give him the morning star." And the third is Rev. 22 : 16,—"I am the root and the offspring of David, and the bright and morning star."

The first of these Scriptures assures us that we do well to take heed to prophecy, as unto a light that shineth in a dark place, which is the very thing the rejected "Adventist" does, and for which the writer rejects him as "unworthy of confidence." The second is the crowning promise in a list of honors to be bestowed on those who "hold fast" amidst tribulations, heresies, and apostasies, until Christ come. But neither can this Scripture be alluded to, for the second coming of Christ is the very point of the passage, and the "Adventist," who has been turned out of the witness-box, is the only man that rightly understands it; and the third scripture is a glorious description of our Lord, in a paragraph whose last words, as spoken by himself, are, "Surely, I come quickly." But this is the doctrine which the disqualified witness proclaims, so that the aspiration of the essayist can have no reference to it. It comes then to this, that the prayer for a selected student who is to scatter the bewildering mists from the eye of the perplexed church, cannot be answered according to "Christ's promise." His promise, in the only passages of his own book to which the mourning essayist can allude, distinctly refers to his personal return to our world as the predetermined remedy, the divine catholicon, for the manifold diseases and sorrows of his church; but, as the teachers of that sublime and soul-animating reality are unworthy of confidence, which is the same thing as to say that their doctrine is unworthy of belief, it follows clearly that our brother's bewilderment is not likely to terminate by the uprising of any prodigy of genius in Andover, or any other seminary. The prayed-for prophet may have every qualification that the petitioner can desire, but if he is destitute of that one which the Scriptures make essential to a well-instructed scribe, what will he do for us? Just pass before our aching eyes a few more meteoric lights, and tell us that the Lord is not coming.

Great, indeed, is the work cut out for this imaginary embodiment of "sanctified erudition"! He has to place the evidences of religion in a new and clear light, which shall flash confusion on all sceptics; to disentangle the argument respecting prophecy from its state of confusion; to verify, or correct, the apostles, as the case may require, when they quote from the Old Testament; to tell us when we are to accept their chronology literally, and when to set it down to the poetry of their fervid strains. The immensity of the toil thus sketched for the paragon that is to be, is enough to damp the ardor of the most enthusiastic aspirant for immortality. Where will he begin? How will he proceed in his gigantic enterprise? We foresee the stern difficulties of his task, and give him our deepest sympathy beforehand. Let him begin with the "Evidences;" and when he has placed them in a new and clear light, commanding the consent and admiration of christendom, let him proceed to disentangle the argument respecting "Prophecy" from its chaotic condition; and if he can do this without sliding into the prohibited region of Adventism, he will indeed dim the lustre of the seers of both Testaments, and earn the eternal gratitude of all the *post*-millennialists in the world. But here a question faces us which presses vehemently for an answer. Will the work of this mighty mind be the fulfillment of any "promise" of Christ? That is the question upon the very ground taken by the *Bibliotheca Sacra* itself. And our answer distinctly and emphatically is—*No!* Our Lord has given no promise which requires as a condition of its accomplishment disbelief of the doctrine of his *pre*-millennial advent. The coming of the Lord is the "blessed hope" set before believers by the Holy Ghost. To reject this, therefore, is to launch ourselves on a dark sea of difficulties, across which no pilotage of "erudition" will ever carry us. If the polar star be despised, you are likely to dash against rocks, or sink in quicksands, however brilliant the comet you have selected as your lamp.

But so it is. The doctrine of looking and waiting for the Lord, so precious to the early christians, is not believed by the moderns Great men, profound thinkers, intellectual giants—so called—are sought after and admired, but the determination is to keep the Savior himself in a far country still "Up! make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." It is significant, however, that we have elaborate essays and loud complaints concerning the doctrinal perplexities and practical difficulties of the church, by the very men who look with sovereign contempt upon the so-called "pious dogmatism" of those who are looking for the Savior, the Lord Jesus Christ Such lamentations over the distracted state of christendom would, if made by us, be instantly seized upon as a libellous intimation that christianity had failed; but when made by those who give point to their deplorable outcries by a sneer at the weaklings who believe that the return of the Lord himself is the decreed solvent of all difficulties, they are full of most instructive meaning

The teaching of "Millenarianism" is characterized, in not a few of our pulpits, as "positively wicked," and its teachers as "babblers." Of course *we* do not see the wickedness of a doctrine which teaches saints to look for the fulfillment of the promise of their blessed Lord; and, as to being babblers, the teachers of this scriptural faith feel it no dishonor to find themselves in the company of Paul, who was thus contemptuously designated by certain Grecian philosophers, when he preached Jesus and the resurrection That babbler taught the Athenians that God hath appointed a day in which he will judge the world in righteousness by the risen Savior, which is precisely the doctrine we teach on apostolic authority.

We really think that brethren, who are looking in all directions but one for the succor to the church, amidst the rising tide of heresies, should be thankful to those who remind them that the return of the Lord *may* be the divine succor in the day of distress What have we here? "For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation to me, and my fury it upheld me." We are not afraid of the swelling tide of heresy which so alarms those who scorn our faith, for we have been taught to expect it, and we have some idea—faint, doubtless, but better than none—how it will be met, and how it will issue At all events, if it is too much to expect gratitude, their compatriots in the besieged city should at least listen patiently to Millenarians when they suggest a reading of a certain clause of the General Orders, which is fitted to inspire the hope not merely of successful resistance, but of positive victory. Surely our *interest* in the safety and honor of the church of Christ is equal to that of our brethren. Why not give us credit for a consciousness of this fact, and a consequent desire to know what is *actually revealed* regarding the future of that church? Beyond this we do not go a hair's breadth; but our brethren have gone far beyond that which is revealed, and sketched out a plan of operations for God which is destitute of the sanction of his authority, and which is, therefore, of course, altogether illusory. We have, in brotherly affection, suggested this, and they are angry; yet that which justifies our suggestion is the remarkable fact that, side by side with their words of anger, we find a lamentable cry for more light.—*The Rainbow.*

For the World's Crisis.

LETTERS ON REVISION.

LETTER III.—THE WORDS IN ITALICS.

Let an observant reader take up an English Bible, and he will notice in it some words printed in *italic letters*. Being accustomed to find such words in other books *emphatic*, or of special importance, he attempts to give them their usual stress; but perceives he cannot do it and make sense. He feels that he must now learn some new rule for the use of italics; and he can not help thinking, Why should there be an established rule for using italicized words in other books, and a different or contrary rule for their use in that one Book, which God gave for all to read and try to understand?

To this inquiry we would reply: In God's book, as he gave it to men, are no such italicized words. But in translating that book into English, in order to give its full meaning it was thought necessary to use some words in the English, where no corresponding words are found in the inspired Hebrew and Greek. Such words were printed with a different style of type, and are now found in italics. These italicized words in the Common Version, however, besides being unemphatic, often render a sentence less concise and forcible, and sometimes they manifestly encumber it. See Matt. 1: 6; 3: 15; 4: 25; 5: 20; 12: 17; 18: 2, 3.

If any word is necessary in English to give the full and exact meaning of the Hebrew or Greek original, that word is in reality a part of the translation, and should be printed with the same kind of letters as the rest of the translation. And if any word is not necessary to give the sense of the original, it should not have a place in the translation. These are now acknowledged principles; and their application to the New Testament by the learned revisers, has swept entirely away the anomalous and cumbersome words in italics. See, in the Revised Testament, the passages last referred to.

Yet in a few instances, it may be desirable to indicate, to the ordinary reader of the Scriptures, a meaning which the scholar clearly sees is *implied* in the original, although not fully expressed in the written words. In such a case, the reader might be embarrassed, or might overlook the implied meaning, and in consequence misapprehend the passage. In the Revised Testament, such a meaning, occurring in some twenty-six passages, is indicated by one or more inclosed in brackets [ ]. See John 7: 39. Rom. 9: 31, 32; 12: 6, 7, 8, 19. 1 Cor. 11: 10. 2 Cor. 12: 18. Gal. 2: 5.

Brackets are also used to inclose passages that are wanting in most of the oldest and best manuscripts. See John 7: 53, 8: 11. Rom. 11: 6. 1 Pet. 4: 14.

C. W. WATERHOUSE.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

Let me ask a few more questions about the resurrection of the wicked, and then go to another part of the subject. First, how can Christ deny the wicked before his Father and holy angels, if they never rise from the dead, and come before him at the judgment? for thousands are dead, who have denied Christ before men.

Second Are there not many now dead, who have preached the gospel, and have labored in the name of Christ, and yet died in their sins, or errors, at last, who will plead before Christ, at the great judgment day, saying, "Lord! Lord! have we not prophesied in thy name? . . and in thy name done many wonderful works?" But how can this be, if they do not rise from the dead?

Thirdly How will many say, "Lord! Lord! open unto us," if they are not there, in the great day of accounts?

Fourthly. How can Christ divide the great multitude, small and great, who stand before the judgment throne, if none of the wicked are raised up to be there; and all the wicked are destroyed in flaming fire, who were alive when he comes?

Fifthly How can the murderers of Jesus look on him, if they are not alive before the judgment seat of Christ?

In all the Scripture that we have brought forward to prove the resurrection of saint and sinner, we have found no account of an immortal soul coming back from heaven and joining the body at the resurrection, and yet there are many who deny the literal resurrection, rather than give up the heathen dogma of the immortality of the soul.

We will now come to the saints' inheritance; where they will reign with Christ to all eternity First, we firmly declare that it will be on this earth, renewed. We think the holy book will sustain us in the declaration. Please turn to Psalm 115: 16: "The heavens, even the heavens, are the Lord's, but the earth hath he given to the children of men." And in Matt. 25 34, the Savior says, "Come, ye blessed, . . inherit the kingdom prepared for you from the foundation of the world" Can we ever find proof of any kingdom that was prepared for God's people, from the foundation of the world, but this earth? no, indeed! not a word of it in the Bible. When our dear Savior was about to leave this world, he said to his disciples that they could not come to him, but he would come to them, and there is plenty of Scripture to show us that when Christ comes after his saints, he will then raise the dead, destroy the wicked, and destroy death and the devil, and the dominion "under the whole heaven shall be given to the . . saints of the Most High."

Please look at Gen 1: 28, where we are informed that the dominion over all the living creatures was given to Adam and his posterity. This must be "the first dominion" that should come to the "tower of the flock."—Micah 4: 8. We also read in Isaiah 9: 6, 7, where the prophet was speaking of the Messiah, and says, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice forever." We are also informed that the Great Supreme has declared that he will perform this; then it will surely take place; and if Jesus is to reign on the throne of David forever with his saints, under the whole heavens, then it certainly will be on this earth, when it is renewed, or regenerated, and not in that place that the ministers tell us about, which they say is "Beyond the bounds of time and space."

Now please turn and read the following passages of Scripture, and see how plain the Bible proves the inheritance of the saints to be on this earth: Ps. 37: 9, 11, 18, 29, 34; Prov. 10: 30; 11: 31; Dan. 7: 27; Matt. 5: 5; Rev. 5: 9, 10; 11: 15, and Isa. 65: 17, 18, 19. Kind reader, do not let any one lead you to spiritualize these passages all away, and thus change the word of God into a lie, while they try to make you believe the doctrines and commandments of men. Here I would ask the reader, do you think the God of heaven would inspire holy men of old to write the Scriptures in such a blind manner that we could not understand them, and then require us to call upon the ministers to come to us and spiritualize all these passages to correspond to the heathen philosophy? If you think our heavenly Father is a God of truth, be sure to take his word as it reads; and believe God means just what he says, and says what he means. Then we must come to the conclusion that when Christ comes in judgment, he will destroy the wicked, and sweep away the refuge of lies, and set up his everlasting kingdom on this earth renewed, and reign with his saints forever; which [illegible] is now close at hand.

In our next, and last articles, we shall bring forward the three great objections to our theory, which are often alluded to by our opponents. The first will be the rich man and Lazarus; the second, the thief on the cross; and thirdly, we shall speak of the souls under the altar; and then close this long subject by a few remarks on Revelation, about their being tormented day and night for ever and ever, and the smoke of their torment ascending up forever and ever.

B. PERHAM.

Vernon, Vt.

WORDS THAT BURN.

Anything to succeed must be *positive*, must be *intense*. Tameness and dullness and half-heartedness are among the things that were. A man, to succeed now, must be a *live* man; he must be restlessly active, all absorbed in his object, and pursue it to the extreme. And especially the churches must awake, or a tide of death such as we have never known will set in upon us. The national mind and heart has been so stirred, that, to meet its wants as it changes its object, the church must provide an element as intense, as absorbing, or the world will fill the vacuum, and death to spirituality will be the result.

For the last twenty years, the world has been assimilating the church to itself. Instead of *its* being the *salt* that preserved, the *world's* putrefaction has overspread the church. Instead of christians stamping the world, *it* has placed its satanic mark upon *them*. Instead of the church making successful aggressive movements upon our enemies, they have stealthily taken possession of our forts and arsenals. This is seen in our modes of worship, our sleepily uttered prayers and proxy praises, and sentimental, metaphysical, moonstruck theorizings from the pulpit. Our weakness and imbecility are fearfully apparent. Who pretends that the singing of the sanctuaries of the land is *worship?* Who avows that essays without much of reference to christianity, save a text for a motto, is *preaching Christ?* Who will claim that prayers, having in them none of the elements of sincere confession, supplication, and intercession, are ever wafted to the mercy seat? They are all a mockery, and weary Jehovah with their insincerity and foolishness.

And, as a result, the lives of church members proclaim a gospel robbed of power. They are weak like other men, and live like others. This is terrible, and yet it is *terribly true!* Now, what can such a christianity do in such an emergency? It is like sending out weak and puling invalids to take Richmond, or bombarding Sebastopol with snowballs. This may be called croaking. Would God it were! but the dreadfulness of it is that it is *truth*,—truth that should send us to our closets in deepest grief.

Every denomination is involved in this responsibility. None can say, "Stand by, I am holier than thou". All have catered to the world; all have presented a mutilated christianity, a sugar-coated gospel; all have adjusted Bible truths and Bible precepts to the practice of the time-serving and the world-loving. Our prayers and praises have been regulated to suit velvet ears and refined tastes. The terrible denunciations against sin have been hidden behind flowery wreaths and gilded scabbards. Sinai has ceased to thunder, and Calvary to groan, and Parnassus has reared its *tiny* height, and we gaped and stared at its wonderful magnitude and seeming power.

Christ, a risen, living Christ, is seldom seen He is entombed The stone at the door of his sepulchre is very great. Even those who have known his resurrection power, many of them have gone from him so far as not to know whether it is the risen Christ, or the gardener. Others have seen his tomb, and the linen clothes folded, and have heard the angel say, "He is not here, but is risen," and they have gone and proclaimed the glorious news; but how few of these even have *seen* him! how few ate and talked with him, received him into their houses, and felt his risen power! And of those who have journeyed with him to Emmaus, and listened to his wonderful converse, and whose hearts have burned within them, how few have obeyed his words, and tarried in Jerusalem until endued with power from on high!

But, thank God, there is a little lifting to the cloud at this evening-time there is light. This is seen in the rising feeling that *something must be done* to meet the demands of the times. I note in the reports of associations, conventions, and the like, of all denominations, an agitation of the subject, and, what is glorious, there seems to be but one voice as to the *need of the baptism of the Holy Ghost on the churches*, and that this alone can meet the exigency. In the Vermont State Baptist Convention, met here the past week, there were honest confessions of failure, and they were frank to expose the weakened and tinselled paraphernalia of the church's adoption as a great source of spiritual death. Thank God, blinded eyes are being opened!

Now, it seems to me we are on the eve of a wide spread, thorough, scriptural revival. I some way feel that God is about to wipe off the reproach of his cause; to prove there is power in the gospel; that it is adapted in all its strictness and purity to these times; that he is about to draw the line of distinction between him that serves God and him who serves him not. I believe that the god's education and talent, at whose shrine the church has worshipped, and to whom it has called with loud, clamorous voice, will be measurably dethroned, and piety have a bearing from our pulpits. Parnassus must sink, and let Calvary rise again in sight of all the people. I believe the tide will turn, and our people again demand a gospel ministry; that talent and education will take their subordinate position, and piety be an *essential*; that men of God will be in demand, full grown men of might and valor. O! when the priests shall themselves believe; when they that minister at the altar shall have clean hands and pure hearts,—we may look for such a rising of the church, such a changing of her garments, growing whiter and whiter until she shall be worthy to be presented to the Lamb without spot, or wrinkle, or any such thing! Shall we not rejoice in hope? . . If we will labor in our churches just as freely, just as simply, with the only motive of saving souls, looking for immediate fruit, we shall realize the onrush of the tide of salvation in such power as to sweep formalism and death before its resistless tide. God grant we may learn wisdom, and be taught of the Spirit!—*The Guide to Holiness.*

For the World's Crisis.

TWO NATURES.

Is man in possession of two natures, as portrayed in the following resolution:—

"*Resolved*, That the soul of man is immortal, and as a consequence cannot die."

If immortality means continuing to live, what part of man fell? It does not seem right to say that mortality fell from mortality. If the immortal part was the cause of action, then that which fell must have had immortality. It cannot be a part of God. If it be claimed that this immortal nature is of God, then the negative asks at what time in the period of man's life is it given? If this is a special, personal gift of God to man at any time in the period of early youth, could we expect, then, that all children would have this nature given to them?

If given in advanced age, through a belief in Jesus Christ, or when "this corruptible must put on incorruption, and this mortal must put on immortality," then we do not object. When we get continued life from the dead, do we not get the victory? 1 Cor. 15: 57,—"But thanks be to God which giveth us the victory through our Lord Jesus Christ." There is a glory in the thought of being a victor over death, by the gift of eternal life through Christ.

H. L. SALISBURY.

BEAUTIFUL ZION.

Beautiful Zion, built above,
Beautiful city that I love,
Beautiful gates of pearly white;
Beautiful temple—God its light;
He who was slain on Calvary,
Opens those pearly gates to me.

Beautiful heaven, where all is light,
Beautiful angels clothed in white,
Beautiful strains that never tire,
Beautiful harps through all the choir,
There shall I join the chorus sweet,
Worshiping at the Savior's feet.

Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear,
Beautiful all who enter there
Thither I press with eager feet,
There shall my rest be long and sweet.

Beautiful throne of Christ our King,
Beautiful songs the angels sing,
Beautiful rest, all wand'rings cease,
Beautiful home of perfect peace,
There shall my eyes the Savior see,
Haste to this heavenly home with me

[*Published by request*

For the World's Crisis.

"THEY STILL LIVE."

In a recent number of the *Christian Witness*, I find an article with the above heading, containing some statements to which a reply might be beneficial, as white will show to the best advantage when held in contrast with black.

1. "Of all the millions who have lived upon this world, it is a solemn reflection that they still live. Immortality is not a mere accident of man's being—a something dependent upon his character, upon what he does or does not do, but it is an essential part of his nature, which he can no more destroy than he can destroy the existence of God himself That active, thinking, feeling, intelligent part of the men of the generations of the past, is active, thinking, feeling, suffering or enjoying still, and will be doing so for ever and ever."

Who affirms that "they still live?" The Bible asserts that they have "DIED," and certainly *death* and *life* are not synonymous terms, and if God means life when he says death, why may he not mean death when he says life? If immortality does not depend upon what a man "does," or what kind of a "character" he sustains, why should the apostle Paul recommend us to "SEEK for glory, honor, IMMORTALITY?" If man by "nature" possesses immortality, and can no more be destroyed than God himself, he is just as independent as Jehovah as far as *life* is concerned; and Jesus must have been inconsiderate in saying, "ye will not come unto me that ye might have life," and also in saying "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have *everlasting life*." (John 3 16) Why all this pains to secure for man that which he already possesses by nature? David tells us that when man dies his "thoughts perish" (Isa. 146 4.) and the wise man adds, "Also their love, their hatred and their envy is now perished." Shall we believe these inspired declarations, or the statement that they are "*thinking* still?"

2 "There is a form of error that has attained to some prominence of late, that which asserts the *annihilation of the wicked*." This so-called error has attained too much prominence to be *frowned* down, or to be driven out of the field by bold assertions, without proof.

3. "Now this is just semi-Universalism, an attempt to get rid of the plain doctrine of Scripture that God is a God of justice as well as of mercy, who will certainly punish the wicked. Universalism denies the Bible doctrine of future rewards and punishments by taking all, whatever their character, into heaven; this doctrine does the same by shutting the wicked up forever in the quietness and forgetfulness of the grave. They both arise from the same source, an unwillingness to acknowledge that God is going to punish any one in the future world."

A queer kind of "semi-Universalism," that denies salvation to *every sinner*, and destroys the very foundation of Universalism! The God of mercy offers the sinner eternal life, and after the offer has been refused, the God of justice decides he shall not have it, since he has spurned the conditions upon which it might have been secured; so we believe in a God of *justice* and *mercy*; and we also believe that God is going to punish the wicked, but we claim the right to inquire concerning the *nature* of that punishment.

4. It would be absurd to call annihilation punishment. How could an unconscious thing be punished? Do we ever talk of punishing a stone or block of wood? And yet the Bible always speaks of the state of the wicked after death as being a state of punishment. "These shall go away into everlasting punishment." (Matt. 25: 46."

If "an unconscious thing" could not be punished, would it be no punishment to be reduced to an unconscious thing? Would it be no punishment to be reduced to "a stone or block of wood?" Yes. Then to be utterly *destroyed* would certainly be a "punishment." The everlasting punishment," instead of being everlasting misery, is everlasting death,—the "second death,"—for Paul asserts that they "shall be punished with everlasting destruction." This "everlasting punishment" and "everlasting destruction," instead of being a present state, is after the coming of Christ, after the future future day of separation. So they do not "still live" in a realm of punishment, for they have not yet reached the day of reckoning, and punishment is beyond that, let its nature and duration be what it may.

WM. SHELDON.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

EPIDEMIC CHOLERA.—No. 1.

BY IRA A. THAYER, M. D.

Since the fall of man, death has ever been the subject of dread. When he would enjoy himself with his earthly comforts, some fear of death forces itself unbidden into his mind; so that, whether contemplating the comforts surrounding him, or the joys in store for the good man in the future; he is fearful that very soon both will be for ever separated from him by the common enemy of mankind. Death is the penalty for sin; and as sin is so closely associated with all our thoughts and actions, so the penalty is ever before us to mar our happiness. Not only are we aware that our natural lives are but a bubble, but violent causes of death are ever lurking around us, and we know not how soon we may be attacked, and our existence blotted out. Now that the sword has been sheathed in our land, and bloodshed has for a time ceased, we are threatened from across the briny deep with a hideous monster that bids fair to cut down thousands of our fellows, and throw a pall of mourning over the whole country.

Epidemic, or Asiatic, Cholera will probably visit us again ere we see another winter. Those who have seen an epidemic of this disease, need not be told of its fearful character; how it nearly depopulates whole villages and desolates the country. Though we have just passed through a bloody war, yet it seems that we are to be still further scourged by a visitation of this disease. With this prospect before us, it behooves us to be prepared to meet it with all the weapons which the skill of the country can invent. The great fatality by which this terrible scourge of the human family has hitherto been characterized, demands at our hands a thorough investigation of its nature and cause, and the different modes of treatment which have been employed at different times, and that which is best calculated to check the disease or mitigate its violence.

It will be proper to commence the consideration of this disease with a brief glance at its *history*. Although unknown in this country until 1832, it existed in Asia as early certainly as 1774 It prevailed there at different times and places until 1817, when it broke out with terrible severity in Bengal, and committed great devastation in the British army, stationed in the north eastern district of India From Bengal it spread in various directions, so that by successive advances, during the years 1818–19–20, it spread in all parts of Hindostan, traversed the Burman Empire, Siam, and the peninsula of Malacca in the south-east, and extended to China and Chinese Tartary in the north-east Within the same time, it also visited Ceylon, Sumatra, Borneo, the Phillippine islands, Mauritius and Bourbon islands

Its progress to the north-west, beyond the boundary of India, was not at first so rapid nor as steady as in other directions It does not, indeed, appear to have passed the Indus until 1821, in which year it made its appearance in Persia, and on the Arabian shore of the Persian Gulf. Ascending the Tigris and Euphrates, it was stayed by the approach of winter; but in the spring of 1822 broke out on the eastern border of the desert which separates Syria from Mesopotamia. It did not cross the desert until November, when it broke out in Aleppo. It again subsided during the winter, and reappeared in the spring of 1823, ravaging, in the course of the summer, the Syrian towns and Mediterranean coast In this year also, having traversed the Persian Empire, it broke out at Astrachan, a Russian city at the mouth of the Volga, and at other places on the Caspian shore.

Having now reached the north-western border of Asia, it made no further progress in this direction until 1828, when it appeared at Orenburg, on the confines of Russia, in Europe, but it still seemed to hesitate until 1830, when it entered Europe, appeared on the borders of the Black Sea, penetrated the centre of Russia, and, guided by the channels of the Volga, the Don, and their tributaries, reached Moscow, where it prevailed during the winter, and in 1831 attacked St. Petersburg During the same year, it also extended to Poland, Prussia, the German States, and Hamburg, on the western coast of Europe; crossed the North Sea, appeared, in October, at Sunderland, on the north-east coast of England, and at Edinburgh, in Scotland, in January, 1832 Rapidly as the Epidemic had extended during the previous year, its progress was still more rapid in 1832 In this year, it broke out in London, and many other places in England, extended to France and Spain, crossed the Atlantic, and appeared in June at Quebec, then at Montreal, and pursuing the course of the St. Lawrence and the Lakes, reached the valley of the Mississippi.

But the mouth of the St. Lawrence was not the only avenue through which this invading foe gained access to our country. It appeared in New York almost simultaneously with its attack on the Canadian cities. From New York it passed up the Hudson to Albany, and southwardly to the waters of the Delaware and Chesapeake, reaching Philadelphia on the 5th of July, and Baltimore within the same period. It appeared on an island off Charleston, South Carolina, in November. In February, 1833, it broke out at Havana, in Cuba, and before the close of this year had extended to Mexico. On the 30th of September, 1832, it made its appearance at Cincinnati, thence down the Ohio, visiting Madison, Louisville, St. Louis, and so on, all the important towns in the United States.

Thus within the first year after its access to our shores, this epidemic spread to nearly every portion of North America. It subsided, especially in the Northern States, during the winter; but repeated its ravages during the spring and summer of 1833, and appeared again to some extent in 1834.

The intensity of the morbific influence was by no means uniform. Where the disease prevailed in a district, one or more points were generally selected in which the epidemic force seemed to be especially concentrated; while the inhabitants of the adjacent territory suffered from irregular, predatory visits, as if from scouting parties detached from the main body. It usually attacked cities and large towns, though mild cases occasionally occurred in the country. During the prevalence of cholera in the cities, the country suffered from cholera morbus and other bowel diseases, as diarrhea, dysentery, etc.

In 1847, having, as we may suppose, recruited its exhausted forces by a truce of thirteen years, it again took up its line of march, intent on foreign conquests; but not finding much new territory worth invading, it chose to pursue its former course, and triumph again on the field of its former victories. Its progress in this second invasion did not differ essentially from the first; and although its violence was less severe, its type and habits were the same.

From this brief sketch of its history, we derive the following facts:

1st. That it is endemic in India, but occasionally becomes epidemic, radiating from that central point in every direction to greater or less distances.

2nd. That its course is more in a westerly direction; that its progress, though vascillating at times, is generally marked by increasing rapidity.

3d. That natural objects, such as deserts, mountains, and oceans, though they may temporarily check, can interpose no impassible barrier to its progress.

4th. That winter usually checks it temporarily, except where the weather is mild, or where a kind of artificial summer is maintained, as in the cellar-like habitations of the peasantry of Russia.

5th. That it generally prefers natural channels, such as rivers or other public thoroughfares, in its advances; and that it usually selects, as points of attack, low, filthy, and crowded localities.

6th. That its prevalence in any place seems to be dependent upon some unseen influence, not usually existing there, and capable, according to some law by which it is governed, of more intense concentration in particular localities, than in others in the immediate vicinity.

From the above facts, relative to two epidemics with which we have been visited, we conclude that we shall again be visited by an epidemic of this disease, probably the coming summer. That it will be attended by less severity than characterized the first appearance of the malady. That seaport cities, and those situated in low, marshy localities, will be first visited, and will suffer most That previous to the appearance of cholera, people will suffer from various bowel diseases to an uncommon extent, that this will be the case in the country, while cholera is ravaging larger towns and cities.

Bristolville, Ohio.

For the World's Crisis.

MY TOBACCO EXPERIENCE.

BRO. GRANT:—I wish to say a few words through our most excellent paper, to my dear brothers and sisters, upon a subject which appears to me is of vital importance to every lover of our Lord and Savior Jesus Christ I have long felt it to be my duty to publish, for the encouragement of others, and the glory of the Lord, my experience in the use of the vile weed tobacco. I acquired the habit of chewing and smoking when quite young and I used it almost constantly for twenty-five years attempting occasionally to quit it, but could not, for several reasons. There would a sort of a stupor come over me in a short time, which would disqualify me for any kind of business; and my nervous system would be so affected that I could scarcely contain myself, and if I did not yield, my teeth would set to grumbling, and thus Satan would continue to torment me until he would finally drive me to the use of the filthy stuff again, when, soon as I gave up, all was quiet again And so I went on from bad to worse, and every time I commenced anew, it was with a stronger appetite.

I never once thought that it was Satan that was all the while driving me on to destruction, until one year ago last fall, at our camp meeting in the town of Okee, Dane Co., Wis Bro Grant gave us a discourse, in which (among other things) he told us of the evils attending the use of tobacco, and also of the Great Physician, who would, on application, remove or prevent all those difficulties which seemed to present themselves whenever we attempted to break off the filthy habit. I saw the remedy, I believed, and gave Bro. Grant my box of tobacco, which he buried with others under the stand I applied immediately to the Lord for help; he heard my prayer, granted my request, and the work was done Praise the Lord, from that day to this I have never wanted tobacco, nor anything as a substitute. My teeth have not grumbled in the least. I am now the *Lord's free man*. I never felt so sensibly the force of Christ's words—"If the Son therefore shall make you free, you shall be free indeed."

And now, my brethren and sisters in the Lord, who eat tobacco, suffer a word of exhortation from one who "has been tempted in all points like as you are," and has finally come off conqueror through Christ, who loves us all. Be persuaded to cleanse your mouth from all filthiness. Is it not a part of the body? Do not say you cannot leave it off, do not acknowledge yourself a slave to Satan, but assert your liberty in the fear and strength of the Lord. Go to *Jesus* with all your troubles, ask him to help you to resist the devil, and be assured that he will turn none of his faithful followers away empty

How good it is to trust in Him who is willing and able to heal us of all our maladies now, as when on the earth. Then let us honor him with our utmost confidence in all things, and he will soon come and heal us of mortality and receive us to himself. Hoping that he may find you and me all cleansed from the filthiness of the flesh,—all ready for our change and translation, I am your brother, expecting soon to see him as he is, and be like him

Baraboo, Wis. OTIS RYDER

☞ Mental exercise is favorable to long life.

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MILES GRANT, Boston, Mass.

THE TURTLE DOVE.

Hark! don't you hear the turtle dove,
The token of redeeming love?
From hill to hill we hear the sound,
The neighboring valleys echo round.
O Zion! hear the turtle dove,
The token of your Savior's love;
He comes the barren land to cheer,
And welcome in the promised year.

The winter's past, the rain is o'er,
We feel the chilling winds no more;
The spring is come, and summer, too;
All things appear divinely new.
On Zion's Mount the watchmen cry,
The resurrection's drawing nigh;
Behold, the nations from abroad
Are flocking to the mount of God.

The trumpet sounds, both far and nigh;
Oh sinners, turn, why will you die?
How can you slight the gospel charms?
Enlist with Christ, gird on your arms;
These are the days that were foretold
In ancient times, by prophets old;
They longed to see the glorious light,
But all have died without the sight.

The latter day is verging on,
And fugitives are flocking home;
Behold them crowd the gospel road,
All pressing to the mount of God;
Oh yes! and I will join the band;
Now here's my heart, and here's my hand,
With Satan's band no more to be,
But fight for Christ and liberty.

His banner soon will be unfurled,
And he will come to judge the world;
On Zion's Mount we then shall stand,
Surrounded by fair Canaan's band.
The sun and moon will darkened be,
And flames consume the land and sea;
When worlds on worlds together blaze,
We'll shout the great Redeemer's praise.

[This hymn was sung more than thirty years ago.—Ed.

A CRY FOR NEW LIGHT.

In a recent number of the *Bibliotheca Sacra*, there is an article entitled, "Is Theology an Improvable Science?" from which we quote the following significant paragraph: "Though the evidences of religion is a hackneyed subject, yet on this theme the church seems to be calling for new light. Particularly the prophecies are in a very confused state. The argument from the fulfillment of the prophecies is presented in a very uncritical and unsatisfactory manner, much more calculated to justify infidels, than confirm christians. When do the apostles quote the Old Testament strictly, and when loosely? How much chronology is intended in the definite numbers of their fervid strains? Let us reflect that infidels have been blamed for not accepting constructions which afterwards the most learned orthodox interpreters have upset. Recollect the four kingdoms in the second and ninth chapters of Daniel, and Professor Stuart's interpretation of them. The fact is, all our books on the subject are behind the age. Then the interpretation of the prophecies in the New Testament lie in the greatest confusion. We have either the neological temerity or the pious dogmatism of the Adventist, and each unworthy of our confidence. Oh, for some sanctified erudition to clear up the subject. Oh, that Christ would verify his promise, and give to some selected student in Andover, or some other seminary, the morning star to beam on our darkness."

This cry for some wonderfully gifted genius—some superhuman man, who shall solve all our problems, remove all our difficulties, and tell us whereabouts we are, and whither we are drifting, is several times repeated, in various forms, in the elaborate paper from which we have quoted. But the great revealer and harmonist, who is to disentangle prophecy from the sorrowful confusion into which interpreters have thrown it, whether he be raised up in the theological seminary at Andover, or in same other more highly favored college, must not be an "Adventist." That is settled. Whatever a man's qualifications otherwise, if he be an "Adventist," he is "unworthy of our confidence." Let it be distinctly understood that this point is settled once for all. Yet, associated with this sentence of disqualification is the cry, "Oh, that Christ would verify his promise, and give to some selected student . . . the morning star to beam on our darkness."

Now, as we are painfully conscious of the perplexities of the church, and the heavy cloud of darkness through which she is groping, we are anxious to ascertain the promise of Christ referred to in this earnest aspiration. Our only guide is the phraseology of the learned writer. There are three passages of Scripture to either or all of which he may allude. The first is 2 Pet. 1: 19,—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." The second is Rev. 2: 28,—"And I will give him the morning star." And the third is Rev. 22: 16,—"I am the root and the offspring of David, and the bright and morning star."

The first of these Scriptures assures us that we do well to take heed to prophecy, as unto a light that shineth in a dark place, which is the very thing the rejected "Adventist" does, and for which the writer rejects him as "unworthy of confidence." The second is the crowning promise in a list of honors to be bestowed on those who "hold fast" amidst tribulations, heresies, and apostasies, until Christ come. But neither can this Scripture be alluded to, for the second coming of Christ is the very point of the passage, and the "Adventist," who has been turned out of the witness-box, is the only man that rightly understands it; and the third scripture is a glorious description of our Lord, in a paragraph whose last words, as spoken by himself, are, "Surely, I come quickly." But this is the doctrine which the disqualified witness proclaims, so that the aspiration of the essayist can have no reference to it. It comes then to this, that the prayer for a selected student who is to scatter the bewildering mists from the eye of the perplexed church, cannot be answered according to "Christ's promise." His promise, in the only passages of his own book to which the mourning essayist can allude, distinctly refers to his personal return to our world as the predetermined remedy, the divine catholicon, for the manifold diseases and sorrows of his church; but, as the teachers of that sublime and soul-animating reality are unworthy of confidence, which is the same thing as to say that their doctrine is unworthy of belief, it follows clearly that our brother's bewilderment is not likely to terminate by the uprising of any prodigy of genius in Andover, or any other seminary. The prayed-for prophet may have every qualification that the petitioner can desire, but if he is destitute of that one which the Scriptures make essential to a well-instructed scribe, what will he do for us? Just pass before our aching eyes a few more meteoric lights, and tell us that the Lord is not coming.

Great, indeed, is the work cut out for this imaginary embodiment of "sanctified erudition"! He has to place the evidences of religion in a new and clear light, which shall dash confusion on all sceptics; to disentangle the argument respecting prophecy from its state of confusion; to verify, or correct, the apostles, as the case may require, when they quote from the Old Testament; to tell us when we are to accept their chronology literally, and when to set it down to the poetry of their fervid strains. The immensity of the toil thus sketched for the paragon that is to be, is enough to damp the ardor of the most enthusiastic aspirant for immortality. Where will he begin? How will he proceed in his gigantic enterprise? We foresee the stern difficulties of his task, and give him our deepest sympathy beforehand. Let him begin with the "Evidences;" and when he has placed them in a new and clear light, commanding the consent and admiration of christendom, let him proceed to disentangle the argument respecting "Prophecy" from its chaotic condition; and if he can do this without sliding into the prohibited region of Adventism, he will indeed dim the lustre of the seers of both Testaments, and earn the eternal gratitude of all the *post*-millennialists in the world. But here a question faces us which presses vehemently for an answer. Will the work of this mighty mind be the fulfillment of any "promise" of Christ? That is the question upon the very ground taken by the *Bibliotheca Sacra* itself. And our answer distinctly and emphatically is—*No!* Our Lord has given no promise which requires as a condition of its accomplishment disbelief of the doctrine of his *pre*-millennial advent. The coming of the Lord is the "blessed hope" set before believers by the Holy Ghost. To reject this, therefore, is to launch ourselves on a dark sea of difficulties, across which no pilotage of "erudition" will ever carry us. If the polar star be despised, you are likely to dash against rocks, or sink in quicksands, however brilliant the comet you have selected as your lamp.

But so it is. The doctrine of looking and waiting for the Lord, so precious to the early christians, is not believed by the moderns. Great men, profound thinkers, intellectual giants—so called—are sought after and admired, but the determination is to keep the Savior himself in a far country still. "Up! make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." It is significant, however, that we have elaborate essays and loud complaints concerning the doctrinal perplexities and practical difficulties of the church, by the very men who look with sovereign contempt upon the so-called "pious dogmatism" of those who are looking for the Savior, the Lord Jesus Christ. Such lamentations over the distracted state of christendom would, if made by us, be instantly seized upon as a libellous intimation that christianity had failed; but when made by those who give point to their deplorable outcries by a sneer at the weaklings who believe that the return of the Lord himself is the decreed solvent of all difficulties, they are full of most instructive meaning.

The teaching of "Millenarianism" is characterized, in not a few of our pulpits, as "positively wicked," and its teachers as "babblers." Of course we do not see the wickedness of a doctrine which teaches saints to look for the fulfillment of the promise of their blessed Lord; and, as to being babblers, the teachers of this scriptural faith feel it no dishonor to find themselves in the company of Paul, who was thus contemptuously designated by certain Grecian philosophers, when he preached Jesus and the resurrection. That babbler taught the Athenians that God hath appointed a day in which he will judge the world in righteousness by the risen Savior, which is precisely the doctrine we teach on apostolic authority.

We really think that brethren, who are looking in all directions but one for the succor to the church, amidst the rising tide of heresies, should be thankful to those who remind them that the return of the Lord *may* be the divine succor in the day of distress. What have we here? "For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation to me, and my fury it upheld me." We are not afraid of the swelling tide of heresy which so alarms those who scorn our faith, for we have been taught to expect it, and we have some idea—faint, doubtless, but better than none—how it will be met, and how it will issue. At all events, if it is too much to expect gratitude, their compatriots in the besieged city should at least listen patiently to Millenarians when they suggest a reading of a certain clause of the General Orders, which is fitted to inspire the hope not merely of successful resistance, but of positive victory. Surely our *interest* in the safety and honor of the church of Christ is equal to that of our brethren. Why not give us credit for a consciousness of this fact, and a consequent desire to know what is *actually revealed* regarding the future of that church? Beyond this we do not go a hair's breadth; but our brethren have gone far beyond that which is revealed, and sketched out a plan of operations for God which is destitute of the sanction of his authority, and which is, therefore, of course, altogether illusory. We have, in brotherly affection, suggested this, and they are angry; yet that which justifies our suggestion is the remarkable fact that, side by side with their words of anger, we find a lamentable cry for more light.—*The Rainbow.*

For the World's Crisis.

LETTERS ON REVISION.

LETTER III.—THE WORDS IN ITALICS.

Let an observant reader take up an English Bible, and he will notice in it some words printed in *italic letters*. Being accustomed to find such words in other books *emphatic*, or of special importance, he attempts to give them their usual stress; but perceives he can not do it and make sense. He feels that he must now learn some new rule for the use of italics; and he can not help thinking, Why should there be an established rule for using italicized words in other books, and a different or contrary rule for their use in that one Book, which God gave for all to read and try to understand?

To this inquiry we would reply: In God's book, as he gave it to man, are no such italicised words. But in translating that book into English, in order to give its full meaning it was thought necessary to use some words in the English, where no corresponding words are found in the inspired Hebrew and Greek. Such words were printed with a different style of type, and are now found in italics. These italicised words in the Common Version, however, besides being unemphatic, often render a sentence less concise and forcible, and sometimes they manifestly encumber it. See Matt. 4: 6; 3: 15; 4: 25; 5: 20; 13: 17; 18: 2, 8.

If any word is necessary in English to give the full and exact meaning of the Hebrew or Greek original, that word is in reality a part of the translation, and should be printed with the same kind of letters as the rest of the translation. And if any word is not necessary to give the sense of the original, it should not have a place in the translation. These are now acknowledged principles; and their application to the New Testament by the learned revisers, has swept entirely away the anomalous and cumbersome words in italics. See, in the Revised Testament, the passages last referred to.

Yet in a few instances, it may be desirable to indicate, to the ordinary reader of the Scriptures, a meaning which the scholar clearly sees is *implied* in the original, although not fully expressed in the written words. In such a case, the reader might be embarrassed, or might overlook the implied meaning, and in consequence misapprehend the passage. In the Revised Testament, such a meaning, occurring in some twenty-six passages, is indicated by one or more inclosed in brackets [ ]. See John 7: 39. Rom. 9: 31, 32; 12: 6, 7, 8, 19. 1 Cor. 11: 10. 2 Cor. 12: 18. Gal. 2: 5.

Brackets are also used to inclose passages that are wanting in most of the oldest and best manuscripts. See John 7: 53, 8: 11. Rom. 11: 6. 1 Pet. 4: 14.

C. W. WATERHOUSE.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

Let me ask a few more questions about the resurrection of the wicked, and then go to another part of the subject. First, how can Christ deny the wicked before his Father and holy angels, if they never rise from the dead, and come before him at the judgment? for thousands are dead, who have denied Christ before men.

Second. Are there not many now dead, who have preached the gospel, and have labored in the name of Christ, and yet died in their sins, or errors, at last, who will plead before Christ, at the great judgment day, saying, "Lord! Lord! have we not prophesied in thy name? . . . and in thy name done many wonderful works?" But how can this be, if they do not rise from the dead?

Thirdly. How will many say, "Lord! Lord! open unto us," if they are not there, in the great day of accounts?

Fourthly. How can Christ divide the great multitude, small and great, who stand before the judgment throne, if none of the wicked are raised up to be there; and all the wicked are destroyed in flaming fire, who were alive when he comes?

Fifthly. How can the murderers of Jesus look on him, if they are not alive before the judgment seat of Christ?

In all the Scripture that we have brought forward to prove the resurrection of saint and sinner, we have found no account of an immortal soul coming back from heaven and joining the body at the resurrection, and yet there are many who deny the literal resurrection, rather than give up the heathen dogma of the immortality of the soul.

We will now come to the saints' inheritance; where they will reign with Christ to all eternity. First, we firmly declare that it will be on this earth, renewed. We think the holy book will sustain us in the declaration. Please turn to Psalm 115: 16: "The heavens, even the heavens, are the Lord's; but the earth hath he given to the children of men." And in Matt. 25: 34, the Savior says, "Come, ye blessed, . . . inherit the kingdom prepared for you from the foundation of the world." Can we ever find proof of any kingdom that was prepared for God's people, from the foundation of the world, but this earth? no, indeed! not a word of it in the Bible. When our dear Savior was about to leave this world, he said to his disciples that they could not come to him, but he would come to them, and there is plenty of Scripture to show us that when Christ comes after his saints, he will then raise the dead, destroy the wicked, and destroy death and the devil, and the dominion "under the whole heaven shall be given to the . . . saints of the Most High."

Please look at Gen. 1: 28, where we are informed that the dominion over all the living creatures was given to Adam and his posterity. This must be "the first dominion" that should come to the "tower of the flock."—Micah 4: 8. We also read in Isaiah 9: 6, 7, where the prophet was speaking of the Messiah, and says, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice forever." We are also informed that the Great Supreme has declared that he will perform this; then it will surely take place; and if Jesus is to reign on the throne of David forever with his saints, under the whole heavens, then it certainly will be on this earth, when it is renewed, or regenerated, and not in that place that the ministers tell us about, which they say is "Beyond the bounds of time and space."

Now please turn and read the following passages of Scripture, and see how plain the Bible proves the inheritance of the saints to be on this earth: Ps. 37: 9, 11, 18, 29, 34; Prov. 10: 30; 11: 31; Dan. 7: 27; Matt. 5: 5; Rev. 5: 9, 10; 11: 15, and Isa. 65: 17, 18, 19. Kind reader, do not let any one lead you to spiritualize these passages all away, and thus change the word of God into a lie, while they try to make you believe the doctrines and commandments of men. Here I would ask the reader, do you think the God of heaven would inspire holy men of old to write the Scriptures in such a blind manner that we could not understand them, and then require us to call upon the ministers to come to us and spiritualize all these passages to correspond to the heathen philosophy? If you think our heavenly Father is a God of truth, be sure to take his word as it reads; and believe God means just what he says, and says what he means. Then we must come to the conclusion that when Christ comes in judgment, he will destroy the wicked, and sweep away the refuge of lies, and set up his everlasting kingdom on this earth renewed, and reign with his saints forever; which coming is now close at hand.

In our next, and last article, we shall bring forward the three great objections to our theory, which are often alluded to by our opponents. The first will be the rich man and Lazarus; the second, the thief on the cross; and thirdly, we shall speak of the souls under the altar; and then close this long subject by a few remarks on Revelation, about their being tormented day and night for ever and ever, and the smoke of their torment ascending up forever and ever.

B. PERHAM.

Vernon, Vt.

WORDS THAT BURN.

Anything to succeed must be *positive*, must be *intense*. Tameness and dullness and half-heartedness are among the things that were. A man, to succeed now, must be a *live man*: he must be restlessly active, all absorbed in his object, and pursue it to the extreme. And especially the churches must awake, or a tide of death such as we have never known will set in upon us. The national mind and heart has been so stirred, that, to meet its wants as it changes its object, the church must provide an element as intense, as absorbing, or the world will fill the vacuum, and death to spirituality will be the result.

For the last twenty years, the world has been assimilating the church to itself. Instead of *its* being the *salt* that preserved, the *world's* putrefaction has overspread the church. Instead of christians stamping the world, *it* has placed its satanic mark upon *them*. Instead of the church making successful aggressive movements upon our enemies, they have stealthily taken possession of our forts and arsenals. This is seen in our modes of worship, our sleepily uttered prayers and proxy praises, and sentimental, metaphysical, moonstruck theorizings from the pulpit. Our weakness and imbecility are fearfully apparent. Who pretends that the singing of the sanctuaries of the land is *worship?* Who avows that essays without much of reference to christianity, save a text for a motto, is *preaching Christ?* Who will claim that prayers, having in them none of the elements of sincere confession, supplication, and intercession, are ever wafted to the mercy seat? They are all a mockery, and weary Jehovah with their insincerity and foolishness.

And, as a result, the lives of church members proclaim a gospel robbed of power. They are weak like other men, and live like others. This is terrible, and yet it is *terribly true!* Now, what can such a christianity do in such an emergency? It is like sending out weak and puling invalids to take Richmond, or bombarding Sebastopol with snowballs. This may be called croaking. Would God it were! but the dreadfulness of it is that it is *truth*,—truth that should send us to our closets in deepest grief.

Every denomination is involved in this responsibility. None can say, "Stand by, I am holier than thou." All have catered to the world; all have presented a mutilated christianity, a sugar-coated gospel; all have adjusted Bible truths and Bible precepts to the practice of the time-serving and the world-loving. Our prayers and praises have been regulated to suit velvet ears and refined tastes. The terrible denunciations against sin have been hidden behind flowery wreaths and gilded scabbards. Sinai has ceased to thunder, and Calvary to groan, and Parnassus has reared its *tiny* height, and we gaped and stared at its wonderful magnitude and seeming power.

Christ, a risen, living Christ, is seldom seen. He is entombed. The stone at the door of his sepulchre is very great. Even those who have known his resurrection power, many of them have gone from him so far as not to know whether it is the risen Christ, or the gardener. Others have seen his tomb, and the linen clothes folded, and have heard the angel say, "He is not here, but is risen," and they have gone and proclaimed the glorious news; but how few of these even have *seen* him! how few ate and talked with him, received him into their houses, and felt his risen power! And of those who have journeyed with him to Emmaus, and listened to his wonderful converse, and whose hearts have burned within them, how few have obeyed his words, and tarried in Jerusalem until endued with power from on high!

But, thank God, there is a little lifting to the cloud: at this evening-time there is light. This is seen in the rising feeling that *something must be done* to meet the demands of the times. I note in the reports of associations, conventions, and the like, of all denominations, an agitation of the subject, and, what is glorious, there seems to be but one voice as to the *need of the baptism of the Holy Ghost on the churches*, and that this alone can meet the exigency. In the Vermont State Baptist Convention, met here the past week, there were honest confessions of failure, and they were frank to expose the weakened and tinselled paraphernalia of the church's adoption as a great source of spiritual death. Thank God, blinded eyes are being opened!

Now, it seems to me we are on the eve of a wide spread, thorough, scriptural revival. I some way feel that God is about to wipe off the reproach of his cause; to prove there is power in the gospel; that it is adapted in all its strictness and purity to these times; that he is about to draw the line of distinction between him that serves God and him who serves him not. I believe that the god's education and talent, at whose shrine the church has worshipped, and to whom it has called with loud, clamorous voice, will be measurably dethroned, and piety have a hearing from our pulpits. Parnassus must sink, and let Calvary rise again in sight of all the people. I believe the tide will turn, and our people again demand a gospel ministry; that talent and education will take their subordinate position, and piety be an *essential*; that men of God will be in demand, full grown men of might and valor. O! when the priests shall themselves believe; when they that minister at the altar shall have clean hands and pure hearts,—we may look for such a rising of the church, such a changing of her garments, growing whiter and whiter until she shall be worthy to be presented to the Lamb without spot, or wrinkle, or any such thing! Shall we not rejoice in hope? . . . If we will labor in our churches just as freely, just as simply, with the only motive of saving souls, looking for immediate fruit, we shall realize the onrush of the tide of salvation in such power as to sweep formalism and death before its resistless tide. God grant we may learn wisdom, and be taught of the Spirit!—*The Guide to Holiness.*

For the World's Crisis.

TWO NATURES.

Is man in possession of two natures, as portrayed in the following resolution:—

"*Resolved*, That the soul of man is immortal, and as a consequence cannot die."

If immortality means continuing to live, what part of man *fell*? It does not seem right to say that mortality fell from mortality. If the immortal part was the cause of action, then that which fell must have had immortality. It cannot be a part of God. If it be claimed that this immortal nature is of God, then the negative asks at what time in the period of man's life is it given? If this is a special, personal gift of God to man at any time in the period of early youth, could we expect, then, that all children would have this nature given to them?

If given in advanced age, through a belief in Jesus Christ, or when "this corruptible must put on incorruption, and this mortal must put on immortality," then we do not object. When we get continued life from the dead, do we not get the victory? 1 Cor. 15: 57,—"But thanks be to God which giveth us the victory through our Lord Jesus Christ." There is a glory in the thought of being a victor over death, by the gift of eternal life through Christ.

H. L. SALISBURY.

BEAUTIFUL ZION.

Beautiful Zion, built above,
Beautiful city that I love,
Beautiful gates of pearly white;
Beautiful temple—God its light;
He who was slain on Calvary,
Opens those pearly gates to me.

Beautiful heaven, where all is light,
Beautiful angels clothed in white,
Beautiful strains that never tire,
Beautiful harps through all the choir;
There shall I join the chorus sweet,
Worshiping at the Savior's feet.

Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear,
Beautiful all who enter there
Thither I press with eager feet,
There shall my rest be long and sweet.

Beautiful throne of Christ our King,
Beautiful songs the angels sing,
Beautiful rest, all wand'rings cease,
Beautiful home of perfect peace,
There shall my eyes the Savior see,
Haste to this heavenly home with me.

[*Published by request.*

For the World's Crisis.

"THEY STILL LIVE."

In a recent number of the *Christian Witness*, I find an article with the above heading, containing some statements to which a reply might be beneficial, as white will show to the best advantage when held in contrast with black.

1. "Of all the millions who have lived upon this world, it is a solemn reflection that they still live. Immortality is not a mere accident of man's being—a something dependent upon his character, upon what he does or does not do, but it is an essential part of his nature, which he can no more destroy than he can destroy the existence of God himself. That active, thinking, feeling, intelligent part of the men of the generations of the past, is active, thinking, feeling, suffering or enjoying still, and will be doing so for ever and ever."

Who affirms that "they still live?" The Bible asserts that they have "DIED," and certainly *death* and *life* are not synonymous terms, and if God means life when he says death, why may he not mean death when he says life? If immortality does not depend upon what a man "does," or what kind of a "character" he sustains, why should the apostle Paul recommend us to "SEEK for glory, honor, IMMORTALITY?" If man by "nature" possesses immortality, and can no more be destroyed than God himself, he is just as independent as Jehovah as far as *life* is concerned; and Jesus must have been inconsiderate in saying, "ye will not come unto me that ye might have life," and also in saying "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have *everlasting life*." (John 3: 16) Why all this pains to secure for man that which he already possesses by nature? David tells us that when man dies his "thoughts perish" (Isa. 146: 4.) and the wise man adds, "Also their love, their hatred and their envy is now perished." Shall we believe these inspired declarations, or the statement that they are "*thinking still?*"

2. "There is a form of error that has attained to some prominence of late, that which asserts the *annihilation of the wicked*." This so-called error has attained too much prominence to be *frowned* down, or to be driven out of the field by bold assertions, without proof.

3. "Now this is just semi-Universalism, an attempt to get rid of the plain doctrine of Scripture that God is a God of justice as well as of mercy, who will certainly punish the wicked. Universalism denies the Bible doctrine of future rewards and punishments by taking all, whatever their character, into heaven; this doctrine does the same by shutting the wicked up forever in the quietness and forgetfulness of the grave. They both arise from the same source, an unwillingness to acknowledge that God is going to punish any one in the future world."

A queer kind of "semi-Universalism," that denies salvation to *every sinner*, and destroys the very foundation of Universalism! The God of mercy offers the sinner eternal life, and after the offer has been refused, the God of justice decides he shall not have it, since he has spurned the conditions upon which it might have been secured; so we believe in a God of *justice* and *mercy*; and we also believe that God is going to punish the wicked, but we claim the right to inquire concerning the *nature* of that punishment.

4. It would be absurd to call annihilation punishment. How could an unconscious thing be punished? Do we ever talk of punishing a stone or block of wood? And yet the Bible always speaks of the state of the wicked after death as being a state of punishment. "These shall go away into everlasting punishment." (Matt. 25: 46."

If "an unconscious thing" could not be punished, would it be no punishment to be reduced to an unconscious thing? Would it be no punishment to be reduced to "a stone or block of wood?" Yes. Then to be utterly destroyed would certainly be a "punishment." The everlasting punishment," instead of being everlasting misery, is everlasting death,—the "second death,"—for Paul asserts that they "shall be punished with everlasting destruction." This "everlasting punishment" and "everlasting destruction," instead of being a present state, is after the coming of Christ, after the future future day of separation. So they do not "still live" in a realm of punishment, for they have not yet reached the day of reckoning, and punishment is beyond that, let its nature and duration be what it may.

WM. SHELDON.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

EPIDEMIC CHOLERA.—No. 1.

BY IRA A. THAYER, M. D.

Since the fall of man, *death* has ever been the subject of dread. When he would enjoy himself with his earthly comforts, some fear of death forces itself unbidden into his mind; so that, whether contemplating the comforts surrounding him, or the joys in store for the good man in the future, he is fearful that very soon both will be for ever separated from him by the common enemy of mankind. Death is the penalty for sin; and as sin is so closely associated with all our thoughts and actions, so the penalty is ever before us to mar our happiness. Not only are we aware that our natural lives are but a bubble, but violent causes of death are ever lurking around us, and we know not how soon we may be attacked, and our existence blotted out. Now that the sword has been sheathed in our land, and bloodshed has for a time ceased, we are threatened from across the briny deep with a hideous monster that bids fair to cut down thousands of our fellows, and throw a pall of mourning over the whole country.

Epidemic, or Asiatic, Cholera will probably visit us again ere we see another winter. Those who have seen an epidemic of this disease, need not be told of its fearful character; how it nearly depopulates whole villages and desolates the country. Though we have just passed through a bloody war, yet it seems that we are to be still further scourged by a visitation of this disease. With this prospect before us, it behooves us to be prepared to meet it with all the weapons which the skill of the country can invent. The great fatality by which this terrible scourge of the human family has hitherto been characterized, demands at our hands a thorough investigation of its nature and cause, and the different modes of treatment which have been employed at different times, and that which is best calculated to check the disease or mitigate its violence.

It will be proper to commence the consideration of this disease with a brief glance at its *history*. Although unknown in this country until 1832, it existed in Asia as early certainly as 1774. It prevailed there at different times and places until 1817, when it broke out with terrible severity in Bengal, and committed great devastation in the British army, stationed in the north-eastern district of India. From Bengal it spread in various directions, so that by successive advances, during the years 1818–19–20, it spread to all parts of Hindostan, traversed the Burman Empire, Siam, and the peninsula of Malacca in the south-east, and extended to China and Chinese Tartary in the north-east. Within the same time, it also visited Ceylon, Sumatra, Borneo, the Phillippine islands, Mauritius and Bourbon islands.

Its progress to the north-west, beyond the boundary of India, was not at first so rapid nor as steady as in other directions. It does not, indeed, appear to have passed the Indus until 1821, in which year it made its appearance in Persia, and on the Arabian shore of the Persian Gulf. Ascending the Tigris and Euphrates, it was stayed by the approach of winter; but in the spring of 1822 broke out on the eastern border of the desert which separates Syria from Mesopotamia. It did not cross the desert until November, when it broke out in Aleppo. It again subsided during the winter, and reappeared in the spring of 1823, ravaging, in the course of the summer, the Syrian towns and Mediterranean coast. In this year also, having traversed the Persian Empire, it broke out at Astrachan, a Russian city at the mouth of the Volga, and at other places on the Caspian shore.

Having now reached the north-western border of Asia, it made no further progress in this direction until 1828, when it appeared at Orenburg, on the confines of Russia, in Europe; but it still seemed to hesitate until 1830, when it entered Europe, appeared on the borders of the Black Sea, penetrated the centre of Russia, and, guided by the channels of the Volga, the Dan, and their tributaries, reached Moscow, where it prevailed during the winter, and in 1831 attacked St. Petersburg. During the same year, it also extended to Poland, Prussia, the German States, and Hamburg, on the western coast of Europe; crossed the North Sea; appeared, in October, at Sunderland, on the north-east coast of England, and at Edinburgh, in Scotland, in January, 1832. Rapidly as the Epidemic had extended during the previous year, its progress was still more rapid in 1832. In this year, it broke out in London, and many other places in England, extended to France and Spain, crossed the Atlantic, and appeared in June at Quebec, then at Montreal, and pursuing the course of the St. Lawrence and the Lakes, reached the valley of the Mississippi.

But the mouth of the St. Lawrence was not the only avenue through which this invading foe gained access to our country. It appeared in New York almost simultaneously with its attack on the Canadian cities. From New York it passed up the Hudson to Albany, and southwardly to the waters of the Delaware and Chesapeake, reaching Philadelphia on the 5th of July, and Baltimore within the same period. It appeared on an island off Charleston, South Carolina, in November. In February, 1833, it broke out at Havana, in Cuba, and before the close of this year had extended to Mexico. On the 30th of September, 1832, it made its appearance at Cincinnati, thence down the Ohio, visiting Madison, Louisville, St. Louis, and so on, all the important towns in the United States.

Thus within the first year after its access to our shores, this epidemic spread to nearly every portion of North America. It subsided, especially in the Northern States, during the winter; but repeated its ravages during the spring and summer of 1833, and appeared again to some extent in 1834.

The intensity of the morbific influence was by no means uniform. Where the disease prevailed in a district, one or more points were generally selected in which the epidemic force seemed to be especially concentrated; while the inhabitants of the adjacent territory suffered from irregular, predatory visits, as if from scouting parties detached from the main body. It usually attacked cities and large towns, though mild cases occasionally occurred in the country. During the prevalence of cholera in the cities, the country suffered from cholera morbus and other bowel diseases, as diarrhea, dysentery, etc.

In 1847, having, as we may suppose, recruited its exhausted forces by a truce of thirteen years, it again took up its line of march, intent on foreign conquests; but not finding much new territory worth invading, it chose to pursue its former course, and triumph again on the field of its former victories. Its progress in this second invasion did not differ essentially from the first; and although its violence was less severe, its type and habits were the same.

From this brief sketch of its history, we derive the following facts:

1st. That it is endemic in India, but occasionally becomes epidemic, radiating from that central point in every direction to greater or less distances.

2nd. That its course is more in a westerly direction; that its progress, though vacillating at times, is generally marked by increasing rapidity.

3d. That natural objects, such as deserts, mountains, and oceans, though they may temporarily check, can interpose no impassable barrier to its progress.

4th. That winter usually checks it temporarily, except where the weather is mild, or where a kind of artificial summer is maintained, as in the cellar-like habitations of the peasantry of Russia.

5th. That it generally prefers natural channels, such as rivers or other public thoroughfares, in its advances; and that it usually selects, as points of attack, low, filthy, and crowded localities.

6th. That its prevalence in any place seems to be dependent upon some unseen influence, not usually existing there, and capable, according to some law by which it is governed, of more intense concentration in particular localities, than in others in the immediate vicinity.

From the above facts, relative to two epidemics with which we have been visited, we conclude that we shall again be visited by an epidemic of this disease, probably the coming summer. That it will be attended by less severity than characterized the first appearance of the malady. That seaport cities, and those situated in low, marshy localities, will be first visited, and will suffer most. That previous to the appearance of cholera, people will suffer from various bowel diseases to an uncommon extent; that this will be the case in the country, while cholera is ravaging larger towns and cities.

Bristolville, Ohio.

For the World's Crisis.

MY TOBACCO EXPERIENCE.

BRO. GRANT:—I wish to say a few words through our most excellent paper, to my dear brothers and sisters, upon a subject which appears to me is of vital importance to every lover of our Lord and Savior Jesus Christ. I have long felt it to be my duty to publish, for the encouragement of others, and the glory of the Lord, my experience in the use of the vile weed tobacco. I acquired the habit of chewing and smoking when quite young, and I used it almost constantly for twenty-five years, attempting occasionally to quit it, but could not, for several reasons. There would a sort of a stupor come over me in a short time, which would disqualify me for any kind of business; and my nervous system would be so affected that I could scarcely contain myself; and if I did not yield, my teeth would set to grumbling, and thus Satan would continue to torment me until he would finally drive me to the use of the filthy stuff again, when, soon as I gave up, all was quiet again. And so I went on from bad to worse, and every time I commenced anew, it was with a stronger appetite.

I never once thought that it was Satan that was all the while driving me on to destruction, until one year ago last fall, at our camp-meeting in the town of Okee, Dane Co., Wis. Bro. Grant gave us a discourse, in which (among other things) he told us of the evils attending the use of tobacco, and also of the Great Physician, who would, on application, remove or prevent all those difficulties which seemed to present themselves whenever we attempted to break off the filthy habit. I saw the remedy, I believed, and gave Bro. Grant my box of tobacco, which he buried with others under the stand. I applied immediately to the Lord for help; he heard my prayer, granted my request, and the work was done. Praise the Lord, from that day to this I have never wanted tobacco, nor anything as a substitute. My teeth have not grumbled in the least. I am now the *Lord's free man*. I never felt so sensibly the force of Christ's words—"If the Son therefore shall make you free, you shall be free indeed."

And now, my brethren and sisters in the Lord, who eat tobacco, suffer a word of exhortation from one who "has been tempted in all points like as you are," and has finally come off conqueror through Christ, who loves us all. Be persuaded to cleanse your mouth from all filthiness. Is it not a part of the body? Do not say you cannot leave it off; do not acknowledge yourself a slave to Satan; but assert your liberty in the fear and strength of the Lord. Go to *Jesus* with all your troubles; ask him to help you to resist the devil, and be assured that he will turn none of his faithful followers away empty.

How good it is to trust in Him who is willing and able to heal us of all our maladies now, as when on the earth. Then let us honor him with our utmost confidence in all things, and he will soon come and heal us of mortality and receive us to himself. Hoping that he may find you and me all cleansed from the filthiness of the flesh,—all ready for our change and translation, I am your brother, expecting soon to see him as he is, and be like him.

Baraboo, Wis. OTIS RYDER.

☞ Mental exercise is favorable to long life.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"COME UNTO ME."

Savior, I come with my burden weary,
For thou alone hast power to make it light;
If by faith I only view thee near me,
I shall be strong in thy great arm of might.
Oh! Savior, help me come in earnest now,
And ease my load, while I before thee bow.

Oh! how welcome is the invitation—
It found me fainting, drooping by the way;
Long in vain sought I for consolation,
Until these words I heard my Savior say,—
Come unto me, all ye that are unblest,
And learn of me, for I will give you rest.

With the promise, great the condescension,
Teaching the lesson how I may obey;
While I strive quicken my apprehension,
As "learn of me" I daily hear thee say
I seek from thee a meek and quiet heart,
And thine own rest, that thou would'st now impart.

Nought here but disappointed hopes I find,
And He who turned my eyes from blank despair,
Shows me the beauty, and my heart inclined
To his own rest—to lay on Him my care.
Lo! Jesus invites—every one and all—
Oh! weary one! come and obey the call.

The rest of Jesus! how it soothes each care,
Though its perfection is not reached while here;
Not here is a *full rest* e'er found, but there,
And faith beholds the blessed prospect near.
Come to the Savior, weary one, and find
Rest for the aching heart and troubled mind.

M. C. Allen.

INFIDELITY AND PROPHECY.

Is the Bible the Book of God? Is it a record of divine revelations? Does God speak to man through its pages? Has it supreme authority?

These questions are important. If the Bible is a record of the divine will, the fact must be susceptible of proof, and it should be proved. If it is a miserable cheat, concocted by designing priests, or a mass of old wives' fables, imposed upon the weakness of credulous fools, that fact can be proved, and should be proved, and the sooner the better, for the subject is of moment, and the necessity for its discussion is urgent.

I know men say that if the Bible is *not* true yet it is best to let the imposition pass unquestioned, because it exercises a wholesome moral influence upon rascals generally, who are kept from actual mischief in this world by fear of fancied punishments in the next. But the main question cannot be settled by such evasions. Ignorance is not the parent of true devotion, nor are lies, or pious frauds, the seeds of righteousness.

It is sometimes said that the Bible is an inspired book, and so is the Koran, so are the Shasters, so are Shakspeare's Plays, so are Plato's Dialogues, and so are books generally,—all are inspired, all have truth, all have error, but all are behind the times, and need to be improved by the addition of whatever new revelations may present themselves; and when all are completed, we are then to believe and obey just as much and just as little of any or all of them as we please.

But this position does not quite satisfy me. Various modern authors offer me theories, fancies, opinions, and arguments. I take them for what they seem to be worth. But the writers in the Bible do not usually offer their opinions. They relate facts which they profess to have seen; they profess to reject fables and traditions, and they, over and over again, preface their sayings with the words, "Thus saith the Lord."

Shakspeare does not say that, nor Plato, nor Socrates, nor any of the poets or sages of ancient or modern times. Now, if the Almighty really speaks to us, we ought to listen and give heed. But if he does not speak, then we cannot accept these statements as either true, or wise, or profitable for men to believe.

It is sometimes suggested that the writers of the Bible were a pack of credulous fools, quickly imposed upon, and easily deceived. But at this I demur. A fool never wrote Moses' Laws, Job Discourses, David's Psalms, Solomon's Proverbs, Isaiah's Poetry, Daniel's Visions, Ezekiel's Prophecies, Paul's Epistles, or John's Revelations. The man who thinks fools could write such books, might well afford to try his own hand at it, and see.

Now these writers in general, though intelligent and of acknowledged ability, do not profess to offer speculations, or opinions, but they *base* their whole system upon alleged *facts*. If they had been fools they might have been imposed upon somewhat; but in general the facts were of such a nature that they could not be *mistaken* about them. And they either tell the positive truth, or else they were most outrageous and infamous liars.

The Israelites either went through the Red Sea dry shod, or the man who wrote the story about it lied. Either the Jordan was divided before them, or the record of it is a falsehood. Christ either healed the sick, cleansed the lepers, cast out demons, and raised the dead, or Matthew, Mark, Luke, and John, were impudent, lying knaves.

Jesus of Nazareth, whom Jews, Gentiles, and Christians all agree was crucified, either did really, truly, personally, and bodily rise from the dead, and ascend to heaven, or the men who, at the loss of their reputation, at the expense of every personal comfort, and even unto the suffering of violent deaths, bore testimony that they saw him, heard him, handled him, walked with him, talked with him, ate with him, and knew him "by many infallible proofs," and finally beheld him ascending heavenward, till a cloud received him out of their sight, were base hypocrites, arrant knaves, vile impostors, and persistent and determined liars.

There is no middle ground to stand on here. They saw what they said they did, or they lied. The Almighty spoke to the prophets, or they told falsehoods in the name of the God of truth. Either they bring to us the actual verities of divine revelation, or else the whole tribe of them, in all their generations, for hundreds and hundreds of years, were deceivers and prating knaves, who lied about the hell which they asserted that all liars should have part in, and deceived about the very words in which they declared damnation on all deceivers.

We cannot blink this proposition out of sight. The question must be met here and settled. Honest men do not wish to be deceived, and in these days men want facts, not fables; truths, not "raw head and bloody bones stories," by which to direct their lives.

I know the Bible is said to be the best of all the pretended sacred books in the world. But that argument amounts to nothing. If it is not true, it is false. If the Koran, the Shasters, or the Spirit communications are true, then let us believe them, and turn Turks, Hindoos, or Spirit rappers. Or, if there is no revelation of the future, then let us make the most of the present—"let us eat and drink, for to-morrow we die."

But let us not cling to a lie because it is better than a dozen other lies. If indeed the Bible is better than they are, that is no reason why it should be received if it be false. For it is not a mere harmless humbug, a collection of the writings of well-meaning but misguided idiots. It is either the word of the everlasting Deity, or else it is a cheat so outrageous and shameful that compared with it the Koran is sacred, the Arabian Nights reasonable, and the Book of Mormon worthy of sincere respect.

The Bible is everything, or it is worse than nothing. It is the best book or the worst one in the world. It contains eternal truth, or the deepest error. It is pure gold, or base counterfeit. Which is it?

We must not prejudge this question. The christian says he knows the Bible to be true, because he feels it is. The infidel says he rejects it because he has no such feeling. Both may be prejudiced. Either may be mistaken. A more conclusive style of argument than this must be introduced to decide this important question.

The question is not whether the English Bible is entirely, in all its jots and tittles, the word of God, for all agree that there may be in that mis-prints, mis-translations, and possible inaccuracies. And even in the Hebrew and Greek originals, there are errors of transcribers, and some slight variations of readings in different manuscript copies. And then there are recorded in it, not only the words of God, but also of men and of devils; and some of these words all admit to be false. But the question is, whether God, men, or devils said the words and did the things there related of them. Is the account correct? Is the record true?

We need not inquire whether the Bible is a modern book, or an ancient one. Here there is no room for dispute. It is older than the art of printing, for it was the first book printed. It is older than the dark ages, for copies of it exist which were written long before. And about the year 176, Celsus, a heathen, or infidel philosopher, in writing the first book ever published against christianity, entitled "*The Word of Truth*," quotes or refers to about EIGHTY PASSAGES which can now be found in the New Testament. He speaks of the histories of Jesus written by his disciples, refers to all the leading facts narrated in the gospels, and says, "It is but RECENTLY, as it were, yesterday, since we punished Christ." "It is but a few years since he delivered this doctrine, who is reckoned by the Christians to be the Son of God."

And Porphyry, another heathen writer, about the year 270, wrote against the Book of Daniel, which he allowed was written as early as the days of Antiochus, or about one hundred and fifty years before the Christian Era. A book cannot be quoted or refuted before it is written. Hence, as Celsus quotes the New Testament, it was written before A. D. 176, and as the New Testament quotes the prophets, they were written previous to it, and as the prophets quote the Law that was written before the prophets wrote, and as the Law refers to Genesis, and Genesis refers to no preceding book, it seems to stand at the head as the oldest of all. We shall not need then to discuss this question of age, as we can prove by Jews, Christians, and infidels, that the books which are called the Bible are very ancient works. But another question; namely, concerning the inspiration, the divine origin, and the authority of the Bible, is the one before us.

We know and admit that there is a God in nature, for there are things done before our eyes which no man has power to do. And the source of that almighty power, that ceaseless energy that rules and upholds and guides the universe, is what we call Deity. And so when power is displayed beyond all human might, we refer that display back to God as to its only author.

But what power do we find in the Bible? It is a *book*; men have written it; do they give proof of divine assistance in their work?
—*The Christian.*

☞ Do as you would be done by, if you wish to be done by as you would.

BUILDING ON THE SAND.

It is a sad sight to see the labors of a lifetime swept away in a few hours. In March, 1865, the city of Rochester, N. Y., was visited by a great flood. The Genesee river, on each side of which the city is built, rose to an unprecedented height. In some of the streets the water was fifteen or twenty feet deep. The current was so rapid that no boatman durst venture in it—a horse-car standing on the bridge was swept down the street and over the falls—a heavy iron safe was carried quite a distance, and terribly bruised and battered—many buildings were greatly damaged, and some entirely demolished. Among the latter was a large, four-story building on the west bank of the river occupied as a hardware store. The owner of the store had met with heavy losses from fire, but by unceasing industry he was again doing a flourishing business. But the flood came, and the water found a way under the foundation, and the immense building, which stood apparently so secure, was utterly swept away. Our Savior tells us it shall be thus at the last day. Many will be most grievously disappointed. Some, who thought themselves certain of heaven, will wake up to the terrible reality that they are irrevocably lost. We are all liable to self-deception. It becomes us to try ourselves by every test laid down in the Bible. We should have the spirit of the disciples, who, when told by their Lord that one of them should betray him, cried out each for himself, "Lord, is it I?" Did you ever weigh those heavy words of our Savior at the conclusion of his Sermon on the Mount? They are enough to make the greatest saints tremble.

"Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it."

1. Observe the stress that our Savior here lays upon our DOING as he directs. He insists upon obedience with as much earnestness as modern pulpits do upon faith. He gives no countenance to the sentiment of the popular hymn,

"Nothing, either great or small,
Remains for me to do;
Jesus died and paid it all,
All the debt I owe."

This hymn, so great a favorite in modern revivals, teaches a very bad theology. Indeed, we fear that much of the instruction given in churches calling themselves orthodox, has a direct tendency to lead souls astray. It confirms many in their fancied security, who are on their way to sure destruction. To every one who would be a christian, faith is of the utmost importance. Without it no one can please God. The misunderstanding, so general and so ruinous, relates, not to its importance, but to its office. Faith was never designed, as many seem to suppose, to supply the place of a heartfelt and cordial obedience to all the requirements of God. Its function is, to render such obedience possible and easy—to supply the motive, and the power to work out our own salvation with fear and trembling. It does not discharge us from the christian warfare, but inspires us with courage to go out upon the battle-field, and supplies us with a shield whereby we are able to quench all the fiery darts of the Wicked One. It does not supercede the necessity of striving that we may obtain eternal life, but it puts us upon the course and makes our feet swift to run in the way of God's commandments. *Therefore we both labor, and suffer reproach,* BECAUSE WE TRUST *in the living God.* Faith is the cause why labor is performed, and persecution endured; and not a substitute for them. A faith in Christ that is dead and inoperative, that does not lead to a renunciation of the world, and to a life of self-denial, is no better than the faith of a Mohammedan or a heathen. "He that doeth righteousness is righteous."

2. Great sacrifices in the cause of Christ will not answer in the place of obedience to all his requirements. To build a house upon the sand takes time and money. The house that falls before the wind and the rain, may be more finely finished, and more imposing in its appearance, than the one that abides the tempest. The building we referred to, that was destroyed by the flood, was well-built and of good materials; the defect was in but a single point, but that proved the overthrow of the whole. So there are many that, on great occasions, are eminent christians. They show to advantage before the world. They give liberally for benevolent enterprises, and especially in instances where their generosity will be widely heralded abroad. They pay large sums for costly churches from which the poor are excluded, and where the fashionable congregate and mutually display and admire their various styles of "purple and fine linen." It cannot be said that their religion costs nothing, and yet it is worth nothing. It cost the South a great deal of money to raise and equip their armies; they fought with desperation, and yet completely failed of accomplishing their object. So we may make great sacrifices on account of religion, and yet, for the want of entire devotion to God, the whole may prove a failure. The soul may be lost at last.

3. Partial obedience will not answer. A man may observe a thousand laws of the commonwealth, and yet if he is convicted of forgery, or theft, his general good conduct will not save him from a felon's doom. This principle is well understood. It is daily acted upon in the administration of civil justice. Yet how few apply this principle to themselves in judging of their religious character. They do some of their duties, but not all. Comparatively but few study their Bible to ascertain what God requires of them. The greater portion of even professing christians lead about the course of life that is commonly led by their associates. No matter how plain any command of the Bible may be, if it is continually disregarded they [illegible] it. But this course will never answer for those who are in earnest to gain heaven. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Beloved, you who are actively engaged in the discharge of religious duties, are you building upon the rock, or upon the sand? Do not let partiality towards self dictate the answer. We shall soon stand before a tribunal [illegible] that will decide upon our cases with rigorous impartiality. Of all the foolish work that men do, that of deceiving themselves to their eternal undoing exceeds in folly. A dreadful storm is coming, and many a stately edifice that has long challenged admiration will lie low in the dust.

If you would know whether the religious profession you are building up with so much care will avail you in the day when all our works shall be tried by fire, examine yourself carefully by our Lord's sermon on the Mount. Begin with the beginning, and as you read each verse ask yourself the question, "Am I such a person as is here implied? Am I *constantly* doing, *under all circumstances*, as this requires?" Take this course, and you will not proceed far before you are brought upon your knees before God. If you find your hopes cut off, do not let Satan discourage you. With God there is a fulness of grace, and one of the promises of our blessed Lord is, "Ask, and ye shall receive."

Never complain of close preaching. You have never heard a sermon so close as this *Sermon on the Mount*. And no one can pretend that this part of the Holy Bible has been repealed. Even infidels treat the sayings of Jesus with a certain degree of respect. And shall not all who call themselves by his blessed name endeavor earnestly to conform to his instructions? Are you willing to risk your eternal all upon a bare approval of the sayings of Jesus, without doing the things he has commanded? Examine yourselves by this unerring standard, and then tell us, are you building upon the rock, or upon the sand?—*Earnest Christian.*

For the World's Crisis.

KEEP THE COMMANDMENTS.

NUMBER ONE.

This remark is of frequent occurrence in the Scriptures, and in the conversations of christians. But few of those who read it, or repeat it, have ever studied to learn fully and properly how much, or how little, is meant by it. They take in the general idea that we are to obey God. This is correct. But what are the commandments which God has given to us to obey? Is it to come out from our father's house, remove from the country we are in to some other, as Abram was called to do? is it to flee from the city, as was the duty of Lot? to prepare an ark, as was Noah's duty? to circumcise our children? offer our sheep, oxen, and doves, give a tenth of our substance in tithes, etc., etc., as the Lord commanded the Hebrews to do? The reply to these questions, from christians, will universally be, "No, no. These commandments are of a limited character, and all belong to former ages. We do not attempt to keep them." Yet these were the commandments of God, and were given to be obeyed. Certainly, they were limited to certain individuals, and a certain nation, under a former code of law.

"But," say the multitudes, "we are to keep the ten commandments written on the tables of stone," and add, "don't you believe we should keep them?" I reply, that the same objections brought against our keeping the others seem good against these. If these are yet binding, so are the others. These are the commandments of God, and were limited to the Jewish nation, and to those who should join themselves to them. This is clearly shown in Deut. 5 : 1–3,—"The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Read the whole chapter, and the sixth also. The ten commandments was the constitution of the Jewish nation, while all the other rules and ceremonies added were laws growing out of, or pursuant of this constitution, and one depended on and continued as long as the other,—throughout their civil existence, "their generations forever." See Ex. 27 ; 21 ; 30 : 21. Moses was its minister. The Aaronic priesthood officiated under this covenant, or constitution, while it was in force.

I DO NOT KEEP THOSE TEN COMMANDMENTS. I am often asked if I do not believe we *should* keep them. I reply, no. I have no more to do with them than with the commandment to Noah to build an ark, or to Lot to flee from Sodom. This assertion greatly surprises some christians, and they wonder how one can be a christian and not keep the law of God. Yet they do not attempt to keep some portions of it themselves.

Let us hear Paul: "But that no man is justified by the law, in the sight of God, it is evident, for the just shall live by faith . . . . Wherefore then serveth the law? It was added because of transgressions (How long?) till the seed should come to whom the promise was made. . . Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3 : 11, 25. Has the seed come? Is faith revealed? Hear Paul again. In 2 Cor. 3 : 7, 9, 11, he tells us that that old testament, or covenant, which was "graven in stones," is done away, abolished, etc. Why, then should we keep it?

Again. In Rom. 7 : 4, Paul tells us, "Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead." The seventh verse shows that it was the LAW of ten commandments, for it quotes one of them.

Once more. Heb. 7 : 12,—"For the priesthood being changed, there is made of necessity a change also of the law."

But say some, who do not discriminate, "CHRIST ENJOINED THE TEN COMMANDMENTS." Yes, and also the offering of sacrifices according to the Levitical law. See Luke 5 : 14. Why not obey that, as well as the other? Christ did reply to the young man (Matt. 19 : 17, 19), "Keep the commandments." The man asked, "Which"? Jesus quoted five of the ten, written on stone, and added one not found there, viz., "Thou shalt love thy neighbor as thyself." This last is found in Lev. 19 : 18, but not among the ten, nor of the ten.

It should be remembered that Jesus lived under the law as a loyal Jew. Although it is said the "law and the prophets were until John;" yet it is shown that the law dispensation closed up at the cross (Col. 2 : 14), although he had begun to teach the principles of the new covenant, which was to be in force after his death.

This is seen in his sermon on the Mount. Also in his quotation to the lawyer, Matt. 22 ; 36, 37. Here he quotes the two "greatest commandments" of all; neither of them is found on the tables of stone, but in the law of faith. See Deut. 6 : 5 ; 30 : 12 ; Rom. 10 : 6, 10, also, Rom. 3 : 27, 28. If we obey Christ's law of the new covenant, it will be well with us.

I. C. Wellcome.

For the World's Crisis.

THE TONGUE OF FIRE.

"He shall baptise you with the Holy Ghost and with fire."—Matt. 3 : 11.

"Oh, for the living flame,
From His own altar brought,
To touch our lips, our souls inspire,
And wing to heaven our thought."

What the effects of this fire from heaven? What did the Holy Ghost do for the apostles and early disciples, when it was poured out on the day of Pentecost? Look and see.

1. It opened their understanding to understand the Scriptures in a new light, to behold wondrous things out of the law and gospel.

2. It strengthened and invigorated their memories, brought home vividly and forcibly to their recollection "things new and old." Passages from the old Testament Scriptures came before the mind's eye with renewed and special clearness and power. This is evident from the many quotations of Stephen, Peter, Paul, James and John, in their appeals to the people after they had this holy unction, this new spiritual impulse, the tongue of fire.

3. The Holy Spirit now took of the things of Christ and showed them unto them. They saw the way of salvation through the mediation of Christ, his sufferings, death, resurrection and intercessions, and that there was "none other name given under heaven, among men, whereby we must be saved."—Acts 4 : 12. They saw with new eyes and heard with new ears these glowing truths, this "new and living way" of mercy, the redemption of all sin through the blood of the new and everlasting covenant, and rejoiced with joy unspeakable and full of glory. It was plain to their delighted vision that all the law and the prophets were fulfilled in this one atoning sacrifice.

4. Their grovelling ideas of an earthly or temporal kingdom vanished forever. They saw now, clearly, that Christ's kingdom was not of this world, but a spiritual kingdom, as much above all earthly grandeur and glory as the heavens are higher than the earth.

5. Their faith and hopes are increased powerfully, which, previously to this, had been weak, wavering, God-dishonoring.

6. This glorious, pentecostal baptism removed entirely and for ever their remaining selfishness and pride of emulation, their former spirit of rivalship and ambition, and preconceived notions about who should be greatest. They were now willing to sit at the feet of Jesus like little children, take the lowest seat, and learn lessons of humility, meekness and love.

7. This pentecostal shower increased their moral courage and holy boldness. Previously to the reception of this renovating, sanctifying process, they were timorous, fearful, man-fearing. They shrank from danger, from facing the enemy, and standing boldly for Jesus. This is manifest from their behavior: when Jesus was taken by the multitude, with swords and staves, from the chief priests and elders, with the traitor, Judas, at their head, "all the disciples forsook him and fled." This fear of man, and lack of holy boldness, is still more discernible in Peter's denying his Lord, when confronted by a damsel or maid-servant. Mark the change in Peter after receiving the tongue of fire; standing before the multitude, many of whom were the sworn enemies of Jesus, and preaching with such power from heaven that three thousand were converted under this one sermon. Glory to God for this unspeakable gift! O for this virtue, this holy boldness, this fire pentecostal, in the ministry of the nineteenth century, constraining them to "cry aloud and spare not." What a shaking there would be among the dry bones in all the churches.

8. This baptismal power destroyed, or killed out, the fear of man that bringeth a snare, a time-serving disposition to bow to popular, conservative views,—the doctrine of expediency so prevalent in our day, and which has always proved a curse to the church and the world. It took away also the fear of death. Henceforth they counted not their lives dear unto themselves. "They died daily"; "they were counted as sheep for the slaughter." They were crucified to the world, and the world to them.

9. Another glorious thing was accomplished by this overpowering influence upon the souls of the early disciples. It killed out and destroyed entirely every wish, desire or disposition for that serpent of all serpents—schism, party spirit, sectarianism; this saying, "I am of Paul, I of Apollos, I of Cephas," which has been a stumbling-block to the world from time immemorial. Behold the blessed effects of christian union: "And they, continuing daily with one accord in the temple, and breaking of bread from house to house, did eat their bread with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2 : 46, 47. And so it would have been to the end of time, had not Satan been permitted to come in, with his infernal stratagems, and mar the peace of Jerusalem, split up God's people into shreds and parties, till our world is well-nigh an Aceldama—a field of blood! "Woe to the world because of offences, and woe to that man by whom the offence cometh."

"Let party names no more
The christian world o'erspread,
For Jew and Gentile, bond and free,
Are one in Christ, their head."

10. Again, this baptism destroyed all love of the world, and the things of the world, all desire for filthy lucre, the spirit of hoarding. The all-absorbing idea now was to lay up treasure in heaven, to glorify God in the salvation of souls. "They sold their possessions and goods, and parted them to all men as every man had need."—Acts 2 : 45. They laid all upon the altar—Christ Jesus, brought all the tithes into the store-house. "Holiness to the Lord" was written upon their foreheads, on their door-posts, and on their gates.

11. Finally, look at the effects of this super-abounding grace touching their labors at home and abroad. They went every where preaching the word, equipped for the battle-field. In a very little space, they turned the world upside down, caused Satan to fall as lightning, mountains to flow down "as when the melting fire burneth." Turn to the Acts of the Apostles. How readest thou?

We draw no practical inferences from the foregoing. A word to the wise is sufficient.

"O, Spirit of the living God,
Give tongues of fire and hearts of love,
To preach the reconciled word,
Give power and unction from above,
Where'er the joyful sound is heard."

D. F. Newton, *Author of Home Thrusts.*

ESSENTIAL TRUTH.

"What is truth?" This is a question of vast importance, and to every candid, earnest seeker, a faithful answer should be given. And in these times of peril, and strife, and division, it would seem more desirable and needful than ever, that this question should be answered. The great truth, the most important truth, is the fact that "Jesus Christ came into the world to save sinners." All preaching, or writing on religious subjects, should have this for beginning and end. Paul said, "I determined to *know nothing* among you, but Christ and him crucified." Leave out this great, essential truth, and the life and power of religion is gone, and you have in its place a form without life, utterly powerless to save the soul from impending destruction. It is true that "sin entered the world, and death by sin." It is true that "it is appointed unto men once to die, and after this the judgment." It is true that "every one of us must give an account of himself to God." And it is also true that the "only Name under heaven, given among men, whereby we must be saved," is the Name that is above every name, even the sacred and ever glorious Name of Jesus Christ.

A momentous question arises here. It is, "For whom is this salvation provided?" What is the answer? He "came into the world to save sinners."

All men are sinners, but it does not follow that *because* all are sinners that all will be saved. Because a door is open, it is not proved that all will enter in by that door. But the question of all questions is this:—"Can I be saved?" Are you a sinner? Yes. Then a way is open for you to be saved. "But I have been a very great sinner." Well, what have you done? Have you been a liar? or a profane swearer? or a murderer? And have you read that "all liars shall have their part in the lake that burneth with fire and brimstone?" And have you read that the "Lord will not hold him guiltless that taketh his name in vain?" And also "that no murderer hath eternal life abiding in him?" Have you read all this, and do you say there is no hope for you because you have done these things? Perhaps you say that you have broken every commandment times without number, and now you are ruined for eternity. Ah! this is a terrible thought. You are exposed to the wrath of God, whose vengeance will "devour the adversaries." But what are you? You say you are a sinner; and "Jesus Christ came into the world to save sinners." We do not read that he came to save *little* sinners, but we read that "WHOSOEVER believeth in him shall be saved." Does not *whosoever* include you? It is certain that at least *one* thief was saved, for he received the assurance from the lips of the Redeemer himself, while he was hanging on the cross. And we do not doubt but David, that King of Israel, was saved, and he was guilty of at least one murder, under extremely aggravated circumstances.

Do you need any further encouragement to hope for mercy? If you will "break off your sins by righteousness, and your iniquities by turning to the Lord" you will find all the encouragement you can ask. "Though your sins have been as scarlet they shall be white as wool; though they be red like crimson, they shall be white as snow." If you are not saved, it is not because of what you *have* done, but on account of what you now refuse to do. It is simply because you will not accept the pardon freely offered to you. If you will give your vile, wretched, miserable, lost and ruined self entirely up to Jesus, and henceforth live for him only, and consent to be led always, at all times and in all places, by the Holy Spirit, no power on earth can prevent your being saved with an everlasting salvation.—*Bruised Reed.*

For the World's Crisis.

TIME.

The following items I extract from "*The Time of the End.*" They are of interest, as showing the opinions of others for years that have passed away, in regard to the "Time," which so many dispute about from time to time.

I. N. B.

"When Daniel inquired respecting the wonders that extended to the resurrection, he was told (Dan. 12 : 9), that 'the words are closed up, and sealed till the time of the end.' . . . It implies that at that time the obscurity would be penetrated, and the mystery unsealed. . . . That which was to be understood, was that which had been sealed up till the time of understanding should arrive. . . 'Time' may be understood as a period of 360 years, commencing not unlikely with the Protestant Reformation. . . . If the date of the Reformation be 1517, a 'time'—or 360 years, carries us to 1877, a period within which the mystery of God should be finished.—*Rev. Ed. Bickersteth's Guide to the Prophecies.*" . . . "The early christian fathers expected the advent at the end of 6000 years."

"One of the first to terminate the prophetic periods at a specific time was David Pareus, D. D., who, in 1608, reckoned the 1260 years from A. D. 606, when Boniface's grant of the title of universal Bishop was given to the Roman Pope. The 1260 years end in 1866."

"The calculations of most of those who have tried to penetrate the Prophetic Periods terminate between 1830 and 1880." "David Chytræus, D. D., in 1571, wrote, . . . 'The end may be expected in 1866.' Aretius, who died in 1574, advanced the same idea. Rev. Wm. Whiston, in 1706, advocated the same. Also, Archbishop Laud. Rev. Thomas Scott, D. D., the commentator, born in England in 1747, says the beginning of the 1260 years cannot well be fixed sooner than A. D. 606, or later than A. D. 756. 1260 years from the first date end in 1866. Rev. Wm. Cogswell, D. D., Secretary Amer. Ed. Society, in a manual published in 1836, makes 1866 the probable time for . . . the latter day glory of the church; and says it is agreeable to the most learned and modern writers on the prophecies. Rev. Alfred Bryant of Michigan says, . . . 'One of the most prominent periods fixed for the termination of the 1260 yrs. is 1866.'"

Rev. G. S. Faber, B. D., says, in "Dissertation on the Prophecies," . . . "The prophetic period of 1260 years ends in 1866."

Rev. R. C. Shimeal published in 1842 his "Age of the World," and ends the dates in 1868. Rev. Ed. Bickersteth in 1836 said of the 1260 years, "If we take their rise in 533, it ends in 1693, when Popery began to fall. If we take its fuller establishment (Rev. 11 ; 2, 13 : 8) in 608, to its final fall, it reaches to 1868." He says of the 2300 years: "If taken from Nehemiah's completed cleansing of the sanctuary in 433–4 B. C., it will bring us to 1867–8." Of the 1290 and 1335 years, Dan. 12 : 11, 12, he says: "From 533 [when Popery arose] 1290 years reach to 1822, when Greece separated from Turkey, the sixth vial was poured out, and the Second Advent preached. From 533, the 1335 years bring us to 1868, *or the commencement of the full blessedness of the earth.*" Of Rev. 13 : 18, he says of the number 666: "Three words seem set before us . . . having Greek letters that make 666. 1st. The king who gave name to the Latin empire. 2nd. The character of the power ruling it. 3d. The only Greek name of an empire out of thousands that has the number 666. . . . If taken as a time of both rise and fall [of Popery], in its rise, from 533 666 brings us to 1198–9, when Popery was at its height. . . . From 1198–9, 666 brings us to 1864, just before Daniel's time of blessedness, leaving only . . . half a week, Dan. 9 ; 27, for the Infidel persecution."

J. A. Brown, in his "Eventide," published in London in 1823, commences the 2300 years at the second visit of Nehemiah to Jerusalem B. C. 428, from which reckoning they end in 1873: he also begins the Mohammedan Hegira of 1270 years at the same date. Rev. Wm. Hales, D. D., the distinguished chronologer, ends the 2300 years in 1880, commencing them B. C. 420, when the commandment to restore and rebuild Jerusalem was given. The 1260 years of Daniel and John he commences in A. D. 620, and terminates them in 1880. Mr. Bickersteth and Mr. Birks mark the limit of our world's age to 1877 or 1882. Rev. E. B. Elliott says the 1260 years of Antichrist's dominion end in 1866. Dr. Cumming says, "Most prophetic interpreters place the . . . latest time of the first resurrection in 1385."

Here we see many of the most learned christians bring the time of the final event of all things near at hand. And while many of our good brethren claim he will come in this year—1866, and others equally as good think not till 1867–8, and others further off still; yet let us not look too much at "time," but rather, for what "time" will bring to our waiting eyes, remembering that "He that is to come" said, "Watch, for ye know not *when* the time is"; and, also, that when certain events had taken place, we might know he was "nigh, even at the doors." And seeing these long foretold events transpiring before our eyes, and knowing that many have passed away, we *know* that the day of peace is nigh. And while looking over the world, from land to land, in every clime, and seeing nought but turmoil, trouble, anxiety, sorrow and sickness, death and mourning every day, everywhere; and knowing that when the King comes in his beauty, all the days of our mourning will be ended; we can say, while all nature seems saying in awakening tones to every ear, "He is coming quickly." "Amen, even so, come, Lord Jesus."

J. N. Berry.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"COME UNTO ME."

Savior, I come with my burden weary,
For thou alone hast power to make it light;
If by faith I only view thee near me,
I shall be strong in thy great arm of might.
Oh! Savior, help me come in earnest now,
And ease my load, while I before thee bow.

Oh! how welcome is the invitation—
It found me fainting, drooping by the way;
Long in vain sought I for consolation,
Until these words I heard my Savior say,—
Come unto me, all ye that are unblest,
And learn of me, for I will give you rest.

With the promise, great the condescension,
Teaching the lesson how I may obey;
While I strive quicken my apprehension,
As "learn of me" I daily hear thee say.
I seek from thee a meek and quiet heart,
And thine own rest, that thou would'st now impart.

Nought here but disappointed hopes I find,
And He who turned my eyes from blank despair,
Shows me the beauty, and my heart inclined
To his own rest—to lay on Him my care.
List! Jesus invites—every one and all—
Oh! weary one! come and obey the call.

The rest of Jesus! how it soothes each care,
Though its perfection is not reached while here;
Not here is a *full rest* e'er found, but there,
And faith beholds the blessed prospect near.
Come to the Savior, weary one, and find
Rest for the aching heart and troubled mind.

M. C. ALLEN.

INFIDELITY AND PROPHECY.

Is the Bible the Book of God? Is it a record of divine revelations? Does God speak to man through its pages? Has it supreme authority?

These questions are important. If the Bible is a record of the divine will, the fact must be susceptible of proof, and it should be proved. If it is a miserable cheat, concocted by designing priests, or a mass of old wives' fables, imposed upon the weakness of credulous fools, that fact can be proved, and should be proved, and the sooner the better, for the subject is of moment, and the necessity for its discussion is urgent.

I know men say that if the Bible is *not* true yet it is best to let the imposition pass unquestioned, because it exercises a wholesome moral influence upon rascals generally, who are kept from actual mischief in this world by fear of fancied punishments in the next. But the main question cannot be settled by such evasions. Ignorance is not the parent of true devotion, nor are lies, or pious frauds, the seeds of righteousness.

It is sometimes said that the Bible is an inspired book, and so is the Koran, so are the Shasters, so are Shakspeare's Plays, so are Plato's Dialogues, and so are books generally,—all are inspired, all have truth, all have error, but all are behind the times, and need to be improved by the addition of whatever new revelations may present themselves; and when all are completed, we are then to believe and obey just as much and just as little of any or all of them as we please.

But this position does not quite satisfy me. Various modern authors offer me theories, fancies, opinions, and arguments. I take them for what they seem to be worth. But the writers in the Bible do not usually offer their opinions. They relate facts which they profess to have seen; they profess to reject fables and traditions, and they, over and over again, preface their sayings with the words, "THUS SAITH THE LORD."

Shakspeare does not say that, nor Plato, nor Socrates, nor any of the poets or sages of ancient or modern times. Now, if the Almighty really speaks to us, we ought to listen and give heed. But if he does not speak, then we cannot accept these statements as either true, or wise, or profitable for men to believe.

It is sometimes suggested that the writers of the Bible were a pack of credulous fools, quickly imposed upon, and easily deceived. But at this I demur. A fool never wrote Moses' Laws, Job Discourses, David's Psalms, Solomon's Proverbs, Isaiah's Poetry, Daniel's Visions, Ezekiel's Prophecies, Paul's Epistles, or John's Revelations. The man who thinks fools could write such books, might well afford to try his own hand at it, and see.

Now these writers in general, though intelligent and of acknowledged ability, do not profess to offer speculations, or opinions, but they *base* their whole system upon alleged *facts*. If they had been fools they might have been imposed upon somewhat; but in general the facts were of such a nature that they could not be *mistaken* about them. And they either tell the positive truth, or else they were most outrageous and infamous liars.

The Israelites either went through the Red Sea dry shod, or the man who wrote the story about it lied. Either the Jordan was divided before them, or the record of it is a falsehood. Christ either healed the sick, cleansed the lepers, cast out demons, and raised the dead, or Matthew, Mark, Luke, and John, were impudent, lying knaves.

Jesus of Nazareth, whom Jews, Gentiles, and Christians all agree was crucified, either did really, truly, personally, and bodily rise from the dead, and ascend to heaven, or the men who, at the loss of their reputation, at the expense of every personal comfort, and even unto the suffering of violent deaths, bore testimony that they saw him, heard him, handled him, walked with him, talked with him, ate with him, and knew him "by many infallible proofs," and finally beheld him ascending heavenward, till a cloud received him out of their sight, were base hypocrites, arrant knaves, vile impostors, and persistent and determined liars.

There is no middle ground to stand on here. They saw what they said they did, or they lied. The Almighty spoke to the prophets, or they told falsehoods in the name of the God of truth. Either they bring to us the actual verities of divine revelation, or else the whole tribe of them, in all their generations, for hundreds and hundreds of years, were deceivers and prating knaves, who lied about the hell which they asserted that all liars should have part in, and deceived about the very words in which they declared damnation on all deceivers.

We cannot blink this proposition out of sight. The question must be met here and settled. Honest men do not wish to be deceived, and in these days men want facts, not fables; truths, not "raw head and bloody bones stories," by which to direct their lives.

I know the Bible is said to be the best of all the pretended sacred books in the world. But that argument amounts to nothing. If it is not true, it is false. If the Koran, the Shasters, or the Spirit communications are true, then let us believe them, and turn Turks, Hindoos, or Spirit rappers. Or, if there is no revelation of the future, then let us make the most of the present—"let us eat and drink, for to-morrow we die."

But let us not cling to a lie because it is better than a dozen other lies. If indeed the Bible is better than they are, that is no reason why it should be received if it be false. For it is not a mere harmless humbug, a collection of the writings of well-meaning but misguided idiots. It is either the word of the everlasting Deity, or else it is a cheat so outrageous and shameful that compared with it the Koran is sacred, the Arabian Nights reasonable, and the Book of Mormon worthy of sincere respect.

The Bible is everything, or it is worse than nothing. It is the best book or the worst one in the world. It contains eternal truth, or the deepest error. It is pure gold, or base counterfeit. Which is it?

We must not prejudge this question. The christian says he knows the Bible to be true, because he feels it is. The infidel says he rejects it because he has no such feeling. Both may be prejudiced. Either may be mistaken. A more conclusive style of argument than this must be introduced to decide this important question.

The question is not whether the English Bible is entirely, in all its jots and tittles, the word of God, for all agree that there may be in that mis-prints, mis-translations, and possible inaccuracies. And even in the Hebrew and Greek originals, there are errors of transcribers, and some slight variations of readings in different manuscript copies. And then there are recorded in it, not only the words of God, but also of men and of devils; and some of these words all admit to be false. But the question is, whether God, men, or devils said the words and did the things there related of them. Is the account correct? Is the record true?

We need not inquire whether the Bible is a modern book, or an ancient one. Here there is no room for dispute. It is older than the art of printing, for it was the first book printed. It is older than the dark ages, for copies of it exist which were written long before. And about the year 176, Celsus, a heathen, or infidel philosopher, in writing the first book ever published against christianity, entitled "*The Word of Truth,*" quotes or refers to about EIGHTY PASSAGES which can now be found in the New Testament. He speaks of the histories of Jesus written by his disciples, refers to all the leading facts narrated in the gospels, and says, "It is but RECENTLY, as it were, yesterday, since we punished Christ." "It is but a few years since he delivered this doctrine, who is reckoned by the Christians to be the Son of God."

And Porphyry, another heathen writer, about the year 270, wrote against the Book of Daniel, which he allowed was written as early as the days of Antiochus, or about one hundred and fifty years before the Christian Era. A book cannot be quoted or refuted before it is written. Hence, as Celsus quotes the New Testament, it was written before A. D. 176, and as the New Testament quotes the prophets, they were written previous to it, and as the prophets quote the Law that was written before the prophets wrote, and as the Law refers to Genesis, and Genesis refers to no preceding book, it seems to stand at the head as the oldest of all. We shall not need then to discuss this question of age, as we can prove by Jews, Christians, and infidels, that the books which are called the Bible are very ancient works. But another question, namely, concerning the inspiration, the divine origin, and the authority of the Bible, is the one before us.

We know and admit that there is a God in nature, for there are things done before our eyes which no man has power to do. And the source of that almighty power, that ceaseless energy that rules and upholds and guides the universe, is what we call Deity. And so when power is displayed beyond all human might, we refer that display back to God as to its only author.

But what power do we find in the Bible? It is a *book*; men have written it; do they give proof of divine assistance in their work?—*The Christian.*

☞ Do as you would be done by, if you wish to be done by as you would.

BUILDING ON THE SAND.

It is a sad sight to see the labors of a lifetime swept away in a few hours. In March, 1865, the city of Rochester, N. Y., was visited by a great flood. The Genesee river, on each side of which the city is built, rose to an unprecedented height. In some of the streets the water was fifteen or twenty feet deep. The current was so rapid that no boatman durst venture in it—a horse-car standing on the bridge was swept down the street and over the falls—a heavy iron safe was carried quite a distance, and terribly bruised and battered—many buildings were greatly damaged, and some entirely demolished. Among the latter was a large, four-story building on the west bank of the river occupied as a hardware store. The owner of the store had met with heavy losses from fire, but by unceasing industry he was again doing a flourishing business. But the flood came, and the water found a way under the foundation, and the immense building, which stood apparently so secure, was utterly swept away. Our Savior tells us it shall be thus at the last day. Many will be most grievously disappointed. Some, who thought themselves certain of heaven, will wake up to the terrible reality that they are irrevocably lost. We are all liable to self-deception. It becomes us to try ourselves by every test laid down in the Bible. We should have the spirit of the disciples, who, when told by their Lord that one of them should betray him, cried out each for himself, "Lord, is it I?" Did you ever weigh those heavy words of our Savior at the conclusion of his Sermon on the Mount? They are enough to make the greatest saints tremble.

"Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it."

1. Observe the stress that our Savior here lays upon our DOING as he directs. He insists upon obedience with as much earnestness as modern pulpits do upon faith. He gives no countenance to the sentiment of the popular hymn,

"Nothing, either great or small,
Remains for me to do;
Jesus died and paid it all,
All the debt I owe."

This hymn, so great a favorite in modern revivals, teaches a very bad theology. Indeed, we fear that much of the instruction given in churches calling themselves orthodox, has a direct tendency to lead souls astray. It confirms many in their fancied security, who are on their way to sure destruction. To every one who would be a christian, faith is of the utmost importance. Without it no one can please God. The misunderstanding, so general and so ruinous, relates, not to its importance, but to its office. Faith was never designed, as many seem to suppose, to supply the place of a heartfelt and cordial obedience to all the requirements of God. Its function is, to render such obedience possible and easy—to supply the motive, and the power to work out our own salvation with fear and trembling. It does not discharge us from the christian warfare, but inspires us with courage to go out upon the battle-field; and supplies us with a shield whereby we are able to quench all the fiery darts of the Wicked One. It does not supersede the necessity of striving that we may obtain eternal life, but it puts us upon the course and makes our feet swift to run in the way of God's commandments. *Therefore we both labor, and suffer reproach,* BECAUSE WE TRUST *in the living God.* Faith is the cause why labor is performed, and persecution endured; and not a substitute for them. A faith in Christ that is dead and inoperative, that does not lead to a renunciation of the world, and to a life of self-denial, is no better than the faith of a Mohammedan or a heathen. "He that doeth righteousness is righteous."

2. Great sacrifices in the cause of Christ will not answer in the place of obedience to all his requirements. To build a house upon the sand takes time and money. The house that falls before the wind and the rain, may be more finely finished, and more imposing in its appearance, than the one that abides the tempest. The building we referred to, that was destroyed by the flood, was well-built and of good materials; the defect was in but a single point, but that proved the overthrow of the whole. So there are many that, on great occasions, are eminent christians. They show to advantage before the world. They give liberally for benevolent enterprises, and especially in instances where their generosity will be widely heralded abroad. They pay large sums for costly churches from which the poor are excluded, and where the fashionable congregate and mutually display and admire their various styles of "purple and fine linen." It cannot be said that their religion costs nothing, and yet it is worth nothing. It cost the South a great deal of money to raise and equip their armies; they fought with desperation, and yet completely failed of accomplishing their object. So we may make great sacrifices on account of religion, and yet, for the want of entire devotion to God, the whole may prove a failure. The soul may be lost at last.

3. Partial obedience will not answer. A man may observe a thousand laws of the commonwealth, and yet if he is convicted of forgery, or theft, his general good conduct will not save him from a felon's doom. This principle is well understood. It is daily acted upon in the administration of civil justice. Yet how few apply this principle to themselves in judging of their religious character. They do some of their duties, but not all. Comparatively but few study their Bible to ascertain what God requires of them. The greater portion of even professing christians lead about the course of life that is commonly led by their associates. No matter how plain any command of the Bible may be, if it is continually disregarded they disregard it. But this course will never answer for those who are in earnest to gain heaven. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Beloved, you who are actively engaged in the discharge of religious duties, are you building upon the rock, or upon the sand? Do not let partiality towards self dictate the answer. We shall soon stand before a tribunal that will decide upon our cases with rigorous impartiality. Of all the foolish work that men do, that of deceiving themselves to their eternal undoing exceeds in folly. A dreadful storm is coming, and many a stately edifice that has long challenged admiration will lie low in the dust.

If you would know whether the religious profession you are building up with so much care will avail you in the day when all our works shall be tried by fire, examine yourself carefully by our Lord's sermon on the Mount. Begin with the beginning, and as you read each verse ask yourself the question, "Am I such a person as is here implied? Am I *constantly* doing, under *all circumstances*, as this requires?" Take this course, and you will not proceed far before you are brought upon your knees before God. If you find your hopes cut off, do not let Satan discourage you. With God there is a fulness of grace, and one of the promises of our blessed Lord is, "Ask, and ye shall receive."

Never complain of close preaching. You have never heard a sermon so close as this *Sermon on the Mount*. And no one can pretend that this part of the Holy Bible has been repealed. Even infidels treat the sayings of Jesus with a certain degree of respect. And shall not all who call themselves by his blessed name endeavor earnestly to conform to his instructions? Are you willing to risk your eternal all upon a bare approval of the sayings of Jesus, without doing the things he has commanded? Examine yourselves by this unerring standard, and then tell us, are you building upon the rock, or upon the sand?—*Earnest Christian.*

For the World's Crisis.

KEEP THE COMMANDMENTS.

NUMBER ONE.

This remark is of frequent occurrence in the Scriptures, and in the conversations of christians. But few of those who read it, or repeat it, have ever studied to learn fully and properly how much, or how little, is meant by it. They take in the general idea that we are to obey God. This is correct. But what are the commandments which God has given to us to obey? Is it to come out from our father's house, remove from the country we are in to some other, as Abram was called to do? is it to flee from the city, as was the duty of Lot? to prepare an ark, as was Noah's duty? to circumcise our children? offer our sheep, oxen, and doves, give a tenth of our substance in tithes, etc., etc., as the Lord commanded the Hebrews to do? The reply to these questions, from christians, will universally be, "No, no. These commandments are of a limited character, and all belong to former ages. We do not attempt to keep them." Yet these were the commandments of God, and were given to be obeyed. Certainly, they were limited to certain individuals, and a certain nation, under a former code of law.

"But," say the multitudes, "we are to keep the ten commandments written on the tables of stone," and add, "don't you believe we should keep them?" I reply, that the same objections brought against our keeping the others seem good against these. If these are yet binding, so are the others. These are the commandments of God, and were limited to the Jewish nation, and to those who should join themselves to them. This is clearly shown in Deut. 5: 1–3,—"The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Read the whole chapter, and the sixth also. The ten commandments was the constitution of the Jewish nation, while all the other rules and ceremonies added were laws growing out of, or pursuant of this constitution, and one depended on and continued as long as the other,—throughout their civil existence, "their generations forever." See Ex. 27: 21; 30: 21. Moses was its minister. The Aaronic priesthood officiated under this covenant, or constitution, while it was in force.

I DO NOT KEEP THOSE TEN COMMANDMENTS. I am often asked if I do not believe we *should* keep them. I reply, no. I have no more to do with them than with the commandment to Noah to build an ark, or to Lot to flee from Sodom. This assertion greatly surprises some christians, and they wonder how one can be a christian and not keep the law of God. Yet they do not attempt to keep some portions of it themselves.

Let us hear Paul: "But that no man is justified by the law, in the sight of God, it is evident, for the just shall live by faith .... Wherefore then serveth the law? It was added because of transgressions (How long?) till the seed should come to whom the promise was made. . . Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3: 11, 19, 24. Has the seed come? Is faith revealed? Hear Paul again. In 2 Cor. 3: 7, 9, 11, he tells us that that old testament, or covenant, which was "graven in stones," is done away, abolished, etc. Why, then, should we keep it?

Again. In Rom. 7: 4, Paul tells us, "Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead." The seventh verse shows that it was the LAW of ten commandments, for it quotes one of them.

Once more. Heb. 7: 12,—"For the priesthood being changed, there is made of necessity a change also of the law."

But say some, who do not discriminate, "CHRIST ENJOINED THE TEN COMMANDMENTS." Yes, and also the offering of sacrifices according to the Levitical law. See Luke 5: 14. Why not obey that, as well as the other? Christ did reply to the young man (Matt. 19: 17, 19), "Keep the commandments." The man asked, "Which"? Jesus quoted five of the ten, written on stone, and added one not found there, viz., "Thou shalt love thy neighbor as thyself." This last is found in Lev. 19: 18, but not among the ten, nor of the ten.

It should be remembered that Jesus lived under the law as a loyal Jew. Although it is said the "law and the prophets were until John;" yet it is shown that the law dispensation closed up at the cross (Col. 2: 14), although he had begun to teach the principles of the new covenant, which was to be in force after his death.

This is seen in his sermon on the Mount. Also in his quotation to the lawyer, Matt. 22: 36, 37. Here he quotes the two "greatest commandments" of all; neither of them is found on the tables of stone, but in the law of faith. See Deut. 6: 5; 30: 12; Rom. 10: 6, 10; also, Rom. 3: 27, 28. If we obey Christ's law of the new covenant, it will be well with us.

I. C. WELLCOME.

For the World's Crisis.

THE TONGUE OF FIRE.

"He shall baptize you with the Holy Ghost and with fire."—MATT. 3: 13.

"Oh, for the living flame,
From His own altar brought,
To touch our lips, our souls inspire,
And wing to heaven our thought."

What the effects of this fire from heaven? What did the Holy Ghost do for the apostles and early disciples, when it was poured out on the day of Pentecost? Look and see.

1. It opened their understanding to understand the Scriptures in a new light, to behold wondrous things out of the law and gospel.

2. It strengthened and invigorated their memories, brought home vividly and forcibly to their recollection "things new and old." Passages from the old Testament Scriptures came before the mind's eye with renewed and special clearness and power. This is evident from the many quotations of Stephen, Peter, Paul, James and John, in their appeals to the people after they had this holy unction, this new spiritual impulse, the tongue of fire.

3. The Holy Spirit now took of the things of Christ and showed them unto them. They saw the way of salvation through the mediation of Christ, his sufferings, death, resurrection and intercessions, and that there was "none other name given under heaven, among men, whereby we must be saved."—Acts 4: 12. They saw with new eyes and heard with new ears these glowing truths, this "new and living way" of mercy, the redemption of all sin through the blood of the new and everlasting covenant, and rejoiced with joy unspeakable and full of glory. It was plain to their delighted vision that all the law and the prophets were fulfilled in this one atoning sacrifice.

4. Their grovelling ideas of an earthly or temporal kingdom vanished forever. They saw now, clearly, that Christ's kingdom was not of this world, but a spiritual kingdom, as much above all earthly grandeur and glory as the heavens are higher than the earth.

5. Their faith and hopes are increased powerfully, which, previously to this, had been weak, wavering, God-dishonoring.

6. This glorious, pentecostal baptism removed entirely and for ever their remaining selfishness and pride of emulation, their former spirit of rivalship and ambition, and preconceived notions about who should be greatest. They were now willing to sit at the feet of Jesus like little children, take the lowest seat, and learn lessons of humility, meekness and love.

7. This pentecostal shower increased their moral courage and holy boldness. Previously to the reception of this renovating, sanctifying process, they were timorous, fearful, man-fearing. They shrank from danger, from facing the enemy, and standing boldly for Jesus. This is manifest from their behavior: when Jesus was taken by the multitude, with swords and staves, from the chief priests and elders, with the traitor, Judas, at their head, "all the disciples forsook him and fled." This fear of man, and lack of holy boldness, is still more discernible in Peter's denying his Lord, when confronted by a damsel or maid-servant. Mark the change in Peter after receiving the tongue of fire; standing before the multitude, many of whom were the sworn enemies of Jesus, and preaching with such power from heaven that three thousand were converted under this one sermon. Glory to God for this unspeakable gift! O for this virtue, this holy boldness, this fire pentecostal, in the ministry of the nineteenth century, constraining them to "cry aloud and spare not." What a shaking there would be among the dry bones in all the churches.

8. This baptismal power destroyed, or killed out, the fear of man that bringeth a snare, a time-serving disposition to bow to popular, conservative views,—the doctrine of expediency so prevalent in our day, and which has always proved a curse to the church and the world. It took away also the fear of death. Henceforth they counted not their lives dear unto themselves. "They died daily"; "they were counted as sheep for the slaughter." They were crucified to the world, and the world to them.

9. Another glorious thing was accomplished by this overpowering influence upon the souls of the early disciples. It killed out and destroyed entirely every wish, desire or disposition for that serpent of all serpents—schism, party spirit, sectarianism; this saying, "I am of Paul, I of Apollos, I of Cephas," which has been a stumbling-block to the world from time immemorial. Behold the blessed effects of christian union: "And they, continuing daily with one accord in the temple, and breaking of bread from house to house, did eat their bread with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2: 46, 47. And so it would have been to the end of time, had not Satan been permitted to come in, with his infernal stratagems, and mar the peace of Jerusalem, split up God's people into shreds and parties, till our world is well-nigh an Aceldama—a field of blood! "Woe to the world because of offences, and woe to that man by whom the offence cometh."

"Let party names no more
The christian world o'erspread,
For Jew and Gentile, bond and free,
Are one in Christ, their head."

10. Again, this baptism destroyed all love of the world, and the things of the world, all desire for filthy lucre, the spirit of hoarding. The all-absorbing idea now was to lay up treasure in heaven, to glorify God in the salvation of souls. "They sold their possessions and goods, and parted them to all men as every man had need."—Acts 2: 45. They laid all upon the altar—Christ Jesus, brought all the tithes into the store-house. "Holiness to the Lord" was written upon their foreheads, on their door-posts, and on their gates.

11. Finally, look at the effects of this super-abounding grace touching their labors at home and abroad. They went every where preaching the word, equipped for the battle-field. In a very little space, they turned the world upside down, caused Satan to fall as lightning, mountains to flow down "as when the melting fire burneth." Turn to the Acts of the Apostles. How readest thou?

We draw no practical inferences from the foregoing. A word to the wise is sufficient.

"O, Spirit of the living God,
Give tongues of fire and hearts of love,
To preach the reconciled word,
Give power and unction from above,
Where'er the joyful sound is heard."

D. F. NEWTON, *Author of Home Thrusts.*

ESSENTIAL TRUTH.

"What is truth?" This is a question of vast importance, and to every candid, earnest seeker, a faithful answer should be given. And in these times of peril, and strife, and division, it would seem more desirable and needful than ever, that this question should be answered. The great truth, the most important truth, is the fact that "Jesus Christ came into the world to save sinners." All preaching, or writing on religious subjects, should have this for beginning and end. Paul said, "I determined to *know nothing* among you, but Christ and him crucified." Leave out this great, essential truth, and the life and power of religion is gone, and you have in its place a form without life, utterly powerless to save the soul from impending destruction. It is true that "sin entered the world, and death by sin." It is true that "it is appointed unto men once to die, and after this the judgment." It is true that "every one of us must give an account of himself to God." And it is also true that the "only Name under heaven, given among men, whereby we must be saved," is the Name that is above every name, even the sacred and ever glorious Name of Jesus Christ.

A momentous question arises here. It is, "For whom is this salvation provided?" What is the answer? He "came into the world to save *sinners*."

All men are sinners, but it does not follow that *because* all are sinners that all will be saved. Because a door is open, it is not proved that all will enter in by that door. But the question of all questions is this:—"Can I be saved?" Are you a sinner? Yes. Then a way is open for you to be saved. "But I have been a very great sinner." Well, what have you done? Have you been a liar? or a profane swearer? or a murderer? And have you read that "all liars shall have their part in the lake that burneth with fire and brimstone?" And have you read that the "Lord will not hold him guiltless that taketh his name in vain?" And also "that no murderer hath eternal life abiding in him?" Have you read all this, and do you say there is no hope for you because you have done these things? Perhaps you say that you have broken every commandment times without number, and now you are ruined for eternity. Ah! this is a terrible thought. You are exposed to the wrath of God, whose vengeance will "devour the adversaries." But what are you? You say you are a sinner; and "Jesus Christ came into the world to save sinners." We do not read that he came to save *little* sinners, but we read that "WHOSOEVER believeth in him shall be saved." Does not *whosoever* include you? It is certain that at least *one* thief was saved, for he received the assurance from the lips of the Redeemer himself, while he was hanging on the cross. And we do not doubt but David, that King of Israel, was saved, and he was guilty of at least one murder, under extremely aggravated circumstances.

Do you need any further encouragement to hope for mercy? If you will "break off your sins by righteousness, and your iniquities by turning to the Lord" you will find all the encouragement you can ask. "Though your sins have been as scarlet they shall be white as wool; though they be red like crimson, they shall be white as snow." If you are not saved, it is not because of what you *have* done, but on account of what you now refuse to do. It is simply because you will not accept the pardon freely offered to you. If you will give your vile, wretched, miserable, lost and ruined self entirely up to Jesus, and henceforth live for him only, and consent to be led always, at all times and in all places, by the Holy Spirit, no power on earth can prevent your being saved with an everlasting salvation.—*Bruised Reed.*

For the World's Crisis.

TIME.

The following items I extract from "*The Time of the End.*" They are of interest, as showing the opinions of others for years that have passed away, in regard to the "Time," which so many dispute about from time to time. J. N. B.

"When Daniel inquired respecting the wonders that extended to the resurrection, he was told (Dan. 12: 9), that 'the words are closed up, and sealed till the time of the end.' . . . It implies that at that time the obscurity would be penetrated, and the mystery unsealed. . . . That which was to be understood, was that which had been sealed up till the time of understanding should arrive. . . 'Time' may be understood as a period of 360 years, commencing not unlikely with the Protestant Reformation. . . . If the date of the Reformation be 1517, a 'time'—or 360 years, carries us to 1877, a period within which the mystery of God should be finished.—*Rev. Ed. Bickersteth's Guide to the Prophecies.*" . . . "The early christian fathers expected the advent at the end of 6000 years."

"One of the first to terminate the prophetic periods at a specific time was David Pareus, D. D., who, in 1608, reckoned the 1260 years from A. D. 606, when Boniface's grant of the title of universal Bishop was given to the Roman Pope. The 1260 years end in 1866."

"The calculations of most of those who have tried to penetrate the Prophetic Periods terminate between 1830 and 1880." "David Chytræus, D. D., in 1571, wrote, . . . 'The end may be expected in 1866.' Aretius, who died in 1574, advanced the same idea. Rev. Wm. Whiston, in 1706, advocated the same. Also, Archbishop Laud. Rev. Thomas Scott, D. D., the commentator, born in England in 1747, says the beginning of the 1260 years cannot well be fixed sooner than A. D. 606, or later than A. D. 756. 1260 years from the first date end in 1866. Rev. Wm. Cogswell, D. D., Secretary Amer. Ed. Society, in a manual published in 1836, makes 1866 the probable time for . . . the latter day glory of the church; and says it is agreeable to the most learned and modern writers on the prophecies. Rev. Alfred Bryant of Michigan says, . . . 'One of the most prominent periods fixed for the termination of the 1260 yrs. is 1866.'"

Rev. G. S. Faber. B. D., says, in "Dissertation on the Prophecies," . . . "The prophetic period of 1260 years ends in 1866."

Rev. R. C. Shimeal published in 1842 his "Age of the World," and ends the dates in 1868. Rev. Ed. Bickersteth in 1836 said of the 1260 years, "If we take their rise in 533, it ends in 1693, when Popery began to fall. If we take its fuller establishment (Rev. 11: 2; 13: 8) in 608, to its final fall, it reaches to 1868." He says of the 2300 years: "If taken from Nehemiah's completed cleansing of the sanctuary in 433–4 B. C., it will bring us to 1867–8." Of the 1290 and 1335 years, Dan. 12: 11, 12, he says: "From 533 [when Popery arose] 1290 years reach to 1822, when Greece separated from Turkey, the sixth vial was poured out, and the Second Advent preached. From 533, the 1335 years bring us to 1868, *or the commencement of the full blessedness of the earth.*" Of Rev. 13: 18, he says of the number 666: "Three words seem set before us . . . having Greek letters that make 666. 1st. The king who gave name to the Latin empire. 2nd. The character of the power ruling it. 3d. The only Greek name of an empire out of thousands that has the number 666. . . . If taken as a time of both rise and fall [of Popery], in its rise, from 533 666 brings us to 1198–9, when Popery was at its height. . . . From 1198–9, 666 brings us to 1864, just before Daniel's time of blessedness, leaving only . . . half a week, Dan. 9: 27, for the Infidel persecution."

J. A. Brown, in his "Eventide," published in London in 1823, commences the 2300 years at the second visit of Nehemiah to Jerusalem B. C. 428, from which reckoning they end in 1873: he also begins the Mohammedan Hegira of 1270 years at the same date. Rev. Wm. Hales, D. D., the distinguished chronologer, ends the 2300 years in 1880, commencing them B. C. 420, when the commandment to restore and rebuild Jerusalem was given. The 1260 years of Daniel and John he commences in A. D. 620, and terminates them in 1880. Mr. Bickersteth and Mr. Birks mark the limit of our world's age to 1877 or 1882. Rev. E. B. Elliott says the 1260 years of Antichrist's dominion end in 1866. Dr. Cumming says, "Most prophetic interpreters place the . . . latest time of the first resurrection in 1385."

Here we see many of the most learned christians bring the time of the final event of all things near at hand. And while many of our good brethren claim he will come in this year—1866, and others equally as good think not till 1867–8, and others further off still; yet let us not look too much at "time," but rather for what "time" will bring to our waiting eyes, remembering that "He that is to come" said, "Watch, for ye know not when the time is"; and, also, that when certain events had taken place, we might know he was "nigh, even at the doors." And seeing these long foretold events transpiring before our eyes, and knowing that many have passed away, we *know* that the day of peace is nigh. And while looking over the world, from land to land, in every clime, and seeing nought but turmoil, trouble, anxiety, sorrow and sickness, death and mourning every day, everywhere; and knowing that when the King comes in his beauty, all the days of our mourning will be ended; we can say, while all nature seems saying in awakening tones to every ear, "He is coming quickly." "Amen, even so, come, Lord Jesus."

J. N. BERRY.

NAPOLEONISM.

It seems that the Emperor Napoleon and his friends are particularly fond of likening himself and his cause to the greatest religious characters whose administrations enter into the great system of human redemption. M. de Persigny, some years ago, said: "We claim exclusive possession of the Napoleonic idea, tortured and put to death on the rock of St. Helena. Napoleon (I.) died under the weight of his task, and his work was left unfinished. Like Charlemagne, he promulgated his law amid the lightning and thunder of battle; and he confessed it to his last hour, in the face of his executioners; *thus embodying in himself the double characters of Moses and Jesus Christ*."

In Mr. Greenwood's Life of the present Emperor, he quotes from him the following language: "Strong are the convictions which brought me to regard the cause of Napoleonism as the only national one in France, and *the only civilizing agency in Europe*. Proud of the nobility and purity of my intentions, I resolved to elevate the Imperial Eagle once again, or to fall the victim of my political faith. . . . I may be asked what induced me to abandon my happy existence, to run all the risks of an enterprise so hazardous? I reply, *a secret voice* led me on. . . . *This is the inheritance of inspiration*. It is the inspiration of an idea, which rests its system on principles of eternal justice, disciplines democracy, levels mountains, crosses seas, obliges all nations to be at peace,—an idea which has burst from the tomb of St. Helena, as the moral of the Evangelism has risen triumphantly, spite of all the torments of Calvary, which, springing out of the French Revolution, with a helmet on its head, fell to rise again, imitating the Divine example."

The Envoy Extraordinary of the Emperor of Mexico has opened negotiations with the government of Turkey for the securement of certain localities in Palestine, in order to refit and consecrate them with improvements for the veneration of the so-called faithful. The Emperor and Empress are said to be very urgent in the matter. Has this anything to do with Napoleon's schemes to take possession of the Holy Land?

The Paris *Presse* represents that France is at this time being moved toward the "natural frontier" question; that is, the extension of the boundaries of France to the Rhine. A pamphlet, by M. Dechamps, in Belgium, proclaims the coming annexation of his country to France. A protest from Drouyn de l'Huys has been reported over Europe against the division of the Danish Duchies in disregard of the will of peoples. And numerous symptomatic facts are referred to as indicating a supreme effort to revive the French territorial question.

The first instalments of the French army being withdrawn from Italy, have been safely landed in France. The places vacated by them are already in a state of disturbance from brigand organizations. The people of Rome, however, seem pleased with their departure, which is taken as equivalent to the overthrow of the Pope's temporal sovereignty. All are to be recalled in the course of the year.

A writer in one of the New York dailies, eulogizing Napoleon, refers to a paper prepared many years ago, during the imprisonment at Ham, and bearing Napoleon's signature, in which the prisoner promised, in the event of his elevation to the throne, the construction of a ship canal connecting the Atlantic and Pacific Oceans through the American isthmus, with a bonus of seventy-five millions of francs. The same writer refers to his high estimate of Constantinople as a point of the greatest importance, the occupation of which may most powerfully influence the destinies of the African, European, and Asiatic countries.

The Napoleonic movement, in calling the great sanitary congress of representatives from the various nations, to discuss the question of the prevention of cholera visitations, is another significant feature. The government sanctions, under which the delegates are to act, is not the least noteworthy in the case. It is a semi-political conference, and with the subject for inquiry is linked the religion of Mahomet, its future, and that of the people who profess it. Hence Constantinople is the place of meeting. This politico-medical congress will doubtless find the pilgrimages to Mecca to be the source of this Asiatic scourge, and thus unlock the door of intervention in Mohammedan affairs, and for another congress with greater powers; all of which will be in the exact line of Napoleon's ambitious plans, and make for his exaltation as the savior of peoples, the prince of social progress, and the ruler of nations.

Napoleon and Eugenie have also lately nearly deified themselves in the eyes of some, in the visits which they voluntarily paid to the cholera patients in the hospitals of Paris, during the recent prevalence of that plague there. We have seen it referred to, even in English papers, as one of the most marvellous and noteworthy acts of condescension and calm courage to be found. Many, no doubt, are ready to accept it as a miracle, that they repeated these visits, hung over the patients' beds, and escaped unharmed.

It was the sacred prophet who said of the wilful king, that he shall honor the God of forces, a god whom his fathers knew not, with gold and with silver. Napoleon has recently caused to be placed in the Salon de Napoleon in the Louvre, a silver statue of his uncle.

Some time ago, he removed the military cap from the statue of his uncle in the Place Vendome, and supplied its place with the sacred wreath. The explanation given to the French people at the time was, that it was necessar for the *apotheosis* of the Emperor. Since then, all the French coinage has the head of Louis Napoleon stamped on each piece, *with a similar wreath around his own temples*. If it meant *apotheosis* for the uncle, what does it mean for the nephew?—*Prophetic Times of January*.

PROGRESS OF ROMANISM.—It is not generally known that there are more than four millions of Roman Catholics in the United States. Since 1808 there has been an increase from eighty to two thousand five hundred churches; from sixty-eight to twenty-three hundred priests; from two to forty-five bishops; and from one to forty-eight dioceses.

Besides these, the Catholics have 102 orphan asylums, where they educate some 7000 orphans, and have over 100 benevolent and charitable societies, and 28 hospitals. They have also 97 library institutes for young men; 212 female academies, and 803 free schools for 27,940 males, and 327 schools for 29,671 females.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, April 18, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ The No. on the *first* page of this paper should be No. 5 instead of No. 20.

DISCUSSION IN NORWAY.

Our discussion in North Norway, Me., was one of special interest. Our opponent, Mr. N. Gunnerson, was an able Universalist minister, who resides and preaches in Norway. He was formerly a lawyer. Our discussion was held in the Methodist meeting house, which was filled with a very orderly and attentive audience. The traveling was bad, but many came several miles. Our discussion began Tuesday forenoon, and closed Wednesday P. M. We urged our opponent to discuss two days more, but he refused. We spent the first day in discussing the following question:—

"*Is the second coming of Christ to judge the world, to-day a future event?*"

Mr. Gunnerson took the position that Christ came the second time at "the destruction of Jerusalem." We urged him very hard to tell *how*, or in what manner, Christ came at that time; but could get no explanation. We asked him to tell us how he gathered "together his elect from the four winds, from one end of heaven to the other," when Jerusalem was destroyed? We received no answer. On the contrary, we found the Savior instructed his disciples, or the elect, that when they should "see Jerusalem compassed with armies, . . . then let them which are in Judea *flee* to the mountains." We thought this was a strange way to express the *gathering* of the elect; and we presume the whole audience had the same opinion.

He then claimed that Josephus mentioned all the signs that were to take place before the second coming of Christ, as events which transpired before the destruction of Jerusalem; but said he had left the history at home; yet assured us that we should find it as he had stated. In our reply, we urged him to show that *one* sign which Jesus gave to indicate that his second coming was near, was mentioned by Josephus. This he did not do, only by assertion. At noon we succeeded in obtaining a copy of Josephus, which we delivered to our opponent, and asked him to prove his statement from the book; but he found no mention of the signs of which Jesus speaks, that were to show that his coming was near. It was hard to make error stand up boldly and look the truth full in the face. It was very evident that a wide difference exists between *assertion* and *proof*.

We found the Scriptures declaring that "when the Son of man shall come," it will be "in his *glory*, and all the holy angels with him; then shall he sit upon the throne of his glory; and before him shall be gathered all nations. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Our opponent assumed that Christ came and set up his kingdom at the destruction of Jerusalem. We assured him that the only thing wanting to make his assertion good, was the PROOF; but that did not appear. Instead of setting up a kingdom at that time, we found one was pulled down; and instead of sending "his angels with a great sound of a trumpet" to "gather together his elect from the four winds, from one end of heaven to the other," he *scattered* them at the destruction of Jerusalem.

Again, we found that in the Revelation, given to John twenty-six years after Jerusalem was overthrown, the coming of Christ was spoken of as a future event, that could not take place till "the seventh angel sounded," at which time "the kingdoms of this world" would "become the kingdoms of our Lord." Satan still rules among the kingdoms of the world, and will till Christ comes to "*destroy* them," and set up his kingdom, and "reign for ever and ever." We found the time set for the judgment was not till *after* "the seventh angel sounded"; then the time came to judge "the dead," and for the Lord to "give reward unto" his "servants the prophets, and to his saints, and them that fear" his "name small and great." As our opponent could not show proof that the seventh angel sounded before the destruction of Jerusalem, of course there was no evidence that the Savior came at that time.

We inquired of him why he administered the sacrament, if he believed that Jesus came in the year seventy, at the destruction of Jerusalem; for Paul says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till he come*."—1 Cor. 11: 26. We received no answer to our inquiry. We thought of the saying—"Consistency is a jewel."

In the absence of *all* proof that either the coming of Christ, the setting up of his kingdom, or that the judgment took place at the destruction of Jerusalem; we saw no reason to believe these great events are in the past; and to look for them there would be as great an error, as to call the shadow of a tree the tree itself; or to say the visions of John were the events themselves. It seemed strange to us that any one who has confidence in the Bible should believe that the second coming of Christ is a past event, accomplished in the year seventy, at the destruction of Jerusalem. After comparing truth and error together, it made the former look more precious than ever.

On Wednesday, Apr. 11th, we took up the second question which read as follows:—"*Do reason and the Bible teach the immortality of man?*"

We laid down by the side of the question the following from Job 4: 17:—"Shall *mortal* man be more just than God?" and asked our opponent to harmonize the two; but he refused to make an attempt. His principal effort was made from the stand-point of *reason*; but unfortunately for him, reason was all against him. Whoever attempts to sustain the natural immortality of man by *reason*, is much like one charging a rock for a blast, who should be so unfortunate as to have his charge go off prematurely, endangering his own life, and doing the rock no harm. [Bro. J. Porter, Danville, C. E., will understand this.] This will illustrate the success of our opponent while bringing forward *reason* to prove his position.

When he came to the *Bible* for evidence, it was found to be in harmony with reason and sound philosophy, affording no clear proof that man is now immortal; but instructing us to "seek for . . . immortality," "by patient continuance in well doing." He claimed that the body of man was only a "house" for the real man to live in while in this world. We reminded him that it must be the *real man* that did all the seeking after things; and as he was exhorted to "*seek for* . . . IMMORTALITY" (Rom. 2: 7), it was certain that the one who instructed Paul to write, did not believe man is immortal; but Paul was taught by the Spirit of the Lord, hence the point was for ever settled that man is *mortal*.

During the discussion, the truth had a glorious triumph and found a hearty welcome in some hearts where it had not been received before.

The exercises passed off very pleasantly, and we trust much good was accomplished.

In the evening after the close of the discussion, we preached on the resurrection of the dead, and had a very heart-cheering time. The conference meeting that followed was one of the best we ever enjoyed. We could truly say it was good to be there.

We had pleasant interviews with Brn. Jared Whitman, from Mechanic Falls, Me., and A. H. Walker, Lynn, Mass., faithful preachers, who were at the discussion.

We left the saints rejoicing in the Lord and in the blessed hope of seeing him soon. We think there are some at North Norway who will give him a hearty welcome when he comes to set up his kingdom.

IS THE HEART DRESSED?

When we see professors of religion very particular to have every article of their wearing apparel very carefully arranged, and spending a long time at the toilet table, in order to have everything arranged in the most tasty manner; we feel like inquiring is the *heart* dressed? Has that been as carefully examined before the Bible glass, as the outward person has been before the toilet mirror? When we see one so very precise about the *exterior*, we have fears that the inside is sadly neglected. Would it not be better to spend more time in heart examination than in decorating the person with the foolish ornaments that please the taste of a proud heart? Gold needs no ornaments to add to its beauty; neither does the pure christian religion. It looks best in plain, simple attire. It then appears to the best advantage; and looks the most inviting to all who wish to be the true followers of Jesus.

We recommend to all who dress for a visit, or to receive company, that they be specially careful to have their hearts well dressed with the beautiful, lovely ornaments of christianity; especially with *meekness*, patience and gentleness, which will make them look well in the sight of the *Lord*. Do not venture into company without these *inward* ornaments. Let them receive the first and chief attention.

MEETINGS IN ST. LOUIS.

Bro. H. K. Flagg informs us that he is having very interesting meetings in St. Louis, Mo. A large number have been converted, and there is a great stir among the people Some who have the spirit of the ancient Pharisees, are endeavoring to stop the work; but the more they try to stop it, the more earnestly the people take hold of it, and the more anxious they are to hear.

Bro. Flagg needs and deserves the prayers, sympathies, and material aid of all the friends of Jesus. The Lord is doing a great work through him in the city of St. Louis. We hope those who feel interested in a genuine missionary work, will send him aid at once, for it is needed. We say this without the consent of Bro. Flagg, but we feel it to be a duty that we owe to Christ.

Bro. F. feels it to be duty to remain in St. Louis for weeks to come. His P. O. address is H. K. Flagg, 149 No. Sixth St., St. Louis, Missouri.

THE MESSIANIC BANNER is a new monthly, "devoted to primitive christianity," edited by Dr. John T. Walsh, 540 Lexington Street, Baltimore, Md. Each number contains 32 octavo pp. Price $2.00 per year; $1.00 for six months; 20 cents per copy.

From a hasty glance at the work, we think it one that will be read with interest by those who love the Bible.

STRONG TALK.

A Spiritualist medium, by the name of Chadwell, in Springfield, Mass., said to Bro. G. W. Davis about 1863,—"If you live ten years, you will have to acknowledge Spiritualism, or have your head cut off." Better to lose the head, than to take "the mark of the beast."

BANNER INTELLIGENCE.

It is often quite profitable to know what others think and say of us. We were somewhat amused by the following, which we found as an editorial in the *Gospel Banner*, a Universalist paper, published in Augusta, Me., dated March 3d, 1866. We are sorry the editor was not present to hear the discussion; for had he been, he might have given us still more light on the subject. But perhaps the following may give the reader some new ideas concerning the "disputant:"—

"REV. MR. GRANT, THE DISPUTANT."

"In Dixfield, [Me.] Canton, and vicinity, and in some other parts of our State, this man, who hails from Boston to intensify his pretensions, has exhausted his ingenuity in endeavoring to pass himself off as a man of 'giant intellect,' of wonderful learning, and most remarkable philosophical attainments; and his friends, just as simple as himself, have been equally anxious, and have striven with equal zeal to make it appear that he is really an intellectual wonder. If he is truly 'the bright and shining light' he pretends, we do not understand how Boston can do without him so frequently, and for so many weeks in succession. And then, why does he spend his time in the interior of Oxford county, away down here in Maine, where the country is sparsely settled, when there are New York, Philadelphia, Washington, and all the popular cities of the west; the inhabitants of which are fools enough to believe in the immortality of man; and hence, where the light of his luminous intellect is so much needed? . . .

And as to Mr. Grant himself, it is time the facts were known and realized by the good people in Maine. First, that living in Boston, and hailing from that city, can convert no dwarf into a giant. Second, that no population in New England, of the same extent, contains a greater number of shallow pated, superficial pretenders and deceivers than that city. And third, from the best information we can obtain, the gentleman of whom we speak is not regarded by those who know him best as either educated or profound. Indeed, if any one wishes to see an exhibition of weakness of argument, and utter ignorance of the teachings of the simple truths of the New Testament, that are humiliating in the extreme, let him peruse the report of the Canton Discussion, in another column, by 'Hartford;' and notice the explanation offered by Mr. Grant, of certain passages of Scripture adduced by Mr. Johnson, in proof that the early apostles and disciples of Christ expected, when put to death by their enemies, to go immediately to the heavenly world. Any ordinary child of a dozen years of age would know better than to make such assertions."

WHY IS IT SO?

We are glad to learn that some members of other churches begin to see that the doctrine of the resurrection of the dead has been very sadly neglected in the preaching of these last days. Once this glorious truth was made prominent by the church; now it is scarcely mentioned even at funerals. Why is it?

The following, taken from *Zion's Herald*, the leading Methodist paper in New England, is worthy the consideration of all who have become indifferent about the resurrection of the dead:—

"*Resurrection of the Body neglected as a Doctrine by the Modern Church.*

Dr. A. Clarke, in his comments of 1 Cor. 15., says: 'One remark I cannot help making: the doctrine of the *Resurrection* appears to have been thought of much more consequence among the primitive christians than it is *now!*' The italics are his. He continues: 'How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!'

Well might the doctor raise the question, 'How is this?' But he attempted no answer. What was true in his day respecting this matter, is true to-day. And if the doctor was correct in his observation for his day, who can deny its applicability to these later days? If this great cardinal doctrine has thus lost the prominence it had with the early church, there must be some grave reason for it in the current ideas of the present church. It must have arisen from some logical process, some potent, though false premise, having obtruded itself, and thus led to a *practical* if not speculative denial of the resurrection of the body as plainly and variedly taught in the Sacred Record."

LUTHER'S OPINIONS.

In 1520, Luther published a defense of his forty-one propositions which had been condemned by Leo. X. In the twenty-seventh we find the following:

"I permit the Pope to make articles of faith for himself and his faithful, such as . . . the soul is the substantial form of the human body; the Pope is the Emperor of the world, and the king of heaven and God upon earth; THE SOUL IS IMMORTAL, with all those monstrous opinions to be found in the Roman dunghill of decretals."—*Historical view of the controversy concerning an intermediate state.*" pp. 62, 63.

Mr. Blackburne says on page 64 of the same work, "Luther espoused the doctrine of the sleep of the soul, upon a scripture foundation, and he made use of it as a confutation of purgatory, and Saint-worship, and continued in that belief to the last moment of his life." *Ibid p.* 64.

Dr. Blackburne further says:—"Luther, in his commentary upon Ecclesiastes which was published in the year 1532, was clearly and indisputably on the side of those who maintain the sleep of the soul." *Ibid. p.* 65.

The following is on pp. 65–67 of the same work:

"In the year 1530, William Tyndall answered Sir Thomas More's Dialogue. More objected to Luther, that he held, 'that all souls lie and sleep till doom's day.' It is to be supposed that, if this was not Luther's doctrine, Tyndall would have denied it; or at least have said that it was not held by the Protestants in g neral. Instead of that, he acknowledges it for the doctrine of the Protestants, grounded on scripture, as appears by his answer; viz., 'And ye, in putting them [departed souls] in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . . The heathen philosophers denying that, did put, that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ, and the fleshly minded Pope consenteth unto heathen doctrine, therefore he corrupteth the scripture to stablish it.' . . .

And again, 'If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?'

When speaking of the fact that Luther believed in this doctrine that we "feel neither good nor evil in body nor soul, until the day of doom,"—Tyndall says, "Christ and his apostles taught no other."

Tyndall [illegible] the resurrection, I [illegible] and our Savior Jesus Christ [illegible] the universal congregation [illegible] in him, that I believe according to the [illegible] and manifest scriptures and Catholic faith, that Christ is risen again in the flesh which he received of his mother, the blessed virgin Mary, and body, wherein he died. And that we shall all, both good and bad, rise both flesh and body, and appear together before the judgment seat of Christ, to receive every man according to his deeds. And that the bodies of all that believe, and continue in the true faith of Christ, shall be indued with like immortality and glory, as is the body of Christ."—*Ibid. pp.* 68–9.

Luther was asked whether Samuel really appeared to the woman at Endor, when consulted by Saul? He answered,

"No, 'twas a spectre, an evil spirit, assuming his form. What proves this is, that God, by the law of Moses, had forbidden man to question the dead; consequently, it must have been a demon which presented itself under the form of the man of God. In like manner an abbot of Spanheim, a sorcerer, exhibited to the emperor Maximilian all the emperors, his predecessors, and all the most celebrated heroes of past times, who defiled before him each in the costume of his time. Among them were Alexander the Great and Julius Cæsar. There was also the emperor's betrothed, whom Charles of France stole from him. But these apparitions were all the work of the demon."

LOWELL STREET.

The revival still continues. The Lord blesses the labors of Bro. Hook, and adds daily to the number of those who shall be saved in the day of his coming.

The baptism, Sunday, in the mill pond, Charlestown, was one of the most interesting seasons we have witnessed for a long time. The day was warm and bright, and the heavens smiled with joy upon the scene. Quite a crowd were assembled upon the banks. Eld. Ramsey made some very appropriate remarks upon the object and duty of baptism, and, by the hands of Eld. Hook, twelve happy souls were buried with Christ in the likeness of his death and resurrection. Eight of them were children and youth from nine to fifteen years of age. More are waiting to go forward.

It was a lovely sight, to see these young men and maidens, in the flower of their days, giving themselves away to Christ, and confessing themselves henceforth dead to the world, and alive to God, in the hope of a better life to come; and, as they went down into the liquid grave, and rose again with smiles of joy and shouts of "Glory to God!" many hearts were glad, and many eyes wet with tears. God keep them faithful till Jesus comes. The meetings will continue every evening this week.

Pray, brethren and sisters; pray for the revival at Lowell street. W. B. H.

THE STUDY OF THE BIBLE; with an Introduction on Biblical Interpretation, and an Appendix on the Great Want of the Age.

We have a few copies of this work, which we commend to the attention of ministers and Bible students.

For the World's Crisis.

WILL YOU DISCUSS WITH ME?

Any person, who may wish to discuss the following three questions with me,—

1. Has man an immortal soul, which lives as a separate entity from the dead body? 2. Is the punishment of the wicked, after the day of judgment, eternal life in misery? 3. Do the righteous and wicked receive their rewards immediately on the death of the body?—and will do it in a kind spirit, by writing letters to me, I will reply in a kind way.

I shall take the negative side of the three questions. B. PERHAM, *Vernon, Vt.*

For the World's Crisis.

BOOKS FOR SALE.

I will sell you sixty books from my library. Books on prophecy, on the Advent, on various subjects, ancient and modern. Do buy me out. Send one stamp and your post office, and I will send you free a printed catalogue of titles and prices. These books are needed by our people. Will you buy?

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LIFE SKETCHES.

A new edition has just been issued, and those who have subscribed and paid will be supplied just as soon as it can be ascertained who have been supplied, and who have not. As some copies have been sent directly from Boston during Mrs. Mussey's absence, it may be difficult to tell the whole number who are yet unsupplied. Will not those who are expecting copies, whether paid for or not, please send their names *immediately*, and money if they have not already paid, and they shall receive the books by return mail. Price $1.00, postpaid.

Quite a number have received copies which are not yet paid for. Will they not send in the money immediately? Sr. Mussey needs every cent due her to pay for the present edition. Now who will send in their names and money, or the names of their friends, and thus enable Sr. M. to dispose of the whole edition at once, pay her bills, and pay her for her trouble in the past?

Those sending money now due, address Mrs. ABIGAIL MUSSEY, Crisis Box, Boston, Mass.

Those who wish for books, address *E. P. Woodward* (Crisis Box), Boston, Mass.

For the World's Crisis.

THE CAUSE AT MELVIN VILLAGE.

BRO. GRANT:—For the last few weeks the Lord has been visiting Melvin Village and vicinity. At this place some forty have started anew, or for the first time, for the kingdom, under the labors of the different denominations, which united in the great work. Saturday, March 31st, was our Monthly Conference, when, although the mud was very deep, ninety-seven were present, and eighty-one exhortations given. A glorious season. The next day our house was too small for us; when at the close of the meeting I had the pleasure of burying seven young men and women in Melvin river. Many others will go soon.

For the last three weeks I have been laboring at Moultonborough, in one of the most blessed outpourings of God's Spirit that I ever witnessed, where from thirty to forty have started in good earnest. Last Saturday we had a conference, when nearly one hundred were present. Had a blessed season yesterday. I had the pleasure of planting six at M. in the likeness of Christ's death.

It seems that God is preparing a people for his coming. It looks like the last call the people will have. O sinner! heed the call, and be wise. T. W. PIPER.

Melvin Village, Apr. 9th, 1866.

[illegible] TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	[illegible]
L. H. J[illegible]	[illegible]
M. A. Pe[illegible]	[illegible]
J. W. Trumbull	2.50
C. Lovis	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00

Previous acknowledgments	$272.15
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Ann E. Hall, Mass.	2.50
J. P. Darling "	1.00
Mary Bellows	10.00
T. E. H., (for the poor widow)	2.50
Mrs. E. McOasl, Wis.	2.50

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All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 157 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	1914.77
A friend, Wolfboro	1.00
Friends in Camden	2.00
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S. B. Munson (to help Bro. Leslie build a Mission House)	1.00
A Flagg (on pledge)	4.00
Y. P. Fund	.25

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$56.83
Andrew B. Pabrick, Clinton, Mich	1.00
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EUROPEAN MISSION.

Previous acknowledgments	$122.85
S. B. Munson, Tariffville, Ct.	2.50

For the World's Crisis.

WHAT THE LORD CAN DO.

When I first came to New York city to labor as a missionary, I visited one who had backslidden from the Lord, and, like all backsliders, was seven times worse than before. I soon found she was not only wicked, but loved to be wicked. Everybody was afraid of her. One day I visited her and talked very plain about her backslidden condition. I saw that it offended her, and her eyes sparkled with rage. After I left she told the people that the next time I came she would give me the greatest cursing that ever I had, for it was as natural for her to swear as it was for her to eat. On my way home I talked to the Lord about her, and felt she must be reclaimed. I promised the Lord if he would give me this one, I would serve him all the days of my life.

Time passed on. She became worse and worse. There was no wickedness she could think of but that she would be at it. I put her on the altar. The Spirit of conviction got hold of her. She was afraid to go to sleep at night for fear the devil would get her before morning. She could not sleep herself, and she was determined nobody else should. If she went to bed she would cover up her head, and if the light was out she would lie and tremble till daylight. I heard she was getting worse and more wicked. I did not know what to do. I thought she had sinned away her day of grace, and surely I was doing wrong by praying for her, and talking so much to her. Then a friend of mine came to assist me in my work, and I told her about it. She said, "Do not give her up. Keep her on the altar. The devil knows she is one of his best captives, and when she is converted she will be a terror to sinners." So we kept on praying for eighteen long months. Sometimes I was discouraged.

But in due time the Lord did answer prayer. He brought her to her knees. She began to pray for mercy. We had our meeting every day from two o'clock till twelve at night, and often she knelt down and prayed five and six hours without getting up. She sought the Lord a week, and I began to be afraid the Lord would not bless her. Others were blessed all around her, five and six every night, but she she could not find mercy. How she prayed; how she confessed her sins to Jesus. I never saw conviction take such hold of any one. She could not eat, drink, or sleep.

On the eleventh day she only had one prayer, and that was, "Jesus, thou Son of David, have mercy on me!" And thus she continued till quarter past eleven o'clock at night, when she found pardon, her burden rolled off, and she rose to her feet without any crutches (she was a cripple), and shouted praises to God, saying, "He has washed me in the blood of the Lamb!" She was always opposed to a noise, but she made noise enough that night. Now she is one of our best workers in our protracted meetings. She takes charge of the Mission room, makes the fires, and has opened a little children's meeting, the best one I ever attended. She has them sing, and then they repeat verses from the Scriptures, some as many as forty verses at a time. Then they sing, and she talks to them, and tells them stories about good children, who have lived and died in the Lord, until there was a revival broke out among these little children. One of them, a blind girl, was converted, and many of them want to be christians.

The revival has reached the adults, and many are crying for mercy. We have meetings every night at our mission rooms. Not half the people can get in, and when we are in we scarcely have room to labor with the mourners. Every night somebody is converted. Husbands and wives seek the Lord side by side. Praise the Lord for what he is doing for us. All this came from a little child's prayer-meeting, and that led by one whom God had brought from among the wickedest of the wicked. What hath God wrought! The Lord is pouring out his Spirit everywhere. This is the last call for mercy. The highway and hedge call.

Our revival is still going on at Nyack, and another at Haverstraw, among the mountains. I was with them from Thursday till Monday, when I came home sick. May the Lord give us all strength to labor till Jesus comes, which must be very soon.

Your sister rejoicing in his near coming,
ANNA E. SMITH.
No. 128 East 27th Street, New York City.

SR. PLUMA EATON, Warner, N. H., writes: "I love the Crisis, I love our Bible, the lamp of life; and our mutual communications thro' the Crisis help all who love our Lord Jesus Christ in sincerity, to keep our lamps trimmed and burning with knowledge, love and hope. I am a Baptist by membership, but I do love the blessed doctrine of the Second Advent."

For the World's Crisis.

CONCORD, N. H.

BRO. GRANT:—The battle waxes hot here. The whole place is stirred. The interest is on the increase. We have held two meetings daily, and four on Sundays, besides baptizing the last two Sabbaths. Some seventy different ones have been forward for prayers, mostly heads of families. Quite a number of business men. Two have been baptized. Hundreds went away the last two Sundays for want of room to stand in the house. We urged other denominations to start meetings, which they did, and six came forward, but the people seemed determined to hear our doctrines. The more we urge them to go home to their own churches and go to work, the closer they stick and the earlier they come. It was suggested by outsiders to get a larger place, but I dare not move the ark. I have no one to help me except the Lord.

It is astonishing to see how God can bless such weak efforts. It is his present truth he owns. If plain, coarse preaching would drive them away, they have had it, and yet they come. Some of other denominations heard on baptism, have been convinced, and I buried them down deep last Sabbath, and they came out praising God. This seems to stir up the "sprinkling" elements to opposition; but it is of no use. God has commanded to plant the battery, gave the orders, and if we obey he will give the victory.

HIRAM MUNGER.

For the World's Crisis.

DISCUSSION.

BRO. GRANT:—Last evening I closed a discussion of three evenings with Sister N. M. Henry, of Bunker Hill, Ill. The first two evenings we spoke twice apiece, occupying twenty-five minutes in each speech. The third night we spoke each three times, each speech occupying one half hour. She invited me into the discussion; I accepted the invitation. After committing the case to the wisdom of that God who knows the end from the beginning, I went to make arrangements for the discussion. I presented the following resolution:

Resolved, That the Bible teaches the resurrection of the wicked dead to life, or conscious existence, for the purpose of being judged and rewarded for the deeds done here in the body.

This was willingly accepted, I occupying the affirmative, and she the negative of the position. Then she proposed to have a committee appointed in connection with the chairman to decide on the merits of the discussion at the close of the debate. I objected to this on account of the prejudice existing against me in the community on account of my sentiments. But she utterly refused to discuss the question unless she could have a committee. So I consented, and the whole congregation was made a committee. After listening three evenings attentively to the testimony and arguments drawn from the Scriptures of all truth, *pro* and *con*, the majority of the committee pronounced a decision in my favor, for which I extended my hearty thanks to them, saying I believed they had decided in harmony with the Bible.

At the commencement of the debate, I told the congregation that my mind was at rest on the subject, perfectly satisfied that there was not even one passage of scripture in the Bible that taught the doctrine of the non-resurrection of wicked dead men;—but if Sr. Henry should succeed in upsetting all my arguments, I would come out publicly and acknowledge my error and embrace the truth. But after the last speech, I arose and stated to the congregation that, as a man of God and minister of Jesus Christ, and in the presence of God, angels, and the congregation, I saw not the *least cause* to change my faith,—that no testimony or argument presented had produced the least conviction. I only received two new ideas from Sr H , and both were false. So I received no new light from this Sister.

O, my brother, how groundless is this non-resurrection scheme. How inconsistent and absurd. When the discussion closed, I could but remember the words of George Storrs, some years ago,—"The method of interpreting scripture on which this theory (of non-resurrection) depends, unsettles all faith in the Bible, and saps the foundation of christianity," "and one which we are clearly satisfied is opposed both to the spirit and letter of the Bible."

The night after the discussion closed, I dreamed that I was aboard of a train of cars traveling at the rate of about thirty miles an hour, very pleasantly indeed, when I espied another train coming up behind, under a powerful pressure of steam, but off from the track, twisting and turning in a serpentine manner with the engine and cars, trying to keep on the track, bounding over the ties and in mud half way to the axles. This dream is so expressive of the way I view their arguments, I submit it for publication. Your brother in Christ's hope, A. N. SEYMOUR.

For the World's Crisis.

A CHRISTIAN.

Am I a christian? What a thought! Can this title be applied to me? Must I answer this question? Must I stand before the Judge and give an account of my deeds, and hear my sentence passed, whether for life or death? Ah! it must be so; and it makes me tremble when I think how little I realize what it will be to stand at the bar of God.

What is it to be a christian? It is a great thing. We do not half realize the meaning of the word *Christian*. It is not merely the act of going to meeting, or talking in meeting, although if we are christians we shall love to do this. We may do all this and be lost at last. We must *live* Christ, as well as talk of him. What is talk, if it does not come from the heart, filled with the Spirit of God. We may get up in meeting and exhort the people in the most elegant language, and yet our hearts be cold and indifferent. Perhaps we may go home and make remarks about some poor humble believer in Jesus (who arose with his heart too full for utterance, and could only express in a few broken words that he loved the Savior), because he did not *talk* as well as some others. Remember, God does not look at the words, but at the heart. He receives that weak testimony (weak in words but strong in spirit) just as readily as one more polished.

Thank God, there is no respect of persons. Our christianity consists in our daily walk and conversation. We are to live humble at the foot of the cross, whatever that cross may be. We cannot get along by bearing one cross alone, and go around the rest. We must bear every one; there is no going around them. Jesus had more than one cross to bear. Many have an idea that the cross made of

wood was the only one he bore. But it was not so; he had some cross laid upon him all the time while on the earth, but no one ever knew of him as trying to shun or to go around it. He was faithful to perform every duty which his Father required of him, and this is the way he overcame the world, and was permitted to sit on the throne with his Father.

Now we must follow his examples if we wish to overcome and sit with him on his throne. Are we trying to overcome the world, or are we letting the world overcome us? I fear many are inclined this way. Let us examine ourselves, and if we find that we are inclining a little, straighten up, and after we once get straight keep so. It may be a little hard to hold ourselves up, at first, after being bent over so long, but, thank the Lord, we have not to hold ourselves up; if we look to Jesus he will help us. He has said that his strength is sufficient for us.

It is a great thing to be a christian, and yet it is an easy thing if we go the right way to work. Look to Christ as our example and friend, and when we think that eternal life in the kingdom is to be our reward, we can look upon the trials and temptations we meet with here as but trifles compared with the joys that await us at the coming of Jesus. He is soon coming. Take courage, you have but a little while longer to face the storm. Take warning, sinners, you have but a little time longer to "prepare to meet thy God." If we are not whole-hearted christians, then sad will be our fate.

MRS. L. C. MCKINSTRY.

For the World's Crisis.

MEN THAT FEAR GOD, HELP THE NEEDY.

To the brethren and sisters, and faithful in the Lord Jesus Christ: Dear christian friends, I have just returned from a visit in Jefferson Co., and have learned the circumstances of Bro. C. H. Williams, who was ordained last fall at Dansville. I think, by the help of God, he is destined to make a useful man in the gospel ministry. But he is poor and needs help. The brethren in his section have helped him in part to a horse and harness, and will help him still to a support for his family; and also perhaps to finish paying for his horse, etc. But he needs a buggy. His field of labor is over a rough and hilly country. His horse and harness will be of little use if he can not obtain a buggy. He has NO MEANS to obtain one, only as he should involve himself in debt without knowing from whence the means would come to pay the same. Now, I have a buggy which I propose to send to him as soon as navigation opens, that is well worth forty dollars. I also propose to give him ten dollars, or one quarter of the whole value of the buggy myself; and then I ask of you, reader, to lay by your paper, and take up your pen, and write me a line, and direct the same to C. F. Sweet, Albion, Orleans Co., N. Y., and be sure you enclose ten cents towards the balance of the value of the buggy. Do not say that that amount is too trifling for your notice, for it will surely succeed if all do their duty. I will not forbid any one giving more than ten cents if they wish to do so.

Reader, will you not give ten cents if I will give ten dollars? Well, if you will, then take pen in hand, and write me by the first mail, and direct as above, and we will send Bro. Williams the buggy as a present from the Lord by our hands. Brethren and sisters, readers of the Crisis, if you will respond promptly to this ten-cent call, we can send the present by the first of May. Shall we do it? If you intend to take one or more ten-cent shares in this GOOD DEED, do not delay, for he needs the buggy, and needs it *now*.

Mothers and sisters, I appeal to you. Just think how such a present will make Sr. Williams' heart leap for joy. Think that if she was your sister or daughter, how you would rejoice with her. Well, she is your sister by blood relation—even the blood of Jesus, and my sister also; and although I never saw her, yet hearing of her readiness to bear the ills of life in poverty, while her husband goes out to declare glad tidings to others, I sympathize with her. I know her trials and her lonely hours. She has now commenced to experience what my wife, with many others, have experienced in poverty and loneliness; and I do not wish to say, Be warmed and clothed, and give nothing. If any one thinks that ten dollars is not my portion of the buggy, just say so, and I will raise my bid; but if any one thinks it is more than my proportion, and wishes me to lessen it, he can inform me how much less he thinks he should make it. From whom shall I hear first? I will report in May what has been done. Now is the time to do a good deed to a poor, young, but talented preacher; and thus help him to be useful without realizing any individual sacrifice. Let us show our faith and love by our works of sympathy and kindness.

C. F. SWEET.

Correspondence.

From Bro. H. M. Bryant.

BRO. GRANT:—God is pouring out his blessing here at Northwood Narrows. Bro. Sutherland has been laboring with us the past week, and the good Lord is blessing the work. Salvation flows freely. The youth are coming to the fountain. Strong young men are breaking down under the melting power of God. Backsliders are coming home weeping to Father's house. All around the people are troubled. Satan's kingdom is really shaken.

Last evening, there were twenty-five forward on the anxious seats. Some were set at liberty, finding him of whom Moses and the prophets wrote, and are to be buried today in the likeness of his death. Blessed be God, all the glory belongs to him. The work is not mere surface work, brought on by momentary excitement; but the deep work of God. With scarce an exception, they understand what the blessed hope is, and are going through to the kingdom of God,—looking for a city to come, is their testimony.

Our place of worship is crowded. Scores are under conviction. There seems to be a general feeling pervading the meetings. All that are moved upon really feel "'Tis the last call of mercy." Indeed, we all feel that its the last invitation to the perishing around us. Jesus is nigh, even at the door.

April 10th. Since writing the above, ten have been baptised. The meetings increase in interest, and the work continues to go on. Between thirty and forty were forward for prayers last evening. Such a work has not been witnessed in these parts since the early days of the Freewill Baptists, if indeed then. Praise the Lord. More are to be buried Thursday.

Bro. Sutherland goes from here to London Ridge, where he has been laboring in a revival. Something like forty started for the kingdom; some being reclaimed from a backslidden state, but the greater part being new ones. He goes there to baptize them. Bro. S. has also witnessed a good work under his labors at Pittsfield. Twelve were baptized there. Pray for him all ye children of the King, that God may keep him humble, and us blameless unto the coming of Christ.

April 13th. Bro. Sutherland leaves here to-day. He closed his series of meetings last evening, to attend other appointments. The meetings continued to increase in interest. Twelve were baptized yesterday (Thursday), making twenty-two during the week. Bro. Preble is to be with us this evening, to continue the meetings. Pray for us. Several arose for prayers last evening.

HENRY M. BRYANT.
Northwood Narrows, N. H.

From Bro. D. N. Chadsey.

BRO. GRANT:—For the last few weeks it has been my lot to visit the people of northern New Hampshire, where are some still looking for the Lord, whom they expect soon. We have visited several different places in our tour. We found the people kind and entertaining; have been kindly cared for by the brethren and sisters, and always feel at home among them. I pray the Lord in mercy to guide them by his council, and when Jesus comes we hope to meet them on the fair banks of deliverance. We are not only indebted to those of like precious faith, but we are happy to say, those who question our doctrine have also shared with us the good things of this life, and have been attentive to the good word of God. Bless our God, all ye his saints; glorify him who liveth forever. Our prayer is daily that the word of the Lord may have free course and be glorified.

We felt in our labors that the Lord would send a messenger to us with glad tidings, and after many weeks of labor, we were strengthened to read the appointments of Bro. Ross. Anxiously we waited for his arrival in Colebrook and vicinity, but we were sadly disappointed to learn of his return without having fulfilled the appointments according to expectation. But still we traveled on, satisfied if it is the Lord's will he will come this way some future time. Bro. C. C. Stevens, from Exeter, came in due time, notwithstanding the heavy fall of rain the day or two before. He came Subbath morning, Feb. 27th. He was cordially received by the brethren, though a stranger in the flesh; yet we saw in him a congenial spirit, whose heart beat in unison with ours, we all confessing to be pilgrims and strangers on the earth.

Feb. 27th we accompanied him to Canaan, Vt., where we were also gratified to listen to a discourse on the inheritance, after which he attended to the ordinance of ordination.—Wednesday morning our brother went on his journey to the regions beyond. We hope to see him again in this vale of tears, if not, we hope to meet him in the heavenly land. May the Lord bless him in the work of the ministry. Yours in hope of eternal life,

D. N. CHADSEY.
Colebrook, March 13th, 1866.

From Bro. I. Damman.

BRO. GRANT:—I would say to all my dear brethren in Christ, I am delightfully employed in the service of the Lord, and am now laboring in Boston and East Boston, with Bro. Hook and Goodrich. Souls are believing and being baptized. The interest is on the increase. Good is being done in the name of Christ. We have left home to spend the season as the way may be opened by the kind hand of God, hoping to reach the Western States some time this season, if health will admit. All those that wish to hold correspondence with us can direct their letters to Boston for ten days, in care of Geo. T. Adams, Boston; after that to New Bedford, Mass., until further directions are given. Your Bro. in Christ,

I. DAMMAN.

Obituaries.

RITCHIE. Died in Magog, C. E., March 16th, 1866, Bro. David Ritchie, in the forty-first year of his age.

I visited him several times during his sickness, and found him ever patient. He leaves a wife, three children, and one brother to mourn his loss. We hope they will prepare to meet him when the earth shall be restored to its Eden bloom. A discourse was delivered by the writer, from 1 Cor. 15: 55–57.

JOHN CHAPMAN.

SUTLEFFE. Died in Bolton, C. E., March 26th, 1866, Sister Ann Sutleffe, wife of Eld. Thomas Sutleffe, aged eighty-six years.

Like a shock fully ripe for the harvest, she has returned to her mother earth. Eld. Sutleffe died March 7th, 1845. Eld. S. and wife emigrated from Ireland to this country about thirty-seven years ago. They belonged to the Wesleyan Methodist for many years. They embraced the Advent faith in the year 1836. Their home was ever a pilgrim's home. They endeavored to show their faith by their works.

The writer endeavored to comfort the bereaved, from John 11: 25, 26.

JOHN CHAPMAN.

Voice of the West please copy.

WYMAN. Died in Friendship, Me., March 26th, of that dreadful disease, diphtheria, little Sarah, daughter of Bro. Isaac and Sr. Mary Wyman, aged nine years and six months.

Though heart broken ones weep over the grave of one so lovely, they have the blessed assurance that Sarah will have a home in the beautiful world to come. When asked by her father, if she was afraid to die, she meekly replied, "O no; Jesus will take care of me." "Meet me in the better land."

In our long looked for Eden, there'll be a sweet home
For our dear little Sarah, when Jesus shall come.

R. R. YORK.

METCALF. Died March the 17th, at Big Patch, Grant Co., Wis., after a painful illness of several months, James Metcalf, in the seventy-second year of his age.

We have lain thee, dear friend,
In silence to rest;
But, though sadly we miss thee,
Our Father knew best.
Though in the home circle
We meet thee no more,
We hope soon to greet thee
When life's storms are o'er.

SUSAN A. ISBELL.

STONE. Died in Brooklyn, Conn., March 27th, 1866, of consumption, Sr. Lucy Stone, daughter of Bro. Larkin and Sarah Stone, aged sixteen years and seven months.

She fell asleep sweetly in Jesus, and awaits a blest immortality. Let father, mother, and brother, strive to meet her in the undying state.

E. BELLOWS.

BORDEN. Died in Chattanooga, Tenn., April 30th, 1865, Thomas P. Borden, aged thirty-six years.

In Casco, Mich., August 6th, 1865, Lorina M. Borden, aged sixteen years.

☞ The French troops are to be withdrawn from Mexico in three detachments. The first next November, the second in March and the third in November, 1867.

Summary of News.

FOREIGN.

Liverpool March 29th, Queenstown 30th.

The prospects of an Austro-Prussian war were increasing.

The Berlin *Zeidlerische Correspondenz* of March 29th publishes an article representing the present state of Austro-Prussian relations as serious. It considers the crisis far from diminishing, but, on the contrary, becoming more dangerous. The article points out that as soon as Austria had armed, her financial position would compel her to hasten the attack, a circumstance which the Prussian Government is taking into serious consideration.

The *Independence Belge* of the 29th has news that the King of Prussia has given his consent to certain military arrangements, which, though only preliminary, indicate that a war is almost inevitable.

The London *Morning Post* of the 29th says the position of affairs becomes every day more critical. In Berlin the language of the press, by the evident dictation of the Government, is warlike, and great military prepartions are being made everywhere throughout the kingdom. In Austria the Government is also taking measures in anticipation of the coming struggle.

The Berlin journals represent the Austrian armaments and preparations as very extensive, and some of them admit that in view of Austrian preparations orders may have been given by Prussia to take such military measures as may be indispensable.

Half a dozen war vessels were preparing for sea at Plymouth, and it is reported that they were to go to the St. Lawrence.

TWO DAYS LATER.

The Paris correspondent of the London *Times* writes that Prince Napoleon has left Paris for Italy, after having had several interviews with the Emperor. It is whispered that he is intrusted with a mission to Victor Emmanuel which could not be well confided to any inferior personage, and has reference to the state of affairs in Prussia and Austria. The correspondent adds: "I find that persons who, up to the present moment, have refused to believe that anything likely to disturb the peace of Europe would not come out of the quarrel are now far less incredulous. Their views of the future are gloomy enough, and they think a conflict between Austria and Prussia all but certain."

A Florence telegram says considerable armaments are stated to be in the course of preparation in Italy.

The New York, Newfoundland and London Telegraph Company have contracted with the Telegraph Construction and Maintenance Company, London, for the manufacture and submersion this summer of two cables, one across the Gulf of St. Lawrence from Newfoundland to Cape Breton, and the other between Prince Edward Island and New Brunswick, and for the repair of the present cables, so as to have two cables for the prompt transmission of all messages between the Atlantic cable and New York.

THREE DAYS LATER.—Southampton, April 4th.

The anticipation of a war between Austria and Prussia has made a most unfavorable impression on commercial affairs throughout France. The anxiety, instead of being dispelled by an elaborate article in the *Constitutionnel*, and believed to have emanated from the foreign office, has increased the apprehension that, if these powers go to war, France cannot, even if she wishes, maintain neutrality.

A Prussian note to the minor German States says: "Austria, without any provocation on the part of Prussia, has ordered armaments of a threatening character, which compel Prussia to arm also. Prussia now seeks guaranties for her security, having vainly endeavored to obtain them in alliance with Austria. Bismarck asks the support of the minor States in the event of being attacked by Austria or being compelled to make war."

The Vienna journals speak of war as inevitable.

Brussels intelligence states that Bismarck's attempt to win over the middle States to Prussia has entirely failed.

Austria has recalled all her soldiers on furlough.

A Florence telegram announces the formation of a camp of 70,000 men at Bologna under Gen. Cialdini; that the principal Generals of the Italian army have been summoned to meet there on the 8th; that an Italian squadron is forming to cruise in the Adriatic, and that military preparations are going on in Venice. On the contrary, a Paris letter denies the rumors of an Italian loan and armaments, and also the rumor that an understanding has been agreed upon between Italy and Prussia.

Shanghae advices of March 9 state that the Imperial troops have gained a complete victory over the rebels in the north. Fifty thousand of the latter are said to have been slaughtered or captured.

A Vienna letter says such arrangements have been made that Austria could mobilise 480,000 troops within a fortnight. Austria has prohibited the exportation of horses.

DOMESTIC.

Portland, April 9. About 200 Fenians sailed for Eastport in the steamer New Brunswick this afternoon. The boat was unable to take the arms this trip, and a schooner was chartered for the purpose.

New York, April 10. A special dispatch from Eastport, Me., states a British gunboat has gone to St. Andrews. Prominent Fenians and the British Consul and United States Marshal are at the hotel. Communication between St. John and the Western towns was destroyed last night by the Fenians. The garrison at Campo Bello has been increased and earthworks thrown up. Inhabitants from the border are coming here, and the city is crowded with Fenians.

A Fenian convention is in session. There is bad feeling on both sides of the bay. Small arms and rockets are continually being fired, and there is a perfect panic. Two British gunboats are reported in the offing. A Fenian vessel with howitzers and other arms was prevented from leaving at midnight last night by the custom officers.

A Frederickton (New Brunswick) dispatch says the British authorities are placing the frontier in a defensive state. Two companies of volunteers have left for St. Andrews.

Toronto, C. W., April 10. Michael Murphy, President of the Hibernian Society, and five others, were arrested at Cornwall, on their way to Portland, on suspicion of being connected with the Fenian movements. Arms and ammunition were found. They were brought before a magistrate to-day.

New York, April 11. A Toronto (C. W.) dispatch says the only contraband of war found was four revolvers in Shea's house, and a rusty musket and two bayonets in Murphy's. The arrest of Shea is the only one made in this city. His arrest was caused by an intercepted telegram cautioning him to look out for himself and destroy a certain box, which diligent search did not discover.

The authorities now believe that no raid on New Brunswick is intended, but that under cover of this movement Sweeney or O'Mahony would make a desperate raid upon Canada, probably with the Chicago gunboats, and land his forces. An attack is daily looked for.

Passage of the Civil Rights Bill over the President's Veto.

Washington, April 9th, 1866. The anniversary of Lee's surrender has been made doubly glorious here to-day by the passage of the Civil Rights Bill in the House, over the President's veto.

The Bill and the Veto Message having been read after the expiration of the morning hour, Mr. Wilson of Iowa, Chairmam of the Judiciary Committee, moved the previous question on the passage of the bill, "the President's objections to the contrary notwithstanding."

The vote was then taken, and the crowds in the galleries and on the floor listened in almost breathless silence as the names were read.

At last the names had all been called and read. Mr. Speaker Colfax then took the tally list from the clerk, and announced in a clear, triumphant tone the result and the effect thereof, as follows:

"On the question, 'Shall this bill pass, notwithstanding the objections of the President?' the ayes are 122, and the nays are 41. Two-thirds of the House having upon this reconsideration agreed to its passage, and it being certified officially that a similar majority of the Senate, in which it originated, also agreed to its passage, I do therefore, by the authority of the Constitution of the United States, declare that this bill, entitled 'An Act to protect all persons in the United States in their Civil Rights, and furnish the means of their vindication,' has become a law."—*Boston Journal.*

DEPARTURE OF FENIANS. Within the past week quite a large number of Fenians have left their employers and homes in Cambridge, and departed from the city. Their destination is not known. A Fenian named Cole, an Englishman by birth, who has been employed by the city government, in preparing a list of the soldiers from Cambridge who served in the last war, sent in the list so far as completed yesterday, and left probably for the front.

Eastport, Me., April 11. The Fenians have hired the Town Hall for three days to hold meetings. There will be an open session to-night. Another large British steamer is off Campo Bello, with a large force of men ashore at work. A number of Fenians left on a sailing vessel last night secretly. A large steamer with the American flag and a private signal has just gone up the river to St. Andrews.

New York, April 11. A special dispatch from Washington states that the British Minister has information that the Fenians intend to strike at some point of the British Provinces, and that the President will soon issue a neutrality proclamation. The United States Marshals have been ordered to prevent any invasion.

A special dispatch from Eastport, Me., says: "Two large English war ships are here with steam up and port-holes open, and everything ready. The Americans are wild, and consider it a challenge. American veterans are joining the Fenians. Both of the English vessels are on the wrong track. Deserters from British troops are joining the Circles, and active recruiting of volunteers is going on."

April 12. Another Eastport dispatch says another English war ship—making three altogether—and a revenue cutter have arrived during the last twelve hours. Several hundred Fenians have quartered themselves at Calais and other places.

There has been a mysterious disappearance of several cannon brought here by unknown parties. Cartridges are being manufactured here.

There is tremendous excitement at St. Andrews, and volunteers are deserting, while numerous mysterious disappearances of numbers of Irishmen in frontier towns are rumored. They are supposed to have joined the Fenians.

Whole families are flying from the border.

April 16. An Eastport dispatch says nine armed Fenians captured the English revenue flag on Indian Island last night. They belonged to the crew of the Fenian privateer, from which they lowered a boat and proceeded with muffled oars to the spot, actually under the guns of the English war ship Pylades and within reach at any moment of the picket boats. The flag was surrendered without a shot being fired.

Eastport, Me., April 16. The United States steamer Winooski arrived here yesterday, for the purpose, it is supposed, of maintaining neutrality on the border. A party of five supposed Fenians went across to Indian Island on Saturday night, presented revolvers at the head of the Deputy Collector and demanded his flag (British) which he was compelled to give up.

Augusta, Me., April 16. The excitement on the Eastern frontier in regard to Fenian hostilities has not abated. Information has been received by the State authorities relating to Fenian movements, which indicate that a wide-spread alarm is prevailing in our border towns among our citizens.

THE CHOLERA AT HALIFAX. Halifax, N. S., April 9.—Capt. Grace, of the steamship England, reports that on Tuesday last a case of cholera occurred on board, since which time one hundred and sixty more cases have broken out, and fifty deaths occurred.

The England was ordered away by the Halifax authorities, but owing to the rapid spread of the disease, and her engineers being sick, it was found impossible for her to proceed. She now lies below the lighthouse. Part of her passengers will be placed on board a hospital ship, and shanties are being erected on the beach for the sick. There will be no communication with the ship.

The authorities are doing all in their power to relieve the unfortunate passengers. There are three doctors on board to look after the sick. She has twelve hundred and two passengers and one hundred crew. The passengers were principally Germans and Irish. The captain thinks the disease was brought on board by the German passengers.

THE MARSHALL HOUSE.—The proprietor of this establishment, No. 10 Marshall Street, Boston, offer to the public a house where there is no drinking, and the company is always respectable and orderly. On the ground floor there is a restaurant, kept on the European plan. The house contains fifty lodging rooms, and Mr. Wadsworth is a polite and obliging landlord, whose moderate charges are suited to the times.

ITEMS.

☞ By the raising of the sunken ships in the harbor of Sebastopol, Russia, thirty-six tons of copper, ninety tons of iron, twelve hundred cannon, four thousand balls, twelve thousand cast iron ballast pigs, one hundred chain cables and a large quantity of miscellaneous stores were recovered.

☞ Milk may be kept sweet by having it constantly in the presence of fresh water. In a milk room provided with tubs, in which the water is changed twice a day, milk will not be soured, even by lightning.

☞ The death of a Mormon bishop is thus announced in a Salt Lake paper: "He was thirty-seven years old, and leaves an interesting family of eleven wives and forty-seven small children to mourn his death."

☞ It is known that by far the largest purchases of material sold by the War department since the close of the war have been by one or the other branch of the Fenian executive. Twenty thousand army revolvers and seventeen thousand forage caps were sold to an agent of Gen. Sweeney last week.

Married.

In Chatham, Pa., April 6th, 1866, by Eld. J. W. Taylor, Mr. Z. P. ALLEN, of Chatham, and Mrs. JULIA SHORT, of Middlebury, Pa.

Notices.

Notice.

There will be a conference in Manchesser, N. H., in the Advent Hall, Merchant's Exchange, in connection with our yearly feast, to commence Thursdap evening, April 27th, and hold over the following Sabbath. The Lord's Supper will be eaten on Sunday evening, April 30th. All are invited.

S. W. BISHOP.

Notice.

What church in New Hampshire would like to have the next quarterly session of the New Hampshire State Conference held with them, which by vote is to commence on Thursday, previous to the first Sunday in June? Will you write me relative to it, and direct to East Boston, Mass., so that due notice may be given of the same?

A. W. SIBLEY, Secretary.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remmembered in the arrangement of the campaign.

WM. SHELDON.

Photographs.

Bro. T. E. Wood, of Portsmouth, N. H., will send the photographs of Elds. C. Goodrich and H. Munger (album size) on the receipt of 25 cents each. The large size, suitable for framing, 75 cents each.

He will also send the picture of Bro. M. B. Czechowski (album size) for 25 cents; the proceeds to be appropriated to the European mission.

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Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N.Y.

CLINTON COLEGROVE, Bap. Minister.

Notice.

A. Flavell has issued a tract containing evidences from the types on the year and season of the year for the coming of our Lord. It will be sent free of charge to all who send their address.

Notice.

Eld. C. Goodrich has changed his residence in East Boston. He now resides at No. 69 Marion Street. Will correspondents please direct their letters to No. 69 Marion Street, East Boston, Mass?

Notice.

All preaching brethren wishing to come to Portsmouth, N. H., to preach, will please correspond with THOMAS E. WILSON.

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Notice.

Preaching brethren coming to Hoosick will please to correspond with George B. Keach, Hoosick Falls, N. Y. Box 2

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

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EAST BOSTON.

Meetings every afternoon and evening this week. Bro. Damman, Hook, and Goodrich will be there, as the Lord shall direct.

Charlestown, Mass., (69 Maine Street), Sunday, April 22d, at 10½ o'clock A. M., and 3 and 7 P. M.
WM. C. THURMAN.

Salem, Mass............Sunday, April 22d
Lawrence, Mass............Sunday, April 29th
J. COUCH.

West Gloucester............Sunday, April 22d
E. BELLOWS.

Harwinton, Ct............Sunday, April 22d
O. D. WOODRUFF.

EAST BOWDOINHAM.

R. R. York............Sunday, May 6th
H. D. Reed............Sunday, May 20th

Richmond, (Reed meeting-house, with Bro. H D Reed), Sunday, May 13th.
R. R. YORK.

Portsmouth, N. H............April 22d
C. S. EMERSON.

Winsted, Ct............April 22d
Wallingford Farms............April 29th
Winsted............May 6th
Suffico............May 13th
R. WILLIAMS.

Holden............Friday evening, April 20th and over the following Lord's day.
Will Bro. Smith meet me at the Worcester depot Friday afternoon?
ABIGAIL MUSSEY.

North Adams............Sunday, April 29th
E. MCCULLOCK.

Manchester............Friday evening, May 4th
East Canaan, N. H., (baptism)............Lord's day, May 6th
Manchester............Lord's day, May 13th
C. C. STEVENS.

Bristol............Sunday, April 22d
SETH WOODRUFF.

Lorrain, Jeff. Co., N. Y., Red school-house, Sunday, April 29th, at 10½ A. M., and at the Lily school-house in the evening of the same day.
Glenmore, N. Y............May 3d and 4th
New London, (as Bro. Wm. Morrill may appoint), Sunday, May 6th.
Redfield Square, N. Y............May 17th and over Sunday, May 20th.
West Martinsburg, N. Y............May 22d and 23d
Copenhagen, N. Y............May 24th
C. H. WILLIAMS.

West Barre, Orleans Co., N. Y............Sunday, May 6th
If any brethren wish me to hold meetings with them on Sundays of the coming summer, let them correspond with me at Dansville, N. Y., as I am at liberty to go wherever the door opens for me.
F. BURR.

Coventry, R. I., (at Central Baptist Church, between the Anthony and Washington Mills), Sunday, April 29th.
PETER NOKA.

Lynn, Mass............Sunday, April 22d
Worcester, Mass............Sunday, April 29th
At liberty through May.
H. MUNGER.

Concord N. H., (corner of Centre and Green streets), Sunday, May 13th.
Warner, Tuesday and Wednesday evenings, May 15th and 16th.
Bradford, (Pond meeting-house), Thursday and Friday evenings, May 17th and 18th.
Canaan............Sunday, May 20th
GEO. W. BROWN.
[Bro. Brown goes this trip by my request.]
H. MUNGER.

Portsmouth, N. H............Sunday, April 29th
J. G. SMITH.

Biddeford, Me............Sunday, April 22d
A. W. SIBLEY.

New Britain............Lord's day, April 29th
RANDOLPH E. LADD.

Square Pond, Ct............Sunday, April 29th
(Baptism in the afternoon)
P. S. BUTLER.

Newark, N. J............April 22d
New York, (Cooper Institute)............April 29th
Oceanport N. J............May 6th
WM. STUART.

Concord, N. H., (Angelos Hall), Lord's day, April 29th
B. P. MANNING.

Springfield, Mass., Barnes' Block), Lord's days, May 6th and 13th, and through the week intervening.
SAMUEL CURRY.

Worcester............May 3d
Springfield............May 4th
New Haven, Ct............May 6th
Hartford, Ct............May 13th
New Haven, Ct............May 20th
New Britain, Ct............May 27th
New Haven, Ct............June 3d
Hartford, Ct............June 10th
Warehouse Point............June 17th
J. S. WHITE.

Concord, N. H., (Angelos Hall)............May 6th
Rochester, N. H., (McDuffee District, where Bro. Smith may appoint)............Sunday, April 15th
JOSEPH PINKHAM.

Bath............April 21st over Sunday, and as long as the Lord will.
Will Bro. Booker meet me in Gardiner, Saturday, April 14th?
W. B. PERKINS.

CONCORD, N. H.

Timothy Cole............April 22d
Wm. Sutherland............April 29th
John Couch............Sunday, May 6th

Concord, (where Bro. Lord may appoint), Friday evening, April 20th.
North Sutton, (where Bro. Jesse Hagen may appoint), Saturday evening, April 21st, and Sunday 22d.
Danbury, (where the brethren may arrange), Thursday and Friday evenings, April 26th and 27th.
East Canaan............Saturday evening, April 28th and Sunday 29th.
C. H. WILLEY.
J. H. F. VARNEY.

Summersworth, Great Falls, N. H., Wednesday evening, April 18th, through the week, and over the following Lord's day.
L. C. MCKINSTRY.

Sangerville, (near Bro. Oren French's)............April 22d
Exeter, (Chamberlain school-house)............April 29th
Brewer, (as brethren may arrange)............May 6th
Levant, (Emmerson's Mills)............May 20th
Sebec, (near Bro. Harriman's)............May 27th
I. K. LOMBARD.

Concord, N. H., (corner of Green and Center Streets), Sundays, April 22d and 29th.
W. W. SUTHERLAND.

Pine Tree School-house, North Salem, N. Y. (or as Bro. Bailey may appoint)............Sundays, April 22d
Thomaston, Ct............Sunday, April 29th
Wrightville............evening, May 4th
GEO. L. TEEPLE.

Brockport............April 22d
Darien City, Genesee Co. (as Bro. Henry Sharrack may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. B. C. Simonds, at 4 P. M. same day.
C. P. SWEET.

South Reading............Sunday, April 29th
C. GOODRICH.

Salem, Mass............Sunday, May 6th
L. BOUTELL.

Manchester, N. H............Sabbath April 22d
T. M. PREBLE.

Piermont, N. H., (Clark school-house)............April 22d
Orford, Quinttown, N. H............April 29th
Pomfret, Vt., (as J. Herington may appoint), May 6th
L. C. GLAZIER.

Epsom, (where Bro. Marden may appoint—for baptism) April 22d.
Melvin Village (for baptism)............April 29th
Parsonsfield, (where Bro. Moulton may appoint), May 6th.
Moultonborough............May 13th
T. W. PIPER.

Lovely Street, Ct............Sunday, April 22d
WILLIAM RIPLEY.

Richmond, R. I., (Clark's Hall), Saturday evening, April 28th, and Sunday, 29th, day and evening.
L. R. OTIS.

Champlain (Village), N. Y., A. M............April 29th
Montreal, C. E............May 6th
G. W. STETSON.

Biddeford, Me............Lord's day, April 29th
C. C. STEVENS.

Concord, N. H., (Angelos Hall)............Sunday, April 22d
J. G. SMITH.

Plainfield Pond............April 22d
West Hoosic, (Advent Chapel)............April 29th
WM. J. BLANCHARD.

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Anna E. Smith—Missionary among the colored people. After May 1st, No. 491 Second Avenue, between 27th and 28th streets, New York City.
H. F. Carpenter—My address hereafter will be Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
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Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—After March 20th, Springfield, Mass., 57 Cedar St.
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C. I. Deyo—Richland, Kalamazoo Co., Mich.
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For the World's Crisis.

TO THE BROTHERS AND SISTERS, GREETING.

Dear brothers and sisters, I bless God to-day,
Who kindly permits me to meet with you here;
Though our homes from each other lie far, far away,
'Tis sweet to exchange words of comfort and cheer.
The world calls us strangers; I count not as such,
Dear brothers and sisters in Christ Jesus our Lord;
O! my soul has been warmed to a flame by the touch
Of the Spirit ye breathe in each love written word.

O! pray without ceasing, rejoice evermore,
And in every thing let us, dear brethren, give thanks;
For soon of Life's river we'll stand on the shore,
And loud victory sing on its evergreen banks.

When wayworn and weary my heart well nigh faints,
As forward I press to life's glorious goal,
The faith once delivered, dear friends, to the saints,
How precious, how blessed, how sweet to my soul.

Time's sands are fast sinking; they're almost run out—
"My Lord, saith the servant, his coming delays";
Do ye love his appearing? O, why will ye doubt,
Till the kingdoms of earth are enshrouded in blaze?

To who plead your unfitness, your ignorance, youth,
May ye dare hide no longer the light ye receive;
Who like Jonah have shrunk from proclaiming the truth
To a world that may mock you and never believe.

God's grace shall assist you—O, take up the cross,
And boldly proclaim what you deem to be truth;
Preach our Savior's near coming, dear friend, to the loss
Of all earthly treasures, and may God help your youth.

O bid them be ready, their lamps filled with oil,
Their lights trimmed and burning when Jesus shall come,
To bring his dear children to rest from their toil,
In his glorious kingdom forever at home.

East Roxbury, Vt. A. E. McEllister.

For the World's Crisis.

LITTLE WANDERERS' HOME.

Many letters have been sent to me in regard to the above mentioned institution, and I take the method of answering the many questions asked, and to give further information for the instruction of all who are interested. As there are many writers for the Crisis, I will condense as much as possible, so that others may not be crowded out.

My introduction to this "city of brotherly love" (?) was, through the Lord, given me by Bro. H. L. Hastings. After being here awhile, heard of meetings sustained by our Advent sisters, Reeves and Helginson, among the colored population. Attended their meetings; was moved upon to cast in my lot with them. Did so, and have thus labored the greater part of the time for the last fourteen months. Have labored chiefly among the most degraded, living in all manner of places—cellars, garrets, sheds, shanties, etc. The Lord has enabled us to feed and clothe the destitute, and to visit the sick and dying. During this interval, over two hundred have professed to be converted and reclaimed. An evening school and a Sunday school have been established, and have been in successful operation for several months. This is a brief summary of our past history.

In my labors, I saw another want that must be met. In those terrible abodes of crime and poverty, bright, intelligent, and innocent children were found who could be rescued from fates worse than slavery. There were children with and without parents; some, whose parents were unfit; others, whose parents were unable to take care of them. I thought of my own mother, of my own brothers and sisters. I thought of mothers and fathers cut off from their little ones, and those little ones falling into unfriendly hands. At once my mind was made up to the task of saving those dear children who were surrounded by all that is vile and ungodly. The Lord soon gave me signal marks of his approval of my course.

At first I thought it might be best to hire a house, and afterwards buy one, if the Lord should so direct. Our missionary sisters entered into the work with me. For six weeks I sought for a house, but prejudice against color closed all doors against us. At last a house was advertised "for sale." The situation was all that could be desired, the house in excellent order, and offered to me at a very reasonable rate. I felt that it was the Lord's will that I should engage the house, and did so. The owner is a christian woman, and the Lord opened her heart to us. Since I engaged the place, other parties have been to her offering $500 more than I have to give, but the Lord has given her grace to refuse the temptation. No paper binds her. The grace of God in answer to prayer has done the work. Praise the Lord.

I was advised to consult *this* rich man, and that one, but preferred to consult the Lord. I had determined to trust wholly in the Lord for the money to pay. It was desirable that the money should be raised by the first of April. The work was urgent. The sooner the house was paid for, the more free we should be for our work. But my faith must be tested. The first heavy trial soon came along. A wealthy gentleman in New York, who supports some of our Advent sisters as missionaries, interested himself to obtain means for the purchase of the "Home." His wealthy friends were giving him of their money by hundreds of dollars, until at last he met one who told him that I believed not that the wicked would be eternally tormented, but that they would literally perish, while the righteous only would live forever. Deeming it a great heresy, he refunded all the money he had collected. I have seen him but twice in my life. On my second visit I had one of my mission girls with me who had just been rescued from the greatest peril. Then and there I was informed by him of the course he had pursued. You can well judge what my feelings were, as I looked at that dear girl, who is nearly white; and as I looked to him, and my heavenly Father, my soul was filled with sadness and grief. I clung to that little one all the closer, and looked to that God who judgeth righteously. At that time I thanked the Lord that he had enabled me to trust in him, and not in man. My heart was burdened, but my anchor had not been cast either in New York or in Boston among the wealthy, but it was cast amongst the promises of God's word. Though sorrowful, I could rejoice. The anchor held firm, for, by the grace of God, I did not sever or slip the cable.

The first of April came, and but $250.00 on hand that had been sent to pay for the house. Meanwhile the Lord was giving me little ones to care for, so that I knew I was in the path of duty. The clouds were dark and heavy, but the Lord did not suffer me to be tempted above that I was able to bear. On Tuesday morning a letter came with a $50.00 bill in it. At night another came, with a check for $234.00 in it, and the announcement that $100.00 more was on the way. Thus the Lord has reassured me of his favor. Another $100.00 is pledged by a Philadelphia brother, to be had when called for. Thus we have about $750.00 towards the home, and expect the Lord will soon supply the remaining $1750.00. For all this I give glory to the Lord. It is not for any merit or worth on my part.

The Lord has graciously inclined the heart of the woman who owns the house to give us further time for payment, even at a sacrifice of convenience and comfort on her part. Another token of favor from the Lord. How blessed it is to trust in the Lord.

Some want to know why we "buy a house so near the coming of Christ?" Because Jesus says, "Occupy till I come." We can, through the Lord, gather in a few souls: *that* will be worth many houses. I think if *their* children were in such peril, they might talk differently. Our missionary sisters will move into this house. Sr. Reeves will act as matron. We shall keep two or three children, and provide homes for others as the way may be opened. We shall have accommodations for forty children. Shall teach them to do housework forenoons. They will be educated, and in connection with an afternoon school for the purpose, we shall have a sewing school for girls. Our larger girls can assist much in the cares of the house, and will be brought up as missionaries for Jesus, excepting those who leave for other homes that may be provided for them. Philadelphia will furnish all the teachers need free of cost. Thus we shall manage economically, and shall expect to receive continually the blessing of the Lord. Pray for us. I hope that ere this month closes our house will be paid for. The Lord will knock away upon the hearts of his children until the house is paid for. Sister Helginson has little Mary at her home. I have Maria at my Aunt's, where I am boarding. Others are scattered about, waiting for the opening of the "Home."

I have a few more pictures of little Mary in her old garb, and in her present dress, which I sell at cost. By mail, 25 cts. for one; 46 cts. for the two. I have also pictures of Maria standing by my side, which I will forward by mail at cost, the price being 27 cents each. She is the one I had at the wealthy gentleman's house. These prices include picture, envelopes, and stamps.

I have received from friends in Lawrence $10.00; an unknown friend in Boston $5.00; a friend "no matter who" in Portland $1.00; H. D. L. of Boston $2.00; J. W. M. of Lynn $2.00; for which I thank them and the Lord.

Yours in the highways and hedges,

F. H. Burbank.

Philadelphia, Penn., S. W. Corner 7th and Spring Garden Sts.

Herald of Life, Herald of the Bridegroom, and *Voice of the West,* please copy.

For the World's Crisis.

PAY THY VOWS.

"Offer unto God thanksgiving, and pay thy vows unto the Most High."—Ps. 50: 14.

The fact that the Psalmist asks the people to pay their vows, pre-supposes that vows had been made, and if we come down to our own time, we find the way strewn with vows, and, alas! how few are, or have been paid. It has been often said that the way to death is marked with good resolutions, which have died at their birth, and vows that have been broken. It is better not to vow, than to vow and not pay. Notwithstanding the few that are kept, they are going up before the Lord daily and hourly. They are almost as numerous as the sand of the sea, but few of them are paid; many are forgotten, many more are neglected; and it is reserved for eternity to reveal the vast number that are reserved in store to appear against us to condemn in the day of judgment.

Reader, do you remember that dark night on the raging sea, when the waves were running mountains high, and the ship strained to the utmost, when every hope seemed gone, and you felt that the ocean's bed would soon be your resting-place, and the monsters of the deep feed upon you? then, when none was there to save, you looked away to God, and vowed that, if he would save you, you would serve him all the remainder of your life. Gradually the storm abated, the swelling waves sank to rest, the leaden sky grew clear, the presence of Christ seemed to be felt by the water, commanding it to "be still." There is a calm. Your vow is recorded. Have you kept it?

And you, young man, do you remember that time you went with the forlorn hope, and the emotion you had as you heard the thundering cannon and rattling cannister, when that old veteran was cut down by your side, and that mere boy lay bleeding at your feet; and still on, on they rushed, and you felt there was no escape from death? It was then you vowed that, if God would save you, you would serve him. The battle is over, the bellowing cannon is silent, the shrieks of the wounded grow fainter, as they cease to live, or are carried from the field, and silence reigns over the gory field. Silently from your heart is offered a prayer, mingled with thanksgiving, that you are spared; your vow is accepted, and remembered, and it will be a savor of life unto life, or of death unto death.

I see a fond mother watching by the deathbed of her darling child. Her life seems almost to depend upon that of the little one. Her heart seems breaking as her lovely one is being torn from her. The last beam of love from the fading eyes, the last kiss is given, and, as the little form lies cold in death, that fond mother, with bursting heart, vows, "My child, I will meet you in the kingdom." The grave receives it, and the mother has mourned as only mothers can. And now, though the poignancy is past, she still remembers that little one. Does she remember the vow?

And that husband, when he sees the dearest tie on earth is being severed, when the sharer of his joys, the partaker of his sorrows, the truest friend he ever knew, is leaving him, never more to hear her sweet voice in tones of love, comforting when he is disheartened, soothing when annoyed by the censures of the world; she it was who smiled when others frowned: now she is dying, and the strong man is bowed down. He vows to his God and his dying wife he will meet her in the saints' home. She believes him, and calmly passes away. He grieves for her sincerely. Long years pass, and she is not forgotten; but he who is so true to his dead wife, is he true to his God? is the vow kept sacred? is he trying to pay it?

Some of you remember that dear mother who is now sleeping. You remember her love for you, her care for you in sickness; you have heard her pray for her children when she was alone with God; you remember also that solemn time when the last hour came, as she called you to her deathbed; with a weak voice she made her last prayer for her children, soon to be motherless. You vowed to her and God that you would meet her. She died in peace, feeling sure you would keep your vow. She sleeps in hope, her work well done, ready for the coming of Jesus to raise the dead. Are you ready to meet her?

So I might go on through all the varied relations of life, and find the way marked with these broken pledges.

A bright-eyed boy is just beginning to feel the Spirit striving with him, saying in words, oh, so sweet! "Son, give me thy heart." He felt it was duty to yield to that sweet voice, but he said, No, not yet, sweet Spirit, wait till I am a man. At twenty-five the Spirit again pleads for his heart; but no, I cannot turn from the world now, when all is so fair, I would sit in the bowers of pleasure, cull the sweets that life offers for me, and when I am ten years older there will be time enough then. At thirty-five I see him again. But now he is so engaged in a whirl of business that no time is left for any thing else, and so the gentle Spirit is bidden to wait. At fifty-five he is bereft of his children, but even this fails to bring him to Christ. Soon, soon, says he, I will attend to this. There is plenty of time yet. The gentle Spirit is grieved. Silently it leaves him, for he is joined to his idols. At seventy-five I see the old man; a shade of sadness is on his wrinkled face; he is taking a view of the past. When I was a boy, says he, the Spirit strove with me. I bade it wait. So time after time I drove it from me, till to-day I am an old man, without hope, without God, and now I have to take up with the lamentation, the harvest is past, the summer is ended, and I am not saved. Thus it is all over the world. Vows are given only to be broken.

Soldier, are you willing to pay it? Tempest-tossed one, will you? And you, husband? you, mother? you, children? Shall these be paid, or will you grieve the Spirit from you, and be found at last unfit for a home with Christ, the Son of the Most High, to whom you have vowed? D. L. Clark.

Washington, D. C.

For the World's Crisis.

TO ONE SLEEPING IN JESUS.

'T was just eight long years ago, brother,
Eight sad years to this Spring-time,
That I took my pen before to call
Thee away from a sunny clime,
Whence thou hadst fled from our wintry strife,
To gather new hope to thy fading life.

Then nature had cast her snowy shroud,
The robin sang in yon tree,
And Hope sought her radiant light to shed,
Our forebodings to chase, while we
Hastened to tell thee "Spring-time has come,
Again to our lone hearts, brother, come home."

With death stamped on thy features, dear brother,
Its light illuming thine eye,
Back again to our oft stricken home
Thou camest, alas! to die.
But holy thy life, with trust all sublime,
Wentest thou to thy rest till another Spring-time.

And now in high hope exultant,
Without a foreshadowing fear,
I once again call to thee, brother,
Life's unending Spring-time is near.
The trumpet doth wait, and soon will call, Come!
List! thee, loved sleeper, list, and come home.

O, glad are our hearts now, dear brother,
And great the joy that we bear,
While watching the signs that betoken
The coming of morning so fair.
Then parents and beloved ones all will come,
In Jesus who sleep, to Eden our home.

No sorrow shall meet us there, brother,
No night shall succeed heaven's day;
But we shall rest in the mansions
Of bliss, forever and aye.
We know that the hour is now near to come,
We wait for thee, brother, wait to go home.

So. Sodus, March, 1866. Carrie H.

For the World's Crisis.

LETTERS ON REVISION.

Letter IV.—*Improved Renderings in Luke* 1: 1–55.

The following are some of the changes made in the Revised New Testament, from the readings which we find in the Common Version:

Luke 1: 3. For the rather self-laudatory declaration, "having had *perfect understanding* of all things, from the very first;" "having *accurately traced all* from," etc., the plain reading of the Greek.

Ver. 7. For the antiquated phrase, "well stricken in years;" "*far advanced in years,*" the exact thought of the Greek. See also ver. 18.

Ver. 13. Not "thy prayer *is* heard," as though it had been struggling till now to gain an audience, and was just receiving attention; but "thy prayer *was* heard." As if the angel would say: "Years ago when you prayed for offspring, God heard your prayer, though you were not aware of it; and now he is about to bestow the desired blessing." This should encourage *faith* in prayer.

Ver. 21. For "the people waited for Zacharias, and marvelled that he tarried so long in the temple;" the continuative past tense, "*were waiting,*" "*were wondering;*" the Hebrew ending given to the Hebrew word "*Zachariah,*" as in the Old Testament; and the substantive phrase, corresponding with the Greek, "*at his long tarrying.*"

Ver. 28. Not the cumbersome "Hail, *thou that art* highly favored," with "thou that art" in italics; but the concise energetic form of the original, "Hail, highly favored!"

Ver. 35. Not "The Holy *Ghost,*" the word "ghost" being now used to signify "the soul of a deceased person, the soul or spirit separate from the body, an apparition" (Webster); but "The Holy *Spirit,*" in his living, creative, vitalizing power, "will come upon thee." And instead of the irreverent "that holy *thing* which shall be born of thee;" the dignified and truthful expression, "*the Holy One that is born* shall be called the Son of God."

Ver. 54. Instead of the obsolete "He *hath holpen* his servant Israel," in the perfect tense; we have the plain English, in the aorist tense, with "Israel" next, like the Greek, "He *helped Israel,* his servant."

Vs. 54 and 55. Instead of the loose translation and inaccurate pointing, "in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever;" we have the exact expression of the Greek reproduced in the English, "*to remember mercy,* as he spoke to our fathers, *for Abraham and for his seed for ever.*"

I had noted several other valuable readings in this chapter, the fruit of the mature scholarship which has been bestowed on the Revised Testament. But as my space is now filled, I must defer them to another time.

C. W. Waterhouse.

Home Influence.—We shall never know, until we are ushered into eternity, how great has been the influences which one gentle, loving spirit has exercised in a household, shedding the mild radiance of its light over all the common events of daily life, and checking the inroads of discord and sin by the simple setting forth of that love which "seeketh not her own," but which "suffereth long and is kind."

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-SIX.

REBELLION OF ABSALOM.

King David had ruled over Israel many years, and had surrounded his throne with the glory of many victories. The nations had felt the strength of his valiant arms on every side. The Philistines had been subdued, the children of Moab had fallen before his advancing power, and proud Ammon could not withstand his conquering legions. Edom was garrisoned with his troops, and the Syrian hosts had fled in dismay before his valiant captain Joab. David was in the zenith of his career, made glorious by the success of a long and eventful life; he had overthrown all his enemies, and peace reigned in Israel. Every man sat under his own vine and fig tree, and rejoiced in the abundance which the earth produced.

But in the midst of this seeming security, the throne of David, so firmly established by the success of the past, was soon to be shaken by a tumult strange and terrible. The king so great, and good, and noble, had stained his reign with an unrighteous deed, for which he must be punished. Even David had gone astray, and he must be humbled before all Israel. In the noontide of his greatness, the cloud arose that threatened to obscure his reign in the night of overthrow.

Absalom, the son of the king, was ambitious to rule over Israel; he was popular with the people, for he was renowned for the comeliness of his person, and the suavity of his manners. He stood daily by the gate, so that when the people had any matter to lay before the king, he would inquire from whence they came, and would say, "See thy matters are good and right, but there is no man deputed of the king to hear thee." Then the wily Absalom would flatter each one that came for judgment, and thus he stole the hearts of the men of Israel, and endeavored to impress them with the idea that the king had lost all interest in their affairs, while he alone cared for them, and longed to do them justice.

When Absalom had matured his plans, he obtained leave of the king to go to Hebron, ostensibly to perform a vow there, but really to usurp the throne of his father. He sent spies to all parts of the land, announcing that when the trumpet should sound they should say, "Absalom reigneth in Hebron."

There was great confusion in Jerusalem when the defection of Absalom was made known, and that there were so many willing to espouse his rebellious cause. Even David almost despaired of the kingdom, and hastily prepared to leave the city. It was with sad hearts that the king and his followers passed out of Jerusalem, through the vale of Kidron, to the wilderness beyond. The people wept as they left the scenes of home, hallowed with joys of the past, for the future seemed dark and uncertain. The days of the reigning dynasty seemed almost numbered, but they were determined to share in its success or in its downfall.

Jerusalem was soon occupied by Absalom and his followers, after the king had fled, and preparations were made to follow up the success of the rebellion, which had opened so auspiciously for the ambitious Absalom.—Ahithophel, the former friend and counsellor of David, had proved recreant to his high trust, and was strengthening the designs of Absalom with his advice; but David had sent his trusty friend Hushai to defeat the wily Ahithophel, in which purpose he succeeded so well that the traitor counsellor left the new court in deep mortification, and soon destroyed his own life in the depth of disgrace.

After David and his followers had passed over Jordan, Absalom gathered the hosts of Israel and went in pursuit. The king had brave men, long inured to war, to sustain his cause, while the usurper had the undisciplined masses, late from the scenes of husbandry, to rally around the rebellious standard. At length the contending hosts met in the forest of Ephraim, to decide the fate of power.

It was a wild place for a conflict; jagged rocks choked the passages, and gnarled oaks of ages' growth obscured the view on every hand. As the fierce battle raged, the forest devoured more than the sword slew. The carnage was terrible; twenty thousand of the followers of Absalom fell that day, or were swallowed up in the wild wood of Ephraim.

Absalom saw with consternation the discomfiture of his troops, while the banners of the king were everywhere victorious, the same that he had so often seen return to Zion waving with triumph. His glorious schemes of kingly rule faded in the darkness of overthrow, and he madly turned from the terrors of the conflict. But in trying to escape, the forest trees seemed to conspire against him, for his flowing hair caught in the thick boughs of an oak, and he remained suspended in the air while his mule passed from under him. In this woful plight he was found by Joab, the captain of David's army, and slain. There he was buried in a pit, a heap of stones thrown upon his grave as a token of disgrace. Then every man who had supported the rebel cause, fled to his tent in shame and confusion. Thus perished Absalom in the midst of his years, a prey to his mad ambition.

But, for all the sorrow that this ungrateful son had caused him, David loved Absalom. And when the news of his overthrow was made known, "the king was much moved, and went up to the chamber of the gate and wept; and as he went, thus he said: O, my son Absalom! my son, my son Absalom, would that I had died for thee! O Absalom, my son, my son!"

After this all Israel, as one man, combined to bring back the king to Jerusalem, from which their perfidious conduct had expelled him. The return of David to his capital was a new triumph; the people were bound to him more strongly than ever. From the depth of despair, David was raised again even above his former station. The waves of rebellion had beaten against him in vain; his throne was more secure than ever. But he had been taught an important lesson of the insecurity of human greatness, and that undeviating justice is the best guaranty for the maintenance of his throne.

Absalom, who had aspired to power, was left alone to occupy a traitor's grave in the lonely wood of Ephraim, and instead of a grateful lineage to perpetuate his memory, a solitary column, which he had erected in the vale of Jehosaphat, was alone left to tell of Absalom the proud Absalom of other days.

Oren F. Allen.

☞ The road to happiness lies over small stepping stones. Slight circumstances are the stumbling-blocks of families.

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25: 46.

We will now commence the examination of the objections which are brought against our views, by our opponents. And first, we will come to the rich man and Lazarus. We ask, is it a parable, or a literal fact? First, we look at it as a literal fact. The Savior tells us that "there was a certain rich man, which . . . fared sumptuously every day," and then tells us that "there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom. Does it say he that died was carried? Certainly it does. Did it take one angel, or two, or more, to carry Lazarus to Abraham's bosom? The Savior says, "angels." How many angels do you think it would take to carry the *spirit,* or the immortal soul, of Lazarus from earth to heaven, where God resides? The Savior says the angels carried Lazarus to Abraham's bosom, after he was dead. But what became of the dead body of Lazarus? Does it not plainly say, that "the beggar died and was carried by the angels into Abraham's bosom?" Then, of course, it was the dead body of Lazarus that was carried.

Where was Abraham at the time of our Savior's first advent? In Luke 20: 37, 38, our Savior plainly shows that Abraham, Isaac and Jacob were dead, and would remain dead till the resurrection; for God was not their God till they were made alive from the dead. In relation to the rich man and Lazarus, does it look like a literal fact?

What became of the rich man? Let us now look at this part of the story, and see how it reads. It was said, he "fared sumptuously every day"; but he "also died, and was buried." Did the Savior mean the whole man was buried, or only his soul was buried? Which was it, the soul or body that was buried? Perhaps some might say the body was buried, and the soul went to hell; if so, then the soul has eyes as well as the body, and a tongue that can be tormented with fire and cooled with water, and can be used to call loud enough to make Father Abraham hear; when, in fact, Father Abraham was dead and silent in the grave, and knew nothing, and could not hear till Jesus called him from death to life. But suppose we say the rich man's body died and was buried, and in hell, or *hades,* lifted up his eyes, or opened his eyes, and could see so far as to recognize Father Abraham in heaven, beyond the bounds of time and space; and call loud enough to make him hear; we must think that the rich man had a good strong voice, and good eyesight, to call so loud and see so far.

But how did the rich man come to life in *hades,* the grave, or hell? Who can answer this question? I must confess I cannot. If the story of the rich man and Lazarus was a literal fact, we must come to the following conclusion, viz., that, according to modern theology, the rich man did not die, but the soul only left the body, and was buried, and lifted up its eyes and called for Lazarus—who was declared to be dead—to come and dip his finger in water, to cool the tongue of the rich man's soul. Would it not be far better to understand this parable to portray the destruction and downfall of the rich and haughty nation of the Jews, who rejected Christ and put him to death, and had killed the prophets, and other servants of the Most High; and that God would exalt the nations of the Gentiles, who should receive Christ and his sublime gospel of eternal life through the great Redeemer? I say, kind reader, would not this look the most reasonable? We think it would.

In our next article, we will examine the subject of the thief on the cross, and the souls under the altar. B. Perham.

Vernon, Vt.

DO NOT BE TOO POSITIVE.

Do not be too sure that you are right in your opinions. Remember, if you are right in one particular, you may be wrong in others. Do not boldly contradict, but calmly express your reasons, and patiently bear with those whose understanding is less clear, or whose reason may be disturbed by passion. Rather than "It is," and "It isn't," or "You did," and "You didn't," say, "It seems to me," or "I think it is," or "If I mistake not." Avoid all rude and ill natured expressions, as calling one foolish, obstinate, or provokingly stupid. Our aim should be to advance the truth, not ourselves. It often happens that much time is wasted and temper lost in matters of no great consequence. Let us readily yield in trifles. While in all cases concerning duty and happiness we are faithful to the right, let us remember to hold the truth in meekness.

How to make Barren Trees Fruitful.—Persons unacquainted with the physiology of trees, wonder why taking a ring of bark from a tree that is barren, will make it produce fruit. This is owing to the physiology of the vegetable kingdom. The sap of plants and trees ascends in spiral vessels commonly called pores, forming in its ascent the *albumen,* or what we commonly call the sap of the wood, immediately under the bark, and descends in the outer bark. To stop the sap from ascending from the roots to the branches, it is necessary, then, to girdle through the sap, or white wood, to the black wood, or heart. To stop the sap from *descending* to the root, all that is necessary is to take the bark off, without injuring the albumen or white wood. The principle then is, if you wish to kill a tree, cut through the albumen, or white wood, and stop the sap from ascending to the branches. If you wish to make it produce fruit, take off a narrow rim of bark, which, preventing the sap from leaving the branches, retains it for the benefit of the fruit.—*Ohio Farmer.*

Wounds in Trees.—The best way to manage them is to trim the edges smooth with a sharp knife, and then apply grafting wax, or clay, or dissolved shellac. The latter we have used for many years, and value it highly. Get about four ounces of the gum, break it up fine, and put in a bottle, then pour in a quart of alcohol, and shake the whole vigorously together. It will be of the consistence of cream, and may then be applied with a brush. It soon hardens and forms a varnish, which protects the wound from air and moisture, and permits the bark to heal over before the wood beneath has decayed at all. Whenever a tree is pruned, all limbs larger than one's finger should be at once covered with this or some similar preparation.—*Ohio Farmer.*

Fowls.—Never over feed. Never feed from trough, pan, basin, or any vessel. Feed only while they will run after it, and not at all if they seem careless about it. For seven or eight days before hatching, sprinkle the eggs with cold water while the hen is off. This will prevent the frequent complaint, that the chicken was dead in the shell.

Garget.—This disease occurs most frequently after cattle are turned out to pasture in spring. It manifests itself in inflammation of the bag and in bloody milk. Among the remedies most employed are the garget root and saltpetre. But we have tried a different course for two years past from all others recommended. When a cow comes home affected with garget, we have her carefully milked, and then put her in the cow house where she can lie on a warm bed, and feed her on dry hay, and allow her to go out to pasture but a short time the next day. In this way we have cured the difficulty more rapidly than by any other method, and without the use of internal remedies or external applications at all. Even in this mode of treatment we would not, in all cases, discard the use of appropriate medicines.—*Maine Farmer.*

A Way to "head" Bed Bugs.—If your readers need a sure remedy for bed bugs, they can have mine, and cleanse the foulest house of these troublesome vermin without expense. They have only to wash with salt and water, filling the cracks where they frequent with salt, and you may look in vain for them. Salt seems inimical to bed bugs, and they will not trail through it. I think it preferable to all ointments, and the buyer requires no certificate as to its genuineness.—*Mrs. L. C. C. Pen Yan.*

Remedy against Moths.—One ounce of gum camphor, and one ounce of powdered red pepper, macerated in eight ounces of strong alcohol for several days, then strained. With this tincture the furs or cloths are sprinkled over, and then rolled up in a sheet.

To Remove Coffee Stains.—Mix the yolk of an egg with a little milk-warm water, and use it as soap on the stain. For stains which have been on the material some time, add a few drops of spirits of wine to the egg and water.

For Sore Teats in Cows.—Wash twice per day with suds from Castile soap, and then anoint with glycerine.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

COLD WATER.

You may boast of your brandy and wine as you please,
Gin, cider, and all the rest,
Cold water transcends them in all the degrees,
It is good—it is better—'tis best.
It is good to warm you when you are cold;
Good to cool you when you are hot;
It is good for the young—it is good for the old,
Whatever their outward lot.
It is better than brandy to quicken the blood;
It is better than gin for the colic;
It is better than wine for the generous mood,
Than whisky or rum for a frolic.
'Tis the best of all drinks for quenching your thirst;
'T will revive you for work or for play;
In sickness or health 'tis the best and the first—
O, try it! you'll find it will pay.

LETTER TO THE CHILDREN.

Dear Little Folks:—I stole something once. It was many years ago, when I was but seven years old. I will tell you how it was. I had not then learned to write, but I used to "make up" little childish verses, and print the words with a pencil. I suppose some of you do the same. I expect that I wasted great quantities of good paper, for I remember that I was always teasing my mother for pennies to buy it with. Then I used to pick up all the bits of rags and old paper that I could find, and our storekeeper took them just as yours takes the bits of paper currency from you. In berry time I earned money, and sometimes I was paid for doing errands, but I spent all I got for paper.

But there came a day when I was quite out of paper, when there were neither berries nor errands nor old rags to be had, and no one would give or lend me a penny. "No, no," they said, "you must not waste so much paper. Wait till you can write properly." Wait! With my head full of the prettiest fancies! I have never had any half so sweet and beautiful since. Wait! With a batch of little rhymes in my head, all ready to be printed. All my first compositions appeared in print. It isn't everybody who can say that.

As I walked, sadly enough, down the path to the street, on my way to school, I was obliged to go past my grandfather's barn. I had just got to the great door, when I heard a cackle. I knew that she had laid an egg, and was bragging over it, as hens do. I knew, too, that an egg passed for a cent at the store, and that a cent would buy a sheet of paper.

O dear! It makes me hold my breath now to think of that moment of strong temptation. I am afraid I did not wait to think much about it. I found the dark corner where Biddy had hidden her nest, and I stole her white egg and held it close in my hand as I ran down the street. It was half a mile to the school-house, and I had gone but a little way before the egg began to feel cold and heavy. It grew heavy all at once, just as I remembered that God saw me steal it. I couldn't look one of my playmates in the face, and they were glad to run on and leave me to myself. The egg grew heavier and heavier, and so did my heart. I began to be afraid of the egg, for it seemed to tell of my sin. I gave up all idea of spending it, and I climbed over a wall and hid it behind the great stone. But I couldn't forget it. All the afternoon I kept thinking, "God saw me. He knows I am a little thief." At recess the children would not play with me; they said, "Nellie is cross," and they left me to go home by myself. I was glad of that, for I had made up my mind to carry the egg back to the nest. It was quite safe, just where I had left it, and when I had it in my hand and was running homeward as fast as I could, my lost happiness began to return. The egg grew lighter and lighter, and so did my heart. When the egg was once more fairly in the nest, I was so happy that I cried. Do you wonder? I have never wanted to steal anything since. And when I have seen little fingers reach out for little things which are not their own, I wonder if they forget, as I did, that God sees us always. May God bless all the little folks, and keep them honest. —*Zion's Herald.*

WHAT HARM?

"I hope you will not go to the ball to-night, Thomas," said Mrs. F. to her son, a young man who had just attained his majority.

"Why, not, mother? I can't see any harm in dancing."

"There is harm in any thing, Thomas, which diverts your mind from the concerns of eternity. You have lived twenty-one years, and have not yet commenced the great work for which life was given; and is it right for you to trifle with God's patience and forbearance by spending your time in frivolous amusement?"

"Mother, you are too strict and puritanical in your notions. I wish you would become as liberal as has my former teacher, Miss P. There was a time when she seemed to think of nothing but religion, and she made me uneasy and unhappy by talking about my sins and my danger; but lately she is more lively and agreeable, and last week she was persuaded to attend a dance; and, if it is a proper amusement for her, it certainly is for me."

The mother's heart sank within her. She had hoped much from Miss P.'s influence; she believed it had once led her son very near the foot of the cross. But Miss P. had yielded to the worldly influences which surrounded her; she had let down her watch; she had returned to the gayeties which had once been solemnly renounced; and now her example was telling on the interests of this precious soul.

Thomas went to the ball; and from that hour he plunged with mad eagerness into all the forms of earthly pleasure. Sometimes he was impressed with a solemn providence; sometimes conscience would awaken under the clear light of God's truth; but he lulled it to sleep by the reflection that he was only a little more gay than Miss P. and others, who were members of the church; that, if they found religion so dull and unsatisfactory that they were obliged to resort to worldly amusement, it could not be wrong for him to do the same, and he would certainly secure religion to die by. Thus he rushed on, until without a moment's warning, at an hour when he was not aware, the last summons came. While amusing himself with a favorite horse, he received an injury which proved fatal in a few hours. Agonizing pain, followed by utter insensibility, filled up the time which he had purposed when in health to spend in securing the salvation of his soul. . . .

Follower of Christ, take heed lest your backsliding endanger not only your own soul, but become the stumbling-block over which others shall plunge to remediless woe.—*Christian Banner.*

JEANNETTE'S SELF-DENIAL.

The Germans tell a story about a little girl named Jeannette, who once went out to see a grand review. She found a capital place from which to see the soldiers pass, and was looking to see them march, when she noticed a poor old woman in the crowd behind her, trying very hard to get where she could see the soldiers. Jeannette pitied her, and said to herself—

"I should like to see the soldiers march, but it isn't kind in me to stay where she can't see anything. I ought to honor old age, and I will."

So Jeannette called the old woman, and placing her in the nice seat, fell back among the crowd. There she had to tiptoe, and peep, and dodge about to catch a glimpse of the splendid scene which she might have seen fully and easily if she had kept her place. Some of the people said she was a silly girl, and laughed at her. Was she sorry for giving it up? No. She was glad, because she knew she had given pleasure to a poor old woman. Thus Jeannette was rewarded in her heart for her kindness to old age.

A few minutes later, a man covered with lace elbowed his way through the crowd, and said to her,—"Little girl, will you come to her ladyship?"

Now Jeannette could not imagine who her ladyship was, but she followed the man to a scaffold within the crowd. A lady met her at the top of the stairs, and said—

"My dear child, I saw you yield your seat to the old woman. You acted nobly. Now, sit down here by me. You can see everything here."

Thus Jeannette was rewarded a second time for honoring old age by denying herself. You are glad, are you not? You admire her conduct, don't you? If you do not, I think you need to take a lesson not only from Jeannette, but also from the pure and blessed Jesus. He denied himself enough to quit his heavenly throne and come to earth to die for you. Surely you ought for his sake to deny yourself little pleasures, when by doing so you can add to the enjoyment of the poor, the feeble, the sick, or the aged. If you will, your heart will grow glad under the smile of Jesus; and if no rich lady or gentleman rewards you here, yet, in the great fatherland Jesus will say to you—

"I saw you give up your own pleasure to make another happy. I was pleased with you. Sit down on my throne."—*The Quiver.*

THE POOR WOMAN AND THE DUKE.

The young will learn a lesson of disinterestedness from the following true narrative:

In the hard frost of 1740, the benevolent Duke of Montague went out one morning in disguise, as was his practice, in order to distribute his bounty to his afflicted fellow creatures. He descended into one of those subterraneous dwellings, of which there are many in London, and, accosting an old woman, inquired how she lived in these hard times, and if she needed charity.

"No," she replied; "I thank God I am not in want; but, if you have any thing to bestow, there is a poor creature in the next room almost starving."

The duke visited this poor object, made her a donation, and then inquired of the old woman if any more of her neighbors were in want. She said her left hand neighbor was very poor and very honest.

"Sure," replied the duke, "you are very generous and disinterested; pray, let me know your own circumstances."

"I owe nothing," said the good woman, "and am worth thirty shillings."

"Well, but I suppose a little addition would be acceptable?"

"Yes, certainly, but I think it wrong to take what others want so much more than I do."

The duke took out five guineas, and desired her acceptance of them. The poor creature was quite overcome by this mark of generosity, and when able to express herself, exclaimed, "Oh, sir, you are not a man, but an angel!"

☞ It is easier to fall than to rise; therefore take good heed to thy way.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

THE ADVENT CRY.

BY WM. H. SPENCER.

O'er hill and vale the cry rings out,
"*Dominus noster venit!*"*
Our hearts well up to swell the shout—
"*Dominus noster venit!*"
From Zion's walls the tidings come,
Oh! blessed Jesus, we're most home,
No more with weary steps to roam
This sinful earth.
'Mid sin and scoffers raise the cry,
"*Dominus noster venit!*"
I turn from spring-time's bloom and dyes,
And worldly mirth,
In sadd'ning glory greets my eyes,
Yet from my heart a cry doth rise,
"*Dominus noster venit!*"

I love the blessed Advent cry,—
"*Dominus noster venit!*"
And many weary pilgrims sigh,
"*Dominus noster venit!*"
Thousands of saints with watching eyes
Are waiting for Thee from the skies,
To clothe them with the promised prize,
And dwell with thee;
Where sinners no more 'll mock the cry—
"*Dominus noster venit!*"
Oh! gladsome day we'll greet ere long,
When we shall see
The *sign* † in heaven, and all wrong
Shall vanish as we swell the song,
"*Dominus noster venit!*"

Above the strife is heard a sigh,
"*Dominus noster venit!*"
The soldier listens to the cry—
"*Dominus noster venit!*"
He listens to the sound, as o'er
The world it bears, from shore to shore,
The Advent cry—"*Christ comes once more*"
To this vile earth,
To take his waiting pilgrims home,
"*Dominus noster venit!*"
He comes, Satan to bind in chains,
When sin and mirth
Will fade away before the strains
Of the song that rings above the plains—
"*Dominus noster venit!*"

Methinks I hear the angels shout—
"*Dominus noster venit!*"
From Zion's walls rings loudly out,
"*Dominus noster venit!*"
What lights flash red along the walls!
Hark! hark! the angel's trumpet calls,
To gather in fair Zion's halls,
From east and west;
Oh! loudly rings the Advent cry,
"*Dominus noster venit!*"
We're almost home, the pilgrims sigh,
Almost our rest,
Where the tearful eyes are all dry—
Where sounds no more the Advent cry—
"*Dominus noster venit!*"

* "Our Lord is coming." † Matt. 24: 30.
Rochester, N. Y.

For the World's Crisis.

WHY ARE CHRISTIANS AFFLICTED?

A SHORT SERMON ON 1 COR. 11: 30–32.

"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

The context shows these judgments came on the Corinthian brethren for making the Lord's Supper a kind of heathen feast; forgetting or changing the apostles' directions. Three important points are presented in these verses. First, one prominent cause of the afflictions of christians—SIN. Second, their need of learning and heeding all religious duties—judging themselves. Third, God's end or object in chastising his people—that they "should not be condemned with the world"—lose eternal life.

The great truths revealed in these verses I believe are overlooked or forgotten far too much for the peace and zeal of christians. I have never heard a sermon on this text, nor a full one from any text on the main doctrine they convey or establish. We hear much on the plainly revealed truth that God sends trials to *try the faith* of his people, and keep them humble; while the equally plain truth that he sends similar afflictions to correct for disobedience, is neglected, or not made equally prominent. There is a natural cause for this practise, namely: when brethren and loved ones are afflicted, we feel reluctant to tell them a cause, even if we judge it to be for failures in their duties. And besides, we do not always know their sins, as well they may themselves if they would examine their lives by God's word.

Job and David were representative saints, and their lives and experience were written to illustrate God's plan in his providence over his people; and so of other parts of the Old Testament. This is seen by 1 Cor. 10: 11,—"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." See also from v. 6 to 12. David did not need to pray as did Job when troubles came (Job 10: 2), "Show me wherefore thou contendest with me." Nathan had told him from God that the sword should never depart from his house. But Job was conscious that he had tried to obey God in all things; so he became our example of faith and patience when afflicted, and can not see it is directly for sin.

We will notice a few more cases out of many in the Bible which prove that God chastises his saints on earth, that they may "not be condemned with the world." Moses was not lost, but severely chastised for speaking "unadvisedly with his lips," in not being permitted to enter the land of Canaan. This is a case where *loss* is recorded as a severe punishment for sin; yet good men tell us in our day that *loss*, even of eternal life and glory, is no punishment! See Deut. 32: 50, 51. The prophet who was deceived and ate bread when God told him not to, was killed by a lion. So Uzza was slain for putting out his hand to steady the ark. This is a striking lesson to all, as Uzza's sin was in his ignorance of the law; for if he and David had read the law with care, they would have known that the ark was always to be carried on priests' shoulders, and not in a cart. Uzza and the prophet came to an untimely death on earth, but will have life eternal as David and Moses.

These few cases from the Old Testament must suffice to illustrate the *principle* on which God deals with his people as *individuals*. The same principle is shown in his providence over nations, as seen in the history of the Jews. It is seen also in his care of gospel churches, as witnessed in the letters to the seven churches of Asia, Rev. 2 and 3. The churches were broken up as a chastisement, but the members "sleep in Jesus." The same evil often comes on churches in our day for sins, and has for ages past; and it is a grievous trial to all who love God and have a warm zeal for the salvation of sinners. Weak christians also suffer much for want of organized and healthy churches. But our text has reference to God's providence over individuals, and this is what concerns us most; for the plain reason that we can more fully and easily govern our own feelings and conduct than we can those of churches and nations. Obedient christians may be saved from personal judgments, though they come on the church for errors and sins; they can protest against those errors and sins, and thus clear their own skirts.

A query may be raised by some: Does Christ deal with his people under our dispensation on the same principle he did under the old one? Our text is a proof that he does. There seems to be an apparent difference in one respect; he more commonly sends spiritual trials, withholds temporal judgments for a while, but sends "leanness into their souls" (Ps. 106: 15). These Corinthian brethren would likely not have known the cause of their sickness and death, if they had not been told by an *inspired* teacher; and if we had such teachers in our day, we should often hear the same sad teaching to afflicted individuals and families; and such declarations as Nathan made to David—the sword shall be felt.

But we will name a few cases of God's providence as recorded in the New Testament, and so applicable to us. As false and deceived professors were not as common in days of persecution as now, Ananias was a case similar to this of the Corinthians. See Acts 5: 1–11. He and his wife did no worse than Peter had done—lied unto God. And we are told that both were deceived by Satan. Peter's life was spared on his "weeping bitterly," and because God had a great work for him to do; also to show the riches of God's grace and mercy, that others might hope for pardon when overtaken in faults. We have no more reason to believe that Ananias will be lost than these Corinthians; both being chastened that they might "not be condemned with the world."

A similar lesson is taught us in 1 Cor. 3: 12–15. Building with hay, wood, stubble, and suffering loss, may apply to this life or the future. The Bible is plain that there will be degrees of glory in God's kingdom; but as judgments in this life are often called "fire," so being saved "so as by fire" may mean such woes as came on those Corinthians. The fiery trials to *try faith*, seem to have been mostly sent in days of physical persecution, and the reward is to be in the eternal kingdom. Special blessings are to be given to those who come out of great persecution. But not so with those who are chastened for sin; they must "suffer loss" it would seem both in this and the future life.

When afflicted by the conduct of wicked men, we too often forget what David learned and said, "Deliver my soul from the wicked, which are thy sword; from men which are thy hand."—Ps. 17: 13, 14. "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground."—Job 5: 6. "Even the very hairs of your head are all numbered." Luke 12: 7. Wicked beings afflicted David and Israel by God's permission, or his withholding his restraining power, which was needful to prevent their acting out natural evil propensities,—just as the lions were restrained from hurting Daniel, and that restraint removed when his enemies appeared. God's government has not changed; so when bad men injure us we had better inquire and see if we have not reason to use David's language about Shimei,—"So let him curse, because the Lord hath said unto him, Curse David." 2 Sam. 16: 10.

Some say it is the devil that afflicts and kills. But the Bible tells us God smote Uzza (1 Chron. 13: 10); and the Lord sent the lion to kill the prophet (1 Kings 13: 26), and the same is so often told, that we should be cautious how we represent God's word and government over our sin-cursed world. If Satan afflicts, he goes just as far as permitted, as in the case of Job. It is his work to lead into sin, but God's to chasten whom he loves; and he takes his own mysterious way—by disease, by the elements, by bad men, or by Satan. Our wisdom is to acknowledge and fear his hand. Of course punishments do not atone for sin, nor satisfy justice, as restorationists hold. The blood of Christ alone effects this; and our text and subject is designed only to show God's dealings with those who come to Christ for life; yet it is important to such, as many, very many have learned by sad experience that Jer. 2: 19 tells a great truth—"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee."

Remarks. 1st. The most frequent sins in our day, which bring God's chastisements, are sins of *omission*, caused by forgetting God's word, or neglecting to study it so as to understand it. These Corinthians forgot, or wrongly interpreted Paul's directions as to the Lord's Supper. Uzza and David had not the word hid in the heart, that they might not sin against God (Ps. 119: 11). Not heeding God's word, some coveted after money, "and pierced themselves through with many sorrows" (1 Tim. 6: 10). "Bring ye all the tithes into the storehouse," is as positive a command as "Thou shalt not steal"; yet how much oftener disregarded! See Mal. 3: 10. For omission of duty in this point "riches often take wings and fly away." It is God "that giveth thee power to get wealth."—Deut. 8: 18. Omitting to study God's word sufficiently on the final penalty of the law, is bringing gloom on most of the christian world, and so is a sinful omission of duty, especially in teachers, and they pierce "themselves (and others) through with many sorrows." All will admit, when calmly asked, that the doctrine of endless misery shocks them, and causes painful reflections. The fact is, God has stamped feelings in all hearts which *must* be tortured by a belief in this doctrine; and more deep sorrow is caused by it than we are aware of, or can know. All stand "in jeopardy every hour"; if not for themselves, for unconverted friends, and millions of sinners around them. Thanks be to God for giving wisdom to some to escape this chastisement, by ceasing to sin in neglecting the Bible on this subject, and thus learning that "the wages of sin is *death*"; that "yet a little while, and the wicked shall not be"; they will "cease from troubling" (God's universe), and the weary be at rest. Amen. It is sin, then, not to grow in knowledge" while we have the means to do so.

2nd. "Be sure your sin will find you out." Num. 32: 23. "For God shall bring every work into judgment."—Eccl. 12: 14. This applies to this life, as well as the future.

3d. As 1 John 1: 8–10 tells a clear truth: "If we say that we have no sin, we deceive ourselves." Our text affords one ground of hope and comfort: being afflicted, whether to try faith, or for sin, is not evidence that we shall lose eternal life, but the reverse. See the 73d Psalm,—The wicked are not in trouble as other men; the ungodly prosper in the world, etc.

4th. When afflicted, we should remember Job's prayer—"Show me wherefore thou contendest with me," and re-examine our lives.

Buffalo, N. Y. J. BLAIN.

For the World's Crisis.

WHY ARE YOU AN UNBELIEVER?

"LET US REASON TOGETHER."

A. Good morning, friend B. I shall be pleased to hear your answer to the question I propounded, namely,— *Why are you an unbeliever in the Holy Scriptures?* and, as we have some leisure, it will do us no harm to "reason together."

B. I will frankly give you some of my reasons. In the first place, the Scriptures are full of inconsistencies. They represent God to be a God of love; and yet his dealings with man are of the most tyrannical character, and fall infinitely below the commonest principles of justice known between man and man.

A. In what way? Please explain.

B. I refer more particularly to the future and *eternal torment* of the wicked, in flames of fire and brimstone. I have read with horror the accounts of the Inquisition, and have heard them branded as fiendish by all classes of men; and yet, considering their brief duration, how mild, in comparison with what a professed God of love will inflict on those who are simply unbelievers.

A. Are you *sure* that the Bible teaches such a doctrine?

B. I have heard it taught in the churches from my boyhood.

A. Are you sure that THEY have taught what the BIBLE teaches?

B. Whom should we expect to be the exponents of the Bible, if not the professed ministers thereof?

A. But did you never consider that they might have been biassed by human creeds, and, by the force of habit and education, may have put an unwarrantable construction upon the word of God.

B. If such indeed be the case, to whom should we go to learn the truth?

A. Go to the Bible, and read it for yourself.

B. But I have read it, or at least a great portion of it, and its teachings seem to me to correspond with the expositions of the preachers.

A. But perhaps you did not read it *aright*.

B. How should it be read?

A. I can answer that question, perhaps, better by an illustration. Suppose you were reading in a history of the battles fought during our late war, of *cannons* employed in the contest, of *flags* shot down, and of the *dead* left on the field, would you not take it for granted that cannon *meant cannon*, and the flags, *flags*; and the dead men, *dead men?* I think you would; and you would believe that the record *meant* just what it *said*.

B. I certainly should; but then the Bible is mystical, and full of figures and symbols.

A. And are not figures and symbols employed in history, and in all other writings? Yet you know how to discriminate between a plain statement and a figure of speech; and I can assure you, if you will read the Bible carefully, and with a sincere desire to learn what its teaching are, that you will find it a very plain book.

B. Do you mean to say that a person can understand all the Bible?

A. I mean to say that every thing in it concerning man's present condition and happiness, and future destiny, is stated in the plainest and most explicit terms.

B. Then the figures and symbols are superfluous?

A. Not at all. God has dealings with nations, as well as individuals; and I think you will find that, in most instances where symbolic language is employed, it has reference to nations and powers, or general events; and, in some instances, it is used to illustrate truths which have elsewhere been *plainly* taught.

B. I confess that *if* these things are so, much of its mystery is removed. But you have not told me what the Bible teaches in reference to man's future destiny.

A. I prefer that you should read it for yourself, and not trust to any human opinion. But I may refer you to the thirty-seventh Psalm, in connection with the teachings of our Savior and his apostles.

B. I conclude, then, from your reasoning, that it is not expected of us to believe what we cannot understand.

A. No; Christian faith believes what God says, *because he says it*, whether we understand it or not. The child, who hears his father tell of the wonders of the planetary bodies and the revolutions of the earth on its axis and around the sun, cannot comprehend it; yet he believes it, because his father says it. So with Christian faith. It receives with implicit and childlike trust the statements of Revelation, however dark and inscrutable they may appear now, and waits for further light to confirm its confidence in the divine testimony. No scholar becomes such at once. To the utterly ignorant child, the combination of letters is a perfect mystery; but when the alphabet is learned, the succeeding lessons are comparatively easy.

B. You say, then, that a person must learn how to read the Bible aright?

A. There are truths in the Bible which concern *you* personally; *they* will be as plain to you as the sunlight. There are *other* truths which concern the saints of God exclusively; these can only be spiritually discerned.

B. Would it not have been better had it come fully within the comprehension of all men?

A. I think that the *plan* of Divine Revelation is perfectly adapted to the condition of the human family. The child must learn to spell before it can read. He who would obtain a trade must first become a student; and to obtain a knowledge of any branch of art, science, or philosophy, the conditions of our nature are such as to make it absolutely necessary that we should first learn the rudiments thereof. Is it any less in accordance with reason that we should be required to follow the same gradations, in learning the great and important lessons of eternity—the knowledge of how to attain unto eternal life?

B. Your argument seems conclusive on that point, I will admit; but, after all, may not the Bible be a well concocted system of human philosophy?

A. Read the predictions of Jesus concerning the destruction of the temple at Jerusalem. You will find it recorded in the first part of the twenty-fourth chapter of Matthew. Then find, in history, the record of their fulfillment, and you will find that not one stone was left upon another. Then, again, read the conclusion of the twenty-fourth with the twenty-fifth chapter of Matthew, the predictions of Christ concerning his second advent, and of the signs which should precede that event. You may read of the fulfillment of most of them,—the persecutions and tribulation of the saints,—in the history of the church during the dark ages. The dark day and night, and the falling stars, are all upon the records of history; and of the last mentioned sign, there are thousands of living witnesses. Read, and you will find that two signs only remain to be fulfilled.

B. I have read the historical account of most of these things, but was not aware that they were matters of special prophecy.

A. Convince yourself, by a careful study of the record. Compare the present condition and character of the world with the prophecies of Jesus and his apostles concerning the last days. "And because iniquity shall abound, the love of the many shall wax cold." Matt. 24: 12. This expresses it in general terms; the details you* will find in 2 Timothy 3: 1–5, among which are covetousness, boasting, pride, blasphemy, disobedience to parents, traitors, lovers of pleasure more than lovers of God, having the form and denying the power of godliness. Now compare these with your own observations, and with the records of the daily papers, not only in our own land, but in all parts of the world.

B. But we are taught by the churches that Christianity is progressing and spreading, and destined finally to embrace all the world.

A. Do the facts in the case justify such a belief? The Scriptures certainly do not. The Author of Christianity has declared most emphatically that the way to eternal life is a narrow way, and but "few" walk therein, while the way to destruction is broad, and the "many" walk therein. I know that there is a promise that "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" but that cannot possibly be while a foe to righteousness remaineth. When He comes whose right it is to reign, He will destroy the last enemy. Then shall the saints possess the kingdom under the whole heaven. Dan. 7: 27.

B. I thought that the saints were to possess a kingdom in the heavens.

A. The Bible does not teach so. David was a saint, a man after God's own heart, and it is expressly declared of him, in Acts 2: 34, "David is not ascended into the heavens."

B. According to your explanations, then, the teachings of the Bible, on some points at least, are quite different from that of the churches.

A. Examine for yourself, and then decide; but do not reject it because its teachings have been perverted, and its truths explained away, or mystified to suit the decrees of councils, the dogmas of men, or the creeds of churches.

B. I confess that I have hitherto rejected it more in consequence of what I have *heard*, than of what I have seen of it.

A. I trust that will no longer be the case with you, but that you will not only hear, but read also, and compare what you have heard with what you read.

B. You have, at least, so far interested me in the subject that I will promise to investigate for myself.

A. If you will do so, carefully and prayerfully, you will never have cause to regret it. You will find that God is indeed a God of love, and that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. "For the wages of sin is *death*; but the gift of God is *eternal life*, through Jesus Christ our Lord." Rom. 6: 23. G. THOMSON.

For the World's Crisis.

VIOLETS.

I wandered out one cheerless night,
Oppressed with care, weighed down with grief;
There seemed no ray of living light
To bring my weary soul relief.

I thought the misty twilight fell
In darker shades than e'er before—
Fate o'er the world had cast its spell,
And shut, for me, Hope's shining door.

A sudden turn, and all the way
Was bright with violets sweet and fair;
Ankle deep on the banks they lay,
And their soft perfume filled the air.

The tears gushed forth, my heart grew glad;
A scene of beauty met my view;
How could a human soul be sad
Where violets sparkled in the dew?

"Forgive," I cried, "my deep unrest,
The weary murmurs of my soul;
The violets' Painter knoweth best,
And will my destinies control."

Long years have passed their toilful way,
But the picture on my brain was set;
I shut my eyes at close of day,
And see the banks of violets yet.

V. W. OSGOOD.

For the World's Crisis.

EVERLASTING TORMENT NOT ENDLESS.

The offer of forgiveness on condition of repentance towards God, and faith in our Lord Jesus Christ, is glad tidings to a perishing world; because life and immortality are thereby brought to light, as attainable by those who must otherwise perish forever. This life is freely offered to all; for we read that "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take of the water of life freely."—Rev. 22: 17. Those who fail to partake of the water of life will, of course, "utterly perish." A contrary opinion however prevails, predicated on the assumption that "everlasting destruction," which is the doom of the finally impenitent, means everlasting preservation in a very miserable condition. And although the Scriptures announce the pleasing intelligence that the devil is to be destroyed, yet we are gravely informed, by self-proclaimed orthodoxy, that this means that he is to be kept alive in unending torment. This is thought to be sustained by Rev. 20: 10, where it is said that the devil "shall be tormented day and night for ever and ever." This leads us to examine the last clause of this sentence, which, in the Greek, is *eis tous aionas ton aionon*; the plural form of *aion* being repeated twice in this instance.

Aion, rendered ever, is said by critics to be derived "from *aei*, always, and *on*, the present participle of the verb *eimi*, to be." *Aei* is sometimes used to denote the yearly recurrence of a thing, as in Mark 15: 8, where Pilate is requested to release a prisoner at the Passover, as he "ever (*aei*) had done." *Aei*, then, would seem to denote successive cycles of time; and this being joined to *on*, would seem to signify a continuation thereof, just as long as the thing to which it is applied endures. *Aion* and age correspond in some respects, both being capable of expressing limited and unlimited duration. The age of the universe is unending; while the age of an infant may be but of a few minutes' duration. The adjective form of *aion* is *aionios*, and is generally translated *everlasting*; which may mean finite, or infinite duration, according as it is used. The continual duration of a thing throughout a definite, or an indefinite period, is everlasting; which is the same in meaning as forever. When a man wills his property to a person and his heirs forever; the forever, in this case, lasts no longer than the life-time of the heirs; and the will is an everlasting will, because it lasts as long as the forever does.

"The words *everlasting* and *eternal* are to be understood by the nature of the objects to which they are applied; as, for example, when it is said that a disease cleaves to a man *forever*, it obviously means *to the end of his life*. So an *everlasting priesthood* means that it shall *continue to the end of the dispensation*. Everlasting hills, or mountains, means that they will continue *till the end of the world*. The terms are applied to the longest period to which the nature of the object will admit. The existence of the object being limited, so, of necessity, in these cases, the words have a limited meaning."—*Cottage Bible, on Matt.* 25: 46.

A limited use of the word "forever" is found in 2 Kings 5: 27, where Elisha said to Gehazi, "The leprosy of Naaman shall cleave to thee, and unto thy seed *forever*" (Sep. *eis ton aiona*). This same Greek phrase is used in the New Testament, to denote the age of the world (1 Cor. 8: 13; Eph. 2: 2); the same phrase that is rendered forever in other places. And this forever is spoken of as coming to an end.—1 Cor. 10: 11; Matt. 24: 3; 28: 20; 13: 39, 40, 49. And the *aion* of the world is spoken of in the plural; as, *ton aionon*. Eph. 3: 21; 1 Cor. 10: 11. These, with other examples that might be named, are sufficient to show that as the *aion*, or *forever* of a person's existence cannot be multiplied. Its use in the plural must signify the smaller cycles of time which constitute his forever. And the more limited the existence, the more limited the forever, and the cycles which compose it. That the devil's forever is limited, is proved by the testimony of Paul; who, speaking of Christ, says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil."—Heb. 2: 14.

If, then, the devil is to be destroyed, his forever and ever—*eis tous aionas ton aionon*—will end with his destruction. To say that it will take to all eternity to accomplish this, is equivalent to saying that he will never be destroyed; which would make Christ fail to accomplish his purpose. Again, we read—"He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8. And, we read again, "All the wicked will God destroy." If this is so, then the devil and all his subjects must cease to exist, and then sin also will cease; so that the works of the devil will thereby be destroyed, but not otherwise. Sin and death are the works of the devil, and if he and his subjects were to exist to all eternity, his works would prove indestructible. But with his destruction, his work of sin and death will cease; because there will be no more sinners to sin, nor no more deaths on account of sin. Death, the last enemy, will then have been destroyed. And then the prayer of the Psalmist, "O let the wickedness of the wicked come to an end," will be answered. And this involves the end of the everlasting fire, prepared for the devil and his angels; the smoke of whose torment is to ascend up "for ever and ever," until they are utterly consumed.

But because the wicked are to come to so dreadful an end, in an everlasting fire, we cannot conclude from this that the everlasting life of the righteous is to end also; for they are to put on immortality, which precludes the possibility of any end to their everlasting life. Their *aionian* life is that which pertains to unlimited duration, because it is immortal; while the life of the wicked being mortal, their forever is limited, and ends in their destruction by the second death, after their resurrection from the first death. If, then, there is to be an end to the wicked, as the Scriptures teach, in so many words, why should any one labor to prove that they have no end? Is there end endless? How, then, could Malachi say, "Behold, the day cometh which shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Ch. 4: 1. Will not a fire kindled by the Almighty for the express purpose of burning them up be of so intense a nature as to be utterly unquenchable, so that none can remain therein without being "burnt up"? "*The day that cometh will burn them up*"; hence it will not take to all eternity to accomplish it. That day, then, will end their forever, when future immortality shall have begun.

WILLIAM HOBBS.

For the World's Crisis

PREPARE FOR THE CONFLICT.

Though an army were stationed to guard a city, or nation, from the invasion of a mighty foe, yet, if the enemy showed no signs of an open warfare, but merely sent out scouting parties occasionally, the army, although harassed by skirmishes and in continual danger would in time grow careless. The soldiers would be likely to wander away from the camp, or neglect to hold themselves in readiness for an engagement at a moment's notice. But let the enemy make an advance, or begin to prepare for a general attack, and every good soldier would gather up his arms, examine his firelock, and be at his post. The stragglers would gather into camp, and every man would be awake and watchful.

Two armies might carry on a guerilla warfare for years; but unless they came into open battle, there would be no decisive victory on either side. Satan has been carrying on a guerilla warfare for a long time. He has snatched his victims here and there. The church has known that he lay in wait to deceive and destroy. Still, while he proclaimed no open war, she lived at her ease. Her soldiers wandered from the camp, beyond the sound of the Captain's call, and her sentinels slept at their post. But *now* the devil is marshalling his forces for an open conflict. His lease of the governments of this world has nearly run out, and he wants his claim renewed; or, rather, he thinks to retain possession by force of arms. He finds he can gain no decisive victory by the dodging, guerilla form of warfare, so in his desperation he has proclaimed open war—*war* to the knife.

There are two who claim the possession and government of this world. One by right of purchase as well as inheritance. The other claims it merely because he has had dominion so long. He is an usurper, and his claim is worthless; but he has many servants—millions who are ready to follow in his train and fight in his cause. He numbers his army—infuses into them his own diabolical spirit—views scornfully the little company who refuse to submit to his government, and in his presumption he is about to make an assault upon the camp of the saints, and bid defiance to the King of kings. There is a struggle coming that will decide which of the two claimants shall possess the kingdom. *Will* decide, did I say? No, *that* was *decided* long ago; but the coming struggle will end in the crowning of one, and the overthrow of the other.

Come, all who have enlisted under the banner of the rightful Heir to King David's throne, *to arms!* TO ARMS! Have any wandered away from the camp? Return quickly! The roll is being called. Let every one be at his post. The enemy's rangers are out on every side; all stragglers and deserters will fall an easy prey. Have they laid down their weapons? Gird on your armor at once! The enemy is advancing, the contest is at hand. Already we can hear their shouts of defiance, their horrid blasphemies, and fierce imprecations of wrath, and see their weapons of war, and their scowls of deadly hate.

'A battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecutions
Will come to close contest ere long.
Then gird on your armor, ye saints of the Lord,
And He will direct you by his holy word,
The pure testimony will cut like a sword.'

Fear not, little flock! If you have on the whole armor, you are invincible. Our weapons are not carnal, but they are *mighty*. What if Satan *has* got legions of demons for recruiting officers, who have deceived and enlisted the fallen children of Adam in his service until his army is innumerable? They will be as reeds before the sharp sword which proceedeth out of the mouth of him on whose vesture is written, "King of kings and Lord of lords." It is not numbers which will gain the victory but righteousness and truth. God's promises are sure. The little flock with their all-conquering Leader, will prevail and possess the kingdom prepared for them from the foundation of the world.

Let me belong to that little company whose God is the Lord. If we are his children, we need not fear the wrath of men or devils. We shall come off conquerors at last. True, we may fall in the contest, but if we fall we shall rise; if we die, we shall live again; live to enjoy eternally the society of the blessed, and the presence of our beloved elder Brother; live to share in the glory of the new earth; *live* to shout *victory* when the devil and all his host are shrouded in eternal night. Then let us endure until the end. We will make no compromise with Satan's mock government and confederacy. Trouble may come; tribulation may come; but He who hath bought us with his blood knows how to deliver us in the day of wrath and perdition of ungodly men.

B. P. FRENCH.

For the World's Crisis.

LETTERS ON REVISION.

LETTER V.—*Improved Renderings in Luke* 1: 63–80.

In my last I noticed some twelve improved readings of the Revised New Testament, in Luke 1: 1–55. Let us now notice improvements in the remainder of the chapter.

Ver. 63. Instead of "he asked for a table to lay his paper on while he was writing; "asking for a *writing-tablet*, he wrote," etc. In the wax, or other substance, with which this "writing-tablet" was coated, "he wrote," with his sharp-pointed, bodkin-like instrument, called a *stylus*, "His name is John." For the awkward "they marvelled all;" "they *all wondered*."

Ver. 66. For the rendering, "What manner of child shall this be?" we find the exact and accurate expression of the Greek, "What *then will this child* be?" The wonder was not, "What kind of a *child* will this be?" but, "What superior, wonderful *man* will he become?"

Ver. 68. Instead of "Blessed be the Lord God of Israel; for he hath visited and redeemed his people;" the blessing is for a specified thing, expressed in the beautiful phraseology of the original, "Blessed be the Lord, *the God* of Israel, *that he visited and wrought redemption for* his people.

Ver. 70. For the cumbersome and diffuse "which have been since the world began;" we find a curt and faithful representation of the Greek, in the simple words, "*of old;*" as in Gen. 6: 4, and Ps. 25: 6, Common Version.

Ver. 71. For the loose rendering, "That we should be saved from our enemies;" we find the exact expression of the Greek, "*salvation* from our enemies."

Ver. 72. Instead of the interpolated "To perform the mercy *promised* to our fathers;" we find the Hebraistic Greek of the original faithfully rendered into English in these brief and expressive words: "to *show mercy* to our fathers.

Ver. 77. Instead of "To give knowledge of salvation unto his people by the remission of their sins;" we find the object brought to view and expressed as in the original text, "*in order to* give knowledge of salvation *to his people in remission* of their sins."

Ver. 80. For the obsolete "waxed strong in spirit;" "*became* strong in spirit." And for the antiquated "his shewing unto Israel;" we find the beautiful, Scriptural expression, "his *manifestation* to Israel.

These twenty-four instances, which I have noticed, are specimens of improvements in the translation in one chapter only, at the commencement of the Gospel by Luke; and they may serve to give a faint idea of the thorough manner in which this work has been done, and the immense labor and expense that the revision of the entire New Testament has cost. Surely, then, we should not withhold from it a just appreciation.

C. W. WATERHOUSE.

☞ Some men who know that they are great, are so very haughty withal and insufferable, that their acquaintances discover their greatness only by the tax of humility, which they are obliged to pay as the price of their friendship. Such characters are as tiresome and disgusting in the journey of life, as rugged roads are to the weary traveler, which he discovers to be turnpikes *only by the tolls*.

☞ The persons who live on the failings of their neighbors, will never die of starvation.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE ADVENT CRY.

BY WM. H. SPENCER.

O'er hill and vale the cry rings out,
"*Dominus noster venet!*" *
Our hearts well up to swell the shout—
"*Dominus noster venet!*"
From Zion's walls the tidings come,
Oh! blessed Jesus, we're most home,
No more with weary steps to roam
This sinful earth.
'Mid sin and scoffers raise the cry,
"*Dominus noster venet!*"
I turn from spring-time's bloom and dyes,
And worldly mirth,
In sadd'ning glory greets my eyes,
Yet from my heart a cry doth rise,
"*Dominus noster venet!*"

I love the blessed Advent cry,—
"*Dominus noster venet!*"
And many weary pilgrims sigh,
"*Dominus noster venet!*"
Thousands of saints with watching eyes
Are waiting for Thee from the skies,
To clothe them with the promised prize,
And dwell with thee;
Where sinners no more'll mock the cry—
"*Dominus noster venet!*"
Oh! gladsome day we'll greet ere long,
When we shall see
The sign † in heaven, and all wrong
Shall vanish as we swell the song,
"*Dominus noster venet!*"

Above the strife is heard a sigh,
"*Dominus noster venet!*"
The soldier listens to the cry—
"*Dominus noster venet!*"
He listens to the sound, as o'er
The world it bears, from shore to shore,
The Advent cry—"*Christ comes once more*"
To this vile earth,
To take his waiting pilgrims home,
"*Dominus noster venet!*"
He comes, Satan to bind in chains,
When sin and mirth
Will fade away before the strains
Of the song that rings above the plains—
"*Dominus noster venet!*"

Methinks I hear the angels shout—
"*Dominus noster venet!*"
From Zion's walls rings loudly out,
"*Dominus noster venet!*"
What lights flash red along the walls!
Hark! hark! the angel's trumpet calls,
To gather in fair Zion's halls,
From east and west;
Oh! loudly rings the Advent cry,
"*Dominus noster venet!*"
We're almost home, the pilgrims sigh,
Almost our rest,
Where the tearful eyes are all dry—
Where sounds no more the Advent cry—
"*Dominus noster venet!*"

* "Our Lord is coming." † Matt. 24. 30.

Rochester, N. Y.

For the World's Crisis.

WHY ARE CHRISTIANS AFFLICTED?

A SHORT SERMON ON 1 COR. 11: 30–32.

"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

The context shows these judgments came on the Corinthian brethren for making the Lord's Supper a kind of heathen feast; forgetting or changing the apostles' directions. Three important points are presented in these verses. First, one prominent cause of the afflictions of christians—*sin*. Second, their need of learning and heeding all religious duties—judging themselves. Third, God's end or object in chastising his people—that they "should not be condemned with the world"—lose eternal life.

The great truths revealed in these verses I believe are overlooked or forgotten far too much for the peace and zeal of christians. I have never heard a sermon on this text, nor a full one from any text on the main doctrine they convey or establish. We hear much on the plainly revealed truth that God sends trials to *try the faith* of his people, and keep them humble; while the equally plain truth that he sends similar afflictions to correct for disobedience, is neglected, or not made equally prominent. There is a natural cause for this practise, namely: when brethren and loved ones are afflicted, we feel reluctant to tell them a cause, even if we judge it to be for failures in their duties. And besides, we do not always know their sins, as well they may themselves if they would examine their lives by God's word.

Job and David were representative saints, and their lives and experience were written to illustrate God's plan in his providence over his people; and so of other parts of the Old Testament. This is seen by 1 Cor. 10: 11,—"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." See also from v. 6 to 12. David did not need to pray as did Job when troubles came (Job 10: 2), "Show me wherefore thou contendest with me." Nathan had told him from God that the sword should never depart from his house. But Job was conscious that he had tried to obey God in all things; so he became our example of faith and patience when afflicted, and can not see it is directly for sin.

We will notice a few more cases out of many in the Bible which prove that God chastises his saints on earth, that they may "not be condemned with the world." Moses was not lost, but severely chastised for speaking "unadvisedly with his lips," in not being permitted to enter the land of Canaan. This is a case where *loss* is recorded as a severe punishment for sin; yet good men tell us in our day that *loss*, even of eternal life and glory, is no punishment! See Deut. 32: 50, 51. The prophet who was deceived and ate bread when God told him not to, was killed by a lion. So Uzza was slain for putting out his hand to steady the ark. This is a striking lesson to all, as Uzza's sin was in his ignorance of the law; for if he and David had read the law with care, they would have known that the ark was always to be carried on priests' shoulders, and not in a cart. Uzza and the prophet came to an untimely death on earth, but will have life eternal as David and Moses.

These few cases from the Old Testament must suffice to illustrate the *principle* on which God deals with his people as *individuals*. The same principle is shown in his providence over nations, as seen in the history of the Jews. It is seen also in his care of gospel churches, as witnessed in the letters to the seven churches of Asia, Rev. 2 and 3. The churches were broken up as a chastisement, but the members "sleep in Jesus." The same evil often comes on churches in our day for sins, and has for ages past; and it is a grievous trial to all who love God and have a warm zeal for the salvation of sinners. Weak christians also suffer much for want of organized and healthy churches. But our text has reference to God's providence over individuals, and this is what concerns us most; for the plain reason that we can more fully and easily govern our own feelings and conduct than we can those of churches and nations. Obedient christians may be saved from personal judgments, though they come on the church for errors and sins; they can protest against those errors and sins, and thus clear their own skirts.

A query may be raised by some: Does Christ deal with his people under our dispensation on the same principle he did under the old one? Our text is a proof that he does. There seems to be an apparent difference in one respect; he more commonly sends spiritual trials, withholds temporal judgments for a while, but sends "leanness into their souls" (Ps. 106: 15). These Corinthian brethren would likely not have known the cause of their sickness and death, if they had not been told by an *inspired* teacher; and if we had such teachers in our day, we should often hear the same sad teaching to afflicted individuals and families; and such declarations as Nathan made to David—the sword shall be felt.

But we will name a few cases of God's providence as recorded in the New Testament, and so applicable to us. As false and deceived professors were not as common in days of persecution as now, Ananias was a case similar to this of the Corinthians. See Acts 5: 1–11. He and his wife did no worse than Peter had done—lied unto God. And we are told that both were deceived by Satan. Peter's life was spared on his "weeping bitterly," and because God had a great work for him to do; also to show the riches of God's grace and mercy, that others might hope for pardon when overtaken in faults. We have no more reason to believe that Ananias will be lost than these Corinthians; both being chastened that they might "not be condemned with the world."

A similar lesson is taught us in 1 Cor. 3: 12–15. Building with hay, wood, stubble, and suffering loss, may apply to this life or the future. The Bible is plain that there will be degrees of glory in God's kingdom; but as judgments in this life are often called "fire," so being saved "so as by fire" may mean such woes as came on those Corinthians. The fiery trials to *try faith*, seem to have been mostly sent in days of physical persecution, and the reward is to be in the eternal kingdom. Special blessings are to be given to those who come out of great persecution. But not so with those who are chastened for sin; they must "suffer loss" it would seem both in this and the future life.

When afflicted by the conduct of wicked men, we too often forget what David learned and said, "Deliver my soul from the wicked, which are thy sword; from men which are thy hand."—Ps. 17: 13, 14. "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground."—Job 5: 6. "Even the very hairs of your head are all numbered." Luke 12: 7. Wicked beings afflicted David and Israel by God's permission, or his withholding his restraining power, which was needful to prevent their acting out natural evil propensities,—just as the lions were restrained from hurting Daniel, and that restraint removed when his enemies appeared. God's government has not changed; so when bad men injure us we had better inquire and see if we have not reason to use David's language about Shimei,—"So let him curse, because the Lord hath said unto him, Curse David." 2 Sam. 16: 10.

Some say it is the devil that afflicts and kills. But the Bible tells us God smote Uzza (1 Chron. 13: 10); and the Lord sent the lion to kill the prophet (1 Kings 13: 26), and the same is so often told, that we should be cautious how we represent God's word and government over our sin-cursed world. If Satan afflicts, he goes just as far as permitted, as in the case of Job. It is his work to lead into sin, but God's to chasten whom he loves; and he takes his own mysterious way—by disease, by the elements, by bad men, or by Satan. Our wisdom is to acknowledge and fear his hand. Of course punishments do not atone for sin, nor satisfy justice, as restorationists hold. The blood of Christ alone effects this; and our text and subject is designed only to show God's dealings with those who come to Christ for life; yet it is important to such, as many, very many have learned by sad experience that Jer. 2: 19 tells a great truth—"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee."

Remarks. 1st. The most frequent sins in our day, which bring God's chastisements, are sins of *omission*, caused by forgetting God's word, or neglecting to study it so as to understand it. These Corinthians forgot, or wrongly interpreted Paul's directions as to the Lord's Supper. Uzza and David had not the word hid in the heart, that they might not sin against God (Ps. 119: 11). Not heeding God's word, some coveted after money, "and pierced themselves through with many sorrows" (1 Tim. 6: 10). "Bring ye all the tithes into the storehouse," is as positive a command as "Thou shalt not steal"; yet how much oftener disregarded! See Mal. 3: 10. For omission of duty in this point "riches often take wings and fly away." It is God "that giveth thee power to get wealth."—Deut. 8: 18. Omitting to study God's word sufficiently on the final penalty of the law, is bringing gloom on most of the christian world, and so is a sinful omission of duty, especially in teachers, and they pierce "themselves (and others) through with many sorrows." All will admit, when calmly asked, that the doctrine of endless misery shocks them, and causes painful reflections. The fact is, God has stamped feelings in all hearts which *must* be tortured by a belief in this doctrine; and more deep sorrow is caused by it than we are aware of, or can know. All stand "in jeopardy every hour"; if not for themselves, for unconverted friends, and millions of sinners around them. Thanks be to God for giving wisdom to some to escape this chastisement, by ceasing to sin in neglecting the Bible on this subject, and thus learning that "the wages of sin is *death*"; that "yet a little while, and the wicked shall not be"; they will "cease from troubling" (God's universe), and the weary be at rest. Amen. It is sin, then, not to grow in knowledge" while we have the means to do so.

2nd. "Be sure your sin will find you out." Num. 32: 23. "For God shall bring every work into judgment."—Eccl. 12: 14. This applies to this life, as well as the future.

3d. As 1 John 1: 8–10 tells a clear truth: "If we say that we have no sin, we deceive ourselves." Our text affords one ground of hope and comfort: being afflicted, whether to try faith, or for sin, is not evidence that we shall lose eternal life, but the reverse. See the 73d Psalm,—The wicked are not in trouble as other men; the ungodly prosper in the world, etc.

4th. When afflicted, we should remember Job's prayer—"Show me wherefore thou contendest with me," and re-examine our lives.

Buffalo, N. Y. J. BLAIN.

For the World's Crisis.

WHY ARE YOU AN UNBELIEVER?

"LET US REASON TOGETHER."

A. Good morning, friend B. I shall be pleased to hear your answer to the question I propounded, namely,— *Why are you an unbeliever in the Holy Scriptures?* and, as we have some leisure, it will do us no harm to "reason together."

B. I will frankly give you some of my reasons. In the first place, the Scriptures are full of inconsistencies. They represent God to be a God of love; and yet his dealings with man are of the most tyrannical character, and fall infinitely below the commonest principles of justice known between man and man.

A. In what way? Please explain.

B. I refer more particularly to the future and *eternal torment* of the wicked, in flames of fire and brimstone. I have read with horror the accounts of the Inquisition, and have heard them branded as fiendish by all classes of men; and yet, considering their brief duration, how mild, in comparison with what a professed God of love will inflict on those who are simply unbelievers.

A. Are you *sure* that the Bible teaches such a doctrine?

B. I have heard it taught in the churches from my boyhood.

A. Are you sure that THEY have taught what the BIBLE teaches?

B. Whom should we expect to be the exponents of the Bible, if not the professed ministers thereof?

A. But did you never consider that they might have been biassed by human creeds, and, by the force of habit and education, may have put an unwarrantable construction upon the word of God.

B. If such indeed be the case, to whom should we go to learn the truth?

A. Go to the Bible, and read it for yourself.

B. But I have read it, or at least a great portion of it, and its teachings seem to me to correspond with the expositions of the preachers.

A. But perhaps you did not read it *aright*.

B. How should it be read?

A. I can answer that question, perhaps, better by an illustration. Suppose you were reading in a history of the battles fought during our late war, of *cannons* employed in the contest, of *flags* shot down, and of the *dead* left on the field, would you not take it for granted that cannon *meant cannon*, and the flags, *flags*; and the dead men, *dead men?* I think you would; and you would believe that the record *meant* just what it *said*.

B. I certainly should; but then the Bible is mystical, and full of figures and symbols.

A. And are not figures and symbols employed in history, and in all other writings? Yet you know how to discriminate between a plain statement and a figure of speech; and I can assure you, if you will read the Bible carefully, and with a sincere desire to learn what its teaching are, that you will find it a very plain book.

B. Do you mean to say that a person can understand all the Bible?

A. I mean to say that every thing in it concerning man's present condition and happiness, and future destiny, is stated in the plainest and most explicit terms.

B. Then the figures and symbols are superfluous?

A. Not at all. God has dealings with nations, as well as individuals; and I think you will find that, in most instances where symbolic language is employed, it has reference to nations and powers, or general events; and, in some instances, it is used to illustrate truths which have elsewhere been *plainly* taught.

B. I confess that if these things are so, much of its mystery is removed. But you have not told me what the Bible teaches in reference to man's future destiny.

A. I prefer that you should read it for yourself, and not trust to any human opinion. But I may refer you to the thirty-seventh Psalm, in connection with the teachings of our Savior and his apostles.

B. I conclude, then, from your reasoning, that it is not expected of us to believe what we cannot understand.

A. No; Christian faith believes what God says, *because* he says it, whether we understand it or not. The child, who hears his father tell of the wonders of the planetary bodies and the revolutions of the earth on its axis and around the sun, cannot comprehend it; yet he believes it, because his father says it. So with Christian faith. It receives with implicit and childlike trust the statements of Revelation, however dark and inscrutable they may appear now, and waits for further light to confirm its confidence in the divine testimony. No scholar becomes such at once. To the utterly ignorant child, the combination of letters is a perfect mystery; but when the alphabet is learned, the succeeding lessons are comparatively easy.

B. You say, then, that a person must learn how to read the Bible aright?

A. There are truths in the Bible which concern *you* personally; *they* will be as plain to you as the sunlight. There are *other* truths which concern the saints of God exclusively; these can only be spiritually discerned.

B. Would it not have been better had it come fully within the comprehension of all men?

A. I think that the *plan* of Divine Revelation is perfectly adapted to the condition of the human family. The child must learn to spell before it can read. He who would obtain a trade must first become a student; and to obtain a knowledge of any branch of art, science, or philosophy, the conditions of our nature are such as to make it absolutely necessary that we should first learn the rudiments thereof. Is it any less in accordance with reason that we should be required to follow the same gradations, in learning the great and important lessons of eternity—the knowledge of how to attain unto eternal life?

B. Your argument seems conclusive on that point, I will admit; but, after all, may not the Bible be a well concocted system of human philosophy?

A. Read the predictions of Jesus concerning the destruction of the temple at Jerusalem. You will find it recorded in the first part of the twenty-fourth chapter of Matthew. Then find, in history, the record of their fulfillment, and you will find that not one stone was left upon another. Then, again, read the conclusion of the twenty-fourth with the twenty-fifth chapter of Matthew, the predictions of Christ concerning his second advent, and of the signs which should precede that event. You may read of the fulfillment of most of them,—the persecutions and tribulation of the saints,—in the history of the church during the dark ages. The dark day and night, and the falling stars, are all upon the records of history; and of the last mentioned sign, there are thousands of living witnesses. Read, and you will find that two signs only remain to be fulfilled.

B. I have read the historical account of most of these things, but was not aware that they were matters of special prophecy.

A. Convince yourself, by a careful study of the record. Compare the present condition and character of the world with the prophecies of Jesus and his apostles concerning the last days. "And because iniquity shall abound, the love of the many shall wax cold." Matt. 24: 12. This expresses it in general terms; the details you will find in 2 Timothy 3: 1–5, among which are covetousness, boasting, pride, blasphemy, disobedience to parents, traitors, lovers of pleasure more than lovers of God, having the form and denying the power of godliness. Now compare these with your own observations, and with the records of the daily papers, not only in our own land, but in all parts of the world.

B. But we are taught by the churches that Christianity is progressing and spreading, and destined finally to embrace all the world.

A. Do the facts in the case justify such a belief? The Scriptures certainly do not. The Author of Christianity has declared most emphatically that the way to eternal life is a narrow way, and but "few" walk therein, while the way to destruction is broad, and the "many" walk therein. I know that there is a promise that "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" but that cannot possibly be while a foe to righteousness remaineth. When He comes whose right it is to reign, He will destroy the last enemy. Then shall the saints possess the kingdom *under* the whole heaven. Dan. 7: 27.

B. I thought that the saints were to possess a kingdom *in* the heavens.

A. The Bible does not teach so. David was a saint, a man after God's own heart, and it is expressly declared of him, in Acts 2: 34, "David is not ascended into the heavens."

B. According to your explanations, then, the teachings of the Bible, on some points at least, are quite different from that of the churches.

A. Examine for yourself, and then decide; but do not reject it because its teachings have been perverted, and its truths explained away, or mystified to suit the decrees of councils, the dogmas of men, or the creeds of churches.

B. I confess that I have hitherto rejected it more in consequence of what I have *heard*, than of what I have seen of it.

A. I trust that will no longer be the case with you, but that you will not only hear, but read also, and compare what you have heard with what you read.

B. You have, at least, so far interested me in the subject that I will promise to investigate for myself.

A. If you will do so, carefully and prayerfully, you will never have cause to regret it. You will find that God is indeed a God of love, and that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. "For the wages of sin is *death*; but the gift of God is *eternal life*, through Jesus Christ our Lord." Rom. 6: 23. G. THOMSON.

For the World's Crisis.

VIOLETS.

I wandered out one cheerless night,
Oppressed with care, weighed down with grief;
There seemed no ray of living light
To bring my weary soul relief.

I thought the misty twilight fell
In darker shades than e'er before—
Fate o'er the world had cast its spell,
And shut, for me, Hope's shining door.

A sudden turn, and all the way
Was bright with violets sweet and fair;
Ankle deep on the banks they lay,
And their soft perfume filled the air.

The tears gushed forth, my heart grew glad;
A scene of beauty met my view;
How could a human soul be sad
Where violets sparkled in the dew?

"Forgive," I cried, "my deep unrest,
The weary murmurs of my soul;
The violets' Painter knoweth best,
And will my destinies control."

Long years have passed their toilful way,
But the picture on my brain was set;
I shut my eyes at close of day,
And see the banks of violets yet.

V. W. OSGOOD.

For the World's Crisis.

EVERLASTING TORMENT NOT ENDLESS.

The offer of forgiveness on condition of repentance towards God, and faith in our Lord Jesus Christ, is glad tidings to a perishing world; because life and immortality are thereby brought to light, as attainable by those who must otherwise perish forever. This life is freely offered to all; for we read that "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take of the water of life freely."—Rev. 22: 17. Those who fail to partake of the water of life will, of course, "utterly perish." A contrary opinion however prevails, predicated on the assumption that "everlasting destruction," which is the doom of the finally impenitent, means everlasting preservation in a very miserable condition. And although the Scriptures announce the pleasing intelligence that the devil is to be destroyed, yet we are gravely informed, by self-proclaimed orthodoxy, that this means that he is to be kept alive in unending torment. This is thought to be sustained by Rev. 20: 10, where it is said that the devil "shall be tomented day and night for ever and ever." This leads us to examine the last clause of this sentence, which, in the Greek, is *eis tous aionas ton aionon*; the plural form of *aion* being repeated twice in this instance.

Aion, rendered ever, is said by critics to be derived "from *aei*, always, and *on*, the present participle of the verb *eimi*, to be." *Aei* is sometimes used to denote the yearly recurrence of a thing, as in Mark 15: 8, where Pilate is requested to release a prisoner at the Passover, as he "ever (*aei*) had done." *Aei*, then, would seem to denote successive cycles of time; and this being joined to *on*, would seem to signify a continuation thereof, just as long as the thing to which it is applied endures. *Aion* and age correspond in some respects, both being capable of expressing limited and unlimited duration. The age of the universe is unending; while the age of an infant may be but of a few minutes' duration. The adjective form of *aion* is *aionios*, and is generally translated *everlasting*; which may mean finite, or infinite duration, according as it is used. The continual duration of a thing throughout a definite, or an indefinite period, is everlasting; which is the same in meaning as forever. When a man wills his property to a person and his heirs forever; the forever, in this case, lasts no longer than the life-time of the heirs; and the will is an everlasting will, because it lasts as long as the forever does.

"The words *everlasting* and *eternal* are to be understood by the nature of the objects to which they are applied; as, for example, when it is said that a disease cleaves to a man *forever*, it obviously means *to the end of his life*. So an *everlasting priesthood* means that it shall *continue to the end of the dispensation*. Everlasting hills, or mountains, means that they will continue *till the end of the world*. The terms are applied to the longest period to which the nature of the object will admit. The existence of the object being limited, so, of necessity, in these cases, the words have a limited meaning."—*Cottage Bible, on Matt.* 25: 46.

A limited use of the word "forever" is found in 2 Kings 5: 27, where Elisha said to Gehazi, "The leprosy of Naaman shall cleave to thee, and unto thy seed *forever*" (Sep. *eis ton aiona*). This same Greek phrase is used in the New Testament to denote the age of the world (1 Cor. 8: 13; Eph. 2: 2); the same phrase that is rendered forever in other places. And this forever is spoken of as coming to an end.—1 Cor. 10: 11; Matt. 24: 3; 28: 20; 13: 39, 40, 49. And the *aion* of the world is spoken of in the plural; as, *ton aionon*. Eph. 3: 21; 1 Cor. 10: 11. These, with other examples that might be named, are sufficient to show that as the *aion*, or *forever* of a person's existence cannot be multiplied. Its use in the plural must signify the smaller cycles of time which constitute his forever. And the more limited the existence, the more limited the forever, and the cycles which compose it. That the devil's forever is limited, is proved by the testimony of Paul; who, speaking of Christ, says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil."—Heb. 2: 14.

If, then, the devil is to be destroyed, his forever and ever—*eis tous aionas ton aionon*—will end with his destruction. To say that it will take to all eternity to accomplish this, is equivalent to saying that he will never be destroyed; which would make Christ fail to accomplish his purpose. Again, we read—"He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8. And, we read again, "All the wicked will God destroy." If this is so, then the devil and all his subjects must cease to exist, and then sin also will cease; so that the works of the devil will thereby be destroyed, but not otherwise. Sin and death are the works of the devil, and if he and his subjects were to exist to all eternity, his works would prove indestructible. But with his destruction, his work of sin and death will cease; because there will be no more sinners to sin, nor no more deaths on account of sin. Death, the last enemy, will then have been destroyed. And then the prayer of the Psalmist, "O let the wickedness of the wicked come to an end," will be answered. And this involves the end of the everlasting fire, prepared for the devil and his angels; the smoke of whose torment is to ascend up "for ever and ever," until they are utterly consumed.

But because the wicked are to come to so dreadful an end, in an everlasting fire, we cannot conclude from this that the everlasting life of the righteous is to end also; for they are to put on immortality, which precludes the possibility of any end to their everlasting life. Their *aionian* life is that which pertains to unlimited duration, because it is immortal; while the life of the wicked being mortal, their forever is limited, and ends in their destruction by the second death, after their resurrection from the first death. If, then, there is to be an end to the wicked, as the Scriptures teach, in so many words, why should any one labor to prove that they have no end? Is there end endless? How, then, could Malachi say, "Behold, the day cometh which shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Ch. 4: 1. Will not a fire kindled by the Almighty for the express purpose of burning them up be of so intense a nature as to be utterly unquenchable, so that none can remain therein without being "burnt up"? "*The day that cometh will burn them up*"; hence it will not take to all eternity to accomplish it. That day, then, will end their forever, when future immortality shall have begun.

WILLIAM HOBBS.

For the World's Crisis

PREPARE FOR THE CONFLICT.

Though an army were stationed to guard a city, or nation, from the invasion of a mighty foe, yet, if the enemy showed no signs of an open warfare, but merely sent out scouting parties occasionally, the army, although harassed by skirmishes and in continual danger would in time grow careless. The soldiers would be likely to wander away from the camp, or neglect to hold themselves in readiness for an engagement at a moment's notice. But let the enemy make an advance, or begin to prepare for a general attack, and every good soldier would gather up his arms, examine his firelock, and be at his post. The stragglers would gather into camp, and every man would be awake and watchful.

Two armies might carry on a guerilla warfare for years; but unless they came into open battle, there would be no decisive victory on either side. Satan has been carrying on a guerilla warfare for a long time. He has snatched his victims here and there. The church has known that he lay in wait to deceive and destroy. Still, while he proclaimed no open war, she lived at her ease. Her soldiers wandered from the camp, beyond the sound of the Captain's call, and her sentinels slept at their post. But *now* the devil is marshalling his forces for an open conflict. His lease of the governments of this world has nearly run out, and he wants his claim renewed; or, rather, he thinks to retain possession by force of arms. He finds he can gain no decisive victory by the dodging, guerilla form of warfare, so in his desperation he has proclaimed open war—*war* to the knife.

There are two who claim the possession and government of this world. One by right of purchase as well as inheritance. The other claims it merely because he has had dominion so long. He is an usurper, and his claim is worthless; but he has many servants—millions who are ready to follow in his train and fight in his cause. He numbers his army—infuses into them his own diabolical spirit—views scornfully the little company who refuse to submit to his government, and in his presumption he is about to make an assault upon the camp of the saints, and bid defiance to the King of kings. There is a struggle coming that will decide which of the two claimants shall possess the kingdom. Will decide, did I say? No, *that was decided* long ago; but the coming struggle will end in the crowning of one, and the overthrow of the other.

Come, all who have enlisted under the banner of the rightful Heir to King David's throne, *to arms!* TO ARMS! Have any wandered away from the camp? Return quickly! The roll is being called. Let every one be at his post. The enemy's rangers are out on every side; all stragglers and deserters will fall an easy prey. Have any laid down their weapons? Gird on your armor at once! The enemy is advancing, the contest is at hand. Already we can hear their shouts of defiance, their horrid blasphemies, and fierce imprecations of wrath, and see their weapons of war, and their scowls of deadly hate.

"A battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecutions
Will come in close contest ere long.
Then gird on your armor, ye saints of the Lord,
And He will direct you by his holy word,
The pure testimony will cut like a sword."

Fear not, little flock! If you have on the whole armor, you are invincible. Our weapons are not carnal, but they are *mighty*. What if Satan *has* got legions of demons for recruiting officers, who have deceived and enlisted the fallen children of Adam in his service until his army is innumerable? They will be as reeds before the sharp sword which proceedeth out of the mouth of him on whose vesture is written, "King of kings and Lord of lords." It is not numbers which will gain the victory but righteousness and truth. God's promises are sure. The little flock with their all-conquering Leader, will prevail and possess the kingdom prepared for them from the foundation of the world.

Let me belong to that little company whose God is the Lord. If we are his children, we need not fear the wrath of men or devils. We shall come off conquerors at last. True, we may fall in the contest, but if we fall we shall rise; if we die, we shall live again; live to enjoy eternally the society of the blessed, and the presence of our beloved elder Brother; live to share in the glory of the new earth; *live* to shout *victory* when the devil and all his host are shrouded in eternal night. Then let us endure until the end. We will make no compromise with Satan's mock government and confederacy. Trouble may come; tribulation may come; but He who hath bought us with his blood knows how to deliver us in the day of wrath and perdition of ungodly men.

B. P. FRENCH.

For the World's Crisis.

LETTERS ON REVISION.

LETTER V.—*Improved Renderings in Luke* 1: 63–80.

In my last I noticed some twelve improved readings of the Revised New Testament, in Luke 1: 1–55. Let us now notice improvements in the remainder of the chapter.

Ver. 63. Instead of "he asked for a table to lay his paper on while he was writing; "asking for a *writing-tablet*, he wrote," etc. In the wax, or other substance, with which this "writing-tablet" was coated, "he wrote," with his sharp-pointed, bodkin-like instrument, called a *stylus*, "His name is John." For the awkward "they marvelled all;" "they *all wondered*."

Ver. 66. For the rendering, "What manner of child shall this be?" we find the exact and accurate expression of the Greek, "What *then will this child* be?" The wonder was not, "What kind of a *child* will this be?" but, "What superior, wonderful *man* will he become?"

Ver. 68. Instead of "Blessed be the Lord God of Israel; for he hath visited and redeemed his people;" the blessing is for a specified thing, expressed in the beautiful phraseology of the original, "Blessed be the Lord, *the God* of Israel, *that he visited and wrought redemption for* his people.

Ver. 70. For the cumbersome and diffuse "which have been since the world began;" we find a curt and faithful representation of the Greek, in the simple words, "*of old*;" as in Gen. 6: 4, and Ps. 25: 6, Common Version.

Ver. 71. For the loose rendering, "That we should be saved from our enemies;" we find the exact expression of the Greek, "*salvation* from our enemies."

Ver. 72. Instead of the interpolated "To perform the mercy *promised* to our fathers;" we find the Hebraistic Greek of the original faithfully rendered into English in these brief and expressive words: "*to show mercy* to our fathers.

Ver. 77. Instead of "To give knowledge of salvation unto his people by the remission of their sins;" we find the object brought to view and expressed as in the original text, "*in order to* give knowledge of salvation *to his people in remission* of their sins."

Ver. 80. For the obsolete "waxed strong in spirit;" "*became* strong in spirit." And for the antiquated "his shewing unto Israel;" we find the beautiful, Scriptural expression, "his *manifestation* to Israel.

These twenty-four instances, which I have noticed, are specimens of improvements in the translation in one chapter only, at the commencement of the Gospel by Luke; and they may serve to give a faint idea of the thorough manner in which this work has been done, and the immense labor and expense that the revision of the entire New Testament has cost. Surely, then, we should not withhold from it a just appreciation.

C. W. WATERHOUSE.

☞ Some men who know that they are great, are so very haughty withal and insufferable, that their acquaintances discover their greatness only by the tax of humility, which they are obliged to pay as the price of their friendship. Such characters are as tiresome and disgusting in the journey of life, as rugged roads are to the weary traveler, which he discovers to be turnpikes *only by the tolls*.

☞ The persons who live on the failings of their neighbors, will never die of starvation.

For the World's Crisis.

ENCOURAGING.

Bro. Grant:—I am now here with Bro. Hitchcock, and we are having meetings here and in Mattison every evening. He has been laboring of late in the latter place, and some thirty or more have been brought into the light and love of the gospel. The door has been opened to us in Guilford, and they offered us the use of the Methodist meeting-house. Sunday we commenced. There was a good congregation out in the morning to hearken to the word of life.

At noon we went to the river side, when Bro. Hitchcock immersed six sisters, who had recently put on Christ by repentance toward God and faith in the Lord Jesus, and have now risen from a watery grave to newness of life. They came out of the water rejoicing. They had done their duty. It was a blessed good season, and many were there to witness the scene, and all were orderly.

In the afternoon, many more came to see us, while we stood in defense of the gospel, beseeching men to lay hold on eternal life. The Spirit of the Lord was present to make the word effectual. In the evening there was a crowd came together of attentive listeners to the truth of the gospel we love so dearly; viz., the coming of Jesus to reward every man as his works shall be; involving the necessity of the resurrection of the dead.

The meeting was one of interest from morning till nine in the evening; and we had apparently the intelligent, thinking citizens of Guilford, who gave us an attentive hearing; and we could but think it left a favorable impression, and hope it will do much good.

We have been urged to stay through the week and over the coming Sunday, when we expect to occupy the same house. There is a desire all about here to hear the word of Christ, and the doctrine relative to his second coming. To meet the demands of a man of God, who has the heaven-commissioned message committed to his trust,—1st, He needs a great share of that wisdom from above so profitable to direct; much of the Holy Spirit to enlighten and sweeten and make the word effective; and an iron constitution, with lungs as strong as the blacksmith's bellows, for it is all work,—preach, preach, pray, sing, visit from house to house, call on the poor, and attend to their wants. The widow and fatherless must not be neglected; the bereaved have a demand upon our prayers and sympathies, and the children must not be overlooked. O, it is a great work! Well might the chief apostle exclaim, Who is sufficient for these things?

And yet some seem to come forth assuming apostleship for the time being, because their business fails, or for a little notoriety, or some cause other than the right one,—"Woe is me if I preach not the gospel." Then the cause of Christ suffers. The churches are weakened. We need *and must have* a ministry, God-appointed, who are ready to feed the flock of God, trusting him for his support. The poor must have the gospel, and the gospel must not be made merchandize. If the brethren do grow worldly, covetous, and stingy, the ministry must grow more benevolent, more self-denying, more loving and Christ-like, preaching a free gospel; urging upon all the principle of rendering good for evil. Preach and live Christ every day, every where; do "the work of an evangelist," and verily "thou shalt be fed." The promises cannot fail. Jesus is coming. He is a friend of mine; he is good to me; I love him; I will trust and obey him. I pray for the prosperity of Bible truth and pure religion. More anon.

Guilford, Ct., Apr. 16th. L. Boutell.

For the World's Crisis.

THE WORK IN CONCORD, N. H.

Bro. Grant:—I wish to say (in behalf of the brethren) through the Crisis, that the Lord has been, and is still at work through his faithful servant, Bro. H. Munger, assisted by Bro. T. Cole. We think there has been no less than one hundred different persons forward for prayers; among which, about sixty are happy in the Lord. Several of those who are converted were persons who lived in a state of rebellion against God all their days. Bro. M. has baptized twenty-six willing souls. God bless them. Many people now see the Bible in a very different light from what they did formerly. Our brethren have made many dark passages as clear as day, and the people say, "I do not know but what the Bible is true after all my unbelief."

Thos. B. Tamblyn.

Concord, N. H., April 20th, 1866.

"Religious Excitement at Concord, N. H.:—The 'Second Adventists' of Concord, N. H., are in the midst of an extensive revival, mainly induced through the labors of a certain preacher from Chicopee, Mass., who gave his farewell discourse Friday evening. There were many spectators present, who were somewhat moved to levity by the extravagant scenes presented in the church; whereupon the 'Campmeeting Napoleon' (as the clergyman styles himself) took occasion to address himself particularly to outsiders, using the bitterest epithets, and pointing personally with scorn to one and another in the audience. These remarks so incensed the crowd that they gathered outside of the church at the close of the services, with the intention of forcibly taking the preacher as he came out and riding him upon a rail; but a strong police force, previously summoned by the Adventists in anticipation of trouble, protected the speaker from violent hands. He is threatened, however, with rough usage if he attempts to hold forth again in Concord."—*Boston Journal.*

The above is more than half true. Perhaps we ought to think ourselves well off if *one half* of the truth is told in these times about the work of God. The speaker did not style himself the "Campmeeting Napoleon." It was a name given him by a correspondent of one of the Concord papers. As to a powerful reformation, it is true; and that I pointed out some that were disturbing the meeting, when sinners were coming forward for prayers, is also true; but that it took a strong police to protect me from violent hands was unknown to me. The people in Concord behaved well, with a few exceptions, which I noticed on the spot, and expect to go back there again soon, if the Lord will. Hiram Munger.

The Young Pilgrim for May 1st.

TABLE OF CONTENTS.

A Bright Spring is coming (cut.) Always Spring. So hard to be Good. The Boy who would not go to the Theatre. The Power of Habit. Our Pattern. Our Crown. "May Stick to Thee!" A Child's Thoughts about God. Remember God sees you. A Little Child in a Revival. The Banians, or Traveller's Tree (cut.). A Penny a Day (Bible Illustrations.) Hungry for God's Word. A Little Kindness. The Colored Orphan School in St. Louis. Revival in Boston. Sabbath Schools in Rhode Island. "Criminally Negligent." Young Pilgrim Letters from [illegible] Clara, Emma and Agnes, [illegible]

Price 50 cents a year; 10 copies, 40 cts.; 50 copies, 35 cts. Address Young Pilgrim, [illegible]

The World's Crisis and Second Advent Messenger.

Boston, Wednesday, April 25, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable in advance, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, Geo. T. Adams.

MEETINGS IN BOSTON.

The meetings at Lowell Street, Boston, continue to be very interesting. Their meetings Sunday, April 22d, were specially so. Six were baptized, and others are seeking the Lord. Brn. Hook and Couch were present to proclaim the truth.

In East Boston, where Brn. Goodrich and Damman are holding meetings, there is a special interest. Seven were baptized last Sabbath (22d inst.) Praise the Lord for what he is doing.

MEETINGS IN LOWELL.

The meetings in Lowell are encouraging. Several from other churches are becoming deeply interested in the great truths of the Bible which have been long buried up under theological rubbish, like diamonds in dirt. Thank the Lord that some begin to see their sparkling beauty, and are willing to assist in removing the unsightly covering that has so long concealed them. We have cause to rejoice for what the Lord is doing. Some half a dozen rose for prayers last Lord's day (April 15th), and others are feeling much interest.

THE FENIANS.

The Fenians expect Mr. Stephens, their "Head Center," from Ireland, to land in this country soon, when they purpose to complete their arrangements for immediate action. Some people still talk as though the Fenian movement was not worth noticing, even saying they cannot do any thing if they try. Those who talk thus show they are not posted in such matters. We think they will have occasion to change their minds before twelve months are gone. Those who look for peace and quietude in the world in these last days, will be sadly disappointed. The political systems of the world are rotten to the very core, and cannot hang together much longer.

Doubtful.—In the last Crisis was an article headed, "*A bundle of old, old letters, on themes of deepest moment.*" We had very serious doubts of its genuineness; and have since received information that leads us to believe that it is not reliable.

WICKEDNESS INCREASES.

Notwithstanding a few are waking up to catch a view of the perils that surround them, and seeking pardon for their sins; the great mass of mankind are rapidly progressing in infidelity and wickedness. The workers of iniquity are becoming very bold in the service of Satan. The "regular (New York) correspondent" of the Boston Journal, under date of April 13, 1866, says:—

"The most daring and successful robberies and burglaries ever known are transpiring every day. The first teller of one of our largest banks was knocked down in the day time in the Sub-Treasury Building, and robbed of $5000. Parties looked on and saw the robber taking the money from the pocket of the young man, and supposed he was assisting some one who had fainted."

"CHRIST AND THE PEOPLE."

We have just received a new work of the above title, published at the *Banner of Light* office, Boston. It contains 203 pp., prepared by Dr. A. B. Child, author of a work entitled, "Whatever is, is right." Dr. Child is a noted Spiritualist.

We will give the reader a few extracts from the work, that he may have some idea of the new Christ, and the new gospel, offered us by the spirits and their followers.

In his introduction, he calls the Bible account of the origin of our race, "The Mosaic fiction of Creation," and says, "the wages of sin is not death."—(p. 8.) Further on, when speaking of man, he says:—"That he is the legitimate offspring of the lower animals is almost a settled point."

When referring to what he denominates "the new school of religious philosophy," he says it is "doing a noble and holy work.... It has established beyond a doubt that the soul survives the dissolution of the body"—(p. 9.) Hence it appears that what the Bible does not do, the lying demons have succeeded in accomplishing; and by so doing, endeavor to prove that the great deceiver of our race did tell the truth when he contradicted the Lord, as recorded in Gen. 3: 4.

When speaking of the new order of things, which they propose to introduce, he says:—"The church, the state, and society, will recognize and practice a government differing widely from that of the past and present."—(p. 19.)

The Dr. goes on to say:—"Penalties for crime will be abolished.... The triune godhead of human devices—viz., commandments, laws, and penalties, will cease to be, and... meeting-houses, state-houses, and prison-houses will be turned to purposes of usefulness, which shall bless, not curse, humanity." (pp. 24, 25.)

"Line fences that bound individual possessions will be torn down and carried away.... The present laws of marriage... will be abandoned for a holier, purer, diviner revelation, that will *ere long be given to the people.*"—(pp. 26, 27.)

"Religion that has heretofore been... subject to commandments and violation of commandments, rewards and punishments, will be cast off, as the bandages of infancy are in maturer life. A religion more spiritual will be discovered and acknowledged,...—a religion without written laws, without commandments;...—a religion too sacred to be spoken, too pure to be defiled,... resting upon... purity of earthly life,... a religion that every soul possesses by natural endowment, not one more than another.... This religion is simply desire.... With every one desire is spontaneous and sincere, pure and holy, no matter what the desire is.... The saint and the sinner are both religious. The true religion of God is in the bosom of the sinner, no less than it is in the saint."—(pp. 27-29.)

Thus much from the first chapter of "Christ and the People," according to the "new gospel." We do not see how it could be more fully in harmony with antichrist. We expect to see it developed more fully in a short time.

NEW TRACTS.

We have just received twenty new and interesting tracts from Bro. H. L. Hastings, 19 Lindall Street, Boston, entitled: "De Gruchy and De Carterette,—a Story of Grace"; "Jesus Christ's Money"; "Sam the Sailor"; "Consecration"; "The Good Master"; "Talks to Young men"; 3 tracts—"Sold Cheap," "A Mess of Pottage," "Sowing Wild Oats"; "The Life Boat's Last Turn"; "The Double Freedom"; "New Things"; "Marks, Good and Bad"; "I feel forehanded"; "Tom and the Judge"; "Why don't you shout?" "One single verse"; "A Thousand Guineas"; "What is Man?" "What is God?" and "Pray for the Sailor." Most of these are four page tracts, reprinted from *The Christian.*

"The Prophetic Time Question."—The above is the title of a new and interesting tract just received, written by Bro. William Sheldon. Those who are interested in the "*time question,*" will find this work one of special interest. For sale at this office. Price 25 cts. post-paid. Five copies, $1.00. $16 per 100. To agents $25 copies for $4. By express, $4.50 post-paid.

We have received another tract of 24 pp., by Eld. P. B. Hoyt, entitled:—"An Inquiry. Do the Scriptures teach that God's people will know the time of the second coming of our Lord Jesus Christ."

This tract is for those who think we can know nothing about the coming of Christ in advance of his second appearing. For sale at this office. Price 5 cts. Eight copies post-paid, 25 cts.; 20 copies, 50 cts.; $2 per 100.

"A GLOOMY PICTURE."

When we look at the present state of christendom, taken as a whole, it truly presents "a gloomy picture." When the present is contrasted with the past forty years we see a great change, but not for the better Then professors of religion were expected to come out from the world; but how changed the appearance since then. It is enough to make one's heart sad as he looks around him at the present day. Especially is this the case in relation to *dress.* We know it is said, "it does not make much difference what we wear, if the *heart* is only right." We are not disposed to dispute this statement, for when the heart is right, the individual will not seek to be conformed to the fashions and customs of a wicked world; but will feel like dressing in "modest apparel," as the Bible directs.

These thoughts arose in our mind after reading the following in *Zion's Herald,* for April 4th, 1866:—

THE SUBJECT OF DRESS, AND THE CENTENARY.

Mr. Editor.—As this Centenary year is the period for the accomplishment of many noble projects and praiseworthy deeds, whose object is to bless the world to the latest generation, an occasion that equally interests both sexes, and summons all our energies to co-operate in this undertaking, in addition to what has already been proposed, we would recommend an entire reform in the female dress, by adopting a mode which will comport with the principles of our holy religion. The modest apparel mentioned in Scripture, and worn by our early Methodists, evinces an elevation of mind and character, which is attainable only by a persistent course of self-denial and consecration to God. These virtues were eminently theirs; and by their unmitigated zeal, began and sustained a work which we, their descendants, are pledged to perpetuate in the use of the same means that are employed, in order to become the faithful followers of Christ, and instrumental of turning many to righteousness.

We commend their zeal in life, their triumphant death we would share; but how sadly recreant have many of us proved to our vows. Insidiously has one restraint after another been disregarded, until we find we are being involved in a mist savoring much of earth, and but very little of heaven. We have left our first love, withheld our offerings, and taken the things of God and turned them to our own account; and, like the votaries of the world of fashion, we are walking in a vain show of attire, and display of gorgeous ornaments, giving unbelievers a mystery to solve, while they wander on in darkness. This is a gloomy picture, and we do not like to contemplate it; yet let us do so until sufficiently impressed with its truth, and the necessity of forsaking sin and turning again to the Lord.

The proclamation has gone forth for the sacrifices and offerings of the church. We can devise nothing so judicious, or that would so facilitate this object, as the retrenchment of unnecessary expenses. According to our Discipline, this is no time to encourage superfluity of dress; and this will remain a fact as long as the M. E. church is true to its appointed mission. Let us commence this reform, immediately adding the amount of our superfluities to our sacrifices. Thus may the condition of God's willing poor be ameliorated, that they may not again 'suffer for want of the necessaries of life,' but come with thanksgiving, and lay their gift on the altar."

VISIONS.

We have just received a copy of a work by B. F. Snook, and Wm. H. Brinkerhoff, entitled, "The Visions of E. J. White, not of God." It is a tract of 27 pp., and should be read by those who are not satisfied on the subject. Price 10 cents. For sale at the Crisis office, and by Asa Aldrich, Marion, Linn Co., Iowa.

Bro. Snook writes:—"I have been a minister of the S. D. A. church for near six years, but can be so no longer. Their Visions and 'Third Angel's Message' I cannot indorse any longer. They are too absurd.

"I have been an incidental reader of the Crisis for some time, and now, through your kindness, receive it regularly. I highly appreciate and love its good spirit. I do and must believe that God is with you; though I do not agree with you on the Sabbath question. I believe that christian character is more with God than all outward forms. May God bless you, and aid you in your great and good work. My sympathies are deeply with you, and I hope to meet you in the kingdom of God."

$2000 [illegible] FUND.

For the [illegible] Tracts.

Previously [illegible]	
Arabine Wright	[illegible]
Amelia Andrews	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number of free, 500. Amt. of expense, $1400,00.

Previous acknowledgments	$291.15
W. G. Leavitt	1.00
M. A. W.	.50
H. H. Hemenway (for the poor widow)	1.00
Arabine Wright	1.00
Amelia Andrews	3.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications from persons as teachers or missionaries, should be addressed to the *Corresponding Secretary,* William B. Herron, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer,* George T. Adams, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

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YOUNG PILGRIM POOR FUND.

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200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$58.83
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EUROPEAN MISSION.

Previous acknowledgments	$432.95
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WHY ARE YOU AN UNBELIEVER?

This is the title of a new tract to be issued by the Society in a few days. It is designed for that class of unbelievers who are made such by supposing the Bible to teach the doctrine of eternal torment. It will be found in full on the first page of this week's Crisis. Read it, and give it a circulation among your unbelieving friends. Single 1 cent; postage 2 cents. W. B. H.

BOOK NOTICE.

Thrilling Narrative, by Czechowski, late a Catholic Priest.

A few copies of this work have just been placed in our hands, for sale, for the benefit of the European Mission. Price $1.25 post-paid.

For the World's Crisis.

THE MEMPHIS MISSION.

LETTER FROM BRO. LESLIE.

To the Board of the Am. Ad. Miss. Society.

Dear Brethren:—After more delay than I anticipated when I arrived here, I am at length able to report to you the result of my efforts to find and secure a better field here for our mission work among the Freedmen of the South. But first I would express my gratitude to our heavenly Father for his great goodness in conducting us so safely here, and blessing us so richly and in so many ways since we came; opening to us as he has a door of entrance to this great field of labor, from which we hope to gather many sheaves, even in the short time we have to work. Let us adore him for his great goodness; and, without faltering, go on and labor until the Master calls in the laborers.

On my way here, I providentially met Bro. Himes in the city of St. Louis, and from him learned in regard to his labors here, and the prospects of our contemplated work. I found him somewhat discouraged in regard to our success in Memphis; and, from the information he gave me, I was led to view the prospect as dark and gloomy. Bro. H., however, was quite sick when I saw him, and was therefore unable to impress me favorably with the success of his labors here. He said he had worked hard (and I have here found that he did) without securing a field satisfactory to himself, or such as he thought we ought to obtain for our work. Yet he thought there might be a field here which we could find and occupy to good advantage and with good results. He urged me to press on and survey the ground, and whatever field I found that we could enter, he had no doubt the Society would take in charge. He pointed out to me a number of localities in the city, where, with means, we doubtless could establish schools and meetings, but they were not in his opinion as extensive as we should have, the ground being in part covered by the other societies here.

I have found, since my arrival, that, provided we could secure any or all of *them,* little would be gained; that the jealousy of the other societies would doubtless be aroused, and in our crowded condition at this late period of establishing missions here, they might render all our labors abortive. There was one locality, however, to which he referred me, that I should have taken when I came, if I had had the means to hire the land on which to put up a chapel and schoolhouse; but it has now passed into other hands.

The fields which God has now opened to us are apart from other enterprises like our own; and they are where we can occupy and cultivate the whole ground, if we move quickly and earnestly in the work.

After I got able to go around among the colored people, I visited those first to whom Bro. Himes referred me, and found that he had made many warm friends among them, and had left a good impression upon their minds. The pastor of the African Methodist church invited me to preach for him, and I have done so a number of times. I have preached and spoken wherever I could get an opportunity, with, I think, a good effect.

I have surveyed the ground here, I think, thoroughly; and am now able to state to you the result and prospects, which are, in my opinion, good.

NEW FIELDS OPEN.

There are two fields now open here for us, and it seems to me that God has reserved them for us; for, why they have not been taken I cannot tell, when there is so much anxiety on the part of every society here to occupy the whole ground.

One of these fields is in the southern section of the city, and the other at the northern part. The latter is the broadest, and ample enough for any society to cultivate. Here are many hundreds of Freedmen, women and children, without anything having yet been done for them. I have traveled over this ground many times, and, every time I go over it, I am better satisfied that no place could be found where we can, without hindrance, enter and do the work we can here do. So far as the people are concerned, every thing is ready. They are anxious and pleading for us to come. I have made many warm friends among them, and have no doubt that in a few months I can control these as fully as I did those at Nashville. If we can *first* get started here, there will be no difficulty in holding the entire ground, and teaching without let or hindrance our glorious and blessed truths. There is no influence here now that will work against us. We shall have all the scholars we can teach, and more work than we who are here can do. There is not a more needy people, nor a more darkened spot in the whole South than this. I am satisfied that this is where God has called us to labor, and these are the ones to whom he has sent us; and I fully believe that if we enter with energy and the spirit of the Master into the work, a harvest will be reaped, and in the day of Christ we shall be satisfied with what we have done.

The only thing I have met with (and that is the one great obstacle to the establishment of schools by all societies) is the want of a house and place in which to teach and hold meetings. This difficulty I expected. I have met it before in another section of this State, and am therefore prepared to grapple with it here; and, with God's assistance, expect to overcome it.

Here, as every where else South, every building of every kind is full; or, if there be houses or barns unoccupied, the people who own them will not let them for the purpose for which we want them. Failing to hire these, the only alternative is to rent a lot of land, if we can obtain it, and thereon build such a house for school and worship as we need. This is the way most societies have to do here. This can be done, and done at a less cost in the end than to lease a house already built.

Three days ago, in my travels over this interesting field, I found an old building (a mere shell) without an occupant. My heart leaped for joy, especially when I ascertained that a colored man controlled it. I at once got some four or five other colored men, who had, by my talking with them, become interested in a school, to go with me to see the man in whose possession the building was. We did not find him at home, but his wife said there was no doubt that the house could be had; "for they all wanted a school." I then left it with the men to ascertain if the building could be had; and yesterday I learned that I can have it.

To-morrow (Sunday) I preach in the building, and expect to have it filled with people. I shall speak to them in the morning on their great deliverance from bondage, and what God now requires of them in return for his goodness to them; urging upon them, also, the necessity of knowing what his word teaches, and that they must now learn to read it themselves, or they will be guilty of not improving the privileges given them.

This house is not as central as I should like, but it will be filled to overflowing the first week. It will not hold one fourth part of the number of scholars we shall have come. We shall have to open another school nearer the city proper as soon as a place can be obtained. The building is without windows, and these must be got and put in the coming week, with seats. The floor must also be relaid, and the walls whitewashed. I shall try hard to have the people bear this expense, and hope to succeed. I shall open the school, the Lord willing, in one week from day after to-morrow, April 9th. Sr. Butler will probably take charge of the school, after I get it well started. She will have to walk three miles from where we now board to do so. This she cannot do when the hot weather comes on. (But upon this point hereafter.)

So much, then, will be begun in this great field, which is miles in extent. This school will be towards the outer limits of the field, yet just where a school is as much needed as at any other point, and where the school will be large and full. The people here are almost frantic with delight at the idea of such a blessing.

Now, in relation to the other part of this field, and which is of the greatest importance, it being in the city proper, and including a dense population of colored people, all without help, but fully awake to the importance of sustaining a school as they are able. I have not yet obtained a building here in which to teach or hold worship, but I have the offer of land at a reasonable rent. I have looked to-day at a lot, just where we want it, for sixty dollars a year: size 30 x 40 feet. If we want more, it can be taken on the front for two dollars each additional foot. This, of course, is not in a very popular place, but it is all the better for our purpose. The only objection I have to it is, it is too low for health, provided we connect a mission-house with the chapel, which it certainly will be desirable, if not necessary to do, in order to lessen the expense of our living here. (But upon this also hereafter.)

Now, in relation to the other point of interest, viz: the field open in the southern section of the city. Here, as I have said, is a good field which seems to be offered us. Just where I should have selected a spot on which to locate a school and meeting, the government has possession of a lot of abandoned land, which Gen. Runkle of the Bureau offers me, for *our purpose,* for fifty dollars a year. He will give us a lease of it yearly so long as the government holds it.

In the immediate vicinity, and all around, are many colored people, few of whom go to any school or meeting, and the most of whom could be gathered in, taught, and christianized. I should like to secure this field, also, but not to the neglect of the other at the north of the city. Here we shall have the entire range of a large territory, where we shall neither crowd or be crowded; where none will dispute our claims, or complain that we are intruding upon their ground.

Thus, as briefly as possible, dear brethren, have I presented to you the fields which the Lord has enabled me to find here for our mission. I have not colored the prospect in the least, or sought to give you a more favorable impression of the importance of this field than it possesses. It is truly worth our attention, for there can be no doubt but here are many that can be saved in the day of Christ through our instrumentality. If there be a people here who will receive our message, it is *this* people. Preaching the gospel to them will truly be preaching it to the poor. Giving to them will be giving to the Lord. What we do for them will be done for Christ. Many of them are trying to be his, but they are stumbling dreadfully for want of the light which we have. Shall we give it to them? What I can do will be done, but I am powerless without the means in the form of places in which to teach or gather congregations and Sabbath schools. God help us in this work.

A CHAPEL AND MISSION HOUSE.

Both of these we need; both of these, it seems to me, we must have, or abandon the work here. If buildings could here be found which we could hire, the rent demanded would be so great that I doubt if we could pay it. But none can be found that can be rented for a colored school. I have satisfied myself on this point, having traveled daily over the ground, again and again; and were I to do so, and nothing else, for the next six months, the result would, in my opinion, be the same. It is possible that we might find a house, in a few months, that we could hire to live in; but this even is doubtful, as the houses before vacated are spoken for by other parties who have a knowledge of the circumstances, which we cannot, one time out of a thousand, obtain. Then, northern people are not preferred, in any case.

Again, if we could hire a tenement in which the missionary family could live, it might be so far removed from the school-house that, in the rainy or hot season, it would be nearly impossible for lady teachers to go and come; for when it is rainy here the mud is half-knee deep, and when it is dry the dust is about the same, and, with the heat, is almost insupportable. All societies here that build, connect the dwelling-house with the chapel. By so doing, they save the rent of land on one or the other, as well as expense in building, having but one roof to make for both houses.

PLAN OF A BUILDING.

My plan would be to erect a two-story building; having the lower story for a chapel and school purposes, and the upper one for the Mission family. This would give the family better air, and a place where they could retire less disturbed than on a level with the school room. And as I have said, we should save the rent of land for one building, and the expense of one roof. A building say 25 x 50 feet might be ample enough for the chapel and school-room. Or, if for the school more room was needed, one or two of the rooms above could be used as recitation rooms, or for private classes.

THE COST OF BUILDING.

What the cost of a building of this size and description would be, I have not had time to estimate. Bro. Himes has estimated at six hundred dollars; but I think he is somewhat too low. I however think that eight hundred dollars would cover the expense; and as, in all probability, I could raise something here among the people, perhaps for seven hundred dollars from the Society all might be done. We must take into account the seating of the chapel, which will cost fifty or seventy-five dollars, if not more, including desk, blackboard, writing-benches, etc.

RENT OF LAND.

The land which I have named before as having in view on which to build, provided you conclude so to do, may not be the best I can find, and perhaps we may have to pay somewhat more for a better location; but, so far as the rent of the land is concerned, I think the amount can be easily collected of *the people* for that purpose. I do not think they will be backward in doing all they can in support of the mission, when it once is established, and they see the benefits they are reaping from it. If God pours out his Spirit, as I believe he will, when we get to work with a good corps of devoted, loving hearts, which I hope to have here from the north, then especially will this people do everything in their power to sustain the schools and the worship of God; and much will be done, I have no doubt.

EXPENSES OF MISSIONARIES.

The expenses of your missionaries here are now necessarily great, and cannot be borne long with the salaries they are receiving. Boarding here is very expensive. It is from eight to twelve dollars per week, which we cannot long pay. *This great expense can be saved by having a home provided* by the Society, where the Mission family could board themselves. *One half* of their expenses, so far as *food* is concerned, could be saved. This induces me to urge upon your attention the necessity of a home for us and those whom you under God may send here to labor in this vast field.

MISSIONARIES AND TEACHERS.

I have put *missionaries* first, for I believe without this qualification the other amounts to but little with us as a Society. As teaching is only the means to an end, the end *is to be obtained,* or the means is lost, and had not better be used. Believing as we do that the end of this dispensation is near, the spiritual welfare of this, as well as all other people, is paramount to every thing else; and therefore should be aimed at continually and never lost sight of. Laboring for the salvation of these perishing ones is the primary work of this Society; while their preparation for the judgment is its main object. This being so, those who are sent out here to labor should have the object of the Society in view always; and every thing else should be regarded as simply a means to the attainment of this. Teaching and schools are necessary among this people now, as a *means* by which they can be brought to Christ and a knowledge of the truth; but to make these take the place of the *great object sought,* or substitute them for it, should not, and must not be done. In selecting laborers to come here, *missionaries* should be selected, who can *teach;* but the true missionary spirit should be the *first quality* required, and then a capacity to teach, which is necessary. I have written this that the Board may know what I desire in the persons they may be called upon, under God, to select and send here; as well as to have them understand my views in relation to the work I am here to do.

FUNDS AT HAND.

In order that the work of the mission may be commenced and carried forward, means are required where the work is to be begun. Everything here, as well as at most places, costs something; and nothing can be done or obtained without funds to pay for whatever is to be secured. If we would secure a house, the rent must be paid in advance. If we would obtain possession of a lot of land by lease, the rent must also be paid, in part at least, in advance. If clothing, books, papers, or anything arrives from friends at the North, the freight must be paid on them before we can get them. If we should start a school *out of doors,* books must be bought and the money advanced before we can sell them to the children, and some of them even be given away. And then there are incidental expenses which cannot be avoided here in a work like this any more than at the North. Without something in the hands of the missionary, you will see that he is helpless, and cannot move, even if the most favorable opportunities were presented of securing all that we might desire. With barely enough here to pay for my board from week to week, you will at once see that it is impossible for me to go forward to any great extent in the work which now abounds on every hand.

If we should lose this field now open, it will be because I have not the means to secure it. I am doing all I can to retain it, but others are trying to obtain it, and may, with the means in their power, succeed.

But all is committed to God and you; and I shall pray that he will direct you to do what may be pleasing in his sight, and consequently for his glory. All of which is hastily and imperfectly submitted, by your missionary,

I. I. Leslie.

Memphis, Tenn., Mar. 31st, 1866.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER FIVE.

Bro. Grant:—Since writing my last report, I have been extremely occupied, and have been from home considerable. I have spent much time among the Jura Mountains, and made also a tour to Basle, Berne and Lausanne, to look over the ground and make arrangements for the approaching spring battle. My most important work has been in the little city of Fleurier, and concerning it I will write you a little.

During my lectures in the place of which I wrote in my last report, I became acquainted with a little church of Irvingians, or Irvingites, or, as they style themselves, the "Catholic Apostolic church." The "Angel," "priest," or pastor, treated me very kindly, and manifested much interest in my labors here, as did his church, an intelligent people of good standing in the place. By special invitation, I was present one Sunday morning at their celebration of the mass, and after a separation of sixteen years from the Roman church, I was astonished to see the same ceremonies, with scarcely any variation, that I there participated in; the same ornamental dress is worn, with the cross richly embroidered upon the back. I saw the same consecration and celebration of the unleavened bread and wine; in a word, the same "*sacrifice of the mass*" that Roman priests perform every day, except that it was said in French instead of Latin In addition to the Roman mass, the priest said to the members, in the middle of the ceremony, "Bring your dimes to the altar." They then arose and carried one-tenth of their weekly income to a box in the altar. Formerly, Papists gave tithes to their priests once a year; but this practice has recently given place to a stated salary. I confess that it made my heart so sad to see this Popish mummery, that it was impossible for me to remain till the close of the performance.

Understanding as I do well, the meaning of the pretended "*sacrifice non sanglant*" of the mass, or liturgy, I pity those honest christians who are taken in by that snare of the enemy. This "Angel" of the church was so much interested in my lectures and private scriptural expositions, that he wrote to his bishop, Mr. Geering, of Basle, giving him an account of my lectures, and asking his opinion of the doctrines I preached. I believe the good "Angel" did this with an honest heart and the best intentions. But the crafty Bishop read this letter with an entirely different spirit. He answered it by a long letter in German, which was translated and read to the church, some extracts of which I will send you:

"The denial of the 'sacrament' of infant baptism is evident testimony that this man (meaning me), and the congregation to which he belongs, teach the doctrine of baptism in a very inexact manner. Those who deny the validity of infant baptism, do not consider baptism as an act emanating directly from the power of God and his free grace. They have not seized the fundamental idea of this sacrament, given for the communication of the life in Christ Jesus to humanity under the curse, but would have man bring something by his enlightened reason, and give himself to God, and they make of the sacrament of baptism a human act.... This is certain, and one may be sure that it is the fundamental idea with all who would shake off the doctrine of the sacrament, though they may seek to conceal this fundamental thought, being not themselves enlightened upon the subject.... The divine act is the first and important thing in the holy sacrament, and the approaching of man and his decision to give himself to God comes afterward. In infant baptism, parents and god-parents respond for those of whom Jesus said, "Suffer little children to come unto me." He then denies that in the sacrament of the Lord's Supper there is a sacrifice, but only a commemoration. Do you not see clearly that this is the error of all Protestants? It is strange that a man who has been a Roman priest, who ought to understand all the phases of the Protestant superstition and error in regard to the sacrament of the Lord's Supper as a sacrifice, and who in the Roman church must have celebrated the Lord's Supper as a sacrifice or mass, could throw away this doctrine, as the Protestants for three hundred years have done. That he was not better instructed by joining an American community, is certain proof that those who taught him were not apostles of Jesus Christ. (?) It is the most veritable and certain proof of the Apostatate the Lord has re-established, (?) that in these times the holy Eucharist is re-established in all its purity, after having been profaned by heretics, by superstition, and by sacrilegious disputes. It is natural that with the sacrifice he rejects also the altar and the priesthood, but let him not think to overthrow the priesthood of all christians. If we have no liturgy, we take from christian worship its dignity, and must listen to the prayers of well disposed christians, or to sermons more or less gifted," etc.

The distinguished member of that church who communicated to me this part of the Bishop's letter, wrote me: "Afterward I received with much surprise a visit from the Bishop, who came from Basle expressly to see me. He listened to me patiently, and in expectation of my withdrawing from his church. He possessed great authority and dignity. But he is evidently as a hen whose chickens are being taken from her.... O pray much for him that God may preserve him from thinking evil in his heart. He is much against you. I must desire, dear brother, that you may be here for a while. Mr. Geering thinks to remain here till Monday (Feb. 19); should it seem good to the Lord, he will send you

here; such is my confidence. I feel for you and your mission a singular affection, which I frankly communicated to Mr. Geering. I told him with what joy I heard you speak of the manner in which you partook of the communion. All this is in his eye a great error. O may God defend his own cause, and preserve me from combating with him. He cannot give me a serpent when I ask of him bread. Pray much for me and for us all."

The next day (Feb. 17) I left home for the field of conflict, and the same evening sent a deputation to the Bishop asking him to accept a public discussion with me on the points of doctrine upon which he accused me of being a heretic, Sunday evening. But he refused the discussion, saying it was impossible for him to accept it, without the permission of the Apostle in London (who is the eighth from the days of Irving, and "when the number twelve is complete the end will come, and then the first and last Apostles will together occupy the judicial seat"). (?) Some of the members of his church insisted that he should accept a discussion with me for the benefit of their cause, to whom he answered that he could not, but would send for an Evangelist for that purpose.

Sunday P. M. several of the members of that church were gathered together at the house of the lady who invited me to Fleurier, and while I was speaking to them with much freedom, the servant notified her that Mr. Geering was at the door. She immediately left us and went to invite him in; but he refused to enter the parlor where we were, so she conversed with him some time in another room. When she returned she seemed in much agitation, and asked me with precipitation by what name the sect to which I belonged was called in America. I answered that those who believed in the speedy coming of Christ were usually called Advent Christians, and some Seventh Day Adventists. She said nothing further till the company dispersed, a few minutes afterward. She then told me that the Bishop had received a message from the "Apostle," who prohibited a discussion with me, saying that I belonged to the "*degraded American Advent Millerites.*" . . . . She then politely asked me for information on the subject. I answered that a christian gentleman of the name of William Miller, who had great knowledge of the Scriptures, was the first who preached the doctrine of the soon coming of Christ in the United States and Canada, and his labors were abundantly blessed of God. I told her that there were several Advent bodies in the United States, but none of them called themselves by the name of Millerites.

I lectured Sunday evening, and the four succeeding ones, to attentive audiences, in defence of the cause of God and the honor of my dear American brethren and sisters, thro' whom I have the privilege of preaching in Europe the glad tidings of Jesus and his approaching Kingdom, but not masses, Dimes, infant sprinkling, etc., etc. I closed my lectures in Fleurier the 22d of February, by a sermon on the sacrifice of the Mass, which under the circumstances it seemed to me my duty to deliver. I send it to you, and you may publish it if you think best.

The seed sown in Fleurier seems to be abundantly blessed of God. Dear Bro. Coulon, pastor of the National Church, and his highly intelligent and excellent wife, are much interested in the soon coming of our Lord. As they understand the English language, they have learned some of our Advent hymns, which they are very fond of singing. They are loving-hearted christians. While I was at Fleurier, he gave a very excellent and interesting lecture for the benefit of the Freedmen of the United States, and considerable money was contributed. Much money has been raised by the churches of Switzerland for their benefit. May God bless them for thus remembering his poor children.

There are several families in Fleurier who have received with joy the evidence of our Lord's soon appearing, and are striving to overcome. Of these is a German brother, an excellent man, in the prime of life, who is well educated in the German and French languages. He desires to consecrate himself to the work of spreading abroad the glorious tidings, which he believes with all his heart. I expect he will accompany me in a tour which I purpose to make soon to Germany, and perhaps as far as Holland.

Bro. Geymet has just returned to Italy to labor. Dear brethren and sisters, pray for this dear young brother, that God may sustain him and make him instrumental in accomplishing much good in that land in which the powers of darkness have held such sway.

I trust you will remember us in your prayers. Your faithful brother in Christ,

M. B. CZECHOWSKI.

Grandson, Canton de Vaud, Suisse, March 21st, 1866.

Voice of the West, please copy.

For the World's Crisis.

REPORT OF THE R. I. AND E. CONN. QUARTERLY CONFERENCE,

HELD AT EAST KILLINGLY, APR. 4TH TO 8TH.

The conference commenced Wednesday evening with preaching by Brn. Thomas and Damman.

Thursday, 9½ A. M. After an interesting social meeting, and the appointment of a committee to arrange for preaching during the conference, delegates from various churches gave in their reports.

Bro. D. V. Corey reported the East Killingly church. Brn. Noka and Hopkins had recently labored there. Two had been converted, and two reclaimed from wandering, as the result. Regular prayer meetings had been re-established there evenings during every week. Omens for good were manifest.

Bro. N. Shumway reported the Danielsonville church as about the same as at last conference. Had preaching most of the time. The new chapel was progressing rather slowly.

Abington church, reported by Bro. Wade. Brn. Morse, Noka, Bellows, Chapman, and Streeter, had preached the word. Meant to keep the light burning. Had not followed cunningly devised fables in making known the coming of the Lord. Sabbath school had suffered during the winter, but should now revive it.

Central church, reported by Bro. E. Bellows. Scarcely alive. Have now established a permanent prayer meeting.

River Point, by Bro. Durfee. Membership scattered by the burning of the Arctic Mills. Had paid the debt on their chapel, and raised funds to paint it. Prospect encouraging.

Exeter church, reported by letter. Elder Edwin R. Wood, pastor. Few prayer and conference meetings. Five had decided to keep the seventh day as a Sabbath. . . . [illegible]

Lafayette, by letter. A few willing to bear the burden and heat of the day, and labor for the cause of Christ. Preaching twice a month, by Bro. E. R. Wood.

REPORT OF PREACHERS.

A. Durfee. Have not confined my labors to any one place. Have preached at Natick, River Point, Pontiac and Mohegan. Often dissatisfied with my own labors, and want more deep, heart work in saving men.

H. F. Carpenter. Have closed my labors with the church at Rutland, Vt., where for two years my relation to that church has been most pleasant, and where I have been well cared for by some noble hearts, who love to sacrifice for the gospel's sake. I have now moved to Danielsonville, Ct., and hope and expect to see some fruit unto the glory of God.

E. Bellows. Labors limited by the sickness of my family. Am not discouraged in doing my Master's will. Our race is short. Loved Jesus' coming in '44,—love it better now.

D. O. Hopkins. Had labored at Comer Hill. Twelve had been converted. Nine baptized. At Chestnut Hill some good had been done. Expect to baptize two next Sunday.

D. V. Corey. Had labored at Chestnut Hill.

V. P. Simmons. I need a better experience in my own heart, before I can feel like preaching. I preached once at last Conference.

A. Damman. Had labored mostly at New Bedford, with Brn. Hook, Piper and Thomas. In New Bedford and Fair Haven, two hundred had professed faith in Christ, and seventy-nine had been baptized.

J. W. Thomas. Have been in New Bedford and Fair Haven most of the time. Have gained a net experience by my connection with the revival at New Bedford. I expect to return to Fair Haven church, which has reorganized, and unitedly desire my labors for the present.

Adjourned till to-morrow at 9 A. M.

Friday, 9 A. M. The clerk being absent, Bro. J. W. Thomas was chosen clerk *pro tem.*

The following resolution was offered and adopted for discussion, viz:

Resolved, That in the opinion of this conference, preachers and lay members ought to labor with greater energy, and possess more wisdom, and more of the harmlessness of the dove, in order to build up one anothes in the most holy faith, and successfully win souls to Christ, and to keep them in the love of God.

Resolved, That the eleventh article of the constitution be suspended. *Passed.*

Moved, That Bro. J. W. Thomas be ordained at this conference. *Carried.*

On motion, the conference adjourned its business session to attend to the Freedmen's Mission.

The treasurer of that mission reported $60.25 pledged, $37.00 of which had been collected and forwarded to the General Advent Mission for the Freedmen, according to directions given at the last conference. This report was accepted and adopted.

Subscriptions were now solicited, and $21.50 more were soon pledged, and a goodly part paid over to the treasurer.

Moved, That the funds be kept in the treasurer's hand, till, by inquiry, we can ascertain how and when we can most profitably apply it for the freedmen's aid. *Carried.*

Meetings for worship and dispensation of the word were continued over the Lord's day, during which Bro. J. W. Thomas was ordained for the ministry, by the laying on of the hands of the presbytery.

Circumstances rendering it impossible for the clerk to be present at the meetings o Saturday and Sunday, he cannot fully speak of them; but he has no doubt but that they were both interesting and profitable; and that they will result in much good to the little flock at Chestnut Hill. We are happy to say that nearly all the sessions of the R. I. and E. Ct. conference have been followed by a revival interest in the places where they were held. May such results continue.

H. F. CARPENTER, Clerk.

LIFE SKETCHES.

A new edition has just been issued, and those who have subscribed and paid will be supplied just as soon as it can be ascertained who have been supplied, and who have not. As some copies have been sent directly from Boston during Mrs. Mussey's absence, it may be difficult to tell the whole number who are yet unsupplied. Will not those who are expecting copies, whether paid for or not, please send their names *immediately*, and money if they have not already paid, and they shall receive the books by return mail. Price $1.00, postpaid.

Quite a number have received copies which are not yet paid for. Will they not send in the money immediately? Sr. Mussey needs every cent due her to pay for the present edition. Now who will send in their names and money, or the names of their friends, and thus enable Sr. M. to dispose of the whole edition at once, pay her bills, and pay her for her trouble in the past?

Those sending money now due, address Mrs. ABIGAIL MUSSEY, Crisis Box, Boston, Mass.

Those who wish for books, address *E. P. Woodward* (Crisis Box), Boston, Mass.

For the World's Crisis.

TO THE YOUNG CONVERTS.

It is good to hear of so many giving their hearts to God. A word to you, as you are about to start on this journey. Have you counted the cost? if so, you will come out all right when the war is ended; so we bid you welcome to the ranks. Yes, we bid you welcome to a good share of persecution, if you live godly in Christ Jesus. We promise you that the enemy will be on your track, but if you resist him he will flee from you; we promise you that you will lose your reputation and be looked down upon by this wicked world, and you will be called foolish. It is a self-denying, cross-bearing way. Will you go? You say yes. Then we promise you still farther that you will meet with many things to try your patience; but look to Jesus. It will all do you good. We ask again, will you go through? If you are bound to go through, and have not been making any boys' trades, we promise from God's word that Jesus will be with you in every trial. He will never leave nor forsake you. You will have an hundred fold here, and in the world to come life everlasting. A bright crown will be yours, and you will drink from life's pure river, walk the golden streets, and have the privilege of seeing our blessed Redeemer. You will also see all the dear saints that ever lived. You will have everything that is good. We promise you our [illegible] good. We will go with you [illegible] helping us.

We ask in conclusion, will you face the storm? If so, you will have a share in all the good things here, and in the world to come eternal life. It will pay. So be of good cheer, it wont be long. Look to Jesus, and not to cold-hearted professors, that are almost ready to give up the war. Take courage. You have started on a good journey; one which, if you are faithful, will end well. May God help you to be honest, humble and good, that Jesus may say to you in that day, "Come ye blessed of my Father." May God grant you grace in every time of need, is the prayer of your brother.

Concord, N. H. JOHN T. KIMBALL.

Correspondence.

From Bro. H. Cushman.

BRO. GRANT:—It is now just a year since I formed an acquaintance with your paper. It is the most interesting paper I ever read. I have been a believer in the Advent message since 1838. I embraced the seventh-day views in 1851, and took the *Review* four years. I gave up the seventh-day Sabbath in 1863, choosing Christ rather than Moses; "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. . . . For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain."

I think there is enough in the word of God to convince any rational being that a man is saved through the death and sufferings of Christ, and not by the law. There is a great deal that might be said upon this subject, but I will forbear. Bro. Thompson and myself have been holding some meetings in the town of Adams, and some seven or eight have embraced the Advent message, and are now proclaiming the speedy coming of Christ. The work is still increasing. Oh may the Lord lead them by his Spirit into all truth.

Monroe, Mich. HORACE CUSHMAN.

From Sr. A. E. Smith.

BRO. GRANT:—The day I wrote you last I was taken to my bed with inflammation of the lungs, and was very ill indeed for ten days; but the Lord has heard the prayer of his people, and raised me up once more, and put me in the field again. I am now at this place, holding a week's meeting, to build up and strengthen the things that remain, and try to bring others to Christ. This mission is doing well now. I think we have passed through our heaviest trials. Four rose for prayers last evening, and the whole congregation seemed to be melted to tenderness. I think the rowdies have come to the conclusion to let us alone, as none have come to trouble us this time. Truly we had a day of peace and joy in the Holy Ghost last Sabbath. Praise God for the victory through Christ, who is able to do all things.

Hackensack, N. J. A. E. SMITH.

Summary of News.

FOREIGN.

Liverpool April 7th, Queenstown 8th.

The Austro-Prussian question was unchanged. Prussia is reported to be in a continued uncompromising attitude. The Emperor of Russia has sent two notes to the sovereigns, it is reported, tendering mediation.

The political excitement on the German question, it is said, runs high in Paris, and it is positively reasserted that France is quietly getting an army of observation together and strengthening her garrisons. The minor German States were arming.

DOMESTIC.

New York, April 17. A special dispatch, dated Eastport, to-day, has the following:

"A schooner, loaded with arms, consigned to B. Doran Killian, was seized on her arrival here this morning, but after several hours' detention, was released. Instructions have been received from Washington to strictly enforce the neutrality laws. A large delegation of Fenians arrived to-day."

A special dispatch, dated Montreal, has the following: "A government detective, who has just made a trip on the American side of Lakes Erie and Michigan, reports that the Fenians have fifteen vessels, besides schooners and transports, loading with field artillery, equipments, stores, etc. He also reports large shipments of arms to frontier points and unusual activity in Fenian circles along the frontier."

A special dispatch to the *Herald*, dated St. Andrews, N. B., has the following:

"There is much excitement here. Volunteers are flocking here from all quarters. The Lieut. Governor and suite are expected here this evening. A regiment of regulars, two companies of artillery, and one of engineers, will be due here to-morrow. Business is almost entirely suspended. The New-Brunswick House of Assembly, yesterday, adjourned for a month. It is said positively that under the new government the *habeas corpus* will be suspended.

New York, April 19. Last evening a large meeting of the Roberts-Sweeney Fenians took place at Cooper Institute. Addresses were made by Mr. A. L. Morrison of Missisouri. Mr. Roberts stated that this was the last public meeting to be held by his party before the final blow for liberty would be struck.

New York, April 19. The disease on board the steamer Virginia is pronounced a marked Asiatic cholera by the Health Officers. She remained at the upper quarantine until 11 o'clock to-day, when she went to the lower bay. No communication is allowed between her and the shore. Arrangements are making to remove all passengers from the ship to-morrow. It is said there will be no danger of the disease reaching the city from the vessel.

The cholera appeared when the vessel was eight days out, and from one hundred to two hundred persons were attacked, of whom thirty-seven died and twenty-one or twenty-two are now sick, eleven of which are doubtful cases. All the other passengers are reported convalescent. The disease is entirely among the steerage passengers, a large proportion of whom are Germans, and it is supposed that they brought the cholera on board. The mortality among them has been greater than among the Irish or German passengers.

It is mentioned as a singular circumstance, that the disease broke out in about the same place on the ocean at which the passengers on the England were attacked.

April 21. Reports from quarantine state that five new cases of cholera occurred yesterday. Ten were buried yesterday. Five more died last night and sixty-seven are now on hospital ships. The above are by passengers per Virginia. The steamship England arrived to-day. Passengers and crew are all well. One hundred and fifty deaths occurred at Halifax. She will be rigidly quarantined.

April 22. It is stated that the cholera is increasing on the steamship Virginia at a fearful rate, thirty-three new cases having occurred. The hospital ship at quarantine is capable of holding only seventy-five persons, and there are sixty-seven now on board. No other accommodations have as yet been provided.

It is reported that no less than three hundred pulpits in New England are vacant for want of proper support, and that eight hundred are so poorly supported as to yield barely subsistence to the clergy.

PROPHECY OF THE POPE.—A story is going the round of the [illegible] with a high Spanish [illegible] [illegible] says:—"Unfortunately, it is to be feared that the year 1866 will be one in which a great deal of blood will be shed. The fire of the demagogues will burst forth in many parts of Europe; however, this dreadful conflagration will have finished in 1867, when peace will be re-established. Rome will view with grief a second edition of the scenes of 1848, and the Pope will be compelled to abandon the City of the Church as a fugitive. In 1867, when the Pope returns to the Vatican, (?) a grand council will be assembled, and the centenary of St. Peter will be celebrated. In 1868, you will be present at my funeral."

THE FENIAN WAR.—Campobello, the island where parturient Fenianism is expected to give birth to the long-heralded "Irish republic," is a narrow piece of land, stretching north and south, at the entrance to the Bay of Fundy and at the mouth of the river St. Croix. It is only ten miles long and nowhere more than three miles wide, and is owned entirely by J. J. Robinson, a retired captain of the British navy, who lives at the village of Welchpool, the only settlement of consequence on the island. Welchpool is only three miles from Eastport, Me., and has a fine harbor. The island belongs to New Brunswick.

THE MARSHALL HOUSE.—The proprietor of this establishment, No. 10 Marshall Street, Boston, offer to the public a house where there is no drinking, and the company is always respectable and orderly. On the ground floor there is a restaurant, kept on the European plan. The house contains fifty lodging rooms, and Mr. Wadsworth is a polite and obliging landlord, whose moderate charges are suited to the times.

☞ A Committee of the Chicago Academy of Sciences report that they find trichinæ in the muscles of twenty-eight hogs out of the one thousand three hundred and ninety-four examined, and they conclude that in the hogs brought to Chicago one in fifty is affected with trichiniasis, in a greater or less degree. As a security, the Committee say it is simply necessary to cook the meat thoroughly.

☞ There is a great revival of religion in progress at Springfield, Illinois, under the direction of Rev. Mr. Hammond. Three meetings are held daily in the State House, which are attended by thousands, and converts are numbered by hundreds. Mr. Hammond has been permitted to hold meetings in the jail, and the result is that more than one half of the prisoners have been converted.

The Cincinnati Gazette says that pure "Essence of Coffee" is now made in that city out of the "cheapest, dirtiest and nastiest molasses," which is boiled until it ropes, cooled in pans, and when hard, broken up and pulverized. Ground rye is then mixed with it, after which it is boxed up, each box being sold at eighty cents, and labelled "Pure Essence of Coffee."

☞ The boys of the Grammar schools of New Bedford have organized themselves into a society for the suppression of profanity and vulgarity in their schools; have drawn up a regular constitution and by-laws, and mean to make the organization thus begun a powerful and efficient instrument of good.

☞ A large number of capitalists and others assembled at Philadelphia on Thursday, to witness the process of making paper out of wood. A poplar tree, taken from the hill-side, was converted into a clear, white, soft paper in the space of five hours, to the surprise of all present.

☞ A Florida paper asserts that the yellow fever is prevailing at Key West at a considerable extent, and that the regular troops stationed there are to be removed to Tampa in consequence.

Obituaries.

STEERE.—Died in Harmony, R. I., April 14th, after a short but very distressing illness, my father, Hosea Steere, in the eighty-second year of his age. He sleeps in Jesus. MARTHA STEERE.

ORTON.—Died in Blackinton, Mass., April 5th, 1866, our father, Philander Orton, aged sixty-three years, seven months.

Words of comfort were spoken on the occasion by Bro. Wm. J. Blanchard, of Savoy, Mass., from 1 Cor. 15: 49. EDSON NORTON.

Notices.

Dedication and Organization of a Freedmen's Church.

The Lord willing, there will be a dedication of a hall, fitted up for a Freedmen's church, So. East corner of 3d St. and Washington Avenue, a few steps from the post-office, Sunday, Apr. 29th, 1866.

Also, same day and place, there will be an organization of an African church, composed of freedmen, upon the gospel rule of taking the Bible as their only rule of faith and practice.

Also, on Monday evening following, Apr. 30th, a colored school for adults will commence, to be kept five evenings in each week, conducted by Sr. D. K. Prescott, assisted by her sister, Francelia F. Curtis.

A Bible class for adults and children will be organized for the Freedmen, Sunday, May 6th.

Thus far, brethren and sisters, you may rely upon, if the Lord will. If there is any good news for you in prospect, you must wait till seeming facts become facts; for I do not like smoke without fire. The few white brethren and sisters here are with me fully, and are doing their share of the work as instruments of God. H. K. FLAGG.

Notice of the Iowa Miss. Tent.

Those in the West who wish Tent meetings will please make arrangements without delay. There is to be a Tent meeting in Butler and Floyd Co., Iowa, and I am to visit Minn. I can be engaged by the different kinds of Adventists who need Tent meetings till the tent is paid for, whether I preach much or not. Address Elder PETER S. DETO, Strawberry Point, Clayton Co., Iowa.

Other papers please copy.

Notice.

All preaching brethren wishing to come to Springfield, Mass., to preach, will please correspond with THOMAS H. WEAVER.

Notice.

Preaching brethren desiring to preach to the church in Yalesville, Conn., will correspond with Geo. A. Marble, that there may be no conflicting appointments. GEO. A. MARBLE.

Notice.

There will be a conference in Manchester, N. H., in the Advent Hall, Merchant's Exchange, in connection with our yearly feast, to commence Thursday evening, April 27th, and hold over the following Sabbath. The Lord's Supper will be eaten on Sunday evening, April 30th. All are invited. S. W. BISHOP.

Notice.

What church in New Hampshire would like to have the next quarterly session of the New Hampshire State Conference held with them, which by vote is to commence on Thursday, previous to the first Sunday in June? Will you write me relative to it, and direct to East Boston, Mass., so that due notice may be given of the same? A. W. SIBLEY, Secretary.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. I expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. WM. SHELDON.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauque Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N.Y. CHARLES [illegible], Bap. Minister.

Notice.

A. Flanell has issued a tract containing evidences from the types of the year and season of the year for the coming of our Lord. It will be sent free of charge to all who send their address.

Notice.

Eld. C. Goodrich has changed his residence, in East Boston. He now resides at No. 69 Marion Street. Will correspondents please direct their letters to No. 69 Marion Street, East Boston, Mass?

Appointments.

☞ We would say to our preaching brethren that to [illegible] early as TUESDAY MORNING, as our paper goes to press [illegible], otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, Boston, corner of [illegible] and [illegible] Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

J. O. [illegible] . . . . Sunday, March 11th and onward as the Lord directs.

EAST BOSTON.

Meetings every evening this week. Bro. Damman will preach Sunday the 29th.

Charlestown, Mass., (69 Main Street), Sunday, April 29th, at 10½ o'clock A. M., and 3 and 7 P. M. WM. C. THURMAN.

Lawrence, Mass. . . . . Sunday, April 29th J. COUCH.

Natic, R. I. . . . . Saturday evening, April 28th and Lord's day, 29th.
West Haven . . . . April 30th
Oceanport, N. J. . . . . May 1st through the week, and over the following Lord's day. MILES GRANT.

CONCORD, N. H.

Wm. Sutherland . . . . April 29th
John Couch . . . . Sunday, May 6th
Geo. W. Brown, from Elliot, Me. . . . Sunday, May 13th
Miles Grant . . . . Sunday, May 20th
Charles Ramsey . . . . Sunday, May 27th
Timothy Cole . . . . June 3d and 10th

Concord, N. H., (corner of Centre and Green streets) Sunday, May 6th.
Warner, Tuesday and Wednesday evenings, May 15th and 16th.
Bradford, (Pond meeting-house), Thursday and Friday evenings, May 17th and 18th.
Canaan . . . . Sunday, May 20th GEO. W. BROWN, of Portsmouth, N. H.

[Bro. Brown goes this trip by my request. Brethren will please bear in mind that there are *two* George W. Browns, and *this is not the other one.* H. MUNGER.

Haverhill, Mass . . . . Sunday, April 29th A. W. SIBLEY.

Portland . . . . Sunday April 29th and May 6th and 13th. TIMOTHY COLE.

West Abington, Mass . . . . Sundays, April 29th C. C. RAMSEY.

Freeport, (Swamp school-house) . . . . Sunday, May 20th R. R. YORK.

Warner Gore . . . . Sunday, April 29th and longer if duty requires.
Schoodac (school-house) . . . . Sunday, May 6th C. W. SARGENT.

Bradford, N. H., (Pond meeting-house) . . . . May 6th WM. WALKER, 2d.

River Point, R. I. . . . . Sunday, May 6th J. T. DIXON.

Cheshire Street, Ct. . . . . Sunday, April 29th B. HITCHCOCK. LUTHER BOUTELL.

Springfield, Mass . . . . Sunday, April 29th DR. A. M. HIGGINS.

Pleasant Valley, Ct. . . . . Sunday, April 29th W. N. PILE.

Newark, N. J. . . . . Lord's day, April 29th SAMUEL CURRY.

Rome (Tellery school-house) . . . . April 29th
Belgrade (meeting house) . . . . May 13th
Rome (Town House) . . . . May 20th H. B. SEVEY.

Haverhill, Mass . . . . Monday evening, April 30th
Dover, N. H. . . . . Wed. eve., May 2d
New Durham . . . . Thursday eve, May 3d
Alton Corner . . . . Friday eve, May 4th
Baccoonborough . . . . Saturday eve, May 5th and over the Lord's day.
Exeter, N. H. . . . . Lord's day, May 13th A. ROSS.

Abington, Ct. . . . . Sunday, A. M., April 29th
West Woodstock, Ct., at 5 o'clock, Sunday, P. M., April 29th.
Abington, Ct. . . . . May 6th
Danielsonville, Ct. . . . . May 13th
Bristol, Ct. . . . . May 20th
Hartford, Ct. . . . . May 27th
If any in the vicinity of Bristol or Hartford desire evening appointments while I am in Western Connecticut, write me at Danielsonville, Ct. H. F. CARPENTER.

Salisbury, N. H., Methodist Chapel, South Road Village, Sabbath, April 29th. T. M. PREBLE.

Cheshire, Ct . . . . Sundays, May 6th and 13th CHAS. E. PIPER.

South Berwick, (Central Hall) . . . . Sunday, April 29th THOS. M. LATHAM.

RICHMOND, R. I., (CLARK'S HALL.)

M. R. Phetteplace . . . . Sunday, May 13th
Augustus Durfee . . . . Sunday, May 27th

Harwinton, Ct. . . . . Sunday, April 29th O. D. WOODRUFF.

Guilford, Ct . . . . Sunday, April 29th WM. H. FISHER.

West Falmouth, Me. . . . . April 29th
Shall have a conference meeting in the meeting-house, Saturday 28th, P. M., 2 o'clock. Probably Bro. York will be with me. I. C. WELLCOME.

South Windsor, Ct . . . . May 5th and over Sunday.
Agawam, Mass . . . . May 13th GEO. A. STREETER.

Warner, N. H., Sunday, May 13th, at the school-house in Bro. Hamphill's District, about one mile from Waterloo school-house. SIMEON ROBY.

Lovely Street, Ct. . . . . Sunday, April 29th
Pleasant Valley . . . . Sunday, May 6th
Yalesville, Ct. . . . . Sunday, May 13th
Bristol, Ct. . . . . Sunday, May 20th
Cheshire Street, Ct. . . . . Sunday, May 27th S. WOODRUFF.

PLEASANT VALLEY, CT.

Seth Woodruff . . . . May 6th
R. Williams . . . . May 20th
Lovely Street, Ct. . . . . May 13th WM. J. RIPLEY.

East Farnham, (Bull school-house), Friday, 4 P. M., May 11th.
Stukeley, (near Lewis Brown's), Saturday, 4 P. M., May 12th.
At the Sargeant school-house, 10½ A. M., Sabbath, May 13th.
At the Lake, a quarterly meeting, commencing on Saturday, at 2 P. M., May 19th, and continuing over the Sabbath. Let all interested attend. C. P. DOW.

EAST BOWDOINHAM.

R. R. York . . . . Sunday, May 6th
H. D. Reed . . . . Sunday, May 20th

Richmond, (Reed meeting-house, with Bro. H D Reed), Sunday, May 13th. R. R. YORK.

Wallingford Farms . . . . April 29th
Winsted . . . . May 6th
Seltico . . . . May 13th R. WILLIAMS.

North Adams . . . . Sunday, April 29th E. MCCULLOCK.

Manchester . . . . Friday evening, May 4th
East Canaan, N. H., (baptism) . . . . Lord's day, May 6th
Manchester . . . . Lord's day, May 13th C. C. STEVENS.

Lorrain, Jeff. Co., N. Y., Red school-house, Sunday, April 29th, at 10½ A. M., and at the Lily school-house in the evening of the same day.
Glenmore, N. Y. . . . . May 3d and 4th
New London, (as Bro. Wm. Morrill may appoint), Sunday, May 6th.
Redfield Square, N. Y. . . . . May 17th and over Sunday, May 20th.
West Martinsburg, N. Y. . . . . May 22d and 23d
Copenhagen, N. Y. . . . . May 24th C. H. WILLIAMS.

West Barre, Orleans Co., N. Y. . . . . Sunday, May 6th
If any brethren wish me to hold meetings with them on Sundays of the coming summer, let them correspond with me at Dansville, N. Y., as I am at liberty to go wherever the door opens for me. F. BURR.

Coventry, R. I., (at Central Baptist Church, between the Anthony and Washington Mills), Sunday, April 29th. PETER NOKA.

Portsmouth, N. H. . . . . Sunday, April 29th J. G. SMITH.

New Britain . . . . Lord's day, April 29th RANDOLPH E. LADD.

Square Pond, Ct. . . . . Sunday, April 29th (Baptism in the afternoon.) P. S. BUTLER.

New York, (Cooper Institute) . . . . April 29th
My appointment at Oceanport, N. J., is withdrawn. WM. STUART.

Concord, N. H., (Angelus Hall), Lord's day, April 29th R. [illegible]

Springfield, Mass., Barnes' Block, Lord's days, May 6th and 13th, and through the week intervening. SAMUEL CURRY.

Melvin Village (for baptism) . . . . April 29th
Pascoag [illegible], (where Bro. [illegible] may appoint), May 6th.
[illegible] . . . . May 13th T. W. [illegible]

Worcester . . . . May 6th
[illegible] . . . . May 13th
New Haven, Ct. . . . . May 20th
Hartford, Ct. . . . . May 27th
[illegible] . . . . June 3d
[illegible] . . . . June 10th
Hartford, Ct. . . . . June 17th
Warehouse Point . . . . June 17th J. S. WHITE.

Concord, N. H. (Angelus Hall) . . . . May 6th
[illegible], N. H., (Methodist District, where Bro. Smith may appoint) . . . . Sunday, April 15th JOSEPH PINKHAM.

East Canaan . . . . Saturday evening, April 28th and Sunday 29th. C. H. WILLEY.

J. H. P. VARNEY.

Worcester, Mass . . . . Sunday, April 29th H. MUNGER.

Exeter, (Chamberlain school-house) . . . . April 29th
Brewer, (as brethren may arrange) . . . . May 6th
Levant, (Kenniston's Mills) . . . . May 20th
Sebec, (near Bro. Harriman's) . . . . May 27th I. K. LOMBARD.

Thomaston, Ct. . . . . Sunday, April 29th
Wrightsville . . . . evening, May 6th GEO. L. TEEPLE.

Darien City, Genesee Co. (as Bro. Henry Sharrock may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. B. C. Simonds, at 4 P. M. same day. C. P. SWEET.

South Reading . . . . Sunday, April 29th C. GOODRICH.

Salem, Mass . . . . Sunday, May 6th L. BOUTELL.

Orford, Quinttown, N. H. . . . . April 29th
Pomfret, Vt., (as J. Harrington may appoint), May 6th L. C. GLAZIER.

Richmond, R. I., (Clark's Hall), Saturday evening April 28th, and Sunday, 29th, day and evening. L. R. OTIS.

Champlain (Village), N. Y., & M. . . . . April 29th
Montreal, C. E. . . . . May 6th G. W. STETSON.

Biddeford, Me . . . . Lord's day, April 29th C. C. STEVENS.

West Hoosic, (Advent Chapel) . . . . April 29th WM. J. BLANCHARD.

Business.

TO CORRESPONDENTS.

W. L. Himes—The Young Pilgrim has been sent as ordered.

M. M. Weaver—T. T. F., Manchester, N. H.

A. W. Gage—Paid to No. 554.

S. B. Ensign—Have no English Bibles with references between the verses.

Mrs. W. Thrall—E. Hitchcock credited in No. 550.

E. Burton—The price of the Lyre you will find in the book list, on the last column.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 551. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—H A Wood 571, E Small 568, T Austain 564, M Kimball 542, J V Young 571, E M Kingsbury 571, A Shaw 553, A S Barber 600, M Dore 560.

$1.25 each—S Dodge 572, H M Oyer 580, P M London 569, C Smith 576, J H Lang 531, W Gladden 576, J L Roberts 586, S J Henderson 576, W S Chandler 571, J. B Adams 574, T R V Bradley 600, J B Mooney 572, M. Curtis 578, E W Ager 574, E Seal 580, S J Buswell 556, J C Shorey 577, M M Hazard 572, M O Dunham 571, F E. Morrill 574, J. Hogan 576, A. Cooms 576, H. Veasey 576, O Pease 592, S B Saxton 579, H A Brown 573.

$2.00 each—E. Stowe 651, L. Tiffany 682, B. Moody 589, A Douglass 595, E Britton 539, P Morgan 573, C E Gierlow 631, L Orcutt 575.

$2.50 each—S. Rogers 611, M. Farnham 606, W. H Kimball 583, H W Norville 607, M J Groton 602, M Swallow 672, H Johnson 602, C E Burke 581, C C Barker 602, J Hutchins 563, J C Hutchins 606, D A Brown 600, L H Van Spanckeren 593, J Mitchell 601, J Moore 593, M H Dorr 603, I Jillson 642, E H Jillson 679, E A Little 607, S P Vickery 525, C W Ellwood 602, J Harriman 602, D Hodge 596, E Green 602, E Mabey 601, I M Ware 599, H W Hammonds 594, H Cornwell 602, C F Whittier 602, J Hurd 606, H Burrell 571, P Tucker 598, V B Moore 602, H F Paul 607, M E Munsey 602, T A Moulton 602, E E Dalton 602, E Stimpson 602, L. A. Tucker 602.

$3.00 each—N H Berry 612, A. F. Pawley 538, E. T. Day 560, J Quimby 516, J Ray 601, F S Bradford 517, D Taylor 619, C Carpenter 598, C Bond 608.

Various sums—P S Ainsworth $1.68, 562; E. Dexter $3.60, 572, T. Witham $9.00, 572; M. J. Pierce $1.50, 600; C H Aborn $3.45, 551; I E Gillespie 25c, 559; L. Wallingford 50c, 560; W W Cheadle $2.25, 587; N. A. Brooks $1.50, 563; H Foster $5.00, 577; H. B. Dunlap 50c, 551; E Wetmore $1.50, 608; E Orton 85c, 551; S. Orton (No. Pownal, Vt.) 95c, 560; W Holsinger 55c, 556; S Pray $3.60, 581; H Babbitt $5.00, 525.

FOR BOOKS AND TRACTS.

H M Oyer 83c, M M Tower 83c, J A Burnham $5.00, P S Ainsworth $8.32, M. A. Georgia 50c, S J Buswell $2.10, I E Gillespie $1.75, C C Baker $1.00, E Hutchins $1.00, G L Wilson $1.00, W. W. Cheadle $1.75, P. Ramer $3.50, W H Nevers 30c, H M Bryant $7.20, W S Raymond $1.00, E Dodgson 40c.

BOOKS AND TRACTS SENT.

BY MAIL.—P S Butler, J S Whitcar, W S Raymond, J S Burnham, M M Tower, H M Dyer, C C Barker, I M Raynor, S J Buswell, I E Gillespie, G L Winslow, S Ramer, P Ramer, W. W. Cheadle, W. Holsinger, M. McCulloch, E Dodgson.

BY EXPRESS—H M Bryant, P S Ainsworth.

LETTERS RECEIVED.

E Hutchins, L Taylor, A E Smith, W L Carroll, I I Leslie, C E Clark, A Lewis, J Croffut, S Whitaker, O W Stetson, L M Britton, I C Wellcome, L Boutell, M Wood, W A Penn, S Curry, L C McKinstry, P Eaton.

POST OFFICE ADDRESS.

Dr. I. I. Leslie—Box 634, Memphis, Tenn.
H. K. Flagg—St. Louis, Mo.
Martha S. Butler—Box 634, Memphis, Tenn.
Francelia F. Curtis—149 North Sixth St., St. Louis, Mo.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Anna E. Smith—Missionary among the colored people. After May 1st, No. 492 Second Avenue, between 27th and 28th streets, New York City.
H. F. Carpenter—My address hereafter will be Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
Eld. A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
B. H. Couch—Concord, N. H.
R. J. Whitehead—Wallingford, Ct.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
J. K. Bellows—364 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—Boston, Mass., Crisis Box.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
Wm. A. Penn—Pulaski, Oswego Co., N. Y.
W. Sheldon—Baraboo, Sauk Co., Wis.
R. Munger—*Chicopee Falls, Mass.*
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver.—Westfield, Mass.
Maria Mathews Weaver.—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
N. P. Nason—North Haven, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
W. H. Fisher—16, Hanover Street, Boston, Mass.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—After March 20th, Springfield, Mass., 67 Cedar St.
L. C. McKinstry—for a week, Boston, Mass.
C. I. Deye—Richland, Kalamazoo Co., Mich.
Eld. Jacob Wilbur—Box 94, Janesville, Rock Co., Wis.
G. W. Stetson—Coopersville, Clinton Co., N. Y., until further notice.
S. S. Brewer—Newark, N. J., till further notice.

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here; such is my confidence. I feel for you and your mission a singular affection, which I frankly communicated to Mr. Geering. I told him with what joy I heard you speak of the manner in which you partook of the communion. All this is in his eye a great error. O may God defend his own cause, and preserve me from combating with him. He cannot give me a serpent when I ask of him bread. Pray much for me and for us all."

The next day (Feb. 17) I left home for the field of conflict, and the same evening sent a deputation to the Bishop asking him to accept a public discussion with me on the points of doctrine upon which he accused me of being a heretic, Sunday evening. But he refused the discussion, saying it was impossible for him to accept it, without the permission of the Apostle in London (who is the eighth from the days of Irving, and "when the number twelve is complete the end will come, and then the first and last Apostles will together occupy the judicial seat"). (?) Some of the members of his church insisted that he should accept a discussion with me for the benefit of their cause, to whom he answered that he could not, but would send for an Evangelist for that purpose.

Sunday P M several of the members of that church were gathered together at the house of the lady who invited me to Fleurier, and while I was speaking to them with much freedom, the servant notified her that Mr. Geering was at the door. She immediately left us and went to invite him in; but he refused to enter the parlor where we were, so she conversed with him some time in another room. When she returned she seemed in much agitation, and asked me with precipitation by what name the sect to which I belonged was called in America. I answered that those who believed in the speedy coming of Christ were usually called Advent Christians, and some Seventh Day Adventists. She said nothing further till the company dispersed, a few minutes afterward. She then told me that the Bishop had received a message from the "Apostle," who prohibited a discussion with me, saying that I belonged to the "*degraded American Advent Millerites*." . . . She then politely asked me for information on the subject. I answered that a christian gentleman of the name of William Miller, who had great knowledge of the Scriptures, was the first who preached the doctrine of the soon coming of Christ in the United States and Canada, and his labors were abundantly blessed of God. I told her that there were several Advent bodies in the United States, but none of them called themselves by the name of Millerites.

I lectured Sunday evening, and the four succeeding ones, to attentive audiences, in defence of the cause of God and the honor of my dear American brethren and sisters, thro' whom I have the privilege of preaching in Europe the glad tidings of Jesus and his approaching Kingdom, but not masses, Dimes, infant sprinkling, etc, etc. I closed my lectures in Fleurier the 22d of February, by a sermon on the sacrifice of the Mass, which under the circumstances it seemed to me my duty to deliver. I send it to you, and you may publish it if you think best.

The seed sown in Fleurier seems to be abundantly blessed of God. Dear Bro. Coulon, pastor of the National Church, and his highly intelligent and excellent wife, are much interested in the soon coming of our Lord. As they understand the English language, they have learned some of our Advent hymns, which they are very fond of singing. They are loving-hearted christians. While I was at Fleurier, he gave a very excellent and interesting lecture for the benefit of the Freedmen of the United States, and considerable money was contributed. Much money has been raised by the churches of Switzerland for their benefit. May God bless them for thus remembering his poor children.

There are several families in Fleurier who have received with joy the evidence of our Lord's soon appearing, and are striving to overcome. Of these is a German brother, an excellent man, in the prime of life, who is well educated in the German and French languages. He desires to consecrate himself to the work of spreading abroad the glorious tidings, which he believes with all his heart. I expect he will accompany me in a tour which I purpose to make soon to Germany, and perhaps as far as Holland.

Bro. Geymet has just returned to Italy to labor. Dear brethren and sisters, pray for this dear young brother, that God may sustain him and make him instrumental in accomplishing much good in that land in which the powers of darkness have held such sway.

I trust you will remember us in your prayers. Your faithful brother in Christ,

M. B. Czechowski.

Grandson, Canton de Vaud, Suisse, March 21st, 1866.

Voice of the West, please copy.

For the World's Crisis.

REPORT OF THE R. I. AND E. CONN. QUARTERLY CONFERENCE,

HELD AT EAST KILLINGLY, APR. 4TH TO 8TH.

The conference commenced Wednesday evening with preaching by Brn. Thomas and Damman.

Thursday, 9½ A. M. After an interesting social meeting, and the appointment of a committee to arrange for preaching during the conference, delegates from various churches gave in their reports.

Bro. D. V. Corey reported the East Killingly church. Brn. Noka and Hopkins had recently labored there. Two had been converted, and two reclaimed from wandering, as the result. Regular prayer meetings had been re-established there evenings during every week. Omens for good were manifest.

Bro. N. Shumway reported the Danielsonville church as about the same as at last conference. Had preaching most of the time. The new chapel was progressing rather slowly.

Abington church, reported by Bro. Wade. Brn. Morse, Noka, Ballows, Chapman, and Streeter, had preached the word. Meant to keep the light burning. Had not followed cunningly devised fables in making known the coming of the Lord. Sabbath school had suffered during the winter, but should now revive it.

Central church, reported by Bro. E. Bellows. Scarcely alive. Have now established a permanent prayer meeting.

River Point, by Bro. Durfee. Membership scattered by the burning of the Arctic Mills. Had paid the debt on their chapel, and raised funds to paint it. Prospect encouraging.

Exeter church, reported by letter. Elder Edwin R. Wood, pastor. Few prayer and [illegible] decided to keep the seventh day as a Sabbath.

Lafayette, by letter. A few willing to bear the burden and heat of the day, and labor for the cause of Christ. Preaching twice a month, by Bro. E. R. Wood.

REPORT OF PREACHERS.

A. Durfee. Have not confined my labors to any one place. Have preached at Natick, River Point, Pontiac and Mohegan. Often dissatisfied with my own labors, and want more deep, heart work in saving men.

H. F. Carpenter. Have closed my labors with the church at Rutland, Vt., where for two years my relation to that church has been most pleasant, and where I have been well cared for by some noble hearts, who love to sacrifice for the gospel's sake. I have now moved to Danielsonville, Ct., and hope and expect to see some fruit unto the glory of God.

E. Bellows. Labors limited by the sickness of my family. Am not discouraged in doing my Master's will. Our race is short. Loved Jesus' coming in '44,—love it better now.

D. O. Hopkins. Had labored at Comer Hill. Twelve had been converted. Nine baptized. At Chestnut Hill some good had been done. Expect to baptize two next Sunday.

D. V. Corey. Had labored at Chestnut Hill.

V. P. Simmons. I need a better experience in my own heart, before I can feel like preaching. I preached once at last Conference.

A. Damman. Had labored mostly at New Bedford, with Brn. Hook, Piper and Thomas. In New Bedford and Fair Haven, two hundred had professed faith in Christ, and seventy-nine had been baptized.

J. W. Thomas. Have been in New Bedford and Fair Haven most of the time. Have gained a net experience by my connection with the revival at New Bedford. I expect to return to Fair Haven church, which has reorganized, and unitedly desire my labors for the present.

Adjourned till to-morrow at 9 A. M.

Friday, 9 A. M. The clerk being absent, Bro. J. W. Thomas was chosen clerk *pro tem.*

The following resolution was offered and adopted for discussion, viz:

Resolved, That in the opinion of this conference, preachers and lay members ought to labor with greater energy, and possess more wisdom, and more of the harmlessness of the dove, in order to build up one another in the most holy faith, and successfully win souls to Christ, and to keep them in the love of God.

Resolved, That the eleventh article of the constitution be suspended. *Passed.*

Moved, That Bro. J. W. Thomas be ordained at this conference. *Carried.*

On motion, the conference adjourned its business session to attend to the Freedmen's Mission.

The treasurer of that mission reported $60.25 pledged, $37.00 of which had been collected and forwarded to the General Advent Mission for the Freedmen, according to directions given at the last conference. This report was accepted and adopted.

Subscriptions were now solicited, and $21.50 more were soon pledged, and a goodly part paid over to the treasurer.

Moved, That the funds be kept in the treasurer's hand, till, by inquiry, we can ascertain how and when we can most profitably apply it for the freedmen's aid. *Carried.*

Meetings for worship and dispensation of the word were continued over the Lord's day, during which Bro. J. W. Thomas was ordained for the ministry, by the laying on of the hands of the presbytery.

Circumstances rendering it impossible for the clerk to be present at the meetings o Saturday and Sunday, he cannot fully speak of them; but he has no doubt but that they were both interesting and profitable; and that they will result in much good to the little flock at Chestnut Hill. We are happy to say that nearly all the sessions of the R. I and E. Ct. conference have been followed by a revival interest in the places where they were held. May such results continue.

H. F. Carpenter; Clerk.

LIFE SKETCHES.

A new edition has just been issued, and those who have subscribed and paid will be supplied just as soon as it can be ascertained who have been supplied, and who have not. As some copies have been sent directly from Boston during Mrs. Mussey's absence, it may be difficult to tell the whole number who are yet unsupplied. Will not those who are expecting copies, whether paid for or not, please send their names *immediately*, and money if they have not already paid, and they shall receive the books by return mail. Price $1.00, postpaid.

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For the World's Crisis.

TO THE YOUNG CONVERTS.

It is good to hear of so many giving their hearts to God. A word to you, as you are about to start on this journey. Have you counted the cost? if so, you will come out all right when the war is ended; so we bid you welcome to the ranks. Yes, we bid you welcome to a good share of persecution, if you live godly in Christ Jesus. We promise you that the enemy will be on your track, but if you resist him he will flee from you; we promise you that you will lose your reputation and be looked down upon by this wicked world, and you will be called foolish. It is a self-denying, cross-bearing way. Will you go? You say yes. Then we promise you still farther that you will meet with many things to try your patience; but look to Jesus. It will all do you good. We ask again, will you go through? If you are bound to go through, and have not been making any boys' trades, we promise from God's word that Jesus will be with you in every trial. He will never leave nor forsake you. You will have an hundred fold here, and in the world to come life everlasting. A bright crown will be yours, and you will drink from life's pure river, walk the golden streets, and have the privilege of seeing our blessed Redeemer. You will also see all the dear saints that ever lived. You will have everything that is good. We promise you our prayers, and to do you good. We will go with you, the Lord helping us.

We ask in conclusion, will you face the storm? If so, you will have a share in all the good things here, and in the world to come eternal life. It will pay. So be of good cheer, it wont be long. Look to Jesus, and not to cold-hearted professors, that are almost ready to give up the war. Take courage. You have started on a good journey; one which, if you are faithful, will end well. May God help you to be honest, humble and good, that Jesus may say to you in that day, "Come ye blessed of my Father." May God grant you grace in every time of need, is the prayer of your brother.

Concord, N. H. John T. Kimball.

Correspondence.

From Bro. H. Cushman.

Bro. Grant:—It is now just a year since I formed an acquaintance with your paper. It is the most interesting paper I ever read. I have been a believer in the Advent message since 1838. I embraced the seventh-day views in 1851, and took the *Review* four years. I gave up the seventh-day Sabbath in 1862, choosing Christ rather than Moses; "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. . . . For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain."

I think there is enough in the word of God to convince any rational being that a man is saved through the death and sufferings of Christ, and not by the law. There is a great deal that might be said upon this subject, but I will forbear. Bro. Thompson and myself have been holding some meetings in the town of Adams, and some seven or eight have embraced the Advent message, and are now proclaiming the speedy coming of Christ. The work is still increasing. Oh may the Lord lead them by his Spirit into all truth.

Monroe, Mich. Horace Cushman.

From Sr. A. E. Smith.

Bro. Grant:—The day I wrote you last I was taken to my bed with inflammation of the lungs, and was very ill indeed for ten days; but the Lord has heard the prayer of his people, and raised me up once more, and put me in the field again. I am now at this place, holding a week's meeting, to build up and strengthen the things that remain, and try to bring others to Christ. This mission is doing well now. I think we have passed through our heaviest trials. Four rose for prayers last evening, and the whole congregation seemed to be melted to tenderness. I think the rowdies have come to the conclusion to let us alone, as none have come to trouble us this time. Truly we had a day of peace and joy in the Holy Ghost last Sabbath. Praise God for the victory through Christ, who is able to do all things.

Hackensack, N. J. A. E. Smith

Summary of News.

FOREIGN.

Liverpool April 7th, Queenstown 8th.

The Austro-Prussian question was unchanged. Prussia is reported to be in a continued uncompromising attitude. The Emperor of Russia has sent two notes to the sovereigns, it is reported, tendering mediation.

The political excitement on the German question, it is said, runs high in Paris, and it is positively reasserted that France is quietly getting an army of observation together and strengthening her garrisons. The minor German States were arming.

DOMESTIC.

New York, April 17. A special dispatch, dated Eastport, to-day, has the following:

"A schooner, loaded with arms, consigned to B. Doran Killian, was seized on her arrival here this morning, but after several hours' detention, was released. Instructions have been received from Washington to strictly enforce the neutrality laws. A large delegation of Fenians arrived to-day."

A special dispatch, dated Montreal, has the following: "A government detective, who has just made a trip on the American side of Lakes Erie and Michigan, reports that the Fenians have fifteen vessels, besides schooners and transports, loading with field artillery, equipments, stores, etc. He also reports large shipments of arms to frontier points and unusual activity in Fenian circles along the frontier."

A special dispatch to the *Herald*, dated St. Andrews, N. B., has the following:

"There is much excitement here. Volunteers are flocking here from all quarters. The Lieut. Governor and suite are expected here this evening. A regiment of regulars, two companies of artillery, and one of engineers, will be due here to-morrow. Business is almost entirely suspended. The New-Brunswick House of Assembly, yesterday, adjourned for a month. It is said positively that under the new government the *habeas corpus* will be suspended."

New York, April 19. Last evening a large meeting of the Roberts-Sweeney Fenians took place at Cooper Institute. Addresses were made by Mr. A. L. Morrison of Missouri. Mr. Roberts stated that this was the last public meeting to be held by his party before the final blow for liberty would be struck.

New York, April 19. The disease on board the steamer Virginia is pronounced a marked Asiatic cholera by the Health Officers. She remained at the upper quarantine until 11 o'clock to-day, when she went to the lower bay. No communication is allowed between her and the shore. Arrangements are making to remove all passengers from the ship to-morrow. It is said there will be no danger of the disease reaching the city from the vessel.

The cholera appeared when the vessel was eight days out, and from one hundred to two hundred persons were attacked, of whom thirty-seven died and twenty-one or twenty-two are now sick, eleven of which are doubtful cases. All the other passengers are reported convalescent. The disease is entirely among the steerage passengers, a large proportion of whom are Germans, and it is supposed that they brought the cholera on board. The mortality among them has been greater than among the Irish or German passengers.

It is mentioned as a singular circumstance, that the disease broke out in about the same place on the ocean at which the passengers on the England were attacked.

April 21. Reports from quarantine state that five new cases of cholera occurred yesterday. Ten were buried yesterday. Five more died last night and sixty-seven are now on hospital ships. The above are by passengers per Virginia. The steamship England arrived to-day. Passengers and crew are all well. One hundred and fifty deaths occurred at Halifax. She will be rigidly quarantined.

April 22. It is stated that the cholera is increasing on the steamship Virginia at a fearful rate, thirty-three new cases having occurred. The hospital ship at quarantine is capable of holding only seventy-five persons, and there are sixty-seven now on board. No other accommodations have as yet been provided.

It is reported that no less than three hundred pulpits in New England are vacant for want of proper support, and eight hundred are so poorly supported as to yield barely subsistence to the clergy.

Prophecy by the Pope.—A story is going the round of the Neapolitan papers in regard to a prophecy made by [illegible] in a conversation with a high Spanish personage. It remains to be seen whether His Holiness is as good at a prophecy as [illegible]. The Holy Father says:—"Unfortunately, it is to be feared that the year 1866 will be one in which a great deal of blood will be shed. The fire of the demagogues will burst forth in many parts of Europe; however, this dreadful conflagration will have finished in 1867, when peace will be re-established. Rome will view with grief a second invasion of the enemies of 1848, and the Pope will be obliged to abandon the City of the Church as a fugitive. In 1867, when the Pope returns to the Vatican, (?) a grand council will be assembled, and the centenary of St. Peter will be celebrated in 1868; you will be present at my funeral!"

The Fenian War.—Campobello, the island where parturient Fenianism is expected to give birth to the long-heralded "Irish republic," is a narrow piece of land, stretching north and south, at the entrance to the Bay of Fundy and at the mouth of the river St. Croix. It is only ten miles long and nowhere more than three miles wide, and is owned entirely by J. J. Robinson, a retired captain of the British navy, who lives at the village of Welchpool, the only settlement of consequence on the island. Welchpool is only three miles from Eastport, Me., and has a fine harbor. The island belongs to New Brunswick.

The Marshall House.—The proprietor of this establishment, No. 10 Marshall Street, Boston, offer to the public a house where there is no drinking, and the company is always respectable and orderly. On the ground floor there is a restaurant, kept on the European plan. The house contains fifty lodging rooms, and Mr. Wadsworth is a polite and obliging landlord, whose moderate charges are suited to the times.

☞ A Committee of the Chicago Academy of Sciences report that they find trichinæ in the muscles of twenty-eight hogs out of the one thousand three hundred and ninety-four examined, and they conclude that in the hogs brought to Chicago one in fifty is affected with trichinæsis, in a greater or less degree. As a security, the Committee say it is simply necessary to cook the meat thoroughly.

☞ There is a great revival of religion in progress at Springfield, Illinois, under the direction of Rev. Mr. Hammond. Three meetings are held daily in the State House, which are attended by thousands, and converts are numbered by hundreds. Mr. Hammond has been permitted to hold meetings in the jail, and the result is that more than one half of the prisoners have been converted.

The Cincinnati Gazette says that pure "Essence of Coffee" is now made in that city out of the "cheapest, dirtiest and nastiest molasses," which is boiled until it ropes, cooled in pans, and when hard, broken up and pulverized. Ground rye is then mixed with it, after which it is boxed up, each box being sold at eighty cents, and labelled "Pure Essence of Coffee."

☞ The boys of the Grammar schools of New Bedford have organized themselves into a society for the suppression of profanity and vulgarity in their schools, have drawn up a regular constitution and by-laws, and mean to make the organization thus begun a powerful and efficient instrument of good.

☞ A large number of capitalists and others assembled at Philadelphia on Thursday, to witness the process of making paper out of wood. A poplar tree, taken from the hill-side, was converted into a clear, white, soft paper in the space of five hours, to the surprise of all present.

☞ A Florida paper asserts that the yellow fever is prevailing at Key West at a considerable extent, and that the regular troops stationed there are to be removed to Tampa in consequence.

Obituaries.

Steere.—Died in Harmony, R. I., April 14th, after a short but very distressing illness, my father, Hosea Steere, in the eighty-second year of his age.

He sleeps in Jesus. Martha Steere.

Orton.—Died in Blackinton, Mass., April 5th, 1866, our father, Philander Orton, aged sixty-three years, seven months.

Words of comfort were spoken on the occasion by Bro. Wm. J. Blanchard, of Savoy, Mass., from 1 Cor. 15. 49. Edson Norton.

Notices.

Dedication and Organization of a Freedmen's Church.

The Lord willing, there will be a dedication of a hall, fitted up for a Freedmen's church, So. East corner of 3d St. and Washington Avenue, a few steps from the post-office, Sunday, Apr. 29th, 1866.

Also, same day and place, there will be an organization of an African church, composed of freedmen, upon the gospel rule of taking the Bible as their only rule of faith and practice.

Also, on Monday evening following, Apr. 30th, a colored school for adults will commence, to be kept five evenings in each week, conducted by Sr D. K. Prescott, assisted by her sister, Francelia F. Curtis.

A Bible class for adults and children will be organized for the Freedmen, Sunday, May 6th.

Thus far, brethren and sisters, you may rely upon, if the Lord will. If there is any good news for you in prospect, you must wait till seeming facts become facts; for I do not like smoke without fire. The few white brethren and sisters here are with me fully, and are doing their share of the work as instruments of God. H. K. Flagg.

Notice of the Iowa Miss. Tent.

Those in the West who wish Tent meetings will please make arrangements without delay. There is to be a Tent meeting in Butler and Floyd Co., Iowa, and I am to visit Minn. I can be engaged by the different kinds of Adventists who need Tent meetings till the tent is paid for, whether I preach much or not. Address Elder Peter S. Deyo, Strawberry Point, Clayton Co., Iowa.

Other papers please copy.

Notice.

All preaching brethren wishing to come to Springfield, Mass., to preach, will please correspond with Thomas R. Weaver.

Notice.

Preaching brethren desiring to preach to the church in Yalesville, Conn., will correspond with Geo. A. Marble, that there may be no conflicting appointments. Geo. A. Marble.

Notice.

There will be a conference in Manchester, N. H., in the Advent Hall, Merchant's Exchange, in connection with our yearly feast, to commence Thursday evening, April 27th, and hold over the following Sabbath. The Lord's Supper will be eaten on Sunday evening, April 30th. All are invited.

S. W. Bishop.

Notice.

What church in New Hampshire would like to have the next quarterly session of the New Hampshire State Conference held with them, which by vote is to commence on Thursday, previous to the first Sunday in June? Will you write me relative to it, and direct to East Boston, Mass., so that due notice may be given of the same?

A. W. Sibley, Secretary.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. Wm. Sheldon.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N.Y.

[illegible], Bap. Minister.

Notice.

A. Flexall has issued a tract containing evidences from the types on the year and season of the year for the coming of our Lord. It will be sent free of charge to all who send their address.

Notice.

Eld. C. Goodrich has changed his residence, in East Boston. He now resides at No. 60 Marion Street. Will correspondents please direct their letters to No. 60 Marion Street, East Boston, Mass.

Appointments.

[illegible]

Lowell Street Chapel, Boston, occupied by Calderwood and [illegible]. Meetings are held regularly there three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

J. O. Hatch .... Sunday, March 11th and onward as the Lord directs.

East Boston.

Meetings every evening this week. Bro. Damman will preach Sunday the 29th.

Charlestown, Mass., (60 Maine Street), Sunday, April 29th, at 10½ o'clock A. M., and 3 and 7 P. M. Wm. C. Thurman.

Lawrence, Mass .... Sunday, April 29th. J. Couch.

Natic, R. I. .... Saturday evening, April 28th and Lord's day, 29th.
West Haven .... April 29th
Oceanport, N. J. .... May 1st through the week, and over the following Lord's day. Miles Grant.

Concord, N. H.

Wm. Sutherland .... April 29th
John Couch .... Sunday, May 6th
Geo. W. Brown, from Elliot, Me. .... Sunday, May 13th
Miles Grant .... Sunday, May 20th
Charles Rumsey .... Sunday, May 27th
Timothy Cole .... June 3d and 10th

Concord, N. H., (corner of Centre and Green streets) Sunday, May [illegible]
Warner, Tuesday and Wednesday evenings, May 15th and 16th.
Bradford, (Pond meeting-house), Thursday and Friday evenings, May 17th and 18th.
Canaan .... Sunday, May 20th
Geo. W. Brown, of Portsmouth, N. H.
[Bro. Brown goes this trip by my request. Brethren will please bear in mind that there are two George W. Browns, and this is not the other one. H. Munger.

Haverhill, Mass .... Sunday, April 29th. A. W. Sibley.

Portland .... Sunday April 29th and May 6th and 13th. Timothy Cole.

West Abington, Mass .... Sundays, April 29th. C. C. Ramsey.

Freeport, (Swamp school-house) .... Sunday, May 20th. R. R. York.

Warner Gore .... Sunday, April 29th and longer if duty requires.
Schoodac (school-house) .... Sunday, May 6th. C. W. Sargent.

Bradford, N. H., (Pond meeting-house) .... May 6th. Wm. Walker, 2d.

River Point, R. I. .... Sunday, May 6th. J. T. Dixon.

Cheshire Street, Ct .... Sunday, April 29th. B. Hitchcock. Luther Boutell.

Springfield, Mass .... Sunday, April 29th. Dr. A. M. Higgins.

Pleasant Valley, Ct .... Sunday, April 29th. W. N. Pile.

Newark, N. J. .... Lord's day, April 29th. Samuel Curry.

Rome (Yellery school-house) .... April 29th
Belgrade (meeting house) .... May 13th
Rome (Town House) .... May 20th. H. B. Bevey.

Haverhill, Mass .... Monday evening, April 30th
Dover, N. H. .... Wed. eve., May 2d
New Durham .... Thursday eve, May 3d
Alton Corner .... Friday eve, May 4th
Raccoonborough .... Saturday eve, May 5th
and over the Lord's day
Exeter, N. H .... Lord's day, May 13th. A. Ross.

Abington, Ct .... Sunday, A. M., April 29th
West Woodstock, Ct., at 5 o'clock, Sunday, P. M., April 29th.
Abington, Ct .... May 6th
Danielsonville, Ct .... May 13th
Bristol, Ct .... May 20th
Hartford, Ct .... May 27th
If any in the vicinity of Bristol or Hartford desire evening appointments while I am in Western Connecticut, write me at Danielsonville, Ct. H. F. Carpenter.

Salisbury, N. H., Methodist Chapel, South Road Village, Sabbath, April 29th. T. M. Preble.

Cheshire, Ct .... Sundays, May 6th and 13th. Chas. E. Piper.

South Berwick, (Central Hall) .... Sunday, April 29th. Thos. M. Latham.

Richmond, R. I., (Clark's Hall.)
M. R. Phetteplace .... Sunday, May 13th
Augustus Durfee .... Sunday, May 27th

Harwinton, Ct .... Sunday, April 29th. O. D. Woodruff.

Guilford, Ct .... Sunday, April 29th. Wm. H. Fisher.

West Falmouth, Me. .... April 29th
Shall have a conference meeting in the meeting-house, Saturday 28th, P. M., 2 o'clock. Probably Bro York will be there with me. I. C. Wellcome.

South Windsor, Ct .... May 5th and over Sunday.
Agawam, Mass .... May 13th. Geo. A. Streeter.

Warner, N. H., Sunday, May 13th, at the school-house in Bro Hampbill's District, about one mile from Waterloo school-house. Simeon Roby.

Lovely Street, Ct .... Sunday, April 29th
Pleasant Valley .... Sunday, May 6th
Yalesville, Ct .... Sunday, May 13th
Bristol, Ct .... Sunday, May 20th
Cheshire Street, Ct .... Sunday, May 27th. S. Woodruff.

Pleasant Valley, Ct.
Seth Woodruff .... May 6th
R. Williams .... May 20th
Lovely Street, Ct .... May 13th. J. Rittey.

East Farnham, (Bull school-house), Friday, 4 P. M., May 11th.
Stukeley, (near Lewis Brown's), Saturday, 4 P. M., May 12th.
At the Sargeant school-house, 10½ A. M., Sabbath, May 13th.
At the Lake, a quarterly meeting, commencing on Saturday, at 2 P. M., May 19th, and continuing over the Sabbath. Let all interested attend. C. P. Dow.

East Bowdoinham.
R. R. York .... Sunday, May 6th
H. D Reed .... Sunday, May 20th

Richmond, (Reed meeting-house, with Bro. H D Reed), Sunday, May 13th. R. R. York.

Wallingford Farms .... April 29th
Winsted .... May 6th
Bethlehem .... May 13th. B. Williams.

North Adams .... Sunday, April 29th. E. McCulloch.

Manchester .... Friday evening, May 4th
East Canaan, N. H., (baptism) .... Lord's day, May 6th
Manchester .... Lord's day, May 13th. C. C. Stevens.

Lorrain, Jeff Co., N. Y., Red school-house, Sunday, April 29th, at 10½ A. M., and at the Lily school-house in the evening of the same day.
Glenmore, N. Y. .... May 3d and 4th
New London, (as Bro. Wm. Morrill may appoint), Sunday, May 6th.
Redfield Square, N. Y. .... May 17th and over Sunday, May 20th.
West Martinsburg, N. Y. .... May 22d and 23d
Copenhagen, N. Y. .... May 24th. C. H. Williams.

West Barre, Orleans Co., N. Y. .... Sunday, May 6th
If any brethren wish me to hold meetings with them on Sundays of the coming summer, let them correspond with me at Dansville, N. Y., as I am at liberty to go wherever the door opens for me. F. Burr.

Coventry, R. I., (at Central Baptist Church, between the Anthony and Washington Mills), Sunday, April 29th. Peter Noka.

Portsmouth, N. H. .... Sunday, April 29th. J. G. Smith.

New Britain .... Lord's day, April 29th. Randolph E. Ladd.

Square Pond, Ct .... Sunday, April 29th (Baptism in the afternoon.) P. R. Butler.

New York, (Cooper Institute) .... April 29th
My appointment at Oceanport, N. J., is withdrawn. Wm. Stuart.

Concord, N. H., (Angelos Hall), Lord's day, April 29th [illegible]

[illegible]

Worcester, Mass. .... [illegible]
[illegible]
Warehouse Point .... June 17th. J. S. White.

Concord, N. H., (Angelos Hall) .... May 6th
Rochester, N. H., (McDuffee District, where Bro. Smith may appoint) .... Sunday, April 15th. Joseph Pittman.

East Canaan .... Saturday evening, April 28th and Sunday 29th. [illegible]
J. H. F. Varney.

Worcester, Mass. .... Sunday, April 29th. H. Munger.

Exeter, (Chamberlain school-house) .... April 29th
Brewer, (as brethren may arrange) .... May 6th
Lowest, (Boardman's Mills) .... May 20th
Sebec, (near Bro. Harriman's) .... May 27th. L. K. Libbard.

Thomaston, Ct. .... Sunday, April 29th
Wrightville .... evening, May 4th. Geo. L. Teeple.

Darien City, Genesee Co. (as Bro. Henry Sharrack may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. B. C. Simonds, at 4 P. M. same day. C. F. Sweet.

South Reading .... Sunday, April 29th. C. Goodrich.

Salem, Mass. .... Sunday, May 6th. L. Boutell.

Orford, Quinttown, N. H. .... April 29th
Pomfret, Vt., (as J. Herington may appoint), May 6th. L. C. Glazier.

Richmond, R. I., (Clerk's Hall), Saturday evening April 28th, and Sunday, 29th, day and evening. L. R. Otis.

Champlain (Village), N. Y., A. M. .... April 29th
Montreal, C. E. .... May 6th. G. W. Stetson.

Biddeford, Me. .... Lord's day, April 29th. C. C. Stevens.

West Hoosic, (Advent Chapel) .... April 29th. Wm. J. Blanchard.

Business.

TO CORRESPONDENTS.

W. L. Himes—The Young Pilgrim has been sent as ordered.

M. M. Weaver—T. T. P., Manchester, N. H.

A. W. Gage—Paid to No. 554.

S. B. Ensign—Have no English Bibles with references between the verses.

Mrs. W. Thrall—E. Hitchcock credited in No. 630.

E. Burton—The price of the Lyre you will find in the book list, on the last column.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 551. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows how many weeks you *owe*. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

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Various sums—P S Ainsworth $1.65, 561; E. Dexter $1.60, 572, T. Witham $1.03, 572, M. J. Pierce $1.50, 600, C H Abora $3.45, 551, I E Gillespie 25c, 559, L. Wallingford 50c, 563, W W Cheadle $2.25, 597, N. A. Brooks $1.50, 563, H Foster $5.00, 577, H. B. Dunlap 50c, 551, E. Wetmore $1.30, 568; E Orton 55c, 551; E Orton (No. Pownal, Vt.) 95c, 560, W Holsinger 53c, 556, S Pray $5.50, 581; H Babbitt $5.00, 615.

FOR BOOKS AND TRACTS.

H M Oyer 83c, M M Tower 83c, J A Burnham $3.00, P S Ainsworth $8.32, M. A. Georgia 50c, S J Buswell $2.10, I E Gillespie $1.75, C C Baker $1.00, E Hutchins $1.00, G L Wilson $1.00, W. W. Cheadle $1.75, P Ramer $3.50, W H Nevers 50c, H M Bryant $7.30, W S Raymond $1.00, E Dodgson 40c.

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By Mail.—P S Butler, J S Whitemar, W S Raymond, J S Burnham, M M Tower, H M Dyer, C C Becker, I M Raynor, S J Buswell, I E Gillespie, G L Winslow, S Ramer, P Ramer, W. W. Cheadle, W. Holsinger, M. McCulloch, E Dodgson.

By Express.—H M Bryant, P S Ainsworth.

LETTERS RECEIVED.

E Hutchins, L Taylor, A E Smith, W L Carroll, I I Leslie, C E Clark, A Lewis, J Croffut, S Whitaker, G W Stetson, L M Britton, I C Wellcome, L Boutell, M Wood, W A Fenn, S Curry, L C McKinstry, P Eaton.

POST OFFICE ADDRESS.

Dr. I. I. Leslie—Box 634, Memphis, Tenn.
H. K. Flagg—St. Louis, Mo.
Martha S. Butler—Box 634, Memphis, Tenn.
Francelia F. Curtis—149 North Sixth St., St. Louis, Mo.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Anna E. Smith—Missionary among the colored people. After May 1st, No. 492 Second Avenue, between 27th and 28th streets, New York City.
H. F. Carpenter—My address hereafter will be Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
Eld. A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
B. H. Couch—Concord, N. H.
R. J. Whitehead—Wallingford, Ct.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. E. Piper—41 Grove Street, Boston, Mass.
S. D. Daniels—Springfield, Mass.
O. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
J. K. Bellows—364 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
F. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—Boston, Mass., Crisis Box.
Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
W. Sheldon—Baraboo, Sauk Co., Wis.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
Eld. D. J. Weaver—Westfield, Mass.
Maria Mathews Weaver.—Westfield, Mass.
N. A. Hitchcock—Exeter, Green Co., Wis.
N. P. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
C. S. Hancock—Forestville, Conn.
Samuel Curry—Station B., New York.
W. H. Fisher—167 Hanover Street, Boston, Mass.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—After March 20th, Springfield, Mass., 67 Cedar St.
L. C. McKinstry—for a week, Boston, Mass.
C. I. Dryo—Richland, Kalamazoo Co., Mich.
Eld. Jacob Wilbur—Box 949, Janesville, Rock Co., Wis.
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CHILDREN'S HYMNS. For Sunday Schools, etc. [illegible]
BARABBAS THE HARLOT. [illegible]
THE MISSION OF SUFFERING. By A. P. [illegible]
OUR MISSION WORK. [illegible]
EXPERIENCES OF [illegible]
BLIND BARTIMEUS; [illegible]
THE [illegible] OF HOLY ANGELS [illegible]

here; such is my confidence. I feel for you and your mission a singular affection, which I frankly communicated to Mr. Geering. I told him with what joy I heard you speak of the manner in which you partook of the communion. All this is in his eye a great error. O may God defend his own cause, and preserve me from combating with him. He cannot give me a serpent when I ask of him bread. Pray much for me and for us all."

The next day (Feb. 17) I left home for the field of conflict, and the same evening sent a deputation to the Bishop asking him to accept a public discussion with me on the points of doctrine upon which he accused me of being a heretic, Sunday evening. But he refused the discussion, saying it was impossible for him to accept it, without the permission of the Apostle in London (who is the eighth from the days of Irving, and "when the number twelve is complete the end will come, and then the first and last Apostles will together occupy the judicial seat"). (?) Some of the members of his church insisted that he should accept a discussion with me for the benefit of their cause, to whom he answered that he could not, but would send for an Evangelist for that purpose.

Sunday P. M. several of the members of that church were gathered together at the house of the lady who invited me to Fleurier, and while I was speaking to them with much freedom, the servant notified her that Mr. Geering was at the door. She immediately left us and went to invite him in; but he refused to enter the parlor where we were, so she conversed with him some time in another room. When she returned she seemed in much agitation, and asked me with precipitation by what name the sect to which I belonged was called in America. I answered that those who believed in the speedy coming of Christ were usually called Advent Christians, and some Seventh Day Adventists. She said nothing further till the company dispersed, a few minutes afterward. She then told me that the Bishop had received a message from the "Apostle," who prohibited a discussion with me, saying that I belonged to the "*degraded American Advent Millerites*" . . . She then politely asked me for information on the subject. I answered that a christian gentleman of the name of William Miller, who had great knowledge of the Scriptures, was the first who preached the doctrine of the soon coming of Christ in the United States and Canada, and his labors were abundantly blessed of God. I told her that there were several Advent bodies in the United States, but none of them called themselves by the name of Millerites.

I lectured Sunday evening, and the four succeeding ones, to attentive audiences, in defence of the cause of God and the honor of my dear American brethren and sisters, thro' whom I have the privilege of preaching in Europe the glad tidings of Jesus and his approaching Kingdom, but not masses, Dimes, infant sprinkling, etc., etc. I closed my lectures in Fleurier the 22d of February, by a sermon on the sacrifice of the Mass, which under the circumstances it seemed to me my duty to deliver. I send it to you, and you may publish it if you think best.

The seed sown in Fleurier seems to be abundantly blessed of God. Dear Bro. Coulon, pastor of the National Church, and his highly intelligent and excellent wife, are much interested in the soon coming of our Lord. As they understand the English language, they have learned some of our Advent hymns, which they are very fond of singing. They are loving-hearted christians. While I was at Fleurier, he gave a very excellent and interesting lecture for the benefit of the Freedmen of the United States, and considerable money was contributed. Much money has been raised by the churches of Switzerland for their benefit. May God bless them for thus remembering his poor children.

There are several families in Fleurier who have received with joy the evidence of our Lord's soon appearing, and are striving to overcome. Of these is a German brother, an excellent man, in the prime of life, who is well educated in the German and French languages. He desires to consecrate himself to the work of spreading abroad the glorious tidings, which he believes with all his heart. I expect he will accompany me in a tour which I purpose to make soon to Germany, and perhaps as far as Holland.

Bro. Geymet has just returned to Italy to labor. Dear brethren and sisters, pray for this dear young brother, that God may sustain him and make him instrumental in accomplishing much good in that land in which the powers of darkness have held such sway.

I trust you will remember us in your prayers. Your faithful brother in Christ,

M. B. CZECHOWSKI.

Grandson, Canton de Vaud, Suisse, March 21st, 1866.

Voice of the West, please copy.

For the World's Crisis.

REPORT OF THE R. I. AND E. CONN. QUARTERLY CONFERENCE,

HELD AT EAST KILLINGLY, APR. 4TH TO 8TH.

The conference commenced Wednesday evening with preaching by Brn. Thomas and Damman.

Thursday, 9½ A. M. After an interesting social meeting, and the appointment of a committee to arrange for preaching during the conference, delegates from various churches gave in their reports.

Bro. D. V. Corey reported the East Killingly church. Brn. Noka and Hopkins had recently labored there. Two had been converted, and two reclaimed from wandering, as the result. Regular prayer meetings had been re-established there evenings during every week. Omens for good were manifest.

Bro. N. Shumway reported the Danielsonville church as about the same as at last conference. Had preaching most of the time. The new chapel was progressing rather slowly.

Abington church, reported by Bro. Wade. Brn. Morse, Noka, Bellows, Chapman, and Streeter, had preached the word. Meant to keep the light burning. Had not followed cunningly devised fables in making known the coming of the Lord. Sabbath school had suffered during the winter, but should now revive it.

Central church, reported by Bro. E. Bellows. Scarcely alive. Have now established a permanent prayer meeting.

River Point, by Bro. Durfee. Membership scattered by the burning of the Arctic Mills. Had paid the debt on their chapel, and raised funds to paint it. Prospect encouraging.

Exeter church, reported by letter. Elder Edwin R. Wood, pastor. Few prayer and conference meetings. Five had decided to keep the seventh day as a Sabbath. [illegible]

Lafayette, by letter. A few willing to bear the burden and heat of the day, and labor for the cause of Christ. Preaching twice a month, by Bro. E. R. Wood.

REPORT OF PREACHERS.

A. Durfee. Have not confined my labors to any one place. Have preached at Natick, River Point, Pontiac and Mohegan. Often dissatisfied with my own labors, and want more deep, heart work in saving men.

H. F. Carpenter. Have closed my labors with the church at Rutland, Vt., where for two years my relation to that church has been most pleasant, and where I have been well cared for by some noble hearts, who love to sacrifice for the gospel's sake. I have now moved to Danielsonville, Ct., and hope and expect to see some fruit unto the glory of God.

E. Bellows. Labors limited by the sickness of my family. Am not discouraged in doing my Master's will. Our race is short. Loved Jesus' coming in '44,—love it better now.

D. O. Hopkins. Had labored at Comer Hill. Twelve had been converted. Nine baptized. At Chestnut Hill some good had been done. Expect to baptize two next Sunday.

D. V. Corey. Had labored at Chestnut Hill.

V. P. Simmons. I need a better experience in my own heart, before I can feel like preaching. I preached once at last Conference.

A. Damman. Had labored mostly at New Bedford, with Brn. Hook, Piper and Thomas. In New Bedford and Fair Haven, two hundred had professed faith in Christ, and seventy-nine had been baptized.

J. W. Thomas. Have been in New Bedford and Fair Haven most of the time. Have gained a net experience by my connection with the revival at New Bedford. I expect to return to Fair Haven church, which has reorganized, and unitedly desire my labors for the present.

Adjourned till to-morrow at 9 A. M.

Friday, 9 A. M. The clerk being absent, Bro. J. W. Thomas was chosen clerk *pro tem.*

The following resolution was offered and adopted for discussion, viz:

Resolved, That in the opinion of this conference, preachers and lay members ought to labor with greater energy, and possess more wisdom, and more of the harmlessness of the dove, in order to build up one another in the most holy faith, and successfully win souls to Christ, and to keep them in the love of God.

Resolved, That the eleventh article of the constitution be suspended. *Passed.*

Moved, That Bro. J. W. Thomas be ordained at this conference. *Carried.*

On motion, the conference adjourned its business session to attend to the Freedmen's Mission.

The treasurer of that mission reported $60.25 pledged, $37.00 of which had been collected and forwarded to the General Advent Mission for the Freedmen, according to directions given at the last conference. This report was accepted and adopted.

Subscriptions were now solicited, and $21.50 more were soon pledged, and a goodly part paid over to the treasurer.

Moved, That the funds be kept in the treasurer's hand, till, by inquiry, we can ascertain how and when we can most profitably apply it for the freedmen's aid. *Carried.*

Meetings for worship and dispensation of the word were continued over the Lord's day, during which Bro. J. W. Thomas was ordained for the ministry, by the laying on of the hands of the presbytery.

Circumstances rendering it impossible for the clerk to be present at the meetings of Saturday and Sunday, he cannot fully speak of them; but he has no doubt but that they were both interesting and profitable; and that they will result in much good to the little flock at Chestnut Hill. We are happy to say that nearly all the sessions of the R. I. and E. Ct. conference have been followed by a revival interest in the places where they were held. May such results continue.

H. F. CARPENTER; Clerk.

LIFE SKETCHES.

A new edition has just been issued, and those who have subscribed and paid will be supplied just as soon as it can be ascertained who have been supplied, and who have not. As some copies have been sent directly from Boston during Mrs. Mussey's absence, it may be difficult to tell the whole number who are yet unsupplied. Will not those who are expecting copies, whether paid for or not, please send their names *immediately*, and money if they have not already paid, and they shall receive the books by return mail. Price $1.00, postpaid.

Quite a number have received copies which are not yet paid for. Will they not send in the money immediately? Sr. Mussey needs every cent due her to pay for the present edition. Now who will send in their names and money, or the names of their friends, and thus enable Sr. M. to dispose of the whole edition at once, pay her bills, and pay her for her trouble in the past?

Those sending money now due, address Mrs. ABIGAIL MUSSEY, Crisis Box, Boston, Mass.

Those who wish for books, address *E. P. Woodward* (Crisis Box), Boston, Mass.

For the World's Crisis.

TO THE YOUNG CONVERTS.

It is good to hear of so many giving their hearts to God. A word to you, as you are about to start on this journey. Have you counted the cost? if so, you will come out all right when the war is ended; so we bid you welcome to the ranks. Yes, we bid you welcome to a good share of persecution, if you live godly in Christ Jesus. We promise you that the enemy will be on your track, but if you resist him he will flee from you; we promise you that you will lose your reputation and be looked down upon by this wicked world, and you will be called foolish. It is a self-denying, cross-bearing way. Will you go? You say yes. Then we promise you still farther that you will meet with many things to try your patience; but look to Jesus. It will all do you good. We ask again, will you go through? If you are bound to go through, and have not been making any boys' trades, we promise from God's word that Jesus will be with you in every trial. He will never leave nor forsake you. You will have an hundred fold here, and in the world to come life everlasting. A bright crown will be yours, and you will drink from life's pure river, walk the golden streets, and have the privilege of seeing our blessed Redeemer. You will also see all the dear saints that ever lived. You will have everything that is good. We promise you our prayers, and to do you good. We will go with you, the Lord helping us.

We ask in conclusion, will you face the storm? If so, you will have a share in all the good things here, and in the world to come eternal life. It will pay. So be of good cheer, it wont be long. Look to Jesus, and not to cold-hearted professors, that are almost ready to give up the war. Take courage. You have started on a good journey; one which, if you are faithful, will end well. May God help you to be honest, humble and good, that Jesus may say to you in that day, "Come ye blessed of my Father." May God grant you grace in every time of need, is the prayer of your brother.

Concord, N. H. JOHN T. KIMBALL.

Correspondence.

From Bro. H. Cushman.

BRO. GRANT:—It is now just a year since I formed an acquaintance with your paper. It is the most interesting paper I ever read. I have been a believer in the Advent message since 1838. I embraced the seventh-day views in 1851, and took the *Review* four years. I gave up the seventh-day Sabbath in 1863, choosing Christ rather than Moses; "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. . . . For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain."

I think there is enough in the word of God to convince any rational being that a man is saved through the death and sufferings of Christ, and not by the law. There is a great deal that might be said upon this subject, but I will forbear. Bro. Thompson and myself have been holding some meetings in the town of Adams, and some seven or eight have embraced the Advent message, and are now proclaiming the speedy coming of Christ. The work is still increasing. Oh may the Lord lead them by his Spirit into all truth.

Monroe, Mich. HORACE CUSHMAN.

From Sr. A. E. Smith.

BRO. GRANT:—The day I wrote you last I was taken to my bed with inflammation of the lungs, and was very ill indeed for ten days; but the Lord has heard the prayer of his people, and raised me up once more, and put me in the field again. I am now at this place, holding a week's meeting, to build up and strengthen the things that remain, and try to bring others to Christ. This mission is doing well now. I think we have passed through our heaviest trials. Four rose for prayers last evening, and the whole congregation seemed to be melted to tenderness. I think the rowdies have come to the conclusion to let us alone, as none have come to trouble us this time. Truly we had a day of peace and joy in the Holy Ghost last Sabbath. Praise God for the victory through Christ, who is able to do all things.

Hackensack, N. J. A. E. SMITH.

Summary of News.

FOREIGN.

Liverpool April 7th, Queenstown 8th.

The Austro-Prussian question was unchanged. Prussia is reported to be in a continued uncompromising attitude. The Emperor of Russia has sent two notes to the sovereigns, it is reported, tendering mediation.

The political excitement on the German question, it is said, runs high in Paris, and it is positively reasserted that France is quietly getting an army of observation together and strengthening her garrisons. The minor German States were arming.

DOMESTIC.

New York, April 17. A special dispatch, dated Eastport, to-day, has the following:

"A schooner, loaded with arms, consigned to B. Doran Killian, was seized on her arrival here this morning, but after several hours' detention, was released. Instructions have been received from Washington to strictly enforce the neutrality laws. A large delegation of Fenians arrived to-day."

A special dispatch, dated Montreal, has the following: "A government detective, who has just made a trip on the American side of Lakes Erie and Michigan, reports that the Fenians have fifteen vessels, besides schooners and transports, loading with field artillery, equipments, stores, etc. He also reports large shipments of arms to frontier points and unusual activity in Fenian circles along the frontier."

A special dispatch to the *Herald*, dated St. Andrews, N. B., has the following:

"There is much excitement here. Volunteers are flocking here from all quarters. The Lieut. Governor and suite are expected here this evening. A regiment of regulars, two companies of artillery, and one of engineers, will be due here to-morrow. Business is almost entirely suspended. The New-Brunswick House of Assembly, yesterday, adjourned for a month. It is said positively that under the new government the *habeas corpus* will be suspended."

New York, April 19. Last evening a large meeting of the Roberts-Sweeney Fenians took place at Cooper Institute. Addresses were made by Mr. A. L. Morrison of Missiouri. Mr. Roberts stated that this was the last public meeting to be held by his party before the final blow for liberty would be struck.

New York, April 19. The disease on board the steamer Virginia is pronounced a marked Asiatic cholera by the Health Officers. She remained at the upper quarantine until 11 o'clock to-day, when she went to the lower bay. No communication is allowed between her and the shore. Arrangements are making to remove all passengers from the ship to-morrow. It is said there will be no danger of the disease reaching the city from the vessel.

The cholera appeared when the vessel was eight days out, and from one hundred to two hundred persons were attacked, of whom thirty-seven died and twenty-one or twenty-two are now sick, eleven of which are doubtful cases. All the other passengers are reported convalescent. The disease is entirely among the steerage passengers, a large proportion of whom are Germans, and it is supposed that they brought the cholera on board. The mortality among them has been greater than among the Irish or German passengers.

It is mentioned as a singular circumstance, that the disease broke out in about the same place on the ocean at which the passengers on the England were attacked.

April 21. Reports from quarantine state that five new cases of cholera occurred yesterday. Ten were buried yesterday. Five more died last night and sixty-seven are now on hospital ships. The above are by passengers per Virginia. the steamship England arrived to-day. Passengers and crew are all well. One hundred and fifty deaths occurred at Halifax. She will be rigidly quarantined.

April 22. It is stated that the cholera is increasing on the steamship Virginia at a fearful rate, thirty-three new cases having occurred. The hospital ship at quarantine is capable of holding only seventy-five persons, and there are sixty-seven now on board. No other accommodations have as yet been provided.

☞ It is reported that no less than three hundred pulpits in New England are vacant for want of proper support, and that eight hundred are so poorly supported as to yield barely subsistence to the clergy.

PROPHECY BY THE POPE.—A story is going the round of the Neapolitan papers in regard to a prophecy made by Pio IX when in conversation with a high Spanish personage. He remains to be seen whether His Holiness is as good as a prophecy as Mathieu (de la Drome). The Holy Father says:—"Unfortunately, it is to be feared that the year 1866 will be one in which a great deal of blood will be shed. The fire of the demagogues will burst forth in many parts of Europe; however, this dreadful conflagration will have finished in 1867, when peace will be re-established. Rome will view with grief a second edition of the scenes of 1848, and the Pope will be obliged to abandon the City of the Church as a fugitive. In 1867, when the Pope returns to the Vatican, (?) a grand council will be assembled, and the centenary of St. Peter will be celebrated. In 1868, you will be present at my funeral!"

THE FENIAN WAR.—Campobello, the island where parturient Fenianism is expected to give birth to the long-heralded "Irish republic," is a narrow piece of land, stretching north and south, at the entrance to the Bay of Fundy and at the mouth of the river St. Croix. It is only ten miles long and nowhere more than three miles wide, and is owned entirely by J. J. Robinson, a retired captain of the British navy, who lives at the village of Welchpool, the only settlement of consequence on the island. Welchpool is only three miles from Eastport, Me., and has a fine harbor. The island belongs to New Brunswick.

THE MARSHALL HOUSE.—The proprietor of this establishment, No. 10 Marshall Street, Boston, offer to the public a house where there is no drinking, and the company is always respectable and orderly. On the ground floor there is a restaurant, kept on the European plan. The house contains fifty lodging rooms, and Mr. Wadsworth is a polite and obliging landlord, whose moderate charges are suited to the times.

☞ A Committee of the Chicago Academy of Sciences report that they find trichina in the muscles of twenty-eight hogs out of the one thousand three hundred and ninety-four examined, and they conclude that in the hogs brought to Chicago one in fifty is affected with trichiniasis, in a greater or less degree. As a security, the Committee say it is simply necessary to cook the meat thoroughly.

☞ There is a great revival of religion in progress at Springfield, Illinois, under the direction of Rev. Mr. Hammond. Three meetings are held daily in the State House, which are attended by thousands, and converts are numbered by hundreds. Mr. Hammond has been permitted to hold meetings in the jail, and the result is that more than one half of the prisoners have been converted.

The Cincinnati Gazette says that pure "Essence of Coffee" is now made in that city out of the "cheapest, dirtiest and nastiest molasses," which is boiled until it ropes, cooled in pans, and when hard, broken up and pulverised. Ground rye is then mixed with it, after which it is boxed up, each box being sold at eighty cents, and labelled "Pure Essence of Coffee."

☞ The boys of the Grammar schools of New Bedford have organized themselves into a society for the suppression of profanity and vulgarity in their schools, have drawn up a regular constitution and by-laws, and mean to make the organization thus begun a powerful and efficient instrument of good.

☞ A large number of capitalists and others assembled at Philadelphia on Thursday, to witness the process of making paper out of wood. A poplar tree, taken from the hill-side, was converted into a clear, white, soft paper in the space of five hours, to the surprise of all present.

☞ A Florida paper asserts that the yellow fever is prevailing at Key West at a considerable extent, and that the regular troops stationed there are to be removed to Tampa in consequence.

Obituaries.

STEERE.—Died in Harmony, R. I., April 14th, after a short but very distressing illness, my father, Hosea Steere, in the eighty-second year of his age. He sleeps in Jesus. MARTHA STEERE.

ORTON.—Died in Blackinton, Mass., April 5th, 1866, our father, Philander Orton, aged sixty-three years, seven months.

Words of comfort were spoken on the occasion by Bro. Wm. J. Blanchard, of Savoy, Mass., from 1 Cor. 15: 49. EDSON NORTON.

Notices.

Dedication and Organization of a Freedmen's Church.

The Lord willing, there will be a dedication of a hall, fitted up for a Freedmen's church, So. East corner of 3d St. and Washington Avenue, a few steps from the post-office, Sunday, Apr. 29th, 1866.

Also, same day and place, there will be an organization of an African church, composed of freedmen, upon the gospel rule of taking the Bible as their only rule of faith and practice.

Also, on Monday evening following, Apr. 30th, a colored school for adults will commence, to be kept five evenings in each week, conducted by Sr. D. K. Prescott, assisted by her sister, Francella F. Curtis.

A Bible class for adults and children will be organized for the Freedmen, Sunday, May 6th.

Thus far, brethren and sisters, you may rely upon, if the Lord will. If there is any good news for you in prospect, you must wait till seeming facts become facts; for I do not like smoke without fire. The few white brethren and sisters here are with me fully, and are doing their share of the work as instruments of God. H. K. FLAGG.

Notice of the Iowa Miss. Tent.

Those in the West who wish Tent meetings will please make arrangements without delay. There is to be a Tent meeting in Butler and Floyd Co., Iowa, and I am to visit Minn. I can be engaged by the different kinds of Adventists who need Tent meetings till the tent is paid for, whether I preach much or not. Address Elder PETER S. DETO, Strawberry Point, Clayton Co., Iowa.

Other papers please copy.

Notice.

All preaching brethren wishing to come to Springfield, Mass., to preach, will please correspond with THOMAS R. WEAVER.

Notice.

Preaching brethren desiring to preach to the church in Yalesville, Conn., will correspond with Geo. A. Marble, that there may be no conflicting appointments. GEO. A. MARBLE.

Notice.

There will be a conference in Manchester, N. H., in the Advent Hall, Merchant's Exchange, in connection with our yearly feast, to commence Thursday evening, April 27th, and hold over the following Sabbath. The Lord's Supper will be eaten on Sunday evening, April 30th. All are invited. S. W. BISHOP.

Notice.

What church in New Hampshire would like to have the next quarterly session of the New Hampshire State Conference held with them, which by vote is to commence on Thursday, previous to the first Sunday in June? Will you write me relative to it, and direct to East Boston, Mass., so that due notice may be given of the same?

A. W. SIBLEY, Secretary.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. WM. SHELDON.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N.Y. CHARLES GOODCROVE, Bap. Minister.

Notice.

A. Parsell has issued a tract containing evidences from the types on the year and season of the year for the coming of our Lord. It will be sent free of charge to all who send their address.

Notice.

Eld. C. Goodrich has changed his residence, in East Boston. He now resides at No. 69 Marion Street. Will correspondents please direct their letters to No. 69 Marion Street, East Boston, Mass.?

Appointments.

☞ We would say to our preaching Brethren, that all appointments should reach us as early as TUESDAY MORNING, as our paper goes to press early on Wednesday; otherwise they will not be inserted until the week following.

LOWELL STREET CHAPEL, BOSTON, corner of Causeway and Lowell streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

J. G. Hook ....Sunday, March 11th and onward as the Lord directs.

EAST BOSTON.

Meetings every evening this week. Bro. Damman will preach Sunday the 29th.

Charlestown, Mass., (60 Mulberry Street), Sunday, April 29th, at 10½ o'clock A. M., and 3 and 7 P. M. WM. C. THURMAN.

Lawrence, Mass. ....Sunday, April 29th. J. COUCH.

Natic, R. I. ....Saturday evening, April 28th and Lord's day, 29th.
West Haven ....April 30th
Oceanport, N. J. ....May 1st through the week, and over the following Lord's day. MILES GRANT.

CONCORD, N. H.

Wm. Sutherland ....April 29th
John Couch ....Sunday, May 6th
Geo. W. Brown, from Effingham, Me. ....Sunday, May 13th
Miles Grant ....Sunday, May 20th
Charles Ramsey ....Sunday, May 27th
Timothy Cole ....June 3d and 10th

Concord, N. H., (corner of Centre and Green streets) Sunday, May [illegible]
Warner, Tuesday and Wednesday evenings, May 15th and 16th.
Bradford, (Pond meeting-house), Thursday and Friday evenings, May 17th and 18th.
Canaan ....Sunday, May 20th. GEO. W. BROWN, of Portsmouth, N. H.

[Bro. Brown goes this trip by my request. Brethren will please bear in mind that there are two George W. Browns, and this is not the other one. H. MUNGER.]

Haverhill, Mass. ....Sunday, April 29th. A. W. SIBLEY.

Portland ....Sunday, April 29th and May 6th and 13th. TIMOTHY COLE.

West Abington, Mass. ....Sundays, April 29th. C. C. RAMSEY.

Freeport, (Swamp school-house) ....Sunday, May 20th. R. R. YORK.

Warner Gore ....Sunday, April 29th and longer if duty requires.
Schoodac (school-house) ....Sunday, May 6th. C. W. SARGENT.

Bradford, N. H., (Pond meeting-house) ....May 6th. WM. WALKER, 2d.

River Point, R. I. ....Sunday, May 6th. J. T. DIXON.

Cheshire Street, Ct. ....Sunday, April 29th. B. HITCHCOCK, LUTHER BOUTELL.

Springfield, Mass. ....Sunday, April 29th. DR. A. M. HIGGINS.

Pleasant Valley, Ct. ....Sunday, April 29th. W. N. PILE.

Newark, N. J. ....Lord's day, April 29th. SAMUEL CURRY.

Rome (Yellow school-house) ....April 29th
Belgrade (meeting house) ....May 6th
Rome (Town House) ....May 20th. H. B. SEVEY.

Haverhill, Mass. ....Monday evening, April 30th
Dover, N. H. ....Wed. eve., May 2d
New Durham ....Thursday eve, May 3d
Alton Corner ....Friday eve, May 4th
Barnstead ....Saturday eve, May 5th and over the Lord's day
Exeter, N. H. ....Lord's day, May 13th. A. ROSS.

Abington, Ct. ....Sunday, A. M., April 29th
West Woodstock, Ct., at 5 o'clock, Sunday, P. M., April 29th.
Abington, Ct. ....May 6th
Danielsonville, Ct. ....May 13th
Bristol, Ct. ....May 20th
Hartford, Ct. ....May 27th
If any in the vicinity of Bristol or Hartford desire evening appointments while I am in Western Connecticut, write me at Danielsonville, Ct. H. F. CARPENTER.

Salisbury, N. H., Methodist Chapel, South Road Village, Sabbath, April 29th. T. M. PREBLE.

Cheshire, Ct. ....Sundays, May 6th and 13th. CHAS. E. PIPER.

South Berwick, (Central Hall) ....Sunday, April 29th. THOS. M. LATHAM.

RICHMOND, R. I., (CLARK'S HALL.)

M. R. Plettsplace ....Sunday, May 13th
Augustus Durfee ....Sunday, May 27th

Harwinton, Ct. ....Sunday, April 29th. O. D. WOODRUFF.

Guilford, Ct. ....Sunday, April 29th. WM. H. FISHER.

West Falmouth, Me. ....April 29th. Shall have a conference meeting in the meeting-house, Saturday 28th, P. M., 2 o'clock. Probably Bro. York will be with me. I. C. WELLCOME.

South Windsor, Ct. ....May 6th and over Sunday.
Agawam, Mass. ....May 13th. GEO. A. STREETER.

Warner, N. H., Sunday, May 13th, at the school-house in Bro. Hamphill's District, about one mile from Waterloo school-house. SIMEON ROBY.

Lovely Street, Ct. ....Sunday, April 29th
Pleasant Valley ....Sunday, May 6th
Yalesville, Ct. ....Sunday, May 13th
Bristol, Ct. ....Sunday, May 20th
Cheshire Street, Ct. ....Sunday, May 27th. S. WOODRUFF.

PLEASANT VALLEY, CT.

Seth Woodruff ....May 6th
R. Williams ....May 13th
Lovely Street, Ct. ....May 20th. WM. J. RIPLEY.

East Farnham, (Bull school-house), Friday, 4 P. M., May 11th.
Stukeley, (near Lewis Brown's), Saturday, 4 P. M., May 12th.
At the Sargeant school-house, 10½ A. M., Sabbath, May 13th.
At the Lake, a quarterly meeting, commencing on Saturday, at 2 P. M., May 19th, and continuing over the Sabbath. Let all interested attend. C. P. DOW.

EAST BOWDOINHAM.

R. R. York ....Sunday, May 6th
H. D. Reed ....Sunday, May 20th

Richmond, (Reed meeting-house, with Bro. H. D. Reed), Sunday, May 13th. R. R. YORK.

Wallingford Farms ....April 29th
Winsted ....May 6th
Bolton ....May 13th. R. WILLIAMS.

North Adams ....Sunday, April 29th. E. MCCULLOCH.

Manchester ....Friday evening, May 4th
East Canaan, N. H., (baptism) ....Lord's day, May 6th
Manchester ....Lord's day, May 13th. C. C. STEVENS.

Lorraine, Jeff Co., N. Y., Red school-house, Sunday, April 29th, at 10½ A. M., and at the Lily school-house in the evening of the same day.
Glenmore, N. Y. ....May 5th and 6th
New London, (as Bro. Wm. Morrill may appoint), Sunday, May 6th.
Redfield Square, N. Y. ....May 17th and over Sunday, May 20th.
West Martinsburg, N. Y. ....May 21st
Copenhagen, N. Y. ....May 22d and 23d. C. H. WILLIAMS.

West Barre, Orleans Co., N. Y. ....Sunday, May 6th. If any brethren wish me to hold meetings with them on Sundays of the coming summer, let them correspond with me at Danville, N. Y., as I am at liberty to go wherever the door opens for me. P. BURR.

Coventry, R. I., (at Central Baptist Church, between the Anthony and Washington Mills), Sunday, April 29th. PETER NOKA.

Portsmouth, N. H. ....Sunday, April 29th. J. G. SMITH.

New Britain ....Lord's day, April 29th. RANDOLPH E. LADD.

Square Pond, Ct. ....Sunday, April 29th (Baptism in the afternoon.) R. B. BUTLER.

New York, (Cooper Institute) ....April 29th. My appointment at Oceanport, N. J., is withdrawn. WM. SHELDON.

Concord, N. H., (Angelus Hall), Lord's day, April 29th. [illegible]

[illegible]

Hartford, Ct. ....June 17th. J. S. WHITE.

[illegible]

East Canaan ....Sunday, April 29th. J. H. F. VARNEY.

Worcester, Mass. ....April 29th. H. MUNGER.

Exeter, (Chamberlain school-house) ....April 29th
Brewer, (as brethren may arrange) ....May 6th
Lowell, (Beaumont's Mills) ....May 13th
Bebee, (near Bro. Harriman's) ....May 27th. L. K. LOMBARD.

Thomaston, Ct. ....Sunday, April 29th
Wrightsville ....Sunday, May 6th. GEO. L. TEEPLE.

Darien City, Genesee Co. (as Bro. Henry Sherman may appoint), Sunday April 29th, at 10½ A. M., and at the Baptist church, near Bro. R. C. Simonds, at 4 P. M. same day. C. F. SWEET.

South Reading ....Sunday, April 29th. C. GOODRICH.

Salem, Mass. ....Sunday, May 6th. L. BOUTELL.

Orford, Quinttown, N. H. ....April 29th
Pomfret, Vt., (as J. Herington may appoint), May 6th. L. C. GLAZIER.

Richmond, R. I., (Clark's Hall), Saturday evening April 28th, and Sunday, 29th, day and evening. [illegible]

Champlain (Village), N. Y., A. M. ....April 29th
Montreal, C. E. ....May 6th. G. W. STETSON.

Biddeford, Me. ....Lord's day, April 29th. C. C. STEVENS.

West Hoosic, (Advent Chapel) ....April 29th. W. J. BLANCHARD.

Business.

TO CORRESPONDENTS.

W. L. Himes—The Young Pilgrim has been sent as ordered.
M. M. Weaver—T. T. P., Manchester, N. H.
A. W. Gage—Paid to No. 554.
S. B. Ensign—Have no English Bibles with references between the verses.
Mrs. W. Thrall—E. Hitchcock credited in No. 630.
E. Burton—The price of the Lyre you will find in the book list, on the last column.

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[illegible]

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BY EXPRESS—H M Bryant, F S Ainsworth.

LETTERS RECEIVED.

E Hutchins, L Taylor, A E Smith, W L Carroll, I I Leslie, C E Clark, A Lewis, J Crofut, S Whitaker, G W Stetson, L M Britton, I C Wellcome, L Boutell, M Wood, W A Fenn, B Curry, L C McKinstry, P Eaton.

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Dr. I. L. Leslie—Box 634, Memphis, Tenn.
H. K. Flagg—St. Louis, Mo.
Martha S. Butler—Box 634, Memphis, Tenn.
Francella F. Curtis—149 North Sixth St., St. Louis, Mo.
F. H. Burbank, Missionary—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Anna E. Smith—Missionary among the colored people. After May 1st, No. 497 Second Avenue, between 25th and 26th streets, New York City.
H. F. Carpenter—My address hereafter will be Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
N. Hartshorn—Laconia, N. H.
J. Q. Jacob—New Durham, N. H.
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R. J. Whitehead—Wallingford, Ct.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. P. Piper—41 Green Street, Boston, Mass.
J. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
D. T. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
E. Bellows—354 Broome Street, New York City.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—[illegible], Iowa.
Mrs. Abigail Mussey—Boston, Mass., Crisis Box.
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S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—After March 20th, Springfield, Mass., 67 Cedar St.
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DANIEL'S FAITH.

Tune.—"Old Family Bible."

May our faith be like that of the good Hebrew Daniel,
Who was the most faithful of those in his day;
Through Christ he endured all their vile persecution,
From his blessed Savior he'd turn not away.
It seemed that they then, by their human inventions,
Had given commandment he should cease to pray;
But, heedless of all their wicked intentions,
He called on Jehovah three times every day.

He did not retire away into secret,—
His windows were opened to Jerusalem;
As for the commandment, he never would keep it,
He cared not for king nor the fierce lion's den.
He was firm to his trust, and he would not give over,
Through God he defeated the whole wicked plan;
He knew there was strength in the arm of Jehovah,
He trusted in God, and had no *fear* of man.

They then made arrangements, they called for assistance
To bear him away unto yon lonely place;
He gave himself up without any resistance,
Still calling on God and believing his grace.
They bore him away to yon lonely prison,
And then let him down into that fearful goal;
But it seemed unto him like a little heaven,
With glory in view and Christ in his soul.

He finds himself now in the den among lions,
And feels that his standing is on holy ground;
He then breaks the silence with an old song of Zion,
And makes the whole cavern with praises resound.
The night passing on and the morning now breaking,
The king rises early and starts on his way;
Away to the cavern of Daniel now making,
To see if he lived and continued to pray.

With trembling footsteps, from past recollections,
The king is approaching, and now hear him say—
O Daniel! O Daniel! hast thou found protection?
Has thy God delivered, and wilt thou yet pray?
Yes, God has been with me, and I am not fearful;
His presence I find, and my faith is the same,
And now I am happy, contented and cheerful,
My God has come down, and the lions are tame.

O king, there's no danger, not yet the least trouble,
While praying to God by night and by day;
Though lions may roar and our foes may redouble,
At the word of the Lord they will all calm away.
Come up, my good Hebrew, thou shalt have my favor,
And let it be published and sounded abroad;
Besides Daniel's God there is no other Savior,
Let all come and worship this old Hebrew's God.

[*Written about thirty years ago, by Eld. York, a F. W. Baptist.*]

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

We will now examine the subject of the thief on the cross (Luke 23: 43),—"To-day thou shalt be with me in paradise." In the first place, what was the request of the thief? We answer, "Lord, remember me when thou comest into thy kingdom." Did Christ come into his kingdom at his crucifixion? No indeed, he certainly did not; neither did he go into his kingdom, nor to paradise at that time; for, on the third day after his resurrection, he told Mary in the garden that he had not yet ascended to his God, and her God, and to his Father and her Father; and he did not ascend until forty days after his resurrection; and furthermore, he is not yet in his paradise, or kingdom, where he is to reign with his saints; neither will he be in his paradise, or kingdom, till he comes in the clouds of heaven, with power and great glory; as described in Dan. 7: 13, 14, Matt. 25: 31, 16: 27, 19: 28, Mark 8: 38, Acts 1: 11, 1 Thess. 4: 16, 2 Thess. 1: 7, Jude 14, and Rev. 1: 7. We see very plainly that Jesus does not come into his kingdom until he leaves the mediatorial seat, and then he will raise his saints, and the promise which was made to the thief on the cross, the day of his crucifixion, will be fulfilled to him.

Can you find one passage in all the Bible which proves that any person receives his reward at death? But how plain it is taught in the Bible that every one is to receive his reward at or after the great day of judgment. Look at Matt. 16: 27.

We will now say a few words about the souls under the altar, as this is often referred to as proof that the soul is immortal, and leaves the body at death. If the souls here spoken of are immortal, and are separate entities from their bodies, and are in heaven under an altar, crying for vengeance on their murderers, they in a deplorable condition, and must be in great misery; in which case I should not think they were in heaven, but in a state of suffering and distress; and not only so, but they have a different disposition from what our dear Savior and St. Stephen had, when they prayed for their murderers, saying, "Father, forgive them, for they know not what they do."

Those souls were the persons under the altar of persecution, while being slaughtered under the reign of the Papal beast, and whose blood, like the blood of Abel, cried for vengeance on their murderers. Do immortal souls in heaven have blood to shed? They cried for vengeance on their blood.

But, says the objector, "the spirit" returns "unto God who gave it," and that is the soul. Stop a moment, and let us recollect that the word spirit, in Eccl. 12: 7, is translated from the Hebrew word that is rendered *breath*; and in many places in the Bible the same Hebrew word is translated wind. The Bible declares that man is "mortal," and God only is immortal.

We will say a few words about the smoke of their torment ascending up forever, and being tormented day and night forever and ever. If we examine the symbols or figures made use of by the Revelator, you will find it is very hard to prove any doctrine of the Bible by them. In the book of Revelation, at the fourth chapter and eleventh verse, we read that the worshipers of the beast and his image were to be tormented in the presence of the holy angels and of the Lamb; "and they have no rest day nor night who worship the beast." The beast here represents a power on earth, and a very wicked power, too; and the wrath, or judgments of God were poured out upon the worshipers of this wicked beast, which is nothing less than the Papal beast; and in Rev. 20: 10, the devil, the beast, and the false prophet are represented as cast into a lake of fire and brimstone, to be tormented day and night for ever and ever. The beast represents a power, or government on earth; and the false prophet represents a false religion; and the devil is the deceiver and leader, who in other Scriptures it is declared shall be destroyed when Christ comes with his mighty angels in flaming fire, to take vengeance on the ungodly.

In one place it is declared that death and the devil shall be destroyed; and the Papal beast, I think, will be destroyed by the brightness of Christ's coming. I think the Papal beast, and his worshipers, are now, in these last days in which we live, receiving the dreadful judgments of God, and are now tormented day and night; and this will continue till they are finally destroyed, which result will be eternal death, which is an eternal cessation of being.

In conclusion, kind reader, I would say that I am afraid that thousands, and perhaps millions, will be forever lost, who, in a stubborn manner, are determined to continue in the dreadful error of immortal-soulism, and endless misery, which reflects an awful character on God, and virtually destroys the doctrine of the resurrection, and discredit the great mission of Christ on earth; and lays the foundation of modern Spiritualism, and Mormonism, and many other cruel errors, which have been a great curse to the human family for centuries past. O may the good Lord keep his dear saints from being polluted by these dreadful errors, and prepare us for his kingdom, which is close upon us, and save us at last, for Jesus' sake. Amen, and *Amen*.

Vernon, Vt. B. PERHAM.

For the World's Crisis.

KEEP THE COMMANDMENTS.

NUMBER TWO.

In our former article we showed that God's commandments were sometimes limited to persons and nations, some of which we specified. We will allude to some others in this article, and show how men of this dispensation can be christians and not keep commands which are abolished; or, in Scripture terms, "be justified without the deeds of the law."

While Christ was preaching his gospel, he was not acting in the office of a *priest*. See Heb. 8: 4. "For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law."

Christ acted the part and filled the office of a *prophet* while here in this ministry. See Deut. 18: 15, 19, and Acts 3: 20–24. As a prophet under the law, or Mosaic administration, Christ observed and kept it, and taught others to keep it, while at the same time he was prophesying of the new dispensation, new covenant, new commandments, etc., soon to be in force.

When he was crucified, the great sacrifice was made for sin. At his death the Sinaic dispensation closed, in God's arrangement, although the people did not then know it. At Christ's resurrection he entered the priest's office, of an unchangeable priesthood. See Heb. 7: 16–24; also, Heb. 9: 11–17. Too plain to be misunderstood. Chist, then, was the prophet which the Father declared at his baptism, and at the transfiguration, to be his beloved Son, *commanding* us to hear him.

Christ has given us a New Covenant, not endorsed the *old one*, nor has he transferred the old one from the tables of stone to the hearts of his people. "He hath made the *first old*." "But now he hath obtained a more excellent ministry, by how much also he is the mediator of a BETTER covenant, which was established upon BETTER promises."—Heb. 8: 6. Let it be remembered that the old covenant was the ten commandments. Let Paul speak again. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. . . . In that he saith a new covenant, he hath made the first old." Heb. 8: 7, 13.

Christ, then, is our lawgiver, our mediator, our high priest, and whatever the new covenant (the law of faith) teaches, embraces the commandments we are to keep. Paul clearly states that he and the other apostles were not ministers of the old covenant, but that God had made them "able ministers of the new." 2 Cor. 3: 6.

Thus we find the apostles always teaching the doctrine of the new covenant, and never of the old. They allude to it, tell us its use, and when it ended, and by what means. They contrast it with the new, and show the difference. But they call the old "not perfect," "faulty," "a yoke of bondage," "done away," "abolished," "dead," "taken out of the way," etc., etc. They everywhere enjoin the new covenant on the Gentile church, or believers, calling it the "spirit," "new covenant," "law of faith," "better hope," better promises," "royal law," "law of the spirit of life," etc., etc.

Now I ask candidly, can any one, knowing these facts, honestly say, concerning those who follow Christ and obey his covenant, his commands, "If you do not keep the ten commandments you can kill, steal, swear, and do anything you please?" Does Christ's new covenant allow such liberties? I think not.

Again. Can it be a just charge against us to say, "You believe in keeping nine of the commandments of the decalogue and reject the fourth?"

This is not the truth with us. We reject *the ten*. That code of law was never made to nor for Gentile believers under Christ; it is now abolished, and the nation for whose special benefit it was made is scattered. But as some may begin to feel troubled lest they be deprived of a Sabbath, I will promise to tell them in another article about the Christian's Sabbath. I. C. WELLCOME.

For the World's Crisis.

DEATH.

Death has been called "the king of terrors," and likewise said to be "the terror of kings." Death seems to invade the land at the present day in a twofold sense. Look on either hand, and we may see more or less of our fellow mortals lie prostrate in death. Dear reader, is it not high time for us to look up to the great preserver of life—the God who created us—for our safety, and more especially for our salvation? "We must be prepared to die," is the expression which we frequently hear; and truly this preparation is all-important; but we ask if we can better prepare ourselves to die than by preparing ourselves to live a righteous life, while we are permitted to dwell here below?

The great Teacher instructed mankind to live well, and dying well is to be inferred as a consequence of a well-spent life. In deviating from this rule, mankind have made a great mistake. They have too often thought that one set of principles would be best for life, and another for death; when the truth is, that man is the best prepared to die, when best prepared to live. Here let me observe, all men are seeking, or wishing for happiness; but as long as man lies under the power of sin, he must suffer the penalty. If we desire happiness, we must deny ourselves of sin, and all sinful pleasures; and embrace that religion which shall liberate us from the bondage of sin and a guilty conscience; and then the terror of death, and all that afflicts the mind, will flee from us, and we shall feel that happiness which the unbeliever and sinful man knows nothing about; that peace that passeth all understanding.

Wherever the spirit of true religion and christianity is found, there is peace and joy and comfort. There are cherished the pure principles of love to God and love to man, which raise the mind far above the unjust persecutions that are being hurled at it; and, in spite of all convulsions and agitations, it stands as firm as a rock. When we behold the beauty and purity of religion, shall we not embrace it? O let us cherish with devotedness the great and immutable truths of the gospel of Christ.

Dear reader, I have laid before you the terrors of death and the rescue,—by embracing the true and undefiled religion of Christ. O let us by all means attend to the sacred word of the gospel before we shall find it too late. "Behold *now* is the accepted time; behold *now* is the day of salvation." Death is surrounding us on every side. And according to what we discover by reading the Scriptures of truth, and the signs of the times, our Judge is soon coming to judge us. At that great and trying day, may we have on the wedding garment, the robe of righteousness, that we may stand before him with a pure heart, shining in brilliant raiment, ready to be invited to his royal wedding feast.

Fisherville, N. H. J. ELKINS.

Voice of the West, please copy.

For the World's Crisis.

CHRISTIAN FAITHFULNESS.

The Savior said, "Ye are my friends, if ye do whatsoever I command you." The apostle Paul said to the Colossian brethren, "As ye have therefore received Christ Jesus the Lord, so walk (not sit) ye in him; rooted and built up in him, and established in the faith, as ye have been taught, *abounding* therein with thanksgiving." The apostle Peter exhorted the disciples of the Lord in his day to "beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Father Paul faithfully exhorted his Corinthian brethren to "be steadfast, unmovable, *always abounding* in the work of the Lord," etc.

So we might go on and cite numerous passages of Scripture, showing the vast importance of christian faithfulness. To be short, let me say that multitudes have begun well, ane run well for a season; and it is a duty we owe to God to *always abound* in faith and love. There is no possible excuse for a christian, if he does not constantly grow in grace, and in the knowledge of the truth. We should earnestly pray for that love which casteth out all fear, and the abiding witness of the Spirit that we are the children of God. We should live so near the Savior, by a godly, humble, prayerful, spiritual life and conversation, that all our many enemies cannot shake our faith in Christ, or in any way draw us aside into sin and darkness.

If a professor of religion does not love God more to-day than yesterday, love souls more, is not more willing to bear reproach for Christ; to talk with and pray for sinners; to give of his substance, time and talents, and have his name cast out as evil among men; if he is not willing to be anything or nothing, for Christ's sake, to save souls, and does not so continue to feel every successive day of his life; the Bible pronounces him to be a guilty backslider from God.

O! may the Lord help us, one and all who love the Lord supremely, to be up and doing, and work while the day lasts. Time is short, and what we do must be done quickly. Yours in faith and love, P. TANDY.

For the World's Crisis.

DUMB FOLKS.

They are dumb, when? Not when nonsense is introduced—something funny to laugh at—something of a worldly nature, about farms or merchandise, the latest novel, the religious festival, the picnic, the donation party, or the New Year's calls, where feasting, wine-bibbing, joking and jesting are the order of the day. No tongues are tied *now*; no one is dumb here, now where marrying and giving in marriage, the latest cut in things for the wardrobe, are subjects for discussion; mouths are open wider in this direction, tongues fly, move glibly, fluently. But introduce the subject of prayer, praise, the reading of God's word, visiting the sick, the oppressed—speak of heaven and heavenly things, the glory of the upper world, the joys of salvation, the peace of God in the soul flowing like a river, the happiness resulting from well-doing, from imitating Jesus,—what now? any response? All is silent as the grave; lips are closed, tongues are tied. Quote a passage of Scripture, repeat a verse or two from the pen of inspiration, more precious than gold,—any one to reply? any to second the motion? Not one; not a word, or look of smiling approbation is manifested; all is hushed as the tomb; every one is dumb! dumb! struck dumb!

This alluding to things spiritual and eternal, talking often one to another of the Lord's mercies and judgments, for him to hearken and hear, that a book of remembrance may be written before him of them that feared the Lord, and that thought upon his name, is not to be tolerated in this refined age, and in refined circles. This referring to the Bible for subjects of interest and conversation, or declaring, like David, what great things God hath done for our souls, is out of place, out of time, out of date. "Away with sombre looks, things grave, serious, eternal; away with the Bible, its doctrines and precepts, its holy inculcations; give us something mirthful—that will tickle the fancy—a spice of wit, that will provoke laughter." "Let us eat, drink, and make merry, for to-morrow we die."

Is not this picture a true one of the present, *every day* piety? Friends, what are we coming to?

D. F. NEWTON, *Author of Home Thrusts.*

"EXTRAORDINARY PREDICTION" OF NEARLY TWENTY YEARS AGO.—In an old Kinderbook Almanac of 1847 is the following prediction about the United States:—

When the country is ruled by a tailor bold,
A beggar shall stitch with a thimble of gold;
And the water shall furnish, instead of the land,
Three millions of men, with their first in command.

Mr. Editor:—The above (as from said Almanac of 1847) appears in the Cleveland (O.) *Times*, of February, 1849, a copy of which is before me. Its singularity is certainly striking, to say the least. But would the last two lines of the stanza in question bear the construction as for commerce to crowd the vasty main with unprecented cargoes and numerousness of craft and crews at an imminent date?—or do they *bode* war, with plenty of privateering, and battles by sea? "Three millions of men with their *first* in command," to be on "the waters" "instead of the *land*," as the latter has chiefly proved the case from 1861 to the middle of 1865? It was by merest chance I noticed the "prediction," still its strangeness seems to provoke attention.

HENRY G. PERRY.

Natchez, Miss., Jan., 1866.

For the World's Crisis.

GLADNESS.

My heart is made to rejoice as I read in the blessed word of the beauties and glories there will be in Eden restored; and I long for it to come. I read that there will be no more pain, and it fills my heart with joy to know the time will soon come. For twenty-eight long years pain has been my constant companion, by night and by day, but often these thoughts have come into my mind with almost healing balm, there will be no more pain, and for some time I could hardly realize that I should ever be where pain could not afflict, and cause us days of distress and nights of groans. Lord, speed the day, is my prayer. Amen, even so come, Lord Jesus.

How it fills my heart with joy and gladness to know that it is written that God shall wipe away all tears from our eyes. O it is cheering to read of these blessed things. How it helps us bear up under our trials and afflictions, and gives us new life to press on in the good way.

I am so glad that weeping will come to an end. Let the wheels of time fly swiftly round, and bring the day of gladness. Again I read there shall be no more death nor sorrow. How cheering are these words to those who mourn the loss of dear ones, or stand by their dying bedsides and see them struggling for life, and then hear their sad farewell spoken, and see their eyes close in death; but we have hope beyond the narrow confines of the charnel house of death. This hope cheers us amid the sorrows of the way, and soon it will be heard from the lips of the dear Savior; "Awake, and sing, ye that dwell in *dust*." Will not that sound fill our hearts with *gladness*? Dear ones, who mourn the early death of loved ones, look to him who has said, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction," and let these thoughts fill thy heart with gladness; for the day is very near. Soon it will be heard that time is "no longer;" then, if we are ready to meet the Lord, our hearts will be filled with gladness, and we shall meet our dear loved ones to be separated no more. I long to be there.

LUTHERA B. WEAVER.

North Dana, Mass.

For the World's Crisis.

THE MEEK.

"Blessed are the meek, for they shall inherit the earth."—MATT 5: 5.

How much of it? "The kingdom and dominion, and the greatness of the kingdom under the *whole* heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27. We see that we shall not be stinted, but we shall inherit substance, and enough of it; for the glory of the Lord will cover the earth as the water now covers the sea. And then the New Jerusalem is to come down from God out of heaven, the glorious metropolis of the restored earth; then we shall have our bodies changed and made like Christ's glorious body.

John says, "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it; and the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Also out of every nation, kindred, tongue, and people,—yes, all the old prophets and apostles, the martyrs, and a goodly company that are now looking for Jesus, I trust will be prepared to say, "Lo, this is our God; we have waited for him, and he will save us." Let us be ready, for I think the kingdom is within thirty two months.

Your brother, waiting and praying,

Sandy Hill, N. Y. IRA FANCHER.

VALUABLE RULES.

1. We may be sure that our will is likely to be crossed during the day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whose soul we are bound to watch, as those that must give account.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If, from sickness, pain or infirmity, we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are suffering, and drop a word of kindness or sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, and to encourage hope.
11. To speak kindly to the servants, and praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for the "soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not done the same thing and been forgiven?"
15. In conversation, not to exalt ourselves, but to bring others forward.
16. To be very gentle with the younger ones, and treat them with respect.
17. Never to judge one another, but to attribute a good motive when you can.—*Christian Treasury.*

HOW TO MAKE A SERMON.

The description contained in the following extract, of "how to make a sermon," contains valuable suggestions which are worthy of being preserved. We commend them to the notice of pastors, who are familiar with the labor required to prepare two good sermons a week for their hearers:

A clerical correspondent of the *Witness* gives some good advice to ministers upon this subject. In the first place, he says: "If you have a printed book of plans and skeletons, throw it into the fire. Secondly: if you have a blank book in which you have collected the plans of sermons you have heard other ministers preach, throw that into the fire too. Thirdly: if you have been in the habit of picking your sermons up from scraps and newspapers and books, stop it. Fourthly: if you have been in the habit of reading printed sermons a good many times over and then attempting to preach them, stop that. Get your Bible—fix on a passage, sit down to it, and begin by reading the passage over and over again. Study every verse thoroughly, and select the verse you wish to use for a text. Of this verse, study not only every sentence, but every clause and every word most diligently. Look out the meaning of individual words especially. Note down on paper whatever thoughts occur to you during this effort. Avoid commentators, except for the meaning of obscure clauses or phrases. And even then, only use them *after*—not before—you have sucked out of the passage all you can by your own effort. If you take this course your thoughts will be mainly both rich and original. They will please yourself, and of course excite you to additional thought. Having worked on in this way for six, twelve, or fifteen hours of hard and prayerful study, being careful to write down all the thoughts that occur to you as you go on, you will find that you have collected a mass of thought sufficient to make three or perhaps five sermons. But do not make three or five. Make only one. Out of this accumulation of thought select the choicest and best, and arrange them under proper headings in one sermon. If you write only on one side of single leaves, which is an excellent plan, you can throw much of your matter into sermon form without rewriting. Imbue your soul with your theme by going prayerfully over it several times; then, rising from your knees in your closet, hasten to the pulpit and try to preach just as though you never expected to address your hearers again.—*Ex.*

WILD OATS.

There is an ancient story of a man who owned a beautiful field which a wily stranger vainly sought to purchase.

The young man was firm in his refusal to sell the inheritance of his fathers. When every effort failed, the stranger at last offered to hire what he could not buy; and proposed to rent the land long enough to raise one crop to maturity and get it off, and then the lease was to expire, the property revert to the owner and all the stranger's right in the field was to cease.

The bargain was concluded and the cunning scamp sowed the soil with *acorns* from end to end. The first year they sprouted like leaves, the next year they grew like scions, five years after they were slender rods, ten years after they were thrifty saplings, twenty years and they were young trees, and so the crop grew on, until the young man became old and poor, and weary with waiting, and when at last, grizzled and gray, broken with many years, he sank into his grave, his once verdant field was a forest of lusty oaks, which lifted their giant arms heavenward to the sunshine, defied the summer drouth and the wintry hurricane, and bade fair to survive the storms and changes of many centuries.

And yet the lease was unexpired. The one crop had not become mature, nor been gathered to the garner, but the thoughtless young man had lost his heritage; the land was his no more.

Just so, in the fair generous soil of youth, with its bounding pulses and its exuberant life, Satan says "Let me sow just one crop, and gather it in, and then, in a little while, when it is removed, I will ask no more. Pluck up the good seed sown at a mother's knee, buried by a mother's prayers, and watered by a mother's tears, clear off the rubbish that has grown up from the sweet influences of home, amid the gentle loves of sisterhood, and the kindly powers of piety and grace; away with all religious mopings and godly nonsense, clear the field for a new crop, just one: young men, you know, 'must sow their wild oats.' When this crop is off then there will be time for other grains. Then, in mature life, plant the seeds of goodness, greatness, nobility, purity, and godliness; all these may grow," Satan says, "only let me first have one crop of wild oats."

And multitudes give heed to his wiles and consent to his proposals. But of all the mad delusions of mortals, theirs is the worst. Nothing grows longer, or roots stronger than wild oats. And may God pity the man who has leased his soul to Satan for one such crop. I have seen wild oats sown and grown. I have seen the harvest. I have seen the fatal brand of lust upon the beastly countenance. I have seen the blear of drunkenness in the reddened eye. I have seen the restless twitching of the shattered nerves, I have seen the stiffened gait of the ruined debauchee, and the sneaking glance which told that nothing but brass could make him hold up his head before the world. I have seen the wasted form, the sunken cheeks, the hectic flush; I have heard the shattered voice, the hollow cough, the sad confession, the vain regrets! Aye, I have preached Christ through grated windows, and in gloomy cells, and through the long stony corridors whence bars and bolts shut out the freedom and the joy of life; and I have looked on fetters, and knelt by the side of the young man guilty of his brother's blood, and amid it all I have said, "This is the harvest that comes of sowing wild oats."

Yes, and there are dark dishonored graves where lie the buried hopes of fathers, the joys of mothers' hearts, the pride of brothers, and the love of sisters fair, and in the rank and tangled weeds that sprout and flourish, feeding on the corruptions of the dead, we see the result of "sowing wild oats."

Young man, possessed of all the grand opportunities of youthful life in this swift speeding age, can you, will you, lend your soul to Satan for him to raise one crop of "wild oats?" Will you sell your birthright for a summer's purchase? Will you, in the beastliness of lust, in the vortex of pleasure, in the red gleaming of the wine cup, in the deadly hallucinations of narcotic drugs, in the poison of tobacco, in the pleasures of riot, in the foul pestilences of disease, in the madness of the gaming table, in the painted harlot's vile embrace, will you, can you drown all there is about you of purity, and nobleness, and principle, and manliness, and become a poor degraded wretched thing?

Would you find your youth a fond delusion, your manhood a fruitless struggle, and your old age a vain regret? Would you spend a weary worthless life, and see your sun go down at noon? Would you feel that existence has been a mourning failure, never to be retrieved? Would you come before the Giver of your powers, to receive his condemnation and his curse? Would you miss that glad and glorious immortality which is the heritage of all the sons of God? Would you come forth in the last harvest day, to shame and everlasting contempt? Then sow "wild oats."

You cannot eradicate the crop. The adamantine chains that bind together cause and effect will link you to the results of your actions here. Some things are already done beyond recall. In God alone is there pardon for the past! In Christ alone is there salvation from the guilt already incurred. In the blood of sprinkling alone, is there cleansing from the deep stains that now pollute your soul. In the Holy Spirit alone is there a renovating power that shall revive and renew the wasting vigor of your moral life. In God's word alone, is there a lamp to guide your feet in your perplexed and dangerous path. In God's love and grace alone, is there deliverance from all your iniquities. Rejecting these you will bind the millstone of sin about your neck as with the chains of fate, and plunge hopeless in the fiery billows of despair. Beware what you sow. "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap if we faint not." Gal. 6: 7–9.—*The Christian.*

DO YOUR WORK IN SEASON.—Nature always has before us the most striking examples of how she anticipates her work. Let us copy them. If she had not set her buds last fall, we should have no fruit this year on our trees. If the bulb of the lily, dahlia, crocus and snow-drop had not been swollen and perfected by the autumnal influences of last year, we should look in vain for their sweet faces among the dried herbage of the early spring, or as the gayer garniture of the garden as summer flowers. Nature never forgets to do her work in season. In many things, let her become our guide and prompter.

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis.

EPIDEMIC CHOLERA.—No. 2.

BY IRA A. THAYER, M. D.

It will be unnecessary to occupy much space in discussing the *nature* of this affection. It has been claimed by some to be essentially inflammatory in its character, the inflammation being confined to the mucous membrane of the stomach and intestines. But this is certainly erroneous.

First: where the disease is arrested before the collapse, there are no symptoms presented indicative of inflammation, but patients recover with great rapidity.

Second: when the patient dies during the stage of collapse, the post mortem examination shows no traces of inflammatory action. The mucous membrane of the stomach and bowels present no more of an altered condition than the lungs, kidneys, or skin.

Third: inflammation of this membrane, when produced by any cause, never produces those symptoms peculiar to cholera. That there is some irritation there, I do not deny; but that is not *the* disease; it is merely an attendant of it. Extensive irritation of the whole intestinal canal frequently occurs, without producing any symptoms of cholera.

The real condition is the opposite of inflammation. The *centres of organic life* are the first points morbidly impressed. This impression is produced by a poison, which, having gained access to the system, manifests a specific affinity for these points. The consequence is general enervation, and of course debility of the alimentary canal. This debility is attended with a degree of morbid excitability, which predisposes the mucous and muscular coats to become irritated; and conversely, an irritating influence acting directly on the mucous surface may constitute a predisposing or even an exciting cause of cholera, by its debilitating effect upon the splancnic nerves. Then, when the full force of the poison is experienced on the nervous centres, an enervated and relaxed condition of the mucous membrane is the consequence; and the watery and plastic portions of the blood are permitted to escape through the blood-vessels; and hence the diarrhea and rice-water discharges. The influence of the poison is felt through all parts of the system at the same time. The nervous centres supplying the muscular system being so highly irritated, muscular spasm is the result. The blood is extensively vitiated by the direct influence of the poison in that fluid, on the heart and arteries. Add to this the great drain upon the blood through the blood-vessels of the bowels, of the white portion of that fluid (fibrin and serum), and we find the blood rapidly decomposing; so that when drawn, even from an artery, it presents a thick, black appearance, resembling a partially decomposed clot. This condition of the blood prevents its being freely circulated through the general system, or through the lungs. The consequence is stagnation of the blood in the capillaries of the skin, imperfect aeration, diminished heat of surface; collapse is the consequence, and death supervenes from asphyxia.

The *causes* of cholera may be divided into three varieties: 1st. Predisposing. 2nd. Exciting. 3d. Specific.

Predisposing causes are such as reduce the system to such a state as is favorable to the development of cholera. Whatever has a tendency to impair the general health, and depress the vitality of the individual, predisposes to an attack of cholera. Under this head may be named old age, previous disease, *irregular, intemperate, and vicious habits*; deficiency of food; *exposure to confined, damp, or otherwise vitiated air*, as where persons are thickly crowded together in ships, camps, prisons, cities, etc.; *depression of spirits*; *fear*; sudden emotions; all these and many other circumstances might be named as diminishing the constitutional stamina, and therefore predisposing causes of this malady. Among irregular, intemperate, and vicious habits, may be named as most potent in destroying the constitutional vigor, excessive venery, the use of alcoholic liquors of every description, irregular meals, late hours, etc.

The fact that these vices are practised so extensively in our larger towns and cities, accounts in part for the disease being confined almost entirely to cities; and this portion of the population are those upon whom the disease falls with the greatest fatality. These habits have a twofold influence in the work; first, they produce and keep up a high state of irritation in the whole system; inflame the blood and render it unfit for nutrient purposes; destroy the natural tonicity of the alimentary canal; exhaust the nervous forces, and most thoroughly sap the vitality. Secondly, they induce poverty and filth, depress the mind, and most effectually open every door to the advance of this terrible epidemic. The condition of the air found in the habitations of the poor in our cities is most unfavorable. By it the blood becomes vitiated, and the already overburthened system falls an easy prey to the epidemic.

First among all the predisposing or even exciting causes is *fear of the disease*. It is positively my opinion that a great many cases of cholera have been brought on and terminated fatally through fear alone. It is one of the most potent influences in the spread of this malady that can possibly exist. Experiments by eminent physiologists have established the fact that a person may readily be put to death by fright. If a person becomes convinced that he is going to contract a disease, he is almost as sure to come down and die with it.

The *exciting causes* do not vary materially from those said to be predisposing, except that their impression is more suddenly produced. Any circumstance occurring calculated to derange suddenly the organic functions, may excite an attack of cholera in persons laboring under the specific cause. A sudden change of temperature, by suddenly checking the perspiration, and throwing a greater burthen on the mucous membrane of the bowels, may become an exciting cause. The use of crude, indigestible material, unripe fruits, impure water, etc., are all injurious at any time, and dangerous during an epidemic of cholera.

By *specific cause*, I mean that subtile, invisible, intangible, and yet remarkable influential principle which carries this fearful malady around the globe;—that influence which, when most concentrated, is capable of producing the disease without regard to surrounding circumstances, predisposing or exciting causes. The next question asked is, What is this something? After examining all the hypotheses which have fallen under my notice, I have come to the conclusion that we know nothing about it. The hypothesis that is spoken of most favorably by many eminent men at the present time is, that it consists of invisible animalcule floating in the air; and from the nature and habits of the disease this seems the most probable. Whatever it is, it seems to act as a ferment, rapidly destroying the mass of circulating fluid, and poisoning the nervous system. Further than this, we know nothing positively.

The next question asked by many is this: "Is the disease contagious?" *No*,—no more so than intermittent fever. It has been considered by the majority of people highly contagious, and this very idea has caused the death of thousands. There is no more danger in attending a patient laboring under it, provided the sick-room be well ventilated, than there is in standing in the streets of an infected city, though you are a mile from a cholera patient. Experience has demonstrated this to be true. The more a person becomes frightened, and tries to avoid the disease, the more certain is he to contract it.

After a person has remained in a place until the epidemic has made its appearance there, he has already become infected with the specific cause; and in leaving, from a change of diet, etc., he will be more liable to contract the disease than had he remained and quietly pursued his usual occupation.

When people come to understand that the disease is not contagious, and that the less the attempt to avoid the disease by sudden changes of diet, localities, and other influences, the less liable they are to an attack of it, then will the epidemic have met a formidable barrier to its progress and severity.

Bristolville, Ohio.

For the World's Crisis.

FREE.

Yes, thank God, I am free from one of the greatest *nuisances* that we have in the land, and that is *tobacco*. I became addicted to this vile habit by being with bad boys, and I believe this is the way that almost every one gets into this habit. I always felt guilty to have any one ask me if *I* used *tobacco*. I know it is a bad habit. As soon as I gave my heart to God, it seemed impressed upon me that I must break from this snare; for I truly believe it is a snare of the devil to draw us into greater sins. Every one knows that tobacco leads to *strong drink*, and this leads to every other sin.

A habit is acquired by littles. I began by smoking sweet fern. Our lives are made up of little things; therefore, let us look out for these little things, or perchance they may ensnare us before we are aware of it. When I gave my heart to God, I gave my whole heart, and I determined to cleanse it from every thing impure and unholy in the sight of God. I don't expect to enter the kingdom of heaven full of *vice* and *intemperance*; for we are commanded in God's word to be temperate in all things; and yet a great many professed christians break this law of God.

I believe it is a sin in the sight of God to use this vile *poison*, when every body knows that it is poison; and then to see christians murder themselves by inches, I think it is too bad. I doubt not but that some will curse me for this; but I care not what the world says. I am resolved to live for God hereafter, and I feel it my duty to take the ground against this vile habit. I have got out of the pit, and I think it is my duty to try and help others out. Our country is full of this vile stuff to overflowing, and not only ours, but the whole enlightened world. This fact don't make it right nevertheless. So the whole world were sinners but eight, at the time of the flood.

I notice some good pieces on this evil in the Crisis, and I love to read them. I think it is the duty of christians to bring all the force they can to bear against this great *evil*, which is coiling like a huge serpent around this enlightened country.

Your Bro. in Christ, CURTIS J. LOUGEE.

Gilmanton, N. H.

DIPHTHERIA.—Great relief in diphtheria is said to be found by placing cayenne pepper in the sharpest vinegar, dropping in live coals, and inhaling the steam from a teapot. It gives strength to throw up the detached membrane, besides affording great relief in breathing. WM. L. CARROLL.

REMEDY FOR SORE THROAT.—Dissolve a quantity of saleratus in strong vinegar; heat and inhale the fumes through a tunnel. It will cure sore throat or diphtheria—so say those who have tried it.

WM. L. CARROLL.

REST.—After abundant exercise, then should come a period of rest. It is not consonant with health to be "always on the drive."

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DANIEL'S FAITH.

TUNE.—"*Old Family Bible.*"

May our faith be like that of the good Hebrew Daniel,
Who was the most faithful of those in his day;
Through Christ he endured all their vile persecution,
From his blessed Savior he'd turn not away.
It seemed that they then, by their human inventions,
Had given commandment he should cease to pray;
But, heedless of all their wicked intentions,
He called on Jehovah three times every day.

He did not retire away into secret,—
His windows were opened to Jerusalem;
As for the commandment, he never would keep it,
He cared not for king nor the fierce lion's den.
He was firm to his trust, and he would not give over,
Through God he defeated the whole wicked plan;
He knew there was strength in the arm of Jehovah,
He trusted in God, and had no fear of man.

They then made arrangements, they called for assistance
To bear him away unto yon lonely place;
He gave himself up without any resistance,
Still calling on God and believing his grace.
They bore him away to yon lonely prison,
And then let him down into that fearful goal;
But it seemed unto him like a little heaven,
With glory in view and Christ in his soul.

He finds himself now in the den among lions,
And feels that his standing is on holy ground;
He then breaks the silence with an old song of Zion,
And makes the whole cavern with praises resound.
The night passing on and the morning now breaking,
The king rises early and starts on his way;
Away to the cavern of Daniel now making,
To see if he lived and continued to pray.

With trembling footsteps, from past recollections,
The king is approaching, and now hear him say—
O Daniel! O Daniel! hast thou found protection?
Has thy God delivered, and wilt thou yet pray?
Yes, God has been with me, and I am not *fearful*;
His presence I find, and my faith is the same,
And now I am happy, contented and cheerful,
My God has come down, and the lions are tame.

O king, there's no danger, not yet the least trouble,
While praying to God by night and by day;
Though lions may roar and our foes may redouble,
At the word of the Lord they will all calm away.
Come up, my good Hebrew, thou shalt have my favor,
And let it be published and sounded abroad;
Besides Daniel's God there is no other Savior,
Let all come and worship this old Hebrew's God.

[*Written about thirty years ago, by Eld. York, a F. W. Baptist.*]

For the World's Crisis.

A SERMON.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—MATT. 25: 46.

We will now examine the subject of the thief on the cross (Luke 23: 43),—"To-day thou shalt be with me in paradise." In the first place, what was the request of the thief? We answer, "Lord, remember me when thou comest into thy kingdom." Did Christ come into his kingdom at his crucifixion? No indeed, he certainly did not; neither did he go into his kingdom, nor to paradise at that time; for, on the third day after his resurrection, he told Mary in the garden that he had not yet ascended to his God, and her God, and to his Father and her Father; and he did not ascend until forty days after his resurrection; and furthermore, he is not yet in his paradise, or kingdom, where he is to reign with his saints; neither will he be in his paradise, or kingdom, till he comes in the clouds of heaven, with power and great glory; as described in Dan. 7: 13, 14, Matt. 25: 31, 16: 27, 19: 28, Mark 8: 38, Acts 1: 11, 1 Thess. 4: 16, 2 Thess. 1: 7, Jude 14, and Rev. 1: 7. We see very plainly that Jesus does not come into his kingdom until he leaves the mediatorial seat, and then he will raise his saints, and the promise which was made to the thief on the cross, the day of his crucifixion, will be fulfilled to him.

Can you find one passage in all the Bible which proves that any person receives his reward at death? But how plain it is taught in the Bible that every one is to receive his reward at or after the great day of judgment. Look at Matt. 16: 27.

We will now say a few words about the souls under the altar, as this is often referred to as proof that the soul is immortal, and leaves the body at death. If the souls here spoken of are immortal, and are separate entities from their bodies, and are in heaven under an altar, crying for vengeance on their murderers, they in a deplorable condition, and must be in great misery; in which case I should not think they were in heaven, but in a state of suffering and distress; and not only so, but they have a different disposition from what our dear Savior and St. Stephen had, when they prayed for their murderers, saying, "Father, forgive them, for they know not what they do."

Those souls were the persons under the altar of persecution, while being slaughtered under the reign of the Papal beast, and whose blood, like the blood of Abel, cried for vengeance on their murderers. Do immortal souls in heaven have blood to shed? They cried for vengeance on their blood.

But, says the objector, "the spirit" returns "unto God who gave it," and that is the soul. Stop a moment, and let us recollect that the word spirit, in Eccl. 12: 7, is translated from the Hebrew word that is rendered *breath*; and in many places in the Bible the same Hebrew word is translated wind. The Bible declares that man is "mortal," and God only is immortal.

We will say a few words about the smoke of their torment ascending up forever, and being tormented day and night forever and ever. If we examine the symbols or figures made use of by the Revelator, you will find it is very hard to prove any doctrine of the Bible by them. In the book of Revelation, at the fourth chapter and eleventh verse, we read that the worshipers of the beast and his image were to be tormented in the presence of the holy angels and of the Lamb; "and they have no rest day nor night who worship the beast." The beast here represents a power on earth, and a very wicked power, too; and the wrath, or judgments of God were poured out upon the worshipers of this wicked beast, which is nothing less than the Papal beast; and in Rev. 20: 10, the devil, the beast, and the false prophet are represented as cast into a lake of fire and brimstone, to be tormented day and night for ever and ever. The beast represents a power, or government on earth; and the false prophet represents a false religion; and the devil is the deceiver and leader, who in other Scriptures it is declared shall be destroyed when Christ comes with his mighty angels, in flaming fire, to take vengeance on the ungodly.

In one place it is declared that death and the devil shall be destroyed; and the Papal beast, I think, will be destroyed by the brightness of Christ's coming. I think the Papal beast, and his worshipers, are now, in these last days in which we live, receiving the dreadful judgments of God, and are now tormented day and night; and this will continue till they are finally destroyed, which result will be eternal death, which is an eternal cessation of being.

In conclusion, kind reader, I would say that I am afraid that thousands, and perhaps millions, will be forever lost, who, in a stubborn manner, are determined to continue in the dreadful error of immortal-soulism, and endless misery, which reflects an awful character on God, and virtually destroys the doctrine of the resurrection, and discredit the great mission of Christ on earth; and lays the foundation of modern Spiritualism, and Mormonism, and many other cruel errors, which have been a great curse to the human family for centuries past. O may the good Lord keep his dear saints from being polluted by these dreadful errors, and prepare us for his kingdom, which is close upon us, and save us at last, for Jesus' sake. Amen, and *Amen*.

Vernon, Vt. B. PERHAM.

For the World's Crisis.

KEEP THE COMMANDMENTS.

NUMBER TWO.

In our former article we showed that God's commandments were sometimes limited to persons and nations, some of which we specified. We will allude to some others in this article, and show how men of this dispensation can be christians and not keep commands which are abolished; or, in Scripture terms, "be justified without the deeds of the law."

While Christ was preaching his gospel, he was not acting in the office of a *priest*. See Heb. 8: 4. "For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law."

Christ acted the part and filled the office of a *prophet* while here in this ministry. See Deut. 18: 15, 19, and Acts 3: 20-24. As a prophet under the law, or Mosaic administration, Christ observed and kept it, and taught others to keep it, while at the same time he was prophesying of the new dispensation, new covenant, new commandments, etc., soon to be in force.

When he was crucified, the great sacrifice was made for sin. At his death the Sinaic dispensation closed, in God's arrangement, although the people did not then know it. At Christ's resurrection he entered the priest's office, of an unchangeable priesthood. See Heb. 7: 16-24; also, Heb. 9: 11-17. Too plain to be misunderstood. Chist, then, was the prophet which the Father declared at his baptism, and at the transfiguration, to be his beloved Son, *commanding* us to hear him.

Christ has given us a New Covenant, not endorsed the *old one*; nor has he transferred the old one from the tables of stone to the hearts of his people. "He hath made the *first old*." "But now he hath obtained a more excellent ministry, by how much also he is the mediator of a BETTER covenant, which was established upon BETTER promises."—Heb. 8: 6. Let it be remembered that the old covenant was the ten commandments. Let Paul speak again. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. . . . In that he saith a new covenant, he hath made the first old." Heb. 8: 7, 13.

Christ, then, is our lawgiver, our mediator, our high priest, and whatever the new covenant (the law of faith) teaches, embraces the commandments we are to keep. Paul clearly states that he and the other apostles were not ministers of the old covenant, but that God had made them "able ministers of the new." 2 Cor. 3: 6.

Thus we find the apostles always teaching the doctrine of the new covenant, and never of the old. They allude to it, tell us its use, and when it ended, and by what means. They contrast it with the new, and show the difference. But they call the old "not perfect," "faulty," "a yoke of bondage," "done away," "abolished," "dead," "taken out of the way," etc., etc. They everywhere enjoin the new covenant on the Gentile church, or believers, calling it the "spirit," "new covenant," "law of faith," "better hope," better promises," "royal law," "law of the spirit of life," etc., etc.

Now I ask candidly, can any one, knowing these facts, honestly say, concerning those who follow Christ and obey his covenant, his commands, "If you do not keep the ten commandments you can kill, steal, swear, and do anything you please?" Does Christ's new covenant allow such liberties? I think not.

Again. Can it be a just charge against us to say, "You believe in keeping nine of the commandments of the decalogue and reject the fourth?"

This is not the truth with us. We reject *the ten*. That code of law was never made to nor for Gentile believers under Christ; it is now abolished, and the nation for whose special benefit it was made is scattered. But as some may begin to feel troubled lest they be deprived of a Sabbath, I will promise to tell them in another article about the Christian's Sabbath. I. C. WELLCOME.

For the World's Crisis.

DEATH.

Death has been called "the king of terrors," and likewise said to be "the terror of kings." Death seems to invade the land at the present day in a twofold sense. Look on either hand, and we may see more or less of our fellow mortals lie prostrate in death. Dear reader, is it not high time for us to look up to the great preserver of life—the God who created us—for our safety, and more especially for our salvation? "We must be prepared to die," is the expression which we frequently hear; and truly this preparation is all-important; but we ask if we can better prepare ourselves to die than by preparing ourselves to live a righteous life, while we are permitted to dwell here below?

The great Teacher instructed mankind to live well, and dying well is to be inferred as a consequence of a well-spent life. In deviating from this rule, mankind have made a great mistake. They have too often thought that one set of principles would be best for life, and another for death; when the truth is, that man is the best prepared to die, when best prepared to live. Here let me observe, all men are seeking, or wishing for happiness; but as long as man lies under the power of sin, he must suffer the penalty. If we desire happiness, we must deny ourselves of sin, and all sinful pleasures; and embrace that religion which shall liberate us from the bondage of sin and a guilty conscience; and then the terror of death, and all that afflicts the mind, will flee from us, and we shall feel that happiness which the unbeliever and sinful man knows nothing about; that peace that passeth all understanding.

Wherever the spirit of true religion and christianity is found, there is peace and joy and comfort. There are cherished the pure principles of love to God and love to man, which raise the mind far above the unjust persecutions that are being hurled at it; and, in spite of all convulsions and agitations, it stands as firm as a rock. When we behold the beauty and purity of religion, shall we not embrace it? O let us cherish with devotedness the great and immutable truths of the gospel of Christ.

Dear reader, I have laid before you the terrors of death and the rescue,—by embracing the true and undefiled religion of Christ. O let us by all means attend to the sacred word of the gospel before we shall find it too late. "Behold *now* is the accepted time; behold *now* is the day of salvation." Death is surrounding us on every side. And according to what we discover by reading the Scriptures of truth, and the signs of the times, our Judge is soon coming to judge us. At that great and trying day, may we have on the wedding garment, the robe of righteousness, that we may stand before him with a pure heart, shining in brilliant raiment, ready to be invited to his royal wedding feast.

Fisherville, N. H. J. ELKINS.

Voice of the West, please copy.

For the World's Crisis.

CHRISTIAN FAITHFULNESS.

The Savior said, "Ye are my friends, if ye do whatsoever I command you." The apostle Paul said to the Colossian brethren, "As ye have therefore received Christ Jesus the Lord, so walk (not sit) ye in him; rooted and built up in him, and established in the faith, as ye have been taught, *abounding* therein with thanksgiving." The apostle Peter exhorted the disciples of the Lord in his day to "beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" Father Paul faithfully exhorted his Corinthian brethren to "be steadfast, unmovable, *always abounding* in the work of the Lord," etc.

So we might go on and cite numerous passages of Scripture, showing the vast importance of christian faithfulness. To be short, let me say that multitudes have begun well, ane run well for a season; and it is a duty we owe to God to *always abound* in faith and love. There is no possible excuse for a christian, if he does not constantly grow in grace, and in the knowledge of the truth. We should earnestly pray for that love which casteth out all fear, and the abiding witness of the Spirit that we are the children of God. We should live so near the Savior, by a godly, humble, prayerful, spiritual life and conversation, that all our many enemies cannot shake our faith in Christ, or in any way draw us aside into sin and darkness.

If a professor of religion does not love God more to-day than yesterday, love souls more, is not more willing to bear reproach for Christ; to talk with and pray for sinners; to give of his substance, time and talents, and have his name cast out as evil among men; if he is not willing to be anything or nothing, for Christ's sake, to save souls, and does not so continue to feel every successive day of his life; the Bible pronounces him to be a guilty backslider from God.

O! may the Lord help us, one and all who love the Lord supremely, to be up and doing, and work while the day lasts. Time is short, and what we do must be done quickly. Yours in faith and love, P. TANDY.

For the World's Crisis.

DUMB FOLKS.

They are dumb, when? Not when nonsense is introduced—something funny to laugh at—something of a worldly nature, about farms or merchandise, the latest novel, the religious festival, the picnic, the donation party, or the New Year's calls, where feasting, wine-bibbing, joking and jesting are the order of the day. No tongues are tied *now*; no one is dumb here, now where marrying and giving in marriage, the latest cut in things for the wardrobe, are subjects for discussion; mouths are open wider in this direction, tongues fly, move glibly, fluently. But introduce the subject of prayer, praise, the reading of God's word, visiting the sick, the oppressed—speak of heaven and heavenly things, the glory of the upper world, the joys of salvation, the peace of God in the soul flowing like a river, the happiness resulting from well-doing, from imitating Jesus,—what now? any response? All is silent as the grave; lips are closed; tongues are tied. Quote a passage of Scripture, repeat a verse or two from the pen of inspiration, more precious than gold,—any one to reply? any to second the motion? Not one; not a word, or look of smiling approbation is manifested; all is hushed as the tomb; every one is dumb! dumb! struck dumb!

This alluding to things spiritual and eternal, talking often one to another of the Lord's mercies and judgments, for him to hearken and hear, that a book of remembrance may be written before him of them that feared the Lord, and that thought upon his name, is not to be tolerated in this refined age, and in refined circles. This referring to the Bible for subjects of interest and conversation, or declaring, like David, what great things God hath done for our souls, is out of place, out of time, out of date. "Away with sombre looks, things grave, serious, eternal; away with the Bible, its doctrines and precepts, its holy inculcations; give us something mirthful—that will tickle the fancy—a spice of wit, that will provoke laughter." "Let us eat, drink, and make merry, for to-morrow we die."

Is not this picture a true one of the present, *every day* piety? Friends, what are we coming to?

D. F. NEWTON, *Author of Home Thrusts.*

"EXTRAORDINARY PREDICTION" OF NEARLY TWENTY YEARS AGO.—In an old Kinderhook Almanac of 1847 is the following prediction about the United States:—

When the country is ruled by a tailor bold,
A beggar shall stitch with a thimble of gold;
And the water shall furnish, instead of the land,
Three millions of men, with their first in command.

Mr. Editor:—The above (as from said Almanac of 1847) appears in the Cleveland (O.) *Times*, of February, 1849, a copy of which is before me. Its singularity is certainly striking, to say the least. But would the last two lines of the stanza in question bear the construction as for commerce to crowd the vasty main with unprecented cargoes and numerousness of craft and crews at an imminent date?—or do they *bode* war, with plenty of privateering, and battles by sea? "Three millions of men with their *first* in command," to be on "the waters" "instead of the *land*," as the latter has chiefly proved the case from 1861 to the middle of 1865? It was by merest chance I noticed the "prediction," still its strangeness seems to provoke attention.

HENRY G. PERRY.

Natchez, Miss., Jan., 1866.

For the World's Crisis.

GLADNESS.

My heart is made to rejoice as I read in the blessed word of the beauties and glories there will be in Eden restored; and I long for it to come. I read that there will be no more pain, and it fills my heart with joy to know the time will soon come. For twenty-eight long years pain has been my constant companion, by night and by day, but often these thoughts have come into my mind with almost healing balm, there will be no more pain, and for some time I could hardly realize that I should ever be where pain could not afflict, and cause us days of distress and nights of groans. Lord, speed the day, is my prayer. Amen, even so come, Lord Jesus.

How it fills my heart with joy and gladness to know that it is written that God shall wipe away all tears from our eyes. O it is cheering to read of these blessed things. How it helps us bear up under our trials and afflictions, and gives us new life to press on in the good way.

I am so glad that weeping will come to an end. Let the wheels of time fly swiftly round, and bring the day of gladness. Again I read there shall be no more death nor sorrow. How cheering are these words to those who mourn the loss of dear ones, or stand by their dying bedsides and see them struggling for life, and then hear their sad farewell spoken, and see their eyes close in death; but we have hope beyond the narrow confines of the charnel house of death. This hope cheers us amid the sorrows of the way, and soon it will be heard from the lips of the dear Savior; "Awake, and sing, ye that dwell in *dust*." Will not that sound fill our hearts with *gladness?* Dear ones, who mourn the early death of loved ones, look to him who has said, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction," and let these thoughts fill thy heart with gladness; for the day is very near. Soon it will be heard that time is "no longer;" then, if we are ready to meet the Lord, our hearts will be filled with gladness, and we shall meet our dear loved ones to be separated no more. I long to be there.

LUTHERA B. WEAVER.

North Dana, Mass.

For the World's Crisis.

THE MEEK.

"Blessed are the meek, for they shall inherit the earth."—MATT. 5: 5.

How much of it? "The kingdom and dominion, and the greatness of the kingdom under the *whole* heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27. We see that we shall not be stinted, but we shall inherit substance, and enough of it; for the glory of the Lord will cover the earth as the water now covers the sea. And then the New Jerusalem is to come down from God out of heaven, the glorious metropolis of the restored earth; then we shall have our bodies changed and made like Christ's glorious body.

John says, "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it; and the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Also out of every nation, kindred, tongue, and people,—yes, all the old prophets and apostles, the martyrs, and a goodly company that are now looking for Jesus, I trust will be prepared to say, "Lo, this is our God; we have waited for him, and he will save us." Let us be ready, for I think the kingdom is within thirty two months.

Your brother, waiting and praying,

Sandy Hill, N. Y. IRA FANCHER.

VALUABLE RULES.

1. We may be sure that our will is likely to be crossed during the day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whose soul we are bound to watch, as those that must give account.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If, from sickness, pain or infirmity, we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are suffering, and drop a word of kindness or sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, and to encourage hope.
11. To speak kindly to the servants, and praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for the "soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not done the same thing and been forgiven?"
15. In conversation, not to exalt ourselves, but to bring others forward.
16. To be very gentle with the younger ones, and treat them with respect.
17. Never to judge one another, but to attribute a good motive when you can.—*Christian Treasury.*

HOW TO MAKE A SERMON.

The description contained in the following extract, of "how to make a sermon," contains valuable suggestions which are worthy of being preserved. We commend them to the notice of pastors, who are familiar with the labor required to prepare two good sermons a week for their hearers:

A clerical correspondent of the *Witness* gives some good advice to ministers upon this subject. In the first place, he says: "If you have a printed book of plans and skeletons, throw it into the fire. Secondly: if you have a blank book in which you have collected the plans of sermons you have heard other ministers preach, throw that into the fire too. Thirdly: if you have been in the habit of picking your sermons up from scraps and newspapers and books, stop it. Fourthly: if you have been in the habit of reading printed sermons a good many times over and then attempting to preach them, stop that. Get your Bible—fix on a passage, sit down to it, and begin by reading the passage over and over again. Study every verse thoroughly, and select the verse you wish to use for a text. Of this verse, study not only every sentence, but every clause and every word most diligently. Look out the meaning of individual words especially. Note down on paper whatever thoughts occur to you during this effort. Avoid commentators, except for the meaning of obscure clauses or phrases. And even then, only use them *after*—not before—you have sucked out of the passage all you can by your own effort. If you take this course your thoughts will be mainly both rich and original. They will please yourself, and of course excite you to additional thought. Having worked on in this way for six, twelve, or fifteen hours of hard and prayerful study, being careful to write down all the thoughts that occur to you as you go on, you will find that you have collected a mass of thought sufficient to make three or perhaps five sermons. But do not make three or five. Make only one. Out of this accumulation of thought select the choicest and best, and arrange them under proper headings in one sermon. If you write only on one side of single leaves, which is an excellent plan, you can throw much of your matter into sermon form without rewriting. Imbue your soul with your theme by going prayerfully over it several times; then, rising from your knees in your closet, hasten to the pulpit and try to preach just as though you never expected to address your hearers again. —*Ex.*

WILD OATS.

There is an ancient story of a man who owned a beautiful field which a wily stranger vainly sought to purchase.

The young man was firm in his refusal to sell the inheritance of his fathers. When every effort failed, the stranger at last offered to hire what he could not buy; and proposed to rent the land long enough to raise one crop to maturity and get it off, and then the lease was to expire, the property revert to the owner and all the stranger's right in the field was to cease.

The bargain was concluded and the cunning scamp sowed the soil with *acorns* from end to end. The first year they sprouted like leaves, the next year they grew like scions, five years after they were slender rods, ten years after they were thrifty saplings, twenty years and they were young trees, and so the crop grew on, until the young man became old and poor, and weary with waiting, and when at last, grizzled and gray, broken with many years, he sank into his grave, his once verdant field was a forest of lusty oaks, which lifted their giant arms heavenward to the sunshine, defied the summer drouth and the wintry hurricane, and bade fair to survive the storms and changes of many centuries.

And yet the lease was unexpired. The one crop had not become mature, nor been gathered to the garner, but the thoughtless young man had lost his heritage; the land was his no more.

Just so, in the fair generous soil of youth, with its bounding pulses and its exuberant life. Satan says "Let me sow just one crop, and gather it in, and then, in a little while, when it is removed, I will ask no more. Pluck up the good seed sown at a mother's knee, buried by a mother's prayers, and watered by a mother's tears, clear off the rubbish that has grown up from the sweet influences of home, amid the gentle loves of sisterhood, and the kindly powers of piety and grace; away with all religious mopings and godly nonsense, clear the field for a new crop, just one: young men, you know, 'must sow their wild oats.' When this crop is off then there will be time for other grains. Then, in mature life, plant the seeds of goodness, greatness, nobility, purity, and godliness; all these may grow," Satan says, "only let me first have one crop of wild oats."

And multitudes give heed to his wiles and consent to his proposals. But of all the mad delusions of mortals, theirs is the worst. Nothing grows longer, or roots stronger than wild oats. And may God pity the man who has leased his soul to Satan for one such crop. I have seen wild oats sown and grown. I have seen the harvest. I have seen the fatal brand of lust upon the beastly countenance. I have seen the blear of drunkenness in the reddened eye. I have seen the restless twitching of the shattered nerves, I have seen the stiffened gait of the ruined debauchee, and the sneaking glance which told that nothing but brass could make him hold up his head before the world. I have seen the wasted form, the sunken cheeks, the hectic flush; I have heard the shattered voice, the hollow cough, the sad confession, the vain regrets! Aye, I have preached Christ through grated windows, and in gloomy cells, and through the long stony corridors whence bars and bolts shut out the freedom and the joy of life; and I have looked on fetters, and knelt by the side of the young man guilty of his brother's blood, and amid it all I have said, "This is the harvest that comes of sowing wild oats."

Yes, and there are dark dishonored graves where lie the buried hopes of fathers, the joys of mothers' hearts, the pride of brothers, and the love of sisters fair, and in the rank and tangled weeds that sprout and flourish, feeding on the corruptions of the dead, we see the result of "sowing wild oats."

Young man, possessed of all the grand opportunities of youthful life in this swift speeding age, can you, will you, lend your soul to Satan for him to raise one crop of "wild oats?" Will you sell your birthright for a summer's purchase? Will you, in the beastliness of lust, in the vortex of pleasure, in the red gleaming of the wine cup, in the deadly hallucinations of narcotic drugs, in the poison of tobacco, in the pleasures of riot, in the foul pestilences of disease, in the madness of the gaming table, in the painted harlot's vile embrace, will you, can you drown all there is about you of purity, and nobleness, and principle, and manliness, and become a poor degraded wretched thing?

Would you find your youth a fond delusion, your manhood a fruitless struggle, and your old age a vain regret? Would you spend a weary worthless life, and see your sun go down at noon? Would you feel that existence has been a mourning failure, never to be retrieved? Would you come before the Giver of your powers, to receive his condemnation and his curse? Would you miss that glad and glorious immortality which is the heritage of all the sons of God? Would you come forth in the last harvest day, to shame and everlasting contempt? Then sow "wild oats."

You cannot eradicate the crop. The adamantine chains that bind together cause and effect will link you to the results of your actions here. Some things are already done beyond recall. In God alone is there pardon for the past! In Christ alone is there salvation from the guilt already incurred. In the blood of sprinkling alone, is there cleansing from the deep stains that now pollute your soul. In the Holy Spirit alone is there a renovating power that shall revive and renew the wasting vigor of your moral life. In God's word alone, is there a lamp to guide your feet in your perplexed and dangerous path. In God's love and grace alone, is there deliverance from all your iniquities. Rejecting these you will bind the millstone of sin about your neck as with the chains of fate, and plunge hopeless in the fiery billows of despair. Beware what you sow. "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap if we faint not." Gal. 6: 7-9.—*The Christian.*

DO YOUR WORK IN SEASON.—Nature always has before us the most striking examples of how she anticipates her work. Let us copy them. If she had not set her buds last fall, we should have no fruit this year on our trees. If the bulb of the lily, dahlia, crocus and snow-drop had not been swollen and perfected by the autumnal influences of last year, we should look in vain for their sweet faces among the dried herbage of the early spring, or as the gayer garniture of the garden as summer flowers. Nature never forgets to do her work in season. In many things, let her become our guide and prompter.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

EPIDEMIC CHOLERA.—No. 2.

BY IRA A. THAYER, M. D.

It will be unnecessary to occupy much space in discussing the *nature* of this affection. It has been claimed by some to be essentially inflammatory in its character, the inflammation being confined to the mucous membrane of the stomach and intestines. But this is certainly erroneous.

First: where the disease is arrested before the collapse, there are no symptoms presented indicative of inflammation, but patients recover with great rapidity.

Second: when the patient dies during the stage of collapse, the post mortem examination shows no traces of inflammatory action. The mucous membrane of the stomach and bowels present no more of an altered condition than the lungs, kidneys, or skin.

Third: inflammation of this membrane, when produced by any cause, never produces those symptoms peculiar to cholera. That there is some irritation there, I do not deny; but that is not *the* disease; it is merely an attendant of it. Extensive irritation of the whole intestinal canal frequently occurs, without producing any symptoms of cholera.

The real condition is the opposite of inflammation. The *centres of organic life* are the first points morbidly impressed. This impression is produced by a poison, which, having gained access to the system, manifests a specific affinity for these points. The consequence is general enervation, and of course debility of the alimentary canal. This debility is attended with a degree of morbid excitability, which predisposes the mucous and muscular coats to become irritated; and conversely, an irritating influence acting directly on the mucous surface may constitute a predisposing or even an exciting cause of cholera, by its debilitating effect upon the splanchnic nerves. Then, when the full force of the poison is experienced on the nervous centres, an enervated and relaxed condition of the mucous membrane is the consequence; and the watery and plastic portions of the blood are permitted to escape through the blood-vessels; and hence the diarrhea and rice-water discharges. The influence of the poison is felt through all parts of the system at the same time. The nervous centres supplying the muscular system being so highly irritated, muscular spasm is the result. The blood is extensively vitiated by the direct influence of the poison in that fluid, on the heart and arteries. Add to this the great drain upon the blood through the blood-vessels of the bowels, of the white portion of that fluid (fibrin and serum), and we find the blood rapidly decomposing; so that when drawn, even from an artery, it presents a thick, black appearance, resembling a partially decomposed clot. This condition of the blood prevents its being freely circulated through the general system, or through the lungs. The consequence is stagnation of the blood in the capillaries of the skin, imperfect aeration, diminished heat of surface; collapse is the consequence, and death supervenes from asphyxia.

The *causes* of cholera may be divided into three varieties: 1st. Predisposing. 2nd. Exciting. 3d. Specific.

Predisposing causes are such as reduce the system to such a state as is favorable to the development of cholera. Whatever has a tendency to impair the general health, and depress the vitality of the individual, predisposes to an attack of cholera. Under this head may be named old age, previous *disease*, *irregular, intemperate, and vicious habits*; deficiency of food; *exposure to confined, damp, or otherwise vitiated air*, as where persons are thickly crowded together in ships, camps, prisons, cities, etc.; *depression of spirits*; *fear*; sudden emotions; all these and many other circumstances might be named as diminishing the constitutional stamina, and therefore predisposing causes of this malady. Among irregular, intemperate, and vicious habits, may be named as most potent in destroying the constitutional vigor, excessive venery, the use of alcoholic liquors of every description, irregular meals, late hours, etc.

The fact that these vices are practised so extensively in our larger towns and cities, accounts in part for the disease being confined almost entirely to cities; and this portion of the population are those upon whom the disease falls with the greatest fatality. These habits have a twofold influence in the work; first, they produce and keep up a high state of irritation in the whole system; inflame the blood and render it unfit for nutrient purposes; destroy the natural tonicity of the alimentary canal; exhaust the nervous forces, and most thoroughly sap the vitality. Secondly, they induce poverty and filth, depress the mind, and most effectually open every door to the advance of this terrible epidemic. The condition of the air found in the habitations of the poor in our cities is most unfavorable. By it the blood becomes vitiated, and the already overburthened system falls an easy prey to the epidemic.

First among all the predisposing or even exciting causes is *fear of the disease*. It is positively my opinion that a great many cases of cholera have been brought on and terminated fatally through fear alone. It is one of the most potent influences in the spread of this malady that can possibly exist. Experiments by eminent physiologists have established the fact that a person may readily be put to death by fright. If a person becomes convinced that he is going to contract a disease, he is almost as sure to come down and die with it.

The *exciting causes* do not vary materially from those said to be predisposing, except that their impression is more suddenly produced. Any circumstance occurring calculated to derange suddenly the organic functions, may excite an attack of cholera in persons laboring under the specific cause. A sudden change of temperature, by suddenly checking the perspiration, and throwing a greater burthen on the mucous membrane of the bowels, may become an exciting cause. The use of crude, indigestible material, unripe fruits, impure water, etc., are all injurious at any time, and dangerous during an epidemic of cholera.

By specific cause, I mean that subtile, invisible, intangible, and yet remarkable influential principle which carries this fearful malady around the globe;—that influence which, when most concentrated, is capable of producing the disease without regard to surrounding or exciting causes. What is this something? After examining all the hypotheses which have fallen under my notice, I have come to the conclusion that we know nothing about it. The hypothesis that is spoken of most favorably by many eminent men at the present time is, that it consists of invisible animalcule floating in the air; and from the nature and habits of the disease this seems the most probable. Whatever it is, it seems to act as a ferment, rapidly destroying the mass of circulating fluid, and poisoning the nervous system. Further than this, we know nothing positively.

The next question asked by many is this: "Is the disease contagious?" *No*,—no more so than intermittent fever. It has been considered by the majority of people highly contagious, and this very idea has caused the death of thousands. There is no more danger in attending a patient laboring under it, provided the sick-room be well ventilated, than there is in standing in the streets of an infected city, though you are a mile from a cholera patient. Experience has demonstrated this to be true. The more a person becomes frightened, and tries to avoid the disease, the more certain is he to contract it.

After a person has remained in a place until the epidemic has made its appearance there, he has already become infected with the specific cause; and in leaving, from a change of diet, etc., he will be more liable to contract the disease than had he remained and quietly pursued his usual occupation.

When people come to understand that the disease is not contagious, and that the less the attempt to avoid the disease by sudden changes of diet, localities, and other influences, the less liable they are to an attack of it, then will the epidemic have met a formidable barrier to its progress and severity.

Bristolville, Ohio.

For the World's Crisis.

FREE.

Yes, thank God, I am free from one of the greatest *nuisances* that we have in the land, and that is *tobacco*. I became addicted to this vile habit by being with bad boys, and I believe this is the way that almost every one gets into this habit. I always felt guilty to have any one ask me if *I* used *tobacco*. I know it is a bad habit. As soon as I gave my heart to God, it seemed impressed upon me that I must break *from* this snare; for I truly believe it is a snare of the devil to draw us into greater sins. Every one knows that tobacco leads to *strong drink*, and this leads to every other sin.

A habit is acquired by littles. I began by smoking sweet fern. Our lives are made up of little things; therefore, let us look out for these little things, or perchance they may ensnare us before we are aware of it. When I gave my heart to God, I gave my whole heart, and I determined to cleanse it from every thing impure and unholy in the sight of God. I don't expect to enter the kingdom of heaven full of *vice* and *intemperance*; for we are commanded in God's word to be temperate in all things; and yet a great many professed christians break this law of God.

I believe it is a sin in the sight of God to use this vile *poison*, when every body knows that it is poison; and then to see christians murder themselves by inches, I think it is too bad. I doubt not but that some will curse me for this; but I care not what the world says. I am resolved to live for God hereafter, and I feel it my duty to take the ground against this vile habit. I have got out of the pit, and I think it is my duty to try and help others out. Our country is full of this vile stuff to overflowing, and not only ours, but the whole enlightened world. This fact don't make it right nevertheless. So the whole world were sinners but eight, at the time of the flood.

I notice some good pieces on this evil in the Crisis, and I love to read them. I think it is the duty of christians to bring all the force they can to bear against this great *evil*, which is coiling like a huge serpent around this enlightened country.

Your Bro. in Christ, CURTIS J. LOUGEE.

Gilmanton, N. H.

DIPHTHERIA.—Great relief in diphtheria is said to be found by placing cayenne pepper in the sharpest vinegar, dropping in live coals, and inhaling the steam from a teapot. It gives strength to throw up the detached membrane, besides affording great relief in breathing. WM. L. CARROLL.

REMEDY FOR SORE THROAT.—Dissolve a quantity of saleratus in strong vinegar; heat and inhale the fumes through a tunnel. It will cure sore throat or diphtheria—so say those who have tried it.

WM. L. CARROLL.

REST.—After abundant exercise, then should come a period of rest. It is not consonant with health to be "always on the drive."

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AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"BEHOLD, I COME QUICKLY."

Watch, ye saints, with eyelids waking,
Lo! the powers of heaven are shaking,
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.

CHORUS.—Lo! he comes, he comes all glorious,
Jesus comes to reign victorious,
Jesus comes to reign victorious,
Jesus, Jesus comes.

Lo! the promise of your Savior,
Pardoned sin and purchased favor,
Blood-washed robes and crowns of glory,
Haste to tell Redemption's story!
Lo! he comes, etc.

Kingdoms at their base are crumbling,
Hark! his chariot wheels are rumbling,
Tell, O tell of grace abounding,
While the seventh trump is sounding.
Lo! he comes, etc.

Nations wane, though proud and stately,
Christ his kingdom hasteth greatly;
Earth her latest pangs is summing,
Shout, ye saints, your Lord is coming.
Lo! he comes, etc.

Lamb of God! thou meek and lowly;
Judah's Lion! high and holy;
Lo! thy "Bride comes forth to meet thee,"
All in blood-washed robes to greet thee.
Lo! he comes, etc.

Mrs. Phœbe Palmer.

For the World's Crisis.

SUNDAY KEEPING.

In a former article, I promised to give some reasons for observing "the first day of the week," as a day of rest and worship. I will now redeem that promise, and thus answer the question often put to me by "seventh day" keepers.

It will be proper first to state that I do NOT observe it because a Roman Emperor enjoined it upon his subjects; neither because some Pope required it of the church. Neither because Christ changed the laws concerning the "seventh day," so as to apply them to the first day; nor because I find any specific command in the "new covenant" to keep any one day as more *holy* than another. I do observe it, and have for twenty-two years.

First, Because "on the first day of the week" our glorious conqueror—Jesus Christ—*triumphed* over death and the grave, in behalf of our race; ratifying the new covenant, and establishing a new order of things in respect to time and worship. This being a greater and more important event than any other recorded in history, either profane or sacred, it is worthy of being observed by man, who receives greater benefits from that event than from all others since time began. Both as a day of rest from toil and care, and especially to worship him whose abundant grace he has received, and to meditate upon the great salvation purchased at such cost, endeavoring to lead sinners to seek that redemption secured for them on that day, when our Lord arose from the dead.

Second, Because the experience of man for some three thousand years, since the "seventh day" Sabbath was instituted in the wilderness, has proved it beneficial to him, physically and religiously, to enjoy a day of rest and worship as often as one in seven. And since the *seventh* was "abolished" with the old covenant, of which it was a part (2 Cor. 3: 7, 13), we choose the "Queen of days, the resurrection day, the highest of all days," as expressed by one of the early disciples of our Lord.

Third. Because, while Christ "abolished" and "blotted out" the old covenant, of which the seventh day Sabbath was a part (See Eph. 2: 15, and Col. 2: 14), he honored "the first day of the week" by his triumphant resurrection, to begin a new dispensation (John 20: 1), and by holding a meeting with his disciples on the same day to acquaint them that he was their risen Lord, and to bestow upon them the gift of the Holy Ghost.—John 20: 19. Also by holding a "second" meeting with them on the next "first day of the week" after his resurrection.—John 20: 26.

Fourth. Because more than twenty years after this we find the church of believers who were raised up under the labors of inspired apostles, observing this "first day of the week" in worship, and partaking the Lord's Supper. Acts 20: 7. We also find this practice according to the "apostles' doctrine."—Acts 2: 42. Again we hear Paul commanding the church of Christ to "stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."—2 Thess. 2: 15, also 3: 6. Again, we find Paul directing the churches to consecrate a portion of their substance "on the first day of the week" for the poor saints.—1 Cor. 16: 2. We therefore conclude, that the "traditions" Paul taught, and "the apostles' doctrine," contained some instruction about "the first day of the week."

But once more. More than thirty years after Paul, we find the beloved John "in the Spirit on the Lord's day," and receiving that wonderful book, "The Revelation of Jesus Christ."—Rev. 1: 1–10.

From the above considerations, and others not named, we conclude that it is safe to follow such examples as those mentioned above, set by the disciples who enjoyed Christ's presence and blessings in it; also to continue "steadfast in the doctrine" and "traditions" commanded by the inspired apostles. That the observance of "the first day of the week" is not an innovation, or corruption of apostolic and primitive custom, is fully proved by the history of the church; for all christians, from the day of Christ's resurrection down to these "*last days*," have kept it *not as holy time*, but as above stated, a day of rest and of worship. It was several hundreds years after Christ, when darkness began to cover the church, and they began to call the first day "holy time," in distinction from all time.

I envy not the wisdom, nor the enjoyment of the man who thinks so little of Christ, of his resurrection, and redemption, as to disregard and dishonor his resurrection day by devoting it to the common business of this life. In early days of gospel light, the Jewish converts to christianity, although some of them observed circumcision, the offering of sacrifices, and keeping of the seventh day; yet they scrupulously kept "the first day of the week," in honor to Christ and his resurrection.

I have now given my chief reasons in short. Some who read them may think me very ignorant on this subject, and wish to enlighten me. Well, if there is better light, I will gladly accept it; yet let me inform you that I have seen and read about all that has been said on the opposite side the last twenty years. You must give me better light than that, for the gospel light has entirely eclipsed that. Yours, waiting for the Lord,

Yarmouth, Me. I. C. WELLCOME.

INFIDELITY AND PROPHECY.

(Continued.)

There is one point on which we propose to test the pretensions of the authors of the Bible, and that is in the direction of KNOWLEDGE. Men, we all know, are short-sighted and ignorant. What we can know by our senses, and what we can remember from our experience, makes up most of our personal knowledge. No man can accurately tell the future. To-morrow's events are beyond the ken of mortals. The past and the present, the distant and the near may be ours, but the future we cannot fathom nor unveil.

And though jugglers and fortune-tellers make shrewd guesses, yet they do not unfold the mysteries of coming fate. The old oracles could not fully declare the future. Sometimes their utterances had a double meaning, and if you went wrong it was only because you did not understand them right. They were shrewd, tricky, and evasive.

The Spiritual mediums of the present day seem equally unreliable here. They cannot tell the future. Spirits can perhaps telegraph you what is doing half way round the world; or can hunt over gravestones and family records, and tell you how many children your grandmother had, and whether your aunts and uncles are dead or alive; but they cannot tell you the future. Sometimes they do try it. I heard of a medium who predicted her own death within twenty-four hours, and the prophecy came true; but then the stomach-pump brought up laudanum enough out of her to kill two or three such women, and the presence of that accounted for the miracle.

But when we come to foreseeing the events of the far-off ages, no one can do it unless in the first place he is OMNISCIENT, and can see all things present and future at a glance; and also ALMIGHTY, so that he he can make his words hold good, and not have his plans thwarted, subverted, or interfered with.

And right upon this very point we may test the inspiration of the Scriptures. If we find that they contain predictions uttered ages before their fulfillment, and that those prophecies have all failed, we may then reject the book at once. But if, on the contrary, we find that these prophecies are accurately and circumstantially fulfilled, then we must admit that since man cannot foresee the events of a single hour, he who could minutely declare the events of the far-off future must be OMNISCIENT and OMNIPOTENT, and hence that writing which records such declarations must be inspired by a divine mind.

And no christian can reasonably complain of such a test as this, for it is the very test proposed in these same Scriptures coming from the Lord himself. "I am God, and there is none like me, declaring the end from the beginning, and from *ancient times* the things that are NOT YET DONE; saying, My counsel shall stand, and I will do all my pleasure."—Isaiah 46: 10. "Behold the former things are come to pass, and new things do I declare; BEFORE THEY SPRING FORTH I TELL YOU OF THEM."—Isa. 42: 9. And he calls on all the idolaters to meet this challenge, saying, "Produce your cause, saith the Lord; bring forth your STRONG REASONS, saith the King of Jacob. Let them bring them forth, and show us WHAT SHALL HAPPEN: let them show the former things, what they be, that we may consider them, and know the latter end of them; or DECLARE US THINGS FOR TO COME. Show the things that ARE TO COME HEREAFTER, that we may KNOW THAT YE ARE GODS: yea, do good, or do evil, that we may be dismayed, and behold it together."—Isa. 41: 21–24. Now we propose to apply this very rule to the records of Scripture, and see whether the prophets can abide their own tests. If they can, we accept them as inspired teachers; if not, we reject them as vile impostors.

And we need not go hunting through the dark ages for evidences on this point. We shall not do it. The prophets of the Old Testament uttered hundreds of predictions with reference to the nations and lands around them, and there are plenty of travelers who have visited these lands, and can tell whether these words are accomplished or not.

One of the most noted of these travelers is C. F. Volney, a learned and eloquent French skeptic, who traversed those very countries, and wrote not only a journal of his "Travels in Syria and Egypt," but also "The Ruins of Empires," a powerful work aimed against the inspiration of the Scriptures. But his infidelity cannot invalidate his testimony as a trustworthy and observing traveler, and as a faithful recorder of the scenes which he had witnessed.

Volney's Travels are characterized by the Edinburgh Review (No. 50, p. 417) as "an admirable book" of "extraordinary merit." And the learned Malte-Brun, in his geography (vol. 2, p. 126), after mentioning several geographers, antiquarians, travelers, missionaries, and naturalists, who have ably elucidated particular parts of the countries belonging to Asiatic Turkey, remarks, "It was reserved for the genius of Volney to combine their detached accounts with the fruits of his own observation and study, so as to present the world with a *complete description of Syria*.

We shall take then those prophecies which foretold the condition of Palestine and the adjacent countries, and the latest of which was written, according to infidel admissions, more than two thousand years ago, and lay them side by side with the writings of Volney and Gibbon, who wrote in the eighteenth century, and whose statements we shall also confirm and amplify with occasional extracts from the writings of more modern travelers, and thus bring the records of prophecy and the facts of history together, and test the pretensions of the prophet by the historic facts which travelers can see to-day. If the prophecy and the facts disagree, the prophecy must fall. If the prophecy two thousand years old agrees with the facts that meet the traveler's gaze to-day, then Omniscience must have dictated the prediction, and Omnipotence secured its fulfillment. And if that be so, THE BIBLE IS THE WORD OF GOD.

In exhibiting this matter, we shall make use of the collection of Alexander Keith, who has with much labor drawn up the following parallel statements, which we copy entire with very slight alterations.

[The first portion appeared in the first number of "*The Christian*."]

PROPHECY. The vine languishes. *Isa.* 24: 7.
FULFILLMENT. "In the mountains they do not prune the vines, and they nowhere ingraft trees."—*Volney's Travels*, vol. ii., p. 335.

P. The new wine mourneth; they shall not drink wine with a song. *Isa.* 24: 9.

F. "Good cheer would infallibly expose them to extortion, and wine to a corporeal punishment."—*Volney's Travels*, vol. i., p. 480.

P. Strong drink shall be bitter to them that drink it. *Isa.* 24: 9.

F. "The wines of Jerusalem are most execrable."—*Jolliffe's Letters from Palestine*, vol. i., p. 164. "The wine drank in Jerusalem is probably the very worst to be met with in any country."—*Wilson's Travels*, p. 150.

P. All the merry-hearted do sigh. *Isa.* 24: 7.

F. "The Arabs (in singing) may be said to excel most in the melancholy strain. To hear his plaintive tones, his sighs and sobs, it is almost impossible to refrain from tears." *Volney's Travels*, vol. ii., p. 440.

P. The mirth of tabrets ceaseth; the joy of the harp ceaseth. *Isa.* 24: 8.

F. "They (the inhabitants) have no music but vocal, for they neither know nor esteem instrumental. Such instruments as they have, not excepting their flutes, are detestable."—*Volney's Travels*, p. 439.

P. The noise of them that rejoice endeth; all joy is darkened; the mirth of the land is gone. *Isa.* 24: 8, 11.

F. "They have a serious, nay, even sad and melancholy, countenance. They rarely laugh; and the gayety of the French appears to them a fit of delirium."—*Volney's Travels*, vol. i., pp. 476, 461.

P. Many days and years shall ye be troubled, ye careless women. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you and make you bare, and gird sackcloth upon your loins. *Isa.* 32: 10, 11.

F. "In Palestine you may see married women almost uncovered."—*Volney's Travels*, vol. i., p. 361.

P. Upon the land of my people shall come up thorns and briers. *Isa.* 32: 13.

The forts and *towers* shall be dens forever. *Isa.* 32: 14.

F. "The earth produces only briers and wormwood."—*Volney's Ruins*, p. 9.

"At every step we meet with ruins of towers, dungeons and castles with fosses, frequently inhabited by jackals, owls, and scorpions."—*Volney's Travels*, vol. ii., p. 336.

P. A pasture of flocks: there shall the *lambs* feed after their manner; and the waste places of the fat ones shall strangers eat. *Isa.* 32: 14.

F. "All the parts of Galilee which afford *pasture* are occupied by Arab tribes, around whose brown tents the sheep and *lambs* gambol to the sound of the reed, which at nightfall calls them home."—*Malte-Brun*, vol. ii., p. 148.

P. The multitude of the city shall be left. *Isa.* 32: 14.

The defenced city shall be left desolate, and the *habitations forsaken*, and left *like a wilderness*. *Isa.* 27: 10.

F. "There are innumerable monuments which depose in favor of the great population of high antiquity, such as the *prodigious quantity of ruins* dispersed over the plains, and even in the mountains, at this day *deserted*." *Volney's Travels*, vol. ii., p. 368.

P. When the boughs thereof are withered, they shall be broken off; the women come and set them on fire. *Isa.* 27: 10.

F. "The olive-trees (near Arimathea) are daily perishing through age, the ravages of contending factions, and even from secret mischief. The Mamelukes having cut down all the olive-trees, for the pleasure they take in destroying, or to make fires, Yafa has lost its greatest commerce."—*Volney's Travels*, vol. ii., pp. 332, 333.

P. For it is a people of no understanding. *Isa.* 27: 10.

F. "The most simple arts are in a state of barbarism; the sciences are *totally* unknown." *Volney's Travels*, vol. ii., p. 443.

P. Your cities burned with fire. *Isa.* 1: 7.

F. "A place lately ravaged with fire and sword would have *precisely* the appearance of this village (Loudd, Lydda). Ramla is in almost as ruinous a state."—*Volney's Travels*, vol. ii., pp. 332, 333.

P. *Many pastors* have destroyed my vineyard, they have trodden my portion under foot. *Jer.* 12: 10.

F. "Like the Turkmen, the Curds are *pastors and wanderers*. A third wandering people in Syria, are the Bedouin Arabs. The Turkmen, the Curds, and the Bedouins have no fixed habitations, but keep perpetually *wandering, with their tents and herds*." Chap. 23 of *Volney's Travels* is entitled, "Of the *Pastoral* or Wandering Tribes of Syria."—Vol. i., p. 367, etc.

P. They have made my pleasant portion a desolate wilderness; the whole land is made desolate. *Jer.* 12: 10, 11.

F. "With its numerous advantages of climate and soil, it is not astonishing that Syria should always have been esteemed a most delicious country."—*Volney's Travels*, vol. i., p. 321. "I have seen nothing but solitude and desertion."—*Volney's Ruins*, p. 7.

P. The spoilers are come upon all high places through the wilderness. *Jer.* 12: 12.

F. "These precautions (against robbers) are above all necessary in the countries exposed to the Arabs, such as Palestine, and the whole frontier of the desert."—*Volney's Travels*, vol. ii., p. 417.

P. No flesh shall have peace. *Jer.* 12: 12.

F. "War, famine, and pestilence assail them at every turn."—*Volney's Ruins*, p. 9.

P. They have sown wheat, but they shall reap thorns: they have put themselves to pain, but shall not profit. *Jer.* 12: 13.

F. "Man sows in anguish, and reaps vexation and care."—*Volney's Ruins*, p. 11.

"They would not be permitted to reap the fruits of their labors."—*Volney's Travels*, vol. ii., p. 435.

P. They shall be ashamed of your revenues. *Jer.* 12: 13.

F. "The annual sum paid by Syria into the treasury of the Sultan amounts to 2345 purses.

For Aleppo	800
Tripoli	750
Damascus	45
Acre	—
Palestine	—
	2345 purses."

(Or $112,135.)—*Volney's Travels*, vol. ii., p. 360.

P. Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their *bread* with carefulness, and drink their *water* with astonishment; that her land may be desolate from ALL that is therein, because of the *violence* of *all* them that dwell therein. *Ezek.* 12: 19.

F. "The peasants are everywhere reduced to a little *cake* of barley or dourra, to onions, lentils, and *water*." "Dread prevails through the villages." "The arbitrary power of the Sultan, transmitted to the Pacha and to *all* his sub-delegates, by giving a free course to *extortion*, becomes the mainspring of a *tyranny which circulates through* EVERY *class*, while its effects, by a reciprocal reaction, are *everywhere* fatal to agriculture, the arts, commerce, population; in a word, EVERYTHING which constitutes the power of the state."—*Volney's Travels*, vol. ii., pp. 378, 379, 412, 477.

P. Ye shall be as a garden that hath no water. *Isa.* 1: 30. How long shall the land mourn, and the herbs of every field wither, for the *wickedness* of them that dwell therein?

F. "The remains of cisterns are to be found (throughout Judea) in which they collected the rain water; and traces of the canals by which these waters were distributed on the *fields*."—*Malte-Brun's Geography*, vol. ii., pp. 150, 151. "We here see *none* of that gay carpeting of grass and flowers which decorate the meadows of Normandy and Flanders. The land of Syria has almost always a *dusty appearance*. Had not these countries *been ravaged by the hands of man*, they might perhaps at this day have been shaded by forests."—*Volney's Travels*, vol. ii., p. 359.

P. And the *cities* that are inhabited shall be laid waste, and they shall know that I am the Lord. *Ezek.* 12: 20.

F. "Every day I found in my route villages deserted and *cities* in ruins."—*Volney's Ruins*, c. i.

P. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning of the grapes when the vintage is done. *Isa.* 24: 13.

The glory of Jacob shall be made thin. *Isa.* 17: 4.

F. "I looked for the ancient people and their works; and all that I could find was a *faint trace*, like what the foot of the passenger leaves on the sand."—*Volney's Ruins*, c. ii.

P. But yet in it shall be a tenth; and it shall return and shall be eaten, as a teil-tree, and as an oak, whose *substance is in them*, when they cast their leaves. *Isa.* 6: 13.

F. "The land of the plains is FAT and *loamy*, and exhibits every sign of the greatest fecundity. Were nature assisted by art, the productions of the most distant countries might be produced within the distance of twenty leagues."—*Volney's Travels*, vol. i., pp. 308, 317. "Galilee would be a paradise were it inhabited by an industrious people under an enlightened government."—*Malte-Brun's Geography*, vol. ii., p. 140.

P. The city that went out by thousands shall leave a hundred. *Amos*, v. 3.

F. "A tract from which a hundred individuals draw a scanty subsistence formerly maintained *thousands*."—*Pierre Belo quoted by Malte-Brun*.

For the World's Crisis.

PEACE.

"Peace I leave with you; my peace I give unto you."

Christ's peace is given unto us. Do we prize it as we ought? have we that treasure to-day? Paul tells us it is one of the first fruits of the Spirit, and if we "have not the Spirit of Christ we are none of his." "They that are Christ's have crucified the flesh with the affections and lusts." "If we live in the Spirit, let us also walk in the Spirit." "Examine yourselves, whether ye be in the faith; prove your own selves." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Now, for one, I desire to reap life everlasting; do not you, my brother? my sister? We profess to believe "the Judge standeth before the door." Do we believe it? Methinks it is high time for us to watch and pray, and keep all the commandments; in short, become perfect men and women in Christ Jesus.

"In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "Let no corrupt communication proceed out of your mouth," and grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

Unless I obey all these words, I cannot inherit the kingdom of God. Christ says, the Highest is kind unto the unthankful and to the evil; "Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." Lord help me, for even my strength is perfect weakness, and I will obey. How many of you, my brethren and sisters, will say so to? Remember if we vow unto the Lord, we must perform our vows.

How I wish I had always forgiven from the heart. We can come so much nearer the Lord in prayer. If we do not separate *ourselves* from him, nothing else can. Is it not blessed? Do not let Satan cheat you out of the enjoyment of this glorious, perfect peace, so freely given. By nature we are selfish, short-sighted. If there are annoyings, strife, etc., among us, are we "not carnal, and walk as men?" How much we need the bond of perfection among ourselves. O, let us bear "one another's burdens, and so fulfill the law of Christ." If there are misunderstandings, let us be careful how we take up a reproach against our neighbor. We must not backbite, if we would dwell in the Lord's holy hill. It is much better to stir up the pure minds than the evil. Let us exercise long-suffering, forbearance, and forgiveness, if we would be godlike. All this is easy enough, unless it be in cases where we feel ourselves really injured; and that is the very place, no doubt, where Satan means to ensnare us, and ingratiate his own spirit within us, and so grieve the Holy Spirit away. Would we take Christ for our example, we should say, "Father, forgive them; for they know not what they do." So let us go to our Father in heaven, tell him our grievances, and pray for them, and be very careful, if we feel any anger creeping into our hearts, to make a mighty effort to get rid of it.

How great is the long-suffering of our God towards us. If he were like man, where should you and I be now? How sorry I am, I have ever transgressed. I have sought and found forgiveness of God, and would now humbly ask to be forgiven by my brethren and sisters. I desire to walk perfectly in the way of the Lord, denying myself of every evil [illegible] fess our faults to each other, and pray one for another. We are not to judge each other. God looks at the hearts. How pure they must be; and how clean our hands. We cannot deceive him.

Ye who do not regard iniquity in your hearts, pray for me. My health is very poor. I am unable to labor. It may be the Lord will restore me to health and strength.

Your sister striving to follow Christ,
Marlboro', Vt. S. WHITAKER.

For the World's Crisis.

"NO PROPHETIC TIME IN THE BIBLE."

The devil will leave no stone unturned to keep, or lead people into darkness on the subject of our nearness to the Lord's coming. The different measurements of prophetic time so clearly show our nearness to the judgment, that in order to escape the solemn conclusion some are insisting that there is "no prophetic time in the Bible," thinking thus to invalidate the time argument. But if this claim is true, it not only overthrows the time argument, but blots out christianity, and stamps Jesus Christ as a notorious impostor, for the *true Messiah* was to come in sixty-nine weeks after the "going forth of the commandment to restore and to build Jerusalem;" and if literal time, instead of prophetic time, is meant, Jesus is proved to be a false Messiah; for he did not come for hundreds of years afterward, and therefore our christianity is all spurious.

The true Messiah must come at the *time specified*, and Jesus *came at no such time*, UNLESS PROPHETIC TIME IS GIVEN; and therefore Jesus is a false Messiah, unless the time here given is prophetic time. Also sixty-nine weeks from the erection of Jerusalem's wall, were to measure to the time Messiah should be "cut off," and Jesus was not "cut off" till hundreds of years later; therefore, *unless prophetic time is given*, Jesus is not the promised Messiah, but an impostor. Also the "five months" under the fifth trumpet, and the hour, day, month and year under the sixth trumpet, are by this principle reduced to literal time, although already so *exactly fulfilled in prophetic time*. This is dispensing with prophetic time at too great an expense,—the denial of Jesus as the true Messiah, and the denial of prophecy already fulfilled in prophetic time.

But if there is *any* prophetic time in the Bible, how much of it is prophetic, and how can we discriminate between literal and prophetic time? Let us candidly notice the *manner in which literal time is invariably given*, and then the rule by which we can distinguish between literal and prophetic time.

1st. Literal time, in the Bible, is invariably given in years, when over one year is given; and a PLURALITY OF LITERAL YEARS ARE NEVER EXPRESSED IN DAYS. Such a thing as expressing three years and a half by 1260 days, is unknown in the Bible; but as in the case of Elijah, "three years and six months" is the style of expression. Such a thing as expressing six years, four months and twenty days, by 2300 days, or any other measurement of years and a fraction over on the same principle, is not once found in the Bible. This is not God's style in giving literal time; but in dealing out literal time to man, he always conforms to the usages of man in reckoning time, as in the case of the seventy years of captivity. There is not an exception to this rule in the Bible.

Also it is true that when a space of literal time over a year long is given, it is never expressed in weeks. Nor are several years of literal time ever expressed in months.

2d. As God invariably gives literal years, months, and days, in the ordinary way, it follows that when a measurement of days or weeks over the number contained in a year, is given, the time is prophetic. Also time given in connection with symbols is generally prophetic. With these two facts before us, we need not be in doubt whether given measurements of time are literal or prophetic. Thus the 2300, 1260, 1290, and 1335 days are proved prophetic. WM. SHELDON.

LEANNESS.

The following communication shows the state of Christendom generally. Is it not time to awake out of sleep?—ED.

For the World's Crisis.

Communication and Petition

Of the Consistory of the 3d Ref. D. Church at Schenectady, to the Reverend Classis of Schenectady, N. Y., at their spring session, 1866.

MEN AND BRETHREN:—Since we seek first the kingdom of God and his righteousness, we deeply feel the great want of the outpouring of the Holy Ghost, and in consequence of it, the want of the *spiritual gifts* which the original church in the first and second century possessed abundantly.

These heavenly gifts were their only powerful means for increasing in numbers and virtues; for multiplying their faithful laborers; exercising reasonable service; keeping good discipline; preserving sound knowledge; manifesting pure religion; explaining God's mystery, and Babylon's mystery, too; conquering Judaism and Heathenism; and preparing the way to the Lord of lords, and King of kings, for his second advent.

These gifts were a much better reward and gain to them than precious stones, and pearls, and books, and tracts, and all kinds of newspapers; because men became by it a spiritual temple, sinners a royal priesthood, and strangers a peculiar people.

These marvelous gifts were their art and science, their ornament, strength and power in the world, *before* the world, and *against* the world. Yes, these marvelous and magnificent gifts were their whole armor of God, which enabled them to stand against their visible and invisible enemies, and to overcome the devil, hell, and death.

But alas how different is it with us! We have them not. None among us has the unction from the Holy One. None among us can testify of himself what Jesus said, that "out of his body shall flow rivers of living waters." None of our congregations can really be called "the salt of the earth, and the light of the world."

On this ground we are very poor and miserable in comparison with the ancient christians and well beloved saints. We must confess freely that they were great in the beginning of the kingdom of heaven, but we, after eighteen centuries, are small, very small, indeed; they did increase, but we do decrease, like our fathers. We cannot prophesy, but they could. We cannot heal the sick, but they could. We cannot speak in different languages without learning them; but they could. We cannot discern spirits distinctly, and appoint the right men in the right place, as they could (Acts 13: 2). We cannot work miracles, and exercise power over life and death; but they could. We cannot give the Holy Ghost through laying our hands on them that are near and dear to us; but they could. We cannot build in a few weeks, or months, new and flourishing churches, *model* churches; but they could. Each of them was a new created world. We cannot say truly *that* church is our joy, and *that* is our glory, and *that* the crown of our rejoicing; but they could. Our heavenly Father was pleased with many of them, and angels smiled on them. But, sirs, it is not so with us.

And as it is with us, so, *just so*, it is with other consistories, presbyteries, churches and denominations both in America and Europe. Or where is a single church whose *faith* is spoken of throughout the whole world? Or where is a denomination by whose officers and members could be proved that they are *examples* to all men.

Of course, we know very well, there is in the Roman and Greek *Catholic* churches a host of monks, and nuns, and priests, and chaplains, and bishops, and archbishops, and prelates, and patriarchs, and cardinals, and "holy Sees." But *none* of them, from the greatest to the least, is an apostle of Jesus Christ.

We know very well, also, there are in the numerous *Protestant* churches and sects many "laymen," many deacons, many elders, many pastors, many missionaries, many professors, many students, and many doctors; but *none* of them a Prophet of the Most High, and *none* a prophet's son.

There are no apostles, no prophetesses, no workers of miracles any more. And, therefore, we feel and acknowledge our poverty and nakedness with the profoundest sorrow.

"Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"

But, oh! the Lord feeds us with bread of tears, and our drink is mingled with weeping because of his indignation, and his wrath. O, he is angry against our prayer (Psalm 80), and therefore does not answer it. He has covered himself with a cloud, that our prayer should not pass through (Lament. 3).

He has punished us by a cruel civil war, and many murderous battles; by innumerable diseases, casualties, accidents and death.

And now he is threatening us by a fearful pestilence and rinderpest, and by another terrible earthquake in revolution. Notwithstanding our statistics, and churches, and conventions say "*Peace and Safety!*" yet, we say, there will be no peace and safety, but sudden destruction cometh upon them (1 Thess. 5). He, who is the judge and avenger, is heaping mischiefs upon our "proud nation," and is spending his arrows upon our "great country." "O that they were wise, that they understood this, that they would consider their latter end" (Deut. 32)!

For we believe the Scripture, that he has not appointed us to wrath, but that we shall escape from the wrath to come, and to obtain a temporal and eternal salvation by him who is called "*Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*"

These are the reasons why we regard it as our duty and privilege to lay the state of things before you, men and brethren, as a Classis, and through the Classis, if necessary, before the General Synod, or, through the organ of our denomination (the *Christian Intelligencer*), before the public in general.

Your humble fellow brethren, WILLIAM F. SCHWILK, Pastor; William Nicklas, Henry Fink, Carl Golocke, Louis Feldman, George Steinfahrer, David Pfaffenbach.

For the World's Crisis.

HIGHER ATTAINMENTS.

He who is satisfied with his *present* experience will not be in as good a place to-morrow as he is to-day; and the christian who is always dissatisfied with the present condition of his experience, will rise higher in his experience. I do not mean by his being dissatisfied that he gets no *satisfaction* at all from his experience. He likes the nature of it. Well he loves to look at the past and see how he has progressed unto the truth, how the light has increased, and he rejoices in the prospect of knowing and enjoying more, and the thought that he may thus happily advance leads him to feel comparatively dissatisfied with the *degree* of his knowledge and happiness. This then is the great first principle of a higher attainment, namely, EARNESTLY DESIRING MORE, and desiring it so as to seek for the elevation in knowledge and grace which will finally bring him to the top of Old Pisgah, from whence there is a clear view over into the new earth, the land of promise.

Higher attainments, a better knowledge of self and wants, must precede all advancement. I get new light to-day that I had not yesterday; I see in the distance much yet to be possessed; I discover that it is really *beyond* where I now am; I feel that what I want most and I want all the advantages of this advanced position. In comparing myself with what I see in the future, I feel a real want, or necessity, for that position. I know I am not there, and I *see something in me* which keeps me from reaching that place. There is the fresh "discovery of *self*." I cannot now go on and do this as I *could*, because I see the wrong *now*; so to make the advance I must get rid of the imperfection; and having got rid of it, and reached the coveted advance and elevation, I find it is with me as it is with the traveler, who seems to see the blue atmosphere and the earth meet but a little before him, but when he reaches that spot, the connecting places which he seemed to see just there—the verge of creation, is removed far in advance; and if he should keep traveling over this round earth eternally, he would always find it so. It is no doubt true, that, while the christian will overcome self before he reaches the everlasting kingdom, he will *always* grow in wisdom and love. Higher attainments bring us near to God. They are reached by striving, lying low in the dust before God, and praying for light, then walking in the light as fast as you see it.

"The path of the just is as the shining light that shineth more and more unto the perfect day." Oh, I am glad that the treasures of wisdom and knowledge are hid, through Christ (so that they are accessible to us), in God's infinity, so that I have no fears of ever exhausting the fountain from which "I drink, and yet am ever dry," because the peculiar sweetness and richness of the "water of life" always makes me thirst for more. O, brethren, is it not blessed that we need not remain in *statu quo*, droning along like shriveled and diminutive dwarfs, but may always "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," till we come not only to the measure of the stature" of "a perfect man" in Christ, but to the "fullness of *joy*," and the evermore pleasures, the river of life itself (we are only at the fountain-source now), and learn more and more of the plan of salvation, of God's great love for us in the plan, the great importance of our state there, and all the rich, free, full, unbounded avenues of comfort and knowledge, on which the full, broad, bright light of God's unfailing presence will ever shine?

L. C. MCKINSTRY.

For the World's Crisis.

SCATTERING AND INCREASING.

Serving God with our little, whether in the way of time, talents, property, or influence, is the way to make it more. Nothing is wasted by which God is honored, or man blessed. It is but seed sown, to be gathered again a hundred-fold in the harvest.

O, then, when I shall awake up
The long lost talents of my life,
[illegible]

[illegible]
East Concord, N. H.

☞ Nothing has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as a habit of extensive reading without reflection [illegible] reading books, [illegible] many is a mere [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 552. BOSTON, WEDNESDAY, MAY 2, 1866. VOL. XXIII.—NO. 7.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"BEHOLD, I COME QUICKLY."

Watch, ye saints, with eyelids waking,
Lo! the powers of heaven are shaking.
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.

CHORUS.—Lo! he comes, he comes all glorious,
Jesus comes to reign victorious,
Jesus comes to reign victorious,
Jesus, Jesus comes.

Lo! the promise of your Savior,
Pardoned sin and purchased favor,
Blood-washed robes and crowns of glory,
Haste to tell Redemption's story!
Lo! he comes, etc.

Kingdoms at their base are crumbling,
Hark! his chariot wheels are rumbling,
Tell, O tell of grace abounding,
While the seventh trump is sounding.
Lo! he comes, etc.

Nations wane, though proud and stately,
Christ his kingdom hasteth greatly;
Earth her latest pangs is summing,
Shout, ye saints, your Lord is coming.
Lo! he comes, etc.

Lamb of God! thou meek and lowly;
Judah's Lion! high and holy,
Lo! thy "Bride comes forth to meet thee,"
All in blood-washed robes to greet thee.
Lo! he comes, etc.

Mrs. Phebe Palmer.

For the World's Crisis

SUNDAY KEEPING.

In a former article, I promised to give some reasons for observing "the first day of the week," as a day of rest and worship. I will now redeem that promise, and thus answer the question often put to me by "seventh day" keepers.

It will be proper first to state that I do NOT observe it because a Roman Emperor enjoined it upon his subjects; neither because some Pope required it of the church. Neither because Christ changed the laws concerning the "seventh day," so as to apply them to the first day; nor because I find any specific command in the "new covenant" to keep any one day as more *holy* than another. I do observe it, and have for twenty-two years.

First, Because "on the first day of the week" our glorious conqueror—Jesus Christ—triumphed over death and the grave, in behalf of our race; ratifying the new covenant, and establishing a new order of things in respect to time and worship. This being a greater and more important event than any other recorded in history, either profane or sacred, it is worthy of being observed by man, who receives greater benefits from that event than from all others since time began. Both as a day of rest from toil and care, and especially to worship him whose abundant grace he has received, and to meditate upon the great salvation purchased at such cost, endeavoring to lead sinners to seek that redemption secured for them on that day, when our Lord arose from the dead.

Second, Because the experience of man for some three thousand years, since the "seventh day" Sabbath was instituted in the wilderness, has proved it beneficial to him, physically and religiously, to enjoy a day of rest and worship as often as one in seven. And since the *seventh* was "abolished" with the old covenant, of which it was a part (2 Cor. 3. 7, 13), we choose the "Queen of days, the resurrection day, the highest of all days," as expressed by one of the early disciples of our Lord.

Third. Because, while Christ "abolished" and "blotted out" the old covenant, of which the seventh day Sabbath was a part (See Eph. 2: 15, and Col. 2: 14), he honored "the first day of the week" by his triumphant resurrection, to begin a new dispensation (John 20: 1), and by holding a meeting with his disciples on the same day to acquaint them that he was their risen Lord, and to bestow upon them the gift of the Holy Ghost.—John 20: 19. Also by holding a "second" meeting with them on the next "first day of the week" after his resurrection.—John 20: 26.

Fourth. Because more than twenty years after this we find the church of believers who were raised up under the labors of inspired apostles, observing this "first day of the week" in worship, and partaking the Lord's Supper. Acts 20: 7. We also find this practice according to the "apostles' doctrine."—Acts 2: 42. Again we hear Paul commanding the church of Christ to "stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."—2 Thess. 2: 15, also 3: 6. Again, we find Paul directing the churches to consecrate a portion of their substance "on the first day of the week" for the poor saints.—1 Cor. 16: 2. We therefore conclude, that the "traditions" Paul taught, and "the apostles' doctrine," contained some instruction about "the first day of the week."

But once more. More than thirty years after Paul, we find the beloved John "in the Spirit on the Lord's day," and receiving that wonderful book, "The Revelation of Jesus Christ."—Rev. 1: 1–10.

From the above considerations, and others not named, we conclude that it is safe to follow such examples as those mentioned above, set by the disciples who enjoyed Christ's presence and blessings in it; also to continue "steadfast in the doctrine" and "traditions" commanded by the inspired apostles. That the observance of "the first day of the week" is not an innovation, or corruption of apostolic and primitive custom, is fully proved by the history of the church; for all christians, from the day of Christ's resurrection down to these "*last days*," have kept it *not as holy time*, but as above stated, a day of rest and of worship. It was several hundreds years after Christ, when darkness began to cover the church, and they began to call the first day "holy time," in distinction from all time.

I envy not the wisdom, nor the enjoyment of the man who thinks so little of Christ, of his resurrection, and redemption, as to disregard and dishonor his resurrection day by devoting it to the common business of this life. In early days of gospel light, the Jewish converts to christianity, although some of them observed circumcision, the offering of sacrifices, and keeping of the seventh day; yet they scrupulously kept "the first day of the week," in honor to Christ and his resurrection.

I have now given my chief reasons in short. Some who read them may think me very ignorant on this subject, and wish to enlighten me. Well, if there is better light, I will gladly accept it; yet let me inform you that I have seen and read about all that has been said on the opposite side the last twenty years. You must give me better light than that, for the gospel light has entirely eclipsed that. Yours, waiting for the Lord,

Yarmouth, Me. I. C. WELLCOME.

INFIDELITY AND PROPHECY.

(Continued.)

There is one point on which we propose to test the pretensions of the authors of the Bible, and that is in the direction of KNOWLEDGE. Men, we all know, are short-sighted and ignorant. What we can know by our senses, and what we can remember from our experience, makes up most of our personal knowledge. No man can accurately tell the future. To-morrow's events are beyond the ken of mortals. The past and the present, the distant and the near may be ours, but the future we cannot fathom nor unveil.

And though jugglers and fortune-tellers make shrewd guesses, yet they do not unfold the mysteries of coming fate. The old oracles could not fully declare the future. Sometimes their utterances had a double meaning, and if you went wrong it was only because you did not understand them right. They were shrewd, tricky, and evasive.

The Spiritual mediums of the present day seem equally unreliable here. They cannot tell the future. Spirits can perhaps telegraph you what is doing half way round the world; or can hunt over gravestones and family records, and tell you how many children your grandmother had, and whether your aunts and uncles are dead or alive; but they cannot tell you the future. Sometimes they do try it. I heard of a medium who predicted her own death within twenty-four hours, and the prophecy came true; but then the stomach-pump brought up laudanum enough out of her to kill two or three such women, and the presence of that accounted for the miracle.

But when we come to foreseeing the events of the far-off ages, no one can do it unless in the first place he is OMNISCIENT, and can see all things present and future at a glance; and also ALMIGHTY, so that he can make his words hold good, and not have his plans thwarted, subverted, or interfered with.

And right upon this very point we may test the inspiration of the Scriptures. If we find that they contain predictions uttered ages before their fulfillment, and that those prophecies have all failed, we may then reject the book at once. But if, on the contrary, we find that these prophecies are accurately and circumstantially fulfilled, then we must admit that since man cannot foresee the events of a single hour, he who could minutely declare the events of the far-off future must be OMNISCIENT and OMNIPOTENT, and hence that writing which records such declarations must be inspired by a divine mind.

And no christian can reasonably complain of such a test as this, for it is the very test proposed in these same Scriptures coming from the Lord himself. "I am God, and there is none like me, declaring the end from the beginning, and from *ancient times* the things that are NOT YET DONE; saying, My counsel shall stand, and I will do all my pleasure."—Isaiah 46: 10. "Behold the former things are come to pass, and new things do I declare; BEFORE THEY SPRING FORTH I TELL YOU OF THEM."—Isa. 47: 9. And he calls on all the idolaters to meet this challenge, saying, "Produce your cause, saith the Lord; bring forth your STRONG REASONS, saith the King of Jacob. Let them bring them forth, and show us WHAT SHALL HAPPEN; let them show the former things, what they be, that we may consider them, and know the latter end of them; or DECLARE US THINGS FOR TO COME. Show the things that ARE TO COME HEREAFTER, that we may KNOW THAT YE ARE GODS: yea, do good, or do evil, that we may be dismayed, and behold it together."—Isa. 12: 21–24. Now we propose to apply this very rule to the records of Scripture, and see whether the prophets can abide their own tests. If they can, we accept them as inspired teachers; if not, we reject them as vile impostors.

And we need not go hunting through the dark ages for evidences on this point. We shall not do it. The prophets of the Old Testament uttered hundreds of predictions with reference to the nations and lands around them, and there are plenty of travelers who have visited these lands, and can tell whether these words are accomplished or not.

One of the most noted of these travelers is C. F. Volney, a learned and eloquent French skeptic, who traversed those very countries, and wrote not only a journal of his "Travels in Syria and Egypt," but also "The Ruins of Empires," a powerful work aimed against the inspiration of the Scriptures. But his infidelity cannot invalidate his testimony as a trustworthy and observing traveler, and as a faithful recorder of the scenes which he had witnessed.

Volney's Travels are characterised by the Edinburgh Review (No. 50, p. 417) as "an admirable book" of "extraordinary merit." And the learned Malte-Brun, in his geography (vol. 2, p. 126), after mentioning several geographers, antiquarians, travelers, missionaries, and naturalists, who have ably elucidated particular parts of the countries belonging to Asiatic Turkey, remarks, "It was reserved for the genius of Volney to combine their detached accounts with the fruits of his own observation and study, so as to present the world with a *complete description of Syria*.

We shall take then those prophecies which foretold the condition of Palestine and the adjacent countries, and the latest of which was written, according to infidel admissions, more than two thousand years ago, and lay them side by side with the writings of Volney and Gibbon, who wrote in the eighteenth century, and whose statements we shall also confirm and amplify with occasional extracts from the writings of more modern travelers, and thus bring the records of prophecy and the facts of history together, and test the pretensions of the prophet by the historic facts which travelers can see to-day. If the prophecy and the facts disagree, the prophecy must fall. If the prophecy two thousand years old agrees with the facts that meet the traveler's gaze to-day, then Omniscience must have dictated the prediction, and Omnipotence secured its fulfillment. And if that be so, THE BIBLE IS THE WORD OF GOD.

In exhibiting this matter, we shall make use of the collection of Alexander Keith, who has with much labor drawn up the following parallel statements, which we copy entire with very slight alterations.

[The first portion appeared in the first number of "*The Christian*."]

PROPHECY. The vine languishes. *Isa.* 24: 7.

FULFILLMENT. "In the mountains they do not prune the vines, and they nowhere ingraft trees."—*Volney's Travels*, vol. ii., p. 335.

P. The new wine mourneth; they shall not drink wine with a song. *Isa.* 24: 9.

F. "Good cheer would infallibly expose them to extortion, and wine to a corporeal punishment."—*Volney's Travels*, vol. i., p. 480.

P. Strong drink shall be bitter to them that drink it. *Isa.* 24: 9.

F. "The wines of Jerusalem are most execrable."—*Jolliffe's Letters from Palestine*, vol. i., p. 184. "The wine drank in Jerusalem is probably the very worst to be met with in any country."—*Wilson's Travels*, p. 130.

P. All the merry-hearted do sigh. *Isa.* 24: 7.

F. "The Arabs (in singing) may be said to excel most in the melancholy strain. To hear his plaintive tones, his sighs and sobs, it is almost impossible to refrain from tears." *Volney's Travels*, vol. ii., p. 440.

P. The mirth of tabrets ceaseth; the joy of the harp ceaseth. *Isa.* 24: 8.

F. "They (the inhabitants) have no music but vocal, for they neither know nor esteem instrumental. Such instruments as they have, not excepting their flutes, are detestable."—*Volney's Travels*, p. 439.

P. The noise of them that rejoice endeth; all joy is darkened; the mirth of the land is gone. *Isa.* 24: 8, 11.

F. "They have a serious, nay, even sad and melancholy countenance. They rarely laugh; and the gayety of the French appears to them a fit of delirium."—*Volney's Travels*, vol. i., pp. 476, 461.

P. Many days and years shall ye be troubled, ye careless women. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you and make you bare, and gird sackcloth upon your loins. *Isa.* 32: 10, 11.

F. "In Palestine you may see married women almost uncovered."—*Volney's Travels*, vol. i., p. 361.

P. Upon the land of my people shall come up thorns and briers. *Isa.* 32: 13.

The forts and *towers* shall be dens forever. *Isa.* 32: 14.

F. "The earth produces only briers and wormwood."—*Volney's Ruins*, p. 9.

"At every step we meet with ruins of towers, dungeons and castles with fosses, frequently inhabited by jackals, owls, and scorpions."—*Volney's Travels*, vol. ii., p. 336.

P. A pasture of flocks: there shall the *lambs* feed after their manner; and the waste places of the fat ones shall strangers eat. *Isa.* 32: 14.

F. "All the parts of Galilee which afford pasture are occupied by Arab tribes, around whose brown tents the sheep and *lambs* gambol to the sound of the reed, which at nightfall calls them home."—*Malte-Brun*, vol. ii., p. 146.

P. The multitude of the city shall be left. *Isa.* 32: 14.

The defenced city shall be left desolate, and the *habitations forsaken*, and left *like a wilderness*. *Isa.* 27: 10.

F. "There are innumerable monuments which depose in favor of the great population of high antiquity, such as the *prodigious quantity of ruins* dispersed over the plains, and even in the mountains, at this day *deserted*." *Volney's Travels*, vol. ii., p. 368.

P. When the boughs thereof are withered, they shall be broken off; the women come and set them on fire. *Isa.* 27: 10.

F. "The olive-trees (near Arimathea) are daily perishing through age, the ravages of contending factions, and even from secret mischief. The Mamelukes having cut down all the olive-trees, for the pleasure they take in destroying, or to make *fires*, Yafa has lost its greatest commerce."—*Volney's Travels*, vol. ii., pp. 332, 333.

P. For it is a people of *no understanding*. *Isa.* 27: 10.

F. "The most simple arts are in a state of barbarism; the sciences are *totally unknown*." *Volney's Travels*, vol. ii., p. 442.

P. Your cities burned with fire. *Isa.* 1: 7.

F. "A place lately ravaged with *fire* and sword would have *precisely* the appearance of this village (Loudd, Lydda). Ramla is in almost as ruinous a state."—*Volney's Travels*, vol. ii., pp. 332, 333.

P. *Many pastors* have destroyed my vineyard, they have trodden my portion under foot. *Jer.* 12: 10.

F. "Like the Turkmen, the Curds are *pastors and wanderers*. A third wandering people in Syria, are the Bedouin Arabs. The Turkmen, the Curds, and the Bedouins have no fixed habitations, but keep *perpetually wandering*, with their tents and herds." Chap. 23 of *Volney's Travels* is entitled, "Of the *Pastoral* or *Wandering* Tribes of Syria."—Vol. i., p. 367, etc.

P. They have made my *pleasant portion* a desolate wilderness; the whole land is made desolate. *Jer.* 12: 10, 11.

F. "With its numerous advantages of climate and soil, it is not astonishing that Syria should always have been esteemed a most *delicious country*."—*Volney's Travels*, vol. i., p. 321. "I have seen nothing but solitude and desertion."—*Volney's Ruins*, p. 7.

P. The spoilers are come upon all high places through the wilderness. *Jer.* 12: 12.

F. "These precautions (against robbers) are above all necessary in the countries exposed to the Arabs, such as Palestine, and the whole frontier of the desert."—*Volney's Travels*, vol. ii., p. 417.

P. No flesh shall have peace. *Jer.* 12: 12.

F. "War, famine, and pestilence assail them at every turn."—*Volney's Ruins*, p. 9.

P. They have sown wheat, but they shall reap thorns: they have put themselves to pain, but shall not profit. *Jer.* 12: 13.

F. "Man sows in anguish, and reaps vexation and care."—*Volney's Ruins*, p. 11.

"They would not be permitted to reap the fruits of their labors."—*Volney's Travels*, vol. ii., p. 435.

P. They shall be ashamed of your revenues. *Jer.* 12: 13.

F. "The annual sum paid by Syria into the treasury of the Sultan amounts to 2345 purses.

For Aleppo		800
Tripoli		750
Damascus		45
Acre		—
Palestine		—
		2345 purses."

(Or \$112,135.)—*Volney's Travels*, vol. ii., p. 360.

P. Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their *bread* with carefulness, and drink their *water* with astonishment; that her land may be desolate from ALL that is therein, because of the *violence* of *all* them that dwell therein. *Ezek.* 12: 19.

F. "The peasants are everywhere reduced to a little *cake* of barley or dourra, to onions, lentils, and *water*." "Dread prevails through the villages." "The arbitrary power of the Sultan, transmitted to the Pacha and to *all* his sub-delegates, by giving a free course to *extortion*, becomes the mainspring of a *tyranny which circulates through* EVERY *class*, while its effects, by a reciprocal reaction, are *everywhere* fatal to agriculture, the arts, commerce, population; in a word, EVERYTHING which constitutes the power of the state." *Volney's Travels*, vol. ii., pp. 378, 379, 412, 477.

P. Ye shall be as a garden that hath no water. *Isa.* 1: 30. How long shall the land mourn, and the herbs of every field wither, for the *wickedness* of them that dwell therein?

F. "The remains of cisterns are to be found (throughout Judea) in which they collected the rain water; and traces of the canals by which these waters were distributed on the *fields*."—*Malte-Brun's Geography*, vol. ii., pp. 150, 151. "We here see *none* of that gay carpeting of grass and flowers which decorate the meadows of Normandy and Flanders. The land of Syria has almost always a *dusty appearance*. Had not these countries *been ravaged by the hands of man*, they might perhaps at this day have been shaded by forests."—*Volney's Travels*, vol. ii., p. 359.

P. And the *cities* that are inhabited shall be laid waste, and they shall know that I am the Lord. *Ezek.* 12: 20.

F. "Every day I found in my route villages deserted and *cities* in ruins."—*Volney's Ruins*, c. i.

P. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning of the grapes when the vintage is done. *Isa.* 24: 13.

The glory of Jacob shall be made thin. *Isa.* 17: 4.

F. "I looked for the ancient people and their works; and all that I could find was a *faint trace*, like what the foot of the passenger leaves on the sand."—*Volney's Ruins*, c. ii.

P. But yet in it shall be a tenth; and it shall return and shall be eaten, as a teil-tree, and as an oak, whose *substance is in them*, when they cast their leaves. *Isa.* 6: 13.

F. "The land of the plains is FAT and *loamy*, and exhibits every sign of the greatest fecundity. Were nature assisted by art, the productions of the most distant countries might be produced within the distance of twenty leagues."—*Volney's Travels*, vol. i., pp. 308, 317. "Galilee would be a paradise were it inhabited by an industrious people under an enlightened government."—*Malte-Brun's Geography*, vol. ii., p. 140.

P. The city that went out by thousands shall leave a hundred. *Amos*, v. 3.

F. "A tract from which a hundred individuals draw a scanty subsistence formerly maintained *thousands*."—*Pierre Belo quoted by Malte-Brun*.

For the World's Crisis.

PEACE.

"Peace I leave with you; my peace I give unto you."

Christ's peace is given unto us. Do we prize it as we ought? have we that treasure to-day? Paul tells us it is one of the first fruits of the Spirit, and if we "have not the Spirit of Christ we are none of his." "They that are Christ's have crucified the flesh with the affections and lusts." "If we live in the Spirit, let us also walk in the Spirit." "Examine yourselves, whether ye be in the faith; prove your own selves." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Now, for one, I desire to reap life everlasting; do not you, my brother? my sister? We profess to believe "the Judge standeth before the door." Do we believe it? Methinks it is high time for us to watch and pray, and keep all the commandments; in short, become perfect men and women in Christ Jesus.

"In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "Let no corrupt communication proceed out of your mouth," and grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

Unless I obey all these words, I cannot inherit the kingdom of God. Christ says, the Highest is kind unto the unthankful and to the evil; "Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." Lord help me, for even my strength is perfect weakness, and I will obey. How many of you, my brethren and sisters, will say so to? Remember if we vow unto the Lord, we must perform our vows.

How I wish I had always forgiven from the heart. We can come so much nearer the Lord in prayer. If we do not separate ourselves from him, nothing else can. Is it not blessed? Do not let Satan cheat you out of the enjoyment of this glorious, perfect peace, so freely given. By nature we are selfish, short-sighted. If there are annoyings, strife, etc., among us, are we "not carnal, and walk as men?" How much we need the bond of perfection among ourselves. O, let us bear "one another's burdens, and so fulfill the law of Christ." If there are misunderstandings, let us be careful how we take up a reproach against our neighbor. We must not backbite, if we would dwell in the Lord's holy hill. It is much better to stir up the pure minds than the evil. Let us exercise long-suffering, forbearance, and forgiveness, if we would be godlike. All this is easy enough, unless it be in cases where we feel ourselves really injured; and that is the very place, no doubt, where Satan means to ensnare us, and ingratiate his own spirit within us, and so grieve the Holy Spirit away. Would we take Christ for our example, we should say, "Father, forgive them; for they know not what they do" So let us go to our Father in heaven, tell him our grievances, and pray for them, and be very careful, if we feel any anger creeping into our hearts, to make a mighty effort to get rid of it.

How great is the long-suffering of our God towards us. If he were like man, where should you and I be now? How sorry I am, I have ever transgressed. I have sought and found forgiveness of God, and would now humbly ask to be forgiven by my brethren and sisters. I desire to walk perfectly in the way of the Lord, denying myself of every evil way. Let us now without further delay confess our faults to each other, and pray one for another. We are not to judge each other. God looks at the hearts. How pure they must be; and how clean our hands. We cannot deceive him.

Ye who do not regard iniquity in your hearts, pray for me. My health is very poor. I am unable to labor. It may be the Lord will restore me to health and strength.

Your sister striving to follow Christ,

Marlboro', Vt. S. WHITAKER.

For the World's Crisis.

"NO PROPHETIC TIME IN THE BIBLE."

The devil will leave no stone unturned to keep, or lead people into darkness on the subject of our nearness to the Lord's coming. The different measurements of prophetic time so clearly show our nearness to the judgment, that in order to escape the solemn conclusion some are insisting that there is "no prophetic time in the Bible," thinking thus to invalidate the time argument. But if this claim is true, it not only overthrows the time argument, but blots out christianity, and stamps Jesus Christ as a notorious impostor, for the *true Messiah* was to come in sixty-nine weeks after the "going forth of the commandment to restore and to build Jerusalem"; and if literal time, instead of prophetic time, is meant, Jesus is proved to be a false Messiah; for he did not come for hundreds of years afterward, and therefore our christianity is all spurious.

The true Messiah must come at the *time specified*, and Jesus *came at no such time*, UNLESS PROPHETIC TIME IS GIVEN; and therefore Jesus is a false Messiah, unless the time here given is prophetic time. Also sixty-nine weeks from the erection of Jerusalem's wall, were to measure to the time Messiah should be "cut off," and Jesus was not "cut off" till hundreds of years later; therefore, *unless prophetic time is given*, Jesus is not the promised Messiah, but an impostor. Also the "five months" under the fifth trumpet, and the hour, day, month and year under the sixth trumpet, are by this principle reduced to literal time, although already so *exactly fulfilled in prophetic time*. This is dispensing with prophetic time at too great an expense,—the denial of Jesus as the true Messiah, and the denial of prophecy already fulfilled in prophetic time.

But if there is *any* prophetic time in the Bible, how much of it is prophetic, and how can we discriminate between literal and prophetic time? Let us candidly notice the *manner in which literal time is invariably given*, and then the rule by which we can distinguish between literal and prophetic time.

1st. Literal time, in the Bible, is invariably given in years, when over one year is given; and a PLURALITY OF LITERAL YEARS ARE NEVER EXPRESSED IN DAYS. Such a thing as expressing three years and a half by 1260 days, is unknown in the Bible; but as in the case of Elijah, "three years and six months" is the style of expression. Such a thing as expressing six years, four months, and twenty days by 2300 days; *or any other measurement of years and a fraction over* on the same principle, is not once found in the Bible. This is not God's style in giving literal time; but in dealing out literal time to men, he always conforms to the usages of men in reckoning time, as in the case of the seventy years of captivity. There is not an exception to this rule in the Bible.

Also it is true that when a space of literal time over a year long is given, it is never expressed in weeks. Nor are several years of literal time ever expressed in months.

2d. As God invariably gives literal years, months, and days, in the *ordinary* way, it follows that when a measurement of days or weeks *over the number contained in a year*, is given, the time is prophetic. Also time given in connection with symbols is generally prophetic. With these two facts before us, we need not be in doubt whether given measurements of time are literal or prophetic. Thus the 2300, 1260, 1290, and 1335 days are proved prophetic. WM. SHELDON.

LEANNESS.

The following communication shows the state of Christendom generally. Is it not time to awake out of sleep?—ED.

For the World's Crisis.

Communication and Petition

Of the Consistory of the 3d Ref. D. Church at Schenectady, to the Reverend Classis of Schenectady, N. Y., at their spring session, 1866.

MEN AND BRETHREN:—Since we seek first the kingdom of God and his righteousness, we deeply feel the great want of the outpouring of the Holy Ghost, and in consequence of it, the want of the *spiritual gifts* which the original church in the first and second century possessed abundantly.

These heavenly gifts were their only powerful means for increasing in numbers and virtues; for multiplying their faithful laborers; exercising reasonable service; keeping good discipline; preserving sound knowledge; manifesting pure religion; explaining God's mystery, and Babylon's mystery, too; conquering Judaism and Heathenism; and preparing the way to the Lord of lords, and King of kings, for his second advent.

These gifts were a much better reward and gain to them than precious stones, and pearls, and books, and tracts, and all kinds of newspapers; because men became by it a spiritual temple, sinners a royal priesthood, and strangers a peculiar people.

These marvelous gifts were their art and science, their ornament, strength and power in the world, *before* the world, and *against* the world. Yes, these marvelous and magnificent gifts were their whole armor of God, which enabled them to stand against their visible and invisible enemies, and to overcome the devil, hell, and death.

But alas how different is it with us! We have them not. None among us has the unction from the Holy One. None among us can testify of himself what Jesus said, that "out of his body shall flow rivers of living waters." None of our congregations can really be called "the salt of the earth, and the light of the world."

On this ground we are very poor and miserable in comparison with the ancient christians and well beloved saints. We must confess freely that they were great in the beginning of the kingdom of heaven, but we, after eighteen centuries, are small, very small, indeed; they did increase, but we do decrease, like our fathers. We cannot prophesy, but they could. We cannot heal the sick, but they could. We cannot speak in different languages without learning them; but they could. We cannot discern spirits distinctly, and appoint the right men in the right place, as they could (Acts 13: 2). We cannot work miracles, and exercise power over life and health; but they could. We cannot give the Holy Ghost through laying our hands on them that are near and dear to us; but they could. We cannot build in a few weeks, or months, new and flourishing churches, *model* churches; but they could. Each of them was a new created world. We cannot say truly *that* church is our joy, and *that* is our glory, and *that* the crown of our rejoicing; but they could. Our heavenly Father was pleased with many of them, and angels smiled on them. But, sirs, it is not so with us.

And as it is with us, so, *just so*, it is with other consistories, presbyteries, churches and denominations both in America and Europe. Or where is a single church whose *faith* is spoken of throughout the whole world? Or where is a denomination by whose officers and members could be proved that they are *examples* to all men.

Of course, we know very well, there is in the Roman and Greek *Catholic* churches a host of monks, and nuns, and priests, and chaplains, and bishops, and archbishops, and prelates, and patriarchs, and cardinals, and "holy Sees." But *none* of them, from the greatest to the least, is an apostle of Jesus Christ.

We know very well, also, there are in the numerous *Protestant* churches and sects many "laymen," many deacons, many elders, many pastors, many missionaries, many professors, many students, and many doctors; but *none* of them a Prophet of the Most High, and none a prophet's son.

There are no apostles, no prophetesses, no workers of miracles any more. And, therefore, we feel and acknowledge our poverty and nakedness with the profoundest sorrow.

"Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"

But, oh! the Lord feeds us with bread of tears, and our drink is mingled with weeping because of his indignation, and his wrath. O, he is angry against our prayer (Psalm 80), and therefore does not answer it. He has covered himself with a cloud, that our prayer should not pass through (Lament. 3).

He has punished us by a cruel civil war, and many murderous battles; by innumerable diseases, casualties, accidents and death.

And now he is threatening us, by a fearful pestilence and rinderpest, and by another terrible earthquake or revolution. For although our statesmen and churchmen, and peace conventions say "*Peace and Safety!*" yet, we say, there will be no peace and safety, but sudden destruction cometh upon them (1 Thess. 5). He, who is the judge and avenger, is heaping mischiefs upon our "proud nation," and is spending his arrows upon our "great country." "O that they were wise, that they understood this, that they would consider their latter end" (Deut. 32)!

For we believe the Scripture, that he has not appointed us to wrath, but that we shall escape from the wrath to come, and to obtain a temporal and eternal salvation by him who is called "*Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*"

These are the reasons why we regard it as our duty and privilege to lay the state of things before you, men and brethren, as a Classis, and through the Classis, if necessary, before the General Synod, or, through the organ of our denomination (the *Christian Intelligencer*), before the public in general.

Your humble fellow brethren, WILLIAM F. SCHWILK, Pastor; William Nicklas, Henry Fink, Carl Golucke, Louis Feldman, George Steinfuhrer, David Ppaffenbach.

For the World's Crisis.

HIGHER ATTAINMENTS.

He who is satisfied with his *present* experience will not be in as good a place to-morrow as he is to-day; and the christian who is always dissatisfied with the present condition of his experience, will rise higher in his experience. I do not mean by his being dissatisfied that he gets no *satisfaction* at all from his experience. He likes the nature of it. Well he loves to look at the past and see how he has progressed unto the truth, how the light has increased, and he rejoices in the prospect of knowing and enjoying more, and the thought that he may thus happily advance leads him to feel comparatively dissatisfied with the *degree* of his knowledge and happiness. This then is the great first principle of a higher attainment, namely, EARNESTLY DESIRING MORE, and desiring it so as to seek for the elevation in knowledge and grace which will finally bring him to the top of Old Pisga, from whence there is a clear view over into the new earth, the land of promise.

Higher attainments, a better knowledge of self and wants, must precede all advancement. I get new light to-day that I had not yesterday; I see in the distance much yet to be possessed; I discover that it is really *beyond* where I now am; I feel that what I want most [illegible] and I want all the advantages of this advanced position. In comparing myself with what I see in the future, I feel a real want, or necessity, for that position. I know I am not there, and I *see something in me* which keeps me from reaching that place. There is the fresh "discovery of *self*." I cannot now go on and do this as I *could*, because I see the wrong *now*; so to make the advance I must get rid of the imperfection; and having got rid of it, and reached the coveted advance and elevation, I find it is with me as it is with the traveler, who seems to see the blue atmosphere and the earth meet but a little before him, but when he reaches that spot, the connecting places which he seemed to see just there—the verge of creation, is removed far in advance; and if he should keep traveling over this round earth eternally, he would always find it so. It is no doubt true, that, while the christian will overcome self before he reaches the everlasting kingdom, he will *always* grow in wisdom and love. Higher attainments bring us near to God. They are reached by striving, lying low in the dust before God, and praying for light, then walking in the light as fast as you see it.

"The path of the just is as the shining light that shineth more and more unto the perfect day." Oh, I am glad that the treasures of wisdom and knowledge are hid, through Christ (so that they are accessible to us), in God's infinity, so that I have no fears of ever exhausting the fountain from which "I drink, and yet am ever dry," because the peculiar sweetness and richness of the "water of life" always makes me thirst for more. O, brethren, is it not blessed that we need not remain in *statu quo*, droning along like shriveled and diminutive dwarfs, but may always "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," till we come not only to the measure of the stature" of "a perfect man" in Christ, but to the "fullness of joy," and the evermore pleasures, the river of life itself (we are only at the fountain-source now), and learn more and more of the plan of salvation, of God's great love for us in the plan, the great importance of our state there, and all the rich, free, full, unbounded avenues of comfort and knowledge, on which the full, broad, bright light of God's enlightening presence will ever shine?

L. C. MCKINSTRY.

For the World's Crisis.

SCATTERING AND INCREASING.

Serving God with our little, whether in the way of time, talents, property, or influence, is the way to make it more. Nothing is wasted by which God is honored, or man blessed. It is but seed sown, to be gathered again a hundred-fold in the harvest.

O, then, when I shall render up
The long lent talents of my life,
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ELIZABETH [illegible]

East Concord, N. H.

☞ Nothing has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as a habit of extensive reading without reflection; [illegible] many is a mere substitute for thinking.

For the World's Crisis.

THE ST. LOUIS MISSION.

Bro. Grant:—It would be a satisfaction to the friends east to know how we are prospering in our mission school at St. Louis. I will write them briefly in regard to it. It is kept in a vacant, private dwelling-house, about three miles from the heart of the city, among a settlement of Freedmen. Most of them are very destitute and ignorant. The school has been in session about two months. We began with twenty scholars, and our number has increased slowly. Now there are are about thirty regular attendants. There are many who came at the commencement of the school who have since gone out to service; their pecuniary circumstances being such that they are obliged to embrace every opportunity that presents itself to earn a scanty support. The scholarship of many of them is very good, and they exhibit a degree of energy to dissect and devour every thing that comes within their reach, in the form of reading matter, with as much greediness as the most intelligent white children that ever came under my observation as a teacher, while there are others much inclined to be stupid and indifferent about learning; but we find the same characteristics among all children. I can only say in regard to their deportment, it is as good, if not not better than we could reasonably expect, and, when we consider that nearly all of them have grown up in the cotton or tobacco field, can we look for the more refined sensibility of feeling exhibited by the more favored? but should we not rather expect them to be more like the unbroken New England soil, rough and uneven? There are none who are religious connected with the school; but it is not really surprising, none of them being over fourteen years of age. Most of them have one parent or both connected with the Methodist or Baptist church, and every Lord's day there is a meeting and Sabbath school in the school-room, and two or three times during the week.

In company with sister Mary, I have visited the school several times, and I find that no pains are spared on the part of the superintendent, who is a dark man, to make it interesting. The school is well supplied with Testaments, singing books, cards, and papers, that the Methodist society, of which they are a branch, supply them with regularly. And here I remark, that those who know anything of her, know equally well that she is a mother that nurses and cradles her offspring, using every precaution to guard against all other isms but Methodism. Thus you see I am fettered; yet, as a teacher in the fear of God, I have tried, and shall continue to perform my part, though quiet and unobtrusive, in pruning the vines, "remembering the end."

There is among us a wide field, uncultivated, undisturbed, which, if it could be plowed with God's truth, and sown with salvation, would, at the time of ingathering, yield a store of ripe grain for the garner. O glory, my soul is full.

"Oh, reapers of life's harvest,
Why stand ye idle, dumb?
The golden morn is passing,
And soon the night will come."

Many have been blessed under the labors of Bro. Flagg, who I believe would have dotted the fair plains of Canaan; but for the want of an independent place of worship, the [illegible] in a most heartless manner, crushed them, until the arch-traitor, I greatly fear, will effect a spiritual death.

Since sister Mary and I have labored in the west, by the abuse of almost every kind that we have received, whether merited or unmerited, God be the judge, we have been convinced that nothing can be done to amount to any permanent good among the professed churches of God, by way of preaching the truth. If there could be one grand rally to erect a tabernacle, be it ever so humble, where God could dwell in power, the priests filled with holiness and the people with salvation, St. Louis and its vicinity, I think, might become the great breastworks of the West, that would loom up in defiance of the powers of error and Satan. May we not hope for such a blessing? None but God knows how the hearts of the little flock yearn over it. Where is the shepherd that will journey with scrip and staff, as did the apostles, to our neglected western country, to watch over the little flock, and labor with a strong nerve to add to it such as are willing to come in by the door? Such a one must expect to endure privations, persecutions of the deepest cast, pass through valleys of tears; yet the divine Assistant is here to administer his healing balm. Remember how Jesus said, I am the Good Shepherd, I will mark thy pastures, attend all thy wants, and in every path and thicket go before thee. "Follow thou me."

I never felt more like performing the solemn act of consecrating myself to God, pleading with him to accept me as a thank-offering, for his unmerited love. Though I possess no box of rich ointment with which to bathe his feet, the mite is freely given.

I have many things to write, but I will not with ink and pen; I trust I shall come unto you shortly, and shall speak face to face. May the excellency of our divine Master be shed in rich profusion through our hearts and lives, is my prayer.

From a sister seeking to be more like Jesus, Francelia F. Curtis,
Teacher of the Mission School.

St. Louis, Mo.

LIFE SKETCHES.

A new edition has just been issued, and those who have subscribed and paid will be supplied just as soon as it can be ascertained who have been supplied, and who have not. As some copies have been sent directly from Boston during Mrs. Mussey's absence, it may be difficult to tell the whole number who are yet unsupplied. Will not those who are expecting copies, whether paid for or not, please send their names *immediately*, and money if they have not already paid, and they shall receive the books by return mail. Price $1.00, postpaid.

Quite a number have received copies which are not yet paid for. Will they not send in the money immediately? Sr. Mussey needs every cent due her to pay for the present edition. Now who will send in their names and money, or the names of their friends, and thus enable Sr. M. to dispose of the whole edition at once, pay her bills, and pay her for her trouble in the past?

Those sending money now due, address Mrs. Abigail Mussey, Crisis Box, Boston, Mass.

Those who wish for books, address *H. P. Rockland* (Crisis Box), Boston, Mass.

To do good, be good to do.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 2, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, Geo. T. Adams.

THE HYMN BOOK.

The Jubilee Harp is now nearly ready for the printer, and will be in his hands at once. From a hasty examination, we think the church of Christ will be delighted with the book. We think no other book, of its size, can be found that contains so many hymns that are free from unscriptural expressions. This matter has received very careful attention. We would also say, we doubt whether any other book has a more choice selection of music adapted to christian worship. Much credit is due Bro. A. T. Gorham, of Castleton, Vt., for his labors in arranging and editing the work.

A STORM COMING.

The present aspect of affairs on both continents indicates a terrible political storm near at hand. Observing statesmen are well satisfied that it will be terrible, and involve the whole civilized world. The opening scene is dreaded, and causes men's hearts to tremble. While they may "*say* peace and safety," the nations are making great preparations for war. Says "The Catholic," a Roman Catholic paper, of April 12, 1866, under the heading—"The lull before the storm:"—

"In glancing over the condition of the nations, as they appear on the surface, at the present moment, one is struck by the universal aspect of what might be called "a masterly inactivity." This means of course the very opposite of inactivity, under a seeming repose, and not unfrequently the contrary of peace in the garb of friendship, diplomatically styled *entente cordiale*. We would venture to assert that such a state of things is nothing better as a guarantee of public tranquility, than the ominous quiet which pervades the heavens, wrapping them, as it were, in a manifold garment of security until the very moment when they are rent by the storm matured in that which seemed but a moment before, a very mantle of peace. Such is the case with almost the whole of Europe at this moment. Such is the condition of South America; and it is fortunate indeed for us, if such be not also the condition of the United States. We see no better grounds of hope for future peace and prosperity to our Union than in a return to the original principles of the Constitution, and iron firmness and prompt decision on the part of the Executive. No entangling alliances with foreign nations should be thought of for a moment, and the spirit of radicalism, like the kindred one of rebellion, should be crushed with an untrembling hand. We feel not the slightest doubt that the President will be sustained by the major and sounder portion of our people in any measures he may deem it necessary to adopt for [illegible] the Catholic church progresses with quiet and silent advance, gathering into the fold of Christ, through the storm, no less successfully than in the calm, "as many as shall be saved."

IS IT RIGHT?

A faithful preaching brother in the west, writes:—

"For the last twenty-five days of faithful labor, I have received $10 in money, one pair of stockings, and a little stocking yarn. Out of the $10 I have paid out on the cars $3.45, leaving $6.55 to take home to my family. But I have had such an anxiety to get the light before the people, I have been willing to suffer myself. I do not say this to complain. My anxiety is to continue in the field till Jesus comes; but this I cannot do unless I have more assistance. I am willing to work; but if I cannot be sustained, I must leave for some employment. I am in the Lord's hands,—his willing servant, for Jesus' sake."

Is it right to serve the faithful, self-denying preacher in this way? Only $10 for twenty-five days' labor, when even the most common day laborer would not be willing to work for less than $40 or $50 dollars for the same time. Only $6.55 to take home to pay for house rent, fuel, lights, clothing, food, for an entire family for twenty-five days! We say again, *is this* RIGHT?

Truly, men must feel "an anxiety to get the light before the people," or they would not go out a second time for such a mere pittance as many receive. Is it not true that *covetousness* is a heavy sin of these last days? Jesus says, "*Beware of covetousness.*"

VOLCANIC ERUPTION.

Not only is the world in a state of "unrest" politically, morally, and socially, but physically. Every thing seems to be uneasy and "groaning" for a change. Expectation is on tiptoe looking for wonderful developments in all these departments. Every day the multitudes that read the news of the day expect to see an account of some startling event. Every thing seems to be crowding for a grand focal point, now close at hand. Men may try to throw off the growing impression that *some* terrible scenes are about to be witnessed; but, as in the approaching tempest, every hour only makes the event appear more certain,—the storm *must come*. As in the days of Noah, a long warning has been given to a guilty world, in order that they might prepare if they would; but most seem as careless as the Antediluvians or Sodomites the day before their destruction; "even thus shall it be in the day when the Son of man is revealed."—Luke 17: 30. What a solemn hour is this in which we are living!

But we took up our pen to notice the following account of a volcanic eruption:—

"Wonderful Scene.—A writer in the Honolulu *Friend* was an eye witness to the eruption of the volcanic mountain Manua Loa, on the Island of Hawaii. It commenced near the summit, and sent down its burning floods along the north-western slope for two days, and then suddenly ceased. After thirty-six hours the lava burst out vertically about half way down the mountain, sending a column of glowing liquid fire one thousand feet into the air. This jet was about one hundred feet in diameter, and continued for twenty days to rise into the air to a height varying from five hundred to one thousand feet. This terrific fusilade was accompanied with explosions which shook the hills, and the thunder of its progress was heard at the distance of forty miles. At its first issue from the orifice it was at a white heat; as it ascended higher and higher it changed to deep blood red, and finally fell almost black to the earth.

In a few days a cone nearly three hundred feet high was raised, a vast heap of glowing coals hotter than all the fiery furnaces of the world, and awfully suggestive of the destructive force of the great chemical laboratory of nature. From this molten fountain, a mile in circumference, a broad river of fire went rushing down the mountain side, filling up valleys, tumbling over precipices burning through the woods and evaporating the water of the streams and pools in great wreaths of murky steam and vapor which filled all the sky. All Eastern Hawaii was a sheet of light, and night was turned into day. At sea the light was visible for two hundred miles, the point from which the fire issued being ten thousand feet above the level of the ocean. The rivers of fire from this mountain flowed about thirty-five miles and stopped within ten miles of the coast. In the daytime the atmosphere for many square miles was filled with a murky haze, through which the sun beams shed a pale and ghastly light. The air was filled with the little filaments called Pelo's hair, and with stifling ashes. It was a scene such as few would care to witness, and one which the dweller in more temperate climes would not wish to run the risk of for all the beauties and rare productions of the tropics.—*Boston Journal.*

We should be no more surprised than now, to hear that Rome was but the mouth of a terrible volcano. When speaking to John about the judgment of that city, the angel "took up a stone like a great millstone, and cast it into the sea, saying, Thus with *violence* shall that great city Babylon be thrown down, and shall be found *no more at all.*"—Rev. 18; 21.

WHO WANTS A JOB?

Bro. Grant:—I wish some one would tell how much money the king of Assyria sent to the king of Israel to get Naaman the leper cured of his leprosy, as found in 2 Kings 5: 5. It will show how much great men desire to be healed in a popular way, rather than obey God by going under water. This history is a good glass to look into, and a text to preach from in this age of pride, when God's prophets are sought last for help.

H. Munger.

If the "pieces of gold" are *shekels*, as they are called in the Arabic, then the whole value of the silver and gold, not including the changes of raiment, would amount to $69,990.93¾, about sixty-nine thousand, nine hundred and ninety dollars, and ninety-three and three-fourth cents, in gold.

The Cholera.—There seems to be no doubt but that the United States will be visited by the cholera this year. The best defense against it will be a pure heart and a clean body sanctified to the Lord. Such a one has nothing to fear.

THE WONDERFUL DOGS.

There are some who claim that animals do [illegible] by instinct. But facts are abundant to prove that animals may be *educated*; and that many of them know more than some human beings; consequently, if matter can not be so organized as to think, how do beasts think? Have they immortal spirits that do the thinking for them?

It requires much more effort to sustain a false than a true theory. The *Lord* can cause organized matter to *think* as well as to *feel*. We know that animals feel pain as truly as men. But the same organism that feels pain, feels sorrow, joy, love, hatred, etc.; but there would be no pain if there was not a physical organism; consequently there could be no joy or love without the same. It is an absurdity, we think, to suppose that a man has any sensations whatever, when his physical form is dead. What can be more self-evident than the declaration of the Bible,—"*The dead know not any thing.*"

We give the following from Messrs. Chambers "Tracts," for the benefit of those who assume that animals do nothing only as they are prompted by instinct. We are confident that a company of idiots could not have been taught to do as much. If *intelligence* is what makes man immortal, then the idiot and the infant are without it, while dogs and other animals possess it.

"An aged gentlemen has mentioned to us that about fifty years ago, a Frenchman brought to London from eighty to a hundred dogs, chiefly poodles, the remainder spaniels, but all nearly of the same size, and of the smaller kind. On the education of these animals their proprietor had bestowed an immense deal of pains. From puppyhood upwards, they had been taught to walk on their hind legs, and maintain their footing with surprising ease in that unnatural position. They had likewise been drilled into the best possible behavior towards each other; no snarling, barking, or indecorous conduct took place when they were assembled in company. But what was most surprising of all, they were able to perform in various theatrical pieces of the character of pantomines, representing various transactions in heroic and familiar life, with wonderful fidelity. The object of their proprietor was, of course, to make money by their performances, which the public were accordingly invited to witness in one of the minor theatres. Amongst their histrionic performances was the representation of a siege. On the rising of the curtain, there appeared three ranges of ramparts, one above the other, having salient angles and a moat, like a regularly constructed fortification. In the centre of the fortress arose a tower, on which a flag was flying; while in the distance behind appeared the buildings and steeples of a town. The ramparts were guarded by soldiers in uniform, each armed with a musket or sword, of an appropriate size. All these were dogs, and their duty was to defend the walls from an attacking party, consisting also of dogs, whose movements now commence the operations of the siege. In the foreground of the stage were rude buildings and irregular surfaces, from among which there issued a reconnoitering party; the chief, habited as an officer of rank, with great circumspection surveyed the fortification; and his sedate movements, and his consultation with the troops that accompanied him, implied that an attack was determined upon. But these consultations did not pass unobserved by the defenders of the garrison. The party was noticed by a sentinel, and this seemed to be the signal to call every man to his post at the embrasures. Shortly after, the troops advanced to the escalade; but to cross the moat, and get at the bottom of the walls, it was necessary to bring up some species of pontoon, and accordingly several soldiers were seen engaged in pushing before them wicker-work scaffoldings, which moved on castors towards the fortifications. The drums beat to arms, and the fearful bustle of warfare opened in earnest. Smoke was poured out in volleys from shot-holes; the besieging forces pushed forward in masses, regardless of the fire; the moat was then filled with the crowd; and amid much confusion and scrambling, ladders were raised against the walls. Then was the grand tug of war. The leaders of the forlorn-hope who first ascended, were opposed with great gallantry by the defenders; and this was perhaps the most interesting part of the exhibition. The chief of the assailants did wonders; he was seen now here, now there, animating his men, and was twice hurled, with ladder and followers, from the second gradation of ramparts; but he was invulnerable, and seemed to receive an accession of courage on every fresh repulse. The scene became of an exciting nature. The rattle of the miniature cannon, the roll of the drums, the sound of trumpets, and the heroism of the actors on both sides, imparted an idea of reality that for the moment made the spectator forget that he was looking on the performance of dogs. Not a bark was heard in the struggle. After numerous hairbreadth escapes, the chief surmounted the third line of fortifications, followed by his troops; the enemy's standard was hurled down, and the British flag hoisted in its place; the ramparts were manned by the conquerors, and the smoke cleared away—to the tune of "God save the king."

MESSIANIC BANNER.

The following "Prospectus of the *Messianic Banner*, will give the reader some idea of its character:—

Men and brethren! We have thrown our *Banner* to the breeze, determined to do battle for our Lord, the Messiah. With reference to this publication, we can, with all truth and humility say that we thought long and prayed earnestly before resolving to engage in the enterprise. We have not done it hastily nor unadvisedly. The conviction has been growing and deepening upon our mind for several years, and has now assumed a controlling power, that we had a duty to perform to the living generation before going hence. This duty, in the fear and by the help of the Lord, we now intend to discharge. We have many things to say, and the time is short; consequently they must be uttered speedily. We have passed the noon of life and the shadows of evening begin to show themselves. What we do, therefore, must be done quickly.

In the conduct of this periodical we shall make the word of God our alpha and omega; to it we shall make our first and last appeal. Whatever can be sustained by it we shall advocate; and whatever is contrary to it we shall oppose with all our strength.

1. We shall advocate the Bible, and the Bible alone, as the only rule of faith and practice.

2. We shall advocate the faithful translation and circulation of the word of God among all nations.

3. Our work will be devoted to primitive christianity, as it stands revealed on the living pages of God's truth.

4. We shall oppose the traditions of men, as nullifying and making void the commandments of God.

5. We shall hold up Christ as the great head of the church, and as our only Lawgiver and King.

6. We shall expose the apostasy in the aggregate, and in all its various phases, divisions, and subdivisions.

7. We shall advocate the union and hearty co-operation of all immersed believers, who are walking in the commandments of the Lord.

8. And, finally, we shall urge upon all christians the duty of loyalty and true faith to the civil governments under which they may live; and that it is incompatible with the laws of Christ, the spirit of the gospel, and the genius of christianity, for them to appeal to the sword under any circumstances.

And now, brethren and friends, lend us your aid in this work. Send us at once your own names and those of your friends, with the amount of subscription for the work. Subscribe yourselves, and try and induce others to do so.

Our terms are two dollars per annum, one dollar for six months, and twenty cents for a single number; cash always in advance.

Address Dr. John T. Walsh,
540 Lexington Street, Baltimore, M. D.

☞ The meetings here are still continued, with little abatement of interest. Bro. S. G. Mathewson was with us last Sabbath, and gave two good discourses. Two were buried with Christ in baptism. The meeting in the evening was especially interesting. The labors of Bro. Hook, both in New Bedford and here, have been incessant and long-continued, and he has gone home sick, yet hoping to return soon to the work. Pray for him, brethren, and for the work of salvation. W. B. H.

For the World's Crisis.

MISTAKE OF REFORMERS.

It consists in the fact that while they are engaged in the praiseworthy work of reforming their fellowmen, they neglect to present the true gospel motive, viz., the coming of Jesus and the resurrection Now this is not only a mistake, but a fatal one. Reformers should remember that unconverted people reason on the great subject of salvation, as well as christians, and if they are told that the world is growing better, and will soon be converted, what wonder if they fail to see the danger of enjoying the friendship of the world.

If the premises are true, then the conclusion is also true,—Jesus is ruling the world by his Spirit. Therefore the world must be improving. And as the world (morally considered) is made up of several divisions, then it must improve in those divisions, and consequently sinful acts, and sinful amusements are not as dangerous as the Bible declares them to be.

And again, they fail to see the danger of laying up treasures on earth, if Jesus is ruling it by his Spirit, and his meek are inheriting it now. Friend reformer, if the foregoing is the kind of doctrine you teach, wonder not that your converts and disciples resemble the three classes spoken of by Jesus in his parable of the sower, Mark 4: 15–19. Neither of the three brought forth fruit. The first were hindered by Satan; in the second, the word did not take root; and the third is so so opposite, I will give it in full: "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

Brother reformer, whoever you are, let me exhort you in the language of Paul to Timothy, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word."

New York. Samuel Curry.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2023.32
Arabine Wright	1.00
Amelia Andrews	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00

Previous acknowledgments	$297.65
Geo. Storer	5.00
Sarah A. Moore	2.00
H. P. B.	1.00
Moses Smith	10.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, William B. Herron, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, George T. Adams, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	1934.69
Y. P. Fund	.65
W. O. Smith	.50
M. A. Park	.50
Moses Smith	30.00
N. W. Wait	60.00

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission Schools and elsewhere.

Previous acknowledgments	$61.83
A. Fike	.30

EUROPEAN MISSION.

Previous acknowledgments	$434.45
H. P. B.	1.00
Moses Smith	30.00
N. W. Wait	10.00

FOR THE NEW HYMN BOOK.

N. W. Wait, Sandy Hill, N. Y.	50.00

For the World's Crisis.

MISSIONARY LIFE AMONG THE FREEDMEN.

One month in this mission, and in Memphis. What have been the results? First, weariness, trials, labor; and then success. The former were permitted and endured; the latter was given and rejoiced in.

I was never more worn out and exhausted than when I reached here just one month ago. I had made the journey from Tennessee home; spent two weeks there in incessant labor, getting ready for the mission; and returned here, all in the space of a little more than four weeks. The journeying, excitement, care, labor and anxiety had been so severe and great, that both body and mind were prostrated, and for two weeks after I reached here I was unfit to labor either mentally or physically. I however did what I could, going out among the colored people as my strength and the weather permitted; wrote to friends and the officers of the society, informing them of our safe arrival, and whatever seemed worthy of note.

The last two weeks have been more especially occupied in an examination into the condition and wants of the Freedmen in and around this city; and ascertaining if anywhere there were those unprovided for in relation to schools and the preaching of the gospel. The result of this effort has been that, both in the city proper and its environs, I have found many hundreds who attend no school, meeting, or Sabbath School. I was told before I left Nashville that Memphis was well provided with schools, and that the ground here was fully occupied by the many and different missions. But this is not the case. Although much has been and is being done, yet a large proportion of the colored population are out of doors, as it relates to schools, meetings, and Sabbath Schools. True, much of the ground in the city itself is claimed by the different missions, and they will say there is no room for more; while, at the same time, full one half of the children, in the limits which they claim as theirs, are not in their schools, nor can they accommodate them.

This jealousy and sectarian selfishness is to be denounced, and held up to the scorn of good men. This letting men, women and children starve for knowledge and the bread of life, rather than to let another feed them, is cruelty and wickedness. But such is sectarianism.

There are, then, localities in the city where new schools should be established for the very poor, and for those who cannot pay as much as these missions are charging. Large schools could be gathered and congregations had by any society who could afford to make the school comparatively free, or charge only those who can pay, and let all pay what they can. This should be done; for not one half of these poor people can be otherwise reached.

There is a field open for us in the city, where, if we had the means, a good and great work could be done. But the great field here lying uncared for by anybody is in the northern part of the city, extending a mile and a half out into its suburbs. Here are many colored people in a condition demanding all that christian hearts and hands can give them. They are wretched, miserable, and perishing for want of light, knowledge, and the pure gospel of Christ. It would pain the heart of every reader of this, if he could see, as I have, the sad state and condition of these poor children of God. They are thirsting for knowledge; but there is no one to open the fountain to them. They are begging for a "school and church," as they say; and as I go among them I am everywhere importuned to "go on and begin the school and have a meeting."

I might relate many incidents of interest which have come under my notice, in traveling day after day over this abandoned ground. I will state one, which occurred to-day.

In passing a cabin, I looked in at the door and saw a group of colored children with books in their hands, and a woman of the same race seated among them. All looked disconcerted at my steady and astonished gaze, for just then, I had no words at my command. At length I said to the woman,

"And so you are teaching them to read?"

"Yes," said she, "I am learning them all I know, and that is n't much."

"How well can they read?"

"O, some of them can read right smart, and some of them don't know the letters yet."

"You can read, then, yourself?"

"Yes, I can read some; but I don't know so much about it as I want to."

"You have been to school, I suppose?"

"No, sir, I never went to school at all."

"How did you learn to read?"

"I learnt hearing the white children. They told me the names of the letters, and I listened how they put them together, and remembered hard; and so I learnt to read."

"Are all these children yours?"

"O no, I have but two here; the rest belong over yonder in those houses," pointing across the lot.

"Would you like to go to school?" I said, addressing the children.

"Yes," said the woman, "they are going next Monday. They say there has been a man all about saying he was going to have a school, and wanted all the children to come. I don't know where the school is going to be, but I suppose some where in these parts."

"Have you never seen him?"

"No, but Mrs. Sterling over there on the hill says he has been there, and he is a real missionary. She has been with white missionaries among the Indians, and knows what missionaries are. She said when he came there again she would tell him to come over here."

"I was just going over there."

"Are you the man?"

"Yes, I suppose I am."

Upon this all arose, and I was asked to come in, and the best chair brought from the farther side of the room for me to sit in. We were all acquainted now; and so I heard one of the children read, and asked the woman to go on with the exercises, which she did in quite an original and correct manner.

Just then I saw a young woman who was washing clothes in the yard, start and run over across the way with a somewhat rapid pace. Presently she returned and said that I was wanted over in those houses. I looked towards where she pointed, and saw a number of people standing inside the fence, looking towards where I was; and concluded that I was surely wanted. So I started and went over. Before, however, I had fairly arrived there, one of the number, a young mulatto woman, said in a very earnest but musical voice,

"Are you the teacher?"

"Yes, I suppose I am."

"Well, what do you ask?"

"I ask all you can afford to give. I shall ask a dollar a month, if you can afford to give it."

"O yes, I can give that."

"You know some cannot give anything, and others can; so those that can pay must do so to help the poor who have nothing to give, and that all may come and learn to read."

With this they all seemed pleased, and promised to give all they could; and with smiles on their countenances I left them and returned to the teacher's house. Here I found her still earnestly engaged teaching the children. After she got through, I laid before her my plans in regard to the work which I hoped to do among them, one of which was to build a chapel, in which to hold a Sunday school and meeting on the Sabbath, and where they could all go and be taught the word of God, and hear the gospel preached. Also that a school during the week should be kept in the chapel, to which all could come, or as many as it could contain, and be taught to read and write. She said she had heard that this was what I wanted to do, and she had told her husband about it, and he said that if I would let her come to school, he would help me build the house; "for," said she, "he is a good carpenter, and works at his trade all the time." Here, thought I, is the Lord at work again; and so after assuring her that I would do all in my power to help her to a better education, and to the light which she was so anxious to obtain, I took my leave and went on, thinking of this and a score of incidents as strange, and wondering at the ways of God in which he leads his people.

From here I went over to my friend Sterling's "on the hill." He is a man of perhaps sixty years. He is not a professed christian, but possesses a noble heart; and, although he has no children himself, and thinks he is too old to learn to read, he will do all he can to have a school and meeting established here. He is an energetic man; hires a plantation, and employs a number of men constantly in carrying it on. He has sent a number of bales of cotton to New York this season, which has been pronounced the finest and best produced in this State. His wife is a good christian woman. She says she knows what a missionary's life is, for she was with the white missionaries among the Cherokee Indians a number of years. She went as cook and nurse. She says we have got a great work to do here, and it is a *missionary* work. Said she to me, the first time I saw her,

"I knew you was a missionary as soon as I heard you speak to my husband, for you spoke just as the missionaries did to the Indians."

I am becoming acquainted with more of them every day, and gaining their confidence; which is the first thing to be done. Without this you can do little for them. They will not listen to your voice, nor follow you unless you can satisfy them of your disinterestedness, and that you did not come here for your own benefit, but entirely for their good. If you can make them believe this, then you can lead, guide and direct them.

It requires all the wisdom God can give to deal with this people in such a manner as to secure their efforts for their own spiritual enlightenment and salvation. It is easy to cut off their ears, and make them run from you like a flock of sheep. They can see when you are trying to proselyte them to a new faith or creed for the sake of gain, and they will not hear you; but when you present to them God's word, pure and free from sectarian appellations, making them understand and feel that without faith in and obedience to this word they cannot be saved, then you have advanced a step towards securing their confidence in your teachings and in the truth of your doctrine. They want the substance, the principles of truth first; the name, if necessary, will come after. Christ took no name for his followers. The world called him a Nazarene, and his followers were called, by the heathen, Christians; but neither were chosen or assumed. Let us teach and preach all the word of God to these poor perishing creatures, making them believe that a firm faith in it and a strict obedience to it will insure their salvation, and that nothing else will;—that they must live upon and by this word in all its parts, and not upon the husks of theology, or by theological names.

This people want a religion of the heart, *which will produce good and holy living*. They have got a religion of feeling, which does not reform their lives, or make them pure and holy in conduct. They have feeling enough, but little or no knowledge of God with it. They believe in God, but they don't know him, nor what he requires of them; consequently they cannot obey him. They have no positive, confident knowledge of his character and commands; nor will they until they can read, study, mark, and inwardly digest, the letter he has sent them from heaven.

We may talk about others not needing to know how to read the word of God in order to be guided by it; but let us ask ourselves if we should be likely to be guided by it if we could not read it ourselves, but had to depend upon others to read it to us? I have no confidence in getting this people to believe and fully confide in the Bible, without at least persuading and helping them to learn to read it.

Who would not teach this people to read the Bible? Where is there a heart with a due appreciation of God's word that would not teach a poor colored man, woman or child to read the letter which God has sent them? If there was one sin in slavery greater than all others, it was the preventing this people to learn to read God's precious Word. O the condemnation of the men who have hindered this people from knowing the will of God by making his word a dead letter to them. How could I stand in the judgment with this charge against me?

Our first work here, then, is to make this people believe that they are wretched and perishing, because they are destitute of the knowledge of the Bible; and that they must have this knowledge, and live as the word of God directs, or they cannot be saved; and that their religion, without a knowledge of and obedience to this Word, is a sham, and will not stand the test in the day of Christ, now at the doors. Having convinced them of this, then any and all parts of that Word can be presented to them, and they will necessarily receive it, and live by it, and in accordance with it. Such are my convictions of duty, and of the true course here to pursue.

I. I. Leslie.

Memphis, Tenn., Apr. 4th, 1866.

Correspondence.

From Bro. A. N. Seymour.

Bro. Grant:—In connection with Bro A. E. Babcock, of Jonesville, Mich., we commenced a series of meetings near Delta, O., on the evening of March 1st, and, blessed be God, a shower of good cheer fell upon us as the meetings continued, and increased our interest. One year ago I was invited there by our dear Bro. and Sister Watkins, who are christians of the genuine stamp. I preached eleven discourses to a crowded house, and at the last meeting I took an expression of the congregation, touching what they had been hearing, and about two-thirds of the audience arose, expressing themselves favorably disposed. Four put on Christ in baptism. No more meetings were held till the month of May, when, a conference was called, a good attendance was secured, and a good meeting enjoyed. One put on Christ in baptism.

Then in the month of August, we enjoyed another meeting of the same kind, but more interesting, as five were buried in baptism into the death of Christ, and some twenty covenanted to walk together in church relation, taking the Holy Scriptures as their only rule of faith and practice; Brn. Fox and Watkins being appointed Elders, to take the oversight of the body. A weekly meeting was established and sustained through to our present meeting, when five more stood ready for baptism at the commencement of the meeting, and on Saturday we had the pleasure of immersing them into Christ. The meeting increased in interest from first to last.

On Wednesday, after the first baptismal scene, we once more repaired to the water, and had the satisfaction of planting ten more dear souls into the death of Christ, and raising them to a new life in Christ, with the ever blessed hope of eternal life and immortality in the kingdom of God, or world to come.

On Friday afternoon, we called a meeting for the purpose of prayer and conference, and to give all who wished the privilege to unite with the body of Christ. We enjoyed a heavenly feast. We requested all, who desired to walk in church relation, to take a seat by themselves, when sixteen came forward, after which I addressed them for fifteen or twenty minutes on the importance of faithfulness to God and his truth, under all circumstances, ever manifesting the spirit of Jesus in all the relations of life. They were then requested to join hands, when Bro. Babcock extended to Bro. Wesley Watkins the right hand of fellowship, making appropriate remarks, and extending to them the Bible as their only rule of faith and practice.

As soon as he had finished, the church commenced singing one of the songs of Zion, when all the body proceeded to the head of the class, and one after another extended to each the right hand of fellowship, and for ten or fifteen minutes, what rejoicing, what gratitude, what sympathy, what love, what greetings, what tears; almost all eyes were filled with a flood of tears. Our souls were truly knit together in love. We felt in our hearts that we were being sealed and registered for the kingdom of God. Oh, may this dear people maintain their present position, growing in faith, hope, zeal, and favor with God and man, till the Master bids them welcome to the marriage supper of the Lamb. God speed them in the good cause.

On Saturday morning, I left the meeting in the hands of Jesus and those of Bro. Babcock, for my appointments five and six miles west of Toledo, with the expectation that five or six more would put on Christ in baptism on Lord's day, or before the meetings closed.

Yours in hope, A. N. Seymour.

Hillsdale, Mich.

From Bro. J. T. Dixon.

Bro. Grant:—I feel it duty, for the information of the church, and to provoke others to similar good works, to notice the labors of Sr. L. R. Otis, in this part of "Little Rhody," as I know about them. She has been preaching almost constantly for the last three months in places where our preaching brethren have never been. Baptists of different kinds (first and seventh day) have invited her into their places of worship, in chapels and halls, and her faithful ministrations have been much blessed. Clark's hall has been crowded with attentive listeners; and in that vicinity, under her labors, faithfully assisted by Eld. J. Northup and Sr. Ellen Crumb, a precious revival has followed. Bro. Northup has baptized some thirty, and many of the backsliden have returned to Father's house.

Bro. Northup has held a series of meetings here at Rocky Brook with good results. Some backsliders were reclaimed, two were baptized, and some others professed to have found peace in Christ. I wish I could report a far

better state of the cause here, and christian union, but to stir up the churches, I must say that the Sabbath school in R. B. is decidedly a success. I was much pleased this morning in noticing so large an attendance,—nearly one hundred, including two female and one male adult Bible classes, with interested teachers. The singing was delightful, nearly all the little children participating. The Superintendent, Eld. N. R. Gould, told me that fifty of the Young Pilgrims, and fifty Child's Temperance Advocates were taken, and they need more papers.

I write this about schools to stir up the churches, which I find in my travels criminally negligent in these things. Bro. S. P. Clark, and a few brethren and sisters, have an interesting school in the summer. They will soon commence, and will try to increase the circulation of the Pilgrim and "Christian." I drew their attention to these things last Sunday, when I was with them. It is some eight miles from Rocky Brook.

I would speak somewhat of my labors, as some wish to hear; but I forbear. I would simply say, I am trying to do my duty, and not be a religious loafer, to curse the church. Sr. Otis knows nothing of this communication. I would like to speak more in detail of her labors, but don't believe in burdening our paper week after week with accounts of my labors. J. T. DIXON.

From Bro. J. C. Wheeler.

BRO. GRANT:—Permit me to say, through your benevolent paper, my three weeks' visit to Lawrence, Mass., was one of interest to me, and I trust to many others. I found part of the church in working order; others cold in things of God, but had the pleasure (through the help of God) of hearing the most of them confess to Christ. I must say, the church in Lawrence is the best working church I have ever become acquainted with. The real labor is there, living faith is there, that will take no denial. Bro. Geo. and Joseph Churchill have borne the burden in the heat of the day, and delighted so to do. They are whole-hearted in the cause. Of late God has been blessing them by bringing in other men of talent. May the Lord send many more, is my prayer and desire.

The kindness received from those children will never be erased from my memory while time shall last. In every time of need God is sure to remember his people, for which I feel to thank his name. The last week of my stay I had the pleasure of seeing a number of the brethren in the ministry, which I enjoyed very much.

I would just say, in conclusion, to those of the church of Christ who are scattered abroad, the elder Brother is about to return. He has been long absent from the rest of the family, but not forgotten by his bride. May God help us to appreciate the nearness of his coming. The signs speak it now. There is no mistaking. Brethren, watch, lest you be found sleeping.

I would say to my ministering brethren, be faithful, and not seek your ease, but the peace of others. Our work is about accomplished. Let us work while the day lasts.

QUESTION:—What shall we answer when we come to the judgment? Have we done all we could? Have we tried to be great? or have we tried to be good? How is it with us? Brethren, are we doing what we can? If so, never cease doing. Let every weight that hinders us from running be cut off, so we shall not get weary, but run with patience the race, and win the crown. May we be examples to the flock; not like a sign-board—point, but never go. God says, feed my sheep and lambs.

My prayer is that I may not only preach to others, but practise what I preach, or it will not avail anything. I mean, by the help of God, to be real good. J. C. WHEELER.

Carthage, Me.

From Bro. O. D. Gibson.

BRO. GRANT:—It being now some time since the readers of the Crisis have heard from me, I will give some account of my wanderings up and down, trying to seek a bride for the Master. Having been for some three or four years mostly confined in the vicinity of home, I felt last fall that I could endure it no longer; that I must go into a more extended field of labor. I therefore made a push in that direction, which caused the sacrifice of considerable of this world; but I thereby, thank God, purchased my liberty, and have ever since felt free from shackles. Having, for some years, an anxiety to visit the west, I started last Dec. for Ill., to spend the winter in that field, according to previous arrangement made with Bro. D. S. Clark, at Wilbraham campmeeting.

Having seen a request from Bro. John Chambers, of Chambersburg, O., for some one to come there and preach the word, I concluded to take that in my course, as I went out. It is situated in the south-east corner of the State, in Gallia Co., on the bank of the Ohio river, ten miles south from Gallipolis, the county seat. This is an entirely new field; there never having been a living preacher in all that section of country before. Bro. C. had got a few of his neighbors interested, by reading his paper and tracts; so that there were a few ready to hear this "new doctrine," as it was termed. I stayed there and in the vicinity about seven weeks, and gave them some forty-seven discourses, in five meeting houses and two school houses, within the circle of six or seven miles. I had full and attentive congregations; and that too when the weather and traveling were very bad. I had the privilege of preaching to three Campbellite, and four Methodist preachers, including the presiding Elder of the district. There was a good deal of opposition, as is most always the case; but, thank God, his truth has not yet lost its saving power. Quite a little company embraced the truth of the soon coming and kingdom of our Lord, and its kindred truths, of "life and death." They are in an isolated place, and need help. Is there not some one who can go occasionally and feed these lambs? Is there not some one who can reach them without great cost? as they are mostly poor in this world; yet they will do what they can.

Here is a large field of labor for some self-sacrificing person. There are large and thriving towns on both sides of this noble river, for three or four hundred miles up from Cincinnati; and, strange to say, I was the first one to proclaim these grand truths to the people of that region. Where is there a missionary for this field? I think this a better field to occupy than further south. Here our funds can be spent more advantageously in a direct application of the truth, than to be frittered away in teaching men their A. B. C.'s, before the can know whether we preach them the truth or not.

I took my leave of the friends in O., and arrived in Rutland, Ill., Jan. 26th, and spent about two weeks in this vicinity; after which, until Mar. 20th, I spent in Amboy, Lee Co., Ill., in a protracted effort with Bro. D. S. Clark, and the church in that place. The effort was blest to their reviving, and the adding to their numbers of a few who, we trust, may be saved. I am about moving my family to that place, to preach for them one half the time the ensuing year, and in the vicinity as God may open the way. Your Bro., waiting for the blessed hope, O. D. GIBSON.

From Bro. A. Dewey.

BRO. GRANT:—I have been taking the Crisis awhile on trial, and can truly say that I have been highly entertained, instructed, and I think benefited, by reading and meditating upon the many different, interesting, and important subjects with which its pages have been filled from week to week; and though belonging to a church (Christian or Disciple) that recognizes no name not known in the Bible as belonging to the followers of Christ, yet I will say that I have become thoroughly convinced that the immortal-soul theory, and the God-dishonoring doctrine of eternal misery, had their origin somewhere outside the word of God. I do not feel at liberty (of conscience) to order the Crisis discontinued, and therefore renew my subscription. Your Bro. in Christ, ADDISON DEWEY.

Sullivan, Pa.

BRO. D. T. TAYLOR writes:—"The church in Massena, N. Y., holds on her way. I immersed three more Sunday, March 18th, making eighteen who have been immersed during the winter. The meetings are well attended, and very profitable. One of the most interesting features of the revival is the establishment of a young people's prayer meeting, held once a week, and variously attended by from twenty to forty of the dear souls, recently blessed, and by other serious minded persons,—all youth. Elder Levi Dudley was at M. for a week, holding and enjoying excellent meetings, at which I also attended. The old veteran was delighted with the special prayer meeting I have above mentioned. I trust that church will remain a united, loving, and holy people, till Jesus comes."

Married.

In Kennebunkport, April 19th, 1866, by Eld. W. H. Mitchell, ALBERT O. HUFF and JANE D. HOBBS, both of Kennebunkport.

Obituaries.

PERKINS. Died in Malden, Mass., April 6th, 1866, of consumption, Bro. Charles H. Perkins, aged thirty-four years and thirty days.

Bro. Perkins embraced the Savior and made profession of his faith in him in early life, and connected himself with the Baptists; but on hearing the Second Adventists, he embraced their faith, and was ordained at Wilbraham Campmeeting. He labored a number of years in preaching the word, but his voice became so weak he gave up preaching, but lived a holy life; and often said, after reading the Crisis, he wished he was able to preach. He loved the work, and the people of God.

He was very patient in his last sickness. His wife often would ask him how he felt. He would say he was calmly trusting in the Lord. And when she told him the doctor said he could not live more than two or three days, he appeared very happy, and said, "The Lord's will be done. Praise, praise the Lord," and asked the blessing of God to rest upon his wife and little daughter. He died as he desired to, by falling asleep and never waking. His wife tried to arouse him, but he said, "Let me go, I shall awake in the morning." She asked what morning? He said, "In the morning of the resurrection."

The funeral services were held at the house, by Eld. D. W. Faunce, of the Baptist church.

RICE. Died in Hillsburgh, N. S., March 24th, 1866, my dear brother, Joseph C. Rice, aged thirty years.

Bro. Joseph was a devoted christian, and a kind and affectionate brother. Thus in a few short weeks have we been called to part with our dear father and our kind brother; but the hope that the Life-giver will soon come to raise his sleeping saints from the gloomy grave, is a solace to our aching hearts; while we feel the assurance our dear father and brother will come again from the land of the enemy. Then we hope to meet him in the paradise of God, never more to be parted by the cruel enemy death. O blissful hope! Blessed are the dead that die in the Lord. Farewell, brother Joseph, till Jesus shall come.

ASAPH RICE.

HAMBLEN. Died in Clifton, Wis., April 8th, 1865, after a protracted illness of nearly a year, Oscar S. Hamblen, son of Allen and Mary Hamblen, aged nineteen years.

And on the 8th of March, 1866, after a sickness of only twenty hours, his youngest sister, Esther M., wife of Ellsworth D. Child, aged twenty-two years.

The deceased gave evidence some time before they were taken from us, that they had passed "from death unto life"; and while we mourn their loss for a season, yet we mourn not as those without hope, for we feel that in God's own good time, we shall meet again to part no more for ever.

C. D. C.

RECKORD. Died in Carthage, Me., April 12th, 1866, Sister Mary Reckord, aged twenty-five years.

She fell asleep sweetly in the arms of Jesus, with the blessed hope of being awakened soon to enjoy the society of loved ones again in the immortal state. May God comfort the mourning ones.

Dear sister, sleep, and take thy rest,
For sorrow here did fill thy breast,
But now your sorrows all are o'er,
God grant we meet on that bless'd shore.

J. C. WHEELER.

LIBBY. Died in Concord, N. H., April 11th, 1866, Mary P., wife of Charles Libby, aged twenty-two years.

Also, April 7th, an infant.

Discourse suitable for the occasion by Bro. J. W. Brown, from Rom. 13: 9.

Thus in less than one short week our young brother's family ties are all sundered by that cruel monster death. Thank God, he will soon have to give up all the faithful ones. We are glad our brother sorrows not as those that have no hope. It is also comforting to him to know all is well with her; and it is "well with the child." This sad affliction falls heavily on our young brother.

J. T. KIMBALL.

SARGENT. Died in Nashua, N. H., April 1st, Bro. Dana Sargent, aged sixty-five years.

He had been a believer in the coming of Christ since its first proclamation. He fell asleep with the assurance that he should soon rise to die no more.

Bro. H. L. Hastings attended the funeral. Every one seemed gratified with the comforting address.

F. A. W. C.

ELKINS. Died in Fisherville, N. H., April 15th, 1866, Mrs. Mary B. Elkins, aged ninety-one years and six months.

The subject of this notice embraced the christian religion at an early age. She was an exemplary christian. Her funeral services were performed by the pastor of the Baptist church and were well adapted to comfort the afflicted.

Summary of News.

FOREIGN.

Liverpool April 12th, Queenstown 13th.

The *Times* Paris correspondent says Marshal Neil, who commands one of the greatest French military divisions, had interviews with the Emperor in Paris. It is inferred that if a war breaks out between Prussia and Austria, a corps of observation would be found on the Rhine, Marshal Neil commanding. Neil was sent to Turin just before the last Italian war commenced.

AUSTRIA AND PRUSSIA.

The Prussian reply to the Austrian note created extremely unfavorable impressions at Vienna. Austria reiterates her demand in the note of the 31st ult., and her hope that Prussia will explain the meaning of warlike preparations.

The Italian Ambassador at Berlin in a dispatch to Florence describes war as inevitable. Italy is preparing in the event of a war to attack Austria in Venetia.

An extraordinary sitting of the Federal Diet had taken place. Prussia proposes a convocation of the German Parliament with universal suffrage and direct elections for the purpose of confirming the "Bund."

Liverpool April 14th, Queenstown 15th.

Austria and Prussia affairs continue in undiminished uncertainty, causing great depression in funds and commerce generally. The *Times* of the 12th in its city article, says: "The only fact before the public is that all proceedings between Austria and Prussia are from day to day identical with those which have usually preceded every modern war between powerful nations."

Constantinople advices say that an army of 6000 men was watching the Christian provinces of Turkey, and would enter the principalities if any disturbance arise.

Alluding to the panic on the Paris Bourse the Paris correspondent of the London *Times* says: "One of the disquieting rumors was that the relations of the French and United States governments were such as to justify the very worst fears. All, of course, on account of Mexico."

The same writer says that hopes of peace in Germany were rapidly disappearing, and he insinuates that the semblance of neutrality by France few believe to be sincere.

Southampton, 15th ult.

The stowing away of the new Atlantic cable in the tanks on Board the Great Eastern commenced on the 14th. The laying of the cable commences in July.

The news from Germany is less threatening. Vienna intelligence says the state of affairs continues very serious.

An attempt has been made to assassinate the Czar of Russia, but the bullet missed its aim.

DOMESTIC.

CHOLERA IN NEW YORK.—The New York correspondent of the Boston *Journal* writes under date of April 24th:—

"Disguise it as we may, this great scourge is among us. The lower bay is full of it, and it will not be long before it will break out in the pestilential quarters in New York.

THE PAPAL ARMY has been recruited so that it now reaches the number of 12,000. Among the new levies are a considerable number of young men from good families in France and Belgium who serve for the sake of their religion, and consider the cause a sort of holy crusade. A second battalion is to be formed from the *elite* of the new volunteers. No officer is appointed to command who does not subscribe heartily to the faith.—*Boston Journal.*

THE POPE ROBBED.—Somebody has stolen the autograph letters addressed by foreign sovereigns to the Pope, who kept them in a drawer. Among them were letters by Louis Napoleon, which compromised that imperial gentleman, and which the Pope, it is said, intended eventually to publish. Perhaps such a suspicion led to the robbery.

THE IMAGINATION AND THE CHOLERA.—The New Albany (Ind.) *Ledger* has an account of an individual who had doubtless been reading about the cholera, who presented himself before a physician the other day expressing apprehensions lest he should have it. In a few hours he was attacked with every symptom of the disease, and the next morning was almost hopelessly ill, having passed through the various stages of the disease. It is a plain case of probable death from morbid imagination.

THE FENIAN "HEAD CENTRE."—"Head Centre" Stephens is thus described by the Paris *Opinione Nationale*:

"He is of middle height and of distinguished manners. He wears a long, fair beard, and with long hair of a somewhat darker hue, and his features, though delicately formed, indicate energy. His forehead shows uncommon intelligence, and a firmness of will made more remarkable by his prominent eyebrows. His eyes though keen and sparkling, have something of the softness of the north, and testify to the sharpness of the intellect, rendered enthusiastic at the idea of Irish emancipation. In a word, everything in the physiognomy and appearance of Mr. Stephens proves the man who devotes himself to generous ideas, and who does not shrink from the responsibility of carrying them out."

A CLERICAL DEMAND.—A singular incident has just taken place at Neufchatel, in Switzerland. At the death of a merchant of that city, on the credit side of his books the name of "God" was found to be inscribed for a considerable sum. No one knew of such a creditor, and on investigation evidence was obtained that deceased, who was a man of great piety, had opened an account to the Father of all, and entered to it each year a share of his profits. The clergy have claimed the sum, on the ground that they represent God upon earth, while their demand is opposed by the authorities of the canton. The affair will probably be brought before the tribunals.

New York, April 24. A Washington dispatch says official advices received from Commodore Rogers state that he, in conjunction with the British admiral, have protested against the bombardment of Valparaiso by the Spanish fleet, and that ample time will be given for the removal of neutral property and the women and children. In case of refusal they will resist the bombardment with force. The Commodore has the double turreted monitor Monadnock and five other ships of war with him.

ITEMS.

☞ A wide awake minister, who found his congregation going to sleep one Sunday before be had fairly commenced, suddenly stopped and exclaimed: "Brethren, this isn't fair; it isn't giving a man half a chance. Wait till I get along a piece, and then if I ain't worth listening to, go to sleep; but don't go before I get commenced; give a man a chance."

☞ A phenomenon was lately observed at Tournay, France. A post-mortem examination of a young non-commissioned officer, who died in the military hospital, showed that all the internal organs were reversed—the heart was on the right side and the liver on the left, etc.

☞ Smuggling is so extensively practiced on the Russio-Prussian frontier that it has been calculated the loss of revenue, in a district covering about one-third of the whole frontier, amounted in 1860 to 11,410,000 troubles and in 1861 to 10,490,000 roubles.

☞ It appears from the reports of the physicians who have had the cholera cases in New York harbor in charge, that the ravages of that disease have nearly ceased.

☞ Mail routes are being rapidly reopened throughout all parts of Florida.

European news to the 4th inst. states that serious Fenian riots prevailed in Bradford, England, in which the Queen was denounced, and the English residents had to lock themselves indoors for safety. Several arrests were made.

☞ There have been six hundred balls in New York this winter, the cost of which is estimated at seven million dollars.

☞ The Great Eastern is to commence laying the Atlantic Cable next June.

☞ In May, interest to the amount of $22,000,000 in gold will be due from the government.

☞ A disease, similar to the cholera among men, is raging among the poultry in the vicinity of St. Louis.

☞ The highest inhabited place on the globe is at Ancomars, Peru, which is 16,000 feet above the sea.

☞ When I see a young man neglecting the house of God, or riding upon the Sabbath for pleasure, or spending sacred time in reading tales of fiction, I wish most earnestly I could beg him to heed the words of the wise man: "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

☞ A cross husband and father at the head of the table makes the best dinner unpalatable and indigestible.

Notices.

Notice.

Preaching brethren wishing to come to Concord, N. H. (Angelos Hall), will please correspond with T. H. Ford, A. H. Saltmarsh, or J. T. Kimball.

We take this opportunity to inform the preaching brethren and those interested, that we intend, by the help of the Lord, to have a free meeting,—free for all that love and serve Jesus,—making christian character the only test of fellowship. We wish it distinctly understood that we make no point of doctrine the test. We hope this will satisfy all that we have no hobby horse to ride. If you do not believe it, come and see. So we will say to all those preaching the gospel of the kingdom, Come over and help us. We will try and do you good. We hope and pray that we may be the means, in the hands of the Lord, of doing some little good. We will try to love and fellowship all that love the Lord Jesus Christ.

T. H. FORD,
For the Brethren, A. H. SALTMARSH,
J. T. KIMBALL.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Woodstock, N. H., commencing June 7th, Thursday, P. M., and hold over the following Lord's day. Brs. Couch, Ross, and others are expected to be present to preach the word of life. Brethren, make this meeting a subject of prayer, that God may give us the victory through Christ, and that great good may be accomplished in his name.

A. W. SIBLEY, Secretary.

Annual Meeting.

The annual meeting of the New York State Christian Conference will be held at South Butler, Wayne Co., N. Y., commencing Friday evening, June 1st, and hold over the following Sunday. As churches can only be represented by delegates, let delegates be appointed by every church. Let there be a good representation at this meeting. Arrangements of trains, etc., will be advertised in due time. For the Board, C. B. TURNER.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. WM. SHELDON.

Notice of the Iowa Miss. Tent.

Those in the West who wish Tent meetings will please make arrangements without delay. There is to be a Tent meeting in Butler and Floyd Co., Iowa, and I am to visit Minn. I can be engaged by the different kinds of Adventists who need Tent meetings till the tent is paid for, whether I preach much or not. Address Elder PETER S. DETO, Strawberry Point, Clayton Co., Iowa.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N.Y. CLINTON COLGROVE, Bap. Minister.

Notice.

I would say to those that have desired my labors, and to others who may desire them, that I expect to be able to comply with their requests as the Lord may direct. My address will be for the present, Sandisfield, Mass. GEO. L. TEPLE.

Notice.

Eld C. Goodrich has changed his residence in East Boston. He now resides at No. 69 Marion Street. Will correspondents please direct their letters to No. 69 Marion Street, East Boston, Mass?

Notice.

Brethren writing to me will please bear in mind that I have removed to 392 Broome Street, New York City. J. K. BELLOWS.

Notice.

Preaching brethren desiring to preach to the church in Yalesville, Conn., will correspond with Geo. A. Marble, that there may be no conflicting appointments. GEO. A. MARBLE.

THE MILLENNIUM!

TO BE PUBLISHED IN PARTS, BY

Dr. John T. Walsh.

Formerly Professor of Anatomy and Physiology in the Eclectic Medical College of Penn., and Author of "The Nature and Duration of Future Punishment," "What shall I do to be Saved, etc.

The Author will put to Press the first part of a work on the above subject so soon as a sufficient number of subscribers are obtained to justify its publication. The subject has engaged the attention of the writer for more than twenty years, and the work now to be offered to the public is the result of a patient, careful, and thorough investigation of the whole subject. The following items will give a pretty full idea of the contents of the book:

1. A Millennium the Faith of Christendom. 2. Different views with reference to it. 3. Will the Second Advent of Christ be Pre-Millennial? 4. The question argued and answered. 5. The conversion of the world. 6. The Conversion of the Jews. 7. Israel's Future. 8. The Apostasy. 9. God's judgments upon the nations. 10. The Battle of Armageddon. 11. The coming of Christ. 12. The resurrection of the righteous dead, and the change of the living saints. 13. The dispensation of the fullness of times. 14. The times of the Gentiles. 15. The fullness of the Gentiles. 16. The Politics of the nations fail. 17. The problem of man's capability of self-government demonstrated a failure. 18. Jerusalem to be the metropolis of the world. 19. Christ the Supreme Ruler, and the saints raised from the dead associated with him in the administration of the affairs of his kingdom. 20. The saints, now glorified, will sustain the same relation to the millennial age that the angels have done to past ages. 21. The day of judgment. 22. The end of the Millennium. 23. The final conflict between good and evil. 24. The resurrection of the wicked and their final disposition. 25. Christ delivers up the kingdom to the Father, and God is all in all.

These are soul-stirring themes, and in their discussion *many new thoughts* will be presented. The work will be worthy of the perusal of all classes, and it should be prayerfully read by all who profess the religion of Christ.

We cannot now state the price of the entire book, but presume it will not exceed $2.

Editors giving this prospectus one insertion, and calling attention to it, will receive a copy of the work as soon as issued. We request all who desire a copy to send in their names immediately, with the money.

The work will be published in parts, suitable for binding when the work is completed.

Address DR. J. T. WALSH, 540 Lexington, St., Baltimore, Md.

The Christian.

The third number of this periodical, a paper about the size of the Crisis, has been sent out to the subscribers. It contains, "A workman that needeth not to be ashamed,"—the substance of a sermon preached at the ordination of Dr. Daniel A. Jones, Jan. 29th, 1861; "A thousand guineas"; "Why don't you shout?" "You can't pray now"; "One single verse"; "Seeking Jesus";—also Poetry, "The brazen serpent," "Invitation," "My Father, let me live," with music;—all by H. L. Hastings. Also, "Infidel testimony to the truth of the Bible," by Dr. Keith, (continued); "God's way of peace," by Dr. H. Bonar; "Two stories in one, or the young deliverer and the patriarch's blessing"; "Thomas Hownham, or the miser's gift"; and other selected matters. "Reading for the sailor," and "Can't kill God," by E. A. A.

THE CHILDREN'S CORNER has the following stories by E. A. A., with pictures: "I went to pray," "The two Bibles," "The two bird's nests," etc.

It also contains a *full catalogue* of twenty-five different new tracts, one hundred thousand copies of which have been printed for "The Scriptural Tract Repository" during the month of April.

Price of the Christian for a volume of twelve numbers, 60 cts. single; ten copies to one address for $5.00. Ten copies for *free distribution* in mission Sunday schools and elsewhere, $4.00. To the British Provinces 60 cts. per copy; ten copies for $6.00, post paid. To Great Britain 84 cts. per copy, or 3s. 6d. sterling, to be paid to M. A. F. PORTER, at WM. YAPP'S, 70 Welbank St., Cavendish Square, London.

To preachers, missionaries, teachers, and the poor, with or WITHOUT PRICE, as they please.

Single numbers for distribution, $3 per 100; post paid, $4 per 100; and at the same rates for larger or smaller quantities. Specimens sent free to any address when ordered.

Only a few copies of No. 1 remain. Those wishing *complete* setts must order soon. When No. 1 is exhausted, the tracts it contained will be forwarded instead of the paper. Address all orders to H. L. HASTINGS, Scriptural Tract Repository, 19 Lindall Street, Boston.

P. S.—No. 4 is nearly ready for issue.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. G. Hook .... Sunday, March 11th and onward as the Lord directs.

Charlestown, Mass., (69 Maine Street), Sunday, May 6th, at 10½ o'clock A. M., and 3 and 7 P. M. WM. C. THURMAN.

Oceanport, N. J. .... May 6th. MILES GRANT.

EAST BOSTON.
C. Goodrich .... Sunday, May 6th

Plymouth, Mass. .... Sunday, May 6th
Carver .... Sunday, May 13th
W. S. CAMPBELL.

Woodstock, N. H. .... Sunday, May 13th
East Landaff, N. H. .... Sunday, May 20th
A. W. SIBLEY.

Warner, (Schoodac school-house) .... Sunday, May 13th
Waterloo, (school-house), Tuesday evening, 7 o'clock, May 15th.
Danbury, (Knowlton school-house), Lord's day, May 20th.
East Canaan .... Lord's day, May 27th
North Sutton, (at Bro. I. Andrews), Tuesday evening, May 29th. B. F. MANNING.

CONCORD, N. H., (ANGELOS HALL.)
J. Pinkham .... Sunday, May 6th
A. Simpson .... Sunday, May 13th
J. G. Smith .... Sunday, May 20th
H. Pratt .... Sundays, May 27th and June 3d

Wrightsville, Ct. .... Sunday, May 13th
South Windsor, Ct. .... Friday evening, May 18th and over Sunday, the 20th.
Hope to see a large gathering of the friends at these meetings. Will Bro. R. J. Whitehead arrange so as to be with me at South Windsor? C. GOODRICH.

LEE, N. H.
C. S. Emerson .... Sunday, May 6th
H. M. Bryant .... Sunday, May 13th

Pittsfield, N. H. .... Sunday, May 13th
Worcester, Mass. .... May 20th and 27th
J. COUCH.

Alton Corner, N. H. .... Sunday, May 6th
J. H. F. VARNEY.

West Barre, Orleans Co., N. Y. .... Sunday, May 6th
East Springwater, N. Y., 10½ A. M., Sunday, May 13th
Tabor's Corners, 4 P. M. .... Sunday, May 13th
Conesus, (Webster school-house), 10½ A. M., May 20th
Conesus Center, 4 P. M. .... Sunday, May 20th
Seneca Falls .... Sunday, May 27th
Annual Conference .... June 3d
Dansville .... June 10th
Bristol and Honeoye .... June 17th
P. BURR.

Newhampton, N. H., (at Pike's) .... Sunday, May 13th
P. S. RANSOM.
J. KNOWLTON.

Pittsfield, N. H., (communion) .... Sunday, May 6th
London Ridge, N. H. .... Sunday, May 13th
Concord, (Angelos Hall) .... Sunday, May 20th
J. G. SMITH.

Bristol, Ct. .... Sunday, May 6th
DR. A. DECKER.

Newhampton, N. H., (at the Veasey school-house), Sunday, May 6th. A. SIMPSON.

Pittsfield, (Town Hall) .... Sunday, May 13th
JOSEPH T. LANGLEY.

Brimfield, Mass. .... Sunday, May 6th
Holliston, Mass. .... Sunday, May 13th
West Abington, Mass. .... Sunday, May 20th
WM. H. FISHER.

BARNES' HALL, SPRINGFIELD, MASS.
John G. Hook .... Sundays, May 20th and 27th

Stafford, Ct., (Free Church) .... Sunday, May 6th
Goshen, Mass. .... Sunday, May 13th
Albany, N. Y. .... Sunday, May 20th
H. PRATT.

Walbridge, (communion day) .... Sunday, May 6th
Chapin District .... May 13th
Square Pond .... May 20th
Settleo .... May 27th
Springfield .... June 3d
A. M. HIGGINS.

Newfield, Ct .... Sunday, May 6th
W. N. PILE.

Kennebunkport, Me .... Sunday, May 6th
RUFUS WENDELL.

WEST FALMOUTH, ME.
C. Goud .... Sunday, May 6th
L. C. Wellcome .... Sunday, May 20th
R. R. York .... Sunday, May 27th

Yarmouth, Me. .... Sunday, May 6th
L. C. WELLCOME.

Worcester, Mass. .... May 6th and 13th
H. MUNGER.

New Boston, N. H., (at Bro. Frederick Dodge's house), Tuesday evening, May 8th.
North Barrington, (where Bro. Preston may appoint), Sunday, May 13th.
Gorie Village, (at Bro. D. Varney's house), Monday, Wednesday, Thursday, and Friday evenings, May 14th, 16th, 17th, 18th.
Alton Corner .... Sunday, May 20th
J. PINKHAM.

CONCORD, N. H.
John Couch .... Sunday, May 6th
Geo. W. Brown, from Elliot, Me .... Sunday, May 13th
Miles Grant .... Sunday, May 20th
Charles Ramsey .... Sunday, May 27th
Timothy Cole .... June 3d and 10th

Concord N. H., (corner of Centre and Green streets) Sunday, May 13th.
Warner, Tuesday and Wednesday evenings, May 15th and 16th.
Bradford, (Pond meeting-house), Thursday and Friday evenings, May 17th and 18th.
Canaan .... Sunday, May 20th
GEO. W. BROWN, of Portsmouth, N. H.

[Bro. Brown goes this trip by my request. Brethren will please bear in mind that there are *two* George W. Browns, and *this* is not the *other* one. H. MUNGER.

and longer if duty requires.
Schoodac (school-house) .... Sunday, May 6th
C. W. SARGENT.

Bradford, N. H., (Pond meeting-house) .... May 6th
WM. WALKER, 2d.

River Point, R. I. .... Sunday, May 6th
J. T. DIXON.

Belgrade (meeting-house) .... May 13th
Rome (Town House) .... May 20th
H. B. SEVEY.

Raccoonborough .... Saturday eve, May 5th and over the Lord's day.
Exeter, N. H. .... Lord's day, May 13th
A. ROSS.

Abington, Ct. .... May 6th
Danielsonville, Ct. .... May 13th
Bristol, Ct .... May 20th
Hartford, Ct .... May 27th
If any in the vicinity of Bristol or Hartford desire evening appointments while I am in Western Connecticut, write me at Danielsonville, Ct.
H. P. CARPENTER.

Cheshire, Ct .... Sundays, May 6th and 13th
CHAS. B. PIPER.

RICHMOND, R. I., (CLARK'S HALL.)
M. R. Phetteplace .... Sunday, May 13th
Augustus Durfee .... Sunday, May 27th

South Windsor, Ct. .... May 5th and over Sunday.
Agawam, Mass. .... May 13th
GEO. A. STREETER.

Warner, N. H., Sunday, May 13th, at the school-house in Bro. Hamphill's District, about one mile from Waterloo school-house. SIMEON HOYT.

Pleasant Valley .... Sunday, May 6th
Yalesville, Ct. .... Sunday, May 13th
Bristol, Ct. .... Sunday, May 20th
Cheshire Street, Ct. .... Sunday, May 27th
S. WOODRUFF.

PLEASANT VALLEY, CT.
Seth Woodruff .... May 6th
R. Williams .... May 20th
Lovely Street, Ct. .... May 13th
WM. J. RIPLEY.

East Farnham, (Ball school-house), Friday, 4 P. M., May 11th.
Stukeley, (near Lewis Brown's), Saturday, 4 P. M., May 12th.
At the Sargeant school-house, 10½ A. M., Sabbath, May 13th.
At the Lake, a quarterly meeting, commencing on Saturday, at 2 P. M., May 19th, and continuing over the Sabbath. Let all interested attend.
C. P. DOW.

EAST BOWDOINHAM.
R. R. York .... Sunday, May 6th
H. D. Reed .... Sunday, May 20th

Richmond, (Reed meeting-house, with Bro. H D Reed), Sunday, May 13th. R. R. YORK.

Winslow [illegible] .... May 6th
[illegible] .... May 13th
[illegible]

Manchester .... Friday evening, May 4th
East Canaan, N. H., (baptism) .... Lord's day, May 6th
Manchester .... Lord's day, May 13th
C. C. BROWN.

New Haven, (at Bro. Wm. [illegible] may appoint), Sunday, May 13th.
Redfield Square, N. Y. .... May 17th and over Sunday, May 20th.
West Martinsburg, N. Y. .... May 22d and 23d
Copenhagen, N. Y. .... May 24th
C. H. WILLIAMS.

Springfield, Mass., (Barnes' Block), Lord's days, May 6th and 13th, and through the week intervening.
SAMUEL CURRY.

Parsonsfield, (where Bro. Moulton may appoint), May 6th.
Moultonborough .... May 13th
T. W. PIPER.

New Haven, Ct. .... May 6th
Hartford, Ct. .... May 13th
New Haven, Ct. .... May 20th
New Britain, Ct. .... May 27th
New Haven, Ct. .... June 3d
Hartford, Ct. .... June 10th
Warehouse Point .... June 17th
J. S. WHITE.

Concord, N. H., (Angelos Hall) .... May 6th
Rochester, N. H., (McDuffee District, where Bro. Smith may appoint) .... Sunday, April 15th
JOSEPH PINKHAM.

Brewer, (as brethren may arrange) .... May 6th
Levant, (Emmerson's Mills) .... May 20th
Sebec, (near Bro. Harriman's) .... May 27th
I. K. LOMBARD.

Salem, Mass. .... Sunday, May 6th
L. BOUTELL.

Pomfret, Vt., (as J. Hastings may appoint), May 6th
L. C. GLAZIER.

Montreal, C. E. .... May 6th
G. W. STETSON.

Business.

TO CORRESPONDENTS.

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better state of the cause here, and christian union, but to stir up the churches, I must say that the Sabbath school in R. B. is decidedly a success. I was much pleased this morning in noticing so large an attendance,—nearly one hundred, including two female and one male adult Bible classes, with interested teachers. The singing was delightful, nearly all the little children participating. The Superintendent, Eld. N. R. Gould, told me that fifty of the Young Pilgrims, and fifty Child's Temperance Advocates were taken, and they need more papers.

I write this about schools to stir up the churches, which I find in my travels criminally negligent in these things. Bro. S. P. Clark, and a few brethren and sisters, have an interesting school in the summer. They will soon commence, and will try to increase the circulation of the Pilgrim and "Christian." I drew their attention to these things last Sunday, when I was with them. It is some eight miles from Rocky Brook.

I would speak somewhat of my labors, as some wish to hear; but I forbear. I would simply say, I am trying to do my duty, and not be a religious loafer, to curse the church. Sr Otis knows nothing of this communication. I would like to speak more in detail of her labors, but don't believe in burdening our paper week after week with accounts of my labors. J. T. Dixon.

From Bro. J. C. Wheeler.

Bro. Grant:—Permit me to say, through your benevolent paper, my three weeks' visit to Lawrence, Mass., was one of interest to me, and I trust to many others. I found part of the church in working order; others cold in things of God, but had the pleasure (through the help of God) of hearing the most of them confess to Christ. I must say, the church in Lawrence is the best working church I have ever become acquainted with. The real labor is there, living faith is there, that will take no denial. Brn. Geo. and Joseph Churchill have borne the burden in the heat of the day, and delighted so to do. They are whole-hearted in the cause. Of late God has been blessing them by bringing in other men of talent. May the Lord send many more, is my prayer and desire.

The kindness received from those children will never be erased from my memory while time shall last. In every time of need God is sure to remember his people, for which I feel to thank his name. The last week of my stay I had the pleasure of seeing a number of the brethren in the ministry, which I enjoyed very much.

I would just say, in conclusion, to those of the church of Christ who are scattered abroad, the elder Brother is about to return. He has been long absent from the rest of the family, but not forgotten by his bride. May God help us to appreciate the nearness of his coming. The signs speak it now. There is no mistaking. Brethren, watch, lest you be found sleeping.

I would say to my ministering brethren, be faithful, and not seek your ease, but the peace of others. Our work is about accomplished. Let us work while the day lasts.

Question:—What shall we answer when we come to the judgment? Have we done all we could? Have we tried to be great? or have we tried to be good? How is it with us? Brethren, are we doing what we can? If so, never cease doing. Let every weight that hinders us from running be cut off, so we shall not get weary, but run with patience the race, and win the crown. May we be examples to the flock; not like a sign-board—point, but never go. God says, feed my sheep and lambs.

My prayer is that I may not only preach to others, but practise what I preach, or it will not avail anything. I mean, by the help of God, to be real good. J. C. Wheeler.

Carthage, Me.

From Bro. O. D. Gibson.

Bro. Grant:—It being now some time since the readers of the Crisis have heard from me, I will give some account of my wanderings up and down, trying to seek a bride for the Master. Having been for some three or four years mostly confined in the vicinity of home, I felt last fall that I could endure it no longer; that I must go into a more extended field of labor. I therefore made a push in that direction, which caused the sacrifice of considerable of this world; but I thereby, thank God, purchased my liberty, and have ever since felt free from shackles. Having, for some years, an anxiety to visit the west, I started last Dec. for Ill., to spend the winter in that field, according to previous arrangement made with Bro. D. S. Clark, at Wilbraham campmeeting.

Having seen a request from Bro. John Chambers, of Chambersburg, O., for some one to come there and preach the word, I concluded to take that in my course, as I went out. It is situated in the south-east corner of the State, in Gallia Co., on the bank of the Ohio river, ten miles south from Gallipolis, the county seat. This is an entirely new field; there never having been a living preacher in all that section of country before. Bro C. had got a few of his neighbors interested, by reading his paper and tracts; so that there were a few ready to hear this "new doctrine," as it was termed. I stayed there and in the vicinity about seven weeks, and gave them some forty-seven discourses, in five meeting houses and two school houses, within the circle of six or seven miles. I had full and attentive congregations; and that too when the weather and traveling were very bad. I had the privilege of preaching to three Campbellite, and four Methodist preachers, including the presiding Elder of the district. There was a good deal of opposition, as is most always the case; but, thank God, his truth has not yet lost its saving power. Quite a little company embraced the truth of the soon coming and kingdom of our Lord, and its kindred truths, of "life and death." They are in an isolated place, and need help. Is there not some one who can go occasionally and feed these lambs? Is there not some one who can reach them without great cost? as they are mostly poor in this world; yet they will do what they can.

Here is a large field of labor for some self-sacrificing person. There are large and thriving towns on both sides of this noble river, for three or four hundred miles up from Cincinnati; and, strange to say, I was the first one to proclaim these grand truths to the people of that region. Where is there a missionary for this field? I think this a better field to occupy than further south. Here our funds can be spent more advantageously in a direct application of the truth, than to be frittered away in teaching men their A. B. C.'s, before they can know whether we preach them the truth or not.

I took my leave of the friends in O., and arrived in Rutland, Ill., Jan. 20th, and spent about two weeks in this vicinity; after which, until Mar. 20th, I spent in Amboy, Lee Co., Ill., in a protracted effort with Bro. D. S. Clark, and the church in that place. The effort was blest to their reviving, and the adding to their numbers of a few who, we trust, may be saved. I am about moving my family to that place, to preach for them one half the time the ensuing year, and in the vicinity as God may open the way. Your Bro., waiting for the blessed hope. O. D. Gibson.

From Bro. A. Dewey.

Bro. Grant:—I have been taking the Crisis awhile on trial, and can truly say that I have been highly entertained, instructed, and I think benefited, by reading and meditating upon the many different, interesting, and important subjects with which its pages have been filled from week to week; and though belonging to a church (Christian or Disciple) that recognizes no name not known in the Bible as belonging to the followers of Christ, yet I will say that I have become thoroughly convinced that the immortal-soul theory, and the God-dishonoring doctrine of eternal misery, had their origin somewhere outside the word of God. I do not feel at liberty (of conscience) to order the Crisis discontinued, and therefore renew my subscription. Your Bro. in Christ, Addison Dewey.

Sullivan, Pa.

Bro. D. T. Taylor writes:—"The church in Massena, N. Y., holds on her way. I immersed three more Sunday, March 18th, making eighteen who have been immersed during the winter. The meetings are well attended, and very profitable. One of the most interesting features of the revival is the establishment of a young people's prayer meeting, held once a week, and variously attended by from twenty to forty of the dear souls, recently blessed, and by other serious minded persons,—all youth. Elder Levi Dudley was at M. for a week, holding and enjoying excellent meetings, at which I also attended. The old veteran was delighted with the special prayer meeting I have above mentioned. I trust that church will remain a united, loving, and holy people, till Jesus comes."

Married.

In Kennebunkport, April 19th, 1866, by Eld. W. H. Mitchell, Albert G. Huff and Jane D. Hobbs, both of Kennebunkport.

Obituaries.

Perkins. Died in Malden, Mass., April 6th, 1866, of consumption, Bro. Charles H. Perkins, aged thirty-four years and thirty days.

Bro. Perkins embraced the Savior and made profession of his faith in him in early life, and connected himself with the Baptists; but on hearing the Second Adventists, he embraced their faith, and was ordained at Wilbraham Campmeeting. He labored a number of years in preaching the word, but his voice became so weak he gave up preaching, but lived a holy life; and often said, after reading the Crisis, he wished he was able to preach. He loved the work, and the people of God.

He was very patient in his last sickness. His wife often would ask him how he felt. He would say he was calmly trusting in the Lord. And when she told him the doctor said he could not live more than two or three days, he appeared very happy, and said, "The Lord's will be done. Praise, praise the Lord;" and asked the blessing of God to rest upon his wife and little daughter. He died as he desired to, by falling asleep and never waking. His wife tried to arouse him, but he said, "Let me go, I shall awake in the morning." She asked what morning? He said, "In the morning of the resurrection."

The funeral services were held at the house, by Eld. D. W. Faunce, of the Baptist church.

Rice. Died in Hillsburgh, N. S., March 24th, 1866, my dear brother, Joseph C. Rice, aged thirty years.

Bro. Joseph was a devoted christian, and a kind and affectionate brother. Thus in a few short weeks have we been called to part with our dear father and our kind brother; but the hope that the Life-giver will soon come to raise his sleeping saints from the gloomy grave, is a solace to our aching hearts; while we feel the assurance our dear father and brother will come again from the land of the enemy. Then we hope to meet him in the paradise of God, never more to be parted by the cruel enemy death. O blissful hope! Blessed are the dead that die in the Lord. Farewell, brother Joseph, till Jesus shall come. Asaph Rice.

Hamblen. Died in Clifton, Wis., April 8th, 1865, after a protracted illness of nearly a year, Oscar S. Hamblen, son of Allen and Mary Hamblen, aged nineteen years.

And on the 5th of March, 1866, after a sickness of only twenty hours, his youngest sister, Esther M., wife of Ellsworth D. Child, aged twenty-two years.

The deceased gave evidence some time before they were taken from us, that they had passed "from death unto life"; and while we mourn their loss for a season, yet we mourn not as those without hope, for we feel that in God's own good time, we shall meet again to part no more for ever. C. D. C.

Reckord. Died in Carthage, Me., April 12th, 1866, Sister Mary Reckord, aged twenty-five years.

She fell asleep sweetly in the arms of Jesus, with the blessed hope of being awakened soon to enjoy the society of loved ones again in the immortal state. May God comfort the mourning ones.

> Dear sister, sleep, and take thy rest,
> For sorrow here did fill thy breast;
> But now your sorrows all are o'er,
> God grant we meet on that bless'd shore.

J. C. Wheeler.

Libby. Died in Corcord, N. H., April 11th, 1866, Mary P., wife of Charles Libby, aged twenty-two years.

Also, April 7th, an infant.

Discourse suitable for the occasion by Bro. J. W. Brown, from Rom. 13: 9.

Thus in less than one short week our young brother's family ties are all sundered by that cruel monster death. Thank God, he will soon have to give up all the faithful ones. We are glad our brother sorrows not as those that have no hope. It is also comforting to him to know all is well with her; and it is "well with the child." This sad affliction falls heavily on our young brother. J. T. Kimball.

Sargent. Died in Nashua, N. H., April 1st, Bro. Dana Sargent, aged sixty-five years.

He had been a believer in the coming of Christ since its first proclamation. He fell asleep with the assurance that he should soon rise to die no more.

Bro. H. L. Hastings attended the funeral. Every one seemed gratified with the comforting address. F. A. W. C.

Elkins. Died in Fisherville, N. H., April 15th, 1866, Mrs. Mary B. Elkins, aged ninety-one years and six months.

The subject of this notice embraced the christian religion at an early age. She was an exemplary christian. Her funeral services were performed by the pastor of the Baptist church and were well adapted to comfort the afflicted.

Summary of News.

FOREIGN.

Liverpool April 12th, Queenstown 13th.

The *Times* Paris correspondent says Marshal Neil, who commands one of the greatest French military divisions, had interviews with the Emperor in Paris. It is inferred that if a war breaks out between Prussia and Austria, a corps of observation would be found on the Rhine, Marshal Neil commanding. Neil was sent to Turin just before the last Italian war commenced.

AUSTRIA AND PRUSSIA.

The Prussian reply to the Austrian note created extremely unfavorable impressions at Vienna. Austria reiterates her demand in the note of the 31st ult., and her hope that Prussia will explain the meaning of warlike preparations.

The Italian Ambassador at Berlin in a dispatch to Florence describes war as inevitable. Italy is preparing in the event of a war to attack Austria in Venetia.

An extraordinary sitting of the Federal Diet had taken place. Prussia proposes a convocation of the German Parliament with universal suffrage and direct elections for the purpose of confirming the "Bund."

Liverpool April 14th, Queenstown 15th.

Austria and Prussia affairs continue in undiminished uncertainty, causing great depression in funds and commerce generally. The *Times* of the 12th in its city article, says: "The only fact before the public is that all proceedings between Austria and Prussia are from day to day identical with those which have usually preceded every modern war between powerful nations."

Constantinople advices say that an army of 6000 men was watching the Christian provinces of Turkey, and would enter the principalities if any disturbances arise.

Alluding to the panic on the Paris Bourse the Paris correspondent of the London *Times* says: "One of the disquieting rumors was that the relations of the French and United States governments were such as to justify the very worst fears. All, of course, on account of Mexico."

The same writer says that hopes of peace in Germany were rapidly disappearing, and he insinuates that the semblance of neutrality by France few believe to be sincere.

Southampton, 13th ult.

The stowing away of the new Atlantic cable in the tanks on Board the Great Eastern commenced on the 14th. The laying of the cable commences in July.

The news from Germany is less threatening. Vienna intelligence says the state of affairs continues very serious.

An attempt has been made to assassinate the Czar of Russia, but the bullet missed its aim.

DOMESTIC.

Cholera in New York.—The New York correspondent of the Boston *Journal* writes under date of April 24th:—

"Disguise it as we may, this great scourge is among us. The lower bay is full of it, and it will not be long before it will break out in the pestilential quarters in New York.

The Papal Army has been recruited so that it now reaches the number of 12,000. Among the new levies are a considerable number of young men from good families in France and Belgium who serve for the sake of their religion, and consider the cause a sort of holy crusade. A second battalion is to be formed from the *elite* of the new volunteers. No officer is appointed to command who does not subscribe heartily to the faith.—*Boston Journal.*

The Pope Robbed.—Somebody has stolen the autograph letters addressed by foreign sovereigns to the Pope, who kept them in a drawer. Among them were letters by Louis Napoleon, which compromised that imperial gentleman, and which the Pope, it is said, intended eventually to publish. Perhaps such a suspicion led to the robbery.

The Imagination and the Cholera.—The New Albany (Ind.) *Ledger* has an account of an individual who had doubtless been reading about the cholera, who presented himself before a physician the other day expressing apprehensions lest he should have it. In a few hours he was attacked with every symptom of the disease, and the next morning was almost hopelessly ill, having passed through the various stages of the disease. It is a plain case of probable death from morbid imagination.

The Fenian "Head Centre."—"Head Centre" Stephens is thus described by the Paris *Opinione Nationale*:

"He is of middle height and of distinguished manners. He wears a long, fair beard, and with long hair of a somewhat darker hue, and his features, though delicately formed, indicate energy. His forehead shows uncommon intelligence, and a firmness of will made more remarkable by his prominent eyebrows. His eyes though keen and sparkling, have something of the softness of the north, and testify to the sharpness of the intellect, rendered enthusiastic at the idea of Irish emancipation. In a word, everything in the physiognomy and appearance of Mr. Stephens proves the man who devotes himself to generous ideas, and who does not shrink from the responsibility of carrying them out."

A Clerical Demand.—A singular incident has just taken place at Neufchatel, in Switzerland. At the death of a merchant of that city, on the credit side of his books the name of "God" was found to be inscribed for a considerable sum. No one knew of such a creditor, and on investigation evidence was obtained that deceased, who was a man of great piety, had opened an account to the Father of all, and entered to it each year a share of his profits. The clergy have claimed the sum, on the ground that they represent God upon earth, while their demand is opposed by the authorities of the canton. The affair will probably be brought before the tribunals.

New York, April 24. A Washington dispatch says official advices received from Commodore Rogers state that he, in conjunction with the British admiral, have protested against the bombardment of Valparaiso by the Spanish fleet, and that ample time will be given for the removal of neutral property and the women and children. In case of refusal they will resist the bombardment with force. The Commodore has the double turreted monitor Monadnock and five other ships of war with him.

ITEMS.

☞ A wide awake minister, who found his congregation going to sleep one Sunday before he had fairly commenced, suddenly stopped and exclaimed: "Brethren, this isn't fair; it isn't giving a man half a chance. Wait till I get along a piece, and then if I ain't worth listening to, go to sleep; but don't go before I get commenced; give a man a chance."

☞ A phenomenon was lately observed at Tournay, France. A post-mortem examination of a young non-commissioned officer, who died in the military hospital, showed that all the internal organs were reversed—the heart was on the right side and the liver on the left, etc.

☞ Smuggling is so extensively practiced on the Russio-Prussian frontier that it has been calculated the loss of revenue, in a district covering about one-third of the whole frontier, amounted in 1860 to 11,410,000 roubles and in 1861 to 10,490,000 roubles.

☞ It appears from the reports of the physicians who have had the cholera cases in New York harbor in charge, that the ravages of that disease have nearly ceased.

☞ Mail routes are being rapidly reopened throughout all parts of Florida.

European news to the 4th inst. states that serious Fenian riots prevailed in Bradford, England, in which the Queen was denounced, and the English residents had to lock themselves indoors for safety. Several arrests were made.

☞ There have been six hundred balls in New York this winter, the cost of which is estimated at seven million dollars.

☞ The Great Eastern is to commence laying the Atlantic Cable next June.

☞ In May, interest to the amount of $22,000,000 in gold will be due from the government.

☞ A disease, similar to the cholera among men, is raging among the poultry in the vicinity of St. Louis.

☞ The highest inhabited place on the globe is at Ancomaro, Peru, which is 16,000 feet above the sea.

☞ When I see a young man neglecting the house of God, or riding upon the Sabbath for pleasure, or spending sacred time in reading tales of fiction, I wish most earnestly I could beg him to heed the words of the wise man: "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

☞ A cross husband and father at the head of the table makes the best dinner unpalatable and indigestible.

Notices.

Notice.

Preaching brethren wishing to come to Concord, N. H. (Angelos Hall), will please correspond with T. H. Ford, A. H. Saltmarsh, or J. T. Kimball.

We take this opportunity to inform the preaching brethren and those interested, that we intend, by the help of the Lord, to have a free meeting,—free for all that love and serve Jesus,—making christian character the only test of fellowship. We wish it distinctly understood that we make no point of doctrine the test. We hope this will satisfy all that we have no hobby horse to ride. If you do not believe it, come and see. So we will say to all those preaching the gospel of the kingdom, Come over and help us. We will try and do you good. We hope and pray that we may be the means, in the hands of the Lord, of doing some little good. We will try to love and fellowship all that love the Lord Jesus Christ.

T. H. Ford,
For the Brethren, A. H. Saltmarsh,
J. T. Kimball.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Woodstock, N. H., commencing June 7th, Thursday, P. M., and hold over the following Lord's day. Brn. Couch, Ross, and others are expected to be present to preach the word of life. Brethren, make this meeting a subject of prayer, that God may give us the victory through Christ, and that great good may be accomplished in his name.

A. W. Sibley, Secretary.

Annual Meeting.

The annual meeting of the New York State Christian Conference will be held at South Butler, Wayne Co., N. Y., commencing Friday evening, June 1st, and hold over the following Sunday. As churches can only be represented by delegates, let delegates be appointed by every church. Let there be a good representation at this meeting. Arrangements of trains, etc., will be advertised in due time. For the Board, C. B. Turner.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. Wm. Sheldon.

Notice of the Iowa Miss. Tent.

Those in the West who wish Tent meetings will please make arrangements without delay. There is to be a Tent meeting in Butler and Floyd Co., Iowa, and I am to visit Minn. I can be engaged by the different kinds of Adventists who need Tent meetings till the tent is paid for, whether I preach much or not. Address Elder Peter S. Deyo, Strawberry Point, Clayton Co., Iowa.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N.Y. Clinton Colegrove, Bap. Minister.

Notice.

I would say to those that have desired my labors, and to others who may desire them, that I expect to be able to comply with their requests as the Lord may direct. My address will be for the present, Sandisfield, Mass. Geo. L. Teeple.

Notice.

Eld C. Goodrich has changed his residence in East Boston. He now resides at No. 69 Marion Street. Will correspondents please direct their letters to No. 69 Marion Street, East Boston, Mass?

Notice.

Brethren writing to me will please bear in mind that I have removed to 392 Broome Street, New York City. J. K. Bellows.

Notice.

Preaching brethren desiring to preach to the church in Yalesville, Conn., will correspond with Geo. A. Marble, that there may be no conflicting appointments. Geo. A. Marble.

THE MILLENNIUM!

TO BE PUBLISHED IN PARTS, BY

Dr. John T. Walsh.

Formerly Professor of Anatomy and Physiology in the Eclectic Medical College of Penn., and Author of "The Nature and Duration of Future Punishment," "What shall I do to be Saved, etc.

The Author will put to Press the first part of a work on the above subject so soon as a sufficient number of subscribers are obtained to justify its publication. The subject has engaged the attention of the writer for more than twenty years, and the work now to be offered to the public is the result of a patient, careful, and thorough investigation of the whole subject. The following items will give a pretty full idea of the contents of the book:

1. A Millennium the Faith of Christendom. 2. Different views with reference to it. 3. Will the Second Advent of Christ be Pre-Millennial? 4. The question argued and answered. 5. The conversion of the world. 6. The Conversion of the Jews. 7. Israel's Future. 8. The Apostasy. 9. God's judgments upon the nations. 10. The Battle of Armageddon. 11. The coming of Christ. 12. The resurrection of the righteous dead, and the change of the living saints. 13. The dispensation of the fullness of times. 14. The times of the Gentiles. 15. The fullness of the Gentiles. 16. The Politics of the nations fail. 17. The problem of man's capability of self-government demonstrated a failure. 18. Jerusalem to be the metropolis of the world. 19. Christ the Supreme Ruler, and the saints raised from the dead associated with him in the administration of the affairs of his kingdom. 20. The saints, now glorified, will sustain the same relation to the millennial age that the angels have done to past ages. 21. The day of judgment. 22. The end of the Millennium. 23. The final conflict between good and evil. 24. The resurrection of the wicked and their final disposition. 25. Christ delivers up the kingdom to the Father, and God is all in all.

These are soul-stirring themes, and in their discussion *many new thoughts* will be presented. The work will be worthy of the perusal of all classes, and it should be prayerfully read by all who profess the religion of Christ.

We cannot now state the price of the entire book, but presume it will not exceed $2.

Editors giving this prospectus one insertion, and calling attention to it, will receive a copy of the work as soon as issued. We request all who desire a copy to send in their names immediately, with the money.

The work will be published in parts, suitable for binding when the work is completed.

Address Dr. J. T. Walsh, 540 Lexington, St., Baltimore, Md.

The Christian.

The third number of this periodical, a paper about the size of the Crisis, has been sent out to the subscribers. It contains, "A workman that needeth not to be ashamed,"—the substance of a sermon preached at the ordination of Dr. Daniel A. Jones, Jan. 29th, 1861; "A thousand guineas"; "Why don't you shout?" "You can't pray now"; "One single verse"; "Seeking Jesus";—also Poetry, "The brazen serpent," "Invitation," "My Father, let me live," with music;—all by H. L. Hastings. Also, "Infidel testimony to the truth of the Bible," by Dr. Keith, (continued); "God's way of peace," by Dr. H. Bonar; "Two stories in one, or the young deliverer and the patriarch's blessing"; "Thomas Hownham, or the miser's gift"; and other selected matters. "Reading for the sailor," and "Can't kill God," by E. A. A.

The Children's Corner has the following stories by E. A. A., with pictures: "I went to pray," "The two Bibles," "The two bird's nests," etc.

It also contains a *full catalogue* of twenty-five different new tracts, one hundred thousand copies of which have been printed for "The Scriptural Tract Repository" during the month of April.

Price of the Christian for a volume of twelve numbers, 60 cts. single; ten copies to one address for $5.00. Ten copies for *free distribution* in mission Sunday schools and elsewhere, $4.00. To the British Provinces 60 cts per copy; ten copies for $6.00, post paid. To Great Britain 84 cts. per copy, or 3s. 6d. sterling, to be paid to M. A. F. Porter, at Wm. Yapp's, 70 Welbank St., Cavendish Square, London.

To preachers, missionaries, teachers, and the poor, with or without price, as they please.

Single numbers for distribution, $3 per 100; post paid, $4 per 100; and at the same rates for larger or smaller quantities. Specimens sent free to any address when ordered.

Only a few copies of No. 1 remain. Those wishing complete setts must order soon. When No. 1 is exhausted, the tracts it contained will be forwarded instead of the paper. Address all orders to H. L. Hastings, Scriptural Tract Repository, 19 Lindall Street, Boston.

P. S. No. 4 is nearly ready for issue.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. G. Hook .... Sunday, March 11th and onward as the Lord directs.

Charlestown, Mass., (69 Maine Street), Sunday, May 6th, at 10½ o'clock A. M., and 3 and 7 P. M. Wm. C. Thurman.

Oceanport, N. J. .... May 6th. Miles Grant.

East Boston.
C. Goodrich .... Sunday, May 6th

Plymouth, Mass. .... Sunday, May 6th
Carver .... Sunday, May 13th
W. S. Campbell.

Woodstock, N. H. .... Sunday, May 13th
East Landaff, N. H. .... Sunday, May 20th
A. W. Sibley.

Warner, (Schoodoc school-house) .... Sunday, May 13th
Waterloo, (school-house), Tuesday evening, 7 o'clock, May 15th.
Danbury. (Knowlton school-house), Lord's day, May 20th.
East Canaan .... Lord's day, May 27th
North Sutton, (at Bro. I. Andrews), Tuesday evening, May 29th. B. P. Manning.

Concord, N. H., (Angelos Hall.)
J. Pinkham .... Sunday, May 6th
A. Simpson .... Sunday, May 13th
J. G. Smith .... Sunday, May 20th
H. Pratt .... Sundays, May 27th and June 3d

Wrightville, Ct. .... Sunday, May 13th
South Windsor, Ct. .... Friday evening, May 18th and over Sunday, the 20th.
Hope to see a large gathering of the friends at these meetings. Will Bro. R. J. Whitehead arrange so as to be with me at South Windsor? C. Goodrich.

Lee, N. H.
C. S. Emerson .... Sunday, May 6th
H. M. Bryant .... Sunday, May 13th

Pittsfield, N. H. .... Sunday, May 13th
Worcester, Mass .... May 20th and 27th
J. Couch.

Alton Corner, N. H. .... Sunday, May 6th
J. H. P. Varney.

West Barre, Orleans Co., N. Y. .... Sunday, May 6th
East Springwater, N. Y., 10½ A. M., Sunday, May 13th
Tabor's Corners, 4 P. M. .... Sunday, May 13th
Conesus, (Webster school-house), 10½ A. M., May 20th
Conesus Center, 4 P. M. .... Sunday, May 20th
Seneca Falls .... Sunday, May 27th
Annual Conference .... June 3d
Dansville .... June 10th
Bristol and Honeoye .... June 17th
P. Burr.

Newhampton, N. H., (at Pike's) ... Sunday, May 13th
F. S. Ranson.
J. Knowlton.

Pittsfield, N. H., (communion) .... Sunday, May 6th
London Ridge, N. H. .... Sunday, May 13th
Concord, (Angelos Hall) .... Sunday, May 20th
J. G. Smith.

Bristol, Ct. .... Sunday, May 6th
Dr. A. Decker.

Newhampton, N. H., (at the Veasey school-house), Sunday, May 6th. A. Simpson.

Pittsfield, (Town Hall) .... Sunday, May 13th
Joseph T. Langley.

Brimfield, Mass. .... Sunday, May 6th
Holliston, Mass .... Sunday, May 13th
West Abington, Mass .... Sunday, May 20th
Wm. H. Fisher.

Barnes' Hall, Springfield, Mass.
John G. Hook .... Sundays, May 20th and 27th

Stafford, Ct., (Free Church) .... Sunday, May 6th
Goshen, Mass .... Sunday, May 13th
Albany, N. Y. .... Sunday, May 20th
H. Pratt.

Walbridge, (communion day) .... Sunday, May 6th
Chapin District .... May 13th
Square Pond .... May 23d
Scitico .... May 27th
Springfield .... June 3d
A. M. Higgins.

Newfield, Ct. .... Sunday, May 6th
W. N. Pile.

Kennebunkport, Me .... Sunday, May 6th
Rufus Wendell.

West Falmouth, Me.
C. Goud .... Sunday, May 6th
I. C. Wellcome .... Sunday, May 20th
R. R. York .... Sunday, May 27th

Yarmouth, Me. .... Sunday, May 6th
I. C. Wellcome.

Worcester, Mass. .... May 6th and 13th
H. Munger.

New Boston, N. H., (at Bro. Frederick Dodge's house), Tuesday evening, May 8th.
North Barrington, (where Bro. Preston may appoint), Sunday, May 13th.
Gerie Village, (at Bro. D. Varney's house), Monday, Wednesday, Thursday, and Friday evenings, May 14th, 16th, 17th, 18th.
Alton Corner .... Sunday, May 20th
J. Pinkham.

Concord, N. H.
John Couch .... Sunday, May 6th
Geo. W. Brown, from Elliot, Me. .... Sunday, May 13th
Miles Grant .... Sunday, May 20th
Charles Ramsey .... Sunday, May 27th
Timothy Cole .... June 3d and 10th

Concord N. H., (corner of Centre and Green streets) Sunday, May 13th.
Warner, Tuesday and Wednesday evenings, May 15th and 16th.
Bradford, (Pond meeting-house), Thursday and Friday evenings, May 17th and 18th.
Canaan .... Sunday, May 20th
Geo. W. Brown, of Portsmouth, N. H.

[Bro. Brown goes this trip by my request. Brethren will please bear in mind that there are *two* George W. Browns, and *this* is not the *other* one. H. Munger.

and longer if duty requires.
Schoodac (school-house) .... Sunday, May 6th
C. W. Sargent.

Bradford, N. H., (Pond meeting-house) .... May 6th
Wm. Walker, 2d.

River Point, R. I. .... Sunday, May 6th
J. T. Dixon.

Belgrade (meeting-house) .... May 13th
Rome (Town House) .... May 20th
H. B. Sevey.

Baconsborough .... Saturday eve, May 5th and over the Lord's day.
Exeter, N. H. .... Lord's day, May 13th
A. Ross.

Abington, Ct. .... May 6th
Danielsonville, Ct. .... May 13th
Bristol, Ct .... May 20th
Hartford, Ct .... May 27th
If any in the vicinity of Bristol or Hartford desire evening appointments while I am in Western Connecticut, write me at Danielsonville, Ct.
H. P. Carpenter.

Cheshire, Ct .... Sundays, May 6th and 13th
Chas. E. Piper.

Richmond, R. I., (Clark's Hall.)
M. R. Phetteplace .... Sunday, May 13th
Augustus Durfee .... Sunday, May 27th

South Windsor, Ct. .... May 5th and over Sunday.
Agawam, Mass. .... May 12th
Geo. A. Streeter.

Warner, N. H., Sunday, May 13th, at the school-house in Bro. Hamphill's District, about one mile from Waterloo school-house. Simeon Hoyt.

Pleasant Valley .... Sunday, May 6th
Yalesville, Ct. .... Sunday, May 13th
Bristol, Ct. .... Sunday, May 20th
Cheshire Street, Ct. .... Sunday, May 27th
S. Woodruff.

Pleasant Valley, Ct.
Seth Woodruff .... May 6th
R. Williams .... May 20th
Lovely Street, Ct. .... May 13th
Wm. J. Ripley.

East Farnham, (Bell school-house), Friday, 4 P. M., May 11th.
Stukeley, (near Lewis Brown's), Saturday, 4 P. M., May 12th.
At the Sargeant school-house, 10½ A. M., Sabbath, May 13th.
At the Lake, a quarterly meeting, commencing on Saturday, at 2 P. M., May 19th, and continuing over the Sabbath. Let all interested attend.
C. P. Dow.

East Bowdoinham.
R. R. York .... Sunday, May 6th
H. D. Reed .... Sunday, May 20th

Richmond, (Reed meeting-house, with Bro. H. D. Reed), Sunday, May 13th. R. R. York.

Winsted .... [illegible] May 6th
[illegible] .... May 13th
R. Wilkinson.

Manchester .... Friday evening, May 4th
East Canaan, N. H., (baptism) .... Lord's day, May 6th
Manchester .... Lord's day, May 13th
G. C. Stevens.

[illegible], (at Bro. Wm. [illegible] appoint), Sunday, May 6th.
Rochdale Square, N. Y. .... May 17th and over Sunday, May 20th.
West Martinsburgh, N. Y. .... May 23d and 25d
Copenhagen, N. Y. .... May 26th
G. H. Williams.

Springfield, Mass., (Barnes' Block), Lord's days, May 6th and 13th, and through the week intervening.
Samuel Curry.

Parsonsfield, (where Bro. Moulton may appoint), May 6th.
Moultonborough .... May 13th
T. W. Piper.

New Haven, Ct. .... May 6th
Hartford, Ct. .... May 13th
New Haven, Ct. .... May 20th
New Britain, Ct. .... May 27th
New Haven, Ct. .... June 3d
Hartford, Ct. .... June 10th
Warehouse Point .... June 17th
J. S. White.

Concord, N. H., (Angelos Hall) .... May 6th
Rochester, N. H., (McDuffee District, where Bro. Smith may appoint) .... Sunday, April 15th
Joseph Pinkham.

Brewer, (as brethren may arrange) .... May 6th
Levant, (Emmerson's Mills) .... May 20th
Sebec, (near Bro. Harriman's) .... May 27th
I. K. Lombard.

Salem, Mass. .... Sunday, May 6th
L. Boutell.

Pomfret, Vt., (as J. Hetington may appoint), May 6th
L. C. Glazier.

Montreal, C. E. .... May 6th
G. W. Stetson.

Business.

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Wherever the true church may be
On earth, she is but one;
The marks at present are not seen
By which she may be known.

But still a church there does exist,
If hid from human view,
For God hath said it shall not fail,
Though there be but a few.

In Babylon she long hath been
Confined by crowds of men,
But is there not a secret voice
Which calls, "Come forth again."

Escape without her city walls,
Her plagues will quickly come
And all who are within her found,
Shall share her awful doom.

The church again shall be redeemed
From all proud Babel's ways,
And when her great Deliverer comes,
Then she will sing his praise.

But oh! the furnace will be hot
In which she will be cast,
To purge her from all earthly dross,
But long it will not last;

For He will keep his eye on her
While she is in the flame,
And when the dross is purged away,
Will bring her forth again.

Then she will sing that heavenly song
In which none else can join,
And oh! the music will be sweet,
For it will be divine.

In prospect of that happy day,
May I, O Lord, endure
That holy cross thou dost appoint,
Till I the crown ensure.

And when I leave this earthly scene,
My spirit then will be
For ever freed from Satan's power
Throughout eternity.

For the World's Crisis.

REPORT OF MISSIONARY WORK.

DEAR BRETHREN AND SISTERS:—By the request of some who read the Crisis, I write my second report. To write all would be impossible, for it would make a large book. But there are many things which might be written, that would be interesting to many of you, had I the opportunity of writing; but my time is nearly all taken up in the field of laboring; and when I do write, it is always when I ought to be asleep, or else some rainy day. Again I hold back, because, as Sister Jennings remarked at one of our meetings, "it looks so much like boasting of what you do." But in our mission work here, we have to write our reports every month for those who employ us, so they may know what we are doing,—all the visits made, all meetings held, how many Bibles we distribute, Testaments, etc.

To meet the request of some of you, I shall write some of the proceedings of the past year, and do it as short as possible, and leave it with the wisdom of the editor whether he will put it in the paper or not. If he thinks it will glorify God and encourage the hearts of those who are interested in mission work, it is at his disposal; if he thinks otherwise, he must do as he thinks best; and I feel for one to thank God that we have that confidence in our editor to be willing to submit to his better judgment, feeling satisfied that he knows best what to put in and what to keep out. So I am always satisfied, whether my pieces are put in the paper or not. It is only from a sense of duty, and the love of the cause, and to encourage others, that you ever get a letter from me, either through the paper or otherwise.

First, then, I shall say nothing about persecution, for that my heavenly Father knoweth right well. Second. I need say nothing about my shortcomings, for they have been many; for my dear Father knows I am only flesh, and frail and weak at the best; but I trust through Jesus they will all be forgiven. Thank God for the provision that has been been made for our sins, either of omission or commission. Every day I live, I find something I do, or leave undone, that I need the blood of Jesus to pardon and blot out my sins. O blessed be God for the gift of his beloved Son. O that I could love him more and serve him better. With the great wickedness around me, and the Judge right at the door, I often fear I am not instant in season and out of season, as I ought to be. Lord help me to be more so, for Jesus' sake.

The first thing of interest which I will bring before you is my visits. I have made eighteen hundred and twenty-five visits and calls among the poor and neglected, in the courts and alleys and garrets and cellars, and in by-places of this wicked city. Three hundred and twelve of these have been in sick rooms. O what scenes of destitution and suffering I have seen in these places. The Lord and those who visit them only know. Some without food, some without fire, some without clothing, or any thing to cover their nakedness, and very many of them without a hope in Christ to console them in their afflictions; and I have never had a cent to relieve any of their wants, but our own pockets, till the Wilbraham campmeeting. It is hard to go into a house of suffering, and say, "Be ye clothed, be ye fed, be ye warmed," and have nothing to do it with. Hour after hour I have cried as I have walked the streets, because of the suffering of those I have visited; but could do but little except pray for them, and then run all about to hunt up the missionary of the district, without finding him; then call on the rich, and they would only say, you must get them a permit and send them to the almshouse, or to the home of the friendless, or some other place. We pay taxes to support these public institutions, and that is the place for them. Then we go away with our feelings hurt, and our hearts almost broken, and make them some gruel, and hunt up what we can find to feed those that are sick; and that is all we can do, saying nothing about clothing or fire.

Sometimes we go to some to assist us, and they tell us they are out of our district; or they are colored, or some excuse is always ready. So we go almost discouraged, almost ready to give up; and then we go at it again. I might mention several cases that I do believe died from starvation; and when we took them something to eat they were too weak to take it.

There was a woman who sent for us to come and pray with her, for she knew she must die, and she was not ready. She had the consumption. I could not go. Sr. Bolde went down town to see her; found she had lain there without care or nursing three days. She had had nothing to eat. Her husband was a wretch, living with another woman, and this true wife was left to wash and iron to support herself and one child, and pay her rent. She worked as long as she could, till she became so weak and prostrate she could work no longer; and then laid down to suffer and die. She had been in that condition some time, when her sister, who was living at service, heard of her whereabouts, went down with Sister B. and brought her up town, where she could do something for her. But the moving was more than she could bear. A doctor was called, but he said she was too far gone to do her any good. Sister B. came home, made her some soup, and took it to her; and oh, to see her eat that soup would melt the stoutest heart. She was earnestly seeking the Savior, but was so weak she could scarcely pray. We prayed with her; told her of the precious promise of God to those who called upon his name; and went to our homes. She lay prostrate in weakness one or two days. When she would revive, she would pray very earnestly. One night she asked for us to pray for her; but her sister told her we had gone home. She cried and prayed very loudly for a few minutes, fell back and said, Lord have mercy on my soul, and died. O what a book might be written of just such cases; but let this suffice.

Next in our mission work, we organized the Providence Mission here, December 14th, 1864. During a six weeks' meeting, day and night, forty souls were converted. At the close of this meeting I was sent to Philadelphia, to assist in starting Mission No. 2. I arrived there on the 5th, and commenced Sunday evening, Dec. 6th, and labored every night till the 20th, Sunday evening, finishing up my work, as usual, with a love-feast. Truly the Lord was with us at this meeting. Thirty-three souls were converted, and we left many crying for mercy. The cries of the mourners could be heard along the street, as their friends took them home. The work continued some time after I left. I think, if I remember right, there were some sixty souls converted in all. We had at that time two Bible readers there, supported by this mission. Then the number was increased to three, and now only one. But that one, Sister Helginson, is doing a good work. Bless the Lord that there are some women that can work in the vineyard of the Lord, as well as brethren. And now, as the Advent friends have taken hold of this work, may the Lord bless and encourage their hearts, and in the day of his coming, say well done good and faithful servants, enter into the joy of your Lord.

On my return from Philadelphia I started a two weeks' meeting in the Bethel M. E. church, at 37th street and Broadway. We had good meetings. Four souls were converted, and no doubt we should have had a revival, but they wanted the church to hold a donation for their preacher, where they had every thing to eat and drink, and every thing sung but hymns; and as I am opposed to all such things, I would have no more to do with the meeting. So there was no more of it.

Next I went to Hackensack, N. J., and took with me seven good workers, staid nine days, and the Lord gave us thirty-one souls for our hire. Then we returned home. In two weeks they sent for us again to come over and help them. I went on the 10th of February, and staid till the 14th. I took Bro. Wilkins with me. We had a glorious time. The devil got mad. There were ten converted, and we went home happy in the Lord. Went down again on the 26th, and organized a mission of forty-four members, called the Olive Branch Mission, No. 3. The Lord is blessing this mission. We have a most excellent Sabbath School there, of both children and adults; though opposition is strong, yet the Lord Jehovah is the strongest. Bless his name.

I have held three hundred and fifty-six religious meetings, preached one hundred and sixty sermons, given seventy addresses and exhortations, and have distributed myself, and those laboring with me (three of us), twenty-seven thousand, nine hundred and fifty tracts. Some of these were Advent tracts,—a good number were sent us by Bro. Hastings in the Spring.

I have distributed fifty-four Bibles, nineteen Testaments, fourteen Silent Comforters, to hang up in sick rooms, twenty-six religious books and pamphlets. Some of these books are lent about, and each book is read by many persons. Any of our friends who have books that they are done with, which treat on the Lord's coming and his kingdom, can have them put in use, and read over again and again, by sending them to me post paid, and these people will be glad to get them. And any person who has cast off clothing, in any shape or form, either for boys or girls, men or women, hats, caps, boots, or shoes, please remember my colored people in New York.

Your sister looking and waiting for Jesus,
ANNA E. SMITH.
No. 128 East 27th Street, New York City.

[This report has had an unexpected delay.—ED.]

For the World's Crisis.

LETTERS ON REVISION.

LETTER VI.—*The Marginal Readings.*

Any one who opens a common Reference Bible may observe that, besides the references in the margin, there are also *marginal readings*. These were thought necessary, by King James' revisers, to explain some things that are not sufficiently made known in the text. They give the meaning of a proper name, or give the spelling of the original name without its definition; define a measure, or the weight and value of a coin; give the literal rendering of some word or phrase of the original; or present another translation of some word or phrase. In some instances, the translation placed in the margin is now found to be superior to that in the text. See, for example, Matt. 1: 20; 4: 12; 5: 29; 6: 1; 9: 16; 10: 10; 12: 14; John 16: 8. And for the better spelling of a proper name, see Matt. 10: 25; 12: 24; Heb. 4: 8.

In the Revised New Testament, the marginal reading is resorted to only when the information it conveys could not be embraced in the main text. When it is employed, it explains some term; gives a "various reading," of such authority as to be deemed worthy of attention; or, when the Greek word or phrase is ambiguous, as occasionally occurs, exhibits what is considered by the revisers the inferior rendering.

Thus the Syriac term "*Raca*," Matt. 5: 22, is explained in the margin, "*a term of angry reproach*;" "*Bar-jonah*," 16: 17, "*Son of Jonah*;" and "*Maranatha*," 1 Cor. 16: 22, "*The Lord comes!*" The Hebrew word "*Hosanna*" in Matt. 21: 9, "*Save now!*" The Greek name "*Peter*," Matt. 16: 18, "*rock*." And the term "*underworld*," Gr. *hades*, like the Heb. *sheol*, Matt. 11: 23, "*the abode of the dead, represented (figuratively, as in the Old Testament) as underneath, in contrast with heaven above.*" See Phil. 2: 10; Rev. 5: 3, 13; [illegible].

"Various readings" are thus given: Matt. 2: 18,—"A voice was heard in Ramah, weeping," etc.; margin, "*In some ancient copies; lamentation and weeping.*" 5: 11,—"Shall say all evil against you falsely;" margin, "*Some ancient copies omit, falsely.*" 12: 22,—"He healed him, so that the blind and dumb both spoke and saw;" margin, *The oldest copies omit, blind and both.*"

An alternative rendering is thus expressed: Matt. 5: 5,—"they shall inherit the *earth*;" margin, "*Or*, the land." Vs. 21, 33,—said *to* those of old;" margin, "*Or*, by those" 6: 27,—"add one cubit to his *stature*;" margin, "*Or*, to his age."

It is the object of the learned and able revisers, by the aid of a thoroughly revised text, and a sparing and judicious use of the margin, to place the English reader as nearly as possible on the vantage-ground of the Greek scholar; so that he may have the means of judging for himself what is the particular instruction, or truth, in any given passage, which, for his good, the great Author of revelation would impart to him.

C. W. WATERHOUSE.

For the World's Crisis.

RESPECTABLE SIN.

When you go to stand before God, my friends, it will not be your dress, or your house, or your titles, or your wealth; no, nor even your virtues, however much commended here, that will give you an entrance among the glorified. "Respectable sin" will not pass then and there as here. The honor, the nobility of it, is now gone by. The degrees, indeed, of sin are many, but the kind is one, and that a poor, dejected, emptied form of shame and sorrow. How appalling the thought to any one who is capable of thought, and not absolutely brutalized by his guilt.

Furthermore, as sin is sin everywhere and in all forms, the respectable and the irrespectable are the same in principle, and when the appearances are the same in criminality, the world of future retribution must of course be a world of strange companionships. We are expressly told, and it seems a matter of reason also to suppose, that guilty men will not be assorted by their tastes, but by their character and demerits. Death is the end and limit of mere conventionalities. The fictitious assortments of the earthly state never pass that limit; rank, caste, fashion, disgust, slander, fastidiousness, delicacy of sin,—these are able to draw their social lines no longer. Proximity is now held to the stern, impartial principle of inward demerit, that all may receive according to the deeds done in the body. This is the level of adjustment, and there appears to be no other. The standing of high priests, the Scribes and Pharisees, and of those who these many years persecuted the true church of God, calling them heretics, may be inverted now, as they may all take their rank together. And so also many of you, that are now pleasing yourselves in the dignity of your virtues, and honors of your social standing, may fall there into group and gradation with such as you ever look away from with profoundest distaste or revulsion.

The subject is painful. What will be the reward of the professed embassadors of Christ, who for paltry gold are countenancing contention? Oh, the remorse! I will not pursue it. I will only remind you that where the lines of justice lead, there you must yourselves follow; and if that just award of respectable sin yields you only the promise of a scale of companionship, from which your soul recoils with disgust, there is no wisdom for you but to weep and wail. Then at once draw yourselves to him who is purity and peace; repent and do thy first work, and eternal life is yours.

L. O. GAGE.
West Brattleboro', Vt.

THE PRESENT STATE OF AFFAIRS.

Under the above heading an interesting article appears in an English monthly, from which we extract the following:—ED.

"The treaty of extradition being revoked, all conspirators, whether Fenian or otherwise, will find from henceforth shelter in France, or in every French colony, such as Martinique—or even on board of a French ship. Not political conspirators only—for that was the case before—but criminals guilty of murder or incendiarism. We cannot but think that the American general has been sent to Paris with some reference to this revocation of the treaty. No doubt the American government may be free from blame as to Gen. Schofield's mission; but we know that there is a very strong war-party in America, quite willing to despatch a military agent to negociate with the French government at Paris, and probably quite strong enough to make good all their engagements hereafter. Gen. Schofield may probably be an agent of the war-party, if not of the American government itself.

Some conspiracy is brewing, we may almost feel certain. This is no libel or calumny directed against America. For the toleration in New York of an organized conspiracy against a friendly power—the sufferance more than granted to the Fenians—is in itself as criminal an act as a direct conspiracy. And this act has been undeniably brought home to the American government. And now we may add, that putting all things together, and comparing one thing with another, there seems to be mischief preparing against us on the other side of the Atlantic, and equally so in Paris! The Emperor is justified in a human sense, in doing all that lies in his power to break us down, for our conduct in the affair of Bernard was equal to an act of wilful murder—a capital felony—chargeable upon a nation! And there can be no doubt that the Fenians are more formidable than we foolishly imagine. Their numbers, their organization, their revenues—above all, their perseverance, are ominous of some well-concerted attack. It cannot be imagined that so vast a conspiracy can end in child's play. The conspirators are too much in earnest to be soon baffled or tired out; and as for the invasion of Ireland, it was only a military stratagem to divert our eyes from Canada, the real point of attack. Above all, and by far the most formidable element of Fenianism is this—that it is in close connexion with a powerful war-party in America, of which it may be supposed it is only the instrument; and if once the Fenians begin an invasion, it will be a miracle indeed if the American army do not follow within a month. The Fenians have also their two ablest men residing in Paris, to carry on communications with the French government, day after day, and conspiracy after conspiracy! Stop them you cannot—and, like the three witches on the Scottish heath, Fenianism, America and France, will prepare between them a charm of powerful trouble! It is this visible connexion of Fenianism with the French and American war-parties which makes it so important; while our public journals, looking at it in its simple unaided strength, very unwisely turn into ridicule what may soon prove to be most formidable. We cannot imagine so vast and elaborate a movement as that of Fenianism put out like a spark of fire, without first having kindled a conflagration.

"The cruel oppression of Ireland for five hundred years can never be atoned for by thirty years' of good government, still less so since that good government was not a willing deed, but forced upon us by the threatening attitude of O'Connell and of the Irish nation itself. Nor can the Orsini conspiracy ever be forgotten or forgiven; and we are accomplices in that conspiracy by our sympathy with the vile conspirators. We were guilty before Europe of a capital felony. It appears from the latest accounts, that, in the first place, Gen. Schofield has, certainly, an important and secret mission of one kind or another, whatever it may be. His presence in Paris has produced manifest excitement, owing to the conviction that he has not been sent for nothing. But, as we said before, the Mexican affair is no secret, nor is it to be imagined that there can be the slightest necessity for an ambassador-extraordinary to convey to the French government a message which the American envoy at Paris could have conveyed equally well. There must be some secret scheme which could not have safely been committed to paper, and which is therefore carried on by word of mouth. It appears, also, secondly, that the Fenians in America are more actively employed than ever, in every department of military preparation; and that they are incessantly collecting arms, "material of war," and money. It appears that their principal officers are, almost without exception, not raw volunteers, but veteran officers of the American army; men thoroughly accustomed to hardship and danger, as well as to military service in the field. And, lastly, we must not pass by a singular manifesto published throughout Ireland by the Secret Committee of the Fenians in Dublin. That fierce document exhorts the people of Ireland to wait patiently, 'for the time of deliverance is fast approaching'—the favorable moment will soon arrive. And this manifesto then proceeds in the following strain:—'There is a power at hand for your country's salvation, and it shall cast defiance into the teeth of your enemy.' But what is meant by the 'power at hand?' The Fenians can hardly mean to say that they themselves are at hand to themselves; and therefore the sentence just quoted, sounds very like a hint that there is some foreign power at hand, and ready to co-operate with a Fenian insurrection in Ireland, or a Fenian invasion of Canada. This dark hint is worthy of being dwelt upon. Still more may it be dwelt upon when we observe that all the efforts of the English government have proved thoroughly insufficient. In the midst of the prosecutions for high treason, the Fenian Committee is quietly sitting in Dublin, and issuing manifestoes more treasonable than ever, while in the provincial parts of Ireland men are seen drilling at night in defiance of the late prosecutions. Simultaneously with all this, the French government, suddenly, and without any visible cause, revokes the treaty of extradition, and thus enables itself to grant full shelter and protection to every Fenian who can once land on a French island or get on board of a French ship. We may be too suspicious; but we cannot avoid thinking that there is a secret connexion between all these proceedings, in France, America, and Ireland. But it is only just to remark that the American government itself may be as innocent as the 'child unborn.' And the designs of which we have spoken may have originated from the war-party in the United States.

Yet we must by no means overlook the fact that the President's speech is far from being so pacific as some persons pretend to think it. On the contrary it is highly the reverse. It first expressly states that we are acting unjustly towards America, and then advises Congress not to seek for redress immediately. That is to say, in plain words—'Do not quarrel with England just at this moment; but wait till you can find a convenient time—wait for a Fenian insurrection, or an understanding with France.' The President's speech is not a reprieve, but only a respite; and is far from being satisfactory.

If we put all things together, we can hardly avoid coming to the following conclusion: that between France and the American war-party some secret design is being carried out, of which Fenianism is made the instrument, and the accomplice. That the Fenians are the advanced guard of a more formidable enemy; and that as such they are anything but despicable, however inefficient they may be when left to their own resources. Such a heaping up of inflammable materials cannot be intended for nothing; nor can it end in nothing but smoke. Fenianism is too widely spread, too active, and too persevering, to prove a mere empty show. It has earnestness and reality at its heart; and our very contempt for its machinations will only stimulate its exertions, while the same contempt will serve to parylyze our own. . . .

To conclude for the present, it appears as if preparations were being made over all the world, for some great and universal convulsion. It seems hard to conceive that things can settle down into the stagnation of the last few years. The Pope must within a year be brought to a stern trial as to the stability of his throne. And what will follow should that throne be overturned? . . .

Lastly—We cannot conclude without dwelling for a moment on the singular resemblance, so often remarked, between the two names Napoleon and "Apollyon" (Rev. 9th.) Let us suppose that "Apollyon" is not intended for a proper name, but only a designation; as we say William the "Conqueror." We should then have "Napoleon the "Apollyon," in such a form that the name and the designation would almost be the same word; Napoleon would suggest Apollyon, and Apollyon would suggest Napoleon! This appears to us a most powerful argument for believing that the Apollyon of Scripture will be found now, or hereafter, in the Napoleonic race. Napoleon the Apollyon! 'Napoleon the destroyer!'"

For the World's Crisis.

CREATION OF MAN.

"And God said let us make man in our own image, after our likeness."—GEN. 1: 26.

The above text of Scripture, I am confident, is not generally understood. Popular theology explains it on this wise: by the expression *image* and *likeness*, we are to understand that man was created in righteousness and true holiness. We are also told that in this consists man's immortality. Let us try this assertion. It is, I believe, generally conceded on all hands, by those who believe the Bible, that man has fallen from his original state; and if so, he must have lost that image and likeness, if it consisted in righteousness and holiness. None will deny this, I think; and if this is admitted, what becomes of man's natural immortality? And how is he to be restored to that state of happiness except through Jesus Christ?

But I assert that man has never lost that image and likeness in which he was created, whatever it may be. "For a man indeed ought not to cover his head, inasmuch as *he is* the image and glory of God" (1 Cor. 11: 7), not *was*, in the past tense, but *is*, in the present tense. Here let me ask (and it is a pretty close question for my orthodox friends), did man possess that image and likeness before the breath of life was breathed into him? or before he became a living soul? *Most certainly* he did. *Proof.* Gen. 1: 27. "So God created man in his own image; in the image of God created he him."

Man could have had no moral character before the breath of life was breathed into him; and yet he was in the image of God. This is a death blow to orthodoxy, on this point, and ought forever to silence those who are continually speaking about man's being created in righteousness and true holiness. Man must be so situated as to form a moral character, before he can be said to be righteous or holy. In such a condition our first parents were placed. How could man form a character unless good and evil were set before him? If only good be placed before him, man becomes but a mere machine. This was not the case with our first parents, but the tree of life and the tree of knowledge were within their reach. They might have taken of the tree of life and lived for ever, or been made immortal. This shows that man was not made immortal (which means exempt from death, or deathless), if so, why place the tree of life within his reach, and why pronounce the sentence of death upon what could not die? If man had been mortal, why pronounce the sentence of death upon that which was bound to die? Thus we see man could not have been either mortal or immortal, but was on probation for immortality. Life and death were placed before him. He chose death, and hence death was "passed upon all men."

ALLEN LEWIS.
Ottawa, Minn.

For the World's Crisis.

"AND WHEN YE WILL YE MAY DO THEM GOOD."—JESUS.

Do all the good that you can do,
By all the means afforded you;
In every way, and time, and place;
To whom? To all the human race.
Or just as many everywhere
As you can reach by faith and prayer,
By word or deed, by voice or pen,
Through all your life—amen, amen.

LORENZO D. GROSVENOR.

For the World's Crisis.

THE LEADING JOKER OF THE BAR-ROOM.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—JAMES 1. 26.

Did you ever happen into a place where loafers "most do congregate," and did you notice one in the crowd who seemed to be more "gifted" than the rest,—one who could tell the most vulgar story, and set it out in most complete style, to suit the taste of the obscene company? If you were a stranger in the place, and happened to inquire for a prayer meeting, and find one, you would be surprised to see this same leading joker coming in quite late,—though the surprise is not on account of the lateness, so much as to see him in such a place at all. But your surprise reaches a climax, when the pastor calls upon this same person,—Brother X., will you lead in prayer?

Can such a man pray? Having heard such vulgarity and obscenity from those lips, you think there must be some mistake in the identity of the person. It must be some one else, but the resemblance seems very striking indeed. So you try to lay aside your prejudices and join in the prayer. But it is hard to describe the attempt. It seemed very difficult for the person to clear his throat to begin; and the difficulty did not seem to grow less as he proceeded. The strange work he makes, —the blunders, the break-downs, the slips of the tongue and the utter lack of all the humility and faith which to you seem indispensable in prayer, all go to convince you that you were right in supposing this man to be the one you saw taking the lead in the vulgar crowd; but he is not in his element in the prayer meeting. All that glibness of tongue, all that ready wit, and that complete self-possession are gone; and he seems to be aware of his failure, and sneaks away as though ashamed to be seen in such a place. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

Sutton, Mass. F. H. CHAMBERLAIN.

SATURDAYS AND SUNDAYS.

SATURDAY.

Snow, rain, wind and mud!

"John, it is a very unpleasant morning; you must wrap up well, and take care of yourself."

"O, never fear for me; I shall put on a water-proof and thick boots, and trudge through it; if Saturdays will be wet, there is nothing for it but to put up with them."

SUNDAY.

Snow, rain, wind and mud!

"John, it is a very unpleasant morning again; I suppose you will not venture out this morning."

"No; I don't think it would be right. It is such catch-cold weather; really one needs to take care of one's self, and it would be wrong to brave such a morning as this."

SATURDAY.

"You look very tired this morning, John."

"O no, nothing to speak of. Besides, we must not give way to it; I have a busy day. There will be a good market, and I must make the most of it."

SUNDAY.

"You look very tired this morning, John."

"Yes, I am tired. I shall rest to-day, I think, instead of going to church, a nap on the sofa will do me good. It's a special sermon, I remember, but that can't be helped."

SATURDAY.

"O, Mr. Smith, I'm sorry to come so late. But here's a gentleman wants to give you an order. You're tired to-night, I dare say; but"

"O, not at all, not at all. I'll be with you in a minute. O, no, never felt less tired. Certainly, most happy to come."

SUNDAY.

"O, Mr. Smith, sorry to disturb you; but we are very much in want of a teacher this afternoon. Could you oblige us? You are tired, no doubt; but it is in a good cause."

"Well, really, no, I cannot; I am thoroughly tired out. You must try and find some one who is not so much engaged during the week."

SATURDAY.

"Mr. Smith, there is a meeting of townsmen to night, to talk over some improvement; the Mayor hopes you will be there."

"Thank you; yes. I shall be happy to attend, though it is my busiest evening."

SUNDAY.

"Mr. Smith, there is a prayer meeting to-night; we are told to meet the Master at the mercy-seat; shall we have the pleasure of seeing you?"

"Thank you; no. I shall be unable to attend—*Christian World.*

TO MAKE ROPE PLIABLE.—Considerable difficulty is sometimes experienced in handling new rope, on account of stiffness. This is especially the case when it is wanted for halter and cattle ties. Every farmer is aware how inconvenient a new, stiff rope halter is to put on and tie up a horse with. New ropes for tying cattle are frequently unsafe, for the reason that they are not pliable enough to knot securely. All this can be remedied, and new rope made as limber and soft at once as after a year's constant use, by simply boiling it for two hours in water. Then hang it in a warm room and let it dry out thoroughly. It retains its stiffness until dry, when it becomes perfectly pliable.

☞ Small faults indulged, are little thieves that let in greater.

The Children's Corner.

PLEDGE OF THE [illegible] COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

THE POOR PLOW-BOY.

At Hykeham Moor, near Lincoln, England, was born June 13th, 1812, John Hunt, the son of a farmer in lowly circumstances, and at one time so poor that they had well-nigh become inmates of the poor-house.

Until the age of ten, John had the privilege of attending a school considerable portion of the time; then his education was considered finished, and he was put to work on a farm. But John's mind was not adapted to this kind of employment, and such was his lack of interest, that one of his masters remarked, "John is just as likely to put the cart before the horse, as the horse before the cart."

There was a wandering idiot boy, and John was nicknamed for him, both being of pitiful bodily proportions. His father was advised to apprentice him to a tailor, because, said the neighbor, "he'll be good for warming the goose, and smoothing down seams." All these sneers he bore with patience. His parents were not christians, and neither could read. Yet they trained their children in the path of morality, and taught them to say their prayers regularly.

John had great faith in Divine Providence, and asked God to preserve him whenever he was frightened by thunder, dogs, bad boys, or anything that alarmed him. When about sixteen years old, he fell sick with brain fever, and in view of death, he prayed earnestly for recovery, promising God that if he would restore him, he would devote the remainder of his days to his service. Unlike very many, he was true to his vow, and immediately upon his restoration to health, he began to devote himself to God. He was soon happily converted, and began to apply himself closely to the study of God's word, and the perusal of what few books he could have access to.

For two years after his conversion, a copy of Pilgrim's Progress, part of the Methodist Magazine for 1812, and a few tracts, constituted his whole library. When about twenty years old, he hired himself to a man, where he found the works of Wesley, Paley, and Dwight, and a copy of Horne's Introduction. These he eagerly devoured, and new light dawned upon his mind. A copy of Mason on Self-Knowledge fell into his hands, and that took thorough hold upon him; and probably did much towards the formation of his future character.

One morning his master gave him orders to take a load of corn to Newark. He made all due preparation for the journey, feeding the horses, and when they had eaten enough, he set off to market with an empty wagon. His mind was probably deeply occupied with something that interested him far more than the business in which he was engaged. Yet he was not unfaithful to his master. This was but a solitary case of neglect, but he was invariably prompt and active. By and by, the way opened for him to address the people, and he did so with much earnestness and depth of love. When twenty-three years of age, through the influence of friends, he was placed in a Theological Institute. While there, the institution was favored with a glorious revival, and John was eminently successful in directing inquirers to the Lamb of God. After a time to feel his heart moved to engage in the missionary work, and he thought of going to Africa. But just then a cry from the Pacific reached his ear. In that great Ocean there lay a group of islands, where the revolting cruelties of cannibalism were almost universally practiced.

Perhaps all of you, my little readers, may not know what *cannibalism* means. I will tell you. A cannibal is one who eats people. They will cook and eat men, women and children, and eat them with as much relish as you do the nice steak mother prepares for your dinner. This made people much afraid to go there, lest they, too, might be killed and eaten up by these cruel savages. But the good christians pitied them, and they desired to have them taught about Jesus Christ, and how to be saved, and so they decided to send missionaries to those Fiji islands; and John Hunt was asked if he would go. After reflection and prayer, he said he would go. He suffered a good deal while there, and his life, with that of those with him, was often threatened; but he was spared a violent death. He saw bodies of men cut up, cooked and eaten very near the mission house. But the faithful labors of the missionaries were not in vain. Some of the chiefs, and a Queen of one of the islands, became converts, and through their influence others were led to Christ. These were persecuted, and threatened with death, but God preserved them. Revivals increased, converts multiplied, and on the first day of Dec. 1847, the number belonging to the church was 1,730, with 159 on trial. Nearly all of these were the fruit of seven years' toil.

And now there are in that Fijian group, where the once unlettered plow-boy sowed the good seed for eight years, and then rested from his labors, more than 20,000 converts to christianity. Thus we see afforded another evidence that God often chooses the weak, base, and despised ones of earth to accomplish his mighty and glorious work.

M. D. W.

KITTY AND "PLEASE."

Kitty had of late got a bad tone to her voice. It was a tone of command, very unbecoming a little girl. Instead of saying, "Will you be kind enough to do this or that?" or "Please do this," or "Will you?" in a gentle tone, she said, "*Do* this," or "*Do* that," like a little tyrant. Her mother, as you may well think, was very sorry, and talked with her little girl about this new fault.

One day her shoe came off while she was playing. When it was near dinner-time, she called Bridget to put it on.

"Bridget," she said, "I want my shoe on. Put it on quick; for papa will come soon."

Bridget was doing something in the closet, and did not immediately come out.

"Bridget," she called again, "don't you hear me? Come and put my shoe on."

Her mother was in the next room, and, overhearing her little daughter, said,—

"Say 'Please,' Kitty, and Bridget shall put your shoe on."

Kitty pouted, but did not speak. She took her shoe, sat down on the floor, and tried to put it on herself; which was all very well, had she not done it angrily; for children ought always to try to help themselves. Kitty tugged and tugged at her shoe; but, her little fat foot having grown fatter since the shoe was bought, it fitted in hardly; in fact, Kitty could not get the shoe on.

Soon she heard her papa's step in the entry, and began to cry.

"Bridget will help you, Kitty," said her mother, looking into the chamber. "Ask her, my child."

But Kitty *looked*, "No, I shan't," though she did not say so in so many words. The dinner-bell rang.

"You can stay here, Kitty, until you ask Bridget properly to put on your shoe:" and her mother went down stairs.

Kitty turned very red, and burst out into a hard, angry fit of crying. Then she got up, ran into a little dressing-room, and shut the door. O naughty, foolish Kitty! how much trouble she was making herself! and how grieved her parents were to see no dear little Kitty in her own high chair at the table! And for such a reason too!—that was the worst of it!

By and by her papa came up stairs, and, not finding her in mother's room, went to the little room.

"Where is my Kitty?" he asked, in a sad, sorry tone.

The little girl jumped up from the corner, and, going towards him, said,—

"O papa! Please' wouldn't come out of my throat; it staid there; it almost choked me; but maybe it will now."

She took her father's hand, and picking up the shoe, went to find Bridget; and, when she found Bridget, she said,—

"Please, Bridget, put my shoe on a naughty little girl's foot.

Bridget did very willingly. Then she ran down stairs, and, throwing her arms round her mother's neck, said, with a sorry-and-glad tear in her eye,—

"Mamma, 'Please' did stay in my throat so long; it felt big, and almost choked me; but, mamma, it's out, and I think it will come out *quick* next time. Please kiss me, mamma. I'm very sorry."

Kitty did not get choked so again. She found it easy to say "Please" afterwards, and "Please" made the little girl a great many friends.—*Well Spring.*

MAN-TRAPS.

I suppose most persons have seen some kind of a trap. Country boys generally know how to set a steel trap, and enjoy the sport of capturing musk-rats, minks, woodchucks, and even larger game; but I presume few New England boys have seen a man-trap, and would be as much surprised as I was, while abroad, when riding past green fields, to see placarded in large letters, "Man-traps set here." Still no traps were in sight. They were concealed by the tall grass, or carefully placed near a gap in the hedge, or hid by some bushes, so that no one could know just where they were, and avoid them; yet the placards were a warning to trespassers that there was danger in that field. I was told that sometimes a person was injured for life by being caught in one of these traps. I never read one of those placards without thinking of the devices of Satan to entrap the unwary.

When I see a young man entering a saloon, or making friends of profane companions, I long to whisper, "Beware! you are being entangled in the snares of the great Trapper of souls."

When I see a boy stay away from the Sabbath school, or disregard the good advice of his mother, because he imagines he is too old to need such influence, I think that boy is near a trap that may destroy him.

When I see a young man learning to smoke, or sipping intoxicating drinks, I long to say, "Don't you see the snare you are falling into?—a snare from which you can hardly escape unharmed."

When I see young people put off making their peace with God, waiting for some more convenient season to serve him, I yearn to warn them that procrastination is one of Satan's most effectual devices to beguile farther and farther away from the highway of holiness, until the Spirit is grieved, and their souls are entrapped and bound over to eternal death.—*Christian Banner.*

DENY YOURSELF.

"Arthur," said Mrs. Campbell one Saturday afternoon to her son, a boy of nine years old, "can you deny yourself a gratification in order to give another pleasure?"

"I don't know, mother; but at all events I can try. What is it you mean?" said Arthur, who was buttoning his boots.

"Why, you know little Susan Gray wishes to go to Sunday School, Arthur; and you also know she cannot go in her old clothes, and that I am making her a frock, and tippet, and bonnet, in order that she may go. I shall have to work till late this evening to get them done, and your father has just sent in a long account to cast up before tea, which would take me at least an hour. What is to be done, Arthur? Is Susan to go without her clothes for another week?"

Arthur hesitated a moment, then ran up stairs to his bedroom, and burst into tears. "What should he do? he only came home from school on Saturdays, and went back Mondays; if he gave up flying his kite this afternoon, he would have to wait a whole week before he would be able to fly it. It was a new one too, and such a beautiful breezy day for it, and so many of his schoolfellows were going on the downs with their kites, and he wanted to show them his; and yet poor Susan would be so disappointed, and she had looked forward to going to the school to-morrow." And this last thought quite decided him. He put away his kite, and returned to his mother; he told her that "rather than little Susan should be disappointed, he would stay at home and attend to the accounts." He felt he had done right when he met his mother's approving smile.

Next day at church, Arthur looked towards the Sunday school children, and there, in the second row, sat little Susan in her new clothes looking as pleased and happy as could be. The sight quite rewarded him, and the knowledge too that he had done a kind action.

He thought he never spent such a happy day before, and when he was just going to sleep at night, his dear mother came and told him how pleased she was with his conduct, and added, "I am sure, my dear Arthur, you were rewarded to-day, when you saw little Susan among the school children."

"O yes, dear mother, that I was fully."

"Kind actions bring their own rewards, my dear boy, and may you go on as you have begun, and always be willing in the future to deny yourself."—*Children's Friend.*

The World's Crisis

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LINES ON THE PRESENT AND FUTURE STATE OF THE CHURCH.

BY A WORKING MAN OF DERBY.

Wherever the true church may be
On earth, she is but one;
The marks at present are not seen
By which she may be known.

But still a church there does exist,
If hid from human view,
For God hath said it shall not fail,
Though there be but a few.

In Babylon she long hath been
Confined by creeds of men,
But is there not a secret voice
Which saith, "Come forth again."

Escape without her city walls,
Her plagues will quickly come
And all who are within her found,
Shall share her awful doom.

The church again shall be redeemed
From all proud Babel's ways,
And when her great Deliverer comes,
Then she will sing his praise.

But oh! the furnace will be hot
In which she will be cast,
To purge her from all earthly dross,
But long it will not last;

For He will keep his eye on her
While she is in the flame,
And when the dross is purged away,
Will bring her forth again.

Then she will sing that heavenly song
In which none else can join,
And oh! the music will be sweet,
For it will be divine.

In prospect of that happy day,
May I, O Lord, endure
That holy cross thou dost appoint,
Till I the crown ensure.

And when I leave this earthly scene,
My spirit then will be
For ever freed from Satan's power
Throughout eternity.

For the World's Crisis.

REPORT OF MISSIONARY WORK.

Dear Brethren and Sisters:—By the request of some who read the Crisis, I write my second report. To write all would be impossible, for it would make a large book. But there are many things which might be written, that would be interesting to many of you, had I the opportunity of writing; but my time is nearly all taken up in the field of laboring; and when I do write, it is always when I ought to be asleep, or else some rainy day. Again I hold back, because, as Sister Jennings remarked at one of our meetings, "it looks so much like boasting of what you do." But in our mission work here, we have to write our reports every month for those who employ us, so they may know what we are doing,—all the visits made, all meetings held, how many Bibles we distribute, Testaments, etc.

To meet the request of some of you, I shall write some of the proceedings of the past year, and do it as short as possible, and leave it with the wisdom of the editor whether he will put it in the paper or not. If he thinks it will glorify God and encourage the hearts of those who are interested in mission work, it is at his disposal; if he thinks otherwise, he must do as he thinks best; and I feel for one to thank God that we have that confidence in our editor to be willing to submit to his better judgment, feeling satisfied that he knows best what to put in and what to keep out. So I am always satisfied, whether my pieces are put in the paper or not. It is only from a sense of duty, and the love of the cause, and to encourage others, that you ever get a letter from me, either through the paper or otherwise.

First, then, I shall say nothing about persecution, for that my heavenly Father knoweth right well. Second. I need say nothing about my shortcomings, for they have been many; for my dear Father knows I am only flesh, and frail and weak at the best; but I trust through Jesus they will all be forgiven. Thank God for the provision that has been been made for our sins, either of omission or commission. Every day I live, I find something I do, or leave undone, that I need the blood of Jesus to pardon and blot out my sins. O blessed be God for the gift of his beloved Son. O that I could love him more and serve him better. With the great wickedness around me, and the Judge right at the door, I often fear I am not instant in season and out of season, as I ought to be. Lord help me to be more so, for Jesus' sake.

The first thing of interest which I will bring before you is my visits. I have made eighteen hundred and twenty-five visits and calls among the poor and neglected, in the courts and alleys and garrets and cellars, and in by-places of this wicked city. Three hundred and twelve of these have been in sick rooms. O what scenes of destitution and suffering I have seen in these places. The Lord and those who visit them only know. Some without food, some without fire, some without clothing, or any thing to cover their nakedness, and very many of them without a hope in Christ to console them in their afflictions; and I have never had a cent to relieve any of their wants, but our own pockets, till the Wilbraham campmeeting. It is hard to go into a house of suffering, and say, "Be ye clothed, be ye fed, be ye warmed," and have nothing to do it with. Hour after hour I have cried as I have walked the streets, because of the suffering of those I have visited; but could do but little except pray for them, and then run all about to hunt up the missionary of the district, without finding him; then call on the rich, and they would only say, you must get them a permit and send them to the almshouse, or to the home of the friendless, or some other place. We pay taxes to support these public institutions, and that is the place for them. Then we go away with our feelings hurt, and our hearts almost broken, and make them some gruel, and hunt up what we can find to feed those that are sick, and that is all we can do, saying nothing about clothing or fire.

Sometimes we go to some to assist us, and they tell us they are out of our district; or they are colored, or some excuse is always ready. So we go almost discouraged, almost ready to give up; and then we go at it again. I might mention several cases that I do believe died from starvation; and when we took them something to eat they were too weak to take it.

There was a woman who sent for us to come and pray with her, for she knew she must die, and she was not ready. She had the consumption. I could not go. Sr. Bolde went down town to see her; found she had lain there without care or nursing three days. She had had nothing to eat. Her husband was a wretch, living with another woman, and this true wife was left to wash and iron to support herself and one child, and pay her rent. She worked as long as she could, till she became so weak and prostrate she could work no longer; and then laid down to suffer and die. She had been in that condition some time, when her sister, who was living at service, heard of her whereabouts, went down with Sister B. and brought her up town, where she could do something for her. But the moving was more than she could bear. A doctor was called, but he said she was too far gone to do her any good. Sister B. came home, made her some soup, and took it to her; and oh, to see her eat that soup would melt the stoutest heart. She was earnestly seeking the Savior, but was so weak she could scarcely pray. We prayed with her; told her of the precious promise of God to those who called upon his name; and went to our homes. She lay prostrate in weakness one or two days. When she would revive, she would pray very earnestly. One night she asked for us to pray for her; but her sister told her we had gone home. She cried and prayed very loudly for a few minutes, fell back and said, Lord have mercy on my soul, and died. O what a book might be written of just such cases; but let this suffice.

Next in our mission work, we organized the Providence Mission here, December 14th, 1864. During a six weeks' meeting, day and night, forty souls were converted. At the close of this meeting I was sent to Philadelphia, to assist in starting Mission No. 2. I arrived there on the 5th, and commenced Sunday evening, Dec. 6th, and labored every night till the 20th, Sunday evening, finishing up my work, as usual, with a love-feast. Truly the Lord was with us at this meeting. Thirty-three souls were converted, and we left many crying for mercy. The cries of the mourners could be heard along the street, as their friends took them home. The work continued some time after I left. I think, if I remember right, there were some sixty souls converted in all. We had at that time two Bible readers there, supported by this mission. Then the number was increased to three, and now only one. But that one, Sister Helginson, is doing a good work. Bless the Lord that there are some women that can work in the vineyard of the Lord, as well as brethren. And now, as the Advent friends have taken hold of this work, may the Lord bless and encourage their hearts, and in the day of his coming, say well done good and faithful servants, enter into the joy of your Lord.

On my return from Philadelphia I started a two weeks' meeting in the Bethel M. E. church, at 37th street and Broadway. We had good meetings. Four souls were converted, and no doubt we should have had a revival, but they wanted the church to hold a donation for their preacher, where they had every thing to eat and drink, and every thing sung but hymns; and as I am opposed to all such things, I would have no more to do with the meeting. So there was no more of it.

Next I went to Hackensack, N. J., and took with me seven good workers, staid nine days, and the Lord gave us thirty-one souls for our hire. Then we returned home. In two weeks they sent for us again to come over and help them. I went on the 10th of February, and staid till the 14th. I took Bro. Wilkins with me. We had a glorious time. The devil got mad. There were ten converted, and we went home happy in the Lord. Went down again on the 26th, and organized a mission of forty-four members, called the Olive Branch Mission, No. 3. The Lord is blessing this mission. We have a most excellent Sabbath School there, of both children and adults; though opposition is strong, yet the Lord Jehovah is the strongest. Bless his name.

I have held three hundred and fifty-six religious meetings, preached one hundred and sixty sermons, given seventy addresses and exhortations, and have distributed myself, and those laboring with me (three of us), twenty-seven thousand, nine hundred and fifty tracts. Some of these were Advent tracts,—a good number were sent us by Bro. Hastings in the Spring.

I have distributed fifty-four Bibles, nineteen Testaments, fourteen Silent Comforters, to hang up in sick rooms, twenty-six religious books and pamphlets. Some of these books are lent about, and each book is read by many persons. Any of our friends who have books that they are done with, which treat on the Lord's coming and his kingdom, can have them put in use, and read over again and again, by sending them to me post paid, and these people will be glad to get them. And any person who has cast off clothing, in any shape or form, either for boys or girls, men or women, hats, caps, boots, or shoes, please remember my colored people in New York.

Your sister looking and waiting for Jesus,

Anna E. Smith.

No. 128 East 27th Street, New York City.

[This report has had an unexpected delay.—Ed.]

For the World's Crisis.

LETTERS ON REVISION.

Letter VI.—*The Marginal Readings.*

Any one who opens a common Reference Bible may observe that, besides the references in the margin, there are also *marginal readings*. These were thought necessary, by King James' revisers, to explain some things that are not sufficiently made known in the text. They give the meaning of a proper name, or give the spelling of the original name without its definition; define a measure, or the weight and value of a coin; give the literal rendering of some word or phrase of the original; or present another translation of some word or phrase. In some instances, the translation placed in the margin is now found to be superior to that in the text. See, for example, Matt. 1: 20; 4: 12; 5: 29; 6: 1; 9: 16; 10: 10; 12: 14; John 16: 8. And for the better spelling of a proper name, see Matt. 10: 25; 12: 24; Heb. 4: 8.

In the Revised New Testament, the marginal reading is resorted to only when the information it conveys could not be embraced in the main text. When it is employed, it explains some term; gives a "various reading," of such authority as to be deemed worthy of attention; or, when the Greek word or phrase is ambiguous, as occasionally occurs, exhibits what is considered by the revisers the inferior rendering.

Thus the Syriac term "*Raca*," Matt. 5: 22, is explained in the margin, "*a term of angry reproach*;" "*Bar-jonah*," 16: 17, "*Son of Jonah*;" and "*Maranatha*," 1 Cor. 16: 22, "*The Lord comes!*" The Hebrew word "*Hosanna*," in Matt. 21: 9, "*Save now!*" The Greek name "*Peter*," Matt. 16: 18, "*rock*." And the term "*underworld*," Gr. *hades*, like the Heb. *sheol*, Matt. 11: 23, "*the abode of the dead, represented (figuratively, as in the Old Testament) as underneath, in contrast with heaven above.*" See Phil. 2: 10; Rev. 5: 3, 13; Lk. 16: 23.

"Various readings" are thus given: Matt. 1: 18,—"A voice was heard in Ramah, weeping," etc.; margin, "*In some ancient copies: lamentation and weeping.*" 5: 11,—"Shall say all evil against you falsely;" margin, "*Some ancient copies omit, falsely.*" 12: 22,—"He healed him, so that the blind and dumb both spake and saw;" margin, *The oldest copies omit, blind and both.*"

An alternative rendering is thus expressed: Matt. 5: 5,—"they shall inherit *the earth*;" margin, "*Or, the land.*" Vs. 21, 33,—said *to* those of old;" margin, "*Or, by those*" 6: 27,—"add one cubit to his *stature*;" margin, "*Or, to his age.*"

It is the object of the learned and able revisers, by the aid of a thoroughly revised text, and a sparing and judicious use of the margin, to place the English reader as nearly as possible on the vantage-ground of the Greek scholar; so that he may have the means of judging for himself what is the particular instruction, or truth, in any given passage, which, for his good, the great Author of revelation would impart to him.

C. W. Waterhouse.

For the World's Crisis.

RESPECTABLE SIN.

When you go to stand before God, my friends, it will not be your dress, or your house, or your titles, or your wealth; no, nor even your virtues, however much commended here, that will give you an entrance among the glorified. "Respectable sin" will not pass then and there as here. The honor, the nobility of it, is now gone by. The degrees, indeed, of sin are many, but the kind is one, and that a poor, dejected, emptied form of shame and sorrow. How appalling the thought to any one who is capable of thought, and not absolutely brutalized by his guilt.

Furthermore, as sin is sin everywhere and in all forms, the respectable and the irrespectable are the same in principle, and when the appearances are the same in criminality, the world of future retribution must of course be a world of strange companionships. We are expressly told, and it seems a matter of reason also to suppose, that guilty men will not be assorted by their tastes, but by their character and demerits. Death is the end and limit of mere conventionalities. The fictitious assortments of the earthly state never pass that limit; rank, caste, fashion, disgust, slander, fastidiousness, delicacy of sin,—these are able to draw their social lines no longer. Proximity is now held to the stern, impartial principle of inward demerit, that all may receive according to the deeds done in the body. This is the level of adjustment, and there appears to be no other. The standing of high priests, the Scribes and Pharisees, and of those who these many years persecuted the true church of God, calling them heretics, may be inverted now, as they may all take their rank together. And so also many of you, that are now pleasing yourselves in the dignity of your virtues, and honors of your social standing, may fall there into group and gradation with such as you ever look away from with profoundest distaste or revulsion.

The subject is painful. What will be the reward of the professed embassadors of Christ, who for paltry gold are countenancing contention? Oh, the remorse! I will not pursue it. I will only remind you that where the lines of justice lead, there you must yourselves follow; and if that just award of respectable sin yields you only the promise of a scale of companionship, from which your soul recoils with disgust, there is no wisdom for you but to weep and wail. Then at once draw yourselves to him who is purity and peace; repent and do thy first work, and eternal life is yours.

L. O. Gage.

West Brattleboro', Vt.

THE PRESENT STATE OF AFFAIRS.

Under the above heading an interesting article appears in an English monthly, from which we extract the following:—Ed.

"The treaty of extradition being revoked, all conspirators, whether Fenian or otherwise, will find from henceforth shelter in France, or in every French colony, such as Martinique —or even on board of a French ship. Not political conspirators only—for that was the case before—but criminals guilty of murder or incendiarism. We cannot but think that the American general has been sent to Paris with some reference to this revocation of the treaty. No doubt the American government may be free from blame as to Gen. Schofield's mission; but we know that there is a very strong war-party in America, quite willing to despatch a military agent to negociate with the French government at Paris, and probably quite strong enough to make good all their engagements hereafter. Gen. Schofield may probably be an agent of the war-party, if not of the American government itself.

Some conspiracy is brewing, we may almost feel certain. This is no libel or calumny directed against America. For the toleration in New York of an organized conspiracy against a friendly power—the sufferance more than granted to the Fenians—is in itself as criminal an act as a direct conspiracy. And this act has been undeniably brought home to the American government. And now we may add, that putting all things together, and comparing one thing with another, there seems to be mischief preparing against us on the other side of the Atlantic, and equally so in Paris! The Emperor is justified in a human sense, in doing all that lies in his power to break us down, for our conduct in the affair of Bernard was equal to an act of wilful murder —a capital felony—chargeable upon a nation! And there can be no doubt that the Fenians are more formidable than we foolishly imagine. Their numbers, their organization, their revenues—above all, their perseverance, are ominous of some well-concerted attack. It cannot be imagined that so vast a conspiracy can end in child's play. The conspirators are too much in earnest to be soon baffled or tired out; and as for the invasion of Ireland, it was only a military stratagem to divert our eyes from Canada, the real point of attack. Above all, and by far the most formidable element of Fenianism is this—that it is in close connexion with a powerful war-party in America, of which it may be supposed it is only the instrument; and if once the Fenians begin an invasion, it will be a miracle indeed if the American army do not follow within a month. The Fenians have also their two ablest men residing in Paris, to carry on communications with the French government, day after day, and conspiracy after conspiracy! Stop them you cannot—and, like the three witches on the Scottish heath, Fenianism, America and France, will prepare between them a charm of powerful trouble! It is this visible connexion of Fenianism with the French and American war-parties which makes it so important; while our public journals, looking at it in its simple unaided strength, very unwisely turn into ridicule what may soon prove to be most formidable. We cannot imagine so vast and elaborate a movement as that of Fenianism put out like a spark of fire, without first having kindled a conflagration.

The cruel oppression of Ireland for five hundred years can never be atoned for by thirty years' of good government, still less so since that good government was not a willing deed, but forced upon us by the threatening attitude of O'Connell and of the Irish nation itself. Nor can the Orsini conspiracy ever be forgotten or forgiven; and we are accomplices in that conspiracy by our sympathy with the vile conspirators. We were guilty before Europe of a capital felony. It appears from the latest accounts, that, in the first place, Gen. Schofield has, certainly, an important and secret mission of one kind or another, whatever it may be. His presence in Paris has produced manifest excitement, owing to the conviction that he has not been sent for nothing. But, as we said before, the Mexican affair is no secret, nor is it to be imagined that there can be the slightest necessity for an ambassador-extraordinary to convey to the French government a message which the American envoy at Paris could have conveyed equally well. There must be some secret scheme which could not have safely been committed to paper, and which is therefore carried on by word of mouth. It appears, also, secondly, that the Fenians in America are more actively employed than ever, in every department of military preparation; and that they are incessantly collecting arms, "material of war," and money. It appears that their principal officers are, almost without exception, not raw volunteers, but veteran officers of the American army; men thoroughly accustomed to hardship and danger, as well as to military service in the field. And, lastly, we must not pass by a singular manifesto published throughout Ireland by the Secret Committee of the Fenians in Dublin. That fierce document exhorts the people of Ireland to wait patiently, 'for the time of deliverance is fast approaching'—the favorable momont will soon arrive. And this manifesto then proceeds in the following strain:—'There is a power at hand for your country's salvation, and it shall cast defiance into the teeth of your enemy.' But what is meant by the 'power at hand?' The Fenians can hardly mean to say that they themselves are at hand to themselves; and therefore the sentence just quoted, sounds very like a hint that there is some foreign power at hand, and ready to co-operate with a Fenian insurrection in Ireland, or a Fenian invasion of Canada. This dark hint is worthy of being dwelt upon. Still more may it be dwelt upon when we observe that all the efforts of the English government have proved thoroughly insufficient. In the midst of the prosecutions for high treason, the Fenian Committee is quietly sitting in Dublin, and issuing manifestoes more treasonable than ever, while in the provincial parts of Ireland men are seen drilling at night in defiance of the late prosecutions. Simultaneously with all this, the French government, suddenly, and without any visible cause, revokes the treaty of extradition, and thus enables itself to grant full shelter and protection to every Fenian who can once land on a French island or get on board of a French ship. We may be too suspicious; but we cannot avoid thinking that there is a secret connexion between all these proceedings, in France, America, and Ireland. But it is only just to remark that the American government itself may be as innocent as the 'child unborn.' And the designs of which we have spoken may have originated from the war-party in the United States.

Yet we must by no means overlook the fact that the President's speech is far from being so pacific as some persons pretend to think it. On the contrary it is highly the reverse. It first expressly states that we are acting unjustly towards America, and then advises Congress not to seek for redress immediately. That is to say, in plain words—'Do not quarrel with England just at this moment; but wait till you can find a convenient time—wait for a Fenian insurrection, or an understanding with France.' The President's speech is not a reprieve, but only a respite; and is far from being satisfactory.

If we put all things together, we can hardly avoid coming to the following conclusion: that between France and the American war-party some secret design is being carried out, of which Fenianism is made the instrument, and the accomplice. That the Fenians are the advanced guard of a more formidable enemy; and that as such they are anything but despicable, however inefficient they may be when left to their own resources. Such a heaping up of inflammable materials cannot be intended for nothing; nor can it end in nothing but smoke. Fenianism is too widely spread, too active, and too persevering, to prove a mere empty show. It has earnestness and reality at its heart; and our very contempt for its machinations will only stimulate its exertions, while the same contempt will serve to parylyze our own. . . .

To conclude for the present, it appears as if preparations were being made over all the world, for some great and universal convulsion. It seems hard to conceive that things can settle down into the stagnation of the last few years. The Pope must within a year be brought to a stern trial as to the stability of his throne. And what will follow should that throne be overturned? . . .

Lastly—We cannot conclude without dwelling for a moment on the singular resemblance, so often remarked, between the two names Napoleon and "Apollyon" (Rev. 9th.) Let us suppose that "Apollyon" is not intended for a proper name, but only a designation; as we say William the "Conqueror." We should then have "Napoleon the "Apollyon," in such a form that the name and the designation would almost be the same word; Napoleon would suggest Apollyon, and Apollyon would suggest Napoleon! This appears to us a most powerful argument for believing that the Apollyon of Scripture will be found now, or hereafter, in the Napoleonic race. Napoleon the Apollyon! 'Napoleon the destroyer!'"

For the World's Crisis.

CREATION OF MAN.

"And God said let us make man in our own image, after our likeness."—Gen. 1. 26.

The above text of Scripture, I am confident, is not generally understood. Popular theology explains it on this wise: by the expression *image* and *likeness*, we are to understand that man was created in righteousness and true holiness. We are also told that in this consists man's immortality. Let us try this assertion. It is, I believe, generally conceded on all hands, by those who believe the Bible, that man has fallen from his original state; and if so, he must have lost that image and likeness, if it consisted in righteousness and holiness. None will deny this, I think; and if this is admitted, what becomes of man's natural immortality? And how is he to be restored to that state of happiness except through Jesus Christ?

But I assert that man has never lost that image and likeness in which he was created, whatever it may be. "For a man indeed ought not to cover his head, inasmuch as *he is the image and glory of God*" (1 Cor. 11: 7), not *was*, in the past tense, but *is*, in the present tense. Here let me ask (and it is a pretty close question for my orthodox friends), did man possess that image and likeness before the breath of life was breathed into him? or before he became a living soul? *Most certainly he did. Proof*, Gen. 1: 27. "So God created man in his own image; in the image of God created he him."

Man could have had no moral character before the breath of life was breathed into him; and yet he was in the image of God. This is a death blow to orthodoxy, on this point, and ought forever to silence those who are continually speaking about man's being created in righteousness and true holiness. Man must be so situated as to form a moral character, before he can be said to be righteous or holy. In such a condition our first parents were placed. How could man form a character unless good and evil were set before him? If only good be placed before him, man becomes but a mere machine. This was not the case with our first parents, but the tree of life and the tree of knowledge were within their reach. They might have taken of the tree of life and lived for ever, or been made immortal. This shows that man was not made immortal (which means exempt from death, or deathless), if so, why place the tree of life within his reach, and why pronounce the sentence of death upon what could not die? If man had been mortal, why pronounce the sentence of death upon that which was bound to die? Thus we see man could not have been either mortal or immortal, but was on probation for immortality. Life and death were placed before him. He chose death, and hence death was "passed upon all men."

Allen Lewis.

Ottawa, Minn.

For the World's Crisis.

"AND WHEN YE WILL YE MAY DO THEM GOOD."—Jesus.

Do all the good that you can do,
By all the means afforded you;
In every way, and time, and place;
To whom? To all the human race.
Or just as many everywhere
As you can reach by faith and prayer,
By word or deed, by voice or pen,
Through all your life—amen, amen.

Lorenzo D. Grosvenor.

For the World's Crisis.

THE LEADING JOKER OF THE BAR-ROOM.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—James 1. 26.

Did you ever happen into a place where loafers "most do congregate," and did you notice one in the crowd who seemed to be more "gifted" than the rest,—one who could tell the most vulgar story, and set it out in most complete style, to suit the taste of the obscene company? If you were a stranger in the place, and happened to inquire for a prayer meeting, and find one, you would be surprised to see this same leading joker coming in quite late,—though the surprise is not on account of the lateness, so much as to see him in such a place at all. But your surprise reaches a climax, when the pastor calls upon this same person,—Brother X., will you lead in prayer?

Can such a man pray? Having heard such vulgarity and obscenity from those lips, you think there must be some mistake in the identity of the person. It must be some one else, but the resemblance seems very striking indeed. So you try to lay aside your prejudices and join in the prayer. But it is hard to describe the attempt. It seemed very difficult for the person to clear his throat to begin; and the difficulty did not seem to grow less as he proceeded. The strange work he makes, —the blunders, the break-downs, the slips of the tongue and the utter lack of all the humility and faith which to you seem indispensable in prayer, all go to convince you that you were right in supposing this man to be the one you saw taking the lead in the vulgar crowd; but he is not in his element in the prayer meeting. All that glibness of tongue, all that ready wit, and that complete self-possession are gone; and he seems to be aware of his failure, and sneaks away as though ashamed to be seen in such a place. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

Sutton, Mass. F. H. Chamberlain.

SATURDAYS AND SUNDAYS.

SATURDAY.

Snow, rain, wind and mud!

"John, it is a very unpleasant morning; you must wrap up well, and take care of yourself."

"O, never fear for me; I shall put on a water-proof and thick boots, and trudge through it; if Saturdays will be wet, there is nothing for it but to put up with them."

SUNDAY.

Snow, rain, wind and mud!

"John, it is a very unpleasant morning again; I suppose you will not venture out this morning."

"No; I don't think it would be right. It is such catch-cold weather; really one needs to take care of one's self, and it would be wrong to brave such a morning as this."

SATURDAY.

"You look very tired this morning, John."

"O no, nothing to speak of. Besides, we must not give way to it; I have a busy day. There will be a good market, and I must make the most of it."

SUNDAY.

"You look very tired this morning, John."

"Yes, I am tired. I shall rest to-day, I think, instead of going to church, a nap on the sofa will do me good. It's a special sermon, I remember, but that can't be helped."

SATURDAY.

"O, Mr. Smith, I'm sorry to come so late. But here's a gentleman wants to give you an order. You're tired to-night, I dare say; but"

"O, not at all, not at all. I'll be with you in a minute. O, no, never felt less tired. Certainly, most happy to come."

SUNDAY.

"O, Mr. Smith, sorry to disturb you; but we are very much in want of a teacher this afternoon. Could you oblige us? You are tired, no doubt; but it is in a good cause."

"Well, really, no, I cannot; I am thoroughly tired out. You must try and find some one who is not so much engaged during the week."

SATURDAY.

"Mr. Smith, there is a meeting of townsmen to night, to talk over some improvement; the Mayor hopes you will be there."

"Thank you; yes. I shall be happy to attend, though it is my busiest evening."

SUNDAY.

"Mr. Smith, there is a prayer meeting to-night; we are told to meet the Master at the mercy-seat; shall we have the pleasure of seeing you?"

"Thank you; no. I shall be unable to attend."—*Christian World.*

To Make Rope Pliable.—Considerable difficulty is sometimes experienced in handling new rope, on account of stiffness. This is especially the case when it is wanted for halter and cattle ties. Every farmer is aware how inconvenient a new, stiff rope halter is to put on and tie up a horse with. New ropes for tying cattle are frequently unsafe, for the reason that they are not pliable enough to knot securely. All this can be remedied, and new rope made as limber and soft at once as after a year's constant use, by simply boiling it for two hours in water. Then hang it in a warm room and let it dry out thoroughly. It retains its stiffness until dry, when it becomes perfectly pliable.

☞ Small faults indulged, are little thieves that let in greater.

The Children's Corner.

PLEDGE OF THE [illegible] COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

THE POOR PLOW-BOY.

At Hykeham Moor, near Lincoln, England, was born June 13th, 1812, John Hunt, the son of a farmer in lowly circumstances, and at one time so poor that they had well-nigh become inmates of the poor-house.

Until the age of ten, John had the privilege of attending a school considerable portion of the time; then his education was considered finished, and he was put to work on a farm. But John's mind was not adapted to this kind of employment, and such was his lack of interest, that one of his masters remarked, "John is just as likely to put the cart before the horse, as the horse before the cart."

There was a wandering idiot boy, and John was nicknamed for him, both being of pitiful bodily proportions. His father was advised to apprentice him to a tailor, because, said the neighbor, "he'll be good for warming the goose, and smoothing down seams." All these sneers he bore with patience. His parents were not christians, and neither could read. Yet they trained their children in the path of morality, and taught them to say their prayers regularly.

John had great faith in Divine Providence, and asked God to preserve him whenever he was frightened by thunder, dogs, bad boys, or anything that alarmed him. When about sixteen years old, he fell sick with brain fever, and in view of death, he prayed earnestly for recovery, promising God that if he would restore him, he would devote the remainder of his days to his service. Unlike very many, he was true to his vow, and immediately upon his restoration to health, he began to devote himself to God. He was soon happily converted, and began to apply himself closely to the study of God's word, and the perusal of what few books he could have access to.

For two years after his conversion, a copy of Pilgrim's Progress, part of the Methodist Magazine for 1812, and a few tracts, constituted his whole library. When about twenty years old, he hired himself to a man, where he found the works of Wesley, Paley, and Dwight, and a copy of Horne's Introduction. These he eagerly devoured, and new light dawned upon his mind. A copy of Mason on Self-Knowledge fell into his hands, and that took thorough hold upon him; and probably did much towards the formation of his future character.

One morning his master gave him orders to take a load of corn to Newark. He made all due preparation for the journey, feeding the horses, and when they had eaten enough, he set off to market with an empty wagon. His mind was probably deeply occupied with something that interested him far more than the business in which he was engaged. Yet he was not unfaithful to his master. This was but a solitary case of neglect, but he was invariably prompt and active. By and by, the way opened for him to address the people, and he did so with much earnestness and depth of love. When twenty-three years of age, through the influence of friends, he was placed in a Theological Institute. While there, the institution was favored with a glorious revival, and John was eminently successful in directing inquirers to the Lamb of God. After a time to feel his heart moved to engage in the missionary work, and he thought of going to Africa. But just then a cry from the Pacific reached his ear. In that great Ocean there lay a group of islands, where the revolting cruelties of cannibalism were almost universally practiced.

Perhaps all of you, my little readers, may not know what *cannibalism* means. I will tell you. A cannibal is one who eats people. They will cook and eat men, women and children, and eat them with as much relish as you do the nice steak mother prepares for your dinner. This made people much afraid to go there, lest they, too, might be killed and eaten up by these cruel savages. But the good christians pitied them, and they desired to have them taught about Jesus Christ, and how to be saved, and so they decided to send missionaries to those Fiji islands; and John Hunt was asked if he would go. After reflection and prayer, he said he would go. He suffered a good deal while there, and his life, with that of those with him, was often threatened; but he was spared a violent death. He saw bodies of men cut up, cooked and eaten very near the mission house. But the faithful labors of the missionaries were not in vain. Some of the chiefs, and a Queen of one of the islands, became converts, and through their influence others were led to Christ. These were persecuted, and threatened with death, but God preserved them. Revivals increased, converts multiplied, and on the first day of Dec. 1847, the number belonging to the church was 1,730, with 159 on trial. Nearly all of these were the fruit of seven years' toil.

And now there are in that Fijian group, where the once unlettered plow-boy sowed the good seed for eight years, and then rested from his labors, more than 20,000 converts to christianity. Thus we see afforded another evidence that God often chooses the weak, base, and despised ones of earth to accomplish his mighty and glorious work.

M. D. W.

KITTY AND "PLEASE."

Kitty had of late got a bad tone to her voice. It was a tone of command, very unbecoming a little girl. Instead of saying, "Will you be kind enough to do this or that?" or "Please do this," or "Will you?" in a gentle tone, she said, "*Do* this," or "*Do* that," like a little tyrant. Her mother, as you may well think, was very sorry, and talked with her little girl about this new fault.

One day her shoe came off while she was playing. When it was near dinner-time, she called Bridget to put it on.

"Bridget," she said, "I want my shoe on. Put it on quick; for papa will come soon."

Bridget was doing something in the closet, and did not immediately come out.

"Bridget," she called again, "don't you hear me? Come and put my shoe on."

Her mother was in the next room, and, overhearing her little daughter, said,—

"Say 'Please,' Kitty, and Bridget shall put your shoe on."

Kitty pouted, but did not speak. She took her shoe, sat down on the floor, and tried to put it on herself; which was all very well, had she not done it angrily; for children ought always to try to help themselves. Kitty tugged and tugged at her shoe; but, her little fat foot having grown fatter since the shoe was bought, it fitted so hardly, in fact, Kitty could not get the shoe on.

Soon she heard her papa's step in the entry, and began to cry.

"Bridget, will help you, Kitty," said her mother, looking into the chamber. "Ask her, my child."

But Kitty *looked*, "No, I shan't," though she did not say so in so many words. The dinner-bell rang.

"You can stay here, Kitty, until you ask Bridget properly to put on your shoe:" and her mother went down stairs.

Kitty turned very red, and burst out into a hard, angry fit of crying. Then she got up ran into a little dressing-room, and shut the door. O naughty, foolish Kitty! how much trouble she was making herself! and how grieved her parents were to see no dear little Kitty in her own high chair at the table! And for such a reason too!—that was the worst of it!

By and by her papa came up stairs, and, not finding her in mother's room, went to the little room.

"Where is my Kitty?" he asked, in a sad, sorry tone.

The little girl jumped up from the corner, and, going towards him, said,—

"O papa! Please' wouldn't come out of my throat; it staid there; it almost choked me; but maybe it will now."

She took her father's hand, and picking up the shoe, went to find Bridget; and, when she found Bridget, she said,—

"Please, Bridget, put my shoe on a naughty little girl's foot.

Bridget did very willingly. Then she ran down stairs, and, throwing her arms round her mother's neck, said, with a sorry-and-glad tear in her eye,—

"Mamma, 'Please' did stay in my throat so long; it felt big, and almost choked me; but, mamma, it's *out*, and I think it will come out *quick* next time. Please kiss me, mamma. I'm very sorry."

Kitty did not get choked so again. She found it easy to say "Please" afterwards; and "Please" made the little girl a great many friends.—*Well Spring.*

MAN-TRAPS.

I suppose most persons have seen some kind of a trap. Country boys generally know how to set a steel trap, and enjoy the sport of capturing musk-rats, minks, woodchucks, and even larger game; but I presume few New England boys have seen a man-trap, and would be as much surprised as I was, while abroad, when riding past green fields, to see placarded in large letters, "Man-traps set here." Still no traps were in sight. They were concealed by the tall grass, or carefully placed near a gap in the hedge, or hid by some bushes, so that no one could know just where they were, and avoid them; yet the placards were a warning to trespassers that there was danger in that field. I was told that sometimes a person was injured for life by being caught in one of these traps. I never read one of those placards without thinking of the devices of Satan to entrap the unwary.

When I see a young man entering a saloon, or making friends of profane companions, I long to whisper, "Beware! you are being entangled in the snares of the great Trapper of souls."

When I see a boy stay away from the Sabbath school, or disregard the good advice of his mother, because he imagines he is too old to need such influence, I think that boy is near a trap that may destroy him.

When I see a young man learning to smoke, or sipping intoxicating drinks, I long to say, "Don't you see the snare you are falling into? —a snare from which you can hardly escape unharmed."

When I see young people put off making their peace with God, waiting for some more convenient season to serve him, I yearn to warn them that procrastination is one of Satan's most effectual devices to beguile farther and farther away from the highway of holiness, until the Spirit is grieved, and their souls are entrapped and bound over to eternal death.—*Christian Banner.*

DENY YOURSELF.

"Arthur," said Mrs. Campbell one Saturday afternoon to her son, a boy of nine years old, "can you deny yourself a gratification in order to give another pleasure?"

"I don't know, mother; but at all events I can try. What is it you mean?" said Arthur, who was buttoning his boots.

"Why, you know little Susan Gray wishes to go to Sunday School, Arthur; and you also know she cannot go in her old clothes, and that I am making her a frock, and tippet, and bonnet, in order that she may go. I shall have to work till late this evening to get them done, and your father has just sent in a long account to cast up before tea, which would take me at least an hour. What is to be done, Arthur? Is Susan to go without her clothes for another week?"

Arthur hesitated a moment, then ran up stairs to his bedroom, and burst into tears. "What should he do? he only came home from school on Saturdays, and went back Mondays; if he gave up flying his kite this afternoon, he would have to wait a whole week before he would be able to fly it. It was a new one too, and such a beautiful breezy day for it, and so many of his schoolfellows were going on the downs with their kites, and he wanted to show them his; and yet poor Susan would be so disappointed, and she had looked forward to going to the school to-morrow." And this last thought quite decided him. He put away his kite, and returned to his mother; he told her that "rather than little Susan should be disappointed, he would stay at home and attend to the accounts." He felt he had done right when he met his mother's approving smile.

Next day at church, Arthur looked towards the Sunday school children, and there, in the second row, sat little Susan in her new clothes looking as pleased and happy as could be. The sight quite rewarded him, and the knowledge too that he had done a kind action.

He thought he never spent such a happy day before, and when he was just going to sleep at night, his dear mother came and told him how pleased she was with his conduct, and added, "I am sure, my dear Arthur, you were rewarded to-day, when you saw little Susan among the school children."

"O yes, dear mother, that I was fully."

"Kind actions bring their own rewards, my dear boy, and may you go on as you have begun, and always be willing in the future to deny yourself."—*Children's Friend.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"NONE OTHER NAME."

O, tender, loving heart,
Whereon are written dear and precious names,
Sweet ties which earthly friendship fondly claims,—
These all may have their part;
But thou must write above all others there,
Jesus—"none other name" so wondrous fair!

Thou weary, longing heart!
Yearning for some to cheer thee here below,
Mourning for joys thou ne'er again shalt know,
That name bids care depart!
Thou wilt not find thy comfort seeking here;
"None other name" can hush each trembling fear!

Thou joyous merry heart!
Earth's sweetness will not always last for thee;
Dark clouds will come and bid the sunshine flee,
All earthly joys depart.
And thou must look beyond to higher things;
"None other name" true joy and gladness brings!

O burdened, sinful heart!
Heavy with woe, bowed down with guilt and fear,
Salvation waits for thee, but only here!
From all else thou must part,
And come the promised blessing here to claim,
To Jesus—"for there is none other name!"

O, world of needy hearts!
Why will ye ever seek where naught is found?
Why ache and yearn when such sweet things abound?
This Name all grace imparts;
All love, all joy, all mercy soundeth here—
"None other name" so great, so rich, so dear!

A LIVING SACRIFICE.

The success of any enterprise depends largely upon the manner in which it is commenced. It is impossible to build a firm edifice upon an unstable foundation. In all probability he will make the best scholar who is most thoroughly drilled in the fundamentals of learning. It is generally easiest as well as safest to go to the root of a difficulty. The failure to live religion is occasioned by the want of religion. The lack of practical piety results from a defect in experimental piety. The quality of the stream depends upon the fountain. To lead a life of devotedness to God, we must ourselves be devoted to God. In the twelfth chapter of Romans, we are enjoined to perform many important duties, which largely affect our welfare, and that of others. But the apostle very properly commences his injunctions with an exhortation to consecrate ourselves first of all to God.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service." If this first duty is promptly performed, all the others can be easily fulfilled. But if we fail here, our struggles, however earnest, to meet the other requirements, will be to no purpose.

1. *We are required to present our* BODIES *to God.* It is not enough to give him our hearts. . . . They are to be given to him to be used *exclusively* in his service. They are to work for HIM, and for no one else. No matter how great the wages proffered, they are to be engaged in no avocation which has a tendency to make men vicious or irreligious.—On the contrary, they must be employed in doing good. They must be incessantly engaged in promoting the welfare of our fellow beings. The direct tendency of all we do, must be to make somebody happier or better. If our bodies belong to God, then their earnings will belong to him also. These must be expended as he directs. To use the money which we earn, as we please, is to commit a breach of trust. To divert it from the purpose to which he would have it appropriated, to our own use, is to be guilty of robbing God. He positively forbids his servants to lay up treasures on earth. They are prohibited from expending their means to gratify either the lust of the flesh, the lust of the eye, or the pride of life. They must consecrate their gains to doing good.

If our bodies are presented to God, they must be dressed as he directs. Every earthly power prescribes the dress its soldiers are to wear. Our apparel should be comfortable and plain. If we are not of the world, we must *not appear* to be of the world. We must adorn ourselves "in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh those professing godliness) with good works."

In our eating and drinking we must limit ourselves to that quality and quantity, both of food and drink, which makes the body most vigorous and leaves the mind most cool and active. The servant of God is invariably a temperance man. He religiously abstains from all that injures, and so, of course, from all that intoxicates. Much of physical suffering, and of poor health, results from neglecting this exhortation of the apostle.

2. *We are to present our bodies a* LIVING SACRIFICE. They are to be no longer ours. All ownership over them is to be renounced. It is implied in the idea of a *sacrifice* that they may be completely used up in the service of God. The victim was not only brought to the Jewish altar, but it was there slain and utterly consumed. To be a sacrifice to God, we must have the martyr spirit, and be ready to suffer any thing, up to death itself, in his blessed cause.

This sacrifice should be a LIVING one. We should not wait till our bodies are worn out by indulgence, or disease, or age, and then present them to the Lord; the offering should be made when they are full of vigor. Would you employ a sick man, who refused, when he was in health, the most tempting offers to enter your service?

A living stream is one that never ceases to flow. So a living sacrifice is a perpetual one. It is offered continually. It is constantly renewed. Each day and each moment witnesses the entire consecration of the body and all its powers to God. Our government made but little headway in subduing the rebellion, with the services of men who enlisted for only a year. With the same class of men, pledged to never leave the field till the war was ended, they swept every thing before them. So the soldiers of Jesus must stand fully committed, never to retire from the conflict until death, the last enemy, is conquered. He that puts his hand to the plow and looks back is not fit for the Kingdom of God. In this service the various fluctuations of feeling are not to be regarded. The existence of that army would be short-lived whose soldiers never stood on guard or marched to battle except when they "felt like it." In these days of spiritual declension, when cold-heartedness and lukewarmness are so characteristic of the professed followers of Jesus, men are needed to push on the battle of the Lord who know know no interests but those of the cause of God, and who will not regard their own lives or reputations in defence of the pure doctrines of the gospel.

3. We must present our bodies a *holy* sacrifice. The bodies may be of themselves impure, but the sacrifice, if made as directed, is *holy*. Whatever is taken from common use and set apart to the service of the Lord, does, by such an act of consecration becomes *holy*. It derives its character from the sacredness of the use to which it is appropriated. If it needs moral purification, which God alone can bestow, he will make no delay in imparting it. An offering thus presented is *acceptable to God*. "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord Almighty." Can any one be so stupid as to think that God does not know if there is any lack in the completeness of the offering which we bring to him? Any reservation on our part, no matter how slight it may be, will utterly vitiate the whole proceeding. You need not try so hard to believe that God receives you, while you are conscious that in some particulars, at least, you are determined to have your own way. The effort is unavailing. While you keep back part of the price God does not receive you, and if you imagine he does, you but too fatally deceive yourself. To those who present their bodies a living sacrifice to God, it is not so very difficult to exercise a saving faith in him.

Secondly, look at the reasonableness of this sacrifice.

1. Reason highly approves of our giving to every one his due. No matter how great the sum, or how protracted and unselfish the service paid to another, if a full equivalent has been received, it is entirely proper. By the common law, the son is required to serve his father for twenty-one years, or, on an average, one-third of his lifetime. No one complains of this requirement as unreasonable. But are we not a thousand times more indebted to our Heavenly Father than to our earthly parents? He gave us all our friends. Our continued existence from day to day depends upon his sovereign will alone. Every gift that we enjoy comes directly from his beneficent hand. In rendering him all the service in our power, we are but giving him back his own.

2. Reason approves of all well directed efforts to promote the welfare of mankind. The names of public benefactors are held in grateful remembrance. But God calls us to an unselfish service,—to do good, as far as possible to all mankind. Each one is required, according to his ability, to do what he can to swell the aggregate of human happiness.

3. It is reasonable for us to make proper provision for our happiness. God not only allows, but requires it. Moses, one of the most eminent of saints, had respect to the recompense of reward. But can we, by all our labor and all our pains, render ourselves happy? Without the permission of Providence, even the lowest form of happiness cannot be enjoyed. Disease in a thousand forms awaits his bidding. Death stands ready by night or by day to come at his call. How much trouble have those who live for themselves in providing for their wants! How many anxious forebodings for the future! But he who belongs to the Lord has the promise of being taken care of by one whose infinite resources can never fail. "Bread shall be given him, and his waters shall be sure." Isa. 33: 16. "The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing." Ps. 34: 10. He knows that the word of the Lord can never fail, and relying upon that he is saved from consuming care.

We are exhorted *by the mercies of God* to make this sacrifice. Who can resist such an appeal? The mercies of God are lavished upon us in one ceaseless shower. We can claim nothing good at the hand of God.* * * Mercy has opened for us a way of life and salvation. It has given the Son of God to make an atonement for all our sins. It has sent the Holy Spirit to warn us of our peril, lead us to repentance and newness of life. All the happiness we enjoy is the mere mercy of God.

Heed the exhortation. Make haste to present your bodies a living sacrifice to God. Let nothing be kept back. Tell the Lord he shall have all. Every faculty, every energy, is henceforth to be employed as He directs. You cannot keep yourself, but God can and will guard his own. And continue giving yourself to the Lord. The great trouble with many is, they give themselves for a time to the Lord, and then take back the offering they have made. Let it not be so with you. Every day reckon yourself to be dead indeed unto sin and alive to God through Jesus Christ our Lord. Then shall your pathway be that of the just, shining more and more unto the perfect day.—*Earnest Christian.*

For the World's Crisis.

THE TIME OF THE END.

Some people are greatly agitated and seem to be offended if you speak of definite time. Why is this? I suppose I may be allowed to give my opinion on this point, and I think the reason of this agitation is simply because they do not want the Lord to come; and if such an event *must* take place, they are very anxious to have it postponed until their day is past. They assert their positive belief that the end will not come "in my day," but they do not give any good reason for such opinion.

Many devout and learned men have long and patiently studied this subject, and they tell us that we have been living for many years in the "time of the end," and that very soon the last hour of time will close, and the saints will take the kingdom, and possess it forever and ever. And those who thus believe "comfort one another with these words."

The evidence of the near approach of that day is not of the kind to be readily observed and acknowledged, except by those who "love His appearing." Those who do not love the Lord will say, "Where is the promise of His coming?" They do not want to see the evidence of his coming, and obstinately shut their eyes to the light. But we believe that great day is near.

Do any ask how near? We believe many who are now living with us on the earth, will be living when the Lord comes. Not only young people, but the middle aged, and even those who have long since passed their three score years and ten. People who were living at the time the sun was darkened, we believe will live (at least some of them), until that day. As the number grows smaller of those who were living at that time, our faith grows stronger that the day is near "and hasteth greatly."

But one little main thing is to be ready." Yes, that is true. A mere theoretical belief in the near approach of his coming will not avail, unless we are found of him without spot, and blameless, at his appearing. Let us, one and all, strive to be ready, having on the whole armor, being at peace with GOD, and filled with love to him and his people, and having no hard or unkind feelings toward even our worst enemies.

Some of us are passing through severe trials, and the time seems long; but it will soon be over. The glorious day is much nearer now than when we first believed. Lord, help us to "hold fast the beginning of our confidence, steadfast unto the end."

The word of Jesus is true, "I will come again, and receive you unto myself." "HE which testifieth these things saith, surely I come quickly." Amen "Even so, come, Lord Jesus." Dear brethren, pray for me, for I deeply feel the need of your prayers.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

"MY LEANNESS, MY LEANNESS."

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Dear brethren and sisters:—How many years have we lived in a state of unrest, laboring and being heavy laden, crying, "My leanness, my leanness," instead of finding rest to our souls, as Jesus declares we shall, if we come unto him. I must acknowledge, I have been a dull scholar to learn in the school of Christ. Forty years of my life passed before I entered this rest of faith, although a professor about twenty years previous to that time. (I speak it to my shame.) I wandered about like the children of Israel, journeying through the wilderness, full of unbelief; and should have been there to-day, had I not heeded the exhortation of the apostle Jude, to contend earnestly "for the faith which was once delivered unto the saints," and resolved on victory or death. Since which time, about ten years have elapsed. O, such powerful temptations as I then had! Said the devil, who goeth about "as a roaring lion, . . . seeking whom he may devour," There is no use in trying to get out of this state of bondage; you have tried so many times, and are now forty years old, just about to die,—will live but a little longer, will be overcome just as much; you had better stop trying—you won't succeed. But I have proved him a liar, according to the words of Christ.

So long as we remain in a state of unrest, there is something wrong; either Jesus neglects to fulfill on his part, or we neglect to come unto him. Let us search out the cause. We had better try ourselves by the word now, and square up our accounts, than to be tried by it in the last day, to our shame and everlasting contempt. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be be full." Fulness of joy is promised, if we keep all his commandments, which are joyous and not grievous, when we have on the gospel yoke, and do not fret and worry because we have to wear it, and run every way but the right way, like an ox unaccustomed to the yoke. When we do thus, we in like manner have to be whipped and scourged till we get into the right path and keep it.

The Scripture saith, "If any man love the world, the love of the Father is not in him." Perhaps a little of the love of the world has crept in, so that we need to be guarded at that point. Jesus says, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Perhaps we have erred in that respect, seeking honor from men, and need to set a watch there. Jesus says, "For if ye forgive men their trespasses, your heavenly Father will forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Perhaps we have indulged ourselves in harboring an unforgiving spirit, so that we cannot be forgiven according to the word. Again, Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Perhaps we denied ourselves, took up our cross on the Sabbath, but neglected to do the same on Monday; and spoke unadvisedly with our lips, so that those beholding us had occasion to say, What do ye more than others? that is just as I do, return railing for railing, instead of overcoming and giving a soft answer which turns away wrath, having a meek and quiet spirit like our Master. Thus we make infidels; neither entering in ourselves, nor suffering those who would to enter.

Again, Jesus says, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Perhaps we have been trying all this long time to pull out the mote out of our brother's eye, with a beam so large, we could not see to perform the operation. The word says, "Fret not thyself because of evil doers." We may have indulged in fretting till we have broken still another command, "Grudge not one against another, brethren, lest ye be condemned." Are any of us ready to say, I don't know as I am breaking any of these commandments; what more can I do? Jesus may be saying to us, "One thing thou lackest," only believe. "According to your faith be it unto you." We may have laid all on the altar, but the enemy may keep telling us, You would be exceedingly happy and joyous if you had done so. We may be in heaviness through manifold temptations; remember, the trial of your faith is more precious than gold. Let us endure hardness as good soldiers a little longer, fight the good fight of faith, and reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Trust, if every thing looks dark ahead, no matter; Jesus is at the helm. None ever trusted in him and was confounded. Courage, my soul; but a few more battles to be fought, and victory is ours. C. CASE.

For the World's Crisis.

LETTERS ON REVISION.

LETTER VII.—*Scripture Proper Names.*

The oldest version of the Scriptures is the Septuagint Greek of the Old Testament, which was translated from the Hebrew original, in the third century, it is believed, before the christian era. In rendering the proper names into Greek, some change was made in the spelling; especially in the vowels, causing them to differ from those we now have in the Hebrew. The Latin, and several other early versions, followed the Septuagint in the spelling of the names. So did Wickliff's English Version, and the Douay, which were translated from the Latin Vulgate; as well as the early versions in the French, Spanish, and Italian. In these versions there is a consistency in the spelling; because they all followed, with little variation, the Greek orthography. Luther's German Version is also consistent with itself.

The learned and pious William Tyndale, having translated the New Testament into English from the original Greek, printed it in the year 1525, following the orthography of his Greek original. But afterwards, when he and his associates translated the Old Testament from the Hebrew, and there followed the *Hebrew* orthography, they caused a discrepancy between the spelling of several names in the Old Testament and that of the same names in the New. And this discrepancy, having been thus introduced, was not removed in the subsequent revisions; but remains to this day, in the Common Version.

For example: *Noah* in the Old Testament, becomes in the New Testament *Noe;* Boaz, Booz; and Korah, Core; each of which a person not informed might erroneously pronounce in one syllable, Noe, Booz, Core, and not understand who was meant. Shem becomes Sem; Peleg, Phalec; Reu, Ragau; Serug, Saruch; Terah, Thara; Hezron, Esrom; Nahshon, Naasson; Abijah, Abia; Uzziah, Ozias. (Luke 3: 32–36; Jude 11; Matt. 1: 3–9.) The prophet Jeremiah becomes Jeremy and Jeremias; Isaiah, Esaias; Elijah, Elias; Elisha, Eliseus; Hosea, Osee, which those not instructed would be likely to pronounce in two syllables, O-see. (Matt. 2: 17; 3: 3; 16: 14; Luke 4: 27; Rom. 9: 25.) The name Naphtali becomes Nephthalim; Zarephath, Sarepta; and Haran, Charran. (Matt. 4: 13; Luke 4: 26; Acts 7: 4.)

There is also an inconsistency in the spelling of some *New Testament* proper nouns. Thus the Greek names of three somewhat prominent persons, *Markos, Loukas, Timotheos,* are sometimes properly spelled, Mark, Luke, Timothy; and at other times are Latinized into Marcus, Lucas, Timotheus. (Col. 4: 10, 14; 2 Tim. 1: 2; 4: 11; Philem. 24; Rom. 16: 21.)

These are some of the instances of discordant spelling in the proper names of our Common English Version; and they may serve to show how desirable it is that a feature thus unpleasant and perplexing, and yet needless, should be removed. And as we have now become familiar with the Hebrew names of the Old Testament, the most suitable course would seem to be to *preserve their form throughout the Bible,* except where we have corresponding English names, like Eve and Job.

In the *Revised* New Testament this principle has been carried out; so that the Isaiah of the Old Testament, is Isaiah in the New; and Noah, Hosea, and Korah, of the Old Testament, are the same in the New. In this respect, then, while in other versions the benefit has been long enjoyed, intelligibility and consistency have now been secured in the Revised *English* Version of God's holy and precious Book. W. WATERHOUSE.

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting?
Rise and share it with another,
And through all thy years of famine,
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain,
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Numb and weary on the mountains,
Would'st thou sleep amidst the snow?
Chafe the frozen form beside thee,
And together both shall glow.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwined its strength sinks low;
It can only live in loving;
And by serving, love will grow.

—*Selected.*

For the World's Crisis.

BE IN EARNEST.

The world is in earnest, terribly in earnest, on its downward road to perdition. There is an excited interest in speculations, in plans for the future, in politics and literature, arts, and every diabolical scheme of murder, robbery, theft, lying, cheating, slandering, and frothy babbling, with every other *honest* or *unhallowed* thing.

The world is in earnest, much more so than the church generally seems to be. Why? Is there more in these things to make people earnest? What has two men engaged in a lawsuit, or intent on a money-making speculation, to make them more in earnest than to earnestly contend for the faith once delivered to the saints. That faith is particularly interesting and valuable as a legacy to the church in these days. It is put in trust of God's people as a jewel to be kept free from the rubbish of "the traditions of men" It is to be set in the phylactery of every christian, and made prominent as a thing to be kept in his memory.

Truth is involved in the christian's work, in his heart and among the people. He has a crown to win or loose, a crown of eternal life; he must fight with the world, the flesh, and the devil, to gain that crown. If he ceases to fight, it is irrecoverably lost. A thousand motives urge him to be earnestly interested, when the world has but one motive.

Why should one sit with arms folded and claim discipleship, when he lacks the quality of earnestness? The very deficiency is proof of unbelief. He does not heartily believe in the value of the truth Jesus uttered, which is always true with men everywhere, when he said, "According to your faith be it unto you." So did Solomon when he said, "As a man thinketh in his heart, so is he," i. e., he acts out the proportion of his faith. We are living in a grand and awful time, in earnest days,—right in the bent of the lift, where it is "*lift or die.*" Is not *that* enough to excite every power, natural and God-given, to the *greatest degree of exercise?*

David expressed this idea of earnestness when he said, "The zeal of thine house hath eaten me up." So did Isaiah when he declared, "My heart is hot within me." That is *precisely* what we mean. We do not want fanaticism, that runs wild on visionary religion, but we do love the spirit of even enthusiastic earnestness in the cause of practical godliness; a lively interest in the work, which does not get to sleep and lose the stretch of the cable in drawing the load.

Come, now, brethren and sisters, take hold all together, and be alive with earnest interest, that the truth may spread, and that you may be all right yourselves. Then you will appreciate the truth better than you possibly can otherwise. Oh! for a lively interest in the work of the Lord. L. C. MCKINSTRY.

THE LAST TIMES.

Remarks of the Bishop of Oxford at a late Missionary Meeting in England.

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive features. I think that the aspect of men's minds at the present time shows us that this will be the form of the danger, universal toleration, toleration not only amongst christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the gospel of the Lord Jesus Christ. It must be so, I think, because unbelief in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it.

Let us all love one another. Let us be tolerant of each other's views. If you choose to worship the devil, worship him if you only do it quietly. If you choose to worship an anti-devil, do so if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Anything disagreeable in religion is such a shocking thing. Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says, "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles," and forthwith these men turn upon this stern declaration of the eternal verity of God with all the hatred of the human heart which the great rebel himself can stir up within it. Believing then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up and to be working mightily that they may establish indeed the hiding-places of his faith throughout the earth. Yea, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times, is the longing for greater unity in Christendom.—*Guardian.*

WORDS OF COUNSEL.

Be moderate in your estimates and desires of worldly goods.—It may seem necessary and important to you, but it is [illegible] little while. It is vanity, and may only do you mischief, instead of rendering you profit. It was a christian exhortation which the poet gave when he said,—

"Lean not on earth; 'twill pierce thee to the heart;
A broken reed at best, and oft a spear
On whose sharp point peace bleeds, and hope expires."

If you have position, influence, means, use them wisely for God, and set not your heart on them, nor be proud of them, nor glory in them. And if you are among the less favored in these respects, do not murmur nor complain, but be content with such things as you have. They that hasten to be rich pierce themselves with many sorrows; and the devotees of pleasure, while they are gay and joyous for a time, soon find, as Solomon found, that all is vanity and vexation of spirit.—Wealth is good, and all the proper pleasures of life are good, but they all perish in the using, and fail when our brief race on earth is run. Learn, then, to call them by their right names, and be not captivated by their specious show.

Seek after that which is abiding and precious.—The things of this world are vanity; but there is a world of reality and substance. There is that which can fill the soul, and make it glad, even amid privations and sufferings, and satisfy it with enduring happiness. "This is eternal life, to know the only true God, and Jesus Christ whom he hath sent." "Let us hear the conclusion of the whole matter:—Fear God, and keep his commandments: for this is the whole duty of man." With the soul anchored on the Almighty and Immutable, with the heart set to meet his will, with the life solemnly consecrated to his service, we become linked to his eternal Majesty, so as to share somewhat in his imperishable excellencies, and become "partakers of a divine nature," being the sons and heirs of God, and joint-heirs with Jesus, with a reserved inheritance, incorruptible and unfading. Having laid hold upon the refuge set before us in the Gospel, we plant ourselves on the immutable things of God, and find strong consolation in the hope of a future of blessedness, high as heaven, changeless as God, and enduring as eternity. And why should any one cheat himself out of that glorious portion for the trifles and vanities of earth? Why should you waste your precious life running after shadows, and let go the bliss of eternal realities? What have you ever gained by neglect of God and his service and commands? What comfort does it give you as you look forward to death, judgment, and eternity? Lift up your heart, then, and pray that God may turn away your eyes from beholding vanity. Look about you, and see that the truth of God is all that is really worth your possessing, and pursue it, and hold to it at any price.

Fix your mind upon the coming again of the Lord Jesus.—He has said that he will come again. Angels have said that he will come again. The Holy Ghost, in the hearts of prophets and apostles, has given us the repeated assurance that he will come again. There is nothing that can prevent his coming; and every thing demands that he should come speedily. All the prophetic dates, at the end of which his advent is fixed, are almost run out. The signs which characterize the world when near its end are manifesting themselves on all sides. The most devout and earnest-hearted in the church, in all lands, are becoming aroused and expectant, with reference to the speedy fulfilment of all that the Scriptures have spoken. Be not indifferent, then, to the solemn subject and the blessed hope. If the indications of the nearness of that day were even far less than they are, our hearts should still be set upon it, and our lives disposed with reference to it, as freighted with all that we may covet or dread, as we are prepared or unprepared. The fewest weeds floating on the sea of time, showing that we are nearing the continent of glory—the smallest flowers, here and there, however few or fragile, heralding the approaching summer of the promised blessedness,—ought to impress us most deeply, and incite to all manner of earnest endeavor, that we may be found waiting and ready when the grand crisis comes. And though no angel from heaven be sent to you, nor any startling token like that which flashed Belshazzar's doom along his banquet halls, be made to herald to you the Savior's nearness, believe, nevertheless, that his coming is at hand, and that it is now late in the Saturday evening of this world.

Be firm and unyielding in your faith and adherence to Christ, whatever may occur.—By taking fast hold on Jesus, and making him your hope and life, you take hold of what cannot fail you, and find sanctuary amid the changeless verities of God. And if you should be reproached by the world for such oddities, care not for it. If you suffer, let it be as a christian, with meekness and forbearance, that the trial of your faith may be found unto praise, and honor, and glory. And if others mock, and continue to be lovers of pleasure more than lovers of God, and give themselves to vanity, let it be your part to follow the Master, to deny yourself, and to wait for your recompense at the resurrection of the just.—*Prophetic Times.*

For the World's Crisis.

DID THE 144,000 GO TO HEAVEN WITH CHRIST?

As truth is desirable, a few words on this point may be in place. Notice the following facts:

1. Christ is the antitypical "High Priest" (Heb. 9: 11), and has entered "into the holy place" (v. 12), which is "*heaven itself*" (v. 24); and since in the type "the high priest ALONE" entered the holy place, it positively follows that in the antitype Christ "ALONE" entered heaven,—not 144,000 with him; and this conclusion is in harmony with the record concerning Christ's ascension. Christ was not [illegible]

Should it be claimed that Christ might have gone with them previous to his final ascension, the following inconsistencies would be involved: (1) Christ "entered in ONCE into the holy place" (v. 12), not twice, but "*once*" for all; and (2) long after Christ left the earth Paul affirmed that Christ should appear the "*second* time," thus locating the second appearing of Christ *then future*, whereas this claim places his "second" coming in the *past;* if Christ really went to heaven with the 144,000, and returned to earth again previous to his final ascension, that would certainly constitute his *second coming*. As Christ was to enter the holy place, heaven itself, but "*once*," and as the coming out of the antitypical high Priest is *still future*, when did he take the 144,000 to heaven?

We are often referred to Eph. 4: 8; "When he ascended up on high, he led captivity captive"; or, as the margin reads, "a multitude of captives." Certainly, resurrected saints could not be called "captives" while on their way to heaven with Christ at their head. Whiting's Translation doubtless gives the true idea: "He led the captives captive"; and a captor is one who takes a prisoner, instead of being a prisoner or captive: thus Christ triumphed over his captors; and this agrees with what the Psalmist uttered just before making the statement which Paul here quotes: "The chariots of God are twenty thousand, even thousands of *angels*; the Lord is among them" (Ps. 68: 17). At the resurrection of Christ, one angel rolled away the stone, two were seen in the sepulchre, and how many others were present we know not, but we are expressly told that at his ascension "*thousands* of angels" (not saints) were with him. Christ's "*captors*" were then led captive in his triumphant resurrection and majestic ascension, having "all power given into his hand," being surrounded with angelic legions—a triumph over death and the devil in his own case, furnishing a pledge for the same victory to all his saints. Did the 144,000 *capture Christ?* Then Christ did not lead them captive.

2. The 144,000, instead of going to heaven 1800 years ago, are not sealed till the opening of the sixth seal. This fact cannot be obscured. (See Rev. 7.) This fact, in connection with the foregoing considerations, should satisfy every one that the 144,000 are not now in heaven, nor are they yet sealed; but they are yet to be "redeemed from the earth" by a resurrection, not from the ranks of the Gentiles, but "out of all the tribes of the children of Israel," not being the entire Israelite harvest, but "the first fruits," having embraced christianity at an early date.

WM. SHELDON.

A SOLEMN TESTIMONY.—Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning:

"I have seen Universalists and infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their new views of eternity. No, nothing but an accusing conscience, and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and theatre rather, than the house of God, and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors,—a wasted life, an undone eternity."

☞ The man who is perplexed by religious doubts, should be advised to cure himself, not by the physic of reading and controversy, but by the diet of holy living.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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AND SECOND ADVENT MESSENGER.

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"NONE OTHER NAME."

O, tender, loving heart,
Whereon are written dear and precious names,
Sweet ties which earthly friendship fondly claims,—
These all may have their part;
But thou must write above all others there,
Jesus—"none other name" so wondrous fair!

Thou weary, longing heart!
Yearning for some to cheer thee here below,
Mourning for joys thou ne'er again shalt know,
That name bids care depart!
Thou wilt not find thy comfort seeking here;
"None other name" can hush each trembling fear!

Thou joyous merry heart!
Earth's sweetness will not always last for thee;
Dark clouds will come and bid the sunshine flee,
All earthly joys depart.
And thou must look beyond to higher things;
"None other name" true joy and gladness brings!

O burdened, sinful heart!
Heavy with woe, bowed down with guilt and fear,
Salvation waits for thee, but only here!
From all else thou must part,
And come the promised blessing here to claim,
To Jesus—"for there is none other name!"

O, world of needy hearts!
Why will ye ever seek where naught is found?
Why ache and yearn when such sweet things abound?
This Name all grace imparts;
All love, all joy, all mercy soundeth here—
"None other name" so great, so rich, so dear!

A LIVING SACRIFICE.

The success of any enterprise depends largely upon the manner in which it is commenced. It is impossible to build a firm edifice upon an unstable foundation. In all probability he will make the best scholar who is most thoroughly drilled in the fundamentals of learning. It is generally easiest as well as safest to go to the root of a difficulty. The failure to live religion is occasioned by the want of religion. The lack of practical piety results from a defect in experimental piety. The quality of the stream depends upon the fountain. To lead a life of devotedness to God, we must ourselves be devoted to God. In the twelfth chapter of Romans, we are enjoined to perform many important duties, which largely affect our welfare, and that of others. But the apostle very properly commences his injunctions with an exhortation to consecrate ourselves first of all to God.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service." If this first duty is promptly performed, all the others can be easily fulfilled. But if we fail here, our struggles, however earnest, to meet the other requirements, will be to no purpose.

1. *We are required to present our* BODIES *to God.* It is not enough to give him our hearts. . . . They are to be given to him to be used *exclusively* in his service. They are to work for HIM, and for no one else. No matter how great the wages proffered, they are to be engaged in no avocation which has a tendency to make men vicious or irreligious.—On the contrary, they must be employed in doing good. They must be incessantly engaged in promoting the welfare of our fellow beings. The direct tendency of all we do, must be to make somebody happier or better. If our bodies belong to God, then their earnings will belong to him also. These must be expended as he directs. To use the money which we earn, as we please, is to commit a breach of trust. To divert it from the purpose to which he would have it appropriated, to our own use, is to be guilty of robbing God. He positively forbids his servants to lay up treasures on earth. They are prohibited from expending their means to gratify either the lust of the flesh, the lust of the eye, or the pride of life. They must consecrate their gains to doing good.

If our bodies are presented to God, they must be dressed as he directs. Every earthly power prescribes the dress its soldiers are to wear. Our apparel should be comfortable and plain. If we are not of the world, we must *not appear* to be of the world. We must adorn ourselves "in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh those professing godliness) with good works."

In our eating and drinking we must limit ourselves to that quality and quantity, both of food and drink, which makes the body most vigorous and leaves the mind most cool and active. The servant of God is invariably a temperance man. He religiously abstains from all that injures, and so, of course, from all that intoxicates. Much of physical suffering, and of poor health, results from neglecting this exhortation of the apostle.

2. *We are to present our bodies a* LIVING SACRIFICE. They are to be no longer ours. All ownership over them is to be renounced. It is implied in the idea of a *sacrifice* that they may be completely used up in the service of God. The victim was not only brought to the Jewish altar, but it was there slain and utterly consumed. To be a sacrifice to God, we must have the martyr spirit, and be ready to suffer any thing, up to death itself, in his blessed cause.

This sacrifice should be a LIVING one. We should not wait till our bodies are worn out by indulgence, or disease, or age, and then present them to the Lord; the offering should be made when they are full of vigor. Would you employ a sick man, who refused, when he was in health, the most tempting offers to enter your service?

A living stream is one that never ceases to flow. So a living sacrifice is a perpetual one. It is offered continually. It is constantly renewed. Each day and each moment witnesses the entire consecration of the body and all its powers to God. Our government made but little headway in subduing the rebellion, with the services of men who enlisted for only a year. With the same class of men, pledged to never leave the field till the war was ended, they swept every thing before them. So the soldiers of Jesus must stand fully committed, never to retire from the conflict until death, the last enemy, is conquered. He that puts his hand to the plow and looks back is not fit for the Kingdom of God. In this service the various fluctuations of feeling are not to be regarded. The existence of that army would be short-lived whose soldiers never stood on guard or marched to battle except when they "felt like it." In these days of spiritual declension, when cold-heartedness and lukewarmness are so characteristic of the professed followers of Jesus, men are needed to push on the battle of the Lord who know know no interests but those of the cause of God, and who will not regard their own lives or reputations in defence of the pure doctrines of the gospel.

3. We must present our bodies a *holy* sacrifice. The bodies may be of themselves impure, but the sacrifice, if made as directed, is *holy*. Whatever is taken from common use and set apart to the service of the Lord, does, by such an act of consecration becomes *holy*. It derives its character from the sacredness of the use to which it is appropriated. If it needs moral purification, which God alone can bestow, he will make no delay in imparting it. An offering thus presented is *acceptable to God*. "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord Almighty." Can any one be so stupid as to think that God does not know if there is any lack in the completeness of the offering which we bring to him? Any reservation on our part, no matter how slight it may be, will utterly vitiate the whole proceeding. You need not try so hard to believe that God receives you, while you are conscious that in some particulars, at least, you are determined to have your own way. The effort is unavailing. While you keep back part of the price God does not receive you, and if you imagine he does, you but too fatally deceive yourself. To those who present their bodies a living sacrifice to God, it is not so very difficult to exercise a saving faith in him.

Secondly, look at the reasonableness of this sacrifice.

1. Reason highly approves of our giving to every one his due. No matter how great the sum, or how protracted and unselfish the service paid to another, if a full equivalent has been received, it is entirely proper. By the common law, the son is required to serve his father for twenty-one years, or, on an average, one-third of his lifetime. No one complains of this requirement as unreasonable. But are we not a thousand times more indebted to our Heavenly Father than to our earthly parents? He gave us all our friends. Our continued existence from day to day depends upon his sovereign will alone. Every gift that we enjoy comes directly from his beneficent hand. In rendering him all the service in our power, we are but giving him back his own.

2. Reason approves of all well directed efforts to promote the welfare of mankind. The names of public benefactors are held in grateful remembrance. But God calls us to an unselfish service,—to do good, as far as possible to all mankind. Each one is required, according to his ability, to do what he can to swell the aggregate of human happiness.

3. It is reasonable for us to make proper provision for our happiness. God not only allows, but requires it. Moses, one of the most eminent of saints, had respect to the recompense of reward. But can we, by all our labor and all our pains, render ourselves happy? Without the permission of Providence, even the lowest form of happiness cannot be enjoyed. Disease in a thousand forms awaits his bidding. Death stands ready by night or by day to come at his call. How much trouble have those who live for themselves in providing for their wants! How many anxious forebodings for the future! But he who belongs to the Lord has the promise of being taken care of by one whose infinite resources can never fail. "Bread shall be given him, and his waters shall be sure." Isa. 33: 16. "The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing." Ps. 34: 10. He knows that the word of the Lord can never fail, and relying upon that he is saved from consuming care.

We are exhorted *by the mercies of God* to make this sacrifice. Who can resist such an appeal? The mercies of God are lavished upon us in one ceaseless shower. We can claim nothing good at the hand of God.* * * Mercy has opened for us a way of life and salvation. It has given the Son of God to make an atonement for all our sins. It has sent the Holy Spirit to warn us of our peril, lead us to repentance and newness of life. All the happiness we enjoy is the mere mercy of God.

Heed the exhortation. Make haste to present your bodies a living sacrifice to God. Let nothing be kept back. Tell the Lord he shall have all. Every faculty, every energy, is henceforth to be employed as He directs. You cannot keep yourself, but God can and will guard his own. And continue giving yourself to the Lord. The great trouble with many is, they give themselves for a time to the Lord, and then take back the offering they have made. Let it not be so with you. Every day reckon yourself to be dead indeed unto sin and alive to God through Jesus Christ our Lord. Then shall your pathway be that of the just, shining more and more unto the perfect day.—*Earnest Christian.*

For the World's Crisis.

THE TIME OF THE END.

Some people are greatly agitated and seem to be offended if you speak of definite time. Why is this? I suppose I may be allowed to give my opinion on this point, and I think the reason of this agitation is simply because they do not want the Lord to come; and if such an event *must* take place, they are very anxious to have it postponed until their day is past. They assert their positive belief that the end will not come "in my day," but they do not give any good reason for such opinion.

Many devout and learned men have long and patiently studied this subject, and they tell us that we have been living for many years in the "time of the end," and that very soon the last hour of time will close, and the saints will take the kingdom, and possess it forever and ever. And those who thus believe "comfort one another with these words."

The evidence of the near approach of that day is not of the kind to be readily observed and acknowledged, except by those who "love His appearing." Those who do not love the Lord will say, "Where is the promise of His coming?" They do not want to see the evidence of his coming, and obstinately shut their eyes to the light. But we believe that great day is near.

Do any ask how near? We believe many who are now living with us on the earth, will be living when the Lord comes. Not only young people, but the middle aged, and even those who have long since passed their three score years and ten. People who were living at the time the sun was darkened, we believe will live (at least some of them), until that day. As the number grows smaller of those who were living at that time, our faith grows stronger that the day is near "and hasteth greatly."

[illegible] ready." Yes, that is true. A mere theoretical belief in the near approach of his coming will not avail, unless we are found of him without spot, and blameless, at his appearing. Let us, one and all, strive to be ready, having on the whole armor, being at peace with GOD, and filled with love to him and his people, and having no hard or unkind feelings toward even our worst enemies.

Some of us are passing through severe trials, and the time seems long; but it will soon be over. The glorious day is much nearer now than when we first believed. Lord, help us to "hold fast the beginning of our confidence, steadfast unto the end."

The word of Jesus is true, "I will come again, and receive you unto myself." "He which testifieth these things saith, surely I come quickly." Amen "Even so, come, Lord Jesus." Dear brethren, pray for me, for I deeply feel the need of your prayers.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

"MY LEANNESS, MY LEANNESS."

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Dear brethren and sisters:—How many years have we lived in a state of unrest, laboring and being heavy laden, crying, "My leanness, my leanness," instead of finding rest to our souls, as Jesus declares we shall, if we come unto him. I must acknowledge, I have been a dull scholar to learn in the school of Christ. Forty years of my life passed before I entered this rest of faith, although a professor about twenty years previous to that time. (I speak it to my shame.) I wandered about like the children of Israel, journeying through the wilderness, full of unbelief; and should have been there to-day, had I not heeded the exhortation of the apostle Jude, to contend earnestly "for the faith which was once delivered unto the saints," and resolved on victory or death. Since which time, about ten years have elapsed. O, such powerful temptations as I then had! Said the devil, who goeth about "as a roaring lion, . . . seeking whom he may devour," There is no use in trying to get out of this state of bondage; you have tried so many times, and are now forty years old, just about to die,—will live but a little longer, will be overcome just as much; you had better stop trying—you won't succeed. But I have proved him a liar, according to the words of Christ.

So long as we remain in a state of unrest, there is something wrong; either Jesus neglects to fulfill on his part, or we neglect to come unto him. Let us search out the cause. We had better try ourselves by the word now, and square up our accounts, than to be tried by it in the last day, to our shame and everlasting contempt. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Fulness of joy is promised, if we keep all his commandments, which are joyous and not grievous, when we have on the gospel yoke, and do not fret and worry because we have to wear it, and run every way but the right way, like an ox unaccustomed to the yoke. When we do thus, we in like manner have to be whipped and scourged till we get into the right path and keep it.

The Scripture saith, "If any man love the world, the love of the Father is not in him." Perhaps a little of the love of the world has crept in, so that we need to be guarded at that point. Jesus says, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Perhaps we have erred in that respect, seeking honor from men, and need to set a watch there. Jesus says, "For if ye forgive men their trespasses, your heavenly Father will forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Perhaps we have indulged ourselves in harboring an unforgiving spirit, so that we cannot be forgiven according to the word. Again, Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Perhaps we denied ourselves, took up our cross on the Sabbath, but neglected to do the same on Monday; and spoke unadvisedly with our lips, so that those beholding us had occasion to say, What do ye more than others? that is just as I do, return railing for railing, instead of overcoming and giving a soft answer which turns away wrath, having a meek and quiet spirit like our Master. Thus we make infidels; neither entering in ourselves, nor suffering those who would to enter.

Again, Jesus says, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Perhaps we have been trying all this long time to pull out the mote out of our brother's eye, with a beam so large, we could not see to perform the operation. The word says, "Fret not thyself because of evil doers." We may have indulged in fretting till we have broken still another command, "Grudge not one against another, brethren, lest ye be condemned." Are any of us ready to say, I don't know as I am breaking any of these commandments; what more can I do? Jesus may be saying to us, "One thing thou lackest," only believe. "According to your faith be it unto you." We may have laid all on the altar, but the enemy may keep telling us, You would be exceedingly happy and joyous if you had done so. We may be in heaviness through manifold temptations; remember, the trial of your faith is more precious than gold. Let us endure hardness as good soldiers a little longer, fight the good fight of faith, and reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Trust, if every thing looks dark ahead. [illegible] Jesus is at the helm. None ever trusted in him and was confounded. Courage, my soul; but a few more battles to be fought, and victory is ours.

C. CASE.

For the World's Crisis.

LETTERS ON REVISION.

LETTER VII.—*Scripture Proper Names.*

The oldest version of the Scriptures is the Septuagint Greek of the Old Testament, which was translated from the Hebrew original, in the third century, it is believed, before the christian era. In rendering the proper names into Greek, some change was made in the spelling; especially in the vowels, causing them to differ from those we now have in the Hebrew. The Latin, and several other early versions, followed the Septuagint in the spelling of the names. So did Wickliff's English Version, and the Douay, which were translated from the Latin Vulgate; as well as the early versions in the French, Spanish, and Italian. In these versions there is a consistency in the spelling; because they all followed, with little variation, the Greek orthography. Luther's German Version is also consistent with itself.

The learned and pious William Tyndale, having translated the New Testament into English from the original Greek, printed it in the year 1525, following the orthography of his Greek original. But afterwards, when he and his associates translated the Old Testament from the Hebrew, and there followed the *Hebrew* orthography, they caused a discrepancy between the spelling of several names in the Old Testament and that of the same names in the New. And this discrepancy, having been thus introduced, was not removed in the subsequent revisions; but remains to this day, in the Common Version.

For example: *Noah* in the Old Testament, becomes in the New Testament *Noe;* Boaz, Booz; and Korah, Core; each of which a person not informed might erroneously pronounce in one syllable, Noe, Booz, Core, and not understand who was meant. Shem becomes Sem; Peleg, Phalec; Reu, Ragau; Serug, Saruch; Terah, Thara; Hezron, Esrom; Nahshon, Naasson; Abijah, Abia; Uzziah, Ozias. (Luke 3: 32–36; Jude 11; Matt. 1: 3–9.) The prophet Jeremiah becomes Jeremy and Jeremias; Isaiah, Esaias; Elijah, Elias; Elisha, Eliseus; Hosea, Osee, which those not instructed would be likely to pronounce in two syllables, O-see. (Matt. 2: 17; 3: 3; 16: 14; Luke 4: 27; Rom. 9: 25.) The name Naphtali becomes Nephthalim; Zarephath, Sarepta; and Haran, Charran. (Matt. 4: 13; Luke 4: 26; Acts 7: 4.)

There is also an inconsistency in the spelling of some *New Testament* proper nouns. Thus the Greek names of three somewhat prominent persons, *Markos, Loukas, Timotheos,* are sometimes properly spelled, Mark, Luke, Timothy; and at other times are Latinized into Marcus, Lucas, Timotheus. (Col. 4: 10, 14; 2 Tim. 1: 2; 4: 11; Philem. 24; Rom. 16: 21.)

These are some of the instances of discordant spelling in the proper names of our Common English Version; and they may serve to show how desirable it is that a feature thus unpleasant and perplexing, and yet needless, should be removed. And as we have now become familiar with the Hebrew names of the Old Testament, the most suitable course would seem to be to *preserve their form throughout the Bible,* except where we have corresponding English names, like Eve and Job.

In the *Revised New Testament* this principle has been carried out; so that the Isaiah of the Old Testament, is Isaiah in the New; and Noah, Hosea, and Korah, of the Old Testament, are the same in the New. In this respect, then, while in other versions the benefit has been long enjoyed, intelligibility and consistency have now been secured in the Revised *English* Version of God's holy and precious Book.

W. WATERHOUSE.

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting?
Rise and share it with another,
And through all thy years of famine,
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain,
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Numb and weary on the mountains,
Would'st thou sleep amidst the snow?
Chafe the frozen form beside thee,
And together both shall glow.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwined its strength sinks low;
It can only live in loving;
And by serving, love will grow.

—*Selected.*

For the World's Crisis.

BE IN EARNEST.

The world is in earnest, terribly in earnest, on its downward road to perdition. There is an excited interest in speculations, in plans for the future, in politics and literature, arts, and every diabolical scheme of murder, robbery, theft, lying, cheating, slandering, and frothy babbling, with every other *honest* or *unhallowed* thing.

The world is in earnest, much more so than the church generally seems to be. Why? Is there more in these things to make people earnest? What has two men engaged in a lawsuit, or intent on a money-making speculation, to make them more in earnest [illegible] *nestly* contend for the faith once delivered to the saints. That faith is particularly interesting and valuable as a legacy to the church in these days. It is put in trust of God's people as a jewel to be kept free from the rubbish of "the traditions of men" It is to be set in the phylactery of every christian, and made prominent as a thing to be kept in his memory.

Truth is involved in the christian's work, in his heart and among the people. He has a crown to win or loose, a crown of eternal life; he must fight with the world, the flesh, and the devil, to gain that crown. If he ceases to fight, it is irrecoverably lost. A thousand motives urge him to be earnestly interested, when the world has but one motive.

Why should one sit with arms folded and claim discipleship, when he lacks the quality of earnestness? The very deficiency is proof of unbelief. He does not heartily believe in the value of the truth Jesus uttered, which is always true with men everywhere, when he said, "According to your faith be it unto you." So did Solomon when he said, "As a man thinketh in his heart, so is he," i. e., he acts out the proportion of his faith. We are living in a grand and awful time, in earnest days,—right in the bent of the lift, where it is "*lift or die.*" Is not *that* enough to excite every power, natural and God-given, to the *greatest degree of exercise?*

David expressed this idea of earnestness when he said, "The zeal of thine house hath eaten me up." So did Isaiah when he declared, "My heart is hot within me." That is *precisely* what we mean. We do not want fanaticism, that runs wild on visionary religion, but we do love the spirit of even enthusiastic earnestness in the cause of practical godliness; a lively interest in the work, which does not get to sleep and lose the stretch of the cable in drawing the load.

Come, now, brethren and sisters, take hold all together, and be alive with earnest interest, that the truth may spread, and that you may be all right yourselves. Then you will appreciate the truth better than you possibly can otherwise. Oh! for a lively interest in the work of the Lord.

L. C. MCKINSTRY.

THE LAST TIMES.

Remarks of the Bishop of Oxford at a late Missionary Meeting in England.

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive features. I think that the aspect of men's minds at the present time shows us that this will be the form of the danger, universal toleration, toleration not only amongst christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the gospel of the Lord Jesus Christ. It must be so, I think, because unbelief in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it.

Let us all love one another. Let us be tolerant of each other's views. If you choose to worship the devil, worship him if you only do it quietly. If you choose to worship an anti-devil, do so if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Anything disagreeable in religion is such a shocking thing. Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says, "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles," and forthwith these men turn upon this stern declaration of the eternal verity of God with all the hatred of the human heart which the great rebel himself can stir up within it. Believing then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up and to be working mightily that they may establish indeed the hiding-places of his faith throughout the earth. Yea, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times, is the longing for greater unity in Christendom.—*Guardian.*

WORDS OF COUNSEL.

Be moderate in your estimates and desires of worldly goods.—It may seem necessary and important to you, but it [illegible] little while. It is vanity, and may only do you mischief, instead of rendering you profit. It was a christian exhortation which the poet gave when he said,—

"Lean not on earth; 'twill pierce thee to the heart;
A broken reed at best, and oft a spear
On whose sharp point peace bleeds, and hope expires."

If you have position, influence, means, use them wisely for God, and set not your heart on them, nor be proud of them, nor glory in them. And if you are among the less favored in these respects, do not murmur nor complain, but be content with such things as you have. They that hasten to be rich pierce themselves with many sorrows; and the devotees of pleasure, while they are gay and joyous for a time, soon find, as Solomon found, that all is vanity and vexation of spirit.—Wealth is good, and all the proper pleasures of life are good, but they all perish in the using, and fail when our brief race on earth is run. Learn, then, to call them by their right names, and be not captivated by their specious show.

Seek after that which is abiding and precious.—The things of this world are vanity; but there is a world of reality and substance. There is that which can fill the soul, and make it glad, even amid privations and sufferings, and satisfy it with enduring happiness. "This is eternal life, to know the only true God, and Jesus Christ whom he hath sent." "Let us hear the conclusion of the whole matter:—Fear God, and keep his commandments: for this is the whole duty of man." With the soul anchored on the Almighty and Immutable, with the heart set to meet his will, with the life solemnly consecrated to his service, we become linked to his eternal Majesty, so as to share somewhat in his imperishable excellencies, and become "partakers of a divine nature," being the sons and heirs of God, and joint-heirs with Jesus, with a reserved inheritance, incorruptible and unfading. Having laid hold upon the refuge set before us in the Gospel, we plant ourselves on the immutable things of God, and find strong consolation in the hope of a future of blessedness, high as heaven, changeless as God, and enduring as eternity. And why should any one cheat himself out of that glorious portion for the trifles and vanities of earth? Why should you waste your precious life running after shadows, and let go the bliss of eternal realities? What have you ever gained by neglect of God and his service and commands? What comfort does it give you as you look forward to death, judgment, and eternity? Lift up your heart, then, and pray that God may turn away your eyes from beholding vanity. Look about you, and see that the truth of God is all that is really worth your possessing, and pursue it, and hold to it at any price.

Fix your mind upon the coming again of the Lord Jesus.—He has said that he will come again. Angels have said that he will come again. The Holy Ghost, in the hearts of prophets and apostles, has given us the repeated assurance that he will come again. There is nothing that can prevent his coming; and every thing demands that he should come speedily. All the prophetic dates, at the end of which his advent is fixed, are almost run out. The signs which characterize the world when near its end are manifesting themselves on all sides. The most devout and earnest-hearted in the church, in all lands, are becoming aroused and expectant, with reference to the speedy fulfilment of all that the Scriptures have spoken. Be not indifferent, then, to the solemn subject and the blessed hope. If the indications of the nearness of that day were even far less than they are, our hearts should still be set upon it, and our lives disposed with reference to it, as freighted with all that we may covet or dread, as we are prepared or unprepared. The fewest weeds floating on the sea of time, showing that we are nearing the continent of glory—the smallest flowers, here and there, however few or fragile, heralding the approaching summer of the promised blessedness,—ought to impress us most deeply, and incite to all manner of earnest endeavor, that we may be found waiting and ready when the grand crisis comes. And though no angel from heaven be sent to you, nor any startling token like that which flashed Belshazzar's doom along his banquet halls, be made to herald to you the Savior's nearness, believe, nevertheless, that his coming is at hand, and that it is now late in the Saturday evening of this world.

Be firm and unyielding in your faith and adherence to Christ, whatever may occur.—By taking fast hold on Jesus, and making him your hope and life, you take hold of what cannot fail you, and find sanctuary amid the changeless verities of God. And if you should be reproached by the world for such oddities, care not for it. If you suffer, let it be as a christian, with meekness and forbearance, that the trial of your faith may be found unto praise, and honor, and glory. And if others mock, and continue to be lovers of pleasure more than lovers of God, and give themselves to vanity, let it be your part to follow the Master, to deny yourself, and to wait for your recompense at the resurrection of the just.—*Prophetic Times.*

For the World's Crisis.

DID THE 144,000 GO TO HEAVEN WITH CHRIST?

As truth is desirable, a few words on this point may be in place. Notice the following facts:

1. Christ is the antitypical "High Priest" (Heb. 9: 11), and has entered "into the holy place" (v. 12), which is "*heaven itself*" (v. 24); and since in the type "the high priest ALONE" entered the holy place, it positively follows that in the antitype Christ "ALONE" entered heaven,—not 144,000 with him; and this conclusion is in harmony with the record concerning Christ's ascension. Christ was not then [illegible]

Should it be claimed that Christ might have gone with them previous to his final ascension, the following inconsistencies would be involved: (1) Christ "entered in ONCE into the holy place" (v. 12), not twice, but "*once*" for all; and (2) long after Christ left the earth Paul affirmed that Christ should appear the "*second* time," thus locating the second appearing of Christ *then future,* whereas this claim places his "second" coming in the *past;* if Christ really went to heaven with the 144,000, and returned to earth again previous to his final ascension, that would certainly constitute his *second coming.* As Christ was to enter the holy place, heaven itself, but "*once,*" and as the coming out of the antitypical high Priest is *still future,* when did he take the 144,000 to heaven?

We are often referred to Eph. 4: 8; "When he ascended up on high, he led captivity captive"; or, as the margin reads, "a multitude of captives." Certainly, resurrected saints could not be called "captives" while on their way to heaven with Christ at their head. Whiting's Translation doubtless gives the true idea: "He led the captives captive"; and a captor is one who takes a prisoner, instead of being a prisoner or captive: thus Christ triumphed over his captors; and this agrees with what the Psalmist uttered just before making the statement which Paul here quotes: "The chariots of God are twenty thousand, even thousands of *angels;* the Lord is among them" (Ps. 68: 17). At the resurrection of Christ, one angel rolled away the stone, two were seen in the sepulchre, and how many others were present we know not, but we are expressly told that at his ascension "*thousands* of angels" (not saints) were with him. Christ's "*captors*" were then led captive in his triumphant resurrection and majestic ascension, having "all power given into his hand," being surrounded with angelic legions—a triumph over death and the devil in his own case, furnishing a pledge for the same victory to all his saints. Did the 144,000 *capture Christ?* Then Christ did not lead them captive.

2. The 144,000, instead of going to heaven 1800 years ago, are not sealed till the opening of the sixth seal. This fact cannot be obscured. (See Rev. 7.) This fact, in connection with the foregoing considerations, should satisfy every one that the 144,000 are not now in heaven, nor are they yet sealed; but they are yet to be "redeemed from the earth" by a resurrection, not from the ranks of the Gentiles, but "out of all the tribes of the children of Israel," not being the entire Israelite harvest, but "the first fruits," having embraced christianity at an early date.

WM. SHELDON.

A SOLEMN TESTIMONY.—Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning:

"I have seen Universalists and infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their new views of eternity. No, nothing but an accusing conscience, and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and theatre rather, than the house of God, and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity."

☞ The man who is perplexed by religious doubts, should be advised to cure himself, not by the physic of reading and controversy, but by the diet of holy living.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"NONE OTHER NAME."

O, tender, loving heart,
Whereon are written dear and precious names,
Sweet ties which earthly friendship fondly claims,—
These all may have their part;
But thou must write above all others there,
Jesus—"none other name" so wondrous fair!

Thou weary, longing heart!
Yearning for some to cheer thee here below,
Mourning for joys thou ne'er again shalt know,
That name bids care depart!
Thou wilt not find thy comfort seeking here;
"None other name" can hush each trembling fear!

Thou joyous merry heart!
Earth's sweetness will not always last for thee;
Dark clouds will come and bid the sunshine flee,
All earthly joys depart.
And thou must look beyond to higher things,
"None other name" true joy and gladness brings!

O burdened, sinful heart!
Heavy with woe, bowed down with guilt and fear,
Salvation waits for thee, but only here!
From all else thou must part,
And come the promised blessing here to claim,
To Jesus—"for there is none other name!"

O, world of needy hearts!
Why will ye ever seek where naught is found?
Why ache and yearn when such sweet things abound?
This Name all grace imparts;
All love, all joy, all mercy soundeth here—
"None other name" so great, so rich, so dear!

A LIVING SACRIFICE.

The success of any enterprise depends largely upon the manner in which it is commenced. It is impossible to build a firm edifice upon an unstable foundation. In all probability he will make the best scholar who is most thoroughly drilled in the fundamentals of learning It is generally easiest as well as safest to go to the root of a difficulty. The failure to live religion is occasioned by the want of religion. The lack of practical piety results from a defect in experimental piety. The quality of the stream depends upon the fountain. To lead a life of devotedness to God, we must ourselves be devoted to God. In the twelfth chapter of Romans, we are enjoined to perform many important duties, which largely affect our welfare, and that of others But the apostle very properly commences his injunctions with an exhortation to consecrate ourselves first of all to God.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service." If this first duty is promptly performed, all the others can be easily fulfilled. But if we fail here, our struggles, however earnest, to meet the other requirements, will be to no purpose.

1. *We are required to present our* BODIES *to God.* It is not enough to give him our hearts. . . . They are to be given to him to be used *exclusively* in his service. They are to work for HIM, and for no one else. No matter how great the wages proffered, they are to be engaged in no avocation which has a tendency to make men vicious or irreligious.—On the contrary, they must be employed in doing good. They must be incessantly engaged in promoting the welfare of our fellow beings. The direct tendency of all we do, must be to make somebody happier or better. If our bodies belong to God, then their earnings will belong to him also. These must be expended as he directs. To use the money which we earn, as we please, is to commit a breach of trust. To divert it from the purpose to which he would have it appropriated, to our own use, is to be guilty of robbing God. He positively forbids his servants to lay up treasures on earth. They are prohibited from expending their means to gratify either the lust of the flesh, the lust of the eye, or the pride of life. They must consecrate their gains to doing good.

If our bodies are presented to God, they must be dressed as he directs. Every earthly power prescribes the dress its soldiers are to wear. Our apparel should be comfortable and plain. If we are not of the world, we must *not appear* to be of the world. We must adorn ourselves "in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh those professing godliness) with good works."

In our eating and drinking we must limit ourselves to that quality and quantity, both of food and drink, which makes the body most vigorous and leaves the mind most cool and active. The servant of God is invariably a temperance man. He religiously abstains from all that injures, and so, of course, from all that intoxicates. Much of physical suffering, and of poor health, results from neglecting this exhortation of the apostle.

2. *We are to present our bodies a* LIVING SACRIFICE. They are to be no longer ours. All ownership over them is to be renounced. It is implied in this idea of a sacrifice that they may be completely used up in the service of God. The victim was not only brought to the Jewish altar, but it was there slain and utterly consumed. To be a sacrifice to God, we must have the martyr spirit, and be ready to suffer any thing, up to death itself, in his blessed cause.

This sacrifice should be a LIVING one. We should not wait till our bodies are worn out by indulgence, or disease, or age, and then present them to the Lord; the offering should be made when they are full of vigor. Would you employ a sick man, who refused, when he was in health, the most tempting offers to enter your service?

A living stream is one that never ceases to flow. So a living sacrifice is a perpetual one. It is offered continually. It is constantly renewed. Each day and each moment witnesses the entire consecration of the body and all its powers to God. Our government made but little headway in subduing the rebellion, with the services of men who enlisted for only a year. With the same class of men, pledged to never leave the field till the war was ended, they swept every thing before them. So the soldiers of Jesus must stand fully committed, never to retire from the conflict until death, the last enemy, is conquered. He that puts his hand to the plow and looks back is not fit for the Kingdom of God. In this service the various fluctuations of feeling are not to be regarded. The existence of that army would be short-lived whose soldiers never stood on guard or marched to battle except when they "felt like it." In these days of spiritual declension, when cold-heartedness and lukewarmness are so characteristic of the professed followers of Jesus, men are needed to push on the battle of the Lord who know know no interests but those of the cause of God, and who will not regard their own lives or reputations in defence of the pure doctrines of the gospel.

3. We must present our bodies a *holy* sacrifice. The bodies may be of themselves impure, but the sacrifice, if made as directed, is *holy*. Whatever is taken from common use and set apart to the service of the Lord, does, by such an act of consecration becomes *holy*. It derives its character from the sacredness of the use to which it is appropriated. If it needs moral purification, which God alone can bestow, he will make no delay in imparting it. An offering thus presented is *acceptable to God*. "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord Almighty." Can any one be so stupid as to think that God does not know if there is any lack in the completeness of the offering which we bring to him? Any reservation on our part, no matter how slight it may be, will utterly vitiate the whole proceeding. You need not try so hard to believe that God receives you, while you are conscious that in some particulars, at least, you are determined to have your own way. The effort is unavailing. While you keep back part of the price God does not receive you, and if you imagine he does, you but too fatally deceive yourself To those who present their bodies a living sacrifice to God, it is not so very difficult to exercise a saving faith in him.

Secondly, look at the reasonableness of this sacrifice.

1. Reason highly approves of our giving to every one his due. No matter how great the sum, or how protracted and unselfish the service paid to another, if a full equivalent has been received, it is entirely proper. By the common law, the son is required to serve his father for twenty-one years, or, on an average, one-third of his lifetime. No one complains of this requirement as unreasonable. But are we not a thousand times more indebted to our Heavenly Father than to our earthly parents? He gave us all our friends. Our continued existence from day to day depends upon his sovereign will alone. Every gift that we enjoy comes directly from his beneficent hand. In rendering him all the service in our power, we are but giving him back his own.

2. Reason approves of all well directed efforts to promote the welfare of mankind. The names of public benefactors are held in grateful remembrance. But God calls us to an unselfish service,—to do good, as far as possible to all mankind. Each one is required, according to his ability, to do what he can to swell the aggregate of human happiness.

3. It is reasonable for us to make proper provision for our happiness. God not only allows, but requires it. Moses, one of the most eminent of saints, had respect to the recompense of reward. But can we, by all our labor and all our pains, render ourselves happy? Without the permission of Providence, even the lowest form of happiness cannot be enjoyed. Disease in a thousand forms awaits his bidding. Death stands ready by night or by day to come at his call. How much trouble have those who live for themselves in providing for their wants! How many anxious forebodings for the future! But he who belongs to the Lord has the promise of being taken care of by one whose infinite resources can never fail. "Bread shall be given him, and his waters shall be sure." Isa. 33: 16. "The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing." Ps. 34: 10. He knows that the word of the Lord can never fail, and relying upon that he is saved from consuming care.

We are exhorted *by the mercies of God* to make this sacrifice. Who can resist such an appeal? The mercies of God are lavished upon us in one ceaseless shower. We can claim nothing good at the hand of God.* * * Mercy has opened for us a way of life and salvation. It has given the Son of God to make an atonement for all our sins. It has sent the Holy Spirit to warn us of our peril, lead us to repentance and newness of life. All the happiness we enjoy is the mere mercy of God.

Heed the exhortation. Make haste to present your bodies a living sacrifice to God. Let not [illegible] shall have all. Every faculty, every energy, is henceforth to be employed as He directs.

You cannot keep yourself, but God can and will guard his own. And continue giving yourself to the Lord. The great trouble with many is, they give themselves for a time to the Lord, and then take back the offering they have made. Let it not be so with you. Every day reckon yourself to be dead indeed unto sin and alive to God through Jesus Christ our Lord. Then shall your pathway be that of the just, shining more and more unto the perfect day.—*Earnest Christian.*

For the World's Crisis.

THE TIME OF THE END.

Some people are greatly agitated and seem to be offended if you speak of definite time. Why is this? I suppose I may be allowed to give my opinion on this point, and I think the reason of this agitation is simply because they do not want the Lord to come; and if such an event *must* take place, they are very anxious to have it postponed until their day is past. They assert their positive belief that the end will not come "in my day," but they do not give any good reason for such opinion.

Many devout and learned men have long and patiently studied this subject, and they tell us that we have been living for many years in the "time of the end," and that very soon the last hour of time will close, and the saints will take the kingdom, and possess it forever and ever. And those who thus believe "comfort one another with these words."

The evidence of the near approach of that day is not of the kind to be readily observed and acknowledged, except by those who "love His appearing." Those who do not love the Lord will say, "Where is the promise of His coming?" They do not want to see the evidence of his coming, and obstinately shut their eyes to the light. But we believe that great day is near

Do any ask how near? We believe many who are now living with us on the earth, will be living when the Lord comes. Not only young people, but the middle aged, and even those who have long since passed their three score years and ten. People who were living at the time the sun was darkened, we believe will live (at least some of them), until that day. As the number grows smaller of those who were living at that time, our faith grows stronger that the day is near "and hasteth greatly."

But, says one, "the main thing is to be ready." Yes, that is true. A mere theoretical belief in the near approach of his coming will not avail, unless we are found of him without spot, and blameless, at his appearing. Let us, one and all, strive to be ready, having on the whole armor, being at peace with GOD, and filled with love to him and his people, and having no hard or unkind feelings toward even our worst enemies.

Some of us are passing through severe trials, and the time seems long; but it will soon be over. The glorious day is much nearer now than when we first believed. Lord, help us to "hold fast the beginning of our confidence, steadfast unto the end."

The word of Jesus is true, "I will come again, and receive you unto myself." "HE which testifieth these things saith, surely I come quickly." Amen "Even so, come, Lord Jesus." Dear brethren, pray for me, for I deeply feel the need of your prayers.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

"MY LEANNESS, MY LEANNESS."

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Dear brethren and sisters:—How many years have we lived in a state of unrest, laboring and being heavy laden, crying, "My leanness, my leanness," instead of finding rest to our souls, as Jesus declares we shall, if we come unto him. I must acknowledge, I have been a dull scholar to learn in the school of Christ. Forty years of my life passed before I entered this rest of faith, although a professor about twenty years previous to that time. (I speak it to my shame.) I wandered about like the children of Israel, journeying through the wilderness, full of unbelief; and should have been there to-day, had I not heeded the exhortation of the apostle Jude, to contend earnestly "for the faith which was once delivered unto the saints," and resolved on victory or death. Since which time, about ten years have elapsed. O, such powerful temptations as I then had! Said the devil, who goeth about "as a roaring lion, . . . seeking whom he may devour," There is no use in trying to get out of this state of bondage; you have tried so many times, and are now forty years old, just about to die,—will live but a little longer, will be overcome just as much; you had better stop trying—you won't succeed. But I have proved him a liar, according to the words of Christ.

So long as we remain in a state of unrest, there is something wrong; either Jesus neglects to fulfill on his part, or we neglect to come unto him. Let us search out the cause. We had better try ourselves by the word now, and square up our accounts, than to be tried by it in the last day, to our shame and everlasting contempt. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Fulness of joy is promised, if we keep all his commandments, which are joyous and not grievous, when we have on the gospel yoke, and do not fret and worry because we have to wear it, and run every way but the right way, like an ox unaccustomed to the yoke. When we do thus, we in like manner have to be whipped and [illegible] till we get into the right path and keep it. The Scripture saith, "If any man love the world, the love of the Father is not in him."

Perhaps a little of the love of the world has crept in, so that we need to be guarded at that point. Jesus says, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Perhaps we have erred in that respect, seeking honor from men, and need to set a watch there. Jesus says, "For if ye forgive men their trespasses, your heavenly Father will forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Perhaps we have indulged ourselves in harboring an unforgiving spirit, so that we cannot be forgiven according to the word. Again, Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Perhaps we denied ourselves, took up our cross on the Sabbath, but neglected to do the same on Monday; and spoke unadvisedly with our lips, so that those beholding us had occasion to say, What do ye more than others? that is just as I do, return railing for railing, instead of overcoming and giving a soft answer which turns away wrath, having a meek and quiet spirit like our Master. Thus we make infidels; neither entering in ourselves, nor suffering those who would to enter.

Again, Jesus says, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Perhaps we have been trying all this long time to pull out the mote out of our brother's eye, with a beam so large, we could not see to perform the operation. The word says, "Fret not thyself because of evil doers." We may have indulged in fretting till we have broken still another command, "Grudge not one against another, brethren, lest ye be condemned." Are any of us ready to say, I don't know as I am breaking any of these commandments; what more can I do? Jesus may be saying to us, "One thing thou lackest," only believe. "According to your faith be it unto you." We may have laid all on the altar, but the enemy may keep telling us, You would be exceedingly happy and joyous if you had done so. We may be in heaviness through manifold temptations; remember, the trial of your faith is more precious than gold. Let us endure hardness as good soldiers a little longer, fight the good fight of faith, and reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Trust, if every thing looks dark ahead. No matter if the waves roll mountain high, if Jesus is at the helm. None ever trusted in him and was confounded. Courage, my soul; but a few more battles to be fought, and victory is ours. C. CASE.

For the World's Crisis.

LETTERS ON REVISION.

LETTER VII.—*Scripture Proper Names.*

The oldest version of the Scriptures is the Septuagint Greek of the Old Testament, which was translated from the Hebrew original, in the third century, it is believed, before the christian era. In rendering the proper names into Greek, some change was made in the spelling; especially in the vowels, causing them to differ from those we now have in the Hebrew. The Latin, and several other early versions, followed the Septuagint in the spelling of the names. So did Wickliff's English Version, and the Douay, which were translated from the Latin Vulgate; as well as the early versions in the French, Spanish, and Italian. In these versions there is a consistency in the spelling; because they all followed, with little variation, the Greek orthography. Luther's German Version is also consistent with itself.

The learned and pious William Tyndale, having translated the New Testament into English from the original Greek, printed it in the year 1525, following the orthography of his Greek original. But afterwards, when he and his associates translated the Old Testament from the Hebrew, and there followed the *Hebrew* orthography, they caused a discrepancy between the spelling of several names in the Old Testament and that of the same names in the New. And this discrepancy, having been thus introduced, was not removed in the subsequent revisions; but remains to this day, in the Common Version.

For example: *Noah* in the Old Testament, becomes in the New Testament *Noe;* Boaz, Booz; and Korah, Core; each of which a person not informed might erroneously pronounce in one syllable, Noe, Booz, Core, and not understand who was meant. Shem becomes Sem; Peleg, Phalec; Reu, Ragau; Serug, Saruch; Terah, Thara; Hezron, Esrom; Nahshon, Naasson; Abijah, Abia; Uzziah, Ozias. (Luke 3: 32–36; Jude 11; Matt. 1: 3–9.) The prophet Jeremiah becomes Jeremy and Jeremias; Isaiah, Esaias; Elijah, Elias; Elisha, Eliseus; Hosea, Osee, which those not instructed would be likely to pronounce in two syllables, O-see. (Matt. 2: 17; 3: 3; 16: 14; Luke 4: 27; Rom, 9: 25.) The name Naphtali becomes Nephthalim; Zarephath, Sarepta; and Haran, Charran. (Matt. 4: 13; Luke 4: 26; Acts 7: 4.)

There is also an inconsistency in the spelling of some *New Testament* proper nouns. Thus the Greek names of three somewhat prominent persons, *Markos, Loukas, Timotheos,* are sometimes properly spelled, Mark, Luke, Timothy; and at other times are Latinized into Marcus, Lucas, Timotheus. (Col. 4: 10, 14; 2 Tim. 1: 2; 4: 11; Philem. 24; Rom. 16: 21.)

These are some of the instances of discordant spelling in the proper names of our Common English Version; and they may serve to show how desirable it is that a feature thus unpleasant and perplexing, and yet needless, should be removed. And as we have now become familiar with the Hebrew names of the Old Testament, the most suitable course would seem to be to preserve their form throughout the Bible, except where we have corresponding English names, like Eve and Job.

In the *Revised* New Testament this principle has been carried out; so that the Isaiah of the Old Testament, is Isaiah in the New; and Noah, Hosea, and Korah, of the Old Testament, are the same in the New. In this respect, then, while in other versions the benefit has been long enjoyed, intelligibility and consistency have now been secured in the Revised English Version of God's holy and precious Book. C. W. WATERHOUSE.

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting?
Rise and share it with another,
And through all thy years of famine,
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain,
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Numb and weary on the mountains,
Would'st thou sleep amidst the snow?
Chafe the frozen form beside thee,
And together both shall glow.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwined its strength sinks low;
It can only live in loving;
And by serving, love will grow.
—*Selected.*

For the World's Crisis.

BE IN EARNEST.

The world is in earnest, terribly in earnest, on its downward road to perdition. There is an excited interest in speculations, in plans for the future, in politics and literature, arts, and every diabolical scheme of murder, robbery, theft, lying, cheating, slandering, and frothy babbling, with every other *honest* or *unhallowed* thing.

The world is in earnest, much more so than the church generally seems to be. Why? Is there more in these things to make people earnest? What has two men engaged in a lawsuit, or intent on a money-making speculation, to make them more in earnest than the christian? His special direction is to *earnestly* contend for the faith once delivered to the saints. That faith is particularly interesting and valuable as a legacy to the church in these days. It is put in trust of God's people as a jewel to be kept free from the rubbish of "the traditions of men" It is to be set in the phylactery of every christian, and made prominent as a thing to be kept in his memory.

Truth is involved in the christian's work, in his heart and among the people. He has a crown to win or loose, a crown of eternal life; he must fight with the world, the flesh, and the devil, to gain that crown. If he ceases to fight, it is irrecoverably lost. A thousand motives urge him to be earnestly interested, when the world has but one motive.

Why should one sit with arms folded and claim discipleship, when he lacks the quality of earnestness? The very deficiency is proof of unbelief. He does not heartily believe in the value of the truth Jesus uttered, which is always true with men everywhere, when he said, "According to your faith be it unto you." So did Solomon when he said, "As a man thinketh in his heart, so is he," i. e., he acts out the proportion of his faith. We are living in a grand and awful time, in earnest days,—right in the bent of the lift, where it is "*lift or die.*" Is not *that* enough to excite every power, natural and God-given, to the *greatest degree of exercise?*

David expressed this idea of earnestness when he said, "The zeal of thine house hath eaten me up." So did Isaiah when he declared, "My heart is hot within me." That is *precisely* what we mean. We do not want fanaticism, that runs wild on visionary religion, but we do love the spirit of even enthusiastic earnestness in the cause of practical godliness; a lively interest in the work, which does not get to sleep and lose the stretch of the cable in drawing the load.

Come, now, brethren and sisters, take hold all together, and be alive with earnest interest, that the truth may spread, and that you may be all right yourselves. Then you will appreciate the truth better than you possibly can otherwise. Oh! for a lively interest in the work of the Lord. L. C. MCKINSTRY.

THE LAST TIMES.

Remarks of the Bishop of Oxford at a late Missionary Meeting in England.

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive features. I think that the aspect of men's minds at the present time shows us that this will be the form of the danger, universal toleration, toleration not only amongst christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will [illegible] the hatred [illegible] spirit himself has for the simple faith of the gospel of the Lord Jesus Christ. It must be so, I think, because unbelief in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it.

Let us all love one another. Let us be tolerant of each other's views. If you choose to worship the devil, worship him if you only do it quietly. If you choose to worship an anti-devil, do so if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Anything disagreeable in religion is such a shocking thing. Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says, "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles," and forthwith these men turn upon this stern declaration of the eternal verity of God with all the hatred of the human heart which the great rebel himself can stir up within it. Believing then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up and to be working mightily that they may establish indeed the hiding-places of his faith throughout the earth. Yea, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times, is the longing for greater unity in Christendom.—*Guardian.*

WORDS OF COUNSEL.

Be moderate in your estimates and desires of worldly goods.—It may seem necessary and important to you, but it is not. At best it can serve you but imperfectly, and only for a little while. It is vanity, and may only do you mischief, instead of rendering you profit. It was a christian exhortation which the poet gave when he said,—

"Lean not on earth; 'twill pierce thee to the heart;
A broken reed at best, and oft a spear
On whose sharp point peace bleeds, and hope expires."

If you have position, influence, means, use them wisely for God, and set not your heart on them, nor be proud of them, nor glory in them. And if you are among the less favored in these respects, do not murmur nor complain, but be content with such things as you have. They that hasten to be rich pierce themselves with many sorrows; and the devotees of pleasure, while they are gay and joyous for a time, soon find, as Solomon found, that all is vanity and vexation of spirit.—Wealth is good, and all the proper pleasures of life are good, but they all perish in the using, and fail when our brief race on earth is run. Learn, then, to call them by their right names, and be not captivated by their specious show.

Seek after that which is abiding and precious.—The things of this world are vanity; but there is a world of reality and substance. There is that which can fill the soul, and make it glad, even amid privations and sufferings, and satisfy it with enduring happiness. "This is eternal life, to know the only true God, and Jesus Christ whom he hath sent." "Let us hear the conclusion of the whole matter:—Fear God, and keep his commandments: for this is the whole duty of man." With the soul anchored on the Almighty and Immutable, with the heart set to meet his will, with the life solemnly consecrated to his service, we become linked to his eternal Majesty, so as to share somewhat in his imperishable excellencies, and become "partakers of a divine nature," being the sons and heirs of God, and joint-heirs with Jesus, with a reserved inheritance, incorruptible and unfading. Having laid hold upon the refuge set before us in the Gospel, we plant ourselves on the immutable things of God, and find strong consolation in the hope of a future of blessedness, high as heaven, changeless as God, and enduring as eternity. And why should any one cheat himself out of that glorious portion for the trifles and vanities of earth? Why should you waste your precious life running after shadows, and let go the bliss of eternal realities? What have you ever gained by neglect of God and his service and commands? What comfort does it give you as you look forward to death, judgment, and eternity? Lift up your heart, then, and pray that God may turn away your eyes from beholding vanity. Look about you, and see that the truth of God is all that is really worth your possessing, and pursue it, and hold to it at any price.

Fix your mind upon the coming again of the Lord Jesus.—He has said that he will come again. Angels have said that he will come again. The Holy Ghost, in the hearts of prophets and apostles, has given us the repeated assurance that he will come again. There is nothing that can prevent his coming; and every thing demands that he should come speedily. All the prophetic dates, at the end of which his advent is fixed, are almost run out. The signs which characterise the world when near its end are manifesting themselves on all sides. The most devout and earnest-hearted in the church, in all lands, are becoming aroused and expectant, with reference to [illegible] even far less than they are, our hearts should still be set upon it, and our lives disposed with reference to it, as freighted with all that we may covet or dread, as we are prepared or unprepared. The fewest weeds floating on the sea of time, showing that we are nearing the continent of glory—the smallest flowers, here and there, however few or fragile, heralding the approaching summer of the promised blessedness,—ought to impress us most deeply, and incite to all manner of earnest endeavor, that we may be found waiting and ready when the grand crisis comes. And though no angel from heaven be sent to you, nor any startling token like that which flashed Belshazzar's doom along his banquet halls, be made to herald to you the Savior's nearness, believe, nevertheless, that his coming is at hand, and that it is now late in the Saturday evening of this world.

Be firm and unyielding in your faith and adherence to Christ, whatever may occur.—By taking fast hold on Jesus, and making him your hope and life, you take hold of what cannot fail you, and find sanctuary amid the changeless verities of God. And if you should be reproached by the world for such oddities, care not for it. If you suffer, let it be as a christian, with meekness and forbearance, that the trial of your faith may be found unto praise, and honor, and glory. And if others mock, and continue to be lovers of pleasure more than lovers of God, and give themselves to vanity, let it be your part to follow the Master, to deny yourself, and to wait for your recompense at the resurrection of the just.—*Prophetic Times.*

For the World's Crisis.

DID THE 144,000 GO TO HEAVEN WITH CHRIST?

As truth is desirable, a few words on this point may be in place. Notice the following facts:

1. Christ is the antitypical "High Priest" (Heb. 9: 11), and has entered "into the holy place" (v. 12), which is "*heaven itself*" (v. 24); and since in the type "the high priest ALONE" entered the holy place, it positively follows that in the antitype Christ "ALONE" entered heaven,—not 144,000 with him; and this conclusion is in harmony with the record concerning Christ's ascension. Christ was not then accompanied by the 144,000, for the record gives no such intimation.

Should it be claimed that Christ might have gone with them previous to his final ascension, the following inconsistencies would be involved: (1) Christ "entered in ONCE into the holy place" (v. 12), not twice, but "*once*" for all; and (2) long after Christ left the earth Paul affirmed that Christ should appear the "*second* time," thus locating the second appearing of Christ *then future*, whereas this claim places his "second" coming in the *past*; if Christ really went to heaven with the 144,000, and returned to earth again previous to his final ascension, that would certainly constitute his *second coming*. As Christ was to enter the holy place, heaven itself, but "*once*," and as the coming out of the antitypical high Priest is *still future*, when did he take the 144,000 to heaven?

We are often referred to Eph. 4: 8; "When he ascended up on high, he led captivity captive"; or, as the margin reads, "a multitude of captives." Certainly, resurrected saints could not be called "captives" while on their way to heaven with Christ at their head. Whiting's Translation doubtless gives the true idea: "He led the captives captive"; and a captor is one who takes a prisoner, instead of being a prisoner or captive: thus Christ triumphed over his captors; and this agrees with what the Psalmist uttered just before making the statement which Paul here quotes: "The chariots of God are twenty thousand, even thousands of *angels*; the Lord is among them" (Ps. 68: 17). At the resurrection of Christ, one angel rolled away the stone, two were seen in the sepulchre, and how many others were present we know not, but we are expressly told that at his ascension "*thousands* of angels" (not saints) were with him. Christ's "*captors*" were then led captive in his triumphant resurrection and majestic ascension, having "all power given into his hand," being surrounded with angelic legions—a triumph over death and the devil in his own case, furnishing a pledge for the same victory to all his saints. Did the 144,000 *capture Christ?* Then Christ did not lead them captive.

2. The 144,000, instead of going to heaven 1800 years ago, are not sealed till the opening of the sixth seal. This fact cannot be obscured. (See Rev. 7.) This fact, in connection with the foregoing considerations, should satisfy every one that the 144,000 are not now in heaven, nor are they yet sealed; but they are yet to be "redeemed from the earth" by a resurrection, not from the ranks of the Gentiles, but "out of all the tribes of the children of Israel," not being the entire Israelite harvest, but "the first fruits," having embraced christianity at an early date.

WM. SHELDON.

A SOLEMN TESTIMONY.—Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning:

"I have seen Universalists and infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their new views of eternity. No, nothing but an accusing conscience, and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and theatre rather than the house of God, and I never saw an instance in which [illegible] died in peace. They died as they lived. Life was a blank, and death the king of terrors, a wasted life, an undone eternity."

☞ [illegible] by the diet of holy living.

THE WORK TO BE DONE.

SUNDAY-SCHOOLS—LIBRARIES—THE PILGRIM—AND THE POOR.

A stirring appeal to the friends of Sunday-schools, appears in the *Christian Advocate*, from the pen of Rev. Dr. Wise, Corresponding Secretary of the Sunday-School Union. We make an extract, which we commend to the consideration of those readers of the Crisis who may have a duty to do in the matter:

"PREPARE FOR ACTION!"

"Spring is come. The short days and chilling frosts are gone. Nature helps the Sabbath-school. The gatherings of children, which were next to impossible during winter, are practicable once more. Let the friends of children in the country rally and reopen their Sunday-schools. Let city and village schools seek enlargement and recuperation.

The seamen, after running by log and compass for a few days, is careful to make sure of his latitude and longitude by taking an observation of the sun at noon or of a star at night. His safety depends upon such observations. Let Sunday-school men in schools which have been working all winter imitate him. Let them pause and take an observation.

What has been accomplished during the past six months? Has the school been full and orderly? The singing spirited? Have the recitations been satisfactory? The teachers harmonious? These are excellent things, but they are not the standards of real success. *The true measure of Sunday-school success is the number of its conversions!* All other gain is loss unless it results in the conversion of the children. Tried by this standard, has your Sunday-school been successful? If so, rejoice; if not, search out the cause of the failure and strive for its removal. *Your scholars must be converted before they enter their teens, or most of them will be lost to the church and to Christ for ever!*

In the country, schools which have been closed should be reopened as early as practicable. In both city and country a general canvass should be organized for an increase of scholars. No child should be left outside who can be gathered in. Mission schools should be established wherever they are needed. In short, the churches should enter thoroughly upon their Sunday-school work, and cultivate their schools as spiritual nurseries from which they confidently expect to shortly transplant every scholar into their own grounds."

These suggestions of a veteran in the Sunday-school cause, are applicable, not to one denomination alone, but to all. They are worthy of serious consideration, and ought to stir to immediate action every friend of the young, and especially those who are looking for the Lord. It is our duty, and ought to be our delight, to feed his lambs, and do all we can for their instruction and salvation, until he comes; and our labor in that direction should be so much the more diligently and faithfully done, as we see the day approaching.

A new and greater effort is very much needed among us, in behalf of the children and youth in our homes and neighborhoods, and in behalf of Sunday-schools. Shall we make it? We ought to have more than twice as many Sunday-schools as we now have, and twice as many scholars in them. We have been criminally negligent in these matters. Let us be so no longer. In hundreds of places, where there are no schools now, there *ought* to be, *might* be, and *would* be, if brethren and sisters would only make an *effort*. WILL THEY?

Scholars should be hunted up, and persuaded to come in; schools established and enlarged; *libraries* examined and put in order, the character of the works ascertained, improper ones thrown out, worn volumes rebound, torn ones replaced, and suitable additions made to those already on hand.

The Sunday-school paper should be renewed and its circulation increased, and the *Young Pilgrim* placed in every Sunday-school in the land, and in every family where there are children under sixteen. Without a good Sunday-school paper and good libraries, scholars cannot be attracted nor retained. Good books and papers give interest and impetus to the school. They are great helps in the work of instructing the young in truth and righteousness, and, in this reading age, they cannot be dispensed with; no Sunday-school can afford to do without them.

Poor churches, which cannot purchase libraries and Sunday-school papers for the young, are invited to let their wants and circumstances be known, and we will see what can be done for them. The Lord has the money, and he will call upon his stewards to help, where help is needed. We will give $5.00, if need be, to start the *Sunday-school Fund* again, for the help of Sunday-schools in destitute places. Who will give another? We have just had a call for thirty copies of the Young Pilgrim for a poor Mission School in the vicinity of New York, and have sent them. The poor and needy cry for bread, and the ignorant and benighted for light and truth. Who will give it?

Friends of the little ones—friends of Jesus—prepare for action! Go to work at once. Time is short! Do what you can, by family and Sunday-school instruction, to guard *your own* from the errors and perils of the last days, and to lead *others* into the way of truth and righteousness,—to Christ and life eternal. Do it now! God will prosper and bless you—angels rejoice over repentant sinners—and the children, when they and you shall have reached the kingdom of heaven, will rise up and call you blessed.

WILLIAM B. HERRON,
Editor Young Pilgrim.

For the World's Crisis

THE WORK IN BATH, ME.

BRO. GRANT:—Thinking my friends would like to know where I am, and how I am prospering, I occupy the present opportunity to say a word through the medium of the Crisis. I have been in Bath some over a fortnight. The meetings for the past week have been quite interesting. I have not met with so zealous a people before, who were so fully given up to the work of the Lord. Their number is small, and circumstances trying, but their zeal is great in the work of the Lord. The meetings were well attended Sunday afternoon and evening. Attention good. Several from other connections were there and took an active part in the meeting, testifying to the truth.

May God help those who are almost persuaded to receive the truth, to be not only almost, but altogether persuaded. I believe the Lord is with the church in this place, and that they will soon see the fruit of their labors,—the salvation of a few more souls.

Brethren, I am but a "bruised reed" at best, not worth much. I feel I can do but little, but what I do, I mean to do to the glory of God; and strive, if by any means I may win Christ, and attain unto the resurrection of the dead.

W. B. PERKINS.

Bath, Me.

☞ Be regular in the disposal of time; be careful of moments.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 9, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year; but if delayed six months beyond the time of payment, the price is $2.50 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

OUR MISSIONS.

We have received very encouraging reports from the mission at St. Louis, Mo., under the care of Bro. H. K. Flagg. A hall has been dedicated for the worship of the Lord, a church organized, an evening school commenced, besides a Sabbath school. The school is under the care of Srs. Prescott and Curtiss, who are faithful servants of the Lord.

We think this mission should receive a hearty support from the friends of Jesus.

The mission at Memphis, Tenn., is in the care of Bro. I. I Leslie, and Sr. M. Butler, who are filled with the true missionary spirit, ready to suffer any thing for the good of the poor freedmen, that they are able to endure. Their situation is a trying one, because of the very strong opposition from the people against freedmen's schools. No place can be hired for a school room. One must be built or the idea of having a school abandoned in that city.

Our conviction is quite strong that the preaching of "the gospel of the kingdom" should precede the establishment of the schools, as in St. Louis; or in other words, that our great work in these last moments of time is not so much to teach the freedmen and their children to read, as to preach to them the coming of Christ and his kingdom. While they were in bondage they were deprived of the privilege of hearing about the speedy coming of the Son of man. And even now, it is no slander to say that the other missionary societies, who are laboring among the freedmen, do not teach them the immediate personal coming of our Savior, because they do not believe it themselves; hence if we do not preach this glorious truth to them, who will? If consistent with our professed faith, we think our great effort should be to get the light to them on the coming kingdom and the necessary preparation for the event.

We suggest, whether it would not be better, with our limited means, to spend our strength mostly for the *conversion* of the freedmen, by sending out faithful men to preach the glad tidings, that the King of glory is about to appear? Is not this in harmony with the instruction of our Savior,—"Seek ye *first* the the kingdom of God, and his righteousness; and all these things shall be added unto you." "Go ye into all the world, and preach the gospel to every creature." What is done, we think must be done *quickly*. We hope those who are interested in the salvation of the freedmen will send in their gifts as fast as possible, that the work may be forwarded wish renewed energy.

The Italian mission affords encouraging reports. We think there is not another man among us better prepared to fill that place than Bro. Czechowski. His heart is evidently in the work, and we trust much good will result from his labors. He has had a hard time, as we learn from private information received from one who is acquainted with the facts; but he does not murmur. Let him be well sustained in his efforts to warn the people of the approaching day of the Lord. We have reason to be thankful that there is a field opened for us to occupy, and that a man is provided to fill the station.

The Dorcas mission in Philadelphia, under the care of Bro. F. H. Burbank, also deserves the hearty support of all who love Jesus. He is doing a good work among a very needy class.

"THE LORD'S TREASURY."

It is a source of much joy to many hearts to see the treasury of the Lord filling up with the means to scatter the truth among the needy. We have now open before us a wide field for doing good. Never has there been such an effectual door open before as at the present time. The Tract Fund, Freedmen's Mission, European Mission, Poor Fund, Dorcas Mission, etc., are all important, and deserve our hearty co-operation and support. Many have done and are doing nobly for these benevolent objects. Those who give for these purposes may be sure that their money is not spent in paying salaries to agents. No one receives any pay for handling the funds sent to the Association.

As the calls for light and truth are increasing, let us make a more earnest effort to meet these calls, and sow with a liberal hand, and "in due season we shall reap if we faint not." Let us not forget that "he which soweth *sparingly* shall also reap sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. 9: 10. There are many who are sowing "bountifully." It is well to consider that it is not the *amount given* that constitutes the bountiful sowing; but the amount in proportion to what one is *able* to do. The poor widow, who gave "two mites" "into the treasury," did "more than they all" who cast in "of their abundance," though "many that were rich cast in much." The Lord takes special notice of those who sacrifice for his cause. It often happens that the poor give much more than the rich, in the sight of the Lord, as did the poor widow to whom we have referred. We are satisfied that we often receive the widow's mite to aid us in scattering the light on the great truths we love so well. May the Lord bless them for their aid in this important work.

A Bro. M. S., from Marion, Ohio, has just sent the second hundred dollars for the benefit of the needy. He says:—

"I send another hundred dollars. I wish to place it in your hands to dispose of as you deem best for the glory of God; that the poor may be fed and clothed, and have the gospel preached to them; that souls may be converted to God, and be prepared with a wedding garment,—a robe of Christ's righteousness, that when the day and the hour shall arrive, that blessed hour when the great Deliverer shall come, they may be ready to rise and meet him with a shout of praise to God.

I wish to put this into the Lord's treasury. I think you can judge better than I where it is best to appropriate it, that it may do the most good. I know there are different ways in which it may be applied,—objects for which I would be glad to do more than I can. My heart bleeds for the southern Freedmen. I have great sympathy for the European Mission, the Dorcas mission, and the poor generally that need help.

I give this not on the Old Testament plan of giving one tenth; but rather on the instructions of the Lord Jesus, to "sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fadeth not, where no thief approacheth, neither moth corrupteth." I feel much safer, and better satisfied, to give what I have above my present wants to the poor, than to try to lay it up, or keep it myself. For then I have the promise from my heavenly Father of a provision that cannot fail, for all temporal wants, and in the world to come life everlasting. I feel so much happier to trust wholly in God for these things, that I wish to give up all, and do all I can for Christ while I wait his appearing. And, with his blessing, I hope to do still more in this direction."

THE SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—MATT. 16 3.

We do not see how any one can look over the world at the present time, and then read the Bible description of the state of things "in the last days," without being convinced that we are very near the end of the present dispensation. But as plain as are "the signs of the times," those who will not try to please the Lord by obeying his word, are much like the Egyptians when pursuing the Israelites,—the cloud that gave light to Israel was but darkness to Pharaoh and his hosts.

The world evidently occupies about the same position now as did the Egyptians in the midst of the Red Sea, when in pursuit of the children of the Lord for the purpose of their destruction. The enemies against the truth and its defenders are becoming very bold and defiant, and think they shall soon succeed in silencing them for ever. The Bible is daily becoming more and more an object of hate, and new efforts are being made to break the confidence of the people in its sacred teachings; but their final success will be no better than Pharaoh's when pursuing Israel. Thank the Lord for his "sure word of prophecy;" and let us all take heed to it, that we may see the bright light now shining upon the christian's pathway, showing beyond all doubt that we are almost to the day of the Lord, and the setting up of the everlasting kingdom.

Dear Brn. and Srs., this is the time to stand up for the right with lion boldness, if we do not wish to be overcome by the enemy of all righteousness. Let every soldier gird on his armor and shrink not from the most terrible charge of Satan. Our Captain is a conqueror, and victory is sure if we trust and obey him. *Praise the Lord.*

SACRED CONCERTS.

We very often see in the daily papers, of the different cities, notices for "Sacred Concerts." They are usually held on Sunday evening. The following is a sample:—

"SUNDAY CONCERT. Prof. Carnes will offer a rich programme of vocal and instrumental music at his sacred concert to-morrow evening at the Continental Theatre."

We think it would be just as proper to call a fashionable ball a sacred *exercise*, as to denominate such a musical performance a "sacred concert;" unless the day is what makes it sacred. Why should a *theatre* advertise for *sacred* concerts? For the purpose of making a kind of religious screen for those who wish to go to an opera, or some other performance at the theatre on Sunday evening. Instead of going to the theatre, they only go to a "sacred concert." As well might we call the seducer the friend of virtue, or the rumseller a public benefactor, as to call such concerts "sacred." A more appropriate term would be blasphemous concerts, where God is only mocked, instead of worshiped; and yet many professors of religion patronize these scenes of amusement, who have no time nor disposition to attend the house of prayer.

NAPOLEON AND MEXICO.

Napoleon finds it quite difficult to keep all parties quiet in relation to Mexico. The United States insist that he must withdraw his troops, and let Maximilian take care of himself, which, it is very evident, he cannot do, without some foreign aid. But if Napoleon withdraws his troops because the United States require it, it will be humiliating to France, and that will make their Emperor unpopular at home. Thus he is between two fires, and must get burnt more or less by one or the other; but we think he dreads the home fire the most, and will take measures to avoid it as much as possible. It is evident he must make some important changes soon.

Besides all this, he has the Pope's affairs in Italy to look after, and the movements of all the other political powers of the world. His great elevation is a giddy one; but he is still ascending. We think no man in modern times has had greater power than Napoleon III.; and yet he has gained it mostly by peace. He claims to be the patron of peace, and purposes to establish universal peace, as soon as he has gained a little more power; and thus make himself very popular, and receive the universal suffrage of the people, as their great leader. We are watching his movements with much interest.

A Paris correspondent of the New York *Herald*, under date of April 13th, writes:—

"I am enabled to state a fact which I know to be correct which may have an important bearing upon the future conduct of Napoleon in his Mexican policy. Baron Saillard, upon his return from Mexico, had several long interviews with the Emperor, and in them expressed freely to his Majesty the opinion gathered from a close observation in that country, that Maximilian had no chance of remaining in his present position any longer than he was supported by French troops, and that he believed it was the destiny of Mexico to be overrun as Texas was by emigrants from the United States.

As to the promise which the Emperor Napoleon has made to remove his troops within the next twenty months, but little is said here in the papers. Among the people throughout France there is, however, a greater feeling of impatience now than ever before at this prolonged occupation, and when the formal documents are presented to the Corps Legislatif it is expected that there will be a display of opposition on the part of Jules Favre and the other opposition members which will exceed any demonstration yet made in that body.

There was a regular panic at the Bourse yesterday, in anticipation of the speedy breaking out of war between Prussia and Austria. The Italian loan tumbled, as did all the German securities. There is no doubt expressed here that, notwithstanding the *quasi* denials of the Italian government, Italy is preparing for a union with Prussia as against Austria, and there is very little hope indulged in here that a war can be averted."

SPIRITUALISM EXPOSED.

Our new work on Spiritualism is now ready. Its object is to exhibit the true cause of the various phenomena of Spiritualism; also its morals, doctrines, and politics, showing that the whole system was devised by demons to overthrow the word of the Lord, and to deceive the people, for the purpose of "seducing" them away from a pure christianity and causing them to reject the Bible and the plan of salvation; as revealed in the scriptures. This has been published in compliance with the earnest solicitations of many. It contains 77 pp. Price, single copy 15 cts., 8 copies $1.00, and $10 per 100. For sale at the Crisis office.

WHAT IS THE SOUL?

W find a very honest and truthful confession from a writer in the *Advent Herald*, of Feb. 27th, 1866, concerning the soul of man. It reads as follows:—

"But as the soul is the life of the flesh, or the animal life, this it appears will be lost if the body is, because while the body is dead the soul is in a dormant and insensible state, thus the final destruction of the body will be the destruction of the soul, its living power. This, it appears, will be the portion of the wicked after they are raised, or the second death. That the soul is the animal life is made certain in the New Testament; and the living, mortal being, called man, is called a soul. This soul can die, and will die the second death, if the spirit of Christ is not in it, renewing the inner man. That there is nothing in the Bible about immortal souls is certain, for it is the natural and mortal man which is called a soul, and also his animal life as a part of him, man being a compound being."

The writer also very correctly remarks:—

"It is a truth that the words *soul* and *spirit* are never used interchangeably in the Bible, so they cannot mean the same; we therefore cannot understand the truth concerning these if we use them as having like import, as has been done by most writers."

We hope the writer may be led to advance another step in Bible light, where he may clearly see that the Scriptures no where teach that any thing else leaves man at death but "the breath," or spirit "of life," which "is in his nostrils." We can see no possible way to harmonize the Bible, if we attempt to make it teach that man has an 'immortal spirit,' which is the "real man," who goes to his reward or punishment at death. This view must be abandoned if we adhere to the word of the Lord; then, we think, all is harmonious, and consistent with good sense and sound philosophy.

CATHOLIC MIRACLES.

It is well known that the Catholics have claimed that some of the saints come and manifest themselves on certain occasions, and perform wonderful things. The following is a sample:

"The Florence correspondent of the Independence Belge says that a singular discovery has been made in a church in one of the faubourgs of Milan. A statue of Saint Magdelen, which has long been famous for weeping in the presence of unbelievers, was recently moved, in order to facilitate repairs for the church. It was found that the statue contained an arrangement for boiling water. The water thus produced made its way by a couple of pipes to the eyes, and trickled down upon the cheeks of the image. So the wonderful miracle was performed."

CZESHOWSKI'S THRILLING NARRATIVE.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 to the aid of the Mission. Bro. Czeschowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. Address all orders to this office.

Lowell Street Chapel.

Meetings were held every evening last week, as usual, and the interest continues. Several were forward for prayers every night. The services were conducted through the week and last Sabbath by Eld. A. W. Sibley.

For the World's Crisis.

LITTLE WANDERER'S HOME.

Since my last article was written, we have received somewhat over a hundred dollars more toward our "Home."

$10.00 sent by a brother in Hoosick, $1.00 from North Newbury, Me., .75 from C. E. B., and .25 from her little son, of Edenboro, Pa., $1.00 from B. W., E. Boston, have been received, for which we thank them and the Lord.

We have four weeks to raise $1600.00, the sum needed in addition to what we have received and have had pledged. Pray for us.

Yours, etc., in the highways and hedges,
F. H. BURBANK.
S. W. Cor. 7th & Spring Garden Sts.

☞ Our meetings are increasing in interest, and we feel that the Lord has opened this door for us to occupy. The meeting-house has been lately repaired, is in good order and neatly arranged.
R. M'CORMICK.
Savoy, Mass.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2025.33
John G. Putnam	1.00
E. M. Ripley	.75

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 660. Ann'l Expense, $1400,00

Previous acknowledgments	$297.85
Geo. Storer	5.00
Sarah A. Moore	2.00
H. P. B.	1.00
Moses Smith	10.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	2015.34
P. M. Higgins	5.00
Wm. W. Wheeler	2.00
Wm. Ingham	1.00
Parker Dow	10.00

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission School's and elsewhere.

Previous acknowledgments	$51.63
A. Fike	.30

EUROPEAN MISSION.

Previous acknowledgments	$475.45
J. G. Putnam	1.00

A MISSION HOUSE IN MEMPHIS.

AN APPEAL FROM THE BOARD.

To the Friends of the Freedmen:—In the providence of God, a new and most encouraging field for missionary labor is now open to our missionaries in Memphis, and calling loudly upon the Society and the brethren at large for help.

The field is wide, and entirely unoccupied and unprovided for. Extending for miles in the northern part of the city, it is filled with a large and much neglected population of freed people, who are without any means of moral and religious instruction, and anxious and pleading for "churches and schools."

This ground was had in view at the beginning of our mission work in Memphis, but could not then be obtained. Yet God, it seems, has reserved it for us; and now, by the hand and voice of his providence, he offers it to us and bids us "Occupy"!

In the whole South, there is no field more dark, and destitute, and needy, than this; and none where our missionaries and teachers will be received with more thankfulness and joy, or have a better opportunity of doing a great work for the Lord of Missions before he comes.

But the great hindrance to the work, for the present, is—the want of suitable *buildings* in which to teach and gather congregations and Sabbath schools. During the war, abandoned churches and unoccupied public buildings and residences were plenty, and easily to be had of the Freedmen's Bureau, for schools and mission purposes. But, since the close of the war, the return of pardoned rebels and the restoration of abandoned property has created a demand for buildings greater than the means of supply; few can be rented for any purpose, and none from the whites for Mission schools for the Freedmen. And such is the state of feeling there against Northerners, especially those who are in any way at work for the elevation of the colored people, that missionaries and teachers from the North are despised and shunned as the pariahs of society, and refused boarding in Southern families.

Our only alternative, therefore, is to build at once, on leased land, a *Mission House and Chapel* of our own, as kindred societies do, or abandon the field to others who are anxious to secure it. A cheap and substantial house, for meetings and schools, and for the mission family, can be put up there in a few weeks, at an expense of less than *one thousand dollars*; and if at any time, or for any cause, the Society should desire to dispose of it, which we do not anticipate, it can readily be sold for all it will cost.

So important and promising a field for missionary labor should not be lost to the Society by any indifference or delay. The Board have therefore instructed Bro. Leslie to lease a lot at once for the erection of a Mission House and Chapel, and have voted to appropriate $700 for that purpose. The rent of the land, and a portion of the amount required for building, it is expected, will be raised by the freedmen themselves; the remainder, by the friends of our Freedmen's Mission north.

The day and evening schools in Brown's Avenue have been put into the hands of the Misses Bywater, and Bro. Leslie and Sister Butler instructed to begin the mission work at once in the new field; occupying rooms for that purpose in a private house among the freedmen until the Chapel and Mission House shall be built. This they have done already, as appears from advices just received, and with the most encouraging prospects. Yet, limited and hindered in their operations as they are, by the want of suitable accommodations, they will not be able to accomplish the objects of the Society and the wishes of the Board, until the chapel is erected, and a place for meetings and schools provided.

The house is needed at once, and ought to be put up *without delay*. But the balance of funds now in the Treasury, if expended for this purpose, will not leave enough to meet the current salaries of our missionaries and teachers now in the field. Yet, believing that the Memphis Mission is of God, and that he will bless it to his glory, and to the salvation of many souls in the day of the Lord Jesus, we have determined to go on with the work, trusting in him, and in the stewards of his money, to furnish us with all the means that may be needed.

Friends of the Freedmen, we appeal to you for help. Shall the Chapel and Mission House go up, and a place be provided in which to teach and preach the gospel of the Kingdom, and instruct the poor freedmen in the ways of truth, righteousness, and salvation? What you do for them, you do for the Lord; and he will reward you when he comes. You cannot invest your monies better—be they dimes or dollars, tens or hundreds—than in the Lord's Bank, for the benefit of the Lord's poor. There they will be safe from the fires of the last day, and bring the largest dividends in the Great Day of Settlement.

The stock is good. Who will take a share in the *Bank of the Lord's Freedmen?* Who will aid in rearing a noble monument of christian love and benevolence at Memphis!—a monument more enduring and glorious than pillars of brass or marble,—a monument that will be remembered to your praise by hundreds of grateful hearts, when all earthly monuments and glories shall have perished forever? Who will *help*,—and HELP NOW?

By order of the Board,
WILLIAM B. HERRON, Sec'y.

Memphis Chapel & Mission House Fund.

We start a special fund for the above purpose, and shall be happy to receive contributions from any and all who are interested in our mission work,—even the widow's mite and the rich man's liberal offering. Who will be one of ten to give $100 each, and raise the whole at once?

Joshua V. Himes	$75.00
Solomon Hovey	25.00
William B. Herron	10.00
A. W. Sibley	3.00

For the World's Crisis.

LET EACH DO WHAT HE CAN.

No one can do every thing. God did not intend he should; for then the rest would be without employment and idle. God does not put all the work he would have done upon one man. He knows that one individual cannot do it. Even the Savior himself could not do every thing; and so he chose twelve, and then seventy apostles to assist him in the work. And even these did not do it all, for it is not all done yet.

Now there is in every age a great work to be done, and God calls upon all to help do it; and he has so proportioned the strength of the whole to the amount of work, that if each does all he can the work will be accomplished. Each then has a part to do, and that part is to do what he can. No more than this will be required; *but this will be required.* We can all do what we can. But while all can do this, how few there are that do it. How many are doing nothing, and how many are not doing half of what they might do. How often, too, is it the case that these persons find fault and complain that the work is not done. They look upon those who are doing all they can, and wonder why they do not do more. It seems to them that under such and such circumstances more might be accomplished. Now if these individuals would take hold of the work themselves, they might find that they could not do it all, nor perhaps more than those they now see toiling without, in their view, any great result.

Is it not also often true, that while we expect little result from our own labors, we look for and expect much from the labors of others? This should not be so. We should feel that if we are doing all we can, with a true motive and pure heart, the result may be as great as that attending the labors of others. That result may not be seen at once, by us or others. God may postpone, for some good reason, the giving of his blessing; and it may fall long after we have concluded none was to be given. The seed sown may not spring up at once; and we may conclude that it has perished in the earth; but in the great day we may find a harvest, and sheaves in the garner, having sprung from the very seed we thought was lost.

Dear brethren and sisters, you have sent us here to do a great work. You can have no greater desire than we have that it may be done. But we cannot do every thing. We cannot do all that we desire to. We are powerless only as God gives us strength and opens the way before us. You are expecting a great and glorious result from the Mission which you have sent us here to establish. Let us ask you if you are praying earnestly and in faith that what you desire and expect will be granted and accomplished. Are you still ready to do *all you can* to sustain us in this trying and difficult position? Will you do all you can, which is your part of this work? Do not leave it all for us to do. We will do what we can, but we cannot do it all. You can help by your prayers; you can aid by sending to the treasury what you can to carry forward the work here. All that you can give will be needed, and none of it will be wasted or spent unwisely. The work God has sent us here to do must be done by means, and that means we cannot create, but only use it as given for the accomplishment of the work. If souls are here saved, it must be by means. If they could have been saved without, our coming would have been unnecessary. We are only a part of the means required to save them. It costs the husbandman something to sow his field, and his harvest is in proportion to the expense of preparing and cultivating his land. If he plows and dresses his ground sparingly, he will reap sparingly, however good his seed may be. We are here now preparing the ground for the seed, and we need means with which to do it. This whole land is a "waste howling wilderness," and there is much to be done before it can be brought into that condition in which it will bear fruit. But it will not require a long time to do this. If the means can be had at once with which to commence the work, the seed will soon spring up, yielding a harvest satisfactory in the day of Christ.

Shall we all do what we can? God knows how much we can do, we do not; and only until after we have done what we can, shall we see what by us can be accomplished. With this we should be satisfied, and shall be when our work is done.

The most beautiful sentence ever uttered in the world was this: "She hath done what she could." God grant that he who uttered it when here in his humiliation, may repeat the same to us when he comes to be glorified. "*You have done what you could.*"

Memphis, Tenn. I. I. LESLIE.

THE IMMORTAL SOUL.

It is a simple, spiritual essence; immortal, immaterial, intangible, indissoluble; having no exterior or interior surface; cannot be extended; it is analogous to God; cannot come in contact with matter, and does not occupy space; and, we might add, *does not weigh anything.*

Bishop Watson, the eminent Methodist writer, says: "I have read volumes on the nature of the soul; but I have no scruple in saying, *I know nothing about it.*" (Watson's Memoirs, p. 24.)

He also says: "Some suppose that consciousness is an essential attribute of spirit, and the soul is naturally immortal; the former of which cannot be proved, while the latter is contradicted by the Bible, which makes our immortality a *gift* dependent on the will of the giver. (Institutes, v. p. 82–3.)

In his Institutes, v. 1, p. 22, he calls the doctrine of the immortality of the soul "a presumption."

For the World's Crisis.

TO THE CHURCH.

WHAT WE ARE, WHAT WE MAY BE, AND WHAT WE MUST BE.

"O Lord, revive thy work!" was the prayer of one of the holy prophets when his heart was made sad by the desolation of Zion, seeing cold formality taking the place of holy zeal; and such has been the prayer of all faithful servants of God in all ages of the world in time of declension in the church.

But the question often arises, Why are there declensions in the church, if it is the church of God? I answer, mankind are naturally inclined to walk after the imaginations of their own hearts, instead of obeying God. When God calls a people out from the world to be his peculiar people, he requires an implicit obedience to his laws, and an abiding faith in his word, and by this faith they are brought into a close union with him, who, though unseen, yet diffuses his Spirit through their hearts, causing them to rejoice in him, the God of their salvation. But, alas! we are too apt to forget God, to forget that it is by his strength we are upheld, and, falling back upon our own strength, we lose our hold upon our great supporter, and darkness and leanness of soul is the sure result; and the eye of our faith becoming dim, we cannot look up through the pillar of fire to our great Deliverer, but, like the Israelites, are too apt to desire gods that we can see with the naked eye.

We find while looking at the history of the church, back to the time of Moses, that she has been given to a perpetual backsliding, a losing sight of God, a lack of trust in the great Jehovah; and although God has watched over his church with a shepherd's care, and borne long and patiently with their wanderings, yet had it not been for a few faithful praying souls, like Moses, Elijah, and Daniel, and a weeping Jeremiah, and a little remnant of "like precious faith," all the way down through the church to the present time, God would have said long ago, as to Ephraim,—"Let her alone, she is joined to her idols." But, thank God, he has always heard the prayers of his people. He said he would be sought unto by the house of Israel, and in all times of darkness in the church, whenever there was fire enough to be kindled, it has been fanned into a flame in answer to the prayer of some pious soul who has cried mightily to God in faith—"O Lord, revive thy work!"

But revivals of the past will not suffice us. We want to see a thorough scriptural revival of pure religion in the church all over the land; and we want it now. For the past twenty years the church has been losing its power in an unusual degree. She has been uniting with the world, and instead of reforming the world and bringing it up to a level with the church, the church has lowered itself to the world. Instead of the church being the salt that preserved, the world's putrefaction has overspread the church.

Instead of our making aggressive movements upon the enemy, they have stealthily taken possession of our forts and arsenals. This is seen in our formal prayers, and our dry, theological discourses from the pulpit. Our weakness is fearfully apparent. Who avers that essays without much reference to christianity, and merely a text for a motto, with no life or power in it, is preaching Christ and him crucified? Who will claim that prayers cold and lifeless, without confession, supplication, or intercession, are ever wafted to the mercy seat? They are mockery in the sight of Jehovah. And as a result, the lives of church members proclaim a gospel robbed of its power; they are weak like other men.

This is terrible, yet terribly true. Every denomination is involved in this responsibility. All have catered to the world; all have more or less presented to the world a mutilated christianity, a sugar-coated gospel; all have adjusted Bible truths and Bible precepts to the time-serving and world-loving age.* Our prayers and praises have been suited to please the refined ear and tastes. The terrible denunciations of God's word against sin have been softened down so as not to disturb the consciences of a popular world. Sinai has ceased to thunder, and Calvary to groan. Christ, a living, risen Christ, is seldom preached and but little talked of. Many of those who have known his resurrection power have denied him by their practice. They no longer behold his bleeding hands and side, or own him as their risen Savior. It is true the excitement resulting from a bloody war in our midst for the last five years has so engrossed our minds that we have in a great degree lost sight of God; and while the war tempest has been rolling over us, we had well nigh forgotten that the Lord Jehovah liveth, and that he is the stronghold in the day of trouble. And thus a lack of confiding trust in him has resulted in bringing darkness and death into the church, making her appear weak in the sight of her enemies.

Infidelity, libertinism, and their kindred views, are prevailing, and what but a great change, an earnest seeking after God, can prevent our being carried down the stream and swallowed up in the vortex of ruin? We are living in an earnest age. Men are so full of action as to scarcely have time to think, and what thinking is done is all of earth. This generation seems to think that human reason should hold the sway, and that there is nothing higher than the human intellect. A sort of unacknowledged, unsuspected Pantheism is coming over us. God is by many shut out of his own world; nature is every-thing—its Creator nothing;—that man is accountable to no one outside of himself; thus removing God from the judgment seat, and placing man in his stead. And yet this last move of the arch enemy is so artful that we as christians are in danger of being infected by the prevailing spirit.

We never wanted more religion, nor wanted religion more, than we do now. Upon it depends whether the Supreme Being shall be any longer acknowledged by his creatures, or his very name sunk in oblivion. And yet we are not in the best state to resist the assault upon the foundations of our piety. Earnestness is going out of the church into the world; and unless it can be revived the church will go on sinking into a state of feebleness and decay. Earnest men of the world are crowding past, and thrusting aside professors of religion; and christians in such a state of things cannot stand their ground, much less advance, without a robust and athletic piety. They will be borne down as many have been already, lose their spirituality, and soon cast off their religion as a thing too lifeless for enjoyment.

But I forbear to dwell any longer on our

* I do not mean all christians, but churches as bodies.

THE WORK TO BE DONE.

SUNDAY-SCHOOLS—LIBRARIES—THE PILGRIM—AND THE POOR.

A stirring appeal to the friends of Sunday-schools, appears in the *Christian Advocate*, from the pen of Rev. Dr. Wise, Corresponding Secretary of the Sunday-School Union. We make an extract, which we commend to the consideration of those readers of the Crisis who may have a duty to do in the matter:

"PREPARE FOR ACTION!"

"Spring is come. The short days and chilling frosts are gone. Nature helps the Sabbath-school. The gatherings of children, which were next to impossible during winter, are practicable once more. Let the friends of children in the country rally and reopen their Sunday-schools. Let city and village schools seek enlargement and recuperation.

The seamen, after running by log and compass for a few days, is careful to make sure of his latitude and longitude by taking an observation of the sun at noon or of a star at night. His safety depends upon such observations. Let Sunday-school men in schools which have been working all winter imitate him. Let them pause and take an observation.

What has been accomplished during the past six months? Has the school been full and orderly? The singing spirited? Have the recitations been satisfactory? The teachers harmonious? These are excellent things, but they are not the standards of real success. *The true measure of Sunday-school success is the number of its conversions!* All other gain is loss unless it results in the conversion of the children. Tried by this standard, has your Sunday-school been successful? If so, rejoice; if not, search out the cause of the failure and strive for its removal. *Your scholars must be converted before they enter their teens, or most of them will be lost to the church and to Christ for ever!*

In the country, schools which have been closed should be reopened as early as practicable. In both city and country a general canvass should be organized for an increase of scholars. No child should be left outside who can be gathered in. Mission schools should be established wherever they are needed. In short, the churches should enter thoroughly upon their Sunday-school work, and cultivate their schools as spiritual nurseries from which they confidently expect to shortly transplant every scholar into their own grounds."

These suggestions of a veteran in the Sunday-school cause, are applicable, not to one denomination alone, but to all. They are worthy of serious consideration, and ought to stir to immediate action every friend of the young, and especially those who are looking for the Lord. It is our duty, and ought to be our delight, to feed his lambs, and do all we can for their instruction and salvation, until he comes; and our labor in that direction should be so much the more diligently and faithfully done, as we see the day approaching.

A new and greater effort is very much needed among us, in behalf of the children and youth in our homes and neighborhoods, and in behalf of Sunday-schools. Shall we make it? We ought to have more than twice as many Sunday-schools as we now have, and twice as many scholars in them. We have been criminally negligent in these matters. Let us be so no longer. In hundreds of places, where there are no schools now, there *ought* to be, *might* be, and *would* be, if brethren and sisters would only make an *effort*. WILL THEY?

Scholars should be hunted up, and persuaded to come in; schools established and enlarged; *libraries* examined and put in order, the character of the works ascertained, improper ones thrown out, worn volumes rebound, torn ones replaced, and suitable additions made to those already on hand.

The Sunday-school paper should be renewed and its circulation increased, and the *Young Pilgrim* placed in every Sunday-school in the land, and in every family where there are children under sixteen. Without a good Sunday-school paper and good libraries, scholars cannot be attracted nor retained. Good books and papers give interest and impetus to the school. They are great helps in the work of instructing the young in truth and righteousness, and, in this reading age, they cannot be dispensed with; no Sunday-school can afford to do without them.

Poor churches, which cannot purchase libraries and Sunday-school papers for the young, are invited to let their wants and circumstances be known, and we will see what can be done for them. The Lord has the money, and he will call upon his stewards to help, where help is needed. We will give $5.00, if need be, to start the *Sunday-school Fund* again, for the help of Sunday-schools in destitute places. Who will give another? We have just had a call for thirty copies of the Young Pilgrim for a poor Mission School in the vicinity of New York, and have sent them. The poor and needy cry for bread, and the ignorant and benighted for light and truth. Who will give it?

Friends of the little ones—friends of Jesus—prepare for action! Go to work at once. Time is short! Do what you can, by family and Sunday-school instruction, to guard *your own* from the errors and perils of the last days, and to lead *others* into the way of truth and righteousness,—to Christ and life eternal. Do it now! God will prosper and bless you—angels rejoice over repentant sinners—and the children, when they and you shall have reached the kingdom of heaven, will rise up and call you blessed.

WILLIAM B. HERRON,
Editor Young Pilgrim.

For the World's Crisis.

THE WORK IN BATH, ME.

BRO. GRANT:—Thinking my friends would like to know where I am, and how I am prospering, I occupy the present opportunity to say a word through the medium of the Crisis. I have been in Bath some over a fortnight. The meetings for the past week have been quite interesting. I have not met with so zealous a people before, who were so fully given up to the work of the Lord. Their number is small, and circumstances trying, but their zeal is great in the work of the Lord. The meetings were well attended Sunday afternoon and evening. Attention good. Several from other connections were there and took an active part in the meeting, testifying to the truth.

May God help those who are almost persuaded to receive the truth, to be not only almost, but altogether persuaded. I believe the Lord is with the church in this place, and that they will soon see the fruit of their labors,—the salvation of a few more souls.

Brethren, I am but a "bruised reed" at best, not worth much. I feel I can do but little, but what I do, I mean to do to the glory of God; and strive, if by any means I may win Christ, and attain unto the resurrection of the dead.

W. B. PERKINS.

Bath, Me.

☞ Be regular in the disposal of time; be careful of moments.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, May 9, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $2.80 a year. Thus 30 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

OUR MISSIONS.

We have received very encouraging reports from the mission at St. Louis, Mo., under the care of Bro. H. K. Flagg. A hall has been dedicated for the worship of the Lord, a church organized, an evening school commenced, besides a Sabbath school. The school is under the care of Srs. Prescott and Curtiss, who are faithful servants of the Lord.

We think this mission should receive a hearty support from the friends of Jesus.

The mission at Memphis, Tenn., is in the care of Bro. I. I Leslie, and Sr. M. Butler, who are filled with the true missionary spirit, ready to suffer any thing for the good of the poor freedmen, that they are able to endure. Their situation is a trying one, because of the very strong opposition from the people against freedmen's schools. No place can be hired for a school room. One must be built or the idea of having a school abandoned in that city.

Our conviction is quite strong that the preaching of "the gospel of the kingdom" should precede the establishment of the schools, as in St. Louis; or in other words, that our great work in these last moments of time is not so much to teach the freedmen and their children to read, as to preach to them the coming of Christ and his kingdom. While they were in bondage they were deprived of the privilege of hearing about the speedy coming of the Son of man. And even now, it is no slander to say that the other missionary societies, who are laboring among the freedmen, do not teach them the immediate personal coming of our Savior, because they do not believe it themselves; hence if we do not preach this glorious truth to them, who will? If consistent with our professed faith, we think our great effort should be to get the light to them on the coming kingdom and the necessary preparation for the event.

We suggest, whether it would not be better, with our limited means, to spend our strength mostly for the *conversion* of the freedmen, by sending out faithful men to preach the glad tidings, that the King of glory is about to appear? Is not this in harmony with the instruction of our Savior,—"Seek ye *first* the the kingdom of God, and his righteousness; and all these things shall be added unto you." "Go ye into all the world, and preach the gospel to every creature." What is done, we think must be done *quickly*. We hope those who are interested in the salvation of the freedmen will send in their gifts as fast as possible, that the work may be forwarded wish renewed energy.

The Italian mission affords encouraging reports. We think there is not another man among us better prepared to fill that place than Bro. Czechowski. His heart is evidently in the work, and we trust much good will result from his labors. He has had a hard time, as we learn from private information received from one who is acquainted with the facts; but he does not murmur. Let him be well sustained in his efforts to warn the people of the approaching day of the Lord. We have reason to be thankful that there is a field opened for us to occupy, and that a man is provided to fill the station.

The Dorcas mission in Philadelphia, under the care of Bro. F. H. Burbank, also deserves the hearty support of all who love Jesus. He is doing a good work among a very needy class.

"THE LORD'S TREASURY."

It is a source of much joy to many hearts to see the treasury of the Lord filling up with the means to scatter the truth among the needy. We have now open before us a wide field for doing good. Never has there been such an effectual door open before as at the present time. The Tract Fund, Freedmen's Mission, European Mission, Poor Fund, Dorcas Mission, etc., are all important, and deserve our hearty co-operation and support. Many have done and are doing nobly for these benevolent objects. Those who give for these purposes may be sure that their money is not spent in paying salaries to agents. No one receives any pay for handling the funds sent to the Association.

As the calls for light and truth are increasing, let us make a more earnest effort to meet these calls, and sow with a liberal hand, and "in due season we shall reap if we faint not." Let us not forget that "he which soweth *sparingly* shall also reap sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. 9: 10. There are many who are sowing "bountifully." It is well to consider that it is not the *amount given* that constitutes the bountiful sowing; but the amount in proportion to what one is *able* to do. The poor widow, who gave "two mites" "into the treasury," did "more than they all" who cast in "of their abundance," though "many that were rich cast in much." The Lord takes special notice of those who sacrifice for his cause. It often happens that the poor give much more than the rich, in the sight of the Lord, as did the poor widow to whom we have referred. We are satisfied, that we often receive the widow's mite to aid us in scattering the light on the great truths we love so well. May the Lord bless them for their aid in this important work.

A Bro. M. S., from Marion, Ohio, has just sent the second hundred dollars for the benefit of the needy. He says:—

"I send another hundred dollars. I wish to place it in your hands to dispose of as you deem best for the glory of God; that the poor may be fed and clothed, and have the gospel preached to them; that souls may be converted to God, and be prepared with a wedding garment,—a robe of Christ's righteousness, that when the day and the hour shall arrive, that blessed hour when the great Deliverer shall come, they may be ready to rise and meet him with a shout of praise to God.

I wish to put this into the Lord's treasury. I think you can judge better than I where it is best to appropriate it, that it may do the most good. I know there are different ways in which it may be applied,—objects for which I would be glad to do more than I can. My heart bleeds for the southern Freedmen. I have great sympathy for the European Mission, the Dorcas mission, and the poor generally that need help.

I give this not on the Old Testament plan of giving one tenth; but rather on the instructions of the Lord Jesus, to "sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fadeth not, where no thief approacheth, neither moth corrupteth." I feel much safer, and better satisfied, to give what I have above my present wants to the poor, than to try to lay it up, or keep it myself. For then I have the promise from my heavenly Father of a provision that cannot fail, for all temporal wants, and in the world to come life everlasting. I feel so much happier to trust wholly in God for these things, that I wish to give up all, and do all I can for Christ while I wait his appearing. And, with his blessing, I hope to do still more in this direction."

THE SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—MATT. 16: 3.

We do not see how any one can look over the world at the present time, and then read the Bible description of the state of things "in the last days," without being convinced that we are very near the end of the present dispensation. But as plain as are "the signs of the times," those who will not try to please the Lord by obeying his word, are much like the Egyptians when pursuing the Israelites,—the cloud that gave light to Israel was but darkness to Pharaoh and his hosts.

The world evidently occupies about the same position now as did the Egyptians in the midst of the Red Sea, when in pursuit of the children of the Lord for the purpose of their destruction. The enemies against the truth and its defenders are becoming very bold and defiant, and think they shall soon succeed in silencing them for ever. The Bible is daily becoming more and more an object of hate, and new efforts are being made to break the confidence of the people in its sacred teachings; but their final success will be no better than Pharaoh's when pursuing Israel. Thank the Lord for his "sure word of prophecy;" and let us all take heed to it, that we may see the bright light now shining upon the christian's pathway, showing beyond all doubt that we are almost to the day of the Lord, and the setting up of the everlasting kingdom.

Dear Brn. and Srs., this is the time to stand up for the right with lion boldness, if we do not wish to be overcome by the enemy of all righteousness. Let every soldier gird on his armor and shrink not from the most terrible charge of Satan. Our Captain is a conqueror, and victory is sure if we trust and obey him. *Praise the Lord.*

SACRED CONCERTS.

We very often see in the daily papers, of the different cities, notices for "Sacred Concerts." They are usually held on Sunday evening. The following is a sample:—

"SUNDAY CONCERT. Prof. Carnes will offer a rich programme of vocal and instrumental music at his sacred concert to-morrow evening at the Continental Theatre."

We think it would be just as proper to call a fashionable ball a sacred *exercise*, as to denominate such a musical performance a "sacred concert;" unless the day is what makes it sacred. Why should a *theatre* advertise for *sacred* concerts? For the purpose of making a kind of religious screen for those who wish to go to an opera, or some other performance at the theatre on Sunday evening. Instead of going to the theatre, they only go to a "sacred concert." As well might we call the seducer the friend of virtue, or the rumseller a public benefactor, as to call such concerts "sacred." A more appropriate term would be blasphemous concerts, where God is only mocked, instead of worshiped; and yet many professors of religion patronize these scenes of amusement, who have no time nor disposition to attend the house of prayer.

NAPOLEON AND MEXICO.

Napoleon finds it quite difficult to keep all parties quiet in relation to Mexico. The United States insist that he must withdraw his troops, and let Maximilian take care of himself, which, it is very evident, he cannot do, without some foreign aid. But if Napoleon withdraws his troops because the United States require it, it will be humiliating to France, and that will make their Emperor unpopular at home. Thus he is between two fires, and must get burnt more or less by one or the other; but we think he dreads the home fire the most, and will take measures to avoid it as much as possible. It is evident he must make some important changes soon.

Besides all this, he has the Pope's affairs in Italy to look after, and the movements of all the other political powers of the world. His great elevation is a giddy one; but he is still ascending. We think no man in modern times has had greater power than Napoleon III.; and yet he has gained it mostly by peace. He claims to be the patron of peace, and purposes to establish universal peace, as soon as he has gained a little more power; and thus make himself very popular, and receive the universal suffrage of the people, as their great leader. We are watching his movements with much interest.

A Paris correspondent of the New York *Herald*, under date of April 13th, writes:—

"I am enabled to state a fact which I know to be correct which may have an important bearing upon the future conduct of Napoleon in his Mexican policy. Baron Gaillard, upon his return from Mexico, had several long interviews with the Emperor, and in them expressed freely to his Majesty the opinion gathered from a close observation in that country, that Maximilian had no chance of remaining in his present position any longer than he was supported by French troops, and that he believed it was the destiny of Mexico to be overrun as Texas was by emigrants from the United States.

As to the promise which the Emperor Napoleon has made to remove his troops within the next twenty months, but little is said here in the papers. Among the people throughout France there is, however, a greater feeling of impatience now than ever before at this prolonged occupation, and when the formal documents are presented to the Corps Legislatif it is expected that there will be a display of opposition on the part of Jules Favre and the other opposition members which will exceed any demonstration yet made in that body.

There was a regular panic at the Bourse yesterday, in anticipation of the speedy breaking out of war between Prussia and Austria. The Italian loan tumbled, as did all the German securities. There is no doubt expressed here that, notwitstanding the *quasi* denials of the Italian government, Italy is preparing for a union with Prussia as against Austria, and there is very little hope indulged in here that a war can be averted."

SPIRITUALISM EXPOSED.

Our new work on Spiritualism is now ready. Its object is to exhibit the true cause of the various phenomena of Spiritualism; also its morals, doctrines, and politics, showing that the whole system was devised by demons to overthrow the word of the Lord, and to deceive the people, for the purpose of "seducing" them away from a pure christianity and causing them to reject the Bible and the plan of salvation; as revealed in the scriptures. This has been published in compliance with the earnest solicitations of many. It contains 77 pp. Price, single copy 15 cts., 8 copies $1.00, and $10 per 100. For sale at the Crisis office.

WHAT IS THE SOUL?

W find a very honest and truthful confession from a writer in the *Advent Herald*, of Feb. 27th, 1866, concerning the soul of man. It reads as follows:—

"But as the soul is the life of the flesh, or the animal life, this it appears will be lost if the body is, because while the body is dead the soul is in a dormant and insensible state, thus the final destruction of the body will be the destruction of the soul, its living power. This, it appears, will be the portion of the wicked after they are raised, or the second death. That the soul is the animal life is made certain in the New Testament; and the living, mortal being, called man, is called a soul. This soul can die, and will die the second death, if the spirit of Christ is not in it, renewing the inner man. That there is nothing in the Bible about immortal souls is certain, for it is the natural and mortal man which is called a soul, and also his animal life as a part of him, man being a compound being."

The writer also very correctly remarks:—"It is a truth that the words *soul* and *spirit* are never used interchangeably in the Bible, so they cannot mean the same; we therefore cannot understand the truth concerning these if we use them as having like import, as has been done by most writers."

We hope the writer may be led to advance another step in Bible light, where he may clearly see that the Scriptures no where teach that any thing else leaves man at death but "the breath," or spirit "of life," which "is in his nostrils." We can see no possible way to harmonize the Bible, if we attempt to make it teach that man has an 'immortal spirit,' which is the "real man;" who goes to his reward or punishment at death. This view must be abandoned if we adhere to the word of the Lord; then, we think, all is harmonious, and consistent with good sense and sound philosophy.

CATHOLIC MIRACLES.

It is well known that the Catholics have claimed that some of the saints come and manifest themselves on certain occasions, and perform wonderful things. The following is a sample:

"The Florence correspondent of the Independence Belge says that a singular discovery has been made in a church in one of the faubourgs of Milan. A statue of Saint Magdelen, which has long been famous for weeping in the presence of unbelievers, was recently moved, in order to facilitate repairs for the church. It was found that the statue contained an arrangement for boiling water. The water thus produced made its way by a couple of pipes to the eyes, and trickled down upon the cheeks of the image. So the wonderful miracle was performed.

CZESHOWSKI'S THRILLING NARRATIVE.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 to the aid of the Mission. Bro. Czeschowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. Address all orders to this office.

Lowell Street Chapel.

Meetings were held every evening last week, as usual, and the interest continues. Several were forward for prayers every night. The services were conducted through the week and last Sabbath by Eld. A. W. Sibley.

For the World's Crisis.

LITTLE WANDERER'S HOME.

Since my last article was written, we have received somewhat over a hundred dollars more toward our "Home."

$10.00 sent by a brother in Hoosick, $1.00 from North Newbury, Me., .75 from C. E. B., and .25 from her little son, of Edenboro, Pa., $1.00 from B. W., E. Boston, have been received, for which we thank them and the Lord.

We have four weeks to raise $1600.00, the sum needed in addition to what we have received and have had pledged. Pray for us.

Yours, etc., in the highways and hedges,
F. H. BURBANK.
S. W. Cor. 7th & Spring Garden Sts.

☞ Our meetings are increasing in interest, and we feel that the Lord has opened this door for us to occupy. The meeting-house has been lately repaired, is in good order and neatly arranged.

E. M'CULLOCK.
Savoy, Mass.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2025.23
John G. Putnam	1.00
E. M. Ripley	.75

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 660. Ann'l Expense, $1600,00

Previous acknowledgments	$797.65
Geo. Storer	5.00
Sarah A. Moore	2.00
B. P. B.	1.00
Moses Smith	10.00

The American Advent Mission Society.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston.

In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

FREEDMEN'S MISSION FUND.

Previous acknowledgments	2016.34
P. M. Higgins	5.00
Wm. W. Wheeler	2.00
Wm. Ingham	1.00
Parker Dow	10.00

YOUNG PILGRIM POOR FUND.

To send the Young Pilgrim to the Poor.

200 copies are sent free to Mission School's and elsewhere.

Previous acknowledgments	$61.53
A. Fike	.30

EUROPEAN MISSION.

Previous acknowledgments	$475.45
J. G. Putnam	1.00

A MISSION HOUSE IN MEMPHIS.

AN APPEAL FROM THE BOARD.

To the Friends of the Freedmen:—In the providence of God, a new and most encouraging field for missionary labor is now open to our missionaries in Memphis, and calling loudly upon the Society and the brethren at large for help.

The field is wide, and entirely unoccupied and unprovided for. Extending for miles in the northern part of the city, it is filled with a large and much neglected population of freed people, who are without any means of moral and religious instruction, and anxious and pleading for "churches and schools."

This ground was had in view at the beginning of our mission work in Memphis, but could not then be obtained. Yet God, it seems, has reserved it for us; and now, by the hand and voice of his providence, he offers it to us and bids us "Occupy"!

In the whole South, there is no field more dark, and destitute, and needy, than this; and none where our missionaries and teachers will be received with more thankfulness and joy, or have a better opportunity of doing a great work for the Lord of Missions before he comes.

But the great hindrance to the work, for the present, is—the want of suitable *buildings* in which to teach and gather congregations and Sabbath schools. During the war, abandoned churches and unoccupied public buildings and residences were plenty, and easily to be had of the Freedmen's Bureau, for schools and mission purposes. But, since the close of the war, the return of pardoned rebels and the restoration of abandoned property has created a demand for buildings greater than the means of supply; few can be rented for any purpose, and none from the whites for Mission schools for the Freedmen. And such is the state of feeling there against Northerners, especially those who are in any way at work for the elevation of the colored people, that missionaries and teachers from the North are despised and shunned as the pariahs of society, and refused boarding in Southern families.

Our only alternative, therefore, is to build at once, on leased land, a *Mission House and Chapel* of our own, as kindred societies do, or abandon the field to others who are anxious to secure it. A cheap and substantial house, for meetings and schools, and for the mission family, can be put up there in a few weeks, at an expense of less than *one thousand dollars*; and if at any time, or for any cause, the Society should desire to dispose of it, which we do not anticipate, it can readily be sold for all it will cost.

So important and promising a field for missionary labor should not be lost to the Society by any indifference or delay. The Board have therefore instructed Bro. Leslie to lease a lot at once for the erection of a Mission House and Chapel, and have voted to appropriate $700 for that purpose. The rent of the land, and a portion of the amount required for building, it is expected, will be raised by the freedmen themselves; the remainder, by the friends of our Freedmen's Mission north.

The day and evening schools in Brown's Avenue have been put into the hands of the Misses Bywater, and Bro. Leslie and Sister Butler instructed to begin the mission work at once in the new field; occupying rooms for that purpose in a private house among the freedmen until the Chapel and Mission House shall be built. This they have done already, as appears from advices just received, and with the most encouraging prospects. Yet, limited and hindered in their operations as they are, by the want of suitable accommodations, they will not be able to accomplish the objects of the Society and the wishes of the Board, until the chapel is erected, and a place for meetings and schools provided.

The house is needed at once, and ought to be put up *without delay*. But the balance of funds now in the Treasury, if expended for this purpose, will not leave enough to meet the current salaries of our missionaries and teachers now in the field. Yet, believing that the Memphis Mission is of God, and that he will bless it to his glory, and to the salvation of many souls in the day of the Lord Jesus, we have determined to go on with the work, trusting in him, and in the stewards of his money, to furnish us with all the means that may be needed.

Friends of the Freedmen, we appeal to you for help. Shall the Chapel and Mission House go up, and a place be provided in which to teach and preach the gospel of the Kingdom, and instruct the poor freedmen in the ways of truth, righteousness, and salvation? What you do for them, you do for the Lord; and he will reward you when he comes. You cannot invest your monies better—be they dimes or dollars, tens or hundreds—than in the Lord's Bank, for the benefit of the Lord's poor. There they will be safe from the fires of the last day, and bring the largest dividends in the Great Day of Settlement.

The stock is good. Who will take a share in the *Bank of the Lord's Freedmen?* Who will aid in rearing a noble monument of christian love and benevolence at Memphis!—a monument more enduring and glorious than pillars of brass or marble,—a monument that will be remembered to your praise by hundreds of grateful hearts, when all earthly monuments and glories shall have perished forever? Who will *help*,—and HELP NOW?

By order of the Board,
WILLIAM B. HERRON, Sec'y.

Memphis Chapel & Mission House Fund.

We start a special fund for the above purpose, and shall be happy to receive contributions from any and all who are interested in our mission work,—even the widow's mite and the rich man's liberal offering. Who will be one of ten to give $100 each, and raise the whole at once?

Joshua V. Himes	$75.00.
Solomon Hovey	25.00
William B. Herron	10.00
A. W. Sibley	3.00

For the World's Crisis.

LET EACH DO WHAT HE CAN.

No one can do every thing. God did not intend he should; for then the rest would be without employment and idle. God does not put all the work he would have done upon one man. He knows that one individual cannot do it. Even the Savior himself could not do every thing; and so he chose twelve, and then seventy apostles to assist him in the work. And even these did not do it all, for it is not all done yet.

Now there is in every age a great work to be done, and God calls upon all to help do it; and he has so proportioned the strength of the whole to the amount of work, that if each does all he can the work will be accomplished. Each then has a part to do, and that part is to do what he can. No more than this will be required; *but this will be required.* We can all do what we can. But while all can do this, how few there are that do it. How many are doing nothing, and how many are not doing half of what they might do. How often, too, is it the case that these persons find fault and complain that the work is not done. They look upon those who are doing all they can, and wonder why they do not do more. It seems to them that under such and such circumstances more might be accomplished. Now if these individuals would take hold of the work themselves, they might find that they could not do it all, nor perhaps more than those they now see toiling without, in their view, any great result.

Is it not also often true, that while we expect little result from our own labors, we look for and expect much from the labors of others? This should not be so. We should feel that if we are doing all we can, with a true motive and pure heart, the result may be as great as that attending the labors of others. That result may not be seen at once, by us or others. God may postpone, for some good reason, the giving of his blessing; and it may fall long after we have concluded none was to be given. The seed sown may not spring up at once; and we may conclude that it has perished in the earth; but in the great day we may find a harvest, and sheaves in the garner, having sprung from the very seed we thought was lost.

Dear brethren and sisters, you have sent us here to do a great work. You can have no greater desire than we have that it may be done. But we cannot do every thing. We cannot do all that we desire to. We are powerless only as God gives us strength and opens the way before us. You are expecting a great and glorious result from the Mission which you have sent us here to establish. Let us ask you if you are praying earnestly and in faith that what you desire and expect will be granted and accomplished. Are you still ready to do *all you can* to sustain us in this trying and difficult position? Will you do all you can, which is your part of this work? Do not leave it all for us to do. We will do what we can, but we cannot do it all. You can help by your prayers; you can aid by sending to the treasury what you can to carry forward the work here. All that you can give will be needed, and none of it will be wasted or spent unwisely. The work God has sent us here to do must be done by means, and that means we cannot create, but only use it as given for the accomplishment of the work. If souls are here saved, it must be by means. If they could have been saved without, our coming would have been unnecessary. We are only a part of the means required to save them. It costs the husbandman something to sow his field, and his harvest is in proportion to the expense of preparing and cultivating his land. If he plows and dresses his ground sparingly, he will reap sparingly, however good his seed may be. We are here now preparing the ground for the seed, and we need means with which to do it. This whole land is a "waste howling wilderness," and there is much to be done before it can be brought into that condition in which it will bear fruit. But it will not require a long time to do this. If the means can be had at once with which to commence the work, the seed will soon spring up, yielding a harvest satisfactory in the day of Christ.

Shall we all do what we can? God knows how much we can do, we do not; and only until after we have done what we can, shall we see what by us can be accomplished. With this we should be satisfied, and shall be when our work is done.

The most beautiful sentence ever uttered in the world was this: "She hath done what she could." God grant that he who uttered it when here in his humiliation, may repeat the same to us when he comes to be glorified. "*You have done what you could.*"

Memphis, Tenn. I. I. LESLIE.

THE IMMORTAL SOUL.

It is a simple, spiritual essence; immortal, immaterial, intangible, indissoluble; having no exterior or interior surface; cannot be extended; it is analagous to God; cannot come in contact with matter, and does not occupy space; and, we might add, *does not weigh anything.*

Bishop Watson, the eminent Methodist writer, says: "I have read volumes on the nature of the soul; but I have no scruple in saying, *I know nothing about it.*" (Watson's Memoirs, p. 24.)

He also says: "Some suppose that consciousness is an essential attribute of spirit, and the soul is naturally immortal; the former of which cannot be proved, while the latter is contradicted by the Bible, which makes our immortality a *gift* dependent on the will of the giver. (Institutes, v. p. 82–3.)

In his Institutes, v. 1, p. 22, he calls the doctrine of the immortality of the soul "a presumption."

For the World's Crisis.

TO THE CHURCH.

WHAT WE ARE, WHAT WE MAY BE, AND WHAT WE MUST BE.

"O Lord, revive thy work!" was the prayer of one of the holy prophets when his heart was made sad by the desolation of Zion, seeing cold formality taking the place of holy zeal; and such has been the prayer of all faithful servants of God in all ages of the world in time of declension in the church.

But the question often arises, Why are there declensions in the church, if it is the church of God? I answer, mankind are naturally inclined to walk after the imaginations of their own hearts, instead of obeying God. When God calls a people out from the world to be his peculiar people, he requires an implicit obedience to his laws, and an abiding faith in his word, and by this faith they are brought into a close union with him, who, though unseen, yet diffuses his Spirit through their hearts, causing them to rejoice in him, the God of their salvation. But, alas! we are too apt to forget God, to forget that it is by his strength we are upheld, and, falling back upon our own strength, we lose our hold upon our great supporter, and darkness and leanness of soul is the sure result; and the eye of our faith becoming dim, we cannot look up through the pillar of fire to our great Deliverer, but, like the Israelites, are too apt to desire gods that we can see with the naked eye.

We find while looking at the history of the church, back to the time of Moses, that she has been given to a perpetual backsliding, a losing sight of God, a lack of trust in the great Jehovah; and although God has watched over his church with a shepherd's care, and borne long and patiently with their wanderings, yet had it not been for a few faithful, praying souls, like Moses, Elijah, and Daniel, and a weeping Jeremiah, and a little remnant of "like precious faith," all the way down through the church to the present time, God would have said long ago, as to Ephraim,—"Let her alone, she is joined to her idols." But, thank God, he has always heard the prayers of his people. He said he would be sought unto by the house of Israel, and in all times of darkness in the church, whenever there was fire enough to be kindled, it has been fanned into a flame in answer to the prayer of some pious soul who has cried mightily to God in faith—"O Lord, revive thy work!"

But revivals of the past will not suffice us. We want to see a thorough scriptural revival of pure religion in the church all over the land; and we want it now. For the past twenty years the church has been losing its power in an unusual degree. She has been uniting with the world, and instead of reforming the world and bringing it up to a level with the church, the church has lowered itself to the world. Instead of the church being the salt that preserved, the world's putrefaction has overspread the church.

Instead of our making aggressive movements upon the enemy, they have stealthily taken possession of our forts and arsenals. This is seen in our formal prayers, and our dry, theological discourses from the pulpit. Our weakness is fearfully apparent. Who avers that essays without much reference to christianity, and merely a text for a motto, with no life or power in it, is preaching Christ and him crucified? Who will claim that prayers cold and lifeless, without confession, supplication, or intercession, are ever wafted to the mercy seat? They are mockery in the sight of Jehovah. And as a result, the lives of church members proclaim a gospel robbed of its power; they are weak like other men.

This is terrible, yet terribly true. Every denomination is involved in this responsibility. All have catered to the world; all have more or less presented to the world a mutilated christianity, a sugar-coated gospel; all have adjusted Bible truths and Bible precepts to the time-serving and world-loving age.* Our prayers and praises have been suited to please the refined ear and tastes. The terrible denunciations of God's word against sin have been softened down so as not to disturb the consciences of a popular world. Sinai has ceased to thunder, and Calvary to groan. Christ, a living, risen Christ, is seldom preached and but little talked of. Many of those who have known his resurrection power have denied him by their practice. They no longer behold his bleeding hands and side, or own him as their risen Savior. It is true the excitement resulting from a bloody war in our midst for the last five years has so engrossed our minds that we have in a great degree lost sight of God; and while the war tempest has been rolling over us, we had well nigh forgotten that the Lord Jehovah liveth, and that he is the stronghold in the day of trouble. And thus a lack of confiding trust in him has resulted in bringing darkness and death into the church, making her appear weak in the sight of her enemies.

Infidelity, libertinism, and their kindred views, are prevailing, and what but a great change, an earnest seeking after God, can prevent our being carried down the stream and swallowed up in the vortex of ruin? We are living in an earnest age. Men are so full of action as to scarcely have time to think, and what thinking is done is all of earth. This generation seems to think that human reason should hold the sway, and that there is nothing higher than the human intellect. A sort of unacknowledged, unsuspected Pantheism is coming over us. God is by many shut out of his own world; nature is every-thing—its Creator nothing;—that man is accountable to no one outside of himself; thus removing God from the judgment seat, and placing man in his stead. And yet this last move of the arch enemy is so artful that we as christians are in danger of being infected by the prevailing spirit.

We never wanted more religion, nor wanted religion more, than we do now. Upon it depends whether the Supreme Being shall be any longer acknowledged by his creatures, or his very name sunk in oblivion. And yet we are not in the best state to resist the assault upon the foundations of our piety. Earnestness is going out of the church into the world; and unless it can be revived the church will go on sinking into a state of feebleness and decay. Earnest men of the world are crowding past, and thrusting aside professors of religion; and christians in such a state of things cannot stand their ground, much less advance, without a robust and athletic piety. They will be borne down as many have been already, lose their spirituality, and soon cast off their religion as a thing too lifeless for enjoyment.

But I forbear to dwell any longer on our

* I do not mean all christians, but churches as bodies.

present situation as the professed people of God, but thought it necessary to search out our iniquities by the light of God's truth, believing that there is yet a balm in Gilead, and a fountain still open for sin and uncleanness. Yes, thank God, he has not utterly forsaken his people, although he has permitted them to walk in darkness for their sins. But methinks I see a little lifting of the cloud, and he reveals himself a God mighty to save, yea, long-suffering and waiting to be gracious. Light breaks forth, and already the glad news is heralded forth that there are tokens of great refreshing from the everlasting fountain; that the waters of salvation are beginning to flow, and some are getting ready for the coming of the Son of man.

But what are we doing? Are we waiting for God to do the work? Hear we not the voice of God in stirring tones saying, "Awake! thou that sleepest, and arise from the dead, and Christ shall give thee light"? O, professed christian, we have a work to do. We cannot excuse ourselves by saying we have no talent, and can do but little, or that we are so cold we do not feel; such excuses will avail us nothing in the day of judgment. Souls are perishing all around us; and shall we stand idle? God forbid.

There is such an agent in the church as the Holy Spirit of God; it is among us to testify for Christ; to be the great anointing Spirit of his missionary witness, the church; and its unlimited aid can be obtained by prayer. We can be baptized with the Holy Ghost and endued with power to work for the salvation of sinners. O, ye who preach the gospel, believe the promise of the Spirit and be saved. Ye, who love the Lord, keep not silence. Send up an earnest, long, united, and unsparing entreaty for his promised aid. This is what we want. This is what we must have. This must be the burden of the church's prayer, for God has suspended to a great extent the outpouring of his Spirit upon the supplications of his people. By this he honors himself in being thus publicly acknowledged as the author of good, and at the same time honors his church by making her the medium through which the blessing descends. What a tremendous responsibility, then, does this devolve upon the church.

Christian, the moral world is in darkness. Sin reigns, and Satan triumphs, through the want of your prayers and holy example. Think of this, and tremble at your responsibility; and tremble still more at your insensibility. What we want is more prayer; prayer that takes hold by faith upon the arm that moves the world; prayer that claims salvation, full and free, through the merits of a bleeding Jesus, as a promised blessing.

And again, we must work as well as pray. We must be in earnest for the salvation of souls. We must also expect it, and look for it. We must believe that there is enough truth in the promise, and power in the Spirit of God to accomplish the work and raise the church out of its comparatively low condition. We want a faith equal to the promise of God. He is able to give us any measure of grace we need. Nothing is too hard for him to accomplish. He can open the windows of heaven and pour salvation down. He can make the wilderness like Eden, and the desert like the garden of the Lord; and yet we were never in more danger of distrusting him than in this age of skepticism.

Religion is God's own cause in the world. It is his noblest production on earth; that in which he has the deepest interest. And when did he ever fail to bless the labors of a faithful, praying band of believers? Never! The whole history of the church does not furnish a single instance of united, vigorous, humble, and believing prayer, labor, and expectation, being disappointed. O, christian, throw off your despondency, then. Adopt the noble maxim of the renowned Cary, "Attempt great things, expect great things." Are you ready for the work? Have you been to God with the prayer of the Psalmist—"Create in me a clean heart," and had your prayer answered, and thus been prepared to teach transgressors His ways, that they may be converted? Examine yourselves, individually, for it is an individual work. There is a fatal propensity in the members of all communities to get rid of individual responsibility, and to depend upon the body to do the work. But God deals with individuals, and we must each be resolved that, God being our helper, we will think, speak and act as individuals, for as such we must live, and die, and stand before God to be judged; and he who acts for himself in this matter will certainly influence others. Every man acts upon some other man. Example is influence. The diffusion of religion is like the kindling of a fire, the lighting of so many tapers; and the flame, by coming in contact, will set the whole in a blaze.

O, then, ye praying ones, who want to see the work of God revived, get your souls on fire with the love of God, and go forth to the work; and as you come in contact with others, their souls will be fired up, and the work will spread from heart to heart, until the whole church is lit up with the fire of God's glory, and hungry, benighted souls shall be gathered into his fold. Wake up, brother. Wake up, sister. There is no time for reposing now. Signs portend the soon coming of the glorious Redeemer. Soon shall a guilty world be aroused from their lethargy by the voice of the archangel summoning them to judgment; when those awful words shall be spoken—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." And shall we fold our hands and slumber while our friends are out of Christ, exposed to death? Shall they perish for the want of a holy, praying, living church? This must not be. Shall we not arise and go forth in the strength of Israel's God, and, clad in the armor of righteousness, form a holy union with all his people of every name, and throw our sectarian creeds to the winds? The word of God shall be a pillar of fire to guide us, and in one grand army, with Christ our great commander, we'll march out of the wilderness of sin and darkness towards the heavenly Canaan, the glorious land of rest. And though the hosts of Satan shall seek to oppose our march, under the artful leadership of the boasting arch fiend, and our ranks are thinned by his improved mode of warfare, yet we have the blessed assurance of a glorious victory over all our enemies. And when our warfare is ended, our Leader crowned King of kings and Lord of Lords, his church will be clothed in beauty; and on the holy hill of Zion shall ascend the triumphant song of victory, which shall resound throughout the bounds of the new earth with loud hallelujahs to the

"Lamb who was slain, yet liveth again,"

and who hath redeemed us with his own precious blood, out of every kindred, tongue, and people. With this blessed prospect before us, shall we not unceasingly pray until Jesus comes, "O Lord, revive thy work"?

S. C. WELLCOME.

Garden City, Minn., Mar. 17th, '66.

Correspondence.

From Bro. D. Cogswell.

BRO. GRANT:—I feel thankful to my heavenly Father that there are a few bold, honest men in these last days, when the word of God is so shamefully perverted by those who pretend to be preachers of Christ. I say, glory to God, that there are a few whom I will call God's freemen, who will stand up for God's word, and speak the truth boldly, and contend for the faith once delivered to the saints. If God's prophets are not rewarded until the seventh angel sounds, and when the seventh angel sounds the dead are to be judged; then it follows that they were not judged when they died; and if not judged when they died, then of course they were not rewarded, unless God rewards men before they are judged.

Now, Bro. Grant, how much better are preachers that preach and mislead the people in this way,—how much better are they than those priests that Christ had to contend with in his day? He told them that they made void the law of God by their tradition. If the church stumbled over Christ in his first and, according to the word of God, they are to stumble over him in his second advent, and on account of their falling on that stone, they were broken; and that stone (Christ), according to the word, is to fall on the professed church in his second advent and grind them to powder, and this is all on account of their perverting his word and turning away from it and making it void by their tradition;—it seems to me sure that the time has about come when we can expect the stone to fall with a mighty crash, and put an end to this awful perverting and abusing of his word.

My prayer is, that God's watchmen may stand firm at their posts, and cry aloud and spare not, and warn the people of what is coming on the earth. O Lord, help thy children to keep on the christian armor, and fight manfully the good fight of faith; so that we may be accounted worthy to escape those things that are coming on the earth, and to stand before the Son of man.

We read in Rev. 2: 18, 19,—if any man shall add to or take from the word of God, that God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Now I want to ask these gospel perverters, who teach the people that the prophets went to heaven when they died, if they cannot see that they are making void the word of God by their tradition? If the prophets have been in heaven ever since they died, have they not been in a rewarded condition, and if so, how comes it about that they are to be rewarded when the seventh angel sounds? Do you not see that Paul was right when he says, "If the dead rise not, . . . then they also which are fallen asleep are perished"?—1 Cor. 15: 16–18. Those who are preaching this "shall not . . . . die" of the serpent (Gen. 3: 4), I beg of you, in Heaven's name, look this subject over once more, and I think you will see that you are misleading the people, and that God will hold you accountable.

O that men would learn to look to *Christ* for life, and that too at the time when He who is our life shall appear; and cease to teach any longer that the devil opened the door to glory. O, can it be that professing christian men will continue to rob Christ of the glory that belongs to him, and insist on giving the devil the honor of opening the door of death, so that we can all climb up a shorter way, and get to glory without following Christ, by a resurrection from the dead? I pray God that some may yet have their eyes opened to see this deception of the devil, before it is too late. On this key stone of all error is built all of the false systems of theology that we have in the world. O that men would stop and think, that they may see where this lie of Satan is leading them. This "not die" of the devil has now gone to seed in Spiritualism, and is leading thousands and thousands, even of the professed church, to "give heed to seducing spirits and doctrines of devils."

What is the use of holding union meetings and trying to get sinners to come to Christ, and then teach them the lie of the devil,—that they are now immortal, and then let the devil take the advantage of that untruth and lead them by his demons into Spiritualism; and then the next step is, they will deny the word of God, and deny the Lord God that bought them, and then all is lost. All this is brought about by these perverters of God's word. No wonder that the stone on which the first church fell, will fall on the Gentile church to grind it to powder. No wonder that when Christ comes and sets up his kingdom, and some will ask for admission, that he will say, I do not know you; and they will begin to say, we have cast out devils and "done many wonderful works" in thy name. Perhaps they will say, Master, we have read some splendid essays, and have preached a great many beautiful sermons, though perhaps some good lawyer might have written some of them; but the answer will come according to his word, "I never knew you." O my Lord, is it possible that we are so near that solemn and awful time? O Lord, help the honest ones not to be led away by blind leaders, and so with the blind leaders fall into the ditch and be lost. D. COGSWELL.

Dansville, Livingston Co., N. Y.

From Sr. A. E. Smith.

BRO. GRANT:—Death has visited our mission at Hackensack and taken from us our sister, Sarah Johnson, who sweetly sleeps in Jesus. She was among our first converts in that place last January. From the time of her conversion till the day of her death she lived a christian. When she was converted she embraced the blessed truth of Jesus' soon coming. She loved the doctrine, and died in the blessed hope of sleeping but a little while, till she should hear the trump sound, when she should arise and see the King in his beauty. She was one of the first converted; the first to join the mission; the first to give her name as tract distributor; the first to volunteer to hunt up children for the Sabbath school; the first in her Bible class; the first one buried with Christ in baptism, and the first to fall asleep. Her work is done. How we miss her. She was one of the sweet singers of Israel. May we live so as to meet her right early in the morning.

By her request, I spoke to the family and friends at the Mission church from 1 Cor. 15: 51–55, striving to show her faith and the true doctrine of the Bible, that we do not receive our reward at death, but at the resurrection, and that at the coming of Jesus our Life-giver. The church was crowded inside and out with white and colored listeners.

I find this death has turned the tide of opposition. Some of our bitterest foes have said, "These must be christians," and say they will help us in our mission work. Pray for us, brethren and sisters, that the Lord may still be with us. Our Sabbath School has already subscribed for forty copies of the *Young Pilgrim*, and they are pleased with it.

Your sister in the highways and hedges,

ANNA E. SMITH.

No. 128 East 27th Street, New York City.

Obituaries.

MATHEWS. Died at Seneca Falls, N. Y., April 18th, 1866, Sr. Harriet Mathews, aged twenty-six years.

She was the only daughter of Bro. and Sister Mathews. Harriet was a great sufferer. For six long months she was confined to her bed with the consumption, but at last she had to yield to the power of the enemy, but not without a good hope of ere long triumphing over death and the grave. She exercised great patience in all her sickness, and her last breath (while she could talk) was spent in admonishing her friends to meet her in the kingdom. She died in full faith that she would rest in quiet slumber among the dead until the voice of the Son of God shall waken his sleeping saints.

"There'll be no more sorrow there."

Bro. and Sr. Mathews sorrow not without a good hope through grace, which they have cherished for many long years. May this affliction lead them to a closer walk with God, and may the four remaining brothers make haste in laying hold of the hope set before them in the gospel, that they too may live when God beautifies the earth and makes all things new.

Bro. S. S. Brewer preached the funeral discourse, from Job 14: 14. G. DILLABAUGH.

ACKERMAN. Died in Sharon, Ct., April 21st, 1866, Hattie, daughter of John and Jerusha Ackerman, aged thirteen years.

Our breath is but fleeting, our days are but few,
In the sadness of parting we bid friends adieu;
We watch them while yielding their last feeble breath,
And follow them slowly to the valley of death.
From there, as we leave them, we look to the morn
When the glory of God the new earth shall adorn;
Where no graveyard, or death, will again meet our view,
Oh, may we all meet when the earth is made new.

Sermon by B. St. John, from Matt. 14: 12.

WAUGH. Died in Morris, Ct., April 15th, from effects of cancer in the breast, Mrs. Lucy B. Waugh, aged forty-eight years.

Sister Maria was an affectionate wife and mother, and none knew her but to love her. For twenty-four years she was a member of the Congregational church, and several years before her death received new light from the Scriptures relative to the coming of Christ. Though she now sleeps unconscious in the tomb, we expect to meet her again in that "beautiful world" to come.

T. L. WAUGH.

BEADLE. Died in Savannah, Wayne Co., N. Y., March 20th, Sr. Maria, wife of Loami Beadle, aged fifty years.

Our dear sister has fallen. She had long stood at her post as a faithful sentinel. She rests from her labors. May her mantle fall on those she left behind to mourn her loss. We expect soon to meet her in the kingdom. Words of comfort administered on the occasion by the writer.

C. B. TURNER.

Married.

In Portsmouth, N. H., May 24, by Eld. J. W. White, Bro. WILLIAM E. WOODWORTH, of Fall River, Mass., to Sr. MATTIE S. RANDALL, of Portsmouth.

Summary of News.

FOREIGN.

Liverpool April 22d.

The Washington *Globe* is authorized to state that the Government has received no information warranting belief in the statement published by the *Times* announcing a rupture of diplomatic intercourse between Austria and Prussia.

The Vienna journals reassert pacific arrangements between the two countries.

The Frankfort Diet had made a declaration of a peaceable character.

Great activity is reported in the Italian navy. All the vessels are being prepared for service.

Some apprehensions are felt of fresh disturbances in Spain.

The Portuguese Chamber of Deputies has approved the contract for a telegraph line to America by the Southern route.

Liverpool April 28th, Queenstown 29th.

It is stated that Austria has definitely determined upon adopting energetic military measures in Venetia.

The Reform bill has passed the House of Commons by a majority of five.

The German news is conflicting.

There is considerable uneasiness as to the relations between Austria and Italy, but the Italian Government denies having any warlike intention.

DOMESTIC.

New York, May 1. Valparaiso has been bombarded by the Spaniards. The town and $20,000,000 worth of property were destroyed. Great blame is attached to the British and American Admirals for not interfering with their ships to prevent such wholesale destruction of property, instead of leaving the harbor.

The Panama's *Star's* correspondence, after comments on the barbarity of the bombardment of Valparaiso, which was defenseless, without a gun to reply or a vessel to stand by it, states that from fifteen to twenty millions of dollars worth of property was destroyed, nearly all belonging to British, American and foreign merchants, including the commercial parts of the town, Custom House, government buildings, etc.

Valparaiso is the chief city of the Republic of Chili, and is built upon a narrow strip of land at the foot of a cliff at the head of the Bay of Valparaiso. It had a very extensive commerce, which was mainly in the hands of the Americans, English and French. It has a population of about one hundred and twenty thousand.

Memphis, Tenn., May 2. The negroes in South Memphis this morning fired on a citizen, wounding him, and assaulted a white woman. The Sheriff's posse attempted to disarm all the negroes, when they fled to Fort Pickering, firing as they ran. They were driven from the Fort this evening, and sought the woods. During the excitement seven negroes and one citizen were killed and a few houses burned. The military have been under arms all day. All is quiet to-night, but fears were entertained that the negroes will attempt to burn the city, but they are groundless. Up to the present time fifteen blacks and four whites have been killed.

Eastport, Me., May 2. A Custom House officer, just arrived from Lubec, reports that armed Fenians left there in a small fishing vessel this morning, but were put on board a large schooner back of Grand Menan, N. B.

The U. S. steamer Winooski has just left the harbor in pursuit of the Fenian privateer.

Wheeling, West Va., April 29. About three o'clock this morning six burglars entered the residence of the cashier of the Harrison National Bank of Cadis, Ohio, bucked and gagged that gentleman, and compelled his wife to deliver up the keys of the bank and safe. Proceeding thence to the bank, they effected an entrance without much difficulty, and robbed the safe of three hundred thousand dollars in United States bonds and about fifty thousand dollars in deposits. After locking the watchman in the safe they made good their escape on a hand car, cutting the telegraph in two places. The robbers abandoned the hand car at a station near Alexandria, on the Pittsburg and Columbus Railroad, and took to the woods. The surrounding country has been aroused, and a large force has been in pursuit. Twenty thousand dollars reward is offered for the arrest of the robbers.

☞ It is stated that within a month after the opening of the New York State Inebriate Asylum, over fifteen hundred applications were made by wealthy parents for the admission of their daughters, who had contracted intemperate habits from the use of liquors at fashionable parties.

HEAD CENTRE STEPHENS.—For the satisfaction of all friends of Irish freedom, and to dispose of a rumor that has reached my ears since arriving in New York, set afloat by some parties for their own reasons, that James Stephens, C. O. I. R., does not mean to visit this country, I have to state that I was directed by him, on leaving Paris, to announce that he would positively sail from Havre for this port, via Brest, on the steamship Napoleon III.—which left the latter port on Saturday, April 28th, and which will probably arrive here on Wednesday, May 9th—for the purpose of making a tour through the principal American cities. Matters of the utmost importance to the Irish republic alone prevented his leaving France by the steamship Lafayette, which reached this port on Saturday, and on which he was expected to arrive. He will address the friends of Irish independence at the several cities, which will be designated through the public press in a few days.

THOMAS J. KELLY, Adjutant Gen. I. R. A.

New York, April 26, 1866.

Halifax, N. S., May 7. The Merlin, from Newfoundland, reports that the ship William Penn, from Havre for N. York, touched at St. Johns on the 28th ult. Head Centre Stephens was on board.

LAWYERS IN REVIVAL WORK.—A Chicago dispatch says that among recent conversions by the preaching of Rev. Mr. Hammond, the revivalist, is Hon. John T. Lindsey of Peoria, Senator from that district, and one of the most distinguished lawyers in Illinois. Since his conversion he has addressed large meetings at Springfield, and other points, with great power and eloquence. Hon. W. O'Brien, a leading Democratic lawyer of Peoria, and heretofore a strong Roman Catholic, is also engaged in the same work with Mr. Lindsey.

In this city we have Mr. Durant, who is speaking with great success and presenting the truth in a manner which carries conviction to many hearts. We understand that at the close of a meeting held in Charlestown last evening, at which Mr. Durant spoke, there were nearly one hundred and fifty persons remained for religious conversation. Judge Smith of California, Mr. Durant's brother, who has also recently entered upon the christian life, is speaking with marked success at meetings in this vicinity.—*Boston Journal.*

AN INTERESTING RELIC.—Dr. Perkins exhibited at the missionary meeting at London last week a copy of the New Testament, which be found in Persia, which was seven hundred years old. It was written in the ancient Syriac language (the same spoken by Jesus Christ when on earth,) upon parchment, with a reed for a pen. Of course the volume was bulky, though not as large as we should suppose a Testament made in that way would be. It was not thicker than a Webster's unabridged, and not more than two-thirds as large. Dr. Perkins found three or four copies of the Testament in this form in that country, which were, if we understood him, the only written language for the Nestorians, and instructed them in it for nearly thirty years. Dr. Perkins said also that this New Testament, which had been transcribed in this rude manner several times, and handed down from the time of Christ, was, in every important respect, the same as the Word which we now have—a remarkable proof of the authenticity of our Bible.—*Caledonian.*

☞ The total receipts of the places of amusement in New York,—with the exception of Barnum's Museum and one other place which do not make complete returns,—for the six months ending with December, 1864, was six hundred thousand eight hundred and three dollars, and for the same period in 1865, six hundred and sixty-five thousand five hundred and fifty-one dollars, being an increase of nearly sixty-five thousand dollars over the same period last year.

☞ The Court of Rome stifles a rumor of an attempt at poisoning, of which the Holy Father appears to have been the object. The attempt is not imputed to the party of action, but to the Jesuits and reactionary fanatics, who fear that the Pope may return to a liberal policy, and come to an understanding with Italy.

☞ The fifty-eighth birthday of the Emperor of France was celebrated in Paris on the 20th ult.

Notices.

Notice.

Preaching brethren wishing to come to Concord, N. H. (Angelos Hall), will please correspond with T. H. Ford, A. H. Saltmarsh, or J. T. Kimball.

We take this opportunity to inform the preaching brethren and those interested, that we intend, by the help of the Lord, to have a free meeting,—free for all that love and serve Jesus,—making christian character the only test of fellowship. We wish it distinctly understood that we make no point of doctrine the test. We hope this will satisfy all that we have no hobby horse to ride. If you do not believe it, come and see. So we will say to all those preaching the gospel of the kingdom, Come over and help us. We will try and do you good. We hope and pray that we may be the means, in the hands of the Lord, of doing some little good. We will try to love and fellowship all that love the Lord Jesus Christ.

T. H. FORD,
For the Brethren, A. H. SALTMARSH,
J. T. KIMBALL.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Woodstock, N. H., commencing June 7th, Thursday, P. M., and hold over the following Lord's day. Brn. Couch, Ross, and others are expected to be present to preach the word of life. Brethren, make this meeting a subject of prayer, that God may give us the victory through Christ, and that great good may be accomplished in his name.

A. W. SIBLEY, Secretary.

Notice.

The Second Advent Church in Savoy will hold their meetings until further notice in the Methodist church in Savoy Hollow. Our preaching brethren making appointments for this place will please bear this in mind, and make their appointments accordingly. We invite our preaching brethren to give us a call, as the Lord may direct.

For the brethren, E. M'CULLOCK.

Annual Meeting.

The annual meeting of the New York State Christian Conference will be held at South Butler, Wayne Co., N. Y., commencing Friday evening, June 1st, and hold over the following Sunday. As churches can only be represented by delegates, let delegates be appointed by every church. Let there be a good representation at this meeting. Arrangements of trains, etc., will be advertised in due time. For the Board, C. B. TURNER.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. WM. SHELDON.

Notice of the Iowa Miss. Tent.

Those in the West who wish Tent meetings will please make arrangements without delay. There is to be a Tent meeting in Butler and Floyd Co., Iowa, and I am to visit Mim. I can be engaged by the different kinds of Adventists who need Tent meetings till the tent is paid for, whether I preach much or not. Address Elder PETER S. DEYO, Strawberry Point, Clayton Co., Iowa.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N.Y.

CLINTON COLEGROVE, Bap. Minister.

Notice.

I would say to those that have desired my labors, and to others who may desire them, that I expect to be able to comply with their requests as the Lord may direct. My address will be for the present, Sandisfield, Mass. GEO. L. TEMPLE.

Notice.

Eld. J. M. Mubliz is holding meetings at Bro. J. Russell's, E. Central St., Natick, Mass. We desire brethren and sisters living in adjoining towns to come in and take part with us next Sunday, May 13th. J. N. SHATTUCK.

To Preachers.

Dear Bro.—When you come to Concord, N. H., to preach, and are not met at the depot by some one (as is often the case, as we do not know which train you are coming in), please call at Bro. Horace B. Abbot's, Union Street, and you will be provided for. Ministers, please copy the address.

THOS. B. [illegible]

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

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John G. Hook..........Sunday, May 13th

Charlestown, Mass., (69 Maine Street), Sunday, May 13th, at 10½ o'clock A. M., and 3 P. M. A farewell address. Acts 20: 18-38.
WM. C. THURMAN.

Bradford, N. H., (Pond meeting-house), Sunday, May 13th.
WM. W. SUTHERLAND.

West Abington, Mass..........Sunday, May 13th
Holliston..........Sunday, May 20th
W. C. STONE.

Madison, Conn..........Sunday, May 13th
B. HITCHCOCK.

Durham, Ct..........Sunday, May 13th
O. D. WOODRUFF.

Vernon, Vt..........Sunday, May 13th
Savoy, Mass., (where Bro. McCulloch may appoint), Sunday, May 20th.
Goshen..........Sunday, May 27th
J. HEMENWAY.

Chichester, (Dover school-house)..........Sunday, May 13th
Nashua, N. H..........May 20th
Lawrence, Mass..........May 27th
Z. FORD.

Central, R. I..........May 13th
Natic R. I..........evenings, May 15th and 16th
Providence, R. I., (as Bro. Bard may arrange) May 17th and 18th.
Bristol, R. I..........May 20th
J. K. BELLOWS.

Freeport, Me., (Swamp school-house), evenings, May 9th and 10th.
Yarmouth..........Friday, May 11th, and over Sunday.
Cumberland, (Merrill school-house), May 14th and 15th
West Falmouth, (as Bro. Field may appoint), Wednesday evening, May 16th, through the week, and over the following Sunday.
Biddeford..........Sunday, May 27th
Dover, N. H..........Tuesday evening, May 29th
L. C. MCKINSTRY.

Charlemont..........Sunday, May 20th
Hawley..........Sunday, May 27th
W. J. BLANCHARD.

Carver..........Sunday, May 13th
W. S. CAMPBELL.

Woodstock, N. H..........Sunday, May 13th
East Landaff, N. H..........Sunday, May 20th
A. W. SIBLEY.

Warner, (Schoodoc school-house)...Sunday, May 13th
Waterloo, (school-house), Tuesday evening, 7 o'clock, May 15th.
Danbury, (Knowlton school-house), Lord's day, May 20th.
East Canaan..........Lord's day, May 27th
North Sutton, (at Bro. L. Andrews), Tuesday evening, May 29th.
B. P. MANNING.

CONCORD, N. H., (ANGELOS HALL.)
A. Simpson..........Sunday, May 13th
J. G. Smith..........Sunday, May 20th
H. Pratt..........Sundays, May 27th and June 3d

Wrightville, Ct..........Sunday, May 13th
South Windsor, Ct..........Friday evening, May 18th and over Sunday, the 20th.
Hope to see a large gathering of the friends at these meetings. Will Bro. R. J. Whitehead arrange so as to be with me at South Windsor? C. GOODRICH.

LEE, N. H.
H. M. Bryant..........Sunday, May 13th

Pittsfield, N. H..........Sunday, May 13th
Worcester, Mass..........May 20th and 27th
J. COUCH.

East Springwater, N. Y., 10½ A. M., Sunday, May 13th
Tabor's Corners, 4 P. M..........Sunday, May 13th
Conesus, (Webster school-house), 10½ A. M., May 20th
Conesus Center, 4 P. M..........Sunday, May 20th
Seneca Falls..........Sunday, May 27th
Annual Conference..........June 2d
Dansville..........June 10th
Bristol and Honeoye..........June 17th
F. BEAN.

Newhampton, N. H., (at Bro. Pike's), Sunday, May 13th
P. S. RANSOM.
J. KNOWLTON.

Loudon Ridge, N. H..........Sunday, May 13th
Concord, (Angelos Hall)..........Sunday, May 20th
J. G. SMITH.

Holliston, Mass..........Sunday, May 13th
West Abington, Mass..........Sunday, May 20th
WM. H. FISHER.

BARNES' HALL, SPRINGFIELD, MASS.
John G. Hook..........Sundays, May 20th and 27th

Goshen, Mass..........Sunday, May 13th
Albany, N. Y..........Sunday, May 20th
H. PRATT.

Chapin District..........May 13th
Square Pond..........May 20th
Scitico..........May 27th
Springfield..........June 3d
A. M. HIGGINS.

WEST FALMOUTH, ME.
I. C. Wellcome..........Sunday, May 20th
R. R. York..........Sunday, May 27th

Yarmouth, Me..........Sunday, May 6th
I. C. WELLCOME.

Worcester, Mass..........May 13th
H. MUNGER.

New Boston, N. H., (at Bro. Frederick Dodge's house), Tuesday evening, May 8th.
North Barrington, (where Bro. Preston may appoint), Sunday, May 13th.
Gonic Village, (at Bro. D. Varney's house), Monday, Wednesday, Thursday, and Friday evenings, May 14th, 16th, 17th, 18th.
Alton Corner..........Sunday, May 20th
J. PINKHAM.

CONCORD, N. H.
Geo. W. Brown, from Elliot, Me....Sunday, May 13th
Miles Grant..........Sunday, May 20th
Charles Ramsey..........Sunday, May 27th
Timothy Cole..........June 3d and 10th

Concord, N. H., (corner of Centre and Green streets) Sunday, May 13th.
Waterloo, Warner, Tues. and Wed. evenings, May 15th and 16th.
Bradford, (Pond meeting-house), Thursday and Friday evenings, May 17th and 18th.
Canaan..........Sunday, May 20th
GEO. W. BROWN, of Portsmouth, N. H.

[Bro. Brown goes this trip by my request. Brethren will please bear in mind that there are *two* George W. Browns, and *this* is not the *other* one. H. MUNGER.

Belgrade (meeting-house)..........May 13th
Rome (Town House)..........May 20th
H. B. SEVEY.

Danielsonville, Ct..........May 13th
Bristol, Ct..........May 20th
Hartford, Ct..........May 27th
If any in the vicinity of Bristol or Hartford desire evening appointments while I am in Western Connecticut, write me at Danielsonville, Ct.
H. P. CARPENTER.

Cheshire, Ct..........Sundays, May 13th
CHAS. E. PIPER.

RICHMOND, R. I., (CLARK'S HALL.)
M. R. Phetteplace..........Sunday, May 13th
Augustus Durfee..........Sunday, May 27th

Agawam, Mass..........May 13th
GEO. A. STREETER.

Warner, N. H., Sunday, May 13th, at the school-house in Bro. Hamphill's District, about one mile from Waterloo school-house. SIMEON ROBY.

Yalesville, Ct..........Sunday, May 13th
Bristol, Ct..........Sunday, May 20th
Cheshire Street, Ct..........Sunday, May 27th
S. WOODRUFF.

PLEASANT VALLEY, CT.
R. Williams..........May 20th
Lovely Street, Ct..........May 13th
WM. J. RIPLEY.

East Parsham, (Bull school-house), Friday, 4 P. M., May 11th.
Stukeley, (near Lewis Brown's), Saturday, 4 P. M., May 12th.
At the Sargeant school-house, 10½ A. M., Sabbath, May 13th.
At the Lake, a quarterly meeting, commencing on Saturday, at 2 P. M., May 19th, and continuing over the Sabbath. Let all interested attend.
C. P. DOW.

EAST BOWDOINHAM.
H. D. Reed..........Sunday, May 20th

Richmond, (Reed meeting-house, with Bro. H D Reed), Sunday, May 13th. R. R. YORK.

Scitico..........May 13th
R. WILLIAMS.

Hartford, Ct..........May 13th
New Haven, Ct..........May 20th
New Britain, Ct..........May 27th
New Haven, Ct..........June 3d
Hartford, Ct..........June 10th
Warehouse Point..........June 17th

Manchester..........Lord's day, May 13th
G. C. STEVENS.

Redfield Square, N. Y..........May 17th and over Sunday, May 20th.
West Martinsburg, N. Y..........May 22d and 23d
Copenhagen, N. Y..........May 24th
C. H. WILLIAMS.

Springfield, Mass., Barnes' Block, Lord's days, May 6th and 13th, and through the week intervening.
SAMUEL CURRY.

Rochester, N. H., (McDuffee District, where Bro. Smith may appoint)..........Sunday, April 15th
JOSEPH PINKHAM.

Levant, (Hammerson's Mills)..........May 20th
Sebec, (near Bro. Harriman's)..........May 27th
I. K. LOMBARD.

Moultonborough..........May 13th
T. W. PIPER.

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THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.00; by mail, [illegible]

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. [illegible]

CHRISTIAN BAPTISM; its Duty and Objects. By I. C. Wellcome. [illegible]

THE SCRIPTURAL QUESTION BOOK; [illegible]

SHOULD CHRISTIANS FIGHT? [illegible]

AMERICA IN PROPHECY; [illegible]

EVERY BODY'S BOOK; [illegible]

THE CHRISTIAN LYRE; [illegible]

HOW TO COOK [illegible]

COOKERY; [illegible]

PREMATURE DECAY of American Youth. [illegible]

THE OLD AND NEW COVENANT. [illegible]

EXPERIENCE AND OBSERVATIONS of a Bruised Reed. [illegible]

THE EMPHATIC DIAGLOTT; [illegible]

CHLOE LANKTON; [illegible]

NON-RESISTANCE. By W. C. Thurman. [illegible]

DIPHTHERIA; [illegible]

GLAD VOICES; [illegible]

HOME, MARRIAGE, AND FAMILY RELATIONS. [illegible]

[illegible]

present situation as the professed people of God, but thought it necessary to search out our iniquities by the light of God's truth, believing that there is yet a balm in Gilead, and a fountain still open for sin and uncleanness. Yes, thank God, he has not utterly forsaken his people, although he has permitted them to walk in darkness for their sins. But methinks I see a little lifting of the cloud, and he reveals himself a God mighty to save, yea, long-suffering and waiting to be gracious. Light breaks forth, and already the glad news is heralded forth that there are tokens of great refreshing from the everlasting fountain; that the waters of salvation are beginning to flow, and some are getting ready for the coming of the Son of man.

But what are we doing? Are we waiting for God to do the work? Hear we not the voice of God in stirring tones saying, "Awake! thou that sleepest, and arise from the dead, and Christ shall give thee light"? O, professed christian, we have a work to do. We cannot excuse ourselves by saying we have no talent, and can do but little, or that we are so cold we do not feel; such excuses will avail us nothing in the day of judgment. Souls are perishing all around us; and shall we stand idle? God forbid.

There is such an agent in the church as the Holy Spirit of God; it is among us to testify for Christ; to be the great anointing Spirit of his missionary witness, the church; and its unlimited aid can be obtained by prayer. We can be baptized with the Holy Ghost and endued with power to work for the salvation of sinners. O, ye who preach the gospel, believe the promise of the Spirit and be saved. Ye, who love the Lord, keep not silence. Send up an earnest, long, united, and unsparing entreaty for his promised aid. This is what we want. This is what we must have. This must be the burden of the church's prayer, for God has suspended to a great extent the outpouring of his Spirit upon the supplications of his people. By this he honors himself in being thus publicly acknowledged as the author of good, and at the same time honors his church by making her the medium through which the blessing descends. What a tremendous responsibility, then, does this devolve upon the church.

Christian, the moral world is in darkness. Sin reigns, and Satan triumphs, through the want of your prayers and holy example. Think of this, and tremble at your responsibility; and tremble still more at your insensibility. What we want is more prayer; prayer that takes hold by faith upon the arm that moves the world; prayer that claims salvation, full and free, through the merits of a bleeding Jesus, as a promised blessing.

And again, we must work as well as pray. We must be in earnest for the salvation of souls. We must also expect it, and look for it. We must believe that there is enough truth in the promise, and power in the Spirit of God to accomplish the work and raise the church out of its comparatively low condition. We want a faith equal to the promise of God. He is able to give us any measure of grace we need. Nothing is too hard for him to accomplish. He can open the windows of heaven and pour salvation down. He can make the wilderness like Eden, and the desert like the garden of the Lord; and yet we were never in more danger of distrusting him than in this age of skepticism.

Religion is God's own cause in the world. It is his noblest production on earth; that in which he has the deepest interest. And when did he ever fail to bless the labors of a faithful, praying band of believers? Never! The whole history of the church does not furnish a single instance of united, vigorous, humble, and believing prayer, labor, and expectation, being disappointed. O, christian, throw off your despondency, then. Adopt the noble maxim of the renowned Cary, "Attempt great things, expect great things." Are you ready for the work? Have you been to God with the prayer of the Psalmist—"Create in me a clean heart," and had your prayer answered, and thus been prepared to teach transgressors His ways, that they may be converted? Examine yourselves, individually, for it is an individual work. There is a fatal propensity in the members of all communities to get rid of individual responsibility, and to depend upon the body to do the work. But God deals with individuals, and we must each be resolved that, God being our helper, we will think, speak and act as individuals, for as such we must live, and die, and stand before God to be judged; and he who acts for himself in this matter will certainly influence others. Every man acts upon some other man. Example is influence. The diffusion of religion is like the kindling of a fire, the lighting of so many tapers; and the flame, by coming in contact, will set the whole in a blaze.

O, then, ye praying ones, who want to see the work of God revived, get your souls on fire with the love of God, and go forth to the work; and as you come in contact with others, their souls will be fired up, and the work will spread from heart to heart, until the whole church is lit up with the fire of God's glory, and hungry, benighted souls shall be gathered into his fold. Wake up, brother. Wake up, sister. There is no time for reposing now. Signs portend the soon coming of the glorious Redeemer. Soon shall a guilty world be aroused from their lethargy by the voice of the archangel summoning them to judgment; when those awful words shall be spoken—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." And shall we fold our hands and slumber while our friends are out of Christ, exposed to death? Shall they perish for the want of a holy, praying, living church? This must not be. Shall we not arise and go forth in the strength of Israel's God, and, clad in the armor of righteousness, form a holy union with all his people of every name, and throw our sectarian creeds to the winds? The word of God shall be a pillar of fire to guide us, and in one grand army, with Christ our great commander, we'll march out of the wilderness of sin and darkness towards the heavenly Canaan, the glorious land of rest. And though the hosts of Satan shall seek to oppose our march, under the artful leadership of the boasting arch fiend, and our ranks are thinned by his improved mode of warfare, yet we have the blessed assurance of a glorious victory over all our enemies. And when our warfare is ended, our Leader crowned King of kings and Lord of Lords, his church will be clothed in beauty; and on the holy hill of Zion shall ascend the triumphant song of victory, which shall resound throughout the bounds of the new earth with loud hallelujahs to the

"Lamb who was slain, yet liveth again,"

and who hath redeemed us with his own precious blood, out of every kindred, tongue, and people. With this blessed prospect before us, shall we not unceasingly pray until Jesus comes, "O Lord, revive thy work"?

S. C. Wellcome.

Garden City, Minn., Mar. 17th, '66.

Correspondence.

From Bro. D. Cogswell.

Bro. Grant:—I feel thankful to my heavenly Father that there are a few bold, honest men in these last days, when the word of God is so shamefully perverted by those who pretend to be preachers of Christ. I say, glory to God, that there are a few whom I will call God's freemen, who will stand up for God's word, and speak the truth boldly, and contend for the faith once delivered to the saints. If God's prophets are not rewarded until the seventh angel sounds, and when the seventh angel sounds the dead are to be judged; then it follows that they were not judged when they died; and if not judged when they died, then of course they were not rewarded, unless God rewards men before they are judged.

Now, Bro. Grant, how much better are preachers that preach and mislead the people in this way,—how much better are they than those priests that Christ had to contend with in his day? He told them that they made void the law of God by their tradition. If the church stumbled over Christ in his first and, according to the word of God, they are to stumble over him in his second advent, and on account of their falling on that stone, they were broken; and that stone (Christ), according to the word, is to fall on the professed church in his second advent and grind them to powder, and this is all on account of their perverting his word and turning away from it and making it void by their tradition;—it seems to me sure that the time has about come when we can expect the stone to fall with a mighty crash, and put an end to this awful perverting and abusing of his word.

My prayer is, that God's watchmen may stand firm at their posts, and cry aloud and spare not, and warn the people of what is coming on the earth. O Lord, help thy children to keep on the christian armor, and fight manfully the good fight of faith; so that we may be accounted worthy to escape those things that are coming on the earth, and to stand before the Son of man.

We read in Rev. 2: 18, 19,—if any man shall add to or take from the word of God, that God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Now I want to ask these gospel perverters, who teach the people that the prophets went to heaven when they died, if they cannot see that they are making void the word of God by their tradition? If the prophets have been in heaven ever since they died, have they not been in a rewarded condition, and if so, how comes it about that they are to be rewarded when the seventh angel sounds? Do you not see that Paul was right when he says, "If the dead rise not, . . . then they also which are fallen asleep are perished"?—1 Cor. 15: 16–18. Those who are preaching this "shall not . . . . die" of the serpent (Gen. 3: 4), I beg of you, in Heaven's name, look this subject over once more, and I think you will see that you are misleading the people, and that God will hold you accountable.

O that men would learn to look to *Christ* for life, and that too at the time when He who is our life shall appear; and cease to teach any longer that the devil opened the door to glory. O, can it be that professing christian men will continue to rob Christ of the glory that belongs to him, and insist on giving the devil the honor of opening the door of death, so that we can all climb up a shorter way, and get to glory without following Christ, by a resurrection from the dead? I pray God that some may yet have their eyes opened to see this deception of the devil, before it is too late. On this key stone of all error is built all of the false systems of theology that we have in the world. O that men would stop and think, that they may see where this lie of Satan is leading them. This "not die" of the devil has now gone to seed in Spiritualism, and is leading thousands and thousands, even of the professed church, to "give heed to seducing spirits and doctrines of devils."

What is the use of holding union meetings and trying to get sinners to come to Christ, and then teach them the lie of the devil,—that they are now immortal, and then let the devil take the advantage of that untruth and lead them by his demons into Spiritualism; and then the next step is, they will deny the word of God, and deny the Lord God that bought them, and then all is lost. All this is brought about by these perverters of God's word. No wonder that the stone on which the first church fell, will fall on the Gentile church to grind it to powder. No wonder that when Christ comes and sets up his kingdom, and some will ask for admission, that he will say, I do not know you; and they will begin to say, we have cast out devils and "done many wonderful works" in thy name. Perhaps they will say, Master, we have read some splendid essays, and have preached a great many beautiful sermons, though perhaps some good lawyer might have written some of them; but the answer will come according to his word, "I never knew you." O my Lord, is it possible that we are so near that solemn and awful time? O Lord, help the honest ones not to be led away by blind leaders, and so with the blind leaders fall into the ditch and be lost. D. Cooswell.

Dansville, Livingston Co., N. Y.

From Sr. A. E. Smith.

Bro. Grant:—Death has visited our mission at Hackensack and taken from us our sister, Sarah Johnson, who sweetly sleeps in Jesus. She was among our first converts in that place last January. From the time of her conversion till the day of her death she lived a christian. When she was converted she embraced the blessed truth of Jesus' soon coming. She loved the doctrine, and died in the blessed hope of sleeping but a little while, till she should hear the trump sound, when she should arise and see the King in his beauty. She was one of the first converted; the first to join the mission; the first to give her name as tract distributor; the first to volunteer to hunt up children for the Sabbath school; the first in her Bible class; the first one buried with Christ in baptism, and the first to fall asleep. Her work is done. How we miss her. She was one of the sweet singers of Israel. May we live so as to meet her right early in the morning.

By her request, I spoke to the family and friends at the Mission church from 1 Cor. 15: 51–55, striving to show her faith and the true doctrine of the Bible, that we do not receive our reward at death, but at the resurrection, and that at the coming of Jesus our Lifegiver. The church was crowded inside and out with white and colored listeners.

I find this death has turned the tide of opposition. Some of our bitterest foes have said, "These must be christians," and say they will help us in our mission work. Pray for us, brethren and sisters, that the Lord may still be with us. Our Sabbath School has already subscribed for forty copies of the *Young Pilgrim*, and they are pleased with it.

Your sister in the highways and hedges,

Anna E. Smith.

No. 128 East 27th Street, New York City.

Obituaries.

Mathews. Died at Seneca Falls, N. Y., April 18th, 1866, Sr. Harriet Mathews, aged twenty-six years.

She was the only daughter of Bro. and Sister Mathews. Harriet was a great sufferer. For six long months she was confined to her bed with the consumption, but at last she had to yield to the power of the enemy, but not without a good hope of ere long triumphing over death and the grave. She exercised great patience in all her sickness, and her last breath (while she could talk) was spent in admonishing her friends to meet her in the kingdom. She died in full faith that she would rest in quiet slumber among the dead until the voice of the Son of God shall waken his sleeping saints.

"There'll be no more sorrow there."

Bro. and Sr. Mathews sorrow not without a good hope through grace, which they have cherished for many long years. May this affliction lead them to a closer walk with God, and may the four remaining brothers make haste in laying hold of the hope set before them in the gospel, that they too may live when God beautifies the earth and makes all things new.

Bro. S. S. Brewer preached the funeral discourse, from Job 14: 14. G. Dillabaugh.

Ackerman. Died in Sharon, Ct., April 21st, 1866, Hattie, daughter of John and Jerusha Ackerman, aged thirteen years.

Our breath is but fleeting, our days are but few,
In the sadness of parting we bid friends adieu;
We watch them while yielding their last feeble breath,
And follow them slowly to the valley of death.
From there, as we leave them, we look to the morn
When the glory of God the new earth shall adorn;
Where no graveyard, or death, will again meet our view,
Oh, may we all meet when the earth is made new.

Sermon by B. St. John, from Matt. 14: 12.

Waugh. Died in Morris, Ct., April 15th, from effects of cancer in the breast, Mrs. Lucy B. Waugh, aged forty-eight years.

Sister Maria was an affectionate wife and mother, and none knew her but to love her. For twenty-four years she was a member of the Congregational church, and several years before her death received new light from the Scriptures relative to the coming of Christ. Though she now sleeps unconscious in the tomb, we expect to meet her again in that "beautiful world" to come.

T. L. Waugh.

Beadle. Died in Savannah, Wayne Co., N. Y., March 20th, Sr. Maria, wife of Loami Beadle, aged fifty years.

Our dear sister has fallen. She had long stood at her post as a faithful sentinel. She rests from her labors. May her mantle fall on those she left behind to mourn her loss. We expect soon to meet her in the kingdom. Words of comfort administered on the occasion by the writer.

C. B. Turner.

Married.

In Portsmouth, N. H., May 2d, by Eld. J. W. White, Bro. William E. Woodworth, of Fall River, Mass., to Sr. Mattie S. Randall, of Portsmouth.

Summary of News.

FOREIGN.

Liverpool April 22d.

The Washington *Globe* is authorized to state that the Government has received no information warranting belief in the statement published by the *Times* announcing a rupture of diplomatic intercourse between Austria and Prussia.

The Vienna journals reassert pacific arrangements between the two countries.

The Frankfort Diet had made a declaration of a peaceable character.

Great activity is reported in the Italian navy. All the vessels are being prepared for service.

Some apprehensions are felt of fresh disturbances in Spain.

The Portuguese Chamber of Deputies has approved the contract for a telegraph line to America by the Southern route.

Liverpool April 28th, Queenstown 29th.

It is stated that Austria has definitely determined upon adopting energetic military measures in Venetia.

The Reform bill has passed the House of Commons by a majority of five.

The German news is conflicting.

There is considerable uneasiness as to the relations between Austria and Italy, but the Italian Government denies having any warlike intention.

DOMESTIC.

New York, May 1. Valparaiso has been bombarded by the Spaniards. The town and $20,000,000 worth of property were destroyed. Great blame is attached to the British and American Admirals for not interfering with their ships to prevent such wholesale destruction of property, instead of leaving the harbor.

The Panama's *Star's* correspondence, after comments on the barbarity of the bombardment of Valparaiso, which was defenseless, without a gun to reply or a vessel to stand by it, states that from fifteen to twenty millions of dollars worth of property was destroyed, nearly all belonging to British, American and foreign merchants, including the commercial parts of the town, Custom House, government buildings, etc.

Valparaiso is the chief city of the Republic of Chili, and is built upon a narrow strip of land at the foot of a cliff at the head of the Bay of Valparaiso. It had a very extensive commerce, which was mainly in the hands of the Americans, English and French. It has a population of about one hundred and twenty thousand.

Memphis, Tenn., May 2. The negroes in South Memphis this morning fired on a citizen, wounding him, and assaulted a white woman. The Sheriff's posse attempted to disarm all the negroes, when they fled to Fort Pickering, firing as they ran. They were driven from the Fort this evening, and sought the woods. During the excitement seven negroes and one citizen were killed and a few houses burned. The military have been under arms all day. All is quiet to-night, but fears were entertained that the negroes will attempt to burn the city, but they are groundless. Up to the present time fifteen blacks and four whites have been killed.

Eastport, Me., May 2. A Custom House officer, just arrived from Lubec, reports that armed Fenians left there in a small fishing vessel this morning, but were put on board a large schooner back of Grand Menan, N. B.

The U. S. steamer Winooski has just left the harbor in pursuit of the Fenian privateer.

Wheeling, West Va., April 29. About three o'clock this morning six burglars entered the residence of the cashier of the Harrison National Bank of Cadiz, Ohio, bucked and gagged that gentleman, and compelled his wife to deliver up the keys of the bank and safe. Proceeding thence to the bank, they effected an entrance without much difficulty, and robbed the safe of three hundred thousand dollars in United States bonds and about fifty thousand dollars in deposits. After locking the watchman in the safe they made good their escape on a hand car, cutting the telegraph in two places. The robbers abandoned the hand car at a station near Alexandria, on the Pittsburg and Columbus Railroad, and took to the woods. The surrounding country has been aroused, and a large force has been in pursuit. Twenty thousand dollars reward is offered for the arrest of the robbers.

☞ It is stated that within a month after the opening of the New York State Inebriate Asylum, over fifteen hundred applications were made by wealthy parents for the admission of their daughters, who had contracted intemperate habits from the use of liquors at fashionable parties.

Head Centre Stephens.—For the satisfaction of all friends of Irish freedom, and to dispose of a rumor that has reached my ears since arriving in New York, set afloat by some parties for their own reasons, that James Stephens, C. E. I. R., does not mean to visit this country, I have to state that I was directed by him, on leaving Paris, to announce that he would positively sail from Havre for this port, via Brest, on the steamship Napoleon III.—which left the latter port on Saturday, April 28th, and which will probably arrive here on Wednesday, May 9th—for the purpose of making a tour through the principal American cities. Matters of the utmost importance to the Irish republic alone prevented his leaving France by the steamship Lafayette, which reached this port on Saturday, and on which he was expected to arrive. He will address the friends of Irish independence at the several cities, which will be designated through the public press in a few days.

Thomas J. Kelly, Adjutant Gen. I. R. A.

New York, April 26, 1866.

Halifax, N. S., May 7. The Merlin, from Newfoundland, reports that the ship William Penn, from Havre for N. York, touched at St. Johns on the 28th ult. Head Centre Stephens was on board.

Lawyers in Revival Work.—A Chicago dispatch says that among recent conversions by the preaching of Rev. Mr. Hammond, the revivalist, is Hon. John T. Lindsey of Peoria, Senator from that district, and one of the most distinguished lawyers in Illinois. Since his conversion he has addressed large meetings at Springfield, and other points, with great power and eloquence. Hon. W. O'Brien, a leading Democratic lawyer of Peoria, and heretofore a strong Roman Catholic, is also engaged in the same work with Mr. Lindsay.

In this city we have Mr. Durant, who is speaking with great success and presenting the truth in a manner which carries conviction to many hearts. We understand that at the close of a meeting held in Charlestown last evening, at which Mr. Durant spoke, there were nearly one hundred and fifty persons remained for religious conversation. Judge Smith of California, Mr. Durant's brother, who has also recently entered upon the christian life, is speaking with marked success at meetings in this vicinity.—*Boston Journal.*

An Interesting Relic.—Dr. Perkins exhibited at the missionary meeting at London last week a copy of the New Testament, which he found in Persia, which was seven hundred years old. It was written in the ancient Syriac language (the same spoken by Jesus Christ when on earth,) upon parchment, with a reed for a pen. Of course the volume was bulky, though not as large as we should suppose a Testament made in that way would be. It was not thicker than a Webster's unabridged, and not more than two-thirds as large. Dr. Perkins found three or four copies of the Testament in this form in that country, which were, if we understood him, the only written language for the Nestorians, and instructed them in it for nearly thirty years. Dr. Perkins said also that this New Testament, which had been transcribed in this rude manner several times, and handed down from the time of Christ, was, in every important respect, the same as the Word which we now have—a remarkable proof of the authenticity of our Bible.—*Caledonian.*

☞ The total receipts of the places of amusement in New York,—with the exception of Barnum's Museum and one other place which do not make complete returns,—for the six months ending with December, 1864, was six hundred thousand eight hundred and three dollars, and for the same period in 1865, six hundred and sixty-five thousand five hundred and fifty-one dollars, being an increase of nearly sixty-five thousand dollars over the same period last year.

☞ The Court of Rome stifles a rumor of an attempt at poisoning, of which the Holy Father appears to have been the object. The attempt is not imputed to the party of action, but to the Jesuits and reactionary fanatics, who fear that the Pope may return to a liberal policy, and come to an understanding with Italy.

☞ The fifty-eighth birthday of the Emperor of France was celebrated in Paris on the 20th ult.

Notices.

Notice.

Preaching brethren wishing to come to Concord, N. H. (Angelos Hall), will please correspond with T. H. Ford, A. H. Saltmarsh, or J. T. Kimball.

We take this opportunity to inform the preaching brethren and those interested, that we intend, by the help of the Lord, to have a free meeting,—free for all that love and serve Jesus,—making christian character the only test of fellowship. We wish it distinctly understood that we make no point of doctrine the test. We hope this will satisfy all that we have no hobby horse to ride. If you do not believe it, come and see. So we will say to all those preaching the gospel of the kingdom, Come over and help us. We will try and do you good. We hope and pray that we may be the means, in the hands of the Lord, of doing some little good. We will try to love and fellowship all that love the Lord Jesus Christ.

T. H. Ford,
For the Brethren, A. H. Saltmarsh,
J. T. Kimball.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Woodstock, N. H., commencing June 7th, Thursday, P. M., and hold over the following Lord's day. Brn. Couch, Ross, and others are expected to be present to preach the word of life. Brethren, make this meeting a subject of prayer, that God may give us the victory through Christ, and that great good may be accomplished in his name.

A. W. Sibley, Secretary.

Notice.

The Second Advent Church in Savoy will hold their meetings until further notice in the Methodist church in Savoy Hollow. Our preaching brethren making appointments for this place will please bear this in mind, and make their appointments accordingly. We invite our preaching brethren to give us a call, as the Lord may direct.

For the brethren, E. M'Cullock.

Annual Meeting.

The annual meeting of the New York State Christian Conference will be held at South Butler, Wayne Co., N. Y., commencing Friday evening, June 1st, and hold over the following Sunday. As churches can only be represented by delegates, let delegates be appointed by every church. Let there be a good representation at this meeting. Arrangements of trains, etc., will be advertised in due time. For the Board, C. B. Turner.

Western Tent Meetings.

All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. Wm. Sheldon.

Notice of the Iowa Miss. Tent.

Those in the West who wish Tent meetings will please make arrangements without delay. There is to be a Tent meeting in Butler and Floyd Co., Iowa, and I am to visit Minn. I can be engaged by the different kinds of Adventists who need Tent meetings till the tent is paid for, whether I preach much or not. Address Elder Peter S. Deyo, Strawberry Point, Clayton Co., Iowa.

Notice.

Any brethren in Western New York, especially in Erie, Cattaraugus, Wyoming, Allegany, Niagara or Chautauqua Counties, who should desire me to preach on impending events, the personal antichrist, the coming of our Lord, and kindred subjects, please direct to me, at Sardinia, Erie Co., N.Y.

Clinton Colegrove, Bap. Minister.

Notice.

I would say to those that have desired my labors, and to others who may desire them, that I expect to be able to comply with their requests as the Lord may direct. My address will be for the present, Sandisfield, Mass. Geo. L. Teeple.

Notice.

Eld. J. M. Muhlig is holding meetings at Bro. J. Russell's, E. Central St., Natick, Mass. We desire brethren and sisters living in adjoining towns to come in and take part with us next Sunday, May 13th. J. N. Shattuck.

To Preachers.

Dear Bro.:—When you come to Concord, N. H., to preach, and are not met at the depot by some one (as is often the case, as we do not know which train you are coming in), please call at Bro. Horace S. Abbot's, Union Street, and you will be provided for. Ministers, *please copy the address.*

Thos. B. Hamblin.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
John G. Hook....................Sunday, May 13th

Charlestown, Mass., (69 Maine Street), Sunday, May 13th, at 10½ o'clock A. M., and 3 P. M. A farewell address. Acts 20: 18-38.
Wm. C. Thurman.

Bradford, N. H., (Pond meeting-house), Sunday, May 13th.
Wm. W. Sutherland.

West Abington, Mass....................Sunday, May 13th
Holliston....................Sunday, May 20th
W. C. Stone.

Madison, Conn....................Sunday, May 13th
B. Hitchcock.

Durham, Ct....................Sunday, May 13th
O. D. Woodruff.

Vernon, Vt....................Sunday, May 13th
Savoy, Mass., (where Bro. McCulloch may appoint), Sunday, May 20th.
Goshen....................Sunday, May 27th
J. Hemenway.

Chichester, (Dover school-house)....Sunday, May 13th
Nashua, N. H....................May 20th
Lawrence, Mass....................May 27th
Z. Ford.

Central, R. I....................May 13th
Natic R. I....................evenings, May 15th and 16th
Providence, R. I., (as Bro. Burd may arrange) May 17th and 18th.
Bristol, R. I....................May 20th
J. K. Bellows.

Freeport, Me., (Swamp school-house), evenings, May 9th and 10th.
Yarmouth....................Friday, May 11th, and over Sunday.
Cumberland, (Merrill school-house), May 14th and 15th
West Falmouth, (as Bro. Field may appoint), Wednesday evening, May 16th, through the week, and over the following Sunday.
Biddeford....................Sunday, May 27th
Dover, N. H....................Tuesday evening, May 29th
L. C. McKinstry.

Charlemont....................Sunday, May 20th
Hawley....................Sunday, May 27th
W. J. Blanchard.

Carver....................Sunday, May 13th
W. S. Campbell.

Woodstock, N. H....................Sunday, May 13th
East Landaff, N. H....................Sunday, May 20th
A. W. Sibley.

Warner, (Schoodoc school-house)... Sunday, May 13th
Waterloo, (school-house), Tuesday evening, 7 o'clock, May 15th.
Danbury, (Knowlton school-house), Lord's day, May 20th.
East Canaan....................Lord's day, May 27th
North Sutton, (at Bro. I. Andrews), Tuesday evening, May 29th.
B. P. Manning.

Concord, N. H., (Angelos Hall.)
A. Simpson....................Sunday, May 13th
J. G. Smith....................Sunday, May 20th
H. Pratt....................Sundays, May 27th and June 3d

Wrightville, Ct....................Sunday, May 13th
South Windsor, Ct....................Friday evening, May 18th and over Sunday, the 20th.
Hope to see a large gathering of the friends at these meetings. Will Bro. R. J. Whitehead arrange so as to be with me at South Windsor? C. Goodrich.

Lee, N. H.
H. M. Bryant....................Sunday, May 13th

Pittsfield, N. H....................Sunday, May 13th
Worcester, Mass....................May 20th and 27th
J. Couch.

East Springwater, N. Y., 10½ A. M., Sunday, May 13th
Tabor's Corners, 4 P. M....................Sunday, May 13th
Conesus, (Webster school-house), 10½ A. M., May 20th
Conesus Center, 4 P. M....................Sunday, May 20th
Seneca Falls....................Sunday, May 27th
Annual Conference....................June 3d
Dansville....................June 10th
Bristol and Honeoye....................June 17th
F. Burr.

Newhampton, N. H., (at Bro. Pike's), Sunday, May 13th
F. S. Ransom.
J. Knowlton.

Loudon Ridge, N. H....................Sunday, May 13th
Concord, (Angelos Hall)....................Sunday, May 20th
J. G. Smith.

Holliston, Mass....................Sunday, May 13th
West Abington, Mass....................Sunday, May 20th
Wm. H. Fisher.

Barnes' Hall, Springfield, Mass.
John G. Hook....................Sundays, May 20th and 27th

Goshen, Mass....................Sunday, May 13th
Albany, N. Y....................Sunday, May 20th
H. Pratt.

Chapin District....................May 13th
Square Pond....................May 20th
Scitico....................May 27th
Springfield....................June 3d
A. M. Higgins.

West Falmouth, Me.
I. C. Wellcome....................Sunday, May 20th
R. R. York....................Sunday, May 27th

Yarmouth, Me....................Sunday, May 6th
I. C. Wellcome.

Worcester, Mass....................May 13th
H. Munger.

New Boston, N. H., (at Bro. Frederick Dodge's house), Tuesday evening, May 8th.
North Barrington, (where Bro. Preston may appoint), Sunday, May 13th.
Gonic Village, (at Bro. D. Varney's house), Monday, Wednesday, Thursday, and Friday evenings, May 14th, 16th, 17th, 18th.
Alton Corner....................Sunday, May 20th
J. Pinkham.

Concord, N. H.
Geo. W. Brown, from Elliot, Me....Sunday, May 13th
Miles Grant....................Sunday, May 20th
Charles Ramsey....................Sunday, May 27th
Timothy Cole....................June 3d and 10th

Concord, N. H., (corner of Centre and Green streets) Sunday, May 13th.
Waterloo, Warner, Tues. and Wed. evenings, May 15th and 16th.
Bradford, (Pond meeting-house), Thursday and Friday evenings, May 17th and 18th.
Canaan....................Sunday, May 20th
Geo. W. Brown, of Portsmouth, N. H.
[Bro. Brown goes this trip by my request. Brethren will please bear in mind that there are *two* George W. Browns, and *this* is not the *other* one. H. Munger.]

Belgrade (meeting-house)....................May 13th
Rome (Town House)....................May 20th
H. B. Sevey.

Danielsonville, Ct....................May 13th
Bristol, Ct....................May 20th
Hartford, Ct....................May 27th
If any in the vicinity of Bristol or Hartford desire evening appointments while I am in Western Connecticut, write me at Danielsonville, Ct.
H. P. Carpenter.

Cheshire, Ct....................Sundays, May 13th
Chas. E. Piper.

Richmond, R. I., (Clark's Hall.)
M. R. Phetteplace....................Sunday, May 13th
Augustus Durfee....................Sunday, May 27th

Agawam, Mass....................Sunday, May 13th
Geo. A. Streeter.

Warner, N. H., Sunday, May 13th, at the school-house in Bro. Hamphill's District, about one mile from Waterloo school-house. Simeon Roby.

Yalesville, Ct....................Sunday, May 13th
Bristol, Ct....................Sunday, May 20th
Cheshire Street, Ct....................Sunday, May 27th
S. Woodruff.

Pleasant Valley, Ct.
R. Williams....................May 20th
Lovely Street, Ct....................May 13th
Wm. J. Ripley.

East Farnham, (Bull school-house), Friday, 4 P. M., May 11th.
Stukeley, (near Lewis Brown's), Saturday, 4 P. M., May 12th.
At the Sargeant school-house, 10½ A. M., Sabbath, May 13th.
At the Lake, a quarterly meeting, commencing on Saturday, at 2 P. M., May 19th, and continuing over the Sabbath. Let all interested attend.
C. P. Dow.

East Bowdoinham.
H. D. Reed....................Sunday, May 20th

Richmond, (Reed meeting-house, with Bro. H D Reed), Sunday, May 13th. R. R. York.

Scitico....................May 13th
R. Williams.

Hartford, Ct....................May 13th
New Haven, Ct....................May 20th
New Britain, Ct....................May 27th
New Haven, Ct....................June 3d
Hartford, Ct....................June 10th
Warehouse Point....................June 17th

Manchester....................Lord's day, May 13th
C. C. Stevens.

Redfield Square, N. Y....................May 17th and over Sunday, May 20th.
West Martinsburg, N. Y....................May 22d and 23d
Copenhagen, N. Y....................May 24th
C. H. Williams.

Springfield, Mass., Barnes' Block), Lord's days, May 6th and 13th, and through the week intervening.
Samuel Curry.

Rochester, N. H., (McDuffee District, where Bro. Smith may appoint)....................Sunday, April 15th
Joseph Pinkham.

Levant, (Emmerson's Mills)....................May 20th
Sebec, (near Bro. Harriman's)....................May 27th
I. K. Lombard.

Moultonborough....................May 13th
T. W. Piper.

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THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, [illegible]

"A SOWER WENT FORTH TO SOW."

Sow beside all waters,
Where the dew of heaven may fall,
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.

Sow, though the thorns may wound thee,
One wore the thorns for thee;
And though the cold world scorn thee,
Patient and hopeful be.

Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hand upholds us,
And sow thou everywhere.

Sow though the rock repel thee,
In its cold and sterile pride;
Some cleft there may be riven,
Where the little seed may hide.

Fear not, for some will flourish,
And though the tares abound,
Like the willows by the waters,
Will the scattered grain be found.

Work while the daylight lasteth,
Ere the shades of night come on;
Ere the Lord of the vineyard cometh,
And the laborer's work is done;

Work in the wild waste places,
Though none thy love may own;
God guides the down of the thistle,
The wandering wind hath sown.

Will Jesus chide thy weakness,
Or call thy labor vain?
The word that for him thou bearest,
Shall return to him again.

On, with thy heart in heaven,
Thy strength in thy Master's might,
Till the wild waste places blossom
In the warmth of a Savior's light.

Watch not the clouds above thee,
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap.

Have faith, though ne'er beholding
The seed burst from its tomb;
Thou knowest not which may perish,
Or what be spared to bloom.

Room on the narrowest ridges
The ripened grain will find,
That the Lord of the harvest coming,
In the harvest sheaves may bind.

—*Selected.*

For the World's Crisis.

LECTURES ON THE SACRIFICE OF THE MASS.

DELIVERED AT FLEURIER, SUISSE, FEB. 22D.

The word Mass, or Liturgy: Peter du Moulin, Dr. of Theology, A. D. 1636, said:—

"The word mass takes the place of Lord's Supper, or Eucharist; for when there is a change in the nature of any thing, a change of name becomes necessary. But this change was made by degrees, not suddenly. When the Latin tongue began to fall into disuse, the Latins commenced saying *Remissa peccatorum* for *remissio*, and consequently *missa* for *missio*; that is to say, for dismission. The word *de remissa*, for *remissio*, is found in the works of Tertullian, *Lib. 4 in Marcionem c. 18*, about two hundred years after the birth of our Savior. It is found more frequently in Cyprian, who wrote in A. D. 250. After this manner of speaking, the dismission given to Catechumens before communion was called *missa*, as Augustin informs us in sermon 237, in these words: '*Post sermonem missa Catechumenis manebunt fideles.*' After the sermon dismission is given to the Catechumens, the faithful shall remain. And the fourth Council of Carthage, Canon 84, ordains: 'Let the Bishop hinder the entrance of any into the church, whether pagans, heretics or Jews (*Usque ad missam Catechumenorum*), until the dismissal of the Catechumens.' The word *de missa* remains in the mass, in this sense, until now. For at the close of the mass the priest says, "*Ite, missa est*": Go, you are dismissed.' *Isidore de Seuille dit le mene au 6. Book de Origine, chap, de Officio.* '*Quando Catechumi foras mittuntur damate Levita, si quis, Catechumenus mansit, exeat foras et inde Missa. Dicitur missa ab emittendo!* When the Catechumens are dismissed, the deacons say, If any Catechumen remains, let him leave; thence comes the word Mass. Pope Innocent III., in the sixth book on the mysteries of the Mass, chap. 12, defines the word, saying that it signifies dismission; for when the priest begins to consecrate, the Catechumens are dismissed from church."

Alcuin, Rabanus, Maurus, give the same opinion, and Bellarmin, in his first book on the Mass, chap. 1st, says: "If the word Mass was of Hebrew origin, as some suppose, the Syrian and Greek churches would have retained it, instead of the Latin, which is the only one that uses the word Mass. He remarks that the word is found neither in Tertullian, nor in Cyprian, nor Jerome, in the sense in which we use it at present, in speaking of our sacrifice being a bloodless one, '*Sacrificium Laudis.*' But as words change their signification in the progress of time, the word mass, three hundred and eighty years after the birth of Christ, began to have a new signification, for the reason that prayers were offered before and after the dismissal of the Catechumens. This word is thus used by Ambrose in his 33rd Epistle, to Sister Marcelline. And also to the Mileuitain Council, Canon 12. '*Pacuit illud ut preces vel orationes seu missaƐ quaƐ probatæ fuerunt in Concilio ab omnibus celebrentur.*' It is ordained that the prayers and orisons that are approved by the council be celebrated by all. The Rule of St. Benoit, written about the year 520, chap. 17, commands that three hours after noon, and after the reading of the Psalms in the evening, mass be celebrated."—*Meaning of the word Liturgy.*

Mr. Bescherelle, *dans son Dictionaire "National et Universal"* says: "Liturgy Antiq: Name of three hundred of the richest citizens of Athens. It was the duty of the Liturges to provide by turns or together for all the extraordinary charges of state. Liturgy, from the Greek *litourgia*, service, public ministry; from *litos* public, and *ergon*, labor. The kind and order of ceremonies and prayers that constitute the divine service. Liturgy of the Latin, or Roman Papal church, Liturgy of the Greek and Anglican churches," etc., etc.

We read in Ecclesiastical history that the Greek church has recognized four papal Liturgies. The Liturgy of St. Basil, that of Chrysostom, that of Presanctifies, and that called St. James Liturgy.

Liturgy. The Greek priests at the festival of Pan* Athenees, conducted a troop in procession, singing certain songs and performing many solemn ceremonies that were celebrated in Athens in honor of Minerva, called Leitourgia. The little Panthenees were annual, the grand Panthenees occurred every five years. Finally, after many changes, the word mass, or *Leitourgia*, signifies, at present, a propitiatory, bloodless sacrifice, in which it is said that the body and blood of Jesus Christ are really sacrificed and offered as bread and wine for the redemption of the living and the dead."—*Of Liturgies attributed to St. James, St. Matthew, St. Mark, and others.*

* Pan, son of Jupiter and Tymbris, god of the woods, and particularly of shepherds. He is represented with an inflamed face, and with horns on his head, and the lower part of his body like a ram. The [illegible] of Pan, an instrument made of pieces of reed.

When the worship of God began to be corrupted, Satan, to give authority and course to this corruption, put it into the head of impostors to write Liturgies, which they attributed to St. James, St. Matthew, St. Mark, St. Clement, etc. For they say, "If we had no Liturgy, christian worship would lose its dignity, and we must listen to prayers and discourses more or less gifted."* Well, if we give ourselves the trouble to criticise this subject, we shall be enlightened in regard to it.

In the Mass, or Liturgy, attributed to St. James, is found the word consubstantial (*consubstantia*),† and also the expression "Mother of God," about which there has been so much controversy with the Arians and Nestorians, who contended that they were new expressions, that the first was authorized by the first Council of Nice, A. D. 325, and the last, by the first Council of Ephesus, A. D. 431. Had St. James been the author of these words, he would certainly have enlightened us in this regard in his general Epistle, and there would have been no need of a council on the subject. In the same Liturgy is the expression "three times holy," which had no place in the Greek Liturgy till A. D. 446. According to the testimony of Nicephore, fourteenth book, forty-sixth chapter, it was authorized by Proclus, Bishop of Constantinople, upon the relation of a child, said to have been transported to heaven, and to have heard angels chant it in song. Bellarmin, in the book of Ecclesiastical writers, says: "There is a Liturgy attributed to St. James, which has been so augmented by later writers that it is difficult to recognize of what part he is the author."

The Liturgy of St. Matthew and St. Mark make mention of the Council of Nice, of Constantinople, of Ephesus, and of Basle in Switzerland, and contain a prayer for the Pope. These are evident proofs that these Liturgies were made by impostors, who, under the influence of Satan, wished to disfigure the simplicity of the primitive church. The most ancient manner of administering the Lord's Supper practiced in the church of God since the true apostles, is the same as that which we find at the end of the second Apology of Justin Martyr, who wrote about A. D. 150, that is, some seventy years after the death of the true apostles. There is nothing, elsewhere, so short and simple. "The people being assembled, the first day of the week, a chapter of the Holy Scriptures was read, upon which he who presided exhorted the people, and then prayed; after which the disciples gave each other the kiss of peace. Then the bread and wine were placed upon the table (but not upon the altar), when the pastor gave thanks and praise to God for his blessings, and the people responded Amen. Then the deacon carried to each the bread and wine consecrated by prayer and giving of thanks, and a portion was also carried to the absent. All the faithful partook of the two kinds." Elevation and adoration of the bread and wine were unknown. Nothing is said of offering to God the body of Jesus Christ, a "bloodless sacrifice." No mention is made of sacerdotal garments, or apostolic sandals, the tunic, the dalmatics, the mitre, the gloves, the rings, or the gold cross upon the back to represent the cross of Christ.

The sacrifice of the mass is neither in accordance with Scripture nor with reason.

1st. Two-thirds of the Epistle of Paul to the Hebrews is employed in speaking of sacrifices, and the office of priesthood in the christian church, which makes no reference to the "Eucharist," nor any sacrifice of redemption, other than the death of Jesus Christ.

2nd. There are several important passages at the end of the 9th chapter. The apostle says: "As it is appointed unto men once to die, and after this the judgment, so Christ was *once* offered to bear the sins of many." He thus teaches us that those who are in Christ die but *once*, their death being not reiterated; so the sacrifice of Jesus Christ for our sins is not reiterated. In chapter ten, it is expressly said that Christ offered himself. "*Unicam oblationem*"—"once for all," and is now set down at the right hand of God.

3rd. Since the death of Christ is a sacrifice sufficient for our redemption, there is no need of another sacrifice, a bloodless one.—For if, in order to apply the sacrifice of Jesus Christ, it is necessary to sacrifice him anew, for the same reason, in order to apply his death, it would be necessary that he should die (*de-re-chef*) afresh. Jesus Christ, and his death, is applied to us by the breaking of bread (1 Cor. 10: 16), and by baptism (Gal. 3: 27–29), and by faith, by which St. Paul says, "He dwells in our hearts" (Eph. 3: 17); but not by sacrificing him. The Apostle Paul does indeed speak of those who have been deeply enlightened in spiritual things, and afterwards fall away, as crucifying the Son of God "afresh"; but he speaks of it as a very fearful thing. Heb. 6: 6.

4th. But how can Jesus Christ, in the Liturgy, make satisfaction for our sins, when he is no more in a state to do so, neither to suffer, but only to intercede for us? As our adversary, Bellarmin, himself says: "*Christus nunc nec mereri nec satifacere, potest tantum impetrare. Igitur impetracio propria est hujus sacrificii vis et efficientia.*"—*Libro 2 de Missa. cap. 1. s. 2.* Christ cannot now (says he) merit nor satisfy, but only intercede. For this reason the true virtue and efficacy of this sacrifice is intercession, and not satisfaction. Now the intercession of Jesus Christ, by which he makes supplication for us, being seated at the right hand of God (Rom. 8: 34), is sufficient, *ergo*, there is no need of sacrifice.

5th. The apostles and pastors of the true christian church are never called priests to distinguish them from the people. All the faithful are called priests, and also kings, by St. Peter, in his first Epistle 2: 9, and by St. John, Rev. 1: 6.

The apostle Paul, in his Epistle to the Ephesians, 4: 11, speaks of the "gifts" that Jesus Christ left with his church when he ascended on high. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." He says nothing of priests, neither does he in Timothy, nor in Titus, where he describes the duty of pastors, who were also called elders, or bishops, or deacons; no mention is made of the office of priests of the Liturgy.

It is evident that it is more excellent to be a priest, than to be a sacrifice. Thus Aaron was more excellent than the beasts that he offered for sacrifice; not only because he was a man, and had the sacrifices in his power, but also because the animals he offered were types of Jesus Christ, *as man*, who should die for us, whereas Aaron represented Christ, as the Son of God, who offered his body to his Father as a sacrifice for our sins. The pretended Roman priests and their imitators, who boast of sacrificing Christ, by so doing rank themselves above our Lord.

8th. In all sacrifices it is necessary that whatever is sacrificed as an offering to God, should be destroyed, or consumed. In the Mass, or Liturgy, Christ is not destroyed, therefore he is not sacrificed. To say that the body of Christ is consumed, is mockery; for Jesus Christ has but one being; his natural being. This expression, "Sacramental body," has the same value as "significant body," which is a chimera. In the Liturgy, it is pretended that Christ is sacrificed for our redemption. Now the sacramental or significative body of our Lord is not the price of our redemption, and is not sacrificed for us. For if the sacrifice is made when the bread and wine are destroyed, we must say that the sacrifice is made in the stomach, some hours after the Liturgy is finished, for time is necessary to destroy the bread and wine by digestion.

9th. Add to this that all sacrifices must be consecrated; but in Mass or Liturgy there is nothing to consecrate. Not the bread, for that is not offered to God in sacrifice, otherwise the Liturgy would be a sacrifice of accidents, of color, of taste, of lines and superfices.

10th. Our adversaries are never more troubled than to show in what this sacrifice consists, by which it is pretended that the consecrated bread is a propitiatory sacrifice to God. Does it consist in the words with which the pretended priest presents to God the body of Christ, and prays him to make the offering agreeable to himself? No! For our adversaries themselves confess (see No. 4) that Christ does not make this oblation, and presents nothing to his Father in the communion. Does the sacrifice consist in the breaking of bread? That is impossible; for Jesus Christ brake the bread before repeating the words, so called consecrating. He did not then break consecrated bread. Does it consist in manducation? That cannot be; for to eat is not to sacrifice; if so, all who partake of the bread would be priests, and the mouths of the people would be so many altars, and the Dimes should be put in the mouth of each.

11th. But how is it that by the words "do this in memory of me," Christ commanded in the sacrifice of the Liturgy an impossibility; for how can Christ be sacrificed in memory of Christ? Seeing also that St. Paul, immediately after these words, adds in explanation: "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." 1 Cor. 11: 26. He teaches that we do this when we eat of the bread and drink of the wine, in commemoration of the death of our Lord. Therefore those who fear God and love Jesus Christ, must consider it a crime for mortal men and sinners to meddle with the sacrifice the eternal Son of God made to his Father, and style themselves "priests forever after the order of Melchisedec."

In conclusion, permit me, my dear friends, who belong to this new "Catholic Apostolic church," to relate to you what one of my dear friends, the pastor of an Evangelical church in Quebec, Canada, said under similar circumstances in which I am to-day: "The faith without which one cannot enter Paradise, is a disposition of mind that makes one admit, without examination, whatever it pleases priests to say is revealed. The religious truths revealed by God are the object of faith, and the motive of faith is the teaching of the church, resting on the new revelations of the church." That is, the Catholic Apostolic church reasons thus: "I believe such a dogma of Scripture that I never read, because it is revealed. I believe it is revealed, because the Apostolic church teaches me that it is revealed." I suppose you do not understand this, do you? Neither do I. But it is a mystery, and all is mystery in the Roman and Greek religions. Behold the Roman Catholic formula, also its act of faith. My God, I believe all that the priests and bishops say, without permitting myself to examine their teachings, without even knowing what they teach; for my pastor, who can make God in the sacrament of the holy Eucharist, is vice God on earth, consequently he cannot deceive me. There is another kind of formula that is an act of faith. A throne is raised, where is seated the grand Dominican Inquisitor with his principal officers. By their side several piles are raised, and seated upon each is a heretic clothed in a garment on which is pictured devils and flames; then at a signal given by the chanting of the '*Te Deum*,' and ringing of bells, fire is set to the piles, that blood may not be spilt, for the church has in horror the spilling of blood. But this act of faith is no more practiced, to the great detriment of the holy church, that sees the number of its enemies augment with fearful rapidity, and much to the disadvantage of souls. All public discussions are also avoided. But in the place of polemics are heaped up the most disgusting falsehoods which they call 'inspiration of God through his apostles, of which Paul speaks in 2 Cor. 11: 13, 14. But they see not that God has already written upon the walls of their so called church, "Mene, Tekel, Upharsin."

M. B. CZECHOWSKI.

Grandson, Canton de Vaud, Suisse, March 21st, 1866.

Voice of the West, please copy.

* See my report of 31st March, 1866.
† The three persons of the Trinity are consubstantial. The Son is consubstantial with the Father.

For the World's Crisis.

FORGIVENESS.

"Forgive us our trespasses, as we forgive those who trespass against us."

Are you aware, dear reader, that the condition on which we here ask forgiveness is, "as we forgive" those who wrong us? Consequently, every time we offer up this prayer, if we do not heartily forgive, we really pray God not to forgive us, but to destroy us forever. How dare you then repeat this prayer, when your heart is so full of bitterness that you cannot pray or speak in public without making an ill-natured fling at somebody? It is truly very essential that we be willing to forgive all; not only those who may have requested us to do so, but all who have in any way injured us. When we exercise this spirit of forgiveness, then we can in sincerity repeat the Lord's prayer.

Jesus, when expiring upon the cross, freely forgave those who had put him to death, and called upon the Father to do the same. And St. Stephen could say with his dying breath, "Lord, lay not this sin to their charge." This is the spirit of a christian. If we do not possess it, whatever else we may have, we are not Christ's.

Hardness and severity but illy become those who depend as we do upon God's forbearance. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord." "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head." CHAS. H. SWEET.

Natick, R. I.

ON SHOUTING.

SHOUT! Let them shout, if they feel like it—live like it. There is no harm in shouting, when it comes from a full, overflowing heart of faith, love, and good works. Shouting is scriptural, a Bible doctrine. It was customary for good men, holy men, to shout in olden time. God commanded it. See Num. 23: 21; Josh. 6: 5; 2 Chron. 13: 15. In the time of Ezra, "when the people sang together, by course, praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever. . . . And the people shouted with a great shout when they praised the Lord."—Ezra 3: 11. David was accustomed to shout—shout aloud. "Shout unto God with the voice of triumph." "Cry out, and shout, thou inhabitant of Zion; let them shout from the tops of the mountains." David brought up the Ark of God with shoutings of holy joy. "Shout, O daughter of Jerusalem; behold, thy king cometh unto thee."

We could fill a volume of quotations, proving conclusively that shouting is no new thing, and that it is well pleasing in the sight of Heaven. It does one's soul good to see a holy man so full of love that he can't keep it in; it is thrilling, soul-kindling! Let it out, throw it out, shout it out, from pole to pole. Let the heavenly arches *ring* hallelujahs to God in the highest, else the very stones will cry out. Some very fastidious, pharisaical minds oppose shouting; go so far as to repudiate it entirely; manifest great hostility. Not long since, one church split all to pieces on this ground. One man felt like shouting, and would shout. Another man, starched up, said, "No, no; this shouting in God's house is out of the question, out of time and out of date, out of fashion. Shouting might have been endured once, but the times have altered. Society is more polished—shouting now will never do; it's impolite to shout." Thus a root of bitterness sprang up on the question of shouting, by which many were defiled.

To be sure, for a man to shout, groan, respond, or say *Amen*, hypocritically or insincerely, meanwhile leading a crooked life, walking disorderly, proudly, selfishly, making a "god of his belly," living in lust, is awful, grating, like the crackling of thorns under a pot! But a good, hearty response, or shout of praise to God from a holy, sanctified soul, walking in all the commandments of God blameless,—what harm in it? What reasonable objection can there be? We like it, God likes it, commands it. "Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all ye upright in heart."—Ps. 32: 11.

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

VALENTINE.

DEAR CRISIS:—The following letter was written by my uncle, A. Boynton, the 14th of Feb., and sent to me as a Valentine. Thinking it might honor God and encourage the weak, as it has already encouraged me, I feel induced to give it publicity through your columns. ONE OF THE WEAK ONES.

West Batavia, N. Y., Feb. 14th, 1866.

Dear Niece:—I sit down this stormy morning to prepare for you my Valentine,—not in the shape of some comic or insignificant picture,—but a substantial letter of love and christian counsel. I am shut out from the world by force of circumstances, and shut up in God; so I can say with the Psalmist,—My "delight is in the law of the Lord, and in his law" do I "meditate day and night." Now, Mary, is not my position an enviable one? Well, remember it cost something to obtain it. We cannot wish, or hope, ourselves into heaven, nor into a state preparatory for it; but a severe process of discipline is requisite in order that the carnal nature be driven out, expelled, and give place for the indwelling of the Holy Spirit. This displacement, or removal of the one, and the occupancy by the other, constitutes the life-work and warfare of the christian. This work is ofttimes severe indeed, and is represented by Scripture phraseology as being crucified with Christ; cutting off right hands, or feet, etc.

Being born fleshly, earthly, carnal creatures, and as such subject to such control, it is impossible to obey a spiritual law. To obey such law (which is God's holy law of love, supreme to himself, and equality to our fellows), a necessity exists that we be possessed of another and higher principle by which to be governed—a principle superior in excellence and power to any that we naturally possess. This is proffered us in the gospel; here is the avenue of hope and life opened up to us. Jesus has prepared the way. While we were without strength, Christ died for the ungodly. Now he says, "Come unto me!" He has risen on high, and is become our High Priest in things pertaining unto God; so that we may come boldly unto a throne of grace, and obtain grace to help in every time of need.

You have entered upon this life-work of which I speak, and to encourage perseverance and strengthen faith, I write you. The object in pursuit is eternal life—an object well worthy our most ardent effort; to obtain which, no sacrifice should be accounted too great, or suffering too severe. Thus we must at all times view it, and not only so, but we are constantly called upon and required by our heavenly Father to bear the cross,—crucifying thereby the flesh, with not its lusts alone, but even its *affections*. Yes, the loves of a fleshly nature are opposed to and hinder Christ's love dwelling richly in our hearts. Be not disheartened nor discouraged at your want of perfect conformity to the divine mind, or at the warring of the fleshly mind. Christ having begun a good work in you, will bring it to a glorious completion if you by faith abide in him. This work of grace is not accomplished as speedily as some erroneously suppose. The young convert is like the scholar attending his first school,—has much to learn, much to unlearn; his attention must be called to only one thing at a time.

With a good teacher, proper and continued application, he masters one branch after another, practising as he proceeds, and so on, all his life long. Take the faithful scholar as your example in the school of Christ; yea, take the example of worldly seekers, in all the departments of worldly gain,—not of their wickedness, but of their unwearied perseverance and determination, suffering and privation. They, to gain bubbles—we, to gain an incorruptible crown. Suffering and pain is the common lot of all; a necessity consequent on mortality to the ungodly, working only death; but to the chosen of God, all of life's varied scenes, dark and trying as some of them often appear, are the harbingers of good, messengers of salvation. Stripes and chastisements leaving but the breath of life, shall yield "the peaceable fruits of righteousness unto them which are exercised thereby." Yes, faith founded in God, as revealed by the word, as a being supremely lovely, says, "He hath done all things well." He has placed man under the best conditions possible for a proper development of character, that he may destroy the chaff, yet save the wheat. True, living faith, sees God in all things; not a God of omnipotence merely, but a God of fatherly affection towards us, in all pertaining, or in any way connected with, or having relation to us. This faith, this comfortable assurance, dear Mary, is not the production of a day; it is not the fruit of one summer's harvest, but the blessed result of severe and continued *discipline*.

Properly to appreciate, and suitably to use a treasure, necessitates corresponding efforts in its acquirements; so in this case; "the hand of the diligent maketh rich." That wisdom which cometh from above is only attained as we seek and esteem it more than, or in preference to, all other. God can honor only those who honor him above all others. As you have chosen him, see that you ever keep your affections on the only object worthy of them. A fixedness of purpose, or consistency of effort—feeble though it be—is far more acceptable to God than deep theological knowledge, or the outgushing of powerful eloquence. The best way to attain religious truth, as a practical good, is invoking the aid of the Holy Spirit; and having this, study carefully the word on those points where inquiry arises. Thus doing, you will lay up a rich store, which will prove as a good foundation in time to come; it will make you strong in the Lord, and in the power of his might; enabling you to resist Satan always, being steadfast in the faith.

That you may receive the pure milk of the word, and thereby grow in grace and in the knowledge of the truth, ever prays

Your affectionate Uncle,
A. BOYNTON.

THE MISUNDERSTOOD PRAYER.

Dr. W. Leask, editor of the *Rainbow*, published in London, Eng., has written an excellent tract on the prayer—"THY KINGDOM COME," (Matt. 6: 10,) from which we make the following extract:—

"Others think, or rather say—for it is abuse of language to intimate that there has been any thought expended on the matter,—that this petition is a prayer that we may be fitted for heaven. In other words, the doctrine is, that instead of asking that the kingdom of God may be set up on the earth, we are to ask that He would prepare us for leaving the earth, and entering amidst the holy joys of heaven. This is to entirely reverse the words of our blessed Lord, and to make him mean exactly the contrary of what he said. It requires great patience to bear with such palpable misconstructions of the holy oracles. The thing is so perfectly absurd that one's understanding is offended and pained by it. One would not endure a critic or reviewer thus to trifle with the published sentiments of a friend; but it is astonishing how composedly christian men will look on when the inspired writers are wrested and travestied, so as to be compelled to mean the very opposite of what they said. The friend of an ordinary author would loudly complain of the misrepresentation; but when it is only an evangelist, or an apostle, or the Lord of both, that is trifled with, the matter may be left. Private judgment must not be interfered with. No, certainly not, God has given us that right, and we prize the boon too highly to let it fall from our hands; but the right of private judgment does not mean the right of private folly or private absurdity. But this vagary—for we cannot call it interpretation—is perfectly in keeping with the notion that finds, in all the passages where our Lord speaks of coming back to the world, only an assurance that we shall go to him at death. When he says that he will come, he of course means quite the opposite; namely, that he will send for us. When he says, 'I will come to you,' his meaning is, 'You shall come to me!'

It is melancholy to reflect on the amount of error that has thus been promulgated in the name of Jesus, and his illustrious prophets and apostles. The holy oracles have been made more enigmatical than those of ancient Greece. The true sayings of God have been reduced to inexplicable riddles by the perverse ingenuity of professed expositors. The verities of heaven have been removed from the statute roll to make room for the whims of a reinless imagination. The plainest book in human language has been turned into a mountain of mystery by the capricious annotations of scholastic theorists. The light of heaven has been compelled to reach us through the colored media of theological artists, instead of falling upon our understandings in its own native brilliance. Hence we have been perplexed and bewildered, instead of walking erect with cheerfulness in our eye, and a song upon our lips. The food of heaven, which should sustain us, and the water of life, which was intended to refresh us in our journey, have been presented in vessels of such construction that we cannot get enough, and are constantly compelled to cry out, Alas! our leanness, our leanness! The sun of light has been shorn of his beams, and we plod along with miserable lanterns in our trembling hands, which any passing breeze may extinguish.

In proportion to our convictions of the necessity of faith is the depth of our perplexity what to believe. The fine old prophetic formula, 'Thus saith the Lord,' with its positive certainty and Divine grandeur, has been exchanged for the shrill cry of 'Thus saith the sect,' with its palpable uncertainties and human littleness. The sure word of prophecy was sent down from heaven with the sacred injunction, 'Take heed to it;' but instead of walking in its serene light, the multitude are either climbing the mountains of vain speculation, or exhuming the dust of the fathers in search of ecclesiastical relics.

And when an earnest man here and there throws himself in the breach, and cries to the wanderers to reassemble around the Son of David, and to take the Lord of life at his word in unquestioning faith and childlike simplicity, leaving it to him to conquer all difficulties, and to realize his own magnificent purposes in his own perfectly wise manner, men stare, and say with the sons of Jacob, 'Behold, this dreamer cometh!' He who has resolved at all risks that his faith shall not stand in the wisdom of men, but in the power of God, will act wisely to lay his account with side glances, instead of the direct look of open confidence which greeted him in the day when he walked with the multitude. If he says that all sects are too narrow to hold him, and that the Bible alone is the platform of his theology, he may expect for awhile to work single-handed; but let him take courage, for the cause is that of God and humanity, of truth and eternity, and though he fall in the struggle, he shall not have struggled in vain.

The rectification of one error is a great thing; the redemption of one forgotten truth from beneath the pile of human tradition is greater still; and the successful appeal to men to rally around Christ the Savior king, is the greatest of all. May this loftiest of honors wreath the brow of every man who is holding out the Bible to poor wandering humanity, and crying, 'Lo! it is the proclamation of God that he intends setting up a glorious kingdom upon this long-distracted and bleeding planet!'"

☞ Man, without a knowledge of the Holy Scriptures, is a soldier without weapons, a horse without a bridle, a ship without a rudder, a bird without wings.

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis.

EPIDEMIC CHOLERA.—No. 3.

BY IRA A. THAYER, M. D.

We will now pass to the consideration of the *symptoms* of cholera; or, in other words, inquire into its private history and character. For the purpose of a more clear description, we will divide it into three stages:—First, or premonitory stage; second, or active stage; and third, or stage of collapse.

The *premonitory* symptoms of cholera have reference, first, to the whole community, and, secondly, to individuals. When the epidemic influence of the disease appears in any district with sufficient intensity to render an outbreak probable, that influence will be felt by most of the inhabitants. This is evinced by the general prevalence of an unnatural degree of sensibility of the stomach and bowels. Very slight causes, so slight, indeed, sometimes as to be unobserved, are sufficient to produce a high state of disturbance resulting in diarrhea and dysentery. As the morbific influence becomes more intense, cases of active and protracted diarrhea become more frequent, and present a more or less decided resemblance to the active symptoms of cholera. Symptoms of this kind may exist in a community for a longer or shorter period of time, and then gradually disappear without developing a single case of malignant cholera. These cannot be taken as the premonitory symptoms of cholera, but may be regarded as a premonition that the community where they prevail are threatened with a visitation of a malignant malady. But where an individual, situated near a locality where cholera actually prevails, experiences these symptoms, he will seldom fail to have the disease unless promptly relieved.

The *premonitory stage* varies much, both in duration and character of symptoms. These may be stated in general terms as follows: a derangement of the stomach, evinced by furred tongue, irregular appetite, pain and fulness in the head, with dizziness, and in some instances nausea and vomiting; intestinal disorder attended with diarrhea, slight colic pains, the discharges becoming light colored and thin, if not so at first, and each evacuation attended with a feeling of extreme debility; nervous disorder is manifested early, such as neuralgic pains, twitching of the muscles, and a disturbance of the brain. In some cases there will be a slight fever, but more commonly the skin will be relaxed and covered with perspiration. The urine and other glandular secretions are very scanty, and gradually become more and more so. This stage may continue for from an hour or two to several days. In some cases the most of the above symptoms are absent, the patient being surprised by the immediate appearance of the active symptoms.

Generally the premonitory symptoms are changed suddenly into those of a more active and alarming character. This condition is termed the *active stage*. This stage usually shows itself between sunset and sunrise, generally after midnight. It commences with copious watery discharges from the bowels. Vomiting sets in immediately, or soon follows. Cramping of the muscles now comes on to complete the patient's suffering. The vomiting and purging are usually simultaneous, very frequent, and attended with a sense of weight and oppression over the stomach, and of weakness and sinking away of the bowels, and frequently with severe spasmodic pains through the abdomen. Where the diarrhea has not existed previously, the discharge will first consist of the ordinary fecal matter; it will then rapidly change to a turbid, light-colored fluid resembling "rice water," and either odorless or having a faint, sickish smell. The quantity of this fluid is frequently enormous, and the calls for its discharge almost unceasing. The matter ejected by vomiting closely resembles that discharged from the bowels. The cramps usually commence in the muscles of the extremities, but soon extend to the body. The suffering produced by this symptom beggars description. The muscles, by the spasmodic contraction of their fibres, are drawn into hard knots with excruciating pain; this for a minute or two is followed by relaxation, and then repeated. Sometimes the muscles of only a part of the body take on this action, drawing the body into every conceivable shape, giving the sufferer not a minute's respite.

As the disease progresses the pulse rapidly sinks, becoming frequent, feeble, fluttering, and at last imperceptible. The surface is covered with a copious perspiration, which increases as the disease advances. The skin begins early to assume a dusky hue, which finally deepens into a blueish, leaden color, especially on the face and extremities; it loses its elasticity, and becomes shriveled and sodden. The surface soon becomes cold, and there is evidently a stagnation of blood in the capillaries. The urinary and other glandular secretions are entirely suppressed. The patient is extremely restless, and complains of intolerable distress in the centre of the abdomen, and of a difficulty of breathing. These symptoms continue to increase in violence for from two to twelve hours, when the vital force being completely exhausted, the patient sinks into collapse.

The stage of collapse. The pulse is now imperceptible at the wrist, and but a slight palpitation of the heart can be felt. If now a vein be opened, no blood, will escape, or at most a little tar-like blood may be squeezed from the orifice. The features are livid and shrunken away, the eyes have settled back into their orbits, and are dry and glaring. The skin feels doughy, and is covered with a cold, clammy sweat. The voice is lost, or nearly so; the breath is cold, breathing hurried and feeble, or slow and sighing. Evacuations either cease, or are involuntary, occasionally eructations instead of vomiting, hiccough, a few cramps return, and life is extinct.

Variations from the above train of symptoms sometimes occur. Occasionally vomiting will be absent until near the last, or may not appear at all. Again the vomiting may be the prominent symptom, diarrhea being absent. Or the patient may be seized suddenly with congestion of the brain; perhaps accompanied with obstinate convulsions. Not unfrequently, when in the stage of collapse, the patient manifests returning strength and warmth, and seems rapidly recovering, when suddenly he sinks and expires without a struggle. During the course of the disease the mind is but little disturbed.

We come now to the consideration of the most important part of our subject—*prevention*. I do not claim that the epidemic can be entirely prevented; but that its violence can be materially lessened I have not the least doubt; and by proper care many may escape the malady entirely, who otherwise will fall before it.

The means to be employed, as preventitive measures, should be employed before the disease makes its appearance on our shores. Now, before the warm weather sets in, is the time to prepare for cholera. The great barrier to the progress of this malady and to the severity of its symptoms is *cleanliness*. *Clean up;* clean yourselves inside and out; clean every thing around you; your houses, your cellars, out-houses and drains. See that no animal or vegetable matter is allowed to decay above ground, on or near your premises. Take out all of your old potatoes, turnips, cabbages, etc., and those unfit for use, burn or bury; and see to it that no such matter is decaying near you. See that your cellars are perfectly *dry*. If there is any water standing there, drain it off. Draw off all the old rubbish from around your buildings. In short, allow nothing to decay near your dwellings.

The next thing to be attended to is your own persons. I need only say here, that whatever promotes health guards against any disease; conversely, whatever impairs health is a predisposing cause of disease. I have no no time nor space to review those various measures here which would produce a healthy action of the system; but will merely allude to some of the more important ones that are concerned in preventing the disease under consideration. Cleanliness of the surface, a nutritious and unirritating diet, regular and moderate exercise, plenty of sleep, composed mind, well ventilated apartments, and regularity of habits, being "*temperate in all things,*" are among the prime means of prevention. Use no strong drinks, no unusual diet, your present diet nutritious and easy of digestion; be extremely careful not to overload the stomach; *use no hard water*, for this is found to be a great means of increasing the violence of the malady. Avoid low, marshy districts, and thickly settled localities; keep in the pure atmosphere and bright sunshine; labor just enough to keep all the bodily functions in a healthy, vigorous condition, and to produce a good appetite and procure sound, refreshing sleep at night. Use no preventitive medicines, nor stimulants of any kind, except you feel the premonitory symptoms.

Were people to employ the above means, cholera would be divested of much of its malignancy, and thousands who will be hurled from the stage of action with but a few hours notice, during the prevalence of this epidemic, might be saved from an attack.

Bristolville, Ohio.

INDULGENCE OF THE APPETITE.

Parents should ponder well on the danger of an early and capricious indulgence of the appetites and imaginary wants of their children. Repetition soon becomes a habit, and a habit once formed, even in childhood, will often remain during the whole of after life, acquiring strength every year, until, at last, it sets all laws, human and divine, at defiance. Let parents who yield to the cries of their children for dainty and promiscuous food, or who allow them to torment domestic animals, or to strike their nurses, or to raise the hand against any person, consider well on the consequences. The moral effects of pampering the appetites of children are most melancholy. Is the mother afraid of an explosion of passion, a bribe is too often promised in the shape of a cake or tart, as a peace offering. Does it annoy a whole company by its boisterous or ill-timed pranks, it is persuaded to be quiet by the promise of some sweetmeats. If it has been good, as the phrase is, the reward is still too frequently something for the stomach. Eating is soon regarded as the chief end and object of life by a child, who sees in it the chief incentive to good behavior. A premium would truly seem to be given for gluttony. The use of the other nobler senses, and of the faculties of the mind, the early cultivation of the kindlier and better feelings of our nature—generosity, disinterestedness, pity, filial love—all are overcome or postponed in favor of the one sensual, selfish and absorbing act of gormandizing.

TRICHNA SPIRALSIS.—As this disease has become prevalent, it is well to state its cause, its effects, and its preventive. Pork is a heavy, rich, greasy, indigestible food cooked, and much more so in its raw state. To overload the stomach with it, it lies undigested so long that the animacules in it detach themselves, and assimilate with other matter in the stomach, the liver becomes inactive, the bile dries up, the blood in the veins gets so thick that circulation partially ceases, and venous blood becomes of the same nature as diseased matter, caused by the pork laying so long in the stomach, that worms breed out of the blood.

This cannot occur only in very billious, constipated people. Worms will create in the stomach of many persons that overload or give it more than it can do, and sometimes in weak and delicate persons whose digestion is feeble. It is in the nature of animal matter to decay and become impregnated with worms as soon as it loses its life-like circulation.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ONWARD!

"Go ye into all the world and preach the gospel to every creature."

Onward! onward! men of heaven,
Bear the gospel banner high;
Rest not till its light is given,
Star of every pagan sky.
Send it where the pilgrim stranger
Faints beneath the torrid ray;
Bid the hardy forest ranger
Hail it ere he fades away.

Where the Arctic ocean thunders,
Where the tropics fiercely glow,
Broadly spread its page of wonders,
Brightly bid its radiance glow.
India marks its lustre stealing,
Shivering Greenland loves its rays,
Afric, mid her deserts kneeling,
Lifts the untaught strain of praise.

Rude in speech or wild in feature,
Dark in spirit though they be,
Show that light to every creature,
Prince or vassal, bond or free.
Lo! they haste to every nation,
Hosts on hosts the ranks supply,—
Onward! Christ is your salvation,
Thou shalt gain the victory.

—Selected.

THE BURNING OF ROME.

BY D. T. TAYLOR.

Will Rome be burnt? If so, how? and when? After devoting considerable thought upon these questions, I am inclined to the view that this so called "Eternal City" will experience an entire destruction, just prior to the coming of the Lord, and this destruction may be partly by human, but mainly by divine power, directing the earth's consuming forces. It will be done, not quietly, but amid the most alarming convulsions. It will come suddenly, too, while the boast is in Babylon's lips, "I sit a queen, and am no widow, and shall see no sorrow." Without entering into a minute analysis of the prophecies on this subject, and disclaiming all association with the "sensational" students of the prophetic word, I candidly invite attention to the following array of facts, criticisms and opinions on this remarkably interesting theme:—

The peninsula of Italy has been known for centuries as a volcanic region. Particularly so is its southern portion, embracing what is termed the two Sicilies. Doubtless the whole peninsula lies upon a bed of volcanic material, with sulphurous matter in immense quantities, which, together with several active volcanoes existing in its surface, subjects the country to frightful earthquakes, and devastating volcanic eruptions. The Apennines, averaging 4200 feet in height, stretch through the whole of Italy for a distance of 840 miles. Generally, they follow the line of the western coast—where lies Rome—at a distance of from six to fifteen miles. One branch of the sub-Roman Apennines terminates in the seven hills of Rome itself—the famous city. Naples, lying in the southwest coast, 118 miles from Rome, abounds in groups of volcanic mountains and hills. Vesuvius, one of the most active, is but ten miles away. This burning mountain has had from the earliest period to the present time sixty eruptions. As late as 1857, 1858, 1859, and 1861, the whole country around was laid waste, but the city escaped. Sometimes this volcano lies inactive for 325 years, and then suddenly bursts forth with great fury. Ashes from its crater have been carried to Constantinople, and even to Egypt and Syria, 1000 miles away. North of Naples, and between it and Gaeta, which is only seventy-six miles from Rome, are the volcanic groups of Roccamonfina, the Phlegrean Fields, and Mount Vulturo. This whole region, as far North as Rome, abounds with lava, ashes, asbestus, bitumen, petroleum, naphtha, sulphur, and other volcanic and igneous matter.

Some of the Italian hills discharge mud, others throw off carburetted hydrogen. The native sulphur of commerce is derived chiefly from Sicily, or Southern Italy, whose mines supply the whole world, and in 1861 produced 300,000 tons, worth thirty millions francs. Indeed, it is said by travelers that the very ground of Italy is in numerous places constantly on fire. And it is indisputably true that Italy, Sicily, and the neighboring islands containing the active volcanoes of Vesuvius, Etna, and Strombali, constitute the chief volcanic district of Europe. Stromboli has been constantly burning for 2000 years. Palermo, in Sicily, experienced fifty-seven earthquakes in forty years.

Volcanoes have been seen to burst out of the sea near the coast of Italy. We could mention a thousand facts, which all go to show how easy a thing it would be for God to overthrow the city of Rome in a deluge of volcanic fire, merely by setting in operation the terrible forces that underlie her soil.

For ages, the land of Italy has been famous for its earthquakes. We are informed by history that B. C. 439, "tremendous earthquakes shook Italy, at intervals, for a whole year, so, that Rome was fatigued with messengers, who were continually arriving with news of towns and villages demolished." In A. D. 79 occurred the fearful earthquake and eruption of Mount Vesuvius, which buried the cities of Herculaneum, Pompeii, and Stabiæ, in lava and ashes to the depth of eighty to one hundred and twelve feet. These cities were less than seventy miles from Rome. Their destruction was most sudden, as Vesuvius had lain quiet for ages previous. Just so sudden, yea, "in one hour," might Rome perish, as did Sodom and Gomorah. Baronius says that when Herculaneum was overthrown, many supposed the world was about to be utterly destroyed, so terrible was the sight. In the year 1005, Italy was for three months convulsed by earthquakes. And in A. D. 1117, says Noah Webster, "all Italy was shaken for forty days."

Again in 1185 Italy was shaken and Calabria destroyed. In 1456, Italy was violently shaken by an earthquake, and 40,000 people perished. Pistorious says it demolished forty towns. In 1638, Calabria, in the South of Italy, having an area of 6000 square miles, was again terribly convulsed, and 30,000 people were destroyed. Whole towns were entirely ruined. In 1693, a frightful earthquake shook all Sicily, and killed 60,000 souls. During the convulsion, a fountain was seen to discharge its waters as red as blood. Again, in 1783, a tremendous shock laid in ruins Calabria, Messina, and many other Italian towns, and nearly 40,000 persons perished in the ruins.

With all these facts and precedents before us, I am prepared at any time to hear that Rome, the sink of iniquity and seat of Satan, has suddenly, by the fiat of an avenging God, like a millstone dashed into the sea (Rev. 18: 21); been submerged by earthquake and volcanic forces in a lake of fire and brimstone; an event that will fill the world with astonishment and mourning, and prove the harbinger of the instant coming of the Lord. Both tradition and prophecy intimately associate the destruction of Mystic Babylon and her capitol city, with the end of the world. Gibbon has preserved a proverb recorded in the writing of Bede, of the year A. D. 800, and current in Europe for ten centuries, which strikingly says, "As long as the Colliseum stands, Rome shall stand; and when the Colliseum falls, Rome will fall; when Rome falls, the world will fall." Hist. chap. 21. And the Sibylline Oracles all taught that Rome will sink at last into an abyss of fire. We think the predictions of the seventeenth and eighteenth chapters of Revelation support this view.

The belief of the early Christians on this question, is fairly stated by Gibbon, who says they viewed pestilences, famines, comets and eclipses, earthquakes and inundations, as "so many preparatory and alarming signs of the great catastrophe of Rome, when the country of the Scipios and Cæsars should be consumed by a flame from heaven, and the city of Seven Hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone. It might, however, afford some consolation to Roman vanity, that the period of their empire would be that of the world itself; which, as it had once perished by the element of water, was destined to experience a second and speedy destruction from the element of fire." And he speaks of Italy as in their opinion "chosen for the origin and principal scene of the conflagration, and the best adapted for that purpose by natural and physical causes; by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of Etna, of Vesuvius, and of Lipari, exhibit a very imperfect representation. The calmest and most intrepid sceptic could not refuse to acknowledge that the destruction of the present system of the world by fire, was in itself extremely probably." And the infidel admits that the main authority in the early church for such a belief, was not so much reason and tradition, as it was the sacred Scriptures.—Hist. chap. 15.

Among more modern writers in the church who have shared in the belief, is found Brightman, Dr. Burnet, Mede, Bishop Newton, Daubuz, Simpson, Fraser, etc. On this deeply interesting subject, I propose letting these eminent authors speak for themselves.

Brightman, in 1611, wrote on Rev. 18th chapter, as follows:—"The calamities which are rehearsed belong partly to men whom death, sorrow, and famine shall devour, and partly to the city which shall be burned with fire, which declares that the city shall not be taken at the first assault, but by a siege, which, while continuing, the pest, sorrow, and famine shall assail within; and that at length the city shall come into the power of the enemies, who shall make it even with the ground, and bring her to ashes; then shall be fulfilled that which Sibyl prophesied, Rome shall be a street or empty place." And referring to the Hallelujahs at her fall, he says, "These are the funerals of the city of Rome, and the rites by which her burial shall be celebrated."—*Com. on Apoc.*

Daubuz, on Rev. 17: 16, says: "This is their last act towards this whore, or capital city. They shall not only take and plunder her, but destroy her with fire and sword, and by that means leave no refuge there to any of her lovers to hold up and maintain by her power the idolatry and tyrannical dominion exercised by her. Most certainly these symbols imply the entire destruction of this capital city, for as long as it stands it will one way or other maintain the same principles, and strive to keep the same power. So that the only way to take off all hopes of recovery, must be by destroying it utterly, and hindering its friends from ever settling there. Thus her fate will be like that of the literal Babylon, whose situation is now almost unknown," etc. On her smoke ascending up forever (chap. 18: 18, and 19: 3), he writes: "This is not to signify a continual burning, but by a metonymy of the efficient for the effect, to signify that it is burnt forever, and never to be restored," "it seeming morally impossible that a burning procured by human hands, as this is to be, being caused by some of the ten horns, should be perpetual; unless at the same time, God's acts should concur to make Rome's destruction like that of Sodom. . . . Nothing of a town will remain of Rome, so that the place shall know it no more."—*Com. on Rev.* 17: 20.

Mede makes Babylon, "First the royal city of the beast, to wit, the city of Rome; and again, the citizens or state of Rome, which doubtless the Pope with the Senate of the scarlet Cardinals do make," and on Rev. 19: 3, says,—"She shall be wholly turned into ashes, and made even with the ground, never after to be inhabited."—*Key of the Rev.*, 1650.

Fraser also writes,—"Another circumstance clearly foretold, is the destruction of Rome by fire." Thus, Rev. 17: 16, "They shall burn her with fire." Rev. 18: 8, "She shall be utterly burned with fire; for strong is the Lord God that judgeth her." And her admirers are represented as lamenting bitterly when they see "the smoke of her burning." ver. 9, 18. In conjunction with the flames spread by the victorious enemy, shall be a subterraneous fire kindled by the breath of the Almighty, as appears from Isaiah 34: 9. 10. It is probable that a concussion of the earth, accompany this subterraneous fire, shall dam up the Tiber, so that, having no issue to the sea, it shall reduce the ground in the neighborhood of Rome to a lake or morass, while the hills of Rome shall appear as islands in the midst of the morass, with ruinous palaces, and these palaces inhabited by every unclean beast and bird," etc., etc. Fraser supposes that as Sodom, Gomorrah, and Babylon were probably, by the damming up and overflow of the Jordan and Euphrates, turned to the Dead Sea, and to vast morasses and ruin, so Rome, the prototype of all, shall in such like manner perish.—*Key to the Proph.* p. 224, 1802.

Bishop Newton, on Rev. 18th and 19th, thus comments: "These expressions can imply no less than a total destruction by fire, but Rome has yet never been totally destroyed by fire." "And her smoke rose up forever and ever;" which intimates that she should be made as signal a monument of divine vengeance as Sodom and Gomorrah. It is taken from Isaiah, who hath said much the same thing of Edom, and by Edom the Jews understand Rome. Isa. 34: 9, 10. "And the streams thereof shall be turned into pitch," in the genuine edition of the Chaldee paraphrase it is, "And the rivers of Rome shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night or day; the smoke thereof shall go up forever." This tradition of the Rabbins may receive some confirmation from these words of the Revelator, and such an event may appear the more probable, because the adjacent countries are known to be of a sulphurous and bituminous soil; there have even at Rome been eruptions of subterraneous fire, which have consumed several buildings, so that the fuel seems to be prepared, and waits only for the breath of the Lord to kindle it. And this eminent man proceeds to make this event the prelude to the introduction of God's kingdom.—*Diss. on Proph. Vol. III., chap.* 19, 1758.

Dr. Burnet makes the burning of Rome the very kindling of the last fires, it being most prepared for the torch "by the sulphurousness of its soil, and its fiery mountains and caverns." He says, "all accounts, ancient and modern, make it a storehouse of fire." "At the glorious appearance of our Savior, the conflagration will begin at the city of Rome, and the Roman territory. Nature hath saved us the pains of kindling a fire in these parts of the earth, for since the memory of man there have always been subterraneous fires in Italy. And the Romans did not preserve their vestal fire with more constancy than nature hath done her fiery mountains in some part of that territory. Let us then suppose, when the fatal time draws near, all these burning mountains to be filled and replenished with fit materials for such a design. Let Vesuvius, Etna, Strongyle, and all the volcanic islands, break out into flames, and by the earthquakes which then will rage, let us suppose new eruptions, or new mountains opened in the Apennines and near Rome, and to vomit out fire in the same manner as the old volcanoes. Then let the sulphurous ground take fire; and seeing that the soil of that country in several places is so full of brimstone that the steams and smoke of it visibly rise out of the earth, we may reasonably suppose that it will burn openly at that time. Lastly, the lightnings of the air and the flaming streams of the melting skies will mingle and join with burnings of the earth. . . . A dreadful fate will attend Rome, namely, to be absorbed or swallowed up in a lake of fire and brimstone, after the manner of Sodom and Gomorrah. This, in my judgment, will be the fate and final conclusion of mystical Babylon, to sink as a great mill-stone into the sea, and never to appear more. Hear what the prophet says: "A mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. *Apoc.* 18: 21. Simply to be burned does not at all answer to this description of its perishing by sinking like a mill-stone into the sea, and leaving no remains or marks of it. A city that is only burnt cannot be said to fall like a mill-stone into the sea, or that it can never more be found, for after the burning of a city the ruins stand, and its place is well known; wherefore in both respects, besides this exterior burning, there must be an absorption of this Babylon, the seat of the beast, and therefore a total disappearance of it. This also agrees with the suddenness of the judgment which is a repeated character of it. Chap 18: 9, 10, 17, 19. The manner is thus (chap. 19: 20): "The beast and the false prophet were cast alive into a lake of fire and brimstone." Not bound hand and foot and thrown in headlong, but swallowed up alive, they and theirs, as Korah and his company, or, to use a plainer example, after the manner of Sodom and Gomorrah, which perished by fire, and at the same time sunk into the Dead Sea, a lively type of the fate of Rome.—*Theory of the Earth, Book II. chap.* 19.

And David Simpson in his "Plea," 1799, often quoting Rev. 18th at length, tersely observes: "It will be allowed that these are very strong expressions, and imply a punishment extremely severe. It is remarkable, too, that all the country about the city of Rome is a kind of bitumen, or pitchy substance. And in the year of our Lord 80, a fire burst out beneath the ground, in the middle of the city, and burnt four of the principal heathen temples, with the sacred buildings of the capital. Italy indeed is a storehouse of fire; and when the one thousand two hundred days (years) are expired, Rome itself, with all its magnificence, will be absorbed in a lake of fire, sink into the sea, and rise no more at all forever."

What an absorbing and thrillingly interesting question is this touching the burning of Rome and the ruin of the Papal rulers therein! And how it magnifies and intensifies this interest to know that a hundred commentaries and students of prophecy affirm the ending of the 1260 years and the destruction of the Papal power this year, 1866! This awful year, when the eyes of the whole world are intently fixed on the Pope and the Seven-Hilled City! Mr. Fraser strikingly concludes from the typical Scriptures concerning Babylon and Nineveh (Jer. 51: 39, 57; Neh. 1: 10; Dan. 5, and Rev. 18: 7), that Rome's destruction will come upon her during the occurrence of some great festival, when the inhabitants were in a careless and boastful security. In startling correspondence with this, it is said that the Pope and his Cardinals propose to celebrate the eighteen hundreth anniversary of the martyrdom of St. Peter—said to have taken place at Rome A. D. 66—by a monster convention of all the Bishops, and Archbishops, Priests, Orders, and Laity, etc., from all parts of the world. And this magnificent festival, the greatest ever known, is to be held in St. Peter's church at Rome this year—1866!

O church of Christ! a voice from heaven says, WATCH. The great day may be just at hand. WATCH!—*Advent Herald.*

For the World's Crisis.

JOSEPHUS' CHRONOLOGY EXAMINED.

BY WM. C. THURMAN.

"Joseph Schaliger, after all his deeper inquiries, solemnly pronounces that" "Josephus was the most diligent, and the greatest lover of truth of all writers," "and is not afraid to affirm that" "it is more safe to believe him, not only as to affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers; and this because his fidelity and compass of learning are everywhere conspicuous."

Though Josephus is almost unanimously regarded as one of the most reliable of all historians, his chronological dates have been set aside as of no worth, because they not only conflict with all writers on chronology, but even appear to clash with himself. I am willing to admit that Josephus may have been as capable of making a few mistakes in figures as other men; yet, if the historical portion of his work is so reliable; if, of "all writers," he was "the greatest lover of truth," I think that we should give him at least a fair hearing, before his chronology is condemned as unworthy of regard.

To give him a fair trial, we must notice his method of arranging his chronology; so that if we detect an error, we may be enabled to see how the mistake occurred. My opinion is, that at the time he wrote, he had two tables of chronology before him, both of which he sometimes used; but regarding the shortest as the correct one, he would correct the longer by the shorter one.

For example, it would appear that one of his tables gave 2656 years for the interval between creation and the flood, which he immediately corrects by saying 1656 (*Jose. Ant. b.* 1, *c.* 3, *s.* 3), which is the same I have given in my table of chronology.

2. Jerusalem was destroyed A. D. 70. In allusion to which, Josephus says, "From king David, who was the first of the Jews who reigned therein, to this destruction under Titus, were one thousand one hundred and seventy-nine years."—*Jose. War, b.* 6, *c.* 10, *s.* 1. This is admitted by all to be incorrect, by 54 years too long for Bishop Usher, 79 too long for Bosanquet, and 84 too long for my chronology. Whether Josephus, having given this longer period, corrected it by adding the shorter which has been omitted by the transcribers; or whether this was a willful corruption made after the death of Josephus, we cannot now say. But however the error may have occurred, we are fortunate in being enabled to correct it by the very author whom we think it most likely Josephus followed in the arrangement of his chronology; I mean Demetrius the learned Jew, who lived about three hundred years before Josephus.

This Demetrius, as we have observed in our article called "Truth Discovered," gives us B. C. 558 for the beginning of the captivity, and B. C. 547 for the ruin of the city. That Demetrius has made no mistake here, and that no error has crept in by the carelessness of transcribers, we prove, by the three different ways in which it is given.

Many years before I knew any thing about these authors, I had proved the same by the authority of the word of God; but as my object here is to establish a chronology by Jewish authors, independent of the Bible, I prefer not to use that authority here. Bosanquet regards the authority of Demetrius as the best found outside of the Bible. Having such an abundant proof of the time at which Jerusalem was destroyed by the king of Babylon, we shall regard B. C. 547 as the fixed date from which to reckon all of Josephus' dates.

3. We will now try another date. Says Josephus, "Jerusalem . . . was demolished entirely by the Babylonians, four hundred and seventy-seven years and six months after . . . David."—*Jose. War,* 6, *c.* 10, *s.* 1. If to B. C. 547, we add 477 with the odd months, we have B. C. 1025 for the beginning of the reign of David, which is but one year short of my chronology. Thus it will be discovered that Josephus' chronology is not far from the truth, when we understand his method of reckoning.

4. Having observed that the Jews' chronology, as followed by Josephus and Demetrius, gives B. C. 1025 for the beginning of the reign of David, we are now prepared to examine the date extending from this to the destruction of Jerusalem by Titus, in A. D. 70.

Josephus says, "From king David, who was the first of the Jews who reigned therein, to this destruction under Titus, were one thousand one hundred and seventy-nine years," as we mentioned in section second. We have observed that the date given by Demetrius has detected an error here of just 84 years, which being taken from 1179, leaves 1095. And if from this we take the year A. D. 70, we have B. C. 1025, for the beginning of the reign of David. This is again but one year short of my chronology.

5. Says Josephus, in another place, "The temple was burnt . . . one thousand and sixty-two years, six months, and ten days from the departure out of Egypt."—*Ant. b.* 10, *c.* 8, *s.* 5. It was burnt according to Demetrius, on the tenth day of the fifth month, B. C. 547, to which add 1062 years and six months, and we have B. C. 1610, which is again one year short of my chronology.

6. Says Josephus, "The kings of David's race, ... being in number twenty-one, ... reigned five hundred and fourteen years, six months and ten days, of whom Saul, their first king, retained the government twenty years."—*Ant. b.* 10, *c.* 8, *s.* 4. According to Demetrius their reign ended on the tenth day of the fifth month, B. C. 547, to which add 514 years, six months and ten days, and we have the first day of the eleventh month, B. C. 1062. This is four years short of my chronology. But as all writers are liable to slight mistakes, we may correct this by his other dates. We have observed in section third, that the dates given by Josephus and Demetrius give B. C. 1025, for the beginning of the reign of David; and both Josephus and Paul give Saul 40 years.—*Jose. Ant. b.* 6, *c.* 14, *s.* 9; Acts 13: 20. If to 1025 we add 40, we have B. C. 1065, which is again just one year short of my chronology. Thus it would appear that Josephus' chronology continues to run just one year short of mine.

7. Says Josephus, "Now the temple was burnt four hundred and seventy years, six months, and ten days after it was built."—*Jos. Ant. b.* 10, *c.* 8, *s.* 5. The temple was burnt on the tenth day of the fifth month, B. C. 547, to which add 470 years, 6 months, and 10 days, and we have B. C. 1018. But this is 35 years too long for my chronology, and 46 too long for Bishop Usher's. In section fifth, we observed that the interval given by Josephus between the leaving of Egypt and the burning of the temple, was but one year short of my chronology. And yet Josephus, in another place, gives but 592 years for the interval between the leaving of Egypt and the foundation of the temple, which is 36 years short of what I had given. The way we suppose Josephus made this mistake is noticed on page seventy-two of the "Book of Daniel Opened."

In allowing Josephus to correct himself by his own dates, we there made the interval 628 years, instead of 592, that is, just 36 years longer. And if we take this from the 470 years, which he gave for the interval between the building and burning of the temple, we have 434 years for the corrected date, which, with the odd months added to B. C. 547, gives B. C. 982 for the time of the building of the temple. This is again just one year short of my chronology.

8. Says Josephus, "From the deluge to the destruction of the temple, the whole interval was one thousand, nine hundred fifty-seven years, six months, and ten days."—*Jose. Ant. b.* 10, *c.* 8, *s.* 5. If to B. C. 547, we add 1957 years with the odd months, we have B. C. 2505, which is 36 years too long for my chronology, and 196 too long for Bishop Usher's. Now to correct this mistake, it is only necessary to notice how it occurred. We have before mentioned that Josephus appears to have had before him two tables of chronology; the longer one being incorrect, he corrected it by the shorter. But it would appear that he sometimes, through mistake, adds his dates to the longer instead of the shorter. For example, we have just observed in section seventh, that through mistake, according to his own dates, he made the interval between the building and burning of the temple 36 years too long. Therefore, if in arranging this portion of his chronology, he added his dates to that which was 36 years too long, it follows that to get the correct chronology, we must take 36 from it. And if from 1957 we take 36, we have 1921 years for the interval between the deluge and destruction of the temple; which being added to B. C. 547 with the odd months, gives B. C. 2469 for the time of the deluge. This is the same year that I have given in my chronology.

8. Says Josephus, "From the generation of Adam until this befell the temple, there were three thousand, five hundred and thirteen years, six months and ten days."—*Jose. Ant. b.* 10, *c.* 8, *s.* 5. If to B. C. 547 we add 3513 with the odd months, we have B. C. 4061. This is 65 years short of my chronology, but 98 too long for Bishop Usher. That there is some mistake here is clear, for we have just noticed in section eight that Josephus' date, as it stands, gives B. C. 2505 for the deluge, and in section first we observed that he gave 1656 for the interval between Adam and the deluge, which, being added to 2505, gives 4161, or one hundred years more than this date. Therefore, we must admit that this date needs revision.

(To be continued.)

ONE BAPTISM.

The apostle Paul teaches there is *one* Lord, *one* faith, *one* baptism. Now it is certain that if the baptism of the Holy Spirit is the *one* baptism, then it is certain there is no such thing (or command) as water baptism. Did Jesus command believers of the gospel to be baptized with the Holy Spirit, or in water as he set them example, when he was baptized by John in Jordan? Matt. 28: 19, 20; Mark 16: 15, 16. Did Paul baptize those disciples he found at Ephesus into the Holy Spirit? or did they not receive the Holy Spirit *after* he had baptized them? Did not Philip baptize the eunuch *in* water? And who instructed the eunuch concerning water baptism, if Philip did not? And did not Peter teach the *truth* on the day of Pentecost, when he instructed those who inquired of him what they must do to be saved, to repent and be baptized in the name of Jesus Christ for the remission of sins, and they should receive the gift of the Holy Spirit?

1. Baptism includes a burial and a rising up to "newness of life." "Buried with him in baptism, wherein also ye are risen with him." —Col. 2: 12; 3: 1–4; Rom. 6:5; Acts 8: 12, 35, 38.

2. Baptism is the "form" or type of gospel doctrine. Romans 6: 17. The gospel, as preached by Paul in 1 Cor. 15: 1, 4, is that Jesus died for our sins, was buried and rose again according to the Scriptures. Baptism gives it a formal expression.

3. Obedience to Jesus in this ordinance honors the gospel. It makes our life, death, and resurrection a reality. Those "buried" in the waters of "baptism" could never "walk in newness of life," if they were not "raised up" from the water to that end. So, also, if the dead in Christ are *not* raised, then they "are PERISHED." All depends on the resurrection.

4. No other act of obedience secures a distinct promise of a resurrection. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 5. That "likeness" of Christ's death" and burial; that being "planted . . . in the likeness of his (Christ's) death," is stated in the preceding verse to be "*buried with him by baptism.*"

We will give unquestionable testimony from the learned men of past ages. Rosenmuller says: "*Immersion* in the water of baptism, and coming forth out of it, was a symbol of a person's renouncing his former life, and, on the contrary, beginning a new one. The learned have rightly reminded us that, on account of this emblematical meaning of baptism, the right of immersion ought to have been retained in the christian church."

Martin Luther, after speaking of baptism as a symbol of death and resurrection, says: "On this account, I could wish that such as are to be baptized should be completely *immersed* into water, according to the meaning of the word, and the signification of the ordinance, as also, *without doubt, it was instituted by Christ.*

Dr. Knapp, an eminent and pious German divine, says: "We are, like Christ, *buried as dead persons, by baptism*, and should arise like him to a new life."

Dr. Bloomfield, one of the most profound Biblical scholars of Great Britain, says: "We have been thus buried in the waters of baptism." He adds: "There is a plain allusion to the ancient custom of *baptism by immersion.*"

Barnabas, the companion of Paul, says: "We descended into the water, and come out of it."

Justin Martyr: "Those who believe are led to some place where is water, and then bathe in the water." In another place, he says: "We represent our Lord's sufferings and resurrection *by baptism in a pool.*

Tertullian: "We are *immersed* in water—let down into the water and dipped—Peter *immersed* in the Tiber."

Dionysius Areopag: The total concealment in water fitly represents Christ's death and burial."

Chrysostom: "We, as in a sepulchre immersing our heads in water, the old man *buried* and *sinking down*, the whole is concealed at once, then, as we immerge, the new man again rises."

Jerome: "Three times we are *immersed.*"

Augustine: "Rightly are ye *immersed* three times, who have received baptism in the name of Christ."

Neander: "Baptism was originally by *immersion.*"

Tholuck, on Rom. 6: 4, says: "In order to understand the figurative use of baptism, we must bear in mind the well-known fact, that the candidate in the primitive church was *immersed* in water, and raised out of it again."

Winer: "In the apostolic age, baptism was by *immersion.*"

Bretschneider: "The apostolic church baptized *only by immersion.*"

Schleusner, Wahl, and Bretschneider, the three great New Testament lexicographers of Germany, limit baptism, as a sacred ordinance, to immersion.

Wall: "According to apostolic instruction and example, baptism was performed by *immersing the whole body.*"

Prof. Lange: "Baptism, in the apostolic age, was a proper baptism; *the immersion of the whole body in water.* Plunging under water represents death, and the rising out of it the resurrection to a new life."

In short, from the days of the apostles downwards for 1,300 years, we have an unbroken chain of evidence, showing that baptism was performed by *immersion*, and by *immersion only.* Now, who would set at nought such testimony, if it were given on any other subject? Is such testimony good for anything when it is in harmony with revelation, which shines as clear as the noonday sun on this most glorious subject, which represents in figure the death and resurrection of Christ our Life-giver? If any wish more testimony, and can procure the German Book of Martyrs, they will there find that the united testimony of the church, from the first ages of primitive christianity down through succeeding centuries, all sustain the testimony already given, that baptism by *immersion* in the water is the "*one baptism*" spoken of by Paul. And with all christian kindness, I would ask how believers are *buried* in baptism by, or with the Spirit, or, by *sprinkling* or *pouring*, are they *planted* in the likeness of Christ's death? If Christ did not command baptism by *immersion*, when he commissioned his apostles to go and preach the gospel of the kingdom, and to observe all things whatsoever he commanded, what did he command? And why did his apostles preach and practise baptism by *immersion*, if Christ did not set the example when he went down into Jordan and was baptized?

Now we invite our *sprinkling* and *pouring* friends to come out and meet this question, and let the people know who have the truth. If the New Testament teaches any other mode of baptism as obedience of faith in the gospel of the kingdom than *immersion*, let the proof be given from the Scriptures, and from history through past ages. We feel bold in affirming that *none* have obeyed Christ, or "*put him on*" in baptism, by any other *mode* than by *immersion.*

"Cease from man whose breath is in his nostrils"; but give heed to the voice which spake from heaven, "This is my beloved Son: HEAR HIM."—Luke 9: 35.

Seneca Falls. G. DILLABAUGH.

For the World's Crisis.

SIGNS OF THE TIMES.

BRO. GRANT:—By request of a brother, and two sisters of the church, I write this on "*The Signs of the Times.*" Look at the sin of the world as it is at the present time. See the great mass of people, and where are they going to? Look at the pride manifested on every hand, wherever you go. O Lord, what are the people thinking of? See how they are letting selfish pride lead them. See how they close their eyes to their terrible rush to inevitable destruction. If you speak to them of their heavenly Father, they say they do not know him, or they call you a "fanatic." They do not know, or seem to care to know any thing but *money*, or the latest fashions. The command of God is, "Of all thy gettings get understanding"; meaning, in the ways of the blessed Jesus. But the world says, Of all thy getting get *money*, gold, silver, or greenbacks.

Crime is multiplying all around us; but the world says, Who cares, as long as it does not trouble me. But it should trouble all of us, and does to a certain degree. O Lord, when will the people open their eyes; when will they open their heart and look therein, and see if the love of God is there. But I am afraid there are but few that do it. O how few, compared to the great mass of people in the world. How few bow before their Lord and Maker, and say, "Our Father, which art in heaven," morning and evening, and expect to be heard through the blessed Jesus, God only knows. In these times, people laugh and scoff if we preach the kingdom of heaven is at hand. We learn that John preached, "Prepare ye the way of the Lord, make his paths straight." Christ sent out his disciples to preach the kingdom of heaven is at hand; but if it is preached in these last days, those that preach and those that believe are laughed to scorn.

When our Lord drove out the money changers and those that sold doves, sheep and cattle in the temple, he said, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Look at the festivals held in the churches at the present time. See the money changers, and the fine things for sale,—the grab bags, post offices, etc. The professors of religion join in these things,—the merry-makings in the church dedicated to God's worship. Well may it be called "a den of thieves." It shows that the almighty dollars and things of this earth are worshiped more than our Creator. Then there is that monster pride in their hearts. For the love of God, cast it out, and become pure; for, "blessed are the pure in heart, for they shall see God." Cast it out, and place in its stead love to God for the many blessings bestowed upon us from his bountiful hand. Love him, for he first loved us, and sent his only begotten Son to die for us.

Look inside of the church to-day. Ten go to see and be seen, where one goes to hear and learn the will of God. There can be seen the latest fashions. The 24th chapter of Matthew tells us where we are. We pray for the kingdom to come, and when it does come, we want to be prepared to say, This is our Lord, we have waited for him; and if we prove faithful to the end, we expect to hear our Savior say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." JAS. TRUEY.

North Adams, Mass.

☞ Richest is he who wants the least.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ONWARD!

"Go ye into all the world and preach the gospel to every creature."

Onward! onward! men of heaven,
Bear the gospel banner high;
Rest not till its light is given,
Star of every pagan sky.
Send it where the pilgrim stranger
Faints beneath the torrid ray;
Bid the hardy forest ranger
Hail it ere he fades away.

Where the Arctic ocean thunders,
Where the tropics fiercely glow,
Broadly spread its page of wonders,
Brightly bid its radiance glow.
India marks its lustre stealing,
Shivering Greenland loves its rays,
Afric, mid her deserts kneeling,
Lifts the untaught strain of praise.

Rude in speech or wild in feature,
Dark in spirit though they be,
Show that light to every creature,
Prince or vassal, bond or free.
Lo! they haste to every nation,
Hosts on hosts the ranks supply,—
Onward! Christ is your salvation,
Thou shalt gain the victory.

—*Selected.*

THE BURNING OF ROME.

BY D. T. TAYLOR.

Will Rome be burnt? If so, how? and when? After devoting considerable thought upon these questions, I am inclined to the view that this so called "Eternal City" will experience an entire destruction, just prior to the coming of the Lord, and this destruction may be partly by human, but mainly by divine power, directing the earth's consuming forces. It will be done, not quietly, but amid the most alarming convulsions. It will come suddenly, too, while the boast is in Babylon's lips, "I sit a queen, and am no widow, and shall see no sorrow." Without entering into a minute analysis of the prophecies on this subject, and disclaiming all association with the "sensational" students of the prophetic word, I candidly invite attention to the following array of facts, criticisms and opinions on this remarkably interesting theme:—

The peninsula of Italy has been known for centuries as a volcanic region. Particularly so is its southern portion, embracing what is termed the two Sicilies. Doubtless the whole peninsula lies upon a bed of volcanic material, with sulphurous matter in immense quantities, which, together with several active volcanoes existing in its surface, subjects the country to frightful earthquakes, and devastating volcanic eruptions. The Apennines, averaging 4200 feet in height, stretch through the whole of Italy for a distance of 840 miles. Generally, they follow the line of the western coast—where lies Rome—at a distance of from six to fifteen miles. One branch of the sub-Roman Apennines terminates in the seven hills of Rome itself—the famous city. Naples, lying in the southwest coast, 118 miles from Rome, abounds in groups of volcanic mountains and hills. Vesuvius, one of the most active, is but ten miles away. This burning mountain has had from the earliest period to the present time sixty eruptions. As late as 1857, 1858, 1859, and 1861, the whole country around was laid waste, but the city escaped. Sometimes this volcano lies inactive for 325 years, and then suddenly bursts forth with great fury. Ashes from its crater have been carried to Constantinople, and even to Egypt and Syria, 1000 miles away. North of Naples, and between it and Gaeta, which is only seventy-six miles from Rome, are the volcanic groups of Roccamonfina, the Phlegrean Fields, and Mount Vulturo. This whole region, as far North as Rome, abounds with lava, ashes, asbestus, bitumen, petroleum, naphtha, sulphur, and other volcanic and igneous matter.

Some of the Italian hills discharge mud, others throw off carburetted hydrogen. The native sulphur of commerce is derived chiefly from Sicily, or Southern Italy, whose mines supply the whole world, and in 1861 produced 300,000 tons, worth thirty millions francs. Indeed, it is said by travelers that the very ground of Italy is in numerous places constantly on fire. And it is indisputably true that Italy, Sicily, and the neighboring islands containing the active volcanoes of Vesuvius, Etna, and Stromboli, constitute the chief volcanic district of Europe. Stromboli has been constantly burning for 2000 years. Palermo, in Sicily, experienced fifty-seven earthquakes in forty years.

Volcanoes have been seen to burst out of the sea near the coast of Italy. We could mention a thousand facts, which all go to show how easy a thing it would be for God to overthrow the city of Rome in a deluge of volcanic fire, merely by setting in operation the terrible forces that underlie her soil.

For ages, the land of Italy has been famous for its earthquakes. We are informed by history that B. C. 439, "tremendous earthquakes shook Italy, at intervals, for a whole year, so that Rome was fatigued with messengers, who were continually arriving with news of towns and villages demolished." In A. D. 79 occurred the fearful earthquake and eruption of Mount Vesuvius, which buried the cities of Herculaneum, Pompeii, and Stabiæ, in lava and ashes to the depth of eighty to one hundred and twelve feet. These cities were less than seventy miles from Rome. Their destruction was most sudden, as Vesuvius had lain quiet for ages previous. Just so sudden, yes, "in one hour," might Rome perish, as did Sodom and Gomorrah. Baronius says that when Herculaneum was overthrown, many supposed the world was about to be utterly destroyed, so terrible was the sight. In the year 1005, Italy was for three months convulsed by earthquakes. And in A. D. 1117, says Noah Webster, "all Italy was shaken for forty days."

Again in 1185 Italy was shaken and Calabria destroyed. In 1456, Italy was violently shaken by an earthquake, and 40,000 people perished. Pistorious says it demolished forty towns. In 1638, Calabria, in the South of Italy, having an area of 6000 square miles, was again terribly convulsed, and 30,000 people were destroyed. Whole towns were entirely ruined. In 1693, a frightful earthquake shook all Sicily, and killed 60,000 souls. During the convulsion, a fountain was seen to discharge its waters as red as blood. Again, in 1783, a tremendous shock laid in ruins Calabria, Messina, and many other Italian towns, and nearly 40,000 persons perished in the ruins.

With all these facts and precedents before us, I am prepared at any time to hear that Rome, the sink of iniquity and seat of Satan, has suddenly, by the fiat of an avenging God, like a millstone dashed into the sea (Rev. 18: 21); been submerged by earthquake and volcanic forces in a lake of fire and brimstone; an event that will fill the world with astonishment and mourning, and prove the harbinger of the instant coming of the Lord. Both tradition and prophecy intimately associate the destruction of Mystic Babylon and her capitol city, with the end of the world. Gibbon has preserved a proverb recorded in the writing of Bede, of the year A. D. 800, and current in Europe for ten centuries, which strikingly says, "As long as the Colliseum stands, Rome shall stand; and when the Colliseum falls, Rome will fall; when Rome falls, the world will fall." Hist. chap. 21. And the Sibylline Oracles all taught that Rome will sink at last into an abyss of fire. We think the predictions of the seventeenth and eighteenth chapters of Revelation support this view.

The belief of the early Christians on this question, is fairly stated by Gibbon, who says they viewed pestilences, famines, comets and eclipses, earthquakes and inundations, as "so many preparatory and alarming signs of the great catastrophe of Rome, when the country of the Scipios and Cæsars should be consumed by a flame from heaven, and the city of Seven Hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone. It might, however, afford some consolation to Roman vanity, that the period of their empire would be that of the world itself; which, as it had once perished by the element of water, was destined to experience a second and speedy destruction from the element of fire." And he speaks of Italy as in their opinion "chosen for the origin and principal scene of the conflagration, and the best adapted for that purpose by natural and physical causes; by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of Etna, of Vesuvius, and of Lipari, exhibit a very imperfect representation. The calmest and most intrepid sceptic could not refuse to acknowledge that the destruction of the present system of the world by fire, was in itself extremely probably." And the infidel admits that the main authority in the early church for such a belief, was not so much reason and tradition, as it was the sacred Scriptures.—Hist. chap. 15.

Among more modern writers in the church who have shared in the belief, is found Brightman, Dr. Burnet, Mede, Bishop Newton, Daubuz, Simpson, Fraser, etc. On this deeply interesting subject, I propose letting these eminent authors speak for themselves.

Brightman, in 1611, wrote on Rev. 16th chapter, as follows:—"The calamities which are rehearsed belong partly to men whom death, sorrow, and famine shall devour, and partly to the city which shall be burned with fire, which declares that the city shall not be taken at the first assault, but by a siege, which, while continuing, the pest, sorrow, and famine shall assail within; and that at length the city shall come into the power of the enemies, who shall make it even with the ground, and bring her to ashes; then shall be fulfilled that which Sibyl prophesied, Rome shall be a street or empty place." And referring to the Hallelujahs at her fall, he says, "These are the funerals of the city of Rome, and the rites by which her burial shall be celebrated."—*Com. on Apoc.*

Daubuz, on Rev. 17: 16, says: "This is their last act towards this whore, or capital city. They shall not only take and plunder her, but destroy her with fire and sword, and by that means leave no refuge there to any of her lovers to hold up and maintain by her power the idolatry and tyrannical dominion exercised by her. Most certainly these symbols imply the entire destruction of this capital city, for as long as it stands it will one way or other maintain the same principles, and strive to keep the same power. So that the only way to take off all hopes of recovery, must be by destroying it utterly, and hindering its friends from ever settling there. Thus her fate will be like that of the literal Babylon, whose situation is now almost unknown," or. So he writes (chap. 18: 18, and 19: 3), he writes; "This is not to signify a continual burning, but by a metonymy of the efficient for the effect, to signify that it is burnt forever, and never to be restored," "it seeming morally impossible that a burning procured by human hands, as this is to be, being caused by some of the ten horns, should be perpetual; unless at the same time, God's acts should concur to make Rome's destruction like that of Sodom. . . . Nothing of a town will remain of Rome, so that the place shall know it no more."—*Com. on Rev.* 17: 20.

Mede makes Babylon, "First the royal city of the beast, to wit, the city of Rome; and again, the citizens or state of Rome, which doubtless the Pope with the Senate of the scarlet Cardinals do make," and on Rev. 19: 3, says,—"She shall be wholly turned into ashes, and made even with the ground, never after to be inhabited."—*Key of the Rev.*, 1650.

Fraser also writes,—"Another circumstance clearly foretold, is the destruction of Rome by fire." Thus, Rev. 17: 16, "They shall burn her with fire." Rev. 18: 8, "She shall be utterly burned with fire; for strong is the Lord God that judgeth her." And her admirers are represented as lamenting bitterly when they see "the smoke of her burning." ver. 9, 18. In conjunction with the flames spread by the victorious enemy, shall be a subterraneous fire kindled by the breath of the Almighty, as appears from Isaiah 34: 9. 10. It is probable that a concussion of the earth, accompany this subterraneous fire, shall dam up the Tiber, so that, having no issue to the sea, it shall reduce the ground in the neighborhood of Rome to a lake or morass, while the hills of Rome shall appear as islands in the midst of the morass, with ruinous palaces, and these palaces inhabited by every unclean beast and bird," etc., etc. Fraser supposes that as Sodom, Gomorrah, and Babylon were probably, by the damming up and overflow of the Jordan and Euphrates, turned to the Dead Sea, and to vast morasses and ruin, so Rome, the prototype of all, shall in such like manner perish.—*Key to the Proph. p.* 224, 1802.

Bishop Newton, on Rev. 18th and 19th, thus comments: "These expressions can imply no less than a total destruction by fire, but Rome has yet never been totally destroyed by fire." "And her smoke rose up forever and ever;" which intimates that she should be made as signal a monument of divine vengeance as Sodom and Gomorrah. It is taken from Isaiah, who hath said much the same thing of Edom, and by Edom the Jews understand Rome. Isa. 34: 9, 10. "And the streams thereof shall be turned into pitch," in the genuine edition of the Chaldee paraphrase it is, "And the rivers of Rome shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night or day; the smoke thereof shall go up forever." This tradition of the Rabbins may receive some confirmation from these words of the Revelator, and such an event may appear the more probable, because the adjacent countries are known to be of a sulphurous and bituminous soil; there have even at Rome been eruptions of subterraneous fire, which have consumed several buildings, so that the fuel seems to be prepared, and waits only for the breath of the Lord to kindle it. And this eminent man proceeds to make this event the prelude to the introduction of God's kingdom.—*Diss. on Proph. Vol. III., chap.* 19, 1758.

Dr. Burnet makes the burning of Rome the very kindling of the last fires, it being most prepared for the torch "by the sulphurousness of its soil, and its fiery mountains and caverns." He says, "all accounts, ancient and modern, make it a storehouse of fire." "At the glorious appearance of our Savior, the conflagration will begin at the city of Rome, and the Roman territory. Nature hath saved us the pains of kindling a fire in these parts of the earth, for since the memory of man there have always been subterraneous fires in Italy. And the Romans did not preserve their vestal fire with more constancy than nature hath done her fiery mountains in some part of that territory. Let us then suppose, when the fatal time draws near, all these burning mountains to be filled and replenished with fit materials for such a design. Let Vesuvius, Etna, Strongyle, and all the volcanic islands, break out into flames, and by the earthquakes which then will rage, let us suppose new eruptions, or new mountains opened in the Apennines and near Rome, and to vomit out fire in the same manner as the old volcanoes. Then let the sulphurous ground take fire; and seeing that the soil of that country in several places is so full of brimstone that the steams and smoke of it visibly rise out of the earth, we may reasonably suppose that it will burn openly at that time. Lastly, the lightnings of the air and the flaming streams of the melting skies will mingle and join with burnings of the earth. . . . A dreadful fate will attend Rome, namely, to be absorbed or swallowed up in a lake of fire and brimstone, after the manner of Sodom and Gomorrah. This, in my judgment, will be the fate and final conclusion of mystical Babylon, to sink as a great mill-stone into the sea, and never to appear more. Hear what the prophet says: "A mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. *Apoc.* 18: 21. Simply to be burned does not at all answer to this description of its perishing by sinking like a mill-stone into the sea, and leaving no remains or marks of it. A city that is only burnt cannot be said to fall like a mill-stone into the sea, or that it can never more be found, for after the burning of a city the ruins stand, and its place is well known; whereas in both respects, besides this exterior burning, there must be an absorption of this Babylon, the seat of the beast, and therefore a total disappearance of it. This also agrees with the suddenness of the judgment which is a repeated character of it. Chap 18: 9, 10, 17, 19. The manner is thus (chap. 19: 20): "The beast and the false prophet were cast alive into a lake of fire and brimstone." Not bound hand and foot and thrown in headlong, but swallowed up alive, they and theirs, as Korah and his company, or, to use a plainer example, after the manner of Sodom and Gomorrah, which perished by fire, and at the same time sunk into the Dead Sea, a lively type of the fate of Rome.—*Theory of the Earth, Book II. chap.* 10.

And David Simpson in his "Plea," 1799, often quoting Rev. 18th at length, tersely observes: "It will be allowed that these are very strong expressions, and imply a punishment extremely severe. It is remarkable, too, that all the country about the city of Rome is a kind of bitumen, or pitchy substance. And in the year of our Lord 80, a fire burst out beneath the ground, in the middle of the city, and burst four of the principal heathen temples, with the sacred buildings of the capital. Italy indeed is a storehouse of fire; and when the one thousand two hundred days (years) are expired, Rome itself, with all its magnificence, will be absorbed in a lake of fire, sink into the sea, and rise no more at all forever."

What an absorbing and thrillingly interesting question is this touching the burning of Rome and the ruin of the Papal rulers therein! And how it magnifies and intensifies this interest to know that a hundred commentaries and students of prophecy affirm the ending of the 1260 years and the destruction of the Papal power this year, 1866! This awful year, when the eyes of the whole world are intently fixed on the Pope and the Seven-Hilled City! Mr. Fraser strikingly concludes from the typical Scriptures concerning Babylon and Nineveh (Jer. 51: 39, 57; Neh. 1: 10; Dan. 5, and Rev. 18: 7), that Rome's destruction will come upon her during the occurrence of some great festival, when the inhabitants were in a careless and boastful security. In startling correspondence with this, it is said that the Pope and his Cardinals propose to celebrate the eighteen hundredth anniversary of the martyrdom of St. Peter—said to have taken place at Rome A. D. 66—by a monster convention of all the Bishops, and Archbishops, Priests, Orders, and Laity, etc., from all parts of the world. And this magnificent festival, the greatest ever known, is to be held in St. Peter's church at Rome this year—1866!

O church of Christ! a voice from heaven says, Watch. The great day may be just at hand. Watch!—*Advent Herald.*

For the World's Crisis.

JOSEPHUS' CHRONOLOGY EXAMINED.

BY WM. C. THURMAN.

"Joseph Schaliger, after all his deeper inquiries, solemnly pronounces that" "Josephus was the most diligent, and the greatest lover of truth of all writers," "and is not afraid to affirm that" "it is more safe to believe him, not only as to affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers; and this because his fidelity and compass of learning are everywhere conspicuous."

Though Josephus is almost unanimously regarded as one of the most reliable of all historians, his chronological dates have been set aside as of no worth, because they not only conflict with all writers on chronology, but even appear to clash with himself. I am willing to admit that Josephus may have been as capable of making a few mistakes in figures as other men; yet, if the historical portion of his work is so reliable; if, of "all writers," he was "the greatest lover of truth," I think that we should give him at least a fair hearing, before his chronology is condemned as unworthy of regard.

To give him a fair trial, we must notice his method of arranging his chronology; so that if we detect an error, we may be enabled to see how the mistake occurred. My opinion is, that at the time he wrote, he had two tables of chronology before him, both of which he sometimes used; but regarding the shortest as the correct one, he would correct the longer by the shorter one.

For example, it would appear that one of his tables gave 2656 years for the interval between creation and the flood, which he immediately corrects by saying 1656 (*Jose. Ant. b.* 1, *c.* 3, *s.* 3), which is the same I have given in my table of chronology.

2. Jerusalem was destroyed A. D. 70. In allusion to which, Josephus says, "From king David, who was the first of the Jews who reigned therein, to this destruction under Titus, were one thousand one hundred and seventy-nine years."—*Jose. War, b.* 6, *c.* 10, *s.* 1. This is admitted by all to be incorrect, by 54 years too long for Bishop Usher, 79 too long for Bosanquet, and 84 too long for my chronology. Whether Josephus, having given this longer period, corrected it by adding the shorter which has been omitted by the transcribers; or whether this was a willful corruption made after the death of Josephus, we cannot now say. But however the error may have occurred, we are fortunate in being enabled to correct it by the very author whom we think it most likely Josephus followed in the arrangement of his chronology; I mean Demetrius the learned Jew, who lived about three hundred years before Josephus.

This Demetrius, as we have observed in our article called "Truth Discovered," gives us B. C. 558 for the beginning of the captivity, and B. C. 547 for the ruin of the city. That Demetrius has made no mistake here, and that no error has crept in by the carelessness of transcribers, we prove by the three different ways in which it is given.

Many years before I knew any thing about these authors, I had proved the same by the authority of the word of God; but as my object here is to establish a chronology by Jewish authors, independent of the Bible, I prefer not to use that authority here. Bosanquet regards the authority of Demetrius as the best found outside of the Bible. Having such an abundant proof of the time at which Jerusalem was destroyed by the king of Babylon, we shall regard B. C. 547 as the fixed date from which to reckon all of Josephus' dates.

3. We will now try another date. Says Josephus, "Jerusalem . . . was demolished entirely by the Babylonians, four hundred and seventy-seven years and six months after . . . David."—*Jose. War, b.* 6, *c.* 10, *s.* 1. If to B. C. 547, we add 477 with the odd months, we have B. C. 1025 for the beginning of the reign of David, which is but one year short of my chronology. Thus it will be discovered that Josephus' chronology is not far from the truth, when we understand his method of reckoning.

4. Having observed that the Jews' chronology, as followed by Josephus and Demetrius, gives B. C. 1025 for the beginning of the reign of David, we are now prepared to examine the date extending from this to the destruction of Jerusalem by Titus, in A. D. 70.

Josephus says, "From king David, who was the first of the Jews who reigned therein, to this destruction under Titus, were one thousand one hundred and seventy-nine years," as we mentioned in section second. We have observed that the date given by Demetrius has detected an error here of just 84 years, which being taken from 1179, leaves 1095. And if from this we take the year A. D. 70, we have B. C. 1025, for the beginning of the reign of David. This is again but one year short of my chronology.

5. Says Josephus, in another place, "The temple was burnt . . . one thousand and sixty-two years, six months, and ten days from the departure out of Egypt."—*Ant. b.* 10, *c.* 8, *s.* 5. It was burnt according to Demetrius, on the tenth day of the fifth month, B. C. 547, to which add 1062 years and six months, and we have B. C. 1610, which is again one year short of my chronology.

6. Says Josephus, "The kings of David's race, ... being in number twenty-one, ... reigned five hundred and fourteen years, six months and ten days, of whom Saul, their first king, retained the government twenty years."—*Ant. b.* 10, *c.* 8, *s.* 4. According to Demetrius their reign ended on the tenth day of the fifth month, B. C. 547, to which add 514 years, six months and ten days, and we have the first day of the eleventh month, B. C. 1062. This is four years short of my chronology. But as all writers are liable to slight mistakes, we may correct this by his other dates. We have observed in section third, that the dates given by Josephus and Demetrius give B. C. 1025, for the beginning of the reign of David; and both Josephus and Paul give Saul 40 years.—*Jose. Ant. b.* 6, *c.* 14, *s.* 9; Acts 13: 20. If to 1025 we add 40, we have B. C. 1065, which is again just one year short of my chronology. Thus it would appear that Josephus' chronology continues to run just one year short of mine.

7. Says Josephus, "Now the temple was burnt four hundred and seventy years, six months, and ten days after it was built."—*Jos. Ant. b.* 10, *c.* 8, *s.* 5. The temple was burnt on the tenth day of the fifth month, B. C. 547, to which add 470 years, 6 months, and 10 days, and we have B. C. 1018. But this is 35 years too long for my chronology, and 46 too long for Bishop Usher's. In section fifth, we observed that the interval given by Josephus between the leaving of Egypt and the burning of the temple, was but one year short of my chronology. And yet Josephus, in another place, gives but 592 years for the interval between the leaving of Egypt and the foundation of the temple, which is 36 years short of what I had given. The way we suppose Josephus made this mistake is noticed on page seventy-two of the "Book of Daniel Opened."

In allowing Josephus to correct himself by his own dates, we there made the interval 628 years, instead of 592, that is, just 36 years longer. And if we take this from the 470 years, which he gave for the interval between the building and burning of the temple, we have 434 years for the corrected date, which, with the odd months added to B. C. 547, gives B. C. 982 for the time of the building of the temple. This is again just one year short of my chronology.

8. Says Josephus, "From the deluge to the destruction of the temple, the whole interval was one thousand, nine hundred fifty-seven years, six months, and ten days."—*Jose. Ant. b.* 10, *c.* 8, *s.* 5. If to B. C. 547, we add 1957 years with the odd months, we have B. C. 2505, which is 36 years too long for my chronology, and 196 too long for Bishop Usher's. Now to correct this mistake, it is only necessary to notice how it occurred. We have before mentioned that Josephus appears to have had before him two tables of chronology; the longer one being incorrect, he corrected it by the shorter. But it would appear that he sometimes, through mistake, adds his dates to the longer instead of the shorter. For example, we have just observed in section seventh, that through mistake, according to his own dates, he made the interval between the building and burning of the temple 36 years too long. Therefore, if in arranging this portion of his chronology, he added his dates to that which was 36 years too long, it follows that to get the correct chronology, we must take 36 from it. And if from 1957 we take 36, we have 1921 years for the interval between the deluge and destruction of the temple; which being added to B. C. 547 with the odd months, gives B. C. 2469 for the time of the deluge. This is the same year that I have given in my chronology.

8. Says Josephus, "From the generation of Adam until this befell the temple, there were three thousand, five hundred and thirteen years, six months and ten days."—*Jose. Ant. b.* 10, *c.* 8, *s.* 5. If to B. C. 547 we add 3513 with the odd months, we have B. C. 4061. This is 65 years short of my chronology, but 98 too long for Bishop Usher. That there is some mistake here is clear, for we have just noticed in section eight that Josephus' date, as it stands, gives B. C. 2505 for the deluge, and in section first we observed that he gave 1656 for the interval between Adam and the deluge, which, being added to 2505, gives 4161, or one hundred years more than this date. Therefore, we must admit that this date needs revision.

(*To be continued.*)

ONE BAPTISM.

The apostle Paul teaches there is *one* Lord, *one* faith, *one* baptism. Now it is certain that if the baptism of the Holy Spirit is the *one* baptism, then it is certain there is no such thing (or command) as water baptism. Did Jesus command believers of the gospel to be baptized with the Holy Spirit, or in water as he set them example, when he was baptized by John in Jordan? Matt. 28: 19, 20; Mark 16: 15, 16. Did Paul baptize those disciples he found at Ephesus into the Holy Spirit? or did they not receive the Holy Spirit *after* he had baptized them? Did not Philip baptize the eunuch *in* water? And who instructed the eunuch concerning water baptism, if Philip did not? And did not Peter teach the *truth* on the day of Pentecost, when he instructed those who inquired of him what they must do to be saved, to repent and be baptized in the name of Jesus Christ for the remission of sins, and they should receive the gift of the Holy Spirit?

1. Baptism includes a burial and a rising up to "newness of life." "Buried with him in baptism, wherein also ye are risen with him."—Col. 2: 12; 3: 1–4; Rom. 6: 5; Acts 8: 12, 35, 38.

2. Baptism is the "form" or type of gospel doctrine. Romans 6: 17. The gospel, as preached by Paul in 1 Cor. 15: 1, 4, is that Jesus died for our sins, was buried and rose again according to the Scriptures. Baptism gives it a formal expression.

3. Obedience to Jesus in this ordinance honors the gospel. It makes our life, death, and resurrection a reality. Those "buried" in the waters of "baptism" could never "walk in newness of life," if they were not "raised up" from the water to that end. So, also, if the dead in Christ are *not* raised, then they "are PERISHED." All depends on the resurrection.

4. No other act of obedience secures a distinct promise of a resurrection. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 5. That "likeness" of Christ's death" and burial; that being "planted . . . in the likeness of his (Christ's) death," is stated in the preceding verse to be "*buried with him by baptism.*"

We will give unquestionable testimony from the learned men of past ages. Rosenmuller says: "*Immersion* in the water of baptism, and coming forth out of it, was a symbol of a person's renouncing his former life, and, on the contrary, beginning a new one. The learned have rightly reminded us that, on account of this emblematical meaning of baptism, the right of immersion ought to have been retained in the christian church."

Martin Luther, after speaking of baptism as a symbol of death and resurrection, says: "On this account, I could wish that such as are to be baptized should be completely *immersed* into water, according to the meaning of the word, and the signification of the ordinance, as also, *without doubt, it was instituted by Christ.*

Dr. Knapp, an eminent and pious German divine, says: "We are, like Christ, *buried as dead persons, by baptism*, and should arise like him to a new life."

Dr. Bloomfield, one of the most profound Biblical scholars of Great Britain, says: "We have been thus buried in the waters of baptism." He adds: "There is a plain allusion to the ancient custom of *baptism by immersion.*"

Barnabas, the companion of Paul, says: "We descended into the water, and come out of it."

Justin Martyr: "Those who believe are led to some place where is water, and then bathe in the water." In another place, he says: "We represent our Lord's sufferings and resurrection *by baptism in a pool.*

Tertullian: "We are *immersed* in water—let down into the water and dipped—Peter *immersed* in the Tiber."

Dionysius Areopag: The total concealment in water fitly represents Christ's death and burial."

Chrysostom: "We, as in a sepulchre immersing our heads in water, the old man *buried* and *sinking down*, the whole is concealed at once, then, as we immerge, the new man again rises."

Jerome: "Three times we are *immersed.*"

Augustine: "Rightly are ye *immersed* three times, who have received baptism in the name of Christ."

Neander: "Baptism was originally by *immersion.*"

Tholuck, on Rom. 6: 4, says: "In order to understand the figurative use of baptism, we must bear in mind the well-known fact, that the candidate in the primitive church was *immersed* in water, and raised out of it again."

Winer: "In the apostolic age, baptism was by *immersion.*"

Bretschneider: "The apostolic church baptized only by *immersion.*"

Schleusner, Wahl, and Bretschneider, the three great New Testament lexicographers of Germany, limit baptism, as a sacred ordinance, to immersion.

Wall: "According to apostolic instruction and example, baptism was performed by *immersing the whole body.*"

Prof. Lange: "Baptism, in the apostolic age, was a proper baptism; *the immersion of the whole body in water.* Plunging under water represents death, and the rising out of it the resurrection to a new life."

In short, from the days of the apostles downwards for 1,300 years, we have an unbroken chain of evidence, showing that baptism was performed by *immersion*, and by *immersion only*. Now, who would set at nought such testimony, if it were given on any other subject? Is such testimony good for anything when it is in harmony with revelation, which shines as clear as the noonday sun on this most glorious subject, which represents in figure the death and resurrection of Christ our Life-giver? If any wish more testimony, and can procure the German Book of Martyrs, they will there find that the united testimony of the church, from the first ages of primitive christianity down through succeeding centuries, all sustain the testimony already given, that baptism by *immersion* in the water is the "*one baptism*" spoken of by Paul. And with all christian kindness, I would ask how believers are *buried* in baptism by, or with the Spirit, or, by *sprinkling* or *pouring*, are they *planted* in the likeness of Christ's death? If Christ did not command baptism by *immersion*, when he commissioned his apostles to go and preach the gospel of the kingdom, and to observe all things whatsoever he commanded, what did he command? And why did his apostles preach and practise baptism by *immersion*, if Christ did not set the example when he went down into Jordan and was baptized?

Now we invite our *sprinkling* and *pouring* friends to come out and meet this question, and let the people know who have the truth. If the New Testament teaches any other *mode* of baptism as obedience of faith in the gospel of the kingdom than *immersion*, let the proof be given from the Scriptures, and from history through past ages. We feel bold in affirming that *none* have obeyed Christ, or "*put him on*" in baptism, by any other *mode* than by *immersion.*

"Cease from man whose breath is in his nostrils"; but give heed to the voice which spake from heaven, "This is my beloved Son: HEAR HIM."—Luke 9: 35.

Seneca Falls. G. DILLABAUGH.

For the World's Crisis.

SIGNS OF THE TIMES.

BRO. GRANT:—By request of a brother, and two sisters of the church, I write this on "*The Signs of the Times.*" Look at the sin of the world as it is at the present time. See the great mass of people, and where are they going to? Look at the pride manifested on every hand, wherever you go. O Lord, what are the people thinking of? See how they are letting selfish pride lead them. See how they close their eyes to their terrible rush to inevitable destruction. If you speak to them of their heavenly Father, they say they do not know him, or they call you a "fanatic." They do not know, or seem to care to know any thing but *money*, or the latest fashions. The command of God is, "Of all thy gettings get understanding"; meaning, in the ways of the blessed Jesus. But the world says, Of all thy getting get *money*, gold, silver, or greenbacks.

Crime is multiplying all around us; but the world says, Who cares, as long as it does not trouble me. But it should trouble all of us, and does to a certain degree. O Lord, when will the people open their eyes; when will they open their heart and look therein, and see if the love of God is there. But I am afraid there are but few that do it. O how few, compared to the great mass of people in the world. How few bow before their Lord and Maker, and say, "Our Father, which art in heaven," morning and evening, and expect to be heard through the blessed Jesus, God only knows. In these times, people laugh and scoff if we preach the kingdom of heaven is at hand. We learn that John preached, "Prepare ye the way of the Lord, make his paths straight." Christ sent out his disciples to preach the kingdom of heaven is at hand; but if it is preached in these last days, those that preach and those that believe are laughed to scorn.

When our Lord drove out the money changers and those that sold doves, sheep and cattle in the temple, he said, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Look at the festivals held in the churches at the present time. See the money changers, and the fine things for sale,—the grab bags, post offices, etc. The professors of religion join in these things,—the merry-makings in the church dedicated to God's worship. Well may it be called "a den of thieves." It shows that the almighty dollars and things of this earth are worshiped more than our Creator. Then there is that monster pride in their hearts. For the love of God, cast it out, and become pure; for, "blessed are the pure in heart, for they shall see God." Cast it out, and place in its stead love to God for the many blessings bestowed upon us from his bountiful hand. Love him, for he first loved us, and sent his only begotten Son to die for us.

Look inside of the church to-day. Ten go to see and be seen, where one goes to hear and learn the will of God. There can be seen the latest fashions. The 24th chapter of Matthew tells us where we are. We pray for the kingdom to come; and when it does come, we want to be prepared to say, This is our Lord, we have waited for him; and if we prove faithful to the end, we expect to hear our Savior say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." JAS. TANNER.

North Adams, Mass.

☞ Richest is he who wants the least.

OUR SUNDAY SCHOOL WORK.

HOW SHALL WE EXTEND IT?

Few questions demand the special attention of God's people at this time more than this. Our children, in too many places, are sadly neglected. Our Sunday-schools and Sunday-school interests need enlargement and extension. We are doing much to feed full-grown babes with the bread of life, but comparatively little to nourish and strengthen Christ's lambs with the pure milk of the word. We ought to do more. The Master requires it of us. One of his last and most solemn injunctions was, "Feed my lambs!" Shall we do it?

There are, it is estimated, some eight millions of children in the United States, between the ages of five and sixteen, not more than three millions of whom are now in Sabbath-schools; leaving at least *five millions* of children, of Sabbath-school age, not under Sunday-school instruction. The work to be done for the salvation of these neglected and perishing ones is a great work, and needs thousands of earnest christian hands and hearts to carry it on. Others are doing *their* part in this great work; shall we do *ours?*

Of these millions who do not attend the Sabbath-school, many doubtless receive religious instruction at home; but the great majority do not,—and these are the ones who especially need to be brought under the influence of the gospel and the instruction of pious teachers. It might not be possible to bring them all in; but who can question the affirmation of a distinguished advocate of Sunday-school interests, that the present number of Sunday-school children in this country might easily be doubled, and instead of *three*, there might be *six millions* of children under Sunday-school instruction? Of our own people, we have said before, that we might have twice as many Sunday-schools as we now have, and twice as many children in them. And, in view of the approaching judgment, and our duty to Christ and his little ones amid the peculiar perils of these last days, we would add—we not only *might* do it, but we *ought* to do it.

But by what means shall it be done? By *universal, systematic, persistent canvassing*. This is the first step. That it would succeed, who can doubt?—for what church ever failed to gather in more or less children as the result of a vigorous canvass? Then, when we have gathered them in, let us keep them there, by kind and christian instruction, by due attention to their welfare, and by providing them with good and interesting books and Sunday-school papers; not forgetting the end and object of all our labors,—*their conversion to Christ*, and the cultivation of a christian character that will fit them for the kingdom of heaven.

Another means by which Sunday-school interests may be extended, and the young benefited, is the establishment of *Mission Schools*. In many of our large cities and villages, there are low and densely crowded neighborhoods, where multitudes of poor and ragged children, who do not and will not attend any church-school, might, by a little effort and a charitable provision for their wants, be gathered into a school by themselves. Such Mission Schools have been established in many places, and always with good success.

Here, then, brethren and sisters, is Sunday-school work for you who have a hand and a heart for it. Will you do it? It may require time, labor, money, and self-denial. But what are these, compared with the good that you may do to the needy and perishing youth, and the glory that will be given to Christ in their salvation?

The great day hastens! The working time is short! Go forth, then, into the field at once. Give your neighborhood and town a thorough canvassing. See what you can do to establish, improve, and enlarge the Sabbath-school. Sow the precious seeds of truth and righteousness in the hearts of the young now; and, in the great day of harvest, when you shall come before the Lord of the harvest, great will be your joy to bring your sheaves with you. W. B. H.

WHAT ONE WOMAN DID.

Ten years since, there was a little town in the mountainous regions of Pennsylvania, which had about six hundred inhabitants, but not a single church or place of worship, nor, so far as known, a single individual in it who made any pretensions to personal religion. About that time, a lady who resided there was called to visit some friends in the west, and during her absence was thrown under religious influences, which resulted in her conversion, as she believed. Immediately her heart became interested in the spiritual state of the place of her residence, and she returned to it, determined, by the grace of God enabling her, to undertake something in its behalf.

Accordingly she spoke to several, but received no encouragement, but was rather repulsed. At length she resolved upon commencing a Sabbath-school. While walking to her place the first morning, she met a friend, and told him her purpose; but he, too, discouraged her. She, however, went on; had two scholars that day, the next Sabbath six, and, before the summer was closed, *one hundred and sixty*. Shortly after the school was started, the pupils began to be interested; many became personal inquirers after Christ; a minister and regular preacher were sought; and now, as the population has steadily increased, and religious duties have been persisted in, there are five organized churches in that place; three Sabbath-schools, with about six hundred children in them; and six young men have gone from that place, and from this effort, into the christian ministry.

And all this was the result of the labors of a single christian woman, who began the work with a Sabbath-school of only two scholars! You see from this, gentle reader, what one good woman can do, with God's help. Can you not do something, too? W. B. H.

The Young Pilgrim for May 15th.

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The Little Pilgrim (poetry.) Pilgrims of Jesus (cont.) What is a Type? A Young Hero. "I don't love you now, Mother." The Chimney Sweep. We love the Truth (poetry.) God will know it. Presence of God. Pray Always. Beware of Idleness. Never Fret. One Child and then Another. Safe in Danger. Rain from Heaven. Be Pleasant (poetry.) Like begets Like. Being Useful (cut.) The Band of Hope. Pilgrim Letters, from Mary, Rhoda, David, Cynthia, Orson, and Mary.

The Young Pilgrim is published semi-monthly at 50 cents a year; 10 copies, 40 cts.; 100 copies, 35 cts. Address *Young Pilgrim*, Boston, Mass.

"MY FATHER'S HOUSE—how it lifted up my heart in praise to God. I read and wept, read and wept, and my wife sat and laughed at me." R. W.

Published by H. L. Hastings. Price $3.00 per 100. For sale at this office.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 16, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

DISCUSSION.

We are to have a discussion at Kezar Falls, Me., with Mr. K. Atkinson, of Cornish, Me., to commence May 23d, at 2 P. M., to continue four days, two sessions a day, of two hours each.

QUESTIONS.

1. "RESOLVED, *That man is wholly mortal, and remains unconscious between death and the resurrection.*

2. "RESOLVED, *That the wicked will be destroyed and cease to exist as conscious beings.*"

OCEANPORT.

Oceanport, where we spent the first week in May, is in N. J., about thirty-five miles from New York City, and about two miles from Long Branch, a noted watering place, where thousands gather in the warm weather to enjoy sea air and bathing. They have several large hotels, one of which is said to have one thousand feet of front; and there are others nearly as large. It is a very pleasant ocean beach, and the place may soon be a rival of Saratoga.

Our meetings at Oceanport were interesting. Four were baptized, and several others requested prayers. We found a good home in the family of Bro. E. T. Welch. Brn. A. F. Pawley and E. Wolcott also reside in the place, all of whom preach the word, and are making efforts to get the people ready for the coming of the Son of man.

The people manifested much interest to hear. All could not get into the house, and several listened at the windows. On Lord's day evening, we had a pleasant communion season, with about thirty of Jesus' disciples. It was a good place. The peace of God rested upon us. We parted with bright hopes of meeting soon in the kingdom of God.

On our way to Oceanport, we spent the last Lord's day in April in Natick, R. I., where we had a full meeting, and a good interest was manifested to hear about the coming of our Savior. There appears to be an open door for the truth in that place. We purpose to have a discussion there soon, with a Universalist minister from Providence, who claims that Christ came at the destruction of Jerusalem.

We spent one evening at West Haven, Ct., and found the church doing well.

WRITE COARSELY.

It would be quite a favor to our compositors, if those who write for the Crisis would write a coarse hand, with *good black* ink. They wish to read the writing some distance from the eyes, and can get along much faster and pleasanter when they have plain writing.

Another thing we wish all would observe, which is to write *proper names very plainly*. We are often much perplexed to find out the name of the writer, or his P. O. address. He is so familiar with it himself, he thinks others can read it easily. Please remember these suggestions, and we shall be thankful for the favor.

WHAT IS NEEDED?

Do not fail to read the articles of Brn. Wm. H. Spencer and G. Thompson, headed, "The last day of conflict," and "Draw the line." They have struck the key note for these times. Let us bring ourselves to "concert pitch," and sound the alarm, fearless of the frowns and sneers of men. This is the time for men of God to stand forth in high-relief, "a spectacle unto the world, and to angels, and to men."—1 Cor. 4: 9. Let us not faint at the sight of the foe, but glory in the cross of Christ. Whatever we are called to suffer for his sake, let us bear without a murmur. Our trials, if borne patiently, will only help fit us for the marriage of the Lamb.

THE FENIANS.

The Fenians are full of lively interest at present. Stephens, their Head Centre, has just arrived in New York, on board the Steamship Napoleon, from Havre, in France. He says he has come "to unite all the Irish people." He is reported to have said the Irish army would "fight on their own soil before the expiration of the present year." We may expect trouble in the political waters soon. It is truly "sublime" to be living in these last days of the present dispensation,—so near the coming of "the King of kings."

THE BURNING OF ROME.—In this paper will be found a very interesting article on the burning of Rome. We think the position taken by Bro. Taylor is correct. We may reasonably expect startling developments in the history of the Roman power before a year passes. Now is the time, for all who wish to be ready to meet Jesus, to keep themselves unspotted from the world. The day of bright glory must be near.

"O hail happy day."

"THE BIBLE TRIUMPHANT."—We have received a work with the above title, that every one should read, who ever read, or intends to read, a work published by A. J. Davis, entitled "144 self-contradictions of the Bible." "The Bible Triumphant" is a reply to the work of Davis, by Sr. H. V. Reed, Harvard, Ill. She has done the work well.

The book is for sale at this office. Price 50 cts., postage paid.

OPPOSITION TO THE FREEDMEN.

Facts show that the rebellion is not over yet. In many sections it is said that the freedmen fare worse than before the war. Their former masters will not provide any assistance for them, and seem determined that no one else shall. Where southern influence rules, it seems to be of but little use to establish schools for the education of the colored people; for the whites are so bitterly opposed, that they resort to all means to prevent success.

The following account of the late riot at Memphis, Tenn., published in the Cincinnati *Gazette*, illustrates the state of feeling at the South, and shows what others may expect:—

"Last night (Wednesday) May 2nd, was emphatically a night of terror. As early as 9 o'clock the torch of the incendiary was applied in almost every quarter of the city inhabited by the freedmen, and at midnight the heavens were lurid with the flames from as many as thirty negro churches, school-houses and dwellings."

"GRANT THE DISPUTANT."

The above is the heading of an editorial in the *Gospel Banner*, (Universalist,) published in Augusta, Me. It is often quite gratifying to know what others think of us; especially those who are competent to arrive at a correct decision. The following may give our readers some new information. The Editor of the *Banner* says of "Grant the Disputant:"

"If this man can be believed—and he ought to be, as he is one of 'the *Saints*' who is waiting patiently for the Lord, and a change of worlds—he is a great man. Some one has forwarded us the 'World's Crisis' of last week in which appears *his* account of his discussion with Mr. Gunnison; and it is charming to see how easily he vanquished his opponent. Mr. Johnson was disposed of in the same quiet but effectual manner. In the opinion of others, however, Mr. G's dimensions are comparatively considerably dwarfed. One writes us:—'I attended the discussion at North Norway. Grant is a flippant speaker but superficial.' Another writes: 'I attended the discussion between Br. Gunnison and Mr. Grant. I think Grant is partially insane. His arguments, if they can be called such, are exceedingly weak.'"

SCOFFERS.

If there were no scoffing at the coming of Christ, the Scriptures would be broken; but Jesus said,—"the Scripture can not be broken." Then there must "come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"—2 Pet. 3: 3–4. The foregoing scripture came to our mind, when reading the following from the *Banner of Light*:—

THE END OF THE WORLD THEORY EXPLODED.

This is what the London Spectator says of the end of the world: "Almost all European writers, whatever their subject, politics or society, now tacitly assume that the human race is to progress forever, or, to state their latent idea more strictly, is to advance steadily for an indefinite period toward a nobler life and a higher civilization. The idea of a fixed term to history which so greatly influenced the Middle Ages has utterly disappeared; the semi-religious belief in a cataclysm to occur at a distant but visible date, though still entertained, has ceased to be professed by anybody but Dr. Cumming, and does not influence him. The reverie of the politician is no longer of the coming overturn of all things—an idea never absent from the great minds of the first four centuries—but of a coming millennium, when all mankind shall be allied, and the motive force of the European, and the subtle brow of the Arab, and the deft hand of the Mongol, shall all be employed together in making earth more lovely and more convenient for its people."

What will our Second-Advent friend, Miles Grant, say to this? It only proves that his "calculations" have been mere moonshine, as we have always supposed; and we believe the writer in the Spectator takes a common sense view of what is to be in the future ages. This is what Spiritualists teach, and what the angels endorse. The time will surely come when all bitter feelings between man and man must cease—nature demands this—the hosts of living intelligences pray for it—then, indeed, shall earth become a paradise."

CONVERSATION WITH SPIRITS.

The spirits teach some strange things, and tell some truth. They contradict one another and they all oppose the doctrine of the Bible At the *Banner of Light* office, in Boston, is a noted medium, through whom the spirits communicate very freely. One common method of receiving information through this medium is by questions and answers. The following in the *Banner* for Jan. 21st, 1865, is a sample:—

"Q.—Do these material forms exist in the spirit-world?

A.—No, certainly not. It is a self-evident fact; for if you leave these forms here, how can you have them in spirit-life?

Q.—I mean forms corresponding to these material forms?

A.—No, we do not.

Q.—Then what constitutes the object of spirit vision? What is it that they see?

A.—It would be impossible for us to demonstrate the true condition of spirit after death in such a manner as you would clearly understand while dwelling in mortal. You must wait until you, too, cast off the physical, in order to become fully satisfied with regard to these things."

In this case it is acknowledged that spirits do not have "forms" *corresponding* to these material forms." Then we may reasonably conclude that they have no forms at all.

The following question and answer brings out the point more fully:—

Chairman.—H. A., of Fayette, Iowa, sends the following question:

Q.—In the *Banner* of Dec. 10th, I notice that the Summer Land of A. J. Davis is a production of fancy. And you then say, the soul is removed from the law of material things when it leaves the body. It is, then, thought—absolute thought; it lives in the world of thought; and I thence infer that you hold thought as immaterial. I would simply ask: Can there be personality, place, existence, or anything, where there is nothing, or no substance?

A.—Thoughts are never without form and place. Your thoughts are your real selves. The body through which thoughts are projected is not the real man or woman, by any means. It is only the rude, mortal mechanism, through which thought manifests itself. Now, to some, thought is a kind of material, intensely sublimated, to be sure, for thought is capable of being dissolved, disintegrated, changed, therefore it must possess somewhat of material life, else it would not be subject to the law of change. Your correspondent need have no fear that he will be dissatisfied with his condition as a spirit because he is nothing but thought, for that thought is the real, not the ideal; the personal, not the fanciful; a something entirely substantial, not unsubtantial. It is something more than breath, something more than form, something more than reality, as you understand the term reality. It is an immortality, an individualized entity; a something capable of memory; a something capable of love; a something capable of rearing for itself a home that shall satisfy itself."

Here we find it assumed that we shall exist in the future world as *thoughts;* and not as real, tangible persons. But thoughts are not entities which leave men at death, any more truly, than does pain or joy. No one would claim that pain can be taken out of a man and preserved as an object, but this may be done as well as thought can exist as an object, independent of the person who thinks. Thought, in man, is the *result of* an active brain, as pain is the result of certain action in his system. Both cease at death. In the day a man's "breath goeth forth, . . . in that very day his *thoughts perish*."—Ps. 146: 4. When the physical organism of any being dies, that being thinks no more till he rises from the dead; and if the dead never rise, then there is no future consciousness for those who die. This point is philosophically correct, and scripturally true.

The following, from the *Banner* of Dec. 17, 1864, is an important confession:—

Q.—Have spirits the power to return and deceive us? to pass themselves off for another?
A.—Certainly they have. Why not?"

PLAIN TALK.

The time has come when the Pope is treated with contempt by his own subjects, and is obliged to bear it, because "his dominion" is taken away, and he finds himself shut up within narrow limits, unable to help himself. His position is a critical one, and daily becoming more uncertain. His days are all numbered; and soon we may expect to hear the saints rejoicing over the downfall of the seven-hilled city.

Signor Mazzini has published an address to the Pope, in which he says:—

"There was a time when the Popes were the depositaries and guardians of the moral law. Believing in their mission of justice and liberty for all—intrepid against all who sought to violate their power—and ready to suffer for their faith, which was then the faith of the peoples—the Popes, from the fifth to the thirteenth century aided and promoted the progress which Pio Nono now condemns. But you are both a prince and the servant of princes at the present day. You reign through force, not through faith; your party is corrupt and corrupting; the Sanctuary is surrounded by Neapolitan brigands, upon whom you confer your blessing, while you have no word of comfort for the peoples who invoke God's liberty and equality. Your predecessors might and ought, you might and ought to have accompanied us upon the path of discovery and advance, in order to have left us, as Moses left his people, on the borders of the promised land, and have blessed us in dying even as a dying father blesses the children who are to survive him. You expire cursing the spirit of inquiry, cursing the power of intellect, cursing faith in the discovery of the truth, cursing the peoples who seek their freedom, cursing mankind and life itself. An apostate from Jesus and humanity, you condemn yourself to expire in isolation, deprived of all communion with your brother man. As Pope, six hundred years of impotence—the betrayal of every precept of Christ—your church's adultery with the wicked princes of the earth—the idolatry of the form substituted for the spirit of religion—the systematic immorality of the men who surround you, and the negation of all progress sanctioned by yourself as the condition of your existence, rise in judgment against you. As prince, the blood of Rome, and the impossibility of your remaining there a single day other than by brute force, rise in judgment against you. Reconcile yourself with God; with humanity you cannot."—JOS. MAZZINI.

THE STATE OF EUROPE.

A Paris correspondent of April 20th, says: "The public discontent is great, and not without cause. The possibility of a war between the two great powers of Europe would alone suffice to create uneasiness; but this uneasiness is aggravated by the conviction every one is possessed of, that to the culpable silence of the French government the losses which have already occurred in the financial world, and which are reported to be very great, are to be ascribed."

Things look more and more alarming in the old world. There is but little hope of a long time of peace. The most prudent statesmen now see but little chance to escape a terrible political storm. The different powers in Europe are preparing for war on a grand scale. They dread to begin the bloody onset, but see no way of escape. Thank the Lord, the christian sees the dawn of a brighter day at hand, when the Prince of Peace will be our ruler.

"Come and reign; come and reign,
Jesus, on thy throne;
And, O, it fills my heart with joy,
To know we're almost home."

THE "FINAL NATIONAL KINGDOM."

We have received a circular from one who is operating for the spirits in preparing the way for the new government which they purpose to establish soon. After giving the order of organization, he closes by saying:—

"All who look for this final *national* kingdom for earth to come 'ready made,' from 'heaven' or any other source, *to them*, may rest assured that all will be left outside of it except *those of and by whom it shall be already made up*. So if they want a place within it they had better set themselves at work to make up the part they want to be *of it*. Their own *works* will place them where they naturally belong."

We hope to be found among those who "will be left *outside*." We do not care to take "the mark of the beast."

WORSE THAN A "GHOST STORY."—Brother J. N. Williams, Ottawa, Minn., sent us, some time since, an account of a very remarkable affair which is said to have taken place in Grand Traverse, Mich., in 1858. It was taken from the *Crown Point* (Indiana) *Register*. This wonderful account of the resurrection of a Mrs. Hayden, by the spirits, was published in several papers. We wrote to Grand Traverse in 1858, and found *the whole thing was a fabrication.*

[illegible] TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2035.32
John G. Palmer	1.00
E. M. Ripley	.75

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 580. Ann'l Expense, $1400.00

Previous acknowledgments	$314.65
A friend	1.50
E. H. Crockett	.25

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2034.34
J. V. Himes (pledge paid)	75.00
Solomon Hovey (for the Mission House)	25.00
William B. Herron "	10.00
A. W. Sibley "	2.00
T. Apthorp "	2.00
"Woburn" "	5.00
N. W. Wait "	100.00
H. "	5.00
Erd. Baker	5.00
Anson Bronson	2.50
Y. P. Fund	.60

CLOTHING RECEIVED.

One barrel from friends in Pleasant Valley, Ct.

EUROPEAN MISSION.

Previous acknowledgments	$476.45
N. Sagendoph	1.00

For the World's Crisis.

THE MEMPHIS MISSION.

Bro. Leslie writes:—We have at last entered fully upon our work in the new field. We have established a school in the northern part of the city, and have admitted sixty-one scholars, and the number is daily increasing. We shall not be able long to continue to receive, for our house will not accommodate more than eighty; and when about that number have been received, we shall have to turn away those who then come. This will make us feel sad. I have no doubt but that nearly two hundred scholars might be gathered in here with a very little effort, if we had a building or buildings in which to teach them, and teachers to instruct them. Quite a number who have been attending the schools in the city the past year, have applied for admission to our school.

All the scholars are delighted with Sr. Butler and her teaching; and when she has fully entered the work here, I believe her influence among these poor wandering ones will be almost unlimited. We want, however, another good teacher and missionary to help us. We cannot well do the work that is now crowding upon us, and this work will continue to increase. Sr. Butler cannot, alone and unassisted, teach so large a school as we shall and must have if we do the work here demanded.

As the school is but the *first step* in the great work to be done for these poor benighted beings, it will not do to spend all our time and strength in this part of the work, leaving the crowning portion undone. I have an evening school for adults, who cannot attend during the day, and I cannot go into the school and *teach* both *day and evening*, without leaving undone much of the *missionary* work which is most important here. I cannot teach constantly, and at the same time visit all these parents and the people at their homes, as I should and must do in order to bring them under the influence of the gospel, and lead them up to a higher and holier life here, and to the life hereafter. Neither can I teach daily, and discharge the various other duties devolving upon me. Even if I could do it for a time, I should eventually break down under the burden, and another would have to take my place. Friends at home are not aware of the amount of work here to be done, and the great *disadvantages* under which we labor in doing it. Double the labor is required here to accomplish the same thing that is required at the North, especially in New England. The facilities here for doing any thing are many less than there. It is an up-stream voyage, rowing always against the current. Yet we do not complain. We only ask for more help to be able to accomplish the work which on every hand is crowding upon us.

Thousands are here perishing, and we want, under God, to save them. Who that is truly qualified, and would love the work, will come? And who will help such an one to come? I believe there are those among the waiting ones who are fully qualified as teachers and missionaries, and who would come here and share with us the labor, burdens and privations which we are bearing, if they could be sent. I believe that God would be pleased to have the "household" send them. What say you, brethren and sisters? Shall we have another laborer in this part of the vineyard? It lies with you to decide whether we shall struggle on here alone, or have more help.

Their never was a greater work than this. If you were here you would say so. This work will not be in vain in the Lord. With tears we are going forth, bearing precious seed, and shall we come again without sheaves? God's word says we shall not. We shall bring our sheaves with us; and you who invested in the sowing, shall receive of the harvest in the reaping. "He that soweth bountifully shall reap bountifully." This may be "casting thy bread upon the waters," but you will find it again, and doubtless before many days. The reaping time is at hand. Sow, then, before it comes.

Can we not afford to work hard in this eleventh hour of the day, when just to be called to our reward? Can we try to do too much for Christ, and for them for whom he died and arose? Have we any thing too good to sacrifice or yield up for his sake, and those for whom he laid aside his glory and gave up his life? Let us not forget that he died as well for these poor outcast ones as he did for us. The same blood he shed for us, he shed for them. The same life he lived when he arose, he lived for them as well as for us. Their eternal existence is as important as ours. One saved from among these poor ones will be as dear to Christ in his kingdom as another who came from the fairer of earth's son's and daughters. All will be alike perfect there. Let us think as Christ does in regard to this; labor as he labored, and die, if need be, as he died, for those whom we may be the instruments of saving.

Our work here is a most arduous and trying one. Never, it seems to me, did it require more true courage and endurance on the part of any servants of Christ, than it is ours to exercise. Every obstacle which Satan and men can place in our pathway, we have to surmount, if we go on. In our own strength we could not do it; but in the strength and by the might of Israel's God, we can and shall overcome. Our duty to these poor, benighted, cast out ones, will be done. We shall be faithful to our trust, and the high mission which God and his waiting church have sent us here to fulfil. With the wisdom and strength which God giveth, we shall labor, and by his blessing and the aid of the Holy Spirit, some here will be saved through our efforts and toil. But the glory will be Christ's; and this will be our happiness and joy.

Your invitation to the friends of the Mission to write to us, thus cheering our hearts with words of sympathy and remembrance, we thankfully acknowledge. In whatever way they can aid us in this work, it will not only be done for us, but unto Christ, for whose glory and the sake of these poor ones we are here. We trust they will remember that we "have need of these things," and that they must come from God *through them*. A more minute account of the present month's labor, I shall soon give you and the friends of the Mission at large. With thanks to God, and all the friends of the Mission, for many blessings and favors received, I subscribe myself yours in this work and in earnest,

I. I. LESLIE.

Memphis, Tenn., April 25th.

AFTER THE RIOTS.

The above letter from Bro. Leslie was written before the recent riots in Memphis. Another is just received, written since the riots ended and the excitement began to subside, from which we make an extract below. The riots, it will be borne in mind, were confined to *South* Memphis, and did not extend to *North* Memphis, where our missionaries are. W. B. H.

DEAR BRO. HERRON:—Troops have arrived, and things begin to quiet down. We shall go to work again soon. Sister Butler will go on with the school next week, and Carrie Bywater with hers also. Judge Jones here thinks they will not be molested. In two weeks I shall be able to go on with my work, perhaps with a new interest on the part of the people. The work, under God, *will go on*. Our prospect is good. We have a clear field, and I am now full of hope and courage. Full protection will soon be given us.

Some have fled from the city; but, after much deliberation and prayer, I have determined to "stick by the stuff." I believe God will protect me, and give me success in the work he has sent me here to do. If I fall, it will be because my work is done. I shall not fall before.

I shall begin our Sabbath school to-morrow, and make an effort to bring the frightened scholars and people out. As I said before, I still think that, in a short time, perfect order will be restored, and our work go on more prosperous than before.

Yours as ever, I. I. LESLIE.

Memphis, May 6th.

Freedmen's School-houses in Memphis.

The Boston *Journal* of Monday morning contains the following item concerning the schools in Memphis:

New York, May 12. Gen. Howard has received a dispatch from Gen. Fiske at Memphis, stating that the school-houses for colored children, destroyed by the mob, will be rebuilt and occupied in ten days.

Late Memphis papers speak to the same effect; and while they blame the negro soldiers as provoking the riot by disorderly behavior, they deprecate the excesses committed by the Irish police and the low class of whites by whom the riots were carried on. Let us be thankful that peace is again restored. Pray for the Missionaries. W. B. H.

OUR MEETINGS.

The meetings in Lowell Street Chapel, last Sabbath, were of more than common interest. Bro. Hook was present again, somewhat improved in health, and full of zeal for the salvation of souls. The morning and afternoon meetings were spent in prayer and conference. They were heavenly sittings together indeed. Seven came forward for prayers, and found peace and pardon; one of them a Spiritualist and backslider for ten years.

NEW BOOKS.

THE ENGLISH NEW TESTAMENT. The common English version, as revised and corrected by the American Bible Union.

We have a supply of this work on hand, beautifully printed, and bound in three different styles, at the following prices *by mail*, postpaid:—Cloth, 90c.; extra cloth, colored edges, $1.15; sheep, $1.40. A work of sixteen years labor, by some of the best biblical scholars of the age. It is well worthy a place in the library of every Bible student.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

For the World's Crisis.

N. Y. STATE ANNUAL MEETING.

I now write to all interested in proclaiming the gospel of the kingdom, and the soon coming of Christ. Our work is almost done, therefore let us unite our efforts in doing what we can to arouse a sleeping world. At this meeting, we propose to organize a State Tract Society, for the purpose of supplying our ministers with tracts for gratuitous circulation; believing that every State ought to supply their own tracts. The Lord has blessed our efforts the past year. Our quarterly meetings have been blessed of God.

We invite all churches living in the vicinity of this conference, believing in the soon coming of Jesus, to appoint their delegates, and send them on. Let isolated ones, living destitute of the privilege of hearing the gospel of the kingdom, come up to this feast. We invite all ministers, within the bounds of this conference, looking for "that blessed hope," to unite with us. We hope to see Bro. D. T. Taylor, and Bro. O. R. Fassett, as they are laboring in this State, at this meeting.

Come, Brn., one and all. Come to this meeting. Come full of the Spirit of Christ: Come prepared to work for the Lord. Come to do good and get good. Come armed and equipped as the word of God directs; and I trust as the result the enemies of God will be made to flee, and much good be done in the name of the Lord. C. B. TURNER.

For the World's Crisis.

DRAW THE LINE.

It is all important in these last days, when the watchmen are called upon to "blow . . . the trumpet in Zion," and to "sound an alarm in" the "holy mountain," that the line of demarkation between the church and the world *be distinctly drawn;* especially when we remember that the great day of decision is drawing very near; the day in which it will be said, "He that is filthy, let him be filthy still." It may do for a time-serving ministry to say, "Peace, peace," and preach smooth things, and covet the smiles and fondling embrace of a semi-christianized world, hugging to their bosom the fond delusion that the world has conformed to the church; but God's commissioned servants may not, yea, dare not do this; but, on the authority of their divine Master, they must proclaim in thunder tones "Ye cannot serve God and mammon." "Be not conformed to the world." "Be not deceived; God is not mocked; . . . he that soweth to his flesh, shall of the flesh reap corruption."

Such preaching, in connection with what Peter calls "present truth" (2 Pet. 1: 12), may not be popular,—will not be attractive to the masses,—will be apt to bring in more *reproaches* than *dollars*,—would not be likely to induce the young men of the town to vie with the church members in getting up a *sociable donation party* for the benefit of the preacher,—might possibly reduce the pew rents, and seriously curtail the subscription list; but, blessed be God, there are some things, and glorious things too, which the preaching of God's truth brings. It brings, first, a consciousness of rectitude and duty done. It brings the sweet consolations of God's "exceeding great and precious promises,"—"Lo I am with you alway, even unto the end." "Forasmuch as ye know that your labor is not in vain in the Lord." And it brings the honest-hearted ones out from the rubbish of the world.

In this age, church members in general are afraid of being thought *singular*. They think that they must conform to the customs and fashions of the day, or be considered *eccentric;* but such forget that God is purifying "unto himself *a peculiar people*, zealous of good works" (Titus 2: 14), and that his church, the bride of the Lamb, is making "herself ready." She is arraying herself "in fine linen, clean and white; for the fine linen is the *righteousness* of saints."—Rev. 19: 7, 8. They remember, also, that it is written, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his *garments*."—Rev. 16: 15. What are the saints' garments? "Fine linen." What is the fine linen? "Righteousness." What is righteousness? It is to have a pure heart, a spotless character, washed in the blood of the Lamb, and then we are told that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 7. The time has come for *decision of character*. God's people are not to be afraid of being considered singular. Dare to be right. Dare to be godly. *Dare to walk on the right side of the line.* Be *peculiar*. Be courageous. Be strong in the Lord. Be faithful. Be humble. Be Christ-like. Be watchful. Be ready.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? *for ye are the temple of the living God;* as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore *come out from among them, and be ye separate, saith the Lord*, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6: 14–18. O that God's people would walk right out on the principles of God's eternal truth, and cease to be apologists for the pleasures of a worldly church. O that they would recognize the portrait as drawn by the inspired artist,—"This know, also, that in the last days . . . men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; *having a form of godliness, but denying the* power thereof; FROM SUCH TURN AWAY."—2 Tim. 3: 1–5. G. THOMSON.

Munroe, Wis.

For the World's Crisis.

THE LAST DAY OF CONFLICT.

The coming millennium has long been a subject of joyful anticipation by the faithful disciples of Christ. It is the morning star of coming glory, shining through the dark cloud of our perilous times. As to the commencement of this era, I have little to add to what has already been presented to this generation. It is near at hand. Of this there can be no doubt. But, christian brethren, while we sing and shout in millennial tones, "The millennium is at hand," let us seriously consider that, in the meantime, there is waiting for sudden development the elements of fiercer persecution than ever yet raged on earth. These, the living church of God must endure; and she should be preparing for these tribulations. We are to come out of great tribulations. The devil has come down with new power, knowing that his time is short. Is the mention of these persecutions unwelcome news? But they ought to be most welcome.

Persecutions are precursory of Christ's coming. "In the last days perilous times shall come." If perils are to herald the reign of the Messiah, should we dread them? They are the dark graves which lie between us and the millennium. They are the deep shadows which must gather around us, that out of deepest gloom may arise the morning Star of our redemption. Shall we lament the trials which are to usher us into the holy city, where God will wipe away all tears, and there shall be no more death, nor sorrow? No! We will herald the era of persecution. If we must pass through this *straight gate* to the millennium, let us make ready for the travail. Perhaps the question arises, "What should constitute a preparation for these persecutions?" The church should have on the whole armor of God. She is putting off her armor as

though her enemies were finally and forever repulsed. There was never a time in the history of the church so full of brooding mischief as now. Let her sound an alarm in God's holy mountain. Let her arouse her drowsy, enfeebled senses. The foe! the foe! should ring along the battlements of Zion.

An army of errorists press her on one side, and hosts of formalists on the other. Under the mixed poisons of both she nods and sickens, while her inspirited foes marshal their fiendish hosts for her last persecution. In this condition she forgets the power of prayer.

If you wish to select the most efficient of Christ's militant followers, to whom Zion is indebted for her advances and victories, where would you look for them? In the pulpit? Would you fix your eye on a public-spirited professor? You might be greatly mistaken. Come with me to the closet, and show me the man who spends most of his time in secret prayer, and wrestles with most faith and fervor for God's blessing on a judgment-hastening world, and I will show you, with bold assurance, the most efficient of God's militant followers. And here is the place to put on God's armor, that will shield you through coming tribulations. Here is the place to consecrate yourself wholly to the Lord, and receive the witness and seal of the Spirit, that will bear you safely through the terrible deluge that is about breaking forth in all its latent fury. The humblest subaltern of Zion's army may here be made the bravest of her warring band. The most invincible soldier in the Messiah's army are those who, with uplifted weapon, receive the enemy on their knees. Woe to the foe that approaches in this direction. They will be scattered like the chaff before the wind.

The whole church, in order to make her preparation sure, needs to awake to earnest, devout prayer. When each member thirsts after God, and seeks in the bitterness of penitent tears for a closer walk with God, a heavenly power will descend and shield her through the coming storm. What means this lull over the world? Ah! it is the calm that precedes a fierce and terrible storm. The spirit of past ages is rolling back upon us, and already we can see the swell and hear the surge. Romanism gathers its conspirators for the last onset. You may doubt it; but they say "a new day is dawning on *this* chosen land; a new chapter is about to open in *our* history, and the (Roman) church is to assume her rightful position and influence." What mean these boasts of the Catholics? It means they are about to open a new chapter of persecution for the people of God. God's people have endured sharp conflicts, and have won hard-fought fields. But to her it cannot be said as to Abdiel—"The easier conquest now remains to thee." Her enemies having invented new instruments of war, compass the camp of the saints, and, under the dark cloud of secrecy, train their infernal machinery to lay waste their habitation. The severest sufferings of God's people will flow from direct, cruel persecutions. Our business should be to prepare for this. But some feeble heart may ask, What can I do? I answer, pray. Pray as Abraham did for Sodom, and with more perseverance. Do this, and you shall stand in the front of the battle, and fear not; for God will be your shield, and will shield till the storm be overpast.

Rochester, N. Y. WM. H. SPENCER.

Correspondence.

From Bro. O. D. Eastman.

BRO. GRANT:—I prize the Crisis as a very great treasure. Its very choice instruction, and kind words of counsel, are worth far more than silver and gold. I rejoice to be so often admonished with solemn exhortations, and refreshed with cheering words from the scattered friends of Jesus.

I felt sad to learn of the death of our dear Bro. Rice, of Nova Scotia, whom we loved in the Lord; but we are comforted with the hope that he sleeps in Jesus, and that he will awake in Christ's likeness, and we shall see him beyond the dominion of death, where no tears will ever come.

I do believe the Lord will soon come to gather his waiting people, and hope through his rich grace to be able to hail him with joy in that glad day. May the Lord continue to bless and sustain you in all your toils, while giving the last warning to this wicked world; and bestow his rich blessings on all his dear saints, is my sincere prayer. Yours truly,

Landaff, N. H. O. D. EASTMAN.

From Bro. L. H. Little.

BRO. GRANT:—The choice selection of tracts came safe to hand, and the most of them are now telling the glad story of the coming of Jesus. It was pleasing to see the eagerness manifested by the people to get a tract, after telling them of the glorious truths they would present. O that I had the means to scatter them by the thousand in this wicked part of the great harvest field. By distributing tracts and talking of the coming kingdom of God, I hope to do some good, glorify God, and be prepared for his coming. If there are any of like faith in the State of Missouri, I am not aware of it.

I delight to talk of the glorious hope of redemption soon to dawn on God's despised children. The Crisis is all the preaching I ever heard on the soon coming of Christ; and I hope to be able to read it till its publication is no longer needed on earth, and editor and reader join the blood-washed company on the new earth. LEWIS H. LITTLE.

Chapel Hill, Lafayette Co., Mo.

From Bro. L. Boutell.

BRO. GRANT:—I leave here this morning for New Haven and Wallingford. Since my last, I have been here and in Madison, and have preached to good congregations every evening, and there is much interest to hear. One meeting only creates a desire for more, so much so that we hardly know how to stop. There was a deep feeling, some inquiring the way to life, and many almost persuaded to step on the Lord's side.

Our meetings at Guilford Green were well attended by a class of people who manifested much interest to hear the gospel of the kingdom. Afternoon and evening there was a full house. I could but hope the impression made upon many minds would be lasting, and that an effectual door might be opened, so that truth adapted to the times in which we live may be freely preached in this region. There are a few old veterans here, who have stood amid the storms, and borne reproach cheerfully for Christ's sake. They are strong in faith, giving glory to God, and you find welcome homes with them. They have had additions to their number from the good, substantial, well-to-do farmers, and their families in Madison, and all goes on gloriously at present. I had a very pleasant time with them, long to be remembered. God bless them all, and help them to be steadfast in the faith, living as the grace of God teaches.

Guilford, Ct., is a delightful place, on the Shore Line R. R., on the sea-board; and I hope there will be an interest to hear more about Jesus and his coming. I hope our brethren will be greatly encouraged to make more effort to get our faith before the people. I became warmly attached to them, and it was hard parting, after having ten days of preaching, praying and singing with them; but there was one blessed consolation, that soon we should have a meeting that would never break up. Thine in hope of a better life,

Guilford, Ct. L. BOUTELL.

P. S.—There seems to be an ear to hear our peculiar doctrines, almost every where; and although many sectarians hate the truth, and all that believe and preach it, yet, nevertheless, it makes all that do believe it love God and one another more. It seems as though we were doing up our last work. L. B.

SISTER MARY WHITAKER, Newfane, Vt., writes:—"The Lord has truly commenced a work in this place. Two have been hopefully converted, though we have no preaching. The Lord is able to work through feeble clay. Yet we need help from preaching brethren. It does seem that while you have so many preachers in Mass., some of them might come into Vt. We are poor in this world's goods, but, thank the Lord, we have enough to eat and drink, and some to spare sometimes. Come, brethren, come over and help us. Any one coming this way may inquire for William, or Joseph Whitaker, Whitakerville, Newfane, Vt."

A Bro. from New Bedford writes:—"The Lord is blessing the labors of Bro. Allen Damman, a young man now laboring in Acushnet, Mass. Sixteen happy souls were baptized in that place last Lord's day. The work is still going on."

Obituaries.

ROSE. Died at Slocumville, R. I., April 20th, 1866, Mary, wife of W. O. Rose, daughter of Mrs. S. T. Dixon, and sister of Eld. J. T. Dixon, aged forty-four years.

Many years ago, Mary made choice of the good part, and in her life and death she shared the hope and trust of those who wait for the Son of God from heaven, and who, through much tribulation, shall enter the kingdom of God.

Eight children, the objects of her unwearied labors, and the subjects of her latest prayers, are left to mourn her loss. May the God of all consolation heal their broken hearts, and hear, on their behalf, their mother's dying prayers.

"Soft be the turf on thy dear breast,
And heavenly calm thy lone retreat.
How longed the wearied frame for rest,
The rest is come, and oh how sweet."

So rests the worn and wearied heart,
So sleeps the pale and wasted form,
Till the dull shades of night depart,
Till bursts the fair eternal morn.

The fading glow of health is gone,
Passed the fair brightness of life's prime;
Shattered beneath affliction's storm,
She leaves the woes and tears of time.

But though the dust of death may hide
This withered and decaying form,
There comes a life that shall abide,—
There comes a calm beyond the storm.

Those eyes no more in grief shall weep,
That wearied heart no more shall sigh;
God's love the soul in peace shall keep,
While endless years are gliding by.

O mourning ones, bereft and sad,
Motherless, desolate, forlorn,—
Her God can make the mourners glad,
And heal the hearts by sorrow torn.

On the bright hills of endless day,
Stands her eternal mansion fair;
Her path has marked the homeward way,—
Say, children, will you meet her there?

B. L. H.

WORKS. Suddenly killed by the cars in Salem, Mass., April 20th, 1866, John Calvin Works, aged thirty-seven.

He was one of our best men in the employ of the railroad company. He was beloved by those who were over him, and those under him. As a husband and son, he was ever confiding, dutiful, and faithful, thus endearing him lovingly in all his domestic relations. As a christian, he was bold, uncompromising; but gentle, easy to be entreated, and full of good fruits. If not full of words, he was full of acts corresponding with this text,—"All things whatsoever ye would that men should do to you, do ye even so to them." In the church he was consistent and perseveringly faithful, always ready to fill the gap, and cheerfully bear the burden for Christ's and the truth's sake. In the Sunday school and Bible class, he was intelligently instructive, making him useful and beloved in every department of life. Thus he has lived, and his influence for good has been felt everywhere, by all that knew him.

In his death, we have met with no common loss. We deeply feel it. An irreparable loss to the wife of his love, and companion of his youth, that made domestic life cheerful and happy; to the little lad, that he loved most dearly; and to the aged mother that watched him from the cradle to his manhood. These loving hearts have been suddenly and unexpectedly broken, but they weep not without hope. Although his fall was in a moment, unexpected even by him, "he was ready to be offered." He sleeps in Jesus. While we shall miss him at his home, at the church, in the vestry, at the Sunday school, yet he will not be missed when the jewels are made up.

L. BOUTELL.

WHITEHEAD. Died in Wallingford, Conn., Apr. 5th, 1866, Jimmie Whitehead, youngest child of Bro. Rufus J. and Mary Whitehead, aged eight years and seven months.

Jimmie was a good boy, and loved by all who knew him. Often might his voice be heard in singing the songs of Zion, but it is now silenced in death. He will sing again in a little while, when he comes from the land of the enemy, to his own borders. Then death can no more disturb his sweet voice in praising God. It was a severe trial for Bro. and Sr. Whitehead to give him up, yet they mourn not as those who have no hope. They had just moved to Wallingford, when the shafts of death struck their dear boy. Just before he died, his father took him in his arms, and said, "Can't you kiss father once more?" He tried to press his trembling lips to his father's cheek, but failed. He laid him on his bed, and he sweetly fell asleep in Christ, after an illness of about four days.

B. HITCHCOCK.

FORBES. Fell asleep in Jesus April 3d, 1866, in Royalston, Mass., Anna M. Forbes, aged twenty-one years, nineteen days.

It was my privilege to be by the side of the subject of this notice the most part of the last week of her life, and, truly, it was a profitable week to me. Consumption was her disease, and as she lingered month after month, growing weaker and weaker, she was led to think upon her future state, which resulted in an entire consecration of herself, soul and body, to the Lord; with full assurance that at the resurrection morn she should come forth in the likeness of her Savior, to wear the crown of life. Her last days upon this earth were peaceful and serene. "All is well," "His will, not mine," "I am all ready and waiting"; were expressions which often fell from her lips, as she bowed beneath death's waves. S. D. ACKERMAN.

WOOD. Fell asleep in Jesus, in Exeter, R. I., April 23, Byron J., son of Edwin B. and Abby A. Wood, aged ten weeks and four days.

So fades the lovely, blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
Earth's pleasures only bloom to die.

BINGHAM. Died in Norwichville, C. W., April 21st, 1866, of consumption, [illegible] Jane Bingham, wife of Gustavus C. Bingham, aged twenty-nine years.

Sister Bingham was a member of the Methodist church for some six or seven years; but in January, 1865, while Bro. Henry Stevens, of Foothill, was holding a series of meetings in this place, she embraced the Advent faith, and was baptized by him. She suffered some thirteen months, gradually declining, and wasting away, without severe pain. Her faith and trust in God was firm till the last moment. She fell asleep in Jesus, in the triumphs of faith, leaving a husband and five children to mourn her loss. W. MCCLELLAN.

ISBELL. Died, April 20th, after a short illness, Annie Adell Isbell, infant daughter of R. W. and S. A. Isbell, aged thirteen months.

Married.

In Richmond, Me., May 24, 1866, by H. D. Reed, Mr. ANDREW GATCHELL, of Brunswick, and Miss ADDIE R. GATCHELL, of Richmond, Me.

At Lapeer, Mich., May 24, 1866, by Rev. W. T. Bartle, Mr. CORNELIUS PIKE, of Fort Edward, N. Y., and Miss LAURA A. BARBER, of Waterloo, Wis.

In Exeter, R. I., May 6th, 1866, by Eld. Edwin R. Wood, JOSEPH S. ARNOLD and HANNAH B. ALLEN, both of North Kingstown.

In East Weare, N. H., May 8th, 1866, by Eld. T. M. Preble, G. FRANK LOCKE, of East Weare, and S. ANNA GLAZIER, of Haverhill, N. H.

Summary of News.

FOREIGN.

Liverpool May 2nd, Queenstown 3rd.

A police constable has been shot in Dublin by the Fenians.

The German question continues warlike. The relations of Austria and Italy are decidedly menacing. Both governments deny aggressive designs, but both are represented as vigorously preparing for war. The Italian Parliament promptly voted authority to the government to raise means for the defense of the country. Popular meetings have been held at Naples in favor of government armaments, and universal enthusiasm represented to exist throughout Italy in view of a probable war.

It is asserted that the Italian government has called out 150,000 men. The Austrian force in Venetia is estimated at 160,000.

The Florence correspondent of the London *Times* says: "There can be no doubt that the Italian government desires war, as the only means of extrication from its exceedingly false and difficult situation."

Austrian and Prussian relations show no improvement. A Berlin dispatch talks of a probable increase of armaments by Prussia.

The Austrian iron clads are stated to have received orders to put to sea. Their destination is believed to be the German Ocean and the Baltic.

DOMESTIC.

Washington, April 28. [Special dispatch to the *Evening Post*.]—The Reconstruction Committee have agreed upon a plan, and determined to make it public. It is in the form of a constitutional amendment, and is in effect as follows:

First—No distinction on account of race or color in civil rights.

Second—Representation to be founded on population, excluding all males above twenty-one years of age, in the States where they are not allowed to vote.

Third—All persons who participated in the rebellion to be disfranchised until after 1870, so far as voting for federal officers is concerned.

Fourth—Repudiation of the rebel debt.

Fifth—The power of Congress to enforce these demands is declared.

The foregoing amendment, when ratified by the Southern States, is to define the conditions of the representation in Congress. The committee have agreed to report this plan to the House of representatives on Monday next.

San Francisco, May 6. A special messenger arrived yesterday from Los Angelos, bringing a dispatch from the commander of Fort Grant to Gen. Mason, announcing that Fort Goodwin, Arizona, had been taken by two thousand Indians, and the garrison, numbering one hundred twenty-four, were all massacred with one exception, and the fort burned.

The man who escaped was out hunting at the time and witnessed the commotion from a distance. He saw the fort burning and heard the firing of guns during the fight, which lasted nearly an hour. It is supposed the Indians gained admission to the fort under the pretext of entering into a treaty of peace, which Gen. Mason had instructed the commander of the fort to make.

New York, May 10. A Valparaiso correspondent says certain highly important documents, sent to the Chilian President by the Dictator of Peru, have been forwarded by Gen. Kilpatrick to Washington, showing that some time ago a French stranger died suddenly in Lima, and that among his effects were found papers proving him to have been a French agent coming with proposals to the Dictator of Peru to make himself King or Emperor, promising aid in men and money from France, under the Mexican flag—in other words through Maximilian. This exposes a scheme between France and Spain to make a "jump" at all the small South American Republics. England approves, but does not help by men or money.

Buffalo, N. Y., May 10. A special dispatch from New York states that the arrival of Stephens caused important movements among the Fenians, and that Gen. Meade had been ordered to Buffalo with a considerable number of U. S. troops.

Later. Some important movements are expected in this region. The U. S. steamer Michigan, which was on the point of sailing for Erie, has been ordered to remain here.

New York, May 11. Stephens, the Head Centre of the Fenians, was met on his arrival here last evening by a committee of Fenians, and thousands of Irishmen, and escorted to the Metropolitan Hotel. In conversation with those who called on him, he said the Irish army would fight on their own soil before the expiration of the present year. There is to be a grand demonstration at Jones' Wood, when the Head Centre will fully explain the object of his mission to this country.

Mr. B. Doran Killian has issued a war bulletin to the brotherhood, stating that he has made no report on his actions heretofore, because the public should not know everything connected with the war purposes until the action proposed is defeated or successful; but he says his enterprise on the eastern border is only temporarily balked. He concludes by saying he and O'Mahoney are on the best of terms.

At midnight the 99th regiment, Col. O'Mahoney, serenaded Stephens, who made a brief address. He said he did not belong to any party, but came here to unite all the Irish people, and he would let no man be accused until fairly tried and found guilty. Party expression had done great harm to the cause, and he advised all sensible minded Fenians to refrain from such a habit. He said he came here by invitation and should keep quiet for a time. When the committee to inquire into the Irish Republic matters reported, then he would have something to say. He said the people of Ireland had been prepared for a long time, but they had been disappointed in not receiving support.

Washington specials say Secretary Seward has sent his protest against Austria's sending troops to Mexico; and at the same time writing to our Minister that if troops had already started, nothing could be done, but if none had already gone, he (Mr. Motley) was instructed to withdraw in case any troops should depart after his protest had been presented, and before the reply and our response should have been received.

THE MEMPHIS RIOTS—*Nearly Seventy Freedmen Killed.*—The Chicago *Tribune* makes the following startling statements on the authority of its correspondent at Memphis:

"The leading rebel citizens claim to have murdered twenty-four negroes, while the police slaughtered nineteen more, including three women and two infant children, and firemen, besides burning down every negro church and schoolhouse in the city, and a vast number of tenements, slaughtered enough negroes to make the total of colored men, women and children killed, nearly seventy.

The riot seems to have been begun by three policemen hiring a white vagrant to 'pick a quarrel' with a colored boy of ten years of age. This succeeding, they rushed in and shot the colored boy. Some colored soldiers present, without violence, begged them not to shoot 'so small a boy,' and thereupon they killed four of the colored soldiers. Immediately, as if by a concerted plan, hundreds of ex-rebels, armed to the teeth, 'ran a muck' over the city, killing every negro they met, while the police and firemen turned out, not to quell the mob and preserve the peace and the property of citizens, but to set fire to negro churches, school houses and dwellings.

In one instance, from pure fiendishness, a poor old negro of seventy years, ignorant even of the existence of the riot, for pleading that he had 'never done no injury to no one,' was knocked down, his mouth wrenched open with a knife, and his tongue cut out by the roots. This, our special correspondent writes that he saw. A little girl of five years of age, for the offence of '[illegible]' when asked by these devils to point out her father's hiding place, has her eyes cut out, and is thrown then mangled into the flames of their burning cabin and roasted alive."

Hon. Wm. D. Kelley, M. C. from Pennsylvania, has received letters which corroborate the general tenor of the above. One letter is dated May 4th, and says:

"I have been here during the late riots, and am struck indignation dumb. Such outrageous, fiendish barbarity was never perpetrated in any civilized age. I have spent five days here, during which time I have been an eye-witness to such sights as should cause the age in which we live to blush. Negro men have been shot down in cold blood on the streets; barbers at their chairs and in their own shops; draymen on their drays, while attempting to earn an honest living; hotel waiters while in the discharge of their duties; hackmen while driving female teachers of negro children to their schools; laborers while handling cotton on the wharves, etc. All the negro schoolhouses and many of the houses of the negroes have been burned; this, too, under the immediate auspices of the city police and the Mayor; in fact most of these outrages were committed by the police themselves, all Irish, and all rebels, and mostly drunk. This is not the half. I have no heart to recount the outrages I have seen. The most prominent citizens stand on the streets and see negroes hunted down and shot, and laugh at it as a good joke. Attempts have been made to fire every government building, and fire has been set to many of the abodes and business places of the Union people."

In a subsequent letter the writer states that women and children were burnt alive with the dwellings of the negroes. Also that there is a secret organization (which General Runkle knows all about) sworn to purge the city of all Northern men who are not rebels, all negro teachers, all Yankee enterprise, and return the city "to the good old days of Southern rule and chivalry." There was a plot to kill all the teachers on the night of the 4th, but one of the conspirators, who had a little humanity, revealed the design, the teachers were notified, and they all left in the evening boat for Cairo.—*Boston Journal.*

A NEWLY DISCOVERED CITY.—The ruins of an extensive Mexican aboriginal city, which have just been discovered, are situated in the forest of Jicorumbo, in the province of Tlaxicala. The temples are of immense size, some with vaulted roofs, and so well preserved that ancient paintings appear fresh. The courts are filled with hideous and grotesque idols, and pyramids surmounted by the same. The whole is enveloped in a dense forest of cedar and ebony trees. Some of these cedars are of such immense size, that eight men taking hold of hands together could not reach around one of them. These forests are of healthy table lands, about fifty miles from the port of Tuxan.

☞ Intelligence has been received at Nashville that a mob broke into and sacked a building occupied by the Freedmen's Bureau at Meridian, Miss., and set fire and burned the building. It is also stated that on the 30th ult. Geo. Barrs, at Grenada, Miss., was foully murdered.

☞ Two churches occupied by colored people at Petersburg, Va., have recently been burned and another set on fire. The city authorities have offered $5000 for the arrest and conviction of the incendiaries. The larger church, worth $15,000, was not insured.

☞ A terrible state of affairs is said to exist in some counties in the north of Georgia. Murders, outrages and robberies are committed daily. If the troops sent there do not speedily check this, hundreds will be compelled to leave their homes.

A genuine case of leprosy is reported in New Orleans. The victim is a young girl. One of her feet has already dropped off, and one arm is nearly gone. The most eminent physicians pronounce her disease leprosy.

☞ A fish epidemic is reported at Richmond. Large numbers and all sizes float on the water, and when taken out appear bloated and die in a few minutes.

Notices.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Woodstock, N. H., commencing June 7th, Thursday, P. M., and hold over the following Lord's day. Brn. Couch, Ross, and others are expected to be present to preach the word of life. Brethren, make this meeting a subject of prayer, that God may give us the victory through Christ, and that great good may be accomplished in his name.

A. W. SIBLEY, Secretary.

Annual Meeting.

The annual meeting of the New York State Christian Conference will be held at South Butler, Wayne Co., N. Y., commencing Thursday evening, May 31st, and hold over the following Sunday. As churches can only be represented by delegates, let delegates be appointed by every church. Let there be a good representation at this meeting. Arrangements of trains, etc., will be advertised in due time.

South Butler lies four miles north of Savannah Station, on the direct R. R. from Syracuse to Rochester. Take the way trains, as all trains do not stop at this station. Teams will be in readiness on the arrival of the afternoon trains. Those coming on the morning trains will take the stage to Butler. For the Board, C. B. TURNER.

Notice.

If there is no preventing providence, I will commence a meeting in Houseman's Hall, in Winona City, Minn., May 19th, at 8 o'clock P. M., and continue over the following week, and next Lord's day.

Also, a tent meeting in the Iowa Mission tent, at New. Hartford, Butler Co., Iowa, to commence Wednesday night, June 6th, and continue over Lord's day. Will the friends at Parkersburg, Boylen Grove, Marble Rock, Rock Grove, Floyd, and Stacyville, write me and let me know the time that will suit them best to have a meeting. Let there be a general coming up to the help of the Lord in these meetings. PETER S. W. DEYO.

Advent Tabernacle Meeting.

Our big Tent, which we have named "Advent Tabernacle," will be pitched in Dubuque, Iowa, on the 18th of May, as Bro. Cook shall arrange. Perhaps the meeting will continue over two Sundays. Eld. Hough will help us in this and other meetings. Let us have a rally of friends from the adjoining region. We shall have works on prophetic themes which friends can purchase to scatter, and thus help "sound the alarm." WM. SHELDON.

Tent Meeting at Sparta, Wis.

The "Advent Tabernacle" will be pitched in the village of Sparta, Wis., on Thursday, May 31st, and the meetings will continue several days.—Friends from adjoining regions can come with provisions and bedding, and lodge in the tent, as at campmeeting, as this is a *new field*. Eld. Hough will be present to help proclaim the truth. Let the friends of truth rally. WM. SHELDON.

Publications for sale, subscriptions received for the paper, etc., at this meeting.

Tent Meeting at Elliota, Minn.

The "Advent Tabernacle" will be pitched at Elliota, Fillmore Co., Minnesota, as Bro. Elliott shall arrange, on Friday, June 15th, and continue there some days. Bro. Hough will be present to help us. Hope to see a general gathering of the saints from the surrounding region. Come in the Spirit, and work for God. WM. SHELDON.

Wisconsin Campmeeting.

Shall we have one or two this year? If but one, shall it be near Madison, or near Upper Sauk? Who will come with tents if held near Madison, and who if held near Sauk? And who if held at either place. Please communicate your thoughts to me by letter, to Baraboo, Wis., shortly, that we may act correctly in the matter.

WM. SHELDON.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me.

WM. SHELDON.

Notice.

The annual meeting of the Iowa Christian Conference will be held at Cascade, Dubuque Co., Iowa, to commence on Thursday, June 21st, 1866, and hold over the following Lord's day. All brethren and sisters who love to hear of the soon coming of the Lord, are invited to be there.

JOB GILDERSLEEVE, Clerk.

The Dubuque and Sioux City railroad will return the brethren free. There will be teams on the first day of the conference, at Farley, to carry them to the meeting. PETER S. W. DEYO.

Quarterly Conference.

A quarterly session of the Advent Conference will be held in Jefferson, Me., Trask meeting-house, Thursday, June 14th, at 5 o'clock P. M., and continuing over the following Sunday. Come to the conference.

JEREMIAH PARTRIDGE, Pres.
JOSHUA HEMINWAY, Clerk.

Notice.

Finding it would delay my work on the *Millennium* longer than I wish to wait, if published in a separate volume, I have concluded to run it thro' the pages of the "Banner;" and the first part will appear in the April number. It will fill up about six numbers of the "Banner," and we will mail those numbers to subscribers who do not wish to take the "Banner," for $1. Or the "Banner," including the "Millennium," for $2.—all in advance. Yours in hope of the coming kingdom.

JOHN T. WALSH.

Notice.

Preaching brethren wishing to come to Concord, N. H. (Angelos Hall), will please correspond with T. H. Ford, A. H. Saltmarsh, or J. T. Kimball.

We take this opportunity to inform the preaching brethren and those interested, that we intend, by the help of the Lord, to have a free meeting,—free for all that love and serve Jesus,—making christian character the only test of fellowship. We wish it distinctly understood that we make no point of doctrine the test. We hope this will satisfy all that we have no hobby horse to ride. If you do not believe it, come and see. So we will say to all those preaching the gospel of the kingdom, Come over and help us. We will try and do you good. We hope and pray that we may be the means, in the hands of the Lord, of doing some little good. We will try to love and fellowship all that love the Lord Jesus Christ.

T. H. FORD,
For the Brethren, A. H. SALTMARSH,
J. T. KIMBALL.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
Timothy Cole....Sunday, May 20th

EAST BOSTON.
Israel Damman....Sunday, May 20th

Boston, (Hudson Street Chapel, corner of Kneeland Street), Sunday, May 20th. H. L. HASTINGS.

Yearly meeting of the Indians at Southampton, Long Island, N. Y., June 3d. MILES GRANT.

Manchester, N. H., (baptism)....Sabbath, May 20th
T. M. PREBLE.

Plymouth, Mass....Sunday, May 20th
W. S. CAMPBELL.

New Britain, Ct....Sunday, June 3d
H. E. LADD.

Howick, C. W., (as Elder Sims may appoint), Lord's day, May 27th and June 3d. J. BLAIN.

Lake Village, N. H....Sunday, June 3d
J. COUCH.

Lynn, Mass....Sunday, May 20th
Portland, Me....Tuesday evening, May 22d
Yarmouth, Me....Wednesday evening, May 23d
West Poland, Me., (Free Chapel)....Sunday, May 27th
JAS. A. LIBBEY.

Portsmouth, N. H....Sunday, May 27th
A. SIMPSON.

Sutton, (at the house of Elliott Wells), Saturday, May 19th, at 2 P. M.
Waterloo....Sunday, May 20th
Schoodac....Sunday, June 3d
C. W. SARGENT.

Melvin Village....May 27th
Water Village....June 3d
Moultonborough....June 10th
Sandwich, (Vittum school-house)....June 17th
B. W. PIPER.

LEE, N. H.
W. W. Sutherland....Sunday, June 3d
J. W. Briton....Sunday, June 10th

New Britain, Conn....Sunday, May 20th
Brethren in adjoining towns are invited to meet with us. HIRAM MUNGER.

Locke's Corner, Barnstead, N. H., Thursday evening, May 17th, and hold each evening through the week, and over Sunday, the 20th. Brn. Boody and Willey are expected to be present. J. H. F. VARNEY.

Chichester, (Pine Ground)....Sunday, May 20th
Haverhill, Mass....Sunday, May 27th
S. S. MOONEY.

Holliston....Sunday, May 20th
W. C. STONE.

Savoy, Mass., (where Bro. McCulloch may appoint), Sunday, May 20th.
Goshen....Sunday, May 27th
J. HEMENWAY.

Nashua, N. H....May 20th
Lawrence, Mass....May 27th
Z. FORD.

Bristol, R. I....May 20th
J. K. BELLOWS.

West Falmouth, (as Bro. Field may appoint), Wednesday evening, May 16th, through the week, and over the following Sunday.
Biddeford....Sunday, May 27th
Dover, N. H....Tuesday evening, May 29th
L. C. MCKINSTRY.

Charlemont....Sunday, May 20th
Plainfield Ponds....Sunday, May 27th
W. J. BLANCHARD.

East Landaff, N. H....Sunday, May 20th
A. W. SIBLEY.

Danbury, (Knowlton school-house), Lord's day, May 20th.
East Canaan....Lord's day, May 27th
North Sutton, (at Bro. I. Andrews), Tuesday evening, May 29th. B. P. MANNING.

Redfield Square, N. Y....May 17th and over Sunday, May 20th.
West Martinsburg, N. Y....May 22d and 23d
Copenhagen, N. Y....May 24th
C. H. WILLIAMS.

Levant, (Emmerson's Mills)....May 20th
Sebec, (near Bro. Harriman's)....May 27th
I. K. LOMBARD.

CONCORD, N. H., (ANGELOS HALL.)
J. G. Smith....Sunday, May 20th
H. Pratt....Sundays, May 27th and June 3d

South Windsor, Ct....Friday evening, May 18th and over Sunday, the 20th.
Hope to see a large gathering of the friends at these meetings. Will Bro. R. J. Whitehead arrange so as to be with me at South Windsor? C. GOODRICH.

LEE, N. H.
Worcester, Mass....May 20th and 27th
J. COUCH.

Conesus, (Webster school-house), 10½ A. M., May 20th
Conesus Center, 4 P. M....Sunday, May 20th
Seneca Falls....Sunday, May 27th
Annual Conference....June 3d
Dansville....June 10th
Bristol and Honeoye....June 17th
F. BURR.

Concord, (Angelos Hall)....Sunday, May 20th
J. G. SMITH.

West Abington, Mass....Sunday, May 20th
WM. H. FISHER.

BARNES' HALL, SPRINGFIELD, MASS.
John G. Hook....Sundays, May 20th and 27th

Albany, N. Y....Sunday, May 20th
H. PRATT.

Square Pond....May 20th
Scitico....May 27th
Springfield....June 3d
A. M. HIGGINS.

WEST FALMOUTH, ME.
I. C. Wellcome....Sunday, May 20th
R. R. York....Sunday, May 27th

Alton Corner....Sunday, May 20th
J. PINKHAM.

CONCORD, N. H.
Miles Grant....Sunday, May 20th
Charles Ramsey....Sunday, May 27th
Timothy Cole....June 3d and 10th

Canaan....Sunday, May 20th
GEO. W. BROWN, of Portsmouth, N. H.
[Bro. Brown goes this trip by my request. Brethren will please bear in mind that there are *two* George W. Browns, and this is not the *other* one. H. MUNGER.

Rome (Town House)....May 20th
H. B. SEVEY.

Bristol, Ct....May 20th
Hartford, Ct....May 27th
If any in the vicinity of Bristol or Hartford desire evening appointments while I am in Western Connecticut, write me at Danielsonville, Ct.
H. F. CARPENTER.

ROCHESTER, N. H., ([illegible] HALL.)
Augustus [illegible]....Sunday, May 27th

Bristol, Ct....Sunday, May 20th
Cheshire Street, Ct....Sunday, May 27th
E. WOODRUFF.

PLEASANT VALLEY, CT.
E. Williams....May 20th
Lovely Street, Ct....May 13th
WM. J. RIPLEY.

At the Lake, a quarterly meeting, commencing on Saturday, at 2 P. M., May 19th, and continuing over the Sabbath. Let all interested attend.
C. P. DOW.

EAST BOWDOINHAM.
H. D. Reed....Sunday, May 20th

New Haven, Ct....May 20th
New York....May 27th
New Haven, Ct....June 3d
Hartford, Ct....June 10th
Warehouse Point....June 17th
J. S. WHITE.

Business.

TO CORRESPONDENTS.

Keeseville, N. Y.—If the brother who sent $1.16 for some tracts, in an envelope which was postmarked "Keeseville, N. Y." will give us his name and address, the tracts will be sent.

Sarah Chapel—If you will tell us your post office, we will credit the $3.00 you have sent.

S. A. Kidder—The terms of the Pilgrim will be the same.

B. V. Andrews—The Bible Dictionary is published by the American Tract Society, and is a compilation from various sources. That and the Concordance are sold at the prices advertised.

H. Mitchell—It was received and credited.

J. T. Dixon—The money for M. Breed was received, and acknowledged in No. 544.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 554. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—J. Smith 540, D. A. Shaw 572, J. Porter 577, M Hodgdon 575, S H Neff 567, C. A. Wentworth 573 J Erwin 569.

$1.25 each—S O Parker 577, W Bragdon 572, T Chard 577, J S Milne 560, W Milne 560, M McLeod 560, S Anderson 580, T Sproul 560, P Webb 555, R Northrup 539, S Anderson 577, M A Perkins 577, J Merrill 572, J Pitcher 556, W. Dunn 560, L. K. Fowler 565, E M Miller 577, B T Westgate 577, V A Delloff 577, A McMaster 577, J T Chock 577, C D Estes 577, T Grover 566, L. Briggs 530, A R Ireland 578.

$1.00 each—C L Opdike 580, J Sanderson 594, L Ross 556.

$2.50 each—A Perry 580, B Parkman 596, J H Colton 617, J Dean 585, L A Young 603, O F Foster 608, J E Sanxton 603, J. H. Potter 603, H. G. Tracy 603, W. S. Crowe 603, A. Nelson 603, W. Gormley 603, B J Sanders 603, B Tuttle 597, B D Walcott (2 copies) 577, S S Garmon 604, F Turner 603, C B House 603, S Greely 603, J G Hasen 602, J O Rogers 603, L H Abern 603, H H Roderick 599, W Bennett 558, D L Herrick 581, J P Perry 585, E B Clark 602, J Crook 603, P Chaddock 603, N. Cannon 603, R. Bolin 603, P. Devilliers 603, G. Cousens 603, H Rotherham 594.

Various Sums—M E Kendall 50c. 580; S D Billings 63c, 564; H Packard $3.00, 573; B Hooper $3.00, 534; H W Chamberlin $3.00, 556; P. Rockwell 50c, 527; H. J. Estes $4.00, 550; J. A. Marden $3.00, 532; G. E. Bingham $1.21, 566; E B Rice $2.74, 608; W I Pierre $4.00, 503; O B Snow 63c, 561.

FOR BOOKS AND TRACTS.

E. McCulloch $5.00, M. Sanders $1.00, S. A. Kidder $1.75, J W Finn 40c, E R Wood 50c, S W Pettis 50c, A Watson 85c, T W Leavenworth $2.07, J P Marquand 65c, D W Griffen 50c, D Versteeg $1.00, W S Plummer 60c, H Rotherham 50c.

BOOKS AND TRACTS SENT.

BY MAIL.—H Rotherham, E G Osgood, F Tripp, D Versteeg, W Miller, W H Nevers, N Staples, S D Yaw, E McCulloch, S A Kidder, J W Finn, E R Wood, A Neff, S. W. Pettis, A. Watson, T. W. Leavenworth, F. Platt, I P Marquand, P Young.

BY EXPRESS.—H. F. Carpenter.

LETTERS RECEIVED.

A F Pawley, O Kendall, W A Reed, C Daggett, D F Newton, W M Ingham, W H Spencer, A. Bain, J. C. Rogers, T Driscoll, I C Wellcome. L C McKinstry, S A Isbell, S L Manley, A P Morse, H E Carver, L Becraft, C C Stevens, S A Isbell, H E Carver.

POST OFFICE ADDRESS.

Bro. Israel Damman—For two or three weeks, New Bedford, Mass.

Eld. C. Goodrich—69 Marion Street, East Boston, Mass.

J. K. Bellows—392 Broome Street, New York City.

Dr. I. I. Leslie—Box 634, Memphis, Tenn.

H. K. Flagg—St. Louis, Mo.

Martha S. Butler—Box 631, Memphis, Tenn.

F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.

H. F. Carpenter—My address hereafter will be Danielsonville, Ct.

F. A. Baker—North Searsport, Me.

Joseph W. White—Portsmouth, N. H.

N. Hartshorn—Laconia, N. H.

J. G. Smith—New Durham, N. H.

Eld. A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.

J. R. Preston—Prairie du Sac, Sauk Co., Wis.

R. J. Whitehead—Wallingford, Ct.

C. C. Stevens—Exeter, N. H.

Mrs. Anna E. Smith—No. 360 Seventh Avenue, below 33d Street, New York City.

L. C. McKinstry—Great Falls, N. H.

John T. Ongley—Lincolnville, Crawford Co., Pa.

C. E. Piper—41 Grove Street, Boston, Mass.

B. D. Daniels—Springfield, Mass.

G. W. Turner—West Point, Wis.

C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*

Wm. McCulloch—New Rutland, Ill.

P. W. Hough—Cascade, Iowa.

Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.

Mrs. Walter Pratt—No. 4 Poplar Place, Boston, Mass.

Wm. A. Fenn—Pulaski, Oswego Co., N. Y.

W. Sheldon—Baraboo, Sauk Co., Wis.

H. Munger—Chicopee Falls, Mass.

J. Couch—Concord, N. H.

L. Boutell—Salem, Mass.

N. A. Hitchcock—Exeter, Green Co., Wis.

N. F. Nason—North Hermon, Me.

C. B. Turner—South Butler, Wayne Co., N. Y.

S. C. Hancock—Forestville, Conn.

Samuel Curry—Station E., New York.

B. P. Babcock—Malaga, N. J.

Josiah Durgin—Wadley's Falls, N. H.

H. Pratt—After March 20th, Springfield, Mass., 57 Cedar St.

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Here's my heart—to God I give it;
Voice and tongue, to praise his name;
I have life—to him I live it;
Hands—to him devote the same.
I've a field—to sow and reap it—
And must reap whate'er it grows;
I've a paradise—I'll keep it,
For it blossoms as the rose.

I've a conscience—thus protected,
Worth a throne and diadem;
I've a mansion, well selected,
In the New Jerusalem.
Hence I have, in this connection,
Thus prepared, I have a home;
Such a home that my affection
Does not, will not, cannot roam.

I have feet—with God they're walk'ng,
For with gospel peace they're shod;
Most familiarly I'm talking,
As I take my walk with God.
I have *thought*—the greatest pleasure
Which the universe can sing;
There is no material treasure
Which can such possessions bring.

I have ears—to hear the story
Men and angels love to tell;
Eyes—to see the rising glory,
Which shall Zion's triumph swell.
I have prayer—to God I make it,
While mine eye his throne surveys;
I've a golden harp, I'll wake it
To a song of endless praise.

—*Lorenzo D. Grosvenor.*

THE TWO ROUTES—WHICH TRACK WILL YOU TAKE?

God, our heavenly Father, the disposer of all human events, has constructed the most substantial, direct, and glorious thoroughfare from this world to that which is to come that can possibly be made. The whole route has been surveyed by competent engineers; the whole distance graded; the mountains tunneled; the hills leveled; the valleys filled; gulfs and streams bridged; the rails laid; depots built; and the magnificent train is in motion, superintended by the great Architect, propelled by the power of God, and conducted by his Son, Jesus Christ. The train is a through train, but stops at all the depots on the route to receive all passengers who freely submit to the *rules* of the Conductor. No getting off without jumping, and that exposes the venturesome to destruction.

There is one thing quite remarkable indeed, and that is, there is *only one* such highway. No branches running to and from this track. No switches made, or switch-tenders employed. No hand-cars run on the track looking out for danger, or replacing broken rails. The only train that runs is a *mail-train*. Communication is constantly kept open by the Holy Spirit. No sleeping cars are attached, night or day; consequently, all are wide awake, on time, and looking forward with great anxiety for the final depot, or the New Jerusalem.

The passengers who travel this route are those who heartily love and admire the Superintendent, Conductor, each other, and the *rules* that govern the train. They do not smoke, chew tobacco, and squirt the spittle, or take snuff; for these are the lusts of the flesh, and there are no cigar factories on the road, or smoking cars connected with this line. They do not play cards, dance, or go to church-gambling festivals and donations, for gambling saloons are not allowed on this track. They do not love the world, nor the things that are in it; for this they know is very displeasing to the Superintendent; hence, none such are allowed on this train. They do not seek for worldly amusements, the latest styles, the honors of this world, or of a popular, lukewarm, man-made church. They do not wear gold, pearls, dazzling ornaments, or costly array, to attract attention and appear beautiful outwardly. All these sinful superfluities, they "touch not, taste not, handle not"; for those that do, perish with these idol gods at the end of the route. But they are God's jewels, sanctified by the gift of God, seeking to be as spotless as angels, wise as serpents, harmless as doves, innocent as babes, and benevolent as the one who chartered the road. The train thus loaded passes along safely toward its place of destination—the world to come.

At no great distance from this highway, under another government, there exists another *thoroughfare*, projected through the country, running in nearly an opposite direction from the one just described, by *agents* directly at antipodes with all connected with the first road as regards principle, character, reputation, and economy. The road seems well laid, to the casual observer, although various repairs are required continually. The engines and trains, although splendid in appearance, frequently run off the track, and meet with many misfortunes. The superintendent that takes the supervision of this road is the character described by John (ch. 12: 9),—the great dragon, that old serpent, called the Devil, and Satan, that deceiveth the whole world. His employees are the demons described by Paul.

This route, with its time-table and fare, are kept constantly advertised by the proprietors, and every inducement held out to secure the public patronage. Cards, hand-bills, maps, etc., are posted in every possible direction to secure attention. There are no general rules that govern the train, save the "lust of the flesh, the lust of the eye, and the pride of life." Hence, by way of pleasantries, they have smoking cars, tobacco factories, snuff-bins, drinking and gambling saloons, dancing halls, church-gambling festivals, whist and card tables, where everything is served up in the latest and most magnificent style, regardless of unnecessary expense, in order to satisfy the depraved appetites of the different classes of travelers. On both sides of this track are numerous depots, while there are switches only on one side; and these all run in an oblique direction from the main road, wherein they have been grafted, across to within whistling distance of the road first described. These switches might be named legion; there being so many of them. We will name only a few: a sectarian switch; a popular, or fashionable switch; a switch of worldly honor, etc.

The great architect of this road has numerous runners on these side tracks, zealously at work with their hand-bills, cards, and fair speeches, checking baggage for their employer. Through their manifold deceptions the mass of the world are contented to travel this route, besides many that profess godliness, who have jumped off from the train upon the other road, exchanging their baggage for that that corresponds with the traveler's on board the other train, that leadeth to destruction.

The character of the superintendent, his employees, and the multitude that travel this route, we will leave for Inspiration to describe; also, the destiny to which they are all with almost lightning speed hastening. Reader, fail not to turn and read the following descriptions. First, of those that are on the route to the world of fire; and second, of those on the road to endless joys in the future world.

First class: Rev. 12: 9; 2 Pet. 2: 4; Matthew 23; 2 Tim. 3: 1–5; 4: 3, 4; Gal. 5: 19–21; Rom. 1: 18–32; 8: 1–13; 16: 17, 18; 1 Cor. 6: 9–11; Jude, 19th; Rev. 20: 8.

Second class: 2 Pet. 1: 1–11; 1 Pet. 1: 1–23; Titus 2: 11–15; Phil. 3: 7–9; Eph. 4: 1–32; 1 Cor. 13; Rev. 14: 2, 3.

Dear reader, you are certainly on one or the other of these routes, fast hastening into the kingdom of God, or into the lake of fire prepared for the devil and his angels; and it is of the highest importance that you should at once count the cost and make your choice. "Choose ye this day whom ye will serve. If the Lord be God, serve him; if Baal, serve him." "*Ye cannot serve God and Mammon.*" The present is the only time you have to make this choice. Every moment of your life that passes now unoccupied, or unimproved, will shortly sting and torment you most keenly. Jesus is about to rise up and shut to the door, and swear that time shall be no longer. Then wrath, tribulation and anguish shall seize every soul unreconciled to God, and they will weep, wail, and gnash their teeth, till the second death closes in upon them forever. Cold-hearted, world-loving, fashionable professor, heed this warning; and unregenerated man, or woman, escape for your life from the opening jaws of the second death to the divine ark of safety. "Procrastination is the thief of time." Delay not a moment.—A. N. Seymour.—*Voice of the West.*

For the World's Crisis.

LETTERS ON REVISION.

Letter VIII.—*Scripture Coins.*

In Old Testament times, gold and silver were usually weighed; and, among the Jews, the weight was commonly estimated in shekels. In the New Testament, several denominations of money are mentioned. The early translators of the Bible into English, and the revisers who followed them, including King James's, seem to have had no plan matured for representing the Greek coin-words of the New Testament. In some passages they employ a general term of no specific value; and in others a specific term, without a proper regard to either its absolute or its relative value.

Thus, in Matt. 5: 26, *kodrantes*, a Roman brass coin, is well rendered "*farthing*";—"till thou hast paid the uttermost farthing." In ch. 10: 29, *assarion*, a Roman brass coin four times the value of the kodrantes, is also rendered "*farthing*";—"two sparrows sold for a farthing." In 18: 28; 20: 2, 9, 13, and 22: 19, *denarion*, a Roman silver coin worth ten times the *assarion*, is translated "*penny*." *One* "farthing" is thus made equal to *four* "farthings"; and one "penny" equal to *ten*, or even *forty* "farthings"! (See Robinson's N. T. Lexicon; Greenfield's ditto.) In 20: 2, "a penny" is also represented as the full wages for a day's work. This applying of inappropriate names to the coins of Scripture, is adapted to produce confused and erroneous ideas.

In Matt. 17: 24, the *didrachmon*, a Greek silver coin twice the value of the denarion, is translated by the general terms "*tribute-money*" and "*tribute*"; and in verse 27, the *stater*, a Greek silver coin, equal to a Jewish shekel, and twice the value of didrachmon, is translated "*a piece of money*."

By using the English words *farthing* and *penny*, in their true relation to each other, and the Jewish *shekel* and *half-shekel*, already adopted and Anglicized in the Old Testament, and then adopting the Latin *denarius*, Greek *denarion*, for which we have no just representative, and giving it an English termination, *denary*, plural *denaries*, we shall have a full and correct set of terms for the New Testament coins, that will exhibit their relative values with exactness, and very nearly their present commercial values.

This desirable object has been secured in the Revised Testament, and it gives definiteness and beauty to all the passages in which those terms occur. And we can now understand it as a settled truth that, in the language of the New Testament as revised, two mites make a farthing (Mark 12: 42), four farthings one penny, ten pence one denary, four denaries one shekel, and two denaries a half-shekel. As the value of the shekel was about sixty cents, the half-shekel was worth thirty cents, the denary fifteen cents, the penny one cent and a half, the farthing about four mills, and the mite two mills.

Also, in the marginal note on the laborers being "agreed with for a denary a day" (Matt. 20: 2), we are informed that this was "about one-third more than the daily pay of a Roman soldier." From this fact, we learn that a denary was the usual, full price for a day's work. We also learn that the good Samaritan freely bestowed what it would take a laboring man two days to earn, when "he took out two denaries and gave to the" inn-keeper, to be expended by him in taking care of the wounded man. (Luke 10: 35.)

C. W. Waterhouse.

For the World's Crisis.

CITY AND COUNTRY.

A LETTER FROM AN UNCLE IN THE CITY TO HIS NIECE IN THE COUNTRY.

Dear Lady:—Have you ever wisely and duly considered the enjoyments and privileges you have in the country? If you have not, pray meditate upon them, and cultivate a love for a country life. The rural scenes and joys which it affords are far preferable to a life in the city. The city, as it were, cements the mind's affection to the fickle and transitory scenes of earth. The works and ways of the city's sensualities too often take from our eyes the fair face of nature, and lead us to forget the glorious God who made us, and to whom we are indebted for life and health and every breath we draw. Insipid and empty are the joys of a city life, when compared with the sacred delights which a rural residence gives to a mind rightly arranged. Solitary communion with nature is one of the holiest delights which the world can bestow,—delights which are sure to benefit all those who realize them. Purity is enstamped on nature's form; and to commune with her is sure to fill the mind with all that is pure and lovely. In every season of the year, a residence in the country has its benign and beneficial effects on men. It gives to the mind those joys which never can be found in a city life. The city has its sensual appetite of enjoyments, and the country has its rural pleasures in beholding the blooming face of nature. But those worldly pleasures, both in the city and in the country, are trivial, and of short duration. They are not our highest concern. They will soon pass away. Therefore, we should seek for a more permanent existence, beyond the grave, where there are everlasting joys kept in store for all those who believe, and walk in the path of divine truth; joys that will be brought forth at the resurrection of the just,—at the coming of our blessed Lord and Master.

Yet how many there are, both in the city and in the country, who are senselessly asleep, and thoughtless of these things which pertain to their best good. They study neither the laws of nature nor the history of divine revelation, which are so essentially and freely given to lead us to the joys of eternal life. I hope and trust, my dear niece, that you are not one of those! I think it would be well for us all, and more especially in this crisis of time, to study the book of God, and the divine history of Revelation, and the signs of the times, which reveal to us the speedy coming of our Lord to judge the earth. For he saith, "And behold I come quickly, and my reward is with me, to give to every man according as his work shall be."

Now, under these considerations, is it not important for us to be preparing for his coming? For it is said in divine truth, "Blessed are they that do his commandment, that they may have right to the tree of life, and may enter in through the gates into the city." May we be prepared to meet the Bridegroom when he shall come. May we have on the wedding garment. May we have our lamps trimmed and burning, that we may be enabled to partake of the joys of eternal life.

Dear niece, are not the joys of eternal life worth seeking for? Is it not worth our greatest exertions to attain it? Surely, it as far exceeds our worldly pleasures as the noonday sun exceeds the midnight darkness. Therefore, let us look well to these things, and secure our salvation before it is too late. This we can do, and this we should do; for salvation is freely offered to all those who shall obey the gospel of our Lord and Savior Jesus Christ.

What encouragement and consolation we have here, in passing through this vale of tears, in the following words of our blessed Lord, "And the Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water of life freely." I can but think that the above is one of the most essential and beautiful phrases that there is laid down in the holy Bible. Let not our worldly pleasures, nor our sensual appetites, debar us from those consoling and heavenly invitations. Let us be up and doing while the day lasts, for behold "the night of death cometh, when no man can work." We have much to do in order to baffle the evils that we are so beset with on every side. Would it not be well for us, under these considerations, to give heed to the following passages of Scripture:—"Rejoice in the Lord always; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 4–7. Amen and amen.

Fisherville, N. H. J. Elkins.

For the World's Crisis.

SUGGESTED THOUGHTS.

Not long since, one who might and should have had a more correct understanding, in his eagerness to appropriate Matt. 24: 30, and similar passages, to the destruction of Jerusalem, remarked, "he believed the Scriptures gave no signs to indicate the time of Christ's coming at his second advent. That they (the Scriptures) simply affirmed that 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'"—Acts 1: 11. One who heard him, referred him to 1 Thess. 5: 1–7, and 2 Thess. 2: 1–11, hoping that these would so awaken intelligence that, at his leisure, he might be induced to look for other texts equally positive.

This strange and unexpected position suggested a few thoughts to me, which may be worth repeating, in addition to the much that has been ably said and written. This would be unnecessary, did not so many still persistently cling to a vague, conflicting view regarding this rich, definite portion of Christ's words, as if "asserting a thing could create the fact." I am quite ready to admit, that many of the terms are used in that equivocal manner, which is calculated to preserve the harmony of the double prophecy; one of which is the type, the other the anti-type. But, with one of the events in the far-off past, so far that it carries the mind backward along the ages, to the time when Titus, representative of the Roman power, sacked and burned Jerusalem; the other, in the soon coming future, it seems none need be at fault in distinguishing. To the Jewish mind, at the time the sad events were predicted, and which so soon came to be veritable history, it seemed far more improbable than to us, can that event, which all Bible believers are expecting *sometime*, however distant they may prefer to regard it. Jerusalem, in its splendor and seeming prosperity, looked the very emblem of strength and beauty; but Jesus, looking on its shining domes and lofty turrets, could also take in that complete view which delineated its fearful end. So, too, his infinite mind saw the final consummation of all things as clearly, and spake of it, and its attendant signs, with equal distinctness; and if we confuse and mystify them, the fault is in us, not in the Scriptures.

Thus, in verse 28, "For where the carcass is, there will the eagles be gathered together." If we seek to make it mean the Romans, as many do, passing it by as merely an expletive proverb, how meaningless it appears; but, associating it where it belongs, with the preceding verse, how it embodies a great and beautiful doctrine. Christ is telling his followers, that though there would be those to say, "Behold he is in the desert;" they were to "Go not forth; behold he is in the secret chamber; believe it not; for as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be. For *wheresoever* the carcass is, there will the eagles be gathered together." I confess this last clause had been read by myself times without number, without comprehension, till suddenly its beauty and force broke upon my mind with intuitive clearness, and my heart basked in the glory of that revealment.

Let Scripture illustrate Scripture. By turning to 1 Thess. 4: 13–17, none need be at a loss to realize the full force of this "for"; for with the light there thrown upon the accompaniments of that glorious event, how evident that where the brightness and glory reveals the coming of the Son of man, there too will be drawn "all them that love his appearing," even with the eagerness of the birds which Jesus used as a figure to illustrate a point that in his quiet dignity he did not choose to reveal more distinctly. "Even so, Father, for so it seemed good in thy sight." And with this revelation of God, through Paul to the Thessalonians, for a key, how forcible is the language of verses 40, 41. Laboring side by side in the field, sitting in the nearest intimacy, grinding at the mill, one shall mount up to meet the Lord in the air, the other, alas! remain to meet the fearful doom of the wicked. With what propriety is it therefore enjoined on all to "watch." May we so watch that we listen not to the syren voice that will have lulled to sleep "if it were possible, the very elect." M. W. Howard.

Malone, N. Y.

For the World's Crisis.

THE BOOK OF BOOKS.

IN HOUSEHOLD DUTY—THE FAMILY CIRCLE.

"This book of books I'd rather own,
Than all the gold or gems
That e'er in monarchs' coffers shone—
Than all their diadems:
Nay, were the seas one chrysolite,
The earth a golden ball,
And diadems all the stars of night,
This book were worth them all.

Yes, yes, this blessed book is worth
All else to mortals given;
For what are all the joys of earth
Compared to joys of heaven!
This is the guide our Father gave
To lead to realms of day—
A *star* whose lustre gilds the grave—
The light, the life, the way."

Friends, parents, teachers, children, do you take the blessed Bible, and embrace it, clasp it to your bosoms as heaven's best gift? Is it your delight, your council, your hope, your joy, your exceeding great reward? Do you embrace it with your *whole* heart, saying, "O how love I thy law! it is my meditation all the day?" "Thy word is a lamp unto my feet, and a light unto my path?"

"What glory gilds the sacred page,"
Majestic like the sun."

IN FAMILY GOVERNMENT.

Fathers, mothers, are you influenced by this Book of books in family government, in "rearing the tender thought?" Do you open this sacred volume, reverentially, morning, noon, at even-tide, in your closets, at the family altar? Do you impart instruction from this heavenly guide to your little ones, rising up, lying down, going out, coming in? Parent, beloved, do you teach the words of the living God diligently to your children? talk of them when you sit in your house, and when you walk by the way? when you lie down and when you rise up? Do you bind them for a sign upon your hand? place them as frontlets between your eyes? "Write them upon the posts of thy house, and on thy gates?" (Deut. 6: 7–9) that your offspring, like little Timothy, may become wise unto salvation from their early childhood? "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Whenever your sons or your daughters err in the least from virtue's path, purity of thought, word, or deed, do you invariably point them to the "Thus saith the Lord?" If ever they speak aught but truth in the heart, the inmost soul, in honest simplicity and godly fear, what now? to the Light and the Life? the Book of books, the authority of the Infinite, the Omnipotent? Do you say to them what the law and the testimony saith, touching falsehood, deceit, or prevarication? that the slightest, minutest deviation from strict rectitude, honest integrity of purpose and guileless simplicity, proceedeth directly and uniformly from the devil, the old serpent, the father of all liars, and the awful doom which follows the one follows the other? that "all liars shall have their part in the lake which burneth with fire and brimstone?" Rev. 21: 8.

Do your little ones ever manifest the least *possible* inkling of disobedience, self-will, or unsubmission to wholesome parental discipline? do you *immediately* open the big book—the Book of books—and direct their attention forthwith to the fearful, awful, terrible judgments denounced against children who honor not their father and their mother? that he "that curseth his father or his mother, shall surely be put to death?" "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it?" Prov. 30: 17. Are your children in any wise indolent, inactive, disposed to sluggishness, to habits of idleness or dissipation? Do you show them the mandate of high heaven, what is recorded from the inspiration of the Holy One, touching idlers, those who cry, "Yet a little sleep, a little slumber, a little folding the hands to sleep?" that "slothfulness casteth into a deep sleep?" "the desire of the slothful killeth him?" "Go to the ant, thou sluggard, consider her ways and be wise"—to the word Omnipotent, Omnipresent, in every instance of conformity to the law of love, in great folks and little folks—to the law and the testimony at the slightest deviation from things pure, lovely, angelic—open the Book of books, hear Jehovah speak, the Lord of lords—King of kings.

God's authority is supreme, infinitely above all human authority or enactments; it settles all questions at once. When God speaks, let the earth *tremble*, "stand in awe, sin not,"—all heaven be silent. "Let all the earth fear the Lord; let all the inhabitants of the earth stand in awe of him." Psa. 33: 8. Once fix the idea of the terrible, merciful, gracious, glorious authority of the Great I Am clearly and indelibly in the minds and hearts of children, and the work of discipline is measurably done, and *well* done

Would we train up children aright, we must train them in accordance with the divine requirements. The man of our counsel must be the unerring Word of Truth. If we are Christ's, we shall seek to measure our conduct by his word, and equally anxious should we be to measure or to have measured the conduct of our children by his word. Whatever parents may require, or whatever they may forbid, should be in conformity with the instructions given them by their great teacher—God. Let this be done, and let children see it, and feel it; and then how infinitely more easy it will be to induce them to walk in the right way. Yes, as much easier as it is to obey God rather than man. Here the authority is stamped with the broad seal of heaven, and is as much higher than that of parents merely, as heaven is higher than earth, as the authority of Infinite, the Uncreated, the Eternal, is higher than that of finite, created beings of yesterday.

Among the first lessons taught children from the Bible, those relating to parental obedience seem especially to claim attention. When the fact that God requires children to obey their parents is well established in their minds, a very important object is gained. Will they not listen with fearful attention, with filial confidence, when told that God says,—"Hearken unto thy Father that has begot thee, and dispise not thy mother when she is old." "Children, obey your parents in the Lord, for this is right." "Honor thy father and mother, (which is the first commandment with promise), that it may be well with thee, and that thou mayst live long on the earth." "Children obey your parents in all things; for this is well pleasing unto the Lord."

Then, when reminded that obeying their parents is not only right, but well pleasing unto the Lord—that with it is connected the promise of long life, and well being, and that disobedience is connected with fearful denunciations—when told these things, will they not feel, that with all the heart, they will seek to render cheerful and ready obedience?

Parents, in training your little ones, take the Bible, begin with the Bible, keep on with the Bible, end with the Bible. Let the Bible be first, midst, last, *always*.

"How pure the sacred words of truth!
The blessed book to guide our youth;
Given by our Father and our God,
To guide to heaven through Jesus' blood."

D. F. Newton, *Author of Home Thrust.*

VIOLENCE OF THE AGE.

From all parts of the country the papers are loaded down with reports of murders, highway robberies, and garrotings. In many of our cities almost a panic prevails on the subject. What does it mean? Why such wide-spread violence? We answer, because the last days are here, concerning which the Spirit of God long ago instructed the apostles to write. What can be expected of the world when given up to the mediumship of demons, to be influenced by those foul spirits which have passed beyond the jurisdiction of earthly tribunals? In proportion as Spiritualism prevails, and the influence of the Bible is discarded, these crimes will multiply. If things progress long as they are now going on, we shall soon know the meaning of our Lord's saying, "As it was in the days of Noah and Lot, so shall it be in the day when the Son of man is revealed." Human life, in the esteem of the roughs of this age, is no more than that of the brutes. "The earth was filled with violence," and thus it is now becoming. —*Advent Herald.*

THE IMMORTALITY OF THE SOUL.

Dr. Dwight assumes that the soul is immortal, but was compelled to say, "Whatever has been created can certainly be annihilated. The continuance of the soul must, therefore, depend absolutely on the will of God." (Works, v. 1, p. 163.)

Mr. George Combe, an eminent phrenologist, says: "No idea can be more erroneous than to suppose that man is an immortal being on account of the substance of which he is composed." (System of Phrenology, p. 595–7.)

Cicero, having reckoned up the opinions of philosophers as to the soul's immortality, concluded thus: "Which of these opinions is true? Some God must tell us. Which is most like truth? is a great question." (Institutes, v. 1, p. 56.)

The American Phrenological Journal says on the question of the soul: "Metaphysicians have quite generally acknowledged themselves *in the dark*, and their speculations have fallen far short of satisfying the requirement, of the general reason of mankind."

OLD FRUIT TREES.

Old fruit trees like old wine, are better than new—more hardy, more prolific, because larger, and bear while the young ones are growing, always provided that they are kept in order, and well fed—for plants, like animals, need food or they will perish. Nearly every farm in New England has an old orchard of "run out" apple and pear trees, which though they appear healthy and sound enough, have long since ceased to bear anything worth gathering, the fruit being small both in size and quantity, and dry and flavorless as a chip. Such an orchard when it comes into the hands of an enterprising farmer, is generally cut down, and a new one set out, which does no better than the old; or if the proprietor is not so fond of improvements, it is kept for cider, or the fruit is fed out to cattle. It is beginning to be understood that a new orchard will not flourish on the site of the old one, because the soil is exhausted of the elements necessary for the maintainance of the trees, but we never heard till recently of anybody attempting to restore the soil and bring back the old trees into bearing in a year or two, instead of waiting a dozen for a new orchard to come on.

But a New York paper recounts a more successful experiment of this kind, which, if imitated by our farmers, would return a thousand per cent. on the investment. One of the much caluminated "book farmers" came into possession of an antediluvian orchard that had been innocent of apples for a generation. His foreman, like his prototype mentioned in Scripture, proposed to cut it down as a "cumberer of the ground," but the owner in Scripture language also, proposed to "dig about it and dung it." He made a trench round each tree three feet from it, about four feet wide and a foot and a half deep, which he filled with good soil from his field, mixed with coal ashes and a little potash. The roots of the trees thus found a new bill of fare, and the result was observable the same season in the increased vigor of the foliage, and the next year a good crop of fine apples rewarded his pains.—*Ex.*

The Frozen Well at Brandon, Vt.—The *Freeman* thus speaks of this remarkable well:—"This well has existed seven winters and six summers. Its depth is forty-one feet. The water is from two and a half to three feet in depth. A coat of ice is formed on the wall of the well the whole depth of the water. The ice becomes so thick in winter as to render it difficult to dip up water with a common bucket. The surface of the water also freezes over every night during the winter. Ice has thus formed four inches in thickness in one night. The owner is obliged to descend into the well and cut open the ice every morning, in order to draw water. As spring advances the surface of the water ceases to freeze, but the ice remains on the wall around the water, diminishing in quantity as summer advances, but does not entirely disappear, some remaining until the next winter's freezing commences. The well yields an abundant supply of water.

Improved Implements.—Provide yourself with the best of implements. This is an age of improvement, and oftentimes an improved farming implement—though it may cost much more than an old-fashioned one—will be found infinitely cheaper of the two in the end. The improved plows, cultivators, hoes, scythes, forks of all kinds, together with the reaping, mowing, stone-picking, seed-sowing, and other newly-invented implements, are affecting an entire revolution in agriculture. Not only is the farmer enabled through this assistance to perform much greater amount of labor with the same help, but to perform it much better.

Contentment.—They that deserve *nothing* should be content with *anything*. Bless God for what you have, and trust God for what you want. If we cannot bring our condition to our mind, we must bring our mind to our condition. If a man is not content in the state he is in, he will not be content in the state he would be in.

Growing Cucumbers.—Take a large barrel, or hogshead; saw it in two in the middle, and bury each half in the ground even with the top. Then take a small keg and bore a small hole in the bottom; place the keg in the centre of the barrel, the top even with the ground, and fill in the barrel around the keg with rich earth, suitable for the growth of cucumbers. Plant your seed midway between the edges of the barrel and the keg, and make a kind of arbor a foot or two high for the vines to run on. When the ground becomes dry, pour water in the keg in the evening—it will pass out at the bottom of the keg into the barrel and rise up to the roots of the vines, and keep them moist and green. Cucumbers cultivated this way will grow to a great size, as they are made independent both of drouth and wet weather. In wet weather the barrel can be covered, and in dry the ground can be kept moist by pouring water in the keg.—*Prairie Farmer.*

Garden Work for May.—If apple trees have not been pruned, the bodies scraped, and the borers searched out and destroyed, let it be done without delay. Clear out the dead canes of raspberry bushes before the living branches blossom. Remove all the grass, weeds, and old stalks from currant and gooseberry bushes; spread an inch or two of chip manure around them; and procure a few ounces of powdered white Hellebore at the drug store, to sprinkle over the leaves, for destroying the currant worms as soon as they make their appearance. By this means you will be certain of an abundant crop.

To Plant Flower Seeds.—Press a bowl, edge downward, into the earth, until you have made a circular drill to the required depth, and plant the seeds in this drill. You may then bury any special manure in the center, and there place the label; when grown, the stalks of the flowers will form a circle, and the effect and mutual support of both will be improved.

To Destroy Rats.—The Griffin, Ga., *Empire State* says that a lady in that city, whose house became infested with these troublesome vermin, says the simple remedy of dissolving copperas in water, (make it strong), and sprinkle in the most prominent places, will make them leave at a two-forty rate, and no mistake. She tried it successfully, and has not been troubled with rats or mice since.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

EDWARD'S TEMPTATION.

It was six o'clock in the afternoon. At this time the great wholesale house of Messrs. Hubbard & Son was wont to close, unless the pressure of business compelled the partners to keep open later. The duty of closing usually devolved upon Edward Jones, a boy of fourteen, who had lately engaged to perform a few light duties, for which he received the sum of fifty dollars annually. He was the boy, but if he behaved himself so as to win the approbation of his employers, his chance of promotion was good. Yet there were some things that rendered this small salary a hard trial to him—circumstances with which his employers were unacquainted. His mother was a widow. The sudden death of Mr. Jones had thrown the entire family upon their own resources, and these were indeed but slender.

There was an eldest sister who assisted her mother to sew, and this, with Edward's salary, constituted the entire income of the family. Yet by means of untiring industry, they had continued thus far to live, using strict economy, of course. Yet they had wanted none of the absolute necessaries of life.

But Mary Jones—Edward's sister—grew sick. This not only cut off the income arising from her labors, but also prevented her mother from accomplishing as much as she would otherwise have been able to do.

On the morning of the day on which our story commences, Mary had expressed a desire for an orange. In her fever it would have been most grateful to her. It is hard, indeed, when we are obliged to deny those we love that which would be a refreshment and benefit to them.

Mrs. Jones felt this, and so did Edward.

"I only wish I could buy you one, Mary," said Edward, just as he set out for the store. "Next year I shall receive a larger salary, and then we shan't have to pinch so much."

Never mind, Edward," said Mary, smiling faintly. "I ought not to have asked for it, knowing how hard you and mother find it to get along with me."

"Don't trouble yourself about that, Mary," said Mrs. Jones, rather soothingly, though her heart sank within her at the thought of her empty larder. "Only get well, and we shall get on well enough afterwards.

"It was with the memory of this scene that Edward went to the store in the morning. All around him were boxes of rich goods representing thousands of dollars in money.

"O," thought he, "if I only had the value of one of these boxes, how much good it would do poor Mary," and Edward sighed.

The long day wore away at last, and Edware was about to close the warehouse. But as he passed the desk of his employer, his attention was drawn to a bit of paper lying on the floor beneath. He picked it up, and to his great joy he found it to be a ten dollar bill.

"The first thought that flashed upon him was, "How much good this will do Mary. I can buy her the oranges she wants, and she shall have some every day. And perhaps she would like a chicken."

But a moment later his countenance fell.

"It isn't mine," he sighed. "It must be Mr. Hubbard's. This is his desk, and he must have dropped it."

"Still," urged the tempter, "he will never know it; and after all, what are ten dollars to him? He is worth a hundred thousand."

Still Edward was not satisfied. Whether Mr. Hubbard could spare it or not, was not the question. It was rightfully his, and must be given back to him.

"I'll go to his house and give it to him this very night," said Edward. "Otherwise I might be tempted to keep it."

He determined to go to Mr. Hubbard's before he went home. The sight of his sick sister might perhaps weaken his resolution, and this must never be. He must preserve his integrity at all hazards.

He knew where Mr. Hubbard lived. It was a large, fine looking house, on a fashionable street. He had passed it several times, and wondered whether a man must not feel happy who was able to live in such style.

Without any unnecessary delay, therefore, he went to the house, ascended the steps, and rang the bell. A man servant came to the door.

"Well?" he said.

"Is Mr. Hubbard at home?"

"Yes, but he has only just come in, and I don't think he will see you," was the rather supercilious reply.

"I am in his employ," said Edward, quietly, "and I have just come from the store. I think he will see me if you mention this to him."

"Very well, you may come in."

Edward was left standing in the hall while Mr. Hubbard was sought by the servant.

"Well?" he asked, inquiringly, "has anything happened?"

"No, sir," said Edward, "but I picked up this bill near your desk, and I supposed you dropped it. I thought I had better bring it here directly."

"You have done well," said Mr. Hubbard, "and I will remember it. Honesty is a very valuable quality in a boy just commencing a business career. Hereafter I shall have perfect confidence in your honesty."

Edward was gratified by his assurance, yet as the door closed behind him, and he walked out into the street, the thought of his sick sister at home again intruded upon him, and he thought regretfully how much good could have been done with ten dollars. Not that he had regretted that he had been honest. There was a satisfaction in doing right.

Mrs. Jones brought some toast to her daughter's bedside, but Mary motioned it away.

"I thank you for taking the trouble to make it, mother," said she, "but I don't think I can possibly eat it."

"Is there anything that you could relish, Mary?"

"No," said she, hesitatingly, "nothing that we can get."

Mrs. Jones sighed a sigh which Edward echoed.

It was with a heavy heart that Edward started for the warehouse the next morning. He had never felt the craving for wealth which now took possession of him.

He set about his duties as usual. About two hours after he had arrived at the warehouse, Mr. Hubbard entered. He did not at first appear to notice Edward, but in about half an hour summoned him to the office, which was partitioned off from the remainder of the spacious rooms in which goods were stored.

He smiled pleasantly as Edward entered his presence.

"Tell me frankly," he said, "did you not feel an impulse to keep the bill which you found last night?"

"I hope you will not be offended with me, Mr. Hubbard, if I say I did."

"Tell me all about it" said Mr. Hubbard, with interest. "What was it that withheld you? I should never have known it."

"I knew that," said Edward.

"Then what withheld you from taking it?"

"First I will tell you what tempted me," said Edward. "My mother and sister are obliged to depend upon sewing for a living, and we live but poorly at the best. But a fortnight since Mary became sick, and since then we have had a hard time. Mary's appetite is poor, and she does not relish food, but we are able to get her nothing better. When I picked up that bill I could not help thinking how much I might buy with it for her."

"And yet you did not take it?"

"No, sir, it would have been wrong, and I could not have looked you in the face after it."

Edward spoke in a tone of modest confidence.

Mr. Hubbard went to his desk and wrote a check.

"How much do I pay you now?" he asked.

"Fifty dollars a year," said Edward.

"Henceforth your duties will be increased, and I will pay you two hundred. Will that please you?"

"Two hundred dollars a year!" exclaimed Edward, his eyes sparkling with delight.

"Yes, and at the end of the year that will be increased, if, as I have no doubt, you continue to merit my confidence."

"O, sir, how can I thank you?" said Edward, full of gratitude.

"By maintaining your integrity. As I presume you are in present need of money, I will pay you one quarter in advance. Here is a check for fifty dollars, which you can get cashed at the bank. And, by the way, you may have the rest of the day to yourself."

Edward flew to the bank, and, with his sudden riches, hastened to the market, where he purchased a supply of provisions such as he knew would be welcome at home, and then made haste home to announce his good fortune.

A weight seemed to fall off the hearts of mother and daughter as they heard his hurried story, and Mrs. Jones thanked God for bestowing upon her son those good principles which had brought them this relief.

And Mr. Hubbard slept none the worse that night, that, at a slight pecuniary sacrifice, he had done a kind action, confirmed a boy in his integrity, and gladdened a struggling family. If there were more employers as considerate as he, there would be fewer dishonest clerks.—*H. Alger, Jun.*

THE USE OF THE TONGUE.

We should not use our tongues,

1. To rail or brawl against any one.
2. To speak evil of others in their absence.
3. To exaggerate in any of our statements.
4. To speak harshly to the poor or to the inferior.
5. To swear, lie, or indulge in impure language.
6. To make random and improbable assertions.
7. To speak rashly and violently on any subject.
8. To deceive people by circulating false reports.
9. To offer up lip service to the Lord.
10. To take the name of God in vain.

We should use our tongues,

1. To convey useful information to mankind.
2. To speak kindly of every one.
3. To be truthful and simple in our statements.
4. To comfort and console the afflicted.
5. To cheer the timid and fearful.
6. To defend the innocent and the oppressed.
7. To reprove and admonish the wicked.
8. To congratulate the success of the virtuous.
9. To confess our faults one to another.
10. To pray and speak to the praise of God.

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CONSECRATION.—"GIVE ME THY HEART."

Here's my heart—to God I give it;
  Voice and tongue, to praise his name;
I have life—to him I live it;
  Hands—to him devote the same.
I've a field—to sow and reap it—
  And must reap whate'er it grows;
I've a paradise—I'll keep it,
  For it blossoms as the rose.

I've a conscience—thus protected,
  Worth a throne and diadem;
I've a mansion; well selected,
  In the New Jerusalem.
Hence I have, in this connection,
  Thus prepared, I have a home;
Such a home that my affection
  Does not, will not, cannot roam.

I have feet—with God they're walking,
  For with gospel peace they're shod;
Most familiarly I'm talking,
  As I take my walk with God.
I have thought—the greatest pleasure
  Which the universe can sing;
There is no material treasure
  Which can such possessions bring.

I have ears—to hear the story
  Men and angels love to tell;
Eyes—to see the rising glory,
  Which shall Zion's triumph swell.
I have prayer—to God I make it,
  While mine eye his throne surveys;
I've a golden harp, I'll wake it
  To a song of endless praise.

—*Lorenzo D. Grosvenor.*

THE TWO ROUTES—WHICH TRACK WILL YOU TAKE?

God, our heavenly Father, the disposer of all human events, has constructed the most substantial, direct, and glorious thoroughfare from this world to that which is to come that can possibly be made. The whole route has been surveyed by competent engineers; the whole distance graded; the mountains tunneled; the hills leveled; the valleys filled; gulfs and streams bridged; the rails laid; depots built; and the magnificent train is in motion, superintended by the great Architect, propelled by the power of God, and conducted by his Son, Jesus Christ. The train is a through train, but stops at all the depots on the route to receive all passengers who freely submit to the *rules* of the Conductor. No getting off without jumping, and that exposes the venturesome to destruction.

There is one thing quite remarkable indeed, and that is, there is *only one* such highway. No branches running to and from this track. No switches made, or switch-tenders employed. No hand-cars run on the track looking out for danger, or replacing broken rails. The only train that runs is a *mail-train*. Communication is constantly kept open by the Holy Spirit. No sleeping cars are attached, night or day; consequently, all are wide awake, on time, and looking forward with great anxiety for the final depot, or the New Jerusalem.

The passengers who travel this route are those who heartily love and admire the Superintendent, Conductor, each other, and the *rules* that govern the train. They do not smoke, chew tobacco, and squirt the spittle, or take snuff; for these are the lusts of the flesh, and there are no cigar factories on the road, or smoking cars connected with this line. They do not play cards, dance, or go to church-gambling festivals and donations, for gambling saloons are not allowed on this track. They do not love the world, nor the things that are in it; for this they know is very displeasing to the Superintendent; hence, none such are allowed on this train. They do not seek for worldly amusements, the latest styles, the honors of this world, or of a popular, lukewarm, man-made church. They do not wear gold, pearls, dazzling ornaments, or costly array, to attract attention and appear beautiful outwardly. All these sinful superfluities, they "touch not, taste not, handle not"; for those that do, perish with these idol gods at the end of the route. But they are God's jewels, sanctified by the gift of God, seeking to be as spotless as angels, wise as serpents, harmless as doves, innocent as babes, and benevolent as the one who chartered the road. The train thus loaded passes along safely toward its place of destination—the world to come.

At no great distance from this highway, under another government, there exists another *thoroughfare*, projected through the country, running in nearly an opposite direction from the one just described, by *agents* directly at antipodes with all connected with the first road as regards principle, character, reputation, and economy. The road seems well laid, to the casual observer, although various repairs are required continually. The engines and trains, although splendid in appearance, frequently run off the track, and meet with many misfortunes. The superintendent that takes the supervision of this road is the character described by John (ch. 12: 9),—the great dragon, that old serpent, called the Devil, and Satan, that deceiveth the whole world. His employees are the demons described by Paul.

This route, with its time-table and fare, are kept constantly advertised by the proprietors, and every inducement held out to secure the public patronage. Cards, hand-bills, maps, etc., are posted in every possible direction to secure attention. There are no general rules that govern the train, save the "lust of the flesh, the lust of the eye, and the pride of life." Hence, by way of pleasantries, they have smoking cars, tobacco factories, snuff-bins, drinking and gambling saloons, dancing halls, church-gambling festivals, whist and card tables, where everything is served up in the latest and most magnificent style, regardless of unnecessary expense, in order to satisfy the depraved appetites of the different classes of travelers. On both sides of this track are numerous depots, while there are switches only on one side; and these all run in an oblique direction from the main road, wherein they have been grafted, across to within whistling distance of the road first described. These switches might be named legion; there being so many of them. We will name only a few: a sectarian switch; a popular, or fashionable switch; a switch of worldly honor, etc.

The great architect of this road has numerous runners on these side tracks, zealously at work with their hand-bills, cards, and fair speeches, checking baggage for their employer. Through their manifold deceptions the mass of the world are contented to travel this route, besides many that profess godliness, who have jumped off from the train upon the other road, exchanging their baggage for that that corresponds with the traveler's on board the other train, that leadeth to destruction.

The character of the superintendent, his employees, and the multitude that travel this route, we will leave for Inspiration to describe; also, the destiny to which they are all with almost lightning speed hastening. Reader, fail not to turn and read the following descriptions. First, of those that are on the route to the world of fire; and second, of those on the road to endless joys in the future world.

First class: Rev. 12: 9; 2 Pet. 2: 4; Matthew 23; 2 Tim. 3: 1–5; 4: 3, 4; Gal. 5: 19–21; Rom. 1: 18–32; 8: 1–13; 16: 17, 18; 1 Cor. 6: 9–11; Jude, 19th; Rev. 20: 8.

Second class: 2 Pet. 1: 1–11; 1 Pet. 1: 1–23; Titus 2: 11–15; Phil. 3: 7–9; Eph. 4: 1–32; 1 Cor. 13; Rev. 14: 2, 3.

Dear reader, you are certainly on one or the other of these routes, fast hastening into the kingdom of God, or into the lake of fire prepared for the devil and his angels; and it is of the highest importance that you should at once count the cost and make your choice. "Choose ye this day whom ye will serve. If the Lord be God, serve him; if Baal, serve him." "*Ye cannot serve God and Mammon.*" The present is the only time you have to make this choice. Every moment of your life that passes now unoccupied, or unimproved, will shortly sting and torment you most keenly. Jesus is about to rise up and shut to the door, and swear that time shall be no longer. Then wrath, tribulation and anguish shall seize every soul unreconciled to God, and they will weep, wail, and gnash their teeth, till the second death closes in upon them forever. Cold-hearted, world-loving, fashionable professor, heed this warning; and unregenerated man, or woman, escape for your life from the opening jaws of the second death to the divine ark of safety. "Procrastination is the thief of time." Delay not a moment.—A. N. Seymour.—*Voice of the West.*

For the World's Crisis.

LETTERS ON REVISION.

Letter VIII.—*Scripture Coins.*

In Old Testament times, gold and silver were usually weighed; and, among the Jews, the weight was commonly estimated in shekels. In the New Testament, several denominations of money are mentioned. The early translators of the Bible into English, and the revisers who followed them, including King James's, seem to have had no plan matured for representing the Greek coin-words of the New Testament. In some passages they employ a general term of no specific value; and in others a specific term, without a proper regard to either its absolute or its relative value.

Thus, in Matt. 5: 26, *kodrantes*, a Roman brass coin, is well rendered "*farthing*";—"till thou hast paid the uttermost farthing." In ch. 10: 29, *assarion*, a Roman brass coin four times the value of the kodrantes, is also rendered "*farthing*";—"two sparrows sold for a farthing." In 18: 28; 20: 2, 9, 13, and 22: 19, *denarion*, a Roman silver coin worth ten times the *assarion*, is translated "*penny.*" *One* "farthing" is thus made equal to *four* "farthings"; and one "penny" equal to *ten*, or even *forty* "farthings"! (See Robinson's N. T. Lexicon; Greenfield's ditto.) In 20: 2, "a penny" is also represented as the full wages for a day's work. This applying of inappropriate names to the coins of Scripture, is adapted to produce confused and erroneous ideas.

In Matt. 17: 24, the *didrachmon*, a Greek silver coin twice the value of the denarion, is translated by the general terms "*tribute-money*" and "*tribute*"; and in verse 27, the *stater*, a Greek silver coin, equal to a Jewish shekel, and twice the value of didrachmon, is translated "*a piece of money.*"

By using the English words *farthing* and *penny*, in their true relation to each other, and the Jewish *shekel* and *half-shekel*, already adopted and Anglicized in the Old Testament, and then adopting the Latin *denarius*, Greek *denarion*, for which we have no just representative, and giving it an English termination, *denary*, plural *denaries*, we shall have a full and correct set of terms for the New Testament coins, that will exhibit their relative values with exactness, and very nearly their present commercial values.

This desirable object has been secured in the Revised Testament, and it gives definiteness and beauty to all the passages in which those terms occur. And we can now understand it as a settled truth that, in the language of the New Testament as revised, two mites make a farthing (Mark 12: 42), four farthings one penny, ten pence one denary, four denaries one shekel, and two denaries a half-shekel. As the value of the shekel was about sixty cents, the half-shekel was worth thirty cents, the denary fifteen cents, the penny one cent and a half, the farthing about four mills, and the mite two mills.

Also, in the marginal note on the laborers being "agreed with for a denary a day" (Matt. 20: 2), we are informed that this was "about one-third more than the daily pay of a Roman soldier." From this fact, we learn that a denary was the usual, full price for a day's work. We also learn that the good Samaritan freely bestowed what it would take a laboring man two days to earn, when "he took out two denaries and gave to the" inn-keeper, to be expended by him in taking care of the wounded man. (Luke 10: 35.)

C. W. Waterhouse.

For the World's Crisis.

CITY AND COUNTRY.

A LETTER FROM AN UNCLE IN THE CITY TO HIS NIECE IN THE COUNTRY.

Dear Lady:—Have you ever wisely and duly considered the enjoyments and privileges you have in the country? If you have not, pray meditate upon them, and cultivate a love for a country life. The rural scenes and joys which it affords are far preferable to a life in the city. The city, as it were, cements the mind's affection to the fickle and transitory scenes of earth. The works and ways of the city's sensualities too often take from our eyes the fair face of nature, and lead us to forget the glorious God who made us, and to whom we are indebted for life and health and every breath we draw. Insipid and empty are the joys of a city life, when compared with the sacred delights which a rural residence gives to a mind rightly arranged. Solitary communion with nature is one of the holiest delights which the world can bestow,—delights which are sure to benefit all those who realize them. Purity is enstamped on nature's form; and to commune with her is sure to fill the mind with all that is pure and lovely. In every season of the year, a residence in the country has its benign and beneficial effects on man. It gives to the mind those joys which never can be found in a city life. The city has its sensual appetite of enjoyments, and the country has its rural pleasures in beholding the blooming face of nature. But those worldly pleasures, both in the city and in the country, are trivial, and of short duration. They are not our highest concern. They will soon pass away. Therefore, we should seek for a more permanent existence, beyond the grave, where there are everlasting joys kept in store for all those who believe, and walk in the path of divine truth; joys that will be brought forth at the resurrection of the just,—at the coming of our blessed Lord and Master.

Yet how many there are, both in the city and in the country, who are senselessly asleep, and thoughtless of these things which pertain to their best good. They study neither the laws of nature nor the history of divine revelation, which are so essentially and freely given to lead us to the joys of eternal life. I hope and trust, my dear niece, that you are not one of those! I think it would be well for us all, and more especially in this crisis of time, to study the book of God, and the divine history of Revelation, and the signs of the times, which reveal to us the speedy coming of our Lord to judge the earth. For he saith, "And behold I come quickly, and my reward is with me, to give to every man according as his work shall be."

Now, under these considerations, is it not important for us to be preparing for his coming? For it is said in divine truth, "Blessed are they that do his commandment, that they may have right to the tree of life, and may enter in through the gates into the city." May we be prepared to meet the Bridegroom when he shall come. May we have on the wedding garment. May we have our lamps trimmed and burning, that we may be enabled to partake of the joys of eternal life.

Dear niece, are not the joys of eternal life worth seeking for? Is it not worth our greatest exertions to attain it? Surely, it as far exceeds our worldly pleasures as the noonday sun exceeds the midnight darkness. Therefore, let us look well to these things, and secure our salvation before it is too late. This we can do, and this we should do; for salvation is freely offered to all those who shall obey the gospel of our Lord and Savior Jesus Christ.

What encouragement and consolation we have here, in passing through this vale of tears, in the following words of our blessed Lord, "And the Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water of life freely." I can but think that the above is one of the most essential and beautiful phrases that there is laid down in the holy Bible. Let not our worldly pleasures, nor our sensual appetites, debar us from those consoling and heavenly invitations. Let us be up and doing while the day lasts, for behold "the night of death cometh, when no man can work." We have much to do in order to baffle the evils that we are so beset with on every side. Would it not be well for us, under these considerations, to give heed to the following passages of Scripture:—"Rejoice in the Lord always; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 4–7. Amen and amen.

Fisherville, N. H. J. Elkins.

For the World's Crisis.

SUGGESTED THOUGHTS.

Not long since, one who might and should have had a more correct understanding, in his eagerness to appropriate Matt. 24: 30, and similar passages, to the destruction of Jerusalem, remarked, "he believed the Scriptures gave no signs to indicate the time of Christ's coming at his second advent. That they (the Scriptures) simply affirmed that 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'"—Acts 1: 11. One who heard him, referred him to 1 Thess. 5: 1–7, and 2 Thess. 2: 1–11, hoping that these would so awaken intelligence that, at his leisure, he might be induced to look for other texts equally positive.

This strange and unexpected position suggested a few thoughts to me, which may be worth repeating, in addition to the much that has been ably said and written. This would be unnecessary, did not so many still persistently cling to a vague, conflicting view regarding this rich, definite portion of Christ's words, as if "asserting a thing could create the fact." I am quite ready to admit, that many of the terms are used in that equivocal manner, which is calculated to preserve the harmony of the double prophecy; one of which is the type, the other the anti-type. But, with one of the events, in the far-off past, so far that it carries the mind backward along the ages, to the time when Titus, representative of the Roman power, sacked and burned Jerusalem; the other, in the soon coming future, it seems none need be at fault in distinguishing. To the Jewish mind, at the time the sad events were predicted, and which so soon came to be veritable history, it seemed far more improbable than to us, can that event, which all Bible believers are expecting *sometime*, however distant they may prefer to regard it. Jerusalem, in its splendor and seeming prosperity, looked the very emblem of strength and beauty; but Jesus, looking on its shining domes and lofty turrets, could also take in that complete view which delineated its fearful end. So, too, his infinite mind saw the final consummation of all things as clearly, and spake of it, and its attendant signs, with equal distinctness; and if we confuse and mystify them, the fault is in us, not in the Scriptures.

Thus, in verse 28, "For where the carcass is, there will the eagles be gathered together." If we seek to make it mean the Romans, as many do, passing it by as merely an expletive proverb, how meaningless it appears; but, associating it where it belongs, with the preceding verse, how it embodies a great and beautiful doctrine. Christ is telling his followers, that though there would be those to say, "Behold he is in the desert;" they were to "Go not forth; behold he is in the secret chamber; believe it not; for as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be. For *wheresoever* the carcass is, there will the eagles be gathered together." I confess this last clause had been read by myself times without number, without comprehension, till suddenly its beauty and force broke upon my mind with intuitive clearness, and my heart basked in the glory of that revealment.

Let Scripture illustrate Scripture. By turning to 1 Thess. 4: 13–17, none need be at a loss to realize the full force of this "*for*"; for with the light there thrown upon the accompaniments of that glorious event, how evident that where the brightness and glory reveals the coming of the Son of man, there too will be drawn "all them that love his appearing," even with the eagerness of the birds which Jesus used as a figure to illustrate a point that in his quiet dignity he did not choose to reveal more distinctly. "Even so, Father, for so it seemed good in thy sight." And with this revelation of God, through Paul to the Thessalonians, for a key, how forcible is the language of verses 40, 41. Laboring side by side in the field, sitting in the nearest intimacy, grinding at the mill, one shall mount up to meet the Lord in the air, the other, alas! remain to meet the fearful doom of the wicked. With what propriety is it therefore enjoined on all to "watch." May we so watch that we listen not to the syren voice that will have lulled to sleep "if it were possible, the very elect." M. W. Howard.

Malone, N. Y.

For the World's Crisis.

THE BOOK OF BOOKS.

IN HOUSEHOLD DUTY—THE FAMILY CIRCLE.

"This book of books I'd rather own,
  Than all the gold or gems
That e'er in monarchs' coffers shone—
  Than all their diadems:
Nay, were the seas one chrysolite,
  The earth a golden ball,
And diadems all the stars of night,
  This book were worth them all.

Yes, yes, this blessed book is worth
  All else to mortals given;
For what are all the joys of earth
  Compared to joys of heaven!
This is the guide our Father gave
  To lead to realms of day—
A *star* whose lustre gilds the grave—
  'The light, the life, the way.'"

Friends, parents, teachers, children, do you take the blessed Bible, and embrace it, clasp it to your bosoms as heaven's best gift? Is it your delight, your council, your hope, your joy, your exceeding great reward? Do you embrace it with your *whole* heart, saying, "O how love I thy law! it is my meditation all the day?" "Thy word is a lamp unto my feet, and a light unto my path?"

"What glory gilds the sacred page,
  Majestic like the sun."

IN FAMILY GOVERNMENT.

Fathers, mothers, are you influenced by this Book of books in family government, in "rearing the tender thought?" Do you open this sacred volume, reverentially, morning, noon, at even-tide, in your closets, at the family altar? Do you impart instruction from this heavenly guide to your little ones, rising up, lying down, going out, coming in? Parent, beloved, do you teach the words of the living God diligently to your children? talk of them when you sit in your house, and when you walk by the way? when you lie down and when you rise up? Do you bind them for a sign upon your hand? place them as frontlets between your eyes? "Write them upon the posts of thy house, and on thy gates?" (Deut. 6: 7–9) that your offspring, like little Timothy, may become wise unto salvation from their early childhood? "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Whenever your sons or your daughters err in the least from virtue's path, purity of thought, word, or deed, do you invariably point them to the "Thus saith the Lord?" If ever they speak aught but truth in the heart, the inmost soul, in honest simplicity and godly fear, what now? to the Light and the Life? the Book of books, the authority of the Infinite, the Omnipotent? Do you say to them what the law and the testimony saith, touching falsehood, deceit, or prevarication? that the slightest, minutest deviation from strict rectitude, honest integrity of purpose and guileless simplicity, proceedeth directly and uniformly from the devil, the old serpent, the father of all liars, and the awful doom which follows the one follows the other? that "all liars shall have their part in the lake which burneth with fire and brimstone?" Rev. 21: 8.

Do your little ones ever manifest the least *possible* inkling of disobedience, self-will, or unsubmission to wholesome parental discipline? do you *immediately* open the big book—the Book of books—and direct their attention forthwith to the fearful, awful, terrible judgments denounced against children who honor not their father and their mother? that he "that curseth his father or his mother, shall surely be put to death?" "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it?" Prov. 30: 17. Are your children in any wise indolent, inactive, disposed to sluggishness, to habits of idleness or dissipation? Do you show them the mandate of high heaven, what is recorded from the inspiration of the Holy One, touching idlers, those who cry, "Yet a little sleep, a little slumber, a little folding the hands to sleep?" that "slothfulness casteth into a deep sleep?" "the desire of the slothful killeth him?" "Go to the ant, thou sluggard, consider her ways and be wise"—to the word Omnipotent, Omnipresent, in every instance of conformity to the law of love, in great folks and little folks—to the law and the testimony at the slightest deviation from things pure, lovely, angelic—open the Book of books, hear Jehovah speak, the Lord of lords—King of kings.

God's authority is supreme, infinitely above all human authority or enactments; it settles all questions at once. When God speaks, let the earth *tremble*, "stand in awe, sin not,"—all heaven be silent. "Let all the earth fear the Lord; let all the inhabitants of the earth stand in awe of him." Psa. 33: 8. Once fix the idea of the terrible, merciful, gracious, glorious authority of the Great I Am clearly and indelibly in the minds and hearts of children, and the work of discipline is measurably done, and *well* done.

Would we train up children aright, we must train them in accordance with the divine requirements. The man of our counsel must be the unerring Word of Truth. If we are Christ's, we shall seek to measure our conduct by his word, and equally anxious should we be to measure or to have measured the conduct of our children by his word. Whatever parents may require, or whatever they may forbid, should be in conformity with the instructions given them by their great teacher—God. Let this be done, and let children see it, and feel it; and then how infinitely more easy it will be to induce them to walk in the right way. Yes, as much easier as it is to obey God rather than man. Here the authority is stamped with the broad seal of heaven, and is as much higher than that of parents merely, as heaven is higher than earth, as the authority of Infinite, the Uncreated, the Eternal, is higher than that of finite, created beings of yesterday.

Among the first lessons taught children from the Bible, those relating to parental obedience seem especially to claim attention. When the fact that God requires children to obey their parents is well established in their minds, a very important object is gained. Will they not listen with fearful attention, with filial confidence, when told that God says,—"Hearken unto thy Father that has begot thee, and dispise not thy mother when she is old." "Children, obey your parents in the Lord, for this is right." "Honor thy father and mother, (which is the first commandment with promise), that it may be well with thee, and that thou mayst live long on the earth." "Children obey your parents in all things; for this is well pleasing unto the Lord."

Then, when reminded that obeying their parents is not only right, but well pleasing unto the Lord—that with it is connected the promise of long life, and well being, and that disobedience is connected with fearful denunciations—when told these things, will they not feel, that with all the heart, they will seek to render cheerful and ready obedience?

Parents, in training your little ones, take the Bible, begin with the Bible, keep on with the Bible, end with the Bible. Let the Bible be first, midst, last, *always*.

"How pure the sacred words of truth!
The blessed book to guide our youth;
Given by our Father and our God,
To guide to heaven through Jesus' blood."

D. F. Newton, *Author of Home Thrust.*

VIOLENCE OF THE AGE.

From all parts of the country the papers are loaded down with reports of murders, highway robberies, and garrotings. In many of our cities almost a panic prevails on the subject. What does it mean? Why such wide-spread violence? We answer, because the last days are here, concerning which the Spirit of God long ago instructed the apostles to write. What can be expected of the world when given up to the mediumship of demons, to be influenced by those foul spirits which have passed beyond the jurisdiction of earthly tribunals? In proportion as Spiritualism prevails, and the influence of the Bible is discarded, these crimes will multiply. If things progress long as they are now going on, we shall soon know the meaning of our Lord's saying, "As it was in the days of Noah and Lot, so shall it be in the day when the Son of man is revealed." Human life, in the esteem of the roughs of this age, is no more than that of the brutes. "The earth was filled with violence," and thus it is now becoming. —*Advent Herald.*

THE IMMORTALITY OF THE SOUL.

Dr. Dwight assumes that the soul is immortal, but was compelled to say, "Whatever has been created can certainly be annihilated. The continuance of the soul must, therefore, depend absolutely on the will of God." (Works, v. 1, p. 163.)

Mr. George Combe, an eminent phrenologist, says: "No idea can be more erroneous than to suppose that man is an immortal being on account of the substance of which he is composed." (System of Phrenology, p. 595–7.)

Cicero, having reckoned up the opinions of philosophers as to the soul's immortality, concluded thus: "Which of these opinions is true? Some God must tell us. Which is most like truth? is a great question." (Institutes, v. 1, p. 56.)

The American Phrenological Journal says on the question of the soul: "Metaphysicians have quite generally acknowledged themselves *in the dark*, and their speculations have fallen far short of satisfying the requirement, of the general reason of mankind."

OLD FRUIT TREES.

Old fruit trees like old wine, are better than new—more hardy, more prolific, because larger, and bear while the young ones are growing, always provided that they are kept in order, and well fed—for plants, like animals, need food or they will perish. Nearly every farm in New England has an old orchard of "run out" apple and pear trees, which though they appear healthy and sound enough, have long since ceased to bear anything worth gathering, the fruit being small both in size and quantity, and dry and flavorless as a chip. Such an orchard when it comes into the hands of an enterprising farmer, is generally cut down, and a new one set out, which does no better than the old; or if the proprietor is not so fond of improvements, it is kept for cider, or the fruit is fed out to cattle. It is beginning to be understood that a new orchard will not flourish on the site of the old one, because the soil is exhausted of the elements necessary for the maintainance of the trees, but we never heard till recently of anybody attempting to restore the soil and bring back the old trees into bearing in a year or two, instead of waiting a dozen for a new orchard to come on.

But a New York paper recounts a more successful experiment of this kind, which, if imitated by our farmers, would return a thousand per cent. on the investment. One of the much caluminated "book farmers" came into possession of an antediluvian orchard that had been innocent of apples for a generation. His foreman, like his prototype mentioned in Scripture, proposed to cut it down as a "cumberer of the ground," but the owner in Scripture language also, proposed to "dig about it and dung it." He made a trench round each tree three feet from it, about four feet wide and a foot and a half deep, which he filled with good soil from his field, mixed with coal ashes and a little potash. The roots of the trees thus found a new bill of fare, and the result was observable the same season in the increased vigor of the foliage, and the next year a good crop of fine apples rewarded his pains.—*Ex.*

The Frozen Well at Brandon, Vt.—The *Freeman* thus speaks of this remarkable well:—"This well has existed seven winters and six summers. Its depth is forty-one feet. The water is from two and a half to three feet in depth. A coat of ice is formed on the wall of the well the whole depth of the water. The ice becomes so thick in winter as to render it difficult to dip up water with a common bucket. The surface of the water also freezes over every night during the winter. Ice has thus formed four inches in thickness in one night. The owner is obliged to descend into the well and cut open the ice every morning, in order to draw water. As spring advances the surface of the water ceases to freeze, but the ice remains on the wall around the water, diminishing in quantity as summer advances, but does not entirely disappear, some remaining until the next winter's freezing commences. The well yields an abundant supply of water.

Improved Implements.—Provide yourself with the best of implements. This is an age of improvement, and oftentimes an improved farming implement—though it may cost much more than an old-fashioned one—will be found infinitely cheaper of the two in the end. The improved plows, cultivators, hoes, scythes, forks of all kinds, together with the reaping, mowing, stone-picking, seed-sowing, and other newly-invented implements, are affecting an entire revolution in agriculture. Not only is the farmer enabled through this assistance to perform much greater amount of labor with the same help, but to perform it much better.

Contentment.—They that deserve *nothing* should be content with *anything*. Bless God for what you have, and trust God for what you want. If we cannot bring our condition to our mind, we must bring our mind to our condition. If a man is not content in the state he is in, he will not be content in the state he would be in.

Growing Cucumbers.—Take a large barrel, or hogshead; saw it in two in the middle, and bury each half in the ground even with the top. Then take a small keg and bore a small hole in the bottom; place the keg in the centre of the barrel, the top even with the ground, and fill in the barrel around the keg with rich earth, suitable for the growth of cucumbers. Plant your seed midway between the edges of the barrel and the keg, and make a kind of arbor a foot or two high for the vines to run on. When the ground becomes dry, pour water in the keg in the evening—it will pass out at the bottom of the keg into the barrel and rise up to the roots of the vines, and keep them moist and green. Cucumbers cultivated this way will grow to a great size, as they are made independent both of drouth and wet weather. In wet weather the barrel can be covered, and in dry the ground can be kept moist by pouring water in the keg.—*Prairie Farmer.*

Garden Work for May.—If apple trees have not been pruned, the bodies scraped, and the borers searched out and destroyed, let it be done without delay. Clear out the dead canes of raspberry bushes before the living branches blossom. Remove all the grass, weeds, and old stalks from currant and gooseberry bushes; spread an inch or two of chip manure around them; and procure a few ounces of powdered white Hellebore at the drug store, to sprinkle over the leaves, for destroying the currant worms as soon as they make their appearance. By this means you will be certain of an abundant crop.

To Plant Flower Seeds.—Press a bowl, edge downward, into the earth, until you have made a circular drill to the required depth, and plant the seeds in this drill. You may then bury any special manure in the center, and there place the label; when grown, the stalks of the flowers will form a circle, and the effect and mutual support of both will be improved.

To Destroy Rats.—The Griffin, Ga., *Empire State* says that a lady in that city, whose house became infested with these troublesome vermin, says the simple remedy of dissolving copperas in water, (make it strong), and sprinkle in the most prominent places, will make them leave at a two-forty rate, and no mistake. She tried it successfully, and has not been troubled with rats or mice since.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

EDWARD'S TEMPTATION.

It was six o'clock in the afternoon. At this time the great wholesale house of Messrs. Hubbard & Son was wont to close, unless the pressure of business compelled the partners to keep open later. The duty of closing usually devolved upon Edward Jones, a boy of fourteen, who had lately engaged to perform a few light duties, for which he received the sum of fifty dollars annually. He was the boy, but if he behaved himself so as to win the approbation of his employers, his chance of promotion was good. Yet there were some things that rendered this small salary a hard trial to him—circumstances with which his employers were unacquainted. His mother was a widow. The sudden death of Mr. Jones had thrown the entire family upon their own resources, and these were indeed but slender.

There was an eldest sister who assisted her mother to sew, and this, with Edward's salary, constituted the entire income of the family. Yet by means of untiring industry, they had continued thus far to live, using strict economy, of course. Yet they had wanted none of the absolute necessaries of life.

But Mary Jones—Edward's sister—grew sick. This not only cut off the income arising from her labors, but also prevented her mother from accomplishing as much as she would otherwise have been able to do.

On the morning of the day on which our story commences, Mary had expressed a desire for an orange. In her fever it would have been most grateful to her. It is hard, indeed, when we are obliged to deny those we love that which would be a refreshment and benefit to them.

Mrs. Jones felt this, and so did Edward.

"I only wish I could buy you one, Mary," said Edward, just as he set out for the store. "Next year I shall receive a larger salary, and then we shan't have to pinch so much."

Never mind, Edward," said Mary, smiling faintly. "I ought not to have asked for it, knowing how hard you and mother find it to get along with me."

"Don't trouble yourself about that, Mary," said Mrs. Jones, rather soothingly, though her heart sank within her at the thought of her empty larder. "Only get well, and we shall get on well enough afterwards."

"It was with the memory of this scene that Edward went to the store in the morning. All around him were boxes of rich goods representing thousands of dollars in money.

"O," thought he, "if I only had the value of one of these boxes, how much good it would do poor Mary," and Edward sighed.

The long day wore away at last, and Edward was about to close the warehouse. But as he passed the desk of his employer, his attention was drawn to a bit of paper lying on the floor beneath. He picked it up, and to his great joy he found it to be a ten dollar bill.

"The first thought that flashed upon him was, "How much good this will do Mary. I can buy her the oranges she wants, and she shall have some every day. And perhaps she would like a chicken."

But a moment later his countenance fell.

"It isn't mine," he sighed. "It must be Mr. Hubbard's. This is his desk, and he must have dropped it."

"Still," urged the tempter, "he will never know it; and after all, what are ten dollars to him? He is worth a hundred thousand."

Still Edward was not satisfied. Whether Mr. Hubbard could spare it or not, was not the question. It was rightfully his, and must be given back to him.

"I'll go to his house and give it to him this very night," said Edward. "Otherwise I might be tempted to keep it."

He determined to go to Mr. Hubbard's before he went home. The sight of his sick sister might perhaps weaken his resolution, and this must never be. He must preserve his integrity at all hazards.

He knew where Mr. Hubbard lived. It was a large, fine looking house, on a fashionable street. He had passed it several times, and wondered whether a man must not feel happy who was able to live in such style.

Without any unnecessary delay, therefore, he went to the house, ascended the steps, and rang the bell. A man servant came to the door.

"Well?" he said.

"Is Mr. Hubbard at home?"

"Yes, but he has only just come in, and I don't think he will see you," was the rather supercilious reply.

"I am in his employ," said Edward, quietly, "and I have just come from the store. I think he will see me if you mention this to him."

"Very well, you may come in."

Edward was left standing in the hall while Mr. Hubbard was sought by the servant.

"Well?" he asked, inquiringly, "has anything happened?"

"No, sir," said Edward, "but I picked up this bill near your desk, and I supposed you dropped it. I thought I had better bring it here directly."

"You have done well," said Mr. Hubbard, "and I will remember it. Honesty is a very valuable quality in a boy just commencing a business career. Hereafter I shall have perfect confidence in your honesty."

Edward was gratified by his assurance, yet as the door closed behind him, and he walked out into the street, the thought of his sick sister at home again intruded upon him, and he thought regretfully how much good could have been done with ten dollars. Not that he had regretted that he had been honest. There was a satisfaction in doing right.

Mrs. Jones brought some toast to her daughter's bedside, but Mary motioned it away.

"I thank you for taking the trouble to make it, mother," said she, "but I don't think I can possibly eat it."

"Is there anything that you could relish, Mary?"

"No," said she, hesitatingly, "nothing that we can get."

Mrs. Jones sighed a sigh which Edward echoed.

It was with a heavy heart that Edward started for the warehouse the next morning. He had never felt the craving for wealth which now took possession of him.

He set about his duties as usual. About two hours after he had arrived at the warehouse, Mr. Hubbard entered. He did not at first appear to notice Edward, but in about half an hour summoned him to the office, which was partitioned off from the remainder of the spacious rooms in which goods were stored.

He smiled pleasantly as Edward entered his presence.

"Tell me frankly," he said, "did you not feel an impulse to keep the bill which you found last night?"

"I hope you will not be offended with me, Mr. Hubbard, if I say I did."

"Tell me all about it" said Mr. Hubbard, with interest. "What was it that withheld you? I should never have known it."

"I knew that," said Edward.

"Then what withheld you from taking it?"

"First I will tell you what tempted me," said Edward. "My mother and sister are obliged to depend upon sewing for a living, and we live but poorly at the best. But a fortnight since Mary became sick, and since then we have had a hard time. Mary's appetite is poor, and she does not relish food, but we are able to get her nothing better. When I picked up that bill I could not help thinking how much I might buy with it for her."

"And yet you did not take it?"

"No, sir, it would have been wrong, and I could not have looked you in the face after it."

Edward spoke in a tone of modest confidence.

Mr. Hubbard went to his desk and wrote a check.

"How much do I pay you now?" he asked.

"Fifty dollars a year," said Edward.

"Henceforth your duties will be increased, and I will pay you two hundred. Will that please you?"

"Two hundred dollars a year!" exclaimed Edward, his eyes sparkling with delight.

"Yes, and at the end of the year that will be increased, if, as I have no doubt, you continue to merit my confidence."

"O, sir, how can I thank you?" said Edward, full of gratitude.

"By maintaining your integrity. As I presume you are in present need of money, I will pay you one quarter in advance. Here is a check for fifty dollars, which you can get cashed at the bank. And, by the way, you may have the rest of the day to yourself."

Edward flew to the bank, and, with his sudden riches, hastened to the market, where he purchased a supply of provisions such as he knew would be welcome at home, and then made haste home to announce his good fortune.

A weight seemed to fall off the hearts of mother and daughter as they heard his hurried story, and Mrs. Jones thanked God for bestowing upon her son those good principles which had brought them this relief.

And Mr. Hubbard slept none the worse that night, that, at a slight pecuniary sacrifice, he had done a kind action, confirmed a boy in his integrity, and gladdened a struggling family. If there were more employers as considerate as he, there would be fewer dishonest clerks.—*H. Alger, Jun.*

THE USE OF THE TONGUE.

We should not use our tongues,

1. To rail or brawl against any one.
2. To speak evil of others in their absence.
3. To exaggerate in any of our statements.
4. To speak harshly to the poor or to the inferior.
5. To swear, lie, or indulge in impure language.
6. To make random and improbable assertions.
7. To speak rashly and violently on any subject.
8. To deceive people by circulating false reports.
9. To offer up lip service to the Lord.
10. To take the name of God in vain.

We should use our tongues,

1. To convey useful information to mankind.
2. To speak kindly of every one.
3. To be truthful and simple in our statements.
4. To comfort and console the afflicted.
5. To cheer the timid and fearful.
6. To defend the innocent and the oppressed.
7. To reprove and admonish the wicked.
8. To congratulate the success of the virtuous.
9. To confess our faults one to another.
10. To pray and speak to the praise of God.

The World's Crisis
AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"THY KINGDOM COME!"

Thy kingdom come! yes, 'tis the prayer
Of all thy faithful followers here;
With longing hearts we watch and pray,
In wait for that auspicious day.

Thy kingdom come! when all thy slain
Shall be redeemed from death's domain;
The living saints, from sin set free,
Be changed to immortality.

Thy kingdom come! when earth shall rise
To more than pristine Paradise;
When life's fair fruits again shall grow,
And life's celestial waters flow.

Thy kingdom come! when wars shall cease,
And all mankind shall be at peace;
And love extend from shore to shore,
And cruel pride oppress no more.

Thy kingdom come! when David's heir
The "sparkling diadem" shall wear;
His scepter sway from zone to zone,
And "all" his righteousness shall own.

Thy kingdom come! when Israel's sons,
"The remnant," God's own chosen ones,
Beneath Messiah's peaceful reign
The "ancient promise land" obtain.

Thy kingdom come! when Satan's power
And influence shall be felt no more;
When sin, and death, and every stain
Caused by the "fall," no more remain.

Dear Savior, when that day shall come,
And all thy saints are gathered home,
To share the honors of their King,
May I be one thy praise to sing.

Chatham Valley, Pa. J. W. TAYLOR.

THE MISUNDERSTOOD PRAYER.

Great and long-forgotten truths are beginning to re-appear. Thoughtful men have been for many years ill at ease. Results of efforts to evangelize the world have been sadly out of proportion to the efforts themselves. What does God intend to do with this world, —this great, beautiful, and populous world, the scene of so many miseries, so many mighty acts, so many divine miracles, and so many and such long-continued struggles between the powers of good and evil? Shall it be converted? If so, by what instrumentality, and when?—and that "when?" has come back from every idol temple and lofty mountain in a long and sickly echo. And again the dreary "when?" has gone up to heaven from the prayer-meeting, fallen doubtfully from the preacher's lips, rolled heavily in the large missionary meeting, and passed around the globe like a desolate thing, seeking a resting-place and finding none. Or does God intend suddenly to destroy the works of his hands, to set fire to the earth and sweep it to destruction, just at the time when multitudes were beginning to hope that signs of better days were budding forth to gladden the eyes of the nations? Shall the earth—Adam's earth, man's earth, Christ's earth,—speedily be seen by startled angels flying in its orbit through the heavens, one vast globe of intensely heated fire, like a steamship in flames running madly through the hissing sea?

Such awful questions as these have long engaged the thoughts of devout thinkers, but no satisfactory answer was obtained. Some few men, however, hinted that it might be well to open the books of prophecy, and to try to realize the import of the visions of holy seers. But the habits, prejudices, and theories of churches and pastors were all against that. "Meddle not with prophecy." "It cannot be understood." "Preach the gospel." "Let prophecy alone." Such were the precepts of our teachers. Well, but we may ask, What *shall* we read, if not prophecy? How much Bible will be left to us, if all its predictions be excluded? Does it honor the Holy Spirit to say that prophecy cannot be understood? Is it not far more likely that He intended us to be made acquainted with leading facts, by presenting them in appropriate language, than that He designed to speak so obscurely that in effect it should amount to entire silence? Surely He is the revealer, not the concealer. Hath not God revealed them to us by his Spirit, that we might know the things that are freely given to us of God? Does not Paul speak of the guilt of the people and rulers of Jerusalem, in not knowing the voices of the prophets, which were read every Sabbath day? Does not Peter say that we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place? Does not John, in his preface to the Apocalypse say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand?" Was it not by consulting the prophecy of Jeremiah that the captive Daniel understood that the years of the captivity in Babylon were nearly expired? Does not our blessed Jesus, the Prince of the prophets, give us signs, and command us to watch them, and attend to them, and lift up our heads when they appear? Are not the children of Issachar celebrated as men who had understanding of the times to know what Israel ought to do? Is not the testimony of Jesus the spirit of prophecy? Is not the design of prophecy to bear testimony to him? How should we know that Jesus is the Christ, but by comparing his life, doctrines, deeds, and sufferings, with the prophecies that described them so long before? And as to preaching the gospel, why, you cannot do that faithfully, nay, you cannot do it all, if you resolve to have nothing to do with prophecy; for the gospel is itself the fulfillment of one series of prophecies, and the utterance of another; the gospel is the grandest prophecy in the world—a long, beautiful, and most sublime prediction, embracing heaven and earth in its mighty circumference, and resting not until earth shall be like heaven, and both shall be one in Christ. And, therefore, if we meddle not with prophecy, assuredly it will meddle with us, and the result will not be much to the credit either of our discernment or our piety.

But then it is objected that certain students of prophecy have made calculations of dates and periods which the event has falsified. Nothing more likely; and yet we see not much more harm in making calculations from prophecy than in making them from the results of the missionary efforts of the last fifty years, to ascertain how long it will be before the world shall be converted at the same rate, which a celebrated missionary did not long ago, and gave as the result the astounding answer of a million of years. So far as the hopes of men are at present concerned, he might just as well have said, "Never." But we do not plead for calculations, but for *facts*. God will take care of "the times and seasons;" let us believe the facts, and go cheerfully to work just as he has bidden us, and all will shortly be well. The kingdom *will* come.

Still further, it is objected that students of prophecy have taught such wild and extravagant things, that sober-minded men must avoid the danger. Of course, to the travelers on the beaten path, those theories do appear wild and extravagant; but the proper question seems to be, Is the beaten path the right one? Every thing is extravagant which crosses our preconceptions, and disturbs the traditions of our fathers; but it does not follow, because it presents to our vision a field of whose existence we were ignorant, that it is not therefore true. But the objection, if it has any force, has too much. For some men, who carefully shunned prophecy, have formed wild and extravagant notions of the doctrines of christianity; and shall we therefore cease to read the gospel of our salvation, and abandon all hope of ascertaining what its leading doctrines are? Surely not, especially when that divine gem, the Lord's Prayer, stands in the middle of the gospel like a mountain of light in a very fruitful field, assuring us that our Father intends that his *will* shall be done on earth as it is in heaven. Our Lord would never have told us to pray for a thing which it was not the intention of God to perform. When the will of God shall be done upon the earth as it is done in heaven, then earth will be like heaven. Most earnestly, therefore, do we pray, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth"; and the answer will be graciously given, first, in the hidden principles and laws of this kingdom within us, subduing our thoughts to holy loyalty to our sovereign Lord; and in due time in the establishment over all the earth of the visible, powerful, and glorious kingdom of Christ, when all kings shall fall down at his feet, and all nations shall serve him. The reception of Christ to reign in our hearts now, is the way to qualify us to reign with him then.

We have seen that the kingdom prayed for is not the gospel, not the church, and not heaven; and by the remarks just made respecting prophecy, you will infer that we intend to look for it in the prophetic page.

It is a remarkable fact that our Lord does not describe that kingdom in the prayer which he taught his disciples, further than by intimating two things in connection with it; namely, that the Father's name would be hallowed, or held in holy reverence, and that his will would be done, as in heaven, so in earth, when the kingdom should come. But why does he not tell his disciples what he meant? I answer, because it was not necessary. They were Jews; and knew from the writings of their venerated prophets much about the kingdom which was to be set up under the reign of their adored Messiah the Prince. The visions of the seers of Judah respecting that kingdom were treasured in their memories. They needed no information about the splendors of the Messianic reign. The coming of the predicted reign and government was the grand object of their desire. The restoration of the local kingdom to Israel, and by consequence the extension of the blessing of the reign of Messiah to all the nations of the earth, was the topic of their solicitude by day and of their dreams by night. So fully occupied were their thoughts with these blessed themes, that the valley of humiliation which lay before their Lord was entirely overlooked. The quiet haven was in sight, and on it their eye rested with such intense desire, that they saw not the troubled ocean over which he and they must pass before it could be reached. They—"unlettered Jews" as they are frequently called—knew more about both the letter and the spirit of the prophets by whom God had spoken to their fathers, than do we who live in the middle of the nineteenth century. Then "Thy kingdom" was no mysterious novelty, but a long-expected glory, and their hearts must have leaped with joy when the Master said, Pray, "Thy kingdom come." Explanation was not required.—*Dr. Wm. Leask.*

☞ Among all God's children, there is not one possessed with a dumb devil. Prayerless persons are forsaken of God, blinded by Satan, hardened in sin, and with every breath they draw, liable to all temporal, spiritual, and eternal judgments.

☞ You will never have a friend if you must have one without failings.

For the World's Crisis.

JOSEPHUS' CHRONOLOGY EXAMINED.

BY WM. C. THURMAN.

(*Concluded.*)

By reference to Josephus (*Ant. b.* 1, *c.* 6, *s.* 5), I find that he supposed that "Terah begat Abram in his seventieth year"; and it is true that we read, "Terah lived seventy years and begat Abram, Nahor, and Haran" (Gen. 11: 26); but it is not said that Abram was the first born. If the order in which their names are given be intended to give the order of their birth, Haran would be the youngest. But it would appear that he was the oldest, for his brother Nahor married his daughter. Gen. 11: 29.* Josephus admits that Sarah, Abram's wife, was the daughter of his brother Haran; and how unreasonable to suppose that the oldest child married the daughter of the youngest. The order in which names are given in the Bible points out the most distinguished person, rather than that of their birth. For example: We always read "Moses and Aaron," not Aaron and Moses. That Terah was 130 years old when Abram was born, we can prove thus: he "was seventy-five years old when he departed from Haran" (Gen. 12: 4), which was after the death of his father (Acts 7: 4). And his father was two hundred and five years old at the time of his death. Gen. 11: 32. If from 205 we take 75, we have 130 for Terah's age when Abram was born. And if from 130 we take 70, we have 60. Thus we account for an error of sixty years in Josephus' chronology here, which being added to 4061 gives B. C. 4121, as Josephus' corrected date for the time of creation.

But there is yet an error of four years here, for in section eighth, we observed that Josephus' corrected date gave B. C. 2469 for the deluge, to which add the 1656 years that he gives for the interval between that and creation, and we have B. C. 4125. So if by that we correct this, we again find his dates just one year short of my chronology.

10. Says Josephus, "Solomon began to build the temple in the fourth year of his reign, . . . five hundred and ninety-two years after the exodus out of Egypt."—*Jose. Ant.* b. 8, c. 3, s. 1. In section seventh, we observed that the dates used by Josephus give B. C. 1018 for the building of the temple; to which add 592, and we have B. C. 1610, which is again just one year short of my chronology.

11. Josephus continues: "Solomon began to build the temple . . . . one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan." If to 1018 we add 1020, we we have B. C. 2038. But this is three years short of my chronology. How Josephus made this mistake I am unable to see; for his own dates give two years more, thus: 592 to the exodus, and 440 from that to Abraham; 592 added to 430 make 1022, which being added to B. C. 1018, gives B. C. 2040. This is again one year short of my chronology.

12. Josephus continues: "And after the deluge," to the building of the temple, "one thousand four hundred and forty years." If to 1018 we add 1440, we have B. C. 2458. But here Josephus has again made some mistake, for this falls eleven years short of his dates, as noticed in section eighth. We will correct this by his dates again. From the exodus to the temple, he gives 592. From Abraham to the exodus, he has 430. From the deluge to the birth of Abraham, he gives 292, and from his birth to the time he entered Canaan 75, which being added together amount to 1389; and to this we must add the 60 years which in section ninth we observed was omitted by Josephus, and we have 1449, which being added to B. C. 1018, we have B. C. 2467 for the time of the deluge. But this is yet three years short of my chronology, and three years short of the date Josephus gave us, as mentioned in section eighth.

13. Says Josephus, "From Adam the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years." If to B. C. 1018 we add 3102 years, we have B. C. 4120. This is six years short of my chronology. But may be corrected thus: We observed in section eighth that Josephus gave B. C. 2469 for the time of the deluge, and from Adam to the deluge he gives 1656, which, being added to 2469, gives B. C. 4125 for the creation of Adam. This again is just one year short of my chronology. And is it not remarkable that out of thirteen dates, eight should fall just one year short of my chronology, one five, another three years short, while the other three give the same year which I have given? This can hardly be accidental, or a mere matter of chance. There must be a reason for it; and the conclusion that I have come to is, that Josephus had before him two tables of chronology, one about the same with mine, or one year shorter; while his other table gave about thirty-six years more for the time of the building of the temple, and more than a thousand years longer for the time of the creation. And Josephus being unable to decide which was the correct chronology, used both; sometimes following one, and at other times following the other, which accounts for his apparent clashing with himself.

From this we learn that the dates used by Josephus were not his own, but those found in some book, written perhaps many years before he was born; hence should be regarded as the more reliable. It is true the apparent clashing at first creates confusion, but since we are furnished with the means of detecting the errors, the dates give us a chronology very near the truth; and the chronology they give is the same with mine, or one year shorter; for I have reconciled them with that, and am unable to see how it is possible to harmonize them with any other. For the convenience of those who wish at one view to see the result of Josephus' chronology, we might here add two tables, one of those dates which need no correction, and another of corrected dates.

TABLE OF CORRECT DATES.

B.C.	Interval. years	days	
2040			Abraham went to Canaan.
	430		
1610			Moses left Egypt.
	1062	6	
1025			The reign of David.
	477	6	
547			Temple destroyed.

The year B. C. 547 is the date given by Demetrius for the burning of the temple by the king of Babylon, and is the same time given in the Book of Daniel Opened. Against this, if we place Josephus' 477 years and 6 months, we have B. C. 1025 for the beginning of the reign of David, which is one year short of my chronology. From the same epoch, Josephus gives 1062 years and 6 months to the time Moses left Egypt; that is, B. C. 1610, which is again one year short of my chronology. From Abraham to the exodus, he gives 430 years, which being added to 1610, gives B. C. 2040 for the time Abraham went to Canaan. This is also one year short of my chronology.

We will now add a table of chronology, gathered from Josephus, by the revision, or correcting of the errors of transcribers, made from his dates, which appear to be the most reliable.

B. C.	
4125	From Adam.
2469	The Deluge.
2467	" "
2440	Abraham to Canaan.
1610	Moses left Egypt.
1065	Saul began to reign.
1025	David began to reign.
983	The 4th year of Solomon.
982	" " " " "
947	End of the reign of Solomon.

It will be seen from the above table, that the time Josephus gives for creation is one year short of mine. For the deluge, one date is the same with mine, but the other two years shorter. For the time Abraham went to Canaan and Moses left Egypt are both one year shorter. And the reign both of Saul and David are one year shorter. One date for the building of the temple in the fourth year of Solomon is the same with my chronology, but the other one year shorter. The end of the reign of Solomon is in the same year given in my chronology. And the end of the reign of Solomon is without any revision given according to the dates found in Josephus, thus: He gives 361 years from the latter end of the first year of Jeroboam to the year before the eighteenth of Josiah.—*Ant. b.* 10, *c.* 4, *s.* 4. The seventeenth of Josiah was B. C. 584; to which add 361, and we have B. C. 945 for the second year of Jeroboam. Therefore, 946 was his first year, and B. C. 947 was the last year of the reign of Solomon.

For the reign of all the kings of the house of David, Josephus gives the same number of years found in our Bible, except Solomon, whom he gives eighty years, thus raising the time for the building of the temple forty years. In establishing a correct chronology, the most important date to be fixed is the time Moses left Egypt. We will, therefore, in conclusion, exhibit at one view the many ways in which Josephus gives the time of the exodus.

No.	Figures
1	1062—6 m.; 547; 1610
2	470—6 m.; 592; 1063; 547; 1610
3	470—6; 1020; 1491; 547; 2038; 430; 1608
4	470—6; 592; 430; 1493; 547; 2040; 430; 1610
5	470—6; 1440; 1911; 547; 2458; 858; 1600
6	470—6; 3102; 3573; 547; 4120; 2515; 1605
7	947; 130; 1077; 547; 1624
8	460; 592; 1052; 547; 1599
9	37; 361; 80; 592; 1070; 547; 1617; 3; 1614
10	1957—6; 36 corrected.; 1922 cor.; 547; 2469; 858; 1611
11	3513—6; 60 cor.; 3574 cor.; 547; 4121; 2515; 1606
12	2467 cor.; 858; 1609
13	4125 cor.; 2515; 1610

Here are thirteen different ways in which Josephus has given us the time at which Moses left Egypt. Four of them give B. C. 1610, and all of the others playing around that date, proves that the chronology used by Josephus did give that for the year Moses left Egypt. It will be seen that four of the dates, that is, Nos. 10, 11, 12, and 13, are marked corrected, hence not reliable; but the other nine dates are according to the express language of Josephus.

No. 1 is explained in section fifth. No. 2 in section tenth. No. 3 in section eleventh. No. 4 is obtained by adding the dates together as given by Josephus between Abraham and the ruin of the temple. No. 5 is explained in section twelfth. No. 6 in section thirteenth. No. 7 is the interval given by Josephus between the leaving of Egypt and destruction of the city (See *Jose. Ant. b.* 9, *c.* 14, *s.* 1, and *b.* 10, *c.* 9, *s.* 7.) No. 8 is obtained by adding the number of years given by Josephus for the reign of each king of Judah, from the fourth of Solomon, to the end of the kingdom. Josephus thus gives 460 years, to which I add the 592 from that to Moses. No. 9 we get thus: Josephus gives 37 years to the seventeenth of Josiah; 361 from that to the first year of Jeroboam, and 80 for Solomon; but we have explained this just before adding the table. No. 10 is explained in section eighth. No. 11 in section ninth. No. 12 in section twelfth; and No. 13 in section thirteenth.

We have mentioned that out of the thirteen there are but four dates that give the same year for the time Moses left Egypt. There are, therefore, ten different dates; and it now remains to decide which is correct. Which can be done thus: We know that the 15th day of the second month fell on Saturday in the year Moses left Egypt. (Ex. 16: 1–29.) And the following table will show on what day it fell in each year.

B. C.	
1624	on Thursday.
1614	on Friday.
1611	on Saturday.
1610	on Wednesday.
1609	on Tuesday.
1608	on Saturday.
1606	on Monday.
1605	on Sunday.
1600	on Thursday.
1599	on Monday.

From this table it will be seen that out of the ten, there are but two years in which the fifteenth of the second month falls on Saturday; one 1611, the other 1608. Now the Sabbatical year will decide between these two thus: According to Josephus, B. C. 163 was a Sabbatical year, which, being taken from 1608, leaves 1445. This being divided by seven, leaves three for the remainder, hence B. C. 1608 could not be the year; therefore B. C. 1611 is the only one out of the ten that can be correct. Thus we discover that Josephus was just one year short of the truth, for he three times, or, if we may use a corrected period, he four times gives B. C. 1610 for the time Moses left Egypt, and around this year all of his other dates play, the greatest extreme being thirteen years.

The Jews say that one jubilee occurred in the life time of Joshua, and another in the eighteenth year of Josiah; and if so, all of the dates used by Josephus give, as with the voice of one man, B. C. 1611 for the year Moses left Egypt; for, according to Josephus, the eighteenth of Josiah was B. C. 583; and if so, B. C. 1563 was a jubilee, and that was the only jubilee that could have fallen in the life time of Joshua, according to either of the dates used by Josephus; therefore, the use of the jubilee enables us to combine all of the authority of the thirteen dates used by him to prove that Moses left Egypt B. C. 1611. If we might be allowed here to bring in the testimony of Paul in proof that the time of the judges continued "about the space of four hundred and fifty years, we can get five more dates from Josephus to prove that the Exodus out of Egypt was B. C. 1611. Thus: by the date he gives for the reign of Saul, the three dates he gives for the reign of David; the time of the building of the temple, and the time of the reign of Jeroboam; therefore with the above combined authority, we can some eighteen or nineteen times prove, by the dates given by Josephus, that Moses left Egypt B. C. 1611.

And now, when I call to mind that in all the simplicity of a little child, my chronology, in its original form, was only a table of the dates I found in my father's Bible, and then contemplate how clearly it has been established or proved correct, first by astronomy, second by ancient history, third by the Parian chronicle, fourth by Jewish authors, fifth by the recent discoveries found among the ruins of Nineveh, sixth by Josephus; I ask, is not this the chronology of our Bible the work of God? and how can any reasonable man say the Bible is not the book of God?

Having now collected and examined all the evidence that I can find on the subject, I must conclude that to doubt the correctness of our Bible chronology betrays the want of a due investigation on the part of those who have doubts. "Finally, brethren, farewell"; farewell until we meet at the judgment seat of Christ.

* In the Book of Jasher it is stated that "Terah was thirty-eight years old and he begat Haran and Nahor."—Jasher, chap. 7: 21. "Terah was seventy years old when he begat him"—[Abraham.] This makes Abraham thirty-two years younger than Haran.—ED.

For the World's Crisis.

LETTERS ON REVISION.

LETTER IX.—*Quotations from the Old Testament.*

King Herod inquired of the Jewish priests and scribes where the Christ should be born. They gave him the desired information by replying, "In Bethlehem of Judea; for thus it is written by the prophet: *And thou Bethlehem, land of Judah,*" etc. (Matt. 2: 5, 6.)

Matthew, the apostle and evangelist, quotes from the Old Testament to prove to his Jewish readers that, in accordance with God's purpose and prophetic word, took place the miraculous birth of Christ; his coming out of Egypt; his being called a Nazarene; his being heralded by John the Baptist; his residence at Capernaum, and diffusing in that region his heavenly light; his healing every sickness and infirmity among the people; his riding in meek triumph into Jerusalem as Zion's King; and his betrayal for thirty pieces of silver, and that money afterward given for the potter's field.

The apostle and evangelist John quotes those ancient Scriptures as foretelling Christ's zeal for his Father's house; his riding as Zion's King into Jerusalem; the Jews' unbelief and hardness of heart towards him; his garments being divided among the Roman soldiers, who crucified him, and his coat disposed of by lot; his having not a bone broken, when he was offered up on the cross; and his being pierced with the soldier's spear.

The apostle Peter quoted "the law of Moses, the prophets and the psalms" (Luke 24: 44), as predicting the fall of Judas; the wonderful operations of the Spirit on the day of Pentecost; the resurrection, and ascension, of Christ; his being raised up by God as the Prophet, whose words we are required to hear; and raised up to bless the nations, by turning them from their iniquities.

The apostle James quoted "the prophets," as proving God's purpose to take out of the Gentiles a people for his name. And the martyr Stephen, in his historic address to the Jews, made appropriate and pointed quotations from their acknowledged sacred writings.

The apostle Paul, in his recorded addresses, and in his letters to the churches, quotes a great number of Old Testament scriptures, and admirably interweaves them with his own discourse; showing that both Testaments, taken together, constitute one beautiful and harmonious texture of truth. And the Lord Jesus himself often quoted those sacred writings, to explain and enforce them, and teach us how to use them.

In the whole New Testament, these quotations from the more ancient Scriptures number more than two hundred. And being thus numerous, and important in their bearing, it is pleasant to have the New Testament so printed that, on opening it to read, we may know at once when we meet them, and where each one begins and ends.

This desirable object has been satisfactorily accomplished, in the Octavo Revised New Testament, by printing the quotation, when poetical in the Hebrew, *in the poetic form*; and when not poetical, by *spacing the letters*.

C. W. WATERHOUSE.

"SWEAR NOT AT ALL."

The laws of God are the highest known to men. He is the Supreme Lawgiver, and any law in contravention of his laws is not obligatory upon men. It is a *nudum pactum*—a void agreement. To the conscientious, pious, and God-fearing man, this is a question of the highest importance. The subject before us at this time, and to which we shall devote special care, is *the propriety or impropriety, the morality or immorality, of christians taking judicial or political oaths.*

In the discussion of this subject we shall begin with the words of Christ, the great christian Lawgiver: "Again, you have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but (in opposition to this teaching) I (Jesus) say unto you, SWEAR NOT AT ALL; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea (Yes, yes); Nay, nay (No, no); for whatsoever is more than these cometh of evil."—Matt. 5: 33–37.

The Lord Jesus, in the case before us, nullifies an old law or custom, and enacts a *higher law* for his people. He COMMANDS them, "*Swear not at all*"; a law as positive as the laws of the Decalogue—"Thou shalt not kill"; "Thou shalt not steal"; or, "Thou shalt not commit adultery." "Swear not at all" is the law, the higher law, the broader law of christian morality.

And lest this law might be misunderstood or evaded, he proceeds to amplify and specify its provisions. They were not to swear,

1. *By heaven*, for it is God's throne.
2. *Nor by the earth*, for it is his footstool.
3. *Nor by Jerusalem*, for it is the city of the great King.
4. *Nor by thy head*, because thou canst not make one hair white or black.
5. In all their communications they were to use the simple *affirmations, Yes, yes*, and *No, no*.
6. *For whatsoever is more than these cometh of evil!*

But let us quote another passage: "Woe unto you, blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. You fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. You fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon." (Matt. 23: 16–22.)

We will quote another passage: "*But* ABOVE ALL THINGS, *my brethren, swear not, neither by heaven, neither by the earth, neither* BY ANY OTHER OATH: but let your yea (yes) be yea; and your nay (no), nay; lest you fall into condemnation." (Jas. 5: 12.)

The apostle clearly has reference to the command of Christ, first quoted by us; and he places the question beyond all dispute. We are not to *swear by heaven, by the earth*, NOR BY ANY OTHER OATH! And this, too, says James, *Above all things*. This whole declaration is full, sweeping, and conclusive. There is absolutely no evading it. We must either accept it in all its amplitude as authoritative, or reject it altogether to our condemnation. There is positively no other alternative. But to all this it will be objected that Paul allows of *judicial oaths*: "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife."—(Heb. 6: 16.)

But if the reader will re-examine this text, he will find that the apostle, in illustration of his subject, the oath of God, merely refers to the same practice to which our Lord had reference in the 5th of Matthew, and neither approves nor disapproves it. And certain it is, he does not command, enjoin, or allow it; but only speaks of it as a custom then existing, for the purpose of illustrating the oath of God with reference to his promises. And when we place this incidental remark of Paul side by side with the teaching of Christ and the apostle James, we can be at no loss to determine what is our duty, as christians, in the premises. And if he who swears by the altar, sweareth by it and by all things thereon; and he who swears by the temple, sweareth by it and by him that dwelleth therein; and he who swears by heaven, sweareth by the throne of God and by him that sitteth thereon, then it follows as a logical consequence that he who swears upon or by the "Holy Evangelists of Almighty God," or by or upon the New Testament, swears by the Scriptures, the living oracles of God, and by their eternal Author! We see no escape from this conclusion. No matter whom it may condemn, it is the truth, the fearful truth of Almighty God! But the apostle James tells us: We are not to swear by any other oath. And, if this be so, we are not to swear at all!

There are no less than five specifications of this kind in the 5th chapter of Matthew, in which the morality of the Gospel rises higher, and embraces a wider range than the Mosaic law.

1. "You have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; BUT *I say unto you*," etc.

2. "You have heard that it was said by them of old time, Thou shalt not commit adultery; BUT *I say unto you*," etc.

3. "Again, you have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths; BUT *I say unto you*," etc.

4. "You have heard that it hath been said, An eye for an eye, and a tooth for a tooth; BUT *I say unto you*," etc.

5. "You have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; BUT *I say unto you*," etc.

Here we have the *contrast* between the morality of the gospel and the Mosaic economy, in five specifications; and in every instance, including that of swearing, the conclusion is irresistible: The Gospel forbids anger, which often leads to murder; it forbids you to look on a woman with impure desire; it forbids retaliation, or a tooth for a tooth, or an eye for an eye; it commands you to love your enemy as well as your neighbor; and it forbids swearing by heaven, earth, or any other oath. If you reject the teaching of Christ with reference to *swearing*, then you can reject his teaching with reference to the other four specifications, to which we have alluded, and thus array yourself in opposition to the Word of God, and the authority of Christ our Lawgiver! Are any of our readers prepared for this? We hope not.

Our government allows men, who have conscientious scruples about swearing, to *affirm, solemnly affirm*, with reference to the truth of any matter in which their testimony is required. For this privilege we should be thankful; for it deprives us of any excuse for uttering oaths, judicial or otherwise. We have witnessed with pain how unceremoniously men will swear upon the Bible, in giving testimony, when almost all who heard them were forced to the conclusion that they were perjured men. Indeed, this appears to be an age of unparalleled recklessness with regard to this matter. The most solemn oaths are disregarded, and the most solemn obligations are broken, with no apparent regret or remorse. If men swear, and even swear "to their own hurt," they should keep their oaths most sacredly.

But a christian man's *word*, or *affirmation*, made in the presence of God and men, should, and would be to a conscientious man, as binding as ten thousand oaths.—*Messianic Banner.*

THE TWO COMINGS OF CHRIST.

"The two comings of Christ have some degree of likeness. First, they are like each other in the fact that *they are both of them personal comings*. Christ came the first time, not as a spirit, for a spirit hath not flesh and bones as he had. He was one who could be pressed to a woman's bosom; one who could be borne in a father's arms. He was one who could afterwards walk in his own person to the temple; one who could bear our sins in his own body on the tree. We have done once for all with the foolish ideas of certain of the early heretics, that Christ's appearance upon earth was but a phantom. We know that he was really, personally and physically here on earth. But it is not quite so clear to some persons that he is to come really, personally and literally the second time. I know there are some who are laboring to get rid of the fact of a personal Reign; but as I take it, the Coming and the Reign are so connected together, that we must have a spiritual Coming if we are to have a spiritual Reign. Now we believe and hold that Christ shall come a second time suddenly, to raise his saints at the first resurrection; this shall be the commencement of the grand judgment, and they shall reign with him afterwards. The rest of the dead live not till after the thousand years are finished. Then shall they rise from their tombs at the sounding of the trumpet, and their judgment shall come, and they shall receive the deeds which they have done in their bodies. Now, we believe that the Christ who shall sit on the throne of his father David, and whose feet shall stand on Mount Olivet, is as much a personal Christ as the Christ who came to Bethlehem and wept in the manger. We do believe that the very Christ whose body did hang upon the tree shall sit upon the throne; that the very hand that felt the nail shall grasp the sceptre; that the very foot that was fastened to the cross shall tread

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"THY KINGDOM COME!"

Thy kingdom come! yes, 'tis the prayer
Of all thy faithful followers here;
With longing hearts we watch and pray,
In wait for that auspicious day.

Thy kingdom come! when all thy slain
Shall be redeemed from death's domain;
The living saints, from sin set free,
Be changed to immortality.

Thy kingdom come! when earth shall rise
To more than pristine Paradise;
When life's fair fruits again shall grow,
And life's celestial waters flow.

Thy kingdom come! when wars shall cease,
And all mankind shall be at peace;
And love extend from shore to shore,
And cruel pride oppress no more.

Thy kingdom come! when David's heir
The "sparkling diadem" shall wear;
His scepter sway from zone to zone,
And 'all' his righteousness shall own.

Thy kingdom come! when Israel's sons,
"The remnant," God's own chosen ones,
Beneath Messiah's peaceful reign
The "ancient promise land" obtain.

Thy kingdom come! when Satan's power
And influence shall be felt no more;
When sin, and death, and every stain
Caused by the "fall," no more remain.

Dear Savior, when that day shall come,
And all thy saints are gathered home,
To share the honors of their King,
May I be one thy praise to sing.

Chatham Valley, Pa. J. W. TAYLOR.

THE MISUNDERSTOOD PRAYER.

Great and long-forgotten truths are beginning to re-appear. Thoughtful men have been for many years ill at ease. Results of efforts to evangelize the world have been sadly out of proportion to the efforts themselves. What does God intend to do with this world,—this great, beautiful, and populous world, the scene of so many miseries, so many mighty acts, so many divine miracles, and so many and such long-continued struggles between the powers of good and evil? Shall it be converted? If so, by what instrumentality, and when?—and that "when?" has come back from every idol temple and lofty mountain in a long and sickly echo. And again the dreary "when?" has gone up to heaven from the prayer-meeting, fallen doubtfully from the preacher's lips, rolled heavily in the large missionary meeting, and passed around the globe like a desolate thing, seeking a resting-place and finding none. Or does God intend suddenly to destroy the works of his hands, to set fire to the earth and sweep it to destruction, just at the time when multitudes were beginning to hope that signs of better days were budding forth to gladden the eyes of the nations? Shall the earth—Adam's earth, man's earth, Christ's earth,—speedily be seen by startled angels flying in its orbit through the heavens, one vast globe of intensely heated fire, like a steamship in flames running madly through the hissing sea?

Such awful questions as these have long engaged the thoughts of devout thinkers, but no satisfactory answer was obtained. Some few men, however, hinted that it might be well to open the books of prophecy, and to try to realize the import of the visions of holy seers. But the habits, prejudices, and theories of churches and pastors were all against that. "Meddle not with prophecy." "It cannot be understood." "Preach the gospel." "Let prophecy alone." Such were the precepts of our teachers. Well, but we may ask, What *shall* we read, if not prophecy? How much Bible will be left to us, if all its predictions be excluded? Does it honor the Holy Spirit to say that prophecy cannot be understood? Is it not far more likely that He intended us to be made acquainted with leading facts, by presenting them in appropriate language, than that He designed to speak so obscurely that in effect it should amount to entire silence? Surely He is the revealer, not the concealer. Hath not God revealed them to us by his Spirit, that we might know the things that are freely given to us of God? Does not Paul speak of the guilt of the people and rulers of Jerusalem, in not knowing the voices of the prophets, which were read every Sabbath day? Does not Peter say that we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place? Does not John, in his preface to the Apocalypse say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand?" Was it not by consulting the prophecy of Jeremiah that the captive Daniel understood that the years of the captivity in Babylon were nearly expired? Does not our blessed Jesus, the Prince of the prophets, give us signs, and command us to watch them, and attend to them, and lift up our heads when they appear? Are not the children of Issachar celebrated as men who had understanding of the times to know what Israel ought to do? Is not the testimony of Jesus the spirit of prophecy? Is not the design of prophecy to bear testimony to him? How should we know that Jesus is the Christ, but by comparing his life, doctrines, deeds, and sufferings, with the prophecies that described them so long before? And as to preaching the gospel, why, you cannot do that faithfully, nay, you cannot do it all, if you resolve to have nothing to do with prophecy; for the gospel is itself the fulfillment of one series of prophecies, and the utterance of another; the gospel is the grandest prophecy in the world—a long, beautiful, and most sublime prediction, embracing heaven and earth in its mighty circumference, and resting not until earth shall be like heaven, and both shall be one in Christ. And, therefore, if we meddle not with prophecy, assuredly it will meddle with us, and the result will not be much to the credit either of our discernment or our piety.

But then it is objected that certain students of prophecy have made calculations of dates and periods which the event has falsified. Nothing more likely; and yet we see not much more harm in making calculations from prophecy than in making them from the results of the missionary efforts of the last fifty years, to ascertain how long it will be before the world shall be converted at the same rate, which a celebrated missionary did not long ago, and gave as the result the astounding answer of a million of years. So far as the hopes of men are at present concerned, he might just as well have said, "Never." But we do not plead for calculations, but for *facts*. God will take care of "the times and seasons;" let us believe the facts, and go cheerfully to work just as he has bidden us, and all will shortly be well. The kingdom *will* come.

Still further, it is objected that students of prophecy have taught such wild and extravagant things, that sober-minded men must avoid the danger. Of course, to the travelers on the beaten path, those theories do appear wild and extravagant; but the proper question seems to be, Is the beaten path the right one? Every thing is extravagant which crosses our preconceptions, and disturbs the traditions of our fathers; but it does not follow, because it presents to our vision a field of whose existence we were ignorant, that it it is not therefore true. But the objection, if it has any force, has too much. For some men, who carefully shunned prophecy, have formed wild and extravagant notions of the doctrines of christianity; and shall we therefore cease to read the gospel of our salvation, and abandon all hope of ascertaining what its leading doctrines are? Surely not, especially when that divine gem, the Lord's Prayer, stands in the middle of the gospel like a mountain of light in a very fruitful field, assuring us that our Father intends that his *will* shall be done on earth as it is in heaven. Our Lord would never have told us to pray for a thing which it was not the intention of God to perform. When the will of God shall be done upon the earth as it is done in heaven, then earth will be like heaven. Most earnestly, therefore, do we pray, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth"; and the answer will be graciously given, first, in the hidden principles and laws of this kingdom within us, subduing our thoughts to holy loyalty to our sovereign Lord; and in due time in the establishment over all the earth of the visible, powerful, and glorious kingdom of Christ, when all kings shall fall down at his feet, and all nations shall serve him. The reception of Christ to reign in our hearts now, is the way to qualify us to reign with him then.

We have seen that the kingdom prayed for is not the gospel, not the church, and not heaven; and by the remarks just made respecting prophecy, you will infer that we intend to look for it in the prophetic page.

It is a remarkable fact that our Lord does not describe that kingdom in the prayer which he taught his disciples, further than by intimating two things in connection with it; namely, that the Father's name would be hallowed, or held in holy reverence, and that his will would be done, as in heaven, so in earth, when the kingdom should come. But why does he not tell his disciples what he meant? I answer, because it was not necessary. They were Jews; and knew from the writings of their venerated prophets much about the kingdom which was to be set up under the reign of their adored Messiah the Prince. The visions of the seers of Judah respecting that kingdom were treasured in their memories. They needed no information about the splendors of the Messianic reign. The coming of the predicted reign and government was the grand object of their desire. The restoration of the local kingdom to Israel, and by consequence the extension of the blessing of the reign of Messiah to all the nations of the earth, was the topic of their solicitude by day and of their dreams by night. So fully occupied were their thoughts with these blessed themes, that the valley of humiliation which lay before their Lord was entirely overlooked. The quiet haven was in sight, and on it their eye rested with such intense desire, that they saw not the troubled ocean over which he and they must pass before it could be reached. They—"unlettered Jews" as they are frequently called—knew more about both the letter and the spirit of the prophets by whom God had spoken to their fathers, than do we who live in the middle of the nineteenth century. Then "Thy kingdom" was no mysterious novelty, but a long-expected glory, and their hearts must have leaped with joy when the Master said, Pray, "Thy kingdom come." Explanation was not required.—*Dr. Wm. Leask.*

☞ Among all God's children, there is not one possessed with a dumb devil. Prayerless persons are forsaken of God, blinded by Satan, hardened in sin, and with every breath they draw, liable to all temporal, spiritual, and eternal judgments.

☞ You will never have a friend if you must have one without failings.

For the World's Crisis.

JOSEPHUS' CHRONOLOGY EXAMINED.

BY WM. C. THURMAN.

(*Concluded.*)

By reference to Josephus (*Ant. b.* 1, *c.* 6, *s.* 5), I find that he supposed that "Terah begat Abram in his seventieth year"; and it is true that we read, "Terah lived seventy years and begat Abram, Nahor, and Haran" (Gen. 11: 26); but it is not said that Abram was the first born. If the order in which their names are given be intended to give the order of their birth, Haran would be the youngest. But it would appear that he was the oldest, for his brother Nahor married his daughter. Gen. 11: 29.* Josephus admits that Sarah, Abram's wife, was the daughter of his brother Haran; and how unreasonable to suppose that the oldest child married the daughter of the youngest. The order in which names are given in the Bible points out the most distinguished person, rather than that of their birth. For example: We always read "Moses and Aaron," not Aaron and Moses. That Terah was 130 years old when Abram was born, we can prove thus: he "was seventy-five years old when he departed from Haran" (Gen. 12: 4), which was after the death of his father (Acts 7: 4). And his father was two hundred and five years old at the time of his death. Gen. 11: 32. If from 205 we take 75, we have 130 for Terah's age when Abram was born. And if from 130 we take 70, we have 60. Thus we account for an error of sixty years in Josephus' chronology here, which being added to 4061 gives B. C. 4121, as Josephus' corrected date for the time of creation.

But there is yet an error of four years here, for in section eighth, we observed that Josephus' corrected date gave B. C. 2469 for the deluge, to which add the 1656 years that he gives for the interval between that and creation, and we have B. C. 4125. So if by that we correct this, we again find his dates just one year short of my chronology.

10. Says Josephus, "Solomon began to build the temple in the fourth year of his reign, . . . five hundred and ninety-two years after the exodus out of Egypt."—*Jose. Ant.* b. 8, c. 3, s. 1. In section seventh, we observed that the dates used by Josephus give B. C. 1018 for the building of the temple; to which add 592, and we have B. C. 1610, which is again just one year short of my chronology.

11. Josephus continues: "Solomon began to build the temple . . . . one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan." If to 1018 we add 1020, we we have B. C. 2038. But this is three years short of my chronology. How Josephus made this mistake I am unable to see; for his own dates give two years more, thus: 592 to the exodus, and 440 from that to Abraham; 592 added to 430 make 1022, which being added to B. C. 1018, gives B. C. 2040. This is again one year short of my chronology.

12. Josephus continues: "And after the deluge," to the building of the temple, "one thousand four hundred and forty years." If to 1018 we add 1440, we have B. C. 2458. But here Josephus has again made some mistake, for this falls eleven years short of his dates, as noticed in section eighth. We will correct this by his dates again. From the exodus to the temple, he gives 592. From Abraham to the exodus, he has 430. From the deluge to the birth of Abraham, he gives 292, and from his birth to the time he entered Canaan 75, which being added together amount to 1389; and to this we must add the 60 years which in section ninth we observed was omitted by Josephus, and we have 1449, which being added to B. C. 1018, we have B. C. 2467 for the time of the deluge. But this is yet three years short of my chronology, and three years short of the date Josephus gave us, as mentioned in section eighth.

13. Says Josephus, "From Adam the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years." If to B. C. 1018 we add 3102 years, we have B. C. 4120. This is six years short of my chronology. But may be corrected thus: We observed in section eighth that Josephus gave B. C. 2469 for the time of the deluge, and from Adam to the deluge he gives 1656, which, being added to 2469, gives B. C. 4125 for the creation of Adam. This again is just one year short of my chronology. And is it not remarkable that out of thirteen dates, eight should fall just one year short of my chronology, one five, another three years short, while the other three give the same year which I have given? This can hardly be accidental, or a mere matter of chance. There must be a reason for it; and the conclusion that I have come to is, that Josephus had before him two tables of chronology, one about the same with mine, or one year shorter; while his other table gave about thirty-six years more for the time of the building of the temple, and more than a thousand years longer for the time of the creation. And Josephus being unable to decide which was the correct chronology, used both; sometimes following one, and at other times following the other, which accounts for his apparent clashing with himself.

From this we learn that the dates used by Josephus were not his own, but those found in some book, written perhaps many years before he was born; hence should be regarded as the more reliable. It is true the apparent clashing at first creates confusion, but since we are furnished with the means of detecting the errors, the dates give us a chronology very near the truth; and the chronology they give is the same with mine, or one year shorter; for I have reconciled them with that, and am unable to see how it is possible to harmonize them with any other. For the convenience of those who wish at one view to see the result of Josephus' chronology, we might here add two tables, one of those dates which need no correction, and another of corrected dates.

* In the Book of Jasher it is stated that "Terah was thirty-eight years old and he begat Haran and Nahor." —*Jasher*, chap. 7: 22. Again we read in the same book, chap. 7: 51,—"Terah was seventy years old when he begat him"—[Abraham.] This makes Abraham thirty-two years younger than Haran.—ED.]

TABLE OF CORRECT DATES.

B. C.	Interval: years	days	
2040			Abraham went to Canaan.
	430		
1610			Moses left Egypt.
	1062	6	
1025			The reign of David.
	477	6	
547			Temple destroyed.

The year B. C. 547 is the date given by Demetrius for the burning of the temple by the king of Babylon, and is the same time given in the Book of Daniel Opened. Against this, if we place Josephus' 477 years and 6 months, we have B. C. 1025 for the beginning of the reign of David, which is one year short of my chronology. From the same epoch, Josephus gives 1062 years and 6 months to the time Moses left Egypt; that is, B. C. 1610, which is again one year short of my chronology. From Abraham to the exodus, he gives 430 years, which being added to 1610, gives B. C. 2040 for the time Abraham went to Canaan. This is also one year short of my chronology.

We will now add a table of chronology, gathered from Josephus, by the revision, or correcting of the errors of transcribers, made from his dates, which appear to be the most reliable.

B. C.	
4125	From Adam.
2469	The Deluge.
2467	" "
2440	Abraham to Canaan.
1610	Moses left Egypt.
1065	Saul began to reign.
1025	David began to reign.
983	The 4th year of Solomon.
982	" " " " "
947	End of the reign of Solomon.

It will be seen from the above table, that the time Josephus gives for creation is one year short of mine. For the deluge, one date is the same with mine, but the other two years shorter. For the time Abraham went to Canaan and Moses left Egypt are both one year shorter. And the reign both of Saul and David are one year shorter. One date for the building of the temple in the fourth year of Solomon is the same with my chronology, but the other one year shorter. The end of the reign of Solomon is in the same year given in my chronology. And the end of the reign of Solomon is without any revision given according to the dates found in Josephus, thus: He gives 361 years from the latter end of the first year of Jeroboam to the year before the eighteenth of Josiah.—*Ant. b.* 10, *c.* 4, *s.* 4. The seventeenth of Josiah was B. C. 584; to which add 361, and we have B. C. 945 for the second year of Jeroboam. Therefore, 946 was his first year, and B. C. 947 was the last year of the reign of Solomon.

For the reign of all the kings of the house of David, Josephus gives the same number of years found in our Bible, except Solomon, whom he gives eighty years, thus raising the time for the building of the temple forty years. In establishing a correct chronology, the most important date to be fixed is the time Moses left Egypt. We will, therefore, in conclusion, exhibit at one view the many ways in which Josephus gives the time of the exodus.

1
1063—6 m.
547
———
1610

2
470—6 m.
592
———
1063
547
———
1610

3
470—6
1020
———
1491
547
———
2038
430
———
1608

4
470—6
592
430
———
1493
547
———
2040
430
———
1610

5
470—6
1440
———
1911
547
———
2458
858
———
1600

6
470—6
3102
———
3573
547
———
4120
2515
———
1605

7
947
130
———
1077
547
———
1624

8
460
592
———
1052
547
———
1599

9
37
361
80
592
———
1070
547
———
1617
3
———
1614

10
1957—6
36 corrected.
———
1922 cor.
547
———
2469
858
———
1611

11
3513—6
60 cor.
———
3574 cor.
547
———
4121
2515
———
1606

12
2467 cor.
858
———
1609

13
4125 cor.
2515
———
1610

Here are thirteen different ways in which Josephus has given us the time at which Moses left Egypt. Four of them give B. C. 1610, and all of the others playing around that date, proves that the chronology used by Josephus did give that for the year Moses left Egypt. It will be seen that four of the dates, that is, Nos. 10, 11, 12, and 13, are marked corrected, hence not reliable; but the other nine dates are according to the express language of Josephus.

No. 1 is explained in section fifth. No. 2 in section tenth. No. 3 in section eleventh. No. 4 is obtained by adding the dates together as given by Josephus between Abraham and the ruin of the temple. No 5 is explained in section twelfth. No 6 in section thirteenth. No. 7 is the interval given by Josephus between the leaving of Egypt and destruction of the city (See *Jose. Ant. b.* 9, *c.* 14, *s.* 1, and *b.* 10, *c.* 9, *s.* 7.) No. 8 is obtained by adding the number of years given by Josephus for the reign of each king of Judah, from the fourth of Solomon, to the end of the kingdom. Josephus thus gives 460 years, to which I add the 592 from that to Moses. No. 9 we get thus: Josephus gives 37 years to the seventeenth of Josiah; 361 from that to the first year of Jeroboam, and 80 for Solomon; but we have explained this just before adding the table. No. 10 is explained in section eighth. No. 11 in section ninth. No. 12 in section twelfth; and No. 13 in section thirteenth.

We have mentioned that out of the thirteen there are but four dates that give the same year for the time Moses left Egypt. There are, therefore, ten different dates; and it now remains to decide which is correct. Which can be done thus: We know that the 15th day of the second month fell on Saturday in the year Moses left Egypt. (Ex. 16: 1–29.) And the following table will show on what day it fell in each year.

B. C.	
1624	on Thursday.
1614	on Friday.
1611	on Saturday.
1610	on Wednesday.
1609	on Tuesday.
1608	on Saturday.
1606	on Monday.
1605	on Sunday.
1600	on Thursday.
1599	on Monday.

From this table it will be seen that out of the ten, there are but two years in which the fifteenth of the second month falls on Saturday; one 1611, the other 1608. Now the Sabbatical year will decide between these two thus: According to Josephus, B. C. 163 was a Sabbatical year, which, being taken from 1608, leaves 1445. This being divided by seven, leaves three for the remainder, hence B. C. 1608 could not be the year; therefore B. C. 1611 is the only one out of the ten that can be correct. Thus we discover that Josephus was just one year short of the truth, for he three times, or, if we may use a corrected period, he four times gives B. C. 1610 for the time Moses left Egypt, and around this year all of his other dates play, the greatest extreme being thirteen years.

The Jews say that one jubilee occurred in the life time of Joshua, and another in the eighteenth year of Josiah; and if so, all of the dates used by Josephus give, as with the voice of one man, B. C. 1611 for the year Moses left Egypt; for, according to Josephus, the eighteenth of Josiah was B. C. 583; and if so, B. C. 1563 was a jubilee, and that was the only jubilee that could have fallen in the life time of Joshua, according to either of the dates used by Josephus; therefore, the use of the jubilee enables us to combine all of the authority of the thirteen dates used by him to prove that Moses left Egypt B. C. 1611. If we might be allowed here to bring in the testimony of Paul in proof that the time of the judges continued "about the space of four hundred and fifty years, we can get five more dates from Josephus to prove that the Exodus out of Egypt was B. C. 1611. Thus: by the date he gives for the reign of Saul, the three dates he gives for the reign of David; the time of the building of the temple, and the time of the reign of Jeroboam; therefore with the above combined authority, we can some eighteen or nineteen times prove, by the dates given by Josephus, that Moses left Egypt B. C. 1611.

And now, when I call to mind that in all the simplicity of a little child, my chronology, in its original form, was only a table of the dates I found in my father's Bible, and then contemplate how clearly it has been established or proved correct, first by astronomy, second by ancient history, third by the Parian chronicle, fourth by Jewish authors, fifth by the recent discoveries found among the ruins of Nineveh, sixth by Josephus; I ask, is not this the chronology of our Bible the work of God? and how can any reasonable man say the Bible is not the book of God?

Having now collected and examined all the evidence that I can find on the subject, I must conclude that to doubt the correctness of our Bible chronology betrays the want of a due investigation on the part of those who have doubts. "Finally, brethren, farewell"; farewell until we meet at the judgment seat of Christ.

For the World's Crisis.

LETTERS ON REVISION.

LETTER IX.—*Quotations from the Old Testament.*

King Herod inquired of the Jewish priests and scribes where the Christ should be born. They gave him the desired information by replying, "In Bethlehem of Judea; for thus it is written by the prophet: *And thou Bethlehem*, land of *Judah*," etc. (Matt. 2: 5, 6.)

Matthew, the apostle and evangelist, quotes from the Old Testament to prove to his Jewish readers that, in accordance with God's purpose and prophetic word, took place the miraculous birth of Christ; his coming out of Egypt; his being called a Nazarene; his being heralded by John the Baptist; his residence at Capernaum, and diffusing in that region his heavenly light; his healing every sickness and infirmity among the people; his riding in meek triumph into Jerusalem as Zion's King; and his betrayal for thirty pieces of silver, and that money afterward given for the potter's field.

The apostle and evangelist John quotes those ancient Scriptures as foretelling Christ's zeal for his Father's house; his riding as Zion's King into Jerusalem; the Jews' unbelief and hardness of heart towards him; his garments being divided among the Roman soldiers, who crucified him, and his coat disposed of by lot; his having not a bone broken, when he was offered up on the cross; and his being pierced with the soldier's spear.

The apostle Peter quoted "the law of Moses, the prophets and the psalms" (Luke 24: 44), as predicting the fall of Judas; the wonderful operations of the Spirit on the day of Pentecost; the resurrection, and ascension, of Christ; his being raised up by God as the Prophet, whose words we are required to hear; and raised up to bless the nations, by turning them from their iniquities.

The apostle James quoted "the prophets," as proving God's purpose to take out of the Gentiles a people for his name. And the martyr Stephen, in his historic address to the Jews, made appropriate and pointed quotations from their acknowledged sacred writings.

The apostle Paul, in his recorded addresses, and in his letters to the churches, quotes a great number of Old Testament scriptures, and admirably interweaves them with his own discourse; showing that both Testaments, taken together, constitute one beautiful and harmonious texture of truth. And the Lord Jesus himself often quoted those sacred writings, to explain and enforce them, and teach us how to use them.

In the whole New Testament, these quotations from the more ancient Scriptures number more than two hundred. And being thus numerous, and important in their bearing, it is pleasant to have the New Testament so printed that, on opening it to read, we may know at once when we meet them, and where each one begins and ends.

This desirable object has been satisfactorily accomplished, in the Octavo Revised New Testament, by printing the quotation, when poetical in the Hebrew, *in the poetic form*; and when not poetical, by *spacing the letters.*

C. W. WATERHOUSE.

"SWEAR NOT AT ALL."

The laws of God are the highest known to men. He is the Supreme Lawgiver, and any law in contravention of his laws is not obligatory upon men. It is a *nudum pactum*—a void agreement. To the conscientious, pious, and God-fearing man, this is a question of the highest importance. The subject before us at this time, and to which we shall devote special care, is *the propriety or impropriety, the morality or immorality, of christians taking judicial or political oaths.*

In the discussion of this subject we shall begin with the words of Christ, the great christian Lawgiver: "Again, you have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but (in opposition to this teaching) I (Jesus) say unto you, SWEAR NOT AT ALL; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea (Yes, yes); Nay, nay (No, no); for whatsoever is more than these cometh of evil."—Matt. 5: 33–37.

The Lord Jesus, in the case before us, nullifies an old law or custom, and enacts a *higher law* for his people. He COMMANDS them, "*Swear not at all*"; a law as positive as the laws of the Decalogue—"Thou shalt not kill"; "Thou shalt not steal"; or, "Thou shalt not commit adultery." "Swear not at all" is the law, the higher law, the broader law of christian morality.

And lest this law might be misunderstood or evaded, he proceeds to amplify and specify its provisions. They were not to swear,

1. *By heaven*, for it is God's throne.
2. *Nor by the earth*, for it is his footstool.
3. *Nor by Jerusalem*, for it is the city of the great King.
4. *Nor by thy head*, because thou canst not make one hair white or black.
5. In all their communications they were to use the simple *affirmations, Yes, yes*, and *No, no.*
6. *For whatsoever is more than these cometh of evil!*

But let us quote another passage: "Woe unto you, blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. You fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. You fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon." (Matt. 23: 16–22.)

We will quote another passage: "*But* ABOVE ALL THINGS, *my brethren, swear not, neither by heaven, neither by the earth, neither* BY ANY OTHER OATH: but let your yea (yes) be yea; and your nay (no), nay; lest you fall into condemnation." (Jas. 5: 12.)

The apostle clearly has reference to the command of Christ, first quoted by us; and he places the question beyond all dispute. We are not to *swear by heaven, by the earth*, NOR BY ANY OTHER OATH! And this, too, says James, *Above all things.* This whole declaration is full, sweeping, and conclusive. There is absolutely no evading it. We must either accept it in all its amplitude as authoritative, or reject it altogether to our condemnation. There is positively no other alternative. But to all this it will be objected that Paul allows of *judicial oaths*: "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife."—(Heb. 6: 16.)

But if the reader will re-examine this text, he will find that the apostle, in illustration of his subject, the oath of God, merely refers to the same practice to which our Lord had reference in the 5th of Matthew, and neither approves nor disapproves it. And certain it is, he does not command, enjoin, or allow it; but only speaks of it as a custom then existing, for the purpose of illustrating the oath of God with reference to his promises. And when we place this incidental remark of Paul side by side with the teaching of Christ and the apostle James, we can be at no loss to determine what is our duty, as christians, in the premises. And if he who swears by the altar, sweareth by it and by all things thereon; and he who swears by the temple, sweareth by it and by him that dwelleth therein; and he who swears by heaven, sweareth by the throne of God and by him that sitteth thereon, then it follows as a logical consequence that he who swears upon or by the "Holy Evangelists of Almighty God," or by or upon the New Testament, swears by the Scriptures, the living oracles of God, and by their eternal Author! We see no escape from this conclusion. No matter whom it may condemn, it is the truth, the fearful truth of Almighty God! But the apostle James tells us: We are not to swear by any other oath. And, if this be so, we are not to swear at all!

There are no less than five specifications of this kind in the 5th chapter of Matthew, in which the morality of the Gospel rises higher, and embraces a wider range than the Mosaic law.

1. "You have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; BUT *I say unto you,*" etc.

2. "You have heard that it was said by them of old time, Thou shalt not commit adultery; BUT *I say unto you,*" etc.

3. "Again, you have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths; BUT *I say unto you,*" etc.

4. "You have heard that it hath been said, An eye for an eye, and a tooth for a tooth; BUT *I say unto you,*" etc.

5. "You have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; BUT *I say unto you,*" etc.

Here we have the *contrast* between the morality of the gospel and the Mosaic economy, in five specifications; and in every instance, including that of swearing, the conclusion is irresistible: The Gospel forbids anger, which often leads to murder; it forbids you to look on a woman with impure desire; it forbids retaliation, or a tooth for a tooth, or an eye for an eye; it commands you to love your enemy as well as your neighbor; and it forbids swearing by heaven, earth, or any other oath. If you reject the teaching of Christ with reference to *swearing*, then you can reject his teaching with reference to the other four specifications, to which we have alluded, and thus array yourself in opposition to the Word of God, and the authority of Christ our Lawgiver! Are any of our readers prepared for this? We hope not.

Our government allows men, who have conscientious scruples about swearing, to *affirm, solemnly affirm*, with reference to the truth of any matter in which their testimony is required. For this privilege we should be thankful; for it deprives us of any excuse for uttering oaths, judicial or otherwise. We have witnessed with pain how unceremoniously men will swear upon the Bible, in giving testimony, when almost all who heard them were forced to the conclusion that they were perjured men. Indeed, this appears to be an age of unparalleled recklessness with regard to this matter. The most solemn oaths are disregarded, and the most solemn obligations are broken, with no apparent regret or remorse. If men swear, and even swear "to their own hurt," they should keep their oaths most sacredly.

But a christian man's *word*, or *affirmation*, made in the presence of God and men, should, and would be to a conscientious man, as binding as ten thousand oaths.—*Messianic Banner.*

THE TWO COMINGS OF CHRIST.

"The two comings of Christ have some degree of likeness. First, they are like each other in the fact that *they are both of them personal comings.* Christ came the first time, not as a spirit, for a spirit hath not flesh and bones as he had. He was one who could be pressed to a woman's bosom; one who could be borne in a father's arms. He was one who could afterwards walk in his own person to the temple; one who could bear our sins in his own body on the tree. We have done once for all with the foolish ideas of certain of the early heretics, that Christ's appearance upon earth was but a phantom. We know that he was really, personally and physically here on earth. But it is not quite so clear to some persons that he is to come really, personally and literally the second time. I know there are some who are laboring to get rid of the fact of a personal Reign; but as I take it, the Coming and the Reign are so connected together, that we must have a spiritual Coming if we are to have a spiritual Reign. Now we believe and hold that Christ shall come a second time suddenly, to raise his saints at the first resurrection; this shall be the commencement of the grand judgment, and they shall reign with him afterwards. The rest of the dead live not till after the thousand years are finished. Then shall they rise from their tombs at the sounding of the trumpet, and their judgment shall come, and they shall receive the deeds which they have done in their bodies. Now, we believe that the Christ who shall sit on the throne of his father David, and whose feet shall stand on Mount Olivet, is as much a personal Christ as the Christ who came to Bethlehem and wept in the manger. We do believe that the very Christ whose body did hang upon the tree shall sit upon the throne; that the very hand that felt the nail shall grasp the sceptre; that the very foot that was fastened to the cross shall tread

upon the necks of his foes. We look for the personal advent, the personal reign, the personal session and assize of Christ. . . . We now, like Abraham of old, do see his day; our eye catches the coming splendor; our soul is overwhelmed with the approaching glory. Did the Jew look for Messiah the Prince? So do we. Did he expect him to reign? So do we. In fact, the very Prince for whom Israel now looks in all her hardness of heart, is he whom we expect. They doubt Messiah's first advent, and they look for him to come as the fairest among ten thousand, the Prince of the kings of the earth. Hail, Israel! in this thy Gentile slater is agreed. She looks for him to come in the self-same form and fashion, and when his coming shall have removed the scales from the blind eyes of Israel's tribes, then the fulness of the Gentiles shall with Abraham's seed praise and magnify the Lamb once slain, who comes the second time as the Lion of the tribe of Judah. . . . .

"And now, though we have the words of Scripture to assure us that he will come quickly, and that his reward is with him, and his work before him, yet how few expect him! The coming of some foreign Prince, the approach of some great event is looked for and anticipated from the hour that the purpose is promulgated among the people. But thy coming, Jesus, thy glorious advent—where are they that strain their eyes to catch the first beams of the sunrising? There are a *few* of thy followers who wait for thine appearing. We meet with a few men who walk as those who know that the time is short, and that the Master may come at cock-crowing, or at midnight, or at the day-watch. We know a few beloved disciples who with longing hearts beguile the weary hours, while they prepare songs to greet thee, O Immanuel!"—*Prophetic Times.*

For the World's Crisis.

MEETING AT WOODHULL.

BRO. GRANT:—About the middle of February, I left my home to visit a sister I had not seen for eighteen years, who resides in Steuben Co., N. Y. I had been there but a few days, when I commenced a series of meetings in what is known as the Lyon's district. The word of God proved effectual to the awakening and conversion of souls. I was earnestly solicited by the pastor of the Baptist church at Woodhull, about four miles from the above named district, to assist him in a protracted effort, which had commenced about a week previous. I complied with his kind invitation. I preached twenty-one evenings in succession, during which time from twenty to thirty souls were converted, and backsliders were reclaimed. The ministers of both churches (Methodist and Baptist) attended, and so did the members, and assisted greatly in the interest of the meeting by their singing, prayers and exhortations. Congregations were large,—at times more than could be seated, and the best attention paid to the word spoken. The subjects presented were *repentance* towards God, and *faith* in our Lord Jesus Christ; *baptism*, by which we show our faith in a buried and risen Savior; the fact that *Christ will come again*; the evidence that *he is near*, even at the door; the *necessity of his coming*, and the *preparation* necessary to hail him joyfully, when he does come. May the Lord help those dear ones, who "received the word with all readiness of mind," and may they search "the Scriptures daily" to see if these things are so. It is the first preaching of the doctrine we cherish, as the word of God, they ever heard.

As the result of my visit, about one hundred embraced the views of Bible truth as we hold them; some sixty were converted, and backsliders were reclaimed. Twenty-two were baptized, and the "World's Crisis" introduced into some twenty different families. I left the dear friends, after being with them some eight weeks, with the promise of visiting them again during the summer, if the Lord will, with the hope that

"We'll meet ere long in our happy, Eden home,
Where summer is smiling and fair."

J. WENDELL.

Edinboro, Erie Co., Pa.

For the World's Crisis.

IDENTIFY YOURSELVES.

Beloved brethren and sisters, scattered throughout the land, who are contemplating visiting the "Water Cure" in Dansville, N. Y., the coming summer: to you I wish to address a few words. There are a few of "like precious faith" here, trying to hold up the *light* and sustain the *truth* and cause of our coming King. We are not *popular*, but christians who love *Jesus so well* that we are very jealous of his *truth*, that is treated with silent and secret contempt here; and I would ask you who love the same cause, that are coming here, to come and bear some "*reproach for Christ*," and meet with us in our meetings.

We meet to worship the "living and true God" in Franklin Hall, every Lord's day, at 10½ A. M., and in the evening, and want you to meet with us as much as *possible*. I make this statement and appeal, because some have been here who have seemed to be ashamed of the truths they profess to love at home, and others have been here for a long time without finding out that there was a people here that have been "turned to God from idols, to serve the living and true God, and to *wait for his Son from heaven*." A. P. MOORE.

Dansville, N. Y.

For the World's Crisis.

THE "TENT CENT CALL."

I have the pleasure to report, as the result of the "ten cent call" for Bro. C. H. Williams, to procure him a buggy, that I have received enough to pay for the buggy, and twenty-five dollars, the balance due on his horse; and have sent him and wife seven dollars, and perhaps the first of next month I may report a larger sum, as I still receive now and then a letter with additional help. I hereby tender my hearty and devout thanks to God and the donors for their timely aid to Bro. Williams, and also to myself; for the money that I thus receive for the buggy nearly helps me out of the draft debt. Thus the ten-cent donation has helped one out of trouble by depriving him of a buggy, and another by helping him to a buggy.

If any wish to join the ten-cent army, who have not yet enlisted, now is a good time to join; and I hope that when I make a more complete and full report next month, I shall not be obliged to credit less to the "Empire State" than to Maine or Mass. If some of the men that are worth from $10,000 to $100,000 (whom I might mention), should manifest the liberality of a *few poor widows*, the "Empire State" would take the lead; but now, as their ten cents are withheld, it is doubtful. C. F. SWEET.

Albion, May 14th, 1866.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 23, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year; but if delayed six months beyond the time of payment, the price is $2.50 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

RAYS OF COMFORT.

We receive many most heart-cheering letters, which are to our feelings as oil to machinery. We should wear out much faster if it were not for such things. Our readers may be assured that such letters are *appreciated*; but for an obvious reason we seldom allow any of them in the paper, though they may be designed for publication. We trust this statement is all that need be made on the subject. Among those which are very cheering is a class containing statements like the following, from one of our preaching brethren, who always sends us good and well-written articles:—"I could not do without the Crisis. I pray God to bless and give you *wisdom*. Whenever I send you any communications for the paper, cut them to pieces as much as you wish to make them fit to appear before the public."

LEXINGTON.

In compliance with a request from Dr. Lewis, we recently preached to the students in his Seminary, at Lexington, Mass., and found some young hearts thirsting for truth, and anxious to learn the way of life. We learned from the Dr. that every loyal State was represented in this institution. We trust that when they return home, some of them may carry the good news of "the coming kingdom."

This institution is justly very popular, although the second year is not yet completed. The Dr. is a noble specimen of an intelligent gentleman. So far as we are able to judge, all things considered, we think he has the best seminary in the country.

He provides the most healthful food we have ever seen in any literary institution. The young ladies all wear the short dress, and practise the light gymnastics, of which Dr. Lewis is the founder. These exercises are very important in developing the physical system. Those who enter his school with delicate constitutions, usually show marked improvement in a few weeks. His school is full. The course of instruction is very thorough. We have seldom seen a school under better moral influence than this. Those who wish to attend school, may be considered fortunate if they can secure a place in Dr. Lewis' Seminary, at Lexington.

A VISION.—We publish this week a remarkable vision and prophecy, given to Isaac Child, in 1757. The manuscript plainly indicates that it was written many years ago. Those who are skilled in reading prophetic language will have but little difficulty in making an application.

CHOLERA.—Our readers will do well to preserve Dr. Thayer's article in this week's Crisis, on the treatment of Cholera; also his other three articles published April 11th and 25th, and May 2nd. If one is disposed to use any medicine, his prescriptions are the best.

DANGERS OF SPIRITUALISM.

Whoever embraces Spiritualism occupies a position morally as perilous, as the physical condition of the man who lies asleep while rattlesnakes are crawling into his bosom. Spiritualism is the most subtle and dangerous enemy with which christianity has ever had to contend. It is moral arsenic, and fits its votaries for eternal death. We do not see how any thing can be more fully anti-christian; and yet not a few professors of religion are looking upon it with much complacence.

A few days since a very intelligent gentleman called on us, who felt some thirteen years since that it was his duty to preach among the Baptists. After some severe struggles against the call, he finally yielded, was blest, and began to prepare for the work. About that time Spiritualism came into the neighborhood and attracted his attention. As the spirit claimed to be good, he inquired about his duty to preach, and was promptly informed that it was a great mistake. As this suited his natural feelings, he followed the advice of the spirit, and afterwards became a medium. For the past thirteen years he has had a hard pilgrimage, and, like the prodigal, has at last come to his senses, to see that he has been under the influence of demons, who were trying to lead him to perdition. He had come to inquire what he should do to be saved. He now sees that Spiritualism is anti-Christ, and that the whole thing is of the devil. We found him ready to desert from the enemy and to work for the Lord, and help sound the alarm,—"Behold, the Bridegroom cometh." We withhold his name now, but hope to see good fruits from his labors in a short time.

In our travels, we recently met another, with whom we took sweet counsel in holy things some thirteen years since; who was then an earnest laborer in the vineyard of the Lord, and faithful in all religious duties. We had not seen him for some nine or ten years, and felt rejoiced to see his face again, supposing him to be still an humble follower of Jesus; but our joy was soon turned to sorrow, when we learned that instead of preaching "the gospel of the kingdom," he had become a Spiritualist, given up the Bible, the God of the Bible, and is now dashing down to destruction, as fast as demons can hurry him along. We have just learned that he has been west, living with another woman as his wife, leaving his true and excellent wife in Ct., to make the best of her sad condition. Such things are becoming common.

The other gentleman, who called on us to inquire what he should do to be saved, inquired if we had ever known anything concerning "THE SACRED ORDER OF UNIONISTS," among Spiritualists? We replied we had not. He then informed us that it was a secret society, started by an editor of a Spiritualist paper, for licentious purposes—*a secret brothel*. Modesty would forbid our giving the facts connected with this "Sacred Order of Unionists."

DESTRUCTION OF THE SOUL.

"If you believe the soul is to be destroyed, I wish you to give me an explanation of Mark 9: 43–44. Also, if you believe the soul is unconscious after the person dies, whose souls were those that cried under the altar,—Rev. 6: 9–10?" I am seeking after truth.

Bush, Pa. NELSON TURNER.

Mark 9: 43–4 read as follows:—"And if thy hand offend thee, [Marg. or cause thee to offend,] cut it off; it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched."

In Matt. 3: 12 we read, "He will . . . gather his wheat into the garner; but he will *burn up* the chaff with *unquenchable fire*." The fact that the fire is *unquenchable* is positive proof that whatever is cast into it must be *burnt up*. We do not see how the *utter destruction* of the wicked could be more positively stated than in the passage under consideration. If the fire could be quenched, then there would be some reason to believe that the wicked would not be utterly consumed; but as it is, we can see no ground for such a conclusion.

Touching the souls mentioned in Rev. 6: 9–10, it should be observed, 1, that they were "*under the altar*." 2. The altar where they were sacrificed, was not in heaven, because that was not the place of their martyrdom. They "were slain" upon the *earth*; then John saw them where they "were slain." 3. The word rendered "souls" in ver. 9, is also correctly rendered *persons* by Prof. Whiting. The corresponding Hebrew word [*nephesh*] is rendered *person* thirty times in the Old Testament.

It should be remembered that what John saw in vision represented what would take place under "the fifth seal;" hence those persons, or souls, were not born when John had the vision. When the days of persecution came, during the dark ages, then this prophecy was fulfilled, just as shown to John. The field of martyrdom was the altar where these "souls . . . were slain" by their enemies, and lay scattered around, weltering in their blood. After Abel was murdered, the Lord said to Cain, "The *voice* of thy brother's *blood crieth* unto me from the ground."—Gen. 4: 10. In the same way the blood of the martyrs "cried." And besides, this must have been their actual cry as they were being slaughtered—"how long" must this state of things continue? They were informed that they must "rest yet for a little season," that is, in the grave, "until their brethren, that should be *killed* as they were, should be fulfilled."

We see nothing in these scriptures to show that man has an immortal soul.

PUNISHMENT OF THE WICKED.

A QUESTION.

BRO. GRANT:—As considerable has been published in the Crisis of late upon the punishment of the wicked, especially in the sermons of B. Perham, Vernon, Vt., I thought that, by your permission, I would like to ask through the same medium, if you understand the Scriptures to teach that the punishment of the wicked will consist in the *conscious suffering* which they are to experience while in another life? Yours, seeking solely for the truth upon the subject. A. S. WHITNEY.

Clinton, Mass.

As the punishment for "sin is DEATH," of course it does not *begin* till the sinner is *dead*, and will continue as long as he remains dead. As the punishment is *eternal*, it follows that the wicked will never live again, after they die "the second death." When a person is dead, he can not suffer any pain, for that is felt only when he is alive. As the sinner can not suffer pain when dead, and as death is the penalty, it follows that torment is not the punishment, but only a necessary accompaniment, as is the suffering of a criminal in prison, before he is brought forth to execution.

If *suffering* were the punishment, it would *end* at death; but as *death* is the punishment, it does not *begin* till the sinner is dead, and then continues as long as he remains dead, which will be *eternally*.

LIGHT WANTED.

A brother in South Paris, Me., writes:—"Can you give me any information on your doctrines? You will think strange to hear this call. I have been a church member fifteen years. Until last Wednesday, May 2nd, I thought, like Paul, that I was doing the Lord's will. I have been a local preacher. Gen. 2: 17, brought me to my senses. I shall have all the churches here to meet, and am alone. I am a sincere inquirer after truth."

We will send our brother some works to aid him in his search for the right way.

JUBILEE AT ROME.

Late intelligence informs us that the Pope has decided to put off the great gathering at Rome, to commemorate the death of St. Peter, till the 29th of June 1867. It appears that the Pope has decided that St. Peter's death was one year later than the date usually given. This will bring the world's great fair at Paris and the Roman jubilee at the same time.

The following is from the New York *Independent*, of May 17th 1866:—

"ST. PETER'S CENTENNIAL.—It has been commonly understood among legendaries that St. Peter suffered martyrdom at Rome in the year 66, although historians are not agreed that he ever went to Rome. Pope Pius IX has corrected the tradition by his infallibility, and decided that Peter suffered in the year 67—the fact being that the present state of affairs makes it inconvenient for him to attend the proposed celebration this year. The following notice is doubtless correct:

'The 29th of June, 1867, will be the 1800th anniversary of St. Peter's death. On that occasion the Pope is to convoke all the bishops of Christendom to Rome, where a grand jubilee will be celebrated.'"

WHAT THEY SAY.

In the *Banner of Light* we find the following:—

"The Crisis still adheres to its belief that Spiritualism is the work of the devil. Well, let us briefly state what Spiritualism does. It heals the sick when drugs will not. It feeds the hungry when the rich close their doors against the poor applicants. It makes the passage of the spirit from its tenement of clay, calm and even joyful. It teaches of a beautiful country beyond this 'vale of tears.' It teaches, too, of immortality; that those of our friends who have passed on, can and do return to bless us with their presence, and assure that God is love. When ignorance, fostered by creedists, ceases to influence mankind, then our beautiful philosophy will shine with diamond brightness—and that time is rapidly approaching."

It is to be feared that they will be found among those to whom the Lord will say at last, "I never knew you; depart from me, ye that work iniquity." One thing is certain,—Christianity and Spiritualism are opposite in their tendency.

NEW WORK.

Bro. H. L. Hastings, 19 Lindall Street, Boston, purposes to issue in about two months a valuable work, entitled,—"A critical Greek and English Concordance of the New Testament." We have just received a sample of the work—nearly completed—with which we are much pleased. All Bible students should have a copy. Price on cloth, $2.50; morocco, $3.50.

The following preface to the work will give some idea of its contents:—

"The 'Critical Greek and English Concordance of the New Testament' differs materially from all other Concordances, and grew out of the personal needs and desires of the publisher, whose plan has been enlarged and improved by the suggestions of persons accomplished in the departments of Sacred Literature and Biblical Criticism. The Concordance contains—

1. References to all places where each Greek word contained in the New Testament may be found, a few constantly occurring particles excepted.

II. All the English words and phrases by which these Greek words are rendered in the common version.

III. All the various readings of the four best editions of the Greek New Testament,—those of Griesbach, Lachmann, Tischendorf, and Tregelles,—and also of the Sinaitic Manuscript, in all places where either of these editions differs from the received text.

IV. An Index of English Words, by means of which persons entirely unacquainted with the Greek language can find the original for any English word in any passage, and can trace and ascertain its usage, and the manner of its translation throughout the entire New Testament, and also any various readings in these four critical editions.

It is prepared to supply the existing demand for a Greek Concordance so critical that it will present the latest results of sound textual investigation; so thorough that the most learned will find it adapted to their necessities; so simple that the mere English student can use it with facility; so cheap that the multitude may obtain it; and so compact and portable that it may be made a constant companion of the traveler, the student, and the evangelist.

The execution of the plan has been confided to the skilled and competent hands of Prof. C. F. Hudson, and its present advanced condition warrants the expectation of its issue early in the summer of 1866. It is expected to contain about 500 pages, printed upon fine paper, and may be easily carried in the pocket."

"THE KING OF GLORY."

We have just received a new tract from the pen of Bro. Wm. Sheldon, entitled,—"The 'King of Glory,' soon to be revealed from heaven, to destroy all earthly kingdoms, and set up the kingdom of God on earth." This is a valuable tract to scatter among the people at the present time, for the purpose of awaking them to the importance of an *immediate* preparation for the coming of the "King of Glory."

The tract contains 48 pp. For sale at this office.

QUERY.

"Does the pronoun *him* in Ex. 4: 24,—'the Lord met *him*,' refer to Moses?"

I. C. PERKINS.

Critics tell us that "*him*" represents the *son* of Moses; and that the cause of the trouble was the neglect of Moses to circumcise the child according to the law.

NEW LIQUOR LAW.

New York has issued a new liquor law, which is producing important results in New York city. The following from the New York correspondent of the Boston *Journal*, will give the reader some idea of the subject. He says:—

"Our new liquor law is in full force. Its workings and its success deserve a letter. The Police Commission, Board of Health and the Excise Commission are composed of the same members. Those who have pay in the one commission don't draw it from another. The headquarters of all three of the commissions are in the marble building belonging to the Metropolitan Police, and the police force do the duty of all three of the commissions. The Excise law is not a prohibitory law, but a license law.

HOW IT WORKS.

A general order was sent out by the General Superintendent to every precinct in New York and Brooklyn to have the name of every man taken down who sold liquors, with the character of his place—whether he sold liquors on Sunday, or kept a disorderly house, or kept open after midnight, or had been complained of, with what he kept in addition to his liquor, whether drugs, groceries, billiards, gambling, or anything else. These being returned to the General Superintendent, all applications for license are referred to him, and no man is licensed unless his record be good.

WHO CAN'T BE LICENSED.

No licenses are granted to druggists or grocers. It has been found that women, children and youth come to this place under the pretense of buying groceries, or medicine, and drink on the premises, and in many instances both drugs and groceries are a mere blind. The concert saloons, the dance cellars, where women and men mingle promiscuously, can pass. The whole system of pretty waiter girls is squelched, and that nuisance is ended. All drinking houses must be closed at twelve o'clock at night, and not be opened until sunrise in the morning. When this new law went into operation there were between nine and ten thousand grog shops in New York and Brooklyn.

HOW LICENSES ARE OBTAINED.

Printed forms are sent to every station house, and the applicant must present in due form his application. This is sent to the general Superintendent. An examination is made into the antecedents of the man, and what sort of a place he keeps, he proposes to keep. The neighbors, if they choose, can enter a protest against the license. If the general Superintendent refuses to license, an appeal can be made to the Board. The only difficulty with the law so far is that if men refuse to take out a license or sell in violation of the law, they must be tried by our Police Justices; but the State has so thoroughly laid its hands on the city that if these Police Justices refuse to do their duty, the State will abolish the whole system and the law be enforced.

IMMENSE REVENUE.

The old Excise Board received last year the astonishing sum of $3000 for licenses. The new board has already a revenue of $250,000, and the Treasurer of the commission informs me that the revenue from the license system this year will amount to the astounding sum of one million and a quarter of dollars! We have in this State an Inebriate Asylum. It is poorly endowed and poorly supported. Its revenue last year, I understand, was $625. The new Excise law gives this asylum ten per cent of all the receipts. Its income this year from the licenses in this city will be over 100,000. So the effort to reform drunken men will be supported by those whose business it is to manufacture them."

BOOK NOTICE.

THE BIBLE TRIUMPHANT: being a reply to a work entitled, "144 self-contradictions of the Bible, published by Andrew Jackson Davis," by Mrs. H. V. Reed. 18mo., pp. 144. Harvard, Ill. Published by H. V. Reed. Price 50 cents.

The pamphlet here replied to is, in its arrangements, a compound of ignorance and misrepresentations, coupled with research enough to find out the more prominent *seeming* objections to the Bible, and a disposition to make the most of them. Mrs. Reed has taken up each of these so-called contradictions in order, and shown how easily they can be harmonized. Of course, in expounding two or three hundred scriptures, there would be diversities of opinions upon certain points; but as a whole, it may be safely said that "the Bible is triumphant," and that Mr. Davis is *no where*.

We are reminded of a passage in an ancient history which reads as follows:—"And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his scull. Then he called hastily unto the young man his armor-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died." And though we do not suppose that Mr. Davis has faith enough in his "spirit land" to get killed for the sake of getting into it, nor candor enough to burn up his refuted book, so long as he can find men ignorant enough to buy it; yet, we do hope that this book may be so widely scattered that it shall in some degree hinder the mischief which the misrepresentations of Davis and company may do among the ignorant and unstable. As Mrs. Reed's book only glances at the grand array of evidences in favor of the truth and the Bible, and confines itself mostly to the task of disposing of the objections of skeptics; it may be well to call the attention of those who wish to pursue the subject more at length, in the direction of prophetic fulfillment, to a little pamphlet of some 40 or 50 pages now in process of publication, in the columns of "The Christian," and to be issued shortly from "The Scriptural Tract Repository, 19 Lindall St., Boston," entitled, "INFIDEL TESTIMONY CONCERNING THE TRUTH OF THE BIBLE, selected from the writings of Dr. Alexander Keith, with prefatory remarks by H. L. HASTINGS"; in which, after an opening argument on the subject, there are placed on the same page, side by side, in narrow columns, the inspired prophecy written thousands of years ago, and its fulfillment as unconsciously recorded by *infidel travelers* and *historians*, during the last century.

It is hoped that when this is issued it will be found exactly adapted to the needs of some who are skeptical because they have never known the reasons for believing the Bible, and who are willing to believe in its truthfulness when proper evidence is furnished.

In conclusion, let me say that Mrs. Reed's book is well worthy of a large sale; and I hope those interested will procure it, which they may do by sending 50 cents to H. V. Reed, Harvard, McHenry Co., Ill. H. L. H.

For the World's Crisis.

THE LORD WORKS.

After the travels, labors, and toils of a severe winter, in preaching from town to town and house to house, holding conferences, protracted meetings and evening meetings, seeing some converted, some wanderers reclaimed, and many revived and strengthened, we felt it duty to renew our efforts for the salvation of sinners in Yarmouth. Commenced evening preaching April 19th, in company with Bro. York. The Lord sent the people out. Many came who never came before. It was soon manifest that the Lord was at work among the people. The first invitation I gave, five came out for prayers, and some found Christ. When I invited them again, two came. The next time eight rose, resolving to become christians. We continued the daily effort—evenings—for two weeks. Eighteen resolved to seek Christ. The most of them have found him as their Savior, I trust.

Our meetings were free, and the blessed Spirit of peace and truth was richly shared by the few believers. Some from the several churches attended, and seemed to enjoy the meetings much. Many of the youth came in, until the Lord worked on them, and it seemed as though they would be obliged to yield and become christians,—some did, thank God; others grew fearful and drew off. Had they been converted there, they would have lost their *reputation*; but the Lord has not given them up. I pray they may have a hard journey in seeking to get away from God and truth.

Bro., pray that the Lord may raise up a new church here. The old hands have nearly all left us. Over sixty have moved away, or died within a few years. Some have joined Demas' party. Yet a few faithful ones are left, and God is adding to their numbers such as shall be saved. I. C. WELLCOME.

Yarmouth, Me., May 22, 1866.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous	$3052.32
John G. P	
E. M. Ripley	.75
J. Curtis	.50

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 600. Ann'l Expense, $1400.00

Previous acknowledgments	$315.65
A friend	
E. R. Crockett	.25

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

William B. Herren	5.00
E., Westfield	.50

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, WILLIAM B. HERREN, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments		3034.34
J. V. Himes (pledge paid)		15.00
Solomon Hevey (for the Mission House)		25.00
William B. Herren	"	10.00
A. W. Sibley	"	3.00
T. Apthorp	"	2.00
"Woburn"	"	5.00
N. W. Wait	"	100.00
H.	"	5.00
Erd. Baker		5.00
Anson Bronson		2.50
Y. P. Fund		.80
A friend to the Freedmen	"	50.00
Z. Whitney	"	10.00
M. B. Eaton	"	6.00
Ezra F. Treat	"	3.00
M. S. Smith	"	3.00
A Sr. in Rochester, N. Y.	"	5.00
"Faith"	"	2.00
Y. P. Fund	"	1.00
Books sold etc		7.40
Geo. W. Smith		.75
E. T. Rogers		.50

EUROPEAN MISSION.

Previous acknowledgments	$477.45
H. W. Higgins (Wellfleet)	5.00
"Faith"	2.00
E. F. Treat	1.00
H. B. Eaton	2.00
T. F. Kelly	1.00
H. Osman	1.00

The Mission House and Chapel.

"A friend of the Freedmen" writes:—"Enclosed please find $50 to assist in building that Mission House in Memphis. Although I believe that time is now very short, I believe also in *working while the day lasts*. I hope the Chapel will be built as soon as possible, and that God will reward the labors of our missionaries among the Freedmen in the salvation of many souls."

For the World's Crisis.

THOMAS JONES' NARRATIVE.

We desire to call attention to Bro. Thomas Jones' narrative of his experience in slavery, and of his escape by "praying and paddling." Those who are interested in the Freedmen's cause would do well to send 25 cents for a copy; and after reading it, loan it to your nearest neighbor. It may awaken a greater interest in the cause of the Freedmen, and lead to an increase of funds to carry forward the work in which Bro. Leslie and others are engaged. W. C. STONE.

REVIVAL AMONG THE FREEDMEN.

A missionary at Fortress Monroe, Va., gives, in a late number of the *American Missionary*, the following interesting account of a revival among the freedmen at the Mission School there. W. B. H.

"A precious revival is in progress among the colored people. The work goes forward very quietly, and with little excitement. Hardly any extra meetings are held, but the regular ones are fully attended. There have been many hopeful conversions in this neighborhood, and many are anxiously seeking Christ.

I find an uncommon tenderness of mind and readiness to listen to religious conversation, among all the people. As I go from cabin to cabin, I frequently find those who seem deeply convicted of sin. Their faces wear a downcast look, and the tears roll down their cheeks as I speak of Jesus' love and willingness to save.

Many little incidents, occurring every day, show what a deep religious feeling pervades the community. Two little girls were talking in the mission yard the other day, and as they separated, we overheard one say to the other, "*Don' forget to pray.*" As I was standing on the piazza one afternoon, a young woman came up to me and said, "Do you remember calling at our house this week, and telling me I ought to give my heart to God? I hope I've done so since then;" and she clasped my hand warmly. One day, not long after my return from the North, as I was coming out of church, a woman crowded towards me, and holding out her hand, her face lit up with joy, exclaimed, "I've found Jesus since you went away!" Walking with one of the teachers among the cabins, a few days since, we found a small girl who professed conversion. "How are you going to show that you are a christian, Julia?" said the teacher. *By the way I live, ma'am*, was the prompt reply.

Sometimes I attend the cabin prayer-meetings. In these, of course, the wild, quaint modes of worship which prevailed in the olden time of slavery, are somewhat prominent; still I have often found them precious seasons, and felt that God was there.

I went to Aunt P's cabin the other night. It was early when I arrived, but a few converts were shaking hands with older professors, and relating their experience. A single tallow candle threw a dim, uncertain light over the room, half revealing the wooden benches and scattered occupants. A log fire was blazing on the hearth. It was a strange but impressive scene—that lowly cabin with its group of dark-browed worshipers, the constant hand-shaking, and the measured rise and fall of the convert's song:

"I am free; I am free indeed!
He has taken my feet from the miry clay,
And placed them on the Rock of eternal ages,
Where the winds may blow and the waters roll;
But nothing shall ever disturb my soul."

It is impossible to describe the widely-varying notes and long-drawn syllables of this half-chant, half-song, as it rose and fell in that humble cabin. Sometimes it took the form of an address to the impenitent, and then it was full of solemn warning.

Meantime the cabin became thronged. Singing and prayer alternated. As some of the hymns went up with a mighty chant, it seemed as if that humble roof must be lifted from its place. The prayers were full of quaint expressions, but were earnest and simple. One brother prayed, "O, Lord! please to hyst the diamond winders of hebben, an' shake out dy table-cloth, and let a few crumbs fall among us." Another plead for "de mourners, 'way down in de lonesome valley, where de sun nebber shines." Another asked God to "open de winders, lay back de lovely curtains, an' take a peep into dis world of sin an' sorrer."

Towards the close of the evening I read part of a chapter, and spoke for a few minutes. All gave earnest attention. After the benediction most of those present remained to sing. Verse after verse of those old plantation songs was chanted, every voice joining in the mighty chorus:

"I am bountin' for a city,
Where pleasure never dies:
Come mourner, come mourner,
Where pleasure never dies."

As I walked home in the beautiful moonlight, I could but think that perhaps God was as well pleased with that lowly group in the humble cabin, as with many a gilded throng in splendid cathedrals.

The Jubilee Harp.

This work, which is already in the hands of the compositors, is being pushed forward to completion just as rapidly as possible. It will be some weeks yet before it is done, probably not until into July. Due notice will be given.

Life Sketches, by Mrs. Abigail Mussey.

Subscribers for this book, who have not received it, can obtain it by sending in their names. There is also some money still due for books that have been delivered. Mrs. Mussey needs the money. Shall she have it? Let us hear from you soon. Address E. P. WOODWARD, Crisis Box, Boston, Mass.

P. S.—The book can be obtained by addressing Miles Grant, Crisis Office.

For the World's Crisis.

NOTICE.

BRO. GRANT:—I wish to say to the preaching brethren, that here in Madison, Lake Co., O., is a place in which much good might be done; and any one passing between Cleveland and Erie can stop here without any extra expense, and find a hearty welcome at Bro. and Sr. Rogers. Do please to give us a call.

Madison, Lake Co. O. E. T. ROGERS.

EXPOSITION OF COL. 1: 13.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

This text is sometimes presented to show that the kingdom of God is already set up, notwithstanding the many plain passages to the contrary. The word "translated" in Col. 1: 13, is from *methistemi*, which is defined by Greenfield as follows: "To move from one place to another, remove, transfer; metonymy, to cause to pass from one mode of thinking to another, *cause to change* SIDES." The latter, we think, is the application of the term.

Is, the word rendered *into*, when used, as in this verse, "to denote *purpose*, or *object*," is properly translated FOR. We cite a few examples where it is thus rendered: "For whatsoever things were written aforetime were written *for* our learning."—Rom. 15: 4. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit *for* the kingdom of God."—Luke 9: 62. "The same came *for* a witness."—John 1: 7. "I have set thee to be a light of the Gentiles, that thou shouldst be *for* salvation unto the ends of the earth."—Acts 13: 47. "Launch out into the deep, and let down your nets *for* a draught."—Luke 5: 4. "I am set *for* the defence of the gospel."—Phil. 1: 17. "He is profitable to me *for* the ministry."—2 Tim. 4: 11. "By faith, Abraham, when he was called to go out into a place which he should after receive *for* an inheritance, obeyed."—Heb. 11: 8. "And the four angels were loosed, which were prepared *for* an hour, and a day, and a month, and a year."—Rev. 9: 15. "The leaves of the tree were *for* the healing of the nations."—Rev. 22: 2. All can see what nonsense it would make to translate *is* by the word *into*, in the examples just cited.

In Col. 1: 13, Paul tells the Colossian brethren that by the help of our heavenly Father they have been delivered from the power of darkness, and have changed sides *for* the kingdom of his dear Son; i. e., for this "purpose or object," they have changed sides, to obtain the coming kingdom.—*Sel.*

Correspondence.

From Bro. Wm. M. Ingham.

BRO. GRANT:—I wish to say through our much esteemed paper, the Crisis, that I am still endeavoring to do my Master's will in sounding the alarm of the speedy coming of the Lord, and a preparation to meet him in peace.

I arrived at home on the 11th of December, after an absence of almost four months. I found my family quite well; no harm nor accident had befallen them. Thank the Lord for his kind care over us all. I enjoyed the campmeetings much. It does me good to meet with the old veterans of the cross, and the new recruits, and to hear them tell of their prospects of soon getting home. The word home sounds sweet to me. I traveled in four States: New Hampshire, Massachusetts, Rhode Island and Connecticut. I formed some new and happy acquaintances, and held some interesting meetings. Some were revived, some reclaimed, and some few, I trust, gave their hearts to the Lord. So I will thank the Lord and take courage, and strive to meet them and all the family at the marriage supper of the Lamb.

Since my return home, we have passed through mingled scenes of sorrow and joy. Three of our dear brethren have been taken from us by the cruel hand of death. Bro. Stephen Parker, of Granville, is missed much. Bro. Israel Rice, of Hillsborough,—many of you remember him at the campmeetings,—who has done much to support the cause of truth for the last twenty years, is missed very much in the church, and by his family, friends, the community, and among the poor. He possessed that kind of religion that James speaks of, that caused him to visit the fatherless and widows in their afflictions, and look after their wants. How sad I felt when I heard he was taken from us. He was making arrangements to have tent meetings all through the Province the coming summer; but his work is done. A good man has fallen asleep in Jesus, to be awakened at the last trump, to die no more. Happy day to all the friends of Jesus.

Since I left home, the 15th of March, I received the sad intelligence that Joseph C. Rice, son of Israel Rice, whose letters you have seen in the Crisis, has likewise fallen, and again our hearts are made very sad. Others of the family are sick. Who would not want the Life-giver to come and put an end to all this sorrow?

I will now turn from the sad part, and tell you a little about the state of things in this Province. In Hillsborough (Bear River), there is more interest, and a better feeling among the brethren and sisters. They have some excellent conference meetings. There is some interest among the unconverted. Eld. J. B. Fitch paid us a visit at Bear River, and

helped to cheer us on the way. Had quite a number of meetings in our place (Clement's Port), and there was quite an interest. Some woke up and took a part in the meetings who have been silent for some time. I baptized two just before I left home, Bro. Gilliot and wife. How pleasant for them to go together in the Lord's appointed way. Others were interested, and said pray for us. May the time soon come when they will be fully persuaded to be christians.

I left home in company with Bro. Fitch, March 15th. We had six meetings at Oates' Mountain. We had short notice for the first meeting, and bad going. We arrived at Bro. John H. Potter's about sundown Saturday evening, and sent word that night and Sunday morning, and called out some thirty or forty during the day and evening, at Bro. P.'s house. Monday and Tuesday evenings we had meetings at the school house. From a hundred to a hundred and fifty paid the best attention, and wanted more meetings. I hope to see them again some time.

We went next to Wolfville, near Horton College. The Baptist and Methodist houses were refused; so we hired a hall and had three meetings. The last evening some two hundred were present, including some ministers and college students. *Subject*, "The recompense of the righteous and the wicked; the place where, the time when, and what it would be." Gave the privilege of asking questions. None were asked.

27th, evening meeting on the way at Roden, and had good attention.

Next to Truro. No house opened. We hired the Temperance Hall, and had five meetings. Some were quite well attended. Not much interest in the Lord's coming.

April 5th, I left Bro. Fitch at his home in Truro, and started alone in a strange land. Stopped one night at Oldham (Gold mines), and had one meeting (hall given by Mr. Chase, an American). A good number were out for the place, and excellent attention. I believe it was the first meeting of the kind ever held there.

April 6th, I made my first visit to Halifax, the city of forts and strong fortifications, well prepared for defense. One fort is situated on a high eminence above the city, and the cannons are so placed that they can fire over the town into the harbor with no harm to the place. Other strong forts, batteries and towers are seen on the islands and shore, as you enter the harbor. This is strong, but the Lord is stronger. He is more safe in the time of trouble. May we all have a shelter in him from the great day of trouble just upon us.

I called on some of the ministers and trustees of meeting houses, but found no opening till I called on Eld. Thomas (not colored), pastor of the colored Baptist church. He invited me to preach to his people. I accepted the invitation, and spoke to them five times in their chapel. A good number were out to hear, and gave good attention. Bro. Thomas took a part. He does not seem to be prejudiced. Hope some good was done. Eld. Porter, Baptist minister of Dartmouth, just across the harbor from Halifax, gave me the privilege of speaking in his house, and I held three meetings. There is not much interest to hear on the prophecies, or the second coming of Christ; but the alarm must be given, that we may be clear when the Master comes.

WM. M. INGHAM.

Halifax, April 16th, 1866.

P. S. I was kindly entertained by my friend John F. Cotton and family, Bro. Jenkins' family, and others. May the Lord reward them, and prepare us all for his heavenly kingdom. During my stay, in company with friend Cotton, I visited the prison, and went round some of the forts. He teaches the prisoners three half days in the week. The governor of the prison gave me the privilege of talking to some of the prisoners. I told them Jesus could save the chief of sinners, and would if they would confess and forsake their sins. One who has been notoriously profane and wicked, gives good evidence of being a christian. I had a very pleasant interview with him. Truly the Lord is merciful. I hope to meet him in the kingdom. My P. O. address is Clement's Port, N. S.

W. M. I.

From Sr. H. J. Hale.

BRO. GRANT:—I rejoice amid all the tumult and distraction of these last days in looking forward to the rest that remains for the people of God. With the poet I can say—

"This groaning earth is too dark and drear
For the saints' eternal home";

and I thank the Lord that a new earth is promised in his word. Yes, if faithful to God we shall soon clasp again the hands of those we have laid away in the grave, and they will die no more; and not theirs only, but we shall meet all the good of every age, and from every clime. What a glorious meeting! Let us be there to join the blood-washed throng.

Brethren and sisters, let us lay aside every weight, and each easily besetting sin, and run with patience the christian race. Let us seek to be wholly consecrated to God, and allow no root of bitterness to spring up among us, but cherish that charity which beareth all things, believeth all things, hopeth all things, and which suffereth long and is kind. I want more of the love of Jesus. I want his meek and quiet spirit, and hope to meet all the children of God when time shall be no more. In hope, H. J. HALE.

From Bro. W. A. Fenn.

BRO. GRANT:—I beg leave to trespass on the room of the Crisis a little, for the first time in two years, for the purpose of letting my eastern friends know of my whereabouts.

Dear friends, allow me to tell you in plain English, through the Crisis, what I am doing, and what I have *been* doing for the last two years. I have neither been silent or idle, relative to the great truths of the gospel; though I am, and have been, working with my hands, buttering my own bread, and eating it with singleness of heart, giving God thanks. I have seen the necessity of praying much in these days of temptation. I have preached some and exhorted some, and have tried to redeem the time. I have labored among Adventists professedly, and Adventists who would not own the title; also among the Baptists and Congregationalists, and I find *christians* among them all, who are willing to fellowship me, and whom I can fellowship and break bread with, thus showing myself no sectarian, while I condemn sectarianism in others. I acknowledge myself free from all sects and parties, being neither a member nor a supporter of any particular sect or party, but a lover of all who love Jesus; and am willing to spend and be spent in the cause of Christ, wherever and whenever duty calls. Though I follow no well-beaten track in my circuit of preaching, yet I preach, and see souls converted, and backsliders reclaimed, and convince some who are already Jews inwardly of the truth as we understand it.

I preach the coming of Jesus to judge the world; but not at a definite period already understood, as I cannot see the evidence of *time*, as some of my brethren do; though if they see it, and do not preach it, God will hold them responsible. I bid all God-speed who are doing any thing to prepare a fallen race for the judgment, which I believe to be the next event in the knowledge of man after this life. May we all be prepared for the day of the Lord, which hasteth greatly.

Pulaski. WM. A. FENN.

From Bro. T. W. Piper.

BRO. GRANT:—The battle goes well. Yesterday I had the privilege of burying four more in the likeness of Christ's death; making seven Sabbaths in succession that I have baptized—twenty-seven in all. Others will go soon. Our conference at Moultonborough last Saturday was one that will be long remembered by those present as one of the best meetings of a lifetime. There were about eighty present, and sixty exhortations, warm with the love of God. I have not witnessed more of the divine power of God for years. My prayer is, Lord, carry forward the *glorious* work. Marshal the hosts.

Melvin Village, N. H. T. W. PIPER.

BRO. J. S. JACKSON, Dodge's Corner, Wis., writes:—"I sometimes hear it said in relation to the Crisis, I would take it if I was able. But I confess that I do not feel able to do without it. It is the best paper that I read. May the Lord bless its conductors, that it may continue as now until it is no more needed."

Married.

In West Poland, Me., Sunday, May 6th, by Eld. Jas. A. Libby, Bro. THOS. D. KNIGHTLY and Miss ELLEN BROWN, both of Norway.

Obituaries.

TYLER. Died, on the morning of April 10th, 1866, after a long sickness, Bro. Joseph Tyler.

His last visit to a neighbor's house was to attend an evening prayer-meeting. This effort quite exhausted him. At this meeting he declared his determination to consecrate the remnant of his days to God. We visited him several times during his illness, when we found him cheerful and happy in the Savior's love, although a great sufferer.—Jesus was with him. Religion occupied his thoughts and conversation. His solicitude for the salvation of his friends and neighbors was great. He solemnly warned from his bed of death—he kindly invited all who came to visit him to come to Christ and live. We did not question his salvation at our first visit; every succeeding one only confirmed our belief. He spoke of death and dying with the greatest composure. He selected his funeral text from Ps. 84: 11. He saw the hand of his kind heavenly Father in all his sickness. What he wanted or felt he could relish of food, God sent it.

We were with him in his last moments. Conscious that the messenger had come, he bade his family farewell. When asked if Jesus was with him, he replied by bowing his head in the affirmative. He fell asleep in Jesus, from which none will ever wake to weep. For and in behalf of the afflicted widow, REV. A. GARDNER.

SHERWIN. Died in Brattleboro, Vt., July 27th, 1865, Mr. Stephen Sherwin, aged nearly seventy years.

Nearly forty years ago, the subject of this notice experienced religion, and in 1827 united with the Baptist church. The salvation of souls, the interests of the church of Christ, the moral enterprises of the time, temperance, emancipation, etc., each in their turn occupied his attention. For more than twenty years he was a firm believer in the immediate personal coming and reign of Christ in a new-made world. To this faith he was most firmly attached to the close of his life. His severe and protracted sufferings were endured with christian patience, resignation and hope. He rests from his labors. A kind and affectionate husband, a tender father, an upright citizen, he exemplified the religion of Jesus in all the walks of life. A bereaved widow, and a large circle of relatives mourn his departure. They sorrow not without hope. N.

DOWNS. Died in Haverhill, Mass., March 11th, 1866, Irene S. Downs, wife of E. K. Downs, aged fifty-eight years.

Our beloved sister and her husband were consistent members of the Congregational church till the development of truth in the Spirit and the love of Jesus, in keeping his commandments, led them on in the way of progression, till they found themselves partially alone. When they heard the Savior, whom they loved so dearly, was coming again, as they heard it preached in 1842, they immediately fell in love with it, and its legitimate doctrines. She was an affectionate, loving wife. When the time of her departure came, she was "ready to be offered."

The husband, family and church have met with a great loss, but there is balm in Gilead, and a Physician. I sympathize with the afflicted ones. Bro. Hastings attended the funeral, giving them such instruction and consolation as was adapted to the occasion. L. BOUTELL.

FULLERTON. Died, in Augusta, Washtenau Co., Michigan, Alexander Fullerton, aged thirty-four years.

He knew that he must die, and requested prayer. He sung and prayed as long as he could speak, and said, "All is well." S. MURRAY.

Summary of News.

FOREIGN.

Liverpool May 5th, Queenstown 6th.

The political situation continues critical.

Vienna, May 4. Prussia is said to have declined all negotiations on a definite solution of the question of the Duchies on the basis proposed by Austria.

Warlike preparations in Venetia were being pushed forward with great energy.

A popular demonstration had taken place in Padua, where great excitement prevails.

It is rumored that Venetia will immediately be placed in a state of siege.

EUROPE.—*A New and more Warlike Phase of the German Question—A Financial Panic.*

The European continental news by the steamship *City of Paris* wears a warlike complexion. There are no appearances of a definite understanding between Prussia and Austria, but the active and menacing preparations for war between Austria and Italy will justify the inferences that Napoleon in his dexterous game with Bismark to detach Prussia from the common cause of all the German States has failed; that instead of a war between Prussia and Austria, the latter power, if necessary, will be backed by the whole German Confederacy in the maintenance of her foothold in Venetia, and that the imbroglio concerning the Danish duchies will be quietly adjusted.

War between Austria and Italy appeared to be regarded in Paris and in London as inevitable and imminent. The panic which prevailed in those great financial and political centres arose from this apprehension. On the Paris Bourse on the 30th April rentes closed at 65.15, a fall of one and a quarter per cent., and Italian and Austrian bonds were greatly depressed. Two days before "the Bourse was in a perfectly awful state. Not even in the worst days of the Crimea was there so bad a feeling." On the 1st of May the contagion had extended to London, for there, on that day, "a state of panic greater than any experienced at any time during the past nine years prevailed in all the markets." The Paris correspondent of the London *Telegraph*, April 19, says:—"Perhaps I may console some of your readers if I tell them that the greatest person in this realm (Louis Napoleon) has said, 'Well, if there is a war it only will be a very brief one, and will not interfere with our Exhibition'" (1867.) How is the war to be a short one? By the neutrality of France; for, according to the Paris *Constitutionnel*, "France will be in no way responsible for it. She has remained neutral, and will reserve to herself complete liberty of action." This signifies that when Austria and Italy come into collision France has only to interpose in order to secure a speedy peace. But Louis Napoleon may be mistaken in this estimate of the case.

Meantime Italy is arming and preparing for Venetia by land and sea, and Austria, anticipating a deadly struggle, would, it was reported, have in Venetia one hundred and sixty thousand effective troops by the first of May. The short war predicted by Napoleon may embrace some such settlement as this: The surrender of Venetia to Italy, the left bank of the Rhine to France, the Danish Duchies to Prussia, a money compensation to Austria, and the island of Sardinia to France as an equivalent for Venetia. This would be a nice arrangement, especially for France; but as it is possible that Prussia, by some other bargain, may secure these duchies without sacrificing the left bank of the Rhine, Napoleon in the sequel may discover that he has been overreached by Bismark. Moreover, though the France of to-day is an empire, as the France of to-morrow may be a republic, Napoleon is compelled to the policy of short wars in order to avoid the internal dangers of long ones. Hence his peace at Villafranca, when the last war with Austria began to assume the threatening aspect of an embroilment of all the German States.

As the European situation is now presented, Italy relying upon the reserved forces of France, is resolved upon a war with Austria for Venetia. France declares her neutrality; but we know the prompter behind the scenes. At the same time, as all apprehensions of a rupture between Austria and Prussia appear to have died away, and as Austria is vigorously preparing for the defense of Venetia, the considerations which resulted in the treaty of Villafranca may operate against the armed intervention of France. In a word, in moving a little too soon, and in thus giving the alarm to Austria, Victor Emanuel, it may be, has spoiled the whole European game of Napoleon.—*N. Y. Herald.*

DOMESTIC.

MEMPHIS RIOTS.—A correspondent of the Memphis *Daily Post*, who signs himself an "Ex-Confederate Officer," makes the following statements relative to the riots:

"I, too, can testify that there was no premeditated outbreak among the colored people of this city. The feud, as stated, was entirely between the police, Irish and a few negro soldiers—caused, undoubtedly, by the inhuman and brutal treatment of the police upon negroes whenever they had cause to arrest one. I myself have seen a gang of police arrest a negro for some trivial offense and instead of quietly marching him off to the station house, first fall upon him with their clubs and beat him senseless, and then throw him upon a dray and haul him off. The fact cannot be denied that the police led the mob, and they were backed up by drunken Irish. Most of the negroes killed were quietly disposed. They were fired upon in yards, and even houses of citizens were entered and negroes dragged out and shot down while begging for their lives. I saw an Irishman kick the body of a wounded, dying negro, and then shoot him in the breast again. 'Brave man was he.' Such men, during the late war, made good guerrillas—not brave enough to go to the front, but skulked in the bush to shoot friend or foe, and then rob the corpse. I cannot use language strong enough to denounce such brutality, and I think it is high time for every good citizen to speak out, no matter what his politics or sentiments may be."

The *Post*, attributing the cause of the riots to the bitterness of the *Avalanche*, says:

"That the *Avalanche* has, during its existence, done an immense and almost irreparable injury to our city, by stirring up bitter, vindictive hatred against the freedmen, and against all Union people who reside here, no one will dare deny. That it stimulated, and almost in fact brought into being here, the malignant feeling which culminated in the barbarous massacre of last week, no one will doubt who has read its columns during the past three months."

New York, May 15. An immense body of men and women attended the Fenian demonstration at Jones' Wood to-day. Still, only the O'Mahony faction thus far acknowledge the "Organizer," as Stephens is called.

James Stephens received an enthusiastic ovation from the Fenian Brotherhood at Jones' Woods. About six thousand were present, but none but Roberts men were in attendance. Mr. Stephens made a forcible address, giving a history of the Fenian movement. He said he had received but little money from this country, and the heartburnings and scandals here were such as could only be compensated by Irish liberation. They only wanted money. Ireland had done ten times as much as America in that way. If Great Britain had become engaged in the Danish war it was their purpose to have then taken up arms.

LIVING BY FAITH.—Very many of our readers will remember the volume entitled *Muller's Life of Trust*, in which an account was given of the wonderful manner in which the author had been enabled to carry on a large charitable enterprise upon contributions which came to him in direct answer to prayer, without personal application to any one for assistance. A writer in the Boston *Recorder* gives an interesting account of a visit to Mr. Muller's establishment at Ashley Dunn, near the city of Bristol, England. There are three houses, containing about 1100 orphans, and arrangements are making for the erection of more edifices, so as to accommodate 2000. In his last report for 1865 Mr. Muller says: "Without any one having been personally applied to for anything by me, the sum of £212,872 12s 9d (or $1,064,360) have been given to me for the orphans, as the result of prayer to God, since the commencement of the work." Besides the money for the orphan work, Mr. Muller has received $400,000 for the Bible, Tract and Missionary work which he carries on at home and in foreign lands. During the past year he received $25,000 in gift from some one who withheld his name. After recording it he says:

"Do you rejoice with me, dear reader? Does the greatness of the amount surprise you? Do you think it strange and marvelous? While my heart was filled with joy and gratitude, I remained calm, perfectly calm, without the least excitement, nor was I in the least surprised at the greatness of the donation, for I look out for answers to my prayers, and expect much from that bountiful heart, which spared not the Lord Jesus. God has power, as ever, to give largely; and he has still some of his children on earth who are so happy in himself, and who so lay hold on eternal life, as to give up a good portion of the possessions of this life, and, if called upon to do so, even all they possess of this world in order to do good."—*Boston Journal.*

A FLOATING ISLAND.—The Bangor *Whig* says that there has existed in Eddington Pond for many years an island of about half an acre in extent, which literally floated upon the water, having no hold upon the ground save what was afforded by the roots of some of the trees upon it which had grown through the island into the bottom of the pond. The surface of the island is sufficiently strong to sustain the weight of a loaded team. One day last week a freshet in the pond raised the water to such a height that these roots were broken, and the island, impelled by the force of the wind, slowly drifted across the pond (a distance of one quarter of a mile,) carrying with it a boom and the logs contained therein. It now remains near the shore, which the intervening logs prevented it from entirely reaching, a marvel to all who behold it and hear its wonderful story.

HOW TO PRODUCE EGGS.—"J. H. F." writes to the *Prairie Farmer*: "A hen is a perfect machine, which if cared for as it should be, being kept in comfortable quarters and fed with care, will produce eggs in spite of itself. If, as a rule, a hen is kept clean (for nothing enjoys cleanliness more than a hen) and furnished a supply of grain, meat and vegetables, she will produce the eggs which she has got to lay or die. Take away the flesh and vegetables and small grain and give corn and water alone, and your hens will cease to lay and become fat. Corn in itself has less of the properties which make the egg than any of the smaller grains which we raise. Rice, wheat, barley and buckwheat are best for eggs."

☞ The Empress Eugenia has achieved another triumph. When she was first made Empress other Queens refused to call upon her, regarding her as a plebian interloper. Victoria yielded first, the Queen of Spain next, and then the Queen of Portugal; now the Empress of Austria, the proudest of them all, is about to visit her.

☞ Dr. Pusey, the celebrated English divine, whose name has become so familiar, is expected soon to visit this country.

ITEMS.

☞ A German has recently invented a very cheap and easily made barometer. Take a common glass *wide-mouthed* pickle bottle and fill it to within three inches of the mouth with water. Then take a common sweet oil flask, and cleanse it thoroughly, and plunge the neck into the pickle bottle as far as it will go. This completes the barometer, and in fine weather the water will rise in the neck of the flask, descending again in wet, windy weather. Before a heavy gale of wind the water has been seen to leave the flask altogether, at least eight hours before the gale was at its height.

☞ Nearly two hundred of the clergy of the church of England have united in a letter to Cardinal Patrizi, at Rome, stating their earnest desire for the restoration of communion between the church of England and the church of Rome. But the Cardinal, in his reply, plainly tells them that unconditional surrender is the only terms which the Pope can think of.

☞ A Mormon agent from Salt Lake has arrived in New York to make arrangements for the reception of about three thousand Mormons from Europe the coming summer. A thousand are to come from Norway and Sweden, and seventeen hundred from England.

☞ A writer in the California Farmer states that two pomologists in that State benefited their fruit trees by driving nails into them near the roots. The growth of the trees was in no way injured, and fruit was produced on trees that had heretofore been almost barren, while in other trees the quality and flavor of the fruit was improved.

☞ The Emperor of Russia has sent a special commissioner to this country to investigate the working of our internal revenue laws, and especially the tax on incomes.

☞ The rumor that about one hundred and fifty clerks will be discharged from the Treasury Department on the 31st inst., on account of the great decrease in business and consequent lack of employment for so many as heretofore, creates quite an excitement at Washington.

☞ The Rev. Dr. Stanley, Bishop of Honolulu, (Sandwich Islands,) says that the result of the teaching of the American Board of Missions there has rendered the natives ten times worse than they were under the heathen system.

☞ Stephens, the Fenian Head Centre, says there is a standing force of 200,000 Fenians in Ireland, so maintained that it can suffer nothing either from emigration or imprisonment.

☞ At a great Mohammedan festival at Lahore, India, prayers were publicly offered for the Queen of England—the first time in India that Mohammedans have offered prayers for a Christian Monarch.

Notices.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Woodstock, N. H., commencing June 7th, Thursday, P. M., and hold over the following Lord's day. Brn. Couch, Ross, and others are expected to be present to preach the word of life. Brethren, make this meeting a subject of prayer, that God may give us the victory through Christ, and that great good may be accomplished in his name.

A. W. SIBLEY, Secretary.

Tent Meeting.

There will be a tent meeting held under the big tent, in Providence, R. I., commencing Thursday, June 7th, to hold over two Sundays. The time of our Lord's coming, together with other portions of truth connected with the great system of man's redemption, will be duly considered in the meeting, as the Lord may direct. Brn. G. W. Brown, D. S. Holt, C. Thompson and the writer are engaged to attend the meeting. S. W. BISHOP.

Notice.

I hereby give notice to all concerned, that the fourth annual grove meeting will be held in Springwater, N. Y., commencing June 29th, 1866, and holding over Sunday, July 1st, on the same spot fitted up by Father Lyman Morris (deceased), on his farm. Let due preparations be made by the friends there, a general notice be given, and may many brethren and sisters attend, both ministers and laymen, and may much good be the result, for which let us pray. In behalf of the brethren,

C. F. SWEET.

Notice.

There will be a meeting at Knowlesville, Orleans Co., N. Y., commencing Saturday evening, May 26th, and continuing over the following Sunday. Let there be a general attendance from the surrounding country. The Lord is greatly blessing the efforts of the brethren in that vicinity. There are a number to be baptized on that occasion.

C. B. TURNER.

Notice.

The Maine Central Quarterly Conference will be held in Rome Town House, commencing June 14th, 5 o'clock P. M., and continue over the following Lord's day. The brethren of Rome will see that the friends are cared for. H. B. SEVEY, D. W. GRIFFIN.

Notice.

Hereafter (D. V.) I shall preach at Danielsonville, Ct., on the second and fourth Sundays of every month; and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference.

H. F. CARPENTER.

Notice.

On Saturday, June 2d, there will be a business conference at Norwalk at 10 A. M. and 1½ P. M. Let Berlin, Fairfield, Plymouth, Nevada, Union, and Bacque be well represented. By request of Ohio brethren. G. W. STETSON.

Annual Meeting.

The annual meeting of the New York State Christian Conference will be held at South Butler, Wayne Co., N. Y., commencing Thursday evening, May 31st, and hold over the following Sunday. As churches can only be represented by delegates, let delegates be appointed by every church. Let there be a good representation at this meeting. Arrangements of trains, etc., will be advertised in due time.

South Butler lies four miles north of Savannah Station, on the direct R. R. from Syracuse to Rochester. Take the way trains, as all trains do not stop at this station. Teams will be in readiness on the arrival of the afternoon trains. Those coming on the morning trains will take the stage to Butler. For the Board, C. B. TURNER.

Notice.

The annual meeting of the Iowa Christian Conference will be held at Cascade, Dubuque Co., Iowa, to commence on Thursday, June 21st, 1866, and hold over the following Lord's day. All brethren and sisters who love to hear of the soon coming of the Lord, are invited to be there.

JOB GILDERSLEVE, Clerk.

The Dubuque and Sioux City railroad will return the brethren free. There will be teams on the first day of the conference, at Farley, to carry them to the meeting. PETER S. W. DEYO.

Notice.

If there is no preventing providence, I will commence a tent meeting in the Iowa Mission tent, at New Hartford, Butler Co., Iowa, to commence Wednesday night, June 6th, and continue over Lord's day. Will the friends at Parkersburg, Boylen Grove, Marble Rock, Rock Grove, Floyd, and Stacyville, write me and let me know the time that will suit them best to have a meeting. Let there be a general coming up to the help of the Lord in this meetings. PETER S. W. DEYO.

Tent Meeting at Sparta, Wis.

The "Advent Tabernacle" will be pitched in the village of Sparta, Wis., on Thursday, May 31st, and the meetings will continue several days.—Friends from adjoining regions can come with provisions and bedding, and lodge in the tent, as at campmeeting, as this is a *new field*. Eld. Hough will be present to help proclaim the truth. Let the friends of truth rally. WM. SHELDON.

Publications for sale, subscriptions received for the paper, etc., at this meeting.

Tent Meeting at Elliota, Minn.

The "Advent Tabernacle" will be pitched at Elliota, Fillmore Co., Minnesota, as Bro. Elliott shall arrange, on Friday, June 15th, and continue there some days. Bro. Hough will be present to help us. Hope to see a general gathering of the saints from the surrounding region. Come in the Spirit, and work for God. WM. SHELDON.

Notice.

Preaching brethren desiring to preach to the church in Lee, N. H., will correspond with Josiah Durgin, that there may be no conflicting appointments. We want none to come but those whom the Lord sends, and whom the Lord sends we invite to come. JOSIAH DURGIN.

Quarterly Conference.

A quarterly session of the Advent Conference will be held in Jefferson, Me., Trask meeting-house, Thursday, June 14th, at 5 o'clock P. M., and continuing over the following Sunday. Come to the conference. JEREMIAH PARTRIDGE, Pres. JOSHUA HEMINWAY, Clerk.

Wisconsin Campmeeting.

Shall we have one or two this year? If but one, shall it be near Madison, or near Upper Sauk? Who will come with tents if held near Madison, and who if held near Sauk? And who if held at either place. Please communicate your thoughts to me by letter, to Baraboo, Wis., shortly, that we may act correctly in the matter. WM. SHELDON.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me.

WM. SHELDON.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Maine Second Advent Tract Society.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Executive Board.*

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It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
Timothy Cole .... Sunday, May 27th
Israel Damman .... Sunday, June 3d

Hudson Street Chapel, corner of Kneeland Street, Sunday, May 27th. H. L. HASTINGS.

Preaching at Evening Star Hall, Charlestown, Lord's day, May 27th.

Yearly meeting of the Indians at Southampton, Long Island, N. Y., June 3d. MILES GRANT.

Poultney, Vt., Sundays, June 3d and 10th, and can stay in that region two Sabbaths more, if notified when I arrive at Poultney. HIRAM MUNGER.

West Abington, Mass .... Sunday, May 27th
J. K. BELLOWS.

New Britain, Ct .... Sunday, May 27th
W. S. CAMPBELL.

Lovely Street .... Sunday, June 3d
WM. J. RIPLEY.

East Bowdoinham (baptism) .... June 3d
Richmond (Reed meeting-house) .... June 10th
Bath .... Sunday, June 24th
R. R. YORK.

Groton, Mass .... Sunday, May 27th
S. C. HANCOCK.

Abington, Ct .... Sunday, June 3d
Danielsonville, Ct .... Sunday, June 10th
H. F. CARPENTER.

Dover, N. H .... Sunday, June 3d
A. SIMPSON.

New Preston, Ct .... Sunday, May 27th
B. HITCHCOCK.

Manchester, N. H .... Lord's day, June 3d
C. C. STEVENS.

New Hampton, N. H., (at Bro. Pike's, for baptism), Sunday, June 3d. J. G. SMITH.

South Robbinston, Me., Sunday, June 3d, and onward in that region as brethren may arrange.
J. K. BELLOWS.

New Preston, Ct .... Sunday, June 3d
Newfield, Ct .... Sunday, June 10th
Pleasant Valley, Ct .... Sunday, June 17th
CHAS. E. PIPER.
SAMUEL M. TATRO.

Will hold meetings every Sunday, at the house of Bro. Russell, Natick, Mass., till further notice.
J. M. MCKELRO.

Square Pond, Ct .... Sunday, June 10th
Baptism, also Lord's Supper, at the close of service in the afternoon. J. B. PATTEN.
P. S. BUTLER.

Guilford, Ct .... Sunday, May 27th
Madison .... Sunday, June 3d
Wallingford .... Tuesday evening, June 5th
New Britton .... Wednesday evening, June 6th
Hartford .... Thursday evening, June 7th
Salem, Mass .... Sunday, June 10th
L. BOUTELL.

Whitakerville, Vt .... Sunday, May 27th
East Unity .... Sunday, June 3d
East Canaan .... Tuesday, June 5th, at 5 o'clock.
JOSEPH KIMBALL.

Fairfield, (Kimbly school-house), 10 A. M. .... May 27th
Norwalk, Ohio .... Sunday, June 3d
Nevada and Union .... Sunday, June 10th
Bucyrus, (Baptist house, near Martin Bacon's), Tuesday evening, 8 o'clock, June 12th.
G. W. STETSON.

Alton Corner, N. H .... Sunday, May 27th
Pittsfield .... Sunday, June 3d
Concord, N. H., (Angelos Hall) .... Sunday, June 10th
JOSEPH PINKHAM.

West Barre .... Sunday, 10½ A. M., May 27th and at East Shelby at 4 P. M.
Carlton .... Sunday, 10½ A. M., June 10th
Subject for the occasion, IMMORTALITY.
West Barre .... Sunday, 10½ A. M., June 17th and at East Shelby at 4 P. M.
Springwater .... June 29th and over Sunday at the grove meeting, to be held there at that time, on the Morris farm.
C. F. SWEET.

New Britain, Ct .... Sunday, June 3d
R. K. LADD.

Howick, C. W., (as Elder Sims may appoint), Lord's day, May 27th and June 3d. J. BLAIN.

Worcester, Mass .... Sunday, May 27th
Lake Village, N. H .... Sunday, June 3d
J. COUCH.

RICHMOND, R. I., (CLARK'S HALL.)
Augustus Durfee .... Sunday, May 27th

Cheshire Street, Ct .... Sunday, May 27th
S. WOODRUFF.

PLEASANT VALLEY, CT.
New York .... May 27th
New Haven, Ct .... June 3d
Hartford, Ct .... June 10th
Warehouse Point .... June 17th
J. S. WHITE.

West Poland, Me., (Free Chapel) .... Sunday, May 27th
JAS. A. LIBBEY.

Portsmouth, N. H .... Sunday, May 27th
A. SIMPSON.

Schoodac .... Sunday, June 3d
C. W. SARGENT.

Melvin Village .... May 27th
Water Village .... June 3d
Moultonborough .... June 10th
Sandwich, (Vittum school-house) .... June 17th
B. W. PIPER.

LEE, N. H.
J. W. Sutherland .... Sunday, June 3d
J. W. Britton .... Sunday, June 10th

Haverhill, Mass .... Sunday, May 27th
S. S. MOONEY.

Goshen .... Sunday, May 27th
J. HEMENWAY.

Lawrence, Mass .... May 27th
Z. FORD.

Biddeford .... Sunday, May 27th
Dover, N. H .... Tuesday evening, May 29th
L. C. MCKINSTRY.

Plainfield Ponds .... Sunday, May 27th
W. J. BLANCHARD.

East Canaan .... Lord's day, May 27th
North Sutton, (at Bro. L. Andrews), Tuesday evening, May 29th.
B. P. MANNING.

CONCORD, N. H., (ANGELOS HALL.)
H. Pratt .... Sundays, May 27th and June 3d

Seneca Falls .... Sunday, June 3d
Annual Conference .... June 7th
Danville .... June 10th
Bristol and Honeoye .... June 17th
F. BURR.

Sebec, (near Bro. Harriman's) .... May 27th
L. K. LOMBARD.

BARNES' HALL, SPRINGFIELD, MASS.
John G. Hook .... Sunday, May 27th

Scitico .... May 27th
Springfield .... June 3d
A. M. HIGGINS.

WEST FALMOUTH, ME.
R. R. York .... Sunday, May 27th

CONCORD, N. H.
Charles Ramsey .... Sunday, May 27th
Timothy Cole .... June 3d and 10th

Hartford, Ct .... May 27th
If any in the vicinity of Bristol or Hartford desire evening appointments while I am in Western Connecticut, write me at Danielsonville, Ct.
H. F. CARPENTER.

Business.

TO CORRESPONDENTS.

N. F. Nason—Not received.

CASH RECEIPTS FOR THE CRISIS.

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The present No. of the Crisis is 555. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct *four* cents for every dollar, and you have the exact amount due.

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LETTERS RECEIVED.

F H Chamberlain, J. Elkins, J Wendell, L Boutell, D Verstreg, C. F. Sweet, J. Lyle, M. M. Weaver, A M Stark, H Gray, W H Westaverse, S A Scott, W Sheldon.

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C. Goodrich—60 Marion Street, East Boston, Mass.
A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.
Israel Damman—For two or three weeks, New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
O. D. Gibson—Amboy, Ill.
J. H. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
L. C. McKinstry—Great Falls, N. H.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.
G. W. Stetson—Olena, Huron Co., Ohio, until Sept.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
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S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 87 Cedar St.
C. L. Deyo—Richland, Kalamazoo Co., Mich.
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EXPERIENCE OF THOMAS H. JONES, who was a Slave for forty-three years. [illegible]

[illegible]

For the World's Crisis.

SPEED AWAY.

Speed away, speed away,
On thine errand of light,
The news of the kingdom
Being almost in sight;
It quickens our hope,
And we ardently pray—
O, come, blessed Savior,
And make no delay.
O, roll quickly onward,
Ye slow hours of day;
Speed away, speed away, speed away.

Speed away, speed away,
Ye heralds of light,
Go forth in his power
And strength of his might;
O, tell the glad tidings
To all his dear saints,
That Jesus is coming
To end these complaints;
O, pray for his kingdom,
And make no delay,
Speed away, speed away, speed away.

Speed away, speed away,
Old time, on thy course,
While we are rejoicing,
The promise rehearse;
For great is the blessing
Which we shall receive
Of glory and honor,
If we but believe.
Speed ye on, then, thou sun,
Stay not on the plain,
Speed away, speed away, speed away.

Speed away, speed away,
Ye saints, on in your flight,
And think not to rest on
The dark plains of night.
But press for yon glory
That's shining for thee,
Where Christ is inviting
His saints to be free.
Speed away, do not tarry,
There's death if ye stay,
Speed away, speed away, speed away.

Portland, Me. W. C. CLARK.

THE VISION OF ISAAC CHILD,

WHICH HE SAW CONCERNING THE LAND OF HIS NATIVITY.

"And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."—JOEL 2: 28.

In that appearance which is not of man, nor accountable to man, I looked, and behold a great and high mountain, and thereon stood candlesticks of gold, of silver, of brass, and of iron; and there were candles therein; some of them burning very bright and clear; and some appeared dull and almost gone out; and some were quite gone out, and others were covered with vails to defend them from storms, for they were all standing open to the firmament; and while I looked, the candlesticks became men, and they walked up and down in the mountain. And I looked, and behold the light of the sun disappeared for a short season, and clouds of darkness, and storms, and tempest, came and beat upon the mountain. Then the candlesticks, over which were vails, had the vails rent from over them; and the candlesticks, which were men, were left in thick darkness, for their candles were beaten out; and some of them were overthrown.

While I looked at the wall of the mountain, which was built of pure gold and precious stones, there appeared a numerous company from another country, following an *ignis fatuus*, and their leader rode upon a scarlet-colored beast, and his name was Opposition and Defence; and when they that sat in darkness upon the mountain saw the multitude which came forth, they went from the mountain and broke over the precious walls that were round about, and went to the leader of the multitude, and honored him with great honors; and some of them joined him in his haste, and followed the *ignis fatuus* with him, and they rejoiced, saying, "We will do valiantly, for our God is with us, and will tread down our enemies, even every one that riseth up to oppose us." Others gave him much money, and many grand gifts, saying, 'Go forth with thine army, and beat down those storms and tempests whereby we are so tormented." So he went forth with his company, and beat against them, but could not prevail; and they which remained in darkness upon the mountain made war with the golden candlestick, whose light appeared bright, and ceased not from shining. They were not able so much as to dim the light thereof,—neither they, nor the tempest that beat against them; for they fled to a great tower, which was in the midst of the mountain. Then they who were in darkness were grievously perplexed and pricked in their hearts, and they gathered themselves together, and conspired with one another, saying, "Let us build ourselves places of refuge, whereunto we may flee in time of trouble." And they took the name of the great God of heaven in vain; saying, "He will be with us, and go with our armies;" and they made themselves preparation for war.

And as I looked, one came forth in his glorious appearance and cried, saying, "Cease ye to make unto yourselves martial preparations, and instruments for war and defence, for, behold, there is in this mountain a safe hiding-place, and the walls thereof are sure." But many believed not, for they were in darkness, and hardness of heart overcame them, so that they gave no heed unto him, nor his messengers, which he sent unto many that remained, exercising themselves in a martial manner. Then there came forth a voice from on high, saying unto him that appeared, "Remove the golden walls and bulwarks from about this mountain, for they have exalted themselves in their own strength, and have forgotten the mighty power which is a place of refuge in the midst thereof, who built the wall, set up the candlestick, and lighted the candles that are therein. But he said, "Let the tower remain therein, and he that is able to flee unto it, let him flee and be safe; for I have determined what I will do unto this place."

And suddenly the walls, which were of gold and precious stone, were taken away from about the mountain, and the wild boar of the forest entered into the borders thereof, and raged in his fury, for his chains were loosed, and he was released out of his prison; and he began to remove many candlesticks, and essayed to destroy the whole mountain; and the cry of the widows and orphans began to be heard in the land; and they were greatly distressed who trusted in the holy name of Jesus, whose light still appeared, and they mourned and wept for the candlesticks that were removed out of their places, and for the golden walls which were taken from about them.

And there appeared an angel of the highest, having in his right hand snuffers, and he snuffed the candles that were dimmed, and gave them of the golden oil running through the golden pipes from the two golden olives, that stand before the Lord on high; and he spake comfortably unto them, and told them it was because of the cursed sodomy, and great forsaking of the Lord their God, that they were thus judged. But he said unto them, fear ye not, for although the ancient walls are removed from about this place, it is but that the wicked may receive the reward of their works, and the land be cleansed from the pollution thereof, for there is an horrible rebellion in this land, and turning aside from the way of righteousness, and provoking the Holy One by sin and transgression, and breaking the covenant of the most high God.

Thus saith the Lord, I have turned my hand against this place for evil, and I will give the people over to the furnace of affliction; and he that cometh forth shall come forth as pure gold, tried in the fire, more pure than the golden wedge of ophir; and he that cometh not forth is he that despiseth mine holy covenant; and I will forsake him, and give him over to the tormentors, and I will remove his candlestick out of its place; there shall be dreadful weeping and gnashing of teeth; and there shall be a great overturning in the land, saith the Lord; for, behold I have threatened them with famine, and to let the sword in upon them, and have scourged them in their borders, for their wickedness; but they have refused to humble themselves, and have lifted up the heel against me, and despised the meek appearance of the messenger of the holy covenant. They have made this wicked world their idol. They worship it day and night; and when they gather in their most solemn assemblies, behold it is in their minds, cursing and swearing, drunkenness, whoredoms, thefts, chambering, wantonness, and all manner of abominations is in their borders; and yet, saith the Lord, "they will afflict themselves with fasting, and put up their prayers, saying, Lord, save us, while their hearts thirst after the blood of their enemies, whom I have suffered to come upon them." But thus saith the Lord, "I will accept none of your prayers, your fasting, or afflictions of body; but I will suffer to come in upon you the water of a mighty river, whose floods shall go over the banks of the land of Immanuel, the streams whereof shall overspread the whole land; and then shall be great afflictions, which shall not cease until sin and transgression shall be entirely swept away.

In this time, many shall strive to flee to the strong tower, which is in the midst of the mountain; but none shall be able, except those whose candles remain burning, and whose light shines in their borders. They shall strive and shall be able, and have the songs of salvation, and sing upon the banks of deliverance. They shall say, "Not by our might, nor by our power, but by the Spirit of God, are we saved from our enemies, whilst they who were delivered not (having heard), suffer for their sins." Then I looked and behold the wild boar of the forest continued making war in the mountain, and slew many of her suburbs, and took captive men, women and children. The candlesticks which were of silver, of brass, of iron, and many dark candlesticks rose up to resist him; and they went out against him, and smote him in his hinder parts, and wounded him a little; but they could not prevail against him.

Then they cried aloud against the golden candlesticks, and said our wives and our children are taken captives, and our men are slain with the sword of them which are no people, and you will not rise for our help; and power was given them to oppress the golden candlesticks for a time. Then the golden candlesticks were silent and greatly distressed for a season. Then they arose, and some of them went forth and joined with the candlesticks of silver, of brass, and of iron, because of the oppression that was upon them. And they which remained gathered themselves together upon the top of the mountain, and sat silent for a time before the great tower that is in the midst thereof; and many who were pained in their very hearts lifted up their voice unto the great Lord of Sabaoth, because of the distress and carrying away captive that was in the land. Nevertheless, it pleased the Lord of Sabaoth to continue judgment for a time and time. But as they continued crying, and humbled themselves before him, imploring help of his sacred majesty for themselves, and for the people, it pleased him in his infinite goodness to command the boar of the forest to return from their borders, and he chained him with strong chains, and put a hook in his jaws, and drew him back into the wilderness, and the mountain was at rest for a short time; but the walls thereof were not rebuilt, neither shall be for the days of many generations, saith the Lord.

And about this time, the candlesticks of silver, of brass, and of iron, exercised authority over the golden candlesticks, and would have overthrown them, but they could not, by reason of the tower which was in the mountain, whereunto ability was given them to flee. And behold the wind of heaven arose and blew upon the mountain, and the water of the great river came forth, and passed over the mountain, and there was a great earthquake; and after the earthquake there followed a mighty furnace, whose burning was as the burning of lime, and the candlesticks of silver, of brass, and of iron, were cast into the furnace, and the fire thereof burned in them; and all things which came out of the furnace were pure gold; but they which came not forth were no more, but as fuel of fire. And many golden candlesticks were burned therein.

And as I beheld, there appeared candles in all of them, which came out of the furnace, which were all of pure gold, set with precious stones. And one of mighty power rent the heavens above, and came down, having in his right hand a live coal, which he had taken from the holy altar of the most high God; and he touched the candles therewith, and the light appeared; and I beheld, and lo, the waters of the great river assuaged, and there was a calm, and the golden candlesticks, which were perfect men and women, went up to the top of the mountain; and if at any time the candlesticks appeared rusty, they might be refined therein; and he that came down from above held the golden snuffers in his right hand, that if any candles appeared dim, he might clip them, that their light might renew its shining; and he also had power over the two golden olives, and their golden pipes, and he commanded them that they should pour forth the golden oil unto the golden candlesticks.

And I also saw the peaceable streams of Shiloh descending from the mountain, and they were as pure gold, clear as crystal; and he that held the golden snuffers was like unto the Son of God; and they came and drank thereof, and sang praises unto him that lives forever and ever; and they worshiped and honored him in the beauty of holiness; and he that called them made a covenant with them, that they should be his people, and he would be their God. And he said unto them, There hath been in this mountain wars and bloodshed, and many of my people have erred therein, and have strayed from the Good Shepherd, who was meek and lowly in heart, and gave his life for the sheep; who, when he was reviled, reviled not again, but patiently suffered all things, that the will of the Father might be done; and so ought my people to have done, that my will might be done in them; and not to have distrusted the power of the Highest, and made flesh their arm; nor gone forth into the martial spirit that is productive of bloodshed and misery; for it is contrary to my will, and the glorious dispensation of God to mankind, whereby many have shone as lights in the world, which many in this land have rejected, and not in this land only, but also upon the face of the whole earth. But it shall not be so in time to come; for, saith the Lord, I will establish peace upon earth; and it shall come to pass that he that formeth an instrument of war shall be ashamed thereof; and I will judge him at the last day. The roaring of cannon and beating of drums shall not be heard; the glittering sword and all the instruments of war shall cease, and the prophecy of mine anointed shall come to pass,—"Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4), for the mouth of the Lord hath spoken it, and it shall surely come to pass, notwithstanding many nations and great kings resist it, and oppose its coming. Behold, saith the Lord, they are as grasshoppers, and fade as the flower of the earth, and go to a dark house of silence, and are seen of men no more; therefore give ear my people to my words, and incline your hearts to wisdom, and learn understanding, that ye may know the will of God and do it, and you shall have peace from your enemies round about you, and I will build again about this place, the walls and bulwarks of my salvation, and ye shall know that I the Lord your God have visited you for good, and saved you from your enemies; and also that you were not able to save yourselves in times of trial; and it shall be as long as you remain faithful and keep my commandments, I will keep and preserve you and your generation; and you shall be as Mount Sion, that cannot be moved.

But if at any time you, or your sons, or your daughters, refuse and rebel, and I threaten you with my judgments, to humble you, if you lift up the heel against me in my rebukes, as your fathers have done, I will surely cut you off from the earth, and you shall have a name among men no more; and I will break down the walls which I have set about you, and they never shall be built again, from henceforth forever; for behold I brought your fathers from a land wherein they were oppressed, and could not serve me truly, and I moved the heathen back for their sakes, though not by the power of the sword, nor the strength of battle; but I myself rebuked them, that they should not destroy my anointed, nor do my people any harm. And I fed your fathers in the wilderness many days, and gave them strength to cultivate the land, and blessed their labors with success, and gave them corn in abundance, and many goodly things, and they increased in the land, and their generations were in prosperity and waxed fat, and did not highly esteem the Rock of their salvation, and rebeled against me, and in the time of correction they kicked; nevertheless, I did not impute their sins unto their children, neither will I; but every man shall suffer for his own sins. And he called unto many, and taught them many excellent things, and commanded them to go forth and publish this doctrine unto all people, wheresoever he shall send them, even the glad tidings of peace and salvation, to as many as believe on the name of him that sent me, and received his law and obeyed it; promising to be with them from henceforth, forever and evermore.

And the Lord saith unto me, Behold, I have shewed thee all these things, that thou mightest make them known unto the people of the land; for I have determined to do unto this place according to all that thou hast seen; therefore, now write these things in a book, that if there be any that will hear and understand, and repent and be converted, that I may heal them, and save them from the great hour of temptation, which cometh on all flesh. But I said in my heart, O Lord, wherefore should I write these things in a book; for is not this the new covenant dispensation? and is not the great Father come, who said he would teach the people himself, and there may be no more occasion for any man to teach his neighbor, or his brother, the knowledge of the Lord; for have not all men known thee, from the least to the greatest? Is not the true light come into the world, and hath it not shined in every man's heart, enlightening every man that cometh into the world, that through it they might believe, and believing might receive power to become the sons of God? and if men refuse the teacher that came down from heaven, and his holy light in their hearts, how then will they hear me, who am but a youth and a stripling of low degree? And the Lord said unto me, All these things are true, and many more also; nevertheless, that which I have commanded to write, write; for I will be clear of the blood of all men, and leave them without excuse. And because people are forsaking their measure of the grace of God, and departing from the holy light of Jesus in their own hearts, there still remains a necessity to prophecy and to preach the gospel; and inasmuch as thou hast seen many candlesticks whose candles were almost gone out, even, also there are many people who have almost forsaken the light of their salvation, and are near to be left in darkness. And as thou sawest some left quite, so there are some people who are in a state of nature, which is a state of darkness; and although the true light had shined in every one of their hearts, yet they would not receive it, nor comprehend it; but choose rather to follow the foolish imaginations of their own wicked hearts. And as thou sawest some golden candlesticks with bright candles in them, even so, also, there are some people who are in a large degree of perfection and holiness, and as gold exceedeth silver, silver brass, and brass iron, so are some people more perfect than others, and further proceeded in the work of their soul's salvation; and as thou sawest judgment was to continue until none appeared remaining but of pure gold with lights burning in them; neither shall my judgments depart from this land until all the inhabitants learn righteousness. Yet, nevertheless, I will call in mercy unto this people, whether they will hear or forbear; and if any one hear my voice, and open unto me, I will have mercy on him; and his candlestick shall not be removed in mine anger; for I declare to the world this day, that I desire not the death of him that dieth, nor that the sinner should die in his sins, whereby the kingdom of Satan may be advanced, for I created man for a purpose of my own glory, and have visited all men with the light of the Son of my own bosom, for the completion thereof, and have waited long for the spiritual return of fallen mankind, and in the bowels of tender mercy, have sent forth my servants and handmaids, whom I have known, to invite them who have gone astray, to return unto me and repent, and flee from the wrath that is to come upon them which die in their sins; for I have no pleasure in the destruction of my creatures, which I have made; neither is man's destruction of me, but of himself; and that not through ignorance, but hardness of heart and unbelief; for I have been gracious to all people, whereby they might have known me, and been at peace; and I have handed forth the offers of my salvation without respect of person; nevertheless, if any man whom I have called receive not the offers thereof, and will not return at my reproof, I will be just in judgment without respect of persons.

Therefore, fear not thou to write these things in a book, and publish them in thy native country; and if any man hear thee, and return unto me, then thou hast not labored in vain; but if no man will hear thee, nor that which thou hast written, neither then hast thou labored in vain; but hast done the will of him that sent thee, and thou shalt have the reward of peace; and if thou remain faithful, and holdest out to the end, and faintest not, I will remain with thee, and receive thee up at the last day.

After these things, I sat silent before the Lord for a time, and henceforth durst not question with him any more; for his word was as a fire and as a hammer in mine heart, and I was broken before him, and humbled with his goodness. And my heart was opened and fingers loosed to write, to show forth to the world that which I had seen in the light of the Lamb. And be it known to all people, to whom these few lines may come, that notwithstanding things of this nature, at this time, are something unbecoming among men, yet I dare not distrust the wisdom of heaven, nor disobey the command thereof, nor be so much biassed by any thing carnal as to hide the revelation of the Son of God, as I shall answer the same at the peril of my soul.

Written by Isaac Child, of the Province of Pennsylvania, in the seventh month, 1757.

For the World's Crisis.

BENEVOLENCE AND LIBERALITY OF THE ADVENT PEOPLE.

BRO. GRANT:—I have noticed that some who write for the Advent papers accuse Adventists of covetousness and illiberality. Several times has the charge been brought against them "as a body" or people. If this charge had been applied to certain individuals, and to them only, no one could object, or deny it. Perhaps those who have made such statements have much better means of knowing the facts in the case than I have; yet I feel that the charges are undeserved and unjust. It is my impression that the Advent people are not comparatively a wealthy people. There are some among them who deny themselves of some of the comforts of life, that they may have a little to cast into the treasury, as the widow cast in her two mites. There are many "cheerful givers" among us who give, "hoping for nothing again." It is a well known fact that many literally "laid all on the altar" in '43 and '44, giving all their means and influence to enlighten the people and to lead them to prepare for the coming of the Lord. There are such men in the Advent ranks to-day. They have "done what they could"; and now, when they have no more to give, is it fair to accuse them of covetousness, or want of liberality?

And are not many doing all they can now? If you could count the money left in the possession of some who give freely to the various departments of our common cause, you would be satisfied that they have given much more than "one tenth," or even one half, at their disposal. One thing should be remembered in this connection: many give *much more* than you know of. Not all who give have their names published to the world. Multitudes of private deeds are witnessed by the All-seeing Eye, that are recorded above, and will be made known when the secrets of all hearts are revealed, and then those who "let not their right hand know what their left hand doeth" shall have their reward.

Sutton, Mass. F. H. CHAMBERLAIN.

SIGNS OF THE TIMES.

The *New York Observer*, of Dec. 7th, thus expresses itself:

"Much is said about the auspicious era of the world in which we are living. Many are the schemes of philanthropic and christian benevolence which have been set on foot within the present century, and these efforts have been crowned with great results. Every true heart must rejoice in all that has been done for Christ and a ruined world; but without any disparagement of what has been accomplished, every candid person must admit that with all the extensive plans that have been laid for the renovation of society and the conversion of the world to Christ, what has been done thus far has been chiefly a work of preparation and not of achievement. The scaffolding has been put up, but the building has not been reared. If the foundation itself has been laid, we see little in the present aspect of things to indicate that the great structure itself is about to rise.

LOOK AT OUR OWN CITY.

"It has been stretching itself out in all directions over the island and across the rivers. Its population, including that of the suburbs which belong to it, has been doubling every few years. Its wealth has been accumulating in a still larger proportion, and is lavishly expended in the erection of costly warehouses and dwellings, and in all the adornments and gratifications of luxurious living. But has the cause of righteousness been progressing with equal pace? Any one who is familiar with the moral condition of the city does not need an answer. Iniquity in almost every form has been making rapid strides. Vice and crime, instead of being checked, are still prevalent; and in whatever direction we walk or turn our eyes, we find enough to fill us with alarm.

And what has the church been doing to stem the mighty flood of evil which is spreading itself wider, if not becoming deeper every year? While the population has been increasing with such wonderful rapidity; while iniquity in so many forms, in high and low places, has been having such sway, more than keeping up with the increase of population, there has been no corresponding development of christian activity to stem the tide. There has been no increase in the provision of religious privileges, commensurate with the needs of the growing multitude of our people. In the simple matter of church buildings and church organizations, the number is little greater than it was when our population was only half what it is now. It is true the churches already erected are not all filled. They would accommodate, in the aggregate, half as many more. But this only shows that for some reason the mass of our population is not reached by the gospel, and that they are living without God in the world. It is a painful truth that christians, who are called to be the salt of the earth, are not seasoning this city. The truth of God, the gospel of the grace of Jesus, is not renovating and saving the people. The church is not keeping up with the progress of wickedness, when it ought to be overcoming the powers of darkness. It is not keeping pace even with the material development, the worldly prosperity which is everywhere apparent.

SURVEY OF THE HEATHEN WORLD.

A survey of the heathen world, and of the Papal and Mohammedan countries, awakens equally painful reflections. If we look narrowly at the field, we think it will appear that while the laborers have been faithfully engaged, less actual progress has been made on heathen ground within the last ten years than for many years previous.

In one very important department on which the expectations of the church have been fixed for a long period,—the raising up of a native ministry among the heathen,—these expectations have not been fulfilled. It is now more than half a century since the revival of the missionary cause; two generations of men have come and gone within that period; and yet the native preachers of the gospel are only a few score in all the heathen world. The population of the globe has been increasing all these years, and not one-hundredth part of this increase has been converted to the faith of Christ. How long at this rate must it be before the whole world shall be converted?

We do not know how any christian who actually believes the promise that the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for a possession, can be satisfied with the present prospect of its fulfillment. And when we turn back from contemplating the vast field to be reclaimed, and see the apathy that rests upon the church, the prospect seems still darker. The present attitude of the christian church is not that of a host engaged in a mighty conflict and moving on to victory, 'fair as the moon, clear as the sun, and terrible as an army with banners.' The church has far too much of the appearance of compromising with its enemies, instead of making continual aggressive movements to resist and overcome all that is evil. Conformity with the world is, to a great extent, characteristic of too many who bear the christian name. It is sad that we have to make these confessions, but every honest heart must acknowledge that they are true.

WHAT CAN BE DONE?

Something must be done. The church must arise and call upon God. We can do nothing effectual toward the salvation of the world without a mighty outpouring of the Spirit of God. We need such an outpouring, yes, a far greater than in the days of the apostles, or the time of the Reformation. But we have no reason to expect such a display of God's gracious power while the church remains in its present apathetic condition.

Another spirit, and a more absorbing purpose, one that shall come up to the dignity of their high calling, and to the magnitude of the great work to be accomplished, must animate the disciples of Christ, or the reign of iniquity will continue until God shall raise up a generation more faithful to the gospel than the present."

The *Christian Intelligencer* expresses itself in the same strain:

All the evangelical churches in this country are absolutely and relatively weaker to-day than they were five years ago. We mean to say that the tone of piety, the life of faith, and the loyalty of the christian conscience, have declined and verge toward decay. With respect to material interests this has not been so manifest. But with respect to spiritual matters, it is so evident as to admit of no denial. The churches have been liberal in their use of money. They have built and beautified church edifices; have paid off debts, endowed colleges and schools, and poured their offerings with more than royal munificence into various channels of benevolence. And still the truth remains that the effective power of godliness shows no such resistive or aggressive energy as it has in former times. Vast numbers of church members have fallen away from the high path on which they were wont to walk. Now they plead for such indulgences in worldly pleasures, recreations, and pursuits, as are condemned by the letter and spirit of the gospel. The result is that prayer-meetings are neglected, Sabbath-schools weakened for lack of helpers, and the Sabbath services sustained rather for the sake of respectability, than from a hungering after the word of God. These statements are made from no narrow standpoint. Our religious exchanges furnish abundant means for noting that, in all parts of the evangelical church, there is cause for sorrow over its low spiritual condition."

The Rev. Dr. Barth, in his Brief History of the Church of Christ, after a full survey of modern Christendom, thus sums up the result, which leaves the hope of the world's conversion by the church in a desperate plight:

"From the time of Napoleon's fall, many of all descriptions have avowed themselves the friends of christianity; the cause of the Bible and of missions has stirred up a kind of new life in many places; great numbers of good christian books have been put into wide circulation; and here and there the work of the Spirit of God has not been left without witness. Still, all is far from being a paradise; and whoever wishes to commend the present age, must lose no time, for there is a great conflict between light and darkness, the issue of which cannot be seen. The most desperate struggle of all the powers of darkness we may yet have to encounter; and what we enjoy at present of gospel light and the means of grace, may once more be superseded by a night of terror. It behooves us, therefore, to make a faithful use of the blessings with which we are favored, while we have them."

Verily, God is bringing darkness upon his church, that his erring children may betake themselves to their true and only hope, in the speedy coming of Christ himself, who will bring with him the kingdom and the victory which men would fain have the glory of themselves achieving.

A GRAND JUBILEE.

The 29th of June, 1867, will be the eighteen hundredth anniversary of St. Peter's death. On that occasion the Pope is to convene all the bishops of Christendom to Rome, where a grand jubilee will be celebrated.

We are not a prophet in the sense of predicting future events, but only in the sense of being a teacher. Nevertheless, when the Pope convenes all the Catholic bishops in the world to Rome, on the above occasion, would it be marvelous in the eyes of the reader, if the city, the Pope, and all his cardinals and bishops were to be precipitated into the fiery abyss below? Of course, we do not say it will be so, but such a fate awaits the "eternal city;" and should it occur at that time, its fall would somewhat resemble that of ancient Babylon, which was taken while the king, his lords and nobles were feasting.—*Messianic Banner.*

☞ It costs more to revenge wrongs than to bear them.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

EPIDEMIC CHOLERA.—No. 4.

BY IRA A. THAYER, M. D.

From what has been already said, the *prognosis* will be set down as very unfavorable; and this has always been the case under the old mercurial mode of treatment; and where the patient has sunk to that physical prostration characteristic of the stage of collapse, he seldom recovers; but under judicious treatment, administered during the premonitory, or even active stage, a large majority should recover. The manifestation of courage, the possession of a good constitution, and a disposition of the system to respond to remedies, are favorable symptoms; while those of an opposite character are of course unfavorable.

The *treatment* of this disease depends upon its severity, and the stage at which it has arrived. In this part of my subject I shall be brief, as the mass of my readers will probably depend upon a practitioner of medicine for the administration of remedies; though let me say to you, that rather than employ an old-school physician, with his mercury, arsenic, and the lancet, treat the disease yourselves, or leave it to the unaided power of nature.

When the epidemic influence is prevalent, and a person experiences the premonitory symptoms, proceed at once to treat him as follows: *put him to bed, and keep him there until he is entirely relieved.* I cannot make this instruction too emphatic. It is one of the most important measures that can possibly be resorted to, not only in this, but in all bowel diseases. Indeed, I have no doubt that the horizontal position, mental composure, and the avoidance of everything calculated to disturb the stomach and bowels, would be sufficient, without medicine, to prevent a development of the disease in most cases; unless there is an overloaded condition of the stomach. Should the stomach now be overloaded, or the tongue be coated with a heavy fur, and the organ broad, flabby, and pasty, with a bad, bitter taste in the mouth, give a most thorough emetic. The following compound is the best for this purpose: take tincture lobelia two fluid ounces, tinct. capsicum one fluid ounce; mix; give a tea-spoonful every five minutes, until the patient vomits freely. This action must be thorough. The emetic serves many purposes, besides unloading the stomach of crude ingesta, and other irritating material. It arouses the stomach to a healthy action, prepares it for the ready absorption of whatever may be given subsequently; it arouses the whole glandular system to the elimination of the morbific material causing the difficulty; it equalizes the circulation, and tends in many ways to throw off the dread malady which is rapidly prostrating the vital powers.

Now wrap the patient in blankets wrung out of hot water, and cover him with dry clothing. In a few minutes he is in a healthy perspiration, is thoroughly warmed up, and *cholera is at an end.* But should the case have advanced further, additional treatment will be required. And let me say here, that whatever is done in the line of treatment which I am pointing out, must be done thoroughly, and with untiring energy. A course of treatment must be marked out and *continued* energetically. It will not do to change, every few minutes, from one thing to another. If one dose does no good, repeat it, and keep on with the plan of treatment; soon you will find the disease yielding, and the patient rapidly coming up. Many cases are lost from this changing every few hours from one course of treatment to another.

Now make use of the following compound: Tinct. of opium, tinct. of camphor, essence of peppermint, equal parts. Dose—a teaspoonful every hour until the diarrhœa is arrested. The above simple treatment will seldom fail to arrest the disease in a short time, where it is taken early.

Where the disease has advanced far into the active stage, instead of the last mentioned compound, give the following: Oils of peppermint, cloves, anise, and cajeput, of each one ounce; alcohol three ounces, mix. Dose from a teaspoonful to a tablespoonful every fifteen, twenty, or thirty minutes, as indicated, given in hot whiskey sling. Or the above may be alternated with the following spiced brandy: take pulverized cinnamon, cloves, gum guiacum, of each one ounce; best French brandy one quart. Dose—half a tablespoonful.

If the disease has advanced far in prostration before the emetic has been given, then, instead of giving the lobelia emetic, give the following: take common salt, one ounce; capsicum, one drachm; boiling water one half pint. Dose—a wine-glassful every ten minutes, until it vomits freely. Very often the most satisfactory results will follow this off-hand prescription; the discharges from the bowels, the vomiting, the cramps—all untoward symptoms, will cease with the operation of the emetic. Bear in mind that you must continue the hot pack during the *whole course*, changing frequently. Should there be much prostration, apply a mustard paste the whole length of the spine. Keep hot bricks, or some other hot applications to the feet and lower extremities, and *persevere* with the various compounds I have named, using them as I have pointed out.

Should collapse come on in spite of this treatment, or should treatment be delayed until so late a period, little else can be done than to prosecute the above course with increased vigor. My favorite remedy is the compound tincture of cajeput, the third compound named. This remedy was used extensively during the prevalence of cholera in Cincinnati; and with the other treatment I have named, proved highly successful. The late Prof. Morrow, of Cincinnati, speaks of it as follows:—

"In several very severe cases, this compound manifested great controlling powers. In one case, in which the patient was in violent spasms in all the flexor muscles of the body, with the thighs drawn up against the abdomen, and the legs against the thighs, the neck and head forward on the breast, with a violent state of contraction of the abdominal muscles, two teaspoonfuls were given with apparently but little effect; but this was followed in ten minutes by a tablespoonful, which soon effected the desired relaxation and relieved the patient. The patient described the effect as very powerful, penetrating even to the extremities of his toes and fingers. This powerfully concentrated medical compound manifested very superior powers in those cases in which the patient was rapidly approaching the stage of collapse, or even in the earlier periods of that stage, accompanied at the same time with obstinate nausea and vomiting, as well as profuse rice-water discharges from the bowels." (In all cases of cholera morbus, this is almost a specific, given in much smaller doses, say about half a teaspoonful every one or two hours, as indicated.)

With regard to the result of the above treatment, in substance, I introduce the following extract from the "Report of Dr. J. H. Jordan, attending physician of the Cincinnati Cholera Hospital, to the Board of Health:—

"Whole number cholera patients treated, 210; number of deaths, 49; discharged cured, 161. Comparative results: cures, 76¾ per cent; deaths, 23¼ per cent. In comparison with other hospitals of the kind, this would be a very small mortality; and yet the greater portion of these deaths were due to the advanced stage of the disease in which the patient was received. If all had been removed to the hospital upon the first appearance of cholera symptoms, I am convinced the mortality would not have exceeded 10 per cent,—probably much less."

In conclusion, kind reader, let me say that I have now given you in these four short articles all that is really valuable as touching this disease. I have given you, in a short space, what it has taken years to learn. Preserve these articles, for I can assure you that you will need them sooner or later. I have crowded a great deal of matter into a small space. You need to read it carefully. Should we be visited by this terrible epidemic, you will find the matter herein contained of great advantage to you. Should we escape it, we may be thankful. But in contemplating the approach of this epidemic, look at it calmly and philosophically, preserving a quiet disposition of mind, pursue your usual avocations, avoid all excess, and pay good attention to your general health; and if any of your friends fall victims to the disease, go to them calmly and fearlessly, rendering them all the aid in your power; and whether it terminate favorably or fatally, you will be comforted by the reflection that all the service you could perform was given faithfully.

Bristolville, Ohio.

For the World's Crisis.

CURE FOR CANCER.

BRO. GRANT:—Some years ago, I noticed in the Crisis an article on the cure of cancers, by the proper application of the chloride of zinc. I believe it to be the best agent for removing any formation between the true skin and cuticle, such as warts, wens, etc., which ofttimes are painful, and sometimes dangerous; also to remove formations under the true skin, such as scirrhous, etc., tending to cancerous ulcers. I have used it in many cases (two bad ones), always with success. I spread shoemaker's wax on stout black silk, and cut a hole in the plaster of the same shape and a little larger than the formation to be removed. This plaster I press firmly on the flesh; then having a second plaster of wax (the same size as the first, but no hole in it) ready, I apply the chloride in the hole of the first plaster only. The chloride can be used pure, or mixed with a little flour to make a paste. I then place the second plaster on the first, pressing it firmly down, and let it remain twenty-four hours, and then renew, until it is evident that it has eaten enough to remove all that is desired. This is attended with some pain, as may be expected; but not often so as to prevent sleep. There is no loss of blood. It usually takes from four days to seven, in moderate cases. Clean the wound with Castile soap, and apply any healing salve. The wound will heal much sooner than a cut.

But what is chloride of zinc? It cannot always be obtained at country druggists; and where it can be obtained is not always pure. Any one can make it after this rule: procure some hydrochloric acid (muriatic acid), chemically pure, if you can obtain it, if not, the common; put small strips of zinc in it (not many at a time, or it will boil over); when the acid will dissolve no more, strain off the fluid into a china cup, and boil it down until a dry, pinkish salt remains; this is chloride of zinc, or muriate of the oxide of zinc; this salt is *deliquescent* (becomes moist in air), therefore must be placed in a dry bottle, and well secured from air.

Oceanport, N. Y. A. F. PAWLEY.

RECIPE FOR COUGH LOZENGES AND MINISTER'S SORE THROAT.—Powdered extract of liquorice, *four* ounces; white sugar, eight ounces; cubebs, one ounce; gum arabic, one ounce. Mix in a mortar, moisten slightly, rub together; then rub in two drachms of extract of conium; roll out and cut up in thin wafers. Take but a little at a time, when needed. I have used it for over a year, and in that time have talked, prayed, preached, and sung more and easier than ever in my life before; as I often was subject to hoarseness, which prevented me from singing a good part of the time. PETER S. W. DETO.

LIGHT.—Many people do not seem to be aware how important light is to their health. When they are sick, down go the curtains of their room, and scarcely a ray of light is admitted. Now this is all wrong. Let the sunlight into a sick room. It will do more towards restoring a patient to health than many of the nostrums they gulp down. Deprive an infant of heaven's free light, and it will only grow into a shapeless idiot, instead of a beautiful, well-formed child. How important, then, is it to let light into rooms during some part of the day. It is just as necessary as ventilation, or the sunshine upon the plant.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

LINES.

I know my feet have gone astray,
My heart has bid them go;
Long years I walked the downward path
Of sin and death and woe.

My soul has owned itself condemned
Before its Maker's throne,
But, precious truth, I've found the Lamb
That can for me atone.

Jesus, thou Son of God and man,
Thy bleeding side I see;
Thou art united with our God,
And I, O Christ, with thee!

Lord, I am weak! be thou my strength;
I'm blind, lead thou the way;
I'm poor, grant riches of thy grace;
O ever be my stay.

And when the toils of life are past,
The heavenly rest will come,
Then I shall be with all the blest,
Safe in my Father's home.

MARIA MATHEWS WEAVER.

Westfield, Mass.

UNIVERSALISM EXPOSED FROM THE INNER TEMPLE.

BY JOHN T. WALSH.

ANNOUNCEMENT.

It is no better than Atheism.
It is no better than Deism.
It is no better than Infidelity.
It is no better than Paganism in its results.

We have no doubt that many of our readers will regard the *announcement* of this discourse as a startling one. But, nevertheless, we have confidence to believe that we can make good all the charges preferred against Universalism in that announcement. We have not the presumption, however, to suppose we shall be able to convince all who lean toward that system of the truth of our charges. But whether we do this or not, we do not intend to play around the outer court of this system. We shall enter the inner temple, walk up its broad aisles, survey its lofty domes, and, if possible, lay hold of its main pillars, and bring down the whole superstructure with a crash.

We propose to examine Universalism as a system, and shall offer no direct argument in favor of endless punishment. The doctrine of endless future punishment, if proved by Universalists to be false, does not establish the truth of Universalism. But, judging from the arguments used by its friends and advocates, one would be led to the conclusion that they supposed, if they disproved the doctrine of future punishment, the truth of Universalism would follow as a necessary conclusion. This, however, is a very great mistake. Universalism and endless punishment may both be *false*. Our business at present is with Universalism. We propose to analyze the system, and bring out at least some of its dark elements, and expose them in the light of reason and Revelation. We shall enter into its inner temple, and bring out of its treasure things new and old.

We shall argue first upon the hypothesis that the system which teaches "the final holiness and happiness of all men" is true; and upon this hypothesis we remark:

1. *Universalism is no better than Atheism in its results.*

We affirm this point upon the supposition that the system is true. An Atheist is one who does not believe in God, and has no faith in a future state of being.

But Universalism says, this is no bar to "future holiness and happiness." The Atheist will be as holy and as happy in a future state, as any of the prophets or apostles. Universalism being true, makes no war on this system of unbelief. It says to the Atheist: Though you do not believe in God, in angels, nor spirits, nor in any future state at all, this makes no kind of difference with reference to your final "holiness and happiness." True, you are "without hope and without God in the world;" but all will be right in the end. The Atheist inquires: Do you, Mr. Universalist, believe in the Bible? Oh, yes, says Mr. Universalist, I believe in the Bible. My faith is founded upon that. Well, says the Atheist, I do not believe in God nor in the Bible; but as you say you do, what will you do with this passage, "Without faith it is *impossible* to please God; for he that *cometh* to God, must believe that *he is*, and that he is a *rewarder* of them that *diligently* seek him." What disposition do you, Mr. Universalist, make of this? For I do not belive that God *is*, or *exists;* and, of course, if your Bible be true, and there is a God, it is impossible for me to please him; nor can I ever go to him, for I do not believe in his existence. And it seems to me that either your *faith* or your *Bible* must be wrong. Oh, no, says Mr. Universalist, it is all right. This text only has reference to this life; but in the *next world* you will please God, go to him, and be finally and eternally holy and happy. Very well, says the Atheist, I do not believe in any of these things; but, if your doctrine be true, all will be as well with me as with you; so you need not trouble yourself any further to convince me of my error, after the assurance you have given me that I, notwithstanding my Atheism, shall be finally happy and holy.

Now, we say upon the hypothesis that Universalism is true, it aids and abets Atheism; and is no better than the system it thus aids and abets. It gives "aid and comfort" to Atheists, and assures them that they will be made holy and happy by a God in whose existence they have no faith, and in a heaven which they regard as a fable!

Systems equal in their results are equal to one another; but Atheism and Universalism are equal in their results, therefore they are equal to one another.

Do you say their results in *this world* are different? We demand the proof. Atheists enjoy this world as extensively and as fully as Universalists do. Select any example you please and compare them, and you will find it so. Universalists have *assumed* without *proving* it, that all rewards and punishments are meted out in this life. Let them prove this preliminary point, and then they may, perhaps, be able to evade the force of the positions here argued. Let them show that Atheists are not so happy in this life as they are; or that Atheists are punished more in this life than they are, or hold their peace forever.

Universalism makes it no better for the most pious than for the Atheist. Robert Owen, the most distinguished Atheist of modern times, was blessed far beyond thousands of pious Christians in this life, and will be equal to them in the future world. The *final* result is the same; and no Universalist can deny it, without repudiating his faith.

The Atheist may live and die with no faith in God, in Christ, in angels, spirits, nor heaven; in a word, he may live and die like a brute, and with no more faith than a brute, and yet his final holiness and happiness are secured by Universalism! Can Universalists deny this?

We affirm, then, that the system which teaches this is no better than Atheism; for Atheism makes the best of this life, and, if Universalism be true, its chances for the future are as good as any.

Robert Owen said that the idea of a God came into existence by "*imagination.*" He was as benevolent and as kind as any Universalist. No man living more benevolent than he. He expended thousands for the purpose, in his esteem, of ameliorating the condition of humanity, and introducing happiness among men. Has Universalism done more than this? We say, then, if Universalism *be true*, it is no better than Atheism; for Atheism offers all to the present life that Universalism can; and Universalism, on its part, assures Atheists of a happy future! We say all this upon the hypothesis that Universalism *is true;* but if it be false, it is *worse* than Atheism, because it comes as an angel of light, and is more specious; and consequently men are more liable to be deceived by it. It is a counterfeit more difficult to detect and expose.

It matters not by what system of medicine the patient is treated, if all are equal in their final results and the patient recovers. And if our future holiness and happiness are as certain under the influence of Atheism as Universalism, what is the difference?

2. *It is no better than Deism in its results.*

A Deist is one who rejects the Bible and Jesus Christ, but professes to believe in God. And the Scriptures teach us that "he that denies the Son, denieth the Father also;" but this presents no difficulty in the way of their final holiness and happiness, if Universalism be true. A Deist might come to a Universalist and say: Sir, I do not believe in your Bible at all, nor in him you call Christ—all this is a fable, gotten up by designing men, and I do not believe a word of it. True, says the Universalist, this may be your view of the matter. I know you have no faith in the Bible, nor in Christ; but this will make no kind of difference as to the final result; you will as certainly be holy and happy hereafter as though you had all faith in these things. True, I do not think you will fare so well in this world; but certainly all will be right in the world to come.

Very well, says the Deist, I am pretty happy as I am; I enjoy myself finely; and as you assure me that I shall be happy hereafter, I am content to await the result, in which, however, I tell you I have no faith, and shall not, therefore, concern myself about it. True, Tom Paine like, I believe the mother of Jesus was a prostitute, and that the whole system of which he is the author is a fable and unworthy of credence; but, as you assure me of future bliss, notwithstanding all this, I am not concerned about the matter at all. All will be well in the end.

What can Universalism say to this? Has it any rebuke? Has it any warning? Does it not give Deism license to go on and assure its advocates of final holiness and happiness? Does it not aid and abet Deism, and give comfort to its advocates?

Universalism does not propose to change or alter the *destiny* of a single human being. That destiny is already determined, and it (Universalism) *looks practically* to this life only; and so do Atheism and Deism. All these systems leave the future to take care of itself, and utterly ignore any preparation in this life for the next. And as all men will be finally holy and happy, the *preaching* of Universalism, and *believing* it, can not make the result more certain. It is a fixed fact, which, *if all men were Atheists and Deists*, would still be true! Is it not evident, then, that Universalism, in its *practical working*, is no better than Deism? Has Universalism any warnings against Deism with reference to the future? Are not all its voices hushed in a very significant silence?

3. *It is no better than Infidelity in its results.*

I use the term Infidelity here with reference to that general unbelief which obtains in society, and which manifests itself in disobedience to the Gospel. All belonging to this class are assured of their final holiness and happiness. They may get drunk, steal, murder, seduce, and commit every other abominable crime in the catalogue of crime, and die in the act of committing them, and the result is the same. Universalism says to every skeptic: You can live in unbelief, and do all to which your heart prompts you, and yet be finally holy and happy. This is certain, believe what you may, and do what you please. Universalism may teach such characters that they will be punished in this life; but they will laugh at the idea, knowing by observation that it is false; continue in sin, and take the consequences. So long as criminals can escape the clutches of the law, what care they? The most hardened criminals feel no remorse, and very often go unwhipped of justice. Universalism, then, aids and abets Infidelity, and, as a practical system, is no better. The result is the same, whether you be an Infidel or a Universalist. For Universalism does not save anybody; it declares that all men ARE SAVED, and only announces a FOREGONE CONCLUSION!

4. *It is no better than Paganism in its results.*

Universalism says that Paganism is no bar to final holiness and happiness. The knowledge of the true God, first made known to Adam, has always existed in the human mind; but not in *every* human mind. Paul tells us how this knowledge was lost: "Because that, when they *knew* God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also *gave them up* to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; *who changed the* TRUTH *of God into a* LIE, and worshiped and served the creature more than the Creator, who is blessed forever. Amen. For this cause *God gave them up* to vile affections," etc. "And even as they *did not like to retain God in their knowledge*, GOD GAVE THEM OVER TO A REPROBATE MIND, *to do those things which are not convenient;* being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God," etc., etc. Such, in part, is Paul's account of the origin of idolatry, and some of its consequences. But Universalism says, all this is no bar to future holiness and happiness! But Paul says: "For the wrath of God is *revealed* from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in (to) them; for *God hath* SHOWED it to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so THAT THEY ARE WITHOUT EXCUSE." And hence he adds: "For as many as have sinned without law, shall also perish without law." This being the condition of the Pagan world, it accounts for the efforts made by Christians to enlighten the darkness of heathendom with the glorious gospel of the grace of God. Hence the many sacrifices made by missionaries for the purpose of converting the heathen to Christianity. They are perishing for lack of knowledge, and it is the duty of Christians to send the gospel to them. But Universalism says *no. They are safe. Their final holiness and happiness are certain.* The heathen may worship the sun, moon, and stars, stocks, stones, and reptiles, with impunity; for their eternal felicity is certain. What harm can such worship do, if Universalism be true? What more harmless than such worship, if it does not embarrass the final result—holiness and happiness?

If a Pagan chooses to bow down to the sun once a day, in adoration, what harm can it be, seeing he injures no one by it, and provided Universalism be true? And what if he should sacrifice his children to appease the supposed wrath of the gods, does he not send them to heaven so much the quicker, without in the least retarding his own onward and upward march to that happy end? Universalists send no missionaries to Pagan lands; or if they do, we are not aware of it. And well they may not, if they are already safe for heaven, notwithstanding their idolatry. And what if they are ignorant of the bliss that awaits them? It will be none the less certain!

What if the Athenians bowed the knee to thirty thousand gods? They were wise and happy, and safe for heaven after death. What need for Paul to call upon them to repent, seeing that if they did not repent they were as certain of final holiness and happiness as if they did?

No; but Universalists do not visit Pagan lands as missionaries. They do not go into the dark corners of the earth, where "darkness covers the land, and gross darkness the people." They do not encounter the Atheist and Deist, and challenge them to mortal combat! Oh, no! They love to go among the orthodox. They love to prowl along in the footsteps of those who preach the gospel of the grace of God, and seek to turn away the people from the faith. Satan has no use for them in Pagan lands, and among Atheists, Deists, and Infidels of this class, they are all right! Where there is no danger of the people's believing in future punishment, they do not go! Hence you do not find them preaching to Atheists, Deists, and Pagans; you do not find them seeking entrance into heathen temples! They prefer that the orthodox shall take the *lead* in this business, and they will come along afterward, and "sow tares among the wheat." *They are exceedingly anxious to get into houses for Christian worship*, because here, perchance, they may do some mischief. But Universalism is not preached to save any one; for there is no saving power in it, and nothing from which to be saved. And if there was, it could not save any one, for there are no conditions or terms of salvation in it. Hence we say that Universalism *is not the gospel;* for that is the "*power of God to salvation* to every one that believeth." And Paul says: "It pleased God by the foolishness of preaching to save them that believe." The preaching of the gospel is designed to save men; to save all who believe it; but Universalism has no such object. Men will be saved as well as if it is never preached and believed. If men never hear of it, it will be all the same. But such is not the case with the gospel. Men, to be benefited by it, must hear it, believe it, and obey it; but so far as Universalism is concerned, a man may be an Atheist, a Deist, or a Pagan, and it is all the same, so far as the final result is concerned.

(Concluded next week.)

For the World's Crisis.

ARE WE RIGHT?

1st. Are we right in basing our faith upon God's immutable promises and prophecies, pertaining to the speedy coming of Christ?

2nd. Are we right in publishing all the facts relating to Christ's speedy coming to a perishing world?

3d. Are we right in believing *fully* that we are within a very few years of the close of Gentile times?

4th. Are we right in locating the kingdom, which God has promised to the little flock, on the earth, after the curse is removed?

5th. Are we right in believing that there is no reward, either to the righteous or the wicked, this side of the judgment?

6th. Are we right in believing that between death and the resurrection there is a total suspension of all consciousness, and that "man" sleeps?

7th. Are we right in rejecting the dogma of the immortality of the soul, and endless hell torture, and going to hell and heaven at death?

8th. Are we right in believing in the resurrection of the dead, both of the just and unjust?

9th. Are we right in taking the Scriptures as our rule of faith and practice and rejecting all human creeds and disciplines?

10th. Are we right in teaching that all christians should be united; that there should be no divisions among them, but that they should be perfectly joined together in the same mind, and in the same judgment, always observing the new commandment?

11th. Are we right in urging upon all professed christians the very important doctrines—holiness of heart, and godly honesty?

12th. Are we right in urging all men to repentance and faith in the Lord Jesus Christ, and also to wait for his [God's] Son from heaven?

My brother, my sister, whoever you are; whether black or white, rich or poor, high or low, noble or ignoble; and wherever you are, whether in high or low circles, within the pale of some sectarian church, or out of it; in some one's employ, or otherwise; at home or abroad; on land or water; I wish to ask you an important question,—a question which I urge you to deeply consider, weigh well, ere the judgment day is disclosed. Are you a whole-hearted christian man or women? Do your daily deeds correspond with your profession? While you profess devotion and love for the above principles, do you not in works deny them? While traveling from place to place, uttering the last notes of warning to a fast sinking world, I see things that try my very soul, causing tears of sorrow, and my feet to almost stumble; and nothing but the precious hope of soon seeing Jesus sustains me in such trying moments.

Should I be a consistent man should I put forth an effort to lay plans for a house, get materials together for building, employ some few hands at very low wages, not enough to half support them with the common necessaries of life; and at the same time employ double the amount of hands, and pay them more than double the amount of wages, to undo what the others had done? Would I gain any thing by such an improper and unwise course? Certainly not. I should be a constant loser. I know of a good-hearted brother, who with his wife has identified himself with a certain popular church, and has become a deacon of said church, and paid in for the support of the ministry and church $500; and when I asked permission to preach in that church, I was rejected. Now I ask, in all good conscience, is this right? Must I, with other dear servants of Christ, live on half rations, baring our breasts to the storms; while brethren, cherishing the same faith, will bestow liberally upon those who shut us, our faith and hope out of doors, and do everything to bring them into disrepute? May the Lord open their eyes to such an unjustifiable course.

Dear brethren and sisters, your whole influence, made up of money, words and deeds, should be thrown in that direction which sustains "present truth." Do not, I pray you, thus squander the Lord's money, and neglect the messengers of Jesus Christ, who are toiling early and late, through want and anxiety, to preach the good news of a coming kingdom. I would not seriously object to brethren identifying themselves with popular Protestant churches, or even Roman Catholic churches, provided they would do their whole duty, as men of God; let their light shine out in their songs, prayers, exhortations, sermons, etc. I am ready to identify myself with all such churches, if they will allow me the full liberty of preaching the whole counsel of God. But no, brethren; so soon as they discover that our spirits and faith can not be chained up, or controlled by their influence, they will certainly expel us; so that it is impossible for the ministry or laity to thus connect themselves, and enjoy the freedom of the gospel, and the approbation of God. So, I say, disconnect yourself from all human organisms that shut out your faith and hope, but hold you because of your money. Give not one dollar to support fraternities that love not the precious hope of soon seeing Jesus. You are sinning against God, grieving the Holy Spirit, and wounding the feelings of your ministering brethren, who have borne the heat and burden of the day for more than twenty years.

Thousands of dollars are spent annually by our brethren in attending sectarian donation oyster suppers, and other schemes of religious pride, that all the while seek to pull us down. O my dear brethren and sisters, in the precious hope of immortal blessedness soon, why, oh! in Heaven's name, why will you be so unwise, so inconsistent, so blind, and so careless to the real wants of the bleeding cause of Jesus? Are you afraid of reproach? "If ye be reproached for the name of Christ, happy are ye." You must bear the reproach of Jesus. Are you doing it? It is utterly impossible for any one to follow in the wake of a proud, popular, worldly-minded church, and please God. There is no use in concealing the fact. If we belong to God, let us show our colors, an unbroken front, and sustain that, and only that, which we know will redound to the glory of God and the salvation of men.

Yours, endeavoring in all things to be consistent, A. N. SEYMOUR.

For the World's Crisis.

STAND FAST.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Many are the habits and practices to which men and women are slaves in this world. Many that are injurious and sinful. Many that seem but trifles in themselves, yet they lead to vices that may end in wo. Now there is a way of escape from all these. It is through Jesus Christ, who will make us free indeed if we come to him. He can free us from all injurious and bad habits; will free us from all sin, from all unholy passions. He will save and free us from all the snares and allurements of the enemy, from the love of the world, with its pleasures. If we are free in Christ, then we can put on the whole gospel armor, and fight valiantly the good fight of faith, lay aside every besetting sin, and keep out of every thing that is calculated to bring us into bondage.

Satan, with the help of the world, presents to us many a thing in these last days that will bring us into bondage and darkness if we are not very careful. We need to be very watchful, and keep our eye on the leading Star, to keep us in the liberty of the gospel.

I have been a great slave to sin and bad habits, but I thank God that he has taken me out from them, and set me at liberty. "Where there is a will there is a way," is a true saying. We must be decided to be for God, and lay all on the altar, then we shall be heirs with Christ to the promised kingdom. There is where I want to go. Do not you? Let us lay aside every weight, and strive for the kingdom, and if faithful we shall soon have it said unto us, You have overcome the world, sit down with me in My kingdom, to go no more out forever. May this be our happy lot. N. B. McMURPHY.

Gilmanton, N. H.

For the World's Crisis.

THE BIBLE, THE LIGHT, THE LIFE.

HOW TO PREACH—HOW TO WRITE.

"Search the Scriptures, for in them ye think ye have eternal life."

To write one earnest word or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart.

Search the Scriptures to know how to preach, how to write. There is no book like the Bible to kindle the soul, and fire it with holy zeal. Why is there so little energy, life, power, holy boldness, heart-searching, thorough-going, off-hand business in the pulpit? in the editorial chair? so little of the prophetical and apostolical? the baptismal fire, and the tongue of fire? Is it not measurably owing to a lack of Bible knowledge, the fire of holy inspiration, the thunderings and lightnings of Sinai, the marrow and fatness of the gospel, the flint, the fire, the hammer, the burning lava of God's word? the electrifying power, issuing directly from heaven's magazine? What kindled seraphically the soul of Isaiah, Jeremiah, Daniel, Paul, Peter, James and John?

What filled the souls of Luther, Wesley, Whitefield, Bunyan, Edwards, and other reformers, and enabled them to stand firmly against the hosts of hell, slay on the right and on the left, cry aloud, spare not, lift their voices like trumpets, fearlessly against every sin, lay the gospel axe at the foot of the *Upas tree?* What made these holy men of God eminently successful in winning souls to Christ, strong in the Lord and in the power of his might? Was it not owing to their having drunk deeply at this living fountain; their making God's word the Alpha and Omega, the first and the last? meditating, like David, day and night in the Book of books? pouring out their *whole souls* on the bended knee, before God, *for* light, life and salvation?

Here lies the secret of pulpit eloquence, editorial eloquence, the eloquence that burns, flashes out, cuts like a razor, or a two-edged sword; slays on the right and on the left; causes Satan to tremble, and fall as lightning from heaven. It is by preaching the Scriptures we receive wisdom from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" the only true wisdom that makes the man for the times, the emergencies of the day, the minister, the editor, the watchman on Zion's top. This secret of secrets, this hiding of God's word in the heart, burningly, searchingly, treasuring it up, is like the stone cut out of the mountain; like Moses' rod, that swallowed up all rods.

When Elijah was about to ascend to heaven in a fiery chariot, Elisha besought a parting blessing. What was this?—a double portion of Elijah's spirit. This was a great blessing, mighty; and yet, great as it was, Elijah promised it on conditions of keeping the eye fixed as he ascended in the chariot of fire. This is what every servant of the Most High wants, must have,—a double portion of the Spirit in Elijah.

Minister of Jesus, editor of Jesus, servants of the most high God, desire ye this gospel power, heaven's electricity, the tongue of fire, the pentecostal baptism, eternity's life-giving *flash?* Take the Bible, read it, search it, pray over it, hide it in your heart, your inmost soul; let the word of God dwell in you richly, in all wisdom, purifyingly, sanctifyingly; meditate in it day and night, rise at midnight for closet duty, walk softly before God as David did, saying, "I have refrained my feet from every evil way, that I might keep thy word."—Psa. 119: 101. "O how love I thy law, it is my meditation all the day." He delighted in God's law after the inner man. O blessed volume divine,

"Let everlasting thanks be thine
For such a bright display,
As makes the world of darkness shine
With beams of heavenly day."

The Bible is compared to a living fountain, inexhaustible. Beloved readers, are you drinking at this fountain, this well of water, of which, if any man drink, he shall never thirst, or die? O, how much we lose by sipping at impure, muddy streams, when we ought to feast ourselves at *living* fountains. Months and years are lost, worse than lost, by this one omission. "Search the Scriptures," search them, commit them to memory, hide them in your hearts, meditate in them, till your souls are on *fire!*

"Oh, for the living flame
From his own altar brought,
To touch our lips, our souls inspire,
And wing to heaven our thought."

D. F. NEWTON.

For the World's Crisis.

"I HAVE SINNED."

I wish to write a word to those who are in distress, those who go mourning because of darkness, who feel that they "have fallen into a pit," and are sinking in deep mire. Are you almost ready to despair of ever again seeing the "light of His countenance," and and do you feel that there is "but a step between you and death"? It is my earnest desire to benefit you, and to speak words of consolation, for I know something of your trials by sad experience.

I have seen the time when I felt that "no man cared for my soul;" but if that was all, I could have borne it. If I could have had the assurance that my Maker cared for me, I could have held up my head in the face of a frowning world. But I had not that assurance. I felt that God was angry with me. Is this your case, my tried, tempted, and afflicted brother? Do you think that no remedy can reach deep enough to benefit you? I hear the sad and mournful words—"I have sinned."

O, what boundless sorrow is expressed in that short sentence! "I HAVE SINNED." Deliver me from sin, and I could bear all other sorrow—but this I cannot bear. O, the unutterable pangs of guilt! This is what hides the face of my best Friend in clouds and thick darkness. And earthly friends, like Job's comforters, do not understand the case, and only add sorrow to sorrow, and "talk to the grief of the wounded."

But, my friend, there is even yet a balm in Gilead, and a Physician whose skill can reach your case. If you were the only one that had ever sinned, and if there was no such thing as forgiveness, then indeed your case would be desperate. But even Job, of whom the Lord said, "there is none like him in the earth, a perfect and an upright man," even he confessed in these expressive words, "I have sinned." And other persons who have stood on the very threshold of glory, have afterward had to repeat the sad sentence, "I have sinned." And who is there that has not had such experience? Is it so long ago that you have entirely forgotten it, and have no consciousness of ever having committed sin? If such there be, I have no message for them. I am sent to bind up the broken-hearted, and proclaim deliverance to the captives, and preach *forgiveness* and remission of sins. It is my privilege to point you to the Advocate, even Jesus, who taketh away the sins of the world.

Do you desire to be lifted out of the "horrible pit" into which you have fallen? Take your Bible, and turn to the one hundred and forty-third Psalm, and you will find words suited to express your feelings and desires. And other portions of Scripture may occur to you that may seem even more appropriate. At all events delay not to seek the Lord with full purpose of heart. For this is your only way of escape out of the pit into which you have fallen. "There hath no temptation taken you but such as is common to men;" and even if you have been overcome, and fallen into sin, the same has happened to many of those who will yet be heirs of salvation. But make haste to "repent and do the first works."

Sutton, Mass. F. H. CHAMBERLAIN.

A NOBLE REPLY.—It is related of the celebrated John Howe, chaplain to Oliver Cromwell, that being often applied to for protection by men of all parties in those eventful times, he never refused assistance to any worthy person, whatever his religious views, until one day Cromwell said to him, "Mr. Howe, you have asked favors for every body except yourself; pray, when does your turn come?" "My turn," said Howe, "is always come when I can serve another."

For the World's Crisis.

REMARKS ON THE 144,000.
REV. 7: 14.

Mt. Sinai, and a portion of land surrounding it, was a reserved or special place at the time the people of Israel received the law. None but Moses the mediator, and Aaron the high priest, were allowed to draw nearer than the divinely appointed bounds. Ex. 19: 23; Heb. 12: 20. Moses gives no intimation of there being any others with God on this occasion besides himself and his brother; but other inspired writers intimate that many angels were present. Ps. 68: 17; Acts 7: 53; Gal. 3: 19.

There is now a special place—"the right hand of the Majesty on high"—where Jesus our Mediator and High Priest dwells; a place so exalted, so bright with the glory of God, where neither holy angels nor glorified men approach. Heb. 1: 13; Isa. 6: 2. They stand round about the throne. Rev. 5: 11.

The record of our Lord's ascension, in Acts 1st chapter, gives no account of angels or glorified men attending him, for doubtless the eyes of the disciples "were holden," as in the case of Elisha's servant. 2 Kings 6: 17. Had the disciples been confronted with a host of shining ones, how could they have listened calmly to the parting words of their precious master? But as the prophetic scriptures can not be broken, there must have been a great company present. Two remained a few moments to inform the lovers of Jesus that he would come again in like manner as they had seen him go into heaven.

The angels could have intended no more by this assertion than to assure the disciples that their Master and Lord would return to earth again in a visible manner. If their expression, "in like manner," is used to prove that Christ ascended unattended by a company of holy ones, it is of equal force in proving that he will be seen descending alone, which is contrary to what Jesus himself declares.

In view of the above considerations, derived from the word of truth, we conclude that 144,000 resurrected Old Testament saints were led up to heaven by their Redeemer, and now stand before the throne, as a wave sheaf, an earnest of the whole harvest of righteous ones who will be gathered by angels at the last day. Matt. 27: 52, 53 affirms,—"And the graves were opened, and many dead bodies of the saints which slept arose, and came out of the graves *after his resurrection*, and went into the holy city and appeared unto many." Which is the most reasonable inference to derive from Matthew's testimony—that these saints went back to the grave again, or, that they were taken up by the Conqueror of Death, redeemed from among men, being the first fruits unto God and the Lamb?

According to the marginal reading of Eph. 4: 8, our Savior led a multitude of captives when he ascended up on high. Shall we urge an objection to calling these released ones "captives," when such is the use of language at this day? If Gen. Sherman had released the suffering soldiers at Andersonville, and led them home, would it be improper to say he led a multitude of captives, i. e. men who had suffered captivity?

It is objected that "the 144,000, instead of going to heaven 1800 years ago, were not sealed till the opening of the sixth seal, and that this fact in connection with other considerations, should satisfy every one that the 144,000 are not now in heaven. Such an objection can have no weight in the case unless it can be proved that the chapters of Revelation are chronologically successive, from first to last. The revelator evidently takes up a line of historical and prophetic events of a peculiar kind, and brings it down to the end of probationary time. The seven churches, seven trumpets, seven vials, are examples. The seven seals are presented in the same manner. Now if we argue that the *statement* of the sealing of the 144,000, occurring after the description of the sixth seal, is proof that the sealing of those saints is yet future, we must by the same rule of reasoning contend that every event named in Revelation, from the seventh chapter to the end, is yet future.

Various explanations are given of the sealed ones of Rev. 7th and 14th. Some apply these scriptures to infants, of whom Jesus says, "Of such is the kingdom of heaven." Observers of the Jewish Sabbath claim them as theirs exclusively. Others apply them to Adventists. And a late writer in the Crisis asserts that the 144,000 "are yet to be redeemed from the earth by a resurrection, not from the ranks of the Gentiles, but 'out of all the tribes of the children of Israel,' not being the entire Israelite harvest, but 'the first fruits,' having embraced christianity at an early date."

To my mind all such expositions are unsatisfactory. They leave some beautiful types of the Old Testament, and some portions of the New Testament, to remain in obscurity. But with the view of this special number of Old Testament saints rising and ascending with our great High Priest, we are enabled to harmonize many otherwise mysterious passages of God's word. We can behold by faith our Zion, the city of the living God. The general assembly and church of the first-born are there enrolled. Just men, made perfect by a resurrection from the dead, stand before the eternal throne, as glorious witnesses of Jesus' power to ransom our souls from the power of the grave. There our Savior sits at the right hand of God, the Judge of all, the Mediator of the new covenant, whose precious blood speaks for all who draw nigh to the throne of grace for salvation. But Jesus will soon resign his priestly office and come to earth again, to cleanse it from the curse of sin, and fill it with his glory. Then shall the righteous harvest be gathered to share the glory of the King of Zion.

Wherefore, dear brethren and sisters, "we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."

Newark, N. J. JOHN LYLE.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

LINES.

I know my feet have gone astray,
My heart has bid them go;
Long years I walked the downward path
Of sin and death and woe.

My soul has owned itself condemned
Before its Maker's throne,
But, precious truth, I've found the Lamb
That can for me atone.

Jesus, thou Son of God and man,
Thy bleeding side I see;
Thou art united with our God,
And I, O Christ, with thee!

Lord, I am weak! be thou my strength;
I'm blind, lead thou the way;
I'm poor, grant riches of thy grace;
O ever be my stay.

And when the toils of life are past,
The heavenly rest will come,
Then I shall be with all the blest,
Safe in my Father's home.

MARIA MATHEWS WEAVER.

Westfield, Mass.

UNIVERSALISM EXPOSED FROM THE INNER TEMPLE.

BY JOHN T. WALSH.

ANNOUNCEMENT.

It is no better than Atheism.
It is no better than Deism.
It is no better than Infidelity.
It is no better than Paganism in its results.

We have no doubt that many of our readers will regard the *announcement* of this discourse as a startling one. But, nevertheless, we have confidence to believe that we can make good all the charges preferred against Universalism in that announcement. We have not the presumption, however, to suppose we shall be able to convince all who lean toward that system of the truth of our charges. But whether we do this or not, we do not intend to play around the outer court of this system. We shall enter the inner temple, walk up its broad aisles, survey its lofty domes, and, if possible, lay hold of its main pillars, and bring down the whole superstructure with a crash.

We propose to examine Universalism as a system, and shall offer no direct argument in favor of endless punishment. The doctrine of endless future punishment, if proved by Universalists to be false, does not establish the truth of Universalism. But, judging from the arguments used by its friends and advocates, one would be led to the conclusion that they supposed, if they disproved the doctrine of future punishment, the truth of Universalism would follow as a necessary conclusion. This, however, is a very great mistake. Universalism and endless punishment may both be *false*. Our business at present is with Universalism. We propose to analyze the system, and bring out at least some of its dark elements, and expose them in the light of reason and Revelation. We shall enter into its inner temple, and bring out of its treasure things new and old.

We shall argue first upon the hypothesis that the system which teaches "the final holiness and happiness of all men" is true; and upon this hypothesis we remark:

1. *Universalism is no better than Atheism in its results.*

We affirm this point upon the supposition that the system is true. An Atheist is one who does not believe in God, and has no faith in a future state of being.

But Universalism says, this is no bar to "future holiness and happiness." The Atheist will be as holy and as happy in a future state, as any of the prophets or apostles. Universalism being true, makes no war on this system of unbelief. It says to the Atheist: Though you do not believe in God, in angels, nor spirits, nor in any future state at all, this makes no kind of difference with reference to your final "holiness and happiness." True, you are "without hope and without God in the world;" but all will be right in the end. The Atheist inquires: Do you, Mr. Universalist, believe in the Bible? Oh, yes, says Mr. Universalist, I believe in the Bible. My faith is founded upon that. Well, says the Atheist, I do not believe in God nor in the Bible; but as you say you do, what will you do with this passage, "Without faith it is impossible to please God; for he that *cometh* to God, must believe that *he is*, and that he is a *rewarder* of them that *diligently* seek him." What disposition do you, Mr. Universalist, make of this? For I do not belive that God *is*, or *exists*; and, of course, if your Bible be true, and there is a God, it is impossible for me to please him; nor can I ever go to him, for I do not believe in his existence. And it seems to me that either your *faith* or your *Bible* must be wrong. Oh, no, says Mr. Universalist, it is all right. This text only has reference to this life; but in the *next world* you will please God, go to him, and be finally and eternally holy and happy. Very well, says the Atheist, I do not believe in any of these things; but, if your doctrine be true, all will be as well with me as with you; so you need not trouble yourself any further to convince me of my error, after the assurance you have given me that I, notwithstanding my Atheism, shall be finally happy and holy.

Now, we say upon the hypothesis that Universalism is true, it aids and abets Atheism; and is no better than the system it thus aids and abets. It gives "aid and comfort" to Atheists, and assures them that they will be made holy and happy by a God in whose existence they have no faith, and in a heaven which they regard as a fable!

Systems equal in their results are equal to one another; but Atheism and Universalism are equal in their results, therefore they are equal to one another.

Do you say their results in *this world* are different? We demand the proof. Atheists enjoy this world as extensively and as fully as Universalists do. Select any example you please and compare them, and you will find it so. Universalists have *assumed* without *proving* it, that all rewards and punishments are meted out in this life. Let them prove this preliminary point, and then they may, perhape, be able to evade the force of the positions here argued. Let them show that Atheists are not so happy in this life as they are; or that Atheists are punished more in this life than they are, or hold their peace forever.

Universalism makes it no better for the most pious than for the Atheist. Robert Owen, the most distinguished Atheist of modern times, was blessed far beyond thousands of pious Christians in this life, and will be equal to them in the future world. The *final* result is the same; and no Universalist can deny it, without repudiating his faith.

The Atheist may live and die with no faith in God, in Christ, in angels, spirits, nor heaven; in a word, he may live and die like a brute, and with no more faith than a brute, and yet his final holiness and happiness are secured by Universalism! Can Universalists deny this?

We affirm, then, that the system which teaches this is no better than Atheism; for Atheism makes the best of this life, and, if Universalism be true, its chances for the future are as good as any.

Robert Owen said that the idea of a God came into existence by "*imagination*." He was as benevolent and as kind as any Universalist. No man living more benevolent than he. He expended thousands for the purpose, in his esteem, of ameliorating the condition of humanity, and introducing happiness among men. Has Universalism done more than this? We say, then, if Universalism *be true*, it is no better than Atheism; for Atheism offers all to the present life that Universalism can; and Universalism, on its part, assures Atheists of a happy future! We say all this upon the hypothesis that Universalism *is true;* but if it be false, it is *worse* than Atheism, because it comes as an angel of light, and is more specious; and consequently men are more liable to be deceived by it. It is a counterfeit more difficult to detect and expose.

It matters not by what system of medicine the patient is treated, if all are equal in their final results and the patient recovers. And if our future holiness and happiness are as certain under the influence of Atheism as Universalism, what is the difference?

2. *It is no better than Deism in its results.*

A Deist is one who rejects the Bible and Jesus Christ, but professes to believe in God. And the Scriptures teach us that "he that denies the Son, denieth the Father also;" but this presents no difficulty in the way of their final holiness and happiness, if Universalism be true. A Deist might come to a Universalist and say: Sir, I do not believe in your Bible at all, nor in him you call Christ—all this is a fable, gotten up by designing men, and I do not believe a word of it. True, says the Universalist, this may be your view of the matter. I know you have no faith in the Bible, nor in Christ; but this will make no kind of difference as to the final result; you will as certainly be holy and happy hereafter as though you had all faith in these things. True, I do not think you will fare so well in this world; but certainly all will be right in the world to come.

Very well, says the Deist, I am pretty happy as I am; I enjoy myself finely; and as you assure me that I shall be happy hereafter, I am content to await the result, in which, however, I tell you I have no faith, and shall not, therefore, concern myself about it. True, Tom Paine like, I believe the mother of Jesus was a prostitute, and that the whole system of which he is the author is a fable and unworthy of credence; but, as you assure me of future bliss, notwithstanding all this, I am not concerned about the matter at all. All will be well in the end.

What can Universalism say to this? Has it any rebuke? Has it any warning? Does it not give Deism license to go on and assure its advocates of final holiness and happiness? Does it not aid and abet Deism, and give comfort to its advocates?

Universalism does not propose to change or alter the *destiny* of a single human being. That destiny is already determined, and it (Universalism) *looks practically* to this life only; and so do Atheism and Deism. All these systems leave the future to take care of itself, and utterly ignore any preparation in this life for the next. And as all men will be finally holy and happy, the *preaching* of Universalism, and *believing* it, can not make the result more certain. It is a fixed fact, which, *if all men were Atheists and Deists*, would still be true! Is it not evident, then, that Universalism, in its *practical working*, is no better than Deism? Has Universalism any warnings against Deism with reference to the future? Are not all its voices hushed in a very significant silence?

3. *It is no better than Infidelity in its results.*

I use the term Infidelity here with reference to that general unbelief which obtains in society, and which manifests itself in disobedience to the Gospel. All belonging to this class are assured of their final holiness and happiness. They may get drunk, steal, murder, seduce, and commit every other abominable crime in the catalogue of crime, and die in the act of committing them, and the result is the same. Universalism says to every skeptic: You can live in unbelief, and do all to which your heart prompts you, and yet be finally holy and happy. This is certain, believe what you may, and do what you please. Universalism may teach such characters that they will be punished in this life; but they will laugh at the idea, knowing by observation that it is false; continue in sin, and take the consequences. So long as criminals can escape the clutches of the law, what care they? The most hardened criminals feel no remorse, and very often go unwhipped of justice. Universalism, then, aids and abets Infidelity, and, as a practical system, is no better. The result is the same, whether you be an Infidel or a Universalist. For Universalism does not save anybody; it declares that all men ARE SAVED, and only announces a FOREGONE CONCLUSION!

4. *It is no better than Paganism in its results.*

Universalism says that Paganism is no bar to final holiness and happiness. The knowledge of the true God, first made known to Adam, has always existed in the human mind; but not in *every* human mind. Paul tells us how this knowledge was lost: "Because that, when they *knew* God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also *gave them up* to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; *who changed the* TRUTH *of God into a* LIE, and worshiped and served the creature more than the Creator, who is blessed forever. Amen. For this cause *God gave them up* to vile affections," etc. "And even as they *did not like to retain God in their knowledge*, GOD GAVE THEM OVER TO A REPROBATE MIND, *to do those things which are not convenient;* being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God," etc., etc. Such, in part, is Paul's account of the origin of idolatry, and some of its consequences. But Universalism says, all this is no bar to future holiness and happiness! But Paul says: "For the wrath of God is *revealed* from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in (to) them; for *God hath* SHOWED it to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; SO THAT THEY ARE WITHOUT EXCUSE." And hence he adds: "For as many as have sinned without law, shall also perish without law." This being the condition of the Pagan world, it accounts for the efforts made by Christians to enlighten the darkness of heathendom with the glorious gospel of the grace of God. Hence the many sacrifices made by missionaries for the purpose of converting the heathen to Christianity. They are perishing for lack of knowledge, and it is the duty of Christians to send the gospel to them. But Universalism says *no. They are safe. Their final holiness and happiness are certain.* The heathen may worship the sun, moon, and stars, stocks, stones, and reptiles, with impunity; for their eternal felicity is certain. What harm can such worship do, if Universalism be true? What more harmless than such worship, if it does not embarrass the final result—holiness and happiness?

If a Pagan chooses to bow down to the sun once a day, in adoration, what harm can it be, seeing he injures no one by it, and provided Universalism be true? And what if he should sacrifice his children to appease the supposed wrath of the gods, does he not send them to heaven so much the quicker, without in the least retarding his own onward and upward march to that happy end? Universalists send no missionaries to Pagan lands; or if they do, we are not aware of it. And well they may not, if they are already safe for heaven, notwithstanding their idolatry. And what if they are ignorant of the bliss that awaits them? It will be none the less certain!

What if the Athenians bowed the knee to thirty thousand gods? They were wise and happy, and safe for heaven after death. What need for Paul to call upon them to repent, seeing that if they did not repent they were as certain of final holiness and happiness as if they did?

No; but Universalists do not visit Pagan lands as missionaries. They do not go into the dark corners of the earth, where "darkness covers the land, and gross darkness the people." They do not encounter the Atheist and Deist, and challenge them to mortal combat! Oh, no! They love to go among the orthodox. They love to prowl along in the footsteps of those who preach the gospel of the grace of God, and seek to turn away the people from the faith. Satan has no use for them in Pagan lands, and among Atheists, Deists, and Infidels of this class, they are all right! Where there is no danger of the people's believing in future punishment, they do not go! Hence you do not find them preaching to Atheists, Deists, and Pagans; you do not find them seeking entrance into heathen *temples!* They prefer that the orthodox shall take the *lead* in this business, and they will come along afterward, and "sow tares among the wheat." *They are exceedingly anxious to get into houses for Christian worship*, because here, perchance, they may do some mischief. But Universalism is not preached to save any one; for there is no saving power in it, and nothing from which to be saved. And if there was, it could not save any one, for there are no conditions or terms of salvation in it. Hence we say that Universalism *is not the gospel;* for that is the "*power of God to salvation to every one that believeth.*" And Paul says: "It pleased God by the foolishness of preaching to save them that believe." The preaching of the gospel is designed to save men; to save all who *believe it;* but Universalism has no such object. Men will be saved as well as if it is never preached and believed. If men never hear of it, it will be all the same. But such is not the case with the gospel. Men, to be benefited by it, must hear it, believe it, and obey it; but so far as Universalism is concerned, a man may be an Atheist, a Deist, or a Pagan, and it is all the same, so far as the final result is concerned.

(Concluded next week.)

For the World's Crisis.

ARE WE RIGHT?

1st. Are we right in basing our faith upon God's immutable promises and prophecies, pertaining to the speedy coming of Christ?

2nd. Are we right in publishing all the facts relating to Christ's speedy coming to a perishing world?

3d. Are we right in believing *fully* that we are within a very few years of the close of Gentile times?

4th. Are we right in locating the kingdom, which God has promised to the little flock, on the earth, after the curse is removed?

5th. Are we right in believing that there is no reward, either to the righteous or the wicked, this side of the judgment?

6th. Are we right in believing that between death and the resurrection there is a total suspension of all consciousness, and that "man" sleeps?

7th. Are we right in rejecting the dogma of the immortality of the soul, and endless hell torture, and going to hell and heaven at death?

8th. Are we right in believing in the resurrection of the dead, both of the just and unjust?

9th. Are we right in taking the Scriptures as our rule of faith and practice and rejecting all human creeds and disciplines?

10th. Are we right in teaching that all christians should be united; that there should be no divisions among them, but that they should be perfectly joined together in the same mind, and in the same judgment, always observing the new commandment?

11th. Are we right in urging upon all professed christians the very important doctrines—holiness of heart, and godly honesty?

12th. Are we right in urging all men to repentance and faith in the Lord Jesus Christ, and also to wait for his [God's] Son from heaven?

My brother, my sister, whoever you are; whether black or white, rich or poor, high or low, noble or ignoble; and wherever you are, whether in high or low circles, within the pale of some sectarian church, or out of it; in some one's employ, or otherwise; at home or abroad; on land or water; I wish to ask you an important question,—a question which I urge you to deeply consider, weigh well, ere the judgment day is disclosed. Are you a whole-hearted christian man or woman? Do your daily deeds correspond with your profession? While you profess devotion and love for the above principles, do you not in works deny them? While traveling from place to place, uttering the last notes of warning to a fast sinking world, I see things that try my very soul, causing tears of sorrow, and my feet to almost stumble; and nothing but the precious hope of soon seeing Jesus sustains me in such trying moments.

Should I be a consistent man should I put forth an effort to lay plans for a house, get materials together for building, employ some few hands at very low wages, not enough to half support them with the common necessaries of life; and at the same time employ double the amount of hands, and pay them more than double the amount of wages, to undo what the others had done? Would I gain any thing by such an improper and unwise course? Certainly not. I should be a constant loser. I know of a good-hearted brother, who with his wife has identified himself with a certain popular church, and has become a deacon of said church, and paid in for the support of the ministry and church $500; and when I asked permission to preach in that church, I was rejected. Now I ask, in all good conscience, is this right? Must I, with other dear servants of Christ, live on half rations, baring our breasts to the storms; while brethren, cherishing the same faith, will bestow liberally upon those who shut us, our faith and hope out of doors, and do everything to bring them into disrepute? May the Lord open their eyes to such an unjustifiable course.

Dear brethren and sisters, your whole influence, made up of money, words and deeds, should be thrown in that direction which sustains "present truth." Do not, I pray you, thus squander the Lord's money, and neglect the messengers of Jesus Christ, who are toiling early and late, through want and anxiety, to preach the good news of a coming kingdom. I would not seriously object to brethren identifying themselves with popular Protestant churches, or even Roman Catholic churches, provided they would do their whole duty, as men of God; let their light shine out in their songs, prayers, exhortations, sermons, etc. I am ready to identify myself with all such churches, if they will allow me the full liberty of preaching the whole counsel of God. But no, brethren; so soon as they discover that our spirits and faith can not be chained up, or controlled by their influence, they will certainly expel us; so that it is impossible for the ministry or laity to thus connect themselves, and enjoy the freedom of the gospel, and the approbation of God. So, I say, disconnect yourself from all human organisms that shut out your faith and hope, but hold you because of your money. Give not one dollar to support fraternities that love not the precious hope of soon seeing Jesus. You are sinning against God, grieving the Holy Spirit, and wounding the feelings of your ministering brethren, who have borne the heat and burden of the day for more than twenty years.

Thousands of dollars are spent annually by our brethren in attending sectarian donation oyster suppers, and other schemes of religious pride, that all the while seek to pull us down. O my dear brethren and sisters, in the precious hope of immortal blessedness soon, why, oh! in Heaven's name, why will you be so unwise, so inconsistent, so blind, and so careless to the real wants of the bleeding cause of Jesus? Are you afraid of reproach? "If ye be reproached for the name of Christ, happy are ye." You must bear the reproach of Jesus. Are you doing it? It is utterly impossible for any one to follow in the wake of a proud, popular, worldly-minded church, and please God. There is no use in concealing the fact. If we belong to God, let us show our colors, an unbroken front, and sustain that, and only that, which we know will redound to the glory of God and the salvation of men.

Yours, endeavoring in all things to be consistent, A. N. SEYMOUR.

For the World's Crisis.

STAND FAST.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Many are the habits and practices to which men and women are slaves in this world. Many that are injurious and sinful. Many that seem but trifles in themselves, yet they lead to vices that may end in wo. Now there is a way of escape from all these. It is through Jesus Christ, who will make us free indeed if we come to him. He can free us from all injurious and bad habits; will free us from all sin, from all unholy passions. He will save and free us from all the snares and allurements of the enemy, from the love of the world, with its pleasures. If we are free in Christ, then we can put on the whole gospel armor, and fight valiantly the good fight of faith, lay aside every besetting sin, and keep out of every thing that is calculated to bring us into bondage.

Satan, with the help of the world, presents to us many a thing in these last days that will bring us into bondage and darkness if we are not very careful. We need to be very watchful, and keep our eye on the leading Star, to keep us in the liberty of the gospel.

I have been a great slave to sin and bad habits, but I thank God that he has taken me out from them, and set me at liberty. "Where there is a will there is a way," is a true saying. We must be decided to be for God, and lay all on the altar, then we shall be heirs with Christ to the promised kingdom. There is where I want to go. Do not you? Let us lay aside every weight, and strive for the kingdom, and if faithful we shall soon have it said unto us, You have overcome the world, sit down with me in My kingdom, to go no more out forever. May this be our happy lot. N. B. MCMURPHY.

Gilmanton, N. H.

For the World's Crisis.

THE BIBLE, THE LIGHT, THE LIFE.

HOW TO PREACH—HOW TO WRITE.

"Search the Scriptures, for in them ye think ye have eternal life."

To write one earnest word or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart.

Search the Scriptures to know how to preach, how to write. There is no book like the Bible to kindle the soul, and fire it with holy zeal. Why is there so little energy, life, power, holy boldness, heart-searching, thorough-going, off-hand business in the pulpit? in the editorial chair? so little of the prophetical and apostolical? the baptismal fire, and the tongue of fire? Is it not measurably owing to a lack of Bible knowledge, the fire of holy inspiration, the thunderings and lightnings of Sinai, the marrow and fatness of the gospel, the flint, the fire, the hammer, the burning lava of God's word? the electrifying power, issuing directly from heaven's magazine? What kindled seraphically the soul of Isaiah, Jeremiah, Daniel, Paul, Peter, James and John?

What filled the souls of Luther, Wesley, Whitefield, Bunyan, Edwards, and other reformers, and enabled them to stand firmly against the hosts of hell, slay on the right and on the left, cry aloud, spare not, lift their voices like trumpets, fearlessly against every sin, lay the gospel axe at the foot of the *Upas tree?* What made these holy men of God eminently successful in winning souls to Christ, strong in the Lord and in the power of his might? Was it not owing to their having drunk deeply at this living fountain; their making God's word the Alpha and Omega, the first and the last? meditating, like David, day and night in the Book of books? pouring out their *whole souls* on the bended knee, before God, for light, life and salvation?

Here lies the secret of pulpit eloquence, editorial eloquence, the eloquence that burns, flashes out, cuts like a razor, or a two-edged sword; slays on the right and on the left; causes Satan to tremble, and fall as lightning from heaven. It is by preaching the Scriptures we receive wisdom from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" the only true wisdom that makes the man for the times, the emergencies of the day, the minister, the editor, the watchman on Zion's top. This secret of secrets, this hiding of God's word in the heart, burningly, searchingly, treasuring it up, is like the stone cut out of the mountain; like Moses' rod, that swallowed up all rods.

When Elijah was about to ascend to heaven in a fiery chariot, Elisha besought a parting blessing. What was this?—a double portion of Elijah's spirit. This was a great blessing, mighty; and yet, great as it was, Elijah promised it on conditions of keeping the eye fixed as he ascended in the chariot of fire. This is what every servant of the Most High wants, must have,—a double portion of the Spirit in Elijah.

Minister of Jesus, editor of Jesus, servants of the most high God, desire ye this gospel power, heaven's electricity, the tongue of fire, the pentecostal baptism, eternity's life-giving *flash?* Take the Bible, read it, search it, pray over it, hide it in your heart, your inmost soul; let the word of God dwell in you richly, in all wisdom, purifyingly, sanctifyingly; meditate in it day and night, rise at midnight for closet duty, walk softly before God as David did, saying, "I have refrained my feet from every evil way, that I might keep thy word."—Psa. 119: 101. "O how love I thy law, it is my meditation all the day." He delighted in God's law after the inner man. O blessed volume divine,

"Let everlasting thanks be thine
For such a bright display,
As makes the world of darkness shine
With beams of heavenly day."

The Bible is compared to a living fountain, inexhaustible. Beloved readers, are you drinking at this fountain, this well of water, of which, if any man drink, he shall never thirst, or die? O, how much we lose by sipping at impure, muddy streams, when we ought to feast ourselves at *living* fountains. Months and years are lost, worse than lost, by this one omission. "Search the Scriptures," search them, commit them to memory, hide them in your hearts, meditate in them, till your souls are on *fire!*

"Oh, for the living flame
From his own altar brought,
To touch our lips, our souls inspire,
And wing to heaven our thought."

D. F. NEWTON.

For the World's Crisis.

"I HAVE SINNED."

I wish to write a word to those who are in distress, those who go mourning because of darkness, who feel that they "have fallen into a pit," and are sinking in deep mire. Are you almost ready to despair of ever again seeing the "light of His countenance," and and do you feel that there is "but a step between you and death"? It is my earnest desire to benefit you, and to speak words of consolation, for I know something of your trials by sad experience.

I have seen the time when I felt that "no man cared for my soul;" but if that was all, I could have borne it. If I could have had the assurance that my Maker cared for me, I could have held up my head in the face of a frowning world. But I had not that assurance. I felt that God was angry with me. Is this your case, my tried, tempted, and afflicted brother? Do you think that no remedy can reach deep enough to benefit you? I hear the sad and mournful words—"I have sinned."

O, what boundless sorrow is expressed in that short sentence! "I HAVE SINNED." Deliver me from sin, and I could bear all other sorrow—but this I cannot bear. O, the unutterable pangs of guilt! This is what hides the face of my best Friend in clouds and thick darkness. And earthly friends, like Job's comforters, do not understand the case, and only add sorrow to sorrow, and "talk to the grief of the wounded."

But, my friend, there is even yet a balm in Gilead, and a Physician whose skill can reach your case. If you were the only one that had ever sinned, and if there was no such thing as forgiveness, then indeed your case would be desperate. But even Job, of whom the Lord said, "there is none like him in the earth, a perfect and an upright man," even he confessed in these expressive words, "I have sinned." And other persons who have stood on the very threshold of glory, have afterward had to repeat the sad sentence, "I have sinned." And who is there that has not had such experience? Is it so long ago that you have entirely forgotten it, and have no consciousness of ever having committed sin? If such there be, I have no message for them. I am sent to bind up the broken-hearted, and proclaim deliverance to the captives, and preach *forgiveness* and remission of sins. It is my privilege to point you to the Advocate, even Jesus, who taketh away the sins of the world.

Do you desire to be lifted out of the "horrible pit" into which you have fallen? Take your Bible, and turn to the one hundred and forty-third Psalm, and you will find words suited to express your feelings and desires. And other portions of Scripture may occur to you that may seem even more appropriate. At all events delay not to seek the Lord with full purpose of heart. For this is your only way of escape out of the pit into which you have fallen. "There hath no temptation taken you but such as is common to men;" and even if you have been overcome, and fallen into sin, the same has happened to many of those who will yet be heirs of salvation. But make haste to "repent and do the first works."

Sutton, Mass. F. H. CHAMBERLAIN.

A NOBLE REPLY.—It is related of the celebrated John Howe, chaplain to Oliver Cromwell, that being often applied to for protection by men of all parties in those eventful times, he never refused assistance to any worthy person, whatever his religious views, until one day Cromwell said to him, "Mr. Howe, you have asked favors for every body except yourself; pray, when does your turn come?" "My turn," said Howe, "is always come when I can serve another."

For the World's Crisis.

REMARKS ON THE 144,000.

REV. 7: 14.

Mt. Sinai, and a portion of land surrounding it, was a reserved or special place at the time the people of Israel received the law. None but Moses the mediator, and Aaron the high priest, were allowed to draw nearer than the divinely appointed bounds. Ex. 19: 23; Heb. 12: 20. Moses gives no intimation of there being any others with God on this occasion besides himself and his brother; but other inspired writers intimate that many angels were present. Ps. 68: 17; Acts 7: 53; Gal. 3: 19.

There is now a special place—"the right hand of the Majesty on high"—where Jesus our Mediator and High Priest dwells; a place so exalted, so bright with the glory of God, where neither holy angels nor glorified men approach. Heb. 1: 13; Isa. 6: 2. They stand round about the throne. Rev. 5: 11.

The record of our Lord's ascension, in Acts 1st chapter, gives no account of angels or glorified men attending him, for doubtless the eyes of the disciples "were holden," as in the case of Elisha's servant. 2 Kings 6: 17. Had the disciples been confronted with a host of shining ones, how could they have listened calmly to the parting words of their precious master? But as the prophetic scriptures can not be broken, there must have been a great company present. Two remained a few moments to inform the lovers of Jesus that he would come again in like manner as they had seen him go into heaven.

The angels could have intended no more by this assertion than to assure the disciples that their Master and Lord would return to earth again in a visible manner. If their expression, "in like manner," is used to prove that Christ ascended unattended by a company of holy ones, it is of equal force in proving that he will be seen descending alone, which is contrary to what Jesus himself declares.

In view of the above considerations, derived from the word of truth, we conclude that 144,000 resurrected Old Testament saints were led up to heaven by their Redeemer, and now stand before the throne, as a wave sheaf, an earnest of the whole harvest of righteous ones who will be gathered by angels at the last day. Matt. 27: 52, 53 affirms,—"And the graves were opened, and many dead bodies of the saints which slept arose, and came out of the graves *after his resurrection*, and went into the holy city and appeared unto many." Which is the most reasonable inference to derive from Matthew's testimony—that these saints went back to the grave again, or, that they were taken up by the Conqueror of Death, redeemed from among men, being the first fruits unto God and the Lamb?

According to the marginal reading of Eph. 4: 8, our Savior led a multitude of captives when he ascended up on high. Shall we urge an objection to calling these released ones "captives," when such is the use of language at this day? If Gen. Sherman had released the suffering soldiers at Andersonville, and led them home, would it be improper to say he led a multitude of captives, i. e. men who had suffered captivity?

It is objected that "the 144,000, instead of going to heaven 1800 years ago, were not sealed till the opening of the sixth seal, and that this fact in connection with other considerations, should satisfy every one that the 144,000 are not now in heaven. Such an objection can have no weight in the case unless it can be proved that the chapters of Revelation are chronologically successive, from first to last. The revelator evidently takes up a line of historical and prophetic events of a peculiar kind, and brings it down to the end of probationary time. The seven churches, seven trumpets, seven vials, are examples. The seven seals are presented in the same manner. Now if we argue that the *statement* of the sealing of the 144,000, occurring after the description of the sixth seal, is proof that the sealing of those saints is yet future, we must by the same rule of reasoning contend that every event named in Revelation, from the seventh chapter to the end, is yet future.

Various explanations are given of the sealed ones of Rev. 7th and 14th. Some apply these scriptures to infants, of whom Jesus says, "Of such is the kingdom of heaven." Observers of the Jewish Sabbath claim them as theirs exclusively. Others apply them to Adventists. And a late writer in the Crisis asserts that the 144,000 "are yet to be redeemed from the earth by a resurrection, not from the ranks of the Gentiles, but 'out of all the tribes of the children of Israel,' not being the entire Israelite harvest, but 'the first fruits,' having embraced christianity at an early date."

To my mind all such expositions are unsatisfactory. They leave some beautiful types of the Old Testament, and some portions of the New Testament, to remain in obscurity. But with the view of this special number of Old Testament saints rising and ascending with our great High Priest, we are enabled to harmonize many otherwise mysterious passages of God's word. We can behold by faith our Zion, the city of the living God. The general assembly and church of the first-born are there enrolled. Just men, made perfect by a resurrection from the dead, stand before the eternal throne, as glorious witnesses of Jesus' power to ransom our souls from the power of the grave. There our Savior sits at the right hand of God, the Judge of all, the Mediator of the new covenant, whose precious blood speaks for all who draw nigh to the throne of grace for salvation. But Jesus will soon resign his priestly office and come to earth again, to cleanse it from the curse of sin, and fill it with his glory. Then shall the righteous harvest be gathered to share the glory of the King of Zion.

Wherefore, dear brethren and sisters, "we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."

Newark, N. J. JOHN LYLE.

For the World's Crisis.

GOSPEL FREEDOM.

Have you obtained the freedom of the gospel? "If, therefore, the Son shall make you free, ye shall be free indeed."—John 8: 36. From what will the Son free us? From the "law of sin and death." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Then from condemnation. There is no condemnation to those who "walk not after the flesh, but after the Spirit." Blessed freedom! Also from the love of the world. "If any man love the world, the love of the Father is not in him." Also from seeking to please men. "For if I yet seek to please man, I should not be the servant of Christ." "Whosoever, therefore, will be a friend of the world, is the enemy of God."—James 4: 4. And from covetousness. "A man's life consisteth not in the abundance of the things which he possesseth." From impatience. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "But if ye have envy and strife in your hearts, glory not; for where envy and strife is, there is confusion and every evil work."

Again, from idle words. Jesus himself hath said, "Every idle word that a man shall speak he shall give account thereof in the day of judgment." "If any among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." He will also free us from fear which hath torment. "He that feareth is not made perfect in love." "He came to save them who through fear of death were all their lifetime subject to bondage."

Finally, he will free us from all sin. "Being now made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." This glorious freedom is worthy of its divine Author. Blessed be his holy name! Let us prove ourselves, whether we be in the faith.

Said a deeply pious author, "We can never deem the work of our redemption complete until we do good without effort, just as the sinner does evil. The degree of ease with which one does what is right, is the measure of the degree of our redemption. In the highest stages of our personal regeneration, the thoughts, affections, desires, and even the will, all tend of their own accord toward their natural centre. Such a soul does right without a struggle with opposing tendencies, without an effort, and sometimes without knowing it. It is not driven by conscience to duty (for instance, to commune with God in secret prayer), like a slave to a task; its nature flows in that direction. Such a soul has recovered its native freedom."

What are the terms upon which this freedom is based? *Repentance, full consecration, simple faith,* and *obedience;* upon these conditions can it be obtained and retained. Reader, if you have not obtained this glorious freedom, will you not come as you are, come this moment, make a full and everlasting dedication of soul, body and spirit to God and his service, and take him at his word, and you will experience the blessedness of those precious words of Christ, that *whom the Son makes free is free indeed.* "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then will he not be ashamed to confess you before his Father and the holy angels. Otherwise, he will never say, "Well done."

L. Robbins.

For the World's Crisis.

"HAVING NOTHING, YET POSSESSING ALL THINGS."

Bro. Grant:—I find the above to be one of the qualifications of God's ministers, as described in 2 Cor., 6th chapter. I would follow Paul's description. For some time I have tried to preach the gospel, but was fettered by a few acres of land. This spring, I sold my home in Savoy, Mass., and moved to Pittstown, N. Y. Went into a little house, twenty by fifteen, with two rooms and a pantry. After paying expenses, I find myself in possession of $300, all I have in this world. But, like Gideon's army, it is too much to conquer the Midianites. I thought of putting a part into the bank. And will, only my *bank* is on "the other side." Enclosed you will find fifty dollars, which distribute as follows: *ten* to the Tract Fund; *ten* to send the Crisis to the poor; *ten* to the Freedmen, and *twenty* to the European Mission. And now, feeling free, if any desire my humble labors, without money or price, or if they know of any doors open in the regions beyond, let them write me at Hoosick Falls, N. Y., or through the Crisis. Your brother, loving his appearing,

H. Hadlock.

The Young Pilgrim for June 1st.

TABLE OF CONTENTS.

The *Young Pilgrim* for June 1st contains articles of interest for young and old, among which are the following:—

"*Last Day Signs and Wonders—The Northern Lights*" (with a splendid engraving), in which a description of some of the more remarkable of modern Auroras is given, and their greater frequency and striking peculiarities as compared with those of ancient times noticed; showing a remarkable fulfillment of the prophet Joel's predicted "signs and wonders,"—"*Blood, and fire, and pillars of smoke*"—which were to be seen "before the great and the terrible day of the Lord come." "*A Heathen Boy's Vision of Jesus.*" A remarkable vision which a heathen boy had in India, in which Jesus appeared to him, and told him that "*this is the last time,*" and directed him to go and warn his friends to "flee from the wrath to come." Related by a Baptist Missionary in India.—"*A Talk in the Garden,*" between Mary and her mother, about the Kingdom of Heaven.—"*What 'I'll Try' will do;*"—showing how many hundreds of Sunday-schools were started, and how many thousands of children were gathered in, all as the result of one effort of a little boy.—"*Home! Sweet Home!*" O, that I were at home!—What to seek first.—Song of the Pilgrim Band.—The Cold Water Boy.—I wont play with Swearers.—Young Pilgrim Letters, Bible Questions and Puzzles, etc.

Get New Subscribers.

Most of the "*Young Pilgrim*" subscriptions end with June, and begin with July; many, therefore, expire with the number for June 15th. Now is the time to renew. It is a good time, also, to get new subscribers, and form new clubs. Our Sunday-schools and the young everywhere need and ought to have "the children's paper," just as much as the older ones need *their* papers. Wherever it is taken, it is liked, and does good. It ought to be in every family where there are children, and in every Sunday-school. Who will *do what they can* to enlarge its circle of influence, and increase its means of doing good? Will you, reader, do what you can?

Send for specimen numbers, and begin the work now. Address *Young Pilgrim, Boston, Mass.*

Bro. Joseph Pinkham, Dover, N. H., writes:—"Bro. Grant, I have looked over your new work, 'Spiritualism Unveiled,' and like it much. I shall do all I can to spread the work wherever I go. I enclose $10.00 for one hundred copies."

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 30, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

BEAR THE CROSS.

But few are aware how much good they can do till they begin in *earnest* to do what they can. It is often quite crossing to *begin;* after that the burden is light. The cross is not in *doing,* but in thinking *about* it *before* we act. When we are willing to do what we can, and *begin,* the remainder is usually accomplished with joy in the Lord. He carries us and the cross too, and makes our burden light. The heavier the cross, the richer the blessing. We can not backslide till we refuse to bear some cross.

The following item is a noble example of cross-bearing, and the results were such as might be expected:

"Illinois papers report that a short time ago quite a number of persons were congregated together in Lacon for the purpose of dancing, when a lady of their number said she thought dancing was a foolish and sinful way of spending time, and that if the gentlemen and ladies would kneel down she would pray for them. They did so and they held a good prayer meeting. Quite a number who were at the ball have since been converted."

The young lady probably felt it no cross to go to the ball; but when the Spirit of God strove with her, it must have been very crossing to have knelt down to pray in that gay company; but the Lord gave her the victory. Under the cross was concealed the blessing.

Let us all stand up more boldly for *Jesus,* our best friend.

GENERAL UNEASINESS.

There is a peculiar state of uneasiness in the minds of the people in this country, as well as in Europe, and other portions of the world. The storm-clouds of war are gathering again, and the political omens are far from promising a state of prosperity to this nation. Observing men, who seldom, if ever, look into the Bible to read the prophecies that relate to the last days, are looking for just such times and events as are foretold by the prophets.

Says the editor of the Washington Daily *Chronicle:*—

"It would be unmanly to deny the fact that at no period, either before, during, or since the rebellion, has there been so general an uneasiness, not to say apprehension, as at the present moment. We write with no purpose to alarm, and certainly with none to weaken, the popular heart, when we declare that upon the issue of a few days, and upon the unity, dignity, and prudence of the American Congress, depend all our material interests. Under God, we have, in fact, no other direct human reliance but the American people and their 'representatives in Congress assembled.'"

Statesmen are exceedingly perplexed, and know not what to do. They have proposed all sorts of measures, and tried some of them, to improve the state of society; but all their efforts, thus far, are but so many failures; and this may be expected as the continued result of all their plans to introduce the "good time."

The great truth to be proclaimed to this generation is, Jesus is soon coming, prepare to meet him. Dear reader, are you ready? If not, we would entreat you to make a preparation for the day of the Lord your *first* business. Delay not. There is not a moment to be lost. Come while mercy lingers. Do not give up eternal life for the fleeting, unsatisfying pleasures, riches and honors of this vain world. Decide *now,* by the help of the Lord, *I will be a christian.*

ITALY.

Italy is in a complete state of fermentation. The present aspect of things indicates that peace cannot be long sustained. Garibaldi, the great Italian leader, is again marshaling his forces to liberate the Italians from the power of "the mother of harlots." The end of the Roman power must be at hand; consequently, the coming of Christ is an event to be expected within a short period.

It is said, Garibaldi is "ready to enter upon the war-path at a moment's warning." Are we, as christians, "ready . . . at a moment's warning" to meet the Lord? We need to be minute men now. Great events may be expected to burst upon us at any time. Soon it will be too late to prepare. Let us not neglect any thing that we need to do in order to be prepared for the marriage of the Lamb. O what a blessed hope is ours, of soon being in the company of all the holy ones, to be parted no more for ever.

ADVANCE OF TRUTH.

We are glad to learn that the doctrine of eternal torment is being given up by many in Europe, as well as in America. The following is from the "*Scotch American Journal:*"

"In addition to the sermon lately preached at the Chapel Royal by Rev. Charles Kingsley, several other clergymen of the Church of England have published their disbelief in the eternal punishment of the wicked. The *London Patriot* of March 29 says:—'Mr. E. F. Litton, M. A.; the Rev. Thomas Davis, M. A., incumbent of Roundhay, and the Rev. John Barton, M. A., curate of Rivenhall, Essex, all contend that the natural immortality of the soul cannot be established either by reason or Scripture—that eternal life is conferred by God through Christ upon the Redeemed, and that the wicked are destined literally to perish.' We have heard, though we are somewhat doubtful of the authority, that Mr. Barton has been called to account for his book by the Bishop of Rochester, but after the decision in the Wilson case it is not likely that either he or any of those who think and write as he does will be hindered from promulgating their views."

In our own mind, we are just as well satisfied that the wicked will be *destroyed,* as we are that Jesus is our Savior. We do not see how this truth could be more clearly and positively expressed than it is now in the Bible. But if the soul is the "real man," and is immortal, then of course the wicked must live in eternal *torment,* instead of receiving "the wages of sin," which "is DEATH." Let us believe the *Bible* if it spoils all our creeds.

PALACE OF THE CÆSARS.

Napoleon is fast gaining power and influence over the world. He is remarkably successful in all his undertakings. The most important positions are coming under his control. The political world trembles at his steps, and stands in wonder at the development of his well arranged schemes. He keeps his own counsel, and asks no advice; while he keeps the people in a state of fevered excitement as to what will be the next movement.

Dr. Holbrook writes from Rome, April 19th, 1866, to the New York *Independent,* and says:—

"To-day, having obtained a special permit, I am to visit the ruins of the immense Palace of the Cæsars, which Napoleon III. has purchased, and where he is making extensive excavations."

THE STATE OF EUROPE.

The war aspect in Europe is now very threatening. There appears to be scarcely any chance for continued peace. The approaching war storm has all the appearance of a terrible tempest, such as has not been witnessed in this generation.

The London *Times* of May 11th, when speaking of the state of things in Europe, says:—

"The whole Prussian army is mobilized, and great bodies of troops are massed along the frontiers. Austria is bringing into the field every man she can raise, and as for Italy the whole nation is panting for war. There were rumors of communications by France and England with Austria, with a view to averting an outbreak, but nothing authentic. The latest Florence papers regard war as inevitable, and say by the modification of the Ministry about to take place Gen. La Marmora will receive the military command."

A Berlin correspondent writes:—

"Rumors were current at Vienna of Russian preparation for war. Orders had also been issued at Constantinople for the Turkish army to be raised to its full strength, and calling out 12,000 reserves.

Late dispatches from Vienna say the aspect of affairs is regarded as threatening, the hope of moderation and peace being regarded as illusory.

Loyal and military measures are reported from various parts of Austria.

A Vienna paper says the reply of Prussia to the last Austrian note has been received, and is calculated to cause a complete rupture between the two Powers."

The latest intelligence says:—

"The prospects of war were apparently thickening.

There was no confirmation of the rumored movement for a European Congress, and no signs of mediation.

Napoleon had made a significant speech, in which he said he detested the treaty of 1815. The Paris Bourse accepted it as a signal for war, and a severe panic set in and rentes fell 2 per cent. almost.

Orders have been issued placing the whole Austrian army on a war footing.

Great military activity was being manifested in Italy. Volunteers were being received into the army for one year's service. A Royal decree had been issued ordering the formation of a volunteer corps of twenty battalions under the command of Gen. Garibaldi.

Warlike preparations are reported from the middle German States."

"The Berlin correspondent of the *Times* says that within three weeks the Prussian army will have been raised to a total of 415,000 men, 246,000 of whom are ready to take the field. Prussia having entered upon earnest preparations, the decision cannot long remain problematical. Austria and Italy are not rich enough to keep their men in the field unemployed. The Prussian Exchequer, being as yet tolerably well filled, will allow the King to hold out a little longer than his opponents.

The *Times* says the Austrian army costs three million pounds sterling per month.

Advices from Venetia say it is expected the Austrian army in Venetia will be completely equipped and augmented to its full strength by the 11th of May. This strength is expected to reach 200,000 men, which is considered greatly in excess of what is required. Steamers were being ordered in London for Italy, and large contracts for horses are said to have been received from Prussia."

"Vienna papers publish a telegram from Florence alleging that the Italian attack upon Venice will take place on the 11th of May."

"It is stated that the French Minister of War has ordered the purchase of 10,000 horses."

It is evident that the peace of Europe hangs upon a very brittle thread, which is liable to be broken any day. We see no reason to look for any better state of things than we now have, before the second coming of Christ. Men are becoming more and more fierce every month, and will not be satisfied short of a bloody conflict. The demons are arousing the passions of men to a terrible state, preparatory for the battle of Armageddon. The evidences continually grow brighter to show that Jesus is soon coming.

PANIC IN LONDON.

Late news from England informs us that there is a great money panic in London, surpassing any other for forty years, and perhaps ever known in that great city. It came suddenly and unexpectedly. It broke out in full force May 10th, by the suspension of Overend, Gurney & Co. Their liabilities are said to be ten or twelve millions sterling, or about fifty or sixty million dollars. When this company suspended, of course several others were obliged to follow the example. Among other failures were "The English Joint Stock" bank, for eight hundred thousand pounds sterling, or some four million dollars; Pet and Betts for four million sterling, or twenty million dollars; W. S. Hampton, for two thousand pounds sterling, or one million dollars, etc. etc. In consequence of this panic, the Bank of England suspended the Bank Charter act. The state of things in London is called a "reign of terror."

The London *Times* says:—

"If anything can justify a suspension of the Bank charter act, the panic swaying the city to and fro on Friday may excuse this step, although we believe the reign of terror was approaching its end, and would have speedily ceased had no infringement of the Bank law been permitted. Even now it is probable the license allowed to the Bank will not be used. It cannot, however, be denied that about mid-day yesterday the tumult became a rout. The doors of the most respectable banking houses were besieged, more, perhaps, by a mob actuated by that strange sympathy which makes and keeps a mob together, than by the creditors of the banks, and the throngs heaving and tumbling about Lombard street made that narrow thoroughfare impassable. The excitement on all sides was such as has not been witnessed since the great crisis of 1825. Each man exaggerated the suspicions of his neighbor, and until a report, at that time unfounded, was circulated in the afternoon that the government had authorized the bank directors to issue five millions additional in notes, it seemed as if fear and distrust of the commercial world has suddenly become boundless. The statement was baseless at the time, but served to allay a panic which had no solid foundation. Even the announcement of Peto's suspension did not revive the panic in its first intensity, and the statement of their stoppages produced little effect.

The action of the government was announced in the House of Commons on Friday at midnight by Mr. Gladstone, who said he had been engaged all the evening in consultation with bankers and others, and who represented to him that the panic in the city was without a parallel in the financial history of the country. Mr. Gladstone said he had addressed a letter to the directors of the Bank of England to the effect that if they should find occasion to afford relief to the wants of legitimate commerce and make such advances as would require an issue of notes beyond the amount allowed by the act, the government recommended them not to hesitate in doing so, and undertook, in the event of that contingency, to make immediate application to Parliament for an act of indemnity."

The panic has reached Liverpool; and unless it stops soon, must become general throughout the financial world.

FENIANISM IN THE ENGLISH ARMY.

The English are just beginning to learn the fact that their army is largely in favor of the Fenian movement. Her chief reliance has been, and still is, upon her army. If that should not be true, her condition would be very critical in case she was attacked by the Fenians, sustained by Napoleon.

Says a Dublin correspondent of the Boston *Journal:*—

"Again I must repeat that the Horse Guards are thoroughly alarmed at the disaffection which plainly exists throughout the Irish soldiers in the service of Her Majesty. Every day arrests are being made, every week two or three, or more, courts-martial sit to try them. The men are condemned on suspicion, for it is very difficult to obtain the proof which an American court martial would require before conviction. And still Fenianism seems making rapid strides in every regiment where an Irishman exists. The soldiers in the cities and towns in Ireland are constantly in public houses, drinking and conversing with civilians—aye, and with those who are strongly suspected of disloyalty. As long as this continues, England may expect her troops to become converts to Fenianism. But I find that the Irish soldiers have a good opinion of the existing state of affairs, and seem thoroughly prepared to take part with the people when a blow is struck. This is no sensation news, but from my circumstances here I have a good opportunity of judging of this matter, and I have no hesitation in certifying to its truth. I often, in America, heard Fenian lecturers make this statement, and I could scarcely credit it, but I now could name several regiments upon whose fidelity to James Stephens I could stake my life. There are a large number of soldiers still under arrest for Fenianism, awaiting trial. During the sitting of the Special Commission in Cork, a member of the 4th Dragoons was riding up Patrick's Hill to the barracks—he was a little the worse for liquor—and on passing some of the constabulary shouted out that his horse was a Fenian. He was immediately arrested, and is now awaiting trial, and will probably obtain five or ten years imprisonment for his idle words. This is the proof which British justice regards as sufficient to condemn a man to a life-time of penal servitude. Of course, under the Suspension Act suspicion is enough, and the police do not trouble themselves to procure proof."

"RESOLUTIONS ON DRESS.

We recommend all of our readers to give the following resolutions a careful and prayerful examination, and then to adopt them for Jesus' sake.

"In view of the present corrupt and corrupting state of the world, and the shameful extremes to which pride and fashion are leading their votaries, and the danger of some among us, especially the young, being contaminated by the influence and example of the world around them, we feel constrained as a church, to express our views on the subject of dress, in the following resolutions, which we believe are truly scriptural, and such as will commend themselves to the christian taste and judgment of our brethren and sisters everywhere.

RESOLUTIONS.

Point 1. We believe, as a church, that it is the duty of our members in all matters of dress, to be *scrupulously plain.*

Point 2. We regard plumes, feathers, flowers, and all superfluous bonnet ornaments, as only the outward index of a vain heart, and as such are not to be tolerated in any of our members.

Point 3. Jewelry.—We believe that every species of gold, silver, coral, pearl, rubber, and hair jewelry, are not only entirely superfluous but strictly forbidden by the plain teachings of the Scriptures.

Point 4. Trimming of Dresses.—We hold flounces, loops,* and a profusion of ribbons, cording, braid, embroidery, buttons, etc., in dress trimming, are vanities condemned by the Bible, (see Isa. 3,) and consequently should not be countenanced by 'women professing godliness.'

Point 5. Low-necked Dresses.—These we believe are a disgrace to community, and a sin in the church; and all who patronize this shameful fashion, transgress the apostle's command, to 'adorn themselves in modest apparel.' 1 Tim. 2: 9.

Point 6. Dressing the Hair. We believe that the extravagant dressing and ornamenting of the hair, so common at this time, is condemned by the apostle; (1 Tim. 2: 9); and that the various beaded and spangled networks, such as are used to contain those artificial deformities called "water-falls," "water-wheels," etc., are the "*cauls*" of Isa. 3: 18, [margin], which God has threatened to take away in the day of his anger.

Point 7. We hold that in the matter of shaving and coloring the beard, some of our brethren display a species of vanity equally censurable with that of certain of the sisters in dressing the hair; and that in all cases should they discard every style which will betoken the air of the fop; but while we have no objections to a growth of beard on all parts of the face, as nature designed it, yet where any portion of the beard is removed, we think the brethren greatly err from the sobriety of the christian in donning the moustache or goatee.

Point 8. We believe that the extreme fashions of the present day in bonnets and hats, for females, are not to be countenanced; but that the main object to be kept in view in obtaining wearing apparel for the head, is covering and protection.

Point 9. Hoops.—We believe that "hoops are a shame," [Spir. Gifts, Vol. 4, p. 68], meaning by hoops any thing of the kind, by which from its *size,* or the *nature* of the *material,* the form of the wearer is liable to be immodestly exposed. See Ex. 20: 26.

Point 10.—Costly Apparel.—We believe that Paul, by the expression, "costly array," [1 Tim. 2: 9], condemns the obtaining of the most costly material for garments, either for males or females, although it may be unexceptionable in other respects.

Point 11. New Fashions.—We believe that the people of God should be slow to adopt new fashions, of whatever sort they may be; for if not useful, we ought never to adopt them; if they are, it will be time enough for us to take them after they have been tested, and the excitement of their introduction has passed away; and having once found that which is neat, modest, and convenient, let us be slow to change. See Titus 2: 14.—*Review.*

* By "loops" we mean the custom of wearing *long* dresses, and then hooking up the skirt at intervals.

"BEHOLD THEIR THREATENINGS."

We recently received the following communication, which is too spicy to be thrown away:

"It would be more profitable to the cause of truth, for the men that go about doing nothing but talk religion, and beg more, to go to work; for it is by their works they are known. A[illegible] your preaching will avail you nothing now. You are found to be the class that said, We have preached in thy name, and done many wonderful works in thy name. What was the answer?—Depart, I never knew you. Such men as Z. Ford, H. Munger, and the whole posse of Advent preachers, are the cause of our war with the South, and present troubles; and we can prove it by the word of God. Now bring us before a court of justice, or stop your swindling. The people have a heavy tax to pay now, without supporting the devil's pimps. You may read your doom in Revelation 21: 8. You can't escape. We have your Father secure, and soon his children shall be with him.

By the Spirit of truth,

O. G. Caswell.

THE NEW TRANSLATION.

The American Bible Union have now completed the new translation of the New Testament. It is a very valuable work, and every body should have a copy. For sale at the Crisis office. See Book notice.

Universalism.—Our readers will find in another column the first part of an interesting article on Universalism, taken from the *Messianic Banner,* an able monthly, edited by Dr. John T. Walsh, Baltimore, Md. We hope all will give the article a careful reading. We purpose putting it into a tract immediately.

For sale at this Office

The Revised New Testament, The Common English Version, as revised and corrected by the American Bible Union.

We have just received a fresh supply of this valuable work, which ought to be in the hands of every friend of correct versions of the Sacred Oracles. Prices by mail, postpaid, as follows: Family and Pulpit Edition (8 vo. Pica) Plain cloth, $2.25; Extra cloth, $2.75. Medium size (18 mo. Brevier) Plain cloth, 85c.: Extra cloth, $1.10; Sheep, $1.35; Roan, colored edges, $1.60.

The Bible Triumphant; being a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed.

A valuable work for ministers and Bible students. Address orders to this office.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

Life Sketches, by Mrs. Abigail Mussey.

Subscribers for this book, who have not received it, can obtain it by sending in their names. There is also some money still due for books that have been delivered. Mrs. Mussey needs the money. Shall she have it? Let us hear from you soon. Address E. P. Woodward, Crisis Box, Boston, Mass.

P. S.—The book can be obtained by addressing Miles Grant, Crisis Office.

☞ *The Christian* for May, No. 5, has been received. Among its articles are numbered—Tract Distribution, Infidel Testimony, The Enduring Glory, etc., etc.

For the World's Crisis.

NOTES BY THE WAY.

Bro. Grant:—Since I returned from my tour West, I have been laboring near my pilgrim home in Compton. I am preaching from house to house, in the highways and hedges, and lanes of the streets. I am trying to hunt up some of the lost sheep, and remind them of what is coming on the earth; also preaching by example and precept, temperance in all things. I have been giving away your tracts and Bro. [illegible]'s, and seeking to get subscribers for your excellent paper, and other religious periodicals. A few of the Lord's poor have to be seen to, and plenty of the devil's poor. Thus I find enough to do.

Many neighborhoods and families are so poor they cannot take a religious paper, and will hardly read one if you give them a paper or tract, and at the same time intemperance of all kinds is practised,—eating, and drinking, and dressing, and pleasant pictures, and in using the filthy Indian weed, enough to pay for half a dozen weekly papers; and these, lamentable to say, professors of the religion of Christ. But I feel somewhat encouraged of late. Since this Fenian movement, there appears to be an inquiry among the people here,—What do these things mean? Fox's old "Book of Martyrs" is being looked up and read. Some begin to think the two-horned beast is about to speak like a "dragon." Cheer up, brethren, lift your heads and look up, for our redemption draweth nigh.

Harley McClary.

Compton, C. E.

Bro. [illegible] B. Preston writes:—"I have just closed a short series of meetings at Springville, Wis. A good interest was manifested, and the people still want to hear. Sr. Rowell will be here next Lord's day. We look for an interesting time. Lord bless her and them."

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2027.22
C. M. C.	1.00
Widow's mite	.15
H. Hadlock	10.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Wholenumbersentfree,560. Ann'lExpense,$1400,00

Previous acknowledgments	$317.40
C. M. C.	1.00
H. Hadlock	10.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

William B. Herron	5.00
E., Westfield	.50

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary,* William B. Herron, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer,* George T. Adams, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2356.29
Rebecca.....(for the Mission House)	5.00
J. D.	5.00
Charlotte Nelson	10.00
Sr. M. L.	20.00
A Sister	5.00
S. Dombston	1.00
R. J. Harding	1.50
Collection by J. V. H.	.68
H. Hadlock	10.00
Huldah Tuttle	2.00
Amasa Morse	3.75
R. N. Chaffee	1.50
Lee, N. H.	1.25

Clothing Received.

One barrel from friends in Lee, N. H.

EUROPEAN MISSION.

Previous acknowledgments	$490.45
C. M. C.	1.30
N. Chase	1.00
R. Polly	1.00
Huldah Tuttle	1.00
Mrs. O. P. Persons	1.25
T. E. Wood (Pictures sold)	3.00
F. B. Jones	3.40
John Douglass	1.00
H. Hadlock	20.00
Rebecca	5.00
J. M. S.	1.00
Lydia Welch	5.00
E. Challen	1.00
R. S. Robinson	1.00
Ruth	1.00
Anon	11.70

MEMPHIS.

Brd. Leslie writes encouragingly from Memphis, under date of May 12th. He is going on with the Mission work. The Mission school was discontinued only three days, on account of the riots, and the Sabbath school but two Sundays. The meetings and schools are again under way, and making good progress.

"Perfect order is again restored throughout the city. We have a military force here, and feel more safe than before the riot. Gen. Fisk, of the Freedmen's Bureau, is here, and having all the school-houses which were lately burned rebuilt at the expense of the city of Memphis, and every school is to be again in operation in a few weeks, and all are to be fully protected.

"This riot will result in great good, giving greater protection to both the colored and the northern people here. After the city of Memphis has paid out for all the property destroyed by the Irish police and the rest of the Irish and foreigners here, and borne the disgrace of the slaughtering and murdering which this police and their like have done, the citizens will not like to have such a thing occur again. Facts will hereafter show that to the foreign element here is to be mostly attributed the beginning and progress of this dreadful scene of carnage.

"The trial of all the murderers that can be found is now going on, and many are being convicted. Many of the police have fled from the city. They are a most corrupt, wicked, and desperate set of men."

Justice is being meted out; under the protection of the government, the Mission work will go on more prosperously than before, and the Chapel and Mission House be built without delay. Those who wish to help meet the deficiency of funds for this purpose, can do so now.

W. B. H.

Correspondence.

From Bro. C. H. Shepherd.

Bro. Grant:—In the "*Laws of Life*" for May, I found an article on the brain, by W. Byrd Powell, M. D. He says the author has not in forty years found but one person who manifested any doubt as to the validity of the opinion that the brain is the organ of the mind, and furthermore says, to show this position correct, that many persons in all countries have met with accidents, some thrown from horses, and to have fallen from elevated positions, and thus to have had their skulls fractured, and a portion of them respectively forced upon the brain, making undue pressure; and that during this pressure, although the functions essential to life, as circulation, respiration, secretion, etc., continued to be manifested, yet there was a perfect suspension of mind,—no consciousness of existence, no perception of the presence of anxious friends, no power of sensation, or voluntary motion; but a surgeon arrives and elevates the depressed portion of skull, and the individual is observed to be instantly restored to the possession of all his faculties.

Now after it has been proved that man, while in life, with the circulation, respiration, secretion, etc., continuing to be manifested, there can be a perfect suspension of mind, and no knowledge of existence, or of the presence of anxious friends, many persist in teaching if the circulation, respiration, secretion, etc., be entirely suspended, so as to cause death to the person, that the mind or knowledge is in consciousness of existence, and knows more than while here in life, when his faculties were in full operation. Absurd doctrine! It calls to mind the conversation of two inviduals. One observes that the world is getting wicked fast. The other says, notwithstanding this, many are saying it is growing better. Frst one again states, upon the whole he thought it was. One breath affirms, another denies. I think this about the way of the immortal-soul doctrine. Prove that injuring a certain organ of man destroys the mind. Make the application, and they will say the mind, or sensible part, cannot be destroyed. Why not be rational, intelligent beings, as God designed we should be, having our foundation on the word of God, believe what it teaches, and not be building upon heathen superstition, and taking heed to the teachings and doctrines of demons?

I think it not strange that people are going into infidelity, spiritualism, etc., when such unreasonable doctrines are taught from our pulpits and scattered by the press. The word of God never looked more precious than now. Thank the Lord, his word is not bound. May we never fail to hold up the light from it.

From one who has not education sufficient to understand how eternal death is always dying and never dies, or that man is conscious when he does not know any thing; and in hope of eternal life when Jesus comes, in the clouds of heaven,

Chas. H. Shepherd.

Melvin Hill, N. H.

From Sr. C. Daggett.

Brothers and Sisters:—Knowing the time, that now it is high time to awake out of sleep, the night far spent, the day at hand, oh, let us put on the armor of light, and not be conformed to this world, but transformed by the renewing of our minds; and present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. For "the end of all things is at hand." There is no time to be lost in sounding the alarm.

No one who reads the sacred oracles can fail to discern the signs of the times. The history of Rome is nearly complete, and with it the history of the world. Surely the day of the Lord cometh. Alas! for the day; for the day of the Lord is at hand, and a destruction from the Almighty. The political horizon grows dark. The "three unclean spirits" are doing their work of gathering the nations to the battle of the "great day of God Almighty." The deep, low mutterings of the gathering storm give fearful indications of coming wrath. Let the watchmen blow the trumpet and sound the alarm; for almost all are asleep with the world. The church is slumbering, while the fearful crisis approaches. The harvest is quite ripe. The Lord will soon descend from heaven, with the voice of the archangel and the trump of God. The reaping time will then come. The good will be gathered home; the wicked left to be cast into the great winepress of Jehovah's wrath.

How important the injunction of Jesus—"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." God is good, and will remember his own waiting ones, and those also who sit in darkness, who call for light on the speedy coming of his Son. He will give them the light and truth. He will have faithful men, who will do it; for the "wise man's heart discerns both time and judgment."

The cry of the waiting ones was never more earnest than now—"Come, Lord Jesus." The cry from all parts, "Watchman, what of the night?" is earnest and persistent. Many will not receive the answer; no, they want to hear and must hear the time of the night,—the whole truth on the nature and time of the coming kingdom. They are crying,

"Blow, watchman, blow, a certain sound,
For dark and dangerous is the night."

Let us have the light, that we and ours may be ready. The Jews were rejected because they knew not the day of their visitation. Let us be wise, for such only will understand and will be giving meat to the household in due season. And the true time of the Lord's coming, and the preparation is what is needed now to prepare a people for translation.

"The foe is before us in battle array,
But let us not waver, nor turn from the way,
The sword of the Spirit, both trusty and strong,
We'll hold in our hands while marching along."

The Lord bless you all. Your sister in the Lord,

Catherine Daggett.

South Orrington, Me.

From Bro. C. C. Stevens.

Bro. Grant:—*Friday,* Feb. 16th, left Exeter, N. H., *en route* for Canada, Vermont, and New York. Went to Dover, and preached in the evening at the Hall to Bro. Latham's congregation. Bro. Latham lives and labors here. He is highly esteemed for his work's sake. Sunday to Biddeford. Preached all day to a full house. It was a solemn and interesting time. Here is a blessed band of brethren contending for the faith of the gospel. They are poor, but they have a house up, boarded and shingled, yet are owing some over one hundred dollars, and the work is stopped for the want of means to finish. Brethren and sisters, you that have the means, can you not help these good brethren out of this? If so, direct to John C. Libbey, Biddeford, Me.

Monday, called on Eld. John Stevens (Free-will Baptist), a former acquaintance. He is of the old school. Believes in the literal and personal coming of Christ to reign on this earth renewed, as its supreme and eternal ruler. Good time with him in talking over the blessed hope. It revived fresh recollections in my memory of gone by days, when I traveled with that people, and multitudes were converted. Tuesday, left for South Poland. Preached in the evening. Some came seven miles. Good will come out of this meeting. Next to Mechanic's Falls. Here I found a good band of brethren contending for the faith once delivered to the saints.

Thursday, to Bryant's Pond, where are a few isolated brethren struggling for life amid opposing influences. At Berlin's Falls, N. H., preached in the evening. A great interest to hear. If proper laborers could be had in this place, reformation would be the result.

Colebrook Corner, Lord's day. The people came out and filled the house. All seemed anxious to hear on the subject of Christ's coming. Some came fifteen miles. Twelve witnessed for God. The truth here is destined to triumph. Tuesday, left for Canaan, Vt. Preached in the evening. Interesting time. Two promising young brethren (Chadsey and Gorden), were set apart for the work of the ministry, by the laying on of hands.

Compton, C. E. This is the place of my nativity, two hundred miles from Portland. O how sad my heart, as I drew near the house where thirty-five years ago I parted with my honored parents and kindred, to preach salvation to the lost. Quite all that then lived have fallen asleep. Great changes have taken place. Thursday evening, preached in the Harvey school-house. Here are a few pilgrims striving to live. The cause demands Holy Ghost men, men who will feed the flock and care for the lambs of the dear Redeemer. I am tired of men who are filled with nothing but theory.

Saturday, to Danville. Found a good home at Eld. Porter's. Preached Lord's day morning. The traveling was bad, hence many of the brethren were unable to attend. We had a pleasant visit with some of the friends in this place. Thanks to the brethren of this quiet village for the interest manifested, especially by Bro. and Sr. Porter. The Lord reward them for their labors of love.

Thursday, to Melbourne. Preached twice. Here are a few good brethren striving to overcome. Had occasion to pass the house where

many years ago I ventured to take the Bible in my hand, and for the first time in my life declare its truths as I then understood them. Most of those who heard me then have fallen in death; a few remain as living witnesses of those days so interesting, when multitudes were blessed. I thank the Lord that I still find it in my heart to love the important work of the ministry more than ever. Had I a thousand tongues, and could employ them in as many places, I would cheerfully use them all in preaching this glorious doctrine of the kingdom,—the angel's last message to mortal men.

Next to Montreal. Here the people are very bigoted, wholly under the control of their priests, Protestants as well as Catholics.—Bro. Grant, some two or three years since, commenced a course of lectures here, and after much toil and persecution, succeeded in gathering a church of some forty members. We were with them three Sundays, and we can most truthfully say, few seasons have we spent so agreeably, and few that will linger in memory so pleasantly as this visit to Montreal. I most cordially thank the brethren for the interest they manifested toward me in my work. I was kindly cared for while there, and not sent empty away. May God bless them and bring us to inherit eternal glory.

C. C. Stevens.

From Bro. W. A. Reed.

Bro. Grant:—Having become a peruser of your much loved paper the past winter, at which time I became interested in the immediate, personal coming of Christ, and seeing the communications of our brothers and sisters, I have had cause to be cheered on my journey, and have had my heart leap for joy in contemplation of the time when Christ shall set up his everlasting kingdom; when the kingdoms of this earth shall become the kingdom of God; when commotion, war and strife shall forever cease; when envy, malice and hatred shall be at an end; when sorrow, sickness, pain and death shall be no more in the land, but all shall have peace, joy, and love one toward another; when all shall know the Lord, from the least to the greatest, and we shall dwell in the City of our God. Oh! I long for that day to come. Here we are called to part with dear friends, and lay them in the tomb. But the grave cannot hold them long, for the trumpet shall sound, the dead shall come forth, and those that have fallen asleep in Christ shall wake up to immortality and eternal life.

A few weeks since, my eyes rested upon a letter from Bro. J. C. Rice. He spoke of his beloved father's death. But he mourned not as one without hope. We have since been called to give him (J. C. Rice) the parting hand, and have had to lay him in the grave, after an illness of one short week. But, thanks be to God, we can say as our brother, we mourn not as those without hope, for the same Spirit that raised Christ from the dead shall quicken our mortal bodies, and bring all those that sleep in Christ forth to receive their reward, and a crown that fadeth not away.

It is with this hope that we laid our brother away to sleep till the resurrection. It is this hope that strengthens and cheers us in the hour of trouble, vexation and disappointment. It is with this hope we can withstand the fiery darts of the enemy, and with the sword of the Spirit and the shield of faith fight manfully for the cause, till our Captain shall come and bring us off conquerors and more than conquerors. May we search daily the word of God, and pray for understanding, that our hope may be strengthened and we go on our way rejoicing, and with patience continue in well doing, waiting and looking for Christ to come and gather his people home.

Yours in hope of the promised land,

William A. Reed.

Bridgeport, N. S., April 30th.

From Bro. Jonathan Wilson.

Bro. Grant:—I wish to say to you, and to the rest of my pilgrim relatives, to the glory of my merciful Redeemer; that in three months and four days [April 12th, 1866] if my life is continued, I shall commence my ninetieth year. I am now in as good health as I ever had in any part of my life. I am the oldest man but one, that I ever saw, that I know is yet alive; he is ninety-three years old, and has been unable to walk from his bed to the fire for years. I can now walk on my two staffs five miles in half a day. I am quite deaf, and my sight is failing; but I thank the Lord I can yet read your paper through in a day. The Bible, Crisis, and *Herald of Life*, is the substance of my reading. I feel thankful to God, yourself, and the brethren, for the privilege of reading the Crisis gratuitously, as I have outlived all my earnings and savings, and I am running my old vessel with all sails down on the bare poles of charity, before the breeze of the Spirit of the Lord. Sometimes it comes upon me like a mighty, rushing wind, which brings me in sight of the harbor of mortality. There I expect to remain until the trump of God sounds; then to step aboard the gospel resurrection car, and in the twinkling of an eye I expect to be conveyed to the harbor of immortality, to live forever. The Lord is the owner of this car. It cost him his life to obtain the right of way to run his car from mortality to immortality; and he went through the first run himself. He gave me a free ticket through from the city of destruction to the depot of immortality, bearing date the 7th day of July, 1807, to change conveyance at the depot of mortality. I have gone thus far safe, although some places looked quite dark for traveling.

This car never run by gospel system until after Christ, by the sacrifice of himself, had paid for the right of way. He was the first that ever went from mortality to immortality by the gospel conveyance. There were six cases of resurrection by miraculous power; but they were raised only from death to mortal life again. It effected no change from mortality to immortality.

"Him (Christ) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."—Acts 2: 23, 24. Why could he not be holden of death? Because he had no sin. All whose names are written in the book of life, die as free from sins, by pardon, as Christ was by obedience to God's law; therefore, cannot be holden of death; for their death and resurrection is no more in condemnation for sin, than was the translation of Enoch and Elijah; for we see at the trump of God the resurrected and translated. Paul says, 1 Cor. 15: 51–52, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Our school house is our meeting house. The Methodist minister preaches one sermon in two weeks, and I am giving historical lectures of the Bible, to the scholars of our day school, the vacant Sabbath. They and others that come in, give me a little, attentive audience. I hope to confirm the truth of the Bible in the minds of these children; for we are here too much like the Athenians, almost wholly given to idolatry. It is almost fifty-nine years since I began to preach; yet if I see a place where there is the least hope of keeping infidelity out of the minds of the people, I try to supply the place. That is the most potent enemy we have to go against at this day.

Jonathan Wilson.

Vermont Post Office, Chaut., N. Y.

Bro. J. G. Hook writes from Springfield, Mass., May 25th:—"God is blessing his people in this city. The meetings in Barnes' Hall are precious. Bro. and Srs. who worship here are well united and love one another. Though a variety of opinions on some points of doctrine exist, yet the same blessed, loving Spirit pervades their hearts. Thank God for the power of good—Christianity. God's children do love one another. Some are seeking a closer walk with God; others, who had backslidden and gone far from him, have come home to the fold of God. Others have sought and found Christ who never did before. Young men and maidens are among the number. The hearts of God's people are made to rejoice to see their children and neighbors turning to him. To our heavenly Father be all the glory through Jesus Christ. Amen."

For the World's Crisis.

SPRING.

Sweet Spring is come, bright, joyous spring,
Arrayed in robes of green;
A wreath of beauteous flowers she wears,
As in days of yore, I ween.

All nature listens to her voice,
Old Winter's fled away;
The joyous notes of birds are heard
At dawn, and close, of day.

And rippling brooks and laughing rills
Go dancing on their way;
And the trees are putting forth their leaves—
They, too, her voice obey.

And lo! the meek-eyed violets too
Peep from their grassy beds,
And on the lap of "mother earth"
They rest their tiny heads.

I love the Spring, with her birds and flowers,
And her mantle soft of green;
But in Eden fair there'll be flowers more rare
Than ever the Spring has seen.

Spring flowers will fade, and birds will die,
Her green fields fade away;
But in Eden's bowers immortal flowers
Will bloom, and ne'er decay.

Farmington, N. H. D. J. Varney.

Obituaries.

Noyes. Died in Vernon, Vt., May 9th, of consumption, Mary Ann M. Noyes, aged thirty-five years and four months.

The subject of this notice suffered through a lingering and distressing illness, but with christian patience and resignation. She gave her heart to the Savior some years since, and has ever lived a bright and shining light, having a word for the many who visited her in her sickness, and urging all to make the required preparation. She leaves an aged, widowed mother, and two sisters, with a large circle of friends, to mourn the loss. But they feel it is her gain. Her sorrows and sufferings are past, and she sleeps in Jesus. The funeral discourse was preached by Eld. Bennett, from a text chosen by the deceased in Ps. 116: 15. May our mother be consoled in her affliction and loneliness by the hope of soon meeting her daughter where partings are unknown.

"She has lain down to rest till the morning,
Where the storm-blasts of time never sweep;
'Mid life's conflicts and toils she grew weary,
So he gave his beloved one sleep."

S. A. Scott.

Summary of News.

FOREIGN.

Continental news continues warlike, but a Berlin dispatch of to-day says hopes are still entertained in some quarters for the maintenance of peace, probably on the ground that Austria will make some concessions.

It is believed that no formal treaty has yet been concluded between Prussia and Italy.

The Paris correspondent of the London *Telegraph* believes on good authority that there is still a chance for peace, if England and Russia will join France in a Congress.

Liverpool, May 14. The panic had subsided.

FRANCE.

The *La France* says many diplomatic communications have been exchanged between the Cabinets during the suspense, and the idea of a Congress, limited to the consideration of pending questions, was again taken up. France will join the Congress with perfect disinterestedness without raising any question to complicate the difficulties of European arbitration.

RUSSIA.

The Russians had defeated the Emir at Bokhara.

GERMANY.

There was great excitement at Leipsic, owing to the report that the Prussians had crossed the Saxon frontier. The rumor was not authenticated. The Hesse Darmstadt Army was being placed on a war footing. The 8th Federal Army Corps was to be called out.

AUSTRIA.

The military preparations and patriotic demonstrations continue. War was considered imminent. The departure of the Vienna garrison for Bohemia had commenced. Substitution money for military exemption had been abolished. Patriotic appeals were being made for contributions for the formation of a volunteer corps. In consequence Baron Werther had an interview with Mensdorf, when he declared he should have to leave Vienna immediately.

A Berlin dispatch of the 14th, says a conditional treaty of alliance was signed Saturday between Italy and Prussia.

A Berlin dispatch of the 15th states that Prussia's note to Hanover, demanding an explanation of her warlike movements, threatens military occupation of that kingdom and demands that it shall observe the strictest neutrality.

The correspondence between the King of Prussia and the Czar is believed to be connected with the creation of a Duchy of Warsaw, and it is declared that the Czar has not interfered in favor of peace.

ITALY.

A Florence telegram says Garibaldi has accepted the command of volunteers, declaring that he hopes soon to be able to co-operate with the glorious army of Italy in accomplishing the destinies of the nation. Also that a royal decree has been issued ordering all soldiers of the second category of 1844 to be forthwith incorporated with the regular army. They have already been called together for two months' drill. The Senate has approved, by a vote of seventy to six, the bill granting the executive extraordinary powers to provide for the public safety.

The *Opinione* thinks if a formal proposal should be made for a European Congress, Italy should accept it upon conditions, viz., that she may remain armed and the cession of Venetia be included in the programme of the Congress. These conditions are essential.

A Milan telegram states that two thousand Austrian sailors had arrived at Venice for the defense of the Lagunes, and orders have been issued to organize a body of 1200 boatmen for transporting soldiers to the Island of Lido. Twenty-two thousand Austrian troops had passed through the Mestre.

A Trieste telegram says the squadron had left the Bay of Tarento, and taken up a position in the Adriatic between Ancona and the Island of Grossa, thereby closing the Gulf of Trieste, Venice, Pola and Fiume.

A Milan telegram of the 15th states that the regiments of "Croats" continue to arrive. Six thousand are expected altogether, and will be stationed from Faioulo to Padua. Depots for Austrian military service in Venetia have been established at Gratz, and a considerable force is stationed in the Tyrol. The garrison of Venice is to be raised to 24,000. Gunboats have been stationed and many torpedoes sunk in the outer harbor of Venice.

The rinderpest had made its appearance in county Down, Ireland. Several cattle had been killed.

Several French journals have received a warning for representing that the government is provoking a war.

Liverpool 16th, Queenstown 17th.

The financial panic continued sensibly to subside. Many difficulties are yet anticipated, but it is believed the effects will be less disastrous than have resulted from former panics. The leading securities have decidedly improved. The discount demand at the Bank of England continued extremely large. The nominal rate remains the same. There was also an active specie demand for the continent. There had been no additional suspensions at Liverpool.

The Continental situation was unchanged. The Military attitude of the various powers was threatening. It is reported that Bismark receives daily warnings of assassination. It is stated that Austria in a few weeks will have 900,000 men in the field. Large bodies of troops sent from Vienna had already effected strategic concentrations on the Prussian frontier.

A Trieste dispatch of the 17th says the Austrian volunteers about to proceed to Mexico will, it is stated, sail under the French flag.

Fenier Bros. of Liverpool have suspended; liabilities heavy, but the assets are considerably in excess thereof. Other suspensions are reported.

The Approaching War in Europe.

The London *Times* of May 12th has the following remarks upon the impending European contest:

Every day now brings its new rumors of war. The whole Prussian army is mobilized, and great masses of troops are massed along the frontier. Austria is bringing into the field every man she can raise. One conscription after another sweeps away the youth of different races and languages through her wide domains. Volunteers are offering themselves in the best affected provinces, and the Imperial House is seeking to content the Hungarian Diet, the representative of the most powerful and long the most faithful of its States. The passes of the Tyrol are closed, traffic is stopped on railways, in the Quadrilateral a part of the country has been flooded. As for Italy, it is enough to say that the whole nation is panting for war. The government will have as many soldiers as it can arm and feed, for this people, once so idle and indifferent, and thought to lack all military qualities, can hardly be restrained from rushing into a conflict without counting the chances of success. The King of Italy is about to leave the capital for Piacenza to take command of his army, and Garibaldi will be immediately in the field, ready for any bold act that may be necessary to precipitate a struggle. The middle states of Germany are mustering and contracting their forces, as if they anticipated that war could not last a week in their neighborhood without drawing them into it. Such is the state of Europe, which we, though not without domestic troubles, look out upon with a sense of security from this narrow sanctuary. . . .

The attention of Europe has been engrossed during the last three days by the hostility professed by the Emperor Napoleon to the treaties of 1815. It may be that too great an importance is attributed to this speech by those who believe that it indicates an intention on the part of France to take part directly in the impending contest. The policy of France was probably announced with sufficient exactness when it was said that the Emperor would observe a strict neutrality and reserve to himself liberty of action. We may presume that Napoleon will not feel himself called upon to interfere at the outset of a strife for which he cannot be made responsible. The not unequally matched combatants may be left for some time to do their worst upon each other. There is no reason that the fortune of war should incline early or completely to either. On either side are able generals, and numerous, gallant and perfectly disciplined armies. Austria and the minor states, if these attach themselves to her, can bring into the field at once more than half a million of men, and support them by sufficient reserves. The levies of Prussia and Italy will probably be as large. The Austro-Germans will be attacked in front and rear, but they will have the advantage of a central position, and may deal terrible blows on their adversaries. Though the general opinion abroad may be that Austria would show good policy and good generalship by waging a defensive war, it is not at all certain that the Emperor or his generals would be content merely to defend the Quadrilateral or Bohemia.

In Germany indeed it is almost certain that the Austrian Generals would assume the offensive. This, in fact, would be the only answer they could make to the first Prussian act of war, which would probably be an attack upon the Austrian corps of occupation in Holstein. In such a campaign we have no reason to conclude that victory would readily favor either side. There might be bloody battles on a theatre of war where Germans died half a century ago in a better cause, and yet after a long campaign neither side might have much to boast of. Most unlike this may be the fate of the Italian campaign.

The wave of Italian enthusiasm may break in vain against the works of the Quadrilateral, and months of war may only place Victor Emmanuel in a position to sue for further aid from his ally of 1859. So well will "neutrality" have answered, and then, perhaps, may come the time for "liberty of action." The would-be conquerors who are rushing into the present war might wisely reflect on this. If they could gain all they want by their own unaided strength, there might be in the morality of state-craft some justification of their policy. But if, as seems likely to all but themselves, Austria prove a stubborn adversary, they may have to relinquish their hope of spoil, or buy it by humiliating concessions from an arbiter who will then appear upon the stage.

☞ The Boston *Journal* of the 22d says of the European excitement:—"Prussia, Austria and Italy have entered upon a course of mutual irritation, from which they seem to have but little ability or disposition to recede. The whole future apparently depends upon the restraining influence of England, France and Russia, that is, when narrowed down to the actual facts of the case, upon the course of Louis Napoleon. This man is the arbiter of Europe. His recently avowed detestation of the treaties of 1815 has not a very soothing sound; but if, in consequence of it, he can bring about his long-cherished project of a European Congress, peace will probably be preserved, if not, the chances are heavily in favor of war."

DOMESTIC.

New Orleans, May 22. Eight parishes are overflowed, and half the people are without food. Relief is going from the city. The ruin to the crops is extensive. The Red River floods have fallen off, and will not overflow the Southern country. The mortality is great among the negroes of the Southwestern parishes. White people are working most of the plantations. The freedmen are uncertain, and the people say there will be none left in twenty years.

New York, May 25. A special Washington dispatch says the trial of Davis will probably be postponed until August or September next, owing to the strong feeling on the subject in Richmond. Much animosity prevails against the Grand Jury that indicted him, and until this subsides the Attorney General thinks it best to delay the trial.

Washington, May 28. Advices from Arizona of the 12th ult. give information that armed citizens of Hardyville, in revenge for the killing of a white man by the Hualapois Indians, had killed nine of the Indians, including their chief. The Superintendent of Indian Affairs there says an alliance is probable between the Hualapois and other Indians against the whites, and unless more troops are available to protect the whites, the condition of the latter will be precarious.

A Great Land-Slide. The Ureka *Journal*, published in Siskiyou county, in the northern part of California, contains the following:

"An immense slide of ground descended last week from the top of the mountain south of Deadwood Creek, damming up the creek sufficient to create a reservoir sixty feet deep. The slide came in a solid body, slipping along on a solid clay formation, upon which the whole mountain rests. The slide traveled a distance of about a quarter of a mile, and held together so compact that it even moved the sluices and logs out of the creek without damaging them. For two days and nights the creek was held above the slide, where it was fifty yards from bank to bank, with about one thousand inches of water running. On the morning of the third day, the water commenced running over the slide and coursing rapidly through the trees, which remained in the same position they were in on the top of the mountain before the slide. Many persons have visited the place, and consider it one of the grandest natural scenes."

The Fenian "Policy." Mr. Stephens recently made a speech in New Haven, in which he clearly laid down his policy, and the way in which he proposes to rescue Ireland from the British Lion. He states that he has an army more than large enough to meet the English forces; that the attack must be made in Ireland instead of on this side of the ocean, and that he will continue to labor here in America for one year, when he will return to Ireland, either as a conqueror or a martyr. The first great desideratum is money, and he proposes to take the entire charge of this himself, and if this is not forthcoming, the cause will be lost.—*Journal.*

The Emperor's Speech. According to the last reports the offensive portion of the Emperor Napoleon's speech at Auxerre, about the treaties of 1815, was not spoken by the Emperor at all, but was subsequently written by him, and inserted by his order in the copy authorized to be telegraphed. This fact adds much to the importance of the speech, inasmuch as it shows that his "detestation" of the treaties was not the offspring of temporary excitement, but the result of his deliberate conviction.—*Journal.*

Italian War Matters. It is rumored that the King of Italy will himself take the command-in-chief of the Italian army, with General de la Marmora as chief of staff.

Garibaldi is said to have left Caprera, and to have arrived at Parma, to which latter place volunteers are flocking from all parts of Italy.

☞ Spain is actively preparing for the coming shock of a great European war. Her Mediterranean passes were being reinforced. It was thought that an offer on the part of the United States of mediation between Spain and her enemies in the Pacific, would be very agreeable to the cabinet of the Queen.

A Lost Art Re-discovered. A correspondent of the Cincinnati *Gazette* states that a Mr. Dieman, of Upper Sandusky, Ohio, has discovered a process of hardening copper, an art which has been lost since the days of King Solomon. It is well known that the ancients possessed the art of hardening copper and making it equal to the best of steel; but for nearly three thousand years all knowledge of the method has been in oblivion.

Origin of the word "Fenian." Mr. Stephens, the chief organizer of those Fenians who submit to his operations, in reply to a request that he would define the origin of the title of the fraternity, says that a chieftain existed in Ireland, just anterior to the Christian era, named *Fion McCuol*. This personage was the commandant of the "Feonin Erin," or Irish militia, at a period when Ireland was a nation, and her people protected themselves against the encroachments of all invaders. As the present organization is instituted for the same purpose, the name of Fenian was adopted for the branch of the Brotherhood in the United States.

☞ At a recent fire in Auch, France, a woman with her child were in a burning house; the Archbishop offered 200 francs, then 6000 francs, then an annuity of 1200 francs, to anybody who would rescue them. Nobody budged. Thereupon he threw off his cassock, ran into the flames rescued them and gave them the 1200 francs annuity he had won for himself.

☞ The ladies of Lansing, Michigan, are adopting a new style of dress. It appears to consist of cloth pants like those worn by men, and an old-fashioned Indian "wampus," or sack, which comes just above the knees. Everything is said to hang from the shoulders, doing away with tight lacing, and alleged to be very conducive to health.

☞ London News says negotiations have lately been carried on at Vienna for the cession of Venice to Italy.

☞ Jeff. Davis entered Fortress Monroe a prisoner one year ago yesterday, May 24.

Notices.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Woodstock, N. H., commencing June 7th, Thursday, P. M., and hold over the following Lord's day. Brn. Couch, Ross, and others are expected to be present to preach the word of life. Brethren, make this meeting a subject of prayer, that God may give us the victory through Christ, and that great good may be accomplished in his name.

A. W. Sibley, Secretary.

Tent Meeting.

There will be a tent meeting held under the big tent, in Providence, R. I., commencing Thursday, June 7th, to hold over two Sundays. The time of our Lord's coming, together with other portions of truth connected with the great system of man's redemption, will be duly considered in the meeting, as the Lord may direct. Brn. G. W. Brown, D. S. Holt, C. Thompson and the writer are engaged to attend the meeting.

S. W. Bishop.

Notice.

I hereby give notice to all concerned, that the fourth annual grove meeting will be held in Springwater, N. Y., commencing June 29th, 1866, and holding over Sunday, July 1st, on the same spot fitted up by Father Lyman Morris (deceased), on his farm. Let due preparations be made by the friends there, a general notice be given, and may many brethren and sisters attend, both ministers and laymen, and may much good be the result, for which let us pray. In behalf of the brethren,

C. F. Sweet.

Tent Meeting at Elliota, Minn.

The "Advent Tabernacle" will be pitched at Elliota, Fillmore Co., Minnesota, as Bro. Elliott shall arrange, on Friday, June 15th, and continue there some days. Bro. Hough will be present to help us. Hope to see a general gathering of the saints from the surrounding region. Come in the Spirit, and work for God.

Wm. Sheldon.

Annual Meeting.

The annual meeting of the New York State Christian Conference will be held at South Butler, Wayne Co., N. Y., commencing Thursday evening, May 31st, and hold over the following Sunday. As churches can only be represented by delegates, let delegates be appointed by every church. Let there be a good representation at this meeting. Arrangements of trains, etc., will be advertised in due time.

South Butler lies four miles north of Savannah Station, on the direct R. R. from Syracuse to Rochester. Take the way trains, as all trains do not stop at this station. Teams will be in readiness on the arrival of the afternoon trains. Those coming on the morning trains will take the stage to Butler.

For the Board, C. B. Turner.

Notice.

The annual meeting of the Iowa Christian Conference will be held at Cascade, Dubuque Co., Iowa, to commence on Thursday, June 21st, 1866, and hold over the following Lord's day. All brethren and sisters who love to hear of the soon coming of the Lord, are invited to be there.

Job Gildersleeve, Clerk.

The Dubuque and Sioux City railroad will return the brethren free. There will be teams on the first day of the conference, at Farley, to carry them to the meeting.

Peter S. W. Deyo.

Tent Meeting at Sparta, Wis.

The "Advent Tabernacle" will be pitched in the village of Sparta, Wis., on Thursday, May 31st, and the meetings will continue several days.—Friends from adjoining regions can come with provisions and bedding, and lodge in the tent, as at campmeeting, as this is a *new field*. Eld. Hough will be present to help proclaim the truth. Let the friends of truth rally.

Wm. Sheldon.

Publications for sale, subscriptions received for the paper, etc., at this meeting.

Notice.

If there is no preventing providence, I will commence a tent meeting in the Iowa Mission tent, at New Hartford, Butler Co., Iowa, to commence Wednesday night, June 6th, and continue over Lord's day. Will the friends at Parkersburg, Boylen Grove, Marble Rock, Rock Grove, Floyd, and Stacyville, write me and let me know the time that will suit them best to have a meeting. Let there be a general coming up to the help of the Lord in this meetings.

Peter S. W. Deyo.

Notice.

The Maine Central Quarterly Conference will be held in Rome Town House, commencing June 14th, 5 o'clock P. M., and continue over the following Lord's day. The brethren of Rome will see that the friends are cared for.

H. B. Sevey,
D. W. Griffin.

Notice.

On Saturday, June 2nd, there will be a business conference at Norwalk at 10 A. M. and 1½ P. M. Let Berlin, Fairfield, Plymouth, Nevada, Union, and Bacques be well represented. By request of Ohio brethren.

G. W. Stetson.

Notice.

Hereafter (D. V.) I shall preach at Danielsonville, Ct., on the second and fourth Sundays of every month; and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference.

H. F. Carpenter.

Quarterly Conference.

A quarterly session of the Advent Conference will be held in Jefferson, Me., Trask meeting-house, Thursday, June 14th, at 5 o'clock P. M., and continuing over the following Sunday. Come to the conference.

Jeremiah Partridge, Pres.
Joshua Hemenway, Clerk.

Wisconsin Campmeeting.

Shall we have one or two this year? If but one, shall it be near Madison, or near Upper Sauk? Who will come with tents if held near Madison, and who if held near Sauk? And who if held at either place. Please communicate your thoughts to me by letter, to Baraboo, Wis., shortly, that we may act correctly in the matter.

Wm. Sheldon.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me.

Wm. Sheldon.

Notice.

Elder Thomas Smith, Bangor, Me., has on keep for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Israel Damman .... Sunday, June 3d

East Boston.
C. Goodrich .... Sunday, June 3d

Hudson Street Chapel, corner of Kneeland Street, Sunday, June 3d. H. L. Hastings.

Yearly meeting of the Indians at Southampton, Long Island, N. Y., June 3d.
Portsmouth, N. H. .... Sunday, June 10th
Miles Grant.

South Reading, Mass. .... Sunday, June 3d
Woodstock, N. H. (conference) .... Sunday, June 10th
A. W. Sibley.

North Sutton, N. H., Saturday evening, and Sunday, June 2d and 13th. (Baptism.)
Guilford, N. H., (where Sr. Julia Burwell may appoint) Friday, Saturday, and Sunday, June 8th, 9th, and 10th. (Baptism.) John G. Hook.

Poultney, Vt., Sundays, June 3d and 10th, and can stay in that region two Sabbaths more, if notified when I arrive at Poultney. Hiram Munger.

Bristol, R. I. .... Sunday, June 10th
C. C. Ramsay.

Manchester, N. H. .... Sunday, June 10th
Portsmouth, N. H. .... Sunday, June 17th
A. Decker.

Albany, N. Y. .... Sunday, June 3d
W. N. Pile.

Hinsdale, N. H. .... Sunday, June 3d
Brattleboro .... Sunday, June 10th
Will Bro. G. P. Stebbins be with me at these appointments? B. F. Streeter.

East Farnham .... June 8th
Stukely, near L. G. Brown's .... June 9th
Bolton, Sargent S. H. .... June 10th
Magog, Ware S. H. .... June 11th
Barnston, Wayville, and baptize .... June 12th
Libby's Mills, (as R. N. Thomson may appoint), June 14th.
Stanstead, (as Eld. Merrill may appoint) .... June 15th
Bolton Lake S. House .... Sunday, June 17th
Week day appointments at 4 P. M. C. P. Dow.

Carthage Me .... June 3d
L. L. Howard.

Durham, Ct. .... Sunday, June 3d
O. D. Woodruff.

Danbury .... Sunday, June 3d
Hill, (Poverty Pond school-house) .... June 10th
Danbury .... June 17th
New Hampton, (at Bro. Pike's) .... June 24th
Meredith Centre, (as brethren may arrange), evening, June 24th. P. S. Ransom.
J. Knowlton.

Bristol .... Sunday, June 3d
Harwinton, (school-house, near Bro. Barber's.) Will Bro. B. meet me at Terryville Station, evening of the 9th? S. Woodruff.

Lawrence .... Monday evening, June 18th
Lowell .... Tuesday eve., June 19th
Manchester .... Thursday eve., June 21st
Concord .... Sunday, June 24th
Canaan .... July 1st
I. Damman.

Great Falls, N. H. .... Sunday, June 3d
L. C. McKinstry.

Newfield, Ct. .... Sunday, June 10th
Pleasant Valley, Ct .... Sunday, June 17th
New Britain, Ct. .... Sunday, June 24th
Yalesville, Ct. .... Sunday, July 1st
Cheshire Street, Ct. .... Sunday, July 8th
New Preston appointment recalled.
Chas. E. Piper.
Samuel M. Tatro.

Concord, N. H., (Angelos Hall.)
Charles C. Ramsey .... Sunday, June 3d
Joseph Pinkham .... Sunday, June 10th
A. Simpson .... Sunday, June 17th
Israel Damman .... Sunday, June 24th
P. S. Bro. H. Pratt's appointment is withdrawn on account of an accident to his daughter in Rochester, N. Y.

West Stafford, Ct., (at Bro. Spellman's), Saturday evening, June 2d, and Square Pond, Ct., Sunday, June 3d.
Walbridge .... Sunday, June 17th
P. S. Butler.

Northfield, Mass .... May 31st
West Brattleboro, Vt. .... June 1st
Whitakerville, Vt .... June 3d
Houghtonville, Vt. .... June 5th
Windham, Vt., (as Pro. Bemis may arrange), June 6th
Plymouth, Vt., (at Bro. H. Archer's) .... June 7th
Bridgewater, Vt .... June 10th
and over Sunday.
Densmore Hill, Vt. .... June 19th
and over Sunday. Geo. A. Streeter.

Lovely Street .... Sunday, June 3d
Wm. J. Ripley.

East Bowdoinham (baptism) .... June 3d
Richmond (Reed meeting-house) .... June 10th
Bath .... Sunday, June 24th
R. R. York.

Abington, Ct. .... Sunday, June 3d
Danielsonville, Ct. .... Sunday, June 10th
H. F. Carpenter.

Dover, N. H. .... Sunday, June 3d
A. Simpson.

Manchester, N. H. .... Lord's day, June 3d
C. C. Stevens.

New Hampton, N. H., (at Bro. Pike's, for baptism), Sunday, June 3d. J. G. Smith.

South Robbinston, Me., Sunday, June 3d, and onward in that region as brethren may arrange.
J. K. Bellows.

Will hold meetings every Sunday, at the house of Bro. Russell, Natick, Mass., till further notice.
J. M. McHlig.

Square Pond, Ct. .... Sunday, June 10th
Baptism, also Lord's Supper, at the close of service in the afternoon. I. B. Potter.
P. S. Butler.

Springfield .... June 3d
A. M. Higgins.

Madison .... Sunday, June 3d
Wallingford .... Tuesday evening, June 5th
New Britain .... Wednesday evening, June 6th
Hartford .... Thursday evening, June 7th
Salem, Mass .... Sunday, June 10th
L. Boutell.

East Unity .... Sunday, June 3d
East Canaan .... Tuesday, June 5th, at 5 o'clock.
Joseph Kimball.

Norwalk, Ohio .... Sunday, June 3d
Nevada and Union .... Sunday, June 10th
Bucyrus, (Baptist house, near Martin Bacon's), Tuesday evening, 8 o'clock, June 12th.
G. W. Stetson.

Pittsfield .... Sunday, June 3d
Concord, N. H., (Angelos Hall) .... Sunday, June 10th
Joseph Pinkham.

Carlton .... Sunday, 10½ A. M., June 10th
Subject for the occasion, Immortality.
West Barre .... Sunday, 10½ A. M., June 17th
and at East Shelby at 4 P. M.
Springwater .... June 30th
and over Sunday at the grove meeting, to be held there at that time, on the Morris farm.
C. F. Sweet.

Lake Village, N. H. .... Sunday, June 3d
J. Couch.

New Haven, Ct. .... June 3d
Hartford, Ct. .... June 10th
Warehouse Point .... June 17th
J. S. White.

Schodack .... Sunday, June 3d
C. W. Sargent.

Water Village .... June 3d
Moultonborough .... June 10th
Sandwich, (Vittum school-house) .... June 17th
B. W. Piper.

Lee, N. H.
J. W. Brition .... Sunday, June 10th

Annual Conference .... June 3d
Dansville .... June 10th
Bristol and Honeoye .... June 17th
F. Burr.

New Britain, Ct. .... Sunday, June 3d
R. K. Ladd.

Timothy Cole .... June 3d and 10th

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 556. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if less than 26 weeks, charge *five cents*; if more than 26 weeks, six cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—G E Smith 578, D Hollins 568, A Warren 575, A Pettibone 579, O Bennett 579.

$1.25 each.—J. Stevens 572, G. Dillabaugh 578, D R Brooks 578, C W Bemis 578, A S Catlin 584, Mr. Hatch 580, R. B. Holt 583, J. E. G. Scott 579, M. Miller 586, A Morse 572, G Cutting 577, W Morton 580, T Wiggin 580, H Westervelt 580.

$2.00 each—M. Forrester 555, L. Sannell (Stanlels?) 557, W C Hall 571, S Hart 522.

$2.50 each—J Richardson 598, G D S Robinson 608, O. Whipple 607, S. C. Raymond 594, A. CLEAVES (what P. O.?) H Curtis 554, H C Card 563, U. R. Sinclair 604, R N Chaffee 598, M Swain 590, G P Persons 602, E. Moore 602, H. Johnson 593, N. Swain 594, J. Prince 540, M Allen 581, C E Stevens 581, W Ford 584, A Holt 597, C L Street 608, D Toney 608, I J Rivers 596, L M Hayes 608, E S Sherman 606, A Anthony 598, P B Brownell 583, G E Hodgdon 608.

$3.00 each.—B F Harvey 595, E Little 592, J Tucker 518, W H Hurd 608, G. E. Umberhind 574, E. Lowrie 571, O T Denton 534.

Various Sums.—S Cox 1.20, 555; J. A. Pooler $1.50, 545; J Curtis 50c, 558; H M Woodward $2.43, 600; M Gray $7.00, 580; E. West $5.00, 572; J. Buckingham $1.10, 556; J. C. Libby $1.74, 543; A. Braley 75c, 577.

FOR BOOKS AND TRACTS.

J Richardson $2.00, R Osman $1.00, H S Brooks 70c, G Dillabaugh 50c, J Sunderland $1.20, S L Miller $1.00, C M Chapman $1.70, R. N. Chaffee $1.00, E L Burnap $1.00, N S Bastion 50c, J M Weston $1.10, D F Small 20c, H B Sevey 20c, J W Purdy 81c, F B Jones $1.50, J M M Gernerd 50c, J Cladin 60c, M Smith $1.00.

BOOKS AND TRACTS SENT.

By Mail.—G P Persons, H. Tuttle, D F Small, J M Weston, E Lewis, M Swain, Ed Burnap, R N Chaffee, R Polley, J. Pinkham, N. Chase, C M Chapman, F B Jones, J. Douglass, E. M. Kent, J. M. M. Gernerd, J. Cladin, M Smith, H Hadlock, J M Stetler, C H Osgood, J V Himes, G Alkire, G W Foster, J Metcalf, F A Baker, L Welch, E Challen, F B Andrew, A H Walker, R S Robinson, D Howard, J Humphreys, J W Purdy.

By Express.—G W Young, W H Shackford, H McClary, H Munger, J Pinkham, T G Burpee.

LETTERS RECEIVED.

E. W., J. Elkins, D. F. Newton, F. H. Burbank.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
A. W. Sibley—No. 4 Meridian Place, East Boston, Mass.
Israel Damman—For two or three weeks, New Bedford, Mass.
H. Munger—Chicopee Falls, Mass
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
L. C. McKinstry—Great Falls, N. H.
John T. Ungley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.
G. W. Stetson—Olena, Huron Co., Ohio, until Sept.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
N. F. Nason—North Hermon Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 57 Cedar St.
C. I. Deyo—Richland, Kalamazoo Co, Mich.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 300 Seventh Avenue, below 33d Street, New York City.
Dr. I. L. Leslie—Box 634, Memphis, Tenn.
H. K. Flagg—St. Louis, Mo.
Martha S. Butler—Box 634, Memphis, Tenn.

BOOKS FOR SALE AT THIS OFFICE.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60.

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There is a land where all are blest
With life and health, and joy and rest;
Where saints rejoice, and angels praise
The Holy One in heavenly lays.

There I shall see my Savior's face,
And join the heavenly throng (through grace),
And roam o'er Eden's fields so bright,
Where all is rapture, love and light.

Then I shall hear my Savior's voice
In tones of love proclaim,—"rejoice,
The vict'ry's won, redeemed thou art,
A child of grace—heart of my heart."

Yes, "child of grace," "the vict'ry's won,"
Through God's eternal, loving Son;
Then swell the notes of loudest praise,
In joyful anthems, heavenly lays.

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THE CONTRAST BETWEEN THE LAW AND THE GOSPEL;

AS SEEN IN THE PRIESTHOOD AND THE SERVICE OF THE SANCTUARY.

The Jewish nation, if obedient and faithful, was to be "a kingdom of priests and an holy nation." Exod. 19: 6. But they never fully attained to that honor. To one selected tribe, that of Levi, was all the priestly work assigned. The great truth that sin separates man from God was plainly shown. Though into the outer courts of the tabernacle Israel, the chosen nation, might enter, the sanctuary, or "holy place," was reserved for the priests; while the "Holy of Holies," hidden by the second veil, was only entered by the high priest.

In the outer court the sacrifices were slain and offered on the brazen altar. The brazen laver stood between this altar and the tabernacle. When the priests had washed at this, they could approach and enter the holy place which contained the golden candlestick, the altar of incense, and the table of the show bread. Beyond the second veil was the Holy of Holies, which contained only the ark of the covenant, the tables and books of the law, the mercy seat upon the ark, the overshadowing cherubim of glory, with Aaron's rod and the golden pot of manna, the memorial of God's power and providential love. Here the high priest went alone to make reconciliation for the sins of the people upon the great day of Atonement every year.

Paul tells the Hebrew brethren that under the first covenant there was a "worldly sanctuary." This worldly—or world-like—holy place seems to have been a representation of the world, or universe. Josephus tells us that by the portion of the tabernacle allowed to the priests, "as a place accessible and common," Moses "denoted the land and the sea," "these being of general access to all;" but he set apart "the last division for God," "because heaven is inaccessible to men." *Antiq.* iii. 11. The service in this worldly or world-like sanctuary, then, may fitly illustrate the service of the priesthood under the new dispensation.

1. We have the outer court where the sacrifices were offered. This answers to the sinful world, in which Christ, the great sacrifice for sin, was slain. To him we may draw near in full assurance of faith, resting upon his great sacrifice for pardon and salvation. Coming to this sacrifice, we have "our hearts sprinkled from an evil conscience," and prove the value of that blood of sprinkling which speaketh better things than that of Abel. Beyond the altar, and on the way to the holy place, stood the laver or washing place, where priests were washed with water to hallow them to minister in the priest's office (Exod. 29: 1–4), intimating that after the purifying by blood should come the washing of water, before we can be fitted for the priestly service. And hence, when men draw near to God, they are not only to have their "hearts sprinkled from an evil conscience," but also their "bodies washed with pure water;" thus being prepared as well by "the washing of regeneration" as by "the renewing of the Holy Ghost," for the priestly service that pertains to the church of God. Heb. 10: 19–22; Titus 3: 5.

2. Each christian thus becomes a priest of the Lord. Formerly the priesthood was confined to the fleshly descendants of Aaron. "Thou shalt consecrate Aaron and his sons, and the priest's office shall be theirs for a perpetual statute." Exod. 29: 9. To the sons of Levi the whole service of the sanctuary was confined, and no others could participate in it under pain of death. Num. 3: 5–8. They entered daily the sacred precincts. The priests went always into the first tabernacle, accomplishing the service of God. Heb. 9: 6. The priestly service done within the holy place was different from the work which was finished in the outer court. In the outer court blood was shed, but never within the veil. Blood was applied to the priests, and they were washed with water and robed in priestly vestments, in the outer court; then they were prepared for service within the veil. In the holy place there was no shedding of blood, no washing with water. We learn here the great truths of pardon and peace. "We have boldness in the entrance of the holy places, by the blood of Jesus." (Heb. 10: 19, Macknight's version.) The work in the outer court is done. The sacrifice is slain, the blood sprinkled, the body washed, and the garments of priesthood are put on.

Within the veil there stood a golden altar, the altar of incense, upon which no sacrifice was ever burned, but upon which sweet incense was offered to the Lord. Exod. 30: 9. There also stood the golden candlestick, or "lamp-stand," having set in its branches seven golden lamps, which were kept constantly burning. And there was also a table on which, in two "rows," or piles, stood twelve unleavened cakes, with a little frankincense upon the top of each pile. The duties of the priests here were to trim and fill the lamps, and keep them constantly burning; to burn incense daily, morning and evening, on the altar; to replace the bread with new, and eat that which was taken from the table once a week upon the Sabbath day. Here both priests and high priest might walk, serve and worship daily.

And this service prefigures the present state of the church. As this apartment is a figure of this world, so these priests are types of the true church. They, as a "holy" and "royal priesthood" (1 Pet. 2: 5, 9), who, by the cleansing of sin through the blood of Christ, become "priests of the Most High," have to offer up "spiritual sacrifices," presenting the "sacrifice of praise to God continually, even the fruit of their lips, giving thanks unto his name." 1 Pet. 2: 5; Heb. 13: 15. "The whole multitude of people were praying without at the time of incense." Luke 1: 10. So David said, "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice." Psa. 141: 2. So now, the golden-incense bowls, "full of odors" (or *incense*, margin), "are the prayers of saints." Rev. 5: 8. "And the smoke of the incense with the prayers of all saints" is offered upon "the golden altar before the throne." Rev. 8: 3, 4. In this service both priests and high priest were joined. So Christ and his people both engage in prayer and praise.

The golden candlestick or lamp-stand had seven branches, with sockets, in which a lamp filled with olive oil was placed. From these there was a constant light in the holy place. We read that the people of God are now to let their light so shine that men, seeing their good works, will glorify God. They are to "shine as lights in the world" in the midst of this crooked and perverse nation. And the great High Priest who "walketh in the midst of the seven lamp-stands" says: "The seven lamp-stands which thou sawest are the seven churches."—Rev. 1: 20; 2: 1. Like the ancient priests who trimmed the lamps and kept them burning in the sanctuary, so christians are to stand having their loins girt about and their lights burning, and they themselves like unto men that wait for their lord when he shall return. Luke 12: 36.

The bread, twelve cakes of it, one for each tribe, presented before the Lord upon the table for seven days and then replaced by fresh, while the old was eaten wholly by the priests and only within the sanctuary, may represent that living bread, the bread of God that came down from heaven which we must eat or perish, and which is the support and life of the church of God, "the royal priesthood," and which they shadow forth when, as of old, "on the first day of the week," the disciples come together to break bread. Acts 20: 7.

3. The high priest, after performing his daily duties in association with the other priests, once a year entered upon the *special* duties of his office, passing within the inner veil and there making reconciliation for the people upon the great day of atonement. Into this place he must go alone, and must go bearing the blood of a slain victim and the censer of burning incense; the blood to sprinkle the mercy seat, and the incense to becloud it with its fragrant smoke. Upon pain of death no other priest could go there, and he could go only as the bearer of blood, while all Israel kept a solemn Sabbath of penitential prayer. Hence, while "the priests went always into the first tabernacle accomplishing the service of God, . . . into the *second* went the high priest alone every year, not without blood, which he offered for himself and for the sins of the people; the Holy Ghost *this signifying*, that the way into the holiest of all was *not yet made manifest*, while as the first tabernacle was yet standing." The way into the holiest of all was yet hidden. But now, not by the bulls and goats, but by his own blood, Christ hath entered once into the holy place, having obtained eternal redemption for us. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9: 6, 8, 12, 24.

The holiest of all represents heaven, where Christ has gone, as the holy place represents the church on earth, where the true priesthood serve before the veil. And the exclusion of all but the high priest from the inner sanctuary shows that Christ our forerunner must go without us into heaven itself. While the first tabernacle was yet standing, the way into the holiest was not as yet made manifest. David had not "ascended into the heavens" (Acts 2: 34), and no man had ascended thither. John 3: 13. But the veil of the temple was rent in twain from top to bottom when Jesus died, and Christ has ascended thither, having led captivity captive. But still the "great High Priest, Jesus the Son of God, who has passed into the heavens," has gone there alone. He himself declared, "I go to him that sent me"; and, "As I said unto the *Jews*, whither I go ye can not come, so now I say to *you*." John 7: 33, 34; 8: 21; 13: 33.

In that holy of holies "he ever liveth to make intercession for us." There he offers the prayers symbolized by that incense which was offered both by priests and high priest, both within and without the veil. The prayers of all saints pass before him and prevail through his name. There, through his sprinkled blood, and beneath the smoke of incense covering the mercy seat, we may see how he has "blotted out" our transgressions "as a thick cloud"; and while in the outer court we await his return, we may believe that "to them that look for him he shall appear the second time without sin unto salvation."—Heb. 9: 27, 28.

Thus all is changed. The priesthood, the tabernacle, and the service of the old dispensation have been but the bringing in of a better hope by which we draw nigh to God. We have a merciful High Priest, touched with the feeling of our infirmities, able to succor those that are tempted, and knowing how to have compassion on them that are ignorant and out of the way.

"With joy we meditate the grace
Of our High Priest above."

And through his mercy we are called to minister as priests of the Lord. We may bring the sacrifices of God, which are a broken heart and a contrite spirit, which he will not despise. We may offer praise and glorify him. We may present, not the bleeding sin-offering which has been offered once for all, but rather the thank offerings of grateful homage, and our bodies as living sacrifices, holy and acceptable in his sight. And as the priests' lips were to keep knowledge, and as they made intercession for the people, so "the holy priesthood" make known the knowledge of God, proclaiming the gospel to every creature, and offering up in their appointed place "supplications, prayers, intercessions, and giving of thanks . . . for all men; for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty."—1 Tim. 2: 1, 2.

So much as to the change of the priesthood, from Aaron and his household and their descendants according to the flesh, to Jesus and his household, composed of true believers, the family of God. And now as to *service* or *ministry*, which are one and the same thing being both used as the the translation of one Greek word (*diakonia*), which is rendered both "ministry" and "service" (Rom. 12: 7, 15: 31,) and in 1 Cor. 12: 5 is translated "administration:" "Now there are diversities of gifts, but it is the same Spirit; and there are differences of administrations [*margin*, ministries], but it is the same Lord." Keeping this in mind, let us see who *were* those who performed the service of the sanctuary, and who are those who perform it now. As with the priesthood, so with the ministry,—it was after a carnal order. All the descendants of Levi *according to the flesh* were to take a part in it. "And the Lord said unto Moses, Bring the tribe of Levi near, and present them before Aaron the priest, that they may *minister* unto him, and they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the *service* of the tabernacle." Num. 3: 6. We can not read 1 Cor. 12., or Eph. 4., and not at once see that all acts of ministry, in this dispensation, are made to depend upon the fitness of the instrument, chosen and qualified, according to God's own sovereign will. God, working by his Spirit, is the only source of all true ministry, both as to appointment and qualification; and this without the least reference to human authority, agreeably to 1 Cor. 12: 11: "But all these [different ministries and operations, in verses 5 and 6] worketh that one and the self-same Spirit, dividing to every man severally as he will." And therefore all ministry founded on mere intellectual attainments, education, and the like, without qualification from the Spirit of God, or any that is set up upon the authority of men, is an assumption of power, and a service which, though he may overrule it for good, as he does even the acts of Satan, yet is not according to the mind of God, and is not such as he has ordered or can accept with delight. The only limitation we find in Scripture as to acts of ministry among the saints, is where there is a lack of gift. Now ministry, in these days, is made to depend, not only upon the gifts which God may have given, and which men therefore ought to feel themselves bound to receive, but upon *human* credentials, which suffice to give a title to ministry, though the individual possessing them may show plainly by his daily walk that he is destitute altogether of the Spirit of God, and though he may have no qualification for edifying the body. And moreover, where the gift is, and is acknowledged to be, when it is not accompanied with the human sanction it is rejected; but where the form of ordination is, without the power, it will not be questioned. Oh what a picture does the "temple of God" at this day present! The Lord distributes his gifts to his servants severally as he wills, and his household refuse to receive them, and thus "quench the Spirit," despising his word. How long, O Lord! wilt thou allow thy children to be thus frustrating thine own cause?

Thanks be to God, there cometh a day when all this confusion shall cease;—when those who are made "unto our God kings and priests" shall reign on the earth (Rev. 5: 10;) when the kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High, and they shall reign for ever (Dan. 7: 27;) and when that Jerusalem which shall descend from God out of heaven, shall be one great tabernacle of divine glory so heavenly that there shall be needed no temple therein, no separating veil, no sacred boundaries, no blood-stained mercy seat, no clouds of incense, no burning lamps, no penitential prayers. Then shall "the way into the holiest of all" be made fully manifest; and, that tabernacle of God being with men, its gates shall not be shut by day, and there shall be no night there. And the throne of God and of the Lamb shall be in it, and his servants shall serve him. Faithful in a few things in their present priesthood in the outer court and sanctuary, he shall make them rulers over many things in the presence of their Lord, and, like their great High Priest "after the order of Melchisedek," made "kings and priests unto God," "they shall see his face and his name shall be in their foreheads;" and, in all the happy cycles of the ages to come, they shall serve him in the blessed ministries of his eternal reign, when his kingdom shall come, and his will shall be done in earth as it is in heaven, and he shall show unto them the exceeding riches of his grace in his kindness to them through Christ Jesus. (Rev. 22: 4, 6; Eph. 2: 7.) What a service is this, for which we are now preparing! And how pure in heart should we be, who thus hope to see our Lord and be like him and serve him endlessly! And every man that hath *this hope* in Christ, purifieth himself, even as Christ is pure. (1 John 3: 1–4.)

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For the World's Crisis.

LETTERS ON REVISION.

LETTER X.—*The Obsolete Words.*

In the fourteenth century, John Wickliffe, the English apostle of soul liberty, proclaimed in England, amid much opposition, the right of the people to possess God's word faithfully translated into their own tongue. Availing himself of the best means within his reach to carry out this great principle, he translated the entire Bible from the Latin Vulgate into the spoken language of the people; completing the arduous work in the year 1384. About a century and a half later, when portions of Wickliffe's Bible had become obscure or obsolete, William Tyndale, another champion of the people's right to the Bible, translated the New Testament from the original Greek into the spoken English of his day; and completed the printing of it in 1525, at the city of Worms, in Germany. In its main features, this admirable version of the New Testament has been passed down through the several revisions to our day. Assisted by John Frith, a young man who fell a martyr for the truth in England in 1533, Tyndale then engaged in translating the Old Testament from the Hebrew original. He himself suffered martyrdom, for his fidelity to the truth, in 1536; and the following year his completed work, with W. T. in ornamental letters at the end of the Old Testament, was published by John Rogers, under the name of Matthew's Bible. Then followed Taverner's, Cranmer's the Gevevan, the Bishops' Bible; and lastly, King James', which was published in 1611.

From King James' day to the present time, the English language has undergone far less change than it did during the two centuries preceding. Yet some important changes have taken place; so that we now find in the Common Version several words and phrases that have become obsolete, some of them unintelligible to the ordinary reader.

For example, in the New Testament: Paul, the clear and powerful reasoner, is made to say: "I *wist* not"; "*Wot* ye not"? "I *wot* not"; "*we do you to wit*"; "*albeit*"; "shall not *prevent them which* are asleep"; "was *let* hitherto"; "who now *letteth will let*"; "were shamefully *entreated*"; "*provoke unto* love"; "your zeal *hath provoked* very many"; "my *conversation* in time past in the Jews' religion, how * * * I PERSECUTED"; "had our *conversation* in times past"; "the *quick* and the dead"; "word of God is *quick*"; "is *waxed* gross"; "*wax* wanton"; "shall *wax* worse"; "*waxed* valiant"; "*waxeth* old"; "*waxing* confident."

Luke, that transparent, cultivated writer of the Greek, is made to say: "*Wist* not;" "*took up our carriages*, and went"; "alive after his *passion*"; "*well stricken* in years"; "*waxed* strong"; "*waxed* bold"; "out of their *coasts*," "*coasts*" of an INLAND city; "the *more* part knew not."

Peter: "I *wot*"; "having your *conversation honest* * * * they speak against you as EVIL-DOERS, they may by your good WORKS, which they shall BEHOLD"; "accuse your good *conversation* in Christ"; "*eschew* evil"; "seek peace, and *ensue* it"; "of *quick* and dead"; "the *quick* and the dead."

Matthew: "*Prevented* him"; "*bewrayeth* thee"; "Bethlehem, and in all the *coasts* thereof," B. being an INLAND town; "*cast the same in his teeth*."

Stephen: "We *wot* not"; "*entreat* them evil"; "evil *entreated* our fathers."

Mark: "He *wist* not"; "*anon*." John: "Are *waxed* rich."

James: "The *governor listeth*." Pontius Pilate: "*Whether of the twain?*" Mary, the mother of Jesus: "He hath *holpen*."

Jesus himself: "*Wist* ye not"; whatsoever they *listed*"; "where it *listeth*"; "*anon*"; "*entreated* them spitefully"; "spitefully *entreated*"; "*entreated* him shamefully"; "I *trow* not"; "shall *wax* cold"; "*wax* not old"; "is *waxed* gross"; "*waxed* a great tree"; *whether of them twain?*"

The correction of these obsolete expressions, so manifestly desirable, so necessary to make the word of God plain to the common mind, has been ably and satisfactorily made in the Revised New Testament, published by the American Bible Union. Matt. 27: 44 is a specimen: "*cast the same in his teeth*"; "*reproached him with the same thing*." 17: 25,—"*prevented* him"; "*anticipated* him." Also Acts 21: 15,—"*took up our carriages*"; "*packed up our baggage*." C. W. WATERHOUSE.

For the World's Crisis.

FAITH.

"Thy faith hath saved thee."—JESUS.

These words of Jesus fell upon the ear of the blind man with sweetness and in power. He opened his eyes upon the glory of the salvation wrought for him. He glorified God when he saw—the evidence of his cure. "All the people, when they saw it, gave praise unto God" that this good thing had been done for one of their townsmen. Methinks they were not as selfish as those of our day and generation, who thank God only when first person *I* is blest; even then not always is the real Giver acknowledged. It is oftener attributed to "my good luck," rather than as a favor from the Deity. (I speak from experience)

Is there one person on the surface of our earth who has not received some favor or blessing from the hand of Him who owns us, and all we have? Is there one under the surface who, when living, did not receive gifts from the hand of God? We can surely answer in the negative; and they have left their testimonies. Is it "faith" to believe God is good to us? No; for we *see* his goodness in gifts of mercy, love, and grace. "Faith is the substance (ground, or confidence) of things hoped for, the evidence of things *not seen*." Then if we see God's loving-kindness, how necessary that we acknowledge its authenticity, who are the recipients. All mankind are partakers of his bounty. He is the life-giver of us all.

Who are saved by faith? Those who believe on Jesus Christ and in the promises of God, for faith reaches out toward things not seen. They receive present salvation from their sins, and are made heirs to an eternal salvation in the paradise of God. How saved? They are saved by grace; for "the blood of Jesus Christ his Son cleanseth us from *all* sin." When Christ comes, we shall be saved from every thing which *tempts* us to sin; and this will be salvation full, free, and everlasting. Thank God—

"I'm glad salvation's free."

Have we living, abiding faith in the promises of God? Do we *show* our faith by our works? Is the eye of faith so clear, and the arm of faith so strong, that when we pray, we believe we *receive* the things we ask for? Shall we hear it said to us at last, "*Thy faith hath saved thee*"? O for a deeper work of grace! for a spirit of submission to the requirements of the gospel. Let us be *earnest* workers for Christ, and not become weary in well doing; "for in due season we shall reap if we faint not." S. JACKMAN.

PASSOVER.

Friday, March the 30th, was, according to the Lunar system, the fourteenth day of Nisan, or, as the month is named in Hebrew, Abib—the month of ripening; and the children of Israel, all over the world, celebrated the evening in due and ancient form, in commemoration of the most wonderful deliverance of their fathers from Egypt, the house of bondage, where they have been oppressed, and compelled to do involuntary labor, for four hundred years. What a task for Colenso or such like, to break down that very groundwork of all revealed religion, the five books of Moses. For thousands of years the children of Israel, these living monuments of God's truth, have celebrated, year by year, on the very eve, the event of the liberation of their ancestors. One may as well deny the Revolution of America, and the Declaration of Independence by its citizens, though the Fourth of July is celebrated, year by year, by the descendants of those same men who drew and proclaimed that act, and which is laid up in the archives of the nation.

The original document may be destroyed by fire or water; wicked hands may steal and bury it; but it continues to live in thousands of copies in the hands of different classes of the people, carefully copied from the first, without changing even an iota of it. But, should even all the copies, in this and foreign countries, by some mysterious working of hostile elements be destroyed, the historical fact of the Revolution, and the Declaration of Independence would continue to live in the nation, as long as they will continue to celebrate the Fourth of July in commemoration of those facts.

Thus, and more than thus, is it with the celebration of the Passover. Moses, the servant of God, faithful in all his house, ordered certain ceremonies, which the children of Israel should perform, year by year, in commemoration of the great event that was to take place after a few days. He commanded the people first to be prepared, to have their lamb chosen four days before, to kill it in the evening, sprinkle its blood, roast it and eat it with shoes on their feet, their loins girded, and staff in hand. At the same time he added: "And it shall come to pass when ye shall come into the land which Jehovah will give unto you—as he has spoken—ye shall keep this same service. And when your children shall say unto you, What kind of service is this unto you? Then ye shall say, It is a passah-offering unto Jehovah, because he passed over the houses of the children of Israel, when he slew the Egyptians; he spared our houses."

This command was given when many of the people, perhaps, did not believe in the promised deliverance. After the event had taken place, and the unbelievers, or doubtful ones, had to put their hands upon their mouths, the command was repeated twice. (See Ex. 13: 8, 14.) The same command, to tell the children, especially at the occasion of the celebration of the Passover, what great things God has done for Israel, and in what wonderful manner he brought them out of Egypt, is repeated in Deut. 6: 20.—*Israelite Indeed.*

THE NEW ISLAND.

The town of Chio, in the island of Scio, was almost wholly overthrown by an earthquake in December last. In the same region accounts since the first of January inform us of the sea boiling and on fire, and of the casting up of a new island in the Grecian Archipelago, not far from the island of Santorini, which was in a state of fearful eruption up to the last accounts. The new island seems to be a mountain of coal and lava, about five hundred feet higher than the surface of the sea, and still rising at last accounts. Our Consul at Civacus, Greece, under date of February 15th, has transmitted an account of it to the state department. The *London Times* of March 8th, gives particulars obtained through Commander Try, of Her Majesty's ship *Surprise*, who surveyed the strange phenomenon on the spot, which are in these words:

"As soon as Santorini was sighted by the *Surprise* a dense white mass of vapor was observed rising from the sea, which appeared to be boiling from some unknown cause, and when the island was aproached a strange sight was seen; the sea evidently was boiling, and clouds of the whitest steam rushed out, soaring heavenwards like an enormous avalanche, and looking like snow. Something black was then seen rising slowly from the sea, which afterwards turned out to be no less than an island springing from the deep. It appears that there were no earthquakes, but convulsions of nature caused by volcanic islands having been thrown up from the sea."

"The position of the vessel was a very good one to watch the eruptions from the volcano on the burning island that has lately risen from the deep. The sea for several miles looked very strange, the sulphur giving it a yellowish appearance, and round the new volcanic island the sea was boiling at some one hundred yards distance from the shore. The steam rose with great grandeur, the whole island emitting smoke and sulphurous vapors, colored by the flames inside the volcano, in some places being cracked, and through the fissures an immense mass of red hot lava was visible. The volcano was in a constant state of life, and an eruption took place on the morning of the arrival of the *Surprise*. A black mass of vapor was vomited forth from the volcano, pouring upwards, but the fury of the eruption was soon expended, and it suddenly ceased."

"The second night after the arrival of the *Surprise* another eruption took place. The roar was very fierce, smoke poured forth from the volcano with terrific fury, and large blocks of rock and stone were hurled into the air, the whole presenting a most imposing sight. During the night it was said that a new island had been thrown up; the one pointed out was about three hundred yards long, and was a black smoking mass. Close to the anchorage of the *Surprise* there had been a place called 'Mineral Creek,' which was then no more; a large hill had risen out of it. It made its appearance before the arrival of that vessel, but it rose higher and higher during her presence there, while the old island was sinking gradually, as if about to return to the depths of the sea."

A despatch from Syra under date of February 15th, says:

"The new island is several miles in circumference, but being of a volcanic origin it is supposed it will disappear when the internal action subsides. The water in its vicinity creates a great tumult like a boiling cauldron, and at night shows white flames."—*Prophetic Times.*

BE PLEASANT.

If you really enjoy religion, every body you come in contact with will be the gainer by it. You will carry with you a pure and holy atmosphere that will diffuse happiness among all with whom you mingle. Take pains to have it so. By unvarying kindness, in actions, words and looks, show that pure, celestial love has taken up its abode in your heart. Let it be seen that grace can control the natural disposition and outward circumstances. But if you vary with your surroundings;—if when you feel poorly in body and tempted in soul, you are morose, sullen, or cross, what do you more than others? Do not even infidels have their amiable moods? Getting blessed at times, is no substitute for an even, consistent, godly, loving walk, in every day life. You may get so much grace that however you may be tempted, you will still be patient and amiable, and kind. Unless you are, do not profess holiness. The reality is wanting. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, forgiving one another; if any man have a complaint against any, even as Christ forgave you, so also do ye.—*Ex.*

RELIGION AND HEALTH.—Henry Ward Beecher, in his Lecture Room Talks in the *Independent*, thinks that health is the first step towards a healthy religious experience. He says:

"You will say, perhaps, 'What then, is there no religion for the infirm and sick?' Yes; but that does not alter the fact that in their religious experiences they are more or less gloomy and desponding. It is not always the effect of disease to produce gloom and despondency; sometimes it heightens the sensibilities; but as a general thing religious experiences are sounder and more rational in a healthy mind and a healthy body. So, I say that, as the first step, you must be healthy, if you expect to have broad and deep and sweet experiences. Health is a christian duty. I have heard persons praying, and praying, and praying for the presence of God; and I have thought that, if they would eat less, and work more, and spend twice as much time in the open air, they would not need to pray so much. What they wanted was not answer to prayer, but simple obedience to the laws of God in nature."

☞ President Hill, of Harvard University, in a remark upon Leviticus 19: 31, says: "In order to make the prohibitions intelligible to modern ears, and at the same time keep close to the literal translation, we should render the passage, "Visit not mediums, nor seek after clairvoyants, to be defiled with them; I am Jehovah thy God." Thus rendered, the old text becomes particularly fresh and pertinent.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

LITTLE JIM.

The cottage was a thatched one, the outside old and mean,
Yet every thing within that cot was wondrous neat and clean;
The night was dark and stormy, the wind was howling wild,
A patient mother watched beside the death-bed of her child.
A little worn out creature, his once bright eyes grown dim,—
It was a collier's wife and child, they called him "Little Jim."
And, oh! to see the briny tears fast hurrying down her cheek,
As she offered up a prayer—in thought; she was afraid to speak,
Lest she might waken one she loved far better than her life;
For she had all a mother's heart, had that poor collier's wife.
With hands uplifted, see, she kneels beside the sufferer's bed,
And prays that *He* will spare her boy, and take herself instead.
She got an answer from her boy, soft fell these words from him—
"Mother, the angels do so smile, and beckon little Jim;
I have no pain, dear mother, now—but, oh! I am so dry,
Just moisten poor Jim's lips again, and, mother, don't you cry."
With gentle, trembling haste, she held a teacup to his lips,
He smiled to thank her, as he took three tiny little sips.
"Tell father, when he comes from work, I bid good night to him,
And, mother, *now I'll go to sleep.*" Alas, poor little Jim!
She saw that he was dying, that the child she loved so dear,
Had uttered the last words she might ever hope to hear.
The cottage door is opened, the cotter's step is heard,
The father and the mother meet, yet neither speak a word.
He felt that all was over, he knew his child was dead;
He took the candle in his hand and walked towards the bed.
His quivering lip gave token of the grief he'd fain conceal;
And see, his wife has joined him—the stricken couple kneel;
With hearts bowed down with sadness, they humbly ask of Him,
In Paradise once more to meet their own dear little Jim.

—*Selected by J. N. Berry.*

THE LITTLE MENDICANT.

SELECTED BY M. D. W.

In the year 1510 a lovely orphan boy of eight years old, who had no friend nor means of support, went along the high road leading to the city of Paris, weary, hungry, and begging a morsel of black bread, of which, when the charitable added to it a scrap of cheese or a raw onion, he gladly made his repast. He was going to Paris because he knew not where else to go; wandering on, as the poor and desolate often do, to the great and gay metropolis.

The child met a monk traveling the same way, with whom he joined company. The monk probably found him an intelligent little companion, and as they journeyed on he taught the boy the alphabet, and even of forming letters into words. The key of knowledge was thus presented to the poor little mendicant, and he soon made use of it. How little did the good-natured monk think, that while the instructor's name should be unheard of, that of the poor mendicant pupil should be recorded centuries afterward!

On entering Paris, the boy fell among the students of the University, who were rather a riotous party; and, as it was the hour of recreation, they fancied little Pierre would prove a passive subject for their vile sport. But some of them, seeing he was faint with hunger and fatigue, interfered on his behalf, gave him some bread to eat, and made him up a bed of straw on the ground where they were amusing themselves. Pierre desired no more than to be allowed to live thus in fellowship with the students. An ardent desire to learn had been awakened in his mind by the first lessons he had received, and the result of this second accidental meeting was important to him also. He proposed to serve them as errand-boy, or in any capacity he could, on condition that they should give him some food and some of the learning they possessed. The offer was accepted.

Pierre Laramee (for such was his family name) received from the students some daily bread, and some lessons. He had no lodging, but slept on the straw, or under an archway, and served his young masters or learned all day. Not to die of hunger, and to have the means of learning while he lived, was all the ambition o little Pierre, the future doctor of the University of Paris, then aimed at.

This went on for a year; then followed four years of Pierre's life of which there is no account extant; but at the end of that time we find the same poor boy, then nearly thirteen years of age, a servant of the servants at the college Navarre, at Paris—that college where the famous king of Navarre, the hero of Protestantism in France, afterwards Henry the Fourth, also studied. Pierre had to wait on the classes. Thus he listened to the Professors' instructions; he caught their lessons, as it were, flying; but they became fastened on a retentive brain. All day long he worked as a servant, but in the evening he had books; and in a blank one he recorded nightly the substance of the lessons he had heard given by the masters. Thus he continued privately to follow the regular course of instruction; he studied as the students studied, but with far greater zeal, and more abundant success.

The young servant had filled many common copy-books with the matter of the masters' lectures, when these copy-books fell into the hands of one of the Professors. He summoned the young man before him, and Pierre appeared, trembling at the fear of a dismissal. But he had not neglected his duties for his studies, and had therefore no cause for fear. The Professor questioned him, and was astonished at the amount of learning he had so secretly acquired, and at the uncommon intelligence and talent that was unexpectedly brought to light. The hitherto unnoticed, hard-working servant honestly told him all, and then begged to be allowed to undergo an examination, saying he would feel by no means satisfied that his self-acquired learning would enable him to sustain it.

The Professor, who experienced a lively interest in the poor youth, whose modesty appeared as great as his talents, consented to admit him to the examination; and its results were so creditable to Pierre, that he was afterward desired to prepare his *Thesis* for the public exhibition, his success in which would entitle him to the rank of doctor. Pierre did so, and gained so much applause that the honorable title was conferred upon him while he was yet a young man.

Henceforward the once wandering mendicant boy became noted, as one of the French savans of the age. Pierre Laramee is known to scholars as the learned Dr. Ramus, his family name having become Latinized, after a fashion common to his age. Poor little Pierre has a claim also on the sympathies of our readers; for among the martyrs to Protestant principles, who were slaughtered at the terrible massacre of St. Bartholomew, was the young hero of our narrative. Does not his career show what triumphs perseverance can win when in union with rightly directed ability?

For the World's Crisis.

"SEVEN LITTLE RAINDROPS."

DEAR LITTLE PILGRIMS:—Journeying to the better land, are you not way-worn and weary? Listen, and I will beguile you with a story.

"Once upon a time, seven little raindrops sat talking together up yonder, in their home in a cloud. Said one of them,—

'I think we shall all be sent down below before long. I wonder whereabouts we are;' and she glided to the edge of the cloud and peeped over it. 'I declare,' she cried out, 'we are over the nastiest, smokiest town you ever saw.'

And when the others heard that, they followed her to the edge, and peeped too. Then another said,—

'Doesn't it look dusty and hot down there? I think the people must be wanting us very badly. If we are sent down, I shall go as fast as ever I can to tell the people the good news—it will be so pleasant to see how glad they will be.'

But another said, 'It is a frightful way down; I don't care a bit what becomes of me, if I can only get down without breaking my back.' That raindrop only thought of herself.

And the next said, 'I should like to be of use to something: it seems such a pity to be wasted.'

'Why, as to that,' said the fourth, swelling herself out to look as large as possible, 'I mean the river to be the better for me;' and all the little raindrops laughed.

Number five said, conceitedly, 'That she was sure, if she had to pass through all that horrid smoke, she should be such a fright when she reached the earth that she would not be fit to be seen.'

And number six wished to make a noise in the world, only she said, 'There are so many of us that I should like to know how any one is to tell one from another.'

And then they all turned to number seven, who was a wee bit of a thing, and who had not spoken, and asked her what she would like.

'I don't know,' she said, in a very meek voice; 'I'm so frightened, I am such a tiny thing, that I'm afraid I'll be blown away by the wind, and then, if I should reach the ground, who would be the better for such a little thing as I?'

'Off you go,' said the cloud, shaking her skirts, and down they all tumbled.

Number one made all the haste in the world, and fell upon the sill of a garret window, by which a poor sick boy was sitting panting for fresh air.

'Oh! mother,' he cried, when he saw the raindrop, 'here's the rain—it will be cooler now;' and when she heard him say that, she was quite satisfied, though she was dried up a minute after, for you see she had her wish.

There was a lady passing along the street where the poor boy lived, dressed all in her Sunday's best, and the drop that meant the river to be the better for her fell on her new silk cloak.

'That nasty rain,' said she; 'it will spoil my cloak;' so she took up her pocket-handkerchief and wiped it off.

And the drop that wanted to be useful, found her way into a thirsty flower-cup that was drooping with the heat, and the flower drank her up and was revived, and so she was not wasted, but did some good. The drop that was anxious to make a noise in the world fell with a great splash into a tub of water, where I don't suppose any one would know her from another. And the rain drop tumbled into a heap of soot that lay in a sweep's yard, and spoiled her beauty forever; while the wee thing that was so timid, joined with another wee thing that she met on her way, and the two dropped upon a broad green leaf, where the insects came to sip; but the one who only thought of how she should get down without breaking her back, tumbled headlong down a great black chimney and was burned to death in a moment."

And now, my dear little children, how does the story please you? I hope none of you will be like the raindrop that thought only of herself, for you see she came to a very bad end.

But the one that *wanted to be of use to something* had her wish, and so will you, if you really wish to be, and try. ANNA.

The World's Crisis
AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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AND SECOND ADVENT MESSENGER.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

Selected for the Crisis.

LOOKING OFF.

Oh, eyes that are weary,
And hearts that are sore,
Look off unto Jesus,
And sorrow no more!
The light of his countenance
Shineth so bright,
That on earth as in heaven
There need be no night.

Looking off unto Jesus,
My eyes cannot see
The troubles and dangers
That throng around me;
They cannot be blinded
With sorrowful tears,
They cannot be shadowed
With unbelief fears.

Looking off unto Jesus
My spirit is blest;
In the world I have turmoil,
In him I have rest.
The sea of my life
All about me may war;
When I look unto Jesus,
I hear it no more.

Looking off unto Jesus,
I go not astray;
My eyes are on him,
And he shows me the way.
The path may seem dark
As he leads me along,
But, following Jesus,
I cannot go wrong.

Looking off unto Jesus,
My heart cannot fear,—
Its trembling is still
When I see Jesus near:
I know that his power
My safeguard will be,
For, why are ye troubled?
He saith unto me.

Looking off unto Jesus,
Oh may I be found,
When the waters of Jordan
Encompass me round:
Let them bear me away,
In his presence to be,
'Tis but seeing him *nearer*,
Whom always I see.

Then, then shall I know
The full beauty and grace
Of Jesus, my Lord,
When I stand face to face;
I shall know how his love
Went before me each day,
And wonder that ever
My eyes turned away.

UNIVERSALISM EXPOSED FROM THE INNER TEMPLE.

BY JOHN T. WALSH.

(Concluded.)

We now invite the attention of the reader to the following particulars:—

1. Universalism ignores faith in the existence of God, in this life, as not necessary to future holiness and happiness, and thus *practically* indorses *Atheism*. Universalism, then, charges a lie upon the apostle when he says: "Without faith it is IMPOSSIBLE to please him; for he that *cometh to God* MUST *believe* that HE IS, and that he is a *rewarder* of those who *diligently* SEEK *him*." Universalism either says it is *not* impossible to please God without faith, or that God will save men who do not "please him!" Universalism says, it is *not* necessary to believe that *God is*, in order to future holiness and happiness; and that he will make them holy and happy whether they "diligently seek him" or not. Universalism, then, is certainly a system of *practical Atheism*.

2. Universalism ignores faith in Christ in this life as necessary to future holiness and happiness, and thus *practically* indorses *Deism*. John says: "Who is a *liar* but he that denieth that Jesus is the Christ." Again: "Whosoever denieth the Son, the same hath not the Father."—1 John 2: 22, 23. The Deist denies the Son, and lies against the truth; but all this is no bar to future holiness and happiness! Universalism, then, is a system of *practical Deism*.

3. Universalism ignores faith in the Holy Scriptures in this life as necessary to future holiness and happiness, and thus *practically* indorses *Infidelity*. Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17. And John says: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are *written* that ye might *believe* that Jesus is the Christ, the Son of God; and that *believing*, ye might have life through his name." John 20: 30, 31. But Universalism tells the infidel that all this is unnecessary; that he will have life, holiness, and happiness in the world to come, though he may never believe in nor read the Scriptures, and though he may never, in this life, "believe that Jesus is the Christ, the Son of God!"

Universalism, then, is a system of *practical Infidelity*.

4. Universalism ignores *Christian knowledge* in this life as necessary to future holiness and happiness, and thus *practically* indorses *Paganism*. This conclusion legitimately follows from the points previously examined. No faith in God, none in Christ, and none in Revelation, being necessary to future holiness and happiness, Universalism *practically* indorses *Paganism*; for, if the whole world should relapse into *idolatry*, the *final result* would be the same! Again:

1. Universalism ignores faith in the existence of God in this life as necessary to future holiness and happiness; *and is, therefore, a system of Infidelity.*

2. It ignores faith in Christ in this life, as necessary to future holiness and happiness; *and is, therefore, a system of Infidelity.*

3. It ignores faith in the Scriptures in this life, as necessary to future holiness and happiness; *and is, therefore, a system of Infidelity.*

4. It ignores regeneration in this life, as necessary to future holiness and happiness; *and is, therefore, a system of Infidelity.*

5. It ignores a change of heart in this life, as necessary to future holiness and happiness; *and is, therefore, a system of Infidelity.*

6. It ignores repentance toward God in this life, as neccessary to future holiness and happiness; *and is, therefore, a system of Infidelity.*

7. It ignores confession and prayer in this life, as necessary to future holiness and happiness; *and is, therefore, a system of Infidelity.*

8. It ignores obedience to the gospel in this life, as necessary to future holiness and happiness; *and is, therefore, a system of Infidelity.*

9. It ignores a holy life in this world, as necessary to future holiness and happiness; *and is, therefore, a system of Infidelity.*

10. It ignores all the conditions of the gospel in this life, as necessary to holiness and happiness; *and is, therefore, a system of Infidelity.*

Thus, one by one, does it render null and void the obligations of men to believe, repent, and obey the gospel! Thus, one by one, does it extinguish the light of heaven, and leave man to grope his way in darkness so intense that it may be felt!

Universalism, then, requires no faith in God, none in Christ, and none in revelation. No faith in Christ, no change of heart, no regeneration, no conversion, no repentance, and no obedience to the gospel, in order to future holiness and happiness; for if man can be holy and happy without being the subject of these things in this life, then they are useless. And if man can be holy and happy in the world to come without a *knowledge* of revelation in this, that revelation is unnecessary. And if man can be holy and happy in a future state without faith in Christ, without a change of heart, without regeneration, and without repentance and a holy life in this world, then all these things are *non-essential*.

So, if Universalism be true, no revelation was or is necessary; for man can and will be holy and happy as well without it as with it. A large portion of mankind have no knowledge of revelation at all, but the final result will be the same as though they understood all the revelations of God.

Again: a knowledge of *Universalism* itself is not essential to future holiness and happiness! A man may never hear of it nor dream about it, he may never believe it, but, on the contrary, strongly disbelieve it, and the result is the same. What an elastic system! It adapts itself to all creeds, classes, and charters—to Atheists, Deists, Infidels, and Pagans. There is no use in preaching it, nor believing it; for a knowledge of it is not necessary to future holiness and happiness.

But we are not done with this system yet. We call attention to the following points:

1. *Universalism, while it professes to save all men, really saves none.*

Universalists tell us there is no future hell to be saved from; that no one is exposed to endless punishment. Of course, then, if Universalism be true, we are saved from nothing in the future world; for salvation implies danger or evil of some kind, and if we are exposed to nothing of the sort, if there be no risk or no danger, then there is no salvation. The man who is saved from *nothing*, is not *saved* at all! If, then, there be no future punishment to which men are exposed, and of which they are in danger, *there is no future salvation!* This is the legitimate result, upon the hypothesis that there is no future wrath from which to save men. From what, then, are we saved?

Again: so far as this life is concerned, Universalism teaches that all *rewards* and *punishments* are meted out in *this world;* and these rewards and punishments are in the exact *ratio* of sins committed. And if this be so, there is no *salvation* in this world, nor in the world to come!! No man, who suffers the full penalty of his sins, can in any sense be saved from them. Saved from sin and yet suffer the (its) penalty! The absurdity of such an idea must be apparent to all reflecting minds.

Salvation from sin includes a deliverance from the love of sin, the guilt of sin, the power of sin, and the *punishment* of sin; and consequently we reaffirm that no one who suffers the *full penalty* of his sins, *is ever saved from them.** Now, Universalists affirm, with a triumphant air, that *all sin is fully punished here;* and if this be so, there is no salvation in this world. And as there is no *future* punishment to which men are exposed, there is no *future* salvation; and so, according to the principles of Universalism, *there is no salvation at all!*

What a ridiculous system is this! There is no MERCY in it. God punishes men in this world for all the sins they commit, and yet we are gravely told they are *saved from their sins!* How absurd!

We charge, then, upon Universalism, that, while it professes to *save all men*, it really saves none; for in the *future* world there is nothing from which to be saved; and in the present life men suffer the full penalty of all their sins, and consequently are not saved *from them!* But,

2. *There is no remission of sins in Universalism.*

This system knows nothing of pardon, remission, or justification. *Pardon includes the remission of the penalty.* Over the person who is pardoned the penalty no longer hangs. He does not suffer the penalty due to his sins.

But Universalists teach us that every sinner, before he dies, *suffers all the punishment due to his sins.* It is impossible, therefore, he can be forgiven. To pardon the sinner and yet inflict the penalty is a new idea in the administration of justice. What! pardon a man and then hang him? Or hang him and then pardon him? Apprehend the criminal, try him, and inflict the penalty, whatever it may be, upon him, and then pardon him! What a burlesque on the administration of justice! We insist upon it, that if men suffer the full penalty of their sins in this life they are not pardoned at all. We desire to make this point prominent, and to emphasize it. Let the reader, then, never forget that *the punishment of a sin and its pardon* ARE INCOMPATIBLE. Now, the doctrine of remission is a cardinal item of the gospel. The blood of Christ was shed for the remission of sins; and without the shedding of that blood there could have been no remission. Christ commanded "that repentance and remission of sins should be preached among all nations, beginning at Jerusalem." And Paul says to his brethren, "Be tender-hearted, forgiving one another, even as God, *for Christ's sake, hath forgiven you.*" And John says, "I write unto you, little children, because your sins *are forgiven you.*" And again, Paul, quoting from David, says, "*Blessed* is he whose iniquity is forgiven, and whose *sin is covered*. But if men suffer all the punishment due to their sins, where is the "*blessedness*" of being forgiven? What is gained by it? If the penalty of the law still hangs over him, his forgiveness is no advantage to him at all. The poor sinner may believe in God and Christ; he may repent of all his sins in dust and ashes; but still he must suffer all the punishment due to his sins in this life. The sinner who *repents*, fares no better than the one who does not repent! This is the doctrine of Universalism, which teaches that all sin is punished in this life; and if this be true, we again say that Universalism knows no forgiveness; for no amount of contrition can avert the penalty which hangs over the sinner—*he must suffer it!* After all, the tender mercies of Universalism are cruel!

But in opposition to this, we affirm that men who are pardoned do not suffer the punishment due to their sins. It is contrary to the divine law, and, indeed, to every civil government on earth. What would be thought of that governor who should send a pardon to a criminal condemned to die, and at the same time dispatch an officer to hang him? Would not such conduct be an outrage on humanity? And does God act in this way? Does he *pardon* the sinner with one hand, and *punish* or execute him with the other? This is no pardon at all; and hence we say that, if Universalism be true, there is no forgiveness; for every one suffers the punishment due to his sins.

The only way in which Universalists can escape this conclusion, is to abandon the position that *all men* suffer in this life the punishment due to their sins; for pardon and punishment *for the same sins* are incompatible. If sin is not pardoned, the sinner will be punished; but if the sin is forgiven, the sinner goes free. This is the law of God and man. And if the sinner is not forgiven at all, the penalty of the law, the divine law, hangs over him forever!

Jesus on one occasion said to the Jews, "I go my way, and ye shall seek me, *and shall die in your sins;* whither I go, *ye can not come.*" Now, if men die in their sins they are not pardoned in this life, and the penalty of the law continues to hang over them; and consequently, if punished at all, they must be punished after death. But our Lord not only told them that they should *die in their sins*, but also, "whither I go *ye can not come.*" This fixes the doom of all such characters after death. *They are not with Christ.*

Let us now sum up this matter. Men are either punished in this life for their sins, as Universalists teach, or they are pardoned. But if they are punished they are not pardoned, for they are incompatible. The pardon of sin includes the remission of the penalty. And so, if Universalism be true, there is no such thing as pardon in this world; for it is evident that God does not pardon the sinner and yet punish him for the sins forgiven.

Again: if men suffer the punishment of all their sins in this life, they are not saved from them; for salvation from sin includes a full deliverance from its punishment. And so, if Universalism be true, there is no salvation from sin in this world, because all who sin suffer the punishment due to their offences.

Again: if Universalism be true, the future holiness and happiness of men is not a matter of "free grace" at all, but of *debt!* The sinner has paid the penalty, the *full penalty*, of all his sins in this world: and when he leaves it, having paid the "*last farthing*" due on account of his sins, he has a right, as a matter of *justice*, and *not of grace*, to go *free*. The criminal, who has been sentenced to the penitentiary for ten years, has the right at the expiration of his term to demand his freedom. It is no matter of *grace* to let him go. The law, justice, and right, all demand his liberation. And so with the sinner. If he pays the penalty of the law in this world, that law can have no further claim upon him, and he goes free as a matter of *justice*, and not of *grace!* This is the legitimate result of the doctrine in question.

Once more: if there be no future hell—no future punishment, then there is no future salvation; for there is nothing, absolutely nothing, from which to be saved; and he who is saved from nothing, is not saved at all! Such are some of the absurdities of Universalism.

So after all the ado Universalism makes about the salvation of all men, NO ONE IS SAVED! They are not saved here, for they suffer the punishment due to their sins; and they are not saved hereafter, for there is nothing from which to be saved!

There is another point in Universalism which we wish to examine in this discourse. Universalists teach that though a man may die in his sins, yet when he rises from the dead, he is saved from them. He may lie down in the grave a sinner; but he will rise up a saint! This view, then, involves the position: THAT IN THE RESURRECTION A MORAL CHANGE IS WROUGHT IN THE HEARTS OF MEN. Where, when, and by whom is this doctrine taught in the Bible? The resurrection is not a moral change, nor does it involve a change of heart, or of the affections. In the resurrection, the *body*, and not the *soul*, is the subject of change. "How are the dead raised up, and with what *body* do they come?" "It (the *body*) is sown in corruption; it (the body) is raised in incorruption. It (the body) is sown in dishonor; it (the body) is raised in glory; it (the body) is sown in weakness; it (the body) is raised in power; it (the body) is sown a natural (animal) body; it (the body) is raised a spiritual body."

No one can read this without the conviction that all these changes are wrought upon the body, and not on the mind, soul, or spirit. But these changes, which have exclusive reference to the *body*, are predicated of the bodies of the saints, and of them only.

The heart must be changed before death, or it will never be changed at all. Our sins must be blotted out while we live, or they will never be forgiven. There is no *post-mortem* change of heart, nor remission of sins. No angel of mercy flies through the regions of the dead to announce pardon and salvation to the lost. "Unto him that loved us and washed us from our sins in his own *blood*—be glory and dominion forever and ever," is the language of saints on earth and in heaven. The blood of Christ, and not the grave, nor the resurrection, is the great moral means of spiritual purification. John saw "a multitude which no man could number, of all nations, and kindreds, and people, and tongues, stand before the throne and before the Lamb, clothed with white robes, and palms in their hands." And when one of the elders asked him, "Who are these who are arrayed in white robes, and whence came they?" John said: "Sir, thou knowest." And the elder replied: "These are they who came out of great tribulation, and *have washed their robes, and made them white in the blood of the Lamb.*" "THEREFORE," yes, "*therefore*," for this reason, "are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them," etc. No one of these had paid the penalty of their sins in this world, neither had they been the subjects of a *post-mortem* change of heart. No; they came out of great tribulation and washed their robes in the blood of Christ. But Universalism practically ignores purification by the *blood* of Christ, and teaches a NECESSITATED holiness by a *resurrection process!* The man is made holy and happy in the resurrection. But this is all an assumption, without the least shadow of proof. There will be a "resurrection of the JUST and UNJUST" *as* SUCH. They will be just and unjust *when raised*. This is fatal to a *necessitated* holiness by a resurrection. Besides, Jesus says, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have *done good*, unto THE resurrection of LIFE; and they that have *done evil*, unto THE resurrection of DAMNATION," or death, which is the opposite of life.

What a chaotic system of theology this is, which teaches that men suffer the full penalty of their sins in this life, and then die in their sins, and are made holy at the resurrection by the miraculous power of God! First, they tell us that Christ died to save all men, and that, therefore, all men will be saved. Then they tell us that all men are punished in this life for their sins, leaving nothing from which Christ can save them in this world. Then they tell us that there is no future punishment from which to be saved. And to cap the climax, they teach a *necessitated* holiness by the miraculous power of God in the resurrection! Really, there is nothing homogeneous in the system. Its elements are in the wildest state of confusion! The advocates of this system have mounted the hobby of "endless punishment," and in attempting to ride it to death, have well nigh rode themselves out of breath. This is the ghost that haunts them day and night.

They seem to be so certain that, if there is a hell, they will go into it, their only hope of salvation is to *annihilate it!* But it is a vain attempt. If their only hope of final holiness and happiness is the annihilation of hell, they will most certainly be damned. And when they have remodeled their own system, and made it consistent with itself, and with truth, it will be time enough to make an assault upon that which is emphatically GOD'S CAPITAL PUNISHMENT, by which his *justice*, his laws, and his universal government are vindicated, and made honorable in the sight of an intelligent universe.

We have uttered nothing in malice. We entertain the most perfect good-will towards those who hold the system just reviewed; and we pray God that we and they may be saved; and that we may unite our voices in ascribing all praise, glory, honor, might, and dominion to Him who has washed us from our sins in his own most precious "blood." But, if we ever do this, we must obey the gospel, and work out our salvation with fear and trembling.

* One class called *Restorationists* contend for a limited punishment after death, a sort of purgatorial purification; a view which as effectually nullifies the gospel and the blood of Christ in salvation, as the one we are considering.

For the World's Crisis.

NATURE OF MAN.

BY G. W. STETSON.

BRO. GRANT:—My article in the Crisis of last June 27th, having elicited inquiries for "further light," and also objections to the positions taken therein, I desire to communicate my responses through the Crisis for two reasons: first, to save time, of which I have but little to devote to correspondence; second, one letter will in this way answer all. Allowing me then to address myself to my "friend and brother," A. L. F., of Dundee, Yates Co., N. Y., as a representative of a class, I would say that in matters of revelation I have nothing to do with *nature*. On receiving the Bible as "the word of God." I find myself bound to be governed by its precepts and instructed by its teachings. However much, therefore, it may seem to vary from "human devices," I must still heed the admonition of the apostle to us Gentiles, found in Col. 2: 8,—"THE *resurrection of the* DEAD," is *the* groundwork, the "foundation and the cap-stone" of the christian religion, and constitutes the great contra-distinguishing feature of Christ's teachings from that of *all* others, not assimilated to or borrowed from him, and its accomplishment depends *not* upon man's mortal or immortal nature, *not* upon the nature of the soul's essence, whether it be material or immaterial, *not* upon its consciousness or unconsciousness in death, but UPON "*the mighty power of God, which he wrought in*, or on, *Christ, when* HE *raised him from the dead*."—Eph. 1: 17-20. "Do ye not therefore err, not knowing the Scriptures, nor the power of God?"—Matt. 22: 29. My convictions are, that your entire difficulty and difference of opinion with me on certain points named, depends, first, upon *what constitutes man;* second, upon confounding those Scriptures which teach what man *is to be*, *after* the resurrection, with those which define him as he *now is*, under the power and dominion of death; and in blending a soulical and spiritual man together as synonymous.

In one thing you are very clear and distinct. You opine that there are, by nature, *two* men in *one*; or that it takes *two* to constitute *one*; basing your idea, possibly, like some others, upon the Scripture, "they *two* shall be *one* flesh" (Gen. 2: 24), but Paul says *this* was spoken in relation to "Christ and the church" (Eph. 5: 31, 32), but it is "*one flesh*," not one *part* FLESH, and the *other part* SPIRIT. We are flesh, or soulical men; but through the agency of Christ, by the power of the resurrection, vested in him (Jno. 5: 26), we are to be *made* "SPIRIT *men*," not by virtue of a nature derived from the *first* Adam, but from the *second*. Now all the descendants of the *first* have derived *mind*, which you define spirit, from *him;* and this mind you call the *inner*, or *spiritual* man, clearly making *two* men; while, at the same time, you speak of man (i. e., *one* man), as being *compounded* of matter and spirit. Here, I think, is your dilemma; for the apostle says (1 Cor. 2: 11), "Who of men knows the *thoughts* of the *man*, except *that* spirit [or mind] of the *man* which is *in him*."—*Emphatic Diaglott* translation. Now thoughts are the *result* of an exercise of the spirit, or mind, as *deeds* are the result of an exercise of the body; but mind, or spirit, *here* (as in every other place) is not spoken of as *the man*, but something *possessed by him;* hence says Paul, in 1 Cor. 15: 44: "There is a natural [i. e., animal] body [or man] and there is a spiritual body [or man], and so it is written, The first [flesh or animal] man Adam was made a living soul." How? v. 47, "The *first* man [Adam] *is of the earth*, EARTHY." So in Gen. 2: 7, "The Lord God *formed* MAN of the *dust* of the *ground*." 3: 19, "*Dust thou art*, and *unto dust shalt thou* return."

Let us for a moment, now, look at this man thus made of the dust, but as yet inanimate. He has eyes, but "they see not;" ears, but "they hear not;" hands, but "they handle not;" feet, but they walk not; a mouth, but it speaks not; and brains he has, but they think not; a heart, but it beats not; lungs, but they breathe not. But is not "the eye" "the lamp of the body? why, then, does it not see? because it lacks "the *light of life;*" and the ear, the foot, the hand, the mouth, the heart, the lungs, all are incompetent to fulfill their several offices, because they lack also "the power of life." But if a living eye can see because God made it for that express purpose, and a living ear hear, hands handle, mouth speak, feet walk, hearts palpitate, and living lungs breathe, pray tell me why cannot a living brain think by the same light and power of life that enables the rest of the members to act their several parts? Oh! if that man only had LIFE. "And the Lord God breathed into his nostrils the breath of life, and man became a living soul" (became *alive*).

"Seeing he giveth to all life and breath," etc.—Acts 17: 25. The "power of life" is manifested in the action of the heart and lungs, which, for their continued motion, are not dependent upon any volition of the mind, but experiments upon animals have demonstrated the fact that their action is dependent upon the center of the *medulla oblongata* remaining intact. Kirke and Paget's Physiology says (pp. 315, 316), "It has been proved by repeated experiments, that the entire brain may be gradually cut away in successive portions, and life may continue for a considerable time, and the respiratory movements be uninterrupted. Life, also, may continue when the spinal cord is cut away . . . from below upwards as high as the point of the phrenic nerve . . . and in birds and reptiles as high as the *medulla*. . . . So long as the *medulla* was intact, respiration and life were maintained. But if the wounded . . . in its central part . . . respiration ceases, and the animal dies as if asphyxiated." "Injury and disease in men prove the same as these experiments on animals." See in *loc.*

Now the argument is this: if the simple addition or continuation of life (in cases where undeniably the spirit—mind—has nothing to do with it) can and does make the heart beat and lungs breathe, how will you undertake to say that the same "power and light of life" will not also make that brain *think*, and consequently thoughts not be the result of impression made upon living brains, by external objects, through one or more of its five telegraphs, the eye, ear, nose, tongue, or nervous system, for seeing, hearing, tasting, smelling and feeling? But take away the first, what can he see? take away the second, what can he hear? the third, what can he smell? the fourth, what can he taste? the fifth, what can he feel? and now, when he can neither see, hear, smell, taste, or feel, what can he do? Why, he can still *think;* his "inner man," as you call it, can remember, and enjoy, combine and meditate. Well, I grant it; but we have got it (your inner man) pretty well cornered. I guess we might as well push him a little closer "to the wall."

Now begin and pare away the brain, his "old house," or "clay tenement," from above, and, lest he should escape by the "postern gate," begin also cutting away the spinal cord from below, and proceed carefully as far up as the origin of the phrenic nerve, and downward from above to the *medulla oblongata*, and now what can he do? *Just nothing at all.* Of course not, you will say, for the "inner man" has gone. Hold! my friend; not too fast; not exactly *gone*, only *going;* but going by piecemeal, if you will still have it that the "inner man" is the mind, for that has been gone, or, as they say down South, "been done going," for some time. But the "spirit of life" that God breathed into his nostrils, is still here, yet in him, the man still lives; and not until the body is dead, does the *spirit return* to God who gave it; yet it sees not, hears not, smells not, tastes not, feels not, thinks not. Yea, their love and their hatred and their envy is now *perished*. "The living know that they shall die; but the dead know not any thing."

Now, my friend, be *sure*, the "inner man" is the "*new man*," "Christ the hope of glory formed *within you*." Put *him on*.

(To be continued.)

For the World's Crisis.

A SHORT SERMON.

BY WM. SHEPHERD.

"Awake, thou that sleepest, and arise from the dead, and Christ will give thee light."—EPH. 5: 16.

Never, in any previous period of the world's history, was the apostolic exhortation so applicable as at the present time. Never was it so forcibly impressed, and calculated to be of so awakening and stirring character as now. When we reflect for a moment upon the remarkable times upon which we have fallen; that we are on the eve of great and stupendous events, such as have not been in magnitude and grandeur since the beginning of the creation,—events which will be for the utter astonishment of the world, the admiration of saints and angels,—hastening with the utmost flight unto the closing scenes of this dispensation, which will bring us to the opening of "the judgment of the great day," when all who "are in the graves" "shall hear the voice of the Son of God" "and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation";—when we carefully consider that soon the wonders of the last days will break in upon us, in all their fearful and sublime aspect; that soon we shall have a general revolution throughout the entire world—an upheaving and overturning of all earthly kingdoms, thrones, empires, republics, not founded in truth and unrighteousness,—a general breaking up of all popular institutions and organizations, social, political, and ecclesiastical; that all things will be shaken that can be shaken;—when we reflect that soon the seventh angel's trump will peal through earth and sky; and the seventh seal be broken with its startling developments associated therewith; the seventh vial be poured out, resulting in a multitude of terrible plagues, famine, pestilence, and death; that soon the judgment will set, the books be opened, the destiny of men and angels be forever fixed; does not the divine exhortation come to the poor sinner with redoubled force? and shall it not prove of a startling nature, awakening thee from that almost confirmed condition of stupor and indifference into which sin has brought thee, unto a consciousness and realizing sense of that unhappy plight in which thou art found?

We remark it is not those who "sleep in Jesus" which are here addressed; but those who are sleeping in the enticing arms of sin. It is to the dead, but not "the dead in Christ," whose lives are hid with God in him. It is to "the dead in trespasses and sins." It is to those who sit in darkness; who have the light of this world, but not "the light of life."

Oh unhappy state! And this is the condition, poor sinner. And how to be extricated, how to be delivered from this wretched state of deep despair, should be the inquiry. Are such the thoughts which now revolve in thy mind? Do you inquire, "What must I do to saved"? We answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." Awake, O sleeper, and call upon thy God, and arise from the dead, and Christ will give thee light. This language is to thee. Then come to him. He has the power to awaken thee; he has the ability to communicate life, and to raise thee from that moral death into which sin has plunged thee, and to quicken thee into spiritual life and activity. He has the power to give thee light, illuminating thy mind with the bright beams of celestial radiance. He still has power on earth to forgive sins, and wash thee from sin's polluted stains, and give thee a beautiful garment, that thou mayest stand arrayed in his righteousness in the great day.

Hasten, then, and come. Delay no longer. Fly for thy life. Tarry not in all the plain. Come at once to Christ, thine only hope and refuge. This may be the golden opportunity. This may be the hour fixed to decide thy destiny, either for weal or wo. Who knows? God alone, and he may accept it as such. Sinner, will you regard it as such? Come, decide now to humble yourself before God, repent of your sins, pray for forgiveness, believe the gospel, and be baptized in the name of Jesus, that you may have your sins remitted, and receive the gift of the Holy Ghost.

Or will you trifle with these things, and decide to live on in sin, and travel still the downward road to ruin and destruction? Can you, dare you determine upon such a suicidal course, with all its fearful results before you? Will you thus foolishly barter away eternal life, its joys, honors, and wealth, for a few fleeting hours of sinful pleasure? Surely you cannot prove so devoid of reason as to determine in favor of misery and ruin.

Then come, in compliance with the gracious invitation—"Come, for all things are now ready." Jesus waits to receive thee. God in mercy still entreats thee; angels are solicitous for thee to come, and saints are anxious for thy welfare. "The Spirit and the Bride say, Come; and let him that heareth say, Come; . . . and whosoever will, let him take of the water of life freely." While "He which testifieth these things saith, Surely I come quickly. Amen, even so, come, Lord Jesus."

For the World's Crisis.

DYING HOPES.

Surrounded with all the comforts of home, with a father's care and a mother's love, the young man often builds high earthly hopes. He lifts the vail which hides from his vision the unseen future, and gazes on the scene with perfect satisfaction. He sees prosperity attending every effort, and perhaps his name enrolled among the mighty men of earth. All looks as bright as the noon-day sun. No dark clouds have crossed his pathway; no sorrow's cup has he been called to drink, but fond caresses and smiles of loved ones have served to strengthen his ambition, and build his hopes still higher. But the chilly winds may blast his future prospects. Death's icy hand may snatch its victim.

He leaves the parental roof and goes forth into a cold, unfeeling world, to gain the long-looked-for desires of his heart, but how oft they fail him. One after another of his cherished hopes he has bid farewell. Others he vainly hugs to himself; but the sorrows of earth come rolling over him, and it is with many struggles he keeps from sinking beneath its merciless waves.

Young man, you are about meeting the stern realities that are before you. If you are still straining your eyes far into the future, while the mists of time are gathering around you, turn them from these vain hopes, and look beyond. Let them die. Their sandy foundation will soon give way. Build them on the sure word of God; and you will have their full fruition beyond old crumbling earth.

Lawrence, Mass. ALSON GREELY.

THE TAXING OR ENROLLMENT UNDER CYRENIUS.

The commentators find difficulty with the passage in Luke 2: 2, which our version renders thus; ("And this taxing was first made when Cyrenius was governor of Syria." But satisfactory proof is not given that Cyrenius was governor of Syria until some eight years after Christ's birth. True, A. W. Zumpt has shown a probability that he was *twice* governor of Syria. But if that be so, it does not relieve the difficulty, since confessedly his first governorship began too late. How, then, shall it be removed? I suggest now that the text furnishes the materials for a clear and easy solution. The facts narrated are, first, That a *decree* was issued for a general enrollment for taxation or some other purpose, and that in accordance with Jewish customs, the people repaired to their several places for enrollment, but that this, the first enrollment under the imperial decree, was not really made until years afterward, when Cyrenius was at this time issued by Augustus, is by no means impossible, but is indeed what might be expected; since we know from Josephus that about this time Augustus, in anger at Herod, had stated that he had 'heretofore used Herod as a friend, but would now use him as a subject." We know, too, that Herod managed to obtain a reconciliation in a very short time.

Now to issue a decree for the enrollment of Herod's people, would be most emphatically "using him as a subject;" and the enforcing of it would have been so considered, and as such, perhaps, it would have been then, as afterwards, resisted by the Jews. Such a decree was, doubtless, issued, and proceedings under it went on until the reconciliation, when they, for the present, were suspended, and were not not resumed until Cyrenius was governor; as that registration did not now take place. This we may suggest is the view presented by a strictly literal rendering of the passage, (omitting the "*and*," which our translators have injuriously interpolated,) viz., "It came to pass in those days that a decree went forth from Augustus Cæsar, that all the world should be enrolled." This, viz., the first enrollment, was effected when Cyrenius was governor of Syria. In accordance with the *decree*, Joseph and Mary went to be enrolled; but it is nowhere said that they were at that time enrolled, or that any any enrollment actually then took place. On the very contrary the clause referred to distinctly notes the fact that the enrollment was deferred, and did not take place until the subsequent time named. I apprehend that this interpretation,—which simply makes the clause "the first enrollment" exegetical of the pronoun "*this*,"—puts no violence upon the passage, and that thus the difficulty is removed. If not, will some one kindly show why?

For the World's Crisis.

LITTLE WANDERERS' HOME.

To assist in the purchase of the house for the above object, I have decided to sell the greater part of the books in my little library. These books, about one hundred and fifty in number, have been gathered together during the last five years. If it was not for the cause of Christ, I would not part with them; but desiring to do my share in the blessed work of my Redeemer, I give them up cheerfully. To get my books, I have denied myself of many things that some would have thought indispensable; but I needed books, that I might understand more fully the teachings of the Word; hence, I denied self in various ways. I have $750.00 towards the purchase of the house, and offer for sale, to increase the sum, the following works:—

Worsley's Trans. of the New Test., $1.50; Scarlett's do. $1.50; Wakefield's do., with notes, $3.00; Geo. Campbell's Trans. of the four Gospels, with notes and dissertations, 2 vols., $3.00; Septuagint Version of the Old Test., 2 vols., $4.50; Old Testament (Hebrew), $1.50; Interlineary Trans. of John, $1.25; Apocryphal New Testament, 40c.; Milner's Church History, 2 vols., $2.75; Ecclesiastical History of the first three centuries, 2 vols., 2.50; Matther's Magnalia (Eccl. Hist. of N. England), 2 vols., $3.00; Olshausen's Commentaries on the New Testament, from Matt. to Ephesians, 4 vols., $10.00; Hodge's Commentary on Romans, $1.75; Commentaries on the Old and New Testaments, by Patrick, Lowth, Whitby, and Arnold, 4 vols., $12.00; Text Book of Eccl. History (Gieseler), 3 vols.; Lord's Theological Journal, Vol. 1st, $1.00; Lord's Exposition of the Apocalypse, $2.00; Hagenbach's History of Doctrines, 2 vols., $3.00; Lardner's Credibility of Scriptures, 10 vols., $15.00; L. M. Child's Progress of Religious Ideas, 3 vols., $2.50; De Cormenin's History of the Popes, $1.00; Buck's Theological Dictionary, $1.50; Hallam's Middle Ages, $1.25; Music of the Bible (Hutchinson), $1.50; Dick's Complete Works, 2 vols., $2.50; Xenophon, $1.50; Tacitus, $1.50; Belsham's Trans. of the Epistles, with notes, 2 vols., $6.00; Plutarch's Lives, $2.00; Owen's History of the Bible Society, 3 vols., $2.75; Guizot's Gibbon, 2 vols., $3.50; Dr. Allen's Ancient and Modern India, $1.50; Watson's Theological Institutes, 60c.; Universal History, 21 vols., $15.00; Ancient Christianity, 2 volumes, $2.50; Our Lord's Great Prophecy (Buck), $1.25; Eusebius's Eccl. History, $1.50; Whittaker on Arianism, $1.25; Wilson on the Prophecies, 75c.; Ellison on Baptism, $1.25; Al Koran, with notes, $1.37; Goodrich's Apocatastasis, 75c.; Judge Edmonds on Spiritualism, $1.00; Gasparin's Science vs. Spiritualism, 2 vols., $1.50; Morton's Human Anatomy, $2.00.

These are the principal works that I have for sale. All of these books are in excellent order, and some of them very handsomely bound. Those desiring to purchase will send their money in letters. The price marked here does not include the expense by mail or express. The books will be forwarded at the expense of the purchaser. "First come, first served." Should any one send for a book or books too late, the money will be immediately returned to him at my expense. Books can be sent by express at a comparatively small expense. Orders will be punctually attended to. Pray for the blessing of the Lord upon our efforts to save children from the terrible sinks of iniquity in this great city. Yours in hope of salvation, F. H. BURBANK.

Philadelphia, Penn., S. W. Corner 7th and Spring Garden Sts.

For the World's Crisis.

"THE IMMORTAL LIFE."

BRO. GRANT:—My daughter had broken her ankle in a shocking manner in jumping from a carriage. The horse on leaving the cars near Rochester, N. Y., became frightened, and dashing toward a large culvert, there seemed but one chance for life, and she jumped from the carriage, and came upon the ground with such violence as to break the large bone of her ankle, piercing through flesh and stocking into the ground, separating the small bone from the joint, and badly bruising the cartilages and ligaments.

A friend writes: "When it was announced to her that her foot must be amputated, she seemed to have imparted to her for the time more than human strength and calmness. She told them to do as they thought best, and without agitation, gave directions about the arrangement of her clothes preparatory to the operation."

MY DAUGHTER'S LETTER.

"*Dear Father*:—Bolstered up with pillows, and too weak to support or steady a pencil but a moment at a time, thus I am writing you first of all others. It is one week ago to-day since I met with this terrible accident; a week of intense suffering and agony, wakening to consciousness for a moment, then drifting away upon unknown waters. I thought I must tell you for your comfort of the strange peace and resignation that came to me when I first awoke to the realities of my condition, and was told that my foot must be amputated. All my sweetest hopes in life seemed to drift far away from me; and I called the surgeons to my bedside (there were six), asking each one calmly for his candid opinion, and then turned to the long months of weariness, confinement and suffering that awaited me. So I reached out for God's hand, which I saw about me in the darkness, for the thought was terrible of being carried into another room while I was unconscious, and the decisions of which I should be ignorant. I asked for ether, which is less dangerous than chloroform. Dr. —— said, 'It is not to be denied that one risks as much in taking the last as they would to cross the seas, but it is necessary that you should take it.'

One long hour passed. Up to that point I had been inhaling it without losing consciousness. Then Jesus led me with him gently upward; a circle above us seemed widening, and I saw the 'Holy Land' in all its quiet splendor; music, such as I never before dreamed of, flooded the place. To live there, an *immortal life*, in such a place! Oh, how greatly I desired it. Then a sense of my own unworthiness bowed me down in sorrow. I looked up to see Christ standing near me weeping. He loved me then! Like a flash came this radiant joy to my heart, and I came back to life and consciousness, not with blighted hopes before me, but unto a *new life*, filled with divine promises and sweet assurances. I may not trip lightly again, perhaps, but a new and changeless life awaits me. Father, pray for me; pray with the fervency of Daniel of old, that I may have patience to endure what awaits me. EMMA."

Oh, the immortal life! joys are there, joys are there. This token of comfort in the hour of such bereavement is worth worlds on worlds like this. Oh! sinner, seek the "immortal life" ere it is too late. Brethren, I need your prayers, your fervent, effectual prayers. Shall I have them?

Yours, H. PRATT.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 6, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

CAMPMEETING AT WILBRAHAM.

We presume our readers would like to know the time of the next great gathering at Wilbraham. It is proposed to begin the meeting on Monday, Aug. 20th, and continue it one week. We expect also to have a meeting on the ground the 19th. On Saturday, the 18th, a large number of tents are usually erected; so that the meetings of the Sunday preceding the commencement of the general campmeeting, are usually as good and pleasant as any during the whole meeting.

We shall expect a very large gathering this year. Other denominations are making extra efforts this year; and we think there is no class of people that ought to do this more earnestly than those who are looking for the immediate coming of the Son of man. Let the meeting at Wilbraham this year be a jubilee gathering. We hope to see the largest gathering, and enjoy the best meetings this year that have ever been held at Wilbraham.

DISCUSSION AT KEZAR FALLS.

Our late discussion at Kezar Falls, Me., was rather peculiar. When we arrived in the place on Wednesday morning, May 23d, we learned that Mr. K. Atkinson, the Methodist minister in the place, whom we expected to meet in the debate, had chosen as a substitute Elder E. B. Fletcher, of Cape Elizabeth, Me., a Methodist minister with whom we held a discussion in 1862, at Weeks' Mills, China, Me.

At two o'clock P. M., a large audience assembled at the meeting-house to hear the debate of the following propositions:—

1. "All men are immortal, in the sense of continued, unending being."

2. "The wicked will cease to exist as conscious beings."

We allowed our opponents to select a chairman to suit themselves. After prayer by Eld. Fletcher, he opened the debate, by stating that his opponent believed that the brain, in man, is the organ that does the thinking; and then laid down some six propositions based on the position that man has a "*spiritual soul*" that does the thinking, independent of his physical organism; and cited several passages of Scripture to prove his points.

In our reply, we had spoken but a few words before we were interrupted and called to order by our opponent, because we did not state *his* propositions, which we intended to do, as soon as we had spoken a few words by way of introduction. He sat down, and we began again, by referring to his preliminary statement, that his opponent believed that the *brain* is the organ of thought, when he again interrupted, by saying "The rules of the debate require you to state *my propositions*." We then inquired if we might be allowed the *privilege* of so doing? We then began again, by referring to his first statements, and was again interrupted the same as before, and we again asked for the *privilege* of meeting his arguments. After he was seated, we made a fourth attempt to reply to his positions, by quoting the first passage of Scripture which he had introduced, when we were again interrupted the same as before, by being told the rules of the debate required us to state his *propositions*. We replied we could not recollect them so as to give them verbatim, but we had written down the *points*, or substance of them. We then asked him to read from his manuscript his first proposition once more, in order that all might have it clearly before them. To this he consented, and sat down. We then began to quote his first proof text, when he again called us to order by saying the rules of the debate required that his opponent should state *his propositions*. We remarked that we did not know that it made any difference which stated them, if the audience only understood them fully. We then inquired of the chairman if we could be allowed the *privilege* of speaking to the question, and of meeting the first *point* at issue between us, which was whether the *brain*, or a "*spiritual soul*" is the organ of thought? We received no satisfactory answer, and soon found the chairman and our opponent were bold of the same end of the rope.

By this time there was considerable feeling among those listening, who felt anxious to see fair play, and no interruptions.

We will here state the *rules* to which we most heartily consented, and with which we cheerfully complied according to the best of our ability:

RULES OF DEBATE.

1. Each disputant shall state the *points* upon which his opponent places reliance, in proof of his proposition, and shall make an effort to show them unsound; and this shall be honorably done, at the time when the arguments are stated.

2. When either disputant gives a text as argument, he shall show, if he can, how it supports the argument or point he is proving; and when required to do so, the disputants shall state in which of the different senses of a word he is using it.

3. The duty of the chairman shall be to keep the parties to the above rules; to decide questions of order, and to govern the meeting.

After the second reading of the rules, we remarked that they did not require us to state, word for word, the *propositions* of our opponents but "the *points*" at issue between us; which we would be glad to do do, if we could be allowed the *privilege* instead of being interrupted as soon as we made the attempt. We then began once more, when we were informed that our twenty minutes had expired.

Our opponent then spoke his twenty minutes, stating some new propositions, saying in passing, "Mr. Grant can't meet these,—he knows he can't meet them; and he won't try to do it."

We had spoken but a few words, in reply, before we were again interrupted as before. As soon as we attempted to meet his points, or rather his *first* point, or proposition, he would keep saying "the rules of the debate require my opponent to state my *propositions* after me." We remarked that the *points* at issue between us should be stated; but as soon as we had stated the first one, for some reason, we were not allowed to proceed. By this time the audience became so excited and opposed to the course of our opponent, that he agreed to let us speak the remaining fifteen minutes without interruption.

Our opponent then refused to make any further defense. After several unsuccessful attempts to have the discussion continued, the chairman and our opponent declared the debate ended; and an appointment was made for him to preach in the evening.

Several had come from ten to thirty miles to hear the discussion, and were quite dissatisfied with the way it was concluded. We were then asked if we would preach the next day, to which we consented, and an appointment was made for 2 o'clock. Although it was a busy season, many came to hear. Appointments were also made for every afternoon and evening for the week at the same place; with an invitation for any one to ask questions. This offer was accepted, and most faithfully performed by our opponent and three others, one Baptist and two Methodist ministers. Two other Baptist ministers were at the discussion. These ministers usually spent an hour, or an hour and a half, in asking questions after the close of the sermon. No pains were spared on their part, to entangle us in our talk; but the Lord was our helper, and gave the truth a glorious triumph; and ourself the hearty sympathy of the people. It was gravely stated by some of the ministers that they knew we were not a christian; that we were dishonest, and did not believe what we preached. Indeed we were put down pretty low in the scale of humanity; but this all turned to our favor at last, and helped to give the truth more prominence. Many warm friends were raised up to cheer our heart, and we hope to meet them in the coming kingdom.

We have occasion to feel much pleased with the results of the discussion and the subsequent meetings.

On the Lord's day we preached in the meeting-house at Porter, in the morning and afternoon; and at 5 P. M. in Porter Village. Although the day was quite wet, yet we had a large congregation of attentive hearers; among whom were two Baptist ministers. Both of them spoke in our meetings, and showed a good spirit. We think there is an open door in Kezar Falls and vicinity for the light and truth. The people are anxious to hear more about the way of life.

We had a good home at Bro. Tobias Libby's, who loves the "blessed hope."

POLITICAL ECONOMY OF PROPHECY.

The above is the title of a new and interesting work, by R. C. Shimeal, of the Presbytery of New York, author of "Our Bible Chronology," and other valuable works. He endeavors to show that the 1335 days of Dan. 12: 12, end in 1868. This work will be read with interest by the students of prophecy. We find the following on the title page:

"Political Economy of Prophecy, with special reference to its relation to the history of the church, and the civil, military, and ecclesiastical history of the Roman Empire, and of its last Emperors, the three Napoleons, with an appendix on the Pope's late Encyclical, and the Firman of the Sultan of Turkey, prophetically and historically demonstrated. Illustrated by portraits of the Napoleonic Family; a chart of the course of empires; maps of the holy land, etc."

It is a duodecimo volume of about three hundred pages. It may be obtained by addressing "Box 1199, Philadelphia, Pa. Price $1.75, postage 16 cents.

The following is an extract from the work. When speaking of the aspirations of men at the present time he says:

"And, strange to say, just at this juncture in the political affairs of the world, their eyes are directed toward a guiding GENIUS in every way adapted to the AGE. In illustration of this, we ask the reader to look at the following facts: The age of frantic revolution found its master-spirit in one exactly like itself—in the first Napoleon—fiery, vehement, and headlong. The age was frantic, and so its master-spirit. The *new age*, half warlike, half mechanical, has found a third Napoleon exactly like itself; fond of military splendor, thirsting for conquest, yet as firm, as exact, as impassive, as one of the machines of his own age. The headlong fury of the first Napoleon has been worked off, and cold, impassive calculation has filled its place, yet resting on the very same substratum of iron will and stony determination. The age of frenzy had its Napoleon of fire—the present warlike and mechanical age has its Napoleon of iron. Great minds indicate the advent of great deeds; and the rise of the third Napoleon, with all the FITNESS for his age, forbodes some vast revolution. The history of England, and other Protestant nations, is a history of PASSIONS. But we have now arrived at a period in which principles and passions are united in one impetuous torrent, ready to sweep away all effete pre-existing systems; yet, for the time, being restrained, shut in, and directed in its course, by the iron will and the indomitable thirst for the glory of universal empire of Napoleon the Third. Nor is this all. This "man of destiny," as a sovereign, a statesman, a diplomatist, and a soldier, it is now conceded on all hands, is without an equal. And, measuring his *past* with his *present* position, the conviction is more and more every hour fastening itself upon the minds of men, that, convinced by experience that the world has never had a king worthy of the name; nor any form of government that was not in their view a misgovernment; and that there never can be a *permanent* form of government except as it is vested in ONE MAN POWER; and finally, as the true position of the world now is that they are *waiting* for the appearing of JUST SUCH A KING; the time having at length arrived for his *debut* upon the stage of action, he will be HAILED as such! Aye, reader. Let me entreat you—don't argue, don't quibble, or prevaricate. All will be vain. Mankind, even from the very beginning, having preferred any form of government *except* the divine, will now be left to their own choice, not only, but "God will put it into the hearts of the ten Latin horns or kings" of western Europe "*to fulfill his will and to agree* and give their power and strength and kingdom" to this ONE MAN, who will be exalted to the rank of a GOD; while all other powers, as his *allies*, will recognize his UNIVERSAL SUPREMACY over the Latin earth. . .

The *design* of this one man power being to subject *all* to his despotic sway, first, having set up "an *image* to the Beast which had the wound by a sword, *and did live*" —*i. e.*, Louis Napoleon III.—he now issues his mandate to the subjects of the *Latin* race, "causing that as many as *would not worship* the image of the beast should be *killed*." Nor this only. For "he causes all, both small and great, rich and poor, bond and free, to receive a *mark* in their foreheads: *and that no man might buy or sell*, SAVE he that had the mark, or the name of the Beast, or the number of his name."

Now this last, we observe, will be THE TEST *of fidelity* or *of apostacy* to the subjects of NOMINAL PROTESTANT CHRISTENDOM."

SPIRITUALISM UNVEILED.

Those who have friends in danger of becoming Spiritualists, may do them a great favor by persuading them to read "Spiritualism Unveiled." This work professes to give the true *cause* of the strange manifestations that are witnessed in various parts of the world, showing that departed human spirits have nothing to do with them, as assumed by the demons. For prices, see book notices.

"THE SHINING LIGHT."

The above is the title of a new work, and we think valuable one, about to be issued by Bro. D. F. Newton, author of "Home Thrusts," and associate editor of the *Earnest Christian*.

The work will consist of two parts:—I. "The Bible for the great folks. II. The Bible for the little folks and the great folks; or, the Bible in the family circle." It will be embellished with engravings. From what we know of the author, we think it will be a valuable book for every family. It will not be ready for the public before the latter part of July. We shall expect a supply in due time. Success to our Bro. in his good enterprise.

For sale at this Office

THE REVISED NEW TESTAMENT, The Common English Version, as revised and corrected by the American Bible Union.

We have just received a fresh supply of this valuable work, which ought to be in the hands of every friend of correct versions of the Sacred Oracles. Prices by mail, postpaid, as follows: Family and Pulpit Edition (8 vo. Pica) Plain cloth, $2.25; Extra cloth, $2.75. Medium size (18 mo. Brevier) Plain cloth, 85c.: Extra cloth, $1.10; Sheep, $1.35; Roan, colored edges, $1.60.

THE BIBLE TRIUMPHANT; being a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed.

A valuable work for ministers and Bible students. Price 50 cts. Address orders to this office.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

ITALY AND ROME.

The aspect of affairs in Italy is very warlike. Every thing indicates a terrible upheaving in the Pope's dominions very soon. Garibaldi and his warriors are about ready for action, and the statesmen of Europe can see little or no chance to prevent bloody work. This is not only true of Italy, but of nearly every power in Europe. A *general war* seems almost inevitable. This is what the students of prophecy have been looking for at this time. All things indicate that the last days of this dispensation have really come, and that we may soon expect to see the King of kings coming in all his glory.

The Paris correspondent of the London *Times* says:

"Prince Napoleon has just returned from Italy, and in a long interview with his cousin the Emperor on Tuesday night, giving an account of his sayings and doings in Italy, and of the sayings and doings of others, he is reported to have said that in the actual state of affairs Italy cannot avoid going to war, even should she be left alone to confront her enemy."

To the same effect writes M. Texier, one of the editors of the Paris *Siecle*, now at Turin. It would be a strange illusion, he says, if any one in France thinks that in Italy war can be avoided. The Italian government has called out its contingents disseminated in every part of the world (for Italy is a country of emigration.) It has made them return from America.

The following note is published:

CAPERA, 11th.

M. Le Ministre: I accept with true gratitude the dispositions which you have taken and his Majesty has sanctioned relative to the Volunteer corps. I am thankful to you for the trust you manifest in me in giving me the command; and you will be good enough to express to the King my sentiments. I hope soon to co-operate with our glorious army in accomplishing the destinies of the country. I thank you for your courtesy in making this communication to me. Accept, &c.,

(Signed) G. GARIBALDI."

It is said to be believed in well informed Parisian circles that, on account of the perturbation occasioned by the apprehensions of war in European commerce and manufactures, the Universal Exhibition of 1867 may be postponed.—*Journal.*

The Paris correspondent of the *Times* says of Italians:

"It is admitted that they are determined to avail themselves of every one and every thing likely to advance the great object they have in view. They are planning propagandism and risings in the East, Montenegro, Bosnia, Servia, etc. They will leave no stone unturned; and they make no secret that they would see with pleasure a conflagration throughout Europe for the chance of getting possession of Venetia. The aid of all will be sought for the work of breaking up the Austrian empire for the benefit of the 'nationalities' composing it. The Hungarian General Tufr is, as you are aware, at Florence, and seems to be busily engaged there. But what will become of Italy if, by a sort of miracle, war is prevented?

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2038.67
A. H. Graffam	.50

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 500. Ann'l Expense, $1400,00

Previous acknowledgments	$328.40
S. E. Temple	.50
A. H. Graffam	.50
Maine	1.00

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	$422.87
Geo. Morgan (for the Mission House)	20.00
M. M. Maxwell	2.00
Freedmen's friend	2.00
J. H.	3.00
J. L. Wetherell	1.00
Y. P. Fund	.15

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

William B. Herron	5.00
E., Westfield	.50

EUROPEAN MISSION.

Previous acknowledgments	$549.10
P. Whitcomb	1.00
S. Bidwell	1.00
J. M. M. Gerrard	1.00
J. L. Wetherell	1.00

For the World's Crisis.

BRO. HANSCOMB.

BRO. GRANT:—Thinking that many of the brethren and sisters would be desirous of knowing how Bro. Hanscomb is getting along, and as he cannot answer the numerous letters he has received, I will inform them, through the Crisis, that he is still prostrate upon his bed, and is very feeble. He has been sick now three months from a terrible inflammation of the stomach, spleen and liver. An ulcer has broken internally, since which, the inflammation has subsided somewhat. He seems to be of good cheer, trusting in that God who never leaves nor forsakes. He wishes to say to friends, that he feels grateful for their acts of sympathy and kindness, and words of comfort during hours of distress and sadness. He feels in good hope that God will raise him up to send the last message to a lost world. I hope none of his friends will forget him in this hour of need.

Leeds, May 27th, 1866. L. L. HOWARD.

For the World's Crisis.

TRUTH SPREADING IN HIGH PLACES.

BRO. GRANT:—The following was cut from the New York *Post*, by Sr. Allen, of Black Rock, and handed to me. The *Post*, as is seen, takes the news from a paper in London, England:—

"ETERNAL PUNISHMENT DISOWNED BY ENGLISH CHURCHMEN.

In addition to the sermon lately preached at Chapel Royal, by Rev. Charles Kingsley, several other clergy of the Church of England have published their disbelief in the eternal punishment of the wicked. The London *Patriot* of March 29th says:—

'Mr. E. F. Litton, M. A., the Rev. Thomas Davis, M. A., incumbent of Roundhay, and the Rev. John Barton, M. A., curate of Rivenhall, Essex, all contend that the natural immortality of the soul cannot be established either by reason or Scripture; that eternal life is conferred by God through Christ upon the redeemed; and that the wicked are destined literally to perish. We have heard, though we are somewhat doubtful of the authority, that Mr. Barton has been called to an account for his book, by the Bishop of Rochester; but after the decision in the Wilson case, it is not likely that either he or any of those who think and write as he does, will be hindered from promulgating their views.'"

From the foregoing, we see that Archbishop Whately, of Dublin, is fast leavening the English church with the doctrine of *destruction*. These five conversions to truth, with the fact that a number of learned Congregational preachers in New England have lately discovered and openly avowed the doctrine, should fill us with gratitude to our Master for cheering our hearts with a hope of yet seeing the horrible doctrine of eternal misery rooted out of all creeds. We should be thankful for seeing that political editors show an interest in our reform, though religious papers keep almost silent about it. We shall not have to work in a corner much longer, unless Jesus comes soon, and sets us at a still more glorious service. In either case, or come what will, all "*shall be well* with the righteous"; and all who "love our Lord Jesus Christ" have a good reason to obey Paul, and "rejoice always." "The Lord reigneth, let the earth rejoice." *Amen.*

Buffalo, N. Y. J. BLAIN.

"*Voice*" and "*Herald of the Bridegroom*" please copy.

For the World's Crisis.

THE PRESENT AGE.

The following extracts are from various sources, but all showing the present state of society, as fulfilling Scripture. The first extract is from Rev. John Chambers' Sermon, delivered a few months ago, in the First Independent Presbyterian church (of whom he is pastor), Philadelphia, "On the signs of the times."

On the moral aspects of the country he says:—"The past four or five years have been among the most eventful of the world's history." . . . "Let us now proceed to inquire into what is our present condition, and what our future prospects. I shall view them as they stand related to the *Bible* standard of christian purity and excellence. We read, Titus 3: 1–3, 'Be ready to every good work; . . . speak evil of no man, . . . showing all meekness unto all men; for we ourselves also were sometimes foolish, . . . serving divers lusts and pleasures, . . . hating one another.' I ask you whether this nation, as a whole—nay, even that portion of it who profess and call themselves christians—is living in that state of mind so beautifully described by the apostle in the first two verses? or whether, alas! the condition to which he refers, as being in the past with him, is not in the present with us?"

On general demoralization he says:—"Another fearful sign of the times is the general demoralization, which we find meeting us on every side. It may indeed be said that iniquity abounds, and yet what indifference there is to the increase of crime. The press teems with murders, Sabbath desecrations, and general lawlessness. This general lawlessness, this alarming demoralization, runs through all grades of society—in our legislative halls and ballot box. It is a fact, as potent as the noonday sun, that free Americans can be and are bought upon election days as readily as you can buy sheep in the market. My hearers, if we do not awake to a full sense of our danger, we will be swept by this tide of grasping cupidity, which is widening and deepening every day into the maelstrom of irrecoverable ruin."

On the spirit of insubordination, he says:—"Another alarming sign of the times is the growing spirit of insubordination, commencing in the family, and running through society in all its ramifications. Behold the veriest boys and girls, what profanity, what obscenity, and yet these are the germs of our future as a nation."

The *Portland Advertiser*, of March 7th, 1866, quoting from the New York *World*, says, "A clergyman writes to the *Independent*, complaining that 'there are over seventy churches in Connecticut which have vacant pulpits; the reason being, that there is so great decline of religious interest, that the congregations cannot be induced to contribute enough for the support of pastors.'"

The Springfield *Republican*, of Jan. 20th, 1866, in an article on crime, calls this age "The carnival of crime."

Says the Boston *Journal*, of Jan. 25th, 1866, "Hon. Thomas D'Arcy McGee, the Canadian minister of agriculture, who is well known in Boston, has written a letter to a friend in New York, part of which is published, giving his opinions concerning Fenianism. He says that he has known O'Mahony (the head centre) as a zealous Spiritualist, and suggests that he may have got his ideas of the Fenian system through spirit-rappers."

CRIME IN TENN.—The editor of the Nashville Union says, "Crime in the city is rampant, goes almost unchecked. The city is full of thieves and murderers. They go in gangs and single. They are both black and white, and sometimes those two classes operate together. They go armed to the teeth, carry rifles, government muskets and pistols, and are entirely reckless of human life, murdering as if it were a delightful pastime. They appear to take so much pleasure in killing, that they would rather strike down their victim than to rob him unscathed. Who these men are, and whence they came, it is difficult to say; but they conduct their operations with a boldness that must satisfy any one that they are beyond redemption."

Says an English Monthly, for March, 1866, on Spiritualism,—"There has been rising in Christendom an evil spirit of *sorcery* and *necromancy*. This evil is growing stronger from day to day, increasing in stature and in (diabolical) wisdom; and in favor with man, though not with God. One of its chief objects is to supercede christianity, and to fill its place with a new and impure religion, which has received the name of 'Spiritualism.' It has already exhibited the most wonderful phenomena, and has proved itself, indeed, to be one of the 'spirits of devils, working miracles.' These sorcerers have long been occupied with the creation of a literal, '*speaking image*,' which is to have the power of speech. If any one will study with attention the history of these sorcerers, he will meet with convincing proofs of their wonder-working skill, if not of their *supernatural* power. Whether it be supernatural, or only human skill, it matters but little, for certain it is that they have achieved wonders which have already imposed upon nearly *twenty millions* of mankind."

The same paper says, "Murders and adulteries swarm around us in England. Every day we hear of some horrid murder. The murder of infants is carried on by wholesale. The vilest murderer is pitied; and theft we all know is *common* as the air we breathe."

This state of things shows a poor chance for the Millennium of the popular churches to take place in this their year—1866. But it does show, beyond the possibility of a doubt, that we are living in the time of the end, which shall usher in the Millennium with Christ at its head.

"O hail! happy day,
That speaks our trials ended."

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

REPORT OF PROGRESS

FROM CANADA TO MASSACHUSETTS.

Having felt for some time the duty of being free in the work of the Lord, myself and wife closed our housekeeping arrangements in Canada and started, in the name of the Lord, to go wherever he directed, Monday, Feb. 19, 1866. I had found before that, that I must work at my business as a shoemaker if I lived at all, for I got too much reduced in circumstances when I gave my time to preaching to be able to live so, for, though wallowing through mud or snow around the country, to fill appointments, I rarely ever saw any money, yet I loved the work, and felt that I was above the Master, for I did have where to lay my head, and plenty to eat; but I must have clothes, and so felt obliged to go to work, not, however, giving up the work, but frequently, when the winter was cold, after working till nine or ten o'clock Saturday night, I have started Lord's day morning for a five or six miles walk to my appointment, getting so weary that I felt sometimes as though I must get down there in the snow and ask the Lord for help and then go on.

I spent about a year in this way, sometimes being favored with a team to ride, but then being obliged to work in the shop to pay for it. I could not feel free in this way. I felt interested to go among the Freedmen, and mentioned the subject to my wife, and found to my surprise that she had it in contemplation. We addressed a letter to Brn. Herron and Grant, and were accepted as missionaries and teachers. So we left home, willing to go where God willed. We reached Concord, N. H., Feb. 20th, and on the Lord's day following attended Bro. Mooney's appointment, at corner of Center and Green streets. Had a pleasant time. By his request I preached in the afternoon, with a good degree of liberty. The hearty responses of the brethren all around me showed that they loved the truth, and cheered me in the work. How much better it is to preach to a live than a dead church.

On this occasion the past was vividly recalled to mind. Here (in Concord) some four to six years before, I had attended the Methodist Biblical Institute, and occasionally stole as secretly as I could to the Advent meeting. Bro. T. M. Preble was then pastor there, and he remembers how I used to come down there, and though I had not independence enough to feel entirely free from the influence of the reproach I received, I had enough to go if I wanted to, and on one Watch night occasion I even ventured to preach there, by Bro. Preble's request. Bro. Boutell was there, and after he closed and a short time had been spent in other exercises, I came in and preached. Had been engaged, and did not attend earlier. Now, on Feb. 25th, 1866, I was preaching in the same pulpit, with boldness and freedom, what I would not have dared to preach there, and did not believe, only a few years before.

"Thus far the Lord hath led me on."

Monday, Feb. 26th, went on to Massachusetts, to Groveland and West Newbury, my boyhood's home, where the truth as I believe it had never been heard. Talked it a little with friends, and found some who would candidly listen to the "new doctrine whereof" I spoke. Circulated some tracts, and a few copies of the *Crisis* and *Christian*.

Tuesday evening, heard an excellent sermon by Bro. H. L. H., in Haverhill. Here I had preached once while a Methodist, and met some brethren with whom I had disputed in the past some of the doctrines I now love. Found it good to meet them in the harmony of faith, as well as in the christian fellowship we had felt before.

Friday evening, had a good time preaching. Lord's day, March 4th, we spent in Lowell, wife going with me to all these appointments, to sing and help me by labor in other respects. Had a blessed time in Lowell. Some three to four hundred in the congregation, and a good company of warm-hearted laborers.—Our temporal wants were well cared for here. Like Gaius, they helped us "after a godly sort" on our journey. I shall always remember that feast of good we had in Lowell. Hope to be there again, if the Lord will. We found a very pleasant pilgrim home with Bro. Daniel Churchill.

Monday, on the wing again. Went to Boston. Visited the Crisis office and met Bro. Herron, of whom I had "heard by the hearing of the ear." There he stood behind the desk, attending to the business of the Society. I found the room quite well filled with preachers (here were Brn. Thurman, Munger, Boutell, White of Portsmouth, and many others; some faces familiar, others not, but all dear in the Lord), who were meeting here on their return from appointments, to talk over matters of interest together. I really love to meet with my preaching brethren. I do not hear much preaching but my own poor sort, but I love to meet with those who love the truth, whether they preach in my hearing or not. Praise the Lord for the society of Father's children.

Wednesday, March 7th. It is publishing day at the Crisis office. What a pile of papers! and there is Bro. Woodward, busy as can be, marking and bundling them for the mail. I had not realized before what a pile of truth emanated from the office. Ten large four bushel sacks full of the Crisis, carried to the post office every week, and circulated both sides of the Atlantic. I felt glad of one thing, that, if for nothing else, the Boston post office is the mailing center from which the pure truth of God's word is circulated over the world. Bro. Grant is away preaching the everlasting gospel, and combating the errors of these last days. God bless him. Hope to see him before we leave, for I remember how he first of all others kindly drew my attention to the truth, which had to find its way through a thick mail of prejudice, caused by early education and ignorance, which it took seven years to penetrate and melt from my mind; but now, thank God, I am free. I see that that old position to me was like Saul's armor to David. I can go and fight the Philistines of error now.

March 11th, we spent in Boston. Found some good souls here. Felt that God gave me liberty in presenting the plain, close truths of his word. We had a good home with Bro. Trefethem and family.

Monday evening, met Bro. Grant, and had a pleasant visit at his home. Friday, off again to Lynn. Here we found a good live company, and were particularly interested in the number of young brethren. There are so few of this class in the work, particularly in the ranks of Adventists, that it was a real joy to find so many of those whom Paul calls *strong*. Some there ought to preach the gospel, and we felt that they would yet be free in the work. Had a good time preaching. More anon. L. C. McKINSTRY.

THEOHPYLACT ON THE RICH MAN AND LAZARUS.

This ancient writer first applies the parable of the rich man and Lazarus to the concerns of the next life. He then says:—"But this parable can also be explained by the way of allegory; so that we may say, that by the rich man is signified the Jewish people; for they were formerly rich, abounding in all divine knowledge, wisdom and instruction, which are more excellent than gold or precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom, and the fine linen their priesthood, for the Levites were clothed in sacerdotal vestments of fine linen, and they fed sumptuously, and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice, which they also called the continual sacrifice. But Lazarus was the Gentile people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution.

Thus, in the Acts of the Apostles, we read that it was alleged against Paul, that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs, or devils, fed, who delight themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the tables of the rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman (Matt. 15: 27), when she was a heathen, desired to be fed with crumbs. In short, the Hebrew people were dead unto God, and their bones, which could not be moved to do good, were perished.

Lazarus, also (I mean the Gentile people), were dead in sin, and the envious Jews, who were dead in sins, did actually burn in a flame of jealousy, as saith the apostle, on account of the Gentiles being received into the faith, and because that those who had before been a poor and despised Gentile race, were now in the bosom of Abraham, the father of nations, and justly, indeed, were they thus received. For it was while Abraham was yet a Gentile, that he believed God, and turned from the worship of idols to the knowledge of God. Therefore, it was proper that they who were partakers of this conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation, and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications, to refresh their tongue, that they might confidently say to us, that the law was still efficacious and availing. But it was not; for the law was only until John. And the Psalmist says, sacrifice and oblations thou wouldst not, etc.—*Annot, in loc.*

Correspondence.

From Sr. A. Mussey.

To my brethren and sisters scattered abroad, Greeting:—I feel it a privilege to send a word of cheer to you from the hills and rivulets of Nova Scotia. May 9th I stepped on board the schooner "Emmeline," from Boston, Batchelor's Wharf, and was soon out at sea amid its rolling waves, making for the port of Nova Scotia once more. A fair wind hastened on her progress at the rate of ten knots an hour; and notwithstanding severe sea-sickness, she brought me safe into port the third day evening, for which I felt to thank God and take courage, as did the apostle in his journeyings, when he got in sight of the "Three Taverns" and met his brethren.

Found my son and family in good health and striving for the kingdom, and met a hearty welcome among the friends of Jesus at the Chapel on Lord's day, May 13th. Spoke to a full house in the afternoon. How much I missed our lamented and much esteemed Bro. Israel Rice, and his son Joseph, as I worshiped in their Chapel, where I have met them in former days. But they rest in hope, and will come forth in the morning just like Jesus, all immortal and glorious, with all our dear brethren and friends who have gone down to the shades of death.

For nearly four years in the past I have journeyed and labored among my brethren in our own States, and also in Canada the past fall and winter have done what I could in weakness, and trust in the great reckoning day God will say, Well done. Some engagements I have not been able to fulfill; in this I trust my Brn. will pardon me. To many calls I have been obliged to answer no; most gladly would I comply with your urgent requests, but I must go to N. S. once more, and thus I have come in God's name, feeling that my work was not all done when I left here. I am here to go as God would have me, for upon this soil I received commission from high heaven to go forth and proclaim salvation to the lost, and for five years I have sown in tears, and soon I expect to reap in joy.

I purpose, if the Lord will, to return in August. Dear brethren and sisters, shall I have your prayers while absent from you? Methinks I hear you say, God bless Sr. Mussey, and help her to be faithful to her mission in the service of the Lord, and then a golden chaplet shall be her just reward. God help me to discharge my duty as I onward press my way, and may he bless you all, beloved in the Lord, for you are entwined around my heart. With you I have been and still am willing to suffer for the truth's sake, and with you I expect soon to reap the reward of eternal life.

From your sister in Christ watching for the morning, ABBIE MUSSEY.

Hillsburgh, N. S., May 15th.

From Sr. L. Taylor.

BRO. GRANT:—Although a stranger, may I not be permitted to number one of those who contribute to the columns of the Crisis? My father having been one of its first subscribers, I have had the privilege of reading its contents most of the time since it was first published. I prize it highly; and often, as I peruse its pages, I more earnestly wish that I may be one of the "faithful," who, when Christ comes, shall welcome him to earth again; knowing that then the saints will be freed from all the evils which surround them; their labors will be done, trials ended, and temptations passed.

It is sad, yet cheering, to anticipate the day when all the world shall assemble before the judgment seat, each to receive his reward for the deeds done in the body. Sad, indeed, when we realize that thousands will have it said to them,—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But, on the other hand, when we contemplate the glorious triumph of the saints, when it shall be said,—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," it cheers us; and as we believe that the promise, "I will come again," is soon to be fulfilled, we are led to inquire, are we ready? "The Spirit itself beareth witness with our spirit that we are the children of God," and if we have this witness that we are his children, then we know that when he comes, we shall be saved. With this encouragement, we should never allow ourselves to grow weary, but ever look upon the harvest field before us, and there see that there is no time to lose; each can there find employment in the vineyard.

"Thrust in your sharpened sickles,
And gather in the grain,"

is constantly sounding in our ears. Shall we not listen to its warnings, and strive to labor more earnestly for the salvation of souls, knowing that if faithful we shall receive an hundred fold in this life, and in the world to come life everlasting. Your sister hoping for the kingdom, L. TAYLOR.

From Bro. B. Waterhouse.

BRO. GRANT:—I would say to you, through the goodness of a beloved sister, L. Wilson, I have been highly favored and wonderfully blest by reading the Crisis. I have been searching for the truth, and I love the truth as revealed in the gospel of Christ. By the grace of God, I mean to try and live in accordance with its teachings. I realize my utter nothingness and insufficiency, and the all-sufficiency, fullness and beauty of Immanuel. To those that believe in Christ he is unspeakably precious.

Do we, my christian friends, discern his loveliness and excellence; and, renouncing every other dependence, do we rest entirely on him, and trust only in his righteousness and merits? Do we love the holy character of God as delineated by the pen of inspiration? Do we rejoice that he reigns, and do we hate all sin because of its contrariety to his holy law? If we possess these characteristic marks of the true disciple of Christ, we may go on our way rejoicing, and take courage. We have a little longer to face the storm. Though we meet with persecution and affliction, let us never complain, but let us lift up our heads and look forward to yon calm unclouded regions, unsullied by vapors, unruffled by storms, where celestial friendship, the loveliest form in heaven, never dies.

How important that we live in ready preparation, knowing that the end of all things is at hand, ever looking forward to the glorious appearing of our Lord and Savior, that when he appears we may appear with him in glory, and join the blood-washed company, to praise God and the Lamb forever.

Mechanic Falls, Me. B. WATERHOUSE.

From Br. H. A. Sinden.

BRO. GRANT:—Although the Bible is spoken of with contempt by many, yet I believe it to be the word of God, which is all the hope I have of rest and eternal life. And I feel sure that the promises contained therein, which were made by God the Father and our Lord Jesus Christ, are about to be realized by his people. Soon they will be escorted by bright and powerful angels to the city of refuge, those magnificent chambers which their Lord has gone to prepare for them; there he will shut the doors about them and cause them to rest securely until the "indignation is overpast"; then they will go forth and "inherit the earth," purified,—the land promised to Abraham, Isaac, and Jacob,—the land of songs and eternal bloom.

There the inhabitants will be all high born, the King's own children, washed in his own pure blood. Take this hope away, and nothing remains for me; therefore may God bless the untiring preachers of his word, that as many as possible may embrace eternal life while it may be found. H. A. SINDEN.

Mina, N. Y.

For the World's Crisis.

LITTLE WANDERER'S HOME.

Since writing my last article, various sums have been received, which have been acknowledged by letter, with two exceptions, as follows:—E. A. P., of Washington, $1.25, and her three children 25 cts. each; and $1.00 from Sr. Lucy Hall, of North Springfield, State not mentioned. All have our gratitude and prayers. We have now in cash $800.00. More is pledged. Two weeks more may decide whether we shall obtain or lose the house. Pray for us. Yours, etc., in the highways and hedges, F. H. BURBANK.

S. W. Cor. 7th and Spring Garden Sts.

Obituaries.

CROMWELL. Died, at Andersonville prison, Oct. 20th, 1864, Oliver Cromwell, of Bowdoinham, Me., aged thirty-two years.

Rather than be drafted, Oliver, like many others, was persuaded to enlist in the army, hoping to return soon to his beloved family. But, alas! far from his dearest friends, he was called to fall asleep in death, leaving an affectionate wife, one child, and other near relatives to mourn his loss. May God's mercy rest upon the mourning ones, and bring them to that land where separation and death will never be known. R. R. YORK.

Summary of News.

FOREIGN.

Liverpool May 19th, Queenstown 20th.

Intelligence from various points indicates continued warlike preparations.

It is officially stated at Berlin that there was no necessity for the Prussian government to send a reply to the Austrian note of May 4th, since Austria therein declared that all discussion of the question of disarmament was exhausted.

The news from Italy continues warlike. The Florence correspondent of the *Daily News* says that before June the Italians will have 400,000 men under arms, of whom 300,000 will be on the northern frontier. The war it is said, will be commenced by an eruption of Garibaldians into Venetia. An official Italian paper points out that Italy will consider any attack by Austria upon Prussia as directly against herself.

Military preparations are reported from various quarters. From Italy, particularly, the news is exceedingly warlike.

France, England and Russia are concerting measures for an European Congress. There are little hopes of a pacific result.

The Earl of Clarendon, in the House of Lords, admitted that confidential communications were passing, but expressed his conviction that there were no hopes of a peaceful solution.

Another London bank—the European—suspended to-day; liabilities reported heavy.

Funds and securities generally dull and low, closing flat. There are rumors of additional suspensions in commercial circles.

Active preparations continue in Venetia.

Twenty battalions have been formed in Italy, and it is believed that more will be formed in consequence of the large number of enlistments.

It is rumored that a sanguinary conflict has taken place between the Turkish and Moldavian troops.

The latest vague rumors from Paris state that hostilities had almost commenced.

Liverpool May 24th, Londonderry 25th.

A Brussels telegram says letters from Paris state that the French Government is raising to their full completion all the regiments belonging to the army of Paris and the army of Lyons. France will have its army on a war footing in a fortnight and ready to be placed in observation on the German and Italin frontiers.

The effective strength of the Austrian army now under arms is between 600,000 and 700,000 men. In case of need 300,000 more troops can be raised in a very short period.

In one week, says a Florence dispatch, 20,000 men were enrolled in the Garibaldian volunteers. It is believed that the number of battalions will be raised from twenty to forty.

The Florence journals declare it to be inadmissible that a European guarantee should be given for the maintenance of the temporal power of the Pope. They also deny that any such project is on foot.

The emigration from Venetia continues to be very great.

Gen. Garibaldi has made several appointments, and given orders respecting the organization of his force. He is to have a Hungarian and a Polish legion, and four or five batteries of artillery from the regular army. He has issued the following address to the young men of Pavia:

CAPRERA, May 11. Dear friends—Faithful to your glorious traditions, do not fail to respond to the summons now made to you. I have never doubted of your affection for the country and myself. I hope that all the youth of Italy will imitate your example. Italy expects from you good will, concord, and war to the last extremity against foreign oppressors. Be united and our triumph is assured. Heaven grant for the welfare of all that that there be no divisions. Believe me ever with you. G. GARIBALDI."

THE STATE OF EUROPE.—[From Wilmer's and Smith's European *Times*, May 19.] The first blow has not yet been struck which is to set the European continent in a flame; but the guns are loaded, the match is ready to be applied, the troops are prepared and only wait the word of command. One day we have intelligence that, far as the quarrel has gone, there is yet time to recede and make it up; but the next day's news dissipates this illusion, and declares that the final issue must come, and is just at hand.

Evidently the first Power that will strike is Italy. She must fight; for with her, things have come to such a pass that unless she strikes Austria in Venetia there will be a revolution, and the moment she moves Prussia will begin. The belief in Paris is that the Italians will endeavor to seize the Austrian port of Trieste, and thus cut off the communication between Venetia and Vienna. The Austrians can hardly be unprepared for this; for it is undoubted, that the war fever in Italy is so high that it would burst out even in spite of the King.

Garibaldi is a name to conjure with when Italy is excited, and at the head of the volunteers he is in his right place. Meanwhile the Emperor of the French retains the dignified attitude which we referred to in our last. He gives no inkling of his mind, sustains his old reserve, and wraps himself up in that impenetrable mantle which not even his most confidential ministers can pierce. Prince Metternich is said to have given such offence at Vienna for being unable to read the intentions of Louis Napoleon in his face that he is to be recalled. This is hard on the unhappy Prince, for it is asking him to do the impossible.

How Austria will stand the impending shock we shall soon see. We have arrived at the calm which precedes the thunder storm; and this is proved by the fact of Austria at the present moment having 200,000 troops in Venetia. The telegraphic despatches received last night add little to what was previously known. At Berlin the desire of England, France, and Russia for a conference was known, but the preparation for war continued uninterrupted.

EUROPEAN ADVICES.—It is reported that letters received in Washington from a high authority at Paris state Louis Napoleon is earnestly trying to maintain peace in Europe. He wrote a very important letter to the King of Italy, in which he declared himself in the strongest terms against his (the Italian's) warlike policy. The Embassadors from England and Russia united their efforts to arrange, in some way a settlement of the present difficulties. The French government declared itself ready to act upon the same conciliatory grounds, but took the position that it was impossible to assemble any Conference that would not be a general one, including the representatives from all the great European Powers and the German Diet. —*Journal 1st.*

DOMESTIC.

Washington, June 1. The Fenian triumphs are the sole sensation of the day in Washington and are commented upon with considerable amusement among all places of public gathering. The Government, it is said, has been daily informed of the projected raid and has kept the British Minister fully posted so far as its own information extended. The order of Gen. Sweeney for the concentration of troops at Buffalo is also said to have been promptly received at the State Department. It is said that nothing can tempt the premier to a departure from the preconceived determination to enforce the strictest neutrality, however brilliant the success of the Brotherhood.

New York, June 1. It is reported that Fort Erie in Canada, opposite Buffalo, has been captured by the Fenians, who are represented to be 3000 strong, and two thousand of whom are said to be marching unopposed into the interior.

Boston *Journal* June 1st. The Fenian movement was directed against important Canadian points.

Port Sarnia, (Canada West) opposite Port Huron, was also captured this morning by a detachment of Fenian troops.

Windsor, opposite Detroit, (Michigan) is also in possession of the Fenians.

The canal boats and tugs were used by the Fenians in crossing into Canada, last night. It appears that Roberts, the chief of the faction bearing his name, is a directing spirit in the movement now going on, and that he is boasting loudly that the Irish flag has at last been planted on English soil.

Montreal, June 1. The greatest enthusiasm and confidence prevails here. The whole volunteer militia force of Montreal has been ordered to be in readiness to move at an hour's notice. A force of volunteers has been ordered to St. John immediately. The whole regular force of the Province are under orders to move at a moment's warning. The volunteers exhibit the greatest alacrity to proceed to the front.

New York, June 2. All the United States troops in Gen. Meade's department are said to be under arms for use in case of an emergency.

Gen. Sweeney was here yesterday, but probably left in the afternoon for the frontier. It is said 850,000 rounds of ammunition have been sent by the Fenians from New York and 600,000 from Chicago to the frontier within a few weeks. Over 1000 Fenians are also said to have left New York within two days.

Toronto, Canada, June 2. This morning a force of volunteers came up with a body of Fenians encamped near Ridgeway. An attack immediately began and the fighting soon became general. A number have been killed, but the result of the engagement is not yet known.

Cincinnati, June 1. A Columbus (Ohio) dispatch says 45,000 rounds of ammunition have been shipped from that place to New York and 15,000 to Chicago, and 30,000 muskets to Buffalo within a few days, which, it is reported, were intended for the Fenians.

West Point, May 29. General Scott died at five minutes past 11 o'clock this forenoon.

New York, June 1. Intelligence has been received of a frightful tragedy in the Walkill Valley, Orange County, in this State. Two hundred and thirteen persons have been gradually poisoned by the use of flour in which white lead had become carelessly mixed when being ground at the grist mill.

Montreal, June 4. The excitement is at fever heat throughout Canada. Very little business is doing. The volunteer force is all under orders. Placards are posted about the city, calling for volunteers.

The Mayor has issued a proclamation for a public meeting this afternoon, at the City Hall, for the formation of a home guard. Two frigates are coming up the river for the protection of the city. Marines from the fleet at Quebec have been detailed for special service. The Fusileeers from Halifax are on the way. Troops have been moving through the night to Cornwall, opposite Malone, and down to St. Johns.

The Fenians report that there is a large number of French Canadians, who have always indulged in a hostile grudge against England, ready to take up arms with them and assist them in gaining their independence.

AERIAL NAVIGATION.—On Friday afternoon last, an attempt was made in New York to navigate the air, by Dr. Solomon Andrews, the inventor and constructor of the "Flying Ship," accompanied by three other gentlemen. The ascent from a large enclosed yard at the corner of Greene and Houston streets, took place about three o'clock in the afternoon, and as soon as the order to "cut loose" was given, the ship, with its living freight, rose rapidly from the earth. At the very start, the rudder ropes became entangled in some portion of the rigging, which for some time prevented the apparatus from being under proper control, and the balloon drifted with the wind for a considerable distance. At last, however, these difficulties were obviated, and the machine was repeatedly turned in different directions, and, crossing East river, passed out of sight. The rate of speed was from twenty to twenty-five miles per hour, and the greatest alutitude reached was about two thousand feet. The experiment was not wholly a success, from the fact that there were discovered manifest defects in its construction; the car was too short, and the rudder too light, which prevented the machine from being run against the wind, as was originally intended. The voyagers finally landed near the village of Ascoria, L. I., and reached New York late in the evening.

Dr. Andrews and his companions are all satisfied that, by making some trifling alterations in the rigging of the apparatus, they will be able to make headway against any ordinary breeze, and they are all sanguine as to the final success of their plan. As soon as the requisite alterations are completed, another trial will be made.

Dr. Andrews' machine is different in several important particulars from the ordinary balloon. It is composed of two long, lemon-shaped gas receivers, floating horizontally, and surrounded by a strong netting, which supports the car below. The car used in this experimental voyage was eight feet long and two feet wide. The inventor claims that the alteration of weight from the rear to the front of this car, or the reverse, will give the balloon the inclination required to move it against the wind.—*Boston Journal.*

A PREDICTION OF THE POPE.—At a recent celebration of a miracle in Rome, the Pope said, in the course of a speech, that the present year would be one of triumph and of brilliant victory over the enemies of the temporal power. "I shall," he remarked, "behold the triumph, and, in 1868, I shall render up my soul to God." This singular prophecy is said to have produced a powerful effect on the audience, some of whom were moved to tears.

ITEMS.

☞ A London paper says: "Travelers in Italy, Germany, and on the Rhine are likely to be scarce this summer. Every one is changing his *route de voyage*, and turning his thoughts toward the Pyrances, or even to the British isles, or wherever he can fly furtherest from the impending conflict."

☞ Ridgeway, the scene of the first Fenian battle, is a small town on Lake Erie, on the line of the Buffalo and Lake Huron Railroad, which is a branch of the Grand Trunk road. It is about twelve or fifteen miles west of Fort Erie.

☞ The last pensioner of the first war between England and the United States, and the last General of the last war between the two countries, died within ten days of each other.

☞ A very patient New Yorker has been counting the different styles of hats that appear on Broadway, and reports the number of varieties at one hundred and seventy-five.

☞ The weight of mail matter received and sent out from the New York post office each twenty-four hours, is ninety tons.

☞ In the depths of the sea the waters are still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive prayer is silent, and the most solemn preacher at a funeral is the silent one whose lips are cold.

☞ Sinful habits are the channels of sinful thoughts. If we would have the thoughts to cease to flow, we must close up the channels.

☞ Disobey nature's laws, and premature death will be the inevitable result.

Notices.

New Hampshire Quarterly Conference.

The third quarterly session of the New Hampshire State Conference will be held in Woodstock, N.H., commencing June 7th, Thursday, P. M., and hold over the following Lord's day. Brn. Couch, Ross, and others are expected to be present to preach the word of life. Brethren, make this meeting a subject of prayer, that God may give us the victory through Christ, and that great good may be accomplished in his name.

A. W. SIBLEY, Secretary.

Agreement.

The R. I. and E. Ct. Conference will hold its next session at River Point, R. I., commencing Wednesday, July 4th, at 2 o'clock P. M. We have agreed to be there punctually *at the time appointed*. We have agreed to be present daily until after the Lord's day following. Ministers, delegates, and friends of this Conference, come join in this agreement, that we may make punctual and constant attendance the habit of our precious quarterly gathering. H. F. CARPENTER, Clerk.

Grove Meeting.

The Lord willing, there will be a grove meeting held in the south part of Etna, Me., on land belonging to Bro. S. Turner, commencing June 28th, 2 o'clock P. M., and continue over the following Sunday, and longer as the Lord may direct.

The object of this meeting is the saving of souls, and we earnestly request the prayers of the brethren and sisters that the Lord will bless. We urgently request all who can to attend, especially preachers of the word and laborers in the vineyard. S. HAMMONS.

Wis. Adv. Quar. Conference.

The third quarterly meeting of the Wisconsin Advent Christian Conference, will be held in the town of Henrietta, Richland county, Wis., in the vicinity of Bro. B. Graves', to commence June 29th and hold over the Lord's Day. As this is somewhat a new place, and an interest has been awakened here in the cause of the Master, brethren will please make a little extra effort to be there, and at the first of the meeting. A number of preaching brethren will be there to preach the word of life. Come up, brethren, in the spirit of the mother. Your help is needed at this meeting, that sinners may be brought to God and prepared for the Savior's coming. We have but a short time to work, and, O, how much we shall desire the Master to say, *Well done.* GEO. W. TURNER, Clerk of Con.

Minnesota Annual Conference.

The fourth annual session of the Minnesota Advent Christian Conference will be held (Providence not preventing) on Saturday, June 30th, at ten o'clock A. M., in the New Boston school-house, in Winona County, and will continue over the following Sunday. Ministers and delegates representing the different churches within the State, are requested to attend. I expect Bro. Sheldon will be present with the Advent Tabernacle.

J. K. ALLEN, Sec'y.

Notice.

There will be a meeting in Gilford, N. H., in the Pond District, commencing Friday, June 8th, and continuing over the Lord's day, to be held in Bro. Jacob Wilkinson's barn. Bro. Hook and Bro. Fletcher are expected to preach the word. Come, brethren, praying, with the harness on, to work with God and for God, that good may be done.

JULIA BUSWELL.

Notice.

The Lord willing, I intend to leave St. Louis for the East Monday, June 18th. Providence permitting, I would like to preach Sundays and week day evenings till Wilbraham campmeeting. If there are any who wish me to preach the word, please address me at Savoy, Mass., till July 6th.

H. K. FLAGG.

Notice.

If the Lord will, we will hold a conference at North Sutton, N. H., commencing Thursday evening, June 7th, at Bro. Jessie Hazen's house, and continuing through the week, and over Sunday, June 10th. J. G. SMITH. J. H. F. VARNEY.

Tent Meeting.

There will be a tent meeting held under the big tent, in Providence, R. I., commencing Thursday, June 7th, to hold over two Sundays. The time of our Lord's coming, together with other portions of truth connected with the great system of man's redemption, will be duly considered in the meeting, as the Lord may direct. Brn. G. W. Brown, D. S. Holt, C. Thompson and the writer are engaged to attend the meeting. S. W. BISHOP.

Notice.

I hereby give notice to all concerned, that the fourth annual grove meeting will be held in Springwater, N. Y., commencing June 29th, 1866, and holding over Sunday, July 1st, on the same spot fitted up by Father Lyman Morris (deceased), on his farm. Let due preparations be made by the friends there, a general notice be given, and may many brethren and sisters attend, both ministers and laymen, and may much good be the result, for which let us pray. In behalf of the brethren,

C. F. SWEET.

Tent Meeting at Elliota, Minn.

The "Advent Tabernacle" will be pitched at Elliota, Fillmore Co., Minnesota, as Bro. Elliott shall arrange, on Friday, June 15th, and continue there some days. Bro. Hough will be present to help us. Hope to see a general gathering of the saints from the surrounding region. Come in the Spirit, and work for God. WM. SHELDON.

Notice.

The annual meeting of the Iowa Christian Conference will be held at Cascade, Dubuque Co., Iowa, to commence on Thursday, June 21st, 1866, and hold over the following Lord's day. All brethren and sisters who love to hear of the soon coming of the Lord, are invited to be there.

JOB GILDERSLEVE, Clerk.

The Dubuque and Sioux City railroad will return the brethren free. There will be teams on the first day of the conference, at Farley, to carry them to the meeting. PETER S. W. DEYO.

Quarterly Conference.

A quarterly session of the Advent Conference will be held in Jefferson, Me., Trask meeting-house, Thursday, June 14th, at 5 o'clock P. M., and continuing over the following Sunday. Come to the conference. JEREMIAH PARTRIDGE, Pres. JOSHUA HEMINWAY, Clerk.

Notice.

Hereafter (D. V.) I shall preach at Danielsonville, Ct., on the second and fourth Sundays of every month; and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference.

H. F. CARPENTER.

Wisconsin Campmeeting.

Shall we have one or two this year? If but one, shall it be near Madison, or near Upper Sauk? Who will come with tents if held near Madison, and who if held near Sauk? And who if held at either place. Please communicate your thoughts to me by letter, to Baraboo, Wis., shortly, that we mey act correctly in the matter.

WM. SHELDON.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me.

WM. SHELDON.

Notice.

At my Sunday appointment at West Barre, June 17th, at 10½ A. M., the ordinance of baptism will be adminsted. Let all attend who can, and thus give interest to the scene. Will Bro. Carpenter prepare to take me to my appointment at East Shelley, at 4 o'clock P. M., same day?

C. F. SWEET.

Notice.

There will be a tent meeting at Wallingford Farms, commencing June 19th, holding over the Sabbath, and as long as thought advisable. Brethren abroad are invited to attend.

In behalf of the church, R. J. WHITEHEAD.

Photographs.

For *seventy-five* cents, I will send the photographs of Eld. J. V. Himes, Eld. D. R. Mansfield, and Mrs. M. S. Mansfield. Single copies of either, post paid, *thirty* cents. This is to meet the continual applications for these pictures.

Address, WM. L. HIMES, Buchanan, Mich.

Dedication.

The new chapel in Worcester is to be dedicated Thursday, June 14th.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

EAST BOSTON.

C. Goodrich..........Sunday, June 10th

Portsmouth, N. H..........Sunday, June 10th
Exeter, N. H..........Sunday, June 17th
MILES GRANT.

Charlestown, (Evening Star Hall, 69 Main Street), Sunday, June 10th.
Warehouse Point, Ct., Wednesday evening, June 13th
Will Bro. Bancroft meet me at W. H. P. depot, at the 2.20 P. M. train from Springfield?
Yalesville, Ct..........Thursday evening, June 14th
Cheshire Street, Ct..........Sunday, June 17th
WM. H. FISHER.

South Reading..........evening, June 14th
Lawrence..........evening, June 15th
Concord, N. H..........Sundays, June 17th and 24th
C. GOODRICH.

Haverhill, Mass..........Lord's day, June 10th
Lynn, Mass..........Lord's day, June 17th
L. C. MCKINSTRY.

London Ridge..........Sunday, June 17th
Northwood Narrows..........Sunday, June 24th
W. W. SUTHERLAND.

Northwood Narrows..........Sunday, June 10th
Nashua..........Sunday, June 17th
Danbury..........Sunday, June 24th
Chichester Pine Ground..........Sunday, July 1st
E. FORD.

Maryall, Ct., (as Bro. D. T. Beers may arrange), Sunday, June 17th. SAMUEL CURRY.

Harwinton, Ct., (as Bro. Barber may arrange), Sunday, June 10th. H. ROCKWELL.

Westerly, R. I., 11 o'clock A. M., at the Quarry meeting house, Sunday, June 17th. S. C. HANCOCK.

New Boston, N. H., (at Bro. Frederick Dodge's), Tuesday and Wednesday evenings, June 12th and 13th.
Goffstown, (where Bro. Saulpaugh may appoint), Friday and Saturday evenings, June 15th and 16th, and over the Lord's day. I expect Bro. J. G. Smith will be with me. J. PINKHAM.

Hartford, Ct..........June 10th
Warehouse Point..........June 17th
South Reading..........Sunday, July 1st
Portsmouth, N. H..........Sunday, July 8th
J. S. WHITE.

East Stoneham, Me..........Sunday, June 10th
North Norway, Me..........Sunday, June 17th
And at each place evenings during the weeks following Sunday appointments, as brethren may wish.
L. C. WELLCOME.

New Britain, Ct..........June 17th
R. WILLIAMS.

Alton Corner..........Sunday, June 10th
C. S. EMERSON.

Concord, N. H..........June 10th
Portland, Me..........June 17th and 24th
TIMOTHY COLE.

Warner, N. H., (Tory Hill school-house), Sunday, June 17th. SIMEON HOBY.

Bradford, N. H., (Pond meeting-house), Sundays, June 10th and 17th. JOSEPH W. WHITE.

Canterbury, N. H., (at the old Hall), Saturday evening, June 9th, and over Sunday the 10th.
Will the brethren come out and help?
C. W. SARGENT.
I. H. DADMUN.

Concord, N. H., (Carter school house), Wednesday evening, June 13th. I. H. DADMUN.

Pittsfield, N. H..........Sunday, June 10th
Loudon Ridge..........Sunday, June 17th
GEORGE W. RANDALL.

Durham, Ct..........Sunday, June 10th
O. D. WOODRUFF.

North Barnstead..........Sunday, June 10th
New Durham Ridge..........Sunday, June 17th
S. S. MOONEY.

Harvard, Mass., (at Bro. Withington's), 3 o'clock P. M., Friday, June 15th.
Clinton, Mass..........Sunday, June 17th
L. BOUTELL.

Yarmouth, Me., and baptise..........Sunday, June 10th
Bath, Me..........Sunday, June 24th
R. R. YORK.

Richmond, (Reed meeting-house)..........June 10th
CLARKSON GOUD.

North Pownell, Vt..........Sunday, June 17th
Blackinton, Mass. (if desired), 7½ P. M..........June 18th
North Adams, Mass. (if desired)...7½ P. M., June 19th
Savoy, (as Bro. Blanchard may arrange), 7½ P. M., June 20th and 21st.
Hawley (King Corner school-house) 7½ P. M., June 23d
Plainfield Pond..........Sunday, June 24th
At Bro. Healy's in the evening.
At Bro. David Thayer's, 7½ P. M., June 25th and 26th
I will preach in any other places as doors may open.
H. HADLOCK.

Woodstock, N. H. (conference)..........Sunday, June 10th
A. W. SIBLEY.

Guilford, N. H., (where Sr. Julia Buswell may appoint) Friday, Saturday, and Sunday, June 8th, 9th, and 10th. (Baptism.) JOHN G. HOOK.

Poultney, Vt..........Sunday, June 10th
HIRAM MUNGER.

Bristol, R. I..........Sunday, June 10th
C. C. RAMSAY.

Manchester, N. H. evenings, June 12th, 13th, and 14th.
Portsmouth, N. H..........Sunday, June 17th
Lawrence, Mass., (Appleton Hall, corner of Essex and Lawrence Streets), Sunday, June 24th.
A. DECKER.

Brattleboro..........Sunday, June 10th
Will Bro. G. P. Stebbins be with me at these appointments? B. F. STREETER.

Bolton, Sargent S. H..........June 10th
Magog, Ware S. H..........June 11th
Barnston, Wayville, and baptize..........June 12th
Libby's Mills, (as R. N. Thomson may appoint), June 14th.
Stanstead, (as Eld. Merrill may appoint)..........June 15th
Bolton Lake S. House..........Sunday, June 17th
Week day appointments at 4 P. M. C. P. DOW.

Hill, (Poverty Pond school-house)..........June 10th
Danbury..........June 17th
New Hampton, (at Bro. Pike's)..........June 24th
Meredith Centre, (as brethren may arrange), evening, June 24th.
F. S. RANSOM.
J. KNOWLTON.

Lawrence..........Monday evening, June 18th
Lowell..........Tuesday eve., June 19th
Manchester..........Thursday eve., June 21st
Concord..........Sunday, June 24th
Canaan..........July 1st
I. DAMMAN.

Newfield, Ct..........Sunday, June 10th
Pleasant Valley, Ct..........Sunday, June 17th
New Britain, Ct..........Sunday, June 24th
Yalesville, Ct..........Sunday, July 1st
Cheshire Street, Ct..........Sunday, July 8th
New Preston appointment recalled.
CHAS. E. PIPER.
SAMUEL M. TATRO.

CONCORD, N. H., (ANGELOS HALL.)

Joseph Pinkham..........Sunday, June 10th
A. Simpson..........Sunday, June 17th
Israel Damman..........Sunday, June 24th
P. S. Bro. H. Pratt's appointment is withdrawn on account of an accident to his daughter in Rochester, N. Y.

Walbridge..........Sunday, June 17th
P. S. BUTLER.

Bridgewater, Vt..........June 10th
and over Sunday.
Densmore Hill, Vt..........June 19th
and over Sunday. GEO. A. STREETER.

Danielsonville, Ct..........Sunday, June 10th
H. F. CARPENTER.

Will hold meetings every Sunday, at the house of Bro. Russell, Natick, Mass., till further notice.
J. M. MURLIO.

Square Pond, Ct..........Sunday, June 10th
Baptism, also Lord's Supper, at the close of service in the afternoon.
I. B. POTTER.
P. S. BUTLER.

Salem, Mass..........Sunday, June 10th
L. BOUTELL.

Nevada and Union..........Sunday, June 10th
Bucynes, (Baptist house, near Martin Bacon's), Tuesday evening, 8 o'clock, June 12th.
G. W. STETSON.

Concord, N. H., (Angelos Hall)..........Sunday, June 10th
JOSEPH PINKHAM.

Carlton..........Sunday, 10½ A. M., June 10th
Subject for the occasion, IMMORTALITY.
West Barre..........Sunday, 10½ A. M., June 17th
and at East Shelby at 4 P. M.
Nolesville, 10½ A. M., and 2 P. M..........Sunday, June 24th
Springwater..........June 29th
and over Sunday at the grove meeting, to be held there at that time, on the Morris farm.
C. F. SWEET.

Moultonborough..........June 10th
Sandwich, (Vittum school-house)..........June 17th
B. W. PIPER.

LEE, N. H.

J. W. Briton..........Sunday, June 10th

Dansville..........June 10th
Bristol and Honeoye..........June 17th
F. BURR.

Business.

TO CORRESPONDENTS.

Wm. Walker, 2nd,—We do not know such a statement in any book.
C. O. Delano—Received.
L. C. McKinstry—O. K.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 557. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

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LETTERS RECEIVED.

N N Reed, A E Smith, I C Wellcome, L. L. D., S E Teeple, F H Chamberlain, H K Fagg, B. L. H., R. G. Ladd, L L Howard, C Colgrove, E. W., J Elkins, M S Horne, J Blain.

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WHO'LL PREACH THE GOSPEL TO THE POOR?

Go feed my sheep, the Lord commands,
They're starving, fainting by the way,
Console their hearts, loose error's bonds,
And teach them how to watch and pray.

"I'll go," says one, "but what dost give?
For I am not as yet quite clear;
I need, if I like others live,
At least three hundred pounds a year.

"Besides, in other spheres I find
That I could earn as much or more,
And that I should run behind,
Perhaps that I should stand for fear."

I call, says Christ, for men of God,
And not for those who serve themselves;
For men who prize and keep my word
Within their hearts, not on their shelves.

I call for those whose hearts, renewed,
Are faithful to the suffering flock,
Who nourish them with spiritual food,
And trust for pay in me their Rock.

Another says, "I'll go, my Lord;
Bear my expense, I ask no more;
If any need, just send me word,
That this, my mite, will be made sure."

Says Christ, must you indeed exact
Some price, some stipulation sure?
I sought no price, no strong compact,—
I preached the gospel to the *poor*.

Where are the men who'll freely give
As freely as they do receive?
Let them go forth, and as I live
Their wants I surely will relieve.

My flock are hungering, thirsting now,
They're fainting by the highway side;
Where are those men who made a vow
That they would in my word confide?

I've promised that I'll be with you
E'en always, till the world shall end;
In trouble I will help you through,
Like Daniel from the lion's den.

Though oft in want your faith to try,
I will not leave you there to fear;
I'll succor you when danger's nigh,
And fill your heart with heavenly cheer.

Then venture forth, in me confide,
Cast all your care on my strong arm;
Remember, I am by your side,
To watch o'er you and bring you home.

Home! where you'll find full compensation
For all your toils and tribulation,
Where all your wrongs will then be righted,
And all your loss will be requited.

I. K. LOMBARD.

For the World's Crisis.

ST. LOUIS MISSION.

DEAR BRETHREN AND SISTERS:—I know many of you take a deep interest in the Mission work among the Freedmen; and perhaps you are waiting to know something more concerning the triumph of God's truth in this city. After fruitless attempts had been made to obtain a place of worship, where I could preach the whole gospel untrammeled, I had made up my mind at the writing of my last letter to the Crisis, March 1st, to leave for the East; but the earnest solicitations of the Freedmen and others, to whom I had preached during the winter, induced me to remain a little longer. Just at that time the colored preacher of Zion's (Methodist) church, on 12th street, wished me to come and preach for his people. I felt it my duty to do so. This church is owned by the Sanitary Commission, and is connected with and adjoins the asylum for colored orphans, which is also owned by the same Commission. During my stay with them, there were a good number of conversions, and as many as twenty-one went forward for prayers at one time.

Just at this time, also, the church worshiping on 7th street, with whom I had labored so much, were in trouble about the prospect of losing their church. They had bought the church and were unable to meet their payments. They owned, also, a church, or hall, one story high, situated on Green street, between 8th and 9th streets, upon which their was a mortgage of $800, and the interest of one year. The trustees of the church offered to lease me this church for one year, to be used for a church of our faith, and also for schools, day and evening, as I saw fit, upon the condition that I would pay the land rent, $210 a year, and the interest of $800, making $48 more, which would make in all $258 for the year. The church is eighty feet long by thirty feet wide. It would have to be seated by myself, the lumber and nails costing $100 more; for I should have made the seats myself. So you see there would have been an outlay of $358 in all, to have a church for a year. But this is not all. The man who held the mortgage of $800 on the church was about to foreclose, unless a part, at least, of the principal was paid. But whatever money I paid on the mortgage, I was to have security for until paid back. Here was a great thing and (subsequent events have fully proved) would have been a grand and successful one, if carried out. But my poor heart shrank from the responsibility. I have since regretted that I did not meet the responsibility, trusting in God to carry me through. Others regret it, too. But when you come to know all the facts, which you will in due time, and all the trials, disappointments, hardship, and perplexing difficulties I have had to encounter since coming out here, I do not think it will increase a desire in any to become missionaries, except those whose only object is to glorify God.

THE RESULT.

After looking at these things and their responsibilities, and often praying over the matter alone, and with my white brethren and sisters, who made the thing a special subject of prayer, I concluded to make the following proposition to the 7th street church, viz., that if they would vote to come out from the Methodist conference, and stand as a free and independent church; at the same time give up their church on 7th street, which I saw they must lose, and move into the one on Green street they offered to lease me, and take upon their own shoulders the responsibilities of meeting the necessary payments, I would take the Lord for surety, and act as his instrument in seeing the money paid, upon the condition that I should have the free use of the church for one year for schools, and also to preach in, myself, and any others of my brethren and sisters. To this proposition the Board of Trustees voted to assent. Accordingly, by their vote, the church was put into my hands for one year, according to my proposition. They were to pay the land rent, and I was to satisfy the mortgagee somehow, either by borrowing the $800 from another party, or making such payment as would satisfy the mortgage holder. I went to work and raised by begging $100 in one week, and paid it on the mortgage. During which time the 7th street church moved into this new place on Green street, taking the seats, pulpit, lights, etc., from the old to be used in the new one. And the next Sabbath was set for dedication.

The desired Sabbath came, and with it came also the Presiding Elder from Philadelphia, Pa., who is a white man, and claimed a supreme jurisdiction over the church and house. 'Twas now April 1st, and the regular time for him was May 10th, at their quarterly meeting; but some one had sent him word concerning the work of God in this city, among the Methodists and others, and of the impending crisis which seemed to be inevitable at that time, that a whole church, with its pastor, and a majority of its officers, were determined to come out and stand free in the liberty which the gospel gives them. But oh!

"How vain are all things here below;
How false, and yet how fair!
Each pleasure hath its poison, too,
And every sweet a snare."

THE STORM AND TEMPEST.

April 1st, the church and congregation came together, expecting a dedication of our new place of worship. But instead of a dedication, according to the programme, we were doomed to a disappointment, in consequence of the leaders of the church neglecting to inform the Presiding Elder of their intention to sever their connection with the Methodist E. Conference, which they had promised should be done upon the conditions I have named. Besides, the sudden and unexpected presence of the Presiding Elder, at such a time, seemed to throw the church into consternation and fear. The day passed quietly, however, excepting the storm and malice hurled against those who had dared to come into the city and preach among the Methodists, without first showing the Presiding Elder their credentials, and asking his permission to preach. But as I am not accustomed to be ruled by Popes, nor Pope juniors, I could not see the point in that light. That part of the word of God which is so dearly loved by those looking for the speedy coming of Christ again to earth, with its advocates, including the "World's Crisis," and not excepting myself, received each an equal share of abuse.

At the afternoon meeting, after witnessing for a time the malice and feeling toward those believing in the last crowning truths of the gospel age, I arose and quietly left the house. But during the whole day, the congregation sat quietly, and every feeling of indignation, if there was any, was subdued.

In the evening, I decided to go again to the meeting. After listening to the discourse of the Elder, I arose at its close to inform the congregation, that I had raised and paid one hundred dollars on the church, to meet its first payment, and was intending to raise another hundred to meet another payment; and in consideration of the fact that the house had been put into my hands, by a vote of its trustees, I would make an appointment for next Tuesday evening, when, if it was the Lord's will, I would preach to them again.

During my remarks the house was perfectly quiet, excepting a few interruptions from the Presiding Elder, to which I paid no regard. At the close of my remarks, the Elder began his abuse of me; at which two thirds of the church and congregation arose upon their feet, some crying "Shame!" and others saying they would not see me thus abused. The consternation, confusion, and excitement, certainly exceeded by far anything I had ever seen in any religious body before. A rush was made for the door, and many went out. But the sexton soon locked the door, which prevented others from leaving. During the whole confusion, our white brethren and sisters all kept their seats. After repeated attempts by the Presiding Elder to call the house to order, partial quiet was restored, when the meeting was closed.

And then what a greeting I received from the church, who made a rush toward me from every part of the house to take me by the hand. Many out of doors came back into the house, and it was some time before I could reach the front part of the house. Then I met another crowd waiting to greet me while passing out, besides the crowd at the door, in the front yard, side-walk, and street, coming to shake me by the hands, for I had to make use of both my hands in receiving their expressions of love and attachment to truths which they declared I had, as one of the Lord's servants, shown them during the winter. Glory to God! I was made to feel that night that

In the midst of grief and sorrow
Joy comes to strengthen for the morrow.

Very many assured me that, in case I was shut out of the church here, they would follow me to any other place which I might obtain.

The following Tuesday came, and a large company of us gathered to the church; but the door was barred against us. We went to a private colored house, and had our meeting, and God was with us. The Presiding Elder, with some of his white and colored friends, made as much fuss and ado during the week following the Sabbath, and since, over the work of God and the triumph of his truth, as they would if the whole State of Missouri had seceded from the Union. The devil set to work with his agents in raising his banner, upon which was inscribed a multitude of falsehoods, such as—I had left the city, for fear of being arrested by the city authorities; that I had been arrested as an impostor; that the authorities had driven me out of the State. From the fact of my being shut out of any place, where I could refute and defend myself against the multitude of falsehoods put in circulation, to deceive God's elect, if possible, for a few days the Devil had everything about his own way. But, glory to God! *the banner of truth has triumphed*, and still waves in the city. For with all of the enemy's force of falsehoods and scoffing shells, they have only succeeded in blowing away the forts of human skill, and air castles; the loss of which we did most deeply feel. "But God has provided some better thing for us,"—a little fort we can call our own, inside of which twenty-seven members have already taken refuge, of which I shall more freely speak hereafter.

The three weeks' contest. During the three weeks that followed April 1st, the different African churches, and some of the white, throughout the city, were thrown into confusion and excitement. Those who had never heard of Christ's coming kingdom, preached at hand, heard of it now. The "World's Crisis," comparatively unknown before, was now sought for, among those who had them, to see what awful doctrines were advocated in them. Those who were its advocates were singled out and pointed at as dangerous persons. I was advised by many of my African friends not to be out much after dark, especially in any of the alleys among the colored people. But I remembered the story of "Tall Asah," and kept plodding my way along as usual, trusting in God, who takes care of all his children, even the feeble ones.

We immediately commenced our meetings, two and three evenings each week, holding them in different small houses, occupied by our African brethren and sisters, and situated in the alleys, [illegible] made up of old chairs, trunks, tables, and beds, upon which the people could sit,—our white brethren and sisters also meeting with us; but we had the glory of God in our midst. Our African friends soon began to find out that the thousand and one stories, put in circulation by the enemy, had no foundation. Gradually the truth, that I was in the city unharmed, began to find its way throughout the lanes and alleys of the city. I had made up my mind, however, to leave the city for the present and go East, promising to return in the fall and build a house of worship, if it was the Lord's will. I had visited many of our African brethren and sisters, taking my leave of them, until such time as in the providence of God I might return. But—

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Just at the time I was preparing to leave, I received a letter again from Bro. Grant, that the Mission Board were going to send me aid. Never before did I feel such gratitude to God. It was like a new conversion to my soul. And then to the encouragement I received from Bro. Grant to continue and hold on, assuring me that there were those who never passed a day without remembering me in their prayers; my own brother Abram, at Brattleboro, Vt., (who aided me liberally in coming out here,) and others, have given me the same assurance of remembrance. Although I had not asked aid from the Mission Board, (and the reasons were given you last fall in the Crisis; viz., that I chose to come out free and unbiassed from salary or wages, trusting in God to provide); yet the promised aid was regarded by us as a manifest token that God had heard and answered our prayers, in behalf of his dear children here, and for the triumph of his truth.

The money came—$100, accompanied with a cheering letter from Bro. Geo. T. Adams. Four days following, I received another cheering letter and $10 from Bro. John M. Stetler, of Phila., Pa.; also one from a sister in Byron, Me., with $5 enclosed,—no name given; also one from some Bro. or Sr. in West Troy, N. Y., with $1.00 enclosed,—no name given. I also received a letter from Bro. Himes, while at Boston, assuring me that I had the best wishes of the Board, which felt a deep interest in the work of God at St. Louis. All these things were evident tokens to us that the Lord was with us. O how we thanked the Lord, and felt ashamed that we had not trusted him more.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.
His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower."

Never did I love and appreciate these words as now; for every thing that had seemed to be against us before was now suddenly changed.

(*Concluded next week.*)

For the World's Crisis.

DIALOGUE.

A. Why do you take pains to go away eight or ten miles to meeting, when here are three churches at home where the gospel is preached every week?

B. I go to hear that part of the gospel dispensed which is dispensed *with* here.

A. What so very important part is that, pray?

B. The only hope of the church.

A. You hav'n't the presumpting to say that isn't preached here? But what is it, pray tell?

B. The second coming of Christ. *Is* it preached here?

A. Not that I know of. I've heard it mentioned, but by no means as the only hope of the church. Yours is a bold assertion, and demands proof.

B. It is their only hope, inasmuch as there is no salvation for the church without it.

A. But the righteous are saved *in this life* by faith.

B. Only prospectively. If the object of their faith fails, where is their salvation? Paul says, in the 15th of 1 Corinthians, "If Christ be not raised, your faith is vain. . . If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen . . . Christ the first-fruits—afterward they that are Christ's at his coming." So their resurrection depends on his coming.

A. I know their *bodies* will not rise till the resurrection, but their *souls* are saved in heaven when they die.

B. They don't *go* to heaven.

A. Their *bodies* don't, I know.

B. *They* (the essential men) don't. Their *souls* don't.

A. Their *spirits* do. "The spirit shall return to God who gave it."

B. What is the spirit?

A. Why, the conscious, essential part.

B. We are told by those who know the original language that the word *ruach*, which is here translated *spirit*, is in Eccl. 3: 19, as well as in other places, rendered *breath*. "For that which befalleth . . . men befalleth beasts . . . as the one dieth so dieth the other, yea, they have all one *breath*." From this it is plain that the spirit which returns to God is only the breath of life, which God breathed into his nostrils at creation.

A. I think you have an insignificant view of it.

B. But the wisest can make no *more* of it. Besides, if your text proves that the conscious, essential part of the righteous man goes to heaven at death, it proves also that the conscious, essential part of the wicked man goes there too. But the Bible invariably represents both as going *into the grave*, and nowhere else. "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither *thou* (the man) goest." Eccl. 9: 10. "His *breath* goeth forth, he returneth to the earth; in that very day his thoughts perish."—Ps. 146: 4. Surely, *thoughts* pertain to the real, essential man.

A. But I read in Rev. 2: 10, "Be thou faithful unto death, and I will give thee a crown of life."

B. Yes, when will he give it? Let Peter answer. 1 Pet. 5: 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory."

A. Don't the chief Shepherd come at the event of every Christian's death?

B. No, for his second coming (of course there can be none between the first and second) is in the clouds of heaven to judge the world. There are other passages showing when the crown is to be given. 2 Tim. 4: 8, James 1: 12, Luke 14: 14, 1 John 3: 2, and 2, 1 Pet. 1: 5, 7, 13, etc.

A. But didn't Christ say to the thief, "To-day shalt thou be with me in Paradise"? I know you will tell me to change the comma, so as to make it read, "I say unto thee today, Thou shalt be," etc. But I take the Book as it reads.

B. Excellent! That's more than most people do. But, unless the thief was an exception to the general rule, it is plain that he did not go to heaven that day, from John 3: 13, "No man hath ascended to heaven," etc.

A. But he went to Paradise.

B. What is Paradise?

A. I can't tell exactly, though I suppose it has some connection with heaven.

B. Let the Book define it. Paul speaks in 2 Cor. 12: 2, 4, of being caught up to the third heaven or paradise. Peter tells us what the third heavens are. In 2 Pet. 3: 6, he speaks of the heavens which were of old (first heavens); in the 7th verse, of the heavens which are now (second heavens); and in the 13th verse, of the new heavens (third heavens), or paradise which is yet to come. So neither Christ nor the thief went to paradise on the day of the crucifixion. The thief understood it when he asked, "Lord, remember me when thou *comest into thy kingdom*."

A. But if we are ready for death we shall be for the judgment; and since we *know* we must die, isn't that the main consideration? else why is the necessity of a preparation for death being constantly urged on sinners as a motive to repentance, and on saints to perseverance?

B. I can't tell why; certainly not because the Scriptures present any such motive.

A. You forget the direction to king Hezekiah,—"Set thy house in order, for thou shalt die and not live."

B. That command was not given as a motive to repentance, or faithfulness, for he had hitherto "walked before the Lord in truth, and with a perfect heart."—2 Kings 20: 3. It was simply a direction to him to give charge concerning his house (margin). Now, if death was to introduce the good king to the bliss of heaven, why did he weep so sorely?

A. But we read, "Great is your reward in heaven."

B. It is to be *brought* down to earth. "Behold I come quickly, and my reward is with me, to give to every man," etc.—Rev. 22: 12. "The grace that is to be *brought unto you* at the revelation of Jesus Christ."

A. I see. What *are* some of the Bible motives to repentance and faith?

B. "Repent, for the kingdom of heaven is at hand." "Repent, because he hath appointed a day in which he will judge the world." Acts 17: 31. "Turned from idols to serve the living and true God, and to await for his Son from heaven."—1 Thess. 1: 9, 10. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. . . We look for new heavens and a new earth . . . wherefore . . . be diligent."—2 Pet. 3: 11 and onward. "We shall not all sleep, but we shall all be changed. . . . When this mortal shall have put on immortality, then . . . Death is swallowed up in victory. . . Thanks be to God, which giveth us the victory. . . . *Therefore* be steadfast," etc.—1 Cor. 15: 51 and onward. I can only *refer* to others. Rom. 2: 7, Col. 3: 23, 24, 1 Thess. 3: 12, 13, 2 Pet. 1: 10, 11, Rev. 22: 14, 1 Thess. 4: 13–18, Matt. 5: 5, in which you see the earth is the saints' inheritance.

A. Not the *final* inheritance, I'm sure. I have more exalted ideas of the saints' abode. With a spiritual body, I, for one, do not want to live forever on this dirty earth.

B. You would have spared that remark, if you had read in the last two chapters of Rev. the description of the new earth, to which comes down the holy city, of the streets, the gates, the precious stones, of the tabernacle of God with men, of the "no more death . . . nor sorrow," of the glory of God to lighten it, of the tree and the river of life and the throne of God (all which, remember, are to be where there has been a *sea* and a *curse*); or the 37th Psalm, or in the 35th of Isaiah, how the desert shall blossom as the rose, how the glory and excellency of God shall be seen, and how the redeemed shall come to Zion with everlasting joy; and in Heb. 2: 14, how the knowledge of the Lord shall cover the earth as the waters cover the sea. If you, or I, or any pardoned rebels deserve any thing better, a just God will give as our deserts.

A. I *did* speak thoughtlessly. But those latter passages relate to the conversion of the world.

B. The whole world is never to be converted to God.

A. You astonish me. Are not the heathen to be given to Christ?

B. Yes, but what will he do with them?

A. Convert and save them, I suppose.

B. Read the 9th verse of the 2d Psalm and see. There can be no time of universal righteousness before the end of the world. Christ said, "Let the wheat and tares grow together till the harvest." See the 3d chap. of 2 Tim. "In the last days perilous times shall come." Then follows a catalogue of the various ungodly characters that shall prevail. See the 13th verse.

A. Why, almost every body expects a millennium before the end.

B. Their expecting it will never bring it, unless their expectation rests on the promise of some one who has the power and authority to make it good.

A. Why haven't these long-time students of the Bible, the evangelical ministers, found these things out, if they are true? If there's no millennium, the end may be nearer than they think.

B. Don't we *know* it is near? Christ says, "When ye see all these things (the darkening of the sun and moon and the falling of the stars), ye know that it is nigh." These things are past, and the next event is the shaking of the powers of heaven and coming of Christ. To all christians, living or dead, the only ground of hope since the Master went to heaven is his promise to come again, when he will raise the dead and change the living. If he never does come, the dead will have no future life, and the living no immortality.

A. But they are immortal.

B. How do you know?

A. Why, I've always known it—always been taught to believe it.

B. What reasons for it did your teachers give?

A. I don't know. Don't the Bible say the soul is immortal?

B. Nowhere.

A. Don't it say the soul cannot die?

B. Nowhere.

A. Don't it say something that means the same?

B. Nowhere.

A. I guess, after looking, I can find it somewhere.

B. I'll pay you well if you will find it. I never found it, unless it be in Gen. 3: 4,—"Ye shall not surely die." But the speaker here seems to be not the best of authority, judging from the broad hint in John 8: 44, l. c. But you can find, "God only hath immortality." "The soul that sinneth it shall die." "The wicked shall be as though they had not been."

A. I don't believe in annihilation. Those who teach that the wicked are put out of existence soften down the punishment in a way they have no authority to do.

B. They give it scriptural names, "death," "destruction," "perdition." Think for one minute, or ten minutes, of the duration of eternity. Will the God, whom the gospel calls Love, needlessly (for the suffering could not reform them) commit the greater part of his creatures to endless suffering?

A. But sin is against an infinite God, who cannot look on it with the *least* allowance.

B. That one very good reason why he is *not going* to allow it to all eternity, but make a thorough riddance of it and have a holy universe.

A. Well, I'm perplexed. New things always confound me. Isn't it best, after all, to keep in the old paths?

B. I wish I had time to show you how these are the identical old paths; to tell you of those who walked in them to a greater or less distance, of the early Christians, of the Reformers, of certain members of the Westminster Assembly, of the martyrs, of Wesley, Watts and Cowper, and many noble ones of the present day.

A. But what difference does it make whether we believe these things or not? Every one has a right to his own opinion. We should agree to disagree.

B. You will acknowledge that it is not a matter of small import to ascribe to the God of love a character so terribly awful and revengeful that he will keep sinners in eternal misery, when his word nowhere warrants such an ascription; and then, after giving him this character, invite poor sinners to give him their hearts. As to *opinion*, I have no right to any theological opinion that is not founded on, or is contradicted, in the word of God. "Sanctify them through thy truth." The truth is a unit. Error sanctifies no one. None are saved because of their native honesty, but for their obedience to the truth. And as to agreeing to disagree, Christ prayed that his church might be one, even as he and the Father were one. How was that? Did *they* agree to disagree? I dare say Paul, though he may have had to *submit* to the advancement of error, never *agreed* to it.

A. I cannot argue the point. There is another thing—the doctrine of *justification by faith*, I consider the substance of the gospel; and that doctrine is preached here faithfully.

B. Justification by faith is indeed indispensable to salvation; but it is a matter of present experience, not an object of *hope*, as it seems to me. Our subject in this talk has been the *hope of the church*. So, with all reverence I say it, we may be never so freely justified by faith, and have peace with God, and rest on the promise of his word; but if Christ never returns to *fulfill* the word, we shall never have any thing but the *promise* and the *earnest* of salvation, not salvation itself. The apostle supports this view when he says, "If in this life only we have hope in Christ, we are of all men most miserable."

A. I don't know but it is so. But don't understand me to say that I endorse any of your doctrine.

B. I understand you. But I must go. May we be able to say in that day,—"Lo! this is our God, we have waited for him, and he will save us."—Isa. 25: 9.

S. Wilbraham. LUCY M. CHAFFEE.

For the World's Crisis

THE BIBLE THE BOOK OF BOOKS!

Precious gold, pure gold, wrought gold, beautiful gold, fine gold, gold seven times purified. Friends, are you working at this rich mine of gold inexhaustible?

"The Bible—book of wondrous love,
Borne from God's eternal throne
In mercy's arms to fallen man,
To tell the mission of the Son."

Are you drinking at this pure, living fountain, the water of life, this well of water, whereof if a man drink he shall never thirst—never die?

Speak of this heavenly gift, dwell upon its excellencies, its beauties, its glories, its life-giving power, the hope it gives, the faith, the peace, the joy—the all and in all. Never, while life remains, shall we cease to extol this blessed volume—exalt it to heaven.

"What glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age,
It gives, but borrows none."

Once induce the people to take the Bible; the old, the young, the high, the low, the rich, the poor, make it the man of their counsel, their guide, their lamp, their light, their exceeding great reward; embrace it, clasp it to their bosoms as their chief delight—the world is saved—"blossoms as the rose."

This is the secret of all secrets, the only hope of a world's salvation. Departing from this blessed book has been the downfall, the ruin, in all ages.

"The Bible—grand and heavenly chart,
On which is traced the narrow road
Which leads the pilgrim traveler
Up to the realms of bliss—to God."

It is the Bible we inculcate; it is the Bible we are laboring to place on the throne of every heart.

It's the Bible for the parents, it's the Bible for the children, it's the Bible for the sinners, it's the Bible for the saints. The Bible is life—"it is spirit, it is life." It's the Bible to convict; it's the Bible to convert; it's the Bible to purify and sanctify. It's the Bible in the church; it's the Bible in the closet, in the family; it's the Bible in the heart, in the life.

It's the Bible, the blessed Bible; now, henceforth, and forever.

All the departures from duty, love, mercy, light, life, and salvation, originate in neglecting this blessed book; all the hewing out of broken cisterns that can hold no water; the hardening of the heart, as in the provocation in the day of temptation in the wilderness, the idolatry, the witchcraft, the superstition, the will-worship, the bowing the knee to stocks and stones. Whenever this sacred volume is laid aside or dusted over, there you see the enemy rushing in like a flood.—See 2 Kings 22: 13.

"Let the Bible be adopted as the only rule of faith—let its principles be acted upon by all men, under all circumstances—then wars will cease, confusions, family feuds be known no more, fanaticism fail, the race of impostors become extinct, and true piety everywhere prevail. Then will the morning stars again sing, and the sons of God again shout for joy over the earth, as they did when she rolled from the hands of her Maker, and man went forth formed in the Divine image."

Our prayers, our efforts, our prime object, our indefatigable, concentrated aim, is to lead the minds of the people to the Bible; to lay aside the chaff for the wheat.

"First fill the bushel with the wheat,
With wisdom—food for souls to eat;
Then chaff, the fiction of the day,
Will find no place, and blow away."

Parents, teach your children the Bible, begin with the Bible, continue with the Bible, end with the Bible. Let the Bible be first, midst, last, *always*.

The Bible is the grand guide-board to eternity. It tells you which way to travel; it warns you against by-paths and wrong roads, against false guides, pits, traps, slippery places, and every other danger. If you follow its advice, it will conduct you safely along the narrow way, across the dark river of death, and over the shining path into the celestial city.—*Author of "Home Thrusts."*

For the World's Crisis.

SUTTON, MASS.

This town is nine miles south of the city of Worcester. It joins Millbury, Grafton, Northbridge, Douglas and Oxford. It was formerly the largest town in what is now called the "heart of the Commonwealth"; but the population has not increased here, as in most other places. My ancestors have lived and died here for several generations. But a small part of my life has been spent here.

"No foot of land do I possess,
Nor cottage in this wilderness."

I feel quite as much like a stranger here, as in most other places. There is very little interest manifested here in regard to things "unseen and eternal."

There was a M. E. church established here thirteen years ago; but the house of worship is now deserted by the church, and used as a hall for dances and parties. There is a Congregational church here, but it is a "house divided against itself," and gives but a feeble and uncertain light to the dark world around it. Many of the more enterprising citizens are leaving the place, and seeking business or employment elsewhere. Even the buildings (some of them) are being removed to other places. I have written this brief sketch in answer to many inquiries in relation to this place, and hope it will not be altogether unprofitable. F. H. CHAMBERLAIN.

Sutton, Mass.

P. S.—I do not know of any Advent people within several miles. Except on rare occasions and at long intervals, I have never had the privilege of associating with the people of my choice, though I embraced that belief twenty-three years ago. F. H. C.

Hygiene.

"This is for your health."—Paul.

HOW TO PRESERVE HEALTH.

An eminent medical authority, in view of the probable spread of the cholera, makes the following, among other remarks in the New York papers:

"The final element of the propagation of cholera depends upon the individual.

Disease is fashionable, like everything else. If any of us are able to get a new hat this spring, we get one of the prevalent modes. So if any one of us is going to be sick, he gets the illness that is current in the community.

In certain seasons of the year, if we expose ourselves to the air and take cold, it attacks the lungs; at another, the bowels; at another, gives us rheumatism, etc.

If we over-eat or drink, it always does us some injury; if we are harassed by business or family cares, we are made sick. In what way we manifest the sickness, or in what shape it puts itself, depends upon the season and the epidemic influences of the season. Should the cholera become epidemic, a carouse which generally would be followed by a simple headache or a bilious attack of cholera, will manifest itself by an attack of cholera.

Such attacks of diseases are manifestly within the reach of every individual. Avoiding, then, the causes of general disease, late hours, late suppers, over-drinking,—excitation of all sorts, joy, fear, fatigues, and all exhausting employments of body or mind—in short, by keeping the *mens sana in corpore sano*—a healthy mind in a healthy body, and the prevalence of cholera need be of little personal importance to the community generally. The 'rummies,' whether on the Five Points or the Fifth avenue, are those who have to fear this or any epidemic. They live in straw houses, and the spark from any disease may be fatal to them."

Another writer shows the great value of proper sanitary regulations in checking the spread of cholera, as follows:

"Certain towns in England were almost shielded from this dreaded enemy by preparing their sanitary defenses in time. Worcester, on the Severn, entirely escaped it. In this country it is recorded that in Philadelphia the most active measures were taken to guard the public health in the epidemic of 1849. 2970 privies were cleaned; 340 houses cleaned by the authorities; 188 ponds drained; 66 rag and bone shops closed, and in all, over 6000 distinct sources of disease removed. The consequence was that the number of deaths in that city was only 747, while in New York they amounted to 5071! In Boston, good health arrangements kept the pestilence in the lowest and dirtiest streets, and reduced the deaths to some 683. In Baltimore very few deaths occurred. The deaths in New York would have amounted to a much greater number but for the earnest efforts of the authorities, even at the last moment, to cleanse the streets and lanes, and remove nuisances."

TOBACCO INJURIOUS TO THE MIND.

Dr. Joel Shew says, "Any narcotic, the use of which is capable of causing hypochondriasis, hysteria, epilepsy, mental imbecility, and insanity, must of necessity, if employed habitually, become detrimental to the intellect and the morals in proportion to the extent of the abuse. Besides it is a recognized principle in nature, that whatever enfeebles the body, must, in the same end, and in the same degree, enfeeble the mind. 'A sound mind in a sound body' is the physiological law. This every tobacco user violates."

Dr. Rush states of the father of Dr. Massillac "that he lost his memory through the excessive use of snuff at only forty years of age." Sir John Pringle's memory was also badly impaired in the same way, as was proved by his recovery on abstaining from it at the suggestion of Dr. Franklin.

Professor Hitchcock says, "intoxicating drinks, opium and tobacco, exert a pernicious influence upon the intellect. They tend directly to debilitate the organs; and we cannot take a more effectual course to cloud the understanding, weaken the memory, unfix the attention, and confuse all the mental operations, than by thus entailing on ourselves the whole hateful train of maladies. These can bow down to the earth an intellect of giant strength, and make it grind in bondage like Samson shorn of his locks and deprived of his vision. The use of tobacco may seem to soothe the feelings, and quicken the operations of the mind; but to what purpose is it that the machine is furiously running and buzzing after the balance-wheel is taken off."

In 1890 a Persian king prohibited the use of tobacco; but many of his devout subjects, like the christians during the dark ages, fled to the mountains to do up their devotions, and escape his persecution.

In 1661, in Berne, Switzerland, in the police regulations, there was made a code of prohibitions, after the form of the ten commandments, in which the one against smoking tobacco stood next to that which said, "Thou shalt not commit adultery."

In 1610 a Turk at Constantinople being found smoking, was led through the streets with his nose transfixed with a pipe, as a punishment. In 1630, smokers were condemned to the punishment of having the nose slit.

A boy who smokes early, and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power. We would particularly warn boys who want to be anything in the world, to shun tobacco as the most baneful poison. It injures the teeth. It produces an unhealthy state of the throat and lungs, hurts the stomach, and blasts the brain and nerves. It tends to a softening and weakening of the bones, and it greatly injures the brain, the spinal marrow and the whole nervous fluid.

PORK EATING.

After speaking of the trichinæ, or hog-worm, and the dreadful consequences of eating this infected pork, a writer says:—

"Now there is but one safe and sure remedy—abstinence; an ounce of prevention in this case, is worth, I know not how many pounds of cure, for it is not safe to eat swine's flesh, even though it is cooked, for these parasites, like many other animalculæ, will stand a reasonable amount of frying before they will surrender.

Pork eating is a barbarous custom in these enlightened days. Several thousand years ago it was considered wicked, and was prohibited by the wise law-giver, and it is presumed that Moses knew what he was about when he enumerated the unclean beasts; and unclean the hog is, in most cases, in most shocking excess.

Again I would say, prevention is better than cure, for the first is within our reach, the last is not."

But it is said that thorough boiling of pork kills the trichina, and renders the infected pork harmless. But have men such a relish for that animal, which God and all reason pronounces "unclean" that they will eat boiled worms rather than deny themselves of it?

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10: 31.—*Ex.*

DISINFECTION AND DEODORIZATION.—Dr. Herbert Baker, the successful competitor for the Hastings Prize Essay for 1865, was led, by a series of observations and experiments on this subject, to the following conclusions:

1. For a sick room, free ventilation, when it can be secured, together with an even temperature, is all that can be required.
2. For rapid deodorization and disinfection, chlorine is the most effective known.
3. For steady and continuous effect, ozone is the best agent known.
4. In the absence of ozone, iodine, exposed in the solid form to the air, is the best.
5. For the deodorization and disinfection of fluid and semi-fluid substances, undergoing decomposition, iodine is best.
6. For the deodorization and disinfection of solid bodies that cannot be destroyed, a mixture of powdered chloride of zinc, or powdered sulphate of zinc with sawdust is best. After this a mixture of carbolic acid and sawdust ranks next in order, and following on that, wood-ashes.
7. For the deodorization and disinfection of infected articles of clothing, etc., exposure to heat at 212° Fahr., is the only true method.
8. For the deodorization and disinfection of substances that may be destroyed, heat to destruction is the true method.

RELATIONS OF ALCOHOL TO FOOD.—M. Perrin, a French physician, has made a series of experiments on himself to determine the effects of alcohol on the human body in a state of health. With this view, he made use, at stated times, of fermented liquors of different degrees of strength, giving a preference, however, to the lighter wines. The results of his observations were, that alcohol caused a diminution in the amount of carbonic acid given out by the lungs, and at the same time it lessens the oxygenation of the blood in the vessels, and the evolution of animal heat. It imparts no new nutriment to the body, but diminishes the feelings of hunger and call for food, and thus, while it adds nothing to the supply, it diminishes, by suspending, the waste. In this way, the use of alcoholic drinks may be of use in various diseases, but not, he thinks, as a tonic or stimulant, and never when carried to the effect of producing intoxication.

The World's Crisis

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

PSALM ONE HUNDRED AND THIRTY-EIGHT.

I'll praise the Lord with my whole heart,
Before the gods I'll sing;
Towards thy holy temple Lord,
True worship I will bring.

For thou hast magnified thy word
Above thy glorious name;
And all thy loving kindness, Lord,
And truth, will I proclaim.

And in the day I on thee called,
Thou heardest my feeble cry;
Strength I received within my soul
From the great source on high.

The kings of earth shall bring their praise
And honor to thy throne;
When they shall hear thy gracious words,
Thy righteousness they'll own.

Yea, they shall sing in all thy ways,
While they rejoice in thee;
For great thy glory is, oh Lord,
And great thy majesty.

The Lord, he loves the lowly one,
Although so great and high;
But to the proud and lofty heart
He never draweth nigh.

Though trouble may surround my path,
The Lord will me revive;
My enemies thou wilt subdue,
And thy right hand shall save.

The Lord will perfect his own work,
He is a faithful friend;
Forsake me not, oh gracious Lord,
Thy mercies never end.

Farmington, N. H. MARTHA S. HORNE.

For the World's Crisis.

NATURE OF MAN.

BY O. W. STETSON.

(Concluded.)

But it is affirmed by philosophers and would-be-orthodox theologians, that because the Lord God breathed into man's nostrils the breath of life, therefore the first Adam and all his posterity became possessed of a spiritual nature; whereas, the apostle Paul, after having been "endowed with power from on high," even the promised Holy Spirit, and speaking by its divine authority, says, in 1 Cor. 15: 46, plainly, positively and definitely, that such *was not the fact in the case*. Dear brethren, *hear* him; be admonished by him, believe him: "Howbeit that was not first which is spiritual, but that which is natural (animal); and afterward that (body or man) which is spiritual. The first man is of the earth, earthy; the second man (the spiritual one) is the Lord (Jesus Christ, or Jesus the anointed one) from heaven. As is the earthy, such (of the same kind or seed, in the resurrection) are they also that are earthy" (in the life that now is); and as is the heavenly (in the resurrection), such (of the same kind or seed) are they also that are heavenly (here). And as we have (by natural descent) borne the image of the earthy, we shall also (in the resurrection) bear the image of the heavenly;" i. e., of the spiritual, the Lord Jesus, who shall not only quicken—make alive—our mortal bodies, the first man, by his spirit, not by the spirit of the first Adam, but by his spirit, if so be the spirit of Christ dwell in us by faith, but also change our vile bodies, and fashion them like unto his own glorious body, when he shall come from heaven.—Phil. 3: 21; 1 Jno. 3: 2.

Now we have nowhere said that either the man or his spirit was "annihilated" at death. What I was combating was the unscriptural idea held by many, that the spirit of man was the man, and we wrote and it was plainly printed, as the word of God affirms, that when the dust (man made of the ground, Gen. 2: 7, and 1 Cor. 15: 44–47) returns to the dust (Gen. 3: 19), then the spirit returns to God who gave it (Eccl. 12: 7); to the man made of the dust. Gen. 2: 7. Now that spirit is not the spirit of "the elect," for Christ is their "life-giver" and their "life"; consequently, though they live (Adamically) in the flesh, they are not living the eternal life, the promised one which is to come (1 Tim. 4: 8; 1 Jno. 5: 11), but Christ lives in them. Gal. 2: 20. For they (by transgression of the law, Rom. 7: 9–14) "are crucified," are "dead," sold (to death) under or by sin, and their "life is hid with Christ in God"; and "when Christ, who is our life, shall appear, then shall ye (the now dead ones by the law) also appear with him in glory" (Col. 3: 3–4), being made alive, from the dead, "at his coming." 1 Cor. 15: 23. "For if we believe that Jesus died and rose again, even so (i. e., in the same way, do we believe that God will bring) them also that sleep in Jesus . . . with him," i. e., bring them to life again, by a resurrection from the dead, in the same way that he (God the Father, who dwelt in Christ) brought Jesus again from the dead, which was by a resurrection.

1 Thess. 4: 14, Heb. 13: 20, and 1 Pet. 1: 3, say it is through this resurrection of our Lord by his God and Father, that we are "begotten" "again unto a lively hope"; the original Greek stands thus: "Blessed the God and father of the Lord of us, Jesus anointed, that according to the great of himself mercy having begotten us to a hope of life through a resurrection of Jesus anointed, out of dead ones." You may thus perceive that it is not the *hope* that is *living*, but our hope is, that we shall "live again," and for this hope of life we have not the questionable deductions of a logic whose promise (that man is a duality or trinity) may be wrong, and whose conclusions, therefore, must of necessity be erroneous; but we have the mathematics, the problem solved, and the demonstration is, that Jesus died and rose again, and the corollary is, that those who sleep in Jesus will God also bring with him," —opposing science (so called falsely) to the contrary.

And this bringing us "again out from the dead ones," by a resurrection, is (or will be) the "elect's" birth of the spirit, the completion of that spirit's labor, which had its beginning in us, when "the word of God, the incorruptible seed," "begat" us to a hope of life eternal. "This day (of his resurrection) have I begotten thee," produced thee, brought thee forth, given birth to thee. Acts 13: 33; Ps. 2: 7. See also, Isa. 66: 7–9. "Before she (the earth mentioned ch. 65: 16, 17, travailed, she brought forth; before her pain came, she was delivered of a man CHILD" (Christ). (9: 6. "To us a child is born, a son is given.") 66: 8. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion (called 'the earth' in the line above) travailed, she brought forth her children. Shall I bring to the birth" (Christ, the *first* that should rise from the dead, Acts 26: 23, 1 Cor. 15: 23, "the *first born* of every creature" the *head* of the *body*, the church, Zion's children, "the first born from the dead," Col. 1: 15, 18;) shall I bring forth "Christ the first fruits" of them that sleep? "bring to the birth, and not cause to bring forth" (afterwards) those that are Christ's at his coming? "Shall I cause to bring forth (Christ the head) and shut the womb? (and not give birth to the body, the church, by resurrecting it also) saith thy God."

Thus the Lord God makes what men call the birth (conversion), the begetting of the Spirit, and gave to us a sample in the begeting of Isaac by the divine energy under the gospel, in the begeting of Jesus, when the same divine energy "overshadowed" the Virgin, with this difference; under the law, a medium of connection, "the letter of the law" was employed; but under the "favor," the agency of the Spirit or life-giving power direct, was enforced without an intervening agent.

Now as in these two samples a full and perfect development was required, prior to their visible production, so now we, under "grace," having had our begeting (at conversion), by the word "thorough faith," must also be continued in the perfecting, "till we all come in the unity of the faith, and of the knowledge of the Son of God (by which Christ engendered within us is nourished), unto a perfect man, unto the measure of the stature of the fullness of Christ," so that we may be infants no longer. Eph. 4: 13. And then, after all the members of his body are thus perfected, they, too, shall be "born of the Spirit," and will be no longer flesh men, but spirit men; being entirely composed of spirit substance; for "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Consequently, after the Spirit birth, every one thus produced will be governed by the law of the Spirit of life in Christ Jesus, and, like the Spirit's voice, will be enabled to go and come at the volition of the spirit. But "the carnal mind (flesh, mind, or spirit, Rom. 8: 6. 7) is engendered by and born of the flesh; consequently is mortal, corruptible, and may die; is subject to the power of death through sin; hence "the spirit (human understanding) of man is the lamp of the Lord." Prov. 20: 27. "The lamp of the wicked shall be put out." 24: 20. "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine . . . his candle (lamp) shall be put out with him." Job 18: 5, 6. "To whom the mist of darkness is reserved forever." 2 Peter 2: 17. 1 Peter 4: 6, instead of teaching that "the dead are conscious, only proves that some time in life they had "the gospel preached to them." See a parallel in Rom. 10: 18. "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

I have, myself, preached the gospel to those "that are dead" "in trespasses and in sins," as also to those who are now "in the graves," some of whom in consequence of my having preached it, and their having obeyed it, and conformed themselves to its requirements, died in full faith and hope of a glorious resurrection from the dead; and I am not ashamed to say that the hope of persuading others also to do the same animates me still to preach.

1 Thess. 5: 10, finds its elucidation in 2 John 25: 14, 19; 1 Cor. 15: 22, 23; Acts 25: 19, exp. by Acts 3: 15; 13: 33; and Rev. 1: 18. For "tabernacle" (2 Pet. 1: 14), see my articles in Crisis of Feb. 9th, 16th, 23d, 1864. For Rev. 6: 9–11, see Crisis, Aug. 29d, 1865. "Lazarus" will be attended to soon, the Lord willing. The remaining objections have been answered in published articles, or will be in due time.

And now, in conclusion, a few words on "unconscious sleep." If Stephen did not fall into such a sleep, I am sure I have not yet learned what constitutes sleep. Sleep! what is it? Let us, examine it a little, and possibly somebody may be wiser. Webster says, "Sleep . . . is a suspension of the functions of the intellectual powers." Of sleep there are three stages; the first of which is termed *reverie*; the second, *slumber*, and the third, *sleep*. During the first, the person becomes entirely absorbed, taking no cognizance of events which are transpiring around him, and who, like the Scotch laborer, leaning upon the handle of his spade, and resting one foot upon its blade, thinks; as he replied when asked what he thought about while standing with head bent forward, in such contemplative mood, "Merely nothing, mister."

Passing into the second, some of the organs of the brain are in repose by suspended action, while others still remain awake, and the subject dreams, and if memory and desire with the motor nerves be yet awake, "sleep-walking" is the result; and if caution be asleep, the individual goes, for want of judgment, where he would not if all the functions were in exercise.

The third is that perfect state of entire suspension of all the voluntary organs of the brain, in which the patient never dreams, but has become completely unconscious to all external as well as internal actions. All the powers of the mind are now temporarily dead, and the man knows nothing, and never would unless aroused from sleep.

Now pass one step farther, and suspend the action of the heart and lungs, and you have DEATH, both of mind and body. But how will the total suspension of the involuntary organs of life wake up the voluntary, inasmuch as the latter are dependent upon the former, and cannot wake without them, though the former may act independent of the latter? Such is sleep, and it is written of Stephen, that when he had said this, "he fell asleep." And Job says, "Until the heavens be no more they shall not awake, nor be raised out of their sleep." Now bring all the thunder of orthodox artillery to bear upon Stephen, and wake him up if you can before that morning when Jesus will come to "wake him out of sleep. God says till then he *shall not* be waked. God says he is asleep. You say it is not an unconscious sleep. God says the dead know not any thing, that Stephen died, and if that is not an unconscious sleep, I confess I do not know what unconsciousness is.

Olena, O.

For the World's Crisis.

FUTURE LIFE.—No. 1.

"If a man die, shall he live again?"—Job 14: 14.

Reason and philosophy aside from Revelation cannot settle this question. Death was the penalty annexed to Adam's transgression. "In the day that thou eatest thereof thou shalt surely die."—Gen. 2: 17. Some have supposed that because Adam did not die within twenty-four hours after he transgressed, therefore natural death could not be here intended. But how long a period of time is with the Lord as one day? One thousand years. 2 Pet. 3: 8. Did Adam die within this period? "All the days that Adam lived were nine hundred and thirty years; and he died."—Gen. 5: 5. Was any part of Adam exempt from the sentence of death? "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3: 17–19.

What do we read here about the "*immortal soul*" of which we hear so much from the pulpit, but read nothing in the Bible? If any part of Adam was exempt from the sentence, surely this is the place to have spoken of it. Adam was placed under law; he broke that law, was arraigned as a criminal, tried, pleaded guilty, was condemned and sentenced; and in due time the sentence was executed upon him, without any promise that he should ever live again, so far as Divine Revelation has given us any knowledge. Adam suffered the full penalty of his transgression all the days of his life, while in sorrow he ate of the fruit of the ground in the sweat of his face; and the final penalty when he died.

Will he live again? I take it for granted the Scripture means what it says when it plainly declares that he died; therefore unless he shall live again, he can be no more rewarded or punished; for the Scriptures plainly declare that "the dead know not any thing,"—Eccl. 9: 5, and that which knows nothing can suffer nothing. Death was his final punishment, and, unless he shall live again, it is his everlasting punishment—not his everlasting misery; for of this we do not read in the Bible; but Adam's final punishment will continue so long as he remains dead. If he is ever raised to life again, then the punishment of death will end.

Leaving the question of his future life unsettled for the present, I pass on in the history of man to find the first promise in the Bible that man, though he die, shall live again; presuming that God did not sentence the whole man which he formed out of the dust of the ground to return thither, and then take a part of him to heaven, of which he had no promise even though he had fully obeyed the Divine law under which he was placed. Whether he shall live again must depend upon the Divine will; for he alone who created man out of the dust can re-form the same man out of the same dust.

There is no promise in the Bible of any future life to man previous to the calling of Abraham; and even to him the future life is not directly expressed, but is clearly inferred from the nature of the promise. The promise of an everlasting possession in the land of Canaan (Gen. 17: 8), taken in connection with the fact that Abraham received no inheritance in it (Acts 7: 5), necessarily implies a future life to Abraham, else God will fail to fulfill his promise. The better country, that is an heavenly, which the seed of Abraham now desire (Heb. 11: 16); Gal. 3: 29), is not a country in heaven; for no such inheritance was ever promised to Abraham and his seed. But it is a country in the kingdom of heaven, which embraces all kingdoms under the whole heaven. Dan. 7: 27. In this kingdom Abraham and all the prophets will appear (Luke 13: 28), and therefore they will live again, for they all died in the faith. Heb. 11: 13. In due time the workers of iniquity (Luke 13: 27) will also appear, else they could not see Abraham and all the prophets in the kingdom, and be themselves thrust out; and consequently they will live again.

Abraham must himself personally inherit the land promised to him of which he has as yet received no inheritance. When God promised him a seed innumerable as the stars of heaven (Gen. 15: 5), Abraham asked for a sign whereby he might know that he should inherit the land. Verse 8,—"Whereby shall I know that I shall inherit it?" He does not ask in reference to his seed, but to himself; and the boundaries of the land are given with the names of the people then inhabiting it. Verses 18–21. He was told that he should go to his fathers in peace; that he should be buried in a good old age (ver. 15), but no express promise that he should rise again. But the Lord said to Abraham, "I brought thee out of Ur of the Chaldees to give thee this land (Canaan) to inherit it."—15: 7. Did his being buried there fulfill this promise? The earth is the common receptacle of all the dead, according to the sentence pronounced upon Adam (Gen. 3: 19); and all who have died have returned to it. Therefore when a man dies he is said to sleep with his fathers. "So David slept with his fathers, and was buried in the city of David."—1 Kings 2: 10. Abraham's fathers were not buried in Canaan, and therefore the promise that he should go to his fathers in peace simply means that he should enter into the state of the dead with them. When he died it is said, "He was gathered unto his people" (Gen. 25: 8); but none of his people had been buried in the cave of Machpelah; hence his people were the dead when he entered into that state in which they are said to be asleep. "David fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13: 36. David did not *ascend* unto his fathers, but was "*laid*" unto them; "for David is not ascended into the heavens." Acts 2: 34. "He is both dead and buried." Verse 29. A man cannot be both dead and alive at the same time, neither can he be both mortal and immortal at the same time.

Job calls man "*mortal*" (4: 17); but the Scriptures nowhere call man immortal. Paul says, "This mortal must put on immortality." 1 Cor. 15: 53. This that dies must become deathless by a resurrection from the dead, after which the righteous can die no more. Luke 20: 35, 36. Paul, speaking of his suffering for Christ's sake says, "What advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die."—1 Cor. 15: 32. The plain inference from this is, death is the end of man, if the dead rise not. "If in this life only we have hope in Christ, we are of all men most miserable."—Ver. 19. This life, and the future life, must imply an intermediate death of that which is the subject of a future life.

The deep sleep which fell upon Abraham, and the horror of great darkness (Gen. 15: 12), symbolized death which intervened between the promise and the inheritance when he asked for a sign (verse 8); for so God explained it (verse 15). But I think it looks even beyond this to the death of the Jewish nation after the destruction of Jerusalem by the Romans, being then broken off for their unbelief (Rom. 11: 20), and the receiving of them will be "as life from the dead."—Verse 15. But Abraham had the promise that his seed should return to the land of Canaan in the fourth generation. Gen. 15: 16. Did the Holy Spirit overlook the long and dark period of Jewish history since they rejected Jesus Christ? No possession of the land of Canaan by the seed of Abraham has yet been an everlasting possession; and hence the fulfillment of the promise is in the future. The fourth generation, therefore, must be the fourth age of the world, reckoning from the creation. The first ends with the flood; the second with the Jewish dispensation; the third with the Christian dispensation; and the fourth will begin at the end of the present christian dispensation, when the seed of Abraham will return to the promised land.

When the time drew near for the deliverance of the seed of Abraham from Egyptian bondage, the Lord said to Moses concerning the patriarchs, "And I have also established my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."—Ex. 6: 4. Here God himself testifies that the promised inheritance was not given to them while they lived; therefore they must live again. But future life does not necessarily imply eternal life; this is the gift of God (Rom. 6: 23) to them "who by patient continuance in well doing seek for glory, and honor, and immortality." Rom. 2: 7. Thanks be to God for the inestimable gift. J. C. ROGERS.

Grand Rapids, Mich.

For the World's Crisis.

STRIVE TO ENTER.

"Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able."

We learn by God's word that because strait is the way, few there are that find it. The multitude go down the broad way to destruction. Many will come up, but not by the door, and will then find out their mistake. O what disappointment awaits them!

Dear reader, are you striving to know and do the will of our kind Father, who has done so much for us? Are you doing all you can for your fellow men? Do you shun all vain and evil speaking and idle talk in their presence? Do you set that example before the world that is worthy to be copied by them? Do you exhort and persuade as you have opportunity? God grant that you and I may be ready at all times for every good word and work, that we may faithfully warn sinners and rouse up sleepers, and exhort, and so much the more as we see the day approaching. There is much to be done, and but a short time left to work; for soon the night cometh. Are we all ready? God grant that we may be, and go in to the marriage supper of the Lamb. May we have on the wedding garment.

We see many, very many, that profess to be pilgrims here, but they are asleep, dead to their eternal interests, while they are fully alive to the world. They hold on to the world with a tight grasp, and will not let go. Not all that say, "Lord, Lord," will enter in, but it is those who do his will that will wear a crown of life in God's everlasting kingdom.

Dear reader, turn square round and leave the world with all its pleasures and allurements. Let us be pilgrims and strangers indeed. Let us love God and his word, and keep his laws. Jesus says, if we love him we shall keep his commandments. Let us be faithful in all things, and not shun to declare the whole counsel of God; take up every cross, do every duty, ever following the good Shepherd, who will lead us into green pastures, and beside still waters, and finally gather us into his blessed kingdom to go no more out forever. N. B. McMURPHY.

Gilmantown, N. H.

For the World's Crisis.

LINES.*

Dark is this earth, what a drearisome home,
Since I've heard of the joys in the bright world to come;
Tears faster flow as I think of the feast,
With its love far too pure among mortals to last.

O! she was my treasure, but now she is laid
In the cold dusty bed that for earth worms was made;
I mourn since mine eyes can behold her no more,
And the dreary earth seemeth more drear than before.

The old house at home has a shadow flung o'er it,
And my heart feels a throe that before never tore it;
Ah! the light of our household extinguished has been,
And in vain do we try to be happy within.

But for the sweet promise of *life from the dead*,
And the words of good cheer that the Savior hath said,
We never could smile,—thank heaven, we may,—
For death shall deliver his captives one day.

Then the dear ones that sleep shall awake to behold
Jerusalem shining resplendent as gold,
And to dwell 'mid the glory and rapture and song
With Jesus, to whom all the praise shall belong.

O mourner, rejoice! for the time draweth near
When the Lord in his glory and power shall appear;
Be ready, be ready with gladness to meet him,
And to join with our friends that shall rise then to greet him.

MARIA MATHEWS WEAVER.

Westfield, Mass.

* Dedicated to Sr. J. E. L., Westfield, Mass., on the death of her "sister Nellie."

UNANSWERED PRAYER.

It can hardly be questioned that multitudes of prayers, or addresses to God, are not answered. If those which are sometimes offered in even a cold prayer-meeting secured what is asked, such changes would be made in the church and in individuals, that all would be astonished, and many would cry out in their hearts, "Not so, Lord; we were mistaken; this is not what we intended to ask for." One, whose policy has been to put a stern hand of repression upon any religious effort or exercise which does not exactly suit his refined taste, prays, "Visit us with displays of thy power." An answer might cause a brother to shout, another to fall under this "power"; and, all unmindful of his prayer, our brother would say, as has been said often and in many places, "Put him out; we will not have any thing like that." One, from whose person are flying the colors of the world, whose hat is plumed and whose fingers are jeweled, prays, "Let us take thy word for our guide, and be conformed to thy will;" while she forgets that but yesterday her cheek was flushed with indignation because a friend contrasted her glittering attire and the apostle-drawn pictures of the christian woman. One, whose unwillingness to favor revival efforts has discouraged his pastor, prays, "Revive thy work, and may many sinners be converted to thee." Should he see in a week what he has petitioned for, he would be expressing surprise. One asks to be made a means of doing great good, while for the hundredth time a refusal has been made to speak to intimate friends about the salvation of their souls. One weaves into his prayer the lines of poetry,—

"E'en though it be a cross
That raiseth me,"

when nothing would be acceptable but what is pleasing. One wishes to be a "bright and shining light," while in fact, in conversation, he asserts that he cannot do any thing, that others have talents, that they are responsible, while he is excused. Some pray, "Make us like thyself," while their creed is, that God is holy, but that disciples cannot be made holy in this life. Many pray that they "may be used up in the Lord's service," while their hands are grasping wildly for wealth, honor, and pleasure; and but occasional thoughts are given to God. It is not surprising that these petitions are unanswered. The cause and cure suggest themselves.

Many prayers may almost be called thoughtless ones. From a whirl of business, a man rushes into a room adjoining his place of mental or physical exertions, to spend a moment in prayer. He hurries through a few sentences which he has used for many years, hardly stopping for deliberation. His thought is ever flying to the customer waiting at the counter, the farmer impatient for his grist, or the parishioner uneasy in the parlor. His soul has not time to settle from the atmosphere. The mind does not become absorbed in its communion with God as it should. Solemn thought is not sufficiently entertained. Meditation preparatory to prayer is not allowed. Pleading with God can hardly follow. Haste thwarts the design of the exercise. Contrasted with the true nature of prayer, and the experience of the devoted, these are thoughtless. The remedy here is obvious.

Some prayers are not supported by faith. If prayer is the body of the bird, faith is the wings. Without this, there can be no flying to the throne of God. Careful examination will often show that a certain request was made in prayer because those listening would expect it; or the acknowledgement will be made that really the heart did not believe that the object would be obtained, though it was thought that no harm could be done in praying for it. We would not talk thus aimlessly to any earthly friend in a position of power. Our language should be most careful when we address God. Our faith should be increased so as to sustain all that we ask, or our petitions should be accommodated to our ability to believe.

It can be only an affront to God to request that which we do not expect, and God knows that we do not. Our faith would be strengthened in believing for our own souls, by studying the plan of the gospel, by which Christ becomes our substitute and advocate; by grasping the promises of the word, and looking at them in the direction of the cross; by marking their fulness, and that they may be applied to any person and at any time. Our faith for others may rise with an intenser feeling for their salvation, and an understanding of the desire which God has for the prosperity of his people, and the salvation of souls. Let us cry, "Increase our faith." Let us be assured by the promise, "According to your faith be it unto you."

Many prayers are heartless. The soul cannot truly pray unless it feels its need. Moses could pray when the case was so imperative that he demanded success or the erasure of his name from God's book. David could pray, when only the cave was his protection. Elijah could pray, when all the future of the true church was resting upon the result of a single experiment. Peter could pray, when the yielding wave threatened instant death. The mother by the cradle of her dying child has power in prayer, for anxious love is pleading for its jewel. When the soul throws out its arms toward Christ, despairing of help from any other, it finds a welcoming Jesus. We are to expect answers only to "earnest prayer."

We have no right to offer to God many of the prayers that we do. Instead of asking God to answer these, it is our duty to go to work and answer them ourselves. We should not ask for power that we have. We are to employ all of our ability, and only when this fails are we to call upon God to grant additional strength. A wealthy christian should not keep praying to God to show some way by which a little debt on a church, or parsonage, or school, may be removed. He can answer his own prayer. God will not aid him in nursing his own stinginess. Some ministers who pray that their people may be aroused, would do well to throw aside their manuscripts and go from house to house warning and entreating, and thus they might answer their own prayers. Some members might obtain the strength for which they are longing, if they would use what they have in laboring earnestly for the salvation of souls, and in this way they, too, might answer their own prayers. God lifts up those who try to rise. He establishes those who attempt to stand. He strengthens the struggling, and gives victory to those who contend for the truth. The privilege of prayer should be more highly prized. Communion with the All-wise, All-holy, and All-loving is the greatest honor granted to man. We might secure a greater power in it, if we used it oftener and more thoroughly. Vastly more time should be given to this exercise than is usually allowed. Much more confidence may lawfully be employed. We should not expect that God will do for us what we can do for ourselves. If we thus pray "in the Holy Ghost," fewer prayers will be unanswered.—*Earnest Christian.*

PANTHEISM.

We have the words *Theism*, *Atheism*, and *Pantheism*, and they represent different ideas. The first is from *Theos*—God. The belief or acknowledgement of the existence of a God, as opposed to *Atheism*. In modern usage, *theism* differs from *deism*; the latter is applied to those who deny a verbal revelation, which *theism* does not.

Atheism (Gr. *Atheos*, of *a* Priv., and *Theos*, God.) The disbelief of the existence of a God, or supreme intelligent being.

Pantheism, (Gr. *pan*-all, and *theos*, God.) "The doctrine that the universe is God, or the system of theology in which it is maintained that the universe is the supreme God." The name Pantheist was given to the followers of Spinoza, a recreant Jew, of great logical powers, and distinguished in his day for his mathematical studies and philosophical speculations. He *assumed* in morals, his premises, as he did in Geometry, and reasoned from them, as if they were axiomatic and self-evident. He begins with a *petitio principii*, and reasons with great skill and force of logic from it. If you deny or disprove his premises, his conclusions fall to the ground. I think it may be regarded as an inviolable rule, that the clearer and the more exact the reasonings are upon a basis that is false, the greater is the error. Spinoza assumes as fundamental principles, that there are *three elements* of being, "Substance, Attributes, and Modes." With him, *Substance*, not in the abstract, but in the concrete; not any particular substance, but every thing, whether of mind or matter, that exists, or is known, or knowable, whether contingent or absolute, is substance, and this is being. This *Substance*—not the cause of it, but the thing itself, as a whole and in all its parts, is God. He says,—"I understand by God an absolutely infinite Being, that is to say, a *substance* constituted by an infinity of Attributes, each of which expresses an eternal and infinite essence." You are not to understand him as saying or believing that this God is a living, personal Being, distinct from Nature, and superior to it, and exercising supreme control over it; but simply, absolute Being, or self-existent Substance.—This is the God of Pantheism—the All-God.

According to this system, there cannot be but one substance. It is not a creation, for that would imply a Creator. It is not an effect, for that would demand a cause. It is not finite, for that would indicate something that once was not, and commenced its being. With him, then, nature is God, and God is nature. That cause and effect are both finite and infinite. One and many. "As ever the same, yet infinitely variable."

By an *Attribute*, he means a manifestation of substance, as belonging to its essence, and necessary to it. And by a *Mode*, that which exists in another thing, and is conceived by means of that thing.

The whole doctrine of "development," as found in the "Vestiges," and as advocated by Comte and others, is the off-shoot of this system, and it lies at the foundation of nearly all the modern schools of philosophy in Germany and France, and finds many advocates in England and America. It may be detected in some of the essayists of the *Atlantic Monthly*, and in much of the popular literature of the day; and certain religionists have introduced the poisonous vaccine in their theological systems.

The sole attributes of this substance are *extension* and *thought*; and these are discerned by an immediate "tuition of reason." This substance, or absolute Being, has no will, or if it has, it is merely intelligence or thought. No law, only as seen in the "developements," or arrangements of nature; and no moral properties, cognizable by the human faculties. Such is a concise outline of the modern system of Pantheism.

We thought that it was necessary to know something of this system, as you meet it at every step of your inquiries into the philosophies and theologies of the present day. Atheism is so gross and ferocious, that few are found to advocate it; but Pantheism has a show of argument, and opens a wide field for speculation and *excursus*. Poetry, works of fiction, art, philosophy and religion—all have used it, and made it speak to the eye, and the ear, and the imagination, in language both beautiful and gorgeous. Nature has been glorified to the exclusion of its Maker. Its laws have been detected and recorded, without any recognition of a Law-giver. Its separate effects have been traced up to their hidden causes, without any resultant belief of a CAUSE of all *causes*; and God—the self-existent, the Holy One, and the Just, has been displaced from the Universe he made by the *unisubstancisme* of the German and French philosophers, and the whole modern school of "developers." It applies the mere abstractions of the human mind to account for whatever is real and concrete in the universe; and founds its system on theorems in logic, as if they were the admitted truths of Geometry. The very things on which the system rests need proof, and it is arbitrarily denied. The edifice is built upon the sand. It is the old story of the earth standing on the back of the turtle, without any substantial thing for the turtle to stand on!

In theology, it is making Reason the sole arbiter and the supreme judge of faith. It denies the plenary inspiration of Scripture. It accounts for miracles on natural principles, or reduces them to matters unhistorical, and not to be believed. It makes Carlyle and Emerson, and the poets and inventors, prophets by the side of Moses, and Jesus, and the Apostles. It is the germ of all that is comprehended in Neology and Spiritualism. It is the legitimate fruit of this last and most hateful form of error, and leads all of its fully taught disciples into it. "It is the last effort of Satan to delude and deceive the unstable and the wilful into the abysses of falsehood and unbelief. It is the *virus* of that deadly Upas which infects the air, and destroys the life of all who forsake God and their own mercies in these "last times." It is rapidly bringing forth, and will finally consummate the Antichrist—the man of sin, destined to perdition. It is the last and greatest of all the bastard systems of metaphysics which have come into collision with verbal revelation. It has made many converts, and is daily increasing their number. It is found in the churches —in the pulpit—in the study—in the chairs of philosophy and of religion, in Europe and in America. Like the frogs of Egypt, it has gone into the palaces of kings, the chambers of deputies, the senate house and the school-room. It has polluted the sanctuary of home, and has even gone into the kneading-troughs of the kitchen. It is in every aspect and phase in which it presents itself, antagonistic to Christianity, and must be met. As one says: It is "that great lie called Pantheism, which has dragged German philosophy into an abyss. It is this doctrine, which will soon gather around it all those who do not know or who reject the truth. The time is come when every one who will not embrace the pure and simple christianity of the gospel will be obliged to acknowledge Spinoza as his chief." It is the Pantheistic philosophy boldly avowed, towards which the majority of those writers who have the talent of commanding public interest are gravitating at the present day. The ultimate struggle will not be between Christianity and Infidelity, as in the past, but between it and Pantheism, or, in other words, Spiritualism.—*Christian Standard.*

CHARITY.—Let my lips be sealed with charity, that they may open only for the good of my neighbor. Let my eyes be veiled with charity, that they may rest upon good, and that wickedness may be shut from my sight. Let charity close my ears to all calumnies and malicious slanders. Let charity keep my hands busy with profitable work, and my feet turned in the path towards those whom God hath given me power to benefit. May charity keep my heart from secret sin, from evil imaginings, from the tempting whispers of the evil one.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

PSALM ONE HUNDRED AND THIRTY-EIGHT.

I'll praise the Lord with my whole heart,
Before the gods I'll sing;
Towards thy holy temple Lord,
True worship I will bring.

For thou hast magnified thy word
Above thy glorious name;
And all thy loving kindness, Lord,
And truth, will I proclaim.

And in the day I on thee called,
Thou heardest my feeble cry;
Strength I received within my soul
From the great source on high.

The kings of earth shall bring their praise
And honor to thy throne;
When they shall hear thy gracious words,
Thy righteousness they'll own.

Yea, they shall sing in all thy ways,
While they rejoice in thee;
For great thy glory is, oh Lord,
And great thy majesty.

The Lord, he loves the lowly one,
Although so great and high;
But to the proud and lofty heart
He never draweth nigh.

Though trouble may surround my path,
The Lord will me revive;
My enemies thou wilt subdue,
And thy right hand shall save.

The Lord will perfect his own work,
He is a faithful friend;
Forsake me not, oh gracious Lord,
Thy mercies never end.

Farmington, N. H. MARTHA S. HORNE.

For the World's Crisis.

NATURE OF MAN.

BY O. W. STETSON.

(Concluded.)

But it is affirmed by philosophers and would-be-orthodox theologians, that because the Lord God breathed into man's nostrils the breath of life, therefore the first Adam and all his posterity became possessed of a spiritual nature; whereas, the apostle Paul, after having been "endowed with power from on high," even the promised Holy Spirit, and speaking by its divine authority, says, in 1 Cor. 15: 46, plainly, positively and definitely, that such *was not the fact in the case.* Dear brethren, *hear* him; be admonished by him, believe him: "Howbeit that was not first which is spiritual, but that which is natural (animal); and afterward that (body or man) which is spiritual. The first man is of the earth, earthy; the second man (the spiritual one) is the Lord (Jesus Christ, or Jesus the anointed one) from heaven. As is the earthy, such (of the same kind or seed, in the resurrection) are they also that are earthy" (in the life that now is); and as is the heavenly (in the resurrection), such (of the same kind or seed) are they also that are heavenly (here). And as we have (by natural descent) borne the image of the earthy, we shall also (in the resurrection) bear the image of the heavenly;" i. e., of the spiritual, the Lord Jesus, who shall not only quicken—make alive—our mortal bodies, the first man, by his spirit, not by the spirit of the first Adam, but by his spirit, if so be the spirit of Christ dwell in us by faith, but also change our vile bodies, and fashion them like unto his own glorious body, when he shall come from heaven.—Phil. 3: 21; 1 Jno. 3: 2.

Now we have nowhere said that either the man or his spirit was "annihilated" at death. What I was combating was the unscriptural idea held by many, that the spirit of man was the man, and we wrote and it was plainly printed, as the word of God affirms, that when the dust (man made of the ground, Gen. 2: 7, and 1 Cor. 15: 44–47) returns to the dust (Gen. 3: 19), then the spirit returns to God who gave it (Eccl. 12: 7); to the man made of the dust. Gen. 2: 7. Now that spirit is not the spirit of "the elect," for Christ is their "life-giver" and their "life"; consequently, though they live (Adamically) in the flesh, they are not living the eternal life, the promised one which is to come (1 Tim. 4: 8; 1 Jno. 5: 11), but Christ lives in them. Gal. 2: 20. For they (by transgression of the law, Rom. 7: 9–14) "are crucified," are "dead," sold (to death) under or by sin, and their "life is hid with Christ in God"; and "when Christ, who is our life, shall appear, then shall ye (the now dead ones by the law) also appear with him in glory" (Col. 3: 3–4), being made alive, from the dead, "at his coming." 1 Cor. 15: 23. "For if we believe that Jesus died and rose again, even so (i. e., in the same way, do we believe that God will bring) them also that sleep in Jesus . . . with him," i. e., bring them to life again, by a resurrection from the dead, in the same way that he (God the Father, who dwelt in Christ) brought Jesus again from the dead, which was by a resurrection.

1 Thess. 4: 14, Heb. 13: 20, and 1 Pet. 1: 3, say it is through this resurrection of our Lord by his God and Father, that we are "begotten" "again unto a lively hope"; the original Greek stands thus: "Blessed the God and father of the Lord of us, Jesus anointed, that according to the great of himself mercy having begotten us to a hope of life through a resurrection of Jesus anointed, out of dead ones." You may thus perceive that it is not the *hope* that is *living*, but our hope is, that we shall "live again," and for this hope of life we have not the questionable deductions of a logic whose promise (that man is a duality or trinity) may be wrong, and whose conclusions, therefore, must of necessity be erroneous; but we have the mathematics, the problem solved, and the demonstration is, that Jesus died and rose again, and the corollary is, that those who sleep in Jesus will God also bring with him," —opposing science (so called falsely) to the contrary.

And this bringing us "again out from the dead ones," by a resurrection, is (or will be) the "elect's" birth of the spirit, the completion of that spirit's labor, which had its beginning in us, when "the word of God, the incorruptible seed," "begat" us to a hope of life eternal. "This day (of his resurrection) have I begotten thee," produced thee, brought thee forth, given birth to thee. Acts 13: 33; Ps. 2: 7. See also, Isa. 66: 7–9. "Before she (the earth mentioned ch. 65: 16, 17, travailed, she brought forth; before her pain came, she was delivered of a man CHILD" (Christ). (9: 6. "To us a child is born, a son is given.") 66: 8. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion (called 'the earth' in the line above) travailed, she brought forth her children. Shall I bring to the birth" (Christ, the *first* that should rise from the dead, Acts 26: 23, 1 Cor. 15: 23, "the *first born* of every creature" the *head* of the *body*, the church, Zion's children, "the first born from the dead," Col. 1: 15, 18;) shall I bring forth "Christ the first fruits" of them that sleep? "bring to the birth, and not cause to bring forth" (afterwards) those that are Christ's at his coming? "Shall I cause to bring forth (Christ the head) and shut the womb? (and not give birth to the body, the church, by resurrecting it also) saith thy God."

Thus the Lord God makes what men call the birth (conversion), the begetting of the Spirit, and gave to us a sample in the begeting of Isaac by the divine energy under the gospel, in the begeting of Jesus, when the same divine energy "overshadowed" the Virgin, with this difference; under the law, a medium of connection, "the letter of the law" was employed; but under the "favor," the agency of the Spirit or life-giving power direct, was enforced without an intervening agent.

Now as in these two samples a full and perfect development was required, prior to their visible production, so now we, under "grace," having had our begeting (at conversion), by the word "thorough faith," must also be continued in the perfecting, "till we all come in the unity of the faith, and of the knowledge of the Son of God (by which Christ engendered within us is nourished), unto a perfect man, unto the measure of the stature of the fullness of Christ," so that we may be infants no longer. Eph. 4: 13. And then, after all the members of his body are thus perfected, they, too, shall be "born of the Spirit," and will be no longer flesh men, but spirit men; being entirely composed of spirit substance; for "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Consequently, after the Spirit birth, every one thus produced will be governed by the law of the Spirit of life in Christ Jesus, and, like the Spirit's voice, will be enabled to go and come at the volition of the spirit. But "the carnal mind (flesh, mind, or spirit, Rom. 8: 6. 7) is engendered by and born of the flesh; consequently is mortal, corruptible, and may die; is subject to the power of death through sin; hence "the spirit (human understanding) of man is the lamp of the Lord." Prov. 20: 27. "The lamp of the wicked shall be put out." 24: 20. "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine . . . his candle (lamp) shall be put out with him." Job 18: 5, 6. "To whom the mist of darkness is reserved forever." 2 Peter 2: 17. 1 Peter 4: 6, instead of teaching that "the dead are conscious, only proves that some time in life they had "the gospel preached to them." See a parallel in Rom. 10: 18. "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

I have, myself, preached the gospel to those "that are dead" "in trespasses and in sins," as also to those who are now "in the graves," some of whom in consequence of my having preached it, and their having obeyed it, and conformed themselves to its requirements, died in full faith and hope of a glorious resurrection from the dead; and I am not ashamed to say that the hope of persuading others also to do the same animates me still to preach.

1 Thess. 5: 10, finds its elucidation in 2 John 25: 14, 19; 1 Cor. 15: 22, 23; Acts 25: 19, exp. by Acts 3: 15; 13: 33; and Rev. 1: 18. For "tabernacle" (2 Pet. 1: 14), see my articles in Crisis of Feb. 9th, 16th, 23d, 1864. For Rev. 6: 9–11, see Crisis, Aug. 22d, 1865. "Lazarus" will be attended to soon, the Lord willing. The remaining objections have been answered in published articles, or will be in due time.

And now, in conclusion, a few words on "unconscious sleep." If Stephen did not fall into such a sleep, I am sure I have not yet learned what constitutes sleep. Sleep! what is it? Let us examine it a little, and possibly somebody may be wiser. Webster says, "Sleep . . . is a suspension of the functions of the intellectual powers." Of sleep there are three stages; the first of which is termed *reveris;* the second, *slumber*, and the third, *sleep.* During the first, the person becomes entirely absorbed, taking no cognizance of events which are transpiring around him, and who, like the Scotch laborer, leaning upon the handle of his spade, and resting one foot upon its blade, thinks, as he replied when asked what he thought about while standing with head bent forward, in such contemplative mood, "Maistly nothing, minister."

Passing into the second, some of the organs of the brain are in repose by suspended action, while others still remain awake, and the subject dreams, and if memory and desire with the motor nerves be yet awake, "sleep-walking" is the result; and if caution be asleep, the individual goes, for want of judgment, where he would not if all the functions were in exercise.

The third is that perfect state of entire suspension of all the voluntary organs of the brain, in which the patient never dreams, but has become completely unconscious to all external as well as internal actions. All the powers of the mind are now temporarily dead, and the man knows nothing, and never would unless aroused from sleep.

Now pass one step farther, and suspend the action of the heart and lungs, and you have DEATH, both of mind and body. But how will the total suspension of the involuntary organs of life wake up the voluntary, inasmuch as the latter are dependent upon the former, and cannot wake without them, though the former may act independent of the latter? Such is sleep, and it is written of Stephen, that when he had said this, "he fell asleep." And Job says, "Until the heavens be no more they shall not awake, nor be raised out of their sleep." Now bring all the thunder of orthodox artillery to bear upon Stephen, and wake him up if you can before that morning when Jesus will come to "wake him out of sleep. God says till then he *shall not* be waked. God says he is asleep. You say it is not an unconscious sleep. God says the dead know not any thing, that Stephen died, and if that is not an unconscious sleep, I confess I do not know what unconsciousness is.

Olena, O.

For the World's Crisis.

FUTURE LIFE.—No. 1.

"If a man die, shall he live again?"—Job 14: 14.

Reason and philosophy aside from Revelation cannot settle this question. Death was the penalty annexed to Adam's transgression. "In the day that thou eatest thereof thou shalt surely die."—Gen. 2: 17. Some have supposed that because Adam did not die within twenty-four hours after he transgressed, therefore natural death could not be here intended. But how long a period of time is with the Lord as one day? One thousand years. 2 Pet. 3: 8. Did Adam die within this period? "All the days that Adam lived were nine hundred and thirty years; and he died."—Gen. 5: 5. Was any part of Adam exempt from the sentence of death? "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3: 17–19.

What do we read here about the "*immortal soul*" of which we hear so much from the pulpit, but read nothing in the Bible? If any part of Adam was exempt from the sentence, surely this is the place to have spoken of it. Adam was placed under law; he broke that law, was arraigned as a criminal, tried, pleaded guilty, was condemned and sentenced; and in due time the sentence was executed upon him, without any promise that he should ever live again, so far as Divine Revelation has given us any knowledge. Adam suffered the full penalty of his transgression all the days of his life, while in sorrow he ate of the fruit of the ground in the sweat of his face; and the final penalty when he died.

Will he live again? I take it for granted the Scripture means what it says when it plainly declares that he died; therefore unless he shall live again, he can be no more rewarded or punished; for the Scriptures plainly declare that "the dead know not any thing,"—Eccl. 9: 5, and that which knows nothing can suffer nothing. Death was his final punishment, and, unless he shall live again, it is his everlasting punishment—not his everlasting misery; for of this we do not read in the Bible; but Adam's final punishment will continue so long as he remains dead. If he is ever raised to life again, then the punishment of death will end.

Leaving the question of his future life unsettled for the present, I pass on in the history of man to find the first promise in the Bible that man, though he die, shall live again; presuming that God did not sentence the whole man which he formed out of the dust of the ground to return thither, and then take a part of him to heaven, of which he had no promise even though he had fully obeyed the Divine law under which he was placed. Whether he shall live again must depend upon the Divine will; for he alone who created man out of the dust can re-form the same man out of the same dust.

There is no promise in the Bible of any future life to man previous to the calling of Abraham; and even to him the future life is not directly expressed, but is clearly inferred from the nature of the promise. The promise of an everlasting possession in the land of Canaan (Gen. 17: 8), taken in connection with the fact that Abraham received no inheritance in it (Acts 7: 5), necessarily implies a future life to Abraham, else God will fail to fulfill his promise. The better country, that is an heavenly, which the seed of Abraham now desire (Heb. 11: 16); Gal. 3: 29), is not a country in heaven; for no such inheritance was ever promised to Abraham and his seed. But it is a country in the kingdom of heaven, which embraces all kingdoms under the whole heaven. Dan. 7: 27. In this kingdom Abraham and all the prophets will appear (Luke 13: 28), and therefore they will live again, for they all died in the faith. Heb. 11: 13. In due time the workers of iniquity (Luke 13: 27) will also appear, else they could not see Abraham and all the prophets in the kingdom, and be themselves thrust out; and consequently they will live again.

Abraham must himself personally inherit the land promised to him of which he has as yet received no inheritance. When God promised him a seed innumerable as the stars of heaven (Gen. 15: 5), Abraham asked for a sign whereby he might know that he should inherit the land. Verse 8,—"Whereby shall I know that I shall inherit it?" He does not ask in reference to his seed, but to himself; and the boundaries of the land are given with the names of the people then inhabiting it. Verses 18–21. He was told that he should go to his fathers in peace; that he should be buried in a good old age (ver. 15), but no express promise that he should rise again. But the Lord said to Abraham, "I brought thee out of Ur of the Chaldees to give thee this land (Canaan) to inherit it."—15: 7. Did his being buried there fulfill this promise? The earth is the common receptacle of all the dead, according to the sentence pronounced upon Adam (Gen. 3: 19); and all who have died have returned to it. Therefore when a man dies he is said to sleep with his fathers. "So David slept with his fathers, and was buried in the city of David."—1 Kings 2: 10. Abraham's fathers were not buried in Canaan, and therefore the promise that he should go to his fathers in peace simply means that he should enter into the state of the dead with them. When he died it is said, "He was gathered unto his people" (Gen. 25: 8); but none of his people had been buried in the cave of Machpelah; hence his people were the dead when he entered into that state in which they are said to be asleep. "David fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13: 36. David did not *ascend* unto his fathers, but was "*laid*" unto them; "for David is not ascended into the heavens." Acts 2: 34. "He is both dead and buried." Verse 29. A man cannot be both dead and alive at the same time, neither can he be both mortal and immortal at the same time.

Job calls man "*mortal*" (4: 17); but the Scriptures nowhere call man immortal. Paul says, "This mortal must put on immortality." 1 Cor. 15: 53. This that dies must become deathless by a resurrection from the dead, after which the righteous can die no more. Luke 20: 35, 36. Paul, speaking of his suffering for Christ's sake says, "What advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die."—1 Cor. 15: 32. The plain inference from this is, death is the end of man, if the dead rise not. "If in this life only we have hope in Christ, we are of all men most miserable."—Ver. 19. This life, and the future life, must imply an intermediate death of that which is the subject of a future life.

The deep sleep which fell upon Abraham, and the horror of great darkness (Gen. 15: 12), symbolized death which intervened between the promise and the inheritance when he asked for a sign (verse 8); for so God explained it (verse 15). But I think it looks even beyond this to the death of the Jewish nation after the destruction of Jerusalem by the Romans, being then broken off for their unbelief (Rom. 11: 20), and the receiving of them will be "as life from the dead."—Verse 15. But Abraham had the promise that his seed should return to the land of Canaan in the fourth generation. Gen. 15: 16. Did the Holy Spirit overlook the long and dark period of Jewish history since they rejected Jesus Christ? No possession of the land of Canaan by the seed of Abraham has yet been an everlasting possession; and hence the fulfillment of the promise is in the future. The fourth generation, therefore, must be the fourth age of the world, reckoning from the creation. The first ends with the flood; the second with the Jewish dispensation; the third with the Christian dispensation; and the fourth will begin at the end of the present christian dispensation, when the seed of Abraham will return to the promised land.

When the time drew near for the deliverance of the seed of Abraham from Egyptian bondage, the Lord said to Moses concerning the patriarchs, "And I have also established my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."—Ex. 6: 4. Here God himself testifies that the promised inheritance was not given to them while they lived; therefore they must live again. But future life does not necessarily imply eternal life; this is the gift of God (Rom. 6: 23) to them "who by patient continuance in well doing seek for glory, and honor, and immortality." Rom. 2: 7. Thanks be to God for the inestimable gift. J. C. ROGERS.

Grand Rapids, Mich.

For the World's Crisis.

STRIVE TO ENTER.

"Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able."

We learn by God's word that because strait is the way, few there are that find it. The multitude go down the broad way to destruction. Many will come up, but not by the door, and will then find out their mistake. O what disappointment awaits them!

Dear reader, are you striving to know and do the will of our kind Father, who has done so much for us? Are you doing all you can for your fellow men? Do you shun all vain and evil speaking and idle talk in their presence? Do you set that example before the world that is worthy to be copied by them? Do you exhort and persuade as you have opportunity? God grant that you and I may be ready at all times for every good word and work, that we may faithfully warn sinners and rouse up sleepers, and exhort, and so much the more as we see the day approaching. There is much to be done, and but a short time left to work; for soon the night cometh. Are we all ready? God grant that we may be, and go in to the marriage supper of the Lamb. May we have on the wedding garment.

We see many, very many, that profess to be pilgrims here, but they are asleep, dead to their eternal interests, while they are fully alive to the world. They hold on to the world with a tight grasp, and will not let go. Not all that say, "Lord, Lord," will enter in, but it is those who do his will that will wear a crown of life in God's everlasting kingdom.

Dear reader, turn square round and leave the world with all its pleasures and allurements. Let us be pilgrims and strangers indeed. Let us love God and his word, and keep his laws. Jesus says, if we love him we shall keep his commandments. Let us be faithful in all things, and not shun to declare the whole counsel of God; take up every cross, do every duty, ever following the good Shepherd, who will lead us into green pastures, and beside still waters, and finally gather us into his blessed kingdom to go no more out forever. N. B. McMURPHY.

Gilmantown, N. H.

For the World's Crisis.

LINES.*

Dark is this earth, what a drearisome home,
Since I've heard of the joys in the bright world to come;
Tears faster flow as I think of the loved,
With its love far too pure among mortals to last.

O! she was my treasure, but now she is laid
In the cold dusty bed that for earth worms was made;
I mourn since mine eyes can behold her no more,
And the dreary earth seemeth more drear than before.

The old house at home has a shadow flung o'er it,
And my heart feels a throe that before never tore it;
Ah! the light of our household extinguished has been,
And in vain do we try to be happy within.

But for the sweet promise of *life from the dead*,
And the words of good cheer that the Savior hath said,
We never could smile,—thank heaven, we may,—
For death shall deliver his captives one day.

Then the dear ones that sleep shall awake to behold
Jerusalem shining resplendent as gold,
And to dwell 'mid the glory and rapture and song
With Jesus, to whom all the praise shall belong.

O mourner, rejoice! for the time draweth near
When the Lord in his glory and power shall appear;
Be ready, be ready with gladness to meet him,
And to join with our friends that shall rise then to greet him.

Westfield, Mass. MARIA MATHEWS WEAVER.

* Dedicated to Sr. J. E. L., Westfield, Mass., on the death of her "sister Nellie."

UNANSWERED PRAYER.

It can hardly be questioned that multitudes of prayers, or addresses to God, are not answered. If those which are sometimes offered in even a cold prayer-meeting secured what is asked, such changes would be made in the church and in individuals, that all would be astonished, and many would cry out in their hearts, "Not so, Lord; we were mistaken; this is not what we intended to ask for." One, whose policy has been to put a stern hand of repression upon any religious effort or exercise which does not exactly suit his refined taste, prays, "Visit us with displays of thy power." An answer might cause a brother to shout, another to fall under this "power"; and, all unmindful of his prayer, our brother would say, as has been said often and in many places, "Put him out; we will not have any thing like that." One, from whose person are flying the colors of the world, whose hat is plumed and whose fingers are jeweled, prays, "Let us take thy word for our guide, and be conformed to thy will;" while she forgets that but yesterday her cheek was flushed with indignation because a friend contrasted her glittering attire and the apostle-drawn pictures of the christian woman. One, whose unwillingness to favor revival efforts has discouraged his pastor, prays, "Revive thy work, and may many sinners be converted to thee." Should he see in a week what he has petitioned for, he would be expressing surprise. One asks to be made a means of doing great good, while for the hundredth time a refusal has been made to speak to intimate friends about the salvation of their souls. One weaves into his prayer the lines of poetry,—

"E'en though it be a cross
That raiseth me,"

when nothing would be acceptable but what is pleasing. One wishes to be a "bright and shining light," while in fact, in conversation, he asserts that he cannot do any thing, that others have talents, that they are responsible, while he is excused. Some pray, "Make us like thyself," while their creed is, that God is holy, but that disciples cannot be made holy in this life. Many pray that they "may be used up in the Lord's service," while their hands are grasping wildly for wealth, honor, and pleasure; and but occasional thoughts are given to God. It is not surprising that these petitions are unanswered. The cause and cure suggest themselves.

Many prayers may almost be called thoughtless ones. From a whirl of business, a man rushes into a room adjoining his place of mental or physical exertions, to spend a moment in prayer. He hurries through a few sentences which he has used for many years, hardly stopping for deliberation. His thought is ever flying to the customer waiting at the counter, the farmer impatient for his grist, or the parishioner uneasy in the parlor. His soul has not time to settle from the atmosphere. The mind does not become absorbed in its communion with God as it should. Solemn thought is not sufficiently entertained. Meditation preparatory to prayer is not allowed. Pleading with God can hardly follow. Haste thwarts the design of the exercise. Contrasted with the true nature of prayer, and the experience of the devoted, these are thoughtless. The remedy here is obvious.

Some prayers are not supported by faith. If prayer is the body of the bird, faith is the wings. Without this, there can be no flying to the throne of God. Careful examination will often show that a certain request was made in prayer because those listening would expect it; or the acknowledgement will be made that really the heart did not believe that the object would be obtained, though it was thought that no harm could be done in praying for it. We would not talk thus carelessly to any earthly friend in a position of power. Our language should be most careful when we address God. Our faith should be increased so as to sustain all that we ask, or our petitions should be accommodated to our ability to believe.

It can be only an affront to God to request that which we do not expect, and God knows that we do not. Our faith would be strengthened in believing for our own souls, by studying the plan of the gospel, by which Christ becomes our substitute and advocate; by grasping the promises of the word, and looking at them in the direction of the cross; by marking their fulness, and that they may be applied to any person and at any time. Our faith for others may rise with an intenser feeling for their salvation, and an understanding of the desire which God has for the prosperity of his people, and the salvation of souls. Let us cry, "Increase our faith." Let us be assured by the promise, "According to your faith be it unto you."

Many prayers are heartless. The soul cannot truly pray unless it feels its need. Moses could pray when the case was so imperative that he demanded success or the erasure of his name from God's book. David could pray, when only the cave was his protection. Elijah could pray, when all the future of the true church was resting upon the result of a single experiment. Peter could pray, when the yielding wave threatened instant death. The mother by the cradle of her dying child has power in prayer, for anxious love is pleading for its jewel. When the soul throws out its arms toward Christ, despairing of help from any other, it finds a welcoming Jesus. We are to expect answers only to "earnest prayer."

We have no right to offer to God many of the prayers that we do. Instead of asking God to answer these, it is our duty to go to work and answer them ourselves. We should not ask for power that we have. We are to employ all of our ability, and only when this fails are we to call upon God to grant additional strength. A wealthy christian should not keep praying to God to show some way by which a little debt on a church, or parsonage, or school, may be removed. He can answer his own prayer. God will not aid him in nursing his own stinginess. Some ministers who pray that their people may be aroused, would do well to throw aside their manuscripts and go from house to house warning and entreating, and thus they might answer their own prayers. Some members might obtain the strength for which they are longing, if they would use what they have in laboring earnestly for the salvation of souls, and in this way they, too, might answer their own prayers. God lifts up those who try to rise. He establishes those who attempt to stand. He strengthens the struggling, and gives victory to those who contend for the truth. The privilege of prayer should be more highly prized. Communion with the All-wise, All-holy, and All-loving is the greatest honor granted to man. We might secure a greater power in it, if we used it oftener and more thoroughly. Vastly more time should be given to this exercise than is usually allowed. Much more confidence may lawfully be employed. We should not expect that God will do for us what we can do for ourselves. If we thus pray "in the Holy Ghost," fewer prayers will be unanswered.—*Earnest Christian.*

PANTHEISM.

We have the words *Theism*, *Atheism*, and *Pantheism*, and they represent different ideas. The first is from *Theos*—God. The belief or acknowledgement of the existence of a God, as opposed to *Atheism.* In modern usage, *theism* differs from *deism;* the latter is applied to those who deny a verbal revelation, which *theism* does not.

Atheism (Gr. *Atheos*, of *a* Priv., and *Theos*, God.) The disbelief of the existence of a God, or supreme intelligent being.

Pantheism, (Gr. *pan*-all, and *theos*, God.) "The docrine that the universe is God, or the system of theology in which it is maintained that the universe is the supreme God." The name Pantheist was given to the followers of Spinoza, a recreant Jew, of great logical powers, and distinguished in his day for his mathematical studies and philosophical speculations. He *assumed* in morals, his premises, as he did in Geometry, and reasoned from them, as if they were axiomatic and self-evident. He begins with a *petitio principii*, and reasons with great skill and force of logic from it. If you deny or disprove his premises, his conclusions fall to the ground. I think it may be regarded as an inviolable rule, that the clearer and the more exact the reasonings are upon a basis that is false, the greater is the error. Spinoza assumes as fundamental principles, that there are *three* elements of being, "Substance, Attributes, and Modes." With him, *Substance*, not in the abstract, but in the concrete; not any particular substance, but every thing, whether of mind or matter, that exists, or is known, or knowable, whether contingent or absolute, is substance, and this is being. This *Substance*—not the cause of it, but the thing itself, as a whole and in all its parts, is God. He says,—"I understand by God an absolutely infinite Being, that is to say, a *substance* constituted by an infinity of Attributes, each of which expresses an eternal and infinite essence." You are not to understand him as saying or believing that this God is a living, personal Being, distinct from Nature, and superior to it, and exercising supreme control over it; but simply, absolute Being, or self-existent Substance.—This is the God of Pantheism—the All-God.

According to this system, there cannot be but one substance. It is not a creation, for that would imply a Creator. It is not an effect, for that would demand a cause. It is not finite, for that would indicate something that once was not, and commenced its being. With him, then, nature is God, and God is nature. That cause and effect are both finite and infinite. One and many. "As ever the same, yet infinitely variable."

By an *Attribute*, he means a manifestation of substance, as belonging to its essence, and necessary to it. And by a *Mode*, that which exists in another thing, and is conceived by means of that thing.

The whole doctrine of "development," as found in the "Vestiges," and as advocated by Comte and others, is the off-shoot of this system, and it lies at the foundation of nearly all the modern schools of philosophy in Germany and France, and finds many advocates in England and America. It may be detected in some of the essayists of the *Atlantic Monthly*, and in much of the popular literature of the day; and certain religionists have introduced the poisonous vaccine in their theological systems.

The sole attributes of this substance are *extension* and *thought;* and these are discerned by an immediate "tuition of reason." This substance, or absolute Being, has no will, or if it has, it is merely intelligence or thought. No law, only as seen in the "developments," or arrangements of nature; and no moral properties, cognizable by the human faculties. Such is a concise outline of the modern system of Pantheism.

We thought that it was necessary to know something of this system, as you meet it at every step of your inquiries into the philosophies and theologies of the present day. Atheism is so gross and ferocious, that few are found to advocate it; but Pantheism has a show of argument, and opens a wide field for speculation and *excursus.* Poetry, works of fiction, art, philosophy and religion—all have used it, and made it speak to the eye, and the ear, and the imagination, in language both beautiful and gorgeous. Nature has been glorified to the exclusion of its Maker. Its laws have been detected and recorded, without any recognition of a Law-giver. Its separate effects have been traced up to their hidden causes, without any resultant belief of a CAUSE of all *causes;* and God—the self-existent, the Holy One, and the Just, has been displaced from the Universe he made by the *unisubstancisme* of the German and French philosophers, and the whole modern school of "developers." It applies the mere abstractions of the human mind to account for whatever is real and concrete in theuniverse; and founds its system on theorems in logic, as if they were the admitted truths of Geometry. The very things on which the system rests need proof, and it is arbitrarily denied. The edifice is built upon the sand. It is the old story of the earth standing on the back of the turtle, without any substantial thing for the turtle to stand on!

In theology, it is making Reason the sole arbiter and the supreme judge of faith. It denies the plenary inspiration of Scripture. It accounts for miracles on natural principles, or reduces them to matters unhistorical, and not to be believed. It makes Carlyle and Emerson, and the poets and inventors, prophets by the side of Moses, and Jesus, and the Apostles. It is the germ of all that is comprehended in Neology and Spiritualism. It is the legitimate fruit of this last and most hateful form of error, and leads all of its fully taught disciples into it. It is the last effort of Satan to delude and deceive the unstable and the wilful into the abysses of falsehood and unbelief. It is the *virus* of that deadly Upas which infects the air, and destroys the life of all who forsake God and their own mercies in these "last times." It is rapidly bringing forth, and will finally consummate the Antichrist—the man of sin, destined to perdition. It is the last and greatest of all the bastard systems of metaphysics which have come into collision with verbal revelation. It has made many converts, and is daily increasing their number. It is found in the churches —in the pulpit—in the study—in the chairs of philosophy and of religion, in Europe and in America. Like the frogs of Egypt, it has gone into the palaces of kings, the chambers of deputies, the senate house and the school-room. It has polluted the sanctuary of home, and has even gone into the kneading-troughs of the kitchen. It is in every aspect and phase in which it presents itself, antagonistic to Christianity, and must be met. As one says: It is "that great lie called Pantheism, which has dragged German philosophy into an abyss. It is this doctrine, which will soon gather around it all those who do not know or who reject the truth. The time is come when every one who will not embrace the pure and simple christianity of the gospel will be obliged to acknowledge Spinoza as his chief." It is the Pantheistic philosophy boldly avowed, towards which the majority of those writers who have the talent of commanding public interest are gravitating at the present day. The ultimate struggle will not be between Christianity and Infidelity, as in the past, but between it and Pantheism, or, in other words, Spiritualism.—*Christian Standard.*

CHARITY.—Let my lips be sealed with charity, that they may open only for the good of my neighbor. Let my eyes be veiled with charity, that they may rest upon good, and that wickedness may be shut from my sight. Let charity close my ears to all unkind and malicious slanders. Let charity keep my hands busy with profitable work, and my feet turned in the path towards those whom God hath given me power to benefit. May charity keep my heart from secret sin, from evil imaginings, from the tempting whispers of the evil one.

For the World's Crisis.

THE HANDWRITING IS UPON THE WALL.

Do the rulers of the nations see this writing? Are they terrified? Are they inquiring into the meaning of those signs which write on the wall of every palace in the universe or world. Thy kingdom and glory is departed? Yes, whether they be Republicans or Monarchies, they must flee and fall before Him who is coming, whose right it is to possess the kingdom.

There are many who, like Daniel of old, are able to interpret the handwriting on the wall; but there is not one of the rulers of this time like Belshazzar, seeking an interpretation of God's messengers. No, and they do not want to know the will of God that they might do it. On the contrary they are seeking to establish their tottering power by the wisdom of man. To use the words of Birks: "There is a searching trial at hand an hour of sorrow to the Gentile kingdoms. The mighty Image must soon be smitten on its feet of iron and clay, and broken to pieces. The last of the four empires must, at length, be destroyed, and given to the burning flame of divine displeasure. The sanctuary of God must be cleansed in these last days, while judgment is executed on those who have profaned it. The determined consummation must come at last on the desolators of the land of Israel. In short, to sum up the whole in the words of this last vision, 'there shall be a time of trouble, such as never was since there was a nation to that same time, and at that time the people of God shall be delivered, every one that shall be found written in the book. How many popular delusions would this one truth, if simply and heartily believed, scatter to the winds! How it would frown into silence the empty and frivolous laugh of self-conceited politicians, who dream of clear skies and smooth waters, when rocks and breakers are around them, and the tempest is gathering over their heads. The boasted triumph of liberal opinions, whither, alas! does it lead? Useful knowledge, popular freedom, the growth of science, the activity of trade,—what are they all, without the national fear of God, but delusion and folly? Surely, if it were felt that such dangers were before us, statesmen would no longer account it untenable folly to tremble in spirit at the Divine threatenings against idolatrous or apostate nations. They would rather humble themselves under the mighty hand of God. However deep their wisdom, or large their experience, they would feel that a wisdom far higher than theirs was needful to guide the course of a nation aright in times which are at hand."

It is certain that the day of judgment is at hand; many show it by the running out of the dates given in the Bible; and by the close of the six thousand years from the Creation. It is also shown that the Millennium shall be ushered in at the end of the thousand years by the personal coming of the King of kings. Again, it is demonstrated to a mathematical certainty, by Geo. S. Faber, Frere, Verner, Purdon, Scott, Phillips, Shimeal, Baxter, etc., that Napoleon III. is the last head of the fourth empire, namely, the Roman empire. Understanding this exposition, we see clearly that Napoleon is the "son of perdition" whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. And because such is the case, we have wars and rumors of wars; and great earthquakes, and famines, and pestilences in divers places; men's hearts failing them for fear, and for looking after those things which are coming on the earth"; for the powers of heaven shall be shaken." We are commanded when we see these things beginning to come to pass, to lift up our heads; for our redemption draws nigh.

The hope of the speedy coming of the Lord is a sanctifying as well as a comforting hope; this hope "stamps everything around us with death and vanity." Blessed are those that love the appearing of Jesus. The apostle in speaking of this says:—"Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." The majority of the professing christians of this day do not show any sympathy for those views. However, we hope to see a better state of things ere long; to see the foolish as well as the wise virgins looking for the return of the Bridegroom.

I have had much encouragement in my late lecturing tours north and east of Toronto. The Presbyterians and Methodists gave me the use of their churches; and in almost every place I had large and attentive congregations.

Yours in the Lord Jesus,

GEORGE REYNOLDS.

Toronto, C. W., Apr. 21st, 1866.

EXTRACTS FROM LETTERS.

DR. J. C. JACKSON, Physician-in-Chief at "Our Home," Dansville, N. Y., writes:—

"There is no body of christians, with whom I am familiar, to whom I am more closely related by personal fellowship, than I am with the body to which you belong. So many of them have been in my house, first and last, and have shown such devoted love to their Lord and Master, Jesus Christ, and have proved their love by their works, as to make me feel that you are greatly in advance of the evangelical denominations at large. Whether it be true that our Savior is to come soon or later, should not make any difference with us in our love for him, nor in our devotion to the great cause to which he is devoting his aims and his glorious powers."

BRO. E. BELLOWS, Ct., writes:—"A few devoted brethren in Mantonville have maintained a regular meeting for some years; but owing to the controversy on different points of doctrine frequently introduced, the people in the vicinity have not been interested to attend. Such a course pursued among brethren always tends to drive people away. Many good praying ones often unintentionally injure the cause very much in this way.

My first meetings were held in a private house, with only those few brethren present. The Baptist house was obtained for one evening. The people came out to hear. I gave a discourse on the character and life of our Savior. It took effect. The people saw that I had more than one string to the instrument. Subsequently, our meetings were held in private houses, with an increase of numbers and interest. A number of backsliders and sinners decided to serve the Lord. Last evening was a solemn time. Conviction rested on some who, I hope, will soon take a stand for the Lord. My prayer is that these meetings may increase in numbers and interest, and abound in love towards one another till Jesus comes. My convictions are strong that the end is not far off,—probably within the next two years."

☞ A man who prays much in private, is generally glad to join with his fellow christians in worshiping God in public.

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All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

SCATTER TRACTS.

We would urge upon all our readers the importance of scattering tracts, if they wish to do much good with small means. As we have often said, we think there is no other way of accomplishing so much with a little money as by putting it into tracts to lend and give to our neighbors. And if a little money thus applied will do more towards spreading light and truth, than in any other way; it follows, by the same rule, that large sums will accomplish a proportionate amount of good. While the missionary work is important, we think the tract enterprise should have the first place as an object of benevolence.

We assure our readers that the tracts already sent out are doing a great work; but let us double our efforts in this direction. Our opportunities for doing good will soon be ended. Let it be said of us at last, that we have done what we could. No one will feel sorry because he did too much; but how many will wish they had done more for the Lord, who has done so much for them.

We feel anxious to keep the tracts flying in all directions, that those in darkness may see the light, and find the way to everlasting life. Help us in this great work.

CHILDREN'S DEPARTMENT.

We are glad to receive original contributions for the children. As there are many who do not have the Young Pilgrim, it is important that good reading be furnished in the Crisis for the younger members of the family. We wish our readers would interest themselves more in providing us with *choice* articles for the children. We are anxious to make "our paper" the *best* we possibly can in every respect. Send us the gems that you may find in other papers, as well as your own rich thoughts.

VISIT TO THE INDIANS.

May 31st, we made our tenth annual visit to the Shinnecock tribe of Indians, in Southampton, on Long Island. Our trip was a pleasant one. We left Boston, on the Shore Line, at 11 o'clock A. M., arrived at New London, Ct., a distance of one hundred seven miles, about 2. 45 P. M., and took the pleasant Steamer "Sunshine," Capt. Bates, at 3 P. M., for Sag Harbor, on Long Island, about thirty miles from New London, where we arrived about 6 P. M. At the Harbor we were met by Bro. Milton Lee, son of Eld. Jas. Lee, the Indian preacher, and conveyed to the Indian settlement, a distance of twelve miles, arriving in season to enjoy their prayer meeting in their neat little chapel. As usual, we met a hearty greeting from the native sons and daughters of the American soil. Theirs is genuine hospitality, without the sickening artificial parade that is often met in what is called "popular society." The latter is much like sitting at a table richly furnished with costly dishes, and many servants to wait on the guests, but the food is not fit to eat. We have a great abhorrence of the unchristian, heartless, artificial, hypocritical affectation, so common at the present day among what are called fashionable people; hence, when we get where we find only the genuine, old-fashioned, patriarchal hospitality, like that of Abraham and Lot, as we see among these native Indians, we have a real feast of home comfort, peace, and satisfaction. It is like the visit of a weary, hungry boy to his mother's kitchen pantry. He is *welcome*, and he *knows* it without being told so in great swelling words in a simpering silly manner. We felt as though we had got to a land of *rest*. Accordingly we took advantage of circumstances, dismissed all care, and spent a good part of the first half day on Bro. David Bunn's settee, fast asleep. We felt it was no sin to rest in such a favored spot. We thought of our boyhood home, when a fond mother took delight in making the visit of her son Miles welcome and happy.

These Indians were much blessed last winter during the meetings held by Srs. A. E. Smith and Boide, missionaries from New York. Several were converted and reclaimed; but most of them are away from the Indian settlement at present. We found the church in a healthy condition, and looking for the coming of the Son of man. They are rooted and grounded, and feel resolved to endure to the end.

In temporal matters, they enjoy the common blessings of life. They have a school, taught by a white lady. They raise corn, wheat, oats, potatoes, beans, etc., and catch clams and fish. The women are good cooks. They live in comfortable framed houses, that are kept in good order. They have horses, cows and poultry. They dress in as good taste as the white people around them, and in behavior, are not a whit behind those who may treat them with neglect.

We have never seen elsewhere a class of children that behaved and obeyed so well as these Indian youth. We think these parents would take the premium on family government. It is not accomplished by scolding and fretting, but by one simple command. The obedience is prompt and cheerful. One could hardly help thinking of Abraham, whom the Lord commends for governing his household so faithfully.

We had a pleasant visit with old sister Walker, who is said to be about ninety-seven years of age. She is blind, though spiritually she sees clearly. Her hope is bright. She is not able to get out to meeting, but we had the pleasure of administering the sacrament of the Lord's Supper to her once more, and probably for the last time before the "marriage of Lamb." She has been trusting in the Lord for many years; and he has given her sweet peace.

Lord's day, June 3d. This was a day of special interest. From time immemorial, this tribe has been in the habit of having a general meeting the first Sunday in June, when they expect all of their tribe, as far as practicable, to be at home to enjoy the reunion. During other seasons of the year, they are much scattered, but the first Lord's day in June is to them as was the feast of tabernacles to the Jews. In entertainment, as to its social character, this gathering is much like the old-fashioned New England thanksgiving. It is the time to kill the fatted calf, and make home as pleasant as possible for all who come to enjoy the banquet. Every thing is put in the best order, as for a marriage ceremony.

Religiously, it is the time when they take the most pains to have some good meetings. It is their feast of Pentecost. For these reasons, a large number of whites come in from the surrounding town to witness the events of the day, and participate, more or less, in the joys of the occasion.

On this occasion the weather was unfavorable, which greatly diminished the number of those who came as spectators; but we had good meetings. We had an interesting love-feast in the morning, and other heart-cheering seasons during the day. We think we have never enjoyed a better meeting among them than the one at the close of the afternoon. We could truly say it was good to be there. We think the church is in the best condition we have ever seen them. They all seem determined to endure to the end, and be ready for the coming of Jesus, for which they are anxiously looking.

In the evening, we met the brethren and sisters once more around the table of the Lord. It was truly a heavenly season, which will long afford a pleasing remembrance to those who participated. There were fifteen of us all, and every one spoke a few words, at the close of the communion, expressing their comfort in Christ, and determination to endure to the end, and have a home in paradise. We left them full of bright hopes, and ardent longings for the speedy coming of Jesus. One requested prayers, and appeared determined to live a new life of faith in Christ. Others seemed almost persuaded to be christians. Pray for them.

After a hearty farewell greeting, and receiving many warm expressions of christian love, we took the parting hand in bright hope of meeting soon, where our union will be eternal, and our joys unbounded.

"REIGN OF TERROR."

Observing men see dark omens, indicating a terrible state of things just at hand. They have tried to look through the darkness that is coming over our earth, but fail to see even a "silver lining" to the clouds that overhang the world. If they would give their hearts fully to the Lord, and go to the *Bible*, they could hardly help seeing the bright light that now beams from the prophetic scriptures; but they forget, or never learned, that Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise."

We should expect that those who believe in the Bible, and are professors of religion, would certainly take heed to the prophecies in times like these; but such is not the case, with but few exceptions. When we inquire, Why is it so? we think one reason is because it makes one unpopular among fashionable people. Satan knows how to turn the strong aid of popularity and the power of fashion against the truth, and to his own account. This he has done with great success.

To the reader we would say, let us be bold in the defense of Jesus and his word. It is no time now to act the coward.

The *American Baptist* for May 22nd, 1866, in an article headed—"The reign of terror," when speaking of the American nation, says: "We are drifting into scenes of confusion, anarchy and bloodshed." This is just what we must expect "in the last days."

WAR IN EUROPE.

There remains but little hope that peace can be maintained much longer in Europe. The war clouds never looked darker in the old world than now. The spirits of demons are doing a terrible work; and, apparently, making their last grand rally, preparatory for the battle of Armageddon. Truly, the nations are becoming "angry," and soon the smoke of the battle field may be seen rising over the dead and wounded. Scenes of terror are at hand. Men may "say peace," "but there is no peace." "Sudden destruction" awaits the "peace-and-safety" criers. It is a time for the note of alarm; but Satan will make an effort to raise the opposite cry of "peace." Let every soldier of Christ gird on "the whole armor of God," if he expects to stand against the terrible charge of the enemy, that is about to be made. It is no time for a compromise with the powers of darkness; but the hour has come for a bold onset, in the name of our great Deliverer. Let us endure "as seeing him who is invisible." Soon our great King will appear in all his glory. What joy will fill the hearts of the faithful ones, when they receive the approbation of the Lord of Lords.

The following shows the state of feeling in the House of Lords in the British Parliament. On the 18th of May, Lord Stratford de Redcliffe made an inquiry which caused the Earl of Clarendon to make the following statement:—

"It is impossible to aggravate the gravity of the crisis, and I think that my noble friend was perfectly justified in asking this question before the House separates. I can reply to his question that both official and confidential communications are in progress at this moment, and I hope that they may result in a meeting together of all the Powers of Europe, both of those who are neutral, and of those who are arming; but I cannot hold out a hope that they will terminate in peace, although I think that a meeting together of all the Powers of Europe may give some hope of an amicable issue. I can only say that no effort on the part of Her Majesty's Government will be wanting to bring about such a result. I believe, also, that this is the wish of the Emperor of the French, but in the present state of these communications to which, as I have said, I cannot give the name of negotiations, I think it is inexpedient to say more."

THE FENIAN WAR.

The late Fenian invasion of Canada appears to be nearly ended. Had they not been stopped by the United States government, it is very evident that they would have caused our neighbors across the line much trouble. Stephens, the "Head Centre" of the Fenians, has been opposed to the attack upon Canada. He wishes them to attack England at home, which he seems determined to do. It is very evident that the Fenian storm is not yet ended. It may be expected to break out again soon, with double force and terribleness. We shall not be at all surprised to see them in one year as hostile to the government of the United States, as they are now to England. There are strong reasons to believe that before long, revolutions will become general throughout the world.

DISCUSSION.

We are to have a discussion at East Canaan, N. H., with Mr. N. Jones, F. W. Baptist minister, commencing Tuesday evening, June 26th, at 7 P. M., to continue four evenings, and longer if thought best.

SUBJECT,—The immortality of man.

UNIVERSALISM.

The tract we are about to issue on Universalism, we think is the best thing on that subject that we have ever seen. It should have a wide circulation. It is full of strong points, sound reason, and good common sense—just the thing for the times. Send in your orders. Price, single copy, 7 cents; $1.00 for twenty-five copies; $3.25 per one hundred copies, postpaid.

LIGHT ADVANCING.

The following is an extract from a letter received from an evangelical minister in Iowa, Pa. We often receive similar ones. We have much reason to rejoice in the fact that the great truths of the Bible, for the belief of which we have been called "infidels," are now being received by many of the most intelligent and devoted members of the various churches. Let us not get weary in well doing. The reaping time is at hand. The preacher writes:—

"BRO. GRANT:—Though I do not know you personally, I can address you as Bro. Yesterday I received the 'World's Crisis' of Feb. 28th, and return my sincere thanks to you. I would say, I like the paper very much. I have read it with interest, for it is just the very thing which I like.

My charge consists of five country, or rather mountain congregations, besides one in W., which is a small village at the foot of S. mountain, and my salary does not exceed $300. Truly the amount of my support is small; but I have a glorious hope of a better reward, grounded on Dan 12: 3. The evidences I have had already of being instrumental in pointing sinners to the Lamb of God, I would not exchange for some of the one thousand dollar salaries.

Learning from the spirit of your paper that you are laboring in the cause of Christ, I can without hesitation call you Brother."

PENALTY FOR SIN.

BRO. GRANT:—As there are several different ideas advanced concerning the *penalty* of the law of God for *sin*, by your permission, I would like to inquire through the Crisis if you do not understand the Scriptures to teach that it is just the same *now*, and *is to be* when sin goes out of the world, that it *was* when it first entered the same, nearly six thousand years ago? Yours seeking the truth,

Clinton, Mass. A. S. WHITNEY.

We understand the Scriptures to teach that the penalty for *Adam's first* sin was *death*, without any specified *time* that he was to remain dead; whereas, the penalty for sin *now* is the "SECOND DEATH," which is *eternal*; and that this begins after the resurrection of the wicked, and their judgment.

"FUN."

It is well known that but very few churches will allow their houses to be occupied by those who are preaching the speedy personal coming of Christ, while at the same time they will let in almost any thing else. The following speaks for itself:—

"FUN.—Josh Billings, the great American Humorist, at the Presbyterian church, ... Wednesday, 1866. Subject:—Putty and Varnishan."

The above is a notice put up in a town adjoining Nassaw. The address was attended by a crowd.

QUESTION.

If the wicked dead are not raised until a thousand years after the righteous dead are raised, who calls them to their resurrection?

B. N. C.

Their Judge.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2039.17
P. Bowerman	.25
A. Farrow	.25

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 680. Am't Expense, $1460.00

Previous acknowledgments	[illegible]
J. J. Austin	.50

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2441.13
Friend of the Freedmen (for Mission House)	20.00
P. W. Higgins "	5.00
W. G. McNary "	10.00
Geo. S. Harwood "	10.00
Mrs. P. F. Lyman "	5.00
J. Jones "	1.00
E. A. Waterhouse	5.00
Nathan Collins	4.00
B. F. Haskell	1.00
Y. P. [illegible]	1.25

EUROPEAN MISSION.

Previous acknowledgments	$583.10
S. M. Lum	1.00
L. M. Goodyear	1.00
A. M.	1.25
H. M. Stiles	1.00
Sr. Odell	3.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$5.50

Donations of S. S. Books and Pilgrims.

The Sunday-school Fund was started a few weeks ago for the aid of poor and needy Sunday-schools. We have received a number of calls for help already, and, with little or no means yet in the Fund for that purpose, we have been enabled to supply four poor and newly established Sunday-schools with libraries of Sunday-school books. If there are any others already established, or that ought to be established, needing help, we shall be glad to hear from them, and will do what we can to supply their wants. Brethren who have the means to help in this good work, will please remember the S. S. Fund.

W. B. H.

For the World's Crisis.

TRACT FUND.

NOT UNDERSTOOD BY SOME.

I find that all who are interested in tract distribution do not distinguish between "State Tract Societies" and the "Christian Publication Society." A few words therefore on the subject may not be amiss.

First. The tract enterprise of the C. P. S. is on this wise: They publish tracts to sell at an advance from cost, to supply all who may wish to buy them.

Second. They publish to give to the poor, and furnish those who interest themselves in circulating them for the good of the cause, so far as the Society has means to do so.

Third. These tracts so given away cost money, and this money must be furnished by free donations, or by subscriptions obtained for the Society by the energetic efforts of those who know the importance of providing means to produce them. This action of giving away, and of collecting the fund to publish, is of universal application, regardless of locality or distance. This is the best the Society can do.

Fourth. On this principle it so happens that some States and localities draw very largely on the Tract Fund at Boston for tracts to distribute free; while other States and localities, which draw much less, furnish much more money to the Society.

This is not because some have less need of the tracts to circulate, and more money to give; but because the interest in this matter is not properly balanced. Instance. Some brethren are deeply interested in getting the truth before the people, whether by preaching, books, tracts, or papers; but have no *money* to spare to buy and give, no *tact* to buy and sell; yet as they can have them *free*, they can circulate large quantities to good advantage. All this is well, as somebody else has the money to pay for them, and in some cases it is as well as they can do.

Others wish to give light, but for some cause wish to give it only by preaching it, and have little or nothing to do with circulating books and tracts. It may be their small pittance received for preaching leads some of them to think it would be less if they preached upon and urged the importance of the tract enterprise, solicited and collected $50 or a $100 a year for it. I should not blame them for reasoning thus; it is natural; but it would be bad reasoning, nevertheless.

Facts show that the ministers who awaken the deepest interest in their fields of labor, and collect the most money for the tract or mission cause, get the best support themselves; for those who are truly awake to do *all they can* for Christ's cause, will do well for those ministers who do *all they can* in the vineyard.

Then there are those who are not only anxious to spread the truth by preaching and giving all they can, but who stir up many others to give and buy, and act for the same object; and in this way they are not obliged to draw it out of those who are stingy, but by explaining to the liberal, active, working christians the importance of tracts, and telling them the door is open to contribute, they are stirred up to act in the matter.

STATE TRACT SOCIETIES. The tract societies formed in States are not parts of the general Tract Society in the sense of mere agents for it, but they are each separate bodies, designed to raise what money they can in their own States to purchase tracts of those who publish them, and thus try to equalize the interest in furnishing the means to produce tracts, and also more activity in circulating them.

Each State society has its treasury, and its agents to buy and pay the publishers for tracts, and to distribute them to the ministers and others who circulate, either free, or for money, as may be desired. By this mode no one is prevented the privilege of sending to the C. P. S. for tracts free, nor from donating to it any amount for free distribution. A little activity on the part of all our ministers in this matter would more than double our tract fund each year.

In 1865, one of our preachers in Maine raised over twenty-three dollars, and circulated over fifty-seven dollars' worth of tracts and books. Another raised over ten dollars and circulated over twenty dollars' worth. Others did something. Suppose all did what they could, a great amount of good would be done by these silent but effective messengers of truth. I. C. WELLCOME.

Yarmouth, Me.

Correspondence.

From Sr. A. E. Smith.

BRO. GRANT:—As I am receiving letters very often from the readers of the Crisis with reference to my mission work, and as it is impossible for me to answer them all, I would like to have the Crisis do it for me, with your permission. As it has not been long since my report of last Nov. appeared in the Crisis, I shall not give those things, for they are fresh in their memories, but a financial account, number of visits, etc. Some have wondered why I do not report the whole of our work. That I cannot do oftener than once or twice a year, for want of time. But as I have just made out my report, which will be printed in pamphlet form, I will condense as far as possible for the readers of the Crisis.

The past year we have averaged twenty-two days to the month, twenty visits per day; and when we have not protracted meetings we have visited more than this; which makes five thousand two hundred and eighty for each Bible reader. Four of us amount to twenty-one thousand one hundred and twenty visits in a year. Twenty-four hundred of these have been widows with from two to eleven children, and of these, nine hundred have been soldiers' widows. Some we visit have been entirely helpless from different causes; some blind, some lame, some sick, some one thing and some another; but all poor and needy. The year past we have assisted three hundred and twenty-seven families with food and clothing, and in paying their rents to keep them from being thrown into the street.

To assist in doing this, I have received from my Advent friends as follows:—From Home Missionary, $4.00; Misses Otis, $56.00; Bro. H. Campbell, $7.00; Bro. Smith, of Ohio, $10.00; in small sums, 15.00; Wilbraham Campmeeting, $51.50;—$143.50.

Also from the Union meetings as follows: June 25th, Dodworth Hall, $8.44; Nov. 26th, $15.88; Aug. 27th, Bro. Case, $2.27; Dec. 7th, Thanksgiving Day, $2.04; Sept. 24th, 24th Church, $4.80; Feb. 23d, '66, Bro. Cox, $3.50; Oct. 29th, B. Cannon, $8.72;—Total, $45.85. $37.00 I paid out as it was received, and reported the same to the Union committee; the balance left in my hands, of $8 85, added to the $143.50, making $152.35. This amount we have received and divided among the three hundred and twenty-seven families. So you see how far short it came of reaching all the cases.

We have received no barrels, no boxes of clothing from abroad. Bro. H. Campbell gave us fourteen pairs of shoes. It is true, the wants have been many, and our means very small, and we have had to divide some of it in homeopathic doses; yet we have done the very best we knew how with what we had, and trust it will be said of us in that day, "She hath done what she could." Had we the means, without continually falling back on our resources, much more good might be done. But we feel to thank God that we have had even this to assist us in this great work of going about doing good. And in return for this we have had hundreds of "God bless you's," and seen tears of thankfulness as those who received turned their eyes towards heaven and thanked God he had not forgotten them in their poverty and suffering.

Sister Boide has received through Dr. Sabine and his friends, and paid out by his direction, $180.75, making all we have received in three years, and paid out to the sick and suffering ones, $333.10. The first twenty months that we labored here as missionaries, we did not receive anything for the poor. My salary at that time was only $2.50 per week, and I paid $3.50 for my board, which was working for almost nothing and finding myself; and if I had not had means of my own, I could not have staid in the field three months; but I have persevered thus long, and expect to till Jesus comes; for I believe he is near, and wish to live out my faith to the very letter.

I have received $876.10 in three years, and paid out $790.85 to poor and sick ones, and assisted them in paying their rents and getting up missions. $44.70 of this has been spent for Advent reading matter, in the form of tracts and pamphlets, and still I need more.

Since writing this report, I have received my first barrel of clothing, May 22nd, from Sr. Mary T. Harwood, Providence, R. I.; also $5.00 from Bro. Ladd, Springfield, Mass; also $1.00 from Sr. Mary E. Otis, Worcester. I would say that all who have assisted us have our sincere thanks and prayers, as well as those of God's poor. Pray for us. Your sister in Christ, ANNA E. SMITH.

No. 128 East 27th Street, New York City.

From Bro. J. K. Bellows.

BRO. GRANT:—After a rest of three weeks at home with my dear family, I am out again to sound the alarm of the coming of the Lord. And oh! how much I see in the church, the world, and nature, to convince me of the end at hand. I am looking daily for the Master to rise up and shut the door, and thus end the gospel, and bring in the day of the Lord, when the deliverance of God's people will begin, by the pouring out of the seven last plagues—the antitype of the plagues in Egypt, by which God's people were delivered out of Egyptian bondage. Also the events of the seventh trumpet will be fulfilled, the setting up of God's everlasting kingdom, the anger of the nations, the bringing in of his wrath, the coming of the Lord, the resurrection, and reward of the dead. How long this will take, we have no means of determining at present; for the third wo trumpet is not numbered. See Rev. 11: 15.

While at home, I attended meetings in several places in New York, and found the brethren alive to God, and looking for his Son from heaven,—some in 1866, and some in 1867. One of their number—Bro. Cherry, has fallen asleep since I left. Sr. Smith's meetings are very interesting. She has many bright christians,—one blind girl, whose history is very interesting. I expect Bro. Wilkins will give us her history through the Crisis.

Sister Smith has several mission meetings in New York and vicinity. I attended her meeting in 33d Street. The church desired Sr. S. to be set apart, that she might administer the Sacrament. Her case was brought before the church, and there was not a dissenting voice. Bro. Wilkins and myself set her apart, by the laying on of hands. May God bless her, and all of the dear sighing ones, and bring us to his soon coming kingdom. J. K. BELLOWS.

South Robbinston, Me.

From Bro. N. H. Reed.

BRO. GRANT:—Having been instrumental in getting nearly sixty subscribers within the last few days for our valuable paper—the Crisis, I would say, from conscientious principle, and the love I owe to my heavenly Father, I deem it my indispensable duty to labor in whatever way that will be the most pleasing to him. Having been a subscriber for the Crisis the past ten years, I have had sufficient opportunity to test its merits, and would here express my thankfulness for having the privilege of reading a paper that so fully discusses Bible subjects. My desire being on the side of truth, knowing that one will not have to give an account for another, I trust I am now able to judge between right and wrong on most essential points of Scripture. My interest is to do something to warn men to come to Christ and escape the wrath of God, which will soon sweep o'er this wicked world. To our new readers I would say, seek to be as noble as those of Berea, who "searched the Scriptures daily, whether those things were so."—Acts 17: 11. If we speak not according to the law and to the testimony (Isa. 8: 20), believe us not. Weigh carefully all that may be said, knowing that "many false prophets are gone out into the world" (1 John 4: 1), and will "if it were possible . . . deceive the very elect."—Matt. 24: 24.

My prayer is that many more may be brought from nature's darkness to the light of God's word, that when our Master returns they may not be found saying, like the evil servant, "My lord delayeth his coming, and shall begin to smite his fellow servant, and to eat and drink with the drunken."—Matt. 24: 48, 49. Your Bro. seeking for immortality,

Windsor, N. S. NELSON H. REED.

BRO. A. S. BURNHAM, Haverhill, writes:—"I think you will be glad to hear some twenty have found Jesus in a revival at the Freewill Baptist meeting. The pastor said it was but half the work to preach and exhort; we must warn the sinner out of meeting."

For the World's Crisis.

BRO. HANSCOMB.

BRO. GRANT:—Having received many letters from the brethren and sisters, wishing to know in relation to the health of Bro. D. M. Hanscomb, I will say through the Crisis, that he has been failing ever since I wrote before. He is very sick now, and you who know the worth of prayer, raise one fervent petition to God that he may again be placed on the walls of Zion. I sigh and long for that blessed land, where the inhabitants will never say, I am sick. Your Bro. in Christ,

HARTLEY GRAY.

Obituaries.

LIBBY. On the twenty-seventh day of March, 1866, Lizzie H., wife of Elder James Albert Libby, and daughter of John and Hannah Megquire, fell asleep in Christ, at West Poland, Maine.

Brought up in the nurture and admonition of the Lord, Lizzie, in early life, accepted Christ as her redeeming Savior, devoting herself to his service, and enjoying the confidence and fellowship of his people.

Seven years ago she was united in marriage to Elder James A. Libby. With devotedness, fidelity, and patient quietness of spirit, she accepted the trials incident to her lot. The sweetness of her disposition, the considerate gentleness of her ways, joined to her native decision of character, endeared her to those who knew her, and enabled her, through the power of divine grace, to fulfill her appointed work in the spirit of Him who did not strive nor cry, and yet who did not fail, nor become discouraged.

Her death was caused by a cancer of the breast, which resisted all endeavors to eradicate it; and the transient hopes awakened by the seeming success of a severe surgical operation were doomed to speedy disappointment; for the re-appearance of the malady compelled the abandonment of every expectation of her recovery. For a time her heart lingered lovingly about the joys and friends of mortal life, and she seemed to shrink back from the pains and anguish of the parting hour. But as the pangs of disease grew more and more intense, the grave seemed like a quiet refuge, and she longed for its repose.

She had known something of separations from her husband, as do all those women who cast in their lots with God's evangelists; but she always sacrificed her feelings to her sense of duty, and said, "Go," whenever the call of God was heard. But the thoughts of the dying separation were more bitter to the soul. Through successive months of anxiety and anguish, her faithful husband ministered by her couch of pain, and the following touching lines, written in that sick room, can best describe the sorrows he endured:—

"As moans the troubled main when winds arise,
And roll her billows inland one by one,
So my sad soul, beneath the darkening skies
And dashing waves of sorrow, weeps alone.

I thought my sea was calm, my favored bark
Seemed to be wafted by propitious gales;
But all at once my heavens grew strangely dark,
And storm's sure portents struck the expanded sails.

I trembled at its coming, and I prayed
My God to guide me on the heaving sea;
I know he will. I do not feel afraid,
Though oft the surging billows break o'er me.

I saw a brother first drink in the waves
Of fell mortality, so dark and chill;
I've left him sleeping in the place of graves,
And high the storm is raging round me still.

Another form whose heart to mine united,
Took all its joy or sorrow as her own,
Is wasting, and the hands and hearts we plighted,
Must soon be severed, and I left alone.

Yet not alone, my Father's arms around me,
When earthly friends go down, are folded still,
His eye is on me, and he chooseth for me
The way that's best, albeit good or ill."

One by one the hand of death loosened the pins, and snapped the cords that stayed her frail tabernacle, and held her yet a pilgrim in a land of tears. Her sufferings were terrible, but there was hope and trust, and grace and patience, and timely aid amid them all. The anchor, cast within the heavenly veil, held fast through the wild fury of the storm. Racked with pains, tossing in sleepless anguish on her couch, pining away for want of nourishment which she could not take, feeling the bands and ties of earthly union sundering one by one, her soul was yet stayed and strengthened by the mighty hand and the everlasting arms; and she bore good testimony that the Lord, who had been her shepherd in the days of health and joy, still comforted her amid the gloom of the dark valley with his gracious presence, and with his rod and staff. And so she passed calmly down into the waters of the silent river, in the unfaltering trust that Christ would journey by her side, and bring her safely onward to

"The border of the shining land."

Her end was peaceful, and at last she slept calmly, for the strife was over, and the time of rest had come.

It was the sad privilege of the writer to stand by her clay-cold form, gaze upon her peaceful countenance, and utter words of hope and consolation in the ears of her husband, parents, and friends. Around her lifeless form we sang of the present sleep and future waking, and of the glory that dwelleth in IMMANUEL'S land. And then devout men,—her brethren beloved in the Lord,—

bore her away to her silent resting place, which had been made for her amid the melting snows of spring. There we laid her down, with her head towards the west, as she requested, that when the glory of God should beam along the eastern skies, and the earth should shine with his glory, her waking eyes might catch its first flashing in the Orient, and hail the coming of her conquering Lord. (Ezek. 43: 2; Matt. 25: 27.)

Her husband sorrows, but not without hope,—"that blessed hope, even the glorious appearing of the great God, and our Savior Jesus Christ." The "little while" that spans the period of human sorrow, separation and affliction, is to him, as it was to her, a word of hope and joy. His own words, written amid the dark anticipations of his affliction, declare his consolation and his trust:—

"For after every storm there comes a calm,
And quiet havens border every sea;
So faith transcending every rude alarm,
Speaks quiet rest and peace at last for me.

Rest with the loved ones past this state of sadness,
Sorrow, pain, death and evil gone;
Peace where the hills shall smile in endless gladness,
Tinged with the light of the unchanging morn."

May that God, who comforteth us in all our tribulation, give joy to the stricken-hearted friends, who feel this deep bereavement; and grant that we at last may meet our cherished ones in the kingdom of our God.

O that land I long to see,
Where the weary hearted
Shall with Christ in glory be,
Never to be parted.

H. L. H.

Boston, June 4th, 1866.

BEAN. Died in Barnstead, N. H., Jan. 30th, 1866, Charles C. Bean, aged twenty-two years, seven months and two days.

He calmly fell asleep in Jesus, with a blessed hope of having eternal life at his appearing and kingdom. Words of comfort were administered to mourning friends by Bro. J. Couch, from 1 Thess. 4: 18.

R. W. CASWELL.

BURNHAM. Died in Cheshire, May 14th, 1866, of inflammation of the brain and spine, Minnie L., wife of C. E. Burnham, and daughter of Laurin and Caroline J. Brown, aged twenty-three years, three months and twenty-one days.

"How long shall death the tyrant reign?"

C. C. BROWN.

PRATT. Died at Irving, Kansas, Oct. 26th, 1865, Charrie Pratt, wife of Chester N. Pratt, daughter-in-law of Newell and Esther Ann Pratt, formerly of Norfolk, Conn., aged eighteen years.

LEWIS ANDREWS.

Married.

On Thursday, May 31st, at the home of the bride in Westboro, Mass., by Rev. W. H. Swartz, assisted by Rev. L. H. Sheldon, Mr. L. P. DAY, of Greenfield, and Miss MARIA TROWBRIDGE.

By the same, at the same time and place Mr. HENRY BURNAP and Miss MARCIA PARRELL, all of Westboro.

In Gardiner, June 2d, by Eld. S. K. Partridge, Mr. ALBION PRAY, of Richmond, and Miss VESTA L. BOOKER, of Gardiner.

Summary of News.

FOREIGN.

Queenstown 27th.

Speculations abound as to the results of the coming conference, but no new facts are developed. A writer, who is supposed to have peculiar sources of information, says:

"I believe it to be certain that a secret engagement was given by the Government of Victor Emmanuel, by the hand of Count Visconti Venosta (now envoy at Constantinople, and out of the way of embarassing questions,) to surrender the island of Sardinia to France as the price of Venetia. A bold push was made to obtain this concession five years ago, but was defeated by timely out-speaking in this country and elsewhere, and by the sense of honor stung into activity in the bosom of M. Ricasoli. Geographically, Sardinia is of inestimable value to France, as a great and solid connecting link with Algiers; and as a garrison island second only to Sicily in its importance in the Mediterranean"

A Congress appears to be assured, but war continues to be prepared for.

A Paris telegram of the 25th says identical notes were dispatched yesterday and to-day by the English, French and Russian Cabinets to Berlin Vienna, Frankfort, and Florence, for the assembly of a Congress to deliberate upon the question of German Federal reform, that of Elbe, the Duchies and Austro-Italian difficulty. It is expected that the Congress will assemble on the 5th of June The assent of the three disputing Powers to a Congress is generally regarded as settled, and it is said that Austria will consent to a discussion of the Venetian question on the basis of territorial compensation. According to one statement the Congress cannot be held before the 10th of June.

The London *Daily News* says the Plenipotentiaries are expected to meet in three weeks, but in less than three weeks all the combatants will be ready for the fray.

The Vienna correspondent of the London *Times* writes:

"Such a warlike spirit prevails in this empire that its inhabitants would be greatly disappointed should there not be a war in Prussia.

The same correspondent says that Austria now has 800,000 under arms, which is 140,000 men more than she ever has before.

The Italian correspondent of the *Times* writes: "The position of the Italian government is plain enough. 'We are perfectly willing to go to a Conference,' it says, 'on the basis of the settlement of the Venetian question'—a settlement of course meaning a cession. A moderate tone is assumed, and the possibility of the preservation of peace freely admitted, but the inner conviction is that war is at hand, and the time afforded by tardy negotiations is turned to the best advantage. Troops and war *materiel* continue to move to the front, and there seems a wish to have it known how large a force Italy is bringing into line. By the end of the month everything will be ready, and many expect war to begin next week. In short, all the symptoms here are as warlike as possible, and one cannot but suppose that this government has very good reasons for believing that Prussia is resolved to fight, and that serious opposition from France is not to be feared."

Earthworks for intrenchments near Vienna have already been commenced.

Reports are current, but not confirmed, that an Italian patrol appeared on the 25th on the frontier of the Caffaro, and took away half the bridge on the Italian side of the river.

Italian volunteers were proceeding day by day in thousands to their depots. Garibaldi is not expected to enter on the scene until the last moment; but it is reported that he left Caprera on the 23d for the coast of the Adriatic. In a letter dated Caprera, May 11th, he says: "It is in every way advantageous for the country that all are ready and united. It is a question of life or death for the nation, and it is for all Italy to solve the problem. I shall accept of all who are willing to oppose foreign oppression. As for instructions, apply to our friends on the Commission, especially to Benedeth Cairoli. A truce to discussions on opinions. We must act."

Upward of 900 miles of the new Atlantic cable have been stowed on the Great Eastern, and about sixty miles of cable were being stowed away every twenty-four hours. The work is proceeding day and night. It is found that the Great Eastern will not be able to take all the necessary cable—2700 miles—on board. The screw steamer Medway has consequently been chartered to take about 500 miles of the old cable from the Great Eastern. Another steamer (the Albany) has also been engaged to assist in the enterprise, and the British Government has again granted the services of the war steamer Terrible to accompany the expedition. Each of the three steamers are to be furnished with grappling apparatus so that the old cable may be grappled at points a mile apart to break the strain and give greater security. The Great Eastern will only partially coal at Sheerness, owing to her great draft of water. It is expected that she will quit the harbor June 26th, and start a day or two after for Beerhaven, Ireland, where she will complete her coaling and proceed to lay the cable.

Liverpool May 31st, Londonderry June 1st.

The Consolidated Bank of England stopped payment on Sunday.

The invitations to a Congress have all been accepted, and will meet in Paris shortly.

Austria and Italy are still arming. The Italian volunteers are mobilizing rapidly. Austria has mobilized 600,000 men. Austrian parks of artillery and siege artillery are ready. The Prussians are concentrating at Glatz and Landshut. Prussia and Italy will postpone hostilities until the Congress has proved a failure.

Orders for a second conscription produced great discontent in Vienna.

Italy engages not to attack during the Conference.

The hopes of a war being avoided is believed in only by a minority.

The Paris *Pays* says Austria's compensation for the loss of Venetia will be found in the territory in the Adriatic coast, Prussia is to have the Elbe Duchies, and Denmark Northern Schleswig. The Rhine provinces are to be made a State attached to Germany.

The Austrian General Benedek has issued instructions how his troops are to behave in the enemy's country.

Italy is rebuilding her forts to resist the new artillery.

The Austrian army commenced marching toward Venetia on the 24th.

Turkey will not occupy the Danubian Principalities, in consequence of the Russian and French declaration against Turkish intervention.

There is no indication of relaxation in warlike preparations. A Vienna dispatch of the 30th of May says: "Preparations for war continue in all parts of the Empire, but the execution of the late decree for a levy of fresh troops will not be proceeded with at present, the requirement having already been fully met by the recent large enrollment of volunteers.

Many thousands of men are already engaged on the fortifications of Vienna. The army headquarters are about to be transferred to Prague, where Field Marshal Benedek will shortly inspect the troops."

It is reported that a strong Prussian corps of observation is being concentrated on the frontiers of Prussia, near by Silesia and Galacia.

A decree had been issued at Florence for the formation of twenty additional battalions of volunteers, two battalions of bersagliers, and a squadron of guides.

It is stated that communications received in London on the 30th assert that Garibaldi was still at Caprera, and had no immediate intention of leaving.

DOMESTIC.

The Fenians.

ST. ALBANS, VT., June 7, 1866. A record of the progress and success of the Fenian invasion of Canada, comprising the first twenty-four hours' advance of the invaders on British soil, will be read with absorbing interest. The invaders so far have met with no opposition, and hence the flag of Ireland has been successfully planted within the British dominions, and it may perhaps interest those who have the freedom of Ireland at heart, to hear that the first Fenian flag thus planted in Great Britian was planted by a Massachusetts Fenian, and that the emblem was the gift and handiwork of the Fenian sisters of Massachusetts. The briefer accounts which I have telegraphed were substantially correct concerning the Fenian situation, but the one which follows comprises in detail all the movements and attending circumstances, from the moment of leaving American soil almost up to the present time. It was yesterday afternoon, June 6, at about 2 o'clock, that the army of Ireland, which had been rendezvoused for several days on the borders of Vermont and Canada, took up the line of march to invade British territory. They left the town of Highgate in this State, about 6 miles this side of Canada, and proceeded toward the dividing line. The force consisted of 600 men, in command of Col. Contrie of Boston, 200 in command of Col. Connors, and 300 in command of Col. Scanlan, forming a force of about 1100 in all, and all in command of Brig. Gen. John W. Mahan. The greater portion of them were armed with pistols revolvers, carbines and sabres. There were two horses and two pieces of artillery but it was a body of ununiformed and partially equipped infantry. The men were in the best of spirits, and full of enthusiasm, a fact which is rather remarkable when it is considered that their march was in the midst of one of the most severe rain storms experienced here for years, and that many of them were really suffering from hunger. The commissary arrangements had been wonderfully neglected, some of the companies of sixty men only had fourteen or fifteen small loaves of bread, and companies of twenty-four only four loaves, making an average of only about one loaf to four men; but notwithstanding this threatened famine at the beginning of their enterprise, they took words of encouragement from their officers and pushed along. At half past six in the evening they found themselves at a point about one mile this side of the Canadian line, on what is known as the Slab City road. Here they determined to seek shelter from the pelting rain in a couple of barns owned by a Canadian named Judge Hubbard. The Judge endeavored to eject them from his premises, but they remonstrated in an earnest manner and he reluctantly allowed them to remain. The barns were not quarter large enough to afford comfortable accommodations, and the greater portion of the men had to stand up the entire night, and in their fatiguing standing position they were about as closely together as a box of sardines. After securing themselves in the barns a picket company of twenty-five men, under Capt. Hague of Boston, was thrown out a distance of three miles over the Canadian border. During the night some of the Canadian volunteers fired upon the pickets, and there was a belief that a general engagement was near at hand. The firing aroused the main body of the troops, and the pickets were then reinforced by two more companies under Capt. Green and Capt. Connors of Lynn. There was no further disturbance, however, and the only casuality was the shooting the foot of one of the picket guard by the accidental discharge of his revolver. With this exception the night was one of quiet if not one of comfort, and at half-past seven this morning the line was formed again and the route toward Canada continued, Col. Contrie's regiment being in advance. In just an hour the Fenian Brotherhood in arms were on British soil. The crossing of the line was the signal for loud and enthusiastic cheering, and the whole army involuntarily joined in the singing of the Wearing of the Green.

At the conclusion of this favorite Irish ballad, Col. Contrie stepped forward from the ranks and unfurled the green flag of Erin and planted it firmly upon British soil. The flag was a beautiful silk emblem, and was the gift of the Fenian Sisters of Malden. There was of course the most intense cheering and the liveliest enthusiasm, and one would scarcely have believed but the expression of joy came from one of the best fed armies in the world and from one which had no other than hopes of speedy and certain victory. Some speeches were made by the officers, and the men, one and all, swore that the green emblem should never leave their hands until they had all died under its folds. The line of march was continued rapidly four or five miles, when the army reached a point on the Canadian interior known as Pigeon Hill, about four miles this side of Stanbridge. At this time it was necessary for your reporter to leave the advancing column in order to file his dispatches in the telegraph office. It was the intention, after proceeding a short distance further, to halt, and throw up intrenchments, and await reinforcements and supplies The latter arrived in considerable abundance in the afternoon, and they expect large acquisitions to their forces to-morrow, both from the direction of Boston and New York. They have about three thousand rounds of ammunition in their possession, and expect more to-morrow. It is evident that the Canadians are terribly frightened. They have abandoned their houses all along the border, and flocked in thousands to St. Johns and Montreal, taking with them all their stock, produce and everything portable. From the course of the invaders thus far, this dread of them by the Canadian citizens seems to have been entirely causeless. No abuse or destruction of private property has been allowed, and the letter and spirit of General Sweeney's proclamation has been enforced. The two individuals arrested on suspicion of being spies have been released upon a satisfactory explanation, and their horse and buggy restored to them. The real point of attack, as mentioned in a previous dispatch, is probably St. Johns, where the British troops are gathered in considerable numbers. Gen. Spear, whom the United States authorities were seeking to arrest at midnight, got wind of their intentions about five minutes before they entered the Tremont House last night. Some friends immediately got a team and carried him to the front, where he arrived at an early hour in the forenoon, and was received with great enthusiasm. In response to the cheers given him, he made a brief speech, imploring the army of Ireland to stand by the green flag and defend it with their lives so long as it floated over British soil. The men responded with loud and enthusiastic shouts in the affirmative.

New York, June 7. Col. Roberts was arrested to-day, under the direction of Marshal Murray. The warrant was issued by United States Commissioner Betts, and served by the Deputy Marshals at the Fenian headquarters, Roberts having declined the request from Murray to come to his office. He was brought before the Commissioner and declined to give bail for his appearance for trial, and refused to accept bail that was tendered. He also declined to give personal parole to appear, or parole not to violate the neutrality laws. The Commissioner proposed to release him on $20,000 bail. He was remanded to the custody of the Marshal and quartered at the Astor House. It is said he will be sent to Fort Lafayette.

There was a large and enthusiastic Fenian meeting at Cooper Institute to-night. Resolutions were passed denouncing President Johnson and declaring that the Irish population will not support him hereafter.

St. Albans, Vt., June 7. There is considerable excitement in this town this morning among the citizens, and not a little indignation amongst the Fenians, at the arrest of Gen. Sweeney at midnight last night by order of the U. S. authorities. He had retired to his room at the Tremont House, and at about 12 o'clock a commissioned officer and a guard of some half a dozen regulars entered the hotel, ascertained his room, waited upon him, and took him into custody, and he is now confined under guard in one of the shelter tents of the regulars on St. Albans Common. Gen. Sweeney quietly submitted, and it is said that the proceeding was not wholly unexpected by him.

St. Albans, June 8th. The chief matter of interest and importance here this morning has been the arraignment of Gen. Sweeney and Colonel Mahan. After my dispatch last evening both of these prisoners were brought from their place of confinement, in the camp on the common, and placed under guard in the Welden House, the inside and outside of the hotel being under strong military surveillance to prevent any attempt to rescue.

This forenoon at about 11 o'clock, the two prisoners were brought from their rooms into one of the parlors to undergo examination of the charge of aiding and abetting in the violation of the neutrality laws. The whole proceeding was very quiet and extremely private—the members of the press even being denied admission, notwithstanding the hearing was before a civil court in the person of United States Commissioner Hoyt of Burlington.

Both Gen. Sweeney and Col. Mahan waived examination and expressed their desire to give bail for future appearance for examination, and after a brief consultation this request was granted and the bonds of Gen. Sweeney were placed at the sum of twenty thousand dollars and those of Col. Mahan at five thousand. They are still retained in custody until they can furnish satisfactory sureties for their appearance, being in charge of the military, but under the direction of the civil authorities. The Fenian General is very uncommunicative.

St. Albans, June 10. The Fenian war is ended and the inglorious warriors have gone to their respective homes. Before this is visible to the public gaze the individuals, so noble and so brave, who formed the army of Ireland, will all have resumed the peaceful pursuits of civil life. The high hopes of the acquisition of Irish freedom or the infliction of severe chastisement upon that proud dynasty, which with Dionysian tyranny has made the Celtic race for centuries the pity of the world, have ended in delusion, and the scheming and preparations by able men terminated in naught but disappointment to the active and bitter regret to their sympathisers. The invasion, the difficulties encountered, the sufferings of the men, their enthusiasm and their despondency, have all been narrated in detail in the dispatches from this point during the past few days. The invasion was begun on Thursday very quietly, and yesterday it was as quietly brought to a close. The occupation of British territory by the Fenian army lasted just forty-eight hours, when, despondent, exhausted and sad, the handful of twelve or fifteen hundred men abandoned their purpose and were forwarded to their homes at the expense of the Government of the United States.

The men all felt bad, and in many cases anger was mingled with sorrow, and many hard things were said concerning the interference of the General Government in their enforcement of the neutrality laws. The indiscriminate seizure of their arms and ammunition by the United States is what the Fenians say has defeated them in their attempts to make a permanent stand in Canada. General Spear, who commanded this wing of the Fenian army, was overcome with grief, when it became apparent that they must abandon the work which he had hoped would speedily succeed. He wept like a child, and many other officers, and a few of the men, also manifested much despair and emotion when Camp Sweeney was broken, and the march commenced for St. Albans. The cause assigned by the Fenians for their failure is partially or wholly correct.

Gen. Sweeney's Proclamation.

As a part of the history of the Fenian movement we give entire the Proclamation of Gen. Sweeney, "Major General Commanding the armies of Ireland":—

A PROCLAMATION.

To the People of America:

We come among you as the foes of British rule in Ireland. Exiled from that native land of ours by the oppression of British aristocracy and legislation; our people hunted down to the emigrant ships, or worse, to that charnel of government institutions, the poor-house; our countrymen torn from their families and friends and hurled in droves into the prison pens of England and Ireland; our country subjected to a foreign tyranny, which disfranchises the mass of the Irish people and makes poverty the sad rule of their condition, covering our fair land with paupers' graves and wretched hovels, eliciting from the liberal minds of England herself expressions of shame for the government and indignation for the people.

We have taken up the sword to strike down the oppressors' rod, to deliver Ireland from the tyrant, the despoiler, the robber. We have registered our oaths upon the alter of our country in the full view of Heaven, and sent up our vows to the throne of Him who inspired them. Then, looking about us for the enemy, we find him *here*—here in your midst, where he is most vulnerable and convenient to our strength; and have sworn to stretch forth the armed hand of Ireland and grapple with him. The battle has commenced, and we pledge ourselves to all the sacred memories of struggling liberty, to follow it up at any cost to either of two alternatives — the absolute political independence and liberty of Ireland or the demolition of our armies.

We have no issue with the people of these provinces, and wish to have none but the most friendly relations. Our weapons are for the oppressors of Ireland. Our blows shall be directed only against the power of England; her privileges alone shall we invade, not yours. We do not propose to divest you of a solitary right you now enjoy. We will assail and asperse only the rights that are claimed and enjoyed by the government of Great Britian—the right to make her American possessions the field and base of operations in a war against an enemy. We come to install ourselves in her possessions, and turn them against her in a war for Irish freedom. We are here, neither as murderers nor robbers, for plunder or spoilation. We are here as the Irish army of liberation; the friends of liberty against despotism, of democracy against aristocracy, of the people against their oppressors, of the ballot against the privilege of class, of progress and devlopment against right and wrong; to conduct this contest according to the laws known to be honorable warfare, in a manner worthy of the high object we aim for, and the sublime sentiments that actuated us. In a word, our war is with the armed power of England, and not with the people, not with these Provinces. Against England upon land and sea, until Ireland is free! And all who raise an arm to defend her, to frustrate or defeat us, belong to the common enemy, and as such will be dealt with. As we know how to recognize the services of our friends, so also do we know how to punish the depredations of our foes. Our work for Ireland accomplished, we leave to your own free ballots to determine your natural and political standing and character, and shall rejoice to see, and assist to make, these limitless colonies spring from the foot of a foreign throne as free and independent, as proud as New York, Massachusetts or Illinois. To that yearning for liberty and aspiration after natural independence which swells the breast of every true son of every land, to your own manliness we leave those questions for settlement, confident that the dwarfed development of your vast recources and natural wealth, makes the chilling influence of English supremacy a wretched contrast with the national dignity and stupendous material prosperity of your neighboring people of the United States, under the stimulus of self-government and democratic institutions, constitutes a stronger argument in favor of co-operation with us and of the revolution in your political condition which this comparison suggests, than any discussion which we could offer.

To Irishmen throughout these Provinces we appeal, in the name of seven centuries of British iniquity and Irish misery and suffering; in the name of our murdered sires, our desolate homes, our descrated altars, our millions of famine graves, our insulted name and race—to stretch forth the hand of brotherhood in the holy cause of fatherland, and smite the tyrant where we can, in his work of murdering our nation and exterminating our people. We conjure you, our countrymen, who, from misfortunes inflicted by the very tyranny you are serving, or from any other cause, have been forced to enter the ranks of the enemy, not to be the willing instrument of your country's death or degredation. If Ireland still speaks to you in the truest impulses of your hearts, Irishmen, obey her voice! If you would not be miscreants, recreant to the first principles of your nature, engraven upon the very corner-stone of your being, raise not the hand of the matricide to strike down the banner of Erin! No uniform, and surely not the blood-dyed coat of England, can emancipate you from the natural law that binds your allegiance to Ireland, to liberty, to right, to justice. To the friends of Ireland, of freedom, of humanity, of the people, we offer the olive branch of peace and the honest grasp of friendship. Take it, Irishmen, Frenchmen, Americans—take it all and trust it. To all who marched to the call of the enemy, and rally under his standard to aid or abet his cause, we give the sword in as firm and earnest a gripe as ever did its work upon a foeman. We wish to meet with friends, we are prepared to meet with enemies. We shall endeavor to merit the confidence of the former, and the latter can expect from us but the leniency of a determined though generous foe, and the restraints and relations imposed by civilized warfare.

(Signed) T. W. SWEENEY,
Maj. General commanding the Armies of Ireland.

Notices.

Grove Meeting at Plainfield or Savoy.

If the Lord will, we will hold a grove meeting in Plainfield, or Savoy, Mass., or wherever Bro. E. McCulloch and J. R. Healy may arrange, commencing Wednesday, July 4th, at 10 A. M., and continuing over Sunday, July 8th. We hope to see a general rally of the waiting, working ones. Come in the name and strength of Israel's God, prepared to labor in his cause, and save perishing men.

H. L. HASTINGS,
C. GOODRICH.

Meetings at Southampton.

There will be a series of meetings held among the Indians, at Southampton, Long Island, N. Y., to commence on the 22d instant. Elder A. E. Smith and others will be present, to help on the good works of the Lord. WM. WILKINS.

P. S. The brethren will please meet us at Good Grounds stage office.

Fourth of July Meeting.

Our annual meeting on the Fourth of July next will be held in Kingston, N. H., in a pleasant grove near my house. Come, my brethren and sisters in Christ, and unite with us in giving praise to God for the prospect of speedy redemption. Who of God's ministers will come and break the bread of life to us? For the church.

F. GALE.

Notice.

The Maine Easterly Quarterly Conference will be held at South Newbury, Me., commencing Thursday evening, June 28th, at six o'clock, and continue over the following Lord's day. We hope to see a goodly number of our ministering brethren present. Come, brethren and sisters, in the name and spirit of the Lord. Brethren may call on Bro. John Morrill and Bro. Samuel Rich.

For the brethren. F. A. BAKER.

Notice.

Providence permitting, there will be a tent meeting in the Iowa Mission Tent, at Floyd, Floyd Co., Iowa, to commence June 28th, and continue over Lord's day. Sister Ruth M. Rowell will be there to preach the word. PETER S. W. DEYO.

P. S. Arrangements have been made for Sister R. M. Powell to be at our conference at Cascade, Iowa. P. S. W. D.

Notice.

The church in Lewiston, Me., have made arrangements for meetings. Preachers traveling this way are invited to call. For the brethren.

ALBERT BURGESS.

Agreement.

The R. I. and E. Ct. Conference will hold its next session at River Point, R. I., commencing Wednesday, July 4th, at 2 o'clock P. M. We have agreed to be there punctually *at the time* appointed. We have agreed to be present daily until after the Lord's day following. Ministers, delegates, and friends of this Conference, come join in this agreement, that we may make punctual and constant attendance the habit of our precious quarterly gathering. H. F. CARPENTER, Clerk.

Grove Meeting.

The Lord willing, there will be a grove meeting held in the south part of Etna, Me., on land belonging to Bro. S. Turner, commencing June 28th, 2 o'clock P. M., and continue over the following Sunday, and longer as the Lord may direct.

The object of this meeting is the saving of souls, and we earnestly request the prayers of the brethren and sisters that the Lord will bless. We urgently request all who can to attend, especially preachers of the word and laborers in the vineyard.

S. HAMMONS.

Wis. Adv. Quar. Conference.

The third quarterly meeting of the Wisconsin Advent Christian Conference, will be held in the town of Henrietta, Richland county, Wis., in the vicinity of Bro. B. Graves', to commence July 6th, and hold over the Lord's Day. As this is somewhat a new place, and an interest has been awakened here in the cause of the Master, brethren will please make a little extra effort to be there, and at the first of the meeting. A number of preaching brethren will be there to preach the word of life. Come up, brethren, in the spirit of the mother. Your help is needed at this meeting, that sinners may be brought to God and prepared for the Savior's coming. We have but a short time to work, and, O, how much we shall desire the Master to say, *Well done*.

GEO. W. TURNER, Clerk of Con.

Minnesota Annual Conference.

The fourth annual session of the Minnesota Advent Christian Conference will be held (Providence not preventing) on Saturday, June 30th, at ten o'clock A. M., in the New Boston school-house, in Winona County, and will continue over the following Sunday. Ministers and delegates representing the different churches within the State, are requested to attend. I expect Bro. Sheldon will be present with the Advent Tabernacle.

J. K. ALLEN, Sec'y.

Notice.

I hereby give notice to all concerned, that the fourth annual grove meeting will be held in Springwater, N. Y., commencing June 29th, 1866, and holding over Sunday, July 1st, on the same spot fitted up by Father Lyman Morris (deceased), on his farm. Let due preparations be made by the friends there, a general notice be given, and may many brethren and sisters attend, both ministers and laymen, and may much good be the result, for which let us pray. In behalf of the brethren,

C. F. SWEET.

Tent Meeting at Elliota, Minn.

The "Advent Tabernacle" will be pitched at Elliota, Fillmore Co., Minnesota, as Bro. Elliott shall arrange, on Friday, June 15th, and continue there some days. Bro. Hough will be present to help us. Hope to see a general gathering of the saints from the surrounding region. Come in the Spirit, and work for God. WM. SHELDON.

Notice.

The annual meeting of the Iowa Christian Conference will be held at Cascade, Dubuque Co., Iowa, to commence on Thursday, June 21st, 1866, and hold over the following Lord's day. All brethren and sisters who love to hear of the soon coming of the Lord, are invited to be there.

JOB GILDERSLEVE, Clerk.

The Dubuque and Sioux City railroad will return the brethren free. There will be teams on the first day of the conference, at Farley, to carry them to the meeting. PETER S. W. DEYO.

Quarterly Conference.

A quarterly session of the Advent Conference will be held in Jefferson, Me., Trask meeting-house, Thursday, June 14th, at 5 o'clock P. M., and continuing over the following Sunday. Come to the conference. JEREMIAH PARTRIDGE, Pres.
JOSHUA HEMINWAY, Clerk.

Notice.

Hereafter (D. V.) I shall preach at Danielsonville, Ct., on the second and fourth Sundays of every month; and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference.

H. F. CARPENTER.

Notice.

The Lord willing, I intend to leave St. Louis for the East Monday, June 18th. Providence permitting, I would like to preach Sundays and week day evenings till Wilbraham campmeeting. If there are any who wish me to preach the word, please address me at Savoy, Mass., till July 6th.

H. K. FLAGG.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me.

WM. SHELDON.

Notice.

At my Sunday appointment at West Barre, June 17th, at 10½ A. M., the ordinance of baptism will be administed. Let all attend who can, and thus give interest to the scene. Will Bro. Carpenter prepare to take me to my appointment at East Shelley, at 4 o'clock P. M., same day?

C. F. SWEET.

Notice.

The call for a tent meeting at Wallingford Farms, Ct., is withdrawn until further notice.

For the Brethren, E. J. WHITEHEAD.

Photographs.

For seventy-five cents, I will send the photographs of Eld. J. V. Himes, Eld. D. R. Mansfield, and Mrs. M. S. Mansfield. Single copies of either, post paid, thirty cents. This is to meet the continual applications for these pictures.

Address, WM. L. HIMES, Buchanan, Mich.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNINGS, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
Israel Damman..........Sunday, June 17th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
H. L. Hastings..........Sunday, June 17th
C. Goodrich..........Sunday, July 1st

Charlestown, (60 Maine Street)..........Sunday, June 17th
C. C. RAMSAY.

Exeter, N. H..........Sunday, June 17th
Worcester, Mass..........Sunday, June 24th
MILES GRANT.

Pittsfield, N. H..........Sunday, June 24th
Warner, N. H., Waterloo, 5 o'clock P. M., June 29th
Sunapee, (South meeting-house)..........Sunday, July 1st
Hartland, Vt., (Dinsmore Hill)..........July 8th
J. COUCH.

Vernon, Vt..........Sunday, June 24th
A. COON.

Abington, Ct..........Sunday, June 17th
West Woodstock, Ct., 5 o'clock P. M..........June 17th
H. F. CARPENTER.

New Britain, Ct..........Sunday, June 17th
W. S. CAMPBELL.

North Canton..........Sunday, June 24th
Lovely Street..........Sunday, July 1st
Wrightville..........Sunday, July 8th
WM. J. RIPLEY.

Greenwood City (baptism)..........Sunday, June 17th
J. C. WHEELER.

Scitico..........Sunday, June 17th
A. MORSE.

Agawam, Mass..........Sunday, June 17th
I. B. POTTER.

Lawrence, Mass..........Sunday, June 17th
J. H. F. VARNEY.

Medford, Me., near the ferry..........Sunday, June 17th
South Atkinson, Me., (Dora school-house), Sunday, June 24th. THOMAS SMITH.

Southbridge, Mass., Town Hall, Saturday evening and Sunday, June 30th and 31st. Baptism if the Lord will. H. L. HASTINGS.

West Alton, (as brethren may arrange), Tuesday evening, 5 P. M., June 19th.
Alton Corner, (as brethren may arrange), Thursday evening, 5 P. M., June 21st.
New Durham Corner, (as brethren may arrange), Friday evening, 5 P. M., June 22d.
New Durham Ridge..........Lord's day, June 24th
East Barnsted, (as brethren may arrange), Tuesday evening, 5 P. M., June 26th.
South Pittsfield, (as Bro. C. S. Emerson may arrange), Wednesday evening, 5 P. M., June 27th.
Northwood Narrows, Saturday, 5 P. M., June 30th, over the Lord's day, July 1st, and longer if thought best.
B. P. MANNING.

Mannsville, N. Y., (as Bro. Henry Miles may arrange), Sunday, June 24th.
Barnes' Corners..........Thursday evening, June 28th
Bickford school-house..........Friday evening, June 29th
West Martinsburgh..........Sunday, July 1st
Copenhagen..........Sunday, July 8th
Let there be a good turn out in the vicinity of these meetings. C. B. TURNER.

Durham, Ct..........Sunday, June 17th
O. D. WOODRUFF.

Harrisburg, N. Y., (Bickford school-house), Sunday, June 17th, at 10½ A. M. and 7½ P. M.
West Martinsburg..........evenings, June 19th and 20th
C. H. WILLIAMS.

Lovely Street..........Sunday, June 17th
Barkhamsted, South Hollow..........Sunday, June 24th
North Canton..........evening, June 24th
S. WOODRUFF.

West Haven..........Sunday, June 24th
F. H. BURBANK.

Manchester, N. H..........Lord's day, July 1st
C. C. STEVENS.

Oceanport, N. J..........June 17th
W. N. PILE.

East Raymond, Me., (Freewill Baptist meeting-house), Sunday, June 17th. A. O. BURRILL.

Great Falls, N. H., (if conflicting with no other appointment), June 17th. H. S. PINKHAM.
SMITH HAWKINS.

Colebrook, N. H..........Sunday, June 17th
Will tarry in that vicinity two weeks.
JAS. A. LIBBY.

West Poland, Me., (Free Chapel). Sunday, June 24th
JARED WHITMAN.

CONCORD, N. H.
(Corner of Green and Center Streets.)
Timothy Cole..........July 1st and 8th
H. Munger..........July 22d and 29th

Barnstead, N. H., (Clark meeting-house), Sunday, June 24th.
Great Falls, N. H..........Sunday, July 1st
Loudon Ridge..........Sunday, July 8th
Northwood Narrows..........Sunday, July 15th
T. G. SMITH.

Cheshire Street, Ct..........Sunday, June 17th
WM. H. FISHER.

Concord, N. H..........Sundays, June 17th and 24th
Clinton, Mass..........evening, June 25th
Lynn, Mass..........evening, June 28th
C. GOODRICH.

Lynn, Mass..........Lord's day, June 17th
L. C. MCKINSTRY.

Loudon Ridge..........Sunday, June 17th
Northwood Narrows..........Sunday, June 24th
W. W. SUTHERLAND.

Nashua..........Sunday, June 17th
Danbury..........Sunday, June 24th
Chichester Pine Ground..........Sunday, July 1st
Z. FORD.

Maryall, Ct., (as Bro. D. T. Beers may arrange), Sunday, June 17th. SAMUEL CURRY.

Westerly, R. I., 11 o'clock A. M., at the Quarry meeting house, Sunday, June 17th. S. C. HANCOCK.

Warehouse Point..........June 17th
South Reading..........Sunday, July 1st
Portsmouth, N. H..........Sunday, July 8th
J. S. WHITE.

North Norway, Me..........Sunday, June 17th
And at each place evenings during the weeks following Sunday appointments, as brethren may wish.
I. C. WELLCOME.

New Britain, Ct..........June 17th
R. WILLIAMS.

Alton Corner..........Sunday, June 10th
C. S. EMERSON.

Portland, Me..........June 17th and 24th
TIMOTHY COLE.

Warner, N. H., (Tory Hill school-house), Sunday, June 17th. SIMEON KORY.

Bradford, N. H., (Pond meeting-house), Sunday, June 17th. JOSEPH W. WHITE.

Loudon Ridge..........Sunday, June 17th
GEORGE W. RANDALL.

New Durham Ridge..........Sunday, June 17th
S. S. MOONEY.

Harvard, Mass., (at Bro. Withington's), 3 o'clock P. M., Friday, June 15th.
Clinton, Mass..........Sunday, June 17th
L. BOUTELL.

Bath, Me..........Sunday, June 24th
R. R. YORK.

North Pownell, Vt..........Sunday, June 17th
Blackinton, Mass. (if desired), 7½ P. M., June 18th
North Adams, Mass. (if desired)..7½ P. M., June 19th
Savoy, (as Bro. Blanchard may arrange), 7½ P. M., June 20th and 21st.
Hawley (King Corner school-house) 7½ P. M., June 22d
Plainfield Pond..........Sunday, June 24th
At Bro. Healy's in the evening.
At Bro. David Thayer's, 7½ P. M., June 25th and 26th
I will preach in any other places as doors may open.
H. HADLOCK.

Portsmouth, N. H..........Sunday, June 17th
Lawrence, Mass., (Appleton Hall, corner of Essex and Lawrence Streets), Sunday, June 24th.
A. DUCKER.

Bolton Lake S. House..........Sunday, June 17th
Week day appointments at 4 P. M. C. P. DOW.

Danbury..........June 17th
New Hampton, (at Bro. Pike's)..........June 24th
Meredith Centre, (as brethren may arrange), evening, June 24th. F. S. HANSON.
J. KNOWLTON.

Lawrence..........Monday evening, June 18th
Lowell..........Tuesday eve., June 19th
Manchester..........Thursday eve., June 21st
Concord..........Sunday, June 24th
Canaan..........July 1st
I. DAMMAN.

Pleasant Valley, Ct..........Sunday, June 17th
New Britain, Ct..........Sunday, June 24th
Yalesville, Ct..........Sunday, July 1st
Cheshire Street, Ct..........Sunday, July 8th
New Preston appointment recalled.
CHAS. H. PITNER.
SAMUEL M. TAYLOR.

CONCORD, N. H., (ANDERSON HALL.)
A. Simpson..........Sunday, June 17th
Israel Damman..........Sunday, June 24th

Walbridge..........Sunday, June 17th
F. S. BUTLER.

Densmore Hill, Vt..........June 19th
and over Sunday. GEO. A. STREETER.

Will hold meetings every Sunday, at the house of Bro. Russell, Natick, Mass., till further notice.
J. M. MUELLER.

Sandwich, (Vittum school-house)..........June 17th
B. W. PIPER.

Bristol and Hemoye..........June 17th
F. BURR.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 883. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows how many weeks you owe.

For every week of indebtedness, if less than 26 weeks, charge five cents; if more than 26 weeks, six cents. From the product which will be a fraction over the annual indebtedness deduct four cents for every dollar, and you have the exact amount due.

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LETTERS RECEIVED.

C H Sweet, B Waterhouse, N Colburn, J T Kimball, M J Plummer, F Burr, E Winchester, W Wilkins, D F Newton, W Stone.

ACKNOWLEDGMENT.—Bro. Addison Wheeler, teacher of a freedmen's school at Uniontown, Washington, D. C., wishes to acknowledge through the Crisis the receipt of two barrels of clothing from three good sisters in Bakerville, Ct.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—60 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
Israel Damman—For two or three weeks, New Bedford, Mass.
H. Munger—Chicopee Falls, Mass
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
I. B. Potter—Somerville, Ct.
Wm. H. Fisher—Ashland, Mass.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
L. C. McKinstry—Lynn, Mass., until July 1st.
John T. Oagley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.
G. W. Stetson—Olena, Huron Co., Ohio, until Sept.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
N. F. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 87 Cedar St.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 300 Seventh Avenue, below 33d Street, New York City.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Martha S. Butler—Box 634, Memphis, Tenn.

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V. Future Punishment, as taught in the Scriptures; [illegible]

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

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For the World's Crisis.

THE BLOOMING EARTH.

The winter's gone, the flowers appear,
The merry birds do sing;
Their voices raised in songs of praise,
Make nature's temple ring.
Six thousand years old earth has stood
Beautiful work of God;
Still she shows for the work of God,
The beautiful, sublime.

Bloom on, old earth, your fragrance fling
Throughout the land afar;
We ne'er can tell the joy you bring,
How many hearts you cheer;
A soothing charm to hush awhile
The tumult of the mind,
To banish grief by nature's smile,
And leave no sting behind.

Bloom on, sweet flowers, in beauty fair
Upon the graves of those
Who years ago beheld like us,
Whose eyes in death are closed.
And many more are looking now
Upon this lovely May,
The last in time for them to view,—
They too must pass away.

Bloom on, sweet flowers; where all is false,
We find you still the same;
Emblems of innocence and love,
Freedom from sin or stain.
Bloom on, old earth, thy children sigh,
They're weary, full of care,
They groan with thee, and ever cry
For full redemption here.

Bloom on, old earth, and shadow forth
The things which are to come;
When earth redeemed shall bloom again,
The saint's eternal home;
Our paradise restored at last,
Our hearts desire we see,
No more to hope, or even ask,
For heaven is unity.

West Brattleboro, Vt. A. M. STARK.

For the World's Crisis

THE ST. LOUIS MISSION.

(*Concluded.*)

HOW THE MONEY WAS DISPOSED OF.

I made up my mind to remain for the present. We went for a hall, and found one in the southeast corner of Third Street and Washington Avenue. It was the first we ever found to rent for an African church. We could have it for $15.00 a month, $180.00 a year, each month's rent to be paid in advance. I leased the hall, and paid one month's rent in advance. I bought and paid for lumber for making seats, desks, platform, etc., costing, with the nails, about $35.00 more. In company with Bro. Pollard, from Carlinville, who assisted me a good part of the time, made the seats, desk, and platform, thus saving, perhaps, $35.00. The lamps, chandelier (which was partly given to us), chairs, and other things necessary for a church and school, cost in all $77.61. $30.00 of the balance were used to liquidate my board bill. I would not be so particular in naming all these things, but I want you to understand things just as they are. I did not come out here as a hireling preacher, neither do I intend to be one now. I never have preached for wages, or for hire, and hope I shall never backslide enough to do so. I am exceedingly thankful to think I can have the privilege of working just before the end, for the salvation of poor freedmen, for my food, leaving the raiment out and making the old do. For I tell you there is far more glory in preaching the gospel to those who love it, and are willing to be saved by it, even if we live on bread and water, than to enjoy all the luxuries of life and preach to a gospel-hardened race, who will not hear.

Glory to God! with all the bitter trials, cares, perplexities, sorrows, responsibilities, disappointments and wearisome labor of a missionary life, there are some excellent things to be enjoyed by those who are willing to forsake all for the sake of Christ and the gospel, which can never be realized in preaching it to hardened sinners and hypocrites. First; they will not be troubled with cold, formal meetings. Second; sinners will listen attentively, and when asked to come forward and give their hearts to Christ, they come without urging. Third; when born into the liberty, they come alive, shouting, and praising God, so that every person in the house will know it. Fourth; they commence to work in good earnest, trying to get others converted to God and the truth. Fifth; instead of urging them to duty in prayer meetings, you are often obliged to urge them at a late hour to cease for that night and go home. And then, too, after closing the meeting to go home yourself, the others will often remain and continue the meeting for a long time. Sixth; instead of the preacher's being obliged to talk to fill up time in prayer and conference meetings, he can hardly find a place to squeeze a word in edgewise. Yes, praise the Lord, there are a multitude of other good things not found among a gospel-hardened people.

THE DEDICATION.

Our hall, after being fitted up with seats, desk, platform, lights, etc., was dedicated to God as a house of worship, Sunday, April 29th, according to notice. A sermon was preached from 1 Cor. 1: 12, 13. It was shown that while many others professed to be followers of good men, our object and purpose was to follow Christ and the teachings of his word. And that our purpose should be to accept of no other name but the one first given to the disciples at Antioch. Acts 11: 26.

THE CHURCH.

At the close of the preaching, seventeen came forward by request, and gave their names as Christian believers, resolving to take the pure word of God as their only rule of faith and practice, receiving no other creed, covenant or discipline, but what could be found between the lids of the Bible, believing that the Holy Scriptures are able to make us wise unto salvation through faith, which is in Christ Jesus. That they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, without any unnecessary and strictly forbidden additions which man could make. In the evening, two more united with us. The day was a solemn and impressive one, and we humbly trust a profitable one to each of our hearts.

The following Sabbath, seven more united with us, making twenty-six in all. Next Lord's day, more have promised to unite, and many others in due time.

A white brother, Darius Crouch, formerly an ordained preacher and a firm believer in the Advent of Christ in '43 and '44, has united with us, and will preach the word. He is with us in the faith of the gospel. He now resides in this city. Also a young colored preacher, Geo. W. Henderson, with his wife, from the Methodist church on 11th street, has united with us, and preached for us last Sunday evening. I dare not speak of the prospect in the future, however bright it may be, for we have not yet forgotten our disappointment of the past. But I will only say we need your prayers and sympathy, and trust that God in due time will cause your hearts with ours to rejoice in the victory and triumph of his truth in the salvation of very many in this city and vicinity. He will accomplish it in his own way and time; so that we can only say to you now, be hopeful; pray on, and look for better days coming to the little African flock of St. Louis.

O! we do feel very thankful and praise God for the triumph and victory of his truth thus far. And it is with subdued feelings that I venture to write as much. But my soul is full as I look at things as they present themselves to us now. But

"No strength of our own, nor goodness we claim:
Our trust is all thrown on Jesus' name;
In this our strong tower for safety we hide;
The Lord is our power—the Lord will provide."

THE NIGHT SCHOOL.

We commenced a night school for the freedmen, Monday evening last, with six scholars. Tuesday we had seven; Wednesday nine, and last evening twelve. By to-morrow evening we shall probably have fifteen. Many more are coming in next week. We expect a large school. It is being made up of the best and most intelligent of the colored freedmen, who more readily appreciate the blessings of education. The school is in charge of Srs. D. K. Prescott and Francelia F. Curtis, who have always taken a deep interest in the progress of events here. My part is to sweep the hall, take care of the lamps, open and light the house, stand at the door when I can, to show new comers the way; do the running of errands, and whatever other business needs to be done; which to some may appear rather insignificant, who do not appreciate the object of Christ in giving the gospel to the poor; but, praise the Lord, I can cheerfully sing with the poet,—

"I have sweet hopes of glory in my soul."

We have meetings among our colored friends Tuesday, Thursday, and Saturday evenings, at private houses. A Bible class at Sr. Waite's (white) on Friday evening. On Wednesday evening, our white brethren and sisters hold prayer meetings at another white brother's house on 19th street, where, also, some colored people attend. Next Lord's day, we intend to commence a Sunday school for African children.

Thus you have a synopsis of what is being done. The school is kept five evenings each week. You see we have not much time to be idle.

FINALLY.

It is my purpose in four or six weeks to come home, if it is the Lord's will. We hope to see things so well settled in that time that I can leave for the East and remain till after campmeeting, and longer if the brethren and sisters East wish for some others to take the field. I will most cheerfully give up the work to any brother who believes that the gospel is the first and great thing to be presented to the freedmen, as the only stepping stone to their salvation, above all, and before all other things; to which other things may be added in due time; such as reading, spelling, writing, or any other branch of an English education. But as I am a firm believer in the soon coming of Jesus Christ to reign on the earth, I do not feel willing to place common schools, nor common school teachers, at the head of the gospel; regarding their work as a necessary prerequisite in order to prepare sinners for the coming judgment, or to prepare their minds for the reception of the gospel. We have but a little time to work, and all our efforts, time and money should be thrown heartily into the work of saving sinners.

May 14. We had a good time in the Lord yesterday. The number of our church and congregation increases. Six more African brethren and sisters were added to our number yesterday, making thirty-two. Judging from appearances, we expect a corresponding increase from Sabbath to Sabbath. Last Friday evening, the number of scholars had increased to fifteen. We have some twelve to fifteen more who are coming in this week, making thirty. We commenced our Sunday school yesterday with seventeen. We were astonished at so good a number the first Sabbath. Our meeting commences at eleven A. M. Sunday school from half past one to three P. M., when our afternoon service commences again. Evening service commences at half past seven, with a short sermon, after which a conference meeting is continued until ten. The length of my letter forbids me to say more than this: we do have most excellent meetings. I wish sometimes that some of our Eastern friends could just step into one of our conference meetings.

Some of our brightest hopes have been blown away by the enemy's shell, and at the time when we thought we were achieving a great victory in the triumph of God's truth, we have suffered the most bitter disappointment. But God works in his own way. We begin to see light out of darkness. Victory is being given us in another direction. Our church, although in the midst of the most business part of the city, is away out one side from the African part of the city, which prevents very many from coming to the church, or school, who otherwise would, if we were located somewhere west of 6th street, and north of Washington Avenue. It was the best we could do. But we are growing and gaining strength every week. Truth is triumphing over error, and every week gives us new converts to the truth, adding strength and numbers to the church. And we do most ardently believe that the progress and development of future events will fully demonstrate the fact that the preaching of the gospel to the freedmen, and urging them to repentance, to "seek first the kingdom of God and his righteousness," is the only sure and successful way in which we can reasonably expect the favor and blessing of God to attend our labor. This was my plan before I left the East. And all my feeble efforts since coming here have been strictly in conformity to those gospel principles, notwithstanding all the perplexing and embarrassing difficulties thrown in my way. But I feel to praise God for it all. It has been overruled for good. For by a force of circumstances over which I had no control, I have been prevented from going East, as I intended, months ago, since which time more has been and is being done by the Lord, not through my feeble efforts alone, but through the united efforts of God's dear children here, than our most sanguine hopes ever dared to express. There is not a schism in the little church the Lord has planted here. Not one with whom we feel tried. All appear happy and hopeful of success, only as the Lord shall approve and prosper us. All work, sing, pray and exhort in the way and according to the gift he receives from the Lord.

I thank the brethren and sisters at the East, from whom I receive kind letters of encouragement, and who rejoice in the work, as they term it, the Lord is doing through me. But remember, dear brethren and sisters, it is the work of God and the triumph he gives to his truth. The glory is his. I am but one feeble instrument, together with a little flock in this city, whose unceasing prayers and united efforts, both night and day, have been crowned so far with good success. Pray that God will increase our number with such as shall be saved.

May 15. Our number of scholars to the night school has increased to fifteen.

A NEW HOUSE OF WORSHIP.

We must have a house of our own to worship in, situated in the part of the city where the freedmen can have ready access to it. I have promised it, in the Fall, the Lord willing, and if I did not think that our brethren and sisters East would cheerfully furnish the means, I could not feel like facing the bitter persecutions I receive from some of the white preachers, who alone have raised the storm against the soon coming of Christ. The doors, windows, glass, nails, and some other things, will be given to us here. A man who is a friend to us, will furnish and do the roofing at half price. The lumber we can get at cost, from those who will aid us thus much. The seats we already have, together with the lights, chandelier, desk, chairs, etc., which we got with the view of having them for the church. The other seats I could make myself. All the carpenter work could be done by myself and an excellent colored brother of our church. The walls must be of brick, according to a city law. I cannot say any more about it now. Do you wish for this city and its vicinity to become the great breastwork of the West, providing the Lord should not come before '68? Then, brethren, will you look the matter in the face? Will you meet it? The money can be raised in this city alone. And some of the money would come from those who have formerly owned slaves, too. But the task would be a great one, and should be freely raised by us. Now I do believe the money will come, and come freely.

Remember us in your prayers, and do not forget, while at the throne of grace, to mention the name of your unworthy brother, looking for that "blessed hope."

H. K. FLAGG.

For the World's Crisis.

SPIRITUALISM,—WHAT IS IT? CHRIST, OR ANTICHRIST?

NUMBER ONE.

I propose, in a series of articles, to answer this question. With the external aspect of Spiritualism, the public mind is already familiar. Every body has heard of the spiritual rapping, table-tipping, trance, clairvoyance, etc.; and most every body has witnessed some of these phenomena.

Spiritualism is by no means in a corner. It is openly preached, practised, and believed in by millions; and numbers among its followers judges, priests, lawyers, men of science, statesmen, politicians, princes and crowned heads. It is true, men of science are a little shy of it; and as a scientific question it remains pretty much where it was left by the investigations of the famous Buffalo doctors, and the demonstrations of Professor Hare.

It is generally agreed that Mesmerism is the prime agent used in the manifestations; but to agree to this, and stop there, leaves the question as far from solution as ever; for what is mesmerism? And it is generally agreed among believers in the reality of these phenomena, that they are free from collusion of the mediums; that the intelligences manifested through them are disembodied human spirits. Its converts are believed to number in the United States from two to three millions; and its mediums partially, or fully developed, from eight to ten thousand; thus making an aggregate, if the latter estimate be correct, equal to nearly the entire membership of the Protestant church of this country; and all this a growth of less than twenty years.

Nor are its believers confined to the unthinking and ignorant. It is well known among Spiritualists, that Mr. Lincoln, previous to his election to the Presidency, visited the rooms of Mr. Koonley, a test medium of New York city; and, from certain convincing demonstrations, expressed his belief that departed spirits were really present, and communicated with him; and, though it was not charged, nor perhaps believed, that Spiritualism in any way entered into the conduct of his administration, or of the war, it was alleged that a certain distinguished medium was sometimes closeted at the White House, and that Mr. Lincoln was in the habit of consulting mediums. It has also been asserted, but I know not on what authority, that our Secretary of State is a believer in spirits. It is also well known that the able and accomplished Robert Dale Owen, formerly minister to Naples, and at one time private counsellor to Mr. Lincoln, is the author of a book entitled, "Footfalls on the boundary of another world," in which, though he does not openly commit himself to Spiritualism, he furnishes the best array of fact and argument in support of its claims that I have ever met. And so we have Judge Edmonds, Dr. Dexter, Ex. Governor Tallmadge; and these enlightened men believe that they converse with departed human spirits upon matters pertaining to this world, as business, love, or marriage; and also of the affairs of the other life, in the separate state in which they exist.

But Spiritualism is not altogether an American institution. It is true it was born in New York, but it went with the very next steamer for Paris and London; and both these places have long had a Spiritual exchange. And it is well known the world over, to those who read the newspapers, and are posted in Spiritualistic literature, that Napoleon, the astute Emperor of the French, the man who holds the peace and destiny of Europe upon a single word delivered to the people of a country town,—the profound genius of statecraft and war-craft, to-day the foremost man of all the world,—is a Spiritualist, and confesses himself to be counseled and generaled by the "shade of his great uncle."

Hume, the distinguished medium (now, I think, a theatrical performer), when at Paris, was closeted with Napoleon oftener than his ministers; and when he left, his Imperial master gave him his card to the Emperor Alexander. And why is it strange that Napoleon should consult mediums? Did not Cæsar consult the oracles? and has not Napoleon written the life of Cæsar? and who doubts that this "man of destiny" means to set his Imperial foot upon the Tiber, then upon the Rhine, then upon the Thames, and then to sit upon Cæsar's throne?

There is in Spiritualism a good deal of the artful and indirect. It does not beckon you forward with open eye, and fair front; but takes you into its private sanctuary by side windows and trap doors. For instance, one must go through a lie to get into the truth; he must sin in order to be saved; he must be ignorant to be instructed; he must practise vice to know the nature of virtue; he must die in order to live; and go through hell to get into heaven; and much more of the like; and Napoleon, who is always to be interpreted by contraries, is the last political development of this art and indirection. In him, its all-inspiring soul is power; and if this were possible, that departed human spirits could revisit the earth, who shall say that Napoleon the Great may not be endeavoring, through his nephew, to recover the lost empire of the Cæsars; or that Wellington is not moving to another Waterloo? or that Washington is not in council to save the Union? and the rebel dead—Floyd, Tyler, Rhett, and Brooks, are not moving the occupant of the White House to destroy it?

But however this may be, Napoleon believes himself to be visited and counseled by his great uncle; and certain it is that he believes himself set to recover what his uncle lost at Waterloo; and moreover, certain it is that he has accomplished, diplomatically, what his uncle did with the sword. His word is to-day the law of Europe, and not till he shall

"Let slip the dogs of war,"

will his own time have come, and then he shall die miserably, like a dog. Of course Spiritualism must thrive under the Imperial patronage; and, accordingly, we find it in France in a considerably more advanced stage of organization and philosophic development than here. There is said to be in Paris a Spiritualistic Institute, conducted by learned men and philosophers, who pursue their investigations with as much dignity and profundity as the Doctors of the Sorbonne.

And so, too, the amiable and motherly Queen of England believes herself in daily communication with the returning spirit of her beloved Albert Edward. At any rate, such is the fact, if credit is to be given to the London papers. There are other mothers who talk with returning husbands, and there are mothers in Israel who sit with mediums.

Spiritualism is also at Vienna, Rome, Constantinople, and no less at Washington and St. Petersburgh. It has already gone out to the kings of the earth to marshal them to the coming conflict. It is universal. It is pervading all classes. It is getting into all books, into the speeches of politicians, into the arguments of philanthropists, into the ministers' sermons, and once at least, if only to be kicked out, it has been into every social circle.

It is in the churches, and already it has emptied a number of pulpits. The Universalists would offer but feeble resistance, nor could the Unitarians do much better; for the rationalist part of their society (a considerable part) were Spiritualists already, minus a little rapping and tipping.

But the Calvinists have maintained nearly an unbroken front. They will not condescend to lift it into notice; and young ministers at Andover are taught to let it "severely alone." But Spiritualism has its clerical converts. We have heard none of them preach, but we have heard them lecture on the revelations of Pythagoras, the oracles of the sybils, and the visions of Joan; and we have heard them explain how Esculapius and Apollo were gods and saviors, as well as Christ.

That the church ought to have something to do with Spiritualism, and that it is something which it will ere long be compelled to notice and to grapple with as a gigantic evil, is to me perfectly clear; and it may be that Mr. Beecher will turn out but an advanced skirmisher of the Orthodox line.

Nor is Spiritualism a stranger on 'Change; but it is not a miser, nor properly a money-getter. It is not averse to trying its hand at stocks, though it speculates for philanthropic purposes. It has considerable aptness for financial operations, and has developed a number of strictly business mediums. It knows the price of gold, and can anticipate the rise and fall of the precious stuff as readily as any broker in State St. It is plainly as good, if it is not better than the banks and the bankers; and is willing to advise a man into Chancery for the benefit of his creditors; or to take office for the good of the people, as the best of counselors.

It has also a great genius for the discovery of hidden treasures. A couple of pirates are now directing extensive excavations at "Dungeon Rock," Lynn, Mass., through a Mr. Hiram Marble; alleging that there are immense treasures there deposited by themselves, near two hundred years ago, and since buried under this huge rock by an earthquake. Mr. Marble has penetrated this rock near two hundred feet, and still believes, and is still digging. And so Capt. Kidd has directed a number of believers where to dig for the treasures he buried when a pirate. He knows exactly where his treasures are buried, and has given minute directions how and where to dig; but unfortunately the diggers have not yet been able to find the exact spot. These pirates say that looking after the affairs of money is not at all to their liking, but that they are compelled to unearth these treasures and cause them to be devoted to the uses of charity as an atonement for their miserliness and ingratitude.

The gold miners also have their guardian genii and their enchanting spirits. The miners of Colorado, some of them at least, are under the guardianship of De Soto, the discoverer of the Mississippi; and the knowing ones purchase only the shares that De Soto works.

But the real business of Spiritualism is not to help men make money, or get office, but to give the world a *new religion*—the religion of nature; and to this end the Christian religion must be got out of the way. The Bible must be put on a level with the Koran and the Shasters; the prophets and the apostles must take a seat with clairvoyants and magicians, and the oracle at Athens must be made as honorable as the oracle at Jerusalem.

Spiritualism does not say that men are sick and sinful, but ignorant and ungrown. They do not need a Savior, but an instructor, and with the help they can get from each other, the right principle within them will lead them to all necessary truth. It does not say to men, Repent, for no man can help his nature and constitution; besides, there is no sin against God, for God is a part of every action. It does not say, Cast out the devil, but, Use him up; that is, exhaust him on his own plane.

It can have no doctrine of salvation, because it has got no doctrine of sin. It can not say, I baptize you in the "name of the Father, and of the Son, and of the Holy Ghost," and bring you into the kingdom of God as kings, priests, and heirs; but, I make you all acquainted with the laws of affinity, and initiate you into the mysteries of nature, and make you magicians, clairvoyants, and astrologers. In short, Spiritualism has no doctrine in common with the church, except the erroneous one of the natural immortality of the soul.

What then can be said of this new religion of Spiritualism,—a system whose adherents number by millions, and whose teachers by tens of thousands,—a system that rejects the Bible, and repudiates the entire ground of revealed religion? What, I say, can be said of all this, but that it is a vast and determined conspiracy against the christian religion? And if it be true that departed spirits can return, what more likely than that the invisible conspirators are none other than the self-same infidels and unbelievers who did the like when they were in the body,—the Porphyrs, the Julians, the Chubbs, the Voltaires, the Newmans, and the Paines? And it is a little curious that, so far as Spiritualists accept the New Testament, they copy the almost identical errors of the ancient heretics, as I shall show hereafter.

It would, indeed, be strange if Franklin could come and talk philosophy, and Paine could not come and talk religion. And this is exactly what Spiritualism is,—a conspiracy against christianity; and it is no less distinctly marked as such in the prophetic writings, than the rise and progress of the Papal church. And regarding it in this light, in what I have to say in answer to the question at the head of this article, I shall consider Spiritualism in its religious and political aspects only. I must however say here, that I do not include all Spiritualists in this general charge of infidelity and conspiracy. There are a few among them who call themselves "Christian Spiritualists," or "Bible Spiritualists." They accept the communion of departed spirits as not incompatible with a belief in the divine inspiration and authority of the Bible. They protest as vehemently against the infidelity and lawlessness of the Spiritualistic philosophy as could be desired; and in this we bid them God speed.

H. S. CHAPMAN.

[The foregoing is from one who has been a Spiritualist some twelve years, and has seen what is behind the curtain of Spiritualism. He has been in its mire, and knows whereof he affirms. He felt called to preach among the Baptists, some thirteen years since, and was led by seducing spirits into Spiritualism; where he has wandered in dark labyrinths till recently. He is now ready to serve the Lord. Pray for him.—ED.

For the World's Crisis.

MUST THE LITERAL CITY OF ROME BE BURNT BEFORE CHRIST CAN COME?

This claim is made by different classes: some insisting that it must be witnessed three and one-half years before the literal coming of Christ, and others supposing it may occur a short time before the advent. I was of the latter opinion for several years, and fancy I thoroughly understood the groundwork of the argument in its favor; but after mature deliberation, and prayerful reflection, I am fully satisfied the literal burning of the literal city of Rome is no where intimated in prophecy. The matter has positively been misunderstood, and the whole theory originated in mistaking symbolic language for literal. Let us examine some features of this theory:

1. One proof in support of this theory is sought in Revelation 17: 16.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked [literally?] and burn her with fire."

If the *burning* here mentioned is literal, it follows on the same principle, that they were to *"eat" her literal "flesh"!!!* Could the angel have meant that they should "eat her flesh" in a literal sense, and make this harlot woman "naked" in a literal sense? or is this simply a symbolic representation of the diminishing of her power and greatness?

If by eating the "flesh" of this symbolic woman, and making her "naked," the angel is simply giving a symbolic representation of the consuming judgments to be inflicted on the Papacy, then the other statement, "*They shall burn her with fire*," which he makes in the same prophecy, and in the same breath, must be understood in the same sense: and in this symbolic sense this prediction has been strikingly verified. Since the close of the bloody supremacy of the Papacy, which so long "reigned over the kings of the earth," the Roman horns have been consuming and diminishing the temporal power of the Papacy, stripping it, eating its symbolic flesh, and burning it with fire in a symbolic sense: or, as the angel said to Daniel concerning the persecuting "horn," which stood for the same power represented by the "woman," "They [the Roman horn] shall take away its dominion, to *consume* and destroy it to the end." (Dan. 7: 26.)

Furthermore: let not the fact be overlooked, that the statement, "They shall burn her with fire," was made with reference to the symbolic woman, instead of being made with reference to the interpretation, or the thing represented by the symbol; and the angel does not so mix up matters as to apply literal fire to a mere symbol. Had he first explained the symbol, and afterwards applied the fire to the thing represented by the symbol, there would have been more propriety in claiming that the "fire" is *literal*; but even then, we should have been puzzled to know how to understand the eating of "*flesh*," and making "*naked*" in a literal sense.

2. An attempt is, also, made to adduce proof in support of this theory from Rev. 18: 9.

"She saith in her heart, I sit a queen, and am no widow. Therefore her *plagues* [the plagues contained in the vials] shall come in one day [or commence in one prophetic day,] death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God that judgeth her."

By reading the connection, the idea that *literal fire* is here applied to the literal city of Rome will depart from every reflecting mind. The next verse reads:

"And the kings of the earth that have committed fornication with her shall bewail and lament for her when they see the smoke of her burning."

Have the kings of the earth "committed fornication with the literal city of Rome, even in a symbolic sense? The city to be burnt has "committed fornication with the kings of the earth." This is true of the Papacy, having its seat of power at Rome; but is not true of Rome as a literal city which can be burnt with literal fire.

Again we read: "And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more, and every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning." (v. 11,-17.)

Do the literal "merchants of the earth" get their merchandise from the literal city of Rome? Do the literal "ship-masters" of the "seas" enrich themselves by trading with the literal city of Rome? And could the sailors on the various "seas" see the literal "smoke of the burning" of the literal city of Rome? Then the "burning" predicted is not the city of Rome. The truth is, when the "plagues" began to be poured out upon the Papacy at the end of the 1260 years of Papal supremacy, the spiritual dealers in Papal merchandise, by sea or land, began to lament the fall of this symbolic Babylon, from its former elevation above the nations, to an inferior position. This lamentation has been going on from 1793 till now; and it will continue till the resurrected "apostles and prophets" are called to rejoice over her," when Babylon, now diminished, shall be totally "thrown down, and shall be found no more at all." (v. 20, 21.)

WM. SHELDON.

For the World's Crisis.

HE IS FAITHFUL THAT PROMISED.

"Behold I come quickly."—REV. 3: 2.

"Even so, come, Lord Jesus!" "Why tarry the wheels of thy chariot?" Six thousand years this world has rolled on, getting hoary with age, and wrinkled with sins and sorrows. A waiting church sees the long-drawn shadows of twilight announcing, "The Lord is at hand." Prepare, my soul, to meet him. O! happy days, when thine adorable Redeemer, so long dishonored and despised, shall be publicly enthroned in presence of an assembled universe, crowned Lord of all, glorified in his saints, satisfied in the fruits of his soul's travail, destroying his enemies with the brightness of his coming—the lightning-glance of wrath, causing the hearts of his exulting people to "rejoice with joy unspeakable and full of glory." Prepare, my soul, to meet him! Let it be a joyous thought to thee, thy "blessed hope," the meeting of thine Elder Brother. Stand oftentimes on the watch-tower to catch the first streak of coming brightness, the first murmur of these chariot wheels. The world is in preparation. It is rocking on its worn-out axle. There are voices on every side proclaiming, "He cometh! he cometh! to judge the earth."

Reader, art thou among the number of those who "love his appearing"? Remember the attitude of his expectant saints—"Blessed are those servants whom the Lord, when he cometh, will find watching."—*Selected by L. L. D.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

TRUTH.

Once there was a little boy,
With curly hair and pleasant eye,
A boy who always spoke the truth,
And never, never told a lie.

And when he trotted off to school,
The children all about would cry,
There goes the curly-headed boy,
The boy who never tells a lie.

And everybody loved him so,
Because he always told the truth,
That every day as he grew up,
'T was said, "There goes the honest youth."

And when the people that stood near,
Would turn to ask the reason why,
The answer would be always this—
"Because he never told a lie."

For the World's Crisis.

FRANKIE.

Our three-year old Frankie makes queer speeches sometimes. One day his papa was fixing a bedstead, and it was a long job. After having watched the proceedings for an hour or more, with much interest and various questionings, he suddenly exclaimed, "I should think this bedstead would *long to be there!*"

One day at the dinner table, after sitting very quietly several moments, he gave the result of his reflections thus: "Mamma!" "Well." "If you put a melon into the water, it will be a *water-melon*." Truly this was quite an original suggestion. As he had not heard the word water-melon for a long time, it seemed the more surprising that such an idea should enter the little fellow's head.

Sometimes he corrects me when I use the plural noun, if it ought to be singular. Thus, one day he emptied my pens out of my box. When I wanted them to put away, I said, "Frankie, where are mamma's pens?" After telling me he said, "I put one of them in the stove." "Why, Frankie, that was naughty to put mamma's pens in the stove." "I didn't put your *pens* in the stove, I put a *pen* in the stove."

At another time, when telling him the story of David's killing Goliah, I said, "David took some stones out of his bag and put them in the sling." "No," he quickly interrupted, "he did not put *stones* into the sling—he put a *stone* into it."

Such corrections as these are not unfrequent. Of course we think he is a darling.

M. D. W.

For the World's Crisis.

OBEDIENCE.

"Children, obey your parents in the Lord, for this is right: honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee."

This text of Scripture is something for children to think about. An undutiful child is an odious character, yet how few at the present day show the respect and obedience to their parents that is becoming and dutiful. Dear children, did you ever sit and recount those days of toil and anxiety? Did you ever try to measure the love that sustained your infancy and guided your youth? Did you ever think of it? If not, I beseech of you think of it now. It is a sin that will bring its reward. If you should lose your mother, you little dream how the memory of every unkind word, every neglect of her wishes, will haunt you.

I could never tell how I sometimes feel in remembering instances of neglect, and yet, thanks to her care, I had the name of being a good child. She told me, shortly before she died, had it not been for me she would have been in the grave long ago. I would not resign the memory of her approbation for the plaudits of a world, even though I know it was her love that hid the faults and magnified all that was good. I know how many things I might have done to add to her happiness, but which I did not do. But the grave has cut off all opportunity to rectify mistakes, or atone for neglect.

Children, be kind to your mother, and when you address your parents, speak kindly. Never call them "old man," or "old woman." This is rude and undutiful. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

LOIS BECRAFT.

TALKS WITH CHARLIE.

"Oh, Charlie, why don't you let Willie ride on your rocking-horse this afternoon? You know he has not got one, and he would enjoy it so much."

"But I want to ride now, mother."

"Another day would do just as well for you, when he is not here. I am sorry my little boy is so selfish."

I turned from him with a sorrowful look. He was silent a few moments, then ran to me, putting his arms around my neck, said with his own sweet, peculiar expression,

"Dear mother, am I very bad? What do you mean by selfishness?"

"That you love to please yourself more than others. You are not willing to give up your toys to your little friends when they want them, yet wish them always to please you. Now when your friends come to make you a visit, you should do all in your power to make them happy. Try to forget yourself, think only how you can entertain them. If you were to visit your cousin Willie, you would like to have him let you play with his new toys, wouldn't you?"

"Yes, mother, he always does let me play with them. The last time I was there he let me use his new wagon, and he used his old wheelbarrow. Oh, we had such fun drawing sand."

"Now, suppose Willie had wanted the new wagon, would you have been as happy with the old wheelbarrow?"

"No, mother, I have played with it so many times, and then I have one just like it."

"Then you would have thought it selfish in Willie to have kept the nice wagon all to himself?"

He looked at me a moment, as if he were receiving a new idea; tears came into his eyes as he said,

"I was a bad boy; oh, mother, won't you forgive me? I see now what you mean by selfishness."

A kiss of forgiveness satisfied him, away he ran to play. Soon after I went into the play-room, and found the children very happy. Willie was riding the rocking-horse at the top of his speed—Charlie was making a whip for him; and, though I watched them during the afternoon, I saw no return of selfishness; and though it cost him many a struggle, yet I trust by the grace of the Holy Spirit, he will be able to overcome this, his greatest fault.—*Episcopal Recorder.*

A WORD TO BOYS.

Come boys, and listen a few moments to your uncle. You have now arrived at an age when you must begin to think about doing something for yourselves. The first piece of advice I have for you is, to do everything well which you undertake. There is but little danger of your being too particular in this respect. A boy who is careful to draw a straight line on his slate will be very likely to make a straight line through life. There is no position in life in which you will not be called upon to be as exact as possible. Step into a jeweller's shop, and see how careful the workman must be in finishing up the article he holds in his hands. Visit a ship-yard, and the man with the broad ax must learn to hew on the line, or be dismissed. You think of being a clerk. Well, remember that a mistake there is little less than a crime. I never saw a man who was very particular about his affairs that was not successful. How exact is a military officer in the command of a body of men. A clumsy sailor will never rise to the command of a ship.

But there is one great danger that besets many young men at the present day. It is the disposition to avoid all solid improvement and take up with subjects that require no thought, and which serve as mere excitement to the mind. Your older friends tell you that boys are very fast at the present day, but I can remember fast boys long before you were born; but they never made solid and useful men. Very few of them lived to be forty years old. Nobody ever trusted them. They never filled any important office or station. They usually became small men, because they had no capital in their heads with which to work out a living. Out of fifty of that class I do not know of one who ever accomplished much.—*Mother's Journal.*

A FRANK AND NOBLE BOY.

As I was taking a ride in our pleasant village, in which we have a few plague-spots left, I took in a lad of some seven years. As I had occasion to stop close to a rum-shop, I noticed the boy looked surprised, and I said, "Shall we go in and take a little whiskey, as we may be cold before we get back?" I shall not soon forget the frankness with which he looked me in the face, and said, "My mother don't allow me to drink rum." Then I said, "Won't you go in there and warm you?" And he as honestly said, "I don't think my mother would allow me to go into such a place."

Now I want to say to all the boys, never be ashamed to follow the counsel and good advice of a pious mother, for it will be a shield and a safeguard to you through life.—*Zion's Herald.*

The World's Crisis

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For the World's Crisis.

[illegible]

The winter's gone, the flowers appear,
The merry birds do sing;
Their voices raised in songs of praise,
Make nature's temple ring.
Six thousand years old earth has stood
Beneath the wreck of time,
Still she shows for the work of God,
The beautiful, sublime.

Bloom on, old earth, your fragrance fling
Throughout the land afar;
We ne'er can tell the joy you bring,
How many hearts you cheer;
A soothing charm to hush awhile
The tumult of the mind,
To banish grief by nature's smile,
And leave no sting behind.

Bloom on, sweet flowers, in beauty fair
Upon the graves of those
One year ago beheld like us,
Whose eyes in death are closed.
And many more are looking now
Upon this lovely May,
The last in time for them to view,—
They too must pass away.

Bloom on, sweet flowers; where all is false,
We find you still the same;
Emblems of innocence and love,
Freedom from sin, or stain.
Bloom on, old earth, thy children sigh,
They're weary, full of care,
They groan with thee, and ever cry
For full redemption here.

Bloom on, old earth, and shadow forth
The things which are to come;
When earth redeemed shall bloom again,
The saint's eternal home;
Our paradise restored at last,
Our hearts desire we see,
No more to hope, or even ask,
For heaven is unity.

West Brattleboro, Vt. A. M. Stark.

For the World's Crisis

THE ST. LOUIS MISSION.

(*Concluded.*)

HOW THE MONEY WAS DISPOSED OF.

I made up my mind to remain for the present. We went for a hall, and found one in the southeast corner of Third Street and Washington Avenue. It was the first we ever found to rent for an African church. We could have it for $15.00 a month, $180.00 a year, each month's rent to be paid in advance. I leased the hall, and paid one month's rent in advance. I bought and paid for lumber for making seats, desks, platform, etc., costing, with the nails, about $35.00 more. In company with Bro. Pollard, from Carlinville, who assisted me a good part of the time, made the seats, desk, and platform, thus saving, perhaps, $35.00. The lamps, chandelier (which was partly given to us), chairs, and other things necessary for a church and school, cost in all $77.61. $30.00 of the balance were used to liquidate my board bill. I would not be so particular in naming all these things, but I want you to understand things just as they are. I did not come out here as a hireling preacher, neither do I intend to be one now. I never have preached for wages, or for hire, and hope I shall never backslide enough to do so. I am exceedingly thankful to think I can have the privilege of working just before the end, for the salvation of poor freedmen, for my food, leaving the raiment out and making the old do. For I tell you there is far more glory in preaching the gospel to those who love it, and are willing to be saved by it, even if we live on bread and water, than to enjoy all the luxuries of life and preach to a gospel-hardened race, who will not hear.

Glory to God! with all the bitter trials, cares, perplexities, sorrows, responsibilities, disappointments and wearisome labor of a missionary life, there are some excellent things to be enjoyed by those who are willing to forsake all for the sake of Christ and the gospel, which can never be realized in preaching it to hardened sinners and hypocrites. First; they will not be troubled with cold, formal meetings. Second; sinners will listen attentively, and when asked to come forward and give their hearts to Christ, they come without urging. Third; when born into the liberty, they come alive, shouting, and praising God, so that every person in the house will know it. Fourth; they commence to work in good earnest, trying to get others converted to God and the truth. Fifth; instead of urging them to duty in prayer meetings, you are often obliged to urge them at a late hour to cease for that night and go home. And then, too, after closing the meeting to go home yourself, the others will often remain and continue the meeting for a long time. Sixth; instead of the preacher's being obliged to talk to fill up time in prayer and conference meetings, he can hardly find a place to squeeze a word in edgewise. Yes, praise the Lord, there are a multitude of other good things not found among a gospel-hardened people.

THE DEDICATION.

Our hall, after being fitted up with seats, desk, platform, lights, etc., was dedicated to God as a house of worship, Sunday, April 29th, according to notice. A sermon was preached from 1 Cor. 1: 12, 13. It was shown that while many others professed to be followers of good men, our object and purpose was to follow Christ and the teachings of his word. And that our purpose should be to accept of no other name but the one first given to the disciples at Antioch. Acts 11: 26.

THE CHURCH.

At the close of the preaching, seventeen came forward by request, and gave their names as Christian believers, resolving to take the pure word of God as their only rule of faith and practice, receiving no other creed, covenant or discipline, but what could be found between the lids of the Bible, believing that the Holy Scriptures are able to make us wise unto salvation through faith, which is in Christ Jesus. That they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, without any unnecessary and strictly forbidden additions which man could make. In the evening, two more united with us. The day was a solemn and impressive one, and we humbly trust a profitable one to each of our hearts.

The following Sabbath, seven more united with us, making twenty-six in all. Next Lord's day, more have promised to unite, and many others in due time.

A white brother, Darius Crouch, formerly an ordained preacher and a firm believer in the Advent of Christ in '43 and '44, has united with us, and will preach the word. He is with us in the faith of the gospel. He now resides in this city. Also a young colored preacher, Geo. W. Henderson, with his wife, from the Methodist church on 11th street, has united with us, and preached for us last Sunday evening. I dare not speak of the prospect in the future, however bright it may be, for we have not yet forgotten our disappointment of the past. But I will only say we need your prayers and sympathy, and trust that God in due time will cause your hearts with ours to rejoice in the victory and triumph of His truth in the salvation of very many in this city and vicinity. He will accomplish it in his own way and time; so that we can only say to you now, be hopeful; pray on, and look for better days coming to the little African flock of St. Louis.

O! we do feel very thankful and praise God for the triumph and victory of his truth thus far. And it is with subdued feelings that I venture to write so much. But my soul is full as I look at things as they present themselves to us now. But

"No strength of our own, nor goodness we claim:
Our trust is all thrown on Jesus' name;
In this our strong tower for safety we hide;
The Lord is our power—the Lord will provide."

THE NIGHT SCHOOL.

We commenced a night school for the freedmen, Monday evening last, with six scholars. Tuesday we had seven; Wednesday nine, and last evening twelve. By to-morrow evening we shall probably have fifteen. Many more are coming in next week. We expect a large school. It is being made up of the best and most intelligent of the colored freedmen, who more readily appreciate the blessings of education. The school is in charge of Srs. D. K. Prescott and Francelle F. Curtis, who have always taken a deep interest in the progress of events here. My part is to sweep the hall, take care of the lamps, open and light the house, stand at the door when I can, to show new comers the way; do the running of errands, and whatever other business needs to be done; which to some may appear rather insignificant, who do not appreciate the object of Christ in giving the gospel to the poor; but, praise the Lord, I can cheerfully sing with the poet,—

"I have sweet hopes of glory in my soul."

We have meetings among our colored friends Tuesday, Thursday, and Saturday evenings, at private houses. A Bible class at Sr. Waite's (white) on Friday evening. On Wednesday evening, our white brethren and sisters hold prayer meetings at another white brother's house on 19th street, where, also, some colored people attend. Next Lord's day, we intend to commence a Sunday school for African children.

Thus you have a synopsis of what is being done. The school is kept five evenings each week. You see we have not much time to be idle.

FINALLY.

It is my purpose in four or six weeks to come home, if it is the Lord's will. We hope to see things so well settled in that time that I can leave for the East and remain till after campmeeting, and longer if the brethren and sisters East wish for some others to take the field. I will most cheerfully give up the work to any brother who believes that the gospel is the first and great thing to be presented to the freedmen, as the only stepping stone to their salvation, above all, and before all other things; to which other things may be added in due time; such as reading, spelling, writing, or any other branch of an English education. But as I am a firm believer in the soon coming of Jesus Christ to reign on the earth, I do not feel willing to place common schools, nor common school teachers, at the head of the gospel; regarding their work as a necessary prerequisite in order to prepare sinners for the coming judgment, or to prepare their minds for the reception of the gospel. We have but a little time to work, and all our efforts, time and money should be thrown heartily into the work of saving sinners.

May 14. We had a good time in the Lord yesterday. The number of our church and congregation increases. Six more African brethren and sisters were added to our number yesterday, making thirty-two. Judging from appearances, we expect a corresponding increase from Sabbath to Sabbath. Last Friday evening, the number of scholars had increased to fifteen. We have some twelve to fifteen more who are coming in this week, making thirty. We commenced our Sunday school yesterday with seventeen. We were astonished at so good a number the first Sabbath. Our meeting commences at eleven A. M. Sunday school from half past one to three P. M., when our afternoon service commences again. Evening service commences at half past seven, with a short sermon, after which a conference meeting is continued until ten. The length of my letter forbids me to say more than this: we do have most excellent meetings. I wish sometimes that some of our Eastern friends could just step into one of our conference meetings.

Some of our brightest hopes have been blown away by the enemy's shell, and at the time when we thought we were achieving a great victory in the triumph of God's truth, we have suffered the most bitter disappointment. But God works in his own way. We begin to see light out of darkness. Victory is being given us in another direction. Our church, although in the midst of the most business part of the city, is away out one side from the African part of the city, which prevents very many from coming to the church, or school, who otherwise would, if we were located somewhere west of 6th street, and north of Washington Avenue. It was the best we could do. But we are growing and gaining strength every week. Truth is triumphing over error, and every week gives us new converts to the truth, adding strength and numbers to the church. And we do most ardently believe that the progress and development of future events will fully demonstrate the fact that the preaching of the gospel to the freedmen, and urging them to repentance, to "seek first the kingdom of God and his righteousness," is the only sure and successful way in which we can reasonably expect the favor and blessing of God to attend our labor. This was my plan before I left the East. And all my feeble efforts since coming here have been strictly in conformity to those gospel principles, notwithstanding all the perplexing and embarrassing difficulties thrown in my way. But I feel to praise God for it all. It has been overruled for good. For by a force of circumstances over which I had no control, I have been prevented from going East, as I intended, months ago, since which time more has been and is being done by the Lord, not through my feeble efforts alone, but through the united efforts of God's dear children here, than our most sanguine hopes ever dared to expect. There is not a schism in the little church the Lord has planted here. Not one [illegible]. All appear happy and hopeful of success, only as the Lord shall approve and prosper us. All work, sing, pray and exhort, in the way and according to the gift he receives from the Lord.

I thank the brethren and sisters at the East, from whom I receive kind letters of encouragement, and who rejoice in the work, as they term it, the Lord is doing through me. But remember, dear brethren and sisters, it is the work of God and the triumph he gives to his truth. The glory is his. I am but one feeble instrument, together with a little flock in this city, whose unceasing prayers and united efforts, both night and day, have been crowned so far with good success. Pray that God will increase our number with such as shall be saved.

May 15. Our number of scholars to the night school has increased to fifteen.

A NEW HOUSE OF WORSHIP.

We must have a house of our own to worship in, situated in the part of the city where the freedmen can have ready access to it. I have promised it, in the Fall, the Lord willing, and if I did not think that our brethren and sisters East would cheerfully furnish the means, I could not feel like facing the bitter persecutions I receive from some of the white preachers, who alone have raised the storm against the soon coming of Christ. The doors, windows, glass, nails, and some other things, will be given to us here. A man who is a friend to us, will furnish and do the roofing at half price. The lumber we can get at cost, from those who will aid us thus much. The seats we already have, together with the lights, chandelier, desk, chairs, etc., which we got with the view of having them for the church. The other seats I could make myself. All the carpenter work could be done by myself and an excellent colored brother of our church. The walls must be of brick, according to a city law. I cannot say any more about it now. Do you wish for this city and its vicinity to become the great breastwork of the West, providing the Lord should not come before '68? Then, brethren, will you look the matter in the face? Will you meet it? The money can be raised in this city alone. And some of the money would come from those who have formerly owned slaves, too. But the task would be a great one, and should be freely raised by us. Now I do believe the money will come, and come freely.

Remember us in your prayers, and do not forget, while at the throne of grace, to mention the name of your unworthy brother, looking for that "blessed hope."

H. K. Flagg.

For the World's Crisis.

SPIRITUALISM,—WHAT IS IT? CHRIST, OR ANTICHRIST?

NUMBER ONE.

I propose, in a series of articles, to answer this question. With the external aspect of Spiritualism, the public mind is already familiar. Every body has heard of the spiritual rapping, table-tipping, trance, clairvoyance, etc.; and most every body has witnessed some of these phenomena.

Spiritualism is by no means in a corner. It is openly preached, practised, and believed in by millions; and numbers among its followers judges, priests, lawyers, men of science, statesmen, politicians, princes and crowned heads. It is true, men of science are a little shy of it; and as a scientific question it remains pretty much where it was left by the investigations of the famous Buffalo doctors, and the demonstrations of Professor Hare.

It is generally agreed that Mesmerism is the prime agent used in the manifestations; but to agree to this, and stop there, leaves the question as far from solution as ever; for what is mesmerism? And it is generally agreed among believers in the reality of these phenomena, that they are free from collusion of the mediums; that the intelligences manifested through them are disembodied human spirits. Its converts are believed to number in the United States from two to three millions; and its mediums partially, or fully developed, from eight to ten thousand; thus making an aggregate, if the latter estimate be correct, equal to nearly the entire membership of the Protestant church of this country; and all this a growth of less than twenty years.

Nor are its believers confined to the unthinking and ignorant. It is well known among Spiritualists, that Mr. Lincoln, previous to his election to the Presidency, visited the rooms of Mr. Koonley, a test medium of New York city; and, from certain convincing demonstrations, expressed his belief that departed spirits were really present, and communicated with him; and, though it was not charged, nor perhaps believed, that Spiritualism is any way entered into the conduct of his administration, or of the war, it was alleged that a certain distinguished medium was sometimes closeted at the White House, and that Mr. Lincoln was in the habit of consulting mediums. It has also been asserted, but I know not on what authority, that our Secretary of State is a believer in spirits. It is also well known that the able and accomplished Robert Dale Owen, formerly minister to Naples, and at one time private counsellor to Mr. Lincoln, is the author of a book entitled, "Footfalls on the boundary of another world," in which, though he does not openly commit himself to Spiritualism, he furnishes the best array of fact and argument in support of its claims that I have ever met. And so we have Judge Edmonds, Dr. Dexter, Ex. Governor Tallmadge; and these enlightened men believe that they converse with departed human spirits upon matters pertaining to this world, as business, love, or marriage; and also of the affairs of the other life, in the separate state in which they exist.

But Spiritualism is not altogether an American institution. It is true it was born in New York, but it went with the very next steamer for Paris and London; and both these places have long had a Spiritual exchange. And it is well known the world over, to those who read the newspapers, and are posted in Spiritualistic literature, that Napoleon, the astute Emperor of the French, the man who holds the peace and destiny of Europe upon a single word delivered to the people of a country town,—the profound genius of statecraft and war-craft, to-day the foremost man of all the world,—is a Spiritualist, and confesses himself to be counseled and generaled by the "shade of his great uncle."

Hume, the distinguished medium (now, I think, a theatrical performer), when at Paris, was closeted with Napoleon oftener than his ministers; and when he left, his Imperial master gave him his card to the Emperor Alexander. And why is it strange that Napoleon should consult mediums? Did not Cæsar consult the oracles? and has not Napoleon written the life of Cæsar? and who doubts that this "man of destiny" means to set his Imperial foot upon the Tiber, then upon the Rhine, then upon the Thames, and then to sit upon Cæsar's throne?

There is in Spiritualism a good deal of the artful and indirect. It does not beckon you forward with open eye, and fair front; but takes you into its private sanctuary by side windows and trap doors. For instance, one must go through a lie to get into the truth; he must sin in order to be saved; he must be ignorant to be instructed; he must practise vice to know the nature of virtue; he must die in order to live; and go through hell to get into heaven; and much more of the like; and Napoleon, who is always to be interpreted by contraries, is the last political development of this art and indirection. In him, its all-inspiring soul is power; and if this were possible, that departed human spirits could revisit the earth, who shall say that Napoleon the Great may not be endeavoring, through his nephew, to recover the lost empire of the Cæsars; or that Wellington is not moving to another Waterloo? or that Washington is not in council to save the Union? and the rebel dead—Floyd, Tyler, Rhett, and Brooks, are not moving the occupant of the White House to destroy it?

But however this may be, Napoleon believes himself to be visited and counseled by his great uncle; and certain it is that he believes himself set to recover what his uncle lost at Waterloo; and moreover, certain it is that he has accomplished, diplomatically, what his uncle did with the sword. His word is to-day the law of Europe, and not till he shall

"Let slip the dogs of war,"

will his own time have come, and then he shall die miserably, like a dog. Of course Spiritualism must thrive under the Imperial patronage; and, accordingly, we find it in France in a considerably more advanced stage of organization and philosophic development than here. There is said to be in Paris a Spiritualistic Institute, conducted by learned men and philosophers, who pursue their investigations with as much dignity and profundity as the Doctors of the Sorbonne.

And so, too, the amiable and motherly Queen of England believes herself in daily communication with the returning spirit of her beloved Albert Edward. At any rate, such is the fact, if credit is to be given to the London papers. There are other mothers who talk with returning husbands, and there are mothers in Israel who sit with mediums.

Spiritualism is also at Vienna, Rome, Constantinople, and no less at Washington and St. Petersburgh. It has already gone out to the kings of the earth to marshal them to the coming conflict. It is universal. It is pervading all classes. It is getting into all books, into the speeches of politicians, into the arguments of philanthropists, into the ministers' sermons, and once at least, if only to be kicked out, it has been into every social circle.

It is in the churches, and already it has emptied a number of pulpits. The Universalists would offer but feeble resistance, nor could the Unitarians do much better; for the rationalist part of their society (a considerable part) were Spiritualists already, minus a little rapping and tipping.

But the Calvinists have maintained nearly an unbroken front. They will not condescend to lift it into notice; and young ministers at Andover are taught to let it "severely alone." But Spiritualism has its clerical converts. We have heard none of them preach, but we have heard them lecture on the revelations of Pythagoras, the oracles of the sybils, and the visions of Joan; and we have heard them explain how Esculapius and Apollo were gods and saviors, as well as Christ.

That the church ought to have something to do with Spiritualism, and that it is something which it will ere long be compelled to notice and to grapple with as a gigantic evil, is to me perfectly clear; and it may be that Mr. Beecher will turn out but an advanced skirmisher of the Orthodox line.

Nor is Spiritualism a stranger on 'Change; but it is not a miser, nor properly a money-getter. It is not averse to trying its hand at stocks, though it speculates for philanthropic purposes. It has considerable aptness for financial operations, and has developed a number of strictly business mediums. It knows the price of gold, and can anticipate the rise and fall of the precious stuff as readily as any broker in State St. It is plainly as good, if it is not better than the banks and the bankers; and is willing to advise a man into Chancery for the benefit of his creditors; or to take office for the good of the people, as the best of counselors.

It has also a great genius for the discovery of hidden treasures. A couple of pirates are now directing extensive excavations at "Dungeon Rock," Lynn, Mass., through a Mr. Hiram Marble; alleging that there are immense treasures there deposited by themselves, near two hundred years ago, and since buried under this huge rock by an earthquake. Mr. Marble has penetrated this rock near two hundred feet, and still believes, and is still digging. And so Capt. Kidd has directed a number of believers where to dig for the treasures he buried when a pirate. He knows exactly where his treasures are buried, and has given minute directions how and where to dig; but unfortunately the diggers have not yet been able to find the exact spot. These pirates say that looking after the affairs of money is not at all to their liking, but that they are compelled to unearth these treasures and cause them to be devoted to the uses of charity as an atonement for their miserliness and ingratitude.

The gold miners also have their guardian genii and their enchanting spirits. The miners of Colorado, some of them at least, are under the guardianship of De Soto, the discoverer of the Mississippi; and the knowing ones purchase only the shares that De Soto works.

But the real business of Spiritualism is not to help men make money, or get office, but to give the world a *new religion*—the religion of nature; and to this end the Christian religion must be got out of the way. The Bible must be put on a level with the Koran and the Shasters; the prophets and the apostles must take a seat with clairvoyants and magicians, and the oracle at Athens must be made as honorable as the oracle at Jerusalem.

Spiritualism does not say that men are sick and sinful, but ignorant and ungrown. They do not need a Savior, but an instructor, and with the help they can get from each other, the right principle within them will lead them to all necessary truth. It does not say to men, Repent, for no man can help his nature and constitution; besides, there is no sin against God, for God is a part of every action. It does not say, Cast out the devil, but, Use him up; that is, exhaust him, on his own plane.

It can have no doctrine of salvation, because it has got no doctrine of sin. It can not say, I baptize you in the "name of the Father, and of the Son, and of the Holy Ghost," and bring you into the kingdom of God as kings, priests, and heirs; but, I make you all acquainted with the laws of affinity, and initiate you into the mysteries of nature, and make you magicians, clairvoyants, and astrologers. In short, Spiritualism has no doctrine in common with the church, except the erroneous one of the natural immortality of the soul.

What then can be said of this new religion of Spiritualism,—a system whose adherents number by millions, and whose teachers by tens of thousands,—a system that rejects the Bible, and repudiates the entire ground of revealed religion? What, I say, can be said of all this, but that it is a vast and determined conspiracy against the christian religion? And if it be true that departed spirits can return, what more likely than that the invisible conspirators are none other than the self-same infidels and unbelievers who did the like when they were in the body,—the Porphyrs, the Julians, the Chubbs, the Voltaires, the Newmans, and the Paines? And it is a little curious that, so far as Spiritualists accept the New Testament, they copy the almost identical errors of the ancient heretics, as I shall show hereafter.

It would, indeed, be strange if Franklin could come and talk philosophy, and Paine could not come and talk religion. And this is exactly what Spiritualism is,—a conspiracy against christianity; and it is no less distinctly marked as such in the prophetic writings, than the rise and progress of the Papal church. And regarding it in this light, in what I have to say in answer to the question at the head of this article, I shall consider Spiritualism in its religious and political aspects only. I must however say here, that I do not include all Spiritualists in this general charge of infidelity and conspiracy. There are a few among them who call themselves "Christian Spiritualists," or "Bible Spiritualists." They accept the communion of departed spirits as not incompatible with a belief in the divine inspiration and authority of the Bible. They protest as vehemently against the infidelity and lawlessness of the Spiritualistic philosophy as could be desired; and in this we bid them God speed.

H. S. Chapman.

[The foregoing is from one who has been a Spiritualist some twelve years, and has seen what is behind the curtain of Spiritualism. He has been in its mire, and knows whereof he affirms. He felt called to preach among the Baptists, some thirteen years since, and was led by seducing spirits into Spiritualism; where he has wandered in dark labyrinths till recently. He is now ready to serve the Lord. Pray for him.—Ed.

For the World's Crisis.

MUST THE LITERAL CITY OF ROME BE BURNT BEFORE CHRIST CAN COME?

This claim is made by different classes: some insisting that it must be witnessed three and one-half years before the literal coming of Christ, and others supposing it may occur a short time before the advent. I was of the latter opinion for several years, and fancy I thoroughly understood the groundwork of the argument in its favor; but after mature deliberation, and prayerful reflection, I am fully satisfied the literal burning of the literal city of Rome is no where intimated in prophecy. The matter has positively been misunderstood, and the whole theory originated in mistaking symbolic language for literal. Let us examine some features of this theory:

1. One proof in support of this theory is sought in Revelation 17: 16.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked [literally?] and burn her with fire."

If the *burning* here mentioned is literal, it follows on the same principle, that they were to "*eat*" *her literal* "*flesh*" !!! Could the angel have meant that they should "eat her flesh" in a literal sense, and make this harlot woman "naked" in a literal sense? or is this simply a symbolic representation of the diminishing of her power and greatness?

If by eating the "flesh" of this symbolic woman, and making her "naked," the angel is simply giving a symbolic representation of the consuming judgments to be inflicted on the Papacy, then the other statement, "*They shall burn her with fire,*" which he makes in the same prophecy, and in the same breath, must be understood in the same sense: and in this symbolic sense this prediction has been strikingly verified. Since the close of the bloody supremacy of the Papacy, which so long "reigned over the kings of the earth," the Roman horns have been consuming and diminishing the temporal power of the Papacy, stripping it, eating its symbolic flesh, and burning it with fire in a symbolic sense: or, as the angel said to Daniel concerning the persecuting "horn," which stood for the same power represented by the "woman," "They [the Roman horn] shall take away its dominion, to *consume* and destroy it to the end." (Dan. 7: 26.)

Furthermore: let not the fact be overlooked, that the statement, "They shall burn her with fire," was made with reference to the symbolic woman, instead of being made with reference to the interpretation, or the thing represented by the symbol; and the angel does not so mix up matters as to apply literal fire to a mere symbol. Had he first explained the symbol, and afterwards applied the fire to the thing represented by the symbol, there would have been more propriety in claiming that the "fire" is *literal;* but even then, we should have been puzzled to know how to understand the eating of "*flesh,*" and making "*naked*" in a literal sense.

2. An attempt is, also, made to adduce proof in support of this theory from Rev. 18: 9.

"She saith in her heart, I sit a queen, and am no widow. Therefore her *plagues* [the plagues contained in the vials] shall come in one day [or commence in one prophetic day,] death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God that judgeth her."

By reading the connection, the idea that *literal fire* is here applied to the literal city of Rome will depart from every reflecting mind. The next verse reads:

"And the kings of the earth that have committed fornication with her shall bewail and lament for her when they see the smoke of her burning."

Have the kings of the earth "committed fornication with the literal city of Rome, even in a symbolic sense? The city to be burnt has "committed fornication with the kings of the earth." This is true of the Papacy, having its seat of power at Rome; but is not true of Rome as a literal city which can be burnt with literal fire.

Again we read: "And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more, and every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning." (v. 11,-17.)

Do the literal "merchants of the earth" get their merchandise from the literal city of Rome? Do the literal "ship-masters" of the "seas" enrich themselves by trading with the literal city of Rome? And could the sailors on the various "seas" see the literal "smoke of the burning" of the literal city of Rome? Then the "burning" predicted is not the city of Rome. The truth is, when the "plagues" began to be poured out upon the Papacy at the end of the 1260 years of Papal supremacy, the spiritual dealers in Papal merchandise, by sea or land, began to lament the fall of this symbolic Babylon, from its former elevation above the nations, to an inferior position. This lamentation has been going on from 1793 till now; and it will continue till the resurrected "apostles and prophets" are called to rejoice over her," when Babylon, now diminished, shall be totally "thrown down, and shall be found no more at all." (v. 20, 21.)

Wm. Sheldon.

For the World's Crisis.

HE IS FAITHFUL THAT PROMISED.

"Behold I come quickly."—Rev. 3: 2.

"Even so, come, Lord Jesus!" "Why tarry the wheels of thy chariot?" Six thousand years this world has rolled on, getting hoary with age, and wrinkled with sins and sorrows. A waiting church sees the long-drawn shadows of twilight announcing, "The Lord is at hand." Prepare, my soul, to meet him. O! happy days, when thine adorable Redeemer, so long dishonored and despised, shall be publicly enthroned in presence of an assembled universe, crowned Lord of all, glorified in his saints, satisfied in the fruits of his soul's travail, destroying his enemies with the brightness of his coming—the lightning-glance of wrath, causing the hearts of his exulting people to "rejoice with joy unspeakable and full of glory." Prepare, my soul, to meet him! Let it be a joyous thought to thee, thy "blessed hope," the meeting of thine Elder Brother. Stand oftentimes on the watch-tower to catch the first streak of coming brightness, the first murmur of these chariot wheels. The world is in preparation. It is rocking on its worn-out axle. There are voices on every side proclaiming, "He cometh! he cometh! to judge the earth."

Reader, art thou among the number of those who "love his appearing"? Remember the attitude of his expectant saints—"Blessed are those servants whom the Lord, when he cometh, will find watching."—*Selected by L. L. D.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

TRUTH.

Once there was a little boy,
With curly hair and pleasant eye,
A boy who always spoke the truth,
And never, never told a lie.

And when he trotted off to school,
The children all about would cry,
There goes the curly-headed boy,
The boy who never tells a lie.

And everybody loved him so,
Because he always told the truth,
That every day as he grew up,
'Twas said, "There goes the honest youth."

And when the people that stood near,
Would turn to ask the reason why,
The answer would be always this—
"Because he never told a lie."

For the World's Crisis.

FRANKIE.

Our three-year old Frankie makes queer speeches sometimes. One day his papa was fixing a bedstead, and it was a long job. After having watched the proceedings for an hour or more, with much interest and various questionings, he suddenly exclaimed, "I should think this bedstead would *long to be there!*"

One day at the dinner table, after sitting very quietly several moments, he gave the result of his reflections thus: "Mamma!" "Well." "If you put a melon into the water, it will be a *water-melon.*" Truly this was quite an original suggestion. As he had not heard the word water-melon for a long time, it seemed the more surprising that such an idea should enter the little fellow's head.

Sometimes he corrects me when I use the plural noun, if it ought to be singular. Thus, one day he emptied my pens out of my box. When I wanted them to put away, I said, "Frankie, where are mamma's pens?" After telling me he said, "I put one of them in the stove." "Why, Frankie, that was naughty to put mamma's pens in the stove." "I didn't put your *pens* in the stove, I put a *pen* in the stove."

At another time, when telling him the story of David's killing Goliah, I said, "David took some stones out of his bag and put them in the sling." "No," he quickly interrupted, "he did not put *stones* into the sling—he put a *stone* into it."

Such corrections as these are not unfrequent. Of course we think he is a darling.

M. D. W.

For the World's Crisis.

OBEDIENCE.

"Children, obey your parents in the Lord, for this is right: honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee."

This text of Scripture is something for children to think about. An undutiful child is an odious character, yet how few at the present day show the respect and obedience to their parents that is becoming and dutiful. Dear children, did you ever sit and recount those days of toil and anxiety? Did you ever try to measure the love that sustained your infancy and guided your youth? Did you ever think of it? If not, I beseech of you think of it now. It is a sin that will bring its reward. If you should lose your mother, you little dream how the memory of every unkind word, every neglect of her wishes, will haunt you.

I could never tell how I sometimes feel in remembering instances of neglect, and yet, thanks to her care, I had the name of being a good child. She told me, shortly before she died, had it not been for me she would have been in the grave long ago. I would not resign the memory of her approbation for the plaudits of a world, even though I know it was her love that hid the faults and magnified all that was good. I know how many things I might have done to add to her happiness, but which I did not do. But the grave has cut off all opportunity to rectify mistakes, or atone for neglect.

Children, be kind to your mother, and when you address your parents, speak kindly. Never call them "old man," or "old woman." This is rude and undutiful. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Lois Becraft.

TALKS WITH CHARLIE.

"Oh, Charlie, why don't you let Willie ride on your rocking-horse this afternoon? You know he has not got one, and he would enjoy it so much."

"But I want to ride now, mother."

"Another day would do just as well for you, when he is not here. I am sorry my little boy is so selfish."

I turned from him with a sorrowful look. He was silent a few moments, then ran to me, putting his arms around my neck, and with his own sweet, peculiar expression,

"Dear mother, am I very bad? What do you mean by selfishness?"

"That you love to please yourself more than others. You are not willing to give up your toys to your little friends when they want them, yet wish them always to please you. Now when your friends come to make you a visit, you should do all in your power to make them happy. Try to forget yourself, think only how you can entertain them. If you were to visit your cousin Willie, you would like to have him let you play with his new toys, wouldn't you?"

"Yes, mother, he always does let me play with them. The last time I was there he let me use his new wagon, and he used his old wheelbarrow. Oh, we had such fun drawing sand."

"Now, suppose Willie had wanted the new wagon, would you have been as happy with the old wheelbarrow?"

"No, mother, I have played with it so many times, and then I have one just like it."

"Then you would have thought it selfish in Willie to have kept the nice wagon all to himself?"

He looked at me a moment, as if he were receiving a new idea; tears came into his eyes as he said,

"I was a bad boy; oh, mother, won't you forgive me? I see now what you mean by selfishness."

A kiss of forgiveness satisfied him, away he ran to play. Soon after I went into the play-room, and found the children very happy. Willie was riding the rocking-horse at the top of his speed—Charlie was making a whip for him; and, though I watched them during the afternoon, I saw no return of selfishness; and though it cost him many a struggle, yet I trust by the grace of the Holy Spirit, he will be able to overcome this, his greatest fault.—*Episcopal Recorder.*

A WORD TO BOYS.

Come boys, and listen a few moments to your uncle. You have now arrived at an age when you must begin to think about doing something for yourselves. The first piece of advice I have for you is, to do everything well which you undertake. There is but little danger of your being too particular in this respect. A boy who is careful to draw a straight line on his slate will be very likely to make a straight line through life. There is no position in life in which you will not be called upon to be as exact as possible. Step into a jeweller's shop, and see how careful the workman must be in finishing up the article he holds in his hands. Visit a ship-yard, and the man with the broad ax must learn to hew on the line, or be dismissed. You think of being a clerk. Well, remember that a mistake there is little less than a crime. I never saw a man who was very particular about his affairs that was not successful. How exact is a military officer in the command of a body of men. A clumsy sailor will never rise to the command of a ship.

But there is one great danger that besets many young men at the present day. It is the disposition to avoid all solid improvement and take up with subjects that require no thought, and which serve as mere excitement to the mind. Your older friends tell you that boys are very fast at the present day, but I can remember fast boys long before you were born; but they never made solid and useful men. Very few of them lived to be forty years old. Nobody ever trusted them. They never filled any important office or station. They usually became small men, because they had no capital in their heads with which to work out a living. Out of fifty of that class I do not know of one who ever accomplished much.—*Mother's Journal.*

A FRANK AND NOBLE BOY.

As I was taking a ride in our pleasant village, in which we have a few plague-spots left, I took in a lad of some seven years. As I had occasion to stop close to a rum-shop, I noticed the boy looked surprised, and I said, "Shall we go in and take a little whiskey, as we may be cold before we get back?" I shall not soon forget the frankness with which he looked me in the face, and said, "My mother don't allow me to drink rum." Then I said, "Won't you go in there and warm you?" And he as honestly said, "I don't think my mother would allow me to go into such a place."

Now I want to say to all the boys, never be ashamed to follow the counsel and good advice of a pious mother, for it will be a shield and a safeguard to you through life.—*Zion's Herald.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

HYMN.

I praise and adore that illustrious grace,
That sovereign compassion, that love that did plan
In the courts of the high and the heavenly place
A way of salvation from death and from sin.
Thanks to God for the plan to bring man from the fall—
But where were my hope, if the planning were all?

I rejoice that the Son of the Father in heaven
Left the bliss of that world for the sorrow of this,
Endured contradiction, grief, agony even,
Till he prayed, if it might be, the trial might pass.
If the legions of angels had come at his call,
And the cup had passed from him, alas for us all!

So with joy I behold, by the eye of my faith,
Lifted up on the cross the Redeemer of men,
And with heart-broken thankfulness see in his death
The one all-sufficient atonement for sin.
To praise him for this all my powers I will call;
But where were my ransom, if this had been all?

For if Christ be not risen, I read in the word,
Then all his disciples are perished who die;
But the grave could not hold our immaculate Lord,
For he liveth High Priest of his people to-day.
All hail to his name whom the grave could not keep,
Who became the first-fruits of the nations that sleep!

Nor yet for all this am I pardoned of God,
Until on this Christ I myself do believe;
The once-crucified Lamb, the now glorified Lord,
By repentance and faith I myself must receive.
He has bidden me come, for his Spirit has striven,
So I fall at his feet to be freely forgiven.

Still, though he doth plead in the heavenly place,
Though I share in his love and be washed in his blood,
And may have the assurance, the pardon, the peace,
The earnest, the hope, and the witness from God,
Yet the sight, the fruition, the home where I go,
The eternal salvation not yet do I know.

Ah, when shall it be that the victory's won?
And when shall the righteous appear before God?
When this mortal shall put immortality on,
When He that soon cometh shall bring the reward,
The reward that's in heaven, the treasure that's there,
The crowns that are kept for them then shall they wear.

Till then, while I live, may I live to his praise,
Till then, if I die, may I sleep in the Lord;
So, waking or sleeping, be counted as his,
And be called to sit down in the kingdom of God,—
To behold in his glory the Jesus that died,
And in his blest presence forever abide.

LUCY M. CHAFFEE.

South Wilbraham, June, 1866.

AION.

"And shall be tormented day and night for ever and ever."—REV. 20: 10.

This, with one or two scriptures of similar import, have held the minds of some honest seekers after truth to the conclusion that the wicked must endure exquisite pangs of endless suffering.

The mind of the writer was from his youth by these scriptures confirmed, and at times forced to this dreadful conclusion for years after embracing the Sabbath. Nor was there but temporary conviction, from all the brethren had then said or written in the explanation of these passages, until at a certain time while examining the word Aon in Webster's Unabridged Dictionary, to ascertain its duration, I found, to my surprise, as a corresponding word in the Greek, the word *aion*, the original of the word *ever*, in the above passage referred to.

This led to an examination of Rev. 20: 10, and chapter 14: 11, in the Greek Testament; the last of which in our version reads: "The smoke of their torment ascendeth up forever and ever." By this examination, it was found that in each case the original word translated "ever" was in the PLURAL number. This opened a field for further investigating thought. And the question arose in the mind, Can the word *eternity*, or even *forever*, in the nature of things, admit of a plural? The conclusion was, it can not; for no word expressing infinity can. For this reason, for instance, infinite space covers all space; hence there can be but one infinite space, because there can be no further place for a second infinite space to occupy. On the same principle, the idea of a plural is forever excluded from a word which expresses infinite duration. Because infinite duration comprehends all possible duration. Hence there can be but one. Therefore the nature of things forbids that any word in the plural in any language should ever express the idea of infinity. If the word in the original expresses more than one forever or eternity, ought not the translation into English to express the same?

The Encyclopædia of Religious Knowledge says:—"It might as well be contended that *forever* cannot properly mean unlimited duration, because another ever may be added to it, as that *aion* must necessarily mean a limited duration, on account of its admitting a plural form of expression." To this we reply that, though there is another "ever" added in our translation, it is not added in the original, it being a repetition there, but not in a manner to involve the idea of addition. Inspiration did not place the word "and" there, nor can it be supplied without confusing the sense. The inconsistency of applying the plural to a word expressive of infinity has just been shown, we trust satisfactorily; and this the Encyclopædia admits respecting the word *eternity*; and what not in respect to the word *forever*, if it expresses infinite duration?

This discrepancy of plural in the original, and singular in the translation, prompted to the further investigation of the word *aion* in other parts of the New Testament,—an example of which was found in 1 Cor. 10: 11. "Now all these things happened unto them for ensamples; and they are written for our admonition on whom the ends of the world have come." An instance somewhat similar in its structure to the preceding is found in Heb. 9: 26. "Now once in the end of the world hath he appeared to put away sin, by a sacrifice of himself." Here, again, the word *aion* in both these instances is in the plural, as it is in the examples of the two scriptures quoted; but the word world rendered from it in both instances is singular.

Why these things were so, was for a long time a mystery; but a solution of that mystery was at length found. In all the above instances, had the translation been according to Dr. Webster's view of the sense of that original word, there would have been no need of rendering these plural words in the singular. But before proceeding to an illustration of this point, some inquiries intrude upon the mind.

1. If the Holy Spirit, in the last two scriptures, meant to express in the Greek the idea of a plurality of worlds, should not this idea of plurality have been conveyed to us in the English?

2. Should not two or more objects properly expressed in the Greek, when translated into English, express two or more objects in this language also?

3. If we had the history of two or three men written in the French language, conjointly in one volume, and it should be translated into English, Spanish, German, and various other languages, should it in these languages respectively mean the history of but *one man?*

Now it is infallibly evident to all that the two last instances could not be translated by any word which expresses endless duration, because the end of *aion* is most clearly expressed in both instances. To speak of the end of endless duration, would strike every mind as the height of absurdity. Therefore a word must be selected which will not wholly, nor too much confuse the sense; but as the original is in the plural, it would seem to be too vague for definite instruction respecting *this* world, hence the plural is dropped and the singular substituted.

All this perplexity might have been saved if translators had understood, as Mr. Webster did, that "age" was the word corresponding in sense with the original. Then the plural would not have injured the sense at all, and it would have read as follows:—"Now all these things happened unto them for ensamples; and they are written for our admonition on whom the ends of the AGES have come." It may be asked, What ages? We answer, all the ages of probation. . . .

Heb. 9: 26, some have thought, proved Christ's first coming to be in the end of the world; but by a transposition, we see that "in the end of the *world*," or *ages*, sin is to be put away. "Now once hath he appeared by a sacrifice of himself, to put away sin in the end of the world," or ages. But ages in this instance closes at a later point of time than that in 1 Cor. 10: 11. That closes with probation, this with the destruction of the wicked. Sin is then forever put away.

The word "*end*" being plural, renders it mysterious; and the inquiry may be made, How many ends will the world have? Others might inquire, May not the *world* have as many *ends* as the *age?* Yes; but not as many as the "ages" have; and especially if these are the ages of probation. For there will then be as many ends as there are individuals who die in the Lord in this message; and one more. That is the time in which mercy ceases to be proffered to sinful man.

In these passages we now see what consistency of sense can be made from the original, when viewed in the light of the great Lexicographer, who, in the history of the world, perhaps, never had an equal as a philologist, or a superior as a linguist. Not that he believed as we do,—he believed in the endless sufferings of the wicked; hence his testimony bears greater weight than it otherwise would. With his sense of the word *aion* in the scripture which heads this article, we may give opponents the privilege of translating the Greek preposition (eis) the worst they can against our belief;—for instance, they may call it *for, through*, or *during*, if they please. It will then read, "And shall be tormented day and night *for, through*, or *during* the *ages* of *ages*." Not that we claim this rendering of the preposition correct; but if the most of our translators now extant are correct in the rendering of this word, then ours is; and this is the worst opponents can make it for us.

If they bring this translation to us, and ask what we understand by the expression, "ages of ages," we reply that the word age means, as long as the creature lives to whom it is applied.

There has been a great perplexity in the minds of many in regard to the true sense of the word *aion*, because lexicographers have given it a variety of very different definitions; each generally as the following:—duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future; time, age, lifetime; the world, the universe, etc. Now if this Greek word corresponds in sense with our word eternity, or forever, as they are generally defined in our English Dictionaries, then such definitions as duration, finite time, age, lifetime, world, universe, etc., must all be incorrect; there being no terms expressive of limited duration, nor any word expressive of anything, but that of *time*, made use of in our Dictionaries to define these words; for every definition there gives the idea of endless duration. Therefore we have satisfactory evidence that these words do not correspond in sense.

We admit, however, that in the Bible the word "forever" is used in many instances to express limited duration, as the brethren have sufficiently shown; but the reason is, that it was rendered from original words, which more usually expressed limited duration, and, in many instances the subject matter is such that the sense of the word is fully shown to be but limited.

The inquiry will arise in the minds of many, How can the word *age* have so many definitions as are given to this Greek word? We answer, all but the last two can be very easily and consistently given to it. For instance, when speaking of a mortal being, it may be with strict propriety that any of those definitions expressing limited duration may be applied, such as duration, finite, a period of duration, past or future, time, age, life-time, etc. But when the age of an immortal being is referred to, then it is strictly proper for any of those definitions which express endless duration to be applied to them.

As it respects the last two, world and universe, it is wholly unnecessary that any such definitions be given, as there are other Greek words which amply supply their place; and if these definitions can be consistently given, they are merely an imperfect or secondary sense of the word defined; as in Matt. 13: 39; 24: 3, where it speaks of the end of *aion*, translated the end of the world. It strictly means either the end of the age of the world, or the end of the gospel age—all of which amount to nearly the same, although the words rendered from this are very dissimilar in sense.

Now *aion* either corresponds in sense with our words forever and eternity, or it does not. If it does, why have not the most distinguished lexicographers, such as Johnson, Webster, and Worcester, so informed us? Or rather, why have any of them informed us to the contrary? And why especially is it in many instances so used in the Bible as to forever exclude that sense from it, whereas it may invariably be translated *age* without discovering the least inconsistency of language?—*Review.*

For the World's Crisis.

THE TWO CRISES OF OUR WORLD.

There was a time when an oppressive yoke lay upon a people. This people had been, in times now gone, the favored people of God, the chosen among the nations. But under this peculiar patronage, they had chosen their own ways, grown proud and self-sufficient. Their God and ruler, though a God that delighteth in mercy, yet was a God of strict integrity and justice. Therefore he had suffered them to come under the yoke of the proud nation, which then bore sway over all the known world. For there had come upon them that direful prophecy, which the Lord by Moses spake conditionally of them, recorded in Deut. 28: 52. But they knew it not, for this was not the first time they had been brought into a condition of bondage, but out of which God had, in his own designated time, brought them. Moreover, they now had a promise of a Great Deliverer. The time had been so marked out, that even then the nation looked and waited for him. He came at last. But not in princely magnificence, as they expected. Albeit, he was heralded by "the star . . . in the East," that "went before and stood over where the young child was." Angelic bands hovering near sang, "On earth peace, good will toward men." But this availed not, for there lay only a babe in a manger. That child, as he grew in stature, grew also in favor with God and man; but alas, he was the son of a carpenter!

Thus, unrecognized, he grew to manhood. He began his public work, and an audible voice from heaven announced, "This is my beloved son, in whom I am well pleased." The anointing from on high came upon him in bodily form like a dove, and rested upon him, that he might be visibly known among them. Thus he stood a prince anointed, awaiting his kingdom, even as David, the son of Jesse, waited for his kingdom, after God commissioned Samuel to anoint him. The hour of decision came. Would they accept him as their king, and through him, deliverance?

Whether there be contingency with God,—whether, if the Jews had placed Jesus, the rightful heir, upon the throne of his father David, the kingdom would then have become an everlasting kingdom, we will not attempt to decide, for the sad history is familiar to us all. Whatever might have been, had the Jews comprehended "the time of" their "visitation," we, alas, all know too well what was. Nevertheless, when the multitudes cried with loud acclaim, "Blessed is the King of Israel, that cometh in the name of the Lord," they doubtless acted in sincerity and good faith. They proclaimed him king according to the manner of their nation. Jesus accepted this homage as his due, saying, "if these should hold their peace, the stones would . . . cry out." He took possession of the temple, and for a brief time controlled it; driving out the money changers, with the buyers and sellers. But another wave of the fluctuating populace, gathered for the feast, gains the ascendant,—or rather the authority of the nation rises in its might, crushing out the noble outburst of an enthusiastic people; and then comes the arrest, the trial; and when the query comes, shall "I release unto you the king of the Jews?" they that sat in Moses' seat, representing the official dignity of the nation, are ready with the cry, Away with him, away with him. "Crucify him, crucify him." This was from the authorities of the nation, acting judicially, and the crisis was passed; and from that hour was the nation's doom fixed, according to our Savior's words, "Now is the judgment of this world; now shall the prince of this world be cast out."

Another crisis is nearing. Again the world is in expectancy. It is the language of all that some great event is pending. The year in which we are living "has been anticipated as an eventful year for three centuries, by students of prophecy." But the portion of the church that now bears away are looking for a spiritual deliverance alone. It is an admitted maxim that "history repeats itself;" not alone in a political aspect, but also in the religious. In the approaching crisis is again to be repeated the Jew's great error, now made world-wide. Shall the inhabitants of earth again fail to comprehend the *manner* of their deliverance? It was then disastrous, direful to the Jews; will it be less disastrous now? Who can compute the greater magnitude? For earth's great Potentate will now take to himself his great power and reign; breaking his enemies "with a rod of iron," and dashing "them in pieces like a potter's vessel."—Ps. 2: 9. He will not now come riding upon "a colt, the foal of an ass," as then; nor will they that run before, and they that follow after proclaim, "Hosanna in the highest." For in the clouds of heaven, with a retinue of his own, will he come,—a retinue so vast that all shall be filled with awe, for "every eye shall see him."

"Flames are above him, beneath him, around,
With glad hosannas the heavens resound;
But to the wicked his arrows are sped,
His storm-cloud of vengeance has burst on their head.
Salvation has come! blessed God, we will cry,
Thy praise shout and sing as we pass through the sky."

"When the Son of man cometh shall he find faith upon the earth?" With what words of anathema would Christ now have occasion to address even those who have assumed the holy family name of Christian. Only that God has by prophecy depicted just the state of things we see, how must every child of God sigh and cry for the abominations done in the land. Weep even as Jesus wept, as he looked upon the glorious city of Jerusalem, in which other beholders might only see splendor, and the elements of prosperity. But Jesus, taking in one of his complete views, saw all the disasters that afterward befell it. Far from the heart of the proud Pharisee, or sanctimonious Scribe, was the thought that themselves were forfeiting the conditions of deliverance. Aye, they may have thought, like too many of our own times, that God could not forsake them, for their nation had also a holy mission to perform. (And had performed it in bringing forth the Savior.) God taught them most disastrously, that he no longer needed them to carry on his purposes; and he may now soon teach a presuming church as signally, that he has not left the building up of his kingdom on earth to finite man,—that not through them is the world to be converted. He may teach them rather that the vengeance of the Almighty lingers only that the number longest for may be accomplished.

M. W. HOWARD

Malone, N. Y.

For the World's Crisis.

BUILD ON A SURE FOUNDATION.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."—Luke 6: 49.

Build upon a sure foundation, my friend. A house built upon the sand is well enough to live in while the sun shines and all is fair weather; but when the thunders roll and the storm-clouds are gathering in fury over your head, and at last burst upon your dwelling, then is when your sandy foundation fails you, and nothing but a dwelling founded on a rock can stand the terror of the blast. "I have no fear of the future. I shall make no preparations for it. Prosperity and wealth are within my grasp; the country is so beautiful, I shall build here." But, my friend, this is no foundation to build upon; there is great danger building in such a place as this. Do you not notice that this sandy foundation can with almost one wave of yonder rolling river be swept away? "However, I shall build here, unmindful of the sand and danger of the river, for I can not see that there can be danger here; the surrounding country is beautiful, and yonder peaceful river can never overflow and wash my dwelling away. I shall build upon its bank, and never mind these useless fears. I feel that I shall have no trouble here, where it is so peaceful and quiet. Why, how do you think I can go back so far into the country, where there is nothing I feel I can enjoy, where it is rough and rugged, just for a rocky foundation for my dwelling? No, indeed, I am not so foolish as to deprive myself of all the good things of life, for the sake of feeling that I am a little more safe during a storm."

O, foolish man, to risk his life and the lives of all those who are so dear to him, because he thinks the present surroundings are a little more pleasant. If he will but think for a moment, his reason must teach him how unsafe his position; for when the rain descends, and the river overflows, his building can not stand; it will be borne away upon the dark and rolling waters of the now peaceful stream; himself and all those who are under his roof must forever close their eyes to all they have lived for, and with but a groan of despair sink beneath its waves to rise no more. O how much better to know we are safe at all times, though we may have to deprive ourselves of many things we think we could so much enjoy.

Let us strive to deny ourselves of all things wherein danger for the future lurks. Let the worldlings laugh and deride us; it will be but a little longer before they, with all who have not taken the word of God as the man of their counsel, must be silent in darkness; while those who have made it the business of their lives to know and do the will of their heavenly Father, shall be praising God in glory. Though we may be called to pass through many trials; it may be to dwell far from all the pleasant scenes of our childhood in a land of strangers, or we may be called to give up the friendship of those who are most dear to us as our earthly friends; yet for Jesus' sake we can do it. But to know we have God's word for it we are building on a sure foundation, doubly compensates for all. But for this blessed assurance of eternal peace, what would this short life be worth?—a few days of joys and sorrow, and then the sands of time with us are run, and we are with those who have gone to return no more.

Thanks be to God for the precious promises that he will remember our slumbering dust, and though heaven and earth pass away, yet he will not fail in one thing he has promised. Let us be willing to renounce our own former opinion of things, and, sitting at the feet of Jesus, be guided entirely by him, and our hope will be staid upon a foundation which will never fail us, and we shall be safe though the heavens roll together as a scroll, and the elements melt with fervent heat, and the earth shall be burned up.

LOUIZA S. BUSH.

West Fort Ann, N. Y.

For the World's Crisis.

OUR PREPARATION.

Bro. Grant, and the readers of the Crisis: Most gladly do I hail the light that gives certainty to the nearness of Christ's coming and kingdom. O! my heart is made very joyful at the prospect of what is so soon coming. While rejoicing over a fallen foe that had ever greatly afflicted me (slavery in our nation), I thought what will be the joy when our great Adversary comes down under chains by the power of the Highest. This, with its associate events, is now near to come, and who is ready? Who are searching their hearts, trying themselves, not by other examples, nor their feelings, but by the Word, aided by the candle of the Lord? Who with the golden wedge and Babylonish garment (any need to search for these?) expects to go into the kingdom? Who are selling their birthrights for a morsel of pottage? Better bring out the idols and slay them now, than to be soon slain because of them. Better come out from the foolish virgins now, than to be shut out with them by and by. Are we walking in the light as He is in the light, having fellowship one with another (of God's children), and feeling that the blood of Christ cleanseth us from all sin? Then shall we be ready to do what we may to save souls bought with the precious blood of Christ. Then shall we be enabled to escape all the things that are coming on the world, and stand before the Son of man. There are those who will welcome the coming King with the joyful exclamation, "Lo, this is our God, we have waited for him; this is our God, and he will save us." Now we cannot wait for any thing until fully ready for it; who, then, will be ready to say, "We have waited for him."

O! there is much to be done in the little time remaining, and there is a spirit of deep slumber fallen upon the whole world, which we inhale from the surrounding atmosphere, so that it requires constant exertion to keep awake; thus the performance of duty is made our only safety. Were we to see a boat load of individuals far enough above the rapids of Niagara to yet save themselves, we might do all our duty by warning them of their proximity to the great danger; but if we find them already in the rapids, then should we go to work with every energy and capability of our natures to save them. In such a case do we view all who are to day out of Christ. How essential, then, that we open our eyes to our duty and *do it*, with zeal according to knowledge, and love for a motive power. The wicked are giving themselves up more and more into the hands of the enemy, are being filled with his spirit most truly; and if those who would be christians do not give themselves up wholly to the Lord, and become filled with his Spirit, they certainly will not learn their duty, and will fail of being saved at last.

And how much time is there now in which to wait before setting about this work? Who now dares live a moment without assurance of acceptance with God? Most certainly this should not be at any time, but now how can it fail to be fatal? May we all speedily seek that light that shall lead us to regions of endless day. Yours longing for Christ's coming,

So. Sodus. C. HILL.

For the World's Crisis.

A SERMON.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.—John 13: 34.

Jesus gave this new commandment to his followers, just before he was to suffer on the cross for a guilty world. He said, "Let not your hearts be troubled; ye believe in God, believe also in me." "If ye shall ask any thing in my name, I will do it." The Father would send the Comforter, the Holy Ghost, in his name, and "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

With these promises, and many more, our Lord comforted his sorrowing disciples. After our Lord's resurrection, his disciples were commanded not to depart from Jerusalem, but wait for the promise of the Father. Here they were baptized with the Holy Ghost, which armed and clothed them with authority for their Master's service, so they could say, "the love of Christ constraineth us" to labor in the vineyard of the Lord. Yes, love is the propelling power that moved God to give his only begotten Son for us. It moved the apostles to count all things but dross that they might win Christ.

I wish to say a few things, showing how Christendom has deviated from this new commandment. In the day of pentecost, they were all of one heart, one mind, and were one in Christ Jesus. Sin and iniquity began to work in the days of the apostles; while some were for Paul, some Apollos, and some for Cephas. The apostle says, "Are ye not carnal, and walk as men?" "To be carnally minded is death." How is it now throughout Christendom? While one says, I am a Methodist, another, I am for Calvin, and another for Luther, so down throughout Christendom,—but few for *Christ.*

They may be filled with Calvinism, Lutheranism, and all the isms of the day, and yet be destitute of the "love of God." Are they not "carnal, and walk as men?" God does not command us to love the "man," but one another, as he loved us, and thus fulfill the law of Christ. Now the apostolic church "had all things common." No man had ought that he called his own. They did eat their bread with "singleness of heart." Care was taken by the church that the poor did not suffer; if one member suffered, they were to suffer with him; if one rejoiced, the rest were to rejoice also. How is it now? If there is a poor brother or sister, the town makes provision for them, while their pastor is rolling in luxury, drawing a great salary, and his children walking in the fashionable circles of life. Is this loving one another as Christ loved us? Is this keeping the new commandment? Is this laying down our lives for the brethren? Yet there are some happy exceptions, thank God.

When Jesus asked Peter, "Lovest thou me?" "Yea, Lord; thou knowest that I love thee." Peter was to feed Christ's sheep and lambs. I fear some shepherds had rather shear the flock than to feed them. Some followed Christ anciently for the sake of the loaves and fishes.

Is it any wonder, in this present age, that some should divine for money, preach for hire, and care more for the place than for the flock? Is this loving Christ as he loved us? Is this carrying about the dying marks of our Lord and Savior Jesus Christ? Is this reckoning these light afflictions, which are "but for a moment;" that shall work out "for us a far more exceeding and eternal weight of glory"?

Again, if the church had followed Christ wholly, as Joshua and Caleb of old, she would never have joined in wedlock with the world. We are to overcome the world, through the blood of the Lamb, and the word of our testimony.

Thou poverty-stricken one, thy way may look gloomy, and seemingly hedged up, Jesus will clear the way before thee; he will provide. Although the people around you may set you at nought, and laugh at your calamity for a season, joy will come by and by, when ye shall be made kings and priests unto God, where ye will not need the light of the sun or moon, for God and the Lamb shall be the light of the city.

A. BAIN.

Lincoln, Vt.

THE BIBLE IN THE FAMILY CIRCLE.

Talk about the Bible, evermore, do you, reader? Is it your delight, your food, your meat, and your drink? Do you make the Bible a subject of conversation on every suitable occasion, at home and abroad? Parents, is the Bible your text book, your all in all? the delight of your souls? Do you embrace every favorable opportunity to speak of the excellency of this heavenly treasure in your families? introduce it as a subject of conversation, while seated around your tables spread with the bounties of heaven? Do you teach your "little ones" to commit to memory some precious portions of the holy Scriptures, and rehearse it, as a subject to dwell upon, while you partake of your daily repast? Beloved, fail not to do this; be sure to talk about God's truth, things heavenly and divine, the Lord Jesus Christ, the soul's welfare, heaven, hell, death, judgment, eternity, the praises thereof—cease not. Our conversation should be in heaven, where our treasure is. Whether we labor, eat, drink, sleep, all should be in reference to God's glory! Our time—our *whole* time, should be to secure the rest eternal. All things earthly should bow implicitly to this one infinite, momentous, all-absorbing idea. What is time? A shadow, a vapor, a *flash*, and we are gone, *gone*. Why not, then, talk about home, things heavenly, divine, glorious, immortal, of love everlasting, justice, mercy, truth, of God's *infinite* mercy in Christ Jesus?

And yet, is it so? Alas! introduce God's book, quote some precious passage as a subject of conversation at table, in the parlor, sitting-room, in the social circle, or around the fireside—what now? silence reigns! all is hush as the tomb! Unwelcome? yes, the blessed book, more precious than rubies, is an intruder! To introduce the Bible as a subject of meditation or elucidation, is intrusion, marring the peace, exhibiting a lack of courtesy. It is surprising, shocking, indeed, to witness the apparent dislike to angels' food, the bread of eternal life, manifested by many professing godliness. How different the Psalmist; his whole soul was absorbed—on *fire!*—kindled to a *flame!* in meditating God's law. No subject was so absorbingly, soul-kindlingly delightful as the Bible. So it was with the primitive disciples; the Bible was their text-book—a constant topic of conversation. The truly upright and holy in heart in all ages, drank deeply at this living, ever-flowing, fountain of salvation, with ecstacy seraphic. Christ and him crucified are the all in all—forever and *forever!* Little Timothy knew the Holy Scriptures from his childhood, and early became wise unto salvation by their teachings. Doubtless, his mother and grandmother made God's word the sole medium of instruction, the daily and hourly subject of conversation. See Deut. sixth chapter.

Strange, indeed, that a christian, a professed disciple of the Holy One, should object to dwelling on religious subjects, things pertaining to our heavenly calling, the song of angels. The life to come, and soon to come, should absorb our inmost souls continually, rising up, lying down, going out, coming in, at table, in the family and social circle, at home and abroad, everywhere. All the powers of our being should be swallowed up in God. David, the sweet singer of Israel, although engrossed with cares manifold, meditated day and night in God's word; he feasted upon angels' food; it was his meat and his drink, sweeter than honey and the honey-comb, more precious than gold. So it was, when it is as it will be, with all holy beings in heaven and on earth all who fight the good fight of faith—lay hold on eternal life. Every moment is counted lost, unless, in some way, God is in it. They are never weary, never clogged with heavenly things, things everlasting, glory eternal.

"Their souls break out in strong desire,
The perfect bliss to prove;
Their longing hearts are all on fire,
To be dissolved in love."

Friend, is your soul thus on fire? kindled to a holy flame, while meditating and conversing about God, his Son, his word, the home of the weary, the heavy laden, the rest of God's people? Is the subject of religion your chief delight, always, everywhere? or are you mum when this blessed subject is introduced? Some professors of religion are fluent, very glib on worldly things, commonplace things. At table, in the domestic and social circle, their tongues go like mill-clappers, on things trifling, or those of little moment; but when God is introduced, Jesus Christ, the Lamb, holiness to the Lord, salvation or sanctification of souls, all is hush as death, silent as the tomb.

Beloved, is this you? Have you not reason to fear you have no part or lot in this matter? "Out of the abundance of the heart the mouth speaketh." Where the treasure is, there will be the heart also. "By their fruits ye shall know them."

"Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles, too,
But grace has set me free.

"Then cease! my wandering soul,
On restless wing to roam;
All this wide world, to either pole,
Has not for thee a home."

—*Home Thrusts.*

For the World's Crisis.

A WORD TO THE READER.

DEAR READER:—Have you attentively considered the great crowning truth which has been presented to you through the columns of the Crisis week after week, viz., Jesus is soon coming? Are you prepared for the great and terrible events which are about to transpire? Are you a half-hearted professor? If so, your christianity will soon fail you. It is the pure in heart that shall see God; the meek that shall inherit the earth; the willing and obedient that shall eat of the good of the land, and none others. God grant that you may not reap the fearful consequences of this lukewarmness in the service of God, but that you may lay all upon the altar, and become wholly consecrated to his cause.

Are you one that trembles at the thought of God's approaching day of wrath? See! there is Christ, who died for you. Confess your guilt, turn from the error of your ways, throw yourself unreservedly upon his mercy, and trust him alone for salvation. He will in no wise cast you out. Fear not; confess him now before the world, and he will confess you before the Father and the angels. O, make haste, delay not for a moment, lest thou be destroyed with the ungodly, for their destruction is certain and inevitable. Come and be reconciled to God while it is an accepted time and a day of salvation. God is not willing that any should perish, but that all should come to repentance.

Sinner, "Prepare to meet thy God." The great and notable day of the Lord is at hand. This generation must witness the coming of our Savior, and that, too, in a few short months. Is the Bride prepared to receive him?

CHAS. H. SWEET.

Natick, R. I.

THRUST OUT.

It was the first cold storm of the winter. I was hurriedly walking past one of the many saloons, theatres, and places of so called pleasure, as a rough door-keeper was pushing a beggar-woman out of the porch into the street and the storm. She made no other resistance than to turn a despairing look upon him as he thrust her along by the shoulder, and to beg that she might stand out of the cold awhile, for she was almost perished. He hurried her on, and the words that caught my ear, as they fell from her skinny lips, and hissed through the wind and snow, were these:—

"Well, maybe you'll want to get into heaven, and God will put you out of that."

They cut me to the heart. Many a time had I turned a deaf ear to the cry for mercy, and if I had never turned a poor creature out of doors when she wanted a shelter from the cold blast of winter, I had done worse perhaps in leaving many a wretch to perish whom I might have sought and saved. And the time will come, as sure as these days and years are passing, when I shall stand at the door of heaven, and, poorer than this starved beggar, I shall ask to be taken in. I wonder if God will turn me out in that day!

Then came to me those sweet words of Jesus, which fell from his lips when he sat on Judea's hill, and the disciples gathered at his feet, "Blessed are the merciful, for they shall obtain mercy." Down through eighteen centuries they have come to me, and they sing at my heart's door to-day with the music of heaven in their silvery tones; and whoever a cup of cold water, or a loaf, or a piece of gold is mercy, if it is mine, it shall be given in the name of Him who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—*Selected.*

RUDENESS.—If I am treated rudely let me examine into the cause, and if I cannot discover any sort of impropriety in my own conduct, I may disregard the rudeness, and consider him who displays it as no better than a brute; and why should the conduct of a brute disturb me?

Nothing grieves Christ more than to have his love slighted; nothing pleases him more than to have it accepted.

For the World's Crisis.

HIGHWAYS AND HEDGES.

In compliance with the expressed wishes of many of the readers of the Crisis, I will in future try to write oftener about the Dorcas Mission of Philadelphia, if it will add anything to the interest of the paper, and serve to provoke others to love and good works. There are few fields of labor that are more full of real trials than that in which we are engaged. Day after day we are compelled to witness scenes that make our hearts ache. There is no such thing as getting used to these sights. Poverty, crime and filth compose the grand trio that hold undisputed sway in this neighborhood. Few, even in Philadelphia, are aware of the extent of iniquity that exist in the streets, courts, alleys, garrets, shanties, cellars and sheds that we visit. Sodom could not be much worse. Boys and girls of not more than twelve years of age get drunk, fight, curse and swear, steal, lie, and commit other sins. Their parents are of the same cast of character. No wonder that those children whose first breath is drawn in an atmosphere filled with the fumes of liquor, whose ears hear first curses and oaths and obscene songs, whose eyes witness first scenes of crime and degradation, should be just what we find them. Liquor is put to their lips as soon as they can say "papa" or "mamma," and before they are twelve years old they are little sots.

At certain times one may be in one of these low streets, and, not seeing many persons, might think it to be a quiet location. But wait awhile. Soon you will hear the noise of scuffling in some narrow alley, and in a moment more the combatants will be in the street making the air resound with their cries. Immediately you will see scores and hundreds of the most depraved beings that ever could be collected together. They pour out of every nook and corner, from narrow alleys and courts, dark cellars and miserable garrets, tumbling-down houses, and rickety sheds. There they are, black and white, some with scarcely clothing enough to cover their nakedness, others half naked and lost to all sense of shame. Many faces are swollen and marked with the scars and bruises of many a fight, their hair uncombed and tangled, eyes bloodshot, and filthiness of the flesh and spirit abounding. Those who are timid would beat a hasty retreat from such a perdition-bound company. They are really fearful looking, and the greater part of them under the influence of liquor. Soon there is a general row, and stones, brickbats and clubs are used with unlimited freedom, until the assailants have pomelled each other to their mutual satisfaction, when all retire once more to their haunts, after which the police, if they are not drunk, will be seen running to where the fight was, but finding nobody to arrest, leave to repeat the same performance twenty-four hours afterwards.

There have been a number of remarkable conversions this winter from this class of persons. "Aunt Lucy," living in Gillis Alley, was one of the most notorious drunkards in that den of the devil. The very night on which she was converted, she had been engaged in a fight similar to the one just described. After the fight was over she went to a rum-shop and got another drink, and fearing that she might get into another fight, she did not return to her own home, but went into one of her neighbors. We were holding meetings in that vicinity, and on that evening were gathering a congregation together by going to every house and inviting the people to attend the meeting at the corner of St. Mary's alley. Aunt Lucy responded to the call. The text that evening was, "Thou art weighed in the balances and found wanting." The words sank deep into her heart. At once she commenced calling on the name of the Lord, and before midnight was filled with the love of God, and praising him who "is able to save unto the uttermost." The next morning the neighbors were surprised to see that "terrible Lucy" with a smiling countenance in the place of the ugly one that she formerly had. They soon learned the cause, and even sinners said they were glad for Aunt Lucy. Three months have passed away since that time, and Lucy may yet be seen in our meetings with streaming eyes and a voice full of christian sweetness. Though black, she has been made white by the blood of the Lamb.

A few weeks ago a dear little colored girl named Clara Winns, about six years old, fell asleep in Jesus. She had no mother living, but was taken care of (?) by a woman on Cross Alley. After this child was dead, it was nearly eaten up by rats, and the spectacle presented at the time of its burial was revolting in the extreme.

Some have found fault with me because I do not preach "*time*"; but such persons may rest assured that if there is anybody that would be glad to see Jesus *this* year, it is he who labors in the highways and hedges, seeking to win souls to Christ. I have no time to stop for debates about fish hooks, baits, poles, lines, etc., for if I do I shall not catch a fish; but I know the Lord will soon come by "the signs of the times," therefore I have good hooks, baits, etc., and endeavor to catch men, and am blest of the Lord in so doing. Those who live in the highways and hedges can discern "the signs of the times," but they are puzzled and left in a fog over chronology, astronomy, and the like. Jesus said, "Behold, I come quickly." We respond with John, "Amen, even so, come, Lord Jesus."

We find *many* worthy poor families in all these localities, and we help them as far as we are prospered with means. The friends in Pleasant Valley, Ct., have sent us a barrel full of Christianity in the shape of copies of the *Crisis, Herald of the Bridegroom*, hats, hoods, pants, coats, aprons, dresses, boots, shoes, quilts, etc., etc. May the Lord bless them and others whom I have before mentioned in this line. Several months ago some person or persons sent us a barrel full, but no letter came with it, so that I can only guess who sent it. I guess it was a Bro. in Lynn who sent us one once before that. May the Lord bless him.

We have $725.00 in cash toward the purchase of the Home for Little Wanderers. We are expecting $200.00 more to be added by two individuals as the Lord may open the way for them. $3.00 were sent me by some unknown person; $2.00 from R. N. C., Fletcher, Vt.; and other sums which have been acknowledged by letter. This institution will be so secured, that, in case of my decease, it shall continue to be used for the purpose for which it is purchased. Pray for us.

Yours, etc., in the highways and hedges,
F. H. BURNHAM.
Philadelphia, Penn., S. W. Corner 7th and Spring Garden Sts.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 20, 1866.

☞ SEND US NATIONAL BILLS.

All bills on State Banks will be uncurrent here after July 1st. Those who are sending money to this office after this date, will therefore please remember to send only *National Bills or greenbacks*.

In sending postal currency, be careful to see that it is good before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the [illegible].

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year; but if delayed six months beyond the time of payment, the price is $2.50 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

DISCUSSION.

We are to have a discussion at East Canaan, N. H., with Mr. N. Jones, F. W. Baptist minister, commencing Tuesday evening, June 26th, at 7 P. M., to continue four evenings, and longer if thought best.

SUBJECT,—The immortality of man.

MORE ABOUT TRACTS.

We fear our readers are not sufficiently awake to the importance of scattering tracts, and supplying the *means* for this very effective and cheap way of doing good. We have given away about all that we have money to purchase. The treasury needs filling up. It will not do to let it be empty now, just at the time when people are becoming more anxious than ever to read.

We received a note yesterday from one who is ready to scatter tracts, but has no means to pay for them. He called on a wicked and destitute family, and inquired if they would like a tract?—"Yes, sir." Do you love the Lord?—"No, sir." Some tracts were left, and in one week they resulted in the conversion of the whole family. The tracts left probably did not cost over ten cents; and yet the value of the result could not be represented by millions of dollars.

Shall the destitute be supplied with these little faithful preachers?

Whatever other benevolent enterprises may share in our liberality, we think the TRACT FUND should have the *first* place, because by this we can accomplish the most good with the least means.

It will be observed that but little has been given of late. Brn. and Srs., do not let this life-giving stream dry up just at the time when its healing waters are most needed by the thirsty souls.

There are many poor saints who are willing to devote a portion of time to the distribution of tracts; but they cannot pay for them. Shall they have them to scatter? There are others whose business so occupies their attention, that they find little or no time to visit among their neighbors for the purpose of giving them tracts and words of comfort, who can give the means to buy the tracts, and never feel any poorer for the gift; but, on the contrary, will lay up treasure in heaven by so doing. *Now* is the time to get rich by giving to the *Lord*. Do not forget that "God loveth a cheerful giver."—2 Cor. 9: 7. May the reader enjoy this love.

THE ADDRESS.—We commend to our readers Bro. Burr's "Address," found in another column; *especially* what he says on "the unity of the Spirit." He has spoken of the chief source of *danger*. It is Satan's *special* work now to cause *divisions*. This is an hour of great peril to the church. Let us "keep the unity of the Spirit in the bond of peace."

WAR.

These are emphatically war times. Truly the nations are "angry," as it is declared they would be just before the end of the present dispensation. The war clouds are continually looking more and more threatening. Indeed, they never looked more terrible, or indicated bloodier scenes than now. The prospect indicates a *general war* of all nations. Great preparations are being made for the human slaughter-house, and the slaughter-men stand ready to begin their bloody deeds. Soon we may expect to read the reports of the battle carnage.

How can men be so blinded by creeds as to be looking for a temporal millennium to begin at this time, before the coming of Jesus? and yet still blinder; for some even say the world is growing better. They might as reasonably say that rum holes and brothels were nurseries of virtue.

A Paris correspondent of the London *Telegraph* says:—"The people must make up their minds for the worst, for war, short, sharp, and decisive, is inevitable."

A Florence letter published in the Paris *Siecle* gives the following lively account of the war feeling in Italy:

"Colonels are joining the Italian army as privates. Prince Pio, connected with the House of Savoy, and very wealthy, goes as a simple volunteer under Garibaldi's banner. I know this for certain, as the Prince himself told me. I have seen here a young man, from Bologna, who made the campaign in Sicily; he has come in the name of five hundred youths of the districts of the above named town and of Mantua, to ask for authorization to arm and equip themselves, without costing the state a single soldo. They have purchased horses and are ready to buy their arms. They propose to live at their own expense and to form a large squadron of gratuitous volunteers. The only favor they solicit is to form the outposts and be the first to meet the enemy. Everywhere, in all classes, there is the same spirit, the same enthusiasm. When returning from Fiesole yesterday in an omnibus, I heard the following conversation between two peasants: 'With whom is your son going?' 'With Garibaldi; and yours?' 'With Vittorio (Victor Emmanuel.)' They then shook hands. A heroic spectacle! It is impossible to resist the [illegible] passion. This over-excited nation is in one of those moments when everything is possible, especially the impossible. [illegible] for everything—to conquer, and die."

HOUR OF DANGER.

Careful observers of political matters in this country, are satisfied that the American government is in a critical condition; and becoming increasingly so from month to month. We may expect to know more about perilous times soon. All attempts to reform society by any means excepting by the pure christian religion will be but so many failures; but this is not the way proposed by the various class of "Reformers." All sorts of substitutes are proposed; and each seems to be further removed from the standard set by Jesus, till we come at last to Spiritualism, the most remote of all; and yet it *promises* the most;—just like the deceiver and seducer.

Now is the time, for all who wish to be saved, to cling closer than ever to the *Bible, the blessed* BIBLE."

When speaking of the state of things in this government, the Alton (Ill.) *Telegraph* says:—

"In our opinion this government was never in more peril from the machinations of the enemies of freedom and the Union, than it is to-day. Its enemies are energetic, vigilant, and as malignant as they ever have been, and will leave no means, however foul and diabolical, unemployed to accomplish this infamous purpose. Their hearts are rankling with jealously, anger and revenge against the Northern people. For they are not only incensed at the loss of their slaves, the devastation of their country, and the ignominious and disastrous defeat which befel their army, but they are all more or less directly interested in the Confederate debt, and they will never give up the contest until that debt is either paid or the Federal debt repudiated, or until they secure their independence. To accomplish this, they are willing to compass sea and land, and will succeed unless they are met with as bold, unyielding, and determined front by the North, as they are now manifesting toward us. Every man who loves his country has something to do now if he would preserve it. Therefore let all such come boldly up to the rescue."

INQUIRIES.

Bro. T. Driscoll, Boston, writes:—"Until last summer, I was quite ignorant as to the existence of such a people as the Advent people; but I have no reason to regret that I have become acquainted with them, for I believe that they have been the instruments in the hands of God of leading me to a knowledge of the truth, and enabling me to rejoice in the liberty wherewith Christ hath made me free.

For the last three or four weeks my mind has been somewhat perplexed as to the correct interpretation of a few passages of Scripture, which I shall give, hoping that some one who loves the Lord Jesus, will give me an answer sufficient to convey to my mind their true meaning. The object I have in view of writing thus is to gain instruction, after which I have been anxiously seeking for some time; remembering the words of Solomon, Prov. 4: 13, 'Take fast hold of instruction; let her not go; keep her, for she is thy life.'

Those who advocate the advent doctrine believe that wicked men will not exist forever; but if our first parents had been allowed to have eaten of the tree of life, it would have made them immortal, and capable of existing in endless torment. Now I have no reason to believe that angels are not immortal; and if we believe they are, we must come to the conclusion that the devil is also immortal; if so, how is he going to be destroyed, if nothing that is immortal can be destroyed?

Did the Almighty mean anything in particular, when he commanded his servant John to write these words, Rev. 14: 11,—'And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night'? I believe God means just what he says, and wills that we should understand what he does mean. I pray that God's Spirit may light up my soul, and give me a clearer view of his holy word. The Bible has been my study for the past four years. No book has ever given me such comfort, and none do I love so well as that holy book.

What did the Psalmist David mean, when he breaks forth in such language as this: 'Oh that I had the wings of a dove; for then would I fly away, and be at rest'? Did he want the wings of a dove to fly to the land of the enemy, or the grave? or did he long to die that his spirit might fly away and be at rest?

What did Solomon mean by saying, the spirit of man goeth upward, but the spirit of the beast goeth downward? He makes some distinction between man and beast.

The apostle says, 1 Peter 1: 3–4, we are begotten 'again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved'—where? The word says 'in heaven.' The question is, will the inheritance come to us, or will we go to the inheritance? If that inheritance that Peter speaks of is the same that God promised to Abraham and his seed, it is reserved in heaven."

We do not know of any Scripture to show that angels were *created* immortal, or that those who sinned are now, or ever will be immortal. The "*holy* angels" are to be immortal, and good men are to be like them in this respect.

The Scriptures plainly declare that Jesus will "destroy him that had the power of death, that is, the devil."—Heb. 2: 14. If he is immortal, we do not see how he could be destroyed.

For light on Rev. 14: 11, we would refer Bro. Driscoll to an article in another column, headed,—"*Aion*."

When David wished for "wings of a dove," that he might "fly away, and be at rest," does that prove that he would have wings and fly? We often hear a similar remark; but does it prove any thing, only that such an event can not take place? Does any one suppose that David, or any other man, will have doves' wings, here or hereafter?

David says nothing about dying, in order "that his spirit might fly away and be at rest;" but the Bible does say, "David is not ascended into the heaven." It also says:—"David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 2: 34, 13: 36. When alive, and looking forward to his death, and subsequent resurrection David said:—"I shall be satisfied when I awake with thy likeness."—Ps. 17: 15.

The passage referred to in Solomon's writings reads as follows:—Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? [illegible] In the 19th verse of the same chapter, he says:—"That which befalleth the sons of men befalleth beasts; as the one dieth, so dieth the other; yea, they have all *one breath*; so that a man hath no pre-eminence above a beast," i.e., in dying, "for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Then follows the passage under consideration, which, in the Septuagint, reads as follows:—"Who hath seen the breath of the sons of men, whether it ascendeth upwards, and the breath of the beasts, whether it descendeth downwards into the earth?" The word rendered "breath" in the 19th verse is the same in the original Hebrew that is rendered "spirit" in the 21st verse; and in both cases the word is translated *breath* in Thompson's Septuagint, which we believe gives a correct idea of the meaning of these passages.

In relation to the reserved inheritance, we find it is called "the kingdom of heaven." Where is it to be? The prophet Daniel says: "The kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High."—Dan. 7: 27. The Savior says: "Blessed are the meek, for they shall *inherit the earth*."—Matt. 5: 5. When will they receive their reserved inheritance? The Savior says:—"When the Son of man shall come in his glory, and all the holy angels with him, . . . Come ye blessed of my Father, *inherit* the kingdom prepared *for you* from the foundation of the world."—Matt. 25: 31–34.

In the Lord's prayer, we are taught to pray—"*Thy* kingdom come; thy will be done on *earth* as it is in *heaven*."—Matt. 6: 10. We understand this planet is to become the kingdom of *heaven*, and then it will be the saints' inheritance, which is now *reserved* for them. Instead of saying, "*kingdom of* heaven," as in other places, Peter simply says "heaven." And when the saints take "the kingdom under the whole heaven," then the children of the "Most High" receive their reserved inheritance.

Still further, it should be remembered that the "New Jerusalem," which is to be the capitol of the coming kingdom, is to come "*down* from God, out of heaven"; and when that is accomplished, the saying will come to pass, in Rev. 21: 3—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This is to be on the "NEW EARTH," which the "meek . . . shall inherit." Let us all believe it.

THE APOCALYPSE.

We have received the second number of the Apocalypse, containing a portion of a series of special lectures on the Revelation of Jesus Christ, with revised text," by Dr. J. A. Seiss, Editor of the *Prophetic Times*, Philadelphia. These lectures, eight of which have now been given, we think are the best and most interesting we have ever seen on the book of the Revelation.

The two numbers contain 222 octavo pp. Price 50 cts a number, postage 8cts. each. Address Post Office Box 2245, Philadelphia, Pa.

The following is an extract from the last number:

Very different was the church of Laodicea. Here was nothing to commend, though having in it a few suffering ones whom Christ loves and chastens. Its name designates it as the Church of mob rule, *the democratic church*, in which everything is swayed and decided by popular opinion, clamor and voting; and hence a self-righteous and self-sufficient church. It is described as thinking itself the perfection of churches. It said in its heart, 'I am rich, and increased with goods, and have need in nothing;' but never was a body of people so wofully self-deluded. With all this boastfulness, the faithful and true Witness found nothing which He could abide, and pronounces them wretched, and pitiable, and poor, and blind, and naked, and about to be vomited up and cast out.

We thus find all sorts and shades of intermingled or co-existent good and evil in the church of that day. Some were priestridden, and on that account condemned; and some were mobridden, and hence unsatisfactory to Christ. Some had great zeal for pure doctrine and godly discipline, whilst they failed in the important element of love and charity; and others, with much faith and beneficence, yet permitted the manlier things of doctrine, and the ruling out of impurity, to be overlaid by the false pretences and dominations of lewd effeminacy. Some in their sufferings were faultless, but feeble; and others in their prosperity were strong, but dead and corrupt. There was true faith, and false faith, and sometimes no faith. There were schisms, and heresies, and sects, as well as devout works, and noble self-sacrifices, and instances of fidelity unto death. There were children of the kingdom and children of the wicked one, wheat and tares, truths and errors, sins and sanctities, then as now, and as in all intervening ages. The leaven of evil was even then already working in the woman's meal, and the birds of impurity finding lodgment in the branches of the springing tree.

We may also notice, in this connection, the stress which our blessed Lord lays upon the practical features of religion. It is upon these that his commendations and censures turn. What he praises in the Ephesians is their labor, their endurance, their resistance of evil, their patience, their courageous perseverance in well doing; and what he proposed as the remedy for their defects, was that they should return to their first *works*. Love, ministries, patience, labors, works: these are the things to which he refers with most delight, as the marks of the true election, and the proper badges of approved saintship. It is in vain to boast of a correct creed, of right theories, of sound doctrine, if there be no practical godliness, no good works, no positive virtues and active charities and labors. Orthodoxy is important, but orthodoxy alone will not do. The most orthodox in this list is depictured as the deadest. Mere ecstacies, pleasant frames, joyous feelings, loud professions, or dreams that we are rich in grace, and in the divine favor, will not do; for the most ecstatic and the best pleased with itself, among these churches, was the worst. There must be faith, and a true faith; but also a living, working, bearing, self-denying faith—a faith which shows its life and power by love, by charities, by gracious ministries, by active services and sacrifices for God. Persecutions and sufferings may cut off opportunity for such displays, as winter overlies and holds up the [illegible] powers of nature, [illegible]; but, as spring [illegible] those hidden germs [illegible] to put forth and fill the face of heaven with joyous freshness, beauty and fruit, so must true piety in the soul show itself in the life, in good deeds, in devoted endeavors, in a loving spirit, and in faithful standing to the truth, whatever might be the cost or storms.

There are, indeed, such things as "dead works," [illegible] with piety; works put on from without, and not brought forth from within; fruits tied upon the tree, and not the product of its life; which are not at all characteristics of true religion. There may be prayers, vigils, fasts, temples, altars, priests, rites, ceremonies, worship, and still be no true piety. Heathenism has all these. There may be christian profession, connection with the church, observance of the sacraments, where saving religion has never taken root. None of these things alone characterize a christian. That which distinguishes him, where all other tests fail, is his living, active love to God and man—his charity. If this be lacking, the defect is fatal. All knowledge, all faith, all mastery of tongues, all miraculous powers, cannot atone for such a deficiency. For "pure religion, and undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction, and to keep unspotted from the world."

FOREIGN CORRESPONDENCE.

A Bro. in England, who heard us preach in Montreal, writes:—

"BRO. GRANT:—Thinking that a line or two would not be out of place, I have taken the liberty of addressing a few words to you. The Crisis is the best teacher I get, and the only one, on many important Bible truths. After reading them and copying some of the scriptures referred to on some subjects, I post them again to various friends. Some of them, when badly worn through use, I cut up, and send some of the entire articles enclosed in letters to my friends. My brother Joseph is asked questions, the same as myself, 'Where and how can we get these papers and books?' adding, 'they are the best help I can get.'

'Tis true we meet with opposition, and are looked upon as dangerous persons; but with our heavenly Father's assistance, we are enabled to adopt the truth as fast as we see it; not fearing the results, expecting ere long to see the life-giver return, and hear him say, Well done. I bless my heavenly Father that in his providence I was led to Montreal."

THE CIVIL OBLIGATIONS OF CHRISTIANS.—The above is the title of a new pamphlet of 21 pp., by John T. Walsh, of Baltimore, Md. Price 15 cts. $5 for fifty, $10 per hundred.

This is an excellent work for those who think it is right for christians to fight with carnal weapons. It will benefit those who read it, if they observe its healthy counsel.

For sale at this office.

THE BIBLE TRIUMPHANT; being a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed.

A valuable work for ministers and Bible students. Price 50 cts. Address orders to this office.

NEW TRACT ON UNIVERSALISM.

UNIVERSALISM EXPOSED FROM THE INNER TEMPLE, AND SHOWN TO BE, IN ITS RESULTS, NO BETTER THAN INFIDELITY. By John T. Walsh. Issued by the Advent Christian Publication Society, 167 Hanover Street, Boston. 24 pages. In papers covers, 7 cents, by mail.

This is a very able and powerful work, and deserves an extensive circulation. The doctrines of endless misery and universal salvation have engaged the earnest and thoughtful attention of the author for many years; and, in this discourse, he enters the lists against Universalism with the air of one who is perfectly familiar with his subject, sure of his strength, and confident of victory. At once, and without parley, he rushes full tilt upon his antagonist, drives his sharp and merciless lance through his very vitals, and drags him unhorsed and disarmed to the ground. With a grasp of iron, he tears off his fair-seeming masks and disguises, lays bare and naked his monstrous deformities and absurdities, and exposes the subtle and delusive system of Universalism as a false Pretender and Counterfeit; and as bearing little resemblance, in features, character, and influence, to the True Christian Faith, and being, in reality, but a painted, padded, and pretentious system of disguised and incipient Infidelity.

The Christian believer cannot read this little work without growing stronger in the truth, nor can he circulate it without doing good. Its argument is clear, pointed, forcible; its style bold, vigorous, caustic; its logic irresistible, and its conclusions unanswerable. It will bear a dozen readings, and he who shall thus incorporate its reasonings into the argument of his own mind, will be the more strongly armed against the assaults and sophistries of Error.

It is an excellent thing to scatter among Universalist friends, and those who are leaning that way. The poison of Universalism is infecting men's minds everywhere, in the church and out of it. This little tract is a powerful and effectual antidote. Have you friends and companions in danger? Give them one of these tracts. Consecrate some of your spare dimes and dollars to its circulation. They, to whom it shall be a means of salvation from a dangerous delusion and death, will bless you; and God, the Author of all truth, will reward you.

W. B. H.

LETTING THE LIGHT SHINE.

The wife of an Episcopal minister in Illinois, in a private letter, says:—

"I have a number of friends in different portions of this western country whom I have persuaded to take the Crisis, among whom is a candidate for the Episcopal ministry. Both he and his family like it much. I have another friend in Ohio, to whom I was permitted to introduce our 'blessed hope' while boarding with her at the same hotel in Augusta, Me., who is circulating the various Advent publications, and doing what she can to prepare a people in her native State to meet the Lord. In her letters to me she expresses almost extatic joy in believing in and preparing *for* the immediate coming of her 'blessed Lord.'

"When she first became interested, she asked what books she should get. I told her to send to you for some. She did so. To my dismay, when she received them, I found you had sent some tracts on the state of the dead and destruction of the wicked. As she had been brought up in the Congregationalist church, and was at that time a member of the same, I was afraid that these tracts would destroy her interest in the Advent faith; so I told her not to read them just then, but wait till she could bear it. A few days after, I went to her room, and found her rejoicing in the new, and, as she thought, 'blessed truth' she had discovered in the forbidden tracts. 'Why,' said she, 'they are the only safeguard against Spiritualism.' Dear Bro., are not the [illegible] about to let go? and is not the [illegible] time about to end?"

$5000 TRACT FUND.

For the Free Distribution of [illegible]

Previous [illegible]	[illegible]
N. Chase	[illegible]

POOR FUND DONATIONS.

To send the Crisis to the Poor.

[illegible] sent free, 580. Am't Expense, $1480.00

Previous acknowledgments	$330.40
J. J. Austin	.50

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, WILLIAM B. HERROX, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies [illegible] GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2512.27
J. B. Morgan	3.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrim."

Previous acknowledgments	$3.30
Flora S. Davis	1.00
Mrs. M. A. St. Clair	.50

EUROPEAN MISSION.

Previous acknowledgments	$566.35
Flora S. Davis	1.00
N. Chase	1.00
M. Richardson	1.00

For the World's Crisis.

THE ST. LOUIS MISSION.

BRO. GRANT:—With a heart overflowing with gratitude and praise to God for all his benefits to the children of men, in behalf of the little flock at St. Louis, I write. God has been moving in our midst

"In a mysterious way,
His wonders to perform."

At times the clouds have been dark and almost impenetrable; the powerful elements of light and darkness have met in fearful combat; but He that controlled the tempest long years ago, has rebuked the wind and waves;—they obey, and with him on board we are outriding all opposing influences, and malice, selfishness and envy are plunging back to their native vortex. Honor to his blessed name! At the review we are made to feel the force of Job's words,—"He discovereth deep things out of darkness; he gathereth together, and who can hinder him?"

God's humble few are advancing with firm, steady tread. Our number is fast increasing; almost every week one, two, and three are added. Our Sabbath school is rapidly growing, and for the length of time it has been in session, it has surpassed my most sanguine hopes. I say our number is increasing; for this I rejoice, but more to see such ardent desires and unflinching zeal among us to attain to a higher state of grace, and to enjoy more of the tangible, vital spirit and power of God, which now is displayed in our midst in a wonderful manner.

Last Lord's day, June 3d, for the first time since our organization, we commemorated the death and sufferings of our Lord and Master; and I can only inadequately express the glories of the day. Bro. Flagg in the morning preached a practical discourse from 2 Tim. 3: 12,—"Yea, and all that will live godly in Christ Jesus shall suffer persecution." He spoke like one sent from God, words that become sound doctrine, closing with an inspiring appeal to the church to be of good cheer, for now is our redemption nearer than when we first believed. In the afternoon, from half past one until three, our Sabbath school was in session, when, at its close, Bro. F. preached from Dan. 12, reining the people up to the judgment in a thrilling manner; after which the Lord's Supper was administered. It was a season of mingled sadness and joy, of hopes and fears, as it always is when we contemplate that our sins were laid on Him who knew no sin; that he was led as a lamb to the slaughter, and opened not his mouth;—of joy, that he is now a living Jesus, gone for a season to prepare a place for us; and hope, that he will come again and receive us to himself, and that speedily.

After Supper, such an overwhelming measure of joy and glory as was poured upon us in our upper room, only those present can conceive; and I never saw a greater exhibition of love and christian fellowship; we all felt that truly salvation has come unto all flesh, and he that "doeth the will of my Father, the same is my brother and sister." God is love, and he that loveth God loveth his brother also.

In the evening we listened to Sister Mary, from Matt. 11: 6,—"Blessed is he whosoever shall not be offended in me." The house was full and very attentive. God spoke through frail clay, and she launched out unencumbered into the light and liberty, while the Spirit sent the truth home to the hearts of the people. After the sermon, we had a conference meeting that lasted an hour or more, in which I judge forty exhortations, short but pointed, were given,—nearly all African brethren and sisters. It being then so late, it was deemed expedient to close, but the spirit of the meeting was as warm and ardent as at first, and many more would have been glad to have testified to their love for the truth, and that the blood of Jesus cleanseth from all sin. Next Lord's day, the Lord willing, there will be baptizing; the place of burial is expected to be beneath the surge of the Mississippi; and I pray God that the old man, and all his works of darkness, may be cast off for ever, and the subjects rise to newness of life in deed and truth.

Bro. Flagg, who has been with us now about six months, has been faithful in his mission of love among the African population of our city. His prayers have never ceased to rise like holy incense before the Lord of Sabaoth, for his divine assistance in spreading light and truth among the down-trodden and oppressed. The opposition, the depression within and without, care and anxiety, have caused him to suffer, like Job, many wearisome days and nights; but through all he has exhibited a spirit of meekness and resignation as becometh a follower of Jesus; but his cry with many more has found favor in the ears of Him who turns and overturns, and disposes of all that man proposes. He is now about to leave us for the East, and he leaves here a flock that will shed many burning tears at his departure. Our hearts have burned within us as he has expounded to us the word of life and truth, and extracted pearl after pearl from its rich mine and scattered them among us. But he leaves us to return, if the Lord wills and prospers him, in the fall, with means to build a place of worship here. He has given the colored people this assurance; and we must have a larger place; the society is growing so rapidly, and many are becoming interested in the great truth of the Lord's soon coming, that our place of worship is already too small to accommodate us. In the fear and will of God, we shall press the battle on, and erect an Advent fort here the ensuing fall.

We have an evening school in the hall in which we worship, for the education of those in or out of the church who desire to attend. This supports itself. Brethren and sisters, pray for us, that great good may be done here, and the work of the Lord prosper.

FRANCELIA F. CURTIS, Mission teacher.
St. Louis, Mo. *Voice please copy.*

For the World's Crisis.

TO THE SAINTS IN MAINE.

I am sounding the alarm of the coming judgment, and giving all that will come an earnest invitation to hide in Christ from the coming storm that is about to fall on the nations of earth. The seventh angel is about to sound, and the anger of nations soon to be seen, and the time of the dead to be judged. Dear brethren, be all ready.

Your Bro. in Christ, ISRAEL DAMMAN.
Boston, June 18th, 1866.

For the World's Crisis.

DO YOU WANT IT?

If you do not care to pay three cents for my catalogue of fifty books now on sale, send me your address, if you want to know about the books, and I will send you the printed list free of cost. Cut this out. I am bound to sell or give away. D. T. TAYLOR.
Rouse's Point, N. Y.

For the World's Crisis.

REPORT OF PROGRESS

FROM MASSACHUSETTS TO NEW HAMPSHIRE.

We left ourselves in Lynn, when we closed our report in a former paper, where, after the Lord's day, we had the opportunity of visiting some of nature's interesting, picturesque features, and scanning them to our satisfaction.

First, we ascended High Rock, where we had a fine view of the city, not in "bird's eye," but "as it is." We were elevated above the surrounding buildings, so that it was easy to comprehend at a glance the "City of Shoes," and its harbor, far out to sea. High Rock is a matter of interest itself. Its steep, perpendicular side, toward the sea, is so steep and so far down that one approaches it with awe and hesitancy; and as he looks down to the rock below, feels forcibly the strength of the faith of God's saints, who, during the 1260 years of Papal persecution, were hurled from such a place down to a horrid death. We were also reminded while here, looking out on the spires and turrets of the city, of the proud, elevated position faith gives the christian, so that he can by it see the city of the New Jerusalem, with its pearly gates and golden-paved streets, its shining turrets, and all flooded with God's golden-lighted glory, and we felt we could say,—

Let me go where the spires of Jerusalem I see,
To the top of Mount Pisgah, the best spot for me;
When the world's far beneath with its care and its woe,
To the height of the mountain gladly would I go.

Father has given us the privilege of finding frequently, in our travels, circumstances and places that lead us to Bible truth, and impress us with the blessedness of "our hope."

We descended from our elevation to visit another scene; to wit, "The Pirates' Cave," or "Old Dungeon Rock." This, says history, is the place where once a hoard of pirates had their rendezvous, and hoarded their treasures. An earthquake closed up the entrance, and shut in one of the gang with his paramour, so we are told, with his treasures. The great inducement to visit the place was the fact, that for the last fifteen years, one Marble has been digging after the treasures, under the direction of the *Spirits* (?), and we felt interested to see the man, and examine his work in the rock. The cave is, or was, in a large ledge, some forty feet in height, and a quarter of a mile in circumference, situated in the woods, three miles back of the city. An attendant lighted his lantern, and prepared to show us the work already accomplished, and tell us about its origin, the different directions given Mr. Marble at different times, and the prospect of finding the treasures, which he did with evident confidence in the direction of the Spirits. The excavation was commenced near the side of what has been called the entrance; but after digging a short distance, when the cave was possibly not far off, the directions were given to descend, and take a course inclining away from the great "den." At this point we descended a stairway, and traveled on until we had penetrated the rock, something like one hundred and fifty feet; i. e., following the excavation, which gradually inclines downward and toward the cave; and at the place where the blasting is now going on, it is completely in the opposite direction of the first part of the work; a semi-circle having been made, and the evidences are that if there is a cave there it is a very large one, and they will enter it at the rear. We thought the spirits were not very wise, as they might have brought Mr. Marble to this place with one fourth of the labor, and in a much more direct course.

We returned to the house, where we found Mr. Marble, who characterized himself as the "old fool," evidently hinting at the opinions of others concerning him, and his work. He had expended his property, and what else he could get on his work, until his own health failed, and now depends on his sons and our attendant, who had been sent there by the spirits (?). Mr. Marble had commenced and continued his work for the express purpose of proving *the immortality of the soul*. He doubted it at first, as well as the Bible; now, although not convinced of the truth of the Bible, he is satisfied of the truth of immortal-soulism; and is completely under the control of the demons. He says that such a work as opening the cave must be slow, to prepare the world for the shock of the final accomplishment of it. The wall of this room was hung about with some oil paintings and crayon sketches of ladies, whom the demons say were either connected with the pirates or were robbed by them. The paintings were made by mediums who saw the spirits, and painted them as they saw them. They were dressed richly, and wore jewels, some of which would be found in the cave with their bones when it should be opened. (Query.—How could the

spirits (?) wear the jewels, and they be after all in the cave ?)

A crayon sketch, a very good one, of a lady, with a mournful expression of countenance, we were told was the portrait of a Spanish queen, whom the pirates robbed, and was drawn by the medium in forty-five minutes, with his eyes closed. We held some argument with Mr. Marble, and tried to show him that from the Bible stand-point there could be no such things as human spirits in a separate, conscious existence, and that this was all the work of demons; but he would not believe. The papers he held in his hands, containing his instructions from the spirits, by writing mediums, were better proof to him than the Bible; and we were infidel because we believed that the "dead know not any thing." We asked him what we should pay him for the trouble of showing us about, and he told us he was directed by the spirit of Tom Veal, his director, the pirate whom tradition says was buried in the cave, not to charge, but to let people do as they chose; as the amount received would be a test of Spiritualism. So we told him we should not test the truth of Spiritualism by giving money; we were willing to pay him for his trouble in showing us about, but not one cent to prove that the lying demons told the truth. A friend with us, not understanding the "test" question, or because he felt like paying, gave the man something; but we withheld, and left the place wondering at these last day delusions, and feeling better satisfied than ever that the "seducing spirits" are doing their work, as in this case. It is generally conceded that there is a cave there, and perhaps treasures in it. The city of Lynn once attempted to open the rock, but gave it up afterwards. The celebrated Hutchinsons, who live in the vicinity, tried the scheme, by the spirits direction, but failed to accomplish much; and now Mr. Marble is going to convince the world that Spiritualism is true by finding what is thought likely may be in the cave, just as the spirits have told him; so under their influence he has toiled away, digging into solid granite to prove his doctrine true; but he must fail to make Bible believers believe it.

The deception is specious. It takes what is believed to be facts, by most people, and so interweaves them with spirit manifestations, that if the cave should be opened, and valuables discovered, Spiritualism would have the credit of it all; and so convince the world. Oh for the pure Bible testimony, to keep us from this demoniacal influence, which is so rapidly getting the control of the world.

We left Lynn, Friday, March 23d, for Haverbill, where I tried to preach the following Lord's day. Had some liberty, but not so much as at some other times. Felt that a better union of feeling and concert of action were needed. How hard the devil will work to destroy the believers in the coming of the Lord. I have often felt the more truth the more danger from temptation. O the importance of removing all difficulties between brethren out of the way, so as not after all to loose the kingdom.

Wednesday, March 28th, went to Lowell, to attend the discussion between Bro. Grant and Fish the Spiritualist. I was interested and profited. Sometimes I felt the influence of demons powerfully. But none of them took possession of Mr. Fish, though Bro. Grant was ready to try whose God was the strongest. One in the congregation roared out, when the contest between God and devils seemed the hottest (for it seemed to us that there was a battle there stronger than that between the two men), like a mad man, and yelled out something that seemed to be bad French; but he was silenced by the chairman. It was claimed by his friends, that he knew no French, and he certainly did not know much about it; but if we can believe our ears, he talked some of the same jargon among his friends at the entrance of the church, after the discussion closed. The demons evidently intend to make capital for their cause by specious lying. The discussion told well for the truth, and made a marked impression on the audience. It makes us glad to know that there are some who, clothed in the panoply of truth and filled with the power of God as a protection, and aggressive force, are out in the field contending against these "evil spirits." God help us all to be clothed in the gospel armor, for we shall soon need it more than we do now.

We left Massachusetts for New Hampshire April 7th. But this must furnish matter for a further report. L. C. McKinstry.

A QUESTION ANSWERED.

"Bro. Sheldon:—Will you please explain how in Matt. 13 : 40–43 'the Son of man shall send forth and gather out of his kingdom all things that offend,' etc., if his kingdom is not already established? B. F. B."

Although the kingdom is not yet organized, its component elements are in existence, in an unorganized state, such as the prospective King, the prospective subjects, and the prospective territory; and these different elements—a part being put for the whole, are often separately called the kingdom; as, for instance, "Then shall the kingdom of heaven [one element of it—the church, or prospective subjects] be likened unto ten virgins" (Matt. 25 : 1); and again, "For the kingdom of heaven [one element of it, Christ, the prospective King] is as a man traveling into a far country."—Matt. 25 : 11. Still again: "The Son of man shall send forth his angels, and they shall gather out of his kingdom [one element of it, the territory] all things that offend."—Matt. 13 : 41.

Thus sometimes the *subjects*, sometimes the *King*, and sometimes the *territory*, are separately called the kingdom; but these elements are not organized; for the subjects are now mortal, and must be changed; the King is now in a "far country" and must "return"; the territory is in a dilapidated condition, and must be made "new." The territorial kingdom must be dispossessed of the "workers of iniquity" preparatory to being possessed by the resurrected saints. Not till the seventh angel sounds will the "kingdoms of this world *become* the kingdom of the Lord and his Christ"; and then comes "*the time of the dead* that they should be judged" (Rev. 11 : 15–18), and Christ shall "*judge the quick and the dead at his appearing and his kingdom.*" The Nobleman will then rid the territorial kingdom of all enemies, and give it to the saints in a purified state. Amen.

Wm. Sheldon.—*Voice of the West.*

Correction.—Sister A. E. Smith's Missionary report should read, "I have received $370.10 in three years," instead of $870.10, "and paid out $790.95 to poor and sick persons."

Obituaries.

A TRIBUTE OF RESPECT.

Death has again broken in upon our home circle, and robbed us of one very dear,—a husband, a son, and a brother. Thus another tie binding us to earth is severed and broken. C. W. Wheeler, of Waterbury Center, Vt., died April 30th, 1866, of that fatal disease, consumption, aged twenty-two years. He was well qualified for usefulness, and a high position in life, by a good education and a well balanced mind, indicating no ordinary talent.

Phonographic reporting was his favorite profession, which he has followed for nearly two years, at the office of Fowler and Wells, New York. He had been offered a position as reporter in the United States Senate, which ill health compelled him to decline. Also, he had become familiar with the science of Phrenology and its kindred branches, and was about to take the field as a public lecturer.

But death knows neither rank nor position; the enemy has cut him down in youth; he is gone, and we are left to mourn. But the time is coming when the enemy will have done his last work. In the new creation death can never enter, tears, sighs, and groans will be unknown; we shall never more be called to stand around the bedside of dying and loved ones; no, never, thank God. There will be no sorrowing and parting scenes there, such as we have lately witnessed. All will be life, joy and happiness forever.

It was a great consolation to us that our brother came home in season to spend his last days with relatives and dear friends. A wife, an aged mother, brothers and sisters, friends and neighbors, stood around his dying bed, and ministered most faithfully and sympathetically to his dying wants.

The deceased was united in marriage, last January, to an estimable young lady, with equal attainments, engaged with him in the same occupation. She is left widowed and lonely. May she trust in God, who is able to heal all our wounds, and give to us life and peace forever. At the time of his marriage, the family altar was instituted in his little family, and the daily reading of the Bible, and prayer, seemed to be his delight. The visits, counsels, and prayers of christian brethren seemed to be appreciated.

He often spoke of Elder Taylor, as wishing to see him. It was his choice that he should preach the funeral sermon. Accordingly, when life was over, a telegram brought our worthy Bro. Taylor, and a sermon was founded upon Acts 26 : 8,—"Why should it be thought a thing incredible with you, that God should raise the dead?" The resurrection was forcibly and scripturally explained to a full house, and objections removed. The effect was good, and the season solemn, as the tears of a large audience indicated. May this occasion teach us the solemn lesson of our mortality, and the importance of having a good hope in Christ, that we may share in the rich blessings of immortality with the faithful of all ages. Timothy Wheeler.

Waterbury Center, Vt.

Pay. Died in Pittstown, N. Y., May 25th, 1866, Sarah Ann, wife of Bro. John Pay, aged fifty-four years.

Sister Pay was converted when young, and embraced the doctrine of the soon coming of Christ, under the labors of Bro. Batchelor, some eight years ago; and I am informed that since embracing the Advent doctrine, her life has corresponded with her profession. Soon the Life-giver will come, and death will be robbed of his power.

Funeral sermon by the writer, from 1 Thess. 4 : 18.

Sleep on, sleep on, thou loved one dear,
Thy sorrows o'er, thy conflicts past;
Soon thou shalt stand on the blest shore,
And triumph over death at last.

Wm. J. Blanchard.

Emery. Died in Kennebunk, June 3d, 1865, Forest, son of Bro. George and Sister Helen Emery, aged eight years, eight months.

Forest was a lovely boy, and Bro. and Sr. Emery feel deeply their loss; but they are comforted with the blessed assurance that they shall see their son again in the resurrection—not far distant—to part with him no more forever. W. H. Mitchell.

Voice of the West please copy.

Roberts. Died in Meredith, April 19th, 1866, Sister Phebe Roberts, wife of John Roberts, aged sixty-six years.

She embraced religion more than fifty years since, and was baptised by Eld. Ebenezer Knowlton, and joined the Meredith Free Will Baptist church. Sister Roberts was one of the excellent of the earth; kind and devoted, as a christian happy and triumphant in her sickness and death.

Summary of News.

FOREIGN.

(Liverpool June 2d, Queenstown 3d.)

There are rumors of an understanding if not alliance between Austria and Russia to support the treaties of 1815. It is affirmed that Austria positively refused to entertain any project for the cession of Venetia, and had made over Holstein to the German Confederation.

The *Times* in view of this action by Austria, regards the conference as almost hopeless in ensuring peace, while every day makes it more clear the three armed Powers are not likely to submit their disputes to their neighbors.

Apprehensions are entertained that all the seven Powers may yet not be represented at the conference. Military preparations continued.

Advices from Egypt report the reappearance of cholera among returning pilgrims.

The London *Times*, in an editorial review of the European situation, says:

"The questions between Austria and Prussia on the one side, and Austria and Italy on the other, involve such essential differences, and have been so envenomed by months of recrimination, that it is almost beyond the power of the parties themselves to compose them. Much less will neutrals, who limit themselves to good advice, be able to prevail upon such embittered antagonists."

The Vienna papers assert that Queen Victoria has addressed a letter to the Empress of the French, asking Her Majesty to use every exertion on behalf of the preservation of peace.

Orders have been issued by Napoleon III. to concentrate 100,000 men at Chalons. The troops are to march thither, to enure them to the fatigues of a possible campaign.

The Vienna papers publish the following curious statement:

During the late financial panic in London, Earl Cowley, by order of his government, solicited the energetic mediation of the Emperor Napoleon in favor of peace, and received from his Majesty the following reply: 'In the years 1859 and 1864 England opposed my proposals in reference to the settlement of the Venetian and Schleswig questions. Now England wants peace. I also desire peace; but as the most favorable opportunities have been frittered away, and as the conflicting interests have been permitted to reach a point at which they must clash, I can no longer assume the responsibility of events.'"

The London *Times* says daily, almost hourly, the chances of peace pass away. It believes that the first events will occur in the Elbe Duchies, but that the great move of Austria will be to attempt to possess herself of Silesia.

The *Daily News* says appearances indicate that a declaration of war or a manifesto equivalent to it will proceed from Prussia.

Military preparations are reported from all quarters.

The Agra & Masterman's Bank has suspended; liabilities heavy and wide-spread. The directors do not doubt all will be paid in full, and only an inconsiderable amount of paid up capital is lost. The event caused considerable commercial depression, although not unexpected.

The crisis on the continent continues. War is apparently inevitable.

AUSTRIA.

The Imperial decree suspends the laws for the protection of personal liberty in Venetia and other southern parts of the Empire. The authority to do likewise and establish military courts is given to the General commanding the Army of the North. The Austrian army is now 800,000 strong, of whom 600,000 will comprise the army of operations, viz: 350,000 against Prussia and 250,000 against Italy.

The Prussian army consists of 412 battalions of infantry, 331 squadrons of cavalry and 1066 field pieces, etc., the largest Prussia ever put into the field.

The Italian volunteers number 95,000. Typhus fever is said to have broken out in the Italian army on the frontier. Troops are being forwarded daily and headquarters are swarming with fighting men.

The Italian government is said to be engaging London steamers to carry troops. The Austrian Commander has convoked the estates of Holstein for the 11th of June, by order of the Emperor.

New York, June 16. The steamship City of Paris, from Liverpool 6th, via Queenstown 7th, has arrived.

It is fully confirmed that the proposed conference of the European Powers has been abandoned, owing to the demands of Austria and Prussia, which were regarded by England, France and Russia as tantamount to a refusal. All negotiations have been broken off by the neutral powers and it remains for the armed powers to negotiate among themselves or commence war. Hopes of peace have almost banished.

THREE DAYS LATER.

(Liverpool June 9th, Queenstown 10th.)

Indications that the war will soon break out are increasing. The entry of the Prussians into Holstein is regarded by some as the virtual commencement of the war. The *Neue Fremdenblatt* asserts that Austria regards such entry as a breach of the Gastein Convention, and the forcible occupation as a *casus belli*.

Count Bismark had issued an important dispatch to the Prussian representatives abroad. It is very bitter toward Austria, and in one passage says: "All our information agree that a determination to make war by Austria is finally settled in Vienna."

Florence telegrams say that Italy will commence hostilities as soon as war is declared in Germany.

The Paris *Constitutionnel* says the position of France has not been changed by recent events. She maintains entire independence, and would only take an active part if events or imperative circumstances should render it her duty for the defense of the national honor or interests.

Several regiments of French troops have started to garrison the frontiers of the Alps. Some regiments from Algeria, which for several months have been stationed in the south of France, in particular two regiments of Chasseurs d'Afrique, have been dispatched by rapid marches to the northern frontier. One of these regiments has started from Carcassonne for Maubeuge.

The Arming of Europe.—The London *Telegraph* describes the warlike movements, which are making Continental Europe one immense camp, as follows:

"The notes of preparation are, in fact, heard sounding from all sides. Bavaria is ready to appear in the field with 150,000; Wurtemburg will furnish a contingent of 30,000; Baden 20,000; Saxony has put 40,000 men on foot; Hesse-Darmstadt, 18,000; Hanover has raised her military force to 36,000. The mobilization of the whole Prussian army places a force of some 620,000 men at Count Bismark's disposal, including the reserves, of course, and the first ban of the Landwehr.

Austria on her part, disposes of some 650,000 men, ready to do the Emperor's bidding. Italy has not less than 400,000 men in arms. We have altogether, then, about two millions of armed men simply waiting for the first signal; and this is exclusive, of course, of the French and Russian hosts, which together number about one and a half million men more. Since the Auxerre speech there can be no doubt but that Belgium and Switzerland also have taken the alarm, and are beginning to provide against possible contingencies. Even from the far North we hear that one of the results of the present complications will be to hasten the reorganization of the military and naval forces of the United Kingdom of Sweden and Norway. From France we have the ominous statement, in addition to the significant Auxerre speech, that the officers and non-commissioned officers who, upon the late reduction of the French army, received appointments in the civil service on condition that they should return to military service if required, have—a certain number of them at least—received notice to prepare to join their corps at a moment's warning. Ten thousand men are on the point of being sent to Rome to reinforce the French army of occupation there, which, in the event of the war breaking out between Austria and Italy, is to take the name of 'Army of Observation'—a name which may mean much under the peculiar circumstances of the case, more especially as there is reason to believe that this intended increase of the French army in Rome has the fullest assent of the Italian government."

DOMESTIC.

New York, June 12. Col. O'Neill states that the Fenian force between the head of Lake Michigan and Maine frontier is 62,000 strong, and that there are 10,000 with arms in their possession in Michigan, ready to cross into Canada upon the signal being given in this direction.

June 13. Mr. Roberts has issued a proclamation to the Irish Republican army, advising the members thereof to return to their homes until a fresh campaign is inaugurated, which will be at no far distant day. He recommends this "in view of the unexpected repressive measures of the United States Executive at Washington to crush the co-operative movement for the liberation of Ireland.

June 14. The Fenian prisoners in the hands of the Canadians will not be tried until the present excitement has subsided. Orders have been issued to recall the troops from the border, except those facing Malone. They will receive a grand ovation on their return.

The Fenian Movement.

St. Albans, June 11.

To the Editor of the Boston Journal:

THE FENIANS AND THE U. S. GOVERNMENT.

The suppression of the Fenians by the United States Government meets with general approval among the people here, so far as I am able to form an estimate of public opinion. St. Albans has no sympathy to waste upon the Canadian government, but the people are law abiding, and while they are content to see in the course of events retributive justice overtake their friends over the boundary, that are not willing that the United States should countenance fillibustering. This brings me to make some startling revelations relative to the preparations and prospects of the Fenians. Gen. Sweeney says that the Brotherhood had over sixty thousand stand of arms purchased, of which Gen. Meade has in his possession over forty thousand. I am informed that Gen. Sweeney himself purchased over thirty thousand stand of the United States, and that they were delivered to him in February or March from the Watervliet Arsenal. I do not vouch for the truth of the statement. I give it as I received it. More than this, it is asserted by the members of the Brotherhood that the United States authorities knew that the arms were paid for from Fenian funds.

It is no breach of neutrality law for the Government to sell arms in time of peace to any person who may desire to purchase; but the question arises whether the Government, or whoever sold the arms, knew that the Fenians intended an invasion of Canada. Sweeney's adherents say that the Government was cognizant of their intentions. Another party says that the invasion of Canada was not at that time a part of the programme, but that Ireland was the avowed fighting ground. The Sweeney Fenians assert that they were assured there would be no interference on the part of the United States. Who assured them they do not say, only that a delegation called upon President Johnson, and that their visit was satisfactory. Whether this is so or not I have no knowledge, but they are exceedingly bitter toward the President and Mr. Seward. Sweeney has from the outset intended to make a strike upon Canada. During the winter and spring his engineer officers visited Canada, examined the country, the bridges on the railroads, the steamboats, the roads leading to Montreal and the means of defense in that city, and maps were prepared and a plan of the campaign decided upon. Montreal was to be the objective point. One column was to move down the east bank of the Richelieu and from St. Albans, and another down the west bank from Malone; or rather to strike the St. Lawrence near Cornwall, cross the river, cut off communication between the two provinces. The crossing at Buffalo was only a feint. But Canada West was to be kept stirred up by that movement and another from Detroit. It was known that Montreal was comparatively defenseless; that there were thousands of Fenians in the city who would join the brotherhood. If successful in firing the city, provisions enough for a large army would be secured at the outset. In a week, after taking Montreal, it was believed that one hundred thousand armed Irishmen would be in Canada; and that the whole of Lower Canada could be overcome in a short time, and that Upper Canada would be conquered without difficulty by the Irish Veterans of the Union and Confederate armies.

New York, June 17. Special Washington dispatches to the morning papers say the Committee on Foreign Relations will not consider the proposed repeal of the neutrality laws until week after next. Gen. Banks is expected to advocate the measure, and Mr. Raymond will speak on the Monroe doctrine and review the history of intervention.

New York, June 16. Since the last report, three deaths from cholera have occurred in this city.

At quarantine there have been three deaths from cholera, leaving forty-five under treatment. The Board of Health are making every effort to prevent the spread of the scourge.

A Washington correspondent says:—"The warlike news from Europe has excited no surprise at the foreign legations here, as the diplomatists have for some time past regarded a general European war as inevitable."

A case of Asiatic cholera at Baltimore has caused some excitement here, and the city is to be thoroughly cleansed.

Notices.

Basket Meeting.

We learn from Bro. B. E. Ladd, of Springfield, Mass., that it is proposed to have a "Basket Meeting" on the Wilbraham camp-ground, July 4th. Those coming from Springfield will leave at 7½ o'clock A. M., and return about 6 P. M.

By "Basket Meeting" is meant that each one, as far as convenient, is expected to take with him a basket of provision for his own comfort, and as many more as he chooses to favor. We are glad to learn that such a meeting is to be held. It will be a nice way to spend the 4th of July. Preaching may be expected at the usual hours.

Tent Meeting in Lynn.

There will be a tent meeting in Lynn, Mass., commencing Thursday, July 5th, and hold over the following Sunday, and longer at discretion. The time of the Second Advent, together with other portions of truth connected with man's redemption, will be duly considered in the meeting, as the Lord may direct. Geo. W. Brown, C. Thompson, and S. W. Bishop, will be present to preach the word.

Grove Meeting.

There will be a grove meeting in Plainfield, Mass., near the house of J. E. Healy, commencing July 4th, and continuing over the following Sabbath. Come, brethren, far and near, with hearts filled with the love of God, and worship him in spirit and in truth. Bring your board and bedding. A shelter will be provided. Brn. H. L. Hastings, C. Goodrich, and others, are expected to preach the word.

J. E. Healy,
Wm. Willcutt, Jr.

Grove Meeting at Plainfield or Savoy.

If the Lord will, we will hold a grove meeting in Plainfield, or Savoy, Mass., or wherever Brn. E. McCulloch and J. E. Healy may arrange, commencing Wednesday, July 4th, at 10 A. M., and continuing over Sunday, July 8th. We hope to see a general rally of the waiting, working ones. Come in the name and strength of Israel's God, prepared to labor in his cause, and save perishing men.

H. L. Hastings,
C. Goodrich.

Fourth of July Meeting.

Our annual meeting on the Fourth of July next will be held in Kingston, N. H., in a pleasant grove near my house. Come, my brethren and sisters in Christ, and unite with us in giving praise to God for the prospect of speedy redemption. Who of God's ministers will come and break the bread of life to us? Eld. Cyrus Cunningham is expected to be with us. Meeting to commence at 10 o'clock A. M. For the church, F. Gale.

Notice.

The Maine Easterly Quarterly Conference will be held at South Newbury, Me., commencing Thursday evening, June 28th, at six o'clock, and continue over the following Lord's day. We hope to see a goodly number of our ministering brethren present. Come, brethren and sisters, in the name and spirit of the Lord. Brethren may call on Bro. John Morrill and Bro. Samuel Rich.

For the brethren, F. A. Baker.

Notice.

Providence permitting, there will be a tent meeting in the Iowa Mission Tent, at Floyd, Floyd Co., Iowa, to commence June 28th, and continue over Lord's day. Sister Ruth M. Rowell will be there to preach the word. Peter S. W. Deyo.

P. S. Arrangements have been made for Sister R. M. Powell to be at our conference at Cascade, Iowa. P. S. W. D.

Union Meeting.

If the Lord will, there will be a union meeting held on the 4th day of July next, at Leonard Wiggin's barn, or a grove near by Wednesday Hill, Lee, N. H. Come one, come all.

For the Brethren, Geo. H. Churchill, Lawrence, Mass.

Grove Meeting.

There will be a grove meeting at Athens, Me., July 4th and 5th, on the farm of Mr. Gancelo Hathorn. All are invited. L. L. Howard, Chas. Stratton.

Agreement.

The R. I. and E. Ct. Conference will hold its next session at River Point, R. I., commencing Wednesday, July 4th, at 2 o'clock P. M. We have agreed to be there punctually *at the time* appointed. We have agreed to be present daily until after the Lord's day following. Ministers, delegates, and friends of this Conference, come join in this agreement, that we may make punctual and constant attendance the habit of our precious quarterly gathering. H. F. Carpenter, Clerk.

Grove Meeting.

The Lord willing, there will be a grove meeting held in the south part of Etna, Me., on land belonging to Bro. B. Turner, commencing June 29th, 2 o'clock P. M., and continue over the following Sunday, and longer as the Lord may direct.

The object of this meeting is the saving of souls, and we earnestly request the prayers of the brethren and sisters that the Lord will bless. We urgently request all who can to attend, especially preachers of the word and laborers in the vineyard. S. Hammons.

Wis. Adv. Quar. Conference.

The third quarterly meeting of the Wisconsin Advent Christian Conference, will be held in the town of Henrietta, Richland county, Wis., in the vicinity of Bro. B. Graves', to commence July 6th, and hold over the Lord's Day. As this is somewhat a new place, and an interest has been awakened here in the cause of the Master, brethren will please make a little extra effort to be there, and at the first of the meeting. A number of preaching brethren will be there to preach the word of life. Come up, brethren, in the spirit of the mother. Your help is needed at this meeting, that sinners may be brought to God and prepared for the Savior's coming. We have but a short time to work, and, O, how much we shall desire the Master to say, *Well done.* Geo. W. Turner, Clerk of Con.

Minnesota Annual Conference.

The fourth annual session of the Minnesota Advent Christian Conference will be held (Providence not preventing) on Saturday, June 30th, at ten o'clock A. M., in the New Boston school-house, in Winona County, and will continue over the following Sunday. Ministers and delegates representing the different churches within the State, are requested to attend. I expect Bro. Sheldon will be present with the Advent Tabernacle. J. K. Allen, Sec'y.

Notice.

I hereby give notice to all concerned, that the fourth annual grove meeting will be held in Springwater, N. Y., commencing June 29th, 1866, and holding over Sunday, July 1st, on the same spot fitted up by Father Lyman Morris (deceased), on his farm. Let due preparations be made by the friends there, a general notice be given, and may many brethren and sisters attend, both ministers and laymen, and may much good be the result, for which let us pray. In behalf of the brethren, C. F. Sweet.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me. Wm. Sheldon.

Notice.

The Lord willing, I intend to leave St. Louis for the East Monday, June 18th. Providence permitting, I would like to preach Sundays and week day evenings till Wilbraham campmeeting. If there are any who wish me to preach the word, please address me at Savoy, Mass., till July 5th. H. K. Flagg.

Notice.

Eld. William J. Blanchard, of Savoy, Mass., is requested to be in Hoosick, N. Y., June 30th and over the 4th of July. R. L. Harrison.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, between Causeway and Lowell Streets. Meetings are held regularly there three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
T. M. Latham........Sunday, June 24th

East Boston.
(Chapel, corner of London and Decatur Streets.)
C. Goodrich........Sunday, July 1st
C. C. Ramsey........Sunday, June 24th

Worcester, Mass........Sunday, June 24th
Miles Grant.

Lewiston, Me., (Advent Hall)........Sunday, June 24th
I. C. Wellcome.

Natick, Mass........July 1st
Concord, N. H., (Angelos Hall)........July 8th
South Reading, Mass........July 15th
West Abington........July 22d
C. C. Ramsay.

West Abington........Thursday evening, June 21st and over the following Sunday. J. M. Mullen.
I shall be at leisure after the 8th of July. Brethren wishing me to preach will address Natick, Mass, Box 195. J. M. M.

Natick, Mass., (School-house Hall.)
J. S. White........Sunday, June 24th
C. C. Ramsey........Sunday, July 1st
J. M. Mullen........Sunday, July 8th
This is a new field. Preaching brethren traveling this way will please remember the brethren here. Their numbers are few, and they are poor; but they need help. J. M. Mullen.

Fairhaven, Mass........Sunday, June 24th
Ledyette, R. I........Sunday, July 1st
Riverpoint, Wednesday, July 4th, at the R. I. and Eastern Conn. Quar. Conference. Hope the brethren belonging to the conference will make an effort to be there at the commencement. Joseph W. Thomas.

Guilford, N. H., (at Jacob Wilkinson's barn), Sunday, June 24th. Love-feast at 9 A. M. John G. Hook.

North Greenwich, N. Y........June 29th and over the following Sabbath. Wm. J. Blanchard.

Windham Centre, (at the meeting-house), Sunday, June 24th. A. O. Burrill.

Durham, Ct........Sunday, June 24th
O. D. Woodruff.

East Bowdoinham........Sunday, July 1st
Clarkson Gould.

Springfield (Second Advent Hall, No. 19 Barnes' Block), Lord's day, June 24th. Hiram Munger.

Windsor Locks, (where Bro. Terry may appoint), Sunday, July 1st. R. Williams.

Bath, Me........Sunday, June 24th
Yarmouth, Me........Sunday, July 8th
Swamp school-house........2 o'clock P. M., July 15th
R. R. York.

Canterbury, (at the old Hall), Saturday evening and Sunday, June 23d and 24th.
Concord, (Center school-house), Wednesday evening, June 27th. John H. Dadman.

Sandwich (Vittum school-house)........June 24th
Melvin Village........July 1st
Parsonsfield (where Bro. Moulton may appoint) July 8th
Moultonborough........July 15th
T. W. Piper.

Worcester, Mass........evening, June 27th
Clinton, Mass........evening, June 28th
Ashburnham, Mass........evening, June 29th
Lawrence, Mass. (if not otherwise supplied)........July 1st
A. Ross.

South Norfolk, Ct., Saturday evening, June 30th, and Sunday, July 1st, as Bro. Tibbal's may appoint.
Samuel M. Tatro.
Seth Woodruff.

Alton Corner, N. H........Sunday, June 24th
Haverhill, Mass........Sunday, July 8th
Great Falls, N. H........Sunday, July 15th
Biddeford, Me........Sunday, July 22d
If these conflict with others, write me at Dover, N. H., immediately. J. Pinkham.

Rochester, N. H., (McDuffee's district, where Bro. Smith may appoint), Sunday, June 24th.
Smith Hawkins.
H. S. Pinkham.

Lorraine, N. Y., (Red school-house), Tuesday evening, June 26th.
Boylston, N. Y., (Lily school-house), Wednesday evening, June 27th.
Redfield Square, N. Y., evenings, June 28th and 29th
Glenmore, N. Y........Sunday, July 1st
Verona, N. Y., (Lock school-house), 2 P. M., July 8th
C. H. Williams.

Concord, N. H., (Angelos Hall.)
C. C. Ramsay........Sunday, July 8th
J. H. F. Varney........Sunday, July 15th
J. O. Smith........Sunday, July 22d
J. Pinkham........Sunday, July 29th

Litchfield, Chestnut Hill, Ct., as Sr. Abbey E. Baldwin may arrange, Sunday, July 1st. H. Rockwell.

Pittsfield, N. H........Sunday, June 24th
Warner, N. H., Waterloo, 5 o'clock P. M., June 24th
Sunapee, (South meeting-house)........Sunday, July 1st
Hartland, Vt., (Dinsmore Hill)........July 8th
J. Couch.

Vernon, Vt........Sunday, June 24th
S. Cook.

North Canton........Sunday, June 24th
Lovely Street........Sunday, July 1st
Wrightsville........Sunday, July 8th
Wm. J. Ripley.

South Atkinson, Me., (Dora school-house), Sunday, June 24th. Thomas Smith.

Exeter, N. H., Town Hall, as Bro. Haley may arrange, Saturday evening and Sunday, June 23d and 24th.
Southbridge, Mass., Town Hall, Saturday evening and Sunday, June 30th and 31st. Baptism if the Lord will. H. L. Hastings.

New Durham Ridge........Lord's day, June 24th
East Barnsted, (as brethren may arrange), Tuesday evening, 5 P. M., June 26th.
South Pittsfield, (as Bro. C. S. Emerson may arrange), Wednesday evening, 5 P. M., June 27th.
Northwood Narrows, Saturday, 5 P. M., June 30th, over the Lord's day, July 1st, and longer if thought best.
B. P. Manning.

Mannsville, N. Y., (as Bro. Henry Miles may arrange), Sunday, June 24th.
Barnes' Corners........Thursday evening, June 28th
Bickford school-house........Friday evening, June 29th
West Martinsburgh........Sunday, July 1st
Copenhagen........Sunday, July 8th
Let there be a good turn out in the vicinity of these meetings. C. S. Turner.

West Poland, Me., (Free Chapel)........Sunday, June 24th
Jared Whitman.

Concord, N. H.
(Corner of Green and Center Streets.)
Timothy Cole........July 1st and 8th
H. Munger........July 22d and 29th

Barnstead, N. H., (Clark meeting-house), Sunday, June 24th.
Great Falls, N. H........Sunday, July 1st
London Ridge........Sunday, July 8th
Northwood Narrows........Sunday, July 15th
T. G. Smith.

Concord, N. H........Sunday, June 24th
Clinton, Mass........evening, June 25th
Lynn, Mass........evening, June 26th
C. Goodrich.

Barkhamsted, South Hollow........Sunday, June 24th
North Canton........evening, June 24th
S. Woodruff.

West Haven........Sunday, June 24th
F. H. Burbank.

Manchester, N. H........Lord's day, July 1st
C. C. Stevens.

Northwood Narrows........Sunday, June 24th
W. W. Sutherland.

Danbury........Sunday, June 24th
Chichester Pine Ground........Sunday, July 1st
Z. Ford.

Lynn, Mass........Sunday, July 1st
Portsmouth, N. H........Sunday, July 8th
J. S. White.

Portland, Me........Sunday, June 24th
Timothy Cole.

Plainfield Pond........Sunday, June 24th
At Bro. Healy's in the evening.
At Bro. David Thayer's, 7½ P. M., June 25th and 26th
I will preach in any other places as doors may open.
H. Hadlock.

Lawrence, Mass., (Appleton Hall, corner of Essex and Lawrence Streets), Sunday, June 24th. A. Decker.

New Hampton, (at Bro. Pike's)........June 24th
Meredith Centre, (as brethren may arrange), evening, June 24th.
F. S. Ranson.
J. Knowlton.

Concord........Sunday, June 24th
Canaan........July 1st
I. Damman.

New Britain, Ct........Sunday, June 24th
Talesville, Ct........Sunday, July 1st
Cheshire Street, Ct........Sunday, July 8th
New Preston appointment recalled.
Chas. E. Piper.
Samuel M. Tatro.

Business.

TO CORRESPONDENTS.

M. O. S.—It is sent.
S. P. Shepherd—Have note.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 560. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if less than 26 weeks, charge five cents; if more than 26 weeks, six cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—J. White 583, S. J. Parsons 583, W. E. Harris 584, H. H. Tucker 583, A. S. Whiting 577, L. K. Gelson 583, J B Mills 583, I J Perkins 614, L T Walters 583, S Sherman 583, (the $2.00 received and credited.)

$1.25 each.—E. K. Dodge 583, J. Robinson 574, M. Prey 583, C H Nowell 572, D Hayes 573, A C Page 587, W G Leavitt 584, C H Staples 583, S L Batchelder 583, J T Merrill 580, E Bolles 573, M A St. Clair 572, J M Rannells 601, J B Trefethen 572, A. R. Garrett 583, C. McDuffee 583.

$2.00 each.—A. Thacher 588, R. F. Berry 604, S. O. Hooper 598, J Dent 589, L Archer 550, W P Reed 583.

$2.50 each.—S B Gowell 572, P F Lyman 612, W M L Carroll 590, J M Worthing 593, M Dexter 609, C Young 609, J Ladd 592, S C Berry 555, G Dearborn 609, S E Simpson 609, J Buck 610, W T Sprague 583, A Hawkins 580, J N Boxwell 584, O P Redington 611, M Worker 573, J M Mitchell 583, H J Ashenfelter 603, H Sunderland 601, H Sterbens 609, S Gardner 609, W Daggett wheat F. O. J M Putnam 609, J Crane 548, L Adams 603, E Bean 611, F Robbins 667.

$3.00 each.—W. S. Willey 609, A. C. Skillin 547, E Walcot 556, H Stratton 614, A B Cook 553, J Harris 603.

Various Sums.—J. S. Tucker 80c, 606; H. D. Low $2.75, 587; W. A. Stone $4.13, 591; T Fletcher $1.50, 622; K. Harper $1.50, 577; C. R. Edmonds $3.00, 613; F. Mellen $1.10, 604; A. McCurdy $2.77, 585; R. Fuller $2.50 637; J Baker $1.00, 573; C W Fernald 80c, 571; M. S. Mead $1.50, 582; W. W. Miller 50c, 589; M. L. Sloan 63c, 571; J. Ballard 50c, 530; J. M. Andrews $1.56, 605; D S Randall 65c (what P. O.?) M S Pepper $3.00, 642; L Von Eschen $6.50, 573; N Fish 65c, 557.

FOR BOOKS AND TRACTS.

F A Denton 30c, N Collins 90c, C C Barker $2.00, J Taylor 55c, S H Smith $1.00, J Chambers $3.00, H F Carpenter $2.00, W Putnam $1.25, A Haskell $1.00, J A Simonds $1.00, E Fuller 50c, C B Hull $1.50, J N Boxwell 50c, I Chapman 50c, C A Tuttle $2.25, R Baker 85c, J Murray $1.10, S E Rollins 75, J Small $1.00, W Watson $1.00, M. L. Sloan $1.37, M. Parsons 50c, M. Tryon $1.00, L Adams 50c, J H F Varney 50c, B Knapper 50, E A Gillett $3.00, M Lichtenthaler $1.53, L B Castle $2.00, H M Bryant $7.39.

BOOKS AND TRACTS SENT.

By Mail.—G W Pressel, M L Colton, S K Gibson, C H Shepherd, B Wilson, A Good, B Atkins, L Marsh, S K Vipeto, I C Wellcome, G W Smith, O G Watkins, C W Waterhouse, D. S. Green, J H Dixon, F Platt, J Thomas, L V Hinson, J Wheeler, H J Sweetland, S M Lunt, A Watson, J Reynolds, W G McNary, H Pratt, T B Duncan, B Graves, W E Pinkham, G S Hayale, L E Fellows, N Sagendorph, J S Richards, F A Denton, N Collins, C C Baker, J Taylor, S H Smith, J Chambers, Dr. Odell, W Putnam, A Haskell, J A Simonds, E Fuller, I Chapman, C Tuttle, S E Rollins, J Murray, C S Hull, J N Boxwell, J Small, W Watson, M Tryon, J H F Varney, B Knapper, E A Gillett, J McCummon, L B Castle, M Lichtenthaler.

LETTERS RECEIVED.

N D Babcock, H L Salsbury, J J Austin, F H Chamberlain, J H Muhlig, B Perbess, M Dawley, P B Stevens, L M. Chaffee, C H Williams, W C Stone, C. C. Ramsay, J S Richards, W'll Sprocer, A Brown, J. F. D. O. M., H K Flagg, Geo. A Streeter, O Richer, H S Chapman, L. A. Wheeler, S Curry, A E Clark.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—60 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
Israel Damman—For two or three weeks, New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
I. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
L. C. McKinstry—Lynn, Mass., until July 1st.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.
G. W. Stetson—Olena, Huron Co., Ohio, until Sept.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
N. P. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
S. P. Babcock—Malaga, N. J.
Josiah Dargin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 87 Cedar St.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 360 Seventh Avenue, below 33d Street, New York City.
Dr. I. L. Leslie—Box 634, Memphis, Tenn.
Martha S. Butler—Box 634, Memphis, Tenn.

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Who is he with martial tread
[illegible]
He from Bozrah's smoking plains,
[illegible]
Glorious in his bright array,
Rushing like the king of day;
Lo! it is our Mighty Lord,
Hastening to fulfill his word.

Who is he whose form and face
Beam with more than mortal grace!
On his head, bedecked with gems,
Sit a thousand diadems;
In his hand a glittering sword,
Earth's great champion,—heaven's Lord.
Every voice with rapture sings,
This is Jesus, King of kings!

In the greatness of his strength,
Now He meets his foes at length;
In the wine-vat of his ire,
Blood and carnage, sword and fire;
See, he treads the press alone
Till the dreadful work is done,
Crimsoned all his garments o'er,
Bathed as in a sea of gore.

Now hath come the [illegible] sign,
Filled with vengeance, wrath and rage,
Long delayed, but seen of old,
And by prophet bards foretold,
'Tis the year of recompense
Hastening onward, hastening hence,
When oppression, pride and lust
Shall be trampled into dust.

—*Selected.*

For the World's Crisis.

ADDRESS.

Synopsis of an address before the annual meeting of the Christian Conference of Western New York and vicinity, delivered June 1st, 1866, by *Elder F. Burr.* (Written for publication by request of brethren.)

Dearly Beloved Brethren:—In the providence of God we are convened again in annual conference.

PAST CONFERENCE YEAR.—During the past year, something has been done, by the help of the Lord, in spreading the knowledge of the coming Savior. Our quarterly meetings have been blessed seasons, and of much benefit in the sections where they were held. Some new fields have been improved with good results in the conversion of many to Jesus. And the good work is still going on.

PRESENT YEAR.—The present year is that memorable one of 1866, a noted one among prophetic students, as the first in a circle of three years, during which the church have long looked for the occurrence of those great events connected with the last manifestation of Antichrist, and the gathering of the saints at the appearing of Jesus. According to the best light of the present day, the prophetic periods seem to point to '68, as the farthest point for the coming of Jesus, while 1866 has for a long time been regarded as the commencement of the Millennium. Events also betoken the nearness of that "time of trouble" from which the saints are to be delivered. Already, in the first four months of this year, has Europe thrice been threatened with a general war, that has seemed to be averted only that the elements might gather for a more terrible onset. Let our minds be brought to fully realize these facts, and the nearness of our Savior's advent, that we may prosecute with redoubled energy the work of our great mission.

"THE UNITY OF THE SPIRIT."—We meet to-day as a body of co-workers in the "gospel of the kingdom." We have foes without, but what are they? They have never been able to resist our course at any time. Strong in the truth, we fear no opposition. Though few in numbers, we can be victorious over error in every combat. One can "chase a thousand, and two put ten thousand to flight." Yet there is danger, and it lies within us. Do not take offence if I speak of our faults. Internal strife will ruin any cause. We, as Adventists, should have learned long ago the necessity of christian forbearance in doctrinal disagreements, for the purpose of unity. *Our only danger lies within our own ranks.* The spirit of love for God, love for the truth, and love for each other, all combined in one, is our only safeguard. We should not dodge responsibility, but should consider ourselves enlisted to help by all means in our power. When the building goes up easily, then we may save our strength; but when there is danger of timbers falling, then all should come to the rescue.

THE COMING OF JESUS.—This is the prominent truth around which we should all rally. Suppose we knew he were coming next week; would it not put a stop to strife and debate about side issues? *But we should live ready for his coming at any time.* We may exchange views, but always in love. This conference is no place for dispute or debate. Our work is to prepare sinners for judgment, that they may be saved. All must bend to this. Our personal feelings and private opinions are of no account. And may the Lord help us to preserve the "unity of the Spirit in the bond of peace."

The address was delivered extempore, and the above was written from memory as an outline. F. B.

BLENDING OF PAGANISM WITH THE PAPACY.

White. In rejecting the Pagan creed, many of the early christians still clung to its superstitions; and the images of the gods and heroes of antiquity, under new names, were still regarded as objects of adoration in the church.—*White's History of the World*, p. 209.

Who cannot see in the following account of Paganism the origin of many of the Papal superstitions:—

BIBLE UNION DICT. "The Pagans worshiped universal nature—the soul of the world; angels, demons, and the souls of departed men. They worshiped men, both living and dead, and in them the faculties and endowments of the 'soul.' The prevailing notion of the soul's immortality made them imagine that the spirits of excellent persons immediately ascended up into heaven, and settled there, in some orb or other; or that they hovered in the air; whence, by solemn invocations, and by making some statue or image to resemble them, they might be prevailed upon to come down and inhabit them."—*Bible Union Dictionary, Art. Idolatry.*

GIBBON. Says Gibbon, "The sublime and simple theology of the primitive christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism." Vol. 3, p. 161.

"It must ingenuously be confessed that the ministers of the Catholic church imitated the profane model which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of Paganism, if they found *some resemblance, some compensation, in the bosom of christianity.* The religion of Constantine achieved in less than a century, the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals."—*Ibid.* p. 163.

TAYLOR. "During this calamitous period, christianity was sullied by the admixture of various superstitions, borrowed from ancient Paganism."—*Taylor's Modern Hist.* p. 212.

WASHINGTON. "It was reserved for the following century (the fourth) to fill those temples with images, and to introduce into the sanctuaries of God the predominating spirit of Paganism."—*Washington's Ch. Hist.* p. 208.

BOWER. *Holy Water borrowed from Paganism.* Bower says, "Some trace the holy water to the fifth bishop of Rome—Alexander"; and adds, "But if we trace up this water to the fountain head, we shall find that it issues from an unhallowed spring—from the lustral water of the Pagans."—*Vol.* 1, p. 10.

Celibacy borrowed from Paganism. Bower says, "Several other instances might be alleged to show that celibacy was embraced and practised by the Pagan priests long before the birth of the christian religion. The church of Rome has borrowed, as is notorious, several ceremonious customs and practices of the Pagans, and perhaps the celibacy of the priesthood among the rest. I say *perhaps*, because it might have been suggested to her by the same spirit of superstition that suggested it to them."—*Vol.* 1, p. 14.

BOWER. "What Gregory says may be true, namely, that by adopting the rites of the Pagans; that is, by bringing the christian religion as near as possible to Paganism, the Pagans were the more easily induced to embrace it; but it is likewise true that they were the more easily persuaded to renounce it and relapse into idolatry."—*Vol.* 1, p. 416.

"RAPIN observes that in the fifth century christianity was debased by a vast number of human inventions; the simplicity of its government and discipline was reduced to a system of clerical power, and its worship was polluted with ceremonies borrowed from the heathen."—*White's Hist. of the World*, p. 168.

RICHES OF THE MOTHER OF HARLOTS.

"And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones and pearls, having a golden cup," etc.

Some of the Riches of the Church of St. Salvador, (Sargossa, Spain.) "The front of the altar's table is made of solid silver, the frame gilt, and adorned with precious stones. In the treasure of the church they keep sixteen bodies of saints of pure silver; one of which, who had held office in that church, is adorned with rich stones of a great value. Besides these, they keep twelve half silver bodies of other saints, and many relics set with gold and diamonds. Forty-eight silver candlesticks for the altar's table, two large ones, and the third for the blessed candle, three hundred pounds weight each; thirty-six small candlesticks of silver, and six made of solid gold, for the great festivals. Four passenetta of silver, two of solid gold, with the handles of hyssops of the same. Two large crosses, one of silver, the other of gold, ten feet high, to carry before the processions. Ten thousand ounces of silver in plate, part of gilt, to adorn the two corners of the altar on great festivals, and when the archbishop officiates and says the great mass. Thirty-three silver lamps, of which the smallest is an hundred and fifty pounds' weight; and the largest, which is before the great altar, gilt all over, is six hundred and thirty pounds' weight. Abundance of rich ornaments for priests, of inexpressible value. Eighty-four chalices, twenty of pure gold, and sixty-four of silver, gilt on the inside of the cup, and the rich chalice which only the archbishop makes use of in his pontifical dress.

"All these are but trifles in comparison with the great custodia they make use of to carry the great host (consecrated bread) thro' the streets on the festival of Corpus Christi. The whole custodia is five hundred pounds' weight, and this is placed in a gilt vase. . . . Several goldsmiths have endeavored to value this piece, but nobody could set a certain sum upon it. One said that a million of pistoles (three million six hundred thousand dollars) was too little."—*Great Red Dragon*, p. 120.

He alludes to the church, Lady del Pillar, in the same city, as being nearly as rich in her adornings. Lord Stanhope (General of the English forces) visiting this church, remarked that, "'if all the kings of Europe should gather together all their treasures and precious stones, they could not buy half of the riches of this treasury.' He speaks of one hundred and ninety-five silver lamps in this church. Five of these are about five hundred pounds' weight each, sixty of four hundred pounds, sixty-five of two hundred pounds, and sixty-five of one hundred pounds."—*Ibid.* p. 122.

The poet Addison made a visit to the Pope's palace at Rome, and in describing the riches which he saw there, remarked:—"Silver can scarcely find admission, and gold looks but poorly among such an incredible number of precious stones."—*Selected by I. K. Lombard.*

For the World's Crisis.

"BLOW YE THE TRUMPET."

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain (saith the Lord); let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand."

When danger by invasion or rebellion threatened ancient Zion, the trumpets throughout Jerusalem were blown. The clarion blasts of the trumpets echoed far over the hills of Judea, and were caught up and repeated by Bethany, Bethlehem, Bethshemish, and Antioch, until, in a few hours, the sound spread from Gibeah to Gerar, and from Joppa to Jericho; the sound swelled up from a thousand trumpets, and the whole people was aroused to the defense of Zion.

For the past eighteen hundred years, Satan has been mustering his host. By "cunningly devised fables," and delusive influences, he has gathered a large army, to make his last war upon the people of God. He is now marshaling his host before the gates of Zion, to make his last desperate raid upon the people of the Most High.

"The cry is up, the strife begun,
The struggle of the mighty ones;
And Armageddon's day comes down."

Now is the time for the trumpet to be blown. God says, "I have set watchmen upon thy walls, O Jerusalem." Ye chosen watchmen of God, do ye not behold the enemy mustering his host? Blow ye the trumpet now! Give it no uncertain sound. No! Stand like a wall of adamant, and in thunder tones send its warning blasts over this judgment-hastening world. Blow ye the trumpet, and let the mighty men arouse, and bear its notes over hill and plain, until it is caught up by the multitudes, who have fallen asleep under the cry of "peace and safety," and echoed to the sky. Blow ye the trumpet, O watchmen of Zion, and shout in the ears of a self-secure world the gladsome news—"Our Lord is coming." Then the shout will go up, till confusion seizes the Philistines ranks.

Watchmen of Zion, why will you hold your peace? What care you for the reproaches of a doubting and godless world? Why stand you abashed at the sneers and mockery of those for whom wrath is treasured up? We must faithfully blow the trumpet, perchance some may heed its warning, and seek refuge beneath the banner of Jesus.

Blow the trumpet in our world-conforming, sin-apologizing churches. "Now is the time to awake out of sleep." Time hastens, and the great day of God's wrath will soon roll in upon mankind. Amid the quicksands of these last days, it is sin to keep silent. We must sound the tidings in no feeble tones, when redemption is so near. We must sound it with zealous earnestness, to gather the outcasts into the Ark of Safety.

The conflict will soon be over. O, then, what glorious results await the children of God. In view of these blessed results, we should sound the trumpet in earnest. Time is short. Then "sing, O daughter of Zion! shout, O Israel," for your "redemption draweth nigh." Raise your voice with joyous hearts, and swell the song—

"He's coming, he's coming, awake ye, awake!
Jesus is coming, his kingdom to take."

Rochester, N. Y. WM. H. SPENCER.

For the World's Crisis.

"I HAVE OVERCOME."

From the lips of a risen and heaven-ascended Savior, these soul-strengthening words came. And amid the struggles of mortality, and the discouragements that we often meet, I love to imagine a real Conqueror looking down upon me, saying in soft, "majestic sweetness," "*I have overcome the world*, and am sat down on my Father's throne." It inspires me with fresh zeal to hear these words.

Ah! weak, tempest-tossed soul, there is One on high that sees your every effort to cross the stormy main. Over on the other shore he spreads many attractions, and like a parent coaxing or inducing with toys and sweetmeats, our heavenly Father tells us of the enduring, beautiful things in store for us when the voyage is over. And when the waves roar fearfully, and the storms come furiously, and the thunders clash loudly, causing the heart to faint in discouragment, Jesus says *so* cheeringly, "I have overcome." *He will help you*, weakest of the weak; you, too, may overcome, and sit down with Christ on his throne, even as he overcame, and is sat down with God on his throne.

I remember going through the forest between Canada and Vermont. A sister and I started for a tent meeting, but met many discouragements on the way. It was in the muddiest season of the year, and on a half-made road. Sister was a woman of *faith*, foolish enough to believe the Holy Ghost makes "impressions" for Christians to follow.

Well, the road grew worse and worse. I sang and she prayed; I laughed and she cried. When half way through, we overtook a couple of Elders, who thought best for us to return. But, convinced that it was the Lord's will for us to proceed, on we went. When near the worst part of the journey, we met a man in a wagon, who looked as if it had been buried in mud. We asked him how the road was, and if he thought we could get through.

Said he, "*I have come through.*"

Ah! said I, if he can come through *without* God, surely we can *with* God. On we went, and enjoyed a heavenly season in the Bethel Tent.

So, pilgrim, ever so weary and worn, there is One to give you strength. Lean on his strong arm when the winds blow and your strength fails. He loves to lead his feeblest children, and when they fall he kindly lifts them up.

"The soul that on Jesus doth lean for repose,
I'll never, no, never desert to his foes;
That soul, though all hell should endeavor to take,
I'll never, no, never, no, never forsake."

M. MATHEWS WEAVER.

Westfield, Mass.

For the World's Crisis.

THE METHODIST EPISCOPAL CENTENARY CONVENTION.

BRO. GRANT:—I took occasion to be at a few of the Centenary meetings, which were largely attended by ministers and lay delegates of that order. There was no lack of talent, which was shown in essays and remarks. They exhibited a knowledge of the wisdom of this world. Some remarks indicated that the old members still kept in sight what had been the *secret* of their former success. One said, "Let us labor as we never labored before. The ministry,—we can make them just what we have a mind to, by prayer. O! let us pray for them." Another said, "A minister can have a revival, if he will live for it. He must pay the costs, and have a body guard of praying ones all around him, and not discouragements." "The fountain is not dry; if the stream is dry, there must be some obstructions. The *power* to convert souls is inexhaustible with God." If they had continued to "fight it out on this line," success would have attended vastly more than the course now pursued. Wisdom of languages is sought after, and great efforts to educate the children into Methodism.

One remarked that "when men of wealth shall come forward and give and labor for Methodism, then will come the Millennium. The success of the last hundred years was an indication of the future. We will take the world. We have the promise of Him who can not lie." At this point the endorsing hymn to their theology was sung,—

"A charge to keep I have,
A God to glorify;
A *never dying soul* to save," etc.

Another remarked that "Methodism had done and could do for her membership what no other can do or has done. She has a scriptural theology, and a saintly experience"; and closed by a warning to sinners, repeating the words of God by the prophet, "*The soul that sinneth it shall die.*"

Another said that "Methodism was like the willow by the water brook,—stick it either end down, it would grow." But its growth was checked, according to their statistical report. Their words were these:—"There has not been the relative increase since 1840 that there had been before." Now what caused this check? The doctrine of the second coming of Christ began to be proclaimed about that time, and "the power to convert souls" left all denominations that fought the soul-reviving message. Some churches are high and dry, and have not enjoyed a refreshing since the ejectment of its "best members." We can give time and place, if any doubt it. Now which way has this denomination been drifting since 1840? Before that time, they were a *plain, unadorned* people; but now it is necessary to insert in their *reports* a resolve, recommending a return to Paul's and Peter's direction for dress. This was a fair acknowledgment. I noticed among the many ministers' wives examples of fashion that would compare with the *Parisian mode* on Broadway or Washington streets. If they love the world, the love of the Father is not in them. I should think at the present rate, that the world would take them. O. christian, shun the breakers.

W. C. STONE.

Work—kitchen work—is a good thing. Less parlor and more kitchen, less piano and more kitchen, less French and more kitchen, less folly, frippery and nonsense, and more kitchen—these are the things to give our girls sense, health, comfort, joyful and happy homes.

For the World's Crisis.

SUNDAY SCHOOLS.

Dear Fellow-Disciples:—It is nearly three months since a piece appeared in the Crisis headed, "Neighborhood Sabbath Schools," calling upon the christian people living in country towns to start Sabbath schools in the school-houses. I was deeply interested in the spirit of the work, and resolved then to do what I could to help sow the seed in the springtime.

Dear friends, are you at work in your districts? Now is the time. Little children can now be gathered in. Now their little feet press the soft sod, and with active life they will come trudging to Sabbath school, if you will only provide one. The sweet summer is passing. Its days are days of promise to you,—to me. O do not delay to give the lambs their bread of life.

Dear brethren in the ministry, as you journey from town to town, I appeal to you. O do awaken the people. Where is hope, but in the knowledge of the holy Scriptures? "How shall they believe in him of whom they have not heard?" Dear fellow christians, sow the "incorruptible seed." Give the cup of "living water." You must not expect to see the tender blade, or the stalk, or the full ear, until the season comes; but sow the bare grain in the brown soil; it will bring forth.

During the past springtime, at intervals as strength permitted, it has been my greatest happiness to walk forth through the rural districts, distributing tracts, and calling upon school teachers to awaken them to the work committed to their trust, even to feed the lambs. How lovely, how lovely, is this passing summer. O that my feet could stand within each district school house throughout the land, to look into the young faces there, and to speak a few words that perchance would abide in their hearts, when the heart that loves them now is silent and still. Would that every day-school teacher in the land could be induced to be a sower of the seed.

Dear brethren and sisters, in bodily weakness I have written these sentences, imperfect as they are. Fain would I go now to your district, but it is impossible. I can only reach your ear, your eye, your mind and heart, through our dear paper, and I write only to bless the dear children, and you through them; and that God our Father may have the praise that will yet help swell the choral anthem of that great multitude, that no man can number.

Dear brother, sister, dwelling in the vales, or amid the granite hills, this message is to each of you. Do what thy hand findeth to do, for the summer is passing, the harvest will soon end. M. J. PLUMMER.

Merrimac, N. H.

For the World's Crisis.

CAMPMEETING.

Another year has rolled away, and campmeeting time is almost here; and who that has ever been does not want to go again? Who that has ever heard good preaching, praying, and singing, does not want to hear it again? Who that has ever spent a week in the woods, and heard the birds sing in the morning and evening, and heard the songs and praises of the children of God, at the first dawn of the morning, until late in the evening, does not want to go and hear them again? Yes, you all say, we must go again. And you that have never been, we would advise you to go, and see, hear, and get acquainted with the preachers, editor, and writers of the Crisis. The paper will be much more interesting to you. You that never heard a woman preach, and think her out of her sphere, we would advice you to go to Wilbraham, and hear for yourselves. We think all prejudice will be removed. And you who had so much land to cultivate last year you could not go, get your Bible, and once more read the will God made to Abraham; give up the land and go to campmeeting. You that spend all your money in costly dress, feathers, and flowers, get your Bible and read in Revelations about the white robes; save your money, and go to campmeeting. You that rather spend that ten dollars for a handsome breastpin and earrings to match, get your Bible and read in Timothy and Peter, see what they say about it. Better save your money and go to campmeeting, and see if you see any such things on the sisters there. And to you that think that there is more hurt done than good, and that you dare not go for fear some few, or some one, will find out something about you, or tell something about you, that you would not like to have them know; we would say, behave yourselves at home always, and in all places; then there will be no trouble, and you can go anywhere. Children that learn to behave at home, will behave well when abroad. The Lord help us to be good children always. N. D. BABCOCK.

East Greenwich, R. I.

For the World's Crisis.

TRIP TO MINNESOTA.

BRO. GRANT:—I would like to take up a little room in our most excellent paper, which I prize highly. I promised Sister Rowell to visit Minn., if she would visit Iowa. Accordingly I arrived at Pleasant Valley Jan. 26th, and commenced a meeting the next night five miles from the city of Winona, where I stayed one week. Three backsliders were reclaimed, and others afterwards, as I learned in the weekly prayer meeting. I was invited to go into the city, but felt very reluctant, for able men had been there before me. The friends came together for counsel, and I could only find about twelve believers in this large city on the Missispie river, with several thousand inhabitants. The little flock pressed me so to try, I promised them one week, and the third day of February commenced in Hoseman's Hall. But there was so much prejudice and fear, they were slow coming out; yet the interest increased. The week's labor resulted in the addition of six to the flock. Bro. Job Brown, generally known as a Methodist minister, and pioneer in Minn., we trust will be of much service in the blessed hope, who talks of arranging his business and spending his time in the field.

The work seemed only begun, and I agreed to stay a week or more. We had a blessed time. Some were converted, and backsliders were reclaimed. We held a daily union prayer meeting at twelve. Also prayer meeting before preaching, and conference and prayer after preaching. There was much feeling manifested. Many arose and desired prayers. A Mr. Nelson arose and said, "It is well known I do not profess religion, but I have known what it was; but I do not know as I shall ever have confidence to try again." I noticed that his words were guarded. "But," said he, "I have friends here (referring to a mother and sister) who I hope will not take me for an example, but make a start." They afterwards started. I saw that there was quite a stir. Many wept. There were those there who had heard him preach. He had been a Disciple minister, but fell into the snare and the pit, by which he had lost all confidence in himself. But, thank God, the truth had pierced and wounded him.

He came again, and said, "I have had no peace; pray for me, that I may have confidence to start." In a few nights he came again and said, "I feel like saying to-night, I will reform and live a christian." And again when the tempter came, he said, "If I do not start now, I shall be lost. I feel this is my last call." He was blest, and united with us.

Sunday evening, Feb. 25th. Fifteen came forward, some to unite, some for baptism. We set a day to attend to the ordinance of baptism, and in the meantime visited the Union church, the largest in the State. I preached twice. One arose for membership. Then I returned to the city. Preached on Wednesday night. Thursday we repaired to the water and immersed five happy converts into Christ, according to his word. Others will follow when I return. Preached that night, and bade them adieu amid many tears.

Although we feared to engage in this place, the Lord was with us in great power. Eighteen were added to the church, and some eight or ten under its watch care. I preached twice at Elliota, March 4th, and arrived home safely after an absence of two months, laboring in this State and Minn. The Lord has blessed me, and I greatly rejoice. I made arrangement for a tent before I left, over sixty feet in diameter. I had obtained enough to pay for it, lacking $50, for which I sent to the *Voice of the West*, to see if any had something to lend to the Lord. I have nearly enough received to secure it, and the friends may depend on having tent meetings, if they will give me timely notice. It would be my greatest desire to be in the field all the time. Pray for me. PETER S. W. DAYO.

April 10th, 1866.

For the World's Crisis.

LEFT BEHIND.

How solemn the words; but never were they so forcibly impressed upon my mind as on the 9th inst.

Having an apppointment in Bristol, R. I., I had made my arrangements to go; and believing without a doubt that I was right in point of *time*, I did not start until the last moments were nearly run out. When told that I had but little time, I still felt confident that I could get on board. Grasping my satchel, I ran to the depot, but only to be disappointed. No train was there. I consulted the time table, but I was too late; the train had gone, and I was left behind. I was informed that there was no other train to go, and no other way for me to reach my destination.

Then came these thoughts—left behind. Only two small words, yet how significant. They taught me a lesson, and I trust I shall profit by it. But my difficulty did not arise from having a time too soon, for if I had been in the depot before the time, I could have waited for the train, and being in a waiting position, would imply that I was ready; but my time was too far in the future. I had not consulted the guide as faithfully as I ought. The consequences were, I was left behind. I thought of the gospel train (only one train), its time table (the Bible), its destination, the glorious kingdom of God; and being convinced that it was nearly time to go, I asked myself, am I ready? have I cut loose from the world? am I ticketed through to the kingdom?

Brethren, are you ready? then have your ticket in sight when the conductor comes along. Backslider, are you ready? Search for your roll; find your ticket, so that you may not be "left behind." Sinner, are you ready? Ask Jesus for a free pass over the road, and he will give it to you. But after the train has gone, the rails will be taken up, and all communication with that heavenly land cut off. Then will you fully realize the import of these words, "*left behind.*" What a tale of sorrow and woe is embodied in these two words. How expressive of sad disappointment, and oh, how fully will it be realized by those who are "left behind" when Jesus comes.

Let us, therefore, have our loins girt about, and our lamps burning, and we ourselves like unto men that wait for their Lord, when he shall return from the wedding. Blessed are those servants whom the Lord, when he cometh, shall find watching. Amen, even so, Lord. C. C. RAMSEY.

For the World's Crisis.

A KNOCK.

"Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—MATT. 7. 12.

This command was given by our Savior, as the great commandment embracing all. It is a proof of our love to him in keeping it. Jno. 14: 23. Do we not esteem it a privilege to minister to the wants of a friend, whom we dearly love? Would it have been blessed to have relieved the wants of Jesus on earth, when he said—"Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head"?—Luke 9: 58. Jesus knew this, and gave us these blessed words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25: 40.

With this preface, I come to the object in view in writing this. It is an appeal in behalf of the mission in Philadelphia. I cordially respond to Bro. Burbank's expression, that the Lord will knock on the hearts of his children, but he may use human means to do it. May he use this feeble effort in his name as an effectual knock upon the hearts, and open the purses of some who have the Lord's money in their possession. May he help us to be faithful stewards.

Probably all are acquainted with the work of the mission, and the especial object for which means are immediately needed, namely a house for the reception of the little wanderers. There seems to be a want of interest in this thing. We in our comfortable homes, surrounded by the necessaries, and many of the comforts and luxuries of life, do not know the misery and degradation of the poor outcasts in the streets and alleys of the great city. I can but think, did we but see ourselves more of the suffering of our fellow beings, some of them our brethren and sisters in Christ, we should be more liberal towards the mission. Innocent children growing up in sin, is the saddest spectacle of all. Do we look at our little ones with a parent's fondness, and pray they may be kept from evil; and can we not feel for the poor children of want? Have we not love enough for Christ to give a helping hand to the little being made to feel some of these little wanderers, and lead them into the fold of the Good Shepherd? O, it is a noble work; must it be hindered for want of means? No, no. Let us consider him who "though he was rich, yet for (our) sakes became poor, that we through his poverty might be rich."

Let us show our love to Jesus in this thing. Let the house be purchased immediately with the thank-offerings of his children. It can be done. Will you lend a helping hand? Come, brethren and sisters, bring your offerings. Let the love of Christ constrain *you*. "Freely ye have received, freely give." Take a share in this mission-stock; it will pay well. Let the Home be *immediately* opened, and the work go on. Let your prayers accompany the gift. When Jesus comes, you will not regret it. Brethren and sisters, is this too much for Jesus? If not, act. A. W.

THE RAINBOW.

We have just received the May number of *The Rainbow*, a valuable monthly, published in London, Eng., edited by Dr. Wm. Leask. The Editor says:—

"Meantime I submit, and am ready to prove —on condition that the *literal* meaning of Scripture be accepted, wherever that does not lead to absurdity—the following propositions:

1. That the kingdom of Christ, predicted by the prophets of both Testaments, and by the Lord himself, has not yet been set up.

2. That, though '*appointed* heir of all things,' he has not yet been invested with his royal rights, but is waiting on his Father's throne until 'the times of the restitution of all things,' when he will ascend his own throne.

3. That the mellennial kingdom is the consequent, and not the antecedent, of Christ's second coming.

4. That this second coming to judge the world in righteousness will be personal, sudden, unexpected by the vast majority of professing christians, and may be at any moment, without further warning.

5. That the resurrection of the dead in Christ, the transformation of the living saints, and the translation of both simultaneously, take place at the coming of the Lord.

6. That the evangelization of the world by the agency of the church is a doctrine unknown to Scripture, and is rendered impossible by the nature of the case.

7. That the church is 'the body of Christ,' an elect community, gathered 'out of the nations,' by the Holy Ghost, during this dispensation of grace, to form 'the first fruits' unto God and the Lamb, and that it will be removed from the earth at the coming of the Lord, and before the inauguration of his world-wide empire.

May I be permitted to implore my christian brethren of every name not to turn impatiently away from this subject. I pray the Lord to give his people seriousness on this most serious theme."

Hygiene.

"This is for your health."—*Paul.*

DYSENTERY.

Dysentery is literally a "difficulty among the intestines;" it is a discharge of blood from the bowels accompanied with what has been aptly called, "an atrocious pain." You feel as if you would be relieved by an evacuation, but when the attempt is made there is a fruitless straining termed *tenesmus*, and nothing comes of it unless it be blood. The rectum or last foot of the lower bowel, is the main seat of dysentery, which is commonly called "bloody flux." It should be always considered a dangerous disease. At first the discharges are odorless; but as the parts come more under the influences of the disease, they become disorganized, rotten, and insufferably offensive. Dysentery most abounds in hot, dry weather, and is oftenest caused by bad air, a sudden check of perspiration, or by whatever makes the skin or the body cold. In fact, dysentery may be considered an exaggerated or aggravated diarrhea, the latter is water, the former is blood.

The great distinguishing features of dysentery are bloody passages, with a frequent, fruitless, and painful effort to stool. It is one of those diseases which are apt to go on to a fatal termination, if let alone; a disease which is often made more speedily fatal by being ignorantly tampered with; and whether blood is passed from the bladder or the bowels, a skilful physician should be called in as promptly as possible, as promptly indeed, as if it were an attack of cholera; but, while be is coming there are several things which may be safely done for the comfort of the sufferer, if not for his cure. The patient should not sit up a moment; should keep as quiet as possible; should eat absolutely nothing but boiled rice, or flour porridge, and swallow bits of ice to the complete quenching of the thirst. A little cold flaxseed tea may be swallowed from time to time.

A favorite prescription of some of the old physicians of a past generation, and which is now said to be in vogue in Russia for several forms of diarrhea and dysentery, is the use of raw meat; thus, take fresh beef free from fat, scrape it into a pulp with a knife, season it with salt to make it more palatable, or with sugar for children, to whom begin with one teaspoonful three times a day, gradually increasing the amount as they become fond of it. Adults may use it by spreading it between two slices of stale bread. Its merit consists in its being easily digested, very nutritious, of small bulk, and readily assimilated to the system. It is well known that children having the summer complaint will ravenously eat, or rather chew or grind between their gums, a piece of the rind of bacon or ham, to which is attached half an inch of fat, and begin to improve in a few hours. The whites of forty eggs "whipped," and then sweetened with white sugar, and drank largely through the day, without any other food, is an admirable remedy in these ailments. Or, for dysentery or protracted diarrhea, take half a teacup of vinegar, with as much salt as it will take up, leaving a little excess of salt at the bottom, add boiling water till the cup is two-thirds full, remove the scum, let it cool, and take one table spoonful three times a day till relieved. It has not failed of cure in many hundred trials.—*Hall's Journal of Health.*

SLEEP.

In a country like ours, where there is so great a reward for industry, and so many inducements to enterprise, it is not surprising that many are very solicitous to grasp the profit there may be in the passing hour.

All this would be laudable, if kept within proper bounds; but often it is not so, and covetousness hurries on the property-seeker to work on more hours, and sleep less, than nature, if she could speak, would allow.

Many work so hard, and sleep so little, that they cannot sit down for an hour to read, without falling asleep; others allow themselves to be disturbed at night by anxious thoughts and cares, until sleepless nights become habitual.

It has been remarked by those having the care of insane persons, that insanity is generally, if not always, preceded by loss of sleep; and it may be safely conjectured that fanatical persons are generally weakened in the same way.

Many parents lose their patience of mind; after long nights of watching with their sick families and many a mother is worn out with watching and weariness, and care, and sinks into the grave before life has reached its meridian.

Nothing so tires nature, as continued privation of sleep. Many suffer from this cause, and are not aware of the injury they sustain in consequence, as it weakens the judgment and the memory, and stupefies the finest perceptive faculties, while some other faculties are irregularity.

How then can this be remedied; how can the anxious man lay his cares aside at night, and sleep quietly, till his needed sleep is gained?

In answer we may say, that no means, however, will avail with some, for they cannot, or will not, set about the matter aright; they will try your recipe in some of its parts, but fail in others. Some have no command over their thoughts, which run at large, unguided, and unrestrained.

With many the following simple remedy will suffice:

Place in your sleeping room a basin of cold water, and a towel. When you wake, try and compose your mind; if this fails to bring sleep, arise, leave your bed with the quilts thrown down to take the air; wet your head with cold water thoroughly; now wet the towel, and wring it moderately; now wind the towel around the head, so as to form a cap, and pin it so that it will be moderately tight. Now lie down again in the easiest position you can, and cover up warmly, and commence mentally repeating some familiar chapter in the Bible. Repeat the same chapter or verse, over and over; and soon, perhaps in a few minutes, you will sleep soundly, especially if you have a good conscience. If not, the best time to rectify these matters, and repent, is after good sweet sleep. If you wake again before you have gained your quota of sleep, get up again, wet your head as before, repeat the same chapter or text of scripture, and the same result will probably follow.

Faithfully follow out this direction, and you will soon sleep at the right time, without any trouble; always avoid taking sleep in the afternoon, and follow, at the same time, Dr. Jackson's rules of diet. I speak from experience.—*Review.*

BITING FINGER NAILS.

A correspondent of the *Country Gentleman* writes: A circumstance has come to my knowledge in regard to children biting their nails, which I feel in duty bound to make more generally known, if possible. Something over a year ago, there died in our neighborhood a bright little girl of seven years, and no one, not even her physicians, could tell what caused her death; but some time after a case came to their knowledge of a child's dying under similar circumstances, and a post mortem examination was had, when it was found that she had bitten off her finger nails and swallowed them, and they were found sticking in her stomach, which was ulcerated wherever they stuck. In the case in this neighborhood, the parents had known of her biting her nails, but thought nothing of it until the other case was told them. They now suppose that was the cause of her death, and these parents being in school one day and seeing my little girl of seven years looking pale and having the nose bleed in school just as theirs did, they came directly and told me what they had learned. My wife questioned our little girl to know if she bit her nails, and she said she had. We asked her if she had swallowed them; she said she had sometimes, which very much alarmed us, although we hope to save her, but the result is known to Him only by whom the hairs of our head are all numbered."

CURE FOR CHOLERA.—*Messrs. Editors*—I send to you below the recipe of the Liverpool Dock Committee of 1849, for the cure of cholera. It was shown that one hundred and fifty-seven men of the north works, and ninety-three at the dock yards who had been attacked by diarrhea or cholera, had taken the medicine prescribed, and the whole of them had recovered. Ten men of the north works, and thirteen at the dock yards, similarly attacked, but who had not taken the medicine, had died. In not a single case had the prescription failed.

Recipe.—Three drachms of spirits of camphor; three drachms of laudanum; three drachms of oil of turpentine; thirty drops of oil of peppermint. Mix, and take a teaspoonful in a glass of weak brandy and water for diarrhea, and a tablespoonful in weak brandy and water for cholera.

Lose no time in sending for medical attendance when attacked, and inform the doctor of what has been taken. Medical men assert, and experience shows, that this is an excellent remedy and well worth being kept on hand by every family.—W. W. HUBBELL.—*Scientific American.*

HOW TO CURE A FELON.—As soon as the parts begin to swell get the tincture of lobelia, and wrap the part affected with a cloth saturated thoroughly with the tincture, and the felon is dead. An old physician says he has known it to cure in scores of cases, and it never fails if applied in season.—*Journal of Medicine.*

CURE FOR BEE STINGS.—One drop of strong spirits of hartshorn will in an instant remove the pain caused by the sting of a bee, wasp, or hornet. It should be at hand in every family where there are children. The same article may be used for the removal of grease spots.

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The World's Crisis

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BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the [illegible], personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their [illegible] resurrection, and final [illegible] of the wicked.

For the World's Crisis.

AT THE GRAVE OF LAZARUS.

Brightly the sunshine rested on the land of Palestine,
Save when a white cloud flitting o'er, its shadow, cast between,
And softly over hill and dale the gentle breezes blew,
While swiftly through the leafy bowers the bright-winged songsters flew.
Beside a grave in Bethany a mourning group had come,
Two sisters, and the trusted Friend who loved the buried one;
And others, too, were gathered there to share the mourner's grief,
With kindly words of sympathy to bring them some relief.
How had those gentle sisters in affliction's trying hour,
Yearned for the presence of their Lord with his all-healing power;
And when he came, with sorrowing hearts the[illegible] mournful voice they cried—
"Dear Master, if thou hadst been here my brother had not died."
And Jesus wept—his pitying heart with grief did overflow,
Mourning for one as brother dear and the sad sisters' woe;
And well they knew, as Martha said, whate'er he asked of Heaven,
In the All-Father's tenderness would graciously be given.
Oft had they heard how their dear Lord the widow's son did save,
Ere yet corruption had begun, or laid within the grave;
But their dear one had rested in the narrow-house four days—
Oh! would he then again to life their darling brother raise?
But hark! that heavenly voice commands—"Roll ye away the stone!"
Quickly they hasten to obey the wise and holy One;
And lifting up his eyes to Heaven, "Dear Father," he did say,
"I thank thee, and I know that thou dost always hear me pray;
But for the people that stand by I said it unto thee,
If possibly they may believe that I am sent by thee."
Then with a voice whose wond'rous power thrilled through the listening ear,
"Lazarus, come forth!" the welcome sound the sleeping one doth hear,
And from the gloomy sepulchre he that was dead came forth,
Again to share with those he loved the mingled [illegible] of earth.
But oh! to paint that scene sublime, the sisters' boundless joy,
The shrouded form, the [illegible] would neither forms employ,
But I have thought, when I have seen my loved ones borne away,
And laid within the silent house [illegible] of day,
If that dear voice again would speak, and life to them be given,
What joy, what gratitude would [illegible] to heaven.
But they will live when Jesus comes again on earth to reign,
Yet not as Lazarus of [illegible] to die again;
But when the summons shall go forth bidding the dead arise,
Our dear ones then will live again ever in Paradise.

Farmington, N. H. [illegible]

For the World's Crisis.

THE COMING KING.

"Blessed be the King that cometh in the name of the Lord."—Luke 19:38.

"For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15:25, 26. [illegible]

[illegible]

...and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."—Luke 19:41–44. "Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth (from this time forward) till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:38, 39. "And when ye (the disciples) shall see Jerusalem encompassed with armies, then know (understand) that the desolation thereof is nigh. . . . And they (the Jews) shall fall by the edge of the sword, and (they) shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:20–24.

"I say, then, hath God cast away his people? . . . God hath not cast away his people which he foreknew. . . . I say, then, have they stumbled that they should fall? . . . By no means; but by their fall the nations have salvation in order to excite them [Israel] to emulation. But if their fall is the wealth of the world, and their failure the wealth of the Gentiles; how much more will their full acceptance be? For if their rejection be the reconciliation of the world [Kosmos], what is their reception, if not life from the dead?"—Rom. 11:1, 2, 11, 12, 15.—Emphatic Diaglott. "Jesus had said, 'The kingdom of God shall be taken from you [Israel], and given to a nation bringing forth the fruits thereof; and whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.' And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."—Matt. 21:43.

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye (the disciples, Luke 16:1) cannot serve God and mammon."—Luke 16:13. Jesus had been contrasting "the unrighteous mammon," the riches of this world, with the "true riches," the knowledge, grace, love, peace and joy of God in Christ by the Holy Spirit here, with eternal life and glory in the world to come. See 16:11. Rev.—"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:17, 18.

"And the Pharisees also (as well as the disciples), who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached." Since John's time, this had been promulgated.

Proof. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand (or, God's ROYAL MAJESTY has approached, or, is approaching); repent ye, and believe the gospel" (or, reform ye, and believe the good message).—Mark 1:14, 15. "Since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16. The Douay translation reads: "and every man uses violence towards it," or resists it. This is analogous to Matt. 11:12. "And from the days of John the Baptist until now the kingdom of heaven suffereth [illegible]

[illegible]

...thirty years, utterly, cannot . . . make the promise of none effect; for if the inheritance [the land promised] be of the law, it is no more of promise; but God gave it to Abraham by promise."—Gal. 3:16–18. This was the inheritance, with all its appurtenances, rights, benefits, immunities and privileges thereunto belonging, that these wicked husbandmen seized upon, [illegible] and violence.

But [illegible] on this subject of violence to the kingdom, and then we will return to Luke 16. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not."—John 11:47–50.

G. W. STETSON.

Rutland, Vt.

For the World's Crisis.

WHO ARE LIBERAL?

BRO. GRANT:—[illegible] Crisis was an article upon "Benevolence and Liberality of the Advent People." Perhaps enough has been said; but I want to relate to you my experience upon this subject.

I have been identified from the first with the Freedmen's Aid Society. The first year's efforts were confined to the different societies, and of course I had only to act among my own people in soliciting aid. Though we were especially weak, and then in a torn and bruised condition, scattered and peeled, yet I received more encouragement, with less talk and reasoning, even though many of our people were prejudiced against missionary efforts, especially to the heathen, which led them to think this was a branch of the same root, which kept many from giving liberally, as they have since the enterprise is better known, and more fully comprehended.

The second year was laid out into districts, irrespective of sect or denomination. I verily thought I should do better among a class of people that were far more able to contribute; and I commenced full in the faith of a rich reward from my large Fire of duty; but, to my surprise, I walked day after day, talked volumes, reasoned with all the logic I was capable, but found only here and there one that had interest enough to treat my entreaties with common civility; and I venture to say, I heard more lies in the shape of excuses, than I had listened to for months; and after keeping me waiting, sometimes in the cold rain and snow, to come to the point, was turned off with the apology that they always gave; therefore they could not now. While our own people, that were not called upon, by reason of living in small tenements, and poor streets, came to me without asking, and contributed more liberally than those worth their hundreds and thousands outside.

My association, also, with the "Home of the Friendless," in this city, has brought me in another sphere, but the same class of benevolent enterprises, sustained hitherto by charity. I took a new circuit, where I had not been for the Freedmen, right in the heart of the city, thinking surely I should meet, not only with a warm reception, but the cause I was engaged in, would be a favorite object to give liberally. I found none, but thought it a worthy institution, located in our midst; that all knew of its merits; but again I received from more than three-quarters excuses, apologies, from [illegible]

[illegible]

...and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Which is coming to the light, and greater. There is every reason to look up, and lift up our heads and rejoice. The cup of iniquity is nearly run to the dregs, and the last [illegible] mercy is now being [illegible]. The messenger of peace is flying on lofty [illegible] in with the offers of mercy. Some in our ranks have been brought to the knowledge of the truth, and some backsliders reclaimed.

[illegible] has been with us two weeks. I trust the work will not stop here. There is still much need of a refreshing from the presence of the Lord; though we are thankful for a few drops, which we hope is but a precursor of a more plentiful shower. Our meetings are instructive and profitable. Some of the church have got a laboring spirit, and a travail of soul. The promise is, when Zion travails, she shall bring forth. I have witnessed some deep prevailing prayer of late, and it has availed much. Quite a number are now seeking salvation, and express their determination to persevere. May the Lord reward us, not according to our deserts, but for his great love, wherewith he has loved us, in giving his Son to die for us. Eternity will be too short to praise and adore his holy name for his goodness to us, weak and sinful as we are. Without help from Him, we shall utterly fail and perish. "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

B. G. LADD.

Springfield, Mass.

For the World's Crisis.

SPIRITUALISM.—WHAT IS IT? CHRIST, OR ANTICHRIST?

NUMBER TWO.

The reader will excuse me if, before I proceed to the "development" of Spiritualism, I say a word about myself. He will also recognize in the following story, which otherwise is of no consequence, the key to the mysterious power of Spiritualism over the human mind; the power by which it seeks to govern mankind, and take possession of the world. If it shall seem like a romance, I can assure the reader that I have drawn it mildly and clearly within the facts.

In the winter of 1853, I was teaching a school, and boarded with a widow lady, whose two boys, lads of eight and ten, a sister, and two other boarders, made up the family. One evening, as I was occupied with a problem in arithmetic handed to me by one of my pupils, I heard upon the table, near which I sat, but did not touch, and which no one touched at the time, a peculiar rapping or knocking; or more properly, a snapping, for the sounds seemed more like the separating of the fibres of the wood, than concussive blows of one body upon another.

The sister of my landlady above mentioned, an intelligent and pious young woman, sat near the table, but did not touch it, nor did she appear to notice the raps. It was of course all a strange thing to me. I had read in the papers something of the "mysterious rappings" at Rochester, but I was not aware that they had got into Richmond, and into my boarding house. The next night, this young lady and myself were similarly situated with reference to the table, neither of us touching it; when I heard the rappings again; but louder, and longer continued; and I quietly suggested to the young woman, that she was a Spiritual medium. But she took this in high dudgeon, and, strangely for her, flew into a rage and began outrageously to abuse [illegible]

[illegible]

...pages, from London, England, entitled "The [illegible]" I [illegible] not spirits. I persuaded her to sit again. She did, and the same message was delivered, accompanied this time with a threat, that if we did not submit, that is, if she did not submit to become a public medium, and I did not consent to travel with her and superintend the exhibitions, they would make us trouble. But I gave heed to nothing they said, and for the family's sake was anxious to be rid of them. They however kept up their demonstrations, making the night hideous with their knockings and unearthly noises. Sleep was impossible, and we began to believe that we were really haunted by evil spirits.

But a happy thought struck my landlady. She knew a man in town, who had the reputation of being able to charm away evil spirits, and she sent for him to come and operate his charm upon the rappers. The old man obeyed, not doubting his power to do all the woman desired. He knelt and prayed, devoutly and fervently, for he was not a magician with syrups, elixirs, and magic rules, but a christian, with faith and prayer. But the rappers gave him no heed, and kept up rapping, and otherwise manifesting, in utter obliviousness of his presence.

The old man did not take this proceeding as at all complimentary, and after a few sharp words of rebuke to the spirits, he unceremoniously left, and thus ended our attempt to exorcise the rappers. And as if, to show us that they were aware of our failure, they became more bold, and increased the frequency and violence of their demonstrations. And, moreover, they introduced an entirely new kind of demonstration. That night, about midnight, the medium waked the whole house with a loud scream, saying that two spirits appeared at her bed-side, and told her if she did not consent to the arrangement they had proposed, they should appear to her again; and this she did at the same hour four nights in succession.

Now, the question with me was, Was this a thing likely to be done by the medium? I thought not. It was impossible to conceive of any rational motive for the act. She was unfriendly to the supposed spirits, and held mediumship in utter detestation; and had she coined any manifestations for the occasion, they would most certainly have been exactly contrary to her feelings and desires; on the supposition of course that she was not insane.

By this time, now, something more than a week since the manifestations commenced, the medium was well nigh exhausted, and was reduced to a completely negative, or passive state. In this state she was seized by the invisible rappers, or by some strange power, and completely possessed. She was now not only willing to be a medium, but desired it; and forgetting that I had ever offended her in supposing her a medium, desired me to join her and travel over the country, and give exhibitions. She saw nothing now in Spiritualism disreputable, nothing mean in the medium; and as to the spirits, they were the very pink of gentlemen, and they were, I think, all males.

Here was a complete and sudden transformation. I noted at the time, as well as I was able, and have reflected much since, upon the peculiar intellectual and moral aspects of this sudden change. By nature she was prompt, decisive, and open-faced; under this sudden inspiration she was vacillating, weak, and subtle. She had naturally a large gift of the moral; but now, under the passion of the spirits, the moral does not appear at all. The intellectual is active, and the [illegible] is under intense excitement; and thus were in exercise the passional and sensational, and not the reasonable and the spiritual. I must make a short story here, by saying that it was soon given out by the spirits, in a grave communication, that before departing on our rapping mission, we were to be married.

And here I must be allowed another word, and that is, that the first business of the spirits seems to be in almost every case to regulate our matrimonial affairs. At the second or third sitting, it generally happens that some of the party at the circle are mismated, that a husband has got the wrong wife, or a wife has got the wrong husband; and it is discovered that bachelors and maids are living in violation of the laws of nature; that there is by natural [illegible] a bachelor for every maid, and a maid for every bachelor; that Spiritualists must see to it that marriage should not be in law, but in affinity; thus everywhere it comes matrimonially, and if it has any godly original, it can claim no higher credit than Cupid and Venus. But I shall have occasion by and by to speak of "Free Love," and then I shall look somewhat more at length after the [illegible] their doctrines upon this subject.

The medium was now seized with an uncontrollable sense of love. Cool and [illegible] in her original nature, she was now [illegible] the reverse. Her passion was the very frenzy of love. There was not the [illegible] sweetness that runs in true love, the mild flame that burns when a simple heart is on fire, where [illegible] the quiet kindling of love, [illegible] bashfulness of [illegible] ness of native modesty, but a strange and unwomanly boldness, and vehemency of passion, exactly what we might expect from a clumsy imitator.

[illegible]

...the question for me to settle was, whether all this proceeded of the will of the medium; whether she, by some unknown power, produced the phenomena, or permitted or encouraged them [illegible] through her; in short, whether what happened were by her contrivance or consent; and I set myself to find out two things,—whether she could control the raps; and if not, whether she would be a reliable medium for exhibition. So I told [illegible] if she would send the raps away out of the house for the night, I would send for a minister and be married in the morning. She took me at my word, seeming to have a doubt as to my sincerity, or the integrity of the rappers; and rushing at a late hour she knelt and thanked the spirits for the good fortune that would give her a husband the next day. But alas for her, it is not Fortune, but Nemesis. It was not the spirit of unity, but the angel of discord. It was not truth we trusted in, but error; [illegible] that his enemy; and hence to show their contempt of our happiness and their word, and to convince us [illegible] expected from them as the truth, and to show us that they were not angels of light, but spirits of darkness, they told us a lie, and went on rapping, even before the medium was all [illegible], and, if possible, more furiously than they had done before. And this I had expected, but the medium had not; she believed them with all her heart.

I needed nothing more to convince me that we had not been imposed upon by any collusion or trick of the medium, and that the phenomena I had witnessed must be attributed to invisible beings,—but of whom, I knew nothing, except as I could judge them by their acts. They said they were the spirits of dead men, and had they established a character for truth in what I had known of them, I should have believed their story. But this, too, I shall discuss hereafter.

Meanwhile the medium remained unchanged. She had just the same faith in the spirits, and just the same desire to enter into their service, and was utterly oblivious of the fact that they had told us a falsehood. It seemed as if the purely moral instincts of her nature were in abeyance. Her judgment seemed to have forsaken her, and the controlling power seemed to have its residence merely in the passions. But I could not discover that she was under any purely vicious excitement, nor did I suppose the rappers were intent upon this for the mere purpose of mischief. They wanted proselytes, and had found in the medium an instrument for making them, and through her they were endeavoring to bring me under their influence.

I had hardly thought of it in the light of religion, nor was I able at all to get at its philosophy. I did not then, as now, see how straightforward and direct it seeks to invalidate the evidences of revealed religion; to overthrow the foundations of faith; to rebuild the throne of reason on the ruins of christianity; to set up thereon the idol of deified philosophy, and reinstate in Christendom the worship of nature. Nor had the medium thought of it in the light of religion, though she was a pious member of the Methodist church. There was nothing in the phenomena to excite religious feelings. The faculties called into operation were marvelousness, fancy, and imagination—not meekness, faith, and humility; and though under its inspiration one might become a philosopher, it would be impossible to become a saint.

But the spirits did not give up the matrimonial arrangement, for the success of our apostleship, they said, would depend very much upon that. They expected me to take no notice of the falsehoods they had told, and went on rapping, [illegible] advising, as if we held the most confidential relations. The arrangement, however, was not to be without substantial benefit, or as fashionable marrying people would say, without a "check;" and the plot had sufficiently matured to bring this distinctly into view. So far [illegible] the medium [illegible] that [illegible] it was a matter of [illegible] or insanity; and [illegible] her from the mad-house, her brother, a man of reputed wealth and influence, generously confided the happy secret to his sister, my landlady, that his check would be good to me the day after marriage; and [illegible] able [illegible]. And these things I needed sadly. I was struggling bare-handed and alone to get an education, and had known more than once what it was not to know where the money was coming from to pay the next term bill; and to be lifted at once out of the drudgery of debt, and the [illegible] was [illegible]

But I was not by nature a lover of money, nor a maker of money; and I do not now remember the time that I ever saw a chance to make money, but the currents all run another way. I was always at the debate, but never at the auction; and if boys at school [illegible] I thought money good for nothing [illegible] property. I had [illegible] read Emerson, something of Swedenborg, was living mainly upon the impracticable side of life; and yet I was a student in theology, tugging away at the knotty parts of Calvinism [illegible]

[illegible]

...to tell him what it is. We cannot be our own judges in this matter; nor can we say [illegible] to show us what to do, we shall have plenty of work; for he keeps no idle ones in his vineyard. When people get too lazy to work for the Lord, they can easily say they have nothing [illegible] not [illegible] them to do or not, because they do not wish [illegible] may perhaps be excellent queries in that department [illegible] pel was first preached by fishermen and taxgatherers; and that men receive the divine life into their hearts, and not their heads. It was not enough in the Divine Spirit to know that a minister should be meek, humble, and lowly of heart; gentle, kind, forgiving, merciful, obedient, ready to be despised, and, if need be, to be lifted up as was his Divine Master.

But the reader would like to know what came of all this to the medium, and how I came myself at length into Spiritualism, and how I came out of it; and in my next I will tell him.

[illegible] CHAPMAN.

For the World's Crisis.

INQUISITIVENESS.

There are two sorts of inquisitiveness. One is decidedly wrong; the other invariably right. They are sinful and righteous inquisitiveness. In one case, people are likely to be too inquisitive; in the other, not inquisitive enough. In the first case, the inquisitiveness arises from the excitement of curiosity. If people have their curiosity excited, they are very likely to satisfy it by seeking inquiries, no matter whether they are discerned or not; whether about themselves or others, every thing you know they want to know. This is wrong. It often mortifies the sensitive feelings of those with whom they are associated. There is probably no one who is willing to make all his thoughts and purposes known. He may be honest, upright, and open-hearted (which is impossible if he tells all he knows, and a little more), and still have secrets that he does not wish to communicate to every one. None but those who have a curiosity to satisfy will try to bring him out of his secrets, or what they consider as such, and they are the very persons who will tell it to others, and perhaps not mind adding a few words in order to increase its force; for a story is more likely to gain their [illegible], especially if it is calculated to injure any one.

When you enter a house, and the people begin to inquire about things which do not concern them, be careful. Do not be led away by their inquisitiveness. Do not think you must commit yourself, just because they ask you to. Your answer might help to injure another, while your silence would do no harm to any one. If the inquisitor should insist that you should answer, tell him that you would rather not say any thing about it, and, if possible, change the subject. It requires much watchfulness, wisdom, and grace, to keep from the inquisitiveness of the world, and not get ensnared by it. The result of it depends more upon the replier than the inquirer; for if one should make inquiries, and not receive an answer, the case would remain the same; no harm done, except on the part of the inquirer. But there is great danger of yielding to the designing treachery of the prying, inquisitive tongue. It is wily, crafty, sly, and ensnaring; and care should be taken not to yield to its influence, either by becoming inquisitive yourselves, or by responding to the inquisitor by telling him any thing he wishes to know.

All questions are not wrong, and we would not be understood as saying so. Kind questions, as to your health, and the health of your friends, your prosperity, christian experience, and many others are right; but the evil is in the insiduous prying into affairs, to have something to talk about in a slanderous manner. In this, we would be cautious, and avoid it as we would the serpent; for the inquisitor does a double wrong by sinning himself and leading others to betray trusts, or tell what ought not to be told. If I know any thing against one, it will not do another any good to know it [illegible], but may do much harm; and if I do not respond to the inquisitor, he may ask all the questions he is capable of asking, and he has indulged in a sin the effects of which he only will feel; but the [illegible] he receives an answer, then both parties become guilty, and will be sued to bring [illegible] to the injustice of their [illegible]

[illegible]

...know that [illegible] seek for knowledge [illegible] tiveness is to [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME.

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For the World's Crisis.

AT THE GRAVE OF LAZARUS.

Brightly the sunshine rested on the land of Palestine,
Save when a white cloud flitting o'er its shadow, cast between.
And softly over hill and dale the gentle breezes blew,
While swiftly through the leafy bowers the bright-winged songsters flew.

Beside a grave in Bethany a mourning group had come,
Two sisters, and the trusted Friend who loved the buried one.
And others, too, were gathered there to share the mourner's grief,
With kindly words of sympathy to bring them some relief.

How had these gentle sisters, in affliction's trying hour,
Yearned for the presence of their Lord with his all-healing power.
And when he came, with sorrowing hearts and mournful voice they cried—
"Dear Master, if thou hadst been here my brother had not died."

And Jesus wept—his pitying heart with grief did overflow,
Mourning for one as brother dear and the sad sisters' woe;
And well they knew, as Martha said, whate'er he asked of Heaven,
In the All-Father's tenderness would graciously be given.

Oft had they heard how their dear Lord the widow's son did save,
Ere yet corruption had begun, or laid within the grave;
But their dear one had rested in the narrow house four days—
Oh! would he then again to life their darling brother raise?

But hark! that heavenly voice commands—"Roll ye away the stone!"
Quickly they hasten to obey the wise and holy One;
And lifting up his eyes to Heaven, "Dear Father," he did say,
"I thank thee; and I know that thou dost always hear me pray.

But for the people that stand by I said it unto thee,
If possibly they may believe that I am sent by thee."
Then with a voice whose wond'rous power thrilled through the listening ear,
"Lazarus, come forth!" the welcome sound the sleeping one doth hear.

And from the gloomy sepulchre he that was dead came forth,
Again to share with those he loved the varying scenes of earth.
But oh! to paint that scene sublime, the sisters' boundless joy,
The shrouded form, the wondering faces, should nobler forms employ.

But I have thought, when I have seen my loved ones borne away,
And laid within the silent house where comes no light of day,
If that dear voice again would speak, and life to them be given,
What joy, what gratitude would rise from earth [illegible] to heaven.

But they will live when Jesus comes again on earth to reign,
Yet not as Lazarus of yore, who lived to die again;
But when the summons shall go forth bidding the dead arise,
Our dear ones then will live again ever in Paradise.

Farmington, N. H. MARTHA D. [illegible]

For the World's Crisis.

THE COMING KING.

"Blessed be the King that cometh in the name of the Lord."—Luke 19:38.

"For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15:25, 26. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?"—1 Cor. 6:2, 3. "In the regeneration" ("times of restitution," Acts 3:21; of making "all things new," Rev. 21:5, God's promise, 2 Pet. 3:10, Isa. 65:17-25), "when the Son of man shall sit in the throne of his glory, ye (the twelve apostles) also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28. When will he sit there? Ans. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations."—Matt. 25:31. But until then, he sits upon his Father's throne, in heaven, which is the throne of the universe. Heb. 1:3; Matt. 22:44. Proof. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. 3:21. "All power is given (unto me) (as "mediator," 1 Tim. 2:5) in heaven and in earth."—Matt. 28:18. [illegible] 19:28 reads, "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke 22:28-30. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. 19:29. [illegible] "the world to come" (Heb. 2:5) [illegible] we inherit [illegible].

Proof. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."—Rev. 2:26, 27. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."—Luke 19:41-44. "Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth (from this time forward) till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:38, 39. "And when ye (the disciples) shall see Jerusalem encompassed with armies, then know (understand) that the desolation thereof is nigh [illegible]. And they (the Jews) shall fall by the edge of the sword, and (they) shall be led away captive into all nations; and Jerusalem shall be trodden down by Gentiles until the times of the Gentiles be fulfilled."—Luke 21:20-24.

"I say, then, hath God cast away his people? . . . God hath not cast away his people whom he foreknew. . . . I say, then, have they stumbled that they should fall? By no means; but by their fall the nations have salvation in order to excite them [Israel] to emulation. But if their fall is the wealth of the world, and their failure the wealth of the Gentiles, how much more will their full acceptance be? . . . For if their rejection be the reconciliation of the world [*Kosmos*], what is their reception, if not *life from the dead*?"—Rom. 11:1, 2, 11, 12, 15.—*Emphatic Diaglott.* [illegible] "Jesus had said, The kingdom of God shall be taken from you [Israel], and given to a nation bringing forth the fruits thereof; and whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."—Matt. 21:43.

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye (the disciples, Luke 16:1) cannot serve God and mammon."—Luke 16:13. Jesus had been contrasting "the unrighteous mammon," the riches of this world, with the "true riches," the knowledge, grace, love, peace and joy of God in Christ by the Holy Spirit here, with eternal life and glory in the world to come. Rev 3:17, 18, [illegible]. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:17, 18.

"And the Pharisees also (as well as the disciples), who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they who justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached." Since John's time, this had been promulgated.

Proof. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand (or, God's ROYAL MAJESTY has approached, or, is approaching); repent ye, and believe the gospel" (or, reform ye, and believe the good message).—Mark 1:14, 15. "Since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16. The Douay translation reads: "and every man uses violence towards it," or resists it. This is analogous to Matt. 11:12, "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." "The kingdom of heaven is likened unto a man who sowed good seed in his field." The sower of "the good seed is the Son of man; the field is the world—[kosmos]; the good seed are the children of the kingdom."—Matt. 13:24, 38. Again, there was a certain householder which planted a vineyard . . . and let it out to husbandmen, and went into a far country." This was done, when God made the first, or old covenant, with Israel by Moses in Sinai. "When the time of fruit drew near, he sent his servants [the prophets] to the husbandmen," and they "beat one, and killed another, and stoned another." Then "he sent other servants more than the first; and they did unto them likewise." [Killed the prophets, Matt. 23:37.] "Last of all he sent unto them his Son, saying, They will reverence my Son. But when the husbandmen—[the chief priests, and Pharisees, see verse 45]—saw the Son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance." The kingdom of heaven has been forcibly assailed, and the violent have seized it. "And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? Now, keeping in mind who they are, do not forget the answer, as its application will be after awhile. They say unto him, he will miserably destroy those wicked men."—Matt. 21:33-41.

"Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, . . . and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. [See Gen. 12:1-7.] . . . When his father was dead, he removed him into this land [Palestine, or the holy land]; but God gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him."—Acts 7:2-5. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, The covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot . . . make the promise of none effect; for if the inheritance [the land promised] be of the law, it is no more of promise; but God gave it to Abraham by promise."—Gal. 3:16-18. This was the inheritance, with all its appurtenances, rights, benefits, immunities and privileges thereunto belonging, that those wicked husbandmen seized upon, when the kingdom suffered violence, and the violent took it by force.

But let us notice one more prophetic scripture on this subject of violence to the kingdom, and then we will return to Luke 16:16. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not."—John 11:47-50. G. W. STETSON.

Rutland, Vt.

For the World's Crisis.

WHO ARE LIBERAL?

BRO. GRANT:—In the Crisis there was an article upon "Beneficence and Liberality of the Advent People." Perhaps enough has been said, but I want to relate to you my experience upon this subject.

I have been identified from the first with the Freedmen's Aid Society. The first year's efforts were confined to the different societies, and of course I had only to act among my own people in soliciting aid. Though we were especially weak, and then in a torn and bruised condition, scattered and peeled, yet I received more encouragement, with less talk and reasoning, even though many of our people were prejudiced against missionary efforts, especially to the heathen, which led them to think this was a branch of the same root, which kept many from giving liberally, as they have since the enterprise is better known, and more fully comprehended.

The second year was laid out into districts, irrespective of sect or denomination. I verily thought I should do better among a class of people that were far more able to contribute; and I commenced full in the faith of a rich reward from my large [illegible] of duty; but, to my surprise, I walked day after day, talked volumes, reasoned with all the logic I was capable, but found only here and there one that had interest enough to treat my earnestness with common civility; and I venture to say, I heard more lies in the shape of excuses, than I had listened to for months, and after keeping me waiting, sometimes in the cold rain and snow, to come to the point, was turned off with the apology that they always gave; therefore they could not now. While our own people, that were not called upon, by reason of living in small tenements, and poor streets, came to me without asking, and contributed more liberally than those worth their hundreds and thousands outside.

My association, also, with the "Home of the Friendless," in this city, has brought me in another sphere, but the same class of benevolent enterprises, sustained hitherto by charity. I took a new circuit, where I had not been for the Freedmen, right in the heart of the city, thinking surely I should meet, not only with a warm reception, but the cause I was engaged in, would be a favorite object to give liberally. I found none, but thought it a worthy institution, "located" in our midst; that all knew of its merits; but again I received from more than three-quarters excuses, apologies, from able members of society, with the good wishes for the undertaking, which I considered equivalent to "be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body." I listened to the reports of the whole board of managers, which covers the whole limits of our city, and I found in every case my experience was theirs. Nevertheless, these enterprises will go forward, for the Lord will put it into the hearts of some that have means to contribute of their substance. It is a God-appointed work, and it must prosper and prevail.

The time has come to go "into the highways and hedges, and compel them to come in, that my house may be filled;" but those that were first bidden will not be permitted to taste of the supper. That the whole world is given to selfishness, cannot be denied. There may be cases among us that partake of this spirit, but as far as my knowledge extends, our people are in advance of all others in point of liberality. There are noble hearts among us, though feeble in means, that know what it is to deny self, and obey the injunctions of the Savior, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." The cries of the poor have entered into the ears of the Lord of Sabaoth, and their groaning and weeping is now being hushed, though thousands still remain in ignorance and degradation, for the want of sufficient means to carry forward the enterprise.

I hear from time to time, in dens and corners of pollution, some youthful hearts that desire to be redeemed from the thraldom of sin, but community looks down upon them, and they appear to say, "No man cares for my soul." My heart is often pained, at the recital of the histories of some of the inmates of our home, and in the jail in this city. The day is not far distant, when the hidden things of dishonesty will be brought to light; when many a simple-hearted youth, that is now cast out of society, and every endearing relation and tie severed, through the craft and deception of men that walk our streets, rolling in wealth, and affluence, looking with disdain upon the very objects whose ruin they have secured. What but the standard of truth will avail us any thing in that day? "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Faith is growing in this [illegible] and grows. There is every reason to look up, and lift up our heads and rejoice. The cup of iniquity is nearly run to the dregs, and the last great cry for mercy is now being heard. The messenger of peace is flying swiftly [illegible] the [illegible] the hearts of some to close in with the offers of mercy. Some in our ranks have been brought to the knowledge of the truth, and some backsliders reclaimed.

Bro. Hamb has been with us two weeks. I trust the work will not stop here. There is still much need of a refreshing from the presence of the Lord; though we are thankful for a few drops, which we hope is but a precursor of a more plentiful shower. Our meetings are instructive and profitable. Some of the church have got a laboring spirit, and a travail of soul. The promise is, when Zion travails, she shall bring forth. I have witnessed some deep prevailing prayer of late, and it has availed much. Quite a number are now seeking salvation, and express their determination to persevere. May the Lord reward us, not according to our deserts, but for his great love, wherewith he has loved us, in giving his Son to die for us. Eternity will be too short to praise and adore his holy name for his goodness to us, weak and sinful as we are. Without help from him, we shall utterly fail and perish. "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." B. G. LADD.

Springfield, Mass.

For the World's Crisis.

SPIRITUALISM.—WHAT IS IT? CHRIST, OR ANTICHRIST?

NUMBER TWO.

The reader will excuse me if, before I proceed to the "development" of Spiritualism, I say a word about myself. He will also recognize in the following story, which otherwise is of no consequence, the key to the mysterious power of Spiritualism over the human mind, the power by which it seeks to govern mankind, and take possession of the world. If it shall seem like a romance, I can assure the reader that I have drawn it mildly and clearly within the facts.

In the winter of 1853, I was teaching a school, and boarded with a widow lady, whose two boys, lads of eight and ten, a sister, and two other boarders, made up the family. One evening, as I was occupied with a problem in arithmetic handed to me by one of my pupils, I heard upon the table, near which I sat, but did not touch, and which no one touched at the time, a peculiar rapping or knocking; or more properly, a snapping, for the sounds seemed more like the separating of the fibres of the wood, than concussive blows of one body upon another.

The sister of my landlady above mentioned, an intelligent and pious young woman, sat near the table, but did not touch it, nor did she appear to notice the raps. It was of course all a strange thing to me. I had read in the papers something of the "mysterious rappings" at Rochester, but I was not aware that they had got into Richmond, and into my boarding house. The next night, this young lady and myself were similarly situated with reference to the table, neither of us touching it; when I heard the rappings again, but louder, and longer continued, and I quietly suggested to the young woman, that she was a Spiritual medium. But she took this in high dudgeon, and, strangely for her, flew into a rage and began outrageously to abuse me.

She had known but one medium, and she of a disreputable character; and thinking her a sample of all the rest, she supposed that I had, or ought to have, the same opinion. But I was not wrong in my suggestion; the young woman was a medium, and one of the most powerful I have ever seen. It was not necessary for her to have contact with the object rapped upon, nor to exercise her will or desire. So absolute was the power over her, that she could offer no resistance to its operation; nor did it matter whether those present were skeptical, or believing; positive, or negative; pious, or profligate; the raps and other demonstrations went on regardless of the ordinary requirements of mediumship. Nor would they stop at her bidding. They kept up a continual thumping through the night, and the next morning came drumming at the breakfast table, much to the annoyance and disgust of the medium.

The next day the demonstrations continued, following the medium wherever she went about the house; and in the evening, while we were at tea, the rappers gave the table a blow underneath that nearly lifted it from the floor. Things were now getting somewhat serious. The house had been kept in an uproar for three days and nights, and I suggested to the medium that we had better contrive some way to talk with the rappers, and find out what they wanted; observing that if they wanted any thing we could consistently do, we would do it, and get rid of them. After a good deal of hesitation, she consented, and we sat at the table.

The first communication we received was to the effect that she must consent to become a medium, and devote herself to public exhibitions. She looked upon this as a great offence on the part of the spirits, and quitting the room declared she would never sit again. Now it was evident that this message did not come from the medium; and it was evident to me that it had been unthought of by myself; and I came to the necessary conclusion that it came from some unknown intelligence, but who, or what that unknown intelligence was, I confess, interested me not a little. I persuaded her to sit again. She did, and the same message was delivered, accompanied this time with a threat, that if we did not submit, that is, if she did not submit to become a public medium, and I did not consent to travel with her and superintend the exhibitions, they would continue to trouble us. But I gave heed to nothing they said, and for the family's sake was anxious to be rid of them. They, however, kept up their demonstrations, making the night hideous with their knockings and unearthly noises. Sleep was impossible, and we began to believe that we were really beset by evil spirits.

But a happy thought struck my landlady. She knew a man in town, who had the reputation of being able to charm away evil spirits, and she sent for him to come and operate his charm upon the rappers. The old man obeyed, not doubting his power to do all the woman desired. He knelt and prayed devoutly and fervently, for he was not a magician, with syrups, elixirs, and magic rods; but a christian, with faith and prayer. But the rappers gave him no heed, and kept on rapping, and otherwise manifesting, in utter obliviousness of his presence.

The old man did not take this proceeding as at all complimentary, and after a few sharp words of rebuke to the spirits, he unceremoniously left, and thus ended our attempt to exorcise the rappers. And as if to show us that they were aware of our failure, they became more bold, and increased the frequency and violence of their demonstrations. And, moreover, they introduced an entirely new kind of demonstration. That night, about midnight, the medium waked the whole house with a loud scream, saying that two spirits appeared at her bed-side, and told her if she did not consent to the arrangement they had proposed, they should appear to her again; and this she did at the same hour four nights in succession.

Now the question with me was, Was this a thing likely to be done by the medium? I thought not. It was impossible to conceive of any rational motive for the act. She was unfriendly to the supposed spirits, and held mediumship in utter detestation, and had she coined any manifestations for the occasion, they would not certainly have been exactly contrary to her feelings and desires; on the supposition of course that she was not insane.

By this time, now, something more than a week since the manifestations commenced, the medium was well nigh exhausted, and was reduced to a completely negative, or passive state. In this state she was seized by the invisible rappers, or by some strange power, and completely possessed. She was now not only willing to be a medium, but desired it, and forgetting that I had ever offended her in supposing her a medium, desired me to join her and travel over the country, and give exhibitions. She saw nothing now in Spiritualism disreputable, nothing mean in the mediums, and as to the spirits, they were the very pink of gentlemen, and they were, I think, all males.

Here was a complete and sudden transformation. I noted at the time, as well as I was able, and have reflected much since upon the peculiar intellectual and moral aspects of this sudden change. By nature she was prompt, decisive, and open-faced; under this sudden inspiration she was vacillating, weak, and subtle. She had naturally a large gift of the moral; but now, under the passion of the spirits, the moral does not appear at all. The intellectual is active, and the passional is under intense excitement; and thus were in exercise the passional and sensational, and not the reasonable and the spiritual. I must make a short story here, by saying that it was soon given out by the spirits, as a grave communication, that before departing on our rapping mission, we were to be married.

And here I must be allowed another word, and that is, that the first business of the spirits seems to be in almost every case to regulate our matrimonial affairs. At the second or third sitting, it generally happens that some of the party at the circle are mismated, that a husband has got the wrong wife, or a wife has got the wrong husband; and it is discovered that bachelors and maids are living in violation of the laws of nature; that there is by natural arrangement a bachelor for every maid, and a maid for every bachelor; that Spiritualists must see to it that marriage should not be in law, but in affinity; thus every where it comes matrimonially, and if it has any godly original, it can claim no higher credit than Cupid and Venus. But I shall have occasion by and by to speak of "Free love," and then I shall look somewhat more at length at the spirits and their doctrines upon this subject.

The medium was now seized with an uncontrollable rage of love. Cool and impassive in her original nature, she was now entirely the reverse. Her passion was the very frenzy of love. There was not the gentle sweetness that runs in true love, the mild flame that burns when a simple heart is on fire, there was not the quiet kindling of love, but a conflagration of love. There was not the coy shyness of native modesty, but a strange and unwomanly boldness, and vehemency of passion, exactly what we might expect from a clumsy imitator.

But how should I know that this was not all a nice little trick at love and match-making on the part of the medium? (for she was now turned of thirty, and would be naturally anxious about a husband.) I knew but one way to test it, and that I resolved to try.

The demonstrations had now become so frequent and so violent that they were a source of constant alarm and terror. The mysterious noises at Mrs. C.'s had got into the street, and were likely to become a theme for neighborhood gossip, and likely, of course, to involve the reputation of the family—the [illegible] of a respectable boarding house. And such was the great power of the German Con-[illegible] the question for me to settle was, whether all this proceeded of the will of the medium; whether she, by some unknown power, produced the phenomena, or permitted or encouraged them, or [illegible] produced by spirits through her; in short, whether what happened was by her contrivance or consent. And I set myself to find out two things,—whether she could control the raps; and if not, whether she would be a reliable medium for exhibition. So I told her frankly, if she would send the raps away out of the house for the night, I would send for a minister and be married in the morning. She took me at my word, seeming to have a doubt as to my sincerity, or the integrity of the rappers; and retiring at a late hour she knelt and thanked the spirits for the good fortune that would give her a husband the next day. But alas for her, it is not *Fortuna*, but *Nemesis*. It was not the spirit of unity, but the angel of discord. It was not truth we trusted in, but error; it was not God we had consulted with, but his enemy; and hence to show their contempt of our happiness and their word, and to [illegible] expected from them as the truth, and to show us that they were not angels of light, but spirits of darkness, they told us a lie, and went on rapping, even while their medium was at prayer; and, if possible, more furiously than they had done before. And this I had expected, but the medium had not; she believed them with all her heart.

I needed nothing more to convince me that we had not been imposed upon by any collusion or trick of the medium, and that the phenomena I had witnessed must be attributed to invisible beings; but of whom I knew nothing, except as I could judge them by their acts. They said they were the spirits of dead men, and had they established a character for truth in what I had known of them, I should have believed their story. But this, too, I shall discuss hereafter.

Meanwhile the medium remained unchanged. She had just the same faith in the spirits, and just the same desire to enter into their service, and was utterly oblivious of the fact that they had told us a falsehood. It seemed as if the purely moral instincts of her nature were in abeyance. Her judgment seemed to have forsaken her, and the controlling power seemed to have its residence merely in the passions. But I could not discover that she was under any purely vicious excitement, nor did I suppose the rappers were intent upon this for the mere purpose of mischief. They wanted proselytes, and had found in the medium an instrument for making them, and through her they were endeavoring to bring me under their influence.

I had hardly thought of it in the light of religion, nor was I able at all to get at its philosophy. I did not then, as now, see how straightforward and direct it seeks to invalidate the evidences of revealed religion; to overthrow the foundations of faith; to rebuild the throne of reason on the ruins of christianity; to set up thereon the idol of heathen philosophy, and restore in Christendom the worship of nature. Nor had the medium thought of it in the light of religion, though she was a pious member of the Methodist church. There was nothing in the phenomena to excite religious feelings. The faculties called into operation were marvelousness, fancy, and imagination—not meekness, faith, and humility; and though under its inspiration one might become a philosopher, it would be impossible to become a saint.

But the spirits did not give up the matrimonial arrangement, for the success of our apostleship, they said, would depend very much upon that. They expected me to take no notice of the falsehoods they had told, and went on rapping, persuading, planning, and advising, as if we held the most confidential relations. The arrangement, however, was not to be without substantial benefit, or as fashionable marrying people would say, without a "check," and the plot had sufficiently matured to bring this distinctly into view. So far beside herself had the medium become, that with her friends it was a matter of doubt or insanity; and to save her from the madhouse, her brother, a man of reputed wealth and influence, generously confided the happy secret to his sister, my landlady, that his check would be good to me the day after marriage; and besides, it may be well enough to say here, that the medium herself had a comfortable title in a well-to-do homestead. And these things I needed sadly. I was struggling bare-handed and alone to get an education, and had known more than once what it was not to know where the money was coming from to pay the next term bill; and to be lifted at once out of the drudgery of debt, and the fear of strikes and sheriffs, was [illegible] consummation devoutly to be wished.

But I was not by nature a lover of money, nor a maker of money; and I do not now remember the time that I ever saw a chance to make money, but the currents all run another way. I was always at the debate, but never at the auction; and if boys at school sold peanuts and apples, I was of boys a [illegible]. I thought money good for nothing but to spend, and realized had no ability to make property. I had scribbled [illegible], had read Emerson, something of Swedenborg, and was living mainly upon the impracticable side of life; and yet I was a student in theology, tugging away at the knotty parts of Calvinism as best I could. [illegible] all my brethren advised me to this, [illegible] and I had come to believe that the Lord had also; but nothing of this was of my choice. The clergy I had seen were men of not much consideration in the world, generally illiterate and poor, spiritually supported by [illegible] [illegible] and the ministry was [illegible] place in the world. But all this came of [illegible] ignorance and vanity. I forgot that the gospel was first preached by fishermen and tax-gatherers, and that men receive the divine life into their hearts, and not their heads. It was not enough in the Divine Spirit to know that a minister should be meek, humble, and lowly of heart; gentle, kind, forgiving, merciful, obedient, ready to be despised, and, if need be, to be offered up as was his Divine Master.

But the reader would like to know what came of all this, to the medium, and how I came myself at length into Spiritualism, and how I came out of it; and in my next I will tell him. H. S. CHAPMAN.

For the World's Crisis.

INQUISITIVENESS.

There are two sorts of inquisitiveness. One is decidedly wrong; the other invariably right. They are sinful and righteous inquisitiveness. In one case, people are likely to be too inquisitive; in the other, not inquisitive enough. In the first case, the inquisitiveness arises from the excitement of curiosity. If people get their curiosity excited, they are very likely to satisfy it by making inquiries, no matter whether they are concerned or not; whether about themselves or others, every thing you know they want to know. This is wrong. It often mortifies the sensitive feelings of those with whom they are associated. There is probably no one who wishes to make all his thoughts and purposes known. He may be honest, upright, and open-hearted (which is impossible if he tells all he knows, and a little more), and still have secrets that he does not care to communicate to every one. None but those who have a curiosity to satisfy will try to bring him out of his secrecy, or what they consider as such, and they are the very persons who will tell it to others, and perhaps not mind adding a few words in order to increase its force; for a story is more likely to gain their feet, especially if it is calculated to injure any one.

When you enter a house, and the people begin to inquire about things which do not concern them, be careful. Do not be led away by their inquisitiveness. Do not think you must commit yourself, *just because they ask you to*. Your answer might help to injure another, while your silence would do no harm to any one. If the inquisitor should insist that you should answer, tell him that you would rather not say any thing about it, and, if possible, change the subject. It requires much watchfulness, wisdom, and grace, to keep from the inquisitiveness of the world, and not get ensnared by it. The result of it depends more upon the replies than the inquirer; for if one should make inquiries, and not receive an answer, the case would remain the same; no harm done, except on the part of the inquirer. But there is great danger of yielding to the designing treachery of the prying, inquisitive tongue. It is wily, crafty, sly, and ensnaring; and care should be taken not to yield to its influence, either by becoming inquisitive yourselves, or by responding to the inquisitor by telling him any thing he wishes to know.

All questions are not wrong, and we would not be understood as saying so. Kind questions, as to your health, and the health of your friends, your prosperity, christian experience, and many others are right; but the evil is in the insiduous prying into affairs, to have something to talk about in a slanderous manner. In this, we would be cautious, and avoid it as we would the serpent; for the inquisitor does a double wrong by sinning himself and leading others to betray trusts, or tell what ought not to be told. If I know any thing against one, it will not do another any good to know it as a story, but may do much harm; and if I do not respond to the inquisitor, he may ask all the questions he is capable of asking, and he has indulged in a sin the effects of which he only will feel; but the moment he receives an answer, then both parties become guilty, and will be sure to bring those concerning whom the inquiry is made to [illegible] and thus cause hard feelings between parties, which will perhaps increase to mountains of wrath, and crush all concerned, so covering them with its influence that they will perish forever. God help us to have our lips sealed from such inquisitiveness as this.

Now for the righteous inquisitiveness. We know that inquisitiveness is a disposition to seek for knowledge. Then righteous inquisitiveness is to seek for right knowledge. God has commanded us to be inquisitive, i. e., eager in the pursuit of right wisdom. Strive to gain it by inquiring into the truths of his word, and seeking to know its peculiar character and will concerning us, and by examining our own hearts to see if there be any thing in them that is not in accordance with his will. No one can be righteous unless he is anxious to be right in every thing; for righteousness is a conformation to the standard of right. But what is the standard of right? How are we to know? are we to ask our understanding, and let that be our only guide? No! Our understanding would be a poor guide, unless we had the grace of God to enlighten it. Then how are we to know? By inquiring of God, for he alone knows the way of righteousness. It is more than the [illegible] [illegible] [illegible] breadth, height and depth; and we may learn it by being inquisitive. The more inquisitive we are, the more light and knowledge we shall have; for God says, "ask (be inquisitive) and ye shall receive."

Then, if we wish to acquire knowledge, we must "ask" for it; and then ask for wisdom that we may make the right exercise of the knowledge; for of what use is knowledge [illegible] know the commandments, but [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME.

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their final resurrection, and final destruction of the wicked.

For the World's Crisis.

AT THE GRAVE OF LAZARUS.

Brightly the sunshine rested on the land of Palestine,
Save when a white cloud flitting o'er its shadow cast between.
And softly over hill and dale the gentle breezes blew,
While swiftly through the leafy bowers the bright-winged songsters flew.
Beside a grave in Bethany a mourning group had come,
Two sisters, and the trusted Friend who loved the buried one.
And others, too, were gathered there to share the mourner's grief,
With kindly words of sympathy to bring them some relief.
How had these gentle sisters, in affliction's trying hour,
Yearned for the presence of their Lord with his all-healing power.
And when he came, with sorrowing hearts and mournful voice they cried—
"Dear Master, if thou hadst been here my brother had not died."
And Jesus wept—his pitying heart with grief did overflow,
Mourning for one as brother dear and the sad sisters' woe.
And well they knew, as Martha said, whate'er he asked of Heaven,
In the All-Father's tenderness would graciously be given.
Oft had they heard how their dear Lord the widow's son did save,
Ere yet corruption had begun, or laid within the grave;
But their dear one had rested in the narrow house four days—
Oh! would he them again to life their darling brother raise?
But hark! that heavenly voice commands—"Roll ye away the stone!"
Quickly they hasten to obey the wise and holy One;
And lifting up his eyes to Heaven, "Dear Father," he did say,
"I thank thee, and I know that thou dost always hear me pray.
But for the people that stand by I said it unto thee,
If possibly they may believe that I am sent by thee."
Then with a voice whose wond'rous power thrilled through the listening ear,
"Lazarus, come forth!" the welcome sound the sleeping one doth hear,
And from the gloomy sepulchre he that was dead came forth,
Again to share with those he loved the varying scenes of earth.
But oh! to paint that scene sublime, the sisters' boundless joy,
The shrouded form, the wondering faces, should nobler forms employ.
But I have thought, when I have seen my loved ones borne away,
And laid within the silent house where comes no light of day,
If that dear voice again would speak, and life to them be given,
What joy, what gratitude would rise from every pure heart to heaven.
But they will live when Jesus comes again on earth to reign.
Yet not as Lazarus of yore, who lived to die again;
But when the summons shall go forth bidding the dead arise,
Our dear ones then will live again ever in Paradise.

Farmington, N. H. MARTHA D. HOMAN.

For the World's Crisis.

THE COMING KING.

"Blessed be the King that cometh in the name of the Lord."—Luke 19:38.

"For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15: 25, 26. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?"—1 Cor. 6: 2, 3. "In the regeneration" ("times of restitution," Acts 3: 21; of making "all things new," Rev. 21: 5, God's promise, 2 Pet. 3: 13, Isa. 65: 17–25), "when the Son of man shall sit in the throne of his glory, ye (the twelve apostles) also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19: 28. When will he sit there? Ans. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations."—Matt. 25: 31. But until then, he sits upon his Father's throne, in heaven, which is the throne of the universe. Heb. 1: 3; Matt. 22: 44. Proof. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. 3: 21. [illegible] in heaven and in earth."—Matt. 28: 18. [illegible] 19: 28 reads, "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke 22: 28–30. [illegible] father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."—Matt. 19: 29. [illegible] to come" (Heb. 2: 5) [illegible].

Proof. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."—Rev. 2: 26, 27. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."—Luke 19: 41–44. "Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth (from this time forward) till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23: 38, 39. "And when ye (the disciples) shall see Jerusalem encompassed with armies, then know (understand) that the desolation thereof is nigh. ... And they (the Jews) shall fall by the edge of the sword, and (they) shall be led away captive into all nations; and Jerusalem shall be trodden down by Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 20–24.

"I say, then, hath God cast away his people? ... God hath not cast away his people which he foreknew. ... I say, then, have they stumbled that they should fall? By no means; but by their fall the nations have salvation in order to excite them (Israel) to emulation. But if their fall is the wealth of the world, and their failure the wealth of the Gentiles, how much more will their full acceptance be? ... For if their rejection be the reconciliation of the world (*Kosmos*), what is their reception, if not *life from the dead*?"—Rom. 11: 1, 2, 11, 12, 15.—*Emphatic Diaglott.* Further, "Jesus had said, 'The kingdom of God shall be taken from you (Israel), and given to a nation bringing forth the fruits thereof; and whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.' And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."—Matt. 21: 43.

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye (the disciples, Luke 16: 1) cannot serve God and mammon."—Luke 16: 13. Jesus had been contrasting "the unrighteous mammon," the riches of this world, with the "true riches," the knowledge, grace, love, peace and joy of God in Christ by the Holy Spirit here, with eternal life and glory in the world to come. Rev 16: 11. Proof.—"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3: 17, 18.

"And the Pharisees also (as well as the disciples), who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they who justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached." Since John's time, this had been promulgated.

PROOF. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand (or, God's ROYAL MAJESTY has approached, or, is approaching); repent ye, and believe the gospel" (or, reform ye, and believe the good message).—Mark 1: 14, 15. "Since that time the kingdom of God is preached, and every man presseth into it."—Luke 16: 16. The Douay translation reads; "and every man uses violence towards it," or resists it. This is analogous to Matt. 11: 12. "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." "The kingdom of heaven is likened unto a man who sowed good seed in his field." The sower of "the good seed is the Son of man; the field is the world—(kosmos); the good seed are the children of the kingdom."—Matt. 13: 24, 38. Again, there was a certain householder which planted a vineyard, ... and let it out to husbandmen, and went into a far country." This was done, when God made the first, or old covenant, with Israel by Moses in Sinai. "When the time of fruit drew near, he sent his servants [the prophets] to the husbandmen," and they "beat one, and killed another, and stoned another." "Then he sent other servants, more than at first; and they did unto them likewise." [Killed the prophets, Matt. 23: 37.] "Last of all he sent unto them his Son, saying, They will reverence my Son. But when the husbandmen—[the chief priests and Pharisees, see verse 45]—saw the Son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance." The kingdom of heaven has been forcibly assailed, and the violent have seized it. "And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?" Now, keeping in mind who they are, do not forget the answer, as its application will be after awhile. "They say unto him, he will miserably destroy those wicked men."—Matt. 21: 33–41.

"Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, ... and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee." [See Gen. 12: 1–7.] "When his father was dead, he removed him into this land" [Palestine, or the holy land]; "but God gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him."—Acts 7: 2–5. "He saith not, And to seeds, as of many; but as of ONE, And to thy seed, which is Christ. And this I say, The covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot ... make the promise of none effect; for if the inheritance [the land promised] be of the law, it is no more of promise; but God gave it to Abraham by promise."—Gal. 3: 16–18. This was the inheritance, with all its appurtenances, rights, benefits, immunities and privileges thereunto belonging, that those wicked husbandmen seized upon, which the kingdom suffered violence, and the violent took it by force.

But let us notice one more prophetic scripture on this subject of violence to the kingdom, and then we will return to Luke 16: 16. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not."—John 11: 47–50. G. W. STETSON.

Rutland, Vt.

For the World's Crisis.

WHO ARE LIBERAL?

BRO. GRANT:—In a late Crisis was an article upon "Benevolence and Liberality of the Advent People." Perhaps enough has been said; but I want to relate to you my experience upon this subject.

I have been identified from the first with the Freedmen's Aid Society. The first year's efforts were confined to the different societies, and of course I had only to act among my own people in soliciting aid. Though we were especially weak, and then in a torn and bruised condition, scattered and peeled, yet I received more encouragement, with less talk and reasoning, even though many of our people were prejudiced against missionary efforts, especially to the heathen, which led them to think this was a branch of the same root, which kept many from giving liberally, as they have since the enterprise is better known, and more fully comprehended.

The second year was laid out into districts, irrespective of sect or denomination. I verily thought I should do better among a class of people that were far more able to contribute; and I commenced full in the faith of a rich reward from my large field of duty; but, to my surprise, I walked day after day, talked volumes, reasoned with all the logic I was capable, but found only here and there one that had interest enough to treat my earnestness with common civility; and I venture to say, I heard more lies in the shape of excuses, than I had listened to for months, and after keeping me waiting, sometimes in the cold rain, and snow, to come to the point, was turned off with the apology that they always gave; therefore they could not now. While our own people, that were not called upon, by reason of living in small tenements, and poor streets, came to me without asking, and contributed more liberally than those worth their hundreds and thousands outside.

My association, also, with the "Home of the Friendless," in this city, has brought me in another sphere, but the same class of benevolent enterprises, sustained hitherto by charity. I took a new circuit, where I had not been for the Freedmen, right in the heart of the city, thinking surely I should meet, not only with a warm reception, but the cause I was engaged in, would be a favorite object to give liberally. I found none, but thought it a worthy institution, located in our midst; that all knew of its merits; but again I received from more than three-quarters excuses, apologies, from able members of society, with the good wishes for the undertaking, which I considered equivalent to "be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body." I listened to the reports of the whole board of managers, which covers the whole limits of our city, and I found in every case my experience was theirs. Nevertheless, these enterprises will go forward, for the Lord will put it into the hearts of some that have means to contribute of their substance. It is a God-appointed work, and it must prosper and prevail.

The time has come to go "into the highways and hedges, and compel them to come in, that my house may be filled;" but those that were first bidden will not be permitted to taste of the supper. That the whole world is given to selfishness, cannot be denied. There may be cases among us that partake of this spirit, but as far as my knowledge extends, our people are in advance of all others in point of liberality. There are noble hearts among us, though feeble in means, that know what it is to deny self, and obey the injunctions of the Savior, "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over." The cries of the poor have entered into the ears of the Lord of Sabaoth, and their groaning and weeping is now being hushed, though thousands still remain in ignorance and degradation, for the want of sufficient means to carry forward the enterprise.

I hear from time to time, in dens and corners of pollution, some youthful hearts that desire to be redeemed from the thraldom of sin; but community looks down upon them, and they appear to say, "No man cares for my soul." My heart is often pained, at the recital of sad histories of some of the inmates of our home, and in the jail in this city. The day is not far distant, when the hidden things of dishonesty will be brought to light; when many a simple-hearted youth, that is now cast out of society, and every endearing relation and tie severed, through the craft and deception of men that walk our streets, rolling in wealth, and affluence, looking with disdain upon the very objects whose ruin they have secured. What but the standard of truth will avail us any thing in that day—"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. ... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Faith is nearing it last sight and groaneth. There is every reason to look up, and lift up our heads and rejoice. The cup of iniquity is nearly full to the dregs, and the last great cry for mercy is now being heard. The messengers of peace are flying swiftly thro' the [illegible] the hearts of some to close in with the offers of mercy. Some in our ranks have been brought to the knowledge of the truth, and some backsliders reclaimed.

Bro. Hook has been with us two weeks. I trust the work will not stop here. There is still much need of a refreshing from the presence of the Lord; though we are thankful for a few drops, which we hope is but a precursor of a more plentiful shower. Our meetings are instructive and profitable. Some of the church have got a laboring spirit, and a travail of soul. The promise is, when Zion travails, she shall bring forth. I have witnessed some deep prevailing prayer of late, and it has availed much. Quite a number are now seeking salvation, and express their determination to persevere. May the Lord reward us, not according to our deserts, but for his great love, wherewith he has loved us, in giving his Son to die for us. Eternity will be too short to praise and adore his holy name for his goodness to us, weak and sinful as we are. Without help from Him, we shall utterly fail and perish. "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." B. G. LADD.

Springfield, Mass.

For the World's Crisis.

SPIRITUALISM.—WHAT IS IT? CHRIST, OR ANTICHRIST?

NUMBER TWO.

The reader will excuse me if, before I proceed to the "development" of Spiritualism, I say a word about myself. He will also recognize in the following story, which otherwise is of no consequence, the key to the mysterious power of Spiritualism over the human mind, the power by which it seeks to govern mankind, and take possession of the world. If it shall seem like a romance, I can assure the reader that I have drawn it mildly and clearly within the facts.

In the winter of 1853, I was teaching a school, and boarded with a widow lady, whose two boys, lads of eight and ten, a sister, and two other boarders, made up the family. One evening, as I was occupied with a problem in arithmetic handed to me by one of my pupils, I heard upon the table, near which I sat, but did not touch, and which no one touched at the time, a peculiar rapping or knocking; or more properly, a snapping, for the sounds seemed more like the separating of the fibres of the wood, than concussive blows of one body upon another.

The sister of my landlady above mentioned, an intelligent and pious young woman, sat near the table, but did not touch it, nor did she appear to notice the raps. It was of course all a strange thing to me. I had read in the papers something of the "mysterious rappings" at Rochester, but I was not aware that they had got into Richmond, and into my boarding house. The next night, this young lady and myself were similarly situated with reference to the table, neither of us touching it, when I heard the rappings again, but louder, and longer continued, and I quietly suggested to the young woman, that she was a Spiritual medium. But she took this in high dudgeon, and, strangely for her, flew into a rage and began outrageously to abuse me.

She had known but one medium, and she of a disreputable character, and thinking her a sample of all the rest, she supposed that I had, or ought to have, the same opinion. But I was not wrong in my suggestion; the young woman was a medium, and one of the most powerful I have ever seen. It was not necessary for her to have contact with the object rapped upon, nor to exercise her will or desire. So absolute was this power over her, that she could offer no resistance to its operation; nor did it matter whether those present were skeptical, or believing; positive, or negative; pious, or profligate; the raps and other demonstrations went on regardless of the ordinary requirements of mediumship. Nor would they stop at her bidding. They kept up a continual thumping through the night, and the next morning came drumming at the breakfast table, much to the annoyance and disgust of the medium.

The next day the demonstrations continued, following the medium wherever she went about the house; and in the evening, while we were at tea, the rappers gave the table a blow underneath that nearly lifted it from the floor. Things were now getting somewhat serious. The house had been kept in an uproar for three days and nights, and I suggested to the medium that we had better contrive some way to talk with the rappers, and find out what they wanted; observing that if they wanted any thing we could consistently do, we would do it and get rid of them. After a good deal of hesitation, she consented, and we sat at the table.

The first communication we received was to the effect that she must consent to become a medium, and devote herself to public exhibitions. I [illegible] upon this as a great [illegible] on the part of the spirits, and quitting the room declared she would never sit again. Now it was evident that the message did not come from the medium; and it was evident to me that it had not been thought of by myself; and I was therefore [illegible] conclusion that it came from some unknown intelligence; but who, or what that unknown intelligence was [illegible] SAMUEL CURRY. New York.

"THE SECOND DEATH."

[illegible] pages, from London, England, entitled "The [illegible]" I confess it interested me not a little. I persuaded her to sit again. She did, and the same message was delivered, accompanied this time with a threat, that if we did not submit, that is, if she did not submit to become a public medium, and I did not consent to travel with her and superintend the exhibitions, they would continue to trouble us. But I gave heed to nothing they said, and for the family's sake was anxious to be rid of them. They however kept up their demonstrations, making the night hideous with their knockings and unearthly noises. Sleep was impossible, and we began to believe that we were really beset by evil spirits.

But a happy thought struck my landlady. She knew a man in town, who had the reputation of being able to charm away evil spirits, and she sent for him to come and operate his charm upon the rappers. The old man obeyed, not doubting his power to do all the woman desired. He knelt and prayed, devoutly and fervently, for he was not a magician, with sycophantic charms and magical rules, but a christian, with faith and prayer. But the rappers gave him no heed, and kept up rapping, and otherwise manifesting, in utter obliviousness of his presence.

The old man did not take this proceeding as at all complimentary, and after a few sharp words of rebuke to the spirits, he unceremoniously left, and thus ended our attempt to exorcise the rappers. And as if to show us that they were aware of our failure, they became more bold, and increased the frequency and violence of their demonstrations. And, moreover, they introduced an entirely new kind of demonstration. That night, about midnight, the medium waked the whole house with a loud scream, saying that two spirits appeared at her bed-side, and told her if she did not consent to the arrangement they had proposed, they should appear to her again; and this she did at the same hour four nights in succession.

Now the question with me was, Was this a thing likely to be done by the medium? I thought not. It was impossible to conceive of any rational motive for the act. She was unfriendly to the supposed spirits, and held mediumship in utter detestation, and had she coined any manifestations for the occasion, they would not certainly have been exactly contrary to her feelings and desires; on the supposition of course that she was not insane.

By this time, now something more than a week since the manifestations commenced, the medium was well-nigh exhausted, and was reduced to a completely negative, or passive state. In this state she was seized by the invisible rappers, or by some strange power, and completely possessed. She was now not only willing to be a medium, but desired it, and forgetting that I had ever offended her in supposing her a medium, desired me to join her and travel over the country, and give exhibitions. She saw nothing now in Spiritualism disreputable, nothing mean in the mediums, and as to the spirits, they were the very pink of gentlemen, and they were, I think, all males.

Here was a complete and sudden transformation. I noted at the time, as well as I was able, and have reflected much since upon the peculiar intellectual and moral aspects of this sudden change. By nature she was prompt, decisive, and open-faced; under this sudden inspiration she was vacillating, weak, and subtile. She had naturally a large gift of the moral; but now, under the passion of the spirits, the moral does not appear at all. The intellectual is active, and the passional is under intense excitement, and thus were in exercise the passional and emotional, and not the reasonable and the spiritual. I must make a short story here, by saying that it was now given out by the spirits, in a grave communication, that before departing on our rapping mission, we were to be married.

And here I must be allowed another word, and that is, that the first business of the spirits seems to be in almost every case to regulate our matrimonial affairs. At the second or third sitting, it generally happens that some of the party at the circle are mismated, that a husband has got the wrong wife, or a wife has got the wrong husband; and it is discovered that bachelors and maids are living in violation of the laws of nature; that there is by natural arrangement a bachelor for every maid, and a maid for every bachelor; that Spiritualists must see to it, that marriage should not be in law, but in affinity; thus every where it comes matrimonially, and if it has any godly original, it can claim no higher credit than Cupid and Venus. But I shall have occasion by and by to speak of "Free love," and then I shall look somewhat more at length after the spirits and their doctrines upon this subject.

The medium was now seized with an uncontrollable rage of love. Cool and impassive in her original nature, she was now entirely the reverse. Her passion was the very frenzy of love. There was not the gentle sweetness that runs in true love, the mild flame, that burns when a simple heart is on fire; there was not the quiet kindling of love, but a conflagration of flame. There was no chilling shyness of native modesty, but a strange and unwomanly boldness, and vehemency of passion, exactly what we might expect from a clumsy imitator.

But how should I know that this was not all a nice little trick at love and match-making on the part of the medium? (for she was now turned of thirty, and would be naturally anxious about a husband.) I knew but one way to test it, and that I resolved to try.

The demonstrations had now become so frequent and so violent that they were a source of constant alarm and terror. The mysterious noises at Mrs. C.'s had got into the street, and were likely to become a theme for neighborhood gossip, and this, of course, involved the reputation of the family—the fair [illegible] a respectable boarding house. [illegible]

We had agreed to leave a [illegible] the question for me to settle was, whether all this proceeded in the will of the medium; whether she, by some unknown power, produced the phenomena, or permitted or encouraged them, or the spiritual impulse through her; in short, whether what happened was by her contrivance or design; and I set myself to find out two things:—whether she could control the raps; and if not, whether she would be a reliable medium for exhibition. So I told her frankly, if she would send the raps away out of the house for the night, I would send for a minister and be married in the morning. She took me at my word, seeming to have a doubt as to my sincerity, or the integrity of the rappers; and retiring at a late hour she knelt and thanked the spirits for the good fortune that would give her a husband the next day. But alas for her, it is not *Fortune*, but *Nemesis*. It was not the spirit of unity, but the angel of discord. It was not truth we trusted in, but error; it was not God we had consulted with; but his enemy; and hence to show their contempt of our happiness and their word, and to [illegible] expected from them as the truth, and to show us that they were not angels of light, but spirits of darkness, they told us a lie, and went on rapping, even while the medium was at prayer, and, if possible, more furiously than they had done before. And this I had expected, but the medium had not; she believed them with all her heart.

I needed nothing more to convince me that we had not been imposed upon by any collusion or trick of the medium, and that the phenomena I had witnessed must be attributed to invisible beings; but of whom I knew nothing, except as I could judge them by their acts. They said they were the spirits of dead men, and had they established a character for truth in what I had known of them, I should have believed their story. But this, too, I shall discuss hereafter.

Meanwhile the medium remained unchanged. She had just the same faith in the spirits, and just the same desire to enter into their service, and was utterly oblivious of the fact that they had told us a falsehood. It seemed as if the purely moral instincts of her nature were in abeyance. Her judgment seemed to have forsaken her, and the controlling power seemed to have its residence merely in the passions. But I could not discover that she was under any purely vicious excitement, nor did I suppose the rappers were intent upon this for the mere purpose of mischief. They wanted proselytes, and had found in the medium an instrument for making them, and through her they were endeavoring to bring me under their influence.

I had hardly thought of it in the light of religion, nor was I able at all to get at its philosophy. I did not then, as now, see how straightforward and direct it seeks to invalidate the evidences of revealed religion; to overthrow the foundations of faith; to rebuild the throne of reason on the ruins of christianity; to set up thereon the idol of heathen philosophy, and restore in Christendom the worship of nature. Nor had the medium thought of it in the light of religion, though she was a pious member of the Methodist church. There was nothing in the phenomena to excite religious feelings. The faculties called into operation were marvelousness, fancy, and imagination—not meekness, faith, and humility; and though under its inspiration one might become a philosopher, it would be impossible to become a saint.

But the spirits did not give up the matrimonial arrangement, for the success of our apostleship, they said, would depend very much upon that. They expected me to take no notice of the falsehoods they had told, and went on rapping, serenading, planning and advising, as if we held the most confidential relations. The arrangement, however, was not to be without substantial benefit, or as fashionable marrying people would say, without a "check;" and the plot had sufficiently matured to bring this distinctly into view. So far beside herself had the medium become, that with her friends it was a matter of doubt or insanity; and to save her from the madhouse, her brother, a man of reputed wealth and influence, generously confided the happy secret to his sister, my landlady, that his check would be good to me the day after marriage; and besides, it may be well enough to say here, that the medium herself had a comfortable title to a well-to-do homestead. And these things I needed sadly. I was struggling bare-handed and alone to get an education, and had known more than once what it was not to know where the money was coming from to pay the next term bill; and to be lifted at once out of the drudgery of debt, and the fear of writs and sheriffs, was indeed [illegible].

But I was not, by nature, a lover of money, nor a maker of money; and I do not now remember the time that I ever saw a chance to make money, but the currents all ran another way. I was always in the current, but never at the "sources," while at school [illegible] business and capital, I spent all beyond what I thought money good for nothing [illegible] spend, and really I had no ability to earn property. I had scribbled some [illegible] read Emerson, something of Swedenborg, and was living mainly upon the impracticable side of life; and yet I was a student in theology, tugging away at the knotty parts of Calvinism as best I could.

[illegible] all my brethren advised me to this business, and I had come to believe that the Lord had also; but nothing of this was of my choice. The clergy I had seen were men of not much consideration in the world, generally illiterate and poorly [illegible] a place in the world. But all this came of [illegible] indifference and vanity. I forgot that the apostles [illegible]

[illegible] may perhaps be excellent queries in that direction [illegible] first [illegible] gatherers, and then receive the divine Spirit into their hearts, and not their heads. It was not enough in the Divine Spirit to know that a minister should be meek, humble, and lowly of heart; gentle, kind, forgiving, merciful, obedient, ready to be despised, and, if need be, to be offered up as was his Divine Master.

But the reader would like to know what came of all this to the medium, and how I came myself at length into Spiritualism and how I came out of it; and in my next I will tell him. M. G. CHAPMAN.

For the World's Crisis.

INQUISITIVENESS.

There are two sorts of inquisitiveness. One is decidedly wrong, the other invariably right. They are sinful and righteous inquisitiveness. In one case, people are likely to be too inquisitive; in the other, not inquisitive enough. In the first case, the inquisitiveness arises from the excitement of curiosity. If people get their curiosity excited, they are very likely to satisfy it by making inquiries, no matter whether they are concerned or not; whether about themselves or others, every thing you know they want to know. This is wrong. It often mortifies the sensitive feelings of those with whom they are associated. There is probably no one who wishes to make all his thoughts and purposes known. He may be honest, upright, and open-hearted (which is impossible if he tells all he knows, and a little more), and still have secrets that he does not care to communicate to every one. None but those who have a curiosity to satisfy will try to bring him out of his secrecy, or what they consider as such, and they are the very persons who will tell it to others, and perhaps not mind adding a few words in order to increase its force; for a story is more likely to gain their [illegible], especially if it is calculated to injure any one.

When you enter a house, and the people begin to inquire about things which do not concern them, be careful. Do not be led away by their inquisitiveness. Do not think you must commit yourself, just because they ask you to. Your answer might help to injure another, while your silence would do no harm to any one. If the inquisitor should insist that you should answer, tell him that you would rather not say any thing about it, and, if possible, change the subject. It requires much watchfulness, wisdom, and grace, to keep from the inquisitiveness of the world, and not get ensnared by it. The result of it depends more upon the replies than the inquirer; for if one should make inquiries, and not receive an answer, the case would remain the same; no harm done, except on the part of the inquirer. But there is great danger of yielding to the designing treachery of the prying, inquisitive tongue. It is wily, crafty, sly, and ensnaring; and care should be taken not to yield to its influence, either by becoming inquisitive yourselves, or by responding to the inquisitor by telling him any thing he wishes to know.

All questions are not wrong, and we would not be understood as saying so. Kind questions, as to your health, and the health of your friends, your prosperity, christian experience, and many others are right; but the evil is in the insidious prying into affairs, to have something to talk about in a slanderous manner. In this, we would be cautious, and avoid it as we would the serpent; for the inquisitor does a double wrong by sinning himself and leading others to betray trusts, or tell what ought not to be told. If I know any thing against one, it will not do another any good to know it as news, but may do much harm; and if I do not respond to the inquisitor, he may ask all the questions he is capable of asking, and he has indulged in a sin the effects of which he only will feel; but the moment he receives an answer, then both parties become guilty, and will be sure to bring [illegible] to the injustice of their judgments, and thus cause hard feelings between parties, which will perhaps increase to mountains of wrath, and [illegible], so severing them with [illegible] that they will perish forever. God help us to keep our lips closed from such inquisitiveness as this.

Now for the righteous inquisitiveness. We know that inquisitiveness is a disposition to seek for knowledge. Then righteous inquisitiveness is to seek for right knowledge. God has commanded us to be inquisitive, i. e., eager in the pursuit of right wisdom. Strive to gain it by inquiring into the truths of his word, and seeking to know his peculiar character and will concerning us, and by examining our own hearts to see if there be any thing in them that is not in accordance with his will. No one can be righteous unless he is anxious to be right in every thing; for righteousness is a conformation to the standard of right. But what is the standard of right? How are we to know? are we to ask our understanding, and let that be our only guide? No! Our understanding would be a poor guide, unless we had the grace of God to enlighten it. Then how are we to know? By inquiring of God, for he alone knows the way of righteousness. It is more than the [illegible] the Great Eternal; his knowledge its length and breadth, heighth and depth; and we may learn it by being inquisitive. The more inquisitive we are, the more light and knowledge we shall have; for God says, "ask (be inquisitive) and ye shall receive."

Then, if we wish to acquire knowledge, we must "ask" for it; and then ask for wisdom that we may make the right exercise of the knowledge; for of what use is knowledge [illegible] know the commandments, but [illegible]

do them. We know that Christ died to save us, but unless we have wisdom enough to follow him, we cannot be saved. So, then, the great question for all the righteous inquisitive ones is, "Lord, what wilt thou have me to do?" for it is evident that the christian has something to do, and the Lord is the one to tell him what it is. We cannot be our own judges in this matter; nor can we say that we have nothing to do. If we ask God to show us what to do, we shall have plenty of work; for he keeps no idle ones in his vineyard. When people get too lazy to work for the Lord, they can easily say they have nothing to do; when the secret is they have not asked God whether he had any thing for them to do or not, because they do not wish to know; so they do not ask, though they may perhaps be excellent querists in that department of inquisitiveness which we have found to be wrong; but God's people love the *righteous inquisitiveness*. They wish to know the path of duty, for they would be actively employed. They are anxious to know the truth, so as to be employed understandingly, having a zeal according to knowledge. O for this inquisitiveness, that we may be found perfect at last.

MRS. L. C. MCKINSTRY.

For the World's Crisis.

THE CAUSE IN MEMPHIS.

The friends of our Mission work in Memphis will be glad to learn, from the following letter from Bro. Leslie, how wide and effectual a door the Lord has opened for us in that place. With such an encouraging prospect of good being done, will not every child of God pray earnestly and continually for the Lord's special blessing upon the mission, that his converting and saving power may follow the labors of our missionaries there? Help, brethren, with your prayers and dollars.

W. B. H.

"We are here at work, day and night, and hope to have health to go on in our schools through the month of June. I have already admitted one hundred and fifty to our day school, and forty to our night school. Our Sabbath-school contained over a hundred last Sabbath, and will continue (as the other schools also will) to increase. The riot and burning of the old brick church, where Dr. Raley had his school, has thrown the whole northern part of the city upon us. I have admitted to our house to worship the Baptist church (whose house was burned), every Sabbath afternoon. The house is crowded, and scores cannot get in. I thus have a chance to preach our faith to a whole church whenever I am invited, which has been often. All the forenoon is taken up by our Sabbath school, in which Sr. Butler and myself have ample opportunity to preach our views, which we are doing. Sr. B. made a most effective address to the school last Sabbath; and in the evening prayed and took a part, which was an entirely new thing to this people—one man declaring that he had never heard a woman pray before. If I had another woman like Sr. B. here now on the ground, and a Mission House, we could carry every thing before us. We must have another teacher here just as soon as she can be selected and sent. I believe that the school will pay the rent of whatever building we hire. The present one will not cost the Society anything; the rent will be paid by the scholars—that is, I shall get enough to meet the expenses of the school this month and next. I think when I make my report, you and others of the Board will be surprised at our success. I. L. LESLIE.

Memphis, Tenn., May 30th, 1866."

No doubt of it, Bro. Leslie. That mission was consecrated with many prayers and tears and agonies. The mission itself, and the new door opened for it, and its present success, were all made the special subjects of prayer in a dark hour, and God has not turned away our supplications. Blessed be his holy name! Go on, Bro. L. You will have help and be sustained. Who can withhold their aid in such a cause and such a work? Let the friends of the Freedmen wake up, and help in this hour.—*Voice of the West.*

For the World's Crisis.

NOTICE.

Feeling a duty I owe the cause of the Lord, and desiring to be found on the field of battle when my Lord shall come; and having had formerly seven years' experience in Universalism, thereby knowing some of its workings; and as the A. C. P. Society have just published the tract written by Bro. Walsh, and which is the antidote for such views, I desire to speak where doors may be opened, to give experience and circulate tracts, to counteract that great error. Who will help in the work?

W. C. STONE.

Crisis Office, Boston, Mass.

The Young Pilgrim for July 1st.

An interesting number. Contains, in the table of contents, the following:

"Last Day Signs and Wonders," with an engraving, and a brief allusion to some of the wonderful inventions of the present day, in fulfillment of the prediction of Daniel,—"Many shall run to and fro, and knowledge shall be increased." "More wonderful than the Telegraph"—an interesting story. "The Resurrection Flower"—a wonderful flower on the African Desert, which dies and lives again. "Curiosities of the Ocean Bottom"—a very entertaining description of some of the wonders of the sea. "Till the Son of Man be come"—an exposition of Matt. 10: 23. "A single word killed that Tree"—showing how a man may be ruined by a single bill. "The Freedmen" (with an engraving.) "An act of Faith." "The Young Pilgrim's Volunteer Song." "Temperance in Sunday-schools." "The Band of Hope." "Three Steps to Ruin." "I'll never use Tobacco." "The Pilgrim Band." Young Pilgrim Letters from Reuben, Mary, Cassie, and Martha. Bible Questions and Puzzles, etc.

Will You Try?

Will you try to enlarge the circulation of the Young Pilgrim, and so increase its usefulness? Now is the time to make an effort. July commences the half-volume, at which time subscriptions begin. Will you do what you can? Will you get one, three, five new subscribers? Will you raise a club of ten, *twenty, thirty, fifty?* Will you renew and enlarge the old club? Will you TRY? We shall try to make the little paper, if possible, what some of its friends have already called it, the "best Sunday-school paper published." Shall we have your help and co-operation? For terms see last page. Address Young *Pilgrim, Boston, Mass.* W. B. H.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

☞ The Western Christian Advocate says, "We know of no instance in a republican government where an eminent public man has openly put on Christ." We know of many [illegible] instances of his being put off.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 27, 1866.

☞ SEND US NATIONAL BILLS. All bills on State Banks will be unbankable here after July 1st. Those who are sending money to this office after this date, will therefore please remember to send only *National Bills or greenbacks.*

In sending postal currency, be careful to see that it *is good before sending it.* Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

DISCUSSION.

We have arranged to have a discussion in Union Hall, Natic, R. I., with Mr. John K. Lewister, Universalist preacher, from Providence, to commence Tuesday evening, July 10th, and continue four evenings.

QUESTION:—*"Does the Bible teach that the second coming of Christ, and the end of all the prophetic periods, was at the destruction of Jerusalem?"*

WORCESTER.

We spent a pleasant day with the church in Worcester, June 24th. They have built a neat and pleasant chapel, that will seat some four hundred persons. There is much interest awakened in the minds of many members of other churches to hear on the great truths of the Bible. We had a full house all day, and excellent attention. Things look very encouraging for this church. Five were baptized, and others have decided to improve the next opportunity.

PRESENT STATE OF EUROPE.

The present prospects of Europe, and indeed of the whole civilized world, are very gloomy. The spirit of war is the leading one among the nations. While men talk about a "peace conference," they have no expectation that it will prevent an immediate war; and the other nations have but little confidence in Napoleon's sincerity in calling it. He will probably reap most of the advantage, and further his own ambitious purposes at the expense of the other powers of Europe. He is too cunning for them all, and so strong they dare not oppose his plans. He is like the lion among the stronger beasts of the forest. They tremble at his voice, and hide at his presence. They dare not provoke him, but all wish he was on St. Helena, or some other out-of-the-way place. But we think he has an important part to play in earth's closing drama.

A distinguished citizen of London writes: "So mighty a complication now rises on us in Europe that it seems as though we shall presently forget the existence of America."

So this London correspondent expresses the general feeling in Europe.

WHY BAPTIZED?

Will you be kind enough to explain the following texts of Scripture: 1 Cor. 15: 29; also 1 Cor. 5: 5. How can this last verse be reconciled with the mortality of the soul? It seems to read as though the soul might be saved, and the body destroyed. Yours truly,

S. P. ELDREDGE.

The passage in 1 Cor. 15: 29 reads as follows:—"Else what shall they do which are baptized for the *dead*, if the dead rise not at all? who are they then baptized for the dead?" This passage has been a difficult one for those to explain who believe in sprinkling as baptism; because there appears to be no connection between sprinkling and the resurrection of the dead.

Some, as the Mormons and others, have understood this scripture to teach the doctrine of baptism by *proxy*; that is, if one should die without being baptized, some one of his living friends could be baptized for him, and the Lord would accept it in favor of the one who died without baptism. We think this looks too much like Popish indulgences, to receive a moment's countenance from a true follower of Christ.

When we understand the *mode* and *object* of baptism, this text seems very plain. We understand the Bible to teach that *immersion* is the only mode of christian baptism; and that the *object* is to show our faith in the burial and resurrection of Christ; and the consequent resurrection of all the dead. But supposing Christ is not raised and the dead will not arise; then, why should we be baptized? "*If the dead rise not at all,*" baptism has no signification, as Paul argues. It seems that Paul found some Corinthians who had been baptized and yet were doubting about the resurrection; and in this passage shows them there is no signification to their baptism unless they believe in the resurrection of the dead.

When one is buried in baptism, his future life in *this world* depends on his being raised up out of the water; so, if he goes into the grave, his future life in the world to come depends on his being raised from the dead. He shows that he believes in the resurrection of the dead, through Christ, by being "buried with him in baptism" into the likeness of his death, that when Jesus comes, he may be raised "in the likeness of his resurrection."

2. The second passage—1 Cor. 5: 5, reads as follows: [illegible]

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

It should be observed that there is not a word here about the soul, and also that the word spirit is not once rendered soul in the whole Bible. Again, let it be noticed that the time of salvation here mentioned, is in the day of the Lord Jesus, which is when he shall appear the second time without sin, unto salvation; hence, the passage can not be made to teach that when the man dies, his spirit goes to its reward. Wakefield renders the phrase, "destruction of the flesh," "punishment of the [illegible]" [illegible] and the Syriac reads, "that he may be [illegible] have life." We think the latter renders throws [illegible] light on the subject. The word Spirit [illegible] in four senses in the Bible: 1, to represent the Holy Spirit of God; 2, to denote the air we breathe; 3, a being, as an angel; 4, a state of mind. We think the latter signification is plainly the one in the text under consideration; hence the propriety of letting a disobedient person be chastised, in order that he might be humbled, and have another spirit in him, that would lead him to live so that he might "be saved in the day of the Lord Jesus."

"THE SECOND DEATH."

We have just received a tract of sixteen pages, from London, England, entitled "The Second Death." The author's name does not appear. It is "addressed to all denominations of professing christians, from Roman Catholics to Quakers, including all intermediate bodies." The writer endeavors to show the "ultimate destruction" "of Satan and all evil ones." The following are his "prefatory remarks":—

"*Judaism* and *Philosophy* are the two great springs of Christendom's corruption from the simplicity of Christ. '*Sabbath*'-keeping with a sort of *half*-Jewish exactness, instead of thankfully worshiping on the 'Lord's day,' the day of *resurrection*, a *human* priesthood instead of simple christian ministry; and Platonic notions constantly expressed in such unscriptural terms as 'never-dying soul,' 'indestructible, or deathless spirit,' etc., tarnish the bright lustre of the gospel, which declares Christ to be the 'Prince of Life,' the true *giver* of immortality. 'I *give* unto my sheep *eternal life*, and they shall *never perish*,' or be destroyed. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, or crucified, that whosoever believeth in him might not *perish*,' or be destroyed, 'but have *everlasting life*.' John 3: 16.

There was a time (before Creation, see Col. 1) when Satan *was not*, and when God (*i. e.*, the Father, Son and Holy Ghost) was '*all in all*'; there was *no evil*, only *good* is eternal; will there not, then, be a time when evil shall be thoroughly destroyed, and God again be '*all in all?*' The writer believes that the infallible word of God answers this question in the affirmative. (1 Cor. 15.) *Creation* was the bringing (by divine power) of *something* out of *nothing*. *Destruction* is just the reverse of this."

FENIANISM.

Head Centre Stephens denounces Roberts, Gen. Sweeney, and the Fenian Senate as traitors. In a speech at Washington, D. C., June 19th, after he was serenaded, Stephens is reported to have said:—

Fellow Countrymen. I thank you, and most cordially, for the compliment conveyed through me by means of this beautiful serenade to dear old Ireland. It occurs to me that I must now throw aside all considerations of delicacy, and speak in unmistakable terms concerning the double dyed traitors who are ruining the cause we hold nearest our hearts.

I say—and mark the import of my words—that all Irishmen, be they whom they may, who are throwing obstacles in the direct way to our country's liberation, are traitors, and are this hour abhorred, despised, execrated by the men in Ireland, and they dare not, for their live's sake, place a foot on the soil over which the green flag should now, in triumph, be waving. The men who now propose to sell the Irish vote of this country to political demagogues, are traitors, and I here denounce them by name—Roberts, Gen. Sweeney, and the whole set called the Senate. It is time to speak out in plain language, and I will do it now, hereafter and forever, by voice and through the means of the press.

I say they are traitors to the cause of Ireland, and let them be so looked upon by not only Irishmen, but all Americans who sympathize with struggling freemen. Again I thank you, my countrymen, for the compliment you have paid me in listening so patiently, but again I ask you to heed my admonition to be distrustful of the Senate party, the heroes of Campo Bello, Canada, and I may soon have to add, Mexico."

The *Republican* thus alludes to one of the Roberts' men:

"We understand that the man who is managing the Fenian government in Washington for the radicals was formerly a ranting Know Nothing of Massachusetts, was a disbanded clerk of the Alien Passenger Commission of Boston, and subsequently a secret agent of the Treasury, who, on account of some indiscretions, concluded to resign.

This same Know Nothing leader of the Irish as against the administration of the Government recently induced a regiment of colored men in Philadelphia to go through the sham ceremony of volunteering to go to Canada for the purpose of fighting the only people on the American continent who for the last fifty years have offered an asylum to the black fugitive."

WAR IN EUROPE.

Every arrival from Europe shows that the state of things is becoming more and more warlike, and that the bloody hour is just at hand. Close observers say there has never been an approaching war that looks so disastrous as the one now about to begin. There is a prospect of a *general war* that will involve all nations. If "holding the four winds of earth," mentioned in Rev. 7: 1, has been accomplished by restraining the great powers of Europe, then we may expect that the winds will commence blowing in terrible fury before twelve months are ended. These things are very earnest indications that the day of the Lord is at hand.

The following from the New York *Independent*, of May 31st, 1866, will be read with interest:

"Nothing but a special intervention of Providence can avoid a war in Europe. All that man can do has been done to begin what threatens to be the most terrible war of modern times. Kingcraft and priestcraft have done their utmost, and nothing remains but the sword. As in most wars, we can hardly decide who is right or who is wrong. It would require endless delving in diplomatic dust and rubbish to discover the precise manner in which the difference began. The number of letters and notes, and protocols that have been interchanged between the high contracting powers, the protests and counter-protests, the intrigues and misrepresentations—have we not seen them in every war, only to mystify and perplex—mere earning of diplomatic salaries—all going to dust, and leaving endless chaos and trouble behind?

There has been no war so chaotic in its causes as the one impending in Europe. If it is asked, why are Austria and Prussia, still Italy and the German States, standing before each other with drawn swords, we shall have a dozen reasons in answer. Because, says one, Austria and Prussia overmastered Denmark, and robbed King Christian of his two duchies, Schleswig and Holstein. They accomplished the robbery, but now quarrel over the booty. Another will say that Prussia, being in fact the great power of the German Confederation, [illegible] to [illegible] Austria, destroy the [illegible] and become the [illegible] of Germany [illegible] Bismarck, the [illegible] prime minister, who has charge of a weak, obstinate old king (a kind of German George III.) aims to rival the glory of the great Frederick. Frederick gave Prussia Silesia, and made his small kingdom a leading power in Europe. Bismarck desires to add Schleswig and Holstein, including a fine seaport, much wanted in Germany. Therefore Bismarck provokes a quarrel with Austria. Further south we see Italy, to whom Austria's difficulty is an opportunity, preparing to make war for Venetia. Venetia is an Italian province, and its possession is necessary to Italian unity. Ever since Victor Emanuel ascended the throne, he has proclaimed his policy to be the occupation of Venetia, the dismemberment of Austria, the unity of the Italian kingdom. The king represents Italian enthusiasm in his cause. Italy has kept a large army and navy for many years, at exhaustive expense and with an avowed purpose. Garibaldi is now entrusted with a high command, and the king himself has left his palace and gone to the head of his army. Italy being a second-rate power, her action must in some respect depend upon France. If he thinks the integrity of the Austrian empire should be respected, we see no resource but obedience on the part of Victor Emanuel. It is known that he is in alliance with Prussia, offensive and defensive—Prussia promising to attack Austria on the north, if Italy is menaced; Italy engaging to attack Austria on the south, if she does not yield the duchies. It is possible this alliance would be a match for Austria, without France; but the minor German powers have generally, we believe, unanimously taken sides with Austria, and will be able to materially help the Kaiser. Russia is said to have intimated that she will not silently permit Italy and Prussia to assail any of those German potentates with whom the Czar is related by marriage, which amounts to moral sympathy with Austria.

Finally, France speaks! The voice of a ruler who commands an army of 757,727 men—held in his own hand, irresponsible, supreme, with no one to question his power—who could to-day touch a telegraph key, and to-morrow have half a million of men silently moving to the Rhine frontier—might go far toward keeping peace in Europe. If France, Russia, and England had united, they might have settled the quarrel, as indeed they could settle any European quarrel. Unfortunately, however, as Lord Clarendon tells us, England is the only power in Europe which shows a sincere desire for peace. She is alone in her offer of mediation. In France, the party of M. Thiers—in fact, the whole Bourbon, Orleans, and Ultramontane parties—are in favor of Austria. Prussia is a new power, and these Hohenzollerns are among the recent kings. Victor Emanuel is the natural enemy of the Bourbons and the Pope. He drove the first out of Naples, the second he is endeavoring to drive out of Rome. He is allied with the Bonapartes by marriage. Napoleon himself is a royal *parvenu*, the youngest of royal brothers, scarcely more than cousin or good friend in the eyes of Russia, for instance, and with no sympathy for the ancient kings and kaisers. Then the dream of avenging Waterloo, of reconstructing the map of Europe, rectifying frontiers, and annulling the work of the Holy Alliance, which destroyed the power of the first and greatest of his house, and sent the Bonapartes as wanderers over the earth—how can he resist it? So now, when all the world is gazing upon the silent emperor, and wondering what he will do or say; whether he will proclaim in the empire peace or war; while his own legislature cheers M. Thier's denunciations of Prussian perfidy, he suddenly speaks for war, and pronounces his detestation of the treaties of 1815. That brief speech, spoken in two minutes to a party of country-farmers and officials, at a farmers' fair in a French village, makes war a necessity, and France a party.

It is possible a peace may be made; but we do not see the smallest break in the horizon. All is dark, gloomy, lowering with mighty wrath. Nothing but war, war, war, wherever we look. Assassins creeping in the rear of the greatest minister in Germany; assassins hanging over the Czar himself; conspiracies extending through the different branches of aristocratic society. Nothing but Prussian armies marching to the frontier of Saxony, Austrian armies holding the quadrilateral and the lines of the Mincio; Italian armies advancing toward Venetia, and the lazy Po; Garibaldi, donning his red shirt and drawing his sword in behalf of the enthusiasm and patriotism of united Italy; French armies crouching at the feet of their master, ready to spring at his bidding; Russian armies quietly moving to the frontier to execute the wishes of the Czar. Providence has certainly some sublime purpose in this conflict of the giants. Alas for the brave men who are to die! for the Rachels who are to weep and never more be comforted! But if liberty and truth, and manhood come forth triumphant, it is not for us to repine at the blood to be shed. Freedom's last arbiter is often the best."

For the World's Crisis.

GOD'S ELECT.

"And shall not God avenge his own elect, which cry day and night unto him?"—Luke 18: 7.

From the next verse it is seen that this characteristic of the elect (viz.,—crying day and night,) will be manifested by them immediately preceding the coming of the Son of man, and therefore will be a sure test of our claim to this blessed appellation—"God's elect."

God's people, from the beginning, have been a crying people. Ps. 34: 17,—"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." How they cried at the Red Sea, when pursued by Pharaoh and his host; and how gloriously the Lord delivered them! How Shadrach, Meshach and Abednego exulted as they cried in the ears of Nebuchadnezzar, "We are not careful to answer thee in this matter; if it be so, our God, whom we serve, is able to deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." O for just such a defiant cry from the elect of God in this day of peril, in the face of the world, fashion, the Devil, and nonsense, as, Nebuchadnezzar-like, they command us to bow down to them and serve them. Amen.

"Where shall we cry unto God?" I answer, at the family altar, in the closet, in public worship, any where, and every where.

Two incidents, and I conclude. 1. At a prayer meeting, May 25th, at New Preston, Ct., a young sister arose and begged the brethren and sisters to pray for her. She said she was living among strangers, and had nearly lost her enjoyment; and then as she cried, and her cry touched our hearts, how we cried to God in her behalf, and immediately the Lord delivered her.

2. On the following Wednesday evening, five miles from the above place, where I had an appointment to preach, a brother proposed while the people were gathering, to spend the time in prayer; and as he prayed and cried to God, I saw he was surnamed Israel (Isa. 44: 5), and had power with God; and crying for help, the Lord gave me the same power, and enabled me to speak with it to the conclusion. Praise the Lord.

New York. SAMUEL CURRY.

[illegible] FUND.

For the [illegible] Publication of Tracts.

Previous [illegible]	$2039.77
N. Chase	1.00
The Lord's Steward	50.00
E. A. Marsh	1.00
J. Phelps	1.00
W. G. [illegible]	3.00
A [illegible]	10.00
A brother in [illegible]	5.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole amount received, $[illegible]. Amount Expended $[illegible]

Previous acknowledgments	$330.40
J. J. Austin	.50
G. C.	5.00
H. Howe	.75
A brother in N. H.	5.00

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2316.37
The Lord's Steward (for the Mission House)	25.00
"Pilgrim"	3.00
M. S. Smith	1.00
Mrs. Lucy Ransom	5.00
A sister in Rochester	2.50
Y. P. Fund	.50

EUROPEAN MISSION.

Previous acknowledgments	$363.35
Mrs. M. L. Durand	1.00
Ezra F. Trest	1.00
Mrs. H. M. Butters	1.00
E. Shultz	1.00
The Lord's Steward	15.00
A sister in Rochester	2.50

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$6.50
Flora S. Davis	1.50
Mrs. M. A. St. Clair	.50
The Lord's Steward	10.00

WHO WILL HELP?

Since the Sunday School Fund was started again, a few weeks ago, we have obtained Libraries to the amount of some $15 or $20 for new schools just started, which were too poor to help themselves. There were but a few dollars in the Treasury for this purpose, and there are but a few still, as you will see above; and they are altogether insufficient to meet the wants of the poor who have been and are still calling for help.

In addition to the calls already supplied, we have received the following, which we submit to the consideration of the stewards of the Lord's money, with the question,—"Who will help?" W. B. H.

From a Minister in New Hampshire:

"BRO. HERRON:—Will you procure some Sunday-school books, and send me by Express to ——, N. H.? We want some adapted for the little folks. We are *poor*, so you must send them as a *donation*, if you can get them for us."

From a Minister in Wisconsin:

"BRO. HERRON:—I have started a Sunday-school from the necessity that seemed to demand it. Seeing so many children running about, having no one to instruct them, I felt it was doing the will of my heavenly Father. *We want some books* and little tracts, if you can send them. I called their attention to the *Young Pilgrim* last Sunday, and took some to let them see them. They liked them, and requested me to write to you for ten or twelve copies."

From a Sister in Maine:

"We met together yesterday, and had a Sabbath-school. We want a Sunday-school library very much; but *have no money*.—We had three classes; two of girls, and one of boys. I think, if we had a library, we might have a very interesting school. We need small books, full of Bible truth."

Shall these calls of the Lord's poor go unheeded, and their wants unsupplied? Kind and liberal stewards of the Lord's money, will you help? W. B. H.

For the World's Crisis.

LITTLE WANDERERS' HOME.

Up to June 15th, we have received for the purchase of a house for the above object, $925.00. Of sums received that have not been acknowledged by letter and through the Crisis, are—$5.00 from Holden; $3.00 from Searsport; some friend, $2.00; E. Miller, Brattleboro, Vt., $2.00; widow, 50 cts. We thank these dear friends in the name of our Master. Could they see the places we visit, they would have their hearts stirred to their very depths at the sight of poor helpless children, exposed to all the snares of the devil, and to poverty and a thousand ills. Pray for us. Yours for the neglected,

F. H. BURBANK.

Philadelphia, Penn., S. W. Corner 7th and Spring Garden Sts.

For the World's Crisis.

THAT BUGGY.

It is received, and, I can safely say, is full as good, or even better than I expected; for I discover by examination that every thing about it is firm, and I think it will certainly last me until Jesus comes, which is long enough. I am truly grateful to Bro. Sweet, who, in this time of need, has acted out the christian principle, by extending to me the helping hand. It seems others have joined him, by responding so promptly to the "ten-cent call" in the Crisis of Apr. 18th. Yes, dear Brn. and Srs., who are readers of the Crisis, and who have been so mindful of the cause of Christ, by taking ten-cent shares in this noble deed, and helping me to the buggy which I so much needed; you have by so doing made my heart glad, and caused my dear companion to leap for joy. We reciprocate by returning you our heartfelt thanks, and asking God to bless you all for your works of love.

Notwithstanding I have received the buggy as a present from the Lord, by your hands, I would still ask for another favor. Doubtless you are aware of the fact, that it is very natural for man to ask for favors from those who have already shown their willingness to aid him; and perhaps many of you will be surprised at my audacity, thinking that I ought to be satisfied with what you have already done for me; but stop, dear reader, let me explain. I am not asking you to take out your purse and send ten cents or ten dollars for my benefit; but realizing that without the assistance of God my labors will be in vain, I ask you to remember me at the throne of grace; for while I am conveyed in this buggy, which you have presented to me, from place to place, where I shall sound the gospel trumpet, I may expect my efforts to save perishing men will not be in vain, if the hundreds of Crisis readers [illegible] ing will remember [illegible] prayer. [illegible] is the favor [illegible] grant it? you! WILL YOU? Methinks I hear the responsive cry—"We will."

Now a word to the brethren who reside in West Martinsburg and Copenhagen, N. Y. Having failed to fill my appointments in these places, I will say that, if my buggy had come as soon as I expected, I would certainly have been at my post; but shortly after navigation opened there was a detention. (Bro. Sweet) availed himself of the first favorable opportunity to ship the buggy, and it was received May 26th. Be patient, brethren, and by the help of God we will try in the future to fill all appointments promptly.

C. H. WILLIAMS.

P. S.—Since writing the above, I have seen Bro. Sweet, and was surprised when he told me the amount received on the ten-cent call, which amount is stated in his report. I have received the surplus, out of which the debt on my horse ($25.00) has been adjusted. Again I would say, thank you, brethren; may the God of peace be with you. C. H. W.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER SIX.

BRO. GRANT:—I have just returned from the city of Locle, situated among the Jura Mountains, on the frontier of France, Canton de Newchatel, where I spent nine days, and preached to very large and attentive congregations in the large College Hall. There was much interest manifested in the lectures by the intelligent people, and many of that place appeared deeply interested, and some, I humbly trust, received the truth into good and honest hearts. Bro. David Hanhard, father of the Bro. Hanhard whom I mentioned in my last letter, a man of much experience and very active and zealous, who has recently consecrated himself to the spread of the glad tidings of the soon coming of Christ, assisted me much in my labors in Locle and vicinity, he having an extensive acquaintance and being much respected. He makes an excellent colporteur, and carries with him the Prophetical Chart (which we succeeded in publishing after the kind donation of 814 francs from the dear brethren and sisters, through the Crisis, March 7th), also, tracts on the approaching kingdom, of which we have published a few hundred.

I was much interested and encouraged in my labors the past week, by the interesting conversion of an intelligent young man of twenty-six to the faith of Christ's soon coming, and his entire consecration to the work of spreading abroad this heart-cheering news. He formerly studied in Basle for the ministry, but became discouraged in some way in the national church, as well as cold and indifferent. He providentially came to hear me, and the truth took a strong hold upon his mind and heart. He had never heard such doctrine before, and the Bible, he told me, became a new book to him. He had been a great smoker, but "being convinced of temperance," as well as of "righteousness and a judgment to come," he broke his cherished pipe upon a stone in the street, saying, "By the grace of God I will put this idol from me and serve him as a free man." He felt that he could not remain idle, but must do all in his power to communicate the light he had just received to his young brethren and acquaintances.

He goes in company with Bro. D. Hanhard from house to house among the mountains, and while studying the Word communicates also to others the truth he has received into his own heart. Bro. Emille Frey speaks French well, and German also, and I trust by his appearance, and what I heard of him through father Hanhard, that he will be very useful in this European Mission.

A German Baptist minister, who is pastor of a small church near Locle, is also much interested in our mission, and he invited me to visit his church, and convince his brethren of the Advent truth. He said to me:

"This is indeed the pure doctrine of the gospel, and glad tidings to every true christian."

I visited, in company with father Hanhard, the deacons of his church, who received us very kindly, and a general conference is appointed for Sunday, June 10th, at which I am invited to preach to them. Bro. Geymet, who, since his return to Italy, has delivered some lectures with good success in the valley of Rora, is now obliged to labor with his hands for support; but we trust that the Lord will soon open the way for him to labor in his vineyard more effectually. Our beloved Bro. Jones has done what he was able in Leghorn and Pisa. He is firm in the faith, but finds the soil rather unproductive, and the people very bigoted.

All Italy is at present much excited in regard to war, and recruits have been so abundant that the government has at present stopped drafting. Bro. Jones writes me that every thing there is extremely dear at present. We cannot expect to accomplish very much in Italy while the minds of the people are so occupied with war.

Bro. Francois Besson has decided to join us here. He says in a recent letter:

"I desire to join you in Switzerland, and leave myself entirely in the hands of Divine Providence, and God will provide for us. I have, by the grace of God, convinced my dear wife to accompany me, and no more look behind her."

A very dear Brother of Florence, Italy, Count Pierro Guicciardini, a very faithful and active brother, who has suffered much persecution for the truth, has just honored us with a most excellent brotherly letter, and exhorts us to persevere, and publish explanations concerning the coming and kingdom of Christ, and says he will do what he can to spread them in Italy. His station, together with the fine qualities of the noble man, and his high character as a christian, give him much influence, and we trust he will accomplish much good there. Dear Sister Revel, of St. John, Pellice, Italy, is firm, by the grace of God, as ever, and labors as she has opportunity, zealously and indefatigably.

By the blessing of God on our labors, we have now the assistance of seven Evangelists in this great work, who cheerfully labor with me as recruiting officers, not to enlist men for the war of Magedon, or Armageddon, Rev. 16: 16 (name proper, probably from Magedon City, called Makkedah, Josh. 10: 28, etc.) but for salvation when the Monarch of monarchs shall appear. For all these blessings of heaven we are very grateful, and with humility of heart we say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."—Psa. 115: 1.

I regret that I cannot write you more of interest in regard to my labors, since I wrote you in March; but I have been under the necessity of spending several weeks at home, in order to prepare charts and tracts that were so much needed in the Mission. We have commenced the translation of Dr. Litch's "Prophetical Expositions," which we must publish at once, and afterward shall make selections from the writings of our American brethren, according to the best of our ability.

Pray much for us, dear brethren and sisters, that we may have grace and wisdom from on high for this great work. May God bless you all abundantly. Yours faithfully,

M. B. CZECHOWSKI.

Grandson, Canton de Vaud, Suisse, June 1st, 1866.

For the World's Crisis.

A HOLE IN THE POCKET.

Many years ago, while having the care of a grist-mill, I heard a thundering and rattling in the corn cracker, and in a short time another under the mill-stone, which continued damaging the mill, and scaring bystanders. It became necessary to take up the mill-stones, when the cause was revealed. The blade of a large jack-knife was under the stone, the handle having been broken up in the corn cracker. After two hours trouble and scolding, I had occasion to use my knife, and found it gone. On examining the blade found under the stone, it was identified as being my knife. Then the cause was the next thought,—when I found a hole in my pocket. This loss at that time was great, besides much trouble and damage to the mill; the owner declaring the man that owned the grist should pay the damage; and another cloud of trouble was rising. I had learned it was my knife that had done the damage, and, if he knew it, I would have the damage to pay. All day I was in trouble, besides the loss of my knife; all because there was a *hole* in my pocket.

From that time to this, I have been careful not to have a hole in my pocket. I have often heard people complain of losing knives, money, etc., because they had a hole in the pocket. A pocket is where we deposite things for safe keeping, and should be of good material, and watched. Some people are in good health, earn good wages, and are always destitute of the necessaries of life. You may depend upon it, there is a hole in the pocket somewhere. Others are always complaining of their hard luck in losing, and never having any money. They cannot contribute to any charitable object. I always think there is a hole in the pocket that they have not discovered.

Said a man the other day, "How do you get along and support your family so cheaply? Mine is no larger, and it costs me double every month." I knew the secret; he had a hole in his pocket. He and his family would keep up appearances in dress, and have luxuries, go to rides, attend places of amusement. His wife, instead of stopping the hole in his pocket, cut two or three more. The poor man did not look well to the holes in his pocket.

What a number of such cases we who travel about see of useless poverty, temporally and spiritually. People who are careless in the things God gives us, will be careless in spiritual blessings. Some are always complaining of their poverty, and leanness, and are well and healthy, and have the means of grace. Twenty minutes' walk will take them to a meeting of their choice, and yet never have anything spiritual to impart. Such have a hole in the pocket. Others have poor health, live miles from meeting, and go every chance, and have something to contribute, or say, that cheers others, and helps themselves. Such ones generally go to meeting in season, while the other delays until meeting is well under way,—the very way to have nothing; and such find fault with those who have. Some lose it by slothfulness, some by trading, others by lending, others by speculation; but more by work and saving. Such will be well off with a little income, if they have no holes in the pocket.

We all learn from one another, and if we are losing ground, examine and see what the trouble is. God pays all his workmen alike, and our outgoes might be more alike, and then we should be more alike and better prepared for the wedding. HIRAM MUNGER

Correspondence.

From Sr. L. W. Bragg.

To the scattered heirs of grace, who are looking for the blessed hope of immortality, to be realized, perhaps, next year, 1867, we can say, grace and peace be multiplied unto you, through the knowledge of our Lord and Savior Jesus Christ. My heart leaps forward at the thought, that I am going home so soon, to dwell with Jesus and angels, my kindred so dear, a sinner forever saved by grace. O rapturous is the thought. We are lost in wonder, love and praise. Nothing is so comforting and heart-cheering, to a true pilgrim. It truly looks this dark world out of sight, and sets our hearts on things above, with a cry, "even so, come, Lord Jesus, and come quickly."

Dear pilgrims in the Lord, let us fast, watch and pray, with all prayer, and be wholly sanctified to God, not fast for self, but wholly set apart, soul, body and spirit, without reserve; "knowing the time, that now it is high time to wake out of sleep," and "cast off the works of darkness;" and "put on the armor of light, and make not provision for the flesh to fulfill the lusts thereof." If we sow to the flesh, we shall reap corruption. O flee for your life, and cease the gratification of the lust of the flesh, the lust of the eye, and the pride of life; for all the proud are to be burned at last. Who, then, will stand? It must be those only who are crucified to the world, and the world to them, by the cross of Christ. Will we take it, and with joy bear all the reproach that comes for Jesus and his truth's sake? [illegible]

"The way the cross [illegible]"

Having a hearty fellowship with his suffering, let us not think it strange concerning the fiery trial, which is to try us, as though some strange thing had happened to us; but let us rejoice, inasmuch as we are partakers of Christ's sufferings; that, when his glory shall be revealed, we may be glad also with exceeding joy.

But how very often we are tempted to think our trials are the worst, and the most trying, of any one of the saints; and that others

do them. We know that Christ died to save us, but unless we have wisdom enough to follow him, we cannot be saved. So, then, the great question for all the righteous inquisitive ones is, "Lord, what wilt thou have me to do?" for it is evident that the christian has something to do, and the Lord is the one to tell him what it is. We cannot be our own judges in this matter; nor can we say [illegible] to show us what to do, we shall have plenty of work; for he keeps no idle ones in his vineyard. When people get too lazy to work for the Lord, they can easily say they have nothing to do; [illegible] for them to do or not, because they do not wish to know [illegible] may perhaps be excellent querists in that department of inquisitiveness which we have found to be wrong; but God's people love the *righteous* inquisitiveness. They wish to know the path of duty, for they would be actively employed. They are anxious to know the truth, so as to be employed understandingly, having a zeal according to knowledge. O for this inquisitiveness, that we may be found perfect at last.

Mrs. L. C. McKinney.

For the World's Crisis.

THE CAUSE IN MEMPHIS.

The friends of our Mission work in Memphis will be glad to learn, from the following letter from Bro. Leslie, how wide and effectual a door the Lord has opened for us in that place. With such an encouraging prospect of good being done, will not every child of God pray earnestly and continually for the Lord's special blessing upon the mission, that his converting and saving power may follow the labors of our missionaries there? Help, brethren, with your prayers and dollars.

W. B. H.

"We are here at work, day and night, and hope to have health to go on in our schools through the month of June. I have already admitted one hundred and fifty to our day school, and forty to our night school. Our Sabbath-school contained over a hundred last Sabbath, and will continue (as the other schools also will) to increase. The riot and burning of the old brick church, where Dr. Rasley had his school, has thrown the whole northern part of the city upon us. I have admitted to our house to worship the Baptist church (whose house was burned), every Sabbath afternoon. The house is crowded, and scores cannot get in. I then have a chance to preach our faith to a whole church whenever I am invited, which has been often. All the forenoon is taken up by our Sabbath school, in which Sr. Butler and myself have ample opportunity to preach our views, which we are doing. Sr. B. made a most effective address to the school last Sabbath; and so the evening prayed and took a part, which was an entirely new thing to this people—one man declaring that he had never heard a woman pray before. If I had another woman like Sr. B. here now on the ground, and a Mission House, we could carry every thing before us. We must have another teacher here just as soon as she can be selected and sent. I believe that the school will pay the rent of whatever building we hire. The present one will not cost the Society anything; the rent will be paid by the scholars—that is, I shall get enough to meet the expenses of the school this month and next. I think when I make my report, you and others of the Board will be surprised at our success. I. I. Leslie.

Memphis, Tenn., May 30th, 1866."

No doubt of it, Bro. Leslie. That mission was consecrated with many prayers and tears and agonies. The mission itself, and the new door opened for it, and its present success, were all made the special subjects of prayer in a dark hour, and God has not turned away our supplications. Blessed be his holy name! Go on, Bro. L. You will have help and be sustained. Who can withhold their aid in such a cause and such a work? Let the friends of the Freedmen wake up, and help in this hour.—*Voice of the West.*

For the World's Crisis.

NOTICE.

Feeling a duty I owe the cause of the Lord, and desiring to be found on the field of battle when my Lord shall come; and having had formerly seven years' experience in Universalism, thereby knowing some of its workings; and as the A. C. P. Society have just published the tract written by Bro. Walsh, and which is the antidote for such views, I desire to speak where doors may be opened, to give experience and circulate tracts, to counteract that great error. Who will help in the work?

W. C. Stowe.

Crisis Office, Boston, Mass.

The Young Pilgrim for July 1st.

An interesting number. Contains, in the table of contents, the following: [illegible]

Will You Try?

Will you try to enlarge the circulation of the Young Pilgrim, and so increase its usefulness? Now is the time to make an effort. July commences the half volume, at which time [illegible]

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 27, 1866.

☞ SEND US NATIONAL BILLS.

All bills on State Banks will be uncurrent here after July 1st. Those who are sending money to this office [illegible] only National Bills or greenbacks.

In sending postal currency, be careful to see that it is good before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

DISCUSSION.

We have arranged to have a discussion in Union Hall, Natic, R. I., with Mr. John K. Lewister, Universalist preacher, from Providence, to commence Tuesday evening, July 10th, and continue four evenings.

Question:—"*Does the Bible teach that the second coming of Christ, and the end of all the prophetic periods, was at the destruction of Jerusalem?*"

WORCESTER.

We spent a pleasant day with the church in Worcester, June 24th. They have built a neat and pleasant chapel, that will seat some four hundred persons. There is much interest awakened in the minds of many members of other churches to hear on the great truths of the Bible. We had a full house all day, and excellent attention. Things look very encouraging for this church. Five were baptized, and others have decided to improve the next opportunity.

PRESENT STATE OF EUROPE.

The present prospects of Europe, and indeed of the whole civilized world, are very gloomy. The spirit of war is the leading one among the nations. While men talk about a "peace conference," they have no expectation that it will prevent an immediate war; and the other nations have but little confidence in Napoleon's sincerity in calling it. He will probably reap most of the advantage, and further his own ambitious purposes at the expense of the other powers of Europe. He is too cunning for them all, and so strong they dare not oppose his plans. He is like the lion among the stronger beasts of the forest. They tremble at his voice, and hide at his presence. They dare not provoke him, but all wish he was on St. Helena, or some other out-of-the-way place. But we think he has an important part to play in earth's closing drama.

A distinguished citizen of London writes: "So mighty a complication now rises on us in Europe that it seems as though we shall presently forget the existence of America."

So this London correspondent expresses the general feeling in Europe.

WHY BAPTIZED?

Will you be kind enough to explain the following texts of Scripture: 1 Cor. 15: 29; also 1 Cor. 5: 5. How can this last verse be reconciled with the mortality of the soul? It seems to read as though the soul might be saved, and the body destroyed. Yours truly,

S. P. Eldredge.

The passage in 1 Cor. 15: 29 reads as follows:—"Else what shall they do which are baptized for the *dead*, if the dead rise not at all? who are they then baptized for the dead?" This passage has been a difficult one for those to explain who believe in sprinkling as baptism; because there appears to be no connection between sprinkling and the resurrection of the dead.

Some, as the Mormons and others, have understood this scripture to teach the doctrine of baptism by *proxy*; that is, if one should die without being baptized, some one of his living friends could be baptized for him, and the Lord would accept it in favor of the one who died without baptism. We think this looks too much like Popish indulgences, to receive a moment's countenance from a true follower of Christ.

When we understand the mode and *object* of baptism, this text seems very plain. We understand the Bible to teach that *immersion* is the only mode of christian baptism; and that the *object* is to show our faith in the burial and resurrection of Christ; and the consequent resurrection of all the dead. But supposing Christ is not raised and the dead will not arise; then, why should we be baptized? "If the dead rise not at all," baptism has no signification, as Paul argues. It seems that Paul found some Corinthians who had been baptized and yet were doubting about the resurrection; and in this passage shows them there is no signification to their baptism unless they believe in the resurrection of the dead.

When one is buried in baptism, his future life in *this* world depends on his being raised up out of the water; so, *if* he goes into the grave, his future life in the world to come depends on his being raised from the dead. He shows that he believes in the resurrection of the dead, through Christ, by being "buried with him in baptism" into the likeness of his death, that when Jesus comes, he may be raised "in the likeness of his resurrection."

2. The second passage—1 Cor. 5: 5, reads [illegible]

[illegible] It should be observed that there is not a word here about the soul, and also that the [illegible] rendered spirit, is not once rendered soul in the whole Bible. [illegible]

[illegible] think the latter rendering shows the right on the subject. The word Spirit is used in four senses in the Bible; 1, to represent the Holy Spirit of God; 2, to denote the air we breathe; 3, a being, as an angel; 4, to a state of mind. We think the latter signification is plainly the case in the text under consideration; hence the propriety [illegible] in order that he might be humbled, and have another spirit in him, that would lead him to live so that he might "be saved in the day of the Lord Jesus."

"THE SECOND DEATH."

We have just received a tract of [illegible] pages, from London, England, entitled "The Second Death." The author's name does not appear. It is "addressed to all denominations of professing christians, from Roman Catholics to Quakers, including all intermediate bodies." The writer endeavors to show the "ultimate destruction" "of Satan and all evil ones." The following are his "prefatory remarks":—

"*Judaism and Philosophy* are the two great springs of Christendom's corruption from the simplicity of Christ. '*Sabbath*'-keeping with a sort of *half-Jewish* exactness, instead of thankfully worshiping on the '*Lord's day*,' the day of *resurrection*, a *human* priesthood instead of simple christian ministry; and Platonic notions constantly expressed in such unscriptural terms as '*never-dying soul*,' '*indestructible*, or *deathless spirit*,' etc., tarnish the bright lustre of the gospel, which declares Christ to be the '*Prince of Life*,' the true *giver* of immortality. 'I *give* unto my sheep *eternal life*, and they shall *never perish*,' or be destroyed. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, or crucified, that whosoever believeth in him might not *perish*,' or be destroyed, 'but have *everlasting life*.' John 3: 16.

There was a time (before Creation, see Col. 1) when Satan *was not*, and when God (*i. e.*, the Father, Son and Holy Ghost) was '*all in all*'; there was no *evil*, only *good* is eternal; will there not, then, be a time when evil shall be thoroughly destroyed, and God again be '*all in all*'? The writer believes that the infallible word of God answers this question in the affirmative. (1 Cor. 15.) *Creation* was the bringing (by divine power) of *something* out of *nothing*. *Destruction* is just the reverse of this."

FENIANISM.

Head Centre Stephens denounces Roberts, Gen. Sweeney, and the Fenian Senate as traitors. In a speech at Washington, D. C., June 19th, after he was serenaded, Stephens is reported to have said:—

Fellow Countrymen. I thank you, and most cordially, for the compliment conveyed through me by means of this beautiful serenade to dear old Ireland. It occurs to me that I must now throw aside all considerations of delicacy, and speak in unmistakable terms concerning the double dyed traitors who are ruining the cause we hold nearest our hearts.

I say—and mark the import of my words—that all Irishmen, be they whom they may, who are throwing obstacles in the direct way to our country's liberation, are traitors, and are this hour abhorred, despised, execrated by the men in Ireland, and they dare not, for their live's sake, place a foot on the soil over which the green flag should now, in triumph, be waving. The men who now propose to sell the Irish vote of this country to political demagogues, are traitors, and I here denounce them by name—Roberts, Gen. Sweeney, and the whole set called the Senate. It is time to speak out in plain language, and I will do it now, hereafter and forever, by voice and through the means of the press.

I say they are traitors to the cause of Ireland, and let them be so looked upon by not only Irishmen, but all Americans who sympathize with struggling freemen. Again I thank you, my countrymen, for the compliment you have paid me in listening so patiently, but again I ask you to heed my admonition to be distrustful of the Senate party, the heroes of Campo Bello, Canada, and I may soon have to add, Mexico."

The *Republican* thus alludes to one of the Roberts' men:

"We understand that the man who is managing the Fenian government in Washington for the radicals was formerly a ranting Know Nothing of Massachusetts, was a disbanded clerk of the Alien Passenger Commission of Boston, and subsequently a secret agent of the Treasury, who, on account of some indiscretions, concluded to resign.

This same Know Nothing leader of the Irish as against the administration of the Government recently induced a regiment of colored men in Philadelphia to go through the sham ceremony of volunteering to go to Canada for the purpose of fighting the only people on the American continent who for the last fifty years have offered an asylum to the black fugitive."

WAR IN EUROPE.

Every arrival from Europe shows that the state of things is becoming more and more warlike, and that the bloody hour is just at hand. Close observers say there has never been an approaching war that looks so disastrous as the one now about to begin. There is a prospect of a *general* war that will involve all nations. If "holding the four winds of earth," mentioned in Rev. 7: 1, has been accomplished by restraining the great powers of Europe, then we may expect that the winds will commence blowing in terrible fury before twelve months are ended. These things are very earnest indications that the day of the Lord is at hand.

The following from the New York *Independent*, of May 31st, 1866, will be read with interest:

"Nothing but a special intervention of Providence can avoid a war in Europe. All that man can do has been done to begin what threatens to be the most terrible war of modern times. Kingcraft and priestcraft have done their utmost, and nothing remains but the sword." As to right or wrong, we could hardly decide who is right or who is wrong. It would require endless delving in diplomatic dust and rubbish to discover the precise manner in which the difference began. The number of letters and notes, and protocols that have been interchanged between the high contracting powers, the protests and counter-protests, [illegible] and perplex—mere earning of diplomatic salaries—all going to dust, and leaving [illegible]

[illegible] liberation, [illegible] destroy the [illegible] German [illegible] prime minister, who has charge of a weak, obstinate old king (a kind of German George III.,) aims to rival the glory of the great Frederick. Frederick gave Prussia Silesia, [illegible] powers in Europe. Bismarck desires to add Schleswig and Holstein, including a fine seaport, much wanted in Germany. Therefore Bismarck provokes a quarrel with Austria. Further south we see Italy, to whom Austria's difficulty is an opportunity, preparing to make war for Venetia. Venetia is an Italian province, and its possession is necessary to Italian unity. Ever since Victor Emanuel ascended the throne, he has proclaimed his policy to be the occupation of Venetia, the dismemberment of Austria, the unity of the Italian kingdom. The king [illegible] sam in his cause. Italy has kept a large army and navy for many years, at exhaustive expense and with an avowed purpose. Garibaldi is now entrusted with a high command, and the king himself has left his palace and gone to the head of his army. Italy being a second-rate power, her action must in some respect depend upon France. If he thinks the integrity of the Austrian empire should be respected, we see no resource but obedience on the part of Victor Emanuel. It is known that he is in alliance with Prussia, offensive and defensive—Prussia promising to attack Austria on the north, if Italy is menaced; Italy engaging to attack Austria on the south, if she does not yield the duchies. It is possible this alliance would be a match for Austria, without France; but the minor German powers have generally, we believe, unanimously taken sides with Austria, and will be able to materially help the Kaiser. Russia is said to have intimated that she will not silently permit Italy and Prussia to exhaust any of those German potentates with whom the Czar is related by marriage, which amounts to moral sympathy with Austria.

Finally, France speaks! The voice of a ruler who commands an army of 757,727 men—held in his own hand, irresponsible, supreme, with no one to question his power—who could to-day touch a telegraph key, and to-morrow have half a million of men silently moving to the Rhine frontier—might go far toward keeping peace in Europe. If France, Russia, and England had united, they might have settled the quarrel, as indeed they could settle any European quarrel. Unfortunately, however, as Lord Clarendon tells us, England is the only power in Europe which shows a sincere desire for peace. She is alone in her offer of mediation. In France, the party of M. Thiers—in fact, the whole Bourbon, Orleans, and Ultramontane parties—are in favor of Austria. Prussia is a new power, and these Hohenzollerns are among the recent kings. Victor Emanuel is the natural enemy of the Bourbons and the Pope. He drove the first out of Naples, the second he is endeavoring to drive out of Rome. He is allied with the Bonapartes by marriage. Napoleon himself is a royal *parvenu*, the youngest of royal brothers, scarcely more than cousin or good friend in the eyes of Russia, for instance, and with no sympathy for the ancient kings and kaisers. Then the dream of avenging Waterloo, of reconstructing the map of Europe, rectifying frontiers, and annuling the work of the Holy Alliance, which destroyed the power of the first and greatest of his house, and sent the Bonapartes as wanderers over the earth—how can he resist it? So now, when all the world is gazing upon the silent emperor, and wondering what he will do or say; whether he will proclaim in the empire peace or war; while his own legislature cheers M. Thier's denunciations of Prussian perfidy, he suddenly speaks for war, and pronounces his detestation of the treaties of 1815. That brief speech, spoken in two minutes to a party of country-farmers and officials, at a farmers' fair in a French village, makes war a necessity, and France a party.

It is possible a peace may be made; but we do not see the smallest break in the horizon. All is dark, gloomy, lowering with mighty wrath. Nothing but war, war, war, wherever we look. Assassins creeping in the rear of the greatest minister in Germany; assassins hanging over the Czar himself; conspiracies extending through the different branches of aristocratic society. Nothing but Prussian armies marching to the frontier of Saxony; Austrian armies holding the quadrilateral and the lines of the Mincio; Italian armies advancing toward Venetia, and the lazy Po; Garibaldi, donning his red shirt and drawing his sword in behalf of the enthusiasm and patriotism of united Italy; French armies crouching at the feet of their master, ready to spring at his bidding; Russian armies quietly moving to the frontier to execute the wishes of the Czar. Providence has certainly some sublime purpose in this conflict of the giants. Alas for the brave men who are to die! for the Rachels who are to weep and never more be comforted! But if liberty and truth, and manhood come forth triumphant, it is not for us to repine at the blood to be shed. Freedom's last arbiter is often the best."

For the World's Crisis.

GOD'S ELECT.

"And shall not God avenge his own elect, which cry day and night unto him?"—Luke 18: 7.

From the next verse it is seen that this characteristic of the elect (viz.,—crying day and night,) will be manifested by them immediately preceding the coming of the Son of man, and therefore will be a sure test of our claim to this blessed appellation—"God's elect."

God's people, from the beginning, have been a crying people. Ps. 34: 17,—"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." How they cried at the Red Sea, when pursued by Pharaoh and his host; and how gloriously the Lord delivered them! How Shadrach, Meshach and Abednego exulted as they cried in the ears of Nebuchadnezzar, "We are not careful to answer thee in this matter; if it be so, our God, whom we serve, is able to deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." O for just such a defiant cry from the elect of God in this day of peril, in the face of the world, fashion, the Devil, and nonsense, as, Nebuchadnezzar-like, they command us to bow down to them and serve them. Amen.

"Where shall we cry unto God?" I answer, at the family altar, in the closet, in public worship, any where, and every where.

Two incidents, and I conclude. 1. At a prayer meeting, May 25th, at New Preston, Ct., a young sister arose and begged the brethren and sisters to pray for her. She said she was living among strangers, and had nearly lost her enjoyment; and then as she cried, and her cry touched our hearts, how we cried to God in her behalf, and immediately the Lord delivered her.

2. On the following Wednesday evening, five miles from the above place, where I had an appointment to preach, a brother [illegible] while the people were gathering to spend the time in prayer, and as he prayed and cried to God [illegible] (Isa. 44: 5), and had power with God [illegible] for help, the Lord gave me the same power, and enabled me to speak with it to the [illegible]. Praise the Lord.

New York. Samuel Corey.

[illegible] FUND.

For the [illegible] circulation of Tracts.

Previous acknowledgments	$2000.77
M. Cha[illegible]	1.00
The Lord's Steward	20.00
E. A. [illegible]	1.00
J. Phelps	1.00
W. G. [illegible]	2.00
[illegible]	10.00
[illegible]	5.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

[illegible]

Previous acknowledgments	$330.40
J. J. Austin	.50
O. C.	4.00
E. Howe	.75
[illegible]	5.00

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for donations, as teachers or missionaries, should be addressed to the Corresponding Secretary, William B. Hudson, "Crisis" Office, Boston.

All donations of money, of clothing, or other supplies for the Freedmen, should be sent to the Treasurer, George T. Evans, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2316.27
The Lord's Steward (for the Mission House)	25.00
"Pilgrim"	3.00
M. A. Smith	1.00
Mrs. Lucy Ransom	5.00
A sister in Rochester	2.00
Y. P. Fund	.50

EUROPEAN MISSION.

Previous acknowledgments	$361.36
Mrs. M. L. Durand	1.00
Rev. F. Trust	1.00
Mrs. H. M. Butters	1.00
E. Shults	7.00
The Lord's Steward	15.00
A sister in Rochester	2.50

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$6.50
Flora S. Davis	1.00
Mrs. M. A. St. Clair	.50
The Lord's Steward	10.00

WHO WILL HELP?

Since the Sunday School Fund was started again, a few weeks ago, we have obtained Libraries to the amount of some $15 or $20 for new schools just started, which were too poor to help themselves. There were but a few dollars in the Treasury for this purpose, and there are but a few still, as you will see above; and they are altogether insufficient to meet the wants of the poor who have been and are still calling for help.

In addition to the calls already supplied, we have received the following, which we submit to the consideration of the stewards of the Lord's money, with the question,—"Who will help?" W. B. H.

From a Minister in New Hampshire:

"Bro. Hudson:—Will you procure some Sunday-school books, and send me by Express to ——, N. H.? We want some adapted for the little folks. We are *poor*, so you must send them as a *donation*, if you can get them for us."

From a Minister in Wisconsin:

"Bro. Hudson:—I have started a Sunday-school from the necessity that seemed to demand it. Seeing so many children running about, having no one to instruct them, I felt it was doing the will of my heavenly Father. *We want some books and little tracts, if you can send them.* I called their attention to the *Young Pilgrim* last Sunday, and took some to let them see them. They liked them, and requested me to write to you for ten or twelve copies."

From a Sister in Maine:

"We met together yesterday, and had a Sabbath-school. We want a Sunday-school library very much; but *have no money*.—We had three classes; two of girls, and one of boys. I think, if we had a library, we might have a very interesting school. We need small books, full of Bible truth."

Shall these calls of the Lord's poor go unheeded, and their wants unsupplied? Kind and liberal stewards of the Lord's money, will you help? W. B. H.

For the World's Crisis.

LITTLE WANDERERS' HOME.

Up to June 15th, we have received for the purchase of a house for the above object, $925.00. Of sums received that have not been acknowledged by letter and through the Crisis, are—$5.00 from Holden; $3.00 from Searsport; some friend, $2.00, E. Miller, Brattleboro, Vt., $2.00; widow, 50 cts. We thank these dear friends in the name of our Master. Could they see the places we visit, they would have their hearts stirred to their very depths at the sight of poor helpless children, exposed to all the snares of the devil, and to poverty and a thousand ills. Pray for us. Yours for the neglected,

F. H. Burbank.

Philadelphia, Penn., S. W. Corner 7th and Spring Garden Sts.

For the World's Crisis.

THAT BUGGY.

It is received, and, I can safely say, is full as good, or even better than I expected; for I discover by examination that every thing about it is firm, and I think it will certainly last me until Jesus comes, which is long enough. I am truly grateful to Bro. Sweet, who, in this time of need, has acted out the christian principle, by extending to me the helping hand. It seems others have joined him, by responding so promptly to the "ten-cent call" in the Crisis of Apr. 18th. Yes, dear Brn. and Srs., who are readers of the Crisis, and who have been so mindful of the cause of Christ, by taking ten-cent shares in this noble deed, and helping me to the buggy which I so much needed; you have by so doing made my heart glad, and caused my dear companion to leap for joy. We reciprocate by returning you our heartfelt thanks, and asking God to bless you all for your works of love.

Notwithstanding I have received the buggy as a present from the Lord, by your hands, I would still ask for another favor. Doubtless you are aware of the fact, that it is very natural for man to ask for favors from those who have already shown their willingness to aid him; and perhaps many of you will be surprised at my audacity, thinking that I ought to be satisfied with what you have already done for me; but stop, dear reader, let me explain. I am not asking you to take out your purse and send ten cents or ten dollars for my benefit; but realizing that without the assistance of God my labors will be in vain, I ask you to remember me at the throne of grace; for while I am conveyed in this buggy, which you have presented to me, from place to place, where I shall sound the gospel trumpet, I may expect my efforts to save perishing souls will not be in vain, if the hundreds of Crisis readers [illegible] ing will remember [illegible] in the favor [illegible] you? WILL YOU? Methinks I hear the responsive cry—"We will."

Now a word to the brethren who reside in West Monteberg and Copenhagen, N. Y. Having failed to fill my appointments in those places, I will say that, if my buggy had come [illegible] been at my post; but shortly after navigation opened there was a [illegible]. Bro. [illegible] availed himself of the first favorable opportunity to ship the buggy, and it was received May 26th. Be patient, brethren, and by the help of God we will try in the future to fill all appointments promptly.

C. H. Williams.

P. S.—Since writing the above, I have seen Bro. Sweet, and was surprised when he told me the amount received on the ten-cent call, which amount is stated in his report. I have received the surplus, out of which the debt on my horse ($15.00) has been adjusted. Again I would say, thank you, brethren; may the God of peace be with you. C. H. W.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER SIX.

Bro. Grant:—I have just returned from the city of Locle, situated among the Jura Mountains, on the frontier of France, Canton de Neuchatel, where I spent nine days, and preached to very large and attentive congregations in the large College Hall. There was much interest manifested in the lectures by the intelligent people, and many of that place appeared deeply interested, and some, I humbly trust, received the truth into good and honest hearts. Bro. David Hanhard, father of the Bro. Hanhard whom I mentioned in my last letter, a man of much experience and very active and zealous, who has recently consecrated himself to the spread of the glad tidings of the soon coming of Christ, assisted me much in my labors in Locle and vicinity, he having an extensive acquaintance and being much respected. He makes an excellent colporteur, and carries with him the Prophetical Chart (which we succeeded in publishing after the kind donation of 814 francs from the dear brethren and sisters, through the Crisis, March 7th), also, tracts on the approaching kingdom, of which we have published a few hundred.

I was much interested and encouraged in my labors the past week, by the interesting conversion of an intelligent young man of twenty-six to the faith of Christ's soon coming, and his entire consecration to the work of spreading abroad this heart-cheering news. He formerly studied in Basle for the ministry, but became discouraged in some way in the national church, as well as cold and indifferent. He providentially came to hear me, and the truth took a strong hold upon his mind and heart. He had never heard such doctrine before, and the Bible, he told me, became a new book to him. He had been a great smoker, but "being convinced of temperance," as well as of "righteousness and a judgment to come," he broke his cherished pipe upon a stone in the street, saying, "By the grace of God I will put this idol from me and serve him as a free man." He felt that he could not remain idle, but must do all in his power to communicate the light he had just received to his young brethren and acquaintances.

He goes in company with Bro. D. Hanhard from house to house among the mountains, and while studying the Word communicates also to others the truth he has received into his own heart. Bro. Emille Frey speaks French well, and German also, and I trust by his appearance, and what I heard of him through father Hanhard, that he will be very useful in this European Mission.

A German Baptist minister, who is pastor of a small church near Locle, is also much interested in our mission, and he invited me to visit his church, and convince his brethren of the Advent truth. He said to me:

"This is indeed the pure doctrine of the gospel, and glad tidings to every true christian."

I visited, in company with father Hanhard, the deacons of his church, who received us very kindly, and a general conference is appointed for Sunday, June 10th, at which I am invited to preach to them. Bro. Geymet, who, since his return to Italy, has delivered some lectures with good success in the valley of Rora, is now obliged to labor with his hands for support; but we trust that the Lord will soon open the way for him to labor in his vineyard more effectually. Our beloved Bro. Jones has done what he was able in Leghorn and Pisa. He is firm in the faith, but finds the soil rather unproductive, and the people very bigoted.

All Italy is at present much excited in regard to war, and recruits have been so abundant that the government has at present stopped drafting. Bro. Jones writes me that every thing there is extremely dear at present. We cannot expect to accomplish very much in Italy while the minds of the people are so occupied with war.

Bro. Francois Besson has decided to join us here. He says in a recent letter:

"I desire to join you in Switzerland, and leave myself entirely in the hands of Divine Providence, and God will provide for us. I have, by the grace of God, convinced my dear wife to accompany me, and no more look behind her."

A very dear Brother of Florence, Italy, Count Pierro Guicciardini, a very faithful and active brother, who has suffered much persecution for the truth, has just honored us with a most excellent brotherly letter, and exhorts us to persevere, and publish explanations concerning the coming and kingdom of Christ, and says he will do what he can to spread them in Italy. His station, together with the fine qualities of the noble man, and his high character as a christian, give him much influence, and we trust he will accomplish much good there. Dear Sister Revel, of St. John, Pellice, Italy, is firm, by the grace of God, as a rock, and labors as she has opportunity, zealously and indefatigably.

By the blessing of God on our labors, we have now the assistance of seven Evangelists in this great work, who cheerfully labor with me as recruiting officers, not to enlist men for the war of Magedon, or Armageddon, Rev. 16: 16, (name proper, probably from Magedon City, called Makkedah, Josh. 10: 28, etc.) but for salvation when the Monarch of monarchs shall appear. For all these blessings of heaven we are very grateful, and with humility of heart we say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."—Psa. 115: 1.

I regret that I cannot write you more of interest in regard to my labors, since I wrote you in March; but I have been under the necessity of spending several weeks at home, in order to prepare charts and tracts that were so much needed in the Mission. We have commenced the translation of Dr. Litch's "Prophetical Expositions," which we must publish at once, and afterward shall make selections from the writings of our American brethren, according to the best of our ability.

Pray much for us, dear brethren and sisters, that we may have grace and wisdom from on high for this great work. May God bless you all abundantly. Yours faithfully,

M. B. Czechowski.

Grandson, Canton de Vaud, Suisse, June 1st, 1866.

For the World's Crisis.

A HOLE IN THE POCKET.

Many years ago, while having the care of a grist-mill, I heard a thundering and rattling in the corn cracker, and in a short time another under the mill-stone, which continued damaging the mill, and scaring bystanders. It became necessary to take up the mill-stones, when the cause was revealed. The blade of a large jack-knife was under the stone, the handle having been broken up in the corn cracker. After two hours trouble and scolding, I had occasion to use my knife, and found it gone. On examining the blade found under the stone, it was identified as being my knife. Then the cause was the next thought,—when I found a hole in my pocket. This loss at that time was great, besides much trouble and damage to the mill; the owner declaring the man that owned the grist should pay the damage; and another cloud of trouble was rising. I had learned it was my knife that had done the damage, and, if he knew it, I would have the damage to pay. All day I was in trouble, besides the loss of my knife, all because there was a *hole* in my pocket.

From that time to this, I have been careful not to have a hole in my pocket. I have often heard people complain of losing knives, money, etc., because they had a hole in the pocket. A pocket is where we deposite things for safe keeping, and should be of good material, and watched. Some people are in good health, earn good wages, and are always destitute of the necessaries of life. You may depend upon it, there is a hole in the pocket somewhere. Others are always complaining of their hard luck in losing, and never having any money. They cannot contribute to any charitable object. I always think there is a hole in the pocket that they have not discovered.

Said a man the other day, "How do you get along and support your family so cheaply? Mine is no larger, and it costs me double every month." I knew the secret; he had a hole in his pocket. He and his family would keep up appearances in dress, and have luxuries, go to rides, attend places of amusement. His wife, instead of stopping the hole in his pocket, cut two or three more. The poor man did not look well to the holes in his pocket.

What a number of such cases we who travel about see of useless poverty, temporally and spiritually. People who are careless in the things God gives us, will be careless in spiritual blessings. Some are always complaining of their poverty, and leanness, and are well and healthy, and have the means of grace. Twenty minutes' walk will take them to a meeting of their choice, and yet never have anything spiritual to impart. Such have a hole in the pocket. Others have poor health, live miles from meeting, and go every chance, and have something to contribute, or say, that cheers others, and helps themselves. Such ones generally go to meeting in season, while the other delays until meeting is well under way,—the very way to have nothing, and such find fault with those who have. Some lose it by slothfulness, some by trading, others by lending, others by speculation; but more by work and saving. Such will be well off with a little income, if they have no holes in the pocket.

We all learn from one another, and if we are losing ground, examine and see what the trouble is. God pays all his workmen alike, and our outgoes might be more alike, and then we should be more alike and better prepared for the wedding. Hiram Munger.

Correspondence.

From Sr. L. W. Brown.

To the scattered heirs of grace, who are looking for the blessed hope of immortality, to be realized, perhaps, next year, 1867, we can say, grace and peace be multiplied unto you, through the knowledge of our Lord and Savior Jesus Christ. My heart leaps forward at the thought, that I am going home so soon, to dwell with Jesus and angels, my kindred so dear, a sinner forever saved by grace. O rapturous is the thought. We are lost in wonder, love and praise. Nothing is so comforting and heart-cheering, to a true pilgrim. It truly looks this dark world out of sight, and sets our hearts on things above, with a cry, "even so, come, Lord Jesus," and "come quickly."

Dear pilgrims in the Lord, let us fast, watch and pray, with all prayer, and be wholly sanctified to God, not part for self, but wholly set apart, soul, body and spirit, without reserve; "knowing the time, that now it is high time to wake out of sleep," and "cast off the works of darkness," and "put on the armor of light, and make not provision for the flesh to fulfill the lusts thereof." If we sow to the flesh, we must reap corruption. O flee from your life, and cease the gratification of the lusts of the flesh, the lust of the eye, and the pride of life; for all the proud are to be abased at last. Who, then, will stand? It seems to those only who are crucified to the world, and the world to them, by the cross of Christ. [illegible] and with joy bear all the reproach that attaches for Jesus and his [illegible]

[illegible]

Having a hearty fellowship with his sufferings, let us not think it strange concerning the fiery trial, which is to try us, as though some strange thing had happened to us; but let us rejoice, inasmuch as we are partakers of Christ's sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy."

But how very often we are tempted to think our trials weighty, worse, and the most trying of any one of the saints; and that others

never have any such temptation. Let us stop and call to mind the words of Paul, that "no temptation" has "taken you but such as is common to man," and he "will, with the temptation also make a way to escape, that" we "may be able to bear it." Again we read, "blessed is the man that endureth temptation," not the one that escapes temptation. Jesus says, "be of good cheer; I have overcome the world." He sent us word after his ascension, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." Can we believe and take him at his word? "This is the victory that overcometh the world, even our faith." And the moving principle is love to God, and all mankind. When we see the final destiny of the human race so near, our cry is day and night, Save a few more, and help us to be in the place where we can labor together with the Lord, in trying to persuade all we can. Don't let us sleep. Arouse, and let us look upon the field. Are they not almost white for the harvest? But laborers are truly few. O Lord, burden a few more with the word of life to a fallen, dying race, is my prayer.

In Surry, Me., there are a few sisters who try to keep up meetings from week to week, and feel the blessing of the Lord in so doing. Of late we have had a few more sisters join us, but not one brother to assist us yet. We hope there will soon be pilgrims who will help together by prayer. Do pray for them.

Your sister in the hope of the gospel, expecting to see its consummation next year, 1867, L. W. BRAGG.

Bangor, Me.

From Bro. B. W. Wilkins.

DEAR BRETHREN AND SISTERS:—Let me say to you what can be done by visiting the poor and needy in New York city. Here is one incident out of many. I went to a house in —— street, knocked at the door; "Come in," sounded clear; door opened. How do you do? "Very well," was the reply. Will you have a tract? "Yes, sir," was the reply. Do you love the Lord? "No, sir," or, "No, I don't." I am glad that you are honest. Do you not think you ought to love him? "Yes, I ought to, because he is good to me, and when I do love him, I do not want to love him in the winter, and leave him in the summer, as many do." That is right. Will you love him if he will help you? "Yes, I will love him now, if he will help me." I told her that he would. I then left three tracts; one was called "The Happy Escape." I did not pray with her, but prayed for the family.

I went back into the neighborhood one week afterwards, and the neighbors said to me, "Did you not leave some tracts in that woman's house the other day?" Yes. "The whole family are converted since you left them, and you must go and see them." I went, and as soon as they saw me, the man, who had the child in his lap, sprang to his feet,—"How do you do?" and threw the child from him. I thought it would fall on the floor, but it fell in the cradle; and he, with both arms, clasped me around the neck and kissed me. I said, how is this? old times are coming back again; men kissing men. He said, "Bless God that you ever came to my house and left those tracts. We are all happy." By this time his wife came running from the other room, with both hands up in the air, and said, "I have got him," over twenty times, with a full heart and tears running down her face. "O bless God in the highest, that you ever came here to tell us about the love of God. I have got him. Glory, glory, I know he loves me now. Sins and the devil all are gone. I have got him,"—pointing her fingers to her husband—"and him, too, did you ever see the like? How good the Lord is to me. I will never leave him now, winter nor summer. Happy day to me and all my family, glory to his sweet name forever. Praise him, my brother, that he led you to my door. O bless his name forever, that he sent you here." It was heavenly to witness this scene. To God be all the glory.

It was hard to get away from them. How much good is being done by the tracts distributed by Sisters A. E. Smith, Boyd, and Francis, and myself, will not be known until the day when the Lord shall come to make up his jewels. Praise our God, all people.—Amen. B. W. WILKINS.

New York.

From Sr. A. E. Clark.

DEAR SISTERS:—You who have pleasant homes, surrounded with all the comforts of life, with your little ones around you, who have never had a want uncared for, think of those less favored. Think, for a moment, of the little half-starved, half-clad, homeless children, that are to-day wandering through the streets of Philadelphia, exposed to the most dreadful sins. Do they not need a home where kind friends may care for them? God has raised them up a friend. One that is willing to sacrifice all for the cause of Christ. May God ever bless him in his labors of love. Bro. Burbank now cheerfully offers the greater part of his library for sale, to assist in purchasing a home for these little destitute wanderers. He needs these books. Shall we not all lend a helping hand, that we may save our brother from making this sacrifice, and help what we can towards paying for the little wanderer's home?

Let us help bear one another's burdens. We can all do something. Let it be done cheerfully, and now. There is a glorious reward in denying self, that we may help in the blessed work of our Redeemer. May our mites be forthcoming, that the heart of our brother may be cheered; and may he have our sympathies and our prayers, to encourage him on in every good work.

Your sister in Christ, A. E. CLARK.

From Bro. D. W[illegible].

BRO. GRANT:—As we think our year's subscription is nearly ended, and we like to read our own paper, you will find enclosed five dollars for the Crisis for one year. Without flattering you as the editor, or any of the writers in this blessed paper, I can say that it is the best paper I ever read; and as I live in this ungodly town, without christian friends, and without any preaching that is worth listening to, I can truly say that the [illegible] of truth, [illegible] when I read what can be called plain talk. O what gladness [illegible] this paper [illegible]

[illegible]

Palley [illegible], which has so [illegible] on the mortality of man, was translated by a friend into our Holland language, because most of the members of our church could not read it. It was received with great joy and thankfulness toward God. We were denounced as heretics by the other churches, but this they could not prove with our standard, the Bible. They have put two of their members out of their church, because they believed that when a man dies he goes to the grave, and stays there until the resurrection. They called us "soul-sleepers," and "deniers of the regeneration," because we did not believe as they did, that when a sinner is converted he receives immortality, and goes to heaven when he dies. This they tried to prove, when they failed to prove that man was created with an immortal soul.

I am sure that they would all take the Crisis, if they could read it; for in most parts it agrees with what we believe.

Portland, Oregon. D. VESTERO.

From Bro. B. Spaulding.

BRO. GRANT:—It would be natural for friends to want to know what has become of Bro. Spaulding. Well, I am at home, disabled by prostration of the nervous system from being able to labor as I formerly have done. But, run down as I am, I yet remember my brethren and sisters who have treated me with so much hospitality, and hope to meet them again in that country where the inhabitants will not say, I am sick; where old age and infirmity will not be known; where the weary will be at rest, and all tears wiped away; where God himself shall dwell with men, and we shall see him whom having not seen we love, and rejoice in him with joy unspeakable and full of glory. Where we shall see and enjoy the earth restored to its original state of beauty and glory.

In my depressed state of mind, I am happy to receive letters from my brethren and friends scattered abroad; and I feel grateful to those who have communicated with me in my infirm state. The good Lord bless them, is my prayer. Be diligent, brethren, be faithful, hope to the end; keep your eyes open to the signs of the times, and your hearts in order; your lamps trimmed, your feet shod with the preparation of the gospel of peace; above all, take the shield of faith, the helmet of salvation, and the sword of the Spirit. Pray for me, that I may yet live to praise God and honor his name. B. SPAULDING.

Chelmsford, Mass., June 16th, 1866.

From Bro. G. A. Streeter.

BRO. GRANT:—I am here again, and the Lord is still carrying on his work. The interest has not abated since I left last winter. Numbers are being added, such as shall be saved. Over one hundred have professed Christ. Glory to God. Yesterday, the 10th inst., we had a good time speaking. The brethren and sisters are strong in God, expecting redemption soon. My heart says, praise our God. Signs tell us that we shall soon be home, where the weary will be at rest. Praise God for the light. We have but little time to work. Let us be ready, and do all he requires of us.

Thy Bro., looking for and hasting unto the coming of Christ, GEO. A. STREETER.

Bridgewater, Vt., June 11th, 1866.

Obituaries.

MORRILL. Died in Newburyport, Mass., June 7th, 1866, Miss Harriet Morrill, aged fifty-nine.

Sister Morrill was born in Westbrook, Me., but removed to this city about twenty years since. She was converted when about nineteen years old. When Father Miller lectured in Portland, in 1841, she received the Advent faith with all her soul, and she frankly confessed it wherever she went. Her religion, as one remarked at her funeral, was of a positive character. She was a decided christian.

She loved the doctrine of the word of God relating to Christ's kingdom and appearing, and longed with ardent desire to see the consummation of the plan of redemption. She loved God's people with a pure heart, fervently; and many who were acquainted with her, will feel in regard to her that the memory of the just is blessed.

After she appeared to be struck with death, I was sent for, and on entering the chamber, and approaching her bedside, she said to me, "O, I am happy. Praise the Lord." Her countenance was lit up with joy, and she continued to speak of God's ways, and her love to them and his people, and especially spoke as though she would like to see Elder Hastings. She could hardly believe that she was dying, as she was so much easier than she had been during her sickness. The hour spent in that room seemed to be one beyond the common walks of life, quite on the verge of heaven. We feel her loss, but, as she expressed it, her sleep will be but a short nap before she awakes in the likeness of the glorious Redeemer. HENRY LUNT, JR.

Advent Herald please copy.

HOWARD. Died in Hebron, N. Y., of consumption, June 11th, 1864, Hattie M., daughter of Warren and Isabel Howard, aged eighteen years.

Though young in years, yet she had made the Savior her choice, and bore her lingering sickness with fortitude and patience. She sleeps in Jesus.

HOWARD. Died of consumption, in Hebron, N. Y., March 11th, 1866, Annie, daughter of Warren and Isabel Howard, aged thirty years.

Annie was a consistent christian, and though she suffered much and long under the fatal disease which finally destroyed her life, yet she was sustained by her blessed hope in the coming of the Lord, and the resurrection. She rests in peace.

Our brother and sister Howard have spent many long and weary days and nights in watching over and waiting upon their beloved daughters, during their protracted illness. Their affliction has been severe, and their anxieties and tears many; but they sorrow in hope. Thanks be to God for his supporting grace, and hope of life everlasting. O. R. FASSETT.

FORSYTH. Died at Rouses Point, N. Y., June 7th, 1866, Bro. Robert Forsyth, aged eighty-seven years.

Our aged brother was a native of Scotland, but for nearly fifty years has been a respected and beloved resident of this place; an honest man, hence God's noblest work. For some fifteen years he labored with the Baptist church of Champlain, but since 1843 has been one with us, who look for our Lord soon to come. He was an ardent lover of good reading, and the house of God; and his testimony to an unwavering faith and hope in Christ on his dying bed was very gratifying to the writer, who sighed and prayed with him; [illegible]. May his mantle fall upon those who are left. Bro. F. is the seventh Adventist who has died in old Champlain within one short year. "We all do fade as a leaf." D. T. T.

WENDELL. Died at Portsmouth, N. H., June [illegible], Sister Nancy, wife of Bro. John Wendell, aged [illegible].

Sister Wendell suffered, through a lingering and distressing illness, with christian patience and resignation. She gave her heart to Christ some thirty years ago, and united with the Freewill Baptist church; but subsequently embraced the doctrine of the [illegible] coming of Christ [illegible]. Sermon by Bro. [illegible], from Prov. [illegible]. JOS. W. WHITE.

[illegible] Died in Worcester, Mass., June [illegible], 1866, Benjamin H. Child, aged [illegible] years and two months.

Thus one after another of our old and tried friends are departing from us, leaving us to fight the battle of life behind them. Bro. Child was one of the earliest to embrace the doctrine of the pre-Millennial Advent of the Savior in Worcester, and has stood fast in the faith to the time of his death. For the last few months his growing infirmities admonished himself and his friends that his dissolution drew near. But it did not find him unprepared. With resignation to the will of God, and in peace of mind and glorious hope of a part in the resurrection of the just, he fell asleep in Jesus, to await the sound of the archangel's trump.

The writer spoke at his funeral, from the words of Paul, 2 Cor. 4: 17, 18. May the God of peace bless the widow and surviving children. J. LITCH.

SMITH. Died in Holderness, N. H., June 14th, Perline M. Smith, daughter of Bro. Daniel Smith; aged twenty-one years, three months, and twenty days.

Perline, although a believer in the great and glorious truths taught by Adventists, had never confessed it before the world; but during her last sickness she most heartily confessed Christ unto salvation, and quietly fell asleep in Jesus, expecting to sleep until he comes.

The funeral was attended by the writer, who endeavored to answer, by the word of God, the question asked by Job 14: 14—"If a man die shall he live again?" T. W. PIPER.

Married.

In Danville, June 13th, 1866, by Eld. F. Burr, Mr. EDWARD SANBORN, of West Barre, Orleans Co., N. Y., and Miss CHARLOTTE A. MOORE, of Danville.

In Fisherville, N. H., June 18th, by Rev. Mr. Fisk, Dr. H. W. BUXTON, of Worcester, Mass., and Miss LIZZIE H. DUBOIS, of Fisherville, N. H.

Summary of News.

FOREIGN.

FRANCE.

The government journals of France are severe in their comments upon the conduct of Austria in preventing the assembling of the conference; but this indignation is thought to be assumed merely for the purpose of more forcibly introducing the sentiment that, "come what may, the Emperor Napoleon has clean hands, and did his utmost to preserve the peace of Europe."

The Paris correspondent of the Brussels *Independance* says:

"France will not immediately assemble an army on the East, or on the Rhine, but she will take measures which, in case of necessity, would enable her to have 100,000 men at the nearest point in three days' time. For this purpose the railway companies have been directed to concentrate the largest quantity possible of the rolling stock at the termini of the lines. This direction which was simply a notification, is now to be made an imperial order."

The Paris correspondent of the London *Star* writes:

At the last hour it is reported to me that Napoleon III. intends asking the Corps Legislatif for a loan of five hundred millions to ensure the safety of the country."

AUSTRIA.

It is stated that an agreement has been concluded between Austria and Turkey, by which the latter power undertakes to defend the Austrian coast of the Adriatic against any hostile invasion.

It is reported that Russia has really concluded a treaty of alliance with Austria, and that Turkey is satisfied with that arrangement. The *Presse*, which gives the information, adds that when war breaks out, Russian and Turkish troops will jointly occupy the Principalities and take care that Austria is not molested in the rear. This alliance, it is thought, explains the sudden alienation of the Czar from the policy of the King of Prussia, and the strong feelings entertained by the Emperor of Russia in reference to the throne of Roumania.

A Vienna letter says:

"The dispatch of troops to the north is continuous and uninterrupted. Regiments are forwarded from all quarters for concentration on the Prussian frontier. Some idea may be formed of the immense concentration of troops in that quarter from the fact that the railway directors have received instructions to be prepared to transport 40,000 men to augment the army of the north. Admiral Tegethoff, who has assumed the command of the Austrian fleet, has addressed the officers and men, calling upon them to display their patriotism and courage in the event of a war."

Pope Pius IX., it is said, regards the war as a providential interference for his special benefit. His Holiness considers that in the presence of war it is impossible for France to withdraw her troops from Rome, and that that city will be the best possible place for an army of observation, which France will most certainly dispatch to the Italian frontier.

A Florence letter says:

"I persist in thinking that but days will elapse before Garibaldi sets foot on some part of the continent. The army is now ready, and every one agrees that its moral and material condition is everything that can be desired. The Austrians will, perhaps, recognize ere long that they have been mistaken in their appreciation of the Italians from a military point of view. This is one of the reasons which render war almost indispensable to Italy.

A nation is not really independent until the opinion of its strength is well established among its neighbors. The Austrians have not yet recognized that it is indispensable that they should. The enthusiasm for the war increases every day. It has even seized upon the young legitimists of Naples, who are enrolling themselves in Garibaldi's Guides—a select corps, in which each soldier must be the owner of his horse. These Guides are intended to act as the General's escort. Thus Garibaldi—the popular hero, the man of the revolution—will have for his guard of honor a squadron composed of princes and dukes, for the most part reared in the maxims of divine right."

A letter from Naples says:

"Many friends blame Italy for playing the desperate game in which we are engaged. The fact is, our politicians had so worked that there is no alternative. The king must abdicate if we do not fight. Blame past errors as much as we may, there is no escape from the position we are now in but a struggle for Venetia. From afar that may seem an unwise decision, but in Italy it is the only alternative."

The special correspondent of the Paris *Siecle* writes from Florence:

"A house in Paris which I could name has received an order to supply 400,000 pairs of shoes, to be delivered before June 10. Fifty thousand volunteer costumes have been ordered, and will be supplied in five days. Garibaldi, who up to this day had kept the profoundest silence as to the date of his arrival at the camp, has sent word to two of his old lieutenants to equip themselves immediately, and be ready to join him at the first signal. I should also tell you that, according to information I have received, the diplomatic truce is, on the whole, rather useful than injurious to Italy. A last effort was necessary to enable her to oppose to Austria a formidable front. That effort the government has been enabled to make, thanks to the attitude, patriotism and sacrifices of the nation. The call for horses has been nobly responded to. The patricians here, above all, distinguished themselves; a number of them may be cited who spontaneously offered three and even four horses. The requisition for Florence called for fifty only, but in the space of twenty-four hours two hundred and fifty were sent to the commission."

SPAIN.

Marshal O'Donnell has expressed an opinion that the year 1866 will not pass without Spain having to defend her territory.

ITALY.

In the Chamber of Deputies the first article of the bill for the suppression of all religious bodies throughout Italy was almost unanimously adopted.

AUSTRIA.

The passport system has been introduced. The Emperor has started for the headquarters of the Army of the North.

HUNGARY.

Much distrust prevails throughout the kingdom.

TURKEY.

Omar Pasha has obtained the command of the army of the Danube.

One hundred deaths from cholera had occurred at Dejeddah.

[illegible]

[illegible] Gen. Gablenz and the Duke of Augustenburg have [illegible].

RUSSIA.

On the 30th of May the Prince [illegible], with an army of 40,000 men and 21 guns, engaged a Russian force and suffered a decisive defeat. He lost 19 of his cannon, and was completely routed. The Russian loss was insignificant.

Garibaldi has arrived at Como, near the Austrian frontier. He was received with enthusiasm.

The total Prussian force is computed at 762,000 men, of whom 330,000 are in the field.

There has been no formal declaration of war as yet, but the Emperor of Austria, in a speech to the Vienna corporation, yesterday, said that, having done everything else, he was compelled to resort to the sword.

The London journals think that Austria will now consider herself justified in striking a blow, and will immediately order Benedek to commence the campaign.

The London *Daily News* correspondent at Florence says the first hostile movement in Italy will be to throw 80,000 men in one body across the Po, following this up by pouring 300,000 into Venetia.

The cholera had broken out in the neighborhood of Berlin.

The Swiss Federal Council had issued a decree calling out the first reserves of the Swiss army for the defence of the passes of the Alps on the side of Italy.

DOMESTIC.

New York, June 20. Four or five new cases of cholera were reported in the Fourth and Sixth wards last night, but none of them have as yet proved fatal, and they are considered convalescent.

Reports from quarantine state that the cholera is rapidly increasing on the steamer Illinois, and that it will be necessary to remove a portion of the passengers to the Peruvian, to prevent the spread of the disease.

June 21. Three new cases of cholera were reported yesterday in the city. At quarantine two new cases on board the Illinois and two deaths from cholera and one from typhoid fever have occurred since last report.

New Orleans, June 21. A Vera Cruz letter dated 13th states that the yellow fever is raging in that city fearfully.

The last steamer from Europe brought 800 troops for Maximilian.

The liberals have released twenty-eight of the Confederates captured near Cordova.

All work on the Imperial railroad to the City of Mexico has been discontinued, for want of funds and from the aggressions of the Liberals. The Imperialists have lost and abandoned most of their important cities in the interior, and the general impression is that the empire will not last long. Maximilian is in great financial distress.

It is reported that Maximilian has demanded from France an advance of money, otherwise he must lay down his arms and quit Mexico. France refused the demand and ordered Marshal Bazaine, should Maximilian leave, to take a plebiscite and ascertain the wishes of the people.

The Americans on the Cordova settlement are disheartened and preparing to return to the United States.

Tampico is surrounded and closely invested by a strong force of Liberals. The Liberals are very active in the neighborhood of Matamoras.

New York, June 22. The ship Agnes has sailed from Antwerp for New York. Eighty-one cases of cholera occurred on board of her before she sailed; fifty-six proved fatal.

Notices.

Basket Meeting.

The best possible way for the children of God to spend the "Nation's birthday," is in prayer, praise, and christian greetings; and as the Crisis has thrown upon me the responsibility of a "Basket Meeting," at the sacred spot, so hallowed with blessed associations, at Wilbraham, I will give notice, in behalf of the church at Springfield, that there will be a grove meeting on the camp-ground, on Wednesday, July 4th, conducted as follows:—Conference and love feast at 8½ A. M. Preaching at 10 and 2 o'clock. Brethren are invited to come, bringing provision for the day, and let us praise God together, not only for political freedom, which we enjoy above all other lands, but also for that "liberty wherewith Christ hath made us free."

Come, brethren, and let us get a foretaste of the approaching glorious campmeeting, which will far exceed all its predecessors in power and glory, unless we mistake the "signs of the times."

Those coming from Springfield will leave at 7½ o'clock A. M., and return about 6 P. M. RAND. E. LADD.

Basket Meeting.

The Lord willing, there will be a Basket Meeting, July 4th, near the residence of Bro. E. G. Dudley, one mile south of Wallingford Depot, Wallingford, Ct. A cordial invitation is extended to all the lovers of Jesus to come and unite with us on this day. Brn. Piper, Hitchcock, and others may be expected to preach the word.

In behalf of brethren, W. H. FISHER.

Tent Meeting in Lynn.

There will be a tent meeting in Lynn, Mass., commencing Thursday, July 5th, and hold over the following Sunday, and longer at discretion. The time of the Second Advent, together with other portions of truth connected with man's redemption, will be duly considered in the meeting, as the Lord may direct. Geo. W. Brown, C. Thompson, and S. W. Bishop, will be present to preach the word.

Grove Meeting.

There will be a grove meeting in Plainfield, Mass., near the house of J. E. Healy, commencing July 4th, and continuing over the following Sabbath. Come, brethren, far and near, with hearts filled with the love of God, and worship him in spirit and in truth. Bring your board and bedding. A shelter will be provided. Brn. H. L. Hastings, C. Goodrich, and others, are expected to preach the word. J. E. HEALY, WM. WILLCUTT, JR.

Grove Meeting at Plainfield or Savoy.

If the Lord will, we will hold a grove meeting in Plainfield, or Savoy, Mass., or wherever Brn. E. McCulloch and J. E. Healy may arrange, commencing Wednesday, July 4th, at 10 A. M., and continuing over Sunday, July 8th. We hope to see a general rally of the waiting, working ones. Come in the name and strength of Israel's God, prepared to labor in his cause, and save perishing men. H. L. HASTINGS, C. GOODRICH.

Fourth of July Meeting.

Our annual meeting on the Fourth of July next will be held in Kingston, N. H., in a pleasant grove near my house. Come, my brethren and sisters in Christ, and unite with us in giving praise to God for the prospect of speedy redemption. Who of God's ministers will come and break the bread of life to us? Eld. Cyrus Cunningham is expected to be with us. Meeting to commence at 10 o'clock A. M. For the church, F. GALE.

Agreement.

The R. I. and E. Ct. Conference will hold its next session at River Point, R. I., commencing Wednesday, July 4th, at 2 o'clock P. M. We have agreed to be there punctually *at the time* appointed. We have agreed to be present daily until after the Lord's day following. Ministers, delegates, and friends of this Conference, come join in this agreement, that we may make punctual and constant attendance the habit of our precious quarterly gathering. H. F. CARPENTER, Clerk.

Grove Meeting.

The Lord willing, there will be a grove meeting held in the south part of Exeter, Me., on land belonging to Bro. S. Turner, commencing June 29th, 2 o'clock P. M., and continue over the following Sunday, and longer as the Lord may direct. The object of this meeting is [illegible], and we earnestly request the prayers of the brethren and sisters that the Lord will bless. We urgently request all who can to attend, especially preachers of the word and laborers in the vineyard. S. HARMON.

Meetings.

Brother [illegible] (D. V.) holds meetings at Danielsonville, Ct., on the second and fourth Sundays of every month, and at [illegible], Ct., on the first and third Sundays of every month. [illegible] present [illegible] H. F. CARPENTER.

Notice.

[illegible] I would like to preach [illegible] Wilbraham [illegible] Mass., till July 8th. H. K. FLAGG.

[illegible] Meni [illegible]

Wis. Adv. Conf. Conference.

The third quarterly meeting of the Wisconsin Advent Christian Conference will be held in the town of Henrietta, Richland county, Wis., in the vicinity of Bro. B. [illegible]'s, to commence July 6th, and hold over the Lord's Day. As this is [illegible] a new place, and no interest has been awakened here in the cause of the Master, brethren will please make a little extra effort to be there, and at the first of the meeting. A number of preaching brethren will be there to preach the word of life. Come up, brethren, in the spirit of the Master. Your help is needed at this meeting, that sinners may be brought to God and prepared for the Savior's coming. We have but a short time to work, and, O, how much we shall desire the Master to say, *Well done.*

GEO. W. TURNER, Clerk of Con.

Minnesota Annual Conference.

The fourth annual session of the Minnesota Advent Christian Conference will be held (Providence not preventing) on Saturday, June 30th, at ten o'clock A. M., in the New Boston school-house, in Winona County, and will continue over the following Sunday. Ministers and delegates representing the different churches within the State, are requested to attend. I expect Bro. Sheldon will be present with the Advent Tabernacle. J. E. ALLEN, Sec'y.

Notice.

I hereby give notice to all concerned, that the fourth annual grove meeting will be held in Springwater, N. Y., commencing June 29th, 1866, and holding over Sunday, July 1st, on the same spot fitted up by Father Lyman Morris (deceased), on his farm. Let due preparations be made by the friends there, a general notice be given, and may many brethren and sisters attend, both ministers and laymen, and may much good be the result, for which let us pray. In behalf of the brethren, C. F. SWEET.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me. WM. SHELDON.

Union Meeting.

If the Lord will, there will be a union meeting held on the 4th day of July next, at Leonard Wiggin's barn, or a grove near by Wednesday Hill, Lee, N. H. Come one, come all.

For the Brethren, GEO. H. CHURCHILL, Lawrence, Mass.

Grove Meeting.

There will be a grove meeting at Athens, Me., July 4th and 5th, on the farm of Mr. Gancelo Hathorn. All are invited. L. L. HOWARD, CHAS. STRATTON.

Notice.

Eld. William J. Blanchard, of Savoy, Mass., is requested to be in Hoosick, N. Y., June 30th and over the 4th of July. E. L. HARRISON.

Notice.

There will be a meeting, the Lord willing, July 4th, 1866, to be held in the old meeting-house at Bridgewater Corners, Bridgewater, Vt. Brethren, pray for us. GEO. A. STREETER.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

Israel Damman .... Sunday, July 1st
John G. Hook .... Sunday, July 8th
and onward.

EAST BOSTON
(Chapel, corner of London and Decatur Streets.)
C. Goodrich .... Sunday, July 1st

Charlestown, (53 Maine Street) .... Lord's day, July 1st
T. P. GOODWIN.

Exeter, N. H. .... Sunday, July 8th
MILES GRANT.

New Bedford, Mass .... Lord's day, July 1st
L. C. MCKINSTRY.

Lawrence, Mass., (Appleton Hall, corner of Essex and Lawrence Streets), Sunday, July 1st.
C. RICHARDSON.

Worcester, Mass. .... Wednesday evening, July 11th
Charlestown, Mass., (53 Main Street), Sunday, July 15th
S. C. HANCOCK.

Vernon, Vt. .... Sunday, July 1st
and most of the week, if desired.
Andover, Vt. .... Sunday, July 8th
and as much longer as profitable.
H. HADLOCK.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. BELLOWS.

Deerfield, N. H., (near John M. Quimby's) Sunday, July 1st. Brethren in adjoining towns are requested to come. Subject,—Time of our Lord's coming.
S. W. BISHOP.

Bridgewater, Vt. .... July 1st and 8th
Plymouth, Vt. .... July 15th
Houghtonville, Vt. .... July 16th
Whitinghamville, Vt. .... July 17th and 18th
West Brattleboro, Vt. .... July 19th and 20th
Northfield, Mass .... July 22d
North Dana, Mass .... July 29th
GEO. A. STREETER.

Thomaston, Ct., (where Bro. Cornell may arrange), Sunday, July 1st.
A. DECKER.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa. .... August 22d
and over Sunday following.
J. W. TAYLOR.
C. F. SWEET.

Sparta, Wis., (as brethren may arrange) .... July 19th
and over Sunday.
West Salem, Wis. .... July 26th
and over Lord's day.
I. R. PRESTON.

Litchfield, Chestnut Hill, Ct., as Br. Abbey E. Baldwin may arrange, Sunday, July 1st.
East Hartland, Ct. .... Thursday evening, July 12th
East Granville, Friday evening, July 13th, at Bro. S. Herrick's, Saturday evening, July 14th, at Bro. S. Ostley's, Lord's day, July 15th, at the school-house in Bro. Ostley's district, Lord's day evening, Blanford, Mass., at Bro. David Bates', or as he may arrange.
Monday evening, July 16th, Westfield, Mass., as Br. Marie M. Weaver may arrange.
H. ROCKWELL.

Guilford, N. H., (in Jacob Wilkinson's barn), July 4th. Love feast at 9 A. M. We hope to meet many of the friends of Jesus.
Lake Village .... July 5th, at 8 P. M.
JOHN G. HOOK.

Walbridge .... Sunday, July 1st
Warehousepoint .... Sunday, July 8th
E. OWEN.

Schodac .... Sunday, July 1st
Warner Gore, 2 P. M., at Bro. Andrews' .... July 1st
Bradford .... Sunday, July 8th
Pine Ground .... Sunday, July 15th
C. W. SARGENT.

Harwinton, Ct. .... Sunday, July 8th
Will Bro. Barber come again to Terryville Station evening of July 7th?
E. WOODRUFF.

Halifax .... Sunday, July 1st
July 8th not engaged.
H. MUNGER.

New Hampton, N. H., (Straight's School-house, or as Bro. [illegible] may arrange), July 8th.
T. B. LANE, JR.

Vernon, Vt. .... Sunday, July 8th
E. DOTEN.

Durham, Ct. .... Sunday, July 1st
D. D. WORCESTER.

Salisbury, N. H., (South Road Methodist Chapel) Sabbath, July 1st.
[illegible], N. H. .... Sunday, July 8th
T. M. PREBLE.

[illegible], N. H. .... Sunday, July 1st
H. F. WALKER.

[illegible]

[illegible] .... July 1st
[illegible] .... July 8th
[illegible]

[illegible] JOSEPH W. THOMAS.

[illegible]

South Norfolk, Ct., Saturday evening, June 30th, and Sunday, July 1st, as Bro. Tibbal's may appoint.
SAMUEL M. TATHAM.
SETH WOODRUFF.

CONCORD, N. H., (Auditors Hall.)

John G. Hook .... Sunday, July 1st
C. C. Ramsey .... Sunday, July 8th
J. H. F. Varney .... Sunday, July 15th
J. D. Smith .... Sunday, July 22d
J. Pinkham .... Sunday, July 29th

Sunapee (South meeting-house) .... Sunday, July 1st
Hartland, Vt., (Dinsmore Hill) .... July 8th
J. COUCH.

Lovell Street .... Sunday, July 1st
Wrightsville .... Sunday, July 8th
WM. J. RIPLEY.

Northwood Narrows, Saturday, 4 P. M., June 30th, over the Lord's day, July 1st, and longer if thought best.
E. P. MARSTEN.

NATICK, MASS., (SCHOOL-HOUSE HALL.)
C. C. Ramsey .... Sunday, July 1st
J. M. Mabie .... Sunday, July 8th
This is a new field. Preaching brethren travelling this way will please remember the brethren here. Their numbers are few, and they are poor, but they need help.
F. M. MORRIS.

East Bowdoinham .... Sunday, July 1st
CLARENDON GREENE.

Portsmouth, N. H. .... Sunday, July 1st
Haverhill, Mass .... Sunday, July 8th
Great Falls, N. H. .... Sunday, July 15th
Biddeford, Me. .... Sunday, July 22d
If these conflict with others, write me at Dover, N. H., immediately.
J. PINKHAM.

Glenmore, N. Y. .... Sunday, July 1st
Vienna, N. Y., (Look school-house), 2 P. M., July 8th
C. M. WILLIAMS.

West Marlborough .... Sunday, July 1st
Copenhagen .... Sunday, July 8th
Let there be a good turn out in the vicinity of these meetings.
C. B. TURNER.

CONCORD, N. H.
(Corner of Green and Center Streets.)
Timothy Cole .... July 1st and 8th
J. Couch .... Sunday, July 15th
H. Munger .... July 22d and 29th

Great Falls, N. H. .... Sunday, July 1st
Northwood Narrows .... Sunday, July 15th
London Ridge .... Sunday, July 22d
J. G. SMITH.

Manchester, N. H. .... Lord's day, July 1st
C. C. STEVENS.

Chichester Pine Ground .... Sunday, July 1st
L. YOUNG.

Lynn, Mass. .... Sunday, July 1st
Portsmouth, N. H. .... Sunday, July 8th
J. S. WHITE.

Canaan .... July 1st
L. DAMMAN.

Tolerville, Ct. .... Sunday, July 1st
Cheshire Street, Ct. .... Sunday, July 8th
New Preston appointment recalled.
CHAS. E. PIPER.
SAMUEL M. TATHAM.

Business.

TO CORRESPONDENTS.

To F. Burr—We think Bower's History of the Popes is the best work on the subject. It is composed of three octavo volumes. They are scarce now, and we do not know the price.

M. G. S. It was forwarded June 22d.

F. A. Baker—Your correction came too late.

A. S. Collie—You were credited right on book, $2.00, paid to No. 564.

P. W. Mattie—The $2.00 for M. D. Webb was received and credited; paid to No. 557.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 560. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness. If *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.25 each—T Hardy 573, E J Hodges 564, J Lewis 584, J B Kingsbury 553, S A Bartlett 577, A Hodsdon 536, C P Johnson 556, J M. Hackett 579, E Blaisdell 553, M Heath 586, B L White 569, M A Arnold 579, J Grout 563, S Bush 560, L Dills 566, C Sweet 515, E M Lyon 604, R D Lyon 604, B W Woolcot 607. L Sterling 578, J Richard 583.

$2.00 each—A C Haley 609, R Jones 590, C E Cook, 50 546, H Bland 608, M Andrews 572, A Bell 587.

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D L Allyn 60c, G. S. Haynie (all right) 25c, W. W Graham $1.00, C Boutwell $4.50, W D Higley $1.18, C S Hall 91c, W G Churchill 60c, F. A. Foster $1.21, A B Falrash $1.41, I Bean $1.20, S G Rhoades $1.00, H Beach 55c, H A Arnold $1.45, E Shaits $1.50.

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BY MAIL.—M Richardson, D L Allyn, E Eden, A M Damon, C S Hall, F. A. Foster, S P Shepherd, W G Churchill, A S Butters, E F Treat, N L Brooks, A B Fairash, I Bean, S G Rhoades, H Beach, M A Arnold, H Lawrence.

BY EXPRESS.—L. C. Welleome, W. G. Higley.

LETTERS RECEIVED.

C W Thurman, H Curtiss, B Mathewson, J C Rogers, P Tandy, B Spaulding, A H Walker, L C McKinstry, H Munger, J Bland, J W Taylor, L W Bragg, M K Paine, H Pratt, D Crouch, A D Wilkinson, E B Woodworth, D. G. M.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.

C. Goodrich—40 Marion Street, East Boston, Mass.

Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.

H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boswell—Salem, Mass.
I. H. Potter—Somerville, Ct.
Wm. H. Fisher—Ashfield, Mass.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Somersworth, N. H.
D H Bansemer—Wayne, Me.
E. Hardman—Loomis, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Lovelton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
I. R. Preston—Prairie du Sac, Sauk Co., Wis.
E. J. W[illegible]—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
L. C. McKinstry—Lynn, Mass., until July 1st.
John T. Gurley—Lincolnville, Crawford Co., Pa.
S. W. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. F. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Pt.*
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Oneonta(?), Iowa.
Mrs. Abigail Massey—Hillsburgh, Nova Scotia.
G. W. Stetson—Olena, Huron Co., Ohio, until Sept.
Wm. A. Fisher—Oakfield, Genesee Co., N. Y.
W. Sheldon—Baraboo, Sauk Co., Wis.
E. A. [illegible], Green Co., Wis.
[illegible]—North Hampton, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. G. Haynie—Pontoosuc(?), Conn.
Samuel Curry—Station E, New York.
S. T. Babcock—[illegible], R. I.
Josiah Douglas—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 8 Cedar St.
Jacob Wilson—Box 360, Janesville, Rock Co., Wis.
F. H. Berrick, Missionary—Residence 2 W. Cor. 7th and Spring Garden Streets, Philadelphia, Penn.
Mrs. Alma E. Smith—No. 260 Grand Avenue [illegible] East 12d Street, New York City.
Dr. R. B. [illegible], Memphis, Tenn.
Martha S. Butler—Box 69, Memphis, Tenn.

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BETHLEHEM: [illegible]

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CHILDREN'S HYMNS. [illegible]

RAHAB THE HARLOT. [illegible]

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OUR MISSION WORK. [illegible]

EXPERIENCE OF THOMAS H. SMITH, [illegible]

[illegible]

THE EXISTENCE OF HOLY ANGELS, [illegible] Various Offices in the work of [illegible] and in the Administration of the Government of God. By Wm. Shepherd. 25c.

never have any such temptation. Let us stop and call to mind the words of Paul, that "no temptation" has "taken you but such as is common to man," and he "will, with the temptation also make a way to escape, that" we "may be able to bear it." Again we read, "blessed is the man that endureth temptation," not the one that escapes temptation. Jesus says, "be of good cheer; I have overcome the world." He sent us word after his ascension, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." Can we believe and take him at his word? "This is the victory that overcometh the world, even our faith." And the moving principle is love to God, and all mankind. When we see the final destiny of the human race so near, our cry is day and night, Save a few more, and help us to be in the place where we can labor together with the Lord, in trying to persuade all we can. Don't let us sleep. Arouse, and let us look upon the field. Are they not almost white for the harvest? But laborers are truly few. O Lord, burden a few more with the word of life to a fallen, dying race, is my prayer.

In Surry, Me., there are a few sisters who try to keep up meetings from week to week, and feel the blessing of the Lord in so doing. Of late we have had a few more sisters join us; but not one brother to assist us yet. We hope there will soon be pilgrims who will help together by prayer. Do pray for them.

Your sister in the hope of the gospel, expecting to see its consummation next year, 1867, L. W. BRAGG.

Bangor, Me.

From Bro. B. W. Wilkins.

DEAR BRETHREN AND SISTERS:—Let me say to you what can be done by visiting the poor and needy in New York city. Here is one incident out of many. I went to a house in —— street, knocked at the door; "Come in," sounded clear; door opened. How do you do? "Very well," was the reply. Will you have a tract?" "Yes, sir," was the reply. Do you love the Lord? "No, sir," or, "No, I don't." I am glad that you are honest. Do you not think you ought to love him? "Yes, I ought to, because he is good to me, and when I do love him, I do not want to love him in the winter, and leave him in the summer, as many do." That is right. Will you love him if he will help you? "Yes, I will love him now, if he will help me." I told her that he would. I then left three tracts; one was called "The Happy Escape." I did not pray with her, but prayed for the family.

I went back into the neighborhood one week afterwards, and the neighbors said to me, "Did you not leave some tracts in that woman's house the other day?" Yes. "The whole family are converted since you left them, and you must go and see them." I went, and as soon as they saw me, the man, who had the child in his lap, sprang to his feet,—"How do you do?" and threw the child from him. I thought it would fall on the floor, but it fell in the cradle; and he, with both arms, clasped me around the neck and kissed me. I said, how is this? old times are coming back again; men kissing men. He said, "Bless God that you ever came to my house and left those tracts. We are all happy." By this time his wife came running from the other room, with both hands up in the air, and said, "I have got him," over twenty times, with a full heart and tears running down her face. "O bless God in the highest, that you ever came here to tell us about the love of God. I have got him. Glory, glory, I know he loves me now. Sins and the devil all are gone. I have got him,"—pointing her fingers to her husband—"and him, too; did you ever see the like? How good the Lord is to me. I will never leave him now, winter nor summer. Happy day to me and all my family, glory to his sweet name forever. Praise him, my brother, that he led you to my door. O bless his name forever, that he sent you here." It was heavenly to witness this scene. To God be all the glory.

It was hard to get away from them. How much good is being done by the tracts distributed by Sisters A. E. Smith, Boyd, and Francis, and myself, will not be known until the day when the Lord shall come to make up his jewels. Praise our God, all people.—Amen. B. W. WILKINS.

New York.

From Sr. A. E. Clark.

DEAR SISTERS:—You who have pleasant homes, surrounded with all the comforts of life, with your little ones around you, who have never had a want uncared for, think of those less favored. Think, for a moment, of the little half-starved, half-clad, homeless children, that are to-day wandering through the streets of Philadelphia, exposed to the most dreadful sins. Do they not need a home where kind friends may care for them? God has raised them up a friend. One that is willing to sacrifice all for the cause of Christ. May God ever bless him in his labors of love. Bro. Burbank now cheerfully offers the greater part of his library for sale, to assist in purchasing a home for these little destitute wanderers. He needs these books. Shall we not all lend a helping hand, that we may save our brother from making this sacrifice, and help what we can towards paying for the little wanderer's home?

Let us help bear one another's burden. We can all do something. Let it be done cheerfully, and now. There is a glorious reward in denying self, that we may help in the blessed work of our Redeemer. May our mites be forthcoming, that the heart of our brother may be cheered; and may he have our sympathies and our prayers, to encourage him on in every good work.

Your sister in Christ, A. E. CLARK.

From Bro. D. [illegible]

BRO. GRANT:—[illegible] subscription is nearly ended, and we like to read our own paper, you will find enclosed five dollars for the Crisis for one year. Without flattering you as the editor, or any of the writers in this blessed paper, I can say, that it is the best paper I ever read; and as I live in this ungodly town, without christian friends, and without any preaching that is worth listening to, I can truly say that this messenger of truth, light and life, always gives me joy, when I read what can be called plain, Bible talk. O what gladness did I enjoy, when this paper was put in my hand, by a man that I trust is a christian and loves the truth. [illegible] I rejoiced when I learned that there were more of God's children who did not believe in a never-dying soul, before the coming of the Life-giver. [illegible]

Pelley [illegible] which had [illegible] on the mortality of man, was translated by a friend into our Holland language, because most of the members of our church could not read it. It was received with great joy and thankfulness toward God. We were denounced as heretics by the other churches, but this they could not prove with our standard, the Bible. They have put two of their members out of their church, because they believed that when a man dies he goes to the grave, and stays there until the resurrection. They called us "soul-sleepers," and "deniers of the regeneration," because we did not believe as they did, that when a sinner is converted he receives immortality, and goes to heaven when he dies. This they tried to prove, when they failed to prove that man was created with an immortal soul.

I am sure that they would all take the Crisis, if they could read it; for in most parts it agrees with what we believe.

Portland, Oregon. D. VESTERO.

From Bro. B. Spaulding.

BRO. GRANT:—It would be natural for friends to want to know what has become of Bro. Spaulding. Well, I am at home, disabled by prostration of the nervous system from being able to labor as I formerly have done. But, run down as I am, I yet remember my brethren and sisters who have treated me with so much hospitality, and hope to meet them again in that country where the inhabitants will not say, I am sick; where old age and infirmity will not be known; where the weary will be at rest, and all tears wiped away; where God himself shall dwell with men, and we shall see him whom having not seen we love; and rejoice in him with joy unspeakable and full of glory. Where we shall see and enjoy the earth restored to its original state of beauty and glory.

In my depressed state of mind, I am happy to receive letters from my brethren and friends scattered abroad; and I feel grateful to those who have communicated with me in my infirm state. The good Lord bless them, is my prayer. Be diligent, brethren, be faithful; hope to the end; keep your eyes open to the signs of the times, and your hearts in order; your lamps trimmed, your feet shod with the preparation of the gospel of peace; above all, take the shield of faith, the helmet of salvation, and the sword of the Spirit. Pray for me, that I may yet live to praise God and honor his name. B. SPAULDING.

Chelmsford, Mass., June 16th, 1866.

From Bro. G. A. Streeter.

BRO. GRANT:—I am here again, and the Lord is still carrying on his work. The interest has not abated since I left last winter. Numbers are being added, such as shall be saved. Over one hundred have professed Christ. Glory to God. Yesterday, the 10th inst., we had a good time speaking. The brethren and sisters are strong in God, expecting redemption soon. My heart says, praise our God. Signs tell us that we shall soon be home, where the weary will be at rest. Praise God for the light. We have but little time to work. Let us be ready, and do all he requires of us.

Thy Bro., looking for and hasting unto the coming of Christ, GEO. A. STREETER.

Bridgewater, Vt., June 11th, 1866.

Obituaries.

MORRILL. Died in Newburyport, Mass., June 7th, 1866, Miss Harriet Morrill, aged fifty-nine.

Sister Morrill was born in Westbrook, Me., but removed to this city about twenty years since. She was converted when about nineteen years old. When Father Miller lectured in Portland, in 1841, she received the Advent faith with all her soul, and she frankly confessed it wherever she went. Her religion, as one remarked at her funeral, was of a positive character. She was a decided christian.

She loved the doctrine of the word of God relating to Christ's kingdom and appearing, and longed with ardent desire to see the consummation of the plan of redemption. She loved God's people with a pure heart, fervently; and many who were acquainted with her, will feel in regard to her that the memory of the just is blessed.

After she appeared to be struck with death, I was sent for, and on entering the chamber, and approaching her bedside, she said to me, "O, I am happy. Praise the Lord." Her countenance was lit up with joy, and she continued to speak of God's ways, and her love to them and his people, and especially spoke as though she would like to see Elder Hastings. She could hardly believe that she was dying, as she was so much easier than she had been during her sickness. The hour spent in that room seemed to be one beyond the common walks of life, quite on the verge of heaven. We feel her loss, but, as she expressed it, her sleep will be but a short nap before she awakes in the likeness of the glorious Redeemer. HENRY LUNT, JR.

Advent Herald please copy.

HOWARD. Died in Hebron, N. Y., of consumption, June 11th, 1864, Hattie M., daughter of Warren and Isabel Howard, aged eighteen years.

Though young in years, yet she had made the Savior her choice, and bore her lingering sickness with fortitude and patience. She sleeps in Jesus.

HOWARD. Died of consumption, in Hebron, N. Y., March 11th, 1866, Annie, daughter of Warren and Isabel Howard, aged thirty years.

Annie was a consistent christian, and though she suffered much and long under the fatal disease which finally destroyed her life, yet she was sustained by her blessed hope in the coming of the Lord, and the resurrection. She rests in peace.

Our brother and sister Howard have spent many long and weary days and nights in watching over and waiting upon their beloved daughters, during their protracted illness. Their affliction has been severe, and their anxieties and tears many; but they sorrow in hope. Thanks be to God for his supporting grace, and hope of life everlasting. O. R. FASSETT.

FORSYTH. Died at Rouses Point, N. Y., June 7th, 1866, Bro. Robert Forsyth, aged eighty-seven years.

Our aged brother was a native of Scotland, but for nearly fifty years has been a respected and beloved resident of this place; an honest man, hence God's noblest work. For some fifteen years, he remained with the Baptist church, of Champlain, but since 1843 has been one with us, who look for our Lord soon to come. He was an ardent lover of good reading, and the house of God, and his testimony to an unswerving faith and hope in Christ on his dying bed, was very gratifying to the writer, who visited and prayed with him; as also to his kindred, who wept over his dissolution. May his mantle fall upon those who are left. Bro. F. is the seventh Adventist who has died in old Champlain within one short year. "We all do fade as a leaf." D. T. T.

WENDAL. Died at Portsmouth, N. H., June [illegible], Sister Nancy, wife of Bro. John Wendal, aged fifty-two years.

Sister Wendal suffered through a lingering and distressing illness, with christian patience and resignation. She gave her heart to Christ some thirty years since, and united with the Freewill Baptist church; but subsequently embraced the doctrine of the near coming of Christ, and lived and died in its belief. Prayer by Bro. G. Goodrich. Sermon by the writer, from Prov. 14: 32. JOS. W. WHITE.

CHILD. Died in Worcester, Mass., June 2d, 1866, Benjamin N. Child, aged seventy years and two months.

Thus one after another of our old and tried friends are departing from us, leaving us to fight the battle of life behind them. Bro. Child was one of the earliest to embrace the doctrine of the pre-Millenial Advent of the Savior in Worcester, and has stood fast in the faith to the time of his death. For the last few months his growing infirmities admonished himself and his friends that his dissolution drew near. But it did not find him unprepared. With resignation to the will of God, and in peace of mind and glorious hope of a part in the resurrection of the just, he fell asleep in Jesus, to await the sound of the archangel's trump.

The writer spoke at his funeral, from the words of Paul, 2 Cor. 4: 17, 18. May the God of peace bless the widow and surviving children. J. LITCH.

SMITH. Died in Holderness, N. H., June 14th, Perlina M. Smith, daughter of Bro. Daniel Smith, aged twenty-one years, three months, and twenty days.

Perlina, although a believer in the great and glorious truths taught by Adventists, had never confessed it before the world; but during her last sickness she most heartily confessed Christ unto salvation, and quietly fell asleep in Jesus, expecting to sleep until he comes.

The funeral was attended by the writer, who endeavored to answer, by the word of God, the question asked by Job 14: 14,—"If a man die shall he live again?" T. W. PIPER.

Married.

In Danville, June 13th, 1866, by Eld. F. Burr, Mr. EDWARD SANDERSON, of West Barre, Orleans Co., N. Y., and Miss CHARLOTTE A. MOORE, of Danville.

In Fisherville, N. H., June 18th, by Rev. Mr. Fisk, Dr. H. W. BUXTON, of Worcester, Mass., and Miss LIZZIE H. DUBOIS, of Fisherville, N. H.

Summary of News.

FOREIGN.

FRANCE.

The government journals of France are severe in their comments upon the conduct of Austria in preventing the assembling of the conference; but this indignation is thought to be assumed merely for the purpose of more forcibly introducing the sentiment that, "come what may, the Emperor Napoleon has clean hands, and did his utmost to preserve the peace of Europe."

The Paris correspondent of the Brussels *Independance* says:

"France will not immediately assemble an army on the East, or on the Rhine, but she will take measures which, in case of necessity, would enable her to have 100,000 men at the nearest point in three days' time. For this purpose the railway companies have been directed to concentrate the largest quantity possible of the rolling stock at the termini of the Seine. This direction which was simply a notification, is now to be made an imperial order."

The Paris correspondent of the London *Star* writes:

At the last hour it is reported to me that Napoleon III. intends asking the Corps Legislatif for a loan of five hundred millions to ensure the safety of the country."

AUSTRIA.

It is stated that an agreement has been concluded between Austria and Turkey, by which the latter power undertakes to defend the Austrian coast of the Adriatic against any hostile invasion.

It is reported that Russia has really concluded a treaty of alliance with Austria, and that Turkey is satisfied with that arrangement. The *Presse*, which gives the information, adds that when war breaks out, Russian and Turkish troops will jointly occupy the Principalities and take care that Austria is not molested in that quarter. This alliance, it is thought, explains the sudden alienation of the Czar from the policy of the King of Prussia, and the strong feelings entertained by the Emperor of Russia in reference to the throne of Roumania.

A Vienna letter says:

"The dispatch of troops to the north is continuous and uninterrupted. Regiments are forwarded from all quarters for concentration on the Prussian frontier. Some idea may be formed of the immense concentration of troops in that quarter from the fact that the railway directors have received instructions to be prepared to transport 40,000 men to augment the army of the north. Admiral Tegethoff, who has assumed the command of the Austrian fleet, has addressed the officers and men, calling upon them to display their patriotism and courage in the event of a war.

Pope Pius IX., it is said, regards the war as a providential interference for his special benefit. His Holiness considers that in the presence of war it is impossible for France to withdraw her troops from Rome, and that that city will be the best possible place for an army of observation, which France will most certainly dispatch to the Italian frontier.

A Florence letter says:

"I persist in thinking that but days will elapse before Garibaldi sets foot on some part of the continent. The army is now ready, and every one agrees that its moral and material condition is everything that can be desired. The Austrians will, perhaps, recognize ere long that they have been mistaken in their appreciation of the Italians from a military point of view. This is one of the reasons which render war almost indispensable to Italy.

A nation is not really independent until the opinion of its strength is well established among its neighbors. The Austrians have not yet recognised this; it is indispensable that they should. The enthusiasm for the war increases every days It has even seized upon the young legitimists of Naples, who are enrolling themselves in Garibaldi's Guides—a select corps, in which each soldier must be the owner of his horse. These Guides are intended to act as the General's escort. Thus Garibaldi—the popular hero, the man of the revolution—will have for his guard of honor a squadron composed of princes and dukes, for the most part reared in the maxims of divine right."

A letter from Naples says:

"Many friends blame Italy for playing the desperate game in which we are engaged. The fact is, our politicians had so worked that there is no alternative. The king must abdicate if we do not fight. Blame past errors as much as we may, there is no escape from the position we are now in but a struggle for Venetia. From afar that may seem an unwise decision, but in Italy it is the only alternative."

The special correspondent of the Paris *Siecle* writes from Florence:

"A house in Paris which I could name has received an order to supply 400,000 pairs of shoes, to be delivered before June 10. Fifty thousand volunteer costumes have been ordered, and will be supplied in five days. Garibaldi, who up to this day had kept the profoundest silence as to the date of his arrival at the camp, has sent word to two of his old lieutenants to equip themselves immediately, and be ready to join him at the first signal. I should also, tell you that, according to information I have received, the diplomatic truce is, on the whole, rather useful than injurious to Italy. A last effort was necessary to enable her to oppose to Austria a formidable front. That effort the government has been enabled to make, thanks to the attitude, patriotism and sacrifices of the nation. The call for horses has been nobly responded to. The patricians have, above all, distinguished themselves; a number of them may be cited who spontaneously offered three and even four horses. The requisition for Florence called for fifty only, but in the space of twenty-four hours two hundred and fifty were sent to the commission."

SPAIN.

Marshal O'Donnell has expressed an opinion that the year 1866 will not pass without Spain having to defend her territory.

ITALY.

In the Chamber of Deputies the first article of the bill for the suppression of all religious bodies throughout Italy was almost unanimously adopted.

AUSTRIA.

The passport system has been introduced.

The Emperor had started for the headquarters of the Army of the North.

HUNGARY.

Martial law [illegible] throughout the kingdom.

TURKEY.

Omar Pasha had assumed the command of the army of the Danube.

One hundred deaths from cholera had occurred at Dejeddah.

TWO DAYS LATER.

The following is a summary of news forwarded by the steamship City of New York:

"The crisis in Germany has reached its culmination. Austria has virtually evacuated Holstein, retiring to Altona. The Prussians occupied the Duchies, dissolved the government, annulled the Holstein Constitution, prevented the assembling of the Estates and entered Altona on the 12th. On that day Austria determined to break off relations and ordered Count Karolyi to [illegible]

[illegible] but war is [illegible]

It is stated that a body of Austrian troops was [illegible] Frankfort-on-the-Main. Gen. Gablenz and the Duke of Augustenburg had proceeded thither.

RUSSIA.

On the 20th of May the Prince Bokhara, with an army of 40,000 men and 21 guns, engaged a Russian force and suffered a decisive defeat. He lost 19 of his cannon, and was completely routed. The Russian loss was insignificant.

Garibaldi has arrived at Como, near the Austrian frontier. He was received with enthusiasm.

The total Prussian force is computed at 783,000 men, of whom 280,000 are in the field.

There has been no formal declaration of war as yet, but the Emperor of Austria, in a speech to the Vienna corporation, yesterday, said that, having done everything else, he was compelled to resort to the sword.

The London journals think that Austria will now consider herself justified in striking a blow, and will immediately order Benedek to commence the campaign.

The London *Daily News* correspondent at Florence says the first hostile movement in Italy will be to throw 80,000 men in one body across the Po, following this up by pouring 300,000 into Venetia.

The cholera had broken out in the neighborhood of Berlin.

The Swiss Federal Council had issued a decree calling out the first reserves of the Swiss army for the defence of the passes of the Alps on the side of Italy.

DOMESTIC.

New York, June 20. Four or five new cases of cholera were reported in the Fourth and Sixth wards last night, but none of them have as yet proved fatal, and they are considered convalescent.

Reports from quarantine state that the cholera is rapidly increasing on the steamer Illinois, and that it will be necessary to remove a portion of the passengers to the Peruvian, to prevent the spread of the disease.

June 21. Three new cases of cholera were reported yesterday in the city. At quarantine two new cases on board the Illinois and two deaths from cholera and one from typhoid fever have occurred since last report.

New Orleans, June 21. A Vera Cruz letter dated 13th states that the yellow fever is raging in that city fearfully.

The last steamer from Europe brought 800 troops for Maximilian.

The liberals have released twenty-eight of the Confederates captured near Cordova.

All work on the Imperial railroad to the City of Mexico has been discontinued, for want of funds and from the aggressions of the Liberals. The Imperialists have lost and abandoned most of their important cities in the interior, and the general impression is that the empire will not last long. Maximilian is in great financial distress.

It is reported that Maximilian has demanded from France an advance of money, otherwise he must lay down his arms and quit Mexico. France refused the demand and ordered Marshal Bazaine, should Maximilian leave, to take a plebiscite and ascertain the wishes of the people.

The Americans on the Cordova settlement are disheartened and preparing to return to the United States.

Tampico is surrounded and closely invested by a strong force of Liberals. The Liberals are very active in the neighborhood of Matamoras.

New York, June 22. The ship Agnes has sailed from Antwerp for New York. Eighty-one cases of cholera occurred on board of her before she sailed; fifty-six proved fatal.

Notices.

Basket Meeting.

The best possible way for the children of God to spend the "Nation's birthday," is in prayer, praise, and christian greetings; and as the Crisis has thrown upon me the responsibility of a "Basket Meeting," at the sacred spot, so hallowed with blessed associations, at Wilbraham, I will give notice, in behalf of the church at Springfield, that there will be a grove meeting on the camp-ground, on Wednesday, July 4th, conducted as follows:—Conference and love feast at 8½ A. M. Preaching at 10 and 2 o'clock. Brethren are invited to come, bringing provision for the day, and let us praise God together, not only for political freedom, which we enjoy above all other lands, but also for that "liberty wherewith Christ hath made us free."

Come, brethren, and let us get a foretaste of the approaching glorious campmeeting, which will far exceed all its predecessors in power and glory, unless we mistake the "signs of the times."

Those coming from Springfield will leave at 7½ o'clock A. M., and return about 6 P. M. RAND. E. LADD.

Basket Meeting.

The Lord willing, there will be a Basket Meeting, July 4th, near the residence of Bro. E. G. Dudley, one mile south of Wallingford Depot, Wallingford, Ct. A cordial invitation is extended to all the lovers of Jesus to come and unite with us on this day. Bro. Piper, Hitchcock, and others may be expected to preach the word.

In behalf of brethren, W. H. FISHER.

Tent Meeting in Lynn.

There will be a tent meeting in Lynn, Mass., commencing Thursday, July 5th, and held over the following Sunday, and longer at discretion. The time of the Second Advent, together with other portions of truth connected with man's redemption, will be duly considered in the meeting, as the Lord may direct. Geo. W. Brown, C. Thompson, and S. W. Bishop, will be present to preach the word.

Grove Meeting.

There will be a grove meeting in Plainfield, Mass., near the house of J. E. Healy, commencing July 4th, and continuing over the following Sabbath. Come, brethren, far and near, with hearts filled with the love of God, and worship him in spirit and in truth. Bring your board and bedding. A shelter will be provided. Brn. H. L. Hastings, C. Goodrich, and others, are expected to preach the word.

J. E. HEALY, WM. WILLCUTT, JR.

Grove Meeting at Plainfield or Savoy.

If the Lord will, we will hold a grove meeting in Plainfield, or Savoy, Mass., or wherever Brn. E. McCulloch and J. E. Healy may arrange, commencing Wednesday, July 4th, at 10 A. M., and continuing over Sunday, July 8th. We hope to see a general rally of the waiting, working ones. Come in the name and strength of Israel's God, prepared to labor in his cause, and save perishing men.

H. L. HASTINGS, C. GOODRICH.

Fourth of July Meeting.

Our annual meeting on the Fourth of July next will be held in Kingston, N. H., in a pleasant grove near my house. Come, my brethren and sisters in Christ, and unite with us in giving praise to God for the prospect of speedy redemption. Who of God's ministers will come and break the bread of life to us? Eld. Cyrus Cunningham is expected to be with us. Meeting to commence at 10 o'clock A. M. For the church, F. GALE.

Agreement.

The R. I. and E. Ct. Conference will hold its next session at River Point, R. I., commencing Wednesday, July 4th, at 2 o'clock P. M. We have agreed to be there punctually *at the time appointed*. We have agreed to be present daily until after the Lord's day following. Ministers, delegates, and friends of this Conference, come join in this agreement, that we may make punctual and constant attendance the habit of our precious quarterly gathering. H. F. CARPENTER, Clerk.

Grove Meeting.

The Lord willing, there will be a grove meeting held in the south part of Etna, Me., on land belonging to Bro. S. Turner, commencing June 29th, 2 o'clock P. M., and continue over the following Sunday, and longer as the Lord may direct. The object of this meeting is the saving of souls, and we earnestly request the prayers of the brethren and sisters that the Lord will bless. We urgently request all who can to attend, especially preachers of the word and laborers in the vineyard. S. HAMMOND.

Notice.

Brother [illegible] (D. V.) hold meetings at Danielsonville, Ct., on the second and fourth Sundays of every month, and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference. H. F. CARPENTER.

Notice.

Providence permitting, I would like to preach Sundays, and week day evenings, till Wilbraham campmeeting. If there are any who wish me to preach, they will please address me at Savoy, Mass., till July 6th. H. K. FLAGG.

Wis. Adv. Quar. Conference.

The third quarterly meeting of the Wisconsin Advent Christian Conference will be held in the town of Henrietta, Richland county, Wis., in the vicinity of Bro. B. Graves, to commence July 6th, and hold over the Lord's Day. As this is comparatively a new place, and an interest has been awakened here in the cause of the Master, brethren will please make a little extra effort to be there, and at the first of the meeting. A number of preaching brethren will be there to preach the word of life. Come up, brethren, in the spirit of the mother. Your help is needed at this meeting, that sinners may be brought to God and prepared for the Savior's coming. We have but a short time to work, and, O, how much we shall desire the Master to say, *Well done*. GEO. W. TURNER, Clerk of Con.

Minnesota Annual Conference.

The fourth annual session of the Minnesota Advent Christian Conference will be held (Providence not preventing) on Saturday, June 30th, at ten o'clock A. M., in the New Boston school-house, in Winona County, and will continue over the following Sunday. Ministers and delegates representing the different churches within the State, are requested to attend. I expect Bro. Sheldon will be present with the Advent Tabernacle. J. K. ALLEN, Sec'y.

Notice.

I hereby give notice to all concerned, that the fourth annual grove meeting will be held in Springwater, N. Y., commencing June 29th, 1866, and holding over Sunday, July 1st, on the same spot fitted up by Father Lyman Morris (deceased), on his farm. Let due preparations be made by the friends there, a general notice be given, and may many brethren and sisters attend, both ministers and laymen, and may much good be the result, for which let us pray. In behalf of the brethren, C. F. SWEET.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me. WM. SHELDON.

Union Meeting.

If the Lord will, there will be a union meeting held on the 4th day of July next, at Leonard Wiggin's barn, or a grove near by Wednesday Hill, Lee, N. H. Come one, come all.

For the Brethren, GEO. H. CHURCHILL, Lawrence, Mass.

Grove Meeting.

There will be a grove meeting at Athens, Me., July 4th and 5th, on the farm of Mr. Gancelo Hathorn. All are invited. L. L. HOWARD, CHAS. STRATTON.

Notice.

Eld. William J. Blanchard, of Savoy, Mass., is requested to be in Hoosick, N. Y., June 30th and over the 4th of July. R. L. HARRISON.

Notice.

There will be a meeting, the Lord willing, July 4th, 1866, to be held in the old meeting-house at Bridgewater Corners, Bridgewater, Vt. Brethren, pray for us. GEO. A. STREETER.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

Israel Damman .... Sunday, July 1st
John G. Hook .... Sunday, July 8th and onward.

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)

C. Goodrich .... Sunday, July 1st

Charlestown, (69 Maine Street) ... Lord's day, July 1st — T. P. GOODWIN.

Exeter, N. H. .... Sunday, July 8th — MILES GRANT.

New Bedford, Mass .... Lord's day, July 1st — L. C. MCKINSTRY.

Lawrence, Mass., (Appleton Hall, corner of Essex and Lawrence Streets), Sunday, July 1st. — C. RICHARDSON.

Worcester, Mass. .... Wednesday evening, July 11th
Charlestown, Mass., (69 Main Street), Sunday, July 15th — S. C. HANCOCK.

Vernon, Vt. .... Sunday, July 1st and most of the week, if desired.
Andover, Vt. .... Sunday, July 8th and as much longer as profitable. — H. HADLOCK.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M. — E. BELLOWS.

Deerfield, N. H., (near John M. Quimby's) Sunday, July 1st. Brethren in adjoining towns are requested to come. Subject,—Time of our Lord's coming. — S. W. BISHOP.

Bridgewater, Vt .... July 1st and 8th
Plymouth, Vt .... July 15th
Houghtonville, Vt .... July 16th
Whitesville, Vt .... July 17th and 18th
West Brattleboro, Vt .... July 19th and 20th
Northfield, Mass .... July 22d
North Dana, Mass .... July 29th — GEO. A. STREETER.

Thomaston, Ct., (where Bro. Cornell may arrange), Sunday, July 1st. — A. DECKER.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa. .... August 22d and over Sunday following. — J. W. TAYLOR. C. F. SWEET.

Sparta, Wis., (as brethren may arrange) ...... July 19th and over Sunday.
West Salem, Wis .... July 26th and over Lord's day. — J. R. PRESTON.

Litchfield, Chesnut Hill, Ct., as Sr. Abbey E. Baldwin may arrange, Sunday, July 1st.
East Hartland, Ct. .... Thursday evening, July 12th
East Granville, Friday evening, July 13th, at Bro. S. Herrick's; Saturday evening, July 14th, at Bro. S. Oatley's; Lord's day, July 15th, at the school-house in Bro. Oatley's district; Lord's day evening, Blanford, Mass., at Bro. David Bates', or as he may arrange. Monday evening, July 16th, Westfield, Mass., as Sr. Maria M. Weaver may arrange. — H. ROCKWELL.

Guilford, N. H., (in Jacob Wilkinson's barn), July 4th. Love feast at 9 A. M. We hope to meet many of the friends of Jesus.
Lake Village .... July 8th, at 3 P. M. — JOHN G. HOOK.

Walbridge .... Sunday, July 1st
Warehousepoint .... Sunday, July 8th — E. OWEN.

Schoodac .... Sunday, July 1st
Warner Gore, 2 P. M., at Bro. Andrews' .... July 3d
Bradford .... Sunday, July 8th
Pine Ground .... Sunday, July 15th — C. W. SARGENT.

Harwinton, Ct. .... Sunday, July 8th
Will Bro. Barber come again to Terryville Station evening of July 7th? — S. WOODRUFF.

Holliston .... Sunday, July 1st
July 8th not engaged. — H. MUNGER.

New Hampton, N. H., (Straight's school-house, or as Bro. Pike may arrange), July 8th. — T. E. LAND, JR.

Vernon, Vt .... Sunday, July 8th — [illegible]

Durham, Ct. .... Sunday, July 1st — O. D. WOODRUFF.

Salisbury, N. H., (South Road Methodist Chapel) Sabbath, July 1st.
Manchester, N. H. .... Sabbath, July 8th — [illegible]

Alton Corner, N. H. .... Sunday, July 1st — [illegible]

[illegible]

Lafayette, R. I. .... Sunday, July 1st
Ibeo? [illegible] Wednesday, July [illegible] at the R. I. and Eastern Conn. Quar. Conference. Hope the brethren belonging to the conference will make an effort to be there at the commencement. JOSEPH W. THOMAS.

[illegible]

CONCORD, N. H., (ADVENT HALL.)

John G. Hook .... Sunday, July 1st
C. C. Ramsey .... Sunday, July 8th
J. H. [illegible] .... Sunday, July 15th
J. [illegible] .... Sunday, July 22d
J. Plaisted? .... Sunday, July 29th

Suncook, (South meeting-house) .... Sunday, July 1st
Hartland, Vt., (Diamond Hill) .... July 8th — J. COUCH.

Lovely Street .... Sunday, July 1st
Wrightville .... Sunday, July 8th — WM. J. RIPLEY.

Northwood Narrows, Saturday, 2 P. M., June 30th, over the Lord's day, July 1st, and longer if thought best. — E. F. [illegible]

NATICK, MASS., (SCHOOL-HOUSE HALL.)

C. C. Ramsey .... Sunday, July 1st
J. M. Mobley? .... Sunday, July 8th
This is a new field. Preaching brethren traveling this way will please correspond with the brethren here. Their numbers are few, and they are poor; but they need help. — S. M. MORRISON?

East Bowdoinham .... Sunday, July 1st — CLARENDON GOULD?

Portsmouth, N. H. .... Sunday, July 1st
Haverhill, Mass. .... Sunday, July 8th
Great Falls, N. H. .... Sunday, July 15th
Biddeford, Me. .... Sunday, July 22d
If these conflict with others, write me at Dover, N. H., immediately. — J. PINKHAM.

Glenmore, N. Y. .... Sunday, July 1st
Vireon, N. Y., (Lock school-house), 1 P. M., July 8th — C. H. WILLIAMS.

West Marlborough .... Sunday, July 1st
Copenhagen .... Sunday, July 8th
Let there be a good turn out in the vicinity of these meetings. — C. B. TURNER.

CONCORD, N. H.
(Corner of Green and Center Streets.)

Timothy Cole .... July 1st and 8th
J. Couch .... Sunday, July 15th
H. Munger .... July 22d and 29th

Great Falls, N. H. .... Sunday, July 1st
Northwood Narrows .... Sunday, July 8th
London Ridge .... Sunday, July 22d — J. G. SMITH.

Manchester, N. H. .... Lord's day, July 1st — C. C. STEVENS.

Chichester Pine Ground .... Sunday, July 1st — J. FOSS?

Lynn, Mass. .... Sunday, July 1st
Portsmouth, N. H. .... Sunday, July 8th — J. S. WHITE.

Canaan .... Sunday, July 1st — I. DAMMAN.

Yalesville, Ct. .... Sunday, July 1st
Cheshire Street, Ct. .... Sunday, July 8th
New Preston appointment recalled. — CHAS. E. PIPER. SAMUEL M. TAYLO?

Business.

TO CORRESPONDENTS.

To F. Burr—We think Bower's History of the Popes is the best work on the subject. It is composed of three octavo volumes. They are scarce now, and we do not know the price.

M. G. S. It was forwarded June 23d.

F. A. Baker—Your correction came too late.

A. S. Cuthie—You were credited right on book, $2.00, paid to No. 564.

P. W. Matts—The $6 00 for M. D. Webb was received and credited; paid to No. 537.

CASH RECEIPTS FOR THE CRISIS.
To find how your account stands.

The present No. of the Crisis is 560. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows how many weeks you owe. For every week of indebtedness, if less than 26 weeks, charge five cents; if more than 26 weeks, six cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.25 each—T Hardy 575, E J Hodges 584, J Lewis 584, J B Kingsbury 585, S A Bartlett 577, A Hodsdon 538, C P Johnson 558, J. M. Hackett 579, E Blaisdell 585, M Heath 586, B L White 569, H A Arnold 579, J Grout 583, S Bush 580, L Dills 586, C Sweet 515, E M Lyon 586, E D Lyon 604, B W Westcott 587, L Shurtleff 578, J Rickard 552.

$2.00 each—A C Haley 569, R Jones 589, C E Conklin 548, H Band 598, R Andrews 572, A Bell 587.

$2.50 each—J Haley 593, F H Whitaker 599, R. T. Church 598, H P Tucker 589, S. H. Watkins 544, T J Orn 611, L Jones 614, J O Smith 565, J Purrington 599, A C Perkins 612, R C Haynes 593, B Webster 612, S Newton 612, E D Lyon 604, J Lurnerous 583, D Miller 612, H H Ranney 607, J F Matts 612, O W Crosell 612, J C Petter 607.

$3.00 each—C Boutwell 598, H Arnold 578, J C Gardner 622, O S Gordon 641, J Hooper 608, J J Johnson 577, N Woodruff 539.

Various Sums.—W. G. Churchill $1.40, 575; J. N. Moores $5.00, 557; N L Brooks $3.68, 636; M. B. Cyphers 90c, 560; J. G. Page $3.00, 563; J Elliott $5.00, 585; S P Matthews $5.00, 610; W P Caswell 40c, 558; O Gregory $1.68, 556; I B Bickford 30c, 547.

FOR BOOKS AND TRACTS.

D L Allyn 60c, O. S. Haynes (all right) 25c, W. W. Graham $1.00, C Boutwell $4.50, W O Higley $1.10, C S Hall 91c, W G Churchill 60c, F. A. Foster $1.25, A B Fabrick $1.41, I Bean $1.00, S G Rhoades $3.00, H Beach 85c, H A Arnold $4.45, E Shultz $1.50.

BOOKS AND TRACTS SENT.

BY MAIL.—M Richardson, D L Allyn, E Eden, A M Damon, C S Hall, F. A. Foster, S P Shepherd, W G Churchill, A S Butters, E F Treat, N L Brooks, A B Fabrick, J Bean, S G Rhoades, H Beach, H A Arnold, H Lawrence.

BY EXPRESS.—L. C. Wellcome, W. O. Higley.

LETTERS RECEIVED.

C W Thurman, M Curtiss, B Mathewson, J C Rogers, P Tandy, B Spaulding, A H Walker, L C McKinstry, H Munger, S [illegible], H W Taylor, L W Bragg, S K Paine, H Pratt, D Crouch, A D Wilkinson, E E Woodworth, D. G. M.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
I. H. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
L. C. McKinstry—Lynn, Mass., until July 1st.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin*, Vt.
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Massey—Hillsburgh, Nova Scotia.
G. W. Stetson—Olena, Huron Co., Ohio, until Sept.
Wm. A. Fuller—Pulaski, Oswego Co., N. Y.
W. Sheldon—Baraboo, Sauk Co., Wis.
M. A. Hitchcock—Exeter, Green Co., Wis.
N. F. Mason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E, New York.
S. P. Babcock—Mystic, N. Y.
Josiah Durgin—Wesley's Falls, N. H.
H. Pratt—Springfield, Mass., 41 Cedar St.
Jacob Wilson—Elk Hill, Danville, Rock Co., Wis.
F. H. Burbank, Missionary—Residence S. W. Cor. 7th and Spring Garden Streets, Philadelphia, Penn.
Mrs. Anna H. Smith—No. 803, Seventh Avenue, bet. 51st and 52d Streets, New York City.
Dr. R. B. Butler—Box 634, Memphis, Tenn.
Martha E. Butler—Box 634, Memphis, Tenn.

BOOKS FOR SALE AT THIS OFFICE.

THE REVISED NEW TESTAMENT. The Common English Version, as revised and corrected [illegible]

[illegible]

SPIRITUALISM UNVEILED, [illegible]

[illegible]

BOOKS AND TRACTS

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Miscellaneous.

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COOKERY. [illegible]
PREMATURE DECAY of American Youth. [illegible]
THE OLD AND NEW COVENANT. [illegible]
EXPERIENCE AND OBSERVATIONS. [illegible]
THE EMPHATIC DIAGLOTT. [illegible]
CHLOE LANKTON. [illegible]
NON-RESISTANCE. [illegible]
DIPHTHERIA. [illegible]
[illegible]

For the World's Crisis.

[illegible] AHEAD.

[illegible]
[illegible]
Usher in the perfect day.
[illegible] by thy right wing,
Let the heavens [illegible]
[illegible]
[illegible]
[illegible]
Wake the dead from deep profound.

[illegible]
Bid the [illegible]
Be heard to echo loud and long.
[illegible]
[illegible]
[illegible]

Weeks, pass on without delay,
[illegible] the last Grand play,—
They are forth [illegible] our way.
[illegible]
Bring us to fair Eden's shore,
Where friends shall cease to part no more.

Weary years, then, quickly flee,
If more years we are to see,
And bring the joys that are to be.

Bristol, Ct. JANE L. AUSTIN.

For the World's Crisis.

THE ST. LOUIS MISSION.

DEAR BRETHREN AND SISTERS:—Yesterday was a blessed day to each of us who met at our first place of worship. Our numbers are increasing in the church; our congregation increases, and the interest is fast increasing also. The soon coming of the Lord, and a preparation so as to meet him in peace, is our great theme. I tried in my feeble way to preach in the morning, from 1 Cor. 16 : 24; in the afternoon, from Dan. 2d and 7th chapters.

In the evening, Sister Mary Prescott (who has in years and months past labored in the gospel to good success), gave us a thrilling discourse, showing us that time was short, and we must be awake to the great subject of living in constant watchfulness and purity for the soon coming judgment. Sister Mary had never before preached in this city, and her efforts in this direction were like the bellows applied to [illegible] already kindled. After preaching, we had a general conference, which kept us together till nearly ten o'clock. We all felt very much cheered and encouraged with the bright opening the good Lord has given us for future good and usefulness among the freedmen. The night of darkness, tempest and storm, which so suddenly settled in upon us amid our disappointments and grief, is beginning to pass away. Praise the Lord.

A bright opening of better days begins to fill our hearts with new joy. We are having evening meetings every night in the week except Monday. Also, evening schools five nights in each week; to which is added a school for writing two and three evenings each week, from nine until ten in the evening. The [illegible] is taught by myself. The evening school, by Sisters Prescott and Curtis. Our Sunday school, also, is fast increasing in numbers and interest, to which is added a singing school for children, from 1.30 to 2 P. M. Then the Sunday school is continued until 3, when the afternoon service begins.

Monday, June 4. Yesterday was a day never to be forgotten by a large congregation of saints and people. In the morning I preached a practical discourse. In the afternoon, I preached on the 1335 days of Dan. 12. After which, we attended to the Lord's Supper, for the first time. Members of other christian churches, Baptist and Methodist, partook with us. I cannot begin to describe the meeting to you. It could plainly be seen during the supper, that the feelings of the congregation could hardly be subdued. At its close, one after another began to rise. Some were shouting, some were crying aloud, some were [illegible], some were walking through the congregation, shaking hands with both saint and sinner, [illegible] some were sitting with their eyes closed as in prayer. Our few white brethren and sisters are not behind in their devotion and praise to God during our meetings. It is a common thing during our conference and prayer meetings, sometimes once, and sometimes two or three times, to see many rise up, both in the church and at private houses, and walk around and shake hands with each other during the singing of their hymns, after which they take their seats as usual again.

In the evening, Sister Prescott gave us another appropriate discourse, after which some [illegible] and gave in their testimony for Jesus, interspersed with lively hymns. It was thought by some that we felt a little as Peter, James and John did while on the mount, where they wanted to build tabernacles and remain there. Our house is already too small, and [illegible] we shall be obliged to do before we can [illegible] of our own, is known only to the Lord.

A NEW CHURCH. We want a new house of worship, here in St. Louis, of our own, where we can preach the truth untrammeled and unencumbered; and, in the vicinity, too, of the African people. And, now we do feel that we cannot be denied. Those who feel it their duty with Christ at the door to teach the freedmen their A B C's, as a stepping-stone [illegible] prerequisite to the [illegible] can do so; but I cannot, nor will, not engage in any enterprise that makes the gospel of the King[illegible] with its last crowning truth, second to any thing else. For God by the mouth of Solomon (Prov. 1 : 7, also 2 : [illegible]) has taught us that the fear of the Lord is the beginning of wisdom; and as a prerequisite [illegible] before all things else. And this, agrees with Christ's own words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

[illegible] upon these gospel principles, and upon these principles I have stood and acted ever since. And upon these principles have my white brethren and sisters of St. Louis always stood from the first. [illegible] the [illegible] grounds and talents, I could not have been blessed with a better company of co-workers in the gospel [illegible] striving for the mastery, none jealous of another [illegible] one great thing, is the results of their united efforts [illegible] the triumphs of God and truth. And I venture to make the statement, which I firmly believe is strictly true, [illegible] St. Louis; and almost exclusively among the freedmen too. I know it is a very easy thing [illegible] show they contained [illegible] that God was our friend [illegible]

There have been times when we were extremely grieved at many things which have passed during the winter and spring; when it would seem that justice to God, to his truth, and to ourselves, as servants of Christ, required that facts without coloring should be given. But we have felt as did Nehemiah (Neh. 6 : 3), that we were engaged in a great work, and we could not leave that and come down to our enemies, to fight with pen or words. So we have tried in the fear of God to continue our work, believing that if he was for us, none could be against us.

One week from next Monday, the Lord willing, I expect to leave for the East, to return in September with means to build a chapel. We have colored masons and carpenters, who are members of the church. An Eastern man who resides here says he will roof it for half price. The desk, platform, lights, and part of the seats, we already have. Full particulars of this enterprise will be given you in due time. Thus we feel, and thus we have promised the freedmen; that with the Lord on our side, a church will be had in the fall.

Sister Mary Prescott will take the oversight and charge of the church after I leave, which gives universal satisfaction to all. She will be assisted in her labors of love among the freedmen, and in the Sunday school, by her sister Francelia Curtis. We have three members of the church who are preachers, beside Sr. Prescott; Bro. Crouch, a white preacher, who was ordained some years ago, and preached as chaplain in the Federal army, and two colored preachers, who are doing their share of work.

More when I come home, the Lord willing. Your brother, looking home to our eternal rest. H. K. FLAGG.

St. Louis, June 4th, 1866.

For the World's Crisis.

EARNEST EXPECTATION.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Rom. 8 : 19.

In the course of human experience, a variety of desirable things are expected and hoped for, and these hopes and expectations are the source of a large part of the joys of life. It is common for the young to anticipate with eagerness the time when they shall arrive at mature age, and have the control and management of affairs, without the interference of parent or guardian. And if an estate is awaiting him, and he is to have full possession on coming of age, these feelings are usually deep and strong. Many cases have occurred, where persons had been for years in destitute circumstances, when they were suddenly notified that they were entitled to an estate. An "earnest expectation" at once takes possession of all who are interested or affected by this anticipated change, and the day is longed for that is to bring the object of desire.

But however desirable these things may be, the change so earnestly expected by the apostle is infinitely more desirable. He was not only to have full possession of an incorruptible inheritance, and every conceivable source of happiness added, but his capacity for enjoyment would be enlarged. The estate is not only exceeding great, but it is ETERNAL, and will never be diminished. And is not this glorious change awaiting you, reader? Are you expecting "a crown, a kingdom, and a throne"? Have you an assurance of pardon, and have you that faith which is an "evidence of things not seen"? Have you an "earnest expectation and hope" of these things? Phil. 1 : 20. How plain and clear is the written word in regard to an inheritance, and also in regard to those who shall enjoy it. All who are "in Christ," whether living or sleeping, are joint-heirs with him to this "treasure to be desired," and will be remembered when he appears in glory. Some who have been outcasts, and esteemed as the "offscouring of all things," will then be counted among the "jewels." Then "thou shalt no more be termed forsaken," but "thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. 62 : 3. Then we shall understand how it is that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Then all our most bitter sorrows here will seem like the faint shadow of a dream, that can scarcely be recalled. Soon we shall hear the voice of our Beloved, calling us away from this scene of trial to the full enjoyment of his presence and glory evermore. This is "our earnest expectation and hope."

Sutton, Mass. P. H. CHAMBERLAIN.

For the World's Crisis.

HOW I CAME TO BACKSLIDE.

BRO. GRANT:—I write a few words to encourage those who have lately started on the pilgrim journey. Dear reader, this point is one that must be guarded. It needs continual watching, for, unless we are on our guard, we shall be in this state before we are aware of it. The commandment is, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Col. 2 : 6. Just as long as I kept this commandment, I received the blessings of God, and every blessing I received strengthened me to perform the next duty, and thus I continued to grow in strength.

But how did I receive Christ Jesus the Lord? It was in this way. I began to read the word of God, and I found by reading that word, that I was in a perishing condition, that the end of the road I was traveling was death. The question came, how, and in what way, could I be saved? I found there was no other name given under heaven, or among men, whereby I could be saved, only in and through Jesus. How must I come to him? Humbly, with a full purpose of heart, as a child comes to a parent, and asks for the things he stands in need of; just so long as I was willing and obedient, I found God's promises for me; [illegible] the willing and obedient [illegible] the good of the land. [illegible] for I could [illegible] the Lord that he would hear and answer my prayers, that I could [illegible] faithful to every [illegible]

[illegible] I was aware of it [illegible] O my prayer is, God have mercy on the [illegible] again. The [illegible] cross, and do the duty that [illegible]

as humble and childlike as ever. I could not come in my own name, for strength, only in the name of Jesus. When I am willing to come in his name, [illegible] them, that I receive the blessing.

You that have lately started, be careful, and not backslide from God. Be faithful a little while, and he that shall come will come, and will not tarry; and as you have received Christ Jesus the Lord, so walk ye in him; and when he comes, he will save you. I have returned to Father's house, where there is bread enough and to spare, and by God's grace, I will be faithful till he comes. I believe it will be but a little longer that we shall have the [illegible] to contend with. Soon we shall be beyond the reach of a tempting enemy; and be where sickness, pain, and death will be known no more. O what blessed promises God has left on record for those who love and serve him.

Brethren and sisters, pray for me, that I may be faithful, and at last meet you in the kingdom. Yours, striving to keep the commandments, that at last I might have a right to "the tree of life," and enter in through the gates into the city. A. H. WALKER.

Mechanic Falls, Me.

NAPOLEON'S THOUGHTS AND PLANS.

We have just received a very curious work from London, entitled "Cæsar. Aut Cæsar aut nullus." The writer gives the prophetical musings of Napoleon III., when in exile. We think Napoleon himself could not have expressed his plans more fully. Certainly, the programme has been carried out most successfully thus far; and we are looking for the remainder to be accomplished. Believing our readers will be interested in reading the work, we give them the following extract:—

"We think it is Sterne who has given in his writings an account of a solitary prisoner in a cell; and we would now endeavor, somewhat after his fashion, to describe a man in like circumstances, but under most extraordinary conditions.

We will suppose a man of strong temperament and most active faculties born to inherit the fruits of previous conquest; born with the highest worldly prospects, but stripped in youth of all his brilliant hopes and cast into imprisonment; still bearing with him the full sentiment of the name which he has inherited, and the conscious feeling that multitudes of his fellow-men lived ever with the sentiments inspired by that name within their breasts.

We will suppose him also to have his views confined within the limits of the world, and debarred from all external life save only in the pages of [illegible] would ask the question—Where could such a one turn for interest, and employment, and amusement, to while away or to improve the otherwise utterly vacant hours? There have been prisoners of blindness who have developed worlds of light; there have been men, like Milton, or Bunyan, who, fixing their hopes on worlds beyond the grave, have found there made a kingdom, and, prisoners themselves, been the means of giving freedom to multitudes.

But where could an ambitious, energetic, unscrupulous man, a young man, find a world of interest to alleviate in imagination the monotony of years? He has been plotting the subversion of thrones, the exaltation of himself to power, the recovery of long lost hopes, and failed to realize these hopes. But can he not bear them with him into his prison? Is there no hope yet? Will time bring no revolutions yet in a land where revolution has its birth-place and its home?

Oh; yes, it will—it must, time must bring changes, must give openings. The people who loved not wisely but too well the fruits of their revolution, will, ever changeful, return to their first love. France! oh, ever changeful France! 'the violet still grows in the depths of thy valleys, though withered thy smile shall revive it again.' And yet, 'Ah! who can tell how hard it is to climb the steep where Fame's proud temple shines afar?' And yet again, to cease to attempt is nothingness, and worse—is dreary monotony.

So, hoping against hope, and aiming to delude, at least the dreary hours, the prisoner turns to meditate on the past, on history, politics, instruments both human and material. Nerving his mind to study what at least may sometime aid his views, and considering that sometime circumstances must bring freedom, he determined at once to while away time, feed fancy, revel in imagination, and lay a broad deep base for future superstructure.

Having ample time for thought, and no possible interruption, he goes deep into the first principles of human worldly things; he meditates on his own wishes, and judges from himself the minds of others. He has sounded heights and depths in past experience, he lays experience by the side of history; he meditates on monarchies, hereditary and derivative, on kings and emperors, and especially upon the Emperor of France,—his own uncle—the first modern emperor elected, as they say, 'by the grace of God and the will of the people.' His life and principles he studies to the very utmost; he masters his principles of thought; he dwells upon his name, his character, his actions, till he seems to himself to imbibe his very spirit; and at length his visions shape themselves in such forms as these:—

Whenever I may escape from prison I must bide a time of revolution. [illegible] It must and will come, and for it I will now prepare.

This may be my seed time, and the lower I have been debased, the more determinately and elaborately will I prepare for future glory, when the time shall come.

My predecessor—my own relative—was great because he co-operated with the spirit of his times as shown amid our nation.

The French love honor and glory; pageantries of peace and war, and under the prosperity of the empire they enjoyed them both, and loved the hand which brought them to their door.

But for my life? Where lies my strength? In my name—Napoleon!

There is a magic in that name, and thousands will rally to it when the time of revolution opens me a door.

But I must be careful—most careful. Humility is young ambition's ladder.

I'll stoop to conquer, and if I may but creep in under guise of serving a republic, when [illegible] shall go hard but I will better even my uncle's example. It is true he had to rise by war, but to me it is open to come in and obtain the kingdom peacefully. Ah! as [illegible] quaint antiquated book say, 'the king's name is a tower of strength.' And I will use it so.

Power in the shape of presidency must be my primary object. Position through the Emperor's name, my name. This will answer to the first, consulship; and once obtained, the whole is easy.

I will push forward [illegible] the adoption of universal [illegible] without liberality [illegible] and of war [illegible] arts and sciences. Paris shall be [illegible] pageantries, and Paris beautified. Exterminate [illegible] shall all breathe peace [illegible] beautifying Paris I will cut [illegible] artillery. I will flatter and promote all priests awhile, for they are power [illegible]

eye upon them, and, when they little think it, they shall feel that their superstition [illegible] me not, and shall not long [illegible]

I will cancel the [illegible] of the press [illegible] gradually; deprive [illegible] quiet, firm compression; and at first I will but slightly notice the republicans, for many such exist, and must be cautiously dealt with. When I have power I will deal with them; and to obtain that power, the army shall be one of my chiefest cares.

All that can please, the soldiery shall be done. They love the memory of the old Napoleon! They shall have a St. Helena medal. They love an emperor at their head. I will myself continually review them; and if needs be, and it is politic, they shall be feasted even with champagne. Meantime, Algeria is training ground, and well they shall be trained. That Louis Philippe! for that, he drew me bringing back my uncle's bones. Much he helped me there. I laugh and thank him, thank him, and laugh; and use—what he so carefully obtained—from England!

England!—ah England! England, I hate the name.

And yet I do not—cannot quite. I have had much from England—a home in exile, friends, and hearty welcome. If I escape hence, to England it must be. It is the land of liberty.

But soft, I wander; what have I to do with liberty! I want it for myself but not for others quite. No no, it must not be—at least in France, save only at my will. But all that can consist with my advancement, that they shall have, and I'll provide it thus. And even England! deep in my inmost heart I bear a grudge—for is there not 'a name, a cause, and a defeat?' the last I name not, cannot bear to name. Well, well, I bide my time and there an end.

Now having power as President to rule, and having got all matters in fair train, I must reflect that there will surely be a numerous party of republicans, violent, strong, and determined, who will never submit to call me what I aim at—emperor. And how shall they be met?

They will work quietly at first, but in about three years they will begin to show, and must be met. I fain would put them down quietly, but if they break out, they shall be terrorized and made a fearful example of, and then an opportunity will be given for an increase of power; from temporary presidency, absolute dictatorship shall be claimed, and if this lead not on to emperorship, then past examples profit nothing. The first Napoleon from Consul for ten years passed on to Consul for life, and from first Consul for life, he rushed and crowned himself emperor in four short years. And why should not this be repeated? It will come naturally. I have his example. I have to do with the same people. I hold his principles. I set forth his views. I bear his name. I will—yes, I will attain his power. I will be emperor.

Now having that in France is simply nothing; that is my rightful due inheritance. Having, I must maintain, and holding, glorify. Our dynasty has been disturbed! I will reassume it.

Empire lost—I will regain it.

The world shall feel my power as it did his—my mighty predecessor's. Who shall prevent? Ah! [illegible]—England again. Ah, England, mistress of the seas—patron of liberty—ah, how shall she be met?

I have it—there it is, behold her fleets with them she rules the seas. I must extend—must reconstruct our fleet, silently, quietly, rapidly. Our seaboard must be fortified when certain progress is made in ship-building! our marine must be put in order; quiet measures taken for forming seamen; all must be pushed sincerely together, quietly as possible, escaping up—saying peace, peace, all the time. Secretly I shall forge ahead of old, sleepy, tax-repelling England. While they shall sleep, lulled by my words of peace, everywhere awake and quietly striving, I will prepare beforehand, and ever ready with the pretence that I am but putting France in order after years of revolution, I will raise the fleets and the armies of France till none shall equal them. Science shall improve our weapons; skill of fence shall be added to our arms; the military spirit devoted to myself shall be cherished. Vive l'Empereur, shall be the cry. The old eagles shall again hover over our troops; and when I have built up my house with power and established our country in superior force, then will be time to stand and look around.

But even yet 'tis tiend. I can prepare. Emissaries may be sent, as well as spy out conquests, to entangle revolutionary peoples, as to sow the seeds of revolution where they shall yet bear fruit, which I will reap and turn to my advantage.

And liberty! yes, liberty shall be the cry.

It was so ever since our dynasty arose. Liberty to the peoples, liberty to the oppressed, liberty to the oppressed nationalities. I have it all."

(*To be concluded.*)

For the World's Crisis.

NO NEUTRAL GROUND.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. 12 : 30.

How often we hear men who know not Jesus, when urged to accept him as the only refuge of perishing humanity, claim that they stand on neutral ground; they will have nothing to do with religion, or against it. How greatly they err. It appears from the plain declaration of Jesus, that there is no neutral ground. He that is not for Jesus is against him. Every thought, every word, and every act of our lives, has an influence either for Jesus or for the devil. Every one has an influence. That influence is like a perpetual eddy; for when it is once set in motion it never stops.

In order to live every moment with the approving smiles of God upon us, we must have our hearts touched with heavenly fire from off the altar; we must give ourselves wholly to him, to be used in his service; we must have our natures purified, as we are exhorted in Romans, "Reckon ye yourselves to be dead indeed unto sin, but alive unto God." By giving ourselves a whole sacrifice, we become dead to sin; we are wholly the Lord's, and feel sin no more. Can a dead man feel? No more can a child of God who is dead to sin. By making this whole sacrifice to the Lord, we use our influence for him. If we only use part of our influence for his cause, we are not [illegible] we cannot serve God and mammon. There is no neutral ground, we must be either with him or against him. If we would gather with Jesus, we must do his whole will. We must get off from our imaginary neutral ground, and show ourselves on God's side. [illegible] He that is not wholly [illegible] the Lord's is for the devil. [illegible] God and for [illegible] And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. [illegible]

[illegible] we may rest assured that for the moments used for the devil, God will bring us to account. [illegible]

the heart filled with the Holy Spirit, and feeling [illegible] as the influence of a moment may appear, yet it will have a powerful weight at the judgment bar. It is like casting a pebble into the river. At first it makes but a small eddy, but its circles increase until the whole water is disturbed.

How needful, then, dear brethren, that we be careful how we spend our time, which is so precious. How needful that all should give themselves up for the Lord. The world expects holiness from the professed followers of Jesus; and without holiness no man can gather with Christ. If we gather with Jesus, we must be Bible christians, and let our light shine. I never saw in the same light before that life is a dreadful reality; that on every moment of our lives hangs a great responsibility, as high as heaven, and as lasting as eternity. Dear brethren, give yourselves up anew to the Lord; make a whole sacrifice, and henceforth use every moment on the Lord's side; and great will be your reward when our blessed Redeemer shall appear.

Rochester, N. Y. WM. H. STEVENS.

For the World's Crisis.

WESTERN NEW YORK ANNUAL CONFERENCE.

The Christian Conference of Western New York and vicinity, convened according to notice at South Butler, Wayne county, N. Y., May 31st, 1866. Eld. O. R. Fassett, of Sandy Hill, preached the opening discourse on Thursday evening, on "Be not weary in well doing."

Friday morning, the annual address was delivered, which will be found in another column. The constitutional order was then moved aside to appoint a business committee. F. Burr, B. P. Stevens, B. C. Simonds, C. H. Williams, and C. B. Turner were appointed. The meeting was then changed to singing and exhortation, and the time profitably spent until noon.

The next business meeting was held Saturday forenoon, at which the constitution, being found not well adapted to our wants, was much modified, and we present it here as it now exists.

CONSTITUTION.

ART. I. This organization shall be called the Christian Conference of Western New York and vicinity.

ART. II. The object of this Conference shall be to promote Scriptural piety, christian union and co-operation in the spread of light and truth, and especially on the Prophetic Scriptures, which relate to the soon coming kingdom of Christ.

ART. III. This Conference shall be composed of brethren assembled at regularly appointed time and place, who are in sympathy with the objects for which the Conference is organized. Strangers meeting with us are advised to bring recommendations of christian character.

ART. IV. The officers of this Conference shall be a President, Vice President, Secretary, Treasurer, and a Committee of three, who, together, shall constitute a board of managers, who shall be chosen annually, and hold office until a new election.

ART. V. The duty of the Board shall be to look after the general interests of the cause; appoint and arrange camp, tent, and general meetings held under the supervision of the Conference; also, to attend to any business between the sessions of the Conference that may involve the interests of the cause.

ART. VI. The Conference shall meet annually, and also hold three quarterly meetings in the conference year; the time and place to be arranged by the Conference or the Board.

ART. VII. The annual meetings shall be opened by an appropriate address by some member appointed for that purpose; after which the officers shall be elected for the ensuing year, and any business transacted that may properly come before the Conference.

ART. VIII. This Conference shall also constitute a Tract Society, the object of which shall be to distribute tracts, free or otherwise, within the bounds of the Conference. The Board of Managers of the Conference shall also constitute a Board of Managers for the Tract Society.

ART. IX. This Constitution may be altered or amended at any regular meeting, by a vote of two-thirds of the members present.

Officers of the Conference for the ensuing year, were chosen as follows: President, Eld. C. B. Turner; Vice President, Eld. C. W. Lee; Secretary, Eld. F. Burr; Treasurer, Eld. C. P. Sweet; Committee of Three, Eld. B. P. Stevens, Daniel Cogswell, and B. C. Simonds.

The following motion was carried unanimously, viz.:

That from the recommendation of various ministers of Marion, Wayne Co., N. Y., respecting the christian character of Bro. Edward Kingsworth, and from his request that this Conference give assent to his efforts as a public laborer in the cause of Christ, we therefore commend him to the confidence of the church of Christ, as an exhorter or preacher, as his ability in the hands of God may dictate.

At the close of the exercises on Sunday evening, the following brethren were ordained to the ministry: Milton R. Miles and Benoni P. Stevens. Ordaining prayer, Eld. C. B. Turner; Charge to the candidates, Eld. Wm. A. Fenn; Right Hand of Fellowship, Eld. O. R. Fassett.

The Conference adjourned to meet at Darien, Genesee Co., on Friday before the second Sunday in September, 1866.

Our Conference was characterized by much harmony, love and zeal. The prayer meetings were very spiritual, the preaching was energetic and timely, and the result, we trust, will be very beneficial in the vicinity of the meeting. There was a large attendance from abroad, and the Disciple brethren kindly loaned us their large and commodious church for the Lord's day, which was filled to overflowing. F. BURR, Secretary.

TO MAKE ROPE PLIABLE.—Considerable difficulty is sometimes experienced in handling new rope, because of its stiffness. This is especially the case when it is wanted for halter and cattle ties. Every farmer is aware [illegible] for tying cattle are frequently unsafe, for the reason that they are not pliable enough to knot securely. [illegible] and new rope made as limber and soft as rope as after a year's constant use, by simply boiling it for two hours in water. Then hang it in a warm room and let it dry out thoroughly. It retains its stiffness until dry, when it becomes perfectly pliable.

BLOAT IN CATTLE.—When turned into a pasture where fresh grass is abundant, cattle [illegible] fermenting food, [illegible] will cause the creature to bloat, and unless the gas is provided a way of escape, will [illegible]

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A WORD FROM THE EDITOR.

Dear children, we wish to make your part of the paper still more interesting than ever, so that you will be as anxious to have the Crisis come as are your parents. Now we are going to ask you to help us make it more interesting. You may wonder how. We will tell you. Write us some little letters, and tell us if you are trying to be good, so as to be ready to meet the Savior.

We are anxious also to hear from the members of the TRY COMPANY, who signed that noble pledge, which reads as follows:—WE, THE UNDERSIGNED, HEREBY PLEDGE OURSELVES TO ABSTAIN FROM TEA, COFFEE, TOBACCO, AND ALL INTOXICATING DRINKS AS A BEVERAGE.

We hope none who signed this pledge will ever break it. We took much pleasure in seeing your names signed to that pledge, and now we wish you would write to us, and tell us how you are getting along.

Who will be the next one to join the "Try Company"? Let us have a long string of names at once. Can not every member get a new name to send us before this month is out, so that when the Fourth of July comes, they will be *free* from all these bad habits? Let us take hold of the good work in earnest. What do you say? Will you do it? We think many voices will say Yes. [illegible]

May the Lord bless you all, and help you to be ready for his coming.

For the Children's Corner.

THE BEGGAR'S REPROOF.

AN OLD MAN'S STORY.

Several years ago, as I was traveling in a stage-coach, it stopped for an instant at an inn door, in a small village, and the calm voice of a man in real distress was heard to say:—

"Gentlemen, I have eaten nothing to-day, and have no money. Will you give me a penny?" He appeared to be a man about sixty, with a tin-drink staff in his hand, yet with an elastic step, and had the steady, undaunted gaze of an honest man. "Gentlemen," he continued, "I am not used to begging; I was quite too proud; but there is one thing that can conquer pride, and that is starvation."

"Trust in God," whispered an old man, as he handed him some money.

"Here is something for beer," cried a sailor tauntingly, as he threw him a few pennies.

The poor beggar stood leaning on his staff, looking steadily in the bloated face of the sailor, and, before he moved to touch his gift, replied,—

"If I had been to ale-houses in my youth, I should not now be walking twenty miles a day on a bit of bread and a drink of water. I should not now converse with a quick ear and a clear eye. I should not show you at sixty-three a step shaken only by sorrow and want. I should not look upon you with a face changed only by age and starvation." He then stooped to pick up his money, gave them all his blessing, and proceeded on his toilsome journey. UNCLE THOMAS.

THE CRUEL BOYS.

Sweet blue eyes, with silken lashes,
Dimpled rosy cheeks and chin,
[illegible]
Through my open door peeped in.
It was Nellie, [illegible]
And to soothe its wild alarms,
Close she hugged a tiny kitten
In her fair and chubby arms.

Then, dear aunty, Charlie and Edward
Tied these rags to kitty's back,
Chased her all around the village,
Then half drowned her in a sack.
O dear! O dear!" sobbed little Nellie,
"Charley says 'twas all in fun,"
And [illegible]
[illegible]

I [illegible] Ned and Charlie,—
[illegible]
For they knew how mean and cruel
Was the conduct that I blamed.
Much I fear that boys so heartless,
Will be cruel, wicked men;
Well I know that hearts so hardened,
Seldom yield to love again.

I've no fears that darling Nellie
Will [illegible] or cruel prove,
[illegible]
Shines the golden rule of love.

Selected by [illegible]

THE SAILOR BOY'S FAITH.

A vessel was overtaken with a terrific hurricane in the middle of the Atlantic Ocean. After every effort to weather the storm, the Captain gave this intelligence:—

"The ship is on her beam ends! She will never right again! Death is certain!"

"Not at all, sir! not at all, sir!" exclaimed a little sailor boy. "God will save us yet!"

"Why do you think so?" said the Captain.

"Because, sir, at this moment they are praying under the Bethel flag, in the city of Glasgow, for all sailors in distress, and we are among the number; and God will hear their prayers; see she if she don't!"

The Captain exclaimed, with tears in his eyes, "God grant that their prayers may be heard in our behalf, my little preacher!"

At that moment a great wave struck the ship and righted her. A few days after, the noble ship rode safely into New York harbor.

WE'LL LAUGH HIM OUT OF IT!

Charlie Earl seeking to become a christian, had [illegible] in prayer meeting.

Yes; last night he declared his purpose to lead a new life, and asked for the prayers of God's people that he might succeed.

"He is the life of our company," said David Bright; "so merry, and light-hearted, we can't afford to lose him. The idea of Charlie becoming religious! Imagine him with a solemn face," and he laughed heartily.

"Charlie is very earnest," said Ella Morrell.

"Oh, yes, he is always earnest over some trifle. [illegible] of his becoming religious [illegible] we'll laugh him out of it."

"I don't think you will."

"Oh, I am sure we shall. When we were in college, Charlie and I roomed together. His [illegible] books [illegible] he would be very miserable, [illegible] at him, and in a little while he would be as cheerful as ever. You will see him with us in a few days, laughing himself at his foolishness."

[illegible] Earl did not mingle with his former [illegible] David Bright [illegible]

tried every way their ingenuity could devise to annoy Charlie. They carried their persecutions so far, that David became offended and left them.

The dignity and kindness with which Charlie bore their treatment, and his consistent conduct, won David's admiration and regard. He found Charlie not the gloomy, morose person he had pictured him, but the same genial, warm-hearted friend he used to be; learned in truth new to him, that religion can alter the disposition only for the better.

With a new purpose to live for, to glorify his divine Master, and with a heart filled with love and peace, Charlie Earl went on his way rejoicing. David found that his friend possessed in religion a treasure the world could not give, and he had now no wish to laugh him out of it, but rather to be brought himself under its gentle influence.—*American Messenger.*

BOYS AND GIRLS, BE PROMPT.

Perhaps there is no habit which ought to be more strictly cultivated in youth, than that of being prompt. It is much easier to do a thing at the precise time in which it ought to be done, than to perform the same thing when we know it is too late. And the child who begins life learning to acquire a fixed habit of promptness, will ever find it easy, and, indeed, almost necessary, to carry it out in all he does.

I knew two little girls, named Lucy and Ellen. They were sisters, differing but three years of age, though in character there was a wide and marked contrast. Lucy, the eldest, was ready to perform any task, or obey any command, the moment she was spoken to. And whatever she knew was required of her, whether reminded of it or not, she was prompt to do. But Ellen's fatal habit of delaying and waiting a little while, spoiled her own happiness and usefulness, besides often subjecting others to much inconvenience and pain. Her motto was, "There's time enough yet."

Ellen lost many enjoyments by this habit of always being behind hand. One day their father told his daughters that he would take them out to ride at four o'clock, if they would be ready precisely at the time. When the carriage arrived, Lucy was dressed and waiting, while Ellen had but just begun to dress. Her father, wishing to teach her a lesson, drove away with Lucy, leaving her weeping at home.

Many a boy and girl have been helped to good situations in life, where they have become respected and useful, through being *prompt.* Have time for your rule of action then. Never put off till another time what should be done now.—*Forrester's Magazine.*

HE DID'NT THINK.

So said a little boy, as he stood by the side of a mouse trap, which had an unwilling tenant in it. "What a fool he was to go in there!" said he. "Well," he added, "I suppose he did'nt think."

"No," he did'nt think," and for the very good reason that he was not taught to think. But what shall we say of that boy who is standing in the circus door, waiting for it to be opened? Or that boy with straggling hair, a pert twist to his cap, and a cigar in his mouth? Or that boy who stands at the corner of the streets on the Sabbath, or frequents the company of profane talkers? They will be caught in an evil net. They will fall into a hidden trap; and can they say they didn't think? Yes, perhaps they can; but if they tell the truth, they will add, "Because we wouldn't think." They have eyes, but they see not; ears have they, but they hear not.

THE CHRISTIAN INDIAN.

An English captain, in the year 1759, who was beating up for recruits in the vicinity of Bethlehem, Pennsylvania, met one day a Moravian Indian, and asked him whether he had a mind to be a soldier.

"No," answered he, "I am already engaged."

"Who is your captain?" asked the officer.

"I have a very brave and excellent captain," replied the Indian. "His name is Jesus Christ. Him will I serve as long as I live. My life is at his disposal."

Upon receiving this noble and decisive answer, the British captain suffered the pious red man to remain unmolested.

KING EDWARD VI.—When, at the age of nine years, Edward the Sixth, King of England, was crowned in Westminster, three swords were brought to him, signifying his dominion over the three kingdoms, England, Scotland, and Ireland, when he said, "There is yet one thing wanting."

"What is that?" said one of his attendants.

The youthful monarch replied, "*The Bible, the sword of the Spirit.* Without that we are nothing—we can do nothing."

A LITTLE GIRL'S FAITH.—A little girl, who was saved from the wreck of a steamboat, on being asked how she was saved, gave this simple answer: "God saved me! I prayed that he would, and he did."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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THE YOUNG PILGRIM:

FOR CHILDREN AND YOUTH.

TERMS.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 561. BOSTON, WEDNESDAY, JULY 4, 1866. VOL. XXIII.—NO. 16.

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TREASURER AND BUSINESS AGENT.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TIME.

Life is before us,
Tempests fly o'er us,
And time bears us onward as ever:
We make now our seal
For woe or for weal,
That follows us even forever.

Time's morning is past,
Eve hurries on fast,
The setting of earth's sun is nearing.
And through the thick sky
Sweet messages fly,
The "sign of the Son" soon appearing.

"Prepare ye the way,"
And "wait for the day,"
Receive, oh my soul, the glad tiding:
And bow 'neath the rod,
When wielded by God,
In bounteous mercy confiding.

Windham, Me. L. F. COLE.

For the World's Crisis.

FUTURE LIFE.—No. 2.

"If a man die, shall he live again?"—Job 14: 14.

I shall now introduce plain, positive testimony from the inspired Scriptures to prove that though a man die, he shall live again. Job says, "There is hope of a tree, if it be cut down, that it will sprout again; . . . but man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." 14: 7–12.

This language has been thought by some to imply that man never will arise, and that death is an eternal sleep. "Man lieth down, and riseth not." It is true that men die, and do not again appear on the earth. But Job does not say that they never shall appear; but "till the heavens be no more they shall not awake, nor be raised out of their sleep." This is plain, positive testimony that men do not go to heaven when they die, but fall asleep, and must so remain till the heavens be no more; that is, the heavens that are now. But the heavens and the earth shall be changed, and their present condition pass away and perish. Ps. 102: 25, 26; Matt. 24: 35.

When this takes place, the time will have expired to which Job limits the sleep of the dead; for he must not be made to contradict himself. In the same connection he adds, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me." This would indeed be a very singular prayer for a righteous man to make who expected to go immediately to heaven when he died. But he did not wish to witness the execution of wrath upon the ungodly, and therefore prays to be kept secret in the grave till that be past. 2 Thess. 1: 6–10.

Job then introduces the question, "If a man die, shall he live again?" He is now speaking of death, and consequently what follows must refer to man after death. "All the days of my appointed time will I wait, till my change come." If we supply the ellipsis, it will read thus:—All the days of my appointed time, *after death*, will I wait, *to live again*, till my change come. This sense of the passage necessarily follows from the question which introduces it; for he adds, "Thou shalt call, and I will answer thee." Job is still speaking of man in death, and he does not expect to answer the Lord till he shall live again. Jno 5: 28, 29. Job's language here must not be made to contradict 19: 25, 26—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God" (margin). Earth, not heaven, is the locality where Job expected his Redeemer to stand when he should see him "*at the latter day.*"

Thus I have proved from the author of the question that man will live again. The prophet Isaiah speaks still more plainly. Addressing the Lord, he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—26: 19, 20. This language of the inspired prophet locates the dead in the dust where all mankind are consigned by the original sentence. Who will locate them anywhere else?

The Lord then through the prophet addresses his people, saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain." The indignation of which Isaiah speaks, the wrath spoken of by Job, and the vengeance by Paul (2 Thess. 1: 8), all refer to the same time, viz: the coming of the Lord. This will be a time of trouble to the ungodly, such as never was since there was a nation; and at that time Daniel's people will be delivered, and many of them that sleep in the dust of the earth shall awake; Dan. 12: 1, 2; and Daniel himself will arise from his rest, and stand in his lot; ver. 13.

Ezekiel was also commanded to prophesy of the same event. "Therefore prophesy and say unto them, Thus saith the Lord, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."—37: 12. This was spoken concerning the children of Israel, the seed of Abraham, when they were carried away to Babylon, and therefore they must come up out of their graves, so many as had died and been buried in other lands, in order to return to the promised land. Abraham himself will then burst the cave of Machpelah (Gen. 25: 8–10), and obtain the promised inheritance. The Lord also says concerning his people, by the prophet Hosea, "I will ransom them from the power of the grave; I will redeem them from death."—13: 14. If they are not in captivity to death, they cannot be redeemed or delivered from it. If they are now in heaven, they need no redeeming.

The resurrection, which the Sadducees denied, is first mentioned in the Bible in Matt. 22: 23; but the Savior showed that when the Lord called himself the God of Abraham, the language implied that Abraham should rise from the dead,—ver. 32. Surely, then, Abraham believed it, though no express mention is made of it; for as I have already shown, the promises implied it. The Savior showed his power to raise the dead while here in the flesh, and promised that all that are in the graves should hear his voice, and come forth. John 5: 28, 29. And Paul says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 21, 22. Hence Adam will be redeemed from death, or one man at least will fail to be made alive in Christ. This settles the question which could not be settled by the history of Adam. They that are Christ's are to be made alive at his coming. Verse 23. Hence they must remain dead until he comes. Therefore Paul calls all the dead asleep (1 Thess. 4: 13) who shall arise when the Lord descends from heaven (v. 16); and the living saints at that time will be changed to immortality and caught up to meet the Lord in the air. v. 17; 1 Cor. 15: 51.

How very different is the doctrine of the Bible concerning the state of the dead from the traditions of men! Is it right that men having the Bible in their hands should allow themselves to be thus deceived? Is it right for those who profess to teach the way of eternal life, to keep men thus in ignorance respecting the way of salvation? If Christ himself passed through death to redeem men from its power, and this redemption is not effected until he comes the second time without sin unto salvation (Heb. 9: 28), is it right to teach men that death is redemption?—that when a man dies his soul is redeemed from its earthly tenement, and "soars away to the regions of everlasting bliss"? Christ hath not changed the nature of death, nor converted it from an enemy into a friend. "The last enemy that shall be destroyed is death."—1 Cor. 15: 26. Death will remain the same until it is annihilated, when there will be no more death. Rev. 21: 4. If death puts the believer in possession of any promised blessing, why is not the fact revealed some where in the Bible? Or why is it called an enemy if it puts a man in possession of something better than he could enjoy whilst living in the world? And finally, if Abraham did not understand God to mean just what he said, when he promised him an inheritance in the land of Canaan for an everlasting possession (Gen. 17: 8), why was Abraham so anxious to obtain the possession of a burying-place in it? Gen. 23: 20. Read the whole chapter; also 49: 28–33. To be buried in the promised land has ever been an object of earnest desire by the seed of Abraham. Hence Joseph when he died exacted a promise under oath of the children of Israel, that when they returned from Egypt to the land of Canaan, they should carry his bones thither. Gen. 50: 24–26. And Paul in writing to the Hebrews reminds them of this, as an evidence of Joseph's faith. Heb. 11: 22.

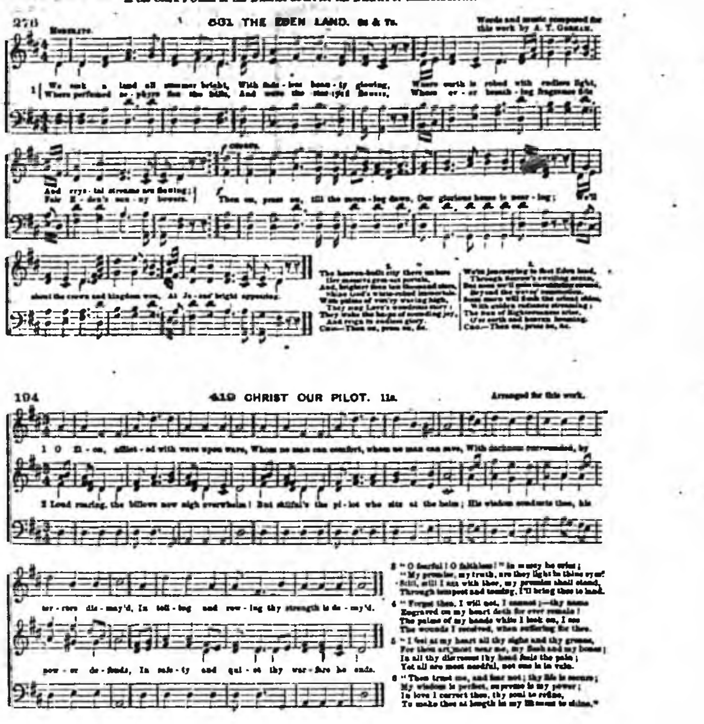
The same inspired penman defines faith to be "the substance of things hoped for."—11: 1. What then was the substance of Joseph's hope? Gen. 50: 24 will explain it. "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land which he sware to Abraham, to Isaac, and to Jacob." Therefore Joseph wished to sleep with his fathers until, in the fulness of time, God should give them the promised possession.

There is no intimation in all the history of the patriarchs that they ever entertained any other hope. God never gave them a promise of an inheritance any where else; and since he did not give them that inheritance while they lived, it follows, as God is true and faithful to perform all that he has promised, that the heirs of the promise must eventually be gathered together in the land which contains the sleeping dust of the patriarchs. Matt. 24: 31. Ezek. 37 makes this so plain that men must close their eyes and stop their ears not to see, hear, and understand. "The wise shall understand."—Dan. 12: 10. May the Lord give wisdom to his servants, that they may rightly instruct his people.

Grand Rapids, Mich. J. C. ROGERS.

☞ The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such a one we will gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

From the Jubilee Harp, entered according to Act of Congress, in the year 1866, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, in the Clerk's Office of the District Court for the District of Massachusetts.



The above are specimen pages from "THE JUBILEE HARP," the new Hymn and Tune Book, soon to be issued by the Society, and now in the hands of the printer. It will be ready in a few weeks, and, we trust, will be received with general favor by the household of faith, waiting for redemption.

For the World's Crisis.

LUKE XVI. 16.

"THE LAW AND THE PROPHETS WERE . . . . THE KINGDOM OF GOD IS PREACHED."

"Before thy mercy seat, O Lord!
Behold thy servant stand,
To ask the knowledge of thy word,
The guidance of thy hand.

Lord, from thy word remove the seal,
Unfold its hidden store;
And teach us, as we read, to feel
Its value more and more."

"Blind unbelief is sure to err,
And scan God's word in vain;
God is his own interpreter,
And he will make it plain."

"And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery."—Luke 16: 17, 18.

But what has this to do with the subjects that precede the 16th and follow the 18th verses, is often asked, but less frequently answered. A certain writer, the Rev. Alvah Hovey, D. D., has truly said, "*The parables of Christ never violate the order and course of nature—never introduce foreign elements into any sphere of life.*" The *Morning Star*, Dover, N. H., Oct. 4, 1864. In accordance with this rule, I answer that those three verses, above quoted, have much, "every way," to do with the precedent and the subsequent. They form the connecting link between the two, and it is through them that we must look for a natural solution of the succeeding parabolic discourse, and discover its connection with the preceding cause that called it forth, and by doing this, it seems to me, we shall also discover the intended lesson of the parable.

Christ, who was himself the speaker, and emphatically the "great teacher" had now, "in the fullness of the time," come, in accordance with the covenant of promise made to Abraham, and in keeping with the types and shadows of the law, to confirm, ratify, seal, and deliver the "new covenant" in his own blood, which was to supercede, disannul, and set aside the "old covenant," which, under the law, had been of force until John. See v. 16. The first office to be filled was that of teacher. While engaged in that capacity there stood before him two classes; the one representative of the new "living husband"—Christ and the gospel—the head of the church under the "new covenant"; the other, representative of the now "dead school-master," or "dead husband,"—MOSES AND THE LAW—*the head under the old covenant.*

Under the law, the Aaronic and Levitical high priests and their subordinates, stood for the entire body of Israel, as Christ and the apostles now stand under the gospel for the church. Under these circumstances, while the divine Instructor stood teaching the disciples the fundamental principles that were to attain under the new administration, the adherents of the old "derided him," while they sought to justify themselves by that now effete law, which was, when in force, *intended to bring them to the very person whom they now held in derision, and, if understood, inculcated the same sentiments for which they now manifested such supreme contempt.* Consequently, as a wise teacher, he informs them first of all, that "the law is no longer in force, and that their teachers, the prophets whom they stoned, was superceded by a new proclamation.

Then, after appealing to their own infallibility of that law in its fulfillment, he cites them to the express terms and specifications of the law in relation to the crime of adultery, of which they now made themselves guilty, in its spiritual application, by still adhering to the law, and claiming to be governed by it after its demise. In proof of this, hear Paul to the Jews at Rome. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law, so that she is no adulteress, though she be married to another man." Paul's application. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead."

Now here is the very same proposition that is contained in Luke 16: 18, and in the argument based upon it, the same conclusions that are contained in the parable of the "rich man," without the allegorical accompaniment.

Now, then, let us examine the parable itself; but, prior to its solution, we must examine and determine the signification of several terms therein used. The first of these is *death*; for it said, "the beggar died," . . . "and the rich man also died." Now if theologians could only find but *one* death referred to in the Scriptures, and that a natural, or temporal death, then of a necessity all men would be compelled to confine themselves to this use and application of the term in the text, and necessarily conclude that Jesus had reference to the condition of the rich man after the dust had returned to the earth as it was, and the spirit to God who gave it,—to the MAN made of the dust.

But there are many things which militate against such a conclusion, to some of which we shall refer. And first, the account says that the rich man, who also died, was buried. Now whatever died was that which was buried; and whatever was buried was that which in hades lifted up its eyes, being in torments. But in actual, natural death, the spirit, being separated from the body, and having "returned to God," could not have been buried; and the body, if dead, according to evangelical principles (and we intend to be very orthodox in our argument), could not lift up its eyes, or be in torment; for the "dead (persons) know not any thing."

Second, the spirit of the rich man, if a "conscious entity," and immaterial, incorruptible, and immortal, constituting "the man proper," could not die, and consequently could not get into hades; for that was where the dead man was buried, and the place where he was buried was the place where he lifted up his eyes in torment.

Thirdly, no reference is made to the spirit of either Lazarus, or Dives, in the entire discourse, and any argument affirming such to be the case, is simply a bare-faced assumption, *begging* the entire question. Certainly, Dives does not ask for the spirit of a dead man—a ghost—to be sent to his brethren, but whatever and wherever may have been his condition and place, he does ask that one who was actually, really, truly, and literally dead, should be "raised to life again." He does ask for a resurrection, and this is not a conclusion inferred, but proved by the answer of Abraham in the allegorical representation, "Neither will they be persuaded though one rose from the dead." Now, to say that this is spoken of the spirit, and at the same time affirm and contend that the spirit is the "essential living man," which can "never die," is equivalent to saying that a live man can be resurrected to life, without having died, which is not only a paradox, but an absurdity.

But fourthly, popular teaching instructs us that "a damned spirit in hell" is "lost to all good, to all sympathy, all pity, all desire of good or mercy to or for others," and that they vie with devils and wicked men, and with one another, in cursing men, cursing devils, cursing each other, and cursing God and his angels, in cursing the Son of God who died for them; that they become the devil's hirelings, emissaries and agents, to seduce other mortals into sin, crime, and all manner of iniquity, that these too may come under the power of his satanic majesty; and when they have accomplished their fell designs, then they rejoice in their triumph and gloat over their victims in their misery.

But what have we here? Why, according to this same, popular view, we have one of these "damned spirits" praying in hell, full of benevolence, compassion, love and sympathy, possessed of the missionary spirit, and desiring the conversion of those yet in the flesh. Oh, consistency! [illegible]

Coopersville, N. Y. [illegible] W. STRATTON.

For the World's Crisis.

BE DILIGENT.

When God created man, it is evident he designed that he should be active, from the fact he brought the materials necessary for man's existence into being, leaving it for man to adapt those materials to his necessities and tastes. This is called Art, and is emphatically the work of man, though the Lord did condescend to perform one piece of art for man, when man's necessities called for it. In Gen. 3: 21, we read, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

How multitudinous are the ways in which God has manifested his interest in and sympathy for man. This scripture proves that he is not above laboring for man's necessities, whether that employment be the exercise of creative power, or the more menial employment of making coats out of skins. And when he gives such proof of his willingness and activity for man, should man consider it hard or unreasonable if some demands for activity are made of him? Nay, verily. But let poor fallen man consider the subject in the light he may, his Creator *does make demands upon him.* "What demands?" says one. The best we can do under the circumstances in which we may be placed.

First, he demands of all rational intelligences that they repent, and be baptized. Some say they will perform the first, but delay and cavil about complying with the second, until they justly merit the indignation of the Master; then wonder why they are so destitute of enjoyment. Perhaps they mourn, and cry before the Lord. But will he hear them while they persist in disobeying so plain a command? He did not hear me, and I think "his ways are equal."

The Master says, "Go WORK in my vineyard." And now the solemn question arises, Are we doing anything for God? I do not now ask if we are doing ALL we can; but are we really doing *anything* for God? Do we deny ourselves of this and that habit because God requires it? Do we take up the cross and perform certain religious duties, because God requires it? Do we bridle our tongue when incensed by an unbridled one because God requires it? Do we perform certain acts of beneficence to God's children *because they are his children*, and not because they are particularly intellectual, or possess other personal attractions, expecting no recompense until the resurrection of the just? The question is not whether we are able to support a missionary in the field, or whether we have the conveniences even for accommodating him over night; but, would we hasten to the cooling fountain, bearing from thence a cup of cold water, to allay the raging thirst of one *because* they were the Lord's? If so, the Master's word for it, we shall be rewarded. Matt. 10: 42. Do not pass this as a trivial affair, beneath your notice. The Master gives us tests whereby we may prove our loyalty to him; and thus he brings those tests within the ability of the poorest; therefore never let the poorest say, I can do *nothing.* A cup of cold water, or a five penny bit, it may be, is all you ought to give: but let not pride, or any other fleshly motive, keep you from doing this much, and the blessing will surely follow.

Please turn to Matt. 25th, and read from the thirty-first to the forty-first verse, and see if kindness to God's children is not the great TEST question in the judgment of the great day. Those that hear it said, "Come, ye blessed," have DONE something. Why, our whole being, physical, as well as mental, concurs with the divine command, "Be diligent," or active. Our physical system, wonderful and complicated as its mechanism appears, is all constructed for activity, and if we would remain agile, we must use the muscles *often.* A thousand times has it been proved to almost any careful observer, that the disuse of any organ or member of the human body is (in time) the loss of that member or organ. For example, if one were to allow an arm to be so bound up as to admit of no motion, would he not lose the use of that arm? I do not know just how long it would take, neither do I know how long one can remain in the body of Christ without using a muscle for God. I only know the time comes when such an one is considered like the dried and withered branch of a tree, and, like that, is cast forth, not to suffer endless torture, but to "be burned." John 15: 6.

But let us come to the human body, because God himself uses it to represent his church. Yes, the human body, with its various members, is a proper comparison for Christ's church. Then, according to what has just been stated relative to the activity of the human body, if a member of Christ's body suffer himself to be bound by the Devil so he cannot act for God, he will surely wither, droop, and perish. It does not make any material difference what kind of a cord is used to confine you, whether it be spiritual indolence, fear, or pride; the result will be the same—*death*, DEATH!

But do some who have repented and been baptized yet ask, *What can I do?* Circumstances are as various as gifts; thus no stereotyped rule is given for every member, only to do good as you have ability or opportunity. We find one man who had faith in God built a house for the worship of God. This was what he could do. Luke 7: 5.

Matthew, a kind of Custom House officer, left his business to become an apostle of Christ; and the first thing we hear of his doing was to make a feast, inviting a great company of friends and associates, that they might enjoy the privilege of eating with his Master, and listen to the gracious words of salvation. We do not read that he altered his course in the least because of the guarded [illegible] upon the common people as they received Christ gladly; but was "diligent" in forwarding the cause of Christ in every way possible.

There was a great revival in the days of John the Baptist, arousing a large class to inquire, "What shall we do?" They had probably been characterized by parsimony, and might actually have oppressed the hireling in his wages. Thus the first thing they are told to do is, to help the destitute. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Then the tax-gatherers inquired what they should do? and he told them to be honest, not to overreach, etc. And then the soldiers asked him the same question, and he instructed these military men what to do.

It is quite apparent that difference of talent and circumstances elicited different instruction. But one thing is certain, that all who received Christ, or his forerunner, expected *to do something*; and if we continue to refrain from doing the little things we can do, will the Master say at last, "Well *done*"? Let us continually bear in mind that "Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of *good works.*"

Castleton, Vt. B. MATHEWSON.

"I HAVE PLACED YOU."

There is often much comfortable suggestion in a single phrase, a word of inspired Scripture. Jesus said to his disciples in the hour of deepest grief and anxiety (John 15: 16), "I have chosen you and placed you." Our version renders it, "I have *ordained* you." But the original is simply, "I have *placed* you." The place we occupy, then, is his appointment, his choice. We may not like it. It may be a low place, a narrow place. The work it requires may not afford much scope for energy, or excitement to activity, or opportunity for distinction; it may not even be so directly spiritual, or have so proximate a relation as we could wish to the advancement of the kingdom of God. But if Christ by his resistless providence has allotted it to us, we had better be contented with it, and make the best of it.

One of the titles of Christ is "The Captain of Salvation." No captain will permit a soldier to quit his place in the ranks because he thinks it below his merit, because it does not give him a good chance to show his courage, or to win distinction in the war. Whether he is placed in front or rear, in the forlorn hope, or among "the reserves;" whether he is attached to a scouting party, or ordered to cover a retreat, or guard the baggage, his part is bravely, watchfully, skillfully, cheerfully to keep the place and do the duty assigned him. No act of disobedience would be more flagrant than to forsake it without orders for one more conspicuous. Even to murmur, or to "sulk," because of the inactivity or obscurity to which he was consigned, would be regarded as disloyal, and expose him to rebuke, perhaps to degradation.

The Captain of the Lord's host, the Captain of Salvation, does not require a less prompt and absolute obedience than human commanders. The most skillful and penetrating officer may be mistaken in his estimate of the capacity and skill of a subordinate. Christ cannot be mistaken in us. He made us. He gave us whatever of talent or grace we have. He will not waste a particle of either. He knows "the very niche we were designed to fill," and if we humbly and observantly yield to his guiding hand, he will drop us into it.

"Lord, what wilt thou have me to do?" was a prayer which began a glorious career of usefulness. His own gracious words may calm our disquieting aspirations,—"He that is least among you all, the same shall be great." The awards of the last day will greatly reverse the present order of things, and disappoint alike the sky-aspiring thoughts of one class, and the lowly self-depreciation of another. There is something remarkable in the solemnity with which our Lord makes this declaration: "Behold! there are last which shall be first, and there are first which shall be last."—*Tract Journal.*

—Selected by J. S. RICHARDS.

For the World's Crisis.

IGNORANCE.

There are but few who profess christianity, who do not professedly believe in the personal advent of Jesus again to this earth; though their faith, or doctrine of going to heaven when we die, precludes the necessity of such coming. The resurrection of the dead, which is one great object of his coming, is no more plainly declared in the Scriptures of truth, than is the personal second advent of the Son of God to raise them. Hence, says Paul, "The Lord *himself* shall descend from heaven," etc.; and that this testimony might not be rejected, the angels of heaven are sent to confirm the glorious fact, that "this *same Jesus* that is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

And yet the most popular preacher in America (H. W. Beecher), in a sermon printed May 31st, 1866, in the *Independent*, says: "I know not whether the second advent of Christ is at hand or not. I know not what the meaning of it is. That there is to be a literal visit of Christ to the earth again, they may believe who are wedded to physical interpretations of Scripture. I do not so read the word of God." After the Scriptures have declared that God would send Jesus; after Jesus says, "If I go away I will come again"; and since it has been announced by every New Testament writer, and set before the church as an object of hope, is it not strange that we hear such [illegible] from such a source—"I know not what the meaning of the second advent is"? Yours believing.

H. PEASE.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 561. BOSTON, WEDNESDAY, JULY 4, 1866. VOL. XXIII.—NO. 16.

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TIME.

Life is before us,
Tempests fly o'er us,
And time bears us onward as ever:
We make now our seal
For woe or for weal,
That follows us even forever.

Time's morning is past,
Eve hurries on fast,
The setting of earth's sun is nearing.
And through the thick sky
Sweet messages fly,
The "sign of the Son" soon appearing.

"Prepare ye the way,"
And "wait for the day,"
Receive, oh my soul, the glad tiding
And bow 'neath the rod,
When wielded by God,
In bounteous mercy confiding.

Windham, Me. L. F. COLE.

For the World's Crisis.

FUTURE LIFE.—No. 2.

"If a man die, shall he live again?"—Job 14: 14

I shall now introduce plain, positive testimony from the inspired Scriptures to prove that though a man die, he shall live again. Job says, "There is hope of a tree, if it be cut down, that it will sprout again, . . . but man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." 14: 7–12.

This language has been thought by some to imply that man never will arise, and that death is an eternal sleep. "Man lieth down, and riseth not." It is true that men die, and do not again appear on the earth. But Job does not say that they never shall appear; but "till the heavens be no more they shall not awake, nor be raised out of their sleep." This is plain, positive testimony that men do not go to heaven when they die, but fall asleep, and must so remain till the heavens be no more; that is, the heavens that are now. But the heavens and the earth shall be changed, and their present condition pass away and perish. Ps. 102: 25, 26; Matt. 24: 35.

When this takes place, the time will have expired to which Job limits the sleep of the dead; for he must not be made to contradict himself. In the same connection he adds, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me." This would indeed be a very singular prayer for a righteous man to make who expected to go immediately to heaven when he died. But he did not wish to witness the execution of wrath upon the ungodly, and therefore prays to be kept secret in the grave till that be past. 2 Thess. 1: 6–10.

Job then introduces the question, "If a man die, shall he live again?" He is now speaking of death, and consequently what follows must refer to man after death. "All the days of my appointed time will I wait, till my change come." If we supply the ellipsis, it will read thus:—All the days of my appointed time, *after death*, will I wait, *to live again*, till my change come. This sense of the passage necessarily follows from the question which introduces it; for he adds, "Thou shalt call, and I will answer thee." Job is still speaking of man in death, and he does not expect to answer the Lord till he shall live again. Jno 5: 28, 29. Job's language here must not be made to contradict 19: 25, 26.—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God" (margin). Earth, not heaven, is the locality where Job expected his Redeemer to stand when he should see him "*at the latter day*."

Thus I have proved from the author of the question that man will live again. The prophet Isaiah speaks still more plainly. Addressing the Lord, he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—26: 19, 20. This language of the inspired prophet locates the dead in the dust where all mankind are consigned by the original sentence. Who will locate them anywhere else?

The Lord then through the prophet addresses his people, saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain." The indignation of which Isaiah speaks, the wrath spoken of by Job, and the vengeance, by Paul (2 Thess. 1: 8), all refer to the same time, viz: the coming of the Lord. This will be a time of trouble to the ungodly, such as never was since there was a nation; and at that time Daniel's people will be delivered, and many of them that sleep in the dust of the earth shall awake; Dan. 12: 1, 2; and Daniel himself will arise from his rest, and stand in his lot; ver. 13.

Ezekiel was also commanded to prophesy of the same event. "Therefore prophesy and say unto them, Thus saith the Lord, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."—37: 12. This was spoken concerning the children of Israel, the seed of Abraham, when they were carried away to Babylon, and therefore they must come up out of their graves, so many as had died and been buried in other lands, in order to return to the promised land. Abraham himself will then burst the cave of Machpelah (Gen. 25: 8–10), and obtain the promised inheritance. The Lord also says concerning his people, by the prophet Hosea, "I will ransom them from the power of the grave; I will redeem them from death."—13: 14. If they are not in captivity to death, they cannot be redeemed or delivered from it. If they are now in heaven, they need no redeeming.

The resurrection, which the Sadducees denied, is first mentioned in the Bible in Matt. 22: 23; but the Savior showed that when the Lord called himself the God of Abraham, the language implied that Abraham should rise from the dead,—ver. 32. Surely, then, Abraham believed it, though no express mention is made of it; for as I have already shown, the promises implied it. The Savior showed his power to raise the dead while here in the flesh, and promised that all that are in the graves should hear his voice, and come forth. John 5: 28, 29. And Paul says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 21, 22. Hence Adam will be redeemed from death, or one man at least will fail to be made alive in Christ. This settles the question which could not be settled by the history of Adam. They that are Christ's are to be made alive at his coming. Verse 23. Hence they must remain dead until he comes. Therefore Paul calls all the dead asleep (1 Thess. 4: 13) who shall arise when the Lord descends from heaven (v. 16); and the living saints at that time will be changed to immortality and caught up to meet the Lord in the air v. 17; 1 Cor. 15: 51.

How very different is the doctrine of the Bible concerning the state of the dead from the traditions of men! Is it right that men having the Bible in their hands should allow themselves to be thus deceived? Is it right for those who profess to teach the way of eternal life, to keep men thus in ignorance respecting the way of salvation? If Christ himself passed through death to redeem men from its power, and this redemption is not effected until he comes the second time without sin unto salvation (Heb. 9: 28), is it right to teach men that death is redemption?—that when a man dies his soul is redeemed from its earthly tenement, and "soars away to the regions of everlasting bliss"? Christ hath not changed the nature of death, nor converted it from an enemy into a friend. "The last enemy that shall be destroyed is death."—1 Cor. 15: 26. Death will remain the same until it is annihilated, when there will be no more death. Rev. 21: 4. If death puts the believer in possession of any promised blessing, why is not the fact revealed some where in the Bible? Or why is it called an enemy if it puts a man in possession of something better than he could enjoy whilst living in the world? And finally, if Abraham did not understand God to mean just what he said, when he promised him an inheritance in the land of Canaan for an everlasting possession (Gen. 17: 8), why was Abraham so anxious to obtain the possession of a burying-place in it? Gen. 23: 20. Read the whole chapter; also 49: 28–33. To be buried in the promised land has ever been an object of earnest desire by the seed of Abraham. Hence Joseph when he died exacted a promise under oath of the children of Israel, that when they returned from Egypt to the land of Canaan, they should carry his bones thither. Gen. 50: 24–26. And Paul in writing to the Hebrews reminds them of this, as an evidence of Joseph's faith. Heb. 11: 22.

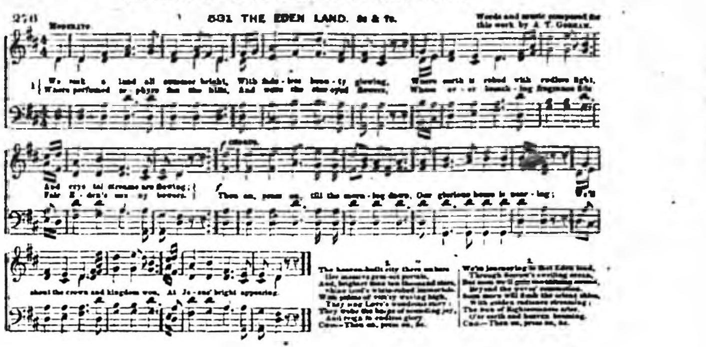
The same inspired penman defines faith to be "the substance of things hoped for."—11: 1. What then was the substance of Joseph's hope? Gen. 50: 24 will explain it. "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land which he sware to Abraham, to Isaac, and to Jacob." Therefore Joseph wished to sleep with his fathers until, in the fulness of time, God should give them the promised possession.

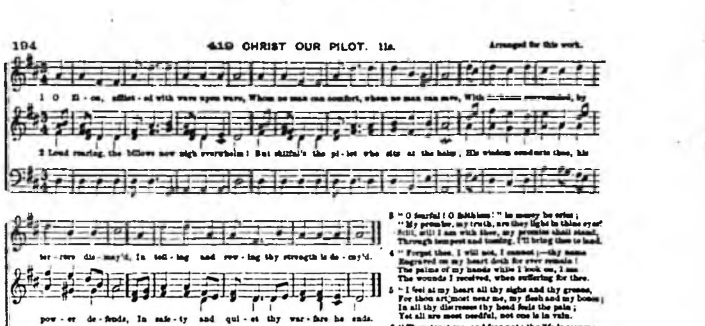
There is no intimation in all the history of the patriarchs that they ever entertained any other hope. God never gave them a promise of an inheritance any where else; and since he did not give them that inheritance while they lived, it follows, as God is true and faithful to perform all that he has promised, that the heirs of the promise must eventually be gathered together in the land which contains the sleeping dust of the patriarchs. Matt. 24: 31. Ezek. 37 makes this so plain that men must close their eyes and stop their ears not to see, hear, and understand. "The wise shall understand."—Dan. 12: 10. May the Lord give wisdom to his servants, that they may rightly instruct his people.

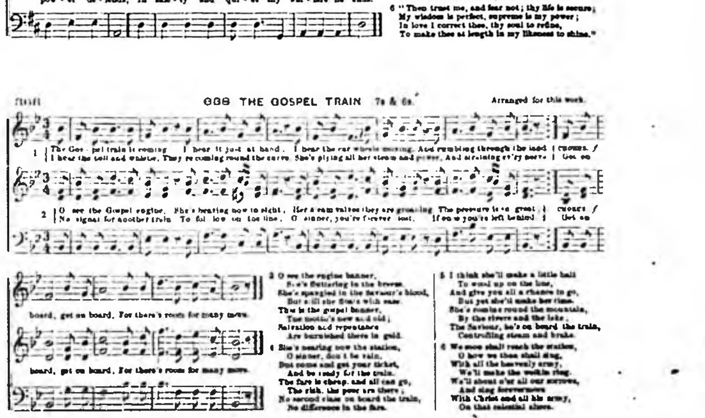
Grand Rapids, Mich. J. C. ROGERS.

☞ The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such a one we will gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

From the Jubilee Harp, entered according to Act of Congress, in the year 1866, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, in the Clerk's Office of the District Court for the District of Massachusetts.







The above are specimen pages from "THE JUBILEE HARP," the new Hymn and Tune Book, soon to be issued by the Society, and now in the hands of the printer. It will be ready in a few weeks, and, we trust, will be received with general favor by the household of faith, waiting for redemption.

For the World's Crisis.

LUKE XVI. 16.

"THE LAW AND THE PROPHETS WERE . . . . THE KINGDOM OF GOD IS PREACHED."

"Before thy mercy seat, O Lord!
Behold thy servant stand,
To ask the knowledge of thy word,
The guidance of thy hand.

Lord, from thy word remove the seal,
Unfold its hidden store,
And teach us, as we read, to feel
Its value more and more."

"Blind unbelief is sure to err,
And scan God's word in vain;
God is his own interpreter,
And he will make it plain."

"And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery."—Luke 16: 17, 18.

But what has this to do with the subjects that precede the 16th and follow the 18th verses, is often asked, but less frequently answered. A certain writer, the Rev. Alvah Hovey, D. D., has truly said, "*The parables of Christ never violate the order and course of nature—never introduce foreign elements into any sphere of life.*" The *Morning Star*, Dover, N. H., Oct. 4, 1864. In accordance with this rule, I answer that those three verses, above quoted, have much, "every way," to do with the precedent and the subsequent. They form the connecting link between the two, and it is through them that we must look for a natural solution of the succeeding parabolic discourse, and discover its connection with the preceding cause that called it forth, and by doing this, it seems to me, we shall also discover the intended lesson of the parable.

Christ, who was himself the speaker, and emphatically the "great teacher" had now, "in the fullness of the time," come, in accordance with the covenant of promise made to Abraham, and in keeping with the types and shadows of the law, to confirm, ratify, seal, and deliver the "new covenant" in his own blood, which was to supercede, disannul, and set aside the "old covenant," which, under the law, had been of force until John. See v. 16. The first office to be filled was that of teacher. While engaged in that capacity there stood before him two classes; the one representative of the now "living husband"—Christ and the gospel—the head of the church under the "new covenant"; the other, representative of the now "dead school-master," or "dead husband,"—MOSES AND THE LAW—*the head under the old covenant.*

Under the law, the Aaronic and Levitical high priests and their subordinates, stood for the entire body of Israel, as Christ and the apostles now stand under the gospel for the church. Under these circumstances, while the divine Instructor stood teaching the disciples the fundamental principles that were to attain under the new administration, the adherents of the old "derided him," while they sought to justify themselves by that now effete law, which was, when in force, *intended to bring them to the very person whom they now held in derision, and, if understood, inculcated the same sentiments for which they now manifested such supreme contempt.* Consequently, as a wise teacher, he informs them first of all, that "the law is no longer in force, and that their teachers, the prophets whom they stoned, was superceded by a new proclamation.

Then, after appealing to their own infallibility of that law in its fulfillment, he cites them to the express terms and specifications of the law in relation to the crime of adultery, of which they now made themselves guilty, in its spiritual application, by still adhering to the law, and claiming to be governed by it after its demise. In proof of this, hear Paul to the Jews at Rome. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law, so that she is no adulteress, though she be married to another man." Paul's application. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead."

Now here is the very same proposition that is contained in Luke 16: 18, and in the argument based upon it, the same conclusions that are contained in the parable of the "rich man," without the allegorical accompaniment.

Now, then, let us examine the parable itself; but, prior to its solution, we must examine and determine the signification of several terms therein used. The first of these is *death*; for it said, "the beggar died," . . . . "and the rich man also died." Now if theologians could only find but *one* death referred to in the Scriptures, and that a natural, or temporal death, then of a necessity all men would be compelled to confine themselves to this use and application of the term in the text, and necessarily conclude that Jesus had reference to the condition of the rich man after the dust had returned to the earth as it was, and the spirit to God who gave it,—to the MAN made of the dust.

But there are many things which militate against such a conclusion, to some of which we shall refer; and, first, the account says that the rich man, who also died, was buried. Now whatever died was that which was buried; and whatever was buried was that which in hades lifted up its eyes, being in torments. But in actual, natural death, the spirit, being separated from the body, and having "returned to God," could not have been buried; and the body, if dead, according to evangelical principles (and we intend to be very orthodox in our argument), could not lift up its eyes, or be in torment; for the "dead (persons) know not any thing."

Second, the spirit of the rich man, if a "conscious entity," and immaterial, incorruptible, and immortal, constituting "the man proper," could not die, and consequently could not get into hades; for that was where the dead man was buried, and the place where he was buried was the place where he lifted up his eyes in torment.

Thirdly, no reference is made to the spirit of either Lazarus, or Dives, in the entire discourse, and any argument affirming such to be the case, is simply a bare-faced assumption, *begging* the entire question. Certainly, Dives does not ask for the spirit of a dead man—a ghost—to be sent to his brethren, but whatever and wherever may have been his condition and place, he does ask that one who was actually, really, truly, and literally dead, should be "raised to life again." He does ask for a resurrection, and this is not a conclusion inferred, but proved by the answer of Abraham in the allegorical representation, "Neither will they be persuaded though one rose from the dead." Now, to say that this is spoken of the spirit, and at the same time affirm and contend that the spirit is the "essential living man," which can "never die," is equivalent to saying that a live man can be resurrected to life, without having died, which is not only a paradox, but an absurdity.

But fourthly, popular teaching instructs us that "a damned spirit in hell" is "lost to all good, to all sympathy, all pity, all desire of good or mercy to or for others," and that they vie with devils and wicked men, and with one another, in cursing men, cursing devils, cursing each other, and cursing God and his angels, in cursing the Son of God who died for them; that they become the devil's hirelings, emissaries and agents, to seduce other mortals into sin, crime, and all manner of iniquity, that these too may come under the power of his satanic majesty; and when they have accomplished their fell designs, then they rejoice in their triumph and gloat over their victims in their misery.

But what have we here? Why, according to this same popular view, we have one of these "damned spirits" praying in hell, full of benevolence, compassion, love and sympathy, possessed of the missionary spirit, and thinking the conversion of those yet in the flesh. Oh, consistency! art thou inconsistency! G. W. STETSON.

Coopersville, N. Y.

For the World's Crisis.

BE DILIGENT.

When God created man, it is evident he designed that he should be active, from the fact he brought the materials necessary for man's existence into being, leaving it for man to adapt those materials to his necessities and tastes. This is called Art, and is emphatically the work of man, though the Lord did condescend to perform one piece of art for man, when man's necessities called for it. In Gen. 3: 21, we read, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

How multitudinous are the ways in which God has manifested his interest in and sympathy for man. This scripture proves that he is not above laboring for man's necessities, whether that employment be the exercise of creative power, or the more menial employment of making coats out of skins. And when he gives such proof of his willingness and activity for man, should man consider it hard or unreasonable if some demands for activity are made of him? Nay, verily. But let poor fallen man consider the subject in the light he may, his Creator *does make demands upon him.* "What demands?" says one. The best we can do under the circumstances in which we may be placed.

First, he demands of all rational intelligences that they repent, and be baptized. Some say they will perform the first, but delay and cavil about complying with the second, until they justly merit the indignation of the Master; then wonder why they are so destitute of enjoyment. Perhaps they mourn, and cry before the Lord. But will he hear them while they persist in disobeying so plain a command? He did not hear me, and I think "his ways are equal."

The Master says, "Go WORK in my vineyard." And now the solemn question arises, Are we doing anything for God? I do not now ask if we are doing ALL we can; but are we really doing *anything* for God? Do we deny ourselves of this and that habit because God requires it? Do we take up the cross and perform certain religious duties, because God requires it? Do we bridle our tongue when incensed by an unbridled one because God requires it? Do we perform certain acts of beneficence to God's children *because they are his children*, and not because they are particularly intellectual, or possess other personal attractions, expecting no recompense until the resurrection of the just? The question is not whether we are able to support a missionary in the field, or whether we have the conveniences even for accommodating him over night; but, would we hasten to the cooling fountain, bearing from thence a cup of cold water, to allay the raging thirst of one *because* they were the Lord's? If so, the Master's word for it, we shall be rewarded. Matt. 10: 42. Do not pass this as a trivial affair, beneath your notice. The Master gives us tests whereby we may prove our loyalty to him; and thus he brings those tests within the ability of the poorest; therefore never let the poorest say, I can do *nothing*. A cup of cold water, or a five penny bit, it may be, is all you ought to give: but let not pride, or any other fleshly motive, keep you from doing this much, and the blessing will surely follow.

Please turn to Matt. 25th, and read from the thirty-first to the forty-first verse, and see if kindness to God's children is not the great TEST question in the judgment of the great day. Those that hear it said, "Come, ye blessed," have DONE something. Why, our whole being, physical, as well as mental, concurs with the divine command, "Be diligent," or active. Our physical system, wonderful and complicated as its mechanism appears, is all constructed for activity, and if we would remain agile, we must use the muscles *often*. A thousand times has it been proved to almost any careful observer, that the disuse of any organ or member of the human body is (in time) the loss of that member or organ. For example, if one were to allow an arm to be so bound up as to admit of no motion, would he not lose the use of that arm? I do not know just how long it would take, neither do I know how long one can remain in the body of Christ without using a muscle for God. I only know the time comes when such an one is considered like the dried and withered branch of a tree, and, like that, is cast forth, not to suffer endless torture, but to "be burned." John 15: 6.

But let us come to the human body, because God himself uses it to represent his church. Yes, the human body, with its various members, is a proper comparison for Christ's church. Then, according to what has just been stated relative to the activity of the human body, if a member of Christ's body suffer himself to be bound by the Devil so he cannot act for God, he will surely wither, droop, and perish. It does not make any material difference what kind of a cord is used to confine you, whether it be spiritual indolence, fear, or pride; the result will be the same—*death*, DEATH!

But do some who have repented and been baptized yet ask, *What* can I do? Circumstances are as various as gifts; thus no stereotyped rule is given for every member, only to do good as you have ability or opportunity. We find *one* man who had faith in God built a house for the worship of God. This was what he could do. Luke 7: 5.

Matthew, a kind of Custom House officer, left his business to become an apostle of Christ; and the first thing we hear of his doing was to make a feast, inviting a great company of friends and associates, that they might enjoy the privilege of eating with his Master, and listen to the gracious words of salvation. We do not read that he altered his course in the least because of the guarded fears and bold speeches of Pharisaic professors, who looked contemptuously upon the common people as they received Christ gladly; but was "diligent" in forwarding the cause of Christ in every way possible.

There was a great revival in the days of John the Baptist, arousing a large class to inquire, "What shall we do?" They had probably been characterized by parsimony, and might actually have oppressed the hireling in his wages. Thus the first thing they are told to do is, to help the destitute. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Then the tax-gatherers inquired what they should do? and he told them to be honest, not to overreach, etc. And then the soldiers asked him the same question, and he instructed these military men what to do.

It is quite apparent that difference of talent and circumstances elicited different instruction. But one thing is certain, that all who received Christ, or his forerunner, expected *to do something*; and if we continue to refrain from doing the little things we can do, will the Master say at last, "Well *done*"? Let us continually bear in mind that "Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of *good works*."

Castleton, Vt. B. MATHEWSON.

"I HAVE PLACED YOU."

There is often much comfortable suggestion in a single phrase, a word of inspired Scripture. Jesus said to his disciples in the hour of deepest grief and anxiety (John 15: 16), "I have chosen you and placed you." Our version renders it, "I have *ordained* you." But the original is simply, "I have *placed* you." The place we occupy, then, is his appointment, his choice. We may not like it. It may be a low place, a narrow place. The work it requires may not afford much scope for energy, or excitement to activity, or opportunity for distinction; it may not even be so directly spiritual, or have so proximate a relation as we could wish to the advancement of the kingdom of God. But if Christ by his resistless providence has allotted it to us, we had better be contented with it, and make the best of it.

One of the titles of Christ is "The Captain of Salvation." No captain will permit a soldier to quit his place in the ranks because he thinks it below his merit, because it does not give him a good chance to show his courage, or to win distinction in the war. Whether he is placed in front or rear, in the forlorn hope, or among "the reserves;" whether he is attached to a scouting party, or ordered to cover a retreat, or guard the baggage, his part is bravely, watchfully, skillfully, cheerfully to keep the place and do the duty assigned him. No act of disobedience would be more flagrant than to forsake it without orders for one more conspicuous. Even to murmur, or to "sulk," because of the inactivity or obscurity to which he was consigned, would be regarded as disloyal, and expose him to rebuke, perhaps to degradation.

The Captain of the Lord's host, the Captain of Salvation, does not require a less prompt and absolute obedience than human commanders. The most skillful and penetrating officer may be mistaken in his estimate of the capacity and skill of a subordinate. Christ cannot be mistaken in us. He made us. He gave us whatever of talent or grace we have. He will not waste a particle of either. He knows "the very niche we were designed to fill," and if we humbly and observantly yield to his guiding hand, he will drop us into it.

"Lord, what wilt thou have me to do?" was a prayer which began a glorious career of usefulness. His own gracious words may calm our disquieting aspirations,—"He that is least among you all, the same shall be great." The awards of the last day will greatly reverse the present order of things, and disappoint alike the sky-aspiring thoughts of one class, and the lowly self-depreciation of another. There is something remarkable in the solemnity with which our Lord makes this declaration: "Behold! there are last which shall be first, and there are first which shall be last."—*Tract Journal.*

—Selected by J. S. RICHARDS.

For the World's Crisis.

IGNORANCE.

There are but few who profess christianity, who do not professedly believe in the personal advent of Jesus again to this earth; though their faith, or doctrine of going to heaven when we die, precludes the necessity of such coming. The resurrection of the dead, which is one great object of his coming, is no more plainly declared in the Scriptures of truth, than is the personal second advent of the Son of God to raise them. Hence, says Paul, "The Lord *himself* shall descend from heaven," etc.; and that this testimony might not be rejected, the angels of heaven are sent to confirm the glorious fact, that "this *same Jesus* that is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

And yet the most popular preacher in America (H. W. Beecher), in a sermon printed May 31st, 1866, in the *Independent*, says: "I know not whether the second advent of Christ is at hand or not. I know not what the meaning of it is. That there is to be a literal visit of Christ to the earth again, they may believe who are wedded to physical interpretations of Scripture. I do not so read the word of God." After the Scriptures have declared that God would send Jesus; after Jesus says, "If I go away I will come again"; and since it has been announced by every New Testament writer, and set before the church as an object of hope; is it not strange that we hear such declarations from such a source—"I know not what the meaning of the second advent is"? Yours believing,

H. PEASE.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 561. BOSTON, WEDNESDAY, JULY 4, 1866. VOL. XXIII.—NO. 16.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TIME.

Life is before us,
Tempests fly o'er us,
And time bears us onward as ever:
We make now our seal
For woe or for weal,
That follows us even forever.

Time's morning is past,
Eve hurries on fast,
The setting of earth's sun is nearing:
And through the thick sky
Sweet messages fly,
The "sign of the Son" soon appearing.

"Prepare ye the way,"
And "wait for the day,"
Receive, oh my soul, the glad tiding:
And bow 'neath the rod,
When wielded by God,
In bounteous mercy confiding.

Windham, Me. L. F. COLE.

For the World's Crisis.

FUTURE LIFE.—No. 2.

"If a man die, shall he live again?"—Job 14: 14.

I shall now introduce plain, positive testimony from the inspired Scriptures to prove that though a man die, he shall live again. Job says, "There is hope of a tree, if it be cut down, that it will sprout again; . . . but man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." 14: 7–12.

This language has been thought by some to imply that man never will arise, and that death is an eternal sleep. "Man lieth down, and riseth not." It is true that men die, and do not again appear on the earth. But Job does not say that they never shall appear; but "till the heavens be no more they shall not awake, nor be raised out of their sleep." This is plain, positive testimony that men do not go to heaven when they die, but fall asleep, and must so remain till the heavens be no more; that is, the heavens that are now. But the heavens and the earth shall be changed, and their present condition pass away and perish. Ps. 102: 25, 26; Matt. 24: 35.

When this takes place, the time will have expired to which Job limits the sleep of the dead; for he must not be made to contradict himself. In the same connection he adds, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me." This would indeed be a very singular prayer for a righteous man to make who expected to go immediately to heaven when he died. But he did not wish to witness the execution of wrath upon the ungodly, and therefore prays to be kept secret in the grave till that be past. 2 Thess. 1: 6–10.

Job then introduces the question, "If a man die, shall he live again?" He is now speaking of death, and consequently what follows must refer to man after death. "All the days of my appointed time will I wait, till my change come." If we supply the ellipsis, it will read thus:—All the days of my appointed time, *after death*, will I wait, *to live again*, till my change come. This sense of the passage necessarily follows from the question which introduces it; for he adds, "Thou shalt call, and I will answer thee." Job is still speaking of man in death, and he does not expect to answer the Lord till he shall live again. Jno 5: 28, 29. Job's language here must not be made to contradict 19: 25, 26—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God" (margin). Earth, not heaven, is the locality where Job expected his Redeemer to stand when he should see him "*at the latter day.*"

Thus I have proved from the author of the question that man will live again. The prophet Isaiah speaks still more plainly. Addressing the Lord, he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—26: 19, 20. This language of the inspired prophet locates the dead in the dust where all mankind are consigned by the original sentence. Who will locate them anywhere else?

The Lord then through the prophet addresses his people, saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain." The indignation of which Isaiah speaks, the wrath spoken of by Job, and the vengeance, by Paul (2 Thess. 1: 8), all refer to the same time, viz: the coming of the Lord. This will be a time of trouble to the ungodly, such as never was since there was a nation; and at that time Daniel's people will be delivered, and many of them that sleep in the dust of the earth shall awake; Dan. 12: 1, 2; and Daniel himself will arise from his rest, and stand in his lot; ver. 13.

Ezekiel was also commanded to prophesy of the same event. "Therefore prophesy and say unto them, Thus saith the Lord, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."—37: 12. This was spoken concerning the children of Israel, the seed of Abraham, when they were carried away to Babylon, and therefore they must come up out of their graves, so many as had died and been buried in other lands, in order to return to the promised land. Abraham himself will then burst the cave of Machpelah (Gen. 25: 8–10), and obtain the promised inheritance. The Lord also says concerning his people, by the prophet Hosea, "I will ransom them from the power of the grave; I will redeem them from death."—13: 14. If they are not in captivity to death, they cannot be redeemed or delivered from it. If they are now in heaven, they need no redeeming.

The resurrection, which the Sadducees denied, is first mentioned in the Bible in Matt. 22: 23; but the Savior showed that when the Lord called himself the God of Abraham, the language implied that Abraham should rise from the dead,—ver. 32. Surely, then, Abraham believed it, though no express mention is made of it; for as I have already shown, the promises implied it. The Savior showed his power to raise the dead while here in the flesh, and promised that all that are in the graves should hear his voice, and come forth. John 5: 28, 29. And Paul says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 21, 22. Hence Adam will be redeemed from death, or one man at least will fail to be made alive in Christ. This settles the question which could not be settled by the history of Adam. They that are Christ's are to be made alive at his coming. Verse 23. Hence they must remain dead until he comes. Therefore Paul calls all the dead asleep (1 Thess. 4: 13) who shall arise when the Lord descends from heaven (v. 16); and the living saints at that time will be changed to immortality and caught up to meet the Lord in the air. v. 17; 1 Cor. 15: 51.

How very different is the doctrine of the Bible concerning the state of the dead from the traditions of men! Is it right that men having the Bible in their hands should allow themselves to be thus deceived? Is it right for those who profess to teach the way of eternal life, to keep men thus in ignorance respecting the way of salvation? If Christ himself passed through death to redeem men from its power, and this redemption is not effected until he comes the second time without sin unto salvation (Heb. 9: 28), is it right to teach men that death is redemption?—that when a man dies his soul is redeemed from its earthly tenement, and "soars away to the regions of everlasting bliss"? Christ hath not changed the nature of death, nor converted it from an enemy into a friend. "The last enemy that shall be destroyed is death."—1 Cor. 15: 26. Death will remain the same until it is annihilated, when there will be no more death. Rev. 21: 4. If death puts the believer in possession of any promised blessing, why is not the fact revealed some where in the Bible? Or why is it called an enemy if it puts a man in possession of something better than he could enjoy whilst living in the world? And finally, if Abraham did not understand God to mean just what he said, when he promised him an inheritance in the land of Canaan for an everlasting possession (Gen. 17: 8), why was Abraham so anxious to obtain the possession of a burying-place in it? Gen. 23: 20. Read the whole chapter; also 49: 28–33. To be buried in the promised land has ever been an object of earnest desire by the seed of Abraham. Hence Joseph when he died exacted a promise under oath of the children of Israel, that when they returned from Egypt to the land of Canaan, they should carry his bones thither. Gen. 50: 24–26. And Paul in writing to the Hebrews reminds them of this, as an evidence of Joseph's faith. Heb. 11: 22.

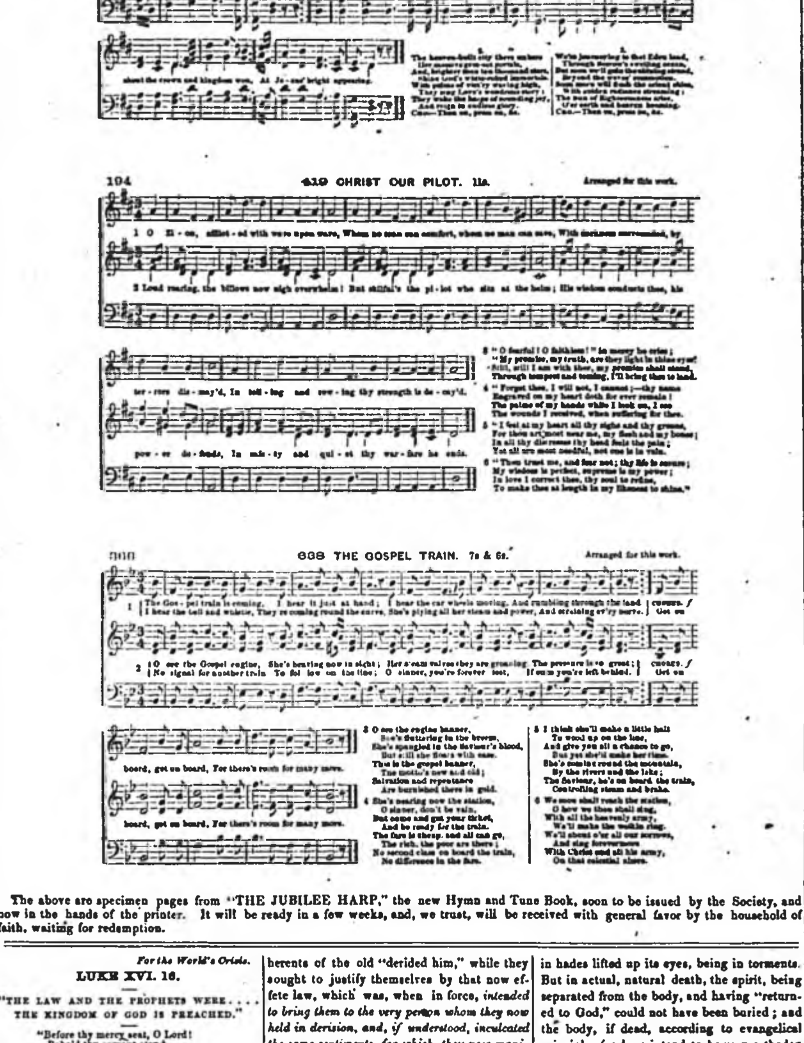
The same inspired penman defines faith to be "the substance of things hoped for."—11: 1. What then was the substance of Joseph's hope? Gen. 50: 24 will explain it. "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land which he sware to Abraham, to Isaac, and to Jacob." Therefore Joseph wished to sleep with his fathers until, in the fulness of time, God should give them the promised possession.

There is no intimation in all the history of the patriarchs that they ever entertained any other hope. God never gave them a promise of an inheritance any where else; and since he did not give them that inheritance while they lived, it follows, as God is true and faithful to perform all that he has promised, that the heirs of the promise must eventually be gathered together in the land which contains the sleeping dust of the patriarchs. Matt. 24: 31. Ezek. 37 makes this so plain that men must close their eyes and stop their ears not to see, hear, and understand. "The wise shall understand."—Dan. 12: 10. May the Lord give wisdom to his servants, that they may rightly instruct his people.

Grand Rapids, Mich. J. C. ROOME.

☞ The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such a one we will gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

From the Jubilee Harp, entered according to Act of Congress, in the year 1866, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, in the Clerk's Office of the District Court for the District of Massachusetts.



The above are specimen pages from "THE JUBILEE HARP," the new Hymn and Tune Book, soon to be issued by the Society, and now in the hands of the printer. It will be ready in a few weeks, and, we trust, will be received with general favor by the household of faith, waiting for redemption.

For the World's Crisis.

LUKE XVI. 16.

"THE LAW AND THE PROPHETS WERE . . . . THE KINGDOM OF GOD IS PREACHED."

"Before thy mercy seat, O Lord!
Behold thy servant stand,
To ask the knowledge of thy word,
The guidance of thy hand.

Lord, from thy word remove the seal,
Unfold its hidden store;
And teach us, as we read, to feel
Its value more and more."

"Blind unbelief is sure to err,
And scan God's word in vain;
*God is his own interpreter,
And he will make it plain.*"

"And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery."—Luke 16: 17, 18.

But what has this to do with the subjects that precede the 16th and follow the 18th verses, is often asked, but less frequently answered. A certain writer, the Rev. Alvah Hovey, D. D., has truly said, "*The parables of Christ never violate the order and course of nature—never introduce foreign elements into any sphere of life.*" The *Morning Star*, Dover, N. H., Oct. 4, 1864. In accordance with this rule, I answer that those three verses, above quoted, have much, "every way," to do with the precedent and the subsequent. They form the connecting link between the two, and it is through them that we must look for a natural solution of the succeeding parabolic discourse, and discover its connection with the preceding cause that called it forth, and by doing this, it seems to me, we shall also discover the intended lesson of the parable.

Christ, who was himself the speaker, and emphatically the "great teacher" had now, "in the fullness of the time," come, in accordance with the covenant of promise made to Abraham, and in keeping with the types and shadows of the law, to confirm, ratify, seal, and deliver the "new covenant" in his own blood, which was to supersede, disannul and set aside the "old covenant," which, under the law, had been of force until John. See v. 16. The first office to be filled was that of teacher. While engaged in that capacity there stood before him two classes; the one representative of the now "living husband"—Christ and the gospel—the head of the church under the "new covenant"; the other, representative of the now "dead school-master," or "dead husband,"—MOSES AND THE LAW—*the head under the old covenant.*

Under the law, the Aaronic and Levitical high priests and their subordinates, stood for the entire body of Israel, as Christ and the apostles now stand under the gospel for the church. Under these circumstances, while the divine Instructor stood teaching the disciples the fundamental principles that were to attain under the new administration, the adherents of the old "derided him," while they sought to justify themselves by that now effete law, which was, when in force, *intended to bring them to the very person whom they now held in derision, and, if understood, inculcated the same sentiments for which they now manifested such supreme contempt.* Consequently, as a wise teacher, he informs them first of all, that "the law is no longer in force, and that their teachers, the prophets whom they stoned, was superceded by a new proclamation.

Then, after appealing to their own infallibility of that law in its fulfillment, he cites them to the express terms and specifications of the law in relation to the crime of adultery, of which they now made themselves guilty, in its spiritual application, by still adhering to the law, and claiming to be governed by it after its demise. In proof of this, hear Paul to the Jews at Rome. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law, so that she is no adulteress, though she be married to another man." Paul's application. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead."

Now here is the very same proposition that is contained in Luke 16: 18, and in the argument based upon it, the same conclusions that are contained in the parable of the "rich man," without the allegorical accompaniment.

Now, then, let us examine the parable itself; but, prior to its solution, we must examine and determine the signification of several terms therein used. The first of these is *death*; for it said, "the beggar died," "and the rich man also died." Now if theologians could only find but *one* death referred to in the Scriptures, and that a natural, or temporal death, then of a necessity all men would be compelled to confine themselves to this use and application of the term in the text, and necessarily conclude that Jesus had reference to the condition of the rich man after the dust had returned to the earth as it was, and the spirit to God who gave it—to the MAN *made of the dust*.

But there are many things which militate against such a conclusion, to some of which we shall refer. First, the account says that the rich man who also died, was buried. Now whatever died was that which was buried; and whatever was buried was that which in hades lifted up its eyes, being in torments. But in actual, natural death, the spirit, being separated from the body, and having "returned to God," could not have been buried; and the body, if dead, according to evangelical principles (and we intend to be very orthodox in our argument), could not lift up its eyes, or be in torment; for the "dead (persons) know not any thing."

Second, the spirit of the rich man, if a "conscious entity," and immaterial, incorruptible, and immortal, constituting "the man proper," could not die, and consequently could not get into hades; for that was where the dead man was buried, and the place where he was buried was the place where he lifted up his eyes in torment.

Thirdly, no reference is made to the spirit of either Lazarus, or Dives, in the entire discourse, and any argument affirming such to be the case, is simply a bare-faced assumption, *begging* the entire question. Certainly, Dives does not ask for the spirit of a dead man—a ghost—to be sent to his brethren, but whatever and wherever may have been his condition and place, he does ask that one who was actually, really, truly, and literally dead, should be "raised to life again." He does ask for a resurrection, and this is not a conclusion inferred, but proved by the answer of Abraham in the allegorical representation, "Neither will they be persuaded though one rose from the dead." Now, to say that this is spoken of the spirit, and at the same time affirm and contend that the spirit is the "essential living man," which can "never die," is equivalent to saying that a live man can be resurrected to life, without having died, which is not only a paradox, but an absurdity.

But fourthly, popular teaching instructs us that "a damned spirit in hell" is "lost to all good, to all sympathy, all pity, all desire of good or mercy to or for others," and that they vie with devils and wicked men, and with one another, in cursing men, cursing devils, cursing each other, and cursing God and his angels, in cursing the Son of God who died for them; that they become the devil's hirelings, emissaries and agents, to seduce other mortals into sin, crime, and all manner of iniquity, that these too may come under the power of his satanic majesty; and when they have accomplished their fell designs, then they rejoice in their triumph and gloat over their victims in their misery.

But what have we here? Why, according to this same popular view, we have one of these "damned spirits" praying in hell, full of benevolence, compassion, love and sympathy, possessed of the missionary spirit, and desiring the conversion of those yet in the flesh. Oh, consistency! and oh, inconsistency!

G. W. STETSON.

Coopersville, N. Y.

For the World's Crisis.

BE DILIGENT.

When God created man, it is evident he designed that he should be active, from the fact he brought the materials necessary for man's existence into being, leaving it for man to adapt those materials to his necessities and tastes. This is called Art, and is emphatically the work of man, though the Lord did condescend to perform one piece of art for man, when man's necessities called for it. In Gen. 3: 21, we read, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

How multitudinous are the ways in which God has manifested his interest in and sympathy for man. This scripture proves that he is not above laboring for man's necessities, whether that employment be the exercise of creative power, or the more menial employment of making coats out of skins. And when he gives such proof of his willingness and activity for man, should man consider it hard or unreasonable if some demands for activity are made of him? Nay, verily. But let poor fallen man consider the subject in the light he may, his Creator *does make demands upon him.* "What demands?" says one. The best we can do under the circumstances in which we may be placed.

First, he demands of all rational intelligences that they repent, and be baptized. Some say they will perform the first, but delay and cavil about complying with the second, until they justly merit the indignation of the Master; then wonder why they are so destitute of enjoyment. Perhaps they mourn, and cry before the Lord. But will he hear them while they persist in disobeying so plain a command? He did not hear me, and I think "his ways are equal."

The Master says, "Go WORK in my vineyard." And now the solemn question arises, Are we doing anything for God? I do not now ask if we are doing ALL we can; but are we really doing *anything* for God? Do we deny ourselves of this and that habit because God requires it? Do we take up the cross and perform certain religious duties, because God requires it? Do we bridle our tongue when incensed by an unbridled one because God requires it? Do we perform certain acts of beneficence to God's children *because they are his children*, and not because they are particularly intellectual, or possess other personal attractions, expecting no recompense until the resurrection of the just? The question is not whether we are able to support a missionary in the field, or whether we have the conveniences even for accommodating him over night; but, would we hasten to the cooling fountain, bearing from thence a cup of cold water, to allay the raging thirst of one *because* they were the Lord's? If so, the Master's word for it, we shall be rewarded. Matt. 10: 42. Do not pass this as a trivial affair, beneath your notice. The Master gives us tests whereby we may prove our loyalty to him; and thus he brings those tests within the ability of the poorest; therefore never let the poorest say, I can do *nothing*. A cup of cold water, or a five penny bit, it may be, is all you ought to give: but let not pride, or any other fleshly motive, keep you from doing this much, and the blessing will surely follow.

Please turn to Matt. 25th, and read from the thirty-first to the forty-first verse, and see if kindness to God's children is not the great TEST question in the judgment of the great day. Those that hear it said, "Come, ye blessed," have DONE something. Why, our whole being, physical, as well as mental, concurs with the divine command, "Be diligent," or active. Our physical system, wonderful and complicated as its mechanism appears, is all constructed for activity, and if we would remain agile, we must use the muscles *often.* A thousand times has it been proved to almost any careful observer, that the disuse of any organ or member of the human body is (in time) the loss of that member or organ. For example, if one were to allow an arm to be so bound up as to admit of no motion, would he not lose the use of that arm? I do not know just how long it would take, neither do I know how long one can remain in the body of Christ without using a muscle for God. I only know the time comes when such an one is considered like the dried and withered branch of a tree, and, like that, is cast forth, not to suffer endless torture, but to "be burned." John 15: 6.

But let us come to the human body, because God himself uses it to represent his church. Yes, the human body, with its various members, is a proper comparison for Christ's church. Then, according to what has just been stated relative to the activity of the human body, if a member of Christ's body suffer himself to be bound by the Devil so he cannot act for God, he will surely wither, droop, and perish. *It* does not make any material difference what kind of a cord is used to confine you, whether it be spiritual indolence, fear, or pride; the result will be the same—*death*; DEATH!

But do some who have repented and been baptized yet ask, *What can I do?* Circumstances are as various as gifts; thus no stereotyped rule is given for every member, only to do good as you have ability or opportunity. We find one man who had faith in God built a house for the worship of God. This was what he could do. Luke 7: 5.

Matthew, a kind of Custom House officer, left his business to become an apostle of Christ; and the first thing we hear of his doing was to make a feast, inviting a great company of friends and associates, that they might enjoy the privilege of eating with his Master, and listen to the gracious words of salvation. We do not read that he altered his course in the least because of the grumbling and faultfinding of scribes and pharisees, who looked contemptuously upon the common people as they received Christ gladly; but was "diligent" in forwarding the cause of Christ in every way possible.

There was a great revival in the days of John the Baptist, arousing a large class to inquire, "What shall we do?" They had probably been characterized by parsimony, and might actually have oppressed the hireling in his wages. Thus the first thing they are told to do is, to help the destitute. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Then the tax-gatherers inquired what they should do? and he told them to be honest, not to overreach, etc. And then the soldiers asked him the same question, and he instructed these military men what to do.

It is quite apparent that difference of talent and circumstances elicited different instruction. But one thing is certain, that all who received Christ, or his forerunner, expected to *do something*; and if we continue to refrain from doing the little things we can do, will the Master say at last, "Well *done*"? Let us continually bear in mind that "Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of *good works*."

Castleton, Vt. B. MATHEWSON.

"I HAVE PLACED YOU."

There is often much comfortable suggestion in a single phrase, a word of inspired Scripture. Jesus said to his disciples in the hour of deepest grief and anxiety (John 15: 16), "I have chosen you and placed you." Our version renders it, "I have *ordained* you." But the original is simply, "I have *placed* you." The place we occupy, then, is his appointment, his choice. We may not like it. It may be a low place, a narrow place. The work it requires may not afford much scope for energy, or excitement to activity, or opportunity for distinction; it may not even be so directly spiritual, or have so proximate a relation as we could wish to the advancement of the kingdom of God. But if Christ by his resistless providence has allotted it to us, we had better be contented with it, and make the best of it.

One of the titles of Christ is "The Captain of Salvation." No captain will permit a soldier to quit his place in the ranks because he thinks it below his merit, because it does not give him a good chance to show his courage, or to win distinction in the war. Whether he is placed in front or rear, in the forlorn hope, or among "the reserves;" whether he is attached to a scouting party, or ordered to cover a retreat, or guard the baggage, his part is bravely, watchfully, skillfully, cheerfully to keep the place and do the duty assigned him. No act of disobedience would be more flagrant than to forsake it without orders for one more conspicuous. Even to murmur, or to "sulk," because of the inactivity or obscurity to which he was consigned, would be regarded as disloyal, and expose him to rebuke, perhaps to degradation.

The Captain of the Lord's host, the Captain of Salvation, does not require a less prompt and absolute obedience than human commanders. The most skillful and penetrating officer may be mistaken in his estimate of the capacity and skill of a subordinate. Christ cannot be mistaken in us. He made us. He gave us whatever of talent or grace we have. He will not waste a particle of either. He knows "the very niche we were designed to fill," and if we humbly and observantly yield to his guiding hand, he will drop us into it.

"Lord, what wilt thou have me to do?" was a prayer which began a glorious career of usefulness. His own gracious words may calm our disquieting aspirations,—"He that is least among you all, the same shall be great." The awards of the last day will greatly reverse the present order of things, and disappoint alike the sky-aspiring thoughts of one class, and the lowly self-depreciation of another. There is something remarkable in the solemnity with which our Lord makes this declaration: "Behold! there are last which shall be first, and there are first which shall be last."—*Tract Journal.*

—Selected by J. S. RICHARDS.

For the World's Crisis.

IGNORANCE.

There are but few who profess christianity, who do not professedly believe in the personal advent of Jesus again to this earth; though their faith, or doctrine of going to heaven when we die, precludes the necessity of such coming. The resurrection of the dead, which is one great object of his coming, is no more plainly declared in the Scriptures of truth, than is the personal second advent of the Son of God to raise them. Hence, says Paul, "The Lord *himself* shall descend from heaven," etc.; and that this testimony might not be rejected, the angels of heaven are sent to confirm the glorious fact, that "this *same Jesus* that is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

And yet the most popular preacher in America (H. W. Beecher), in a sermon printed May 31st, 1865, in the *Independent*, says: "I know not whether the second advent of Christ is at hand or not. I know not what the meaning of it is. That there is to be a literal visit of Christ to the earth again, they may believe who are wedded to physical interpretations of Scripture. I do not so read the word of God." After the Scriptures have declared that God would send Jesus; after Jesus says, "If I go away I will come again"; and since it has been announced by every New Testament writer, and set before the church as an object of hope, is it not strange that we hear such declarations from such a source—"*I know not what the meaning of the second advent is*"? Yours believing,

H. PEASE.

For the World's Crisis.

ALL FOR GOOD.

All things shall work for good to those that love the Lord. The people of God, under their afflictions, are often tempted to an impatience to be freed. But they should wait calmly for the time God has appointed for their deliverance. It is of more importance to us, to have grace properly to bear and improve our afflictions, than to be entirely delivered from them. To be supported under them may so sanctify as to render them the greatest blessing. But if, according to our own desire, we could break away from them, it might prove our ruin.

God sees it needful for his people to be tried, and why should we complain? If we could see the end of these afflictions, and how they were to terminate in our good, we should have no cause for complaint. But that is one of the brightest excellencies of the christian faith, to confide in God in the darkest hour of affliction, with an assurance that in so doing he will conduct our affairs to his own glory and our good.

Had Abraham known God would have released his son, what he did could have been no great trial of his faith. But when seen going forward in obedience to the command, although he could see no way for God to accomplish his promise, yet he did not stagger at the promise, through unbelief, but was strong in faith, giving glory to God.

Had Daniel certainly known God would have stopped the mouths of the lions, or the three children that he would have quenched the violence of the fire, a very small degree of faith and christian fortitude would have been sufficient for their support. But as they were ignorant of the method he would take to glorify himself and save them, they calmly confided in him, though thick clouds and darkness rested on the event. Such is the christian's faith. And he brought them safely out.

We find many like instances in examining the Scriptures, in which the people of God have trusted him in the darkest hour, and have been gloriously delivered.

To be impatient of deliverance before the time God appoints, or wish it in any other way than his wisdom directs, is in effect to wish God may not be glorified. Against this we have need to watch and pray, and in all trials look earnestly to God for supporting grace, and he will take care of the trial, and will work all out for our good and his glory.

Let us arm ourselves with contentment and patience, and quietly wait for our King from heaven, and, keeping an eye single, be looking for and hasting to the coming of our Lord. Let the blissful prospect encourage us to press deeper and deeper into the life of grace, to grow up into Christ our living head, and so be perfectly fitted for the rest which remains for the people of God.

Bangor, Me. CATHERINE DAGGETT.

For the World's Crisis.

"BE NOT CONFORMED TO THE WORLD."

Some are always condemning worldliness. By worldliness they mean love of display and pleasure; and they tell how this sister has a bonnet covered with flowers, and that one wears a gold pin; how this brother went to a concert the other night, and that one drives a fast horse, and rides in a nice carriage, forgetting that the book that condemns this love of pleasure and display also says, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

Jesus says, "As ye would that men should do to you, do ye even so to them." When we do wrong (we all do sometimes), we do not like to have those knowing to it tell others of it. Suppose a person is worldly, or deceitful, or selfish, does it make him any the less so to inform every one else of the fact? Do we lead sinners to see the beauty and purity of christianity, and embrace it, by directly disobeying the commands of Christ?

There are other kinds of worldliness than pride. Trifling conversation is worldly; backbiting, envy, tattling is worldly; but many think if they leave off outward adorning, and cease attending parties of pleasure, they are not conformed to the world, though they scold, fret, worry, and tell of others' faults until christians are heartsick and sinners are disgusted.

Some say, "So when we eat we do as the world do." And you are doing as Jesus did. But Christ never envied any one; he was never discontented, or fault-finding, or impatient, and told people their own faults, instead of telling them of others' faults and requesting them not to mention it.

While we profess to be christians, let us follow Christ's example. S. K. PAINE.

For the World's Crisis.

TO THE TRIED ONES.

Are you passing through trials? Look to Jesus. Face them like a brave soldier. You will be further advanced when you get through if you only keep the meek and quiet spirit. Count it all joy. Have they been speaking evil of you? That is just what they did by the Master. Is it not good enough for us? Did you not agree to follow him through evil report as well as good? Then let us keep humble. God will take care of all these things in due time. Have they cast you off? Have they said you have no religion? What if they have? How stands the case with the Lord? Is all right with you at headquarters? If so, let the winds blow.

I am reminded now of a dying man. As they were conversing with him, and asking him to call on the Lord, he said he and the Lord were on good terms. As for the devil, he didn't care any thing about him. So we might say. If all is right with Jesus, hold up your head. Let the enemy howl. You say you cannot bear it. Look to Christ; cast all your burdens on him; keep at his feet; pray for more grace, and he will bring you through safely.

What can I say to encourage you? Could I take some of your trials I would gladly do it. But you must bear your cross; so must I mine.

In conclusion let me say, bear your trials like good soldiers. Keep meek. Lift up your heads; your redemption draws nigh. Keep the good Spirit. Keep doing; keep bearing the cross; keep loving; keep kind; keep from speaking evil; keep praying; keep honest; keep free from condemnation; keep your thoughts, by the help of Jesus. Keep all these, and all the commandments, and you will have a right to the tree of life. Go on, tried ones; we hope and pray you may overcome, and at last receive the crown.

Concord, N.H. J. T. KIMBALL.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 4, 1866.

☞ Good Fractional Currency.

In sending postal currency, be careful to see that it is good before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

DISCUSSION.

We have arranged to have a discussion in Union Hall, Natic, R. I., with Mr. John K. Lewister, Universalist preacher, from Providence, to commence Tuesday evening, July 10th, and continue four evenings.

QUESTION:—"*Does the Bible teach that the second coming of Christ, and the end of all the prophetic periods, was at the destruction of Jerusalem?*"

INQUIRIES.

ELDER MILES GRANT:—Sir, I have quite recently had some Advent doctrines brought to my attention, and one of them,—conversion, change of heart, being born again,—I do not understand.

The *sudden* change, falling off of the burden of sin, the bright light, which in a moment breaks in upon the mind, are stumbling blocks in the path of many who are anxiously inquiring, 'what they shall do to be saved? All this we hear much about in orthodox churches.

Is a person a true christian who *gradually* becomes convinced that she is not living right, and at last *firmly* resolves that she will with God's help obey his commands, giving herself up wholly to be an instrument in his hand, and trusting in Christ's atoning blood to wash away her sins?

A few words from you on this subject would be most thankfully received. I hope it is not too great a favor to ask. A letter, or a tract to me, or perhaps a piece in the Crisis would benefit a greater number. ANN E. HALL.

So. Worcester.

It affords us pleasure to answer the inquiries of our sister. We have frequently found persons troubled about the same things. When a person has been very wicked, there is usually a more "sudden change," a more marked experience at the *beginning* of their christian warfare, because the contrast is so great between their former wicked life and the service of the Lord.

We have known others, who were devoted christians, that could not tell just the time their sins were forgiven. They had always lived what are called "moral lives," had been under religious influence from their earliest days of recollection, had continued to pray from the time their mother had learned them to say,—"Now I lay me down to sleep," and now they are happy in the love of God; but have had no "sudden change" that so overpowered them, that they could neither eat nor sleep. Great conviction is not what makes distinguished christians, but entire consecration to the Lord.

A person may be just as true a christian who "gradually" enters the way, as one who rushes in at once. We think people are usually better pleased with their experience when they yield *fully* at the *first;* and that it is the *best* way; but, we would say to our sister, that whenever she arrives at the point where she "firmly resolves that she will with God's help obey his commands, giving herself up wholly to be an instrument in his hand, and trusting in Christ's atoning blood to wash away her sins," then she will be the Lord's, whether she is one day, or many years in reaching that state of mind; and no one can ever be *free* in the Lord till they do come to just such a conclusion, and put it into effect. "His servants ye are to whom ye obey."—Rom. 6: 16.

NOVEL READING.

Novel reading is to the mind what tobacco and strong drink are to the physical system—poisonous and ruinous. Yet they all exert a very seducing, or bewitching effect after one comes under their influence, making their votaries believe that they are reaping a real benefit.

For many years we have watched the course of novel readers, and we have never yet become acquainted with one who had not backslidden from the Lord, if they ever enjoyed religion; indeed, we do not think one has a relish for such fictitious trash till after they have taken the backslider's road.

It may be asked, "are there not some novels that have a good *moral* in them?" That may be; but are we obliged to go to *novels* to learn morals? This "good *moral*," as it is termed, is the snare of Satan, by which good people are decoyed into novel reading. It is like the *seasoning* of the brandy sling, or milk punch, that first tempts the little boy to drink from the drunkard's bowl. After the appetite is formed, it is hard to let them alone. The only safety is in *total abstinence* from all such things.

The following from Isaac Taylor, on the subject of novel reading, is worthy of candid consideration:—

ZEST! How may it most effectually be dissipated, how irrecoverably lost? Forgive me now this wrong, if conscience driven, as I am, I utter what must I know offend some who read this paper. Genuine zest disappears wherever fiction holds sway. I am intending no onslaught on novel reading. I have no Puritanic horror of novels. I have listened to most of those that were the popular fictions of that by-gone time. I say this only to heads of families: Make your choice—freely admit from the circulating library the three volume novels of the season, and then be content to find that all residue of zest is gone as to history or biography, or science, or anything else that is real and genuine, christianity included. Novel reading is an infatuation which masters souls as surely as dram-drinking does. Many are the melancholy spectacles which one encounters in towns; as for instance a woman, wasted, worn, in tatters, and near to starvation—that is a sad sight. And so it is sad to meet the well-dressed lady of forty or fifty, hastening home with the three greasy-boarded volumes, which are all to be devoured between the noon of to-day and the dawn of to-morrow! The alternative for the individuals or the family is this: Novel reading with its consequent ennui and utter apathy, or the genuine feeling, employment with zest, as to whatever is real in life, in history, in science, in poetry, and in general literature. Fiction of any sort in one scale, and reality in the other, the beam will never stand on the level.—*Littel's Living Age.*

A SECOND CHILD.

If a man's intelligence does not depend upon his brain, connected with a living, physical organism, why is it that he is an infant in mind when he is such physically? We think one of two things must be true: either the *mind* in man *is the* RESULT *of an active brain;* or else it is *dependent* upon its action for all its manifestations. If it is the *result*, then it follows that when the brain is weak, as in the infant, the thoughts will be correspondingly so; and when it is impaired, or deranged, there will be derangement of mind; when deficient, as in the idiot, then the mind is deficient; and when old, worn out, and comparatively inactive, and weak like a child's, the man becomes a second child, as in the following case:—

DR. NOTT'S LAST HOURS.—The last few hours of the venerable Dr. Nott's life were peculiarly impressive. He sank into a second childhood that was peculiarly tender. He lay on his bed blind and apparently unconscious. His wife sat by his bed-side and sang to him day by day the songs of his childhood. He was hushed to repose by them like an infant on its pillow. Watt's cradle hymn,

"Hush, my dear, lie still and slumber,"

always soothed him. Visions of home floated before him, and the name of his mother was frequently on his lips. The last time he conducted family devotions with his household, he closed his prayer with the well known lines,

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

If the mind is *dependent* upon the action of the brain for all its *manifestations*, how could the mind manifest itself without any brain? Who can tell? The Bible is in harmony with philosophy, physiology, reason, facts, and common sense, when it says,—"*The dead know not any thing.*" Eccl. 9: 5. Why not believe it?

CHEATING.

This is emphatically an age of cheating. This arises from the great increase of *covetousness*, which was to characterize the people of "the last days," as foretold by the apostle. We think but few purchasers are aware of the amount of cheating practised by manufacturers and traders at the present day. The following from the New York correspondent of the Boston *Journal*, will give the reader but a glimpse of what is going on among business men.

CANDY ADULTERATIONS.

Our new health espionage is bringing to light some queer things. The common candies and confectioneries of commerce are not altogether toothsome nor wholesome, if recent investigations are to be believed.

The adulteration of sugars, candies and spices is a trade largely and regularly carried on in this city. Instead of plaster, which till lately entered so largely into the manufacture of confectionery, in place of sugars, a new article has been discovered, called *Terra alba*, or white earth. It comes from Ireland, and costs by the barrel about 2½ cents a pound, while loaf sugar costs seventeen cents. The body of candies, the coating of almonds and lozenges are made from this earthy material. It is whiter than plaster and is much used in the adulteration of flour sold in this market. A glue, paint and oil manufacturer of New York has sent round his annular circular, which I have seen, to the principal confectioners, calling attention to a fresh arrival of this white earth. I have seen an ounce of lozenges dissolved in water, in which two-thirds of an ounce was of *Terra abla*, and not a particle of sugar in the lot.

The common method of flavoring candies, almonds, sugar plums, etc., is with deleterious substances. The pineapple flavor, the banana and the peach are made from fusil oils, which are very poisonous. Bitter almond flavor is made from Prussic acid unadulterated. Pineapple flavor is also obtained from rotten cheese, very rotten, and nitric acid.

Gum arabic for pure gum drops is costly. An article has been invented of the most beautiful appearance, that is used instead of the gum. It is very cheap and very poisonous. In pure candy cochineal is used to color red and saffron for the yellow. But in the common candies poisonous coloring is put, the same that is used to color wines and liquors. One of the most common is called "carlot," into which arsenic largely enters. A few grains of the substance will color a cask of wine. Liquorice drops for the "trade" are made of poor brown sugar, glue and lamp black, flavored with liquorice. And for the Western trade much of this vile stuff is packed in barrels and sent West to be put up in boxes to suit the market, of which from seventy-five to ninety per cent. is Terra alba. This material also enters largely into the common chocolates and spices. Much of the cream of tartar used for bread is made of Terra alba and Tartaric acid. To aid in this work of adulteration the government tax on the impure is two cents a pound. Our Board of Health need to look into this candy business. To such condiments does New York call her guests.

SECOND DEATH.

The following is an extract from an English tract, we received recently, entitled, "The Second Death." We are glad to learn that light on this important subject is spreading in christian churches in all countries. We gave the "prefatory remarks in the work, last week. The following are the first three pages:

"There are so many theories extant on this subject, held by religious men of all denominations, that it will surprise most people when they hear only a brief recapitulation of them.

Some hold, and teach that as God is eternal, that is, without either beginning or end, so the human soul is eternal, having neither beginning or end. There are others who hold that whatever has had a beginning may have an end; and they believe that while the righteous have 'eternal life,' as God's 'gift,' the wicked' after punishment, according to their works, (see Matt. 11: 24,) shall be utterly destroyed, or annihilated, according to Matt. 10: 28. There are others who hold that though the soul of man was created, and therefore had a beginning, yet that it shall exist '*as long as God exists,*' that is, to all eternity, both in the case of righteous and wicked. There are others who hold that the soul shall be destroyed, and the body exist as a memento of God's wrath to all eternity. And there are others who think the body shall be destroyed, and the soul exist everlastingly. Some think the fire of hell is literal, and will destroy *both* body and soul, Matt. 10: 28; and others that the fire is figurative. Some think that all the demons and [illegible] shall be ultimately saved, and that God will be 'all in all;' and others that they will be punished and destroyed, (see Mark 1: 24,) and [illegible] all things [illegible] (1 Cor. 15.) [illegible] shall be *all in all.*' (1 Cor. 15.) Others that they all shall exist to all eternity in ever burning fire and brimstone. Some, again, think the entire brute creation immortal; others that an election among them (as in Noah's ark) may be preserved; and others that they shall all perish.

And now, '*What is truth?*' Let us wait for God's answer; and not ask the question and then go away as Pilate did.

It would be too long, in a mere pamphlet like this, to take up the subject in all its bearings from Genesis to Revelation. But yet we must glance at it thus, if we would hear the 'whole counsel of God.'

God told Adam that, if he ate of the forbidden tree, 'dying he should *die.*' And when he did eat and expose himself to the penalty of *death*, God placed cherubim before the *tree of life*, '*lest* he put forth his hand, and take, and eat, and *live forever*.'... Was not that *mercy?* Did not God *in grace* prevent him from immortalising himself and his seed as he, no doubt, would have done? And when Moses said (in Exodus) 'Blot me out of thy book,' because of his great love to Israel, like Paul, in Rom. 9: 3; did either of them mean that they would willingly endure *unending misery in ever-burning fire?* And when God said by his prophets, 'All souls are mine, ... the *soul* that sinneth *it* shall *die*.'... '*Hear*, and your soul shall *live*, ... did he not make a plain declaration of eternal life to the righteous, and death to the wicked? And when, all through the Psalms, we are told that God will 'destroy' the wicked; is that merely *temporal*, or *eternal?* I believe *eternal*. They shall be *destroyed—consumed—forever*. See Ps. 37: 20; 112: 10. And when we come to the brighter light of the New Testament (or Covenant) Scriptures, what do we find in the very first pages? See Matt. 3: 12. 'He will *burn* up the chaff with *unquenchable* fire'; i. e., the fire is not quenched till every thing is consumed. (See 2 Kings 22: 17.) Again, 'Broad is the way that leadeth to *destruction*.' Chap. 7: 13. 'Fear not them that kill the body, but are not able to *kill*, or annihilate the *soul;* but fear Him who is able to *destroy* both *soul and body* in hell,'—gehenna, or 'the lake of fire.' Chap. 10: 28, and Rev. 20: 13, 14. And then, how many times we are told, in the other gospels, that unbelievers shall '*perish*,' or *be destroyed*, for it is the same word in the original. 'Except ye repent ye shall *perish*.' But 'whosoever *believeth* in Him shall NOT PERISH, but have everlasting life.' 'I give unto my sheep *eternal life*, and they shall *never* PERISH.' Then look at the Epistles. Peter and Paul alike preach '*destruction*,' as did Jesus in Matt. 10: 28. 'Vessels of wrath fitted for '*destruction*,' Rom. 9: 22. 'The day of judgment and perdition (literally, *destruction*) of ungodly men.' 2 Pet. 3: 7. And, lastly, John in the closing book of Scripture (Rev. 20) speaks of the great white throne, after the thousand years are finished,—the wicked dead raised and judged, and cast into the lake of fire! '*This is the second death*,' or the *destruction* of '*soul and body*' in gehenna, according to our Lord's words, Matt. 10: 28."

PORK-EATING.

Why did the Lord ever forbid the eating of pork? We can conceive of but just one reason,—because it is unhealthy food. It is often asked for what use were swine made? From what we know of their nature, we should say for *scavengers*, to eat up filthy things; but we can see no reason why man should turn "scavenger-in-chief" and eat up the hogs.

We clip the following from the *Review:*—

DELIVER US FROM PORK.

If any think that the light has come forth any too soon on the subject of pork eating, or that any too much is being made of it, we commend to them a careful consideration of the following startling facts, the statement, of which we have just received from Bro. D. E. Shireman of Marion, Iowa.

"I wish to say that the pork disease is in our city. Some have died, and others are in a situation that they cannot recover. The circumstances are these: A family residing in this place had two hams brought to them by some of their relatives, about the first of May. Some time after a number of the family were taken sick. Last Friday, the 2nd of June, one child, eleven years old, died, and Sabbath the 3d, a young man about twenty-three years old died, both suffering dreadfully. At the present the father and one child are alive, but cannot live long. The mother and one child, and a son, a young man, are very poorly. I understand that some others have been afflicted with the same disease. On examination of some of the flesh of the first boy that died, they estimated that there were about two hundred and sixty thousand of the trichina in a cubic inch."

OUR MEETINGS HERE.

Our meetings at Lowell Street Chapel for some weeks past have been more than usually interesting. Bro. Israel Damman has been with us, and labored among us with very good acceptance. He intends soon to visit the great West. The Lord go with him, and open wide doors of usefulness before him.

For the World's Crisis.

NEW YORK STATE TRACT SOCIETY.

At the annual meeting of the Christian Conference, of Western N. Y. and vicinity, a Tract Society was incorporated in the Conference, for the purpose of furnishing tracts for free distribution, or otherwise, within the limits of the conference. Now in behalf of this Society, we would say a word. Much good has already been done by the free circulation of tracts. But the vast amount of good that may yet be done is inestimable. Our ministers are traveling constantly, and visiting new fields of labor, and there is no way in which so much good may be done by so little expense. Other conferences have done nobly in furnishing their ministers with tracts, and we must not be behind in this great and good work. Come, brethren, we are all indebted to the Lord; let us *pay our debts.* Send in your contributions to Elder C. F. Sweet, Albion, N. Y. Do not be afraid of sending too much, neither be ashamed to send your mites. Let the treasury be filled up. We wish to raise $200, at least, in this conference year. The receipts so far are as follows:

Balance in treas. at conf.	$7.47
Contributions at conf.	18.30
Amount	$25.77

This is besides pledges of different amounts to be paid in the course of the year.

Let this be followed up on the part of those that love the Lord, and let the Lords servants have the tracts to scatter everywhere. Don't wait. We want the means *now*. Brethren in Western N. Y., awake and help. We have too much treasure laid up on earth. What shall we say when the Lord comes. Aye, what will the *Lord say?* Will he say, "Well done"? In behalf of the Board of managers,

F. BURR, *Secretary,*
C. F. SWEET, *Treasurer.*

[illegible] TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2110.77
[illegible]	.50

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400.00

Previous acknowledgments	$330.46

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2442.67
Stephen Walker	5.00
I. C. Wellcome	25.00
A. S. Webster	1.00
Two sisters near Haverhill	2.00
W. McClellan	5.80
Y. P. Fund	6.50

EUROPEAN MISSION.

Previous acknowledgments	$584.85
P. W. Higgins	5.00
Anon	1.00
Maria Drury	1.00
T. Worthers	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$17.50
Maria Drury	1.00
Eliza Allen	.50

For the World's Crisis.

SECOND ADV. AFRICAN MISSION CHURCH.

BRO. GRANT:—As Bro. Flagg is about to visit the East in the interest of this church, the church desires hereby to express to him its warm gratitude and love for his ardent and zealous labors of love and missionary duties among us; and we devoutly pray God to bless his mission abundantly, and in his own good time return him again to us, if consistent with his divine purposes.

By order and in behalf of the church,

ELD. DARIUS CROUCH, *Church Clerk.*

Bro. Flagg left us Monday morning, four o'clock, to visit his friends and the brethren east, and raise means to build a church, which we *must have;* and may the Lord give him favor with those who have got more money than they know what to do with. O could the stewards or possessors of God's money be convinced that time is short, how it would loosen their purse strings, and break the magic wand that wraps them in the fatal and delusive love of this world.

Bro. Flagg has labored hard. At one time he was utterly disheartened; but he "cast anchor" on the throne, and triumphed at last. Now fill his pockets, put Benjamin's cup in his sack, the sack on his back, and send him back here, as Jesus returned from the wilderness—in the "power of the Spirit." Yours in the hallowed love of Jesus,

D. CROUCH.

St. Louis, Mo., June 17th, 1866.

For the World's Crisis.

ADVENT CHRISTIAN STATE CONF. OF NEW HAMPSHIRE.

THIRD QUARTERLY SESSION.

This session was held at Woodstock, N. H., as was announced in the Crisis, June 7th, 8th, and 10th, 1866. Although in a mountainous part of the State, some came quite a distance to hear the glad tidings of the coming kingdom, and the requisite preparation to enter into the same, and were truly blessed of God. Members of other churches came in and took a part in the social meetings, and seemed to enjoy them with us. There was preaching on practical and prophetical subjects during the meeting, by Brn. Couch, Knowles, and Kimball.

Sunday, at 5 o'clock P. M., after listening to some expository remarks on the ordinance of the Lord's Supper by Bro. Couch, we commemorated the death and sufferings of our Lord; after which two Brn., R. C. Jackman and Arthur Hunt (who on a previous occasion had been selected by the church to serve as deacons), were set apart to that work, by the laying on of hands and prayer, the following Brn. officiating: J. Couch, J. Knowles, D. F. Leavitt, and A. W. Sibley.

A business session of the conference was called by the President, Saturday, 4 o'clock P. M., at which meeting the following members were present: J. Knowles, J. Couch, L. C. Glazier, D. F. Leavitt, J. Kimball, and A. W. Sibley. After prayer by Bro. D. F. Leavitt, the minutes of the last session were read by the Secretary, and, on motion, were adopted.

On motion by Bro. J. Couch, Voted to give Bro. J. Kimball a letter, commending him to the faithful in Christ, as a public laborer in the vineyard of the Lord." It was voted, that we commence our next quarterly session on Thursday previous to the first Sunday in August next. Adjourned without date.

A. H. SIBLEY, *Sec'y.*

Woodstock, N. H., June 20th, 1866.

For the World's Crisis.

THE MACEDONIAN CRY.

How it comes from all quarters,—"Come over and help us!" And where are many of the once faithful ministers of Christ, who were in the gospel field laboring for dying men?

As we now contemplate leaving this place, to locate in some more favorable situation, I am led to cry,—Where shall we go, that we may accomplish the greatest amount of good?

Sickness in my family, and other things, have deprived me for some time past from laboring in the gospel field as in former years. But now, by the help of the Lord, I feel ready to go to any part of the great field, East or West, and do all I can to publish the glad tidings of the kingdom at hand.

May we be successful in winning souls to Christ, before the great day of his wrath shall come! Brethren, pray for us.

East Ware, N. H. T. M. PREBLE.

BRO. ROBERT EDEN, Washington, D. C., writes:—"I am happy to say we are still holding our meetings. They have been held of late at my house instead of Bro. Fisher's; but my landlord objects to this, as we have three meetings here; one on Sunday, 3 P. M., and two on week evenings. The singing particularly annoys him, notwithstanding he is a strict member of the Congregational church."

Correspondence.

From Sr. S. E. Teeple.

BRO. GRANT:—Feeling somewhat lonely and sad, I thought I would improve a few moments in writing for the Crisis, that the pilgrims may know where I am and what I am about. None but the afflicted know how to sympathize with the afflicted; and those that are privileged with the means of grace do not know how to sympathize with those that are deprived of them. For one, I feel a sympathy for those that have no preaching, only through the Crisis, and other reading matter; and that can hear no praying, only as some one comes in and is asked to pray. O Lord, teach me how to pray, is often the language of this heart of mine, if I must do my praying alone.

Twelve weeks ago, I started to attend the means of grace, and was thrown from a wagon and had my leg broken. This was a heavy blow for a frail frame like mine. Not a murmur or complaint has escaped my lips about the accident; but I fear I have murmured that there were no more to administer comfort to the afflicted in these times of peril and distress; that the preacher and laymen cannot find time to visit the sick. Says Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; and if ever I felt among the least, it has been since my hurt. For the first four weeks my mind wandered o'er the hills and through the vales, hoping some one might come and sing that hymn commencing—

"O land of rest, for thee I sigh."

Every word seemed to be the language of my heart. But where were the preachers, the lay brethren, or even the sisters in the church? Echo answers,—where were they? Not in Conn., but I do hope if any are in Mass., or any where else, and they feel as if they could, they would come this way ere long. Now do not make excuses. If there is but one, is not that one worth saving? Perhaps there are others. Come, Brn., make one more effort to save souls in Roxbury. Come to our house. It has always been a home for the pilgrims. It will do me good. It may do you good.

Never was I any more starved for the want of hearing the word of God than at the present. I cannot walk yet. The future looks rather dark, but I'm thinking if I am good when the Master comes, I can walk then. No more sorrow nor sighing, no more aches nor pains, no parting with friends, no broken limbs. O! how many times I have said, I must be there,—I will be there. But I am fearful many times I shall sink; for the waves come dashing over me again and again; but thank God, I am saved to-day, and hope to be saved eternally, when the storm rages no more, and our trials all are ended.

I enclose my mite for the continuance of the Crisis, and a mite for the Poor Fund, as the poor have always found a place in this heart of mine; and of late I have thought more and more of them, and do not mean to say and do not, but do as the Lord has prospered me. O for a deeper work of grace, is my desire at this time; and to have that charity that suffereth long and is kind, and beareth all things, is what I want and what I mean to have. I close by saying, I am yours in affliction, in tribulation, in trial; and hope to be yours and with you eternally in God's everlasting kingdom. Your sister in Christ,

Roxbury, Ct. SUSAN E. TEEPLE.

From Bro. D. Crouch.

BRO. GRANT:—Though a stranger to your columns, permit me to say a few words about St. Louis. But first suffer a prefatory word by way of introduction. I was zealously and ardently preaching "Christ and him crucified," in 1842, when I heard that "one Miller" was preaching the end of the world would come in 1843. I soon became very much interested, but after the passing of the time, the doctrine became so unpopular, and the pecuniary means of the believers were so small, that many of them had to resort partially to other means for income, myself among them. And as we are commanded to confess our sins one to another, I freely own that I gradually became *sleepy*—"slumbered and slept," till the war broke out, when I enlisted as chaplain in a regiment formed in this city.

When the war loomed up in such majestic proportions, it roused me from my slumbers. I was suddenly impressed that the doom of the nations was at hand. Though there is a lull in the storm just now, it is my firm conviction still, that the moral, spiritual, and political elements of the nations, are universally maturing their strength, and the "three unclean spirits" of devils (Rev. 16: 13, 14) are gathering them into one state of mind, and ere many more moons wane away, the clash of resounding arms will shock the nations with a struggle more bitter and deadly, if possible, than that which has just passed over us.

I continued in government service until September last, but did not realize that I must put my individual energies to the work of arousing others, until Bro. Himes and Bro. Flagg came along in November. O how reviving and cheering to my soul was their advent in St. Louis. Some new light, clearer and stronger proof, and more of it. Amen, glory to God.

But my principal object in this is to speak of Bro. Flagg's labors among us. Finding all doors closed against him except colored churches (and some of them), he devoted his energies to arousing them to the speedy coming of Jesus Christ, and getting sinners converted to God.

Sometime in December last, Bro. Flagg began a series of revival meetings in the Seventh street colored Methodist church, which resulted in a powerful work of God, which spread to other churches,—some white ones, blessed be God. During this revival, Bro. Flagg decided to go to Memphis, but after a short absence returned, and resumed his labors with this church with increased success. This church owned a small, though sufficient house for all their purposes, yet bought a larger one, and mortgaged this to make a first payment on that. They moved into the new one, and rented out the other for picnics, parties, and other operations of the devil. When pay day came, they could neither make the next payment, or raise the mortgage, and were about to lose both. Bro. Flagg advised them to give up the larger, go back to the other, and he would be personally responsible for the mortgage. They did so, giving him control of the house and meetings, and he raised $100 in a week, and appointed the next Sabbath to dedicate it anew to God.

But (Mr. Pope, Jr.) the Presiding Elder, learning the facts, and not liking such sad havoc of his flock (viz., getting sinners converted to God and added to the church), appointed the Quarterly Conference of the church on the same Sabbath, some four weeks before the regular time; held on over the next Sabbath, promised to see their debt paid, and give them free teachers for a day school, etc., etc.; and advised them above all to have nothing to do with the "wolf in sheep's clothing," as he styled Bro. Flagg, denying the right of any preacher coming to his churches without his permission.

Bro. Flagg bore it all in a christian spirit, mildly but firmly repelling the "soft insinuations," showing his credentials, and that the church had invited him to do as he had. But the threatening and haughty bearing of the Presiding Elder, and another white preacher, intimidated the official board of the church, and Bro. Flagg quietly relinquished all, rented another hall, bought lumber, and with the help of another white brother, made a pulpit, platform and seats, and had preaching in it the next Sabbath. Now we have a church of over forty members, growing in grace, looking for the speedy coming of the Lord, seeking more holiness; God working with them and in them. Amen, glory to God.

A week last Sabbath, we had communion; and the powerful presence of the Holy Spirit all day. Last Sunday, we baptized two, and next Sunday, four more are to put on Christ outwardly in the liquid element, and as many added to the church. There are many other items of interest, but I forbear now.

Bro. Flagg has labored hard and incessantly ever since he came here, for the salvation of souls, and with it their mental and moral elevation here. God has blessed his labors. At one time he had a hard struggle with "spiritual wickedness in high places"—*a dark and trying hour*—a "Bull" of excommunication from the "High Priest" of all the synagogues, and for a long time no place was to be had for "nigger meetings." Many a gospel messenger would have considered his labors done here, shrank from the field, and "fled to another city." But the Lord has brought Bro. Flagg through, and glory be to his name. I do not know of any one better adapted to labor here at present than Bro. Flagg. Extensive travel, long and varied experience in the ministry (having been ordained over twenty years) with all conditions of men, qualifies me to judge tolerably well at least. Bro. Flagg is no "hireling."

I would say further, that it is the wish of the church and all the friends that he be sustained here for some time to come. I have deemed it duty to Bro. Flagg, and the cause of God, to say this much of him. May the Spirit of Jesus dwell in us richly till the resurrection morn. Your brother in the unity of the Spirit, DARIUS CROUCH.

P. S. One thing more: we want a chapel. We have got the ice broken, and have got a firm foothold for the Advent faith, and great good may yet be done here before the Lord comes; but we want a house of our own, and we must have it. We want a fort from which we can hurl forth the truth. Speak to those who have hoarded up treasure for the last days, that they "divide the inheritance" with us. D. C.

From Bro. E. Winchester.

BRO. GRANT:—Although a stranger, allow me to express a few thoughts on the soon coming of our Lord Jesus Christ to judge the world in righteousness, and purify the earth by fire for an everlasting inheritance for the righteous.

It was through the kindness of El'd. Clafin that I became acquainted with your excellent paper, the "Crisis." It is the very best religious paper I ever got hold of. My heart has been made glad while perusing its columns in my lonely hours of affliction. It seems a long time since I heard an Advent sermon.

In 1842 Bro. T. M. Preble, from Nashua, N. H., delivered a course of lectures in this place. The word spoken was attended with the power of God. Sinners were convicted and converted to God. Wanderers were reclaimed and brought home. There were many rejoicing in soon expecting to see the King in his beauty coming to redeem his people from the power of the grave, and change the living and give them an everlasting inheritance in his kingdom. But the change that has taken place since those days! Some have moved away, while other dear brethren and sisters have fallen asleep in Jesus, to awake in his likeness at the resurrection. Others have departed from the faith, giving heed to seducing spirits and doctrines of devils, and gone into Spiritualism.

I am not only left to mourn over the desolation of Zion, but the loss of dear relatives. Death, the last enemy that is to be destroyed, has entered the family circle, and taken in a few short years three of my dear children. Soon after I was called to part with my dear companion. She departed this life Dec. 24th, 1857, aged sixty-six years. She died in hope of putting on immortality at the resurrection, to die no more.

I was early taught to believe in the immortality of the soul. It was preached from the pulpit by every minister of the different sects, that when the christian died, the moment the breath left the body he was in heaven, away

"Beyond the bounds of time and space."

On the other hand, the sinner's portion was an endless life in endless misery.

The doctrine of the immortality of the soul I never heard questioned till about thirty years ago. When I came to examine for myself, I could find no such doctrine in the Bible. When I was willing to receive the truth into my heart, all was plain, simple, and easy to be understood. I find in the Bible that God only hath immortality, dwelling in the light. 1 Tim. 16. Did the apostle expect to receive his crown at death? What did he say? "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 7: 8.

"The end of all things is at hand." Iniquity everywhere abounds, and the love of many waxes cold. God is at work in many parts of the world in converting sinners; still wickedness and crime of every grade is on the rapid increase. The time has come when men will not endure sound doctrine, but after their own hearts' lust heap to themselves teachers having itching ears; and they turn away their ears from the truth, and are turned unto fables (2 Tim. 3: 4), "having a form of godliness, but denying the power thereof." "For as the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe

entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Who will know nothing about the coming of the Son of man? The ungodly world. It will not overtake the christian as a thief, for "ye, brethren, are not in darkness that that day should overtake you as a thief." "Ye are all children of the light, and of the day; we are not of the night, nor of darkness."

How will the Laodicean church compare with the church at this day? We cannot but see it has an exact resemblance. Is not the church at this time in a lukewarm state, saying, I am rich and increased with goods, and have need of nothing? Rev. 4: 15–18. The political world we see is all in commotion and confusion, jealous of each other. Men's hearts are failing them for fear, looking after the things that are coming on the earth. There is an unusual thirst among all classes to gain the riches of the world. Every way and means is sought out to obtain them. The rich men are heaping up treasure for the last days.—James 5: 3.

There is sufficient proof that can be brought from the Bible to prove we are living in the very last days. May God help us so to live that we may be able to stand in that momentous day when the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat. Thank God he has a few watchmen left who are bold to proclaim the last solemn message to a perishing world,—that Jesus is soon coming to destroy sin and wickedness from off the earth, and set up a kingdom of righteousness. God's people are rejoicing in hope of soon beholding the King in his beauty, whose kingdom will extend over all the earth. And the saints will take the kingdom, and possess it forever, even forever and ever. It is consoling to know that when the good Shepherd comes he will gather the scattered ones of the flock into the fold, for he knows them that are his.

I am now seventy-four years of age, laboring under a painful disease, expecting soon the summons will call me to my last resting place, till the Son of God awakes the dead. I hope then to put on immortality and sing the triumphant song, "O death, where is thy sting? O grave, where is thy victory?..Thanks be to God who giveth us the victory through our Lord Jesus Christ." Yours in hope,

E. WINCHESTER.

East Westmoreland, N. H.

From J. H. Muhlig.

BRO. GRANT:—I am more than ever convinced we are living in the last days, and need above everything else to be watchful and prayerful, for the time has come when the professed christian church will not endure sound doctrine. Their ears are turned to fables, and it appears to me they have rejected so much light, that the Lord has given them over to believe a lie that they might be damned.

The glorious doctrine of the coming of the Lord is more than ever hated, and the cry, where is the promise of his coming? is heard every where. Men love creeds better than they love Christ. To be a Methodist, or of some other sect, is more desirable with them than to be a christian. The building up of sects has taken the place of preaching the truth, making money has taken the place of winning souls to Christ. The devil's lie is believed, while God's truth is trampled in the dust; and this is done by those who profess to love him. Jesus said it should be so.

I have before me the Master's Sermon on the Mount, Matt. 7: 22. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me, ye that work iniquity." How many there are who are preaching in the name of Christ, doing many mighty works (marvelous in the eyes of many,) who are scoffing at the truth, and persecuting God's dear children because they believe and teach the Master is coming to give the crown of life, to take them home from this unfriendly world of sin and sorrow. But God will soon make a speedy riddance of all scoffers, then titles of D. D.'s will be no recommendation for them. They will plead their mighty works in vain; their day of feasting will be at an end. They may turn you out of the synagogue here, but if faithful Jesus will receive you into his kingdom.

I would here say to the Brn. and Srs. in Natick, who are suffering persecution on account of having the truth, be patient Brn., the coming of the Lord draweth nigh. Endure hardness as good soldiers of Jesus Christ. These light afflictions are but short; the Master is soon coming, and then the eternal weight of glory. Remember, they overcame by the blood of the Lamb and the word of their testimony. Never lay it down. "He that confesseth me before men, him will I confess before my father and all the holy angels," said Jesus.

I can sympathize with you in the loss of so good a pastor as Bro. Bailey. God gave him light and he let it shine. He has done a work that will stand till Jesus comes.

Let us be more than ever engaged in sounding the alarm,—The Master is coming. Let it be heard ringing out from every quarter; life, eternal life, immortality and glory, only through Jesus and the resurrection.

Natick, Mass. J. M. MUHLIG.

From Sr. P. Eaton.

BRETHREN AND SISTERS:—That which first attracted my attention to and won my confidence in the "Crisis," was the abundant testimony quoted from the word of God. This I knew was safe to investigate; and the greater my opportunities for study have been, the more I have attended to it. In the word of God, the Scriptures are called the lamp, the true light, a lamp to our feet, and a light to our path. O! what a prize in our hands to have a lamp to light up our way through this world, where sin has so darkened life, and where even now in this age of boasted knowledge the God of this world, the *golden image*, is worshiped;—yes, idols of gold, and silver, and wood, and stone, the work of men's hands. What great majorities of the fashionable churches, not only in large cities, but in small country towns, bow down at the shrine of wealth and its goddess—Fashion.

But like Moses we would choose to suffer affliction and reproach with the people of God, rather than to enjoy the pleasures of sin for a season. How glorious are the foundations of our hope! even the resurrection from the dead by Him who has all power in heaven and on earth; "who shall change our vile body, that it may be fashioned like unto his glorious body; according to the *power* whereby he is able to subdue all things unto himself." And he himself has bidden us have our lamps trimmed and burning. This is what we must attend to if we would be ready in that hour which will come unawares.

Then how shall our lamps be trimmed and burning? First, by knowledge. Our Savior says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Paul says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." And again, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Now we know ourselves how pleasant is this light in which we walk. Let us trim our own lamps, and help others who are yet in darkness.

While the strong men lift up their voice to proclaim the everlasting gospel; while the editors of the christian press go forth as heralds to every part of the land, and publish good tidings of great joy; while the Bible itself is translated into perhaps every tongue, and scattered through every part of the globe; yea, while the angel is flying in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth,—what shall we do who rejoice in this light, we who occupy comparatively retired positions? We can do much. We can gather Bible Sabbath Schools. We can some of us write for publication; yes, we may carry a ray into many a dark spot. We can obtain and circulate messenger tracts. "Go work in my vineyard," is the bidding of the Lord of the vineyard.

This gospel of the kingdom must first be preached among all nations for a witness to all people, then shall the end come. "Even so, come, Lord Jesus, and come quickly."

Your sister in the hope of the gospel,

P. EATON.

From Bro. C. C. Stevens.

BRO. GRANT:—It is with the greatest interest I have discovered of late, in perusing the columns of the Crisis, the mighty wonders the Lord is doing in the earth; and under a feeling sense of the high responsibility devolving on me to exert my influence in honor of the cause of God, that his name may be glorified, I think the truth never lay nearer my heart than at the present. I do not regret that I ever commenced the great work of the ministry. My soul is beating high for redemption; the chariot of God's grace is moving; and although I frequently see and feel what other traveling preachers' experience, yet I have much pleasure in striving to preach a free gospel to the sin-enthralled sons of men.

I am often encouraged and made to rejoice, while I see the tears of joy and affection flowing down the faces of those whose animated countenances denote the joy they have in hearing the truth. But I frequently have occasion for weeping in seeing perishing sinners bound to everlasting destruction, unconcerned; and while in many places I see souls perishing for the word of life, and none to dispense it among them, my prayer is that the Lord would send forth more laborers into his vineyard. I often contemplate the situation of perishing mortals with mingled emotions of love and pity; and were it in my power to travel as far as my mind often extends, I would make my way to every destitute place I could find on these shores, and strive to turn them from their vanities to the living God.

Under a firm conviction that necessity is laid upon me by the great Head of the church, and wo is me if I do not preach his gospel, I have spent many years in traveling to inculcate the truth, and to persuade men to act accordingly; believing except they do, that they will not perfectly answer the end for which they were made. I made thee for my glory, and created thee for my praise, said the Lord to one anciently. Except we are real christians, and divested of every thing that may prevent us from keeping the unity of the Spirit in the bond of peace with all real christians, we cannot glorify God to the extent of our privilege, nor praise him under the influence of that wisdom that is without partiality, and without hypocrisy.

During the space of time since I commenced preaching, I have traveled thousands of miles, and have both found and formed an acquaintance with many precious brethren of different orders, who have not bowed the knee to Baal. I have ever been solicitous for the friendship and confidence of all real christians, since I made it my great business to be worthy of the same by standing approved in the sight of God.

He that is owned of God should be owned by all christians, and would be, if ignorance, tradition, or prejudice did not influence the mind. We have a few prayers that Jesus has left on record, and one of these was that his disciples might be one, as he and his Father are one. And is it not a thousand pities that christians by their acts should pray a different prayer,—that some may be of Paul, some of Apollos, and some of Cephas? If a christian meet with his fellow creatures to wait on his God, and in any way be restricted from doing that which the Lord requires at his hand, he is forbidden to serve his Maker and denied liberty of conscience.

I am preaching and laboring just as constantly as my feeble health will permit, with blessed results. The Lord is converting souls within the limits of my travels. Never did I feel more like doing all I can for Jesus than now. I believe we are in that little time called "quickly," when our King will come and commence his eternal reign.

Yours in bonds of christian affection,

Manchester, N. H. C. C. STEVENS.

From Bro. T. B. Duncan.

BRO. GRANT:—I wrote to you last fall of the state of church matters in this town and vicinity, and that I expected to have the doors closed against myself and Sabbath School. Those predictions came true; but God always finds an open door for his children. The Methodist church members received us with open arms. They are but few in number, but earnest workers. We organized the Sabbath School on last Sabbath. Have no doubt that our labor will be rewarded. Pray for us. Yours in Christ, T. B. DUNCAN.

New Bedford, O.

BRO. SAMUEL H. WATKINS, Morrow, Warren Co., Ohio, writes:—"If any of the Advent ministers ever pass through Morrow, O., I would be glad to have them stop. As the Little Miami R. R. passes through the town, it would be no great inconvenience to them. I am a member of the Christian church, but I feel a strong desire to hear some of your preachers."

From Sr. N. Cloyd.

BRO. GRANT:—Through the kindness of some unknown friend, we have been blessed with the weekly visits of your most excellent paper, the *World's Crisis*, for which we are very thankful. I suppose the subscription will expire soon, and we are very sorry to say we can take it no longer at present. My husband labors very hard, and with but one good hand (the other being crippled), to earn a living, but sickness and other misfortunes have weighed heavily upon us within the past year, which has rendered us very poor in this world's goods. We hope soon to be able to take the paper again, for we prize it very much. We stand in need of all the light we can get on the subject of Christ's coming at present; but soon, very soon, all this will be useless, for we shall see him as he is, and be made like him.

May we all have our lamps trimmed and burning, and be ready to meet the Bridegroom when he comes, is the prayer of your unworthy sister, N. CLOYD.

Barry, Pike Co., Ill.

From Sr. M. J. Danes.

BRO. GRANT:—I heartily wish that some Advent Christian minister would come this way and preach the truth as it is in Jesus. It is very much needed. The harvest is great and laborers are few. They would find a home at Capt. Jerome Danes.

Yours in hope, M. J. DANES.

Grapeland P. O., Faribault Co., Minn.

Obituaries.

FORD. Died in Kittery, Me., at the house of her uncle, Bro. Ford, late of Danbury, N. H., of consumption, June 23d, 1866, Ann S. Ford, aged twenty-eight years.

Years ago, she turned from earthly vanities to serve the living God, and to wait for his Son from heaven, and though disowned and homeless for the gospel's sake, yet she cast not away her confidence in the living God, and in his living word. The kindness of her uncle afforded her a refuge from the storms of life, and his house became her home when absent from the factory where she worked, and there she wasted away and fell asleep, in good hope of the resurrection of the dead and the life eternal in the world to come.

A discourse was delivered at her burial in the congregational church in Kittery, by the writer, who was assisted in the services by the pastor of the church. H. L. H.

HIGGINS. Died in Palmer, June 15th, of consumption of the blood and heart disease, Sarah J. Higgins, wife of Dr. A. M. Higgins, aged fifty years.

In early life she became a christian, hence was ready to catch the first glad note as it sounded out to tell that Jesus was coming, and from then (1842) to her death, she was always ready, and even glad, to give the reason of her hope to all who were ready to hear.

In life ever faithful, in faith strong and confiding, in the hope firm and decided, in the church zealous, in duty instant in season and out, in sickness and death undaunted and unwavering, she now sleeps in Jesus, awaiting a better resurrection at the sounding of the last trump.

In the kingdom may we meet. We sorrow, but in hope. A. M. HIGGINS.

PATRIDGE. Died in Whitefield, Me., June 16th, Bro. Wilbert Patridge, aged fifty-seven years.

Bro. P. professed religion when young, united with the Methodists, and remained a member of that people till he embraced the Advent faith some fifteen years since, and died in hope that he soon would hear the voice of the Son of God and live again. He leaves a widow to travel the rest of the journey alone. May God bless her, for her sorrow is heavy. Within three years she has lost an only daughter, two sons, and her husband.

Bro. Patridge left two brothers, Eld. S. K. and Bro. Jeremiah Patridge, and sisters, with many friends, to mourn his loss. A discourse by the writer, June 18th, from "I know he will rise again in the resurrection, at the last day."

N. F. NASON.

McLURE. Died in Palmyra, Me., April 3d, Sarah Jane, daughter of widow Emily A. McLure, aged fifteen years and three months.

The subject of this notice was my only granddaughter. She was an excellent scholar, but neglected the one thing needful till on a sick bed, then sought the Lord. A discourse by I. Dammas, on the christian's hope, April 5th. We laid her away by the side of her father and brother, till Christ shall return. N. F. NASON.

Summary of News.

FOREIGN.

(Advices of the 16th ult.)

Liverpool, June 16. The action of the American Government toward the Fenians in the United States gives general satisfaction.

The London *Times* of to-day eulogizes the Washington Government and says: "It would be impossible to exaggerate the good faith, the friendliness, the sincerity and the regard for mutual obligations which have prompted these energetic and decisive measures. The American Government has acted in a manner which even exceeds anything that could reasonably have been expected from the most friendly nation." The article then expresses gratification that such distinguished officers as Generals Grant and Meade should have been sent to the scene, and says; "These energetic acts of genuine friendship will be long and cordially remembered. The Fenians are almost entitled to thanks for having given the Americans an occasion for displaying their friendliness and good feeling."

Baron Ricasoli is forming a new Italian Ministry. La Marmora goes to the front with the King, as a minister without a portfolio.

The Federal Diet having on the 14th, by a vote of nine to six, agreed to the Austrian proposal for the mobilization of the Federal army, Prussia, agreeably to previous notice, carried out her threat to consider it as an act of hostility on the part of those States which supported it, on the following day commenced war by sending troops into Saxony and Hanover.

The Austrians had interrupted all the lines of communication on their side of the Po and Mincio.

London, June 17. The entry of the Prussians into Saxony is fully confirmed, Prussia having previously declared war. The entry of the Austrians was hourly expected.

Prusaia has issued a declaration to the Great Powers justifying her invasion of Saxony on the ground that the decision of the Diet on the 14th broke up the Confederation, and the law of self-preservation compelled Prussia to secure herself against any neighboring States in open or concealed hostility, and that she had previously offered a conditional alliance, which was rejected.

The Crown Princess of Saxony proceeds to Vienna. The Saxony treasury, valuables and provisions for the army have been transported for security to Bohemia.

A Frankfort dispatch says Prince Charles of Bavaria will be appointed commander-in-chief of the Federal army.

Copenhagen, June 15. It is positively stated that Sweden, Norway and Denmark have concluded an offensive and defensive treaty of alliance.

The London *Times* of the 16th says:

"The war has now begun in earnest. We learn by telegraph that yesterday the Prussians entered Saxony on the one side and Hanover on the other. Hanover has but its own strength on which to rely, and we are not surprised to learn that its troops were retreating to effect a junction with the small Austrian force which has lately retired from Holstein. It is probable that Prussia will not have much difficulty in overrunning the Hanoverian kingdom. It lies far away from the main strength of the Austrian alliance, shut in by the Prussian monarchy, and having for its other neighbors the little States which interest or fear caused to vote on Thursday against the Austrian proposal. Before the Confederation has time to muster its forces, Hanover will probably be overrun and occupied, and its resources placed at the disposal of the conquerors.

It is the first move in this great contest that was made by Prussia yesterday. The crossing of the Saxon frontier brings the largest military levies that have ever taken the field in Germany into necessary and probable immediate collision. As soon as Field Marshal Benedek learns by telegraph that the enemy has begun operations, he must at once put his great army in motion. Leipsic and the northern part of the Saxon kingdom will no doubt be seized at once by the Prussians, but the Austrians, having but a few miles to advance and the railway at their service, will establish themselves at Dresden. Thus do we see that ill-fated region once more the battle-ground of great Powers. Benedek is probably not sorry that the enemy have given him a justification for entering Saxony. He will now be bound to protect the capital of a weak ally, and in performing this duty, he secures the best possible position for operating against the enemy. From Prague to Berlin the road lies through Dresden and across the plains of Prussian Saxony. This road he is now free to take, and no inconvenient neutrality compels him to carry on what may be called a provincial contest in Silesia.

LANDING OF GARIBALDI AT GENOA.

"Almost before people had time to cheer, Garibaldi was on shore. Immediately came a tremendous rush, which nearly had the effect of precipitating the General and all around him into the water; but by dint of hard fighting on the part of the few National Guards who were left, he passed safely into the Custom House. Here a number of gentlemen formed round Garibaldi, linking their arms about one another's bodies so as to make a strong circle, and in this manner slowly and with great difficulty forced a way through the mob, which had collected afresh, and greeted their gallant visitor with frantic shouts and equally frantic attempts to get near him. The procession through the street had in it something of the grotesque; in front walked men with flaring torches, and others carrying nondescript flags; behind these came a confused posse of the National Guard, next to the body guard, close to which marched a fellow with an enormously fat wax candle, who kept dropping hot wax down the neck of one of this devoted band in a way that will cause him to remember the scene vividly enough for the rest of his life. Around seethed a dense mass of the excited populace, screaming and pushing in every direction, if only to get a look at their beloved hero. In the midst of all this uproar marched Garibaldi, as calmly as if he had been taking an an afternoon promenade in the silence of Caprera, his fine face slightly flushed and relaxing now and then into a charming smile as some intruder more vigorous than the rest pressed closer upon him. Garibaldi looks in more robust health, and, so far as I could discern, his lameness has entirely disappeared; indeed, his whole frame seems to be full as fresh and vigorous as before he received his unfortunate wound. So well does he appear, that but for his grizzled hair one might easily mistake him for a young man. He was dressed in his usual simple fashion of a red shirt and a hanging paletot; he also wore a low crowned black hat. When at last he reached the Hotel of the Four Nations, and bowed from the balcony to the people below, their enthusiasm knew no bounds; they shouted 'Eviva Garibaldi!' at the top of their voices, and never ceased their clamor until he took his departure for Milan by the 5 o'clock train. Thence he will proceed to inspect the volunteers stationed at Como, Lecco and Bergamo, etc."

THREE DAYS LATER.—Southampton, June 23d

The Great Eastern leaves Medway with the new cable on the 30th inst., and will commence laying the cable July 8th.

Berlin, June 19. Prussia formally declared war against Austria yesterday.

Neisse, June 19. The Austrians commenced hostilities yesterday evening. An Austrian patrol crossed the Silesian frontier at Guhrau and fired upon a Prussian patrol. Four thousand Austrians are marching towards the frontier.

Berlin, June 19. At the request of the Prussian government the French government has consented to protect Prussian interests in Austria and Bavaria.

A battle is expected near Frankfort.

Florence, June 19. The Italian government formally declared war against Austria yesterday. The Italian ministry has been reorganized under Ricasoli.

DOMESTIC.

New York, 26. A Washington dispatch says prominent Senators state that Secretary Seward has concluded a secret treaty with Napoleon by which the United States is debarred from interfering with the movement of foreign troops, now supporting Maximilian, after the withdrawal of French troops. It is understood that Maximilian will offer himself for the Presidency of the Mexican Republic. Having secured that position he is to take advantage of any small revolution and declare himself Emperor, thereby flanking the Monroe doctrine and securing a firmer Imperial throne than the present.

The same authority says Gen. Sheridan telegraphs Gen. Grant that nine-tenths of the Mexican people are opposed to the longer reign of Maximilian, and when the foreign troops are withdrawn he will have few supporters in Mexico.

Married.

In Stewartstown, N. H., June 7th, by Elder A. Gordon, Mr. OZRO BROWN and Miss PERSIS AMANDA DEUTH, both of Stewartstown.

Notices.

Campmeeting at Tremont, Mass.

There will be a campmeeting at Tremont Grove, commencing Monday, July 23d, and continue over the following Sunday. Ample provision will be made for the accommodation of all who will attend. All are requested to bring with them what bedding they may need. We hope to see a general rally of the pilgrims. Brn. M. Grant, A. Ross, and John G. Hook are expected to attend.

The railroad fare from New Bedford and Fairhaven will be the same as last year. Those coming from Boston and vicinity will apply to Bro. George T. Adams, who will probably make arrangements with the Old Colony Railroad to have the fare reduced. HENRY V. DAVIS, for the Committee.

Tentmeeting in Lawrence.

A tentmeeting will be held in Lawrence, Mass., commencing Thursday, July 12th, and continuing over the following Sunday. We hope to see a general gathering at this meeting, to hear on the *time* of the coming of our blessed Lord. Bro. W. Williams and the undersigned will be present to preach the word. A. DECKER.

Dedication.

The Lord willing, there will be a meeting at Melvin Village, N. H., to commence Saturday, July 28th, at 10½ A. M., to hold over Sunday, for the purpose of dedicating our new chapel to the Lord. Bro. J. Couch is expected, and others (by this) are invited to come to preach the word. We would say to all come. Not only to dedicate the house, but our hearts anew to the Lord.

T. W. PIPER.

Universalism.

Having formerly had seven years experience in Universalism, thereby knowing some of its workings, I desire to do what little I can in battling against this great error. I shall be glad to speak on that subject wherever doors may be opened, and, at the same time, circulate that unanswerable argument against Universalism,—"*Universalism Exposed from the Inner Temple*," now issued in tract form by the Adv. Chr. Pub. Society.

Address W. C. STONE, Crisis Office, Boston.

Tent Meeting in Lynn.

There will be a tent meeting in Lynn, Mass., commencing Thursday, July 5th, and held over the following Sunday, and longer at discretion. The time of the Second Advent, together with other portions of truth connected with man's redemption, will be duly considered in the meeting, as the Lord may direct. Geo. W. Brown, C. Thompson and S. W. Bishop, will be present to preach the word.

Grove Meeting at Plainfield or Savoy.

If the Lord will, we will hold a grove meeting in Plainfield, or Savoy, Mass., or wherever Brn. K. McCullock and J. E. Healy may arrange, commencing Wednesday, July 4th, at 10 A. M., and continuing over Sunday, July 8th. We hope to see a general rally of the waiting, working ones. Come in the name and strength of Israel's God, prepared to labor in his cause, and save perishing men.

H. L. HASTINGS,
C. GOODRICH.

Minnesota Annual Conference.

The fourth annual session of the Minnesota Advent Christian Conference will be held (Providence not preventing) on Saturday, June 30th, at ten o'clock A. M., in the New Boston school-house, in Winona County, and will continue over the following Sunday. Ministers and delegates representing the different churches within the State, are requested to attend. I expect Bro. Sheldon will be present with the Advent Tabernacle.

J. K. ALLEN, Sec'y.

Notice.

A discussion will be held at the Christian Chapel, in Barre, Orleans Co., N. Y., one mile and a half south-east of Knowlesville Depot, on the Rochester, Lockport, and Niagara Falls R. R., on Sunday, July 8th, at 10½ o'clock A. M., and each succeeding Sabbath, until the following questions are exhausted:—

1st. Resolved, that the Bible is the word of God, and an infallible guide to faith and practice to the world.

2. Resolved, that the soul of man is not immortal. H. L. SALSBURY affirms.
A. L. R. NASH denies.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me.

WM. SHELDON.

Notice.

Hereafter (D. V.) I shall preach at Danielsonville, Ct., on the second and fourth Sundays of every month; and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference.

H. F. CARPENTER.

Notice.

The Lord willing, there will be a meeting in the grove near Bro. Steven Barrows, Bridgewater, Vt., July 7th and 8th. Bro. J. Couch is expected to be there. GEO. A. STREETER.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
John G. Hook..........Sunday, July 8th and onward.

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
C. Goodrich..........Sunday, July 15th

Charlestown, (69 Maine Street)....Lord's day, July 8th
J. N. SHERMAN.

Exeter, N. H..........Sunday, July 8th
MILES GRANT.

CONCORD, N. H.
(Corner of Green and Center Streets.)
Timothy Cole..........Sunday, July 8th
J. Couch..........Sunday, July 15th
H. Munger..........July 22d and 29th
J. S. White..........Sundays, Aug. 5th and 12th

CONCORD, N. H., (ANGELOS HALL.)
C. C. Ramsay..........Sunday, July 8th
J. H. F. Varney..........Sunday, July 15th
J. G. Smith..........Sunday, July 22d
J. Pinkham..........Sunday, July 29th

Portsmouth, N. H..........Sunday, July 8th
J. S. WHITE.

Lynn..........Sunday, July 8th
South Reading..........Monday evening, July 9th
Wells, Me..........Wednesday evening, July 11th
Will some one meet me at the depot on the arrival of the P. M. train?
Kennebunkport, Me.......Thursday evening, July 12th
Portland, Me..........Friday evening, July 13th
Casco, or West Poland, (as brethren may think best), Sunday, July 15th.
Yarmouth, Me..........Monday, July 16th
Biddeford, Me..........Tuesday, July 17th
Dover, N. H..........Wednesday, July 18th
A. ROSS.

Durham, Ct..........Sunday, July 8th
O. D. WOODRUFF.

Nashua..........Sunday, July 8th
CALEB RICHARDSON.

Barkhamstead, South Hollow, Ct....Sunday, July 15th
S. WOODRUFF.

At the Red school-house, Concord, on the Loudon road, Sunday, July 8th, at 5-30 P. M.
At the Carter school-house, Concord, Wednesday evening, July 15th. JOHN H. DADMUN.

Haverhill, Mass..........Sunday, July 15th
A. SIMPSON.

Loudon Ridge, N. H..........Sunday, July 8th
C. S. EMERSON.

Bath, Me..........Sunday, July 8th
CLARKSON GOUD.

Barnstead Center..........Sunday, July 8th
Chichester (Pine Ground)..........Sunday, July 15th
North Barnstead..........Sunday, July 22d
S. S. MOONEY.

Loudon Ridge..........Sunday, July 15th
Pittsfield..........Sunday, July 22d
GEO. W. RANDALL.

I will preach as the way opens, Sundays and week day evenings, till August 20th. My address will be at Boston till that time. H. K. FLAGG.

Square Pond, Conn., (to baptize).....Sunday, July 8th
I. B. POTTER.
P. S. BUTLER.

New Britain, Ct..........July 8th
Square Pond..........July 15th
A. M. HIGGINS.

South Reading, Mass..........July 15th
T. E. LANG.

Madison, Ct..........Sunday, July 8th
B. HITCHCOCK.

New Preston..........Sunday, July 15th
W. N. PILE.

East Canaan, N. H..........Saturday, July 7th and the following Lord's day. ZINA FORD.

Appointments for Northern Ohio during the remaining two-thirds of the quarter, beginning July 3d, and ending Aug. 26th.
G. W. Stetson, P. C., Norwalk, July 29th and Aug. 12th
"..........Mansfield, July 6th and Aug. 3d
"..........Union, A. M., July 8th and Aug 5th
"..........Nevada, P. M., July 8th and Aug. 5th
"..........Berlin, July 15th, and Aug. 25th and 26th
This will be QUARTERLY MEETING.
"..........Fairfield, July 22d and Aug. 19th
I. D. Knapp, R. E., and presiding, Norwalk, July 8th and Aug. 5th.
"..........Berlin, July 29th
I. M. Judson.......Norwalk, July 15th and Aug. 19th
"..........Fairfield, July 8th
"..........East Norwalk, July 29th and Aug. 12th
D. C. Jefferson..........Norwalk, July 22d
"..........Union and Nevada, Aug. 19th
"..........Fairfield, Aug. 5th
Homer A. King..........Union and Nevada, July 22d
"..........Berlin, Aug. 12th and 25th
"..........Mansfield, 7 P. M., July 20th and Aug. 17th
The remaining vacant Sabbaths to Bro. King are reserved to him as supernumerary.

Worcester, Mass........Wednesday evening, July 11th
Charlestown, Mass., (69 Main Street), Sunday, July 15th
S. C. HANCOCK.

Andover, Vt..........Sunday, July 8th and as much longer as profitable.
H. HADLOCK.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. BELLOWS.

Bridgewater, Vt..........July 8th
Plymouth, Vt..........July 15th
Houghtonville, Vt..........July 16th
Whitakerville, Vt..........July 17th and 18th
West Brattleboro, Vt..........July 19th and 20th
Northfield, Mass..........July 22d
North Dana, Mass..........July 29th
GEO. A. STREETER.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa..........August 22d and over Sunday following. J. W. TAYLOR.
C. F. SWEET.

Sparta, Wis., (as brethren may arrange)......July 19th and over Sunday.
West Salem, Wis..........July 26th and over Lord's day. J. R. PRESTON.

East Hartland, Ct..........Thursday evening, July 12th
East Granville, Friday evening, July 13th, at Bro. S. Herrick's; Saturday evening, July 14th, at Bro. S. Oatley's; Lord's day, July 15th, at the school-house in Bro. Oatley's district; Lord's day evening, Blanford, Mass., at Bro. David Bates', or as he may arrange.
Monday evening, July 16th, Westfield, Mass., as Sr. Maria M. Weaver may arrange. H. ROCKWELL.

Warehousepoint..........Sunday, July 8th
E. OWEN.

Bradford..........Sunday, July 8th
Pine Ground..........Sunday, July 15th
C. W. SARGENT.

Harwinton, Ct..........Sunday, July 8th
Will Bro. Barber come again to Terryville Station evening of July 7th? S. WOODRUFF.

Manchester, N. H..........Sabbath, July 8th
T. M. PREBLE.

Northwood Narrows..........Sunday, July 15th
London Ridge..........Sunday, July 29th
J. G. SMITH.

Bolton, (Sargeant's school-house)..........July 8th
Magog (Ward's school-house)..........July 9th
Barnston (Weyville) baptism..........July 10th
Libby's Mills, Stanstead, (or R. A. Thompson may appoint)..........July 12th
North West, Stanstead, (near Eld. Merrill's) July 13th
Bolton Lake (school-house)..........Sunday, July 15th
Week-day appointments at 4 P. M. C. P. DOW.

Concord, N. H., (Angelos Hall)..........July 8th
South Reading, Mass..........July 15th
West Abington..........July 22d
C. C. RAMSAY.

New Hampton, N. H., (Straight's school-house, or as Bro. Pike may arrange), July 8th.
T. E. LANG, JR.

Vernon, Vt..........Sunday, July 8th
S. COOK.

NATICK, MASS., (SCHOOL-HOUSE HALL.)
J. M. Muhlig..........Sunday, July 8th

Yarmouth, Me..........Sunday, July 8th
Swamp school-house..........2 o'clock P. M., July 15th
R. R. YORK.

Parsonsfield (where Bro. Moulton may appoint) July 8th
Moultonborough..........July 15th
T. W. PIPER.

Copenhagen..........Sunday, July 8th
Let there be a good turn out in the vicinity of these meetings. C. B. TURNER.

Verona, N. Y., (Lock school-house), 2 P. M., July 8th
C. H. WILLIAMS.

Hartland, Vt., (Dinsmore Hill)..........July 8th
J. COUCH.

Wrightville..........Sunday, July 8th
WM. J. RIPLEY.

Cheshire Street, Ct..........Sunday, July 8th
CHAS. E. PIPER.
SAMUEL M. TATRO.

Haverhill, Mass..........Sunday, July 8th
Great Falls, N. H..........Sunday, July 15th
Biddeford, Me..........Sunday, July 22d
If these conflict with others, write me at Dover, N. H., immediately. J. PINKHAM.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 561. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows *for* how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—W. G. Ruggles 544, L McLanathan 537, C. R. Percy (what P. O.?) G. F. Chapman 564, M Foss 580, L Shipman 512, T O Chapman 580, J T Gray 575.

$1.25 each—R. T. Woodward 578, J. Nason 509, H. Howe 595, F. H. Lombard 586, S. Perkins 562, M. E. Carlisle 585, J Douglass 610, I Thompson 572, W Lindsay 582, A Dolloff 585, P Cole 585, D Burnham 583, H Roberts 383, P Young 585, M Boynton 587, H A Cressy 565, H F Wade 579.

$2.00 each—J R Stocking 506, E A Marsh 591, B R Clark 594, C Martindale 600, J Cogswell 554, A B Andrews 601, E Sweat 563, L J Blossom 594, I Tripp 587, D Tripp 583.

$2.50 each—R. C. Russell 605, W. E. Desper 608, L. Sherman (what P. O.?) R Curtis 572, N Lasell 563, E M. Banning 612, A. S. Soper 599, Mrs. J T Mead 609, Mrs. J Burgess 620, A Scoville 603, S. O. Folsom 611, J G Baker 607, J Roberts 611, O P Stowell 596, J Clifford 603, J Gowell 591, H Luce 595, F M Davis 593, G Holliday 593, A Tripp 610, W Christian 596, L H Wiggin 604, H Moses 596, J W Philbrick 563.

$3.00 each—S R Hathorne 663, A Chambers 564, I K Wilcox 621, D Graffam 573.

Various Sums.—W. Kalloway $3.50, 613; J. Staples 50c, 652; L Baker 25c, 565; M M Clark $1.68, 561; H Sawyer $2.25, 597; E W Waters 50c, 564; A K Warren 50c, 560; E. Kelly 50c, 560; R. Macomber $5.00, 586; S Jennings $1.70, (what P. O.?) J H Whittier 35c, 558; Ely Hatch $1.50, 541; J Simmons $5.00, 596.

FOR BOOKS AND TRACTS.

J. D. W. Lapeus 50c, S. J. Squiers 50c, T. S. Canfield $1.50, T. B. Duncan $1.75, J. W. Thomas $2.30, J. H. Evans 43c, J. Rogers $1.10, G. W. Green 45c, J. A. Simonds $1.00, N. M. Davis 38c, H Dowding 50c, I. C. Wellcome $25.00, J. H. Luttenton $7.00, E F Aldrich 40c, G H Fisher $2.10, W E Pinkham $2.00, T Scholl $1.25.

BOOKS AND TRACTS SENT.

BY MAIL—S J Squier, T S Canfield, J D W Lapens, O R Pease, J H Evans, T B Duncan, J W Thomas, J Rogers, J Schroll, D Hutchinson, J G Baker, J A Simonds, J H Luttenton, G H Fisher, W E Pinkham, M Drury, E F Aldrich.

LETTERS RECEIVED.

J N Berry, N W George, E. A. A., W M Howell, M H Morrison, J G Baker, G W Stetson, D F Newton, C P Dow, M E Severance, A S Whitney, B Perham, J. Motherwell, P W Carey, H J Baldwin, A J Tuttle, J Blain, F A Gray, I W Lawton, A Bain, W H Ball, W Christian, E Owen, G W Green, J H Lutterton, R Macomber, D. C. W.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
H. Munger—Chicopee *Falls*, Mass
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
L. C. McKinstry—Lynn, Mass., until July 1st.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
Wm. McCulloch—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.
G. W. Stetson—Olena, Huron Co., Ohio, until Sept.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
N. F. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 57 Cedar St.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 112 West 33d Street, house No. 7.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Martha S. Butler—Box 634, Memphis, Tenn.

BOOKS FOR SALE AT THIS OFFICE.

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entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Who will know nothing about the coming of the Son of man? The ungodly world. It will not overtake the christian as a thief, for "ye, brethren, are not in darkness that that day should overtake you as a thief." "Ye are all children of the light, and of the day; we are not of the night, nor of darkness."

How will the Laodicean church compare with the church at this day? We cannot but see it has an exact resemblance. Is not the church at this time in a lukewarm state, saying, I am rich and increased with goods, and have need of nothing? Rev. 4: 15–18. The political world we see is all in commotion and confusion, jealous of each other. Men's hearts are failing them for fear, looking after the things that are coming on the earth. There is an unusual thirst among all classes to gain the riches of the world. Every way and means is sought out to obtain them. The rich men are heaping up treasure for the last days.—James 5: 3.

There is sufficient proof that can be brought from the Bible to prove we are living in the very last days. May God help us so to live that we may be able to stand in that momentous day when the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat. Thank God be has a few watchmen left who are bold to proclaim the last solemn message to a perishing world,—that Jesus is soon coming to destroy sin and wickedness from off the earth, and set up a kingdom of righteousness. God's people are rejoicing in hope of soon beholding the King in his beauty, whose kingdom will extend over all the earth. And the saints will take the kingdom, and possess it forever, even forever and ever. It is consoling to know that when the good Shepherd comes he will gather the scattered ones of the flock into the fold, for he knows them that are his.

I am now seventy-four years of age, laboring under a painful disease, expecting soon the summons will call me to my last resting place, till the Son of God awakes the dead. I hope then to put on immortality and sing the triumphant song, "O death, where is thy sting? O grave, where is thy victory?..Thanks be to God who giveth us the victory through our Lord Jesus Christ." Yours in hope,

E. WINCHESTER.

East Westmoreland, N. H.

From J. H. Muhlig.

BRO. GRANT:—I am more than ever convinced we are living in the last days, and need above everything else to be watchful and prayerful, for the time has come when the professed christian church will not endure sound doctrine. Their ears are turned to fables, and it appears to me they have rejected so much light, that the Lord has given them over to believe a lie that they might be damned.

The glorious doctrine of the coming of the Lord is more than ever hated, and the cry, where is the promise of his coming? is heard every where. Men love creeds better than they love Christ. To be a Methodist, or of some other sect, is more desirable with them than to be a christian. The building up of sects has taken the place of preaching the truth, making money has taken the place of winning souls to Christ. The devil's lie is believed, while God's truth is trampled in the dust; and this is done by those who profess to love him. Jesus said it should be so.

I have before me the Master's Sermon on the Mount, Matt. 7: 22. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me, ye that work iniquity." How many there are who are preaching in the name of Christ, doing many mighty works (marvelous in the eyes of many,) who are scoffing at the truth, and persecuting God's dear children because they believe and teach the Master is coming to give the crown of life, to take them home from this unfriendly world of sin and sorrow. But God will soon make a speedy riddance of all scoffers, then titles of D. D.'s will be no recommendation for them. They will plead their mighty works in vain; their day of feasting will be at an end. They may turn you out of the synagogue here, but if faithful Jesus will receive you into his kingdom.

I would here say to the Brn. and Srs. in Natick, who are suffering persecution on account of having the truth, be patient Brn., the coming of the Lord draweth nigh. Endure hardness as good soldiers of Jesus Christ. These light afflictions are but short; the Master is soon coming, and then the eternal weight of glory. Remember, they overcame by the blood of the Lamb and the word of their testimony. Never lay it down. "He that confesseth me before men, him will I confess before my father and all the holy angels," said Jesus.

I can sympathize with you in the loss of so good a pastor as Bro. Bailey. God gave him light and he let it shine. He has done a work that will stand till Jesus comes.

Let us be more than ever engaged in sounding the alarm,—The Master is coming. Let it be heard ringing out from every quarter; life, eternal life, immortality and glory, only through Jesus and the resurrection.

Natick, Mass. J. M. MUHLIG.

From Sr. P. Eaton.

BRETHREN AND SISTERS:—That which first attracted my attention to and won my confidence in the "Crisis," was the abundant testimony quoted from the word of God. This I knew was safe to investigate; and the greater my opportunities for study have been, the more I have attended to it. In the word of God, the Scriptures are called the lamp, the true light, a lamp to our feet, and a light to our path. O! what a prize in our hands to have a lamp to light up our way through this world, where sin has so darkened life, and where even now in this age of boasted knowledge the God of this world, the *golden image*, is worshiped;—yes, idols of gold, and silver, and wood, and stone, the work of men's hands. What great majorities of the fashionable churches, not only in large cities, but in small country towns, bow down at the shrine of wealth and its goddess—Fashion.

But like Moses we would choose to suffer affliction and reproach with the people of God, rather than to enjoy the pleasures of sin for a season. How glorious are the foundations of our hope! even the resurrection from the dead by Him who has all power in heaven and on earth; "who shall change our vile body, that it may be fashioned like unto his glorious body; according to the *power* whereby he is able to subdue all things unto himself." And he himself has bidden us have our lamps trimmed and burning. This is what we must attend to if we would be ready in that hour which will come unawares.

Then how shall our lamps be trimmed and burning? First, by knowledge. Our Savior says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Paul says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." And again, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Now we know ourselves how pleasant is this light in which we walk. Let us trim our own lamps, and help others who are yet in darkness.

While the strong men lift up their voice to proclaim the everlasting gospel; while the editors of the christian press go forth as heralds to every part of the land, and publish good tidings of great joy; while the Bible itself is translated into perhaps every tongue, and scattered through every part of the globe; yea, while the angel is flying in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth,—what shall we do who rejoice in this light, we who occupy comparatively retired positions? We can do much. We can gather Bible Sabbath Schools. We can some of us write for publication; yes, we may carry a ray into many a dark spot. We can obtain and circulate messenger tracts. "Go work in my vineyard," is the bidding of the Lord of the vineyard.

This gospel of the kingdom must first be preached among all nations for a witness to all people, then shall the end come. "Even so, come, Lord Jesus, and come quickly."

Your sister in the hope of the gospel,

P. EATON.

From Bro. C. C. Stevens.

BRO. GRANT:—It is with the greatest interest I have discovered of late, in perusing the columns of the Crisis, the mighty wonders the Lord is doing in the earth; and under a feeling sense of the high responsibility devolving on me to exert my influence in honor of the cause of God, that his name may be glorified, I think the truth never lay nearer my heart than at the present. I do not regret that I ever commenced the great work of the ministry. My soul is beating high for redemption; the chariot of God's grace is moving; and although I frequently see and feel what other traveling preachers' experience, yet I have much pleasure in striving to preach a free gospel to the sin-enthralled sons of men.

I am often encouraged and made to rejoice, while I see the tears of joy and affection flowing down the faces of those whose animated countenances denote the joy they have in hearing the truth. But I frequently have occasion for weeping in seeing perishing sinners bound to everlasting destruction, unconcerned; and while in many places I see souls perishing for the word of life, and none to dispense it among them, my prayer is that the Lord would send forth more laborers into his vineyard. I often contemplate the situation of perishing mortals with mingled emotions of love and pity; and were it in my power to travel as far as my mind often extends, I would make my way to every destitute place I could find on these shores, and strive to turn them from their vanities to the living God.

Under a firm conviction that necessity is laid upon me by the great Head of the church, and wo is me if I do not preach his gospel, I have spent many years in traveling to inculcate the truth, and to persuade men to act accordingly; believing except they do, that they will not perfectly answer the end for which they were made. I made thee for my glory, and created thee for my praise, said the Lord to one anciently. Except we are real christians, and divested of every thing that may prevent us from keeping the unity of the Spirit in the bond of peace with all real christians, we cannot glorify God to the extent of our privilege, nor praise him under the influence of that wisdom that is without partiality, and without hypocrisy.

During the space of time since I commenced preaching, I have traveled thousands of miles, and have both found and formed an acquaintance with many precious brethren of different orders, who have not bowed the knee to Baal. I have ever been solicitous for the friendship and confidence of all real christians, since I made it my great business to be worthy of the same by standing approved in the sight of God.

He that is owned of God should be owned by all christians, and would be, if ignorance, tradition, or prejudice did not influence the mind. We have a few prayers that Jesus has left on record, and one of these was that his disciples might be one, as he and his Father are one. And is it not a thousand pities that christians by their acts should pray a different prayer,—that some may be of Paul, some of Apollos, and some of Cephas? If a christian meet with his fellow creatures to wait on his God, and in any way be restricted from doing that which the Lord requires at his hand, he is forbidden to serve his Maker and denied liberty of conscience.

I am preaching and laboring just as constantly as my feeble health will permit, with blessed results. The Lord is converting souls within the limits of my travels. Never did I feel more like doing all I can for Jesus than now. I believe we are in that little time called "quickly," when our King will come and commence his eternal reign.

Yours in bonds of christian affection,

Manchester, N. H. C. C. STEVENS.

From Bro. T. B. Duncan.

BRO. GRANT:—I wrote to you last fall of the state of church matters in this town and vicinity, and that I expected to have the doors closed against myself and Sabbath School. Those predictions came true; but God always finds an open door for his children. The Methodist church members received us with open arms. They are but few in number, but earnest workers. We organized the Sabbath School on last Sabbath. Have no doubt that our labor will be rewarded. Pray for us.

Yours in Christ, T. B. DUNCAN.

New Bedford, O.

BRO. SAMUEL H. WATKINS, Morrow, Warren Co., Ohio, writes:—"If any of the Advent ministers ever pass through Morrow, O., I would be glad to have them stop. As the Little Miami R. R. passes through the town, it would be no great inconvenience to them. I am a member of the Christian church, but I feel a strong desire to hear some of your preachers."

From Sr. N. Cloyd.

BRO. GRANT:—Through the kindness of some unknown friend, we have been blessed with the weekly visits of your most excellent paper, the *World's Crisis*, for which we are very thankful. I suppose the subscription will expire soon, and we are very sorry to say we can take it no longer at present. My husband labors very hard, and with but one good hand (the other being crippled), to earn a living, but sickness and other misfortunes have weighed heavily upon us within the past year, which has rendered us very poor in this world's goods. We hope soon to be able to take the paper again, for we prize it very much. We stand in need of all the light we can get on the subject of Christ's coming at present; but soon, very soon, all this will be useless, for we shall see him as he is, and be made like him.

May we all have our lamps trimmed and burning, and be ready to meet the Bridegroom when he comes, is the prayer of your unworthy sister, N. CLOYD.

Barry, Pike Co., Ill.

From Sr. M. J. Danes.

BRO. GRANT:—I heartily wish that some Advent Christian minister would come this way and preach the truth as it is in Jesus. It is very much needed. The harvest is great and laborers are few. They would find a home at Capt. Jerome Danes.

Yours in hope, M. J. DANES.

Grapeland P. O., Faribault Co., Minn.

Obituaries.

FORD. Died in Kittery, Me., at the house of her uncle, Bro. Ford, late of Danbury, N. H., of consumption, June 23d, 1866, Ann S. Ford, aged twenty-eight years.

Years ago, she turned from earthly vanities to serve the living God, and to wait for his Son from heaven, and though disowned and homeless for the gospel's sake, yet she cast not away her confidence in the living God, and in his living word. The kindness of her uncle afforded her a refuge from the storms of life, and his house became her home when absent from the factory where she worked, and there she wasted away and fell asleep, in good hope of the resurrection of the dead and the life eternal in the world to come.

A discourse was delivered at her burial in the congregational church in Kittery, by the writer, who was assisted in the services by the pastor of the church. H. L. H.

HIGGINS. Died in Palmer, June 15th, of consumption of the blood and heart disease, Sarah J. Higgins, wife of Dr. A. M. Higgins, aged fifty years.

In early life she became a christian, hence was ready to catch the first glad note as it sounded out to tell that Jesus was coming, and from then (1842) to her death, she was always ready, and even glad, to give the reason of her hope to all who were ready to hear.

In life ever faithful, in faith strong and confiding, in the hope firm and decided, in the church zealous, in duty instant in season and out, in sickness and death undaunted and unwavering, she now sleeps in Jesus, awaiting a better resurrection at the sounding of the last trump.

In the kingdom may we meet. We sorrow, but in hope. A. M. HIGGINS.

PATRIDGE. Died in Whitefield, Me., June 16th, Bro. Wilbert Patridge, aged fifty-seven years.

Bro. P. professed religion when young, united with the Methodists, and remained a member of that people till he embraced the Advent faith some fifteen years since, and died in hope that he soon would hear the voice of the Son of God and live again. He leaves a widow to travel the rest of the journey alone. May God bless her, for her sorrow is heavy. Within three years she has lost an only daughter, two sons, and her husband.

Bro. Patridge left two brothers, Eld. S. K. and Bro. Jeremiah Patridge, and sisters, with many friends, to mourn his loss. A discourse by the writer, June 18th, from "I know he will rise again in the resurrection, at the last day."

N. F. NASON.

MCLURE. Died in Palmyra, Me., April 3d, Sarah Jane, daughter of widow Emily A. McLure, aged fifteen years and three months.

The subject of this notice was my only granddaughter. She was an excellent scholar, but neglected the one thing needful till on a sick bed, then sought the Lord. A discourse by I. Dammon, on the christian's hope, April 5th. We laid her away by the side of her father and brother, till Christ shall return. N. F. NASON.

Summary of News.

FOREIGN.

(Advices of the 16th ult.)

Liverpool, June 16. The action of the American Government toward the Fenians in the United States gives general satisfaction.

The London *Times* of to-day eulogizes the Washington Government and says: "It would be impossible to exaggerate the good faith, the friendliness, the sincerity and the regard for mutual obligations which have prompted these energetic and decisive measures. The American Government has acted in a manner which even exceeds anything that could reasonably have been expected from the most friendly nation." The article then expresses gratification that such distinguished officers as Generals Grant and Meade should have been sent to the scene, and says; "These energetic acts of genuine friendship will be long and cordially remembered. The Fenians are almost entitled to thanks for having given the Americans an occasion for displaying their friendliness and good feeling."

Baron Ricasoli is forming a new Italian Ministry. La Marmora goes to the front with the King, as a minister without a portfolio.

The Federal Diet having on the 14th, by a vote of nine to six, agreed to the Austrian proposal for the mobilization of the Federal army, Prussia, agreeably to previous notice, carried out her threat to consider it as an act of hostility on the part of those States which supported it, on the following day commenced war by sending troops into Saxony and Hanover.

The Austrians had interrupted all the lines of communication on their side of the Po and Mincio.

London, June 17. The entry of the Prussians into Saxony is fully confirmed, Prussia having previously declared war. The entry of the Austrians was hourly expected.

Prussia has issued a declaration to the Great Powers justifying her invasion of Saxony on the ground that the decision of the Diet on the 14th broke up the Confederation, and the law of self-preservation compelled Prussia to secure herself against any neighboring States in open or concealed hostility, and that she had previously offered a conditional alliance, which was rejected.

The Crown Princess of Saxony proceeds to Vienna. The Saxony treasury, valuables and provisions for the army have been transported for security to Bohemia.

A Frankfort dispatch says Prince Charles of Bavaria will be appointed commander-in-chief of the Federal army.

Copenhagen, June 15. It is positively stated that Sweden, Norway and Denmark have concluded an offensive and defensive treaty of alliance.

The London *Times* of the 18th says:

"The war has now begun in earnest. We learn by telegraph that yesterday the Prussians entered Saxony on the one side and Hanover on the other. Hanover has but its own strength on which to rely, and we are not surprised to learn that its troops were retreating to effect a junction with the small Austrian force which has lately retired from Holstein. It is probable that Prussia will not have much difficulty in overrunning the Hanoverian kingdom. It lies far away from the main strength of the Austrian alliance, shut in by the Prussian monarchy, and having for its other neighbors the little States which interest or fear caused to vote on Thursday against the Austrian proposal. Before the Confederation has time to muster its forces, Hanover will probably be overrun and occupied, and its resources placed at the disposal of the conquerors.

It is the first move in this great contest that was made by Prussia yesterday. The crossing of the Saxon frontier brings the largest military levies that have ever taken the field in Germany into necessary and probable immediate collision. As soon as Field Marshal Benedek learns by telegraph that the enemy has begun operations, he must at once put his great army in motion. Leipsic and the northern part of the Saxon kingdom will no doubt be seized at once by the Prussians, but the Austrians, having but a few miles to advance and the railway at their service, will establish themselves at Dresden. Thus do we see that ill-fated region once more the battle-ground of great Powers. Benedek is probably not sorry that the enemy have given him a justification for entering Saxony. He will now be bound to protect the capital of a weak ally, and in performing this duty, he secures the best possible position for operating against the enemy. From Prague to Berlin the road lies through Dresden and across the plains of Prussian Saxony. This road he is now free to take, and no inconvenient neutrality compels him to carry on what may be called a provincial contest in Silesia.

LANDING OF GARIBALDI AT GENOA.

"Almost before people had time to cheer, Garibaldi was on shore. Immediately came a tremendous rush, which nearly had the effect of precipitating the General and all around him into the water; but by dint of hard fighting on the part of the few National Guards who were left, he passed safely into the Custom House. Here a number of gentlemen formed round Garibaldi, linking their arms about one another's bodies so as to make a strong circle, and in this manner slowly and with great difficulty forced a way through the mob, which had collected afresh, and greeted their gallant visitor with frantic shouts and equally frantic attempts to get near him. The procession through the street had in it something of the grotesque; in front walked men with flaring torches, and others carrying nondescript flags; behind these came a confused posse of the National Guard, next to the body guard, close to which marched a fellow with an enormously fat wax candle, who kept dropping hot wax down the neck of one of this devoted band in a way that will cause him to remember the scene vividly enough for the rest of his life. Around seethed a dense mass of the excited populace, screaming and pushing in every direction, if only to get a look at their beloved hero. In the midst of all this uproar marched Garibaldi, as calmly as if he had been taking an an afternoon promenade in the silence of Caprera, his fine face slightly flushed and relaxing now and then into a charming smile as some intruder more vigorous than the rest pressed closer upon him. Garibaldi looks in more robust health, and, so far as I could discern, his lameness has entirely disappeared; indeed, his whole frame seems to be full as fresh and vigorous as before he received his unfortunate wound. So well does he appear, that but for his grizzled hair one might easily mistake him for a young man. He was dressed in his usual simple fashion of a red shirt and a hanging paletot; he also wore a low crowned black hat. When at last he reached the Hotel of the Four Nations, and bowed from the balcony to the people below, their enthusiasm knew no bounds; they shouted 'Eviva Garibaldi!' at the top of their voices, and never ceased their clamor until he took his departure for Milan by the 5 o'clock train. Thence he will proceed to inspect the volunteers stationed at Como, Lecco and Bergamo, etc."

THREE DAYS LATER.—Southampton, June 23d

The Great Eastern leaves Medway with the new cable on the 30th inst., and will commence laying the cable July 8th.

Berlin, June 19. Prussia formally declared war against Austria yesterday.

Neisse, June 19. The Austrians commenced hostilities yesterday evening. An Austrian patrol crossed the Silesian frontier at Guhrau and fired upon a Prussian patrol. Four thousand Austrians are marching towards the frontier.

Berlin, June 19. At the request of the Prussian government the French government has consented to protect Prussian interests in Austria and Bavaria.

A battle is expected near Frankfort.

Florence, June 19. The Italian government formally declared war against Austria yesterday. The Italian ministry has been reorganized under Ricasoli.

DOMESTIC.

New York, 26. A Washington dispatch says prominent Senators state that Secretary Seward has concluded a secret treaty with Napoleon by which the United States is debarred from interfering with the movement of foreign troops, now supporting Maximilian, after the withdrawal of French troops. It is understood that Maximilian will offer himself for the Presidency of the Mexican Republic. Having secured that position he is to take advantage of any small revolution and declare himself Emperor, thereby flanking the Monroe doctrine and securing a firmer Imperial throne than the present.

The same authority says Gen. Sheridan telegraphs Gen. Grant that nine-tenths of the Mexican people are opposed to the longer reign of Maximilian, and when the foreign troops are withdrawn he will have few supporters in Mexico.

Married.

In Stewartstown, N. H., June 7th, by Elder A. Gordon, Mr. OZRO BROWN and Miss PERSIS AMANDA DECTH, both of Stewartstown.

Notices.

Campmeeting at Tremont, Mass.

There will be a campmeeting at Tremont Grove, commencing Monday, July 23d, and continue over the following Sunday. Ample provision will be made for the accommodation of all who will attend. All are requested to bring with them what bedding they may need. We hope to see a general rally of the pilgrims. Brn. M. Grant, A. Ross, and John G. Hook are expected to attend.

The railroad fare from New Bedford and Fairhaven will be the same as last year. Those coming from Boston and vicinity will apply to Bro. George T. Adams, who will probably make arrangements with the Old Colony Railroad to have the fare reduced. HENRY V. DAVIS, for the Committee.

Tentmeeting in Lawrence.

A tentmeeting will be held in Lawrence, Mass., commencing Thursday, July 12th, and continuing over the following Sunday. We hope to see a general gathering at this meeting, to hear on the *time* of the coming of our blessed Lord. Bro. W. Williams and the undersigned will be present to preach the word. A. DECKER.

Dedication.

The Lord willing, there will be a meeting at Melvin Village, N. H., to commence Saturday, July 28th, at 10½ A. M., to hold over Sunday, for the purpose of dedicating our new chapel to the Lord. Bro. J. Couch is expected, and others (by this) are invited to come to preach the word. We would say to all come. Not only to dedicate the house, but our hearts anew to the Lord.

T. W. PIPER.

Universalism.

Having formerly had seven years experience in Universalism, thereby knowing some of its workings, I desire to do what little I can in battling against this great error. I shall be glad to speak on that subject wherever doors may be opened, and, at the same time, circulate that unanswerable argument against Universalism,—"*Universalism Exposed from the Inner Temple*," now issued in tract form by the Adv. Chr. Pub. Society.

Address W. C. STONE, Crisis Office, Boston.

Tent Meeting in Lynn.

There will be a tent meeting in Lynn, Mass., commencing Thursday, July 5th, and held over the following Sunday, and longer at discretion. The time of the Second Advent, together with other portions of truth connected with man's redemption, will be duly considered in the meeting, as the Lord may direct. Geo. W. Brown, C. Thompson and S. W. Bishop, will be present to preach the word.

Grove Meeting at Plainfield or Savoy.

If the Lord will, we will hold a grove meeting in Plainfield, or Savoy, Mass., or wherever Brn. E. McCullock and J. E. Healy may arrange, commencing Wednesday, July 4th, at 10 A. M., and continuing over Sunday, July 8th. We hope to see a general rally of the waiting, working ones. Come in the name and strength of Israel's God, prepared to labor in his cause, and save perishing men.

H. L. HASTINGS,
C. GOODRICH.

Minnesota Annual Conference.

The fourth annual session of the Minnesota Advent Christian Conference will be held (Providence not preventing) on Saturday, June 30th, at ten o'clock A. M., in the New Boston school-house, in Winona County, and will continue over the following Sunday. Ministers and delegates representing the different churches within the State, are requested to attend. I expect Bro. Sheldon will be present with the Advent Tabernacle.

J. K. ALLEN, Sec'y.

Notice.

A discussion will be held at the Christian Chapel, in Barre, Orleans Co., N. Y., one mile and a half south-east of Knowlesville Depot, on the Rochester, Lockport, and Niagara Falls R. R., on Sunday, July 8th, at 10½ o'clock A. M., and each succeeding Sabbath, until the following questions are exhausted:—

1st. Resolved, that the Bible is the word of God, and an infallible guide to faith and practice to the world.

2. Resolved, that the soul of man is not immortal.

H. L. SALSBURY affirms.
A. L. R. NASH denies.

Tent Meeting at Prescott, Wis.

We expect to pitch the "Advent Tabernacle" at Prescott, Wisconsin, July 12th. Let the friends from the other side of the Mississippi River attend if they can. Eld. Hough is to be with me.

WM. SHELDON.

Notice.

Hereafter (D. V.) I shall preach at Danielsonville, Ct., on the second and fourth Sundays of every month; and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference.

H. F. CARPENTER.

Notice.

The Lord willing, there will be a meeting in the grove near Bro. Steven Barrows, Bridgewater, Vt., July 7th and 8th. Bro. J. Couch is expected to be there. GEO. A. STREETER.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
John G. Hook..........Sunday, July 8th and onward.

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
C. Goodrich..........Sunday, July 15th

Charlestown, (69 Maine Street)....Lord's day, July 8th
J. N. SHERMAN.

Exeter, N. H..........Sunday, July 8th
MILES GRANT.

CONCORD, N. H.
(Corner of Green and Center Streets.)
Timothy Cole..........Sunday, July 8th
J. Couch..........Sunday, July 15th
H. Munger..........July 22d and 29th
J. S. White..........Sundays, Aug. 5th and 12th

CONCORD, N. H., (ANGELOS HALL.)
C. C. Ramsey..........Sunday, July 8th
J. H. F. Varney..........Sunday, July 15th
J. G. Smith..........Sunday, July 22d
J. Pinkham..........Sunday, July 29th

Portsmouth, N. H..........Sunday, July 8th
J. S. WHITE.

Lynn..........Sunday, July 8th
South Reading..........Monday evening, July 9th
Wells, Me..........Wednesday evening, July 11th
Will some one meet me at the depot on the arrival of the P. M. train?
Kennebunkport, Me..........Thursday evening, July 12th
Portland, Me..........Friday evening, July 13th
Casco, or West Poland, (as brethren may think best), Sunday, July 15th.
Yarmouth, Me..........Monday, July 16th
Biddeford, Me..........Tuesday, July 17th
Dover, N. H..........Wednesday, July 18th
A. ROSS.

Durham, Ct..........Sunday, July 8th
O. D. WOODRUFF.

Nashua..........Sunday, July 8th
CALEB RICHARDSON.

Barkhamstead, South Hollow, Ct....Sunday, July 15th
S. WOODRUFF.

At the Red school-house, Concord, on the Loudon road, Sunday, July 8th, at 5-30 P. M.
At the Carter school-house, Concord, Wednesday evening, July 15th. JOHN H. DADMUN.

Haverhill, Mass..........Sunday, July 15th
A. SIMPSON.

Loudon Ridge, N. H..........Sunday, July 8th
C. S. EMERSON.

Bath, Me..........Sunday, July 8th
CLARKSON GOUD.

Barnstead Center..........Sunday, July 8th
Chichester (Pine Ground)..........Sunday, July 15th
North Barnstead..........Sunday, July 22d
S. S. MOONEY.

Loudon Ridge..........Sunday, July 15th
Pittsfield..........Sunday, July 22d
GEO. W. RANDALL.

I will preach as the way opens, Sundays and week day evenings, till August 20th. My address will be at Boston till that time. H. K. FLAGG.

Square Pond, Conn., (to baptize)......Sunday, July 8th
I. B. POTTER.
P. S. BUTLER.

New Britain, Ct..........July 8th
Square Pond..........July 15th
A. M. HIGGINS.

South Reading, Mass..........July 15th
T. E. LANG.

Madison, Ct..........Sunday, July 8th
B. HITCHCOCK.

New Preston..........Sunday, July 15th
W. N. PILE.

East Canaan, N. H..........Saturday, July 7th and the following Lord's day. ZINA FORD.

Appointments for Northern Ohio during the remaining two-thirds of the quarter, beginning July 2d, and ending Aug. 26th.
G. W. Stetson, P. C., Norwalk, July 29th and Aug. 12th
" ....Mansfield, July 6th and Aug. 2d
" ....Union, A. M., July 8th and Aug. 5th
" ....Nevada, P. M., July 8th and Aug. 5th
" ....Berlin, July 15th, and Aug. 25th and 26th
This will be QUARTERLY MEETING.
" ....Fairfield, July 22d and Aug. 19th
I. D. Knapp, R. E., and presiding, Norwalk, July 8th and Aug. 5th.
" ....Berlin, July 29th
L. M. Judson..........Norwalk, July 15th and Aug. 19th
" ....Fairfield, July 8th
" ....East Norwalk, July 29th and Aug. 12th
D. C. Jefferson..........Norwalk, July 22d
" ....Union and Nevada, Aug. 19th
" ....Fairfield, Aug. 5th
Homer A. King..........Union and Nevada, July 22d
" ....Berlin, Aug. 12th and 25th
" ....Mansfield, 7 P. M., July 20th and Aug. 17th
The remaining vacant Sabbaths to Bro. King are reserved to him as superannuary.

Worcester, Mass..........Wednesday evening, July 11th
Charlestown, Mass., (69 Main Street), Sunday, July 15th
S. C. HANCOCK.

Andover, Vt..........Sunday, July 8th and as much longer as profitable.
H. HADLOCK.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. BELLOWS.

Bridgewater, Vt..........July 8th
Plymouth, Vt..........July 15th
Houghtonville, Vt..........July 16th
Whitakerville, Vt..........July 17th and 18th
West Brattleboro, Vt..........July 19th and 20th
Northfield, Mass..........July 22d
North Dana, Mass..........July 29th
GEO. A. STREETER.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa..........August 22d and over Sunday following.
J. W. TAYLOR.
C. F. SWEET.

Sparta, Wis., (as brethren may arrange)......July 19th and over Sunday.
West Salem, Wis..........July 26th and over Lord's day. J. R. PRESTON.

East Hartland, Ct..........Thursday evening, July 12th
East Granville, Friday evening, July 13th, at Bro. S. Herrick's; Saturday evening, July 14th, at Bro. S. Oatley's; Lord's day, July 15th, at the school-house in Bro. Oatley's district; Lord's day evening, Blandford, Mass., at Bro. David Bates', or as he may arrange.
Monday evening, July 16th, Westfield, Mass., as Sr. Maria M. Weaver may arrange. H. ROCKWELL.

Warehousepoint..........Sunday, July 8th
E. OWEN.

Bradford..........Sunday, July 8th
Pine Ground..........Sunday, July 15th
C. W. SARGENT.

Harwinton, Ct..........Sunday, July 8th
Will Bro. Barber come again to Terryville Station evening of July 7th? S. WOODRUFF.

Manchester, N. H..........Sabbath, July 8th
T. M. PREBLE.

Northwood Narrows..........Sunday, July 15th
London Ridge..........Sunday, July 29th
J. G. SMITH.

Bolton, (Sargent's school-house)..........July 8th
Magog (Ward's school-house)..........July 9th
Barnston (Wayside school-house)..........July 10th
Libby's Mills, Stanstead, (or E. A. Thompson may appoint)..........July 12th
North Wear, Stanstead, (near Eld. Merrill's) July 13th
Bolton Lake (school-house)..........Sunday, July 15th
Week-day appointments at 6 P. M. C. P. DOW.

Concord, N. H., (Angelos Hall)..........July 8th
South Reading, Mass..........July 15th
West Abington..........July 22d
C. C. RAMSAY.

New Hampton, N. H., (Straight's school-house, or as Bro. Pike may arrange), July 8th. T. E. LANG, JR.

Vernon, Vt..........Sunday, July 8th
S. COOK.

NATICK, MASS., (SCHOOL-HOUSE HALL.)
J. M. Muhlig..........Sunday, July 8th

Yarmouth, Me..........Sunday, July 8th
Swamp school-house..........5 o'clock P. M., July 15th
E. R. YORK.

Parsonsfield (where Bro. Moulton may appoint) July 8th
Moultonborough..........July 15th
T. W. PIPER.

Cumsbago..........Sunday, July 8th
Let there be a good turn out in the vicinity of these meetings. C. D. TURNER.

Verona, N. Y., (Lock school-house), 2 P. M., July 8th
C. H. WILLIAMS.

Hartland, Vt., (Dimmock Hill)..........July 8th
J. COUCH.

Wrightsville..........Sunday, July 8th
WM. J. RIPLEY.

Cheshire Street, Ct..........Sunday, July 8th
CHAS. E. PIPER.
SAMUEL M. TATRO.

Haverhill, Mass..........Sunday, July 8th
Great Falls, N. H..........Sunday, July 15th
Biddeford, Me..........Sunday, July 22d
If these conflict with others, write me at Dover, N. H., immediately. J. PINKHAM.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 561. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows how many weeks you owe. For every week of indebtedness, if less than 26 weeks, charge five cents; if more than 26 weeks, six cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—W. G. Ruggles 544, L McLenathan 437, C. R. Perry (what P. O.?) G F. Chapman 564, M Foss 580, L Shipman 612, T O Chapman 580, J T Gray 573.

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$2.00 each—J B Stocking 596, E A Marsh 591, B B Clark 594, C Martindale 600, J Cogswell 554, A B Andrews 601, E Sweet 563, L J Blossom 594, I Tripp 587, D Tripp 563.

$2.50 each—R. C. Russell 606, W. E. Deeper 608, L. Sherman (what P. O.?) R Curtis 572, N Lasell 562, E M. Banning 612, A. S. Soper 590, Mrs. J T Mead 609, Mrs. J Burgess 620, A Scoville 593, S. O. Folsom 611, J G Baker 607, J Roberts 611, O P Sawell 596, J Clifford 603, J Gowell 601, H Luce 596, P M Davis 603, G Holliday 603, A Tripp 610, W Christian 598, L H Wiggin 604, H Moses 596, J W Philbrick 563.

$3.00 each—S B Hatherns 653, A Chambers 564, I K Wilcox 621, D Graffam 572.

Various Sums.—W. Kelloway $2.60, 613; J. Staples 50c, 652; I. Baker 25c, 563; M M Clark $1.33, 561; H Sawyer $2.25, 587; E W Waters 60c, 564; A K Warren 50c, 560; E. Kelly 50c, 560; R. Macomber $3.00, 586; S Jennings $1.70, (what P. O.?) J F Whittier 25c, 558; Ely Hatch $1.50, 581; J Simmons $5.00, 586.

FOR BOOKS AND TRACTS.

J. D. W. Laprus 50c, S. J. Squier 50c, T. S. Canfield $1.50, T. B. Duncan $1.75, J. W. Thomas $2.30, J. H. Evans 45c, J. Rogers $1.10, G. W. Green 45c, J. A. Simonds, J H Lutterton [illegible], Wellcome $10.00, J. H. Lutterton $7.00, E F Aldrich 40c, O H Fisher $2.10, W E Pinkham $2.00, T Scholl $1.25.

BOOKS AND TRACTS SENT.

BY MAIL—S J Squier, T S Canfield, J D W Laprus, O B Pease, J H Evans, T B Duncan, J W Thomas, J Rogers, J Schroll, D Hutchinson, J O Baker, J A Simonds, J H Lutterton, O H Fisher, W E Pinkham, M Drury, E F Aldrich.

LETTERS RECEIVED.

J N Berry, N W George, E. A. A., W M Howell, M H Morrison, J O Bahrr, O W Stetson, D F Newton, C P Dow, M E Severance, A S Whitney, B Perham, J. Motherwell, P W Covey, H J Baldwin, A J Tuttle, J. Blain, F A Gray, I W Lawton, A Bain, W H Ball, W Christian, B Owen, G W Green, J H Lutterton, E Macomber, D. C. W.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
L. B. Potter—Somerville, Ct.
Wm. H. Fisher—Ashland, Mass.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
N. Harnden—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Walkton, Ct.
C. C. Stevens—Exeter, N. H.
L. C. McKinstry—Lynn, Mass., until July 1st.
John T. Oakley—Lonesville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter Franklin, Vt.
Wm. McCulloch—New Zealand, Ill.
P. W. Hough—Cascade, Iowa.
Mrs. Abigail Mooney—Hillsborough, Nova Scotia.
G. W. Stetson—Olena, Huron Co., Ohio, until Sept.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
N. F. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E, New York.
S. P. Babcock—Malaga, N. J.
Josiah Dargin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 87 Cedar St.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Berbank, Missionary—Residence 8 W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 112 West 33d Street, house No. 7.
Dr. I. L. Leslie—Box 634, Memphis, Tenn.
Martha S. Butler—Box 634, Memphis, Tenn.

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5. Who wrote the New Testament?..........[illegible]
6. Is the Gospel Fact or Fable?..........[illegible]
7. [illegible]
8. [illegible]
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10. [illegible]
11. [illegible]
12. [illegible]

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For the World's Crisis.

"AND THEY SUNG A NEW SONG."

By faith we hear the glad "new song"
The dear redeemed shall sing;
Blessing and honor, power belong
To God, to Christ our King!
Louder, yet louder swell the strain,
Their joyful voices pour,—
Worthy the Lamb that once was slain,
The Christ that we adore!

But who are those in spotless white,
That palms of vict'ry bring,
Singing in crowns of glitt'ring light,
Worthy is Christ, our King!
O! once they cried, "dear Lord, how long
Ere thou'lt avenge our blood?"
This martyred host, this holy throng,
Witness for Jesus stood.

Their robes made white in Jesus' blood,
They bear their Father's name,
They dwell as kings and priests to God,
Forever with the Lamb.
Pain and disease, hunger and thirst,
By them no more are known;
They drink from living streams that burst,
Clear from their Father's throne.

On glorious fruits they feast their eye,
Of life's immortal tree
They that partake shall never die,—
From pain and sickness free.
By faith we join the glad "new song"
The ransomed host shall sing.—
Glory and honor, praise belong
To our Redeemer—King!

East Roxbury, Vt. A. B. McEllister.

For the World's Crisis.

THE IMPENDING CRISIS.

Editor of the World's Crisis: Dear Brother: We have spoken of *Spiritualism* as a formidable evil and peril, as well as an infallible sign of the last times. A king which it may seek and select to deify, can not and must not be "mighty by his own power," in order to meet the necessity of revelation, but receive exaltation and eminence through concurring systems and forces, headed by the arch inspirer of evil, who seeks to stay the hour of utter ruin, by the most desperate possible expedient. But let us for the present waive this most suggestive and important theme, and in a kind of parenthesis take up a subject previously mentioned, that is, the impending *financial peril.*

From a late paper, I take a few suggestions indicating an apprehension, only whispered as it were, but impossible to stifle in intelligent minds, of commercial and pecuniary disaster. I quote:

"The London *Times* talks very seriously of the financial situation in England, and thinks it possible that twelve, fifteen, or twenty per cent. may have to be endured in the bank rate of interest. It says, 'It will be well for all persons pledging themselves to future liabilities, to frame their calculations on the possibility that the storm may overtake them at any instant.'"

The *Times* refers to large credits having been granted to America, as accounting for the cessation for two months of gold arrivals from that country. England's exportations thither have been on an extraordinary scale, while in respect to the grain trade, Russia, Germany and France have almost entirely driven her from competition. In 1863, America sent to Europe nearly eleven hundred million pounds of wheat and flour, while in the year just past only a little over *one-ninth* of this amount was sent. And of that new source of wealth, petroleum, less than six thousand tons were shipped in 1865, against more than twenty-nine thousand tons in 1863.

In the continental countries, at the same time, there has been a furore for purchasing U. S. bonds, so that all the riches they have derived from the great increase of their grain traffic, have disappeared from Europe, to be represented by these or analogous securities.

In fact, so delicate and dangerous is the financial situation of many countries, so enormous is the burden of their obligations, that a serious curtailment of revenues any where, must threaten the most alarming consequences. And so mutually interdependent are modern civilized nations, so intimate are their business relations, that embarrassment, derangement, and disaster commencing in one place, must inevitably involve other communities, countries and governments, threatening widespread bankruptcy and ruin. Thus a sudden and great depreciation in the value of our bonds, would be embarrassing, if not disastrous, to the German capitalists and people who have so largely invested in them.

For my part, I am so fully convinced of the reality and magnitude of the peril, that that prince, or power, that has firmness to stand the shock, and influence, and sagacity, adequate to the exigency, will find the sole possible solution of the difficulty, and remedy for the general distress, in an appropriation of the immense wealth of church establishments, of which the Catholic is conspicuously preeminent in resources and perquisites. Time will show.

And meanwhile, let us be prepared by the word of God and prayer, for every crisis and trial, and understand the signs of the times. Let none suppose *all* the calamities hidden in the thickening cloud of judgment, *must come before that solemn midnight hour,* when like a thunderbolt the Lord of heaven shall sweep into our system and our atmosphere, and making the circuit of the globe, shout the mighty call of, "Rise! ye dead"! and,

"Mount, ye ready saints, on swift wings into glory!"

"The day of the Lord so cometh as a thief in the night." What if it come *before* all these chief and near tribulations! What if its coming is necessarily and infallibly precedent to the commotions, revolutions, confederations, judgments which finish up the present dispensation! Nay, who dare affirm that the rapid succession and tremendous accumulation of evils, perils, agitations and agonies, with jars and portents and terrors in nature, with meteors, and showers of fire, with the thunder, and flame, and smoke of shattered planets, with the sulphur scent of strange combustions, and the hissing fury of eruptions, with ashes and artillery storms of volcanic stones, with the noise of cannon and the shouts and tramp of armed men, and the thunder of cavalry hoofs, with ominous sights and sounds in the sky, a sackcloth sable sun, and moon blood red and aghast,—who dare affirm that all this train of tempests and terrors is aught else than the *day of judgment,* and perdition of ungodly men?

The above, which was written some two, or three months since, in continuation of a previous article in the Crisis, and whose transmission was deferred because unfinished, may perhaps not inappropriately be forwarded, in view of the striking verification of the hint which it embodies, in the current intelligence from England,—opulent, aristocratic, debt-burdened, and guilty England. And ere this sees light, the contagion of [illegible] and mighty [illegible] may have already involved other nations not only in frenzied apprehensions, but appalling disasters.

Dismissing for the time this pregnant theme, whose elucidation will be made obvious and perfect by events, let us refer for a moment to Mr. Shimeall's new book,—*The Political Economy of Prophecy.*" This well known and able author, and expositor of prophecy, gives the emphatic confirmation of his testimony in this interesting volume, to the identity of Louis Napoleon as the seventh revived head of the apocalyptic wild beast. The book is truly argumentative, and if marked somewhat by the positiveness which rather peculiarly characterizes prophetic interpreters, is nevertheless critical, logical, and able.

Believing, as we most heartily do, in the impregnable correctness and fidelity to the mind of the Spirit of the interpretative characterization of the French Emperor as "the wilful king," and inevitably successful aspirant after sovereignty on earth, we are glad of this and all kindred testimony tending to enlighten the children of God on this exceedingly important subject. It is true, there is still great and seemingly invincible incredulity in regard to this or any other Napoleonic headship of the beast. But the logic of events at least will possess inexorable demonstration.

Mr. Shimeall's book does not differ from Baxter's in regard to the grand conclusion to which the course of argument compels the unbiassed and prayerful mind. The reasoning is much the same in each. The new book is more cautious and rigid in its analysis and application of Scripture, excluding some of the prophetic passages in Daniel which Mr. Baxter applies to Napoleon. But it distinctly sustains the view of the *league with the Jews, the choice of kings by elective franchise in Europe, the impending terrible tribulation,* as well as the prophetic or interpretative scheme of the *millenarians.* May God bless this new work of our brother to the everlasting welfare of thousands, and the glory of his own great name.

GREAT DIVERSITIES OF INTERPRETATION.

I must confess that it is painful to see the exceedingly numerous and diverse interpretations of prophecy which are constantly occurring in the journey of religious and prophetic reading. True, this is not so bad as the almost universal silence of the more popular and post-millennial religious journalism. But it is rather astonishing to see the multitudinous variations in exposition. The question naturally arises, must this discrepancy be perpetuated? Cannot some system of interpretation be evolved which shall produce unity? Is not the time at hand when obvious developments shall so cogently and irresistibly attest the true import of the word, that differences will be greatly reduced in magnitude and number? Modesty should ever characterize the person who takes on him the high office of prophetic interpretation.

Positiveness with *error* is adopted to do serious injury, and bring the written divine fore-ordination of august events into ridicule, not merely among the openly profane, but among the learnedly skeptical and the proud votaries of a thousand atheistic systems of philosophy.

Now with great candor and deference let me say, that works like this of Mr. Shimeall, which recognize that colossus, which is to be the *last* elaboration in Daniel's image, the very sovereignty doomed to be broken by Jesus Christ, rising in our own day, and developing *before our own eyes,* every step of whose advancement we can carefully watch and accurately trace, must powerfully diminish the tendency to divergency of view among readers and writers on prophecy.

It may be well to mention one peculiarity in Mr. Shimeall's rendering of apocalyptic "zoology," or the beasts rising respectively out of the sea and of the earth. He regards the two as identical in respect to the *person* denoted, i. e., Napoleon, but discerns and defines the distinction between them as consisting in the difference in their *functions.* Thus, the beast out of the sea he considers in *its seventh, or wounded and healed headship,* to be denoted by the *Franco-Roman emperorship of Napoleon,* and the beast like a lamb, with the voice of a dragon, he thinks is seen in that advanced stage of his development, when he assumes *spiritual* or *ecclesiastical* prerogatives, and begins to assert that supremacy which pertains only to God.

This idea is more fully elaborated in the *mutation* from the seventh to the eighth headship of the ten horned beast, the *seventh* representing a *political* and the *eighth* a *spiritual* pre-eminence. I did not intend to say even this much on the book, but the greatness of the subject will justify it. Deliberation, acumen, thoroughness—these are qualities which command respect. We believe events will most rapidly and powerfully demonstrate his substantial and practical correctness and fidelity of interpretation. C. Colegrove.

For the World's Crisis.

GOD'S PECULIAR PEOPLE.

John B. Gough is in town to-night, lecturing on "Peculiar People," and no doubt will say many peculiar things, in his peculiar way, which will make people feel peculiarly mirthful. But while all alone here in my quiet room, the lecturer's subject brings to mind a class of human beings who by their profession are God's "peculiar people." I feel solemn and thoughtful.

Classing myself with the pilgrims and strangers (whose *peculiarities* make them such), I stop to examine and see if we *are truly* peculiar. Do we indeed *differ from the world?* Ah! how important it is that we agree with our profession in this respect.

The world cheats, lies, steals, fights, envys, hates, and is full of every evil thing. They love those that love them, and give to those whom they expect to give back to them. Now, if we are God's "peculiar people," we shall not be guilty of these things, but will love our enemies as well as our friends, and "give, hoping to receive nothing again."

And this peculiarity extends into all our ways and doings. It changes the person entirely, inside and out. It cleanses the heart, purifies the affections, and makes us more like their Maker. It regulates women's apparel, and instead of loving the vain, foolish, abominable, shapeless, unbecoming frames, that are made to hang ribbons and flowers and trinkets on, instead of protecting or covering the head, we shall admire and clothe ourselves in "modest apparel," not decking with "gold or costly array." Nor do I believe it is right for mothers to put such foolish things on to their little children; but they should be clothed according to the gospel rule, so long as under the influence of their parents.

O! how much harm is done to the minds of Christ by the unfaithfulness of his followers. Old men just on the verge of the grave, young men and maidens in the strength of their youth, look at the church and world, and by the glaring faults of Christ's professed people are driven from the fold.

The worst of all faults is *hypocrisy.* O the nobleness of *daring to be true.* We all have our weaknesses and shortcomings; but there is no mediator for wilful, continued deceit. May God apply this truth to our every heart. "The judgment," I know, will settle everything that men cannot settle; but I do not believe the gospel rule permits brethren to deceive, betray, misjudge, slander and destroy each other without being "reconciled" to each other here. So he that "regardeth iniquity in his heart" will find his prayers hindered. Do not bow before a holy God, my brother or sister, to offer prayer; leave there thy gift before the altar, and confess to that one whom you have talked about, misjudged and deceived. Leave not such work for the judgment, for we are commanded to attend to it here. And when we get the spirit of Jesus we shall indeed be "God's peculiar people, *zealous of good works.*"

Time is short. I want to feed more and more on the bread of life, and drink oftener of the water of life, so that when Jesus comes I shall be a "woman" in spiritual things. How much the church needs "men and women in Christ Jesus," and "nursing fathers and mothers" among the babes in Christ. The weak little lambs bleat on the cold mountains of earth, some of them faint by the way. O for more love to feed Christ's "lambs." The great Shepherd charged his people to take care of the lambs. He left them here among wolves, but, praise his name, he loves them very tenderly yet, and has sent men, and *women* too, thank God, over the hills, and into the valleys, far and near, to feed the little lambs. They have the same spirit their Master had, and like him *love* the flock.

Well, in view of coming glory, we can afford to be "peculiar." By and by there will be a peculiar "kingdom under the whole heaven," and God's peculiar people will be there, amid the glory of the immortal land. Let us "search and see if there be any evil way" with us, and seek strength to overcome the world. Lo, when the King comes, he will crown us his forever! Amen.

M. Mathews Weaver.

Westfield, Mass.

For the World's Crisis.

INTEGRITY.

It is my intention at the present time to write an article of caution to my Advent brethren—to keep sacred their integrity, in order to withstand those fiery darts that are hurled against us by our adversaries, especially at this trying and stupendous day. Noting the movements around, and even among us, one cannot avoid the conviction that this is a peculiar and trying day to those who advocate the second coming of Christ to judge and cleanse the earth.

We are placed now in the most critical position which it has been ever our lot to occupy; and you will not doubt that very much depends on our integrity in taking advantage of the evolutions in this erratic world. Ease, peace and error in the various denominations seem to rule the day. Ease and peace, to be sure, are not undesirable, I am free to own; but then, look to it that we do not purchase them at too dear a rate. Let us be careful that we do not yield any of the intrinsic principles of immortal truth, in our thirst for a short season of peace; for the pleasures of this world are of short duration.

Here let me observe, we can plainly see among all denominations (as a general thing) that sensual pleasures and amusements reign among them, even to the neglect of their souls' salvation; hence, however we may esteem peace and union, Heaven speaks to us in distinct terms,—Do not sell your birthright for a mess of pottage. Therefore let us make no sacrifice of principle for friendship's offering. Truth is too dear, too costly, and too lovely to be given up for any consideration. Let us make no compromise with any denomination whatever. It will be time enough to relinquish our belief when we are convinced of its error. Howbeit, we pray for union—for every denomination to become of one heart and of one mind. Still I beg to be excused from giving up one iota of divine truth to secure this end; for it is a self-evident truth that "we can not serve two masters." "What concord hath light with darkness?"

I would further say, we feel conscientiously assured that we have that light of revelation—the true word of prophecy, which was revealed from heaven by the Son of God for our admonition and guide. And if we have this light, it behooves us to reveal it to all those who are lying under a cloud of darkness, that they may see the true light of truth that leads to the realms of bliss. I feel happy to say, also, we believe that in our christian faith we have all that is good, and all that is worth preserving. Why, then, should we yield up our faith for a mess of pottage—for a union of friendship which is of so short duration? The moment we give up our faith, the enemy has us.

The gospel we hold to is a sound declaration. It had its beginning in the counsels of Heaven, and it was handed down to us by God's only beloved Son, for the instruction of man. And it also points out a mission for us to perform for the upholding of his kingdom. And as teachers in the school of Christ, we should of course discharge our duties faithfully in speaking the doctrine he hath left in our charge, both by precept and example; not by man-made creeds, but by the instruction and precepts of Him who is the author and finisher of our faith. Hence I would say, Christ's doctrine will outvie and annul the keenest criticism that can be brought against it. Therefore, let us be bold in the cause of Christ's command,—go forth and proclaim his gospel to all those who are under clouds of darkness, despotism and error; that they may be brought to see the true light that shineth brighter and brighter unto the perfect day.

By all means, brethren, let us stand firm in the liberty of the truth, and thus fulfill our mission;—then, when men shall be brought to understand the gospel of Christ in all its bearings, every holy desire will be accomplished and every ardent wish gratified. And the soul knows not how to ask more. This is the height of our mission.

When this is accomplished, we may stand upon a pure foundation, where men can unite, and no where else. Here the christian can bring in his armor to subdue all those enemies that dishonor God and degrade man. And then shall we be prepared for heaven, and nothing short of it. Now, dear reader, my advice to you is to take knowledge of thyself, in and through the teachings of our Lord and Savior Jesus Christ, and see if you are prepared for every duty that is incumbent upon you. And further, to see if you stand on that Rock that can not be removed,—the rock Christ Jesus; for thereon stands the grand criterion of our present peace and future happiness.

In conclusion, my highest prayer and solicitation is, that the rising sun of the gospel of Jesus Christ shall continue its upward and onward course, until it shall arrive to that eternal height for which it was designed.

Fisherville, N. H. J. Elkins.

For the World's Crisis.

THE FREEDMEN'S CALL.

Hail! christian of the favored soil,
Where plenty crowns the laborer's toil,
And freedom's banner waves unfurled,
On you for help we call.
Delivered from the galling chain
That fettered heart and soul and brain,
To no kind ear dared we complain,
Save to the God of all.

We ask not for earth's wealth untold,
Its priceless gems or treasured gold,
Or costly robes of Babel old,
Forbidden by the Lord.
'Tis a more precious boon we crave,
One hitherto denied the slave,—
Oh say, this privilege shall we have
To read God's holy word?

Oft we have heard of Jesus' love,
And how he left the realms above
On this benighted earth to rove,
And do his Father's will;
And how, his work on earth all done,
He went up to his heavenly home,
Where, seated on his Father's throne,
He pleads for sinners still.

Now we would read, that we may know
If these great truths are really so,
If Christ all this did undergo
For black as well as white.
And we would read the gracious words
He spake unto the wondering crowds,
How he the sick and lame restored,
The blind received their sight.

Oh, brother of a fairer race,
Deny us not the means of grace,
Raise us from this benighted place,
The estate of men to fill.
And oh, hath not the Crucified
For your dark-skinned brother died?
Then can it ever be denied
That we are human still?

Our hearts are beating loyally,
All grateful for our liberty,
While praise to Him who made us free,
Ascends from joyful hearts;
Oh, never did the thirsty soul
So long for water fresh and cool,
All sparkling from the clear bright pool,
As we for freedom's rights.

Come, brother, from your Northern home,
And gentle, pitying sister, come,
Oh! help dispel this night of gloom,
That darkens all our way.
Little reward have we to give,
But when the dead in Christ shall live,
A recompense you will receive,—
"Well done," the Lord will say.

Farmington, N. H. Martha S. Horne.

For the World's Crisis.

OUR KEEPSAKE.

"Peace I leave with you; my peace I give unto you."—John 13: 27.

It is very natural for friends, when about to separate for a great length of time, to give each other something as a token of their love, so that when the eye rests upon that token, the giver is brought to mind; and this we hold dear just in proportion as we value the giver. Now Jesus Christ, the best friend that man ever had, when about to go away, gave each of his friends "Peace." This he wants them to keep until his return. By this they are ever to keep in mind that the giver is the Prince of Peace. The more they love the giver, the more of this keepsake will they have; and it will continue to increase, until it will become like a river, widening and deepening as it progresses, until, as the Psalmist has said, "Great peace have they that love thy law, and nothing shall offend them"; and as Isaiah has it, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And for this object, the great Prince of Peace would have us cast our cares upon him, because he careth for us; and would have us "careful (or anxious) for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and mind through Jesus Christ." Here is real peace for the poor, for they have the "promise of the life that now is, and that which is to come"; for God has "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to those that love him."

Here is peace for the despised: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Here is peace for the friendless: "Greater love hath no man than this, that a man lay down his life for his friends; ye are my friends, if ye do whatsoever I command you." "He that toucheth you toucheth the apple of his eye." "I have loved you with an everlasting love." "We are members of his body, of his flesh, and of his bones." Here is a friend that "sticketh closer than a brother."

There is peace for those that mourn, if they that sleep sleep in Jesus. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." "Precious in the sight of the Lord is the death of his saints."

There is peace for the tempted. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." So let us ever trust in God and his promises, and never lose our Keepsake, for

"Earth has no sorrow that heaven cannot heal."

Laura Ann Wheeler.

Hawley, Mass.

A false friend is like a shadow on a sun dial, which appears in fine weather, but vanishes at the approach of a cloud.

THE APOCALYPSE.

Dr. Seiss, of Philadelphia, who is a firm believer in the immediate coming of Christ, is giving a course of lectures on the Apocalypse. Eight of these lectures have been published. We consider them the best without any exception, that we have ever seen on the subject. These eight lectures are an explanation of the first three chapters. The following is an extract from his seventh lecture. When speaking of the import of the letters to the seven churches, he says:—

1. Viewing Epistles, then, as descriptive of the entire church, I find in them this item of fact: that the professed church, as pronounced upon by Christ himself, is a mixed society, embracing intermingles of good and evil from its beginning to the end. Whether we take the seven churches as significant of seven successive or as seven co-existing phases, they must needs reach to the end, and so depicture the entire church. And as there is not one of these Epistles in which the presence of evil is not recognized, so there can be no period in the earthly history of the church in which it is without bad admixtures. Whether the Ephesian church extends, as in some sense it must, from the apostolic era to the consummation, or whether it relates mainly to the first period alone, and the Laodicean the last, we will still have a vast deal which the Lord the Judge of the church condemns, stretching its dark image from the commencement to the close. There were fallen ones, and some whose first works had been abandoned, and some giving place to the base deeds of the Nicolaitanes, and some false ones claiming to be apostles and were not, even among the warm, patient, fervent, enduring and faithful Ephesians. In Smyrna were faithless blasphemers, and those of Satan's synagogue, as well as faithful, suffering ones, and those whom Christ is to crown in heaven. In Pergamos were those who denied the faith, and followed the treacherous teachings of Balaam, and the doctrines of the detested Nicolaitanes, as well as those who held fast the name of Jesus, and witnessed for him unto death. In Thyatira, we find a debauching and idolatrous Jezebel and her death-worthy children, and multitudes of spiritual adulterers, as well as those whose works, and faith, and charity, and patience are noted with favor, and who had not been drawn into Satan's depths. In Sardis there was incompleteness, deadness, defalcation, need for repentance, and threatened judgment, as well as names of those who had not defiled their garments. In Philadelphia we discover "the synagogue of Satan," falsifiers, those who had settled themselves upon the earth, and such as had not kept Christ's word, as well as such as should be kept from the sifting trial, and advanced to celestial crowns. And in Laodicea there was found disgusting lukewarmness, empty profession, and base self-conceit, with Christ himself excluded.

Never, indeed, has there been a sowing of God on earth, but it has been oversown by Satan; or a growth for Christ, which the plantings of the wicked one did not mingle with and hinder. God sowed good seed in Paradise; but when it came to the harvest, the principal product was tares. At earth's first altar appeared the murderer with the saint—Cain with Abel. God had his sons before the flood; but more numerous were the children of the wicked one. And in all ages and dispensations, the plants of grace have ever found the weeds upspringing by their sides, their roots intertwining, and their stalks and leaves and fruits putting forth together. The church is not an exception, and never will be, as long as the present dispensation lasts. Even in its first and purest periods, as the Scriptural accounts attest, it was intermixed with what pertained not to it. There was a Judas among its apostles; an Annias and a Simon Magus among its first converts; a Demas and a Diotrephes among its first public servants. And as long as it continues in this world, Christ will have his antichrist, and the temple of God its men of sin. He who sets out to find a perfect church, in which there are no unworthy elements and no disfigurations, proposes to himself a hopeless search. Go where he will, worship where he may, in any country, in any age, he will soon find tares among the wheat, sin mixing in with all earthly holiness; self-deceivers, hypocrites and unchristians in every assembly of saints; Satan insinuating himself into every gathering of the sons of God to present themselves before the Lord. No preaching, however pure; no discipline, however strict or prudent; no watchfulness, however searching and faithful, can ever make it different. Paul told the Thessalonians that the day of the Lord should not come until there came a falling away first, and an extraordinary manifestation of sin and guilt in the church itself; and assured them that that embodied apostasy was to live and work on until the Lord himself should come and destroy it by the manifestation of his own personal presence. The Savior himself has taught us, that in the gospel fiield wheat and tares are to be found; that it is forbidden to pluck up the bad, lest the good also be damaged; and that both are to "grow together until the harvest," which is the end of the economy—the winding up of the present order of things—"the end of the world."

For the World's Crisis.

SPIRITUALISM.

Rapping spirits, or withcraft; or, to use Scripture language, seducing spirits, and doctrines of devils, shall appear in the latter times. 1 Tim. 4: 1, 2;—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron," etc. False teachers, false Christs, and false prophets are prophesied of in the Scriptures, and we have had them in the world for many ages; and we have them now. They appear to us in a new garb; they are generally called *rapping spirits.* It appears not very unlike to European witchcraft, which was universally believed in until the sixteenth century, and is now discoverable in most parts of the earth. That witches and wizards have been found among men, is abundantly plain from Scripture. Let me cite you to a few passages as proof on this point.

The first that we notice is found in Lev 19: 31. "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God." In Deut. 18: 10–12, we have further proof. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For (the prophet says) all that do these things are an abomination unto the Lord."

It is said in 2 Chron. 33: 6, that Manasseh "caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger." By the Jewish law, such persons were put to death; perhaps if the law were such now, it would be a good thing. Ex. 22: 18. Lev. 20: 27.—"Thou shalt not suffer a witch to live." A man or a woman that hath a familiar spirit, or that is a wizard, shall be surely put to death; they shall stone them with stones; their blood shall be upon them." Witchcraft was looked upon in olden times as a very great crime. It excluded from the kingdom of God. Gal. 5: 20. It is mentioned here with a catalogue of other evils, saying, such shall not inherit the kingdom of God.

It is a great sin to place any confidence in persons who profess these powers; or to honor or aid them, by seeking them to interpret dreams, tell fortunes, discover stolen goods, etc. Those who thus consult them are abhorred of God. Lev. 20: 6.—"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Nahum 3: 4; Micah 5: 12. Please read and understand, and be made wise unto salvation.

May the Lord help all Advent believers to resist the devil, by submitting themselves truly to God. There is *real* safety; no where else. Yours in love for the truth,

P. Tandy.

For the World's Crisis.

COME!

"Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price."

How many at the present time turn a deaf ear to this gracious invitation. They spend their money for that which is not bread, and their labor for that which satisfieth not. They heed not our Savior's words,—Come unto me. Moments, hours and days, glide swiftly by. Death may soon overtake us. The judgment is not far distant. In such an hour as we think not "the Son of man cometh." We are commanded to lay up our treasure in heaven, "not on earth." We are to trust our all in Jesus' hands. "Come! and let him that heareth say, Come! and let him that is athirst come; and whosoever will, let him take the water of life freely."

Sinner, do not reject offered mercy, but listen to the invitation,—Come! Christian friends, let us be steadfast in well doing. May we as humble servants of Jesus turn to the word of God, and carefully read the words of Christ, treasuring them up in our hearts, and by the grace of God we may get wisdom, and learn obedience, that we may behold our Savior in the glory of his coming. Our tarry here will not be long. The night is far spent, the day is at hand, when "the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." We hope to meet him with joy, having our loins girded about, and our lights burning. We hope to hear him speak our worthless name, saying, "Well done!" E. L. H.

Hygiene.

"This is for your health."—Paul.

TREATMENT OF PERSONS APPARENTLY DROWNED.

This is a question of the highest consequence to humanity. Many lives are lost for the want of knowledge on this subject. In the first column of *Chambers Information* for the people some directions are found. As neither a competent physician nor book treating on this subject are at hand in many instances, it may not therefore be considered out of place to quote from the above named work, as death from drowning is by no means a rare occurrence. Sometimes persons exposed to death from water, designedly or by accident, are discovered before life is completely extinct, who, upon proper application may be saved from death. Many persons may be drowned merely from struggling and throwing up their hands. . . . The deprivation of air is now understood to be the true cause of death. . . . Little water is found to enter the stomach. It is the collapse of the lungs from the want of air which weighs down the body, and causes it to rest below the surface till the formation of gases of putrefaction again lightens and raises it.

The phenomena attending the extinction or cessation of life by submersion in water are of importance as regulating the attempt that may be made to restore the vital spark. It is impossible to say at what distance of time after submersion these attempts will be fruitless. A person has been found irrecoverable after being four minutes in water, and many have been restored after submersion for twenty minutes, and even for half an hour. Much depends upon the treatment applied. Misled by the notion that the body was in all cases gorged with water, people were wont to hold up the drowned by the heels, roll them about, and use other means calculated to destroy all chances of recovery. The true remedies in such cases are few and simple. The first object is the restoration of animal heat. For this purpose the wet clothes are to be removed without delay, and the body, after being well dried, is to be surrounded with warm air, for which purpose every humane society should have a portable warm air bath. The heat should at first be moderate, and gently increased. In the absence of the warm air bath, the body should be laid in a well heated bed, or blankets, and bottles of hot water laid to their feet and arm-pits. A warming-pan or heated bricks should be passed over the body, or gentle friction exercised with other warm substances. Meanwhile, by means of a pipe or bellows, continual though gentle attempts should be made to excite respiration artificially; and if the apparatus be at hand, slight shocks of electricity should be kept up at the same time. If there be any signs of returning life, such as sighing or convulsive twitching, a vein may be opened. The throat may be tickled to excite a propensity to vomit, and a teaspoonful of warm water administered to test the power of swallowing. If it exists, a table spoonful of warm diluted wine or brandy may be given. Even if no vestige of returning animation be discovered, these means of recovery should be persisted in for three or four hours."

THE SMOKER.

Of the three modes of using tobacco, smoking is that which seems to have insinuated itself extensively among the young men of our community. This practice impairs the natural taste and relish for food, lessens the appetite, and weakens the power of the stomach.

Tobacco, employed in this way, being drawn in with the vital breath, conveys its poisonous influence into every part of the lungs. Those organs, by the countless number of cells which form their internal structure, have a surface greatly exceeding that of the whole exterior of the body. The lining membrane of these cells has a wonderful absorbent action, by which they suck in the air destined to vivify the blood. If this air is impregnated with the fumes of tobacco, the great extent of surface in which the absorbent action takes place must necessarily produce an impregnation of the blood with the deleterious properties. The noxious fluid becomes entangled in the minute spongy air-cells, and has time to exert its influence on the blood, not in vivifying, but vitiating it. The blood, having imbibed the narcotic principle, circulates it through the whole system, and produces, in consequence, a febrile action in most persons, and especially in those of a delicate habit. The peculiar effects of the narcotic action must, of course, be developed to a greater or a less extent; hence, eruptions on the skin, weakness of the stomach, heart, and lungs. Where there is a tendency to phthisis in the lungs, the debility of these organs, consequent on the use of tobacco in this way, must favor the deposit of tuberculous matter, and thus sow the seed of consumption.—*Anti-Tobacco Journal.*

CHOLERA.

Those who have watched the pathway of the cholera with its dreadful ravages in time past, are persuaded that it will visit us in North America this season. In view of this fact, many wise and judicious counsels have been given to save the people from its power. The following advice is timely and important. Its victims will be principally:

1. Those who use intoxicating drinks.
2. Those who are not cleanly in their persons and houses.
3. Those who are irregular in their habits, keeping unseasonable hours, eating irregularly, etc.
4. Those living in filthy, dirty localities.

To prepare for cholera.

1. Be scrupulously clean in person, bathing the whole body daily, and keeping the entire clothing clean.
2. Clean thoroughly and whitewash your rooms, outhouses, and premises generally.
3. See that no swill, garbage, or other refuse matter is thrown out either on your lot, street, or alley. Clean up thoroughly your whole premises, in doors and out, and set an example of cleanliness to your neighbors.
4. If your landlord refuses or neglects to do his duty in putting his houses and lots in proper order, report him to the health officer or your visitor in your district.
5. Abstain from all intoxicating drinks, ale and beer, as well as whiskey.
6. Use simple, wholesome food, thoroughly cooked, avoiding stale vegetables or tainted meats. Do not give way to panic; this will increase your danger. Cholera will in most cases yield to skillful treatment if taken in its first stages. Watch for the first symptom, which is usually a diarrhœa. Do not neglect it for a single hour, however mild it may be. Delays are dangerous. Avoid all nostrums and all "cholera medicines;" (most of them will do more harm than good.) Apply at once to some reliable physician. None of our physicians will refuse their services at such a time to the poorest.—*Voice.*

READ ALOUD.

Reading aloud is one of those exercises that combine mental and muscular effort, and hence has a double advantage. To read aloud well, a person should not only understand the subject, but should hear his own voice, and feel within him that every syllable was distinctly enunciated, while there is an instinct presiding which modulates the voice to the number and distance of the hearers. Every public speaker ought to be able to tell whether he is distinctly heard by the farthest listener in the room; if he is not able to do so, it is from a want of proper judgment and observation.

Common consumption begins uniformly, with imperfect, insufficient breathing; it is the characteristic of the disease that the breath becomes shorter and shorter through weary months, down to the close of life, and whatever counteracts short breathing, whatever promotes deeper inspirations, is curative to that extent, inevitably and under all circumstances. Let any person make the experiment by reading this page aloud, and in less than three minutes the instinct of a long breath will show itself. Reading aloud helps to develop the lungs just as singing does, when properly performed.

This loud reading when properly done, has great agency in inducing vocal power, on the same principle that muscles are strengthened by exercise, those of the voice making organs being no exception to the general rule. Hence in many cases absolute silence diminishes the vocal power, just as the protracted non-use of the Hindoo devotee paralyzes it forever. The general plan in appropriate cases, is to read aloud in a conversational tone, thrice a day, for a minute at a time, increasing a minute every other day, until half an hour is thus spent at a time, which is to be continued until the desired object is accomplished. Managed thus, there is safety and efficiency as a uniform result.

As a means, then, of health, averting consumption, of being social and entertaining in any company, as a means of showing the quality of the mind, let reading aloud be an accomplishment far more indispensable than that of smattering French, or lisping Italian, or dancing cotillions, gallopades, polkas and quadrilles.—*Hall's Journal of Health.*

For the World's Crisis.

CURE FOR CANCER.

We have reliable authority for stating that a cloth saturated with "American" or unclarified Kerosene oil, and applied to the cancer, will remove it without pain. It has the effect to kill and shrivel the cancer, until it drops out of its place. A friend told us the other day of having seen seventy-five, some large rose cancers, that were removed in this manner. The wet cloth should be worn constantly until the cancer is *removed.*

L. C. McKinstry.

The World's Crisis

AND SECOND ADVE[illegible] GER.

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For the World's Crisis.

"AND THEY SUNG A NEW SONG."

By faith we hear the glad "new song"
The dear redeemed shall sing;
Blessing and honor, power belong,
To God, to Christ our King!
Louder, yet louder swell the strain,
Their joyful voices pour,—
Worthy the Lamb that once was slain,
The Christ that we adore!

But who are those in spotless white,
That palms of vict'ry bring,
Singing in crowns of glitt'ring light,
"Worthy is Christ, our King!
O! once they cried, "dear Lord, how long
Ere thou'lt avenge our blood?"
This martyred host, this holy throng,
Witness for Jesus stood.

Their robes made white in Jesus' blood,
They bear their Father's name,
They dwell as kings and priests to God,
Forever with the Lamb.
Pain and disease, hunger and thirst,
By them no more are known;
They drink from living streams that burst,
Clear from their Father's throne.

On glorious fruits they feast their eye,
Of life's immortal tree
They that partake shall never die,—
From pain and sickness free.
By faith we join the glad "new song"
The ransomed host shall sing,—
Glory and honor, praise belong
To our Redeemer—King!

East Roxbury, Vt. A. R. McEllister.

For the World's Crisis.

THE IMPENDING CRISIS.

Editor of the World's Crisis: Dear Brother: We have spoken of *Spiritualism* as a formidable evil and peril, as well as an infallible sign of the last times. A king which it may seek and select to deify, can not and must not be "mighty by his own power," in order to meet the necessity of revelation, but receive exaltation and eminence through concurring systems and forces, headed by the arch inspirer of evil, who seeks to stay the hour of utter ruin, by the most desperate possible expedient. But let us for the present waive this most suggestive and important theme, and in a kind of parenthesis take up a subject previously mentioned, that is, the impending *financial peril.*

From a late paper, I take a few suggestions indicating an apprehension, only whispered as it were, but impossible to stifle in intelligent minds, of commercial and pecuniary disaster. I quote:

"The London *Times* talks very seriously of the financial situation in England, and thinks it possible that twelve, fifteen, or twenty per cent. may have to be endured in the bank rate of interest. It says, 'It will be well for all persons pledging themselves to future liabilities, to frame their calculations on the possibility that the storm may overtake them at any instant.'"

The *Times* refers to large credits having been granted to America, as accounting for the cessation for two months of gold arrivals from that country. England's exportations thither have been on an extraordinary scale, while in respect to the grain trade, Russia, Germany and France have almost entirely driven her from competition. In 1863, America sent to Europe nearly eleven hundred million pounds of wheat and flour, while in the year just past only a little over *one-ninth* of this amount was sent. And of that new source of wealth, petroleum, less than six thousand tons were shipped in 1865, against more than twenty-nine thousand tons in 1863.

In the continental countries, at the same time, there has been a furore for purchasing U. S. bonds, so that all the riches they have derived from the great increase of their grain traffic, have disappeared from Europe, to be represented by these or analogous securities.

In fact, so delicate and dangerous is the financial situation of many countries, so enormous is the burden of their obligations, that a serious curtailment of revenues any where, must threaten the most alarming consequences. And so mutually interdependent are modern civilized nations, so intimate are their business relations, that embarrassment, derangement, and disaster commencing in one place, must inevitably involve other communities, countries and governments, threatening widespread bankruptcy and ruin. Thus a sudden and great depreciation in the value of our bonds, would be embarrassing, if not disastrous, to the German capitalists and people who have so largely invested in them.

For my part, I am so fully convinced of the reality and magnitude of the peril, that that prince, or power, that has firmness to stand the shock, and influence, and sagacity, adequate to the exigency, will find the sole possible solution of the difficulty, and remedy for the general distress, in an appropriation of the immense wealth of church establishments, of which the Catholic is conspicuously preeminent in resources and perquisites. Time will show.

And meanwhile, let us be prepared by the word of God and prayer, for every crisis and trial, and understand the signs of the times. Let none suppose *all* the calamities hidden in the thickening cloud of judgment, *must come before that solemn midnight hour,* when like a thunderbolt the Lord of heaven shall sweep into our system and our atmosphere, and making the circuit of the globe, shout the mighty call of, "Rise ! ye dead" ! and,

"Mount, ye ready saints, on swift wings into glory!"

"The day of the Lord so cometh as a thief in the night." What if it come *before* all these chief and near tribulations! What if its coming is necessarily and infallibly precedent to the commotions, revolutions, confederations, judgments which finish up the present dispensation! Nay, who dare affirm that the rapid succession and tremendous accumulation of evils, perils, agitations and agonies, with jars and portents and terrors in nature, with meteors, and showers of fire, with the thunder, and flame, and smoke of shattered planets, with the sulphur scent of strange combustions, and the hissing fury of eruptions, with ashes and artillery storms of volcanic stones, with the noise of cannon and the shouts and tramp of armed men, and the thunder of cavalry hoofs, with ominous sights and sounds in the sky, a sackcloth sable sun, and moon blood red and aghast,—who dare affirm that all this train of tempests and terrors is aught else than the *day of judgment,* and perdition of ungodly men?

The above, which was written some two or three months since, in continuation of a previous article in the Crisis, and whose transmission was deferred because unfinished, may perhaps not inappropriately be forwarded, in view of the striking verification of the hint which it embodies, in the current intelligence from England,—opulent, aristocratic, debt-burdened, and guilty England. And ere this sees light, the contagion of commercial crashes and mighty bankruptcies may have already involved other nations not only in frenzied apprehensions, but appalling disasters.

Dismissing for the time this pregnant theme, whose elucidation will be made obvious and perfect by events, let us refer for a moment to Mr. Shimeall's new book,—*The Political Economy of Prophecy.*" This well known and able author, and expositor of prophecy, gives the emphatic confirmation of his testimony in this interesting volume, to the identity of Louis Napoleon as the seventh revived head of the apocalyptic wild beast. The book is truly argumentative, and if marked somewhat by the positiveness which rather peculiarly characterizes prophetic interpreters, is nevertheless critical, logical, and able.

Believing, as we most heartily do, in the impregnable correctness and fidelity to the mind of the Spirit of the interpretative characterization of the French Emperor as "the wilful king," and inevitably successful aspirant after sovereignty on earth, we are glad of this and all kindred testimony tending to enlighten the children of God on this exceedingly important subject. It is true, there is still great and seemingly invincible incredulity in regard to this or any other Napoleonic headship of the beast. But the logic of events at least will possess inexorable demonstration.

Mr. Shimeall's book does not differ from Baxter's in regard to the grand conclusion to which the course of argument compels the unbiassed and prayerful mind. The reasoning is much the same in each. The new book is more cautious and rigid in its analysis and application of Scripture, excluding some of the prophetic passages in Daniel which Mr. Baxter applies to Napoleon. But it distinctly sustains the view of the *league with the Jews, the choice of kings by elective franchise in Europe, the impending terrible tribulation,* as well as the prophetic or interpretative scheme of the *millenarians.* May God bless this new work of our brother to the everlasting welfare of thousands, and the glory of his own great name.

GREAT DIVERSITIES OF INTERPRETATION.

I must confess that it is painful to see the exceedingly numerous and diverse interpretations of propbecy which are constantly occurring in the journey of religious and prophetic reading. True, this is not so bad as the almost universal silence of the more popular and post-millennial religious journalism. But it is rather astonishing to see the multitudinous variations in exposition. The question naturally arises, must this discrepancy be perpetuated? Cannot some system of interpretation be evolved which shall produce unity? Is not the time at hand when obvious developments shall so cogently and irresistibly attest the true import of the word, that differences will be greatly reduced in magnitude and number? Modesty should ever characterize the person who takes on him the high office of prophetic interpretation.

Positiveness with *error* is adopted to do serious injury, and bring the written divine foreordination of august events into ridicule, not merely among the openly profane, but among the learnedly skeptical and the proud votaries of a thousand atheistic systems of philosophy.

Now with great candor and deference let me say, that works like this of Mr. Shimeall, which recognize that colossus, which is to be the *last* elaboration in Daniel's image, the very sovereignty doomed to be broken by Jesus Christ, rising in our own day, and developing *before our own eyes,* every step of whose advancement we can carefully watch and accurately trace, must powerfully diminish the tendency to divergency of view among readers and writers on prophecy.

It may be well to mention one peculiarity in Mr. Shimeall's rendering of apocalyptic "zoology," or the beasts rising respectively out of the sea and of the earth. He regards the two as identical in respect to the *person* denoted, i. e., Napoleon, but discerns and defines the distinction between them as consisting in the difference in their *functions.* Thus, the beast out of the sea he considers in *its seventh, or wounded and healed headship,* to be denoted by the *Franco-Roman emperorship of Napoleon,* and the beast like a lamb, with the voice of a dragon, he thinks is seen in that advanced stage of his development, when he assumes *spiritual* or *ecclesiastical* prerogatives, and begins to assert that supremacy which pertains only to God.

This idea is more fully elaborated in the *mutation* from the seventh to the eighth headship of the ten horned beast, the *seventh* representing a *political* and the *eighth* a *spiritual* pre-eminence. I did not intend to say even this much on the book, but the greatness of the subject will justify it. Deliberation, acumen, thoroughness—these are qualities which command respect. We believe events will most rapidly and powerfully demonstrate his substantial and practical correctness and fidelity of interpretation. C. Colegrove.

For the World's Crisis.

GOD'S PECULIAR PEOPLE.

John B. Gough is in town to-night, lecturing on "Peculiar People," and no doubt will say many peculiar things, in his peculiar way, which will make people feel peculiarly mirthful. But while all alone here in my quiet room, the lecturer's subject brings to mind a class of human beings who by their profession are God's "peculiar people." I feel solemn and thoughtful.

Classing myself with the pilgrims and strangers (whose *peculiarities* make them such), I stop to examine and see if we are *truly* peculiar. Do we indeed *differ from the world?* Ah! how important it is that we agree with our profession in this respect.

The world cheats, lies, steals, fights, envys, hates, and is full of every evil thing. They love those that love them, and give to those whom they expect to give back to them. Now, if we are God's "peculiar people," we shall not be guilty of these things, but will love our enemies as well as our friends, and "give, hoping to receive nothing again."

And this peculiarity extends into all our ways and doings. It changes the person entirely, inside and out. It cleanses the heart, purifies the affections, and makes men more like their Maker. It regulates women's apparel, and instead of loving the vain, foolish, abominable, shapeless, unbecoming frames, that are made to hang ribbons and flowers and trinkets on, instead of protecting or covering the head, we shall admire and clothe ourselves in "modest apparel," not decking with "gold or costly array." Nor do I believe it is right for mothers to put such foolish things on to their little children; but they should be clothed according to the gospel rule, so long as under the influence of their parents.

O! how much harm is done to the cause of Christ by the unfaithfulness of his followers. Old men just on the verge of the grave, young men and maidens in the strength of their youth, look at the church and world, and by the glaring faults of Christ's professed people are driven from the fold.

The worst of all faults is *hypocrisy.* O the nobleness of *daring to be true.* We all have our weaknesses and shortcomings; but there is no mediator for wilful, continued deceit. May God apply this truth to our every heart. "The judgment," I know, will settle everything that men cannot settle; but I do not believe the gospel rule permits brethren to deceive, betray, misjudge, slander and destroy each other without being "reconciled" to each other here. So he that "regardeth iniquity in his heart" will find his prayers hindered. Do not bow before a holy God, my brother or sister, to offer prayer; leave there thy gift before the altar, and confess to that one whom you have talked about, misjudged and deceived. Leave not such work for the judgment, for we are commanded to attend to it here. And when we get the spirit of Jesus we shall indeed be "God's peculiar people, *zealous of good works.*"

Time is short. I want to feed more and more on the bread of life, and drink oftener of the water of life, so that when Jesus comes I shall be a "woman" in spiritual things. How much the church needs "men and women in Christ Jesus," and "nursing fathers and mothers" among the babes in Christ. The weak little lambs bleat on the cold mountains of earth, some of them faint by the way. O for more love to feed Christ's "lambs." The great Shepherd charged his people to take care of the lambs. He left them here among wolves, but, praise his name, he loves them very tenderly yet, and has sent men, and *women* too, thank God, over the hills, and into the valleys, far and near, to feed the little lambs. They have the same spirit their Master had, and like him *love* the flock.

Well, in view of coming glory, we can afford to be "peculiar." By and by there will be a peculiar "kingdom under the whole heaven," and God's peculiar people will be there, amid the glory of the immortal land. Let us "search and see if there be any evil way" with us, and seek strength to overcome the world. Lo, when the King comes, he will crown us his forever! Amen.

M. Mathews Weaver.

Westfield, Mass.

For the World's Crisis.

INTEGRITY.

It is my intention at the present time to write an article of caution to my Advent brethren—to keep sacred their integrity, in order to withstand those fiery darts that are hurled against us by our adversaries, especially at this trying and stupendous day. Noting the movements around, and even among us, one cannot avoid the conviction that this is a peculiar and trying day to those who advocate the second coming of Christ to judge and cleanse the earth.

We are placed now in the most critical position which it has been ever our lot to occupy; and you will not doubt that very much depends on our integrity in taking advantage of the evolutions in this erratic world. Ease, peace and error in the various denominations seem to rule the day. Ease and peace, to be sure, are not undesirable, I am free to own; but then, look to it that we do not purchase them at too dear a rate. Let us be careful that we do not yield any of the intrinsic principles of immortal truth, in our thirst for a short season of peace; for the pleasures of this world are of short duration.

Here let me observe, we can plainly see among all denominations (as a general thing) that sensual pleasures and amusements reign among them, even to the neglect of their souls' salvation; hence, however we may esteem peace and union, Heaven speaks to us in distinct terms,—Do not sell your birthright for a mess of pottage. Therefore let us make no sacrifice of principle for friendship's offering. Truth is too dear, too costly, and too lovely to be given up for any consideration. Let us make no compromise with any denomination whatever. It will be time enough to relinquish our belief when we are convinced of its error. Howbeit, we pray for union—for every denomination to become of one heart and of one mind. Still I beg to be excused from giving up one iota of divine truth to secure this end; for it is a self-evident truth that "we can not serve two masters." "What concord hath light with darkness?"

I would further say, we feel conscientiously assured that we have that light of revelation—the true word of prophecy, which was revealed from heaven by the Son of God for our admonition and guide. And if we have this light, it behooves us to reveal it to all those who are lying under a cloud of darkness, that they may see the true light of truth that leads to the realms of bliss. I feel happy to say, also, we believe that in our christian faith we have all that is good, and all that is worth preserving. Why, then, should we yield up our faith for a mess of pottage—for a union of friendship which is of so short duration? The moment we give up our faith, the enemy has us.

The gospel we hold to is a sound declaration. It had its beginning in the counsels of Heaven, and it was handed down to us by God's only beloved Son, for the instruction of man. And it also points out a mission for us to perform for the upholding of his kingdom. And as teachers in the school of Christ, we should of course discharge our duties faithfully in speaking the doctrine he hath left in our charge, both by precept and example; not by man-made creeds, but by the instruction and precepts of Him who is the author and finisher of our faith. Hence I would say, Christ's doctrine will outvie and annul the keenest criticism that can be brought against it. Therefore, let us be bold in the cause of Christ's command,—go forth and proclaim his gospel to all those who are under clouds of darkness, despotism and error; that they may be brought to see the true light that shineth brighter and brighter unto the perfect day.

By all means, brethren, let us stand firm in the liberty of the truth, and thus fulfill our mission;—then, when men shall be brought to understand the gospel of Christ in all its bearings, every holy desire will be accomplished and every ardent wish gratified. And the soul knows not how to ask more. This is the height of our mission.

When this is accomplished, we may stand upon a pure foundation, where men can unite, and no where else. Here the christian can bring in his armor to subdue all those enemies that dishonor God and degrade man. And then shall we be prepared for heaven, and nothing short of it. Now, dear reader, my advice to you is to take knowledge of thyself, in and through the teachings of our Lord and Savior Jesus Christ, and see if you are prepared for every duty that is incumbent upon you. And further, to see if you stand on that Rock that can not be removed,—the rock Christ Jesus; for thereon stands the grand criterion of our present peace and future happiness.

In conclusion, my highest prayer and solicitation is, that the rising sun of the gospel of Jesus Christ shall continue its upward and onward course, until it shall arrive to that eternal height for which it was designed.

Fisherville, N. H. J. Elkins.

For the World's Crisis.

THE FREEDMEN'S CALL.

Hail! christian of the favored soil,
Where plenty crowns the laborer's toil,
And freedom's banner waves unfurled,
On you for help we call.
Delivered from the galling chain
That fettered heart and soul and brain,
To no kind ear dared we complain,
Save to the God of all.

We ask not for earth's wealth untold,
Its priceless gems or treasured gold,
Or costly robes of Babel old,
Forbidden by the Lord.
'Tis a more precious boon we crave,
One hitherto denied the slave,—
Oh say, this privilege shall we have
To read God's holy word?

Oft we have heard of Jesus' love,
And how he left the realms above
On this benighted earth to rove,
And do his Father's will;
And how, his work on earth all done,
He went up to his heavenly home,
Where, seated on his Father's throne,
He pleads for sinners still.

Now we would read, that we may know
If these great truths are really so,
If Christ all this did undergo
For black as well as white.
And we would read the gracious words
He spake unto the wondering crowds,
How he the sick and lame restored,
The blind received their sight.

Oh, brother of a fairer race,
Deny us not the means of grace,
Raise us from this benighted place,
The estate of men to fill.
And oh, hath not the Crucified
For your dark-skinned brother died?
Then can it ever be denied
That we are human still?

Our hearts are beating loyally,
All grateful for our liberty,
While praise to Him who made us free,
Ascends from joyful hearts;
Oh, never did the thirsty soul
So long for water fresh and cool,
All sparkling from the clear bright pool,
As we for freedom's rights.

Come, brother, from your Northern home,
And gentle, pitying sister, come,
Oh! help dispel this night of gloom,
That darkens all our way.
Little reward have we to give,
But when the dead in Christ shall live,
A recompense you will receive,—
"Well done," the Lord will say.

Farmington, N. H. Martha S. Horne.

For the World's Crisis.

OUR KEEPSAKE.

"Peace I leave with you; my peace I give unto you."—John 13: 27.

It is very natural for friends, when about to separate for a great length of time, to give each other something as a token of their love, so that when the eye rests upon that token, the giver is brought to mind; and this we hold dear just in proportion as we value the giver. Now Jesus Christ, the best friend that man ever had, when about to go away, gave each of his friends "Peace." This he wants them to keep until his return. By this they are ever to keep in mind that the giver is the Prince of Peace. The more they love the giver, the more of this keepsake will they have; and it will continue to increase, until it will become like a river, widening and deepening as it progresses, until, as the Psalmist has said, "Great peace have they that love thy law, and nothing shall offend them"; and as Isaiah has it, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And for this object, the great Prince of Peace would have us cast our cares upon him, because he careth for us; and would have us "careful (or anxious) for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and mind through Jesus Christ." Here is real peace for the poor, for they have the "promise of the life that now is, and that which is to come"; for God has "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to those that love him."

Here is peace for the despised: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Here is peace for the friendless: "Greater love hath no man than this, that a man lay down his life for his friends; ye are my friends, if ye do whatsoever I command you." "He that toucheth you toucheth the apple of his eye." "I have loved you with an everlasting love." "We are members of his body, of his flesh, and of his bones." Here is a friend that "sticketh closer than a brother."

There is peace for those that mourn, if they that sleep sleep in Jesus. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." "Precious in the sight of the Lord is the death of his saints."

There is peace for the tempted. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." So let us ever trust in God and his promises, and never lose our Keepsake, for "Earth has no sorrow that heaven cannot heal."

Laura Ann Wheeler.

Hawley, Mass.

☞ A false friend is like a shadow on a sun dial, which appears in fine weather, but vanishes at the approach of a cloud.

THE APOCALYPSE.

Dr. Seiss, of Philadelphia, who is a firm believer in the immediate coming of Christ, is giving a course of lectures on the Apocalypse. Eight of these lectures have been published. We consider them the best without any exception, that we have ever seen on the subject. These eight lectures are an explanation of the first three chapters. The following is an extract from his seventh lecture. When speaking of the import of the letters to the seven churches, he says:—

1. Viewing Epistles, then, as descriptive of the entire church, I find in them this item of fact: that the professed church, as pronounced upon by Christ himself, is a mixed society, embracing interminglings of good and evil from its beginning to the end. Whether we take the seven churches as significant of seven successive or as seven co-existing phases, they must needs reach to the end, and so depicture the entire church. And as there is not one of these Epistles in which the presence of evil is not recognized, so there can be no period in the earthly history of the church in which it is without bad admixtures. Whether the Ephesian church extends, as in some sense it must, from the apostolic era to the consummation, or whether it relates mainly to the first period alone, and the Laodicean the last, we will still have a vast deal which the Lord the Judge of the church condemns, stretching its dark image from the commencement to the close. There were fallen ones, and some whose first works had been abandoned, and some giving place to the base deeds of the Nicolaitanes, and some false ones claiming to be apostles and were not, even among the warm, patient, fervent, enduring and faithful Ephesians. In Smyrna were faithless blasphemers, and those of Satan's synagogue, as well as faithful, suffering ones, and those whom Christ is to crown in heaven. In Pergamos were those who denied the faith, and followed the treacherous teachings of Balaam, and the doctrines of the detested Nicolaitanes, as well as those who held fast the name of Jesus, and witnessed for him unto death. In Thyatira, we find a debauching and idolatrous Jezebel and her death-worthy children, and multitudes of spiritual adulterers, as well as those whose works, and faith, and charity, and patience are noted with favor, and who had not been drawn into Satan's depths. In Sardis there was incompleteness, deadness, defalcation, need for repentance, and threatened judgment, as well as names of those who had not defiled their garments. In Philadelphia we discover "the synagogue of Satan," falsifiers, those who had settled themselves upon the earth, and such as had not kept Christ's word, as well as such as should be kept from the sifting trial, and advanced to celestial crowns. And in Laodicea there was found disgusting lukewarmness, empty profession, and base self-conceit, with Christ himself excluded.

Never, indeed, has there been a sowing of God on earth, but it has been oversown by Satan; or a growth for Christ, which the plantings of the wicked one did not mingle with and hinder, God sowed good seed in Paradise; but when it came to the harvest, the principal product was tares. At earth's first altar appeared the murderer with the saint—Cain with Abel. God had his sons before the flood; but more numerous were the children of the wicked one. And in all ages and dispensations, the plants of grace have ever found the weeds upspringing by their sides, their roots intertwining, and their stalks and leaves and fruits putting forth together. The church is not an exception, and never will be, as long as the present dispensation lasts. Even in its first and purest periods, as the Scriptural accounts attest, it was intermixed with what pertained not to it. There was a Judas among its apostles; an Annias and a Simon Magus among its first converts; a Demas and a Diotrephes among its first public servants. And as long as it continues in this world, Christ will have his antichrist, and the temple of God its men of sin. He who sets out to find a perfect church, in which there are no unworthy elements and no disfigurations, proposes to himself a hopeless search. Go where he will, worship where he may, in any country, in any age, he will soon find tares among the wheat, sin mixing in with all earthly holiness; self-deceivers, hypocrites and unchristians in every assembly of saints; Satan insinuating himself into every gathering of the sons of God to present themselves before the Lord. No preaching, however pure; no discipline, however strict or prudent; no watchfulness, however searching and faithful, can ever make it different. Paul told the Thessalonians that the day of the Lord should not come until there came a falling away first, and an extraordinary manifestation of sin and guilt in the church itself; and assured them that that embodied apostasy was to live and work on until the Lord himself should come and destroy it by the manifestation of his own personal presence. The Savior himself has taught us, that in the gospel field wheat and tares are to be found; that it is forbidden to pluck up the bad, lest the good also be damaged; and that both are to "grow together until the harvest," which is the end of the economy—the winding up of the present order of things—"the end of the world."

For the World's Crisis.

SPIRITUALISM.

Rapping spirits, or withcraft; or, to use Scripture language, seducing spirits, and doctrines of devils, shall appear in the latter times. 1 Tim. 4: 1, 2;—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron," etc. False teachers, false Christs, and false prophets are prophesied of in the Scriptures, and we have had them in the world for many ages; and we have them now. They appear to us in a new garb; they are generally called *rapping spirits.* It appears not very unlike to European witchcraft, which was universally believed in until the sixteenth century, and is now discoverable in most parts of the earth. That witches and wizards have been found among men, is abundantly plain from Scripture. Let me cite you to a few passages as proof on this point.

The first that we notice is found in Lev 19: 31. "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God." In Deut. 18: 10–12, we have further proof. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For (the prophet says) all that do these things are an abomination unto the Lord."

It is said in 2 Chron. 33: 6, that Manasseh "caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger." By the Jewish law, such persons were put to death; perhaps if the law were such now, it would be a good thing. Ex. 22: 18. Lev. 20: 27.—"Thou shalt not suffer a witch to live. A man or a woman that hath a familiar spirit, or that is a wizard, shall be surely put to death; they shall stone them with stones; their blood shall be upon them." Witchcraft was looked upon in olden times as a very great crime. It excluded from the kingdom of God. Gal. 5: 20. It is mentioned here with a catalogue of other evils, saying, such shall not inherit the kingdom of God.

It is a great sin to place any confidence in persons who profess these powers; or to honor or aid them, by seeking them to interpret dreams, tell fortunes, discover stolen goods, etc. Those who thus consult them are abhorred of God. Lev. 20: 6,—"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Nahum 3: 4; Micah 5: 12. Please read and understand, and be made wise unto salvation.

May the Lord help all Advent believers to resist the devil, by submitting themselves truly to God. There is *real* safety; no where else. Yours in love for the truth,

P. Tandy.

For the World's Crisis.

COME!

"Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yes, come, buy wine and milk without money and without price."

How many at the present time turn a deaf ear to this gracious invitation. They spend their money for that which is not bread, and their labor for that which satisfieth not. They heed not our Savior's words,—Come unto me. Moments, hours and days, glide swiftly by. Death may soon overtake us. The judgment is not far distant. In such an hour as we think not "the Son of man cometh." We are commanded to lay up our treasure in heaven, "not on earth." We are to trust our all in Jesus' hands. "Come! and let him that heareth say, Come! and let him that is athirst come; and whosoever will, let him take the water of life freely."

Sinner, do not reject offered mercy, but listen to the invitation,—Come! Christian friends, let us be steadfast in well doing. May we as humble servants of Jesus turn to the word of God, and carefully read the words of Christ, treasuring them up in our hearts, and by the grace of God we may get wisdom, and learn obedience, that we may behold our Savior in the glory of his coming. Our tarry here will not be long. The night is far spent, the day is at hand, when "the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." We hope to meet him with joy, having our loins girded about, and our lights burning. We hope to hear him speak our worthless name, saying, "Well done!"

E. L. H.

Hygiene.

"This is for your health."—Paul.

TREATMENT OF PERSONS APPARENTLY DROWNED.

This is a question of the highest consequence to humanity. Many lives are lost for the want of knowledge on this subject. In the first column of *Chambers Information* for the people some directions are found. As neither a competent physician nor book treating on this subject are at hand in many instances, it may not therefore be considered out of place to quote from the above named work, as death from drowning is by no means a rare occurrence. Sometimes persons exposed to death from water, designedly or by accident, are discovered before life is completely extinct, who, upon proper application may be saved from death. Many persons may be drowned merely from struggling and throwing up their hands. . . . The deprivation of air is now understood to be the true cause of death. . . . Little water is found to enter the stomach. It is the collapse of the lungs from the want of air which weighs down the body, and causes it to rest below the surface till the formation of gases of putrefaction again lightens and raises it.

The phenomena attending the extinction or cessation of life by submersion in water are of importance as regulating the attempt that may be made to restore the vital spark. It is impossible to say at what distance of time after submersion these attempts will be fruitless. A person has been found irrecoverable after being four minutes in water, and many have been restored after submersion for twenty minutes, and even for half an hour. Much depends upon the treatment applied. Misled by the notion that the body was in all cases gorged with water, people were wont to hold up the drowned by the heels, roll them about, and use other means calculated to destroy all chances of recovery. The true remedies in such cases are few and simple. The first object is the restoration of animal heat. For this purpose the wet clothes are to be removed without delay, and the body, after being well dried, is to be surrounded with warm air, for which purpose every humane society should have a portable warm air bath. The heat should at first be moderate, and gently increased. In the absence of the warm air bath, the body should be laid in a well heated bed, or blankets, and bottles of hot water laid to their feet and arm-pits. A warming-pan or heated bricks should be passed over the body, or gentle friction exercised with other warm substances. Meanwhile, by means of a pipe or bellows, continual though gentle attempts should be made to excite respiration artificially; and if the apparatus be at hand, slight shocks of electricity should be kept up at the same time. If there be any signs of returning life, such as sighing or convulsive twitching, a vein may be opened. The throat may be tickled to excite a propensity to vomit, and a teaspoonful of warm water administered to test the power of swallowing. If it exists, a table spoonful of warm diluted wine or brandy may be given. Even if no vestige of returning animation be discovered, these means of recovery should be persisted in for three or four hours."

THE SMOKER.

Of the three modes of using tobacco, smoking is that which seems to have insinuated itself extensively among the young men of our community. This practice impairs the natural taste and relish for food, lessens the appetite, and weakens the power of the stomach.

Tobacco, employed in this way, being drawn in with the vital breath, conveys its poisonous influence into every part of the lungs. Those organs, by the countless number of cells which form their internal structure, have a surface greatly exceeding that of the whole exterior of the body. The lining membrane of these cells has a wonderful absorbent action, by which they suck in the air destined to vivify the blood. If this air is impregnated with the fumes of tobacco, the great extent of surface in which the absorbent action takes place must necessarily produce an impregnation of the blood with the deleterious properties. The noxious fluid becomes entangled in the minute spongy air-cells, and has time to exert its influence on the blood, not in vivifying, but vitiating it. The blood, having imbibed the narcotic principle, circulates it through the whole system, and produces, in consequence, a febrile action in most persons, and especially in those of a delicate habit. The peculiar effects of the narcotic action must, of course, be developed to a greater or a less extent; hence, eruptions on the skin, weakness of the stomach, heart, and lungs. Where there is a tendency to phthisis in the lungs, the debility of these organs, consequent on the use of tobacco in this way, must favor the deposit of tuberculous matter, and thus sow the seed of consumption.—*Anti-Tobacco Journal.*

CHOLERA.

Those who have watched the pathway of the cholera with its dreadful ravages in time past, are persuaded that it will visit us in North America this season. In view of this fact, many wise and judicious counsels have been given to save the people from its power. The following advice is timely and important. Its victims will be principally:

1. Those who use intoxicating drinks.
2. Those who are not cleanly in their persons and houses.
3. Those who are irregular in their habits, keeping unseasonable hours, eating irregularly, etc.
4. Those living in filthy, dirty localities.

To prepare for cholera.

1. Be scrupulously clean in person, bathing the whole body daily, and keeping the entire clothing clean.
2. Clean thoroughly and whitewash your rooms, outhouses, and premises generally.
3. See that no swill, garbage, or other refuse matter is thrown out either on your lot, street, or alley. Clean up thoroughly your whole premises, in doors and out, and set an example of cleanliness to your neighbors.
4. If your landlord refuses or neglects to do his duty in putting his houses and lots in proper order, report him to the health officer or your visitor in your district.
5. Abstain from all intoxicating drinks, ale and beer, as well as whiskey.
6. Use simple, wholesome food, thoroughly cooked, avoiding stale vegetables or tainted meats. Do not give way to panic; this will increase your danger. Cholera will in most cases yield to skillful treatment if taken in its first stages. Watch for the first symptom, which is usually a diarrhœa. Do not neglect it for a single hour, however mild it may be. Delays are dangerous. Avoid all nostrums and all "cholera medicines;" (most of them will do more harm than good.) Apply at once to some reliable physician. None of our physicians will refuse their services at such a time to the poorest.—*Voice.*

READ ALOUD.

Reading aloud is one of those exercises that combine mental and muscular effort, and hence has a double advantage. To read aloud well, a person should not only understand the subject, but should hear his own voice, and feel within him that every syllable was distinctly enunciated, while there is an instinct presiding which modulates the voice to the number and distance of the hearers. Every public speaker ought to be able to tell whether he is distinctly heard by the farthest listener in the room; if he is not able to do so, it is from a want of proper judgment and observation.

Common consumption begins uniformly with imperfect, insufficient breathing; it is the characteristic of the disease that the breath becomes shorter and shorter through weary months, down to the close of life, and whatever counteracts short breathing, whatever promotes deeper inspirations, is curative to that extent, inevitably and under all circumstances. Let any person make the experiment by reading this page aloud, and in less than three minutes the instinct of a long breath will show itself. Reading aloud helps to develop the lungs just as singing does, when properly performed.

This loud reading when properly done, has great agency in inducing vocal power, on the same principle that muscles are strengthened by exercise, those of the voice making organs being no exception to the general rule. Hence in many cases absolute silence diminishes the vocal power, just as the protracted non-use of the Hindoo devotee paralyzes it forever. The general plan in appropriate cases, is to read aloud in a conversational tone, thrice a day, for a minute at a time, increasing a minute every other day, until half an hour is thus spent at a time, which is to be continued until the desired object is accomplished. Managed thus, there is safety and efficiency as a uniform result.

As a means, then, of health, averting consumption, of being social and entertaining in any company, as a means of showing the quality of the mind, let reading aloud be an accomplishment far more indispensable than that of smattering French, or lisping Italian, or dancing cotillions, gallopades, polkas and quadrilles.—*Hall's Journal of Health.*

For the World's Crisis.

CURE FOR CANCER.

We have reliable authority for stating that a cloth saturated with "American" or unclarified Kerosene oil, and applied to the cancer, will remove it without pain. It has the effect to kill and shrivel the cancer, until it drops out of its place. A friend told us the other day of having seen seventy-five, some large rose cancers, that were removed in this manner. The wet cloth should be worn constantly until the cancer is *removed.*

L. C. McKinstry.

The World's Crisis

AND SECOND ADVE[illegible]GER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE BANNER OF LOVE.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Ps. 60: 4.
"And his banner over me was love."—Song. 2: 4.
"We will rejoice in thy salvation, and in the name of our God we will set up our banners."—Ps. 20: 5.

"O, say can you see by the" eye of your faith,
What the Lord hath revealed to his saints by his Spirit?
Do you take to your heart what the Holy Book saith
Of the blessed "new earth" which "the meek shall inherit,"
Where their Savior will be, and their God they shall see,
And from "sorrow and sighing" forever be free,
Where the banner of love shall eternally wave
O'er the home of the blessed whom Jesus will save?

Do you claim in that city a mansion of rest,
Away from these scenes of turmoil and confusion,
That darken our land from the east to the west?
Does a "better land" cheer you? or seems it illusion,
The thought of a home in the kingdom to come,
Where the saints through the fields of sweet Eden shall roam,
And the banner of love shall eternally wave
O'er the kingdom of Christ who is "mighty to save"?

There the numberless host in immaculate white,
Out of "every kindred and people and nation,"
Of whom "the beloved disciple" did write,
"These are they that have come out of great tribulation,—
Shall stand before Him, with the crown, and the palm
Of victory won through the blood of the Lamb,
Whose victorious banner in triumph shall wave,
Proclaiming his conquest of death and the grave.

In the battle of life, mighty Leader, near Thee
We will quail at no danger, but trust thy direction;
"Thou hast given a banner to them that fear thee,"
So for truth and the right we may claim thy protection.
To thee we look up, and since thou art our hope,
"In the name of our God we'll our banners set up,"
And at last to thy praise we will lift up our voice,
And "in thy salvation" forever "rejoice"!

So. Wilbraham. LUCY M. CHAFFEE.

For the World's Crisis.

1 PETER IV. 17.

"What shall the end be of them that obey not the gospel?"

We trust a few passages of Scripture, taken in connection with each other, may serve to make the matter plain and satisfactory to all, with regard to what sort of a disposition God shall make of the finally impenitent.

Prop. 1st. "The wicked are to be judged." Matt. 12: 36.—"But I say unto you, that every idle word that men shall speak, they shall give *account* thereof in the *day of judgment.*" The word here rendered "account," is "*logos,*" which signifies "a saying," "a statement," "an account;" hence all the wicked must give a verbal account for the deeds done in the body. 2 Cor. 5. 10.—"For we must *all appear* before the *judgment seat of Christ;* that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Acts 17: 31.—"Because he hath appointed *a day* in the which he will *judge the world* in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Prop. 2d. "Christ," the man whom he hath ordained, "did not come to judge the world at his first advent." John 12: 47.—"I came not to *judge the world,* but to *save* the world." But will at his second. 2 Tim. 4: 1.—"I charge thee, therefore, before God, and the Lord Jesus Christ, who *shall judge* the *quick and the dead at his appearing and kingdom.*" "Therefore, *judge nothing before the time, until the Lord come.*" 1 Cor. 4: 5.

Prop. 3d. "They are not punished before they are judged." 2 Pet. 2: 9.—"The Lord knoweth how to deliver the godly out of temptations, and to *reserve* the *unjust* unto the *day of judgment* to be *punished.*" Job 21: 30.—"The wicked is *reserved* to the *day of destruction;* they shall be *brought forth* to the *day of wrath.*" Then, of course, as "the dead know not any thing" (Eccl. 9: 5) the wicked must be raised from the dead in order to be judged and punished; for they are not punished before they are judged, and they are not judged "till the Lord come." Hence we read: "As in Adam *all die,* even so in Christ shall *all be made alive.*"—1 Cor. 15: 22. "The hour is coming in the which *all* that are in *the graves* shall hear his voice, and shall come forth; they that have done good unto the *resurrection of life,* and they that have done *evil,* unto the *resurrection of damnation.*"—John 5: 28, 29.

If this is the order of things, the idea that men go to hell at death is an erroneous one, reversing the order of God, and making void his word by their traditions. The idea of "immediate punishment after death" can only be *inferred* from one passage, and that is a parable. Some men will hug that parable to their bosom tighter than Abraham does Lazarus. Should a *parable* be brought against "plain principles," and declarations that teach that dead men are dead, and that the wicked are *reserved* to "the *day of judgment* to be *punished.*"

If this is the order of things, the doctrine of the "non-resurrection of the wicked" cannot be true; for if the wicked are reserved to "the day of judgment to be punished," and the judgment is not till the Lord comes, of course they must be raised in order to be judged and punished.

Prop. 4th "Their punishment is endless." Matt 25: 46. "These shall go away into everlasting (*aionois*) punishment, but the righteous into life eternal (*aionios*)." It will be discovered that "everlasting" in the first clause is from the same word in the original as "eternal" in the last. Therefore the punishment of the wicked must continue as long as the life of the righteous, which is *endless.*

Prop. 5th. "Their punishment is death."—Rom. 6: 23. "For the wages of sin is *death;* but the gift of God is *eternal life,* through Jesus Christ our Lord." Here "death" stands in opposition to "eternal life;" hence literal death must be implied. Rom. 8: 13.—"For if ye live after the flesh, ye shall *die;* but if ye through the spirit do mortify the deeds of the body, ye shall *live.*" But all die the first death, whether they live after the flesh or not; hence the death here brought to view must be the *second* death: and as all will admit that the "life" spoken of is *literal,* the death must be literal also.

But it is contended that the *soul* is the accountable part; hence it is the soul that commits sin, and the soul being "immortal," cannot die. Very true; if the soul is immortal, it cannot die; but if then the soul can die, it most assuredly proves that it is not immortal. Ezek. 18: 4.—"The *soul* that *sinneth* IT SHALL DIE." That's what God says about it; who knows best? James 5: 20.—"He that converteth a sinner from the error of his way, shall save a *soul* from *death.*"

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." J. W. TAYLOR.

Chatham Valley, Pa.

For the World's Crisis.

WHO IS ON THE LORD'S SIDE?

There are but *two* sides, any way; the *right* side and the *wrong;* the *Lord's side* and the *devil's side;* the side of *truth,* and the side of *error.* We are the servants of God, or we are the servants of Satan; for the Savior says we cannot serve two masters; we must love the one and hate the other; we must hold to the one and despise the other; "ye cannot serve God and mammon." The Lord further informs us, that "ye are my friends, if ye do whatsoever I command you." Now, what has he commanded us to do? Jesus instructed his disciples to fear him (with a filial fear), and keep his commandments, *which is the whole duty of man.* Are we doing it? Are we loving God with *all* the heart, and our neighbor *as ourselves?* He says, too, "*Be ye holy,* for I am holy." Without holiness, "no man shall see the Lord." I suppose that means we cannot see the Lord *in peace* without holiness.

Again, "Be ye therefore perfect, even as your Father which is in heaven is perfect." I don't suppose that Father requires us to be perfect gods, or perfect angels; but perfect christians. Is it more than our meat and drink to do the will of God? If so, we are on the Lord's side. The good Lord requires us (as his disciples) to come out from the world, and be separate, and touch not the unclean thing. Are we doing as he requires? Let every one answer this question for himself. Christ says, "If any man will come after me, let him deny himself and take up his cross and follow me."

Now let me humbly ask you, my dear brethren and sisters (including myself), are we as "poor in spirit," as contrite for our sins, as meek of heart, as he requires? Do we "hunger and thirst after righteousness," are we "merciful," are we "pure in heart," are we "*peace makers,*" are we so good that we are "persecuted for righteousness' sake?" "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." If these things are true of us, then we are on the Lord's side. *Who is on the Lord's side?* P. TANDY.

For the World's Crisis.

JESUS.

When I contemplate the character of this dear friend, so noble and lovely, I am ashamed that I bear the image so faintly. He who went about doing good all his life, performing miracles for the benefit of others, would not perform any for his own benefit or necessities, —enduring all things with unsurpassing patience and meekness; no murmur escapes his lips. Angels, astonished, minister to his wants and sufferings, soothing him in the hour of distress. Hear that submissive prayer,—"Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done." See him toiling up the side of Calvary, fainting beneath the cruel load, suffering the most painful of deaths to redeem a guilty world; forsaken in that trying hour by those who professed to be his best and dearest friends. He has passed through every thing that human nature is capable of suffering; endured every temptation that flesh is exposed to; proved himself worthy of the homage of his people.

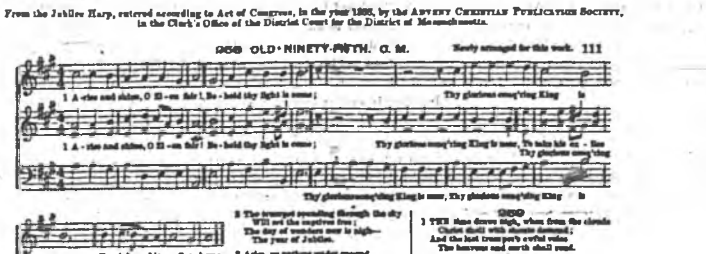
What a gift! a REDEEMER; one who is able to save unto the uttermost. "He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?" Dear Savior, grant that I may be a partaker of thy Spirit, and of that love which thinketh no evil, which endureth all things, and hopeth all things.

"Oh! who could bear life's stormy doom,
Did not his wing of love
Come brightly wafting through the gloom,
Our peace-branch from above?"

West Brattleboro, Vt. A. M. STARK.

☞ Let no day pass without a review of God's carriage towards you, and of yours towards him; of mercies and afflictions; of duties, and your frame of heart in them; of your sins, and inclinations to sin. And let God have the glory of what is good.

From the Jubilee Harp, entered according to Act of Congress, in the year 1866, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, in the Clerk's Office of the District Court for the District of Massachusetts.



The above is a specimen page from the "JUBILEE HARP," the new Hymn and Tune Book, soon to be issued by the Society, and now in the hands of the printer. It will be ready in a few weeks, and, we trust, will be received with general favor by the household of faith, waiting for redemption.

THE SABBATH.

A brother asks, "Is it not just as much an act of disobedience in us to observe the first day of the week, as being holy to the Lord, when he commands us to observe the seventh, as it would have been for Naaman, the leper, to have gone to some other river when he was commanded to wash in Jordan? I am not a Seventh-day Adventist, but a member of the M. E. church, and an earnest inquirer after all truth"

We would not knowingly pervert the word of the Lord. Our aim is to understand the Bible, and we never hesitate a moment to receive its teachings, because they come in conflict with any of the notions or practices of the age. We do not feel afraid of the truth. It is that which makes us free.

The question asked by our brother is an important one. It has been suggested to our mind, and we doubt not to the minds of many of our readers. Let us consider it candidly. The fourth commandment reads, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."—Ex. 20: 8–11.

What is the essential thing in this command? *It is evidently to keep holy one seventh part of the time.* Whoever works six days and then keeps as sacred unto the Lord one day, meets the letter and spirit of this command. *He keeps the seventh day holy.* The proportion of time between the working days and the day of rest is the main thing. It is not necessary to prove that the change of observance, from the last to the first day of the week, was made by competent authority. God worked six days, and then rested. He rested one day, after working six days. He requires of us to do the same. He that works six days, and then observes as holy unto the Lord the day following, keeps the seventh day. Should he work nine days and observe the tenth as a day of rest, as was attempted by the French Infidels in the bloody days of the revolution, he would abrogate the Sabbath. That God did not intend that the same *absolute* time should be observed as the Sabbath, is evident: for, as he made the world, it is impossible. Time varies with every variation of longitude. At the very moment while we are worshiping God on Sabbath evening, the christians in China, who design to keep as Sabbath the same day as ourselves, are engaging in secular avocations.

Pitcairn's Island, in the South Seas, was settled by mutineers of the ship Bounty. They took with them some Otaheitan men and women. In about ten years, all the men except one came to an untimely end. He, a native-born Englishman, was left alone upon a distant island with five or six heathen women, and twenty fatherless children from five to fifteen years old. His name was John Adams. He had a theoretical knowledge of the true God, but had led a very wicked life. He saw that, in all probability, these children would grow up idolaters. He was deeply affected with the responsibility of his situation. Two alarming dreams so disturbed him that he could neither eat nor sleep. He found a copy of the Bible that had been saved from the ship. He commenced reading it. He prayed in secret three times a day. He saw his guilt and danger in so clear a light that he almost despaired of pardon. But the Holy Spirit led him to the cross, and he came to Jesus and found pardon and peace. He at once commenced instructing the community in the truths of religion. He taught them to read the Bible, and to fear God. When, years afterward, they were visited by an English ship, they were found to be one of the most moral, pious, happy communities that could be met with on the earth. But they did not keep as Sabbath the same day that the ship's company did, though both intended to keep the same day. John Adams reached the island by sailing from England in one direction, and their visitors in the opposite direction. Had they changed their Sabbath to suit the reckoning of their visitors, another year, if another party had visited them from an opposite direction, they might have changed it again, and so they might keep on changing. Let a person who is strict in the observance of the day which we call Saturday, as the Sabbath, make a voyage around the world in an easterly direction. Let him keep an accurate note of time; when he reaches New York he will find himself keeping the same day for Sabbath that the people there generally observe. What is he to do? Shall he change his day, and for once keep the sixth day instead of the seventh? Was he guilty of the sin of Sabbath breaking while doing the utmost in his power to keep the Sabbath? Was it possible for him to do better than he did? And has God so arranged it that his children cannot keep one of the most important of his ordinances, under circumstances which often do arise, even when they try to the utmost of their ability? The very idea is preposterous; God's words can be kept. We can remember the Sabbath day to keep it holy. And our ability to do this does not depend upon the fact whether we travel to the east or west, or whether we stay at home.

So, dear brother, if you carefully observe Sunday as a day holy to the Lord; if you abstain from all secular labor and worldly pleasure on that day, "not doing thine own pleasure, nor speaking thine own words"; if you worship God in spirit and in truth, and love him with all your heart; there is no doubt but that he will accept you, as he has done thousands of others, give you the victory over the world, triumph over death, and an abundant entrance into his everlasting kingdom. . . . But if you conscientiously think you ought to observe Saturday as a day holy to the Lord; if you observe it with all strictness and fidelity, I do not think the Lord will condemn you. But in a matter of so great importance, uniformity is desirable, if it can be had without a sacrifice of principle. Here the apostle's exhortation applies,—"Let us walk by the same rule." A community brought up to observe both days is, in the second generation, as we have personally witnessed, quite likely to observe neither.

We feel a great respect for those who, out of a great desire to please the Lord, subject themselves to all the inconveniences and the reproach arising from keeping Saturday as Sabbath. But, beloved, we cannot help but think that in that thing you are doing a work of supererogation, and taking upon you a yoke that is not of Christ. "One man esteemeth one day above another (Saturday above Sunday); another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. Let us therefore follow after the things which make for peace; and things wherewith one may edify another."

[The foregoing may be had in tract form at this office, and at the office of the *Earnest Christian,* Rochester, N. Y. Price 50 cts. per 100; 3 cts. for single copy.

For the World's Crisis.

WHAT IS RELIGION?

From time immemorial, or ever since the christian era, there have been many very different opinions in regard to religion. Perhaps a definition of religion, as I understand it to be, will not be out of place. True religion is to live unspotted from the world, and love God supremely. Salvation depends upon true repentance and godly sorrow for sin, a hearty renunciation of all that we have, to be appropriated to the glory of God. The object of our life should be to honor God, and prepare to meet him at his second coming, which, from the most palpable evidence, is near at hand.

As there is but one God, why should there be but one religion? The doctrines of the Bible are plain. To have the truth of the Bible revealed to our spiritual understanding, as God intends that it shall be, we must study his word untrammeled by church doctrines, and particularly church prejudices. The way is plain; the truth is clear to a clear mind, open to conviction. Many have primarily a regard to the way of salvation, how it shall be obtained, and also in regard to the final destiny of the human race. He who studies the Bible simply to support preformed ideas and doctrines, however incorrect they may be, no new light will ever dawn on his soul.

His original, imperfect, and perhaps false ideas of the immortality of the soul, may lead him from the plain Bible teaching. What does it say of the souls of men? They who believe shall be saved, and those who do not shall be destroyed "root and branch." Now can an unprejudiced mind, an intelligent reader and thinker, make only one interpretation of that saying? I have no unkind feeling against any denomination called christian; but it does not seem right to take Christ as our pattern and teacher, and at the same time claim he does not mean what he says.

How can one look at Christ as our Mediator, and the Savior of the world; and acknowledge God as our maker, preserver, and benefactor; and in consideration of all this, if there are some who do not accept the offer of salvation, he will throw them into a state of torment, where they will burn and continue to burn as long as eternity exists? How can they believe this, and at the same time feel that God is a just and merciful being?

Orthodoxy says, Go straight along. Turn neither to the right or left; as your fathers believed so must you. He who believes in any other doctrine, or entertains any other views, is a thief and a robber, whose company is obnoxious and unhealthy. When will men seek the truth?

Who can live in this day, and not see the near approach of the end? When, since the sun first dawned upon material life, has the world been in such commotion as at the present? Sin and iniquity go unpunished, the murderer and assassin frequent our public streets, treason and traitors grow bold and defiant, and the world is pouring out its wickedness preparatory to the destruction of all things. The prudent man foreseeth the evil, and hideth himself; but wo to him who, having had the light, blinds his eyes and dashes headlong upon the rocks and quicksands of destruction.

I have never been so fully impressed of the fact of the immediate advent of our Savior, as during the last few months. It does seem to me that the burden of our efforts should be to impress this upon the public mind. Life is short and fleeting; soon the harvest will be past, the summer ended, and what a multitude of souls will be unprepared.

I am glad to find the Crisis in so many of the towns in the country. Its seeds are being sown. ALBERT BROWN.

Roxbury.

For the World's Crisis.

ARE WE ALMOST THERE?

Are we almost there, where no waves of sorrow will ever roll o'er us, and where trials will forever cease? Where the weary will forever rest in the peaceful home of the pure and the blest? My heart is sad, my eyes filled with tears, at the things that daily meet my ear and eyes, and in the bitterness of my soul I can but exclaim, Are we almost there? I hope and trust we are nearing the heavenly home, where these griefs will never afflict us again. I long to be there, and enjoy the society of the redeemed on the other shore. In the lone watches of the night I ask, Are we almost there? My longing heart sighs to be free from these earthly trials.

How sad are the things of this world. Are we never to expect any thing any better? Is there no bright morning to chase away the gloomy shades of this long, dark, dreary night? Must there be no deliverance from these heart-rending scenes? Ah, yes! Ere long the morning of Zion's glory will dawn, and chase away the gloom and sadness of earth. Signs tell us we are very near the rest of the saints. Soon it will be heard from the lips of Jehovah, that time shall be no more; and then how sweet will be the rest of the saints who gather there to dwell forever with the Lord; then we shall not have to ask, Are we almost there? for we shall be there,

"In that beautiful world of light."

My longing heart cries, Come, oh my blessed Savior, and end these scenes of blood and strife. The whole world is in commotion. Scenes of cruelty and strife fill the land. Strife and revenge reign in the hearts of worldly people. Come, my Savior, end these things, and bring in thy peaceful reign. Gather all thy dear ones home. Let sighs and cries be hushed in the sweet praises of God.

Dear ones in Christ, cheer up. We are almost there. Blessed thought! happy anticipation! Soon we shall see him in our blest home. Soon we shall enter the pearly gates of the New Jerusalem, and range those blissful fields of beauty and unfading glory. There we can pluck those sweet flowers that never fade, and breathe their rich perfume. There the birds warble forth sweet and melting strains undisturbed. There the lame shall leap as the hart. My soul anxiously longs to be there. There the sweet music falls upon our ears with no discordant notes, and the people are all good and happy, nothing to fear. I long to be there, with the dear ones who will ever be praising the Father and Son. No weary days succeeded by painful nights. How long, dear Savior, ere we shall behold thee coming in glory and majesty, seated upon the throne of eternal love. We hail thy coming with joy and love, and can sing from the depths of our ofttimes fainting heart,

"Come and reign, come and reign!
And, oh! it fills my heart with joy,
To know we are almost home."

HANNAH B. WEAVER.

For the World's Crisis.

CHURCH, OR ANARCHY?

One of the most important questions before us as a people, a vital one, is whether we shall have gospel order, or *disorder?* simply, Church, or Anarchy? With some, the question has long been settled, and they see the superiority of *system* over *no-system-at-all;* but some have not yet come out of the wilderness; they are not yet convinced of the truth; so that the question is by no means fully settled. The object of this article is to discuss it to some extent, and develop the truth, so that our proper position may be seen and acknowledged, and especially *felt.*

We shall put in a plea for gospel order, or full christian fellowship; show what we mean by it, explain its workings, and defend it against the opposition of those who oppose anything and everything that they think looks like the old churches they left; and are afraid of anything that looks like system, and meet us with the cry either of "Old churches," or "Human inventions," or some other depreciative language. We write simply for the sake of truth, and with a strong conviction of duty.

With us as a people, who only wish to be right, the great concern should be to know the right, appprove it, and *adopt* it; and with this conviction we pray God for direction, that the professed believers in the doctrine of the immediate proximity of the second coming of Jesus may be prepared to be presented by Christ as a "glorious church, without spot, or wrinkle, or any such thing." So we shall present the subject just as it looks to us, after having first opposed, and then embraced the advocacy and practice of gospel order.

We are opposed to anarchy. We believe it is the prolific occasion of everything evil among the professed people of God. We do not believe that order can exist among persons whom God has not baptized into the Spirit of love and unity, or can be substituted for God's work. It is only an auxiliary to God's work. Anarchy has existed in governments, and among those who profess to be christians. Webster says it means disorder, want of government. It existed in the days when Israel had no king or judge, and "every man did that which was right in his own eyes." No one was responsible to any but himself. Each was his own arbiter, his own judge of right and wrong. The position was something like that of the Spiritualists of the present day, only not nearly as bad. With the last, *every man is his own God,* and though they talk of government and system, they never can have one to control *themselves;* it must be to control arbitrarily those who do not submit to their faith; for anarchy can never be government, or order. There are different phases, or degrees, in which it is found to exist, according to the degree of laxness of order or discipline; and any absence of it is attributable to a degree, at least, of order. Our position is, that among christians there should be all order, and no anarchy.

We shall endeavor to show what we mean by church order, and the tendencies to anarchy; and how that evils, which exist where this order does not exist, can be removed when the order is instituted and observed, and only then.

By church order we mean *full christian fellowship,* and the means of perpetuating it. Webster defines a church to be "a collective body of christians." Collective means several united. Many churches are not based on *christian* fellowship, but *creed* fellowship. One cannot obtain without the other with them; that is, they require all to subscribe to the creed, as much as they expect them to be christians; and in a lamentable number of instances, the test is more CREED than CHRISTIAN. Webster's definition recognizes all these organizations as embracing the true idea of a gospel church; we do not, though they have some good things mingled with the bad. This fact has led many honest-meaning christians to discard and oppose altogether anything that is called "a church." It is for such we are writing, and we hope to convince them of the importance of the position we are taking. They are conscientious; but that they *err* is evident. Does it follow that a thing is all wrong; that it may not, in the main, in the outline, be correct, though there may be evils connected with it? We think not. Nor does it follow that if there is wrong the wrong cannot be removed, or that starting on a correct hypothesis, there may not be a "church" conducive to the development of christian character, and unity of all the members, so that the whole body, "fitly framed together," will grow "into a holy temple in the Lord." It certainly is not proved, because so-called churches have evils connected with them, that there cannot be a *pure* church; any more than the fact of the existence of sin proves that evil is an eternal, fixed necessity in the universe, and must always exist; or that all music is wrong because some churches have introduced into their Sunday service the operatic style of performing their service; or that all government is and must be wrong because the basis of these Gentile governments is the sword power, and really cemented with human blood, every citizen being a prospective martyr for the government, which claims to be for his benefit, but which is useless to him after he is dead, as it would be to all after all were dead.

Music is right, and the children of God have the liberty to sing heartily the praise of God; and the angels may sing, and the redeemed will sing on the new earth. Government is right, and Jesus will reign, and the "government shall be upon his shoulder," and sin will be destroyed. So the church, based on and comprehending full christian fellowship, is right; and we will defend it and defend it and advocate its organization everywhere, just because, in the honesty of our hearts, we believe it is the christian's only true relation to his brethren, and relieves him from those who are not worthy of fellowship.

That such a step is important, we do not see how any can deny. We will endeavor to make the subject as plain as possible, and hope to show that any prejudice against it is wrong. We say we mean by a church "full *christian* fellowship," and on that principle must make *christian character* the basis of organization, the only true test of fellowship. We claim that any other position than this is sectarian bigotry, the offspring of Popery, and makes the astounding assertion that the individual's conscience, and his Bible, are not *his* guides as well as the *Pope's.* True christian fellowship is not creed-bound, although it *is Bible*-bound. A man must be a christian, i. e., Christ-like, and honestly love the truth, so that he will buy it at the expense of his own preconceived opinions, or church creeds; and be willing to acknowledge all who love Jesus, and are honest seekers after truth, whether they believe as he does or not; and be it remembered, that a belief in the unconscious state of the dead, the destruction of the wicked, and even the immediate coming of Jesus to judgment, is no more a test of christian character, or fellowship, than a belief in the horrible doctrine of election and reprobation, or the heathen dogma of "immortal-soul-ism." We want men to be honest seekers after truth; if they are, they will come with us to this standard of fellowship, and they will understand the plain Bible teachings on these points. We cannot reject a man who is honestly trying to serve God, and we will not, if he does not say all our Shibboleth of faith.

Take this basis of fellowship, and there is opportunity for a free investigation of the word, a christian charity with reference to the honest opinions of others who love Jesus, and a cordial reception of what is believed to be truth, and no quarreling because one does not believe exactly, or to a considerable extent, like another; while there may be a mutual investigation of the word to "prove all things, and hold fast that which is good." This will prevent any one making his particular opinions the most prominent thing, or acting as though he could tolerate no one unless his own faith should be adopted. It is our honest conviction that there are as bigoted creedists who deny written creeds, as there are who hold themselves bound to believe the "Assembly's Catechism," or the "thirty-nine" articles; and they who hold opinions so strongly as to test us by them are no better in that respect than churches who arraign a man at their tribunal, and pronounce against him the horrid anathema of excommunication, just because he believes and preaches the "present truth" that Jesus is coming soon to give immortal life to his people, and literally destroy the wicked. We believe all Bible truth is important; that it is essential for the purpose for which it was uttered; but may not all be seen or understood by all christians; for the Bible is such an inexhaustible treasury of truth, that it is a study for eternity. No man living has all the truth yet; but all christians want it, and while they hold dearly what they conceive to be truth, they are not afraid to stand on the position of fellowship for all who can bear the Bible test of christian character, and take that blessed book for the Alpha and Omega of their creed; for a man who is a christian, and is Bible bound, cannot get so far off as to be lost. He will always be coming nearer to the truth; at any event, he will "above all . . . things put on charity."

Holy living is more important than anything else in the world. Make that the standard, and rally around it in Christ's name, and you can there meet all whom Jesus owns; and you will find none who will cry out, "heresy," just because you happen to believe that Jesus is soon coming to renew the earth, and give the saints immortality, and the wicked death eternal.

But there is another point in this discussion, namely, full christian *fellowship.* We have got the idea of christian character, but it is important to have full christian fellowship to have a gospel church; and how is it to be secured? It is evident that christians ought to fully fellowship each other, and it is as evident that that fellowship should be as fully acknowledged as it is felt, and there can not be a full fellowship unless there is the *open acknowledgment,* clearly understood by all. "Secret love" is a very poor affair; "*open rebuke* is better," so the wise Solomon tells us.

We believe that the Bible makes confession with the mouth as essential to salvation as believing with the heart, which is only productive of *righteousness,* that results in salvation as the confession is made. So we do not believe in loving God secretly. A man can not be a christian and let no one know it; love God and keep it all to himself. It looks either like being ashamed of his love and its object, or being ashamed of himself for cherishing it. Love God and own it, then you will commit yourself to the responsible work of living out the love, and showing how much it means. John says, "This commandment have we from him, that he who loveth God love his brother also"; i. e., in the same manner, feeling and confessing that you love, not in general terms, saying, I love my brother; but designating who you mean by your brother. You designate the individual when you say, "I love GOD. So do, and say definitely whether you love Bro. A., B., or C., or Sister R., S., or T. Anything short of this is disorderly; it is wrong and dishonorable to God as to the believers in Christ, and specially to yourself. L. C. MCKINSTRY.

(*To be continued.*)

A WORD FOR THE WISE.—Keep doing, always doing; and whatever you do, do it with all your heart, mind, and strength. Wishing, dreaming, intending, murmuring, talking, repining, and sighing, are all idle and profitless employments. The only manly occupation is to keep doing, and it will be found the most beneficial.

The World's Crisis
AND SECOND ADVENT MESSENGER.
"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."
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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE BANNER OF LOVE.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Ps. 60: 4.
"And his banner over me was love."—Song. 2: 4.
"We will rejoice in thy salvation, and in the name of our God we will set up our banners."—Ps. 20: 5.

"O, say can you see by the" eye of your faith,
What the Lord hath revealed to his saints by his Spirit?
Do you take to your heart what the Holy Book saith
Of the blessed "new earth" which "the meek shall inherit,"
Where their Savior will be, and their God they shall see,
And from "sorrow and sighing" forever be free,
Where the banner of love shall eternally wave
O'er the home of the blessed whom Jesus will save?

Do you claim in that city a mansion of rest,
Away from these scenes of turmoil and confusion,
That darken our land from the east to the west?
Does a "better land" cheer you? or seems it illusion,
The thought of a home in the kingdom to come,
Where the saints through the fields of sweet Eden shall roam,
And the banner of love shall eternally wave
O'er the kingdom of Christ who is "mighty to save"?

There the numberless host in immaculate white,
Out of "every kindred and people and nation,"
Of whom "the beloved disciple" did write,
"These are they that have come out of great tribulation,—
Shall stand before Him, with the crown, and the palm
Of victory won through the blood of the Lamb,
Whose victorious banner in triumph shall wave,
Proclaiming his conquest of death and the grave.

In the battle of life, mighty Leader, near Thee
We will quail at no danger, but trust thy direction;
"Thou hast given a banner to them that fear thee,"
So for truth and the right we may claim thy protection.
To thee we look up, and since thou art our hope,
"In the name of our God we'll our banners set up,"
And at last to thy praise we will lift up our voice,
And "in thy salvation" forever "rejoice"!

So. Wilbraham. LUCY M. CHAFFEE.

For the World's Crisis.

2 PETER IV. 17.

"What shall the end be of them that obey not the gospel?"

We trust a few passages of Scripture, taken in connection with each other, may serve to make the matter plain and satisfactory to all, with regard to what sort of a disposition God shall make of the finally impenitent.

Prop. 1st. "The wicked are to be judged." Matt. 12: 36.—"But I say unto you, that every idle word that men shall speak, they shall give *account* thereof in the *day of judgment.*" The word here rendered "account," is "*logos*," which signifies "a saying," "a statement," "an account;" hence all the wicked must give a verbal account for the deeds done in the body. 2 Cor. 5. 10.—"For we must *all appear* before the *judgment seat of Christ;* that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Acts 17: 31.—"Because he hath appointed *a day* in the which he will *judge the world* in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Prop. 2d. "Christ," the man whom he hath ordained, "did not come to judge the world at his first advent." John 12: 47.—"I came not to *judge the world*, but to save the world." But will at his second. 2 Tim. 4: 1.—"I charge thee, therefore, before God, and the Lord Jesus Christ, who *shall judge* the *quick and the dead at his appearing and kingdom.*" "Therefore, *judge nothing before the time, until the Lord come.*" 1 Cor. 4: 5.

Prop. 3d. "They are not punished before they are judged." 2 Pet. 2: 9.—"The Lord knoweth how to deliver the godly out of temptations, and to *reserve* the *unjust* unto the *day of jugdment* to be *punished.*" Job 21: 30.—"The wicked is *reserved* to the *day of destruction;* they shall be *brought forth* to the *day of wrath.*" Then, of course, as "the dead know not any thing" (Eccl. 9: 5) the wicked must be raised from the dead in order to be judged and punished; for they are not punished before they are judged, and they are not judged "till the Lord come." Hence we read: "As in Adam *all die*, even so in Christ shall *all be made alive.*"—1 Cor. 15: 22. "The hour is coming in the which *all* that are in *the graves* shall hear his voice, and shall come forth; they that have done good unto the *resurrection of life*, and they that have done *evil*, unto the *resurrection of damnation.*"—John 5: 28, 29.

If this is the order of things, the idea that men go to hell at death is an erroneous one, reversing the order of God, and making void his word by their traditions. The idea of "immediate punishment after death" can only be *inferred* from one passage, and that is a parable. Some men will hug that parable to their bosom tighter than Abraham does Lazarus. Should a *parable* be brought against "plain principles," and declarations that teach that dead men are *dead*, and that the wicked are *reserved* to "the day of judgement to be *punished.*"

If this is the order of things, the doctrine of the "non-resurrection of the wicked" cannot be true; for if the wicked are reserved to "the day of judgment to be punished," and the judgment is not till the Lord comes, of course they must be raised in order to be judged and punished.

Prop. 4th "Their punishment is endless." Matt 25: 46. "These shall go away into everlasting (*aionois*) punishment, but the righteous into life eternal (*aionios*)." It will be discovered that "everlasting" in the first clause is from the same word in the original as "eternal" in the last. Therefore the punishment of the wicked must continue as long as the life of the righteous, which is *endless*.

Prop. 5th. "Their punishment is death."—Rom. 6: 23. "For the wages of sin is *death;* but the gift of God is *eternal life*, through Jesus Christ our Lord." Here "death" stands in opposition to "eternal life;" hence literal death must be implied. Rom. 8: 13.—"For if ye live after the flesh, ye shall *die;* but if ye through the spirit do mortify the deeds of the body, ye shall *live.*" But all die the first death, whether they live after the flesh or not; hence the death here brought to view must be the *second death:* and as all will admit that the "life" spoken of is *literal*, the death must be literal also.

But it is contended that the *soul* is the accountable part; hence it is the soul that commits *sin*, and the soul being "immortal," cannot die. Very true; if the soul is immortal, it cannot die; but if then the soul can die, it most assuredly proves that it is not immortal. Ezek. 18: 4.—"The *soul* that *sinneth* IT SHALL DIE." That's what God says about it; who knows best? James 5: 20.—"He that converteth a sinner from the error of his way, shall save a *soul from death.*"

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." J. W. TAYLOR.

Chatham Valley, Pa.

For the World's Crisis.

WHO IS ON THE LORD'S SIDE?

There are but *two* sides, any way; the *right* side and the *wrong;* the *Lord's side* and the *devil's side;* the side of *truth*, and the side of *error*. We are the servants of God, or we are the servants of Satan; for the Savior says we cannot serve two masters; we must love the one and hate the other; we must hold to the one and despise the other; "ye cannot serve God and mammon." The Lord further informs us, that "ye are my friends, if ye do whatsoever I command you." Now, what has he commanded us to do? Jesus instructed his disciples to fear him (with a filial fear), and keep his commandments, *which is the whole duty of man*. Are we doing it? Are we loving God with *all* the heart, and our neighbor *as ourselves?* He says, too, "*Be ye holy*, for I am holy." Without holiness, "no man shall see the Lord." I suppose that means we cannot see the Lord *in peace* without holiness.

Again, "Be ye therefore perfect, even as your Father which is in heaven is perfect." I don't suppose that Father requires us to be perfect gods, or perfect angels; but perfect christians. Is it more than our meat and drink to do the will of God? If so, we are on the Lord's side. The good Lord requires us (as his disciples) to come out from the world, and be separate, and touch not the unclean thing. Are we doing as he requires? Let every one answer this question for himself. Christ says, "If any man will come after me, let him deny himself and take up his cross and follow me."

Now let me humbly ask you, my dear brethren and sisters (including myself), are we as "poor in spirit," as contrite for our sins, as meek of heart, as he requires? Do we "hunger and thirst after righteousness," are we "merciful," are we "pure in heart," are we "*peace makers*," are we so good that we are "persecuted for righteousness' sake?" "Blessare ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." If these things are true of us, then we are on the Lord's side. *Who is on the Lord's side?* P. TANDY.

For the World's Crisis.

JESUS.

When I contemplate the character of this dear friend, so noble and lovely, I am ashamed that I bear the image so faintly. He who went about doing good all his life, performing miracles for the benefit of others, would not perform any for his own benefit or necessities,—enduring all things with unsurpassing patience and meekness; no murmur escapes his lips. Angels, astonished, minister to his wants and sufferings, soothing him in the hour of distress. Hear that submissive prayer,—"Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done." See him toiling up the side of Calvary, fainting beneath the cruel load, suffering the most painful of deaths to redeem a guilty world; forsaken in that trying hour by those who professed to be his best and dearest friends. He has passed through every thing that human nature is capable of suffering; endured every temptation that flesh is exposed to; proved himself worthy of the homage of his people.

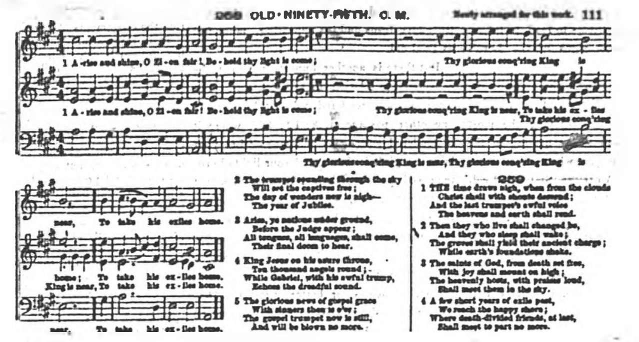
What a gift! a REDEEMER; one who is able to save unto the uttermost. "He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?" Dear Savior, grant that I may be a partaker of thy Spirit, and of that love which thinketh no evil, which endureth all things, and hopeth all things.

"Oh! who could bear life's stormy doom,
Did not his wing of love
Come brightly wafting through the gloom,
Our peace-branch from above?"

West Brattleboro, Vt. A. M. STARR.

☞ Let no day pass without a review of God's carriage towards you, and of yours towards him; of mercies and afflictions; of duties, and your frame of heart in them; of your sins, and inclinations to sin. And let God have the glory of what is good.

From the Jubilee Harp, entered according to Act of Congress, in the year 1866, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, in the Clerk's Office of the District Court for the District of Massachusetts.



2 The trumpet sounding through the sky
Will set the captives free;
The day of wonders now is nigh—
The year of Jubilee.

3 Arise, ye nations under ground,
Before the Judge appear;
All tongues, all languages, shall come,
Their final doom to hear.

4 King Jesus on his azure throne,
Ten thousand angels round;
While Gabriel, with his awful trump,
Echoes the dreadful sound.

5 The glorious news of gospel grace
With sinners then is o'er;
The gospel trumpet now is still,
And will be blown no more.

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1 THE time draws nigh, when from the clouds
Christ shall with shouts descend;
And the last trumpet's awful voice
The heavens and earth shall rend.

2 Then they who live shall changed be,
And they who sleep shall wake;
The graves shall yield their ancient charge;
While earth's foundations shake.

3 The saints of God, from death set free,
With joy shall mount on high;
The heavenly hosts, with praises loud,
Shall meet them in the sky.

4 A few short years of exile past,
We reach the happy shore;
Where death-divided friends, at last,
Shall meet to part no more.

The above is a specimen page from the "JUBILEE HARP," the new Hymn and Tune Book, soon to be issued by the Society, and now in the hands of the printer. It will be ready in a few weeks, and, we trust, will be received with general favor by the household of faith, waiting for redemption.

THE SABBATH.

A brother asks, "Is it not just as much an act of disobedience in us to observe the first day of the week, as being holy to the Lord, when he commands us to observe the seventh, as it would have been for Naaman, the leper, to have gone to some other river when he was commanded to wash in Jordan? I am not a Seventh-day Adventist, but a member of the M. E. church, and an earnest inquirer after all truth."

We would not knowingly pervert the word of the Lord. Our aim is to understand the Bible, and we never hesitate a moment to receive its teachings, because they come in conflict with any of the notions or practices of the age. We do not feel afraid of the truth. It is that which makes us free.

The question asked by our brother is an important one. It has been suggested to our mind, and we doubt not to the minds of many of our readers. Let us consider it candidly. The fourth commandment reads, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."—Ex. 20: 8–11.

What is the essential thing in this command? *It is evidently to keep holy one seventh part of the time.* Whoever works six days and then keeps as sacred unto the Lord one day, meets the letter and spirit of this command. *He keeps the seventh day holy.* The proportion of time between the working days and the day of rest is the main thing. It is not necessary to prove that the change of observance, from the last to the first day of the week, was made by competent authority. God worked six days, and then rested. He rested one day, after working six days. He requires of us to do the same. He that works six days, and then observes as holy unto the Lord the day following, keeps the seventh day. Should he work nine days and observe the tenth as a day of rest, as was attempted by the French Infidels in the bloody days of the revolution, he would abrogate the Sabbath. That God did not intend that the same *absolute* time should be observed as the Sabbath, is evident: for, as he made the world, it is impossible. Time varies with every variation of longitude. At the very moment while we are worshiping God on Sabbath evening, the christians in China, who design to keep as Sabbath the same day as ourselves, are engaging in secular avocations.

Pitcairn's Island, in the South Seas, was settled by mutineers of the ship Bounty. They took with them some Otaheitan men and women. In about ten years, all the men except one came to an untimely end. He, a native-born Englishman, was left alone upon a distant island with five or six heathen women, and twenty fatherless children from five to fifteen years old. His name was John Adams. He had a theoretical knowledge of the true God, but had led a very wicked life. He saw that, in all probability, these children would grow up idolaters. He was deeply affected with the responsibility of his situation. Two alarming dreams so disturbed him that he could neither eat nor sleep. He found a copy of the Bible that had been saved from the ship. He commenced reading it. He prayed in secret three times a day. He saw his guilt and danger in so clear a light that he almost despaired of pardon. But the Holy Spirit led him to the cross, and he came to Jesus and found pardon and peace. He at once commenced instructing the community in the truths of religion. He taught them to read the Bible, and to fear God. When, years afterward, they were visited by an English ship, they were found to be one of the most moral, pious, happy communities that could be met with on the earth. But they did not keep as Sabbath the same day that the ship's company did, though both intended to keep the same day. John Adams reached the island by sailing from England in one direction, and their visitors in the opposite direction. Had they changed their Sabbath to suit the reckoning of their visitors, another year, if another party had visited them from an opposite direction, they might have changed it again, and so they might keep on changing. Let a person who is strict in the observance of the day which we call Saturday, as the Sabbath, make a voyage around the world in an easterly direction. Let him keep an accurate note of time; when he reaches New York he will find himself keeping the same day for Sabbath that the people there generally observe. What is he to do? Shall he change his day, and for once keep the sixth day instead of the seventh? Was he guilty of the sin of Sabbath breaking while doing the utmost in his power to keep the Sabbath? Was it possible for him to do better than he did? And has God so arranged it that his children cannot keep one of the most important of his ordinances, under circumstances which often do arise, even when they try to the utmost of their ability? The very idea is preposterous; God's words can be kept. We can remember the Sabbath day to keep it holy. And our ability to do this does not depend upon the fact whether we travel to the east or west, or whether we stay at home.

So, dear brother, if you carefully observe Sunday as a day holy to the Lord; if you abstain from all secular labor and worldly pleasure on that day, "not doing thine own pleasure, nor speaking thine own words"; if you worship God in spirit and in truth, and love him with all your heart; there is no doubt but that he will accept you, as he has done thousands of others, give you the victory over the world, triumph over death, and an abundant entrance into his everlasting kingdom. . . . But if you conscientiously think you ought to observe Saturday as a day holy to the Lord; if you observe it with all strictness and fidelity, I do not think the Lord will condemn you. But in a matter of so great importance, uniformity is desirable, if it can be had without a sacrifice of principle. Here the apostle's exhortation applies,—"Let us walk by the same rule." A community brought up to observe both days is, in the second generation, as we have personally witnessed, quite likely to observe neither.

We feel a great respect for those who, out of a great desire to please the Lord, subject themselves to all the inconveniences and the reproach arising from keeping Saturday as Sabbath. But, beloved, we cannot help but think that in that thing you are doing a work of supererogation, and taking upon you a yoke that is not of Christ. "One man esteemeth one day above another (Saturday above Sunday); another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. Let us therefore follow after the things which make for peace; and things wherewith one may edify another."

[The foregoing may be had in tract form at this office, and at the office of the *Earnest Christian*, Rochester, N. Y. Price 50 cts. per 100; 3 cts. for single copy.

For the World's Crisis.

WHAT IS RELIGION?

From time immemorial, or ever since the christian era, there have been many very different opinions in regard to religion. Perhaps a definition of religion, as I understand it to be, will not be out of place. True religion is to live unspotted from the world, and love God supremely. Salvation depends upon true repentance and godly sorrow for sin, a hearty renunciation of all that we have, to be appropriated to the glory of God. The object of our life should be to honor God, and prepare to meet him at his second coming, which, from the most palpable evidence, is near at hand.

As there is but one God, why should there be but one religion? The doctrines of the Bible are plain. To have the truth of the Bible revealed to our spiritual understanding, as God intends that it shall be, we must study his word untrammeled by church doctrines, and particularly church prejudices. The way is plain; the truth is clear to a clear mind, open to conviction. Many have primarily a regard to the way of salvation, how it shall be obtained, and also in regard to the final destiny of the human race. He who studies the Bible simply to support preformed ideas and doctrines, however incorrect they may be, no new light will ever dawn on his soul.

His original, imperfect, and perhaps false ideas of the immortality of the soul, may lead him from the plain Bible teaching. What does it say of the souls of men? They who believe shall be saved, and those who do not shall be destroyed "root and branch." Now can an unprejudiced mind, an intelligent reader and thinker, make only one interpretation of that saying? I have no unkind feeling against any denomination called christian; but it does not seem right to take Christ as our pattern and teacher, and at the same time claim he does not mean what he says.

How can one look at Christ as our Mediator, and the Savior of the world; see and acknowledge God as our maker, preserver, and benefactor; and in consideration of all this, if there are some who do not accept the offer of salvation, he will throw them into a state of torment, where they will burn and continue to burn as long as eternity exists? How can they believe this, and at the same time feel that God is a just and merciful being?

Orthodoxy says, Go straight along. Turn neither to the right or left; as your fathers believed so must you. He who believes in any other doctrine, or entertains any other views, is a thief and a robber, whose company is obnoxious and unhealthy. When will men seek the truth?

Who can live in this day, and not see the near approach of the end? When, since the sun first dawned upon material life, has the world been in such commotion as at the present? Sin and iniquity go unpunished, the murderer and assassin frequent our public streets, treason and traitors grow bold and defiant, and the world is pouring out its wickedness preparatory to the destruction of all things. The prudent man foreseeth the evil, and hideth himself; but wo to him who, having had the light, blinds his eyes and dashes headlong upon the rocks and quicksands of destruction.

I have never been so fully impressed of the fact of the immediate advent of our Savior, as during the last few months. It does seem to me that the burden of our efforts should be to impress this upon the public mind. Life is short and fleeting; soon the harvest will be past, the summer ended, and what a multitude of souls will be unprepared.

I am glad to find the Crisis in so many of the towns in the country. Its seeds are being sown. ALBERT BROWN.

Roxbury.

For the World's Crisis.

ARE WE ALMOST THERE?

Are we almost there, where no waves of sorrow will ever roll o'er us, and where trials will forever cease? Where the weary will forever rest in the peaceful home of the pure and the blest? My heart is sad, my eyes filled with tears, at the things that daily meet my ear and eyes, and in the bitterness of my soul I can but exclaim, Are we almost there? I hope and trust we are nearing the heavenly home, where these griefs will never afflict us again. I long to be there, and enjoy the society of the redeemed on the other shore. In the lone watches of the night I ask, Are we almost there? My longing heart sighs to be free from these earthly trials.

How sad are the things of this world. Are we never to expect any thing any better? Is there no bright morning to chase away the gloomy shades of this long, dark, dreary night? Must there be no deliverance from these heart-rending scenes? Ah, yes! Ere long the morning of Zion's glory will dawn, and chase away the gloom and sadness of earth. Signs tell us we are very near the rest of the saints. Soon it will be heard from the lips of Jehovah, that time shall be no more; and then how sweet will be the rest of the saints who gather there to dwell forever with the Lord; then we shall not have to ask, Are we almost there? for we shall be there,

"In that beautiful world of light."

My longing heart cries, Come, oh my blessed Savior, and end these scenes of blood and strife. The whole world is in commotion. Scenes of cruelty and strife fill the land. Strife and revenge reign in the hearts of worldly people. Come, my Savior, end these things, and bring in thy peaceful reign. Gather all thy dear ones home. Let sighs and cries be hushed in the sweet praises of God.

Dear ones in Christ, cheer up. We are almost there. Blessed thought! happy anticipation! Soon we shall see him in our blest home. Soon we shall enter the pearly gates of the New Jerusalem, and range those blissful fields of beauty and unfading glory. There we can pluck those sweet flowers that never fade, and breathe their rich perfume. There the birds warble forth sweet and melting strains undisturbed. There the lame shall leap as the hart. My soul anxiously longs to be there. There the sweet music falls upon our ears with no discordant notes, and the people are all good and happy, nothing to fear. I long to be there, with the dear ones who will ever be praising the Father and Son. No weary days succeeded by painful nights. How long, dear Savior, ere we shall behold thee coming in glory and majesty, seated upon the throne of eternal love. We hail thy coming with joy and love, and can sing from the depths of our ofttimes fainting heart,

"Come and reign, come and reign!
And, oh! it fills my heart with joy,
To know we are almost home."

ABRAHAM S. WEAVER.

For the World's Crisis.

CHURCH, OR ANARCHY?

One of the most important questions before us as a people, a vital one, is whether we shall have gospel order, or *disorder?* simply, Church, or Anarchy? With some, the question has long been settled, and they see the superiority of *system* over *no-system-at-all;* but some have not yet come out of the wilderness; they are not yet convinced of the truth; so that the question is by no means fully settled. The object of this article is to discuss it to some extent, and develop the truth, so that our proper position may be seen and acknowledged, and especially *felt*.

We shall put in a plea for gospel order, or full christian fellowship; show what we mean by it, explain its workings, and defend it against the opposition of those who oppose anything and everything that they think looks like the old churches they left; and are afraid of anything that looks like system, and meet us with the cry either of "Old churches," or "Human inventions," or some other depreciative language. We write simply for the sake of truth, and with a strong conviction of duty.

With us as a people, who only wish to be right, the great concern should be to know the right, appprove it, and *adopt* it; and with this conviction we pray God for direction, that the professed believers in the doctrine of the immediate proximity of the second coming of Jesus may be prepared to be presented by Christ as a "glorious church, without spot, or wrinkle, or any such thing." So we shall present the subject just as it looks to us, after having first opposed, and then embraced the advocacy and practice of gospel order.

We are opposed to anarchy. We believe it is the prolific occasion of everything evil among the professed people of God. We do not believe that order can exist among persons whom God has not baptized into the Spirit of love and unity, or can be substituted for God's work. It is only an auxiliary to God's work. Anarchy has existed in governments, and among those who profess to be christians. Webster says it means disorder, want of government. It existed in the days when Israel had no king or judge, and "every man did that which was right in his own eyes." No one was responsible to any but himself. Each was his own arbiter, his own judge of right and wrong. The position was something like that of the Spiritualists of the present day, only not nearly as bad. With the last, *every man is his own God*, and though they talk of government and system, they never can have one to control *themselves;* it must be to control arbitrarily those who do not submit to their faith; for anarchy can never be government, or order. There are different phases, or degrees, in which it is found to exist, according to the degree of laxness of order or discipline; and any absence of it is attributable to a degree, at least, of order. Our position is, that among christians there should be all order, and no anarchy.

We shall endeavor to show what we mean by church order, and the tendencies to anarchy; and how that evils, which exist where this order does not exist, can be removed when the order is instituted and observed, and only then.

By church order we mean *full christian fellowship*, and the means of perpetuating it. Webster defines a church to be "a collective body of christians." Collective means several united. Many churches are not based on *christian* fellowship, but *creed* fellowship. One cannot obtain without the other with them; that is, they require all to subscribe to the creed, as much as they expect them to be christians; and in a lamentable number of instances, the test is more CREED than CHRISTIAN. Webster's definition recognizes all these organizations as embracing the true idea of a gospel church; we do not, though they have some good things mingled with the bad. This fact has led many honest-meaning christians to discard and oppose altogether anything that is called "a church." It is for such we are writing, and we hope to convince them of the importance of the position we are taking. They are conscientious; but that they err is evident. Does it follow that a thing is all wrong; that it may not, in the main, in the outline, be correct, though there may be evils connected with it? We think not. Nor does it follow that if there is wrong the wrong cannot be removed, or that starting on a correct hypothesis, there may not be a "church" conducive to the development of christian character, and unity of all the members, so that the whole body, "fitly framed together," will grow "into a holy temple in the Lord." It certainly is not proved, because so-called churches have evils connected with them, that there cannot be a *pure* church; any more than the fact of the existence of sin proves that evil is an eternal, fixed necessity in the universe, and must always exist; or that all music is wrong because some churches have introduced into their Sunday service the operatic style of performing their service; or that all government is and must be wrong because the basis of these Gentile governments is the sword power, and really cemented with human blood, every citizen being a prospective martyr for the government, which claims to be for his benefit, but which is useless to him after he is dead, as it would be to all after all were dead.

Music is right, and the children of God have the liberty to sing heartily the praise of God; and the angels may sing, and the redeemed will sing on the new earth. Government is right, and Jesus will reign, and the "government shall be upon his shoulder," and sin will be destroyed. So the church, based on and comprehending full christian fellowship, is right; and we will defend it and advocate its organization everywhere, just because, in the honesty of our hearts, we believe it is the christian's only true relation to his brethren, and relieves him from those who are not worthy of fellowship.

That such a step is important, we do not see how any can deny. We will endeavor to make the subject as plain as possible, and hope to show that any prejudice against it is wrong. We say we mean by a church "full *christian* fellowship," and on that principle must make *christian character* the basis of organization, the only true test of fellowship. We claim that any other position than this is sectarian bigotry, the offspring of Popery, and makes the astounding assertion that the individual's conscience, and his Bible, are not *his* guides as well as the *Pope's*. True christian fellowship is not creed-bound, although it *is Bible*-bound. A man must be a christian, i. e., Christ-like, and honestly love the truth, so that he will buy it at the expense of his own preconceived opinions, or church creeds; and be willing to acknowledge all who love Jesus, and are honest seekers after truth, whether they believe as he does or not; and be it remembered, that a belief in the unconscious state of the dead, the destruction of the wicked, and even the immediate coming of Jesus to judgment, is no more a test of christian character, or fellowship, than a belief in the horrible doctrine of election and reprobation, or the heathen dogma of "immortal-soul-ism." We want men to be honest seekers after truth; if they are, they will come with us to this standard of fellowship, and they will understand the plain Bible teachings on these points. We cannot reject a man who is honestly trying to serve God, and we will not, if he does not say all our Shibboleth of faith.

Take this basis of fellowship, and there is opportunity for a free investigation of the word, a christian charity with reference to the honest opinions of others who love Jesus, and a cordial reception of what is believed to be truth, and no quarreling because one does not believe exactly, or to a considerable extent, like another; while there may be a mutual investigation of the word to "prove all things, and hold fast that which is good." This will prevent any one making his particular opinions the most prominent thing, or acting as though he could tolerate no one unless his own faith should be adopted. It is our honest conviction that there are as bigoted creedists who deny written creeds, as there are who hold themselves bound to believe the "Assembly's Catechism," or the "thirty-nine" articles; and they who hold opinions so strongly as to test us by them are no better in that respect than churches who arraign a man at their tribunal, and pronounce against him the horrid anathema of excommunication, just because he believes and preaches the "present truth" that Jesus is coming soon to give immortal life to his people, and literally destroy the wicked. We believe all Bible truth is important; that it is essential for the purpose for which it was uttered; but may not all be seen or understood by all christians; for the Bible is such an inexhaustible treasury of truth, that it is a study for eternity. No man living has all the truth yet; but all christians want it, and while they hold dearly what they conceive to be truth, they are not afraid to stand on the position of fellowship for all who can bear the Bible test of christian character, and take that blessed book for the Alpha and Omega of their creed; for a man who is a christian, and is Bible bound, cannot get so far off as to be lost. He will always be coming nearer to the truth; at any event, he will "above all . . . things put on charity."

Holy living is more important than anything else in the world. Make that the standard, and rally around it in Christ's name, and you can there meet all whom Jesus owns; and you will find none who will cry out, "heresy," just because you happen to believe that Jesus is soon coming to renew the earth, and give the saints immortality, and the wicked death eternal.

But there is another point in this discussion, namely, full christian *fellowship*. We have got the idea of christian character, but it is important to have full christian fellowship to have a gospel church; and how is it to be secured? It is evident that christians ought to fully fellowship each other, and it is as evident that that fellowship should be as fully acknowledged as it is felt, and there can not be a full fellowship unless there is the *open acknowledgment*, clearly understood by all. "Secret love" is a very poor affair; "*open rebuke* is better," so the wise Solomon tells us.

We believe that the Bible makes confession with the mouth as essential to salvation as believing with the heart, which is only productive of *righteousness*, that results in salvation as the confession is made. So we do not believe in loving God secretly. A man can not be a christian and let no one know it; love God and keep it all to himself. It looks either like being ashamed of his love and its object, or being ashamed of himself for cherishing it. Love God and own it, then you will commit yourself to the responsible work of living out the love, and showing how much it means. John says, "This commandment have we from him, that he who loveth God love his brother also"; i. e., in the same manner, feeling and confessing that you love, not in general terms, saying, I love my brother; but designating who you mean by your brother. You designate the individual when you say, "I love GOD. So do, and say definitely whether you love Bro. A., B., or C., or Sister R., S., or T. Anything short of this is disorderly; it is wrong and dishonorable to God as to the believers in Christ, and specially to yourself. L. C. MCKINSTRY.

(*To be continued.*)

A WORD FOR THE WISE.—Keep doing, always doing; and whatever you do, do it with all your heart, soul, and strength. Wishing, dreaming, intending, murmuring, talking, repining, and sighing, are all idle and profitless employments. The only manly occupation is, to keep doing, and it will be found the most beneficial.

For the World's Crisis.

DEDICATION.

BRO. GRANT:—Thursday, June 28th, I left Salem to fill some appointments, expected to be filled by Bro. Ladd, who was detained by an accident injuring his foot, so as to be unable to fill them with me. I arrived at Haverhill in time for meeting, and had a comfortable time in speaking words of good cheer to those who came together.

Friday, I made my way to Portsmouth, and found a good home with Bro. Wilson. Called upon some of like precious faith. In the evening I went to their chapel worn and weary. The brethren and people came out well, to hear Bro. Ladd; when I did the best I could to comfort them with the soon coming of our Lord and the resurrection of the dead. Some were comforted, and others I presume would have liked it much better if I had told them the Lord would certainly come next year. I do not know but he may come this year; and I do not know as he will come next year; but by the signs of the times, I know his coming is near; and it is with pleasure I preach it, urging the necessity of watching, "lest coming suddenly he find you sleeping." Watch, because ye know not whether he will come at evening, midnight, cock-crowing, or in the morning. How timely the text, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh." Now ye dear ones, while I love Jesus and his soon coming, and with home-sickness and heart-sickness hail with joy every omen and indication of our joyful exit to meet the Lord in the air, amid that holy throng of the redeemed, shouting songs of joy and everlasting victory; I dare not give an exposition of doctrine that will conflict with the unalterable word of Him who speaketh as never man spake.

Watching is the imperative duty of the church in that time indicated by a night. Watch, because ye know not when; watch not because ye don't know any thing about it, but because ye know he is near, yea, in the night; but ye do not know in what watch he will come. But if found watching, you are safe, at whatever watch he may come. For says Jesus, "Blessed is that servant whom his Lord, when he cometh, shall find so doing." Doing what? Watching. So if we do not wish to be overtaken like a thief, let all be found watching—every thing in order, all ready, alive in the work of God, not murmuring nor fault-finding; not fretting or quarrelsome, but ready for every good word and work, full of faith, heads uplifted, knowing redemption is nigh.

Saturday I went to Kennebunk, and attended the evening appointment. Found Bro. E. Burnham there to fill the Sunday appointment, and that my allotment was to be at Biddeford to assist in the dedication of their new Advent meeting-house.

Sunday, July 1st. A delightful morning. The smiles of our Lord are cheering. Nature has clothed earth with beauty, and we are rejoicing greatly in the God of our salvation. We soon started in company with Elds. Mitchell and Emery for Biddeford. On arriving, we found the people coming in from other towns to attend the meeting. We were soon attracted to the spot, and entered their new edifice, erected by the sacrifices of a few believers and the liberality of the people of Biddeford, for the worship of God and the preaching of that doctrine so essential to the great plan of redemption; viz., the coming of Jesus and the resurrection of the dead, with all its kindred truths necessary to fulfill the plan, and give reward at the judgment of the great day.

At the hour appointed, the house was well filled, and our services commenced. Bro. Mitchell preached the dedidation sermon from 1 Chron. 29: 5,—"Who then is willing to consecrate his service this day unto the Lord?" It was an interesting discourse, adapted to the occasion, listened to by a large congregation with much attention. It became my lot to preach in the afternoon to a crowded house, when I had freedom in presenting a portion of our faith to the people, who gave evidence of an interest to hear this gospel. After preaching we had a favored time in commemorating the death of our Lord, by coming around the Lord's table, and partaking of the emblems, thus showing forth his death till he come. The people came again in the evening, anxious to hear the word of life, when Bro. B. Emery gave us a stirring discourse, relative to practical religion, making all feel that there was something to be done besides making a profession, to be approved of God here, or to make sure of life hereafter. Thus ended one of the very interesting days of my pilgrimage; and it seems to open a new epoch in the history of the cause of truth proclaimed in Biddeford.

The house is situated favorably in the south part of the city. Its size is thirty-four by fifty, with a little gallery over the entrance, which will seat about fifty. It is one of the neatest specimens of a meeting-house, to accommodate from four to six hundred, I have seen. It is pleasant in its arrangement, and is seated with settees, neatly finished. All is admirably adapted to make one feel comfortable and at home. The seats are free. All are welcomed to come and hear the gospel of the kingdom. I consented to stop and preach Monday and Tuesday evenings. God bless and revive the church in Biddeford, and grant them spiritual prosperity, and additions to their number, such as may be saved in the day of the Lord Jesus. L. BOUTELL.

Biddeford, July 2nd, 1866.

For the World's Crisis.

Final Report of the Ten-Cent Call.

No. of letters.	The State that sent them.	The amount.
65	New York	$28.35
85	Massachusetts	17.45
84	Maine	14.95
32	New Hampshire	12.66
15	Connecticut	6.99
3	Indiana	6.10
11	Vermont	5.35
9	Pennsylvania	4.10
6	Ohio	2.75
3	Rhode Island	[illegible]
3	New Jersey	[illegible]
3	Wisconsin	1.50
4	Michigan	1.10
2	Illinois	.80
2	Iowa	.60
1	Me.	.35
1	Maryland	.25
1	Canada East	.25
1	Delevan	.15
1	Minnesota	.10
8	From unknown parts	2.85
		$110.40

The above has been duly adjusted with Bro. Williams, with the exception of 40 cts. that I have received since I saw him. I shall get that to him in due time. Now in again tendering my thanks to the donors for their "GOOD DEED," I would say that it was received by Bro. Williams in the same spirit that it was given. As I showed him the amount, he seemed amazed, as it were, and his eyes filled with tears for gladness of heart, to think that the friends of Jesus were his friends also. C. P. SWEET.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 11, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

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☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is *good* before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

DISCUSSION AT CANAAN.

Our late discussion at East Canaan, N. H., was one of special interest and profit. It commenced Tuesday evening, June 26th, and continued five evenings. It was held in the Methodist meeting-house, which was full of very attentive listeners. We discussed the following resolution:—

"RESOLVED, *That all men have an immortal soul, that lives or exists in a conscious state, throughout eternity.*"

We were very much pleased with Mr. Jones, a Free-will Baptist minister, who took the affirmative. We admired his honest candor, and esteem him as a christian brother. We mutually enjoyed the discussion, and we think the audience partook largely of the same good feeling. It was the most agreeable debate we have ever had, and we trust the cause of truth has been much benefited by the discussion.

Elder Jones presented on his side about all the scriptures that are thought to favor the resolution; but after much searching could find nothing in the Bible about "an immortal soul." When speaking of the nature of the soul, which he thought was the real man, or accountable being, he remarked that "pain, fever, fire, and bullets can not affect it," as it is "immaterial." We inquired how the "hell fire" could cause such souls any pain? We got no answer.

He thought these souls could not recognise each other by *sight*. On this point we saw no cause to differ from our opponent; for we have yet to learn that an immaterial being could have any eyes with which to see, or any other bodily organs.

He held that the intermediate state was an "imperfect one"; yet claimed that when good men die, they go to God. We were not able to conceive how the saints could be in an imperfect state after they go into the "presence" of God, where there "is fulness of joy." Ps. 16: 11.

Again, he argued that the real man was an "invisible" being, because he was made in the "likeness" of his Creator. We replied if the fact that man was made in the "likeness" of his Creator proved he was an "invisible" being, it would also prove still more clearly that he was omnipotent and omniscient. But as this proved too much, it proved nothing.

Our opponent held that the souls of men go to paradise at death, but are not rewarded till Jesus comes; and that they remain in a conscious, waiting position, till the second advent of Christ; but we could find no locality for paradise till after the coming of Christ, unless we put it *in* the earth, as the old heathen did.

He admitted that *man* is *mortal*, and that there is no knowledge in the grave; but claimed that a mortal and immortal man could occupy the same space at the same time, because one was material, and the other immaterial; which we thought was the same as to say that the immaterial man was nobody, hence needed no space in which to live. We much prefer to be somebody, go somewhere, and be somebody when we get there.

A deep interest was awakened in the public mind to know what the Bible teaches in relation to the nature of man. All classes talked more about the doctrine of the Bible than they had before in some time, and some sat up very late nights to examine its blessed truths. Some knew they were right, because they believed as other good men who lived and wrote many years ago, and did not wish to be disturbed in their opinions. Some such were quite bitter, but most gave a candid hearing. There are none so hard to reach as those who have no "ears to hear" any thing that is not in harmony with their own opinions; who seem to think it a sin to change their minds and believe different from their fathers.

We found noble souls in Canaan and vicinity, who were ready to embrace the truth without asking whether it would make them more or less popular; men and women who were willing to bear reproach for Christ's sake. We seldom, if ever, find any others rejoicing in the light. We think some of the seed sown during the discussion will spring up and bear fruit to the glory of God.

On the Lord's day following the discussion, we had a crowded house of very attentive hearers, some of whom came many miles to be present. Our conference meeting at the close of the evening sermon was *excellent*. Some wept, confessed, and resolved to begin anew in the service of the Lord; and others rejoiced in the peace of God. It was good to be there. We think a little faithful labor in the place would result in much good. Several have become satisfied, after listening to the discussion, that man has no "immortal soul" in this life, but that he must seek for immortality "by patient continuance in well-doing," if he wishes to live forever. We trust some will at once commence the work in earnest.

THE FALLING STARS.

DEAR BRO. IN CHRIST:—The question was asked me the other day whether the darkening of the sun in 1780, and the falling of the stars in 1833, were seen all over the world or not? I could not answer it, so I drop a line to ask if you have any history that gives an account of those events?

I have been at work in Portsmouth, N. H., and while there, I gave my heart to God, and found peace. I came home to Fall River to see if I could not do some good. I have been having prayer meetings once or twice a week since I have been home. I have opposition on every hand. May I have your prayers?

From a brother in Christ,

ELISHA E. WOODWORTH.

We have no proof that the darkening of the sun and the falling of the stars were seen in all parts of the world; and the Bible does not say it shall be so. Suppose that those signs had been seen in Asia, Africa, South America, and the islands of the sea; the people would not have known what they were for, as they had no Bibles to read to inform them that they were signs of the Lord's coming.

Where should we expect the signs of the second coming of Christ would be seen?—Where the church was enjoying the most light and liberty, and living nearest to the Lord. Well, that is just where these signs were seen,—in the American States and colonies. The fact that the darkening of the sun was confined to the places where the church was the most humble and devoted, is very strong evidence in favor of the view that this was the darkening referred to by the Savior, which, when seen, would indicate that we had come to the last days of the present dispensation.

WILL INFANTS BE SAVED?

BRO. GRANT:—Permit me to ask a question. You say only those who believe in Christ are, or will be immortal. If so, as infants cannot believe in him, what will be their state hereafter? Will they be destroyed, or do you suppose, as they are not personal transgressors, they will become immortal, in some other way, by virtue of the death of Christ? I ask not in a spirit of criticism, but I want information, as I am deeply interested in this subject. I have lost three children under four years of age, and of course it would be almost an impossibility for me to abandon the hope that I should not meet them hereafter in glory. As I have not seen anything on this subject from any one holding your theory of future life, would you please explain the passage from your stand-point, viz., "Suffer the little children," etc., "for of such is the kingdom of God." S. G. RHOADS.

It affords us pleasure to answer the foregoing question, and say most heartily that we believe the little children will be saved "by virtue of the death of Christ." When he says, "Suffer little children to come unto me, and *forbid them not*; for of such is the kingdom of God," why should we doubt his word? As we understand the plan of salvation, we are all in the hands of the Lord till we take ourselves out by actual transgression; then we must "be *converted*, and become as little children" again, or we "shall not enter into the kingdom of heaven."—Matt. 18: 3. The little children are innocent, which is the qualification for the kingdom. When we are pure as they, then we shall be ready to go with them. Let us keep "unspotted from the world."

DESIRE TO DEPART.

BRO. GRANT:—Will you please give an explanation of Phil. 1: 20–24? I think I understand it in my own mind, but I cannot meet my opposers with an explanation that seems to be clear to them. You are aware it is considered a strong proof that saints go to heaven at death. Will you please give me light on it? Your sister in Christ,

L. E. SAULPAUGH.

The passage reads as follows:—"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you."

Paul should be in harmony with himself. In 1 Cor. 15: 17–18, he says, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished*. Again he says,—"If after the manner of men, I have fought with beasts at Ephesus, what *advantageth* me, if the *dead* rise not? Let us eat and drink, for to-morrow we die."—Ver. 32. What force could there be to this language of Paul to the Corinthians, if he expected to go to Christ at death, before the resurrection? All could see it would be a plain contradiction. But does this inspired writer thus contradict himself? Certainly not. This in Corinthians is very plain. We see no chance to misunderstand him; for he most positively affirms that he has no hope of a future life if there is no resurrection of the dead. Then what does he mean in Phil. 1: 20–24?

When speaking of his bonds and afflictions, he says, "Christ shall be magnified in my *body*, whether it be by life or by death." Observe, he is to magnify Christ in his *body*,—(not a word about his *soul*,) "for to *me* to live is Christ, and [for me] to *die* is gain." The *me* that lives, is the one that is "to *die*." It is the one that magnifies Christ. If the *me* who lives means the soul, as some claim, then it would prove that the soul was the one to *die*.

It is sometimes asked, How could it be *gain* to Paul to die and sleep in death till the resurrection? We think he means gain to *Christ*, because he says, "Christ shall be *magnified* in my body, whether it be by life, or by death;" hence, whether he lives or dies, it would be gain to Christ.

But we can see how it would also be gain to Paul. He had been whipped and beaten with rods repeatedly; stoned till he was supposed to be dead; besides suffering various other perils and hardships; and says, "If I live in the flesh, this is the fruit of my labor." Like Job in his afflictions, he might well say, "O that thou would'st hide me in the *grave*." From the time he fell asleep in Jesus, till the resurrection of the dead, he would not be conscious that one moment had passed. It would be the same to him, as it would have been had he gone to glory the moment he died.

When thinking about living here, and suffering afflictions, or sleeping in death; he says, "I am in a strait betwixt two," that is, between living and dying; "what I shall choose, I wot [know] not."

Then a third consideration is presented, as follows:—"Having a desire to *depart*, and to be with Christ; which is far better." Far better than what? Either living or dying; that is, he would like to "depart," or be translated, like Enoch and Elijah. This same feeling has been common to all devoted christians from Paul's day to the present. All who truly love Jesus and his appearing, must feel as Paul did.

But there is another important view to be considered in relation to this passage. The word *analuo*, rendered "depart," occurs in one other passage (Luke 12: 36,) where it is rendered *return*, as follows:—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Hence some render Phil. 1: 23—having a "desire for the *returning* and being with Christ," which is far better (Emphatic Diaglott); he wished *Christ* to return, so that he could be with him, which would be far better" than to live here and be whipped, or die and sleep in Jesus till the resurrection. Prof. Hudson remarks on this word rendered "depart,"—"In twenty-two manuscripts of the Septuagint, including the Oxford, it is used in Josh. 22: 8, for the Hebrew word which always signifies "to return."—*Debt and Grace*, p. 257.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets from Boston to the Tremont Campmeeting good July 23d to 31st. May be had of GEO. T. ADAMS, 167 Hanover Street. Fare to go and return, $1.90.

THE SEVEN CHURCHES.

We have seen nothing on the subject of the seven churches, mentioned in the first three chapters of Revelation, equal to what Dr. Seiss has given in the second number of his "Apocalypse." We think every Bible student should read it. We have never before seen an exposition that seemed satisfactory; but his puts new life into that important scripture. We are well satisfied that but few are aware of the importance of the book of Revelation. It is also evident that most of the expositions given by the various writers on that portion of the Bible have only served to throw the truth into obscurity instead of making it plainer.

The following is an extract from the work. When speaking of the Reformation he says:

> And so, if we would know how the Reformation stands in the Savior's estimation, we also find it here. As to the great spiritual leaders in it, his comforting declaration is, that their garments were undefiled; that their names are held in honor; and that they shall walk with him in white: 'for they are worthy.' As to the character of the doctrines on which it was based, his command is to remember them, observe them, and watch, as the means of being ready for him when he comes. And as to the final outcome of the blessed movement, his plain and unmistakable word, on the other side, is, that it was *not complete*; that its works have not been found perfect in the sight of God; that the new phase of the church which resulted from it had not the vitality which it professed; and that the things which it had taken in hand to conserve, it did too much neglect and leave to droop and wither. Its agents were pure and noble, its principles were right and true; but its fruits were incomplete, its results were marred, and its achievements fell short of the mark at which it aimed. The Savior almost names the great souled men who led in that glorious work, and seems almost to sign with his own hand the Protest of Spire and the Confession of Augsburg, and to reiterate from heaven the great foundation doctrines:
>
> *An open Bible man's only law of faith;*
> *Trust in a crucified Savior man's only justification.*
> *The glorified Jesus the only Lord and Master of the Church.*
>
> But the working out of these principles in what followed, he as clearly pronounces defective; and the embodying of them in the life developed upon them, he adjudges to be a thing of "name" more than reality.
>
> Two centuries passed and the Protestant churches assumed another phase. The times of the Pietists, and the Puritans, and the Methodists came on, and there was a new stir in dead Christendom. Those who had escaped from the dominion of Jezebel began to remember how they had received, and heard, and to observe, and repent, and wake up to a sense of the common brotherhood of man, and especially of believers. Christians began to see and *feel* that the gospel is more than orthodoxy, and that living aggressiveness is one of its fundamental features. The era of revivals, and missions, and united efforts for the general conversion of mankind ensued, such as had not been since the primitive ages. Many indeed continued to live on in ease, settled comfortably upon the earth, and but slightly influenced by the new spirit. Great multitudes of false professors, boastful of their claims, and sneering and censorious toward the men of true faith, yet swarmed throughout Christendom. But, upon the whole, there was great revival of life and fraternity among christians. All this we find depictured in the Sixth Epistle, and verified in the history of the last hundred years. And Christ's estimate of this state of things is also given. The true men of love he declares he loves. As their hearts have been to extend the victories of the cross, he promises them an open door of success which none should be able to shut, notwithstanding the efforts made to silence and hinder them. Because they kept his word in patient waiting on him and for him, he promises that they shall be kept out of the sifting trials which he threatens to send upon those dwelling at ease. And as for the rest, they are the "synagogue of Satan," whom he engages to humble at the very feet of his faithful ones.
>
> There is yet one other phase. Shall I say that it is yet future, or that we have already entered it? Here are still some whom Christ loves,—mostly suffering ones, under the rebukes and chastenings of their gracious Lord. But the body of Christendom is quite apostate, with Christ outside, and knocking for admission into his own professed church. Paul prophesied of the church that is the last period, men would be mere "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having the form of Godliness but denying the power thereof." (2 Tim. 3: 1–5.) This is a fearful picture, almost as dark as that which he gave of the heathen world before christianity touched it. (See Rom. 1: 27–32.) But it answers precisely to the Savior's portraiture of the characteristics of the church in its last phase.
>
> It is *Laodicean*,—conformed in everything to the popular judgment and will—the extreme opposite of Nicolaitane. Instead of a church of domineering clerical, it is the church of the domineering mob, in which nothing may be safely preached except what the people are pleased to hear,—in which the teachings of the pulpit are fashioned to the tastes of the pew, and the feelings of the individual override the enactments of legitimate authority.
>
> It is lukewarm,—nothing decided,—partly hot and partly cold,—divided between Christ and the world,—not willing to give up pretension and claim to the heavenly, and yet clinging close to the earthy,—having too much conscience to cast off the name of Christ, and too much love for the world to take a firm and honest stand entirely on his side. There is much religiousness, but very little religion; much sentiment, but very little of life to correspond, much profession, but very little faith; a joining of the ball-room to the communion-table, of the opera with the worship of God, and of the feasting and riot of the world with pretended charity and christian benevolence.
>
> And it is self-satisfied, boastful, and empty. Having come down to the world's tastes, and gained the world's praise and patronage, the Laodiceans think they are rich, and increased with goods, and have need in nothing. Such splendid churches, and influential and intelligent congregations, and learned, agreeable preachers! Such admirable worship and music! Such excellently manned and endowed institutions! So many missionaries in the field! So much given for magnificent charities! Such an array in all the attributes of greatness and power! What more can be wanted?
>
> And will it answer to say that all this is not largely and characteristically the state of things at this very hour? Can any man scrutinize narrowly the professed church of our day, and say that we have not reached the Laodicean age? Is this not the voice of this Christendom of ours which says: 'I am rich, and increased with goods, and have need in nothing?' And is it not equally the fact that this self same Christendom of ours is 'the wretched, and the pitiable, and poor, and blind, and naked?' Did the "Mene, mene, tekel, upharsin, of Belshazzar's palace better fit the ancient heathen than this modern christian Babylon? Men talk of it as destined to glorious triumph. They proclaim it commissioned of God to convert the world. They point to its onward march as about to take speedy possession of the race for Christ and heaven. But 'the amen' hath spoken. 'The faithful and true Witness' hath given his word: '*I am about to spue it out of my mouth*.'
>
> Friends and brethren, I have not *made* these pictures; I have *found* them; and the sevenfold admonition of Almighty God with reference to them is: 'He that hath an ear, let him hear.'"

OUR NEW TRACTS.

"UNIVERSALISM EXPOSED."—This little bombshell in the camp of Universalism is going off rapidly in all directions. *Five hundred copies* have been sent off in the last three days. At this rate, the edition will soon be exhausted. Send on your orders at once to the Crisis office. Price, in paper covers, 50c. per dozen; single copy, by mail, post-paid, 7c. W. B. H.

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SUNDAY-SCHOOL EDITION.

We have received an assortment of these miniature Testaments (Revised Version) for children and Sunday-schools. Prices—plain cloth, 25c.; roan, 50c.; gilt, 75c.

For the World's Crisis.

CAMPMEETING AT NEW PRESTON, CONN.

BRO. GRANT:—I want to say a few words to the brethren and sisters through the Crisis about our campmeeting. Last fall there was much good done, although the adversary raised quite an opposition; yet the good Lord blessed the efforts made to the salvation of some, which to my mind pays well for all the trouble we had. I am aware that the arrangements were not made to our full satisfaction, yet we did the best we knew how. And now, as regards our meeting next fall, it is generally understood that there is to be one, but there is no committee appointed. What is to be done? I have prayed about it some, talked about it more or less, thought about it much, and have come to this conclusion; that some one must volunteer to take this matter in hand. The Lord will bless us in this coming meeting, and the judgment is just at hand. What we do to save others, and help others through to the end of the journey, must be done quickly. There is no time to be lost. So we will have a campmeeting, either on the same ground where it was last year, or near by, to commence Monday, Sept. 3rd, to hold through the week and over the following Lord's day, if the Lord will.

Who will take hold with me to make the arrangements? Come, brethren and sisters, the Lord is coming, and that soon. Do let us be faithful, that we may have a crown of life. I rejoice to know the kingdom is near, and that soon, very soon, this conflict will be over. Hold fast, Brn. and Srs., and pray for me. Yours, waiting in hope,

New Preston, Ct. H. J. BALDWIN.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2111.27
F. H. Chamberlain	[illegible]
Thos. Smith	.50
Geo. Sutton	3.00
A. T. Rice	1.00
"Friends"	25.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 580. Ann'l Expense, $1800.00

Previous acknowledgments	$311.55
C., a former free subscriber	3.00

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

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SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$19.00
Rosanna Glidden	.75
A children's missionary (Boston)	1.00
Jane E. Clough	.50

NEW SUNDAY SCHOOLS.

MORE CALLS FOR HELP.

From a Brother in Oxford, Me.

BRO. HERRON:—We organized a Sabbath-school yesterday, with twenty-two scholars, and a prospect of more. We are of different views, but I pray that God will enable us to labor together in union. We are destitute of a Library. Can you do anything for us? Have you any Question Books, and, if so, will you send me one for examination?

Please send me ten copies of the Young Pilgrim, and I will try what I can to get up a club.

We have sent you by express a $10.00 Library, our Scriptural Question Book, and the Pilgrims. If the school should ever be able to pay for them, in whole or in part, they can do so by contribution to the Sunday-school Fund.

From a Brother in Morenci, Michigan.

DEAR BRO. HERRON:—We were but three believers in the Lord's coming, in this place, and now the Lord has added another. *We are poor* in this world's goods, and though we are not able to pay preaching brethren for coming here to preach, yet we believe the Lord can bless us, and help us to do some good, without preaching. So we have started a weekly prayer meeting, and a *Sunday-school*, with seven scholars for a beginning. If you could send us a *few Sunday-school books*, they would be very thankfully received.

We will do the best for you that we can. We have no means of our own, and there is no money left in the S. S. Fund. We have already sent out, for the help of new Sunday-schools, nearly $50.00 worth of books, with less than $20.00 in the Fund to get them with. The rest we had to beg from the publishers. Just as soon as the Lord shall send in $5.00 more, by the hand of some one of his kind stewards, we will endeavor to send you a $10.00 Library, and before, if we can.

O, for a *Sunday-School Society* of our own! and *books of our own*, which shall be free from prevailing errors, and teach only truth! Shall we ever have them? Let us thank God that a *beginning* is already being made in that direction by the publication of "*Young Pilgrim Stories*," in tract and book form. They will be ready in tract form in a few days, at 5 cents each by mail, postage paid, or 25 cents per dozen. Send on your orders to this office.

We are glad that so many new Sunday-schools are springing up in various places. We pray that there may be a still greater awakening in this direction all over the land. There are hundreds of places where flourishing Sunday-schools ought to be in operation to-day. Who will go to work at once, and see what they can do? Let there be a general rally everywhere in behalf of Sunday-schools and the young, and generous and liberal contributions to help the poor and needy with books and papers. W. B. H.

STATEMENT.

The following statement will show the amount of books and Young Pilgrims granted to new and poor Sunday-schools to date, and the means on hand to do it with:—

Sunday-school books granted	$47.44
Young Pilgrims granted, free	32.00
Total	$79.44
Receipts of the S. S. Fund, to meet the above	19.75

He that hath pity upon the poor, lendeth to the Lord. Kind reader, have you any thing to lend? W. B. H.

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"As a Sunday-school paper, it cannot be excelled. The children like it very much. Please send us 40 copies, instead of 25."—*W. F. Seward, Sup't., Peoria, Ill.*

"The children where I travel are perfectly delighted with it. I admire its tone and management since it has been in your hands."—*Eld. A. W. Sibley.*

"It is a better *Advent* paper than it was some time ago. Just what we want down here at the Judgment."—*Mrs. Wm. Sheldon.*

"The universal testimony here is—'It is the best Sunday-school paper I ever read.' When I distribute them, I feel safe,—confident that there are no *lies* in them, theological or otherwise."—*S. A. Kidder.*

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WM. B. HERRON, Editor.

For the World's Crisis.

LITTLE WANDERERS' HOME.

To-day, the 29th of June, we have on hand, for the purchase of a house for this object, $1000.00. My heart is filled with gratitude to Him who hears and answers prayer. I feel that all that I have received of the Lord has not been given to me for any merit on my part, but has been given through the unmerited love and favor of God. I expect that the same grace will furnish a thousand dollars more, then another thousand, and so on, that the work of rescuing the little lambs of Jesus may be successfully carried on.

I have the sympathies and the co-operation of the brethren and sisters in Philadelphia, and from the commencement of my labors here I have received from them, during the last seventeen months, nearly $500.00 for preaching and for missionary purposes. Out of this sum, I have had to pay $5.00 per week for my board. I have visited and labored in other places, such as New York, Boston, and a number of other cities and towns in New England, in these seventeen months. In addition to monies received from Philadelphia, I had given me last year a new summer coat and hat, hose, etc.; a new black suit, of coat, pants, and vest; and within a few weeks I have received a present of a new suit, coat, vest, and pants, for summer wear. Bundles upon bundles of clothing have been given to the poor of our mission, and the brethren have often visited our meetings and Sabbath school.

It is impossible, I think, to hire a house for the care of the little ones given us. Few care to let their houses to a family where there are a half-dozen *white* children; and *none* care to let their houses where there will be a family of thirty or forty *colored* children gathered into it. Hence we must buy, and feeling that the Lord has led us to enter upon the work, we believe that he will supply everything that is requisite to carry it on.

Some think that the Lord will come this year or next, and that our institution is not needed. Such an idea is erroneous. Those who hold such an opinion virtually leave their Master to suffer in some damp cellar, dark and poorly ventilated room, wretched garret, or miserable shed, with no bed to sleep on, half-clad, and half-fed. They leave him in filth and degradation. How so? Because they believe all little children will be saved in the kingdom of heaven; yet they say, "It is not necessary to provide a home for them; let them alone." Shame on such christianity. It is *not* christianity. Christ will say to such when he comes, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." If they leave them to suffer in such dens of Satan for six months or a year, they leave their Master, or him whom they call so, to suffer thus long. A sorry kind of religion that.

But the Lord lives, and I still trust in him. He knows when and where to knock for the means, and I leave all in his hands. The Lord is our strong tower. He has dealt wonderfully with me. I dare not trust in man; not that I do not love the brethren and sisters; not that I do not have confidence in them; but because the Lord knows all about their circumstances, and by calling upon his name, he moves upon the hearts, and he does all the judging and condemning. Thus I can move about in this direction with freedom. Some have hoped ere this to have helped us in our work, and if I had been depending on them solely, I should have been sadly disappointed.

Pray for us; and may grace, mercy and peace abide with all who love our Lord Jesus Christ in sincerity. Yours, etc., in the highways, P. H. BURBANK.

Philadelphia, Penn., S. W. Corner 7th and Spring Garden Sts.

For the World's Crisis.

COME TO CAMPMEETING.

As the time draws near for our campmeetings, I thought I should like to say a few words. We hope all that can come will come. We hope the ministers will come, and come filled with the Holy Spirit. Come prepared to preach the pure and plain word of God. Come prepared to tell us something about "the old paths." Come with the determination that you will preach to please the Lord. If it is pleasing in his sight, all will be well. Come prepared to tell us something about the prophecies. Come with a large share of the Spirit in your hearts; then you can preach much better.

Come, you that can tell us plainly about the signs of the times; will you come? We could name many things that we would like to have you come and preach; but we say again, come filled with the Spirit. Come and point sinners to the way of salvation. We say once more, come and preach to us the words of the blessed Jesus. Will you come?

Now a few words to the brethren and sisters that come to hear. Come with your hearts uplifted to God in prayer, that you may hear and obey. Come with your hearts all right; then, if you happen to hear anything that does not harmonize with all your peculiar views, you can keep patient about it. Come with a mind to tell us all about how the Lord has dealt with you. Come prepared to take up your cross, and God will bless. Will you come and try it?

Next will be a *few* words to backsliders. Will you come and confess all of your heart-wanderings? I expect of all the people in the world to be pitied, you should receive the largest share. May God help and open the way for you to come, that you may once more take up your cross. O think how God loves you; how he wants you to come back. Will you come? We pray, we beg, we entreat, we cry, Come. Will you come? We will try and do you good.

A few words to the poor sinner, if such an one happens to see this, and then I close. Will you come and hear some of this preaching, that I have been talking about? Will you come and see for yourselves? Will you come and get acquainted with some of these people you so much hate? Come and hear them sing their sweet songs of praise. Come and hear them tell what the Lord has done for them. Come, we will try to do you good. Come and give your hearts to Jesus, love and serve him here, and by and by when he comes have a crown to wear.

In conclusion, I will say to the preachers, and all the rest, pray before you come; pray while you are coming; pray when you get there; keep praying, and God will bless, souls will be saved, and we will be strengthened. Will you all come? May God help you to come. J. T. KIMBALL.

Concord, N. H.

For t[he World's Crisis.]

MISSION LETTERS FROM SWITZERLAND.

NUMBER SEVEN.

Bro. Grant:—With much gratitude, we received through Bro. Adams, last week, a check for 362 francs, which was most acceptable. May God bless abundantly the dear brethren and sisters who have contributed of their substance to sustain the preaching of the gospel of the kingdom in Europe. We have recently received from Italy very interesting and important news, as follows: "The Chamber of Deputies have made a very important decision; they have voted the *suppression* of all religious corporations. After a warm debate, the Chamber approved the first article of the bill in question, which reads as follows: Orders, corporations, and regular and secular religious congregations and conservatories, and retreats that permit life in common, and have an ecclesiastical character, are no more recognized by the State. The houses and establishments appertaining to the said orders, corporations, congregations, conservatories and retreats, are *suppressed!*" "The hall of five hundred was filled to overflowing, and when the President, Mons. Mari, proclaimed the adoption of the first article, by a nearly unanimous vote, a tremendous and prolonged acclamation responded from all parts of the hall. Some speakers wished to establish exceptions of certain orders. M. Massari, among others, pleaded in favor of the Abbey of Monte Cassino, a rich and celebrated Monastery, situated in the Neapolitain, said to have been founded by St Benoil, in 529, the Cradle of the Order of the Benedictins, which contains immense riches, as well in manuscripts as in objects of arts. But the Chamber had passed the bill, and would accept no amendment." Thus the word of God, Rev. 2: 22, and 17: 16, is accomplished, and we have reason to expect great events the present year, and that the time of agony for the Papacy, as far as regards its temporal power, has come.

Dear brethren, may our zeal and diligence be redoubled; may we preach with a loud voice repentance and the coming of the Savior, with love and liberality. Since writing you last, I have met with much encouragement in my labors. Sunday, the 10th inst., I preached, according to previous request, twice at the German Baptist Conference near Locle, and the evening at the grande salle in the College of Locle. Many were assembled to hear, and the Spirit of God accompanied the preaching of his word. Four Baptist ministers were present at the German Conference, who were much interested in the truth presented, and seemed to receive it into good and honest hearts.

From Locle I went to the flourishing city of Chaux de Fonds, a few miles from the former place, and preached every evening in the college. But, as the congregation increased rapidly, and listened with eagerness, we were obliged to change the locality, and from yesterday evening, we have opened a course of lectures in the large salle "des armes reunie," and shall continue the next week, providence permitting. Father Hanhart, and his dearly beloved son, Bro. Jean David Hanhart, are with me. Father H. is laboring all the time for the mission, with earnest, indefatigable, and true christian zeal. His son has just come to-day from Fleuria, and will go with me, or alone, as the Lord will open the way before us.

The people manifest much interest indeed. Glory be to God. But the ministers here seem very enraged. Knowing, as we do well, the worldliness of the ministers of the Established Church generally, we can expect little but opposition from them, and especially from those who are regular smokers; and this will probably increase, as the people manifest an interest to hear.

We cannot expect they will provide us with places of assembly; and in order to meet this state of things, and give the people an opportunity to hear, it seems to me necessary to be independent of churches and colleges. We could be so, if we had a large tent, with portable seats, capable of holding one thousand persons, and I doubt not it would be well filled. It should be a good one, surmounted with a United States flag, bearing the name of "American Mission of the Second coming of our Savior, Jesus Christ." With it we could go freely from place to place, proclaiming the glad tidings of the kingdom. I feel, dear brethren and sisters, that it is the will of God that this enterprise should be accomplished; and I trust he will put it into the hearts of many of his faithful stewards to assist us in this great European Mission work. It should be done at once, for time is short. What we do for our Master must be done quickly.

Your brother in labor and hope,
M. B. Czechowski.

Chaux de Fonds, Suisse, June 20th, 1866.

For the World's Crisis.

A GOOD WORK.

"The Bible Triumphant; being a reply to a work entitled 144 Self-Contradictions of the Bible, published by Andrew Jackson Davis. By Mrs. H. V. Reed."

In every age, since the Scriptures were written, the Bible has had its enemies; but none, perhaps, more blatant than the Atheistic-Spiritualists of the present day. The Bible condemns their theory and practice, and they, in turn, condemn the Bible. Gladly would they destroy the influence of that Holy Book. Hence the "144 Self-Contradictions of the Bible," which has been sent out into the world on its mission of infidelity, declaring, with brazen impudence, that the Bible is a contradictory book. But, with a master pen, sister Reed (better known to many as Lizzie A. Armstrong) refutes the charge, and shows that the Bible does *not* contradict itself. The work is well done, and it "hits the nail on the head" *every time*. Indeed, I think that Sr. Reed has nailed the sophistries of the compiler of the "Self-Contradictions" to the wall.
G. W. Green.

Memphis, Ind.

For the World's Crisis.

PENALTY FOR SIN.

Christ has suffered it. He died. From Adam's death-state, Christ raises ALL. If the penalty were endless misery, we must be without hope. Christ could not then secure hope for us. To endure endlessly "the death that never dies," would leave all in that terrible state eternally. Whatever God meant by the death penalty, he means us to understand it has been inflicted on his only begotten Son, Jesus the Christ. So I believe.

Camden, Me. Joel S. Richards.

For the World's Crisis.

REPORT OF THE QUARTERLY CONFERENCE IN JEFFERSON, ME.

The Advent Quarterly Conference convened, according to notice, June 14th. It was heart-cheering to see the brethren and sisters come in from twenty-five towns, who had a mind to work, uniting with the brethren and sisters of Jefferson. The prayers and exhortations were very spiritual; the preaching instructive and timely, and the result was beneficial in the vicinity of the meeting.

Saturday, two were buried with Christ by baptism. Our morning meeting Sunday was very cheering. Union, love and zeal were characteristic of the meeting. At the close of the afternoon sermon, a sea captain arose and said, "I have been serving sin fifty-two years, and have made up my mind to serve the Lord." Others made up the same mind. A young lady found peace the next day.

Preachers present, N. Nason, N. G. Reed, James Dudley, Jesse Partridge, John Bomes, J. Carr, S. K. Partridge, L. Rhodes, H. S. Mitchell.

In the business meeting, voted to have the quarterly conference at Liberty Village, to commence Aug. 23d, and hold over Sunday; and also in South Hope, the last of September, the time to be appointed by the President. Adjourned to meet at Liberty, Aug. 23d.

Jesse Partridge, Pres.
J. T. Hemenway, Sec'y.

For the World's Crisis.

CONFERENCE REPORT.

The Maine Easterly Quarterly Conference met at South Newburgh, according to appointment. Preachers present, N. F. Nason, Thos. Smith, J. K. Bellows, I. K. Lombard, N. G. Reed, John Morrill, and F. A. Baker.

The attendance was large and orderly, and a spirit of union and love was manifested among all the friends of Jesus. Bro. Thomas Smith was chosen President of the Conference for the ensuing year, and Bro. Abel Kenney, of North Searsport, Me., was chosen Secretary. It was voted that the next quarterly conference be held at Levant Village, commencing Sept. 13th, at six o'clock, P. M.

F. A. Baker.

Correspondence.

From Bro. B. Waterhouse.

Bro. Grant:—I would say that through the goodness of a beloved sister, E. Wilson, I have been highly favored and wonderfully blessed by reading the Crisis. I have been searching out the truth as it is in the gospel, and I can say, I love it, and mean to try and live in accordance with its teachings. I think I realize my utter nothingness and insufficiency, and the all-sufficient fulness and beauty of Immanuel. To those that believe, Christ is unspeakably precious. Do we; my christian friends, discern his loveliness? Do we rest entirely on him, and trust only in his righteousness and merits? Do we love the holy character of God, as delineated by the pen of inspiration? And do we hate all sin, because it is contrary to his holy will? If we possess these characteristic marks of the true disciple of Christ, we may take courage, and go on our way rejoicing; for time with us on earth is short. Jesus will soon come to make up his jewels, and gather all his faithful children home. His ways are ways of pleasantness, and all his paths are peace.

He is the centre of all perfection, the source of all felicity, the fountain of living waters, the giver of every good and perfect gift; who aways the sceptre of universal dominions, having all creatures and things under his control; whom cherubim and seraphim, angels and archangels, and all the redeemed, love, extol, and worship; before whose throne they cast their crowns in adoring wonder, ascribing all blessedness, might, power, and glory in one universal concert of praise. Let us lift up our heads and rejoice, looking forward to yon unclouded regions of mercy, unsullied by vapors, unruffled by storms, where celestial friendship never dies, never changes, never cools; and live in constant preparation, knowing that "the end of all things is at hand;" and be looking forward for the glorious appearing of our Lord and Savior Jesus Christ, that when he appears, we shall appear with him in glory, and meet all our friends, and see Jesus in all his Father's glory.

Poland, Me. B. Waterhouse.

From Bro. C. P. Dow.

Dear Bre. of the Household:—I feel it a duty and privilege to say that I am still in the field of conflict, endeavoring to "fight the good fight of faith," that I may lay hold on eternal life. In all the field of my labor iniquity abounds, and the love of the greatest number waxes cold; yet there are some faithful ones who shine as lights in a dreary land. Such ones are the excellent of the earth, God's nobility, the followers of the Lamb. This is a time of peril unsurpassed; a time of grand, of awful moment; "an age on ages telling." Here, and every where, men's hearts are failing them for fear, while looking for the things which are coming on the earth. The Fenian movement has contributed its share to the fulfillment of Jesus' words; and lately, in Stanbridge and St. Armand's, a "reign of terror" has been realized by an invasion of Fenian forces from Franklin, Vt., numbering from one to two thousand armed men of war, who plundered and alarmed the entire section by their approach; robbing hen and turkey roosts, milking and then killing lean kine, hogs and sheep, despoiling property, and carrying off what valuables they could find. Most of the money, horses, and women left before they got there.

The main camp, sixty to a hundred rods from the sheltering wing of the American eagle, under whose fostering care they seem to feel safe, sending brave scouts miles into the unarmed country around, who were lords in supreme and undisputed dominion for the time; professing great anxiety to see and contend with the red coats, John Bull's war dogs; when suddenly their valor was tested, and the sincerity of their professions demonstrated, by their hasty, their welcome departure at the tidings of the approach of the veritable "Red," with all the needful concomitants; and the possible smell of British gunpowder, and apprehension of a hearty greeting of screeching balls from Armstrong guns. This story, told in a few suggestive words, will explain why I did not attend my last appointments in Bolton, Stukely, Magog, Barnston, and other places. Four weeks from the times, in the places named in my last published appointments, I will preach, the Lord willing. Love to all the faithful. Yours in hope,

No. Stanbridge, C. E. C. P. Dow.

From Bro. B. P. Stevens.

Bro. Grant:—We have just closed one of the best meetings that I ever attended. Truly the Spirit and power of God was with us through the entire meeting. There were many loved ones gathered here from all parts of the State, filled with the love of God and the joyful expectation of soon seeing Jesus. Glory to God, we *feel sure;* the evidence is clear and comprehensive. This grand truth pervaded all our exercises, and it could be truly said, How these brethren love one another. We trust it has made a lasting impression on hearts. The attendance was large, and the best attention given to the word preached.

Hoping to realize our hope soon, I remain as ever your brother in Christ,

So. Butler, N. Y. B. P. Stevens.

Married.

In Standish, Me., June 17th, 1866, by E. M. Haggett, Mr. Wm. H. Shackford, of Gorham, and Miss Lizzie J. Haggett, of Standish.

In Athol, June 27th, by Eld. J. Hemenway, S. J. Parsons, of Woodstock, N. B., and Sarah Ellenwood, of Athol.

July 3d, 1866, by Eld. A. W. Sibley, John F. Garland and Nellie B. Arnold, both of Boston, Mass.

In Kennebunk, July 3d, 1866, by Eld. W. H. Mitchell, Owen B. Stevens and Laura J. Swett, both of Kennebunk.

In Hoosick, N. Y., July 4th, by Eld. Wm. J. Blanchard, Mr. Wm. H. Powers and Miss Emily A. Dill, both of Hoosick.

Obituaries.

Dunn. Died in the triumphs of faith, in New Gloucester, Me., June 22d, 1866, Sister Sarah H. Dunn, wife of the late Rev. E. Dunn, aged thirty-six years, five months, and eight days.

Our beloved sister embraced Christ in early life, and soon after joined the Methodist denomination, and continued with them until seven years ago, when she embraced the doctrine of life and immortality through Christ, to be given at his second advent; and also the near approach of the Master to give deliverance to his people; and was at that time buried with Christ in baptism by Elder J. Patridge. She sounded this glorious message far and wide, and was an ardent laborer in the vineyard of the Master, until consumption fastened upon her, and through weakness she was forced to quit the field. In her last sickness, she was a great sufferer. She was confined to her bed some fourteen weeks, during which time she bore her sufferings with christian patience, never murmuring, but continually rejoicing in the blessed hope.

A few hours before her death, she aroused from her slumbering state, and looking up sweetly, asked to have her friends called to her bedside. She then commenced exhorting one after another to a faithful love to Christ; and then clasping her dying hands, raised her eyes toward heaven and offered up a fervent prayer for her children and friends; after which she sank into a peaceful slumber. A few moments before her death, she looked up to her aged, weeping mother, who was standing over her, and softly said, "O mother, I am almost dead," and sank in the embrace of the enemy death as sweetly as an infant sinks to rest in its mother's arms.

Thus ends the earthly course of one dearly beloved by all who knew her; and having lived a life of purity on earth, will soon awake to join the innumerable company in the song of victory over death,—"O death, where is thy sting? O grave, where is thy victory?" Before her death, she selected the 25th verse of the 11th of John's gospel, for a text to be used at her funeral, which was used by Elder True Jordan, of Poland, Me. An attentive company gathered to pay their last respects to a long-loved and cherished friend. May the blessings of Almighty God sustain those mourning friends, is the fervent prayer of the writer.

D. C. W.

Spear. Died in Biddeford, June 23d, 1866, of dropsy, after a sickness of five years, Frank W. Spear, aged fourteen years and three months.

Frankie was a good boy, kind and easy in his manners. When informed that he must die, it seemed to rally his whole soul, for he had a work to do. He said he loved Jesus, and was not afraid to die. His assurance of faith grew stronger as he gave vent to his feelings, and he became bold for Jesus and his word. His father had been a good father to Frank, but he had never heard him pray. So he called him, and with the love and affection of an only child, with his last dying words, entreated his father to give himself to Christ then, and begin to pray. The word he could not withstand, and the father and mother bowed with dear Frankie. Broken-hearted, he penitently confessed his sins and cried for mercy, when the Savior appeared to his relief. They all confessed, prayed, rejoiced, and promised each other to be faithful, and meet in the kingdom of God. The father promised the son that he would read his Bible, and with his mother continue family prayer, and live as the grace of God teacheth while life lasts. This was satisfactory to the darling boy. With joy and ecstacy he rejoiced and triumphed in the faith, and was "now ready to be offered."

He lived a few days to hear a father pray. O the joy to him, to see all bend their knees and bow down in a little group, all praying with and for each other. This was enough. Joy was unspeakable and full of glory. He now called his schoolmates and companions, and all that came within his reach, and with language more than human, urged all to seek Christ, praying for them. None could withstand the solemn appeals, and he could not leave them until they promised to give all for Christ, and meet him in the kingdom of God.

Thus passed the last days of Frankie Spear, when he fell sweetly asleep in Jesus. The funeral services were performed by Bro. Wm. H. Mitchell, who comforted all with the good hope of life at Christ's coming.

L. Boutell.

Damon. Died in Goshen, Mass., June 28th, 1866, Bro. Jared Damon, aged seventy-four years.

Bro. Damon was a firm believer in the great and glorious truths of the second coming of Christ, the resurrection of the dead, and their kindred doctrines. But he was stricken down in a moment, by a shock of palsy, and waits to share a part in the first resurrection. Words of comfort by the writer, from Psalm 37: 37.

E. M'Cullock.

Flint. Died in Sutton, N. H., June 8th, 1866, of consumption, Angeline E., daughter of Levi Flint, aged nineteen years.

Sister Angie embraced Christ some over one year ago, and was baptized by Bro. Hook, and lived a humble and devoted christian. Although so young, yet her firm hope in Christ enabled her to give up the world for a part in the first resurrection. May her young friends prepare to meet her where the inhabitants shall not say they are sick.

J. G. Smith.

Coverly. Died in Tuftonborough, June 22d, 1866, of consumption, Sr. Hannah Coverly, aged thirty years.

Some sixteen years ago, Sister Hannah gave her heart to God. The great and glorious truths of the Bible have been cherished by her with pleasure. She felt that she could resign all to the Lord, and thus peacefully passed away to awake soon when the trumpet sounds.

J. G. Smith.

Glidden. Died in Brookfield, N. H., May 10th, 1866, Sister Lovinia, wife of Bro. John Glidden, aged fifty-five years.

Our sister was one of the excellent of the earth, and peacefully fell asleep in Jesus. Our brother has met with a great loss. May grace sustain him, and the family meet in the kingdom of God.

J. G. Smith.

☞ The Pope's own sister recently died at Rome, in great poverty and misery. She was anti-Catholic, and the Pope wouldn't do much for her.

☞ It is stated that Austria, in a few weeks, will have 900,000 men in the field.

☞ A Detroit dispatch says accounts of destruction by the late tornado in Michigan continue to come in.

Summary of News.

FOREIGN.

Southampton, June 27th.

The laying of the Atlantic cable would commence on the 30th of June.

The Italian army crossed the Mincio without meeting any opposition from the Austrians. It then pushed on toward Peruguro, but was repulsed by a short cannonade from the forts and strongholds. The Italian army was encountered by the Austrians in great force in the vicinity of Verona. A great battle commenced. The Austrians repulsed both wings of the Italian army. The Prussians had advanced unto upper Silesia and Bohemia. They easily repulsed the Austrian hussars owing to the effective power of the needle gun. Prince Charles' army met with no resistance in crossing the Bohemian frontier.

Sunday's engagement between the Austrians and Italians near Verona lasted all day and ended in the complete defeat of the Italians, who were commanded by the King. Both armies fought bravely. The Italians were repulsed at all points after a severe and bloody struggle. The Italians recrossed the Mincio on Sunday evening. Prince Amodeus was wounded. The Austrians captured 2000 prisoners. They then took Custozza by assault.

A Florence dispatch of the 25th says the papers there assert that the want of success in the first battle is but a new motive for redoubled energy and perseverance. The country has full confidence in the army, and the war against Austria will be continued until the complete liberation of Venetia has been accomplished.

An official dispatch, dated Brescia, evening of the 25, says: "To-day, in an engagement between the bridge of Coffaro and Loadzone, the latter were repulsed, leaving several killed and wounded."

The Prussians attacked Aswincia, in Gallecia, but were beaten off with loss by the Austrians.

Garibaldi intends marching through Tyrol direct to Munich.

A later telegram asserts that the Hanoverian army is still completely surrounded. The King of Hanover demanded twenty-four hours for deliberation on the conditions upon which his army is to capitulate. The demand has been granted. The King expects to receive assistance from the Bavarian army.

DOMESTIC.

Terrible Conflagration in Portland.

Portland, July 4. A terrible fire is raging here, having destroyed Brown's sugar house, and is sweeping through the city before a strong southerly wind.

July 6. The fire has swept completely through the city from the foot of High street to North on Munjoy, destroying everything in its track so completely that the lines of the streets can hardly be traced, and a space one and one-half miles long by a quarter of a mile wide, appears like a forest of chimneys, with fragments of walls attached to them.

The wind was blowing a gale from the south, and a tremendous sheet of flame swept along before it, devouring everything in its passage, and the utmost exertions of the firemen aided by steamers and hand engines from several other places, could only succeed in preventing it from spreading in new directions. Many buildings—perhaps fifty—were blown up to check the flames. The inhabitants could scarcely do more than flee with their families to the upper part of the city, saving such goods as they could carry, though every vehicle in the city was employed with excellent effect in moving goods.

The Custom House, being fire proof, escaped, though greatly damaged, and the Court records in the upper story were probably destroyed. The splendid city and county building on Congress street, which was nearly fire proof was considered safe, and it was piled full of furniture by the neighboring residents, and then swept away with all its contents.

Half the city is destroyed, and that half includes nearly all the business portion, except the heavy business houses on Commercial street.

All the banks are gone, all the newspapers, all but three of the printing offices, all the jewelers, all the wholesale dry goods stores, several churches, the telegraph offices, nearly all the stationers and the majority of nearly all the business places.

The fire is still raging below Cumberland street, working back to the westward, the wind having changed.

The conflagration, as may be expected was an incident of the Fourth of July. It commenced in the boat shop on Commercial street, and was caused by a lad firing a cracker among some shavings on the outside of the building, which set them on fire.

It is estimated that about 2000 buildings have been burned, and property destroyed to the amount of $10,000,000 which is probably insured for about one-half. The State valuation of the city was $28,000,000, and the real valuation must be over $30,000,000. Fully one third must have been destroyed.

Notwithstanding the fact that every tent sent here has been pitched and occupied, and every house is crowded to its utmost capacity, the painful fact confronts this community that nearly six thousand of their number are even now without roofs to cover them, making a total of not less than 12,000 persons, a majority of them women and children, who are houseless, homeless wanderers upon the face of the earth, utterly dependent upon the charitable instincts of their fellow-men and the protecting care of an Almighty arm.

Hundreds of strangers are also here from all sections, and it is a fact disgraceful to humanity to narrate in such a moment as this that hundreds of desperadoes are here for the very worst of purposes, the further spoilation of this smitten community. This last is a fact which has become well known by this time to the citizens, and they are making suitable preparations for the reception of these offscourings of society. Armed guards are to be posted to-night at every exposed point and at all places where any raid upon property is apprehended. Gen. Hooker has been requested by telegraph, by the city authorities, to send here a company of soldiers, and has responded in the affirmative. A body of marines are also on their way here from the Navy Yard at Portsmouth, so that if there is to be a contest the villains will meet with a hot reception. The police force of the city are broken down and worn out with herculean toil by day and night, so that they are absolutely unable to cope with any additional scoundrelism. Every resident of the city is jaded with labor, but outside villainy must not calculate too much upon this.

A man giving the name of Charles L. Sanborn, asserting his residence to be Parsonsfield, Maine, and his business an employee of the Grand Trunk Railroad, was arrested last evening on Munjoy Hill by the police, while he was in the act of setting fire to a house in that locality; and he is also charged with attempting to fire two more. His object is supposed to have been plunder—the design evidently being to create a new alarm in that distant section and thus draw away the people from the protection of their homes. He is safely lodged in the jail, together with a large number of other suspicious characters who have been arrested while prowling about the ruins.

Street lamps are urgently needed, the city being now, after nightfall, as dark as a coal cellar, especially under the foliage. The matter cannot be remedied all at once, however.

Baltimore, July 8. The *Sun* publishes the following account of a rumored revolt in Cuba, which they received specially from Capt. Rollins, of the steamship Cuba, which arrived yesterday from Havana, 4th inst:

A few hours previous to the sailing of the Cuba a citizen of Havana received a letter from Porto Principe, giving the particulars of a revolt in that place. The Cuban officials had not made public any account of the affair, but the statements of the writer of the letter are said to have created intense excitement in Havana. The substance of the letter is to the following effect:

About the 29th ult. information was sent by the civil and military authorities of Porto Principe to the Captain General at Havana, that in that place as well as the neighborhood, a spirit of revolt had been observed for some time past, and treasonable language was used openly in the public places.

The authorities at Havana, however, paid no heed to the warning until news came that a portion of the population had broken out in open revolt and declared for the "independence of Cuba," and "separation from the Spanish Government."

On the 1st inst. a military force, consisting of five companies stationed at Porto Principe, was sent against the insurgents to bring them to order. A fight ensued, in which a Colonel was killed and two or three officers mortally wounded. Three companies of the Spanish soldiers went over to the insurgents. The latter, thus reinforced and numbering now 7000 men, proceeded to the mountain region.

The moment this news was known at Havana three steamers were dispatched with troops to the place of revolt, but before they were fairly on their way, which was on the 3d, the stirring intelligence arrived that four steamers with 200 troops on board had made their appearance near Neuvitas bearing the Chilian flag, and effected a landing in the vicinity. All the discontented thereupon proceeded to the place of rendezvous, and it was believed the revolt had ramifications throughout the whole island.

Among those who left Porto Principe were 1600 negroes, who, it is asserted, were ordered by their owners to join the insurgents. The whole affair was looked upon as a general revolution of the natives to free themselves from Spanish rule.

New York, July 9. The thermometer again reached 90 yesterday. Thirty-three cases of sunstroke are reported, twenty-seven resulting in death.

Notices.

Campmeeting at Tremont, Mass.

There will be a campmeeting at Tremont Grove, commencing Monday, July 23d, and continue over the following Sunday. Ample provision will be made for the accommodation of all who will attend. All are requested to bring with them what bedding they may need. We hope to see a general rally of the pilgrims. Brn. M. Grant, A. Ross, and John G. Hook are expected to attend.

The railroad fare from New Bedford and Fairhaven will be the same as last year. Those coming from Boston and vicinity will apply to Bro. George T. Adams, who will probably make arrangements with the Old Colony Railroad to have the fare reduced.

Henry V. Davis, for the Committee.

Tentmeeting in Lawrence.

A tentmeeting will be held in Lawrence, Mass., commencing Thursday, July 12th, and continuing over the following Sunday. We hope to see a general gathering at this meeting, to hear on the *time* of the coming of our blessed Lord. Bro. W. Williams and the undersigned will be present to preach the word.

A. Decker.

Dedication.

The Lord willing, there will be a meeting at Melvin Village, N. H., to commence Saturday, July 28th, at 10½ A. M., to hold over Sunday, for the purpose of dedicating our new chapel to the Lord. Bro. J. Couch is expected, and others (by this) are invited to come to preach the word. We would say to all come. Not only to dedicate the house, but our hearts anew to the Lord.

T. W. Piper.

Universalism.

Having formerly had seven years experience in Universalism, thereby knowing some of its workings, I desire to do what little I can in battling against this great error. I shall be glad to speak on that subject wherever doors may be opened, and, at the same time, circulate that unanswerable argument against Universalism.—"*Universalism Exposed from the Inner Temple*," now issued in tract form by the Adv. Chr. Pub. Society.

Address W. C. Stone, Crisis Office, Boston.

Notice.

Hereafter (D. V.) I shall preach at Danielsonville, Ct., on the second and fourth Sundays of every month; and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference.

H. F. Carpenter.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
John G. Hook ......Sunday, July 15th
Miles Grant ......Sunday, July 22d

East Boston.
(Chapel, corner of London and Decatur Streets.)
C. Goodrich ......Sunday, July 15th

Charlestown, Mass., (69 Main Street), Sunday, July 15th
S. C. Hancock.

Concord, N. H.
(Corner of Green and Center Streets.)
J. Couch ......Sunday, July 15th
H. Munger ......July 22d and 29th
J. S. White ......Sundays, Aug. 5th and 12th

New Bedford, Mass. ......Sunday, July 22d
John G. Hook.

Lake Village, N. H. ......July 22d
J. Couch.

Natic, Mass. ......Sunday, July 15th
Essex, Mass., (as Bro. Elam Burnham may arrange), Sunday, July 22d.
Plymouth ......July 29th
J. S. White.

Rochester, N. H., (McDaffee's district, New Chapel), July 22d.
Lee, N. H. ......July 29th
C. S. Emerson.

Lagrange, Me. ......Sunday, July 22d
Thos. Smith.

New Preston, Friday evening, July 13th, and over the Lord's day, July 15th, and longer if desired.
Chas. E. Piper,
W. H. Fisher,
R. J. Whitehead.

North Searsport, Me. ......July 15th
North Hermon, Me. ......July 22d
through the week, and Sunday following, as brethren may arrange.
Lincolnville, Me. ......Aug. 5th and 12th
J. K. Bellows.

East Springwater, N. Y. ......10½ A. M., July 15th
Tabors Corners, N. Y. ......4 P. M., July 15th
Millport ......Thursday, July 19th and over Sunday.
Bristol ......10½ A. M., July 29th
Honeoye ......3 P. M., July 29th
Dansville ......Aug. 5th
F. Burr.

Byron, Me., (where the brethren may appoint), Sunday, July 15th.
Weld Village, Me., in the grove ......Sunday, July 22d
Leeds, (Slab City) ......Sunday, July 29th
Will the brethren at North Maine give due instructions? Will stop in that vicinity a few days. Brethren can make such arrangements as they think best.
J. C. Wheeler.

Salisbury, N. H., (Methodist Chapel, south road), Sabbath, July 22d. T. M. Preble.

Pomfret, Vt., Sundays, July 15th, 22d, 29th, and Aug. 5th
Newport, N. H., (Northville) ......Aug. 12th
Bro. John G. Putnam and H. Deming are requested to attend.
Edward Cotton.

Great Falls, N. H. ......Sunday, July 22d
J. H. F. Varney.

Clark's Hall, Richmond, R. I.
J. J. Northup ......Sunday, July 15th
A. Durfee ......Sunday, July 22d
E. B. Wood ......Sunday, July 29th

Portsmouth, N. H.
W. H. Mitchell ......Sunday, July 15th
H. L. Hastings ......Sunday, July 22d
A. Simpson ......Sunday, July 29th
J. Couch ......Sundays, Aug. 5th and 12th
L. Boutell ......Sunday, Aug. 19th

West Barre, N. Y. ......July 22d
East Shelby, at 4 P. M., if brethren can come for me to West Barre.
J. Blain.

Guilford, N. H., (in Jacob Wilkinson's barn), July 15th and continue until Friday, if necessary.
Bradford, (Pond meeting-house) ......Sunday, Aug. 5th
Will be in that region until Friday following, as doors may open.
Aug. 12th and 19th at liberty. Hiram Munger.

Carlton, N. Y. ......July 8th, at 10½ A. M.
West Barre, N. Y. ......July 15th, at 10½ A. M.
East Shelby ......same day, at 4 P. M.
Knowlesville ......July 22d, at 10½ A. M.
Darien City, July 29th, 10½ A. M., and at the Baptist church near Bro. B. C. Simonds, same day, at 5 P. M.
I expect to be able to comply with Bro. J. W. Taylor's request to be with him at his appointed meetings at Jackson and Canton, Pa., Aug. 17th and 22d. Let there be a general rally of the saints in those parts.
C. F. Sweet.

Cheshire Street, Ct. ......Sunday, July 22d
Wallingford, Ct., (at Bro. E. G. Dudley's), Tuesday evening, July 24th.
Yalesville, Ct. ......Thursday evening, July 27th
Prospect, Ct., (in company with Bro. W. A. Durand), Sunday, July 29th, at 10½ A. M., and 1½ P. M.
Cheshire, (South school-house), evening, July 29th, at 7½ o'clock.
Springfield, Mass. ......Sunday, Aug. 5th
Warehouse Point, Ct. ......Wednesday eve, Aug. 8th
August 12th not engaged.
Yalesville, Ct. ......Sunday, Aug. 19th
Wm. H. Fisher.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. Baker.

Camden, Me., (Harbor Village), Sat. P. M., July 28th
Conference meeting. Sunday, July 29th, preaching and baptism, if the Lord will. J. S. Richards will arrange for meetings. N. F. Nason.
* N. B. No one residing here, and interested in the welfare of this meeting, has hay stable or hay; therefore our friends are requested to take provender with them for the horses. "A word to the wise," etc. All persons interested in the Lord's work are invited to come and work for the benefit of souls. J. S. R.

Haverhill, Mass. ......Sunday, July 15th
A. Simpson.

Plymouth, Vt. ......July 15th
[illegible] ......July 15th
Whitehall ......July [illegible]
West [illegible] ......July 22d
North Dana, Mass. ......July 29th
Geo. A. Stevens.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa. ......August 23d and over Sunday following.
J. W. Taylor.
C. F. Sweet.

Sparta, Wis., (as brethren may arrange) ......July 18th and over Sunday.
West Salem, Wis. ......July 29th and over Lord's day.
J. R. Preston.

Monday evening, July 16th, Westfield, Mass., as Sr. Maria M. Weaver may arrange. H. Rockwell.

Pine Ground ......Sunday, July 15th
C. W. Sargent.

Northwood Narrows ......Sunday, July 15th
London Ridge ......Sunday, July 29th
J. G. Smith.

I will preach as the way opens, Sundays and week day evenings, till August 26th. My address will be at Boston till that time. H. K. Flagg.

Square Pond ......July 15th
A. M. Higgins.

South Reading, Mass. ......July 15th
T. E. Lane.

New Preston ......Sunday, July 15th
W. N. Pile.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
R. Bellows.

Chichester (Pine Ground) ......Sunday, July 15th
North Barnstead ......Sunday, July 22d
S. S. Mooney.

London Ridge ......Sunday, July 15th
Pittsfield ......Sunday, July 22d
Geo. W. Randall.

Great Falls, N. H. ......Sunday, July 15th
Biddeford, Me. ......Sunday, July 22d
If those concerned with others, write me at Dover, N. H., immediately. J. Pinkham.

Bolton Lake (school-house) ......Sunday, July 15th
Week-day appointments at 4 P. M. C. P. Dow.

South Reading, Mass. ......July 15th
West Abington ......July 22d
C. C. Ramsay.

Swamp school-house ......2 o'clock P. M., July 15th
R. R. York.

Moultonborough ......July 15th
T. W. Piper.

Concord, N. H., (Angelos Hall.)
J. H. F. Varney ......Sunday, July 15th
J. G. Smith ......Sunday, July 22d
J. Pinkham ......Sunday, July 29th

Casco, by West Poland, (as brethren may think best), Sunday, July 15th.
Yarmouth, Me. ......Monday, July 16th
Biddeford, Me. ......Tuesday, July 17th
Dover, N. H. ......Wednesday, July 18th
A. Ross.

Barkhamsted, South Hollow, Ct. ......Sunday, July 15th
S. Woodruff.

At the Carter school-house, Concord, Wednesday evening, July 11th. John H. Dadmun.

Business.

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By Mail.—L. Young, H. Pollard, C. L. Percival, A. Gordon, A. Sherburne, H. Holden, S. A. Pearson, T. Smith, E P Bliss, G Sutton, S Gresty, J P Knowlton, E Ulch, P Hitchcock, A W Taylor, H Patten, J Pinkham, J M Runnells, A N Seymour, C York, G A Denman, N Towle, F J Mansfield, T J P Jellison, A G Lombard, N F Towle, A Good, M McKnight.

By Express.—W. Eldon, H. Ol'dden.

LETTERS RECEIVED.

S E Temple, B P Manning, A M Stark, D D Lathrop, P Tandy, S Knepper, O P Allen, F H Burbank, S Taylor, L C McKinstry, L. L. C., A N Seymour, L Boutell, M B Czechowski, C F Sweet, J M Mahlig, M L Howe.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—26 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
J. B. Potter—Somerville, Ct.
Wm. H. Fisher—Ashland, Mass.
E. Owen—Springfield, Mass. No. 20 Margaret St.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D Hanscom—Wayne, Me.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. B. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Keene, N. H.
L. C. McKinstry—Lynn, Mass., until July 1st.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter Franklin, Vt.
Wm. McCulloch—New Rutland, Ill.
F. W. Hough—Cascade, Iowa.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.
G. W. Burnham—Olean, Huron Co., Ohio, until Sept.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
N. F. Nason—North Hermon, Me.
N. B. Turner—South Butler, Wayne Co., N. Y.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Staten N. York.
P. B. Babcock—Malaga, N. J.
Jonah Dargin—Wadley's Falls, N. H.
M. Piper—Springfield, Mass., 27 Cedar St.
Jacob Wilber—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna B. Smith—No. 112 West 25th street, house No. 7.
Dr. L. L. Leslie—Box 634, Memphis, Tenn.
Martha S. Butler—Box 634, Memphis, Tenn.

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For the World's Crisis.

[illegible]

TUNE.—"*Columbia, the gem of the ocean*"; or, "*Red, white and blue.*"

Mount Zion! sweet hope of long ages,
 Blest home of the ransomed so free,
A few more of life's fitful pages,
 And we thy bright glory shall see.
Thy bannered choir angels assemble,
 Their praises and tribute to bring;
And they shout till the air seems to tremble—
 Hosannahs to Jesus, their King!

Dark crimes, with their wild desolation,
 Seem threat'ning the world to deform;
Mount Zion!—how firm her foundation—
 Triumphantly rides thro' the storm:
With her garlands of victory around her,
 While pilgrims so joyfully sing,
(As her banner waves brightly before her),
 Hosannah to Jesus, their King!

Ye pilgrims of Zion, come hither,
 And the praises of Jesus we'll hymn;
May no heart in his cause ere wither,
 No eye in his service grow dim.
Oh, city of gems bright and shining,
 Thy praise through creation shall ring;
No death there, no tears, no repining—
 Hosannah to Jesus, our King!

Lone hearts that are throbbing with sorrow,
 And eyes that are weeping sad tears;
Look up! for the dawn of the morrow
 Thro' the night of your mourning appears!
O'er the hill-tops its light now is breaking,
 Where long a dark shadow has been;
There's a voice that the dead will be waking—
 Hosannah! 'Tis Jesus, our King!

See the prophets and martyrs arising,
 From caverns, from ocean and plain,
With our loved ones, once silently sleeping,
 For Jesus can wake them again.
They're coming! We soon shall behold them!
 How the music will peal as we sing—
(As again to our hearts we enfold them)—
 Hosannah to Jesus, our King!

Lynn, Mass. J. N. BERRY.

For the World's Crisis.

COMITTING SCRIPTURE TO MEMORY.

THE BLESSINGS ATTENDING IT.

NUMBER ONE.

"More precious than rubies, or diamonds, or gold,
Its value is boundless, its price untold;
Let all earth's endearments, if need be, depart,
But my Bible, this treasure, I'll bind to my heart."

1. Committing Scripture to memory strengthens the memory. One special reason why so many forget precious Bible truths, let them slip, is on account of the slight impression they make on the mind and heart. What they hear is like seeds sown by the wayside; the fowls come and devour them up. Whereas by committing Scripture thoroughly and prayerfully, turning it over and over, and meditating thereon, the Holy Spirit brings it home with power to the inmost soul retentively. Passages thus committed sink deep in the heart, fixed indellibly.

2. This method of *hiding* the word in the heart, by a thorough, careful, prayerful committal, is the surest safeguard from sin. The Psalmist says, "Thy word have I hid in my heart, that I might not sin against thee."—Ps. 119: 11.

3. This way of hiding the truth of God's word in the heart is not only a preventive from sin, but it likewise leads to entire sanctification, the perfection of holiness. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand righteousness, and judgment, and equity; yea, every good path." Prov. 2: 1, 2, 3, 4, 9. "Now ye are clean through the word which I have spoken unto you." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

4. This hiding the word in the heart not only strengthens our faith, hope and joyfulness, but it destroys, likewise, a relish for light and trifling reading—novels and romances—sugar-coated poison.

"First fill the bushel with the wheat,
With wisdom—food for souls to eat;
The chaff, the fiction of the day,
Will find no place, and blow away."

The word of God can never be hid in the heart so surely and effectually as by committing it thoroughly to memory.

5. This method of studying the Bible will improve our style of communication, both in writing and in speaking. No style of composition is so sublime and beautiful as the inspiration of God.

6. Ministers of the gospel will receive great benefit in committing Scriptures as here proposed. It will not only enable them to quote readily from the sacred volume, but it will lead also to the choice of texts on which to found their discourses for the public ministration of the word.

7. Parents and teachers will be greatly advantaged by this committal. Indeed, to make a good teacher, either in a public or private capacity, a familiarity with the sacred Scriptures is indispensable.

8. In imparting religious instruction from the pulpit, the editorial chair, in Sabbath schools and Bible classes, in meetings for prayer, conference, and exhortation, in discussing theological subjects at all times and under all circumstances, in administering to the afflicted, the sick and the dying, what a great advantage it is to have appropriate passages of Scripture always at command, flowing spontaneously from our lips. David says, "I have more understanding than all my teachers; for thy testimonies are my meditation."

9. Children should begin early, *very* early, to commit portions of the Bible, both in the Old and New Testaments. This should be done correctly, *precisely*, word for word, as recorded by holy inspiration, and with great solemnity, reverence and godly fear. Whenever this Book of books is opened, let it be remembered by old and young, that the Author of it is God, the great I Am, the King of kings and Lord of lords, before whom angels and glorified spirits bow and do homage, saying, "Holy, holy, holy is the Lord Almighty, the whole earth is full of his glory." Parents, this fearful responsibility rests upon you. Life or death may turn on the issue. Make this Book of books the text-book for your little ones.

The Bible is full of injunctions to parents on teaching their children the word of God. "Thou shalt teach them to thy children, lying down and rising up, in the house and by the way, line upon line, precept upon precept, here a little and there a little."

How important that the parent or teacher remember the injunction, "Search the Scriptures."

"The commandment is a lamp, and the law is a light." Imprint, then, upon the young mind, Bible truths, to be hid in the heart, ready to be applied by the divine Spirit whenever temptation assails.

The lawlessness and crime filling our prisons with victims, and parental hearts with anguish, can only be prevented by securing the allegiance of the human will to the divine commands. The Sabbath desecration, and all the progeny of vices that grow therefrom, the appalling disregard of human life, indicated by the continued developments of the times, would be arrested and banished, were the word of God to do its office upon the conscience. Surely, the wise parent and teacher will impress the mind of the child with Bible truth early and persistently. This is the divine prescription for the special guardianship of sons. See Prov. chap. 6.

Infinite wisdom could devise no better protection for the morals of the young, no better means for the right formation of character, than the early knowledge of his will.

This most important part of education every parent and teacher in a christian land may so control as to be able to say, when his offspring arrive at maturity, from childhood they have known the Holy Scriptures, which are able to make them wise unto salvation.

"The Bible! 'tis a book divine,
Where heavenly truth and mercy shine,
And wisdom speaks in every line.
The Bible! in this book alone
We find God's will made known;
And here his love to man is shown."

10. Searching the Scriptures thus will assist greatly in our prayers, fill our mouths with holy arguments drawn from Scripture language, used by holy prophets and apostles, dictated by the spirit of the living God. Whole chapters and whole Psalms may be turned into prayers, supplications and thanksgivings. Persons familiar with the Scriptures, richly imbued with Bible knowledge, by daily committing and treasuring up the heavenly doctrines and precepts of inspiration, are uniformly consistent and happy in their approaches to God.

11. By thus storing the mind and heart richly with the exceeding great and precious promises of God, we easily and speedily bring them to bear in the hour of trial and temptation in every case of emergency and fiery onset of the tempter, the adversary of God and man. The Psalmist said, "Thy word have I hid in my heart, that I might not sin against thee." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Wherefore shall a young man cleanse his way? By taking heed thereto according to thy word."

12. In cases of blindness, of being shut out forever from all external objects, how unspeakable the blessing to have a fund of God's sacred truths stored in the memory for daily and hourly meditation and self-examination, rising up, lying down, going out and coming in.

13. The same is true of persons in sickness. Confined to beds of languishment, how very comforting, consoling, and strengthening it is to have immediate recourse to the Bible, to the many precious passages previously committed to memory.

14. Again, this committing the word of life should be a daily business. In the morning rising up, seek the earliest opportunity of committing some portion of this precious volume of inspiration; one, two, three, four, six, eight, or ten verses, as time may permit. And if convenient, repeat the same while seated at the breakfast, dinner and supper table, with suitable comments, or as a subject for conversation and spiritual improvement.—These same golden gems may likewise be turned over and over during the business of the day, revolved and re-revolved till the soul is on fire joyfully! Thus you will be able to say, with the sacred penman, "O how love I thy law! it is my meditation all the day. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way."—Ps. 119: 97, 103, 104.

15. Who can calculate the amount of light and glory that may burst upon our ecstatic vision when about to sleep the sleep of death, from being diligent students of the Bible. This treasuring up God's word in our hearts for daily and practical use, will doubtless render our dying moments most tranquil, peaceful and joyous, and also administer an entrance to us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Blessed thought!

Finally, our happiness in a future state, as eternity rolls on, may be greatly enhanced by this careful and prayerful committal of this Book of books, the law and the testimony. Sinner, you have no sure hope in Christ. Do you desire a saving knowledge of the Bible, the word of the living God? Commence *immediately* the searching of this light that shineth in a dark place, by committing certain parts of it to memory, with earnest prayer to the Father of Lights to enlighten your understanding, that you may "behold wondrous things out of his law," for the Holy Spirit to take of the things that belong to Christ, and to show them unto you. Follow up this committal with continued wrestlings at the throne of grace, till the day dawn, and the day-star arise in your hearts, the hope of glory. God will bless his own word, make it "a lamp to your feet and a light to your path." "My word shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."—Isa. 55: 11. O friends, one and all, begin anew the study of God's word, of treasuring it up in your hearts by way of this daily committal. Be patient in it, persevering, indefatigable; let no moment be lost; redeem the time for this special, all-important, glorious object. This thorough, careful, prayerful, committing the sacred oracles is the most effectual searching "the Scriptures" in accordance with the Savior's command.—John 5: 39. And furthermore, it is the most sure and speedy establishment in the assurance of faith, and the grace of entire sanctification. "Sanctify them through thy truth; thy word is truth." Select the practical parts of the prophets and apostles,—the Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Ezekiel, and the minor prophets; and above all, choose parts of the New Testament—the life of Jesus, the blessed Savior—the epistles of Paul, Peter, James, and John. It would be well to commit perfectly one of the evangelists—Matthew, Mark, Luke, or John. Then whole Psalms, and whole chapters in the prophets, in Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews, Timothy, Peter, James, and John. Besides these general and more extensive committals of God's word, search out the most devout and practical portions of inspiration, the great and precious promises by which we are made partakers of the divine nature, and commit them thoroughly.

"O blessed volume divine,
Let everlasting thanks be thine
For such a bright display,
As makes the world of darkness shine
With beams of heavenly day."

"The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times; quick and powerful, sharper than a two-edged sword." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17.

"How pure the sacred word of truth,
The blessed book to guide our youth;
Given by our Father and our God
To guide to heaven through Jesus' blood.

Here brightest glories meet and shine;
Here mercy smiles in every line;
Here Justice with a frowning face,
Is answered by our Savior's grace.

Happy the soul that reads the page
That guides our youth and cheers our age,
Yea, blessed evermore is he,
O Lord, who learns to come to thee."

D. F. N.

For the World's Crisis.

AN IGNORANT DESIGNER.

Being obliged to spend a Sabbath in Rochester, N. Y., and finding no opportunity to preach or hear concerning the kingdom of God, I found my way, by a notice in the paper, into a small school-room, No. 88, Main St., where were gathered about a dozen gentlemen and a lady, engaged in cyphering out Isa. 32: 1,—"Behold a king shall reign in righteousness." Having found this king to be a Jew, and that he would reign over Jews, the next thing to be settled was the kingdom. This was found to be Jerusalem, or the land of Canaan; but quoting some scriptures that rather strained upon the old Canaan landmarks, the following interesting sociable occurred:

Question. If the kingdoms of this world become Christ's, will he not reign over the Gentiles as well as Jews?

Ans. "In a certain sense."

Ques. When he takes to himself his great power and reigns, will he not "destroy those that corrupt the earth?"

Ans. "Yes, as nations, but not as individuals."

Ques. Is not the earth corrupted by sin?

Ans. "Yes."

Ques. Then when corrupters are destroyed, will not all sinners be destroyed?

No rap.

"I wonder how a person should come here with a design to teach such a doctrine as that," says one.

I am not *teaching*, but inquiring, and you do me wrong in charging me with a *design* before you know what I believe.

"But," says the third person, "the Greek word *gee*, for earth, means more than the earth; it means habitable globe."

How, then, do you understand Peter, when he says the *kosmos* that then was, and the *gee* that now is? (Out comes the Greek Testament.)

"No, it is the *gee* that then was."

I think not.

Third person,—"He is right; it is the *kosmos* that then was, and the *gee* that now is."

Very well. If the *kosmos* being overflowed with *water* caused the destruction of the inhabitants of the world, will the *burning* of the *gee* by fire be more favorable to the ungodly in the day of *perdition*, than the waters of Noah?

No rap.

Again, when Joshua came into the typical Canaan, he was commanded to make no league with the inhabitants of the land; will the antitypical Joshua make any league with the inhabitants of earth, when he rules with a rod of iron, and dashes to pieces as a potter's vessel?

Third person. "No man, unless he was ignorant of the Scriptures, would ever ask such questions as those."

And so I have fallen into the condition of the poor blind man among the Jews: "Thou wast altogether born in sin (ignorance), and dost thou teach us? and they cast him out." I have been branded with a *design* to bring in an unwelcome doctrine, and with *ignorance*, simply by asking questions which you invited me to do; and now I must go to watch over an afflicted daughter, and weep over the desolations of Zion in Rochester. H. PRATT.

P. S.—There is a fair chance, apparently, for my daughter to recover, though with months of suffering and wearisomeness. H. P.

For the World's Crisis.

BIBLE PRECEPTS.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 34, 35.

"God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them them out of the hand of the wicked."—Ps. 82: 1-4. "They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it."—Ps. 94: 6-7. "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."—Ps. 101: 7. "Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished."—Prov. 17: 5. "Cursed be he that removeth his neighbor's landmark; and all the people shall say, Amen."—Deut. 27: 19. "The poor is hated even of his own neighbor; but the rich hath many friends. He that despiseth his neighbor, sinneth; but he that hath mercy on the poor, happy is he." Prov. 14: 20, 21. "Wealth maketh many friends; but the poor is separated from his neighbor. A false witness shall not be unpunished, and he that speaketh lies shall not escape."—Prov. 19: 4, 5. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. 19: 17. "What mean ye that ye beat my people to pieces, and grind the face of the poor? saith the Lord God of hosts."—Isa. 3: 15.

Let us do as we should like to be done by, and help one another, as we shall wish we had when Christ shall come; so that we may have our lamps trimmed and be ready for the Bridegroom. OLIVE RICKER.

☞ Poor men want some things, rich men more things, covetous men all things.

For the World's Crisis.

WHAT SHALL I CARRY TO CAMP-MEETING?

If you desire to do good, and be edified, blest, and strengthened, carry *patience* with you. And if you hear any praying in the night, when you are anxious to sleep, don't fret about it, but join heartily with those who are praying. Campmeeting week is a "week of prayer"; and from the camp-ground prayers are constantly ascending, both by day and by night. And some get so happy that they are praising the Lord like Paul and Silas in the night season. And if you are kept awake a little while by the voice of praise, don't fret about that; but be patient, and "rejoice with them that do rejoice."

And do not go determined to force all your peculiar views upon every person you meet. Don't carry your "hobbies" there. If you speak in meeting, do not bring out "strong doctrinal points," which you know must give offence to some, while they may not benefit any. Bear in mind that all classes and denominations of christians are represented at campmeeting; and give to all the same liberty of private judgment that you claim for yourself. "And the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient."

Carry your Bible with you. If you ever worked at chopping in the woods, perhaps you remember how good your dinner tasted as you sat upon a log to eat it. You will find milk and honey there, in passages which never interested you before. The Spirit of the Lord will be there in power; and if you leave all your cares at home, and give yourself up entirely to his service, you may hope and expect to learn a great deal about the Bible while on the "mount." As our campmeetings are usually conducted, there is no place on earth so near the courts of heaven; and we may well say, "A day in thy courts is better than a thousand."

Go there expecting to meet your Savior. Go in meekness and humility; sit at his feet and learn of him. Get your lamp "trimmed and burning" before you start. Let your heart be filled with love to all men; especially to them who are of the "household of faith." May the Lord help us all to be in our place, and do just what he requires of us. I hope to be there (at Wilbraham), and expect the best time I ever yet experienced. Pray for me, that I may not be disappointed. I want to have my companion go with me; and I ask you to pray for her, that she may be greatly blest. F. H. CHAMBERLAIN.

Sutton, Mass.

NAPOLEON'S THOUGHTS AND PLANS.

(Concluded.)

But soft. Where is my map, the map of all the world? I conquer one republic, and by that same cry—Liberty—I'll conquer all the governments on earth, at least upon this continent of ours.

Where is the land wherein our principles have not unheeded worked, and are not working. The old monarchic governments are doting; everywhere the peoples, suffering under priestcraft, writhe for liberty. These governments have allied themselves with priests, they form concordats; but having used the priests, I'll reign supreme without them. Force and success shall sanctify my rule; and, as the man of peoples, I'll strive for universal rule. What country is not weak while I am strong? Prussia has her Poles, her subdivided councils; Austria her Hungarians; Turkey her Greeks, her Egypt; Italy, ah, Italy! imperial Italy! she has her Pope, and all his cardinals, and all the lazy, earth-consuming tribes, which find their haunts mid cells and monasteries.

Is there not here an empire worth my rule? *Imperium in imperio* is there now mid all these old priest-ridden monarchies. But I will gather to myself, mid all those elements of empire and of sway which shall at last o'er all predominate.

Who knows what may be at some future time? If revolution rises in one place—the very soil we tread on is volcanic—'twill in another; and, of all places chief, in Italy. Ah, then I will protect my friend the Pope; I'll send him troops to hold his capital—but only for himself. But being there at Rome, the seat of empire, there I'll stay. 'Tis easy to find reasons when one has power, and if none appear self-evident, why, then, I will create them. Liberty first, non-intervention second, confederacy last, shall be my watchword and my principles. Having the power, I will but intervene where hitches may occur in carrying out, and only then on colorable pretexts. Evermore still keeping up the cry—non-intervention, liberty of the peoples. Thus I'll form a chain around all else till ready to my hand there shall be formed a vast confederacy, whose links shall be each one a long oppressed nationality, and to them all I'll come their noble, grand deliverer!

'Tis but to lift the finger from a stop and revolution will begin to sound, and then that venerable man, the Pope, must be protected still; and so I'll linger on and gain a stealthy growth while other projects ripen to my hand.

But, nought too soon; no—that would peril all. The Emperor, mine uncle, wont to say, "wait till the pear is ripe;" and kings shall ripe and ripe, and rot and rot before the rising up of revolution. But when the harvest comes, I'll rule the winds and ride upon the whirlwind, gathering all beneath my potent, earth-compelling rule.

What matters it that I profess to serve the Pope, and cause my officers to seem to serve him too, while all men feel our spreading principles? Their presence is sufficient taking time to pull down all the Papal power and rule. And now, meanwhile, I deal with Austria.

She also holds a stake in Italy by priestcraft and by force; but Piedmont is her natural enemy, and in due time, all other things conspiring, I'll stir up Piedmont—war for an idea; uphold the threatened rights of Northern Italy, and make a vow to free all Italy from the Alps to the Adriatic. All, all Italy, seeking nothing for myself but to be deemed the friend of freedom.

Now Austria is but dull and all effete; her soldiers mere machines; while mine are taught all self-reliance, marching close or loose, fighting in rank or rushing loosely on, and we will beat them, and having done so, then I'll round off France, seize Nice and Savoy, amid clouds of reports, and using universal suffrage. A very easy thing, indeed, to do, when abstract power is once acquired; beside, that is the source from whence I rose; so all things work consistent as a whole, and to one end—my self-aggrandizement.

But all this while it must not be forgot there's England and there's Russia to be met. What would they say to my Italian views? and they are friendly to each other too, and both are powerful!

Where can I find some ground of contention to cause a separation and win Russia to my side?

There's the far East, where my great uncle strove to raise an empire! And in Jerusalem—French, English, Russian, Greek, are met, having their holy places. That's the chief spot where opes the door of hope, and there I'll strive for power, and see if Russia cannot be provoked, by my gaining the supremacy over the holy places, to break into a war with Turkey.

Turkey is as a dying man; some must ere long divide his spoils, and Russia has for years been looking towards Constantinople, and will only too readily be moved to quarrel and rush in.

I'll plan it so; for England, I can see, will then come forward, fearing the equilibrium may be disturbed, and this will bring her first to aid the Turk, and then I will come last; and aiding to put down Russia, so aiding Turkey, I will make peace mid all when Russia is in peril; so winning honor, winning Russia too, at least as far as England is concerned; beside the gain that will accrue from weakening Russia; so that course is fixed.

By peace I'll win my way; by war when absolutely needed, but still more by peace. Suddenly formed; interrupting all calculations of allies; putting all things into confusion, mystery, uncertainty; of which, by acting thus when having power, I'll hold the key.

A good idea! to be repeated, too, repeatedly!

This making peace leaves him who makes it at his chosen time still master of the situation. But mind this: still must there be an overwhelming force to give me power even to make peace; so to create that peace, and then to use it.

Nothing like strong battalions, numerous ships, a well provided commissariat; arsenals formed and filled; harbors repaired; new formed; railroads abundant and concentrated; factories of arms widely distributed, the better to escape notice; sailors and soldiers trained and dismissed, but ready for recall; all points of detail thoroughly dwelt on and carried through. While others sleep, and sleep for long they shall, wide awake, and they shall only rise to see me take the lead.

And now, the better to beguile the time, when all these things are put in ample train, there shall be feasts and balls and festivals, huntings and travels, hospitalities. Friends will I make of other potentates—personal friends as far as possible, and so the less my views will be suspected.

I will not show too bright nor yet too humble, but only as befits a rising man—a man who waits on others in some sort, and rather seeks to please them than to govern.

Ah! 'twill be long, eleven years at least, before my greater hopes can draw ahead; but patience, and work on. A time will come when all things shall be ripe. Russia allied with me, and England too—ah, how I'll laugh at each within my sleeve! Austria humbled; Spain gained by flatteries and show of power; Sardinia won, perhaps all Italy; Egypt seduced in secret to my views; Hungary ready to burst out in flames; Poland all ripe for insurrection; Algeria and Tunisia gained to me; the slaves of Russia ripening for revolt, —still all shall slumber and shall smoulder on, while to the East I turn my further views, proposing there to raise an empire and restore the Jews, and take at least half Turkey to myself.

For this end emissaries must prepare a cause of interference. The Jesuits will be useful; our Christians must be protected and encouraged, their local quarrels seen to and promoted, kept smouldering, so that at some given time some outbreak may occur to bring down all the fury of the Turk, and then I come as their deliverer.

Thus I'll deliver all, putting them first in tribulation, that I may seem to all their great deliverer. And then, I'll cause the Jews to be restored. But this, like all my plans, must be must secret; for in due time the Jews shall hail me Savior—their Messiah!

I said things must be secret—that's my plan. There's nothing spoils a grand conception so much as telling to another; it brings in confusion—spoils the unity; and it is better far to make some petty errors in performance, than by admitting and seeking to dovetail others' views to disturb the regular lines of thought. The mastery of a secret is itself a source of power. Men dread him whom they cannot fathom. And when I have gained power mystery shall aid it. Therefore I'll give no sign one moment sooner than I well can help of what I am about. I'll do the deeds; and facts accomplished can always be borne out, if not justified, where there is power; and if none can arraign me, and I am before them with facts, why then a little extra gaiety, excitement, wonders for nine days, will fill men's minds, and time will cover all.

I'll make things pleasant; that is what men like. All shall be gilded, softened by applause, a speech, profession, compliment; 'twill cost me nothing, and it pleases them; and novelty will still distract the changeful crowd. Well, then, I'll manage above all to be allied with England. She has respect and weight throughout the world; her character will give me weight, and I will use it as long and as far as ever it can be used; and clearly it can be so for some few years, while I am gathering strength. Amid professions of the utmost liberality, I'll gag the press and turn it to my use; and while I will allow no speech against me, I will permit and encourage all that can favor my views, and in due time I'll take a step in policy which never yet was used.

I note that novelties are stunning—causing sensation—are apt to rouse direct immediate counteraction; therefore I'll do what men can scarce expect, and with a seeming openness; I, and not yet I, but writers in my pay (so can I easily deny them,) will put forth future plans beforehand.

Here, well discerned, a pamphleteering system answers my view in two ways. For first, I will abate the edge of novelty, and then I'll gather what men think and say, and through that knowledge I will gain power to amend, and then get forth and act, and men shall surely feel—Why, this is nothing new—we knew it all before!

And so especially I'll win my way, times out of number!

Another plan I have too op my mind. When actual deeds shall speak to England and alarm her fears, I'll make commercial treaties with her merchants, and she shall think self-interest alone will tie my hands, for well she loveth gain. And with commercial views, old Babylon shall rise, and commerce shall commence her olden course upon the great Euphrates; thus I'll creep towards India. Meanwhile for Russia I will lay my bait; she shall go halves at first within the earth; the East I'll proffer to her eager arms, so shall she stand my friend; but once the West is mine, then soon the civilized West shall conquer all the uncivilized East.

And as for England!—ah! last of all, the time shall come to crush that little isle.

When all the world is nearly in my hands, I'll bring it all to bear against Great Britain. She is all scattered—I concentrated. Everywhere her commerce shall be attacked, her colonies invaded, her seaports stormed. Electric wires shall flash my orders at a given moment, rise in all climes, and crush Great Britain. She shall go down, and I will reign supreme; supreme throughout the world. Builder and architect of my own fortune! Happier than Napoleon's son, and greater; greater than he himself. I will transcend his glory. Never name shall be like my name. The image of all glory shall be my image. I, that great reality, like unto God, my power universal—But soft—I dream—I am but captive now!

Well, well, all's one for that. I'll let time shape; and there—an end. Now to my studies!

Thus he sat him down. He knew not it is writ:

"This matter is by a decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men!"

☞ Some take so much care of themselves, that God has but little chance to help them.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"OBEY YOUR PARENTS."

"Children, obey your parents in all things; for this is well pleasing unto the Lord."—Col. 3: 20.

Do you wish to please the *Lord?* We imagine we hear a thousand voices say, "Yes, sir." We may expect a great reward from Jesus when he comes, if he is pleased with us.

But will he be pleased with children who disobey their parents? Does any one answer "yes" to this last question? All can see that when we try to please the Lord by obeying our parents, we are giving comfort to father and mother also; for it grieves them when their children will not obey them.

The reason children are required to obey, is because their parents have had the most experience in the world, and know what is best, better than the young. Our parents are anxious to have us keep out of wickedness; and they know the snares of Satan better than we do. Yet perhaps the place where we are most anxious to go is the very one where the Lord does not wish us to be seen, neither do our parents; and because they love us, they request us to stay away. It may seem hard to us at the time; but when we obey cheerfully we feel much better afterwards.

Again, we may desire something that we do not need, or which our parents are not able to get. In such a case, try to be contented, and think how many there are suffering for want of things that you enjoy.

We have sometimes heard children fret at their parents because they could not have such things as they wanted. Such children are not happy, because the Lord is not pleased with them; for no one can be truly happy who does not try to please the Lord. When your parents ask you to do any thing, *never* wait to be told the *second* time, but do it at the time they wish it done; and do it without fretting. You will feel much better to do so, comfort your parents, and please the Lord. If you wish to be ready to meet Jesus when he comes, be obedient and kind to your parents.

THE EDITOR.

For the "Children's Corner."

A FRAGMENT FOR THE YOUNG.

MR. EDITOR:—I was much pleased with the contents of the "Children's Corner," so neatly and tastefully arranged in the Crisis of June 27th, and in the next issue would like to tell the children what an old gentleman, who lived to be ninety-four years of age, had to say regarding health, and how to preserve it.

"A good while ago," said he, "I read in one of the newspapers of the day that a man had died at the advanced age of one hundred years; that he had never been ill, and had maintained through life a cheerful, happy temperament. I wrote immediately to the place where he died, begging to know if there had been any peculiarity in the treatment of himself which had rendered his life so happy; and the answer was as follows:—

'He was uniformly kind and obliging to everybody; he quarrelled with no one; he ate and drank merely that he might not suffer from hunger or thirst, and never beyond what necessity required; from his earliest youth he never allowed himself to be unemployed; drank neither coffee or tea; never used tobacco in any form.'

"I took a note of this in a little book, where I wrote all I was anxious to remember; and very soon afterwards I read in another paper of a woman who died at the age of one hundred and two years,—that she had never been ill, and always of a happy, contented disposition. I wrote to learn what means this woman had used for preserving her health to such an advanced age, and this was the answer:—

'She was a great lover of cleanliness, and was in the daily habit of bathing herself in water; never ate sweetmeats; drank neither coffee, tea, or wine; exercised daily in the open air; was early to bed, and early to rise.'

"Of this likewise I took a note in my little book. Some time after I read the death of a man who had enjoyed good health till he was one hundred and four years of age. Again I wrote, and this was the answer:—

'He was an early riser; never slept over seven hours; never was idle; worked chiefly in the open air; never permitted himself to sit or walk in a bent posture; did not use tobacco; drank neither coffee, tea, or wine.'

"After having read all this in my little book, I said to myself, 'You will be a foolish man indeed not to profit by the example and experience of these aged people.' I then wrote out upon a large card all I had been able to discover about these happy people, and suspended it over my writing-desk, so that I might have it always before my eyes, to remind me what I ought to do, and from what I should refrain. I conformed to its rules, and was much happier and in better health for it. In former times a walk of half an hour's length fatigued me; now I can walk miles without weariness. Imagine, then, the happiness I experience, for there are few feelings so cheering to the spirit as those of constant good health and vigor.

"But, alas! there is one thing in which I cannot imitate these happy people, and that is, *that I have not been accustomed to all this from my youth.*"

Little children who read this, you are the fortunate ones who are able to adopt to perfection this kind of life, and live happily and usefully; then you will have nothing to regret in after years, as did my poor old *grandfather.* AUNT SARAH.

For the "Children's Corner."

THE ROYAL KNIGHT.

BY M. D. W.

Quite different were the surroundings of the present subject of our pen from that of the poor plow-boy of Lincoln; and as we sketch briefly the history of Loyola, the royal knight, we shall see as great a contrast in his life-work, and its results. But I must first tell you what a knight is, for as this is a title not belonging to any one in our country, you may not all understand its meaning.

Among warlike people in the old countries, the title of knight was bestowed upon certain young men who belonged to the royal army, as a token of honor; it was a degree of rank, as General or Lieutenant is now in the United States army. We called this a *royal* knight, because he was trained up in the court of Ferdinand and Isabella of Spain, that same king and queen who sent out Columbus in search of a new continent.

This knight had been wounded in the great Castle of Pampeluna. As he lay upon his couch, he sought to while away the weary hours by perusing romances, and among them one day he found a Spanish legend of saints. This legend was a narration of the wonderful things said to have been done by very devout saints.

Now Loyola, though trained up in the royal court, is said to have been illiterate, and being of a visionary turn of mind, he drank in the strange stories he read, and resolved that he, too, would become a saint, and perform many wonderful things. He chose the Virgin Mary for his friend and protector, and vowed to be from henceforth her faithful knight.

I will tell you here that this Loyola was cotemporary with Luther, that is, he lived in the time of Luther, and was only eight years younger. But very great was the contrast between the two. Luther devoted himself to the defence of the gospel; he chose for his patron the Lord Jesus Christ, and vowed eternal allegiance to his cause. Loyola chose the mother of Christ for his patron, and devoted himself to the promotion of that religion which is associated with the worship of the Virgin Mary.

After spending a year among the poor in a hospital, he next sought the blessing of the Pope, and then set forth on a pilgrimage to the Holy Land, with the same end in view. He went to Rome, and there held counsel with the leaders of the Catholic Church respecting a plan to restore to it a portion, at least, of its lost splendor.

At first only seven persons could be induced to rally around him; but their zeal and enthusiasm were so great that, as they traveled the country, they kindled a corresponding blaze in the hearts of many others, and their numbers rapidly increased.

Loyola regarded himself as an especial favorite of heaven, and divinely inspired. He had looked upon that holy Virgin face to face, and words of love had passed between them. Her son Jesus had also appeared to him. He had seen the sacred emblems of bread and wine changed into the actual body and blood of Christ. These things he boldly professed, and his deluded followers believed them true, and obeyed him in every thing. He divided different regions into various provinces, and appointed over each a ruler. This officer exercised absolute power over all under him, as fully as Loyola did over all. Every month there must be a return made to him of all that was going on, or contemplated, in these several provinces; and every three months these returns must be submitted to the General. Every member of this fraternity was known and watched, and if they disobeyed, or revealed any secret, they were dreadfully punished.

I have now, my young readers, given you a brief sketch of the history of Ignatius Loyola, *the founder of the Jesuits,* a secret order belonging to the Catholic Church, which has labored extensively, secretly and zealously, to bring back wanderers from the church again into its fold, and to convert others to their faith. Your parents can tell you more about this matter, if you desire to know.

Whose example, think you, is the most worthy of imitation—John Hunt's, the plow-boy, or Loyola's, the royal knight?

For the "Children's Corner."

"THROW, BOYS, THROW!"

A good many years ago, in a town in England, one Sunday evening, three noisy and wicked boys filled their pockets with stones, and straggled into a meeting. Their intention was to insult and annoy the old man who was preaching, and they accordingly seated themselves at a convenient distance in the back of the meeting-house.

They had not been there long before one of them impatiently whispered,—

"What's the need of listening any longer to the blockhead? let's throw!"

"No; wait a minute and see what he makes of this point," replied his companion.

But his curiosity was soon satisfied, and he too exclaimed,—

"Confound him! it's just as I expected! throw, boys, throw!"

"Suppose we should give up this plan altogether," now spoke up the third.

"You're a fool!" said the two angrily. And they hastily left the church in a rage, while he remained and heard the preacher through.

Fifteen years passed away, and there was a notice given out that a celebrated preacher from abroad would speak in that same house on Sunday. A large congregation had gathered to hear him. The minister rose in the pulpit; but before he commenced speaking he paused, and leaned his head on the cushion, and was silent some minutes. The people thought he was sick. But he raised his head and said:—

"It is just fifteen years since I was in this house before. That night three young lads came into the meeting to throw stones at the preacher. Two of them went out, and the other remained. Now I want to tell you what the fate of those boys was. The first was hanged some years ago for a dreadful crime. The second is now in jail, sentenced to death for murder. And the third, my friends, the third—is he who is to address you now. Will you listen to him?"

It is a fearful thing to go on in sin. God will surely punish us sooner or later. No matter how much we may at first seem to prosper in wicked ways, the time will come when we shall be bitterly sorry for our evil doings. There is no place on the earth that the sinner can hide himself from the displeasure of the Lord. But his mercy is from everlasting to everlasting, to them that fear him and keep his commandments. Let us do right, and claim his blessing now, and share his glory at last. E. A. A.

TWO WAYS.

I know a boy who, when his little sister runs up to see what he is doing, and he does not want her so near, says, "Please, sissy, go away now; go, sissy, please." Is not that better than to cry, "Get out!" as some boys do, and perhaps make it rougher with a *kick?*

I know a little boy who, when he comes home hungry from school, runs into the kitchen and says, "Biddy, if you are not too busy, will you be kind enough to give me a cookie, or spread me a slice of bread and butter?" Biddy is happy to leave her work and oblige a boy who speaks so. Is it not more polite than to rush in and cry out "Give me something to eat, *quick!*"

I know a little boy who says, "Mother, if you are willing, I should like to go to Eddie Brown's candy pull to-night." And I know another who said, "*I am* going to Eddie Brown's, whether or no." Which way of speaking becomes a little boy best?—*Chris. Adv.*

HAPPY BIRD-HOMES.

A little boy once saw two nestling birds pecking at each other, and he asked his brother what they were doing.

"They are quarrelling," was the answer.

"O no, that cannot be," said the boy, "*for they are brothers!*"

What a happy life you might lead, if the little boy's thought of the birds could be a picture of your homes. How many happy bird-homes there might be, if brothers would not quarrel.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE OLD PATHS.

Where are the paths our fathers trod,
Like men of courage bold?
They lived by faith and walked with God,
As Enoch did of old.
As priests to God, like Aaron, they
Were called from above,
To cry to men without delay
God's messages of love.

Ah! wo is me, they each could say,
If I refuse the call;
I freely give myself away
To him who died for all.
My home is sweet, my friends are dear,
With them I fain would dwell;
But dearer still do souls appear,
So home and friends, farewell.

Silver nor gold e'er called them forth,
Nor stopped them on their way,
They preached to men Christ's precious truth,
And looked to him for pay.
The love of Christ, a mighty chord,
Constrained them night and day
To cry, "Behold the Lamb of God,"
That taketh sins away.

They had no creeds to yoke the meek,
Nor notes to preach by rule;
They did not stop to study Greek,
Nor go to priestly schools;
They learnt the gospel from their King,
And ran where they were sent;
Trusting in God for every thing,
Like flames of fire they went.

O'er hills and dales, through storm and calm,
They ranged the country through,
Fearing that naught could do them harm,
If they were good and true;
They preached to men in sin enthralled,
To flee from death and woe;
God gave the sign that they were called,
Wherever they did go.

They saw the power of God displayed,
And hundreds bowed their knee;
They were opposed, but not dismayed,
But fought for liberty.
No high nor low was in their ranks,
But all of one degree;
E'er praising God and giving thanks
For love and unity.

—*Selected.*

For the World's Crisis.

CHURCH, OR ANARCHY?

NUMBER TWO.

Christians sustain a two-fold relation, first, to God; second, to each other; and both are necessary to constitute a christian. The second point has not always been noticed. It is considered that christians are simply those who love *God*; but God's commandment just referred to is proof that one is as essential as the other, and God makes one culpably guilty of falsehood, who says he loves God and hates his brother. If one would have an understanding with God, so that he can "assure" his heart before him, he must be right with his brother; i. e., be on terms of full, hearty, *acknowledged* christian fellowship.

But how is the fellowship to be acknowledged? Not by getting up in meeting and saying so, and letting that pass as the acknowledgment, for it must be recognized, as well as acknowledged, by the person who makes the confession of fellowship. In other words, the "full fellowship" is a complete, mutual affair. We will illustrate it. Here is a place where there are a number of professed believers in Christ. They have never had what we are contending for; viz., "church order," "full fellowship." Some have left the different sectarian churches because they could not remain there and preach the truth as to the coming of Jesus, and life through him; others have been converted from the world, and hold this faith; others, perhaps, do not fully hold it, but want to be free from sectarianism. They say they do not believe in "churches"; that they have come out of Babylon. But what is their state? Some fellowship, and some anarchy. Perhaps we can best state their condition by this formula:

We have A., B., C., D., E., F., G., H., I., J., with others. Now if we can find any fellowship there at all, it is so much toward our "*church*"; and if there is any want of fellowship, it is wrong, and will be acknowledged by all conscientious christians. What we wish to do is to bring them up where they should be, and then the "church" we are describing will be seen, and its characteristics understood. We will suppose that all these persons propose to come out clearly and definitely to the position we advise them to take. They meet together for that purpose. We have heard that there has not been, up to this time, a full fellowship. That old "stumbling-block," "Something's in the way," is among them. But they meet, and we request all who desire for themselves the position of full christian fellowship to stand on their feet. All do so; and we inquire of each by name whether he fellowships each and all the others? and whether they individually fellowship in return? We find that A. fellowships B., C. and D.; B. fellowships E., F. and G., but does not fellowship C. and D., though he does A.; C. does not fellowship E., and E. does not fellowship C., but does the others. There is trouble here certainly. They are not where they should be, that is evident. They have not got out of Babylon yet, for their favorite word, that has kept them so long where they are, means anarchy and confusion. They have come into Babylon, and now we ask them to "come out of Babylon" into "full christian fellowship." They agree to make christian character the only test of fellowship; and all the evils are removed, and each is fellowshiped by all and fellowships all. Mr. Objector, have you after all any objections to these brethren and sisters being free from the evils that have stumbled, tried and hindered them, and kept them apart so long? This is our church, in earliest history. Paul went about establishing churches, and we may safely follow in his steps, and reconcile those who were afar off from each other.

What a lamentable state of things exists when men and women, who profess to love God, and to believe in the near coming of Jesus, cannot fellowship each other; or when one, who does not give good evidence of being the Lord's, can go among them, talk in meeting, and perhaps gain the sympathy of some undeservingly, and there be no means to remedy the evil; no protection to those who are really trying to live as they should.

It is as really absurd to think of a number meeting in one place, professing to worship God together, and yet not fully acknowledging each other. It is a species of anarchy. There must be an understanding sufficient to agree as to the place of meeting; but why shrink back from the perfect agreement and full understanding as to confidence in each other? Then the many are one body in Christ, and every one a member of the others; otherwise it is not so. A number of professed christians in a place is not a church, just simply because there is a number. Broken fragments do not make a whole dish, neither do the different organs of the human bodies, separated and scattered about, make a living human organism. Read 1 Cor. 12, and it will be seen that our position is a correct one. "The body is one," says the apostle, not one member, but many; and he further teaches us that God hath set the members every one of them in the body, so as to make one complete whole. Now, although they are baptized into this body by the one Spirit of God, without which baptism there can be no true christian union; yet is evident from such exhortations of the apostle as, "Endeavoring to keep the unity of the Spirit" (Eph. 4: 3), that the individuals themselves have something to do about getting into the body, and keeping in it, as they certainly do in keeping out of it, or getting out when there is a body recognized. We certainly need something more than a lot of men and women professing religion, many of whom have perhaps no confidence in each other, to advance the cause of truth in the world. They should first convince the world that christians love instead of hate one another.

The story of the old gentleman and his sons illustrates this point well. The sons were quarreling and disagreeing constantly. The old gentleman called them to him and gave each a single stick to break. They did it with ease. He then took a bundle of sticks, on which he invited each to test his strength, but none could break the sticks when bound together. The father then reminded them that each separately would fail, but bound in one bundle of love and mutual agreement, they could resist opposing influences, each by the assistance of the other doing more than he could alone. So by a covenant together, christians can do more than they can alone, for they are then bound together in one bundle of love. O for the spirit of love to melt us into one.

There are many brethren and sisters in some places, who feel that there is something necessary to bring them into a better position than they are in, but how to get there is the question. They see that our company of A., B., C., D., and others are united, and they feel perhaps afraid to take the position, lest they be like the churches. They see the evils in which they are involved. They are grieved at the instances of dis-fellowship and schisms among those who should be all united, and must be to be saved; and they do not really know what to do. They are almost, or quite discouraged. Now we are prepared to say honestly before God, that there is no other way to remedy the evils than to come to the position of testing the fellowship, as those of our company above mentioned have done.

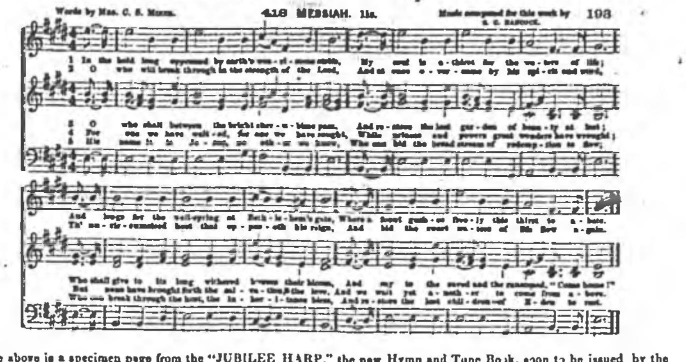
We have only incidentally glanced at a few of the evils existing where there is not full fellowship. We have not brought out the differences that existed between B., C., D., and E., and others. They are too lamentable to detail. The misunderstandings, unacknowledged wrongs, from obstinacy or otherwise; the standing aloof from the responsibility of being amenable to any one, and yet getting into the meetings and taking a part with others without fellowshiping half of them, or staying away, and so showing clearly that they are not of Christ, because not of the body; the backbitings, the evil surmisings, and talking about the conjectured or real faults of others generally, and without going first and telling the man his faults between two individuals alone, or by careful inquiries learning first whether the alleged fault had been really committed; are all common occurrences where there is no full fellowship; but where there is, they can not be found at all.

Jesus has given a rule in Matt. 18: 15–18, but there is no rule for those who have no agreement together, so that a man cannot go to another with authority, simply because he has claimed to be a christian. He may be all full of wrong. It may be an every day affair for him to get out of the way,—more likely than otherwise he keeps out all the time; and if that is the case, all your talk will be of no avail. You have no control over him, or he over you; and he may retort to you, "Physician, heal yourself; I never had any confidence in you; why do you come to me? Look after yourself first."

L. C. McKINSTRY.

(*To be concluded.*)

From the Jubilee Harp, entered according to Act of Congress, in the year 1866, by the Advent Christian Publication Society, in the Clerk's Office of the District Court for the District of Massachusetts.



The above is a specimen page from the "JUBILEE HARP," the new Hymn and Tune Book, soon to be issued by the Society, and now in the hands of the printer. It will be ready in a few weeks, and, we trust, will be received with general favor by the household of faith, waiting for redemption.

For the World's Crisis.

BE YEADY.

"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Readiness for life, its labors, its crosses, its temptations, its disappointments, its perils, its thousand and one deceptions, and sufferings, is a great thought, worthy of a serious and timely consideration. But readiness for the coming of the Son of man, the resurrection of the dead, the judgment of the great day, the reward of redemption and glory, is a thought that far surpasses in interest the thought that goes before; and no person should, for a single moment, or for any earthly interest, neglect a full and satisfactory preparation for these stupendous events. Delays now are fraught with incalculable danger, and whoever procrastinates renders himself a subject of God's displeasure and the cutting rebuke, "O fools and slow of heart to believe all that the prophets have spoken."

I wonder at times with amazement, while my spirit is oppressed beyond measure, to witness the multitudes of religionists who are so utterly regardless of any manifest interest in these things. It is truly lamentable, and very much to be regretted by all who have the truth and cause of God really interwoven into their affections. Let any warm-hearted, zealous brother or sister, bearing the indelible marks of Christ, truth, and a spotless christianity, arise in any congregation outside of the church of Christ looking for his kingdom, and speak to them the word of God concerning Christ's appearing, and the heaven-ordained message so sweet, so cheering, so encouraging, so glorious, so full of interest, beauty, sublimity, and crowning glory, and his words fall on the ears of the major part with so little interest that they do not produce an Amen, praise the Lord, hallelujah, or response of any kind. Attend their prayer, social, and other religious gatherings, and their prayers, exhortations, songs, and sermons contain no aspiration that breathes forth with ardency of soul, "Come, Lord Jesus," and "Come quickly."

Read, whenever you will, their religious organs that come from week to week teaming with intelligence of one kind or another, but in all of them, notwithstanding the overflowing goodness and eternal glory of the doctrine of the second advent of Christ, our divine Savior, it finds no entrance there. The compositors set no types that stamp that consolation upon the soul of the almost wearied christian mariner, bound for that better land. Why, O why such an awful neglect and sacrifice of truth, so fully, ably, and faithfully presented in the Scriptures of truth? Is there an answer? Who can solve the problem? Professed believers in the divine revelation, have you no interest in so soul-cheering a theme?

Dr. Adam Clarke states one important truth touching this point, when commenting on 1 Cor. 15th chap. He says:—

"One remark I cannot help making: the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive christians than it is *now*. How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness throught it. And their successors in the present day seldom mention it! So apostles preached; and so primitive christians believed; and so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

The foregoing language speaks volumes, and who can read it without seeing that the professed people of God have widely departed from the original faith, hope, and practice of the primitive church. What has wrought this mighty change? such a great revolution?

All the family named in heaven and on earth must shed tears of sorrow over this sad departure from the word of God. Instead of the religious world looking for the second advent of the Son of God, the resurrection of the dead, judgment and restitution of all things, spoken of by the prophets for the restoration of their immortal joys, they are looking for death to crown them with these honors. O what a departure from the faith once delivered to the saints!

The more this great error is taught, the more rapidly the church and world degenerates; and, consequently, the more disqualified they are for the coming of Jesus. But I thank God from the deepest recesses of my soul, that the spirit of the Lord has raised up a standard against that cunningly devised fable, in these last days; and many are flocking to its support, and to the one gospel hope, viz., the coming of Christ to reward his people with honor, glory, immortality, and eternal life, in this earth restored to its primeval state.

And now, dear brethren and sisters, enjoying the one common faith, let us be diligent in so good a cause. Let us live for the "pearl of great price" by the hour. Suffer no worldly scheme, or sectarian charm, to neutralize your zeal, devotion, and watchfulness. Remember these are extremely perilous times, and growing more so every day. The times are very ominous indeed. Awful events are hanging over the whole earth. Like Belshazzar, the world is trembling, while wave after wave of perplexity and distress rolls over the nations. O, my Savior and my God, prepare us for the impending scenes of judgment, and for the rest that remains for the people of God. Be ready, then, with your whole armor on. You know not the hour when he cometh, whether at even, midnight, cock-crowing, or in the morning. You know not where you will be; whether in your bed, field, mill, at home, or abroad; out of church or in; upon your knees in importunate prayer, praying, "Come, Lord Jesus," and "Come quickly," "lest coming suddenly, he find you sleeping;" therefore, "what I say unto you, I say unto all, Watch." Be ready.

My spirit sometimes becomes restless, and I feel I must leave all and go and warn the world; "But if any provide not for his own . . . house, he hath denied the faith, and is worse than an infidel." So I tarry and labor in a limited capacity. Yours hoping for a crown when Jesus comes,

A. N. SEYMOUR.

For the World's Crisis.

THE GOODNESS OF GOD.

The goodness of God is an inexhaustible theme. No language is adequate to describe his goodness; but, feeling as I do now,—filled with love to God and love to man,—I shall endeavor to lay his goodness before you as far as God shall give me grace; hoping it may stir up some careless mind to love God and serve him, which is our most reasonable duty. Wherever we turn our eyes, we discover numerous tokens of the kindness and mercy of our heavenly Father, in supplying our wants, and in administering to our comforts. He openeth his hand and satisfieth the wants of every living thing. His providence, although extending over all worlds and living objects, is so minute as to number the very hairs of our heads. In all conditions, and in every circumstance of life, we are the objects of his care, his Fatherly protection. He it is who spreads out before us the variegated carpet of nature, to beautify the earth and gladden the hearts of the children of men. He it is who kindly supplies our morning, noon, and evening repast; who supplies the wonted repose that nature demands, and kindly draws over us the banner of love, to shield us from all harm. He it is who, when our Father and mother forsake us, takes us up and cherishes us with greater care than earthly parents ever can. Yes, when heart and flesh shall fail us, then will the Lord our God, in due time,—at the resurrection,—receive his faithful children to that abode, where they can bask in eternal sunshine at his right hand; where there will be fullness of joy and pleasure evermore.

But how lamentable it is, notwithstanding all that God has done for our comfort and happiness, man, by reason of sin and transgression, has fallen far below these enjoyments and blessings that God has so kindly set before us. Now what will be the consequence of this degradation? I answer, when trials, bereavements, sickness and despair overtake us, we shall be filled with pain and anguish, and pine away until death shall swallow us up. But God has not left us here without a remedy. God, through his infinite mercy and goodness, has given us a revelation, through the mediation of Jesus Christ, his beloved Son, whereby we can be restored. Yet how indifferent many are to the counsels laid down in the gospel of Christ. How thoughtless and unmindful of the destination to which they are fast hastening. Each day, each hour, each minute, wafts them nearer to its shores. Many heed it not, but are engrossed in the cares and turmoil of life, the pleasures and vanities of earth; therefore they forget that they are destined either for life or death. They travel on as though earth were only their abiding place, and its toys and trifles their only object of pursuit. It ought not so to be. The hope of a future life beyond the grave should cheer and animate us amid the varied scenes of earth, and urge us to new faithfulness in the discharge of our duties, and to "a closer walk with God." It should be our stay and solace in adversity, and our joy and delight in prosperity. Then would happiness be our lot, wherever we may be.

This subject, dear reader, cannot be too highly dwelt upon and appreciated; for, according to prophecy, Christ is soon coming to judge the earth; and we must all appear before the judgment seat of Christ, to answer for the deeds done in the body, whether they be good or evil. Truly, God's word revealeth to us the sentence that is to be passed upon our conduct while here on the earth. Therefore, what manner of persons ought we to be in every good word and work.

Dear christian, be not weary in well doing. Press forward toward the mark of the prize of the high calling in Christ Jesus, and eternal life will be your reward. O let our souls delight to dwell upon the goodness of God. Eternity alone can disclose to us the length and breadth and depth of the goodness of God.

J. ELKINS.

Fisherville, N. H.

["*Bridegroom*" please copy.

For the World's Crisis.

RECONCILIATION.

"For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Col. 1: 19, 20.

Heaven and earth are often spoken of in Scripture as places of abode. Besides these, there is another place that we read of, viz., "hell." There is a general belief adopted by those who read the Scriptures, 1. That God lives in heaven. 2. That the devil lives in hell. 3. That, though we live on earth as yet, we must after death either live with God in heaven, or with the devil in hell.

The apostle says that Christ made peace. All was at enmity with God, by reason of the transgression of our first parents. In making peace, he reconciled God and man, and this wonderful plan of redemption included "all things" to be reconciled unto Christ; for it includes "heaven and earth,"—all is to be united to Christ. Eph. 1: 10. But the question arises, How is this reconciliation and union effected? We know what earth is, but to know what heaven is, we must learn from the word of God. The term heaven occurs about four hundred and seventy times in the Bible. If we take out the passages referring to things not beyond the skies, as 1 Kings 18: 45, "Meanwhile . . . . the heaven was black with clouds," by far the smallest part is left. Then among the balance are but few in which the term universe would not do equally as well. "The remnant . . . . gave glory to the God of heaven" (the universe). We also read of conversation, or walk and conduct, being in heaven. Of creatures and even war being in heaven. Rev. 12: 7. In the last instance, undoubtedly, the church is meant.

Thus I find a heaven spoken of hundreds of times, but never as a place where God intends to take his people after they die. If there is a heaven beyond the stars, it is something on which I think the Bible is silent. Earth was made for man, and the promise is that the people of God shall dwell in the land, or inherit the earth for ever. Ps. 37: 3, 9, 22, 29; Matt. 5: 5.

By regeneration (Matt. 19: 28) the earth will be prepared as the future abode of God's people, concerning which the apostle Peter said, "We . . . look for new heavens and a new earth, wherein dwelleth righteousness." This is the reward which the Savior has promised his disciples in heaven, though it is heaven upon earth.

Finally, when Jesus will have reconciled "all things unto himself," then the wicked will be destroyed; consequently, there will be no need of a hell, and a devil to torment the wicked; for the figure used by the Savior, everlasting fire that will not be quenched, makes their destruction certain, beyond all doubt. Then God will live with his people, as he has promised, and their Eden state will be restored unto them, and as believers in Christ they will then realize the promise, which is "everlasting life." In the Bible I find no heaven beyond the stars for the righteous, nor a hell for the wicked in the regions of eternal despair, where they curse God forever; but the wicked will be destroyed by the "second death," and the earth renewed for the abode of God's people.

B. KNEPPER.

A BAD THOUGHT.—A bad thought can steal into the most secret recesses of the heart, as a villain in the house at midnight can enter the most retired apartments. That thought can go where an intruder, less subtle and deceitful, could never have gone. It can make prize of the fairest, richest jewels in the soul. It has no business in your breast—its only errand there is one of mischief. It entered your heart without a welcome, or if with a welcome, so much the worse. Drive it out.

CHRISTENDOM IN THE LAST TIMES.

Extracts from a sermon by Rev. Stuart Robinson, preached before the Presbytery of Louisville, Ky., April 11th, 1866.—TEXT, 2 Tim. 3: 1–16.)

You will observe in the first place, that unbounded as is the confidence of the apostle in the power of the gospel, neither he in this place, nor the inspired writers anywhere else, give any countenance to the dreams so popular in these last times, of a progress of society under the gospel with its christian reforms and philanthropies, to a golden age of universal perfection. Nor do they give any ground for the infidel scoff and cavil, so popular also in these last times, that christianity is a failure; because, in spite of all the efforts of the church, the society, even of Christendom, is still so largely corrupt, insincere, selfish, God despising, sham-worshiping, sensual, devilish. Nay, they give no ground, either for the disappointments and despondencies of that Arcadian piety which, assuming the saintly perfection of the church, anticipated nothing but peace, purity, and love, within its sacred inclosures, and having failed to realize its ideal, falls back in censoriousness, uncharitableness, distrust, and unbelief. For it is evidently within the limits of christianized communities, and even of the church itself, that the apostle prophetically sees these "men that shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." That he anticipates the realization of this appalling list of sins within the limits of christianized communities, and among those making pretence to religion, is very manifest from the last item in the catalogue—"Having a form of godliness but denying the power thereof."

The predictions of the Scriptures uniformly represent that humanity shall go on from generation to generation, until the era of millennial glory, exhibiting the same depravity and the same passions, even under all the light of the gospel; and that the gospel, parallel with the progress of humanity, shall gather out of the corrupt generations Christ's elect, by the same exercise of divine power and grace that converts the most fierce and savage of the species. Nay, that even the visible church shall constantly be liable to corruption from the world without, and from unsanctified nature within its inclosures. And, therefore, not only shall the tares continue to grow with the wheat till the reapers come for the harvest, but not unfrequently the tares shall utterly choke out the wheat in large portions of the field.

Having drawn this general outline of the picture, the apostle proceeds to point out the influences at work in the church to produce such corruption of faith and morals. And here he presents certain portraits of character which may well lead us to study, with special interest, both the perils and the antidote in the infallible word of God which he sets before us.

The first of these special portraitures, in filling up the picture, is the religious pretence of the errorism of the last days. For observe, the special peril here described is not from the "scoffers," whose coming in at the last days the apostle Peter predicted, but rather from hypocrites whom both the apostles Peter and Jude predict and describe as "false teachers, who shall privily bring in damnable heresies, even denying the Lord that bought them" (2 Pet. 2: 1); and as "certain men crept in unawares, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ."—Jude 1: 4. Yet all this is done under the guise of a form of godliness. Nay, generally, as we see from the fulfillment, under the guise of a form of *extra* godliness. The church of Jesus Christ, as he hath organized it, is represented by them to be a laggard and a sluggard in the great movement of philanthropy for the regeneration of humanity. So far advanced is this new and improved form of godliness, that even Jesus and his apostles, though patronizingly smiled upon as well-meaning men, are regarded as far in the rear of the modern philanthropy. But especially are the apostles far in the rear of the improved form of godliness whose flexibility so readily adapts itself to the tastes of men, and thereby beguiles them into the kingdom of God. It devises, now a poetic religionism for the sentimental; now a gorgeous ceremonial for the lovers of the æsthetic; now penances for the self-righteous; now indulgences for the lovers of pleasure; now fires the zeal of bigots with "genealogies and old wives' fables"; and now assures the careless and sluggish Gallios that it is "no matter about belief if one is sincere." In short, while it quiets the cravings of the human soul for a religion of some sort, it skilfully adapts itself to every phase of human self-love and human weakness. It preserves, for policy's sake, the semblance of gospel religion; but under well feigned zeal for its outward form, it assiduously subverts its power.

A second feature in the picture is the very peculiar *propagandism* of this sham religion—"which creeps into houses and leads captive silly women,"—*gunaikaria*—in the neutre, and hence the word may well be taken as descriptive of the brainless of either sex. This is the remarkable characteristic of *most* mere formal religionism, that its propagandism expends itself, not in going forth to "the highways and hedges," nor "to the people that sit in darkness and the shadow of death," but in creeping within the inclosure of the covenant, either to seduce off its victims or to infuse into the weak minds self-conceit, self-righteousness, dissatisfaction with the law and ordinances of Christ's house, and suspicion and distrust of those who administer them.

A third feature in the picture of this sham religion of the last days is its purely negative character—"Ever learning, and never able to come to the knowledge of the truth." How apt the description of that religionism which, while professing to accept the gospel as christians, assures us at the same time that nothing is settled as the positive truth of God, but all things are open to dispute as mere opinions. It has no faith, but only an opinion. Its gospel is not "*credo*"—I believe," but ever "*nego*"—"I deny." Its prayer and confession is not "Lord, I believe, help thou mine unbelief," but "Lord, I deny, reject, eschew all creeds; *reward* thou mine unbelief." The creed, or rather the no-creed on which it founds its hope of salvation—no, not of salvation, for it neither needs nor would accept salvation—but on which it founds its hope of heaven, is, "I believe not God as maker of heaven and earth, since I know not whether heaven and earth were *made*, or only developed; I believe *not* Jesus Christ *the* Son of God, for all of us are in like manner sons of God; I believe not the Holy Ghost in any sense of a personal Spirit and sanctifier, but only as a figure of speech; I believe *not* that we are justified by faith, but every one of us will for our works be rewarded with God's favor. And as to other points, I have not been able to come to the knowledge of the truth; and even if I had, could not say I believe, since that would trammel free thought with a creed."

Another feature of the picture is the *plausibility* and *ingenuity* of the teachers of this sham religion; they shall be able so to counterfeit the truth as to deceive even the very elect. "As James and Jambres withstood Moses,"—counterfeiting the very miracles intended to demonstrate the presence and power of Jehovah with him, and destroying the effect of the miracle on Pharaoh's mind—"so do these also resist the truth." They counterfeit the very seal of heaven, and so counterfeit the current coin of Christ's kingdom, that the real people of the kingdom are imposed upon by their high-sounding phrases of faith and piety.

Brethren, those of you who are at all familiar with the current style of the insidious infidelity of these times—its pretended zeal for the honor of christianity—its affected sighings after a more spiritual faith than either Moses and the prophets, or Jesus and his apostles, teach—its noisy philanthropism—and its pretentious claims to have met the demands of science and the progress of modern thought—will readily perceive that the aged martyr here paints no ideal picture, nor a picture either of men and things only of the ages gone by!
—*Prophetic Times.*

For the World's Crisis.

PROMISE TO ABRAHAM.

BRO. GRANT:—With your permission, I will enlarge upon your answer to Bro. Driscoll's question, as to whether the "inheritance spoken of by Peter, 1 Pet. 1: 3, 4, as being reserved in heaven, is the same that God promised to Abraham. I answer, the promise to Abraham, of the possession of land simply, would not involve the inheritance spoken of by Peter, which is now "reserved in heaven;" but the promise of an "eternal," or "everlasting" possession of land, would involve it (Gen. 17: 8), because no *mortal* being could possess land, or any thing else, eternally. For, unless he received a change of nature, exempting him from death, he would die out of the inheritance; *for corruption doth not inherit incorruption*. Therefore, the promise of God to Abraham involves two parts in the inheritance; viz., *life* and *land*. Hence Paul hoped for "*eternal life*," according to that promise, Titus 1: 2. His hope was the "*one hope*" *of the gospel*. Eph. 4: 4. He hoped to obtain this promised life, at the appearing of Jesus (Titus 2: 13) by means of the resurrection of the dead (Acts 23: 6, and 26: 6, 8), or a translation into the immortal state at the last trump! Thess. 4: 16, 17. Therefore, first, the inheritance of eternal life is involved in the promise of God to Abraham; and secondly, the promise is not due until the coming of Christ and the resurrection of the just, when the inheritance will be given by Jesus, the appointed Judge (Acts 17: 31) to all his co-heirs, or saints of the Most High.—Dan. 7: 27.

Thirdly, until that time, the land to be inherited is under the curse and infested with such as offend, and them that doe iniquity.—Matt. 13: 41.

But, fourthly, the life to be then inherited is now, and until then, as Peter says, "*reserved in heaven*." For that life is not now in the saints, but in Christ; who is ready to reveal it in the last time. As Paul says, "Your life (eternal, which by the promise of God to Abraham and his seed, is to be inherited by all the saints) is hid with Christ in God" (and therefore at the present time in heaven); and when he who is your "life (eternal) shall appear, then shall" you "appear with him in glory;" or, then will you receive your inheritance of a glorious and immortal life; which qualification is necessary to the eternal possession of the land as covenanted by Jehovah himself.

Therefore, I close this subject by directing the attention of the reader to the words of the prophet David, Psalms 37: 34; "Wait on the Lord and keep his way, and he shall exalt thee,"—thy moral nature, and clothe it with an immortal vehicle, so that, having obtained the eternal inheritance of life now "reserved in heaven," you shall be qualified to "inherit the land," covenanted to Abraham and his seed. May both writer and reader be counted worthy of so glorious and eternally-enduring an inheritance, is the prayer of

C. F. SWEET.

P. S. As to man's being made immortal by eating of the tree of life, I would say, the tree of life was never designed to give life of any kind, but to preserve the life already given.

☞ It is not talking, but walking with God, that gives a man the denomination of a christian.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

THE OLD PATHS.

Where are the paths our fathers trod,
Like men of courage bold?
They lived by faith and walked with God,
As Enoch did of old.
As priests to God, like Aaron, they
Were called from above,
To cry to men without delay
God's messages of love.

Ah! wo is me, they each could say,
If I refuse the call;
I freely give myself away
To him who died for all.
My home is sweet, my friends are dear,
With them I fain would dwell;
But dearer still do souls appear,
So home and friends, farewell.

Silver nor gold e'er called them forth,
Nor stopped them on their way,
They preached to men Christ's precious truth,
And looked to him for pay.
The love of Christ, a mighty chord,
Constrained them night and day
To cry, "Behold the Lamb of God,"
That taketh sins away.

They had no creeds to yoke the meek,
Nor notes to preach by rule;
They did not stop to study Greek,
Nor go to priestly schools;
They learnt the gospel from their King,
And ran where they were sent;
Trusting in God for every thing,
Like flames of fire they went.

O'er hills and dales, through storm and calm,
They ranged the country through,
Fearing that naught could do them harm,
If they were good and true;
They preached to men in sin enthralled,
To flee from death and woe;
God gave the sign that they were called,
Wherever they did go.

They saw the power of God displayed,
And hundreds bowed their knee;
They were opposed, but not dismayed,
But fought for liberty.
No high nor low was in their ranks,
But all of one degree;
E'er praising God and giving thanks
For love and unity.

—*Selected.*

For the World's Crisis.

CHURCH, OR ANARCHY?

NUMBER TWO.

Christians sustain a two-fold relation, first, to God; second, to each other; and both are necessary to constitute a christian. The second point has not always been noticed. It is considered that christians are simply those who love *God*; but God's commandment just referred to is proof that one is as essential as the other, and God makes one culpably guilty of falsehood, who says he loves God and hates his brother. If one would have an understanding with God, so that he can "assure" his heart before him, he must be right with his brother; i. e., be on terms of full, hearty, *acknowledged* christian fellowship.

But how is the fellowship to be acknowledged? Not by getting up in meeting and saying so, and letting that pass as the acknowledgment, for it must be recognized, as well as acknowledged, by the person who makes the confession of fellowship. In other words, the "full fellowship" is a complete, mutual affair. We will illustrate it. Here is a place where there are a number of professed believers in Christ. They have never had what we are contending for; viz., "church order," "full fellowship." Some have left the different sectarian churches because they could not remain there and preach the truth as to the coming of Jesus, and life through him; others have been converted from the world, and hold this faith; others, perhaps, do not fully hold it, but want to be free from [illegible]rianism. They say they do not believe in "churches"; that they have come out of Babylon. But what is their state? Some fellowship, and some anarchy. Perhaps we can best state their condition by this formula:

We have A., B., C., D., E., F., G., H., I., J., with others. Now if we can find any fellowship there at all, it is so much toward our "*church*"; and if there is any want of fellowship, it is wrong, and will be acknowledged by all conscientious christians. What we wish to do is to bring them up where they should be, and then the "church" we are describing will be seen, and its characteristics understood. We will suppose that all these persons propose to come out clearly and definitely to the position we advise them to take. They meet together for that purpose. We have heard that there has not been, up to this time, a full fellowship. That old "stumbling-block," "Something's in the way," is among them. But they meet, and we request all who desire for themselves the position of full christian fellowship to stand on their feet. All do so; and we inquire of each by name whether he fellowships each and all the others? and whether they individually fellowship in return? We find that A. fellowships B., C. and D.; B. fellowships E., F. and G., but does not fellowship C. and D., though he does A.; C. does not fellowship E., and E. does not fellowship C., but does the others. There is trouble here certainly. They are not where they should be, that is evident. They have not got out of Babylon yet, for their favorite word, that has kept them so long where they are, means anarchy and confusion. They have come into Babylon, and now we ask them to "come out of Babylon" into "full christian fellowship." They agree to make christian character the only test of fellowship; and all the evils are removed, and each is fellowshiped by all and fellowships all. Mr. Objector, have you after all any objections to these brethren and sisters being free from the evils that have stumbled, tried and hindered them, and kept them apart so long? This is our church, in earliest history. Paul went about establishing churches, and we may safely follow in his steps, and reconcile those who were afar off from each other.

What a lamentable state of things exists when men and women, who profess to love God, and to believe in the near coming of Jesus, cannot fellowship each other; or when one, who does not give good evidence of being the Lord's, can go among them, talk in meeting, and perhaps gain the sympathy of some undeservingly, and there be no means to remedy the evil; no protection to those who are really trying to live as they should.

It is as really absurd to think of a number meeting in one place, professing to worship God together, and yet not fully acknowledging each other. It is a species of anarchy. There must be an understanding sufficient to agree as to the place of meeting; but why shrink back from the perfect agreement and full understanding as to confidence in each other? Then the many are one body in Christ, and every one a member of the others; otherwise it is not so. A number of professed christians in a place is not a church, just simply because there is a number. Broken fragments do not make a whole dish, neither do the different organs of the human bodies, separated and scattered about, make a living human organism. Read 1 Cor. 12, and it will be seen that our position is a correct one. "The body is one," says the apostle, not one member, but many; and he further teaches us that God hath set the members every one of them in the body, so as to make one complete whole. Now, although they are baptized into this body by the one Spirit of God, without which baptism there can be no true christian union; yet is evident from such exhortations of the apostle as, "Endeavoring to keep the unity of the Spirit" (Eph. 4: 3), that the individuals themselves have something to do about getting into the body, and keeping in it, as they certainly do in keeping out of it, or getting out when there is a body recognized. We certainly need something more than a lot of men and women professing religion, many of whom have perhaps no confidence in each other, to advance the cause of truth in the world. They should first convince the world that christians love instead of hate one another.

The story of the old gentleman and his sons illustrates this point well. The sons were quarreling and disagreeing constantly. The old gentleman called them to him and gave each a single stick to break. They did it with ease. He then took a bundle of sticks, on which he invited each to test his strength, but none could break the sticks when bound together. The father then reminded them that each separately would fail, but bound in one bundle of love and mutual agreement, they could resist opposing influences, each by the assistance of the other doing more than he could alone. So by a covenant together, christians can do more than they can alone, for they are then bound together in one bundle of love. O for the spirit of love to melt us into one.

There are many brethren and sisters in some places, who feel that there is something necessary to bring them into a better position than they are in, but how to get there is the question. They see that our company of A., B., C., D., and others are united, and they feel perhaps afraid to take the position, lest they be like the churches. They see the evils in which they are involved. They are grieved at the instances of dis-fellowship and schisms among those who should be all united, and must be to be saved; and they do not really know what to do. They are almost, or quite discouraged. Now we are prepared to say honestly before God, that there is no other way to remedy the evils than to come to the position of testing the fellowship, as those of our company above mentioned have done.

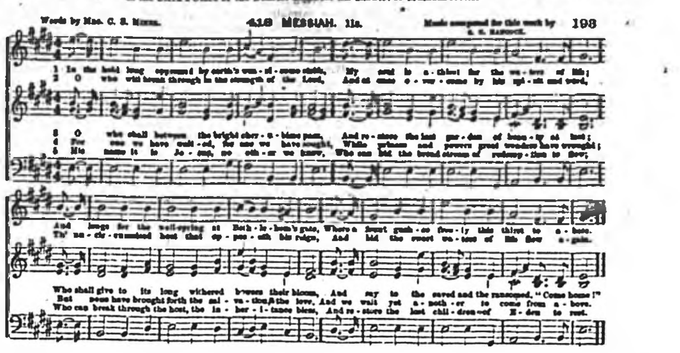
We have only incidentally glanced at a few of the evils existing where there is not full fellowship. We have not brought out the differences that existed between B., C., D., and E., and others. They are too lamentable to detail. The misunderstandings, unacknowledged wrongs, from obstinacy or otherwise; the standing aloof from the responsibility of being amenable to any one, and yet getting into the meetings and taking a part with others without fellowshiping half of them, or staying away, and so showing clearly that they are not of Christ, because not of the body; the backbitings, the evil surmisings, and talking about the conjectured or real faults of others generally, and without going first and telling the man his faults between two individuals alone, or by careful inquiries learning first whether the alleged fault had been really committed; are all common occurrences where there is no full fellowship; but where there is, they can not be found at all.

Jesus has given a rule in Matt. 18: 15–18, but there is no rule for those who have no agreement together, so that a man cannot go to another with authority, simply because he has claimed to be a christian. He may be all full of wrong. It may be an every day affair for him to get out of the way,—more likely than otherwise he keeps out all the time; and if that is the case, all your talk will be of no avail. You have no control over him, or he over you; and he may retort to you, "Physician, heal yourself; I never had any confidence in you; why do you come to me? Look after yourself first."

L. C. McKinstry.

(To be continued.)

From the Jubilee Harp, entered according to Act of Congress, in the year 1866, by the Advent Christian Publication Society, in the Clerk's Office of the District Court for the District of Massachusetts.



The above is a specimen page from the "JUBILEE HARP," the new Hymn and Tune Book, soon to be issued by the Society, and now in the hands of the printer. It will be ready in a few weeks, and, we trust, will be received with general favor by the household of faith, waiting for redemption.

For the World's Crisis.

BE READY.

"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Readiness for life, its labors, its crosses, its temptations, its disappointments, its perils, its thousand and one deceptions, and sufferings, is a great thought, worthy of a serious and timely consideration. But readiness for the coming of the Son of man, the resurrection of the dead, the judgment of the great day, the reward of redemption and glory, is a thought that far surpasses in interest the thought that goes before; and no person should, for a single moment, or for any earthly interest, neglect a full and satisfactory preparation for these stupendous events. Delays now are fraught with incalculable danger, and whoever procrastinates renders himself a subject of God's displeasure and the cutting rebuke, "O fools and slow of heart to believe all that the prophets have spoken."

I wonder at times with amazement, while my spirit is oppressed beyond measure, to witness the multitudes of religionists who are so utterly regardless of any manifest interest in these things. It is truly lamentable, and very much to be regretted by all who have the truth and cause of God really interwoven into their affections. Let any warm-hearted, zealous brother or sister, bearing the indelible marks of Christ, truth, and a spotless christianity, arise in any congregation outside of the church of Christ looking for his kingdom, and speak to them the word of God concerning Christ's appearing, and the heaven-ordained message so sweet, so cheering, so encouraging, so glorious, so full of interest, beauty, sublimity, and crowning glory, and his words fall on the ears of the major part with so little interest that they do not produce an Amen, praise the Lord, hallelujah, or response of any kind. Attend their prayer, social, and other religious gatherings, and their prayers, exhortations, songs, and sermons contain no aspiration that breathes forth with ardency of soul, "Come, Lord Jesus," and "Come quickly."

Read, whenever you will, their religious organs that come from week to week teeming with intelligence of one kind or another, but in all of them, notwithstanding the overflowing goodness and eternal glory of the doctrine of the second advent of Christ, our divine Savior, it finds no entrance there. The compositors set no types that stamp that consolation upon the soul of the almost wearied christian mariner, bound for that better land. Why, O why such an awful neglect and sacrifice of truth, so fully, ably, and faithfully presented in the Scriptures of truth? Is there an answer? Who can solve the problem? Professed believers in the divine revelation, have you no interest in so soul-cheering a theme?

Dr. Adam Clarke states one important truth touching this point, when commenting on 1 Cor. 15th chap. He says:—

"One remark I cannot help making: the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive christians than it is *now*. How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness throught it. And their successors in the present day seldom mention it! So apostles preached; and so primitive christians believed; and so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

The foregoing language speaks volumes, and who can read it without seeing that the professed people of God have widely departed from the original faith, hope, and practice of the primitive church. What has wrought this mighty change? such a great revolution?

All the family named in heaven and on earth must shed tears of sorrow over this sad departure from the word of God. Instead of the religious world looking for the second advent of the Son of God, the resurrection of the dead, judgment and restitution of all things, spoken of by the prophets for the restoration of their immortal joys, they are looking for death to crown them with these honors. O what a departure from the faith once delivered to the saints!

The more this great error is taught, the more rapidly the church and world degenerates; and, consequently, the more disqualified they are for the coming of Jesus. But I thank God from the deepest recesses of my soul, that the spirit of the Lord has raised up a standard against that cunningly devised fable, in these last days; and many are flocking to its support, and to the one gospel hope, viz., the coming of Christ to reward his people with honor, glory, immortality, and eternal life, in this earth restored to its primeval state.

And now, dear brethren and sisters, enjoying the one common faith, let us be diligent in so good a cause. Let us live for the "pearl of great price" by the hour. Suffer no worldly scheme, or sectarian charm, to neutralize your zeal, devotion, and watchfulness. Remember these are extremely perilous times, and growing more so every day. The times are very ominous indeed. Awful events are hanging over the whole earth. Like Belshazzar, the world is trembling, while wave after wave of perplexity and distress rolls over the nations. O, my Savior and my God, prepare us for the impending scenes of judgment, and for the rest that remains for the people of God. Be ready, then, with your whole armor on. You know not the hour when he cometh, whether at even, midnight, cock-crowing, or in the morning. You know not where you will be; whether in your bed, field, mill, at home, or abroad; out of church or in; upon your knees in importunate prayer, praying, "Come, Lord Jesus," and "Come quickly," "lest coming suddenly, he find you sleeping:" therefore, "what I say unto you, I say unto all, Watch." Be ready.

My spirit sometimes becomes restless, and I feel I must leave all and go and warn the world; "But if any provide not for his own . . . house, he hath denied the faith, and is worse than an infidel." So I tarry and labor in a limited capacity. Yours hoping for a crown when Jesus comes,

A. N. Seymour.

For the World's Crisis.

THE GOODNESS OF GOD.

The goodness of God is an inexhaustible theme. No language is adequate to describe his goodness; but, feeling as I do now,—filled with love to God and love to man,—I shall endeavor to lay his goodness before you as far as God shall give me grace; hoping it may stir up some careless mind to love God and serve him, which is our most reasonable duty. Wherever we turn our eyes, we discover numerous tokens of the kindness and mercy of our heavenly Father, in supplying our wants, and in administering to our comforts. He openeth his hand and satisfieth the wants of every living thing. His providence, although extending over all worlds and living objects, is so minute as to number the very hairs of our heads. In all conditions, and in every circumstance of life, we are the objects of his care, his Fatherly protection. He it is who spreads out before us the variegated carpet of nature, to beautify the earth and gladden the hearts of the children of men. He it is who kindly supplies our morning, noon, and evening repast; who supplies the wonted repose that nature demands, and kindly draws over us the banner of love, to shield us from all harm. He it is who, when our Father and mother forsake us, takes us up and cherishes us with greater care than earthly parents ever can. Yes, when heart and flesh shall fail us, then will the Lord our God, in due time,—at the resurrection,—receive his faithful children to that abode, where they can bask in eternal sunshine at his right hand; where there will be fullness of joy and pleasure evermore.

But how lamentable it is, notwithstanding all that God has done for our comfort and happiness, man, by reason of sin and transgression, has fallen far below these enjoyments and blessings that God has so kindly set before us. Now what will be the consequence of this degradation? I answer, when trials, bereavements, sickness and despair overtake us, we shall be filled with pain and anguish, and pine away until death shall swallow us up. But God has not left us here without a remedy. God, through his infinite mercy and goodness, has given us a revelation, through the mediation of Jesus Christ, his beloved Son, whereby we can be restored. Yet how indifferent many are to the counsels laid down in the gospel of Christ. How thoughtless and unmindful of the destination to which they are fast hastening. Each day, each hour, each minute, wafts them nearer to its shores. Many heed it not, but are engrossed in the cares and turmoil of life, the pleasures and vanities of earth; therefore they forget that they are destined either for life or death. They travel on as though earth were only their abiding place, and its toys and trifles their only object of pursuit. It ought not so to be. The hope of a future, life beyond the grave should cheer and animate us amid the varied scenes of earth, and urge us to new faithfulness in the discharge of our duties, and to "a closer walk with God." It should be our stay and solace in adversity, and our joy and delight in prosperity. Then would happiness be our lot, wherever we may be.

This subject, dear reader, cannot be too highly dwelt upon and appreciated; for, according to prophecy, Christ is soon coming to judge the earth; and we must all appear before the judgment seat of Christ, to answer for the deeds done in the body, whether they be good or evil. Truly, God's word revealeth to us the sentence that is to be passed upon our conduct while here on the earth. Therefore, what manner of persons ought we to be in every good word and work.

Dear christian, be not weary in well doing. Press forward toward the mark of the prize of the high calling in Christ Jesus, and eternal life will be your reward. O let our souls delight to dwell upon the goodness of God. Eternity alone can disclose to us the length and breadth and depth of the goodness of God.

J. Elkins.

Fisherville, N. H.

["*Bridegroom*" please copy.

For the World's Crisis.

RECONCILIATION.

"For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Col. 1: 19, 20.

Heaven and earth are often spoken of in Scripture as places of abode. Besides these, there is another place that we read of, viz., "hell." There is a general belief adopted by those who read the Scriptures, 1. That God lives in heaven. 2. That the devil lives in hell. 3. That, though we live on earth as yet, we must after death either live with God in heaven, or with the devil in hell.

The apostle says that Christ made peace. All was at enmity with God, by reason of the transgression of our first parents. In making peace, he reconciled God and man, and this wonderful plan of redemption included "all things" to be reconciled unto Christ; for it includes "heaven and earth,"—all is to be united to Christ. Eph. 1: 10. But the question arises, How is this reconciliation and union effected? We know what earth is, but to know what heaven is, we must learn from the word of God. The term heaven occurs about four hundred and seventy times in the Bible. If we take out the passages referring to things not beyond the skies, as 1 Kings 18: 45, "Meanwhile . . . . the heaven was black with clouds," by far the smallest part is left. Then among the balance are but few in which the term universe would not do equally as well. "The remnant . . . . gave glory to the God of heaven" (the universe). We also read of conversation, or walk and conduct, being in heaven. Of creatures and even war being in heaven. Rev. 12: 7. In the last instance, undoubtedly, the church is meant.

Thus I find a heaven spoken of hundreds of times, but never as a place where God intends to take his people after they die. If there is a heaven beyond the stars, it is something on which I think the Bible is silent. Earth was made for man, and the promise is that the people of God shall dwell in the land, or inherit the earth for ever. Ps. 37: 3, 9, 22, 29; Matt. 5: 5.

By regeneration (Matt. 19: 28) the earth will be prepared as the future abode of God's people, concerning which the apostle Peter said, "We . . . look for new heavens and a new earth, wherein dwelleth righteousness." This is the reward which the Savior has promised his disciples in heaven, though it is heaven upon earth.

Finally, when Jesus will have reconciled "all things unto himself," then the wicked will be destroyed; consequently, there will be no need of a hell, and a devil to torment the wicked; for the figure used by the Savior, everlasting fire that will not be quenched, makes their destruction certain, beyond all doubt. Then God will live with his people, as he has promised, and their Eden state will be restored unto them, and as believers in Christ they will then realize the promise, which is "everlasting life." In the Bible I find no heaven beyond the stars for the righteous, nor a hell for the wicked in the regions of eternal despair, where they curse God forever; but the wicked will be destroyed by the "second death," and the earth renewed for the abode of God's people.

B. Kempfer.

A Bad Thought.—A bad thought can steal into the most secret recesses of the heart, as a villain in the house at midnight can enter the most retired apartments. That thought can go where an intruder, less subtle and deceitful, could never have gone. It can make prize of the fairest, richest jewels in the soul. It has no business in your breast—its only errand there is one of mischief. It entered your heart without a welcome, or if with a welcome, so much the worse. Drive it out.

CHRISTENDOM IN THE LAST TIMES.

Extracts from a sermon by Rev. Stuart Robinson, preached before the Presbytery of Louisville, Ky., April 11th, 1866.—Text, 2 Tim. 3: 1–16.)

You will observe in the first place, that unbounded as is the confidence of the apostle in the power of the gospel, neither he in this place, nor the inspired writers anywhere else, give any countenance to the dreams so popular in these last times, of a progress of society under the gospel with its christian reforms and philanthropies, to a golden age of universal perfection. Nor do they give any ground for the infidel scoff and cavil, so popular also in these last times, that christianity is a failure; because, in spite of all the efforts of the church, the society, even of Christendom, is still so largely corrupt, insincere, selfish, God despising, sham-worshiping, sensual, devilish. Nay, they give no ground, either for the disappointments and despondencies of that Arcadian piety which, assuming the saintly perfection of the church, anticipated nothing but peace, purity, and love, within its sacred inclosures, and having failed to realize its ideal, falls back in censoriousness, uncharitableness, distrust, and unbelief. For it is evidently within the limits of christianized communities, and even of the church itself, that the apostle prophetically sees these "men that shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." That he anticipates the realization of this appalling list of sins within the limits of christianized communities, and among those making pretence to religion, is very manifest from the last item in the catalogue—"Having a form of godliness but denying the power thereof."

The predictions of the Scriptures uniformly represent that humanity shall go on from generation to generation, until the era of millennial glory, exhibiting the same depravity and the same passions, even under all the light of the gospel; and that the gospel, parallel with the progress of humanity, shall gather out of the corrupt generations Christ's elect, by the same exercise of divine power and grace that converts the most fierce and savage of the species. Nay, that even the visible church shall constantly be liable to corruption from the world without, and from unsanctified nature within its inclosures. And, therefore, not only shall the tares continue to grow with the wheat till the reapers come for the harvest, but not unfrequently the tares shall utterly choke out the wheat in large portions of the field.

Having drawn this general outline of the picture, the apostle proceeds to point out the influences at work in the church to produce such corruption of faith and morals. And here he presents certain portraits of character which may well lead us to study, with special interest, both the perils and the antidote in the infallible word of God which he sets before us.

The first of these special portraitures, in filling up the picture, is the religious pretence of the errorism of the last days. For observe, the special peril here described is not from the "scoffers," whose coming in at the last days the apostle Peter predicted, but rather from hypocrites whom both the apostles Peter and Jude predict and describe as "false teachers, who shall privily bring in damnable heresies, even denying the Lord that bought them" (2 Pet. 2: 1); and as "certain men crept in unawares, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ."—Jude 1: 4. Yet all this is done under the guise of a form of godliness. Nay, generally, as we see from the fulfillment, under the guise of a form of *extra* godliness. The church of Jesus Christ, as he hath organized it, is represented by them to be a laggard and a sluggard in the great movement of philanthropy for the regeneration of humanity. So far advanced is this new and improved form of godliness, that even Jesus and his apostles, though patronizingly smiled upon as well-meaning men, are regarded as far in the rear of the modern philanthropy. But especially are the apostles far in the rear of the improved form of godliness whose flexibility so readily adapts itself to the tastes of men, and thereby beguiles them into the kingdom of God. It devises, now a poetic religionism for the sentimental; now a gorgeous ceremonial for the lovers of the æsthetic; now penances for the self-righteous; now indulgences for the lovers of pleasure; now fires the zeal of bigots with "genealogies and old wives' fables"; and now assures the careless and sluggish Gallios that it is "no matter about belief if one is sincere." In short, while it quiets the cravings of the human soul for a religion of some sort, it skilfully adapts itself to every phase of human self-love and human weakness. It preserves, for policy's sake, the semblance of gospel religion; but under well feigned zeal for its outward form, it assiduously subverts its power.

A second feature in the picture is the very peculiar *propagandism* of this sham religion—"which creeps into houses and leads captive silly women,"—*gunaikaria*—in the neutre, and hence the word may well be taken as descriptive of the brainless of either sex. This is the remarkable characteristic of *most* mere formal religionism, that its propagandism expends itself, not in going forth to "the highways and hedges," nor "to the people that sit in darkness and the shadow of death," but in creeping within the inclosure of the covenant, either to seduce off its victims or to infuse into the weak minds self-conceit, self-righteousness, dissatisfaction with the law and ordinances of Christ's house, and suspicion and distrust of those who administer them.

A third feature in the picture of this sham religion of the last days is its purely negative character—"Ever learning, and never able to come to the knowledge of the truth." How apt the description of that religionism which, while professing to accept the gospel as christians, assures us at the same time that nothing is settled as the positive truth of God, but all things are open to dispute as mere opinions. It has no faith, but only an opinion. Its gospel is not "*credo*"—I believe," but ever "*nego*"—"I deny." Its prayer and confession is not "Lord, I believe, help thou mine unbelief," but "Lord, I deny, reject, eschew all creeds; *reward* thou mine unbelief." The creed, or rather the *no-creed* on which it founds its hope of salvation—no, not of salvation, for it neither needs nor would accept salvation—but on which it founds its hope of heaven, is, "I believe not God as maker of heaven and earth, since I know not whether heaven and earth were *made*, or only developed; I believe *not* Jesus Christ *the* Son of God, for all of us are in like manner sons of God; I believe *not* the Holy Ghost in any sense of a personal Spirit and sanctifier, but only as a figure of speech; I believe *not* that we are justified by faith, but every one of us will for our works be rewarded with God's favor. And as to other points, I have not been able to come to the knowledge of the truth; and even if I had, could not say I believe, since that would trammel free thought with a creed."

Another feature of the picture is the *plausibility* and *ingenuity* of the teachers of this sham religion; they shall be able so to counterfeit the truth as to deceive even the very elect. "As James and Jambres withstood Moses,"—counterfeiting the very miracles intended to demonstrate the presence and power of Jehovah with him, and destroying the effect of the miracle on Pharaoh's mind—"so do these also resist the truth." They counterfeit the very seal of heaven, and so counterfeit the current coin of Christ's kingdom, that the real people of the kingdom are imposed upon by their high-sounding phrases of faith and piety.

Brethren, those of you who are at all familiar with the current style of the insidious infidelity of these times—its pretended zeal for the honor of christianity—its affected sighings after a more spiritual faith than either Moses and the prophets, or Jesus and his apostles, teach—its noisy philanthropism—and its pretentious claims to have met the demands of science and the progress of modern thought—will readily perceive that the aged martyr here paints no ideal picture, nor a picture either of men and things only of the ages gone by!—*Prophetic Times.*

For the World's Crisis.

PROMISE TO ABRAHAM.

Bro. Grant:—With your permission, I will enlarge upon your answer to Bro. Driscoll's question, as to whether the "inheritance spoken of by Peter, 1 Pet. 1: 3, 4, as being reserved in heaven, is the same that God promised to Abraham. I answer, the promise to Abraham, of the possession of land simply, would not involve the inheritance spoken of by Peter, which is now "reserved in heaven;" but the promise of an "eternal," or "everlasting" possession of land, would involve it (Gen. 17: 8), because no *mortal* being could possess land, or any thing else, eternally. For, unless he received a change of nature, exempting him from death, he would die out of the inheritance; *for corruption doth not inherit incorruption.* Therefore, the promise of God to Abraham involves two parts in the inheritance; viz., *life* and *land.* Hence Paul hoped for "*eternal life,*" according to that promise, Titus 1: 2. His hope was the "*one hope" of the gospel.* Eph. 4: 4. He hoped to obtain this promised *life*, at the appearing of Jesus (Titus 2: 13) by means of the resurrection of the dead (Acts 23: 6, and 26: 6, 8), or a translation into the immortal state at the last trump! Thess. 4: 16, 17. Therefore, first, the inheritance of eternal life is involved in the promise of God to Abraham; and secondly, the promise is not due until the coming of Christ and the resurrection of the just, when the inheritance will be given by Jesus, the appointed Judge (Acts 17: 31) to all his co-heirs, or saints of the Most High.—Dan. 7: 27.

Thirdly, until that time, the land to be inherited is under the curse and infested with such as offend, and them that doe iniquity.—Matt. 13: 41.

But, fourthly, the life to be then inherited is now, and until then, as Peter says, "*reserved in heaven.*" For that life is not now in the saints, but in Christ; who is ready to reveal it in the last time. As Paul says, "Your life (eternal, which by the promise of God to Abraham and his seed, is to be inherited by all the saints) is hid with Christ in God" (and therefore at the present time in heaven); and when he who is your "life (eternal) shall appear, then shall" you "appear with him in glory;" or, then will you receive your inheritance of a glorious and immortal life; which qualification is necessary to the eternal possession of the land as covenanted by Jehovah himself.

Therefore, I close this subject by directing the attention of the reader to the words of the prophet David, Psalms 37: 34; "Wait on the Lord and keep his way, and he shall exalt thee,"—thy moral nature, and clothe it with an immortal vehicle, so that, having obtained the eternal inheritance of life now "reserved in heaven," you shall be qualified to "inherit the land," covenanted to Abraham and his seed. May both writer and reader be counted worthy of so glorious and eternally enduring an inheritance, is the prayer of

C. F. Sweet.

P. S. As to man's being made immortal by eating of the tree of life, I would say, the tree of life was never designed to give life of any kind, but to preserve the life already [illegible]

☞ It is not talking, but walking with God, that gives a man the denomination of a christian.

For the World's Crisis.

TRAVELS.

Bro. Grant:—I wish to give some encouraging news from C. W., having just returned from a four weeks' visit to the township of Howick, in Huron Co., some hundred and fifty miles from Buffalo. I was there last fall, as then noticed in the Crisis, and organized a church of ten members, ordaining Bro. Andrew Sims as their pastor. I was requested to visit them again last spring, and was greatly rejoiced to find that God had blessed the labors of Bro. Sims in the conversion of sinners during the winter and spring. One after another had come out very clearly, so that nine were baptized by him during the four weeks I was there. Of these, seven were young converts from among the youth, and two from the Congregational church. I baptized six last fall, who had been lately converted. Thus the blessed work of God's Spirit has been clearly manifested, and it is still going on. Some are weeping, like the woman at the feet of Jesus, and seeking for an evidence of pardon; and a general solemnity pervades in the neighborhood. I expect to hear soon of additions to the little flock. I preached in two new places in the township.

Advent views, especially on the doctrine of life only through Christ, seem to be spreading fast. Opposition exists every where; but the striking evidence that God blesses the gospel, as we preach it, is checking that opposition. Our more constant and fervent prayer should be that our Master would thus "stop the mouths of gainsayers" by the conversion of death-doomed mortals. By seeing that the *heart*, as well as the head, could be reached, I felt it duty to preach mostly on experimental religion, our sinful state, the work of the Spirit, and the evidence of a "good hope through grace." It is a year of God's special mercy to lost sinners, and controverted doctrines should be less dwelt upon than for a few years past, when the showers of God's grace have, in a great measure, been withheld, and only the intellect could seem to be reached by our preaching.

My heart has been crying glory to God for weeks for the long, long-prayed-for privilege of seeing sinners turning to God in heart where they hear God's whole truth, as we preach it; and hearing joyful young converts tell how they were called out of darkness into *marvelous light*; and hear them sing with tearful eyes and quivering lips the sweet old hymn—

"O how happy are they,
Who the Savior obey,
And have laid up their treasures above."

It is cheering to teach old christians "the way of God more perfectly," when they will hear, and learn that "the new heavens and the new earth" are not to be begloomed by the burning and wailing of the lost, but it is far more reviving—

"To see a prodigal return,
To see an heir of glory born."

The Lord in mercy bless us all frequently with such soul-cheering sights. Amen.

This church was severely afflicted by the death of their much-beloved Deacon Milne, soon after it was formed; but their sorrows, and that of his faithful wife, have been much lessened by the addition of six of her own children to the church, and two of her sons' wives—three since his death; and I think that more will soon come in. The church is far out of the route of traveling of any of our preachers; but this *humility* and *praying spirit* of Bro. Sims, and his loving flock, will protect them from foes, and make them powerful in battling for truth.

Bro. Sims had the joy of baptizing three of his own children the first time he baptized. It is quite evident that one or more ministers will be raised up in this church. Brn. were liberal in taking a large number of tracts and books to give out in surrounding neighborhoods, besides those I had from the C. P. S. They take the *Crisis* and *The Christian*.

Buffalo, N. Y., June 27. J. Blain.

Voice of the West, please copy.

"BY ADAM ALL DIE."

It is claimed by some that the penalty of Adam's transgression is eternal "conscious existence in misery," and by others that it is eternal death, or annihilation. The former proposition has been too often and too thoroughly refuted, to occupy time and space in this connection; but with the latter we have more particularly to do. It being assumed that the Adamic death is eternal death, it is likewise assumed that there is an exception, and that all who being in Christ fall under that death will be raised up, and that those who die by Adam out of Christ, "will not rise," but forever "remain in the congregation of the dead." Hence we have taught us by some the doctrine of no resurrection of the unjustified.

Such a proposition, and with such an exception, in view of scripture teaching and the light of reason, is palpably absurd. If the penalty pronounced upon Adam had been really eternal death, no one coming under that penalty could ever have a resurrection, or ever see life, consequently if Jesus of Nazareth suffered for the Adamic race that penalty, he could never have risen, even though he had by that death redeemed all the rest of the human family. The fact that he who suffered the penalty for Adam's transgression, in place of Adam's race, rose from the dead, is conclusive that that penalty was not eternal death.

If we show, then, that one has been raised from the Adamic death, we show that that death is not eternal death, and if it be possible for one to be raised from it, it is possible for all to be raised. We see that by Adam death, but not eternal death, is entailed upon all his descendants, and it matters not whether they are as vile as the adversary of all good, or as pure, harmless and undefiled as Jesus of Nazareth; by Adam all die. This thought ought to satisfy all reasoning minds that the Adamic death is *not*, neither can it be a punishment for any of the sins of the present life, for we die that death whether we sin or not. What then is Adamic death? It is simply the penalty for the transgression of Adam, necessarily entailed upon his descendants, because of their partaking of his nature, being Adamic by generation from him, and is not the punishment of any subsequent transgression. If therefore a man, who is a sinner, dies that death and never rises, he is not punished for his sins by death, but only suffers by means of Adam. We are driven then to this conclusion, that if there be no resurrection of any but justified persons, there can be none but temporal punishments for the transgressions of the present life. But the fact that there is punishment threatened upon the race of Adam for the transgressions of the present life, to be inflicted in the future, and beyond the lifetime of multitudes of such sinners who have lived, and still live, proves that there must be punishment beyond the Adamic death. And as no man without a resurrection can suffer (death) twice; and if that future punishment, the wages of the sins of the present life, be death, it follows that it must be a second death. Therefore, before any individual can suffer that punishment for the present life, he must be raised up from the Adamic death.—*Gospel Banner.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 18, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable in advance, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, Geo. T. Adams.

☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is good before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

☞ BILLS! BILLS!

We shall send out bills of indebtedness soon to those who are owing the office on book and Crisis accounts. We should be glad to be saved that trouble, by a prompt and immediate remittance from all who are in arrears. Shall we hear from such at once?

WILBRAHAM CAMPMEETING.

We would say to those who wish to know the time when the great campmeeting at Wilbraham will begin, that it is appointed to commence Monday, Aug. 20th. It is also proposed to have preaching there on Lord's day, Aug. 19th. We expect a large number of tents will be put up on Friday and Saturday (Aug. 17th and 18th), and that our meeting on the 19th will be one of the best during the entire encampment. We recommend as many as can to be there on the 18th, and remain through the meeting. We expect a great and good meeting. We are anxious to see all our dear brethren and sisters once more at this great feast of tabernacles. It may be our last. Pray much for this meeting. Particulars soon.

"THE LAST TIMES."

In another column will be found an interesting article, under the above heading, from the Bishop of Oxford. We think his views are worthy of a careful consideration. Let the reader lay them up in his heart. These are truly "perilous times." Christian, gird on the armor, and be prepared for a terrible onset from the powers of darkness. The enemy of all righteousness is sowing the seeds of infidelity by the side of all waters, in all lands, and is making his greatest effort in this country, because here is where he finds his strongest opposition. Christians should rally to a man in defense of the "old paths,"—the faith once delivered to the saints. "Victory or death," should be the motto of every soldier of the cross. This is the hour for brave men in Christ to show their courage. Let good names, friends, homes, every thing, be laid on the altar, to be used for the glory of God.

"NOT A GOD OF THE DEAD."

Bro. Grant:—Will you please throw some light on the following passage of Scripture:—"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living."—Luke 20: 37, 38.

Now did not Christ teach the Sadducees in the above language that Abraham, Isaac and Jacob were living when God conversed with Moses from the bush? If so, must they not have been living in a separate state and condition from the natural body?

An Inquirer after Truth.

Lawrence, Ind.

It surprises us that people should think the foregoing scripture proves that man exists in a conscious state between death and the resurrection. We think it a very strong argument against such a view.

Let us examine the subject. The Savior was talking with the Sadducees, who denied "that there is any resurrection." They believed Moses' writings, and as he said nothing about the conscious existence of a soul or spirit after death, and as they had seen no plain passage declaring the resurrection of the dead, they had come to the conclusion that when a man died that was the end of him. With this belief in their minds, they asked the Savior what they considered a very hard question to answer—if there was to be a resurrection of the dead? and he met them with a quotation from Moses' writings, which clearly taught that the dead are to rise again: "Now that the *dead* are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for all live unto him."

Thompson renders the last clause,—"for to him they are all alive." As Paul says, "As it is written, . . . God . . . quickeneth the dead, and calleth those things which *be not as though they were*."—Rom. 4: 17. Says David, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—Ps. 90: 4. The time is so short between death and the resurrection, when compared with eternal life, that it is hardly worth considering; so that "to him they are all alive."

We have known some endeavor to make a point on the phrase, "*are* raised," in ver. 37, claiming that the present tense of the verb shows that they were then alive, when Jesus spake. The same account in Mark 12: 25 reads, "when they *shall* rise from the dead." The old translation of Wiclif reads:—"And that dead men rise again." Wm. Tyndale, Cranmer, and the Geneva versions read,—"And that the dead *shall* rise again." Scarlett renders it,—"Now that the dead *are to be* raised." Wakefield,—"Now concerning the dead that they *are to be* raised." The Syriac reads,—"Now that the dead *will* arise."

Observe that the whole talk is about the *dead*, not something that can not die. According to the popular theology, God is not a God of the bodies of Abraham, Isaac, and Jacob, because he is not a God of the *dead*; but their bodies are dead; hence their bodies will never have a resurrection, if the theology is correct. As it is said the souls never die, then of course, it follows that it is impossible to raise them from the *dead*. Thus the Savior is made to sustain Sadduceeism, instead of proving the resurrection of the dead. But he is endeavoring to show that the resurrection of the *dead* is taught to Moses at the bush.

Now let us look at his argument. At the time that God sent his angel to speak to Moses in the burning bush, he says, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." When he spoke that, these patriarchs were *dead*; and when dead, they need no God to provide for them, and administer to their comfort; consequently, as Jesus says, "God is not a God of the *dead*, but of the living." Then, it follows, as God has declared himself to be their God when they were *dead*, and yet is only a God of the *living*, they must live again, in order that he should be their God. Thus the Savior proves the resurrection of the dead to the Sadducees, from the writings of Moses.

I.

"God is not a God of the *dead*."
But Abraham is dead.
Therefore God is not the God of Abraham.
Not true.

II.

Living men are not subjects of the resurrection.
But Abraham, Isaac, and Jacob are living.
Therefore they cannot be raised from the dead.
Not true.

III.

"God is not the God of the dead," who live no more.
But Abraham, Isaac and Jacob will live again.
Therefore God is the "God of Abraham, and the God of Isaac, and the God of Jacob."
This is true.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets from Boston to the Tremont Campmeeting good July 23d to 31st. May be had of Geo. T. Adams, 167 Hanover Street. Fare to go and return, $1.90.

The Herald of Health for July begins a new volume. Besides its usual variety of matter on Physical Culture and the cure of disease, this number contains original articles from Horace Greeley, Theodore Tilton, O. B. Frothingham, Wm. H. Burleigh, Dr. J. G. Webster, F. Beecher Perkins, G. W. Bungay, and others. It also contains an original letter from Jeremiah Day, Ex-President of Yale College, now ninety-four years old, which should be read by all who would know how, by good habits, this man has lived so long. This magazine begins its new volume with sixteen additional pages. Its motto is:—A higher type of manhood, physically, morally, and intellectually. $2 a year, 20 cts a number. The seven numbers of this year, now ready, sent as samples for 70 cents. Address Miller, Wood & Co., 15 Laight Street, New York.

Important Foreign News.—It will be seen in the foreign news that the Prussians have gained a signal victory over the Austrians; and that the latter have ceded the kingdom of Venetia to Napoleon. This is a very important addition to the territorial dominion of the French Emperor. It gives him great power in Italy, and brings Austria at his feet. Thus far he is the principal gainer by the war, without the loss of a man. Truly he is a man of wonder. All the nations seem to be coming under his control. We shall wait with interest for the next movement.

BODY AND MIND.

The following from the *Gospel Visitor* is really a literary curiosity; or, perhaps more properly speaking, one of the theological wonders, mysteries, or "*fables*" (that's the word) of these last days. Read it, and see if you do not think so.

BODY AND MIND.

When we compare the two sublime pieces of mechanism we are struck with admiration. The body, which is animated by the mind, is scarcely analogous to it in any respect, though wholly dependent upon it for vigor and action. But when separated the body immediately meets with dissolution, and is no more. The body is well adapted to motion, and capable of being conveyed from place to place by the co-operation of the will and its peculiar structure. Though how tardy and impeded this bodily action, when compared with the flight of the mind! Why, it can travel a distance in the twinkling of an eye which would require the body, at the greatest speed imaginable, a period of more years than the drops in the ocean, or the sands of the sea shore. This coporeal frame is chained down upon earth by the law of gravitation, and can not rise above this earthly element any more than a river could ascend a steep mountain. But the active living principle within can range through space illimitable, and expatiate regions which perhaps would not sustain animal life a moment. The body is material and compound; the mind immaterial and uncompounded. The grave is the goal of the former; but the latter is destined to live through eternal ages. The former is doomed to dissolution as certain as the moral law is fixed and binding; but the latter is immortal as its Author. What a complicated structure is this clayey tenement, animated and kept alive by the immortal breath of life! It may be that sometimes the soul is despairing of this terrestrial stay and would fain be separated from the casket of clay to soar a disembodied spirit in regions of felicity: though however weary of giving life and action to its fast decaying tabernacle, so long as this ephemeral fabrication stands, the spirit must inhabit it and keep alive.

Again, the organic machinery of the body is impaired and its numerous functions refuse to act in unison, when the final termination is death, and the mind returns to God who gave it. Yet, again, the mind can kill the body by that great influence which it exerts over it in some instances. It can enslave the body and reduce it to a living skeleton, till not capable of sustaining life any longer. The body subsists on vegetable and animal matter; the mind is expanded and nurtured by the thought alone. Here we see in whatever particular we attempt to compare the two—matter and mind, there will be a contrast so great that they scarcely admit of comparison in any respect whatever. Though the same Author called both into existence, he designed the one to survive forever, while the other is only a temporary dwelling place for the probationary state of the mind, to stay only a few days. The "inward man" should therefore engage much of our attention, as it is this living principle which will either render eternal happiness or misery to its possessor in the bourne beyond the grave. We should bring the mind under due subjection to the will, and train it to intelligence and the knowledge of truth. The thinking faculty may be prone to evil, though the will may decline, and from this we are certain that the mind may be governed by the will. But should the mind incline to good and the will refuse, then the responsibility rests on the latter. The conscience will condemn the will in case of refusal to do right, though it may never condemn the mind. God never designed that this never-dying principle should be cast into dark despair, but that it should be refunded to him again with usury.

We know God to be the author of all good, and since he has given us the power of will over the mind, how carefully should we train and fit it for that high and holy calling! Now is the time to perform the three imperative duties which naturally devolve upon us:

1st. To pay Him that tribute so justly due to him. 2nd. To spare neither time nor means to save your soul. 3d. To love your neighbor as yourself; for to-morrow may bring you a summons to the grave, and deprive you of that eternal home prepared in heaven. O, may we attend to these important obligations ere death closes the scene of earthly prospects and we made to pine away an endless eternity. Know we not that God is lengthening out the brittle thread of life and extending his loving kindness and tender mercy from day to day that we may return from darkness to light? Soon the "doors of the Ark" will be closed, and the high rolling cloud-like wave will close over us forever.

Well, do you not think the foregoing ought to be put into the theological museum? Only think what a piece "of mechanism" the mind must be, to "travel a distance in the *twinkling of an eye* which would require the body, at the *greatest speed imaginable*, a period of more years than the drops in the ocean, or the sands of the seashore!" Truly we are lost in *wonder!* Only think what a time this wonderful "mechanism" would have while expatiating in "regions which perhaps *would not sustain animal life a moment*." This "*immortal breath*" must be a wonder to all beholders when it soars "a disembodied spirit" in such "regions of felicity." We should much prefer to enjoy the beauties of Eden restored, on the "new earth" which Peter looked for, which John saw in vision, and which the Lord promised, when he said, blessed are the meek for they shall inherit the earth."—Matt. 5: 5.

One might be led to think that the writer in the *Visitor* considered one of "the sublime pieces of mechanism" every thing in general, and nothing in particular. He calls it "the immortal breath," the "living principle," "the soul," "a disembodied spirit," "the mind," etc.

He says, "It is this living principle which will either render eternal happiness or misery to its possessor." We have yet to learn that man is only a "*principle*." A *principle* is not a *being*, but simply a law, or rule of action. We are aware that the demons, and their followers are teaching that there is no "personal God;" that he is nothing but "a principle in all matter," which is equivalent to denying any God at all; so, when one says that man, after death, is a "living principle," he might just as well say that each pain is a "living principle," and that when one dies, it goes to live with other pains, and "range through space illimitable, and expatiate regions which perhaps would not sustain animal life a moment."

The writer advances a new thought when he says:—"Should the mind incline to good and the will refuse, then the responsibility rests on the latter." We wonder if the writer believes the "*will*" is another man, or "living principle," distinct from "the mind?" Then he will have the body-man, the living-princle-man, and the "will-man, and how many more, we will not presume to say.

He goes on to say, "Since he (God) has given us the power of will over the mind, how carefully should we train and fit it for that high and holy calling." We would like to know what he means when he says, "how carefully should *we* train and fit *it*" (the mind,) for that high and holy calling." Who trains the *mind*,—the "*it*" of which he speaks? Does the word *we* represent our bodies? He then says, "to-morrow may bring you a summons to the grave and deprive you of that eternal home prepared in heaven." What does the "*you*" stand for? Why, he says, one who is to go to the *grave*, who might have gone to heaven. Does the *mind* go to the grave? This theology looks crooked.

THE MORAL SIGNS.

According to the Scriptures, "the last days" of the present dispensation are to be characterized by a great "falling away" among the professed disciples of Christ; causing a cold state of religion, and a sad conformity to the world. We think no candid person, who has a correct knowledge of the nature of christianity, can doubt but that we are now living in just such a state of things as Paul said should prevail "in the last days." See 2 Tim. 3: 1–5.

In Dr. Seiss' interesting work on "The Apocalypse," he says:—

When we survey the characteristics of our times,—the unrighteousness, the untruthfulness, the hypocrisy, the impiety, the crime, the hollow-heartedness, and the untold hidden iniquities which prevail in all circles of church, business and state; when we consider the wickedness which are perpetrated by people who call themselves christians, and the shameless worldliness of professors of religion, and the wreck of all distinctive doctrinal belief, and the prostitutions of the house of God and the sacred desk itself to vanity, and politics, selfishness, sensuality, and base trickery in the name of Jesus; when we look at the insubordination which is left to run riot in the great majority of so-called christian families, and the secret vices and concealed blood-guilty crimes of so-called christian husbands and wives, and of the utter moral emptiness, headiness and incontinence of the mass of the busiest and noisiest modern religionists; when we contemplate the goings forth of sin in these days, like Death on the pale horse, with hell following in its train, and come to count up the [illegible] of those in our congregations whom we can confidently set down as true and thorough saints of God,—we are sometimes tempted, with the Psalmist to say, 'All men are liars,' and to doubt whether God has not resigned his dominion over mankind, and abandoned them to be drifted, by the whirlwinds of their own passions, to irremediable ruin. But, with all the hard things which we are in honesty and fairness compelled to write against the present population of Christendom, God has not left himself without witnesses, and still has his true people, who have not kissed their hands nor bowed their knees to the reigning idolatry of the times. Earthy and vile as the congest may be, there is gold in it, as there was an Enoch and a Noah in the generation before the flood, and a Lot even in Sodom itself. Amid all christianity's corruptions, there has always been some standing out against them. The sure ideal has never failed to produce some proximate realization of itself. Dreary as the annals of the church appear, both in prophetic and historic records, the student of them still finds his path skirted with spiritual verdure; and in the distant scenery, examples of faith, purity, love, heroism, devotion and obedience, are never once entirely out of view, the loveliest often being found in the by-paths, and encountered where they would be least expected. Even in the darkest eras, imbeddeb in neglected chronicles, noble names are to be found, sparkling with the radiance of every christian grace."

These lectures may be obtained by addressing Box 2245, Philadelphia, Pa. Price $1.00 for the eight. Postage 16 cents.

"ALL MEN ARE GODS."

Twenty-five years ago, who would have believed that a sentiment like the one expressed in the heading of this article would be extensively advocated by intelligent men and women; yet this is a fact. One has only to read the Spiritualists' literature of the day, to be satisfied that this is a leading doctrine among them. When the arch deceiver said to our first parents, "Ye shall be as gods," if you will only disobey the Lord, it seems almost incredible that they should be so blinded and seduced by Satan, as to claim to be gods themselves. But such is the fact. Men are now adopting also the philosophy of the old heathen, who also received their theology from the demons, as do the Spiritualists at the present day.

In the *Banner of Light*, June 9th, 1866, a writer from Montreal, C. E., says:—

"We have seen for some time past, or some years, that a revival of the ancient philosophy is taking place; therefore we take it for granted that a good portion of the human family are entering into the matured phase of their second age. . . . . There is no disguising the fact that the theological God, as an idea, is losing much of its power and influence over the intelligent masses and that the spirit of inquiry is fast substituting in its stead, Universal Principles of Laws. . . . This Impersonal God, or Head Principle, is at all times assuming different phases of existence, demonstrating thereby that *action* is its constant condition. . . . . The time is coming, however, when the new converts will boldly assert, as of old, that *all men are gods*."

Verily, this is "the antichrist." It denies "the Father and the Son."

OLD THEOLOGY.

It will be found that the old writers and preachers, as a general thing, were not so far removed from the truth in relation to the state of the dead as are the modern teachers. The further we get from the days of Jesus and the apostles, the more of tradition and fable appears, until the latter now prevails to an alarming extent.

The following extract from an old volume of sermons of Dr. Watts, published in 1748, is worthy of being republished. The Dr. says:

"Among my papers, I have a speech spoken at a grave, which I transcribed almost fifty years ago, and which deserves to be saved from perishing. It was pronounced many years before at the funeral of a pious person, by a minister there present, supposed to be the Rev. Peter Story; and the subject of it being suited to this discourse, I thought it not improper to preserve it here. I. Watts.

Christian Friends:—Though sin entered into the world; and by sin, death; and so death passes upon all men, for that all have sinned; yet it seems not wholly suitable to our christian hope, to stand by and see the grave, with open mouth, take in and swallow down any part of a precious saint, and not bring some testimony against the devourer. And yet, that one witness may be in righteousness, we must first own, acknowledge, and accept of that good and serviceableness that is in it.

For through the death and resurrection of our dear Redeemer, death and the grave are become sweetened to us, and sanctified for us, so that death is but a sleep; the grave, through his lying down in it, and rising again, is become a bed of repose to them that are in him, and a safe and quiet hiding-place for his saints till the resurrection.

And in this respect, we do for ourselves, and for this our dearly beloved in the Lord, accept of thee, O grave, and readily deliver up her body to thee; it is a body that hath been weakened, and wearied with long affliction and anguish; we freely give it unto thee; receive it and let it have in thee a quiet rest from all its labors, for thus we read it written of thee, 'There the wicked cease from troubling and the weary are at rest.'

Besides this, it is, O grave, a body that hath been sweetly embalmed by a virtuous, pious, peaceable conversation, by several inward openings and out-pourings of the spirit of life, by much meekness in strong trials and afflictions. Receive it, and let it enjoy in thee, what was once deeply impressed on her own heart, and in due season written out with her own hand, 'a Sabbath in the grave.' For thus also we find it recorded of our Lord, and her Lord, that he enjoyed the rest of his last Sabbath in the grave.

But we know thee, O grave, to be also a devourer; and yet can freely deliver up the body unto thee. There was in it a contracted corruptibility, dishonor and weakness; take them as thy proper prey; they belong to thee; and we would not withhold them from thee. Freely swallow them up forever, that they may appear no more.

Yet know, O grave, there is in the body, considered as once united to such a soul, a relation to the Lord of life; and this thou must not, cannot dissolve nor destroy. But know, and even before thee, and over thee, be it spoken, that there is a season hastening wherein we shall expect it again from thee in incorruption, honor and power.

We now sow it into thee in dishonor, but expect it again returned from thee in glory; we now sow it into thee in weakness, but expect it again in power; we now sow it into thee a natural body, we look for it again from thee a spiritual body.

And, when thou hast fulfilled the end for which the Prince of life, who took then captive, made thee to serve, then shalt thou who hast devoured, be thyself also swallowed up; for thus it is written of thee, 'O death, I will be thy plague, O grave, I will be thy destruction.' And then shall we sing over thee, what is written of thee, 'O death, where is now thy sting? O grave, where is now thy victory?' Amen."

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All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, William H. Mereen, "Crisis" Office, Boston.

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For sale at this office, by mail, for 40 cents.

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A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

The Revised New Testament.

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We have received an assortment of these miniature Testaments (Revised Version) for children and Sunday-schools. Prices—plain cloth, 25c.; roan, 50c.; gilt, 75c.

Boston Directory for 1866.—Just issued. Contains an individual directory of over 65,000 names, being some 4,000 more than that of last year, and a complete and convenient directory of business houses, public buildings, societies, libraries, public institutions, schools, churches, ministers, newspapers, hotels, public buildings, streets, etc., with the other usual local, civil, commercial and transportational information, needed by every business man living in or doing business with Boston. Price $3.00. Published by Sampson, Davenport & Co., 47 Congress Street, Boston.

For the World's Crisis.

The Sabbath, and its Relation to Man.

This is the title of an eight page tract we are just issuing. Believing this will be a tract productive of much good, we earnestly solicit all the friends of the cause of God to take an interest in its circulation. It should be read by all, and especially those who have any doubt in understanding the fourth commandment. It may be had for 5 cents single copies, or 50 cents per hundred, postpaid. Who will send? Send us a little postage money, brethren, and you shall have it for circulation, with or *without* price. Address Wm. H. Spencer, *Earnest Christian Office*, No. 2 State Street, Rochester, N. Y. For sale also at the Crisis Office.

It is a good tract.—Editor *Crisis*.

For the World's Crisis.

SAD NEWS.

Can it be? Yes, it must be so, our dear sister Sarah Higgins is dead! Yesterday was the first we had been apprised that so sad an event was even feared or expected. But we read it in our dear family paper, chronicled by her bereaved companion. May the Lord sustain him and his motherless children, while drinking so bitter a cup. At first a shock of sadness was the result of this intelligence, and then a retrospect of twenty-two years of activity and faithfulness in the cause of her Master. Few blend so much tender cautiousness with so much vigorous energy, as did Sr. Sarah. To me, her memory is truly blessed.

Twenty-two years since, I listened to her faithful exposition of the word, while she chained large assemblies at the different campmeetings held that season; and many, many times since that period, has she edified the church with her gift, which was not exhortation, but a clear exposition of the word; closing with an ardent appeal to her hearers, eliciting their most affectionate interest.

Her untiring energy for her family, and the church of God, may have prostrated her naturally attenuated form sooner; but her *works will follow her*. While we mourn the loss of so excellent an example, and gift, we are comforted that in these last days, when inconsistency is written upon the lives of so many professors of religion, to think we can look retrospectively twenty-five years on here and there one, whose lives are consistent with a pure christianity.

Well, thank God for the hope we shall meet sister Sarah again in a *very* little while, and see her bloom in immortal beauty; for her Elder Brother is in possession of the Key that will unlock her deathly prison, and it must be that the time is almost due for him to apply it. Methinks I see her angel, waiting with longing expectation to escort her to the pearly portals of the New Jerusalem. Then, dear Sr.,

"we hope to greet thee,
Where no farewell tear is shed."

B. Mathewson.

Death.—Just as our paper was ready for the press, we received the sad intelligence that Bro. D. M. Hapscomb is dead.

Correspondence.

From Bro. A. D. Wilkinson.

Bro. Grant:—The promise is, "the poor" shall "have the gospel preached to them." I have often thought how that promise was to be fulfilled as it regards myself, for I am one of that class. I am an old man, having seen almost threescore years. I embraced the religion of Jesus Christ when I was nineteen, and have tried to live a consistent christian ever since. About twelve years ago, I heard for the first time what is called here an Advent sermon. Brother and Sister Seymour came here, and preached the gospel of the kingdom nigh at hand. I gladly embraced the truth. Since they left, I have not heard a gospel sermon. I am alone. I stand as a beaten anvil to the strokes of the traditions of men, and am contending for the faith once delivered to the saints. I had not seen an Advent paper for ten years, until a few days ago, when a sister in Christ gave me the World's Crisis. In it I found some letters and sermons that gladdened my heart. I sat down and wept, and said truly the Lord has verified his promise, and sent the gospel to me. O how I wish I was able to take the World's Crisis, and pay for it in advance; but I cannot. I have got seven acres of corn and potatoes in the ground, and they look well. I think I could pay for it next fall. If there are christian friends in that place, that will advance ten cents apiece, enough to pay for the World's Crisis, and send it to me, it shall be like bread cast upon the waters. They shall find it after many days. I think it would be the means in the hand of God of doing a great deal of good here. I will read it to all that will hear it. The professors of religion are full of tradition. They have it preached to them every Sabbath.

I heard a minister say, when preaching not long since, that man personally was not guilty, neither punishable for any sin he committed. It was his spirit, or immortal soul, that was punishable, and then compared the man to a house of bad report, or ill-fame. It was not the house, he said, that was guilty of crime; it was the inhabitant of the house, which he compared to the spirit. The body was nothing but the house the man lived in. So you see what stuff I have to hear when I go to church. There are many here who do not believe in the resurrection of the body.

Your brother in Christ,

Nankin, Mich. A. D. Wilkinson.

From Bro. P. B. Manning.

Bro. Grant:—I have returned home from fulfilling my appointments. Notwithstanding my poor health, I have had a good free time in trying to hold up the truth before the people. The Spirit of God was with us. There are some good ones in every place that I visited. They are trying to hold on to the Lord and go through to the kingdom. O I do rejoice that Jesus is so soon to come and raise the dead, and change the living, and give them their inheritance in the kingdom.

O the wickedness there is in this world at this time, and it is on the increase every day. Look which way you will, and it does seem as if the evil spirits filled the whole world. Dear brethren, now is the time to watch and pray, lest you enter into temptation. We have got to stand in the judgment very soon. I do believe that Jesus will come in 1868. I cannot look at 1867. But, dear brethren, we must be *ready* and waiting; for death is on our track, and we are very likely to be cut down at any time; at home, or on the road, or in the meeting-house, or in your beds. How much need there is of a preparation to meet the Lord; but the people seem to be in a kind of stupor. My prayer is, that God will wake them up, and that very soon, or I fear they will all be lost.

Dear brethren, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. Yes, "the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."—Rom. 13: 11.

Dear brethren in Christ, do not forget me when you bow before God, that he will continue to raise me up to health again.

From your poor brother in Christ,

Goffstown, July 5th. B. P. Manning.

From Sr. M. M. Soper.

Bro. Grant:—I am thankful for the Crisis, that comes to us richly freighted with those precious truths for instruction and encouragement to many a lonely one, who, like ourselves, are isolated from those of like faith. May God grant you wisdom and strength, dear Bro., that you may be enabled to divide the word rightly, and be found giving meat to the little flock, when the Chief Shepherd shall appear to reward the faithful. Although deprived of the privilege of meeting with the household, we are joyful in hope, while faith points beyond these dark gathering clouds to a brighter day, when our conflicts will be over, the warfare ended, and the promise of our Savior to the waiting ones fulfilled.

O, then, dear brethren and sisters, if we

For the World's Crisis.

TRAVELS.

Bro. Grant:—I wish to give some encouraging news from C. W., having just returned from a four weeks' visit to the township of Howick, in Huron Co., some hundred and fifty miles from Buffalo. I was there last fall, as then noticed in the Crisis, and organized a church of ten members, ordaining Bro. Andrew Sims as their pastor. I was requested to visit them again last spring, and was greatly rejoiced to find that God had blessed the labors of Bro. Sims in the conversion of sinners during the winter and spring. One after another had come out very clearly, so that nine were baptized by him during the four weeks I was there. Of these, seven were young converts from among the youth, and two from the Congregational church. I baptized six last fall, who had been lately converted. Thus the blessed work of God's Spirit has been clearly manifested, and it is still going on. Some are weeping, like the woman at the feet of Jesus, and seeking for an evidence of pardon; and a general solemnity pervades in the neighborhood. I expect to hear soon of additions to the little flock. I preached in two new places in the township.

Advent views, especially on the doctrine of life only through Christ, seem to be spreading fast. Opposition exists every where; but the striking evidence that God blesses the gospel, as we preach it, is checking that opposition. Our more constant and fervent prayer should be that our Master would thus "stop the mouths of gainsayers" by the conversion of death-doomed mortals. By seeing that the *heart*, as well as the head, could be reached, I felt it duty to preach mostly on experimental religion, our sinful state, the work of the Spirit, and the evidence of a "good hope through grace." It is a year of God's special mercy to lost sinners, and controverted doctrines should be less dwelt upon than for a few years past, when the showers of God's grace have, in a great measure, been withheld, and only the intellect could seem to be reached by our preaching.

My heart has been crying glory to God for weeks for the long, long-prayed-for privilege of seeing sinners turning to God in heart where they hear God's whole truth, as we preach it; and hearing joyful young converts tell how they were called out of darkness into *marvelous light*; and hear them sing with tearful eyes and quivering lips the sweet old hymn—

> "O how happy are they,
> Who the Savior obey,
> And have laid up their treasures above."

It is cheering to teach old christians "the way of God more perfectly," when they will hear, and learn that "the new heavens and the new earth" are not to be begloomed by the burning and wailing of the lost; but it is far more reviving—

> "To see a prodigal return,
> To see an heir of glory born."

The Lord in mercy bless us all frequently with such soul-cheering sights. Amen.

This church was severely afflicted by the death of their much-beloved Deacon Milne, soon after it was formed; but their sorrows, and that of his faithful wife, have been much lessened by the addition of six of her own children to the church, and two of her sons' wives—three since his death; and I think that more will soon come in. The church is far out of the route of traveling of any of our preachers; but this *humility* and *praying spirit* of Bro. Sims, and his loving flock, will protect them from foes, and make them powerful in battling for truth.

Bro. Sims had the joy of baptizing three of his own children the first time he baptized. It is quite evident that one or more ministers will be raised up in this church. Brn. were liberal in taking a large number of tracts and books to give out in surrounding neighborhoods, besides those I had from the C. P. S. They take the *Crisis* and *The Christian*.

Buffalo, N. Y., June 27. J. Blain.

Voice of the West, please copy.

"BY ADAM ALL DIE."

It is claimed by some that the penalty of Adam's transgression is eternal "conscious existence in misery," and by others that it is eternal death, or annihilation. The former proposition has been too often and too thoroughly refuted, to occupy time and space in this connection; but with the latter we have more particularly to do. It being assumed that the Adamic death is eternal death, it is likewise assumed that there is an exception, and that all who being in Christ fall under that death will be raised up, and that those who die by Adam out of Christ, "will not rise," but forever "remain in the congregation of the dead." Hence we have taught us by some the doctrine of no resurrection of the unjustified.

Such a proposition, and with such an exception, in view of scripture teaching and the light of reason, is palpably absurd. If the penalty pronounced upon Adam had been really eternal death, no one coming under that penalty could ever have a resurrection, or ever see life, consequently if Jesus of Nazareth suffered for the Adamic race that penalty, he could never have risen, even though he had by that death redeemed all the rest of the human family. The fact that he who suffered the penalty for Adam's transgression, in place of Adam's race, rose from the dead, is conclusive that that penalty was not eternal death.

If we show, then, that one has been raised from the Adamic death, we show that that death is not eternal death, and if it be possible for one to be raised from it, it is possible for all to be raised. We see that by Adam death, but not eternal death, is entailed upon all his descendants, and it matters not whether they are as vile as the adversary of all good, or as pure, harmless and undefiled as Jesus of Nazareth; by Adam all die. This thought ought to satisfy all reasoning minds that the Adamic death is not, neither can it be a punishment for any of the sins of the present life, for we die that death whether we sin or not. What then is Adamic death? It is simply the penalty for the transgression of Adam, necessarily entailed upon his descendants, because of their partaking of his nature, being Adamic by generation from him, and is not the punishment of any subsequent transgression. If therefore a man, who is a sinner, dies that death and never rises, he is not punished for his sins by death, but only suffers by means of Adam. We are driven then to this conclusion, that if there be no resurrection of any but justified persons, there can be none but temporal punishments for the transgressions of the present life. But the fact that there is punishment threatened upon the race of Adam for the transgressions of the present life, to be inflicted in the future, and beyond the lifetime of multitudes of such sinners who have lived, and still live, proves that there must be punishment beyond the Adamic death. And as no man without a resurrection can suffer (death) twice, and if that future [illegible] be death, it follows that it must be a second death [illegible] than the Adamic death.—*Gospel Banner.*

The World's Crisis and Second Advent Messenger.

Boston, Wednesday, July 18, 1866.

Take Notice!

All subscriptions for the Crisis are payable in advance, at the rate of $2.00 a year; but if delayed six months beyond the time of payment, the price is $2.50 a year. Thus 50 cents a year is saved by paying in advance.

Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

Good Fractional Currency.

In sending *postal currency*, be careful to see that it *is good before sending it*. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

BILLS! BILLS!

We shall send out bills of indebtedness soon to those who are owing the office on book and Crisis accounts. We should be glad to be saved that trouble, by a prompt and immediate remittance from all who are in arrears. Shall we hear from such at once?

WILBRAHAM CAMPMEETING.

We would say to those who wish to know the time when the great campmeeting at Wilbraham will begin, that it is appointed to commence Monday, Aug. 20th. It is also proposed to have preaching there on Lord's day, Aug. 19th. We expect a large number of tents will be put up on Friday and Saturday (Aug. 17th and 18th), and that our meeting on the 19th will be one of the best during the entire encampment. We recommend as many as can to be there on the 18th, and remain through the meeting. We expect a great and good meeting. We are anxious to see all our dear brethren and sisters once more at this great feast of tabernacles. It may be our last. Pray much for this meeting. Particulars soon.

"THE LAST TIMES."

In another column will be found an interesting article, under the above heading, from the Bishop of Oxford. We think his views are worthy of a careful consideration. Let the reader lay them up in his heart. These are truly "perilous times." Christian, gird on the armor, and be prepared for a terrible onset from the powers of darkness. The enemy of all righteousness is sowing the seeds of infidelity by the side of all waters, in all lands, and is making his greatest effort in this country, because here is where he finds his strongest opposition. Christians should rally to a man in defense of the "old paths,"—the faith once delivered to the saints. "Victory or death," should be the motto of every soldier of the cross. This is the hour for brave men in Christ to show their courage. Let good names, friends, homes, every thing, be laid on the altar, to be used for the glory of God.

"NOT A GOD OF THE DEAD."

Bro. Grant:—Will you please throw some light on the following passage of Scripture:—"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living."—Luke 20: 37, 38.

Now did not Christ teach the Sadducees in the above language that Abraham, Isaac and Jacob were living when God conversed with Moses from the bush? If so, must they not have been living in a separate state and condition from the natural body?

An Inquirer after Truth.

Lawrence, Ind.

It surprises us that people should think the foregoing scripture proves that man exists in a conscious state between death and the resurrection. We think it a very strong argument against such a view.

Let us examine the subject. The Savior was talking with the Sadducees, who denied "that there is any resurrection." They believed Moses' writings, and as he said nothing about the conscious existence of a soul or spirit after death, and as they had seen no plain passage declaring the resurrection of the dead, they had come to the conclusion that when a man died that was the end of him. With this belief in their minds, they asked the Savior what they considered a very hard question to answer—if there was to be a resurrection of the dead? and he met them with a quotation from Moses' writings, which clearly taught that the dead are to rise again: "Now that the *dead* are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for all live unto him."

Thompson renders the last clause,—"for to him they are all alive." As Paul says, "As it is written, . . . God . . . quickeneth the dead, and calleth those things which be not as *though they were*."—Rom. 4: 17. Says David, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—Ps. 90: 4. The time is so short between death and the resurrection, when compared with eternal life, that it is hardly worth considering; so that "to him they are all alive."

We have known some endeavor to make a point on the phrase, "*are raised*," in ver. 37, claiming that the present tense of the verb shows that they were then alive, when Jesus spake. The same account in Mark 12: 25 reads, "when they *shall* rise from the dead." The old translation of Wiclif reads:—"And that dead men rise again." Wm. Tyndale, Cranmer, and the Geneva versions read,—"And that the dead *shall* rise again." Scarlett renders it,—"Now that the dead are to be raised." Wakefield,—"Now concerning the dead that they are to be raised." [illegible]—"Now that the dead will arise."

Observe that the whole talk is about the DEAD; not something that [illegible] the popular theology, God is not a God of the bodies of Abraham, Isaac, and Jacob, because he is not a God of the dead, but their bodies are dead; hence their bodies will never have a resurrection, if the theology is correct. As it is said the souls never die, then of course, it follows that it is impossible to raise them from the dead. Thus the Savior is made to sustain Sadduceeism, instead of proving the resurrection of the dead. But he is endeavoring to show that the resurrection of the dead is taught to Moses at the bush.

Now let us look at his argument. At the time that God sent his angel to speak to Moses in the burning bush, he says, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." When he spoke that, these patriarchs were *dead*; and when dead, they need no God to provide for them, and administer to their comfort; consequently, as Jesus says, "God is not a God of the *dead*, but of the living." Then, it follows, as God has declared himself to be their God when they were *dead*, and yet is only a God of the *living*, they must live again, in order that he should be their God. Thus the Savior proves the resurrection of the dead to the Sadducees, from the writings of Moses.

I.

"God is not a God of the *dead*."
But Abraham is dead.
Therefore God is not the God of Abraham.
Not true.

II.

Living men are not subjects of the resurrection.
But Abraham, Isaac, and Jacob are living.
Therefore they cannot be raised from the dead.
Not true.

III.

"God is not the God of the dead," who live no more.
But Abraham, Isaac and Jacob will live again.
Therefore God is the "God of Abraham, and the God of Isaac, and the God of Jacob."
This is true.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets from Boston to the Tremont Campmeeting good July 23d to 31st. May be had of Geo. T. Adams, 167 Hanover Street. Fare to go and return, $1.90.

The Herald of Health for July begins a new volume. Besides its usual variety of matter on Physical Culture and the cure of disease, this number contains original articles from Horace Greeley, Theodore Tilton, O. B. Frothingham, Wm. H. Burleigh, Dr. J. G. Webster, F. Beecher Perkins, G. W. Bungay, and others. It also contains an original letter from Jeremiah Day, Ex-President of Yale College, now ninety-four years old, which should be read by all who would know how, by good habits, this man has lived so long. This magazine begins its new volume with sixteen additional pages. Its motto is:—A higher type of manhood, physically, morally, and intellectually. $2 a year, 20 cts. a number. The seven numbers of this year, now ready, sent as samples for 70 cents. Address Miller, Wood & Co., 15 Laight Street, New York.

Important Foreign News.—It will be seen in the foreign news that the Prussians have gained a signal victory over the Austrians; and that the latter have ceded the kingdom of Venetia to Napoleon. This is a very important addition to the territorial dominion of the French Emperor. It gives him great power in Italy, and brings Austria at his feet. Thus far he is the principal gainer by the war, without the loss of a man. Truly he is a man of wonder. All the nations seem to be coming under his control. We shall wait with interest for the next movement.

BODY AND MIND.

The following from the *Gospel Visitor* is really a literary curiosity; or, perhaps more properly speaking, one of the theological wonders, mysteries, or "*fables*" (that's the word) of these last days. Read it, and see if you do not think so.

BODY AND MIND.

When we compare the two sublime pieces of mechanism we are struck with admiration. The body, which is animated by the mind, is scarcely analogous to it in any respect, though wholly dependent upon it for vigor and action. But when separated the body immediately meets with dissolution, and is no more. The body is well adapted to motion, and capable of being conveyed from place to place by the co-operation of the will and its peculiar structure. Though how tardy and impeded this bodily action, when compared with the flight of the mind! Why, it can travel a distance in the twinkling of an eye which would require the body, at the greatest speed imaginable, a period of more years than the drops in the ocean, or the sands of the sea shore. This coporeal frame is chained down upon earth by the law of gravitation, and can not rise above this earthly element any more than a river could ascend a steep mountain. But the active living principle within can range through space illimitable, and expatiate regions which perhaps would not sustain animal life a moment. The body is material and compound; the mind immaterial and uncompounded. The grave is the goal of the former; but the latter is destined to live through eternal ages. The former is doomed to dissolution as certain as the moral law is fixed and binding; but the latter is immortal as its Author. What a complicated structure is this clayey tenement, animated and kept alive by the immortal breath of life! It may be that sometimes the soul is despairing of this terrestrial stay and would fain be separated from the casket of clay to soar a disembodied spirit in regions of felicity: though however weary of giving life and action to its fast decaying tabernacle, so long as this ephemeral fabrication stands, the spirit must inhabit it and keep alive.

Again, the organic machinery of the body is impaired and its numerous functions refuse to act in unison, when the final termination is death, and the mind returns to God who gave it. Yet, again, the mind can kill the body by that great influence which it exerts over it in some instances. It can enslave the body and reduce it to a living skeleton, till not capable of sustaining life any longer. [illegible] aspect whatever. Though the same Author called both into existence, he designed the one to survive forever, while the other is only a temporary dwelling place for the probationary state of the mind, to stay only a few days. The "inward man" should therefore engage much of our attention, as it is this living principle which will either render eternal happiness or misery to its possessor in the bourne beyond the grave. We should bring the mind under due subjection to the will, and train it in intelligence and the knowledge of truth. The thinking faculty may be prone to evil, though the will may decline, and from this we are certain that the mind may be governed by the will. But should the mind incline to good and the will refuse, then the responsibility rests on the latter. The conscience will condemn the will in case of refusal to do right, though it may never condemn the mind. God never designed that this never-dying principle should be cast into dark despair, but that it should be refunded to him again with usury.

We know God to be the author of all good, and since he has given us the power of will over the mind, how carefully should we train and fit it for that high and holy calling! Now is the time to perform the three imperative duties which naturally devolve upon us:

1st. To pay Him that tribute so justly due to him. 2nd. To spare neither time nor means to save your soul. 3d. To love your neighbor as yourself; for to-morrow may bring you a summons to the grave, and deprive you of that eternal home prepared in heaven. O, may we attend to these important obligations ere death closes the scene of earthly prospects and we made to pine away an endless eternity. Know we not that God is lengthening out the brittle thread of life and extending his loving kindness and tender mercy from day to day that we may return from darkness to light? Soon the "doors of the Ark" will be closed, and the high rolling cloud-like wave will close over us forever.

Well, do you not think the foregoing ought to be put into the theological museum? Only think what a piece "of mechanism" the mind must be, to "travel a distance in the *twinkling of an eye* which would require the body, at the *greatest speed imaginable*, a period of more years than the drops in the ocean, or the sands of the seashore!" Truly we are lost in *wonder!* Only think what a time this wonderful "mechanism" would have while expatiating in "regions which perhaps *would not sustain animal life a moment*." This "*immortal breath*" must be a wonder to all beholders when it soars "a disembodied spirit" in such "regions of felicity." We should much prefer to enjoy the beauties of Eden restored, on the "new earth" which Peter looked for, which John saw in vision, and which the Lord promised, when he said, blessed are the meek for they shall inherit the earth."—Matt. 5: 5.

One might be led to think that the writer in the *Visitor* considered one of "the sublime pieces of mechanism" every thing in general, and nothing in particular. He calls it "the immortal breath," the "living principle," "the soul," "a disembodied spirit," "the mind," etc.

He says, "It is this living principle which will either render eternal happiness or misery to its possessor." We have yet to learn that man is only a "*principle*." A *principle* is not a *being*, but simply a law, or rule of action. We are aware that the demons, and their followers are teaching that there is no "personal God;" that he is nothing but "a principle in all matter," which is equivalent to denying any God at all; so, when one says that man, after death, is a "living principle," he might just as well say that each pain is a "living principle," and that when one dies, it goes to live with other pains, and "range through space illimitable, and expatiate regions which perhaps would not sustain animal life a moment."

The writer advances a new thought when he says:—"Should the mind incline to good and the will refuse, then the responsibility rests on the latter." We wonder if the writer believes the "*will*" is another man, or "living principle," distinct from "the mind?" Then he will have the body-man, the living-princle-man, and the "will-man, and how many more, we will not presume to say.

He goes on to say, "Since he (God) has given us the power of will over the mind, how carefully should we train and fit it for that high and holy calling." We would like to know what he means when he says, "how carefully should *we* train and fit *it*" (the mind,) for that high and holy calling." Who trains the *mind*,—the "*it*" of which he speaks? Does the word *we* represent our bodies? He then says, "to-morrow may bring you a summons to the grave and deprive you of that eternal home prepared in heaven." What does the "you" stand for? Why, he says, one who is to go to the *grave*, who might have gone to heaven. Does the *mind* go to the grave? This theology looks crooked.

THE MORAL SIGNS.

According to the Scriptures, "the last days" of the present dispensation are to be characterized by a great "falling away" among the the professed disciples of Christ; causing a cold state of religion, and a sad conformity to the world. We think no candid person, who has a correct knowledge of the nature of christianity, can doubt but that we are now living in just such a state of things as Paul said should prevail "in the last days." See 2 Tim. 3: 1–5.

In Dr. Seiss' interesting work on "The Apocalypse," he says:—

"When we survey the characteristics of our times,—the unrighteousness, the untruthfulness, the hypocrisy, the impiety, the crime, the hollow-heartedness, and the untold hidden iniquities which prevail in all circles of church, business and state; when we consider the wickednesses which are perpetrated by people who call themselves christians, and the shameless worldliness of professors of religion, and the wreck of all distinctive doctrinal belief, and the prostitutions of the house of God and the sacred desk itself to vanity, and politics, selfishness, sensuality, and base trickery, in the name of Jesus; when we look at the insubordination which is left to run riot in the great majority of so-called christian families, and the [illegible] with hell following in its train, and come to count up the [illegible] of those in our congregations whom we [illegible] confidently set down as true and [illegible] saints of God,—we are sometimes tempted, with the Psalmist to say, 'All men are liars,' and to doubt whether God has not resigned his dominion over mankind, and abandoned them to be drifted, by the whirlwinds of their own passions, to irremediable ruin. But, with all the hard things which we are in honesty and fairness compelled to write against the present population of Christendom, God has not left himself without witnesses, and still has his true people, who have not kissed their hands nor bowed their knees to the reigning idolatry of the times. Earthy and vile as the congest may be, there is gold in it, as there was an Enoch and a Noah in the generation before the flood, and a Lot even in Sodom itself. Amid all christianity's corruptions, there has always been some standing out against them. The sure ideal has never failed to produce some proximate realization of itself. Dreary as the annals of the church appear, both in prophetic and historic records, the student of them still finds his path skirted with spiritual verdure; and in the distant scenery, examples of faith, purity, love, heroism, devotion and obedience, are never once entirely out of view, the loveliest often being found in the by-paths, and encountered where they would be least expected. Even in the darkest eras, imbedded in neglected chronicles, noble names are to be found, sparkling with the radiance of every christian grace."

These lectures may be obtained by addressing Box 2245, Philadelphia, Pa. Price $1.50 for the eight. Postage 16 cents.

"ALL MEN ARE GODS."

Twenty-five years ago, who would have believed that a sentiment like the one expressed in the heading of this article would be extensively advocated by intelligent men and women; yet this is a fact. One has only to read the Spiritualists' literature of the day, to be satisfied that this is a leading doctrine among them. When the arch deceiver said to our first parents, "Ye shall be as gods," if you will only disobey the Lord, it seems almost incredible that they should be so blinded and seduced by Satan, as to claim to be gods themselves. But such is the fact. Men are now adopting also the philosophy of the old heathen, who also received their theology from the demons, as do the Spiritualists at the present day.

In the *Banner of Light*, June 9th, 1866, a writer from Montreal, C. E., says:—

"We have seen for some time past, or some years, that a revival of the ancient philosophy is taking place; therefore we take it for granted that a good portion of the human family are entering into the matured phase of their second age. . . . . There is no disguising the fact that the theological God, as an idea, is losing much of its power and influence over the intelligent masses, and that the spirit of inquiry is fast substituting in its stead, Universal Principles or Laws. . . . This Impersonal God, or Head Principle, is at all times assuming different phases of existence, demonstrating thereby that *action* is its constant condition. . . . . The time is coming, however, when the new converts will boldly assert, as of old, that *all men are gods*."

Verily, this is "the antichrist." It denies "the Father and the Son."

OLD THEOLOGY.

It will be found that the old writers and preachers, as a general thing, were not so far removed from the truth in relation to the state of the dead as are the modern teachers. The further we get from the days of Jesus and the apostles, the more of tradition and fable appears, until the latter now prevails to an alarming extent.

The following extract from an old volume of sermons of Dr. Watts, published in 1746, is worthy of being republished. The Dr. says:

"Among my papers, I have a speech spoken at a grave, which I transcribed almost fifty years ago, and which deserves to be saved from perishing. It was pronounced many years before at the funeral of a pious person, by a minister there present, supposed to be the Rev. Peter Story; and the subject of it being suited to this discourse, I thought it not improper to preserve it here. I. Watts.

Christian Friends:—Though sin entered into the world; and by sin, death; and so death passes upon all men, for that all have sinned; yet it seems not wholly suitable to our christian hope, to stand by and see the grave, with open mouth, take in and swallow down any part of a precious saint, and not bring some testimony against the devourer. And yet, that one witness may be in righteousness, we must first own, acknowledge, and accept of that good and serviceableness that is in it.

For through the death and resurrection of our dear Redeemer, death and the grave are become sweetened to us, and sanctified for us, so that death is but a sleep; the grave, through his lying down in it, and rising again, is become a bed of repose to them that are in him, and a safe and quiet hiding-place for his saints till the resurrection.

And in this respect, we do for ourselves, and for this our dearly beloved in the Lord, accept of thee, O grave, and readily deliver up her body to thee; it is a body that hath been weakened, and wearied with long affliction and anguish; we freely give it unto thee; receive it and let it have in thee a quiet rest from all its labors; for thus we read it written of thee, 'There the wicked cease from troubling and the weary are at rest.'

Besides this, it is, O grave, a body that hath been sweetly embalmed by a virtuous, pious, peaceable conversation, by several inward openings and out-pourings of the spirit of life, by much meekness in strong trials and afflictions. Receive it, and let it enjoy in thee, what was once deeply impressed on her own heart, and in due season written out with her own hand, 'a Sabbath in the grave.' For thus also we find it recorded of our Lord, and her Lord, that he enjoyed the rest of his last Sabbath in the grave.

But we know thee, O grave, to be also a devourer; and yet can freely deliver up the body unto thee. There was in it a contracted corruptibility, dishonor and weakness; take them as thy proper prey; they belong to thee; and we would not withhold them from thee. Freely swallow them up forever, that they may appear no more.

Yet know, O grave, there is in the body, considered as once united to such a soul, a relation to the Lord of life; and this thou must not, cannot dissolve nor destroy. But know, and even before thee, and over thee, be it spoken, that there is a season hastening wherein we shall expect it again from thee in incorruption, honor and power.

We now sow it into thee in dishonor, but expect it again returned from thee in glory; we now sow it into thee in weakness, but expect it again in power; we now sow it into thee a natural body, we look for it again from thee a spiritual body.

And when thou hast fulfilled the end for which the Prince of life, who took thee captive, made thee to serve, then shalt thou who hast devoured, be thyself also swallowed up [illegible]

ADVENT CHAPEL [illegible]

Bequest of [illegible] Wolcott, Ct., (by the hands of Wm. Dey[illegible] and S. Churchill, Executors)....$100.00

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2141.03
"Pencil cross" said for [illegible]	1.00
[illegible]	.25
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Whole number sent free, 569. Ann'l Expense, $1600.00

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THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, William H. Herrick, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, George T. Adams, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission Home in Memphis, etc.

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Sidney Hall (pledge paid)	21.25
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A friend (in Bibles and Testaments) $10.00.	

EUROPEAN MISSION.

Previous acknowledgments	$611.40
A. Wright	1.00

For the "Thrilling Narrative," $1.00 each.—H. Tuttle, H. Keen.

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$21.25
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F. H. Pell	.50
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A. Wright	1.00

NEW BOOKS.

The Bible Text-Book: or the Principal Texts relating to the Persons, Places, and Subjects occuring in the Holy Scriptures. With two Maps and a variety of useful Tables. American Tract Society, New York.

This is a very useful little work of 208 pages, designed to render assistance to ministers, teachers, heads of families, and others, in the study of the Bible. It does not presume to be free from mistakes or imperfections, nor does it pretend, in so small a volume, to embrace every subject, nor all the texts that treat upon each subject. Yet it is a work of much labor and care, and will be a valuable help to those who desire a work of this kind for the pocket, or have not the means to purchase one of greater size and completeness.

For sale at this office, by mail, for 40 cents.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

The Revised New Testament.

Sunday-School Edition.

We have received an assortment of these miniature Testaments (Revised Version) for children and Sunday-schools. Prices—plain cloth, 25c.; roan, 50c.; gilt, 75c.

Boston Directory for 1866.—Just issued. Contains an individual directory of over 65,000 names, being some 4,000 more than that of last year, and a complete and convenient directory of business houses, public buildings, societies, libraries, public institutions, schools, churches, ministers, newspapers, hotels, public buildings, streets, etc., with the other usual local, civil, commercial and transportational information, needed by every business man living in or doing business with Boston. Price $3.00. Published by Sampson, Davenport & Co., 47 Congress Street, Boston.

For the World's Crisis.

The Sabbath, and its Relation to Man.

This is the title of an eight page tract we are just issuing. Believing this will be a tract productive of much good, we earnestly solicit all the friends of the cause of God to take an interest in its circulation. It should be read by all, and especially those who have any doubt in understanding the fourth commandment. It may be had for 5 cents single copies, or 50 cents per hundred, postpaid. Who will send? Send us a little postage money, brethren, and you shall have it for circulation, with or *without* price. Address Wm. H. Spencer, *Earnest Christian* Office, No. 2 State Street, Rochester, N. Y. For sale also at the Crisis Office.

It is a good tract.—Editor *Crisis*.

For the World's Crisis.

SAD NEWS.

Can it be? Yes, it must be so, our dear sister Sarah Higgins is dead! Yesterday was the first we had been apprised that so sad an event was even feared or expected. But we read it in our dear family paper, chronicled by her bereaved companion. May the Lord sustain him and his motherless children, while drinking so bitter a cup. At first a shock of sadness was the result of this intelligence, and then a retrospect of twenty-two years of activity and faithfulness in the cause of her Master. Few blend so much tender carefulness with so much vigorous energy, as did Sr. Sarah. To me, her memory is truly blessed. Twenty-two years since, I listened to her faithful exposition of the word, while she [illegible] large assemblies in the [illegible] and many times since that period, has she edified the church with her gift, which was not exhortation, but a clear exposition of the word; closing with an ardent appeal to her hearers, eliciting their most affectionate interest.

Her untiring energy for her family, and the church of God, may have prostrated her naturally attenuated form sooner; but her works *will follow her*. While we mourn the loss of so excellent an example, and gift, we are comforted that in these last days, when inconsistency is written upon the lives of so many professors of religion, to think we can look retrospectively twenty-five years on here and there one, whose lives are consistent with a pure christianity.

Well, thank God for the hope we shall meet sister Sarah again in a very little while, and see her bloom in immortal beauty; for her Elder Brother is in possession of the Key that will unlock her deathly prison, and it must be that the time is almost due for him to apply it. Methinks I see her angel, waiting with longing expectation to escort her to the pearly portals of the New Jerusalem. Then, dear Sr.,

> "We hope to greet thee,
> Where no farewell tear is shed."

B. Mathewson.

Death.—Just as our paper was ready for the press, we received the sad intelligence that Bro. D. M. Hapscomb is dead.

Correspondence.

From Bro. A. D. Wilkinson.

Bro. Grant:—The promise is, "the poor" shall "have the gospel preached to them." I have often thought how that promise was to be fulfilled as it regards myself, for I am one of that class. I am an old man, having seen almost threescore years. I embraced the religion of Jesus Christ when I was nineteen, and have tried to live a consistent christian ever since. About twelve years ago, I heard for the first time what is called here an Advent sermon. Brother and Sister Seymour came here, and preached the gospel of the kingdom nigh at hand. I gladly embraced the truth. Since they left, I have not heard a gospel sermon. I am alone. I stand as a beaten anvil to the strokes of the traditions of men, and am contending for the faith once delivered to the saints. I had not seen an Advent paper for ten years, until a few days ago, when a sister in Christ gave me the World's Crisis. In it I found some letters and sermons that gladdened my heart. I sat down and wept, and said truly the Lord has verified his promise, and sent the gospel. O how I wish I was able to take the World's Crisis, and pay for it in advance; but I cannot. I have got seven acres of corn and potatoes in the ground, and they look well. I think I could pay for it next fall. If there are christian friends in that place, that will advance ten cents apiece, enough to pay for the World's Crisis, and send it to me, it shall be like bread cast upon the waters. They shall find it after many days. I think it would be the means in the hand of God of doing a great deal of good here. I will read it to all that will hear it. The professors of religion are full of tradition. They have it preached to them every Sabbath.

I heard a minister say, when preaching not long since, that man personally was not guilty, neither punishable for any sin he committed. It was his spirit, or immortal soul, that was punishable; and then compared the man to a house of bad report, or ill-fame. It was not the house, he said, that was guilty of crime; it was the inhabitant of the house, which he compared to the spirit. The body was nothing but the house the man lived in. So you see what stuff I have to hear when I go to church. There are many here who do not believe in the resurrection of the body.

Your brother in Christ,

Nankin, Mich. A. D. Wilkinson.

From Bro. P. B. Manning.

Bro. Grant:—I have returned home from fulfilling my appointments. Notwithstanding my poor health, I have had a good free time in trying to hold up the truth before the people. The Spirit of God was with us. There are some good ones in every place that I visited. They are trying to hold on to the Lord and go through to the kingdom. O I do rejoice that Jesus is so soon to come and raise the dead, and change the living, and give them their inheritance in the kingdom.

O the wickedness there is in this world at this time, and it is on the increase every day. Look which way you will, and it does seem as if the evil spirits filled the whole world. Dear brethren, now is the time to watch and pray, lest you enter into temptation. We have got to stand in the judgment very soon. I do believe that Jesus will come in 1868. I cannot look at 1867. But, dear brethren, we must be *ready* and waiting; for death is on our track, and we are very likely to be cut down at any time; at home, or on the road, or in the meeting-house, or in your beds. How much need there is of a preparation to meet the Lord; but the people seem to be in a kind of stupor. My prayer is, that God will wake them up, and that very soon, or I fear they will all be lost.

Dear brethren, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. Yes, "the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."—Rom. 13: 11.

Dear brethren in Christ, do not forget me when you bow before God, that he will continue to raise me up to health again.

From your poor brother in Christ,

Goffstown, July 5th. B. P. Manning.

From Sr. M. M. Soper.

Bro. Grant:—I am thankful for the Crisis, that comes to us richly freighted with those precious truths for instruction and encouragement to many a lonely one, who, like ourselves, are isolated from those of like faith. May God grant you wisdom and strength, dear Bro., that you may be enabled to divide the word rightly, and be found giving meat to the little flock, when the Chief Shepherd shall appear to reward the faithful. Although deprived of the privilege of meeting with the household, we are joyful in hope, while faith points beyond these dark gathering clouds to [illegible] O, dear brethren and sisters, if we [illegible]

would walk the streets of the city of our God, let us be faithful. Although we may suffer persecution, and our trials and afflictions may be many, shall we murmur, knowing that every Son whom the Father loveth he chastens? and when he favors us with special mercies, he sees it necessary to send afflictions to teach us our dependence and keep us humble, that we cleave not to the earth? Then let us endure temptation, and with meekness and patience "earnestly contend for the faith," and gird on the whole armor; for many are the perils that surround the humble child of God in these times, in which professed christians, with few exceptions, seem to remember no more the adorning, "even the ornament of a meek and quiet spirit" of those professing godliness, and are vieing with the world in all its fashions and allurements, and turning a deaf ear to the truths of the gospel, while they are adhering to traditions of men, and being locked in the security of worldly slumber, and discerning not the signs of the times. To them, "all things continue as they were from the beginning. In vain do they proclaim "peace and safety." Anon, "sudden destruction cometh." O may they give heed to the counsel, to buy gold tried in the fire, that they may be rich; and white raiment, that they may be clothed; and, before it shall be for ever too late, may they see that all things are portentous of a coming storm, and that "the end of all things is at hand." "Therefore let us not sleep as do others," but let us be "sober and watch unto prayer," knowing that "the night is far spent," and "the morning cometh," the radiant morn, that will usher in that day of joy and gladness, to which the way-worn pilgrim looks forward with joyful anticipations; for then will he exchange poverty for riches, the cross for the crown; and earth, with all its cares and sorrows, for paradise in all its beauty; and have right to the tree of life, and enter in through the gates into the city; and stand, together with all of earth's ransomed ones, on Mount Zion, with songs of everlasting joy. Brethren and sisters, pray for us, that our faith fail not. M. M. Soper.

Orland, Me.

From Bro. J. M. Muhlig.

Bro. Grant:—Allow me to answer the many inquiries of brethren abroad in reference to the change of my views on the resurrection of the wicked. 1st. I have never changed my views on that subject. 2nd. I never preached the non-living of the wicked. 3rd. I never believed it. 4th. I believe in "a resurrection of the dead, both of the just and unjust." "And as is the earthy, such the earthy shall be in the resurrection; and as is the heavenly, such the heavenly shall be in the resurrection." This last rendering I find in a very old translation, and I like it much. 5th. All that "sleep in Jesus will God bring with him" when Jesus comes, and they shall reign with him on the earth, and over the nations during the times of restitution of all things, spoken of by all the holy prophets since the world began. 6th. The wicked dead will be raised to mortal life at the end of the thousand years (or restitution times); and as they in their mortal life sowed to the flesh; so, in mortality, after the resurrection, shall they reap corruption. They that have done evil shall come forth to meet the consequences of their evil doings, which is to be cast into the lake of fire and be burned up, which is "the second death." Thus they shall become ashes under the saints' feet; "be as though they had not been." Then the last enemy, the devil (not an imaginary devil, or something called the devil and Satan, but the one which is the devil and Satan), shall be destroyed, and all things subdued and put under Christ.

The kingdom is then delivered up for the Father's approval, and God becomes all and in all, and the new heavens and new earth obtain. The Metropolitan city, the New Jerusalem, is established, and the tabernacle of God is to be with men, and he will be their God, and we, if faithful, will be his people. Then the earth will be filled with his glory, and righteousness fill the earth as the waters fill the sea.

"Ride on, Jesus, oh, ride on,"

and hasten the glad time. Amen.

Natic, Mass. J. M. Muhlig.

From Bro. E. Owen.

Bro. Grant:—I think the Barnes' Hall church, of this city, adopted a very sensible way of spending the anniversary of our National Independence. Instead of patronizing the Horse Trots, Regatta, Theatres, etc., etc., about one hundred of us repaired to Wilbraham (the fare having been reduced), and passed the day in the service of our King. About sixty testimonies were given at our morning love-feast; nearly all breathing earnest longings for "deeper work," "higher life," "clean hearts," and similar sentiments. Many pronounced it one of the best seasons ever enjoyed on the mountain. Two arose for prayers. We felt verily "God is in this place." Bro. Ladd caught the inspiration of Freedom, —not particularly from the events the day commemorated, but from the injunction of the apostle, that we stand fast in the liberty wherewith *Christ* maketh free. We felt the word was rightly divided. Bro. P. S. Butler occupied the afternoon. The good Spirit helped. Bro. B. is much beloved for his works' sake in the Lord. Stirring exhortations followed. All present were of the opinion it was the best celebration of Independence we ever attended, and proposed, should we pass another 4th of July on the "old earth," to do likewise. A vote was taken favoring a different time for adjourning our annual meeting, there being but one sentiment expressed on the subject.

Springfield, Mass. E. Owen.

From Bro. D. N. Chadsey.

Bro. Grant:—It occurred to me a few moments since that perhaps some of the beloved brethren and sisters, with whom I have formerly associated, would be glad to hear a word or two from me. I am still striving to do the will of our blessed Lord. I am glad at this time that I can say my hope in God is strong; for I truly believe that, when Jesus comes, I shall be accepted of him. Dear ones in the Lord, be faithful, be strong, be patient, be kind, be charitable, be fervent in spirit; rejoice in hope, be patient in tribulation, continuing instant in prayer, distributing to the necessities of saints, given to hospitality. Bless them that persecute you, bless and curse not; remembering your reward will be great in heaven; knowing that for the resurrection of the dead we are called in question. But our hope is strong; for we know that He who has promised is able, for all things are his,—whether principalities, or powers, or things present, or things to come, or height, or depth,—all are yours. So why be shaken? why feel sad? why droop and die? for soon our Master will come with all his shining ones, and the prophets of old, and the patriarchs of long ago. The sleeping millions of slumbering ones will come forth, blooming with immortality and eternal life. Then Isaiah's dead men will live; Ezekiel's bones will come forth; and patient Job will answer the call of the Holy One, and come forth to everlasting life. Yes, bless the Lord. How glad I am of the prospect. I can say with the apostle Peter, Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercies, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.—1 Pet. 1: 3. All our loved ones then will sing. All the saints of God will reign with him in perfect peace. Yours in hope of eternal life,

Sutton, July 2nd. D. N. Chadsey.

From Sr. S. E. Teeple.

Bro. Grant:—I take up my pen to address the children through the Crisis. I feel weak, but wish to tell them the Lord is good. Praise his name evermore. It is not guess work with me, my brethren, but it is knowledge. I know I have passed from death unto life, because I love the brethren. Let me tell you I have been tested and tried so much, I feared that I should be any thing but good. I got all tried up because it seemed the church forsook me in the greatest affliction that I ever passed through. I could not go to meeting in four long months. I became very hungry for hearing the word of the Lord. But, thanks be to the Lord, I had my desires granted far beyond my expectations, of the first day of July, by hearing Bro. J. T. Dixon.

And on the 4th of July, the pilgrims came from New Preston, Morris and Bethlehem, and filled our dwelling. O what shall I say? what can I say? Language would fail me; and had I given way to my feelings, I should have hid behind the curtain and wept, feeling like one of old, not worthy that they should come under my roof; for what have I done to deserve all this? when will they be recompensed for their pains taken, and their labors of love? Methinks not till Jesus comes, and that will be soon. I am so glad the last tear will soon be shed; sorrow will be gone from the earth; no more sickness, pain, nor death; all, all will be over.

The meeting was one long to be remembered. Preaching by Bro. Dixon, from Matt. 11: 27. It was a good and stirring discourse to the weary traveler, an alarming one to the backslider, and an inviting one to the poor sinner. I feel more encouraged to be a pilgrim and stranger than ever. It repaid for all the past. My spiritual strength was renewed fourfold. The day could not have been spent any better. It will be remembered as long as time lasts, and I trust fruits of the meeting will be seen.

O glory to God evermore; my heart is full. Clouds and mist and darkness have all passed away, and God's sunshine I know I feel, and a peace that passeth understanding. Soon the saints will meet to part no more.

As they left, one after another, my heart adopted the language of the poet,—

"Blest be the tie that binds
Our hearts in christian love."

Though sundered far, by faith we meet around one common mercy-seat.

Roxbury, Ct. Susan E. Teeple.

From Bro. H. S. Mitchell.

Bro. Grant:—The Lord is at work in Bristol. Some eight or ten have found peace in believing, and joy in the Holy Ghost. Six of them have been baptized, and the interest is good at this present time.

The preaching brethren who wish to preach at this place can find a pilgrim home at Bro John Erskine's, Joshua House's, and Robert Tibbett's; where you will find a hearty welcome. H. S. Mitchell.

Bowdoinham, July 6th, 1866.

☞ Will Mr. O. W. Gates, the Connecticut soldier, who was detailed as Ward Master in the rebel hospital at Florence, S. C., please give his post office address in the "World's Crisis," and oblige the friends of one of the prisoners? J. S. Chickering.

Southborough, Mass.

Married.

In Madison, Conn., May 13th, by Eld. B. Hitchcock, Mr. J. Monroe Hall and Miss Sarah E. Leffingwell, both of Madison.

In Worcester, Mass., May 23d, by Eld. M. R. Phetteplace, Mr. Wm. P. Hall and Miss Lydia A. Vance, both of Worcester.

In Stewardstown, N. H., July 5th, by Elder A. Gordon, Mr. Truman C. Hawkins, of St. Johnsbury, Vt., and Mrs. Mariam Gray, of Sheffield.

In Belgrade, July 8th, 1866, by H. B. Sevey, Bro. Stephen Smith and Sr. Phebe Rockwood, both of Belgrade, Me.

Obituaries.

Loomis. Died in Bristol, Ct., June 20th, 1866, Mary H. Loomis, wife of Elder Oliver Loomis, of South Windsor, aged thirty-three years and twenty-four days.

Suddenly, by paralysis, terminated by apoplexy, my last remaining sister is taken, and I alone am left of our little family. My dear sister came to visit me, greatly desiring to attend some of our good meetings here. She was taken with paralysis in less than one hour after we met, and lived four hours and a half. We buried her in the little lot in Hartford, where lie dear parents, and a dear sister, buried only six months ago; all waiting in hope, through grace, for a glorious resurrection.

"She's asleep in Jesus, blessed sleep."

Be ye also ready. Anna S. Hough.

Wait. Died in Washington, Erie Co., Pa., May 8th, 1866, of relapse in scarlet fever, Johnnie Wait, son of Leroy and Charlotte Wait, aged eleven years.

Johnnie was a good boy, and parents and friends trust he was one of the little ones who believe in Jesus. Believing that "it is well with the child," the afflicted ones wait hopefully for Jesus, "the resurrection and the life," to appear again, when he will rescue the captives in the enemy's land, and "we shall be ever with the Lord." Amen.

Jos. D. Brown.

Great Fire in Chicago.—A fire to-day destroyed all the buildings on State street south of Polk street, for half a block, and south of Peck court the same distance. Thirty frame buildings, occupied as stores and saloons below, and tenements above, were consumed. Two hundred and fifty families are houseless. Loss one hundred thousand dollars.

New Postal Regulation.—According to the new postal law just approved by the President, prepaid and free letters are to be forwarded at the request of the party addressed from one post-office to another without additional postage being charged and returned dead letters are to be restored to the writers free of postage.

New York, July 16. Six cases of cholera were reported in the city yesterday, nine of which were fatal. Total number of deaths in the city last week from cholera, ten.

Summary of News.

FOREIGN.

London, July 1st.

Late Berlin papers claim decisive victories over the Austrians, on the 27th and 28th, near Nachod and Frankenstein.

The Austrian losses are stated at from three thousand to four thousand, and two thousand prisoners. There were great rejoicings at Berlin.

At Trautenau the Austrians are said to have lost 3000 or 4000 killed and wounded; the Prussians about 1000. At Munchengratz the Austrian losses are stated at 2000. The Prussians claim to have captured about 6000 prisoners, numerous trophies, guns, etc.

There was great enthusiasm and rejoicing at Berlin. The inhabitants presented an address to and serenaded the King.

The Hanoverian army, on the 27th, surrendered at discretion to the Prussians. The officers retained their side arms; the men were dismissed to their homes.

The Federal army at or near Frankfort are on the march. A battle was anticipated.

The Italians changed their plans of operations. There are no further collisions in Italy. Garibaldi is at Lake Idro.

Threatening demonstrations have taken place in London among the lower orders on the reform question.

It is reported that France would not long remain quiet. Active intervention is reported to be already agreed upon.

Pardubits, June 29. The Prussians were yesterday completely defeated by the Austrian forces under Goblents, leaving behind one-third of their army killed or wounded. They withdrew to Prussian territory towards Glats.

After occupying Jicin yesterday the Prussians were attacked by the cavalry division of Gen. Edelsheim. They were driven out of Jicin and repulsed towards Turnau. In consequence of this defeat the Prussians last night evacuated Melnik, Danba, and Leipa and withdrew in great haste to Meima.

The Prussian losses by Gen. Edelshim's attack were enormous. The strategic operations of the Austrian army were completely successful, and the junction of Prince Frederick Charles with the army of Silesia was prevented.

The Austrian losses in the battles of the last three days are estimated at scarcely two thousand killed and wounded. The Prussian losses are at least equal.

The Austrians have forced their way through Tavole Pass and into the valley of Canottica.

The headquarters of the Italian army are at Torre Melaberg.

Liverpool July 5th, Londonderry 6th.

The Prussians in Bohemia are making victorious progress.

Gitschin was taken by storm. The Prussian loss was not inconsiderable. The Austrian loss was four thousand.

It is announced that the Austrian total loss, up to the present, is 30,000 to 40,000.

The Austrian Hanover, Ramming and Martine regiments were wholly annihilated, and the 18th Jager battalion were annihilated to the last man.

A Gitschin telegram of the 2d, states that the Austrians had lost 15,000 prisoners, since the 26th, and 20,000 killed and wounded.

The Austrian army has retired to a strong position, the soldiers are discouraged and the army is in a state of dissolution.

The desertion of Italian soldiers is increasing.

ITALY.

The Austrians claim the capture of 4000 Italians, and fourteen guns.

The Morning Post thinks that a Congress will shortly assemble and that the French Government will propose a general disarmament.

In the commercial circles of London, peace is regarded as virtually concluded.

A great battle took place on the 3d near Sudawa, resulting in the Prussians obtainin a great and a complete victory.

The Prussians took 14,000 prisoners.

The Austrians sent in a flag of truce.

Austria has agreed to cede Venetia to Napoleon and accept his mediation. Napoleon immediately communicated with the belligerents.

The Paris *Moniteur* of the 5th makes the following announcement:

"An important event has just occurred. After having maintained the honor of his arms in Italy, the Emperor of Austria, concurring in the ideas expressed in the Emperor Napoleon's letter of June 11th, to his Minister of Foreign Affairs, cedes Venetia to the French Emperor and accepts his mediation for the conclusion of peace. The Emperor Napoleon hastens to respond to the summons and immediately communicated with the Kings of Prussia and Italy in order to obtain an armistice."

The Austrian Field Marshal Vons Gablenz arrived at the Prussian Head-quarters at Haritz, near Gitzchen, on the evening of the 4th with a flag of truce.

The battle of the 3d near Sudawa was a great affair. It resulted in the complete defeat of the Austrians.

The Prussians were commanded by the king in person.

They met the Austrians, under Benedek, between Horitez and Konigsgratz.

The battle lasted twelve hours. Until 10 A. M. the battle was favorable to the Austrians, but after that hour the advantages were with the Prussians. At two o'clock, P. M., after an obstinate defence, the Prussians carried by storm the strong position of the Austrians. After which the Austrians were quickly driven out of other positions, and by seven A. M. the Austrians were in full retreat to Koningsgratz, pursued by the Prussian cavalry.

"The suddenness and magnitude of the Austrian calamity are too overpowering for any man to speculate on the possible consequences on the destinies of the Austrian empire. With the exception of a few fortresses of no more avail in modern warfare to stay the triumphant progress of a victorious army than Josefstadt and Tannengratz have proved to be. Benedek has nothing in his rear but open country; nothing between him and the capital but a vast smooth battle-field where the cannon, the cavalry and the dread needle gun of the Prussians will have free play.

The Austrians have done enough for the honor of their arms. They must now provide for the safety of the State, and this can hardly be done by prolonged resistance. The most illustrious names in the Empire are among the dead and wounded.

The King of Prussia is in camp, and the Emperor of Austria is not very far from Benedek's headquarters. Let there be at Pardubitz, or at Olmutz, such an interview as there was after Austerlitz, and after Solferino. Better terms than Austria may obtain now will certainly not be granted to her after two or three months protracted struggle has added to the fuel of hostile passions."

DOMESTIC.

Important Order from Gen. Grant.

Headquarters of the Army,
Adjutant General's Office,
Washington, July 1, 1866.

General Order No. 24.

Department, district, and post commanders in the States lately in rebellion, are hereby directed to arrest all persons who have been, or may hereafter be, charged with the commission of crimes and offences against officers, agents, citizens, and inhabitants of the United States, irrespective of color, in cases where the civil authorities have failed, neglected, or are unable to arrest and bring such parties to trial, and to detain them in military confinement until such time as a proper judicial tribunal may be ready and willing to try them. A strict and prompt enforcement of this order is required. By command of Lieut. Gen. Grant.

(Signed) E. D. Townsend,
Assistant Adjutant General.

The Resignation of Postmaster General Dennison.

Washington, July 12. It is positively ascertained that Postmaster General Dennison yesterday tendered his resignation to the President. This was done in writing. The reason, as stated by Mr. Dennison himself, is a difference in political views. It will be recollected that he was President of the Union Republican Convention which renominated Mr. Lincoln. Never intending otherwise than to adhere to the party whose principles it represented, and as the call for a National Convention at Philadelphia is in antagonism to that organization, there was no other course left to him than to retire from the Cabinet, while his personal relations with the President are undisturbed and friendly. The separation is entirely because of a conflict of political views.

Further Resignations. Mr. Speed has formally tended to the President his resignation as Attorney General. According to the reports of that gentleman's friends, his letter is even more emphatic in his disapproval of the President's policy than that of Mr. Dennison's. The resignation of Secretary Harlan is now an event to be daily expected.

Washington July 14. The President this afternoon nominated to the Senate A. W. Randall, now First Assistant, to be Postmaster General, in place of Mr. Dennison, resigned.

ITEMS.

☞ The number of Bibles issued by the American Bible Society during the fifty years of its continuation, is 21,400,000, distributed in regard to time as follows: First ten years, 480,000; second, 1,540,000; third, 2,500,000; fourth, 6,005,000; fifth, 10,000,000. There are in connection with the present society 5,232 auxiliaries, beside two recently added in Tennessee composed of freedmen. Seventy-two editions in forty-three languages have been published.

☞ A great many persons are at a loss to know how to dispose of ragged and mutilated currency that accumulates on their hands. It is the easiest thing in the world, and without any expense. When you get three dollars' worth on hand, put it in a small package, pin a paper band around it, with your name, post-office address, and amount; then put it in an envelope and address it to the "Treasury of the United States, Washington, D. C." In a few days you will receive new currency in return. It goes and returns free of postage.

☞ What do you do with soap-suds? Although generally deemed only fit for being run into the common sewer in the easiest and most expeditious manner possible, they are, nevertheless, highly beneficial vegetable feeders, as well as useful insect preventives. Hence, they should never be wasted, especially by those having gardens; their application to the ground, whether in winter or summer, will show beneficially not only on berry bushes, shrubs, border flowers, but even window pot-plants; while if poured or syringed over roses, cabbages, etc., they will prevent, or at least mitigate, the mischievous doings of the green fly and caterpillar.—*Scottish Farmer.*

☞ John Wesley preached, on an average, fifteen sermons a week. Instead of breaking down under this task, he wrote, when seventy-three years old, that he was far more able to preach than when three and twenty. His brow was then smooth, his complexion ruddy, and his voice strong and clear, so that an audience of thirty thousand could hear him without difficulty. This vigor he ascribed to continual travel, early rising, good sleep, and an even temper.

☞ Stephens, the great Fenian, made a speech in Boston, on Tuesday evening, in which he said that he then and there bound the Irish race to action, to the final battle between England and Ireland, on Irish soil, this year. "I solemnly declare to you," said he, "that sometime this year I shall myself be on Irish soil to meet whatever may be before me."

☞ A report from Cozzolini, the chief guide of Vesuvius, states that the mountain exhibits signs of disturbance. The small cone recently ejected stones into the air, and on the large cone two new mouths were formed. From the small cone a considerable body of lava flowed into and filled up the large crater.

☞ The Rev. Mr. Dean was arrested in Cass County, Mo., for preaching without taking the oath. He is now in jail at Independence, and refuses to give bail. Seventy-five preachers have been arrested under the new Constitution.

☞ A Paris writer says the Emperor has had private wires attached to the different telegraps, and sends private telegrams with his own hands to Count Bismarck at Berlin, and Gen. La Marmora at Florence.

☞ Recent reports render it certain that the fruit crops in Central Georgia and Alabama will be a failure. There may be half the usual quantity of apples and pears, but peaches and grapes are destroyed.

☞ The Great Eastern, with the Atlantic telegraph cable, left Medway on the 30th of June for Bearhaven direct. The laying of the cable will commence on the 10th inst.

☞ A man died of joy the other day in Paris, on hearing that he had been made heir to £1000.

Notices.

Campmeeting at Tremont, Mass.

There will be a campmeeting at Tremont Grove, commencing Monday, July 23d, and continue over the following Sunday. Ample provision will be made for the accommodation of all who will attend. All are requested to bring with them what bedding they may need. We hope to see a general rally of the pilgrims. Brn. M. Grant, A. Ross, and John G. Hook are expected to attend.

The railroad fare from New Bedford and Fairhaven will be the same as last year. Those coming from Boston and vicinity will apply to Bro. George T. Adams, who will probably make arrangements with the Old Colony Railroad to have the fare reduced. Bro. M. Batchelor will be present and preach, by request of the committee.

Henry V. Davis, for the Committee.

Tent Meeting.

There will be, the Lord willing, a tent meeting on the farm of James Glann, Washington Township, Brown's Corner, near the Sulphur Springs, about midway between Sylvania Depot and Toledo, commencing on the evening of August 8th, and continuing over the 12th. Eld. J. V. Himes, editor of the "Voice of the West," and others, will be present to address the congregation. A good attendance of the friends of Jesus from Ohio and Michigan is desirable. In behalf of the brethren,

A. N. Seymour.

Tent Meeting at Delta.

The Lord willing, there will be a tent meeting three miles northeast of Delta Station, commencing Aug. 14th, and continue over the 19th. Elder Himes and others will address the people. A good attendance of the faithful from Ohio and Michigan is desirable. In behalf of the brethren,

A. N. Seymour.

P. S. Those who design attending one or both of the above meetings, and wish conveyance to the meetings from Sylvania, or Toledo, or Delta, will notify H. Warn, of Sylvania, and he will arrange accordingly; or James Watkins, of Delta.

Orchard Meeting.

There will be a meeting two miles from Dover Village, N. H., in the orchard of Mr. Simon Tarr, near the house of Sr. Wentworth, known as the Dr. Bean house, situated on the road from Dover to Durham, commencing Saturday evening, Aug. 11th, and hold over the Lord's day. The sacrament will be administered in the evening. Brn. J. G. Smith, Charles S Emerson, and the writer, will be there, if the Lord will. Joseph Pinkham.

Tent Meeting.

A tent meeting will be held in Exeter, N. H., commencing Thursday, July 19th, and continue over the following Sunday. We hope to see a general gathering at this meeting, to bear on the time of the coming of our blessed Lord.

A. Decker.

Notice.

Brethren in Rhode Island or Conn. wishing my labors with them, in word and doctrine, July 22d, or any time after till the Wilbraham campmeeting, will please address me at Providence, R. I., immediately. And I will say to brethren in New Hampshire who have desired my labors, that I will be with them, the Lord willing, after the Alton Bay campmeeting. L. C. McKinstry.

Dedication.

The Lord willing, there will be a meeting at Melvin Village, N. H., to commence Saturday, July 28th, at 10½ A. M., to hold over Sunday; for the purpose of dedicating our new chapel to the Lord. Bro. J. Couch is expected, and others (by this) are invited to come to preach the word. We would say to all come. Not only to dedicate the house, but our hearts anew to the Lord.

T. W. Piper.

Universalism.

Having formerly had seven years experience in Universalism, thereby knowing some of its workings, I desire to do what little I can in battling against this great error. I shall be glad to speak on that subject wherever doors may be opened, and, at the same time, circulate that unanswerable argument against Universalism,—"*Universalism Exposed from the Inner Temple,*" now issued in tract form by the Adv. Chr. Pub. Society.

Address W. C. Stone, Crisis Office, Boston.

Notice.

Hereafter (D. V.) I shall preach at Danielsonville, Ct., on the second and fourth Sundays of every month; and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference.

H. F. Carpenter.

Maine Second Advent Tract Society.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } *Executive Board.*

I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. Wellcome, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Miles Grant.......Sunday, July 22d

East Boston.
(Chapel, corner of London and Decatur Streets.)
J. Hemenway.......Sunday, July 22d
C. Goodrich.......Sunday, July 29th

Charlestown, Mass., (69 Main Street), Sunday, July 22d
New Hampton, N. H. (at the Veasey school-house) July 23th, during the week, and over the following Sunday as the brethren may arrange.
South Ashburnham, Mass., Wednesday eve., Aug. 8th
Lunenburg, Mass.......Aug. 12th
S. C. Hancock.

Concord, N. H.
(Corner of Green and Center Streets.)
H. Munger.......July 22d and 29th
J. S. White.......Sundays, Aug. 5th and 12th

New Bedford, Mass.......Sunday, July 22d
John G. Hook.

Lake Village, N. H.......July 22d
J. Couch.

Concord, N. H., (Angelos Hall.)
J. G. Smith.......Sunday, July 22d
J. Pinkham.......Sunday, July 29th
A. Simpson.......Sunday, Aug. 5th
Z. Ford.......Sunday, Aug. 12th

Lawrence.......Sunday, July 22d
Lynn.......Tuesday evening, July 24th
Ralph Williams.

Lawrence.......Friday evening, July 20th and Sunday, July 22d.
Wm. Stuart.

South Norfolk, Ct., as Bro. Tibbals may appoint) Sunday, July 29th.
S. Woodruff.

Guilford, (at Bro. Jacob Wilkinson's barn, for baptism) July 29th. Prayer and conf. meeting at 9 o'clock.
N. Glidden.

Mill Village, Sutton, N. H., (Union Church), Sunday, July 29th.
J. H. F. Varney.

Springfield, Mass., Barnes' Hall.
Israel Damman.......Sunday, July 22d
Dr. A. M. Higgins.......Sunday, July 29th
Wm. Fisher.......Sunday, Aug. 5th
O. R. Fassett.......Sundays, Aug. 12th and 19th

Bristol, R. I.......Sunday, July 29th
C. C. Ramsay.

New Haven, Ct.......Sunday, July 22d
W. N. Pile.

Lewiston, Me.......Sunday, July 22d
J. M. Muhlig.

Biddeford, Me.......Sunday, July 22d
North Barrington, N. H., (where Bro. N. Preston may appoint), Sunday, Aug. 5th.
Rochester, (McDuffee district, new chapel), Sunday, Aug. 19th.
J. Pinkham.

Bath, Me.......Sunday, July 29th
H. D. Reed.

Brockport, N. Y. (as Bro. Davis may appoint) July 29th
J. Blain.

Athol, Mass.......Sunday, July 22d
C. Goodrich.

Wolbridge.......Sunday, July 22d
Springfield.......Sunday, July 29th
A. M. Higgins.

Lovely Street, Ct.......Sunday, July 22d
O. D. Woodruff.

Richmond (Reed meeting house).......Sunday, July 22d
Clarkson Goud.

Lynn, Mass.......Sunday, July 22d
A. Simpson.

West Haven, Ct.......Sunday, July 22d
Wallingford Farms, Ct.......Sunday, July 29th
Madison, Ct.......Sunday Aug. 5th
B. Hitchcock.

South Reading.......Sunday, July 22d
Worcester.......Tuesday evening, July 24th
Springfield, Mass.......Thursday evening, July 26th
H. K. Flagg.

Essex, Mass., (as Bro. Elam Burnham may arrange), Sunday, July 22d.
Plymouth.......July 29th
J. S. White.

Northfield, Mass.......July 22d
North Dana, Mass.......July 29th
Geo. A. Streeter.

Rochester, N. H., (McDuffee's distric, New Chapel), July 22d.
Lee, N. H.......July 29th
C. S. Emerson.

Lagrange, Me.......Sunday, July 22d
Thos. Smith.

North Hermon, Me.......July 22d through the week, and Sunday following, as brethren may arrange.
Lincolnville, Me.......Aug. 5th and 12th
J. K. Bellows.

Millport.......Thursday, July 19th and over Sunday
Bristol.......10½ A. M., July 29th
Honeoye.......5 P. M., July 29th
Dansville.......Aug. 5th
F. Burr.

Weld Village, Me., in the grove.......Sunday, July 22d
Leeds, (Slab City).......Sunday, July 29th
Will the brethren at North Maine give due instructions? Will stop in that vicinity a few days. Brethren can make such arrangements as they think best.
J. C. Wheeler.

Salisbury, N. H., (Methodist Chapel, south road), Sabbath, July 22d.
T. M. Preble.

Pomfret, Vt., Sundays, July 15th, 22d, 29th, and Aug. 5th
Newport, N. H., (Northville).......Aug. 12th
Bro. John G. Putnam and H. Deming are requested to attend.
Edward Cotton.

Great Falls, N. H.......Sunday July 22d
J. H. F. Varney.

Clark's Hall, Richmond, R. I.
A. Durfee.......Sunday, July 22d
E. R. Wood.......Sunday, July 29th

Portsmouth, N. H.
H. L. Hastings.......Sunday, July 22d
A. Simpson.......Sunday, July 29th
J. Couch.......Sundays, Aug. 5th and 12th
W. H. Mitchell.......Sunday, Aug. 19th

West Barre, N. Y.......July 22d
East Shelby, at 4 P. M., if brethren can come for me to West Barre.
J. Blain.

Bradford, (Pond meeting-house).......Sunday, Aug. 5th
Hiram Munger.

Knowlsville.......July 22d, 10½ A. M.
Darien City, July 29th, 10½ A. M., and at the Baptist church near Bro. B. C. Simonds, same day, at 5 P. M.
I expect to be able to comply with Bro. J. W. Taylor's request to be with him at his appointed meetings at Jackson and Canton, Pa., Aug. 17th and 22d. Let there be a general rally of the saints in those parts.
C. F. Sweet.

Cheshire Street, Ct.......Sunday, July 22d
Wallingford, Ct., (at Bro. E. G. Dudley's), Tuesday evening, July 24th.
Yalesville, Ct.......Thursday evening, July 27th
Prospect, Ct., (in company with Bro. W. A. Durand), Sunday, July 29th, at 10½ A. M., and 1½ P. M.
Cheshire, (South school-house), evening, July 29th, at 7½ o'clock.
Springfield, Mass.......Sunday Aug. 5th
Warehouse Point, Ct.......Wednesday eve, Aug. 8th
August 12th not engaged.
Yalesville, Ct.......Sunday, Aug. 19th
Wm. H. Fisher.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.
F. A. Baker.

Camden, Me., (Harbor Village), Sat. P. M., July 28th
Conference meeting Sunday, July 29th, preaching and baptism, if the Lord will. J. S. Richards will arrange for meetings.
N. P. Nason.

N. B. No one residing here, and interested in the welfare of this meeting, has any stable or hay; therefore our friends are requested to take provender with them for the horses. "A word to the wise," etc. All persons interested in the Lord's work are invited to come and work for the benefit of souls.
J. S. R.

West Abington.......July 22d
C. C. Ramsay.

Pittsfield.......Sunday, July 22d
Geo. W. Randall.

North Barnstead.......Sunday, July 22d
S. S. Mooney.

Loudon Ridge.......Sunday, July 29th
J. G. Smith.

I will preach as the way opens, Sundays and week day evenings, till August 20th. My address will be at Boston till that time.
H. K. Flagg.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. Bellows.

West Salem, Wis.......July 28th and over Lord's day.
J. E. Preston.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th and over Sunday.
Canton, Pa.......August 22d and over Sunday following.
J. W. Taylor.
C. F. Sweet.

Business.

TO CORRESPONDENTS.

S. Walter—Paid to No. 631.
M. Wilkins—Paid to No. 572.
J. T. Howland—None to be had.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 583. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—M B Lyon 582, W Burnham 572, A Taylor 600, S Taylor 601, L Baker 566, C R Perry 589, W Dayton 545, F L Storrs 577.

$1.15 each—N S Kniston 587, T J Atwater 532, M B Wait 589, J Sherwood 551, H Strong 589, W Chamberlain 589, N Phillips 572, H Belford 589, J E Wood 587, E Bird 589, A B Comstock 581, G W Smith 589, R Gilman 582, W D Baker 589, E Blood 589, G L McKenney 589, S C Gould 587, L N Higgins 591, T I Munroe 578.

$2.00 each—L Halbert 512, P M Richardson 592, J Thorpe 605, L N Coyd 605, F W Higgins 594, A McClure 624, J Cook 605, E Bates 593.

$2.50 each—D. D. Lathrop 595, B. Hawkins 615, E. Owen 586, A. Stedson 604, J. M. Durnam 601, A. Hall 607, J A Snell 580, A Gale 562, J Elmore 563, T Bowman 609, S. L. Searle 624, J. H. Bean what P. O.? J. McCrillis 599, C Prince 614, C & H Smith 614, R Stark 572, O Thomson 619, L D Atwood 616, R Knight 574, M B Piper 556, E Young 590, W H Pierce 6.6.

$3.00 each—B R Fellows 609, J B Smith 577, G Mitson 622, E R Perkins 631.

Various Sums.—H. Hyde $7.20, 607; E. Stephens $3.72, 618; R O'Brien $1.48, 665; J Groves $5.00, 632; H Keene $2.57, 650; W. York $3.00, 643; A. E. Curtis $1.50, 582; S. Hitchcock $1.60, 647; J. Leonard $3.00, 604; J. Bush $7.50, 622; A. Shaw 50c, 563; L. Wood $1.00, 729; E A Black $2.25, 559; E Childs $5.00, 605; D A Dickenson $11.50, —; J Duffey 65c, 576; M Saunders $2.75, 560; D H Wilson $3.50, 596.

FOR BOOKS AND TRACTS.

L Reimer $5.00, A R Browning 75c, A. Good 50c, R. Glidden 75c, J W Nute 75c, O. R. Pease $5.25, D. F. Small 60c, L A Barrows 50c, E. Shultz 50c, S. A. Macomber 50c, A T Rice 50c, E O Scott $3.25, W L Morrison 85c, S Hitchcock $1.40, W Kirby 85c, D R Fellows $4.25, D E Lyon $1.00, O Thomson 50c, D A Dickerson $2.50, C L Opdyke $2.50, W Fancher $1.50, J. Pinkham $1.10, C C Barker $1.00, A Gordon $2.00.

BOOKS AND TRACTS SENT.

By Mail.—J W Nute, R Glidden, F P Smith, M B Lyon, A. Good, A. R. Browning, S. D. Ackerman, P. DeMaranville, E O Scott, S Hitchcock, W Kirby, D R Fellows, C H Fletcher, D E Lyon, N. M. Wells, D A Dickenson, O Thomson, H B Sevey, C L Opdyke. J. F. Sargent, J Pinkham, W Fancher, H J Bliss, L F Field.

By Express.—L. Reimer.

LETTERS RECEIVED.

L C McKinstry, F H Burbank, S. L. Manley, C. E. Daggett, J Elkins, B Perham, C Colgrove, C H Hurd, G. Dillabaugh, B. Matthewson, M. M. Weaver, A. S. Hough, E Owen, M C Whitaker, H S Mitchell, F H Chamberlain.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
L. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
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would walk the streets of the city of our God, let us be faithful. Although we may suffer persecution, and our trials and afflictions may be many, shall we murmur, knowing that every Son whom the Father loveth he chasteneth? and when he favors us with special mercies, he sees it necessary to send afflictions to teach us our dependence and keep us humble, that we cleave not to the earth? Then let us endure temptation, and with meekness and patience "earnestly contend for the faith," and gird on the whole armor; for many are the perils that surround the humble child of God in these times, in which professed christians, with few exceptions, seem to remember no more the adorning, "even the ornament of a meek and quiet spirit" of those professing godliness, and are vieing with the world in all its fashions and allurements, and turning a deaf ear to the truths of the gospel, while they are adhering to traditions of men, and being locked in the security of worldly slumber, and discerning not the signs of the times. To them, "all things continue as they were from the beginning. In vain do they proclaim "peace and safety." Anon, "sudden destruction cometh." O may they give heed to the counsel, to buy gold tried in the fire, that they may be rich; and white raiment, that they may be clothed; and, before it shall be for ever too late, may they see that all things are portentous of a coming storm, and that "the end of all things is at hand." "Therefore let us not sleep as do others," but let us be "sober and watch unto prayer," knowing that "the night is far spent," and "the morning cometh," the radiant morn, that will usher in that day of joy and gladness, to which the way-worn pilgrim looks forward with joyful anticipations; for then will he exchange poverty for riches, the cross for the crown; and earth, with all its cares and sorrows, for paradise in all its beauty; and have right to the tree of life, and enter in through the gates into the city; and stand, together with all of earth's ransomed ones, on Mount Zion, with songs of everlasting joy. Brethren and sisters, pray for us, that our faith fail not. M. M. Soper.

Orland, Me.

From Bro. J. M. Muhlig.

Bro. Grant:—Allow me to answer the many inquiries of brethren abroad in reference to the change of my views on the resurrection of the wicked. 1st. I have never changed my views on that subject. 2nd. I never preached the non-being of the wicked. 3rd. I never believed it. 4th. I believe in "a resurrection of the dead, both of the just and unjust." "And as is the earthy, such the earthy shall be in the resurrection; and as is the heavenly, such the heavenly shall be in the resurrection." This last rendering I find in a very old translation, and I like it much. 5th. All that "sleep in Jesus will God bring with him" when Jesus comes, and they shall reign with him on the earth, and over the nations during the times of restitution of all things, spoken of by all the holy prophets since the world began. 6th. The wicked dead will be raised to mortal life at the end of the thousand years (or restitution times); and as they in their mortal life sowed to the flesh; so, in mortality, after the resurrection, shall they reap corruption. They that have done evil shall come forth to meet the consequences of their evil doings, which is to be cast into the lake of fire and be burned up, which is "the second death." Thus they shall become ashes under the saints' feet; "be as though they had not been." Then the last enemy, the devil (not an imaginary devil, or something called the devil and Satan, but the one which is the devil and Satan), shall be destroyed, and all things subdued and put under Christ.

The kingdom is then delivered up for the Father's approval, and God becomes all and in all, and the new heavens and new earth obtain. The Metropolitan city, the New Jerusalem, is established, and the tabernacle of God is to be with men, and he will be their God, and we, if faithful, will be his people. Then the earth will be filled with his glory, and righteousness fill the earth as the waters fill the sea.

"Ride on, Jesus, oh, ride on,"

and hasten the glad time. Amen.

Natic, Mass. J. M. Muhlig.

From Bro. E. Owen.

Bro Grant:—I think the Barnes' Hall church, of this city, adopted a very sensible way of spending the anniversary of our National Independence. Instead of patronizing the Horse Trots, Regatta, Theatres, etc., etc., about one hundred of us repaired to Wilbraham (the fare having been reduced), and passed the day in the service of our King. About sixty testimonies were given at our morning love-feast; nearly all breathing earnest longings for "deeper work," "higher life," "clean hearts," and similar sentiments. Many pronounced it one of the best seasons ever enjoyed on the mountain. Two arose for prayers. We felt verily "God is in this place." Bro. Ladd caught the inspiration of Freedom,—not particularly from the events the day commemorated, but from the injunction of the apostle, that we stand fast in the liberty wherewith *Christ* maketh free. We felt the word was rightly divided. Bro. P. S. Butler occupied the afternoon. The good Spirit helped. Bro. B. is much beloved for his works' sake in the Lord. Stirring exhortations followed. All present were of the opinion it was the best celebration of Independence we ever attended, and proposed, should we pass another 4th of July on the "old earth," to do likewise. A vote was taken favoring a different time for adjourning our annual meeting, there being but one sentiment expressed on the subject.

Springfield, Mass. E. Owen.

From Bro. D. N. Chadsey.

Bro. Grant:—It occurred to me a few moments since that perhaps some of the beloved brethren and sisters, with whom I have formerly associated, would be glad to hear a word or two from me. I am still striving to do the will of our blessed Lord. I am glad at this time that I can say my hope in God is strong; for I truly believe that, when Jesus comes, I shall be accepted of him. Dear ones in the Lord, be faithful, be strong, be patient, be kind, be charitable, be fervent in spirit; rejoice in hope, be patient in tribulation, continuing instant in prayer, distributing to the necessities of saints; given to hospitality. Bless them that persecute you, bless and curse not; remembering your reward will be great in heaven; knowing that for the resurrection of the dead we are called in question. But our hope is strong; for we know that He who has promised is able; for all things are his,—whether principalities, or powers, or things present, or things to come, or height, or depth,—all are yours. So why be shaken? why feel sad? why droop and die? for soon our Master will come with all his shining ones, and the prophets of old, and the patriarchs of long ago. The sleeping millions of slumbering ones will come forth, blooming with immortality and eternal life. Then Isaiah's dead men will live; Ezekiel's bones will come forth; and patient Job will answer the call of the Holy One, and come forth to everlasting life. Yes, bless the Lord. How glad I am of the prospect. I can say with the apostle Peter, Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercies, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.—1 Pet. 1 : 3. All our loved ones then will sing. All the saints of God will reign with him in perfect peace. Yours in hope of eternal life,

Sutton, July 2nd. D. N. Chadsey.

From Sr. S. E. Teeple.

Bro. Grant:—I take up my pen to address the children through the Crisis. I feel weak, but wish to tell them the Lord is good. Praise his name evermore. It is not guess work with me, my brethren, but it is knowledge. I know I have passed from death unto life, because I love the brethren. Let me tell you I have been tested and tried so much, I feared that I should be any thing but good. I got all tried up because it seemed the church forsook me in the greatest affliction that I ever passed through. I could not go to meeting in four long months. I became very hungry for hearing the word of the Lord. But, thanks be to the Lord, I had my desires granted far beyond my expectations, of the first day of July, by hearing Bro. J. T. Dixon.

And on the 4th of July, the pilgrims came from New Preston, Morris and Bethlehem, and filled our dwelling. O what shall I say? what can I say? Language would fail me; and had I given way to my feelings, I should have hid behind the curtain and wept, feeling like one of old, not worthy that they should come under my roof; for what have I done to deserve all this? when will they be recompensed for their pains taken, and their labors of love? Methinks not till Jesus comes, and that will be soon. I am so glad the last tear will soon be shed; sorrow will be gone from the earth; no more sickness, pain, nor death; all, all will be over.

The meeting was one long to be remembered. Preaching by Bro. Dixon, from Matt. 11 : 27. It was a good and stirring discourse to the weary traveler, an alarming one to the backslider, and an inviting one to the poor sinner. I feel more encouraged to be a pilgrim and stranger than ever. It repaid for all the past. My spiritual strength was renewed fourfold. The day could not have been spent any better. It will be remembered as long as time lasts, and I trust fruits of the meeting will be seen.

O glory to God evermore; my heart is full. Clouds and mist and darkness have all passed away, and God's sunshine I know I feel, and a peace that passeth understanding. Soon the saints will meet to part no more.

As they left, one after another, my heart adopted the language of the poet,—

"Blest be the tie that binds
Our hearts in christian love."

Though sundered far, by faith we meet around one common mercy-seat.

Roxbury, Ct. Susan E. Teeple.

From Bro. H. S. Mitchell.

Bro. Grant:—The Lord is at work in Bristol. Some eight or ten have found peace in believing, and joy in the Holy Ghost. Six of them have been baptized, and the interest is good at this present time.

The preaching brethren who wish to preach at this place can find a pilgrim home at Bro John Erskine's, Joshua House's, and Robert Tibbett's; where you will find a hearty welcome. H. S. Mitchell.

Bowdoinham, July 6th, 1866.

☞ Will Mr. O. W. Gates, the Connecticut soldier, who was detailed as Ward Master in the rebel hospital at Florence, S. C., please give his post office address in the "World's Crisis," and oblige the friends of one of the prisoners? J. S. Chickering.

Southborough, Mass.

Married.

In Madison, Conn., May 13th, by Eld. B. Hitchcock, Mr J. Monroe Hall and Miss Sarah E. Leffingwell, both of Madison.

In Worcester, Mass., May 23d, by Eld. M. R. Phetteplace, Mr. Wm. P. Hall and Miss Lydia A. Vance, both of Worcester.

In Stewartstown, N. H., July 5th, by Elder A. Gordon, Mr. Truman C. Hawkins, of St. Johnsbury, Vt., and Mrs. Mariam Gray, of Sheffield.

In Delgrade, July 8th, 1866, by H. B. Sevey, Bro. Stephen Smith and Sr. Phebe Rockwood, both of Delgrade, Me.

Obituaries.

Loomis. Died in Bristol, Ct., June 20th, 1866, Mary H. Loomis, wife of Elder Oliver Loomis, of South Windsor, aged thirty-three years and twenty-four days.

Suddenly, by paralysis, terminated by apoplexy, my last remaining sister is taken, and I alone am left of our little family. My dear sister came to visit me, greatly desiring to attend some of our good meetings here. She was taken with paralysis in less than one hour after we met, and lived four hours and a half. We buried her in the little lot in Hartford, where lie dear parents, and a dear sister, buried only six months ago; all waiting in hope, through grace, for a glorious resurrection.

"She's asleep in Jesus, blessed sleep."

Be ye also ready. Anna S Hough.

Wait. Died in Washington, Erie Co., Pa., May 8th, 1866, of relapse in scarlet fever, Johnnie Wait, son of Leroy and Charlotte Wait, aged eleven years.

Johnnie was a good boy, and parents and friends trust he was one of the little ones who believe in Jesus. Believing that "it is well with the child," the afflicted ones wait hopefully for Jesus, "the resurrection and the life," to appear again, when he will rescue the captives in the enemy's land, and "we shall be ever with the Lord." Amen.

Jos. D. Brown.

Great Fire in Chicago.—A fire to-day destroyed all the buildings on State street south of Polk street, for half a block, and south of Peck court the same distance. Thirty frame buildings, occupied as stores and saloons below, and tenements above, were consumed. Two hundred and fifty families are houseless. Loss one hundred thousand dollars.

New Postal Regulation.—According to the new postal law just approved by the President, prepaid and free letters are to be forwarded at the request of the party addressed from one post-office to another without additional postage being charged and returned dead letters are to be restored to the writers free of postage.

New York, July 16. Six cases of cholera were reported in the city yesterday, none of which were fatal. Total number of deaths in the city last week from cholera, ten.

Summary of News.

FOREIGN.

London, July 1st.

Late Berlin papers claim decisive victories over the Austrians, on the 27th and 28th, near Nachod and Frankenstein.

The Austrian losses are stated at from three thousand to four thousand, and two thousand prisoners. There were great rejoicings at Berlin.

At Trautenau the Austrians are said to have lost 3000 or 4000 killed and wounded; the Prussians about 1000. At Munchengratz the Austrian losses are stated at 2800. The Prussians claim to have captured about 5000 prisoners, numerous trophies, guns, etc.

There was great enthusiasm and rejoicing at Berlin. The inhabitants presented an address to and serenaded the King.

The Hanoverian army, on the 27th, surrendered at discretion to the Prussians. The officers retained their side arms; the men were dismissed to their homes.

The Federal army at or near Frankfort are on the march. A battle was anticipated.

The Italians changed their plans of operations. There are no further collisions in Italy. Garibaldi is at Lake Idro.

Threatening demonstrations have taken place in London among the lower orders on the reform question.

It is reported that France would not long remain quiet. Active intervention is reported to be already agreed upon.

Pardubitz, June 29. The Prussians were yesterday completely defeated by the Austrian forces under Goblentz, leaving behind one-third of their army killed or wounded. They withdrew to Prussian territory towards Glatz.

After occupying Jicin yesterday the Prussians were attacked by the cavalry division of Gen. Edelsheim. They were driven out of Jicin and repulsed towards Turnau. In consequence of this defeat the Prussians last night evacuated Melnik, Danba, and Leipa and withdrew in great haste to Meima.

The Prussian losses by Gen. Edelshim's attack were enormous. The strategic operations of the Austrian army were completely successful, and the junction of Prince Frederick Charles with the army of Silesia was prevented.

The Austrian losses in the battles of the last three days are estimated at scarcely two thousand killed and wounded. The Prussian losses are at least equal.

The Austrians have forced their way through Tavole Pass and into the valley of Canottica.

The headquarters of the Italian army are at Torre Malaberg.

Liverpool July 5th, Londonderry 6th.

The Prussians in Bohemia are making victorious progress.

Gitschin was taken by storm. The Prussian loss was not inconsiderable. The Austrian loss was four thousand.

It is announced that the Austrian total loss, up to the present, is 30,000 to 40,000.

The Austrian Hanover, Ramming and Martine regiments were wholly annihilated, and the 18th Jager battalion were annihilated to the last man.

A Gitschin telegram of the 2d, states that the Austrians had lost 15,000 prisoners, since the 26th, and 20,000 killed and wounded.

The Austrian army has retired to a strong position, the soldiers are discouraged and the army is in a state of dissolution.

The desertion of Italian soldiers is increasing.

ITALY.

The Austrians claim the capture of 4000 Italians, and fourteen guns.

The Morning Post thinks that a Congress will shortly assemble and that the French Government will propose a general disarmament.

In the commercial circles of London, peace is regarded as virtually concluded.

A great battle took place on the 3d near Sudawa, resulting in the Prussians obtaining a great and a complete victory.

The Prussians took 14,000 prisoners.

The Austrians sent in a flag of truce.

Austria has agreed to cede Venetia to Napoleon and accept his mediation. Napoleon immediately communicated with the belligerents.

The Paris *Moniteur* of the 5th makes the following announcement:

"An important event has just occurred. After having maintained the honor of his arms in Italy, the Emperor of Austria, concurring in the ideas expressed in the Emperor Napoleon's letter of June 11th, to his Minister of Foreign Affairs, cedes Venetia to the French Emperor and accepts his mediation for the conclusion of peace. The Emperor Napoleon hastens to respond to the summons and immediately communicated with the Kings of Prussia and Italy in order to obtain an armistice."

The Austrian Field Marshal Vons Gablens arrived at the Prussian Head-quarters at Haritz, near Gitschen, on the evening of the 4th with a flag of truce.

The battle of the 3d near Sudawa was a great affair. It resulted in the complete defeat of the Austrians.

The Prussians were commanded by the king in person.

They met the Austrians, under Benedek, between Horitez and Konigsgratz.

The battle lasted twelve hours. Until 10 A. M. the battle was favorable to the Austrians, but after that hour the advantages were with the Prussians. At two o'clock, P. M., after an obstinate defence, the Prussians carried by storm the strong position of the Austrians. After which the Austrians were quickly driven out of other positions, and by seven A. M. the Austrians were in full retreat to Koningsgratz, pursued by the Prussian cavalry.

"The suddenness and magnitude of the Austrian calamity are too overpowering for any man to speculate on the possible consequences on the destinies of the Austrian empire. With the exception of a few fortresses of no more avail in modern warfare to stay the triumphant progress of a victorious army than Josefstadt and Tannengratz have proved to be. Benedek has nothing in his rear but open country; nothing between him and the capital but a vast smooth battle-field where the cannon, the cavalry and the dread needle gun of the Prussians will have free play.

The Austrians have done enough for the honor of their arms. They must now provide for the safety of the State, and this can hardly be done by prolonged resistance. The most illustrious names in the Empire are among the dead and wounded.

The King of Prussia is in camp, and the Emperor of Austria is not very far from Benedek's headquarters. Let there be at Pardubitz, or at Olmutz, such an interview as there was after Austerlitz, and after Solferino. Better terms than Austria may obtain now will certainly not be granted to her after two or three months protracted struggle has added to the fuel of hostile passions."

DOMESTIC.

Important Order from Gen. Grant.

Headquarters of the Army,
Adjutant General's Office,
Washington, July 1, 1866.

General Order No. 24.

Department, district, and post commanders in the States lately in rebellion, are hereby directed to arrest all persons who have been, or may hereafter be, charged with the commission of crimes and offences against officers, agents, citizens, and inhabitants of the United States, irrespective of color, in cases where the civil authorities have failed, neglected, or are unable to arrest and bring such parties to trial, and to detain them in military confinement until such time as a proper judicial tribunal may be ready and willing to try them. A strict and prompt enforcement of this order is required. By command of Lieut. Gen. Grant.

(Signed) E. D. Townsend,
Assistant Adjutant General.

The Resignation of Postmaster General Dennison.

Washington, July 12. It is positively ascertained that Postmaster General Dennison yesterday tendered his resignation to the President. This was done in writing. The reason, as stated by Mr. Dennison himself, is a difference in political views. It will be recollected that he was President of the Union Republican Convention which renominated Mr. Lincoln. Never intending otherwise than to adhere to the party whose principles it represented, and as the call for a National Convention at Philadelphia is in antagonism to that organization, there was no other course left to him than to retire from the Cabinet, while his personal relations with the President are undisturbed and friendly. The separation is entirely because of a conflict of political views.

Further Resignations. Mr. Speed has formally tendered to the President his resignation as Attorney General. According to the reports of that gentleman's friends, his letter is even more emphatic in his disapproval of the President's policy than that of Mr. Dennison's. The resignation of Secretary Harlan is now an event to be daily expected.

Washington July 16. The President this afternoon nominated to the Senate A. W. Randall, now First Assistant, to be Postmaster General, in place of Mr. Dennison, resigned.

ITEMS.

☞ The number of Bibles issued by the American Bible Society during the fifty years of its continuation, is 21,400,000, distributed in regard to time as follows: First ten years, 400,000; second, 1,400,000; third, 2,500,000; fourth, 6,000,000; fifth, 10,000,000. There are in connection with the parent society 5,232 auxiliaries, besides two recently added in Tennessee composed of freedmen. Seventy-two editions in forty-three languages have been published.

☞ A great many persons are at a loss to know how to dispose of ragged and mutilated currency that accumulates on their hands. It is the easiest thing in the world, and without any expense. When you get three dollars' worth on hand, put it in a small package, pin a paper band around it, with your name, post-office address, and amount; then put it in an envelope and address it to the "Treasury of the United States, Washington, D. C." In a few days you will receive new currency in return. It goes and returns free of postage.

☞ What do you do with soap-suds? Although generally deemed only fit for being run into the common sewer in the easiest and most expeditious manner possible, they are, nevertheless, highly beneficial vegetable feeders, as well as useful insect preventives. Hence, they should never be wasted, especially by those having gardens; their application to the ground, whether in winter or summer, will show beneficially not only on berry bushes, shrubs, border flowers, but even window pot-plants; while if poured or syringed over roses, cabbages, etc., they will prevent, or at least mitigate, the mischievous doings of the green fly and caterpillar.—*Scottish Farmer.*

☞ John Wesley preached, on an average, fifteen sermons a week. Instead of breaking down under this task, he wrote, when seventy-three years old, that he was far more able to preach than when three and twenty. His brow was then smooth, his complexion ruddy, and his voice strong and clear, so that an audience of thirty thousand could hear him without difficulty. This vigor he ascribed to continual travel, early rising, good sleep, and an even temper.

☞ Stephens, the great Fenian, made a speech in Boston, on Tuesday evening, in which he said that he then and there bound the Irish race to action, to the final battle between England and Ireland, on Irish soil, this year. "I solemnly declare to you," said he, "that sometime this year I shall myself be on Irish soil to meet whatever may be before me."

☞ A report from Cozzolini, the chief guide of Vesuvius, states that the mountain exhibits signs of disturbance. The small cone recently ejected stones into the air, and on the large cone two new mouths were formed. From the small cone a considerable body of lava flowed into and filled up the large crater.

☞ The Rev. Mr. Dean was arrested in Cass County, Mo., for preaching without taking the oath. He is now in jail at Independence, and refuses to give bail. Seventy-five preachers have been arrested under the new Constitution.

☞ A Paris writer says the Emperor has had private wires attached to the different telegraps, and sends private telegrams with his own hands to Count Bismarck at Berlin, and Gen. La Marmora at Florence.

☞ Recent reports render it certain that the fruit crops in Central Georgia and Alabama will be a failure. There may be half the usual quantity of apples and pears, but peaches and grapes are destroyed.

☞ The Great Eastern, with the Atlantic telegraph cable, left Medway on the 30th of June for Bearhaven direct. The laying of the cable will commence on the 10th inst.

☞ A man died of joy the other day in Paris, on hearing that he had been made heir to £1000.

Notices.

Campmeeting at Tremont, Mass.

There will be a campmeeting at Tremont Grove, commencing Monday, July 23d, and continue over the following Sunday. Ample provision will be made for the accommodation of all who will attend. All are requested to bring with them what bedding they may need. We hope to see a general rally of the pilgrims. Brn. M. Grant, A. Ross, and John G Hook are expected to attend.

The railroad fare from New Bedford and Fairhaven will be the same as last year. Those coming from Boston and vicinity will apply to Bro. George T. Adams, who will probably make arrangements with the Old Colony Railroad to have the fare reduced. Bro. M. Batchelor will be present and preach, by request of the committee.

Henry V. Davis, for the Committee.

Tent Meeting.

There will be, the Lord willing, a tent meeting on the farm of James Glano, Washington Township, Brown's Corner, near the Sulphur Springs, about midway between Sylvania Depot and Toledo, commencing on the evening of August 8th, and continuing over the 12th. Eld. J. V. Himes, editor of the "Voice of the West," and others, will be present to address the congregation. A good attendance of the friends of Jesus from Ohio and Michigan is desirable. In behalf of the brethren,

A. N. Seymour.

Tent Meeting at Delta.

The Lord willing, there will be a tent meeting three miles northeast of Delta Station, commencing Aug. 14th, and continue over the 19th. Elder Himes and others will address the people. A good attendance of the faithful from Ohio and Michigan is desirable. In behalf of the brethren,

A. N. Seymour.

P. S. Those who design attending one or both of the above meetings, and wish conveyance to the meetings from Sylvania, or Toledo, or Delta, will notify H. Warn, of Sylvania, and he will arrange accordingly; or James Watkins, of Delta.

Orchard Meeting.

There will be a meeting two miles from Dover Village, N. H., in the orchard of Mr. Simon Tarr, near the house of Sr. Wentworth, known as the Dr Bean house, situated on the road from Dover to Durham, commencing Saturday evening, Aug. 11th, and hold over the Lord's day. The sacrament will be administered in the evening. Brn. J. G. Smith, Charles S Emerson, and the writer, will be there, if the Lord will. Joseph Pinkham.

Tent Meeting.

A tent meeting will be held in Exeter, N. H. commencing Thursday, July 19th, and continue over the following Sunday. We hope to see a general gathering at this meeting, to bear on the time of the coming of our blessed Lord.

A. Decker.

Notice.

Brethren in Rhode Island or Conn. wishing my labors with them, in word and doctrine, July 22d, or any time after till the Wilbraham campmeeting, will please address me at Providence, R. I., immediately. And I will say to brethren in New Hampshire who have desired my labors, that I will be with them, the Lord willing, after the Alton Bay campmeeting. L. C. McKinstry.

Dedication.

The Lord willing, there will be a meeting at Melvin Village, N. H., to commence Saturday, July 28th, at 10½ A. M., to hold over Sunday; for the purpose of dedicating our new chapel to the Lord. Bro. J. Couch is expected, and others (by this) are invited to come to preach the word. We would say to all come. Not only to dedicate the house, but our hearts anew to the Lord.

T. W. Piper.

Universalism.

Having formerly had seven years experience in Universalism, thereby knowing some of its workings, I desire to do what little I can in battling against this great error. I shall be glad to speak on that subject wherever doors may be opened, and, at the same time, circulate that unanswerable argument against Universalism,—"*Universalism Exposed from the Inner Temple*," now issued in tract form by the Adv. Chr. Pub. Society.

Address W. C. Stone, Crisis Office, Boston.

Notice.

Hereafter (D. V.) I shall preach at Danielsonville, Ct., on the second and fourth Sundays of every month; and at Abington, Ct., on the first and third Sundays of every month. Friends interested in these meetings will please cut this notice out and preserve it for future reference.

H. F. Carpenter.

Maine Second Advent Tract Society.

Wm. H. Mitchell,
R. B. York, } Executive Board.
S. K. Partridge,
I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. Wellcome, Agent.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon on that day, or they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly there three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.	
Miles Grant	Sunday, July 22d
East Boston.	
(Chapel, corner of London and Decatur Streets.)	
J. Hemenway	Sunday, July 22d
C. Goodrich	Sunday, July 29th
Charlestown, Mass., (69 Main Street), Sunday, July 22d	
New Hampton, N. H. (at the Vernon school-house) July 29th, during the week, and over the following Sunday as the brethren may arrange.	
South Ashburnham, Mass., Wednesday eve., Aug. 8th	
Lunenburg, Mass.	Aug. 12th
	S. C. Hancock.
Concord, N. H.	
(Corner of Green and Centre Streets.)	
H. Munger	July 22d and 29th
J. S. White	Sundays, Aug. 5th and 12th
New Bedford, Mass.	Sunday, July 22d
	John G. Hook.
Lake Village, N. H.	July 22d
	J. Couch.
Concord, N. H., (Angelus Hall.)	
J. O. Smith	Sunday, July 22d
J. Pinkham	Sunday, July 29th
A. Simpson	Sunday, Aug. 5th
Z. Ford	Sunday, Aug. 12th
Lawrence	Sunday, July 22d
Lynn	Tuesday evening, July 24th
	Ralph Williams.
Lawrence	Friday evening, July 20th
and Sunday, July 22d.	Wm. Stuart.
South Norfolk, Ct., (at Bro. Tibbals may appoint) Sunday, July 29th.	S. Woodruff.
Guilford, (at Bro. Jacob Wilkinson's barn, for baptism) July 29th. Prayer and conf. meeting at 9 o'clock.	N. Glidden.
Mill Village, Sutton, N. H., (Union Church), Sunday, July 29th.	J. H. F. Varney.
Springfield, Mass., Barnes' Hall.	
Israel Damman	Sunday, July 22d
Dr. A. M. Higgins	Sunday, July 29th
Wm. Fisher	Sunday, Aug. 5th
O. R. Fassett	Sundays, Aug. 12th and 19th
Bristol, R. I.	Sunday, July 29th
	C. C. Ramsay.
New Haven, Ct.	Sunday, July 22d
	W. Pile.
Lewiston, Me	Sunday, July 22d
	J. M. Muhlig.
Biddeford, Me	Sunday, July 22d
North Barrington, N. H., (where Bro. N. Preston may appoint), Sunday, Aug. 5th.	
Rochester, (McDuffee district, new chapel), Sunday, Aug. 19th.	J. Pinkham.
Bath, Me	Sunday, July 29th
	H. D. Reed.
Brockport, N. Y. (as Bro. Davis may appoint) July 29th	
	J. Blain.
Athol, Mass	Sunday, July 22d
	C. Goodrich.
Wolbridge	Sunday, July 22d
Springfield	Sunday, July 29th
	A. M. Higgins.
Lovely Street, Ct.	Sunday, July 22d
	O. D. Woodruff.
Richmond (Reed meeting house)	Sunday, July 22d
	Clarkson Goud.
Lynn, Mass	Sunday, July 22d
	A. Simpson.
West Haven, Ct.	Sunday, July 22d
Wallingford Farms, Ct.	Sunday, July 29th
Madison, Ct.	Sunday, Aug. 5th
	B. Hitchcock.
South Reading	Sunday, July 22d
Worcester	Tuesday evening, July 24th
Springfield, Mass	Thursday evening, July 26th
	H. K. Flagg.
Essex, Mass., (as Bro. Elam Burnham may arrange), Sunday, July 22d.	
Plymouth	Sunday, July 29th
	J. S. White.
Northfield, Mass	July 22d
North Dana, Mass	July 29th
	Geo. A. Streeter.
Rochester, N. H., (McDuffee's district, New Chapel), July 22d.	
Lee, N. H.	July 29th
	C. S. Emerson.
Lagrange, Me	Sunday, July 22d
	Thos. Smith.
North Hermon, Me	July 22d
through the week, and Sunday following, as brethren may arrange.	
Lincolnville, Me	Aug. 5th and 12th
	J. K. Bellows.
Millport	Thursday, July 19th
and over Sunday.	
Bristol	10½ A. M., July 29th
Honeoye	5 P. M., July 29th
Dansville	Aug. 5th
	F. Burr.
Weld Village, Me., in the grove	Sunday, July 22d
Leeds, (Slab City)	Sunday, July 29th
Will the brethren at North Maine give due instructions? Will stop in that vicinity a few days. Brethren can make such arrangements as they think best.	
	J. C. Wheeler.
Salisbury, N. H., (Methodist Chapel, south road), Sabbath, July 22d.	T. M. Preble.
Pomfret, Vt., Sundays, July 15th, 22d, 29th, and Aug. 5th	
Newport, N. H., (Northville)	Aug. 12th
Bro. John G. Putnam and H. Deming are requested to attend.	Edward Cotton.
Great Falls, N. H.	Sunday, July 22d
	J. H. F. Varney.
Clark's Hall, Richmond, R. I.	
A. Durfee	Sunday, July 22d
E. R. Wood	Sunday, July 29th
Portsmouth, N. H.	
H. L. Hastings	Sunday, July 22d
A. Simpson	Sunday, July 29th
J. Couch	Sunday, Aug. 5th and 12th
W. H. Mitchell	Sunday, Aug. 19th
West Barre, N. Y.	July 22d
East Shelby, at 4 P. M., if brethren can come for me to West Barre.	J. Blain.
Bradford, (Pond meeting-house)	Sunday, Aug. 5th
	Hiram Munger.
Knowlesville	July 22d, 10½ A. M.
Darien City, July 29th, 10½ A. M., and at the Baptist church near Bro. E. C. Simonds, same day, at 5 P. M.	
I expect to be able to comply with Bro. J. W. Taylor's request to be with him at his appointed meetings at Jackson and Canton, Pa., Aug. 15th and 22d. Let there be a general rally of the saints in those parts.	
	C. F. Sweet.
Cheshire Street, Ct.	Sunday, July 22d
Wallingford, Ct., (at Bro. E. O. Dudley's), Tuesday evening, July 24th.	
Yalesville, Ct.	Thursday evening, July 27th
Prospect, Ct., (in company with Bro. W. A. Durand), Sunday, July 29th, at 10½ A. M., and 1½ P. M.	
Cheshire, (South school-house), evening, July 29th, at 7½ o'clock.	
Springfield, Mass.	Sunday, Aug. 5th
Warehouse Point, Ct.	Wednesday eve, Aug. 8th
August 12th not engaged.	
Yalesville, Ct.	Sunday, Aug. 19th
	Wm. Fisher.
Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.	P. A. Baker.
Camden, Me., (Harbor Village), Sat. P. M., July 28th. Conference meeting. Sunday, July 29th, preaching and baptism, if the Lord will. J. S. Richards will arrange meetings.	N. P. Nason.
N. B. No one residing here, and interested in the welfare of this meeting, has any stable or barn; therefore our friends are requested to take provender with them for the horses. "A word to the wise," etc. All persons interested in the Lord's work are invited to come and work for the benefit of souls.	
West Abington	Sunday, July 22d
	C. C. Ramsay.
Pittsfield	Sunday, July 22d
	Geo. W. Randall.
North Barnstead	Sunday, July 22d
	S. B. Moonry.
London Ridge	Sunday, July 29th
	J. G. Smith.
I will preach as the way opens, Sundays and week day evenings, till August 20th. My address will be at Boston till that time.	H. K. Flagg.
West Gloucester, R. I., the first and third Sundays in August, at 10½ A. M., and 1½ P. M.	
	J. K. Bellows.
West Salem, Wis.	July 28th
and over Lord's day.	J. S. Preston.
Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.	
Canton, Pa.	August 22d
and over Sunday following.	C. F. Sweet.

Business.

TO CORRESPONDENTS.

S. White—Paid to Dec. 3, 1867.
M. Williams—Paid to No. 472.
J. T. Haviland—None to be had.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 881. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness, *if less* than 26 weeks, charge *five* cents; if more than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct one cent for every dollar, and you have the exact amount due.

$1.00 each—M B Lyon 882, W Burnham 872, A Taylor 880, S Taylor 881, L Rahm 880, C S Purdy 880, W Dayton 841, F L Sturm 877.

$1.25 each—N S Kneiston 887, T J Atwater 832, M N Wait 880, J Shefwood 881, H Strong 889, W Chamberlain 880, J Phillips 872, H Belford 880, J R Wood 887, E Bird 880, A B Comstock 831, G W Smith 880, K Gilman 880, W D Baker 880, E Bland 880, O L McKenney 880, S C Gould 887, L N Higgins 891, T I Munroe 878.

$2.00 each—L Halbert 812, P M Richardson 892, J Thorpe 880, L N Card 880, F W Higgins 884, A McClure 624, J Cook 883, E Bates 880.

$2.50 each—D. D. Lathrop 883, B. Hawkins 815, E. Owen 880, A. Stedson 880, J. M. Durman 880, A. Hall 807, J A Snell 880, A Gale 882, J Kimore 883, T Bowman 880, S. L. Searle 894, J. H. Bean what P. O.? J. McCrillis 880, C Prince 614, C & H Smith 814, R Stark 672, G Thomson 880, L D Atwood 816, E Knight 876, M B Piper 880, E Young 880, W H Pierce 848.

$3.00 each—B R Fellows 880, J S Smith 877, G Mikson 877, E E Perkins 631.

Various Sums.—H. Hyde $7.20, 897; E. Stephens $3.72, 858; R O'Brien $1.48, 864; J Garcon $6.00, 832; H Keene $2.57, 880; W. York $1.00, 843; A. E. Curtis $1.50, 812; S. Hitchcock $1.00, 847; J. Leonard $3.00, 804; J. Bush $7.50, 823; A. Shaw 50c, 865; L. Wood $5.00, 729; E A Black $3.36, 830; E Childs $3.00, 893; D A Dickenson $11.50, —; J Dudley 65c, 876; M Saunders $2.75, 880; D H Wilson $3.50, 880.

FOR BOOKS AND TRACTS.

L Reimer $5.00, A R Browning 75c, A. Good 80c, R. Glidden 75c, J W Nute 75c, O. R. Frase $3.25, D. F. Small 60c, L A Barrows 50c, E. Shultz 50c, S. A. Mucomber 50c, A T Mace 50c, E O Scott $3.25, W L Morrison 80c, S Hitchcock $3.40, W Kirby 84c, D R Fellows $4.25, D E Lyon $1.00, G Thomson 50c, D A Dickerson $2.50, C L Opdyke $3.50, W Fanchar $1.50, J Pinkham $1.20, C C Barber $1.00, A Gordon $2.00.

BOOKS AND TRACTS SENT.

By Mail.—J W Nute, R Glidden, F F Smith, M B Lyon, A Good, A. R. Browning, S. D. Ackerman, P. DeMassaville, E O Scott, S Hitchcock, W Kirby, B R Fellows, C H Fletcher, D E Lyon, M. M. Wells, D A Dickerson, G Thomson, H B Sevey, C L Opdyke, J. Y. Sargent, J Pinkham, W Fanchar, H J Bliss, L F Field.

By Express.—L. Reimer.

LETTERS RECEIVED.

L C McKinstry, F H Burbank, S. L. Manley, O. R. Daggett, J Elkins, B Perham, C Colgrove, C M Hurd, O. Dillsbaugh, B. Matthewson, M. M. Weaver, A. S. Hough, E Owen, M C Whitaker, H S Mitchell, F H Chamberlain.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
E. Owen—Springfield, Mass., No. 20 Margaret St.
H. P. Carpenter—Danielsonville, Ct.
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[illegible]

My sister friend, I never yet
Have gazed on thy dear face,
Ne'er felt the pressure of thy hand,
Or met thy kind embrace.
And never have I seen thee smile,
Or looked into thine eyes;
I long in vain to hear thy voice,
A privilege fate denies.

And yet our hearts united are
By sympathy and love,
And like the waters of a stream,
Mingling we onward move.
I know thou art affliction's child,
A sufferer for years,—
Even from thy earliest youth thy way
Has been bedewed with tears.

Deprived so young of what a heart
Like yours must love so well,
To wander forth 'neath forest shades,
And in the quiet dell;
And listen to the songs of birds
Among the shady trees,
While to the memory thronging comes
The thoughts of other years.

But sadder still to be denied
With christian friends to meet,
In the assembly of the saints
Worship at Jesus' feet.
But sister dear, the Crucified
Saith in his holy word,
All things shall work for good to those
Who truly love the Lord.

Sweet promise, sister, trust him still,
He knoweth what is best;
And O how cheering, soon will come
Our longed for, promised rest.
There, sister, we'll each other greet,
My eyes shall look in thine,
Our hands shall meet in love's warm clasp,
Our arms each other twine.

And we will roam the glad new earth,
And rest in Eden's bowers,
Together pluck from life's fair tree
Immortal fruits and flowers;
And with the loved of other days,
Whom death hath from us riven,
Unite to do our Father's will
As it is done in heaven.

Farmington, N. H. MARTHA S. HORNE.

CORRECTION.—In the piece entitled, "At the Grave of Lazarus," published in the Crisis of June 27th, in the 32d line, the word *forms* should read *pens*. M. S. H.

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"Go forth, thou blessed book, go forth,
And to the world thy mission tell,
That minds may learn to know thy worth,
And souls thy blessings learn to feel."

Another special benefit resulting from investigating God's word, by thoroughly, carefully, and prayerfully committing it to memory, is heaven's blessings, or the blessings of heaven, in heaven, the glory to be revealed. God knows his word, and those who honor his word will he honor. "Thou hast magnified thy word above all thy name." Psa. 138: 2. The Lord is well pleased with those who honor him by searching his word, making it the man of their counsel, their delight, their exceeding great reward, by hiding it in their hearts, that they may not sin against him. And what more speedy, sure, and effectual way of hiding the word of life in our hearts, than by committing it to memory? Our memories may be weak and treacherous. We may find great, patient, and persevering labor requisite, not only in committing certain portions of God's word to memory, but also in retaining it when committed. Some persons are very forgetful, and find great difficulty in retaining good things, great things, glorious things. Everything good and valuable almost slips out, leaks out, is caught away; it goes into one ear and out at the other; that's the last of it. The most precious, valuable things, touching the way of life and salvation, inculcated from the pulpit, in the lecture room, in books and papers, which ought to be retained, treasured up for future use, for the imparting to others, are measurably effaced, forgotten, and pass away like an idle dream. O what a loss, what a loss!

The strength of the mind depends much upon the state of the body, its vigor, its health, etc. But when we rise to a high and glorious existence, perfection angelic; when this mortal shall have put on immortality, we shall then no more groan, being burdened; no more shall we complain of obscurity, weak and treacherous memories; every faculty will be renovated, invigorated, transformed, beautified, made glorious, shining brightly as the sun. The passages of the Holy Scriptures, which we may now have to go over and over again and again, repeat and re-repeat, to retain, imprint indelibly on the mind and heart, while in houses of clay; there, in glory eternal, these blessed, golden gems will doubtless recur, come home to our immortalized vision and memory with renewed freshness, beauty, glory inexpressible.

"Our memory, that power divine,
From whose unerring pages shine
Our destiny.
For there is chronicled our aim,
In characters of living flame,
And cannot die."

Our indefatigable, persevering labors in this vale of tears, in searching for the hidden treasure, the pearl of great price, the light that shineth in a dark place, will receive their due reward. Things dark or obscure *here* will *there* be light, effulgent, dazzling, joyful, glorious, unspeakable. All the efforts put forth in searching the blessed volume of inspiration for our usefulness and advancement in holiness, will be crowned in heaven by the King of kings and Lord of lords. These very passages, carefully and prayerfully committed here on earth, both in the Old and the New Testament, to glorify God in the salvation of our own souls, and the souls of others, will be as stars in our crowns of rejoicing forever and forever.

"The minds of earth no treasure give,
That could this volume buy;
In teaching me the way to live,
It taught me how to die."

Friends of truth and love, are not these glorious anticipations, and others too numerous to mention, a sufficient inducement for you to make any sacrifice, endure any self-denial, any perseverance, in the blessed way of searching the Holy Scriptures, by daily, careful, prayerful committal? Beloved, you who complain of forgetfulness, the difficulties under which you labor in retaining good things, Bible truth, the word of life, mourn over the little progress you make in this blessed work of committing certain passages of inspiration to memory, take courage, labor on, search on, commit on, pray on, hope on; your labor in this direction is not in vain in the Lord. Every word of Bible truth carefully committed is gain, infinite gain. You have need of patience, that after you have done the will of God you may receive the fulfillment of the promise, "For yet a little while, and he that shall come will come and will not tarry." What appears dim, obscure, and obliterated now, will by and by appear clear, bright, beautiful, majestic, glorious. You will, by making God's word, in this way, a lamp to your feet, and a light to your path, receive a hundred fold here, and hereafter life everlasting. Your happiness in glory will be vastly increased as eternity rolls on, for every honest, patient, persevering, prayerful effort in treasuring up the sacred truths contained in God's word, in the way here specified.

Furthermore, think of the blessings (already enumerated) resulting from this method of studying the Bible while in this life. What other means of grace can be so effectual, so sure, so speedy, so happy and joyful? The words of Christ are Spirit, life, *life!* By this regular, systematic, daily committal, you treasure up the marrow and fatness of the gospel, the word of God, quick and powerful, sharper than a two-edged sword. And this word is at your command always, and may be used at pleasure, while employed in your daily avocations, walking the streets, sitting at your table, around your fireside, on your slumbering pillow; by night, by day, on the bed of languishment or disease. When the adversary of God and man walketh about as a roaring lion, seeking whom he may devour, you have at hand the sword of the Spirit, which will *immediately* quench all the fiery darts of Satan.

Again, think of the unspeakable advantage of having the choice, heavenly gems at your tongues end, in administering consolation to the afflicted, those appointed unto death, in exhorting sinners to repentance, a life of godliness; in teaching in Sabbath schools, Bible classes, from the sacred desk. How much more forcibly interesting and practically can we impart religious instruction at all times, and under all circumstances, than we could otherwise do, by having our minds thus richly stored with these blessed truths from the FOUNTAIN OF ALL TRUTH, by this thorough, persevering, prayerful investigation here specified. Language fails to express the advantages in every point of view. We cannot magnify too highly the superlative excellencies resulting from examining God's word in the way proposed, or paint them too glaringly. The writer of this article can testify, from long and happy experience, the gracious influences upon his own soul, and the facilities afforded in communicating life and salvation to others, from searching out and committing to memory daily, these precious, sparkling gems; these "apples of gold in pictures of silver."

The benefits derived from them cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal them. No mention shall be made of coral or of pearls, for the price of them is above rubies. The most holy, useful, joyful, in all ages, testify to these facts.

Friends, will you try this method of searching the Holy Scriptures? begin *now* to treasure up little by little, one verse, two verses, four, six, eight, ten, daily, as time and opportunity afford. The most devotional and practical portions of inspiration, the great and precious promises, both in the Old and the New Testament, the essence and quintescence of Bible truth; the life, spirit, and marrow of that wisdom which cometh from above. Will you? meanwhile, watering it with prayer, as with the dew of heaven.

Parents, will you commence this course of Bible instruction with your little ones, at the early dawnings of intellectual and spiritual life. Insist on their regular committal of some two or three verses, or even one verse, daily, for recitation. It may be seed sown on good ground, that will bring forth fruit, thirty, sixty, or a hundred fold in this life, and in the life to come life everlasting. "Ho, every one that thirsteth, come ye to the waters."—Isa. 55: 1.

"Wanderer in a stranger land,
Thirsting, fainting, on the way;
Seek the fountain near at hand,
Come and slake thy thirst to-day;
Here are waters running o'er,
Drink of them and thirst no more."

Select the most practical parts of the Psalms, the proverbs, the prophets, the evangelists, the epistles; select whole psalms, whole chapters; commit them thoroughly, accurately, word for word. Repeat them over and over; lying down, rising up, going out, coming in, while at your various occupations, and at the table spread with heaven's bounties. Fix them indelibly in your very soul; hide them in your heart, as David did, that you may not sin against God. Meditate on these passages of God's word till they become more precious than gold; sweeter, also, than honey and the honey comb. Ask God to strengthen your memory, your intellectual faculties, that these blessed truths of inspiration may find permanent lodgment; prove "a lamp to your feet, and a light to your path," that you may be able to exclaim with the Psalmist, "Thy testimonies have I taken as an heritage forever."

"O may these heavenly pages be
Our ever dear delight;
And still new beauties may we see,
And still increasing light."

D. F. N.

THE COMING REIGN OF TERROR.

LUKE xxi. 36; 1 THESS. iv. 16, 17.

It is a generally acknowledged fact—acknowledged not only by those who compare the signs of the times with the Word of God, but even by those who are inattentive to the prophetic truth—that we have entered upon critical times. Some of God's servants hesitate not to declare that we have entered upon the crisis which will bring on the revelation of the Beast, or the Antichrist in his last form, and usher in the coming of our blessed Lord. Certainly, looking at the lamentable state of religion in the so-called Christian countries all over Christendom, and in our own country, we cannot be wrong in asserting that "the falling away" (2 Thess. 2: 3) has *not only begun*, but *has far advanced*. When we read of 198 clergymen of the Church of England (calling themselves the Anglo-Catholic Church) making an earnest application to the idolatrous Church of Rome to be united with her; yea, and when some of the dignitaries and influential laymen of the church supplicate the Greek Church—little differing from Popery—to extend the hand of brotherly fellowship to them, what shall we call this but "a falling away from the faith once delivered to the saints?" Living members of Christ's Church are united in him, be they now attached to whatever section of the Christian Church, and the endeavor to unite dead bodies must be futile in the extreme. Then what shall we say of the infidelity of Bishop Colenso, and his supporters of various shades of unbelief and scepticism, and the masses of unbelievers in the inspiration of the holy Scriptures, both high and low, scattered throughout our land and British dependencies? We know the Apostle Paul distinctly told the Thessalonians when they should see this Apostasy making its appearance in the Christian Church, then they might look for the revelation of "the Man of Sin, the Son of Perdition." With the revelation—rise from the bottomless pit—of this monster of iniquity, persecution against the saints will commence, for he will demand *exclusive* worship, as "he will deny the Father and the Son" (1 John 2: 22). If, therefore, the saints are to be exempted from this persecution, they must either *be taken up* by the Lord, or in some way *protected and saved*. For this there is ground to believe in the Word of God.—*The Rainbow.*

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-SEVEN.

THE QUEEN OF SHEBA'S VISIT.

David, the warrior king, and the sweet singer of Israel, slumbered with his fathers. The sounds of war had ceased. The hills of Judah no longer shook beneath the tread of battle-clad hosts. Israel had conquered a peace, and the nations sought alliance rather than conflict. Solomon sat on the throne of his father David, and flourished with a magnificence that outshone the fondest dream of oriental poet. The wealth of farthest Ind shed its dazzling gems into his lap. The spices and perfumes of Araby the Blest were his, and his navy brought the finest gold from distant Ophir. The isles of ocean, and the shores of far-off lands, were searched for some new tribute to add to the glory and splendor of his reign.

Zion was decorated with palaces for the court of Solomon. Mount Morrah was crowned with a temple for the worship of Jehovah unrivaled for splendor. Its courts and all its appointments glittered with untold wealth. There, where ages before the rude altar of Abraham was laid for the sacrifice of Isaac, the brazen altars of a grateful people arose at last, when all the enemies of Israel were scattered, and the greatest and wisest of kings ruled in peace. There the tribes came up to worship and receive the blessing of the high priest. There the penitential sacrifice was offered, and the odorous incense went up to heaven in gratitude from a whole nation. Every Hebrew had a longing desire to worship there; and never did his heart so expand with joy, as when the temple of his love first arose before his wondering vision.

But wealth was not the only endowment of Solomon; he surpassed all the sages and princes who had existed before him for *wisdom*. His knowledge extended to all things. "He spoke three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes." His fame went out among all nations, and the wise men from far came to listen to his words of wisdom, and enrich their understanding with his proverbs.

But among all who attended upon the king, there was one whose visit is described at length by the sacred historian. The name and fame of the king of Israel had reached the southern shores of Arabia, and the Queen of Sheba, the happy Araby of old, was filled with enthusiasm. There were wise men about her throne, who had taught her much; enough to make her heart thirst for more. The poets of her spicy groves had sung to her of the happiness of her people, and warbled the notes of their tenderest dreams, but that was not enough; the great monarch of the Hebrews sang of all she had ever loved, and more than she had dreamed of. He sang of flowers, such as she had gathered in childhood, ere the diadem had encircled her brow; of the trees that might have sheltered her; of the stars she had gazed upon, and of earth in all its varied forms of beauty. She had caught the echo of his songs and of his proverbs across the Arabian desert sands, and she longed to go and see if all this was true. Queen Balkis, the name tradition preserves for us, mused long upon the journey that was to be the great event of her life. It was no ordinary undertaking in those days. More than a thousand miles intervened, a weary journey, not of days, but of weeks, and perhaps of months. But, nothing daunted, the beautiful Queen of the South made preparations for her departure for the court of Solomon. She loaded her camels with the spices and perfumes of her land, and gold and gems of untold value, as a sovereign present from one ruler to another.

At length she started on her memorable journey. She must often have gazed back upon the happy land of her rule, with the thought of one who was upon an uncertain course; and felt some solicitude for herself, as she passed the last landmark of her realm. The days passed in quick succession. New scenes presented themselves. Cities, plains, deserts, mountains, still her train pressed on, till the northern limits of Arabia were reached, where Petra reared its rock-cut palaces and temples, then gay with bustling life, long since silent with the gloom of desolation. Then she passed on, till the vale of Jordan refreshed her vision, and crossing its stream, she entered the Land of Promise, which had seemed like a fable-land to her youthful dreams. Canaan was fruitful then with the vine and the olive. Its hills and valleys teemed with the bounties of a favored land, ere the curse of heaven had fallen upon it.

At length Jerusalem greeted the vision of Queen Balkis. Her heart was filled with emotion. She gazed upon its stately walls and grand surroundings. Magnificent palaces filled the scene, and on the heights of Moriah rose the temple of the Most High, that dazzled the eye with its golden splendors. Then the Queen was escorted into Jerusalem by the attendants of Solomon, and sumptuously entertained by him. The long and weary journey was ended, and she had leisure to gratify the desire of her heart. She was shown all the wonders of the sacred city, the palaces of the king, and above all the great temple, where the Hebrews worshiped. Then she sought to prove the wisdom of the king by many hard questions, which she had long studied to propound to him. When all her problems had been solved, and she had listened to the profound sayings of the king, and heard him recite the glowing songs of his fertile muse, she was filled with admiration. "And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit, I believed not the words until I came, and mine eyes had seen it; and, behold, the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard. Happy are the men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel; because the Lord loved Israel forever; therefore made he thee king to do judgment and justice." Then the Queen bestowed her costly gifts upon the king, and received in return all that she desired.

Satisfied with the result of her visit, repaid for the weary journey she had undertaken, Queen Balkis bade adieu to the court of Solomon, and returned to her realm of Araby the Blest, to muse over the strange scenes she had witnessed, and ponder upon the words of wisdom that had fallen from the lips of the sage Solomon. Thus ended the memorable visit of Queen Balkis, whose name still lives, because she came from the uttermost parts of the earth to listen to the wisdom of Solomon, while the names of long lines of oriental kings and princes have perished from the memory of man. OREN P. ALLEN.

For the World's Crisis.

TO A MOURNER.

Do you miss him from the fireside,
When calm twilight gathers round,
When the cricket on the hearthstone
Chirps his welcome evening sound?

Do you miss him in the morning,
When the lark first leaves her nest?
Do you miss him at still twilight,
When all nature sinks to rest?

Do you miss his welcome footstep,
Sounding near the open door?
Do you miss his voice of gladness,
That you hear it now no more?

True, there's sorrow in your portion,
Sadness ever lurks 'neath joy;
There's but one place—yon heaven—
Where all weal has not alloy.

Though we lose our fondest treasures,
And the heart breaks 'neath the load,
Still thy hope is like an anchor,
Cheering by the blessed word.

Then be patient, face the trial,
Jesus' cross still make thine own,—
Thou shalt reach th' eternal harbor,
Thou shalt dwell with Him at home.

Windham, Me. L. F. COLE.

ELIJAH YET TO COME.

Some think that the words, "I will send you Elijah the prophet before the coming of that great and dreadful day of the Lord" (Mal. 4: 5), was fulfilled in the advent of John the Baptist; and that all we are to understand by the promise of Elijah preceding the second advent is merely the spirit of preparation being infused every where previous to that event. But this does not seem to me to exhaust the words of scripture. For instance, our Lord says, "Truly Elijah must first come, and restore all things."—Matt. 17: 11. But then he adds, "Elijah is come already." The two things seem inconsistent; but it does appear to me, from various reasons, that Elijah will personally precede Christ who comes to reign, just as John preceded Christ who came to suffer. Recollect that Elijah needs no resurrection from the dead; he never saw death, he was translated; and why translated unless for some sublime mission similar to that which is here indicated? Let us mark well our Lord's words. He says, "Truly Elijah shall first come and restore all things." But if John the Baptist was Elijah, can it be said of John that he restored all things? He did not restore any thing at all; he preached repentance. Then if you say, How do you explain the other passage—viz: "Elijah is come already"? I explain it by referring to the corresponding passage in Luke 1: 16, 17, where it was said of John the Baptist, "He shall go before him in the spirit and power of Elijah." But he was not Elijah. Our Lord says of John the Baptist that "he came and they knew him not, but have done unto him whatsoever they listed; likewise also shall the Son of man suffer of them." What does he here say? He says John the Baptist came, and they killed him; but that cannot be said of Elijah; he never was killed; he was translated; he is in glory; and if he had come to the earth in the person of John the Baptist, he could not have been killed. But certain parties appealed to John himself. They came to him and said, "Art thou Messiah?" He said no. Art thou Elijah? And he said, I am not Elijah."

Well, John the Baptist surely knew who he was, and yet he denied that he was Elijah who was to come and restore all things. The passage, "This is Elijah that ought to come," the French translators have given us the true meaning of: "*C'est l' Elie qui devait venir.*" This is THAT Elijah who ought to come now, at this moment, is John the Baptist; he is come in the spirit and power of Elijah; but Elijah personally is yet to come and precede my glorious advent to triumph and reign. It does seem highly probable that before our Lord comes, Elijah, who never died, and is not therefore to be raised from the dead, will herald the return of the Prince of Peace; just as a suffering Baptist came to precede a suffering Christ, so a glorified Elijah will come to precede a glorified and triumphant Christ At least I cannot explain these passages in any other way.—*Dr. Cumming.*

For the World's Crisis.

TALKING TOO MUCH.

"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise."—Prov. 10: 19.

How often are those who would be saints, who are even *striving* to be saints,—how often are they taken in the snare of *talking too much*. A sister visited some friends, and staid with them a week, and writes thus of the result: "I feel that I am not all right before the Lord. When I went to D. I felt a firm trust in the Lord, but returned home rather lean. The church there have in a great measure lost their spirituality, and I *talked too much*, and prayed too little."

Now the remedy for this evil is to have a watch set "at the door of our lips," and have a "bridle" on the tongue. If we find the current too strong for us, and we are in danger of being carried away by it, make an excuse (if possible) to withdraw, and engage in earnest prayer. Perhaps in some cases it will be best to avoid the company of "unruly and vain talkers"; yet it will not be possible for all to do so. We cannot all choose our position, or our associates. But when we can have our choice, let us choose the company of the wise, for "he that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

Sutton, Mass. F. H. CHAMBERLAIN.

Cement for Wood and Glass.—Dissolve common glue in a carpenter's glue pot, and add to it finely sifted wood ashes, until it becomes somewhat thicker, but still pasty. Apply it while hot, and press the edges of the glued article firmly together. This cement is said to be very adhesive for wood.—*Scientific American.*

THE LAST TIMES.

Remarks of the Bishop of Oxford in a late Missionary meeting in England.

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth.—At the same time there will be a sapping of its distinctive feature. I think that the aspect of men's minds at the present time shows us that this will be the form of the danger, universal toleration, toleration not only among Christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the gospel of the Lord Jesus Christ.

It must be so, I [illegible], because unbelief, in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it. "Let us all love one another." Let us be tolerant to each other's views. If you choose to worship the devil, worship him, if you only do it quietly. If you choose to worship an anti-devil, do so if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Anything disagreeable in religion is such a shocking thing. Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says, "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty, and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles."

Believing then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up, and to be working mightily, that they may establish indeed the hiding-places of his faith throughout the earth. Yea, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times, is the longing for greater unity in Christendom.

There is also another reason to touch upon This is a season when the judgments of the Lord are abroad. Who can doubt that it is so? When we read only to-day, "I will send plagues upon men and upon beasts," could any of you help thinking of the signs of the present times? Is not the mysterious disease that has entered amongst our cattle at this moment—is not that, if the Bible be true, one of God's writings upon the nation's wall, warning them to turn to him? Remember also the whisper, rising now almost to a voice, of the onward march of the old pestilence of cholera. It is again nestling upon the breeze of the evening, and is not this another of God's writings upon the wall, warning you that you do his work, and turn to him with a new zeal, whilst yet the opportunity of turning is left to you.—*The Guardian.*

SPEAK NO EVIL ONE OF ANOTHER.

A certain preacher presents us with the following definition of evil speaking: "A man speaks evil of his fellow man when he speaks of any thing which he knows to be wrong in character or conduct, to a third person All comments on the motives, or actions, or lives of others, when they are not present to hear them, and defend themselves, are positively sinful, and sometimes horribly malignant and treacherous. There is only one exception to this principle. If you know that an individual has committed a crime, or intended to do so, by which the property or life of another was, or would be, endangered, it would be your duty to speak of it, to prevent the evil. But except this, all remarks upon the real or supposed defects of others, in their absence, is evil. If a person go and utter things affecting the reputation of another, which he does not know to be actually true, he is guilty of slander, he utters a false invective, if he utters a thing, knowing at the same time it is not true, that he has made it himself; he not only slanders, but he adds to it the crime of willful lying. When this is done designedly to injure the reputation, or usefulness, or standing of the person spoken of, it is termed backbiting—devouring a man's character, a good man, without his knowledge. The slanderer travels about from house to house, for the purpose of circulating the evil—he becomes a whisperer. Sometimes the scandal-monger is not contented with the display of his wares, he wants to recruit his stock; he enters into your affairs; he endeavors to win your confidence, to become master of your secrets; to render himself important in your family—he is then "a busy-body in other men's matters." If he is expert in this wickedness, if he possesses that detestable disposition of heart which rejoices not in truth, but rejoices in iniquity, and revels in confusion, doubt and misery, as in a congenial atmospere, he will travel far and near to collect news, reports, and scandals—in other words, he is a *mean, despicable character*."

Sometimes this vile, detestable being possesses the low cunning to scatter his moral poison by other means than positive assertion; by other methods than by direct statements. He says but little, but that little is tagged with "*buts*." You often hear him speaking of others somewhat as follows: "He's a good kind of a man, *but*, every bean has its black." "Such a man is very friendly, *but*, it is in his own way." "My neighbor can be very liberal, *but*, you must catch him in the humor."

Sometimes these murderers of human character make a fiendish use of half sentences, which are full of malignity and deadly venom. Mighty stress is laid upon "May be's," and "I'll say no more," "Let us hope not," and "They do say so." Thus confirming the evil they affect to deplore, more under the semblance of pity and prudential caution, than they possibly could do in any other shape short of demonstration.—*Earnest Christian.*

☞ God will either keep his saints from temptation by his preventing mercy, or in temptations by his supporting mercy, or find a way of escape by his delivering mercy.

CHURCH VACATIONS.

A pastor of one of the churches in Philadelphia, who is spending a few weeks in one of the cities of New England, recently made the following allusions to church vacations, in a letter to one of his deacons, who is also the superintendent of his Sabbath school:

"As for closing the church doors, or suspending the sessions of the Sabbath school, during the hot days, I sincerely hope you will never, for one moment, consent to entertain the idea, by whomsoever it may be advocated. The custom is a bad one. They have fallen in with it here to some extent, and the results are deplorable. Men and boys are creatures of habit; and any breaking up of the religious habits of the people is most calamitous. Boys shut out of Sunday school during August, do not all return to the school in September. They form habits of Sabbath desecration which last till August comes again, and often till the end of life! Church doors closed in summer, open in vain when autumn returns to receive back all the worshipers. All will not come. Some have gone fatally into sin, and some sleep their last sleep!

The so-called first class or fashionable churches of this town, commenced this irreligious practice a few years ago, and now the second class and the third class churches are trying to imitate, lest they should be thought unfashionable! Were it not so serious a thing, it would certainly be most laughable! Think of it; a church of Jesus Christ, striving at such ruinous rate to frustrate the very object for which it was organized.

The truth is, churches are like pendulums. They swing. Now they are at this extreme, and now at that. And you mark my word—except, perhaps, in the case of those very few churches which have but little vital piety, and money enough to foot the bills, whether or no, the churches are bound to swing back from where they now are. The experiment of church vacations is not going to stand the test. While a few of us are away, wisely, necessarily, perhaps, the great masses still swarm and sin and die, in the streets and houses of our great cities. How dare we close our church doors against them? If a few of the hardest workers, and most patient burden-bearers, with nerves and brains over-tasked, must be gone for a month, then by all means put the reins in the hands of the best and most trustworthy of those who remain at home, and let the chariot of salvation move on."—*Watchman and Reflector.*

Hygiene.

"This is for your health."—*Paul.*

HEALTH OF AMERICAN WOMEN.

BY MRS. E. F. MILLER, M. D.

Almost overwhelmed as I am at the thought that the women of America are, with scarce an exception, diseased, I enter the prolific field impelled by an earnest desire to help my suffering sisters, and impress upon them the importance of early attention to even slight deviations from the standard of health which they may discover in themselves or their daughters.

The foundation for thousands of ruined constitutions is lain in babyhood—ay, even before the babe has an independent existence—and is it any wonder that the superstructure is weak and tottering? The aching head and quivering nerves, the half-used lungs and enfeebled sotmach, the torpid liver and inactive bowels can never furnish to the embryo the means for a healthful organization or supply proper nourishment for the development of the new-born babe.

It is said, and truly, that "if we would improve the world we must begin with the children;" but a word to the mothers, or those who are liable to become such, may be the means of saving some from the evils which oftimes have strong hold before the child has ever seen the light.

Look well to it, O ye mothers! that ye leave no avenue untrod that shall lead you to a knowledge of yourselves and your conditions, for a sense of our own needs is a long step toward the acquisition of a supply for them. . . .

Let me whisper in your ear a truth of which you perhaps have never thought. From many, very many, of the homes of the poor would grim poverty soon stalk out at the door, if the table were but simply and healthfully laid, and the clothing more plainly and healthfully made; for to the table, and the vanity displayed in dress, may be attributed the lack of health in thousands of our American homes.

But to those upon whom the iron hand of poverty rests not, those in the middle and higher walks of life, I have somewhat to say. Could each and all of the diseased within your ranks, with one fell swoop be set aside, how many think you would remain? So few, I trow, that it would be scarcely worth the while to count; for upon those on whom no definite disease is preying, nervousness and debility have so strong a hold that life seems scarce worth the effort you are compelled to make in order to keep even your slight hold upon it.

Yet why need it be thus? Situated as you are, amid comforts and pleasures, with "neither poverty nor riches" to eat out your happiness, your life should be a constant joy, your every heart-beat full of gratitude for the blessings which are yours.

But can I help you to overcome your difficulties and make bright your cloudy way? First and foremost, see to it that you have plenty of pure air to breathe, for God hath given this so lavishly that we show great ingratitude when we neglect to receive and use it; next, be sure you use the organs which have been given you with which to breathe this air—expand your lungs, fill them with nature's purifier, oxygen, and thus induce the bright glow and the ready flow of the life current coursing through your veins; make it an hourly duty to inhale fresh air to the full extent of your lungs, and you can not conceive how much this one little item will do to improve your health and strength; but in order to do this your clothing must be loose and free, so that every organ in your body shall save full play. You cannot breathe in a tight dress. And the miserable attempts at breathing which our corseted women of the nineteenth century have made, are filling the bills of youthful mortality, and telling their tales of woe upon thousands of the children who survive.

Another prolific source of disease is found in the "good things" (?) with which your tables abound. The quality of the food is such that the temptation to overeat is almost irresistible, so that the excessive quantity eaten becomes a greater curse than any quality could be if partaken with moderation. And here let me say that you, mothers, have a sin to answer for greater than you can estimate, inasmuch as you constantly and thoughtlessly place before your husbands and sons those articles of diet which tend most surely to arouse and foster the animal passions at the expense of vital stamina and mental vigor. Look well to it, and very many of you will find that your own sufferings in the marriage relations are dependent upon this, and that you are laying the foundation for lives of misery to those whom your sons may choose for wives.

Spread your table only with simple, healthful food, and if it be not too late your own miseries will be decreased tenfold, and your children to the third and fourth generations will call you blessed.

And still another hint may not be out of place. "Cleanliness is next to godliness," and if you would, that health should reign within your homes, the millions of little sewers with which your bodies are supplied must be kept cleansed and free; the pores of the skin can not be clogged without serious detriment to the health, for the effete matter which these pores should carry off if thrown back upon the internal organs, and becomes the seed of sufferings untold. Water in abundance is at hand in every house, and even little children may be taught to bathe the entire body thoroughly and properly, so there can be no excuse for disregarding this great necessity of our being.

Exercise too, of proper kind and quantity, should be taken daily, a portion of it, at least, in the open air, for inaction shows speedily its ill effects upon the entire system. Those who are feeble should exercise under the supervision of some one competent to direct their movements, but exercise either active or passive should be a part of the daily routine as much as eating or sleeping.—*Herald of Health.*

HOW PEOPLE TAKE COLD.

Not by tumbling into the river and draggling home wet as a drowned rat; not by being pitched into the mud, or spilled out in the snow in sleighing time; not by walking for hours over shoe-top in mud; not by soaking in the rain without an umbrella; not by scrubbing the floor until the un-nameable sticks to you like a wet rag; not by hoeing potatoes until you are in a lather of sweat; these are not the things which give people colds; and yet they are all the time telling us how they "caught their death by exposure."

The time for taking cold is after your exercise; the place is in your own house, or office, or counting-room. It is not the act of exercise which gives the cold, but it is the getting cool too quick after exercising. For example, you walk very fast to get to the railroad station, or to the ferry, or to catch an omnibus, or to make time for an appointment your mind being ahead of you, the body make an over effort to keep up with it, and when you get to the desired spot, you raise your hat and find yourself in a perspiration; you take a seat, and feeling quite comfortable as to temperature, you begin to talk with a friend, or if a New Yorker, to read a newspaper, and before you are aware of it, you experience a sensation of chilliness, and the thing is done; you look around to see where the cold comes, and find a window open near you, or a door, or that you have taken a seat at the forward part of the car, and it moving against the wind, a strong draft is made through the crevices. . . .

After any kind of exercise, do not stand a moment at a street corner, for any body or any thing; nor at an open door or window. When you have been exercising in any way whatever, winter or summer, go home at once, or to some sheltered place; and however warm the room may seem to be, do not at once pull off your hat and cloak, but wait awhile, some five minutes or more, and lay aside one at a time; thus acting, a cold is impossible. Notice a moment: when you return from a brisk walk and enter a warm room, raise your hat, and the forehead will be moist; let the hat remain a few moments and feel the forehead again, and it will be dry, showing that the room is actually cooler than your body, and that with your out-door clothing on, you have cooled off full soon. Among the severest colds I have known men to take, were the result of sitting down to a meal in a cool room after a walk; or being engaged in writing, have let the fire go out, and their first admonition of it was that creeping chilliness which is the ordinary forerunner of a severe cold. Persons have often lost their lives by writing, or reading in a room where there was no fire, although the weather outside was rather uncomfortable. Sleeping in rooms long unused, has destroyed the life of many a visitor and friend. Our splendid parlors, and our nice "spare rooms," help to enrich many a doctor.—*Hall's Jour. of Health.*

EFFECT OF ABSTEMIOUS LIVING.

"Health and longevity are not the only results of moderation in diet. Its influence is far from being limited to the body, its effect on the mind is still more important. Julius Cæsar, constitutionally addicted to excess, when resolved on some great exploit, was accustomed to diminish his diet to an extent truly marvelous, and to this diminution he ascribed the clearness and energy of mind which distinguished him in the hour of battle. When extraordinary mental vigor was desired by the First Napoleon, he used the same means to attain it. To his rarely equalled moderation in diet, Dr. Franklin ascribed his 'clearness of ideas,' and 'quickness of perceptions,' and considered his progress in study proportionate to the degree of temperance which he practised. While Sir Isaac Newton was composing his 'Treatise on Optics,' he confined himself to bread and a little wine and water. Scarcely less rigid was the abstinence of Leibnitz, when preparing some parts of his 'Universal Language.'"—*Ex.*

CURE FOR HYDROPHOBIA.—The Leeds (England) *Times* says that the nitrate of silver rubbed into the wound made by the teeth of a mad dog will certainly cure hydrophobia, or prevent all injurious consequences of the wound. It should be applied as soon after the accident as may be. In six weeks the virus is disseminated through the system, and then hope is gone. Youatt says he has been bitten eight or ten times, and always cured himself by this means.

LIGHT SUPPERS.—Eat light suppers. Heavy meals in the end of the day overburden the system, tend toward disease, and disturb sleep.

The World's Crisis

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[illegible]

For the World's Crisis.

LINES TO SR. LUTHERA B. WEAVER.

My sister friend, I never yet
 Have gazed on thy dear face,
Ne'er felt the pressure of thy hand,
 Or met thy kind embrace.
And never have I seen thee smile,
 Or looked into thine eyes;
I long in vain to hear thy voice,
 A privilege fate denies.

And yet our hearts united are
 By sympathy and love,
And like the waters of a stream,
 Mingling we onward move.
I know thou art affliction's child,
 A sufferer for years,—
E'en from thy earliest youth thy way
 Has been bedewed with tears.

Deprived so young of what a heart
 Like yours must love so well,
To wander forth 'neath forest shades,
 And in the quiet dell;
And listen to the songs of birds
 Among the shady trees,
While to the memory thronging comes
 The thoughts of other years.

But sadder still to be denied
 With christian friends to meet,
In the assembly of the saints
 Worship at Jesus' feet.
But sister dear, the Crucified
 Saith in his holy word,
All things shall work for good to those
 Who truly love the Lord.

Sweet promise, sister, trust him still,
 He knoweth what is best;
And O how cheering, soon will come
 Our longed for, promised rest.
There, sister, we'll each other greet,
 My eyes shall look in thine,
Our hands shall meet in love's warm clasp,
 Our arms each other twine.

And we will roam the glad new earth,
 And rest in Eden's bowers,
Together pluck from life's fair tree
 Immortal fruits and flowers;
And with the loved of other days,
 Whom death hath from us riven,
Unite to do our Father's will
 As it is done in heaven.

Farmington, N. H. MARTHA S. HORNE.

CORRECTION.—In the piece entitled, "At the Grave of Lazarus," published in the Crisis of June 27th, in the 32d line, the word *forms* should read *pens*. M. S. H.

For the World's Crisis.

COMMITTING SCRIPTURE TO MEMORY.

NUMBER TWO.

THE BLESSINGS RESULTING THEREFROM.

"Go forth, thou blessed book, go forth,
 And to the world thy mission tell,
That minds may learn to know thy worth,
 And souls thy blessings learn to feel."

Another special benefit resulting from investigating God's word, by thoroughly, carefully, and prayerfully committing it to memory, is heaven's blessings, or the blessings of heaven, in heaven, the glory to be revealed. God knows his word, and those who honor his word will he honor. "Thou hast magnified thy word above all thy name." Psa. 138: 2. The Lord is well pleased with those who honor him by searching his word, making it the man of their counsel, their delight, their exceeding great reward, by hiding it in their hearts, that they may not sin against him. And what more speedy, sure, and effectual way of hiding the word of life in our hearts, than by committing it to memory? Our memories may be weak and treacherous. We may find great, patient, and persevering labor requisite, not only in committing certain portions of God's word to memory, but also in retaining it when committed. Some persons are very forgetful, and find great difficulty in retaining good things, great things, glorious things. Everything good and valuable almost slips out, leaks out, is caught away; it goes into one ear and out at the other; that's the last of it. The most precious, valuable things, touching the way of life and salvation, inculcated from the pulpit, in the lecture room, in books and papers, which ought to be retained, treasured up for future use, for the imparting to others, are measurably effaced, forgotten, and pass away like an idle dream. O what a loss, what a loss!

The strength of the mind depends much upon the state of the body, its vigor, its health, etc. But when we rise to a high and glorious existence, perfection angelic; when this mortal shall have put on immortality, we shall then no more groan, being burdened; no more shall we complain of obscurity, weak and treacherous memories; every faculty will be renovated, invigorated, transformed, beautified, made glorious, shining brightly as the sun. The passages of the Holy Scriptures, which we may now have to go over and over again and again, repeat and re-repeat, to retain, imprint indelibly on the mind and heart, while in houses of clay; there, in glory eternal, these blessed, golden gems will doubtless recur, come home to our immortalized vision and memory with renewed freshness, beauty, glory inexpressible.

"Our memory, that power divine,
 From whose unerring pages shine
  Our destiny.
 For there is chronicled our aim,
 In characters of living flame,
  And cannot die."

Our indefatigable, persevering labors in this vale of tears, in searching for the hidden treasure, the pearl of great price, the light that shineth in a dark place, will receive their due reward. Things dark or obscure *here* will *there* be light, effulgent, dazzling, joyful, glorious, unspeakable. All the efforts put forth in searching the blessed volume of inspiration for our usefulness and advancement in holiness, will be crowned in heaven by the King of kings and Lord of lords. These very passages, carefully and prayerfully committed here on earth, both in the Old and the New Testament, to glorify God in the salvation of our own souls, and the souls of others, will be as stars in our crowns of rejoicing forever and forever.

"The minds of earth no treasure give,
 That could this volume buy;
 In teaching me the way to live,
 It taught me how to die."

Friends of truth and love, are not these glorious anticipations, and others too numerous to mention, a sufficient inducement for you to make any sacrifice, endure any self-denial, any perseverance, in the blessed way of searching the Holy Scriptures, by daily, careful, prayerful committal? Beloved, you who complain of forgetfulness, the difficulties under which you labor in retaining good things, Bible truth, the word of life, mourn over the little progress you make in this blessed work of committing certain passages of inspiration to memory, take courage, labor on, search on, commit on, pray on, hope on; your labor in this direction is not in vain in the Lord. Every word of Bible truth carefully committed is gain, infinite gain. You have need of patience, that after you have done the will of God you may receive the fulfillment of the promise, "For yet a little while, and he that shall come will come and will not tarry." What appears dim, obscure, and obliterated now, will by and by appear clear, bright, beautiful, majestic, glorious. You will, by making God's word, in this way, a lamp to your feet, and a light to your path, receive a hundred fold here, and hereafter life everlasting. Your happiness in glory will be vastly increased as eternity rolls on, for every honest, patient, persevering, prayerful effort in treasuring up the sacred truths contained in God's word, in the way here specified.

Furthermore, think of the blessings (already enumerated) resulting from this method of studying the Bible while in this life. What other means of grace can be so effectual, so sure, so speedy, so happy and joyful? The words of Christ are Spirit, life, *life!* By this regular, systematic, daily committal, you treasure up the marrow and fatness of the gospel, the word of God, quick and powerful, sharper than a two-edged sword. And this word is at your command always, and may be used at pleasure, while employed in your daily avocations, walking the streets, sitting at your table, around your fireside, on your slumbering pillow; by night, by day, on the bed of languishment or disease. When the adversary of God and man walketh about as a roaring lion, seeking whom he may devour, you have at hand the sword of the Spirit, which will *immediately* quench all the fiery darts of Satan.

Again, think of the unspeakable advantage of having the choice, heavenly gems at your tongues end, in administering consolation to the afflicted, those appointed unto death, in exhorting sinners to repentance, a life of godliness; in teaching in Sabbath schools, Bible classes, from the sacred desk. How much more forcibly interesting and practically can we impart religious instruction at all times, and under all circumstances, than we could otherwise do, by having our minds thus richly stored with these blessed truths from the FOUNTAIN OF ALL TRUTH, by this thorough, persevering, prayerful investigation here specified. Language fails to express the advantages in every point of view. We cannot magnify too highly the superlative excellencies resulting from examining God's word in the way proposed, or paint them too glaringly. The writer of this article can testify, from long and happy experience, the gracious influences upon his own soul, and the facilities afforded in communicating life and salvation to others, from searching out and committing to memory daily, these precious, sparkling gems; these "apples of gold in pictures of silver."

The benefits derived from them cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal them. No mention shall be made of coral or of pearls, for the price of them is above rubies. The most holy, useful, joyful, in all ages, testify to these facts.

Friends, will you try this method of searching the Holy Scriptures? begin *now* to treasure up little by little, one verse, two verses, four, six, eight, ten, daily, as time and opportunity afford. The most devotional and practical portions of inspiration, the great and precious promises, both in the Old and the New Testament, the essence and quintescence of Bible truth; the life, spirit, and marrow of that wisdom which cometh from above. Will you? meanwhile, watering it with prayer, as with the dew of heaven.

Parents, will you commence this course of Bible instruction with your little ones, at the early dawnings of intellectual and spiritual life. Insist on their regular committal of some two or three verses, or even one verse, daily, for recitation. It may be seed sown on good ground, that will bring forth fruit, thirty, sixty, or a hundred fold in this life, and in the life to come life everlasting. "Ho, every one that thirsteth, come ye to the waters."—Isa. 55: 1.

"Wanderer in a stranger land,
 Thirsting, fainting, on the way;
Seek the fountain near at hand,
 Come and slake thy thirst to-day;
Here are waters running o'er;
 Drink of them and thirst no more."

Select the most practical parts of the Psalms, the proverbs, the prophets, the evangelists, the epistles; select whole psalms, whole chapters; commit them thoroughly, accurately, word for word. Repeat them over and over; lying down, rising up, going out, coming in, while at your various occupations, and at the table spread with heaven's bounties. Fix them indelibly in your very soul; hide them in your heart, as David did, that you may not sin against God. Meditate on these passages of God's word till they become more precious than gold; sweeter, also, than honey and the honey comb. Ask God to strengthen your memory, your intellectual faculties, that these blessed truths of inspiration may find permanent lodgment; prove "a lamp to your feet, and a light to your path," that you may be able to exclaim with the Psalmist, "Thy testimonies have I taken as an heritage forever."

"O may these heavenly pages be
 Our ever dear delight;
And still new beauties may we see,
 And still increasing light."

D. F. N.

THE COMING REIGN OF TERROR.

LUKE xxi. 36; 1 THESS. iv. 16, 17.

It is a generally acknowledged fact—acknowledged not only by those who compare the signs of the times with the Word of God, but even by those who are inattentive to the prophetic truth—that we have entered upon critical times. Some of God's servants hesitate not to declare that we have entered upon the crisis which will bring on the revelation of the Beast, or the Antichrist in his last form, and usher in the coming of our blessed Lord. Certainly, looking at the lamentable state of religion in the so-called Christian countries all over Christendom, and in our own country, we cannot be wrong in asserting that "the falling away" (2 Thess. 2: 3) has *not only begun*, but *has far advanced*. When we read of 198 clergymen of the Church of England (calling themselves the Anglo-Catholic Church) making an earnest application to the idolatrous Church of Rome to be united with her; yea, and when some of the dignitaries and influential laymen of the church supplicate the Greek Church—little differing from Popery—to extend the hand of brotherly fellowship to them, what shall we call this but "a falling away from the faith once delivered to the saints?" Living members of Christ's Church are united in him, be they now attached to whatever section of the Christian Church, and the endeavor to unite dead bodies must be futile in the extreme. Then what shall we say of the infidelity of Bishop Colenso, and his supporters of various shades of unbelief and scepticism, and the masses of unbelievers in the inspiration of the holy Scriptures, both high and low, scattered throughout our land and British dependencies? We know the Apostle Paul distinctly told the Thessalonians when they should see this Apostasy making its appearance in the Christian Church, then they might look for the revelation of "the Man of Sin, the Son of Perdition." With the revelation—rise from the bottomless pit—of this monster of iniquity, persecution against the saints will commence, for he will demand *exclusive* worship, as "he will deny the Father and the Son" (1 John 2: 22). If, therefore, the saints are to be exempted from this persecution, they must either *be taken up* by the Lord, or in some way *protected and saved*. For this there is ground to believe in the Word of God.—*The Rainbow.*

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-SEVEN.

THE QUEEN OF SHEBA'S VISIT.

David, the warrior king, and the sweet singer of Israel, slumbered with his fathers. The sounds of war had ceased. The hills of Judah no longer shook beneath the tread of battle-clad hosts. Israel had conquered a peace, and the nations sought alliance rather than conflict. Solomon sat on the throne of his father David, and flourished with a magnificence that outshone the fondest dream of oriental poet. The wealth of farthest Ind shed its dazzling gems into his lap. The spices and perfumes of Araby the Blest were his, and his navy brought the finest gold from distant Ophir. The isles of ocean, and the shores of far-off lands, were searched for some new tribute to add to the glory and splendor of his reign.

Zion was decorated with palaces for the court of Solomon. Mount Morrah was crowned with a temple for the worship of Jehovah unrivaled for splendor. Its courts and all its appointments glittered with untold wealth. There, where ages before the rude altar of Abraham was laid for the sacrifice of Isaac, the brazen altars of a grateful people arose at last, when all the enemies of Israel were scattered, and the greatest and wisest of kings ruled in peace. There the tribes came up to worship and receive the blessing of the high priest. There the penitential sacrifice was offered, and the odorous incense went up to heaven in gratitude from a whole nation. Every Hebrew had a longing desire to worship there; and never did his heart so expand with joy, as when the temple of his love first arose before his wondering vision.

But wealth was not the only endowment of Solomon; he surpassed all the sages and princes who had existed before him for *wisdom*. His knowledge extended to all things. "He spoke three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes." His fame went out among all nations, and the wise men from far came to listen to his words of wisdom, and enrich their understanding with his proverbs.

But among all who attended upon the king, there was one whose visit is described at length by the sacred historian. The name and fame of the king of Israel had reached the southern shores of Arabia, and the Queen of Sheba, the happy Araby of old, was filled with enthusiasm. There were wise men about her throne, who had taught her much; enough to make her heart thirst for more. The poets of her spicy groves had sung to her of the happiness of her people, and warbled the notes of their tenderest dreams, but that was not enough; the great monarch of the Hebrews sang of all she had ever loved, and more than she had dreamed of. He sang of flowers, such as she had gathered in childhood, ere the diadem had encircled her brow; of the trees that might have sheltered her; of the stars she had gazed upon, and of earth in all its varied forms of beauty. She had caught the echo of his songs and of his proverbs across the Arabian desert sands, and she longed to go and see if all this was true. Queen Balkis, the name tradition preserves for us, mused long upon the journey that was to be the great event of her life. It was no ordinary undertaking in those days. More than a thousand miles intervened, a weary journey, not of days, but of weeks, and perhaps of months. But, nothing daunted, the beautiful Queen of the South made preparations for her departure for the court of Solomon. She loaded her camels with the spices and perfumes of her land, and gold and gems of untold value, as a sovereign present from one ruler to another.

At length she started on her memorable journey. She must often have gazed back upon the happy land of her rule, with the thought of one who was upon an uncertain course; and felt some solicitude for herself, as she passed the last landmark of her realm. The days passed in quick succession. New scenes presented themselves. Cities, plains, deserts, mountains, still her train pressed on, till the northern limits of Arabia were reached, where Petra reared its rock-cut palaces and temples, then gay with bustling life, long since silent with the gloom of desolation. Then she passed on, till the vale of Jordan refreshed her vision, and crossing its stream, she entered the Land of Promise, which had seemed like a fable-land to her youthful dreams. Canaan was fruitful then with the vine and the olive. Its hills and valleys teemed with the bounties of a favored land, ere the curse of heaven had fallen upon it.

At length Jerusalem greeted the vision of Queen Balkis. Her heart was filled with emotion. She gazed upon its stately walls and grand surroundings. Magnificent palaces filled the scene, and on the heights of Moriah rose the temple of the Most High, that dazzled the eye with its golden splendors. Then the Queen was escorted into Jerusalem by the attendants of Solomon, and sumptuously entertained by him. The long and weary journey was ended, and she had leisure to gratify the desire of her heart. She was shown all the wonders of the sacred city, the palaces of the king, and above all the great temple, where the Hebrews worshiped. Then she sought to prove the wisdom of the king by many hard questions, which she had long studied to propound to him. When all her problems had been solved, and she had listened to the profound sayings of the king, and heard him recite the glowing songs of his fertile muse, she was filled with admiration. "And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit, I believed not the words until I came, and mine eyes had seen it; and, behold, the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard. Happy are the men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel; because the Lord loved Israel forever; therefore made he thee king to do judgment and justice." Then the Queen bestowed her costly gifts upon the king, and received in return all that she desired.

Satisfied with the result of her visit, repaid for the weary journey she had undertaken, Queen Balkis bade adieu to the court of Solomon, and returned to her realm of Araby the Blest, to muse over the strange scenes she had witnessed, and ponder upon the words of wisdom that had fallen from the lips of the sage Solomon. Thus ended the memorable visit of Queen Balkis, whose name still lives, because she came from the uttermost parts of the earth to listen to the wisdom of Solomon, while the names of long lines of oriental kings and princes have perished from the memory of man.

OREN P. ALLEN.

For the World's Crisis.

TO A MOURNER.

Do you miss him from the fireside,
 When calm twilight gathers round,
When the cricket on the hearthstone
 Chirps his welcome evening sound?

Do you miss him in the morning,
 When the lark first leaves her nest?
Do you miss him at still twilight,
 When all nature sinks to rest?

Do you miss his welcome footstep,
 Sounding near the open door?
Do you miss his voice of gladness,
 That you hear it now no more?

True, there's sorrow in your portion,
 Sadness ever lurks 'neath joy;
There's but one place—yon heaven—
 Where all weal has not alloy.

Though we lose our fondest treasures,
 And the heart breaks 'neath the load,
Still thy hope is like an anchor,
 Cheering by the blessed word.

Then be patient, face the trial,
 Jesus' cross still make thine own,—
Thou shalt reach th' eternal harbor,
 Thou shalt dwell with Him at home.

Windham, Me. L. F. COLE.

ELIJAH YET TO COME.

Some think that the words, "I will send you Elijah the prophet before the coming of that great and dreadful day of the Lord" (Mal. 4: 5), was fulfilled in the advent of John the Baptist; and that all we are to understand by the promise of Elijah preceding the second advent is merely the spirit of preparation being infused every where previous to that event. But this does not seem to me to exhaust the words of scripture. For instance, our Lord says, "Truly Elijah must first come, and restore all things."—Matt. 17: 11. But then he adds, "Elijah is come already." The two things seem inconsistent; but it does appear to me, from various reasons, that Elijah will personally precede Christ who comes to reign, just as John preceded Christ who came to suffer. Recollect that Elijah needs no resurrection from the dead; he never saw death; he was translated; and why translated unless for some sublime mission similar to that which is here indicated? Let us mark well our Lord's words. He says, "Truly Elijah shall first come and restore all things." But if John the Baptist was Elijah, can it be said of John that he restored all things? He did not restore any thing at all; he preached repentance. Then if you say, How do you explain the other passage—viz: "Elijah is come already"? I explain it by referring to the corresponding passage in Luke 1: 16, 17, where it was said of John the Baptist, "He shall go before him in the spirit and power of Elijah." But he was not Elijah. Our Lord says of John the Baptist that "he came and they knew him not, but have done unto him whatsoever they listed; likewise also shall the Son of man suffer of them." What does he here say? He says John the Baptist came, and they killed him: but that cannot be said of Elijah; he never was killed; he was translated; he is in glory; and if he had come to the earth in the person of John the Baptist, he could not have been killed. But certain parties appealed to John himself. They came to him and said, "Art thou Messiah? He said no. Art thou Elijah? And he said, I am not Elijah."

Well, John the Baptist surely knew who he was, and yet he denied that he was Elijah who was to come and restore all things. The passage, "This is Elijah that ought to come," the French translators have given us the true meaning of: "*C'est l' Elie qui devait venir.*" This is THAT Elijah who ought to come NOW, at this moment, is John the Baptist; he is come in the spirit and power of Elijah; but Elijah personally is yet to come and precede my glorious advent to triumph and reign. It does seem highly probable that before our Lord comes, Elijah, who never died, and is not therefore to be raised from the dead, will herald the return of the Prince of Peace; just as a suffering Baptist came to precede a suffering Christ, so a glorified Elijah will come to precede a glorified and triumphant Christ. At least I cannot explain these passages in any other way.—*Dr. Cumming.*

For the World's Crisis.

TALKING TOO MUCH.

"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise."—Prov. 10: 19.

How often are those who would be saints, who are even *striving* to be saints,—how often are they taken in the snare of *talking too much*. A sister visited some friends, and staid with them a week, and writes thus of the result: "I feel that I am not all right before the Lord. When I went to D. I felt a firm trust in the Lord, but returned home rather lean. The church there have in a great measure lost their spirituality, and I *talked too much*, and prayed too little."

Now the remedy for this evil is to have a watch set "at the door of our lips," and have a "bridle" on the tongue. If we find the current too strong for us, and we are in danger of being carried away by it, make an excuse (if possible) to withdraw, and engage in earnest prayer. Perhaps in some cases it will be best to avoid the company of "unruly and vain talkers"; yet it will not be possible for all to do so. We cannot all choose our position, or our associates. But when we can have our choice, let us choose the company of the wise, for "he that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

Sutton, Mass. F. H. CHAMBERLAIN.

Cement for Wood and Glass.—Dissolve common glue in a carpenter's glue pot, and add to it finely sifted wood ashes, until it becomes somewhat thicker, but still pasty. Apply it while hot, and press the edges of the glued article firmly together. This cement is said to be very adhesive for wood.—*Scientific American.*

THE LAST TIMES.

Remarks of the Bishop of Oxford at a late Missionary meeting in England.

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth.—At the same time there will be a sapping of its distinctive feature. I think that the aspect of men's minds at the present time shows us that this will be the form of the danger, universal toleration, toleration not only among Christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the gospel of the Lord Jesus Christ.

It must be so, I [illegible], because unbelief, in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it. "Let us all love one another." Let us be tolerant to each other's views. If you choose to worship the devil, worship him, if you only do it quietly. If you choose to worship an anti-devil, do so if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Anything disagreeable in religion is such a shocking thing. Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says, "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty, and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles."

Believing then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up, and to be working mightily, that they may establish indeed the hiding-places of his faith throughout the earth. Yea, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times, is the longing for greater unity in Christendom.

There is also another reason to touch upon. This is a season when the judgments of the Lord are abroad. Who can doubt that it is so? When we read only to-day, "I will send plagues upon men and upon beasts," could any of you help thinking of the signs of the present times? Is not the mysterious disease that has entered amongst our cattle at this moment—is not that, if the Bible be true, one of God's writings upon the nation's wall, warning them to turn to him? Remember also the whisper, rising now almost to a voice, of the onward march of the old pestilence of cholera. It is again nestling upon the breeze of the evening, and is not this another of God's writings upon the wall, warning you that you do his work, and turn to him with a new zeal, whilst yet the opportunity of turning is left to you.—*The Guardian.*

SPEAK NO EVIL ONE OF ANOTHER.

A certain preacher presents us with the following definition of evil speaking: "A man speaks evil of his fellow man when he speaks of any thing which he knows to be wrong in character or conduct, to a third person. All comments on the motives, or actions, or lives of others, when they are not present to hear them, and defend themselves, are positively sinful, and sometimes horribly malignant and treacherous. There is only one exception to this principle. If you know that an individual has committed a crime, or intended to do so, by which the property or life of another was, or would be, endangered, it would be your duty to speak of it, to prevent the evil. But except this, all remarks upon the real or supposed defects of others, in their absence, is evil. If a person go and utter things affecting the reputation of another, which he does not know to be actually true, he is guilty of slander, he utters a false invective, if he utters a thing, knowing at the same time it is not true, that he has made it himself; he not only slanders, but he adds to it the crime of willful lying. When this is done designedly to injure the reputation, or usefulness, or standing of the person spoken of, it is termed backbiting—devouring a man's character, a good man, without his knowledge. The slanderer travels about from house to house, for the purpose of circulating the evil—he becomes a whisperer. Sometimes the scandal-monger is not contented with the display of his wares, he wants to recruit his stock; he enters into your affairs; he endeavors to win your confidence, to become master of your secrets; to render himself important in your family—he is then "a busy-body in other men's matters." If he is expert in this wickedness, if he possesses that detestable disposition of heart which rejoices not in truth, but rejoices in iniquity, and revels in confusion, doubt and misery, as in a congenial atmospere, he will travel far and near to collect news, reports, and scandals—in other words, he is a *mean, despicable character*."

Sometimes this vile, detestable being possesses the low cunning to scatter his moral poison by other means than positive assertion; by other methods than by direct statements. He says but little, but that little is tagged with "*buts*." You often hear him speaking of others somewhat as follows: "He's a good kind of a man, *but*, every bean has its black." "Such a man is very friendly, *but*, it is in his own way." "My neighbor can be very liberal, *but*, you must catch him in the humor."

Sometimes these murderers of human character make a fiendish use of half sentences, which are full of malignity and deadly venom. Mighty stress is laid upon "May be's," and "I'll say no more." "Let us hope not," and "They do say so." Thus confirming the evil they affect to deplore, more under the semblance of pity and prudential caution, than they possibly could do in any other shape short of demonstration.—*Earnest Christian.*

☞ God will either keep his saints from temptation by his preventing mercy, or in temptations by his supporting mercy, or find a way of escape by his delivering mercy.

CHURCH VACATIONS.

A pastor of one of the churches in Philadelphia, who is spending a few weeks in one of the cities of New England, recently made the following allusions to church vacations, in a letter to one of his deacons, who is also the superintendent of his Sabbath school:

"As for closing the church doors, or suspending the sessions of the Sabbath school, during the hot days, I sincerely hope you will never, for one moment, consent to entertain the idea, by whomsoever it may be advocated. The custom is a bad one. They have fallen in with it here to some extent, and the results are deplorable. Men and boys are creatures of habit; and any breaking up of the religious habits of the people is most calamitous. Boys shut out of Sunday school during August, do not all return to the school in September. They form habits of Sabbath desecration which last till August comes again, and often till the end of life! Church doors closed in summer, open in vain when autumn returns to receive back all the worshipers. All will not come. Some have gone fatally into sin, and some sleep their last sleep!

The so-called first class or fashionable churches of this town, commenced this irreligious practice a few years ago, and now the second class and the third class churches are trying to imitate, lest they should be thought unfashionable! Were it not so serious a thing, it would certainly be most laughable! Think of it; a church of Jesus Christ, striving at such ruinous rate to frustrate the very object for which it was organized.

The truth is, churches are like pendulums. They swing. Now they are at this extreme, and now at that. And you mark my word—except, perhaps, in the case of those very few churches which have but little vital piety, and money enough to foot the bills, whether or no, the churches are bound to swing back from where they now are. The experiment of church vacations is not going to stand the test. While a few of us are away, wisely, necessarily, perhaps, the great masses still swarm and sin and die, in the streets and houses of our great cities. How dare we close our church doors against them? If a few of the hardest workers, and most patient burden-bearers, with nerves and brains over-tasked, must be gone for a month, then by all means put the reins in the hands of the best and most trustworthy of those who remain at home, and let the chariot of salvation move on."—*Watchman and Reflector.*

Hygiene.

"This is for your health."—Paul.

HEALTH OF AMERICAN WOMEN.

BY MRS. E. P. MILLER, M. D.

Almost overwhelmed as I am at the thought that the women of America are, with scarce an exception, diseased, I enter the prolific field impelled by an earnest desire to help my suffering sisters, and impress upon them the importance of early attention to even slight deviations from the standard of health which they may discover in themselves or their daughters.

The foundation for thousands of ruined constitutions is lain in babyhood—ay, even before the babe has an independent existence—and is it any wonder that the superstructure is weak and tottering? The aching head and quivering nerves, the half-used lungs and enfeebled sotmach, the torpid liver and inactive bowels can never furnish to the embryo the means for a healthful organization or supply proper nourishment for the development of the new-born babe.

It is said, and truly, that "if we would improve the world we must begin with the children;" but a word to the mothers, or those who are liable to become such, may be the means of saving some from the evils which oftimes have strong hold before the child has ever seen the light.

Look well to it, O ye mothers! that ye leave no avenue untrod that shall lead you to a knowledge of yourselves and your conditions, for a sense of our own needs is a long step toward the acquisition of a supply for them. . . .

Let me whisper in your ear a truth of which you perhaps have never thought. From many, very many, of the homes of the poor would grim poverty soon stalk out at the door, if the table were but simply and healthfully laid, and the clothing more plainly and healthfully made; for to the table, and the vanity displayed in dress, may be attributed the lack of health in thousands of our American homes.

But to those upon whom the iron hand of poverty rests not, those in the middle and higher walks of life, I have somewhat to say. Could each and all of the diseased within your ranks, with one fell swoop be set aside, how many think you would remain? So few, I trow, that it would be scarcely worth the while to count; for upon those on whom no definite disease is preying, nervousness and debility have so strong a hold that life seems scarce worth the effort you are compelled to make in order to keep even your slight hold upon it.

Yet why need it be thus? Situated as you are, amid comforts and pleasures, with "neither poverty nor riches" to eat out your happiness, your life should be a constant joy, your every heart-beat full of gratitude for the blessings which are yours.

But can I help you to overcome your difficulties and make bright your cloudy way? First and foremost, see to it that you have plenty of pure air to breathe, for God hath given this so lavishly that we show great ingratitude when we neglect to receive and use it; next, be sure you use the organs which have been given you with which to breathe this air—expand your lungs, fill them with nature's purifier, oxygen, and thus induce the bright glow and the ready flow of the life current coursing through your veins; make it an hourly duty to inhale fresh air to the full extent of your lungs, and you can not conceive how much this one little item will do to improve your health and strength; but in order to do this your clothing must be loose and free, so that every organ in your body shall have full play. You cannot breathe in a tight dress. And the miserable attempts at breathing which our corseted women of the nineteenth century have made, are filling the bills of youthful mortality, and telling their tales of woe upon thousands of the children who survive.

Another prolific source of disease is found in the "good things" (?) with which your tables abound. The quality of the food is such that the temptation to overeat is almost irresistible, so that the excessive quantity eaten becomes a greater curse than any quality could be if partaken with moderation. And here let me say that you, mothers, have a sin to answer for greater than you can estimate, inasmuch as you constantly and thoughtlessly place before your husbands and sons those articles of diet which tend most surely to arouse and foster the animal passions at the expense of vital stamina and mental vigor. Look well to it, and very many of you will find that your own sufferings in the marriage relations are dependent upon this, and that you are laying the foundation for lives of misery to those whom your sons may choose for wives.

Spread your table only with simple, healthful food, and if it be not too late your own miseries will be decreased tenfold, and your children to the third and fourth generations will call you blessed.

And still another hint may not be out of place. "Cleanliness is next to godliness," and if you would, that health should reign within your homes, the millions of little sewers with which your bodies are supplied must be kept cleansed and free; the pores of the skin can not be clogged without serious detriment to the health, for the effete matter which these pores should carry off if thrown back upon the internal organs, and becomes the seed of sufferings untold. Water in abundance is at hand in every house, and even little children may be taught to bathe the entire body thoroughly and properly, so there can be no excuse for disregarding this great necessity of our being.

Exercise too, of proper kind and quantity, should be taken daily, a portion of it, at least, in the open air, for inaction shows speedily its ill effects upon the entire system. Those who are feeble should exercise under the supervision of some one competent to direct their movements, but exercise either active or passive should be a part of the daily routine as much as eating or sleeping.—*Herald of Health.*

HOW PEOPLE TAKE COLD.

Not by tumbling into the river and draggling home wet as a drowned rat; not by being pitched into the mud, or spilled out in the snow in sleighing time; not by walking for hours over shoe-top in mud; not by soaking in the rain without an umbrella; not by scrubbing the floor until the un-nameable sticks to you like a wet rag; not by hoeing potatoes until you are in a lather of sweat; these are not the things which give people colds; and yet they are all the time telling us how they "caught their death by exposure."

The time for taking cold is after your exercise; the place is in your own house, or office, or counting-room. It is not the act of exercise which gives the cold, but it is the getting cool too quick after exercising. For example, you walk very fast to get to the railroad station, or to the ferry, or to catch an omnibus, or to make time for an appointment your mind being ahead of you, the body make an over effort to keep up with it, and when you get to the desired spot, you raise your hat and find yourself in a perspiration; you take a seat, and feeling quite comfortable as to temperature, you begin to talk with a friend, or if a New Yorker, to read a newspaper, and before you are aware of it, you experience a sensation of chilliness, and the thing is done; you look around to see where the cold comes, and find a window open near you, or a door, or that you have taken a seat at the forward part of the car, and it moving against the wind, a strong draft is made through the crevices. . . .

After any kind of exercise, do not stand a moment at a street corner, for any body or any thing; nor at an open door or window. When you have been exercising in any way whatever, winter or summer, go home at once, or to some sheltered place; and however warm the room may seem to be, do not at once pull off your hat and cloak, but wait awhile, some five minutes or more, and lay aside one at a time; thus acting, a cold is impossible. Notice a moment: when you return from a brisk walk and enter a warm room, raise your hat, and the forehead will be moist; let the hat remain a few moments and feel the forehead again, and it will be dry, showing that the room is actually cooler than your body, and that with your out-door clothing on, you have cooled off full soon. Among the severest colds I have known men to take, were the result of sitting down to a meal in a cool room after a walk; or being engaged in writing, have let the fire go out, and their first admonition of it was that creeping chilliness which is the ordinary forerunner of a severe cold. Persons have often lost their lives by writing, or reading in a room where there was no fire, although the weather outside was rather uncomfortable. Sleeping in rooms long unused, has destroyed the life of many a visitor and friend. Our splendid parlors, and our nice "spare rooms," help to enrich many a doctor.—*Hall's Jour. of Health.*

EFFECT OF ABSTEMIOUS LIVING.

"Health and longevity are not the only results of moderation in diet. Its influence is far from being limited to the body; its effect on the mind is still more important. Julius Cæsar, constitutionally addicted to excess, when resolved on some great exploit, was accustomed to diminish his diet to an extent truly marvelous, and to this diminution he ascribed the clearness and energy of mind which distinguished him in the hour of battle. When extraordinary mental vigor was desired by the First Napoleon, he used the same means to attain it. To his rarely equalled moderation in diet, Dr. Franklin ascribed his 'clearness of ideas,' and 'quickness of perceptions,' and considered his progress in study proportionate to the degree of temperance which he practised. While Sir Isaac Newton was composing his 'Treatise on Optics,' he confined himself to bread and a little wine and water. Scarcely less rigid was the abstinence of Leibnitz, when preparing some parts of his 'Universal Language.'"—*Ex.*

CURE FOR HYDROPHOBIA.—The Leeds (England) *Times* says that the nitrate of silver rubbed into the wound made by the teeth of a mad dog will certainly cure hydrophobia, or prevent all injurious consequences of the wound. It should be applied as soon after the accident as may be. In six weeks the virus is disseminated through the system, and then hope is gone. Youatt says he has been bitten eight or ten times, and always cured himself by this means.

LIGHT SUPPERS.—Eat light suppers. Heavy meals in the end of the day overburden the system, tend toward disease, and disturb sleep.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart, the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"I WOULD SEE JESUS."

I would see Jesus,—he is the way,
He will guide me safe through by night and by day;
I would see Jesus,—he is the truth,
I love him to-day, I loved him in youth.

I would see Jesus,—he is the life,
He'll save and protect me in peril and strife;
I would see Jesus,—he is my friend,
He has said "I'll be with thee even unto the end."

I would see Jesus,—he is my all,
I must trust in his grace or surely fall;
I would see Jesus,—on earth come to reign,
To banish all sorrow, all grief and all pain.

I would see Jesus,—O hasten the hour
When I shall behold him in Eden's fair bower;
I would see Jesus,—O come is my cry,
He is my Rock, he is higher than I.

I would see Jesus,—is the cry of each saint,
Come end all my sorrows, my tears and complaints;
I would see Jesus,—with him ever stay,
Live in bright glory, in *eternal* day.

I shall see Jesus,—very soon I believe,
The signs which declare it assuages my grief;
I shall see Jesus,—O may I endure,
And through that dear home salvation secure.

Sandisfield. GEORGE L. TEEPLE.

IMMORTALITY OF THE SOUL.

In all communities, and in every society in which we mingle at the present day, there are plenty of people who never thought of doubting that the holy Scriptures prove plainly and satisfactorily, the cherished doctrine of "the immortality of the soul." Taught to believe from infancy that the doctrine lies at the foundation of all correct religious principles, most people of sincere convictions fear and distrust the man who denies the truthfulness, and asks for the proof of the doctrine in question; and when told that the Bible does not teach it, that true christianity, the religion of Christ and the apostles, neither require nor will admit it, incredulity, if not horror, seizes them.

"Just as the twig is bent, the tree's inclined."

How hard to straighten that which has grown crooked, and how hard to eradicate the trunk and roots of error, that have been nourished from infancy to manhood in the human heart.

It is easy to show the fallacy of all the proofs brought from the Bible, and to show, also, that the Bible is perverted by all who attempt to prove the doctrine from the Scriptures; but it is not so easy to convince people, even by clear proof and sound logic, that the doctrine is a wicked error, totally opposed to Bible christianity.

The writer has been presented with a few passages, through a friend, cited by a person whom we suppose most implicitly believes that they prove what he believes, and for the sake of many as well as his, these will be briefly examined. One of the passages is almost always referred to with the utmost confidence, as a finality. It is found Matt. 10: 28,—"And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." It seems to be understood that where the word "soul" occurs in the holy Scriptures, we must per force, as if in duty bound, understand that something, which is supposed to dwell in the body while it lives, and at death takes it flight to live undying and immortal in a "spirit land," in joy indescribable, or pains inexpressible, is meant. But this passage, by no construction, can be made to prove that. It proves that the soul, whatever it is, can be killed. It implies a threatening that God will *kill* the *soul* of the sinner, and if the soul is killed, it cannot live afterwards, and if it can be killed it has no immortality. For the nonsense that the soul may be killed and still live, is inadmissable. Either it may be killed and not live at all thereafter, or it is not to be killed at all; and if not to be killed at all, why does the language inculcate a *fear* of being *killed?* Here the proof amounts to no proof, but proves exactly the contrary; that whatever the soul is, it is not immortal, but mortal most decidedly.

But the truth is, that the passage teaches no such soul dwelling in man, distinct from the body, as is believed in. The word "soul" in the text, signifies LIFE, and not an indwelling immortality, as will be now sufficiently proved. Referring to a copy of the New Testament in the Greek language, the word is found to be a translation of the word *psukee*, and used by the writers of the gospel to mean life. In Matt. 2: 20, we read, "Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's (*psukeen*) life." Again, in Matt. 6: 25,—"Therefore, I say unto you, take no thought for your (*psukee*) life, what ye shall eat, or what ye shall drink," etc. "Is not the (*psukeen*) life more than meat?" etc. And Matt. 16: 25, 26,—"For whosoever will save his (*psukeen*) life shall lose it, and whosoever will lose his (*psukeen*) life for my sake shall find it; for what is man profited if he shall gain the whole world and lose his (*psukeen*) life, or what shall a man give in exchange for his (*psukees*) life." On the two last verses quoted, the Methodist doctor, the learned Adam Clark, in his Commentary, says: "Why our translators have rendered the word *life* in one verse, and *soul* in the other, I know not; for sure I am, that it means life in both verses." How would it sound if we should read in the above passages, "the young child's *soul*," "Take no thought for your *soul*, what ye shall eat," "He that saveth his *soul* shall lose it," etc.

In the text then under consideration, we ought to read, "And fear not them which kill the body, but cannot kill the (*psukeen*) life," that is, the promised life, which, if faithful, the disciples were to have when raised up from their graves at the last day, when Jesus returns. The chapter commences with an account of twelve men, whose names are given, as about to be sent forth to preach, and the whole of it is taken up with what Jesus said to them about their mission, and what was to be their condition. "Behold, I send you forth as sheep among wolves," ver. 16. "And ye shall be hated of all men for my name's sake," ver. 22. These verses show that their persons and lives were not secure. But then, "fear not them which kill the body," or your present life. For, as in the 39th verse, "He that findeth his (*psukeen*) life (or shall we read *soul?*), shall lose it, and he that loseth his (*psukeen*) life for my sake shall find it." *Find it!*—but what shall he find? Why, the thing that he had lost,—his life, the *psukeen*, the *soul*, if you must have it so, reader. Therefore, if the magistrate or an enemy killed the body, or present life, so that the life was lost, he could not destroy or kill the promised life, for at the resurrection that life would be restored, or found. It would be interrupted, but not destroyed. For if he is faithful, and for my sake loseth his life, says Jesus, "he shall find it;"—the "it," the *life*, that was taken by the enemy, he shall find, or have again. Not that most unscriptural and chimerical immortal soul-life, which pious errorists dream of; nothing of the kind. But if the disciples through fear of them that might kill them, proved recreant, and should apostatize and escape death, and so in this way *find*, or save their lives, then God would effectually and forever kill the life, by destroying both (*psukeen*) life and body in *gehenna*. They would escape being murdered, it is true, by apostatizing, and so find their lives; but then they should lose their lives so found, and forever. The enemy could kill the body, but God could, and would if they were faithful, give the life again, at the resurrection, to the loser. But God could and would effectually destroy life and body of the apostate, beyond any means or hope of restoration. Hence Jesus says to them, in the next three verses, "Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father, but the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." As if he had said, "Do not fear, though the time may be long, if you *lose* your *life*, before you *find* it. He who sees the sparrow fall, and numbers all the hairs of your head, can never overlook or forget you. You may repose in the dust, ages on ages, but your Father will note your fall, and restore to you your life in due time. Ye are of more value than many sparrows."

Such, reader, is the hope, and the only hope, that Jesus ever gave his disciples, or any other man, of the future; the hope of a resurrection to life. Their lives might be laid down, or taken away, by persecutors, but they should take them again, or have them restored, at the resurrection. What they lost they should find again. Hence fear not, says Jesus, "them that kill the body, but cannot kill the (promised) *life*. But fear him who is able to destroy both (your promised) *life* and body in *gehenna*."—*Gospel Banner.*

THE DAY AND HOUR.

The following extract from a sermon on the "Day and Hour," by Dr. Seiss, of Philadelphia, is worthy of a candid consideration. We commend the entire work to all of our readers, as the best thing on that subject we have ever seen. See book notices.—ED.

Taking, then, the grammatical form of the passages (Matt. 24: 36; Mark 13: 32; Acts 1: 7), and the facts derived from other portions of Scripture which render a variation of that form impossible and absurd in two cases out of three, I set it down as an unwarranted straining of Scripture, to base upon them the doctrine that *no man shall ever know* the day or hour of Christ's return, or the times or seasons of the restoration of the kingdom to Israel, until that day or hour arrives.

But more than this. It seems to me that I can find clear and positive proof in the holy Scriptures, that the time will come when what was so great a mystery when the text was uttered, shall become largely familiar to devout inquirers. I know the sneers and ridicule with which some satisfy themselves, and try to satisfy others, to the contrary. I am also acquainted with the sad mistakes that have been made in every age by men too confident in the belief that they were the favored ones to discover the day and hour of our Lord's return. I know the disrepute into which the doctrine of the second advent has been brought, and how the world and the church have been set to scoffing at it, by the failure of the many too sanguine theories of its friends about dates and years. Nor do I doubt for a moment that Satan has often tempted good men to over-confidence in specific calculations of this sort, and thus done much mischief to their reputation, and to the cause of truth and righteousness. But I am satisfied he has another tack in the opposite direction, especially now that the time is drawing near, which is a thousandfold more dangerous, viz: to tempt and persuade people that this subject is closely and forever sealed from human knowledge; that it is only perilous to touch it; that not 'all Scripture is profitable;' and whatever relates to dates and numbers, times and seasons, days and hours, is to be eschewed as the food of fanaticism and the bane of sober faith. I believe that there are ministers and people whom the devil has just in this way drawn off from one of the great fundamental departments of the divine teachings, and so deluded as to transform them into infidels and scoffers without their knowing it. I believe that there are those now living, and rated by the world as good and active christians and ministers, whom the Lord when he cometh will cut off, and assign a portion with hypocrites and unbelievers just because of the foregone conclusion into which they have settled, that all this ado about the nearness of the end, and the impending character of the advent, or any thing definite upon the prophecies of the future, is mere unscriptural nonsense, and not to be noticed by sober-minded people. I find this specifically predicted by Christ and his inspired servants, in many places, and, therefore, am bound to believe it, and to declare it, however it may savor of dogmatism and uncharity. The truth of God must not be made subservient to respect for men.

Looking through the Scriptures, I find them scattered over with dates and numbers having reference to these very times and seasons. I find them so interwoven with nearly all the prophetic histories concerning Jews and Gentiles, the church and the world, Christ and Antichrist, that it is impossible to take up sacred prophecy without touching upon them.

I find them so large an element of the divine predictions, that writers on the subject must needs endure the sneer of being prophetic arithmeticians. What, then, am I to make of these dates and numbers—these references to years, and days, and hours? For what purpose has God put them in the Bible, which he has given for my enlightenment and guidance? Has he put them there to teach me something, or only to try the depth of my sobriety in not touching them, and to make me a fanatic, if I perchance should study them and find out their meaning? Is it the part of piety and faith to say that these things are not for any body to understand, that no one can know them till the events to which they relate are fulfilled, and so put upon my good and gracious Lord the character of one who gives me definite instruction with one hand, and utterly conceals it from me with the other?

Besides, I find the Scriptures very largely taken up with descriptions of signs and tokens, upon the appearance of which they command me to draw certain beliefs and affections, which have direct reference to the times and seasons in question. What, then, am I to do with these impressive passages? Am I to shut my eyes and ears to them, and say, "O, that's all mystery; many good and wise men have troubled themselves about it, and thought they knew something, and did not, and it is not our business to have any definite expectations on the subject?" Why, then, were the ancient prophets commended for searching what manner of *time* the Spirit of Christ which was in them did signify? Why, then, did the Savior rebuke the Pharisees and Sadducees, and charge them with infidelity and hypocrisy, in that they could "discern the face of the sky," and draw just conclusions about the weather and the winds, but would not put themselves to the pains to "discern the signs of the times?" Can I, then, refuse to note these signs, or to draw the conclusions which I am commanded to draw from their manifestation, without putting myself under a like condemnation? Be assured, my friends, that these details of numbers, and dates, and signs, and tokens, are not without an intelligible importance and certainty, which must be brought out and made evident some day before there will be no more use for such prophecies. The flood cannot come without the Noahs being advised of it. Sodom cannot burn until the righteous Lots are forewarned of the coming doom. No more shall all these dates and tokens perpetually fail to make known the time of the great consummation.

Nay, more: so far from man being cut off from the possibility of knowing the times or seasons beforehand, it is expressly written in these self-same prophecies, that faithful inquirers shall be able to anticipate the fulfillment of God's purposes, and to point out upon the clock of time perhaps the very day and hour.

I go back to Daniel, where I find all the periods mystically measured out. I find there the years, and months, and weeks, and days, with a seal on them, it is true, which might not be broken till "the time of the end." But I am there told that with the dawn of that "time" "knowledge shall increase," especially with regard to these mysteries. I am there told that "the wicked shall do wickedly," and that "*none of the wicked shall understand.*" But I am there pointedly certified, on the other hand, that "THE WISE SHALL UNDERSTAND." (Dan. 12: 10.) I come down to this very discourse of our Lord, in which the words of the text occur, and I find here a connected series of varied indications of the nearness of the Savior's coming described, and he himself giving the command: "When ye shall see all these things, KNOW *that it* [margin *he*] *is near, even at the door.*" (Matt. 24: 33.)

I pass to his last interview with his disciples, and to that very text in which he told them that it was not for them to know the times or the seasons which the Father had reserved for his own power; and before I get through with the passage, I find the specific promise given; "But YE SHALL RECEIVE POWER, *after that the Holy Ghost has come upon you;*" concerning which Holy Ghost it had been said to them, "*He will guide you into* ALL TRUTH; AND HE WILL SHOW YOU THINGS TO COME." (Acts 1: 7, 8; John 14: 26; 16: 13.). I descend to the history of the apostles after Christ's departure, and after the fulfillment of this promise of supernatural illumination. I turn to the writings of Paul, and I find him testifying to the Thessalonian saints that they had no need that he should write unto them "of the times and the seasons;" that they themselves knew perfectly with what thief-like stealth and suddenness that day should break in upon the godless and unbelieving world; but that THEY WERE "NOT IN DARKNESS *that that day should overtake* THEM *as a thief.*" 1 Thess. 5: 1–4) And if those who are so boastful of their superior soberness and close clinging to the words of Christ in refusing to know any thing about the nearness, or remoteness, or any thing definite concerning the time of his coming, will take the trouble to ascertain to whom it is that he will "come in a day when he looketh not for him," and whom he will surprise as a thief or a snare, and who those are who are not to *know* till the judgment breaks upon them, as the multitude in Noah's time "*knew not* until the flood came;" it seems to me that we shall have a speedy end of all this know-nothing wisdom, and care-nothing sobriety, and do-nothing indifference toward what must shortly come to pass. At any rate, I feel entirely clear and confident, from what I have indicated, that it is a mistaken, untenable, and mischievous interpretation of these texts which claim that no man may know that the judgment is near until it comes.

As to the question of fact, whether any man now living does know the precise time of the coming revelation of our Savior, I cannot so confidently speak. There are men who feel that they are able to point out the very days and hours when these solemn events are to transpire. And, what is very remarkable, we find them, from very diverse and independent methods of reckoning, coming to very nearly the same conclusions, and generally agreeing that a few years more must see the consummation of these solemn wonders. And, whatever opinions may be formed of their several arithmetical deductions, it is certain that the moral, political, and physical signs are such as to harmonize with them in a most striking and startling manner, plainly indicating that some marvellous and unwonted change is verily at hand.

It is also certain, that never in the history of the Church has there been such a general and confident agreement among so many learned and pious men, of so many shades of belief, and from so many divers methods of computation, as exists at this moment, that we are just on the eve of the great judgment, and that it is our business to be ready for it at any moment.

Are we, then, to set all this down as mere folly, nonsense, and fanaticism, not worth a serious thought, because, forsooth, nearly two thousand years ago, and in the days of his earthly life and humiliation, Christ said that neither he, nor any man, then knew when the day of judgment should be? Is that the way to treat the word of God, and the opinion and profound convictions of many of the most laborious, profound, conscientious, and devoted students of the holy Scriptures? Shall one text, marred and misplaced, be accounted adequate to silence a hundred other texts, equally genuine, equally clear, and in their true and natural relations and integrity? If the thing were a matter of earthly fortune—an oil speculation, an operation in stocks, the tunneling of a mountain, the laying of an ocean cable,—would such procedure be accounted wise, and such testimony be neutralized and set aside so flippantly? But in that it is the great judgment of Almighty God, when mountains shall be thrown down and thrones overturned, and seas dried up, and the dead raised, and eternal doom settled, it would seem that in exact proportion to the overwhelming superiority and momentousness of the matter, are the indifference and light-hearted conceit with which men deal with it.

And if it even should be true that no man may ever know in advance the day and the hour, *what then?* Do we risk nothing by putting it off, saying it is no concern of ours? If we are in total ignorance on the subject, may it not be just as near and imminent as anybody says it is? And what do we lose by making ourselves ready for it, and looking for it any day? Would we not thus much better fill out the injunctions of Christ, than by settling down in a more than doubtful interpretation of a text, piqued and jeering at the honest and reasonable opinions of men who after all may be right? The judgment will come some day, and some day which somebody has named beforehand; and, even upon the admission that the time is and will ever be a secret till it comes, it is all sheer assumption for any man to say it cannot be this very year. What, then, is gained by it, even if this false view of the text could be satisfactorily made out? Will our ignorance of the time postpone or qualify us to meet it, or modify its character when it comes? Who will assert such a thing? Then what good is the doctrine? Whom does it benefit? What advantage does it give any one?

And while it is utterly fruitless of good, it is certainly very fruitful of evil. We have the evidence of this in the people who hold it. Large and solemn portions of the Bible they ignore, skip, and eschew, because they are so taken up with these matters of times and seasons.

Prophecy they are unwilling to study or treat, because to be thorough it must run into these dates and admeasurements. And their whole conception of God's plans and of the scheme of redemption is so crippled, distorted, and enfeebled, that many of them only half apprehended Christ, and preach only half a gospel. In spite of all they can do or say, they cannot declare their faith in this particular without giving encouragement to the blasphemous, the unbelieving, and the worldly, preventing them from taking the alarm which perhaps might otherwise move them, or, without arraying themselves on the same side with scoffers and jesting revilers, whose religion is to laugh at religion, and whose only faith is that all this ado about Christ's coming is a lie. And who can fathom the results for evil in these reports alone, which have proceeded, and ever must proceed, from such a state of things. Worse is it, a thousand times, than all the solemn miscalculations of days and hours, which form the merry staple of all the arguments of those who refuse to entertain these themes.

For the World's Crisis.

CHURCH OR ANARCHY?

NUMBER THREE.

In *testing* the full fellowship, each is obliged to acknowlege whether he has fellowship for each and all, or not. If he has, it is well; praise the Lord; if not, then it brings him up perhaps to a long neglected duty, of pointing it out, and providing the remedy; and as each has signified his desire for full fellowship himself, there is a groundwork to reconcile parties and settle all previously existing difficulties. So they are removed, because self is out of the question. The individual acts for the "body," and the cause of Christ; so the parties are reconciled, by wrongs being acknowledged, uncharitable suspicions removed, and we have our full christian fellowship. This course strikes at the root of the matter; hunts out the wedge of gold, or hard feelings, that have forced themselves between any, and reconciles all into one spirit; then, by God's blessing, they can be right. They may have wished to be before, but the thing was so complicated, and there was no order or rule adopted, so this could not be done. A lamentable evil was growing out of a want of full fellowship.

O! when will the professed believers in Christ see and deeply feel that they can not be christians unless they are reconciled to all who try to love God, as really as to God himself. Yet some stand back, and refuse to come into the agreement, even when their brethren desire to unite and fully understand each other, by an acknowledged recognition, so as to have a component strength. Why is it so? Are they unwilling to have a clean, thorough investigation of their christian character, and make such acknowledgments as they should? Are they unwilling to acknowledge their fellowship for all who can possibly be fellowshiped, so that not only God shall know where they are, but christians also; for they ought to know each other.

God's great sifting time is just before us; and we must get ready for the judgment. If it is urged that this looks like putting off the Lord's coming, and getting ready to live here a long time, we only say that this want of full fellowship will keep some out of the kingdom, and the causes of it must certainly be removed, if we would be saved. How sad for the Lord to come and find, instead of the unity of the Spirit in the bonds of peace, contention and every evil work, or carelessness about reconciling existing difficulties. Brethren, the Lord is at hand, let us get ready for his coming.

An evil which we have not noticed specially demands attention, and that is of talking about the faults of others, instead of going first to them. Jesus has given us an inimitable rule for our guide in this; a rule which couples simplicity with thoroughness, and depth of practical force, and is far beyond any constitutions of governments or codes of laws. But that rule cannot be enforced except where there is full christian fellowship, or a church. There is no rule for disorder and irregularity, and this rule of Jesus' is not an exception. This is evident from the fact that you cannot have full confidence to go to another about what you think is a fault of his, unless you have previously received authority from him to do so, and feel that his previous acknowledgment of fellowship for you will protect you from his saying he never had confidence in you (even if that acknowledgment might not have been honest as is possible), and so repelling all your efforts to either gain him, or save the reputation of the church from suffering on account of his persistent evil course; for it is this, more than a man's own injuries of feelings or character, that prompts one to go and tell another his fault the first time he ever tells it, between the two alone. If the man refuses at first to be reconciled, then "one or two more" are told, and they must be those who have previously acknowledged mutual fellowship in each other, and in the parties immediately concerned. The whole object is to save, if possible, and not destroy; so the rule provides the gentlest, most judicious and thorough method of attending to the matter that can be imagined. The matter cannot be retailed about. It is known only by the parties themselves. Then if there is a failure to gain thy brother, the next important step is to tell it to the church, to those who have full confidence in each other, and up to this time have had in the accused. Then, also, there is a leaning in a christian manner towards him, and no bitter, censuring spirit, but an earnest desire to save him, if possible. If the fellowship had not been previously established, it would need to be done now; and it might be extremely difficult to do so; for all must fellowship each other, and have had, previous to this, confidence in him who is accused; and there might be difficulties which now cannot be removed, which could then, and were when the fellowship was established; so that now, there is a church to tell it to. They have covenanted together to watch over each other by the gospel rule; and in pledge of fidelity have signed their names to the covenant; the accused one's name is there, so he is amenable by his own consent, and there can be now no hindrance to a thorough investigation. If the evil had been talked about them, the rule would have been broken, and perhaps one of God's own unjustly injured and defamed. There is reason for heartfelt joy that Jesus has given us such a blessed rule for the protection of the character of each, and of the church, from fellowshiping those who are unworthy.

In the Anarchial state, some would fellowship, while others did not, because all did not fully understand the case. Now, what one disapproves, all must disapprove, because all have the means of understanding whether the party has violated his right to fellowship by failing to maintain a christian character; and the individual offending is bound by this to a condition of guilt, and cannot be saved until he confesses. It is true that the church might err, but not if it is up on the high ground of full fellowship with God and each other, for it will not reject one for a slight thing.

Christians must be perfected *together*. The eyes, or officers; the feet, or ministers; the hands, or workers, are all necessary; and the diversity of gifts also, that the work may be well done, and the church be presented to Christ at last, without spot, or wrinkle, or any such thing.

"But you have spoken about having a covenant written," says the objector, "and the names written on it. Why is this?" We answer, not to increase the obligation, for that cannot be increased. No obligation can be morally stronger than a verbal one; but to give tangibility to the agreement, as a pledge of good faith. Why not? The names of all christians are written in the book of life; and if it is no harm to have them there, it certainly is no harm here. If it is fitting to unite them there, it certainly is here. The very fact of their being represented or written in a book is our authority for doing it. If it is urged that if they are written there, it is enough; we answer, that the name here represents our fellowship with each other, without which fellowship it cannot be written there. There is really no more objection to writing your name, and the names of the brethren and sisters you have previously agreed to fellowship (and the full fellowship must be established by removing all that has been in the way, before a single name is written, else it would be stated on paper that a feeling existed that did not exist), than there is of signing a letter written to a friend, or an article written for the paper. No honest man would write a letter, and state things as facts, and send it without his name. Such letters are not noticed. A man's name is his representative. A name of no body is no name at all. Simply as a name, it has no significance, but the name of some body means his character. Your name, brother, means yourself; and if you are not afraid to *speak* words of fellowship, why shrink from *writing* them? Writing is only a mute substitute for speaking, and the name written only shows who speaks.

Then, christian, you need not refuse to write your name to the pledge of fellowship, any more than you should refuse the fellowship itself. Do not be afraid to have your name appear to so important a thing as a covenant to serve God in harmony with his people. God has made two covenants, and had his name attached to the first, and to the second the name of Jesus, and had thousands of copies of them printed; and he swore by himself, because he could swear by no greater, and said, "My covenant will I not break." You cannot serve God unless he helps you; but you can serve him only in the body. An isolated christian in any place, unless he is only one there, is an impossibility. We do not deem it radically essential to write the name, it is more for convenience than otherwise. But some may get wilfully out of the way, and although we would not distrust the statement of any one that is sincere, yet as all are human, the honest, faithful ones will not be harmed by writing their names, any more than they will be by making the acknowledgement in the first place. It is radically essential, however, to establish the fellowship of which we speak. Let us have it every where, and then all who honestly love God, when they understand it, will find their way to this blessed position, and love to be where they can feel the fellowship with God and his people, bundled up in the bundle of love, *good wheat*, ready to be garnered into God's great store-house when the harvest angels and Jesus come.

The church should have officers. They were set in the church in Paul's day,—deacons, deaconesses, and elders. We need these now,—deacons to look after the financial matters of the church and the poor, and provide for the Lord's table. The Supper is too much neglected, and they should see to its regular, or frequent observance; and the other officers should have their work according to the word. Let us have order in the house of God. Specially let us have all difficulties removed, and "full fellowship" established.

One point more, and we have done. It is with reference to the fellowship of the churches, as different localities make different churches necessary; but this is an easy matter. There were seven in Asia, and if they were not all in fellowship with each other, it was because those not fellowshiped were wrong; and it is so in all cases. It cannot, however, be otherwise than that each church that fully carries out the principles of christian fellowship will receive the fellowship of all such as act on the same principle.

We do not need any other head of the church than Christ; or to build on any other rock but him. No pope, universal bishop, or prelate, unless the Lord gives to some Paul "the care of all the churches."

Brethren, we have written for the sake of bringing out out what we believe to be light on this subject. God loves order. He brought order out of chaos when he made the world, and he wants the church to be set in order, living together in gospel harmony, keeping clear of schism, which is made by advocating peculiar notions, and tenaciously making them the test, and living together like christians, that when Jesus comes we may be glad with exceeding joy. L. C. McKINSTRY.

For the World's Crisis.

"ARE WE RIGHT?"

That was an excellent article of Bro. Seymour's, and I pray that it may benefit those for whom it was intended. Often am I grieved to see how lightly TRUTH is esteemed by some who profess to love God's important messages.

Somehow I glory in "the cross of Chist," so far as owning my faith is concerned. Bless your dear timid souls, GOD is at the head of this little despised company, who cry, "Repent, for the kingdom of heaven is at hand." Though our number of men, women, and children be much smaller than the hosts that oppose; with JEHOVAH on our side, we are the *majority* after all.

See how this looks. There's a man giving his children *chaff* to eat. They ask for bread, but no; there is nothing but chaff. They have chaff for breakfast, dinner, supper, day after day. Who wonders that they are gaunt, pale and deathly. Over yonder, a man deals just so in spiritual things; and, instead of giving each a portion of "*meat* in due season," he gives all a portion of musty, out-of-date, milk-and-water stuff, and having but half a living, they but half *live*.

For my part, I am hungry. My appetite is uncommonly keen, because, not liking *chaff*, I have had only the few crumbs gathered here and there. "Behold I come quickly." *That* is *bread*. "O don't get excited so. He may not come for thousands of years." *That* is consolidated *chaff*. From one table to another I go seeking bread, but get none; except a crumb now and then. If God would open an eating house and feed some of these half-starved souls, I would be thankful. Are all these human beings to be neglected, unwarned of the approaching Judgment?

A few miles away, in each direction, are brethren and sisters. Why don't they remember Westfield, this great village of rum, rowdies, tobacco and whips? Have any of God's servants a work to do here? If so, whether male or female, black of white, old or young, come, in God's name come. But what will you come to? One brother, and a few infidel shop hands, have spoken to husband about hiring a hall; but nothing moves. I didn't think of mentioning Westfield when I commenced to write; but if the Lord has taken this way of telling some of his faithful ones to come hither, Amen. One thing, I hope no one will come here to preach *unless sent of the Lord*. You can preach out in the open air, if no other place is afforded.

Blessed revelation, the event of Christ's second advent! How glad I am the Lord is not coming as a thief to his children, but has foretold it so plain that we may know he is nigh, just as well as we know summer is nigh when we see the trees budding. And with these signs he speaks to those who have ears to hear. Some will not hear his truth, but turn their itching ears toward more popular messages. Nevertheless, the promise is to those that "*look* for him." These will be saved, though they may appear ever so despicable now. I know what it is to *look* for my Lord, and some of you, brethren, know what it is to *wait* for him. Well, "wait and sing and pray." Bless his holy name. He will come and not tarry.

I pray for honor enough never to be ashamed of my blessed Hope, unpopular as it is. I do not expect the mass of professing Christians to receive the truth; indeed, the Bible explicitly says they shall "turn away from the truth" unto fables. God help us to "fight manfully" the battle of faith.

M. MATHEWS WEAVER.

Westfield, Mass., June, 1866.

A RESURRECTION LIFE NOT NECESSARILY IMMORTAL.

To claim that the life from the dead, or a resurrection life, must necessarily be immortal, is to deny a resurrection of the wicked; or else if raised up they must live forever. But as the latter proves too much, because the wicked have no promise of eternal life, therefore it is claimed the wicked will never live again. Now if the premise is true, the conclusion is inevitable. But is the premise true? We think not, for the following reasons.

Christ and the apostles have taught differently, and have exemplified their teaching by their works. Jesus says: "As the Father raiseth from the dead and quickeneth whom he will, so the Son quickeneth whom he will." Who, then, will the Son quicken? "All that are in their graves." (Jno. 5: 28.) Did Christ exemplify this truth by raising the dead? We think he did: why should we doubt it? Did he raise them by the power of an endless life? Where is the evidence for it?

Now if Jesus has once raised the dead, or some of them, to life, without giving them immortality, can he not, and will he not do it again? And especially, as he says he will raise all the dead, may we not, therefore, conclude that what he has done on a small scale demonstrates what he has power to do, and what he will do on a grand scale?

Again, we have no evidence that all those raised from the dead by our Lord were believers; and the presumption is, they were not: but they were raised up for the purpose of showing forth his glory or power, before his disciples and the world, thus proving his Messiahship, and confirming the promises made of God unto the fathers. See Romans 15: 8; 4: 17.—*Voice.*

THE BIBLE.—Let me entreat you to study the Bible. Study it with prayer, with expectation. With eyes alert and open, read it; in your most tranquil retirement, read it; and when a few of you, who are friends like-minded, come together, read it; search it; sift it; talk about it; talk with it. And as he thus grows mighty in it, I promise each earnest Bible student two rewards—it will make him both a wiser and a better man."

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"I WOULD SEE JESUS."

I would see Jesus,—he is the way,
He will guide me safe through by night and by day;
I would see Jesus,—he is the truth,
I love him to-day, I loved him in youth.

I would see Jesus,—he is the life,
He'll save and protect me in peril and strife;
I would see Jesus,—he is my friend,
He has said "I'll be with thee even unto the end."

I would see Jesus,—he is my all,
I must trust in his grace or surely fall;
I would see Jesus,—on earth come to reign,
To banish all sorrow, all grief and all pain.

I would see Jesus,—O hasten the hour
When I shall behold him in Eden's fair bower;
I would see Jesus,—O come is my cry,
He is my Rock, he is higher than I.

I would see Jesus,—is the cry of each saint,
Come end all my sorrows, my tears and complaints;
I would see Jesus,—with him ever stay,
Live in bright glory, in *eternal* day.

I shall see Jesus,—very soon I believe;
The signs which declare it assuages my grief;
I shall see Jesus,—O may I endure,
And through that dear home salvation secure.

Sandisfield. GEORGE L. TEEPLE.

IMMORTALITY OF THE SOUL.

In all communities, and in every society in which we mingle at the present day, there are plenty of people who never thought of doubting that the holy Scriptures prove plainly and satisfactorily, the cherished doctrine of "the immortality of the soul." Taught to believe from infancy that the doctrine lies at the foundation of all correct religious principles, most people of sincere convictions fear and distrust the man who denies the truthfulness, and asks for the proof of the doctrine in question; and when told that the Bible does not teach it, that true christianity, the relgion of Christ and the apostles, neither require nor will admit it, incredulity, if not horror, seizes them.

"Just as the twig is bent, the tree's inclined."

How hard to straighten that which has grown crooked, and how hard to eradicate the trunk and roots of error, that have been nourished from infancy to manhood in the human heart.

It is easy to show the fallacy of all the proofs brought from the Bible, and to show, also, that the Bible is perverted by all who attempt to prove the doctrine from the Scriptures; but it is not so easy to convince people, even by clear proof and sound logic, that the doctrine is a wicked error, totally opposed to Bible christianity.

The writer has been presented with a few passages, through a friend, cited by a person whom we suppose most implicitly believes that they prove what he believes, and for the sake of many as well as his, these will be briefly examined. One of the passages is almost always referred to with the utmost confidence, as a finality. It is found Matt. 10: 28,—"And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." It seems to be understood that where the word "soul" occurs in the holy Scriptures, we must per force, as if in duty bound, understand that something, which is supposed to dwell in the body while it lives, and at death takes it flight to live undying and immortal in a "spirit land," in joy indescribable, or pains inexpressible, is meant. But this passage, by no construction, can be made to prove that. It proves that the soul, whatever it is, can be killed. It implies a threatening that God will *kill* the *soul* of the sinner, and if the soul is killed, it cannot live afterwards, and if it can be killed it has no immortality. For the nonsense that the soul may be killed and still live, is inadmissable. Either it may be killed and not live at all thereafter, or it is not to be killed at all; and if not to be killed at all, why does the language inculcate a *fear* of being *killed?* Here the proof amounts to no proof, but proves exactly the contrary; that whatever the soul is, it is not immortal, but mortal most decidedly.

But the truth is, that the passage teaches no such soul dwelling in man, distinct from the body, as is believed in. The word "soul" in the text, signifies LIFE, and not an indwelling immortality, as will be now sufficiently proved. Referring to a copy of the New Testament in the Greek language, the word is found to be a translation of the word *psukee*, and used by the writers of the gospel to mean life. In Matt. 2: 20, we read, "Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's (*psukeen*) life." Again, in Matt. 6: 25,—"Therefore, I say unto you, take no thought for your (*psukee*) life, what ye shall eat, or what ye shall drink," etc. "Is not the (*psukee*) life more than meat?" etc. And Matt. 16: 25, 26,—"For whosoever will save his (*psukeen*) life shall lose it, and whosoever will lose his (*psukeen*) life for my sake shall find it; for what is man profited if he shall gain the whole world and lose his (*psukeen*) life, or what shall a man give in exchange for his (*psukee*) life." On the two last verses quoted, the Methodist doctor, the learned Adam Clark, in his Commentary, says: "Why our translators have rendered the word *life* in one verse, and *soul* in the other, I know not; for sure I am, that it means life in both verses." How would it sound if we should read in the above passages, "the young child's *soul*," "Take no thought for your *soul*, what ye shall eat," "He that *saveth* his *soul* shall *lose it*," etc.

In the text then under consideration, we ought to read, "And fear not them which kill the body, but cannot kill the (*psukeen*) life," that is, the promised life, which, if faithful, the disciples were to have when raised up from their graves at the last day, when Jesus returns. The chapter commences with an account of twelve men, whose names are given, as about to be sent forth to preach, and the whole of it is taken up with what Jesus said to them about their mission, and what was to be their condition. "Behold, I send you forth as sheep among wolves," ver. 16. "And ye shall be hated of all men for my name's sake," ver. 22. These verses show that their persons and lives were not secure. But then, "fear not them which kill the body," or your present life. For, as in the 39th verse, "He that findeth his (*psukeen*) life (or shall we read *soul?*), shall lose it, and he that loseth his (*psukeen*) life for my sake shall find it." *Find it!*—but what shall he find? Why, the thing that he had lost,—his life, the *psukeen*, the *soul*, if you must have it so, reader. Therefore, if the magistrate or an enemy killed the body, or present life, so that the life was lost, he could not destroy or kill the promised life, for at the resurrection that life would be restored, or found. It would be interrupted, but not destroyed. For if he is faithful, and for my sake loseth his life, says Jesus, "he shall find it;"—the "it," the *life*, that was taken by the enemy, he shall find, or have again. Not that most unscriptural and chimerical immortal soul-life, which pious errorists dream of; nothing of the kind. But if the disciples through fear of them that might kill them, proved recreant, and should apostatize and escape death, and so in this way *find*, or save their lives, then God would effectually and forever kill the life, by destroying both (*psukeen*) life and body in *gehenna*. They would escape being murdered, it is true, by apostatising, and so find their lives; but then they should lose their lives so found, and forever. The enemy could kill the body, but God could, and would if they were faithful, give the life again, at the resurrection, to the loser. But God could and would effectually destroy life and body of the apostate, beyond any means or hope of restoration. Hence Jesus says to them, in the next three verses, "Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father, but the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." As if he had said, "Do not fear, though the time may be long, if you *lose* your *life*, before you *find* it. He who sees the sparrow fall, and numbers all the hairs of your head, can never overlook or forget you. You may repose in the dust, ages on ages, but your Father will note your fall, and restore to you your life in due time. Ye are of more value than many sparrows."

Such, reader, is the hope, and the only hope, that Jesus ever gave his disciples, or any other man, of the future; the hope of a resurrection to life. Their lives might be laid down, or taken away, by persecutors, but they should take them again, or have them restored, at the resurrection. What they lost they should find again. Hence fear not, says Jesus, "them that kill the body, but cannot kill the (promised) *life*. But fear him who is able to destroy both (your promised) *life* and body in *gehenna*."—*Gospel Banner.*

THE DAY AND HOUR.

The following extract from a sermon on the "Day and Hour," by Dr. Seiss, of Philadelphia, is worthy of a candid consideration. We commend the entire work to all of our readers, as the best thing on that subject we have ever seen. See book notices.—ED.

Taking, then, the grammatical form of the passages (Matt. 24: 36; Mark 13: 32; Acts 1: 7), and the facts derived from other portions of Scripture which render a variation of that form impossible and absurd in two cases out of three, I set it down as an unwarranted straining of Scripture, to base upon them the doctrine that *no man shall ever know* the day or hour of Christ's return, or the times or seasons of the restoration of the kingdom to Israel, until that day or hour arrives.

But more than this. It seems to me that I can find clear and positive proof in the holy Scriptures, that the time will come when what was so great a mystery when the text was uttered, shall become largely familiar to devout inquirers. I know the sneers and ridicule with which some satisfy themselves, and try to satisfy others, to the contrary. I am also acquainted with the sad mistakes that have been made in every age by men too confident in the belief that they were the favored ones to discover the day and hour of our Lord's return. I know the disrepute into which the doctrine of the second advent has been brought, and how the world and the church have been set to scoffing at it, by the failure of the many too sanguine theories of its friends about dates and years. Nor do I doubt for a moment that Satan has often tempted good men to over-confidence in specific calculations of this sort, and thus done much mischief to their reputation, and to the cause of truth and righteousness. But I am satisfied he has another tack in the opposite direction, especially now that the time is drawing near, which is a thousandfold more dangerous, viz: to tempt and persuade people that this subject is closely and forever sealed from human knowledge; that it is only perilous to touch it; that not '*all* Scripture is profitable;' and whatever relates to dates and numbers, times and seasons, days and hours, is to be eschewed as the food of fanaticism and the bane of sober faith. I believe that there are ministers and people whom the devil has just in this way drawn off from one of the great fundamental departments of the divine teachings, and so deluded as to transform them into infidels and scoffers without their knowing it. I believe that there are those now living, and rated by the world as good and active christians and ministers, whom the Lord when he cometh will cut off, and assign a portion with hypocrites and unbelievers just because of the foregone conclusion into which they have settled, that all this ado about the nearness of the end, and the impending character of the advent, or any thing definite upon the prophecies of the future, is mere unscriptural nonsense, and not to be noticed by sober-minded people. I find this specifically predicted by Christ and his inspired servants, in many places, and, therefore, am bound to believe it, and to declare it, however it may savor of dogmatism and uncharity. The truth of God must not be made subservient to respect for men.

Looking through the Scriptures, I find them scattered over with dates and numbers having reference to these very times and seasons. I find them so interwoven with nearly all the prophetic histories concerning Jews and Gentiles, the church and the world, Christ and Antichrist, that it is impossible to take up sacred prophecy without touching upon them.

I find them so large an element of the divine predictions, that writers on the subject must needs endure the sneer of being prophetic arithmeticians. What, then, am I to make of these dates and numbers—these references to years, and days, and hours? For what purpose has God put them in the Bible, which he has given for my enlightenment and guidance? Has he put them there to teach me something, or only to try the depth of my sobriety in not touching them, and to make me a fanatic, if I perchance should study them and find out their meaning? Is it the part of piety and faith to say that these things are not for any body to understand, that no one can know them till the events to which they relate are fulfilled, and so put upon my good and gracious Lord the character of one who gives me definite instruction with one hand, and utterly conceals it from me with the other?

Besides, I find the Scriptures very largely taken up with descriptions of signs and tokens, upon the appearance of which they command me to draw certain beliefs and affections, which have direct reference to the times and seasons in question. What, then, am I to do with these impressive passages? Am I to shut my eyes and ears to them, and say, "O, that's all mystery; many good and wise men have troubled themselves about it, and thought they knew something, and did not; and it is not our business to have any definite expectations on the subject?" Why, then, were the ancient prophets commended for searching what manner of *time* the Spirit of Christ which was in them did signify? Why, then, did the Savior rebuke the Pharisees and Sadducees, and charge them with infidelity and hypocrisy, in that they could "discern the face of the sky," and draw just conclusions about the weather and the winds, but would not put themselves to the pains to "discern the signs of the times?" Can I, then, refuse to note these signs, or to draw the conclusions which I am commanded to draw from their manifestation, without putting myself under a like condemnation? Be assured, my friends, that these details of numbers, and dates, and signs, and tokens, are not without an intelligible importance and certainty, which must be brought out and made evident some day before there will be no more use for such prophecies. The flood cannot come without the Noahs being advised of it. Sodom cannot burn until the righteous Lots are forewarned of the coming doom. No more shall all these dates and tokens perpetually fail to make known the time of the great consummation.

Nay, more: so far from man being cut off from the possibility of knowing the times or seasons beforehand, it is expressly written in these self-same prophecies, that faithful inquirers shall be able to anticipate the fulfillment of God's purposes, and to point out upon the clock of time perhaps the very day and hour.

I go back to Daniel, where I find all the periods mystically measured out. I find there the years, and months, and weeks, and days, with a seal on them, it is true, which might not be broken till "the time of the end." But I am there told that with the dawn of that "time" "knowledge shall increase," especially with regard to these mysteries. I am there told that "the wicked shall do wickedly," and that "*none of the wicked shall understand.*" But I am there pointedly certified, on the other hand, that "THE WISE SHALL UNDERSTAND." (Dan. 12: 10.) I come down to this very discourse of our Lord, in which the words of the text occur, and I find here a connected series of varied indications of the nearness of the Savior's coming described, and he himself giving the command: "When ye shall see all these things, KNOW *that it* [margin *he*] *is near, even at the door.*" (Matt. 24: 33.)

I pass to his last interview with his disciples, and to that very text in which he told them that it was not for them to know the times or the seasons which the Father had reserved for his own power; and before I get through with the passage, I find the specific promise given: "But YE SHALL RECEIVE POWER, *after that the Holy Ghost has come upon you;*" concerning which Holy Ghost it had been said to them, "*He will guide you into* ALL TRUTH; AND HE WILL SHOW YOU THINGS TO COME." (Acts 1: 7, 8; John 14: 26; 16: 13.). I descend to the history of the apostles after Christ's departure, and after the fulfillment of this promise of supernatural illumination. I turn to the writings of Paul, and I find him testifying to the Thessalonian saints that they had no need that he should write unto them "of the times and the seasons;" that they themselves knew perfectly with what thief-like stealth and suddenness that day should break in upon the godless and unbelieving world; but that THEY WERE "NOT IN DARKNESS *that that day should overtake* THEM *as a thief.*" 1 Thes. 5: 1–4.) And if those who are so boastful of their superior soberness and close clinging to the words of Christ in refusing to know any thing about the nearness, or remoteness, or any thing definite concerning the time of his coming, will take the trouble to ascertain to whom it is that he will "come in a day when he looketh not for him," and whom he will surprise as a thief or a snare, and who those are who are not to *know* till the judgment breaks upon them, as the multitude in Noah's time "*knew not* until the flood came;" it seems to me that we shall have a speedy end of all this know-nothing wisdom, and care-nothing sobriety, and do-nothing indifference toward what must shortly come to pass. At any rate, I feel entirely clear and confident, from what I have indicated, that it is a mistaken, untenable, and mischievous interpretation of these texts which claim that no man may know that the judgment is near until it comes.

As to the question of fact, whether any man now living does know the precise time of the coming revelation of our Savior, I cannot so confidently speak. There are men who feel that they are able to point out the very days and hours when these solemn events are to transpire. And, what is very remarkable, we find them, from very diverse and independent methods of reckoning, coming to very nearly the same conclusions, and generally agreeing that a few years more must see the consummation of these solemn wonders. And, whatever opinions may be formed of their several arithmetical deductions, it is certain that the moral, political, and physical signs are such as to harmonize with them in a most striking and startling manner, plainly indicating that some marvellous and unwonted change is verily at hand.

It is also certain, that never in the history of the Church has there been such a general and confident agreement among so many learned and pious men, of so many shades of belief, and from so many divers methods of computation, as exists at this moment, that we are just on the eve of the great judgment, and that it is our business to be ready for it at any moment.

Are we, then, to set all this down as mere folly, nonsense, and fanaticism, not worth a serious thought, because, forsooth, nearly two thousand years ago, and in the days of his earthly life and humiliation, Christ said that neither he, nor any man, then knew when the day of judgment should be? Is that the way to treat the word of God, and the opinion and profound convictions of many of the most laborious, profound, conscientious, and devoted students of the holy Scriptures? Shall one text, marred and misplaced, be accounted adequate to silence a hundred other texts, equally genuine, equally clear, and in their true and natural relations and integrity? If the thing were a matter of earthly fortune—an oil speculation, an operation in stocks, the tunneling of a mountain, the laying of an ocean cable,—would such procedure be accounted wise, and such testimony be neutralized and set aside so flippantly? But in that it is the great judgment of Almighty God, when mountains shall be thrown down and thrones overturned, and seas dried up, and the dead raised, and eternal doom settled, it would seem that in exact proportion to the overwhelming superiority and momentousness of the matter, are the indifference and light-hearted conceit with which men deal with it.

And if it even should be true that no man may ever know in advance the day and the hour, *what then?* Do we risk nothing by putting it off, saying it is no concern of ours? If we are in total ignorance on the subject, may it not be just as near and imminent as anybody says it is? And what do we lose by making ourselves ready for it, and looking for it any day? Would we not thus much better fill out the injunctions of Christ, than by settling down in a more than doubtful interpretation of a text, piqued and jeering at the honest and reasonable opinions of men who after all may be right? The judgment will come some day, and some day which somebody has named beforehand; and, even upon the admission that the time is and will ever be a secret till it comes, it is all sheer assumption for any man to say it cannot be this very year. What, then, is gained by it, even if this false view of the text could be satisfactorily made out? Will our ignorance of the time postpone or qualify us to meet it, or modify its character when it comes? Who will assert such a thing? Then what good is the doctrine? Whom does it benefit? What advantage does it give any one?

And while it is utterly fruitless of good, it is certainly very fruitful of evil. We have the evidence of this in the people who hold it. Large and solemn portions of the Bible they ignore, skip, and eschew, because they are so taken up with these matters of times and seasons.

Prophecy they are unwilling to study or treat, because to be thorough it must run into these dates and admeasurements. And their whole conception of God's plans and of the scheme of redemption is so crippled, distorted, and enfeebled, that many of them only half apprehended Christ, and preach only half a gospel. In spite of all they can do or say, they cannot declare their faith in this particular without giving encouragement to the blasphemous, the unbelieving, and the worldly, preventing them from taking the alarm which perhaps might otherwise move them, or, without arraying themselves on the same side with scoffers and jesting revilers, whose religion is to laugh at religion, and whose only faith is that all this ado about Christ's coming is a lie. And who can fathom the results for evil in these reports alone, which have proceeded, and ever must proceed, from such a state of things. Worse is it, a thousand times, than all the solemn miscalculations of days and hours, which form the merry staple of all the arguments of those who refuse to entertain these themes.

For the World's Crisis.

CHURCH, OR ANARCHY?

NUMBER THREE.

In *testing* the full fellowship, each is obliged to acknowlegde whether he has fellowship for each and all, or not. If he has, it is well; praise the Lord; if not, then it brings him up perhaps to a long neglected duty, of pointing it out, and providing the remedy; and as each has signified his desire for full fellowship himself, there is a groundwork to reconcile parties and settle all previously existing difficulties. So they are removed, because self is out of the question. The individual acts for the "body," and the cause of Christ; so the parties are reconciled, by wrongs being acknowledged, uncharitable suspicions removed, and we have our full christian fellowship. This course strikes at the root of the matter; hunts out the wedge of gold, or hard feelings, that have forced themselves between any, and reconciles all into one spirit; then, by God's blessing, they can be right. They may have wished to be before, but the thing was so complicated, and there was no order or rule adopted, so this could not be done. A lamentable evil was growing out of a want of full fellowship.

O! when will the professed believers in Christ see and deeply feel that they can not be christians unless they are reconciled to all who try to love God, as really as to God himself. Yet some stand back, and refuse to come into the agreement, even when their brethren desire to unite and fully understand each other, by an acknowledged recognition, so as to have a component strength. Why is it so? Are they unwilling to have a clean, thorough investigation of their christian character, and make such acknowledgments as they should? Are they unwilling to acknowledge their fellowship for all who can possibly be fellowshiped, so that not only God shall know where they are, but christians also; for they ought to know each other.

God's great sifting time is just before us; and we must get ready for the judgment. If it is urged that this looks like putting off the Lord's coming, and getting ready to live here a long time, we only say that this want of full fellowship will keep some out of the kingdom, and the causes of it must certainly be removed, if we would be saved. How sad for the Lord to come and find, instead of the unity of the Spirit in the bonds of peace, contention and every evil work, or carelessness about reconciling existing difficulties. Brethren, the Lord is at hand; let us get ready for his coming.

An evil which we have not noticed specially demands attention, and that is of talking about the faults of others, instead of going first to them. Jesus has given us an inimitable rule for our guide in this; a rule which couples simplicity with thoroughness, and depth of practical force, and is far beyond any constitutions of governments or codes of laws. But that rule cannot be enforced except where there is full christian fellowship, or a church. There is no rule for disorder and irregularity, and this rule of Jesus' is not an exception. This is evident from the fact that you cannot have full confidence to go to another about what you think is a fault of his, unless you have previously received authority from him to do so, and feel that his previous acknowledgment of fellowship for you will protect you from his saying he never had confidence in you (even if that acknowledgment might not have been honest as is possible), and so repelling all your efforts to either gain him, or save the reputation of the church from suffering on account of his persistent evil course; for it is this, more than a man's own injuries of feelings or character, that prompts one to go and tell another his fault the first time he ever tells it, between the two alone. If the man refuses at first to be reconciled, then "one or two more" are told, and they must be those who have previously acknowledged mutual fellowship in each other, and in the parties immediately concerned. The whole object is to save, if possible, and not destroy; so the rule provides the gentlest, most judicious and thorough method of attending to the matter that can be imagined. The matter cannot be retailed about. It is known only by the parties themselves. Then if there is a failure to gain thy brother, the next important step is to tell it to the church, to those who have full confidence in each other, and up to this time have had in the accused. Then, also, there is a leaning in a christian manner towards him, and no bitter, censuring spirit, but an earnest desire to save him, if possible. If the fellowship had not been previously established, it would need to be done now; and it might be extremely difficult to do so; for all must fellowship each other, and have had, previous to this, confidence in him who is accused; and there might be difficulties which now cannot be removed, which could then, and were when the fellowship was established; so that now, there is a church to tell it to. They have covenanted together to watch over each other by the gospel rule; and in pledge of fidelity have signed their names to the covenant; the accused one's name is there, so he is amenable by his own consent, and there can be now no hindrance to a thorough investigation. If the evil had been talked about them, the rule would have been broken, and perhaps one of God's own unjustly injured and defamed. There is reason for heartfelt joy that Jesus has given us such a blessed rule for the protection of the character of each, and of the church, from fellowshiping those who are unworthy.

In the Anarchial state, some would fellowship, while others did not, because all did not fully understand the case. Now, what one disapproves, all must disapprove, because all have the means of understanding whether the party has violated his right to fellowship by failing to maintain a christian character; and the individual offending is bound by this to a condition of guilt, and cannot be saved until he confesses. It is true that the church might err, but not if it is up on the high ground of full fellowship with God and each other, for it will not reject one for a slight thing.

Christians must be perfected *together*. The eyes, or officers; the feet, or ministers; the hands, or workers, are all necessary; and the diversity of gifts also, that the work may be well done, and the church be presented to Christ at last, without spot, or wrinkle, or any such thing.

"But you have spoken about having a covenant written," says the objector, "and the names written on it. Why is this?" We answer, not to increase the obligation, for that cannot be increased. No obligation can be morally stronger than a verbal one; but to give tangibility to the agreement, as a pledge of good faith. Why not? The names of all christians are written in the book of life; and if it is no harm to have them there, it certainly is no harm here. If it is fitting to unite them there, it certainly is here. The very fact of their being represented or written in a book is our authority for doing it. If it is urged that if they are written there, it is enough; we answer, that the name here represents our fellowship with each other, without which fellowship it cannot be written there. There is really no more objection to writing your name, and the names of the brethren and sisters you have previously agreed to fellowship (and the full fellowship must be established by removing all that has been in the way, before a single name is written, else it would be stated on paper that a feeling existed that did not exist), than there is of signing a letter written to a friend, or an article written for the paper. No honest man would write a letter, and state things as facts, and send it without his name. Such letters are not noticed. A man's name is his representative. A name of no body is no name at all. Simply as a name, it has no significance, but the name of some body means his character. Your name, brother, means yourself; and if you are not afraid to *speak* words of fellowship, why shrink from *writing* them? Writing is only a mute substitute for speaking, and the name written only shows who speaks.

Then, christian, you need not refuse to write your name to the pledge of fellowship, any more than you should refuse the fellowship itself. Do not be afraid to have your name appear to so important a thing as a covenant to serve God in harmony with his people. God has made two covenants, and had his name attached to the first, and to the second the name of Jesus, and had thousands of copies of them printed; and he swore by himself, because he could swear by no greater, and said, "My covenant will I not break." You cannot serve God unless he helps you; but you can serve him only in the body. An isolated christian in any place, unless he is only one there, is an impossibility. We do not deem it radically essential to write the name; it is more for convenience than otherwise. But some may get wilfully out of the way, and although we would not distrust the statement of any one that is sincere, yet as all are human, the honest, faithful ones will not be harmed by writing their names, any more than they will be by making the acknowledgement in the first place. It *is* radically essential, however, to establish the fellowship of which we speak. Let us have it every where, and then all who honestly love God, when they understand it, will find their way to this blessed position, and love to be where they can feel the fellowship with God and his people, bundled up in the bundle of love, *good wheat*, ready to be garnered into God's great store-house when the harvest angels and Jesus come.

The church should have officers. They were set in the church in Paul's day,—deacons, deaconesses, and elders. We need these now,—deacons to look after the financial matters of the church and the poor, and provide for the Lord's table. The Supper is too much neglected, and they should see to its regular, or frequent observance; and the other officers should have their work according to the word. Let us have order in the house of God. Specially let us have all difficulties removed, and "full fellowship" established.

One point more, and we have done. It is with reference to the fellowship of the churches, as different localities make different churches necessary; but this is an easy matter. There were seven in Asia, and if they were not all in fellowship with each other, it was because those not fellowshiped were wrong; and it is so in all cases. It cannot, however, be otherwise than that each church that fully carries out the principles of christian fellowship will receive the fellowship of all such as act on the same principle.

We do not need any other head of the church than Christ; or to build on any other rock but him. No pope, universal bishop, or prelate, unless the Lord gives to some Paul "the care of all the churches."

Brethren, we have written for the sake of bringing out out what we believe to be light on this subject. God loves order. He brought order out of chaos when he made the world, and he wants the church to be set in order, living together in gospel harmony, keeping clear of schism, which is made by advocating peculiar notions, and tenaciously making them the test, and living together like christians, that when Jesus comes we may be glad with exceeding joy. L. C. MCKINSTRY.

For the World's Crisis.

"ARE WE RIGHT?"

That was an excellent article of Bro. Seymour's, and I pray that it may benefit those for whom it was intended. Often am I grieved to see how lightly TRUTH is esteemed by some who profess to love God's important messages.

Somehow I glory in "the cross of Chist," so far as owning my faith is concerned. Bless your dear timid souls, GOD is at the head of this little despised company, who cry, "Repent, for the kingdom of heaven is at hand." Though our number of men, women, and children be much smaller than the hosts that oppose; with JEHOVAH on our side, we are the *majority* after all.

See how this looks. There's a man giving his children *chaff* to eat. They ask for bread, but no; there is nothing but chaff. They have chaff for breakfast, dinner, supper, day after day. Who wonders that they are gaunt, pale and deathly. Over yonder, a man deals just so in spiritual things; and, instead of giving each a portion of "*meat* in due season," he gives all a portion of musty, out-of-date, milk-and-water stuff, and having but half a living, they but half *live*.

For my part, I am hungry. My appetite is uncommonly keen, because, not liking *chaff*, I have had only the few crumbs gathered here and there. "Behold I come quickly." *That* is *bread*. "O don't get excited so. He may not come for thousands of years." *That* is consolidated *chaff*. From one table to another I go seeking bread, but get none; except a crumb now and then. If God would open an eating house and feed some of these half-starved souls, I would be thankful. Are all these human beings to be neglected, unwarned of the approaching Judgment?

A few miles away, in each direction, are brethren and sisters. Why don't they remember Westfield, this great village of rum, rowdies, tobacco and whips? Have any of God's servants a work to do here? If so, whether male or female, black of white, old or young, come, in God's name come. But what will you come to? One brother, and a few infidel shop hands, have spoken to husband about hiring a hall; but nothing moves. I didn't think of mentioning Westfield when I commenced to write; but if the Lord has taken this way of telling some of his faithful ones to come hither, Amen. One thing, I hope no one will come here to preach *unless sent of the Lord*. You can preach out in the open air, if no other place is afforded.

Blessed revelation, the event of Christ's second advent! How glad I am the Lord is not coming as a thief to his children, but has foretold it so plain that we may know he is nigh, just as well as we know summer is nigh when we see the trees budding. And with these signs he speaks to those who have ears to hear. Some will not hear his truth, but turn their itching ears toward more popular messages. Nevertheless, the promise is to those that "*look* for him." These will be saved, though they may appear ever so despicable now. I know what it is to *look* for my Lord, and some of you, brethren, know what it is to *wait* for him. Well, "wait and sing and pray." Bless his holy name. He will come and not tarry.

I pray for honor enough never to be ashamed of my blessed Hope, unpopular as it is. I do not expect the mass of professing Christians to receive the truth; indeed, the Bible explicitly says they shall "turn away from the truth" unto fables. God help us to "fight manfully" the battle of faith.

M. MATHEWS WEAVER.

Westfield, Mass., June, 1866.

A RESURRECTION LIFE NOT NECESSARILY IMMORTAL.

To claim that the life from the dead, or a resurrection life, must necessarily be immortal, is to deny a resurrection of the wicked; or else if raised up they must live forever. But as the latter proves too much, because the wicked have no promise of eternal life, therefore it is claimed the wicked will never live again. Now if the premise is true, the conclusion is inevitable. But is the premise true? We think not, for the following reasons.

Christ and the apostles have taught differently, and have exemplified their teaching by their works. Jesus says: "As the Father raiseth from the dead and quickeneth whom he will, so the Son quickeneth whom he will." Who, then, will the Son quicken? "All that are in their graves." (Jno. 5: 28.) Did Christ exemplify this truth by raising the dead? We think he did: why should we doubt it? Did he raise them by the power of an endless life? Where is the evidence for it?

Now if Jesus has once raised the dead, or some of them, to life, without giving them immortality, can he not, and will he not do it again? And especially, as he says he will raise all the dead, may we not, therefore, conclude that what he has done on a small scale demonstrates what he has power to do, and what he will do on a grand scale?

Again, we have no evidence that all those raised from the dead by our Lord were believers; and the presumption is, they were not: but they were raised up for the purpose of showing forth his glory or power, before his disciples and the world, thus proving his Messiahship, and confirming the promises made of God unto the fathers. See Romans 15: 8; 4: 17.—*Voice.*

THE BIBLE.—Let me entreat you to study the Bible. Study it with prayer, with expectation. With eyes alert and open, read it; in your most tranquil retirement, read it; and when a few of you, who are friends like-minded, come together, read it; search it; sift it; talk about it; talk with it. And as he thus grows mighty in it, I promise each earnest Bible student two rewards—it will make him both a wiser and a better man."

For the World's Crisis.

A VETERAN FALLEN.

How little thought the believing companies of the pilgrim church, when the cry, "Behold He cometh," called them forth to meet the Lord, that so many must fall and be laid away to repose in the chambers of death, before the Life-giver should be revealed to give glory, honor and eternal life to all his saints. So near did the coming of the "Holy and Just One" seem, that white-headed fathers and mothers rejoiced in the thought that they should never see death, but be changed in a moment from mortal to immortality. Such was the expectation of a venerable minister of Christ, who for nearly fifty years preached the glad tidings of redemption to the lost sons and daughters of Adam, of the Western States.

Henry Logan was born in Pennsylvania, Jan. 10th, 1783, and died at Plymouth, Marshall Co., Indiana, July 1st, 1866. On the 3d of December, 1808, he experienced that "joy and peace in believing" that has lit up so many sorrowful countenances with heavenly sunlight, since the glorious gospel has given the guilty the assurance of pardon, and the dying the hope of life. In a very few years he felt a "necessity laid upon him" to proclaim to the perishing "the unsearchable riches of Christ." While thousands gave every energy of body and mind to amassing wealth, Father Logan was pointing out the excellencies of the inheritance incorruptible, undefiled, and unfading, which is reserved in the heavenly country for all the faithful. He endured all the privations and labors incident to pioneer life in the wilds of the West.

To a great extent, he preached the gospel without any earthly recompense; sometimes laboring all night for the support of those dependent upon him, that he might make the gospel "without charge" to all. He was a man of prayer, and emphatically a son of exhortation. How often has his persuasive eloquence inspired the despondent mourner to come to Christ and find peace; how often has the wavering one been induced to choose the "better part," instead of worldly things, as he has thrilled the congregation with portraying the "far more exceeding and eternal weight of glory" of the heavenly home; how often has his enrapturing addresses to the church prompted holier resolutions, and confirmed determinations in the christian life. Often has he led the repentant believer down to the waters of holy baptism, and buried him in the likeness of Jesus' death. Often has he gathered the little churches here and there around the table, where the consecrated loaf and cup of blessing call up remembrances of One whose "love was stronger than death."

When God's heralds proclaimed the coming of the heavenly Bridegroom near, the white snows of time had already fallen on Father Logan's temples. Yet he lifted up his head and rejoiced to think redemption was near. He thought it almost possible that he might enter "the inheritance of the saints in light," without going through the valley of death. The doctrine of eternal life through Jesus Christ alone was delightful to him. He realized in Jesus, as a Savior, something more than one who died to make existence blissful. He was to him "the Prince of Life." And because "he lives," it was his expectation to "live also." He formed no such erroneous idea of immortality and eternal life as to suppose (when instructed fully by the word of truth) that an earthly dead Adam was the fountain head of these, God's greatest gifts. He clearly discerned that "eternal life is in his Son." Accordingly, he expected to put on "glory and honor and immortality," and incorruptibility, at the resurrection, when Jesus comes. Hence the "coming of the Lord" was a theme fraught with interest to him.

His work is done. His end was peace. I visited him in his last illness, to witness the confidence of a christian in life's last conflict. An acquaintance of about seventeen years had prepared me to expect a triumphant close to a life spent in his Redeemer's service. Such was the case. He told me that "I knew his manner of life;" and although conscious of imperfections and short-comings, said, that in his long warfare, "*he had never wickedly departed from God.*" After an illness of six weeks, the mysterious machinery of the "fearfully and wonderfully made" organization stood still, and Father Logan "slept in Jesus."

On the 3d of July, the writer addressed the friends and church, from 1 Thess. 4: 13–18, after which, we took our venerable father to the "house prepared for all living," to await the dawn of that morn that ushers in an eternal day.

Farewell, Father Logan. We remember well your counsels, admonitions, and exhortations. We remember hallowed assemblings by baptismal streams; we remember the table and its holy symbols of the broken body and shed blood of our once dying Redeemer, when you told us of love divine; and we sorrow when we reflect that we meet no more on earth till Jesus comes. But thy labor was great, and rest came. Sleep then, beloved father, till the church fulfills its mission. Sleep till the gospel is preached to all nations as a witness. Sleep till the thrones of earth are cast down; till earthly glory departs forever; till the crown falls from the head, and the sceptre from the hand, of men unworthy to rule. Sleep till Jesus sits upon the throne of his glory; then wake to share his triumphs; wake to enter the "inheritance incorruptible, undefiled, and that fadeth not away;" wake to join the holy angels and all the redeemed on the golden streets, within the pearly gates and gem-built walls of the heavenly Jerusalem, to be ever with the Lord.

Eld. S. A. Chaplin.

For the World's Crisis.

AN APPEAL

TO THE BRETHREN AND SISTERS WITHIN THE LIMITS OF THE R. I. AND EAST. CONN. CONF.

At the late conference held at River Point, an effort was made to raise funds sufficient to purchase cloth for a tent to be used at camp-meetings, and to hold meetings in, where public houses cannot be obtained. It was proposed to get cloth sufficiently thick to shed water. It will therefore cost more than common cotton cloth. The cost will not be far from $100; $65 of which has already been pledged, and mostly paid. And now we solicit all those brethren and sisters that live in isolated places, who are interested in this public enterprise, which we think is for the glory of God, to help us in this work, by giving what seems to be duty. Enclose it in a letter and send it to me, as I am appointed to obtain the cloth, and get the tent made.

South Killingly, Ct. E. Bellows.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 25, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, Geo. T. Adams.

☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is good before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

☞ BILLS! BILLS!

We shall send out bills of indebtedness soon to those who are owing the office on book and Crisis accounts. We should be glad to be saved that trouble, by a prompt and immediate remittance from all who are in arrears. Shall we hear from such at once?

DISCUSSION AT NATIC.

Our discussion at Natic, R. I., with Mr. Lester, took place on the evenings of July 11, 12th, and 13th. When we came together on Tuesday evening, July 10th, our opponent utterly refused to discuss the question advertised, as follows:—"Does the Bible teach the second coming of Christ, and the end of all the prophetical periods was at the destruction of Jerusalem?" His excuse was, that he was hasty in accepting it, and that he was not as well posted on the subject as his opponent. The evening was spent in devising some way to have the discussion go on. The audience insisted that it should not be given up, as many had come several miles in order to be present. Finally, it was agreed to discuss the following question:—"Does the Bible and reason teach the final salvation of the whole human race?" We then adjourned to begin the debate of this question on the following evening.

At the time appointed we began the discussion, which passed off pleasantly to its final close. Our opponent has a remarkable memory, but is not as well prepared to defend Universalism as some. He abounded in witticisms and amusing anecdotes; but the proof presented to show that all men will be saved, we think was not worth mentioning. Indeed, it seems strange to us how any one who pretends to believe the Bible, and has read it carefully, can come to the conclusion that all men will be saved.

On the second evening, finding the Bible so plainly opposed to his position, he attempted to impeach the good book, and called it "a system of guess-work," and thought nature was higher authority than the Bible; thus planting himself behind the Spiritualists' battery; but that afforded him no protection.

He finally came out boldly and said "*all* rewards and punishments are received in *this life;*" hence it followed that there is no salvation for any one in the life to come. He saw no other way to sustain his system, and, yet this last position proved a death blow to it. We referred him to the Antediluvians and Sodomites, and the murderer killed in the act of killing his christian neighbor. According to his position, the antediluvians and Sodomites became so wicked the Lord would not let them live any longer upon the earth, and so he took them home to heaven to live with him. While his faithful servants, Noah and Lot, were left to remain here upon a sin-cursed earth, passing through many hardships and perplexing scenes; those wicked wretches of Sodom with their antediluvian brethren, were shouting glory in heaven around the throne of God.

It is sad to see what absurdities men will advocate rather than embrace the truth, and give their hearts to Christ, and be saved in harmony with the divine plan of salvation. The enmity against the Bible appears to be increasing every day; and the opposers are growing bolder, and rapidly increasing in numbers. It is high time for the soldiers of Christ to arouse and meet the enemies of the cross with undaunted boldness; trusting in the Captain of our salvation to lead us on to certain victory, and endless triumph in the everlasting kingdom.

During the discussion we had the privilege of meeting Brethren Bellows, Thomas, and Damman, and Phetteplace. The latter was our chairman for the discussion. He did well. He has recently married Sr. Lucy R. Otis, a true helper in the gospel. These young preachers all appear well, and bid fair to be useful in the vineyard of the Lord. Let them be well sustained by the churches where they labor. There is very small inducement for young men to start out to preach the coming of Christ, at the present day, unless they truly love Jesus and his appearing, and are willing to wait for their reward till the Master comes. The honor and pay in this world are too small to suit a hypocrite or mere hireling. It is a pleasing sight to see young men of ability who are willing to take their lives in their hands and go over the hills and through the vales to sound the final alarm to this guilty world, and bear all the reproach of the ungodly, and a cold-hearted church, to win a bride for our coming King. Let us pray the Lord to send out more laborers into the vineyard, for the harvest is great, and there are but few faithful ones ready to work in the field.

We spent the Lord's day, July 15th, at Natic, and had a good time in the Lord. At 9½ o'clock, we met for a love-feast and had a refreshing season. Some came eight or nine miles in order to be present. The weather was very warm, but the hearts of many were in a corresponding state. Our evening meeting was one of special interest. It was truly a heavenly place. Many stirring testimonies were given after preaching. We parted joyful in the Lord, expecting to meet soon in the kingdom of heaven.

The evidences showing that the consummation of the christian's hope is at hand, continue to grow brighter and brighter. "Let us watch and be sober."

"The Coming Battle," is the title of a work we have just received, published by Mr. Baxter, in London. In this work he endeavors to show that "appalling national convulsions" may be "expected, from Scripture prophecy, between 1866 and 1875."

He says the war which we have passed is nothing to the war that is to come, and that we shall soon be in war with France. He thinks the Fenians will cause a mighty revolution in Ireland, and a Sepoy-like assassination, in which no Protestant will be safe.

Price of the work 20 cents. Address Box 1199, Philadelphia, Pa.

We have also received from the same author a work entitled, "Louis Napoleon the Destined Monarch of the World." This is an abbreviation of his larger work, and contains the most important part of it. Price 25 cts. Address box 1199, Philadelphia, Pa.

Bethlehem.—We have received an enlarged edition of the little "Bethlehem" for the children, by Bro. H. L. Hastings. This is an excellent and very interesting work for the young; and we think the adults in the family will be sure and read it too. For sale at this office. Price 10 cents, postpaid.

Bible Chronology.—Bro. E. Slager, of Moultonborough, N. H., has issued a tract of 16 pp., entitled, "Bible Chronology of the 6000 years," which he will forward without price to any one who will send for it.

The Weather.—When speaking of the heat of the week, ending July 15th, report says:—"The temperature at the beginning and at the end of the week, was the most unprecedented on record in the city of New York."

☞ Be sure and read "Highways and Hedges," in another column. Are there not other churches that will do as they have done in Lawrence? Let there be some more "surprise parties."

☞ Thanks to Sr. Calkins for the excellent articles sent for the children.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets from Boston to the Tremont Campmeeting good July 23d to 31st. May be had of Geo. T. Adams, 167 Hanover Street. Fare to go and return, $1.90.

THE BACKSLIDER.

There is no class, probably, so miserable as the backslider. They neither enjoy Christ nor the world. Having tasted the joys of the christian religion, they can never find such pure peace and sweet comfort from any other source. Nothing satisfies them, but every anticipated cup of bliss is dashed to earth ere it reaches their lips. They know the right way, and the wrong pursue. The dark gloom of night hangs over them, illuminated by no bright beams from the future. Yet, if such would only turn again to the Lord, and serve him as before, he would fill them with the same sweet peace as they enjoyed at the first. "The way of transgressors is hard."

The following extract from a private letter will illustrate this point:—

"Dear Mr. Grant:—This world is cold and drear. True, the earth has sunshine, but what good can I get from that? My heart is sad. My mind is enveloped in thick darkness. O that I had never been born, then I had not known the misery of being dead while still seeming to live. O what bliss and joy I have allowed the evil one to snatch from my grasp. I thought I had a good strong hold; but alas! my hands slipped; my feet stepped from the road that leads to life.

"I used to dream of seeing the King in his beauty, of hearing the choir celestial chant their songs of praise and triumph. Many times I have awakened myself out of sleep praising the Lord. My tongue refused to be still. My heart seemed to be on fire. Many have been the times while at work, that I lost my tools. My mind was so occupied with the coming King, and the restitution, that I would forget all about working matters. I sometimes ask myself, can it be all a delusion? If not, then I am ashamed to go to God again, because I have backslidden so many times. I have no confidence in myself, nor in any body else. There are feelings in my heart that antedate its doom. I may seek o'er earth, o'er sea, the fond illusion, rest—it flies before me.

I subscribe myself a poor, miserable backslider."

SOUTHERN FEELING.

The following extract from the letter of a Petersburg (Va.) correspondent, found in one of our exchanges, shows the state of feeling in the rebel states, towards those who are trying to educate the slave:—

"Much is written at the North, these days, telling about the loyalty of the Southern people; that they are the negroes' best friends, etc. True, a man could travel through the South, and by being careful to select his company, could make a very favorable report. But we who have spent six months and upwards among them, mingling with all classes, know that the bitterest feeling of enmity exists towards the Freedmen. A scene I witnessed this morning shows the feeling in its true light. At two o'clock this morning I was awakened by the fire bells. I got up, went to the window, and saw there was a large fire up town; but being in a strange house did not like to go out. So I went to sleep; and, after two hours, was again awakened by the alarm bells. This time I decided to go out and see what was burning. So I went to Mr. Whiting's room and woke him. He is the Superintendent of Freedmen's schools for this district. We hurried forth in quest of the fire. On arriving at the scene, we found it was the burning of the African church; a new edifice, just finished at a cost of over $16,000. We found on inquiring that the fire, two hours previous, was the burning of a building in the rear of another colored church, used as class rooms on Sundays, and on week days as school rooms; Mr. Whiting personally conducting it.

It is now reported, on pretty good authority, that five colored churches were fired last night. Certainly three; the third being discovered before much damage had been done. The curtains from the windows had been pulled down, saturated with kerosene oil, scattered about the floor and set on fire. I also saw a number of colored dwelling houses on fire; and the colored people told me that they were fired by fire-brands being thrown on the roofs. After the fire I saw half drunken firemen gathered in front of a colored dwelling, and insulting in a most shameful manner the inmates. Others have been heard to say, that there would be a larger fire one of these days than the one last night. The rebels are gloating over the destruction and misery they have caused; and they think they have made one good move towards driving no 'nigger' teachers out of the land. These are simply facts; and the future looks black. I shudder when I contemplate it. O that Jesus would come, speedily, and put an end to the tragedy. Perhaps their cup is not quite full; but it is filling fast. God keep us in this hour of trial. Yours longing for the Prince of Peace."

THINGS IN ITALY.

Things in Italy are fast approaching a crisis of great importance to that nation, and the ecclesiastical power at Rome. The abolishing "of all the religious orders," or societies, in Italy, by the Italian Parliament, is a death-blow to Papacy, so far as its "dominion" is concerned; and other heavy strokes may be expected soon.

The following news items show the state of things in Italy.

The War Feeling in Italy—Garibaldi's Purpose.—The best informed European correspondents agree that the volunteers under Garibaldi, already numbering one hundred thousand men, will constitute a revolutionary army, ready to follow its leader anywhere, and especially to Venice and Rome. Just before leaving Caprera, Garibaldi wrote the following letter to a committee of English ladies, who propose to give him their assistance:

"Dear Ladies:—I am deeply gratified by your sympathy in the cause of my country, so nobly manifested. If I am fortunate enough to be enabled to pursue that path which will emancipate mankind from the bondage and tyranny of an impostor, it will be by the invulnerable buckler afforded me by the assistance which I receive, and the support which I derive from the best-beloved by God of all his creatures—woman. I am, with gratitude and affection, yours for life, G. Garibaldi.

The tenor of this letter is generally interpreted to mean that Garibaldi goes forth to war upon the Pope, but whether Italy sympathizes with him in this appeal to Protestant sympathies may be doubted. The Paris correspondent of the New York *Times*, who writes understandingly on the subject, says:

Italy is in a state of civil war. What has been called brigandage in the south of Italy is now recognized as a guerrilla warfare, which extends day by day. There are Vigilance Committees, large bodies of government troops, arrests, imprisonments and banishments, but the reaction increases. It is a mixed up war, political and religious. The Italian Parliament, a few days ago, by a large majority, took the first steps in passing a bill for the destruction of all the religious orders. Measures so violent must provoke resistance. All the old governments know their friends and their agents. The whole body of the clergy must be at heart opposed to those whose views correspond with those of Gen. Garibaldi. Italy may see a civil war as fierce, as fanatical and as ferocious as that of La Vendee. The aid of Prussia may be counterbalanced by this fire in the rear, from a reaction strongest, no doubt, in Southern Italy, but extending more or less over the Peninsula.

Spiritualism Unveiled.—This is the title of a small work of seventy-seven pages, by Rev. Miles Grant, editor of the *World's Crisis*. It is a production of great force in the editor's outspoken manner. He aims to show this modern ism to be the work of demons, and makes a thorough examination of its origin, morals, doctrines, and politics. In the examination of the morals of this work of demons, he quotes largely from the testimony of the popular believers in the systems, and shows beyond dispute that the moral influence corresponds with what would be the work of devils, its tendency being downward, away from the inspiring tendency of the holy religion of Jesus. He shows most clearly, from undoubted testimony, that this ism denies that Jesus was begotten by the Holy Spirit; that he was the Son of God as taught in the Scriptures; that his death had any more to do with our salvation than that of any martyr; that he was raised from the dead, that he will ever come again personally to this earth, or that he forgives sins. He concludes by saying that he has hardly begun to open the deep iniquity of the demoniacal system.—*Herald of Gospel Liberty.*

For the World's Crisis.

CORRECTION.

Editor of the World's Crisis,—Dear brother: Although you may scarcely have space for the correction, I wish to modify one expression which I was surprised and *sorry* to find that I had made in referring to that excellent work of our eminent and esteemed brother Shimeall, "The Political Economy of Prophecy." Instead of writing, "if somewhat marked by the positiveness which rather peculiarly characterizes prophetic interpreters," I ought to have written, and much regret that I did not write just what is simply true and just—"*marked by the earnestness of powerful conviction.*" Please rectify an inadvertence, which I trust our much respected brother, the author, will kindly overlook. I will only add that I consider the information contained in that volume of the very highest value, and *eminently important* to be diffused among christians (and all of every class) in the exigency of these times. The interpretation, as I said before, I regard as marked by sound judgment and sagacity, which rapidly occurring events will verify and confirm. And I sincerely hope that the book may be extensively circulated and read. Asking your pardon for this trespass on your kindness, I am sincerely yours, in the hope of the heavenly kingdom,

Sardinia, N. Y. C. Colegrove.

For the World's Crisis.

A REQUEST.

I am sick with a very sore, painful cancer, which deprives me of the use of my right arm; in a great measure. I have called on the great Physician. His medicine is the prayer of faith. Instead of sending me to earthly helps, he told me to call on the elders of the church of Christ, and let them pray, "and the prayer of faith shall save the sick." The Lord always works with his children, and in his own way. In answer to my own little prayer, he has done much for me; so in answer to the rest of his faithful one's prayers, I expect to be healed.

Orrington, Me. Catharine Daggett.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments $2145.87
A friend 1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00
Previous acknowledgments $344.65

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, William B. Herron, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, George T. Adams, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments 2900.84
I. F. Harden 1.00
H. F. Holden 1.00
Geo. R. Hooper 1.00
Faith 2.00
Y. P. Fund .... .85
Rachel Crampton 4.00

EUROPEAN MISSION.

Previous acknowledgments $614.40
H. F. Holden 1.00
Faith 1.00

For the "Thrilling Narrative," $1.00 each.—J. G. Smith.

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments $38.75
Cordelia Jones 1.00
Faith 1.00

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER EIGHT.

Bro. Grant:—I returned home last night from my works in Chaux-de-Fonds and vicinity, and desire to write you something more in respect to my labors there. We closed our lectures in Chaux de Fonds the evening of June 28th. Our assembly there was composed of different nations. The Polish refugees of the first class received the glad tidings of Jesus soon coming with joyful hearts, and no more trouble themselves in regard to the mass of the priests. One of these was one of the commanders of the army in the late insurrection, and was wounded eighteen times. Two of the others were also officers,—all are men of education and intelligence. One French gentleman, the father of a family, and two French ladies, all Catholics, also embraced cordially the truths we preach. One of these ladies invited me to her house for dinner, and asked me to pray for her husband, a German infidel. I had a very interesting interview with him. He informed me that he was entirely disgusted with the sects, and had no confidence in them, and for that reason did not attend church. After conversing with him some time upon the Bible, and the sad divisions in the church of God, and the necessity of the perfect union of christians in this time, the Spirit of God accompanying my and Bro Hanhard's remarks, he was deeply convicted, and asked me to pray for him. We knelt down, and were blessed in prayer. He seemed tender as a lamb afterward, and his house is now open for the servants of God. Another Catholic, an Italian, now rejoices in the hope of the soon coming kingdom. Several Protestant families of respectability and influence, received the word with joy. One brother of much understanding and influence has opened his house for advent meetings. The last evening of our lectures, this brother rose, after I sat down, and said: "My decision is made to serve God and wait for the coming of his son; but I must confess here, that before hearing Bro. C. I considered myself a christian; but after listening to two or three of his conferences, I felt that I was hardly three-quarters converted. Now, thro' the grace of God, I trust I am a christian; and the last idol I cherished, my beloved pipe, I threw out of my window just before coming here, and I do not wish to use any more of the Lord's money so foolishly as to spend it for tobacco, when it is so much needed to carry forward the cause of God." He expressed much gratitude for our lectures, and to the American brethren for sending a missionary to Europe.

Two collegians also, leading members of the Young Men's Christian Association of that city, are now greatly interested in the study of prophecy. May God bless abundantly the little flock in that place, and make them very useful in spreading the light in that vicinity.

Sunday, June 24th, I spent in the morning and afternoon with the German Baptist brethren, as they call themselves (marching three hours), of whom I have heretofore written, who are very much interested in the doctrine of Christ's soon coming. They would not be called Baptists in America, for they do not practice immersion; they sprinkle, not infants, however, only believers. They seem very humble christians, as far as I have seen, intelligent and well educated. They are nearly all farmers, and scattered at considerable distance from each other. There is quite an awakening among them. They seem much interested in the study of the Bible, and ready to embrace its teachings as fast as they comprehend them. I trust many of them will be united with us.

Bro. John D. Hanhardt assisted me in my labors at Chaux de Fonds, to much acceptance. His heart is entirely consecrated to the work of the Lord, as is also his father's, David S. Hanhardt. Both are rendering much assistance, especially among the German people.

From Chaux de Fonds we went to Fleurier, June 29th, and spent two days with the dear brethren and sisters there, and had a refreshing time with them. I have recently received a letter from Bro. Geymet, who writes from La Tour, Italy. He says that after working with his hands for several weeks, he is now free to give himself entirely to the work of the Lord, and has recommenced his labors in the valley of Rora. He wrote that the priests were much exasperated in regard to the suppression of monasteries and convents. He says: "For this, the seven thunders again make themselves heard! They (the priests) say, that all comes from the Protestants, and have commenced a conspiracy against them, as being the cause of the war. . . . One priest wrote to Rome for the privilege of forming a crusade against the Protestants; he went to a Count in Brikeras, a short distance from La Tour, asking hospitality; but he had him arrested and put in prison. He had already collected in the poor village of Villar, two miles from La Tour, nearly 600 francs. One poor woman, who had three francs, gave it for arms with which to exterminate the Protestants. Several bishops have been banished, and many priests are in prison for resisting the execution of the decree of government against the monasteries and convents."

The Pope has excommunicated all the members of the Italian government; but of what avail? Bro. Geymet says he needs much the tract on Daniel 2 and 7, to spread, but I have none now to send him. He desires the prayers of the brethren, that God may give him the wisdom and strength he so much needs. Notwithstanding the war that is about us in Germany and Italy, it is very quiet in Switzerland. There is an attentive ear to hear on the subject of Christ's coming, and many acknowledge that we live in a time of great importance in the history of the world.

I am sorry to have occasion to say that many of the leaders of the sects begin to be alarmed in regard to our influence among the people, and try hard to stir them up against us, and use their influence to keep the churches and large public houses of assembly shut against us. For that reason, dear brother, as I wrote you two weeks since, we feel much the need of an independent place, which, as we are situated, can only be a tent.

Permit me, after much reflection on this subject, to write you my plans in regard to this matter. The brethren of the Crisis office have been so kind as to publish a second edition of the "Thrilling Narrative" for the aid of the "European Mission." Dear brethren and sisters, be so kind, as soon as you read this letter, each one of you, who has at heart the conversion of your fellowmen in Europe, to send immediately $1.00 to the Crisis office for that book. Then in one or two weeks the money will be on the way; in two weeks more it will reach us, and in one week after we shall be laboring with the Parisian tent and the American flag from place to place. Here the weather is such that we could labor thus till November, and afterward, if it please God to restore peace to Italy, or Slavonian Turkey. We can labor there through the ensuing winter independent of those in authority. Please send all papers in future *via* Bremen or Hamburg. If sent thus, we have nothing to pay here, otherwise each paper costs us from four to six sous, which is worth saving. Your affectionate brother,

M. B. Czechowski.

Grandson Canton de Vaud, Suisse,
July 22, 1866.

For the World's Crisis.

HIGHWAYS AND HEDGES.

We have had a series of *surprise parties* recently, in the highways and hedges of this city, and this article is penned to give the readers a brief account of them, and especially to give information voluntarily to the unknown "friends" in Lawrence, Mass., concerning the substantial christian comfort that they have afforded some of the poor of this city by the check for $50 they sent us to aid in clothing and feeding them.

Do not start, christian friends, when I tell you that I look with favor upon surprise parties. I do not sanction *all* kinds of surprise parties, but there is *one* kind that I most heartily approve of, whilst the others are held by me in the most uncompromising detestation, and I purpose, by the help of the Lord, to cling to the *one*, and to despise the others.

Last Saturday morning, in company with Sr. Bussier and one of our mission girls, I started to carry some solid blessings to some of the poor whom we have with us always. We went fully equipped with the "sword of the Spirit," our "feet shod with the preparation of the gospel of peace," "righteousness" for our "breastplate," and "faith" for our "shield," "and for a helmet, the hope of salvation." In addition to these we had flour, meal, bread, potatoes, sugar, soap, greenbacks, postal currency, etc., etc.

The first home we visited was "Auntie Gray's." "Auntie Gray" is a colored saint of nearly eighty years of age. She has followed the Good Shepherd more than fifty years, and to-day is like a "shock of corn fully ripe." Her home is in a small house in a narrow alley, within a stone's throw of millions of wealth. Her room is about nine by twelve feet. Her furniture consists of a bed, two chairs, a chest, a small table, a coal box, and a stove. Every thing is kept clean and in order. Here Auntie lives alone, yet not alone, for the Father, the Word and the Spirit dwell there too. No wonder that she says, "It makes poverty go light." To try her faith a little, I said, as I entered the room, "Auntie, we are going on a missionary tour, and if you had a few pennies for the Lord, we could make good use of them." She looked at us sadly for a minute, and then replied, "The Lord has been good to me, but I have not one penny in the world; but if I had the money for that washing up there (and she pointed to a few towels that she had just washed for a neighbor), I would give the Lord a part of it." My heart was deeply moved. That was the effect of the work of grace upon the heart of a rich poor woman. She had laid all upon the altar. I told her that "the Lord, knowing that she was penniless, had opened the hearts of his children hundreds of miles away, and we had brought the blessing with us." What a blessed season followed as we gave her the bounty. Then we sang, prayed, read God's word, and talked about his faithfulness, and then left with benedictions upon our heads. That was the first surprise party of the day. The mercury was standing at ninety-seven in the shade, but our joy could not be measured.

The next place visited was "Aunt Tena Thompson's," a colored saint of seventy-six years, whose home is on the corner of St. Mary's Alley. Her family consists of herself and a blind son who is fifty-six years old. She is quite infirm, and her son, to get a living, sells matches at the street corners, and does various "odd jobs," but his mother being so sick at present, prevents his being away from her much; so that they have to depend on the charities of the world. When we entered their home no one was in their room, the son being "down cellar," and the mother up stairs. We deposited a bag of flour and other christian God-bless-yous on the table. The blind son soon came into the room, and to try his faith, I asked him if he would "give us some cold meat or bread to give to the poor." He looked a little puzzled for a moment, and then replied, "Dear brother, we have no food in the house, and I was just going out to market to beg something for myself and poor mother." I said, "I think you had better stay at home to-day. The Lord knows that you have need, and he will take care of you." "I know it," he replied; "the Lord has kept us thus far in a wonderful manner." "But do you not fast at times?" said I. "O yes," said he; "we fast a *good* bit sometimes; but too much fasting is injurious." So thought I. The mother then came tottering down stairs, and as she saw the provision on the table that the Lord had sent her, tears filled her eyes, and joy and thanksgiving filled the hearts of both mother and son. Sister Bussier engaged in prayer, after which we read the precious word, and sang the praises of Him who is the God of the aged and of the poor.

Next to "little Mary's" mother's home. This place has not changed materially since its description, some months ago, given in the Crisis. We got here about noon, and found that the mother and four children had eaten nothing since the day before. We soon piled up the little table, or chest rather, with flour, meal, bread, potatoes, soap, etc., etc., and the sparkling eyes told the feelings of the party.

Then to Maria's mother's, where the same scenes were witnessed. Next to Sr. Annie Washington's, who has five mouths to feed; then to "Blind Susan's," one of the Bedford street converts, who has proved for the last sixteen months that she is the Lord's. Next to Sr. Hilton's, another from the same locality, who has served Jesus for the past thirteen months most faithfully. An incident in my own experience connected with this sister's conversion may not be out of place here.

During a protracted effort, she had been to the anxious bench night after night, but found no peace, until the last night of that meeting. I learned from her prayers that she had confessed and forsaken her sins, and given up all for Jesus, but the peace she desired had not been obtained. That last evening she was crying unto the Lord with one other poor soul who soon found Christ. Sister H. was then alone. Immediately I dropped upon my knees, and called upon the Lord to fill her with the Holy Spirit. I felt that my prayer would be answered, and afterwards I stood before her, and once more called for the blessing; when at once the burden fell from her, and light, joy and peace broke in upon her heart. She leaped for joy, and my heart was so unutterably full that I too leaped for joy. That was the first and only time that I have leaped in a public meeting. Generally my heart gets very large, and I can weep only.

Other families were wretched, and many interesting facts concerning them might be written. It would be a recital of want, woe, oppression, sickness, crime, etc.

Dear brethren and sisters in Lawrence, you have carried joy in one day to the hearts of forty persons. You have given bread to the hungry, medicine to the sick, and money to the needy. Those, who in the morning had not a mouthful of food, suddenly found themselves supplied with enough to last them a week. I told them who sent the money, and many prayers are now going up to heaven in your behalf. In addition to this, you have brought manifold blessings upon the heads of Sr. Bussier, little Maria, and myself.

We have received $2.00 more towards purchasing the "Home." I copy the following from "The Press," of July 16th, of this city:

"Last week the mortality among children was very great, no less a number than one hundred and one having died from cholera infantum. Many of these little ones never breathed any air besides that incident to narrow courts and alleys in densely packed and not very clean neighborhoods, in different locations in our city." etc.

Still the harvest of death goes on. We are made sad daily. My health is excellent. I weigh one hundred and forty pounds, the most that I ever weighed in my life. The heat has been very oppressive for the last two weeks. Yet Satan is as busy as ever. Heat and cold are alike to him, and they are the same with us. We feel that we are doing our last work. Soon there will be no poor ones to visit, no sick to administer to, no dying saints to encourage, no living sinners to warn, no backsliders to entreat. Our labor is solemn. The Lord has opened the way for me to preach to poor fallen ones in the Venereal Ward for Women, at the Philadelphia Alms House, on Wednesday afternoons. I have spoken twice, and the word of the Lord has affected some. Pray that this new effort may be crowned with the blessing of the Lord. This is a sad field of duty. Some of these persons are very young and beautiful, but the world has cast them off; but Jesus died to save them. At first some laughed, but now they weep. Pray for them.

Left Sunday we commenced open air meetings on St. Mary's street. Time, half-past six P. M. This is one of the vilest sections of the city. For an audience we had, besides christians, the classes spoken of in Revelations, who shall be "cast into the lake of fire." Some appeared to be much affected. May the Lord grant that permanent good may result from these efforts. We depend on the word and Spirit of the Lord for success.

Yours looking for Christ,

F. H. Burbank.

For the World's Crisis.

DORCAS MISSION.

We acknowledge in this manner the receipt of a barrel of clothing, books, etc., from Dansville, N. Y., a half-barrelful from Portsmouth, N. H., and $1.00 from a friend in Ct., town not made out; $1.50 from E. T. Haskell, Worcester Co., Mass.; $1.25 from S. H. O., Auburn, N. Y.; and $10.00 from a brother and his companion in Binghampton Ct.; also $1.00 from G. L., of Thomaston, Ct.

"Friends" have just sent $50.00 to aid in clothing and feeding the poor. Contribution from Lawrence, Mass. All have our heartfelt thanks and our prayers. The Lord blesses us continually, and we find it to be blessed to trust in him. Pray for us, that we may ever abound in the work of the Lord.

Eld. H. L. Hastings has sent us at his own charges 43,000 pages of tracts, value $43.00, for distribution among the poor. The Lord will pay him. His tracts are excellent for our missionary labors, and we trust that the Lord will furnish him with funds, so that we may be fully supplied. The colored people here are delighted with them.

Yours, etc., in the highways,

F. H. Burbank.

Bro. E. Barrow, Woodbull, N. Y., writes: "I thank God for what I have received in the past few months through your paper. I love the precious truth of God. I belong to the M. E. Church; but O how blind it is. How little truth we have had. I think there are many here thirsting for the word of God."

For the World's Crisis.

A VETERAN FALLEN.

How little thought the believing companies of the pilgrim church, when the cry, "Behold He cometh," called them forth to meet the Lord, that so many must fall and be laid away to repose in the chambers of death, before the Life-giver should be revealed to give glory, honor and eternal life to all his saints. So near did the coming of the "Holy and Just One" seem, that white-headed fathers and mothers rejoiced in the thought that they should never see death, but be changed in a moment from mortal to immortality. Such was the expectation of a venerable minister of Christ, who for nearly fifty years preached the glad tidings of redemption to the lost sons and daughters of Adam, of the Western States.

Henry Logan was born in Pennsylvania, Jan. 10th, 1783, and died at Plymouth, Marshall Co., Indiana, July 1st, 1866. On the 3d of December, 1808, he experienced that "joy and peace in believing" that has lit up so many sorrowful countenances with heavenly sunlight, since the glorious gospel has given the guilty the assurance of pardon, and the dying the hope of life. In a very few years he felt a "necessity laid upon him" to proclaim to the perishing "the unsearchable riches of Christ." While thousands gave every energy of body and mind to amassing wealth, Father Logan was pointing out the excellencies of the inheritance incorruptible, undefiled, and unfading, which is reserved in the heavenly country for all the faithful. He endured all the privations and labors incident to pioneer life in the wilds of the West.

To a great extent, he preached the gospel without any earthly recompense; sometimes laboring all night for the support of those dependent upon him, that he might make the gospel "without charge" to all. He was a man of prayer, and emphatically a son of exhortation. How often has his persuasive eloquence inspired the despondent mourner to come to Christ and find peace; how often has the wavering one been induced to choose the "better part," instead of worldly things, as he has thrilled the congregation with portraying the "far more exceeding and eternal weight of glory" of the heavenly home; how often has his enrapturing addresses to the church prompted holier resolutions, and confirmed determinations in the christian life. Often has he led the repentant believer down to the waters of holy baptism, and buried him in the likeness of Jesus' death. Often has he gathered the little churches here and there around the table, where the consecrated loaf and cup of blessing call up remembrances of One whose "love was stronger than death."

When God's heralds proclaimed the coming of the heavenly Bridegroom near, the white snows of time had already fallen on Father Logan's temples. Yet he lifted up his head and rejoiced to think redemption was near. He thought it almost possible that he might enter "the inheritance of the saints in light," without going through the valley of death. The doctrine of eternal life through Jesus Christ alone was delightful to him. He realized in Jesus, as a Savior, something more than one who died to make existence blissful. He was to him "the Prince of Life." And because "he lives," it was his expectation to "live also." He formed no such erroneous idea of immortality and eternal life as to suppose (when instructed fully by the word of truth) that an earthly dead Adam was the fountain head of these, God's greatest gifts. He clearly discerned that "eternal life is in his Son." Accordingly, he expected to put on "glory and honor and immortality," and incorruptibility, at the resurrection, when Jesus comes. Hence the "coming of the Lord" was a theme fraught with interest to him.

His work is done. His end was peace. I visited him in his last illness, to witness the confidence of a christian in life's last conflict. An acquaintance of about seventeen years had prepared me to expect a triumphant close to a life spent in his Redeemer's service. Such was the case. He told me that "I knew his manner of life;" and although conscious of imperfections and short-comings, said, that in his long warfare, "*he had never wickedly departed from God.*" After an illness of six weeks, the mysterious machinery of the "fearfully and wonderfully made" organization stood still, and Father Logan "slept in Jesus."

On the 3d of July, the writer addressed the friends and church, from 1 Thess. 4 : 13–18, after which, we took our venerable father to the "house prepared for all living," to await the dawn of that morn that ushers in an eternal day.

Farewell, Father Logan. We remember well your counsels, admonitions, and exhortations. We remember hallowed assemblings by baptismal streams; we remember the table and its holy symbols of the broken body and shed blood of our once dying Redeemer, when you told us of love divine; and we sorrow when we reflect that we meet no more on earth till Jesus comes. But thy labor was great, and rest came. Sleep then, beloved father, till the church fulfills its mission. Sleep till the gospel is preached to all nations as a witness. Sleep till the thrones of earth are cast down; till earthly glory departs forever; till the crown falls from the head, and the sceptre from the hand, of men unworthy to rule. Sleep till Jesus sits upon the throne of his glory; then wake to share his triumphs; wake to enter the "inheritance incorruptible, undefiled, and that fadeth not away;" wake to join the holy angels and all the redeemed on the golden streets, within the pearly gates and gem-built walls of the heavenly Jerusalem, to be ever with the Lord.

ELD. S. A. CHAPLIN.

For the World's Crisis.

AN APPEAL

TO THE BRETHREN AND SISTERS WITHIN THE LIMITS OF THE R. I. AND EAST. CONN. CONF.

At the late conference held at River Point, an effort was made to raise funds sufficient to purchase cloth for a tent to be used at campmeetings, and to hold meetings in, where public houses cannot be obtained. It was proposed to get cloth sufficiently thick to shed water. It will therefore cost more than common cotton cloth. The cost will not be far from $100; $65 of which has already been pledged, and mostly paid. And now we solicit all those brethren and sisters that live in isolated places, who are interested in this public enterprise, which we think is for the glory of God, to help us in this work, by giving what seems to be duty. Enclose it in a letter and send it to me, as I am appointed to obtain the cloth, and get the tent made.

South Killingly, Ct. E. BELLOWS.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, July 25, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is *good* before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

☞ BILLS! BILLS!

We shall send out bills of indebtedness soon to those who are owing the office on book and Crisis accounts. We should be glad to be saved that trouble, by a prompt and immediate remittance from all who are in arrears. Shall we hear from such at once?

DISCUSSION AT NATIC.

Our discussion at Natic, R. I., with Mr. Lester, took place on the evenings of July 11, 12th, and 13th. When we came together on Tuesday evening, July 10th, our opponent utterly refused to discuss the question advertised, as follows:—"Does the Bible teach the second coming of Christ, and the end of all the prophetical periods was at the destruction of Jerusalem?" His excuse was, that he was hasty in accepting it, and that he was not as well posted on the subject as his opponent. The evening was spent in devising some way to have the discussion go on. The audience insisted that it should not be given up, as many had come several miles in order to be present. Finally, it was agreed to discuss the following question:—"Does the Bible and reason teach the final salvation of the whole human race?" We then adjourned to begin the debate of this question on the following evening.

At the time appointed we began the discussion, which passed off pleasantly to its final close. Our opponent has a remarkable memory, but is not as well prepared to defend Universalism as some. He abounded in witticisms and amusing anecdotes; but the proof presented to show that all men will be saved, we think was not worth mentioning. Indeed, it seems strange to us how any one who pretends to believe the Bible, and has read it carefully, can come to the conclusion that all men will be saved.

On the second evening, finding the Bible so plainly opposed to his position, he attempted to impeach the good book, and called it "a system of guess-work," and thought nature was higher authority than the Bible; thus planting himself behind the Spiritualists' battery; but that afforded him no protection.

He finally came out boldly and said "*all rewards and punishments are received in this life;*" hence it followed that there is no salvation for any one in the life to come. He saw no other way to sustain his system, and, yet this last position proved a death blow to it. We referred him to the Antediluvians and Sodomites, and the murderer killed in the act of killing his christian neighbor. According to his position, the antediluvians and Sodomites became so wicked the Lord would not let them live any longer upon the earth, and so he took them home to heaven to live with him. While his faithful servants, Noah and Lot, were left to remain here upon a sin-cursed earth, passing through many hardships and perplexing scenes; those wicked wretches of Sodom with their antediluvian brethren, were shouting glory in heaven around the throne of God.

It is sad to see what absurdities men will advocate rather than embrace the truth, and give their hearts to Christ, and be saved in harmony with the divine plan of salvation. The enmity against the Bible appears to be increasing every day; and the opposers are growing bolder, and rapidly increasing in numbers. It is high time for the soldiers of Christ to arouse and meet the enemies of the cross with undaunted boldness; trusting in the Captain of our salvation to lead us on to certain victory, and endless triumph in the everlasting kingdom.

During the discussion we had the privilege of meeting Brethren Bellows, Thomas, and Damman, and Phetteplace. The latter was our chairman for the discussion. He did well. He has recently married Sr. Lucy R. Otis, a true helper in the gospel. These young preachers all appear well, and bid fair to be useful in the vineyard of the Lord. Let them be well sustained by the churches where they labor. There is very small inducement for young men to start out to preach the coming of Christ, at the present day, unless they truly love Jesus and his appearing, and are willing to wait for their reward till the Master comes. The honor and pay in this world are too small to suit a hypocrite or mere hireling. It is a pleasing sight to see young men of ability who are willing to take their lives in their hands and go over the hills and through the vales to sound the final alarm to this guilty world, and bear all the reproach of the ungodly, and a cold-hearted church, to win a bride for our coming King. Let us pray the Lord to send out more laborers into the vineyard, for the harvest is great, and there are but few faithful ones ready to work in the field.

We spent the Lord's day, July 15th, at Natic, and had a good time in the Lord. At 9½ o'clock, we met for a love-feast and had a refreshing season. Some came eight or nine miles in order to be present. The weather was very warm, but the hearts of many were in a corresponding state. Our evening meeting was one of special interest. It was truly a heavenly place. Many stirring testimonies were given after preaching. We parted joyful in the Lord, expecting to meet soon in the kingdom of heaven.

The evidences showing that the consummation of the christian's hope is at hand, continue to grow brighter and brighter. "Let us watch and be sober."

"THE COMING BATTLE," is the title of a work we have just received, published by Mr. Baxter, in London. In this work he endeavors to show that "appalling national convulsions" may be "expected, from Scripture prophecy, between 1866 and 1875."

He says the war which we have passed is nothing to the war that is to come, and that we shall soon be in war with France. He thinks the Fenians will cause a mighty revolution in Ireland, and a Sepoy-like assassination, in which no Protestant will be safe.

Price of the work 20 cents. Address Box 1199, Philadelphia, Pa.

We have also received from the same author a work entitled, "Louis Napoleon the Destined Monarch of the World." This is an abbreviation of his larger work, and contains the most important part of it. Price 25 cts. Address box 1199, Philadelphia, Pa.

BETHLEHEM.—We have received an enlarged edition of the little "Bethlehem" for the children, by Bro. H. L. Hastings. This is an excellent and very interesting work for the young; and we think the adults in the family will be sure and read it too. For sale at this office. Price 10 cents, postpaid.

BIBLE CHRONOLOGY.—Bro. E. Slager, of Moultonborough, N. H., has issued a tract of 16 pp., entitled, "Bible Chronology of the 6000 years," which he will forward without price to any one who will send for it.

THE WEATHER.—When speaking of the heat of the week, ending July 15th, report says:—"The temperature at the beginning and at the end of the week, was the most unprecedented on record in the city of New York."

☞ Be sure and read "Highways and Hedges," in another column. Are there not other churches that will do as they have done in Lawrence? Let there be some more "surprise parties."

☞ THANKS to Sr. Calkins for the excellent articles sent for the children.

TREMONT CAMPMEETING.

FARE REDUCED.

Tickets from Boston to the Tremont Campmeeting good July 23d to 31st. May be had of GEO. T. ADAMS, 167 Hanover Street. Fare to go and return, $1.90.

THE BACKSLIDER.

There is no class, probably, so miserable as the backslider. They neither enjoy Christ nor the world. Having tasted the joys of the christian religion, they can never find such pure peace and sweet comfort from any other source. Nothing satisfies them, but every anticipated cup of bliss is dashed to earth ere it reaches their lips. They know the right way, and the wrong pursue. The dark gloom of night hangs over them, illuminated by no bright beams from the future. Yet, if such would only turn again to the Lord, and serve him as before, he would fill them with the same sweet peace as they enjoyed at the first. "The way of transgressors is hard."

The following extract from a private letter will illustrate this point:—

"DEAR MR. GRANT:—This world is cold and drear. True, the earth has sunshine, but what good can I get from that? My heart is sad. My mind is enveloped in thick darkness. O that I had never been born, then I had not known the misery of being dead while still seeming to live. O what bliss and joy I have allowed the evil one to snatch from my grasp. I thought I had a good strong hold; but alas! my hands slipped; my feet stepped from the road that leads to life.

"I used to dream of seeing the King in his beauty, of hearing the choir celestial chant their songs of praise and triumph. Many times I have awakened myself out of sleep praising the Lord. My tongue refused to be still. My heart seemed to be on fire. Many have been the times while at work, that I lost my tools. My mind was so occupied with the coming King, and the restitution, that I would forget all about working matters. I sometimes ask myself, can it be all a delusion? If not, then I am ashamed to go to God again, because I have backslidden so many times. I have no confidence in myself, nor in any body else. There are feelings in my heart that antedate its doom. I may seek o'er earth, o'er sea, the fond illusion, rest—it flies before me.

I subscribe myself a poor, miserable backslider."

SOUTHERN FEELING.

The following extract from the letter of a Petersburg (Va.) correspondent, found in one of our exchanges, shows the state of feeling in the rebel states, towards those who are trying to educate the slave:—

"Much is written at the North, these days, telling about the loyalty of the Southern people; that they are the negroes' best friends, etc. True, a man could travel through the South, and by being careful to select his company, could make a very favorable report. But we who have spent six months and upwards among them, mingling with all classes, know that the bitterest feeling of enmity exists towards the Freedmen. A scene I witnessed this morning shows the feeling in its true light. At two o'clock this morning I was awakened by the fire bells. I got up, went to the window, and saw there was a large fire up town; but being in a strange house did not like to go out. So I went to sleep; and, after two hours, was again awakened by the alarm bells. This time I decided to go out and see what was burning. So I went to Mr. Whiting's room and woke him. He is the Superintendent of Freedmen's schools for this district. We hurried forth in quest of the fire. On arriving at the scene, we found it was the burning of the African church; a new edifice, just finished at a cost of over $15,000. We found on inquiring that the fire, two hours previous, was the burning of a building in the rear of another colored church, used as class rooms on Sundays, and on week days as school rooms; Mr. Whiting personally conducting it.

It is now reported, on pretty good authority, that five colored churches were fired last night. Certainly three; the third being discovered before much damage had been done. The curtains from the windows had been pulled down, saturated with kerosene oil, scattered about the floor and set on fire. I also saw a number of colored dwelling houses on fire; and the colored people told me that they were fired by fire-brands being thrown on the roofs. After the fire I saw half drunken firemen gathered in front of a colored dwelling, and insulting in a most shameful manner the inmates. Others have been heard to say, that there would be a larger fire one of these days than the one last night. The rebels are gloating over the destruction and misery they have caused; and they think they have made one good move towards driving us '*nigger*' teachers out of the land. These are simply facts; and the future looks black. I shudder when I contemplate it. O that Jesus would come, speedily, and put an end to the tragedy. Perhaps their cup is not quite full; but it is filling fast. God keep us in this hour of trial. Yours longing for the Prince of Peace."

THINGS IN ITALY.

Things in Italy are fast approaching a crisis of great importance to that nation, and the ecclesiastical power at Rome. The abolishing "of all the religious orders," or societies, in Italy, by the Italian Parliament, is a death-blow to Papacy, so far as its "dominion" is concerned; and other heavy strokes may be expected soon.

The following news items show the state of things in Italy.

THE WAR FEELING IN ITALY—GARIBALDI'S PURPOSE.—The best informed European correspondents agree that the volunteers under Garibaldi, already numbering one hundred thousand men, will constitute a revolutionary army, ready to follow its leader anywhere, and especially to Venice and Rome. Just before leaving Caprera, Garibaldi wrote the following letter to a committee of English ladies, who propose to give him their assistance:.

"DEAR LADIES:—I am deeply gratified by your sympathy in the cause of my country, so nobly manifested. If I am fortunate enough to be enabled to pursue that path which will emancipate mankind from the bondage and tyranny of an impostor, it will be by the invulnerable buckler afforded me by the assistance which I receive, and the support which I derive from the best-beloved by God of all his creatures—woman. I am, with gratitude and affection, yours for life, G. GARIBALDI.

The tenor of this letter is generally interpreted to mean that Garibaldi goes forth to war upon the Pope, but whether Italy sympathizes with him in this appeal to Protestant sympathies may be doubted. The Paris correspondent of the New York *Times*, who writes understandingly on the subject, says:

Italy is in a state of civil war. What has been called brigandage in the south of Italy is now recognized as a guerrilla warfare, which extends day by day. There are Vigilance Committees, large bodies of government troops, arrests, imprisonments and banishments, but the reaction increases. It is a mixed up war, political and religious. The Italian Parliament, a few days ago, by a large majority, took the first steps in passing a bill for the destruction of all the religious orders. Measures so violent must provoke resistance. All the old governments know their friends and their agents. The whole body of the clergy must be at heart opposed to those whose views correspond with those of Gen. Garibaldi. Italy may see a civil war as fierce, as fanatical and as ferocious as that of La Vendee. The aid of Prussia may be counterbalanced by this fire in the rear, from a reaction strongest, no doubt, in Southern Italy, but extending more or less over the Peninsula.

SPIRITUALISM UNVEILED.—This is the title of a small work of seventy-seven pages, by Rev. Miles Grant, editor of the *World's Crisis*. It is a production of great force in the editor's outspoken manner. He aims to show this modern ism to be the work of demons, and makes a thorough examination of its origin, morals, doctrines, and politics. In the examination of the morals of this work of demons, he quotes largely from the testimony of the popular believers in the systems, and shows beyond dispute that the moral influence corresponds with what would be the work of devils, its tendency being downward, away from the inspiring tendency of the holy religion of Jesus. He shows most clearly, from undoubted testimony, that this ism denies that Jesus was begotten by the Holy Spirit; that he was the Son of God as taught in the Scriptures; that his death had any more to do with our salvation than that of any martyr; that he was raised from the dead, that he will ever come again personally to this earth, or that he forgives sins. He concludes by saying that he has hardly begun to open the deep iniquity of the demoniacal system.—*Herald of Gospel Liberty.*

For the World's Crisis.

CORRECTION.

Editor of the World's Crisis,—Dear brother: Although you may scarcely have space for the correction, I wish to modify one expression which I was surprised and *sorry* to find that I had made in referring to that excellent work of our eminent and esteemed brother Shimeall, "The Political Economy of Prophecy." Instead of writing, "if somewhat marked by the positiveness which rather peculiarly characterizes prophetic interpreters," I ought to have written, and much regret that I did not write just what is simply true and just—"*marked by the earnestness of powerful conviction.*" Please rectify an inadvertence, which I trust our much respected brother, the author, will kindly overlook. I will only add that I consider the information contained in that volume of the very highest value, and *eminently important* to be diffused among christians (and all of every class) in the exigency of these times. The interpretation, as I said before, I regard as marked by sound judgment and sagacity, which rapidly occurring events will verify and confirm. And I sincerely hope that the book may be extensively circulated and read. Asking your pardon for this trespass on your kindness, I am sincerely yours, in the hope of the heavenly kingdom,

Sardinia, N. Y. C. COLEGROVE.

For the World's Crisis.

A REQUEST.

I am sick with a very sore, painful cancer, which deprives me of the use of my right arm, in a great measure. I have called on the great Physician. His medicine is the prayer of faith. Instead of sending me to earthly helps, he told me to call on the elders of the church of Christ, and let them pray, "and the prayer of faith shall save the sick." The Lord always works with his children, and in his own way. In answer to my own little prayer, he has done much for me; so in answer to the rest of his faithful one's prayers, I expect to be healed.

Orrington, Me. CATHARINE DAGGETT.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2145.87
A friend	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00

Previous acknowledgments	$344.46

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	$950.84
I. F. Harden	1.00
H. F. Holden	1.00
Geo. E. Hooper	1.00
Faith	2.00
Y. P. Fund	.85
Rachel Crampton	5.00

EUROPEAN MISSION.

Previous acknowledgments	$614.40
H. F. Holden	1.00
Faith	1.00

FOR THE "THRILLING NARRATIVE," $1.00 EACH.—J. G. Smith.

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$38.75
Cordelia Jones	1.00
Faith	1.00

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER EIGHT.

BRO. GRANT:—I returned home last night from my works in Chaux-de-Fonds and vicinity, and desire to write you something more in respect to my labors there. We closed our lectures in Chaux de Fonds the evening of June 28th. Our assembly there was composed of different nations. The Polish refugees of the first class received the glad tidings of Jesus soon coming with joyful hearts, and no more trouble themselves in regard to the mass of the priests. One of these was one of the commanders of the army in the late insurrection, and was wounded eighteen times. Two of the others were also officers,—all are men of education and intelligence. One French gentleman, the father of a family, and two French ladies, all Catholics, also embraced cordially the truths we preach. One of these ladies invited me to her house for dinner, and asked me to pray for her husband, a German infidel. I had a very interesting interview with him. He informed me that he was entirely disgusted with the sects, and had no confidence in them, and for that reason did not attend church. After conversing with him some time upon the Bible, and the sad divisions in the church of God, and the necessity of the perfect union of christians in this time, the Spirit of God accompanying my and Bro Hanhard's remarks, he was deeply convicted, and asked me to pray for him. We knelt down, and were blessed in prayer. He seemed tender as a lamb afterward, and his house is now open for the servants of God. Another Catholic, an Italian, now rejoices in the hope of the soon coming kingdom. Several Protestant families of respectability and influence, received the word with joy. One brother of much understanding and influence has opened his house for advent meetings. The last evening of our lectures, this brother rose, after I sat down, and said: "My decision is made to serve God and wait for the coming of his son; but I must confess here, that before hearing Bro. C. I considered myself a christian; but after listening to two or three of his conferences, I felt that I was hardly three-quarters converted. Now, thro' the grace of God, I trust I am a christian; and the last idol I cherished, my beloved pipe, I threw out of my window just before coming here, and I do not wish to use any more of the Lord's money so foolishly as to spend it for tobacco, when it is so much needed to carry forward the cause of God." He expressed much gratitude for our lectures, and to the American brethren for sending a missionary to Europe.

Two collegians also, leading members of the Young Men's Christian Association of that city, are now greatly interested in the study of prophecy. May God bless abundantly the little flock in that place, and make them very useful in spreading the light in that vicinity.

Sunday, June 24th, I spent in the morning and afternoon with the German Baptist brethren, as they call themselves (marching three hours), of whom I have heretofore written, who are very much interested in the doctrine of Christ's soon coming. They would not be called Baptists in America, for they do not practice immersion; they sprinkle, not infants, however, only believers. They seem very humble christians, as far as I have seen, intelligent and well educated. They are nearly all farmers, and scattered at considerable distance from each other. There is quite an awakening among them. They seem much interested in the study of the Bible, and ready to embrace its teachings as fast as they comprehend them. I trust many of them will be united with us.

Bro. John D. Hanhardt assisted me in my labors at Chaux de Fonds, to much acceptance. His heart is entirely consecrated to the work of the Lord, as is also his father's, David S. Hanhardt. Both are rendering much assistance, especially among the German people.

From Chaux de Fonds we went to Fleurier, June 29th, and spent two days with the dear brethren and sisters there, and had a refreshing time with them. I have recently received a letter from Bro. Geymet, who writes from La Tour, Italy. He says that after working with his hands for several weeks, he is now free to give himself entirely to the work of the Lord, and has recommenced his labors in the valley of Rora. He wrote that the priests were much exasperated in regard to the suppression of monasteries and convents. He says: "For this, the seven thunders again make themselves heard! They (the priests) say, that all comes from the Protestants, and have commenced a conspiracy against them, as being the cause of the war. . . . One priest wrote to Rome for the privilege of forming a crusade against the Protestants; he went to a Count in Brikeras, a short distance from La Tour, asking hospitality; but he had him arrested and put in prison. He had already collected in the poor village of Villar, two miles from La Tour, nearly 600 francs. One poor woman, who had three francs, gave it for arms with which to exterminate the Protestants. Several bishops have been banished, and many priests are in prison for resisting the execution of the decree of government against the monasteries and convents."

The Pope has excommunicated all the members of the Italian government; but of what avail! Bro. Geymet says he needs much the tract on Daniel 2 and 7, to spread, but I have none now to send him. He desires the prayers of the brethren, that God may give him the wisdom and strength he so much needs. Notwithstanding the war that is about us in Germany and Italy, it is very quiet in Switzerland. There is an attentive ear to hear on the subject of Christ's coming, and many acknowledge that we live in a time of great importance in the history of the world.

I am sorry to have occasion to say that many of the leaders of the sects begin to be alarmed in regard to our influence among the people, and try hard to stir them up against us, and use their influence to keep the churches and large public houses of assembly shut against us. For that reason, dear brother, as I wrote you two weeks since, we feel much the need of an independent place, which, as we are situated, can only be a tent.

Permit me, after much reflection on this subject, to write you my plans in regard to this matter. The brethren of the Crisis office have been so kind as to publish a second edition of the "Thrilling Narrative" for the aid of the "European Mission." Dear brethren and sisters, be so kind, as soon as you read this letter, each one of you, who has at heart the conversion of your fellowmen in Europe, to send immediately $1.00 to the Crisis office for that book. Then in one or two weeks the money will be on the way; in two weeks more it will reach us, and in one week after we shall be laboring with the Parisian tent and the American flag from place to place. Here the weather is such that we could labor thus till November, and afterward, if it please God to restore peace to Italy, or Slavonian Turkey. We can labor there through the ensuing winter independent of those in authority. Please send all papers in future *via* Bremen or Hamburg. If sent thus, we have nothing to pay here, otherwise each paper costs us from four to six sous, which is worth saving. Your affectionate brother,

M. B. CZECHOWSKI.

Grandson Canton de Vaud, Suisse, July 22, 1866.

For the World's Crisis.

HIGHWAYS AND HEDGES.

We have had a series of *surprise parties* recently, in the highways and hedges of this city, and this article is penned to give the readers a brief account of them, and especially to give information voluntarily to the unknown "friends" in Lawrence, Mass., concerning the substantial christian comfort that they have afforded some of the poor of this city by the check for $50 they sent us to aid in clothing and feeding them.

Do not start, christian friends, when I tell you that I look with favor upon surprise parties. I do not sanction *all* kinds of surprise parties, but there is *one* kind that I most heartily approve of, whilst the others are held by me in the most uncompromising detestation, and I purpose, by the help of the Lord, to cling to the *one*, and to despise the others.

Last Saturday morning, in company with Sr. Bussier and one of our mission girls, I started to carry some solid blessings to some of the poor whom we have with us always. We went fully equipped with the "sword of the Spirit," our "feet shod with the preparation of the gospel of peace," "righteousness" for our "breastplate," and "faith" for our "shield," "and for a helmet, the hope of salvation." In addition to these we had flour, meal, bread, potatoes, sugar, soap, greenbacks, postal currency, etc., etc.

The first home we visited was "Auntie Gray's." "Auntie Gray" is a colored saint of nearly eighty years of age. She has followed the Good Shepherd more than fifty years, and to-day is like a "shock of corn fully ripe." Her home is in a small house in a narrow alley, within a stone's throw of millions of wealth. Her room is about nine by twelve feet. Her furniture consists of a bed, two chairs, a chest, a small table, a coal box, and a stove. Every thing is kept clean and in order. Here Auntie lives alone, yet not alone, for the Father, the Word and the Spirit dwell there too. No wonder that she says, "It makes poverty go light." To try her faith a little, I said, as I entered the room, "Auntie, we are going on a missionary tour, and if you had a few pennies for the Lord, we could make good use of them." She looked at us sadly for a minute, and then replied, "The Lord has been good to me, but I have not one penny in the world; but if I had the money for that washing up there (and she pointed to a few towels that she had just washed for a neighbor), I would give the Lord a part of it." My heart was deeply moved. That was the effect of the work of grace upon the heart of a rich poor woman. She had laid all upon the altar. I told her that "the Lord, knowing that she was penniless, had opened the hearts of his children hundreds of miles away, and we had brought the blessing with us." What a blessed season followed as we gave her the bounty. Then we sang, prayed, read God's word, and talked about his faithfulness, and then left with benedictions upon our heads. That was the first surprise party of the day. The mercury was standing at ninety-seven in the shade, but our joy could not be measured.

The next place visited was "Aunt Tena Thompson's," a colored saint of seventy-six years, whose home is on the corner of St. Mary's Alley. Her family consists of herself and a blind son who is fifty-six years old. She is quite infirm, and her son, to get a living, sells matches at the street corners, and does various "odd jobs," but his mother being so sick at present, prevents his being away from her much; so that they have to depend on the charities of the world. When we entered their home no one was in their room, the son being "down cellar," and the mother up stairs. We deposited a bag of flour and other christian God-bless-yous on the table. The blind son soon came into the room, and to try his faith, I asked him if he would "give us some cold meat or bread to give to the poor." He looked a little puzzled for a moment, and then replied, "Dear brother, we have no food in the house, and I was just going out to market to beg something for myself and poor mother." I said, "I think you had better stay at home to-day. The Lord knows that you have need, and he will take care of you." "I know it," he replied; "the Lord has kept us thus far in a wonderful manner." "But do you not fast at times?" said I. "O yes," said he; "we fast a *good bit* sometimes; but too much fasting is injurious." So thought I. The mother then came tottering down stairs, and as she saw the provision on the table that the Lord had sent her, tears filled her eyes, and joy and thanksgiving filled the hearts of both mother and son. Sister Bussier engaged in prayer, after which we read the precious word, and sang the praises of Him who is the God of the aged and of the poor.

Next to "little Mary's" mother's home. This place has not changed materially since its description, some months ago, given in the Crisis. We got here about noon, and found that the mother and four children had eaten nothing since the day before. We soon piled up the little table, or chest rather, with flour, meal, bread, potatoes, soap, etc., etc., and the sparkling eyes told the feelings of the party.

Then to Maria's mother's, where the same scenes were witnessed. Next to Sr. Annie Washington's, who has five mouths to feed; then to "Blind Susan's," one of the Bedford street converts, who has proved for the last sixteen months that she is the Lord's. Next to Sr. Hilton's, another from the same locality, who has served Jesus for the past thirteen months most faithfully. An incident in my own experience connected with this sister's conversion may not be out of place here.

During a protracted effort, she had been to the anxious bench night after night, but found no peace, until the last night of that meeting. I learned from her prayers that she had confessed and forsaken her sins, and given up all for Jesus, but the peace she desired had not been obtained. That last evening she was crying unto the Lord with one other poor soul who soon found Christ. Sister H. was then alone. Immediately I dropped upon my knees, and called upon the Lord to fill her with the Holy Spirit. I felt that my prayer would be answered, and afterwards I stood before her, and once more called for the blessing; when at once the burden fell from her, and light, joy and peace broke in upon her heart. She leaped for joy, and my heart was so unutterably full that I too leaped for joy. That was the first and only time that I have leaped in a public meeting. Generally my heart gets very large, and I can weep only.

Other families were wretched, and many interesting facts concerning them might be written. It would be a recital of want, woe, oppression, sickness, crime, etc.

Dear brethren and sisters in Lawrence, you have carried joy in one day to the hearts of forty persons. You have given bread to the hungry, medicine to the sick, and money to the needy. Those, who in the morning had not a mouthful of food, suddenly found themselves supplied with enough to last them a week. I told them who sent the money, and many prayers are now going up to heaven in your behalf. In addition to this, you have brought manifold blessings upon the heads of Sr. Bussier, little Maria, and myself.

We have received $2.00 more towards purchasing the "Home." I copy the following from "The Press," of July 16th, of this city:

"Last week the mortality among children was very great, no less a number than one hundred and one having died from cholera infantum. Many of these little ones never breathed any air besides that incident to narrow courts and alleys in densely packed and not very clean neighborhoods, in different locations in our city." etc.

Still the harvest of death goes on. We are made sad daily. My health is excellent. I weigh one hundred and forty pounds, the most that I ever weighed in my life. The heat has been very oppressive for the last two weeks. Yet Satan is as busy as ever. Heat and cold are alike to him, and they are the same with us. We feel that we are doing our last work. Soon there will be no poor ones to visit, no sick to administer to, no dying saints to encourage, no living sinners to warn, no backsliders to entreat. Our labor is solemn. The Lord has opened the way for me to preach to poor fallen ones in the Venereal Ward for Women, at the Philadelphia Alms House, on Wednesday afternoons. I have spoken twice, and the word of the Lord has affected some. Pray that this new effort may be crowned with the blessing of the Lord. This is a sad field of duty. Some of these persons are very young and beautiful, but the world has cast them off; but Jesus died to save them. At first some laughed, but now they weep. Pray for them.

Left Sunday we commenced open air meetings on St. Mary's street. Time, half-past six P. M. This is one of the vilest sections of the city. For an audience we had, besides christians, the classes spoken of in Revelations, who shall be "cast into the lake of fire." Some appeared to be much affected. May the Lord grant that permanent good may result from these efforts. We depend on the word and Spirit of the Lord for success.

Yours looking for Christ,

F. H. BURBANK.

For the World's Crisis.

DORCAS MISSION.

We acknowledge in this manner the receipt of a barrel of clothing, books, etc., from Dansville, N. Y., a half-barrelful from Portsmouth, N. H., and $1.00 from a friend in Ct., town not made out; $1.50 from E. T. Haskell, Worcester Co., Mass.; $1.25 from S. H. O., Auburn, N. Y.; and $10.00 from a brother and his companion in Binghampton Ct.; also $1.00 from G. L., of Thomaston, Ct.

"Friends" have just sent $50.00 to aid in clothing and feeding the poor. Contribution from Lawrence, Mass. All have our heartfelt thanks and our prayers. The Lord blesses us continually, and we find it to be blessed to trust in him. Pray for us, that we may ever abound in the work of the Lord.

Eld. H. L. Hastings has sent us at his own charges 43,000 pages of tracts, value $43.00, for distribution among the poor. The Lord will pay him. His tracts are excellent for our missionary labors, and we trust that the Lord will furnish him with funds, so that we may be fully supplied. The colored people here are delighted with them.

Yours, etc., in the highways,

F. H. BURBANK.

BRO. E. BARROW, Woodhull, N. Y., writes: "I thank God for what I have received in the past few months through your paper. I love the precious truth of God. I belong to the M. E. Church; but O how blind it is. How little truth we have had. I think there are many here thirsting for the word of God."

For the World's Crisis.

WILBRAHAM CAMPMEETING.

Dear Sisters scattered abroad:—Please remember that our Female Union Missionary Association will hold its annual meeting for business at this great gathering. It is requested that all our sisters, who are laboring as missionaries, should either come or send in their reports to this meeting. Let us see, sisters, what has been done the past year; how many meetings you have held; how many have professed conversion; how many religious visits to families, and tracts distributed. From the letters that I have received, I know there has been a great work done, and I would like to see you all, or as many as possible, together at this meeting. We need each other's sympathy and social conversation to encourage each other.

I am waiting with great patience for this campmeeting; for I expect it will be a missionary meeting, and we shall hear from the different missions East, West, North and South, and it will do us all good to hear from each other. I have received letters from a great many that I have never seen in the flesh, but hope to see them at this meeting.

Come, sisters, one and all, and let us have a good time in our social meetings this summer. Let us lay aside every idea but to bring souls to Christ, and to build up believers. Our business meetings will be held from one to three o'clock on Thursday and Friday, when the reports will be read before the meetings. We expect our brethren to take part with us,—all those that love mission work.

I expect some of our young converts at this meeting. They are coming to hear more about the blessed truth of Jesus' soon coming, and to be buried with Christ in baptism. May the good Lord bless them.

I would like to see the sisters, and learn who they are as early as possible, when they arrive on the ground. You will find me at Bro. Hastings' Pilgrim Tent.

Now, sisters, remember our covenant of prayer at twelve o'clock every day, that the Lord will go with us, and be with us, and lead all our meetings, and then we shall do good and get good.

Any of the sisters sending me their reports for this meeting, must do so before the 15th of August, as I have so many things to arrange before I leave the city, that I shall be very much hurried. Please don't neglect writing,—all that cannot attend.

Once more we say, come, and come all, to Wilbraham campmeeting, and you will enjoy it better for a week than any other place this side of the kingdom.

Direct to Providence Mission Rooms, No. 112 West 33d Street, house No. 7.

Your Sister in the highways and hedges,

ANNA E. SMITH.

Correspondence.

From Bro. W. H. Fisher.

BRO. GRANT:—The warm month of July finds me laboring in the cause of Christ in Conn.; which cause I love, and it lies nearest to my heart of any thing on earth. As is usually the case at this season of the year, especially in a farming community, the minds of the people are deeply engrossed in the things and cares of this world. Yet there are some in this region that are just as earnest in the cause, and labor for the salvation of the perishing just as hard this warm weather as in cool. Such christians are a blessing to any community. You always know where to find them. They are of the same stamp as Paul, rejoicing in the Lord always.

Since my last return to this State, I have labored principally in Yalesville and Cheshire St. Yalesville is a pleasant little manufacturing village, situated on the banks of the Quinipiac river, and on the line of the Springfield, Hartford, and New Haven R. R., in the town of Wallingford. There is a little band of dear brethren and sisters here that are struggling to overcome the world, the flesh, and the devil, and gain an abundant entrance into the kingdom. The Lord is blessing them in their efforts. We have had some heavenly sittings together with them. Two meetings in particular, Thurs. evening June 28th, and Sunday eve. July 1st. There was heard the joyful shout of the saints, blending together with the voice of weeping and songs of praise. We felt it good to be there. May the good Lord still continue to bless them.

Part of the day, July 1st, we spent on Wallingford North Farms, with Bro. Hitchcock, who preaches here regularly every two weeks. It was blessed indeed to listen to the words of divine truth, as they fell from his lips. He has labored long and faithfully with this people, and has had the pleasure of seeing the word of God prosper in his hands, by souls being brought into the fold of Jesus. May the rich blessing of God rest upon him.

The cause on Cheshire St. is not quite so prosperous as it was three months ago; yet there are a few here that are running for the prize, and striving for the kingdom.

Wednesday, July 4th, we had a tent meeting near Bro. Dudley's, in Wallingford. There were between one and two hundred present. It was the first time we ever spent the fourth of July in this way. We found it to be a much better way than the way the world spend it. We learn there has been some interest awakened, as a result of the meeting, and I pray it may continue. Pray for us. Yours in hope of eternal life,

Cheshire, Conn. WM. H. FISHER.

From Sr. J. E. Baldwin.

DEAR BRN. AND SRS.:—It is with a sense of my weakness and unworthiness that I attempt to write a few lines for the Crisis. There are various subjects which have rested upon my mind with considerable weight. I have felt sometimes that it was my duty to write some of my feelings. I have felt a burden for the churches, when I see them running into pride, and following the fashions of the world, when the apostle says, "Be not conformed to this world." My heart is pained when I see those who profess to be followers of Christ, and especially those who are looking for his appearing, trying to look like the world's people. My dear sisters, will you think of what I now write, and the next time you take your embroidery, or fancy work, will you stop and ask yourself this question: Am I spending my time as I shall wish I had done when I stand before God in judgment? When we make up our minds to serve God, do we not give our time, talents, money, and all we have and are to him? Then let us strive to make good use of our time and talents, so that it may be said unto us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Another wrong is, speaking evil one of another. O how much evil comes from trifling and backbiting our brethren and sisters. How quickly the Spirit of God is grieved, when we try to destroy the confidence that others have in their friends. Now let us watch and pray, and try to so order our speech, and bridle our tongues, that when we mingle with the world's people, that if we do not say anything to do good, we may say no evil. But do not think while you read this, that I am free from all these temptations. No, I feel to take this exhortation to myself; and feel to ask the Lord to give me grace to overcome. Your sister, striving to gain the rest that remains for the people of God. JULIA E. BALDWIN.

East Litchfield, Conn.

From Sr. M. C. Whitaker.

To the Brn. and Srs. in Christ:—Truly the Lord is good, and doeth good continually. His mercy endureth forever. Praise ye the Lord. "The Lord preserveth all them that love him, but all the wicked will he destroy." How beautiful are the words of the Psalmist, when we realize the goodness of God toward all his children. I can say for one, that I find him a present help in every time of need. When called to pass through trials and temptations, we have the blessed promise that he will deliver us out of them all. O, how good the Lord has been to me; one so unworthy, so frail as I.

It has been my lot for a year back to pass through trials and persecutions, yet the Lord has been with me. I can say with one of old, "The mouth of the wicked, and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. . . . They have rewarded me evil for good"; "but I give myself unto prayer." Glory to God. My trust is in him, who doeth all things well. I do not ask or expect the applause of this world, nor of cold-hearted professors. If I can but have the smile and approbation of my heavenly Father, it is all I want.

I live where we have but little preaching (of the right stamp), but we keep up two weekly prayer meetings, which are a great help to us. By the grace of God helping me, I will try to meet you all where meetings ne'er break up, and Sabbaths never end.

Your unworthy sister, bound for the kingdom, MARY C. WHITAKER.

Newfane, Vt.

P. S.—Since penning the above, Bro. Hadlock has been here and held one meeting the fourth of July. We had a blessed good time. One started anew for the kingdom. Bless the Lord, he will work in spite of opposition. Glory be to his name. May the Lord bless Bro. H., is my prayer. M. C. W.

From Bro. H. Bailey.

BRO. GRANT:—I am happy to inform you that Sr. Lucy R. Phetteplace (formerly Sr. Otis), has been holding meetings in Brewster's, N. Y., for three weeks, with good success. A fair congregation of attentive listeners and seekers for the truth have attended the meetings. One lady, belonging to the Methodist Church, has become satisfied that we have the truth, and has been circulating tracts among the Methodists in Brewster's, who received some reproof for having confessed her faith in our views, as it is in Christ. She works boldly, and gave me two dollars to send to you for tracts to distribute among her friends in another town, where she formerly resided, and wishes Sr. Phetteplace to go into the Methodist Church in the adjoining town to preach, which she promises to do in the fall should the Lord permit. Your brother in Christ, H. BAILEY.

Brewster's, N. Y.

Married.

In Brockport, N. Y., July 15th, by Elder J. R. Sweat, Mr. THOMAS FRASER, of Rochester, N. Y., and Miss HATTIE M. HEATH, of Brockport.

Obituaries.

AIKEN. Fell asleep in Jesus, in Grover, Vt., on the morning of July 8th, after a very distressing illness of only a few days, Bro. J. W. Aiken, aged seventy-four years.

It becomes my duty to record the death of another member of our heavenly Father's family. Bro. and Sr. Aiken embraced the "blessed hope" under the faithful labors of Bro. I. H. Shipman, at Hardwick, Vt. (where they then resided), and were baptized by him at the campmeeting at Cabot, in 1844.

In 1852, they moved to Glover Village, where were few, if any, of like precious faith. For fourteen years they have had light in their dwelling, and many a weary pilgrim has found a welcome home beneath their roof. Bro. A.'s faith and hope were firm unto the end. He felt like singing the praise of God upon the bed of death; and comforted his weeping companion with those words,—"We shall meet again in a few days, never more to be parted." May the blessing of God rest upon our bereft sister, until she shall meet her companion resurrected from the grave.

The writer attended the funeral service at the church in G., on the 9th, assisted by Rev. Mr. Perkins and N. M. Scott. *Text*,—"For what is our hope?" N. WHEELER.

Herald please copy.

SCHOOLCRAFT. Died at Oxford, C. E., June 30th, 1866, after an illness of about six months, Bro. Anthony Schoolcraft, aged sixty years.

Bro. Schoolcraft was a lover of God and good men. For many years religion with him was no mystery; but a living, active principle. The hope of soon seeing Jesus, which his sincere heart cherished, grew firmer as he neared the end. His testimony to an unswerving faith and hope in Christ on his dying bed, was very gratifying to the writer, who visited him a short time before his death. He leaves a wife, three sons, six daughters, two brothers, and one sister to mourn his loss. A sermon was delivered by the writer, from Acts 26: 8.

JOHN CHAPMAN.

FLETCHER. Died in Rome, Me., Jan. 8th, 1866, Adella M., youngest daughter of John and Cynthia Fletcher, aged thirteen years and six months.

This is the second time, within the past few months, that death has entered the family circle and borne away one of its brightest flowers. After a protracted illness of some twenty-four days, of typhoid fever, the lovely girl fell asleep in Jesus, to await the resurrection morning, when she, with the other sister, will come again from the enemy's land, no more to sicken and die. May the Lord hasten the glad day. W. H. BLAISDELL.

BONNEY. Died in Hartford, June 19th, 1866, Bathsheba H., wife of Daniel S. Bonney, aged thirty-two years, two months.

Sister Bonney sleeps in hope of a better resurrection. Her illness was protracted and distressing, but she endured it with christian patience. An affectionate husband and children mourn her loss, but not without hope.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blest."

L. L. HOWARD.

HANSCOM. Died in Wayne, Me., June 17th, Bro. D. M. Hanscom, aged forty years.

It is with sadness that I record the death of Bro. Hanscom. He died in peace, after nearly four months of great suffering. He closed his eyes with the same blessed hope of soon awaking in the Master's likeness that he has preached to others. We can say in the language of the poet, "Servant of God, well done."

Since 1854, he has been constantly engaged in the work of the gospel. No man among us ever labored more earnestly to spread the cause of truth. He leaves a wife and two promising little boys to mourn his loss. We have laid him away in a beautiful little pine grove, in the town of Livermore, there to rest till the Master comes.

Victorious his fall, he will rise as he fell,
With Jesus, his Master, in glory to dwell;
He will join the redeemed when they reach the bright coast,
For he fell in the battle, he died at his post.

L. L. HOWARD.

Summary of News.

FOREIGN.

Havre July 8th, Brest 7th.

The Italians have crossed the Po.

Paris papers of the 7th state that the Augsburg Gazette says Benedek has demanded 30,000 reinforcements. The same paper says there is a report that the Archduke Albert has been appointed to supersede Benedek.

The fortifications of Vienna were being increased and 600 guns are now in position.

A Prussian army, has entered Bavaria.

The Austrians have entirely evacuated Lombardy and retired across the Mincio.

The Tyrolese priests are setting the peasants against Garibaldi, by proclaiming his force as bandits and denouncing him as antichrist.

Garibaldi has 5000 men in his command, well-armed but not well equipped. His headquarters are at Latona.

The battle of the 3d inst. lasted twelve hours, the Austrians maintaining their position obstinately for six hours. About 3 o'clock in the afternoon a strong position at Bristritz was carried by assault, after which they were rapidly driven from other positions. The whole Austrian army was in full retreat in the evening.

The Austrians have evacuated Materzello and Gafarro, and they would be occupied by Garibaldi.

A Milan dispatch of the 5th says a corps of the Bavarian army had entered the Austrian Tyrol and that the Austrians have abandoned all their positions on the right bank of the Mincio.

Amiens was being decimated by the cholera.

King Victor Emmanuel has not acceded to the armistice proposed through France. He alleges as a reason that he has to consult with his ally, the King of Prussia. In consequence, the Italian government has been advised that it will have to cease immediately every act of hostility against Venetia, it being French territory.

A French commissioner is going at once to Venice to assume its government in the name of the Emperor. Orders have been issued to the French squadron in the Mediterranean immediately to repair to Venice, and hoist the French flag instead of the Austrian upon all the fortified posts on the Venetian coast.

The cession of Venice to France is complete and definite and without any other condition on the part of Austria except to withdraw the guns and all munitions of war in fortified places within forty-eight hours. The whole of Venetia will be French territory, and it will depend upon the good will of France either to keep or to part with it.

It is the intention of Austria to continue the war against Prussia if she perseveres in her pretensions as asserted in her project of Federal reform communicated to the governments of northern Germany. The Austrian Emperor declares his resolution to transfer his capital to Pesth should he be unable to defend Vienna, and to call to arms the whole population of his States.

"Monadnock" writes to the New York *Times* as follows:

"The whole of the 4th of July the Emperor sat by his telegraph wire in the Tuileries, and till very far in the night, talking with Berlin, Vienna and Florence. Alone, with only his telegraphic operator, he settled, by direct communication with the Emperor of Austria, after midnight, the details of the transfer of Venetia. Thus the unfinished work of the liberal Count Cavour is finished by the illiberal Count Bismarck. Venetia is liberated by a German battle on the soil of Bohemia! Who would have dared to predict such an event at the moment of the death of Cavour?"

Liverpool, July 8. The Paris *Temps* announces that Prussia and Italy have accepted an armistice on the following conditions: Prussia is to retain her present possessions and the troops to be supported by the countries occupied. Austria is not to increase her armies in the field. Italy is to occupy one fortress in the Quadrilateral. Italy in reply demanded the occupation of two fortresses in the Quadrilateral.

In commercial circles the *Moniteur's* announcement of the cession of Venetia and the mediation of Napoleon was accepted as almost conclusive evidence of peace. The excitement in the London Stock Exchange on the 5th was great. On the 6th these sanguine hopes were gradually melting away. The Minister of Police of Berlin announced that the proposals for an armistice presented by Gen. Gablens had been declined.

The semi-official *Nord Deutche Allemeure Zeitung* says the King, Bismark and other Ministers are sufficient guaranties that no conditions will be acceded to which do not satisfy the claims of Prussia and the sacrifices made to sustain them.

Intelligence from the Venetian frontier states that the Austrians are strengthening their force at Rovigor.

It is stated that a portion of Austrian forces in Venetia have been ordered North.

There has been a severe engagement between the Prussians and Bavarians near Darmbach in Saxe-Weiner. The latter were repulsed, and the Prussians occupied Darmbach in force. The Prussians captured eight positions, and were advancing victoriously.

The Austrian prisoners taken in the battle of the 3d inst. are estimated at 20,000, and 116 guns were captured. The losses sustained by the first Prussian army was considerable. Those of the second were comparatively small.

THREE DAYS LATER FROM EUROPE.

Southampton, July 10th.

The Great Eastern was safely anchored and had finished coaling. The rest of the cable was expected to arrive hourly. The condition of the cable on board is tested night and day and improved daily since the immersion under the water in the tanks, and is now considered electrically perfect. The shore end was successfully laid and tests perfect. The W. Corry was paying out the cable. Splicing the main cable to the shore end commences on the 11th. All is going on well. The 1865 cable has been tested and is as perfect as when laid.

The proportion of wounded in the late battles is eight Austrians to one Prussian.

The *Moniteur* says negotiations between the belligerents were progressing favorably. There is no doubt that an armistice will be agreed to on conditions.

It is rumored that the French squadron has been ordered to Venice. Toulon authorities have been ordered to prepare ten steamers, frigates and corvettes.

The Russian official journal cautions Prussia to remember that there are other strong and united powers in Europe interested in the balance of European power.

The Prussians have made Parderbitz their headquarters. Prague has been abandoned, and it is expected that the Prussians will seize it.

The Italians have been severely beaten by the Austrians. Borgeoforte and Montesuello had been repulsed five times.

Benedek has been relieved from the command of the Austrian army.

La Patrie says the reply of the King of Prussia thanks Napoleon cordially, and says he will send instructions to the Prussian Minister without delay. The King concludes: "I have sent a dispatch to Baron Goetz, empowering him to settle the condition of an armistice, which can only be concluded in concert with the King of Italy."

Italy has laid down as the condition of her acceptance of the armistice, the immediate occupation by her forces of two fortresses of the Quadrilateral.

Liverpool 14th, Queenstown 15th.

The Atlantic Telegraph fleet arrived off Valentia on the 13th. The cable was successfully spliced to the shore end and the Great Eastern commenced paying out. The signals through the whole cable were perfect.

The accounts as to the progress of French mediation are conflicting. Nothing authentic has transpired. The threatened armed intervention of France is not confirmed, but French vessels have gone to Venetia.

It is reported that Prussia has declined the armistice.

The French journals declare that France, Prussia and Italy have come to an arrangement upon the proposals to be made to Austria. They are upon the basis that Austria is to be excluded from the Germanic Confederation.

Benedek's army was rapidly accumulating. On the 11th his force was computed at 150,000, exclusive of cavalry and artillery, and was daily increasing.

The London *Globe* regards the Prussians as within a week or ten days of Vienna.

London, July 15. The Vienna *Presse* of the 14th says that the proposed mediation of Napoleon is ended for the present, and Austria must trust to her own strength and resources. She has resolved to make the most strenuous exertions to maintain her position as a great power.

DOMESTIC.

New York, July 18. Yesterday was the hottest day ever known in this city. The thermometer stood at 104 in the shade. There were 43 cases of sunstroke, 23 of which proved fatal. There were nine fatal cases out of 16 in Brooklyn.

A severe drouth prevails in the neighborhood of Petersburg, Va.

July 19. The total number of cases of sunstroke this summer is 258, of which 135 proved fatal.

New York, July 20. The *Commercial* says facts show conclusively that the cholera is now raging in certain portions of the city. It is beyond doubt that the epidemic is pursuing its incipient steps, beginning in regions most favorably disposed for its development. The facts relative to the number of cases on Hart's Island are deemed so appalling that publicity is denied. Surgeon Calhoun of that post has died of cholera, and an able corps of physicians have been sent there, and also to Governor's Island. Seven hundred recruits who were recently sent from Hart's Island for the army in Georgia had the cholera break out among them before reaching Savannah, three dying before arriving. Several additional cases are reported in this city to-day.

July 17. It is positively stated that Mr. Seward will tender his resignation, but that he may be requested to remain.

Hon. Freeman Clark, Comptroller of the currency, has tendered his resignation, to take effect on the 24th inst.

Albany, July 18. A detachment of the 10th regiment left here this morning accompanied by the sheriff, for the scene of the anti-rent troubles. On arriving at Knowersville, W. S. Church, the chief party interested, and one of the Deputy Sheriffs, were arrested by a constable on charge of an assault, taken six miles to a magistrate and bailed.

Some of the parties who resisted the Sheriff yesterday were arrested by detectives. On reaching the house where the first process was resisted it was found barricaded. Several of the crowd fled and were fired at, but without effect, and six additional arrests were made.

The house had been broken open and the furniture removed into the road and soldiers quartered there. The troops to-morrow will proceed to execute further processes. On the march the inhabitants refused to give the soldiers water to drink.

July 21. The troops still remain encamped in the anti-rent district, several anti-renters intimating a readiness to settle the demands.

New York, July 22. The cholera continues increasing in this city and in Brooklyn. On the islands a healthier state of affairs was reported yesterday. There were ten cases of cholera officially reported in this city and the same number in Brooklyn. Numerous other cases were reported, but not confirmed. Orders have been issued to prepare the Battery barracks for the reception of cholera patients. A meeting of the citizens is to be held this evening to protest against it.

July 23. The number of confirmed cases of cholera yesterday was 14. The epidemic is increasing on Governor's Island. There were two deaths yesterday and more than the usual number of cases. Of 24 cases on the island all were boys from 16 to 20 years of age. On Hart's Island the average number of cases is from 20 to 30 daily with the proportion of 10 to 15 per cent of deaths.

There were five new cases in Brooklyn yesterday. A cholera hospital has been established in that city in the infected district.

THE WEATHER.—From all quarters come reports of excessively hot weather, country towns faring no better than the cities. At Worcester the mercury rose to 95 in the coolest places. At Taunton 105, New Bedford 97, Fall River 100, Providence 97, Woonsocket 100, Springfield 100.—*Boston Journal.*

Notices.

Campmeeting at Tremont, Mass.

There will be a campmeeting at Tremont Grove, commencing Monday, July 23d, and continue over the following Sunday. Ample provision will be made for the accommodation of all who will attend. All are requested to bring with them what bedding they may need. We hope to see a general rally of the pilgrims. Brn. M. Grant, A. Ross, and John G. Hook are expected to attend.

The railroad fare from New Bedford and Fairhaven will be the same as last year. Those coming from Boston and vicinity will apply to Bro. George T. Adams, who will probably make arrangements with the Old Colony Railroad to have the fare reduced. Bro. M. Batchelor will be present and preach, by request of the committee.

HENRY V. DAVIS, for the Committee.

Tent Meeting.

There will be, the Lord willing, a tent meeting on the farm of James Glann, Washington Township, Brown's Corner, near the Sulphur Springs, about midway between Sylvania Depot and Toledo, commencing on the evening of August 8th, and continuing over the 12th. Eld. J. V. Himes, editor of the "Voice of the West," and others, will be present to address the congregation. A good attendance of the friends of Jesus from Ohio and Michigan is desirable. In behalf of the brethren

A. N. SEYMOUR.

Tent Meeting at Delta.

The Lord willing, there will be a tent meeting three miles northeast of Delta Station, commencing Aug. 14th, and continue over the 19th. Elder Himes and others will address the people. A good attendance of the faithful from Ohio and Michigan is desirable. In behalf of the brethren,

A. N. SEYMOUR.

P. S. Those who design attending one or both of the above meetings, and wish conveyance to the meetings from Sylvania, or Toledo, or Delta, will notify H. Warn, of Sylvania, and he will arrange accordingly; or James Watkins, of Delta.

Orchard Meeting.

There will be a meeting two miles from Dover Village, N. H., in the orchard of Mr. Simon Tarr, near the house of Sr. Wentworth, known as the Dr. Bean house, situated on the road from Dover to Durham, commencing Saturday evening, Aug. 11th, and hold over the Lord's day. The sacrament will be administered in the evening. Brn. J. G. Smith, Charles S. Emerson, and the writer, will be there, if the Lord will. JOSEPH PINKHAM.

Dedication.

The Lord willing, there will be a meeting at Melvin Village, N. H., to commence Saturday, July 28th, at 10½ A. M., to hold over Sunday, for the purpose of dedicating our new chapel to the Lord. Bro. J. Couch is expected, and others (by this) are invited to come to preach the word. We would say to all come. Not only to dedicate the house, but our hearts anew to the Lord.

T. W. PIPER.

Changed.

Notice is hereby given, that the place for holding the quarterly conference of the *Northern Ohio Churches*, for August 25th and 26th, commencing at 2 o'clock P. M., of the 25th, will be *Norwalk*, instead of Berlin, as announced in Crisis of July 4th. Consequently, King will be in Norwalk, and Stetson in Berlin on Aug. 12th.

G. W. STETSON, P. C.

Tent Meeting.

A tent meeting will be held in Wallingford, Ct., on Sunday, Aug. 12th. Subject,—the time of the coming of our blessed Lord. We hope to see a general gathering at this meeting to bear on the above subject. A. DECKER.

Universalism.

Having formerly had seven years experience in Universalism, thereby knowing some of its workings, I desire to do what little I can in battling against this great error. I shall be glad to speak on that subject wherever doors may be opened, and, at the same time, circulate that unanswerable argument against Universalism,—"*Universalism Exposed from the Inner Temple*," now issued in tract form by the Adv. Chr. Pub. Society.

Address W. C. STONE, Crisis Office, Boston.

The Young Pilgrim for Aug. 1st.

TABLE OF CONTENTS.

The Young Traveller to the Heavenly City. I long to be there! (poetry.) The Gospel Train (Music from the Jubilee Harp.) The Seven Rewards to the Overcomers. Things that wear out. Things that last. All things speak of Jesus. How do you Give? The Little Housekeeper (with a cut.) Chat with the Children. $200,000 gone for Rum! "I have orders not to go." Street Education. A bad mark. The Great Fire. The Little Girl that kept a Sunday School. Bible Questions. The Earth as it was, and as it is. Bible Puzzles, etc.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
Wm. Stuart............Friday evening, July 27th
Hiram Munger............Sunday, Aug. 12th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
C. Goodrich............Sunday, July 29th

Charlestown, Mass., (69 Maine Street) Lord's day, July 29th. GEO. A. COLE.

Exeter, N. H............Sunday, Aug. 5th
MILES GRANT.

Lynn............Sunday, July 29th
Worcester............Aug. 5th and 12th
WM. STUART.

Vernon, Vt............Sunday, July 29th
Will arrange on that day with brethren from Northfield, Mass., and Brattleboro, Vt., to be with and preach to them evenings through the week, and the following Sunday, July 29th.
Warehousepoint (or such other place as Bro. D. T. Terry shall appoint), Sunday, Aug. 5th.
H. K. FLAGG.

Brewster's Station, N. Y............Sunday, July 29th
J. T. DIXON.

Lowell, Mass............Sunday, Aug. 5th
S. W. THURBER.

Worcester, Mass............Sunday, Aug. 19th
J. COUCH.

West Falmouth, Me............Sunday, July 29th
Bath, Me............Sunday, Aug. 5th
Lewiston, Me............Sunday, Aug. 12th
L. C. WELLCOME.

Lewiston, Me............Sunday, July 29th
East Sumner............Sunday, Aug. 5th
Britton's Hills, (or where Bro. Haggett may appoint), Tuesday evening, Aug. 7th.
Wayne, (where Bro. Gray may appoint), Thursday and Friday evenings, Aug. 9th and 10th.
Campbell Hill............Saturday evening, Aug. 11th and over Sunday.
J. T. JORDAN.

Blanford, Mass., (at the school house in Bro. D. Bates' district), Lord's day, Aug. 5th.
Westfield Farms, or Montgomery, as Bro. Phelps may arrange, Lord's day, Aug. 12th, through the week, and over the following Lord's day, Aug. 19th. Will Bro. Phelps meet me at Westfield station, on the arrival of the 6 o'clock P. M. train on Saturday, Aug. 11th.
H. ROCKWELL.

Warner, N. H. (Union Hall), Wednesday eve, Aug. 1st
Bradford, (Pond meeting-house), Friday evening, Aug. 3d, and over the Sabbath.
Manchester............Tuesday, Aug. 7th
Lowell............Wednesday, Aug. 8th
Lawrence............Thursday, Aug. 9th
South Reading............Friday, Aug. 10th
Sunday, Aug. 12th, where a door opens.
HIRAM MUNGER.

Great Falls, N. H. (baptism)............Sunday, Aug. 5th
J. G. SMITH.

Natick, Mass............Sunday, July 29th
Lewiston, Me............Aug. 12th, 19th, and 26th
J. M. MURLIO.

Agawam, Mass............Sunday, July 29th
Brethren from abroad are invited in.
W. N. PILE.

Westboro, Mass............Sunday, Aug. 12th
C. C. RAMSAY.

Biddeford, Me............Sunday, July 29th
JOSEPH W. WHITE.

Warner, N. H. (Schoodac school-house) Sabbath, July 29th. T. M. PREBLE.

Litchfield Station, Ct., (as Bro. Austin may appoint), Sunday, Aug. 5th. S. WOODRUFF.

Lincolnville, Me............Sunday, July 29th
South Reading, Mass............Sunday, Aug. 5th
A. H. WALKER.

Schoodac (Warner)............Sunday, Aug. 5th
Sutton, (at Bro. Ira Palmer's), Monday evening, Aug. 6th, at 7½ o'clock. C. W. SARGENT.

South Casco, Me............Sunday, Aug 5th
North Norway, or Waterford, (as the brethren may arrange), Sunday, Aug. 12th. JAS. A. LIBBY.

North Barnstead, N. H., (at the Red school-house), Sunday, Aug. 5th. J. H. P. VARNEY.

Lee, N. H............Sunday, Aug. 5th
Pittsfield............Sunday, Aug. 12th
C. S. EMERSON.

New Hampton, N. H. (at the Veasey school-house) July 29th, during the week, and over the following Sunday as the brethren may arrange.
South Ashburnham, Mass., Wednesday eve., Aug. 8th
Lunenburg, Mass............Aug. 12th
S. C. HANCOCK.

CONCORD, N. H.
(Corner of Green and Center Streets.)
H. Munger............July 29th
J. S. White............Sundays, Aug. 5th and 12th

CONCORD, N. H., (ANGELOS HALL.)
J. Pinkham............Sunday, July 29th
A. Simpson............Sunday, Aug. 5th
Z. Ford............Sunday, Aug. 12th

South Norfolk, Ct., as Bro. Tibbals may appoint) Sunday, July 29th. S. WOODRUFF.

Guilford, (at Bro. Jacob Wilkinson's barn, for baptism) July 29th. Prayer and conf. meeting at 9 o'clock.
N. GLIDDEN.

Mill Village, Sutton, N. H., (Union Church). Sunday, July 29th. J. H. P. VARNEY.

SPRINGFIELD, MASS., BARNES' HALL.
Dr. A. M. Higgins............Sunday, July 29th
Wm. Fisher............Sunday, Aug. 5th
O. R. Fassett............Sundays, Aug. 12th and 19th

Bristol, R. I............Sunday, July 29th
C. C. RAMSAY.

North Barrington, N. H., (where Bro. N. Preston may appoint), Sunday, Aug. 5th.
Rochester, (McDuffee district, new chapel), Sunday, Aug. 19th. J. PINKHAM.

Bath, Me............Sunday, July 29th
H. D. REED.

Bristol............10½ A. M., July 29th
Honeoye............3 P. M., July 29th
Dansville............Aug. 5th
F. BURR.

Lincolnville, Me............Aug. 5th and 12th
J. K. BELLOWS.

Lee, N. H............July 29th
C. S. EMERSON.

North Dana, Mass............July 29th
GEO. A. STREETER.

Plymouth............July 29th
Natick............August 19th
Lynn............Aug. 26th
New Bedford............Sept. 2d
J. S. WHITE.

Wallingford Farms, Ct............Sunday, July 29th
Madison, Ct............Sunday, Aug. 5th
B. HITCHCOCK.

Springfield............Sunday, July 29th
A. M. HIGGINS.

Brockport, N. Y. (as Bro. Davis may appoint) July 29th
J. BLAIN.

Leeds, (Slab City)............Sunday, July 29th
J. C. WHEELER.

Pomfret, Vt., Sundays............July 29th, and Aug. 5th
Newport, N. H., (Northville)............Aug. 12th
Bro. John G. Putnam and H. Deming are requested to attend. EDWARD COTTON.

CLARK'S HALL, RICHMOND, R. I.
E. R. Wood............Sunday, July 29th

PORTSMOUTH, N. H.
A. Simpson............Sunday, July 29th
J. Couch............Sundays, Aug. 5th and 12th
W. H. Mitchell............Sunday, Aug. 19th

Prospect, Ct., (in company with Bro. W. A. Durand), Sunday, July 29th, at 10½ A. M., and 1½ P. M.
Cheshire, (South school-house), evening, July 29th, at 7½ o'clock.
Springfield, Mass............Sunday Aug. 5th
Warehouse Point, Ct............Wednesday eve, Aug. 8th
August 12th not engaged.
Yalesville, Ct............Sunday, Aug. 19th
WM. H. FISHER.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

Conference meeting. Sunday, July 29th, preaching and baptism, if the Lord will. J. S. Richards will arrange for meetings. N. F. NASON.

West Salem, Wis............July 29th and over Lord's day. J. R. PRESTON.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa............August 23d and over Sunday following. J. W. TAYLOR.
C. P. SWEET.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
R. BELLOWS.

Business.

TO CORRESPONDENTS.

R. G. Hatch—Credited right on book.
Mrs. S. H. Clark—Received. All right.

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To find how your account stands.

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To thee, O God, to thee, to thee,
A sacrifice I fain would be,
Would yield myself into thy hands,
And glad obey all thy commands,

My motives pure, my conscience clear,
And sprinkled from tormenting fear;
That thou hast loved me is the cause
Why I would now obey thy laws.

With thy sweet Spirit let my mind
And life and peace be close entwined;
Take from my heart carnality,
And let me live from hence to thee.

In close confinement let each thought
By thy sufficient grace be brought,
My every anxious care be still,
Save but to do thy holy will.

However dark the clouds that rise,
Thy hand there let me recognize;
As glad to suffer let me be,
As e'er I am to reign with thee.

Uphold by thee and by thy grace,
Ne'er let me cease to run the race,
For Abram's faith let me contend,
And lo! the promise's at the end.

All evil help me now withstand,
And then at last at thy right hand
Grant me a place on Canaan's shore,
My conflict done, my warfare o'er;

O, let me range those fields of light,
In robes by Jesus' blood made white;
There in thy presence let me dwell,
While loud hosannahs round thee swell.

SUSAN F. MUDGRUE.

For the World's Crisis.

"ART THOU THE KING OF THE JEWS?"—John 18: 33.

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not *from* hence" (Jno. 18: 36); from this place forward. "But now [the present time or age] we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor [not crowned king]; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Heb. 2: 8–10. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace [favor] that should come unto you, . . . when it [the prophetic spirit] testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto *us* they did minister the things which are now reported unto you by them that have preached the gospel unto you; . . . wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace [the salvation of your souls, v. 9] that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. 1: 10, 13.

"For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of his *majesty*."—2 Pet. 1: 16. His kingship, his kingly glory, and this majesterial power and glory, Peter here places at his coming. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power; but ye shall receive power." What power? The same which the Father hath reserved to himself concerning the times and seasons. When shall we receive this power? "After that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 6–8. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth, . . . and he will show you things to come."—John 16: 13. And so Paul testifies in 1 Thess. 5: 1, 2, 4. "But of the times and the seasons, brethren, ye have no need that I write unto you." Why not, Paul? "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night [to the wicked]; but ye, brethren, are not in darkness that that day should overtake you as a thief."

"And this gospel of the kingdom shall be preached in all the world [*oikoumene*—habitable] for a witness unto all nations, and then shall the end come."—Matt. 24: 14. Then shall the end of what come? "Why, of Jerusalem and of the Jewish polity," some man may say, and many men do say; but to this exception is taken; for if "the end" refer to the destruction of Jerusalem, then, why bring that other quotation, so ready in every unbeliever's mouth, written in Mark 13: 32: "But of that day and hour knoweth no man," etc.? for Peter says it is at "the end" that we are to receive the "salvation of our souls," and that was not at the destruction of Jerusalem. Besides they did know when Jerusalem was to be desolated, and fled to Pella, for the Savior informed them that they should know the approximation of that event of its being surrounded by armies. Luke 21: 20, 21. So it could not refer to Jerusalem's destruction by Titus; for the city was not only to fall with great distress in the land, and wrath upon the Jewish people, who were to fall by the edge of the sword, and be led away captive into all nations; but Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles should be *fulfilled*; which accords with Christ's answer to the Pharisees, Luke 17: 20, when they demanded of him as to when the kingdom of God should come. And "he answered them and said, The kingdom of God cometh not with observation; neither shall they say, lo here, or, lo there, for behold the kingdom of God is within you."

We feel inclined to digress a little, in order to make a point or two here. The Pharisees were the straitest sect of the Jews' religion. Being exceedingly zealous, they were very exact and precise in relation to all the lesser details of the law, as well as being scrupulously critical in all their observations in relation to any thing that had the remotest reference to the fulfillment of the Abrahamic covenant; thus abrogating to themselves the power and ability to determine all vexed questions. They in their pride of heart, and overweening self-conceit, came to Jesus, not to learn of him, but to bring his teachings into contempt; and his answer not only contains a gentle rebuke, but a cutting sarcasm on their assumed wisdom. The kingdom of God is not discerned by scrupulous observation, neither can they say, look here, or see there, notwithstanding the "Royal Majesty is among you." This language was addressed to those whom John styled a "generation of vipers"; and yet, men who have been through a "theological course" have purchased to themselves "a good degree" (?); have had hands laid upon them, and are duly set apart as guides to the blind, lights of those that are in darkness, instructors of the foolish, and teachers of babes; having the form of knowledge, and the form of the truth, quote this twenty-first verse of the seventeenth chapter of Luke as authority from the Lord Jesus Christ, to prove that the kingdom of God is set up within us, in the hearts of believers. Just as if the Savior told the children of the devil that "the kingdom of God" was within them! just as if he taught that the Pharisees were believers in the gospel of the Son of God! Preposterous! "How the gold becomes dim."

Coopersville, N. Y. G. W. STETSON.

For the World's Crisis.

LET YOUR LIGHT SHINE.

We who are believers in the second coming of Christ, are confidently assured that the light which Jesus Christ brought into the world has shone in upon our understanding, bringing us from the darkness of error to the marvellous light of the gospel. We believe, also, that we have been so blessed by God as to be enabled, through his abundant grace, to know the true light; even that light which shineth brighter and brighter unto the perfect day; that the grace of God is given us in such a measure, that we should proclaim to the world the unsearchable riches of Christ. This being the case, the command of the Savior is binding upon us to let our light shine, and so shine, that the world may see our good works, and glorify our Father in heaven.

Now the question arises, how can we let our light shine according to the command of the Redeemer? I answer, by obeying the precepts of the gospel. We must openly profess our faith in the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." And having professed our faith in this glorious doctrine, we should be careful and walk worthy of the vocation wherewith we are called; for it will be useless for us to let our light shine, unless we let it so shine that all may see that we are followers of the crucified Redeemer. How lamentable it is, that we see so many going contrary to this glorious light, indulging themselves in sin.

I always shudder when I hear any one profane the name of God, because I know that he is disobeying a holy law, the law of a just God; and bringing upon himself swift destruction. Dear christians, I beseech you to beware of those who trifle with so holy a faith. Let us turn from them, and let our light so shine that all those who are inquiring the way to Zion may see our good works, and be influenced to seek after the truth where it may be found; and seeking, they may find; and having found the truth, be filled with joy, and glorify their Father who is in heaven; and that the veil that has been spread over their eyes may be removed; and the darkness that had gathered between them and their Maker be vanished before the glorious light of truth; and instead of beholding a God of wrath, revenge, and cruelty, behold him as he is,—a God of justice, mercy, and love.

My beloved who believe in the second coming of Christ, we have a great work to do. Let us not be drones in our Master's vineyard, but faithful workmen. Let us strive evermore to let our light shine for the glory of God, that at Christ's coming to judge the earth, we may be counted worthy to sit down in his glorious kingdom, which, according to prophecy, is soon to be set up here on the earth. Now, in consideration of this solemn and interesting subject, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us," that we may be made heirs of Christ's kingdom, where peace and joy shall ever dwell. J. ELKINS.

Fisherville, N. H.

"Bridegroom" please copy.

A TROUBLED WORLD.

In view of the iniquity which now abounds throughout the world, it is not to be wondered at that intelligent, thinking men should make up their minds that we are living in a time pregnant with important events. Said a preacher of some note, and whose body is now turning to dust, "I believe that between this and the year 1870, there will be a very critical period in the earth's history. I look forward sometimes with hope, but generally with fearfulness."

An intelligent lady remarked, "I believe that you Advent folks are right; but I have no heart in the matter; I think that the time is near when I and my family will all perish together."

Another, in view of the moral darkness which is prevailing and increasing, said, "I think those who are in their graves are the best situated." Professed ministers of the gospel (some of them) are getting into trouble in consequence of the low state of religion. "Two thirds of the members of my church," says a pastor, "are honorary members. They don't come to prayer-meetings; they do not attend Sunday-school; they don't add to the life of the church; they are but passengers on the gospel ship; they bear no burdens, add no strength; their names are on our books; they are honorary members."

The Wisconsin *Puritan* says: "Certain children of the devil, dressed in christian clothes, are trying to join the churches. One of these is the card table, which, it is insisted, is perfectly harmless if only used without stakes. Another is small domestic billiard-tables. Another still, is domestic wine. And still another, is parlor dancing, and now and then a public ball."

The masses are watching the course of the fallen churches, and the worldly-mindedness and inconsistent walk and conversation of the membership is driving them farther and further from salvation, and many are troubled, not knowing which way to look for a remedy.

Another cause for trouble, is the degeneracy of the youth. A Boston paper says, "The race of Puritans has pretty much passed away, and with them the manners, and to a great degree, the morals of their day. I do not believe the young generation is as good as the preceding one; I am certain that the boys and young men of to-day have more vices, less regard for decency, and are more unrefined than those of the preceding generation."

The progress of the Papacy is another cause of trouble with many. The paper above referred to says that Bishop Hoskins of that city was one of the committee to determine upon the wants of the theological department of the public library, and adds, "Bostonians need not a long memory to go back to the time when a cross was a sure sign of a Romish institution, but now the symbol of redemption crowns alike the Unitarian, Methodist, and the Orthodox churches: and the Sisters of Charity depend very largely upon Protestants for their support."

The London *Patriot* says, "A strong petition has been sent from England to the Pope of Rome, asking for a restoration of communion between the two churches, and that people may smile at such attempts, but parties putting them forth are in earnest, and are men of settled purpose."

Things in the natural and moral world are a source of trouble. The Cincinnati *Times* has, under the head of "Great Times," the following:—"Cholera in Italy and France, Trichinæ in Germany, and Rhinderpest and Sheep plague in Russia, Holland, and England; fatal miasmatic chills among the birds of Italy; epidemic among the oysters on the French coast, and 'suspended animation' of eleven American States, to say nothing about Fenianism." He might add, Increasing intemperance, awful profanity, abounding licentiousness. Crimes increasing of every kind, and of the blackest dye. The progress of Spiritualism, making the fallen churches "a hold of foul spirits and cage of unclean birds."

In view of these things, together with the vast preparation for war among the nations, and increasing perplexity among them, is it strange that men's hearts are failing them for fear of those things which are coming upon the earth?—*Review & Herald.*

For the World's Crisis.

THE LORD IS GOOD.

Great and holy is the Lord,
In him I put my trust;
I love each hour to read his word,
For he has taught me thus.

He's been with me through many trials,
He's spared my worthless life;
And oft when I was very faint,
He helped me through the strife.

The lofty and the humble too,
May come to him and live;
He's merciful, he's kind and true,
And life he'll freely give.

Natick, R. I. C. H. SWEET.

THE HEBREW SH'EOL HELL.

A most powerful—and to the priests, profitable—association of ideas, has been connected with the word HELL. By means of this association, they operate upon the fears of the fearful, and render them mental slaves and cowards, who dare not think for themselves, but accept their opinions vicarially and pastorially. Thus the Divine government becomes frightfully misrepresented, christianity maligned, and infidelity engendered.

The vulgar, physical, and contradictory notions attached to the word "hell"—as a place gleaming with flame yet utterly dark! where bodies and immortal souls are made to suffer misery without disorganization, injury or death!—find, indeed a partial correspondence in Milton's Paradise Lost, but none at all in the Jewish Scriptures. The slightest collation of texts will show, that men have no authority for transferring the modern-made meaning of the *fire hell*, with its pains and penalties, to the one Hebrew word, trifoldly, translated grave, pit, and hell.

Sh'eol means something dug or hollowed out—literally shooled or shoveled—i. e. a pit or grave—what is grooved or grubbed out. Hence also, what is covered—a shealing or "hovel"—a hole or hollow. All these words are kindred. In the Bible it never once stands for a place of torment. The modern quibble that the place hell is a figure for the state hell, is pure moon-shine. A "state" implies a "place;" and has, and can have no more meaning, or sense, than the taste of a tart without either tart or taster!

When Sh'eol is personalized, or localized, it is always represented as within the present earth, and, in regard to time, during, or at the boundary of this mortal life. In two or three texts it is used antithetically with Shamem, "heavens"—i. e. the upper parts of the air, or the heights above, in contrast to the lower parts of the earth, or the depth beneath; but it is not in one solitary instance put as a place of roasting in opposition to one of rest—or as a place of suffering in opposition to one of bliss. The ancient Hebrews were complete strangers to the abominable conceptions of the modern hell-mongers.—*Dr. Lees.*

WHY ARE NOT REVIVAL EFFORTS MORE SUCCESSFUL?

The fault is sometimes in the manner in which the minister discharges his duty. He may be perfectly honest and sincere, and think he is doing the very best that can be done to promote a revival, yet through faults of his manner of doing his duty hinder it. He may hinder the work of God by his manner of preaching; his style perhaps is dull, dry, and uninteresting, yet he considers it sound, true, and faithful. It is just as some venerable minister preaches for whom he has the highest respect. But still dullness of style will have its effect on the minds of the people. It thins out his congregation; it promotes sleep in the front pews, and whisper and titter in the galleries. At any rate, it is an obstacle in the way of a revival. It will require a strong influence to overcome it and convert sinners while it remains in the way.

Again, ministers hinder revivals by being too formal. People are altogether too much inclined to fall into a regular routine of church going and religious exercises, that they go round and round in always treading in the same track, without thought or emotion. Ministers sometimes become so formal as to be nearly useless, so far as making an impression on the minds of sinners is concerned, by merely yielding to the tastes of their members. This thing should be done so and so; that should be done in that way, etc., till every thing said and done in the church has assumed such a fossilized condition as to give not the least intimation of the existence of life. Such a state of things in a church will sufficiently account for the want of success of any effort to promote a revival.

Again, ministers hinder a revival by a too distant and *quasi* respectful air and manner in their preaching and intercourse with their people. It is true that sometimes the people require just this kind of manners in their minister; but it is better to disregard their notion of propriety than by yielding to it to fail of the conversion of sinners. The human mind cannot be influenced for good without coming in contact with it. Ministers should avoid offensive familiarity of course, yet speak kindly, plainly, and right to the point with their people. In general I think ministers would do better to preach extemporaneously, i. e., in language and manner, not in thought. Well studied thoughts and an off-hand manner, talking to the people with conversational freedom, is more acceptable and does infinitely more good than the stiff, unsympathetic dignity of some of our pulpits.

Again, ministers hinder revivals by taking up too much of the time in prayer and conference meetings. If a minister can pray and speak ever so well, he has no right to monopolize all the time. The spirit and interest of a meeting depend very much on getting the members engaged in it. As revival efforts are frequently carried on, nobody but the minister seems to have anything to do. In such cases a failure is not to be wondered at.

Revival efforts often fail for want of friendly invitations given by the members of the church to sinners to attend the meetings. It is true, an invitation is not necessary to inform them that it is their privilege to attend the meetings. Yet a friendly word spoken has its influence. It often happens that a person comes to a meeting in consequence of an insignificant word spoken in kindness, who would not have come without it. He feels differently when he is there in consequence of it, and through that state of feeling, the gospel takes effect and he is converted. Now, it is often the case that no member of the church says anything to his neighbor about the meeting. The members themselves go as though it was a kind of private matter of theirs. No impression is made on the minds of sinners. There is nothing to break in upon the worldly influences which carry them along in their sins. This is not the course which politicians pursue. They make use of every influence in their power to induce their neighbors to attend their meetings. Their success in making proselytes to their views depends much upon this kind of social frankness. Now where this is lacking in the church, is it anything strange that revival efforts should fail?—*Religious News Letter.*

"YOUR SLAVE FOREVER."

An English gentleman was at one time a passenger in a Turkish vessel. During the voyage his attention was attracted to an intelligent and pleasing, but very sad young Mussulman on board. On becoming acquainted with him he learned some facts concerning him which deeply touched his sympathies. He found that he was a slave, and belonged to the captain of the vessel. He had been born free, and was rich, but had been made a captive in war; and his sad misfortunes, and the gloomy destiny before him, were so weighing down his spirits, that he was almost miserable, under the galling yoke.

The English gentleman secretly resolved to release him. So he cautiously inquired of the captain the value he set upon his slave. Finding the price much higher than he expected to pay, he abandoned the plan. But every day during the voyage his affection for the young Mussulman so increased, that at last he decided to offer the price named. The offer was accepted.

The slave overheard the conversation between the captain and the Englishman, and supposing he was buying him for his own use, to retain him in bondage, he started up, and sprang forward with his eyes full of fire, and his lips trembling in indignation, and cried out in a burning rage:

"Do you call yourself a free-born Briton, and an enemy to slavery wherever it exists, and yet purchase me? Have *I* not as much right to my freedom as you have to *yours*?"

He was about proceeding in this strain, when the English gentleman turned towards him and gently said:

I have bought you to set you free."

In an instant the angry passions all died in the Mussulman's face. Bursting into tears, he fell down at the feet of his deliverer, and clasping his knees, he exclaimed:

"*You have taken my heart captive! I am your slave forever!*"

This is what Jesus Christ has done for us. We were all of us Satan's slaves, condemned to serve sin all our lives, and at last receive eternal death for our wages. But the Lord Jesus had compassion on us, and became willing to redeem us. The price was very great. It cost him his life. At one time as the burden of the coming woe pressed upon him, his flesh shrank from the sacrifice, and he prayed if possible that the bitter cup might pass from him. But he loved us much; he paid the price, and bought us.

Now we are *free*. Do you know this? Though Jesus Christ has redeemed you, are you Satan's slave still? Have you been angry about the purchase, or afraid of him who hath bought you? have you thought that he wished to retain you a slave, and have you refused to change masters?

If so you will find you have made a sad mistake. No human slavery can be as bitter and severe as the bondage of Satan. And no human freedom can be as sweet and easy as the liberty wherewith Christ maketh his children free;" he does not call his followers servants, but *friends*. He blesses them abundantly. He gives them peace in this world, and eternal life and rest and joy in the world to come. All that you lose by Satan, you will gain in Christ.

It is no profit to him that he has bought you. It was purely love for you, and pity for your wretched condition, that moved him to redeem you with his own precious blood. Ought you not to fall at his feet and beg forgiveness for your past ingratitude, and declare yourself his willing slave forever? You would do this to an earthly benefactor. Will you do less to a heavenly Redeemer?

And remember, he has all power in heaven and in earth. You may lightly esteem the favors of human friends, but you can not trifle with his grace. His long suffering is great. He may patiently bear with your hardness of heart many years, but the day will come when his favor will be turned to frowns, and his pity will be changed to wrath. He now invites you to share his deliverance, and inherit his glory, will then bind you with chains of death, and bid you depart from his presence forever. Will you suffer this when salvation is free?—E. A. A.—*The Christian.*

ABOUT FRETTING.

Fretting is unpleasant. It springs from unpleasant feelings. It is attended with unpleasant looks. It is accompanied with unpleasant tones of voice. It gives to the one who frets, and to every thing about him, an unpleasant appearance.

Fretting is unprofitable. It is no benefit to him who frets. It is no benefit to any who may chance to hear it. It is ungenerous. It is doing on our part what we do not like to have done. It is treating others as we do not like to be treated.

Fretting is undignified. Little perplexities, or great ones, should not be allowed to ruffle the mind. Sir Isaac Newton was above fretting. Once, on leaving his study, his little dog upset his lamp, and thus destroyed the manuscript of some of his great works, which had cost him the labor of years. On returning and seeing what was done, the great philosopher did not fret, but calmly said to his little dog, "Diamond, thou little knowest the mischief thou hast done me," and as calmly went about repairing his loss.

Fretting is unchristian. It is unbecoming in any, and especially in those who bear the christian name. The christian religion does not beget fretfulness.

Fretting is unnecessary. It is unpleasant, unprofitable, undignified, unchristian, unnecessary. An old dilemma of the schoolmen, "There are two things we ought not to fret about—what cannot. What can be urged in its favor? If unnecessary, why practice it? Why not make an end of it—have it exterminated? When there is so much that is good, what need have we of that which is evil? If we can help, and what we cannot." If we are fretting about what we can help, then stop fretting. But if we are fretting about what we cannot help, then fretting will accomplish nothing.

A HINT TO MEN FOLKS.

Do ever men folks think how much work they make a woman by going into a house with muddy boots? It would take but a moment for them to use the scraper and leave outside the dirt which they tracked over the floor, oil-cloth and carpet, or which they leave on the stove-hearth or fender—all of which must be mopped, cleaned, scraped and wiped off. And when you go home at noon or night, do you ever notice how you act? You enter the door with a slam—it closes half, and some woman must shut it after you. Your overcoat is thrown on a chair in one corner of the room—your hat sails away in another corner to light upon a stand, or under it—gloves are thrown on a table—neck-wrapper hung on the first handy chair, and down you sit in the centre of the room where every one must navigate around you. Hats, boots, coat, newspapers, overcoat, gloves, boots, jack-knife, hair-brush, and all articles you may have in your hands, are scattered as though a hurricane had swept through the room. Books, papers, magazines, almanac and memorandum books are routed from their place. And when you have to leave, what a time is there! No one knows where your things are. "Where is my hat?" "Where is my overcoat?" "Who had my gloves?" Every one in the house is put upon the witness-stand, and it is more trouble to get you started down town than to launch a steamer, or to start a new stage-coach. Then after you are gone, the woman must spend a quarter of a day, more or less, in picking up things which you have scattered.

The trouble is, you don't think. It would take but a moment to hang up your coat and hat—to put your gloves in your coat-pocket—to draw your neck-wrapper through the sleeve of your overcoat and to cultivate your bump of order. It takes but a moment to put an article in its place, and then it can be found. The woman who takes care of the house has enough to do without choring after her liege lord or waiting on a lot of men all day. A woman's work is never finished. You expect her to keep the house neat and tidy. If it is not so, you run to a saloon. You expect her hair to be always smooth, her dress always in order, her stockings always neat, your clothing always in order, the dust swept from its thousand gathering places, something good to eat three times a day besides lunches, and her to be as neat and attractive as she was the night you popped the question. How can she be all this, if she has to spend half her time picking up what you throw down? If your wife, mother or sister be neat, you should be. If not, teach her neatness by good examples. We print this little chapter in hopes that it will make some men who read it a little more thoughtful and neat, and that it may help those who never have too much.—*Ex.*

THE FALLING STARS.

As there has been much speculation relative to the cause of what some are pleased to call the "Meteoric Shower" of Nov. 12, 1833, and as many who are opposed to the present truth, profess to consider it as an event which does not fulfill the prophecy of our Savior in Matt. 24, "The stars shall fall from heaven;" it may be well to regard the opinion of a writer in Tract No. 23, published by the American Reformed Tract Society, who unwittingly bears testimony to the truth of our Lord's prediction. He does not stand alone, but his testimony is corroborated by that of other astronomers of note at the present time. Some would-be wise men have inscribed the cause to be "A highly electrical state of the atmosphere," some have called them "Gaseous Aerolites," etc. The testimony referred to, is as follows:

"The source whence these (so called) meteors proceed, is distincty ascertained to be a belt of small *Planetoides*, revolving around the sun, in a little less than a year, and in an orbit intersecting the earth's, at such an angle that every thirty-three years or thereabouts, the earth meets the full tide on the 12th of November. These meteors are *true and proper stars*. All the observations made during the year 1833, agree with those of previous years, and confirm what may be regarded as sufficiently well established, the cosmical origin of shooting stars."—*Ex.*

A "STRANGE" PREACHER.

His name was strange. Many will think his conduct was strange also. He was a zealous preacher, and a sweet singer. Nothing gave him so much pleasure as to go about the country preaching and singing. A gentleman well off in worldly goods, desiring to make him and his family comfortable in their declining years, generously presented him with a title-deed for three hundred and twenty acres or land. Strange accepted the donation with thankfulness, and went on his way preaching and singing as he went. But after a few months he returned, and requested his generous friend to take the title-deed. Surprised at the request, the gentleman inquired:

"Is there any flaw in it?"

"Not the slightest."

"Is not the land good?"

"First rate."

"Isn't it healthy?"

"Yes."

"Why, then, do you wish me to take it back? It will be a comfortable home for you when you grow old, and something for your wife and children, if you should be taken away."

"Why, I'll tell you. Ever since, I've lost my enjoyment for singing. I can't sing my favorite hymn with a good conscience any longer."

"What is that?"

"This:

'No foot of land do I possess,
Nor cottage in the wilderness,
A poor wayfaring man.

'I dwell awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

'Yonder's my house and portion fair,
My treasures and my heart are there,
And my abiding home.'

"There!" said Strange, "I'd rather sing that hymn than own America. I'll trust the Lord to take care of my wife and children."

He continued singing and preaching, and the Lord, said the preacher, did take care of him and his children after him.—*Merry's Museum.*

DO GOOD.

Thousands of men breathe, move, and live, pass off the stage of life—and are heard of no more. Why? They do not a particle of good in the world; none were blessed by them as the instruments of their redemption. Not a word they spoke could be recalled, so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? O man, live for something. Do good; leave behind you a monument of virtue, that the storms of time can never destroy. Write your name in kindness and love, and mercy on the hearts of thousands you may come in contact with year by year. You will never be forgotten. No! your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow. Good deeds will shine as the stars of heaven.—*Dr. Chalmers.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

SHORT ARTICLES FOR CHILDREN.

As our space for the children is somewhat limited, it becomes important that those who write for them should be short. Besides, the children's department will be much more interesting when filled with several *short* articles, than with one or two long ones. As a general rule, we prefer articles that might be written on one page of letter paper. We want short, pithy articles, like those you find in this paper. Come, children, can't you send us some? *Try.*—EDITOR.

For the "Children's Corner."

FROM SISTER MARIA.

BRO. GRANT:—I am glad you are renewing an interest in the "children's department" of our paper; and as you say many of the little friends who read the Crisis do not take the Pilgrim, I thought maybe they would like to read some verses that were published in the second number of the Pilgrim. I wrote them before my baby came to live with us; and a few months ago, when he was so sick we thought he must die, the enemy whispered to me, tauntingly, "Ah! 'lay' your 'baby' down now; see if you 'do not weep.'" Thank God, my baby is *not yet laid down*. SISTER MARIA.

Westfield, Mass.

LAY THE BABY DOWN.

Lay the baby down;
Let him go to sleep
In his snow white gown.
Mother, do not weep,
As thou foldest now
His chubby little hands;
Start not, that his brow
Is wreathed with icy bands.

Lay the baby down!
See! his eyelids close.
Watch the ruby lips,
Fading like a rose.
Oh, that weary look!
Oh, that piercing moan!
Lay the baby down,
Silent—and *alone!*

Lay the baby down!
Breathe a fervent prayer
For the mourning ones
Weeping by him there.
Hearts that loved him well,
Ready are to break;
Darling little one,
We would see thee wake.

Lay the baby down
In his coffin-bed;
Mosses on his breast,
Flowers on his head.
When the Savior comes
He will wake to bliss,
Dwelling in a world
Fairer far than this.

TAKE THE BABY UP.

Take the baby up,
Mother, to your breast.
See! he waketh now
From his dreamless rest.
Now the sun has broke
In his little room,
And the rosy light
Has in splendor come.

Take the baby up!
Oh, how bright his eyes!
See! he gazes now
To the glowing skies.
What does baby see?
What does baby hear?
Hark! what sound is this
That salutes my ear?

"Take the baby up!"
'Tis the Savior's call,
"Children, hasten home!
Welcome, great and small!"
Storms of wrath come down
On the men of sin,
But the little ones
Are with God shut in.

Take the baby up!
Oh, sad mothers, smile!
All the babes will wake
In a little while,
Robed in purest white,
Bright with new-made charms;
Ye shall fold them soon
In immortal arms.

For the "Children's Corner."

THE BLIND BOY.

I read not long since of a gentleman being stopped in the street by a stranger, who asked him, "Sir, did you ever thank God for your *reason*?" "I don't know that I ever did," the gentleman replied. "Do it quickly, then," said the stranger, "for I have lost mine." Did our young readers ever thank God for their *eyesight*? If not, the following story will remind them of their duty.

I once knew a little boy who took the small pox, and when he grew better, it was found that it had shut up both of his eyes. He had a little sister Annie, twelve years old, who used to find ways to make him happy, and would often take long walks with him. One day they sat down to rest at the foot of a tree.

"Annie," said James, "what a pleasant day this is; the air feels soft and warm to my face. I hear the water running over the smooth stones, and the birds singing over our heads, and the pretty ducks in the pond. How I wish I could see them again!" Then he thought how sad it would be to be always blind, and began to cry.

"Don't cry, James," said his sister; "maybe you will see yet. There was George Scott, you know, had the small pox, and was blind for weeks; but he got well, and now he sees as well as anybody. Besides, you know God will do right about it, as mother says; and if he leaves you to be blind, will make you happy some other way."

But poor James kept on crying, with his head bent upon his hands, and his elbows on his knees. The flood of tears pressed their way between his eyelids, which had stuck together, and when he lifted up his head, he cried out, "Oh, Annie, I can see! There are the hills, and the clear blue sky, and the ducks in the pond! Oh, how glad I am!"

Annie was as joyful as he, and they hurried home to tell the good news. At night, when the father prayed in the family, and thanked God for restoring sight to James, he wept for joy.

How little do children know of the blessing of sight. If they had lost it awhile, like James, they would never forget to thank God for eyesight.

UNCLE THOMAS.

For the "Children's Corner."

LITTLE FOLKS' WORDS.

A little babe in Scotland was left without a mother. Its father was a profane and wicked man. But the nurse who took care of the infant was a good woman, who loved the Lord Jesus Christ, and early taught the little child about the Savior.

One day, when the little girl was only twenty months old, her father came into the room with some of his companions, and uttered an oath. Instantly the babe lisped out in its childish tones, "Oh, the grace of God!" The father's hard heart was touched, and he thought about his little daughter's words till he was led to seek the grace of God and be saved.

"Bessie," said a little girl to her mamma's servant, "sit down and rest, and let me iron my playthings."

"Oh, no, child," said Bessie, "I cannot rest."

"But, Bessie, just rest a little while, and let me have the iron."

"No, child, there is no rest for the wicked."

"Are you wicked, Bessie?"

"Yes, dear, very wicked."

"But, Bessie, there is a cure for you:—

'There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.'"

The little girl's words were just the right ones, in the right place; and Bessie, the poor wicked servant, sought that cure which her little friend pointed out to her.

Little folks do not know how much good or evil they may bring about by their words. Nothing that you say is lost. Some one is made to feel better or worse by every word you speak. Angry words call out angry ones in return, and produce envy, and hatred, and pride, and all manner of evils. But pleasant, kind, and gracious words, are like oil on water, which smooths its roughness. Be careful what you say. Think before you speak. Strive to speak words which will do good, and help or comfort others. Let no guile be found in your mouths. By your words you may save a soul. May God bless you, and make your words to be fitly chosen, like apples of gold in baskets of silver. E. A. A.

CHRIST OUR GUEST.

AN INCIDENT IN AN ORPHAN'S ASYLUM.

When one of the boys had said the grace, "Come, Lord Jesus, be our guest, and bless what thou hast provided;" a little fellow looked up and said, "Do tell me why the Lord Jesus never comes? We ask him every day to sit with us, and he never comes?"

Dear child, only believe, and you may be sure he will come, for he does not despise your invitation.

"I shall set him a seat," said the little fellow, and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome. The chair stood empty for him. Every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking all the time Jesus could not come, and so he sent this poor boy in his place,—is that it? Yes, dear child, that is just it. Every piece of bread, and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. If, then, you want to do something for Jesus, do it to some one of his poor distressed children, and he will regard it just the same as if you had shown the kindness to himself; for he loves his people as himself.

—*Selected by* L. C.

THE GOLDEN RULE.

"Father," said my little nephew Edgar, "George Bently calls me a fool. Do you think I am?"

"Why, Edgar," said his father, preserving his gravity, "tell me why he calls you so."

"Well, sir, Aunt Kate sent me to pay a bill, and said that I should have back fifty cents. I met George on the way, and he went with me. The storekeeper took out a package of new currency, and handed me *one*, as he thought, and turned right around to wait on a customer. As I took up the money, instead of one fifty cents, it was *two*. I gave back one, and, as he took it, he said, 'Thank you, my boy; I made a mistake. As soon as we were outside the door, George said, 'What a fool; why did you not keep it? He never would have known it.' Just for a moment, I was very sorry that I had done it; but at once I thought, God will know it."

"Edgar," said his father, "that was a great temptation; you did right, and practised the Golden Rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

A few weeks after, Edgar was sent to the same store to purchase some oranges; his father gave him the right amount; when he returned he found that in payment he had mistaken fifty cents of his own private funds for ten cents that had been given him for the oranges. Without a moment's hesitation, he went back and asked to have the mistake rectified.

"Certainly, I will make it right," said the merchant; "I have not forgotten the two fifty cent pieces."—*New York Observer.*

THE CIRCUS.

A circus came to town, and everybody knows how the music, and the grand tent and horses, set all the little boys agoing. Quarters of dollars and shillings are in great demand, and many a choice bit of money have the circus-riders carried away, which was meant for better purposes.

A little boy was seen looking around the premises, with a great deal of curiosity.

"Halloo, Johnny," said a man who knew him, "going to the circus?"

"No, sir," answered Johnny; "father don't like them."

"O, well, I'll give you money to go, Johnny," said the man.

"Father doesn't approve of them," answered Johnny.

"Well, go for once, and I'll pay for your ticket."

"No, sir," said Johnny, "my father would give me money if he thought it were best; besides, I've got twenty-five cents in my strong box,—twice enough to go."

"I'd go, Johnny, for once; "it's wonderful the way the horses do," said the man. "Your father needn't know it."

"I sha'n't," said the boy.

"Now, why?" asked the man.

"'Cause," said Johnny, twirling his bare toes in the sand, "after I've been, I could not look my father right in the eye, and I can now."—*Friend of Virtue.*

GOOD RESOLUTIONS.—A little girl of six years old died a little while ago. About a year before her death, she had a small writing-desk given her. After her death, her mother unlocked it, and found this writing:—

"The minute I wake up in the morning I will thank God.

"I will mind my father and mother always.

"I will try to have my lessons perfect.

"I will try to be kind, and not get cross.

"I want to behave like God's child."

Five very precious rules for a little child to make his or her own.

☞ Two boys were conversing about Elijah's ascent in the chariot of fire. Said one,—

"Wouldn't you be afraid to ride in such a chariot?" "No," was the reply, "not if God drove."

The World's Crisis
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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MARY.—Luke 1: 38.

Lowly, and yet of noble birth,
A daughter of great Judah's line—
Secluded from the pride of earth,
Content to learn the will divine:
Her life proclaimed this pure record,
"Behold the handmaid of the Lord."

Gabriel, whose form with glory shone,
Announced her mother of that Child
Who yet shall reign on David's throne,
Th' eternal King—"the Undefiled!"
Her trusting heart believed, adored,
"Behold the handmaid of the Lord."

To Bethlehem the Magi come,
And with the wond'ring shepherd's gaze
On Him, denied on earth a home,
Though born a Prince of endless days.
But no complaint the wise men heard,
"Behold the handmaid of the Lord."

And when the offering day arrived,
Joseph and his beloved came
Where Anna prayed, and long had lived,
Where Simeon blessed the Babe and them:
She felt, though he foretold a sword,
"Behold the handmaid of the Lord."

Truly the sword did pierce her soul
As she beheld her tortured Son!
But yielding to divine control,
Her spirit groaned, Thy will be done.
In her sad heart strong faith was stored,
"Behold the handmaid of the Lord."

Lo, with the apostolic band,
Waiting with one accord in prayer,
Obedient to their Lord's command,
Methinks I see her kneeling there,—
There, where the Spirit was outpoured,
"Behold the handmaid of the Lord."

Mary, thy name like music sweet
Rolls down through Time's revolving years;
We call thee "blessed," and 'tis meet
For us, who are Christ's worshipers;
But, shunning all idolatry,
We may not, will not worship thee;

No, for thou hast returned to dust,
Dissolved by death's relentless sting;
But at the rising of the just
Thou shalt awake, and vict'ry sing;
Again thy tongue shall speak this word,—
"Behold the handmaid of the Lord."

Newark, N. J. JOHN LYLE.

For the World's Crisis.

"LO HERE, OR LO THERE."
Luke 17: 21.

When the Savior had ended his speech to those children of iniquity, the Pharisees, he turns from them to warn and instruct his disciples against that very class of men who had but a little while before been quizzing him; a class who, being themselves in error, arrogate to themselves the only true and holy apostolic succession, being orthodox in the faith and evangelical in the truth, while all others are denominated heterodox, schismatics, and errorists, whose damnation now of a long time slumbereth not. Christ first foretells the time of perils,—"The d-a-y-s w-i-l-l c-o-m-e,"—alas! alas! he spoke the truth. "The days will come when ye [the disciples] shall desire to see one of the days of the Son of man, and ye shall not see it. And they [the pharisaical set] shall say to you, [the disciples] See here; or, See there; go not after them, nor follow them." Why will they say, "Lo here, or lo there?" In order to call your attention to the effects of preaching in different localities, and to tell you that this power of God in the conversion of souls is the kingdom of God set up within those who are converted; or, the kingdom set up in their hearts. "Go not after them, nor follow them," saith Jesus.

How long shall this continue? So long as the Jews are captive among all nations, and Jerusalem is trodden down of the Gentiles (Luke 21: 24); and then what? "Then shall they see the Son of man coming in a cloud, with power and great glory (21; 27)." "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." Who is ever deceived or mistaken concerning the bright, vivid, sudden, forked lightning's flash, as for a moment it lights up the dark and angry vault of heaven, overspread with rolling, surging, tempest-tossed thunder clouds, "black as Erebus and dark as Hades," like the thick canopy of night spread over us? And are we to be told after reading of the down-treading of the children of the free woman for eighteen centuries, and having witnessed the groanings of earth, the carnage and slaughter, the tears and sufferings, the despotisms and oppressions, the wrongs and outrages with which the earth is filled, the "carnival of death," and crime, that fills our own land with lamentation and weeping, with curses and blasphemies against God and his Christ,—I say, are we to be told that this has been so many hundred years of "the kingdom of God," wherein his will is done upon the earth as it is now done in heaven? Do teachers of heavenly and divine truths expect to impose such a pandemonium on earth upon lovers of truth, peace, and righteousness, and seekers after holiness, who love the glorious appearing of the great God and our Savior Jesus Christ, and his peaceable kingdom, and the days of the Son of man, in which the righteous flourish, and abundance of peace filleth the earth so long as the sun and moon endureth, with any hope or expectation of success? If so, may the good Lord deliver us, and may they be confounded and most thoroughly disappointed, is my most devout supplication.

Christ himself positively affirmed that before the kingdom of God, comprehending "one of the days of the Son of man," should come, himself must suffer many things, and be rejected of that race of men, the Jews, and they, the disciples, should not see one of his days when persecutions against his church arose, and they should anxiously long to behold one of his days.

But it is urged by those claiming to be teachers among Protestants and Catholics, that "the kingdom of God" was "set up" by the gift of the Spirit on the "day of Pentecost," and that the church of Christ on earth constitutes that kingdom, by Christ ruling in the hearts of believers, through the Spirit.

Now look at it. The disciples were themselves baptized with the Holy Spirit, as none are at this day; preached the kingdom of God from Pentecost until they were killed for their witnessing in its favor. Some of them coming down over thirty years this side of the destruction of Jerusalem, making over half a century that some of them were absolutely living, in the days of the Son of man, if it be true that the kingdom was set up at Pentecost, and yet Christ told them they should not see one of his days when they *should desire to.*

Again, he is still rejected of that race of men, and the church are still filling up the measure of his sufferings that were left behind; the Gentiles are still treading down the holy city, and their times are not yet ended; and until they are, the times of the Messiah cannot begin, and the Jews are not yet crying, "Blessed is he that cometh in the name of the Lord!" and we in the kingdom. What infatuation!

"The kingdom of God" (Luke 17: 20), "the days of the Son of man" (17: 22), "the Son of man . . . . in his day" (17: 24) "his times" (1 Tim. 6: 15), "his appearing and his kingdom" (1 Tim. 4: 1), "shall he appear the second time" (Heb. 9: 28), "the last time" (1 Peter 1: 5), "the day of the Lord" (1 Thess. 5: 3, and 2 Peter 3: 10), "the day of God" (3: 12), "the dispensation of the fullness of times" (Eph. 1: 10), "appointed a day in the which he will judge the world" (Acts 17: 31), "ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13: 35), "the times of restitution of all things" (Acts 3: 21), "everlasting kingdom of our Lord" (2 Pet. 1: 11), and "thy kingdom come" of our Lord's prayer, all refer, I apprehend, to one and the same epoch, only with reference to the events transpiring therein it is relatively like one of our days. Some things are done at the beginning, then others succeed in their regular order. Save, perhaps, this difference, that instead of measuring time by hours, as now, it may be measured by events.

Acts 1: 9–11.—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men [probably the same two seen in the mount of transfiguration] stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same* JESUS . . . *shall so come, in like manner, as ye have seen him go into heaven.*" Paul's testimony is in perfect harmony: "For our conversation [Clarke says, our *citizenship*] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3: 20, 21. Also in 1 Thess. 1: 9, 10: "How ye turned to God from idols, to serve the living and true God; and TO WAIT *for his Son from heaven,* whom he raised from the dead." Again he says, in 2: 19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Chap. 3: 13: "To the end he may establish your hearts unblamable in holiness before God . . . at the coming of our Lord Jesus Christ, with all his saints." Rom. 2: 6, 7: "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, [he will render] eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, [he will render] indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, . . . in the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."

Acts 3: 19, 21: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing [at the resurrection] shall come from the presence of the Lord; and he shall *send Jesus Christ,* which [sending, second coming] before was preached unto you; [referring to his person] whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his his holy prophets since the world began." 1 Thess. 4: 14–17: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [precede, or go before, old Saxon] them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain [unto the coming of the Lord] shall be caught up, together with them [that are resurrected] in clouds, to meet the Lord in the air; and so [by a resurrection and a change] shall we ever be with the Lord; wherefore comfort one another with these words."

1 Cor. 15: 51: "Behold I shew you a mystery; we [i. e., the church, see chap. 1: 2] shall not all sleep; but we shall all [the same *all* that sleep not] be changed in a moment, in the twinkling of an eye, at the last trump; . . . and the dead shall be raised . . . and *we* [the living] shall be changed." Jno. 11: 21: "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. . . . Thy brother shall rise again. . . . I know he shall rise again in the resurrection at the last day. . . . I am the resurrection [quickening spirit, life-giver, 1 Cor. 15: 21, 22, and 45–47] and the life; he that believeth in me, though he were dead, yet shall he live [in the resurrection at the last day]; and whosoever *liveth* [at the last day] and *believeth* in me, shall *never die,*" because they will be changed. 1 Cor. 15: 51, 52; 1 Thess. 4: 14–17.

Jno. 21: 21–23: "Peter seeing him [John, following], saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? . . . Then went this saying abroad among the brethren, that that disciple should not die."

Here, again, the very same idea prevails that is found in 1 Cor. 15: 51, 1 Thess. 4: 15, and Jno. 11: 26, that believers, who are *alive* at the coming of Christ, *shall* NEVER *die,*" but be instantaneously changed from mortals to immortals.

In all these fifteen passages, not only is the kingdom placed at the second coming of Christ, but almost every blessing promised to us is made dependent upon that event, by the apostle Paul; in so much, that if there be no second personal appearing of the Savior, then there is no salvation for any body, so far as the gospel is concerned; and if the gospel salvation be not true, then may we well doubt all others; in fact, doubt if there be any other. I know not any.

Here it will not be out of place to consider the difference of opinions, and conclusions, held and deduced from the same premises, in the times of the apostles and our own. *Then,* if it was said or implied that an individual was to tarry until the Lord came, the opinion prevailed that the individual "should not die." *Now,* it is just the reverse, and the individual is surely to die, because the Lord is coming. *Then,* Mary and Martha both held that if the Lord had been there their brother would *not* have died. *Now,* we are taught that the Lord does come to every believer that dies. *Then,* it was held that believers would die until the Lord came. *Now,* it is claimed with strange inconsistency, that whenever they do die the Lord does come to them; yet, notwithstanding they do die, they still live forever and *cannot die.* *Then* it was taught that without a resurrection of those who had died in the faith, there would be no salvation of the soul. 1 Peter 1: 7–9. *Now* it is taught that the soul of the believer being a conscious entity, and immortal in its essence, is saved when the believer dies, independent of a resurrection. *Then* it was taught that believers would get the victory over death when they rose from the dead; and *now,* it is taught that they get the victory when death triumphs over them, and lays them in the grave.

Then, it was believed that even christians perished, unless saved by being raised to life again; *now,* it is claimed that when they are in death then they are in life; and being safe and happy in celestial glory, it is impossible for them to perish, whether there be a resurrection or not. *Then,* it was held that death was not only an enemy, that had a poisonous sting, and constituted the wages for sin, shutting us up in a dark prison house, and was a burden that made us *groan;* but that it took away knowledge, destroyed all distinctions, and caused joy, love, hatred and envy to perish; *now,* death hath peans of praise sung in its behalf; garlands of never-dying flowers woven as a chaplet for its crown; wreaths of unfading green twined around its lintels; eulogies pronounced upon its glorious achievements; nay, it is caressed as a friend, that graciously condescends to play the servitor, and stand at the gates to open wide the portals of glory, and bids us "pass over the river," and enter upon untold delights; and is styled "the dulcet voice of the adorable Son of God," that "calls us to his arms;" "the voice of the archangel, and the trump of God."

Rutland, Vt. G. W. STETSON.

JOY IN THE ADVENT.

TRANSLATED FROM LUTHER.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21: 28.

But here you may ask: Who can lift up his head in the presence of such fearful wrath and the awful judgment? Does not all the world tremble at the contemplation of that day, and the more hang its head, and look down for very alarm and terror; how then shall we look up, and lift up our heads in peacefulness and longing for its coming? Answer: All this is said for christians alone, who are christians indeed, and not for heathens and Jews. But true christians are so surrounded with temptations and the pursuits of sin, and all descriptions of evil, that to them this life is insipid and loathsome. On this account they wait, and long, and pray to be delivered from sin and from evil, as is set forth in the Lord's Prayer: "*Thy Kingdom come. Deliver us from evil.*" Are we true christians, so shall we also pray from the depths of our hearts. And if we do not pray that prayer from our souls, and with all earnestness, we are not yet proper christians.

And as our proper prayer is, so must certainly our feelings and practice be, contemplating these signs, however awful, with satisfaction and longing for what they foretell, as Christ exhorts: "When these things begin to come to pass, then look up." He does not say: "Tremble and be afraid, or cast down your heads;" for that which cometh is what we have so earnestly besought. Is it our soul-felt desire to be freed from sin, from death, from hell, then we must needs covet this coming above all things, and love it. Thus also says St. Paul (2 Tim. 4: 8): "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also *that love his appearing.*" But what will he give to them that hate and shun that appearing? Beyond question, he will consign them to perdition as his enemies. And in Titus 2: 13, we read: "We should live soberly, righteously, and godly, in this present world, *looking for that blessed hope,* and the glorious appearing of the great God and our Savior Jesus Christ." So in Luke 12: 36, also: "Be ye yourselves like unto *men that wait for their lord,* when he will return from the wedding."

Those, however, who are frightened, and would not that Christ should come, what mean they when they pray, "*Thy Kingdom come; Thy will be done; Deliver us from evil?*" Do they not lie to God before his very face, to their own condemnation? Are they not striving against the will of God, who desires that day for the redemption of his people? There is, therefore, necessity for great carefulness, that there may be no hatred, dislike, or dread of that day found in us, for such trepidation is an unfavorable symptom, and appertains to the unrenewed and lost, whose hard heads and obdurate hearts need to be shaken and broken with such shocks and terrors, that they may reform. But to believers that day must be comforting and precious. To them it is to be the day of highest joy and security, just as it shall be to the unbelieving the day of their highest terror and curse. It is also ever so in this life, that gospel truth is to the good most precious, and to the evil most hateful. And why should believers fear, and not be exceeding glad, seeing that their trust is upon Christ, that the Judge is coming for their redemption, and that this is their portion?—*Prophetic Times.*

For the World's Crisis.

LIFE IN THE FUTURE.

There is life in the future for thee, brother;
There is life in the future for thee;
Though death's gloomy shadows encircle thee round,
There is life in the future for thee.

CHORUS.—A home in the kingdom we see,
And a life in the future for thee;
A home in the kingdom we see,
And a life in the future for thee.

Oh, 'twas matchless, ineffable love, brother,
That purchased on Calvary's tree,
With the blood of the just, this unspeakable gift—
This life in the future for thee.

Christ is the great fountain of life, brother,
And faith brings its waters to me;
Thou hast eaten the bread that from heaven came down,
There is life in the future for thee.

What matters earth's sadness and toil, brother,
If we but that future life see?
There'll be ample time for rejoicing and rest;
There is life in the future for thee.

Then cling with an unyielding grasp, brother,
By the strong hand of faith to life's tree;
Though death shall his own lawful captives retain,
There is life in the future for thee.

S. HAWKINS.

For the World's Crisis.

THOUGHTS UPON BAPTISM.

My attention has recently been called with renewed interest to an examination of this subject, as connected with God's own arrangement for salvation, as revealed in the Scriptures of truth; and as the testimony has come up in rather a new light, I take the liberty of writing it out for the Crisis, with the hope that some may be aided in their investigations of this deeply interesting subject.

I am free to admit there is no virtue in water, in and of itself, to cleanse the heart, but there is virtue in *obedience;* for we read that Christ has become "the author of eternal salvation unto all them that obey him; and that the "willing and obedient" are to "eat of the fruit of the land." A willing heart is first necessary, which naturally leads to obedience, the same as faith leads to works. Both are essential to salvation.

When Christ was about leaving the world, he said, "He that believeth and is baptized shall be saved." Belief first, and baptism second, and the result of belief. This order was observed by the apostles in all their ministrations; and thus an example is given to the church for all subsequent time, and is in exact harmony with the teachings of the Scriptures.

We will now introduce a familiar illustration. A couple are engaged to be married. First, their love is placed upon each other, which leads, secondly, to the making of the marriage contract, and thirdly, to its consummation. The second and third steps are the result of the first, and work no change in the hearts or affections of the parties, that being a prior work.' But in taking the third step, a very great change takes place in the relation the parties sustain towards each other. By that last act they become husband and wife, in the sight of God and man; and the bride takes upon her legally the name of the bridegroom, and becomes an inheritor of his property, and they twain become one flesh. If they omit the last step, and assume the connubial relation at the second stage, all would hold them to be adulterers. Their plea of sincere love and good intentions would not screen them, neither would the plea of ignorance. Now if I have a right apprehension of the subject, this, in all its parts, is a correct parallel of the christian's life to his full union with Christ, as follows:

1st. Christ has manifested his love to us, and invites us by the gospel to become his upon the terms he himself has pointed out. 2d. We accept of those invitations, and reciprocate his love by giving our hearts to him, and resolve to become his for time and eternity, by a hearty submission to his will. At which point the Savior meets us, and lifts upon us the light of his countenance, and imparts some tokens of his gracious love to our hearts. We then, for the first time, begin to feel the blessed assurance, that we are indeed Christ's, and Christ is ours, and are blessed more, perhaps, than at any other point of our christian experience. This we call conversion.

Up to this point (thank God), nearly all christians are agreed; and from this epoch date the beginning of their christian experience. But, sad to say, multitudes who have reached this point there end their experience. A large proportion, however, begin to reason on this wise: "There is no virtue in water to cleanse the heart (which is already right in the sight of God), and I believe a few drops are just as good as an ocean; and besides this, I was sprinkled in infancy, and the church calls that baptism; and the Bible enjoins but one baptism. I will therefore confess Christ by joining myself with his body, the church, and thus consummate the good-begun work."

If this is God's revealed plan, then all who thus do are right. If it is not his plan, I can see no escape from the declaration of Christ, who says, "In vain they do worship me, teaching for doctrines the commandments of men." The sanction of all the ecclesiastics of the world, aside from the sure "word," can avail nothing with God. Let us see what God hath said concerning this matter.

Christ said (as before quoted), "He that believeth, and is baptized, shall be saved."

We read in Acts 15: 14, that Christ has visited "the Gentiles, to take out of them a people for his name." In other portions, we learn that the apostles baptized believers (only) into Christ, into his name; that this people are his peculiar treasure, "members of his body," are "married to Christ." That they are to be "the Bride, the Lamb's wife;" and that ere long his weary bride will be gathered to "the marriage supper," and be presented by him, on the great coronation day of the King of kings and Lords of lords, before his Father and his holy angels.

O think, beloved in the Lord, will be present any on that august day who has failed to take upon him "*his name,*" in the manner he himself has prescribed? His bride will then be clothed upon with linen clean and white, which is declared to be "the righteousness of saints." If any should perchance get there, not having on that wedding garment, they would, at the inquiry of the Master, become "speechless," and be cast out and condemned as adulterers, as surely as we should condemn the couple who went to living together as husband and wife without being lawfully married. If we will make the crown sure, all those holy resolutions made at our first espousal must be reduced to practice.

The reason why many are constantly referring back to their first experience as evidence that they are christians, is that they have failed to take the succeeding steps in the divine life, and hence have no increased evidence, either from the word or the Spirit, that they are walking in that straight and narrow road (marked out in the Bible) that leads to life. A correct baptism is essential to a right beginning, but that is not all; we must be constantly progressing, both by a correct faith and by well doing, and then we shall know that we are Christ's, and Christ is ours. Any thing short of this actual knowledge is unsatisfactory to the true christian.

In conclusion, I will say, if it was becoming in Christ to fulfill all righteousness and be baptized of John in Jordan, is it not becoming in us to imitate his example, and obey his most positive command? If we fail thus to do, we certainly shall always lack the evidence we so much need, that we are accepted of him. We want the living word as well as the Spirit to witness with our spirits that we are his. If recorded testimony, made by proper authority, is the best evidence to prove legitimacy in human courts, so also will the divine record be best testimony at the bar of God to prove that we have been legally married to Christ. Therefore let us all be sure we have it. *Amen.*

Norwalk, O. P. ALLING.

WHERE DO SOULS COME FROM?

It is a very easy matter to assert that the human soul is immortal, but a little harder one to give its origin. It is obvious, however, that if it is an intelligent entity, existing independent of the body, it must be either "pre-existent," "transmitted," or "created at birth." No other position can be taken, as all must admit. Which of the above will the advocates of "soul-entityism" choose? Either will involve them in difficulties from which it will be hard to extricate themselves. For if the soul is pre-existent—as a distinct entity, why do we not call to mind some things which transpired prior to being imprisoned in the body? Why, we might inquire, were we ever thus imprisoned in tenements of clay? Why were we not left to range the blissful fields of God's unbounded empire, instead of being encumbered with these old earthly clods? Would it not be unjust in Jehovah to thus confine an innocent soul? and then, if peradventure through the weakness of the flesh it occupies it blunders along "a few brief years in carelessness and security," doom it to eternal woe?

And not only this, but if the soul is pre-existent it favors the idea of transmigration! For if it pre-existed in any form, who knows but what it occupied another body? And if it did, how natural to suppose it might another still, after leaving this. Yes, dear reader, you, if this theory be true, may in a short time find yourself crawling around in the body of a woodchuck!

But if it is not pre-existent, it is either "created at birth," or "transmitted"; and if transmitted it is divisible, and if divisible it is destructible, hence not immortal. And if created at birth, then Jehovah must be daily creating souls, not only for legitimate children, but also for illegitimates. Thus is the blasphemous charge brought against God of sanctioning adultery. And not only this, but as it is estimated that "over eighty thousand children are born daily," and contended that "over half the human race will ultimately be damned," Jehovah must be daily employed in creating over forty thousand candidates for hell fire!! Who dare occupy such a position? Who dare thus slander the Supreme Ruler of the universe? And yet those who claim that the soul, as a distinct entity, is created at birth, do occupy just such a position, and do thus slander God, even though through ignorance.

The position I shall take is, that the soul is transmitted; not as a superadded entity, but as a soul—a Bible soul! In Ex. 1: 5, we read, "All the souls that came out of the loins of Jacob were seventy souls." This proves beyond all cavil that the soul is transmitted; and, as we have already remarked, if transmitted it is divisible, and if divisible it is destructible; and this is also easily proved by the same kind of evidence: "Save me from them that persecute me, and deliver me; lest they tear my soul (not body) like a lion, rending it in pieces."—Ps. 7: 2. If the soul were indestructible, it could not be torn to pieces. How would one look trying to tear in pieces an indivisible, indestructible ghost? Josh. 11: 11. "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there were none left to breathe." Joshua must have understood the tactics of ghost fighting, if he smote indivisible ghosts with a sword. This not only proves the destructibility of the soul, but it also proves that it lives by breathing; and this is in accordance with Gen. 2: 7,—"And the Lord God formed man out of the dust of the ground, breathed into him (a ghost man?) the breath of life, and man became (what he was not before) a living soul." He was not a living soul until the breath of life entered his nostrils; and how natural then it is to suppose that he will not be a living soul after the breath of life leaves him.

Now, we again ask, which position shall we take—that the soul is pre-existent, created at birth, or transmitted? We feel that we are ready to answer: it is transmitted (Ex. 1: 4), therefore destructible (Ps. 7: 7: Joshua 6: 11). And if this evidence can be relied upon, the doctrine of immortal-soulism sinks forever into dark oblivion, where the first propagator of it will soon follow. It has no foundation in the Bible, reason, or philosophy, but is the corner stone of nearly every false system of religion that has ever contaminated the world. It is the fruit of Satan's lie; a bold issue against Jehovah's declaration—"The soul that sinneth it shall die." Death is a cessation of life in unspeakable agony, or any thing short of extinction of being; and the individual who tries to controvert it is replying against God.

Beware, therefore, how you try to ignore the plain declarations of the transcript of his holy will—"The wages of sin is death"; and John foresaw a time when "there will be no more death"; but if the wicked were to die the death that never dies, they would be dying eternally. John doubtless foresaw the time when the old mother of harlots would meet her final doom, and with her go the filthy rags so dearly cherished by her apostate daughters.—*Prophetic Watchman.*

For the World's Crisis.

COMMITTING SCRIPTURE TO MEMORY.

NUMBER THREE.

THE WRITER'S EXPERIENCE IN SEARCHING THE SCRIPTURES BY COMMITTING PORTIONS OF THEM TO MEMORY.

"The Bible! 'tis a book divine,
Where heavenly truth and mercy shine,
And wisdom speaks in every line"

Soon after the Lord in mercy opened our eyes to behold spiritual things, we commenced committing to memory portions of the inspired volume, carefully, prayerfully, and exactly, word for word, without the slightest deviation from the written letter. First, we committed the Sermon on the Mount, the most practical part of the epistles of Paul, Peter, James and John; of the Psalms, Proverbs, and the holy prophets. We then committed the whole of Matthew's gospel, whole of Psalms, and whole chapters in the writings of Solomon, and of the prophets. Likewise, whole chapters in Romans, Corinthians, Galatians, James and John, 1st and 2d Peter, and the letters addressed to Timothy and Titus by Paul. This committing to memory portions of the blessed Bible, was made a daily business. On some days only one verse was committed, on others, two, three, four, six, eight, or ten. The passages committed in the morning were often repeated during the day, going out and rising up. While occupied in our usual avocations, or business transactions, these golden gems were turned over and over, again and again, meditated upon and brought home to our heart. The glorious results of this persevering in meditating and treasuring up these "apples of gold in pictures of silver," are inexpressible. We mention only a few of these blessings.

1. This hiding the word of God in our heart, by these daily committals, assisted us in prayer, not only in using scriptural language, in approaching the "GREAT I AM," but, as whole Psalms and other parts of the Bible, were made up of prayer entirely, we could, when in a state of spiritual aridity, and when the heavens were brass over us, and our words seemed to rise no higher than our head, then take the words of the Holy Spirit's dictation, and lift up holy hands without wrath or doubting, and soon feel our hearts kindle with true, spiritual devotion. Often, when clouds and darkness were thus around us, the healing beams of the sun of righteousness would dawn.

2. This method of examining the Bible by careful and prayerful committal of its pages, assisted us very much in ordering our conversation, at home and abroad, in the social circle and around the table. A verse or two, taken from this pure *fountain,* was often introduced on these occasions for elucidation and edifying conversation. Moreover, it aided us equally in giving a happy turn to social or family interviews, when, otherwise, precious, golden moments would have been occupied on things of a trifling nature, or commonplace, or on things of little or no profit. Furthermore, when conversation was likely to flag, a passage from this Lighthouse would be introduced for mutual edification and spiritual enlargement.

3. In our missionary trips from house to house, in cities and villages, this familiarity with holy inspiration was of special advantage; also around sick-beds, on occasions when the Bible could not easily be come at, we could then have recourse to this stock on hand, treasured in our memory, and repeat verbatim such passages as would comfort the feeble-minded, support the weak, administer consolation to the sick and dying.

4. In teaching Sabbath schools, Bible classes, also in attending meetings for prayer, conference, testimony, and on more public ministrations, this fund of holy "writ" stored for future use, we found incalculably beneficial. Thy word,

"Where'er it enters in,
Is sharper than a two-edged sword
To slay the man of sin."

5. In writing for the press, or otherwise, the same blessed results were experienced as when imparting oral instruction.

6. In severe temptation we could apply this "sword of the Spirit" skillfully in warding off the fiery darts of the enemy; from the fact of our having so many of the great and precious promises before our mind's eye. Our blessed Lord set an example here, when tempted by Satan, after his long fasting of forty days. What did he say? "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4: 10. *Mark well* the purport, "*It is written.*"

7. This hiding God's truth thus, effectually destroyed, and killed out forever, the least and last tendency to silly, nonsensical chit-chat, foolish talking and jesting, and things of little or no profit, so common with many church members. This attempt at witticisms to excite vain laughter, eats out the life and essence of true piety. Whenever you see persons given to light, trifling, or frivolous conversation, like the crackling of thorns under a pot, take it for granted such individuals are very superficial in Bible theology, and know but little, if any thing, of the marrow and fatness of the gospel.

8. Another exceedingly important item in thus bringing home the spirit of the Bible to our inmost soul, was, it killed, or destroyed, entirely and forever, all relish for insipid, frothy, and ephemeral publications—the popular periodicals of the day, the fashion-plate magazines and comicals, the multitudinous mixed up things of the bitter and the sweet, God and Mammon, Christ and Belial, so frequently advertised and puffed by religious editors! When once the truths of the Bible have taken firm root in the heart, and become more precious than gold, sweeter also than honey and the honey-comb, these sugar-coated poisons, snakes in the grass, satanic transformations, appear disgusting and heart-sickening, and are repudiated, as the froth and scum of the pit, fit neither for the land nor the dung-hill. Whenever you see persons poring over these "literary serpents" with evident delight, you know certainly that they have not yet learned the first principles of true discipleship.

"Fill first the bushel with the wheat,
With wisdom—food for souls to eat;
Then chaff, the fiction of the day,
Will find no place, and blow away."

9. This investigating the writings of holy men inspired, opened our eyes to see the vanity and sinfulness of worldly conformity in dress, equipage, church building, the pride of aristocracy, the uniting of Christ with Belial in matrimonial connections, religious festivals, and secret, oath-bound societies. When you see the professed disciples of Jesus following the wake of worldly popularity, receiving honor from one another, rest assured that God's word has not done its perfect work.

10. This method of searching the Scripture, with accompanying influences of the Holy Spirit, eradicated entirely and forever a sectarian spirit, and the spirit of caste. We were led, also, to hate oppression in every form, as God hates it, and as every holy being must hate it. Every slaveholder has an abolition lecturer within himself, in his own soul, that says to him in the language of Cowper:

"I would not have a slave to till my ground;
To carry me—to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned."

11. Again, this memorizing, treasuring up daily the word of life, led us into the secret of the higher christian walks—"Holiness to the Lord,"—to embrace the doctrine of perfect love, that casteth out all fear. We saw clearly from the many passages committed on the assurance of faith, that here was hope, well-grounded, immovable, for every one, on the altar Christ Jesus consecrated; that it was our privilege and duty to "rise and shine," put on the whole armor of God, be strong in the Lord and in the power of his might, to be filled with faith and the Holy Spirit, with all the fullness of God, able to comprehend with all saints what is the breadth, length, depth, and height of redeeming and sanctifying grace, and to know the love of Christ, which passeth all knowledge. "Without holiness no man shall see the Lord."

Beloved reader, are not the blessings here enumerated, resulting from treasuring up God's truth in the heart by committing portions of it daily, worthy of your immediate, prayerful consideration? Can you hesitate a moment from following on to know the Lord, in this way, till the day dawn, and the day-star arise in your heart? "Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1: 20, 21.

D. F. E.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MARY.—Luke 1: 38.

Lowly, and yet of noble birth,
A daughter of great Judah's line—
Secluded from the pride of earth,
Content to learn the will divine:
Her life proclaimed this pure record,
"Behold the handmaid of the Lord."

Gabriel, whose form with glory shone,
Announced her mother of that Child
Who yet shall reign on David's throne,
Th' eternal King—"the Undefiled!"
Her trusting heart believed, adored,
"Behold the handmaid of the Lord."

To Bethlehem the Magi come,
And with the wond'ring shepherd's gaze
On Him, denied on earth a home,
Though born a Prince of endless days.
But no complaint the wise men heard,
"Behold the handmaid of the Lord."

And when the offering day arrived,
Joseph and his beloved came
Where Anna prayed, and long had lived,
Where Simeon blessed the Babe and them:
She felt, though he foretold a sword,
"Behold the handmaid of the Lord."

Truly the sword did pierce her soul
As she beheld her tortured Son!
But yielding to divine control,
Her spirit groaned, Thy will be done.
In her sad heart strong faith was stored,
"Behold the handmaid of the Lord."

Lo, with the apostolic band,
Waiting with one accord in prayer,
Obedient to their Lord's command,
Methinks I see her kneeling there,—
There, where the Spirit was outpoured,
"Behold the handmaid of the Lord."

Mary, thy name like music sweet
Rolls down through Time's revolving years;
We call thee "blessed," and 'tis meet
For us, who are Christ's worshipers;
But, shunning all idolatry,
We may not, will not worship thee;

No, for thou hast returned to dust,
Dissolved by death's relentless sting;
But at the rising of the just
Thou shalt awake, and vict'ry sing;
Again thy tongue shall speak this word,—
"Behold the handmaid of the Lord."

Newark, N. J. JOHN LYLE.

For the World's Crisis.

"LO HERE, OR LO THERE." Luke 17: 21.

When the Savior had ended his speech to those children of iniquity, the Pharisees, he turns from them to warn and instruct his disciples against that very class of men who had but a little while before been quizzing him; a class who, being themselves in error, arrogate to themselves the only true and holy apostolic succession, being orthodox in the faith and evangelical in the truth, while all others are denominated heterodox, schismatics, and errorists, whose damnation now of a long time slumbereth not. Christ first foretells the time of perils,—"The d-a-y-s w-i-l-l c-o-m-e,"—alas! alas! he spoke the truth. "The days will come when ye [the disciples] shall desire to see one of the days of the Son of man, and ye shall not see it. And they [the pharisaical set] shall say to you, [the disciples] See here; or, See there; go not after them, nor follow them."—Why will they say, "Lo here, or lo there?" In order to call your attention to the effects of preaching in different localities, and to tell you that this power of God in the conversion of souls is the kingdom of God set up within those who are converted; or, the kingdom set up in their hearts. "Go not after them, nor follow them," saith Jesus.

How long shall this continue? So long as the Jews are captive among all nations, and Jerusalem is trodden down of the Gentiles (Luke 21: 24); and then what? "Then shall they see the Son of man coming in a cloud, with power and great glory (21; 27)." "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." Who is ever deceived or mistaken concerning the bright, vivid, sudden, forked lightning's flash, as for a moment it lights up the dark and angry vault of heaven, overspread with rolling, surging, tempest-tossed thunder clouds, "black as Erebus and dark as Hades," like the thick canopy of night spread over us? And are we to be told after reading of the down-treading of the children of the free woman for eighteen centuries, and having witnessed the groanings of earth, the carnage and slaughter, the tears and sufferings, the despotisms and oppressions, the wrongs and outrages with which the earth is filled, the "carnival of death," and crime, that fills our own land with lamentation and weeping, with curses and blasphemies against God and his Christ,—I say, are we to be told that this has been so many hundred years of "the kingdom of God," wherein his will is done upon the earth as it is now done in heaven? Do teachers of heavenly and divine truths expect to impose such a pandemonium on earth upon lovers of truth, peace, and righteousness, and seekers after holiness, who love the glorious appearing of the great God and our Savior Jesus Christ, and his peaceable kingdom, and the days of the Son of man, in which the righteous flourish, and abundance of peace filleth the earth so long as the sun and moon endureth, with any hope or expectation of success? If so, may the good Lord deliver us, and may they be confounded and most thoroughly disappointed, is my most devout supplication.

Christ himself positively affirmed that before the kingdom of God, comprehending "one of the days of the Son of man," should come, himself must suffer many things, and be rejected of that race of men, the Jews, and they, the disciples, should not see one of his days when persecutions against his church arose, and they should anxiously long to behold one of his days.

But it is urged by those claiming to be teachers among Protestants and Catholics, that "the kingdom of God" was "set up" by the gift of the Spirit on the "day of Pentecost," and that the church of Christ on earth constitutes that kingdom, by Christ ruling in the hearts of believers, through the Spirit.

Now look at it. The disciples were themselves baptized with the Holy Spirit, as none are at this day; preached the kingdom of God from Pentecost until they were killed for their witnessing in its favor. Some of them coming down over thirty years this side of the destruction of Jerusalem, making over half a century that some of them were absolutely living, in the days of the Son of man, if it be true that the kingdom was set up at Pentecost, and yet Christ told them they should not see one of his days when they *should desire to.*

Again, he is still rejected of that race of men, and the church are still filling up the measure of his sufferings that were left behind; the Gentiles are still treading down the holy city, and their times are not yet ended; and until they are, the times of the Messiah cannot begin, and the Jews are not yet crying, "Blessed is he that cometh in the name of the Lord!" and we in the kingdom. What infatuation!

"The kingdom of God" (Luke 17: 20), "the days of the Son of man" (17: 22), "the Son of man .... in his day" (17: 24) "his times" (1 Tim. 6: 15), "his appearing and his kingdom" (1 Tim. 4: 1), "shall he appear the second time" (Heb. 9: 28), "the last time" (1 Peter 1: 5), "the day of the Lord" (1 Thess. 5: 3, and 2 Peter 3: 10), "the day of God" (3: 12), "the dispensation of the fullness of times" (Eph. 1: 10), "appointed a day in the which he will judge the world" (Acts 17: 31), "ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13: 35), "the times of restitution of all things" (Acts 3: 21), "everlasting kingdom of our Lord" (2 Pet. 1: 11), and "thy kingdom come" of our Lord's prayer, all refer, I apprehend, to one and the same epoch, only with reference to the events transpiring therein it is relatively like one of our days. Some things are done at the beginning, then others succeed in their regular order. Save, perhaps, this difference, that instead of measuring time by hours, as now, it may be measured by events.

Acts 1: 9–11.—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men [probably the same two seen in the mount of transfiguration] stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same* JESUS . . . *shall so come, in like manner, as ye have seen him go into heaven.*" Paul's testimony is in perfect harmony: "For our conversation [Clarke says, our *citizenship*] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3: 20, 21. Also in 1 Thess. 1: 9, 10: "How ye turned to God from idols, to serve the living and true God; and TO WAIT *for his Son from heaven,* whom he raised from the dead." Again he says, in 2: 19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Chap. 3: 13: "To the end he may establish your hearts unblamable in holiness before God . . . at the coming of our Lord Jesus Christ, with all his saints." Rom. 2: 6, 7: "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, [he will render] eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, [he will render] indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, . . . in the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."

Acts 3: 19, 21: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing [at the resurrection] shall come from the presence of the Lord; and he shall *send Jesus Christ,* which [sending, second coming] before was preached unto you; [referring to his person] whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his his holy prophets since the world began." 1 Thess. 4: 14–17: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [precede, or go before, old Saxon] them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain [unto the coming of the Lord] shall be caught up, together with them [that are resurrected] in clouds, to meet the Lord in the air; and so [by a resurrection and a change] shall we ever be with the Lord; wherefore comfort one another with these words."

1 Cor. 15: 51: "Behold I shew you a mystery; we [i. e., the church, see chap. 1: 2] shall not all sleep; but we shall all [the same *all* that sleep not] be changed in a moment, in the twinkling of an eye, at the last trump; . . . and the dead shall be raised . . . and we [the living] shall be changed." Jno. 11: 21: "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. . . . Thy brother shall rise again. . . . I know he shall rise again in the resurrection at the last day. . . . I am the resurrection [quickening spirit, life-giver, 1 Cor. 15: 21, 22, and 45–47] and the life; he that believeth in me, though he were dead, yet shall he live [in the resurrection at the last day]; and whosoever *liveth* [at the last day] and *believeth* in me, shall *never die;*" because they will be changed. 1 Cor. 15: 51, 52; 1 Thess. 4: 14–17.

Jno. 21: 21–23: "Peter seeing him [John, following], saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? . . . Then went this saying abroad among the brethren, that that disciple should not die."

Here, again, the very same idea prevails that is found in 1 Cor. 15: 51, 1 Thess. 4: 15, and Jno. 11: 26, that believers, who are *alive* at the coming of Christ, *shall* NEVER *die,*" but be instantaneously changed from mortals to immortals.

In all these fifteen passages, not only is the kingdom placed at the second coming of Christ, but almost every blessing promised to us is made dependent upon that event, by the apostle Paul; in so much, that if there be no second personal appearing of the Savior, then there is no salvation for any body, so far as the gospel is concerned; and if the gospel salvation be not true, then may we well doubt all others; in fact, doubt if there be any other. I know not any.

Here it will not be out of place to consider the difference of opinions, and conclusions, held and deduced from the same premises, in the times of the apostles and our own. *Then,* if it was said or implied that an individual was to tarry until the Lord came, the opinion prevailed that the individual "should not die." *Now,* it is just the reverse, and the individual is surely to die, because the Lord is coming. *Then,* Mary and Martha both held that if the Lord had been there their brother would *not* have died. *Now,* we are taught that the Lord does come to every believer that dies. *Then,* it was held that believers would die until the Lord came. *Now,* it is claimed with strange inconsistency, that whenever they do die the Lord does come to them; yet, notwithstanding they do die, they still live forever and *cannot die* *Then* it was taught that without a resurrection of those who had died in the faith, there would be no salvation of the soul. 1 Peter 1: 7–9. *Now* it is taught that the soul of the believer being a conscious entity, and immortal in its essence, is saved when the believer dies, independent of a resurrection. *Then* it was taught that believers would get the victory over death when they rose from the dead; and *now,* it is taught that they get the victory when death triumphs over them, and lays them in the grave.

Then, it was believed that even christians perished, unless saved by being raised to life again; *now,* it is claimed that when they are in death then they are in life; and being safe and happy in celestial glory, it is impossible for them to perish, whether there be a resurrection or not. *Then,* it was held that death was not only an enemy, that had a poisonous sting, and constituted the wages for sin, shutting us up in a dark prison house, and was a burden that made us *groan;* but that it took away knowledge, destroyed all distinctions, and caused joy, love, hatred and envy to perish; *now,* death hath peans of praise sung in its behalf; garlands of never-dying flowers woven as a chaplet for its crown; wreaths of unfading green twined around its lintels; eulogies pronounced upon its glorious achievements; nay, it is caressed as a friend, that graciously condescends to play the servitor, and stand at the gates to open wide the portals of glory, and bids us "pass over the river," and enter upon untold delights; and is styled "the dulcet voice of the adorable Son of God," that "calls us to his arms;" "the voice of the archangel, and the trump of God."

Rutland, Vt. G. W. STETSON.

JOY IN THE ADVENT.

TRANSLATED FROM LUTHER.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21: 28.

But here you may ask: Who can lift up his head in the presence of such fearful wrath and the awful judgment? Does not all the world tremble at the contemplation of that day, and the more hang its head, and look down for very alarm and terror; how then shall we look up, and lift up our heads in peacefulness and longing for its coming? Answer: All this is said for christians alone, who are christians indeed, and not for heathens and Jews. But true christians are so surrounded with temptations and the pursuits of sin, and all descriptions of evil, that to them this life is insipid and loathsome. On this account they wait, and long, and pray to be delivered from sin and from evil, as is set forth in the Lord's Prayer: "*Thy Kingdom come. Deliver us from evil.*" Are we true christians, so shall we also pray from the depths of our hearts. And if we do not pray that prayer from our souls, and with all earnestness, we are not yet proper christians.

And as our proper prayer is, so must certainly our feelings and practice be, contemplating these signs, however awful, with satisfaction and longing for what they foretell, as Christ exhorts: "When these things begin to come to pass, then look up." He does not say: "Tremble and be afraid; or cast down your heads;" for that which cometh is what we have so earnestly besought. Is it our soul-felt desire to be freed from sin, from death, from hell, then we must needs covet this coming above all things, and love it. Thus also says St. Paul (2 Tim. 4: 8): "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also *that love his appearing.*" But what will he give to them that hate and shun that appearing? Beyond question, he will consign them to perdition as his enemies. And in Titus 2: 13, we read: "We should live soberly, righteously, and godly, in this present world, *looking for that blessed hope,* and the glorious appearing of the great God and our Savior Jesus Christ." So in Luke 12: 36, also: "Be ye yourselves like unto *men that wait for their lord,* when he will return from the wedding."

Those, however, who are frightened, and would not that Christ should come, what mean they when they pray, "*Thy Kingdom come; Thy will be done; Deliver us from evil?*" Do they not lie to God before his very face, to their own condemnation? Are they not striving against the will of God, who desires that day for the redemption of his people? There is, therefore, necessity for great carefulness, that there may be no hatred, dislike, or dread of that day found in us, for such trepidation is an unfavorable symptom, and appertains to the unrenewed and lost, whose hard heads and obdurate hearts need to be shaken and broken with such shocks and terrors, that they may reform. But to believers that day must be comforting and precious. To them it is to be the day of highest joy and security, just as it shall be to the unbelieving the day of their highest terror and curse. It is also ever so in this life, that gospel truth is to the good most precious, and to the evil most hateful. And why should believers fear, and not be exceeding glad, seeing that their trust is upon Christ, that the Judge is coming for their redemption, and that this is their portion?—*Prophetic Times.*

For the World's Crisis.

LIFE IN THE FUTURE.

There is life in the future for thee, brother;
There is life in the future for thee;
Though death's gloomy shadows encircle thee round,
There is life in the future for thee.

CHORUS.—A home in the kingdom we see,
And a life in the future for thee;
A home in the kingdom we see,
And a life in the future for thee.

Oh, 'twas matchless, ineffable love, brother,
That purchased on Calvary's tree,
With the blood of the just, this unspeakable gift—
This life in the future for thee.

Christ is the great fountain of life, brother,
And faith brings its waters to me;
Thou hast eaten the bread that from heaven came down,
There is life in the future for thee.

What matters earth's sadness and toil, brother,
If we but that future life see?
There'll be ample time for rejoicing and rest;
There is life in the future for thee.

Then cling with an unyielding grasp, brother,
By the strong hand of faith to life's tree;
Though death shall his own lawful captives retain,
There is life in the future for thee.

S. HAWKINS.

For the World's Crisis.

THOUGHTS UPON BAPTISM.

My attention has recently been called with renewed interest to an examination of this subject, as connected with God's own arrangement for salvation, as revealed in the Scriptures of truth; and as the testimony has come up in rather a new light, I take the liberty of writing it out for the Crisis, with the hope that some may be aided in their investigations of this deeply interesting subject.

I am free to admit there is no virtue in water, in and of itself, to cleanse the heart, but there is virtue in *obedience;* for we read that Christ has become "the author of eternal salvation unto all them that obey him; and that the "willing and obedient" are to "eat of the fruit of the land." A willing heart is first necessary, which naturally leads to obedience, the same as faith leads to works. Both are essential to salvation.

When Christ was about leaving the world, he said, "He that believeth and is baptized shall be saved." Belief first, and baptism second, and the result of belief. This order was observed by the apostles in all their ministrations; and thus an example is given to the church for all subsequent time, and is in exact harmony with the teachings of the Scriptures.

We will now introduce a familiar illustration. A couple are engaged to be married. First, their love is placed upon each other, which leads, secondly, to the making of the marriage contract, and thirdly, to its consummation. The second and third steps are the result of the first, and work no change in the hearts or affections of the parties, that being a prior work. But in taking the third step, a very great change takes place in the relation the parties sustain towards each other. By that last act they become husband and wife, in the sight of God and man; and the bride takes upon her legally the name of the bridegroom, and becomes an inheritor of his property, and they twain become one flesh. If they omit the last step, and assume the connubial relation at the second stage, all would hold them to be adulterers. Their plea of sincere love and good intentions would not screen them, neither would the plea of ignorance. Now if I have a right apprehension of the subject, this, in all its parts, is a correct parallel of the christian's life to his full union with Christ, as follows:

1st. Christ has manifested his love to us, and invites us by the gospel to become his upon the terms he himself has pointed out. 2d. We accept of those invitations, and reciprocate his love by giving our hearts to him, and resolve to become his for time and eternity, by a hearty submission to his will. At which point the Savior meets us, and lifts upon us the light of his countenance, and imparts some tokens of his gracious love to our hearts. We then, for the first time, begin to feel the blessed assurance, that we are indeed Christ's, and Christ is ours, and are blessed more, perhaps, than at any other point of our christian experience. This we call conversion.

Up to this point (thank God), nearly all christians are agreed; and from this epoch date the beginning of their christian experience. But, sad to say, multitudes who have reached this point there end their experience. A large proportion, however, begin to reason on this wise: "There is no virtue in water to cleanse the heart (which is already right in the sight of God), and I believe a few drops are just as good as an ocean; and besides this, I was sprinkled in infancy, and the church calls that baptism; and the Bible enjoins but one baptism. I will therefore confess Christ by joining myself with his body, the church, and thus consummate the good-begun work."

If this is God's revealed plan, then all who thus do are right. If it is not his plan, I can see no escape from the declaration of Christ, who says, "In vain they do worship me, teaching for doctrines the commandments of men." The sanction of all the ecclesiastics of the world, aside from the sure "word," can avail nothing with God. Let us see what God hath said concerning this matter.

Christ said (as before quoted), "He that believeth, and is baptized, shall be saved."

We read in Acts 15: 14, that Christ has visited "the Gentiles, to take out of them a people for his name." In other portions, we learn that the apostles baptized believers (only) into Christ, into his name; that this people are his peculiar treasure, "members of his body," are "married to Christ." That they are to be "the Bride, the Lamb's wife;" and that ere long his weary bride will be gathered to "the marriage supper," and be presented by him, on the great coronation day of the King of kings and Lords of lords, before his Father and his holy angels.

O think, beloved in the Lord, will he present any on that august day who has failed to take upon him "*his name,*" in the manner he himself has prescribed? His bride will then be clothed upon with linen clean and white, which is declared to be "the righteousness of saints." If any should perchance get there, not having on that wedding garment, they would, at the inquiry of the Master, become "speechless," and be cast out and condemned as adulterers, as surely as we should condemn the couple who went to living together as husband and wife without being lawfully married. If we will make the crown sure, all those holy resolutions made at our first espousal must be reduced to practice.

The reason why many are constantly referring back to their first experience as evidence that they are christians, is that they have failed to take the succeeding steps in the divine life, and hence have no increased evidence, either from the word or the Spirit, that they are walking in that straight and narrow road (marked out in the Bible) that leads to life. A correct baptism is essential to a right beginning, but that is not all; we must be constantly progressing, both by a correct faith and by well doing, and then we shall know that we are Christ's, and Christ is ours. Any thing short of this actual knowledge is unsatisfactory to the true christian.

In conclusion, I will say, if it was becoming in Christ to fulfill all righteousness and be baptized of John in Jordan, is it not becoming in us to imitate his example, and obey his most positive command? If we fail thus to do, we certainly shall always lack the evidence we so much need, that we are accepted of him. We want the living word as well as the Spirit to witness with our spirits that we are his. If recorded testimony, made by proper authority, is the best evidence to prove legitimacy in human courts, so also will the divine record be best testimony at the bar of God to prove that we have been legally married to Christ. Therefore let us all be sure we have it. *Amen.*

Norwalk, O. P. ALLING.

WHERE DO SOULS COME FROM?

It is a very easy matter to assert that the human soul is immortal, but a little harder one to give its origin. It is obvious, however, that if it is an intelligent entity, existing independent of the body, it must be either "pre-existent," "transmitted," or "created at birth." No other position can be taken, as all must admit. Which of the above will the advocates of "soul-entityism" choose? Either will involve them in difficulties from which it will be hard to extricate themselves. For if the soul is pre-existent—as a distinct entity, why do we not call to mind some things which transpired prior to being imprisoned in the body? Why, we might inquire, were we ever thus imprisoned in tenements of clay? Why were we not left to range the blissful fields of God's unbounded empire, instead of being encumbered with these old earthly clods? Would it not be unjust in Jehovah to thus confine an innocent soul? and then, if peradventure through the weakness of the flesh it occupies it blunders along "a few brief years in carelessness and security," doom it to eternal woe?

And not only this, but if the soul is pre-existent it favors the idea of transmigration! For if it pre-existed in any form, who knows but what it occupied another body? And if it did, how natural to suppose it might another still, after leaving this. Yes, dear reader, you, if this theory be true, may in a short time find yourself crawling around in the body of a woodchuck!

But if it is not pre-existent, it is either "created at birth," or "transmitted"; and if transmitted it is divisible, and if divisible it is destructible, hence not immortal. And if created at birth, then Jehovah must be daily creating souls, not only for legitimate children, but also for illegitimates. Thus is the blasphemous charge brought against God of sanctioning adultery. And not only this, but as it is estimated that "over eighty thousand children are born daily," and contended that "over half the human race will ultimately be damned," Jehovah must be daily employed in creating over forty thousand candidates for hell fire!! Who dare occupy such a position? Who dare thus slander the Supreme Ruler of the universe? And yet those who claim that the soul, as a distinct entity, is created at birth, do occupy just such a position, and do thus slander God, even though through ignorance.

The position I shall take is, that the soul is transmitted; not as a superadded entity, but as a soul—a Bible soul! In Ex. 1: 5, we read, "All the souls that came out of the loins of Jacob were seventy souls." This proves beyond all cavil that the soul is transmitted; and, as we have already remarked, if transmitted it is divisible, and if divisible it is destructible; and this is also easily proved by the same kind of evidence: "Save me from them that persecute me, and deliver me; lest they tear my soul (not body) like a lion, rending it in pieces."—Ps. 7: 2. If the soul were indestructible, it could not be torn to pieces. How would one look trying to tear in pieces an indivisible, indestructible ghost? Josh. 11: 11. "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there were none left to breathe." Joshua must have understood the tactics of ghost fighting, if he smote indivisible ghosts with a sword. This not only proves the destructibility of the soul, but it also proves that it lives by breathing; and this is in accordance with Gen. 2: 7.—"And the Lord God formed man out of the dust of the ground, breathed into him (a ghost man?) the breath of life, and man became (what he was not before) a living soul." He was not a living soul until the breath of life entered his nostrils; and how natural then it is to suppose that he will not be a living soul after the breath of life leaves him.

Now, we again ask, which position shall we take—that the soul is pre-existent, created at birth, or transmitted? We feel that we are ready to answer: it is transmitted (Ex. 1: 4), therefore destructible (Ps. 7: 7: Joshua 6: 11). And if this evidence can be relied upon, the doctrine of immortal-soulism sinks forever into dark oblivion, where the first propagator of it will soon follow. It has no foundation in the Bible, reason, or philosophy, but is the corner stone of nearly every false system of religion that has ever contaminated the world. It is the fruit of Satan's lie; a bold issue against Jehovah's declaration—"The soul that sinneth it shall die." Death is a cessation of life in unspeakable agony, or any thing short of extinction of being; and the individual who tries to controvert it is replying against God.

Beware, therefore, how you try to ignore the plain declarations of the transcript of his holy will—"The wages of sin is death"; and John foresaw a time when "there will be no more death"; but if the wicked were to die the death that never dies, they would be dying eternally. John doubtless foresaw the time when the old mother of harlots would meet her final doom, and with her go the filthy rags so dearly cherished by her apostate daughters.—*Prophetic Watchman.*

For the World's Crisis.

COMMITTING SCRIPTURE TO MEMORY.

NUMBER THREE.

THE WRITER'S EXPERIENCE IN SEARCHING THE SCRIPTURES BY COMMITTING PORTIONS OF THEM TO MEMORY.

"The Bible! 'tis a book divine,
Where heavenly truth and mercy shine,
And wisdom speaks in every line."

Soon after the Lord in mercy opened our eyes to behold spiritual things, we commenced committing to memory portions of the inspired volume, carefully, prayerfully, and exactly, word for word, without the slightest deviation from the written letter. First, we committed the Sermon on the Mount, the most practical part of the epistles of Paul, Peter, James and John; of the Psalms, Proverbs, and the holy prophets. We then committed the whole of Matthew's gospel, whole of Psalms, and whole chapters in the writings of Solomon, and of the prophets. Likewise, whole chapters in Romans, Corinthians, Galatians, James and John, 1st and 2d Peter, and the letters addressed to Timothy and Titus by Paul. This committing to memory portions of the blessed Bible, was made a daily business. On some days only one verse was committed, on others, two, three, four, six, eight, or ten. The passages committed in the morning were often repeated during the day, going out and rising up. While occupied in our usual avocations, or business transactions, these golden gems were turned over and over, again and again, meditated upon and brought home to our heart. The glorious results of this persevering in meditating and treasuring up these "apples of gold in pictures of silver," are inexpressible. We mention only a few of these blessings.

1. This hiding the word of God in our heart, by these daily committals, assisted us in prayer, not only in using scriptural language, in approaching the "GREAT I AM," but, as whole Psalms and other parts of the Bible, were made up of prayer entirely, we could, when in a state of spiritual aridity, and when the heavens were brass over us, and our words seemed to rise no higher than our head, then take the words of the Holy Spirit's dictation, and lift up holy hands without wrath or doubting, and soon feel our hearts kindle with true, spiritual devotion. Often, when clouds and darkness were thus around us, the healing beams of the sun of righteousness would dawn.

2. This method of examining the Bible by careful and prayerful committal of its pages, assisted us very much in ordering our conversation, at home and abroad, in the social circle and around the table. A verse or two, taken from this pure *fountain,* was often introduced on these occasions for elucidation and edifying conversation. Moreover, it aided us equally in giving a happy turn to social or family interviews, when, otherwise, precious, golden moments would have been occupied on things of a trifling nature, or commonplace, or on things of little or no profit. Furthermore, when conversation was likely to flag, a passage from this Lighthouse would be introduced for mutual edification and spiritual enlargement.

3. In our missionary trips from house to house, in cities and villages, this familiarity with holy inspiration was of special advantage; also around sick-beds, on occasions when the Bible could not easily be come at, we could then have recourse to this stock on hand, treasured in our memory, and repeat verbatim such passages as would comfort the feeble-minded, support the weak, administer consolation to the sick and dying.

4. In teaching Sabbath schools, Bible classes, also in attending meetings for prayer, conference, testimony, and on more public ministrations, this fund of holy "writ" stored for future use, we found incalculably beneficial. Thy word,

"Where'er it enters in,
Is sharper than a two-edged sword
To slay the man of sin."

5. In writing for the press, or otherwise, the same blessed results were experienced as when imparting oral instruction.

6. In severe temptation we could apply this "sword of the Spirit" skillfully in warding off the fiery darts of the enemy; from the fact of our having so many of the great and precious promises before our mind's eye. Our blessed Lord set an example here, when tempted by Satan, after his long fasting of forty days. What did he say? "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4: 10. *Mark well* the purport, "*It is written.*"

7. This hiding God's truth thus, effectually destroyed, and killed out forever, the least and last tendency to silly, nonsensical chit-chat, foolish talking and jesting, and things of little or no profit, so common with many church members. This attempt at witticisms to excite vain laughter, eats out the life and essence of true piety. Whenever you see persons given to light, trifling, or frivolous conversation, like the crackling of thorns under a pot, take it for granted such individuals are very superficial in Bible theology, and know but little, if any thing, of the marrow and fatness of the gospel.

8. Another exceedingly important item in thus bringing home the spirit of the Bible to our inmost soul, was, it killed, or destroyed, entirely and forever, all relish for insipid, frothy, and ephemeral publications—the popular periodicals of the day, the fashion-plate magazines and comicals, the multitudinous mixed up things of the bitter and the sweet, God and Mammon, Christ and Belial, so frequently advertised and puffed by religious editors! When once the truths of the Bible have taken firm root in the heart, and become more precious than gold, sweeter also than honey and the honey-comb, these sugar-coated poisons, snakes in the grass, satanic transformations, appear disgusting and heart-sickening, and are repudiated, as the froth and scum of the pit, fit neither for the land nor the dung-hill. Whenever you see persons poring over these "literary serpents" with evident delight, you know certainly that they have not yet learned the first principles of true discipleship.

"Fill first the bushel with the wheat,
With wisdom—food for souls to eat;
Then chaff, the fiction of the day,
Will find no place, and blow away."

9. This investigating the writings of holy men inspired, opened our eyes to see the vanity and sinfulness of worldly conformity in dress, equipage, church building, the pride of aristocracy, the uniting of Christ with Belial in matrimonial connections, religious festivals, and secret, oath-bound societies. When you see the professed disciples of Jesus following the wake of worldly popularity, receiving honor from one another, rest assured that God's word has not done its perfect work.

10. This method of searching the Scripture, with accompanying influences of the Holy Spirit, eradicated entirely and forever a sectarian spirit, and the spirit of caste. We were led, also, to hate oppression in every form, as God hates it, and as every holy being must hate it. Every slaveholder has an abolition lecturer within himself, in his own soul, that says to him in the language of Cowper:

"I would not have a slave to till my ground;
To carry me—to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned."

11. Again, this memorizing, treasuring up daily the word of life, led us into the secret of the higher christian walks—"Holiness to the Lord,"—to embrace the doctrine of perfect love, that casteth out all fear. We saw clearly from the many passages committed on the assurance of faith, that here was hope, well-grounded, immovable, for every one, on the altar Christ Jesus consecrated; that it was our privilege and duty to "rise and shine," put on the whole armor of God, be strong in the Lord and in the power of his might, to be filled with faith and the Holy Spirit, with all the fullness of God, able to comprehend with all saints what is the breadth, length, depth, and height of redeeming and sanctifying grace, and to know the love of Christ, which passeth all knowledge. "Without holiness no man shall see the Lord."

Beloved reader, are not the blessings here enumerated, resulting from treasuring up God's truth in the heart by committing portions of it daily, worthy of your immediate, prayerful consideration? Can you hesitate a moment from following on to know the Lord, in this way, till the day dawn, and the day-star arise in your heart? "Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1: 20, 21.

D. P. H.

THE MEMPHIS MISSION.

A letter has been received from Bro. Leslie, from which we make the following extract. It shows an encouraging state of things at the Mission, and gives hope of good resulting from our work there. Pray for the missionaries, brethren. They are in an enemy's land, working for Jesus; far from home and friends; in the midst of the sickly season, and, at the last accounts, suffering from the effects of their excessive and incessant labors. They need your prayers. God give them health, strength and blessing, and add many gems of Ethiopia to their crown of rejoicing. W. B. H.

Bro. Herron:—Your welcome letter reached me to-day. I wish it had come a week earlier. . . .

God is doing a work here which rejoices our hearts. Some will be saved by our coming here. We have begun right, and the fruits of our labors have already appeared. Some are turning from the world to Christ, and from the service of Satan to that of God. Here are found true mourners, who are to be comforted.

Since the close of our school, three additional meetings each week are held. A female prayer-meeting, in charge of Sr. Butler, on Wednesday afternoon, is well attended, and its results thus far have been blessed. On Tuesday and Friday evenings we have prayer and conference meetings; a part of the time, however, being occupied by us in exposition of the Scriptures.

Sabbath morning, at sunrise, there is held a prayer-meeting in the chapel. This continues about an hour and a half. During the forenoon, from nine until twelve, is held the Sabbath School. At three in the afternoon, preaching. In the evening is our great meeting. This is for the exposition of Scripture, and enforcing the great truths of the present day upon the people. The power of the Spirit is truly felt and seen in these meetings. Last Sabbath evening twelve arose to be especially remembered in the prayers of God's people, and one sorrowing heart cried aloud for mercy. It was an awakening time.

During the vacation we shall visit among the people, distribute clothing, and attend to the sick who are poor. Whatever God has for us to do or to receive from his hand as gifts of his grace, we shall do and accept with cheerful hearts. His glory shall be our aim. As he blesses our labors we shall rejoice.

I hope to be able to communicate more with you and the friends of the mission at large, than it has been possible for me to do during the last two months of entire devotion to the work demanded here. I trust to have another teacher and missionary before the summer shall close. The friends must send another true, devoted heart, who will assist Sr. Butler in her part of the great work here. She cannot do it all; no *one* can do it, and *two* will find more than they can perform. We must be assisted in every *way*, or we cannot long go on in the work. Brethren and sisters must not forget our *necessities*. Their supply is all we ask. We must have help of every sort. We are in an enemy's land, though God is our friend. They would take all from us, and give us nothing.

There are no friends here who can assist us in the least, but many whom it is our duty to help, and whom we must help. This cannot be avoided, if we would do them good. Giving and helping these poor ones, is the first step in winning them to us and to Christ. We show them that we love them by *acts of help*. Words do not prove our love for them. Simply pointing out to them the direction and the way to go, will not cause them to walk in it. We must take them by the hand, help them up, and lead them; often administering to their physical wants. Few of the friends of the mission have understood this part of the work here. Therefore we need means aside from our own support to carry on the great work among the poor people. Our own means must at times go in this way, to accomplish the end for which we are here. This embarrasses us; but *giving cannot be avoided* among this people. He that does not give, cannot gain the confidence of this people; and, if he does not secure this, he can accomplish nothing among them.

I have heretofore spoken of the wisdom required to deal successfully with this people. I am more and more impressed with the necessity of it. The command of Christ, "Be ye therefore wise as serpents and harmless as doves," was never more binding, or its observance more necessary on the part of his servants among any people than it is ours among this. Prejudice against us exists in the hearts of both blacks and whites here; and this must be destroyed or removed, especially from the minds of the former, or no good can be done them by us. This is a work to be done here which but few at the North understand. This has been one great part of our labor up to the present time, and still must continue to be. The hearts and ears of this people must be got, or they cannot be saved through our labors; and these can only be obtained by the most persevering efforts and judicious course. This is a very hard field in which to labor; none can be more so; but the soil, if faithfully cultivated, will bring forth a harvest sufficient to pay the hire of the laborers, with a surplus for the husbandman.

Let us be faithful in laboring and giving, and so in the harvest we shall want for nothing. Ever earnestly yours, I. I. Leslie.

Memphis, July 5th, 1866.

For the World's Crisis.

"SPIRITUALISM UNVEILED," BY MILES GRANT.

This work, recently published by Bro. Grant, should have an extensive circulation. Works on Spiritualism have been multiplied within a few years; some in defense of the abominable system, and some in opposition to it. But few of those who have written against it understand its nature. Mr. Grimes thinks it is simply animal magnetism, the whole manifestation being produced through the nerves; and the facts communicated through the medium from those who know them, as mental phenomena; the medium being the "*medium*" simply of those present. This theory is unsatisfactory. It does not reach the vital points in the case. It is too superficial.

Bro. Grant has given a great amount of attention to the subject; having collected testimony as to the workings of the system, its doctrines, and moral influences, from those who know it best; and taking a truly gospel stand-point, has really "*unveiled*" this error, shown it to be the work of the demons, hideous in its ugliness, and strong with Satanic influence; the great power of the last days. It should have an extensive circulation. Buy it and scatter it among those who are in danger of its influence. For sale at the Crisis office. Price $1.00 per hundred; 15 cents single. L. C. McKinstry.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 1, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable in advance, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is *good* before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

☞ BILLS! BILLS!!

We shall send out bills of indebtedness soon to those who are owing the office on book and Crisis accounts. We should be glad to be saved that trouble, by a prompt and immediate remittance from all who are in arrears. Shall we hear from such at once?

THE WAR IN EUROPE.

Late advices from Europe inform us that there is no hope of peace at present. Russia is calling in all her soldiers who have been on furlough, and every day sending troops to the frontier. The proposed armistice between Austria, Prussia and Italy has proved a failure. The Russians and Italians are urging forward their preparations for fighting the Austrians.

All accounts show that the war in Europe is to be one of gigantic magnitude, involving all the leading powers in Europe. Our impression is that it may be the last gathering of the nations before the second advent of Christ. At its close (should it close,) Napoleon may call a world's peace convention, and "when they shall say *peace and safety, then sudden destruction cometh upon them.*"—1 Thess 5: 3. He is aiming to bring the world into *peace*, and be crowned as the great peace-maker, having all nations under his control. He wishes to be able to say to all, you must not fight, and thus become the popular head of the people. We are looking for new developments in this direction. He expects a great harvest from the present conflict. Already the king of Italy has offered the island of Sardinia to Napoleon, if he will help liberate Italy.

A grand crisis is at hand, as all careful observers admit. If it were not for the prophetic light that now shines so brilliantly, we might be left to join the scoffer, and say, "Where is the promise of his coming?" As it is, we should have to turn infidel before we could doubt that the coming of Jesus is near at hand.

We have arrived where the church needs to be on a constant watch, lest she fall into some of the snares of Satan. The most cunning wiles are laid for us, to draw us back into the spirit of the world, and to persuade us to adopt its foolish customs and sinful practices. May the Lord help the reader to become dead to the world, to be "pure in heart," all ready for the coming of the Son of man.

THE ATLANTIC CABLE.

Monday morning, July 30th, we have just received the cheering intelligence that the Atlantic telegraph cable is successfully laid, and in good working order.

The first telegram is as follows:—"*A treaty of peace has been signed between Austria and Prussia.*"

KIND WORDS.

How pleasant are kind words; indeed, we think no others do any good. He who speaks kindly, takes much more comfort himself, besides making those happy around him. Kind words, when compared with bitter, are as sunshine after a storm,—how cheering. We wish to thank the many who send us words of comfort and sympathy. If it were not for these, the burden would sometimes seem heavy to be borne; but with so many to give refreshing aid by prayer and kind words, what would otherwise be a toilsome task, now becomes a pleasant duty.

A preacher who sends an article says:—"Should you not see fit to give it a place in the Crisis, all shall be as pleasant between you and me as though you had published."

Although the following is from a private correspondence, we trust the writer will forgive us for giving it to our readers. We would say he is one of our excellent contributors.

"Dear Bro. Grant:—Many people fail to realize the magnitude of the labors and trials of an editor. And the editor of a religious paper has peculiar trials and perplexities, which those who edit secular papers escape. Contributors are often unreasonable, and sometimes ungrateful. An article is sent to the editor for publication which has some good in it, and some things which would be a disgrace to the writer, and no credit to the paper in which it is published. Here arises a perplexing problem for the editor to solve. The article will not do to publish in its present form, yet if the good can be separated from the bad, it might do very well. But perhaps the writer would be offended at seeing his article altered, even if the alteration was a decided improvement. And quite likely he would be displeased if the article was not published at all. So it is a thankless task for the editor to re-write the article, and make it fit to publish, yet he sometimes does this, and receives a storm of abuse for his pains. The position of an editor, especially of such a paper as the Crisis, is so different from that of people in general, that only those who know something about it by experience can even partially *sympathize*—that is, enter in to the case understandingly, and feel as he feels, or even *guess* how he feels.

It is often the case that an esteemed friend, or valued and beloved contributor, sends an article that contains an unguarded expression, or an apparent blunder, or possibly an unkind cut, or personal allusion, which the editor withholds; and in this case the writer owes a debt of gratitude to the editor for his kindness. But like the ten lepers, of whom but one gave thanks,) so those who are under such obligations to Bro. Grant for his kindness, either forget to thank him, or do worse, and actually abuse him for his doing the very best that, in such a case, could be done.

But if I go on to specify a tithe of an editor's trials, I shall make this letter too long. I wish to do as did the *one* who returned to give thanks. I have been an occasional writer for the press for more than twenty years, and have written quite often for the Crisis during the past two years. And in a number of instances I have noticed slight alterations in what I have written, and thankfully acknowledge the *improvement*. We who write for the Crisis, are like those who send rough timber to the master builder. If he hews, and saws, and planes, and fits the timber we send, we should not take offence, but should rather thank him, that he has taken such pains to render our materials both useful and ornamental."

POLICY OF NAPOLEON.

When Napoleon promised to withdraw his troops from Mexico, we were satisfied that his word could not be trusted. If we judge of his future course by his past, we may be assured that he will not give up Mexico; for wherever he gains power, he is sure to have some pretext for keeping it. He is free to make promises, and as free to break them.

The following shows Napoleon's true policy relative to Mexico:—

New York, July 24. Gen. Sheridan reports to the army headquarters that detachments of French troops are still landing at Vera Cruz. He says that his observations convince him that Napoleon is not sincere in the promise to evacuate Mexico.

Letters from the City of Mexico contain intelligence that Maximilian has signed a treaty with M. Dano, the French Minister, with the following provisions:

Seven thousand French troops will remain in Mexico under Maximilian's service; the Mexican flag is to support them for five years; France will furnish besides, to the Maximilian government, $50,000 every month for five years, to meet Maximilian's civil expenses; Maximilian is to give as security for the money thus advanced, and other claims, the railroad from Vera Cruz to Mexico; Maximilian's revenues are to be collected by French officers."

We apprehend the United States will soon be in a situation more critical than at any time during the last few years. Napoleon is evidently laying plans to bring America in the position of Austria, in relation to himself,—where he can be the dictator.

INQUIRY.

Bro. Grant:—As I am but a young pilgrim in the Advent faith, and do not understand all points of the faith as clearly as I could wish, I would like to have you tell me, through the columns of the Crisis, if you understand the Scriptures to teach that the righteous dead are to be raised, and reign with Christ on the earth a thousand years prior to the resurrection of the wicked dead?

Freedom, N. H. Chas. H. Hurd.

We see no chance to come to any other conclusion, if we follow the plain statement which Jesus caused "his angel" to make to John, in his last revelation to man, when he said:—

"I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

We do not see how the point could be made any plainer than it is in the foregoing scripture.

FROM BRO. A. J. TUTTLE.

Bro. Grant:—I am a member of the Baptist church in this place, but it has been over a year since I began to believe in the destruction of the wicked, the sleep of the dead, and the immediate coming of our blessed Savior. But this is hard doctrine to my Baptist brethren; and, of course, I have a great deal to contend with, as this is not popular doctrine here.

But there are a few passages of Scripture that trouble me. Will you explain them to me, so that I can give a reason of my hope?—2 Cor. 5: 1. Don't Paul speak as though he would occupy that building out of this earthly house? also in verses two and four does he not carry the idea there was something that was going to leave this tabernacle, and occupy the building of God?

6th verse. How is it that we, when at home in the body, are absent from the Lord? 8th verse. What is it that is absent from the body and present with the Lord? It seems that there was a preference to be absent from the body, and be present with the Lord.

Matt. 8: 29,—what is the time here spoken of? If it was the last day, how were they then to be tormented? I take the Crisis, and am well pleased with its doctrine, and I pray God to bless every effort made to bring men to the true light of the gospel.

Yours truly, Andrew I. Tuttle.

East Longmeadow, Mass.

The scripture referred to, with its context, reads as follows:—"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him."

It will be observed that Paul is contrasting "temporal" "things" with "eternal." We see nothing in the first five verses to favor the idea that troubles our inquirer.

Wakefield, an able translator, renders this as follows:—"For we know, that, if this tent, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, a house not made with hands, eternal in the heavens. For, indeed, in this tent we sigh with an earnest desire of clothing ourselves with that heavenly habitation, if indeed, when we have stripped ourselves, we shall not be found naked. For, truly, we who are in this tent, groan with the weight thereof; not that we wish so much to put off this, as to put on another; that mortality may be swallowed up in life."

In Isa. 40: 22, we read as follows:—"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a *curtain*, and spreadeth them out as a tent to dwell in." Paul is contrasting the present temporary arrangement with the "eternal"; the mortal with the immortal. Jesus says:—"In my Father's *house* are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and *prepare* a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3. In Rev. 21: 1–3, John says:—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, *prepared* as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the *tabernacle* of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Now let us put these things together, and see if we cannot understand Paul in 2 Cor. 5: 1–4. He says, when writing to the Corinthians, "*We* know that, if *our* earthly *house* [not *houses*] of *this tabernacle* [not *these tabernacles*] were dissolved, *we* have a *building* [not *buildings*] of God, a *house* [not *houses*] not made with hands, eternal in the heavens. For in *this* [not *these*] *we* groan, earnestly desiring to be clothed upon with *our house* [not *houses*] which is from heaven."

This shows that there is but *one* "house," "tabernacle," or "building," for the whole church; hence the "tabernacle" does not mean the physical body of Paul or any one else; but "a building of God," "a house not made with hands." This is evidently the one which the Savior calls my Father's house,"—the city that Abraham looked for, "whose builder and maker is God." Paul says, "For here have we no continuing city, but we seek one to come."—Heb. 13: 14. This is the one John saw in vision, when upon the isle of Patmos, which he calls "the tabernacle of God."

Paul's mind was directed to the time when this present "temporal" state of things, which is compared to a "tent," "tabernacle," or "house," shall be "dissolved," as declared by Peter (2 Pet. 3: 11–12); and in view of the dissolution of the present "temporal" state of things, he is directed to the "eternal" one, when "the tabernacle of God" shall come. At that time "mortality" will "be swallowed up of life."

It looks absurd to us that the "house," "tabernacle," or "building of God, . . . not made with hands," signifies a physical body for us to move into at death. If this were so, what should we do with that body when this one rises from the dead? Each person would then have two bodies.

In this present state, the Lord "stretcheth out the heavens as a *curtain*, and spreadeth them out as a *tent* to dwell in." But when "dissolved," then we are to have the "eternal" "building," "house," or "tabernacle." While here in "this tabernacle," "we groan," earnestly desiring to be clothed upon with our house which is from heaven." In other words, we are waiting for the "New Jerusalem" to come down as the capitol of the coming kingdom.

We now pass to notice what Paul says about being absent from "the body":—"Whilst *we* are at home in *the body* [not our *bodies*], *we* are absent from the Lord." Here is only *one* body for the whole. Christ is called "the head of *the body*, the church."—Col. 1: 18. "The body, the church," is here on earth; and the Lord, or "the head," has gone away; and while we remain here, "we are absent from the Lord." His Spirit is with us, but he himself is absent; and will be till his second coming.

Paul certainly used figures in the preceding verses, when speaking about being "clothed" and "unclothed"; for he does not mean garments of cloth. We think he uses "body" as a figure to represent the *church*. We will let him explain himself. "So *we*, being many, are *one body* in Christ, and every one members one of another."—Rom. 12: 5. "Now ye are *the body* of Christ, and members in particular."—1 Cor. 12: 27. "That the Gentiles should be fellow heirs, and of the same *body*, and partakers of his promise in Christ by the gospel."—Eph. 3: 6. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of *the body* of Christ."—Eph. 4: 11, 12. "And hath put all things under his feet, and gave him to be the head over all things to the *church*," which is *the body*, the fulness of him that filleth all in all."—Eph. 1: 22, 23. "And he is the head of *the body*, the *church*: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. 1: 18. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my *body's* sake, which is the *church*."—Col. 1: 24.

Notwithstanding Paul's love for the church, "the body of Christ," he was "willing rather to be absent from the body, and to be present with the Lord," "the head of the body."

The passage referred to in Matt. 8: 29, with its context, reads as follows:—"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment *us* before the time?" The *time* to attend to the demons is not till after Christ comes the second time; but it seems they thought from some circumstances that the Lord was going to take them in hand then.

At the "last day," when the Lord comes in glory, the time will have arrived for their judgment; at which time there is to be weeping and wailing and gnashing of teeth, in which these demons must evidently have a share, when they look forward to their coming destruction and death, which will be their punishment.

NAPOLEON.

When speaking of the state of things in Europe, as connected with the war and Napoleon, the Boston *Journal* says:—

"What will be the next stage of affairs no one can conjecture. . . . Louis Napoleon has not gone off augmenting his power in Europe till he has become the first ruler of modern times, to have his offers now slighted with impunity; nor will his prestige stand such a shock. He will probably betray no sign of annoyance for the present, but we may be sure that there is 'a rod in pickle' for somebody."

The London *Saturday Review* says:—"What will happen next is exceedingly doubtful, unless terms of peace can be at once arranged, and it is by no means easy to say what terms of peace can be possible at present. Italy might be quieted with Venetia, if the Emperor of the French is willing to let her have Venetia; but that is as yet by no means certain."

Says the London *Times*:—"Sooner or later, therefore, without sacrificing a single soldier or imposing the slightest burden on France, the French Emperor will probably find himself again the real arbiter of Europe. It is a position which a lofty ambition would disdain to abuse."

When speaking of the present condition of Europe, the Halifax *Sun* says:—"The extent and durance of the conflict is but a matter of conjecture to the ablest minds, for the dispute embraces so many ramifications and may reawaken so many memories which had better be forgotten, that the State or Kingdom will be happy which escapes, with even but partial shipwreck, from the dreadful vortex of the impending strife."

We may be sure that Napoleon will let no opportunity slip for adding as much to his power as possible. He is aiming to make all nations his allies or his subjects.

WHAT OTHERS THINK OF US.

It is often gratifying to human nature to know what our neighbors think of us. We clipped the following from the *Banner of Light*, the leading Spiritualist paper in the East, and published in Boston. The *Investigator* is known as "the Infidel paper" denying that there is any God.

THE WORLD'S CRISIS.

This *Second Advent* sheet, edited by *Rev.* Eld. Grant, is continually filled with low slang against Spiritualism. Its attacks are generally so puerile that we seldom notice them in these columns. But our talented neighbor, the *Investigator*, (a liberal and independent sheet,) does sometimes condescend to show up the miserable fanatic of the Crisis with a keen pen. Here is a specimen:

"The World's Crisis," a Second Advent paper, is fanatically furious and even frantic in denouncing the supposed monstrosities of Spiritualism. But what, pray, is the Rev. Elder of the "Crisis" doing, and what has he been doing for the last twenty odd years? Preaching and publishing that Jesus is to come immediately, right away, this afternoon, to burn up the world, in order that he may save a set of poor demented lunatics, who have got the foolish whim into their heads—which don't seem capable of holding anything else—that they are the especial favorites of Heaven, and every body else is to sizzle in a thundering great fire until there is not as much left of them as you can put in your eye. And the teachers of such miserable, wretched, crazy twaddle, has the impudence and the arrogance to charge and rebuke others for their supposed humbugs? How applicable to this Second Advent Elder are those sensible words of Jesus—"First cast the beam out of thine own eye, and then shalt thou see clearly to pull the mote out of thy brother's eye"!

For the World's Crisis.

A GLORIOUS ANTICIPATION.

There is much in the thought of the resurrection that fills the heart with emotions of joy. The other day, in a discussion with a Methodist minister on the state of the dead, he remarked that if he believed he was to remain unconscious between death and the resurrection, he should consider it a great punishment, inflicted by God, to deprive him of existence.

How different is the belief of the saints of God, who by continuance in well-doing are seeking for a glorious immortality. In their corruptible nature they are *dependent* upon God for existence. But on the contrary, immortal-soul theologists place dependence upon their *natures* for existence. The resurrection to them is not a *real* resurrection, but a *reunion*; to the children of God it is the gate to a glorious eternity.

For Paul "to live is Christ, to die is gain." So with every true child of God. To live is to live for the service of Christ; but to die is to escape the perils, woes, and tribulations of this devil-ruled world.

What is *death* to the elect of God? It is but to close the eyes to the world and sin, and open them in glory! What is *time* to the unconscious rest of the dead? In their quiet beds of dust they realize not the flight of time. An age is nothing to them; for in *hades* they "know not anything."

But, oh, how glorious is the anticipation! When the trumpet shall sound, we shall open our eyes in glorious immortality! The past, with all its suffering, sorrow, and pain and death, will not come into remembrance amid the immortal joys of the New Jerusalem. It would fill my heart with sadness if I thought at death I (as an immaterial being) was to take my flight

"Beyond the bounds of time and space,"

and there be confined, in view of my reward, till the resurrection. This is taught by many who are unable to evade the word of God, that the saints do not receive their reward before the resurrection.

It fills my heart with inexpressible joy to anticipate the glories of our immortal home. How I long for the trumpet to sound that will usher us into the full realization of those anticipations! Beloved in the Lord, let us continue in patient well-doing, for our rest will come ere long. W. H. S.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2146.37
Cheerful giver	3.25
Lydia R. Burgess	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00

Previous acknowledgments	$353.16
Mary F. Atherne	2.50
Emily L. Marsh	2.50

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, William B. Herron, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, George T. Adams, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2361.73
Seth Newton	6.00
Emily L. Marsh	2.00

EUROPEAN MISSION.

Previous acknowledgments	$617.40
H. C.	10 00

For the "Thrilling Narrative," $1.00 each.—Geo. S. Flint, $1.00; Anon, $1.25.

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$40.75
Cheerful giver	.60
H. C.	.50
The Lord's Steward	5.00

For New Sunday Schools and the Poor.

Three more new Sunday Schools, poor and without means, have been supplied with Libraries, to the amount of $44.00; and "Young Pilgrims" have been sent free to Sunday Schools, and to City Missionaries north and south, for distribution among the freedmen and the poor, to the amount of $27.60. Other new Sunday Schools have been organized in various places, monies collected, and libraries sent. We are glad to see the new interest awakened in behalf of Sunday Schools. Let it increase.

The following statement will show the whole amount of books and papers granted, and the whole amount of receipts for the same to date.

Sunday School Books obtained and granted	$91.44
"Young Pilgrims" granted	61.60
Total granted	153.04
Receipts from the S. S. Fund to meet the above	46 85
Deficiency	106.19

Will the Lord's faithful stewards, who have the means to help meet this deficiency, and to supply other calls as they come in, take a note of the above, and do as the Lord shall prompt them. W. B. H.

Better than a New Bonnet.

A sister in Michigan writes:—"As our means are quite limited, my husband said we should have to give up the Crisis, as we were taking another paper; but I thought I could not do without the Crisis, so I saved enough to pay for it by not getting a new bonnet. O, how much more pleasure and profit I received in reading it, than I should have received from all the new things which I might desire, but which perish with the using. The Lord is good in giving me the means so that I can have the reading of the best paper in the world."

NEW BOOK.

Day of the Crucifixion: or, Scriptural Evidence that our Savior died on Thursday. By William Hobbs. Price 10 cents by mail. For sale at this office.

For the World's Crisis.

REPORT OF THE MAINE CENTRAL QUAR. CONFERENCE.

The Maine Central Quarterly Conference commenced, according to notice, at the Town House in Rome, Thursday, June 14th, at five o'clock P. M. We had a social meeting. Interest fair.

Friday, June 15th. Met at nine o'clock for social meeting, which continued through the forenoon. Interest not very good. At one o'clock P. M., preaching by L. L. Howard, from Jude 3,—"Earnestly contend for the faith which was once delivered unto the saints." Bro. Howard spoke nearly an hour, showing who the saints were, what the faith was, and that it embraced the coming of Christ, the resurrection of the dead, and the inheritance of the saints. It was heart-cheering indeed.

Met at 5 o'clock P. M. for prayer and social meeting. We listened to some good exhortations from the brethren and sisters. At the close of the meeting to-day, Bro. Howard stated that Bro. D. M. Hanscomb was very sick, and that it was best to take up a collection for him. Fifteen dollars were contributed, and sent to him. Bro. Hanscomb has since died.

Saturday, June 16th. Met at 8 o'clock for social meeting. Interest not very good. At half-past ten A. M., preaching by Bro. Wm. H. Blaisdell, from Matt. 24: 3. The brother had much liberty in presenting to us the signs of the coming of the Son of man. At 1 P. M. we met again and listened to a sermon from Bro. Charles Parsons, from 1 John 4: 16,—"God is love." The Bro. spoke from a full heart. May his admonition be long remembered. At 5 o'clock P. M., preaching by Bro. H. B. Sevey, from Eph. 4: 4. The brother spoke with much freedom, showing the unity that should exist between the followers of Christ. After the sermon, there were several exhortations, which were not very harmonious. The winds of discord seemed to be let loose. Christ was not much glorified.

Sunday 17th. Prayer meeting at 8 o'clock. Interest good. Twenty-five spoke of their hope, and meant to be better christians. The house not being large enough to hold the congregation, we repaired to the grove, and listened to a sermon by L. L. Howard, from Rev. 7: 1. The discourse was both instructive and encouraging. It was replete in historical facts and dates. In the afternoon, we listened to a very able discourse from Bro. H. B Sevey, from Rev. 6: 7,—"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see."

After the sermon, the conference chose Bro. H. B. Sevey President, Bro. Wm. A. Knight Secretary. Voted, that a report of this conference be published in the *World's Crisis* and *Herald and Review*. Will the latter please copy?

For the World's Crisis.

REPORT OF PROGRESS

FROM MAINE TO MASS.

Tuesday, May 15th, we arrived in West Falmouth, Me., where we occupied every evening and one Sabbath preaching the word. We found here a good band of converts who had recently started on the pilgrimage as the fruit of the labors of Brn. York, Wellcome, Goud, and others. They had had the truth preached to them so plainly that they embraced the whole of it at the first; and they were active in all their meetings, talking out their faith in the Lord's coming. Heads of families and children were embraced in this work, in some instances parents and children.

While the work there was in progress, some preaching brethren felt it duty to call at one residence and talk with the family; and as it was Monday morning, found the industrious lady of the house at her wash-tub. They tried to talk with her, but she turned her back upon them. They however delivered their message, feeling that it would not be in vain that they had spoken. Evening came, and the meeting was held. The lady was present, and arose and confessed her sins and determination to serve God, and when the meeting closed went to the brethren and confessed, making thorough work,—that she had treated them shabbily when they came to see her. Some one asked her how she felt when they were talking with her, and she said, "As though I wanted to pound them with my wash-board." But it was the devil's last trial for the victory. She made a full consecration to God, and to-day, with her husband and daughter, is actively engaged in the work of the Lord, and deeply interested in the coming of Jesus.

There were before this work but few in the place who believed in "the advent at hand." They had no meeting-house, so by the leave of the F. W. Baptists the brethren occupied their house.

After spending the Sabbath and one week-evening more, we left for Portland and Westbrook. At the last mentioned place we had a pleasant interview with Bro. Gay at the Westbrook town farm. Bro. Gay is the overseer of the farm the present year, and is doing the poor people good. He labors through the week on the farm, and on the Lord's day goes out to preach in Portland and the surrounding country.

While there we had the opportunity of seeing a man who has been there twelve years, and yet has never spoken a word, although by no means a deaf man. He was found in a barn with both feet so frozen as to require amputation. Where he came from, and whether foreigner or American, is not known. He either cannot or will not speak.

We also had the privilege of holding an interesting "sign language" conversation with a deaf mute, an intelligent young man who lives there. We tried to tell him of the resurrection of the dead; that his friends who were dead were not in heaven, but in the ground; that the dead would be raised and the earth renewed, and the good who loved Jesus would live on it forever. His countenance assumed first a perplexed look, as though it was new doctrine, then he seemed pleased as the truth became more plain to him. Thank God, there will be no deaf mutes there, for "the lame man shall leap as an hart; and the tongue of the dumb shall sing." Glory to God forever, for the blessed state of the saints in the kingdom.

Saturday, May 26th, we were on board Nahum's chariots again, and in due time in Biddeford at our old pilgrim's home with Bro. J. C. Libby. We found the brethren since we left had been engaged in erecting a chapel, having been often obliged to vacate halls where they had been, and after some trouble find another, to leave soon, till at last they had not a convenient place to meet. The chapel is now completed and dedicated. It is just such a house for plainness and simplicity as God's people ought to have. The church is somewhat involved, some three or four hundred, perhaps, and if any of the Lord's stewards have funds to invest to the glory of God, even though but a small amount, they will do good and help one of the noblest, self-sacrificing, struggling churches I know. If any have such means to bestow, I will venture to say that if enclosed and sent to Bro. John C. Libby, Biddeford, Me., it will do good. The chapel is so situated as to get people to hear the truth who otherwise would not.

We spent a pleasant though rainy Sabbath in Biddeford, and proceeded to Dover, where we remained two evenings. Here we met Bro. and Sr. Latham, who are trying to present the truth as God opens the way. Bro. L., like ourself, has merged out of the thicket and fog of old theology, and is now preaching the plain truths of the Bible. He has started to labor in a western field, and is cheerfully recommended to the brethren, and commended to the grace of God. God bless you, Bro. Latham; we will labor on till Jesus comes.

We had a pleasant time in Dover. We met some good children, who feel like holding on to the truth. Among them Bro. Joseph Pinkham, the Lord's minister, who loves the work of preaching a plain, straight gospel. O, how good it is to find in these days men who are God's qualified ministers, who preach not as fearing or pleasing men, but God. We had the privilege while at Dover of hearing some lectures by Bro. Simpson. Not often having the opportunity of hearing preaching, we were pleased to be able to do so. Bro. Simpson is firm in the faith that Jesus will come in 1868, and we hope he will. We cannot see how the time can go beyond that period. How important to be prepared to meet Him when he comes.

Lord's day, June 10th, we preached once more in Haverhill. Found the church in a much better state than when we were last there. We enjoyed a glorious meeting in the evening. God bless the church in Haverhill, and make it "clear as the sun, fair as the moon, and terrible as an army with banners." A united church cannot fail to be blessed, and have power wherever it is, for, like a city set on a hill, "it cannot be hid."

After the Sabbath, we went to visit friends in our native town. There are no believers in the coming of Jesus; the only church in the place is a Congregationalist, and there is no sympathy with anything but popular religion and the war spirit. There are a few who love the Lord, though they have not all the light on the coming of the Lord, but they are trying to serve him, and will no doubt be saved when Jesus comes.

We visited Groveland, where some of our early boyhood days were spent. It is near our birthplace, only some three miles away.

THE MEMPHIS MISSION.

A letter has been received from Bro. Leslie, from which we make the following extract. It shows an encouraging state of things at the Mission, and gives hope of good resulting from our work there. Pray for the missionaries, brethren. They are in an enemy's land, working for Jesus; far from home and friends; in the midst of the sickly season, and, at the last accounts, suffering from the effects of their excessive and incessant labors. They need your prayers. God give them health, strength and blessing, and add many gems of Ethiopia to their crown of rejoicing. W. B. H.

Bro. Herron:—Your welcome letter reached me to-day. I wish it had come a week earlier. . . .

God is doing a work here which rejoices our hearts. Some will be saved by our coming here. We have begun right, and the fruits of our labors have already appeared. Some are turning from the world to Christ, and from the service of Satan to that of God. Here are found true mourners, who are to be comforted.

Since the close of our school, three additional meetings each week are held. A female prayer-meeting, in charge of Sr. Butler, on Wednesday afternoon, is well attended, and its results thus far have been blessed. On Tuesday and Friday evenings we have prayer and conference meetings; a part of the time, however, being occupied by us in exposition of the Scriptures.

Sabbath morning, at sunrise, there is held a prayer-meeting in the chapel. This continues about an hour and a half. During the forenoon, from nine until twelve, is held the Sabbath School. At three in the afternoon, preaching. In the evening is our great meeting. This is for the exposition of Scripture, and enforcing the great truths of the present day upon the people. The power of the Spirit is truly felt and seen in these meetings. Last Sabbath evening twelve arose to be especially remembered in the prayers of God's people, and one sorrowing heart cried aloud for mercy. It was an awakening time.

During the vacation we shall visit among the people, distribute clothing, and attend to the sick who are poor. Whatever God has for us to do or to receive from his hand as gifts of his grace, we shall do and accept with cheerful hearts. His glory shall be our aim. As he blesses our labors we shall rejoice.

I hope to be able to communicate more with you and the friends of the mission at large, than it has been possible for me to do during the last two months of entire devotion to the work demanded here. I trust to have another teacher and missionary before the summer shall close. The friends must send another true, devoted heart, who will assist Sr. Butler in her part of the great work here. She cannot do it all; no *one* can do it, and *two* will find more than they can perform. We must be assisted in every way, or we cannot long go on in the work. Brethren and sisters must not forget our *necessities*. Their supply is all we ask. We must have help of every sort. We are in an enemy's land, though God is our friend. They would take all from us, and give us nothing.

There are no friends here who can assist us in the least, but many whom it is our duty to help, and whom we must help. This cannot be avoided, if we would do them good. Giving and helping these poor ones, is the first step in winning them to us and to Christ. We show them that we love them by *acts of help*. Words do not prove our love for them. Simply pointing out to them the direction and the way to go, will not cause them to walk in it. We must take them by the hand, help them up, and lead them; often administering to their physical wants. Few of the friends of the mission have understood this part of the work here. Therefore we need means aside from our own support to carry on the great work among the poor people. Our own means must at times go in this way, to accomplish the end for which we are here. This embarrasses us; but *giving cannot be avoided* among this people. He that does not give, cannot gain the confidence of this people; and, if he does not secure this, he can accomplish nothing among them.

I have heretofore spoken of the wisdom required to deal successfully with this people. I am more and more impressed with the necessity of it. The command of Christ, "Be ye therefore wise as serpents and harmless as doves," was never more binding, or its observance more necessary on the part of his servants among any people than it is ours among this. Prejudice against us exists in the hearts of both blacks and whites here; and this must be destroyed or removed, especially from the minds of the former, or no good can be done them by us. This is a work to be done here which but few at the North understand. This has been one great part of our labor up to the present time, and still must continue to be. The hearts and ears of this people must be got, or they cannot be saved through our labors; and these can only be obtained by the most persevering efforts and judicious course. This is a very hard field in which to labor; none can be more so; but the soil, if faithfully cultivated, will bring forth a harvest sufficient to pay the hire of the laborers, with a surplus for the husbandman.

Let us be faithful in laboring and giving, and so in the harvest we shall want for nothing. Ever earnestly yours, I. I. Leslie.

Memphis, July 5th, 1866.

For the World's Crisis.

"SPIRITUALISM UNVEILED," BY MILES GRANT.

This work, recently published by Bro. Grant, should have an extensive circulation. Works on Spiritualism have been multiplied within a few years; some in defense of the abominable system, and some in opposition to it. But few of those who have written against it understand its nature. Mr. Grimes thinks it is simply animal magnetism, the whole manifestation being produced through the nerves; and the facts communicated through the medium from those who know them, as mental phenomena; the medium being the "*medium*" simply of those present. This theory is unsatisfactory. It does not reach the vital points in the case. It is too superficial.

Bro. Grant has given a great amount of attention to the subject; having collected testimony as to the workings of the system, its doctrines, and moral influences, from those who know it best; and taking a truly gospel stand-point, has really "*unveiled*" this error, shown it to be the work of the demons, hideous in its ugliness, and strong with Satanic influence; the great power of the last days. It should have an extensive circulation. Buy it and scatter it among those who are in danger of its influence. For sale at the Crisis office. Price $1.00 per hundred; 15 cents single. L. C. McKinstry.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston. Wednesday, Aug. 1, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable in advance, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is good before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

☞ BILLS! BILLS!!

We shall send out bills of indebtedness soon to those who are owing the office on book and Crisis accounts. We should be glad to be saved that trouble, by a prompt and immediate remittance from all who are in arrears. Shall we hear from such at once?

THE WAR IN EUROPE.

Late advices from Europe inform us that there is no hope of peace at present. Russia is calling in all her soldiers who have been on furlough, and every day sending troops to the frontier. The proposed armistice between Austria, Prussia and Italy has proved a failure. The Russians and Italians are urging forward their preparations for fighting the Austrians.

All accounts show that the war in Europe is to be one of gigantic magnitude, involving all the leading powers in Europe. Our impression is that it may be the last gathering of the nations before the second advent of Christ. At its close (should it close,) Napoleon may call a world's peace convention, and "when they shall say *peace and safety, then sudden destruction cometh upon them*."—1 Thess 5: 3. He is aiming to bring the world into *peace*, and be crowned as the great peacemaker, having all nations under his control. He wishes to be able to say to all, you must not fight, and thus become the popular head of the people. We are looking for new developments in this direction. He expects a great harvest from the present conflict. Already the king of Italy has offered the island of Sardinia to Napoleon, if he will help liberate Italy.

A grand crisis is at hand, as all careful observers admit. If it were not for the prophetic light that now shines so brilliantly, we might be left to join the scoffer, and say, "Where is the promise of his coming?" As it is, we should have to turn infidel before we could doubt that the coming of Jesus is near at hand.

We have arrived where the church needs to be on a constant watch, lest she fall into some of the snares of Satan. The most cunning wiles are laid for us, to draw us back into the spirit of the world, and to persuade us to adopt its foolish customs and sinful practices. May the Lord help the reader to become dead to the world, to be "pure in heart," all ready for the coming of the Son of man.

THE ATLANTIC CABLE.

Monday morning, July 30th, we have just received the cheering intelligence that the Atlantic telegraph cable is successfully laid, and in good working order.

The first telegram is as follows:—"*A treaty of peace has been signed between Austria and Prussia.*"

KIND WORDS.

How pleasant are kind words; indeed, we think no others do any good. He who speaks kindly, takes much more comfort himself, besides making those happy around him. Kind words, when compared with bitter, are as sunshine after a storm,—how cheering. We wish to thank the many who send us words of comfort and sympathy. If it were not for these, the burden would sometimes seem heavy to be borne; but with so many to give refreshing aid by prayer and kind words, what would otherwise be a toilsome task, now becomes a pleasant duty.

A preacher who sends an article says:—"Should you not see fit to give it a place in the Crisis, all shall be as pleasant between you and me as though you had published."

Although the following is from a private correspondence, we trust the writer will forgive us for giving it to our readers. We would say he is one of our excellent contributors.

"Dear Bro. Grant:—Many people fail to realize the magnitude of the labors and trials of an editor. And the editor of a religious paper has peculiar trials and perplexities, which those who edit secular papers escape. Contributors are often unreasonable, and sometimes ungrateful. An article is sent to the editor for publication which has some good in it, and some things which would be a disgrace to the writer, and no credit to the paper in which it is published. Here arises a perplexing problem for the editor to solve. The article will not do to publish in its present form, yet if the good can be separated from the bad, it might do very well. But perhaps the writer would be offended at seeing his article altered, even if the alteration was a decided improvement. And quite likely he would be displeased if the article was not published at all. So it is a thankless task for the editor to re-write the article, and make it fit to publish, yet he sometimes does this, and receives a storm of abuse for his pains. The position of an editor, especially of such a paper as the Crisis, is so different from that of people in general, that only those who know something about it by experience can even partially *sympathize*—that is, enter in to the case understandingly, and feel as he feels, or even *guess* how he feels.

It is often the case that an esteemed friend, or valued and beloved contributor, sends an article that contains an unguarded expression, or an apparent blunder, or possibly an unkind cut, or personal allusion, which the editor withholds; and in this case the writer owes a debt of gratitude to the editor for his kindness. But like the ten lepers, of whom but one gave thanks,) so those who are under many obligations to Bro. Grant for his kindness, either forget to thank him, or do worse, and actually abuse him for his doing the very best that, in such a case, could be done.

But if I go on to specify a tithe of an editor's trials, I shall make this letter too long. I wish to do as did the *one* who returned to give thanks. I have been an occasional writer for the press for more than twenty years, and have written quite often for the Crisis during the past two years. And in a number of instances I have noticed slight alterations in what I have written, and thankfully acknowledge the *improvement*. We who write for the Crisis, are like those who send rough timber to the master builder. If he hews, and saws, and planes, and fits the timber we send, we should not take offence, but should rather thank him, that he has taken such pains to render our materials both useful and ornamental."

POLICY OF NAPOLEON.

When Napoleon promised to withdraw his troops from Mexico, we were satisfied that his word could not be trusted. If we judge of his future course by his past, we may be assured that he will not give up Mexico; for wherever he gains power, he is sure to have some pretext for keeping it. He is free to make promises, and as free to break them.

The following shows Napoleon's true policy relative to Mexico:—

New York, July 24. Gen. Sheridan reports to the army headquarters that detachments of French troops are still landing at Vera Cruz. He says that his observations convince him that Napoleon is not sincere in the promise to evacuate Mexico.

Letters from the City of Mexico contain intelligence that Maximilian has signed a treaty with M. Dano, the French Minister, with the following provisions:

Seven thousand French troops will remain in Mexico under Maximilian's service; the Mexican flag is to support them for five years; France will furnish besides, to the Maximilian government, $30,000 every month for five years, to meet Maximilian's civil expenses; Maximilian is to give as security for the money thus advanced, and other claims, the railroad from Vera Cruz to Mexico; Maximilian's revenues are to be collected by French officers."

We apprehend the United States will soon be in a situation more critical than at any time during the last few years. Napoleon is evidently laying plans to bring America in the position of Austria, in relation to himself,—where he can be the dictator.

INQUIRY.

Bro. Grant:—As I am but a young pilgrim in the Advent faith, and do not understand all points of the faith as clearly as I could wish, I would like to have you tell me, through the columns of the Crisis, if you understand the Scriptures to teach that the righteous dead are to be raised, and reign with Christ on the earth a thousand years prior to the resurrection of the wicked dead?

Freedom, N. H. Chas. H. Hurd.

We see no chance to come to any other conclusion, if we follow the plain statement which Jesus caused "his angel" to make to John, in his last revelation to man, when he said:—

"I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

We do not see how the point could be made any plainer than it is in the foregoing scripture.

FROM BRO. A. J. TUTTLE.

Bro. Grant:—I am a member of the Baptist church in this place, but it has been over a year since I began to believe in the destruction of the wicked, the sleep of the dead, and the immediate coming of our blessed Savior. But this is hard doctrine to my Baptist brethren; and, of course, I have a great deal to contend with, as this is not popular doctrine here.

But there are a few passages of Scripture that trouble me. Will you explain them to me, so that I can give a reason of my hope?—2 Cor. 5: 1. Don't Paul speak as though he would occupy that building out of this earthly house? also in verses two and four does he not carry the idea there was something that was going to leave this tabernacle, and occupy the building of God?

6th verse. How is it that we, when at home in the body, are absent from the Lord? 8th verse. What is it that is absent from the body and present with the Lord? It seems that there was a preference to be absent from the body, and be present with the Lord.

Matt. 8: 29,—what is the time here spoken of? If it was the last day, how were they then to be tormented? I take the Crisis, and am well pleased with its doctrine, and I pray God to bless every effort made to bring men to the true light of the gospel.

Yours truly, Andrew I. Tuttle.

East Longmeadow, Mass.

The scripture referred to, with its context, reads as follows:—"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him."

It will be observed that Paul is contrasting "temporal" "things" with "eternal." We see nothing in the first five verses to favor the idea that troubles our inquirer.

Wakefield, an able translator, renders this as follows:—"For we know, that, if this tent, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, a house not made with hands, eternal in the heavens. For, indeed, in this tent we sigh with an earnest desire of clothing ourselves with that heavenly habitation, if indeed, when we have stripped ourselves, we shall not be found naked. For, truly, we who are in this tent, groan with the weight thereof; not that we wish so much to put off this, as to put on another; that mortality may be swallowed up in life."

In Isa. 40: 22, we read as follows:—"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a *curtain*, and spreadeth them out as a tent to dwell in." Paul is contrasting the present temporary arrangement with the "eternal"; the mortal with the immortal. Jesus says:—"In my Father's *house* are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and *prepare* a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3. In Rev. 21: 1–3, John says:—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, *prepared* as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the *tabernacle* of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Now let us put these things together, and see if we cannot understand Paul in 2 Cor. 5: 1–4. He says, when writing to the Corinthians, "*We* know that, if *our* earthly *house* [not *houses*] of *this tabernacle* [not *these tabernacles*] were dissolved, *we* have a *building* [not *buildings*] of God, a *house* [not *houses*] not made with hands, eternal in the heavens. For in *this* [not *these*] *we* groan, earnestly desiring to be clothed upon with *our house* [not *houses*] which is from heaven."

This shows that there is but *one* "house," "tabernacle," or "building," for the whole church; hence the "tabernacle" does not mean the physical body of Paul or any one else; but "a building of God," "a house not made with hands." This is evidently the one which the Savior calls my Father's house,"—the city that Abraham looked for, "whose builder and maker is God." Paul says, "For here have we no continuing city, but we seek one to come."—Heb. 13: 14. This is the one John saw in vision, when upon the isle of Patmos, which he calls "the tabernacle of God."

Paul's mind was directed to the time when this present "temporal" state of things, which is compared to a "tent," "tabernacle," or "house," shall be "dissolved," as declared by Peter (2 Pet. 3: 11–12); and in view of the dissolution of the present "temporal" state of things, he is directed to the "eternal" one, when "the tabernacle of God" shall come. At that time "mortality" will "be swallowed up of life."

It looks absurd to us that the "house," "tabernacle," or "building of God, . . . not made with hands," signifies a physical body for us to move into at death. If this were so, what should we do with that body when this one rises from the dead? Each person would then have two bodies.

In this present state, the Lord "stretcheth out the heavens as a *curtain*, and spreadeth them out as a *tent* to dwell in." But when "dissolved," then we are to have the "eternal" "building," "house," or "tabernacle." While here in "this tabernacle," "we groan," earnestly desiring to be clothed upon with our house which is from heaven." In other words, we are waiting for the "New Jerusalem" to come down as the capitol of the coming kingdom.

We now pass to notice what Paul says about being absent from "the body":—"Whilst *we* are at home in *the body* [not our *bodies*], *we* are absent from the Lord." Here is only *one* body for the whole. Christ is called "the head of *the body*, the church."—Col. 1: 18. "The body, the church," is here on earth; and the Lord, or "the head," has gone away; and while we remain here, "we are absent from the Lord." His Spirit is with us, but he himself is absent; and will be till his second coming.

Paul certainly used figures in the preceding verses, when speaking about being "clothed" and "unclothed"; for he does not mean garments of cloth. We think he uses "body" as a figure to represent the *church*. We will let him explain himself. "So *we*, being many, are *one body* in Christ, and every one members one of another."—Rom. 12: 5. "Now *ye* are *the body* of Christ, and members in particular."—1 Cor. 12: 27. "That the Gentiles should be fellow heirs, and of the same *body*, and partakers of his promise in Christ by the gospel."—Eph. 3: 6. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of *the body* of Christ."—Eph. 4: 11, 12. "And hath put all things under his feet, and gave him to be the head over all things to the *church*," which is *the body*, the fulness of him that filleth all in all."—Eph. 1: 22, 23. "And he is the head of *the body*, the *church*: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. 1: 18. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my *body's* sake, which is the *church*."—Col. 1: 24.

Notwithstanding Paul's love for the church, "the body of Christ," he was "willing rather to be absent from the body, and to be present with the Lord," "the head of the body."

The passage referred to in Matt. 8: 29, with its context, reads as follows:—"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time?" The *time* to attend to the demons is not till after Christ comes the second time; but it seems they thought from some circumstances that the Lord was going to take them in hand then.

At the "last day," when the Lord comes in glory, the time will have arrived for their judgment; at which time there is to be weeping and wailing and gnashing of teeth, in which these demons must evidently have a share, when they look forward to their coming destruction and death, which will be their punishment.

NAPOLEON.

When speaking of the state of things in Europe, as connected with the war and Napoleon, the Boston *Journal* says:—

"What will be the next stage of affairs no one can conjecture. . . . Louis Napoleon has not gone off augmenting his power in Europe till he has become the first ruler of modern times, to have his offers now slighted with impunity; nor will his prestige stand such a shock. He will probably betray no sign of annoyance for the present, but we may be sure that there is 'a rod in pickle' for somebody."

The London *Saturday Review* says:—"What will happen next is exceedingly doubtful, unless terms of peace can be at once arranged, and it is by no means easy to say what terms of peace can be possible at present. Italy might be quieted with Venetia, if the Emperor of the French is willing to let her have Venetia; but that is as yet by no means certain."

Says the London *Times*:—"Sooner or later, therefore, without sacrificing a single soldier or imposing the slightest burden on France, the French Emperor will probably find himself again the real arbiter of Europe. It is a position which a lofty ambition would disdain to abuse."

When speaking of the present condition of Europe, the Halifax *Sun* says:—"The extent and durance of the conflict is but a matter of conjecture to the ablest minds, for the dispute embraces so many ramifications and may reawaken so many memories which had better be forgotten, that the State or Kingdom will be happy which escapes, with even but partial shipwreck, from the dreadful vortex of the impending strife."

We may be sure that Napoleon will let no opportunity slip for adding as much to his power as possible. He is aiming to make all nations his allies or his subjects.

WHAT OTHERS THINK OF US.

It is often gratifying to human nature to know what our neighbors think of us. We clipped the following from the *Banner of Light*, the leading Spiritualist paper in the East, and published in Boston. The *Investigator* is known as "the Infidel paper" denying that there is any God.

THE WORLD'S CRISIS.

This *Second Advent* sheet, edited by *Rev.* Eld. Grant, is continually filled with low slang against Spiritualism. Its attacks are generally so puerile that we seldom notice them in these columns. But our talented neighbor, the *Investigator*, (a liberal and independent sheet,) does sometimes condescend to show up the miserable fanatic of the Crisis with a keen pen. Here is a specimen:

"The World's Crisis," a Second Advent paper, is fanatically furious and even frantic in denouncing the supposed monstrosities of Spiritualism. But what, pray, is the Rev. Elder of the "Crisis" doing, and what has he been doing for the last twenty odd years? Preaching and publishing that Jesus is to come immediately, right away, this afternoon, to burn up the world, in order that he may save a set of poor demented lunatics, who have got the foolish whim into their heads—which don't seem capable of holding anything else—that they are the especial favorites of Heaven, and every body else is to sizzle in a thundering great fire until there is not as much left of them as you can put in your eye. And the teachers of such miserable, wretched, crazy twaddle, has the impudence and the arrogance to charge and rebuke others for their supposed humbugs? How applicable to this Second Advent Elder are those sensible words of Jesus—"First cast the beam out of thine own eye, and then shalt thou see clearly to pull the mote out of thy brother's eye"!

For the World's Crisis.

A GLORIOUS ANTICIPATION.

There is much in the thought of the resurrection that fills the heart with emotions of joy. The other day, in a discussion with a Methodist minister on the state of the dead, he remarked that if he believed he was to remain unconscious between death and the resurrection, he should consider it a great punishment, inflicted by God, to deprive him of existence.

How different is the belief of the saints of God, who by continuance in well-doing are seeking for a glorious immortality. In their corruptible nature they are *dependent* upon God for existence. But on the contrary, immortal-soul theologists place dependence upon their *natures* for existence. The resurrection to them is not a *real* resurrection, but a *reunion*; to the children of God it is the gate to a glorious eternity.

For Paul "to live is Christ, to die is gain." So with every true child of God. To live is to live for the service of Christ; but to die is to escape the perils, woes, and tribulations of this devil-ruled world.

What is *death* to the elect of God? It is but to close the eyes to the world and sin, and open them in glory! What is *time* to the unconscious rest of the dead? In their quiet beds of dust they realize not the flight of time. An age is nothing to them; for in *hades* they "know not anything."

But, oh, how glorious is the anticipation! When the trumpet shall sound, we shall open our eyes in glorious immortality! The past, with all its suffering, sorrow, and pain and death, will not come into remembrance amid the immortal joys of the New Jerusalem. It would fill my heart with sadness if I thought at death I (as an immaterial being) was to take my flight

"Beyond the bounds of time and space,"

and there be confined, in view of my reward, till the resurrection. This is taught by many who are unable to evade the word of God, that the saints do not receive their reward before the resurrection.

It fills my heart with inexpressible joy to anticipate the glories of our immortal home. How I long for the trumpet to sound that will usher us into the full realization of those anticipations! Beloved in the Lord, let us continue in patient well-doing, for our rest will come ere long. W. H. E.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2146.87
Cheerful giver	3.25
Lydia H. Burgess	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560. Ann'l Expense, $1400,00

Previous acknowledgments	$353.15
Mary F. Atherne	2.50
Emily L. Marsh	2.50

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, William B. Herron, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, George T. Adams, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission Home in Memphis, etc.

Previous acknowledgments	2961.72
Seth Newton	6.00
Emily L. Marsh	2.00

EUROPEAN MISSION.

Previous acknowledgments	$617.40
H. C.	10 00

For the "Thrilling Narrative," $1.00 each.—Geo. S. Flint, $1.00; Anon, $1.25.

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$40.75
Cheerful giver	.50
H. C.	.50
The Lord's Steward	5.00

For New Sunday Schools and the Poor.

Three more new Sunday Schools, poor and without means, have been supplied with Libraries, to the amount of $44.00; and "Young Pilgrims" have been sent free to Sunday Schools, and to City Missionaries north and south, for distribution among the freedmen and the poor, to the amount of $27.60. Other new Sunday Schools have been organized in various places, monies collected, and libraries sent. We are glad to see the new interest awakened in behalf of Sunday Schools. Let it increase.

The following statement will show the whole amount of books and papers granted, and the whole amount of receipts for the same to date.

Sunday School Books obtained and granted	$91.44
"Young Pilgrims" granted	61.60
Total granted	153.04
Receipts from the S. S. Fund to meet the above	46 85
Deficiency	106.19

Will the Lord's faithful stewards, who have the means to help meet this deficiency, and to supply other calls as they come in, take a note of the above, and do as the Lord shall prompt them. W. B. H.

Better than a New Bonnet.

A sister in Michigan writes:—"As our means are quite limited, my husband said we should have to give up the Crisis, as we were taking another paper; but I thought I could not do without the Crisis, so I saved enough to pay for it by not getting a new bonnet. O, how much more pleasure and profit I received in reading it, than I should have received from all the new things which I might desire, but which perish with the using. The Lord is good in giving me the means so that I can have the reading of the best paper in the world."

NEW BOOK.

Day of the Crucifixion: or, Scriptural Evidence that our Savior died on Thursday. By William Hobbs. Price 10 cents by mail. For sale at this office.

For the World's Crisis.

REPORT OF THE MAINE CENTRAL QUAR. CONFERENCE.

The Maine Central Quarterly Conference commenced, according to notice, at the Town House in Rome, Thursday, June 14th, at five o'clock P. M. We had a social meeting. Interest fair.

Friday, June 15th. Met at nine o'clock for social meeting, which continued through the forenoon. Interest not very good. At one o'clock P. M., preaching by L. L. Howard, from Jude 3,—"Earnestly contend for the faith which was once delivered unto the saints." Bro. Howard spoke nearly an hour, showing who the saints were, what the faith was, and that it embraced the coming of Christ, the resurrection of the dead, and the inheritance of the saints. It was heart-cheering indeed.

Met at 5 o'clock P. M. for prayer and social meeting. We listened to some good exhortations from the brethren and sisters. At the close of the meeting to-day, Bro. Howard stated that Bro. D. M. Hanscomb was very sick, and that it was best to take up a collection for him. Fifteen dollars were contributed, and sent to him. Bro. Hanscomb has since died.

Saturday, June 16th. Met at 8 o'clock for social meeting. Interest not very good. At half-past ten A. M., preaching by Bro. Wm. H. Blaisdell, from Matt. 24: 3. The brother has much liberty in presenting to us the signs of the coming of the Son of man. At 1 P. M. we met again and listened to a sermon from Bro. Charles Parsons, from 1 John 4: 16,—"God is love." The Bro. spoke from a full heart. May his admonition be long remembered. At 5 o'clock P. M., preaching by Bro. H. B. Sevey, from Eph. 4: 4. The brother spoke with much freedom, showing the unity that should exist between the followers of Christ. After the sermon, there were several exhortations, which were not very harmonious. The winds of discord seemed to be let loose. Christ was not much glorified.

Sunday 17th. Prayer meeting at 8 o'clock. Interest good. Twenty-five spoke of their hope, and meant to be better christians. The house not being large enough to hold the congregation, we repaired to the grove, and listened to a sermon by L. L. Howard, from Rev. 7: 1. The discourse was both instructive and encouraging. It was replete in historical facts and dates. In the afternoon, we listened to a very able discourse from Bro. H. B Sevey, from Rev. 6: 7,—"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see."

After the sermon, the conference chose Bro. H. B. Sevey President, Bro. Wm. A. Knight Secretary. Voted, that a report of this conference be published in the *World's Crisis* and *Herald and Review*. Will the latter please copy?

For the World's Crisis.

REPORT OF PROGRESS

FROM MAINE TO MASS.

Tuesday, May 15th, we arrived in West Falmouth, Me., where we occupied every evening and one Sabbath preaching the word. We found here a good band of converts who had recently started on the pilgrimage as the fruit of the labors of Bro. York, Wellcome, Goud, and others. They had had the truth preached to them so plainly that they embraced the whole of it at the first; and they were active in all their meetings, talking out their faith in the Lord's coming. Heads of families and children were embraced in this work, in some instances parents and children.

While the work there was in progress, some preaching brethren felt it duty to call at one residence and talk with the family; and as it was Monday morning, found the industrious lady of the house at her wash-tub. They tried to talk with her, but she turned her back upon them. They however delivered their message, feeling that it would not be in vain that they had spoken. Evening came, and the meeting was held. The lady was present, and arose and confessed her sins and determination to serve God, and when the meeting closed went to the brethren and confessed, making thorough work,—that she had treated them shabbily when they came to see her. Some one asked her how she felt when they were talking with her, and she said, "As though I wanted to pound them with my wash-board." But it was the devil's last trial for the victory. She made a full consecration to God, and to-day, with her husband and daughter, is actively engaged in the work of the Lord, and deeply interested in the coming of Jesus.

There were before this work but few in the place who believed in "the advent at hand." They had no meeting-house, so by the leave of the F. W. Baptists the brethren occupied their house.

After spending the Sabbath and one week-evening more, we left for Portland and Westbrook. At the last mentioned place we had a pleasant interview with Bro. Gay at the Westbrook town farm. Bro. Gay is the overseer of the farm the present year, and is doing the poor people good. He labors through the week on the farm, and on the Lord's day goes out to preach in Portland and the surrounding country.

While there we had the opportunity of seeing a man who has been there twelve years, and yet has never spoken a word, although by no means a deaf man. He was found in a barn with both feet so frozen as to require amputation. Where he came from, and whether foreigner or American, is not known. He either cannot or will not speak.

We also had the privilege of holding an interesting "sign language" conversation with a deaf mute, an intelligent young man who lives there. We tried to tell him of the resurrection of the dead; that his friends who were dead were not in heaven, but in the ground; that the dead would be raised and the earth renewed, and the good who loved Jesus would live on it forever. His countenance assumed first a perplexed look, as though it was new doctrine, then he seemed pleased as the truth became more plain to him. Thank God, there will be no deaf mutes there, for "the lame man shall leap as an hart; and the tongue of the dumb shall sing." Glory to God forever, for the blessed state of the saints in the kingdom.

Saturday, May 26th, we were on board Nahum's chariots again, and in due time in Biddeford at our old pilgrim's home with Bro. J. C. Libby. We found the brethren since we left had been engaged in erecting a chapel, having been often obliged to vacate halls where they had been, and after some trouble find another, to leave soon, till at last they had not a convenient place to meet. The chapel is now completed and dedicated. It is just such a house for plainness and simplicity as God's people ought to have. The church is somewhat involved, some three or four hundred, perhaps, and if any of the Lord's stewards have funds to invest to the glory of God, even though but a small amount, they will do good and help one of the noblest, self-sacrificing, struggling churches I know. If any have such means to bestow, I will venture to say that if enclosed and sent to Bro. John C. Libby, Biddeford, Me., it will do good. The chapel is so situated as to get people to hear the truth who otherwise would not.

We spent a pleasant though rainy Sabbath in Biddeford, and proceeded to Dover, where we remained two evenings. Here we met Bro. and Sr. Latham, who are trying to present the truth as God opens the way. Bro. L., like ourself, has merged out of the thicket and fog of old theology, and is now preaching the plain truths of the Bible. He has started to labor in a western field, and is cheerfully recommended to the brethren, and commended to the grace of God. God bless you, Bro. Latham; we will labor on till Jesus comes.

We had a pleasant time in Dover. We met some good children, who feel like holding on to the truth. Among them Bro. Joseph Pinkham, the Lord's minister, who loves the work of preaching a plain, straight gospel. O, how good it is to find in these days men who are God's qualified ministers, who preach not as fearing or pleasing men, but God. We had the privilege while at Dover of hearing some lectures by Bro. Simpson. Not often having the opportunity of hearing preaching, we were pleased to be able to do so. Bro. Simpson is firm in the faith that Jesus will come in 1868, and we hope he will. We cannot see how the time can go beyond that period. How important to be prepared to meet Him when he comes.

Lord's day, June 10th, we preached once more in Haverhill. Found the church in a much better state than when we were last there. We enjoyed a glorious meeting in the evening. God bless the church in Haverhill, and make it "clear as the sun, fair as the moon, and terrible as an army with banners." A united church cannot fail to be blessed, and have power wherever it is, for, like a city set on a hill, "it cannot be hid."

After the Sabbath, we went to visit friends in our native town. There are no believers in the coming of Jesus; the only church in the place is a Congregationalist, and there is no sympathy with anything but popular religion and the war spirit. There are a few who love the Lord, though they have not all the light on the coming of the Lord, but they are trying to serve him, and will no doubt be saved when Jesus comes.

We visited Groveland, where some of our early boyhood days were spent. It is near our birthplace, only some three miles away.

There are but two or three families here who love the Lord's appearing; the others love levees and the world, so that they may well be said to have the *form of godliness*, while they *deny the power*. God save us from this empty shell of formal godliness. Virgins, awake! the Lord is coming. Arise! trim your lamps, and keep them burning. God help us to be ready. L. C. McKinstry.

Correspondence.

From Sr. M. M. Weaver.

Dear Bro. and Sis.:—Grace and peace be multiplied unto you. The way to glory is indeed a straight and narrow way, and oftentimes I fear lest my feet stray from the path of righteousness. I know of myself I can do nothing acceptably; but through the grace that Christ giveth I hope to be saved in the great harvest of souls.

I often think of the dear ones scattered abroad with whom the Spirit unites me, and long for the time when they shall come to the city of God to rest forever. Thank the Lord, the day will soon come. Ye mourning ones, cheer up! He cometh!! Away down to Nova Scotia let the tidings go, to cheer the lonely pilgrims there. Father Rice will be called for some bright morning; he'll awake to life immortal. "Glory!" will burst from his unsealed lips, as he looks about on the new creation and finds himself really on the other side of Jordan—beyond the grave—*safe at home!* And will he meet *you* there, Bro. and Sr.? God help you to be faithful.

The future is bright, the present troublous, but important. Character is fast being developed. Hypocrites and faint-hearted ones are making themselves manifest. The spiritual ones are united in *love*; all others are biting and devouring each other.

Who is not "ashamed of Jesus"? Now is the hour to prove your fearlessness. Now is the time to let your light shine. Spiritualism is ensnaring men and women by hundreds; preach the truth to them. No time now for milk and water dosing,—give "meat," for it is "due season." Truth never was popular, and never will be in this age. It is vain to think of being a favorite in any society that shuts out the coming of the Lord and kindred doctrines unless we *half* hide the light.

Present truth made a fool of old Noah, in the world's eye, also of Lot. Truth made Jesus Christ a pilgrim, and made the apostles very unpopular. "The servant is not above his Lord"; if they persecute one, they will the other. Popular religionists do not relish the truth. The sleep of the dead, destruction of the wicked, inheritance of the saints, speedy coming of the Lord, are not at all palatable to them, excepting now and then an individual member. Men may flatter themselves that the churches receive them well, but so far as receiving the truth is concerned, the *edges* are smoothed so as not to hurt much. I have listened lately to "present truth" in a Methodist pulpit, and sometimes it sounded like eternal torment, and sometimes "the wages of sin" *appeared* to be "death," but what kind of death was undiscoverable.

O for plain, fearless men, who will preach what they believe, money or no money, and preach it so plain that people can know what they do believe. Think you Martin Luther could smooth over his "present truth" so as to be a favorite in the old Romish church? No; they cast him and his heresy out, just as we have been cast out by all other sects; and they receive none of us back without a full recantation, or a cautiousness in regard to our expressing anything out of order with their creed. Talk about carrying truth into the churches,—it was sent to them first, and most of them rejected it. There is only one way for them to be enlightened, that is by hearing and receiving the truth in its fulness and simplicity, humiliating though it be.

A sister Matherson, somewhere in Mass., wrote me a letter, which has an answer ready to mail. Her letter unfortunately got lost when we moved into our new hired house. Will she give me her address again? God give us wisdom and patience. Amen. Your sister in the Lord,

Maria Mathews Weaver.
Westfield, Mass., Box 464.

From Bro. L. Boutell.

Bro. Grant:—I have just returned from the home of my childhood, Townsend, Mass. My last remaining sister, who lived on the old place, died June 7th, in the 67th year of her age. She died in hope. When looking fifty years in the past, to the time when my parents were alive, with a large family of happy children, all looked pleasant and cheerful, in doors and out. It was sweet home. But how changed! Death has been doing its work. My mother was permitted to live to be eighty-six, my father to ninety-four years.

The old place, around which so many reminiscences cluster, is left alone. None were there to tell the story of by-gone days. Of nine children, only myself and twin-brother remain. We were named significantly, Luther and Calvin. Thus the generations pass. But the "blessed hope" of a resurrection, amid these sad recollections, is my only comfort. The dead shall live again. L. Boutell.
Salem, July 16th, 1866.

From Sr. S. S. Chamberlain.

To the Editor and the readers of the Crisis: My dear friends, I want to address a few words to you, and tell you how I feel in view of the light and truth which comes to me from week to week through our paper. I love the Crisis, and so does nearly or quite every one of our acquaintance who has seen it. I can say as king Agrippa said to Paul, "almost thou persuadest me to be a Christian." Why is it that I am not quite? Is it because I have not faith, or do I love this vain and wicked world too well?

How happy I should be, if I could enjoy the same faith and love that my dear companion does. I want to be good, and I want grace to help me to train my dear little ones for a home in the better land. O, why do I so cling to this present evil world, when we know it will soon be destroyed, with all those who choose it for their portion?

I am satisfied that the Advent people, are of all others the salt of the earth, and the light of the world, for "by their fruits ye ye shall know them." And behold how they "love one another." I would say with Ruth, "entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." I am not satisfied with my past experience. I want complete, present, full and free salvation. I have been blest, long years ago, but I want to be blest now. My way thus far has been through trials, sorrows and disappointments. Left an orphan in early youth, by the death of my father, I have since lost all my near relatives, and have felt that I was *alone*, with but few in the wide world to care for my soul.

Outside of my own little family, it is so now. Again I entreat you to pray that I may not only be *almost* but altogether a true and faithful christian.

Sutton, Mass. Susan S. Chamberlain.

From Bro. C. H. Hurd.

Bro. Grant:—On Saturday, June 30th, in company with several of the lovers of the blessed hope in Parsonsfield, Me., and vicinity, I had the blessed and not soon to be forgotten privilege of meeting in conference with the large and devoted band of brothers and sisters at Melvin Village, N. H., and truly it was a season of refreshing from the presence of the Lord; I thought I could say of a truth, it is good to be here. There were some over a hundred of us present, and ninety-five warm-hearted and earnest exhortations were given in the spirit and power of the God of heaven.

In expectation sweet, this band of cross-bearers are hoping soon to hail the Just One, and seem to be patiently struggling on, in the good old way, amid all the trials and disappointments, the toiling and the weeping, incident to the pilgrim journey; knowing that their light afflictions will soon be ended, and the reward given to all the valiant soldiers, who are found seeking by patient continuance in well-doing for glory, honor and immortality; eternal life will be given, when the Life-giver comes.

On Sunday, Brothers Piper and Lang set forth the blessed truths of the gospel relative to time, in a clearer light than we had ever seen it before. Bless God for the true light which now shines in the pathway of the just; may it grow brighter and brighter until the perfect day.

The neat little chapel building by the brethren at Melvin is to be dedicated on Sunday, July 29th, the Lord will. Bro. Couch and other preaching brethren have been invited, and it is expected will be present on the occasion. Yours, in hope of eternal life soon.

Freedom, N. H. Chas. H. Hurd.

Obituaries.

Smith. Died at Canaan, N. H., July 13th, Sister Eliza A. Smith, wife of Bro. George W. Smith, formerly of Portsmouth, N. H., aged twenty-six years.

Sister Smith gave her heart to Christ about eight years since, and embraced the doctrine of the near coming of the Lord, and immortality through Christ only. She loved the place of prayer, and her exhortations were earnest and instructive. At her house the toilworn servant of Christ found a hearty welcome.

She was brought to Portsmouth, and buried from the chapel in which she heard and embraced those glorious truths which supported her through a long and distressing sickness, and sustained her in the hour of death. She sleeps in Jesus, and awaits the coming morn.

Prayer by Bro. Wm. H. Mitchell. Sermon by the writer, from Psalms 16:9.

Joseph W. White.

Burditt. Died in Southboro, Mass., July 20th, 1866, Sister Mary V. Burditt, wife of Bro. James Burditt, aged fifty years.

After a long and painful illness, caused by an internal tumor, she became a victim of the enemy. But she fell with the whole armor on. She leaves a husband and two daughters to mourn the loss of a faithful wife, and an affectionate mother.

A discourse was delivered by the writer, to a large gathering of relatives, friends and neighbors, from Ps. 39:4. C. C. Ramsay.

Vickery, Died in Dover, N. H., June 12th, 1866, of disease of the brain, Carrie M., daughter of Wm. H. and Ellen A. Vickery, aged two years, one month, and twenty-eight days.

Carrie was a lovely child. This is a heavy stroke to both parents and grandparents; but they expect she will live again in the resurrection. May they be prepared to meet her.

"So fades the lovely, blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly;
Earth's pleasures only bloom to die."

J. G. Smith.

Summary of News.

FOREIGN.

London July 16. The Moscow *Gazette* of July 16th contains the following highly important announcement: Russia does not desire any change in the present state of things in Europe. If Austria and Prussia will render themselves tools of France, Russia can no longer depend on them as heretofore. Venetia without Rome would constitute no progress for Italy. The submission of Austria to France is not advantageous, but dangerous to European equilibrium. The supremacy of Prussia in Northern Germany narrows that of Russia in the Baltic. Russia's love of peace does not sanction efforts to attain supreme powers. England's interests may make her seek an alliance with France and Austria in the Eastern question, but the dictatorship of France in Italy and Germany cannot meet with her support.

A dispatch from Seinberg, July 13th, says the *Gazette Naradowa* of this town announces all the soldiers on furlough in Russia called in, and states that every day military trains start from Warsaw to the frontier of Silecia and Galicia. Russian troops are marching from Padolia to Bessarabia.

A Florence dispatch of July 13th says the Court of Berlin has declared to the Italian Cabinet that all armistice on the basis of cession of Venetia is inadmissible. The Italian Government in its reply is said to have announced its resolution to continue offensive operations against the Austrian Empire without relaxation, in conformity with engagements mutually entered into by Prussia and Italy, until both these powers shall have obtained from Austria satisfactory terms for the conclusion of peace.

The *Nazione* of Florence of July 12th publishes a statement of the conditions of an armistice stipulated by Prussia and Italy. The former power demanded the exclusion of Austria from the Germanic Confederation. The *Nazione* adds that this was admitted by France, who undertook to obtain the assent of the Vienna Cabinet to the evacuation by Austria of the Austrian provinces, occupied by Prussia during the armistice. On the part of Italy the conditions were the cession of Italian territories under the Austrian dominion, including the Italian portion of the Tyrol. Austria was to make the cession direct to Italy, without compensation, and not to raise the Roman question, during negotiations for peace.

It appears these conditions were found inadmissible at Vienna, and the Austrian Government has decided to try the fortunes of war.

The Prussians occupied Prague on the 8th, garrisoning the place with 8000 troops.

Vienna dispatches state that the Austrian forces in Venetia are being withdrawn from before the Italians, but the fortresses remain strongly garrisoned for defence without support from the army.

The *La France* of the 12th says the attack of the Italians upon Venetia renders Prince Napoleon's mission futile, and has been abandoned. France is rapidly arming her iron-clads to be sent to Venice.

The Emperor of Austria is making concessions to Hungary. He announces that the conscription is suspended, and calls upon Hungarians to volunteer.

Victor Emmanuel was at Ferrara. The formation of a Hungarian Legion was progressing, and Kossuth had gone to consult with Garibaldi upon the plan of operations.

Liverpool, July 16. The latest reports from the Great Eastern were quite favorable. Steady progress was being made. On Sunday afternoon she had paid out 283 miles; distance run 263.

Nothing has transpired concerning the peace negotiations.

The Spanish government has prohibited the sale of newspapers in the public streets.

Sanguinary conflicts took place on the 14th between the Prussians and Federals near Aschaffenburg. The former were entirely successful. The town was in flames and the Federals were retreating. The Prussians were marching on Frankfort, which town the Federal troops had evacuated, and the Diet removed to Augustsburg, where the Foreign Representatives were expected to assemble.

The headquarters of the Prussian army under the King had been advanced to Brunn. Iglau was reported to be in possession of the Prussians.

Cialdini had occupied Padua and Vicenza—towns on the line of the railroad to Vienna. The Austrians in Venetia, except those in Venice, had no railway communication with Vienna, so that unless Cialdini be dislodged the Austrians cannot render aid in the impending battle with the Prussians.

In the diplomatic circles of St. Petersburg it was declared that Russia had no present intention of abandoning its policy of neutrality, and that only in the case of the active intervention of a foreign power in the German conflict would she make declarations and take up an attitude corresponding with her interests.

Liverpool July 19th, Londonderry 20th.

The Paris *Moniteur* says Prussia has consented to abstain from hostilities for five days provided Austria agreed to do the same and give her decision on the basis proposed within that period.

The Prussians entered Darmstadt on the 18th. The Prussian General Falkenstein had established his headquarters at Frankfort and issued a proclamation announcing his assumption of the Governments of Nassau and Frankfort. The Prussians also occupied portions of Bavaria and Darmstadt. Several Frankfort journals have been suppressed provisionally. The Frankfort Senate had been dissolved.

The military correspondent of the London Times with the Prussian army says another Prussian reserve is about to be formed, which will raise the army to 300,000 men, exclusive of the reserves in garrisons and fortresses.

On the 17th the Italians in force attacked the Bergofort. The cannonade lasted several hours. During the night the Austrians withdrew, abandoning their guns, ammunition, and provisions.

The Austrian commander in the Tyrol claims to have driven the Italians across the Catarra river. Garibaldi is said to have been present at the affair. The Austrians took 200 prisoners.

The Times considers the chances of any grand operations in Italy at an end, and says there is only room left for sieges and petty warfare.

The *Moniteur Du Soir* says France intervened diplomatically, with an idea of bringing about peace. Threatening measures would have created fresh and more serious complications.

The Morning *Post* says France has decided to avoid any concentration of French troops on the frontiers towards the seat of war, so anxious is the Emperor to aviod the slightest indication of France being dragged into military activity.

A few cases of cholera have appeared in Liverpool.

The *Times*, in an article on the subject of monitors, urges a complete reconstruction of the British navy, and says the present ships are entirely useless against the monitors, of which the Miantonomah is the precursor.

DOMESTIC.

Savannah, Ga., July 24. There were 29 deaths from cholera and 34 new cases among the troops on Tybee from 9 o'clock Monday morning to six o'clock this afternoon.

Philadelphia, July 24. Four cases of cholera, three adults and one child, are reported by the Board of Health to-day. No deaths up to two o'clock are reported.

Savannah, July 25. Thirteen deaths from cholera occurred among the soldiers on Tybee Island today, and twenty-eight new cases are reported. There are no cases on board the San Salvador in this city.

New York, July 26. The cholera is again increasing with the return of warm weather. Sixteen new cases were reported yesterday, of which several were fatal. A very bad state of affairs prevails on Ward's Island. Several persons have died of cholera and there are now eleven hopeless cases. It is believed, however, that the epidemic will be controlled. Cholera has been discovered in the lower part of State street, and at No. 113 Mulberry street there were four cases in one room.

Seven cases of cholera in Brooklyn to-day are reported by the Health Board, and a number of others by the police, mostly in the Twelfth Ward. The cholera is reported to be raging at Blackwell's Island, Ward's Island and Bellevue Hospital, and many deaths have occurred. There were seven new cases in this city to-day.

Philadelphia, July 28. Five new cases of cholera and three deaths were reported by the Board of Health this afternoon. The total number of deaths for the week were 402, being a decrease of 272 from last week, and the same number as the week previous to the hot spell, including 18 from Asiatic cholera, 21 from cholera morbus and 101 from cholera infantum.

Philadelphia, July 30. The board of Health returns for two days, Sunday and Monday, show seventeen cases of cholera and five deaths.

New York, July 30. Fourteen cases and five deaths by cholera are reported to-day in this city. Three deaths on Blackwell's Island; fourteen cases and 8 deaths in Brooklyn were reported this morning.

New York, July 30. Havana dates of the 19th state that the Empress of Mexico arrived there on the 17th, on her way to Europe. She did not land, but proceeded next day.

News from Mexico represents the situation of the Empire as daily growing more critical. The fall of Matamoras had caused great dismay. The Imperialist newspapers are excited and petulant in their discussions of the situation.

A French steamer had arrived at Vera Cruz with 200 troops of the Foreign Legion.

The *Diario Del Imperio*, the official organ of the Empire, says the Empress has gone to Europe to treat upon the interests of Mexico and to arrange several international affairs.

The General Feeling.—The Washington correspondent of the Boston *Commonwealth* has the following reference to the adjournment of Congress:

The political atmosphere is heavy and dark with apprehension. The minds of loyal men are overcast, freighted with dread of the near future. During the last six months, I have never seen this manifestation so general. I have yet to find the first man who does not fear the revolutionary designs of the President. There are not many but believe he will attempt to put these designs into execution. Is it not terrible, that after all these years of struggle and sacrifice, loyal statesmen should thus be trembling in dread of the crisis that impinges? No one can tell how to meet it. Few realize in what form it will come. Yet every body feels the danger approaching. Gov. Hamilton, the brave and loyal Texan, almost alone seems to understand the crisis fully. He intimates a belief that if the Thirty ninth Congress adjourns now, we shall see an attempt made to inaugurate another Legislative body composed of the present supporters of "my policy" in Congress and their Southern allies, who, under a special call, will assemble here and be *forced* in and *vi et armis*, if necessary. A significant remark made by Secretary Seward, some few weeks since, to a New York congressman, comes to my memory. The Auburn Sage was talking oracularly to the impressible subject before him. He let slip this peculiar language: "If this Congress adjourns without letting in the Southern members, it will never meet again in this capital." Seeing the look of surprise on the face of his auditor, he explained by saying, "I mean its members will never be heard from again." But the listener did not fail to treasure and repeat the first remark as the one Seward really meant to utter.

Napoleon Growing Old.—A letter from Paris gives the following description of Louis Napoleon—the best view we have had of him for some years:—"The Emperor was out on Sunday last. He came in his carriage-and-four, with out-riders, and accompanied by Gen. Fleury and a couple of foreign embassadors. I was quite close to him and had a good look at him. He is of much lower stature than I had thought, and inclined to be fleshy; is quite gray, and wears no other beard than a moustache and imperial. He has a large and remarkably fine-shaped head and bright eye. He was very plainly clad in a pepper-and-salt citizen's dress, with silk hat, and white silk gloves. He returned, in a good-natured, graceful manner, the frequent unostentatious greetings of the passers-by." His age is 59.

Fearful Riot in New Orleans.—The President received a dispatch from New Orleans this evening, briefly stating that the State Convention convened in that city to-day was broken up by the interference of citizens of New Orleans, and that a riot ensued; that several persons were killed; that the police had got the control of the mob, and that military aid was asked of Gen. Baird, who cheerfully and promptly responded, and ordered the troops to aid in quelling the disturbance. One hundred and twenty-five men were killed.

☞ The first session of the Thirty-ninth Congress has passed into history. At four o'clock Saturday afternoon both Houses adjourned *sine die*.

The Fenian Cause.—A Cincinnati dispatch says that matters of great importance are now being brought before the Roberts and Sweeney wing of the Fenian organization, which will make the Brotherhood more powerful than ever in forwarding the liberation of Ireland from English rule. An important meeting has just been held in Cincinnati.

☞ It is said that, at the Fenian war council at the New York headquarters, it was determined to inaugurate a new movement of great magnitude immediately, but members are sworn to the strictest secrecy, and the public must therefore await developments.

☞ A swarm of locusts have invaded the province of Algeria, destroying the growing crops of the farmers. Contributions are being collected in France for the sufferers.

☞ A roof is in process of construction in Detroit, over the Michigan Central depot, which will cover three hundred thousand square feet, or over seven acres.

☞ It is said that in Manchester, Eng., and its suburbs, there are now over 50,000 children who receive no instruction whatever.

☞ There are now no saloons or hotels in Massachusetts, west of the Connecticut river, where drinks can be obtained.

☞ More than twenty thousand Jews have been converted during the past century.

Married.

In Bristol, Ct., May 20th, by Eld. H. F. Carpenter, Bro. George Marsh and Sr. Josephine L. Daily, both of Bristol.

July 22d, 1866, by Eld. E. McCulloch, Mr. Lyman May, of Windsor, Mass., and Miss Mercy Ann Strong, of Bridgewater, Ct.

In Stonington, Ct., July 24th, 1866, by Rev. A. H. Lewis, J. Paine Babcock, of East Greenwich, and Sarah H. Stillman, of Stonington.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 20th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 75 cents per day. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.45 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15 and arrives at Wilbraham at 6.23 P. M.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to Geo. T. Adams, 107 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and be sure and ask the conductor for a return check from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams at the Wilbraham campmeeting.

On the Western R. R. and also the Worcester, the fare has been reduced *one third*. Tickets good Aug. 18th to 28th, to be obtained at the various R. R. ticket offices, on the Western R. R., and at the Westboro', Holliston, Natick and Boston offices, on the Worcester R. R. Fare from Boston *to* Wilbraham *and return* $3.85. All return tickets on the *Worcester road* are to be endorsed by Geo. T. Adams. Please remember to call for *Campmeeting Tickets* at the offices on the Western and Worcester Roads.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.15 A. M., and 5 P. M.

S. G. Mathewson,
Miles Grant,
Geo. T. Adams,
H. Munger,
J. Hemenway,
R. E. Ladd,
D. Mathewson,
} *Committee of Arrangements.*

Proposed Tent Meetings in Ohio.

At a conference held at Norwalk, Ohio, on the 2nd and 3rd of June, 1866, among other things it was unanimously voted, "That we recognize Bro. Jonas Wendall, of Edinboro, Pa., as an Evangelist for Ohio, and that we concur in the proposed arrangement for Brn. Wendall and Brown to hold a series of tent meetings in this part of the State the present season, and will co-operate with, and render them all the aid we consistently can in carrying out that object; and that we commend them to the favorable consideration of the brethren and the public generally, as worthy of support."

P. Alling, Clerk.

Tent Meeting.

There will be a tent meeting held in Knowlesville, Orleans Co., N. Y., commencing August the 8th, to continue over one or more Sundays, as the Lord may direct. This meeting is designed for a general meeting for all that love the soon coming of the Lord. Let there be a good representation of brethren and sisters at this meeting. There will be a number of preaching brethren present to preach the word.

B. P. Stacy.
C. B. Turner.

Campmeeting at Orrington, Me.

Campmeeting at Orrington Corner, Me., commencing Aug. 13th, and continue one week, or more, if the Lord will. Those coming by steamboat will stop at Hampden and cross the ferry. Let all bring tents who can. Those who cannot, let them bring bedding; and those who can bring neither, let them come and some way will be provided. For the brethren, Geo. W. Brown.

P. S. The meeting is half a mile from the ferry.

Tent Meeting.

A three days tent meeting will be held on North Farms, Wallingford, Conn., near the Advent Chapel, commencing Sunday, Aug. 12th. Brn. A. Decker and B. Hitchcock will be present to address the meeting. Friends from abroad are invited.

By order of the church, Franklin Platt.

Alton Bay Campmeeting.

The Alton Bay campmeeting, Providence permitting, will commence Sunday, Aug. 26th, and hold through the week, and over the following Lord's day. Particulars hereafter.

J. G. Smith.

Tent Meeting.

There will be, the Lord willing, a tent meeting on the farm of James Glann, Washington Township, Brown's Corner, near the Sulphur Springs, about midway between Sylvania Depot and Toledo, commencing on the evening of August 8th, and continuing over the 12th. Eld. J. V. Himes, editor of the "Voice of the West," and others, will be present to address the congregation. A good attendance of the friends of Jesus from Ohio and Michigan is desirable. In behalf of the brethren

A. N. Seymour.

Tent Meeting at Delta.

The Lord willing, there will be a tent meeting three miles northeast of Delta Station, commencing Aug. 14th, and continue over the 19th. Elder Himes and others will address the people. A good attendance of the faithful from Ohio and Michigan is desirable. In behalf of the brethren,

A. N. Seymour.

P. S. Those who design attending one or both of the above meetings, and wish conveyance to the meetings from Sylvania, or Toledo, or Delta, will notify H. Warn, of Sylvania, and he will arrange accordingly; or James Watkins, of Delta.

Orchard Meeting.

There will be a meeting two miles from Dover Village, N. H., in the orchard of Mr. Simon Torr, near the house of Sr. Wentworth, known as the Dr. Bean house, situated on the road from Dover to Durham, commencing Saturday evening, Aug. 11th, and hold over the Lord's day. The sacrament will be administered in the evening. Brn. J. G. Smith, and the writer, will be there, if the Lord will. Joseph Pinkham.

Changed.

Notice is hereby given, that the place for holding the quarterly conference of the *Northern Ohio Churches*, for August 25th and 26th, commencing at 2 o'clock P. M., of the 25th, will be *Norwalk*, instead of Berlin, as announced in Crisis of July 4th. Consequently, King will be in Norwalk, and Stetson in Berlin on Aug. 12th.

G. W. Stetson, P. C.

Campmeeting Notice.

There will be a campmeeting in Plainville, Ct., commencing Aug. 27th. Particulars hereafter.

B. Hitchcock.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. G. Hook .... Sunday, Aug. 5th
Hiram Munger .... Sunday, Aug. 12th

East Boston.
(Chapel, corner of London and Decatur Streets.)
C. Goodrich .... Sunday, Aug. 5th
L. Boutell .... Sunday, Aug. 12th and 19th

Exeter, N. H. .... Sunday, Aug. 5th
East Kingstown, N. H., (Town Hall) .... Aug. 12th
Miles Grant.

Concord, N. H.
(Corner of Green and Center Streets.)
J. S. White .... Sundays, Aug. 5th and 12th
L. Boutell .... Sundays, Aug. 26th and Sept. 2d

Abington, Ct. .... Sunday, Aug. 5th
Rugged Hill .... same day, 5 P. M.
H. F. Carpenter.

Seitico, Ct. .... Sunday, Aug. 19th
Dover, N. H. .... Sunday, Aug. 26th
A. Decker.

Vernon, Vt. .... Aug. 19th
S. Cook.

Sullivan, Pa., (as Bro. A. Dewey may appoint), Thursday evening, Aug. 23th. J. W. Taylor.

New Haven, Ct. .... Sunday, Aug. 5th
W. N. Pile.

Carthage, Me., (Newman school-house) .... Aug. 5th
Byron, Me., Kop City (baptism) .... Aug. 12th
J. C. Wheeler.

Lake Village, N. H., (New-house) .... Aug. 5th
Moultonborough Center, Saturday, Aug. 11th, 2 o'clock P. M., (conference) and over Sunday.
Albany (Bell school-house, or grove, as brethren may appoint), Aug. 19th. T. W. Piper.

Murray, N. Y. (Harrison school house) 10½ A. M. and 4 P. M., Aug. 5th.
Brockport, at 1 A. M. and 1½ P. M. .... Aug. 12th
Oak Orchard Harbor (at the Lake View House in the grove) 5 P. M., Aug. 19th. P. A. Smith.

Plymouth, Mass. .... Aug. 12th and 19th
Attend Wilbraham campmeeting. Send letters to Plymouth till Aug. 17th, after that to Boston, care of Geo. T. Adams. Israel Damman.

Plymouth, Mass .... Aug. 5th
L. Boutell.

Clark's Hall, Richmond, R. I.
L. R. Phetteplace .... Sunday, Aug. 5th
J. J. Northup .... Sunday, Aug. 19th
Augustus Durfee .... Sunday, Aug. 26th

New Haven, Ct. .... Aug. 19th
B. Hitchcock.

Fairhaven, Mass. .... Aug. 1st, and over Sunday, the 5th
R. Williams.

Hopkinton, N. H., (where Bro. H. Tewksbury may appoint, Sunday, Aug. 5th. Z. Ford.

East Bowdoinham .... Aug. 5th
Yarmouth .... Aug. 12th
R. R. York.

Goshen .... Sunday, Aug. 5th
E. McCulloch.

Savoy .... Sunday, Aug. 12th
Elizabeth Warren.

Concord, N. H. (Angelos Hall) .... Sunday, Aug. 19th
No Name.

Feeding Hills, Ct., (where Bro. David Allen may appoint), Monday evening, Aug. 6th.
Agawam, Mass. .... Tuesday evening, Aug. 7th
Thursday and Friday evenings, Aug. 9th and 10th, near Windsor Locks, as brethren may wish.
H. K. Flagg.

Eld. D. N. Chadsey will preach at Montreal, C. E., Lord's day, Aug. 26th, during the week, and over the following Lord's day, Sept. 2d.
Melbourn, C. E. .... Sept. 4th, 5th, and 6th
Danville, the remainder of the week, and Lord's day, Sept 9th.
Compton, C. E., (where Bro. N. Stevens may arrange), Sept. 11th, 12th, and 13th.
Hatley, C. E., (where Bro. Carley may appoint), Sept. 14th, 15th and 16th.
Bro. Chadsey goes this tour by my request. He is a worthy, promising young brother. Receive him in the Lord. C. C. Stevens.

New Britain, Ct. .... Sunday, Aug. 5th
R. E. Ladd.

Belgrade, N. H. .... Aug. 5th
Rome (Town House) .... Aug. 12th
Wilton (Intervale school-house) .... Aug. 19th
Augusta City (if brethren arrange) .... Aug. 25th
H. B. Sevey.

Liberty Village, Me. .... Thursday evening, Aug. 23d and over the Sabbath.
S. K. Partridge.
J. Partridge.

Unity, N. H., (at Joseph Kimball's) .... Aug. 12th
Salmon Cook.

Worcester .... Aug. 5th and 12th
Wm. Stuart.

Warehousepoint (or such other place as Bro. D. T. Terry shall appoint), Sunday, Aug. 5th.
H. K. Flagg.

Lowell, Mass. .... Sunday, Aug. 5th
S. W. Thurber.

Worcester, Mass. .... Sunday, Aug. 19th
J. Couch.

Bath, Me. .... Sunday, Aug. 5th
I. C. Wellcome.

East Somber .... Sunday, Aug. 5th
Britton's Hills, (or where Bro. Haggett may appoint), Tuesday evening, Aug. 7th.
Wayne, (where Bro. Gray may appoint), Thursday and Friday evenings, Aug. 9th and 10th.
Campbell Hill .... Saturday evening, Aug. 11th and over Sunday. J. T. Jordan.

Blanford, Mass., (at the school-house in Bro. D. Bates' district), Lord's day, Aug. 5th.
Westfield Farms, or Montgomery, as Bro. Phelps may arrange, Lord's day, Aug. 12th, through the week, and over the following Lord's day, Aug. 19th. Will Bro. Phelps meet me at Westfield station, on the arrival of the 6 o'clock P. M. train on Saturday, Aug. 11th.
H. Rockwell.

Bradford, (Pond meeting-house), Friday evening, Aug. 3d, and over the Sabbath.
Manchester .... Tuesday, Aug. 7th
Lowell .... Wednesday, Aug. 8th
Lawrence .... Thursday, Aug. 9th
South Reading .... Friday, Aug. 10th
Sunday, Aug. 12th, where a door opens.
Hiram Munger.

Great Falls, N. H. (baptism) .... Sunday, Aug. 5th
J. G. Smith.

Lewiston, Me. .... Aug. 12th, 19th, and 26th
J. M. Murlio.

Litchfield Station, Ct., (as Bro. Austin may appoint), Sunday, Aug. 5th. S. Woodruff.

South Reading, Mass. .... Sunday, Aug. 5th
A. H. Walker.

Schoodac (Warner) .... Sunday, Aug. 5th
Sutton, (at Bro. Ira Palmer's), Monday evening, Aug. 6th, at 7½ o'clock. C. W. Sargent.

South Casco, Me. .... Sunday, Aug 5th
North Norway, or Waterford, (as the brethren may arrange), Sunday, Aug. 12th. Jas. A. Libby.

North Barnstead, N. H., (at the Red school-house), Sunday, Aug. 5th. J. H. F. Varney.

Lee, N. H. .... Sunday, Aug. 5th
Alton Corner, N. H. .... Aug. 12th
Pittsfield .... Sunday, Aug. 19th
C. S. Emerson.

South Ashburnham, Mass., Wednesday eve., Aug. 8th
Lunenburg, Mass. .... Aug. 12th
S. C. Hancock.

Concord, N. H., (Angelos Hall.)
A. Simpson .... Sunday, Aug. 5th
Z. Ford .... Sunday, Aug. 12th

Springfield, Mass., Barnes' Hall.
Wm. Fisher .... Sunday, Aug. 5th
O. R. Fassett .... Sundays, Aug. 12th and 19th

North Barrington, N. H., (where Bro. N. Preston may appoint), Sunday, Aug. 5th.
Rochester, (McDuffee district, new chapel), Sunday, Aug. 19th. J. Pinkham.

Danville .... Aug. 5th
F. Burr.

Lincolnville, Me. .... Aug. 5th and 12th
J. K. Bellows.

Natick .... August 19th
Lynn .... Aug. 26th
New Bedford .... Sept. 2d
J. S. White.

Madison, Ct. .... Sunday, Aug. 5th
B. Hitchcock.

Pomfret, Vt., Sundays .... July 29th, and Aug. 5th
Newport, N. H., (Northville) .... Aug. 12th
Bro. John G. Putnam and H. Deming are requested to attend. Edward Cotton.

Westboro, Mass. .... Sunday, Aug. 12th
C. C. Ramsay.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. Bellows.

Portsmouth, N. H.
J. Couch .... Sundays, Aug. 5th and 12th
W. H. Mitchell .... Sunday, Aug. 19th

Springfield, Mass. .... Sunday Aug. 5th
Warehouse Point, Ct. .... Wednesday eve, Aug. 8th
August 12th not engaged.
Talcville, Ct. .... Sunday, Aug. 19th
Wm. H. Fisher.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. Barr.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa. .... August 22d and over Sunday following.
J. W. Taylor.
C. F. Sweet.

Business.

SOMEBODY sends for books, but forgets to give NAME or STATE. Will the person who sent the money, please give farther information?

TO CORRESPONDENTS.

Sr J Hitchcock—We are well posted concerning R. L.
B S Jackson—Credited. All right.
O A Ladd—Paid to No. 584.
G. Thompson—They were sent to you for free distribution.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 565. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—M. Winslow 585, J M Hicks 457, G W Bishop 585, I. Tuttle 584, W. O. Davison 582, N. M. Wells 584, B S Jackson 583, L R Burgess 591.

$1.25 each.—A R Garrett 590, S Spaulding 587, J Mc Cammon 613, M B Yost 580, S W Rogers 590, E Barber 590, H P Bradley 589, W A Long 580, E W Neale 579, J Partridge 587, W Granger 587, F. S. Smith 583, E G Spragne 572, E Harrison 583.

$2.00 each.—H N Abbott 606, E W Hall 586, T Rugg ers 604, J Bates 568, M Hemenway 560, N J Kingsbury 529, D H Crocker 596, L A Osgood 510, E C Elliott 593, H G Thompson 569, J Hawley 591.

$2.50 each.—P. McIntyre 592, E F Darling 679, N G Nelson (what P O?), L Stevens 569, A. Clark 611, S P Clough 636, M. H. Brown 616, W. Haynes 597, P. W. Southworth 633, H Cowles 609, E C Parmelee 616, M A Mason 618, C Barnes 622.

$3.00 each.—W. K. Mount 597, A. Barnes 609, G W Denny 572, J Andrews 559, J W Welsh 607, B C Clement 544, J. Black 573, J H Woodruff 573, S W Worthington 628, H E McCune 536, P D Flood 616.

Various Sums.—E Murrow 63c, 577; T Elliott $1.73, 563; D. A. Dickenson $22.00, 573; M C Stetson $1.53, 604; E L Marsh $5.00, 583; C Willard $5.50, 572; E W Wallack $1.65, 567; S. Newton $1.50, 634; S. Bradley $1.50, 577; A Gray $3.65, 563; J E Clough $1.50, 600; J Smith 50c, 574; O A Ladd $5.00, 584; E King $3.00, 616; G French $5.00, 613; A D Wilkinson (by friends) $1.75, 659; L L Sanborn $1.73 (what P O?); O Wightman $5.00, 587; J F Bell 75c, 584; W Ellis $3.00, 606.

For Books and Tracts.

G W Denny $7.20, N. Wardner 43c, J M Bachelder 33c, J T Jordan $1.00, J W Welsh 43c, L T Allyn 75c, C Lovis 53c, G T Stacy $1.40, J Wilbur 50c, A J Tuttle 50c, J. E. Clough $2.75, F Tibballs $1.00, J L Knapp $1.00, F Platt $1.25, J Hitchcock $1.00, S Emery 50c, M H Brown $1.25, L A Osgood 50c, O F Goodwin 55c, J D Fletcher $1.00, I Sheen $5.00, J Claflin $1.00, A A Babcock 40c, I Kulp $1.25, J Walker $2.00, S R Smith $1.00.

BOOKS AND TRACTS SENT.

By Mail.—F Platt, J L Knapp, N H Brown, F Tibballs, W. Brink, S Emery, S. Hitchcock, J E Clough, A J Tuttle, W. Gibson, W H Mitchell, H D Reed, W E McCulloch, T. Peyton, A Pratt, L. A. Osgood, O F Goodwin, W. G. Davison, J D Fletcher, I Sheen, C C Barker, J Claflin, J Osborn, E L Marsh, A D Wilkinson, I Kulp, A A Babcock.

LETTERS RECEIVED.

F. H. Chamberlain, S S Chamberlain, N D Babcock, L Boutell, P Alling, A Gordon, H Jackman, A Blain, W H Spencer, J Taylor, Geo. Thomson, B P French, J W Taylor, A Brown, H Munger, W F Athorne, J S Hinde, J C Wheeler, A Hough, J Knepper, J C Wheeler, J S Kinds, A Hough.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
H. Munger—Chicopee *Falls*, Mass
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Potter—Somerville, Ct.
Wm. H. Fisher—Ashland, Mass.
E. Owen—Springfield, Mass., No. 20 Margaret St.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Williams—Clayton, Jefferson Co., N. Y.
George Thomson—Monroe, Green Co., Wis.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—West Point, Wis.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
Wm. McCullock—New Rutland, Ill.
P. W. Hough—Cascade, Iowa.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.
O. W. Stetson—Olena, Huron Co., Ohio, until Sept.

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For the World's Crisis.

OVER THE RIVER.

On the bank beyond the stream,
Where the fields are always green,
There's no night, but endless day;
There is where the angels stay.
There's no sorrow, pain nor fear,
There's no parting farewell tear;
There's no cloud, no darkness there,
All is bright and clear and fair.

Flowers of fadeless beauty there,
Trees of life with foliage rare;
Fruits the most inviting grow;
There is where I want to go.
Hark, I hear the angels sing,
Heavenly harpers on the wing
Throng the air and bid me rise
To the music of the skies.

Soon from earth I'll soar away
To the realms of endless day;
Soon I'll join the ransomed throng,
Sing with them redemption's song;
Pearly gates shall open wide
Just beyond death's chilling tide.
There my mansion bright I see,
There the angels wait for me.

Earthly home, adieu, adieu;
Earthly friends, farewell to you;
Softly breathe your last good bye,
Jesus calls me, let me die.
Hallelujah, Christ will come;
Hallelujah, I'm most home;
Friends and loved ones weep no more,
Meet me on the other shore.

MARY PRATT.

For the World's Crisis.

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ELIJAH AT MOUNT CARMEL.

The unity of the kingdom of Israel no longer existed. The tribes no longer served under one king, as in the palmy days of David and Solomon. The last years of Solomon had been stained by the idolatrous fashions of the heathen nations. For this the kingdom had been divided. Ten tribes were given to Jeroboam. A new capitol had been built. Samaria divided with Jerusalem the honors of the rival courts of Israel and Judah. At the time of which we write, Ahab reigned in Samaria, and led on by that vile queen Jezebel, his wife, he seemed to glory only in wickedness. He filled all the pleasant groves of Israel with heathen idols, and reared altars on all the high places, to burn sacrifices to Baal. Amid this senseless worship, the Lord was forgotten. Then Elijah, the Tishbite, was sent to rebuke the wicked Ahab, and threatened him with drouth and famine.

After this, by divine direction, Elijah dwelt by the brook Cherith, which empties into the Jordan. There he dwelt secure from the persecution of the vile Jezebel, sheltered by the thick branches of the wild fig and the spreading oak. There each morn and even the ravens fed him, and he quenched his thirst from the cool waters of the brook. The dreary months passed slowly away, till at last the fountains of Cherith failed; then Elijah went to Zarephath, in Zidon, where he was cared for by a poor widow, whose little store of flour and oil failed not during the long year he sojourned with her.

Three years and more had passed, since the prophet had been an exile from his mountain home of Gilead. Three years of drouth and famine had oppressed the sinful Israelites. Meantime, Jezebel had slain all the prophets of the Lord in Israel. But Baal had not been propitiated; at least, he had not sent the rain so much prayed for; and the once fruitful fields of Canaan seemed a desert when Elijah returned to announce to Ahab that rain might be expected soon. Ahab and his servants were in the vicinity of Carmel, in search of grass, when Elijah made his appearance. The king had sought for him in all the surrounding lands, but failed to find any trace of him; and when Elijah did present himself at last, it was more in a spirit of anger than pleasure that Ahab received him. "Art thou he that troubleth Israel?" was the salutation that met the ear of the fearless prophet. Undaunted, he replied, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandment of the Lord, and thou hast followed Baalim."

Elijah desired the king to gather all the prophets of Baal and all Israel to Mount Carmel. All were there at the appointed time and place. None but Elijah knew the object of the strange meeting. Bodings of good or ill occupied the thoughts of those present, as the apparent object was differently construed. Yet that was a memorable meeting that day upon the high places of Carmel. Sorrow brooded upon the brows of the people. Three long years of rainless skies and dewless nights had greatly changed the beauty and excellence of Carmel, from the verdant slopes and flower-clad heights of other days, to a scorched and barren mountain, whose murmuring fountains had dried up. In the plain below, the roses of Sharon had faded; their sweet odors no more perfumed the breeze that swept up from the shores of the blue sea beyond.

To the north, the ancient Kishon rolled on to the sea as of old; but not with the depth of its olden tide, for its fountains had greatly failed. Nature was sad that day, and so were the hearts of the people. But Elijah had a task to perform, and he addressed himself to it with energy. He "came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow him." This appeal was received in silence. He said further, that he alone was left of the prophets of the Lord, while Baal had four hundred and fifty. Then he commanded that two bullocks should be brought, one for himself, and one for the prophets of Baal; and further, he said that each should prepare the offering, but put no fire under; and each in turn should call upon the God he worshiped, and the God that should answer by fire should be the Lord. To this all consented.

The prophets of Baal prepared the bullock assigned them, and placed it upon the altar, and called from morning till noon,—"O Baal, hear us." The sun rode high in heaven, but no voice answered; no sound arose save the frantic appeal of the false prophets. Then Elijah mocked them, and exhorted them to "cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Then they cried the louder, and wounded themselves, till the altar place was dyed with their blood; but there was no reply. When the noon was passed, and the sun stooped over the plain of Esdraelon, Elijah called the people around him, and repaired the long-discarded altar of the Lord, and placed the bullock in order upon it, and the wood, and surrounded it with a trench. Then twelve barrels of water were poured over it till the trench was filled; that all might see there was no deception in the solemn ceremony. Then, in the sight of all the people, the stern and undaunted Elijah called upon the Lord his God to vindicate his [illegible] to light the sacrificial fire upon the altar, and confound the worshipers of Baal. Ere the voice of Elijah had died away on the evening breeze of Carmel, the fire descended upon the altar and consumed the offering before all the people.

The false prophets were confounded, and the people were converted; and as the smoke of the sacrifice went to heaven, old Carmel shook with the voice of the people, "The Lord he is the God, the Lord he is the God." Elijah's triumph was glorious, but not complete. The prophets of Baal still lived. In that moment of victory anything was possible. Jealous for the long-discarded worship of Jehovah, the prophet determined to root out that pestilent priesthood of idolatry; and commanded the people to arrest the prophets of Baal and convey them to the banks of the river Kishon. His orders were obeyed. The entire number were slain, and Kishon swept on to the sea red with their blood, and burdened with their lifeless bodies. The people were dismissed to carry the news of that eventful day to all parts of the land; impressed anon with the majesty of the God of their fathers.

But Elijah had promised rain. He yet had a part to perform. Leaving the people, he retraced his steps to the heights of Carmel, with his servant. Then Elijah cast himself upon the earth and prayed for rain, and said to his servant, "Go up now, and look toward the sea." He went as directed, but saw nothing unusual. The distant Mediterranean broke softly on the shore, stirred only by the gentle breeze. The sky was like brass above, just as it had been for years; no signs of rain were there. Six times the servant went and returned with the same reply; but the seventh, he reported a cloud of the size of a man's hand rising out of the sea. Then Elijah knew that his prayer had been heard; that Carmel and Sharon would smile again with verdure, and all Israel would be refreshed with the blessed rain. Word was sent to Ahab to hasten his departure, lest the rain should stop him. Ere long the heavens were black with the coming tempest. Carmel was shrouded with clouds, and drenched with rain; nor could the hastening chariot of Ahab outdrive the storm. To show his respect for the king, Elijah girded up his loins and ran before the chariot of Ahab, as far as the streets of Jezreel, and shelter was found from the storm. Thus closed that memorable day, wherein Carmel was forever consecrated by the heaven-lighted sacrifice of Elijah.

There, as of old, Carmel, the solitary mountain by the sea, still rears its head two thousand feet above the wave-washed shore, and looks sadly down upon the plain of Sharon on the south; while Kishon washes its northern base, and Esdraelon stretches its plain towards the setting sun. The sea rolls its waves as blue as when Elijah's servant saw the cloud rise out of its waters; but, alas! since then the glory of Carmel has faded, and the beauty of Sharon has withered; for the curse of God rests upon all the scene. Yet the fame of its consecration still remains. The people that saw its altars reared are gone; but the Moslem guards the sacred places where Elijah vindicated the worship of Jehovah, undaunted and alone, before all Israel.

ORRIN P. ALLEN.

For the World's Crisis.

A FEW WORDS TO THE PILGRIMS.

Dear Brethren and Sisters in Christ:—Grace, mercy and peace be multiplied to you, and to all that love our Lord in sincerity and and in truth. I can truly thank and praise my dear and blessed Lord and Master that I was ever willing to be a disciple of his. "I know that my Redeemer liveth," and that my feet are upon the *sure rock;* and let the tempest rage and the storms beat against me, I am not moved; for it is in the Lord that I have put my trust, and if Christ is for us, who can be against us? Glory to God for the sweet and blessed assurance that our ways please the Lord. I do praise God for the "blessed hope." It is surely an anchor to the soul, both sure and steadfast. O how cheering, how consoling, how sweet and precious to know from day to day that we are the Lord's. Yes, it is worth more than gold and silver. Nothing can compare with it. I can say in the language of the poet,—

"O who's like my Savior,
He's Salem's bright king;
He smiles and he loves me,
And learns me to sing.

How sweet are these words to my soul. None but those who love Jesus; and feel his approving smile daily, can tell the blessedness there is in serving God, and giving up all for him and his blessed cause. Then how sweet to go to him in prayer, and feel that full assurance that he will hear and answer our prayers. Never before, in all my pilgrimage, have I ever felt that the Lord heard and answered my prayers so signally, as he has for the past few months; and it has given me new life and courage to fight more valiantly the battles of the Lord.

"The Lord is my Shepherd, I shall not want." How sweet the words of the Psalmist; how much good they have done me when passing through the trials and sorrows of the way. I have felt the sweet and heavenly peace of God in my heart for the past few months more than ever, and as I have sat by the bedside of my invalid sister, and seen her in an agony of pain and distress, sometimes lying in fits and spasms for hours, and never hear one murmuring word or complaint pass from her lips, I could but say to my dear companion, is there any thing so hard or so severe but that the Lord can help us bear it all patiently, and give us sustaining grace? And then the sweet promise would come to me, "I will never leave thee, nor forsake thee." If it were not for these exceeding great and precious promises, what should we do in the hour of adversity and affliction? But the blessed Savior knew just what he should need, in order to bear up under the trials and temptations of our pilgrimage journey.

How glad I am that these are recorded for us. Glory to God, dear ones in Christ; be faithful a little while longer, and the victory shall be won. Be watchful, prayerful, hopeful, trusting all in the hands of Jesus.

My sick sister wishes me to say to the dear ones in Christ, who have cheered her so much by their comforting words of hope and consolation, that they never can know how much good they have done her, until they meet at the bar of God, and there have their reward for the good their letters have done her in her sick and helpless condition; and she says, do not stop writing because she has not answered them; for she is not able to write but a very few lines at a time, and that causes her great distress. Could you see the tears of joy that [illegible] and re-read to her, you would surely know you were amply paid for the time you spend in writing to her. Think of her, you who can have the sweet privilege of walking out into the fields to breath the beautiful air of heaven, and can meet with those of like precious faith, to talk, sing, and pray together. I say just give one passing thought to her, who lies upon her bed in so much pain and distress that she can get but very little rest night or day; and to be moved only a very little causes her to faint. Think of this, you who have so many precious privileges, and see if you prize them as you ought. Pray for her. Comfort her by your letters of hope and trust, and see if the Lord will not bless you for doing so.

Your sister striving for victory,

No. Dana, Mass. MARY E. STREETER.

DR. AND MRS. PALMER IN ENGLAND AND IRELAND.

The travels of Dr. and Mrs. Palmer, both in this country and the Old World, remind one of the days when the early christians walked on earth gifted with the Holy Spirit. For wherever they went, hundreds upon hundreds were prostrated, as if by miracle, and convicted of their sins. They held meetings in the open air, and the fields were strewn over with men and women who had fallen under conviction. Almost every house was made a hospital for those who were stricken down with the "revival or happy sickness" as it was called. There they lay totally helpless, groaning in their agony, till suddenly their countenances would gleam with unusual joy, and they were the happiest of creatures. All denominations of christians united in daily prayer-meetings, at which it was not unusual to see four or five thousand persons present. Extra trains were run on the railroads. Wherever Dr. and Mrs. Palmer came, there was an immediate decrease in crime and wickedness. Theatres became empty, and drinking shops lost more than one half of their customers. Proprietors of places of amusement were threatened with ruin by the concourse of people to the religious performances. A tract entitled "A Night at Brunswick Chapel," being an account of a religious meeting, in one week passed through four editions, and was read more eagerly than the best novel of the day. The meetings sometimes began at three in the afternoon, and lasted till the evening prayer meeting at seven o'clock, which continued till one, two, or three, and sometimes even six o'clock the next morning. For a whole week Dr. Palmer frequently never slept in a bed once. He is not a man of extraordinary physical strength or vigor, but was sometimes exhausted to such an extent that he went to the meeting with tottering limbs and confused brain. But as soon as he entered he says he felt his heart swell and his arms grow strong, so that he went on with more then wonted power.

In a large fine volume, entitled *Four Years in the Old World*, the travels, incidents and evangelistic labors of Dr. and Mrs. Palmer are related, and can not be read without intense interest. They are told by Dr. Palmer and his wife, and constitute a wonderful collection of miracles. Their visit to the Old World lasted some four years, from June, 1859, till October, 1863, and their travels were confined to England, Ireland, Scotland, and Wales. They saw all the places famed in early Methodism, visited Wesley's birthplace and tomb, and other scenes of historic interest. But the account of their religious work is the great interesting feature of the book.

WONDERFUL EFFECTS OF THEIR PREACHING.

At Coleraine, Ireland, an account is given of an open-air meeting, at which on all sides the people began to fall to the ground till the whole field was strewn over with men and women, and the moans and cries were such as to remind one forcibly of a description of a battle-field. At the same place, a whole school was similarly affected. On their knees there were prostrated one hundred children, and besides these, ladies and gentlemen of position, who were too genteel to attend the extraordinary meetings. They were all joined together crying out for pardon.

Dr. Palmer says:—"Our meetings sometimes present a scene of great confusion; so people think who know nothing about the movement. You can easily imagine what a noise it makes when fifty or a hundred men, women and children begin to cry out in the most heart-rending accents for mercy. The physical phenomena are very startling. They lose all bodily strength, fall down, and require much kind attention. Some of them waste away to a shadow; some of them are speechless for as long as twelve hours; some of them are fearfully wrought in their bodies, not convulsively, however. I find, as a general rule, that those who never read the Bible, or had any religious instruction, suffer most dreadfully. Those who have read the word of God generally don't suffer so much. I know those who have been under conviction, when I meet them. I would not know them after they had found peace. I can assure you, the countenance of every convicted sinner undergoes a change, and so marked as not to be mistaken."

A PARTICULAR CASE.

We give the following remarkable instance of a young lady under conviction:—"She had attended the service by the solicitation of her pious parents, though rather unwillingly, as she afterward confessed, fearful that she might be prostrated; and she was not yet willing to give up worldly pleasures, particularly dancing. Just about the moment that the man referred to in front of the gallery was carried out, she also felt the arrow of conviction. We had been telling just how a hard heart might be given to Jesus, and the Holy Spirit sent the arrow to her soul. She struggled against her feelings, and did not yield. The next evening she was afraid to attend the service, though her anxious parents thought she had yielded to their wishes, and was present.

"The following afternoon she took her sister, about nine years old, to the pleasure-ground around the water-works, some distance from the town. She had stopped at the post-office and received a letter, and now sat down on the beautiful green to read it, while her sister strolled away to enjoy the scenery alone. Presently she heard a shriek; and her sister came running toward her crying for mercy. At the same moment, the arrow of conviction so powerfully penetrated her own heart as to prostrate her utterly. This was the helpless condition of the sisters when a humane person found them. A car was procured, and, by the address of the letter she had received by post, her residence was ascertained, she being unable to speak. She remained in a condition scarcely able to lift her head from the pillow three or four days. We called and found her fill with what is called 'the revival or happy sickness'; but the struggle was well nigh over, and, ere we left, her rebellious heart yielded to be saved on God's own terms, and she rejoiced with joy unspeakable.

"She told us that the pressure on her heart was so crushing, it seemed as though she must die. In the meantime the Holy Spirit demanded, 'Will you give up the world? will you give up dancing?' this being the folly to which she most fondly clung. It was the last point where her will resisted the will of God. To just the degree she yielded the pressure was lightened, till at last she gave up to be saved on God's terms, and took Jesus as her Savior. He revealed himself as the fairest among ten thousand."

At New-Brunswick they had four meetings a day. Here is one of the bills that was posted throughout the town: "'Seek ye the Lord while he may be found; call upon him while he is near.' Revival services will be held every day during the present week in the Brunswick-place chapel. Meetings will be held every day from twelve to one o'clock. Afternoon services in the chapel will commence at three o'clock. Meetings of a more social character, for serious-minded persons, who may desire to inquire, 'What must I do to be saved?' will be held from six to seven o'clock. Public evening service in the chapel will commence at seven o'clock. Persons of all denominations are invited to attend. Dr. and Mrs. P——, from America, will be present, and assist in the services. 'And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also' (Zechariah). 'The Spirit and the Bride say, Come; and let him that heareth say, Come' (St. John)."

UNIVERSALITY OF THE WORK.

Their work extended to all classes of christians. The Roman Catholics that were converted were most enthusiastic in their demonstrations of joy. Says Dr. Palmer: "We have persons of all denominations in the neighborhood, Prelatists, Presbyterians, Methodists, Baptists, and Romanists—yes, Romanists. O sir! if you could hear what I have heard, and see what I have witnessed!—poor, deluded Romanists casting their blessed beads, their manuals, their amulets, from them as polluting things, and crying, 'No priest but Jesus, no mediator but Jesus; no purgatory but the fountain opened for sin and for uncleanness.' They never go back to the priest for confession or absolution. They never go to mass again."

"The priests of Rome are utterly confounded. First they scoffed, next they blustered, then they lost their temper. Now they are afraid, and at their wits' end."

These sudden and remarkable awakenings and convictions were not confined to any particular church, people, or place. Wherever Dr. Palmer and his companion went, there strange manifestation of divine power was visible. Strong men as well as females were suddenly struck down in the street, the public road, the church, or in their own houses. Thousands upon thousands were converted by the labors of these servants of God.

The inhabitants of the towns which they visited would refuse to let them depart by main force. They were honored every where they went, and their invitations to visit other places were so numerous that they were utterly at loss how to divide their time.

The book will be read with much interest by all classes of persons.—*The Methodist.*

THE SANCTUARY TO BE CLEANSED.

The most foolish speculation I have ever met with on this subject, is the claim that the *church* is the sanctuary to be cleansed, and that the cleansing is the changing of the saints to immortality. With this view, who are the "host" meant in the expression, "The sanctuary *and* the host?" If the "sanctuary" signifies the church, and the "host," also, means the church, the question would read, "How long shall be the vision . . . to give BOTH the church AND the church to be trodden under foot?" Who will assume the responsibility of throwing such an absurd question into the mouth of an angel? "Both the sanctuary and the host" cannot be made to mean one and the same thing. If the *Jewish* host is meant, the fact will still meet us that *they constituted the church* under the former dispensation, and, therefore, with this new view, *they were then the sanctury;* and right here the question comes up, When, then, was "*both* the sanctuary and the host?" The only church then in existence was the Jewish church, and if that was then the host, what was the sanctuary? It is better to *seek* for truth than to try to *manufacture* it. Let the "sanctuary" spoken of in this prophecy be what it may, it is certainly something distinct and different from the "host."

WM. SHELDON.—*Voice.*

THE THIEF ON THE CROSS HAS NO PROMISE OF PARADISE.

Proverbs 1: 23–25,—"Turn you at my reproof; . . . Because I have called, *and ye refused;* I have stretched out my hand, and no man regarded; but ye have set at nought all my counsels, and would none of my reproof." This the thief *had done*, or he would not have been condemned *justly* among thieves and robbers to die. And in view of this God says, ver. 26, "I also will laugh at your calamity; I will mock when your fear cometh";—his calamity had overtaken him, and God will laugh at such repentance; his fears had come, and the wise man says, *God will mock him.* "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."

This had all come upon the thief upon the cross. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." This fits the case of the thief exactly. But what does the Holy Ghost say? "THEY SHALL NOT FIND ME." Question: Is the Holy Spirit, which inspired the apostles and prophets, going to belie itself? Nay, verily. Are the last flickering moments of an ill-spent life to be offered up to God with acceptance? The Holy Spirit says not. "THEY SHALL NOT FIND ME." Again, Paul says in reply, Gal. 5: 19–21,—"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revilings, and such like: *of the which I* tell you before, as I have also told you in time past, that they which do such things *shall not inherit the kingdom of God.*" See 1 Cor. 6: 10,—"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." See Luke 23: 42, 43,—"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee to-day, *shalt thou be with me in paradise?*" This is evidently a question asked. "*Shalt thou be with me in paradise?*" In view of what the Holy Spirit has said by the mouth of the prophets, shalt thou be with me in Paradise? Nay, verily.—*Prophetic Watchman.*

I'M SO WEARY.

I'm so weary of this earth-life,
Where the billows rage and foam,
That my spirit sigheth, sigheth,—
I'm so weary, take me home.

I'm so weary of earth's false ones,
Everywhere my footsteps roam,
Those that turn my joy to sorrow,—
I'm so weary, take me home.

I'm so weary of life's shadows,
Of its coldness and its gloom,
Of its hopes, all blighted, faded,—
I'm so weary, take me home.

I'm so weary of time's death-sounds,
Of the low night-winds that moan
Over earth, and 'neath the star-gems,—
I'm so weary, take me home.

I'm so weary [illegible] broad path
Where my feet are prone to roam,
Oft I kneel and pray to Jesus,—
I'm so weary, take me home.

I'm so weary as I journey
Through this cold, false land alone;
Jesus, there's not one to love me,—
I'm so weary, take me home.

Selected by WM. L. CARROLL.

For the World's Crisis.

GROWING IN GRACE.

As I review the past year, and recount the blessings both temporal and spiritual which have been showered upon me, I can truly say I feel thankful to the great Giver of every good and perfect gift. And for what ought I to be more thankful than for the comforting evidence of growth in grace which I feel? Comparing the past year (since campmeeting) with all other past years, I see no one in which the light has been so steady and constant, and so constantly increasing, as during this last. Truly this is encouraging, and I feel to "thank God, and take courage." But I have not yet attained to all that I desire. I still "hunger and thirst after righteousness."

Pray that I may be filled with "righteousness, and peace, and joy in the Holy Ghost." I want to be filled with all the fruits of the Spirit—love, joy, peace, long suffering, gentleness, goodness, truth, patience, brotherly-kindness, charity. I want to get entirely away from the breakers, shoals, rocks, and quicksands of doubt and fear, and find plenty of "sea-room" in the boundless ocean of infinite love. With that "hope which is an anchor of the soul," and the eye of faith fixed on Jesus, our course directed by the Bible as our chart and compass, we shall soon reach the blest haven of immortal glory.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

SCOFFERS.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"—2 Pet. 3: 3–4.

These are what our Lord said should come "in the last days"; and is it not true? Does not the believer in the soon coming of our blessed Lord meet with scoffs and jeers on every hand? And it must be the end is near at hand; for he said "in the last days" these should arise; and, behold, they are already come. How many times we have it thrown at us, "You know not the time; you have set the time before and been disappointed. Where is the promise of his coming?" We know we are right, for these same scoffers could not have come before their time,—before "the last days." We are near, and very near the judgment. We are willing to be scoffed at a little. We shall soon be rid of it and all other earthly ills. Jesus is coming to destroy all sin, and gather home his saints. O what a happy day it will be, and how it makes our hearts rejoice when we think of it. Truly we can say, Come, Lord Jesus, and come quickly. Your Bro., looking for redemption,

Dover, N. H. H. S. PINKHAM.

ARE THE SCRIPTURES GIVEN BY INSPIRATION OF GOD?

What is implied by the expression, "given by inspiration of God?" What is inspiration? We shall give our definition, which our readers can accept or not, just as they see fit.

"Inspiration" is that divine illumination by which a writer is infallibly guided in the narration of events and statement of truths previously unknown, and which could not otherwise *be* known.

It is, in brief, such a divine guidance as secures its subjects from error in the communication of religious truth, and in the setting forth of other allied truth apart from which this "communication" could not be properly and fully made. The inspired penman writes at the suggestion, with the aid, and under the especial supervision of the Almighty. Inspired language is God's metal cast in human moulds. It is God's thoughts clothed in human idioms and forms of speech. Hence, the idiosyncrasies of the several writers stand out in bold relief. In the words of another, "the sacred writers were God's penmen, not his pens."

Inspiration leaves the natural power of the writer free to act within the sphere of truth.

Suppose now we assume two kinds of inspiration. For want of better terms, let us name them historic and Apocalyptical inspiration; or the inspiration of narration and the inspiration of revelation. The two kinds will differ in this, that the former deals with known and revealed truth, the latter with unknown and unrevealed. They agree in this, that both infuse into the communication the element of infallibility, in the line of the end which the divine mind proposes to itself.

Let us see the workings of historic inspiration. The inspired historian is unerringly guided in his researches, in his selection of facts. As the prompter carefully watches the actor upon the stage, corrects him when he goes wrong, suggests the right word when he hesitates, but allows him to proceed undisturbed when he goes right, so, we think, in a somewhat similar way God operates upon the mind of the sacred writer. He leaves it free to work rightly, but prevents its working wrongly. He, however, exercises a constant and careful supervision over the work.

There is no reason to suppose that any uninspired historian is perfectly accurate and reliable. To suppose this, is to assume that man has attained a perfection in the department of history, which he has reached nowhere else. It is safe to affirm that all profane historians have, in some respect, been unduly swayed by personal motives, by partizan prejudice, by following old authorities too implicitly, or by a desire to magnify their own country. They all have blundered more or less, and, in most cases, these blunders have been pointed out by succeeding writers.

Now we maintain that the sacred historians were supernaturally preserved from these blunders, inaccuracies and biases, that they were guided by the Spirit of truth, that they wrote that which seemed to the divine mind best adapted to the great end in view. In a word, they produced an impartial, faithful and true history, though designedly, and for wise reasons, the events are not always related in the precise order of their occurrence.

Nor does inspiration of this kind preclude in the least, the fact or the necessity of the historians's making all practicable effort to ascertain the truth for himself. God never does that for man which man himself can do. Thus, in writing Genesis, Moses may have made, and probably did make, use of ancient documents and oral traditions. But then he was divinely guided in making a selection from existing materials, in discriminating between the reliable and the unreliable, the true and the false.

So the fact, that Luke, before commencing to write his gospel, "accurately traced out all from the very first," affords no presumption whatever that he was not unerringly guided in this investigation and in his subsequent writing.

Does the fact, that Luke says, "it seemed good to me," prove that it did not ALSO "seem good to the HOLY GHOST" (see Acts xv. 28) that Luke should write his gospel? We think not? Is the expression at all inconsistent with the idea that God moved Luke to make careful and thorough research to commit to writing the results of his investigation, and that he guided him and preserved him from error in the execution of his self-imposed yet divinely allotted task? We fail to see that it is. . . .

"Apocalyptic inspiration" discloses to man all that truth which he needs to know and which he could not discover by his own unaided efforts. We suppose the inspiration which guided the apostles and prophets to have been largely apocalyptic.

Such in brief is our view of the subject. Inspiration stamps the Bible with Heaven's broad seal of truth. It gives weight and meaning and authority to the teachings and statements of the Bible, such as no other book possesses. It makes the Bible God's own book.—*Herald of Gospel Liberty.*

Hygiene.

"This is for your health."—Paul.

WINE DRINKING.

We regard the question of wine drinking by Americans as one of great concern at the present time, when grape-growing and the manufacture of wine are making such rapid strides in our western states—when the German element, with their wine-drinking habits, is becoming so large, and when even our temperance men are looking with favor upon the use of wine as advantageous to the temperance cause. Unquestionably, it is less pernicious than the coarser varieties of alcohol, as brandy, rum, Bourbon; and if all who use these beverages would substitute wine they would be gainers. But while the good effects of its use stop here, the evil only begins. All over the country, since it has been purposed to substitute this drink for brandy and rum, a multitude of temperance families—those who signed the pledge years and years ago, and fought for total abstinence—have manufactured it in their families from grapes, if they had them, and if not, from other fruits, and commenced its use. It is this class who will take to this beverage, and not those whom we wish might substitute it for worse drink. Now, let us look at what science says regarding this subject. Wine contains from fifteen to thirty per cent. of alcohol. Port wine may be taken as a standard, and contains twenty-three per cent. Now, what is alcohol? A poison. Every writer on toxicology thus classifies it. This fact alone would lead us, if not to condemn, at least to think it in all probability objectionable. A very small quantity of alcohol injected into the veins of a man or animal produces immediate death. It changes and vitiates the character of the secretions. Healthy saliva reddens litmus paper, but after a small quantity of alcohol has been taken, this paper when touched to the tongue becomes green, showing that it has been deteriorated. Mixed with the food during the process of digestion these vital processes are delayed. "It is a remarkable fact," says Dr. Dundas Thompson, "that alcohol, mixed with the gastric juice produces a precipitate, so that the fluid is no longer capable of digesting animal or vegetable matter. Drs. Todd and Bowman say that the use of alcoholic stimulants "retard digestion by causing coagulation of the *pepsin*, an essential element of the gastric juice." It irritates and inflames the coats of the stomach—in time produces loss of its tone.

Passing to the blood, we find the pathological effects upon this important fluid to be an alteration of the shape of the blood globules, and often almost or entirely destroys them prematurely. It also arrests, according to the experiments of Virchow, the celebrated pathologist, the developments of the blood-globules, even before the health is apparently affected. This injury to the globules prevents complete aeration of the blood, and thus diminishes the manifestations of life; for it is a pretty regular rule in physiology, both animal and human, that the more perfect the areation of the blood the more life is manifested. This deterioration of the blood can not fail to result in imperfect nutrition of the tissues of the body.

Its effects upon the heart are very much the same as that of a half-dozen hornets upon as many mischievous boys, causing great action on their part to get out of the way or to get the hornets out of the way. The heart, under the excitement of wine, pumps away rapidly to get rid of the enemy. A glass of wine or brandy will increase the pulses from five to fifteen beats in a few minutes. Diseases of the heart are much more frequent among drinkers than the temperate. And so we might go on till we have shown that there is not an organ of the body but is unfavorably affected by alcoholic stimulants. Science exclaims it is a poison and produces a poisonous effect, and too many dying persons have echoed back the same words in tones deep and sorrowful. . . .

An American divine recently writing from Italy says:—"We have heard Americans earnestly declare 'that nobody gets drunk in Italy, or in any country where wine takes the place of stronger liquors.' Now, the Italian laborer rarely begins his potations until his day's work is done; consequently, travelers see and know very little of the extent of them. They carouse from about sundown to ten, eleven, and often twelve o'clock at night. Their money spent, they reel to their wretched homes, and the cries of their children and the groans of their wives soon tell of the fury and brutality which mark the drunkard the world over, whether he wear homespun or broadcloth. During a few years of residence in Italy our household was served at different times by some eleven men and women servants, most of them useless through wine-drinking.

A Swiss physician told us that, throughout that region, with the culture of the vine had come the curse of drunkenness. Two most excellent pastors of the Vaudois church gave a similar testimony, and stated that very few of the working men could now be induced to attend churches on Sundays, or to give any heed to religious teaching.—*Herald of Health.*

DON'T KNOW THE INJURY.

The victims of the weed don't know the extent of the injury they sustain. We know a most able and eloquent minister who stood up boldly in conference to defend his use of tobacco as necessary to his health. Others could see that he was under a delusion. His countenance had that leaden hue so characteristic of the half-death of excessive tobacco users. His heart disease was the derangement of the circulation by poison. Besides the effect upon health, the habit injures his influence. A lady, whose house bore the marks of his vile habit, could not believe him pure-minded; her association when she heard him, forbade the full benefit of his ministrations. People do not often speak of such things, but they observe and reflect. Happy they who avoid the appearance of evil. Unfortunately this minister has not reformed.

A classmate in college would not allow that tobacco injured him, but at length when in Newton theological seminary, he grew weak and sickly, till his physicians plainly told him that he must give up tobacco or die. He gave it up, and soon began to improve in health, and became in a few months a new man—physically renovated. He could do twice the mental work that he had done before, and began to enjoy life in reality.

Another classmate at East Windsor encountered good Dea. Ellsworth, who had charge of the seminary buildings. Dea. Ellsworth would not endure the nuisance, and reproved with such a power of moral indignation, that the student was thoroughly convicted of his sin, and abandoned the habit of smoking, chewing and snuffing. After he got clear of his enemy he had many confessions to make of the injury, especially to his temper. After narrating how peevish and passionate tobacco made him, till he needed something intense to cap the climax, he added, "It made a devil of me."—*Ch. Sec.*

CITRIC ACID IN CAMPHOR.

The cooling and tonic effects of lemon juice are well known. Citric acid is, to all intents and purposes, crystalized lemon juice, and is often used as a substitute for lemons in making lemonade, etc. An Italian physician, Dr. Brandini, finding that a patient, with a cancer of the tongue, received great relief in eating lemons, was induced to try the effect of citric acid on other cancer patients, which he did much to their relief. In a case of hopelessly incurable cancer, under our own observation it has been used with the happiest results, and afforded a greater relief from pain than any other application that has been tried. We found that this use of citric acid was not known to the physicians of our acquaintance, and we give it for the benefit of our medical readers. The crystalized acid is used, one part by weight, to ninety parts of soft water. The weight of a common nickel cent to a pint of water, comes sufficiently near. The solution is applied by moistening a piece of lint, and renewed when the pain returns.—*Agriculturist.*

CURE OF CHOLERA.

Dr. Robini, of Naples, treated 377 cases of cholera in almshouses, and among soldiers in all the various stages of the disease, without losing a patient. How did he treat them so successfully? Simply by giving a strong solution of camphor at the rate of one pound gum camphor to a pint of alcohol. As a preventive he gives five drops on sugar, full strength, three times a day. No water must be given with it, as it will liberate the camphor. As a remedy for the disease he gave four drops on sugar every five minutes. In very severe cases, from five to twenty drops every five minutes. For aged persons where the remedy did not readily act, he gave a small teaspoonful every five minutes. Reaction soon occurs, and in two, three or four hours abundant perspiration comes on, and then a cure will follow. From our own observation of its effects, we have great confidence in camphor for cholera. The strongest alcohol is necessary to take up so great a portion of camphor.

WHAT IS SALERATUS?—Wood is burnt to ashes; these are lixivated, and lye is the result. Lye is evaporated by boiling, black salt is the residuum. The salt undergoes purification by fire, and the potash of commerce is obtained. By another process we change potash into pearlash. Now put these in sacks, and place them over a distillery mash tub, where the fermentation evolves carbonic acid gas, and the pearlash absorbs it and is rendered solid; the product being heavier, whiter, and drier than the pearlash. It is now saleratus. How much such salts of lye and carbonic acid gas one can bear and remain healthy, is a question for a saleratus eater.

CURE FOR A BURN.—By laying a piece of charcoal on a burn, the pain subsides immediately. By leaving the charcoal on one hour, the wound is healed, as has been demonstrated on several occasions. The remedy is cheap and simple, and certainly deserves a trial.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE FAR-OFF LAND.

In the far-off land, where the ransomed meet,
To cast their crowns at the Savior's feet;
'Mid the joyful hosts, that by faith I see,
O say, is there room in that throng for me?

I have heard of the health of that sunny clime,
Of the breezes that blow o'er those hills sublime;
And, while strangling here in this deadened air,
I have panted and prayed for the pure breeze there.

They say, in that land, all the weary may rest,
With no foe to intrude and no fear to molest;
That the loved ones we laid in the cold damp tomb,
Shall, living again, to that bright world come.

There Jesus reigns, and he sheds his light
All thro' the city, where is known no night;
And the music of angels and ransomed men
Shall fill all the earth with melody then.

O the far-off land is now specially nigh,
Its shores can be seen by faith's keen eye;
And, through Jesus' blood, 'mid that throng, I see
A place and a palm and a crown for me.

MARIA MATHEWS WEAVER.

Westfield, Mass.

"A MARKED YEAR.—1866."

Under the above heading, we find the following in the June No. of the *Guide to Holiness*. We are glad to learn that our Methodist brethren are becoming interested in "the signs of the times," which so plainly declare that Jesus is soon coming.—ED.

Thus far, the year 1866 has been remarkably signalized for the conversion of sinners and the sanctification of believers. The editor of the "North-Western Christian Advocate" says, "We have made a hasty inspection of our revival reports, and find that, amid them them all, about seventy-five pastors only have *stated distinctly* the number of probationers received. Disregarding all others, we have *fully authenticated* material to estimate the addition to the church within the bounds of our circulation, since January 1st, at about 9,569. By States, they are distributed thus: Michigan, 1,488; Wisconsin. 651; Iowa, 999; Indiana, 2,110; Illinois, 3,399; Minnesota, 92; Nebraska, 78; undesignated states 752.

These reports are defective to a great extent. For instance: Wisconsin gives an addition of but 651, whereas our reports show that the conversions in that State number nearly two thousand.

The distinct reports to which we restrict our estimate are about seventy-five. Now, there are at least twelve conferences within our regular circulation, averaging one hundred charges each; hence but about one-sixteenth of the whole number have sent reports. Assuming that all could send corresponding returns, we should have an aggregate of over one hundred and fifty thousand additions to the church in our North-western field. Of course, we may not expect this; but the statement illustrates the magnitude of the divine marvel which accurate returns would announce.

We fully believe that the church will receive an addition of at least twenty-five per cent during the Centenary year; and we hope our ministers will promptly, conscientiously, and accurately forward their reports. Even the additions we have named are based upon figures given, in many instances, while the revival was in progress. We hope to receive amended muster-rolls at the close of the campaign, and in the mean time have the privilege of reporting progress to encourage the armies now confronting the enemy."

The editor of the "Western Advocate" observes, "Since the commencement of the present year, the 'Western Advocate,' it is stated, has reported no less than ten thousand who have been brought into the church within this short period! This is a grand opening for the Centenary year. It is said, believers in revelation have, for more than a thousand years, looked forward to the year 1866 as one in which the Son of God would manifest himself to the christian world as he never did before. It is a coincidence of no small moment that the Centenary of American Methodism should fall on this same year."

Other of our contemporaries might make a similar report. From notices of revivals which have come under our own observation since our last month's issue, we see, as hopefully added to the ranks of the saved, nearly thirty thousand. These, added to those given in our two preceding numbers, make an aggregate of about one hundred thousand.

And yet we know that this is far from setting forth the full magnitude of the work; these numbers being mainly taken from religious exchanges as they met our eye, and which we have reason to know would have been considerably augmented had all our exchange papers come to hand. It is also proper to add, that, of the number of those newly enlisted in the service of Jesus, nearly all hail under the banner of Methodism.

Rev. S. Irwin, pastor of the Emory M. E. Church, Philadelphia, says, "The revival which commenced about five months since is unabated. Persons are found nightly at the altar of prayer. The converts average at least one hundred per month since the meeting began, amounting in all up to this time to five hundred and thirty-five who have professed to find the Savior." What a work is this! And yet this is but one out of over a score of items assuring us that the Holy Spirit is mightily at work among the people.

Eighteen hundred and sixty-six is a year that has been looked forward to with great interest by the many who have identified themselves with that form of christianity denominated Methodism. Just one hundred years ago, the first Methodist society was formed in America. When it took its rise in England, a little over a century ago, it was regarded by many as a revival of primitive christianity; others have spoken of it as christianity in earnest. This certainly is just what it should be in view of the stringency of its doctrines and self-sacrificing principles. It is well known that HOLINESS is the distinguishing doctrine of Methodism. Of this, the crowning doctrine of the crowning dispensation, Mr. Wesley says, "This is the peculiar doctrine committed to our trust." Where this is enforced as a blessing to be received *now*, and to be received by *faith*, there Methodism prospers; but, where it is not, there is little grace either in the members or hearers. It is not only worthy of note, but of special thanksgiving to God, that, since the Centenary year commenced, a new era of almost unparalleled revivals have opened upon us. Glory be to God in the highest!

The year 1866 has also been signalized in the minds of many devoted students of prophecy. Says one, "The calculations of most of those who have tried to penetrate the prophetic periods terminate between 1830 and 1880." David Chytræus, D. D., in 1571 writes' "The end may be expected in 1866." Avetius, who died in 1574, advanced the same idea. Rev. William Whitson, in 1706, advocated the same; also Archbishop Laud. Rev. Thomas Scott, D. D., the commentator, born in England in 1747, says the beginning of the 1260 years cannot be well fixed sooner than A. D. 606, or later than A. D. 756, 1260 years from the first date end in 1866. Rev. William Cogswell, D. D., Secretary of the American Education Society, in a manual published in 1836, makes 1866 the probable time for the latter-day glory of the church, and says it is agreeable to the most learned and modern writers on the prophecies. Rev. A. Bryant says, one of the most prominent periods fixed for the termination of the 1260 years is 1866. Rev. John Wesley, Rev. John Fletcher, and Dr. Benson, also have left on record their belief that a little prior to or about the present time, 1866, the prophetic periods culminate.

The devoted Bickersteth and Mr. Birks mark the limit of our world's age to 1877 or 1882. Rev. E. B. Elliot says the 1260 years of Antichrist's dominion end in 1866. Thus we see many of the devoted and learned christians bring the time of the end as near at hand. We have never been of those who would set the day or hour of Christ's coming; but we do know that he who ascended from Mount Olivet near two thousand years ago said he would come again. The angels told the disciples, as they were gazing upward as the cloud received him out of their sight, that he would in like manner descend.

When he made his revelation to St. John, he said, "Behold, I come *quickly!*" The early disciples were in earnest expectancy of his coming. We certainly live in the "last days" as foretold by the prophet Joel; because Peter said, on that wonderful day which ushered in the Spirit's dispensation, "This is that which was spoken by Joel: it shall come to pass in the last days," etc. Again he says, in his epistle to the saints, "We upon whom the ends of the world have come," etc. If Peter, by inspiration of the Holy Ghost, could say thus nearly two thousand years ago, in *what* period of the world may we imagine that we are now living? We judge also from analogy. The patriarchchal age was about 2,000 years; then came the Mosaic dispensation, which also continued about 2,000 years; then was ushered in the Spirit's dispensation, as foretold by Joel; and now we are being brought toward the completion of the six thousand years which we have reason to believe will usher in the grand Sabbatic year, when he who said, "Behold, I come quickly," will come, and claim the kingdoms of this world. And where is the christian heart but will, from its inmost depths, exclaim, "Come, Lord Jesus: come quickly."

"Watch, ye saints, with eyelids waking;
Lo! the powers of heaven are shaking;
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.
Jesus comes!

Lo! the promise of your Savior;
Pardoned sins and purchased favor,
Blood-washed robes and crowns of glory,
Haste to tell redemption's story.
Jesus comes!"

For the World's Crisis.

THE POWER OF KNOWLEDGE.

It has been said, and not without some reason, that "knowledge is power." If this be true, then he who neglects to provide himself with this element of moral strength, should not complain if he be compelled to eat the fruits of his own imbecility. The knowledge of true and undefiled religion should be the first object for us to pursue; for it enlightens the mind, softens the heart, and fits us for every emergency. He that would deprive us of this christian hope is our inveterate enemy. He snatches from us the last cup of consolation, and returns it impregnated with horrid forebodings as to the future. As we value our peace and safety, let us avoid those cold and cheerless sayings, which teach us that the grave is our eternal home; or, what is worse, "that death is a passport to eternal fires."

Lay hold, dear readers, on the hope set before you, with the firm assurance that God will open his hand and satisfy the desires of every christian believer. This hope of happiness beyond the dark Jordan of death, was implanted in our bosom by the God who made us; and we doubt not but he that feeds our bodies daily with food, will also give us to drink of that river of immortal love which flows from the throne of the Eternal. May all those who are engaged in this heaven-born cause feel and realize the responsibilities that rest upon them. May they assiduously guard against the debasing influence of false doctrine, which destroys the happiness of the true believer. Let christianity be regarded as being before all other, and above all other enterprises. Thus shall we go on from conquering unto conquest, cheered by the smiles of heaven, and blessed by the approbation of God.

Now, as knowledge and religion have been set before us to treasure up for our happiness and best good, by an All-wise Being, let not those gifts appear in a low degree. But let us show by improving them that we are christians indeed; and that we mean, through the grace of God, to secure to ourselves the great reward.

Dearly beloved, it appears to me, by what I can learn from the Scriptures of truth, and what is now transpiring, that Christ is soon coming to cleanse and judge the earth. If this be the case, let us strive with all the power and wisdom we have to meet him in peace, that we may be accepted of him, when he shall come to gather up his precious jewels.

Now, before I dismiss this weighty subject, let me say, we must have this christian knowledge within ourselves, before it will bear to us any important effect. We must not look to the arm of flesh for it, but unto God, with prayer and supplication, who giveth liberally and upbraideth not. It would be well for us to remember that we are placed here in this transitory world to learn what we can, and to prepare ourselves for a better one, beyond the grave. Blessed is the man who lives up to the light he has, and thrice blessed is the man that hath attained the knowledge and light that the Scriptures afford. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

REFLECTIONS ON THE PAST, PRESENT, AND FUTURE.

For the past five weeks, being sick and not able to do anything, but a few chores round the house, I have had more than usual reflections on the past nineteen years, since I first heard the glorious news of our soon coming Lord. Then this *life-giving* message found me living without hope or God in the world, and fast traveling towards the infidel's road; all caused by the teaching, as well as the practice of professed Christians; but after a careful and deep searching of the word of God, I soon found a different doctrine taught by prophets, Jesus, and his apostles; also a different life for the Christian to live; and my greatest sorrow is that I have not during all those years past *adorned* that christian life, which the ever-blessed truth has demanded of me; and it is only through the unfailing love and rich grace of God that I have been kept to this day, still loving the christian's only "blessed hope."

When I reflect on those years past, and know what sad work the adversary has done, not only in laying many of the most faithful soldiers under his power in death, but being more busily engaged in sowing tares. Where love and union once reigned, now there is discord, strife, and hatred. Where once there were loving churches of believers, who loved to pray with one another; now, scarcely one can be found who returns praise and glory to God. O the unholy war and strife, breaking up and dividing into parties, seeking for honor one of another, without paying regard to the new commandment which our blessed Lord gave to his disciples, that the world might *know* that they were the disciples of Christ. Their faith enabled them to step out on the promises of God, cut loose from the world, and all its pride and vanity, and adorn themselves like holy ones of old (1 Tim. 2: 9; 2 Pet. 3: 3); and a few do so now. But look at the majority (I wish I could be convinced my calculation was too large); see the conformity to the world in fashion, and pride. Mothers, who say they are looking for the Lord, indulging their daughters in all the foolish pride and vanity that their vain hearts covet; and at the same time will complain of their leanness, and that they do not enjoy themselves as they once did. To such the apostle gives some very wholesome advice in Heb. 3: 6, 12–14. Here, the conditions of our being of the "house" of Christ are, "*if* we hold fast the confidence and the rejoicing of *the* HOPE *firm unto the end*." And that "we are made partakers of Christ, *if* we hold the *beginning of our confidence steadfast unto the end*." How many there are who have lost the *steadfast confidence* they once had in Christ, by being conformed to this vain world; and yet they will hold on to the truth in theory, like holding on to the boat drifting on to the rapids, when they have left off using the oars, the only available means for their safety. What necessity of returning to the "first love"; more conforming to Christ, and less to the world; more letting the *light shine*, and less *talking about the light*.

THE PRESENT.

Without the sure word of prophecy, the present would be a dark picture to look at in all its surroundings, political, moral, and religious. The political world is now about to fill out their last move, as foretold by prophets, Joel 3: 9–12; Jer. 25: 32, 33; Dan. 12: 1; Rev. 16: 13, 14.

The moral and religious state of society is such that we need not the light of prophecy to tell us where we are. But yet we are not left in darkness. We have line upon line, and precept upon precept. I want to hasten by this *dark*, DARK picture. When we know that many, who ought to be the light of the world, the salt of the earth, are only stumbling-blocks in the way, increasing the perils of these last days.

THE FUTURE.

Who would know anything about it without the light of prophecy? And how little does the professed christian world know about the future, as God has been pleased to make it known by the Holy Spirit through his servants. Their ignorance is about as great as the heathen portion of the world. But with a knowledge of the sure word of prophecy, the future looks bright and glorious. The apostle says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of LIGHT." I am glad I have ever been made to see the light of prophecy. It has lit up my pathway for these nineteen years in the past, and now, when we know we are near the perfect day, it shines more glorious than ever before. But those who once walked in the light, but now the God of this world hath blinded their eyes, so they cannot see what is shortly coming to pass; such are in a sad state, and are to be pitied. May their eyes be opened before it will be too late. I wish these slaves of pride and fashion would give heed to what the apostle says in 2 Cor. 11: 3,—"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the *simplicity* that is in Christ." Take heed! beware of his devices!

The glorious future shines brightly and clearly. Soon sorrow's tear will all be wiped out. For

"There'll be no more sorrow there."

Hasten, O Lord, the welcome day.

Seneca Falls. G. DILLABAUGH.

For the World's Crisis.

GIVE US YOUR NAME,

Is the request Bro. Grant has repeatedly made. Perhaps he is right; but I, for one, have been rather unwilling to comply with that request. There may be some (especially among my acquaintance), who have wondered why I wrote for the Crisis. I will tell you. I felt so glad that I had been enabled to get the scales from my eyes, and see the beauty and harmony of the word of God, and plan of redemption, and to believe the blessed truths of the Bible, that I wanted to express my gratitude; and the way we travel is so emphatically a pilgrim's and a stranger's path, I was anxious to do *something* to help some poor fainting traveler on the way. And as my "bodily presence was weak," and my "speech contemptible," I thought perhaps I might *write* something which might benefit *somebody* a little. I wanted to remain hidden, but Bro. Grant seems to be firm in his decision that all writers for "our paper" must be introduced to its readers by *name*; so I had about concluded I would write no more.

But a good Bro. has given me a lesson. He spoke of something I had written. I told him he would probably see no more from my pen, for Bro. Grant was very particular to have the name given, and I did not want my name to appear again; and I did not like the idea of writing for the great preachers to read. He said if I wrote for the great preachers, I might well feel delicate; but if it was to comfort and strengthen God's little ones, I ought to be willing to let them know who was talking to them. Well, they are the ones I write for, certainly; so if any great folks, who stand head and shoulders above the army, with great minds, giant intellects, and thrilling eloquence, should happen to see anything from my pen, they need not read it. I do not write for them; they do not need my small talk. It is *my companions*—the weak ones of the flock, God's *little* children, that I address. Surely we ought to try and help each other. And if we are united in the bonds of sympathy and love, we may be stronger than the giants who stand independent and alone. A number of small sticks bound together, and helping each other, may be stronger than one large stick alone.

We will not grieve because we are small; the little ones of the household are always loved the best; and the weak and sickly ones receive more of the parents' care and sympathy than the strong and robust. Are you one of Christ's little ones? "He shall gather the lambs with his arm, and carry them in his bosom." Nestle close to his breast, for he loves you. Do you feel weak and faint and weary? Like as a father pitieth his children, so the Lord pitieth his weak, trembling little ones. Lean upon him, trust in him, and he will be your strength. Do you in deep abasement feel utterly unworthy to be numbered among the children of God? Ah! I know how to pity you. But Christ is worthy; in his name we'll come, and pleading his righteousness we'll claim the promise of the Father, the forgiveness of sin, the witness of the Spirit, and eternal life.

Do you hide "among the stuff" and say, "I am so small, I can do nothing for the cause of God, nothing to strengthen his children, nothing to induce sinners to forsake the path which leads to death?" How do you know? Have you tried? Have you done what you could? If you have, you have done as much as the mightiest man can do. Don't refuse to let your candle burn and *shine*, because somebody carries a great blazing torch. The moon fills her place in the sky as well as the dazzling sun. Let us each fulfill our mission, do what we can in trying to strengthen the weak, comfort the sorrowful, and raise up the bowed down; not forgetting the poor sinner. And if we trust in God and lean on his strong arm, he will assist us in our endeavors to work for him.

In trying to strengthen the weak, we gain strength. In comforting the sorrowful, we get joy; and in forgetting self and working for others, we are ourselves built up and established in the faith. We will not seek for earthly honor, or a great name; but we will try to keep the name we have untarnished by dishonor, and the immoralities of this wicked generation. We will try to keep ourselves free from the influence of evil spirits, which is being thrown around the people to draw them down to perdition. Then, as we pass along on our journey, trying to do a little good, and leave a mark for God, if those we try to help look up and ask us who we are, we will look them honestly in the face, and frankly give them our names.

Norway, Me. B. P. FRENCH.

[Well done. Thank the Lord for what Sr. B. F. French has written this time. Try again.—ED.

For the World's Crisis.

TRUTH.

What is truth concerning us and the Bible? and how may we know the truth? None doubt our being and existence, hence this is a reality. Now is what the Bible relates concerning the report of this reality, truth? We read, "The word of the Lord . . . . is truth." "Every word of God is pure." "My word shall come to pass." "The word of our God shall stand forever." By what may we know that these are the words of God? By their own language, as you would understand your child by its voice. What man among us, since this world was made, hath said, "Let there be light, and there was light"?—let the earth bring forth fruit, flowers, and grass, and it was so?—and let us form man of the dust of the earth, and breathe into his nostrils the breath of life, and he became a living soul; and it was so? Where is the infidel who could prove himself a man from a horse, were it not for the word of God? Where is the man that hath said, I have declared the end of this world from the beginning, and had an idiot to believe him, much more a wise man? Hath ever man, from the highest throne to the lowest footstool, made laws and judgments for the entire world, and they abide today as firm as they did six thousand years ago?

The word of God is truth. Job believed the word of God, for he esteemed his words more than necessary food, and told the Lord that when he died he would wait his appointed time, and when called would answer. Job here refers to the day when Christ says all in the graves shall hear his voice and come forth. Is this truth? Has Christ ever called man from the grave after be wasburied? Then where is the man, in this age of wisdom and progress, who could step to the grave of his friend or foe and say, Come forth, and they should hear his voice and come?

"Every word of God is pure." When the infidel reads about Noah, the ark, and the flood, he says it is all a hoax; and when asked, How came the sea-shells and beach-stones on the tops of the highest mountains? his skill is completely baffled, and like the old lady, when she could not account for the Indians, came to the conclusion that they rained down, or made themselves.

The word of God is truth, not one of doubt, uncertainty, and variation, made up of mere human opinions; and should be one of undoubted certainty, infallible, consisting of positive truths and facts; and will stand, whether we believe it or not.

Summer with all its splendor cometh, the flowers bloom and all pass away; but the word of God remaineth the same. Man cometh forth to honor, is laid low, passeth away, and is forgotten. God's word must stand. Who then dare doubt the infallible word of God? and who really believes it in these latter days?

Why were the Jews (the chosen people of God) rejected? not for neglecting to pray, for they made long prayers; not for neglecting to keep the Sabbath, for in that none were more strict than they; not for neglecting to meet at the place of worship, for all were punctual. For what, then, were the Jews rejected? For not believing the word of God. How then could they, or will any one else be saved, who believe not the words of Christ, since God hath said he that believeth shall have everlasting life, and he that believeth not shall be damned? How important that we live, not in unbelief, but by every word that proceeds from the mouth of God.

East Greenwich, R. I. N. D. BABCOCK.

CHRISTIAN CHARACTER.

"Be pitiful, be courteous," said an apostle of Christ. Christianity gives directions touching the manners of men as well as their morals. Indeed, the manners of men decide much for the man.

An individual may be as positive in morals as John the Baptist, and as unbending in religious devotions as Elijah the prophet, but without an exhibition of courteousness in his manners, he will fail to exert an influence by social contact. The character of the Savior could not be discovered, fully, without intimacy. It was when the poor blind beggar cried to him in anguish, that he showed that peculiar manner of treating men, which ornaments the historic page. He turned not in disdainful scorn away from blind Bartimeus, but left the highway to honor the beggar by his presence. He waited not for a king's call. A petition from a prince would have had no more power upon him than the trembling appeal of the poorest of earth's oppressed millions. He acknowledged no power in the sceptre of kings, except by the gift from above.

A rude or rough manner never constituted any part of the attraction of his life. There was boldness of deep religious faith and feeling, not that of an uncourteous eccentric.

In a religion of which bigotry and dogmatism constitute important elements, courteousness is not manifest, except when it is mingled with hypocrisy. The proud sectary may be affable and winning in his manner, with those who are of the same stripe with himself, or with those whose wealth stirs up a hope in hypocrisy; but to those who do not say the "amen" to his theory, he disdains to stoop in courtesy.

The flatterer and deceiver is more than courteous. He overdoes the truth, and deceives the simple. He is winning, but he baits with the poison which must ultimately destroy. The man of true christian courtesy deceives none, because he is true in his pretensions of friend.

The sycophant will fawn and flatter. But flattery was never a part of friendship. The man who may study to learn the bias of our inclinations, only that he may keep on the right side of our pleasure, and profit himself thereby, is not the man of christian courtesy; but he is like the tempting bait which helps the trap to catch the simple hare.

To very many, the volume of human nature is not an open and readable book. They are not warned by the deceptive baits of the flatterers, but in sipping the sugar, they swallow the poison.

The language of actions is emphatic. It is an old maxim that "Actions speak louder than words." An act of christian courtesy expresses the idea, "I would be glad to please you," or, "I am happy to render you beneficial service." This language is not that of speech. It is the language of actions. The genuine christian talks through deeds. The sycophant—the flatterer—the hypocrite is full of wordy love. With polite bow, and a graceful touch of his hat, he may deal out his soft words of false friendship; but he practises no christian courtesy. He may pour a thousand warm wishes upon the child of need and suffering; but it is not in his heart to show true benevolence.

No man should occupy a doubtful position in that which relates to the most important matters of human life. No man should be satisfied to occupy a religious position to which he attaches so little importance that he would not eagerly invite others to join him, saying, "Come, go with us, and we will do you good."

There are in the church persons of very diversified talents, and among all men an unmeasured variety of conditional circumstances. Each knows and feels his own trials, and imagines others to be less tried than himself. Cold indifference or personal scorn is never becoming in a professed follower of Jesus, towards any person.

It is not the pinching grip of the hand, it is not the superabundance of smiles, it is not love in language, which proves the true christian. But it is he who does good as he has opportunity, respects the image of God everywhere, is just to an enemy, faithful to a friend, pitiful to the unfortunate, patient with the erring, and courteous to all.—*Christian Herald.*

For the World's Crisis.

TO THE SCATTERED ONES.

DEAR BRN. AND SRS.:—It is with feelings of thankfulness that I write a few lines to the dear, scattered, tried, and tempted ones. I wish to glorify my heavenly Father by offering praise to him, who hath bought me with his own precious blood. Glory be to his blessed name, he hath abundantly blessed me of late, for which I do praise him. I have long felt that there were great blessings in reserve for me: and although I have often felt a measure of the Spirit, and have often been blessed in prayer, and in giving my feeble testimony for Christ; yet I have as often felt a hungering and thirsting after righteousness. I wanted the fulness I had years ago when I first embraced the Advent doctrine, and with it the doctrine of holiness. I then drank from the fountain. I knew there was living water there. I wanted to drink and never thirst; for says Jesus, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

I tried hard a few years ago to work out a righteousness. It was truly hard work. I made no progress, and when I came to myself I found it was as filthy rags; it would not cover me. I would exhort those who are trying to become righteous by *doing* righteousness, to cease at once. You can never accomplish it; but go immediately to *Christ*, and obtain that righteousness which is of God by faith. It is a whole garment, a beautiful garment; one which will cover completely. I I found it so, and I could say that, "being justified by faith, we have peace with God through our Lord Jesus Christ." But thank the good Lord, I have found of late a fulness in Christ that I have not experienced since 1843, when my mind was enlightened upon the doctrine of entire consecration. How true that if we give *all*, we shall receive *all*; not for giving as a reward, but in giving according to the plan. God is true. He will not deny himself. If we get *down* where blessings flow, we become a sharer. O how precious, how blessed, peace like "a river and . . . righteousness as the waves of the sea,"—a continual flow. Man cannot stop it. Day and night, streams of salvation roll on, while divine rays of heavenly light illuminate the soul. No wonder angels shouted "Glory to God in the highest, and on earth peace, good will towards men," at the birth of our Saviour. What a complete Saviour, and we are so complete in him.

Language fails to describe it; pen cannot write it; but bless the Lord, our hearts feel it. O methinks I see (in imagination) many a dear countenance brighten, and hear the response from many a loving heart that is a sharer in this blessed work. Let us be bold witnesses for God and not shun to declare what the Lord has done for us, and not for

—"Fear of feeble man,
The Spirit's course in us restrain;
But undismayed in deed and word,
Be true witnesses of our Lord."

We know the children of the bond-woman persecute the children of the free, as Paul says; but as then he that was born after the flesh, persecuted him that was born after the Spirit; even so it is now; but we'll "never mind the scoffs nor the frowns of the world," but keep our hearts full of love to all. Blessed be God, if our hearts are full of love, there will be no room for any hard feeling, or any ill will toward any.

O Brethren and sisters,

"Ye who know your sins forgiven,
And are happy in the Lord,
Have you read that gracious promise
Which is left upon record?
I will sprinkle you with water,
I will cleanse you from all sin
Sanctify and make you holy,
I will dwell and reign within?
Though you have much peace and comfort,
Greater things you yet may find;
Freedom from unholy tempers,
Freedom from the carnal mind.
To procure your perfect freedom,
Jesus suffered groaned and died;
On the cross, the healing fountain
Gushed from his wounded side.
Wake up, brother, wake up, sister,
Seek, O seek the holy state;
None but holy ones can enter
Through the pure celestial gate."

The Lord promised that in the last days he would pour out of his Spirit upon all flesh. It began to be fulfilled on the day of Pentecost. The promise of the Father holds good to-day. Says Peter, "For the promise is unto *you*, and to *your* children, and to *all* that are afar off, *even as many* as the Lord our God *shall call*." The baptism of the Spirit is ours to-day by faith; and as our motto, or pass-word is, or should be, (as Bro. Fassett says) "Our Lord is coming," how important we prepare to meet our Judge. And then again how solemn to live, even if we did not expect Jesus in our day. Truth remains the same. Death is on our track. We may be suddenly cut down.

O Sinner, while it is called to-day, repent and harden not your heart. O dear brethren and sisters, seek an *entire conformity* to the will of God. Come out from the world and be separate. Be not conformed to its maxims and fashions. My dear sisters, let us heed Peter's advice,—"whose adorning, let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price;" and as Paul says, "adorn" ourselves "in modest apparel, . . . not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

I would refer you to that most excellent letter of Dr. A. Judson (late missionary to Burmah) to the female members of christian churches in America; also Mrs. Wade's letter, who was another very useful member of the mission. I'm thinking, if they could write as they did thirty-five years ago, how much more ought we to lift our warning voice in these days of pride and vanity. Surely we have fallen upon the perils of the last days, and our only safety is in denying ourselves daily and taking up our cross and following Christ.

May God endow his servants, whom he has called to stand in defense of the gospel, with power from on high, that they may not speak "in *word only*, but also in *power*, and in the Holy Ghost, and in much assurance," and your labor will not be in vain in the Lord.

In the language of Dr. Judson, I would say, Let us all do *now* as we shall then wish we had done when we stand before that awful bar, in the presence of God.

Your Sister, willing to become of no reputation for Christ's sake.

Westboro, Mass. L. MARIA BRITTAN.

For the World's Crisis.

DEPARTURE FROM THE FAITH.

BRO. GRANT:—It is indeed painful to every true christian to witness the present departure on the part of numerous professors of religion from the true faith—that faith bequeathed by our Savior Christ and a St. Paul to a perishing world, and of which invaluable faith each disciple of our Lord should constitute an exemplar and an exponent.

It is not many evenings since that a private masquerade was held in our city, at which members of our principal churches were present and personated negresses and other ludicrous counterfeits. In connection with this arises the question, Would St. Paul, if alive, approve of such and similar inconsistencies, and refusing to approve fail to privately reprimand and publicly condemn the same? I for one am a radical opponent of each and all of the devices of the devil to defraud us of that which, by contrition and self-denial, we have obtained, and can only forfeit by a departure from the faith. Carnal pleasures, popularity, and a lukewarm faith,—away with you all. As I near the Holy City, earth's pleasures fade from view, and I joyfully bid them a long adieu. R. S. FOSTER.

For the World's Crisis.

"UNWORTHY."

BRO. GRANT:—I am a widow with one child. I am in limited circumstances. I have many times wished for something to give, and had nothing. A sower went forth to sow; some seed fell upon stony ground, and some fell among thorns. I heard the gospel preached, and received the word with gladness, and was buried in baptism; but instead of growing in grace, I have become backslidden and soul-hardened. I have heard the gospel preached but once in nearly a year. My father takes the Crisis, which I read with much interest. It has convinced me that my soul is in great danger, if not lost. Is there forgiveness for such a sinner? I entreat your prayers, and the prayers of others, that I may be forgiven; that God will direct me, that I may be ready and waiting to receive the Lord when he shall appear.

Yours in hope of immortality,

UNWORTHY.

[Decide to obey the Lord, do all you think he wishes you to perform, and all will be well.—ED.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 566. BOSTON, WEDNESDAY, AUGUST 8, 1866. VOL. XXIII.—NO. 21.

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AND SECOND ADVENT MESSENGER,

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE FAR-OFF LAND.

In the far-off land, where the ransomed meet,
To cast their crowns at the Savior's feet;
'Mid the joyful hosts, that by faith I see,
O say, is there room in that throng *for me?*

I have heard of the health of that sunny clime,
Of the breezes that blow o'er those hills sublime;
And, while struggling here in this deadened air,
I have panted and prayed for the pure breeze there.

They say, in that land, all the weary may rest,
With no foe to intrude and no fear to molest;
That the loved ones we laid in the cold damp tomb,
Shall, living again, to that bright world come.

There Jesus reigns, and he sheds his light
All thro' the city, where is known no night;
And the music of angels and ransomed men
Shall fill all the earth with melody then.

O the far-off land is now specially nigh,
Its shores can be seen by faith's keen eye;
And, through Jesus' blood, 'mid that throng, I see
A place and a palm and a crown for me.

MARIA MATHEWS WEAVER.
Westfield, Mass.

"A MARKED YEAR.—1866."

Under the above heading, we find the following in the June No. of the *Guide to Holiness*. We are glad to learn that our Methodist brethren are becoming interested in "the signs of the times," which so plainly declare that Jesus is soon coming.—ED.

Thus far, the year 1866 has been remarkably signalized for the conversion of sinners and the sanctification of believers. The editor of the "North-Western Christian Advocate" says, "We have made a hasty inspection of our revival reports, and find that, amid them all, about seventy-five pastors only have *stated distinctly* the number of probationers received. Disregarding all others, we have *fully authenticated* material to estimate the addition to the church within the bounds of our circulation, since January 1st, at about 9,569. By States, they are distributed thus: Michigan, 1,488; Wisconsin. 651; Iowa, 999; Indiana, 2,110; Illinois, 3,309; Minnesota, 92; Nebraska, 76; undesignated states 752.

These reports are defective to a great extent. For instance: Wisconsin gives an addition of but 651, whereas our reports show that the conversions in that State number nearly two thousand.

The distinct reports to which we restrict our estimate are about seventy-five. Now, there are at least twelve conferences within our regular circulation, averaging one hundred charges each; hence but about one-sixteenth of the whole number have sent reports. Assuming that all could send corresponding returns, we should have an aggregate of over one hundred and fifty thousand additions to the church in our North-western field. Of course, we may not expect this; but the statement illustrates the magnitude of the divine marvel which accurate returns would announce.

We fully believe that the church will receive an addition of at least twenty-five per cent during the Centenary year; and we hope our ministers will promptly, conscientiously, and accurately forward their reports. Even the additions we have named are based upon figures given, in many instances, while the revival was in progress. We hope to receive amended muster-rolls at the close of the campaign, and in the mean time have the privilege of reporting progress to encourage the armies now confronting the enemy."

The editor of the "Western Advocate" observes, "Since the commencement of the present year, the 'Western Advocate,' it is stated, has reported no less than ten thousand who have been brought into the church within this short period! This is a grand opening for the Centenary year. It is said, believers in revelation have, for more than a thousand years, looked forward to the year 1866 as one in which the Son of God would manifest himself to the christian world as he never did before. It is a coincidence of no small moment that the Centenary of American Methodism should fall on this same year."

Other of our contemporaries might make a similar report. From notices of revivals which have come under our own observation since our last month's issue, we see, as hopefully added to the ranks of the saved, nearly thirty thousand. These, added to those given in our two preceding numbers, make an aggregate of about one hundred thousand.

And yet we know that this is far from setting forth the full magnitude of the work; these numbers being mainly taken from religious exchanges as they met our eye, and which we have reason to know would have been considerably augmented had all our exchange papers come to hand. It is also proper to add, that, of the number of those newly enlisted in the service of Jesus, nearly all hail under the banner of Methodism.

Rev. S. Irwin, pastor of the Emory M. E. Church, Philadelphia, says, "The revival which commenced about five months since is unabated. Persons are found nightly at the altar of prayer. The converts average at least one hundred per month since the meeting began, amounting in all up to this time to five hundred and thirty-five who have professed to find the Savior." What a work is this! And yet this is but one out of over a score of items assuring us that the Holy Spirit is mightily at work among the people.

Eighteen hundred and sixty-six is a year that has been looked forward to with great interest by the many who have identified themselves with that form of christianity denominated Methodism. Just one hundred years ago, the first Methodist society was formed in America. When it took its rise in England, a little over a century ago, it was regarded by many as a revival of primitive christianity; others have spoken of it as christianity in earnest. This certainly is just what it should be in view of the stringency of its doctrines and self-sacrificing principles. It is well known that HOLINESS is the distinguishing doctrine of Methodism. Of this, the crowning doctrine of the crowning dispensation, Mr. Wesley says, "This is the peculiar doctrine committed to our trust." Where this is enforced as a blessing to be received *now*, and to be received by *faith*, there Methodism prospers; but, where it is not, there is little grace either in the members or hearers. It is not only worthy of note, but of special thanksgiving to God, that, since the Centenary year commenced, a new era of almost unparalleled revivals have opened upon us. Glory be to God in the highest!

The year 1866 has also been signalized in the minds of many devoted students of prophecy. Says one, "The calculations of most of those who have tried to penetrate the prophetic periods terminate between 1830 and 1880." David Chytrœus, D. D., in 1571 writes' "The end may be expected in 1866." Avetius, who died in 1574, advanced the same idea. Rev. William Whitson, in 1706, advocated the same; also Archbishop Laud. Rev. Thomas Scott, D. D., the commentator, born in England in 1747, says the beginning of the 1260 years cannot be well fixed sooner than A. D. 606, or later than A. D. 756, 1260 years from the first date end in 1866. Rev. William Cogswell, D. D., Secretary of the American Education Society, in a manual published in 1836, makes 1866 the probable time for the latter-day glory of the church, and says it is agreeable to the most learned and modern writers on the prophecies. Rev. A. Bryant says, one of the most prominent periods fixed for the termination of the 1260 years is 1866. Rev. John Wesley, Rev. John Fletcher, and Dr. Benson, also have left on record their belief that a little prior to or about the present time, 1866, the prophetic periods culminate.

The devoted Bickersteth and Mr. Birks mark the limit of our world's age to 1877 or 1882. Rev. E. B. Elliot says the 1260 years of Antichrist's dominion end in 1866. Thus we see many of the devoted and learned christians bring the time of the end as near at hand. We have never been of those who would set the day or hour of Christ's coming; but we do know that he who ascended from Mount Olivet near two thousand years ago said he would come again. The angels told the disciples, as they were gazing upward as the cloud received him out of their sight, that he would in like manner descend.

When he made his revelation to St. John, he said, "Behold, I come *quickly!*" The early disciples were in earnest expectancy of his coming. We certainly live in the "last days" as foretold by the prophet Joel; because Peter said, on that wonderful day which ushered in the Spirit's dispensation, "This is that which was spoken by Joel: it shall come to pass in the last days," etc. Again he says, in his epistle to the saints, "We upon whom the ends of the world have come," etc. If Peter, by inspiration of the Holy Ghost, could say thus nearly two thousand years ago, in *what* period of the world may we imagine that we are now living? We judge also from analogy. The patriarchchal age was about 2,000 years; then came the Mosaic dispensation, which also continued about 2,000 years; then was ushered in the Spirit's dispensation, as foretold by Joel; and now we are being brought toward the completion of the six thousand years which we have reason to believe will usher in the grand Sabbatic year, when he who said, "Behold, I come quickly," will come, and claim the kingdoms of this world. And where is the christian heart but will, from its inmost depths, exclaim, "Come, Lord Jesus: come quickly."

"Watch, ye saints, with eyelids waking;
Lo! the powers of heaven are shaking;
Keep your lamps all trimmed and burning,
Ready for your Lord a returning.
Jesus comes!

Lo! the promise of your Savior;
Pardoned sins and purchased favor,
Blood-washed robes and crowns of glory,
Haste to tell redemption's story.
Jesus comes!"

For the World's Crisis.

THE POWER OF KNOWLEDGE.

It has been said, and not without some reason, that "knowledge is power." If this be true, then he who neglects to provide himself with this element of moral strength, should not complain if he be compelled to eat the fruits of his own imbecility. The knowledge of true and undefiled religion should be the first object for us to pursue; for it enlightens the mind, softens the heart, and fits us for every emergency. He that would deprive us of this christian hope is our inveterate enemy. He snatches from us the last cup of consolation, and returns it impregnated with horrid forebodings as to the future. As we value our peace and safety, let us avoid those cold and cheerless sayings, which teach us that the grave is our eternal home; or, what is worse, "that death is a passport to eternal fires."

Lay hold, dear readers, on the hope set before you, with the firm assurance that God will open his hand and satisfy the desires of every christian believer. This hope of happiness beyond the dark Jordan of death, was implanted in our bosom by the God who made us; and we doubt not but he that feeds our bodies daily with food, will also give us to drink of that river of immortal love which flows from the throne of the Eternal. May all those who are engaged in this heaven-born cause feel and realize the responsibilities that rest upon them. May they assiduously guard against the debasing influence of false doctrine, which destroys the happiness of the true believer. Let christianity be regarded as being before all other, and above all other enterprises. Thus shall we go on from conquering unto conquest, cheered by the smiles of heaven, and blessed by the approbation of God.

Now, as knowledge and religion have been set before us to treasure up for our happiness and best good, by an All-wise Being, let not those gifts appear in a low degree. But let us show by improving them that we are christians indeed; and that we mean, through the grace of God, to secure to ourselves the great reward.

Dearly beloved, it appears to me, by what I can learn from the Scriptures of truth, and what is now transpiring, that Christ is soon coming to cleanse and judge the earth. If this be the case, let us strive with all the power and wisdom we have to meet him in peace, that we may be accepted of him, when he shall come to gather up his precious jewels.

Now, before I dismiss this weighty subject, let me say, we must have this christian knowledge within ourselves, before it will bear to us any important effect. We must not look to the arm of flesh for it, but unto God, with prayer and supplication, who giveth liberally and upbraideth not. It would be well for us to remember that we are placed here in this transitory world to learn what we can, and to prepare ourselves for a better one, beyond the grave. Blessed is the man who lives up to the light he has, and thrice blessed is the man that hath attained the knowledge and light that the Scriptures afford. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

REFLECTIONS ON THE PAST, PRESENT, AND FUTURE.

For the past five weeks, being sick and not able to do anything, but a few chores round the house, I have had more than usual reflections on the past nineteen years, since I first heard the glorious news of our soon coming Lord. Then this *life-giving* message found me living without hope or God in the world, and fast traveling towards the infidel's road; all caused by the teaching, as well as the practice of professed Christians; but after a careful and deep searching of the word of God, I soon found a different doctrine taught by prophets, Jesus, and his apostles; also a different life for the Christian to live; and my greatest sorrow is that I have not during all those years past *adorned* that christian life, which the ever-blessed truth has demanded of me; and it is only through the unfailing love and rich grace of God that I have been kept to this day, still loving the christian's only "blessed hope."

When I reflect on those years past, and know what sad work the adversary has done, not only in laying many of the most faithful soldiers under his power in death, but being more busily engaged in sowing tares. Where love and union once reigned, now there is discord, strife, and hatred. Where once there were loving churches of believers, who loved to pray with one another; now, scarcely one can be found who returns praise and glory to God. O the unholy war and strife, breaking up and dividing into parties, seeking for honor one of another, without paying regard to the new commandment which our blessed Lord gave to his disciples, that the world might *know* that they were the disciples of Christ. Their faith enabled them to step out on the promises of God, cut loose from the world, and all its pride and vanity, and adorn themselves like holy ones of old (1 Tim. 2: 9; 2 Pet. 3: 3); and a few do so now. But look at the majority (I wish I could be convinced my calculation was too large); see the conformity to the world in fashion, and pride. Mothers, who say they are looking for the Lord, indulging their daughters in all the foolish pride and vanity that their vain hearts covet; and at the same time will complain of their leanness, and that they do not enjoy themselves as they once did. To such the apostle gives some very wholesome advice in Heb. 3: 6, 12-14. Here, the conditions of our being of the "house" of Christ are, "*if* we hold fast the confidence and the rejoicing of *the* HOPE *firm unto the end*." And that "we are made partakers of Christ, *if* we hold the *beginning of our confidence steadfast unto the end*." How many there are who have lost the *steadfast confidence* they once had in Christ, by being conformed to this vain world; and yet they will hold on to the truth in theory, like holding on to the boat drifting on to the rapids, when they have left off using the oars, the only available means for their safety. What necessity of returning to the "first love"; more conforming to Christ, and less to the world; more letting the *light shine*, and less *talking about the light*.

THE PRESENT.

Without the sure word of prophecy, the present would be a dark picture to look at in all its surroundings, political, moral, and religious. The political world is now about to fill out their last move, as foretold by prophets, Joel 3: 9-12; Jer. 25: 32, 33; Dan. 12: 1; Rev. 16: 13, 14.

The moral and religious state of society is such that we need not the light of prophecy to tell us where we are. But yet we are not left in darkness. We have line upon line, and precept upon precept. I want to hasten by this *dark*, DARK picture. When we know that many, who ought to be the light of the world, the salt of the earth, are only stumbling-blocks in the way, increasing the perils of these last days.

THE FUTURE.

Who would know anything about it without the light of prophecy? And how little does the professed christian world know about the future, as God has been pleased to make it known by the Holy Spirit through his servants. Their ignorance is about as great as the heathen portion of the world. But with a knowledge of the sure word of prophecy, the future looks bright and glorious. The apostle says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of LIGHT." I am glad I have ever been made to see the light of prophecy. It has lit up my pathway for these nineteen years in the past, and now, when we know we are near the perfect day, it shines more glorious than ever before. But those who once walked in the light, but now the God of this world hath blinded their eyes, so they cannot see what is shortly coming to pass; such are in a sad state, and are to be pitied. May their eyes be opened before it will be too late. I wish these slaves of pride and fashion would give heed to what the apostle says in 2 Cor. 11: 3,—"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the *simplicity* that is in Christ." Take heed! beware of his devices!

The glorious future shines brightly and clearly. Soon sorrow's tear will all be wiped out. For

"There'll be no more sorrow there."

Hasten, O Lord, the welcome day.

Seneca Falls. G. DILLABAUGH.

For the World's Crisis.

GIVE US YOUR NAME,

Is the request Bro. Grant has repeatedly made. Perhaps he is right; but I, for one, have been rather unwilling to comply with that request. There may be some (especially among my acquaintance), who have wondered why I wrote for the Crisis. I will tell you. I felt so glad that I had been enabled to get the scales from my eyes, and see the beauty and harmony of the word of God, and plan of redemption, and to believe the blessed truths of the Bible, that I wanted to express my gratitude; and the way we travel is so emphatically a pilgrim's and a stranger's path, I was anxious to do *something* to help some poor fainting traveler on the way. And as my "bodily presence was weak," and my "speech contemptible," I thought perhaps I might *write* something which might benefit *somebody* a little. I wanted to remain hidden, but Bro. Grant seems to be firm in his decision that all writers for "our paper" must be introduced to its readers by *name*; so I had about concluded I would write no more.

But a good Bro. has given me a lesson. He spoke of something I had written. I told him he would probably see no more from my pen, for Bro. Grant was very particular to have the name given, and I did not want my name to appear again; and I did not like the idea of writing for the great preachers to read. He said if I wrote for the great preachers, I might well feel delicate; but if it was to comfort and strengthen God's little ones, I ought to be willing to let them know who was talking to them. Well, they are the ones I write *for*, certainly; so if any great folks, who stand head and shoulders above the army, with great minds, giant intellects, and thrilling eloquence, should happen to see anything from my pen, they need not read it. I do not write for them; they do not need my small talk. It is *my companions*—the weak ones of the flock, God's *little* children, that I address. Surely we ought to try and help each other. And if we are united in the bonds of sympathy and love, we may be stronger than the giants who stand independent and alone. A number of small sticks bound together, and helping each other, may be stronger than one large stick alone.

We will not grieve because we are small; the little ones of the household are always loved the best; and the weak and sickly ones receive more of the parents' care and sympathy than the strong and robust. Are you one of Christ's little ones? "He shall gather the lambs with his arm, and carry them in his bosom." Nestle close to his breast, for he loves you. Do you feel weak and faint and weary? Like as a father pitieth his children, so the Lord pitieth his weak, trembling little ones. Lean upon him, trust in him, and he will be your strength. Do you in deep abasement feel utterly unworthy to be numbered among the children of God? Ah! I know how to pity you. But Christ is worthy; in his name we'll come, and pleading his righteousness we'll claim the promise of the Father, the forgiveness of sin, the witness of the Spirit, and eternal life.

Do you hide "among the stuff" and say, "I am so small, I can do nothing for the cause of God, nothing to strengthen his children, nothing to induce sinners to forsake the path which leads to death?" How do you know? Have you tried? Have you done what you could? If you have, you have done as much as the mightiest man can do. Don't refuse to let your candle burn and *shine*, because somebody carries a great blazing torch. The moon fills her place in the sky as well as the dazzling sun. Let us each fulfill our mission, do what we can in trying to strengthen the weak, comfort the sorrowful, and raise up the bowed down; not forgetting the poor sinner. And if we trust in God and lean on his strong arm, he will assist us in our endeavors to work for him.

In trying to strengthen the weak, we gain strength. In comforting the sorrowful, we get joy; and in forgetting self and working for others, we are ourselves built up and established in the faith. We will not seek for earthly honor, or a great name; but we will try to keep the name we have untarnished by dishonor, and the immoralities of this wicked generation. We will try to keep ourselves free from the influence of evil spirits, which is being thrown around the people to draw them down to perdition. Then, as we pass along on our journey, trying to do a little good, and leave a mark for God, if those we try to help look up and ask us who we are, we will look them honestly in the face, and frankly give them our names.

Norway, Me. B. P. FRENCH.

[Well done. Thank the Lord for what Sr. B. P. French has written this time. Try again.—ED.

For the World's Crisis.

TRUTH.

What is truth concerning us and the Bible? and how may we know the truth? None doubt our being and existence, hence this is a reality. Now is what the Bible relates concerning the report of this reality, truth? We read, "The word of the Lord . . . . is truth." "Every word of God is pure." "My word shall come to pass." "The word of our God shall stand forever." By what may we know that these are the words of God? By their own language, as you would understand your child by its voice. What man among us, since this world was made, hath said, "Let there be light, and there was light"?—let the earth bring forth fruit, flowers, and grass, and it was so?—and let us form man of the dust of the earth, and breathe into his nostrils the breath of life, and he became a living soul; and it was so? Where is the infidel who could prove himself a man from a horse, were it not for the word of God? Where is the man that hath said, I have declared the end of this world from the beginning, and had an idiot to believe him, much more a wise man? Hath ever man, from the highest throne to the lowest footstool, made laws and judgments for the entire world, and they abide today as firm as they did six thousand years ago?

The word of God is truth. Job believed the word of God, for he esteemed his words more than necessary food, and told the Lord that when he died he would wait his appointed time, and when called would answer. Job here refers to the day when Christ says all in the graves shall hear his voice and come forth. Is this truth? Has Christ ever called man from the grave after he was buried? Then where is the man, in this age of wisdom and progress, who could step to the grave of his friend or foe and say, Come forth, and they should hear his voice and come?

"Every word of God is pure." When the infidel reads about Noah, the ark, and the flood, he says it is all a hoax; and when asked, How came the sea-shells and beach-stones on the tops of the highest mountains? his skill is completely baffled, and like the old lady, when she could not account for the Indians, came to the conclusion that they rained down, or made themselves.

The word of God is truth, not one of doubt, uncertainty, and variation, made up of mere human opinions; and should be one of undoubted certainty, infallible, consisting of positive truths and facts; and will stand, whether we believe it or not.

Summer with all its splendor cometh, the flowers bloom and all pass away; but the word of God remaineth the same. Man cometh forth to honor, is laid low, passeth away, and is forgotten. God's word must stand. Who then dare doubt the infallible word of God? and who really believes it in these latter days?

Why were the Jews (the chosen people of God) rejected? not for neglecting to pray, for they made long prayers; not for neglecting to keep the Sabbath, for in that none were more strict than they; not for neglecting to meet at the place of worship, for all were punctual. For what, then, were the Jews rejected? For not believing the word of God. How then could they, or will any one else be saved, who believe not the words of Christ, since God hath said he that believeth shall have everlasting life, and he that believeth not shall be damned? How important that we live, not in unbelief, but by every word that proceeds from the mouth of God.

East Greenwich, R. I. N. D. BABCOCK.

CHRISTIAN CHARACTER.

"Be pitiful, be courteous," said an apostle of Christ. Christianity gives directions touching the manners of men as well as their morals. Indeed, the manners of men decide much for the man.

An individual may be as positive in morals as John the Baptist, and as unbending in religious devotions as Elijah the prophet, but without an exhibition of courteousness in his manners, he will fail to exert an influence by social contact. The character of the Savior could not be discovered, fully, without intimacy. It was when the poor blind beggar cried to him in anguish, that he showed that peculiar manner of treating men, which ornaments the historic page. He turned not in disdainful scorn away from blind Bartimeus, but left the highway to honor the beggar by his presence. He waited not for a king's call. A petition from a prince would have had no more power upon him than the trembling appeal of the poorest of earth's oppressed millions. He acknowledged no power in the sceptre of kings, except by the gift from above.

A rude or rough manner never constituted any part of the attraction of his life. There was boldness of deep religious faith and feeling, not that of an uncourteous eccentric.

In a religion of which bigotry and dogmatism constitute important elements, courteousness is not manifest, except when it is mingled with hypocrisy. The proud sectary may be affable and winning in his manner, with those who are of the same stripe with himself, or with those whose wealth stirs up a hope in hypocrisy; but to those who do not say the "amen" to his theory, he disdains to stoop in courtesy.

The flatterer and deceiver is more than courteous. He overdoes the truth, and deceives the simple. He is winning, but he baits with the poison which must ultimately destroy. The man of true christian courtesy deceives none, because he is true in his pretensions of friend.

The sycophant will fawn and flatter. But flattery was never a part of friendship. The man who may study to learn the bias of our inclinations, only that he may keep on the right side of our pleasure, and profit himself thereby, is not the man of christian courtesy; but he is like the tempting bait which helps the trap to catch the simple hare.

To very many, the volume of human nature is not an open and readable book. They are not warned by the deceptive baits of the flatterers, but in sipping the sugar, they swallow the poison.

The language of actions is emphatic. It is an old maxim that "Actions speak louder than words." An act of christian courtesy expresses the idea, "I would be glad to please you," or, "I am happy to render you beneficial service." This language is not that of speech. It is the language of actions. The genuine christian talks through deeds. The sycophant—the flatterer—the hypocrite is full of wordy love. With polite bow, and a graceful touch of his hat, he may deal out his soft words of false *friendship*; but he practises no christian courtesy. He may pour a thousand warm wishes upon the child of need and suffering; but it is not in his heart to show true benevolence.

No man should occupy a doubtful position in that which relates to the most important matters of human life. No man should be satisfied to occupy a religious position to which he attaches so little importance that he would not eagerly invite others to join him, saying, "Come, go with us, and we will do you good."

There are in the church persons of very diversified talents, and among all men an unmeasured variety of conditional circumstances. Each knows and feels his own trials, and imagines others to be less tried than himself. Cold indifference or personal scorn is never becoming in a professed follower of Jesus, towards any person.

It is not the pinching grip of the hand, it is not the superabundance of smiles, it is not love in language, which proves the true christian. But it is he who does good as he has opportunity, respects the image of God everywhere, is just to an enemy, faithful to a friend, pitiful to the unfortunate, patient with the erring, and courteous to all.—*Christian Herald.*

For the World's Crisis.

TO THE SCATTERED ONES.

DEAR BRN. AND SRS.:—It is with feelings of thankfulness that I write a few lines to the dear, scattered, tried, and tempted ones. I wish to glorify my heavenly Father by offering praise to him, who hath bought me with his own precious blood. Glory be to his blessed name, he hath abundantly blessed me of late, for which I do praise him. I have long felt that there were great blessings in reserve for me: and although I have often felt a measure of the Spirit, and have often been blessed in prayer, and in giving my feeble testimony for Christ; yet I have as often felt a hungering and thirsting after righteousness. I wanted the fulness I had years ago when I first embraced the Advent doctrine, and with it the doctrine of holiness. I then drank from the fountain. I knew there was living water there. I wanted to drink and never thirst; for says Jesus, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

I tried hard a few years ago to work out a righteousness. It was truly hard work. I made no progress, and when I came to myself I found it was as filthy rags; it would not cover me. I would exhort those who are trying to become righteous by *doing* righteousness, to cease at once. You can never accomplish it; but go immediately to *Christ*, and obtain that righteousness which is of God by faith. It is a whole garment, a beautiful garment; one which will cover completely. I I found it so, and I could say that, "being justified by faith, we have peace with God through our Lord Jesus Christ." But thank the good Lord, I have found of late a fulness in Christ that I have not experienced since 1843, when my mind was enlightened upon the doctrine of entire consecration. How true that if we give *all*, we shall receive *all*; not for giving as a reward, but in giving according to the plan. God is true. He will not deny himself. If we get *down* where blessings flow, we become a sharer. O how precious, how blessed, peace like "a river and . . . righteousness as the waves of the sea,"—a continual flow. Man cannot stop it. Day and night, streams of salvation roll on, while divine rays of heavenly light illuminate the soul. No wonder angels shouted "Glory to God in the highest, and on earth peace, good will towards men," at the birth of our Saviour. What a complete Saviour, and we are so complete in him.

Language fails to describe it; pen cannot write it; but bless the Lord, our hearts feel it. O methinks I see (in imagination) many a dear countenance brighten, and hear the response from many a loving heart that is a sharer in this blessed work. Let us be bold witnesses for God and not shun to declare what the Lord has done for us, and not for

"Fear of feeble man,
The Spirit's course in us restrain;
But undismayed in deed and word,
Be true witnesses of our Lord."

We know the children of the bond-woman persecute the children of the free, as Paul says; but as then he that was born after the flesh, persecuted him that was born after the Spirit; even so it is now; but we'll "never mind the scoffs nor the frowns of the world," but keep our hearts full of love to all. Blessed be God, if our hearts are full of love, there will be no room for any hard feeling, or any ill will toward any.

O Brethren and sisters,

"Ye who know your sins forgiven,
And are happy in the Lord,
Have you read that gracious promise
Which is left upon record?
I will sprinkle you with water,
I will cleanse you from all sin
Sanctify and make you holy,
I will dwell and reign within?
Though you have much peace and comfort,
Greater things you yet may find;
Freedom from unholy tempers,
Freedom from the carnal mind.
To procure your perfect freedom,
Jesus suffered groaned and died;
On the cross, the healing fountain
Gushed from his wounded side.
Wake up, brother, wake up, sister,
Seek, O seek the holy state;
None but holy ones can enter
Through the pure celestial gate."

The Lord promised that in the last days he would pour out of his Spirit upon all flesh. It began to be fulfilled on the day of Pentecost. The promise of the Father holds good to-day. Says Peter, "For the promise is unto you, and to your children, and to *all* that are afar off, *even as many* as the Lord our God *shall call*." The baptism of the Spirit is ours to-day by faith; and as our motto, or password is, or should be, (as Bro. Fassett says) "Our Lord is coming," how important we prepare to meet our Judge. And then again how solemn to live, even if we did not expect Jesus in our day. Truth remains the same. Death is on our track. We may be suddenly cut down.

O Sinner, while it is called to-day, repent and harden not your heart. O dear brethren and sisters, seek an *entire conformity* to the will of God. Come out from the world and be separate. Be not conformed to its maxims and fashions. My dear sisters, let us heed Peter's advice,—"whose adorning, let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price;" and as Paul says, "adorn" ourselves "in modest apparel, . . . not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

I would refer you to that most excellent letter of Dr. A. Judson (late missionary to Burmah) to the female members of christian churches in America; also Mrs. Wade's letter, who was another very useful member of the mission. I'm thinking, if they could write as they did thirty-five years ago, how much more ought we to lift our warning voice in these days of pride and vanity. Surely we have fallen upon the perils of the last days, and our only safety is in denying ourselves daily and taking up our cross and following Christ.

May God endow his servants, whom he has called to stand in defense of the gospel, with power from on high, that they may not speak "in *word only*, but also in *power*, and in the Holy Ghost, and in much assurance," and your labor will not be in vain in the Lord.

In the language of Dr. Judson, I would say, Let us all do *now* as we shall then wish we had done when we stand before that awful bar, in the presence of God.

Your Sister, willing to become of no reputation for Christ's sake.

Westboro, Mass. L. MARIA BRITTAN.

For the World's Crisis.

DEPARTURE FROM THE FAITH.

BRO. GRANT:—It is indeed painful to every true christian to witness the present departure on the part of numerous professors of religion from the true faith—that faith bequeathed by our Savior Christ and a St. Paul to a perishing world, and of which invaluable faith each disciple of our Lord should constitute an exemplar and an exponent.

It is not many evenings since that a private masquerade was held in our city, at which members of our principal churches were present and personated negresses and other ludicrous counterfeits. In connection with this arises the question, Would St. Paul, if alive, approve of such and similar inconsistencies, and refusing to approve fail to privately reprimand and publicly condemn the same? I for one am a radical opponent of each and all of the devices of the devil to defraud us of that which, by contrition and self-denial, we have obtained, and can only forfeit by a departure from the faith. Carnal pleasures, popularity, and a lukewarm faith,—away with you all. As I near the Holy City, earth's pleasures fade from view, and I joyfully bid them a long adieu. R. S. FOSTER.

For the World's Crisis.

"UNWORTHY."

BRO. GRANT:—I am a widow with one child. I am in limited circumstances. I have many times wished for something to give, and had nothing. A sower went forth to sow; some seed fell upon stony ground, and some fell among thorns. I heard the gospel preached, and received the word with gladness, and was buried in baptism; but instead of growing in grace, I have become backslidden and soul-hardened. I have heard the gospel preached but once in nearly a year. My father takes the Crisis, which I read with much interest. It has convinced me that my soul is in great danger, if not lost. Is there forgiveness for such a sinner? I entreat your prayers, and the prayers of others, that I may be forgiven; that God will direct me, that I may be ready and waiting to receive the Lord when he shall appear.

Yours in hope of immortality, UNWORTHY.

[Decide to obey the Lord, do all you think he wishes you to perform, and all will be well.—ED.]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 566. BOSTON, WEDNESDAY, AUGUST 8, 1866. VOL. XXIII.—NO. 21.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE FAR-OFF LAND.

In the far-off land, where the ransomed meet,
To cast their crowns at the Savior's feet;
'Mid the joyful hosts, that by faith I see,
O say, is there room in that throng *for me?*

I have heard of the health of that sunny clime,
Of the breezes that blow o'er those hills sublime;
And, while struggling here in this deadened air,
I have panted and prayed for the pure breeze there.

They say, in that land, all the weary may rest,
With no foe to intrude and no fear to molest;
That the loved ones we laid in the cold damp tomb,
Shall, living again, to that bright world come.

There Jesus reigns, and he sheds his light
All thro' the city, where is known no night;
And the music of angels and ransomed men
Shall fill all the earth with melody then.

O the far-off land is now specially nigh,
Its shores can be seen by faith's keen eye;
And, through Jesus' blood, 'mid that throng, I see
A place and a palm and a crown for me.

MARIA MATHEWS WEAVER.
Westfield, Mass.

"A MARKED YEAR.—1866."

Under the above heading, we find the following in the June No. of the *Guide to Holiness*. We are glad to learn that our Methodist brethren are becoming interested in "the signs of the times," which so plainly declare that Jesus is soon coming.—ED.

Thus far, the year 1866 has been remarkably signalized for the conversion of sinners and the sanctification of believers. The editor of the "North-Western Christian Advocate" says, "We have made a hasty inspection of our revival reports, and find that, amid them them all, about seventy-five pastors only have *stated distinctly* the number of probationers received. Disregarding all others, we have *fully authenticated* material to estimate the addition to the church within the bounds of our circulation, since January 1st, at about 9,569. By States, they are distributed thus: Michigan, 1,488; Wisconsin. 651; Iowa, 999; Indiana, 2,110; Illinois, 3,399; Minnesota, 92; Nebraska, 78; undesignated states 752.

These reports are defective to a great extent. For instance: Wisconsin gives an addition of but 651, whereas our reports show that the conversions in that State number nearly two thousand.

The distinct reports to which we restrict our estimate are about seventy-five. Now, there are at least twelve conferences within our regular circulation, averaging one hundred charges each; hence but about one-sixteenth of the whole number have sent reports. Assuming that all could send corresponding returns, we should have an aggregate of over one hundred and fifty thousand additions to the church in our North-western field. Of course, we may not expect this; but the statement illustrates the magnitude of the divine marvel which accurate returns would announce.

We fully believe that the church will receive an addition of at least twenty-five per cent during the Centenary year; and we hope our ministers will promptly, conscientiously, and accurately forward their reports. Even the additions we have named are based upon figures given, in many instances, while the revival was in progress. We hope to receive amended muster-rolls at the close of the campaign, and in the mean time have the privilege of reporting progress to encourage the armies now confronting the enemy."

The editor of the "Western Advocate" observes, "Since the commencement of the present year, the 'Western Advocate,' it is stated, has reported no less than ten thousand who have been brought into the church within this short period! This is a grand opening for the Centenary year. It is said, believers in revelation have, for more than a thousand years, looked forward to the year 1866 as one in which the Son of God would manifest himself to the christian world as he never did before. It is a coincidence of no small moment that the Centenary of American Methodism should fall on this same year."

Other of our contemporaries might make a similar report. From notices of revivals which have come under our own observation since our last month's issue, we see, as hopefully added to the ranks of the saved, nearly thirty thousand. These, added to those given in our two preceding numbers, make an aggregate of about one hundred thousand.

And yet we know that this is far from setting forth the full magnitude of the work; these numbers being mainly taken from religious exchanges as they met our eye, and which we have reason to know would have been considerably augmented had all our exchange papers come to hand. It is also proper to add, that, of the number of those newly enlisted in the service of Jesus, nearly all hail under the banner of Methodism.

Rev. S. Irwin, pastor of the Emory M. E. Church, Philadelphia, says, "The revival which commenced about five months since is unabated. Persons are found nightly at the altar of prayer. The converts average at least one hundred per month since the meeting began, amounting in all up to this time to five hundred and thirty-five who have professed to find the Savior." What a work is this! And yet this is but one out of over a score of items assuring us that the Holy Spirit is mightily at work among the people.

Eighteen hundred and sixty-six is a year that has been looked forward to with great interest by the many who have identified themselves with that form of christianity denominated Methodism. Just one hundred years ago, the first Methodist society was formed in America. When it took its rise in England, a little over a century ago, it was regarded by many as a revival of primitive christianity; others have spoken of it as christianity in earnest. This certainly is just what it should be in view of the stringency of its doctrines and self-sacrificing principles. It is well known that HOLINESS is the distinguishing doctrine of Methodism. Of this, the crowning doctrine of the crowning dispensation, Mr. Wesley says, "This is the peculiar doctrine committed to our trust." Where this is enforced as a blessing to be received now, and to be received by *faith*, there Methodism prospers; but, where it is not, there is little grace either in the members or hearers. It is not only worthy of note, but of special thanksgiving to God, that, since the Centenary year commenced, a new era of almost unparalleled revivals have opened upon us. Glory be to God in the highest!

The year 1866 has also been signalized in the minds of many devoted students of prophecy. Says one, "The calculations of most of those who have tried to penetrate the prophetic periods terminate between 1830 and 1880." David Chytræus, D. D., in 1571 writes' "The end may be expected in 1866." Avetius, who died in 1574, advanced the same idea. Rev. William Whitson, in 1706, advocated the same; also Archbishop Laud. Rev. Thomas Scott, D. D., the commentator, born in England in 1747, says the beginning of the 1260 years cannot be well fixed sooner than A. D. 606, or later than A. D. 756, 1260 years from the first date end in 1866. Rev. William Cogswell, D. D., Secretary of the American Education Society, in a manual published in 1836, makes 1866 the probable time for the latter-day glory of the church, and says it is agreeable to the most learned and modern writers on the prophecies. Rev. A. Bryant says, one of the most prominent periods fixed for the termination of the 1260 years is 1866. Rev. John Wesley, Rev. John Fletcher, and Dr. Benson, also have left on record their belief that a little prior to or about the present time, 1866, the prophetic periods culminate.

The devoted Bickersteth and Mr. Birks mark the limit of our world's age to 1877 or 1882. Rev. E. B. Elliot says the 1260 years of Antichrist's dominion end in 1866. Thus we see many of the devoted and learned christians bring the time of the end as near at hand. We have never been of those who would set the day or hour of Christ's coming; but we do know that he who ascended from Mount Olivet near two thousand years ago said he would come again. The angels told the disciples, as they were gazing upward as the cloud received him out of their sight, that he would in like manner descend.

When he made his revelation to St. John, he said, "Behold, I come *quickly!*" The early disciples were in earnest expectancy of his coming. We certainly live in the "last days" as foretold by the prophet Joel; because Peter said, on that wonderful day which ushered in the Spirit's dispensation, "This is that which was spoken by Joel: it shall come to pass in the last days," etc. Again he says, in his epistle to the saints, "We upon whom the ends of the world have come," etc. If Peter, by inspiration of the Holy Ghost, could say thus nearly two thousand years ago, in *what* period of the world may we imagine that we are now living? We judge also from analogy. The patriarchehal age was about 2,000 years; then came the Mosaic dispensation, which also continued about 2,000 years; then was ushered in the Spirit's dispensation, as foretold by Joel; and now we are being brought toward the completion of the six thousand years which we have reason to believe will usher in the grand Sabbatic year, when he who said, "Behold, I come quickly," will come, and claim the kingdoms of this world. And where is the christian heart but will, from its inmost depths, exclaim, "Come, Lord Jesus: come quickly."

"Watch, ye saints, with eyelids waking;
Lo! the powers of heaven are shaking;
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.
Jesus comes!

Lo! the promise of your Savior;
Pardoned sins and purchased favor,
Blood-washed robes and crowns of glory,
Haste to tell redemption's story.
Jesus comes!"

For the World's Crisis.

THE POWER OF KNOWLEDGE.

It has been said, and not without some reason, that "knowledge is power." If this be true, then he who neglects to provide himself with this element of moral strength, should not complain if he be compelled to eat the fruits of his own imbecility. The knowledge of true and undefiled religion should be the first object for us to pursue; for it enlightens the mind, softens the heart, and fits us for every emergency. He that would deprive us of this christian hope is our inveterate enemy. He snatches from us the last cup of consolation, and returns it impregnated with horrid forebodings as to the future. As we value our peace and safety, let us avoid those cold and cheerless sayings, which teach us that the grave is our eternal home; or, what is worse, "that death is a passport to eternal fires."

Lay hold, dear readers, on the hope set before you, with the firm assurance that God will open his hand and satisfy the desires of every christian believer. This hope of happiness beyond the dark Jordan of death, was implanted in our bosom by the God who made us; and we doubt not but he that feeds our bodies daily with food, will also give us to drink of that river of immortal love which flows from the throne of the Eternal. May all those who are engaged in this heaven-born cause feel and realize the responsibilities that rest upon them. May they assiduously guard against the debasing influence of false doctrine, which destroys the happiness of the true believer. Let christianity be regarded as being before all other, and above all other enterprises. Thus shall we go on from conquering unto conquest, cheered by the smiles of heaven, and blessed by the approbation of God.

Now, as knowledge and religion have been set before us to treasure up for our happiness and best good, by an All-wise Being, let not those gifts appear in a low degree. But let us show by improving them that we are christians indeed; and that we mean, through the grace of God, to secure to ourselves the great reward.

Dearly beloved, it appears to me, by what I can learn from the Scriptures of truth, and what is now transpiring, that Christ is soon coming to cleanse and judge the earth. If this be the case, let us strive with all the power and wisdom we have to meet him in peace, that we may be accepted of him, when he shall come to gather up his precious jewels.

Now, before I dismiss this weighty subject, let me say, we must have this christian knowledge within ourselves, before it will bear to us any important effect. We must not look to the arm of flesh for it, but unto God, with prayer and supplication, who giveth liberally and upbraideth not. It would be well for us to remember that we are placed here in this transitory world to learn what we can, and to prepare ourselves for a better one, beyond the grave. Blessed is the man who lives up to the light he has, and thrice blessed is the man that hath attained the knowledge and light that the Scriptures afford. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

REFLECTIONS ON THE PAST, PRESENT, AND FUTURE.

For the past five weeks, being sick and not able to do anything, but a few chores round the house, I have had more than usual reflections on the past nineteen years, since I first heard the glorious news of our soon coming Lord. Then this *life-giving* message found me living without hope or God in the world, and fast traveling towards the infidel's road; all caused by the teaching, as well as the practice of professed Christians; but after a careful and deep searching of the word of God, I soon found a different doctrine taught by prophets, Jesus, and his apostles; also a different life for the Christian to live; and my greatest sorrow is that I have not during all those years past *adorned* that christian life, which the ever-blessed truth has demanded of me; and it is only through the unfailing love and rich grace of God that I have been kept to this day, still loving the christian's only "blessed hope."

When I reflect on those years past, and know what sad work the adversary has done, not only in laying many of the most faithful soldiers under his power in death, but being more busily engaged in sowing tares. Where love and union once reigned, now there is discord, strife, and hatred. Where once there were loving churches of believers, who loved to pray with one another; now, scarcely one can be found who returns praise and glory to God. O the unholy war and strife, breaking up and dividing into parties, seeking for honor one of another, without paying regard to the new commandment which our blessed Lord gave to his disciples, that the world might *know* that they were the disciples of Christ. Their faith enabled them to step out on the promises of God, cut loose from the world, and all its pride and vanity, and adorn themselves like holy ones of old (1 Tim. 2: 9; 2 Pet. 3: 3); and a few do so now. But look at the majority (I wish I could be convinced my calculation was too large); see the conformity to the world in fashion, and pride. Mothers, who say they are looking for the Lord, indulging their daughters in all the foolish pride and vanity that their vain hearts covet; and at the same time will complain of their leanness, and that they do not enjoy themselves as they once did. To such the apostle gives some very wholesome advice in Heb. 3: 6, 12–14. Here, the conditions of our being of the "house" of Christ are, "*if* we hold fast the confidence and the rejoicing of *the* HOPE *firm unto the end.*" And that "we are made partakers of Christ, *if* we hold the *beginning of our confidence steadfast unto the end.*" How many there are who have lost the *steadfast confidence* they once had in Christ, by being conformed to this vain world; and yet they will hold on to the truth in theory, like holding on to the boat drifting on to the rapids, when they have left off using the oars, the only available means for their safety. What necessity of returning to the "first love"; more conforming to Christ, and less to the world; more letting the *light shine*, and less *talking about the light.*

THE PRESENT.

Without the sure word of prophecy, the present would be a dark picture to look at in all its surroundings, political, moral, and religious. The political world is now about to fill out their last move, as foretold by prophets, Joel 3: 9–12; Jer. 25: 32, 33; Dan. 12: 1; Rev. 16: 13, 14.

The moral and religious state of society is such that we need not the light of prophecy to tell us where we are. But yet we are not left in darkness. We have line upon line, and precept upon precept. I want to hasten by this *dark*, DARK picture. When we know that many, who ought to be the light of the world, the salt of the earth, are only stumbling-blocks in the way, increasing the perils of these last days.

THE FUTURE.

Who would know anything about it without the light of prophecy? And how little does the professed christian world know about the future, as God has been pleased to make it known by the Holy Spirit through his servants. Their ignorance is about as great as the heathen portion of the world. But with a knowledge of the sure word of prophecy, the future looks bright and glorious. The apostle says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of LIGHT." I am glad I have ever been made to see the light of prophecy. It has lit up my pathway for these nineteen years in the past, and now, when we know we are near the perfect day, it shines more glorious than ever before. But those who once walked in the light, but now the God of this world hath blinded their eyes, so they cannot see what is shortly coming to pass; such are in a sad state, and are to be pitied. May their eyes be opened before it will be too late. I wish these slaves of pride and fashion would give heed to what the apostle says in 2 Cor. 11: 3,—"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the *simplicity* that is in Christ." Take heed! beware of his devices!

The glorious future shines brightly and clearly. Soon sorrow's tear will all be wiped out. For

"There'll be no more sorrow there."

Hasten, O Lord, the welcome day.

Seneca Falls. G. DILLABAUGH.

For the World's Crisis.

GIVE US YOUR NAME,

Is the request Bro. Grant has repeatedly made. Perhaps he is right; but I, for one, have been rather unwilling to comply with that request. There may be some (especially among my acquaintance), who have wondered why I wrote for the Crisis. I will tell you. I felt so glad that I had been enabled to get the scales from my eyes, and see the beauty and harmony of the word of God, and plan of redemption, and to believe the blessed truths of the Bible, that I wanted to express my gratitude; and the way we travel is so emphatically a pilgrim's and a stranger's path, I was anxious to do *something* to help some poor fainting traveler on the way. And as my "bodily presence was weak," and my "speech contemptible," I thought perhaps I might *write* something which might benefit *somebody* a little. I wanted to remain hidden, but Bro. Grant seems to be firm in his decision that all writers for "our paper" must be introduced to its readers by *name;* so I had about concluded I would write no more.

But a good Bro. has given me a lesson. He spoke of something I had written. I told him he would probably see no more from my pen, for Bro. Grant was very particular to have the name given, and I did not want my name to appear again; and I did not like the idea of writing for the great preachers to read. He said if I wrote for the great preachers, I might well feel delicate; but if it was to comfort and strengthen God's little ones, I ought to be willing to let them know who was talking to them. Well, they are the ones I write for, certainly; so if any great folks, who stand head and shoulders above the army, with great minds, giant intellects, and thrilling eloquence, should happen to see anything from my pen, they need not read it. I do not write for them; they do not need my small talk. It is *my companions*—the weak ones of the flock, God's *little* children, that I address. Surely we ought to try and help each other. And if we are united in the bonds of sympathy and love, we may be stronger than the giants who stand independent and alone. A number of small sticks bound together, and helping each other, may be stronger than one large stick alone.

We will not grieve because we are small; the little ones of the household are always loved the best; and the weak and sickly ones receive more of the parents' care and sympathy than the strong and robust. Are you one of Christ's little ones? "He shall gather the lambs with his arm, and carry them in his bosom." Nestle close to his breast, for he loves you. Do you feel weak and faint and weary? Like as a father pitieth his children, so the Lord pitieth his weak, trembling little ones. Lean upon him, trust in him, and he will be your strength. Do you in deep abasement feel utterly unworthy to be numbered among the children of God? Ah! I know how to pity you. But Christ is worthy; in his name we'll come, and pleading his righteousness we'll claim the promise of the Father, the forgiveness of sin, the witness of the Spirit, and eternal life.

Do you hide "among the stuff" and say, "I am so small, I can do nothing for the cause of God, nothing to strengthen his children, nothing to induce sinners to forsake the path which leads to death?" How do you know? Have you tried? Have you done what you could? If you have, you have done as much as the mightiest man can do. Don't refuse to let your candle burn and *shine*, because somebody carries a great blazing torch. The moon fills her place in the sky as well as the dazzling sun. Let us each fulfill our mission, do what we can in trying to strengthen the weak, comfort the sorrowful, and raise up the bowed down; not forgetting the poor sinner. And if we trust in God and lean on his strong arm, he will assist us in our endeavors to work for him.

In trying to strengthen the weak, we gain strength. In comforting the sorrowful, we get joy; and in forgetting self and working for others, we are ourselves built up and established in the faith. We will not seek for earthly honor, or a great name; but we will try to keep the name we have untarnished by dishonor, and the immoralities of this wicked generation. We will try to keep ourselves free from the influence of evil spirits, which is being thrown around the people to draw them down to perdition. Then, as we pass along on our journey, trying to do a little good, and leave a mark for God, if those we try to help look up and ask us who we are, we will look them honestly in the face, and frankly give them our names.

Norway, Me. B. P. FRENCH.

[Well done. Thank the Lord for what Br. B. F. French has written this time. Try again.—ED.

For the World's Crisis.

TRUTH.

What is truth concerning us and the Bible? and how may we know the truth? None doubt our being and existence, hence this is a reality. Now is what the Bible relates concerning the report of this reality, truth? We read, "The word of the Lord . . . . is truth." "Every word of God is pure." "My word shall come to pass." "The word of our God shall stand forever." By what may we know that these are the words of God? By their own language, as you would understand your child by its voice. What man among us, since this world was made, hath said, "Let there be light, and there was light"?—let the earth bring forth fruit, flowers, and grass, and it was so?—and let us form man of the dust of the earth, and breathe into his nostrils the breath of life, and he became a living soul; and it was so? Where is the infidel who could prove himself a man from a horse, were it not for the word of God? Where is the man that hath said, I have declared the end of this world from the beginning, and had an idiot to believe him, much more a wise man? Hath ever man, from the highest throne to the lowest footstool, made laws and judgments for the entire world, and they abide to-day as firm as they did six thousand years ago?

The word of God is truth. Job believed the word of God, for he esteemed his words more than necessary food, and told the Lord that when he died he would wait his appointed time, and when called would answer. Job here refers to the day when Christ says all in the graves shall hear his voice and come forth. Is this truth? Has Christ ever called man from the grave after he was buried? Then where is the man, in this age of wisdom and progress, who could step to the grave of his friend or foe and say, Come forth, and they should hear his voice and come?

"Every word of God is pure." When the infidel reads about Noah, the ark, and the flood, he says it is all a hoax; and when asked, How came the sea-shells and beach-stones on the tops of the highest mountains? his skill is completely baffled, and like the old lady, when she could not account for the Indians, came to the conclusion that they rained down, or made themselves.

The word of God is truth, not one of doubt, uncertainty, and variation, made up of mere human opinions; and should be one of undoubted certainty, infallible, consisting of positive truths and facts; and will stand, whether we believe it or not.

Summer with all its splendor cometh, the flowers bloom and all pass away; but the word of God remaineth the same. Man cometh forth to honor, is laid low, passeth away, and is forgotten. God's word must stand. Who then dare doubt the infallible word of God? and who really believes it in these latter days?

Why were the Jews (the chosen people of God) rejected? not for neglecting to pray, for they made long prayers; not for neglecting to keep the Sabbath, for in that none were more strict than they; not for neglecting to meet at the place of worship, for all were punctual. For what, then, were the Jews rejected? For not believing the word of God. How then could they, or will any one else be saved, who believe not the words of Christ, since God hath said he that believeth shall have everlasting life, and he that believeth not shall be damned? How important that we live, not in unbelief, but by every word that proceeds from the mouth of God.

East Greenwich, R. I. N. D. BADCOCK.

CHRISTIAN CHARACTER.

"Be pitiful, be courteous," said an apostle of Christ. Christianity gives directions touching the manners of men as well as their morals. Indeed, the manners of men decide much for the man.

An individual may be as positive in morals as John the Baptist, and as unbending in religious devotions as Elijah the prophet, but without an exhibition of courteousness in his manners, he will fail to exert an influence by social contact. The character of the Savior could not be discovered, fully, without intimacy. It was when the poor blind beggar cried to him in anguish, that he showed that peculiar manner of treating men, which ornaments the historic page. He turned not in disdainful scorn away from blind Bartimeus, but left the highway to honor the beggar by his presence. He waited not for a king's call. A petition from a prince would have had no more power upon him than the trembling appeal of the poorest of earth's oppressed millions. He acknowledged no power in the sceptre of kings, except by the gift from above.

A rude or rough manner never constituted any part of the attraction of his life. There was boldness of deep religious faith and feeling, not that of an uncourteous eccentric.

In a religion of which bigotry and dogmatism constitute important elements, courteousness is not manifest, except when it is mingled with hypocrisy. The proud sectary may be affable and winning in his manner, with those who are of the same stripe with himself, or with those whose wealth stirs up a hope in hypocrisy; but to those who do not say the "amen" to his theory, he disdains to stoop in courtesy.

The flatterer and deceiver is more than courteous. He overdoes the truth, and deceives the simple. He is winning, but he baits with the poison which must ultimately destroy. The man of true christian courtesy deceives none, because he is true in his pretensions of friend.

The sycophant will fawn and flatter. But flattery was never a part of friendship. The man who may study to learn the bias of our inclinations, only that he may keep on the right side of our pleasure, and profit himself thereby, is not the man of christian courtesy; but he is like the tempting bait which helps the trap to catch the simple hare.

To very many, the volume of human nature is not an open and readable book. They are not warned by the deceptive baits of the flatterers, but in sipping the sugar, they swallow the poison.

The language of actions is emphatic. It is an old maxim that "Actions speak louder than words." An act of christian courtesy expresses the idea, "I would be glad to please you," or, "I am happy to render you beneficial service." This language is not that of speech. It is the language of actions. The genuine christian talks through deeds. The sycophant—the flatterer—the hypocrite is full of wordy love. With polite bow, and a graceful touch of his hat, he may deal out his soft words of false friendship; but he practises no christian courtesy. He may pour a thousand warm wishes upon the child of need and suffering; but it is not in his heart to show true benevolence.

No man should occupy a doubtful position in that which relates to the most important matters of human life. No man should be satisfied to occupy a religious position to which he attaches so little importance that he would not eagerly invite others to join him, saying, "Come, go with us, and we will do you good."

There are in the church persons of very diversified talents, and among all men an unmeasured variety of conditional circumstances. Each knows and feels his own trials, and imagines others to be less tried than himself. Cold indifference or personal scorn is never becoming in a professed follower of Jesus, towards any person.

It is not the pinching grip of the hand, it is not the superabundance of smiles, it is not love in language, which proves the true christian. But it is he who does good as he has opportunity, respects the image of God everywhere, is just to an enemy, faithful to a friend, pitiful to the unfortunate, patient with the erring, and courteous to all.—*Christian Herald.*

For the World's Crisis.

TO THE SCATTERED ONES.

DEAR BRN. AND SRS.:—It is with feelings of thankfulness that I write a few lines to the dear, scattered, tried, and tempted ones. I wish to glorify my heavenly Father by offering praise to him, who hath bought me with his own precious blood. Glory be to his blessed name, he hath abundantly blessed me of late, for which I do praise him. I have long felt that there were great blessings in reserve for me: and although I have often felt a measure of the Spirit, and have often been blessed in prayer, and in giving my feeble testimony for Christ; yet I have as often felt a hungering and thirsting after righteousness. I wanted the fulness I had years ago when I first embraced the Advent doctrine, and with it the doctrine of holiness. I then drank from the fountain. I knew there was living water there. I wanted to drink and never thirst; for says Jesus, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

I tried hard a few years ago to work out a righteousness. It was truly hard work. I made no progress, and when I came to myself I found it was as filthy rags; it would not cover me. I would exhort those who are trying to become righteous by *doing* righteousness, to cease at once. You can never accomplish it; but go immediately to *Christ*, and obtain that righteousness which is of God by faith. It is a whole garment, a beautiful garment; one which will cover completely. I I found it so, and I could say that, "being justified by faith, we have peace with God through our Lord Jesus Christ." But thank the good Lord, I have found of late a fulness in Christ that I have not experienced since 1843, when my mind was enlightened upon the doctrine of entire consecration. How true that if we give *all*, we shall receive *all;* not for giving as a reward, but in giving according to the plan. God is true. He will not deny himself. If we get *down* where blessings flow, we become a sharer. O how precious, how blessed, peace like "a river and . . . righteousness as the waves of the sea,"—a continual flow. Man cannot stop it. Day and night, streams of salvation roll on, while divine rays of heavenly light illuminate the soul. No wonder angels shouted "Glory to God in the highest, and on earth peace, good will towards men," at the birth of our Saviour. What a complete Saviour, and we are so complete in him.

Language fails to describe it; pen cannot write it; but bless the Lord, our hearts feel it. O methinks I see (in imagination) many a dear countenance brighten, and hear the response from many a loving heart that is a sharer in this blessed work. Let us be bold witnesses for God and not shun to declare what the Lord has done for us, and not for

"Fear of feeble man,
The Spirit's course in us restrain;
But undismayed in deed and word,
Be true witnesses of our Lord."

We know the children of the bond-woman persecute the children of the free, as Paul says; but as then he that was born after the flesh, persecuted him that was born after the Spirit; even so it is now; but we'll [illegible] souls nor the frowns of the world," but keep our hearts full of love to all. Blessed be God, if our hearts are full of love, there will be no room for any hard feeling, or any ill will toward any.

O Brethren and sisters,

"Ye who know your sins forgiven,
And are happy in the Lord,
Have you read that gracious promise
Which is left upon record?
I will sprinkle you with water,
I will cleanse you from all sin
Sanctify and make you holy,
I will dwell and reign within!
Though you have much peace and comfort,
Greater things you yet may find;
Freedom from unholy tempers,
Freedom from the carnal mind.
To procure your perfect freedom,
Jesus suffered groaned and died;
On the cross, the healing fountain
Gushed from his wounded side.
Wake up, brother, wake up, sister,
Seek, O seek the holy state;
None but holy ones can enter
Through the pure celestial gate."

The Lord promised that in the last days he would pour out of his Spirit upon all flesh. It began to be fulfilled on the day of Pentecost. The promise of the Father holds good to-day. Says Peter, "For the promise is unto you, and to *your* children, and to *all* that are afar off, *even as many* as the Lord our God *shall call.*" The baptism of the Spirit is ours to-day by faith; and as our motto, or password is, or should be, (as Bro. Fassett says) "Our Lord is coming," how important we prepare to meet our Judge. And then again how solemn to live, even if we did not expect Jesus in our day. Truth remains the same. Death is on our track. We may be suddenly cut down.

O Sinner, while it is called to-day, repent and harden not your heart. O dear brethren and sisters, seek an *entire conformity* to the will of God. Come out from the world and be separate. Be not conformed to its maxims and fashions. My dear sisters, let us heed Peter's advice,—"whose adorning, let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price;" and as Paul says, "adorn" ourselves "in modest apparel, . . . not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

I would refer you to that most excellent letter of Dr. A. Judson (late missionary to Burmah) to the female members of christian churches in America; also Mrs. Wade's letter, who was another very useful member of the mission. I'm thinking, if they could write as they did thirty-five years ago, how much more ought we to lift our warning voice in these days of pride and vanity. Surely we have fallen upon the perils of the last days, and our only safety is in denying ourselves daily and taking up our cross and following Christ.

May God endow his servants, whom he has called to stand in defense of the gospel, with power from on high, that they may not speak "in *word only*, but also in *power*, and in the Holy Ghost, and in much assurance," and your labor will not be in vain in the Lord.

In the language of Dr. Judson, I would say, Let us all do *now* as we shall then wish we had done when we stand before that awful bar, in the presence of God.

Your Sister, willing to become of no reputation for Christ's sake.

Westboro, Mass. L. MARIA BRITTAN.

For the World's Crisis.

DEPARTURE FROM THE FAITH.

BRO. GRANT:—It is indeed painful to every true christian to witness the present departure on the part of numerous professors of religion from the true faith—that faith bequeathed by our Savior Christ and a St. Paul to a perishing world, and of which invaluable faith each disciple of our Lord should constitute an exemplar and an exponent.

It is not many evenings since that a private masquerade was held in our city, at which members of our principal churches were present and personated negresses and other ludicrous counterfeits. In connection with this arises the question, Would St. Paul, if alive, approve of such and similar inconsistencies, and refusing to approve fail to privately reprimand and publicly condemn the same? I for one am a radical opponent of each and all of the devices of the devil to defraud us of that which, by contrition and self-denial, we have obtained, and can only forfeit by a departure from the faith. Carnal pleasures, popularity, and a lukewarm faith,—away with you all. As I near the Holy City, earth's pleasures fade from view, and I joyfully bid them a long adieu. R. S. FOSTER.

For the World's Crisis.

"UNWORTHY."

BRO. GRANT:—I am a widow with one child. I am in limited circumstances. I have many times wished for something to give, and had nothing. A sower went forth to sow; some seed fell upon stony ground, and some fell among thorns. I heard the gospel preached, and received the word with gladness, and was buried in baptism; but instead of growing in grace, I have become backslidden and soul-hardened. I have heard the gospel preached but once in nearly a year. My father takes the Crisis, which I read with much interest. It has convinced me that my soul is in great danger, if not lost. Is there forgiveness for such a sinner? I entreat your prayers, and the prayers of others, that I may be forgiven; that God will direct me, that I may be ready and waiting to receive the Lord when he shall appear.

Yours in hope of immortality,
UNWORTHY.

[illegible]

For the World's Crisis.

QUESTIONS ANSWERED.

It is not a very common thing to answer a private letter publicly; but, as I am considered an uncommon man, I shall answer three questions publicly in short.

"Bro. Munger, as you are traveling about, and know the gifts of different preachers, I wish you would suggest some one for our place. Many of our people will not go to meeting unless we have preaching, and it is difficult to always get the right man, or even any sometimes. We want a man with us that can interest outsiders, and teach and lead the church, and take hold and sustain the Sabbath school, and visit all that attend church, and keep us up in working order. If you know of such a man, please inform me by mail, and much oblige."

Bro., I can't find the man under heaven that can supply your wants; and if I could, he would be too good a man to be killed in two or three years; for you have asked enough to kill any man. Only think of visiting all that attend his meeting. Think of it seriously. Suppose there were three hundred different ones attended, and they would want a visit once in six months. Six hundred visits in three hundred days,—only think of it! One half of it would be more than a year's work, as people generally want a preacher to visit; i. e., tell all they know, and hear all others are talking about.

Now, Bro., as I believe this is a flying message for this generation, the preachers called to the work will feel the freest to keep going, and do more good, as a general thing. But few are qualified to settle down two, or three, or more years, and sustain themselves. No man has a variety for all classes of minds, unless he and his congregation are fashionable formalists; then fashion is preferable to the religion of the Bible. You don't want that. And now, Bro., you had better pick up your preaching, and all feel a responsibility to do what little you can in instructing your own children, with the help of such books as are necessary. You don't live in a locality where an effort would be expedient to start and sustain a Sabbath school, or settle a preacher that would try to make brick without straw. Some have tried it, and had to back out, and left things worse off.

Take this kindly, and keep to work in the old school-house. The Lord is soon coming. No mistake. We better live from hand to mouth, than get a load on us in these perilous times. To count on a great congregation, is like raking in old last year's stubble with good hay, to make a show. The love of the truth will gather all that will be willing to work, and be a benefit to the cause. Keep up your meetings; scatter tracts, pray much, and God will send you preachers as you really need. The Crisis will preach once a week; and the signs are preaching all the time, as you will see if you read the Crisis. If your people don't take the Crisis, preachers will do you but little good; and, as I am reckoned among them, my advice will be in that direction.

ANOTHER QUESTION.

"Bro. Munger, do tell us what to do. One is preaching the gifts must all be restored in the church before the Lord comes; another, that we must keep the whole law, and Saturday for Sunday; and another, 1867 time; another, 1868, etc. Now I can't work miracles. I can't talk in the unknown tongue; I can't see it duty to keep Saturday; I can't see the 1867 time, nor the 1868 time. Must I be damned, if I do not see and believe all this? I am almost in despair."

Dear child, you have eaten too many sorts of food, and cloyed the digestive organs. Don't eat every thing you see, because the pedlar says it is good. You have so much down already, I propose letting your stomach rest awhile, before I give another dose. Those special gifts were for the confirmation of the gospel, in the apostolic church, which lasted thirty-two years. See Col. 1: 23. You see the gospel was preached in all the then known world, which was seventeen nations, and they needed a gift of tongues to preach to all; and as they had no education, God gave them the tongues to teach. All this was a sign to the wicked. We don't need it now, because we understand one another's language. Don't throw yourself away, because some make this a test question.

The seventh day doctrine is not binding on a christian, and you must fall from grace before it is binding on you, which I hope you will not do.

The 1867 time, or the 1868 time, is the work of man's computation. All cannot comprehend either, and it is not necessary to your salvation. If you are trying to serve God, he has pledged to make the time known himself, and he will do it to you. So don't take that food until your stomach can digest it. The simple food of doing duty when God's Spirit dictates, will keep you in health, and ready for events as fast as they come.

ANOTHER QUESTION.

"Bro. Munger, who shall we have for Editor this year?"

Don't ask me so many questions. I am out of breath, and almost out of patience.

"Well, you have thought of some one, of course."

No.

"Well, some talk of ——. What do you think of him?"

I never would send a mouse to mill; he could not carry the grist.

"Well, another, how is he?"

I would not set a snail to run a race.

"Well, another."

He would not bare pounding six months.

"I thought you would go for a change."

I will, when the change will be for the good of the whole party; but to change a main shaft often deranges the small machinery. Experiments often bring a sad experience, as you know. Good Editors, and natural crooked hog yokes are scarce; and if we have one that answers, keep it until we are sure of a better one.

Wait until campmeeting for the other answers; and, if I am not too busy, I will answer the rest. HIRAM MUNGER.

For the World's Crisis.

WHAT IS THE HOLY GHOST?

BRO. GRANT:—Is there any difference between the Holy Ghost and Holy Spirit? If so, what are the original words? I find some translations do not use the word Ghost. I find also that it is preached that there is no Holy Ghost in the world now. If the Holy Ghost and Holy Spirit are two, we want to know if that position is correct. If some of the apostles made shipwreck of the Holy Ghost and had to have it taken from them, we want to know that. J. T. KIMBALL.

In the Bible the Holy Spirit and Holy Ghost mean the same thing.—ED.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 8, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $1.50 a year; but if delayed six months beyond the time of payment, the price is $2.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is *good* before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

☞ BILLS! BILLS!!

We shall send out bills of indebtedness soon to those who are owing the office on book and Crisis accounts. We should be glad to be saved that trouble, by a prompt and immediate remittance from all who are in arrears. Shall we hear from such at once?

THE GREAT FEAST OF TABERNACLES.

We expect a great and good meeting at "Camp Wilbraham" this year. It is a rich privilege to be allowed to meet so many dear saints as annually assemble at this "feast of tabernacles." They are a foretaste of the coming kingdom. O what happy greetings are witnessed as the pilgrims meet upon that consecrated spot, after traveling perhaps ten or fifteen hundred miles to enjoy this feast. Thank the Lord for a religion that binds hearts together in *love*, without adopting a sectarian creed; a religion that makes all *one* in Christ Jesus.

Come, from the north, the south, east and west; and let us make the camp upon the hill-top echo with the praises of our coming King.

FAST DAY.

For several years it has been our custom to propose the Friday preceding the commencement of our great annual campmeeting at Wilbraham, as a day of fasting and prayer that the special blessing of God may rest on that important meeting. We would again earnestly request all who are interested in the welfare of this meeting, to observe Friday, Aug. 17th, as a time for fasting, and *special* prayer that our coming campmeeting may be the best one ever held in that consecrated spot.

It will be a meeting of *great importance* to the cause of Christ. As the gatherings at Wilbraham are the largest in the world among those looking for the speedy coming of Jesus, they should exert a greater influence for good than any other meetings. But nothing can be done without the help of the *Lord*. Let us all go to him with an *earnest* plea that he will assist every one to "follow after the things which make for *peace*, and things wherewith one may edify another." Rom. 14: 19.

We hope every christian who sympathizes with this great feast of tabernacles will make it a subject of *special daily* prayer, from now till its close; that it may glorify our heavenly Father more than any other meeting ever held since we began to look for the coming of Jesus.

It is very evident that the day of the Lord is at hand, and the time has come for the bride to be ready "for the marriage of the Lamb."

BAPTISM.

We would remind those coming to campmeeting, who have not been baptized, that there is a very nice place near the camp ground to administer the ordinance of baptism, where many in past years have been buried with Christ in baptism, and received very rich blessings. We hope many more will come prepared to follow their worthy example, thus showing to an infidel world that they believe Jesus died and rose again; and that their *only* hope of a future life, if they die, is in "the resurrection of the *dead*."

CAMP FURNITURE.

Those who have not attended campmeetings may need a little advice. All should bring their overshoes, umbrellas, overcoats and shawls. You will find them useful, no doubt, during the meeting. Always go prepared for rain. Bring your own bedding. A quilt for each individual will be sufficient. You can put one-half under you and cover yourself with the other half. Bring a pillow-case and fill it with straw, or leaves, after you get there. Some bring bed-ticks and fill them with straw; but you can fix a pretty good bed in the straw of the tents, without the bed-ticks,—much better than soldiers have.

Put a piece of soap, and a towel or two into your bag, a hair-brush and comb.

Each tent's company will need a wash-basin, wooden pail, looking-glass, some nails, hammer, small cord; and if you can bring a crowbar, an inch-and-a-half, or two-inch augur, you will find them convenient in pitching your tent, and for other purposes. Bring a few tacks and matches. Lamps and oil will be furnished on the ground.

There will be extra tent room for those who cannot provide tents; but we hope all who possibly can, will bring them. Wear plain clothing that you will not be afraid of soiling by sitting on the straw. If you wear jewelry—hope you do not—you will do well to leave it at home, as you will be liable to lose it on the camp-ground. Have stout boots or shoes that will be a match for sticks and stabs. Come to work for the Lord, and you will go home rejoicing.

CERTIFICATES.

It should be remembered that all delegates sent to the annual meeting of the Advent Christian Association, should be provided with *certificates* from the churches who send them. The following may answer as a form:—

"This is to certify that —— was duly appointed by the church in —— as a delegate to the annual meeting of the Advent Christian Association, to be held at Wilbraham campmeeting, at 4 P. M., Aug. 21, 1866.

Every church can send one delegate, and for every fifty members above the first twenty-five, they can send another; i. e., if they have seventy-five members, they can send two; one hundred twenty-five, three; one hundred seventy-five, four.

By a *church* is meant any company of believers met together for the worship of God. As important business is to be transacted relating to the spiritual welfare of many thousands, we hope all churches will send their delegates.

All preachers co-operating with the association are considered as members, and need no certificates.

TREMONT CAMPMEETING.

The Tremont campmeeting, which commenced July 23d and closed the 30th, was one of special interest and profit to the children of the Lord—the best one ever held at that place. It was characterized by an extra manifestation of christian love, joy, peace, and harmony.

We arrived on the ground Wednesday A. M. We met the following preaching Brn. at the meeting:—J. G. Hook, Israel Damman and his son, M. Batchelor and son Benjamin, L. Boutell, A. Decker, C. Piper, M. B. Patterson, J. Thomas, Sam'l Curry, B. Williams, A. Ross, T. K. Jones, W. C. Hathaway,—from whom we had good preaching and exhortations. The prayer meetings were *excellent*. There were a large number of young converts present from New Bedford and Fairhaven, who added much interest to the meetings. There is a lively feeling among the followers of Jesus relative to his second coming. Some feel quite sure that he will come next year; others, that the great event will be in 1868.

The signs of the times, morally, socially, physically, and politically, as well as the prophetical periods, all declare in very strong terms that the day of the Lord is at hand. The feeling is becoming very common among *christians* in all churches, that the coming of Jesus is drawing near; and they love to hear on the subject. We are satisfied that this interest will continue to increase in power and extent, till all who are the true disciples of the Lord will be looking for his appearing; while the mere formalist will mock at the idea, treating it with contempt. But the saints can well afford to be despised by the enemies of the cross of Christ, for the sake of enjoying such a blessed hope as ours. A large number at the campmeeting appeared to have a good degree of this willingness to bear reproach for Christ's sake. They rejoiced that they were worthy to have a share in the sufferings of our Lord. None others know the richness and sweetness of the christian's joys. Those who attempt to escape the cross of Christ are strangers to the hundred-fold profit in this life, which is enjoyed by those who take up the cross and follow Jesus.

We are glad to find a growing feeling among christians in favor of a higher standpoint in divine life, with a deep consciousness that it is essential in order to be ready for the coming of the Son of man. This is a bright omen. This must be the case among those who are ready "for the marriage of the Lamb. The campmeeting at Tremont contributed largely towards this feeling. We shall expect to see the same at our other campmeetings.

The Lord's day at Tremont was one of special interest. The weather was beautiful, and all nature smiled around us. This, in connection with hundreds of hearts rejoicing in the Lord, conspired to make it a heavenly place in Christ Jesus.

Our love-feast at 8 o'clock was one of *special interest*. There were over two hundred testimonies, one hundred and fifty of which were in the first thirty minutes. It was truly good to be there. Those who participated in it had a feast with Jesus seldom enjoyed in this world.

At the hour for preaching, large numbers came in from the surrounding country, and between one and two thousand from New Bedford. We had excellent order during the whole meeting. During preaching, the large audiences gave excellent attention, as though they came on purpose to hear. Conviction evidently fastened on many minds that "the last days" have really come. We trust some will seek the Lord as the result of this effort.

During the meeting, several found peace in believing on Jesus as their Savior, and others requested prayers. Bro. Hook baptized three on the Lord's day, and four more on Monday.

We left them on Monday morning, July 30th, in the midst of a blessed meeting, which, we learn, continued to increase in interest. When looking over the entire meeting from its beginning to the end, we think it was the *best* one we ever enjoyed. In saying this, we only repeat a remark that was often heard on the camp-ground. O that men would praise the Lord for his goodness.

It may be well to notice some reasons why we had such a good meeting at Tremont.

1. There was more praying in the conference meetings than usual, indicating that it was felt that all the help must come from the *Lord*.

2. Nearly all attended the prayer meetings, which were held three times a day (8 A. M., 1 and 6 P. M.) in front of the preacher's stand, when the weather would admit.

3. The preachers attended the prayer meetings, and were active there, not by long tedious talks, that kill a prayer meeting, but short and earnest exhortations. This was a very important feature of the meetings. It sometimes happens that preachers feel like young men, when they are asked to go to a Sabbath school, that it is too small business for them. We saw nothing of that feeling at Tremont. All were like little children, ready to sit at the feet of Jesus and learn of one who is meek and lowly.

4. There was an absence of contention on disputed points of doctrine wherein brethren honestly differ. There was a real christian toleration, that made it pleasant for all the friends of Jesus. This was one of the most important features of the meeting, and contributed very largely to make the meeting what it was,—a feast to christians. Without this element, it is impossible to have a good meeting, because the Spirit of God approves of no other, as the experience of all ages most fully proves. Unless we follow the instruction of the Spirit, which says,—"Walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 1–3,) we must not expect the approbation of the Lord. This being the case, we must expect that Satan will do all he can to prevent this union; hence, whatever does prevent it, we may know is Satanic.

☞ FARE REDUCED.

Bangor and intermediate places to Boston, for Wilbraham Campmeeting.

We have arranged with the Agent of the Steamer Katahdin, so that the brethren and sisters in Maine, who wish to attend the Wilbraham meeting, can come and return on the boat for *one fare*—half price. Call for Wilbraham Campmeeting tickets (good Aug. 16 to 28 inclusive), with return *Check*, to be endorsed by Geo. T. Adams, at the campmeeting or in Boston. The steamer leaves Bangor Aug. 16th and 20th.

THE ATLANTIC CABLE.

A new era has dawned upon us relative to foreign news. We can now get news from Europe in less time than it was conveyed the distance of forty miles in the days of our boyhood. This is a fast age. Mr. Cyrus Field, the noted manager of the cable expedition, reports that he sent a telegram to London "and got a reply in eight minutes." The whole length of the cable is 1864 miles. The average speed of the ship Great Eastern, while paying out the cable was about five nautical miles per hour. The weather was quite unpleasant, but the laying of the cable is considered a complete success. We may now have news twice a day from Europe. Truly this is an age of wonders. What next?

"OUR HOME."

We have just received a beautiful Chromo-Lithograph of "Our Home" on the hill-side; by which we mean the justly celebrated Water Cure, under the care of Dr. J. C. Jackson, as physician-in-chief, and his associates Drs. F. W. Hurd, Miss H. N. Austin, and Jas. H. Jackson.

We take pleasure in recommending this institution to all who are seeking to regain lost health by any human agency; and also to those who wish to learn how to preserve health, and avoid a premature grave. Dr. Jackson and his competent associates are having great success in curing all varieties of disease. They do not give one particle of medicine.

The picture of "Our Home," to which we have referred, is 36 by 24 inches. Price $3.00. Address F. W. Hurd and Co., Dansville, N. Y.

THE NAME.—We hope all our contributors will imitate the good example of Sr. B. P. French. See article in another column, headed, "Give us your name." The article is doubly valuable for having the *name*. Let none be ashamed of their *names*, till they do wicked and mean things.

CAMPMEETINGS.—Our readers will find some very important suggestions from Bro. Ladd, in this paper, on campmeetings.

A PLAIN BRIDE.

Jesus, the King of kings, wishes to have his bride dress in a plain manner,—"modest apparel," "not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with *good works*." Are all who profess to be members of his bride—the church—trying to please *him*; or are they seeking to please a wicked world? We conceive this to be an important question to all who wish to be ready for "the marriage of the Lamb," which is evidently about to take place. It is crossing, we know, to come out from the world and be separate; but when we do it to please Jesus, he smiles upon us, and gives us "GREAT PEACE." Will you try to please him in all things?" It is the *only* way to find pure happiness in this life.

Please read the following, from a Sr. in Christ:—

"BRO. GRANT:—I feel as if I ought to do something for God, when he has done so much for unworthy me. And oh, what can I do? When I contemplate what he has done for fallen man, I shrink into nothing, and creep close behind the cross, and am willing to sacrifice all, yes, lay all on the altar, that I may obtain that crown he has prepared for them that love his appearing. The night is far spent, the dawn is nearing, our King is coming, and what I can do let me do quickly. Enclosed you will find two dollars. I also enclose a breast-pin, given to me by my husband eighteen years ago, which you will make such use of as you think proper. I give it to do the will of my Master. Should have done so long ago, but did not want it known who sent it, it looked so much like boasting. But perhaps it is as well. Some other one seeing it may do the same. Seeing the like gifts of others published led me to do the same, as I should not have otherwise thought of it. It is, or was, worth twelve dollars. I have lost some of the gold off of it. ($1.65 was all that could be got for it.—ED.)

In reading of the poor and destitute, and the labor of God's people, and how much help they need, is it right that professors should keep and wear things unnecessary? I for one will give up all such things. Oh! would to God that I had thousands to give to God's suffering poor, and for the spread of the truth."

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2151.12
Wm. Lemon	2.00
A. Buckelew	2.50

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Wholenumbersentfree, 560. Ann'l Expense, $1400.00

Previous acknowledgments	$358.33

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the *Corresponding Secretary*, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	$970.72
Mary Fell	4.00
H B. W., and boys	1.25
E. Edgerton	.50
Thank Offering	5.00
Y. P. Fund	.10

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$46.85
Adeline Studson	1.00
Eld. J. Raymond	1.50
P. Green	.25

EUROPEAN MISSION.

Previous acknowledgments	$629.65
E. Treadwell	.50
A. M. Dunham	.25
Rufus Pike	5.00
Jane D. Carpenter	4.00
Wm. Babcock	1.00
L. Robbins	1.00

FOR THE "THRILLING NARRATIVE," $1.00 EACH.—L. C. Glazier, Mrs. E. Clark, Wm. Babcock, J. D. Carpenter, L. Robbins, Mrs. L. R. Boon, S. J. Gaylord, M. A. Roberts, M. McKnight, J. Viner, Mrs. P. Robbins, Laura White. 12 Brethren in Lowell (through C. F. W.) $1.00 each.

Mrs. E. J. Chandler $1.50, Mrs. A. D. Lyman $1.25.

For the World's Crisis.

THE COMING CAMPMEETING.

DEAR CRISIS:—How shall we make our approaching Feast of Tabernacles "the most successful and profitable one that we have ever enjoyed"? With your leave, I propose offering a few thoughts that occur to me on this question.

1st. The campmeeting is to the church of *this age* what the "Feast of Tabernacles" was to the Israelites—a period set apart and devoted exclusively to the service, worship, and praise of Jehovah. It is said of that hallowed occasion, that "on the day that the Tabernacle (Tent) was reared up, the cloud covered the tabernacle, namely, the tent of the testimony; and at even there was . . . the appearance of fire until the morning. So it was alway; the cloud covered it by day, and the appearance of fire by night."—Num. 9: 15, 16. To secure the divine presence, it was requisite that the Israelites should make all the preparation according to the law, *previous to the feast*. And thus their abstinence, purifications, and all other requirements, were faithfully observed by all the people, or the "*Shechinah glory*" was withheld. If this rule will apply with any propriety to our great annual feast, then the duty of the church is plain.

2nd The campmeeting should not be made a religious picnic, nor a place to spend a few days leisurely and idly; but, as it may be made to be, the *greatest* and *most thrilling* occasion of religious worship known to the church. All her moral forces should be brought to bear upon the question of doing the greatest amount of good, both to the "body of Christ which is the church," and to the unconverted there assembled.

The *spirit* with which persons attend campmeeting has much to do with their own profit, and with the general success of the meeting. If they come to the ground (as too many of them do) like *helpless invalids*, to absorb the attention and tax the time and patience and labor of the sound members of the body, to help them up from their miserable backsliding; it detracts so much from what could have been better employed in laboring for the spirituality of the church, and for the conversion of perishing sinners.

We ought most assuredly *never* to *backslide in any degree*. Every step taken should be a step *forward*; but if a brother find himself backslidden, or lukewarm, let him promptly and honestly confess his fault to his brethren; and "ye which are spiritual restore such an one in the spirit of meekness." Let the work of restoration be done at *once*, and not look forward weeks or months to the approaching campmeeting, as the time for the annual settlement of a crooked and Christ-dishonoring account with the Lord. Go at once to the Savior of sinners, *confess*, *repent*, and *believe in him*. The matter is between you and the Lord. He *will* hear an honest, earnest prayer, and a confession of sin. Light *will* break into your soul; and instead of coming to the camp heavy and burdened with sin and backsliding, you will see at the first approach the *cloud by day*, or the *fire by night*.

3rd. Let us remember from the first, that the object is wholly a *spiritual* one. Salvation in the gospel sense,—*full, present salvation*,—entire consecration to the Lord, is the *work* of the church. Thus *purity* for the saints, and *pardon* for sinners, should be the *ruling motive* and effort. If saints are pure and holy, sinners will inevitably be converted. Says David, "Create in me a *clean heart*, O God; and renew a *right* (or constant) *spirit* within me; . . . *then* will I teach transgressors thy ways, and sinners SHALL be converted unto thee." The result is thus guaranteed. Let us therefore receive from the Lord Jesus the divine unction, the holy anointing, the baptism of the Spirit, that the fruit of our labor may be abundant in the winning of souls to Christ. Instead of fifty or a hundred conversions at the meeting, there ought to be, and may be five hundred or a thousand. Why not *three thousand*, as on the day of Pentecost?

4th. The conducting of meetings in the tents should be another matter of careful attention. Every large tent should be a "Bethesda,"—a "tent of the testimony"; and "the cloud . . . by day, and the . . . fire by night" should be the constant condition. To secure this result, there must be heavenly order and system. From three to five prayer meetings can be held each day, besides the public exercises at the stand. My experience and observation prove that the most profitable morning meeting, after breakfast, is the "class meeting" in each tent. All meetings should be conducted with life and spirit, but especially this. Every exercise should be *brief*. "BE SHORT," should be the motto, and never varied from. Nothing *kills* the spirit of a meeting like *long, windy, sleepy prayers* and *exhortations*. If brethren cannot speak and pray short, then divide into small parcels and let a space intervene, and speak again. BEWARE OF TEDIOUSNESS. Remember how you dislike it in others, and practice what you approve in them. Much more might be added that will readily appear to the thoughtful and spiritual in the church of Christ.

Springfield, Mass. R. E. LADD.

For the World's Crisis.

WILBRAHAM CAMPMEETING.

It is expected to be a good one, and there are signs of a large one. There will necessarily be many things to see to, and preparation to be made to accommodate all. I wish that all those who have tent ground, that they will not occupy this year, would notify me as early as possible, that I can accommodate with their ground before Wednesday. You all know your ground is forfeited by Wednesday, unless we are notified that you are coming. If you will notify us that you are not coming at all, and tell where your tent stood, you will save us much trouble, and we shall be able to accommodate some one with your ground, especially if it is in the front or second circle of tents.

Bring what tools you can, to accommodate yourself and neighbors. The tools that belong to the ground are not sufficient at the time of tent-pitching. Axes and hand saws can be brought in a trunk. Some coming in wagons can bring a crowbar. Think of that, Bro. Then you need not hear it so often announced from the stand, "Where is our crowbar?" Cords and strings are always called for. I have begged of all of our merchants what I could for years, and will this; but we are always short.

Sisters, don't forget that thick dress, and a pair of shoes that are thick. I have secured pasture for twenty horses or more, and there will be horse feed on the ground this year. There will be tents for strangers, and for those that cannot bring one; but bring a blanket, and a pillow-case, and fill it with straw, and you have a bed of your own. Remember that tin cup and basin. We use all we have at the cooking stand. Vegetables and meat can be had on the ground. Let us all do our duty, and have a good meeting. HIRAM MUNGER.

For the World's Crisis.

CAMPMEETING.

I want to say a word to the *little*, inexperienced ones who intend to be at Wilbraham during the coming campmeeting. I never was there until the last two years, and it took me both years to learn how to receive the most good at a campmeeting.

First of all, if you have misused any body, or slandered any of the brethren or sisters, be sure to confess it, and so have a good clear conscience to carry with you. (And this would be a good idea for those who *do not go* to campmeeting.) When you get there, every thing will be novel. Perhaps you never saw a village of cotton-cloth houses before, or never dreamed that there were hundreds and thousands of "like precious faith" scattered over the earth. Well, here you see them,—those "whose praise is in all the churches," admired and unadmired; preachers loved and unloved; your own fellow-pilgrims from east and west, north and south, who have come up to the sacred hill, singing and preaching the truths of God. You will weep for joy as one after another take you by the hand. Ah! you never expected to meet this Bro., or that Sr., till God called you to Jerusalem. But here they are—glory to God. Some of them are yellow and some are black; but *Christ has* purchased all with his own blood, and made them "all one" in himself.

Just here you must begin to *watch*. These new scenes may so fill your mind as to prevent your being benefited by them. Keep in mind *the object* of campmeetings—to strengthen and encourage us, spiritually. I have found by attending four campmeetings, that one cannot get much good of the prayer and conference meetings, unless wherever we go, we *remain in the tent* till the meeting is closed. By running from one tent to another, you do not get the spirit of any of the meetings, nor do you benefit yourselves or any one else.

Then about that host of *preachers*, male and female. Here they meet. O may God give them grace and wisdom to dwell together in *love*, and to rightly divide his word. You will not like *all* you hear preached; nevertheless, girded with charity you can stand unharmed by conflicting views. All think they are right, and if they are truly christians, looking for the Lord, we can overlook minor differences in opinion.

Now if you make up your mind to grow strong at a campmeeting without exercise, you will be mistaken. Nature teaches us that after a *hearty meal* has been taken, health requires us to exercise. Otherwise, we shall be dull and sleepy. Just so with spiritual food. If you want to *grow, work* for it. If you want to be blessed, *bless others*. But don't be hypocritical. If you wouldn't be heard to "*shout*" at home, and pretend that it is in bad order to talk and pray *loud* there, stick to it, and not go out into the woods where noisy ones are met, and there practice what you will not preach. If it isn't pretty to shout in a religious meeting in a city, it isn't at Wilbraham. And sisters, while I think of it, if that great homely-looking woman can be treated something like a *sister* at campmeeting, treat her like *more* than a "black washerwoman" at home.

There, I've tried to stop before, but could not feel as though all had been said. May the Lord bless us, and enable us to honor him at home and abroad.

MARIA MATHEWS WEAVER.

Westfield, Mass.

☞ Lay it down as an invaluable rule, that nothing can do you any good but what you can enjoy God in.

For the World's Crisis.

REPORT OF PROGRESS.

We left Haverhill for North Salem, N. H., Apr. 7th, having first found a good home for my dear old mother. We were at N. S. two Sabbaths and the intervening week. The report went out before we went there that I was a Spiritualist, and that was used as an influence against us. Before the meetings closed, the people saw that Spiritualism and my Bible position did not agree very well. Our last meeting was the best of all; a larger number being out, and prejudice evidently giving way to the truth.

Monday, April 16th, we left North Salem for Great Falls. Here we found a little company who were amid trials. They felt a want of fellowship. Some old differences of long standing were in the way, and many felt grieved. All desired to have the troubles removed, but did not know just how it could be done. We preached and labored among them over the Sabbath, working privately at the difficulties; and on Monday evening called a meeting of all who desired for themselves the full christian fellowship of their brethren. The differences were brought together, and privately and satisfactorily settled the following day; so that on Tuesday evening, we had a little company together acknowledging full fellowship for each other.

If christians in all places will take this position, and not fret, or be impatient about restraints of a mutual covenant obligation, "endeavoring to keep the unity of the Spirit in the bond of peace," adopting and working on the gospel rule, in Matt. 18: 15–18, the difficulties that so often distract would be out of the way.

We left Great Falls praising God for the privilege of laboring in his service. The people helped us after a "godly sort." He that goeth forth trusting God shall not return empty.

Friday, April 24th, we went to Kennebunk Port, Me., and found a good home at Bro William Mitchell's. Had an excellent time preaching on the Lord's day, and in visiting among the brethren. Bro. B. S. Emery and Bro. Mitchell are keeping the truth before the people in this region; both living here, and going out as duty calls. They give the trumpet a "certain" sound. Thank God for good, faithful laborers.

Our next appointment was at Biddeford. Here, as at K. Port, we met old friends, and had a free time. The brethren in some places are struggling with difficulties. Some who say they are believers, and are not, are found in many places; but God's sifting time is close at hand.

We were well entertained by our amiable Bro. and Sr. Bailey. God bless them and all our dear friends, with whom we have found such pleasant pilgrim homes. To those who have no home, no local habitation, but are out in the world as pilgrims and strangers, such pleasant temporary homes are like the green oases with their sparkling fountains of clear cold water in the midst of the sandy deserts. We rest in such places as happily as we could in our *own* home. But we cannot tarry long. Scarcely have we found pleasant friends, before we are obliged to leave them. When we feel that we must part, they draw like chords around our heart. So it was at Yarmouth. We bade our kind friends "good-bye," and Bro. Wellcome took us in his wagon to West Falmouth. Bro. W. was good company, and we beguiled our way by talking of the blessedness of the truth, and the best means of advancing the knowledge of it, until we arrived at Bro. Field's, in West Falmouth. L. C. MCKINSTRY.

A SAD MISFORTUNE.

The following private letter from Bro. Sheldon we give without his consent, and we trust he will pardon us for so doing. Bro. Sheldon has been the victim of a most daring outrage and theft, which he describes more graphically than we can do. We most deeply sympathize with our dear brother and fellow-laborer in this severe loss, and the trouble occasioned by it; and not only this, but we know hundreds of other hearts beat in sympathy for him in this hour. Let him be remembered in this time of misfortune.—*Voice of the West.*

Dear Bro. Himes:—It is with a sad heart that I write you to-day. I pitched my tent in this village on Wednesday, the 18th inst., and preached in the evening. After meeting, Eld. G. W. Miller and family decided to remain in the tent all night, and let me go and get some rest. I left my trunk in the tent, containing my books, tracts, clothing, and money. I had long been saving all I could to meet my arrangements in pecuniary matters, and had by the utmost prudence saved $150, which I had deposited in my trunk, deeming it much safer *there* than in my *pocket*, as the trunk with its contents weighed over one hundred and fifty pounds, and was not easily moved. But sometime in the night, while Eld. Miller was asleep, the trunk was taken from within about eight feet of his head, and carried off. Faithful search was made the next day. Early in the day a bundle of letters came floating down the river, which I recognized as a package taken from the pocket of my coat, which was locked up in my trunk. This proved that the trunk had gone up the river, and been broken open.

After long search, the till of the trunk was found concealed in the brush, with some of my Greek and Hebrew Lexicons wet up. Further search revealed the trunk sunken in the mill-pond, and a part of my books in the bottom of the river, among which were my Greek Testament and Hebrew Bible—about entirely ruined. A part of my tracts were thrown into the stream, and a part sunk with the trunk, which was filled with gravel and stone. A large share of my clothing, a part of my books, and all of the money is missing, and the rest of my books ruined, including several hundred tracts of different kinds.

Three Catholic Irishmen, who had been living in the place a short time, were missing the morning after this occurrence, and cannot be traced in any direction. The sheriff thinks they are the guilty ones. It is well that Eld. Miller did not awake to resist them, as his life would not have been spared.

I am thrown into a serious dilemma by this loss of money, books, tracts, and clothing. What to do I know not, unless I suffer it out. Some have suggested that I make a call for aid through the press, *but this I refuse to do* for two reasons: *first*, there are so many calls, that it would be of no avail; *second*, if any were in possession of "bowels of compassion," after hearing of the facts, they would as soon give without a call, as with one. Let me suffer, rather than add another to the already unheeded list of calls for help. I shall be as cheerful as I can under the circumstances. Our congregation is large and attentive. But I am too much depressed in spirit to do justice to the theme I treat on; yet I am listened to with eagerness. Hope for good results. Bro. Miller is helping me, and is much pleased with the interest evinced to hear.

WM. SHELDON.

Northfield, Minn., July 21st, 1866.

[Bro. Sheldon's P. O. address is Baraboo, Sauk Co., Wisconsin.

For the World's Crisis.

LITTLE WANDERERS' HOME.

Bro. Grant:—Received your note of the 27th on Monday the 29th, and hereby acknowledge the receipt of the money contained therein; viz., $1.00 from R. Rich, $1.00 from "an unconverted young man," and 30 cents from Sr. Taylor.

Through Bro. Adams, I have just received $2.00 for the "Home," from C. C. B. Have also received $2.00 from "a friend" in Worcester; 50 cts. from E. Myers, of ——, Pa.; $1.00 from Sarah F. W. of Davenport, N. Y.; and $1.50, "reward of merit" money, from a little Sunday School taught by Mrs. Sarah A. G., South Windsor, Conn. May the Lord bless all these donors who have sent their money to aid in purchasing a home for the little wanderers, and to feed the hungry, and to instruct the ignorant.

The Cholera is gaining ground. Last week there were twenty-one deaths from this plague. Within forty-eight hours there have been fourteen new cases and seven deaths. These facts are from the reports of the Board of Health. "Seventy cellar, shed, and court tenements in Bedford and Baker streets, and other places" where we labor, have been closed and nailed up. A few days ago, one of that degraded class called "Bummers," died of Cholera at the corner of Eighth and Shippen Sts., on the sidewalk. She was bareheaded, barearmed, and barefooted. As her hands and feet were turning black, a bystander called out, "When she dies send for the Coroner." How different the end of the wicked from that of the righteous. There were one hundred and one deaths from Cholera Infantum, twenty-one from Cholera Morbus, ten from Diarrhea, seventeen from Dysentery, five from sun-stroke, and eight from the effects of the heat, in this city last week.

We look upon these phenomena, and upon the state of the elements, the nations, the world, and the church, as indicating the near approach of the Prince of peace. Until he comes, we expect that wars, tumults, divisions, plagues, pestilences, famines, distresses, etc., will increase. We believe that Satan will make one more grand effort for the mastery, and that he is maturing the plans that six thousand years' experience have enabled him to devise, in order to effect his purpose; and he will well-nigh succeed. The Antichrist will soon be revealed fully. I hope that our ministers will be faithful in showing to a perishing world that they are to look to Jesus for immortality and endless life. I am afraid that when the time of deep trial comes, some will have occasion to regret their unfaithfulness in this direction. It will at once show the necessity of the second advent of Christ, if faithfully preached, and will lead christians to "be sober, and to hope to the end for the grace that is to be brought unto" us "at the revelation of Jesus Christ."

Our hearts are cheered by the epistles we receive from various parts of the country. May the Lord bless all who "love our Lord Jesus Christ in sincerity." We thank you, dear brother, for your encouraging words. The seed which you have sown here is springing up. May grace, mercy, and peace abide with your spirit. Yours waiting for salvation,

Phila., July 31. F. H. Burbank.

For the World's Crisis.

HOME AGAIN.

Bro. Grant:—After an absence of over seven weeks from the loved ones, I have arrived at home once more, and with a heart full of gratitude to God for his care over us—me and mine.

For the benefit of our most excellent paper, the Crisis, I would say that I have visited several places in Vt., and find the brethren and sisters in most places alive, and in a waiting position for the coming of the Just One. In Bridgewater, Vt., I stayed over four weeks, and baptized eight, making thirty-two in all since I went there last fall. Five others were baptized belonging to other places.

Well, my heart says, Praise our God. I am glad that I have the privilege to be at home again with my family. It is good to rest, but my eye is turned to the great gathering time, when all of Father's family will be at home. Long-separated families will then meet to part no more. Glory to God. The time will soon come. Brn. in the ministry, let us be bold; it is no time now for dallying with the enemy. Pray for me. Your Bro. in Christ, Geo. A. Streeter.

Correspondence.

From Bro. and Sr. Damman.

Bro. Grant:—If we shall not commit too great a trespass upon your patience, and the rights of much better contributors, we would humbly ask the privilege of reporting ourselves through the Crisis to the dear brethren and sisters in Maine, and to all who would like to hear from us. All hail! blessed pilgrims. Having obtained help of God, we are still following in the way, expecting immediately to be led to the house of our Master. Thank Heaven, unworthy, little, and unknown as we are, we have received and accepted an invitation to be there, where will be gathered the good and blest of every age and clime.

We have recently enjoyed a rich foretaste of the great feast, with the brethren of our Lord, on holy ground, at the Tremont campmeeting. God was in the place, and we knew it not until we saw the manifestation of his power, not in burning the trees, but in holy cement, the virtue of that petition—I would that they be *one*. Praise the Lord. With one voice we all exclaimed, I never saw it on this wise so fully. It was really good to be there; and if there was nothing better in *prospect*, we should have desired, as Peter did, to make tabernacles and remain in the sacred presence. But it is not *quite* yet. It was only as a way-side temple, where we might turn aside to pray and refresh ourselves for a little, girding up anew, fortifying our powers, looking over the reckoning, desiring to know what manner of TIME the Spirit of God did signify. We were indeed fed with the word of life, and honey from the rock.

How blessed to know we have not been following cunningly devised fables. Our faith was never stronger. Evidences are *perfectly conclusive* that we are *almost home*. We hardly think there will be time for another anniversary of the feast at Tremont. Our hearts respond, *Amen*, let the curtain be rolled up; that we may look upon the face of our Beloved, and be made like him. O blessed hope! We need not mistake. If the hope is ours, we *shall purify* ourselves. We shall be watchful and sober, putting off the works of the flesh, and putting on the armor of righteousness, seeking favor and fellowship with God. It is his blessed will, even our sanctification.

Take courage, weary pilgrim, the journey has been somewhat toilsome, 'tis true; but there's a home in waiting *for every one*,—crowns laid up, angels in waiting readiness to obey the last mandate, *Gather them unto me.* O we *must* be there. Then, once for all, we'll bare our bosoms to the storm, and *all together "lift or die."* I. & L. Damman.

New Bedford, Mass., July 31st, 1866.

From Bro. J. S. Hinds.

Bro. Grant:—Thinking that some of the readers of the Crisis might be pleased to know how I am getting along, I will inform them. Dear Brn. and Srs., scattered in every direction from Wilbraham camp-ground, perhaps you remember of seeing me there. I have remembered the countenance and kindness of many that I saw there. Yes, and I have and do still remember them in my prayers.

There are but few around here of our belief, and we do not have any Second Advent preaching near here, excepting Bro. G. W. Stetson, who was here the last of March. His preaching was liked well. The best blessings we enjoy are the comforting influences of the Holy Spirit and the Bible, and the next is the Crisis and *the Voice*; and some of my friends have sent me tracts that have been a great help to me.

Now a few words about the Wilbraham campmeeting last year. I had a hard time to get there, but was greatly disappointed to find so much of the life and power of godliness there. It was beyond anything that I had ever expected to see in this life. Brn. and Srs., I am very anxious to attend the next campmeeting at Wilbraham, but do not see as it is possible, for I am not able to work at my trade in warm weather; and besides being sick some, I have had a felon on my right thumb that has kept me from doing much work for five or six weeks. And we have a daughter that lives with us, that is very sick with consumption, and can hardly make up our mind whether she will ever get well or not; but think her prepared for death.

Dear Brn. and Srs., I love the Crisis and *Voice of the West*; but I am sorry that I am not able to pay for either; and I don't know the brother's name that offered to pay for the *Voice* for a year from last August; but thanks be to him. And I do not know who pays for the Crisis; but I am thankful that I have had it for over a year. It appears to me that these papers are better and better. John S. Hinds.

Wilmington, Essex Co., N. Y.

From Bro. N. Sprague.

Bro. Grant:—I hope you, or some other faithful watchman, will try to visit Lanesville, and preach to us the word of life. We have been much strengthened and encouraged by a visit from Bro. J. T. Dixon, who was with us some three weeks in all, including three Sabbaths. Although there were many discouragements, the weather being very warm, and a very busy time of the year; yet, backsliders were reclaimed, and sinners inquired the way to Zion. Four were baptized by Bro. D. while here.

We are small in number, and poor in this world's goods; still, we live and wait and hope. Bro. Sam'l Curry has visited us also; and has promised us another visit. His words of cheer were timely. These labors of love are *appreciated*. May these preaching Brn., who knew we were unable to compensate them fully in this world's goods, find their exceeding great reward in the world to come.

Yours truly, looking for "the blessed hope,"

Lanesville, Ct. N. Sprague.

From Bro. S. D. Daniels.

Bro. Grant:—My health has been very poor several months, but I am in hopes of improvement now. I believe the Lord is soon to come, and I feel it duty to go out into the highways and hedges and urge them to come in. Unless I do, I cannot enjoy religion. I have been discouraged by some, as has been the case with other young preachers. I have not the least shadow of a doubt with regard to my duty. I do believe I shall be lost if I do it not; and I start again, knowing that he that is for me is greater than all that can be against me. S. D. Daniels.

Springfield, Mass.

Bro. H. Rockwell writes:—"Will you be so kind as to withdraw my appointments for Westfield Farms and Montgomery, Aug. 12th and 19th, on account of injuries caused from a fall, by the breaking of a round in a ladder, and oblige your unworthy brother in affliction."

LIGHT ADVANCING.

Extract from a private letter of a Baptist minister:—

"*Dear Bro. Grant*:—Some ten years since, I was led to inquire into the teachings of the Bible on the two questions, 'Is the soul of man immortal?' and, 'Will the finally impenitent exist forever in conscious misery?' After careful investigation, I came to the same conclusion, on these questions, with Bro. C. F. Hudson, in his excellent work, 'Christ our Life.' In the summer of 1863, I was taking 'The Earnest Christian' published in Buffalo, N. Y., by Rev. B. T. Roberts. In the June No. of that periodical, the editor published a stirring article on 'Eternal Punishment,' strongly advocating the popular view. As I read the article, I wrote on the margin phonographic pencil notes of dissent. Afterward, I expanded those notes into a regular reply, read that reply to some half dozen Advent brethren living here, and then sent a copy of it to the editor for publication. Bro. Roberts, a Free Methodist, received the reply, and wrote to me that he admired the spirit of my article, and desired to give the subject further investigation; but said such a periodical as his could not be sustained, if he should admit controversial articles into it. The Advent brethren here, then talked of getting the two articles published together in pamphlet form for circulation. But when they found the cost of publishing would be considerably more than they had expected, they gave it up. And thus the matter has rested till now, except that I have devoted several spare hours to revising and rewriting the reply.

I still think the two articles, in pamphlet form, might be circulated by mail among *Orthodox ministers*, and lay members also, and, by the blessing of God, do something towards bringing them back to Bible teaching on the subject of future punishment. In this opinion the Advent brethren here concurred, after hearing the two articles read.

Bro. Roberts' article presents the arguments for the popular view, in a very strong and condensed form; and in the judgment of the brethren who have heard them read, my reply fully meets those arguments, and establishes the scriptural doctrine of the destruction of the wicked."

☞ The rag business in New York amounts to $50,000,000 per annum.

Obituaries.

Wilson. Died in Richmond, Me., July 17th, 1866, Bro. Samuel Wilson, aged seventy-four years and six months.

Bro. Wilson was one of the best men that I ever knew. He was an every-day, Bible christian; one who followed the Lord fully; and when his health would permit was active in the service of God. His prayers and exhortations were always weighty and edifying. Truly a Father in Israel has gone.

"Soon may the glorious morning come,
When all the saints shall rise;
And clothed in their immortal bloom,
Meet Jesus in the skies."

H. D. Reed.

Howland. Died in Whitefield, N. H., July 19th, 1866, of pneumonia, Alven P. Howland, aged fourteen years, ten months and twenty days.

Brother and Sister Howland, with the rest of their children, deeply feel their loss. May the good Lord bless the father and mother, with the rest of their children. A discourse was preached, and words of comfort administered, from 1 Cor. 13: 12, by the writer. J. A. Cleaveland.

Will the "Herald" please copy?

Card. Died in East Bowdoinham, Me., July 16th, 1866, Elanore H. Card, daughter of Otis L. and Prescilla P. Card, aged eleven years, six months.

May God bless the mourning friends. H. D. Reed.

Burnham. Died at Hollis Center, Me., July 4th, 1866, Lucinda Burnham, aged twenty years and six months.

Services by the writer. B. S. Emery.

Married.

In Salem, Mass., May 21, 1866, by Rufus Wendell, George A. Call and Mary Minerva Ballard, both of Salem.

In Salem, Mass., July 31st, by the same, John P. Johnson, of Salem, and Lizzie Johnson, of Maine.

Summary of News.

FOREIGN.

Correspondence between the Mayors of London and New York.

Heart's Content, July 28. *To the Mayor of New York:* May commerce flourish, and peace and prosperity unite us.

(Signed) Mayor of London.

His Honor the Mayor of New York caused to be forwarded to His Honor the Lord Mayor of London a telegraph dispatch, of which the following is a copy:

"Mayor's Office,
New York, July 30, 1866.

To the Lord Mayor of London:

The energy and genius of man, directed by the Providence of God, have united the Continents.

May this union be instrumental in securing the happiness of all nations and the rights of all peoples. John T. Hoffman, Mayor of New York."

New York, Aug. 1. The *Herald* has the following dispatch, dated London, July 30:

A great reform meeting was held to-day in this city; 30,000 people were present. Resolutions were adopted declaring that they had no faith in the government. Petitions were read, which are to be presented to Parliament, demanding inquiry into the conduct of Sir Richard Mayne, Chief of Police. The procession was immense. Several bands of music were in attendance. Everything passed off quietly.

The *Tribune* has a special which says that peace was certain at Berlin on Saturday. Bismark and the King return this week. Prussia carries all her points. The Liberals support Bismark's foreign policy. Austria's naval victory is much overrated.

The Hyde Park riots and the movement to form exclusive reform league meetings have periled the Derby Government.

Heart's Content, Aug. 1—11 A. M.,
Via. Aspey Bay, Aug. 2.

To the Associated Press:

We are now receiving messages through the Atlantic Cable at the rate of over 12½ words per minute. All electricians are delighted with the perfectly distinct character of the signals through the cable. (Signed) Cyrus W. Field.

Liverpool July 26th, Londonderry 27th.

Londonderry, July 27—A. M. The armistice between Prussia and Austria expires to-day. It will probably be renewed, but there is no intimation as yet of this having been done.

Previous to the armistice the Italians had been very successful in the South Tyrol.

The *Times* says that the armistice did not come a moment too soon to save Austria from a final catastrophe. Yet one day more and the Italians would have found themselves in full possession of Southern Tyrol, and the Prussians, masters of the passes of the Danube, would have threatened Vienna on the east and west. The combatants are now resting irrespective of their positions, and there are well grounded hopes that the truce may be prolonged into an armistice and this again into a definite peace.

On the 25th, a suspension of hostilities for eight days was concluded between the Italians and Austrians.

London, Aug. 1. The advices from the seat of war state that the Prussian troops have entered Manneheim and Heidelberg.

Special dispatch to the New York Herald from London, Aug. 3, received in New York Aug. 5.

Martial law has been proclaimed in lower Austria and also in Venice, Prussia and Wurtemberg.

A peace conference is to be held at Prague. The preliminaries agreed upon are as follows: Austria is to withdraw from the German Confederation and is to lose Venetia and her part of Schleswig-Holstein. Austria is also to pay ten millions of dollars to her adversaries as expenses of the war. The German States north of the Maine, are to form a union under the guidance of Prussia. The German States south of the Maine are to form an independent union.

The Italian patriot Farini [Query—Mazzini] is dead.

DOMESTIC.

New York, Aug. 1. The number of cholera cases reported in this city yesterday was twenty, of which seven died. In Brooklyn sixteen cases were reported and two deaths. On the Island there was no increase of cholera reported.

Louisville, Ky., August 1. There have been two fatal cases of cholera at Taylor Barracks among the recruits recently arrived from New York.

New York, Aug. 2. Since the 22d ult. there have been 30 cases and 21 deaths by cholera on Blackwell's Island. From the 29th to the 31st ult., 62 cases and 26 deaths on Ward's Island. In this city, yesterday, there were 21 cases and 9 deaths; and on Governor's Island several new cases and 5 deaths. There have been 9 deaths on David's Island and 9 new cases; and one death on Randall's Island. In Brooklyn the epidemic is on the increase; yesterday there were 16 cases and 3 deaths.

New York, Aug. 2. There were 19 cases and 4 deaths by cholera reported in Brooklyn from noon yesterday to noon to-day. Eight of these cases were in the jail and penitentiary.

Philadelphia, Aug. 2. The report of the Board of Health to-day, up to noon, showed nine new cases and two deaths from cholera.

New York, Aug. 3. Twenty-four cases and ten deaths by cholera are reported in this city for yesterday, and sixteen cases and three deaths in Brooklyn.

The cholera has broken out in the Kings County Truant Home. There have been seventy-seven confirmed cases of cholera in Kings County since the 27th ult. The inmates of the Truant Home are forbid coming to New York.

New York, Aug. 3. Thirteen additional cases of cholera and two deaths were reported by the police to-day.

Philadelphia, Aug. 3. The cholera report to-day, up to noon, showed six new cases, four of which were fatal.

New York, Aug. 4. Twenty-two cases and ten deaths from cholera in this city, and forty-seven cases and ten deaths in Brooklyn, are reported to-day.

Twenty-five of the Brooklyn cases occurred in the Penitentiary. The total number of deaths in New York for the week ending to-day is 790, a large increase over those for the same week last year.

New York, Aug. 1. City of Mexico correspondence says the reorganization of Maximilian's army is progressing finely.

New York, Aug. 2. Twelve messages were received at the New York telegraph office for Europe on Thursday, for which the sum of $1313 in gold was paid.

New York, Aug. 3. An Ottawa (Canada) dispatch says information has reached the Government that another Fenian movement will soon take place, Gen. Dick Taylor to command in chief. It is thought that the next struggle will be a severe one. A war with the United States is not unlikely as things look.

New York, Aug. 4. There were 25 cases of cholera and ten deaths in this city yesterday. The mortality of the week from cholera in the city and adjacent islands was nearly 200.

For 24 hours preceding 7 P. M. yesterday 29 cases and 9 deaths from cholera were reported in this city. Three deaths of previously reported cases occurred at Governor's Island. No additional cases are reported on the other islands.

Galveston, Texas, Aug. 3. There have been ten new cases of cholera within the past two days. They are confined to the newly arrived troops from Hart's Island.

Washington, Aug. 3. A private letter received here from the City of Mexico, from responsible sources, says there is no doubt but that Maximilian is gradually preparing to leave Mexico during the coming fall. The Empress has gone to Europe with a statement showing the financial condition of the empire, which, in that line, is about hopeless. The writer of the letter thinks that the withdrawal of Maximilian will take place as soon as the last batch of French troops are withdrawn in November next.

The Atlantic Telegraph Tariff.—Some changes have been made in the wording of the tariff of charges by the Atlantic Telegraph. As revised they are as follows:

From any telegraph station in America to any telegraph station in Great Britain for twenty words or less, including address, date and signature, not exceeding in all 100 letters, £20 in gold. For every additional word not exceeding five letters, 20 shillings sterling in gold.

From any telegraph station in America to any telegraph station in Europe for twenty words or less, including address, date and signature, not exceeding 100 letters, £21 in gold. For every additional word not exceeding five letters, 21 shillings in gold.

From any telegraph station in America to any telegraph station in Africa, Asia or India for twenty words or less, including address, date and signature, not exceeding in all 100 letters, £25 sterling in gold. For every additional word not exceeding five letters, 25 shillings.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 20th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 75 cents per day. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.45. A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15 and arrives at Wilbraham at 6.23 P. M.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fare at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams at the Wilbraham campmeeting.

On the Western R. R. and also the Worcester, the fare has been reduced *one third*. Tickets good Aug. 18th to 28th, to be obtained at the various R. R. ticket offices, on the Western R. R., and at the Westboro', Holliston, Natick and Boston offices, on the Worcester R. R. Fare from Boston *to* Wilbraham *and return* $3.85. All return tickets on the *Worcester road* are to be endorsed by Geo. T. Adams. Please remember to call for *Campmeeting Tickets* at the offices on the Western and Worcester Roads.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.30 A. M., and 5 P. M.

The fare is reduced from Albany. The 10 A. M. train connects with the only train from Rutland to Albany, and arrives in Springfield about 1 P. M.

Arrangements are made with the Providence and Worcester R. R. to reduce the fare one third. Brethren can obtain a ticket at the depot, in Providence, good from the 18th to the 28th of Aug., for $4.00, to go and return, by calling for Wilbraham campmeeting tickets. They will sell as they did last year.

S. G. Mathewson,
Miles Grant,
Geo. T. Adams,
H. Munger,
J. Hemenway,
R. E. Ladd,
D. Mathewson,
} *Committee of Arrangements.*

Advent Christian Association.

The Seventh Annual Meeting of this Society will be held at Wilbraham, commencing Tuesday, Aug. 21st, 1866, at 4 o'clock P. M.

The business to be transacted at these meetings has now become too well understood to need explanation, and the importance of a general attendance sufficiently felt without a word of exhortation.

Each church shall be allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members.

H. F. Carpenter, Clerk.

Amer. Advent Mission Society.

The Second Annual Meeting of the American Advent Mission Society, for the election of officers, and the transaction of such other business as may properly come before them, will be held in Wilbraham Camp-ground, Thursday, Aug. 23d, 1866, at 4 o'clock P. M.

All delegates to, and officers of, the Advent Christian Associations, East and West, and all ministers in good standing, co-operating therewith, are members of the Mission Society, and entitled to a voice in its proceedings. A general attendance of ministers and delegates is desired.

Come, brethren, with a spirit of earnest prayer for God's blessing upon our mission work.

Wm. B. Herron, *Secretary.*

Conference.

There will be a quarterly conference at Liberty Village, Me., to commence Aug. 23d, at 6 o'clock P. M., and continue over the Lord's day. The meeting will be held in a pleasant grove, near the village, if pleasant; and if not, in a large schoolhouse. Bro. E. D. Fowler will see that all are provided with suitable accommodations. Ministers and brethren of other quarterly conferences are cordially invited to attend. Come, brethren and sisters, let us meet in this new field in the spirit of our blessed Master, endeavoring to be faithful during the few days of pilgrimage that remains to the people of God.

Jeremiah Partridge, President.
J. T. Hemenway, Clerk.

Campmeeting.

The Lord will, there will be a campmeeting in New Preston, Ct., to commence Sept. 5th, 1866, and continue one week. We hope to have better accommodations for boarding than at the last. Pasture for horses can be had close by. A general invitation to all who love the Lord, and want to labor for the salvation of souls, come. Bro. Grant and Ross are expected, and an invitation is extended to all preachers who feel the Lord would have them come.

Alvah M. Tyrrell,
Hiram I. Baldwin,
Charles Calhoun,
} Committee.

Alton Bay Campmeeting.

The Alton Bay campmeeting, Providence permitting, will commence Sunday, Aug. 26th, and hold through the week, and over the following Lord's day. On the Concord and Nashua, and Concord and Portsmouth Roads, they are to have tickets at Nashua, Manchester, and all stations on the Portsmouth road at a reduction of one-third from regular fare. Parties may go to New Market Junction, or Concord, as they prefer.

J. G. Smith.

Dedication.

The new Chapel at Danielsonville, Ct., will be dedicated to the service and worship of God, on Sunday, Aug. 12th, 1866, (D. V.) Bro. H. L. Hastings is expected to be present.

H. F. Carpenter, Pastor.

Tent Meeting.

A three days tent meeting will be held on North Farms, Wallingford, Conn., near the Advent Chapel, commencing Sunday, Aug. 12th. Brn. A. Decker and B. Hitchcock will be present to address the meeting. Friends from abroad are invited.

By order of the church, Franklin Platt.

Proposed Tent Meetings in Ohio.

At a conference held at Norwalk, Ohio, on the 2nd and 3rd of June, 1866, among other things it was unanimously voted, "That we recognize Bro. James Wendell, of Edinboro, Pa., as an Evangelist for Ohio, and that we concur in the proposed arrangement for Brn. Wendell and Brown to hold a series of tent meetings in this part of the State the present season, and will co-operate with, and render them all the aid we consistently can in carrying out that object; and that we commend them to the favorable consideration of the brethren and the public generally, as worthy of support."

P. Allino, Clerk.

Campmeeting at Orrington, Me.

Campmeeting at Orrington Corner, Me., commencing Aug. 16th, and continue one week, or more, if the Lord will. Those coming by steamboat will stop at Hampden and cross the ferry. Let all bring tents who can. Those who cannot, let them bring bedding; and those who can bring neither, let them come, and some way will be provided. For the brethren, Geo. W. Brown.

P. S. The meeting is half a mile from the ferry.

Orchard Meeting.

There will be a meeting two miles from Dover Village, N. H., in the orchard of Mr. Simon Torr, near the house of Sr. Wentworth, known as the Dr. Bean house, situated on the road from Dover to Durham, commencing Saturday evening, Aug. 11th, and hold over the Lord's day. The sacrament will be administered in the evening. Brn. J. G. Smith, and the writer, will be there, if the Lord will. Joseph Pinkham.

Changed.

Notice is hereby given, that the place for holding the quarterly conference of the *Northern Ohio Churches*, for August 25th and 26th, commencing at 2 o'clock P. M. of the 25th, will be *Norwalk*, instead of Berlin, as announced in Crisis of July 4th. Consequently, King will be in Norwalk, and Stetson in Berlin on Aug. 12th.

G. W. Stetson, P. C.

Campmeeting Notice.

There will be a campmeeting in Plainville, Ct., commencing Aug. 27th. Particulars hereafter.

B. Hitchcock.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Hiram Munger. .... Sunday, Aug. 12th

East Boston.
(Chapel, corner of London and Decatur Streets.)
L. Boutell .... Sundays, Aug. 12th and 19th
C. C. Ramsey .... Sunday, Aug. 26th

East Kingstown, N. H., (Town Hall). ...... Aug. 12th
At Wilbraham camp-ground from Aug. 16th to the 27th. Miles Grant.

Haverhill .... Sunday, Aug. 19th
Wm. C. Cook.

Abington, Ct. .... Sunday, Aug. 19th
L. C. McKinstry.

Pleasant Valley, Ct .... Saturday evening, Aug. 11th
Also Sunday, Aug. 12th.
Danielsonville, Ct .... Monday evening, Aug. 13th
Central Factory, R. I. .... Tuesday evening, Aug. 14th
Natick, R. I. .... Wednesday evening, Aug. 15th
H. K. Flagg.

South Reading, Mass. .... Sunday, Aug. 12th
Joseph W. White.

At the Pine Ground, N. H. .... Sunday, Aug. 12th
John H. Dadmun.

South Windsor, Ct. .... Sunday, Aug. 12th
C. Goodrich.

Bradford, N. H., (Pond meeting-house), Sabbath, Aug. 19th. T. M. Preble.

Dover, N. H. .... Thursday and Friday evenings, Aug. 9th and 10th.
Great Falls, N. H. .... Saturday evening, Aug. 11th and over the following Sabbath.
Holden, Mass. .... Sunday, Aug. 19th
Will some one meet me at Oak Dale, Saturday, one o'clock train from Nashua? A. Simpson.

Winsted, Ct. .... Sunday, Aug. 12th
Seth Woodruff.

Worcester, Mass. .... Wednesday evening, Aug. 15th
Hartford, Conn, (if desired), Thursday evening, Aug. 16th. S. C. Hancock.

Natick. .... Sunday, Aug. 12th
J. N. Sherman.

Leeds, Me., (Slab City), Friday, Aug. 31st, and over the following Sunday. Brethren and sisters are invited.
L. L. Howard.
O. F. Goodwin.
W. H. Blaisdell.

Copenhagen, N. Y. .... Wednesday evening, Aug. 15th
Barns Corners, N. Y. .... Friday evening, Aug. 17th
Wilcox Corners, N. Y. .... Saturday evening, Aug. 18th
Lorrain, N. Y., (red school-house), Aug. 19th, 10½ A. M., and at the Lily school-house in the evening of the same day.
Gleamore, N. Y .... Aug. 23d and 24th
New London, N. Y., (at the school-house near Bro. Wm. Morrill's), Sunday, Aug. 26th. 10½ A. M., and at the Lock school-house 2 P. M. Also at Fish Creek Landing in the evening of the same day.
C. H. Williams.

Concord, N. H.
(Corner of Green and Center Streets.)
J. S. White .... Sunday, Aug. 12th
L. Boutell .... Sundays, Aug. 26th and Sept. 2d

Dover, N. H. .... Sunday, Aug. 26th
A. Decker.

Vernon, Vt. .... Aug. 19th
S. Cook.

Sullivan, Pa., (as Bro. A. Dewey may appoint), Thursday evening, Aug. 30th. J. W. Taylor.

Byron, Me., Kop City (baptism) .... Aug. 12th
J. C. Wheeler.

Moultonborough Center, Saturday, Aug. 11th, 2 o'clock P. M., (conference) and over Sunday.
Albany (Bell school-house, or grove, as brethren may appoint), Aug. 19th. T. W. Piper.

Brockport, at 1 A. M. and 1½ P. M. .... Aug. 12th
Oak Orchard Harbor (at the Lake View House in the grove) 5 P. M., Aug. 19th. P. A. Smith.

Plymouth, Mass. .... Aug. 12th and 19th
Attend Wilbraham campmeeting. Send letters to Plymouth till Aug. 17th, after that to Boston, care of Geo. T. Adams. Israel Damman.

Clark's Hall, Richmond, R. I.
J. J. Northup .... Sunday, Aug. 19th
Augustus Durfee .... Sunday, Aug. 26th

New Haven, Ct. .... Aug. 19th
B. Hitchcock.

Yarmouth .... Aug. 12th
R. R. York.

Savoy. .... Sunday, Aug. 12th
Elizabeth Warren.

Eld. D. N. Chadsey will preach at Montreal, C. E., Lord's day, Aug. 26th, during the week, and over the following Lord's day, Sept. 2d.
Melbourne, C. E. .... Sept. 4th, 5th, and 6th
Danville, the remainder of the week, and Lord's day, Sept 9th.
Compton, C. E., (where Bro. N. Stevens may arrange), Sept. 11th, 12th, and 13th.
Hatley, C. E., (where Bro. Carley may appoint), Sept. 14th, 15th and 16th.
Bro. Chadsey goes this tour by my request. He is a worthy, promising young brother. Receive him in the Lord. C. C. Stevens.

Rome (Town House) .... Aug. 12th
Witton (Intervale school-house) .... Aug. 19th
Augusta City (if brethren arrange) .... Aug. 26th
H. B. Sevey.

Liberty Village, Me .... Thursday evening, Aug. 23d and over the Sabbath.
E. K. Partridge.
J. Partridge.

Unity, N. H., (at Joseph Kimball's) .... Aug. 12th
Salmon Cook.

Worcester .... Aug. 12th
Wm. Stuart.

Worcester, Mass. .... Sunday, Aug. 19th
J. Couch.

Seitico, Ct. .... Sunday, Aug. 19th
W. A. Pile.

Campbell Hill .... Saturday evening, Aug. 11th and over Sunday. J. T. Jordan.

Concord, N. H., (Angelos Hall.)
Z. Ford .... Sunday, Aug. 12th

Springfield, Mass., Barnes' Hall.
O. R. Fassett .... Sundays, Aug. 12th and 19th

Portsmouth, N. H.
J. Couch .... Sunday, Aug. 12th
W. H. Mitchell .... Sunday, Aug. 19th

Rochester, (McDuffee district, new chapel), Sunday, Aug. 19th. J. Pinkham.

Lincolnville, Me. .... Aug. 12th
J. K. Bellows.

Natick .... August 19th
Lynn .... Aug. 26th
New Bedford .... Sept. 2d
Portland, Me. .... Sept. 9th and 16th
J. S. White.

Newport, N. H., (Northville) .... Aug. 12th
Bro. John G. Putnam and H. Deming are requested to attend. Edward Coffren.

Westboro, Mass. .... Sunday, Aug. 12th
C. C. Ramsay.

A. Simpson .... Sunday, Aug. 5th
Lewiston, Me. .... Aug. 12th, 19th, and 26th
J. M. Mureno.

North Norway, or Waterford, (as the brethren may arrange), Sunday, Aug. 12th. Jas. A. Libby.

Alton Corner, N. H. .... Aug. 12th
Pittsfield .... Sunday, Aug. 19th
C. S. Emerson.

Lunenburg, Mass. .... Aug. 12th
S. C. Hancock.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
R. Bellows.

Talcottville, Ct. .... Sunday, Aug. 19th
Wm. H. Fisher.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. Baker.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa. .... August 22d and over Sunday following.
J. W. Taylor.
C. P. Sweet.

Business.

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To find how your account stands.

The present No. of the Crisis is 566. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

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By Express—S Haines, W N Pile, T B Duncan, J M Snook, J L Chute, W Shepherd.

LETTERS RECEIVED.

B. L. H., J N Berry, Hattie H., J Elkins, Z Whitney, N Sprague, R E Ladd, S D Daniels, Geo. A Streeter, L Becraft, M M Weaver, D Kinney, F H Burbank, J B Cook, I. and L. Damman, S V Whitaker, Anna E. Elmurr.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
R. Owen—Springfield, Mass., No. 20 Margaret St.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Corthage, Me.
N. Hartshorn—Laconia, N. H.
J. O. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Williams—Clayton, Jefferson Co., N. Y.
George Thomson—Monroe, Green Co., Wis.
C. H. Leverton—Surry, Hancock Co., Me.
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J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
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For the World's Crisis.

LITTLE WANDERERS' HOME.

Bro. Grant:—Received your note of the 27th on Monday the 29th, and hereby acknowledge the receipt of the money contained therein; viz., $1.00 from R. Rich, $1.00 from "an unconverted young man," and 30 cents from Sr. Taylor.

Through Bro. Adams, I have just received $1.00 for the "Home," from C. C. B. Have also received $2.00 from "a friend" in Worcester; 50 cts. from E. Myers, of ——, Pa.; $1.00 from Sarah F. W. of Davenport, N. Y.; and $1.50, "reward of merit" money, from a little Sunday School taught by Mrs. Sarah A. G., South Windsor, Conn. May the Lord bless all these donors who have sent their money to aid in purchasing a home for the little wanderers, and to feed the hungry, and to instruct the ignorant.

The Cholera is gaining ground. Last week there were twenty-one deaths from this plague. Within forty-eight hours there have been fourteen new cases and seven deaths. These facts are from the reports of the Board of Health. "Seventy cellar, shed, and court tenements in Bedford and Baker streets, and other places" where we labor, have been closed and nailed up. A few days ago, one of that degraded class called "Bummers," died of Cholera at the corner of Eighth and Shippen Sts., on the sidewalk. She was bareheaded, barearmed, and barefooted. As her hands and feet were turning black, a bystander called out, "When she dies send for the Coroner." How different the end of the wicked from that of the righteous. There were one hundred and one deaths from Cholera Infantum, twenty-one from Cholera Morbus, ten from Diarrhea, seventeen from Dysentery, five from sun-stroke, and eight from the effects of the heat, in this city last week.

We look upon these phenomena, and upon the state of the elements, the nations, the world, and the church, as indicating the near approach of the Prince of peace. Until he comes, we expect that wars, tumults, divisions, plagues, pestilences, famines, distresses, etc., will increase. We believe that Satan will make one more grand effort for the mastery, and that he is maturing the plans that six thousand years' experience have enabled him to devise, in order to effect his purpose; and he will well-nigh succeed. The Antichrist will soon be revealed fully. I hope that our ministers will be faithful in showing to a perishing world that they are to look to Jesus for immortality and endless life. I am afraid that when the time of deep trial comes, some will have occasion to regret their unfaithfulness in this direction. It will at once show the necessity of the second advent of Christ, if faithfully preached, and will lead christians to "be sober, and to hope to the end for the grace that is to be brought unto" us "at the revelation of Jesus Christ."

Our hearts are cheered by the epistles we receive from various parts of the country. May the Lord bless all who "love our Lord Jesus Christ in sincerity." We thank you, dear brother, for your encouraging words. The seed which you have sown here is springing up. May grace, mercy, and peace abide with your spirit. Yours waiting for salvation,

Phila., July 31. F. H. Burbank.

For the World's Crisis.

HOME AGAIN.

Bro. Grant:—After an absence of over seven weeks from the loved ones, I have arrived at home once more, and with a heart full of gratitude to God for his care over us—me and mine.

For the benefit of our most excellent paper, the Crisis, I would say that I have visited several places in Vt., and find the brethren and sisters in most places alive, and in a waiting position for the coming of the Just One. In Bridgewater, Vt., I stayed over four weeks, and baptized eight, making thirty-two in all since I went there last fall. Five others were baptized belonging to other places.

Well, my heart says, Praise our God. I am glad that I have the privilege to be at home again with my family. It is good to rest, but my eye is turned to the great gathering time, when all of Father's family will be at home. Long-separated families will then meet to part no more. Glory to God. The time will soon come. Brn. in the ministry, let us be bold; it is no time now for dallying with the enemy. Pray for me. Your Bro. in Christ, Geo. A. Streeter.

Correspondence.

From Bro. and Sr. Damman.

Bro. Grant:—If we shall not commit too great a trespass upon your patience, and the rights of much better contributors, we would humbly ask the privilege of reporting ourselves through the Crisis to the dear brethren and sisters in Maine, and to all who would like to hear from us. All hail! blessed pilgrims. Having obtained help of God, we are still following in the way, expecting immediately to be led to the house of our Master. Thank Heaven, unworthy, little, and unknown as we are, we have received and accepted an invitation to be there, where will be gathered the good and blest of every age and clime.

We have recently enjoyed a rich foretaste of the great feast, with the brethren of our Lord, on holy ground, at the Tremont campmeeting. God was in the place, and we knew it not until we saw the manifestation of his power, not in burning the trees, but in holy cement, the virtue of that petition—I would that they be *one*. Praise the Lord. With one voice we all exclaimed, I never saw it on this wise so fully. It was really good to be there; and if there was nothing better in *prospect*, we should have desired, as Peter did, to make tabernacles and remain in the sacred presence. But it is not *quite* yet. It was only as a way-side temple, where we might turn aside to pray and refresh ourselves for a little, girding up anew, fortifying our powers, looking over the reckoning, desiring to know what manner of TIME the Spirit of God did signify. We were indeed fed with the word of life, and honey from the rock.

How blessed to know we have not been following cunningly devised fables. Our faith was never stronger. Evidences are *perfectly conclusive* that we are *almost home*. We hardly think there will be time for another anniversary of the feast at Tremont. Our hearts respond, *Amen*, let the curtain be rolled up; that we may look upon the face of our Beloved, and be made like him. O blessed hope! We need not mistake. If the hope is ours, we *shall* purify ourselves. We shall be watchful and sober, putting off the works of the flesh, and putting on the armor of righteousness, seeking favor and fellowship with God. It is his blessed will, even our sanctification.

Take courage, weary pilgrim, the journey has been somewhat toilsome, 'tis true; but there's a home in waiting for every one,—crowns laid up, angels in waiting readiness to obey the last mandate, *Gather them unto me*. O we *must* be there. Then, once for all, we'll bare our bosoms to the storm, and *all together "lift or die."* I. & L. Damman.

New Bedford, Mass., July 31st, 1866.

From Bro. J. S. Hinds.

Bro. Grant:—Thinking that some of the readers of the Crisis might be pleased to know how I am getting along, I will inform them. Dear Brn. and Srs., scattered in every direction from Wilbraham camp-ground, perhaps you remember of seeing me there. I have remembered the countenance and kindness of many that I saw there. Yes, and I have and do still remember them in my prayers.

There are but few around here of our belief, and we do not have any Second Advent preaching near here, excepting Bro. G. W. Stetson, who was here the last of March. His preaching was liked well. The best blessings we enjoy are the comforting influences of the Holy Spirit and the Bible, and the next is the Crisis and *the Voice*; and some of my friends have sent me tracts that have been a great help to me.

Now a few words about the Wilbraham campmeeting last year. I had a hard time to get there, but was greatly disappointed to find so much of the life and power of godliness there. It was beyond anything that I had ever expected to see in this life. Brn. and Srs., I am very anxious to attend the next campmeeting at Wilbraham, but do not see as it is possible, for I am not able to work at my trade in warm weather; and besides being sick some, I have had a felon on my right thumb that has kept me from doing much work for five or six weeks. And we have a daughter that lives with us, that is very sick with consumption, and can hardly make up our mind whether she will ever get well or not; but think her prepared for death.

Dear Brn. and Srs., I love the Crisis and *Voice of the West*, but I am sorry that I am not able to pay for either; and I don't know the brother's name that offered to pay for the *Voice* for a year from last August; but thanks be to him. And I do not know who pays for the Crisis; but I am thankful that I have had it for over a year. It appears to me that these papers are better and better.

John S. Hinds.

Wilmington, Essex Co., N. Y.

From Bro. N. Sprague.

Bro. Grant:—I hope you, or some other faithful watchman, will try to visit Lanesville, and preach to us the word of life. We have been much strengthened and encouraged by a visit from Bro. J. T. Dixon, who was with us some three weeks in all, including three Sabbaths. Although there were many discouragements, the weather being very warm, and a very busy time of the year; yet, backsliders were reclaimed, and sinners inquired the way to Zion. Four were baptized by Bro. D. while here.

We are small in number, and poor in this world's goods; still, we live and wait and hope. Bro. Sam'l Curry has visited us also; and has promised us another visit. His words of cheer were timely. These labors of love are *appreciated*. May these preaching Brn., who knew we were unable to compensate them fully in this world's goods, find their exceeding great reward in the world to come.

Yours truly, looking for "the blessed hope,"

Lanesville, Ct. N. Sprague.

From Bro. S. D. Daniels.

Bro. Grant:—My health has been very poor several months, but I am in hopes of improvement now. I believe the Lord is soon to come, and I feel it duty to go out into the highways and hedges and urge them to come in. Unless I do, I cannot enjoy religion. I have been discouraged by some, as has been the case with other young preachers. I have not the least shadow of a doubt with regard to my duty. I do believe I shall be lost if I do it not; and I start again, knowing that he that is for me is greater than all that can be against me. S. D. Daniels.

Springfield, Mass.

Bro. H. Rockwell writes:—"Will you be so kind as to withdraw my appointments for Westfield Farms and Montgomery, Aug. 12th and 19th, on account of injuries caused from a fall, by the breaking of a round in a ladder, and oblige your unworthy brother in affliction."

LIGHT ADVANCING.

Extract from a private letter of a Baptist minister:—

"*Dear Bro. Grant*:—Some ten years since, I was led to inquire into the teachings of the Bible on the two questions, 'Is the soul of man immortal?' and, 'Will the finally impenitent exist forever in conscious misery?' After careful investigation, I came to the same conclusion, on these questions, with Bro. C. F. Hudson, in his excellent work, 'Christ our Life.' In the summer of 1863, I was taking 'The Earnest Christian' published in Buffalo, N. Y., by Rev. B. T. Roberts. In the June No. of that periodical, the editor published a stirring article on 'Eternal Punishment,' strongly advocating the popular view. As I read the article, I wrote on the margin phonographic pencil notes of dissent. Afterward, I expanded those notes into a regular reply, read that reply to some half dozen Advent brethren living here, and then sent a copy of it to the editor for publication. Bro. Roberts, a Free Methodist, received the reply, and wrote to me that he admired the spirit of my article, and desired to give the subject further investigation; but said such a periodical as his could not be sustained, if he should admit controversial articles into it. The Advent brethren here, then talked of getting the two articles published together in pamphlet form for circulation. But when they found the cost of publishing would be considerably more than they had expected, they gave it up. And thus the matter has rested till now, except that I have devoted several spare hours to revising and rewriting the reply.

I still think the two articles, in pamphlet form, might be circulated by mail among *Orthodox ministers*, and lay members also, and, by the blessing of God, do something towards bringing them back to Bible teaching on the subject of future punishment. In this opinion the Advent brethren here concurred, after hearing the two articles read.

Bro. Roberts' article presents the arguments for the popular view, in a very strong and condensed form; and in the judgment of the brethren who have heard them read, my reply fully meets those arguments, and establishes the scriptural doctrine of the destruction of the wicked."

☞ The rag business in New York amounts to $30,000,000 per annum.

Obituaries.

Wilson. Died in Richmond, Me., July 17th, 1866, Bro. Samuel Wilson, aged seventy-four years and six months.

Bro. Wilson was one of the best men that I ever knew. He was an every-day, Bible christian; one who followed the Lord fully; and when his health would permit was active in the service of God. His prayers and exhortations were always weighty and edifying. Truly a Father in Israel has gone.

"Soon may the glorious morning come,
When all the saints shall rise;
And clothed in their immortal bloom,
Meet Jesus in the skies."

H. D. Reed.

Howland. Died in Whitefield, N. H., July 19th, 1866, of pneumonia, Alven P. Howland, aged fourteen years, ten months and twenty days.

Brother and Sister Howland, with the rest of their children, deeply feel their loss. May the good Lord bless the father and mother, with the rest of their children. A discourse was preached, and words of comfort administered, from 1 Cor. 13: 12, by the writer. J. A. Cleaveland.

Will the "Herald" please copy?

Card. Died in East Bowdoinham, Me., July 16th, 1866, Elanora H. Card, daughter of Otis L. and Prescilla P. Card, aged eleven years, six months. May God bless the mourning friends.

H. D. Reed.

Burnham. Died at Hollis Center, Me., July 4th, 1866, Lucinda Burnham, aged twenty years and six months.

Services by the writer. B. S. Emery.

Married.

In Salem, Mass., May 24, 1866, by Rufus Wendell, George A. Call and Mary Minerva Ballard, both of Salem.

In Salem, Mass., July 31st, by the same, John P. Johnson, of Salem, and Lizzie Johnson, of Maine.

Summary of News.

FOREIGN.

Correspondence between the Mayors of London and New York.

Heart's Content, July 28. *To the Mayor of New York:* May commerce flourish, and peace and prosperity unite us.

(Signed) Mayor of London.

His Honor the Mayor of New York caused to be forwarded to His Honor the Lord Mayor of London a telegraph dispatch, of which the following is a copy:

"Mayor's Office,
New York, July 30, 1866.

To the Lord Mayor of London:

The energy and genius of man, directed by the Providence of God, have united the Continents.

May this union be instrumental in securing the happiness of all nations and the rights of all peoples. John T. Hoffman, Mayor of New York."

New York, Aug. 1. The *Herald* has the following dispatch, dated London, July 30:

A great reform meeting was held to-day in this city; 30,000 people were present. Resolutions were adopted declaring that they had no faith in the government. Petitions were read, which are to be presented to Parliament, demanding inquiry into the conduct of Sir Richard Mayne, Chief of Police. The procession was immense. Several bands of music were in attendance. Everything passed of quietly.

The *Tribune* has a special which says that peace was certain at Berlin on Saturday. Bismark and the King return this week. Prussia carries all her points. The Liberals support Bismark's foreign policy. Austria's naval victory is much overrated.

The Hyde Park riots and the movement to form exclusive reform league meetings have periled the Derby Government.

Heart's Content, Aug. 1—11 A. M.,
Via Aspey Bay, Aug. 2.

To the Associated Press:

We are now receiving messages through the Atlantic Cable at the rate of over 12½ words per minute. All electricians are delighted with the perfectly distinct character of the signals through the cable. (Signed) Cyrus W. Field.

Liverpool July 26th, Londonderry 27th.

Londonderry, July 27—A. M. The armistice between Prussia and Austria expires to-day. It will probably be renewed, but there is no intimation as yet of this having been done.

Previous to the armistice the Italians had been very successful in the South Tyrol.

The *Times* says that the armistice did not come a moment too soon to save Austria from a final catastrophe. Yet one day more and the Italians would have found themselves in full possession of Southern Tyrol, and the Prussians, masters of the passes of the Danube, would have threatened Vienna on the east and west. The combatants are now resting irrespective of their positions, and there are well grounded hopes that the truce may be prolonged into an armistice and this again into a definite peace.

On the 25th, a suspension of hostilities for eight days was concluded between the Italians and Austrians.

London, Aug. 1. The advices from the seat of war state that the Prussian troops have entered Mannheim and Heidelberg.

Special dispatch to the New York Herald from London, Aug. 3, received in New York Aug. 5.

Martial law has been proclaimed in lower Austria and also in Venice, Prussia and Wurtemberg.

A peace conference is to be held at Prague. The preliminaries agreed upon are as follows: Austria is to withdraw from the German Confederation and is to lose Venetia and her part of Schleswig-Holstein. Austria is also to pay ten millions of dollars to her adversaries as expenses of the war. The German States north of the Maine, are to form a union under the guidance of Prussia. The German States south of the Maine are to form an independent union.

The Italian patriot Parini (Query—Mazzini) is dead.

DOMESTIC.

New York, Aug. 1. The number of cholera cases reported in this city yesterday was twenty, of which seven died. In Brooklyn sixteen cases were reported and two deaths. On the Island there was no increase of cholera reported.

Louisville, Ky., August 1. There have been two fatal cases of cholera at Taylor Barracks among the recruits recently arrived from New York.

New York, Aug. 2. Since the 22d ult. there have been 30 cases and 21 deaths by cholera on Blackwell's Island. From the 29th to the 31st ult., 62 cases and 26 deaths on Ward's Island. In this city, yesterday, there were 21 cases and 9 deaths; and on Governor's Island several new cases and 5 deaths. There have been 9 deaths on David's Island and 9 new cases; and one death on Randall's Island. In Brooklyn the epidemic is on the increase; yesterday there were 16 cases and 3 deaths.

New York, Aug. 2. There were 19 cases and 4 deaths by cholera reported in Brooklyn from noon yesterday to noon to-day. Eight of these cases were in the jail and penitentiary.

Philadelphia, Aug. 2. The report of the Board of Health to-day, up to noon, showed nine new cases and two deaths from cholera.

New York, Aug. 3. Twenty-four cases and ten deaths by cholera are reported in this city for yesterday, and sixteen cases and three deaths in Brooklyn.

The cholera has broken out in the Kings County Truant Home. There have been seventy-seven confirmed cases of cholera in Kings County since the 27th ult. The inmates of the Truant Home are forbid coming to New York.

New York, Aug. 3. Thirteen additional cases of cholera and two deaths were reported by the police to-day.

Philadelphia, Aug. 3. The cholera report to-day, up to noon, showed six new cases, four of which were fatal.

New York, Aug. 4. Twenty-two cases and ten deaths from cholera in this city, and forty-seven cases and ten deaths in Brooklyn, are reported to-day.

Twenty-five of the Brooklyn cases occurred in the Penitentiary. The total number of deaths in New York for the week ending to-day is 799, a large increase over those for the same week last year.

New York, Aug. 1. City of Mexico correspondence says the reorganization of Maximilian's army is progressing finely.

New York, Aug. 2. Twelve messages were received at the New York telegraph office for Europe on Thursday, for which the sum of $1313 in gold is paid.

New York, Aug. 3. An Ottawa (Canada) dispatch says that information has reached the Government that another Fenian movement will soon take place, Gen. Dick Taylor to command in chief. It is thought that the next struggle will be a severe one. A war with the United States is not unlikely as things look.

New York, Aug. 4. There were 25 cases of cholera and ten deaths in this city yesterday. The mortality of the week from cholera in the city and adjacent islands was nearly 200.

For 24 hours preceding 7 P. M. yesterday 29 cases and 9 deaths from cholera were reported in this city. Three deaths of previously reported cases occurred at Governor's Island. No additional cases are reported on the other islands.

Galveston, Texas, Aug. 3. There have been ten new cases of cholera within the past two days. They are confined to the newly arrived troops from Hart's Island.

Washington, Aug. 5. A private letter received here from the City of Mexico, from responsible sources, says there is no doubt but that Maximilian is gradually preparing to leave Mexico during the coming fall. The Empress has gone to Europe with a statement showing the financial condition of the empire, which, in that line, is about hopeless. The writer of the letter thinks that the withdrawal of Maximilian will take place as soon as the last batch of French troops are withdrawn in November next.

The Atlantic Telegraph Tariff.—Some changes have been made in the wording of the tariff of charges by the Atlantic Telegraph. As revised they are as follows:

From any telegraph station in America to any telegraph station in Great Britian for twenty words or less, including address, date and signature, not exceeding in all 100 letters, £20 in gold. For every additional word not exceeding five letters, 20 shillings sterling in gold.

From any telegraph station in America to any telegraph station in Europe for twenty words or less, including address, date and signature, not exceeding 100 letters, £21 in gold. For every additional word not exceeding five letters, 21 shillings in gold.

From any telegraph station in America to any telegraph station in Africa, Asia or India for twenty words or less, including address, date and signature, not exceeding in all 100 letters, £25 sterling in gold. For every additional word not exceeding five letters, 25 shillings.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 20th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 75 cents per day. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.45 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15 and arrives at Wilbraham at 6.23 P. M.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams at the Wilbraham campmeeting.

On the Western R. R. and also the Worcester, the fare has been reduced *one third*. Tickets good Aug. 18th to 29th, to be obtained at the various R. R. ticket offices, on the Western R. R., and at the Westboro', Holliston, Natick and Boston offices, on the Worcester R. R. Fare from Boston *to* Wilbraham *and return* $3.85. All return tickets on the *Worcester road* are to be endorsed by Geo. T. Adams. Please remember to call for *Campmeeting Tickets* at the offices on the Western and Worcester Roads.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.30 A. M., and 5 P. M.

The fare is reduced from Albany. The 10 A. M. train connects with the only train from Rutland to Albany, and arrives in Springfield about 1 P. M.

Arrangements are made with the Providence and Worcester R. R. to reduce the fare one third. Brethren can obtain a ticket at the depot, in Providence, good from the 18th to the 28th of Aug., for $4.00, to go and return, by calling for Wilbraham campmeeting tickets. They will sell as they did last year.

S. G. Mathewson, Miles Grant, Geo. T. Adams, H. Munger, J. Hemenway, R. E. Ladd, D. Mathewson, } *Committee of Arrangements.*

Advent Christian Association.

The Seventh Annual Meeting of this Society will be held at Wilbraham, commencing Tuesday, Aug. 21st, 1866, at 4 o'clock P. M.

The business to be transacted at these meetings has now become too well understood to need explanation, and the importance of a general attendance sufficiently felt without a word of exhortation.

Each church shall be allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members.

H. F. Carpenter, Clerk.

Amer. Advent Mission Society.

The Second Annual Meeting of the American Advent Mission Society, for the election of officers, and the transaction of such other business as may properly come before them, will be held n Wilbraham Camp-ground, Thursday, Aug. 23d, 1866, at 4 o'clock P. M.

All delegates to, and officers of, the Advent Christian Associations, East and West, and all ministers in good standing, co-operating therewith, are members of the Mission Society, and entitled to a voice in its proceedings. A general attendance of ministers and delegates is desired.

Come, brethren, with a spirit of earnest prayer for God's blessing upon our mission work.

Wm. B. Herron, *Secretary.*

Conference.

There will be a quarterly conference at Liberty Village, Me., to commence Aug. 23d, at 6 o'clock P. M., and continue over the Lord's day. The meeting will be held in a pleasant grove, near the village, if pleasant; and if not, in a large schoolhouse. Bro. E. D. Fowler will see that all are provided with suitable accommodations. Ministers and brethren of other quarterly conferences are cordially invited to attend. Come, brethren and sisters, let us meet in this new field in the spirit of our blessed Master, endeavoring to be faithful during the few days of pilgrimage that remains to the people of God.

Jeremiah Partridge, President.
J. T. Hemenway, Clerk.

Campmeeting.

The Lord will, there will be a campmeeting in New Preston, Ct., to commence Sept. 5th, 1866, and continue one week. We hope to have better accommodations for boarding than at the last. Pasture for horses can be had close by. A general invitation to all who love the Lord, and want to labor for the salvation of souls, come. Bro. Grant and Ross are expected, and an invitation is extended to all preachers who feel the Lord would have them come.

Alvah M. Tyrrell, Hiram L. Baldwin, Charles Calhoun, } Committee.

Alton Bay Campmeeting.

The Alton Bay campmeeting, Providence permitting, will commence Sunday, Aug. 26th, and hold through the week, and over the following Lord's day. On the Concord and Nashua, and Concord and Portsmouth Roads, they are to have tickets at Nashua, Manchester, and all stations on the Portsmouth road at a reduction of one-third from regular fare. Parties may go to New Market Junction, or Concord, as they prefer.

J. G. Smith.

Dedication.

The new Chapel at Danielsonville, Ct., will be dedicated to the service and worship of God, on Sunday, Aug. 12th, 1866, (D. V.) Bro. H. L. Hastings is expected to be present.

H. F. Carpenter, Pastor.

Tent Meeting.

A three days tent meeting will be held on North Farms, Wallingford, Conn., near the Advent Chapel, commencing Sunday, Aug. 12th. Bro. A. Decker and B. Hitchcock will be present to preach the word. [illegible]

By order of the church, Franklin Platt.

Proposed Tent Meetings in Ohio.

At a conference held at Norwalk, Ohio, on the 2nd and 3rd of June, 1866, among other things it was unanimously voted, "That we recognize Bro. James Wendall, of Edinboro, Pa., as an Evangelist for Ohio, and that we concur in the proposed arrangement for Brn. Wendall and Brown to hold a series of tent meetings in this part of the State the present season, and will co-operate with, and render them all the aid we consistently can in carrying out that object; and that we commend them to the favorable consideration of the brethren and the public generally, as worthy of support."

P. Alling, Clerk.

Campmeeting at Orrington, Me.

Campmeeting at Orrington Corner, Me., commencing Aug. 16th, and continue one week, or more, if the Lord will. Those coming by steamboat will stop at Hampden and cross the ferry. Let all bring tents who can. Those who cannot, let them bring bedding; and those who can bring neither, let them come, and some way will be provided. For the brethren, Geo. W. Brown.

P. S. The meeting is half a mile from the ferry.

Orchard Meeting.

There will be a meeting two miles from Dover Village, N. H., in the orchard of Mr. Simon Torr, near the house of Sr. Wentworth, known as the Dr. Bean house, situated on the road from Dover to Durham, commencing Saturday evening, Aug. 11th, and hold over the Lord's day. The sacrament will be administered in the evening. Brn. J. G. Smith, and the writer, will be there, if the Lord will. Joseph Pinkham.

Changed.

Notice is hereby given, that the place for holding the quarterly conference of the *Northern Ohio Churches*, for August 25th and 26th, commencing at 2 o'clock P. M., of the 25th, will be *Norwalk*, instead of Berlin, as announced in Crisis of July 4th. Consequently, King will be in Norwalk, and Stetson in Berlin on Aug. 12th.

G. W. Stetson, P. C.

Campmeeting Notice.

There will be a campmeeting in Plainville, Ct., commencing Aug. 27th. Particulars hereafter.

B. Hitchcock.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Hiram Munger....................Sunday, Aug. 12th

East Boston.
(Chapel, corner of London and Decatur Streets.)
L. Boutell..........Sundays, Aug. 12th and 19th
C. C. Ramsey....................Sunday, Aug. 26th

East Kingstown, N. H., (Town Hall).........Aug. 12th
At Wilbraham camp-ground from Aug. 16th to the 27th. Miles Grant.

Haverhill....................Sunday, Aug. 19th
Wm. C. Cook.

Abington, Ct....................Sunday, Aug. 19th
L. C. McKinstry.

Pleasant Valley, Ct..........Saturday evening, Aug. 11th
Also Sunday, Aug. 12th.
Danielsonville, Ct..........Monday evening, Aug. 13th
Central Factory, R. I..........Tuesday evening, Aug. 14th
Natick, R. I..........Wednesday evening, Aug. 15th
H. K. Flagg.

South Reading, Mass....................Sunday, Aug. 12th
Joseph W. White.

At the Pine Ground, N. H....................Sunday, Aug. 12th
John H. Dadmun.

South Windsor, Ct....................Sunday, Aug. 12th
C. Goodrich.

Bradford, N. H., (Pond meeting-house), Sabbath, Aug. 19th. T. M. Preble.

Dover, N. H.....Thursday and Friday evenings, Aug. 9th and 10th.
Great Falls, N. H..........Saturday evening, Aug. 11th and over the following Sabbath.
Holden, Mass....................Sunday, Aug. 19th
Will some one meet me at Oak Dale, Saturday, one o'clock train from Nashua? A. Simpson.

Winsted, Ct....................Sunday, Aug. 12th
Seth Woodruff.

Worcester, Mass..........Wednesday evening, Aug. 15th
Hartford, Conn, (if desired), Thursday evening, Aug. 16th. S. C. Hancock.

Natick....................Sunday, Aug. 12th
J. N. Sherman.

Leeds, Me., (Slab City), Friday, Aug. 31st, and over the following Sunday. Brethren and sisters are invited.
L. L. Howard.
O. F. Goodwin.
W. H. Blaisdell.

Copenhagen, N. Y..........Wednesday evening, Aug. 15th
Barns Corners, N. Y..........Friday evening, Aug. 17th
Wilcox Corners, N. Y..........Saturday evening, Aug. 18th
Lorrain, N. Y., (red school-house), Aug. 19th, 10½ A. M., and at the Lily school-house in the evening of the same day.
Glenmore, N. Y..........Aug. 23d and 24th
New London, N. Y., (at the school-house near Bro. Wm. Morrill's), Sunday, Aug. 26th, 10½ A. M., and at the Lock school-house 2 P. M. Also at Fish Creek Landing in the evening of the same day.
C. H. Williams.

Concord, N. H.
(Corner of Green and Center Streets.)
J. S. White....................Sunday, Aug. 12th
L. Boutell..........Sundays, Aug. 26th and Sept. 2d

Dover, N. H....................Sunday, Aug. 26th
A. Decker.

Vernon, Vt....................Aug. 19th
S. Cook.

Sullivan, Pa., (as Bro. A. Dewey may appoint), Thursday evening, Aug. 30th. J. W. Taylor.

Byron, Me., Kop City (baptism)..........Aug. 12th
J. C. Wheeler.

Moultonborough Center, Saturday, Aug. 11th, 2 o'clock P. M., (conference) and over Sunday.
Albany (Bell school-house, or grove, as brethren may appoint), Aug. 19th. T. W. Piper.

Brockport, at 1 A. M. and 1½ P. M..........Aug. 12th
Oak Orchard Harbor (at the Lake View House in the grove) 5 P. M., Aug. 19th. P. A. Smith.

Plymouth, Mass..........Aug. 12th and 19th
Attend Wilbraham campmeeting. Send letters to Plymouth till Aug. 17th, after that to Boston, care of Geo. T. Adams. Israel Damman.

Clark's Hall, Richmond, R. I.
J. J. Northup....................Sunday, Aug. 19th
Augustus Durfee....................Sunday, Aug. 26th

New Haven, Ct....................Aug. 19th
B. Hitchcock.

Yarmouth....................Aug. 12th
R. R. York.

Savoy....................Aug. 12th
Elizabeth Warren.

Eld. D. N. Chadsey will preach at Montreal, C. E., Lord's day, Aug. 26th, during the week, and over the following Lord's day, Sept. 2d.
Melbourn, C. E..........Sept. 4th, 5th, and 6th
Danville, the remainder of the week, and Lord's day, Sept. 9th.
Compton, C. E., (where Bro. N. Stevens may arrange), Sept. 11th, 12th, and 13th.
Hatley, C. E., (where Bro. Carley may appoint), Sept. 14th, 15th and 16th.
Bro. Chadsey goes this tour by my request. He is a worthy, promising young brother. Receive him in the Lord. C. C. Stevens.

Rome (Town House)....................Aug. 12th
Witton (intervale school-house)..........Aug. 19th
Augusta City (if brethren arrange)..........Aug. 26th
H. B. Sevey.

Liberty Village, Me..........Thursday evening, Aug. 23d and over the Sabbath.
S. K. Partridge.
J. Partridge.

Unity, N. H., (at Joseph Kimball's)..........Aug. 12th
Salmon Cook.

Worcester....................Aug. 12th
Wm. Stuart.

Worcester, Mass....................Sunday, Aug. 19th
J. Couch.

Seltico, Ct....................Sunday, Aug. 19th
W. A. Pile.

Campbell Hill..........Saturday evening, Aug. 11th and over Sunday. J. T. Jordan.

Concord, N. H. (Angelos Hall.)
J. Ford....................[illegible]

Springfield, Mass., Barnes' Hall.
O. R. Fassett..........Sunday, Aug. 12th and 19th

Portsmouth, N. H.
J. Couch....................Sunday, Aug. 12th
W. H. Mitchell....................Sunday, Aug. 19th

Rochester, (McDuffee district, new chapel), Sunday, Aug. 19th. J. Pinkham.

Lincolnville, Me....................Aug. 12th
J. K. Bellows.

Natick....................August 19th
Lynn....................Aug. 20th
New Bedford....................Sept. 2d
Portland, Me..........Sept. 9th and 16th
J. S. White.

Newport, N. H., (Northville)..........Aug. 12th
Bro. John G. Putnam and H. Deming are requested to attend. Edward Cotton.

Westboro, Mass....................Sunday, Aug. 12th
C. C. Ramsay.

A. Simpson....................Sunday, Aug. 5th
Lewiston, Me..........Aug. 12th, 19th, and 26th
J. M. Merrill.

North Norway, or Waterford, (as the brethren may arrange), Sunday, Aug. 12th. Jas. A. Libby.

Alton Corner, N. H....................Aug. 12th
Pittsfield....................Sunday, Aug. 19th
C. S. Emerson.

Lunenburg, Mass....................Aug. 12th
S. C. Hancock.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. Bellows.

Talesville, Ct....................Sunday, Aug. 19th
Wm. H. Fisher.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. Baker.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa....................August 23d and over Sunday following. J. W. Taylor.
C. F. Sweet.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 566. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

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By Express—S Haines, W N Pile, T B Duncan, J M Snook, J L Chute, W Shepherd.

LETTERS RECEIVED.

D. L. H., J N Berry, Hattie H., J Elkins, Z Whitney, N Sprague, R E Ladd, S D Daniels, Geo. A Streeter, L Beecrafts, M M Weaver, D Kinney, F H Burbank, J B Cook, I. and L. Damman, S V Whitaker, Anna E. Elmore.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
B. Owen—Springfield, Mass., No. 20 Margaret St.
H. F. Carpenter—Danielsonville, Ct.
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Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Williams—Clayton, Jefferson Co., N. Y.
George Thomson—Monroe, Green Co., Wis.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
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EXPERIENCE OF THOMAS R. JONES, who while [illegible]

BLIND BARTIMEUS; [illegible]

THE EXISTENCE OF HOLY ANGELS [illegible]

For the World's Crisis.

GOD'S ANVIL.

"Tribulation means threshing," or "beating," and French in his excellent treatise on the study of words, has carried out the figure, showing that it is only by "*threshing*" that God separates the wheat from the chaff." Julius Sturm has the idea of "*beating*" beautifully delineated in his poem entitled, "GOD'S ANVIL." One almost feels himself to be passing through the fire, becoming heated and softened, and then on the anvil under the hammer, being beaten into the proper form—God's "own fair shape," as he reads it. It is *thrilling*. We promised its appearance in the Crisis some time since, and now it is published, and we commend it to God's suffering ones.

It *is* true that none can say with any significance,—

> "As God will,
> And in his hottest fire hold still,"

except they are brought to the strait between their own will and God's. He who never knows any will but his own, knows nothing of the happiness of him who can say, "Father, *thy will* be done." Such as can say this, experience with Paul the solution of the problem, that "*tribulation* worketh experience, and experience hope." We have need of patience, because God has given us in the "fires" of "tribulation" *a place to put it*. Where patience is needed, grace will be given; so that it may be successfully exercised. "Tribulation" sometimes works *impatience*; oftenest so when there is a want of submission to the will of God; but with the spirit of the poem, we can with Paul "glory in tribulation."

L. C. MCKINSTRY.

The following is the poem:—

> "Pain's furnace heat within me quivers,
> God's breath upon the flames doth blow,
> And all my heart in anguish shivers,
> And trembles at the fiery glow;
> And yet I whisper—*As* God will,
> And, in his *hottest fire, hold still.*
>
> "He comes and lays my heart, all heated,
> On his hard anvil, minded so
> Into his own fair shape to beat it
> With his great hammer, blow on blow;
> And yet I whisper—As *God* will,
> And, at his heaviest blows, hold still.
>
> "He takes my softened heart and beats it,
> And sparks fly off at every blow;
> He turns it o'er and o'er and "*beats*" it,
> And lets it cool, and makes it glow;
> And yet I whisper—As God *will*,
> And, in his mighty hand, hold still.
>
> "Why should I murmur? for the sorrow
> Thus only *longer lived* will be;
> Its end *may* come, and *will*, to-morrow,
> When God has done his work in me;
> So I say, trusting—As God will,
> And, trusting *to the end, hold still.*
>
> "He'll cause *it* all to *profit purely
> Affliction's* glowing, fiery brand,
> For all his heaviest blows are surely
> Afflicted by a Master hand;
> So I say, praying—As God will,
> And hope in him, though suffering still."

For the World's Crisis.

TRUST IN GOD.

What is it to trust in God? Is it when our houses are full of every needful thing, and we have every thing that heart can wish? or is it trusting in God when we are brought where we have to look to God for the next meal? The Psalmist tells us to "trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Shall we do as the word tells us? As for myself, I mean to trust in the Lord in all things. When I need anything, I do mean to live where I can go to God on bended knees, and tell him all my wants, and pour out my heart's desire and heart-felt requests before him, who alone can do wondrous things. And I mean to have a faith "that will not tremble on the brink of poverty or woe."

I know from happy experience what it is to trust in the Lord, and what it is not to trust in him. I used to think when husband was at work in the shop earning nine shillings a day, and two dollars, and I had a house full of needful things, that I then knew what it was to trust in the Lord. But, dear ones in Christ, I knew nothing about looking to the Lord and trusting him for my food and raiment, and all things that we needed. But since my dear companion has given up all for Christ, and gone out into the highways and hedges to help get a bride for his Master, I have by experience known what it was to trust in the Lord for almost every thing; and I know we do live nearer the Lord when we have to trust him for all we have. When we have a house full of all the good things that this world affords, it is so sweet, so blessed to commit our all into the hands of God.

The past spring and summer have been of great value to me. I feel as if I had been sitting at the feet of Jesus and learning of him many things I never knew before. Sickness, with its blighting influences, has been in my family; and continued watchings around a dear sister's sick bed, have greatly impaired my health, so that, together with my domestic cares, my health has given way a great deal, and I have felt so poorly at times that I have feared I should be taken from my family, and they left without the kind care and counsels of a mother. But when in this state of mind, I would go to the Lord and pour out my petitions to him who is able to save; and I have felt strengthened, and the needed help has come when I most needed it. It is blessed to trust in the Lord. How sweet are the words of Jesus: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." I am glad these words were ever recorded for us poor lone pilgrims in this dreary land. To you who are faithless in regard to trusting in the Lord, let me say to you, cast "all your care upon him, for he careth for" you; and "no good thing will he withhold from them that walk uprightly."

To let you see how good the Lord has been to us this summer, let me first tell you a little incident. My invalid sister had been confined to her bed a long time, not being able to have her bed made without the greatest suffering, and fainting so fast and often, that doctors feared she would die. We asked the good Lord to give us just the things we needed; and the Lord heard and answered prayer in a way that we least expected; and the fifth day of July two dear sisters in Christ, from Athol, came to see us, and brought her a nice new spring bed and bedstead, which cost twenty dollars, a present from the dear children in Athol. Tears of joy filled her eyes, and mine also; and we could not express our heart-felt thanks to them, and to the Lord, for answering our prayers so signally. We have wept and prayed, and thanked God for all his abundant care for us. Sister said, How can I praise God enough for this noble present. Her heart, as well as mine, is filled with thanksgiving and praise to God for his unceasing goodness to us. How can we but love and serve him with undivided hearts and affections for such precious tokens of his love and care toward us?

Yes, I know he loves me, and owns me for his child. How consoling to know from day to day that we are the Lord's. I know today that Jesus is mine and I am his. Blessed assurance! How can I doubt his love to me, when he hears and answers my feeble prayers. To God be all the glory. No goodness in myself; but it is all through the precious name of Jesus. Glory to God and the Lamb. I do love to serve God, and trust in him for all we need. I never felt so much like bringing every thing to Jesus as now.

Dear ones in Christ, who so kindly aided in getting this nice bed for my dear sick sister, I would say, you never can know the good you have done her. She says every day, How can I be thankful enough for it; and she has prayed very earnestly for God to bless and reward every one who so kindly helped in getting her this exceedingly generous present. Now she can lie and not be disturbed, to have it made, for it is always made. God bless you all, is our united prayer. This is the fruit of trusting in the Lord. Praise his dear name. I do love to go to Father for everything I need. I have given up the conflicts of this life for a home where pleasures never die. Let us be good, hoping, praying, trusting, in God for all we need; and very soon we shall be where all things will be ours, and we will sit at Jesus' feet, and cast our crowns before him, and unite to sing the new song. Amen, even so, come, Lord Jesus.

MARY E. STREETER.

RELIGIOUS EXPERIENCE.

The following extract of a letter from Harriet Beecher Stowe, dated June, 1845, to her brother Thomas, will, we doubt not, be interesting to those of our readers who are desirous of abiding in Christ.—*Friend of Virtue.*

"For some three or four years past, there has been in my mind a subdued under-current of perplexity and unhappiness in regard to myself in my religious experience. I have often thought, when sifting myself, why am I thus restless? why not at peace? I love God and Jesus Christ with a deep and real devotion; nay, at times I am overwhelmed, pierced to the very soul with the perfect beauty and sweetness of the divine One, and in general I trust in him, in general I mean to conform my life to him. I am as consistent as many christians, more so than some; then why not satisfied? Ah! I thought to myself, still I am not satisfied. Though I live, perhaps, what might be in christian courtesy called a religious life, still there is something wrong. I can conceive of a style of christian devotion as much higher than my present point, as my present position is above that of the world. The sudden death of George, shook my whole soul like an earthquake; and as in an earthquake we know not where the ground may open next, so I felt an indistinct terror as if father, brothers, husband, any or all, might be just about to sink. Such unexpected, stunning agonies show us heart-secrets before undreamed of. I had written and spoken of Christ, the immovable and ever-present portion, and while I was writing my heart *exulted*; yet, when I had done writing, all went down, as a fire burns itself out, and I returned to grief and tears. Ah! said I to myself, is my soul fully on God, to be so shaken? I saw that my trust was partial, superficial, and that was one more element of self-discontent.

The winter after, care and anxiety came upon me, and I often, day and night, was haunted and pursued by care that seemed to drink my life-blood. A feeble, sickly child—a passionate, irritable nurse, with whom I feared to leave it, from whom I feared to withdraw it—slowly withering in my arms, and yet I exerting my utmost care for it in vain—harassed, anxious, I oftened wondered why God would press my soul, longing for re-union, with a weight of cares that seemed to hold it prostrate on the earth. I felt alone, unsupported, and He whom in former times I had found very present, seemed to leave me entirely. Often, thoughts like this would flash upon me: 'How much of your anxieties are caused by apprehensive fears of what this, that, and the other will think and say of you? how much by having separate purposes and plans which have no reference to Christ's will, and here and there cross it?' In short, I often saw, as by a dart of sunlight, than an entire *identity* of my will with God's, would remove all disquiet, and give joy even to suffering, as says Paul, 'Sorrowful, yet always rejoicing.'

Oh, how I have groaned in spirit, and longed and prayed for it; but the more I strove and prayed, the more inveterate and determined, and unsubdued seemed every opposing desire. The sensitive fear of blame, the ever-living, self-conscious desire of proving to myself and others that I was right, I perceived to be stronger and more efficient in me than the love of Christ, the fear of his opinion, and the desire to do his will.

Am I then a christian? thought I. Since I have always heard that the balance or preponderance of the soul decides the character, certainly I have more thoughts of myself separate from Christ and his will, more anxieties that relate not to his plans, more agitations and distresses, in short, that are the fruit of my own separate will, than all that I feel for him, his will, his cause altogether. Then it must be that I am not a christian. But, then, why do I—why have I loved Christ—loved him so deeply as I know I have, nay, as I know I do? I cannot tell. I think I love him above all, yet certainly my will is at best, only in a small degree subjected to his.

Well, then, I thought, if you see that entire union and identity of your will with Christ is the thing, why don't you have it? Just submit,—give up all these separate interests—unite your soul to him in a common interest—why not? Why not? ah! why not? Words of deep meaning to any one who tries that vain experiment! Every effort breaks like a wave upon a rock. We reason, reflect, resolve, and pray—weep, strive, love,—love to despair, and all in vain. In all I adjured my soul, 'Do you not *love* Christ? why not, then, cut wholly loose from all these loves, and take his will alone? Is it not reasonable, since you can be blessed in no other way? What else can you do?' Yet, for the same reason that the lost cling to a bitterer, more unmitigated anguish, when they know what might make them at peace, so did I. I reasoned with myself, circumstances are against me; this pressure of outward care stands in my way; God must remove this.

Well, the summer after, I spent some months with Henry, and was, of course, free from all pressure, and I thought now is the time; but now my soul seemed all to collapse; the impetuous sense of *want* receded, and only a complaining, dissatisfied undertone remained. On my return this winter, again the wave of dissatisfaction rose. 'Still there! Oh, dissatisfied heart,' said I to myself, 'why wilt thou never rest?' Something said to me, 'You are a christian, perhaps, but not a full one.' 'Learn of me,' said Christ, 'ye shall find rest.' I do not find rest, consequently I do not learn of him. I perceived that the New Testament ideal of a christian was different from and higher than what I even tried or purposed to be; that I was only trying at parts, and allowedly in some things living below. Nor did it comfort me at all to think that other christians did so, and even good ones, too.

The question was distinctly proposed to me, 'Will you undertake, and make a solemn and earnest effort to realize, the full ideal of Christ's plan, though not one other christian should?' The obstacles were many. 'Twill do no good to try. With a lower standard have I striven, wept, prayed, despaired, in vain, and shall I undertake this? I shall never do it. But how I prayed that by some vision, some sudden and mighty influence, God would bring me up to this conceived, but not ever felt state! I felt, 'If there is a fact I know not, a truth I never saw—if there is an emotion that the Holy Spirit has never breathed into action in my soul,—if there is a motive unfelt that should bring me to Christ, oh, let me know it!' This was the burden of my prayers; and my discouragement was, 'How can I see God clearer than I have seen him? Can I ever be searched, and penetrated and bowed by a deeper love than I have been, and which yet has been but transient—has never wholly subdued me? Can I make deeper, sincerer resolutions? No. What then?

I thought of this passage: 'I will love him, and my Father will love him, and we will come unto him and make our abode with him.' This is it, I thought; Christ has been with me by visits and intervals; this *permanent abode* is what I have not known. Again: 'Abide in me, and I in you'—a steady, ever-present Christ within, who should exert an influence steady as the pulse of my soul; this I needed. I copied that class of texts—I prayed with prayer unceasing, that Christ would realize them—I despaired of bending my will—I despaired of all former and all present efforts; but at *His* word I resolved to begin, and go for the whole. As James and John: 'He said unto them, launch out now, and let down the net. They say unto him, Master, we have toiled all night and have taken nothing; nevertheless, at thy word, we will let down the net; and lo! the net brake with the multitude of fishes.'

What was the result? When self-despair was final, and I merely undertook at the word of Christ, then came the long expected and wished help. *All* changed. Whereas once my heart ran with a strong current to the world, now it runs with a current the other way. The will of Christ seems to me the steady pulse of my being. I am calm, but full—every where and in all things instructed, and I find I can do all things through Christ. Now, if this is a dream, it answers the purpose entirely, and I shall never wake till I awake 'in His likeness.'"

For the World's Crisis.

ARE THE CHILDREN OF ANY CONSEQUENCE?

This question may seem to be an absurd one. "Just as though any one would or could doubt the 'consequence' of the children," says brother A.; "why ask such a question?" For this simple reason, that I want it answered,—practically, not verbally, nor theoretically,—but *practically*. Bro. A. may be deeply interested in the little ones, and be doing all he can to get them saved; but all others are not; many others are not. And some of them profess to believe that the Lord is soon coming; and yet they say, practically, "The children are of but little consequence." They say so in this way: they go to meeting and hear a sermon Sunday morning, perhaps talk after the sermon is over, and then go straight home and remain there until afternoon meeting; and then go and have a good time again.

"Well, isn't that all right?" asks Bro. B. Yes, all but the going straight home from the meeting as soon as it is done. Those who profess to love God, and are not interested to have the children well cared for, make a grand mistake. The children are exposed to error and temptation as well as older people. They have often a keen appreciation of the truth; and, having no errors of creed or prejudice of education to overcome, they readily perceive the truth, and hold it with simple faith. And yet they are neglected; and many who profess to love God must bear the blame of that neglect.

Sometimes a brother makes an effort to have a Sabbath School. He appoints the hour at the close of the meeting at noon for the school to convene; but, though the people know that something has been said about a school, they stand and talk, and seem to think it is of no use to try to have a school. There is not much interest in the matter. They belong to a class who think that, as *they* are, so are all others. So there is no interest, they think, because *they* are not interested. There is no determination to be interested in the children, and no fixed plan to interest them. Some stay, after awhile, to see what is being done, but are not particularly interested to do anything themselves. Their children may go, if they want to, though they don't see the need of trying to do anything for them,—it is so near the time of the Lord's coming! That is the point.

Suppose all who have believed in these truths for the last twenty years had been thus unfaithful—and some have—where would all the children be to-day! Some out in the world, wandering about, careless of their eternal interests; and others at home, perhaps, following the fashions of the world, and loving its pleasures. This might be so, after *any* effort to teach them, and lead them to Christ; but it will be so if there is *no effort*. The children are of great consequence; and it is necessary, if the Lord is coming even this year, 1866, to do what can be done to teach them to love his appearing. Why, children will as gladly cry now, "Blessed is be that cometh in the name of the Lord!" as they did when Jesus rode into Jerusalem; and, while the Bridegroom tarries, by our neglect of them, and their wilful neglect of salvation, they are in just as much danger now as then, if not in greater danger, of becoming candidates for the second death.

In the churches about as the largest number of conversions is from the Sabbath School. Why not, with us, everywhere, have the Sabbath School interest as prominent as the interest in preaching? It is, in some places; why not in all? I had rather go without dinner every Lord's day, than to see the children neglected, and no Sunday school.

There is a waking up in this matter; but there is not half interest enough. The "Young Pilgrim" ought to have double the circulation it now has; and there should be a real system in the matter of Sabbath schools. There ought to be a Sabbath School Society, with a Treasurer and Secretary. All the schools should have the same officers, and each school should be reported quarterly, and efforts made to increase the interest.

Let the brethren and sisters take hold of this matter. The Lord is coming, and what we do must be done quickly. The children are of consequence. Christians and infidels are made out of children. Saints and sinners are made out of children. Come, take hold of the matter, and see if you cannot do something in your place. No matter if there are but a few children among you. Make up the number from yourselves. Have a Bible class. Do something, and, when the preacher comes around, don't let him think he can get off home to dinner, and hardly stop to think whether there is such a thing in the world as a Sabbath School. Make him take hold with you, and talk to the children, and interest them. I had much rather take them and try to save them when young, than let them get old in sin and hardened, and then try. Come, parents, preachers, all; come, take hold of the work in earnest.

L. C. MCKINSTRY.

For the World's Crisis.

WIDE AWAKE FOLKS.

Are you, readers, old folks and young folks, little folks and great folks, on lightning's wing for good things, merciful and gracious,—salvation's bright morning glory? Christ was; so was Paul, Peter, James and John; so was Wesley, Whitfield, Bunyan, Baxter, Payson.

> "Labor with what zeal we will,
> Something still remains undone;
> Something uncompleted still
> Waits the rising of the sun."

Are you *wide* awake? active, industrious, persevering? diligent in business, fervent in spirit, serving the Lord? constantly engaged in something useful and profitable? Something that will be beneficial to yourselves and community? You know it is said, that "an idle pate is the devil's work shop." Solomon tells us that "the desire of the slothful killeth him; for his hands refuse to labor."

Rest assured, little folks and great folks, that idleness is not only dishonorable, but dangerous; it eateth as doth a canker. "Satan finds some mischief still for idle hands to do."

The idle man is an annoyance, a nuisance. He is of no benefit to anybody. He is an intruder into the thoroughfare of every day life. He stands in our path, and we push him contemptuously aside. He is of no advantage to any body. He annoys busy men. He makes them unhappy. He is a blot in society. He may have an income to support him in idleness, or he may "sponge" on his good natured friends. But in either case he is despised.

Young man, young woman, do something in this busy, bustling, wide-awake world. Move about for the benefit of mankind, if not for yourself. Do not be idle. God's law is, that by the sweat of our brow we shall earn our bread. That law is a good one, and the bread we earn is sweet. Do not be idle. Minutes are two precious to be squandered thoughtlessly. Every man and every woman, however exalted, or however humble, can do good in this short life, if so inclined; therefore do not be idle. "Withdraw thy foot from thy neighbor's house; lest he be weary of thee and so hate thee." As ye sow, so shall ye reap.

> "Scatter we must, and scatter we will,
> Strewing it broadcast all the day long,
> Down through the valley, or over the hill,
> The seeds of right, or the seeds of wrong."

D. F. N.

For the World's Crisis.

HIGHWAYS AND HEDGES.

At this time, I bring to the attention of the readers of the Crisis a class of persons who "*stay*" in the highways and hedges, who are called "Bummers." Bummers are men and women, both colored and white; but chiefly white, who have no fixed place of abode. They spend the greater part of their time in "riotings and drunkenness." Three Sundays ago I saw fourteen of them lying upon the sidewalk at the corner of Seventh and Bedford Streets, in a beastly state of intoxication. Sometimes the groggeries which they patronize will grant, or have in days gone by granted them a night's lodging, for a few cents. A bench, or the floor, serves for their bed and bedding. In these groggeries, I have seen from fifteen to thirty persons thus *piled* away. It would not be specially edifying to enter into details of their appearance, etc. I send with this article a portion of an article from the "Philadelphia Press," of July 22d., as a witness to the truth of what I have written at various times concerning sights among the lowly; or more properly, one class of them. It may be of interest to some of my friends to learn that I am personally acquainted with, and have the confidence of quite a number of Bummers. The law claims them as vagrants. Large numbers of them have been arrested, and imprisoned for a few days. The house from which I took Maria has been a favorite rendevous with them. I could write much about this class, but withhold at present, for the purpose of having the following article added. The italics are mine.

"The grand place of resort for the vagrants is in the Fourth and Fifth wards—along Shippen, Seventh, Baker, and other streets, and the various little alleys that lead from them in all directions. Those who have given attention to the subject, have noticed that persons who have been sent to the county prison for petty misdemeanors, seldom go north of South street after the fourth or fifth visit to that institution. There is an inexplicable fascination about the purlieus of Shippen and Seventh streets that retains them until they fall into the hands of the coroner, and are deposited in Potter's Field. In many instances men and women of refinement and education are found in these dens of iniquity. As society is constituted, it is not surprising that women should be found there, for one step from the path of virtue leads them slowly down, until the most infamous places receive them as *habitues*. A witness in the criminal court not long since testified that an English bred physician boarded with him at Seventh and St. Mary streets, and this occasioned a laugh in the court-room. We did not doubt that such was the case, for at the time of the last robbery of Mr. Wright's house, in South Ninth street, a Scotchman was arrested on suspicion, and taken from Spafford street, where he led a life of degradation. Notwithstanding the sad ravages that poisonous liquor had made, and the filthy rags that covered his person, he possessed a collegiate education, and had a diploma from one of the first medical colleges in Great Britian, and could not explain why the degraded life in Spafford street had fascinated him, nor could he be prevailed upon to leave it and endeavor to reform, although strong inducements were held out to him. The police gather up the vagrants in these localities once a week, so that the Sabbath may be passed without the hideousness witnessed during the other days of the week. On Monday they are at large again, and the vile groggeries that infest the locality are busy plying them with poisonous liquid at a few pennies per glass, for a drink in these places means as much as a tumbler will hold. They are fortunately not very large, but sufficient for all purposes. It might be supposed that glass tumblers would not be used, but as a matter of sheer necessity they are, for the liquor sold would burn out a tin-cup in a few hours. The scenes presented in these regions are too horrible and gross for description. Many of the police, who are to some extent accustomed to them, are often sickened at exhibitions they behold when they are compelled to enter the dens where these vagrants herd together at night. It is not alone adults who infest these terrible resorts, but children of tender years are reared in them, some of whom first saw the light of day in prison, and unless some marked change takes place they will spend the greater portion of their miserable lives in their natal place."

To such persons, we dare not give clothing or money, and in some cases we dare not give food. Some will sell clothing and food as fast as they get [illegible], in order to gratify their cravings for liquor. Though there are many charitable institutions in this city, yet there is still room for *extensive* operations. If I had the means, I could gather together at this hour two hundred children, both colored and white, who are surrounded by all kinds of degradation.

The cholera has made its appearance in our mission field, as the following quotation from the "Philadelphia Ledger" of this morning will show:—"Nine cases of Asiatic Cholera were reported to the Board of Health yesterday; three of them in the vicinity of Fifth and Lombard Sts. The Board passed a resolution yesterday, declaring that the Cholera had made its appearance; and a daily bulletin will be issued giving the number of cases reported, deaths, etc."

Last week there were ten deaths in this city from this dreadful plague. We mean by the help of the Lord to stand at our post. If we die, we will die there; but we expect that the same Lord who preserved our lives when the plague was carrying off hundreds, winter before last, will preserve us this season also. We shall use every precaution, and then go forth trusting in the Lord. Pray for us.

We have just received $2.00 from "a friend" in Worcester, for which we thank him and the Lord. Yours, etc., waiting for redemption,

F. H. BURBANK.

Phila., July 24th, 1866.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

LETTER FROM ANNA.

ELDER GRANT:—You wished to hear from the "Try Company." Three or four years ago I joined it, and have not broken the pledge. I am ten years old. There were others here who joined it with me. I do not know whether they have kept it. Mother says I shall be more healthy and happy; and, if I try to be a good girl, the Savior will help me, and give me a glorious prize when he comes. So I am trying to keep my pledge and be good, that I may obtain the prize, for I want to live with him in that beautiful home forever. I hope I shall see all the "Try Company" there, and Elder Grant too.

ANNA E. ELMORE.

South Windsor, Ct.

ANNA'S LETTER.—Dear children, you will all be pleased with Anna's letter. It did the heart of your Editor good to read it. Come, let us hear from more of the TRY COMPANY. Please read over the PLEDGE again, and then make a new resolve never to break it. How true it is what Anna's mother said. You *will* "be more healthy and happy." We think Jesus will come soon. Try to be *good*, so that when he comes, you will be *glad* to see him.

EDITOR.

For the "Children's Corner."

PICTURE OF PRAYING SAMUEL.

About fifty years ago, one winter afternoon, when the snow lay deep upon the earth, as the sun was setting, and the woodcutters were all returning from their work in the Thuringian Forest of Germany, a little boy, only four years old, stole out of his mother's cottage, and started towards the woods to meet his father.

It was a very cold evening, and Benjamin was only clad in a thick flannel shirt; but the stout, bear headed little fellow did not think anything about the cold, as he went wading through the snow, intent on finding his father.

Presently he was met by some of the woodcutters, who told him his father was probably home already, and much against his will they took the little runaway back to his mother.

His father had not come; so she sat him down, and gave him a book of Bible Stories, with pictures, to amuse him, and went about her work. But while she was engaged, he stole out into the snow again. She called and called, but he was not to be seen or heard. She grew very anxious; but, hoping his father would see him, and bring him, she waited. The father came soon, but had not seen the boy.

Then the whole village was roused. It was growing dark fast, and very cold, and the little curly-headed, red-checked, half-naked boy, would freeze to death if they did not find him soon. Kind neighbors took their lanterns and went in all directions into the dark forest to search for him. His poor, anxious mother, grasping her older boy by the hand, rushed ahead of all, crying and shouting at the top of her voice. But at midnight, when they all met, no trace of him had been discovered. "If he only had on his hobnail shoes," cried his brother, "how easily we could track him in the snow." "Or his new Christmas pants," replied the mother; "my darling will freeze to death this dreadful cold night."

The men were all shivering with cold, but they could not forsake the agonized mother, who was running over the snow, shouting till she was hoarse. But just as they were starting anew for the hunt, his brother cried out, "There he is, lying dead!"

His mother rushed to the spot, and threw herself upon the little figure that was lying quietly curled up in a gully in the snow. Quickly turning over, the little fellow opened his eyes and looked with great wonderment on so many men with their lanterns, and then began to joyfully embrace his mother.

"Why Benjamin, where have you been?" "How came you here?" they all commenced asking him.

Then the little wanderer told his story. He went to meet father, and kept calling him, but he could not find him. At last he grew cold, and thought he would go home; but he could not find his way, and so he sat down and cried bitterly. Then he remembered about the Samuel he had seen kneeling in the book his mother showed him, and he thought he would do just like it; so he got down on his knees in the snow, and asked God to take care of him; till his mother came and found him. And then he crawled into the gully where the wind did not blow, and fell asleep.

And here he was all safe. God had heard the little prayer, and kept him from freezing to death till his mother came and waked him up.

It is very sad to be lost. I have heard of men lost in a prairie at night; of sailors lost on the wide ocean, far away from any vessel; of travelers lost on vast sandy deserts; of children lost in the midst of a crowded city, and of one who was lost in the catacombs of Rome, those vast burying places which extend many miles underneath the ground, filled with tombs. But a lost soul, wandering upon the dark mountains of sin, far away from its Father's house, is the saddest of all things. Yet, with a love, tenderer than that mother felt for little Benjamin, does Jesus go out seeking such to bring them home. One lost lamb is more precious to him than all the saved ones in his fold.

> "Not all the flock that share his love,
> Can from the search delay him,
> Nor clouds of midnight darkness move,
> Nor fear of suffering stay him.
>
> "But night and day he goes his way
> In sorrow till he finds it,
> And when he sees it fainting lie,
> He clasps his arms around it;
> And closely sheltered in his breast,
> From every ill to save it,
> He brings it to his home of rest,
> And pities and forgives it."

R. A. A.

BLACK MOLLIE'S ANSWER.

Mollie was a little black girl, about eight years old, who lived in the family of our neighbor, Mr. Reeves. She seemed to be a child of rather uncommon abilities, and her quaint and decided remarks were often such as to give cause for earnest and deep reflection on the part of her hearers.

Mr. R's. oldest son, George, was very fond of plying Mollie with questions; and pretending to hold different opinions from hers. He would spend a long time in arguing to convince her that something she had said or done was not just right, but it must be confessed that he very seldom came off victorious; Mollie had such a quiet, but withal, decided way of putting things, that there was no gainsaying her.

One day George was lying on the lounge in the dining-room, watching the movements of Mollie, who was laying the table for supper. Presently he accosted her with the inquiry:

"Mollie, do you ever pray?"

She started with a surprised air, as she replied, "Yes, sir, every night."

"Do you suppose God hears you?"

"Yes, I know he does."

"Well, do you think he hears your prayers as quickly as he does those of *white* children?"

For full three minutes the child continued her work without speaking, then, stopping in front of the lounge, she slowly remarked,

"Mr. George, I pray into God's *ears*, and not his *eyes*; I reckon my *voice* is just like any other little girl's; and, if I say what I ought to, God doesn't stop to think anything about my *skin*.

That was enough for George; he soon afterwards left the room, and has never since taken the trouble to make any further inquiries into Mollie's opinions.

Will it be at all amiss for us to remember the curious but significant idea, that we ought to pray into God's *ears* and not into his *eyes*?—*Sunday School Times.*

NELLIE'S PRAYER.

Do any of you children think that you are too small or too young to lead people to the Savior? I do not think that any of you who will read this can be much smaller or younger than some little girls I knew of, who, not many years ago, lived in a small village where there was only one doctor, an old man, who had had the care of all of them, when sick, ever since they were babies. But this kind old man did not love Jesus; and one of these little girls, named Nellie Gray, was very much troubled about it.

At last, her mother said to her, "Why, Nellie, you must pray for the doctor."

It was a bright thought to the child; and, in following it out, she induced a few of her little playmates to go with her each day to a secluded place to pray for her aged friend. It was not far from the traveled way, but so thickly overgrown, that no passer-by could look into it.

Not many days after, the doctor was passing, and hearing the sound of childish voices, paused just in time to hear Nellie say, "O God! have mercy on Dr. K——, and give him a new heart."

"Is it so," said the doctor to himself, "that even the little children are praying for me? I don't mind the talk of the old folks, but I can't stand this."

He went home, but found no rest until he gave his heart to the Savior. Then he went to Nellie, and, with tears in his eyes, thanked God that he had put it into her heart to pray for an old man.—*Child at Home.*

THE POWER OF LITTLES.

> Great events, we often find,
> On very little things depend;
> And very small beginnings
> Have oft a mighty end.
>
> Letters joined make words,
> And words to books may grow,
> As flake on flake descending,
> Forms an avalanche of snow.
>
> A single utterance may good
> Or evil thoughts inspire;
> One little spark enkindled,
> May set a town on fire.
>
> What volumes may be written
> With little drops of ink!
> How small a leak, unnoticed,
> A mighty ship will sink!
>
> A tiny insect's labor
> Makes the coral strand,
> And mighty seas are girdled
> With grains of golden sand.
>
> A daily penny, saved,
> A fortune may begin;
> A daily penny, squandered,
> May lead to vice and sin.
>
> Our life is made entirely
> Of moments multiplied,
> As little streamlets joining,
> Form the ocean's tide.
>
> Our hours and days, our months and years,
> Are in small moments given;
> They constitute our *time below*,—
> *Eternity in heaven.*

WHEN OUGHT WE?

One day a lady was teaching a class of little girls in a Sunday School. She was talking to them about love to God. "My dear children," she said, "how soon may we give our hearts to God, and become true christians?" They did'nt answer at first. Then she spoke to them one by one. Turning to the oldest scholar in the class, she asked, "What do you say, Mary?"

"When we are thirteen."

"What do you say, Jane?"

"When we are ten."

"What do you say, Susan?"

"When we are six."

At last she came to little Lillie, the youngest scholar in the class.

"Well, Lillie," she said, "and how soon do you think we may give our hearts to God?"

"Just as soon as we feel that we are sinners, and know who God is?" said Lillie.

How beautiful an answer that was! and how true! Yes, "as soon as you feel that you are a sinner, and know who God is," you may give him your heart, and become a christian.

DON'T GIVE UP.

One day last winter we heard of a little boy who put on a pair of skates for the first time, and, as usual in such cases, his feet went faster than his head, and he fell.

His elder brother, who was skating with him, on seeing him fall and hurt himself, advised him to give it up.

"No, I shall not give it up," replied the little fellow; I can learn to skate, and I will learn."

And at it he went again, with an energy and determination that bade defiance to all apparent difficulties, and he did learn to skate.

There, thought we, is the boy who will succeed in the world. There, my young friends, is a noble lesson for you. Don't give up, but rather say, "I can, and I will." If you have a long lesson to learn, "don't give up." If you are requested to write a composition, "don't give up."

If you have any thing to do, "don't give up," but let your motto ever be, "I can, and I will."

LOVE FOR MOTHER AND JESUS.

A little boy once had a canary bird which he loved very much. His mother was taken ill, and the singing of the pretty bird gave her great annoyance in her weakness. The boy was told by the mother that his little bird gave her pain by its singing. He went at once and gave the bird away to his cousin, and then came home and told his mother that the canary would not disturb her any more, for he had given it to his cousin.

"But did you not love it very much?" said the mother to him; "how could you part with it?"

"It is true I loved the bird, mother," he replied, "but I love you much more. I could not really love any thing that gave you pain."

Now you must love God as this little boy loved his mother, more than you love anything else; and also everything that grieves him you must give up, however much you may like it.

"You love me," said a mother to her little child as he leaned over her in bed, "don't you?" "Yes," said the half-sleeping child, "but I love God much more."

So we are to love parents, brothers, sisters, friends, and everything that God has made; but we must love him much more, supremely—with *all* our hearts.

ONE WAY TO DO GOOD.

Emma Gray, on her way to school, passed a little boy whose hand was through the railing of a gentleman's front yard, trying to pick off a beautiful spring flower.

"O, little boy," said Emma, kindly, "are you not taking that without leave?"

"Nobody sees me," answered the little boy, looking up.

"Somebody sees you from the blue sky, little boy," said Emma. "God says we must not take what does not belong to us without leave, and you will grieve him if you do so."

The little boy looked up into her face as she spoke. "Shall I?" said he; "then I won't."

He drew back his hand, and went away. Was it not thoughtful and kind in Emma? I think so.

One way of doing good is to prevent others from doing wrong. A gentle word of reproof or persuasion would save many a one from sin.

WHAT IS THE TONGUE FOR?

God made the tongue; and, since he never makes anything in vain, we may be sure he made this for some good purpose. "What is it, then?" asked a teacher one day of her class.

"He made it that we may pray with it," answered one boy.

"To sing with," said another.

"To talk to people with," said a third.

"To recite our lessons with," replied another.

"Yes; and I will tell you what he did not make it for. He did not make it for us to scold with, to lie with, or to swear with. He did not mean that we should say unkind, or foolish, or indecent, or impatient words with it. Now, boys, think, every time you use your tongues, if you are using them in the way God means you to. Do good with your tongues, and not evil. It is one of the most useful members of the whole body, although it is so small. Please God with it every day."

BE KIND.

Several years ago, when I was attending a school at Hartford, Ct., there were two young lads, members of the school, of opposite characters. One was remarkably amiable, and distinguished for his mild and kind disposition, the other delighted in teasing, insulting and abusing him.

The young man endured all this abuse with patience and meekness, and the next day, after the other had spit in his face, he purchased some oranges, and gave one of the best of them to his persecutor, when, in an instant, his face was crimsoned with shame and mortification. After that, he was never known to treat this young man, or any others unkindly; and from being the most quarrelsome, he became one of the most peaceable members of the school.

WHO WAS RIGHT?

James was a happy, playful, noisy boy. He delighted in that kind of sport which made the most stir, and resulted in some kind of demonstration. One day his mother lost all her patience, and cried out: "James, stop your noise, and sit down quietly for the next hour, or I will punish you."

"Why, mother," said he, "I can't keep still. I'd burst right open, I know I would, if I could'nt run and laugh, and get the noise out of me."

Be patient, good parents, and if you are blessed with boys that have a good deal of noise in them, let it come out. Such are the boys that will make a stir in the world, if you give them a chance.

HUMILITY.

A farmer went with his son into a wheat-field to see if it was ready for the harvest.

"See, father!" exclaimed the boy: "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, are not good for much."

The father plucked a stalk of each kind, and said, "See here, foolish child! This stalk, that stood so straight and high, is light-headed, and almost good for nothing; while this, that hung its head so modestly, is full of the most beautiful grain."

A QUESTION.

"We are so happy, we don't say bad words any more; and we know that God is with us all the time," said a little boy in heathen lands.

Can you, my little boy in your christian home, say as much? Are you happy, because you "don't say bad words any more"? And does the thought that God is with you "all the time," watching you, and seeing all you do, give you pleasure? If not, I sadly fear the little Hindoo boy will rise up in judgment and condemn you.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

O, WHEN SHALL I REACH MY HOME?

I'm a wanderer now, no home have I,
No cottage to call my own;
I've wandered long, and am weary oft,
O, when shall I reach my home.

I'm trying to walk in the narrow way,
The path my Savior trod;
The way that leads to the saints' abode,
The beautiful city of God.

But the way looks long, the night is dark,
And clouds my path o'ershadow;
And friends oft chide, and foes deride,
And an enemy's lurking ever.

But I'll travel on, a pilgrim still,
For my Savior's near me ever;
I'll try and conquer all my foes,
And dwell with him forever.

I'll face the storm, I'll stem the tide,
I'll gird the armor round me;
I'll calmly wait till the Master comes,
With the mansion he's prepared me.

We'll not wait long for the promised rest,
Dear pilgrim sister, brother;
"A little while," and "He'll come again,"
Our darling Elder Brother.

Farmington, N. H. D. J. Varney.

BRIEF THOUGHTS

On the Nature of the Soul, Resurrection of the Dead, and the Final Destiny of Man.

From the Scriptures alone can we obtain satisfactory information concerning the nature of the soul. Reason may lead to conjecture, but reason alone cannot give us confidence. The wise men of antiquity have reasoned without the light of Revelation, and remained in unhappy uncertainty. We are shut up to seek light from the Scriptures, shining in a dark place. The first question that presents itself to our mind will be, Is the soul of man a conscious and intelligent existence, when separated from the body, immortal in its nature, and destined to exist forever? My object in the brief thoughts on this subject will not be to examine all the isolated passages which appear to present objections to the views I shall offer on this question; but to inquire what is the current testimony of Scripture; and this, not so much to present all the evidence from the Scriptures that goes to support my views on the subject, as to suggest trains of thought for others, as to what is truth on this subject.

1. I should not think the soul of man an immortal, conscious, and intelligent existence, separate from the body, from the silence of the Scriptures on the subject. The Scriptures speak of the nature of man as plainly as they do of the nature of God; of his mortality, depravity, his perishing condition by nature, yet in this volume, written by prophets and apostles, recording the teachings of Christ, their own teaching and preaching to men of all classes and conditions—yet in all this volume composed by so many writers, under so many different circumstances, and discussing so many subjects, the soul's immortality is never stated as a fact plainly and explicitly, nor the subject discussed. This appears the more strange, supposing the writers to have believed the doctrine, from the fact that religious teachers in our day, who believe the doctrine, often discuss the subject; speak of the soul's immortality in most of their sermons and exhortations, so that no one who hears them, or reads their writings, is in the least doubt as to their real sentiments on the subject.

2. I should not infer the doctrine of the soul's immortality from the terms used in the Scriptures in speaking of it. I shall examine but a few of the most prominent passages on this point, and refer the reader to "Bush on the Soul" for a full examination of this class of passages. The first mention of the soul is, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or a living creature.

There is no intimation that what God breathed into man had an intelligent, and conscious existence previous to its entrance into the body, or that it became such after its entrance into the body.

But its entrance into the body made man a rational, and intelligent creature. The Scriptures call it the spirit, the life. By whatever name it is called, it is evidently nothing more nor less that the principle of life, which, before it entered the body, had no conscious and intelligent existence; and after it leaves the body has no conscious and intelligent existence; but, united, makes a rational and accountable being. This is what Paul tells the Athenians, "seeing he giveth to all life and breath;" and what Jesus refers to when he says, "but are not able to kill the soul;" and what Solomon designates when he says, "the spirit shall return unto God who gave it." The breath of life, or the principle of life, that gift of God to man, returns to God who gave it; not as a rational and intelligent existence, but as the principle of life merely. Man cannot destroy it. As Paul says, "your life is hid with Christ in God." "When Christ who is our life shall appear," though our enemies kill this body, yet our life shall not be lost, but shall be restored to the body in its incorruptible state—"and then shall ye also appear with him in glory."—"He that findeth his life shall lose it, and he who loseth his life for my sake shall find it." Though they kill your body, the principle of life shall return to God who gave it. And he shall restore it again, though apparently lost, to your incorruptible body; and thus shall you keep it unto life eternal. "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The question does not speak of the happiness of the soul, but of the soul itself, as a thing that may be lost, or bartered away. The previous verse calls it life; they mean the same thing. If the soul of man was immortal by nature, it could not be lost or exchanged for something less valuable.

3. From the punishment threatened to the ungodly, I should not infer its immortality, but its destruction and extinction. The first penalty held up to Adam previous to the fall was, "In the day that thou eatest thereof thou shalt surely die." This curse was after the fall explained to Adam: "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." The prospect held before Adam was that he should go back to the dust from whence he was taken, and God would take back the principle of life he had conditionally given to Adam. An extinction of being was the prospect before his mind. If Christ had not come as the resurrection and the life, there would have been no future existence for man. And until he was promised, there was no curse that reached beyond the grave. But there is a second death; and as there was an extinction of being in prospect before Adam, which was only prevented by Christ's coming as the resurrection and the life, the second death will be an entire extinction of being—a destruction for which there is no remedy, being a destruction of both soul and body in hell. The principle of life will be destroyed, and there can be no resurrection from the second death. "I have set before you life and death"—"the soul that sinneth it shall die." "For, behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch." "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." David speaking by the Spirit, says, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul." "And gather his wheat into the garner, but will burn up the chaff with unquenchable fire." Will the chaff remain burning yet unconsumed because it is burnt up with unquenchable fire?" "And these shall go away into everlasting punishment, but the righteous into life eternal." What doom is here threatened? In what does this final, eternal, and everlasting punishment consist? Let the apostle Paul speak: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Then where will the wicked be after their destruction? They must be out of God's universe, or out of existence. "Vessels of wrath fitted to destruction." "Gather ye together first the tares and bind them in bundles to burn them." When burnt do they become extinct? "If any man defile the temple of God, him shall God destroy." Not his happiness only shall be destroyed, but himself. "Whose end is destruction, whose god is their belly." Not only their happiness is to have an end, but *they* are to have an end.

The wicked will not rise with immortal bodies. Paul, referring to the resurrection, says, "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Here corruption and life everlasting are placed in contrast. Corruption is the opposite of immortality and incorruption. If the wicked are to reap corruption, they are not to be immortal nor incorruptible; "for corruption doth not inherit incorruption." All whose corruption puts on incorruption, and whose mortal puts on immortality, can sing, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

4. I should not suppose the soul to be immortal by nature, from the fact that eternal life, or immortality, is a conditional gift: both these terms express the same idea. God said of Adam in his fallen state, lest he "eat and live forever."

These terms when applied to the righteous, always imply an eternal existence of blessedness. "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." "This is that bread which came down from heaven; he that eateth of this bread shall live forever." "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life." Immortality is a thing to be sought for. This does not appear as though all were possessed of it. "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." If men by nature are immortal, will not those who do not God's will abide forever, or remain forever? "Who hath abolished death, and hath brought life and immortality to light through the gospel." Immortality and life are brought to life, and no immortality but one of life. Death and immortality are nowhere brought to light through the gospel.

5. The future existence of man is predicated on the resurrection of the dead, and not on the immortality of the soul. Christ says, "That I should lose nothing, but should raise it up again at the last day." "That every one that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." "No man can come to me except the Father which sent me draw him, and I will raise him up at the last day."

Paul says, "of the hope and resurrection of the dead, I am called in question." "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." The final judgment is here made to depend on the resurrection of the dead. "And have hope toward God. . . . that there shall be a resurrection of the dead, both of the just and the unjust." The resurrection is the apostle's ground of hope. "If Christ be not raised, ... then they also which are fallen asleep in Christ are perished." "If the dead rise not, let us eat and drink, for to-morrow we die." The apostle here makes the resurrection of the dead the ground of hope for future existence. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope." Why, because the soul is immortal? "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "And the dead in Christ shall rise first." "Blessed are the dead that die in the Lord from henceforth." "Their works shall follow them."

This passage is not general in its application. The words "from henceforth" limit it to the specified time. "For the hour is coming in which all that are in the graves shall hear his voice and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

I should suppose from such language that this was the opening scene of rewards and punishments. Of a similar character is all the language describing the resurrection and final judgment, "So shall it be at the end of the world, the angels shall come forth and sever the wicked from among the just." Who would suppose, from such language, that the mass of them had been separated previously? So in the parable of the sheep and goats: then shall he separate them and shall say, "Come ye blessed," and "Depart ye cursed." This certainly looks like the first and final separation: the opening scene of rewards and punishments. When the Son of man shall come in the glory of the Father, THEN shall he reward every man according to his works. This confirms the previous inference of no reward till the coming of the Son of Man.

In Christ's interview with Mary and Martha, he did not attempt to comfort them as many would in our day, by describing the rapturous joys of a soul in heaven. No intimation of this kind was made. For with all their regrets at losing their brother, we cannot suppose they would consent to have him called from such scenes to the sorrows of earth again. But Christ comforted them by saying: "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live again." Martha says, "I know that he shall rise again in the resurrection at the last day" "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." We are not to see Christ as he is till his second appearing. "When Christ, who is our life shall appear, then shall ye also appear with him in glory." We shall shall not appear with him in glory until his second appearing. And not only they, but "we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We have the spirit of adoption whereby we cry, Abba, Father. But the adoption itself does not take place till the body is redeemed. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." We are to be judged only for the deeds done in the body. Yet if the souls of wicked men possess a conscious and intelligent existence, some of them have been sinning for thousands of years.

If the foregoing thoughts are correct the redeemed will owe to the Lord Jesus Christ, not only their eternal felicity, but their eternal existence also. "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

"It cost him death to save our lives;
To buy our souls, it cost his own;
And all the unknown joys he gives,
Were bought with agonies unknown."

"But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more they shall not wake, nor be raised out of their sleep." Job 14: 10–12.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4.

"Men and brethren, let me speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. For David is not ascended into the heavens." Acts 2: 29–34.—*Author Unknown.*

Short Prayers.—There were but three words in the petition which Peter gasped out, but they were sufficient for his purpose; they reached the ear of Jesus, and his heart too. Not length, but strength, is desirable. A sense of need is a mighty teacher of brevity. Verbiage is to devotion as chaff to the wheat. Precious things lie in compass, and all that is real in prayer in many a long address might have been uttered in a sentence as short as that which burst from the soul of the sinking apostle.

☞ He who conquers himself, does more than he who conquers worlds.

For the World's Crisis.

THE BORROWED JEWELS.

I love to study the old types. There is something rich in following them out and discovering their antitypes. I presume I make some wrong applications, but it does me good to apply some of them right down here, to our circumstances and times. It strengthens and encourages me to still travel on through this wilderness toward the better land.

I was thinking a short time ago, what could be implied in the strange command given to the children of Israel, when about to leave Egypt,—"Let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold." We read that they did so, "and they spoiled the Egyptians." Was not that a strange command for God to give his people? Well, I have an appetite for every thing which can be made to sustain us in this time of darkness and famine, and am anxious to draw nourishment even from *that* circumstance. So I mused in this way:

There is a meaning to all of God's commandments, and there must be to this. It seems that among the dross and rubbish of Egypt, there was some good silver and gold; and the Lord wanted the Israelites to take that with them on their journey to the promised land. He said nothing about the onions, the garlic and leeks; these were to be left behind. He did not tell them to take with them some of the sorcerers, the soothsayers, and the Spirit-mediums; no, no; they were not wanted in the congregation of God's people. But the pure gold was wanted, and for an especial purpose. It was wanted to adorn the tabernacle which was to be built in the wilderness for a habitation for the Lord, and was to go with them in all their wanderings, and be placed at last in the temple at Jerusalem, in the land of promise. When the sons of Jacob settled in the land of Goshen, the Egyptians were quite a respectable people. They were acquainted with Joseph, and probably knew something about Joseph's God, and his promise to the seed of Abraham. But after a time, darkness crept in upon them. Sorcery, necromancy, and evil spirits took possession of the nation. Another king arose which knew not Joseph, or Joseph's God, or anything about the promises made to Abraham. His gods were probably the miracle-working demons. Then came a dark day to God's people. Most likely they kept aloof from the Egyptians, and refused to join in their blasphemous foolery, and thus brought down the wrath of the rulers. Heavy burdens were put upon them, grievous to be borne. They were required to make brick, but not allowed materials to make them. They were despised, insulted and oppressed, until their lives were a burden. Living so long in the land of pagans, they too, perhaps, had lost sight of the promise made to their fathers, and had become infected with the old pagan lie, and thought that "death is the gate to endless joy." But God spake from the burning bush, and through Moses reminded them of his promise. When they learned that their inheritance was a *land* flowing with milk and honey,—a *real Canaan*, they wished to escape from bondage and task-masters and go to enjoy it. God promised to help them out, and sustain them by the way, and carry them through, if they would leave Egypt, with all its dross and rubbish, and trust entirely in him. But they must take the gold with them,—nothing was to be left worth going back after.

We will not follow the Israelites in their wanderings. We all know how they lusted after things that were left behind which were not gold; how they murmured and complained, and doubted the promises of God,—wished themselves back in Egypt, and accused Moses of bringing them out to die in the wilderness. So they murmured, until God, in his displeasure, took them at their word, and declared they should not see the land of promise; but should die in the wilderness, except Caleb and Joshua, who believed his word and insisted that they were well able to go up and possess the land.

Now for the application. We dwelt for a long time in the land of Egypt. The inhabitants of that land used to know about God and his promises. Our fathers, when they went there to find a home for a time, until a better one was prepared for their reception, carried with them the promise that they should finally, if obedient, possess a land fruitful and good,—a land of rest and peace, secure from all evil, and free from sorrow, pain and death,—a *real land*,—a *literal dwelling-place*,—an eternal home. Well, they were suffered to believe this for a while, and fix their faith and hopes on a solid foundation. And though they were sojourners, and tributaries to the powers that were; yet they toiled cheerfully in hope of a better life, and a glorious inheritance.

But there came a change. Other rulers arose "who knew not Joseph." They had pleased themselves with the children of strangers, and listened to the teaching of heathen philosophy and Pagan tradition, until they had become blinded and lost in a fog of error, and were *themselves* blind leaders of the blind. Then came a darkness which could be felt, for it brought with it a spiritual bondage. And then, unseen, in the darkness, came evil spirits, roaming through the gloom, breathing delusions and blasphemous doctrines in the ears of the people. And the darkness reached even to the people of God. They too, in a measure, lost sight of the inheritance. They were bewildered and stupefied by poisonous tradition, and their faith became mere fancy, and their hopes visionary and ethereal.

At length the voice of God was heard. He would not leave his people in this darkness without reminding them of the promise made to their fathers. He sent his servants to bring them out from the bondage and darkness of Egypt. Some heeded the call and were disposed to come out and seek freedom from an oppression that was too grievous to be borne. Our fathers were permitted to build upon a foundation, and have a reason for their hope; but we, their descendants, were required to have faith and hope without any foundation, and cast our anchor in the sky where there was nothing to hold it. Truly this was worse than making bricks without straw. But with all the dross and rubbish, there was some good gold: some precious truths that were not to be left behind. So we were permitted to borrow what truth they had, and go forth in search of more. All the truth is wanted, wherever it may be found, to adorn the tabernacle of the Most High—the church of the living God, his earthly dwelling place, which is to be placed in the house not made with hands, in the new Jerusalem. But oh! what a commotion there was in the camp of Pharaoh when it was known that we wished to follow and obey the word, even if it led us through the wilderness. But we escaped, thank the Lord! and started on our journey. And we have been sustained. We have had manna from heaven and water from the rock. We have had the cloud by day, and the pillar of fire by night. We have had the presence of the Lord in the tabernacle, and his glory has shone around. Still we hear some complaining and finding fault. Brother, sister, what would you have? what do you desire? To be sure we are in the wilderness now, and there are trials by the way; but just yonder lie the green fields of Canaan and the rest that remaineth for the people of God. Would you go back? Ah! we have taken with us all the gold, and there is nothing worth going back after. And we have found some precious jewels by the way, better, far better than even the borrowed gold. The fruit of Egypt has certainly not improved any since we came out. Would you live on onions, and leeks, and garlic, after eating manna, drinking the wine of the kingdom, and partaking of the rich clusters of grapes brought by the Comforter from the promised land? Do you sigh for the flesh-pots, and waters which are turned to blood, after having a view of the tree of life and the crystal river? *Can* you desire the honors of Pharaoh's house, a Babylonish garment, and the wages of sin; when before you is a robe of righteousness, a crown of glory, and eternal life? No! you say; well, then, *press onward.*

"The land lies before you, 'tis pleasant to view;
Its fruits are inviting, they're offered to you."

The way may be a little rough at times; the storm may beat; but we have a hiding-place in Jesus the Rock of our salvation. Do not get impatient at a little delay, and say in despair you cannot go up and possess the goodly land; lest God become angry, and declare you shall die in the wilderness. Be like Caleb and Joshua. Stand firm on the promises of God, and say in his name, We are *well able*, we *will* go up. Do this; be faithful; and the rest, the glory, the kingdom, and eternal life shall be yours.

B. P. French.

For the World's Crisis.

DIARY LEAVES.

FROM THE DIARY OF A CONVERTED INFIDEL.

"I will praise thee, O Lord, with all my heart." Why should I praise the Lord? Because "he brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock"—the rock Christ Jesus. Because he has drawn me from the midnight darkness of infidelity, and caused the light, the glorious light of the gospel, to shine within my heart, chasing away the doubt and gloom and fear that had heretofore reigned within me, filling my heart with peace and love and joy in the Holy Ghost. This is why I praise the Lord. This is why I love to speak of his goodness and his mercy unto me. This is why I keep humbly laboring in the vineyard of the Lord, putting my trust in him, and praying that I might be made the instrument of bringing one lost sheep into his fold.

When I look back upon the last fifteen years of my life, I see nothing but darkness and gloom,—not one ray of light to relieve the eye. All is mystery, darkness and death. I seem to have just awakened out of a fearful dream, with all its horrors deeply impressed upon the memory, without the power of describing them. O how soothing, how comforting to me, have been the words of our Savior, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have labored in unbelief; I have been laden with the sins of omission and commission, but I thank thee, O Lord, that I have tasted of that rest, and know how sweet, how tranquil, how refreshing it is. Could I raise my voice loud enough to be heard by all those friends whom I have left bound up in the things of this world, I would cry unto them, "O taste and see that the Lord is good." His yoke is easy, and his burden is light.

Since I have sat me down at the feet of Jesus, "clothed and in" my "right mind," I have frequently tried to discover how I became an infidel. There always existed a sort of mystery about this period of my life, so that I never could thoroughly understand how I came to lose my faith. Now I see clearly. The dark cloud which so long hung over my mind has been removed, and I see that all my unbelief originated in my ignorance of the blessed word. Instead of drawing water from the fountain-head, I was content to drink from the ditch by the wayside. I confounded profession with belief. I looked at the outward conduct of professors, and drew my knowledge of christianity from this source, instead of going to the fountain-head of all truth. I observed the walk and conversation of professing christians, and found them so diametrically opposed to my preconceived notions of christian character, that, by a very gradual process, I came to the conclusion that the doctrine taught in the Bible had no influence over man's moral nature; consequently, could not be of divine origin.

How mistaken I have been; and I earnestly pray that through the grace of God I may be kept consistent in walk and conversation, as an humble follower of the Lord Jesus Christ. The inconsistency in the conduct of christian professors is the great stumbling-block in the path of infidels. They read in the word of truth, "Judge not, that ye be not judged"; and they consequently expect christians to refrain from judging. Do they find it so? Nay, on the contrary, after critically observing the conduct of their christian friends and acquaintances, they find that judging, instead of being an *exception*, is *the rule*. They find men who profess to be the followers of the meek and lowly Jesus, setting up standards by which they measure and judge their fellow men, laying aside, or forgetting altogether the above passage. One brother can not sit in fellowship with another brother, because he has done, or said, something which may appear wrong; with another, because he believes a little too much; with another, because he does not believe enough. He can not sit down to the table of the Lord with his brother, because he has not signed certain articles, or does not believe in this, that, or the other creed; with another brother, because he believes in a particular form of church government; with another, because he has, or has not, been immersed in baptism; and so on, judge, judge, judging one another continually; and however minute or non-essential the difference of opinion that exists may be, taking their stand upon that difference, and declaring, with all the emphasis of infallibility, that no man can be of the church of Christ unless he believes just as they do, brings scandal on the cause of Christ, and throws stumbling-blocks in the way of weak brethren.

O Lord, deliver me from such perverted notions of christianity, and give me that lowliness of mind that will enable me to esteem my brother in the Lord better than myself.

Montreal, C. E. D. Grant.

For the World's Crisis.

CULLED ITEMS FOR THE TIMES.

Blasphemy of the Pope. A French Catholic journal gives the text of a singular reply recently made by the Pope, to an address presented to him, in the name of a vast number of strangers sojourning in Rome. What above all struck his hearers on this occasion was the majestic rebuke to those who have the pretension to offer him advice, or show him the path he ought to pursue.—"I alone, despite my unworthiness, am the successor of the apostles, the Vicar of Jesus Christ. I alone have the mission to guide and direct the bark of St. Peter. I am the way, the truth, and the life."

Along side of this language, let us place the Scriptures. John 14: 6 reads,—"Jesus saith, "*I am* the way, and the truth, and the life." Now whom shall we believe, the Pope, the Papacy, who has put seventy-five millions to death for believing in the word of God? or Jesus, who states, "I am the resurrection and the life"? Let us believe the word of God, though every man be a liar.

Truth. *The British Workman* (English paper) says, "At the present time, when some of our greatest scholars are seeking to shake our faith in the 'good old Bible,' it is refreshing to find that there are those amongst the common-sense and hard-handed sons of toil, who can defend the truth with an ability which would not do discredit to many of our divines. A Scotch shepherd has issued a valuable little work, called, 'Truth frae mang the heather' (truth from among the heather), illustrative of the truths of christianity, which we commend to the perusal of all working-men."

"Lovers of pleasures," etc.,—2 Tim 3: 4. The Portland *Advertiser* says, "Put this and that together"; then quotes from the N. Y. *Express*,—"*Pews in Rev. H. W. Beecher's church.*—The sale of choice pews this year amounted to $29,436, nearly $3,000 more than last; this, with the rental—$12,138, makes the pew income $41,594, $400 being paid for choice of pews." Simultaneously with the above announcement, there appeared in "*The Boudoir*," the ladies' illustrated paper of fashions, the following notice: "The readers of the *Boudoir* should not fail to peruse every one of the pages this week. Each is filled to its limit with the liveliest reading and gossip of life, the news of fashion, the affairs of the *beau monde*, and all matters of general interest to ladies. We gave last week the current fashions as displayed at *Beecher's* church, and in this issue we notice them as displayed at *St. Stephen's*." Perhaps, by putting this and that together, some idea may be obtained of the reason why high prices are paid for pews, and what some people go to church for.

Value of Christianity. The *Independent* of a late issue gave editorial prominence to what the editor seemed to think a good joke; which was, that a Sunday School child, being asked "who died for her," replied, "Abraham Lincoln." The *Journal of Commerce*, commenting on it, regards that as a very strange christian mind, which can see any joke in such a story. We quote: "The Sabbath, the Bible, the church, all the most sacred scenes and associations, have been very much mixed up with the wild passions of human strife; and the world is not any better for it. We have emerged from fierce war into political contests, scarcely less fierce; and now, if ever, is the time to rescue the churches, and the religion of the land, from absolute subjection to the world and its interests. The most fearful illustration possible is given in Missouri, where the law now requires a political oath as the privilege of teaching and preaching the gospel."

World at war. The Portland *Advertiser* of a late issue, quoting from another paper an article on "The world at war," says:—"The actual condition of Christendom to-day affords a striking commentary upon Stuart Mill's observation, that the remark of the early enemies of the gospel, 'See how these christians love one another,' is not likely to be made by any body now. While the Mohammedan and Pagan nations of the world are getting on peacefully and quietly enough, the christian powers in both continents are in a ferment of war and war's worst passions. * * * The Crescent just now sheds the milder and less baleful light on mankind than the cross. * * To keep the peace of the world in the midst of such chances of strife, is probably a task beyond the reach of diplomacy, and all signs conspire to indicate that Europe is entirely upon another 'battle summer,' not less terrible than the memorable season which earned that dread name, on fields drenched with blood from the Rhine to the Vistula, and from Naples to the Northern sea."

Says the *Post* of June 18th, 1866, speaking on War, "It is a grave crisis in every point of view; and its end no man can determine."

And with respect to Napoleon's interest in the matter, the New York *Journal of Commerce* says, "That to the view of most men, Europe is a great automaton, with soldiers in the foreground, and Louis Napoleon behind the scenes, pulling the wires; or, to change the figures, while others shake the trees (do the fighting), he gathers the apples." And this would appear to the very letter, by passing events, at the beginning of the mortal strife a few short weeks ago, when the Prussians and Italians were repulsed. Prussia wished the aid of L. Napoleon, offering him a certain city with other things. Victor Emmanuel also solicited his aid, offering him Sardinia; and now that Austria has met with such a defeat, she has requested L. Napoleon to act as mediator, offering him the coveted prize—Venetia. So whatever turns up in the world, it seems to turn to his advantage.

It appears, by all the signs of the times, that our world is "sadly out of joint," and with no prospect of its being any better. Of the present prospect, says the Illustrated London Hand Book, "$300,000,000 (three hundred millions) dollars are spent in Great Britain in intoxicating liquors; whilst a little more than twenty-five millions of dollars are used by all the Missionary and Bible Societies for spreading the cause of Christ throughout the whole world. With the present rate of income, it would take the Bible Societies six hundred years to supply a copy of the Scriptures to each one of the seven hundred millions in the heathen world."

O hasten the time when we shall have a better earth, a better world.

New Sharon, Me. John Taylor.

For the World's Crisis.

HAPPINESS.

However diversified the callings and professions of mankind, it is a fact most obvious that the object, end and aim of all is happiness. Notwithstanding this is the case, but very few, comparatively speaking, attain to the object of their pursuit. The reason of this is, a majority of mankind look for happiness where it is never to be found. They expect to find it in the gratification of their sensual appetites. Indeed, happiness is the great desideratum of human life. How strange, then, when such is the fact, that men will mistake the true substance of real joy, and follow so wildly after the shadow. Instead of seeking the way of wisdom for their guide, they seek for those pleasures in the haunts of revelry, or in the bowers of sensual indulgence. Mistaken souls. They look for divine favor where it is never found. Weary, and worn out with the vain search, men are apt to sit down in despair, and exclaim, There is no peace and joy on earth. He beholds the smiling face of nature, the perfect harmony that everywhere exists in all her works, and murmurs, All is cheerful and happy but mortal man. True; but do you not here learn, O man, the secret cause of thy woe? Thou hast not, like nature, walked in the paths of perfect obedience to the laws of thy being. Thou hast rejected heavenly and divine pleasure when it was plainly before you. Obey, then, like nature, the perfect laws of thy Creator, and like her thou shalt move on, and all shall learn of thee the great lesson of happiness.

If, therefore, we would enjoy happiness, we must refrain from every sinful and useless indulgence. We must be chaste in our conversation, exemplary in our conduct, faithful in our promises, just and honorable in our dealings, and, above all, humble and resigned to every dispensation of Providence. If we live and practice in this heaven-born way, we shall not only be exempt from the chidings of a guilty conscience, and a fearful apprehension of the judgment to come; but we shall enjoy that which thousands and thousands are laboring in vain to obtain in "this vale of tears." And besides this, we shall obtain that joy and happiness which is laid up in store for the righteous, in that great and memorable day of Christ's coming.

Dear brethren and sisters in Christ, let us be faithful in every duty that is incumbent upon us; then we shall receive the crown of life in the kingdom of our blessed Lord and Savior Jesus Christ. J. Elkins.

Injuries.—If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not go about the streets proclaiming it, and be anxious to avenge it. Let it drop. It is wisdom to say little respecting the injuries you have received.

☞ A crying need of our day is to make God's people feel and act upon the conviction that every one of them is as truly appointed, and relied upon, to do the work of God in this world, as every enlisted soldier in an army is appointed to, and relied upon, for the hard fighting of his campaign.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

O, WHEN SHALL I REACH MY HOME?

I'm a wanderer now, no home have I,
No cottage to call my own;
I've wandered long, and am weary oft,
O, when shall I reach my home.

I'm trying to walk in the narrow way,
The path my Savior trod;
The way that leads to the saints' abode,
The beautiful city of God.

But the way looks long, the night is dark,
And clouds my path o'ershadow;
And friends oft chide, and foes deride,
And an enemy's lurking ever.

But I'll travel on, a pilgrim still,
For my Savior's near me ever;
I'll try and conquer all my foes,
And dwell with him forever.

I'll face the storm, I'll stem the tide,
I'll gird the armor round me;
I'll calmly wait till the Master comes,
With the mansion he's prepared me.

We'll not wait long for the promised rest,
Dear pilgrim sister, brother;
"A little while," and "He'll come again,"
Our darling Elder Brother.

Farmington, N. H. D. J. VARNEY.

BRIEF THOUGHTS

On the Nature of the Soul, Resurrection of the Dead, and the Final Destiny of Man.

From the Scriptures alone can we obtain satisfactory information concerning the nature of the soul. Reason may lead to conjecture, but reason alone cannot give us confidence. The wise men of antiquity have reasoned without the light of Revelation, and remained in unhappy uncertainty. We are shut up to seek light from the Scriptures, shining in a dark place. The first question that presents itself to our mind will be, Is the soul of man a conscious and intelligent existence, when separated from the body, immortal in its nature, and destined to exist forever? My object in the brief thoughts on this subject will not be to examine all the isolated passages which appear to present objections to the views I shall offer on this question; but to inquire what is the current testimony of Scripture; and this, not so much to present all the evidence from the Scriptures that goes to support my views on the subject, as to suggest trains of thought for others, as to what is truth on this subject.

1. I should not think the soul of man an immortal, conscious, and intelligent existence, separate from the body, from the silence of the Scriptures on the subject. The Scriptures speak of the nature of man as plainly as they do of the nature of God; of his mortality, depravity, his perishing condition by nature, yet in this volume, written by prophets and apostles, recording the teachings of Christ, their own teaching and preaching to men of all classes and conditions—yet in all this volume composed by so many writers, under so many different circumstances, and discussing so many subjects, the soul's immortality is never stated as a fact plainly and explicitly, nor the subject discussed. This appears the more strange, supposing the writers to have believed the doctrine, from the fact that religious teachers in our day, who believe the doctrine, often discuss the subject; speak of the soul's immortality in most of their sermons and exhortations, so that no one who hears them, or reads their writings, is in the least doubt as to their real sentiments on the subject.

2. I should not infer the doctrine of the soul's immortality from the terms used in the Scriptures in speaking of it. I shall examine but a few of the most prominent passages on this point, and refer the reader to "Bush on the Soul" for a full examination of this class of passages. The first mention of the soul s, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or a living creature.

There is no intimation that what God breathed into man had an intelligent, and conscious existence previous to its entrance into the body, or that it became such after its entrance into the body.

But its entrance into the body made man a rational, and intelligent creature. The Scriptures call it the spirit, the life. By whatever name it is called, it is evidently nothing more nor less that the principle of life, which, before it entered the body, had no conscious and intelligent existence; and after it leaves the body has no conscious and intelligent existence; but, united, makes a rational and accountable being. This is what Paul tells the Athenians, "seeing he giveth to all life and breath;" and what Jesus refers to when he says, "but are not able to kill the soul;" and what Solomon designates when he says, "the spirit shall return unto God who gave it." The breath of life, or the principle of life, that gift of God to man, returns to God who gave it; not as a rational and intelligent existence, but as the principle of life merely. Man cannot destroy it. As Paul says, "your life is hid with Christ in God." "When Christ who is our life shall appear," though our enemies kill this body, yet our life shall not be lost, but shall be restored to the body in its incorruptible state—"and then shall ye also appear with him in glory."—"He that findeth his life shall lose it, and he who loseth his life for my sake shall find it." Though they kill your body, the principle of life shall return to God who gave it. And he shall restore it again, though apparently lost, to your incorruptible body; and thus shall you keep it unto life eternal. "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The question does not speak of the happiness of the soul, but of the soul itself, as a thing that may be lost, or bartered away. The previous verse calls it life; they mean the same thing. If the soul of man was immortal by nature, it could not be lost or exchanged for something less valuable.

3. From the punishment threatened to the ungodly, I should not infer its immortality, but its destruction and extinction. The first penalty held up to Adam previous to the fall was, "In the day that thou eatest thereof thou shalt surely die." This curse was after the fall explained to Adam: "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." The prospect held before Adam was that he should go back to the dust from whence he was taken, and God would take back the principle of life he had conditionally given to Adam. An extinction of being was the prospect before his mind. If Christ had not come as the resurrection and the life, there would have been no future existence for men. And until he was promised, there was no curse that reached beyond the grave. But there is a second death; and as there was an extinction of being in prospect before Adam, which was only prevented by Christ's coming as the resurrection and the life, the second death will be an entire extinction of being—a destruction for which there is no remedy, being a destruction of both soul and body in hell. The principle of life will be destroyed, and there can be no resurrection from the second death. "I have set before you life and death"—"the soul that sinneth it shall die." "For, behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch." "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." David speaking by the Spirit, says, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul." "And gather his wheat into the garner, but will burn up the chaff with unquenchable fire." Will the chaff remain burning yet unconsumed because it is burnt up with unquenchable fire?" "And these shall go away into everlasting punishment, but the righteous into life eternal." What doom is here threatened? In what does this final, eternal, and everlasting punishment consist? Let the apostle Paul speak: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Then where will the wicked be after their destruction? They must be out of God's universe, or out of existence. "Vessels of wrath fitted to destruction." "Gather ye together first the tares and bind them in bundles to burn them." When burnt do they become extinct? "If any man defile the temple of God, him shall God destroy." Not his happiness only shall be destroyed, but himself. "Whose end is destruction, whose god is their belly." Not only their happiness is to have an end, but *they* are to have an end.

The wicked will not rise with immortal bodies. Paul, referring to the resurrection, says, "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Here corruption and life everlasting are placed in contrast. Corruption is the opposite of immortality and incorruption. If the wicked are to reap corruption, they are not to be immortal nor incorruptible; "for corruption doth not inherit incorruption." All whose corruption puts on incorruption, and whose mortal puts on immortality, can sing, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

4. I should not suppose the soul to be immortal by nature, from the fact that eternal life, or immortality, is a conditional gift: both these terms express the same idea. God said of Adam in his fallen state, lest he "eat and live forever."

These terms when applied to the righteous, always imply an eternal existence of blessedness. "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." "This is that bread which came down from heaven; he that eateth of this bread shall live forever." "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life." Immortality is a thing to be sought for. This does not appear as though all were possessed of it. "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." If men by nature are immortal, will not those who do not God's will abide forever, or remain forever? "Who hath abolished death, and hath brought life and immortality to light through the gospel." Immortality and life are brought to life, and no immortality but one of life. Death and immortality are nowhere brought to light through the gospel.

5. The future existence of man is predicated on the resurrection of the dead, and not on the immortality of the soul. Christ says, "That I should lose nothing, but should raise it up again at the last day." "That every one that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." "No man can come to me except the Father which sent me draw him, and I will raise him up at the last day."

Paul says, "of the hope and resurrection of the dead, I am called in question." "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." The final judgment is here made to depend on the resurrection of the dead. "And have hope toward God. . . . that there shall be a resurrection of the dead, both of the just and the unjust." The resurrection is the apostle's ground of hope. "If Christ be not raised, ... then they also which are fallen asleep in Christ are perished." "If the dead rise not, let us eat and drink, for to-morrow we die." The apostle here makes the resurrection of the dead the ground of hope for future existence. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope." Why, because the soul is immortal? "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "And the dead in Christ shall rise first." "Blessed are the dead that die in the Lord from henceforth." "Their works shall follow them."

This passage is not general in its application. The words "from henceforth" limit it to the specified time. "For the hour is coming in which all that are in the graves shall hear his voice and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

I should suppose from such language that this was the opening scene of rewards and punishments. Of a similar character is all the language describing the resurrection and final judgment, "So shall it be at the end of the world, the angels shall come forth and sever the wicked from among the just." Who would suppose, from such language, that the mass of them had been separated previously? So in the parable of the sheep and goats: then shall he separate them and shall say, "Come ye blessed," and "Depart ye cursed." This certainly looks like the first and final separation: the opening scene of rewards and punishments. When the Son of man shall come in the glory of the Father, THEN shall he reward every man according to his works. This confirms the previous inference of no reward till the coming of the Son of Man.

In Christ's interview with Mary and Martha, he did not attempt to comfort them as many would in our day, by describing the rapturous joys of a soul in heaven. No intimation of this kind was made. For with all their regrets at losing their brother, we cannot suppose they would consent to have him called from such scenes to the sorrows of earth again. But Christ comforted them by saying: "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live again." Martha says, "I know that he shall rise again in the resurrection at the last day" "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." We are not to see Christ as he is till his second appearing. "When Christ, who is our life shall appear, then shall ye also appear with him in glory." We shall shall not appear with him in glory until his second appearing. And not only they, but "we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We have the spirit of adoption whereby we cry, Abba, Father. But the adoption itself does not take place till the body is redeemed. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." We are to be judged only for the deeds done in the body. Yet if the souls of wicked men possess a conscious and intelligent existence, some of them have been sinning for thousands of years.

If the foregoing thoughts are correct the redeemed will owe to the Lord Jesus Christ, not only their eternal felicity, but their eternal existence also. "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

"It cost him death to save our lives;
To buy our souls, it cost his own;
And all the unknown joys he gives,
Were bought with agonies unknown."

"But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more they shall not wake, nor be raised out of their sleep." Job 14: 10–12.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4.

"Men and brethren, let me speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. For David is not ascended into the heavens." Acts 2: 29–34.—*Author Unknown.*

SHORT PRAYERS.—There were but three words in the petition which Peter gasped out, but they were sufficient for his purpose; they reached the ear of Jesus, and his heart too. Not length, but strength, is desirable. A sense of need is a mighty teacher of brevity. Verbiage is to devotion as chaff to the wheat. Precious things lie in compass, and all that is real in prayer in many a long address might have been uttered in a sentence as short as that which burst from the soul of the sinking apostle.

☞ He who conquers himself, does more than he who conquers worlds.

For the World's Crisis.

THE BORROWED JEWELS.

I love to study the old types. There is something rich in following them out and discovering their antitypes. I presume I make some wrong applications, but it does me good to apply some of them right down here, to our circumstances and times. It strengthens and encourages me to still travel on through this wilderness toward the better land.

I was thinking a short time ago, what could be implied in the strange command given to the children of Israel, when about to leave Egypt,—"Let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold." We read that they did so, "and they spoiled the Egyptians." Was not that a strange command for God to give his people? Well, I have an appetite for every thing which can be made to sustain us in this time of darkness and famine, and am anxious to draw nourishment even from *that* circumstance. So I mused in this way:

There is a meaning to all of God's commandments, and there must be to this. It seems that among the dross and rubbish of Egypt, there was some good silver and gold; and the Lord wanted the Israelites to take that with them on their journey to the promised land. He said nothing about the onions, the garlic and leeks; these were to be left behind. He did not tell them to take with them some of the sorcerers, the soothsayers, and the Spirit-mediums; no, no; they were not wanted in the congregation of God's people. But the pure gold was wanted, and for an especial purpose. It was wanted to adorn the tabernacle which was to be built in the wilderness for a habitation for the Lord, and was to go with them in all their wanderings, and be placed at last in the temple at Jerusalem, in the land of promise. When the sons of Jacob settled in the land of Goshen, the Egyptians were quite a respectable people. They were acquainted with Joseph, and probably knew something about Joseph's God, and his promise to the seed of Abraham. But after a time, darkness crept in upon them. Sorcery, necromancy, and evil spirits took possession of the nation. Another king arose which knew not Joseph, or Joseph's God, or anything about the promises made to Abraham. His gods were probably the miracle-working demons. Then came a dark day to God's people. Most likely they kept aloof from the Egyptians, and refused to join in their blasphemous foolery, and thus brought down the wrath of the rulers. Heavy burdens were put upon them, grievous to be borne. They were required to make brick, but not allowed materials to make them. They were despised, insulted and oppressed, until their lives were a burden. Living so long in the land of pagans, they too, perhaps, had lost sight of the promise made to their fathers, and had become infected with the old pagan lie, and thought that "death is the gate to endless joy." But God spake from the burning bush, and through Moses reminded them of his promise. When they learned that their inheritance was a *land* flowing with milk and honey,—a *real Canaan*, they wished to escape from bondage and task-masters and go to enjoy it. God promised to help them out, and sustain them by the way, and carry them through, if they would leave Egypt, with all its dross and rubbish, and trust entirely in him. But they must take the gold with them,—nothing was to be left worth going back after.

We will not follow the Israelites in their wanderings. We all know how they lusted after things that were left behind which were not gold; how they murmured and complained, and doubted the promises of God,—wished themselves back in Egypt, and accused Moses of bringing them out to die in the wilderness. So they murmured, until God, in his displeasure, took them at their word, and declared they should not see the land of promise; but should die in the wilderness, except Caleb and Joshua, who believed his word and insisted that they were well able to go up and possess the land.

Now for the application. We dwelt for a long time in the land of Egypt. The inhabitants of that land used to know about God and his promises. Our fathers, when they went there to find a home for a time, until a better one was prepared for their reception, carried with them the promise that they should finally, if obedient, possess a land fruitful and good,—a land of rest and peace, secure from all evil, and free from sorrow, pain and death,—a *real land*,—a *literal dwelling-place*,—an eternal home. Well, they were suffered to believe this for a while, and fix their faith and hopes on a solid foundation. And though they were sojourners, and tributaries to the powers that were; yet they toiled cheerfully in hope of a better life, and a glorious inheritance.

But there came a change. Other rulers arose "who knew not Joseph." They had pleased themselves with the children of strangers, and listened to the teaching of heathen philosophy and Pagan tradition, until they had become blinded and lost in a fog of error, and were *themselves* blind leaders of the blind. Then came a darkness which could be felt, for it brought with it a spiritual bondage. And then, unseen, in the darkness, came evil spirits, roaming through the gloom, breathing delusions and blasphemous doctrines in the ears of the people. And the darkness reached even to the people of God. They too, in a measure, lost sight of the inheritance. They were bewildered and stupefied by poisonous tradition, and their faith became mere fancy, and their hopes visionary and ethereal.

At length the voice of God was heard. He would not leave his people in this darkness without reminding them of the promise made to their fathers. He sent his servants to bring them out from the bondage and darkness of Egypt. Some heeded the call and were disposed to come out and seek freedom from an oppression that was too grievous to be borne. Our fathers were permitted to build upon a foundation, and have a reason for their hope; but we, their descendants, were required to have faith and hope without any foundation, and cast our anchor in the sky where there was nothing to hold it. Truly this was worse than making bricks without straw. But with all the dross and rubbish, there was some good gold: some precious truths that were not to be left behind. So we were permitted to borrow what truth they had, and go forth in search of more. All the truth is wanted, wherever it may be found, to adorn the tabernacle of the Most High—the church of the living God, his earthly dwelling place, which is to be placed in the house not made with hands, in the new Jerusalem. But oh! what a commotion there was in the camp of Pharaoh when it was known that we wished to follow and obey the word, even if it led us through the wilderness. But we escaped, thank the Lord! and started on our journey. And we have been sustained. We have had manna from heaven and water from the rock. We have had the cloud by day, and the pillar of fire by night. We have had the presence of the Lord in the tabernacle, and his glory has shone around. Still we hear some complaining and finding fault. Brother, sister, what would you have? what do you desire? To be sure we are in the wilderness now, and there are trials by the way; but just yonder lie the green fields of Canaan and the rest that remaineth for the people of God. Would you go back? Ah! we have taken with us all the gold, and there is nothing worth going back after. And we have found some precious jewels by the way, better, far better than even the borrowed gold. The fruit of Egypt has certainly not improved any since we came out. Would you live on onions, and leeks, and garlic, after eating manna, drinking the wine of the kingdom, and partaking of the rich clusters of grapes brought by the Comforter from the promised land? Do you sigh for the flesh-pots, and waters which are turned to blood, after having a view of the tree of life and the crystal river? *Can* you desire the honors of Pharaoh's house, a Babylonish garment, and the wages of sin; when before you is a robe of righteousness, a crown of glory, and eternal life? No! you say; well, then, *press onward.*

"The land lies before you, 'tis pleasant to view;
Its fruits are inviting, they're offered to you."

The way may be a little rough at times; the storm may beat; but we have a hiding-place in Jesus the Rock of our salvation. Do not get impatient at a little delay, and say in despair you cannot go up and possess the goodly land; lest God become angry, and declare you shall die in the wilderness. Be like Caleb and Joshua. Stand firm on the promises of God, and say in his name, We are *well able*, we *will* go up. Do this; be faithful; and the rest, the glory, the kingdom, and eternal life shall be yours.

B. P. FRENCH.

For the World's Crisis.

DIARY LEAVES.

FROM THE DIARY OF A CONVERTED INFIDEL.

"I will praise thee, O Lord, with all my heart." Why should I praise the Lord? Because "he brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock"—the rock Christ Jesus. Because he has drawn me from the midnight darkness of infidelity, and caused the light, the glorious light of the gospel, to shine within my heart, chasing away the doubt and gloom and fear that had heretofore reigned within me, filling my heart with peace and love and joy in the Holy Ghost. This is why I praise the Lord. This is why I love to speak of his goodness and his mercy unto me. This is why I keep humbly laboring in the vineyard of the Lord, putting my trust in him, and praying that I might be made the instrument of bringing one lost sheep into his fold.

When I look back upon the last fifteen years of my life, I see nothing but darkness and gloom,—not one ray of light to relieve the eye. All is mystery, darkness and death. I seem to have just awakened out of a fearful dream, with all its horrors deeply impressed upon the memory, without the power of describing them. O how soothing, how comforting to me, have been the words of our Savior, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have labored in unbelief; I have been laden with the sins of omission and commission, but I thank thee, O Lord, that I have tasted of that rest, and know how sweet, how tranquil, how refreshing it is. Could I raise my voice loud enough to be heard by all those friends whom I have left bound up in the things of this world, I would cry unto them, "O taste and see that the Lord is good." His yoke is easy, and his burden is light.

Since I have sat me down at the feet of Jesus, "clothed and in" my "right mind," I have frequently tried to discover how I became an infidel. There always existed a sort of mystery about this period of my life, so that I never could thoroughly understand how I came to lose my faith. Now I see clearly. The dark cloud which so long hung over my mind has been removed, and I see that all my unbelief originated in my ignorance of the blessed word. Instead of drawing water from the fountain-head, I was content to drink from the ditch by the wayside. I confounded profession with belief. I looked at the outward conduct of professors, and drew my knowledge of christianity from this source, instead of going to the fountain-head of all truth. I observed the walk and conversation of professing christians, and found them so diametrically opposed to my preconceived notions of christian character, that, by a very gradual process, I came to the conclusion that the doctrine taught in the Bible had no influence over man's moral nature; consequently, could not be of divine origin.

How mistaken I have been; and I earnestly pray that through the grace of God I may be kept consistent in walk and conversation, as an humble follower of the Lord Jesus Christ. The inconsistency in the conduct of christian professors is the great stumbling-block in the path of infidels. They read in the word of truth, "Judge not, that ye be not judged"; and they consequently expect christians to refrain from judging. Do they find it so? Nay, on the contrary, after critically observing the conduct of their christian friends and acquaintances, they find that judging, instead of being an *exception*, is *the rule.* They find men who profess to be the followers of the meek and lowly Jesus, setting up standards by which they measure and judge their fellow men, laying aside, or forgetting altogether the above passage. One brother can not sit in fellowship with another brother, because he has done, or said, something which may appear wrong; with another, because he believes a little too much; with another, because he does not believe enough. He can not sit down to the table of the Lord with his brother, because he has not signed certain articles, or does not believe in this, that, or the other creed; with another brother, because he believes in a particular form of church government; with another, because he has, or has not, been immersed in baptism; and so on, judge, judge, judging one another continually; and however minute or non-essential the difference of opinion that exists may be, taking their stand upon that difference, and declaring, with all the emphasis of infallibility, that no man can be of the church of Christ unless he believes just as they do, brings scandal on the cause of Christ, and throws stumbling-blocks in the way of weak brethren.

O Lord, deliver me from such perverted notions of christianity, and give me that lowliness of mind that will enable me to esteem my brother in the Lord better than myself.

Montreal, C. E. D. GRANT.

For the World's Crisis.

CULLED ITEMS FOR THE TIMES.

Blasphemy of the Pope. A French Catholic journal gives the text of a singular reply recently made by the Pope, to an address presented to him, in the name of a vast number of strangers sojourning in Rome. What above all struck his hearers on this occasion was the majestic rebuke to those who have the pretension to offer him advice, or show him the path he ought to pursue.—"I alone, despite my unworthiness, am the successor of the apostles, the Vicar of Jesus Christ. I alone have the mission to guide and direct the bark of St. Peter. I am the way, the truth, and the life."

Along side of this language, let us place the Scriptures. John 14: 6 reads,—"Jesus saith, "*I am* the way, and the truth, and the life." Now whom shall we believe, the Pope, the Papacy, who has put seventy-five millions to death for believing in the word of God? or Jesus, who states, "I am the resurrection and the life"? Let us believe the word of God, though every man be a liar.

TRUTH. *The British Workman* (English paper) says, "At the present time, when some of our greatest scholars are seeking to shake our faith in the 'good old Bible,' it is refreshing to find that there are those amongst the common-sense and hard-handed sons of toil, who can defend the truth with an ability which would not do discredit to many of our divines. A Scotch shepherd has issued a valuable little work, called, 'Truth frae mang the heather' (truth from among the heather), illustrative of the truths of christianity, which we commend to the perusal of all working-men."

"LOVERS OF PLEASURES," etc.,—2 Tim 3: 4. The Portland *Advertiser* says, "Put this and that together"; then quotes from the N. Y. *Express*,—"*Pews in Rev. H. W. Beecher's church.*—The sale of choice pews this year amounted to $29,436, nearly $3,000 more than last; this, with the rental—$12,158, makes the pew income $41,594, $400 being paid for choice of pews." Simultaneously with the above announcement, there appeared in "*The Boudoir*," the ladies' illustrated paper of fashions, the following notice: "The readers of the *Boudoir* should not fail to peruse every one of the pages this week. Each is filled to its limit with the liveliest reading and gossip of life, the news of fashion, the affairs of the *beau monde*, and all matters of general interest to ladies. We gave last week the current fashions as displayed at *Beecher's* church, and in this issue we notice them as displayed at *St. Stephen's*." Perhaps, by putting this and that together, some idea may be obtained of the reason why high prices are paid for pews, and what some people go to church for.

VALUE OF CHRISTIANITY. The *Independent* of a late issue gave editorial prominence to what the editor seemed to think a good joke; which was, that a Sunday School child, being asked "who died for her," replied, "Abraham Lincoln." The *Journal of Commerce*, commenting on it, regards that as a very strange christian mind, which can see any joke in such a story. We quote: "The Sabbath, the Bible, the church, all the most sacred scenes and associations, have been very much mixed up with the wild passions of human strife; and the world is not any better for it. We have emerged from fierce war into political contests, scarcely less fierce; and now, if ever, is the time to rescue the churches, and the religion of the land, from absolute subjection to the world and its interests. The most fearful illustration possible is given in Missouri, where the law now requires a political oath as the privilege of teaching and preaching the gospel."

WORLD AT WAR. The Portland *Advertiser* of a late issue, quoting from another paper an article on "The world at war," says:—"The actual condition of Christendom to-day affords a striking commentary upon Stuart Mill's observation, that the remark of the early enemies of the gospel, 'See how these christians love one another,' is not likely to be made by any body now. While the Mohammedan and Pagan nations of the world are getting on peacefully and quietly enough, the christian powers in both continents are in a ferment of war and war's worst passions. * * * The Crescent just now sheds the milder and less baleful light on mankind than the cross. * * To keep the peace of the world in the midst of such chances of strife, is probably a task beyond the reach of diplomacy, and all signs conspire to indicate that Europe is entirely upon another 'battle summer,' not less terrible than the memorable season which earned that dread name, on fields drenched with blood from the Rhine to the Vistula, and from Naples to the Northern sea."

Says the *Post* of June 18th, 1866, speaking on War, "It is a grave crisis in every point of view; and its end no man can determine."

And with respect to Napoleon's interest in the matter, the New York *Journal of Commerce* says, "That to the view of most men, Europe is a great automaton, with soldiers in the foreground, and Louis Napoleon behind the scenes, pulling the wires; or, to change the figures, while others shake the trees (do the fighting), he gathers the apples." And this would appear to the very letter, by passing events, at the beginning of the mortal strife a few short weeks ago, when the Prussians and Italians were repulsed. Prussia wished the aid of L. Napoleon, offering him a certain city with other things. Victor Emmanuel also solicited his aid, offering him Sardinia; and now that Austria has met with such a defeat, she has requested L. Napoleon to act as mediator, offering him the coveted prize—Venetia. So whatever turns up in the world, it seems to turn to his advantage.

It appears, by all the signs of the times, that our world is "sadly out of joint," and with no prospect of its being any better. Of the present prospect, says the Illustrated London Hand Book, "$300,000,000 (three hundred millions) dollars are spent in Great Britain in intoxicating liquors; whilst a little more than twenty-five millions of dollars are used by all the Missionary and Bible Societies for spreading the cause of Christ throughout the whole world. With the present rate of income, it would take the Bible Societies six hundred years to supply a copy of the Scriptures to each one of the seven hundred millions in the heathen world."

O hasten the time when we shall have a better earth, a better world.

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

HAPPINESS.

However diversified the callings and professions of mankind, it is a fact most obvious that the object, end and aim of all is happiness. Notwithstanding this is the case, but very few, comparatively speaking, attain to the object of their pursuit. The reason of this is, a majority of mankind look for happiness where it is never to be found. They expect to find it in the gratification of their sensual appetites. Indeed, happiness is the great desideratum of human life. How strange, then, when such is the fact, that men will mistake the true substance of real joy, and follow so wildly after the shadow. Instead of seeking the way of wisdom for their guide, they seek for those pleasures in the haunts of revelry, or in the bowers of sensual indulgence. Mistaken souls. They look for divine favor where it is never found. Weary, and worn out with the vain search, men are apt to sit down in despair, and exclaim, There is no peace and joy on earth. He beholds the smiling face of nature, the perfect harmony that everywhere exists in all her works, and murmurs, All is cheerful and happy but mortal man. True; but do you not here learn, O man, the secret cause of thy woe? Thou hast not, like nature, walked in the paths of perfect obedience to the laws of thy being. Thou hast rejected heavenly and divine pleasure when it was plainly before you. Obey, then, like nature, the perfect laws of thy Creator, and like her thou shalt move on, and all shall learn of thee the great lesson of happiness.

If, therefore, we would enjoy happiness, we must refrain from every sinful and useless indulgence. We must be chaste in our conversation, exemplary in our conduct, faithful in our promises, just and honorable in our dealings, and, above all, humble and resigned to every dispensation of Providence. If we live and practice in this heaven-born way, we shall not only be exempt from the chidings of a guilty conscience, and a fearful apprehension of the judgment to come; but we shall enjoy that which thousands and thousands are laboring in vain to obtain in "this vale of tears." And besides this, we shall obtain that joy and happiness which is laid up in store for the righteous, in that great and memorable day of Christ's coming.

Dear brethren and sisters in Christ, let us be faithful in every duty that is incumbent upon us; then we shall receive the crown of life in the kingdom of our blessed Lord and Savior Jesus Christ. J. ELKINS.

INJURIES.—If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not go about the streets proclaiming it, and be anxious to avenge it. Let it drop. It is wisdom to say little respecting the injuries you have received.

☞ A crying need of our day is to make God's people feel and act upon the conviction that every one of them is as truly appointed, and relied upon, to do the work of God in this world, as every enlisted soldier in an army is appointed to, and relied upon, for the hard fighting of his campaign.

For the World's Crisis.

A QUESTION.

A number of suggestions have been made about closing our campmeeting at Wilbraham on Saturday, on account of such a rush on Sunday. The brethren should look at it from the right stand-point. The Wilbraham meeting is not a *local* one, but a *general* one, for doing important business, that must be done. Recollect our yearly convention business is all done at this meeting, and saves at least five hundred dollars to us as a people, as all know that take a general survey of the thing. All the officers are chosen for managing business matters for the following year; and any one can see, or could, if they will do so, that four days would not be time enough. It would take Monday to get there, and Saturday to get home. Then Sunday must be employed by some to clear up, or leave things to the mercy of the people over Sunday, which none of you would do with your own effects; and as the committee are only agents for the body, they feel it a duty to save your property. Those that can leave and go home know but little about *four tons of dirty dishes*, etc., to be washed and packed and drawn off; ten stoves to be cleaned and moved; lumber and tents gathered up; straw and water barrels removed; strangers' tents to be taken down, done up, and sent home; lost articles picked up, etc., etc. You had better try it one year, and you would know more about getting the bell upon the cat. It is not expedient to try the experiment at this great general gathering. At a local campmeeting it would do.

Another suggestion is to begin Tuesday or Wednesday, and break up the next week, holding over one Sunday. That would be worse on some accounts, and no better on any. There would be the same rush on Sunday, for it would be known. It is much easier to *suggest* than to *perform*. As these suggestions have been made, I have written this that you may all have time to look at the thing in the proper and general light.

Your committee are not controllers of this thing, only your servants. But of this I am sure, neither plan suggested will work as well as it does now.

It has been thought by some that no good is done Sunday. This is a mistake, I know. If some hundreds do travel around peaceably, hundreds more sit and hear on Sunday that would n't any other day.

A word about victualing on Sunday. What can we do? The people must eat. The suggestions are weak on this point. Luxuries I think might be left off; but what some call luxuries, others call food. What can suit this generation? Well, we will do our duty, as well as we can, and hope for good results.

HIRAM MUNGER.

For the World's Crisis.

BRO. WELLCOME'S TRACT ON CHRISTIAN BAPTISM.

I wish to call the attention of the brethren to Bro. Wellcome's work on "*Christian Baptism—Its Duty and Object*," as a work that ought to be in the hands of every christian. It certainly should be in the hands of every new convert. It is in a cheap form, and full of interesting selections from writers of all ages, who give the history of the ordinance of baptism. It is the only book that expresses with clearness the views of those who believe in the immediate personal advent of Jesus to this earth; and the only one I have ever seen in which the Bible truth that baptism is a *double symbol*, is clearly taught. Some hold it as a symbol simply of the resurrection of the dead; and some as an outward sign of an inward work; while the Bible teaches that sin is symbolized by the corruptible, mortal body; and christian holiness by the resurrected body; so that, with an eye on this symbol, Paul calls putting off sin, putting off the *old man* with his deeds; and putting on holiness, putting on the *new man*; like as at the resurrection of the dead, the corruptible body is laid aside, and the incorruptible one takes its place. Baptism stands between the two events,—the moral change and the physical, to illustrate both. So, as a man when he dies is buried, the man is "buried . . . by baptism" in water; and as the Bible teaches a resurrection from the dead, so the candidate in the faith of a resurrection is raised out of the water, showing that as his life in *this* world depends on his coming out of the water; so his *future* life depends on the resurrection of the dead. For this reason he is buried with "Christ into death" "through the faith of the operation of God, who hath raised him [Christ] from the dead."

As the sinful nature is called the "old man," and is symbolized by the mortal, corruptible body; when that "*old man*" is dead, he must be buried symbolically; i. e., by a symbol *his death* must be announced, and also the *life* of the morally "incorruptible," "*new man*;" hence the old man's funeral ceremony is attended, and by baptism he is represented buried; and by raising the candidate out of the water, the resurrection of the "new man" is announced, so that the baptized christian, as a "new man" in Christ, while waiting for the redemption of his body, lives a life symbolical of life in the kingdom. So he, (the "old man") is dead, and his life (the "new man") "is hid with Christ in God." As the christian by "faith of the operation of God" is risen with Christ; so he must set his affections "on things above." His future life is therefore secured by this inner life being thus hidden; for, by the resurrection of Christ from the dead, the pledge of the christian's literal resurrection is given.

These views are advocated by Bro. Wellcome; and as his is the only book that makes baptism what the Bible makes it, we recommend it to all who want to get the most concise, clear and useful book on the subject. Buy it, brethren and sisters; read it yourselves; lend it to candidates for baptism, and then they will understand better the duty of being baptized; for they will better know what the ordinance teaches. It ought to have an extensive circulation. Send in your orders to the "Crisis Office, Boston," or "*Voice of the West*, Buchanan, Michigan."

L. C. MCKINSTRY.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 15, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is *good* before sending it. Very much of this fractional currency now in circulation is counterfeit, and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

APPOINTMENTS.—Those who wish appointments inserted in the *next* paper should have them at the office as early as *Monday* morning, as we purpose to send the paper to press earlier than usual.

TO OUR CONTRIBUTORS.

A correspondent inquires if we request our contributors to write only on *one* side of the paper? We are not particular. It is sometimes more convenient for our compositors; but we do not urge the matter. The reason why it is requested by some publishers that the articles should be written on only *one* side of the paper is that the same article may be distributed among different compositors, giving each a page at the same time.

While on this subject, there are a few things we would like our contributors to observe as special favors in our behalf.

1. Write with *good ink*. 2. Write *coarsely*, because those who set the type are obliged to read their manuscript at some distance from the eyes. 3. Do not have your lines any nearer together than on common ruled paper. It is much more difficult to set up a piece that is finely written, than one that is written coarsely. 4. *Write all proper names very plainly*. We are often very much perplexed to make out names; and after doing our best, with the aid of others, we have to guess at it finally. Be *particular* to write your own address in a *very plain manner*.

Please remember and observe these things, and we shall feel very thankful.

NAMES.—After all that has been said on the subject, we frequently receive articles with only the *initials* of the writer's name. How would such like to be introduced to their Brn. and Srs. as Bro. J. T., or Sr. P. B., etc.? Those who do not send us their names must not expect to see their articles in the paper.

"PLEASE COPY."—Not unfrequently we find a request in our exchanges as follows: "*Crisis please copy.*" As we have said once before, we wish to say again: it frequently happens that we do not find time to read these exchanges till several weeks, or even months, after they are received; hence it will be very uncertain whether such requests will be seen in season to accomplish the object desired.

THE NEW HYMN BOOK.—Many have inquired, When will the new hymn book be done? To all interested, we would say, it is purposed to have it ready for the Wilbraham Campmeeting.

WRONG NAME.—We learn that a piece of poetry, recently published in the Crisis, entitled "Life in the Future," had the wrong signature. It was originally written by Sr. L. R. K. Bishop.

THE SECRET.

The following is from a private correspondent. The writer is one of the best contributors to "our paper," and his manuscript comes very accurately prepared. We understand he is connected with the *Earnest Christian*. We trust he will excuse us for giving publicity to the following, for the purpose of giving the *secret* of writing such *good* articles as we receive from his pen. It will be found in the paragraph beginning with the words,—"Whatever I write," etc. We hope all will adopt the same rule, because it will be pleasing to Lord.

"DEAR BRO. GRANT:—The contributions which I have occasionally sent for your columns, have not been the product of a cultivated mind. I am no classic scholar. Left, at an early age, an orphan in the world, I never had even the advantage of a district school education. But I learned early to serve the Lord. And through his assistance, and the grey light of the early morn, and the faint glimmer of the lamp late at night, I have learned something, and God forbid that what little I have learned should ever be used for anything but his glory. I can do nothing of myself. I place myself a humble instrument in his hands. . . .

Whatever I write, I do it entirely for the glory of God. Every idea is submitted on his altar. I commence an article in prayer; thus consecrated, I submit it to those who can use it as seemeth most for the good of his cause. This is the only way which I can consent to write for the press. If I can do anything for the *Crisis* in this humble way, I am at your service; provided, however, that you will take the timber in the rough, and cut and hew it into shape, or cast aside, as in your judgment will glorify God most. I well know my insufficiency, but I trust in God. I can do nothing without an effort, and in his strength I am willing to make an effort. I have have an interest in the Crisis, for it is doing a great work for God. Praise the Lord!

I cannot shake off the deep impression on my mind, that fearful days of tribulation are before us, as a people. I fear they are near at hand—nearer than many anticipate. I will try and furnish an article every week, if I can get time to prepare it. I am preparing a small pamphlet on '*Romanism a Conspiracy*.' I intend, by the assistance of God, to make this a live tract. You might consider it too lengthy for a single article in the *Crisis*. I will submit it for your opinion when finished. I am trying to get ready to come down to the Wilbraham campmeeting. I will come if I can. May God bless you abundantly. Praise the Lord for so brave a heart to proclaim and defend God's truth. We need brave hearts in these days. Pray for me! Yours in the faith."

CERTIFICATES.

It should be remembered that all delegates sent to the annual meeting of the Advent Christian Association, should be provided with *certificates* from the churches who send them. The following may answer as a form:—

"This is to certify that —— was duly appointed by the church in —— as a delegate to the annual meeting of the Advent Christian Association, to be held at Wilbraham campmeeting, at 4 P. M., Aug. 21, 1866.

Every church can send *one* delegate, and for every fifty members above the first twenty-five, they can send another; i. e., if they have seventy-five members, they can send two; one hundred twenty-five, three; one hundred seventy-five, four.

By a *church* is meant any company of believers met together for the worship of God. As important business is to be transacted relating to the spiritual welfare of many thousands, we hope all churches will send their delegates.

All preachers co-operating with the association are considered as members, and need no certificates.

☞ FARE REDUCED.

Bangor and intermediate places to Boston, for Wilbraham Campmeeting.

We have arranged with the Agent of the Steamer Katahdin, so that the brethren and sisters in Maine, who wish to attend the Wilbraham meeting, can come and return on the boat for *one fare*—half price. Call for Wilbraham Campmeeting tickets (good Aug. 16 to 28 inclusive), with return *Check*, to be endorsed by Geo. T. Adams, at the campmeeting or in Boston. The steamer leaves Bangor Aug. 16th and 20th.

IS SATAN BOUND?

BRO. GRANT:—I wish to make a few inquiries respecting the 20th chapter of Revelation.

1. Who is the angel? 2. Has Satan been bound, or is he yet to be bound? 3. Who are the souls of them that were beheaded for the word of God, and in what sense do they reign with Christ, spiritually or literally? 4. What is the first resurrection, and how long between the two?

S. W. D.

1. We are not able to tell what particular angel is meant; but it is the one commissioned to do that special work. 2. We do not see any evidence that Satan is bound yet; but on the contrary we have reason to believe that he is more than usually free among the children of men at the present time.

3. The souls beheaded we understand to be those referred to in Rev. 6: 9–11, who "were *slain* for the word of God, and for the testimony which they held." They are the ones martyred by the direction of the power symbolized by the woman, whom John saw riding upon a scarlet-colored beast.

We understand that they will reign *literally* "WITH Christ" after his second coming. If that reign is past, they reigned *without* Christ, instead of "*with* him," as the prophecy declares.

4. We understand the first resurrection to be *literal*, and at the coming of Christ; and that it consists in the resurrection of all the dead that will be saved in the kingdom.

The word of the Lord says the *time* between the two resurrections is a *thousand years*." Rev. 20: 5.* "Blessed and holy is he that hath part in the *first* resurrection; on such the *second death* hath no power, but they shall be priests of God, of Christ, and *shall* reign WITH him a thousand years. Rev. 20: 6. This language is so plain, we see no chance to misunderstand it, if we let it mean what it says.

But suppose this resurrection is *not literal*, but figurative, and in the past, as must be the case, if the thousand years are in the past. The living and reigning *with* Christ, to fulfill *this* prophecy, begins *with* the thousand years at the first resurrection. It is certain that this has not been literally fulfilled, because Christ has not yet returned, so that if any have reigned in the past, it has been *without* him instead of "*with him*," if it is a literal resurrection and reign. Besides no one has lived a thousand years" in the past to reign with Christ, even if he had been here personally for that length of time.

As it seems to be settled beyond all controversy that none have yet been raised from the dead to reign *literally* with Christ a thousand in the past; then, it follows that this scripture must have been fulfilled *spiritually*, if at all.

If we take the latter view, the inquiry comes, what would constitute a *spiritual* resurrection? We can think of but one consistent answer to this inquiry, and that is, to to become a *christian*, or be converted, and follow Jesus, and thus be raised from the mire and filth of sin to a state of holiness. But we have yet to learn that the word resurrection is used in the Bible in any sense but the *literal*; or, in other words, that conversion is any where called a *resurrection*.

Again, if "the first resurrection" mentioned in Rev. 20: 5, 6, is a *moral* one, or conversion, which took place more than a thousand years ago, then there must have been a period of a thousand years following that great revival, when none were converted, or resurrected; for "the rest of the dead (the unconverted) lived *not again* till the thousand years were finished." Hence, it would follow that those who were not converted in the revival at the *beginning* of the thousand years, would remain in an unconverted state "till the thousand years were finished." But the converts at the *beginning* of the thousand years did not live one hundred and fifty years afterwards; hence, by the end of the first one hundred fifty years after the beginning of the thousand years, every one who had [illegible] in the first resurrection or was [illegible] the commencement of this millennium, would be dead, and they would not have been a christian left on earth! Is there a historic record of such a state as this during the past eighteen hundred years?

What shall be done with the word "AGAIN" in ver. 5?—"The rest of the dead lived not again until the thousand years were finished." Does not the word "*again*" imply that they had lived *once before* the thousand years began? And if this resurrection is a *moral* one, then it follows that they were converted before the thousand years commenced, and then backslid and lived in that state for a thousand years, and were then converted over "*again*!"

All can see the absurdity of endeavoring to prove that the resurrection in Rev. 20: 5–6, is a *moral* one and in the past.

This scripture certainly has not been fulfilled *literally* in the past; if it has, where is the record to prove it? We have no knowledge that any resurrected saints have been living and reigning on the earth "*with* Christ a thousand years," or any other time since our Savior ascended to his Father. They have not reigned with him in heaven, for he said to his disciples, "whither I go ye cannot come." John 13: 33.

This passage in Rev. 20: 4–6, cannot refer to the resurrection of "Christ the first fruits" (1 Cor. 15: 23), or those who "came out of the graves after his resurrection" (Matt. 27: 53), because "they lived and reigned" *not* "*with* Christ a thousand years." If they had thus reigned during the thousand years after the resurrection of Christ, then at the end of that period, eight hundred and thirty-two years since, "the rest of the dead" should have lived.

Still further, let it be observed, that among those who "lived and reigned *with* Christ a thousand years," were those who "were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the *beast*, neither his *image*, neither had received his *mark* upon their foreheads, or in their hands."—Rev. 20: 4. But those martyrs for Jesus, and those who would not worship "the beast, neither his image," were unborn at the time when Jesus rose from the dead, hence they were not in the company that "came out of the graves after his resurrection." The beast had not then begun to kill the saints. "The woman" that rode "upon a scarlet-colored beast," and became "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," did not begin her work till the early part of the sixth century; and from that time onward for 1260 years the saints were to be given unto her hand. Then, after all that, "*they* (those who "were beheaded" by her authority "for the witness of Jesus, and for the word of God,") "lived and reigned *with* Christ a thousand years. But the rest of the dead lived not *again* until the thousand years were finished."

* It has been intimated by some that this last passage is not genuine; but is found in the oldest manuscripts.

GOOD TIDINGS.

BRO. H. S. CHAPMAN, Charlestown, Mass., writes:—"Since I saw you, I have had a severe fight with the devil—with evil spirits. I have been utterly prostrated in mind and body. But I have found anew the Lord, the blessed Savior. I am now clear forever from Spiritualism; and I can say with all my heart and soul, great and marvelous is the mercy of God. I feel now that the Lord's will is my will. I am willing to preach,—to do any thing,—to be a door-keeper in the house of the Lord."

Press on, Bro. Chapman, that is the only right road to eternal life,—doing all to the glory of God.

Our readers will recollect two interesting articles in the Crisis from Bro. Chapman, entitled "Spiritualism—what is it? Christ, or anti-Christ?" The first was published June 13th, the second June 27th, in which he gives some of his sad experience among the Spiritualists. He dove deeply into its mire, and is now prepared to speak experimentally of its effects. We expect to hear from him again soon.

BENEFIT OF AFFLICTIONS.

It is often a great wonder to some why afflictions should be suffered to come on good people, as well as on those who are not. They do not yet feel like saying as did David, "It is good for me that I have been afflicted, that I might learn thy statutes." "Before I was afflicted I went astray.

Some seem to think that afflictions always show that those who suffer them are receiving them because they have done wrong. So Job's friends tried to make him think; but in this they were mistaken. If this were the only reason then it would prove that the apostles and martyrs were wicked people, and Jesus also. Yet it is clear, from the teaching of the Bible, that afflictions are often permitted, for our special good, and have really proved to be our richest blessings, though at the time they were not "joyous, but grievous." But very few, if any, can bear continual prosperity in this world, without being lifted up in heart; hence it is often necessary that our brightest schemes be blasted, and we be humbled in the dust, and learn more fully than ever, that all our help must come from the Lord.

Afflictions often save us from more bitter things, or deliver us from the snare of Satan. These thoughts have been suggested by reading the following:—

Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose some eighty feet from the floor.

One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with delight. Forgetting where he was, he moved backward slowly, surveying critically the work of his pencil, until he had neared the end of the plank upon which he stood.

At this critical moment, his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril; another instant, and the unfortunate should be precipitated upon the pavement beneath; if he spoke to him it was death—if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce imprecations; but startled at his ghastly face, he listened to the recital of danger, looked suddenly over the dread space below, and with tears of gratitude blessed the hand that saved him.

So, said a preacher, we sometimes get absorbed in looking upon the pictures of this world, and in contemplating them, step backward, unconscious of our peril; when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved!"

HO FOR THE CAMPMEETING.

Next Saturday, the 18th inst., we expect to see a lively interest again at Camp Wilbraham; and by the middle of the next week a scene of christian joyfulness rarely witnessed in the world. One can afford to go a long distance for the sake of seeing the happy greetings of dear friends in Jesus. It affords one a lively idea of what will be witnessed in the coming kingdom. Shall we have the pleasure of seeing the reader there to help praise our coming King?

☞ We send Bills this week.

THE JUBILEE HARP,
Published by the A. C. P. Society.

The New Hymn and Tune Book will be ready this week. We think that we are safe in saying that the above is the *best work* of the kind ever published by those looking for the speedy coming of our Lord. We expect a rapid sale. We shall have a supply at the Wilbraham Campmeeting.

Price—Cloth, colored edges, $1.00 single copy; $9.00 per dozen. *Extra Cloth*, gilt edge and cover, an elegant book, $1.25 single; $12.00 per dozen. Postage 15 cents additional per copy.

A NEW TRACT.

"GENTILE INFIDELITY AND WICKEDNESS OF THIS AGE." The above is the title of a tract written by Hiram Munger, and published by the A. C. P. Society. It will be ready for delivery this week. Price 7 cents single; 25 cents per dozen; and 50 cents for thirteen copies, sent by mail, postpaid.

We shall have a supply at the Wilbraham Campmeeting.

SOUTHERN FEELING.

Although the rebellion in the form of active war is over for the present, the same *feeling* remains now, in a large degree, as was exhibited two years since. The following is from a leading editorial in the Norfolk *Virginian*, of July 2nd:—

"The negro 'school marms' are either gone, going, or to go, and we don't much care which, where to, or how—whether it be to the more frigid regions of the northern zone, or to a still more torrid climate; indeed, we may say that we care very little what land they are borne to, so not again to 'our'n' even though it be that bourne whence no traveler returns.

Our only fear is that their departure will not be eternal, and like other birds of prey they may return to us in season, and again take shelter, with their brood of black-birds, under the protecting wings of that all-gobbling and foulest of old fowls, the well-known buzzard yclept Freedmen's Bureau.

In all seriousness, however, we congratulate our citizens upon a 'good riddance of bad baggage' in the reported departure of these impudent missionaries. Of all the insults to which the Southern people have been subjected, this was the heaviest to bear. It was the refinement of torture."

The following is from the Memphis *Avalanch*:—

"Another lesson has been taught the white fanatics. It is that we want none of their 'school-marms' among any of our population, white or black. It is said they have all left in a great fight. A happy riddance we have. They were nuisances. Women, who could come down South to teach negroes, are unfit for any but negro society. The South never learnt anything from New England. The Pharisaical religion, the morals, the 'isms' of that land of Hickory, hams, and wooden nutmegs, have never obtained foothold among us, and never will. These 'isms' are sprouts to be planted among us by these 'school-marms,' and the South will rejoice when the last one has left us."

SUPREMACY OF REASON.

The spirits and their followers are urging the supremacy of reason over the revelation of truth in the Bible. The war against the word of the Lord is growing more in earnest, and the feeling of its opponents more and more bitter. It stands directly across their pathway, and all their efforts to make it favor Spiritualism will be no more successful than an attempt to make the sun rise in the west. There is no harmony between the two; hence the war of the spirits and Spiritualists against the Scriptures. We think no fact in morals can be more clearly shown than that the entire system of Spiritualism is anti-christian. This will be more apparent as we approach the end of this dispensation.

At the Spiritualist's Festival, held in Middle Granville, N. Y., June 15th, 16th, 17th, 1866, Mr. J. S. Loveland said, according to the report published in the *Banner of Light*, "Spiritualism annihilates the religious systems of the past, for it shows the absurdity of their foundations, and rejects their Bibles as authority."

Another speaker, Mr. E. Sprague, is reported to have said,—"The claims that a revelation has been given from an infinite Being are entirely unfounded."

The following resolution was presented:—

"*Resolved*, That Spiritualism is a universal eclecticism, a universal harmonizer of all past conflicts, and therefore worthy of all acceptation." Mr. J. S. Loveland when speaking on the resolution said:—"It approaches the rationalist, and extends the hand of love and says, You are right in asserting the supremacy of reason."

The following, is another preamble and resolution presented at the same meeting:—

"*Whereas*, The universe comprises all being, and is controlled by inherent, eternal and immutable laws; therefore,

Resolved, That all ideas of the existence of a Being above those laws are unfounded assumptions, and all prayers addressed to such an imaginary Being are but reiterations of the idolatrous notions of the past.

$3000 TRACT FUND.
For the Free Distribution of Tracts.

Previous acknowledgments	$2151.13
Wm. Leeton	[illegible]
A. Buckslew	2.50
Rufus Pike	20.00
C. S. Hall	1.00

POOR FUND DONATIONS.
To send the Crisis to the Poor.

Whole number sent out, [illegible]

Previous acknowledgments	$358.30
Anon	.35
S. S. L.	.25
Wm. Babcock	1.46

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.
For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2982.57
Mrs. H. Jackman	1.00
N. L. Brooks	2.00
Mrs. Dr. Angell	1.00
Mrs. H. M. Batters	1.00
H. Raymond	1.00
P. W. Higgins	5.00
A friend, Worcester	3.00
N. Branch	5.00
A Friend of the abused African	15.00

SUNDAY SCHOOL FUND.
To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$49.60
R. S. S.	.50

EUROPEAN MISSION.

Previous acknowledgments	$668.15
A. F. Ober	.50
S. K. Baldwin	2.00
H. Raymond	1.00
N. Branch	5.00
J. Thorp	2.00
A. Collins	5.00

FOR THE "THRILLING NARRATIVE," $1.00 EACH.—O. L. Raymond, Mrs. P. Glidden, S. Sikes, Mrs. S. H. Fellows, Mrs. S. S. Lane.

"Stories for Young Pilgrims."

This is the title of a series of neat little tracts, of 16 pages each, in paper covers, now being issued by the Publication Society. Six numbers are already out, and others will follow. For sale at this office, at 5 cents each, postpaid; 30 cts. per dozen; $2.00 per hundred. Send in your orders. They are just the thing to put into the hands of the young, and will be read with interest by the old. They embrace the choicest articles from our Sunday School paper, and are interesting, pointed, practical, and instructive. They are free from prevailing errors, and not silent upon the truths we love. Good to scatter in tract distribution; they will find readers in every family.

The following are some of the leading articles and stories in the numbers already published:—

Last Day Signs and Wonders—The Northern Lights.
The Young Traveller to the Heavenly City.
That Heavenly Country—What kind of a place is it?
The Heathen Boy's Vision of Jesus.
The Resurrection Flower.
The Electric Telegraph—Nahum's Chariots, etc.
More Wonderful than the Telegraph.
Song of the Pilgrim Band.
I Long to be There!
The Young Pilgrim's Desire, etc. etc.

W. B. H.

For the World's Crisis.

HIGHWAYS AND HEDGES.

The following sums have been received for the mission work in Philadelphia, in addition to what has already been reported:—$3.00 from B. H. S., River Point, R. I.; through G. T. Adams, $3.00 from Emily L. Marsh, and $5.00 from Rufus Pike; $1.00 from G. B. Martin, Goldfield, Iowa; $5.00 from a sister in Byron, Me.; and $2.00 from M. E. S., New Durham, N. H. A portion of these sums have been sent for the "Home," and the rest for the benefit of the mission generally.

Since my last article was written, I have prepared sixty bottles of diarrhea and cholera medicine for free distribution among the poor. A three-ounce bottle of the diarrhea remedy, and a two-ounce bottle of the cholera remedy, with printed directions for the treatment of these diseases, were supplied to about forty families. In some tenements there were small families, and in such cases two small families could be supplied with one set of remedies. We believe they have already been the means of saving life. These remedies are from the recipes of Dr. Hamlin, missionary to Constantinople, and used by him with great success there. If I had $100.00 for this purpose, a vast amount of good could be accomplished. I buy the ingredients at the wholesale prices, and prepare them myself.

Last week there were forty-seven deaths from Cholera, an increase of twenty-nine over the week previous. Sr. Sarah Bussier, one of our "surprise party," has just recovered from a severe attack of Asiatic Cholera. Nearly all of our little band have had the symptoms; but prompt treatment, through the blessing of the Lord, has saved us. The disease has found its way into our school, but no deaths have yet occurred.

The Lord is still at work here. Recently, a number have been brought to Christ. Pray for us. Yours looking for salvation,

Phila., Aug. 8th. F. H. BURBANK.

For the World's Crisis.

ESPECIALLY SIGNIFICANT.

The watching ones will be especially reminded of the immediate proximity of an intensely important event that must transpire, if we have not mistaken the prophets and apostles and Jesus. The "*man of sin*" about to be abandoned; the papacy to be left out in the cold (or go into a great heat, "shall be utterly burned with fire"); Babylon to sink to rise no more; the "*close of the Catholic cycle*" is *imminent*,—and what follows? The "Ancient of Days" is to come, and the "judgment is to be given to the saints of the Most High." Are not these things immediately to take place? The conviction to my mind is strong that the hope of the church is about to be realized. The following extract will be read with interest by the waiting ones:—

"In some quarters deep fear is felt that the military reverses in Austria will react on the Papal power with damaging effect. The *Monde*, a Roman Catholic journal, discourses as follows:

If Austria succumbs, there will be no State depending upon the Vicar of Jesus Christ. All will have abjured the official character of the Catholic faith. There will be numerically Catholic peoples; the Protestants will dare to call themselves a Protestant nation. England and Prussia will make a show of their pretended orthodoxy, and the mass of the Catholics in France, Spain, and Germany, will let fall the throne of Pius IX.—that visible sign of the Catholicity of the nations. Remaining faithful to their great cause, Austria testifies to it by her defeats. If she is irremediably vanquished she will have all the honor of the combat. She will close the Catholic cycle of modern peoples. The church and the world will enter upon new struggles, the struggles full of obscurity, the conditions of which it is impossible to determine."

The last hills of difficulty are about ascended—the tops of Canaan's heights are almost in sight; the weary pilgrim near the rest that is entered by faith. With quickened pace he will soon enter the city of God. It would seem, if the angels are to set the tables for the wedding supper, that they are about to commence. May we all be called to enjoy the company of those we have loved here.

"So let it be! let this system end,
This ruinous earth and skies!
The New Jerusalem descend,
The new creation rise;
Thy power omnipotent assume,
Thy brightest majesty,
And when thou dost in glory come,
My Lord, remember me!"

Boston. WM. C. STONE.

Correspondence.

From Bro. B. Knepper.

BRO. GRANT:—I am a so-called home made minister, and German at that. I have studied the Bible from my youth up, and twenty-five years ago I did not believe that the torment of the wicked would consist in literal fire, though I believed they had an immortal soul, suffering from remorse of conscience. Christ's personal advent the second time, and reign upon earth with his people, instead of taking them to a place no man knows where, called heaven, I have believed for the last twenty years.

From three to five years ago, I had views different from anything that I had heard or read on Matt. 6: 33, Acts 3: 19, 2 Cor. 5: 17, Heb. 10: 26, Rev. 3: 20, and 22: 17. It is also five or six years since I came to the conclusion that Nicodemus was an office seeker desiring an office in the kingdom of Christ before death, and that Christ taught him that the resurrection from the dead would be the new birth that could bring him into his kingdom; and consequently he had to be born again by the resurrection of the body before he could see the kingdom he was to establish, because his kingdom was not of this world.

Now I am really astonished that, amongst the new ideas I find in the Crisis and tracts from your establishment, I find so many points that agree precisely with the ideas I held different from any I had heard before. True, the doctrine that man had no immortal soul, that would live after the body is dead, was new unto me, until I read the Crisis, but now it is all clear to mind. That death and destruction were threatened to the wicked, at the day of reward, I had long seen; but the immortal soul was still in my way. Hence, with the light I received from the Crisis on several points, it seems to me I see what the Scriptures teach about death and man's future destiny.

B. KNEPPER.

From Bro. W. M. Ingham.

BRO. GRANT:—I wish to give a short account of my travels. My last left me in Halifax. From thence I went to Truro, and had a few more meetings there. A few were interested. Next to Old Barn's, and had one meeting. Some interest there. Thence to Windsor, in company with Bro. J. B. Fitch, and held four meetings in halls. Some wished to hear more, but the great mass paid but little regard to the alarm. At Falmouth two evenings; one at the Baptist meeting-house. There was good attention. The other was at a school-house. But few were out to hear. Next to Chester, on the Atlantic shore. One meeting at the Town House, and quite good attention. At Mahoon Bay we had three meetings at the Union meeting-house. There was a good turn-out to hear, and excellent attention. Some took part in the meetings. We had one meeting at North West, at the Baptist meeting-house. Next to Bridgewater, and held one meeting at Temperance Hall, as the meeting-house was not to be obtained to speak in on the fulfillment of prophecy. At Broad Cove we had one meeting,—short notice, yet about forty were out at a school-house, and gave good attention. At Mill Village we met with an accident. The horse ran away with the wagon, threw off the top, and left the wheels and connection on a rock between three and four feet high, bottom side up. No special harm, only the carriage was badly broken. We both happened to be out.

We had three meetings at Mill Village, in the Temperance Hall, as the meeting-houses were not free. Quite a good number were out to hear. Some were quite anxious, as I heard, to hear more. Next to Port Medway, and had meetings at the Baptist house. Quite a decent number were present, and paid good attention. At Liverpool I held two meetings in Temperance Hall. Quite a good attendance. One Baptist minister was present. Found one Adventist in the place,—Bro. Sherry, who embraced the Advent doctrine five years ago by reading the Bible. Since that time he has taken the paper, and bought many books. It is cheering to find here and there a pilgrim and stranger on the journey.

Next to Milton. We asked for the Disciples' meeting-house, but did not get it; hired the Temperance Hall. It was rainy; but notwithstanding the opposition, some two or three hundred were out. Next to Lock's Island, where I expected to have a meeting; but there was a Baptist meeting appointed by a new minister. I attended. He invited me to take a seat with him, and take a part in the meeting.

At Shelburne next. I arrived Saturday evening, having sent an appointment for Sunday. They did not receive the letter till I arrived. The Baptists had no preacher for Sunday morning, so the deacon kindly invited me to preach. I had a good meeting. Their minister preached in the afternoon, and invited me to take a seat with him and take a part in the meeting, and likewise to preach in the evening. He took part. Had five meetings in all there, and they were good ones. Quite a number present. Some took part. There was a revival interest. I had one meeting at Sand Point. A good many were out, and gave excellent attention. At Jordan Bay I had one meeting, and then went back to Shelburne, and put up at car

old friend Swansburg's, where I was kindly entertained by him and wife.

Next to Port Latour, by invitation from Bro. Smith, an Adventist, where I was kindly entertained by him and family, and helped on the way. Had two meetings there. Some were interested to hear. Thence to Cape Island. Some of the people were anxious that we should have a meeting in the Freewill Baptist meeting-house, but their minister was opposed; so I had the meeting at a private house. I had a little company out, and good attention. Had some conversation with Dr. Clark, of the place. He signed for the Crisis. Called on Eld. Oram Aygyle, Freewill Baptist. He treated me kindly, and told me that I could have the meeting-house where he preached. He also signed for the paper. Next to Yarmouth, but there was no meeting house to be obtained in which to speak on the fulfillment of prophecy, and the soon coming of Christ; so we hired a hall. I requested the ministers to give notice of my meeting, but they did not see fit to do it. But few were out to hear, except a few believers in the soon coming of the Lord.

Arrived at home after an absence of about twelve weeks, during which I had some good hard times in sounding the alarm of the judgment at hand. Some believed and some believed not. In most of the places they never heard but little of our views. I traveled some nine hundred miles. Expenses in hiring halls, notices of meetings, and stopping at public houses, $25.00. What I received in collections and otherwise, $31.00 for three months, leaving $6.00 to support my family. Bro. J. B. Fitch carried me free of traveling expense with his team about seven hundred miles. May the Lord reward him. Hope that some good was done in the name of Jesus. The alarm should be sounded all over this province. It will cost something. Who will pay the expense? What is done must be done quickly. WM. M. INGHAM.

Clementsport, N. S., July 28th. 1866.

P. S.—I am now in hopes of being at the campmeeting, if I can get something to go with. Money is scarce here. W. M. I.

From Sr. M. H. Morrison.

BRO. GRANT:—After an absence of four weeks, we arrived at home, on the third of April. The following day I visited Sr. Fleck, and found her near the gates of death. She survived until the 12th, when she quietly fell asleep in Jesus. About twenty-six years ago, she was baptized into Jesus Christ by my husband; and it fell to his lot to preach her funeral sermon also. She was a native of Ayrshire, Scotland. She was eighty-one years of age. Forty-five years ago, she came to Canada with her husband and family. The first visit of cholera to Montreal claimed her husband for one of its victims; leaving her a poor widow with a small family. Some years after, the misfortune of fire left her houseless. So, like many others, she had her perplexities and troubles. But amidst them all, she trusted in the God of Jacob, who has promised to be "a father of the fatherless, and a judge of the widow." It is due to her memory, to say she took much interest in teaching and instructing the young. I would have written the above sooner, but sickness prevented.

New Glasgow, C. E. M. H. MORRISON.

BRO. J. H. H. VAN SPANCKEREN writes from Pella, Iowa:—"I wonder that none of your traveling preachers never come in this direction, as Pella and the surrounding country would be a good field to work in."

Obituaries.

CHAMBERS. Died June 2d, 1866, at Carlisle, England, Thomas Chambers, aged forty-three years and seven months.

The subject of this notice was converted to Christ, and our faith, in Roxbury, Mass., (where he lived) about fifteen years since. From the time of his espousal of the cause of Jesus Christ, it has been his meat and drink to do the will of God. He was always ready to confess his faith in meeting and out of meeting; in short, he was a living christian at home, in the shop, and among his neighbors.

December 24th, 1865, he was attacked with paralysis, which affected his mind, and prostrated him entirely. By the request of his relatives in Europe, and the advice of his physician and friends here, he took passage in a steamer from New York the 31st of March last; reached Liverpool on the 11th of May, 1866. On his arrival among his relatives, with medical assistance, he seemed to rally, and all were encouraged; but it was only to be disappointed. Death had marked his victim, and on June 2d he fell asleep in Jesus.

"Blessed sleep,
From which none ever wake to weep."

He has left a beloved companion, with six young children, in needy circumstances, to mourn and weep for one they loved dearly, and on whom they depended for support. May the blessing of the Lord rest upon them, fulfilling that promise, "I will be the widow's God and a Father to the fatherless."

L. BOUTELL.

Summary of News.

FOREIGN.

Liverpool July 28th, Queenstown 29th.

The Liverpool correspondent of the Associated Press says the Atlantic cable was completed from shore to shore on the 27th. The line was reported working well and with increased speed between Ireland and Newfoundland.

The *Italie* of Florence states that the negotiations for the conclusion of an armistice have led to the result of satisfying the dignity and interest of Italy.

The same paper says France has recognised the right of the inhabitants of Venetia to dispose of their own destiny.

Austria is said to have withdrawn her demands in reference to intervention on the part of the Catholic powers in the Roman question. The question of the Tyrol is also reported to be satisfactorily settled.

The peace negotiations will take place directly between Italy, Austria and Prussia.

London, July 29. The following is given as the basis of an arrangement by which the armistice has been prolonged: The territorial integrity of Austria shall be maintained, except Venetia. Austria accepts the formation of the Northern confederation under Prussia. Saxony and the Southern States preserve their territories and will be a free group by themselves according to their pleasure. Austria pays Prussia an indemnity of seventy-five million francs. Schleswig is to be ceded to Prussia and Holstein pays part of the expenses.

It is stated that the Prussians bombarded Wurtzburg on the 27th and were repulsed with a loss of sixteen guns. The town suffered little damage.

The *Patrie* states that the French iron-clad Doulon was ordered to get ready for sea immediately, destination unknown.

Rumors are current that if Frankfort does not pay the forced contribution immediately that the town will be entirely closed and no one allowed to enter or depart.

BY THE CABLE.

London, Aug. 5. Before the armistice had been extended to Bavaria the Prussian army had moved rapidly and secured a good footing. They are forcing a paper currency upon the people. By the agreement the Prussians are to occupy Wurtzburg, but the Bavarians are to retain the Fortress of Mentz. The Baden troops left it yesterday, and the Wurtemburg troops will leave it on the 8th instant.

The river Rhine is re-opened.

During the last three days the Austrians have been pouring into the Tyrol via Bavaria to the number of about forty thousand.

The Italian Navy is to be reconstructed.

A new Italian loan of three hundred and fifty million lira has been ordered since the signing of the truce.

The cholera is increasing in England.

London, Aug. 7. Prussia has positively declined the proposals of Russia for a Congress of the Powers which signed the treaty of Vienna.

Vienna, Aug. 6. It is expected that a definitive treaty of peace will soon be signed by the Austrian and Prussian plenipotentiaries at Prague. Italy is not included. If the difficulty relative to the armistice with Italy is not arranged, in a few days hostilities will be resumed.

France takes no part in the pending armistice. Austria and Italy, if it can be arranged, will hold a separate peace conference, with the concurrence of France, and it will probably meet at Paris.

London, Aug. 8. The relations between the governments of Austria and Italy are assuming a threatening attitude.

London, 9. There is great exitement here this evening at a supposed attempt to blow up both Houses of Parliament. Ten packages of gunpowder with a fuse partially burned were found near the entrance to the Lord Chamberlain's office in the House of Lords. The members of Parliament have visions of another Guy Fawkes gunpowder plot.

London, Aug. 10th. Napoleon has asked from Prussia an extension of the frontier of France.

London, Aug. 9. The war in Europe is probably not ended. The military and naval preparations of France point to hostile intentions on the part of Napoleon if his demands for the extension of the frontier of France to the Rhine are not peacefully complied with.

Authentic information from private sources confirm the following, just received:

Paris, Aug. 9. The French cabinet has addressed a note to the Prussian government pointing out that the great changes in the political organization of Germany render it necessary that the French frontier should be rectified by an accession of territory to France. The French Cabinet made yesterday a further communication to the Cabinet at Berlin demanding a restoration of the frontier as it existed in 1814.

Florence, Aug. 9. The suspension of hostilities between Italy and Austria, it is expected, will expire on the 11th inst., at 4 P. M.

A perfect understanding exists between Italy and France with reference to the cession of Venetia.

A Berlin dispatch of the 10th says there is great excitement there in consequence of the demand of France on Prussia. M. Benedetti left Berlin for Paris on the evening of the 9th.

A Royal decree has been published promulgating the Italian Constitution in Venetia and terminating the concord between Austria and the Holy See.

London, Aug. 13, Noon. The armistice between Italy and Austria, which expired on Saturday, has been renewed four weeks.

The official Berlin paper opposes the claim of France for an extension of its frontier.

The Czar of Russia has visited the United States squadron at Cronstadt.

DOMESTIC.

St. Louis, Mo., Aug. 6. Some twenty cases of cholera are reported to the Board of Health since Saturday, mainly persons from the South. Several deaths have occurred.

Cincinnati, Aug. 7. Twenty-nine deaths from cholera were reported at the office of the Board of Health yesterday. The total number of deaths from cholera since August 1 is 79.

New York, Aug. 7. Nineteen cases and four deaths by cholera were reported yesterday in this city. Another cholera hospital is to be opened up town.

Cincinnati, Aug. 9. There were 27 deaths from cholera yesterday.

New Orleans, Aug. 11. There were 25 deaths from cholera in this city for the twenty-four hours ending at 6 A. M. to-day.

Physicians pronounce it the Asiatic cholera in its worst form. The disease is principally confined to the negroes who live in the uncleanly parts of the city.

St. Louis, Mo., Aug. 11. Twenty-six cases of cholera were reported by the Board of Health for the twenty-four hours ending at noon, six of which proved fatal.

Philadelphia, Aug. 12. The report of the Board of Health shows 43 cases of cholera and 9 deaths for the week ending yesterday. The disease has almost entirely disappeared within the last two days.

New York, Aug. 12. The official returns of the Board of Health for yesterday, show a gratifying decrease of the cholera in this city. Only three new cases were reported. The mortality report for the week, it is believed, will not exceed 800 deaths from the same cause. There had been no deaths for the 24 hours preceding at the public institutions from cholera. Twenty-eight cases and 11 deaths were reported in Brooklyn for the same period, with a slight increase in the number of the sick on Governor's Island. The health of the troops on David's Island is excellent.

Cincinnati, Aug. 10. There were 81 deaths in this city yesterday, 49 being from cholera.

A Beaufort correspondent writes that up to last Wednesday there were over 200 deaths from cholera out of 490 soldiers on Tybee Island, and two cases in Savannah.

New York, Aug. 10. Gen. John H. Gleason, Capt. Condon and Major Comerford, have arrived from Ireland. The two former were released by the British Government on condition of leaving at once for America. While confined they had correspondence with Mr. West, United States Consul at Dublin, who admitted that they were American citizens, but stated that the Lord Lieutenant would deal with them the same as ordinary subjects. Major Comerford comes as an envoy to Mr. Stephens, and says the numerical strength and hopes of the Fenians in Ireland are better now than when Mr. Stephens left; that the people are determined to fight, aid or no aid from America; that their confidence in Mr. Stephens is unabated; and that they condemn the conduct of the factions in America.

James Stevens, the Head Centre of Fenianism, is to start on a Western tour during the present week. An unusual degree of activity has prevailed among his wing of the brotherhood lately, but nothing has been furnished for publication.

New York, Aug. 7. An Ottawa (Canada) dispatch says another Fenian invasion is expected, and preparations to meet it are actively making.

ASPY BAY, N. S., Aug. 12—5.30 P. M. The cable across the Gulf of St. Lawrence was again picked up at nine o'clock this morning, the weather being fine. The splice was made by Mr. Charlton and the steamer headed for the shore. The cable will be landed at eight o'clock this evening, when communication via the Atlantic cable will be almost instantaneous between the United States and Europe.

Aug. 12.—9 P. M. The cable across the Gulf of St. Lawrence is in complete working order.

A SWARM OF LOCUSTS.—The Holy Land is again visited this year with a plague of locusts. A letter writer says: "The valley of Urtas was first attacked, and has now become a desolate wilderness. The olive-yards of Bethlehem, Beitjalah, and Jerusalem were next covered until the trees became a dull red color. They are now barked white. But yesterday (June 1) will be a day long remembered. From early morning till near sunset the locusts passed over the city in countless hosts, as though all the world were let loose, and the whirl of their wings was as the sound of chariots. At times they appeared in the air like some great snowdrift, obscuring the sun, and casting a shadow upon the earth. Man stood in the streets and looked up, and their faces 'gathered blackness.' At intervals those which were tired or hungry descended on the little gardens in the city, and in an incredibly short time all that was green disappeared. They ran up the walls, they sought out every blade of grass or weed growing between the stones, and after eating to satiety, they gathered in their ranks along the ground or on the tops of the houses. It is no marvel that as Pharaoh looked at them he called them 'this death.' To-day (June 2) the locusts still continue their work of destruction. One locust has been found near Bethlehem measuring more than five inches in length. It is covered with a hard shell, and has a tail like a scorpion."

AUSTRIA FINESSING.—A London correspondent of a New York paper says he has heard the opinion expressed by persons closely connected with the Austrian Embassy, and in a position to form an accurate judgment of the policy likely to be pursued by the Emperor Francis Joseph, that the signature of an armistice is only a pretext to gain time, and that during the interregnum preparations will be made to resume hostilities, with an immense army concentrated in the north and fully armed with the famous "needle-gun," to which Prussia is said to be indebted for her splendid victories.—*Boston Journal.*

☞ Jefferson Davis is said to be gradually going down to the grave in a deep decline. A writer in a Memphis journal observes; "Mark my prediction! The only trial that Mr. Davis will ever have will be at the bar of Eternal Justice."

THE SECRET OF THE NEEDLE GUN DISCOVERED.—The peculiarity of the gun is a secret preparation for igniting the powder next the ball, instead of at the rear of the powder, by which the powder is all consumed and the greatest possible force is given to the charge. It is said, also, that only one person is in possession of the secret, and he is constantly guarded by a force of twelve men from the regular Prussian army, to keep him from imparting it to others.

GARIBALDI'S HEALTH FAILING.—A Paris paper states that the health of Garibaldi is very bad. His legs are so thin and weak that it is painful to see them. He is pale, and bears on his countenance the traces of suffering. His rheumatic pains have returned at the very time he got his second wound. He can only move about in a carriage and is only sustained by the energy of his will.

SOCIETY IN KENTUCKY.—A Kentucky letter says:—"We cannot pick up a Kentucky paper but what we see an account of some terrible affray with pistols or knives. The city of Louisville alone will average a murder a day, and in twelve country towns it is just as bad. Now, what is to be done? We venture to say that eight out of ten of the young men of Kentucky carry weapons, and use them when there is an opportunity, too. As a Kentuckian it is a source of much mortification that this state of affairs exists. Where it will end God only knows. We hope our next Legislature will take some strict action in this matter for the credit of the State."

ITEMS.

☞ A violent epidemic, resembling yellow fever, has made its appearance in the department of of Santa Cruz de la Sierra, and if report be true, has caused frightful ravages among the sparse population of that distant mountain region. It is affirmed that, without any exaggeration, in less than sixty days about 400 persons have died out of a population barely 12,000, from the terrible disease.

☞ The physicians in England have organised a society, which consists of members of all societies, and which has for its object to warn persons against the use of tobacco as an immoral habit.

☞ Just as the Calvary Church of Washington was concluding service last Sunday morning, a woman arose and proclaimed in a loud voice, "that in February 1869, the world would be destroyed and Satan bound." She then modestly retired.

☞ Medicinal herbs for family use should be saved just as they are coming well into bloom. Cut them when not wet with rain or dew, and cure them in the shade where there is a good circulation of air. When sufficiently dry, pack them away in paper or muslin bags, with labels of the name of the plant and the year of gathering.

☞ The Tycoon of Japan has sent a valuable present to Napoleon, consisting of 15,000 cases of silkworms, more prized, inasmuch as it has been clearly proved that Japanese silkworms produce a superior quality of silk, and are less liable to the diseases which have of late years caused so much distress to the silkgrowers of the South of France.

☞ To start a balky horse, fill his mouth with dirt, or gravel, from the road, and he'll go. Now do not laugh at this, but try it. The plain philosophy of the thing is—it gives him something else to think of. We have seen it tried a hundred times, and it never failed.

☞ Sir Matthew Hale, as upright a judge as England ever had, in his letters to his children said, "If I omit praying and reading a portion of God's blessed word in the morning, nothing goes well with me all the day."

☞ At St. Amant, France, a boy was playing in a farm yard, when he fell headforemost into a water cask. A colt, three years old, which he had been in the habit of feeding, was seen to take the boy's clothes in his mouth, and lift him out.

☞ A German living in Boston has perfected a method of lighting the street lamps by electricity. All can be lighted at one instant or separately.

☞ One of the milestones erected by Benjamin Franklin, when he was Postmaster General, and was measuring the stage road between Philadelphia and Boston, is still standing in Stratford, Connecticut.

☞ An exchange relates a Shaker discovery, that washing the head with cold black tea once or twice a week will keep the hair from falling off, prevent its growing gray, and give it a fine, lively lustre.

☞ A wide awake minister, who found his congregation going to sleep one Sunday before he had fairly commenced, suddenly stopped and exclaimed. "Brethren, this isn't fair; it isn't giving a man half a chance. Wait till I get along a piece, and then if I ain't worth listening to, go to sleep; but don't go before I get commenced; give a man a chance."

Married.

In Chatham, Pa., July 14th, 1866, by Eld. J. W. Taylor, Mr. HIRAM H. LEONARD and Miss SARY A. CHASE, both of Chatham.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 20th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 75 cents per day. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.45 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15 and arrives at Wilbraham at 6.23 P. M.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams at the Wilbraham campmeeting.

On the Western R. R. and also the Worcester, the fare has been reduced *one third*. Tickets good Aug. 18th to 28th, to be obtained at the various R. R. ticket offices, on the Western R. R., and at the Westboro', Holliston, Natick and Boston offices, on the Worcester R. R. Fare from Boston *to* Wilbraham *and return* $3.85. All return tickets on the *Worcester road* are to be endorsed by GEO. T. ADAMS. Please remember to call for *Campmeeting Tickets* at the offices on the Western and Worcester Roads.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.30 A. M., and 5 P. M.

The fare is reduced from Albany. The 10 A. M. train connects with the early train from Rutland to Albany, and arrives in Springfield about 1 P. M.

Arrangements are made with the Providence and Worcester R. R. to reduce the fare one third. Brethren can obtain a ticket at the depot, in Providence, good from the 18th to the 28th of Aug., for $4.00, to go and return, by calling for Wilbraham campmeeting tickets. They will sell as they did last year.

S. G. MATHEWSON, MILES GRANT, GEO. T. ADAMS, H. MUNGER, J. HEMENWAY, R. E. LADD, D. MATHEWSON, } *Committee of Arrangements.*

Advent Christian Association.

The Seventh Annual Meeting of this Society will be held at Wilbraham, commencing Tuesday, Aug. 21st, 1866, at 4 o'clock P. M.

The business to be transacted at these meetings has now become too well understood to need explanation, and the importance of a general attendance sufficiently felt without a word of exhortation.

Each church shall be allowed one delegate, and one additional delegate, for every fifty members above the number of twenty-five members.

H. F. CARPENTER, Clerk.

American Advent Mission Society.

The Second Annual Meeting of the American Advent Mission Society, for the election of officers, and the transaction of such other business as may properly come before them, will be held on Wilbraham Camp-ground, Thursday, Aug. 23d, 1866, at 4 o'clock P. M.

All delegates to, and officers of, the Advent Christian Associations, East and West, and all ministers in good standing, co-operating with, and are members of the Mission Society, and entitled to a voice in its proceedings. A general attendance of ministers and delegates is required.

Come, brethren, with a spirit of earnest prayer for God's blessing upon our mission work.

WM. B. IZERMAN, *Secretary.*

Alton Bay Campmeeting.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Saturday, Aug. 25th, holding through the week, and over the following Sunday. Ample accommodations will be provided for board and horsekeeping. Board at 60 cents per day; single meal, breakfast or supper 25 cents, dinner 35 cents. The boarding department and general lunch stand will be under the charge of Bro. J. S. Moulton.

Arrangements have been made with the railroad and steamboat companies as follows: Passengers from Boston, and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., *via*. Dover and Winnipiseogee R. R., will go through to Alton Bay without change of cars. Half fare from Lawrence. We are sorry to say that we have been unable to get a reduction of fare from Boston to Lawrence; so our friends should be particular on every train to make themselves known to each other, and arrange with some Bro. to take the number of tickets wanted, and have him, on the arrival of the train at Lawrence, procure all the tickets, as there will not be time for each one to purchase for themselves. Passengers from Newburyport will take trains leaving there at 7.30 A. M., or 11 A. M., half price. Passengers from Great Falls will take trains leaving there at 8.40 A. M., or 3 A. M., half fare. Passengers from Portland, and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.40 A. M., or 2.50 P. M., and change cars at Dover. Fare reduced one third.

On the Concord and Nashua, and Concord and Portsmouth roads, they are to have tickets at Nashua, Manchester, and all stations on the Portsmouth road, at a reduction of one third from the regular fare. Parties may go to Newmarket Junction or Concord as they prefer. Trains leave Portsmouth at 6.30 A. M., and 4.40 P. M. Trains leave Manchester at 8.15 A. M., and connect at Newmarket Junction.

We have had encouragement that the fare would be reduced on the Boston, Concord, and Montreal R. R., but have been unable to get an answer in season for this week's notice, but shall expect to get one that it is reduced so as to inform you next week.

Arrangements have been made with the Steamers to carry to the meeting for half fare. Capt. Sanborn will carry all from the Wier's Saturday, Aug. 25th, Monday 27th, and Tuesday 28th, that wish to go, direct to Alton Bay; and come, and take all that wish to return Saturday, Sept. 1st, and Monday, Sept. 3d. An extra train will run during the meeting from Dover to Alton Bay, leaving Dover at 8.15 A. M., and return directly after preaching in the afternoon. For the committee,

J. G. SMITH.

Connecticut Campmeeting.

There will be a campmeeting in Plainville, Ct., commencing Aug. 27th, and continuing through the week, and over the following Sunday. Board and horse keeping on reasonable terms. The meeting will be held on the old ground, about three-fourths of a mile east of Plainville depot. The fare from the depot to the camp-ground will not exceed ten cents. Bro. Wm. Durand's team will be in readiness to take all that wish to go to the ground. Brethren coming from the east or west, will take the cars on the Providence and Fishkill Rail Road. Those coming from the north and south, will come on the Canal Rail Road, and all stop at Plainville depot.

As this is the central and general campmeeting for Connecticut, we earnestly desire that there will be an extra effort made by the brethren and sisters to attend this meeting. We hope that all who can will bring their tents with them. There will be no pains spared by the committee to make the meeting both interesting and pleasant to all. Come, brethren and sisters, filled with the Holy Spirit and love of God, to labor for the salvation of poor perishing sinners.

B. HITCHCOCK, R. F. WOODFORD,
GEO. MORGAN, ASAHEL BROOKS,
J. F. BAKER, W. A. DURAND,
GEO. BAKER, *Committee of Arrangements.*

Tent Meeting in Exeter, Me.

There will be a tent meeting in Exeter, Me., on the ground occupied last year, near the Chamberlain meeting-house, commencing Saturday, Sept. 15th, and hold the following week. Brethren abroad are requested to attend. Will Brn. R. Wendell, D. Holt, S. S. Brewer, and A. Decker attend, with brethren in Maine, to preach the word of life? Those coming from the west by R. R., will leave the cars at Newport, and those from the east at Etna, where they will find conveyance to the ground. We hope all coming with tents, will be on the ground in season to erect them the first day. There will be a boarding tent on or near the ground, for the accommodation of all who wish.

HOLIS COLE, D. E. IRELAND, WM. DELANO, } Committee of Arrangements.

Conference in Darien, N. Y.

The fifth annual conference, to be held with the church of God in Darien, Genesee, Co., N. Y., which is also the quarterly meeting of the Christian Conference of Western New York, is to commence Friday evening, Sept. 7th, and continue over the Sabbath. Conveyance will be at Craft's Station, on the New York Central, Friday, at 3 o'clock P. M., to meet brethren both east and west, as the trains arrive at the same time. Brethren near will not forget those empty straw sacks and full dinner baskets.

B. C. SIMONDS, for the Board.

Conference.

There will be a quarterly conference at Liberty Village, Me., to commence Aug. 23d, at 6 o'clock P. M., and continue over the Lord's day. The meeting will be held in a pleasant grove, near the village, if pleasant; and if not, in a large schoolhouse. Bro. E. D. Fowler will see that all are provided with suitable accommodations. Ministers and brethren of other quarterly conferences are cordially invited to attend. Come, brethren and sisters, let us meet in this new field in the spirit of our blessed Master, endeavoring to be faithful during the few days of pilgrimage that remains to the people of God.

JEREMIAH PARTRIDGE, President.
J. T. HEMENWAY, Clerk.

Campmeeting.

The Lord will, there will be a campmeeting in New Preston, Ct., to commence Sept. 5th, 1866, and continue one week. We hope to have better accommodations for boarding than at the last. Pasture for horses can be had close by. A general invitation to all who love the Lord, and want to labor for the salvation of souls, come. Bro. Grant and Ross are expected, and an invitation is extended to all preachers who feel the Lord would have them come.

ALVAH M. TYRRELL, HIRAM I. BALDWIN, CHARLES CALHOUN, } Committee.

Eastern Maine Conference.

The Eastern Maine Conference will be held at Levant, Wing's Mills, so called, commencing Sept. 13th, at 6 o'clock P. M., and continue over the Lord's day. Come up, brethren, in the name and spirit of your Master, that the will of the Lord may be done. ABEL KENNEY, Clerk.

Campmeeting in Vermont.

Providence permitting, a campmeeting will commence Sept. 5th, and hold over the following Sunday, in a beautiful grove, near what is called Mendon City, on the stage road leading from Rutland to Woodstock, four miles from Rutland. Particulars next week.

THOS. A. CHENEY, EZRA EDSON, GEORGE BISSELL, } Committee.

Proposed Tent Meetings in Ohio.

At a conference held at Norwalk, Ohio, on the 2nd and 3rd of June, 1866, among other things it was unanimously voted, "That we recognize Bro. Jonas Wendall, of Edinboro, Pa., as an Evangelist for Ohio, and that we concur in the proposed arrangement for Brs. Wendall and Brown to hold a series of tent meetings in this part of the State the present season, and will co-operate with, and render them all the aid we consistently can in carrying out that object; and that we commend them to the favorable consideration of the brethren and the public generally, as worthy of support."

P. ALLING, Clerk.

Campmeeting at Orrington, Me.

Campmeeting at Orrington Corner, Me., commencing Aug. 18th, and continue one week, or more, if the Lord will. Those coming by steamboat will stop at Hampden and cross the ferry. Let all bring tents who can. Those who cannot, let them bring bedding; and those who can bring neither, let them come, and some way will be provided. For the brethren, GEO. W. BROWN.

P. S. The meeting is half a mile from the ferry.

Notice.

Bro. O. L. Temple will preach in the campmeeting grove, at New Preston, Ct., Sunday, Sept. 2d, also hold meetings Monday and Tuesday evenings in the neighborhood.

General Western Campmeeting.

The General Western Campmeeting for 1866 will commence Monday, Sept. 3d, in De Kalb, Ill., on the banks of the Kishwakee River, a mile and a half from the railroad depot. Particulars next week.

Notice.

The "Advent Tabernacle" will be pitched at Monroe, Wis., or Brodhead, Wis. (as Eld. Hitchcock shall decide), Aug. 18th, and meetings continue several days. WM. SHELDON.

Notice.

I did not know until last week, that there was a quiet country tavern in Boston. I heard no swearing, saw no drinking, had a good room and bed for 50 cents a day, and paid for what I ate, which was about 60 cents a day. This is just the place for our people, coming to Boston to stop one day, or longer. Only $1 to $1.25 a day, and just as good fare for a christian as a genteel house, where you will pay from $3 to $6 a day. This is the Marshall House, near the Crisis office.

HIRAM MUNGER.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
L. Boutell .... Sunday, Aug. 19th
C. C. Ramsey .... Sunday, Aug. 26th

At Wilbraham camp-ground from Aug. 16th to the 27th. MILES GRANT.

Lawrence, Mass. .... Sunday, Aug. 19th
A. ROSS.

Lock's Corner, Barnstead, N. H. .... Sunday, Aug. 19th
J. G. SMITH.

Kennebunk Port, Me. .... Sunday, Aug. 19th
I. C. WELLCOME.

Bristol, R. I. .... Sunday, Aug. 19th
CHAS. E. PIPER.

London Ridge .... Sunday, Aug. 26th
W. W. SUTHERLAND.

Agawam, Mass. .... Sunday, Aug. 19th
H. K. PLADD.

Agawam, Mass. .... Aug. 20th
S. D. DANIELS.

Camden, Me. .... Sunday, Aug. 19th
J. K. BELLOWS.

Square Pond, Ct. .... Sunday, Aug. 26th
P. S. BUTLER.

Westboro, Mass. .... Sabbath, Aug. 26th
O. R. FASSETT.

Maryall, Ct. .... Sunday, Aug. 19th
Lanesville, Ct. .... Aug. 26th and Sept. 2d
SAMUEL CURRY.

At the Pine Ground, N. H. .... Sunday, Aug. 19th
C. W. SANBORN.
JOHN H. DADMUN.

Lawrence, Mass. .... Aug. 19th
Hartford, Conn. .... Sept. 2d
Bristol, Conn. .... Sept. 9th
Southington, Conn. .... Wednesday, Sept. 12th
New Haven, Conn. .... Sept. 16th
WM. STUART.

South Reading, Mass. .... Thursday evening, Aug. 16th and over the following Lord's day.
JOSEPH W. WHITE.

Sandisfield, Mass. .... Sunday, Sept. 9th
Chester .... Friday evening, Sept. 14th
Goshen .... Sunday, Sept. 16th
Plainfield, (Bro. Healey's), Wednesday eve., Sept. 19th
Bro. Thayer's, Friday evening, Sept. 21st.
Plainfield Pond .... Sunday, Sept. 23d
Savoy .... Sunday, Sept. 30th
Dalton .... Tuesday evening, Oct. 2d
Sandisfield .... Sunday, Oct. 7th
Cold Spring .... Sunday, Oct. 14th
GEO. L. TEEPLE.

North Barrington, N. H., (where Bro. Preston may appoint), Sunday, Sept. 9th.
Rochester, (McDuffee District, New Chapel), Sunday, Sept. 16th. J. PINKHAM.

Haverhill .... Sunday, Aug. 19th
WM. C. COOK.

Abington, Ct. .... Sunday, Aug. 19th
L. C. MCKINSTRY.

Bradford, N. H., (Pond meeting-house), Sabbath, Aug. 19th. T. M. PREBLE.

Holden, Mass. .... Sunday, Aug. 19th
Will some one meet me at Oak Dale, Saturday, one o'clock train from Nashua? A. SIMPSON.

Leeds, Me., (Slab City), Friday, Aug. 31st, and over the following Sunday. Brethren and sisters are invited.
L. L. HOWARD.
O. F. GOODWIN.
W. H. BLAISDELL.

Glenmore, N. Y. .... Aug. 23d and 24th
New London, N. Y., (at the school-house near Bro. Wm. Morrill's), Sunday, Aug. 26th, 10½ A. M., and at the Lock school-house 2 P. M. Also at Fish Creek Landing in the evening of the same day.
C. H. WILLIAMS.

CONCORD, N. H.
(Corner of Green and Center Streets.)
Geo. W. Brown .... Sunday, Aug. 19th
L. Boutell .... Sundays, Aug. 26th and Sept. 2d

Dover, N. H. .... Sunday, Aug. 26th
A. DECKER.

Vernon, Vt. .... Aug. 19th
S. COOK.

Sullivan, Pa., (as Bro. A. Dewey may appoint), Thursday evening, Aug. 30th. J. W. TAYLOR.

Albany (Bell school-house, or grove, as brethren may appoint), Aug. 19th. T. W. PIPER.

Oak Orchard Harbor (at the Lake View House in the grove) 5 P. M., Aug. 19th. P. A. SMITH.

Plymouth, Mass. .... Sunday, Aug. 19th
Attend Wilbraham campmeeting. Send letters to Plymouth till Aug. 17th, after that to Boston, care of Geo. T. Adams. ISRAEL DAMMAN.

CLARK'S HALL, RICHMOND, R. I.
J. J. Northup .... Sunday, Aug. 19th
Augustus Darfee .... Sunday, Aug. 26th

New Haven, Ct. .... Aug. 19th
B. HITCHCOCK.

Eld. D. N. Chadsey will preach at Montreal, C. E., Lord's day, Aug. 26th, during the week, and over the following Lord's day, Sept. 2d.
Melbourn, C. E. .... Sept. 4th, 5th, and 6th
Danville, the remainder of the week, and Lord's day, Sept. 9th.
Compton, C. E., (where Bro. N. Stevens may arrange), Sept. 11th, 12th, and 13th.
Hatley, C. E., (where Bro. Carley may appoint), Sept. 14th, 15th and 16th.
Bro. Chadsey goes this tour by my request. He is a worthy, promising young brother. Receive him in the Lord. C. C. STEVENS.

Wilton (Intervale school-house) .... Aug. 19th
Augusta, Me., (Brick school-house on Sand Hill), Aug. 26th. H. B. SEVEY.

Liberty Village, Me. .... Thursday evening, Aug. 23d and over the Sabbath. S. K. PARTRIDGE.
J. PARTRIDGE.

Worcester, Mass. .... Sunday, Aug. 19th
J. COUCH.

Scitico, Ct. .... Sunday, Aug. 19th
W. A. PILE.

SPRINGFIELD, MASS., BARNES' HALL.
O. R. Fassett .... Sundays, Aug. 12th and 19th

PORTSMOUTH, N. H.
W. H. Mitchell .... Sunday, Aug. 19th

Rochester, (McDuffee district, new chapel), Sunday, Aug. 19th. J. PINKHAM.

Natick .... August 19th
Lynn .... Aug. 26th
New Bedford .... Sept. 2d
Portland, Me. .... Sept. 9th and 16th
J. S. WHITE.

Lewiston, Me. .... Aug. 19th and 26th
J. M. MCKELLO.

Pittsfield .... Sunday, Aug. 19th
C. S. EMERSON.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. BELLOWS.

Yalesville, Ct. .... Sunday, Aug. 19th
WM. H. FISHER.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

Jackson, Tioga Co., Pa., (two days' meeting), August 17th, and over Sunday.
Canton, Pa. .... August 23d and over Sunday following. J. W. TAYLOR.
C. F. SWEET.

Business.

TO CORRESPONDENTS.

Geo. Dunbar—The $2.00 in stamps were received.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 867. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if less than 25 weeks, charge five cents; if more than 25 weeks, six cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—A. D. Burgin 894, J. B. Ward 894, A J Oliver 897, O P Clough 863, F Bradley 867, S Lord 870, H. McElroy 868, W Kidney 822, L Chamberlain (what P. O.?) M A Hodgkins 852.

$1.25 each.—F. Dougherty 888, J P Tandy 889, [illegible] Gove 891, W Berry 881, J A Fairbanks 880, A M Dunham 890, E Franchler 891, A Williams 891, L Blaisdell 889, A Cummings 815, S L Lane 825, E I McDole 838, M B Hotchkiss 879, J S Shoemaker 879, T Young 891, J. M. Miner 887, M A Haskins 882, E A Hudson 879, Mrs Prescott 887, N Hubbard 869.

$2.00 each.—O Parker 818, J Peck 918, S Parker 918, M Garland 914, S. Dunn 894, S Cooper 873, J S Owen 914, S Bailey 907, E Snow 855, H Raymond 882, M M Rose 914, E Wade 886, J H Carter 891, S Brown (what P. O.?) H Haskins 870.

$1.50 each.—C Chase 919, D Collins 919, A Buckelew 891, S Bassett 918, H A Houghton 918, H Young 885, A G Boynton 922, S Wheelock 886, H E Corbin 920, H L Salsbury 866, J W Huston 914, S Gray 912, L T Cunningham 897, S Underwood 866, J Campbell 859, N G Nelson 868, M Young 911, A J Young 912, J. Dunham 918, H R King 863, A King 864, J Prime 913, M Gunn 918, J Morrill (what P. O.?)

Various Sums.—C C Tuller 65c, 880; J Fulton $1.50, 848; J Smith $1.60, 848; W Lemon $2.50, 876; J Searey $2.75, 872; J Howland $1.30, 887; B Farnsworth $1.55, 889; M. Young $1.40, 855; T. Nase $2.50, 922; G. L. Raymond $4.00, 909; A. P. Johnson $3.17, 873; J. G. Potts $1.61, 886; S. Anson $2.00, 859; J Grant $3.00, 876; M Porter 63c, 859; G Hatfield $1.50, 874; O Loud 63c, 879; W. H. Hall $5.00, 911; H. Harris $1.00, 834; F. McNeely $3.00, 882; D. B. Chennell $1.00, 822; M. Jenness $1.50, 876; D.C. Elliott $1.40, 908; J. Talbot 40c, 873; M Coll 90c, 879; B W Clark $1.50, 865; L H Davis $7.00, 909; J Stott 45c, 867; O. I. Wyeth $3.00, 870; J Clarke $1.36, 832.

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LETTERS RECEIVED.

H. Munger, F. H. Burbank, D. Briggs, J. Elkins, H Young, J. Taylor, A. M. Stark, W. M. Ingham, B. M. Batty, C H Williams, E M Howell, F H Chamberlain, S C Chamberlain, W H Spencer, J. T., W B Chase, O. Dillabaugh, E Barrow, F J Manning, C W Waterhouse, E J Dean, M. D. W., W Hobbs.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
J. K. Bellows—392 Broome Street, New York City.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
Wm. Devereux—Keswick, C. W.
Jeremiah Carr—Palermo, Me.
E. Owen—Springfield, Mass., No. 20 Margaret St.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Williams—Clayton, Jefferson Co., N. Y.
George Thomson—Monroe, Green Co., Wis.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
B. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—Delton, Wis.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 57 Cedar St.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 112 West 33d Street, house No. 7.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Martha S. Butler—Box 634, Memphis, Tenn.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
N. F. Nason—North Hermon Me
C. B. Turner—South Butler, Wayne Co., N. Y.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.

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For the World's Crisis.

LIFE.

I often times grow weary
Amid earth's gathering gloom,
And the world looks dark and dreary,
And I long for the new earth's bloom.

Here pain and death surround us,
And sin is everywhere;
And our hearts are oftened saddened
With watching, strife and care.

And footsteps oft go halting
Along life's rugged way;
We feel like pilgrims weary,
Who for thy coming pray.

For in the Eden fair restored,
No pain or death may come
To mar the fields of light
Where God's redeemed shall roam.

No tears shall dim our eyes
For loved ones lying low;
Death, ever banished from the place,
No longer is our foe.

Oh, may we all be faithful,
And watching unto prayer,
That when our Savior cometh,
We may his kingdom share.

Big Patch, Wis. SUSAN A. ISBELL.

For the World's Crisis.

THE DESIRE OF MAN.

Man was made for happiness; and the desire for it is universal among all mankind. Man is capable of happiness, but how can it be obtained? Is there anything to be derived from the world that will supply this longing desire of our nature? If worldly amusement could supply this desire, the present generation could justly claim to enjoy it to a degree greater than obtained by any previous people since the beginning of time. Theatres, drinking saloons, watering places, minstrels, concerts, and gambling dens, were never as numerous as now. The large cities are thronged with pleasure-seekers. The Lord's day is turned into a day of amusement; and pleasure-seekers flock to every place of resort on that day. The rich and poor are all hungering, with an insatiable desire for pleasure, forgetting that life is like a vapor that vanishes before the morning sun. Who ever saw a pleasure-seeker that was satisfied? Go ask the actor,—who delights the people every night, and draws crowds to the foot of his throne,—if he possesses all the happiness he desires, and he will quickly answer in the negative. A noted French comedian, who amused crowds nightly with his beautiful comic delineations, was himself a stranger to happiness. He was so depressed that life itself became intolerable. At last he visited a physician to seek relief. The doctor told him to go and see Reveille play, assuring him if he did not derive benefit from that, his case was hopeless. "Alas!" exclaimed the actor, "I am he!"

All this goes to show clearly the insufficiency of worldly things to satisfy the prevailing desire for happiness. Lord Byron, at the very pinnacle of his fame, was not satisfied with his portion of happiness. He can answer for himself:

"In vain my lyre would lightly breathe
The smile that sorrow fain would wear;
But mocks the woe that lurks beneath,
Like roses o'er a sepulchre.

Though gay my companions o'er the bowl
Dispel awhile the sense of ill;
Though pleasures fire the maddening soul,
The heart, the heart, is lonely still."

Any quantity of proof could be adduced to show the insufficiency of the things of this world to satisfy the desires of the heart. All this corroborates the declaration of the prophet, "There is no peace, saith my God, to the wicked"; but they are "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." If the things of this world cannot allay the desire of the heart, where shall we look for it? Thank the Lord, we are not left in darkness.

Did you ever conceive what perfect happiness our forefathers possessed in their innocence, before the tempter entered Eden's bowers? They stood there in all their blessedness, a little lower than the angels in heaven. Nothing but love divine filled their being, and their supreme enjoyment consisted in communion with God. But the prince of darkness prevailed upon them, by his cunningly devised reasoning, to partake of the forbidden fruit; and by that single act of disobedience their glory departed from them, and their happiness vanished like a dream. But God had compassion upon mankind. He sent his only begotten Son, who took upon himself the nature of man, and suffered anguish and death, to present the gospel scheme of salvation, to restore the happiness forfeited by the fall. When he was about to take his departure from his sorrowing disciples, he consoled them with the assurance that the Comforter would be sent to abide with them. On the day of Pentecost, they realized the fulfillment of that promise. They were made partakers of such happiness as the world never saw since the transgression. All true believers received the pentecostal baptism; the love of God shed abroad in their hearts, and made to rejoice with joy unspeakable. All possessing this joy of the Holy Spirit are enabled to rejoice in every condition of life. Paul and Silas, with their feet made fast in the stocks in the inner prison, could rejoice in the Comforter, and sing praises to God. In the secret recesses of the Catacombs, the early christians could assemble and rejoice with far more happiness than did their persecutors, who engaged in the festivities of their banqueting halls. The martyrs, possessing this joy of the Comforter, could march boldly to the stake, and praise God amid the flames. In this we see the affirmations of the Psalmist confirmed,—"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God"; "yea, happy is that people whose God is the Lord."

Beloved reader, are you a possessor of this happiness? Have you the joy in your heart that will enable you to march fearlessly to the martyr's stake, and sing praises to God amid the seething flames? Have you the love of God that will enable you to rejoice in every tribulation of these perilous times? If you have not, you *will need it*. The black, fearful cloud is gathering that will try the hearts of men. The days are not far distant that will test the faith of God's people. They will come. Nothing can hide you from their surging waves. Ah! if you but have the joy and faith of Paul and Silas, all will be well. You can welcome the tribulations with joy in the Lord; and be willing to suffer in prison or at the stake for his glory.

If you have not this joy, this fulness of redemption, oh! for the love of all that is dear to life and eternity, flee from the wrath that is treasured up. Continue no longer to hew out for yourselves "cisterns, broken cisterns, which hold no water." Flee to Jesus, and seek the fulness of salvation. Place thyself upon the altar, a living sacrifice, and the altar will sanctify the gift. Then shall "thy peace be as a river, and thy righteousness as the waves of the sea." WM. H. SIMMONS.

For the World's Crisis.

SUNDAY SCHOOLS.

Thank the Lord, that the Sunday School subject is still agitated. Let this agitation be kept up, until we shall have Sunday Schools where Jesus is held up as the source of immortality, all over the land. A few things are necessary. 1st. A place of meeting. A little shop, a room in a private house, a small hall, or a chapel, will serve the purpose. 2nd. Scholars. Two scholars are enough for a Sunday School, if you can not find more who will attend. 3d. Teachers. There is more difficulty experienced in getting teachers, than in gathering in scholars. But there must be teachers. 4th. A missionary spirit. Every one who loves our Lord Jesus Christ in sincerity, has more or less of this spirit. This will lead you out into the nooks and corners, into the highways and by-ways, into the garrets and cellars, into the sheds and shanties, and into the hedges. 5th. Faithful, persistent prayer and effort, which will be found to avail much. 6th. A love for the perishing, that will set us to work to win souls to Christ. 7th. Self-denial. By which we can give up that extra Sunday nap, and spend one full day in the service of the Lord. Others might be added, but this may suffice.

Since this subject has been agitated, some new schools have sprung up. Difficulties have been surmounted, and obstacles removed. Who in the fear of God will start the next? Some large churches have been destitute of Sunday Schools at times, for want of interest in the adult portion of these societies. Children have thus got discouraged, and left for other schools, where they received kind attention and instruction. I would suggest that, as a help in this direction, missionary societies be formed. There need not be much machinery about them. The simpler the arrangements, the better will be their operation. In every village, town, and city, where there is a body of believers who are looking for the Lord Jesus Christ from heaven, one of these societies may be formed.

Any number of persons from two, or one if you please, and upwards, who love Christ, may comprise this society. All must be active members. If your school room or hall is not in the neighborhood where the poor chiefly reside, then rent a little place in the neighborhood where they live. Then go singly, or in couples, among these poor families, and learn whether their children go to Sunday School or not. Gather in those who do not attend school anywhere. Have a weekly meeting to report progress. Have a Sunday School fund to pay rent and other necessary expenses. Supply the school with the "Young Pilgrim." Visit the scholars at their homes as often as once in two weeks. Gather together cast-off clothing etc., to cover the little ones. Appoint your Superintendent and teachers from your midst. Let the weekly meetings abound in prayer for the direction of the Holy Spirit. Success will surely follow such efforts. May the Lord help his children to do more for the perishing. We reach many mothers and fathers through the children. "Time is short." "The Lord is at hand." "The night cometh when no man can work." The Devil is in earnest; let us be earnest too. I trust that we shall soon hear of twenty new Sunday Schools. May God bless all who engage, and those who are engaged in this heavenly work.

"Open wide the garden gate,
Let the little wanderers in;
Let them now no longer wait,
Though their lives are soiled by sin.
There is room enough for them
In the perfume laden bowers;
Room for many a sparkling gem
'Mid the gardener's living flowers.

"Take them from the sin-tossed flood,
Moor them at the Eden isle;
Sprinkled with atoning blood,
Theirs shall be an angel smile.
Shield them from the world's stern care;
Guide their little footsteps right;
Let them breathe the heavenly air;
Let them see its living light.

"Suffer them to come to Him,
Shepherd of the cherub band;
He can light the valley dim,
Leading from this desert land.
Nurtured with a kindly care,
All the weeds of sin kept down,
Precious fruit their lives shall bear,
Till they win the sparkling crown.

"And with golden harps in hand,
Glad'ning all that blest abode,
They shall shine, a star-gemmed band,
In the coronal of God.
Open then the garden gate,
Let the little wanderers in;
See the blessed Savior wait,—
Wait to save their souls from sin."

Yours, etc., in behalf of the children,
Phila., July 31. F. H. BURBANK.

For the World's Crisis.

THE PROSPECT.

My heart was somewhat depressed last evening on reading the foreign news,—"War virtually begun," because this war, from all our means of judging, must break the world's peace, must rush Rome to its final *ruin*. If so, it must close up the times of the Gentiles, and usher in "*His* times, . . . who is the blessed and only Potentate." Glory to his great name! Glory to his blessed coming kingdom, forever and ever, amen! Well, as I read the programme of these glorious scenes, given in the sure word of prophecy, I see that Michael must first stand up; and so the "time of trouble" FOLLOWS.—Dan. 12: 1. Synchronous with that event, we have "the seventh trump," Rev. 11: 15; and the time of wrath FOLLOWING. This seventh trump is "the *last trump*." It is the *close* of the only Scriptural series of trumpets, and hence this seventh is the only one that can be the "*the last*." Just as the beginning of this series was by the *first* angel sounding the first trumpet; so the *last* trumpet is sounded by "the seventh angel." Rev. 8: 6-7; 11: 15; 1 Cor. 15: 52. Then the dead in Christ will be raised!

Then, again, the war impending is the war (more than a battle, as there may be many battles in this war) of "that great day of God Almighty."—Rev. 16: 14; 17: 14; 19: 11; 19: 17. But this great day of God has not yet come; for we are still in man's day. 1 Cor. 4: 3 (see Greek and margin.) Well, "that great and notable (appearing) day of the Lord" (Acts 2: 20) has its "day star," and "day dawn,"—its proper and divine introduction, its signal tokens, and its foretold sign in heaven, great and marvelous. The plagues, and wonders of the judgment day FOLLOW. You see the point. The war seems about to begin, while yet the signal from on high is held in abeyance. This occasions me surprise.

On reflection, I felt reproved for my momentary suspicion. All is working out God's plans revealed. There is time enough for God to justify his word. "The Scripture can not be broken." The conclusion to which we are compelled by all the evidence is, that "the *first resurrection*" may come in God's order, at any moment; in which, as by the lightning's flash, "*we shall all be changed*,"—"put on immortality,"—"bear the image of the heavenly," and enter on the endless, boundless scenes of the kingdom. *Amen.*

J. B. COOK.

For the World's Crisis.

TO THE BRN. AND SRS.

Dear brethren and sisters:—As the time of our great annual gathering draws nigh, I feel there is great need of supplicating the throne of grace, with one heart and mind, for the Spirit of God to be with us; that God's children may gain the victory over the almost prevailing lethargy that benumbs our best efforts; a proof that Satan knoweth that his time is short. Let us be earnest also on behalf of those who care for none of these things, that some may be aroused to cast off the works of darkness and look for our Lord from heaven. I hope we shall hear from the brethren who preach on prophecy and the signs of the times, and that God will assist them to give the trumpet a certain sound, that all may learn their whereabouts in this world's history and prepare for the next great event. It seems to me if dispensational truth, accompanied with the Holy Spirit, will not arouse the slumbering virgins, awaken dead sinners, and comfort living, obedient children, nothing will.

O blessed, glad tidings! Do we realize that the probability is great, almost to a certainty, that we are living in the (1335th) thirteen hundredth and thirty-fifth year, and soon Daniel will stand in his lot, and all the sleeping saints awake, and with us be made immortal? What if Jesus should tarry so little longer, and this prove to be our last great gathering on this groaning earth! Let us double our diligence, lest our work be not all done, and we be found wanting when the Master comes. Will not some, who have a sufficiency of means, like Job search out the poor, and help to Wilbraham a poor brother or sister, who lack the means to go, that their spiritual strength may be renewed, instead of their hearts aching with bitter disappointment? Jesus will say, As ye have done to one of the least of these, my brethren, ye have done to me. Let us do good unto all as we have opportunity, especially unto those who are of the household of faith; and persuade as many as possible of our friends and neighbors to go with us.

And here let me say a few words to my sisters, on whose shoulders the burden of making preparations will fall. It is displeasing to the Lord, and a great inconsistency (for Second Adventists especially), to prepare rich and expensive food and luxuries, to eat at campmeeting, and costly clothing to appear in, when we meet to receive God's blessing. But let us be clothed with humility, for God resisteth the proud, but giveth grace unto the humble. If you pay no regard to your health, be temperate in all things, as becometh those who profess to have put off the works of darkness, and not walk after the flesh.

Who among us will draw back to perdition? O let us by prayer continually obtain wisdom and grace to walk consistently to the end; earnestly coveting more faith in God's sure word; then whether we are awake or asleep when Jesus comes, all will be well with us, and we will be happy subjects of that glorious kingdom which will be under the whole heavens. Your sister, ANNA HOUGH.

Bristol, Ct.

For the World's Crisis.

HOW TO BECOME MIGHTY IN THE SCRIPTURES.

"Source of wisdom—thou dost show
The debt of love to God I owe;
In thee my duty I may see,
And what kind heaven's done for me."

Friends beloved, do you wish to become powerful in God's truth, giants in holiness, strong in the Lord and in the power of his might?

1\. Study the Bible with prayer for enlightenment, for the quickening, sanctifying influence of the Holy Spirit. We may read the Bible till gray, without that wisdom which cometh from above, and it will still be a dead letter. Where the Spirit of the Lord is, there is light, there is liberty.

"When . . . the Spirit of truth is come, he will guide you into all truth."—John 16: 13.

2\. Read the Bible regularly. A good man of old says: "I have esteemed the words of his mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the seed may grow thereby.

3\. Read the Bible attentively. The meaning of the Bible is the Bible. Unless he that reads gets the meaning, it will not do him any good. Every word means something—every thought inspired is infinitely momentous. The Bible, in this respect, differs widely from all other books. In human authors there are imperfections, redundancies, things unmeaning, unimportant,—frequently erroneous. Not so of God's Book: every word has its appropriate, definite, and important meaning. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."—Ps. 12: 6. In this holy book there is not a word too many, not a word too few; and consequences of infinite moment, touching our present and future welfare, hang on every syllable of God's truth. A fearful curse is denounced on every one who shall take from or add to this blessed volume. *Beware*, friends, in reading the Bible, *how* you read it—in what manner, with what spirit, with what motives. Read it for your life—your *eternal* life. Pass not over a single line, a single word, lightly or thoughtlessly. *Stop! stop!* think, meditate, pray; raise your heart to the Holy One; ask God to give you light, his Holy Spirit, wisdom from on high; open the eyes of your understanding, that you may behold glorious things, mighty things; know *what* he speaks, *how* he speaks, to *whom* he speaks. Bow the listening ear; hear for eternity, for life everlasting. Departing from this word, or placing wrong constructions upon a single passage, may lead to error, fatal, irretrievable!

The Bible is sufficient, amply, by taking heed thereto, to keep us safely in the path of every duty, make us wise unto salvation, perfect us in every good word and work, and finally land us safely on the banks of eternal deliverance, there to sing glory on glory forever and *forever!* We entreat you, dear readers, young and old, when you open this sacred volume, *beware how* you read, *how* you hear. *Be sure* to ask counsel of God, that every word may do its office work—be quick and powerful, sharper than any two-edged sword. Ask God to strengthen your memory, your intellectual faculties, that these blessed truths of inspiration may find permanent lodgment, prove a lamp to your feet and a light to your path, that you may be able to exclaim with the Psalmist—"Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, even unto the end. . . . Therefore I love thy commandments above gold, yea, above fine gold." Again, David says,—"Thy testimonies are wonderful: therefore doth my soul keep them." "Great peace have they which love thy law, and nothing shall offend them."

Readers, make yourselves *mighty in the Scriptures*. You do not know, you cannot know, till you have experienced it, what mines of comfort and consolation for every want, every condition, every circumstance, every trial in life, are to be found in these blessed pages. They have proved the support and joy of hundreds of thousands of saints in life and in death; and they will be the joy and the solace of millions more. Study, then, the sacred word; make it the man of your counsel. You will find it a great help if you can have the parallel passages before you; and if you can obtain a good CONCORDANCE, like *Cruden's*, or, better still, the *Analytical Concordance of Eadie*, in which the whole Bible is arranged under particular topics, you will be enabled to bring together the testimony of God on any of the great doctrines of the gospel more completely than you could otherwise do by weeks of study. "It is incredible," says Bishop Horsley, "to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner (comparing text with text), without any other commentary or exposition than what the different parts of the Sacred Volume may mutually furnish each other."

"Father of mercies, in thy word
What endless glory shines;
Forever be thy name adored
For these celestial lines.
O may these heavenly pages be
My ever dear delight,
And still new beauties may I see,
And still increasing light."

D. F. N.

For the World's Crisis.

A GENERAL LETTER TO THE PREACHING SISTERS, OF ALL DENOMINATIONS AND COLORS.

My dear Christian Sisters:—I send you this greeting,
As I cannot be with you at your conference meeting;
Peace be unto you, with mercy and favor,
And faith that's unfeigned from Jesus our Savior.
I'd gladly be with you if so it could be,
Your voices to hear, your faces to see;
I'm with you in heart, and for you will pray,
As you sit together in love for a day.
I hope you will gather (America's daughters)
From the East, and the West, and all other quarters,
To the Female Conference, to preach and to pray,
And lead precious souls to Jesus straightway.
No distinction of *color*, of *Church*, or of *State*,
Come, ye with dark faces, God's love to relate;
And ye who a visage more pale can present,
Come up to the feast and show yourselves sent.
Each one of your mission there make a "full proof,
And from all disunion, I pray stand aloof.

Please bring up no "*hobbies*," contention or pride,
Preach Jesus, the Lord, and him crucified.
Let the welfare of souls lie close to each heart,
From envy and scorn forever depart.
O that you may gather by dozens and scores,
Your voices unite on these earthly shores.
I bid you God speed in preaching salvation,
Oo speak of his love in the great congregation.
Invite ye the poor, the halt and the blind,
The gospel is free, pray leave none behind;
The rich, they may come, and as freely the slave,
And all have a crown who wisely behave.

The harvest is near, the trumpet will sound,
The dead will arise who sleep in the ground,
Red lightnings will flash, loud thunders will roll,
The heavens depart, wound up as a scroll.
Christ's kingdom is coming, it's now close at hand,
Proclaim it, my sisters, all over the land;
For sinners must die when the judgment shall come,
Persuade, O persuade them to seek them a home.
Yea, tell them of peace, of splendor and gold,
And the beautiful land of which prophets have told.
Of palm leaves of victory, and robes of pure white,
Of beauty and glory, and honor and light.
O come to the conference from the north and the South,
From the East and the West, with God's word in your mouth.

Yea, come, my dear sisters; come, dear Sister Mansfield,
Sisters Seymour and Higgins,* Mussey and Canfield;
Sisters Jennings and Warren, Sober and Rowell,
Anna E. Smith, Boyd, Benson and Powell;
Sisters Livingston, Henry, and Ougley and Munn,
M'Culloch and Saulpaugh, Weaver, Parker and Stone;
Sisters Wellcome and Brown, and Lincoln and Lee,
Manzer, Eldridge and Curry, we hope them to see.
Come ye to the meeting, Sisters Prescott and Crumb,
Sisters Leonard and Terry, (pray let none be *dumb*);
And dear Sister Whiteby,† may she come right along,
And give us a cheer with sermon or song.
Sisters Holdridge and Stalker, Carpenter, White,
Palmer and Heckney, and Howard and Bright;
Sisters Jane N. Smith, and Hamilton, Hay,
Sisters Iron and Carney, meet with us, I pray.
Mary R. Otis, (and her sister-in-law),
With Lucy her sister, whose face I once saw.
Sisters Duning and Brown,‡ Latham, Trusty also,
Andrews, Mather and Willard, whose hearts feel the "*woe*,"
(The woe of the gospel, as saith Saint Paul),
Sisters Hoxie and Gilbert, whom Jesus doth call.
Sister Adaline B. Smith, who lives in Lepoer,
And dear Sister Hitchcock, may she also appear.
Sisters Cooly and Fisk, who live in York State,
May they also be there, God's love to relate.
Sisters Chapman and Wheeler, come up to the feast,
Sister Morrison too, from Canada East.
Sister Robertson dear, from Scotland she came,
She "loveth our nation," and preaches Christ's name;
In preaching the Word, she'll tell us of "life
Only in Christ"; but 'twill gender no *strife*,
If we live to the Lord as near as we ought,
Who with his own blood redemption hath bought.
There are still many more whose faces are sable,
Whose names at this time to tell I'm not able.
The names I have given are some I collected
From nine different sects, as might be expected.
As pure christian UNION is the kind that I LOVE,
'Tis angel-like, Christ-like, and comes from above;
And leads us to bear each one with the other,
And look upon each as sister or mother;
Though in some points of doctrine we differ 'tis true,
And each to the line will feel they must hue.

Yours, LUCINDA A. MIRICK.

Composed on my sick bed,
Saugy, Mass., April, 1866.

* [Recently fell asleep in Jesus.—ED.
† A teacher of music. ‡ Two Sisters Brown.

For the World's Crisis.

DELIGHTFUL MUSIC.

As the sound of music reaches my ear from a house near by, I think how much sweeter music will be heard when this old world shall have passed away, and the new earth is prepared for the everlasting home of the saints. I am getting somewhat more weaned from this world; for I see it is fast fading, and I believe it will soon pass away and be found no more. I do pray for grace to help me to be ready for that blessed day, when death shall be swallowed up in victory, and pain and care and poverty oppress no more. May we then join in the sweet songs of the redeemed, and meet with all the saints to part no more.

SUSAN B. CHAMBERLAIN.

For the World's Crisis.

TO THE SCATTERED ONES.

BRO. GRANT:—I wish to say to the brothers and sisters, through the Crisis, that I am still in the straight and narrow way that leads to life. I have the confidence to tell them that the many prayers they have offered for me have not been offered in vain. What a true and blessed promise, that our labor shall not be in vain in the Lord. I am anxiously waiting for the time to come when I shall greet all God's children, never to be separated from them. I do feel that I love them, for I know that the Lord loves them. How hungry I am to hear something pertaining to our blessed hope, and how encouraged I should be. It is almost three months since I have heard a sermon that I considered worth hearing, or that has done me any good. How afraid the ministers are in these days, of preaching about the coming of the Lord. I should think they would accidentally speak of it, but not a word do I hear.

I hope soon to see Jesus. I long for the wickedness of the wicked to cease. I am weary of hearing his name reviled, one that I love so well, because he has done so much for me, who said to me, Thy sins which were many, I freely forgive. Blessed be his name forever! I am not discouraged. The time is too near for us to be weary of well doing. Brothers and sisters, do let us be faithful. I do not know that I shall have the privilege of meeting with you here again, and I must meet you there. How often I think of the happy seasons I have enjoyed with you; but alas! those days are passed and gone, never to return, and were it not for the hope of these trials ending soon, I should give up in despair. I rejoice to-day that this world allures me no longer. I never felt more like giving up all and consecrating myself wholly to the Lord than at the present.

I thank the Lord that I can have the privilege of calling upon him, and receiving his approbation, and none can hinder; and I can believe that he will come soon, even if I am obliged to keep the belief to myself. I shed tears now while writing this, that opposition should be my lot, but the Lord knows what is best for me. I must not complain. There are better days coming. Pray for me, that I may faithfully discharge my duty, and be ready at a moment's warning to answer when the Master calls for me. Your sister in the Lord. EMILY BOLLES.

Marble Dale, Ct.

CONSIDER IT WELL.

Have you attentively considered the great crowning truth, that Jesus is soon coming? Are you prepared for the great and terrible events which are about to transpire? Are you a half-hearted professor? If so, your christianity will soon fail you. It is the pure in heart that shall see God; the meek that shall inherit the earth; the willing and obedient that shall eat of the good of the land, and none others. God grant that you may not reap the fearful consequences of this lukewarmness in the service of God, but that you may lay all upon the altar, and become wholly consecrated to his cause.

Are you one that trembles at the thought of God's approaching day of wrath? See! there is Christ, who died for you. Confess your guilt, turn from the error of your ways, throw yourself unreservedly upon his mercy, and trust him alone for salvation. He will in no wise cast you out. Fear not; confess him now before the world, and he will confess you before the Father and the angels. O, make haste! delay not a moment, lest thou be destroyed with the ungodly, for their destruction is certain and inevitable. Come and be reconciled to God while it is an accepted time, and a day of salvation. God is not willing that any should perish, but that all should come to repentance.

"Oh, prepare to meet thy God!" The great and notable day of the Lord is at hand. This generation must witness the coming of our Savior. Any moment he may come. Is the bride prepared to receive him? Consider it well. O man! O woman! consider it well.—*Prophetic Times.*

CHRIST'S DEATH WARRANT.

The following is said to be a copy of the sentence against Christ, pronounced by Pontius Pilate.

This sentence was engraved on a Hebrew medal and sent to each tribe. It was discovered in 1280 in the city of Aquila, in the kingdom of Naples, and remained there until it was found by the commissaries of art who followed the French armies. It is now kept in the chapel of Caserta. The following is a literal copy of the sentence:

Sentence pronounced by Pontius Pilate intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas.

Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on the cross, between two robbers, as the numerous and notorious testimonies of the people prove:

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself falsely the King of Israel.
6. He went into the temple, followed by a multitude carrying palms in their hands.

Orders the first centurion, Quirillus Cornelius, to bring him to the place of execution.

Forbids all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have signed the execution against Jesus are—

1. Daniel Robani, Pharisee.
2. John Zorobabel.
3. Rapahael Robani.
4. Capet.

Jesus to be taken out of Jerusalem through the gates of Tournes.—*Western Christian Advocate.*

MEN WANTED.

The great want of this age is men. Men who are not for sale. Men who are honest, sound from centre to circumference, true to the heart's core. Men who fear the Lord and hate covetousness. Men who will condemn wrong in friend or foe, in themselves as well as in others. Men whose consciences are steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth, and look the world and the devil right in the eye. Men that neither brag nor run, that will not swagger nor flinch. Men who can have courage without whistling for it and joy without shouting to bring it. Men in whom the current of everlasting life runs still, and deep, and strong. Men careful of God's honor and careless of men's applause. Men too large for sectarian limits, and too strong for sectarian bands. Men who do not strive, nor cry, nor cause their voices to be heard in the streets, but who will not fail nor be discouraged, till judgment be set in the earth. Men who know their message and tell it. Men who know their duty and do it. Men who know their place and fill it. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have paid for. Men who know in whom they have believed. Men whose feet are on the everlasting rock. Men who are not ashamed of their hope. Men who are strong with divine strength, wise with the wisdom that cometh from above, and loving with the love of Christ. Men of God!—*Ex.*

TO PRESERVE HERBS.—All kinds of herbs should be gathered on a dry day, just before or while in blossom. Tie them in bundles, and suspend them in a dry, airy place, with the blossoms downward. When perfectly dry, wrap the medicinal ones in paper and keep them from the air. Pick off the leaves of those which are to be used in cooking, pound and sift them fine, and keep the powder in bottles, corked up tight. Dr. Page of Washington D. C., says that herbs should be bruised or crushed while in the green state, and then dried. When so treated they retain their color and odor for a great length of time.

PRUNING FRUIT TREES.—From now till October is a good time to prune fruit trees. We can better see what limbs are decaying than when the leaves are off. It is by far the best time to trim young trees, as you can often nip a shoot growing in the wrong direction and set it right towards the next year's growth. Plum and pear trees should now be headed in of their present year's growth, in order to develop fruit buds for the next year. Cut down old sickly trees with an unsparing hand.—*Maine Farmer, Aug. 2.*

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

CANCERS CAN BE CURED.

For the benefit of those who may be afflicted with that dreadful disease,-cancer, I wish to give some of the particulars respecting my own case of cancer; also of the means used which effected a cure. About the middle of last October, a singular looking sore made its appearance on my right thigh, quite small at first, but increasing quite rapidly in size, with red fibres running from it half way round my leg. As many felt alarmed about it, I was advised to have it attended to at once, which I did, applying to Dr. Solomon Lombard, of Standish, Me., who had had an experience of twenty-six years in doctoring cancers. He pronounced it the most stubborn kind (a fungus cancer.) Yet he thought it might be drawn out if attended to strictly, as I had taken it so soon after it made its appearance. I was confined at home about twelve weeks, and in about sixteen weeks was able to attend my meetings as usual.

His medicine effected a cure, and my object in giving the particulars with regard to my own case, is, that I hope it may save the life of many others, as I believe, with the blessing of God, it has saved mine. Dr. L. refuses to advertise, as there is so much spurious medicine advertised. The medicine he uses is wholly vegetable. It takes from five to ten days to extract a common cancer, and extreme cases as many weeks. The application he makes acts chemically upon diseased tissues, destroys the vitality of the cancer, and separates it from the surrounding parts. It causes an opening through the integuments for the escape of the tumor, if the ulcerated process has not commenced; or if it has, will occasion a sloughing of the tumor, and in either case will soon restore the parts to a sound and healthy state, when the constitution of the patient is not broken down by old age, or chronic disease.

Any persons wishing any information, can have it by addressing Dr. Solomon Lombard, North Windham, Me. J. T. JORDAN.

W. Poland Me.

DIPHTHERIA.

First give the patient a thorough warm bath, either by immersing the body in water heated to ninety-five degrees, in a common bathing-tub, or, where this is not at hand, have plenty of water in a large wash-tub, and, putting the patient in, let one or two attendants rub rapidly and thoroughly the entire surface for five or ten minutes; then wipe dry, using a great deal of friction, and put the patient immediately in bed, with hot bottles, or bricks, or sticks of wood to the feet and sides; these should be prepared beforehand, as it is essential to make the sufferer perspire as quickly as possible.

Next take a yard-square of flannel folded three or four thicknesses and place it across the bed, under the back of the neck; fold a large, soft towel so that it will cover the neck and upper part of the chest as far as the breasts, letting it come well around upon the sides of the neck; wet this in cold water and wring out very dry; place it upon the neck, and cover with a large dry towel, doubled to fit; then draw the flannel around so as to cover the whole in front; re-wet the towel as often as it becomes heated; keep a piece of ice in the patient's mouth all the time; this should be held as far back in the throat as possible, and allowed to remain there till it melts.

If there is much fever, a tepid wet-sheet pack should be given; wrap well in blankets and quilts, and place hot bottles or bricks around to induce perspiration; if the patient lies comfortable, let him remain two hours, or even more, feeding him with ice all the time and keeping cool cloths on the head. When the pack is removed, the patient should be thoroughly rubbed in a full tepid bath, or, what is quite effectual, a vigorous towel-bath may be administered. In this latter, a part of the body—say the chest and arms—should be unfolded, thoroughly rubbed with a wet towel till the effete matter is entirely removed from the surface, then dried and covered before another portion of the body is exposed. Proceed in this manner till the whole person shall have been thoroughly cleansed, then place him in a clean bed, with the wet cloths applied to the throat. The packs may be repeated as often as required, two or three times in a day being sometimes advantageous.

The hot hip-bath may be given for ten minutes from ninety-five degrees to one hundred and ten degrees, accompanied by a hot foot-bath; the patient should be entirely covered by a blanket, with an attendant rubbing the back, hips and abdomen during the bath.

If the inflammation of the throat is severe, the towel should be wrung out of ice-water, or pounded ice may be enveloped in it and applied, or in severe cases a piece of rubber-cloth may be spread upon the bed, with a large blanket over it, and towels filled with ice kept constantly on the throat, having it completely packed in ice. Whenever ice is applied in this way, warm blankets, hot bottles, etc., must be kept to the feet, legs and body, to keep them warm; the ice applications may be alternated with hot fomentations to the throat if there is a tendency to chilliness. Wash the whole body often, using friction enough to keep the circulation well to the surface; free injections should be given the first two or three days to clear the bowels thoroughly, and no food at all should be allowed till the inflammation subsides, and then only some light gruel or juice of fruits.

The object of this treatment is to keep the blood in other parts of the body, and by applying ice to the throat, keep down the local inflammation and swelling, and prevent the formation of the false membrane, until the poison can be worked out of the system through the skin, bowels and kidneys.

Above all things, avoid drugs! There is one poison already in the system, and beware of putting in another to make matters worse; let the vital force be directed to ridding the system of the diphtheritic poison, and not be expended in striving to rid itself of drugs.

I have known cases to recover under the above treatment after having been given up by drug physicians. If treated in this way from the first there would be but few fatal cases.—*Herald of Health.*

SLEEP NORTH AND SOUTH.

A learned German, in a recent work, says: "In sleep any position except north and south is disagreeable, but that from east to west almost intolerable, at least in our hemisphere. Probably in the southern hemisphere it is otherwise. The cause of this phenomenon can obviously be found only in that great magnet which is formed by the earth with its atmosphere—i. e., terrestrial magnetism. The terrestrial magnetism exerts on certain persons, both hearty and otherwise, who are sensitive, a peculiar influence wonderful enough to disturb their rest; and, in the case of diseased persons, disturbing the circulation, the nervous functions, and the equilibrium of the mental powers.

There are persons whom I know, the head of whose bed is to the north, and who, in order to wake early, will reverse their usual position in bed, but without knowing the reason why, beyond 'that they could always wake earlier,' the rest (sleep) being more broken. I have had it related to me that, at a military hospital in Russia, there were some sick patients of highly sensitive natures, and who were rapidly recovering. When necessity compelled them to be removed to another wing of the building they did not get on so well; in fact, prostration seemed to be setting in, and it was found advisable to get them back to their former wards as quickly as possible, where the heads of the beds were to the north. I have heard of horses going blind through changing their position from north to south to that of west to east."

THE CHEWER.

The worst form in which tobacco is employed is in chewing. This vegetable is one of the most powerful of narcotics; a very small portion of it, say a couple of drachms or less, received into the stomach, might prove fatal. When it is taken into the mouth in smaller portions, and there retained some time, an absorption into the system of part of it takes place, which has a most debilitating effect. If we wished to reduce our physical powers in a slow but certain way, we could not adopt a more convenient process. Who, among the chewers of tobacco, has not felt that deadly sickness which it occasionally produces? Those who have experienced these effects will not, I think, deny its great power of relaxing the animal system.

CURE FOR HYDROPHOBIA.—The Leipsic (*German*) Journal publishes the following antidote for the bite of a mad dog, which it says was an exclusive secret with a Saxon forester, but who, growing old, was unwilling to let it die with him, and therefore procured its publication. He is said to have used it for fifteen years, and rescued many human beings from the fearful death of hydrophobia. The antidote:—Take immediately warm vinegar or tepid water; wash the wound clean therewith, and then dry it; then pour upon the wound a few drops of dydrochorlic acid, because mineral acids destroy the poison of the salava, by which means the latter is neutralized.

CURE FOR THE TOOTH ACHE.—Our little three year old girl had been almost distracted for several days and nights with toothache, when it occurred to us that we had heard of salt and alum being a certain cure. We at once made the application, a little pulverized alum mixed with an equal quantity of salt, a little placed on the end of the finger and applied directly to the diseased tooth. The effect was instantaneous, and the little one again restored to comfort, and since that time we have not heard the distressing cry, "Oh, my tooth aches."—*M., in Farm Journal.*

CURE FOR CANCER.—Take the *juice* of poke-weed berries, and dry it in the sun on a pewter platter. This dried juice will draw out the cancer by the roots. Then put on a healing plaster. It is now about time to gather the berries. The berries are dark purple, and hang in bunches some like grapes. The plant is also called *cocum*, *garget*, *pigeon-berry*, *poke*, *and pocan*. E. W. HALL.

TO CURE A FELON.—Shave the finger so as to nearly start the blood, then apply a poultice made of linseed oil and white lead. It will kill the felon within twenty-four hours, without the additional pain caused by other remedies.—*Rural New Yorker.*

☞ The stomach tires of every thing but bread and water.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

SONG FOR WILBRAHAM CAMP-GROUND, 1866.

BY D. T. TAYLOR.

AIR.—"*We're tenting to-night*," etc.

We're tenting to-night on the old camp-ground,
Singing our hymns of cheer;
And waiting ones are gath'ring 'round,
And friends we love so dear.

CHORUS.—Many dear saints are weary to-night,
As 'round the earth they roam;
Many are the hearts looking for the right,
Wishing the Lord to come.

Dear ones who knelt here in other years,
Will greet us here no more;
Jesus will wipe away the tears
Soon on the brighter shore.
CHO.—Many dear saints, etc.

We're thinking to-night of the white robed band,
Who'll meet Him in the sky;
And live and reign in the better land,—
'Tis coming by and by.
CHO.—Many dear saints, etc.

Shout! brothers, shout! on the old camp-ground,
Press toward the Eden bowers;
Soon with the Lamb on the sea of glass,
Victory will be ours.
CHO.—Many dear saints, etc.

We'll fight for our King on the old camp-ground,
Rally, brothers, and pray;
The pure in heart will have the crown,
And reign in endless day.
CHO.—Many dear saints, etc.

We're tenting to-night on the old camp-ground,
Singing our hymns of cheer;
And waiting ones are gath'ring 'round,
And friends we love so dear.
CHO.—Many dear saints, etc.

For the World's Crisis.

"SIGNS OF THE TIMES."

The following is a sketch of some of the many reasons we have for believing that the second coming of our Lord *is near, even at the doors.*

1st. The gospel of the kingdom is acknowledged to have been "preached in all the world for a witness unto all nations."—Matt. 24 : 14.

2nd. The great and leading events spoken of in Matt. 24, Mark 13, and Luke 21, preceding his coming, *are in the past.*

3d. The great tribulation of papal persecution during 1260 years, from about A. D. 532, bringing us down to the time of the darkening of the sun A. D. 1780, May 19th; also of the moon; and the falling of the stars, A. D. 1833, Nov. 13th, have all been wonderfully fulfilled.—Matt. 24.

4th. The fulfilling also of the prophecy of Joel, confirmed by Peter,—"And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."—Joel 2; Acts 2: Ezek, 37 : 7; Rev. 6 : 12–17.

5th. The following signs recorded by Luke being fulfilled, bring us near to the time of his coming: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."—Luke 21 : 11, 25, 26.

6th. The fulfillment also of the events connected with the opening seals of Rev. 6: 12, 13. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." This refers to one and the same class of events spoken of by the prophets, and confirmed by our Lord and his apostles, and all were fulfilled in their regular order. Luke 21 : 31.

7th. The chronology of the world (allowing Paul's time of the Judges to be 450 years,) brings us down near the six thousandth year, when, according to the united voice of the church for centuries past, the millennial day, or morning of the first resurrection, would be ushered in by the return of our long absent Lord, to establish the "everlasting kingdom" promised to the "little flock," and for which he taught his disciples to pray. Matt. 6 : 10, Luke 12 : 32, Dan. 2 : 7, Isa. 2 : 2–4, 11 : 35, 66, Ps. 72, 98 : 9, 100 : 101, 102.

8th. Being at the termination of the last of the four great universal monarchies of earth; and in the divided state of the ten kingdoms, where the image is smitten and becomes like the chaff, and the stone becomes a great mountain, and fills the whole earth; "but it (that kingdom) shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2 : 7, Rev. 11 : 15.

9th. The seven mystic times of Daniel fourth, typifying the fulfillment of Gentile times, embracing a period of 2520 years, and terminating at the present time. Dan. 4 : 23 : 25, Luke 21 : 24.

10th. A jubilee of jubilees from 651 B. C., Josiah's 18th year, terminating near the present time. 2 Chron. 35 : 18, 19.

11th. The fulfillment of the period of the 2300 years, from the renewal of sacrifices, 434 B. C., to the complete cleansing of the holy land, terminating at the present time. Dan. 8 : 13, 14; Neh. 12 : 13.

12th. The ending in A. D. about 1792 of the "time, and times, and the dividing of time," or 1260 years from near 532, when the saints were given into the hands of the Papal power; and being now at the very terminating point, or time of the end. Dan. 7 : 25, 26.

13th. The condition of the Papacy during the past seventy-five years most strikingly verifies the prediction,—"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

14th. The 1335 days, or years, from the setting up of "the abomination that maketh desolate," near 532, when the Papacy was established in power, terminating also at the present time. Dan. 12 : 11, 12; Matt. 24 : 15–30; Rev. 17 : 4–7.

15th. The secondary fulfillment of the forty-two months, or 1260 years from A. D. 606, when Pope Boniface was constituted head of the western church, apparently terminating also at the present time. Rev. 11 : 2, 13 : 5.

16th. The united declarations of the apostles and evangelists, that they had already entered on, or were already then in, the last days; and the next great event they looked forward to was the day of the Lord,—the coming of Christ. Heb. 1 : 2, 10 : 25, 37; Acts 2 : 16–20; 1 Pet. 4 : 7; 2 Pet. 3 : 3–17.

17th. The going forth to meet the Bridegroom, the different watches, and the midnight cry, so universally observed, proclaimed, and developed for the last twenty-five years.—Matt. 25 : 1–7; Mark 13 : 35; Luke 12 : 38.

18th. The professed servants being at ease, putting far away the evil day; who, instead of giving to the people dispensational truths, or "meat in due season," now are saying, "My lord delayeth his coming," and in carnal warfare smite their fellow servants; and also in numerous festivals, fairs, public suppers, etc., are eating and drinking with the drunken.—Matt. 24 : 44.

19th. The unparalleled increase of crime and wickedness, pride and selfishness, for the last few years, the world over, now most emphatically corrupt, and filled with violence, as it would be in the last days. 2 Tim. 3; Matt. 24 : 37, 39.

20th. The multitude of scoffers, saying, "Where is the promise of his coming? . . . All things continue as they were from the beginning of the creation."—2 Pet. 3 : 3, 4.

21st. The pride, worldly conformity, and lukewarm condition of the mass of the churches, at the present time; not discerning "the signs of the times," but appearing "willingly ignorant" of the same; and their almost entire rejection of the literal Bible doctrine of the personal return of Christ to reign on the earth. Ezek. 21 : 26, 27; Ps. 22 : 28.

22d. The universal time of peace and quietness, proclaimed some few years since, when no more war need be apprehended; but the world's conversion, and dawning of the latter-day glory was then beginning to be consummated. 1 Thess. 5 : 1–3.

23d. "The spirits of devils working miracles (wonderfully developed for the last few years), which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Immediately following in connection it is declared, "Behold, I come as a thief. Blessed is he that watcheth."—Rev. 16 : 13–15.

24th. The unsettled condition of things, and universal strife and commotion among the nations of earth, and their waking up and preparing for war on a greater scale than ever known in the past. Joel 3; Rev. 11 : 18, 14 : 15–20.

25th. It is stated as a remarkable fact that there is a general impression abroad in the world that the end of the present order of things is at hand. "This feeling is growing deeper and wider in all directions, among both Christians and Pagans." This increased rapidity of event following event, and apparent convergency of all things to a crisis or terminating point. Zeph. 1 : 14, 15; Heb. 2 : 1–3.

26th. The prophet Daniel (in connection with the time of the end) declares, "The wise shall understand." Our Savior, in referring to Daniel's declaration, says, "Whoso readeth let him understand."—Matt. 24 : 15; Dan. 12 : 10–13.

27th. The united belief and testimony of thousands at the present time, in this and other countries, and the universal declaration of those who have searched the Scriptures, and taken heed to the sure word of prophecy, that the great prophetic periods of Daniel and John are near, or at their termination. Dan., John, Rev.

28th. The signs in the physical, mental, and moral world; together with the unparalleled phenomena in the heavens, witnessed by this present generation; the darkening of the sun and moon; the moon turning to blood, and the falling of the stars; all occurring in the order given in the inspired Word, evidently bringing us down to the time of "distress of nations, with perplexity," or the "shaking of the powers of the heavens," when will "appear the sign of the Son of man"; all now proclaim in trumpet tones to a slumbering church, and sleeping world, "*Behold the Bridegroom cometh; go ye out to meet him.*" The day is near, "the time is at hand."—Rev. 1 : 1–7. "*So likewise ye, when ye shall see all these things,* KNOW *that it (he) is near even at the doors.*"—Matt. 24 : 33; Rev. 6 : 12–17.

Dear brethren and friends, in what a solemn period of the world's history do we live! What other period can compare with this? Words fail to express the momentous interests pending on the decisions of an hour. What eternal consequences, hang on the improvement or misimprovement of this point of time, and the intervening space between us and the judgment. Is it not a solemn consideration that of those numbered with the of followers Jesus, even of those who will trim their lamps and go forth to meet the Bridegroom, only one half were ready and prepared for the event? There was but one thing lacking, and that was enough to exclude them from the marriage feast. Had they presumptuously entered with the rest, like the man who neglected a wedding garment, it would have availed them not. We want faith—true faith; that faith which works by love and purifies the heart. This requires closet work; yes, prayer and fasting also, it may be, to secure the blessing. *Entire consecration of all to Christ*, and being found in the position spoken of in Luke 12 : 32–40, will secure the prize. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3 : 12, 13. Brethren and sisters, who will be ready for the marriage supper? Will you? S. L. MANLEY.

Palmyra, N. Y.

THE SECRET OF EFFECTUAL SERVICE TO GOD.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work, even, may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brethren and sisters in Christ. The secret of all true effectual service is—joy in God, and having experimental acquaintance and fellowship with God himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all-sufficient, soul-satisfying portion in him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself to us in the face of Jesus Christ.

In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a god of our own thoughts, or our own imaginations, that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own most precious word.

The way in which we study this word is a matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. Our souls should feed upon the word. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our own bosoms. Especially let us remember, not to neglect any portion of the Bible: it should be read regularly through. To read favorite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with him whom the Scriptures reveal—with the blessed Jesus who has given himself to die in our room and stead. Oh! what an abiding, soul-satisfying portion do we possess in him!

But another point here needs especially to be noticed: it is that we seek habitually to carry out what we know—to act up to the light that we have received—then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practised, or harbored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weaknesses will cleave to us, as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face—to say: "Here I am, blessed Lord; do with me as thou wilt."

Then let us remember that we are his stewards. Our time, our health, our strength, our talents, our all, are his, and his alone. Let us seek to remember this, and carry it out this year, and then what happy christians shall we be! It is a divine principle, "To him that hath shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in his own most blessed service. Brethren! we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve him with our body, soul, and spirit, which are his.

Let it be our unceasing prayer, that as we grow older, we may not grow *colder* in the ways of God. As we advance in years, let us not decline in spiritual power, but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in *talking*. "Reality, reality, reality," is what we want. Let us have heart-work; let us be genuine. Brethren! we should live so as to be missed—missed both in the church and in the world, when we are removed. Oh! how rapidly is time hastening on! We should live in such a manner as that, if we were called home, our dear brethren and sisters might feel our loss, and from their inmost souls exclaim: "Oh! that such an one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us: "If ever there was a christian upon earth, that man was one."

But to revert to the Scriptures. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a lovely being God is! and this good, gracious, loving, heavenly Father is ours—our portion for time and for eternity; and our adorable Lord Jesus, who gave himself for us, is that blessed One to whose image and likeness we shall be conformed; and to serve him should be our greatest joy and privilege as long as we remain on earth.

But then, when trial and affliction come—when God deals with us as though he were not the lovely, kind, and gracious Being presented to us in his word, shall we murmur and despond? Ah! no. Beloved in Christ, let us trust our heavenly Father; let us, like little children, hang entirely on him, reposing in the sweet assurance of his unchangeable, eternal love. Let us remember how he acted toward his saints of old—what his dealings were with them; let us remember what is recorded concerning their history; for now, as he ever has done, God will most surely act according to his word.

This intimate experimental acquaintance with him will make us truly happy. Nothing else will. If we are not happy christians (I speak deliberately—I speak advisedly,) there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone.

In God our Father and the blessed Lord Jesus our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to him.—*George Muller.*

For the World's Crisis.

O HOW I LONG, DEAR SAVIOR.

BY LOUISA L. SMITH.

O how I long, dear Savior, to dwell in heavenly rest,
Where not one wave of sorrow will e'er disturb my breast;
Where foes will ne'er my hope deride, where nothing false will be—
O how I long, dear Savior, to live and reign with thee.

Where saints will meet to part no more, and range those plains of light,
Breathe that pure and holy air, and walk with thee in white;
By faith I view the promised land; with patience may I wait,
Till thou, my Great Deliverer, shall all things new create.

My tried and tempted brethren, that holy clime is near,
And our great and glorious Captain will quell each rising fear;
While in this scene of conflict oh, keep your armor on,
And soon with all the faithful we'll join the holy throng.

That day is hasting greatly! aye, keep your armor on;
Soon with the shining ransomed we'll sing the new-born song;
And saints that now are sleeping in the cold and silent grave,
Will triumph o'er the monster Death, when Jesus comes to save.

Caldwell's Manor, C. E., July, 1850.

BRO. G.,—I send the above by request. It was written ten years ago, by a pious young sister, who sleeps in Jesus, awaiting the trumpet's call. D. T. T.

For the World's Crisis.

PARADISE PROMISED TO THE PENITENT THIEF.

BRO. GRANT:—In the article entitled, "The Thief on the Cross has no promise of Paradise," from the *Prophetic Watchman*, published in Crisis of Aug. 1st, the reply of Jesus to the request of the thief is represented as a question: "*Shalt thou be with me in Paradise?*"

In the Greek language, as in the English, when a question is asked, some intimation of that fact is given, as you and many of your readers are aware. Sometimes the intimation is found in the preceding words; as, "Pilate *asked* him, saying, Art thou the King of the Jews?" Luke 23 : 3. At other times an interrogative word is contained in the question itself; as, "*What* evil hath he done?" Verse 22.

In our language, the placing of the verb, or the auxiliary part of it, *before its nominative*, indicates a question; as, "*Shalt* thou be with me in paradise?" But the Greek does not follow this rule; because the meaning of a sentence is not so dependant, as it is with us, on the *order* of the words; but is sufficiently indicated by their flexible *terminations*; and the termination of the verb also renders it unnecessary to write the pronoun, except where emphatic.

If this passage were intended to be read as a question, it would contain, in the Greek, a small word used for the purpose, called by grammarians a particle. For example: Luke 18 : 8,—"Shall he find faith on the earth?" *Ara heuresei tean pistin?* Here the interrogative particle is *ara*. See also Acts 8 : 30, Gal. 2 : 17, Luke 22 : 49,—"Shall we smite with the sword?" *Ei pataxomen en machaira?* Here the interrogation particle is *ei*. See also Luke 13 : 23; and 14 : 3.

But in Christ's reply to the thief, no such interrogative particle is found in the Greek text; and nothing in the preceding words implies an interrogative. The passage therefore *can not be read as a question*; but must be read, omitting "to-day," as in the Revised New Testament, "Thou shalt be with me in Paradise." It is then—is it not?—a blessed promise to a penitent believer.

C. W. WATERHOUSE.

Mount Vernon, N. Y.

☞ He who builds castles in the air will never have a castle to dwell in.

For the World's Crisis.

IS IT AN ERROR?

Is it an error to believe that "the first man is of the earth earthy"; and that "as is the earthy, such are they also that are earthy"?—1 Cor. 15 : 47, 48.

Is it an error to believe that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"?—Gen. 2 : 7.

Is it an error to believe that when man sinned, it is said of him, "Now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever; therefore the Lord God . . . drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword that turned every way, to keep the way of the tree of life"?—Gen. 3 : 22, 24.

Is it an error to believe that "the King eternal, immortal, invisible, the only wise God . . is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality"?—1 Tim. 1 : 17; 6 : 17.

Is it an error to believe that Christ "hath abolished death, and brought life and immortality to light through the gospel"?—2 Tim. 1 : 10.

Is it an error to believe that God "will render to . . . them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life"?—Rom. 2 : 7.

Is it an error to believe that "the dead praise not the Lord, neither any that go down into silence"? that "the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth"? that "there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest"?—Ps. 115 : 17; Isa. 38 : 18; Eccl. 9 : 10.

Is it an error to believe that, "as the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep"?—Job 14 : 11, 12.

Is it an error to believe that Christ took part of flesh and blood, "that through death he might destroy him that had the power of death, that is, the devil"? (Heb. 2 : 14); that "he will swallow up death in victory"? (Isa. 25 : 8); that "the last enemy that shall be destroyed is death"?—1 Cor. 15 : 26.

Is it an error to believe what Jesus told his disciples,—"Whither I go, ye cannot come"? and that "no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven"? and that "David is not ascended into the heavens"?—John 13 : 33; John 3 : 13; Acts 2 : 34.

Is it an error to believe that "this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven"?

Is it an error to believe that "the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works"?—Matt. 16 : 27.

Is it an error to believe that "the Lord himself shall descend from heaven with a shout"? and that "the Lord will come with fire, and with his chariots like a whirlwind"? 1 Thess. 3 : 16; Isa. 66 : 15.

Is it an error to believe that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord"?—Rom. 6 : 23.

Is it an error to believe that "even as Sodom and Gomorrah, and the cities about them, . . . are set forth for an example, suffering the vengeance of eternal fire"; so the wicked shall depart "into everlasting fire, prepared for the devil and his angels"?—Jude 1 : 7; Matt. 25 : 41.

Is it an error to believe that "the wicked shall go away into everlasting punishment," and "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe"?—Matt. 25 : 46; 2 Thess. 1 : 9, 10.

Is it an error to believe that "the soul that sinneth, it shall die"?—Ezek. 18 : 20.

Is it an error to believe that "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; but unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts"?—Mal. 4 : 1–3.

Is it an error to believe that "God hath given to us eternal life, and this life is in his Son"?—1 John 5 : 11.

Is it an error to believe that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death"?—Rev. 21 : 8.

Is it an error to believe that God's kingdom shall come, and his "will be done in earth as it is in heaven"?—Matt. 6 : 10.

Is it an error to believe that "the God of heaven" shall "set up a kingdom which shall never be destroyed"? and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom"? Dan. 2 : 44, 7 : 27.

Is it an error to believe that "the wickedness of the wicked" shall "come to an end"? that "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it"?—Ps. 7 : 9; Prov. 2 : 22.

Is it an error to believe that "the kingdoms of this world are" to "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever"?—Rev. 11 : 15.

Is it an error to believe that "all things shall be subdued unto him, . . . that God may be all and in all"?—that there shall be "new heavens and a new earth, wherein dwelleth righteousness"?—that the earth is "given to the children of men," and that "the meek shall inherit" it? that "the righteous shall be recompensed in" it, also "the wicked and the sinner"?—1 Cor. 15 : 28; Rev. 5 : 10; Ps. 37 : 11; Prov. 11 : 31; 10 : 30; Matt. 5 : 5; 2 Pet. 3 : 13.

Is it an error to believe that which Jesus spake when he said, "Thy word is truth"?—John 17 : 17.

Is it an error to believe that "the kingdom of God is so nigh at hand?—that "the great day of the Lord is near, ... and hasteth greatly"?—that we are living "in the last days"?—that "perilous times shall come"?—that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection"?—Zeph. 1 : 14; Ezek. 30 : 3; Luke 21 : 25–31; 2 Tim. 3 : 1–6; 2 Pet. 3.

Is it an error to believe that "yet a little while, and he that shall come will come, and will not tarry"?—Heb. 10 : 37.

If this be an error, or heresy, then "this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24 : 14.

WM. L. CARROLL.

P. S.—Other papers that love the truth please copy.

For the World's Crisis.

DO WE GROW IN GRACE?

Nearly a year has rolled away since I last wrote a line for the consideration of the readers of the Crisis. I feel to thank God I have been "getting up the grade" the past year, although it often seemed to me I was running down it. I thank God my own feelings are not a suitable criterion by which to judge of my growth in grace and in the knowledge of our Lord and Savior Jesus Christ. There is but one direction brought to view for christians to run, and one pilot will direct us in that, if we but really desire it, our feelings to the contrary notwithstanding.

I feel more than ever the importance of growth and higher attainment in the divine life. It seems certain we cannot be to-day "about the same" as yesterday, as last week, as a year ago. We are better christians, or not as good; enjoying more, or less; are drawing nearer to God and he nearer to us, or the breach between us and him is widening. Our hearts are being more and more filled with the Spirit, or there is less and less room in our hearts for the Spirit to fill. We have great peace from loving the law of God, or we have little peace because we do not love it. Our faith in God is stronger and clearer, from frequent exercise; or weaker and more dim from inactivity. Although the change may not be so apparent from day to day, yet there is a change nevertheless. We do not observe the change daily in the grass, the trees, the cattle, the children; still, no one would deny there was a continual change for the better or worse. And I often wonder how professing christians can content themselves to remain "about so-so." I feel there is no such place for *me*. Am I growing up into Christ my living head in all things? is my capacity being enlarged? Do I love the mercy seat better? Do I frequent its hallowed atmosphere oftener? Do I retire from its communion with a greater burden for souls? Does my mind most kindly take to worldly subjects of conversation, of reading, of enjoyment? or are those of a spiritual character the most enjoyed? I shall love most to think, read and speak of those subjects which occupy my mind the most, if my *heart* be interested in them. "Out of the abundance of the heart the mouth speaketh"; and "where your treasure is, there will your heart be also." Hence if I speak with greater fluency and frequency of houses, lands, merchandise, etc., than of the things pertaining to the everlasting kingdom of God's dear Son, I may well tremble for myself; for I suppose neither death, nor the coming of Jesus, will essentially change my *mental* development.

True, we shall be "changed in a moment, in the twinkling of an eye," but that is a physical change; one from corruption to incorruption; from a mortal to an immortal state. My mind will not be essentially affected by the above change. Its habits, its preferences, will not materially change. For if it has been unclean, it will be unclean still; or if holy, holy still. I can have no valid reason for believing I shall by any means attain that state, unless fully prepared here, by the grace of God, for its enjoyment. True, I may have gloomy doubts and fears in my preparatory state; but they will all be cleared away in good season; for if I sleep in Jesus, his rod and his staff will comfort me; and it is for me to fear no evil, for he will be with me. And can it be I shall be translated, and fail to receive beforehand "this testimony, that he pleased God"? Is it not incumbent upon me to live to-day the life I now live by faith on the Son of God, and feel there is constantly being developed in me "the power of an endless life"? actually know (by faith) I am accepted through the Beloved; am saved to-day?

It seems to me this is the true position for me to occupy; and if it be not for me, is it not for each one of us? I do not regard it a position from which there is no danger of falling, am only kept by "the power of God." That alone is sufficient; but it will never be removed from me, if faithful to my covenant obligations, nor unless I will it. "For if" I "sin wilfully after that" I "have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment," etc. But "there is, therefore, now no condemnation to them which are in Christ Jesus." And "if our heart condemn us not, then have we confidence toward God"; but if that condemns to-day, and every subsequent day of my life, have I any reason to expect God will reverse the sentence thus passed upon my own voluntary acts? Nay, verily.

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

H. OWEN.

For the World's Crisis.

THE DAY OF JUDGMENT.

Down deep in the hearts of men, there is a conviction,—a belief and expectation that a day is coming, in which "every one of us shall give account of himself to GOD." Wicked men have this conviction, though they try to stifle or conceal it. But when some great terror siezes them, they reveal the secret, and acknowledge their belief in a coming day of judgment. When the land was covered with "a horror of great darkness" in May 1780, people acknowledged their belief in the coming of that day. Proceeding on the supposition that all who read this fully believe that such a day will come, I need not try to prove and acknowledge truth, but offer in simple style what I have to say on this sublime subject.

I come to this great tribunal just as though I was the only creature in the whole universe that is to be tried. The great multitude that no man can number, is nothing to me. I only see the JUDGE who is to decide my case. And of one thing I am fully assured; *there will be plenty of time* to attend to the case in all its bearings. Time enough for me to recall any act or thought, and every idle word. I shall not escape because there are so many cases to dispose of that there is no time to attend to mine. I have seen a computation of the time required to judge every individual of the human race, and the statement that it would be impossible to attend to each case separately, because it would take *too much time!* A very convenient way to escape the judgment, because there is not time to attend to each individual case. But if any one has such an idea, he will find he has embraced an error.

Perhaps I have swung to the opposite extreme, but it will do no harm for me to say that each case will be attended to individually, and even if each person required a thousand years there will surely be *plenty of time* to attend to every one. The writer to whom I have referred made his calculation, allowing only ten minutes for each case, and said it would be *impossible* to devote so much time as that to each individual case. Can a camel go through the eye of a needle? "With GOD all things are possible." Let us be cautious when speaking of what may seem impossible to us, for it may not be so to him. Allowing the largest imaginable space of time for the disposal of each individual case, how great a proportion would be taken away from the morning of ETERNITY! (The word *time* is used for want of a better, but it seems to be out of place when it has been declared that "time shall be no longer.") What idea have we of the duration of eternity?

Behold that great multitude that no man can number! Draw near to one of them and converse with that person alone for a thousand years, and then do the same with another, till you have passed a thousand years with each one of the countless multitude; and then if you understand the transposition of numbers, you may do the same again as many times as this vast number can be differently arranged, and when all this is done millions of times over, no perceptible diminution will be made of that "eternal day." With this imperfect view of eternity before us, we say again, there will be plenty of time for each person to be judged, and each one will receive as impartial a hearing, as though he was the only culprit in existence.

But it was not imperative (speaking after the manner of men) that one should wait while others are being judged. Who doubts the ability of the Judge to pass judgment upon the whole assembly at once? To them on his right hand, "Come, ye blessed," and to those on his left, "Depart, ye cursed." All things are possible with God. And all things will there be done in order. No confusion, as is sometimes the case in earthly courts, no delay, and NO MISTAKES.

The decision of this court is *final*. From this decision there can be no appeal. And there is no way of escape from the penalty imposed. The condemned culprit will have no power or skill to escape from the guard or prison. "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—Matt. 5 : 25, 26.

To the true and faithful christian, the great day should have no terrors. He is *pardoned*, and there is no law out against him. The Judge is his Advocate, and will plead his cause effectually and successfully. Reader, are you a true and faithful christian?

Sutton, Mass. F. H. CHAMBERLAIN.

☞ Patrick Henry left in his will the following important passage: "I have now disposed of all my property to my family. There is one thing more I wish I could leave them, and that is the christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

☞ A lady applied to Reynolds, the philanthropist, in behalf of an orphan. After he had given very liberally, she said: "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man, "thou art mistaken; we do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth the clouds and the rain."

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

SONG FOR WILBRAHAM CAMP-GROUND, 1866.

BY D. T. TAYLOR.

AIR.—"*We're tenting to-night*," etc.

We're tenting to-night on the old camp-ground,
Singing our hymns of cheer;
And waiting ones are gath'ring 'round,
And friends we love so dear.

CHORUS.—Many dear saints are weary to-night,
As 'round the earth they roam;
Many are the hearts looking for the right,
Wishing the Lord to come.

Dear ones who knelt here in other years,
Will greet us here no more;
Jesus will wipe away the tears
Soon on the brighter shore.
CHO.—Many dear saints, etc.

We're thinking to-night of the white robed band,
Who'll meet Him in the sky;
And live and reign in the better land,—
'Tis coming by and by.
CHO.—Many dear saints, etc.

Shout! brothers, shout! on the old camp-ground,
Press toward the Eden bowers;
Soon with the Lamb on the sea of glass,
Victory will be ours.
CHO.—Many dear saints, etc.

We'll fight for our King on the old camp-ground,
Rally, brothers, and pray;
The pure in heart will have the crown,
And reign in endless day.
CHO.—Many dear saints, etc.

We're tenting to-night on the old camp-ground,
Singing our hymns of cheer;
And waiting ones are gath'ring 'round,
And friends we love so dear.
CHO.—Many dear saints, etc.

For the World's Crisis.

"SIGNS OF THE TIMES."

The following is a sketch of some of the many reasons we have for believing that the second coming of our Lord *is near, even at the doors.*

1st. The gospel of the kingdom is acknowledged to have been "preached in all the world for a witness unto all nations."—Matt. 24 : 14.

2nd. The great and leading events spoken of in Matt. 24, Mark 13, and Luke 21, preceding his coming, *are in the past.*

3d. The great tribulation of papal persecution during 1260 years, from about A. D. 532, bringing us down to the time of the darkening of the sun A. D. 1780, May 19th; also of the moon; and the falling of the stars, A. D. 1833, Nov. 13th, have all been wonderfully fulfilled.—Matt. 24.

4th. The fulfilling also of the prophecy of Joel, confirmed by Peter,—"And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."—Joel 2; Acts 2; Ezek, 37 : 7; Rev. 6 : 12–17.

5th. The following signs recorded by Luke being fulfilled, bring us near to the time of his coming: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."—Luke 21 : 11, 25, 26.

6th. The fulfillment also of the events connected with the opening seals of Rev. 6 : 12, 13. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." This refers to one and the same class of events spoken of by the prophets, and confirmed by our Lord and his apostles, and all were fulfilled in their regular order. Luke 21 : 31.

7th. The chronology of the world (allowing Paul's time of the Judges to be 450 years,) brings us down near the six thousandth year, when, according to the united voice of the church for centuries past, the millennial day, or morning of the first resurrection, would be ushered in by the return of our long absent Lord, to establish the "everlasting kingdom" promised to the "little flock," and for which he taught his disciples to pray. Matt. 6 : 10, Luke 12 : 32, Dan. 2 : 7, Isa. 2 : 2–4, 11 : 35, 66, Ps. 72, 98 : 9, 100 : 101, 102.

8th. Being at the termination of the last of the four great universal monarchies of earth; and in the divided state of the ten kingdoms, where the image is smitten and becomes like the chaff, and the stone becomes a great mountain, and fills the whole earth; "but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2 : 7, Rev. 11 : 15.

9th. The seven mystic times of Daniel fourth, typifying the fulfillment of Gentile times, embracing a period of 2520 years, and terminating at the present time. Dan. 4 : 23–25, Luke 21 : 24.

10th. A jubilee of jubilees from 631 B. C., Josiah's 18th year, terminating near the present time. 2 Chron. 35 : 18, 19.

11th. The fulfillment of the period of the 2300 years, from the renewal of sacrifices, 484 B. C., to the complete cleansing of the holy land, terminating at the present time. Dan. 8 : 13, 14; Neh. 12 : 13.

12th. The ending in A. D. about 1792 of the "time, and times, and the dividing of time," or 1260 years from near 532, when the saints were given into the hands of the Papal power; and being now at the very terminating point, or time of the end. Dan. 7 : 25, 26.

13th. The condition of the Papacy during the past seventy-five years most strikingly verifies the prediction,—"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

14th. The 1335 days, or years, from the setting up of "the abomination that maketh desolate," near 532, when the Papacy was established in power, terminating also at the present time. Dan. 12 : 11, 12; Matt. 24 : 15–30; Rev. 17 : 4–7.

15th. The secondary fulfillment of the forty-two months, or 1260 years from A. D. 606, when Pope Boniface was constituted head of the western church, apparently terminating also at the present time. Rev. 11 : 2, 13 : 5.

16th. The united declarations of the apostles and evangelists, that they had already entered on, or were already then in, the last days; and the next great event they looked forward to was the day of the Lord,—the coming of Christ. Heb. 1 : 2, 10 : 25, 37; Acts 2 : 16–20; 1 Pet. 4 : 7; 2 Pet. 3 : 3–17.

17th. The going forth to meet the Bridegroom, the different watches, and the midnight cry, so universally observed, proclaimed, and developed for the last twenty-five years.—Matt. 25 : 1–7; Mark 13 : 35; Luke 12 : 38.

18th. The professed servants being at ease, putting far away the evil day; who, instead of giving to the people dispensational truths, or "meat in due season," now are saying, "My lord delayeth his coming," and in carnal warfare smite their fellow servants; and also in numerous festivals, fairs, public suppers, etc., are eating and drinking with the drunken.—Matt. 24 : 44.

19th. The unparalleled increase of crime and wickedness, pride and selfishness, for the last few years, the world over, now most emphatically corrupt, and filled with violence, as it would be in the last days. 2 Tim. 3; Matt. 24 : 37, 39.

20th. The multitude of scoffers, saying, "Where is the promise of his coming? . . . All things continue as they were from the beginning of the creation."—2 Pet. 3 : 3, 4.

21st. The pride, worldly conformity, and lukewarm condition of the mass of the churches, at the present time; not discerning "the signs of the times," but appearing "willingly ignorant" of the same; and their almost entire rejection of the literal Bible doctrine of the personal return of Christ to reign on the earth. Ezek. 21 : 26, 27; Ps. 22 : 28.

22d. The universal time of peace and quietness, proclaimed some few years since, when no more war need be apprehended; but the world's conversion, and dawning of the latter-day glory was then beginning to be consummated. 1 Thess. 5 : 1–3.

23d. "The spirits of devils working miracles (wonderfully developed for the last few years), which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Immediately following in connection it is declared, "Behold, I come as a thief. Blessed is he that watcheth."—Rev. 16 : 13–15.

24th. The unsettled condition of things, and universal strife and commotion among the nations of earth, and their waking up and preparing for war on a greater scale than ever known in the past. Joel 3; Rev. 11 : 18, 14 : 15–20.

25th. It is stated as a remarkable fact that there is a general impression abroad in the world that the end of the present order of things is at hand. "This feeling is growing deeper and wider in all directions, among both Christians and Pagans." This increased rapidity of event following event, and apparent convergency of all things to a crisis or terminating point. Zeph. 1 : 14, 15; Heb. 2 : 1–3.

26th. The prophet Daniel (in connection with the time of the end) declares, "The wise shall understand." Our Savior, in referring to Daniel's declaration, says, "Whoso readeth let him understand."—Matt. 24 : 15; Dan. 12 : 10–13.

27th. The united belief and testimony of thousands at the present time, in this and other countries, and the universal declaration of those who have searched the Scriptures, and taken heed to the sure word of prophecy, that the great prophetic periods of Daniel and John are near, or at their termination. Dan., John, Rev.

28th. The signs in the physical, mental, and moral world; together with the unparalleled phenomena in the heavens, witnessed by this present generation; the darkening of the sun and moon; the moon turning to blood, and the falling of the stars; all occurring in the order given in the inspired Word, evidently bringing us down to the time of "distress of nations, with perplexity," or the "shaking of the powers of the heavens," when will "appear the sign of the Son of man"; all now proclaim in trumpet tones to a slumbering church, and sleeping world, "*Behold the Bridegroom cometh; go ye out to meet him.*" The day is near, "the time is at hand."—Rev. 1 : 1–7. "So likewise ye, when ye shall see all these things, KNOW that it (he) is near even at the doors.—Matt. 24 : 33; Rev. 6 : 12–17.

Dear brethren and friends, in what a solemn period of the world's history do we live! What other period can compare with this? Words fail to express the momentous interests pending on the decisions of an hour. What eternal consequences, hang on the improvement or misimprovement of this point of time, and the intervening space between us and the judgment. Is it not a solemn consideration that of those numbered with the of followers Jesus, even of those who will trim their lamps and go forth to meet the Bridegroom, only one half were ready and prepared for the event? There was but one thing lacking, and that was enough to exclude them from the marriage feast. Had they presumptuously entered with the rest, like the man who neglected a wedding garment, it would have availed them not. We want faith—true faith; that faith which works by love and purifies the heart. This requires closet work; yes, prayer and fasting also, it may be, to secure the blessing. *Entire consecration of all to Christ*, and being found in the position spoken of in Luke 12 : 32–40, will secure the prize. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3 : 12, 13. Brethren and sisters, who will be ready for the marriage supper? Will you?

S. L. MANLEY.

Palmyra, N. Y.

THE SECRET OF EFFECTUAL SERVICE TO GOD.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work, even, may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew n t its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brethren and sisters in Christ. The secret of all t ue effectual service is—joy in God, and having experimental acquaintance and fellowship with God himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all-sufficient, soul-satisfying portion in him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself to us in the face of Jesus Christ.

In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a god of our own thoughts, or our own imaginations, that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own most precious word.

The way in which we study this word is a matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. Our souls should feed upon the word. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our own bosoms. Especially let us remember, not to neglect any portion of the Bible: it should be read regularly through. To read favorite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with him whom the Scriptures reveal—with the blessed Jesus who has given himself to die in our room and st ad. Oh! what an abiding, soul-satisfying portion do we possess in him!

But another point here needs especially to be noticed: it is that we seek habitually to carry out what we know—to act up to the light that we have received—then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practised, or harbored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weaknesses will cleave to us, as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face—to say: "Here I am, blessed Lord; do with me as thou wilt."

Then let us remember that we are his stewards. Our time, our health, our strength, our talents, our all, are his, and his alone. Let us seek to remember this, and carry it out this year, and then what happy christians shall we be! It is a divine principle, "To him that hath shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in his own most blessed service. Brethren! we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve him with our body, soul, and spirit, which are his.

Let it be our unceasing prayer, that as we grow older, we may not grow *colder* in the ways of God. As we advance in years, let us not decline in spiritual power, but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in *talking*. "Reality, reality, reality," is what we want. Let us have heart-work; let us be genuine. Brethren! we should live so as to be missed—missed both in the church and in the world, when we are removed. Oh! how rapidly is time hastening on! We should live in such a manner as that, if we were called home, our dear brethren and sisters might feel our loss, and from their inmost souls exclaim: "Oh! that such an one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us: "If ever there was a christian upon earth, that man was one."

But to revert to the Scriptures. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a lovely being God is! and this good, gracious, loving, heavenly Father is ours—our portion for time and for eternity; and our adorable Lord Jesus, who gave himself for us, is that blessed One to whose image and likeness we shall be conformed; and to serve him should be our greatest joy and privilege as long as we remain on earth.

But then, when trial and affliction come—when God deals with us as though he were not the lovely, kind, and gracious Being presented to us in his word, shall we murmur and despond? Ah! no. Beloved in Christ, let us trust our heavenly Father; let us, like little children, hang entirely on him, reposing in the sweet assurance of his unchangeable, eternal love. Let us remember how he acted toward his saints of old—what his dealings were with them; let us remember what is recorded concerning their history; for now, as he ever has done, God will most surely act according to his word.

This intimate experimental acquaintance with him will make us truly happy. Nothing else will. If we are not happy christians (I speak deliberately—I speak advisedly,) there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone.

In God our Father and the blessed Lord Jesus our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to him.—*George Muller.*

For the World's Crisis.

O HOW I LONG, DEAR SAVIOR.

BY LOUISA L. SMITH.

O how I long, dear Savior, to dwell in heavenly rest,
Where not one wave of sorrow will e'er disturb my breast;
Where foes will ne'er my hope deride, where nothing false will be—
O how I long, dear Savior, to live and reign with thee.

Where saints will meet to part no more, and range those plains of light,
Breathe that pure and holy air, and walk with thee in white;
By faith I view the promised land; with patience may I wait,
Till thou, my Great Deliverer, shall all things new create.

My tried and tempted brethren, that holy clime is near,
And our great and glorious Captain will quell each rising fear;
While in this scene of conflict oh, keep your armor on,
And soon with all the faithful we'll join the holy throng.

That day is hasting greatly! aye, keep your armor on;
Soon with the shining ransomed we'll sing the new-born song;
And saints that now are sleeping in the cold and silent grave,
Will triumph o'er the monster Death, when Jesus comes to save.

Caldwell's Manor, C. E., July, 1850.

BRO. G.,—I send the above by request. It was written ten years ago, by a pious young sister, who sleeps in Jesus, awaiting the trumpet's call. D. T. T.

For the World's Crisis.

PARADISE PROMISED TO THE PENITENT THIEF.

BRO. GRANT:—In the article entitled, "The Thief on the Cross has no promise of Paradise," from the *Prophetic Watchman*, published in Crisis of Aug. 1st, the reply of Jesus to the request of the thief is represented as a question: "*Shalt thou be with me in Paradise?*"

In the Greek language, as in the English, when a question is asked, some intimation of that fact is given, as you and many of your readers are aware. Sometimes the intimation is found in the preceding words; as, "Pilate *asked* him, saying, Art thou the King of the Jews?" Luke 23 : 3. At other times an interrogative word is contained in the question itself; as, "*What* evil hath he done?" Verse 22.

In our language, the placing of the verb, or the auxiliary part of it, *before its nominative*, indicates a question; as, "*Shalt* thou be with me in paradise?" But the Greek does not follow this rule; because the meaning of a sentence is not so dependant, as it is with us, on the *order* of the words; but is sufficiently indicated by their flexible *terminations*; and the termination of the verb also renders it unnecessary to write the pronoun, except where emphatic.

If this passage were intended to be read as a question, it would contain, in the Greek, a small word used for the purpose, called by grammarians a particle. For example: Luke 18 : 8,—"Shall he find faith on the earth?" *Ara heuresei tem pistin?* Here the interrogative particle is *ara*. See also Acts 8 : 30, Gal. 2 : 17, Luke 22 : 49,—"Shall we smite with the sword?" *Ei pataxomen en machaira?* Here the interrogation particle is *ei*. See also Luke 13 : 23; and 14 : 3.

But in Christ's reply to the thief, no such interrogative particle is found in the Greek text; and nothing in the preceding words implies an interrogative. The passage therefore can not be read as a question; but must be read, omitting "to-day," as in the Revised New Testament, "Thou shalt be with me in Paradise." It is then—is it not?—a blessed promise to a penitent believer.

C. W. WATERHOUSE.

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☞ He who builds castles in the air will never have a castle to dwell in.

For the World's Crisis.

IS IT AN ERROR?

Is it an error to believe that "the first man is of the earth earthy"; and that "as is the earthy, such are they also that are earthy"?—1 Cor. 15 : 47, 48.

Is it an error to believe that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"?—Gen. 2 : 7.

Is it an error to believe that when man sinned, it is said of him, "Now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever; therefore the Lord God . . . drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword that turned every way, to keep the way of the tree of life"?—Gen. 3 : 22, 24.

Is it an error to believe that "the King eternal, immortal, invisible, the only wise God . . is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality"?—1 Tim. 1 : 17; 6 : 17.

Is it an error to believe that Christ "hath abolished death, and brought life and immortality to light through the gospel"?—2 Tim. 1 : 10.

Is it an error to believe that God "will render to . . . them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life"?—Rom. 2 : 7.

Is it an error to believe that "the dead praise not the Lord, neither any that go down into silence"? that "the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth"? that "there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest"?—Ps. 115 : 17; Isa. 38 : 18; Eccl. 9 : 10.

Is it an error to believe that, "as the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep"?—Job 14 : 11, 12.

Is it an error to believe that Christ took part of flesh and blood, "that through death he might destroy him that had the power of death, that is, the devil"? (Heb. 2 : 14); that "he will swallow up death in victory"? (Isa. 25 : 8); that "the last enemy that shall be destroyed is death"?—1 Cor. 15 : 26.

Is it an error to believe what Jesus told his disciples,—"Whither I go, ye cannot come"? and that "no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven"? and that "David is not ascended into the heavens"?—John 13 : 33; John 3 : 13; Acts 2 : 34.

Is it an error to believe that "this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven"?

Is it an error to believe that "the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works"?—Matt. 16 : 27.

Is it an error to believe that "the Lord himself shall descend from heaven with a shout"? and that "the Lord will come with fire, and with his chariots like a whirlwind"? 1 Thess. 3 : 16; Isa. 66 : 15.

Is it an error to believe that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord"?—Rom. 6 : 23.

Is it an error to believe that "even as Sodom and Gomorrah, and the cities about them, . . . are set forth for an example, suffering the vengeance of eternal fire"; so the wicked shall depart "into everlasting fire, prepared for the devil and his angels"?—Jude 1 : 7; Matt. 25 : 41.

Is it an error to believe that "the wicked shall go away into everlasting punishment," and "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe"?—Matt. 25 : 46; 2 Thess. 1 : 9, 10.

Is it an error to believe that "the soul that sinneth, it shall die"?—Ezek. 18 : 20.

Is it an error to believe that "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; but unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts"?—Mal. 4 : 1–3.

Is it an error to believe that "God hath given to us eternal life, and this life is in his Son"?—1 John 5 : 11.

Is it an error to believe that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death"?—Rev. 21 : 8.

Is it an error to believe that God's kingdom shall come, and his "will be done in earth as it is in heaven"?—Matt. 6 : 10.

Is it an error to believe that "the God of heaven" shall "set up a kingdom which shall never be destroyed"? and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom"? Dan. 2 : 44, 7 : 27.

Is it an error to believe that "the wickedness of the wicked" shall "come to an end"? that "the wicked shall be cut off from the earth," and "the transgressors shall be rooted out of it"?—Ps. 7 : 9; Prov. 2 : 22.

Is it an error to believe that "the kingdoms of this world are" to "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever"?—Rev. 11 : 15.

Is it an error to believe that "all things shall be subdued unto him, . . . that God may be all and in all"?—that there shall be "new heavens and a new earth, wherein dwelleth righteousness"?—that the earth is "given to the children of men," and that "the meek shall 'inherit' it? that "the righteous shall be recompensed in" it, also "the wicked and the sinner"?—1 Cor. 15 : 28; Rev. 5 : 10; Ps. 37 : 11; Prov. 11 : 31; 10 : 30; Matt. 5 : 5; 2 Pet. 3 : 13.

Is it an error to believe that which Jesus spake when he said, "Thy word is truth"?—John 17 : 17.

Is it an error to believe that "the kingdom of God is so nigh at hand"?—that "the great day of the Lord is near, ... and hasteth greatly"?—that we are living "in the last days"?—that "perilous times shall come"?—that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection"?—Zeph. 1 : 14; Ezek. 30 : 3; Luke 21 : 25–31; 2 Tim. 3 : 1–8; 2 Pet. 3.

Is it an error to believe that "yet a little while, and he that shall come will come, and will not tarry"?—Heb. 10 : 37.

If this be an error, or heresy, then "this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24 : 14.

WM. L. CARROLL.

P. S.—Other papers that love the truth please copy.

For the World's Crisis.

DO WE GROW IN GRACE?

Nearly a year has rolled away since I last wrote a line for the consideration of the readers of the Crisis. I feel to thank God I have been "getting up the grade" the past year, although it often seemed to me I was running down it. I thank God my own feelings are not a suitable criterion by which to judge of my growth in grace and in the knowledge of our Lord and Savior Jesus Christ. There is but one direction brought to view for christians to run, and one pilot will direct us in that, if we but really desire it, our feelings to the contrary notwithstanding.

I feel more than ever the importance of growth and higher attainment in the divine life. It seems certain we cannot be to-day "about the same" as yesterday, as last week, as a year ago. We are better christians, or not as good; enjoying more, or less; are drawing nearer to God and he nearer to us, or the breach between us and him is widening. Our hearts are being more and more filled with the Spirit, or there is less and less room in our hearts for the Spirit to fill. We have great peace from loving the law of God, or we have little peace because we do not love it. Our faith in God is stronger and clearer, from frequent exercise; or weaker and more dim from inactivity. Although the change may not be so apparent from day to day, yet there is a change nevertheless. We do not observe the change daily in the grass, the trees, the cattle, the children; still, no one would deny there was a continual change for the better or worse. And I often wonder how professing christians can content themselves to remain "about so-so." I feel there is no such place for *me*. Am I growing up into Christ my living head in all things? Is my capacity being enlarged? Do I love the mercy seat better? Do I frequent its hallowed atmosphere oftener? Do I retire from its communion with a greater burden for souls? Does my mind most kindly take to worldly subjects of conversation, of reading, of enjoyment? or are those of a spiritual character the most enjoyed? I shall love most to think, read and speak of those subjects which occupy my mind the most, if my *heart* be interested in them. "Out of the abundance of the heart the mouth speaketh"; and "where your treasure is, there will your heart be also." Hence if I speak with greater fluency and frequency of houses, lands, merchandise, etc., than of the things pertaining to the everlasting kingdom of God's dear Son, I may well tremble for myself; for I suppose neither death, nor the coming of Jesus, will essentially change my *mental* development.

True, we shall be "changed in a moment, in the twinkling of an eye," but that is a physical change; one from corruption to incorruption; from a mortal to an immortal state. My mind will not be essentially affected by the above change. Its habits, its preferences, will not materially change. For if it has been unclean, it will be unclean still; or if holy, holy still. I can have no valid reason for believing I shall by any means attain that state, unless fully prepared here, by the grace of God, for its enjoyment. True, I may have gloomy doubts and fears in my preparatory state; but they will all be cleared away in good season; for if I sleep in Jesus, his rod and his staff will comfort me; and it is for me to fear no evil, for he will be with me. And can it be I shall be translated, and fail to receive beforehand "this testimony, that he pleased God"? Is it not incumbent upon me to live to-day the life I now live by faith on the Son of God, and feel there is constantly being developed in me "the power of an endless life"? actually know (by faith) I am accepted through the Beloved; am saved to-day? It seems to me this is the true position for me to occupy; and if it be the one for me, is it not for each one of us? I do not regard it a position from which there is no danger of falling, as only kept by "the power of God." That alone is sufficient; but it will never be removed, from me, if faithful to my covenant obligations, nor unless I will it. "For if I" sin wilfully after that" I "have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment," etc. But "there is, therefore, now no condemnation to them which are in Christ Jesus." And "if our heart condemn us not, then have we confidence toward God"; but if that condemns to-day, and every subsequent day of my life, have I any reason to expect God will reverse the sentence thus passed upon my own voluntary acts? Nay, verily.

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

E. OWEN.

For the World's Crisis.

THE DAY OF JUDGMENT.

Down deep in the hearts of men, there is a conviction,—a belief and expectation that a day is coming, in which "every one of us shall give account of himself to GOD." Wicked men have this conviction, though they try to stifle or conceal it. But when some great terror siezes them, they reveal the secret, and acknowledge their belief in a coming day of judgment. When the land was covered with "a horror of great darkness" in May 1780, people acknowledged their belief in the coming of that day. Proceeding on the supposition that all who read this fully believe that such a day will come, I need not try to prove and acknowledge truth, but offer in simple style what I have to say on this sublime subject.

I come to this great tribunal just as though I was the only creature in the whole universe that is to be tried. The great multitude that no man can number, is nothing to me. I only see the JUDGE who is to decide my case. And of one thing I am fully assured; *there will be plenty of time* to attend to the case in all its bearings. Time enough for me to recall any act or thought, and every idle word. I shall not escape because there are so many cases to dispose of that there is no time to attend to mine. I have seen a computation of the time required to judge every individual of the human race, and the statement that it would be impossible to attend to each case separately, because it would take *too much time!* A very convenient way to escape the judgment, because there is not time to attend to each individual case. But if any one has such an idea, he will find he has embraced an error.

Perhaps I have swung to the opposite extreme, but it will do no harm for me to say that each case will be attended to individually, and even if each person required a thousand years there will surely be *plenty of time* to attend to every one. The writer to whom I have referred made his calculation, allowing only ten minutes for each case, and said it would be *impossible* to devote so much time as that to each individual case. Can a camel go through the eye of a needle? "With GOD all things are possible." Let us be cautious when speaking of what may seem impossible to us, for it may not be so to him. Allowing the largest imaginable space of time for the disposal of each individual case, how great a proportion would be taken away from the morning of ETERNITY! (The word *time* is used for want of a better, but it seems to be out of place when it has been declared that "time shall be no longer.") What idea have we of the duration of eternity?

Behold that great multitude that no man can number! Draw near to one of them and converse with that person alone for a thousand years, and then do the same with another, till you have passed a thousand years with each one of the countless multitude; and then if you understand the transposition of numbers, you may do the same again as many times as this vast number can be differently arranged, and when all this is done millions of times over, no perceptible diminution will be made of that "eternal day." With this imperfect view of eternity before us, we say again, there will be plenty of time for each person to be judged, and each one will receive as impartial a hearing, as though he was the only culprit in existence.

But it was not imperative (speaking after the manner of men) that one should wait while others are being judged. Who doubts the ability of the Judge to pass judgment upon the whole assembly at once? To them on his right hand, "Come, ye blessed," and to those on his left, "Depart, ye cursed." All things are possible with God. And all things will there be done in order. No confusion, as is sometimes the case in earthly courts, no delay, and NO MISTAKES.

The decision of this court is *final*. From this decision there can be no appeal. And there is no way of escape from the penalty imposed. The condemned culprit will have no power or skill to escape from the guard or prison. "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—Matt. 5 : 25, 26.

To the true and faithful christian, the great day should have no terrors. He is *pardoned*, and there is no law but against him. The Judge is his Advocate, and will plead his cause effectually and successfully. Reader, are you a true and faithful christian?

Sutton, Mass. F. H. CHAMBERLAIN.

☞ Patrick Henry left in his will the following important passage: "I have now disposed of all my property to my family. There is one thing more I wish I could leave them, and that is the christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

☞ A [illegible]

For the World's Crisis.

"LET US ALONE."

This was the cry of an evil spirit in our Savior's day. The same cry has been borne down on the waves of time, until to-day we hear its echo on every hand. It is the cry of evil-doers. A good cause always invites the keenest scrutiny; but a bad cause shrinks away in fear from the light.

This desire to be let alone is characteristic of the workers of iniquity. Go take a look within that dingy old bar-room; peep behind the flimsy screen which they think hides them from the light; and reprove the inveterate slave of the glass; warn him to flee from the ruin that awaits the drunkard; and how soon they commence the cry, "Let us alone!" Reprove the bloated servant of Satan who deals out the essence of hell to drag men down to the lowest depths of woe, and he echoes the cry to be let alone. They are afraid of the light, because their deeds are evil.

Ascend to the courts of popular amusement; view the proud, the gay, and the godless, decked with the flowers plucked from the Devil's flower garden; and let the voice of warning be uttered, and they cry, "Let us alone!"

Accost the pleasure-seeker in his unsuccessful rambles to allay his insatiable desire, and he wishes to be unmolested in his search. And breathe but a word of warning to the worldly-minded of all stations in life, and they desire to be undisturbed in their delusive dreams of "peace and safety." The warnings of God are met with a frown, and the children of Satan turn away with an air of contempt.

Last of all, turn your eyes to the professed church of Christ. Where shall we look for God's word to meet a hearty welcome if not here? But here the *evil spirit* has crept in under the mantle of popular theology! When the unadulterated word of God is presented that conflicts with any of the popular usages of the church, they, too, desire to be let alone. A writer remarks:

"There appears to be an active competition between the church and the world, as to which shall furnish, for unsanctified human nature, the most attractive amusements. In the appeal to taste, the church may justly claim the verdict. In but few communities can the other resorts of fashion vie in magnificence with the so-called houses of worship. In exclusiveness the latter clearly have the precedence. The right of admittance depends upon the possession of the monied qualifications. Instead of being an earnest effort to offer acceptable worship to God, the services are evidently intended to gratify the worldly, the cultivated, and the refined. The sermon is carefully written, and the gestures studied before the mirror; and the singing is conducted by the best musical talent that money can command. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and the old and young, professor and worldling, devote the evening to feasting and merriment. Festivals, picnics and excursions, oyster suppers and lotteries are resorted to, for the purpose of replenishing the funds, or reviving the flagging interests—not religious—in the prosperity of the church."

If a faithful servant of God raises a warning voice against any one of these various expedients for promoting christianity, they instantly raise the cry of the evil spirit, "Let us alone!"

But, brethren in Christ, it does not follow that the desire of Satan and the workers of iniquity to be let alone should be gratified. The devil knows that would advance his cause the most, hence he raises the cry. The true soldier of the cross must grapple with giant wrongs, despite the protests of evil doers. The devil would undoubtedly like to take full possession of the world unmolested. Evil-doers love to enjoy their delusive dreams undisturbed. But we owe it to God, and to the imperiled sons of wrong, to agitate and arouse them from their destructive repose. True, they want to be let alone, because they see not their danger. If you were to see a house on fire, while its occupant was asleep within, you would raise an alarm to warn him of his danger. He might partially arouse himself, and cry, "Let me alone!" but you are aware that to let him alone is certain death; so you continue your warning, increasing in earnestness as the danger increases, until, by your agitation, you arouse him to a full sense of his danger. Then his heart is filled with gratitude to the instrument of his deliverance. He thanks God that he is safe. So with the world. The latent fires are gathering that will consume them. They realize not the danger, hence, when the child of God sees them standing on the awful vortex of eternal death, and sounds the warning to save them, they cry, "Let us alone!" Ah! but that is certain death. If you continue to agitate them until you arouse them to a full realization of their peril, they shrink back in horror from their condition, and will praise God to all eternity that you were the instrument in his hands of saving them from eternal death.

The true militant followers of Christ are those who go forth in the spirit of heroic sacrifice to invade the devil's territory, and "turn the world upside down." We have no time to lose. We stand on the vortex of a glorious eternity. The great day of God's wrath is ready to break forth in all its latent fury, and now is the time to

"Let sinners learn to pray,
Let saints keep near the throne."

O! beloved brethren, turn not a deaf ear to the cries of the world, "Let us alone!" The awful realities of the second death are before them. O! how terrible will be the remorse of that hour. Therefore let us raise our voice of warning above the cries of Satan, and continue to agitate them with God's warnings, until they see their danger, and flee from the wrath to come. The devil is fully aware that his time is short, hence he is in terrible earnest in his work. In view of these facts, we have no time to dally away the remaining golden moments of time by *feeble endeavors.* We owe it to human beings in peril to awake to *real earnestness* in warning them of their dangerous position. We shall soon be home. O! how I long for my rest.

"There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

Rochester, N. Y. WM. H. SPENCER.

MEDITATION.—By continual meditation on the sacred writings, a man as naturally improves and advances in holiness as a tree thrives and flourishes in a kindly and well-watered soil. All the fruits of righteousness show themselves at a proper season, as opportunity calls for them and his words, which are to actions what the leaves are to the fruit, fall not on the ground, but are profitable as well as ornamental.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 22, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is *good* before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

STRUCK WITH DEATH.

The evidence is becoming strong to show that the woman on the "seven hills" at Rome is dying. Her days are numbering rapidly. Her last hours have come. As was remarked by a Florence correspondent, "The surviving of the august patient cannot be an affair of more than a few months." Well might the Pope say, as reported by an Austrian writer:

"The hand of Providence has already written for me the *Mene, Mene, Tekel Upharsin.* My days are numbered; my acts are weighed in the balance of Divine justice, and I hope they will not be found too far wanting; my empire is falling into secular hands."

The time is at hand to witness that sublime event, so long looked for by the church of Christ,—the fall of modern Babylon.

The following from the *Gazette de France* will be read with deep interest by the student of prophecy. They are some remarks said to have been recently made by Prince Napoleon:

"Too much hesitation and prudence have been hitherto shown. France ought to have allied herself frankly to Prussia and Italy a year ago; and the hour has now arrived when the flag of the revolution, that of the empire, ought to be widely displayed. What is the programme of that revolution? It is, at first, the struggle commenced against Catholicism—a struggle which must be continued and carried out—it is the constitution of the great national unities on the wrecks of factitious states, and of the treaties which founded them—it is democracy triumphant, having for its basis universal suffrage, but which requires for a century to be directed by the strong hands of the Cæsars—it is imperial France at the summit of this European station—it is war, a long war as the condition and instrument of that policy. Such are the programme and the flag.

But the first obstacle to overcome is Austria. Austria is the most powerful support of the Catholic influence in the world. She represents the federative form as opposed to the principle of separative nationalities; she wishes to bring about the triumph at Vienna, Pesth, and Frankfort of the liberal and parliamentary institutions opposed to democracy; she is the last refuge of Catholicism and feudality; she must therefore be borne down and crushed."

In the foregoing, we think we find the true policy of Napoleon, expressed by the Prince. "The struggle" has "commenced against Catholicism; a struggle which must be continued and carried out." The "war" has begun, and "Austria," "the first obstacle" in the way of the destruction of the temporal power of the Papacy, is "borne down and crushed," and her Emperor is now requested by popular clamor to abdicate his throne. How suddenly has this remarkable change come. Now there is no Catholic nation left but France, that has any political power to sustain the Papacy; and in the foregoing extract from the *Gazette* as well as various other similar statements, which have been uttered from time to time by the highest French authority, we learn "the programme and the flag" which are to be sustained by Napoleon. He is aiming to be not only the political, but the ecclesiastical head of what was once the old Roman Empire, as ruled by the Cæsars. Julius Cæsar and Napoleon I. are his models.

It is well known that Napoleon III. has been writing the life of Julius Cæsar, in which it is evident he wishes to show to the world that his position is like that of Cæsar; and that he ought to pursue a similar course, and bring all Europe and the rest of the world under his control; for the reason it would be in a much better condition than it is now; because he could establish *peace.*

He wishes to bring the Catholic powers in full submission to his will, liberate Italy, and receive the applause and support of the Protestant nations in return for his deeds; and thus secure the "basis of *"universal suffrage"* (in his own favor, of course,) and in this way make "democracy triumphant;" *"directed* by the strong hands of the *Cæsars,"* in other words, by *Napoleon;* or as expressed by the Prince,—"It is imperial France at the summit of this European situation."

The same views expressed by the Prince are set forth in the Paris *Monde*, as follows:—"If Austria succumbs, there will be no state dependent upon the Vicar of Jesus Christ. All will have abjured the official character of the Catholic faith. . . . If she is irremediably vanquished she will . . . close the Catholic cycle of modern peoples. The church and the world will enter upon new struggles full of obscurity, the conditions of which it is impossible to determine."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." Why not? "Ye are the children of light." (1 Thess. 5: 4–5.) What light? "We have also a more sure word of *prophecy*, whereunto ye do well that ye take heed, as unto a *light* that shineth in a dark place, until the day dawn."—2 Pet. 1: 19. If it were not for the prophetic Scriptures, the church of Christ would be in darkness in relation to coming events, because the light comes from that source. Then how can any see the light who neglect and reject the prophecies that relate to these times?

We will conclude this article by an extract from an interesting work just published by a Baptist minister:—

"We say kindly but yet emphatically, that it is a perilous business (for such as *could*, but would not apprehend the duty which is laid by the Lord on this generation,) to remain willingly uninstructed, unbelieving and inactive. Is it not hazardous to repel and discourage those whom God has raised up to sound the trumpet of this alarm? *Yet there is frequently great reluctance on the part of ministers to allow this class of topics to be introduced into their pulpit at all.* Will it be best to perpetuate this barrier, until it is overthrown by the logic of necessity, by the [illegible]rable argument of events? . . . Those ministers of the gospel who are indefatigably employed in endeavoring to arouse attention to the momentous themes of prophecy, will not be forgotten in a coming day. Though compelled to encounter an opposing tide of sentiment in the world, and in the church, and to labor with but the scantiest pecuniary compensation, they can well afford to endure a momentary inconvenience, that they may magnify their honorable office.

We have reached an epoch of change. Let us beware of illusions. The whole system of things terrestrial and temporal is in the incipient throes of parturition. It is no time for dreams of earthly prosperity and glory."

A NEW INTEREST.

A new interest is being awakened throughout Christendom on the subject of the Lord's coming. A large number in the various churches are now looking upon the signs of the times with deep attention, and anxiously watching the passing events, expecting to see Jesus soon. Within a few days we have received from ministers three new works, giving evidences that our Savior will soon come to set up his kingdom. This is cheering to all the friends of Jesus; and we are sure it must be to him. There is a "crown" *for* "all that *love* his appearing."

Those who love the appearing of the Lord will be pleased to hear all the evidence there is in favor of his speedy coming; and will never be found scoffing at the subject, or even treating it with lightness. We consider the matter settled by the fulfillment of the prophetic scriptures of Daniel and John, Jesus and the Apostles, that the King of kings will soon return to this planet.

The concluding page of one of the works to which we have referred is as follows:

"Reader, these are momentous themes. Let us not throw them aside, and try to satisfy ourselves by saying, 'they are dark subjects, not intended to be understood,—we will have nothing to do with prophecy!' We may depend upon it, then, it will have something to do with us; for 'one jot or tittle' of threatening as well as of promise, shall in no wise fail of accomplishment; and our neglect, and consequent ignorance of God's revealed truth, will only add to our guilt and condemnation in the great and last day which is surely—SPEEDILY coming. Speedily, we say, for every thing conspires to force upon us this conviction. The state of the church and the world exactly accords with all the predictions respecting it immediately preceding the setting up of the kingdom for which we pray. All the prophetic periods also, according to the most careful and patient researches of our profoundest chronologers, converge, with a wonderful harmony, to a narrow point of time in *these very days in which we live;* so that he who closes his eyes to the 'signs' of the times, and his ears to the solemn and emphatic injunction of the Savior to 'WATCH' for the glorious apocalypse of which these 'signs' were to be the sure precursor, must do so at his peril.

The Lord help us to give 'heed unto his prophetic word, as unto a *light* that shineth in a dark place, until the day dawn and the day star arise in our hearts.'

'Blessed,' says John, 'is he that readeth, and they that hear the words of this prophecy, and *keep those things which are written therein:* for the time is at hand.' *'Behold he cometh with clouds.'*

'And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, surely I come quickly; Amen. Even so, come, Lord Jesus.'"

"THE COMING MAN."

The spirits and Spiritualists have much to say about "the coming man," who is soon to be developed, and bring harmony out of our disordered world, through the agency of the spirits. The demons well know that the time for the second coming of Christ is at hand; hence they are trying all ways to divert the attention of the people from the true to a false, or anti-Christ. The spirits deny that there is any *personal* coming of the Messiah, but claim that his second advent is now taking place in the spiritual manifestations.

We have recently received the first number of a new work, entitled, "A New Bible for the Church of the New Born." It contains 32 octavo pp., and eleven more numbers are promised. It is published in Chicago, Ill. It purports to be under the control of the "World's Congress of Spirits," who claim to be "preparing the way for the true Christ," by which they mean the system of Spiritualism. These spirits say Christ is coming "in a way that but few can comprehend," that is, "clairvoyantly." "Hence," say the spirits, "The masses" may "not find out for several years after Christ makes his appearance clairvoyantly," that he has come. This reminds us of what Jesus said when his disciples asked him, "What shall be the sign of thy coming?" Jesus answered and said unto them, Take heed that no man deceive you; for many shall come in my name saying, I am Christ; and shall deceive many." It is said there are some two hundred persons living now who are each claiming to be Christ. "If they shall say unto you (as the spirits and their followers do,) Behold, he is in the desert; go not forth; Behold, he is in the secret chambers (in circles); *believe it not.*"—Matt. 24. "For the Lord HIMSELF shall descend from heaven."—1 Thess. 4: 16.

In the first number of the "New Bible," we find the following "INTRODUCTION BY JESUS:"

"For many years, there has been a number of professing christians looking for my second appearance on earth. Some have believed that I should make my appearance in the same physical body I lived in when on earth: some have believed I would have a new body, formed out of magnetism, electricity, and such grosser elements as might be necessary;—while others have believed that I should appear spiritually (or celestially) to those who were sufficiently developed, either clairvoyantly, or clairsentiently, or both ways, to those who were chosen and unfolded for my reception; and this third class of believers are correct in their judgments; for I have appeared to and influenced several mediums these last few years; but it must be very evident to every one of great wisdom, that however much I may try to communicate through many mediums, I can give the highest and most valuable communications through but one. As persons are differently organized, they stand related to me as superior and inferior. You may now ask, who is my superior medium? If you can not tell by the works and writings I produce through him, then I can not convince you by giving his name; for it is very easy counterfeiting a name, but utterly impossible to perfectly counterfeit my works in all things: for to do so, would make the actor equal to the originator of his medium.

Many discoveries will be published in this Journal, never before given through any medium, or made by persons in the physical body—not even by myself when living on earth. But we shall not claim perfection for all that is published in this book, although it reaches higher and broader, in many parts, than has ever been given to mortal men before on your earth.

In examining this work, let common sense be your guide, praying God the Father to inspire your soul, and give you wisdom and understanding to appreciate and practice all of its truth. Amen.

Signed, JESUS, Formerly of Nazareth.

The "SUPERIOR MEDIUM" referred to in this "Introduction" is one with whom we are personally acquainted. He claims to be Christ's *special* medium. He is the one who is editing the new Bible of which we have been speaking. We have spent hours in conversation with him, and have heard him advocate purer morals and a higher type of christianity than is ordinarily heard from the pulpit; but have since learned from the most reliable authority, that he was at the same time a very bad man, guilty of the vilest conduct; even so much so, that some Spiritualists refused to associate with him.

Thus Satan transforms himself into an angel of light, by good talk, in order to cover up his wicked designs, and, seduce the unsuspecting. We think nothing can more fully merit the title of *"anti-Christ"* than SPIRITUALISM.

JUBILEE HARP.

The New Hymn and Tune Book just issued.

Price—Plain cloth, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, gilt edges and cover, $1.25 per copy; $12.00 per dozen. Postage 12 cents additional.

A NEW TRACT.

"GENTILE INFIDELITY AND WICKEDNESS OF THIS AGE." The above is the title of a tract written by Hiram Munger, and published by the A. C. P. Society. It will be ready for delivery this week. Price 7 cents single; 25 cents for six; and 50 cents for thirteen copies, sent by mail, postpaid.

We shall have a supply at the Wilbraham Campmeeting.

"SPIRTUALISM UNVEILED."

"Probably as good as any thing that can be said on the subject of this modern delusion, which is ruining thousands who embrace the parent doctrine of inherent immortality."—*Herald of Life.*

"It is good, and will do good."—*D. F. Newton.*

Confession of a Spiritualist.—"I have never read or heard any exposition that so well covered the ground, as yours. The great ones of this country, and all countries, have attempted to account for the manifestations, but before their books could be had, other forms would be given by spirits that could not be accounted for by their theory."

"SPIRITUALISM UNVEILED" is a work which we think is conducive of good. The author shows this error to be the offspring of demons, and proves it from believers in the theory to be subversive of morality and christianity; and having tendency to destroy the marriage relation.... We hope our readers will read this book, that they may be convinced of the evils of Spiritualism, and have wherewith to answer those who are in danger of being led away with this delusion.—*Friend of Virtue.*

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

NEW WORKS.

We have just received three new works, the object of which is to show that the second personal coming of Christ is at hand. The titles are as follows:—

"The Coming Reign of Christ." By S. W. Paine. Price 75 cents, postpaid.

"'Thy Kingdom Come.' What does it mean?" By S. W. Paine. 25 cts. postpaid. Address A. P. Jolliffe, Box 1199, Philad., Pa.

"The European Sphinx, or Satan's Masterpiece." By C. Colgrove, Baptist Minister, Sardinia, Erie Co., N. Y. Price 25 cts.

By the "European Sphinx" he means Napoleon III. One prominent object of this work is to show that Louis Napoleon is "the personal antichrist and the man of sin," and consequently that "the coming of the Lord is at hand." We learn that a large number of English expositors, who believe in the immediate coming of Christ, hold the same view, as well as many on this continent. This idea is gaining ground among prophetic students.

THE RACE-COURSE.

We commend the following truthful remarks in the New York *Independent* of Aug. 9th, from the pen of Theo. L. Cuyler, one of its best contributors. When speaking of the race-course at Saratoga, he says:—

"Without going into the enclosure to witness the sports, I have studied the outside developments of the past week, and no longer feel the slightest doubt that the race-course is an unmitigated device of the devil. A christian has no more moral right to pay his dollar at the gate of a racing-ground than he has to patronize a gaming-house or a brothel. Where one man attends to gratify an æsthetic taste for superb animals, ten go there for the excitement of betting. In fact, if the theatre were stripped of its sensuality, and the race-course of its gambling, both of those popular institutions would soon go a-begging for patronage. Passion is the reservoir that feeds them both."

THE ATLANTIC CABLE.

The cable is doing wonderful things. We learn that news from Paris and London at noon is read in the 4 o'clock P. M. edition of the Boston *Journal*, of the same day. Our grandfathers would not have believed that such things would ever take place in this world, in 1866. The cable transmits a letter each second. It is thought that it takes about one third of a second for an electrical wave to pass from Heart's Content to Valentia Bay.

The following interesting item is from the New York *Independent:*

"The annihilation of time and space is in itself so astounding that men have to reflect to take in its full meaning. These changes have come so suddenly that one can hardly realize the revolution they bring. Take a single fact, one of many. On Monday, July 30th, Mr. Field received a message of congratulation from Mr. Ferdinand de Lesseps, the projector of the Suez Canal. It was dated at Alexandria, in Egypt, the same day, at half past one o'clock P. M., and received in Newfoundland at half past ten A. M. Let one look at the globe, and see over what a space that message flew. It came from the farthest East, and from the land of the Pharaohs and the Ptolemies; it passed along the shores of Africa, and under the Mediterranean, more than a thousand miles, to Malta; thence it leaped to the continent, and shot across Italy, and over the Alps, and through France, under the Channel, to London; then across England and Ireland, till from the cliffs of Valentia it struck straight into the Atlantic, darting down the submarine mountain which lies off the coast, and over all the hills and valleys of the watery plain, resting not till it touched the shore of the New World. In this morning's flight it has passed over one-fourth of the earth's surface, and so far outstripped the sun in his course that it reached its destination three hours before it was sent! Who shall say that the age of miracles is past?"

For the World's Crisis.

THE WEST.

BRO. GRANT:—We have just closed our seventh successful tent meeting. New churches have been raised in nearly every place, so far, this year. I shall be at Wilbraham; and pray for unity, peace, and success of the cause of Christ there. Will you please give our notice of the Western Campmeeting at De-Kalb? You will find it in the last *Voice.* This meeting comes so soon after Wilbraham, I cannot attend Alton Bay, as I had intended.

Truly yours, JOSHUA V. HIMES.

For the World's Crisis.

HOW IT IS RECEIVED.

The Tract, "Universalism." I wish to report that having given a spread of these tracts among many interested friends for their perusal, I have received the unanimous replies—"The best thing I have yet seen; I have sent to my Universalist neighbor that copy. Will you let me have another?" "The system can't stand before the argument advanced in that tract you gave me." "That tract ought to have a wide circulation." "What do they preach for, if all are to be saved? their preaching don't save any body." "That's a capital tract you gave me. I gave it to a friend, and was requested to get another from you."

Thus I find the tract is going. I have noticed that no reply comes as yet from the advocates of that system. Their batteries do not reply. The position we take as a people, advocating the total extinction of life, unless united to the living vine (Jesus Christ); the utter destruction of being, if not found in Christ, when he comes; the complete overthrow of all the wicked, extermination from the presence of God; gives it a citadel that God commands, and will take more than many inferential texts of Scripture to batter it down, so that Satan's hosts can inherit the New Jerusalem.

To be mixed up with pirates and murderers, who died unrepentant of all their crimes, would make endless discomfort (if not misery) for those who have been loyal to Jesus in this life. Let us do what we can, while the day lasts, for that deceived people. Some of the friends have supposed that I proposed to confine myself to this subject, forenoon, afternoon and evening; that was not the intention; but only as an evening address. I believe the subject of the immediate coming of the Lord stands out prominent before every other. May the Lord help us to be ready.

W. C. STONE.

Boston, 167 Hanover Street.

For the World's Crisis.

ALTON BAY CAMPMEETING.

As the time of our meeting at Alton Bay is close at hand, I wish to pen a few lines to the known, yet unknown people scattered abroad, who are looking and longing for the coming of Him who has their heart's affections; whom they have followed in their weakness in the midst of a scoffing, blind world. Come, my brethren and sisters, once more to the pleasant spot, to worship our heavenly Father and his dear Son. To be sure it has been somewhat expensive to you in the past; but a religion that costs nothing, is worth nothing. It cost Christ *his life* to save us, and it has cost many of his children the same. Lord, help us to follow the cloud of witnesses.

This year there will not be so much done in building, consequently the meeting will not be nearly as expensive. Bro. J. G. Smith is doing all that he can to have rail road and boat fares reduced; and while dealing with the speculating world in these days, he has his patience well tested; but, not being weary in well doing, he is pressing on to have every thing just as pleasant as he can for you to meet together once more to praise our coming King, and to invite our fellow men to Christ. Many of the dear saints that we met with there last year, we shall meet with no more till Jesus comes. A watchman, a father, or a mother in Israel, have fallen asleep in Jesus. A dear wife or husband, and perhaps a little one, have gone to the resting place of the dead, since we took the parting hand at Alton Bay; but you and I still live, and I hope for Christ. Then let us meet once more to worship God, for it may be our last. God help us to come in the name of Christ; and if there is one of God's poor, yet living ones, who has not the means to come, and you believe Jesus is soon coming, sell and give alms, and show by your works you believe what you say. Living men and women are what are wanted; for our dear Lord is coming, and my heart says, Come, my Lord, clothe us with immortality, and bring our dear ones to life. JOSEPH PINKHAM.

Dover, N. H

☞ The best thing to be done when evil comes upon us, is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments	$2181.12
Wm. Lemon	2.00
A. Bucklew	2.50
Rufus Pike	20.00
C. S. Hall	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 560; Ann'l Expense, $1400.00

Previous acknowledgments	$358.30
Anon	.25
S. S. L.	.25
Wm. Babcock	1.46

THE AMERICAN ADVENT MISSION SOCIETY.

All communications relating to the business of the Society, and all applications for situations as teachers or missionaries, should be addressed to the Corresponding Secretary, WILLIAM B. HERRON, "Crisis" Office, Boston.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments	2982.67
Mrs. H. Jackman	1.00
N. L. Brooks	3.00
Mrs. Dr. Angell	1.00
Mrs. H. M. Butters	1.00
H. Raymond	1.00
P. W. Higgins	5.00
A friend, Worcester	3.00
N. Branch	5.00
A Friend of the abused African	15.00

EUROPEAN MISSION.

Previous acknowledgments	$668.15
A. F. Ober	.50
S. K. Baldwin	2.00
H. Raymond	1.00
N. Branch	5.00
J. Thorp	2.00
A. Collins	5.00

FOR THE "THRILLING NARRATIVE," $1.00 EACH.—G. L. Raymond, Mrs. P. Glidden, S. Sikes, Mrs. S. H. Fellows, Mrs. S. S. Lane.

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$49.60
H. S. S.	.50

A Response to Books Sent.

A minister in Brothertown, Wisconsin, to whom a $10.00 Library was sent some weeks since, for a newly-organized Sunday School, writes:—"The children were quite jubilant over the new books; and well they might be, for they were a choice treasure. We all express our thanks to our friends who were so kind as to heed our call for help. May the good Master's blessing be upon them, and upon those who are ready to perish for lack of knowledge; that, when the harvest is gathered, we may have a good time of rejoicing." J. RAYMOND.

For the World's Crisis.

LETTER FROM ST. LOUIS.

BRO. GRANT:—In company with sister Mary, we were called at quite an early hour this morning to visit a dark woman, who was said to be dying of cholera. We wound our way through one of the most God-forsaken alleys our city affords; and in a low, dark room, very small as well, we found the poor sufferer. She had been sick but a few hours, but was suffering as only those know on whom this fatal and dreaded epidemic preys. Of the poverty, filth and misery enclosed within the little room, I shrink from writing. Death's grappling bands were slowly but firmly coiling around her, while the poor victim was without God and without hope. Her companion was administering to her wants, he too unsaved; but every few moments he would burst into tears, and cry out in a most heart-rending and deplorable voice, "Holy Jesus! Master! have mercy!"

We knelt down by her bed-side, and sister Mary prayed, in an earnestness of soul which the time demanded, for her rescue. We then sang, but she being so racked with pain, could exercise but little if any faith. Thus we left the poor sufferer to a just and merciful God.

This is one of the many cases that haunt our great and wicked city, and especially among the dark population, who are deprived of almost every comfort in life, living in poorly ventilated rooms in families, and untidy in the extreme.

Under the divine care and protection of God, our little church is thriving. He has in his own time and order marshalled a small force here, who are constantly on the move, and inspired by the same spirit that Paul had when he said, "I can do all things through Christ that strengtheneth me. For when I am weak, then am I strong."

It may interest some to know how we divide our time in regard to meetings. As we like the example left by sister Mary Magdalene, when she was found so early at the sepulchre, we follow it by having a prayer meeting Sunday morning, at five o'clock, to pray more especially for grace to perform the duties of the day, and yield ourselves as clay in the hands of the potter to our Master, for such use as shall be for his glory. We always have a blessed season. Our next meeting is a class at nine o'clock, preaching at half past ten. Sabbath School at half past one, P. M., preaching at three, also at half past seven, after which we have a conference meeting, which usually holds until half past ten.

During the week we have four meetings and a Bible class. At our evening meetings it is quite a common affair that from the outside are introduced chips, gravel, turf; and a few evenings ago a stone of considerable size came whizzing in at the door, passing directly over our heads, falling in my lap. But trifles do not disturb us. The Lord is the refuge of his people, and he will take care of the stones and the vile hands that cast them.

This abuse is from the whites, in consequence of the indignation, shut up like fire in their bones, which bursts forth like a volcanic eruption, discharging all but fire; and even that is not an exception, as the building in which we worship has been badly burned underneath and around us, while our hall came out without the smell of fire. It is supposed to be the work of the incendiary.

In our meetings on Lord's day there always seems to be more or less conviction, but as we are in a business part of the city, in a public hall, sister Mary has not deemed it expedient to invite seekers to the altar; it always creates so much confusion among the African people on such an occasion. But three weeks ago there seemed to be so much conviction, she gave an invitation to any that might wish to come. At once three came, which produced the effect we so much feared. At the same time some were singing, others shouting, others crying for mercy, which combined caused quite an uproar, and the result was, an enemy turned the key upon us, which had been thoughtlessly left in the door; but I suppose his conscience smote him, and he yielded to his better nature and undid his foul doings.

About this time a man living in the vicinity came in raging, and inquired of a gentleman standing near me who had the charge of the meeting? He at once pointed to me, and said, "There is one"; and then to sister Mary, adding, "There is the other." At this time she was trying to silence them so as to dismiss the meeting. The impetuous man then came directly to me saying his wife had been nearly dead for a week, and that the noise commenced at a very early hour in the morning, and had kept up ever since. After he had freed his mind to me, he made the same complaint to sister, saying he would displace us if we had such proceedings. After he became quite satisfied that he could neither frighten nor drive, he concluded to coax by saying, "If you please," to which we willingly complied, as far as we could and please God. Again the words of the Lord proved sure,—"One shall chase a thousand, and two put then thousand to flight"; and we have not heard of him nor seen him since.

The following week, Bro. McNiel, a white man, preached, after which he invited them to the altar, and four came; and again we suffered considerable disturbance. Last Sunday evening, before preaching was over, a young woman came up to the altar, and threw herself upon her knees, crying for mercy. If we continue to have any uncommon noise, I fear that complaints will be made by those living near by, and the hall be taken from us; then we are homeless indeed.

If we but had a church in which to worship, I have every evidence to believe that many would be saved. In a house designed for the worship of God, it is expected it will be used as the worshipers see fit, and a noise is unnoticed; or if not, no one would dare interfere in our land of religious rights and liberty.

To you, my Bro., my sister, individually, I make my plea. Will you in the name of the Lord assist in moving forward this great and glorious work by casting in your mite? But is it possible I hear one here, and another there, who is withholding what God in his goodness has placed him over as steward, saying, "Depart in peace, be ye warmed and filled"? I answer, "What doth it profit? show me thy faith without thy works, and I will show you my faith by my works. For wilt thou know, oh vain man, that faith without works is dead?" If you could visit one of our meetings, and listen to the dark man or woman so long bound down in tyrannical chains, woven, link after link, by the paler human band, and secured by the arch-fiend that rules the hearts and lives of so many of the children of men, rejoicing in the blessed hope of the soon coming Deliverer; methinks the most covetous heart and miserly grasp would yield up its trust. Which one of you, when the Master cometh, will hear the denunciation penetrating the ear that has so often been stopped to the cries from every quarter, "The poor ye have always with you,"—"Your garments are moth-eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire?" Rather let me be as the poet has expressed:

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man."

I have no desire by any word to force any one to give here who feels it is needed more elsewhere. Nay, only be led by the Spirit's promptings, and leave the result with your final Judge. But when I see men and women, professing to believe and preaching that the Lord is coming in one, two, or five years, and holding on with an unyielding grasp to means that rightfully belong to the Lord and are needed in the advancement of his cause,—are enlarging barns, houses, farms, and making various improvements, that this generation will receive little or no benefit from,—I can say, at least, I marvel greatly.

In weakness, and humbleness of mind, I trust, I have tried to discharge my duty. I now feel like casting the care on Jesus, and not forget to pray. I would be glad to write often, but the demands of the church, and calls we have from the sick, press us for time. Sister and I shall visit the East the present month, the Lord willing. Yours,

St. Louis, Mo. FRANCELIA F. CURTIS.

For the World's Crisis.

NOTES BY THE WAY.

The cause is often strengthened and different localities advertised in this way, better than any other; especially new places. We are in the gleaning time, sure enough; but some localities will receive the truth, if it is judiciously presented, and the truth selected for the times and the people. Simple truth, with good religion, will do more in convincing some, yea, many minds, that could not appreciate a strong doctrinal position at first; and those that have but one thing to present, fail of doing any thing in the way of gathering.

I was renewed in my belief on this point in going to Bro. Jacob Wilkinson's barn meeting, my first appointment on this trip. I found a large barn full, ready to hear and receive strong meat,—prophecy, signs, etc., who had been instructed in the first principles by Sr. Julia Bussell, a plainly-dressed and working sister. Much good has been done in that region by her talk, example, and prayers. Like Naomi, she gathered a good bundle for the harvest. I had a good time.

In the next place, there was a fight in the neighborhood, and all the men had gone to quell it, and I was left with a few boys and girls. As I was about to dismiss them, a dispatch came for me to go to the scene of action. The man had been to war, and was drunk, and threatened to shoot any one that interfered with him. He snapped a cap just as I got there at some one. This looked squally for a meeting; but I got a chance to talk with the fellow, and the elements settled down, and we went back and had a meeting, and good attention.

Next to Meredith Neck, but what a time getting there. O what a rain! We were three hours in an open boat on the Lake. I got wet through, and blistered both hands. I borrowed a suit of clothes throughout to preach in. This was worse than the fight for me; but we had three good meetings with an old Advent church, founded in 1843. I found a man who said I took him prisoner fifteen years ago, at a tent meeting in that place, and he was sick in the night, and I doctored him, and let him go. I had forgotten it until now. He is trying to serve the Lord.

Next to Lake Village, and preached in Bro. Bundy's meeting-house, where I had a good, free, high time, thank God.

Next to Concord, where we had a battle for five weeks last spring with Spiritualism

Mohammedanism, and ultra fanaticism, which opposed the work of God, as they always had; yet, the good fruits of the meeting are seen and felt. It is one of the most quiet, spiritual, united churches that I know of in New England, except two or three; and as long as they keep together, praying, instead of talking former troubles, they will live. To talk about troubles will never make them less.

Next to Warner. I got out two miles short of my appointment. When I got to the meeting, I found the long Union hall well filled. They were all strangers to me, but God gave me a good time in preaching the truth.

Next to Waterloo, where all kinds of fanatical errors had been preached. Only the Sabbath before, one preached as follows: The gospel had never been preached, and never would be until Christ came again. He only came the first time to make division, and made things worse. The darkening of the sun was fulfilled at Pentecost; the falling stars was the death of the apostles; the time of trouble at the destruction of Jerusalem; and it was nothing to him whether sinners were saved or not; and he was ashamed that he ever prayed for them, and had done; for they would all have another chance in the "age to come," when millions of children would be born in the kingdom, after Christ comes. He thought there might be fifty resurrections, and those that were lucky enough to get on a wedding garment would be admitted, etc.

Such stuff disgusted nine out of ten; yet some who had formerly been his friends swallowed it down. This class interrupted while I was showing that we had something to do about our salvation. The little flock here are getting their eyes open about what kind of food they eat.

Next to Bradford, over hills and through farms that are burdened with wood and rocks. I thought these farmers ought not be obliged to pay a tax. To be an inhabitant of such a dismal place is curse enough. One man showed me his horse pasture of twenty acres or more, and not over four of land. The rest was covered with round stone, from the size of a boy's head to that of a house. The man said it was a good horse pasture, for they could not run away from him when he went to catch them. I thought so too. What a contrast with Illinois. But with this curse, they were blest with good water and wood, and had no mud. I thought it was a great blessing to Abraham to be dead, and know nothing about what different curses there were on some parts of his great farm. Yet, crops look well. When they can get a spot of ten rods square, it is planted. Apple trees will grow between the rocks, and fruit looks well. In going four miles, we rise and fall over two thousand feet, going over the different hills. Illinois people would call them mountains.

The people turned out to meeting from every hill and valley, but varying in time of arrival one hour, which makes it hard for a preacher who uses no notes.

Next, back to Warner, Union Hall. Stirred up the Rappers and Universalists. Next to Manchester, where I found a few that have lived through the different spiritual epidemics. Next to Lowell, where I found Bro. Daniel Churchill standing up straight for the present truth, determined, if they sink or swim, to reject this floating, wolfish stuff that has so torn and scattered the flock of God in other places. Every body, or church, ought to have one eye in it to look out for wolves in sheep's clothing, that always have one hobby to ride. It is time to have such exposed, some way or other. The dear children are suffering needlessly on this account.

Next to Lawrence, where they have always kept up consistent and full meetings. At South Reading I found a good little church, and some good workers, who have produced an increase. The sisters work there nobly.

At Boston things are in a good state. On the whole, the real cause of the Advent stands well generally. Hiram Munger.

Correspondence.

From Sr. L. Jackson.

Bro. Grant:—I do bless God for the Crisis, which comes laden every week with rich epistles from the dear saints. It has been growing better ever since this year commenced its course. I do not know where I should have been now, if I had never been permitted to read any Advent publications; but now, although the darkness all around is so great it can plainly be felt, we have light in our dwelling. We are trying to serve God and wait for his Son from heaven.

I wish to make a request through the columns of the Crisis. We have a dear son who has been afflicted for years with fits, till his mind is impaired. His health is gone, and he must soon fall by the power of the enemy, unless God should interpose in his behalf. We have done all for him that humanity can do. Now will the saints make it a subject of special prayer and supplication that God would manifest his mighty power in restoring our son to health and usefulness, and cause his great name to be glorified in this place; or will some of the elders, full of the Holy Ghost, visit him according to James 5: 14, 15? We know God is just as able and just as willing to work miracles now, as in the days of the apostles; and he does and will heal the sick, in answer to prayer, just the same as when he sent forth the seventy and commanded them to heal the sick. Luke 10: 9; Matt. 10: 8. Also see his never-failing promises in Luke 16: 17, 18.

May the Lord bless all the dear saints and give them apostolic faith in these last days of time, is the prayer of your sister waiting for the kingdom. Lydia Jackson.

Andover, Vt.

From Bro. J. B. Drew.

Bro. Grant:—I have taken the privilege to write you a few lines. I am old and feeble; but I am trying to get something beforehand, in order to recompense you for the kindness which you have shown me, by sending me the World's Crisis, which, I can assure you, has been a welcome visitor to me. I hold it as a *leading star to Jesus*. I am now out visiting the brethren. I met with a brother at Great Falls, and heard a discourse from Bro. Smith, who administered the Lord's Supper. I find the principal part of the brethren are looking for Jesus. What a blessed prospect there is before the believer in Christ. The light grows brighter and brighter as we near the portals of glory.

Well, dear brethren and sisters, let us hold fast to the end, and gain that crown which fadeth not away. Your Bro. in Christ,

West Ossipee, N. H. J. B. Drew.

From Bro. J. Morrison.

Bro. Grant:—I would say a few words of comfort to the waiting brethren and sisters, especially those tried ones who have been looking and longing for their absent Lord for the long period of twenty or twenty-five years. Hope long deferred makes the heart sick; but let us rejoice, for the coming of the Lord is drawing nigh. "The trial of" our "faith, being much more precious than of gold, . . . though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen," we "love; in whom, though now" we "see him not, yet believing," we "rejoice with joy unspeakable and full of glory." Be of good cheer, for we are loved by God our Father; beloved by his Son, our elder brother, and by the Holy Ghost, which emanated from the Father, and was sent into the world by the Son, for a specific purpose.

Beloved, let us not be dismayed, while surrounded by such an array of strength; though earth and all its powers may oppose, we have nought to fear while we tread the pilgrims' path, marked out by the Savior, who himself was "a man of sorrows and acquainted with grief." Let us remember it was for the joy the Father set before him, that enabled him to endure the grief and all the scoffs and contempt that an apostate church and the world were capable of heaping upon him. Glory be to his name, that we have the same joy set before us to comfort, console, sustain, and to compel us to hasten on towards the high lands of glory, while we are walking through our pilgrimage; for we know our redemption is drawing nigh, the reign of peace.

O come to Christ, ye troubled and tempted ones; and the lost, and weary, and heavy laden, come to Christ, and have peace and rest, now and for ever more. O come before the door of mercy is shut, for the time is at hand, when they that are filthy will be filthy still; and they that are holy will be holy still. Says Jesus, "I come quickly. Amen, even so, come, Lord Jesus." John Morrison.

New Glasgow, C. E.

From Sr. E. L. Marsh.

Bro. Grant:—I think we are living in a time when the christian has great reason to rejoice in view of future prospects, which to those who are ready, waiting and watching, are truly bright and glorious; yet we mourn that many in this vicinity are cold in the blessed cause, and dead while they have a name to live. O that they would awake, and give up the world, and loose themselves from the snares of Satan, and gird themselves anew to the work whereunto they have been called. How true it is there are few that be saved. Where are the true and humble followers of the meek and lowly Jesus? I have looked for them, but often looked in vain. I do think ere long this world will be free from war, strife and bloodshed, and that we shall have a righteous Ruler, who will unfurl the banner of peace and love, and it will wave gloriously over this earth, now so loaded with the curse. O that we all may be faithful to the end, be conquerors through Christ over sin, death, and the grave, and sing the song of the redeemed on the new earth. Your sister in Christ, E. L. Marsh.

New Richmond, Pa.

Married.

In Alton, N. H., Aug. 5th, by Eld. N. Glidden, Mr. John L. O. Coleman, of Alton, and Miss Annie S. Morrill, of Gilford.

Also, Mr. Winfield Morrill, of Gilford, and Miss Ruhamah Coleman, of Alton.

At Union Mills, Ind., Aug. 12th, 1866, by Eld. E. Pike, Mr. Alexander C. Teeple, of Moments, Ill., and Miss Alice O. Clark, of Union Mills, Ind.

Obituaries.

Lambert. Died in Falmouth, Me., July 25th, 1866, Bro. John Lambert, aged sixty-eight years.

During our revival interest in Falmouth last spring, Bro. L. heard that the Lord was converting sinners in our meetings, but did not believe it, being greatly prejudiced against us as a people. Yet he came out to see and hear for himself. After listening two days, he arose and confessed his sins (and prejudice) as a backslider, saying he had been a Baptist many years, and thought he was acquainted with his Bible; but was astonished that he had never seen the truth, as we preached it, before; remarking that he had learned more of his Bible the two days he had attended our meetings, than in forty years before. The truth wrought a thorough change in him. He became a decided believer in Bible truths as we hold them, and rejoiced to know the Lord is coming soon. He labored faithfully for a few weeks, meeting with much bitter opposition, where he should have found sympathy and encouragement; then sickened and died in the joyous hope of immortality and eternal life "at the resurrection of the just." I. C. Wellcome.

Farley. Died in Hillsborough, N. H., July 24th, 1866, after a lingering sickness of about one year, Bro. David Farley, aged thirty-four years.

He leaves a widow and seven small children; the eldest only ten years last March. Bro. Farley tried to live a christian life, and toiled hard to gain a comfortable home for his family. But thus early he had to yield to disease and death. Here is a case where we may show the fruits of "pure religion and undefiled" (James 1: 27), by visiting 'the fatherless and widows in their affliction." And if any one wishes to "lend to the Lord" (Prov. 19: 17), here is an opportunity to "have pity upon the poor."

Words of comfort were spoken on the occasion by the writer, founded upon Rev. 20: 4.

"How long shall death the tyrant reign?" T. M. Preble.

Wilson. Died in Kittery, Me., Jan. 30th, 1866, Bro. Woodbury F. Wilson, son of Bro. Augustus and Sr. Nancy Wilson, aged sixteen years and ten months.

He was taken from us very suddenly. His voice mingled as usual in the family devotions in the evening. About an hour after, he complained of a distress in his stomach. A physician was called immediately, who spoke of it as a simple case, and said he could give him a dose to relieve him very soon. He then gave him a dose, but it did not relieve him. He gave another, and Woodbury never spoke again. He died instantly, without a struggle or a groan. Language fails to express the feelings of the family at that hour., Jesus was there to comfort and console. Praise his name. Nearly a year ago Woodbury indulged a hope in Christ, and his example has been worthy of imitation. May the Lord keep us faithful till Jesus comes. Praise God for the prospect of immortality. I. D. Goodwin.

Burnham. Died in Hollis, July 4th, Miss Lucinda S. Burnham, aged twenty years and six months. T. J. McDaniel.

Knowledge.—Knowledge cannot be acquired without pains and application. It is troublesome, and like deep digging for pure water; but when once you come to the springs they rise up and meet you.

☞ The pious christian needs no outward call to summon him to the hour of prayer. His time of secret prayer is to him a sweet and precious hour—the golden hour of the day.

Summary of News.

Foreign.

Liverpool Aug. 4th, Queenstown 5th.

There has been an extensive discovery and seizure of Fenian ammunition at Limerick, Ireland.

A Florence telegram of the 2d says that the Italian government has agreed to an armistice for four weeks from to-day. The union of Venetia to Italy is assured without any condition. The question of frontiers is reserved for peace negotiations.

France.

It is stated that the Government of the United States has preferred claims on certain persons in France who have disposed of public property belonging to the Southern Confederation.

An Imperial decree suppresses the *Courier du Dimanche*.

The Paris correspondent of the London *Times* asserts that the results of the war have occasioned a deep feeling of discontent in France. The Emperor himself was confident of Austria being the victor, and hardly concealed the hope that he should obtain the Rhine provinces without the cost of a single man.

London, Aug. 13. The Prince of Wales reviewed 30,000 volunteers in Yorkshire on Saturday. Cholera is decreasing in London.

Aug. 14. The Prussian Government has informed the Emperor of France that his demand for the extension of the frontier of his Empire to the banks of the river Rhine cannot be complied with, and that the Prussian territory there situated can never be ceded to France.

Paris, Aug. 14—noon. The *Moniteur* of this morning argues that the course of Napoleon in the recent negotiations has been guided entirely by his endeavors to preserve the peace of his own empire and of all Europe.

Aug. 14—Evening. Advices have been received from the continent indicating a probable renewal of the war between the Prussians and Bavarians upon the territory of the latter Power, and great fears are entertained of such an event.

Paris, Aug. 15. The Emperor received the Prussian ambassador to-day, who delivered the reply of Prussia to the French note, asking an extension of the frontier of France, which Prussia declared to be inadmissible. Napoleon replied that the demand was made to satisfy the public opinion of France. He deemed it just, but acknowledged the fairness of the Prussian Cabinet. He also said that the present relations should in no case be disturbed, and hoped Prussia would not overstep the line of the Main.

St. Petersburg, Aug. 15. The investigation into the attempt on the life of the Czar has ended. Several accomplices confessed that the object was a general revolution in Russia, and that two societies, hostile to the government, named "Orleanization" and "Hell," were at Moscow acting under the orders of the European Revolutionary Committee. Several Poles, who supplied the assassin, belonged to these societies.

Berlin, Aug. 15. The delay of peace is caused not by political differences, but by territorial questions, and especially the partition of Federal property. War with France is probable.

Domestic.

New York, Aug. Only two cases of cholera were reported in this city this morning, and five in Brooklyn.

St. Louis, Aug. 14. A strict quarantine is established below the city. Eighty-seven cases of cholera were reported to the Board of Health during the twenty-four hours ending at noon to-day, of which thirty-six were fatal. The Board of Health forbids the sale of melons, cucumbers, and all stale vegetables in any part of the city.

New Orleans, Aug. 14. There were twenty-eight deaths from cholera during the twenty-four hours ending this morning.

Savannah, Ga. Aug. 14. The Board of Health reports thirty-four deaths for the week ending to-day, including twelve of whites and twenty-two of blacks. There were nine cases of cholera among the blacks.

Town Destroyed.—On the 11th inst., a hurricane passed over the town of Monroe, Ohio, demolishing all the buildings except about half a dozen houses. The Methodist church was among the buildings destroyed. It was stated that two men were killed and two others were missing. A number of persons were injured. The damage to property is very great. As a ludicrous incident of the storm, we will remark that a cow is said to have been caught up by the wind and whirled into an apple tree! The storm passed over a narrow belt of country, destroying buildings and fencing, and uprooting trees in its way.

Fenian Matters.—Brigadier General Gleeson reports from Ireland to James Stephens that the Fenian organization in Ireland is as strong at the present time as any genuine lover of Irish liberty could wish, and numerically stronger than it was before the habeas corpus suspension. The people of Ireland have been taught through disappointment that they have put too much confidence in their American brethren, and that they must rely more independently on themselves; and they are determined to be hopelessly crushed or independent this present year, relying upon themselves entirely.

Items.

☞ An association, it is said, has been founded in Paris with the express object of making a new and "rigorously exact" translation into French of the Holy Scriptures. This translation, which the founders promise shall be far superior to the existing version, is to be the work of a number of competent persons taken from the three religious communities—Catholic, Protestant, and Jewish.

☞ Never in the experience of medical men in this city, as we are informed, have there been so many instances of bowel complaints as are now among us—especially among the young. One physician had eighty-three patients suffering from such affections under his care yesterday. We learn also that many cases prove fatal—suddenly so. Great care in dieting and drinking should be taken by every one.—*Journal.*

☞ When washing calicoes, infuse three gills of salt in four quarts of water; put the calico in while hot, and leave it till cold, and in this way the colors are rendered permanent, and will not fade by subsequent washing.

☞ A colored woman plucking some ears of corn in a field in the suburbs of Nashville, Tenn., was shot dead by the owner, a Methodist minister, on the 25th ult.

☞ In Egypt, says a gentleman who has traveled in that direction, where sunstrokes are of frequent occurrence, the Arabs dissolve some salt in water and pour it into the patient's ears, which renders speedy relief to the sufferer.

☞ A smoking clergyman observes, "I see no harm in smoking."—"No harm in smoking!"—Smoking only leads to drinking—drinking to intoxication—intoxication to bile—bile to indigestion—indigestion to consumption—consumption to death—nothing more!—*Anti-Tobacco Jour.*

☞ Although a printer may be "setting" all day, in his own way, he is a great traveler—or, at least, his hand is—as the following will prove: A good printer will set 8,000 ems a day, or about 25,000 letters. The distance traveled by his hand will average one foot per letter going to the boxes in which they are contained, and of course returning, make two feet for every letter he sets. This would make a distance each day of 48,000 feet, or more than nine miles, and in the course of a year, leaving out Sundays, the member travels about three thousand miles. Truly this is hand-power.

☞ The leaves of the elder, if strewn among corn or other grain when it is put into the bin, will effectually preserve it from the ravages of the weevil. The juice will also kill bed bugs and maggots. Insects never touch elder bushes. The leaves of the elder scattered over cabbages, cucumbers, squashes and other plants subject to the ravages of insects, effectually shield them.

☞ Elliot, the missionary to the Indians, used to set apart whole days for prayer, especially when he had any remarkable difficulty before him, adopting Dr. Preston's mind, that "when we would have any great thing to be accomplished, the best policy is to work by an engine which the world sees nothing of."

☞ To clean grease from floors, spread over the stain a thick coat of soft soap, then pass a heated flat-iron a few times across it, after which wash immediately with clear warm water. I'll warrant you, after this treatment, it will never show its vile face again.

☞ Never encourage for an instant a wrong in yourself or your friend. It may not be best always to blame; but by silence, or by a hint, or in some gentle way, show at least your fear, lest an error might poison some weak, sinful mind. A drop of poison may do immense injury.

☞ The difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same time at night, is nearly equivalent to the addition of ten years to a man's life.

☞ Extremes meet, but they generally meet in ruin.

Notices.

General Campmeeting at Wilbraham, Mass.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 20th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 75 cents per day. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.45 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15 and arrives at Wilbraham at 6.23 P. M.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fare at the ticket offices, can have free return passes by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and be sure and ask the conductor for a return check from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams at the Wilbraham campmeeting.

On the Western R. R. and also the Worcester, the fare has been reduced *one third*. Tickets good Aug. 18th to 28th, to be obtained at the various R. R. ticket offices, on the Western R. R., and at the Westboro', Holliston, Natick and Boston offices, on the Worcester R. R. Fare from Boston *to* Wilbraham *and return* $3.85. All return tickets on the *Worcester road* are to be endorsed by Geo. T. Adams. Please remember to call for *Campmeeting Tickets* at the offices on the Western and Worcester Roads.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.30 A. M., and 5 P. M.

The fare is reduced from Albany. The 10 A. M. train connects with the early train from Rutland to Albany, and arrives in Springfield about 1 P. M.

Arrangements are made with the Providence and Worcester R. R. to reduce the fare one third. Brethren can obtain a ticket at the depot, in Providence, good from the 18th to the 28th of Aug., for $4.00, to go and return, by calling for Wilbraham campmeeting tickets. They will sell as they did last year.

S. G. Mathewson,
Miles Grant,
Geo. T. Adams,
H. Munger,
J. Hemenway,
R. E. Ladd,
D. Mathewson,
Committee of Arrangements.

American Advent Mission Society.

The Second Annual Meeting of th American Advent Mission Society, for the election of officers, and the transaction of such other business as may properly come before them, will be held on Wilbraham Camp-ground, Thursday, Aug. 23d, 1866, at 4 o'clock P. M.

All delegates to, and officers of, the Advent Christian Associations, East and West, and all ministers in good standing, co-operating therewith, are members of the Mission Society, and entitled to a voice in its proceedings. A general attendance of ministers and delegates is desired.

Come, brethren, with a spirit of earnest prayer for God's blessing upon our mission work.

Wm. B. Herron, *Secretary.*

Alton Bay Campmeeting.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Sunday, Aug. 26th, holding through the week, and over the following Sunday. Ample accommodations will be provided for board and horsekeeping. Board at 60 cents per day; single meal, breakfast or supper 25 cents, dinner 35 cents. The boarding department and general lunch stand will be under the charge of Bro. J. S. Moulton.

Arrangements have been made with the railroad and steamboat companies as follows. Passengers from Boston, and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., via. Dover and Winnipiseogee R. R., will go through to Alton Bay without change of cars. Half fare from Lawrence. We are sorry to say that we have been unable to get a reduction of fare from Boston to Lawrence; so our friends should be particular on every train to make themselves known to each other, and arrange with some Bro. to take the number of tickets wanted, and have him, on the arrival of the train at Lawrence, procure all the tickets, as there will not be time for each one to purchase for themselves. Passengers from Newburyport will take trains leaving there at 7.30 A. M., or 11 A. M., half price. Passengers from Great Falls will take trains leaving there at 5.40 A. M., or 8 A. M., half fare. Passengers from Portland, and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.40 A. M., or 2.50 P. M., and change cars at Dover. Fare reduced one third.

On the Concord and Nashua, and Concord and Portsmouth roads, they are to have tickets at Nashua, Manchester, and all stations on the Portsmouth road, at a reduction of one third from the regular fare. Parties may go to Newmarket Junction or Concord as they prefer. Trains leave Portsmouth at 5.30 A. M., and 4.40 P. M. Trains leave Manchester at 8.15 A. M., and connect at Newmarket Junction.

We have had encouragement that the fare would be reduced on the Boston, Concord, and Montreal R. R., but have been unable to get an answer in season for this week's notice, but shall expect to get one that it is reduced so as to inform you next week.

Arrangements have been made with the Steamers to carry to the meeting for half fare. Capt. Sanborn will carry all from the Wier's Saturday, Aug. 25th, Monday 27th, and Tuesday 28th, that wish to go, direct to Alton Bay; and come, and take all that wish to return Saturday, Sept. 1st, and Monday, Sept. 3d. An extra train will run during the meeting from Dover to Alton Bay, leaving Dover at 8.15 A. M., and return directly after preaching in the afternoon.

Passengers from Concord, and on the line of the Boston, Concord, and Montreal Rail Road, by taking trains which leave Concord at 10.31 A. M., Littleton 9 A. M., Well's River 10.12 A. M., Plymouth 1.01 P. M., will connect at Wier's Landing with the steamer for Alton Bay—fare one way.

For the committee, J. G. Smith.

General Western Campmeeting.

The General Western Campmeeting for 1866 will commence Monday, Sept. 3d, in De Kalb, Ill., on the banks of the Kishwakee River, a mile and a half from the railroad depot. There will be a public table provided, and board furnished to all who desire it, at reasonable rates. Pasture for horses can be readily obtained by those who come with teams. Those who do not wish to lodge in camp, can find accommodations at the hotels; and the church in DeKalb will not be backward in hospitality to those who attend.

DeKalb is on the Galena Division of the Chicago and Northwestern R. R. Trains arrive in DeKalb from the east at 11.30 A. M., 7 P. M., and 9.30 P. M. From the west at 2 A. M., 8 A. M., and 4 P. M. The Illinois Central R. R. connects with the Galena Division at Dixon. Trains arrive at Dixon from the north at 2.45 A. M., and at 2 P. M. From the south at 11 A. M. (This is the best connection for those coming from the south.) Trains leave Dixon for DeKalb at 6.15 A. M., and 3 P. M. Those coming from the north will change cars at "the Junction" for DeKalb.

There are three trains daily from the east to DeKalb, which leave Chicago at 8.15 A. M., 4 P. M., and 9.15 P. M. The depot of the Galena Division in Chicago is on the corner of North Water and Wells street.

Those on the Chicago, Burlington and Quincy R. R., can come from Aurora to the junction with the Galena Division, and change cars for DeKalb.

D. S. Clark,
J. V. Himes,
Wm. McCulloch,
E. Royce,
E. H. Burington,
N. W. Spencer,
Committee.

Tent Meeting in Exeter, Me.

There will be a tent meeting in Exeter, Me., on the ground occupied last year, near the Chamberlain meeting-house, commencing Saturday, Sept. 15th, and hold the following week. Brethren abroad are requested to attend. Will Bro. R. Wendell, D. Holt, S. S. Brewer, and A. Decker attend, with brethren in Maine, to preach the word of life? Those coming from the west by R. R. will leave the cars at Newport, and those from the east at Etna, where they will find conveyance to the ground. We hope all coming with tents, will be on the ground in season to erect them the first day. There will be a boarding tent on or near the ground, for the accommodation of all who wish.

Hollis Cole,
D. E. Ireland,
Wm. Delano,
Committee of Arrangements.

Adv. Chr. State Conf. of New Hampshire.

The annual session of this conference for 1866 will be held in Whitefield, N. H., commencing Sept. 20th, at 10½ o'clock A. M., and hold over the following Sunday. We hope an earnest effort will be made on the part of ministers in the State to attend this meeting, and that churches within the limits of this conference will be represented by delegates duly appointed. The church in Whitefield extends a hearty invitation for the brethren and sisters in all parts of the State, and out, to come. Ample accommodations will be made for all who come. Come filled with the spirit of the Master. Come to work for God.

A. W. Sibley, Secretary.

Conference in Darien, N. Y.

The fifth annual conference, to be held with the church of God in Darien, Genesee, Co., N. Y., which is also the quarterly meeting of the Christian Conference of Western New York, is to commence Friday evening, Sept. 7th, and continue over the Sabbath. Conveyance will be at Craft's Station, on the New York Central, Friday, at 2 o'clock P. M., to meet brethren both east and west, as the trains arrive at the same time. Brethren near will not forget those empty straw sacks and full dinner baskets.

B. C. Simonds, for the Board.

Campmeeting.

The Lord will, there will be a campmeeting in New Preston, Ct., to commence Sept. 5th, 1866, and continue one week. We hope to have better accommodations for boarding than at the last. Pasture for horses can be had close by. A general invitation [illegible] who love the Lord, and want to labor for the salvation of souls, come. Bro. Grant and Ross are expected, and an invitation is extended to all preachers who feel the Lord would have them come.

Alvah M. Tyrrell,
Hiram I. Baldwin,
Charles Calhoun,
Committee.

Plainville Campmeeting Given Up.

Bro. Grant: As most of the brethren and sisters have made arrangements to attend the Wilbraham meeting, and as they seem somewhat to conflict with each other, the committee have thought best to withdraw the appointment.

B. Hitchcock, R. P. Woodford,
Geo. Morgan, Asahel Brooks,
J. F. Baker, W. A. Durand,
Geo. Baker, *Committee.*

Eastern Maine Conference.

The Eastern Maine Conference will be held at Levant, Wing's Mills, so called, commencing Sept. 13th, at 6 o'clock P. M., and continue over the Lord's day. Come up, brethren, in the name and spirit of your Master, that the will of the Lord may be done. Abel Kenney, Clerk.

Notice.

Bro. G. L. Teeple will preach in the campmeeting grove, at New Preston, Ct., Sunday, Sept. 2d; also hold meetings Monday and Tuesday evenings in the neighborhood.

Notice.

There will be a protracted meeting held in Hallowell, Me., commencing Thursday evening, Aug. 30th, and hold over Sunday, and longer if the will of God be so. Brethren in adjoining towns are requested to attend. S. W. Bishop.

☞ Campmeeting in Vermont withdrawn.

The notice of the Vermont Campmeeting is withdrawn. When we sent it, we supposed we had secured the grove, but the man who owns it has since refused it.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Hiram Munger........Wednesday evening, Aug. 29th

East Boston.
(Chapel, corner of London and Decatur Streets.)
C. C. Ramsey..........Sunday, Aug. 26th

At Wilbraham camp-ground from Aug. 16th to the 27th. Miles Grant.

Bath..........Sunday, Sept. 2d
Jefferson (Weak's school-house)..........Sept. 16th
H. S. Mitchell.

Brighton Hill, Hebron, Me., Thursday evening, Aug. 30th.
Dixfield Common..........Friday evening, Aug. 31st
Carthage, Me..........Sunday, Sept. 2d
Also Monday, Tuesday, and Wednesday evenings.
Wells, Friday and Saturday evenings, and over Sunday, the 9th. J. T. Jordan.

Montreal..........Sunday, Aug 26th
J. B. Cook.

Meredith, (Dolloph school-house)....Sunday, Aug. 26th
Wm. H. Shaw.

North Hermon, Me., Friday evening, 5 o'clock, Aug. 31st and over Sunday.
South Levant, (Wing's Mills), Monday evening, at 7 o'clock, Sept. 3d.
Corinna, (new meeting-house), Wednesday evening, at 5 o'clock, Sept. 5th.
Hartland, (in John Rowell's grove), Saturday afternoon, at 2 o'clock, and over Sunday, Sept. 8th and 9th.
Samuel Bragg.

Suncook, N. H..........Sundays, Sept. 9th and 16th
A. Simpson.

Alton Campmeeting, Thursday and Friday, Aug. 30th and 31st.
Portland, (if not supplied)..........Sunday, Sept. 2d
Bath, Me..........Tuesday to Friday, 4th to 7th
Will some one meet me at the Empire Station the first train from Bath, Saturday, Sept. 8th, to carry me to South Poland?
South Poland..........Saturday evening, Sept. 8th
Poland Hill..........Sunday, Sept. 9th
Mabrey Hill, Tuesday and Wednesday evenings, Sept. 11th and 12th.
From there where duty calls until Sept. 22d.
Concord..........Sept. 23d and 30th
Between these two Sabbaths at liberty, and all of October. Hiram Munger.

Brewster's Station, N. Y..........Sunday, Aug. 26th
Geo. L. Teeple.

London Ridge..........Sunday, Aug. 26th
W. W. Sutherland.

Square Pond, Ct..........Sunday, Aug. 26th
P. S. Butler.

Westboro, Mass..........Sabbath, Aug. 26th
O. R. Fassett.

Lanesville, Ct..........Aug. 26th and Sept. 2d
Samuel Curry.

Lynn..........Aug. 26th
New Bedford..........Sept. 2d
Portland, Me..........Sept. 9th and 16th
J. S. White.

Lewiston, Me..........Aug. 26th
J. M. Mumlio.

Augusta, Me., (Brick school-house on Sand Hill), Aug. 26th. H. B. Smyry.

Liberty Village, Me..........Thursday evening, Aug. 23d and over the Sabbath. S. K. Partridge.
J. Partridge.

Concord, N. H.
(Corner of Green and Center Streets.)
L. Boutell..........Sundays, Aug. 26th and Sept. 2d

Dover, N. H..........Sunday, Aug. 26th
A. Decker.

Clark's Hall, Richmond, R. I.
Augustus Durfee..........Sunday, Aug. 26th

Sandisfield, Mass..........Sunday, Sept. 9th
Chester..........Friday evening, Sept. 14th
Goshen..........Sunday, Sept. 16th
Plainfield, (Bro. Healey's), Wednesday eve, Sept. 19th
Bro. Thayer's, Friday evening, Sept. 21st.
Plainfield Pond..........Sunday, Sept. 23d
Savoy..........Sunday, Sept. 30th
Dalton..........Tuesday evening, Oct. 2d
Sandisfield..........Sunday, Oct. 7th
Cold Spring..........Sunday, Oct. 14th
Geo. L. Teeple.

Hartford, Conn..........Sept. 2d
Bristol, Conn..........Sept. 9th
Southington, Conn..........Wednesday, Sept. 12th
New Haven, Conn..........Sept. 16th
Wm. Stuart.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. Baker.

Canton, Pa..........August 22d and over Sunday following. J. W. Taylor.
C. P. Sweet.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. Bellows.

Leeds, Me., (Slab City), Friday, Aug. 31st, and over the following Sunday. Brethren and sisters are invited.
L. L. Howard.
O. F. Goodwin.
W. H. Blaisdell.

New London, N. Y., (at the school-house near Bro. Wm. Merrill's), Sunday, Aug. 26th, 10½ A. M., and at the Lock school-house 2 P. M. Also at Fish Creek Landing in the evening of the same day.
C. H. Williams.

Eld. D. N. Chadsey will preach at Montreal, C. E., Lord's day, Aug. 26th, during the week, and over the following Lord's day, Sept. 2d.
Melbourn, C. E..........Sept. 4th, 5th, and 6th
Danville, the remainder of the week, and Lord's day, Sept. 9th.
Compton, C. E., (where Bro. R. Stevens may arrange), Sept. 11th, 12th, and 13th.
Hatley, C. E., (where Bro. Carley may appoint), Sept. 14th, 15th and 16th.
Bro. Chadsey goes this tour by my request. He is a worthy, promising young brother. Receive him in the Lord. C. C. Stevens.

North Barrington, N. H., (where Bro. Preston may appoint), Sunday, Sept. 9th.
Rochester, (McDuffee District, New Chapel), Sunday, Sept. 16th. J. Pineham.

Sullivan, Pa., (as Bro. A. Dewey may appoint), Thursday evening, Aug. 30th. J. W. Taylor.

"Stories for Young Pilgrims."

The following are some of the leading articles and stories in the numbers already published:—

Last Day Signs and Wonders—The Northern Lights.
The Young Traveller to the Heavenly City.
That Heavenly Country—What kind of a place is it?
The Heathen Boy's Vision of Jesus.
The Resurrection Flower.
The Electric Telegraph—Nahum's Chariots, etc.
More Wonderful than the Telegraph.
Song of the Pilgrim Band.
I Long to be There!
[illegible]

Business.

Letters Received.

F. F. Curtis, J. W. Taylor, J. Pinkham, S. Tenney, J. B. Drew, D. T. Taylor, W. H. Spencer, E. F. Treat, G. W. Waterhouse, L. V. Bragg, H. McClary, Anna.

Address of Preaching Brethren.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
H. Munger—Chicopee Falls, Mass
J. Couch—Concord, N. H.
J. K. Bellows—872 Broome Street, New York City.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
L. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
Wm. Devereux—Keswick, C. W.
Jeremiah Carr—Palermo, Me.
E. Owen—Springfield, Mass., No. 20 Margaret St.
H. P. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
N. Hartshorn—Laconia, N. H.
J. O. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Williams—Clayton, Jefferson Co., N. Y.
George Thomson—Monroe, Green Co., Wis.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—Delton, Wis.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 57 Cedar St.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 112 West 33d Street, house No. 7.
Dr. L. L. Leslie—Box 634, Memphis, Tenn.
Martha S. Butler—Box 634, Memphis, Tenn.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
N. P. Nason—North Hermon Me
C. B. Turner—South Butler, Wayne Co., N. Y.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.
P. W. Hough—Cascade, Iowa.

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DEAR SAVIOR, COME!

AIR.—"*Come home, father.*"

Savior, dear Savior, O when wilt thou come?
Thy children are looking for thee,
And hoping and praying with thee to go home,
And in thy dear presence to be.
Our hearts are made sad in this dreary world,
Where Satan in triumph holds sway;
O come with thy banner of vict'ry unfurled,—
O come, blessed Savior, we pray!
O come! O come! O come!
Savior, dear Savior, O come!

CHORUS.

Hear our lone cries and complaints,
While along in this cold world we roam;
O hasten and comfort thy sorrowing saints,
Dear Savior, dear Savior, O come!

Savior, dear Savior, when, when wilt thou come?
The time drags so heavily on,
While waiting and watching for morning to break,
And the shadows of night to be gone.
Here our loved ones are fading and passing away,
And o'er their cold ashes we weep;
O come, thou Life Giver, come quickly, we pray,
Awaken those dear ones from sleep.
O come! O come! O come!
Savior, dear Savior, O come!

Savior, dear Savior, soon, soon thou wilt come!
The signs of thy coming we see;
Haste, haste, King of Glory! come, sit on thy throne,
Let us with thy people then be.
How sweet it will be when the last tear is given,
When sorrow and care take their flight;—
The beautiful city will come down from heaven,
All beaming with glory's own light,
O come! O come! O come!
Savior, dear Savior, O come!

J. N. BERRY.

For the World's Crisis.

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In compliance with the earnest request of friends in different places I have visited, that, on my arrival home, I would write, I take my pen to give an account of this last scene of my labors.

In May I took a trip west to Kasson, Mantorville, and Wasioja, where I was received with much kindness. I have since learned quite an interest was created, particularly in Mantorville and Wasioja. I seldom see a more intellectual and attentive audience than that which filled the hall when I spoke in Mantorville. In Wasioja, I spoke in the college. The professor of the college, with his wife, was present each time, and with others seemed to take a deep interest. I had but recently returned from this effort, thinking to take a week's repose with my family, prior to going to the annual conference of Iowa, to be held at Cascade, which I had partially engaged to attend, when Eld. Allen came to see me, bringing an earnest request from Eld. Sheldon and Bro. Elliot, that I should let nothing prevent my attending the tent meeting at Elliota, and the series of meetings to be held at Preston. This call was as unexpected as it was perplexing; but after much prayer and exercise of mind, I complied with the wishes of our Minnesota friends, wrote to Bro. Dickenson an account of how matters stood, and requesting him to excuse me from attending the conference.

June 16th, in company with my husband, I started for Elliota. We staid in Leonora that night. Next morning, being Lord's day, we pressed on and entered the tent while the brethren and sisters were enjoying a love-feast. We had a large audience to-day, estimated at from seven to eight hundred. Eld. Sheldon gave the morning and evening discourse, while I gave the middle discourse. The meeting continued through the next four days, during which I spoke twice, and Elds. Sheldon and Hough did the balance of the preaching. Thursday evening closed up this series. One young lady had started, been immersed by Bro. Sheldon, and this evening, with another, was added to the church.

Friday, June 22nd, went to Preston. The meeting commenced here this evening, in the Court House hall. Bro. Sheldon preached to a good and attentive audience. Lord's day we had a full house. Eld. Sheldon gave the morning and evening discourses, while it fell to my lot to give the middle discourse. Monday and Tuesday there were three discourses each day; Elds. Hough and myself giving one each. I never heard Brn. Sheldon and Hough preach with more force and earnestness than through these two series of meetings. Their whole heart seems to be in the work.

June 27th. The meeting is to continue this day. I would gladly remain and attend it, but must leave in order to fulfill my engagements at Floyd. I took the stage this morning, and paid my fare to Decorah, and arrived at Burr Oak, and sat down with the passengers to dine. All were strangers to me, although I was not to them. I received an earnest request to remain and speak in Burr Oak that evening, being assured that I could be taken across the country, so as to intersect with the other stage route in the morning, and not delay my arrival at Floyd. Accordingly, my trunk was unstrapped from the stage, and I remained. One young man, who had heard me preach, but was a non-professor, took his team and spent the whole afternoon in circulating the appointment. May He who has said, "Inasmuch as ye have done it unto one of the least of these," my little ones, "ye have done it unto me," give him a rich reward in the kingdom. Spoke in the hall this evening to a good and attentive audience. The dear young lady, who made a start and joined the church at Elliota, was present and took her seat by my side, at the head of the hall, and I believe was greatly strengthened and encouraged by the exercises. How my heart has ever warmed towards this dear young sister. I believe her to be a precious jewel of the Lord, and, should time continue, she may find her mission to be a large one.

Each tavern in the place offered me a free home for the night, but I went home with a lady in the place, with whom I had been previously somewhat acquainted, and whose husband kept the store here.

June 28th. Bade farewell to these dear inquiring people, who, though not even professing godliness, had thus kindly cared for and listened to me, and sent me with a fast team free of expense across the country, twenty miles, to New Oregon, where I arrived sometime before the stage came in from Decorah. I took the stage from here for Howard Centre, where I arrived this evening.

June 29th. I took the stage this morning at three o'clock, and arrived in Osage between one and two o'clock. There is no stage from here to Floyd this afternoon, which is twelve miles distant. I cannot think of remaining in Osage over night, as I am already one day behind my time, and there are anxious hearts in Floyd expecting me. I hired a livery team to take me right through, and when I arrived there I was thankful that I did. I was extremely tired to-night, having rode most of the day since three o'clock in the morning; and most of the way in a crowded stage, over some of the worst roads I ever traversed. I yielded to the entreaties of friends, and went on the stand and addressed the audience twenty minutes, after which Eld. Chandler took up the thread of my discourse, and spoke twenty-five minutes.

Saturday evening I addressed the people again. Lord's day, we had large audiences, and three discourses; Elds. Chandler, Deyo, and myself giving one each. Eld. Deyo addressed the people Monday, myself Monday evening. Tuesday I felt very unwell, and so worn out with constant speaking and traveling, that I felt entirely unfit for duty, and would have returned home; but the friends said so much, I concluded to stay. I took a sweat, and some medicine, and rested two days. Thursday I resumed my labors. July 8th we closed our meetings in Floyd. Agreeable to the arrangements of the committee, I addressed the people at half past ten; then, after a short intermission, Eld. Deyo gave a discourse, after which I retired to sister Smith's house to take some rest, and supposed my labors for the day were ended. But Bro. Deyo and wife soon found me out, and informed me that I must give the closing discourse, which was quite a trial to me; indeed I may truly say, I never spoke under such deep trial, as all the time I was in Floyd. I was so worn out when I arrived there, had such a depression of spirits, and felt myself so entirely unfit for duty, or public speaking, that the constant prayer of my heart was, "I pray thee have me excused;" and as to speaking once more to-day, it really did seem to me that I could not say one word to the edification of any person. Besides, I had spoken so many times, and so little to the purpose, I really felt the people needed something better than what poor me could deal out to them. But Bro. Deyo said I must speak, if it were not for more than ten minutes. Accordingly, I appeared before them again in my weakness, and spoke of the blessed hope. God gave to my sad heart such blissful visions of that precious rest that remains for the overcomer, that I was astonished when I closed to find how long I had talked. We had a melting time, and at the close one man arose. God grant he may be faithful and never fall out by the way. This closed our tent meeting in Floyd, during which I had spoken eight times, and Elders Chandler and Deyo did the balance of the preaching, besides very much valuable assistance in speaking, praying, etc., by other preachers who were present, and took part in the exercises,—Eld. Hiscox, Brn. Berryman, Wilcox and Lamphire, and Sr. Clark. I believe this church in Floyd to be a faithful, earnest church, living as brethren, and looking for the blessed hope. It cost my heart many a pang to bid them farewell, and my earnest prayer is, if we never meet again in this land of trial and tears, we may enjoy the unspeakable bliss of meeting on that glorified shore.

July 9th, Bro. C. Hubbard and wife took Sr. Deyo and myself to Marble Rock; while Eld. Deyo took the tent, arrived there, and pitched it. We had a good audience in the evening. Bro. Lamphire addressed them on the Abrahamic inheritance. July 10th. It fell to my lot to speak in the morning, and Eld. Deyo in the evening. July 11th, closed this series. I spoke at half past ten, after a short intermission; and Eld. Deyo at five o'clock. I gave the closing discourse to a large audience, which listened attentively, while many melted into tears. I expect to see fruits of this meeting in eternity. A certain professor was present and took notes through the meeting, preparatory to a review. I saw him busily engaged at this work, while I was giving my last discourse; but this did not trouble me. Had the pleasure of greeting at this meeting Eld. Janes, who had come on from Boylin's Grove to see about the tent meeting at that place.

July 12th, I went on to Boylin's Grove. I found the tent pitched. Eld. Hiscox, from Marble Rock, preached this evening. Eld. Deyo preached Friday and Saturday through the day, and I spoke each evening. Three females arose at the close of the meeting Saturday evening.

July 15th was a very warm day. The past night had been to me an almost sleepless one. I arose in the morning and sat down to breakfast, but could not eat. At the appointed time, people began to assemble in crowds. I spoke at half past eleven. It was excessively hot, and the sun's rays fell hot upon my head through the thin canvass of the tent, while I felt hardly able to stand, much less to speak; but the promise was verified,—"Lo, I am with you alway." O what a precious promise, amid perils by land, perils by water, and perils among false brethren. Jesus Christ is with us alway. Ah! yes, and thanks be to his name, though we wade through heavy trials, his grace is sufficient for us. Had the pleasure of meeting many of our New Hartford brethren and sisters at this meeting; among the rest, our beloved Bro. and Sr. Ingalls, who were so kind to me last winter. How it cheered my heart to meet them again in the land of the living. At three o'clock Eld. Chandler addressed them; at five I gave the closing discourse. After surrounding the Master's table, we gave the parting hand to the friends, which was very solemn to me, especially the bidding farewell to the dear man and his wife, with their precious children, who, though not professors, had taken me in and so kindly cared for me through this meeting. May God indeed bless them and theirs, sanctify them by his truth, and bring them to meet an unbroken family in the Paradise of our God.

July 16th, I bade farewell to our kind Bro. and Sr. Fryndale, whose house had indeed been a pilgrim's tavern through this series of meetings; and turned our faces toward New Hartford. This meeting in Boylin's Grove closed up my campaign in tent meetings, and engagements to labor in company with other preachers. Tarried to-night at Dea. Dumming's, in N. H. July 17th, took the cars for Manchester, in company with Sr. Deyo, while her husband returned to hold a discussion with the Professor at Marble Rock. We arrived in Manchester about noon, where I bade farewell to dear Sr. Deyo, whose cheerful presence and pleasant smile had been such a balm to my spirits ever since I commenced my present labors in the State. But this is a world of farewells, and we too must part. Well, so be it. We are fast nearing the port, the great haven of rest, where the Abrahamic family will part to meet no more.

This evening I spoke to the people in Manchester. July 19th, I closed my labors in this place. We had a full house, and deep interest. Bro. Goud and wife were here from Earlville, earnestly requesting me to open a series of meetings in that place; but my face is homewards. This campaign has been a long and hard one. I am very hoarse, and much worn, and cannot think of giving out another appointment before reaching my home. Eld. Kenney is still preaching in this place, and very much beloved by his church.

July 20th, I took the cars for Farley, and when I arrived, found Bro. Dickenson's sons and Sr. Gillet there with a team to convey me to Cascade, where I preached this evening. Had the pleasure of meeting Bro. E. P. Burdett, from Illinois, here. Sunday evening we closed up this series of meetings. We had a full house and deep interest. Monday morning I took the parting hand with Bro. Dickenson, wife and children, and other dear friends who had dropped in to say good bye and see me off, and started for Farley. There I took the cars for Dubuque, but found no boat going up the Mississippi that night; so I stopped at the Julien House until morning, then went on board the Key City, which soon commenced beating her way up the river. Wednesday, July 25th, our fair city Winona, with her enterprising and intelligent population, hove in view, and as our boat landed, and I saw my husband on the levee ready to receive me as I descended from the boat, the silent ejaculation of my whole being was, God is good. Nearly the first person I met on the levee, to greet me, was Eld. Hough, who is now stopping in Winona, and trying to build us up in the most holy faith.

July 27th, I preached a funeral sermon in Pleasant Valley. Lord's day, July 29th, I stood up in the midst of the dear brethren and sisters, with whom I stand connected, and tried to dispense the word of life. How like balm to my worn heart, and sunshine to my weary spirit, were their pleasant welcomes and kindly greetings; while I felt to say with the sweet Psalmist of Israel, "How amiable are thy tabernacles, O Lord of hosts." "A day in thy courts is better than a thousand." "Blessed are they that dwell in thy house"; "they will be still praising thee. Selah."

RUTH M. ROWELL.

Winona, July 28th, 1866.

For the World's Crisis.

LETTER FROM BRO. G. W. STETSON.

BRO. GRANT:—After an absence of a little over five months from my old field of labor, I returned, in compliance with earnest and pressing solicitations from the church, to Olena, Ohio, on May 17th, '66. During my sojourn east, my labors for the cause of truth were principally in Champlain, Coopersville, Wilmington, and Massena, N. Y., Addison and Rutland, Vt., and Montreal, C. E. In all these places there exist churches who are filled with the spirit of God's promise, and are anxiously looking and waiting for the "blessed hope," even the appearing of the glory of our great God and Savior Jesus Christ.

So far as I could judge, if anything is *wanting* in the churches which I have visited, it is not faith in the promises of God, or that those promises will not be speedily fulfilled, that is most lacking; but a want of godliness; a want of the Spirit and power which *sanctifies* soul, body, and spirit, sealing to the day of redemption, and preserving blameless unto the coming of our Lord. *This*, THIS, is what we *now* most need as a people—*holiness*, holiness of life, and holiness of heart; "Holiness to the Lord," by the Spirit of Christ, written upon the fleshly tables of the heart, that we may be Christ's epistles, read and approved of all men; that we may be a PECULIAR people, zealous of good works, whose God is the Lord.

O if every one who has named the name of Christ would "depart from iniquity," God only can tell how soon, if we stood like Sampson with our hands upon the main pillars of the temples of error, the superstructures built upon prejudice, bigotry, superstition and wickedness, would begin to sway, reel, creak, topple, totter and fall with a mighty crash, headlong to the ground, burying all these ungodly systems so deep under TRUTH, that they should be "as though they had not been"; beyond the power of a resurrection. Those who bear the vessels of the Lord should have CLEAN HANDS; yes, and clean hearts, and CLEAN LIFE too.

Another great want among us as a people, seems to me to be a lack of *system* in supplying the different fields with a fair and equitable amount of labor. It is true the demand is great, and the laborers are comparatively few; but so much the more do we need to reduce the labor of those few into systematized order, that it be made most available; and such arrangements should be entered into by the different local organized bodies, as would be best calculated to develop and bring into active exercise the latent force and talent among them. Feeling the necessity of this, the churches in this part of Ohio have *consolidated*, with a view to greater efficiency. Norwalk, Berlin, Fairfield, and Nevada, have come under one general head, making Norwalk the central point; but reserving to each its own distinct organic rights and privileges. The present arrangement brings into the field a more efficient working corps of laborers; and consequently a more regular supply to the different congregations than we have ever had before.

One thing more in relation to the churches in this connection, and we are done. The report has *somehow* gone abroad that we are *exclusively* "age to come" churches, and will not tolerate any preachers who do not advocate those views. Now I want to say to all the dear brethren everywhere, who love our Lord's appearing, and believe that he *died* for our sins, was buried, and rose again according to the Scriptures, for our justification; and who accept Paul's corollary, that those who "sleep in Jesus will God bring with him," to reign with Christ on the earth; making nothing but *christian character* the test of fellowship,—to ALL SUCH who are trying to live godly in Christ Jesus, our doors, our homes, and our hearts, are wide open; and we send greeting to them, and bid them God speed in every good word and work. We hail them with "The Lord is coming," and "bid them welcome." Nevertheless, it is true that probably three fourths or more of the individual members are believers in the "age to come"; but are *not* willing that this or anything else should be made a "hobby" to the exclusion of the fundamental principles of the gospel, and will not tolerate *intolerance*, nor be governed by "foreign powers," but administer their own internal policy in the fear of the Lord, fearless of man.

We do not intend to enact anything but what is right; and we intend to submit to nothing that is wrong; freely granting to others their right to be heard in matters of faith, with open ears and charitable hearts. We only reserve to ourselves that right we so gladly and freely accord to others. Having been constantly with and among this people for the past ten years, I know whereof I affirm, and I do know that they only desire TRUTH, that they may be sanctified thereby.

Olena, O. G. W. STETSON.

MY EXPERIENCE.

The following are some interesting items in the experience of M. Arnold, as published in the June number of the *Earnest Christian*:—

Now the most difficult struggle only commenced with me, to deny myself of all the sinful habits that were so deeply rooted in me from early childhood.

The first was that of drinking whiskey. Satan made me believe there was no harm in taking a little, only so as not to get drunk. And, with this idea, I went on for a while, and kept the liquor in the house; and when I would get out from home, I would stop at the taverns and get a dram. But I soon began to think there was something wrong about that. One day I went to a store and tavern at a village, and, as usual, went up to the bar and took a drink. A short time after this a little boy asked his old uncle whether I did not profess religion. He told him I did. "Well," said the boy, "I don't think he has, for I saw him taking a dram." Oh, what a dim light was I yet to the world. When my old neighbor told me that story, it was like a dagger to my heart. I then came so far by the grace of God, that I have not touched, tasted, or handled the cup for the last ten years. And, my brethren, I think we are showing a bad example if we encourage it in any shape or form.

The next habit to be abandoned was the use of tobacco. That was as near and dear to me as my right arm. But in every way that I looked back to my youth when I commenced the use of tobacco, I could see nothing that brought me to its use but pride and a desire to make a show. I saw it was altogether a filthy habit, and, worst of all, it was spending the Lord's money foolishly, which benefited neither soul nor body, but was an injury to both. And now I was going to quit this luxury in which I had so long indulged. My neighbors told me that such a thing was impossible. I asked the opinion of Bro. Fohl, on the use of the weed. He said that for others he could not tell, but for himself it would be very wrong. Well, that was little encouragement for me to go on, but at last I came to the conclusion that I must do something, so it came into my mind that if God wanted me to quit it he would give me grace, and I was determined to try. One evening I was sitting by the stove smoking my pipe, and when I was done, I threw it upon the kitchen cupboard, exclaiming: "Good bye, old pipe!" My wife told me it would not stay there very long. I then took another chew of tobacco and used it up well before going to bed. I took the rest out my pocket and put it away in a drawer where I had several good plugs. The next morning when I got up I reached in my pocket but no tobacco there. Then I thought, why is this that I have no tobacco? but I felt that God would not be pleased with me if I continued using it. After breakfast the appetite craved for the pipe, but that was thrown away. So I quit the use of tobacco at once. I often wonder how it is that God allows some of his children to indulge in these habits which they formed while yet in their sins, but would have me forsake them all.

WHAT IS EARTH?

What is earth, sexton? A place to dig graves.
What is earth, rich man? A place to work slaves.
What is earth, greybeard? A place to grow old.
What is earth, school-boy? A place for my play.
What is earth, maiden? A place to be gay.
What is earth, seamstress? A place where I weep.
What is earth, sluggard? A place to sleep.
What is earth, soldier? A place to battle.
What is earth, herdsman? A place to raise cattle.
What is earth, widow? A place for true sorrow.
What is earth, tradesman? I'll tell you to-morrow.
What is earth, sick man? 'Tis nothing to me.
What is earth, sailor? My home is the sea.
What is earth, statesman? A place to win fame.
What is earth, author? I'll write there my name.
What is earth, monarch? For my realm 'tis given.
What is earth, christian? The gateway to heaven.

SUSPENSION OF THOUGHT.

Dr. Mulholland, practising physician of this county, makes the following statement over his own signature of an incident that occurred in his practice in Milwaukee, Wis.

"In this city in 1859, there was a brick building in process of erection. As I was standing by, a hod carrier was just starting with a load of bricks for the top of the building. The boss workman called out from above, 'More bricks.' The hod carrier was just ready to respond 'Aye' aye,' when a brick fell from above and struck him on the head, breaking the skull and pressing it down upon the brain. He was carried a few rods to a surgeon's room, where he was trepanned, that is, the skull was raised from off the brain. This was about half an hour after he was hurt. The moment the skull was raised so as to allow the brain to act, he responded, 'Aye, aye,' in answer to the call of the workman for brick. Evidently these words were formed in the man's mind before the brick struck him. The pressure upon the brain suspended all thought. When the brain was allowed to act again, the mind took up its thread of thought right where it was broken off.—*Dr. Mulholland.*"

The above incident shows conclusively, that the action of the mind is entirely dependent upon the action of the brain. When the brain ceases to act, thought is entirely suspended. Hence, of course, "The dead know not anything.—*Review.*

"EUROPEAN CONVULSIONS."

Under the above heading, we find the following in the August number of the *Rainbow*, an able monthly, published in England, edited by Dr. Wm. Leask:—ED.

It is not too much to believe that the state of the world at the present time is disposing many thoughtful men to look a little more closely into the holy Scriptures. If so, they will find that revelation has a great deal more to do with this world than is generally imagined. It has long been assumed that if we know the way of salvation and are prepared for heaven, we have secured the chief if not really the exclusive object of revelation. Men have been spoken to as if the great work of life was to learn how to die; they have been addressed as "immortal souls," and the business of the pulpit has been to fit them for a disembodied state and an immensely distant heaven. The world we live in, that by right of inheritance, by ransom, and by unfailing covenant, belongs to *Jesus Christ our Lord*, and upon which creative beneficence has lavished wondrous beauty and grandeur, has either been referred to as a thing of no permanent consequence, or ignored entirely as unworthy of mention when the gospel of salvation was the topic of discourse. Those grave systems of theology, from which the ministry generally, consciously or otherwise, draws its inspiration, are so much taken up with the relative positions of law and grace, and their scientific arrangement, that they have no time to tell us of the bright future of the very world where law and grace have both been manifested. We are not going to talk disparagingly of any of the weighty topics of systematic theology, nor is it possible for us to overstate the importance we attach to the salvation of a single individual; but we believe, and therefore must teach, that the priceless book which reveals JESUS as seeking the lost and shepherding the flock, also reveals Him as the chosen and anointed King, destined to rule the nations that are now and have so long been distracted, torn, and plagued by the sword and fire of horrible war. Creation groans, being burdened.

Human governments are all conspicuous and disastrous failures,—a fact which declares as plainly as a fact can, that the divinely appointed Ruler of humanity has not yet received his sceptre from the Ancient of Days. "Men's hearts are failing them for fear, and for looking after those things that are coming on the earth." Many students of prophecy—and some of the most cautious of them in the pages of this magazine—have pointed to the present year as one likely to bring forth events of the most startling character. That 1866 would not come without at least unprecedented European convulsions was foreseen and declared. Already the correctness of the *data* on which this conclusion was founded is placed beyond doubt; but there is more to come, for the horizon darkens and the complications increase as we move onward.

We beseech men not to deceive themselves any longer with the notion that either art, science, commerce, diplomacy, or the preaching of the gospel, or all united, will bring about a peaceful millennium, either to the world or the church. That day comes not until the LORD JESUS return from heaven to earth to rule the world in righteousness. Every prediction bearing on the time of the end admonishes us that the period of that return is near. We speak without the slightest hesitancy when we say that mighty and marvellous changes are at hand. Assuredly, if christians saw a thousandth part of the issues involved in the Pre-millennial coming of their beloved Lord, they would do all in their power to make that glorious, yet terrible fact known—glorious to his friends, terrible to his foes. We are doing our utmost both to herald the dawn and sound the alarm, but we should have a host of willing helpers if the truth on this great subject were generally known. *There is no mission in existence at this moment so important as that in which we are engaged.* We speak emphatically and advisedly.

"THE COMING OF THE LORD DRAWETH NIGH." Brethren! help us to proclaim *that!*

A PREACHER'S TRIAL.

Rev. Robert Hall, one of the greatest of England's pulpit orators, not long after he settled over the Baptist church in Arnsby, in 1753, suffered much from doubts of his call to the ministry. One Monday morning he was so ashamed of his Sunday's work that he told his wife to go to the elders and tell them that he should not preach Sunday, and they must provide a supply. She refused to go, telling him to try what the Lord would do for him. He continued in the same mind all the week, and on Saturday insisted that his wife should comply with his request. She could not be persuaded, and on Sunday morning he went to the meeting, and himself told the people his dismal feelings and that he could not preach. An old member arose and said, "Go up into the pulpit and pray, and if your mind is not set at liberty, come down and we will spend the time in prayer; for I trust you are with a sympathizing people." He did so, and found his soul so enlarged that he preached from "Come, for all things are now ready," to the great edification of his people. He said afterwards that he found such fulness in that text, that there seemed matter enough in it to preach from as long as he lived.

COALS OF FIRE.

During the revolutionary war lived Peter Miller, "a man of great learning, and highly respected by the first men of the revolution." He was the leading member of an humble community of Baptists, located in Lancaster county, in the State of Pennsylvania. Adjoining or near to this community lived a man who distinguished himself for very base conduct toward the society to which Mr. Miller belonged, and treason to his country. On the latter charge he was arraigned, convicted and sentenced to death, and his property confiscated to the United States.

No sooner had this been announced than Peter Miller, with motives which they who know experimentally what it is to love their enemies are alone able to appreciate, set out on foot to visit Gen. Washington, at Philadelphia, for the purpose of interceding for the man's life. He had an interview with the General, and stated his petition; but in answer was told with characteristic decision, that as much as Washington esteemed him, the prayer in behalf of his unfortunate friend could not be granted. "My friend!" exclaimed Miller, "on the contrary, I have not a worse enemy living than this same man." "What!" rejoined Washington, "you have walked sixty miles to save the life of your enemy! That, in my judgment, places the matter in a different light; I will grant you his pardon." The pardon was immediately made out and placed in the hands of the disinterested petitioner, who, without losing a moment's time, proceeded on foot to Old Chester, fifteen miles distant, where the execution was to take place on the afternoon of that day.

Miller arrived at the spot just as the man was being conducted to the scaffold, who, seeing Miller with his long white friar-robe and tall staff in the crowd which had assembled to witness his death, remarked to a bystander: "There is old Peter Miller; he has walked all the way from Ephrata to have his revenge gratified to-day by seeing me hung." These words had scarcely been spoken when he was made acquainted with the very different nature of Miller's visit. The criminal's life was spared.

"Not rendering evil for evil, but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing."—*Obs.*

MANNERS.—I make it a point of morality never to find fault with another for his manners. They may be awkward or graceful, blunt or polite, polished or rustic, I care not what they are, if the man means well and acts from honest intentions without eccentricity or affectation. All men have not the advantage of good society, as it is called, to school them in all its fantastic rules and ceremonies, and if there is any standard of manners it is founded in reason and good sense, and not upon those artificial regulations. Manners, like conversation, should be extemporaneous, and not studied. I always suspect a man who meets me with the same perpetual smile on his face, the same congeing of the body, and the same premeditated shake of the hand. Give me the hearty, it may be rough—grip of the hand, the careless recognition, and when occasion requires, the homely but welcome salutation, "How are you, my old friend?"—*Selected.*

SMALL COURTESIES.—I want to tell you a secret. The way to make yourself pleasant to others is to show them attention. The whole world is like the miller at Mansfield, who cared for nobody—no, not he, simply because nobody cared for him. And the whole world would serve you so if you gave them the same cause. Let every one, therefore, see that you do care for them, by showing them the small courtesies, in which there is no parade, whose voice is still to please, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing.—*Ex.*

PRAYER.—There never has been a time in the history of the church when more was to be obtained by prayer than at present. What power would the church have with God now, if every christian would awake and cry mightily to God for the overturning of Satan's kingdom, and the building up and enlarging of the kingdom of God's dear Son!

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

CHILDREN'S LETTERS.

From C. H. Sweet.

Yes, Bro. Grant, we were pleased with Anna's letter. It was cheering to learn that one member, at least, of the "Try Company" had proved true to the PLEDGE. I trust there are many others who have. Let us hear from such. We want to know how many have been benefitted by becoming members of this Company. It will be encouraging to those who first proposed it for our good, cheering to each other, and may be the means of inducing some to join us who have not yet done so.

As for myself, I feel to thank God that I ever joined it. It has been a great benefit to me. I don't feel the least inclination to break the pledge; but I do feel just like adding another little item to that pledge, and that is, to devote the remainder of my existence to the service of God. How many members of the "Try Company" can sign this pledge? Let us hear from you.

Yours in the blessed hope, C. H. SWEET.

Natick, R. I.

From George.

Dear Mr. Grant:—I want to be a good boy, and serve the Lord, and be ready at his coming. I like the "Children's Corner" very well. I want my name on the pledge of the "Try Company" too. The Bible says, which is the best of all books, "Children, obey your parents in the Lord, for this is right"; as you said in your Crisis in the "Children's Corner." I hereby pledge myself to abstain from tea, coffee, and all intoxicating drinks as a beverage.

GEORGE D. PAWLEY, son of A. F. Pawley.

THOSE LETTERS.

We are waiting for the little letters from the "Try Company." We have some excellent ones this week; one from C. H. Sweet. Do not fail to read it; and your editor wishes you would pay particular attention to what he says about "adding another little item to that pledge." That is the *greatest* "item" of all. Will not the reader do the same? Come, write and tell us if you are willing to be *christians*, and so be ready to meet Jesus when he comes. If you keep the *pledge* of the "Try Company," you will find it easier to live a christian life than you will if you break it. *Don't break the pledge.* Be firm as the great rock.

EDITOR.

For the "Children's Corner."

ANNA'S LETTER.

What did you think of that, Master and Miss "I CAN'T"? Follow Anna's example, and let your Editor hear from all of you. You can all write a letter if you *try*. But do you say, "We have tried, and could n't"? Then try again—once, twice, three times. Do you remember how the little *ant* tried to get a kernel of wheat into its nest? Sixty-nine times did that kernel roll back, but the seventieth time it succeeded. Now if that *ant* had belonged to the "I can't" family, it would have given up in despair. Remember the spider, which failed so many times, and yet overcame at last. So you see what perseverance can do. Then you have *hands* to write with, and will not have to "take your pen" in your *toes*, as did a poor Mr. Nellis, who was born without arms. Cultivate that gem of all worth—*perseverance*. You will grow stronger and stronger at every attempt.

UNCLE THOMAS.

For the "Children's Corner."

"MOTHER'S GRAVE."

A stranger was wandering through a grave yard, engaged in deep revery over the many love tokens inscribed to the departed, when he was aroused from his musings by observing the delicate form of a child kneeling over a new-made grave. Approaching her, he inquired:

"My little girl, what are you doing here?"

She started up, surprised at his sudden appearance; and lifting her deep blue eyes to his face, filled with tears, she exclaimed:

"*This is mother's grave!* She died last week, and left me alone. I am not rich enough to buy a monument; but ma told me it would make no difference; the angels and I would know where her grave was."

Her clear, plaintive voice touched the stranger's heart with sympathy. He asked her if she would not go home with him, and be his little girl. For a moment she seemed puzzled; and then her face brightened up, and, with childish earnestness, she inquired:

"Did God send you to take care of me? Ma said he would take care of me. I knew he would. I knew ma wouldn't tell me anything that wasn't true." And she fairly danced with joy.

What sweet, childish faith this was! God did take care of her, as he will of every little boy or girl that will trust him as this little girl did.

W. H. S.

A CHILD'S EVENING PRAYER.

Ere on the bed my limbs I lay,
God grant me grace my prayers to say:—
O God! preserve my mother dear
In health and strength for many a year;
And O! preserve my father too,
And may I pay him reverence due;
And may I my best thoughts employ
To be my parents' hope and joy;
O preserve my brothers and sisters both
From evil doings and from sloth;
And may we always love each other,
Our friends, our father and our mother;—
And still, O Lord, to me impart
An innocent and grateful heart,
That, after my last sleep, I may
Awake to an eternal day.

Selected by B. L. HAGGETT.

For the "Children's Corner."

THE YOUNG EXILE.

Between four and five hundred years ago, in the city of Mayence on the Rhine, was born Hans, the hero of our sketch. Those were times of petty strife between the wealthy and the common people. Hans' father belonged to the nobility, and at a very early age he engaged very ardently in the contests of his father, and with such varied fortunes, that, at the age of nineteen, he was a second time an exile from his birthplace. After several years he was invited to return to his home title and estate, on the conditions that he would make large concessions to the plebeian magistrate. Plebeian means common people; the magistrate belonged to the lower class, and not to the nobility.

But Hans, during his exile at Strasburg, had not been idle. He was engaged in study, and that of the very best kind, even the study of the sacred Scriptures, and he was much esteemed and honored by the citizens of Strasburg. He therefore declined accepting the invitation, choosing to remain an exile. He learned to lightly esteem those empty titles and worldly honors, for which he had been contending. Alone, and on foot, with his books and wardrobe packed in a wallet upon his shoulder, he traversed the Rhenish provinces—Italy, Switzerland, Germany, and Holland. Religion was the one great idea of his thoughts, and his greatest desire was to multiply copies of the word of God, and scatter them among the masses of mankind.

When at Haarlem in Holland, he became acquainted with Lawrence Koster, the verger of the cathedral there. A *verger* is one who carries the mace, or ensign of authority, before the bishop, or dean; also one who takes charge of the sacred utensils and vestments. We should call him a *sexton*. Well, this sacristan had a Latin grammar, which was engraved on a wooden board, for the convenience of instructing the pupils. One day, while straying among the willows by the side of a stream, he amused himself by cutting off some small blocks from the boughs, and with his knife engraving on them the interlocked initials of his own and his wife's name, in imitation of the grammar board in the cathedral. After shaping them to his liking, he wrapped them in a bit of parchment. Afterwards, when opening the package, he found that the sap had moistened the letters, and their shape was impressed on the parchment. He applied ink to the surface, and to his joy found that he could produce as many similar prints as he wished. Had he followed out the discovery then made, the verger of Haarlem would have been immortalized as the inventor of printing. But this honor was in reserve for our exile Hans. No sooner had his eye lighted upon the carved grammar board, than he saw in prospective the fulfillment of his long-cherished vision—the accomplishment of his fondest hopes. For this very thing he had prayed, traveled, planned, dreamed and hoped, though without a knowledge of the manner by which it would be brought about.

He immediately left Haarlem, and returned to Strasburg, where he shut himself up to study, invent, and accomplish that great and important work, which was to result in spreading the Holy Scriptures abroad through the world. Here he toiled day after day, until at length, with a cry of joy, he sprang from his seat, ran to a chest, took out a cutting tool, and began to cut out a letter. When finished, he dipped the little block into a black liquid, placed it on parchment, then pressing heavily on it, he printed the letter he had carved out. Again a cry of joy burst from his lips. The problem was solved at last.

Afterward he had a dream which greatly troubled him. He heard two voices which spoke alternately to him. One bade him rejoice, for from henceforth, through his instrumentality, knowledge would be spread over the earth. Nations far distant, and strangers to the ideas of his country, would read and understand thoughts yet silent. The other voice bade him look upon his invention as an attractive but fatal dream, which, if realized, would be productive of great evil,—bring madness, misfortune, pollution and crime upon all men and all ages. "Believe me, John," said this voice, "live as though thy discovery had not been." Hans awoke in an agony of doubt; but the first voice prevailed. He knew that all of the precious gifts of God were susceptible of abuse, and might be employed for evil; yet in themselves they were pure, and designed for a blessing.

We have not room in this sketch to tell you how he carried his new discovery into effect. He encountered a great many obstacles—he was not received with that respect and honor which was his due; and at the age of forty-six, ruined, condemned, impoverished, Hans Gansfleisch Gutenburg von Sorgenboch retired to his native city, Mayence, to begin life anew. At the age of sixty-nine he was laid to rest by the side of his wife and children, leaving but this single legacy of worldly fortune behind him: "I bequeath to my sister all the books which I printed at the monastery of St. Arbogast." But he left to the world at large a noble, a great inheritance, an inexhaustible mine of wealth. "From the tottering little urchin hastening to his infant school, to the eyes that look dimly through the mists that surround the tomb, those mysterious signs of thought, given us by the immortal Gutenburg, are ever before us."

M. D. WELLCOME.

BOOKS OF THE OLD TESTAMENT.

The following if committed carefully to memory by the children, and repeated occasionally, will enable them during all their lives to keep in mind the order of the books of the Old Testament:

The great Jehovah spake to us
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand;
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear;
Ezra and Nehemiah now
Esther the beauteous mourner show;
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms.
Ecclesiastes then comes on,
And the sweet Song of Solomon.
Isaiah and Jeremiah then
With Lamentations takes his pen.
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obadiah's.
Next Jonah, Micah, Nahum, come,
And lofty Habakkuk finds room.
While Zephaniah, Haggai calls,
Rapt Zechariah builds his walls;
And Malachi with garments rent,
Concludes the ancient Testament.

For the "Children's Corner."

A TRUE STORY.

The following story will show the little boys and girls that the blessings of *health* and *strength* are far preferable to *riches*, and also learn them a lesson of contentment.

Little Martin was a poor boy, who gained his living by going on errands. One day, as he was returning home, he seated himself to rest by the wayside, when a carriage passed him, containing a gentleman and his son, followed by a servant on horseback. Little Martin fixed his eyes upon them with so much attention, that the gentleman guessed his thoughts, and said to his son, "Look how that little boy's eyes are fixed upon you. I imagine that he says within himself, 'I wish I was in that young gentleman's place.'"

"Well, said the youth," suppose we ask him if he would like to change places with me."

The indulgent father beckoned little Martin to the carriage, and said, "Seeing how attentively you look at this boy, it appears to me, my little friend, that you would like to be in his place. Will you change with him?"

"Ah! sir," replied Martin, "you must be jesting; but, if he is willing, it shall be done. Our neighbors will be surprised to see me riding home in a fine carriage."

The gentleman called his servant, and desired him to assist his son from the carriage. Alas! what a sight! the legs of the youth were completely crooked, and incapable of supporting him; he was obliged to be held by the servant till crutches were brought to him.

"Now," said the gentleman, "have you still an inclination to change places with him?"

"Oh! no, I have no such wish," said little Martin. "The health I enjoy, and the use of my limbs, are of more value than anything he can give me. I had rather eat my dry bread, and not want any one to help me to walk."

"You are right," said the gentleman. "If you could only give him your legs, he would cheerfully strip himself of all he possesses to give you in return."

AUNT SARAH.

The World's Crisis
AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LET ME GO.

AIR.—*The Captive Indian.*

Let me go to the land where the curse resteth not,
Sweet home of fruition, bright goal of my hope;
Where the conflict of ages no more shall be known,
And the great life-work 's ended,—oh! let me go home.

CHO.—For the exiled captives sigh for home,
There's a wail on every breeze;
Let the reapers come with a harvest song,
And bind up the golden sheaves.

Let me go, for the heart boweth down o'er the tomb,
I fain would escape from its portals of gloom;
And Lethe's cold wave murmurs darkly and lone,
I shrink from its slumbers,—O, let me go home.

Let me go, for I pine for the dear ones again,
That went down in the battle, and scorned to complain;
The bravest and truest the dark night bemoan,
And sigh for the morning,—oh! let me go home.

Let me go! in the dim misty future I see
Sweet islands, inlaid in a bright crystal sea,
Where the pure of all ages, with beauty and song,
Share in love's richest banquet,—O, let me go home.

Let me go, ere the hopes of the wicked shall fall,
Ere cheeks that have bloomed shall wax deathly and pale;
Yes, hide me, dear Savior, from earth's final groan,
Let me go with the dear ones—oh! let me go home.

Selected by GEO. A. STREETER.

STEPHEN'S PETITION.

"Lord Jesus, receive my spirit."—Acts 7: 59.

In discussing the subject of the soul and spirit, our opponents frequently flee to the text we have quoted. This is one of their strong-holds. Drive them out of this by the "sword of the Spirit," which is the word of God and sound arguments; they are frequently willing to yield, or else say, "It don't make much difference either way," or, that "you are a 'no soulist,' consequently are not worth talking with."

1. The position generally assumed is, that the "spirit" spoken of in the text, is the immortal soul; which is the thinking, rational, and responsible part of man.

2. That it goes to heaven, or hell, immediately, at the death of the body, or exterior man.

Let us take our Bible, dear reader, and see whether it will bear out, or by any means favor, the above position. We know that every person that will take the Bible for his standard, will very soon see the folly of assuming such a position.

1. We inquire, *Does the word "spirit" in the text mean the soul?* We answer, No! because the word *Psuchee*, rendered soul, is not in the text. O! you are a "no soulist." Not so fast, friend; there is no subject in the Scriptures plainer than the *soul*. Soul is one idea, and immortal soul quite another. Soul occurs several hundred times in our English version; but immortal soul, or spirit, never occurs a single time. *Psuchee* occurs about one hundred and five times in the New Testament. Fifty-nine times it is translated soul; forty times life. We now direct the reader's attention to a few passages where *Psuchai* occurs, evidently meaning a living being or person. Acts 2: 41, . . . And the same day there were added unto the disciples about three thousand (*Psuchai*) souls, or persons.

Joseph called his father Jacob, and his kindred seventy-five (*Psuchais*) souls.—See Gen. 47: 26, 27; Deut. 10: 22; Acts 27: 27. We were all in the ship, two hundred and seventy-six (*Psuchai*) souls. Noah and his family, in all eight (*Psuchai*) souls, were saved by water. 1 Pet. 3: 20.

In the Revelation of Jesus Christ made known to the apostle, while a prisoner in Patmos, he says, "I saw the (*Psuchas*) souls under the altar, that were slain for the word of God, and for the testimony which they held."—Rev. 6: 9. Again in Rev. 20: 4, John says, "I saw the (*Psuchas*) souls of them that were beheaded."

A certain D. D., an expounder of Orthodoxy, once told his hearers "that the soul is immaterial, that it cannot be seen with the best telescope!!" Pray tell us, Doctor, how John could possibly have seen the souls that were BEHEADED, if they were immaterial? They must have had heads, otherwise they could not have been cut off by the cruel hand of the persecutor. What kind of a telescope must John have looked through to have seen immaterial souls? We think, Doctor, that your telescope looks altogether too high to see material souls "*under the altar*," not in heaven.

We have only just glanced at the proof that can be brought in favor of our position. We deem this sufficient for the present.

2. *The Spirit.* The word translated spirit in the text is not *Psuchai*, but *Pneuma*. It is never translated soul in the English Bibles. Hence Stephen could not have meant, Lord Jesus, receive my soul. *Pneuma* comes from *Pneuo*, to blow, breathe, of the wind and air. *Pneuma*, wind, air, the air we breathe, breath, the breath of life.—*Liddell and Scott.* The following passage will illustrate it: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (air or wind, not soul) of life," and the consequence was, that this formation out of dust became a living soul, or person, capable of assuming its proper functions in life. Gen. 2: 7. Job evidently understood this subject when he said, "The spirit of God hath made me (out of dust), and the breath of the Almighty hath given me (Job) life."—Job 33: 4. But says one, "Solomon was a very wise man, and he says, 'The spirit returns to God, who gave it.'"—Eccl. 12: 7. Do you believe that he really meant what he said? Yes, certainly. Do you believe that Solomon contradicts himself in Ecclesiastes? No. Very well, you are bound to accept of what he says in his third and ninth chapters as well as the twelfth. For that which befalleth the sons of men, befalleth beasts; even *one thing* befalleth them; as one dieth, so dieth the other; yea, they have all (both) one breath or spirit; so man has no pre-eminence in this one respect; all go unto one place,—the dust of the ground from whence he was taken. In other words, man was formed out of the dust of the ground; the breath of the Almighty caused him to live, to have dominion over the beasts of the field, the fowls of the air, and over every thing that creepeth upon the earth. The other fleshly formations were made out of the dust of the ground; God gave them the breath of life, as he did unto man. Gen. 7: 22. Before the breath was given to either, it was in his hand; after he gave it to them, it was still in his power, for Paul says, concerning the Deity, "In him we live, move, and have our being. He giveth to all life, and breath, and all things."—Acts 27: 25–28.

When he withdraws it from the sons of men, they become subjects of death, and the dead know not any thing; their love, hatred, and envy are now perished. Eccl. 7: 5, 6. This is the sense in which the breath or spirit returns to God, who gave it.

We are satisfied that the above is in harmony with Moses, Job, Solomon, and Paul. They nowhere teach that the soul, nor the spirit is the thinking *I*, nor the thinking *It*, neither a spark of Divinity within, like quicksilver in the glass ball of a thermometer.

3. We shall speak on the word "receive," in the text. If the reader will please turn to a Greek Testament, he will find that the word rendered receive, is *Dexai*. Its true meaning, according to Liddell and Scott, is the right hand, frequently, as a token of saluting, or addressing; also, as a sign of assurance, pledge, or treaty, to give one, and receive from him the pledge of the right hand.

Another writer says:—"Donnegan, in his definition of *dexai*, says it signifies the right hand, a promise, pact or covenant, assistance, aid, strength, courage, from *dexios*, and *dexios* from *dechomai*." The above definitions most clearly show that the word in question is frequently used in the sense of assistance, aid, and support, also a pledge, etc. Certainly, this gives us some light on this very (to many) perplexing subject. Stephen had been speaking the word of truth to the Jews; they were displeased with him, as many are now. Their indignation was raised against him. They cast him out of the city and stoned him. He being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand (*Dexniom*) of God. Acts 7: 56. This doubtless was a *vision*. We cannot see how he could have seen the glory of God in any other way, only as the three apostles saw it on the Mount. Matt. 17: 1–9; 1 Pet. 1: 16–18. No one in that trying hour could have supported him like the Lord Jesus, the mediator between God and man (1 Tim. 2: 5); who manifested himself to Israel (Jno. 1: 31) as a man of sorrows and acquainted with grief (Isa. 53), whom the same nation had rejected and crucified.

4. "He (Stephen) fell asleep." This expression is familiar to every student of the Bible. As this may possibly fall into the hands of some good and honest mind, that may not have had opportunity of investigating this very interesting topic, we will briefly show in what sense it is used. As he was probably a Jew, (Acts 7: 2.) we must turn to the archives of that peculiar people, and see in what sense they understood it. Paul says, in Acts 19: 36, that "David fell on sleep." In 1 Kings 2: 19, it reads:—"So David slept with his fathers, and was buried in the city of David." Though David slept with his fathers, and it is an undisputed fact that he was buried, yet the apostle Peter, who spoke directly under the influence of the Holy Spirit, some ten hundred years after says, "*David is not ascended into the heavens.*" Acts 2: 34. In verse 29 of the same chapter it reads: "*David is both dead and buried.*" But says one, How does this apply to Stephen? Very well, indeed. Devout men carried Stephen *to his burial*, and made great lamentation over him. Acts 8: 2. Thus they buried David, and they buried Stephen. It may be argued that it was the bodies of David and Stephen that were buried, but the spirit, which our opponents tell us is the thinking and responsible part, might have still lived on in a conscious state of existence! What saith the Scriptures? His (man's) breath (or spirit) goeth forth, *in that very day* (not another day) his thoughts perish.—Ps. 146: 4. Solomon says: the dead know not anything; also their love, hatred and envy are now perished. Eccl. 9: 5, 6. Hence no person can gain anything by asserting that it is the spirit that thinks, for in death it ceases to think.

Dear readers, we have very briefly presented to you a few thoughts on this subject. It is by no means exhausted. We are satisfied that it will harmonize with the teachings of God's word, which is able to make us wise unto salvation. May we all search as for hidden treasures, to see whether these things are so, and by so doing build our foundation upon the *rock*—not upon the sand, which the flood will easily wash away. God's word is not designed to make us skeptical, heretical, nor infidel; but to lead us to truth. May we be as earnest as Paul was, when he says, "If by any means I might attain unto the resurrection of the dead." Then we, if found worthy, shall "put on immortality." Before that event takes place, we are looking for "a time of trouble, such as never was." The seventh and last trumpet will ere long sound, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." And what follows? "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and they that fear thy name, both small and great, and shouldest destroy them that destroy the earth." Rev. 11: 15–18. Be it so, according to thy word.—*Prophetic Watchman.*

For the World's Crisis.

TIME.

Time reveals to us the verity of those prophecies relative to both the first and second advent of our Savior, although some of our modern teachers have made them mystical, while others have ignored and eschewed that which the apostle declares is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; yet it behooves those whose minds are so illuminated with the Holy Spirit of God as to readily discern the signs of the times, to cry, Behold the Bridegroom cometh! It is true scoffers abounding in these last days will sneer while we yearn for our Lord's return, and will say, "Where is the promise of his coming?" you have already brought yourselves and the doctrine which you advocate into disrepute, by the sad disappointments of past days. But, dear brethren, we can reason with these reflectors on this wise:

In all the transactions of life there is *time*. No person being engaged in a lucrative business and wishing to succeed will fail in coming up to *time*, by promptly adjusting all matters that pertain to his business. No public speaker will expect to stand up and address a large concourse of people, unless he first appoints a *time* and place for them to convene. But few of Adam's sons and daughters are conveyed in Nahum's chariots from place to place without first making themselves acquainted with the hour at which the train leaves, and they are quite sure to be at the station in *time*. No husbandman expects to reap a bountiful harvest unless he sows the seed in *time*. And so we might speak of men in all the departments of life, who never consider it dangerous to meddle with *time* in their business transactions, and whose minds are so engrossed with the things of earth that they never find time to investigate, or even look at the note of promise which God has given to those who are of faith.

Yet these men will brand God's little flock as infidels and heretics, because they are in secret places crying,

"Jesus, come, oh come to reign."

Now if these objectors could only spare the *time*, they might turn to Dan. 12: 10, and there see that a certain class were to understand the *time*, which is the subject upon which Daniel treats.

That God will help us all to be wise, and ready for the reception of our coming King, is the prayer of one expecting very soon to sing the song of Moses and the Lamb.

C. H. WILLIAMS.

Clayton, Jefferson Co., N. Y.

For the World's Crisis.

LIVING HOURS WITH THE PILGRIMS.—No. 1.

"His disciples came and took up the body and buried it, and went and told Jesus."—MATT. 14: 12.

When the disciples discovered that Herod had beheaded John the Baptist, their hearts were filled with sorrow. They took up the body and buried it, and came and poured out their trouble into the ears of Jesus. They longed for the sympathizing heart of a friend to bear a portion of their sorrow. Jesus was their only true friend. His love for them knew no bounds. So they came to him, confident of comfort. What a blessed privilege Jesus has given us, that we may do the same. He will be to us all he was to them. He was their "wisdom, their "righteousness," and their redemption; he will be the same to us. He was their leader and guide; he will be ours. He was their hope, their shield, and their Comforter; he will be the same to us, —our "exceeding great reward," if we will go to him in confidence, as they did.

"Go tell Jesus when thy heart is full
Of keen and bitter agony and woe;
When the dear, precious form of one beloved
Is parted from thee—in the grave laid low;
Go and tell Jesus—he will soothe thy grief;
To thy poor suffering heart speak relief."

That is true. O, how cheering! Is your heart filled with the bitter pangs of agony? Perhaps you are mourning the loss of the departed, who are snatched as a flower in its early bloom. Then "go and tell Jesus." Go to his feet, and pour out your heart of affliction in his ears, and he will soothe and bind up your sad, broken heart, and weep with you as he did with Martha and Mary at the grave of Lazarus.

What a blessed privilege it is, to hold communion with Jesus, who loves us and pitieth as a father pitieth his child! When you are tempest-tost by the wild, surging waves of trouble, go tell Jesus; tell him all—pour out your heart as a child pours out his troubles to an earthly parent. He will command the billows, as he did the waves of Galilee, "Peace, be still," and there will be a great calm.

Does the Prince of this world, the power of darkness, linger around your pathway with manifold temptations? Does he cause clouds to overshadow your mind, and your path to look dark before thee? By cunningly devised fables does he attempt to lead you in the path of apostasy—of world-conforming christianity? Oh, flee to the arms of Jesus! "Cast all your care upon him, for he careth for you." Nail the serpent to the cross. He destroyed the happiness of Eden. Resolve that he shall not destroy the Eden happiness within your breast. Jesus extends his entreating arms to press you nearer his bosom, where the raging winds of temptation will never disturb your heart, welling up with everlasting bliss. Then you can sing;

"No condemnation now I dread,
Jesus, with all in him, is mine;
Alive in him, my living head,
And clothed in righteousness divine."

Perhaps, dear reader, I am addressing one who is without fullness of salvation. You are out of the ark of safety. Perhaps you desire to be a disciple of Christ; but you are weak. The Devil knows your weakness, and attacks you at that point. Then go tell Jesus; confess all. He stoops with listening ears to hear it. Oh, "look to Jesus," and he will give you strength; and will give you all you ask for.

Are you burdened with care, and do your sins rise up before you, like a mountain to overwhelm you? Go tell Jesus. Listen to his sweet, entreating voice:—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Do this, and you will find sweet and perfect rest for your weary heart.

Who does not long for rest? Go to Jesus with your longing, and receive that perfect repose in God that will be undisturbed by the perils of these last days. In every want of your imperfect nature, may the Spirit lead you to "go and tell Jesus." WM. H. SPENCER.

For the World's Crisis.

ANGELS vs. SPIRITUALISM.

Having attended some lectures on "Spiritualism" recently, as a standard bearer for Jesus and his truth, I was compelled to take issue with the speaker on some points, one of which was, *that their so-called spirits of the dead, were identical with the angels of scripture.* Their great proof text on this point being Rev. 22: 9. And by the way, I always remark that spiritualists in the *introduction* of their peculiar views in a christian community, are as prompt in quoting Scripture, as the Devil was in the wilderness, though not always quite as correct.

Their tactics in this direction are evidently as follows: If we succeed in establishing this hypothesis in the minds of the christian community, we shall have an easy conquest, for the Bible teaches that angels communicated with mortals in old time, and if then, why not now? So if they can prove their premises correct, their conclusions would have some weight; but, unfortunately for them, although orthodox theology may in some measure sustain that view, Bible theology cannot be made to do so.

The passage quoted (Rev. 22: 8, 9) reads as follows: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things; then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."

They wanted to make the angel say that *he was one of the prophets.* But, on giving the text an analytical examination, it was shown conclusively that the angel neither *meant or said*, more or less, than that he was fellow-servant to John, fellow servant to his (John's) brethren the prophets, and fellow-servant to them which keep the sayings of the book.

Reference was also made by them to the case of Peter's deliverance from prison, his appearance at the door of Mary, where a prayer meeting was being held, the delight and astonishment of Rhoda, her report to the friends, their doubt of its being Peter, and their reply that it was his angel. Acts 12. But this also, if its proves anything, proves too much for their side.

In the first place, the disciples knew that Peter was imprisoned alive; they were praying for his deliverance. In the second place, it was only a supposition on their part.

Now, if they supposed that this angel was Peter's spirit, knowing that Peter was still in prison (for they did not believe that Peter was at the door), then it follows that when Peter died, his other spirit would turn into an angel; consequently Peter would have two spirits, or spirit angels. How absurd!

The fact is, they believed in guardian angels, as taught in both the Old and New Testaments; (Gen. 48: 16, Matt. 18: 10), and believed in by the saints of God in all ages.

Again, the angel that visited Abraham and Lot were claimed to be spirits of men, because they were called men, had the appearance of men, and partook of man's food; but what does the narrative prove? It proves, first, that angels are personal beings, having identity, tangibility, and reality; and furthermore, their personal appearance bears a close resemblance to that of man. Again it proves that they have organs of speech, and are able to communicate with man in an intelligent manner. Now, if modern spirits would manifest themselves as the angels did to Abraham, instead of rapping on, and tipping over tables, and communicate to us in audible tones of speech, instead of rapping out sentences by the A. B. C. process, intelligent men and women might give heed to their claims. Again, there is no evidence but that Abraham knew his visitors to be angels. It is possible that God had employed this means (his angels) to make known his purposes and promises to Abraham previous to this time.

The attempt, therefore, to prove from the Scriptures, that angels are the spirits of dead men, utterly fails. But, on the contrary, they prove very conclusively that the angels of God are a distinct order of creation. "What is man that thou art mindful of him? . . . For thou hast made him a little lower than the angels." Psa. 8: 4, 5. While this proves that angels are superior to man in intellect, it also proves that man was created subsequent to the angels. 2 Peter 2: 11, also corroborates this view. "Whereas angels, which are greater in power and might," etc. Greater than who? greater than man. Read the context. But Heb. 2: 16, is conclusive on this point. "For verily he (Christ) took not on him the nature of angels; but he took on him the seed of Abraham." "But to which of the angels said he at any time, Sit on my right hand? . . . are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 13, 14.

Monroe, Wis. GEO. THOMPSON.

For the World's Crisis.

WHY THE WICKED DEAD ARE RAISED.

It is often asked, in reply to the Scripture testimony that there is to be a second death, "What is the use of raising them up to kill them again?" In reply to this we may say that an unconditional resurrection was foreordained from the foundation of the world, in order to secure the resurrection of those who would be incapable of complying with a conditional resurrection; and as an unconditional resurrection secures the resurrection of all men, the wicked are raised in pursuance of this foreordained decree, while the infliction of the second death is the result of individual sin alone.

It is written, "Known unto God are all his works, from the beginning of the world"; hence He must have known and foreordained the resurrection of all men, as contingent on their coming under the dominion of death through Adam's transgression. Were this otherwise, multitudes would fail of the future life from sheer inability to comply with a conditional resurrection. Indeed, had it been decreed on condition, the Deity, being holy, could not have allowed sin in the conditions, and so none could have been raised; for we read, "All have sinned, and come short of the glory of God."

So in order that any might attain unto "the resurrection from the dead," it was necessary that the resurrection of all men should have been foreordained independent of conditions. And having been so foreordained, there must be a resurrection of the dead, both of the just and of the unjust; and so on this our hope of a future life depends. And this classification in the resurrection is the result of individual character. And since we cannot fail of a resurrection, that being fixed by an unalterable fiat of Jehovah, let us strive to attain unto that special resurrection,—"the resurrection from the dead"; for on such the second death will have no power. And since God in his goodness and mercy has made the resurrection of all men a sure thing, failure to attain eternal life will be the sole result of man's free will in rejecting that future life, which begins by and with the resurrection.

Let us, then, seek to overcome sin, and to attain life by repentance towards God, and faith in our Lord Jesus Christ. For we read, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21: 7, 8. And the certainty of this future punishment is presented as an inducement for such characters to break off their sins by righteousness, and their iniquities by turning unto the Lord.

Be not deceived with the idea that the threatened punishment is a play upon words, for God is not unrighteous, to practice deceit. The second death cannot be a lake of fire, but the part which all liars are to have therein, which is to die thereby. To escape this, we must overcome sin by faith in Christ; for "he that overcometh shall not be hurt of the second death," as Christ himself testifies.

WM. HOBBS.

For the World's Crisis.

TRUTH vs. ERROR.

We witnessed some months since a combat between truth and error. The combatants strongly reminded us of David and Goliath. The one we named in our mind Goliath had armed himself with an old spear, made by Pagans away back in a time of heathenish darkness and ignorance. It was as unfit for the time in which we live, and as unsuitable to protect us from the dangers by which we are surrounded, as the ploughs and other implements of husbandry in use *then*, would be for our rocky side hill farms. And it is as foolish to trust in it, now that the gospel has revealed a plainer and more excellent way, as it would be for our farmers to reject the modern ploughs, for those in use in Asia thousands of years ago.

The spear was like a weaver's beam, heavy and cumbersome, but without point. His sword had upon its blade, written in large Roman capitals, Philosophy and Reason. It was quite as ancient as the spear, and as wholly unsuitable for warfare. It was without edge, and composed of metal soft and spurious.

Armed with these weapons and trusting in them, Goliath challenged one from an army, (considered by many a band of dwarfs and pigmies,) to meet him. David accepted the challenge in the name of Israel's God, and with smooth stones from the clear brook—bright jewels from the mine—*truths* from the word of God—with the sling of Faith, he advanced to meet him. Ah! little did Goliath and his brethren think that the humble shepherd, small in stature, was one of the King's Invincibles. How the giant toiled and sweat trying to wield that heavy, uncouth spear. While little David, armed with nothing but Bible truth, which God never intended should be heavy and burdensome, went round and round him, firing his smooth stones, and hitting every time. Spectators were compelled to acknowledge the superiority of the weapons used by the champion of Truth. Goliath was fully capable of winning a victory with the right armor, but his strength was lost in trying to use weapons that were worthless.

We have often been amused while thinking of that encounter, but we have rejoiced continually that by it the truth was made the "brighter, to shine." We love the truth of the Bible; the faith once delivered to the saints. It will stand all tests. Fire will only make it like gold well refined. Floods will only purify it. Storms of persecution will only make [illegible] clearer. *We love it;* we rejoice in it, we [illegible] by it to be made free; and if the truth make us free, we shall be free indeed. *We cling to it,* for all else is soon to be shaken, and all the refuges of lies swept away. We thank God for the light of his word, and that immortality is brought to light through the gospel.

We love the name of Jesus because he hath conquered death, and obtained the keys of the grave, and given us a chance to obtain eternal life. God bless the little warrior—his champion for the truth. May his shadow never be less, nor his strength diminish. May Israel's God still go with him, and give him victory over error and tradition, whenever and *wherever* he may meet it. From one who was there.

B. F. F.

For the World's Crisis.

"CRY ALOUD!"

"Cry aloud, spare not, lift up thy voice like a trumpet."—Rev. 58: 1.

Never has there been a time when the church of Christ needed more of the power and love of God than now, in these last days. Many are departing from the faith, saying, "Where is the promise of his coming?" These difficulties we must meet, and may God help us to endure unto the end, that we may be saved with that little number who shall come up through great tribulation, having washed their robes, and made them white in the blood of the Lamb.

I fear we do not heed the above scripture as we should. Many, instead of crying aloud, *keep still.* "It will not do to say anything; we have no talent; we cannot speak the word well." Such will not do much in the vineyard of the Lord. We cannot find that Jesus when on earth chose the rich and the learned, but went to the poor fishermen, and told them to follow him, and he would make them fishers of men. He taught them to ask of God for what they lacked, who gives to all liberally. Do we heed his word, or shall we keep on grumbling because we have no talent?

Dear Brn., pray for him who pens these lines, that while he is searching the word he may have wisdom, not of men but from God, that he may speak the word when called as one who must in that great day so near give an account of every idle word that is uttered.

"A few more struggles here,
A few more partings sore,
A few more toils, a few more tears,
And we shall weep no more."

Lewiston. M. B. CHASE.

For the World's Crisis.

THIS GOSPEL OF THE KINGDOM.

I propose to notice what seem to be one or two serious objections to the view generally held by Adventists concerning the gospel of the kingdom, as recorded in Matt. 24: 14. Notwithstanding I am a firm believer in the near advent of our Lord, and delight to dwell and feast upon those Scriptures that teach unmistakably that the Savior is at the door; yet I have a great aversion to wresting or misapplying the word of the Lord, even should such a misapplication seem to confirm other views which we may hold. Adventists nearly all claim that the gospel of the kingdom is not the gospel in the general acceptation of the term; but a particular message in the gospel to be given at a particular time. And as that particular time has come, the gospel of the kingdom is now being preached. To this view we object, and shall endeavor to show from the word of the Lord,

1st, that the gospel of the kingdom was preached over eighteen hundred years since. And

2ndly, that the gospel of the kingdom is not a particular message in the gospel, but the gospel in the general acceptation of the term; the same gospel that has been preached during the whole gospel dispensation.

That the gospel of the kingdom was preached more than eighteen hundred years since, will appear from the following scriptures: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the *gospel of the kingdom*, and healing every sickness, and every disease among the people." Matt. 9: 35. See also Matt. 4: 23. Mark's testimony is also to the point, as recorded in chapter 1, verses 14, 15,—"Now after that John was put in prison, Jesus came into Galilee preaching the *gospel of the kingdom of God*, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Believe what gospel? Why, the gospel that Jesus was preaching to them, the *gospel of the kingdom*, of course.

From the above testimony we learn that Jesus went about all the cities and villages teaching in their synagogues, and preaching the *gospel of the kingdom*. Not only so, but he admonishes his hearers to repent and believe "*the gospel*," showing conclusively that "the gospel" and "the gospel of the kingdom" are synonymous, one and the same thing.

That the gospel of the kingdom is nothing more nor less than the gospel in the general acceptation of the term, is most positively proved from Mark 13: 10, which reads as follows: "And the gospel must first be published among all nations." Here it will be seen that what Matthew denominates the gospel of the kingdom, Mark calls "the gospel," [illegible] the whole gospel dispensation. B. D. Adventists claim that the everlasting gospel of Rev. 14: 6 (the first angel's message) synchronizes with the gospel of the kingdom, Matt. 24: 14. If this be true, then it follows that the first angel's message dates back more than eighteen hundred years; consequently the three messages must cover the whole gospel dispensation. The writer is alone responsible for the views herein set forth. If any one has any better light, we shall be thankful to receive it.

Washington, N. H. W. H. [illegible]

THE FIRE SPREADING.

Through the kindness of a friend to whom it was written, we are permitted to lay before our readers the following account of the way in which a minister of the Baptist denomination received the blessing of entire sanctification. May all the ministers of Jesus Christ seek and obtain this baptism of holy fire:

In the early part of last December, the Holy Spirit began to work upon my heart convincing me that I was not living as I ought to; at the same time making use of the expressions of a Methodist minister at our union prayer meetings, to show me that there was a higher christian life to which he had attained. At last both the Presbyterian minister and myself were deeply impressed with the conviction that it was our duty, as well as privilege, to go forward and seek a full salvation; the idea of duty being the most prominent. Our experiences from the first were almost identical. We were intimate—had often talked over the matter of our spiritual poverty, and that of all our churches; and when the Methodist minister, just sent to our place, spoke of a higher spiritual life, we were both prepared to take hold of it. All prejudice against the "Methodist doctrine" was removed at the start—for I always had more or less prejudice against that church, and most of its doctrines. But God made me willing to be blessed by any one.

First of all, I consecrated my *all* to the Lord. This was no small thing. I found that the more I laid down, the more I saw to give up. I drew a form of covenant, or dedication, consisting of fifteen articles, and after a very long struggle, with prayer and fastings, was enabled to say that I was not my own, that all I had, or was, belonged to the Lord; that my will was conformed to his [illegible]. I had no will of my own. [illegible] this time he blessed me with an unusual [illegible] of peace and joy, together with great freedom and boldness in preaching. My knowledge of the Scriptures grew amazingly. It seemed to me that all my previous knowledge of the Bible was only theoretical. Now the word was the bread of life. Prayer, also, seemed to be something wholly different, fresh, and full of power, so that I could spend hours a day communing with my God. It continued so for two weeks, when, in answer to prayer for a fuller measure of the divine presence, the Holy Ghost came upon me in mighty power, and continued with me about an hour and a half, as they told me, (the family of the Presbyterian minister, at whose house I was at the time,) although it did not seem to me one-half as long. During this visitation, I was not unconscious, though nearly speechless, overpowered with a sense of the presence of the Holy Ghost. It was awfully solemn, though I was not frightened, nor did I shrink back in the least. During this they took me up from the floor on which I had sunk, and laid me on a bed. Then came Jesus, and filled me till I wept aloud with a view of his wonderful love for me. This vision (I can hardly call it anything else) lasted some twenty minutes or so. Then, at the same time I arose and began praying, by thanking the Holy Spirit and Christ for their manifestations to me; and while I was engaged in prayer, the love of the Father in giving his Son to die for the world, impressed me so that I lost sight of everything else. Thus it was; first, the Holy Ghost, then the Savior, and lastly, the Father. I shall never forget that day to my dying hour. From that time to this I have been absorbed in the Divine will. I have begun a new life. Everything is new. The work of the ministry is one of the most solemn realities this side of eternity, and at the same time one of the most delightful employments I can conceive of. All my ungodly ambition gone, all selfishness burned up, I seem to stand alone with Jesus, and take supreme delight in his words. To do his will is my meat and my drink. I do love him supremely.—*Earnest Christian.*

LOOK TO JESUS.

Look to Jesus to be made like him. He is the model of a christian. "His nature and his name is love." He is meek, loving, pure and good. It is not the will of God that you be like some one else, but it is his will that you be like Jesus. "Let this mind be in you which was in Christ Jesus." It is not essential either to your salvation or usefulness that the capacity and gifts of another be yours, but that you have the mind of Christ. When you sit for a likeness, you sit not for some one's else, but for your own.

Look to Jesus in the day of temptation and trial. You have left the service of Satan. He hates you for it. He will do all he can to overthrow you. His stratagems are cunningly devised. He is the "accuser of the brethren." When the waves of discouragement roll around you, he will say, "Where now is your God?" But look to Jesus. He has overcome the devil. He will give you power over him. Is the day of trial upon you? Do cares like a wild deluge come? Do storms of sorrow fall? Look to Jesus. "He is the fullness of the Godhead bodily." "He is mighty to save." [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth, holiness of heart, the unconscious state of the dead, their literal resurrection, and final destruction of the wicked.

LET ME GO

AIR.—*The Captive Indian*

Let me go to the land where the curse resteth not,
Sweet home of fruition, bright goal of my hope,
Where the conflict of ages no more shall be known,
And the great life-work 's ended,—oh! let me go home

CHO.—For the exiled captives sigh for home,
There's a wail on every breeze;
Let the reapers come with a harvest song,
And bind up the golden sheaves.

Let me go, for the heart boweth down o'er the tomb,
I fain would escape from its portals of gloom,
And Lethe's cold wave murmurs darkly and lone
I shrink from its slumbers,—O, let me go home

Let me go, for I pine for the dear ones again,
That went down in the battle, and scorned to complain,
The bravest and truest the dark night bemoan,
And sigh for the morning —oh! let me go home

Let me go, in the dim misty future I see
Sweet islands, inlaid in a bright crystal sea,
Where the pure of all ages, with beauty and song,
Share in love's richest banquet,—O, let me go home

Let me go, for the hopes of the wicked shall fail,
Ere cheeks that have bloomed shall wax deathly and pale
Yet hide me, dear Savior, from earth's hoarse groan,
Let me go with the dear ones—oh! let me go home.
Selected by GEO. A. STREETER.

STEPHEN'S PETITION

"Lord Jesus, receive my spirit."—Acts 7: 59

In discussing the subject of the soul and spirit, our opponents frequently flee to the text we have quoted. This is one of their strong-holds. Drive them out of this by the "sword of the Spirit," which is the word of God and sound arguments, they are frequently willing to yield, or else say, "It don't make much difference either way," or, that "you are a 'no soulist,' consequently are not worth talking with."

1. The position generally assumed is, that the "spirit" spoken of in the text, is the immortal soul; which is the thinking, rational, and responsible part of man

2. That it goes to heaven, or hell, immediately, at the death of the body, or exterior man

Let us take our Bible, dear reader, and see whether it will bear out, or by any means favor, the above position. We know that every person that will take the Bible for his standard, will very soon see the folly of assuming such a position.

1. We inquire, *Does the word "spirit" in the text mean the soul?* We answer, No! because the word *Psuchee*, rendered soul, is not in the text. O! you are a "no soulist." Not so fast, friend; there is no subject in the Scriptures plainer than the *soul*. Soul is one idea, and immortal soul quite another. Soul occurs several hundred times in our English version; but immortal soul, or spirit, never occurs a single time. *Psuchee* occurs about one hundred and five times in the New Testament. Fifty-nine times it is translated soul, forty times life. We now direct the reader's attention to a few passages where *Psuchai* occurs, evidently meaning a living being or person. Acts 2: 41, . . . And the same day there were added unto the disciples about three thousand (*Psuchai*) souls, or persons.

Joseph called his father Jacob, and his kindred seventy-five (*Psuchais*) souls.—See Gen 47: 26, 27; Deut. 10: 22, Acts 27: 27. We were all in the ship, two hundred and seventy-six (*Psuchai*) souls. Noah and his family, in all eight (*Psuchai*) souls, were saved by water. 1 Pet. 3: 20

In the Revelation of Jesus Christ made known to the apostle, while a prisoner in Patmos, he says, "I saw the (*Psuchas*) souls under the altar, that were slain for the word of God, and for the testimony which they held."—Rev 6: 9. Again in Rev 20: 4, John says, "I saw the (*Psuchas*) souls of them that were beheaded."

A certain D. D., an expounder of Orthodoxy, once told his hearers "that the soul is immaterial, that it cannot be seen with the best telescope!!" Pray tell us, Doctor, how John could possibly have seen the souls that were BEHEADED, if they were immaterial? They must have had heads, otherwise they could not have been cut off by the cruel hand of the persecutor. What kind of a telescope must John have looked through to have seen immaterial souls? We think, Doctor, that your telescope looks altogether too high to see material souls "*under the altar*," not in heaven.

We have only just glanced at the proof that can be brought in favor of our position. We deem this sufficient for the present.

2. *The Spirit.* The word translated spirit in the text is not *Psuchas*, but *Pneuma*. It is never translated soul in the English Bibles. Hence Stephen could not have meant, Lord Jesus, receive my soul. *Pneuma* comes from *Pneuo*, to blow, breathe, of the wind and air. *Pneuma*, wind, air, the air we breathe, breath, the breath of life.—*Liddell and Scott.* The following passage will illustrate it: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (air or wind, not soul) of life," and the consequence was, that this formation out of dust became a living soul, or person, capable of exercising its proper functions in life. Gen. 2: 7. Job evidently understood this subject when he said, "The spirit of God hath made me (out of dust), and the breath of the Almighty hath given me (Job) life."—Job 33: 4. But says one, "Solomon was a very wise man, and he says, 'The spirit returns to God, who gave it.'"—Eccl. 12: 7. Do you believe that he really meant what he said? Yes, certainly. Do you believe that Solomon contradicts himself in Ecclesiastes? No. Very well, you are bound to accept of what he says in his third and ninth chapters as well as the twelfth. For that which befalleth the sons of men, befalleth beasts; even *one thing* befalleth them; as one dieth, so dieth the other; yea, they have all (both) one breath or spirit; so man has no pre-eminence in this one respect, all go unto one place,—the dust of the ground from whence he was taken. In other words, man was formed out of the dust of the ground; the breath of the Almighty caused him to live, to have dominion over the beasts of the field, the fowls of the air, and over every thing that creepeth upon the earth. The other fleshly formations were made out of the dust of the ground, God gave them the breath of life, as he did unto man. Gen. 7: 22. Before the breath was given to either, it was in his hand, after he gave it to them, it was still in his power, for Paul says, concerning the Deity, "In him we live, move, and have our being. He giveth to all life, and breath, and all things."—Acts 17: 25-28.

When he withdraws it from the sons of men, they become subjects of death, and the dead know not any thing, their love, hatred, and envy are now perished. Eccl 9: 5, 6. This is the sense in which the breath or spirit returns to God, who gave it.

We are satisfied that the above is in harmony with Moses, Job, Solomon, and Paul. They nowhere teach that the soul, nor the spirit is the thinking *I*, nor the thinking *It*, neither a spark of Divinity within, like quicksilver in the glass ball of a thermometer.

3. We shall speak on the word "receive," in the text. If the reader will please turn to a Greek Testament, he will find that the word rendered receive, is *Dexai*. Its true meaning, according to Liddell and Scott, is the right hand, frequently, as a token of saluting, or addressing, also, as a sign of assurance, pledge, or treaty, to give one, and receive from him the pledge of the right hand.

Another writer says:—"Donnegan, in his definition of *dexai*, says it signifies the right hand, a promise, pact or covenant, assistance, aid, strength, courage, from *dexios*, and *dexios* from *dechomai*." The above definitions most clearly show that the word in question is frequently used in the sense of assistance, aid, and support, also a pledge, etc. Certainly, this gives us some light on this very (to many) perplexing subject. Stephen had been speaking the word of truth to the Jews; they were displeased with him, as many are now. Their indignation was raised against him. They cast him out of the city and stoned him. He being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand (*Dexiown*) of God. Acts 7: 56. This doubtless was a *vision*. We cannot see how he could have seen the glory of God in any other way, only as the three apostles saw it on the Mount. Matt 17: 1-9; 1 Pet 1: 16-18. No one in that trying hour could have supported him like the Lord Jesus, the mediator between God and man (1 Tim. 2: 5); who manifested himself to Israel (Jno. 1: 31) as a man of sorrows and acquainted with grief (Isa. 53), whom the same nation had rejected and crucified.

4. "He (Stephen) fell asleep." This expression is familiar to every student of the Bible. As this may possibly fall into the hands of some good and honest mind, that may not have had opportunity of investigating this very interesting topic, we will briefly show in what sense it is used. As he was probably a Jew, (Acts 7: 2.) we must turn to the archives of that peculiar people, and see in what sense they understood it. Paul says, in Acts 13: 36, that "David fell on sleep." In 1 Kings 2: 10, it reads:—"So David slept with his fathers, and was buried in the city of David." Though David slept with his fathers, and it is an undisputed fact that he was buried, yet the apostle Peter, who spoke directly under the influence of the Holy Spirit, some ten hundred years after says, "*David is not ascended into the heavens.*" Acts 2: 34. In verse 29 of the same chapter it reads: "*David is both dead and buried.*" But says one, How does this apply to Stephen? Very well, indeed. Devout men carried Stephen *to his burial*, and made great lamentation over him. Acts 8: 2. Thus they buried David, and they buried Stephen. It may be argued that it was the bodies of David and Stephen that were buried, but the spirit, which our opponents tell us is the thinking and responsible part, might have still lived on in a conscious state of existence! What saith the Scriptures? His (man's) breath (or spirit) goeth forth, *in that very day* (not another day) his thoughts perish.—Ps. 146: 4. Solomon says: the dead know not anything; also their love, hatred and envy are now perished. Eccl. 9: 5, 6. Hence no person can gain anything by asserting that it is the spirit that thinks, for in death it ceases to think.

Dear readers, we have very briefly presented to you a few thoughts on this subject. It is by no means exhausted. We are satisfied that it will harmonize with the teachings of God's word, which is able to make us wise unto salvation. May we all search as for hidden treasures, to see whether these things are so, and by so doing build our foundation upon the rock—not upon the sand, which the flood will easily wash away. God's word is not designed to make us skeptical, heretical, nor infidel, but to lead us to truth. May we be as earnest as Paul was, when he says, "If by any means I might attain unto the resurrection of the dead." Then we, if found worthy, shall "put on immortality." Before that event takes place, we are looking for "a time of trouble, such as never was." The seventh and last trumpet will ere long sound, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." And what follows? "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and they that fear thy name, both small and great, and shouldest destroy them that destroy the earth." Rev 11: 15-18. Be it so, according to thy word.—*Prophetic Watchman.*

For the World's Crisis

TIME.

Time reveals to us the verity of those prophecies relative to both the first and second advent of our Savior, although some of our modern teachers have made them mystical, while others have ignored and eschewed that which the apostle declares is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, yet it behooves those whose minds are so illuminated with the Holy Spirit of God as to readily discern the signs of the times, to cry, Behold the Bridegroom cometh! It is true scoffers abounding in these last days will sneer while we yearn for our Lord's return, and will say, "Where is the promise of his coming?" you have already brought yourselves and the doctrine which you advocate into disrepute, by the sad disappointments of past days. But, dear brethren, we can reason with these reflectors on this wise.

In all the transactions of life there is *time*. No person being engaged in a lucrative business and wishing to succeed will fail in coming up to *time*, by promptly adjusting all matters that pertain to his business. No public speaker will expect to stand up and address a large concourse of people, unless he first appoints a *time* and place for them to convene. But few of Adam's sons and daughters are conveyed in Nahum's chariots from place to place without first making themselves acquainted with the hour at which the train leaves, and they are quite sure to be at the station in *time*. No husbandman expects to reap a bountiful harvest unless he sows the seed in *time*. And so we might speak of men in all the departments of life, who never consider it dangerous to meddle with *time* in their business transactions, and whose minds are so engrossed with the things of earth that they never find time to investigate, or even look at the note of promise which God has given to those who are of faith.

Yet these men will brand God's little flock as infidels and heretics, because they are in secret places crying,

"Jesus, come, oh come to reign."

Now if these objectors could only spare the *time*, they might turn to Dan 12: 10, and there see that a certain class were to understand the *time*, which is the subject upon which Daniel treats.

That God will help us all to be wise, and ready for the reception of our coming King, is the prayer of one expecting very soon to sing the song of Moses and the Lamb.

C. H. WILLIAMS.

Clayton, Jefferson Co., N. Y.

For the World's Crisis

LIVING HOURS WITH THE PILGRIMS.—No. 1.

"His disciples came and took up the body and buried it, and went and told Jesus."—MATT 14: 12

When the disciples discovered that Herod had beheaded John the Baptist, their hearts were filled with sorrow. They took up the body and buried it, and came and poured out their trouble into the ears of Jesus. They longed for the sympathizing heart of a friend to bear a portion of their sorrow. Jesus was their only true friend. His love for them knew no bounds. So they came to him, confident of comfort. What a blessed privilege Jesus has given us, that we may do the same. He will be to us all he was to them. He was their "wisdom, their "righteousness," and their redemption; he will be the same to us. He was their leader and guide, he will be ours. He was their hope, their shield, and their Comforter; he will be the same to us,—our "exceeding great reward," if we will go to him in confidence, as they did.

"Go tell Jesus when thy heart is full
Of keen and bitter agony and woe,
When the dear, precious form of one beloved
Is parted from thee—in the grave laid low,
Go and tell Jesus—he will soothe thy grief,
To thy poor suffering heart speak relief."

That is true. O, how cheering! Is your heart filled with the bitter pangs of agony? Perhaps you are mourning the loss of the departed, who are snatched as a flower in its early bloom. Then "go and tell Jesus." Go to his feet, and pour out your heart of affliction in his ears, and he will soothe and bind up your sad, broken heart, and weep with you as he did with Martha and Mary at the grave of Lazarus.

What a blessed privilege it is, to hold communion with Jesus, who loves us and pitieth as a father pitieth his child! When you are tempest-tost by the wild, surging waves of trouble, go tell Jesus; tell him all—pour out your heart as a child pours out his troubles to an earthly parent. He will command the billows, as he did the waves of Galilee, "Peace, be still," and there will be a great calm.

Does the Prince of this world, the power of darkness, linger around your pathway with manifold temptations? Does he cause clouds to overshadow your mind, and your path to look dark before thee? By cunningly devised fables does he attempt to lead you in the path of apostasy—of world-conforming christianity? Oh, flee to the arms of Jesus! "Cast all your care upon him, for he careth for you." Nail the serpent to the cross. He destroyed the happiness of Eden. Resolve that he shall not destroy the Eden happiness within your breast. Jesus extends his entreating arms to press you nearer his bosom, where the raging winds of temptation will never disturb your heart, welling up with everlasting bliss. Then you can sing;

"No condemnation now I dread,
Jesus, with all in him, is mine;
Alive in him, my living head,
And clothed in righteousness divine."

Perhaps, dear reader, I am addressing one who is without fullness of salvation. You are out of the ark of safety. Perhaps you desire to be a disciple of Christ; but you are weak. The Devil knows your weakness, and attacks you at that point. Then go tell Jesus; confess all. He stoops with listening ears to hear it. Oh, "look to Jesus," and he will give you strength; and will give you all you ask for.

Are you burdened with care, and do your sins rise up before you, like a mountain to overwhelm you? Go tell Jesus. Listen to his sweet, entreating voice:—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Do this, and you will find sweet and perfect rest for your weary heart.

Who does not long for rest? Go to Jesus with your longing, and receive that perfect repose in God that will be undisturbed by the perils of these last days. In every want of your imperfect nature, may the Spirit lead you to "go and tell Jesus." WM. H. SPENCER.

For the World's Crisis

ANGELS vs. SPIRITUALISM.

Having attended some lectures on "Spiritualism" recently, as a standard bearer for Jesus and his truth, I was compelled to take issue with the speaker on some points, one of which was, *that their so-called spirits of the dead, were identical with the angels of scripture*. Their great proof text on this point being Rev. 22: 9. And by the way, I always remark that spiritualists in the *introduction* of their peculiar views in a christian community, are as prompt in quoting Scripture, as the Devil was in the wilderness, though not always quite as correct.

Their tactics in this direction are evidently as follows. If we succeed in establishing this hypothesis in the minds of the christian community, we shall have an easy conquest, for the Bible teaches that angels communicated with mortals in old time, and if then, why not now? So if they can prove their premises correct, their conclusions would have some weight; but, unfortunately for them, although orthodox theology may in some measure sustain that view, Bible theology cannot be made to do so.

The passage quoted (Rev. 22: 8, 9,) reads as follows: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things; then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."

They wanted to make the angel say that *he was one of the prophets*. But, on giving the text an analytical examination, it was shown conclusively that the angel neither *meant or said*, more or less, than that he was fellow-servant to John, fellow servant to his (John's) brethren the prophets, and fellow-servant to them which keep the sayings of the book.

Reference was also made by them to the case of Peter's deliverance from prison, his appearance at the door of Mary, where a prayer meeting was being held, the delight and astonishment of Rhoda, her report to the friends, their doubt of its being Peter, and their reply that it was his angel. Acts 12. But this also, if its proves anything, proves too much for their side.

In the first place, the disciples knew that Peter was imprisoned alive; they were praying for his deliverance. In the second place, it was only a supposition on their part.

Now, if they supposed that this angel was Peter's spirit, knowing that Peter was still in prison (for they did not believe that Peter was at the door), then it follows that when Peter died, his other spirit would turn into an angel; consequently Peter would have two spirits, or spirit angels. How absurd!

The fact is, they believed in guardian angels, as taught in both the Old and New Testaments; (Gen. 48: 16, Matt. 18: 10), and believed in by the saints of God in all ages.

Again, the angel that visited Abraham and Lot were claimed to be spirits of men, because they were called men, had the appearance of men, and partook of man's food; but what does the narrative prove? It proves, first, that angels are personal beings, having identity, tangibility, and reality; and furthermore, their personal appearance bears a close resemblance to that of man. Again it proves that they have organs of speech, and are able to communicate with man in an intelligent manner. Now, if modern spirits would manifest themselves as the angels did to Abraham, instead of rapping on, and tipping over tables, and communicate to us in audible tones of speech, instead of rapping out sentences by the A. B. C. process, intelligent men and women might give heed to their claims. Again, there is no evidence but that Abraham knew his visitors to be angels. It is possible that God had employed this means (his angels) to make known his purposes and promises to Abraham previous to this time.

The attempt, therefore, to prove from the Scriptures, that angels are the spirits of dead men, utterly fails. But, on the contrary, they prove very conclusively that the angels of God are a distinct order of creation. "What is man that thou art mindful of him. . . For thou hast made him a little lower than the angels." Psa. 8: 4, 5. While this proves that angels are superior to man in intellect, it also proves that man was created subsequent to the angels. 2 Peter 2: 11, also corroborates this view. "Whereas angels, which are *greater in power and might*," etc. Greater than who? greater than man. Read the context. But Heb. 2: 16, is conclusive on this point. "For verily he (Christ) took not on him the nature of angels; but he took on him the seed of Abraham." "But to which of the angels said he at any time, Sit on my right hand? . . . are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 13, 14.

Monroe, Wis. GEO. THOMPSON.

For the World's Crisis.

WHY THE WICKED DEAD ARE RAISED.

It is often asked, in reply to the Scripture testimony that there is to be a second death, "What is the use of raising them up to kill them again?" In reply to this we may say that an unconditional resurrection was foreordained from the foundation of the world, in order to secure the resurrection of those who would be incapable of complying with a conditional resurrection, and as an unconditional resurrection secures the resurrection of all men, the wicked are raised in pursuance of this foreordained decree, while the infliction of the second death is the result of individual sin alone.

It is written, "Known unto God are all his works, from the beginning of the world", hence He must have known and foreordained the resurrection of all men, as contingent on their coming under the dominion of death through Adam's transgression. Were this otherwise, multitudes would fail of the future life from sheer inability to comply with a conditional resurrection. Indeed, had it been decreed on condition, the Deity, being holy, could not have allowed sin in the conditions, and so none could have been raised, for we read, "All have sinned, and come short of the glory of God."

So in order that any might attain unto "the resurrection from the dead," it was necessary that the resurrection of all men should have been foreordained independent of conditions. And having been so foreordained, there must be a resurrection of the dead, both of the just and of the unjust, and so on this our hope of a future life depends. And this classification in the resurrection is the result of individual character. And since we cannot fail of a resurrection, that being fixed by an unalterable fiat of Jehovah, let us strive to attain unto that special resurrection.—"the resurrection from the dead", for on such the second death will have no power. And since God in his goodness and mercy has made the resurrection of all men a sure thing, failure to attain eternal life will be the sole result of man's free will in rejecting that future life, which begins by and with the resurrection.

Let us, then, seek to overcome sin, and to attain life by repentance towards God, and faith in our Lord Jesus Christ. For we read, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21: 7, 8. And the certainty of this future punishment is presented as an inducement for such characters to break off their sins by righteousness, and their iniquities by turning unto the Lord.

Be not deceived with the idea that the threatened punishment is a play upon words, for God is not unrighteous, to practice deceit. The second death cannot be a lake of fire, but the part which all liars are to have therein, which is to die thereby. To escape this, we must overcome sin by faith in Christ, for "he that overcometh shall not be hurt of the second death," as Christ himself testifies.

WM. HOBBS.

For the World's Crisis

TRUTH vs. ERROR.

We witnessed some months since a combat between truth and error. The combatants strongly reminded us of David and Goliath. The one we named in our mind Goliath had armed himself with an old spear, made by Pagans away back in a time of heathenish darkness and ignorance. It was as unfit for the time in which we live, and as unsuitable to protect us from the dangers by which we are surrounded, as the ploughs and other implements of husbandry in use *then*, would be for our rocky side hill farms. And it is as foolish to trust in it, now that the gospel has revealed a plainer and more excellent way, as it would be for our farmers to reject the modern ploughs, for those in use in Asia thousands of years ago.

The spear was like a weaver's beam, heavy and cumbersome, but without point. His sword had upon its blade, written in large Roman capitals, Philosophy and Reason. It was quite as ancient as the spear, and as wholly unsuitable for warfare. It was without edge, and composed of metal soft and spurious.

Armed with these weapons and trusting in them, Goliath challenged one from an army, (considered by many a band of dwarfs and pigmies,) to meet him. David accepted the challenge in the name of Israel's God, and with smooth stones from the clear brook—bright jewels from the mine—*truths* from the word of God—with the sling of Faith, he advanced to meet him. Ah! little did Goliath and his brethren think that the humble shepherd, small in stature, was one of the King's Invincibles. How the giant toiled and sweat trying to wield that heavy, uncouth spear. While little David, armed with nothing but Bible truth, which God never intended should be heavy and burdensome, went round and round him, firing his smooth stones, and hitting every time. Spectators were compelled to acknowledge the superiority of the weapons used by the champion of Truth. Goliath was fully capable of winning a victory with the right armor, but his strength was lost in trying to use weapons that were worthless.

We have often been amused while thinking of that encounter, but we have rejoiced *continually* that *by* it the truth was made the "brighter to shine." We love the truth of the Bible, *the* faith once delivered to the saints. It will stand all tests. Fire will only make it like gold well refined. Floods will only purify it. Storms of persecution will only make it shine the clearer. *We love it*: we rejoice in it, we trust by it to be made free; and if the truth make us free, we shall be free indeed. *We cling to it*, for all else is soon to be shaken, and all the refuges of lies swept away. We thank God for the light of his word, and that immortality is brought to light through the gospel.

We love the name of Jesus because he hath conquered death, and obtained the keys of the grave, and given us a chance to obtain eternal life. God bless the little warrior—his champion for the truth. May his shadow never be less, nor his strength diminish. May Israel's God still go with him, and give him victory over error and tradition, whenever and *wherever* he may meet it. From one who was there.

B. F. F.

For the World's Crisis

"CRY ALOUD!"

"Cry aloud, spare not, lift up thy voice like a trumpet."—Rev. 58: 1

Never has there been a time when the church of Christ needed more of the power and love of God than now, in these last days. Many are departing from the faith, saying, "Where is the promise of his coming?" These difficulties we must meet, and may God help us to endure unto the end, that we may be saved with that little number who shall come up through great tribulation, having washed their robes, and made them white in the blood of the Lamb.

I fear we do not heed the above scripture as we should. Many, instead of crying aloud, *keep still*. "It will not do to say anything, we have no talent, we cannot speak the word well." Such will not do much in the vineyard of the Lord. We cannot find that Jesus when on earth chose the rich and the learned, but went to the poor fishermen, and told them to follow him, and he would make them fishers of men. He taught them to ask of God for what they lacked, who gives to all liberally. Do we heed his word, or shall we keep on grumbling because we have no talent?

Dear Brn., pray for him who pens these lines, that while he is searching the word he may have wisdom, not of men but from God, that he may speak the word when called as one who must in that great day so near give an account of every idle word that is uttered.

"A few more struggles here,
A few more partings sore,
A few more toils, a few more tears,
And we shall weep no more."

Lewiston M. B. CHASE.

For the World's Crisis

THIS GOSPEL OF THE KINGDOM

I propose to notice what seem to be one or two serious objections to the view generally held by Adventists concerning the gospel of the kingdom, as recorded in Matt 24: 14. Notwithstanding I am a firm believer in the near advent of our Lord, and delight to dwell and feast upon those Scriptures that teach unmistakably that the Savior is at the door, yet I have a great aversion to wresting or misapplying the word of the Lord, even should such a misapplication seem to confirm other views which we may hold. Adventists nearly all claim that the gospel of the kingdom is not the gospel in the general acceptation of the term; but a particular message in the gospel to be given at a particular time. And as that particular time has come, the gospel of the kingdom is now being preached. To this view we object, and shall endeavor to show from the word of the Lord,

1st, that the gospel of the kingdom was preached over eighteen hundred years since. And

2ndly, that the gospel of the kingdom is not a particular message in the gospel, but the gospel in the general acceptation of the term; the same gospel that has been preached during the whole gospel dispensation.

That the gospel of the kingdom was preached more than eighteen hundred years since, will appear from the following scriptures: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the *gospel of the kingdom*, and healing every sickness, and every disease among the people." Matt. 9: 35. See also Matt. 4: 23. Mark's testimony is also to the point, as recorded in chapter 1, verses 14, 15,—"Now after that John was put in prison, Jesus came into Galilee preaching the *gospel of the kingdom of God*, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Believe what gospel? Why, the gospel that Jesus was preaching to them, the *gospel of the kingdom*, of course.

From the above testimony we learn that Jesus went about all the cities and villages teaching in their synagogues, and preaching the *gospel of the kingdom*. Not only so, but he admonishes his hearers to repent and believe "*the gospel*," showing conclusively that "the gospel" and "the gospel of the kingdom" are synonymous, one and the same thing.

That the gospel of the kingdom is nothing more nor less than the gospel in the general acceptation of the term, is most positively proved from Mark 13: 10, which reads as follows: "And *the gospel* must first be published among all nations." Here it will be seen that what Matthew denominates the gospel of the kingdom, Mark calls "*the gospel*"—the same gospel that has been preached during the whole gospel dispensation.

S. D. Adventists claim that the everlasting gospel of Rev. 14: 6 (the first angel's message) synchronizes with the gospel of the kingdom, Matt. 24: 14. If this be true, then it follows that the first angel's message dates back more than eighteen hundred years; consequently the three messages must cover the whole gospel dispensation. The writer is alone responsible for the views herein set forth. If any one has any better light, we shall be thankful to receive it.

Washington, N. H. W. H. BATE.

THE FIRE SPREADING.

Through the kindness of a friend to whom it was written, we are permitted to lay before our readers the following account of the way in which a minister of the Baptist denomination received the blessing of entire sanctification. May all the ministers of Jesus Christ seek and obtain this baptism of holy fire:

In the early part of last December, the Holy Spirit began to work upon my heart convincing me that I was not living as I ought to; at the same time making use of the expressions of a Methodist minister at our union prayer meetings, to show me that there was a higher christian life to which he had attained. At last both the Presbyterian minister and myself were deeply impressed with the conviction that it was our duty, as well as privilege, to go forward and seek a full salvation; the idea of duty being the most prominent. Our experiences from the first were almost identical. We were intimate—had often talked over the matter of our spiritual poverty, and that of all our churches; and when the Methodist minister, just sent to our place, spoke of a higher spiritual life, we were both prepared to take hold of it. All prejudice against the "Methodist doctrine" was removed at the start—for I always had more or less prejudice against that church, and most of its doctrines. But God made me willing to be blessed by any one.

First of all, I consecrated my *all* to the Lord. This was no small thing. I found that the more I laid down, the more I saw to give up. I drew a form of covenant, or dedication, consisting of fifteen articles, and after a very long struggle, with prayer and fasting, was enabled to say that I was not my own; that all I had, or was, belonged to the Lord; that my will was conformed to his will; indeed, that I had no will of my own. At this time he blessed me with an unusual degree of peace and joy, together with great freedom and boldness in preaching. My knowledge of the Scriptures grew amazingly; it seemed to me that all my previous knowledge of the Bible was only theoretical. Now the word was the bread of life. Prayer, also, seemed to be something wholly different, fresh, and full of power, so that I could spend hours a day communing with my God. It continued so for for two weeks, when, in answer to prayer for a fuller measure of the divine presence, the Holy Ghost came upon me in mighty power, and continued with me about an hour and a half, as they told me, (the family of the Presbyterian minister, at whose house I was at the time,) although it did not seem to me one-half as long. During this visitation, I was not unconscious, though nearly speechless, overpowered with a sense of the presence of the Holy Ghost. It was awfully solemn, though I was not frightened, nor did I shrink back in the least. During this they took me up from the floor on which I had sunk, and laid me on a bed. Then came Jesus, and filled me till I wept aloud with a view of his wonderful love for me. This vision (I can hardly call it anything else) lasted some twenty minutes or so. Then, at the same time I arose and began praying, by thanking the Holy Spirit and Christ for their manifestations to me; and while I was engaged in prayer, the love of the Father in giving his Son to die for the world, impressed me so that I lost sight of everything else. Thus it was, first, the Holy Ghost, then the Savior, and lastly, the Father. I shall never forget that day to my dying hour. From that time to this I have been absorbed in the Divine will. I have begun a new life. Everything is new. The work of the ministry is one of the most solemn realities this side of eternity, and at the same time one of the most delightful employments I can conceive of. All my ungodly ambition gone, all selfishness burned up, I seem to stand alone with Jesus, and take supreme delight in his words. To do his will is my meat and my drink. I do love him supremely.—*Earnest Christian.*

LOOK TO JESUS.

Look to Jesus to be made like him. He is the model of a christian. "His nature and his name is love." He is meek, loving, pure and good. It is not the will of God that you be like some one else, but it is his will that you be like Jesus. "Let this mind be in you which was in Christ Jesus." It is not essential either to your salvation or usefulness that the capacity and gifts of another be yours, but that you have the mind of Christ. When you sit for a likeness, you sit not for some one else, but for your own.

Look to Jesus in the day of temptation and trial. You have left the service of Satan. He hates you for it. He will do all he can to overthrow you. His stratagems are cunningly devised. He is the "accuser of the brethren." When the waves of discouragement roll around you, he will say, "where now is your God?" But look to Jesus. He has overcome the devil. He will give you power over him. Is the day of trial upon you? Do cares like a wild deluge come? Do storms of sorrow fall? Look to Jesus. "He is the fullness of the Godhead bodily." "He is mighty to save." His eye is on you. You have in him a friend "who sticketh closer than a brother." Trust in Jesus, and all will be well. Look to Jesus.—W. F. Downing.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LET ME GO.

AIR.—*The Captive Indian.*

Let me go to the land where the curse resteth not,
Sweet home of fruition, bright goal of my hope;
Where the conflict of ages no more shall be known,
And the great life-work's ended,—oh! let me go home.

CHO.—For the exiled captives sigh for home,
There's a wail on every breeze;
Let the reapers come with a harvest song,
And bind up the golden sheaves.

Let me go, for the heart boweth down o'er the tomb,
I fain would escape from its portals of gloom;
And Lethe's cold wave murmurs darkly and lone,
I shrink from its slumbers,—O, let me go home.

Let me go, for I pine for the dear ones again,
That went down in the battle, and scorned to complain;
The bravest and truest the dark night bemoan,
And sigh for the morning,—oh! let me go home.

Let me go! in the dim misty future I see
Sweet islands, inlaid in a bright crystal sea,
Where the pure of all ages, with beauty and song,
Share in love's richest banquet,—O, let me go home.

Let me go, ere the hopes of the wicked shall fail,
Ere cheeks that have bloomed shall wax deathly and pale,
Yes, hide me, dear Savior, from earth's final groan,
Let me go with the dear ones—oh! let me go home.

Selected by GEO. A. STREETER.

STEPHEN'S PETITION.

"Lord Jesus, receive my spirit."—Acts 7: 59.

In discussing the subject of the soul and spirit, our opponents frequently flee to the text we have quoted. This is one of their strong-holds. Drive them out of this by the "sword of the Spirit," which is the word of God and sound arguments; they are frequently willing to yield, or else say, "It don't make much difference either way," or, that "you are a 'no soulist,' consequently are not worth talking with."

1. The position generally assumed is, that the "spirit" spoken of in the text, is the immortal soul; which is the thinking, rational, and responsible part of man.

2. That it goes to heaven, or hell, immediately, at the death of the body, or exterior man.

Let us take our Bible, dear reader, and see whether it will bear out, or by any means favor, the above position. We know that every person that will take the Bible for his standard, will very soon see the folly of assuming such a position.

1. We inquire, *Does the word "spirit" in the text mean the soul?* We answer, No! because the word *Psuchee*, rendered soul, is not in the text. O! you are a "no soulist." Not so fast, friend; there is no subject in the Scriptures plainer than the *soul*. Soul is one idea, and immortal soul quite another. Soul occurs several hundred times in our English version; but immortal soul, or spirit, never occurs a single time. *Psuchee* occurs about one hundred and five times in the New Testament. Fifty-nine times it is translated soul; forty times life. We now direct the reader's attention to a few passages where *Psuchai* occurs, evidently meaning a living being or person. Acts 2: 41, . . . And the same day there were added unto the disciples about three thousand (*Psuchai*) souls, or persons.

Joseph called his father Jacob, and his kindred seventy-five (*Psuchais*) souls.—See Gen. 47: 26, 27; Deut. 10: 22; Acts 27: 27. We were all in the ship, two hundred and seventy-six (*Psuchai*) souls. Noah and his family, in all eight (*Psuchai*) souls, were saved by water. 1 Pet. 3: 20.

In the Revelation of Jesus Christ made known to the apostle, while a prisoner in Patmos, he says, "I saw the (*Psuchas*) souls under the altar, that were slain for the word of God, and for the testimony which they held."—Rev. 6: 9. Again in Rev. 20: 4, John says, "I saw the (*Psuchas*) souls of them that were beheaded."

A certain D. D., an expounder of Orthodoxy, once told his hearers "that the soul is immaterial, that it cannot be seen with the best telescope!!" Pray tell us, Doctor, how John could possibly have seen the souls that were BEHEADED, if they were immaterial? They must have had heads, otherwise they could not have been cut off by the cruel hand of the persecutor. What kind of a telescope must John have looked through to have seen immaterial souls? We think, Doctor, that your telescope looks altogether too high to see material souls "*under the altar*," not in heaven.

We have only just glanced at the proof that can be brought in favor of our position. We deem this sufficient for the present.

2. *The Spirit.* The word translated spirit in the text is not *Psuchai*, but *Pneuma*. It is never translated soul in the English Bibles. Hence Stephen could not have meant, Lord Jesus, receive my soul. *Pneuma* comes from *Pneuo*, to blow, breathe, of the wind and air. *Pneuma*, wind, air, the air we breathe, breath, the breath of life.—*Liddell and Scott.* The following passage will illustrate it: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (air or wind, not soul) of life," and the consequence was, that this formation out of dust became a living soul, or person, capable of exercising its proper functions in life. Gen. 2: 7. Job evidently understood this subject when he said, "The spirit of God hath made me (out of dust), and the breath of the Almighty hath given me (Job) life."—Job 33: 4. But says one, "Solomon was a very wise man, and he says, 'The spirit returns to God, who gave it.'"—Eccl. 12: 7. Do you believe that he really meant what he said? Yes, certainly. Do you believe that Solomon contradicts himself in Ecclesiastes? No. Very well, you are bound to accept of what he says in his third and ninth chapters as well as the twelfth. For that which befalleth the sons of men, befalleth beasts; even *one thing* befalleth them; as one dieth, so dieth the other; yea, they have all (both) one breath or spirit; so man has no pre-eminence in this one respect; all go unto one place,—the dust of the ground from whence he was taken. In other words, man was formed out of the dust of the ground; the breath of the Almighty caused him to live, to have dominion over the beasts of the field, the fowls of the air, and over every thing that creepeth upon the earth. The other fleshly formations were made out of the dust of the ground; God gave them the breath of life, as he did unto man. Gen. 7: 22. Before the breath was given to either, it was in his hand; after he gave it to them, it was still in his power, for Paul says, concerning the Deity, "In him we live, move, and have our being. He giveth to all life, and breath, and all things."—Acts 27: 25–28.

When he withdraws it from the sons of men, they become subjects of death, and the dead know not any thing; their love, hatred, and envy are now perished. Eccl. 7: 5, 6. This is the sense in which the breath or spirit returns to God, who gave it.

We are satisfied that the above is in harmony with Moses, Job, Solomon, and Paul. They nowhere teach that the soul, nor the spirit is the thinking *I*, nor the thinking *It*, neither a spark of Divinity within, like quicksilver in the glass ball of a thermometer.

3. We shall speak on the word "receive," in the text. If the reader will please turn to a Greek Testament, he will find that the word rendered receive, is *Dexai*. Its true meaning, according to Liddell and Scott, is the right hand, frequently, as a token of saluting, or addressing; also, as a sign of assurance, pledge, or treaty, to give one, and receive from him the pledge of the right hand.

Another writer says:—"Donnegan, in his definition of *dexai*, says it signifies the right hand, a promise, pact or covenant, assistance, aid, strength, courage, from *dexios*, and *dexios* from *dechomai*." The above definitions most clearly show that the word in question is frequently used in the sense of assistance, aid, and support, also a pledge, etc. Certainly, this gives us some light on this very (to many) perplexing subject. Stephen had been speaking the word of truth to the Jews; they were displeased with him, as many are now. Their indignation was raised against him. They cast him out of the city and stoned him. He being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand (*Dexiom*) of God. Acts 7: 56. This doubtless was a *vision*. We cannot see how he could have seen the glory of God in any other way, only as the three apostles saw it on the Mount. Matt. 17: 1–9; 1 Pet. 1: 16–18. No one in that trying hour could have supported him like the Lord Jesus, the mediator between God and man (1 Tim. 2: 5); who manifested himself to Israel (Jno. 1: 31) as a man of sorrows and acquainted with grief (Isa. 53), whom the same nation had rejected and crucified.

4. "He (Stephen) fell asleep." This expression is familiar to every student of the Bible. As this may possibly fall into the hands of some good and honest mind, that may not have had opportunity of investigating this very interesting topic, we will briefly show in what sense it is used. As he was probably a Jew, (Acts 7: 2.) we must turn to the archives of that peculiar people, and see in what sense they understood it. Paul says, in Acts 19: 36, that "David fell on sleep." In 1 Kings 2: 19, it reads:—"So David slept with his fathers, and was buried in the city of David." Though David slept with his fathers, and it is an undisputed fact that he was buried, yet the apostle Peter, who spoke directly under the influence of the Holy Spirit, some ten hundred years after says, "*David is not ascended into the heavens.*" Acts 2: 34. In verse 29 of the same chapter it reads: "*David is both dead and buried.*" But says one, How does this apply to Stephen? Very well, indeed. Devout men carried Stephen *to his burial*, and made great lamentation over him. Acts 8: 2. Thus they buried David, and they buried Stephen. It may be argued that it was the bodies of David and Stephen that were buried, but the spirit, which our opponents tell us is the thinking and responsible part, might have still lived on in a conscious state of existence! What saith the Scriptures? His (man's) breath (or spirit) goeth forth, *in that very day* (not another day) his thoughts perish.—Ps. 146: 4. Solomon says: the dead know not anything; also their love, hatred and envy are now perished. Eccl. 9: 5, 6. Hence no person can gain anything by asserting that it is the spirit that thinks, for in death it ceases to think.

Dear readers, we have very briefly presented to you a few thoughts on this subject. It is by no means exhausted. We are satisfied that it will harmonize with the teachings of God's word, which is able to make us wise unto salvation. May we all search as for hidden treasures, to see whether these things are so, and by so doing build our foundation upon the *rock*—not upon the sand, which the flood will easily wash away. God's word is not designed to make us skeptical, heretical, nor infidel, but to lead us to truth. May we be as earnest as Paul was, when he says, "If by any means I might attain unto the resurrection of the dead." Then we, if found worthy, shall "put on immortality." Before that event takes place, we are looking for "a time of trouble, such as never was." The seventh and last trumpet will ere long sound, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." And what follows? "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and they that fear thy name, both small and great, and shouldest destroy them that destroy the earth." Rev. 11: 15–18. Be it so, according to thy word.—*Prophetic Watchman.*

For the World's Crisis.

TIME.

Time reveals to us the verity of those prophecies relative to both the first and second advent of our Savior, although some of our modern teachers have made them mystical, while others have ignored and eschewed that which the apostle declares is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; yet it behooves those whose minds are so illuminated with the Holy Spirit of God as to readily discern the signs of the times, to cry, Behold the Bridegroom cometh! It is true scoffers abounding in these last days will sneer while we yearn for our Lord's return, and will say, "Where is the promise of his coming?" you have already brought yourselves and the doctrine which you advocate into disrepute, by the sad disappointments of past days. But, dear brethren, we can reason with these reflectors on this wise:

In all the transactions of life there is *time*. No person being engaged in a lucrative business and wishing to succeed will fail in coming up to *time*, by promptly adjusting all matters that pertain to his business. No public speaker will expect to stand up and address a large concourse of people, unless he first appoints a *time* and place for them to convene. But few of Adam's sons and daughters are conveyed in Nahum's chariots from place to place without first making themselves acquainted with the hour at which the train leaves, and they are quite sure to be at the station in *time*. No husbandman expects to reap a bountiful harvest unless he sows the seed in *time*. And so we might speak of men in all the departments of life, who never consider it dangerous to meddle with *time* in their business transactions, and whose minds are so engrossed with the things of earth that they never find time to investigate, or even look at the note of promise which God has given to those who are of faith.

Yet these men will brand God's little flock as infidels and heretics, because they are in secret places crying,

"Jesus, come, oh come to reign."

Now if these objectors could only spare the *time*, they might turn to Dan. 12: 10, and there see that a certain class were to understand the *time*, which is the subject upon which Daniel treats.

That God will help us all to be wise, and ready for the reception of our coming King, is the prayer of one expecting very soon to sing the song of Moses and the Lamb.

C. H. WILLIAMS.

Clayton, Jefferson Co., N. Y.

For the World's Crisis.

LIVING HOURS WITH THE PILGRIMS.—No. 1.

"His disciples came and took up the body and buried it, and went and told Jesus."—MATT. 14. 12.

When the disciples discovered that Herod had beheaded John the Baptist, their hearts were filled with sorrow. They took up the body and buried it, and came and poured out their trouble into the ears of Jesus. They longed for the sympathizing heart of a friend to bear a portion of their sorrow. Jesus was their only true friend. His love for them knew no bounds. So they came to him, confident of comfort. What a blessed privilege Jesus has given us, that we may do the same. He will be to us all he was to them. He was their "wisdom, their "righteousness," and their redemption; he will be the same to us. He was their leader and guide; he will be ours. He was their hope, their shield, and their Comforter; he will be the same to us, —our "exceeding great reward," if we will go to him in confidence, as they did.

"Go tell Jesus when thy heart is full
Of keen and bitter agony and woe;
When the dear, precious form of one beloved
Is parted from thee—in the grave laid low;
Go and tell Jesus—he will soothe thy grief;
To thy poor suffering heart speak relief."

That is true. O, how cheering! Is your heart filled with the bitter pangs of agony? Perhaps you are mourning the loss of the departed, who are snatched as a flower in its early bloom. Then "go and tell Jesus." Go to his feet, and pour out your heart of affliction in his ears, and he will soothe and bind up your sad, broken heart, and weep with you as he did with Martha and Mary at the grave of Lazarus.

What a blessed privilege it is, to hold communion with Jesus, who loves us and pitieth as a father pitieth his child! When you are tempest-tost by the wild, surging waves of trouble, go tell Jesus; tell him all—pour out your heart as a child pours out his troubles to an earthly parent. He will command the billows, as he did the waves of Galilee, "Peace, be still," and there will be a great calm.

Does the Prince of this world, the power of darkness, linger around your pathway with manifold temptations? Does he cause clouds to overshadow your mind, and your path to look dark before thee? By cunningly devised fables does he attempt to lead you in the path of apostasy—of world-conforming christianity? Oh, flee to the arms of Jesus! "Cast all your care upon him, for he careth for you." Nail the serpent to the cross. He destroyed the happiness of Eden. Resolve that he shall not destroy the Eden happiness within your breast. Jesus extends his entreating arms to press you nearer his bosom, where the raging winds of temptation will never disturb your heart, welling up with everlasting bliss. Then you can sing;

"No condemnation now I dread,
Jesus, with all in him, is mine;
Alive in him, my living head,
And clothed in righteousness divine."

Perhaps, dear reader, I am addressing one who is without fullness of salvation. You are out of the ark of safety. Perhaps you desire to be a disciple of Christ; but you are weak. The Devil knows your weakness, and attacks you at that point. Then go tell Jesus; confess all. He stoops with listening ears to hear it. Oh, "look to Jesus," and he will give you strength; and will give you all you ask for.

Are you burdened with care, and do your sins rise up before you, like a mountain to overwhelm you? Go tell Jesus. Listen to his sweet, entreating voice:—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Do this, and you will find sweet and perfect rest for your weary heart.

Who does not long for rest? Go to Jesus with your longing, and receive that perfect repose in God that will be undisturbed by the perils of these last days. In every want of your imperfect nature, may the Spirit lead you to "go and tell Jesus." WM. H. SPENCER.

For the World's Crisis.

ANGELS vs. SPIRITUALISM.

Having attended some lectures on "Spiritualism" recently, as a standard bearer for Jesus and his truth, I was compelled to take issue with the speaker on some points, one of which was, *that their so-called spirits of the dead, were identical with the angels of scripture*. Their great proof text on this point being Rev. 22: 9. And by the way, I always remark that spiritualists in the *introduction* of their peculiar views in a christian community, are as prompt in quoting Scripture, as the Devil was in the wilderness, though not always quite as correct.

Their tactics in this direction are evidently as follows: If we succeed in establishing this hypothesis in the minds of the christian community, we shall have an easy conquest, for the Bible teaches that angels communicated with mortals in old time, and if then, why not now? So if they can prove their premises correct, their conclusions would have some weight; but, unfortunately for them, although orthodox theology may in some measure sustain that view, Bible theology cannot be made to do so.

The passage quoted (Rev. 22: 8, 9) reads as follows: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things; then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."

They wanted to make the angel say that *he was one of the prophets*. But, on giving the text an analytical examination, it was shown conclusively that the angel neither *meant or said*, more or less, than that he was fellow-servant to John, fellow servant to his (John's) brethren the prophets, and fellow-servant to them which keep the sayings of the book.

Reference was also made by them to the case of Peter's deliverance from prison, his appearance at the door of Mary, where a prayer meeting was being held, the delight and astonishment of Rhoda, her report to the friends, their doubt of its being Peter, and their reply that it was his angel. Acts 12. But this also, if its proves anything, proves too much for their side.

In the first place, the disciples knew that Peter was imprisoned alive; they were praying for his deliverance. In the second place, it was only a supposition on their part.

Now, if they supposed that this angel was Peter's spirit, knowing that Peter was still in prison (for they did not believe that Peter was at the door), then it follows that when Peter died, his other spirit would turn into an angel; consequently Peter would have two spirits, or spirit angels. How absurd!

The fact is, they believed in guardian angels, as taught in both the Old and New Testaments; (Gen. 48: 16, Matt. 18: 10), and believed in by the saints of God in all ages.

Again, the angel that visited Abraham and Lot were claimed to be spirits of men, because they were called men, had the appearance of men, and partook of man's food; but what does the narrative prove? It proves, first, that angels are personal beings, having identity, tangibility, and reality; and furthermore, their personal appearance bears a close resemblance to that of man. Again it proves that they have organs of speech, and are able to communicate with man in an intelligent manner. Now, if modern spirits would manifest themselves as the angels did to Abraham, instead of rapping on, and tipping over tables, and communicate to us in audible tones of speech, instead of rapping out sentences by the A. B. C. process, intelligent men and women might give heed to their claims. Again, there is no evidence but that Abraham knew his visitors to be angels. It is possible that God had employed this means (his angels) to make known his purposes and promises to Abraham previous to this time.

The attempt, therefore, to prove from the Scriptures, that angels are the spirits of dead men, utterly fails. But, on the contrary, they prove very conclusively that the angels of God are a distinct order of creation. "What is man that thou art mindful of him. . . For thou hast made him a *little lower than the angels*." Psa. 8: 4, 5. While this proves that angels are superior to man in intellect, it also proves that man was created subsequent to the angels. 2 Peter 2: 11, also corroborates this view. "Whereas angels, which are *greater in power and might*," etc. Greater than who? greater than man. Read the context. But Heb. 2: 16, is conclusive on this point. "For verily he (Christ) took not on him the nature of angels; but he took on him the seed of Abraham." "But to which of the angels said he at any time, Sit on my right hand? . . . are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 13, 14.

Monroe, Wis. GEO. THOMPSON.

For the World's Crisis.

WHY THE WICKED DEAD ARE RAISED.

It is often asked, in reply to the Scripture testimony that there is to be a second death, "What is the use of raising them up to kill them again?" In reply to this we may say that an unconditional resurrection was foreordained from the foundation of the world, in order to secure the resurrection of those who would be incapable of complying with a conditional resurrection; and as an unconditional resurrection secures the resurrection of all men, the wicked are raised in pursuance of this foreordained decree, while the infliction of the second death is the result of individual sin alone.

It is written, "Known unto God are all his works, from the beginning of the world"; hence He must have known and foreordained the resurrection of all men, as contingent on their coming under the dominion of death through Adam's transgression. Were this otherwise, multitudes would fail of the future life from sheer inability to comply with a conditional resurrection. Indeed, had it been decreed on condition, the Deity, being holy, could not have allowed sin in the conditions, and so none could have been raised; for we read, "All have sinned, and come short of the glory of God."

So in order that any might attain unto "the resurrection from the dead," it was necessary that the resurrection of all men should have been foreordained independent of conditions. And having been so foreordained, there must be a resurrection of the dead, both of the just and of the unjust; and so on this our hope of a future life depends. And this classification in the resurrection is the result of individual character. And since we cannot fail of a resurrection, that being fixed by an unalterable fiat of Jehovah, let us strive to attain unto that special resurrection,—"the resurrection from the dead"; for on such the second death will have no power. And since God in his goodness and mercy has made the resurrection of all men a sure thing, failure to attain eternal life will be the sole result of man's free will in rejecting that future life, which begins by and with the resurrection.

Let us, then, seek to overcome sin, and to attain life by repentance towards God, and faith in our Lord Jesus Christ. For we read, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21: 7, 8. And the certainty of this future punishment is presented as an inducement for such characters to break off their sins by righteousness, and their iniquities by turning unto the Lord.

Be not deceived with the idea that the threatened punishment is a play upon words, for God is not unrighteous, to practice deceit. The second death cannot be a lake of fire, but the part which all liars are to have therein, which is to die thereby. To escape this, we must overcome sin by faith in Christ; for "he that overcometh shall not be hurt of the second death," as Christ himself testifies.

WM. HOBBS.

For the World's Crisis.

TRUTH vs. ERROR.

We witnessed some months since a combat between truth and error. The combatants strongly reminded us of David and Goliath. The one we named in our mind Goliath had armed himself with an old spear, made by Pagans away back in a time of heathenish darkness and ignorance. It was as unfit for the time in which we live, and as unsuitable to protect us from the dangers by which we are surrounded, as the ploughs and other implements of husbandry in use *then*, would be for our rocky side hill farms. And it is as foolish to trust in it, now that the gospel has revealed a plainer and more excellent way, as it would be for our farmers to reject the modern ploughs, for those in use in Asia thousands of years ago.

The spear was like a weaver's beam, heavy and cumbersome, but without point. His sword had upon its blade, written in large Roman capitals, Philosophy and Reason. It was quite as ancient as the spear, and as wholly unsuitable for warfare. It was without edge, and composed of metal soft and spurious.

Armed with these weapons and trusting in them, Goliath challenged one from an army, (considered by many a band of dwarfs and pigmies,) to meet him. David accepted the challenge in the name of Israel's God, and with smooth stones from the clear brook—bright jewels from the mine—*truths* from the word of God—with the sling of Faith, he advanced to meet him. Ah! little did Goliath and his brethren think that the humble shepherd, small in stature, was one of the King's Invincibles. How the giant toiled and sweat trying to wield that heavy, uncouth, spear. While little David, armed with nothing but Bible truth, which God never intended should be heavy and burdensome, went round and round him, firing his smooth stones, and hitting every time. Spectators were compelled to acknowledge the superiority of the weapons used by the champion of Truth. Goliath was fully capable of winning a victory with the right armor, but his strength was lost in trying to use weapons that were worthless.

We have often been amused while thinking of that encounter, but we have rejoiced continually that by it the truth was made the "brighter to shine." We love the truth of the Bible, *the* faith once delivered to the saints. It will stand all tests. Fire will only make it like gold well refined. Floods will only purify it. Storms of persecution will only make it shine the clearer. *We love it*: we rejoice in it, we trust by it to be made free; and if the truth make us free, we shall be free indeed. *We cling to it*, for all else is soon to be shaken, and all the refuges of lies swept away. We thank God for the light of his word, and that immortality is brought to light through the gospel.

We love the name of Jesus because he hath conquered death, and obtained the keys of the grave, and given us a chance to obtain eternal life. God bless the little warrior—his champion for the truth. May his shadow never be less, nor his strength diminish. May Israel's God still go with him, and give him victory over error and tradition, whenever and wherever he may meet it. From one who was there.

B. F. F.

For the World's Crisis.

"CRY ALOUD!"

"Cry aloud, spare not, lift up thy voice like a trumpet."—Rev. 58: 1.

Never has there been a time when the church of Christ needed more of the power and love of God than now, in these last days. Many are departing from the faith, saying, "Where is the promise of his coming?" These difficulties we must meet, and may God help us to endure unto the end, that we may be saved with that little number who shall come up through great tribulation, having washed their robes, and made them white in the blood of the Lamb.

I fear we do not heed the above scripture as we should. Many, instead of crying aloud, *keep still*. "It will not do to say anything; we have no talent; we cannot speak the word well." Such will not do much in the vineyard of the Lord. We cannot find that Jesus when on earth chose the rich and the learned, but went to the poor fishermen, and told them to follow him, and he would make them fishers of men. He taught them to ask of God for what they lacked, who gives to all liberally. Do we heed his word, or shall we keep on grumbling because we have no talent?

Dear Brn., pray for him who pens these lines, that while he is searching the word he may have wisdom, not of men but from God, that he may speak the word when called as one who must in that great day so near give an account of every idle word that is uttered.

"A few more struggles here,
A few more partings sore,
A few more toils, a few more tears,
And we shall weep no more."

Lewiston. M. B. CHASE.

For the World's Crisis.

THIS GOSPEL OF THE KINGDOM.

I propose to notice what seem to be one or two serious objections to the view generally held by Adventists concerning the gospel of the kingdom, as recorded in Matt. 24: 14. Notwithstanding I am a firm believer in the near advent of our Lord, and delight to dwell and feast upon those Scriptures that teach unmistakably that the Savior is at the door; yet I have a great aversion to wresting or misapplying the word of the Lord, even should such a misapplication seem to confirm other views which we may hold. Adventists nearly all claim that the gospel of the kingdom is not the gospel in the general acceptation of the term; but a particular message in the gospel to be given at a particular time. And as that particular time has come, the gospel of the kingdom is now being preached. To this view we object, and shall endeavor to show from the word of the Lord,

1st, that the gospel of the kingdom was preached over eighteen hundred years since. And

2ndly, that the gospel of the kingdom is not a particular message in the gospel, but the gospel in the general acceptation of the term; the same gospel that has been preached during the whole gospel dispensation.

That the gospel of the kingdom was preached more than eighteen hundred years since, will appear from the following scriptures: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the *gospel of the kingdom*, and healing every sickness, and every disease among the people." Matt. 9: 35. See also Matt. 4: 23. Mark's testimony is also to the point, as recorded in chapter 1, verses 14, 15,—"Now after that John was put in prison, Jesus came into Galilee preaching the *gospel of the kingdom of God*, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Believe what gospel? Why, the gospel that Jesus was preaching to them, the *gospel of the kingdom*, of course.

From the above testimony we learn that Jesus went about all the cities and villages teaching in their synagogues, and preaching the *gospel of the kingdom*. Not only so, but he admonishes his hearers to repent and believe "*the gospel*," showing conclusively that "the gospel" and "the gospel of the kingdom" are synonymous, one and the same thing.

That the gospel of the kingdom is nothing more nor less than the gospel in the general acceptation of the term, is most positively proved from Mark 13: 10, which reads as follows: "And *the gospel* must first be published among all nations." Here it will be seen that what Matthew denominates the gospel of the kingdom, Mark calls "*the gospel*"—the same gospel that has been preached during the whole gospel dispensation.

S. D. Adventists claim that the everlasting gospel of Rev. 14: 6 (the first angel's message) synchronizes with the gospel of the kingdom, Matt. 24: 14. If this be true, then it follows that the first angel's message dates back more than eighteen hundred years; consequently the three messages must cover the whole gospel dispensation. The writer is alone responsible for the views herein set forth. If any one has any better light, we shall be thankful to receive it.

Washington, N. H. W. H. BATE.

THE FIRE SPREADING.

Through the kindness of a friend to whom it was written, we are permitted to lay before our readers the following account of the way in which a minister of the Baptist denomination received the blessing of entire sanctification. May all the ministers of Jesus Christ seek and obtain this baptism of holy fire:

In the early part of last December, the Holy Spirit began to work upon my heart convincing me that I was not living as I ought to; at the same time making use of the expressions of a Methodist minister at our union prayer meetings, to show me that there was a higher christian life to which he had attained. At last both the Presbyterian minister and myself were deeply impressed with the conviction that it was our duty, as well as privilege, to go forward and seek a full salvation; the idea of duty being the most prominent. Our experiences from the first were almost identical. We were intimate—had often talked over the matter of our spiritual poverty, and that of all our churches; and when the Methodist minister, just sent to our place, spoke of a higher spiritual life, we were both prepared to take hold of it. All prejudice against the "Methodist doctrine" was removed at the start—for I always had more or less prejudice against that church, and most of its doctrines. But God made me willing to be blessed by any one.

First of all, I consecrated my *all* to the Lord. This was no small thing. I found that the more I laid down, the more I saw to give up. I drew a form of covenant, or dedication, consisting of fifteen articles, and aft very long struggle, with prayer and fas was enabled to say that I was not m that all I had, or was, belonged to th that my will was conformed to his w deed, that I had no will of my own. this time he blessed me with an unus of peace and joy, together with gr dom and boldness in preaching. M edge of the Scriptures grew ama seemed to me that all my previous of the Bible was only theoretical. Now word was the bread of life. Prayer, also, seemed to be something wholly different, fresh, and full of power, so that I could spend hours a day communing with my God. It continued so for for two weeks, when, in answer to prayer for a fuller measure of the divine presence, the Holy Ghost came upon me in mighty power, and continued with me about an hour and a half, as they told me, (the family of the Presbyterian minister, at whose house I was at the time,) although it did not seem to me one-half as long. During this visitation, I was not unconscious, though nearly speechless, overpowered with a sense of the presence of the Holy Ghost. It was awfully solemn, though I was not frightened, nor did I shrink back in the least. During this they took me up from the floor on which I had sunk, and laid me on a bed. Then came Jesus, and filled me till I wept aloud with a view of his wonderful love for me. This vision (I can hardly call it anything else) lasted some twenty minutes or so. Then, at the same time I arose and began praying, by thanking the Holy Spirit and Christ for their manifestations to me; and while I was engaged in prayer, the love of the Father in giving his Son to die for the world, impressed me so that I lost sight of everything else. Thus it was; first, the Holy Ghost, then the Savior, and lastly, the Father. I shall never forget that day to my dying hour. From that time to this I have been absorbed in the Divine will. I have begun a new life. Everything is new. The work of the ministry is one of the most solemn realities this side of eternity, and at the same time one of the most delightful employments I can conceive of. All my ungodly ambition gone, all selfishness burned up, I seem to stand alone with Jesus, and take supreme delight in his words. To do his will is my meat and my drink. I do love him supremely.—*Earnest Christian.*

LOOK TO JESUS.

Look to Jesus to be made like him. He is the model of a christian. "His nature and his name is love." He is meek, loving, pure and good. It is not the will of God that you be like some one else, but it is his will that you be like Jesus. "Let this mind be in you which was in Christ Jesus." It is not essential either to your salvation or usefulness that the capacity and gifts of another be yours, but that you have the mind of Christ. When you sit for a likeness, you sit not for some one's else, but for your own.

Look to Jesus in the day of temptation and trial. You have left the service of Satan. He hates you for it. He will do all he can to overthrow you. His stratagems are cunningly devised. He is the "accuser of the brethren." When the waves of discouragement roll around you, he will say, "where now is your God?" But look to Jesus. He has overcome the devil. He will give you power over him. Is the day of trial upon you? Do cares like a wild deluge come? Do storms of sorrow fall? Look to Jesus. "He is the fullness of the Godhead bodily." "He is mighty to save." His eye is on you. You have in him a friend "who sticketh closer than a brother." Trust in and obey him, and all will be well. Look to Jesus.—*M. N. Downing.*

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LET ME GO.

AIR.—*The Captive Indian.*

Let me go to the land where the curse resteth not,
Sweet home of fruition, bright goal of my hope;
Where the conflict of ages no more shall be known,
And the great life-work's ended,—oh! let me go home.

CHO.—For the exiled captives sigh for home,
There's a wail on every breeze;
Let the reapers come with a harvest song,
And bind up the golden sheaves.

Let me go, for the heart boweth down o'er the tomb,
I fain would escape from its portals of gloom;
And Lethe's cold wave murmurs darkly and lone,
I shrink from its slumbers,—O, let me go home.

Let me go, for I pine for the dear ones again,
That went down in the battle, and scorned to complain;
The bravest and truest the dark night bemoan,
And sigh for the morning,—oh! let me go home.

Let me go! in the dim misty future I see
Sweet islands, inlaid in a bright crystal sea,
Where the pure of all ages, with beauty and song,
Share in love's richest banquet,—O, let me go home.

Let me go, ere the hopes of the wicked shall fail,
Ere cheeks that have bloomed shall wax deathly and pale;
Yes, hide me, dear Savior, from earth's final groan,
Let me go with the dear ones—oh! let me go home.

Selected by GEO. A. STREETER.

STEPHEN'S PETITION.

"Lord Jesus, receive my spirit."—Acts 7: 59.

In discussing the subject of the soul and spirit, our opponents frequently flee to the text we have quoted. This is one of their strong-holds. Drive them out of this by the "sword of the Spirit," which is the word of God and sound arguments; they are frequently willing to yield, or else say, "It don't make much difference either way," or, that "you are a 'no soulist,' consequently are not worth talking with."

1. The position generally assumed is, that the "spirit" spoken of in the text, is the immortal soul; which is the thinking, rational, and responsible part of man.

2. That it goes to heaven, or hell, immediately, at the death of the body, or exterior man.

Let us take our Bible, dear reader, and see whether it will bear out, or by any means favor, the above position. We know that every person that will take the Bible for his standard, will very soon see the folly of assuming such a position.

1. We inquire, *Does the word "spirit" in the text mean the soul?* We answer, No! because the word *Psuchee*, rendered soul, is not in the text. O! you are a "no soulist." Not so fast, friend; there is no subject in the Scriptures plainer than the *soul*. Soul is one idea, and immortal soul quite another. Soul occurs several hundred times in our English version; but immortal soul, or spirit, never occurs a single time. *Psuchee* occurs about one hundred and five times in the New Testament. Fifty-nine times it is translated soul; forty times life. We now direct the reader's attention to a few passages where *Psuchai* occurs, evidently meaning a living being or person. Acts 2: 41, . . . And the same day there were added unto the disciples about three thousand (*Psuchai*) souls, or persons.

Joseph called his father Jacob, and his kindred seventy-five (*Psuchais*) souls.—See Gen. 47: 26, 27; Deut. 10: 22; Acts 27: 27. We were all in the ship, two hundred and seventy-six (*Psuchai*) souls. Noah and his family, in all eight (*Psuchai*) souls, were saved by water. 1 Pet. 3: 20.

In the Revelation of Jesus Christ made known to the apostle, while a prisoner in Patmos, he says, "I saw the (*Psuchas*) souls under the altar, that were slain for the word of God, and for the testimony which they held."—Rev. 6: 9. Again in Rev. 20: 4, John says, "I saw the (*Psuchas*) souls of them that were beheaded."

A certain D. D., an expounder of Orthodoxy, once told his hearers "that the soul is immaterial, that it cannot be seen with the best telescope!!" Pray tell us, Doctor, how John could possibly have seen the souls that were BEHEADED, if they were immaterial? They must have had heads, otherwise they could not have been cut off by the cruel hand of the persecutor. What kind of a telescope must John have looked through to have seen immaterial souls? We think, Doctor, that your telescope looks altogether too high to see material souls "*under the altar*," not in heaven.

We have only just glanced at the proof that can be brought in favor of our position. We deem this sufficient for the present.

2. *The Spirit.* The word translated spirit in the text is not *Psuchai*, but *Pneuma*. It is never translated soul in the English Bibles. Hence Stephen could not have meant, Lord Jesus, receive my soul. *Pneuma* comes from *Pneuo*, to blow, breathe, of the wind and air. *Pneuma*, wind, air, the air we breathe, breath, the breath of life.—*Liddell and Scott.* The following passage will illustrate it: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (air or wind, not soul) of life," and the consequence was, that this formation out of dust became a living soul, or person, capable of exercising its proper functions in life. Gen. 2: 7. Job evidently understood this subject, when he said, "The spirit of God hath made me (out of dust), and the breath of the Almighty hath given me (Job) life."—Job 33: 4. But says one, "Solomon was a very wise man, and he says, 'The spirit returns to God, who gave it.'"—Eccl. 12: 7. Do you believe that he really meant what he said? Yes, certainly. Do you believe that Solomon contradicts himself in Ecclesiastes? No. Very well, you are bound to accept of what he says in his third and ninth chapters as well as the twelfth. For that which befalleth the sons of men, befalleth beasts; even *one thing* befalleth them; as one dieth, so dieth the other; yea, they have all (both) one breath or spirit; so man has no pre-eminence in this one respect; all go unto one place,—the dust of the ground from whence he was taken. In other words, man was formed out of the dust of the ground; the breath of the Almighty caused him to live, to have dominion over the beasts of the field, the fowls of the air, and over every thing that creepeth upon the earth. The other fleshly formations were made out of the dust of the ground; God gave them the breath of life, as he did unto man. Gen. 7: 22. Before the breath was given to either, it was in his hand; after he gave it to them, it was still in his power, for Paul says, concerning the Deity, "In him we live, move, and have our being. He giveth to all life, and breath, and all things."—Acts 27: 25-28.

When he withdraws it from the sons of men, they become subjects of death, and the dead know not any thing; their love, hatred, and envy are now perished. Eccl. 7: 5, 6. This is the sense in which the breath or spirit returns to God, who gave it.

We are satisfied that the above is in harmony with Moses, Job, Solomon, and Paul. They nowhere teach that the soul, nor the spirit is the thinking *I*, nor the thinking *It*, neither a spark of Divinity within, like quicksilver in the glass ball of a thermometer.

3. We shall speak on the word "receive," in the text. If the reader will please turn to a Greek Testament, he will find that the word rendered receive, is *Dexai*. Its true meaning, according to Liddell and Scott, is the right hand, frequently, as a token of saluting, or addressing; also, as a sign of assurance, pledge, or treaty, to give one, and receive from him the pledge of the right hand.

Another writer says:—"Donnegan, in his definition of *dexai*, says it signifies the right hand, a promise, pact or covenant, assistance, aid, strength, courage, from *dexios*, and *dexios* from *dechomai*." The above definitions most clearly show that the word in question is frequently used in the sense of assistance, aid, and support, also a pledge, etc. Certainly, this gives us some light on this very (to many) perplexing subject. Stephen had been speaking the word of truth to the Jews; they were displeased with him, as many are now. Their indignation was raised against him. They cast him out of the city and stoned him. He being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand (*Dexiom*) of God. Acts 7: 56. This doubtless was a *vision*. We cannot see how he could have seen the glory of God in any other way, only as the three apostles saw it on the Mount. Matt. 17: 1-9; 1 Pet. 1: 16-18. No one in that trying hour could have supported him like the Lord Jesus, the mediator between God and man (1 Tim. 2: 5); who manifested himself to Israel (Jno. 1: 31) as a man of sorrows and acquainted with grief (Isa. 53), whom the same nation had rejected and crucified.

4. "He (Stephen) fell asleep." This expression is familiar to every student of the Bible. As this may possibly fall into the hands of some good and honest mind, that may not have had opportunity of investigating this very interesting topic, we will briefly show in what sense it is used. As he was probably a Jew, (Acts 7: 2.) we must turn to the archives of that peculiar people, and see in what sense they understood it. Paul says, in Acts 19: 36, that "David fell on sleep." In 1 Kings 2: 19, it reads:—"So David slept with his fathers, and was buried in the city of David." Though David slept with his fathers, and it is an undisputed fact that he was buried, yet the apostle Peter, who spoke directly under the influence of the Holy Spirit, some ten hundred years after says, "*David is not ascended into the heavens.*" Acts 2: 34. In verse 29 of the same chapter it reads: "*David is both dead and buried.*" But says one, How does this apply to Stephen? Very well, indeed. Devout men carried Stephen *to his burial*, and made great lamentation over him. Acts 8: 2. Thus they buried David, and they buried Stephen. It may be argued that it was the bodies of David and Stephen that were buried, but the spirit, which our opponents tell us is the thinking and responsible part, might have still lived on in a conscious state of existence! What saith the Scriptures? His (man's) breath (or spirit) goeth forth, *in that very day* (not another day) his thoughts perish.—Ps. 146: 4. Solomon says: the dead know not anything; also their love, hatred and envy are now perished. Eccl. 9: 5, 6. Hence no person can gain anything by asserting that it is the spirit that thinks, for in death it ceases to think.

Dear readers, we have very briefly presented to you a few thoughts on this subject. It is by no means exhausted. We are satisfied that it will harmonize with the teachings of God's word, which is able to make us wise unto salvation. May we all search as for hidden treasures, to see whether these things are so, and by so doing build our foundation upon the *rock*—not upon the sand, which the flood will easily wash away. God's word is not designed to make us skeptical, heretical, nor infidel, but to lead us to truth. May we be as earnest as Paul was, when he says, "If by any means I might attain unto the resurrection of the dead." Then we, if found worthy, shall "put on immortality." Before that event takes place, we are looking for "a time of trouble, such as never was." The seventh and last trumpet will ere long sound, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." And what follows? "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and they that fear thy name, both small and great, and shouldest destroy them that destroy the earth." Rev. 11: 15-18. Be it so, according to thy word.—*Prophetic Watchman.*

For the World's Crisis.

TIME.

Time reveals to us the verity of those prophecies relative to both the first and second advent of our Savior, although some of our modern teachers have made them mystical, while others have ignored and eschewed that which the apostle declares is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; yet it behooves those whose minds are so illuminated with the Holy Spirit of God as to readily discern the signs of the times, to cry, Behold the Bridegroom cometh! It is true scoffers abounding in these last days will sneer while we yearn for our Lord's return, and will say, "Where is the promise of his coming?" you have already brought yourselves and the doctrine which you advocate into disrepute, by the sad disappointments of past days. But, dear brethren, we can reason with these reflectors on this wise:

In all the transactions of life there is *time*. No person being engaged in a lucrative business and wishing to succeed will fail in coming up to *time*, by promptly adjusting all matters that pertain to his business. No public speaker will expect to stand up and address a large concourse of people, unless he first appoints a *time* and place for them to convene. But few of Adam's sons and daughters are conveyed in Nahum's chariots from place to place without first making themselves acquainted with the hour at which the train leaves, and they are quite sure to be at the station in *time*. No husbandman expects to reap a bountiful harvest unless he sows the seed in *time*. And so we might speak of men in all the departments of life, who never consider it dangerous to meddle with *time* in their business transactions, and whose minds are so engrossed with the things of earth that they never find time to investigate, or even look at the note of promise which God has given to those who are of faith.

Yet these men will brand God's little flock as infidels and heretics, because they are in secret places crying,

"Jesus, come, oh come to reign."

Now if these objectors could only spare the *time*, they might turn to Dan. 12: 10, and there see that a certain class were to understand the *time*, which is the subject upon which Daniel treats.

That God will help us all to be wise, and ready for the reception of our coming King, is the prayer of one expecting very soon to sing the song of Moses and the Lamb.

C. H. WILLIAMS.

Clayton, Jefferson Co., N. Y.

For the World's Crisis.

LIVING HOURS WITH THE PILGRIMS.—No. 1.

"His disciples came and took up the body and buried it, and went and told Jesus."—MATT. 14: 12.

When the disciples discovered that Herod had beheaded John the Baptist, their hearts were filled with sorrow. They took up the body and buried it, and came and poured out their trouble into the ears of Jesus. They longed for the sympathizing heart of a friend to bear a portion of their sorrow. Jesus was their only true friend. His love for them knew no bounds. So they came to him, confident of comfort. What a blessed privilege Jesus has given us, that we may do the same. He will be to us all he was to them. He was their "wisdom, their "righteousness," and their redemption; he will be the same to us. He was their leader and guide; he will be ours. He was their hope, their shield, and their Comforter; he will be the same to us, —our "exceeding great reward," if we will go to him in confidence, as they did.

"Go tell Jesus when thy heart is full
Of keen and bitter agony and woe;
When the dear, precious form of one beloved
Is parted from thee—in the grave laid low;
Go and tell Jesus—he will soothe thy grief;
To thy poor suffering heart speak relief."

That is true. O, how cheering! Is your heart filled with the bitter pangs of agony? Perhaps you are mourning the loss of the departed, who are snatched as a flower in its early bloom. Then "go and tell Jesus." Go to his feet, and pour out your heart of affliction in his ears, and he will soothe and bind up your sad, broken heart, and weep with you as he did with Martha and Mary at the grave of Lazarus.

What a blessed privilege it is, to hold communion with Jesus, who loves us and pitieth as a father pitieth his child! When you are tempest-tost by the wild, surging waves of trouble, go tell Jesus; tell him all—pour out your heart as a child pours out his troubles to an earthly parent. He will command the billows, as he did the waves of Galilee, "Peace, be still," and there will be a great calm.

Does the Prince of this world, the power of darkness, linger around your pathway with manifold temptations? Does he cause clouds to overshadow your mind, and your path to look dark before thee? By cunningly devised fables does he attempt to lead you in the path of apostasy—of world-conforming christianity? Oh, flee to the arms of Jesus! "Cast all your care upon him, for he careth for you." Nail the serpent to the cross. He destroyed the happiness of Eden. Resolve that he shall not destroy the Eden happiness within your breast. Jesus extends his entreating arms to press you nearer his bosom, where the raging winds of temptation will never disturb your heart, welling up with everlasting bliss. Then you can sing;

"No condemnation now I dread,
Jesus, with all in him, is mine;
Alive in him, my living head,
And clothed in righteousness divine."

Perhaps, dear reader, I am addressing one who is without fullness of salvation. You are out of the ark of safety. Perhaps you desire to be a disciple of Christ; but you are weak. The Devil knows your weakness, and attacks you at that point. Then go tell Jesus; confess all. He stoops with listening ears to hear it. Oh, "look to Jesus," and he will give you strength; and will give you all you ask for.

Are you burdened with care, and do your sins rise up before you, like a mountain to overwhelm you? Go tell Jesus. Listen to his sweet, entreating voice:—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Do this, and you will find sweet and perfect rest for your weary heart.

Who does not long for rest? Go to Jesus with your longing, and receive that perfect repose in God that will be undisturbed by the perils of these last days. In every want of your imperfect nature, may the Spirit lead you to "go and tell Jesus." WM. H. SPENCER.

For the World's Crisis.

ANGELS vs. SPIRITUALISM.

Having attended some lectures on "Spiritualism" recently, as a standard bearer for Jesus and his truth, I was compelled to take issue with the speaker on some points, one of which was, *that their so-called spirits of the dead, were identical with the angels of scripture.* Their great proof text on this point being Rev. 22: 9. And by the way, I always remark that spiritualists in the *introduction* of their peculiar views in a christian community, are as prompt in quoting Scripture, as the Devil was in the wilderness, though not always quite as correct.

Their tactics in this direction are evidently as follows: If we succeed in establishing this hypothesis in the minds of the christian community, we shall have an easy conquest, for the Bible teaches that angels communicated with mortals in old time, and if then, why not now? So if they can prove their premises correct, their conclusions would have some weight; but, unfortunately for them, although orthodox theology may in some measure sustain that view, Bible theology cannot be made to do so.

The passage quoted (Rev. 22: 8, 9) reads as follows: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things; then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."

They wanted to make the angel say that *he was one of the prophets.* But, on giving the text an analytical examination, it was shown conclusively that the angel neither *meant or said*, more or less, than that he was fellow-servant to John, fellow servant to his (John's) brethren the prophets, and fellow-servant to them which keep the sayings of the book.

Reference was also made by them to the case of Peter's deliverance from prison, his appearance at the door of Mary, where a prayer meeting was being held, the delight and astonishment of Rhoda, her report to the friends, their doubt of its being Peter, and their reply that it was his angel. Acts 12. But this also, if its proves anything, proves too much for their side.

In the first place, the disciples knew that Peter was imprisoned alive; they were praying for his deliverance. In the second place, it was only a supposition on their part.

Now, if they supposed that this angel was Peter's spirit, knowing that Peter was still in prison (for they did not believe that Peter was at the door), then it follows that when Peter died, his other spirit would turn into an angel; consequently Peter would have two spirits, or spirit angels. How absurd!

The fact is, they believed in guardian angels, as taught in both the Old and New Testaments; (Gen. 48: 16, Matt. 18: 10), and believed in by the saints of God in all ages.

Again, the angel that visited Abraham and Lot were claimed to be spirits of men, because they were called men, had the appearance of men, and partook of man's food; but what does the narrative prove? It proves, first, that angels are personal beings, having identity, tangibility, and reality; and furthermore, their personal appearance bears a close resemblance to that of man. Again it proves that they have organs of speech, and are able to communicate with man in an intelligent manner. Now, if modern spirits would manifest themselves as the angels did to Abraham, instead of rapping on, and tipping over tables, and communicate to us in audible tones of speech, instead of rapping out sentences by the A. B. C. process, intelligent men and women might give heed to their claims. Again, there is no evidence but that Abraham knew his visitors to be angels. It is possible that God had employed this means (his angels) to make known his purposes and promises to Abraham previous to this time.

The attempt, therefore, to prove from the Scriptures, that angels are the spirits of dead men, utterly fails. But, on the contrary, they prove very conclusively that the angels of God are a distinct order of creation. "What is man that thou art mindful of him. . . For thou hast made him a *little lower than the angels.*" Psa. 8: 4, 5. While this proves that angels are superior to man in intellect, it also proves that man was created subsequent to the angels. 2 Peter 2: 11, also corroborates this view. "Whereas angels, which are *greater* in power and might," etc. Greater than who? greater than man. Read the context. But Heb. 2: 16, is conclusive on this point. "For verily he (Christ) took not on him the nature of angels; but he took on him the seed of Abraham." "But to which of the angels said he at any time, Sit on my right hand? . . . are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 13, 14.

Monroe, Wis. GEO. THOMPSON.

For the World's Crisis.

WHY THE WICKED DEAD ARE RAISED.

It is often asked, in reply to the Scripture testimony that there is to be a second death, "What is the use of raising them up to kill them again?" In reply to this we may say that an unconditional resurrection was foreordained from the foundation of the world, in order to secure the resurrection of those who would be incapable of complying with a conditional resurrection; and as an unconditional resurrection secures the resurrection of all men, the wicked are raised in pursuance of this foreordained decree, while the infliction of the second death is the result of individual sin alone.

It is written, "Known unto God are all his works, from the beginning of the world"; hence He must have known and foreordained the resurrection of all men, as contingent on their coming under the dominion of death through Adam's transgression. Were this otherwise, multitudes would fail of the future life from sheer inability to comply with a conditional resurrection. Indeed, had it been decreed on condition, the Deity, being holy, could not have allowed sin in the conditions, and so none could have been raised; for we read, "All have sinned, and come short of the glory of God."

So in order that any might attain unto "the resurrection from the dead," it was necessary that the resurrection of all men should have been foreordained independent of conditions. And having been so foreordained, there must be a resurrection of the dead, both of the just and of the unjust; and so on this our hope of a future life depends. And this classification in the resurrection is the result of individual character. And since we cannot fail of a resurrection, that being fixed by an unalterable fiat of Jehovah, let us strive to attain unto that special resurrection,—"the resurrection from the dead"; for on such the second death will have no power. And since God in his goodness and mercy has made the resurrection of all men a sure thing, failure to attain eternal life will be the sole result of man's free will in rejecting that future life, which begins by and with the resurrection.

Let us, then, seek to overcome sin, and to attain life by repentance towards God, and faith in our Lord Jesus Christ. For we read, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21: 7, 8. And the certainty of this future punishment is presented as an inducement for such characters to break off their sins by righteousness, and their iniquities by turning unto the Lord.

Be not deceived with the idea that the threatened punishment is a play upon words, for God is not unrighteous, to practice deceit. The second death cannot be a lake of fire, but the part which all liars are to have therein, which is to die thereby. To escape this, we must overcome sin by faith in Christ; for "he that overcometh shall not be hurt of the second death," as Christ himself testifies.

WM. HOBBS.

For the World's Crisis.

TRUTH vs. ERROR.

We witnessed some months since a combat between truth and error. The combatants strongly reminded us of David and Goliath. The one we named in our mind Goliath had armed himself with an old spear, made by Pagans away back in a time of heathenish darkness and ignorance. It was as unfit for the time in which we live, and as unsuitable to protect us from the dangers by which we are surrounded, as the ploughs and other implements of husbandry in use *then*, would be for our rocky side hill farms. And it is as foolish to trust in it, now that the gospel has revealed a plainer and more excellent way, as it would be for our farmers to reject the modern ploughs, for those in use in Asia thousands of years ago.

The spear was like a weaver's beam, heavy and cumbersome, but without point. His sword had upon its blade, written in large Roman capitals, Philosophy and Reason. It was quite as ancient as the spear, and as wholly unsuitable for warfare. It was without edge, and composed of metal soft and spurious.

Armed with these weapons and trusting in them, Goliath challenged one from an army, (considered by many a band of dwarfs and pigmies,) to meet him. David accepted the challenge in the name of Israel's God, and with smooth stones from the clear brook—bright jewels from the mine—*truths* from the word of God—with the sling of Faith, he advanced to meet him. Ah! little did Goliath and his brethren think that the humble shepherd, small in stature, was one of the King's Invincibles. How the giant toiled and sweat trying to wield that heavy, uncouth spear. While little David, armed with nothing but Bible truth, which God never intended should be heavy and burdensome, went round and round him, firing his smooth stones, and hitting every time. Spectators were compelled to acknowledge the superiority of the weapons used by the champion of Truth. Goliath was fully capable of winning a victory with the right armor, but his strength was lost in trying to use weapons that were worthless.

We have often been amused while thinking of that encounter, but we have rejoiced *continually* that *by* it the truth was made the "brighter to shine." We love the truth of the Bible, the faith once delivered to the saints. It will stand all tests. Fire will only make it like gold well refined. Floods will only purify it. Storms of persecution will only make it [illegible] clearer. *We love it:* we rejoice in it, we [illegible] by it to be made free; and if the truth make us free, we shall be free indeed. *We cling to it*, for all else is soon to be shaken, and all the refuges of lies swept away. We thank God for the light of his word, and that immortality is brought to light through the gospel.

We love the name of Jesus because he hath conquered death, and obtained the keys of the grave, and given us a chance to obtain eternal life. God bless the little warrior—his champion for the truth. May his shadow never be less, nor his strength diminish. May Israel's God still go with him, and give him victory over error and tradition, whenever and wherever he may meet it. From one who was there.

B. F. F.

For the World's Crisis.

"CRY ALOUD!"

"Cry aloud, spare not, lift up thy voice like a trumpet."—Rev. 58: 1.

Never has there been a time when the church of Christ needed more of the power and love of God than now, in these last days. Many are departing from the faith, saying, "Where is the promise of his coming?" These difficulties we must meet, and may God help us to endure unto the end, that we may be saved with that little number who shall come up through great tribulation, having washed their robes, and made them white in the blood of the Lamb.

I fear we do not heed the above scripture as we should. Many, instead of crying aloud, *keep still.* "It will not do to say anything; we have no talent; we cannot speak the word well." Such will not do much in the vineyard of the Lord. We cannot find that Jesus when on earth chose the rich and the learned, but went to the poor fishermen, and told them to follow him, and he would make them fishers of men. He taught them to ask of God for what they lacked, who gives to all liberally. Do we heed his word, or shall we keep on grumbling because we have no talent?

Dear Brn., pray for him who pens these lines, that while he is searching the word he may have wisdom, not of men but from God, that he may speak the word when called as one who must in that great day so near give an account of every idle word that is uttered.

"A few more struggles here,
A few more partings sore,
A few more toils, a few more tears,
And we shall weep no more."

Lewiston. M. B. CHASE.

For the World's Crisis.

THIS GOSPEL OF THE KINGDOM.

I propose to notice what seem to be one or two serious objections to the view generally held by Adventists concerning the gospel of the kingdom, as recorded in Matt. 24: 14. Notwithstanding I am a firm believer in the near advent of our Lord, and delight to dwell and feast upon those Scriptures that teach unmistakably that the Savior is at the door; yet I have a great aversion to wresting or misapplying the word of the Lord, even should such a misapplication seem to confirm other views which we may hold. Adventists nearly all claim that the gospel of the kingdom is not the gospel in the general acceptation of the term; but a particular message in the gospel to be given at a particular time. And as that particular time has come, the gospel of the kingdom is now being preached. To this view we object, and shall endeavor to show from the word of the Lord,

1st, that the gospel of the kingdom was preached over eighteen hundred years since. And

2ndly, that the gospel of the kingdom is not a particular message in the gospel, but the gospel in the general acceptation of the term; the same gospel that has been preached during the whole gospel dispensation.

That the gospel of the kingdom was preached more than eighteen hundred years since, will appear from the following scriptures: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the *gospel of the kingdom*, and healing every sickness, and every disease among the people." Matt. 9: 35. See also Matt. 4: 23. Mark's testimony is also to the point, as recorded in chapter 1, verses 14, 15,—"Now after that John was put in prison, Jesus came into Galilee preaching the *gospel of the kingdom of God*, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Believe what gospel? Why, the gospel that Jesus was preaching to them, the *gospel of the kingdom*, of course.

From the above testimony we learn that Jesus went about all the cities and villages teaching in their synagogues, and preaching the *gospel of the kingdom*. Not only so, but he admonishes his hearers to repent and believe "*the gospel*," showing conclusively that "the gospel" and "the gospel of the kingdom" are synonymous, one and the same thing.

That the gospel of the kingdom is nothing more nor less than the gospel in the general acceptation of the term, is most positively proved from Mark 13: 10, which reads as follows: "And *the* gospel must first be published among all nations." Here it will be seen that what Matthew denominates the gospel of the kingdom, Mark calls "*the gospel*"—the same gospel that has been preached during the whole gospel dispensation.

S. D. Adventists claim that the everlasting gospel of Rev. 14: 6 (the first angel's message) synchronizes with the gospel of the kingdom, Matt. 24: 14. If this be true, then it follows that the first angel's message dates back more than eighteen hundred years; consequently the three messages must cover the whole gospel dispensation. The writer is alone responsible for the views herein set forth. If any one has any better light, we shall be thankful to receive it.

Washington, N. H. W. H. [illegible]

THE FIRE SPREADING.

Through the kindness of a friend to whom it was written, we are permitted to lay before our readers the following account of the way in which a minister of the Baptist denomination received the blessing of entire sanctification. May all the ministers of Jesus Christ seek and obtain this baptism of holy fire:

In the early part of last December, the Holy Spirit began to work upon my heart convincing me that I was not living as I ought to; at the same time making use of the expressions of a Methodist minister at our union prayer meetings, to show me that there was a higher christian life to which he had attained. At last both the Presbyterian minister and myself were deeply impressed with the conviction that it was our duty, as well as privilege, to go forward and seek a full salvation; the idea of duty being the most prominent. Our experiences from the first were almost identical. We were intimate—had often talked over the matter of our spiritual poverty, and that of all our churches; and when the Methodist minister, just sent to our place, spoke of a higher spiritual life, we were both prepared to take hold of it. All prejudice against the "Methodist doctrine" was removed at the start—for I always had more or less prejudice against that church, and most of its doctrines. But God made me willing to be blessed by any one.

First of all, I consecrated my *all* to the Lord. This was no small thing. I found that the more I laid down, the more I saw to give up. I drew a form of covenant, or dedi[illegible] tion, consisting of fifteen articles, and af[illegible] very long struggle, with prayer and fa[illegible] was enabled to say that I was not m[illegible] that all I had, or was, belonged to th[illegible] that my will was conformed to his w[illegible] deed, that I had no will of my own. [illegible] this time he blessed me with an unus[illegible] of pease and joy, together with g[illegible] dom and boldness in preaching. M[illegible] edge of the Scriptures grew ama[illegible] seemed to me that all my previous [illegible] of the Bible was only theoretical. No[illegible] word was the bread of life. Prayer, also, seemed to be something wholly different, fresh, and full of power, so that I could spend hours a day communing with my God. It continued so for for two weeks, when, in answer to prayer for a fuller measure of the divine presence, the Holy Ghost came upon me in mighty power, and continued with me about an hour and a half, as they told me, (the family of the Presbyterian minister, at whose house I was at the time,) although it did not seem to me one-half as long. During this visitation, I was not unconscious, though nearly speechless, overpowered with a sense of the presence of the Holy Ghost. It was awfully solemn, though I was not frightened, nor did I shrink back in the least. During this they took me up from the floor on which I had sunk, and laid me on a bed. Then came Jesus, and filled me till I wept aloud with a view of his wonderful love for me. This vision (I can hardly call it anything else) lasted some twenty minutes or so. Then, at the same time I arose and began praying, by thanking the Holy Spirit and Christ for their manifestations to me; and while I was engaged in prayer, the love of the Father in giving his Son to die for the world, impressed me so that I lost sight of everything else. Thus it was; first, the Holy Ghost, then the Savior, and lastly, the Father. I shall never forget that day to my dying hour. From that time to this I have been absorbed in the Divine will. I have begun a new life. Everything is new. The work of the ministry is one of the most solemn realities this side of eternity, and at the same time one of the most delightful employments I can conceive of. All my ungodly ambition gone, all selfishness burned up, I seem to stand alone with Jesus, and take supreme delight in his words. To do his will is my meat and my drink. I do love him supremely.—*Earnest Christian.*

LOOK TO JESUS.

Look to Jesus to be made like him. He is the model of a christian. "His nature and his name is love." He is meek, loving, pure and good. It is not the will of God that you be like some one else, but it is his will that you be like Jesus. "Let this mind be in you which was in Christ Jesus." It is not essential either to your salvation or usefulness that the capacity and gifts of another be yours, but that you have the mind of Christ. When you sit for a likeness, you sit not for some one's else, but for your own.

Look to Jesus in the day of temptation and trial. You have left the service of Satan. He hates you for it. He will do all he can to overthrow you. His stratagems are cunningly devised. He is the "accuser of the brethren." When the waves of discouragement roll around you, he will say, "where now is your God?" But look to Jesus. He has overcome the devil. He will give you power over him. Is the day of trial upon you? Do cares like a wild deluge come? Do storms of sorrow fall? Look to Jesus. "He is the fullness of the Godhead bodily." "He is mighty to save." His eye is on you. You have in him a friend "who sticketh closer than a brother." Trust in and obey him, and all will be well. Look to Jesus.—*M. N. Downing.*

CHRIST'S SECOND COMING.

In Dr. Cumming's last work, "Behold the Bridegroom Cometh: the last Warning Cry: With Reasons for the Hope that is in me," we find the following interesting passage, showing what he expects when Jesus comes.

"When the Lord our God returns, how shall he come? for what shall he come? and who are they that shall be with him when he comes? *How shall he come?* The answer is given by himself: as a 'thief in the night,' unexpected and unlooked for. He shall come when men are crying, 'Peace, peace; where is the promise of his coming?' It will be one of the striking and impressive premonitory proofs that 'the Lord is at hand,' that thousands, in the press, by public statements, by private remarks, will say, What fools these people are that speak of such things; what nonsense to talk of this earth undergoing a great change, and of the Son of God coming to it; all things continue as they were from the beginning, therefore all things will continue as they are for ever. But says Peter, 'Of this they are willingly ignorant,' that these things have not continued as they were, but that vast changes have taken place in the interior contents of the earth, great transformations have passed on its surface, and so far from all things continuing as they were, every thing has been changed, from an atom to an orb, from the humblest ephemeral insect of a day, to the mightiest and most magnificent object upon the earth. When we hear a general outcry against these solemn truths, we shall have in that very outcry irresistible premonitory proof that the Lord is at hand.

"But *for what* shall he come? To raise the sleeping dust of all with whom we took sweet counsel, whose peace was our peace, whose prosperity was our joy. The very first event when the Redeemer comes will be the opening of every grave, the moving aside of every monument, the quickening of all the dead in Christ. The dead in our world are many times more numerous than the living. Our fields are reaped, our corn is gathered, over the ashes of the dead. Our Royal Exchange, our palaces, our abbeys, our cathedrals, our churches, rest upon the foundations of the dead; the congregation of the dead infinitely outnumbers all the congregations of the living. When Christ comes, the sheeted dead in countless millions will emerge from the waves of the desert sea, and around you, and about you, and every where, shall come forth some familiar face shining in the splendors of immortality and glory. In this first resurrection there will not be a single lost soul; all that are then wakened (for it is the first resurrection) shall see him, and live, and rejoice with joy unspeakable and full of glory. His next act will be to change the living. 'All shall not die,' says the apostle, 'but we shall be changed, in a moment, in the twinkling of an eye.' A secret virtue will penetrate every frame, a divine breath will be breathed into all nostrils; a sanctifying, ennobling, purifying force will run through every artery, and nerve, and limb, and restore and transfigure our whole nature, and this mortal shall [illegible] into immortality, and this corruptible [illegible] break into incorruption, and death shall [illegible] swallowed up in victory. [illegible] next event will be his gathering together all his people. The apostle says in the [illegible] chapter of Romans, 'The whole crea[illegible] groaneth and travaileth in pain, waiting [illegible] manifestation of the sons of God.' [illegible] folds will be merged in one flock; [illegible] in one grand empire; all congre[illegible] in one glorious and catholic church. We shall no more praise him with faltering songs, no more pray to him with stammering lips; we shall see him as he is, and we shall praise him as we ought. He will then pronounce on earth and ocean the everlasting and irreversible benediction. Creation groans, travails, waits in expectancy for him. At that day all those beautiful figures, the bride, the bridegroom, the festival, the song, shall be actual, all prophecy fulfilled, all promise performed, and deep Artesian springs of living water shall break up through the earth, and cover it as with a sea, even as the waters of the ocean cover the channels of the great deep. He will then show that Calvary is not a fable, that redemption is not a fancy; and that all he said, or promised, and inspired, is realised, and that not one jot has dropped from a single promise that has not been fulfilled."—*Ex.*

BELIEVE NOW.

"Believe and be saved." Believe *now*, where you are, and *as* you are. Wait not to be either better or worse, softer or harder, but now resolutely "believe that he doeth it,"—that he doeth it *now*. Falter not because of a hard heart, or poverty of grace or feeling, or from weakness of faith. I say, believe now, and God will work as he can, and as he will, but save you he will. I believe it. Hallelujah!

You have *believed*, but you are not *satisfied*. What is to be done? Rest as you are? Nay, God forbid! "Negative salvation" is next to no salvation. The Lord save us from a mere negative sanctification, that is unaccompanied by a conscious deliverance from all sin. I believe because I will believe. Nay! but if you believe as you ought, you shall be saved as you should, and as you would, with a full salvation. However, be not discouraged. Stop not where you are. Try again. Wait neither for more grace, or more feeling. Make your way to Jesus as fast as you can by *believing*. That is it—by believing. You *touch* him when you *believe*. Your arm is long enough to reach him, at least to touch the hem of his garment—his promise. "And all things whatsoever ye desire when ye pray, believe that ye receive, and ye shall have." There it is. Can you not touch it? O, reach out the withered hand. You do, and healing, saving virtue cometh forth from your glorious Savior. Waver not; only keep on desiring, praying, and believing. Repeat the act of believing, until you *feel* Jesus reigns within your heart, the Lord of every motion.

Let me shout in the ear of your faith that caution, or direction of the seraphic Fletcher, and may its echoes accompany thee and it to the gates of glory. Beware of looking for any grace previous to believing, and let this be uppermost in your mind. Believe till you are drawn above yourself and earth—until your flaming soul mounts and loses itself in the sun of righteousness. Amen, and amen. O Jesus, ride on! Ride on in the chariot of thy truth, and save the people to the uttermost.—*J. Caughey*,—*Earnest Christian.*

☞ A due fervor makes a plain discourse more touching than one exquisitely composed and coldly delivered; as a blunt iron, when red hot, will pierce deeper into a piece of wood, than a much sharper one that is cold.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Aug. 29, 1866.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ **Good Fractional Currency.**

In sending *postal currency*, be careful to see that it is *good* before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

CORRESPONDING EDITOR.

Our dear friend, Bro. D. T. Taylor, of Rouse's Point, N. Y., has been appointed corresponding editor of the "World's Crisis." We trust our readers will feel a new interest in perusing "our family paper," and will make still greater efforts to extend its circulation. *Jesus is coming.* Let us *all* do what we can to spread the glad tidings, that the people may be prepared to meet him, and receive him with a hearty welcome.

WILBRAHAM CAMPMEETING.

We know our readers, who have not enjoyed the blessed privilege of being present, are anxious to hear about the great meeting at Wilbraham. We can only give a portion of the good news this week, for we write while the meeting is in progress. Before the commencement of the meeting, many prayers were offered by the friends of Jesus that it might be the best meeting ever enjoyed on Wilbraham camp-hill; and results show that their prayers were heard by our Mediator.

There is a charm about the consecrated spot, to those who have been partakers of its joys in other days, that is seldom afforded in this world. It seems as the gate to paradise. The scenery around is so pleasant and cheering, that one cannot fail of being delighted at the prospect. The camp-ground is in the midst of a quiet, rural country, where the inhabitants are mostly farmers enjoying the comforts of this world, friends of good order and religion, and ever ready to help sustain them. On this account our meetings are free from all rowdyism, that often mars the peace of meetings in other places. We lay down to rest at night as quietly as in our own homes.

This year our brethren and sisters came earlier than usual, which added a new interest to the meeting. On Saturday, Aug. 18th, over fifty tents were up, and some twelve preachers were present. In the evening we had an *excellent* meeting in the Boston tent. It was a real feast to the weary pilgrims, some of whom had come several hundred miles for the sake of enjoying this feast of tabernacles.

Sabbath morning, at an early hour, the people began to come in from the surrounding country, and at nine o'clock we had a very good prayer and conference meeting in front of the preachers' stand. The great burden of feeling was for the conversion of sinners. We look upon this feature of the meeting as very important. So far as our observation goes, we have never known a good campmeeting where this feeling was not prominent, nor known a church to prosper when it stopped laboring for the conversion of sinners. Discord, distraction, backbiting, evil-speaking, confusion and death are almost sure to follow. We have never known a happy, rejoicing christian, who was not *active* in the cause of Christ, as far as opportunity offered. Whenever we witness this spirit of labor for the salvation of sinners, we are sure of seeing growth in grace. This was gloriously manifested at Wilbraham this year.

At the hour of preaching, Bro. O. R. Fassett, pastor of the church at Sandy Hill, N. Y., spoke to an attentive audience on the evidences of the speedy coming of Christ. We find the people are anxious to hear about the coming of our Savior, and that this interest is increasing. This is a most encouraging symptom.

In the afternoon, there was preaching by the writer, and in the evening by Bro. Peter Noka, an Indian of the Narragansett tribe. The subject was prayer, which was presented in an interesting manner, and followed by earnest exhortations.

At the close of the afternoon service, we had a nice rain, which laid the dust, and added much to the comfort of the encampment during the following week.

Monday morning, Aug. 20th, broke upon us in a most lovely manner. Every thing around seemed to smile, and the children of the Lord rejoiced in his love. During the day each train of cars brought additions to our numbers, and at the close of the day eighty-seven tents bedecked the hill-top, and the children of the Lord stood rejoicing in happy union. Many tears started in the eyes of beholders as they witnessed the greetings when loved ones met. It was a foretaste of what is to be in the coming kingdom.

During the day, prayer meetings were held in different tents. Two meetings for the young people were held by Sister Hastings, which were productive of special good. Seven requested prayers.

In the evening we heard a stirring sermon from Bro. Charles Goodrich, followed by exhortations, and an interesting prayer meeting, when several requested prayers.

Tuesday Aug. 21st, was another most beautiful day,—we think we never enjoyed a brighter one, nor ever witnessed a more heavenly scene than was enjoyed in our general prayer meeting in front of the preacher's stand, which commenced at 8½ o'clock. The first hour was spent in prayer and in speaking of what Jesus had done for them. We have never seen people more anxious to speak of the Lord's goodness than they were on that occasion. It was a soul-stirring scene that will ever be remembered with joy. Much anxiety was expressed for the salvation of sinners. After we had continued the prayer and conference for an hour, those who did not feel ready to meet Jesus were invited to manifest it, when a large number came forward and requested the prayers of christians. Some of them were backsliders, others were unconverted. So far as we could learn, every one was blessed. Those who came forward loaded down with sin and sorrow, were praising God at the close of the meeting, because they had found Jesus precious, and the one altogether lovely. The common remark was,—"this is the best meeting I ever enjoyed." The whole encampment seemed to be moving towards the Lord. No jarring notes were heard. Such exhibitions of love have rarely been witnessed in these last days. The spectator could not help saying, see how these christians *love* one another.

At the hour of preaching, we listened to a profitable sermon from Bro. H. F. Carpenter, showing the importance of seeking the Lord with the whole heart, if we wished to find him, and be ready for his coming.

In the afternoon, Bro. Ralph Williams preached on the evidences of the Lord's speedy coming, showing that we have but a little time left to labor for the salvation of our fellow men. Following this discourse were some very interesting prayer meetings, which caused great rejoicing among the saints.

At 4 o'clock, the annual meeting of the Advent Christian Association was held, which was conducted with the most complete harmony, and adjourned till the next day.

In the evening we had another interesting sermon from Bro. A. Ross, showing that our Savior is soon to appear in all his glory. Several interesting prayer meetings were held in the tents. Thus closed one of the best days we ever enjoyed in our life. At night all was quiet, while one hundred and eight tents were filled with those who are looking for the coming of the King of kings. During the night, the Lord sent a slight rain to lay the dust, and make the encampment more delightful.

Wednesday. This was another pleasant day. At 8½ o'clock another very excellent general prayer and conference meeting was held. The meeting of the Advent Christian Association met also at 8½ o'clock, and the business was all completed a few minutes past 11 o'clock, without the sound of a discordant note. On other occasions, in consequence of varied plans and views, it has taken about two days to do the same work. During the transaction of the whole business not a single hand was raised on the negative. When the chairman called for the "contrary minds," the remark was often made, "There are no contrary ones here." We never before attended such a harmonious business meeting, where so many were assembled.

No changes were made in the official departments of the different associations.

Bro. Henry Pratt preached a stirring practical sermon in the morning. In the afternoon we listened to a very solemn and interesting discourse from Bro. J. Couch, showing that "the end of all things is at hand." In the evening, Bro. C. B. Turner preached an able discourse on the promise made to Abraham, showing very plainly that the saints will yet inherit the earth, when the curse is removed; and that the fulfillment of this promise depends upon the *resurrection of the dead.* At the close of the meeting we had a conference meeting for about an hour, that surpassed any thing we had enjoyed. The brethren and sisters were filled with joy unspeakable and full of glory. Several would be up speaking at the same time. We found it difficult to close the meeting. One could well afford to go a hundred miles for the sake of enjoying *one* such meeting as that.

LAST DAYS OF ROME.

All careful obseverers are becoming satisfied that Papal Rome is very near its end. The head of that church begins to feel very sensibly that his power is rapidly departing, if not already gone; and, apparently, there is *no chance* for ever gaining it again. This being true, the coming of Christ can not be far in the future.

We see no way to doubt this conclusion, but by throwing away all prophecy and history; for the same prophecies that prove the Bible true show that we are near the end of prophetic events.

A Roman correspondent of the *Independence Belge*, when speaking of the present condition of Rome, says:—

"Misfortune, it is well known, has the power of humbling the pride of the court of Rome. The isolation in which it stands, and the perils with which it is threatened, might render it more tractable, if not more reasonable, and it would be desirable, to profit by its present position in order to impress upon it conditions. The Roman government is dragging out the last days of its existence painfully. Its authority is giving way; its prestige is vanishing, it is bending beneath the weight of its debt and its financial embarassments; its friends are abandoning it, and its creatures are preparing to worship the rising sun. The old machine is out of order; it is time to renovate it. The clericals have lost their arrogance; they feel that power is escaping them. In vain do their allies, the Bourbons, hold their banquets, sparkling with the champagne supplied by Francis II. to celebrate the battle of Custozza; all these are begging humbly to say that an Italy, great and powerful, would not displease them, provided the rights of the church and the independence of the holy father, which no one seeks to disregard, were respected."

The foregoing expresses the prevailing sentiment as expressed by those who are best informed in these things. Every week additional evidence appears in favor of the idea that the power of Rome will soon come to a perpetual end.

INTERESTING FROM ROME.

There are some new developments in matters relating to the Papal power, that are of special interest to the student of prophecy. The present state of things indicates that the head of the Catholic church must bid farewell for ever to all temporal power before the end of this year. We may expect startling events soon. Signs are clearly indicating that we are almost home to glory.

A writer from Rome to the London *Herald*, Aug. 3d, says:—

"The reports current in Rome, if not absolutely alarming, are such as to create considerable uneasiness. A letter is said to have reached the Pope within the last few days from the Emperor Napoleon, stating that in consequence of the progress of the revolution both at home and abroad, he should no longer be able to provide for the maintenance of the temporal power, and that the Pope must now prepare for the execution of the convention in December. The Pope received the intimation, it is said, with the greatest calmness, and said that he had long ceased to rely on the aid of man, and committed his cause and that of the church to God. Gen. Rufhsking, the minister of the United States, subsequently waited on his holiness, and offered him the escort, if necessary, of the American squadron now cruising in the Mediterranean. The Pope declined the offer, with a strong expression of thanks, saying he had no intention of deserting his post, save in case of the most urgent necessity, or that the freedom of the church's action was coerced."

Another says:—"The crisis on the Roman question is near at hand. Napoleon has notified the Pope that the French troops will positively be withdrawn September 15th, and that consequently the Holy See will have to come to an understanding with the Italian government. That understanding will have to be reached when the Pope renounces his temporal power and Rome passes, as it will ere long, under the government of Victor Emanuel."

JUBILEE HARP.

The New Hymn and Tune Book just issued.

Price—Plain cloth, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, gilt edges and cover, $1.25 per copy; $12.00 per dozen. Postage 12 cents additional.

A NEW TRACT.

"GENTILE INFIDELITY AND WICKEDNESS OF THIS AGE." The above is the title of a tract written by Hiram Munger, and published by the A. C. P. Society. Price 7 cts. single; 25 cents for six; and 50 cents for thirteen copies, sent by mail, postpaid.

CHARACTER OF THE YOUTH.

One of the marked signs of the times is the unruly, irreverent, disobedient character of the youth of this country. "Young America" has assumed a remarkable degree of independence, and a kind of dare-devil spirit, that is really shocking and alarming. This corresponds with the apostle's description of "the last days," when he says of the children, they will be "disobedient to parents." This trait of character is rapidly developing itself and spreading very generally among the American youth. We look for no improvement till Jesus comes.

In the address of Dr. Thomas before the Old School Presbyterian General Assembly at St. Louis, he made the following allusion to the spirit manifested by the youth in these last days:—

"The great want of our age, sir, is a spirit of obedience to law; of reverence for constituted and legitimate authority; of respect for those who exercise authority, whether in the family, the State or the church. Let me illustrate the habits and temper of Young America, sir, by an anecdote respecting the late Hon. B. F. Butler, whose sobriquet of 'Sandy Hill' was familiar to politicians of twenty years since. He was invited to a Mission Sunday School in the city of New York. The Superintendent introduced him to the boys as the Attorney General of the United States, one of the most distinguished citizens of their native state, and an active friend of friendless youth, adding, while he pointed to the clock, that Mr. B. would limit his speech to fifteen minutes.

Well, sir, they listened with fixed attention, but they kept an eye on the clock. The orator, warming with his theme, forgot the limitation of his time, and had passed the bound only a few seconds, when a tattered urchin, probably a newsboy, and so familiar with slang terms, suddenly sprang up, and pointing to the clock, exclaimed, 'Sandy Hill, your time is out!' That, sir, is an illustration of our respect for those in authority.

Our political papers practice and cherish this pernicious and degrading habit. Our people speak familiarly and contemptuously of the President of the United States of America, the highest dignitary on earth, as 'Old Buck,' 'Abe Lincoln,' or 'Brandy Johnson.' Is it in the use of such epithets that we 'fear and honor the king?' Is not this the conduct of those that 'despise government?' of whom St. Peter says, 'presumptuous are they, self-willed; they are not afraid to speak evil of dignitaries.'

Sir, the tendency of our times—perhaps it may be a natural abuse of the nature of our free institutions—is to despise government, to cultivate a spirit of insubordination. Why, sir, if you will pardon me for relating it, I had once a curious exemplification of this Young Americanism in my own household. It has already appeared in the public prints without my consent, and, therefore, it may not be indecorous to allude to it. I had a little son about four years old, who, of course, I thought a very bright and promising fellow. During my temporary absence from home for a few days on one occasion, his mother relieved the weary interval with reading to him the story of the Revolutionary war. The little fellow treasured up the scattered facts and anecdotes, and narratives of the battle-field, until his youthful patriotism was kindled to a flame, and his blood began to boil. I returned home late in the night, when he was wrapped in slumber. He rose later than usual. While we sat at breakfast he came down, and seated himself by my side in silence. He withheld the familiar welcome—the customary kiss. Evidently his mind was engrossed with something. He sat brooding his topic for a few moments, and then turning to me, he said, 'Father, are you British?' 'My son,' said I, 'I had the good or bad fortune to be born in England, but like the Irishman, I was brought over here so early that I became a native.' 'Well, sir,' said he, his childish face all aglow, and, shaking his little fist at me, "*We whipped you once, and can do it again.*'"

BRO. J. S. HINDS, Wilmington, July 13th, writes:—"Brn. and Srs.: I would inform you that when the *Crisis* and *Voice* come to me, they come like a table loaded with all the rich provisions that any one could possibly desire. Those letters,—how I *feast* on them. At one time I had about made up my mind that christians were very scarce in the world, but after I had been to Wilbraham last year, a few days, I had altered my mind."

$3000 TRACT FUND.

For the Free Distribution of Tracts.

Previous acknowledgments..........$2161.13
Wm. [illegible]..........2.00
A. Barkelew..........2.50
Rufus Pike..........20.00
C. S. Hall..........1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Whole number sent free, 569. Ann'l Expense, $1000.00
Previous acknowledgments..........$258.30
Anon..........35
S. S. L..........25
Wm. Babcock..........1.40

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Previous acknowledgments..........2982.57
Mrs. H. Jackman..........1.00
N. L. Brooks..........2.00
Mrs. Dr. Angell..........1.00
Mrs. H. M. Butters..........1.00
H. Raymond..........1.00
P. W. Higgins..........5.00
A friend, Worcester..........2.00
N. Branch..........4.00
A Friend of the abused African..........15.00

EUROPEAN MISSION.

Previous acknowledgments..........$668.15
A. P. Otis..........50
S. K. Baldwin..........2.00
H. Raymond..........1.00
N. Branch..........5.00
J. Thorp..........2.00
A. Collins..........5.00

FOR THE "THRILLING NARRATIVE," $1.00 EACH.—G. L. Raymond, Mrs. P. Glidden, S. Sikes, Mrs. S. H. Fellows, Mrs. S. S. Lane.

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments..........$49.60
R. S. S..........50

For the World's Crisis.

THE SUNDAY SCHOOL FUND.

Several calls have been made by Bro. Herron in behalf of the S. S. Fund, but still the needed aid comes in slowly. It is true we have many calls for our money, and many of us are poor, and have but little to give; but let us remember that this is a very important object indeed. How very necessary to train the young aright.

Would you build a good house? A good foundation is the first thing needed. Would you see your child saved now, and so prepared for usefulness, and to meet our King when he comes? Educate him in the truth. The Sabbath school is eminently calculated to accomplish this.

But the school cannot be sustained without means. There must be teachers and books, and to buy books we must have money. Many of us can give but little; but let us see to it that we give all we can, and pray God to bless that little to the good of the cause.

Let us not neglect to give because it is but little we can do. If it is but five cents, give that. Call on Bro. A. and Sister B., and see what they will give; put your mites together, and forward them to the Crisis office, to use in the work of God, and he will bless you. Do not say as the sister did upon whom I called a few days ago: "I do not think it is my duty to give anything. I do not get any benefit from the Sabbath school;" still living within about a mile of one.

Suppose we cannot go, will not God hold us accountable in the coming judgment for neglecting to aid in this work of saving the young from the destroyer's snare? How many of you, my brothers or sisters, who read this, use tobacco? Think of it, paying away dime after dime for that vile weed, and yet cannot give anything to aid in training the young for a blissful immortality beyond the grave.—Is this right? Are you doing your whole duty before God? "To him that knoweth to do good, and doeth it not, to him it is sin."—Jas. 4: 17. S. TENNEY.

For the World's Crisis.

"ATLANTIC CABLE."

Seeing the following passing the round of papers, and believing that it would be interesting to students of prophecy, I send the item to the Crisis:—

"SCRIPTURAL PROPHECY OF THE ATLANTIC CABLE.—Rev. Tresham Dawes Gregg, Chaplain of Nicholas Within, Dublin, Ireland, has made an original translation of the Prayer of Habakkuk, in which he finds Scriptural prophecy concerning the Atlantic Telegraph, according to his version of the third chapter of Habakkuk, which differs in essential particulars from the accepted version. The ninth verse reads as follows: 'Thou didst make thy bow quite naked, seven rods each, spoke Selah; thou didst cleave the earth with flowings.' The explanation is, 'Here the cable is the bow, composed of seven compartments (or wires), or seven may stand for a sufficiency. The oracle is marvellous in its accuracy.' 11th verse, 'The sun and the moon stood still in their habitation. For enlightenment thine arrows went for illumination, the lightning of thy spear.' Comment: 'Through telegraphic rapidity, the element of time seems illuminated, as though heavenly bodies were stationary.'"

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

CREATION OF MAN.—NO. 2.

"And God said, let us make man in our image, after our likeness."—GEN. 1: 26.

In my last it was clearly shown that the above text does not prove man to have been created in righteousness and true holiness, neither does it prove him to have been immortal; on the contrary, that man was neither mortal or immortal, but could choose either according to his own free will. He chose death, and hence became mortal. But in what did that image and likeness consist? I answer, in his *form* and *shape*. This idea may be new to some, but to the law and the testimony.

Let me first call attention to Gen. 5: 3; "And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image." Here the same language is used. Can it be supposed for a moment that this language referred to his moral character, or that Seth was righteous and holy at his birth? By no means. If this construction be put upon it, what becomes of the darling theory of perfect depravity we hear so much about? What does it mean? Simply, that he looked like his father; or, to use a common expression, he was a complete picture of his father. I think any unprejudiced mind can see at once that it could have had no reference to his moral character at all. But we are not confined to one solitary passage. There is plenty of proof on this point. Matt. 22: 20, "Whose is this image and superscription?" 21st verse,—"They say unto him, Cæsar's"; that is, the image on the penny looked like Cæsar. Please look at 1 Cor. 15: 49,—"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." When? At the resurrection. Then our vile bodies will be made like unto Christ's glorious body. I quote 2 Cor. 4: 4. This says that Christ is the image and glory of God. I understand this literally, and the next passage I shall quote proves my position to be correct. Heb. 1: 3,—"Who being the brightness of his glory, and the *express image of his person.*"

This passage also explains John 14: 9,—"He that hath seen me hath seen the Father." Christ was the express image of his Father's person; that is, he looked exactly like him. If so, what becomes of the Orthodox notion that God is a spirit, without *body* and *parts?* and yet we are told that in this one God there are three persons. Please look at Col. 1: 15, "Who is the image of the invisible God." These passages are too plain and positive to need any comment from me.

I will now quote a few passages in which "likeness" occurs. Rom. 8: 3,—"God, sending his own Son in the likeness of sinful flesh." Was he not in the form and shape of man? See Phil. 2: 7,—"And was made in the likeness of man"; and yet he is the express image of his Father's person. Can anything be plainer? Again, Acts 14: 11,—"The gods are come down to us in the likeness of men."

In all the above passages of Scripture, the meaning is too plain to be misunderstood. Let us *believe*, not as we have been taught, but as the infallible word teaches, and then we shall be led into all truth. With the earnest desire that these remarks on Gen. 1: 26, will awaken in the minds of some, at least, the spirit of investigation, and cause them to search the Scriptures, I close, lest my article may be too long. O that we may have courage to follow truth wherever it may lead, and get ready for the Master's return.

Ottawa, Minn. ALLEN LEWIS.

For the World's Crisis.

SCRIPTURAL ANSWERS TO INSURMOUNTABLE DIFFICULTIES.

They are insurmountable to some, but in the light of "the word" they are easily surmounted. They are in themselves as easy of apprehension as was the truth in Sampson's riddle, and no more obscure than any parable of the Great Teacher, after hearing his own explanation.

Elder —— urged me, and vehemently demanded of me, at once, to tell him "which city Abraham looked for"? Whether that in Isa. 60, or Gal. 4: 26? This is the sum.

My answer was promptly begun by saying that Abraham looked for all that God's promises embraced; though some of the details as to its accomplishment, were given by the prophets of both Testaments, long after Abraham himself had died.

The inquirer then assumed that he knew the whole that I should say, and said, "*tell me!* WHICH?"

Others ask the same, or like questions, and in the same positive spirit. The answer to all such inquirers may be given thus:—comprehending the wider range and higher import of the truth inquired for.

I. Abraham looked for the day of Christ. John 8: 56. Now "tell me which day? Yes or no? Come, tell me! I want to know!" So says the Anti-Second Adventist. To such a mere believer in the first advent, as if it were all that pertains to Christ's coming, the difficulty seems insurmountable; but to the Second Adventist the whole question and answer is plain. Abraham's expectation embraced the whole day and whole work of Christ, especially his triumphant coming in his kingdom.

II. Abraham's covenant promise did embrace the deliverance from Egypt four hundred years, and in the fourth generation *after* his time; but in God's disclosures of this one promise, we find that it was not exhausted there. He speaks of a "new covenant" (not "new" in respect to Abraham, but *new* as to Israel and Judah, in their wonderful history, as a whole), Jer. 31; Ezek. 36; Rom. 11: 27; Heb. 8.

Now shall any one assume his ground on the first covenant, and ask "which did Abraham look for? Tell me *which*"? Abraham looked for the fulfillment of the divine promise, made to him in the gracious covenant, as recorded in Gen. 22: 14, 18. But the detail is given to *us* by God, subsequently.

III. Thus, precisely, as to "the city." The promise to Abraham was *one;* and at first, only given with *one* apparent idea as to the fulfillment. Like the day of Christ and the covenant, there seems at first no *two* nor varied ideas pertaining to either of these primary parts of the *one* promise; so with regard to the land as an inheritance. But the expanded, varied, and super-added views of the one grand gospel, preached before to Abraham, as given in the law, the psalms and the prophets, are assumed and re-asserted by our Lord Jesus Christ. Luke 24: 25 to 44; John 14: 1–3; Heb. 11: 14–17; 12: 22; 13: 14, etc. These embrace Ps. 72: 16; 102: 13–22; 132: 13; Isa. 59: 21 to 60, and many more,—none at all too good for God to give.

Now "which did Abraham look for"? I answer, he looked for that which God promised. But WE only know the fulness and glory and God-likeness of that promise, by taking in what the law foreshadowed, the prophets more fully proclaimed, and the gospel gilds with its own proper glory.

What was done to fulfill "the promise . . . to Abraham," in Palestine and Jerusalem, under the law, does not impair, but *confirm* it. Then, Isa. 60, and other like advancing portions of promise, will only carry forward the one complete accomplishment, to its crowning consummation, in the new heavens and new earth, and the new Jerusalem, the city of the living God. *Amen.*

The rule in reading the Word is not to take the least or mere *seeming* idea of one form of the promise, to the exclusion of the more complete, and comprehensive, and crowning views. No, No. See Rev. 22: 17–18. The Jews knew right well that Jesus, as the "man of sorrows," was not *the* triumphant "Deliverer" then come to Zion. And over their puerile, and primary, and SEEMINGLY right idea, they stumbled under wrath to the end. "Having eyes," they saw not that Jesus must needs have suffered preparatory to his entrance into glory. They did not distinguish as to his three-fold office of prophet, priest and king. They did "greatly err."

Beloved brethren, let others do as they may, but let us not "fall after the same example of unbelief." Jesus says, "All things . . . written in the law, . . . and in the prophets, and in the psalms, concerning me," "must be fulfilled." Lord, open our understanding, that we may understand (not ignore) the Scriptures. With great respect and fond affection, yours, J. B. COOK.

For the World's Crisis.

THE COMMANDMENTS OF GOD.

"I have seen an end of all perfection; but thy commandments are exceeding broad."—Ps. 119: 96.

To know just what is required, every good and obedient child applies himself to learn, as well as to perform. The rule of faith and practice is marked by the finger of God,—by Him who cannot err. The divine standard may at times seem too high for human attainment; but "with God all things are possible." If our lives are *hid with him*, if we truly *walk with him*, we feel that whatever is enjoined is binding, and a sacred sense of those obligations continually stirs us up to conformity to them.

Perhaps some are inquiring like one of old, "What good thing shall I do that I may inherit eternal life?" Jesus says, "If thou wilt enter into life, keep the commandments."

Another inquires, "Which is the first commandment of all?" Jesus answering says, "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment. And the second is like, namely this; thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

It seems that as we can not in reality benefit the Lord, he is pleased to consider what we do one for the other as done unto himself; every act of kindness and benevolence is for HIM. Is it possible that we can love our neighbor as *ourselves?* How do we love ourselves? First, we "think no evil." Second, we speak no evil; and *those faults* are never once mentioned, but concealed with all the cunning of secretiveness. Do I love my neighbor as myself? Alas! like the publican I smite my hands upon my breast crying, "God be merciful to me a sinner!" Can it be my Savior has borne so long with me, and I refuse to bear the offences of others, when he says, "Forbearing one another in love"? Do I ask to be forgiven? He says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Solemn thought! just as I forgive, so shall I be forgiven. O for more grace! I am poverty-stricken. I must go to Jesus and buy gold, such as he he has long counseled me to buy, that I may be rich.

Christians, love one another; be kind to each other. Do as you would be done by. If you bear hardness toward any, I entreat you in Christ's stead, *be reconciled.* Be humble, then each will esteem the other as better than himself, and so "fulfill the law of Christ." "*For this is the love of God, that we keep his commandments.*" A. M. STARK.

West Brattleboro, Vt.

Correspondence.

From Sr. L. W. Bragg.

Beloved Pilgrims in the Lord:—Holiness to the Lord in all things should be our motto, if we hope to see God. Says he, "Be ye holy, for I am holy"; and, "Be ye holy in all manner of conversation"; which is easily done, when we are really consecrated to God, soul, body and spirit, and every thought brought into captivity to the obedience of Christ; for from the abundance of the heart the mouth speaketh. If we are really looking for the Just One from glory, to change these vile bodies, our conversation will be as much devoted to that, and to a real preparation for the glory that is coming, as the worldling is in his conversation for this world and the future glories he expects. Our words must be with grace (or a favor to them that hear), seasoned with salt, that we may know how to answer every man; indulging in no foolish talking or jesting, which are not convenient, but rather, giving of thanks. How very important that we walk circumspectly, and redeem the time; because the days are evil. Not say, as many do, that times have changed, and we must conform some to the customs and ways of the world, or we shall lose our influence. Not so with Paul, who says, "I am determined not to know anything among you, save Jesus Christ, and him crucified"; or, as one translation reads, "make known." How blessed to know nothing, save Jesus Christ; and by his cross be crucified to the world, and the world to us. Then all we have to make known or talk about is Jesus, his coming, and the glory which is so soon to be brought unto us.

What a glorious thought! it lifts my heart to things above, and I long to behold his lovely face shining in immortal beauty. And the thought that I shall so soon be made like his glorious body, to die no more, sinks me in the dust before him, feeling unworthy, unworthy. It is all of matchless grace and dying love,—the scheme to rescue fallen man. Praise the good Lord forever, for the purifying hope which works by love, purifies the heart, and overcomes the world. We read, "If any man love the world (or the things that are in the world), the love of the Father is not in him." Then it is explained thus: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, are not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." So we see if we abide forever, we shall gladly turn our eyes from beholding vanity, as we are commanded to, and abstain from fleshly lusts, which war against the soul, making no provision for the flesh to fulfill the lust thereof; casting off all the works of darkness (which are works of unbelief), and putting on the armor of light; and by faith walking just as honestly before God, as though we were in the eternal day of glory. Thus we see the path of the just is as a shining light, which shineth more and more unto the perfect day. The pride and ambition of this life is gone, and we seek that honor which comes from God only; having a good report through faith, but disrepute from carnally minded professors, who receive honor one of another.

How appalling to see how this death-like principle has grown up among us as a people. But why so deathly in its effects? Because we cannot believe, that receive honor one of another, and seek not that honor which comes from God only. And "without faith it is impossible to please God." "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek

him." But where has been that diligent search for God in all his ways, desiring nothing but a knowledge of his will concerning us? This is the only desire of a heart wholly consecrated to God. Feeling that no works of righteousness that we can do by our wisdom or strength are commendable before the great I AM, the only question is, How shall I please the Lord in thinking, talking, dressing, writing, eating, drinking, and working? If we please the Lord in thought, our mind is staid on him, and our meditation in his law is sweet, having the law of Christ dwelling in us richly; and from the abundance of such hearts we shall get the sweet words of life in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs; and instead of trying to make melody for one another, or for outsiders, our singing is with grace in the heart to the Lord. Now self-praise is all gone, and the Lord is all and in all, and we can say,

"My God and my Bible are all that I desire,
To holiness of heart I'll continually aspire."

Praise the good Lord that it is possible for us to hold fast our confidence, and the rejoicing of the hope, firm to the end. The Lord is at hand. Let us be careful for nothing (like the world), but in every thing by prayer and supplication, with thanksgiving, let our requests be made known unto God. "And the peace of God, which passeth all understanding, shall keep your heart and mind, through Christ Jesus." Says Peter, "Casting all (not a part) your care upon him," for the blessed reason that "he careth for you." And he pitieth us, as a father doth his only son that serveth him.

Then why should we doubt his divine love and care for us in all things? Says he, "Seek first the kingdom of God and his righteousness, and all these things shall be added." It is not for us first to make sure by our efforts what we want to eat, drink, and wear, just as the world does, and then expect the Lord will add the kingdom in the end; he wants us to live by faith, and prove his faithfulness here, by receiving the exceeding great and precious blessings promised, as the father of the faithful received the promised blessings, because he counted Him faithful who had promised, and staggered not at the promise of God through unbelief, but was strong in faith giving glory to God. Says Christ to the Jews, "If ye were the children of Abraham, ye would do the works of Abraham." And can we claim to be his children any more than they, unless we walk in the steps of his faith, and go out entirely free from the world, wholly detached from earth, and can say, Come, Lord Jesus, and come quickly? By faith Enoch was translated, for before his translation he had this testimony, his ways pleased the Lord. Without this witness or testimony in the heart, of our ways pleasing the Lord, we have no kingdom given us, after all our anticipation of glory. Praise the Lord, it is not by the righteousness of work we get the testimony; for "this is the work of God, that ye believe on him whom he hath sent"; that he will save us from all sin now, and give us an abundance of grace, and the gift of righteousness, if we are humble enough to receive it as a gift. Then he works in us to will and to do, and it is easy doing his will, for when we really get his yoke on it is easy, and his burden is light. It is love to God and man. Instead of his commands being grievous, they are in the heart like a well of water, springing up into everlasting life, written there by the Spirit of the living God; and we live by every word that proceedeth from the mouth of the Lord. For the Spirit leadeth into all truth and shows us things to come. Praise the Lord forever!

Your Sr. in hope, Lovina W. Bragg.

From Bro. E. I. Bean.

Bro. Grant:—I am not a subscriber to your paper; am not acquainted with you personally, for I never saw you in my life, and perhaps never shall in this vale of sighs and tears; but if not, I hope we shall meet in the paradise of God. I claim to be an earnest seeker after and lover of the truth, especially Bible truth; and that is about all the apology I have to offer for writing you. Furthermore, I am ready to accept the truth, let it come from whatever source it may.

I used to call myself a Freewill Baptist, and believed in the theory taught by that and other like denominations; but within a year or two I have been brought in contact with those who hold different views. I have had the privilege of reading the Crisis occasionally. I have also read several tracts printed at the same place, and I have found that they present a different view of things from what I had taken; and the Scriptures, too, seemed to be brought along so plain to prove the position taken, that I was completely baffled.

Well, what could be done? It appeared to me that I must throw away either my creed or my Bible. I read, and studied, and prayed, and besought the Lord for that one thing; and he tells me to throw away creed, rather than Bible; and I believe I ought to obey him rather than man, and I mean to try and do so.

There are a few passages of Scripture, however, that I would like to have explained, if you feel free to do so. They are these:—Mark 12: 20–28, 1 Cor. 15: 50, Luke 23: 46, Lk. 24: 39. If you think proper to give some explanation through the Crisis, it will be thankfully received. I can think of many other things I would like to write, but I forbear. I live about eighteen miles from Carthage, where Bro. John Wheeler lives, in an easterly direction; and I hope that he, or some other Advent Bro. will come and preach to the people before long. Your brother in Christ, E. I. Bean.

Bean's Cr., Franklin Co., Me.

From Bro. J. Reynolds.

Bro. Grant:—We are on our journey home, and as we move along we wish to teach the truth as it is revealed in God's word; and from experience I have learned that we need patience and much thought if we would have a right view of the Bible; because we must take nothing second-hand, and every word on which any doctrine depends should be examined with care. After all our care we cannot always understand what we wish to; there is a certain view which we cannot get just when we would, and we have to leave the subject for another time; so by learning some other truth we can often get a clear view of what we wished to know before.

The Bible is a perfect book, and will explain itself; so it is only by examining the whole with an unprejudiced mind that we can understand its doctrines. But there are few minds free from prejudice, and but a few that examine and compare scripture with scripture, but the great majority take the opinions of uninspired men, and know but little or nothing about the Bible.

The teachers, or, as they like to be called, "Reverends," generally explain some portions of Scripture as they like to have it, and as it will serve their purpose. Yet many of these are very good men, and some of the best on earth, but they are as liable to mistake and to be influenced by their interest as other men, and that they are mistaken in acting the gentleman is quite certain, and it was so understood by Thomas Scott, the Calvinist commentator; and in his note in Pilgrim's Progress, page 146, are these words:—"Perhaps Satan never carried a more important point, within the visible church, than when the opinion was adopted that the clergy were gentlemen by profession; and when he led them to infer from it that they and their families ought to live in a genteel and fashionable style." The whole note is very good, and particularly applicable to these times.

But as to the title of "Reverend," it would be pleasant to know where it came from; but that it is a curse to the church is quite certain; and it is also certain that it is contrary to the teaching of our Lord. The society of Friends understand this truth.

Marblehead, Mass. J. Reynolds.

From Sr. I. Davis.

Bro. Grant:—The Lord has been working powerfully with his people in waking up the church throughout the town, independent of name. All his people seemed to awake. It has been a glorious work. I think some over twenty have given good evidence of a change. Others are interested. The work has abated a little on account of gathering in the lambs to their different folds. But in the midst of God's work the devil is not asleep. He is seeking whom he may devour. What a consolation in the midst of tumult and strife that we may look to Christ. He comforts and guides. I have had many precious seasons the last winter with the dear saints laboring for the salvation of sinners, and God has blessed our united efforts. I scatter tracts among the converts. Some are much interested in our faith. Husband scatters tracts and your works around amongst a class I can not reach. So we are getting the truth out as fast as we can. If we stop here, we hope to get some of God's ministers to show the people the truth. Pray for us, that we may contend earnestly for the faith once delivered to the saints, be wise as serpents, yet harmless as doves. Mrs. Isaac Davis.

Fitzwilliam, Mar. 16th.

From Bro. E. Barron.

Bro. Grant:—With the love of God in my heart, I want to let you know how I get along. Although I have had a very hard time for a few months past, the word of God has been my study; not to argue upon, but to learn the truth, as it is in the book of God. And how precious it is, when we understand it aright. My prayer is that all God's children may come to the light as it is taught by him. What a strong tide there is against it in the world; and how hard for man to admit that he is not right, because father and mother taught him that it was so. Such may be honest, but are wrong. This was my case; and when I heard the Advent doctrine, it was a hard pill to take. And why was it so? Because Paul says, the word of God is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Glory be to God for the word as it is.

Woodhull. E. Barron.

From Bro. H. McClary.

Bro. Grant:—Will you give place for a few extracts from "Peter Cartwright's* Autobiography"? He says on page seventy-four, in 1804:—

"I was sent to the Kentucky district. We had a little book concern. We had no 'Missionary Society,' no 'Sunday School Society,' no church papers, no Bible or 'Tract Society'; no colleges, seminaries, academies, or universities. We had no pewed church, no choirs, no organs; in a word, we had no instrumental music in our churches anywhere. The Methodists in that early day dressed plain, and attended their meetings faithfully, especially preaching, prayer and class meetings; they wore no jewelry, no ruffles; they would frequently walk three or four miles to class meetings; they would go thirty or forty miles to their quarterly meetings, and think it a glorious privilege. The Methodists in that day would stand up and face their preacher when they sung; they kneeled down in the public congregation as well as elsewhere when the minister said, 'let us pray.' There was no standing among the members in time of prayer, especially the abominable practice of sitting down during that exercise was unknown among early Methodists. Parents did not allow their children to go to plays or balls; they did not send them to dancing schools. If the Methodists had dressed in the same 'superfluity of naughtiness' then as they do now, there were very few even out of the church that would have had any confidence in their religion. But oh! how have things changed for the worst in this educational age of the world. There was little or no necessity for preachers to say any thing against fashionable, superfluous dressing in those primitive times of early Methodism; the very wicked themselves knew it was wrong in the members of the church, and spoke out against it. The moment we saw members begin to trim in dress after the fashionable world, we all knew they would not hold out." H. McClary.

* Methodist minister, born 1785. Is now living.

New Phase of the Papal Question.—The Paris *Temps*, without vouching for the truth of the statement, says, on authority of private information from Rome, that the Pope, after announcing his intention to the Catholic world in a solemn encyclical, is to address a letter to the Emperor Napoleon, proposing to deliver over to him as Grand Vicar the States of the Church, comprising the provinces which Italy annexed pursuant to royal decrees, and which annexation the French government originally disavowed. The motives of the Pope for taking that step are the danger menacing the temporal power and his unwillingness in spite of his weakness, to abandon the "patrimony of St. Peter" to the revolution. And as it cannot defend by itself the possessions secured to it by the two founders of the Carlovingian dynasty, the papacy has no alternative but to leave them in the hands of the successor of Pepin—the sovereign of France. The original giver would thus resume, until better days come, the guardianship of those possessions, and as the Pope claims to be the spiritual Vicar of Christ, so the Emperor Napoleon would become the temporal Vicar of the Pope.

Ordination.—According to appointment of the Ecclesiastical Council, called for ordaining to the work of the ministry Mr. S. H. Pratt, son of Henry Pratt, the ordination service was held in the Second Baptist Church, Springfield, Tuesday evening, Aug. 7th. The order of exercises was as follows: Reading of Scripture and prayer by Rev. Mr. Averill, of Holyoke. Sermon by Rev. C. B. Crane, of Hartford, Conn., from 2 Cor. 4: 2,—"Commending ourselves to every man's conscience in the sight of God." Ordaining prayer by Rev. Mr. Jennings, of Westfield. Charge to the candidate by Rev. Dr. Ide, of Springfield. Benediction by candidate.

Summary of News.

FOREIGN.

St. Petersburg, Aug. 21. The United States officers are still receiving ovations everywhere from the Russian Government, merchant princes and the populace. The Emperor has honored them with the review of 50,000 of the Guards.

The Russian Ambassador at the German Bund has been recalled.

The Polish exiles in Eastern Siberia revolted; thirty-five were killed and the rest captured or dispersed.

Athens, Aug. 9. Advices from Candia state that the Christians, being refused reforms, rose in arms, displaying the standards of the three protecting Powers of Greece, and proclaimed their independence. The Governor treats them as rebels, and has sent for Turkish reinforcements.

Vienna, Aug. 21. The King of Hanover, who is here, is advised that Prussia demands his abdication. The King is an old blind man, and is willing to abdicate in favor of his son. The Queen is using every effort to secure succession to her son, but Prussia will give no such assurance.

Cholera is making ravages at Bremen, Pesth and Nicholsburg, and among the wounded soldiers at Vienna.

Paris, Aug. 20. It is denied on authority that the Empress of Mexico, who is here, has threatened that Maximilian will abdicate when the French troops are withdrawn from Mexico. It is also stated by authority that her mission to France is to ask assistance of the French forces in Mexico, prior to their evacuation of the country, to quell insurgents.

Paris, Aug. 21—A. M. It is rumored that a treaty has been made between Prussia, Austria and Bavaria. A report is also current that the Czar of Russia has taken formal steps toward the negotiation of a treaty of alliance between Russia, France and Austria.

Berlin, Aug. 22. Peace is concluded with Bavaria and Hesse Darmstadt. Bavaria cedes the Northern District to Prussia and pays her thirty millions of florins. Darmstadt cedes to Prussia Hesse Hamburg and the exclusive right to garrison Mentz, but retains Upper Hesse, which joins the Northern Confederation. The Prussians are beginning to evacuate Bohemia. Their withdrawal will finish by Sept. 15.

Paris, Aug. 22. The *Patrie* of this afternoon says Napoleon will cede Venetia direct to Italy.

Pesth, Aug. 22. After the conclusion of peace Austria intends appointing a responsible conservative Hungarian ministry. The Diet is to be reopened in September.

Athens, Aug. 18. The Turks have commenced hostilities against the Christians in Candia. Several consulates, especially those of Holland, Sweden and the United States, having suffered much damage, have protested. The insurgents, 25,000 strong, hold important points.

Paris, Wednesday evening, Aug. 22. It is said that the Empress of Mexico has failed in her mission, Napoleon having, it is understood, refused to grant assistance of the French troops prior to their evacuation of Mexico to quell the insurgents.

In connection with this statement a report is current, with some degree of credibility, that the Emperor Maximilian will soon return to Europe.

News by Atlantic Cable.

Paris, Aug. 22. The *Patrie* of this afternoon says that the Emperor Napoleon will cede Venetia, as handed over to France by Austria, direct to Italy, to be held as part of the kingdom of Victor Emmanuel.

Florence, Aug. 23. The Austrians continue to remove national relics and objects of art from Venice; 2000 Italian prisoners have been released.

Berlin, Aug. 23. All defensive measures of Switzerland are discontinued.

Vienna, Aug. 23. The feeling in Austria is peace for the present, but war in the future to re-establish her power in Germany.

The Decline of the Papal Power.—It is idle to suppose that the recent brief but decisive war in Europe will confine its results to the political condition of the nations which have engaged in it. While France has lost her dictatorship and sunk into one of the many co-ordinate powers, while Austria loses her influence in the west, and Russia suddenly finds a powerful nation between her and the rest of Europe, none of these has lost so much as the Papal power, which has suffered the greatest disaster of all. Not a single Catholic nation in Europe can be pointed out as a firm ally of the Pope. France, we have already shown in former articles, cares nothing for his temporal, and believes to-day more in the philosophy of Voltaire than the religion of St. Peter. Spain is orthodox, but the government is weak, and is governed by men who detest war for an abstract principle. Austria has lost her power on the Peninsular, and the sentiments of her Hungarian population will not allow her to exercise a temporal influence in spiritual matters; meanwhile the poor priests at Rome are left to depend on Heaven and Napoleon as their only protectors, while the former gives victory to the "infidels," and the latter refuses to intervene and save the faithful. In the future disposition of Italian affairs the voice of Prussia will be quite as potent as that of France has been. She will not forget the service which Italy has rendered her in absorbing the attention of a large part of the Austrian army, and it is not too much to expect that the Italians will be left to choose such a form of government as they may prefer. What then will become of the Pope and his temporal power? Italy can no longer contain him, for the recollection of Cardinal Antonelli and his despotic conduct is still fresh in the minds of that people, and there is no other part of Europe where the Pope, as a temporal potentate, would hardly be received, even as an exile. The only alternative for the Papal power is to ally itself with the democracy, and exist as it does in the United States. Then it will have nothing to hope or fear from kings, and it will have to depend on its own merits for support.

The latest correspondence from Europe informs us that the long expected crisis in the Papal affairs is at hand. M Drouyn de l'Huys has, it is said, addressed a dispatch to the Roman government, informing them that the 15th of September was the date irrevocably fixed for the withdrawing of the troops from Rome, and that the Holy See would have to come to an understanding with the Italian Government on financial affairs and on the political situation; and the last foreign dispatches state that the negotiation is now going on.—*Jour.*

DOMESTIC.

New York, Aug. 16. A Toronto (C. W.) special says 3000 volunteers have been ordered to Fort Erie to watch the movements of the Fenians at the Buffalo picnic. The volunteers manifest a very mutinous spirit, a part of them refusing to obey the order. Inadequate pay and bad treatment are the ostensible causes of their action. Three gunboats have arrived at Toronto and others are expected.

Aug. 23. An Ottawa dispatch says Canadian troops are moving continually, and Gen. Michel, who has temporary charge of affairs during the absence of the Governor General, now en route to Europe, is actively engaged in inspecting the Provincial defenses. A considerable force is at Cornwall, another at Thorold, and there are gunboats on the St. Lawrence.

Aug. 24. Vera Cruz correspondence of the 13th say some 300 French troops sailed for France that day. When Tampico was captured all of Mejia's division, which was sent to reinforce the garrison, turned over to the Liberals in a body on the surrender. A general removal of Mexican officials is going on, and Frenchmen put in their places. The Police Department is also being reorganized. Mazatlan was still fiercely besieged by the Liberals on the 6th of July. The Liberals were very strong in the vicinity of Jalapa. Desultory and indecisive fighting continued throughout the country.

The *Herald's* Washington correspondent says he has excellent authority for stating that Jeff. Davis will be released on bail or parole soon, holding himself amenable to the process of the Court, which is expected to dispose of his case in October.

One hundred and forty-one cholera cases were reported at St. Louis for the twenty-four hours ending at noon, Friday, forty-seven of which were fatal. The Board of Health have appointed three physicians in each ward, to visit daily every house in their respective districts, furnish medicine to all poor people, and enforce the sanitary measures adopted by the board. Tents will be erected in different parts of the city for the accommodation of cholera patients, and every house, street and alley in the city will be thoroughly disinfected.

Sixty-seven deaths from cholera were reported at Cincinnati Thursday.

The deaths at New Orleans in the twenty-four hours ending on Friday numbered twenty-seven.

One fatal cholera case is reported at Baltimore, the victim being a young man who recently arrived there from Cincinnati, where he contracted the disease.

There were eleven new cases of cholera in New York Thursday, and twelve cases and four deaths in Brooklyn.

The Chicago papers, now that the cholera has fairly made its appearance in that city, assert that the disease has prevailed there ever since the early part of June, but that the physicians, to avoid creating a panic, have called it by a milder name. The condition of the river, which has become a stagnant bayou at that point, is assigned as a principal cause of the virulent outbreak of the pestilence.

St. Louis, Mo., Aug. 27. The official mortality report from seventeen cemeteries for the week ending Friday give a total of 1156 interments, 916 of which were by cholera. From the cemeteries which failed to report (which includes the City Cemetery) it is estimated that there were actually about 1300 deaths from cholera during the week. No report has been received for Saturday. The Sanitary Commission report that cholera has ceased as an epidemic in the 3d, 4th, and 6th wards, but this is not confirmed by medical authorities.

Napoleon Outflanked.—A letter from Paris says that the omission of any allusion to France in the speech from the Prussian throne is keenly felt there; and further, that while the French papers had said that the maintenance of the territorial integrity of Saxony was due to Napoleon's mediation, the King of Prussia attributed it to the request of the Emperor of Austria, and that the general effect of the recent continental policy has greatly lowered Napoleon in the eyes of constantly increasing opposition, and also in the opinion of his most devoted supporters, who cannot assign any reasons for his mistakes.—*Journal.*

Married.

In Edinboro, Pa., June 12th, 1866, by J. D. Brown, V. D. M., Lester J. Wait and Miss Mary J. Goodwin, both of Edinboro, Erie Co., Pa.

Also, by the same, Aug. 5th, Simon Stabline and Miss Louisa J. Campbell, both of Edinboro.

Also, by the same, Aug. 12th, A. A. Walker, of Waterford, Erie Co., Pa., and Miss Esther M. Sherwood, of Edinboro.

At North Adams, Aug. 19th, by Eld. E. W. Teft, Mr. Isaac Blanchard, Jr., and Miss Flora R. Leonard, both of Adams.

Notices.

Alton Bay Campmeeting.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Sunday, Aug. 26th, holding through the week, and over the following Sunday. Ample accommodations will be provided for board and horsekeeping. Board at 60 cents per day; single meal, breakfast or supper 25 cents, dinner 35 cents. The boarding department and general lunch stand will be under the charge of Bro. J. S. Moulton.

Arrangements have been made with the railroad and steamboat companies as follows: Passengers from Boston, and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., *via*. Dover and Winnipiseogee R. R., will go through to Alton Bay without change of cars. Half fare from Lawrence. We are sorry to say that we have been unable to get a reduction of fare from Boston to Lawrence; so our friends should be particular on every train to make themselves known to each other, and arrange with some Bro. to take the number of tickets wanted, and have him, on the arrival of the train at Lawrence, procure all the tickets, as there will not be time for each one to purchase for themselves. Passengers from Newburyport will take trains leaving there at 7.30 A. M., or 11 A. M., half price. Passengers from Great Falls will take trains leaving there at 5.40 A. M., or 8 A. M., half fare. Passengers from Portland, and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.40 A. M., or 2.50 P. M., and change cars at Dover. Fare reduced one third.

On the Concord and Nashua, and Concord and Portsmouth roads, they are to have tickets at Nashua, Manchester, and all stations on the Portsmouth road, at a reduction of one third from the regular fare. Parties may go to Newmarket Junction or Concord as they prefer. Trains leave Portsmouth at 5.30 A. M., and 4.40 P. M. Trains leave Manchester at 8.15 A. M., and connect at Newmarket Junction.

We have had encouragement that the fare would be reduced on the Boston, Concord, and Montreal R. R., but have been unable to get an answer in season for this week's notice, but shall expect to get one that it is reduced so as to inform you next week.

Arrangements have been made with the Steamers to carry to the meeting for half fare. Capt. Sanborn will carry all from the Wier's Saturday, Aug. 25th, Monday 27th, and Tuesday 28th, that wish to go, direct to Alton Bay; and come, and take all that wish to return Saturday, Sept. 1st, and Monday, Sept. 3d. An extra train will run during the meeting from Dover to Alton Bay, leaving Dover at 8.15 A. M., and return directly after preaching in the afternoon.

Passengers from Concord, and on the line of the Boston, Concord, and Montreal Rail Road, by taking trains which leave Concord at 10.31 A. M., Littleton 9 A. M., Well's River 10.12 A. M., Plymouth 1.01 P. M., will connect at Wier's Landing with the steamer for Alton Bay—fare one way.

For the committee, J. G. Smith.

General Western Campmeeting.

The General Western Campmeeting for 1866 will commence Monday, Sept. 3d, in De Kalb, Ill., on the banks of the Kishwakee River, a mile and a half from the railroad depot. There will be a public table provided, and board furnished to all who desire it, at reasonable rates. Pasture for horses can be readily obtained by those who come with teams. Those who do not wish to lodge in camp, can find accommodations at the hotels; and the church in DeKalb will not be backward in hospitality to those who attend.

DeKalb is on the Galena Division of the Chicago and Northwestern R. R. Trains arrive in DeKalb from the east at 11.30 A. M., 7 P. M., and 9.30 P. M. From the west at 2 A. M., 6 A. M., and 4 P. M. The Illinois Central R. R. connects with the Galena Division at Dixon. Trains arrive at Dixon from the north at 2.45 A. M., and at 2 P. M. From the south at 11 A. M. (This is the best connection for those coming from the south.) Trains leave Dixon for DeKalb at 6.15 A. M., and 3 P. M. Those coming from the north will change cars at "the Junction" for DeKalb.

There are three trains daily from the east to DeKalb, which leave Chicago at 8.15 A. M., 4 P. M., and 9.15 P. M. The depot of the Galena Division in Chicago is on the corner of North Water and Wells street.

Those on the Chicago, Burlington and Quincy R. R., can come from Aurora to the junction with the Galena Division, and change cars for DeKalb.

D. S. Clark,
J. V. Himes,
Wm. McCulloch,
E. Royce,
E. H. Burington,
N. W. Spencer, } Committee.

Tent Meeting in Exeter, Me.

There will be a tent meeting in Exeter, Me., on the ground occupied last year, near the Chamberlain meeting-house, commencing Saturday, Sept. 15th, and hold the following week. Brethren abroad are requested to attend. Will Brn. R. Wendell, D. Holt, S. S. Brewer, and A. Decker attend, with brethren in Maine, to preach the word of life? Those coming from the west by R. R., will leave the cars at Newport, and those from the east at Etna, where they will find conveyance to the ground. We hope all coming with tents, will be on the ground in season to erect them the first day. There will be a boarding tent on or near the ground, for the accommodation of all who wish.

Hollis Cole,
D. E. Ireland,
Wm. Delano, } Committee of Arrangements.

Conference in Darien, N. Y.

The fifth annual conference, to be held with the church of God in Darien, Genesee, Co., N. Y., which is also the quarterly meeting of the Christian Conference of Western New York, is to commence Friday evening, Sept. 7th, and continue over the Sabbath. Conveyance will be at Craft's Station, on the New York Central, Friday, at 3 o'clock P. M., to meet brethren both east and west, as the trains arrive at the same time. Brethren near will not forget those empty straw sacks and full dinner baskets.

B. C. Simonds, for the Board.

Adv. Chr. State Conf. of New Hampshire.

The annual session of this conference for 1866 will be held in Whitefield, N. H., commencing Sept. 20th, at 10½ o'clock A. M., and hold over the following Sunday. We hope an earnest effort will be made on the part of ministers in the State to attend this meeting, and that churches within the limits of this conference will be represented by delegates duly appointed. The church in Whitefield extends a hearty invitation for the brethren and sisters in all parts of the State, and out, to come. Ample accommodations will be made for all who come. Come filled with the spirit of the Master. Come to work for God.

A. W. Sibley, Secretary.

Campmeeting.

The Lord will, there will be a campmeeting in New Preston, Ct., to commence Sept. 4th, 1866, and continue one week. We hope to have better accommodations for boarding than at the last. Pasture for horses can be had close by. A general invitation to all who love the Lord, and want to labor for the salvation of souls, come. Bro. Grant and Ross are expected, and an invitation is extended to all preachers who feel the Lord would have them come.

Those coming to this meeting by the Housatonic R. R. will take the stage at New Milford, distance eight miles, fare 75 cents. The stage connects with the noon trains only. Companies coming on the morning or evening trains, can be accommodated with conveyance by giving the committee timely notice. Those coming by way of Litchfield, can stay over night at Litchfield and come down early in the morning every Tuesday, Thursday, and Saturday. Those coming other days not connecting with the stage, or not wishing to stay at Litchfield over night, if they will drop a line to either of the committee, we will try to send a team after you. The fare from Litchfield by stage is 75 cents.

Time is short. Come to this meeting and help us. The Lord is about to appear. "Even so come, Lord Jesus."

Alvan M. Tyrrell,
Hiram I. Baldwin,
Charles Calhoun, } Committee.

Eastern Maine Conference.

The Eastern Maine Conference will be held at Levant, Wing's Mills, so called, commencing Sept. 13th, at 6 o'clock P. M., and continue over the Lord's day. Come up, brethren, in the name and spirit of your Master, that the will of the Lord may be done. Bring tents and bedding.

Abel Kenney, Clerk.

Notice.

Bro. G. L. Teeple will preach in the campmeeting grove, at New Preston, Ct., Sunday, Sept. 2d; also hold meetings Monday and Tuesday evenings in the neighborhood.

Notice.

To whom it may concern: A shawl was left at the annual conference of Western New York, which the owner can have by calling on or addressing B. P. Stevens, South Butler, Wayne Co., N. Y.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
R. Williams .... Sunday, Sept. 2d

East Boston.
(Chapel, corner of London and Decatur Streets.)
E. McCulloch .... Sunday, Sept. 9th

Charlestown, Mass., (69 Main Street), Sunday, Sept. 9th
S. C. Hancock.

Rutland, Vt. .... Sunday, Sept. 2d
Poultney, Vt. .... Sunday, Sept. 9th
D. T. Taylor.

Holden, Mass. .... Sunday, Sept. 2d
Holliston, Mass. .... evenings, Sept. 4th and 5th
E. McCulloch.

Springfield, Mass. .... Sunday, Sept. 2d
Warehouse Point, Ct .... Monday, Sept. 3d
Bristol, Ct. .... Tuesday, Sept. 4th
New Preston Campmeeting from the 5th to the close of the meeting.
Somerville, Mass., Sept. from the 12th and over Sunday.
Brethren in the vicinity are invited to come in and help in the good work of the Lord. A. Ross.

Warner, N. H., (Schoodac school-house), Sunday, Sept. 9th. C. W. Sargent.

Wrightville, Ct. .... Sunday, Sept. 2d
B. St. John.

Wallingford Farms .... Sunday, Sept. 2d
D. Hitchcock.

Bristol, Ct., at Compounce Pond .... Sunday, Sept. 2d
W. N. Pile.

New Bedford .... Sept. 9th and 16th
C. Cunningham.

East Bowdoinham .... Sunday, Sept. 2d
R. R. York.

Camden, Harbor Village, Me., (as Bro. J. S. Richards may appoint), Sunday, Sept. 16th.
A. H. Walker.

Brimfield, Mass. .... Sept. 6th
Southbridge, Mass. .... Sept. 7th
Abington, Ct .... Sept. 9th
Danielsonville, Ct .... Sept. 13th
over the following Sunday, and Sunday the 23d.
Evenings of 17th, 18th, 19th, 20th, 21st, 22d, as Bro. E. Bellows may arrange. Geo. A. Streeter.

Pittsburgh, N. H., (where Bro. Young and Bro. Chase may appoint), Sept. 19th, 20th, and 21st.
Clarksville, (at Mr. Roby's Hall), Sept. 22d, 23d, 24th
The following week in the village of Colebrook, N. H. We hope the brethren will ask God's blessing to attend. After which, if desirable, I will labor with the friends on Hall Stream, also Hereford Hill.
Will Bro. Gordon and Bro. Jones favor us with their presence, especially in Clarksville and Pittsburgh, and assist in the ministration of the word of life? May the Lord be with us by his Spirit. D. N. Chadsey.

Bath .... Sunday, Sept. 2d
Jefferson (Weak's school-house) .... Sept. 16th
H. S. Mitchell.

Carthage, Me. .... Sunday, Sept. 2d
Also Monday, Tuesday, and Wednesday evenings.
Wells, Friday and Saturday evenings, and over Sunday, the 9th. J. T. Jordan.

North Hermon, Me., Friday evening, 5 o'clock, Aug. 31st and over Sunday.
South Levant, (Wing's Mills), Monday evening, at 7 o'clock, Sept. 3d.
Corinna, (new meeting-house), Wednesday evening, at 5 o'clock, Sept. 5th.
Hartland, (in John Rowell's grove), Saturday afternoon, at 2 o'clock, and over Sunday, Sept. 8th and 9th.
Samuel Bragg.

Sandisfield, Mass. .... Sunday, Sept. 9th
Chester .... Friday evening, Sept. 14th
Goshen .... Sunday, Sept. 16th
Plainfield, (Bro. Healey's), Wednesday eve., Sept. 19th
Bro. Thayer's, Friday evening, Sept. 21st.
Plainfield Pond .... Sunday, Sept. 23d
Savoy .... Sunday, Sept. 30th
Dalton .... Tuesday evening, Oct. 2d
Sandisfield .... Sunday, Oct. 7th
Cold Spring .... Sunday, Oct. 14th
Geo. L. Teeple.

Hartford, Conn. .... Sept. 2d
Bristol, Conn. .... Sept. 9th
Southington, Conn. .... Wednesday, Sept. 12th
New Haven, Conn. .... Sept. 16th
Wm. Stuart.

Preaching at South Newburgh, Me., the first Sunday of every month; and conference on the Saturday preceding, at 2 o'clock P. M. F. A. Baker.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. Bellows.

Leeds, Me., (Slab City), Friday, Aug. 31st, and over the following Sunday. Brethren and sisters are invited.
L. L. Howard.
O. F. Goodwin.
W. H. Blaisdell.

Lanesville, Ct. .... Sunday, Sept. 2d
Samuel Curry.

New Bedford .... Sept. 2d
Portland, Me. .... Sept. 9th and 16th
J. S. White.

Concord, N. H.
(Corner of Green and Center Streets.)
L. Boutell .... Sunday, Sept. 2d

Suncook, N. H. .... Sundays, Sept. 9th and 16th
A. Stetson.

Alton Campmeeting, Thursday and Friday, Aug. 30th and 31st.
Portland, (if not supplied) .... Sunday, Sept. 2d
Bath, Me. .... Tuesday to Friday, 4th to 7th
Will some one meet me at the Empire Station the first train from Bath, Saturday, Sept. 8th, to carry me to South Poland?
South Poland .... Saturday evening, Sept. 8th
Poland Hill .... Sunday, Sept. 9th
Mabrey Hill, Tuesday and Wednesday evenings, Sept. 11th and 12th.
From there where duty calls until Sept. 23d.
Concord .... Sept. 23d and 30th
Between these two Sabbaths at liberty, and all of October. Hiram Munger.

Melbourne, C. E. .... Sept. 4th, 5th, and 6th
Danville, the remainder of the week, and Lord's day, Sept. 9th.
Compton, C. E., (where Bro. N. Stevens may arrange), Sept. 11th, 12th, and 13th.
Hatley, C. E., (where Bro. Carley may appoint), Sept. 14th, 15th and 16th.
Bro. Chadsey goes this tour by my request. He is a worthy, promising young brother. Receive him in the Lord. C. C. Stevens.

North Barrington, N. H., (where Bro. Preston may appoint), Sunday, Sept. 9th.
Rochester, (McDuffee District, New Chapel), Sunday, Sept. 16th. J. Pinkham.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 580. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if less than 26 weeks, charge five cents; if more than 26 weeks, six cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—M Mayhew 537, M J Earnshaw 423, J H Stevens 461, N K Emery 571.

$1.25 each.—J. H. Sleeper 572, J L Wetherell 583, E Heath 583, W Nichols 560, D Miner 558, M L Gilman 598, O. R. Crandall 592, L Wyman 594, A A Burbank 594, C H Holley 581, T. G. Bartlett 594, J Turple 580, E R Allen 542, S Copeland 585.

$2.00 each.—C Hoskins 564, H Richardson 549, W S Morrison 545, A Whitcomb 614, D. Skinner 600, S M Dubey 609, P Miller 592.

$2.50 each.—A. Coats 580, T. T. Stone 604, D Jones 614, D Dow 610, J E Lloyd 602, A Googins 630, A While 600, M E Sinclair 620, G W Noyes 606, D S Harvey 620, A Mackey 605, J. Mackey 605, C. Axe 599, W C Clark 575, H T Miller 560.

Various Sums.—L A Eaton $2.80, 486; G W Bangs $5.00, 543; S. Eastman $1.50, 561; W. Jordan $3.75, D. D. Price $4.00, 600; P. C. Hutchins $10.00, 547; J. Hutchinson $2.00, 606; M Gildden $1.50, 569; W Davis $3.75, 540; G A Hawley $3.00, 629; F J Maine $1.00, 609; A Clark $2.50, 517; A. F. Cook $2.75, 626; D. French $3.50, 563; A. D. Wilkins 25c, (what P. O.?); J French $5.00, 656; G W Chisman $2.00, 546.

FOR BOOKS AND TRACTS.

G S Harwood $3.00, D F Small 70c, H S Hough $4.00, E M Davis $1.00, L Hall $1.06, T. McClary $1.20, D. Jones $1.10, L N Hoskins 60c, I Bradley 70c, H M Dubey 65c, J Osborne $1.00, E G Emmons 50c, H Cowles $1.06, A. Good 50c, A Wallace $1.16, W. E. Pinkham 70c, J Mackey $5.00, W A Munroe $5.00, G French 80c, J T Howland $1.00.

BOOKS AND TRACTS SENT.

By Mail.—H. A. Arnold, O. T. Wyeth, C S Hall, J. Thorne, J S Quimby, M McKnight, L Perkins, J Clarke, L F Dole, D C Elliott, C P Cottrell, S Barrows, J Hiestand, C M Shepard, E M Davis, W O Foor, H S Hough D F Small, I Bradley, W S Morrison, M Waldorf, J P Knowlton, J Mackey, A Good, J W Huston, S Harper, S H Parsons, W E Pinkham, J Osborn, H M Dubey, L Ross, E W Waters, P S W Deyo, G. S. Flint, W Gardner, J Raymond, W E Chase, M C Twiss, A Lewis, S G Oldley.

By Express.—J Pinkham, T Smith, W A Munroe, J T Howland, L C Gould.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—59 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
H. Munger—Chicopee *Falls*, Mass.
J. Couch—Concord, N. H.
J. K. Bellows—392 Broome Street, New York City.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
Wm. Devereux—Keswick, C. W.
Jeremiah Carr—Palermo, Me.
E. Owen—Springfield, Mass., No. 20 Margaret St.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
N. Hartshorn—Laconia, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
C. H. Williams—Clayton, Jefferson Co., N. Y.
George Thomson—Monroe, Green Co., Wis.
C. H. Leverton—Surry, Hancock Co., Me.
O. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—Delton, Wis.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 57 Cedar St.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 112 West 23d Street, house No. 7.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Martha S. Butler—Box 634, Memphis, Tenn.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
N. F. Nason—North Hermon, Me
C. B. Turner—South Butler, Wayne Co., N. Y.
Mrs. Abigail Mussey—Hillsburgh, Nova Scotia.
P. W. Hough—Cascade, Iowa.
C. P. Dow—My P. O. address for United States' correspondents will be hereafter *Franklin, Vt.*
Wm. McCulloch—New Rutland, Ill.

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I will praise Thee, I will praise Thee,
O my Savior and my God,
For thy wondrous mercies shown me
While the path of death I trod.

Far from God by wicked deeds,
Wrecked, and helpless and undone,
A gentle voice just then I heard,
That bid me to the Savior come.

With trembling, fear, remorse and shame—
Who art thou, Lord? I cried;
Ah! then I saw it was the Lamb;
'Twas Christ the Crucified.

I saw him hang upon the tree,
And felt that I had nailed him there;
Can mercy linger still for me?
O, can I his free pardon share?

'Twas for such sinners as thou art,
I left my Father's throne;
Then come, now give to me thy heart,
And thou shalt be my son.

When I to him my will did yield,
A full surrender then did make,
What peace and joy my heart did fill,
And then aloud his praise I spake.

My God, to thee my life I owe,
For all thy love to me so great,
And may my actions always show
The ways of sin and death I hate.

Since thou hast saved me from my sins,
And taught my feet the way to go,
I'll seek the perishing to win,
That they thy boundless love may know.

And when Thou shalt in glory come
To take thy weary ones to Thee,
May I with them be gathered home,
To reign with Thee eternally.

A. Gordon.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER NINE.

Bro. Grant:—I spent the month of July, just past, principally in the Canton of Neuchatel, laboring as the Lord seemed to direct in fields already broken, and visiting some new places. The 13th of July I returned to Chaux de Fonds, having received a telegraphic dispatch from Bro. Maccaud, of that place, informing me of the death of his wife, and requesting me to attend her funeral.

Madame Francoise Isaline Maccaud was sick at the time of my lectures at Chaux de Fonds. Her husband who attended and who embraced heartily the doctrine of Christ's speedy coming, invited me frequently to his house, where I had several interviews with his wife. I conversed freely with her upon the glorious events we expect so soon, which so cheered her heart that death lost its sting, and she bade adieu to earth and fell asleep in the blessed hope of soon waking, in the morning of the resurrection, to immortal life. She conversed much upon the subject of regeneration, through faith in Christ and baptism; but it being impossible for her to be baptized, as it was to the thief on the cross, she believed that the blood of Christ was sufficient for her salvation. She desired me to consecrate her little daughter, three weeks old, to the Savior. Friends were accordingly invited, and after singing and prayer I followed the example of Jesus (Matt. 19: 15).

It was a solemn occasion, the first of the kind in that city; but the ministers of the place consider it a great scandal that the usual ceremony of christening, according to the Catholic usage, was dispensed with; and prophesy that the blessing of God will not attend the child. Some of the ministers have tried to convince the people that it is a crime for them to hear me and receive me into their houses, which seems to make the people generally more anxious to hear. It is, however, in their power to close churches and other large places of public assemblage against me. I could obtain theatres, if able to pay one hundred francs an evening, but that is impossible. The same enemy works here to hinder the dissemination of important truth as in other parts of the world.

It was the dying wish of Sister Maccaud that I should officiate at her funeral, and her husband's wish also. Here in Switzerland it is established by law that a funeral service that takes place at eight o'clock A. M., can only be attended by a Catholic clergyman; at eleven o'clock, any Protestant minister out of the established church may officiate; the hour of one o'clock P. M. belongs exclusively to the National ministers; and in the evening only the Jews may bury their dead. We of course performed the solemn ceremony at eleven A. M., and had services at the house, where we spoke from 1 Cor. 15th chapter, and at the Cemetery from Rev. 14: 13. I spent several days there at that time, preaching every evening, and conversing during the day with many on the great truths pertaining to the kingdom of God.

Sunday, the 22nd July, I attended another general conference near Locle, which was a meeting of interest. Several of the German Baptist brethren, having become much interested in the doctrines pertaining to the coming and kingdom of Christ, and desiring to do all in their power to spread abroad this light, wished me to visit them again and speak to them. Several of our brethren were present from Locle, Chaux de Fonds, and Fleurier, as well as several German ministers. I preached A. M. and P. M., and afterward a committee of nine was appointed for the purpose of appointing meetings for free religious discussion, recording such discussions, and using every means possible for the dissemination of the truths of the gospel of the kingdom. Another conference is appointed for the second Sunday of this month. We returned home from Locle by way of Fleurier and St. Croix, walking over the mountains and conversing on the way, very weary, to spend a few days, and do much necessary writing, and rest a little, preparatory to another tour.

During my last visit to Chaux de Fonds, I was requested one evening to give an exposition of Rev. 17: 8–11, which I did. Thinking that it might interest some of the readers of your paper, I herewith send you a sketch of it.

By the scarlet-colored beast of Rev. 17th, I understand the government of the city of Rome, from its foundation till the end of the world; and by the seven heads, its different forms of government. Rome, founded by Romulus several centuries before the Christian era, was, according to historians, governed first by kings, seven in number, viz; Romulus, Numa Pompilius, Tullus Hostilius, Ancus Martius, Tarquin the Elder, Servius Tullius, and Tarquin the Superb. It was this Tarquin to whom a woman, unknown to him, presented herself with nine large books, that she called the books of the Sybils, and asked him if he would purchase them for a certain sum. Thinking them too costly, he refused. Some time after she presented herself again before him, and asked the same price for six volumes that remained, saying she had burned the three others. The king sent her away the second time. This woman, whom no one in Rome knew, returned the third time, and declared that she had burned three more of those large books; but she demanded the same sum for the three that remained, and her tone was so menacing and terrible that the king dare not refuse her the price demanded. May we press as strongly the present monarchs to buy the eternal truth of God, that they and their people may be saved.

This kingly government I consider the first head of the beast. The second head was Consulate, the government being in the hands of two Consuls, of which the first were Brutus and Collatin. The third was Dictatorial, the power being in the hands of a Dictator, who could only hold his authority six months, though it was absolute while it continued. The fourth was Decemvirate, Rome being governed by ten men called Decemviri. It is true that after its fourth form the government became again Dictatorial, under Sylla, Sertorius, and Julius Cæsar; but we cannot consistently call it, after its fifth change, the fifth government, as it was not a new form of government, but a return to the third or dictatorial form. The fifth head or government was the Triumvirate, composed of Mark Anthony, Lepidus and Octavius, the last of whom, after the famous battle of Actium, became emperor under the name of Cæsar Augustus. Luke 2: 1. Then appeared the sixth head or Imperial Pagan Rome. The Revelation of Jesus Christ was given to John in the isle of Patmos, where he was banished by the Emperor Domitian, A. D. 96 (1st chap. 9th verse).

Five of these governments were then fallen; one, the Imperial, then was; and the seventh, which was to succeed it, was yet to come. We ask, what succeeded the Imperial government in the city of Rome? The answer of history is, the Papacy. When did the Papal government rise to mighty power and subject emperors and kings of the earth? History answers, in 606, when Phocas gave the title of universal Bishop to Boniface III. Then this power had become the seventh head, the monarch of monarchs. Rev. 13: 5 gives its time of continuance 42 months—1260 years. If we add to this 606, we have 1866—*the present year*; and we see that the temporal power of the Papacy has ended. What comes next? The Revelator says (17th chap., 11th verse), "And the beast that was, and is not (a repetition of verse 8th, by which symbolic language we are taught that from beginning to end there is a continuation of the Roman government under different forms), even he is the eighth, and is of the seven." As we have reached an important period, the completion of the seventh head or the end of the Papal government, let us consider what is the eighth power that must succeed. We take the responsibility of giving it as our opinion that it is the Italian National government, under King Victor Emanuel II. The beast ends as it began, a kingly power. It is the same beast. It is another change, but as we said of the fifth change, it is another but not a new form. Now we will show by history how Victor Emanuel is "of the seven"; that he is of ancient Italian royal and papal blood.

It was about the year A. D. 1000, that in the division of the vast kingdom of Burgundy, a valiant soldier, Otho William, recovered the sovereignty of Savoy, of which he was already governor. This Otho William descended from an illustrious race. His father was Adelbert, king of Italy, Marquis of Ivea, son of Beranger II., king of High Italy, sovereign of Lombardy and Milan, but despoiled by the German Hugo of that part of his sovereignty, and restricted to Piedmont, which Adelbert afterwards lost, also, with the title of royalty. High Italy then fell under the dominion of Germany. The descendants of Beranger and Adelbert never forgot their ancient heritage, never lost sight of it. For nearly nine centuries the feudal Germans overrun the kingdom of Beranger, but his race never ceased to regard their dear city of Milan, which they hoped again to enter. Humbert, son of Otho William, already powerful in France and Switzerland, advanced to the summit of the Alps, from whence he perceived the land of promise; but, as the great Hebrew chief, he was not permitted to enter it. His descendant, Oddon, had this privilege. He married Adelaide of Turin, of the House of Saxony, who brought him Piedmont as dowry, and by that means he returned to that part of his patrimony from whence his successors have ever since watched for the opportunity of seizing the rest.

In 1247, Thomas II., who reigned in Turin, obtained from the emperor Frederick II. the authority of Imperial Vicar for Lombardy; and in 1313, the emperor Henry VII., of Luxemburg, confirmed this title to Amedeus V., of Savoy.• But the German Cæsars had not then for a long time had more than a nominal power in High Italy. Milan, Cremona, Parma, Brescia, all the large cities, had escaped one after another from foreign rule, and become independent communes. Private lords occupied the rest of the country. The ancient, royal house of Italy passed ages warring with some, negotiating with others, to acquire some districts, some parts of provinces, that it was not always able to keep. But at last, in 1447, after a hundred and sixty years of domination over Milan, the family of Visconti became extinct, and the Milanese, thinking themselves free, proclaimed a republic.

Unfortunately they had counted without Francis Sforza, the husband of an illegitimate daughter of the last duke, who demanded his heritage, sword in hand. Milan recollected then the ancient royal dynasty, and comprehended the advantage of a reunion with Lombardy and Piedmont, of becoming the capital of a powerful kingdom, instead of vegetating under obscure and cruel tyrants. The deputies of the city and chiefs of the people proposed to the Duke of Savoy to incorporate Milan into his government.

At that time Duke Louis reigned in Turin, the son of Amedeus VIII., who was elected Pope by the Council of Basel, A. D. 1439, and who died at Ripaille on the borders of Lake Geneva, a simple hermit, on the 28th of Feb., 1452, after having exhausted all the pleasures of the world. This old warrior, who had been so bent on aggrandizing his Italian dominion, occupied the pontifical chair under the name of Felix V., when he received from his son intelligence of the Milanese offer. The Beranger blood boiled in his veins; the ardor of his early years returned. He sent the Duke instructions full of foresight and exhortations and promises of assistance to the end of the siege, if his conduct met the demand of the circumstances. But the son lacked the military spirit, the address and decision of the father; he was not equal to the emergency, but he had a strong party to deal with. Sforza, alone, though master of an excellent army, would not have been dangerous, but behind him were the strong republics of Florence and Venice, the Dukes of Ferrara and the Marquises of Montferrat. The House of Austria also, that even then coveted Milan, pushed Sforza, with whom she hoped to make a better bargain some day than with such a sovereign as Louis, with his dominions augmented by Lombardy.

During many centuries the House of Savoy had been occupied on the side of France, having full sovereignty over the present French Switzerland, Geneva, Vaud Bresse, Bugey, Valence, Die, and other provinces. We pass over the reigns of Louis XI., Charles I., II., Phillippe le Beau, and Charles III. The last four were unfortunate reigns. Three of the monarchs died at the age of twenty years. The unfortunate Charles III. found himself reduced to the single city of Nice for refuge. But the genius of Emanuel Philibert was equal to the necessity of the time. Placed at the head of the Spanish armies, and victor at St. Quentin, he recovered a part of his paternal domains, and obtained the hand of a daughter of France (1559). But seeing that Savoy must finally lose all that remained of French territory, he turned his attention to Italy entirely, and the crown of Lombardy was the only dream of his last days.

His son, Charles Emanuel I., espoused in 1584 the Infanta Catherine, daughter of Philip II. By the disposition of a diploma of the emperor, Charles V., regulating the succession of Milan, dated Sept. 12, 1549, the Infanta found herself, in regard to the House of Austria, its inheritor. Afterward the House of Savoy did not cease to claim its right.

The historian Pompey Litta says, on this subject:—"In the marriage contract it was settled that the first son of this union should inherit Milan, and with that and Piedmont, that he already possessed, should take the title of king of Lombardy. The first son died young, and the Court of Spain, dissatisfied with the promise, pretended that it did not extend to the second son." The Duke of Savoy complained to his father-in-law, who only answered with threats. Catherine, incensed to see herself and husband so duped, demanded, at least, the lieutenancy of the Low Country. Philip replied, that to confide to them these provinces would be like giving a wolf charge of a flock of sheep. Charles Emanuel bit his rein gloomily, when a mysterious communication awakened hopes in his heart.

This was the time when Henry IV. labored silently, with the faithful Sully, at a grand enterprise that cost him his life, and which has not been sufficiently dwelt upon by historians. Had it not been for the providential genius of Henry of Navarre, France already exhausted by civil wars would have fallen into the hands of Philip II. England, who owed her escape from invasion to a tempest, defended herself in her isles against the malcontents of Scotland and Ireland and the soldiers of Spain. Henry IV. designed uniting in one league all the menaced interests, and changing the political base of Europe by a war which should stop for centuries the strife and rivalries from which the people had suffered so much. This league comprehended France, England, Savoy, Sweden, Denmark, and the United Provinces of Holland, and its principal end was to unroot the House of Hapsburg from Germany, and isolate it in its Spanish domains from the rest of the world. But this famous plan, which absorbed the last fifteen years of Henry's life, was frustrated by his assassination, and the Duke of Savoy was not one of the least affected by his cruel death.

The seventeenth century was for the most part sterile for the House of Savoy, but its constancy was unshaken, though tried severely. But the happy reign of Victor Amedeus II. repaired many disasters. He obtained, by the treaties of Utrecht and Rastadt, Montferrat with Casal, the provinces of Alexandria and of Valence, all the territory between the Po and the Tenaco, Lomelline and the valley of Sesia, and the isle of Sicily with the title of king. It was a fine thing to become king; but the son of Beranger wished to be king of Lombardy, and his hereditary ambition was only the more stimulated. Still, Victor Amedeus found himself forced, at last, to change fertile Sicily for uncultivated Sardinia. He finally ceded the throne to his son Charles Emanuel III., who came nearer reaching the goal than his predecessors. He reigned two years over Milan.

The dominations of Spain and Austria had horribly impoverished and depopulated this fertile country. Charles Emanuel did much to repair the injuries that had been done. The Lombards believed they had reached the end of their sufferings. But at the end of the war the King of Sardinia found he had lost the sovereignty of Lombardy. Piedmont, after various fortunes and occupations, was incorporated in the empire of Napoleon I., with the rest of the Sardinian monarchy. Piedmont he gave to his brother-in-law, Borghese. In 1814, after the fall of Napoleon, it was occupied by foreign troops, and the House of Savoy, after an unhappy slumber of twenty years, found itself in the same political situation as at the close of the last century. But the young generation did not cease to labor for the reunion of the provinces, and first of all of Lombardy to Piedmont. The heir of Lombardy, Charles Albert, with the nobles of Lombardy, and the military *elit* of Piedmont, dreamed of a kingdom of Italy upon the expulsion of Austria. This premature Lombard-Piedmont conspiracy ended only in disaster and suffering; but it revealed the disposition of the country, and showed the route that must be followed in future.

The events that have transpired in Italy since 1848 are fresh in the minds of all. When Victor Emanuel II., son of Charles Albert, came to the throne, the famous law of Siccardi was proclaimed. (See Thrilling Narrative, pp. 214, 215.) By virtue of this law, the Vaudois of Piedmont became for the first time citizens, and religious liberty was granted to all. The temporal power of the Pope is already taken away, and by a late decree all houses and establishments pertaining to ecclesiastical orders are suppressed. The war for Venetia is now being prosecuted, and we look for the time to come very soon when Rome will be taken and become the seat of the eighth head, and Italy a united kingdom under Victor Emanuel, whom we have proved came of royal Italian and Papal blood. But as Jesus is soon to take all earthly kingdoms for the fifth universal monarchy, his reign must be short and end in ruin. In this faith, your brother,

M. D. Czechowski.

Grandson, Canton de Vaud, Suisse, August, 1866.

For the World's Crisis.

"CONSISTENCY, THOU ART A JEWEL!"

Several weeks since, we were visiting a friend in a town quite a distance from home. On Sabbath we accompanied her to church. The minister took for his text, 1 Pet. 5: 4,—"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." He spoke well of the office of a shepherd, and of the flock, as applicable to Christ, who says, "I am the good Shepherd," and the church, the saints of God. He spoke of the reward to be given to the faithful shepherds who feed the flock and care for its wants, at the appearing of the Chief Shepherd. His remarks were excellent on this point; but the one to which we wish mainly to draw your attention at this time was this: "I often hope that I may be among the living when Jesus comes, that I may in a moment be transformed into his likeness!" Again, "I often think when I lie down at night, Perhaps Jesus will come to-night at the midnight hour!"

Now these all sounded excellent, and we might truly be justified in believing that when the Chief Shepherd appears, he will receive a crown, as one of those who "love his appearing." Our friend, who by the way loves the "blessed hope," was much pleased with the sermon, and thought her pastor had the right feeling in regard to the coming of Jesus. She said that she had never conversed with him on the subject, and did not know how he stood related to it. This was perhaps hardly as it ought to be, for her pastor had been there a year, and it was a little strange that nothing had been said to him in respect to the glorious hope of soon seeing Jesus.

I told her that on the morrow, when we called on him, I would draw him out, and see just where he was. This might seem uncalled for by some, as they would consider the sermon sufficiently definite to evince his position. But we sometimes find ministers who will preach the judgment as near, and that Christ may come at any time, who at other times will teach the conversion of the world prior to his advent. So we cannot always rely on the declarations made in the desk.

When we called the next afternoon, after conversing on various topics, I referred to Mrs. Palmer, and her labors, and this led to a talk on faith; he not endorsing her views,—first believing, then having; he must *know* he had salvation before he could *believe* it. Of course I justified Mrs. P.'s position, because it is Bible: first, believe on the evidence of the sure word, that God pardons, justifies, cleanses, when we place ourselves on accepted ground, when we comply with the terms required, and that the *knowledge* derived from an actual realization of the grace received, is given by the witness or testimony of the Holy Ghost, *after the act of faith*. When I *know* that I have a thing, I do not *believe* that I have it. Knowledge is beyond faith, and is the result of saving faith in Christ when applied to grace received.

I next spoke of Mrs. P.'s last editorial in the "Guide," "in which," said I, "she shows herself as almost a 'timest.' She has before spoken out very decidedly respecting her belief in Christ's soon coming, but in this article she is more definite, and speaks of this present year as being one that has long been regarded with interest by expositors of prophecy, as being probably the time when the days of the Papacy would be ended. She also mentions other expositors who have regarded 1867 and '68 with interest; and while she discards the idea of knowing the 'day and hour' of Christ's coming, she clearly expresses her own belief that he is near to come, personally, as he went away, and to establish his kingdom."

This drew him out. He exploded at once. Said he,

"We know nothing at all about it! The prophecies are all dark and intricate, and can not be understood. *I don't believe Jesus will come for thousands and thousands of years!* I believe it is a sin to inquire into these things. The fact that they have been setting the time for Christ to come ever since the apostles' days, shows that we can know nothing at all about it."

"True, the dates and events connected with Jesus' coming were to be closed up and sealed till the 'time of the end,' so that it is not strange if they were not understood in past times."

"That is just what I believe; they were to be sealed up till the *end of time*, and therefore can not be understood."

"But it reads that the words were to be sealed up until the '*time* of the end,' and that during the 'time of the end' many would run to and fro, knowledge increase, and *the wise should understand*. Christ told his disciples how that, by the fulfillment of certain events and signs, they might *know* when he was near, even at the door."

"I don't believe anything about it. Those signs have no reference whatever to Christ's coming. There is not an event in that chapter that has a fulfillment this side of the destruction of Jerusalem."

"I can hardly believe, Bro. B., that Jesus Christ came in the clouds of heaven with all his holy angels, and gathered his elect from the four winds, at the destruction of Jerusalem."

"That is because you take the prophecies literally. Talk about the stars falling being a sign of Jesus' coming! Just as though a dozen meteors falling were the stars of heaven falling to the earth!"

We spoke of the improbability of the fixed stars falling as a sign, and referred to the *star* that guided the wise men. We would liked to have preached him a short sermon from the text—"We have also a more *sure word of prophecy*, whereunto *ye do well that ye take heed*, as unto a light that shineth in a dark place, *until the day dawn*"; but he probably does not believe in *women's* preaching!

We thought of the scripture,—"No prophecy of the Scripture is of any *private* interpretation," and of the holy men of old *searching* and *inquiring diligently* respecting the *manner of time*, which the Holy Ghost through them did signify, when it testified of the sufferings of Christ, and the glory that was to follow; which things even the *angels* desired to look into. Did they "sin" in thus searching, inquiring, and desiring to look into the time and coming of Jesus Christ? They were not condemned for this spirit of inquiry, but were told that it was not for themselves they were thus inspired to write, but for those who were to live amid the events which they foretold.

One question we forgot to ask the minister. How do you harmonize your remark yesterday, that you often hoped you might be among the living when Jesus comes, so that in a moment you might feel the transforming power of the Holy Spirit, changing you into the likeness of Christ, with your present declaration of faith, that Jesus would not come *for thousands and thousands of years?* Do you expect to live beyond the age of Methuselah? But the thought came too late, and how he would harmonize the two statements, remains a mystery. Truly, "Consistency, thou art a jewel!"

M. D. W.

For the World's Crisis.

AN IMPORTANT QUESTION.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"—Ps. 15: 1.

Wherever we find the expression, "tabernacle," we are reminded of a temporary building, that is calculated to answer only for a time, until something better and more lasting is required; but whenever we read about a hill or mountain, we think of something that is firm, durable, and that will remain. In a tabernacle is but little worth and durability, and in course of time will lose all its worth; but a mountain has its inexhaustible treasures.

The earth, then, in its present state, as a preparatory abode for God's children, is compared to a tabernacle; but the earth renewed, designed to be an everlasting dwelling place for God's children, is compared to a hill or a mountain, as the German has it, that never shall be removed. Thus upon the question, "Lord, who shall abide in thy tabernacle?" we would answer, the church militant, in its probationary state on earth; and upon the question, "Who shall dwell in thy holy hill?" (German, mountain), we would answer, the church triumphant on the new earth, which is promised to the saints as their inheritance. To this I will add the following piece of poetry (original) on the fall and redemption.

In Eden's fair bower, in the morning of time,
Enjoying the blessings so pure and divine,
Our parents the first in the image of God,
The sod of fair Eden in pleasure they trod.
So Adam and Eve now received from God's hand
The enjoyment of Eden, that beautiful land,
Were living in glory, so happy and free,
No anguish to feel, and no sorrow to see.

The earth with its riches they then had possessed,
Ere pride had desired, and actions transgressed,
But O! what change when they tasted the food
Of the tree which gave knowledge of evil and good.
The deed was now done, and forever was cast
The lot of mankind, from the first to the last;
The fruit was now taken of which the Most High
Had said, "If thou eatest, thou surely must die."

Thus sin, the dread monster, awoke in its life,
Men now were addicted to envy and strife;
And Satan the tempter, "the father of lies,"
To gain a possession, how swiftly he flies.
Then busy in sowing the tares among wheat,
And teaching his followers to lie and to cheat,
To curse and to swear, to get drunk and to kill,
The one his designs, and the other his will.

At last by the Father of light and of love,
The Savior was sent from the mansions above,
To conquer the devil, deliver from hell,
And now through his blessings all things are made well.

The world now enshrouded in sorrow and wo,
Are saved and restored by the Savior; and so,
In Adam the first the creation deplored,
That which is in Adam the second restored.

Wellsburg, Pa. J. Knepper.

TEMPERANCE.

Temperance folks should be temperate, consistently so, be what they profess to be. Friends, let your prize tales alone, your sickly, fascinating, sentimental readings,—the light, the foolish, the frivolous. Let this light bread alone, keep to your business—firmly, resolutely—turn not aside to the right or the left to dabble nonsense. Your work is a good one, great, mighty, noble, Godlike—infinitely important; how can you, how dare you, come down, or lower the standard? Keep to your work; fill up your sheet with plain, pungent, soul-thrilling, good, common-sense articles, spiced richly with the fire and hammer of God's word. Make the Bible your text-book, faith your shield. Take the helmet of salvation, the sword of the spirit; pray always with all prayer and supplication in the spirit, watching thereunto with all perseverance.

This linsey woolsey business—mingling up foolish, silly, nonsensical love tales, novels and romances in your temperance papers, is wicked, turning aside from the great work, helping Satan, bowing the knee to a corrupt public taste, while you profess to be doing God's work. The command is "be temperate in all things," and especially is this temperance required of those "striving for the mastery!" You profess temperance—temperance is your motto, and still you are very intemperate; by publishing these light, foolish novel stories and prize tales, to poison the minds of the rising youth.

These light, popular, miscellaneous readings are doing a work of death, destroying the souls and bodies of millions! They are the devil's workshop!—his watchword—his stronghold. And you, friends, professing temperance, push these cars of Satan. These novel tales inserted in your temperance papers, so called, lead to intemperance the most dangerous and soul-ruinous! They dissipate the mind, corrupt the taste, sear the conscience, harden the heart; and then, not unfrequently, resort is had to the wine-cup, the rum, the brandy-bottle, or lager-beer shop!

Beloved, the Lord open your blind eyes, unstop your deaf ears, that you may see and realize your folly and madness; while thus professing to do good, you "scatter fire-brands, arrows and death!" God cannot, will not, smile on your labors while you cross his path, cater to a corrupt public taste. "Every man that striveth for the mastery is temperate in all things."

"Can a man take fire in his bosom and his clothes not be burned?" Keep to your work, friends—turn not aside to the right or the left. "Look straight on."

"Then bring this horrid traffic to the light,
Let men behold the gory, tragic sight,
Let patriots, moralists, and christians too,
Denounce this source of every crime and woe."

Religion must do it; the religion of the Bible—pure, undefiled. Nothing short of truth and love will remove the great curse of intemperance, rum and tobacco. God, hitherto, has not been duly honored in the struggle against the mighty foe, the hydra of Hydras.

God is a jealous God. Hark! "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Reforms, to be successful and permanent, must be Bible, dictated by the Holy Spirit! Let the church arise, put on her beautiful robes of praise and salvation; go forth to battle. Let God's faithful servants pour in the liquid flame of holy writ, giving God the glory, and there is hope, glorious hope! All these secret combinations, prize tales, novel stories, funny anecdotes, foolish talkings and jestings, exciting loud laughter—it is vain, foolish, nonsensical, blasphemous! God abhors it! "Jesus I know and Paul I know, but who are ye?" See Acts 17: 13, 15, 16. God will not give his glory to graven images.

Hark! "Not by might, not by power, but by my Spirit, saith the Lord of hosts." It is breathing on the dry bones the breath of life. Nothing short of God Almighty's power will root the hellish monster. Look at Ireland, where God in mercy has turned and overturned, by his all-conquering grace, poured out his Spirit gloriously; grog-shops have vanished like the dews of the morning before the scorching rays of the sun: houses of dissipation, degradation, ill-fame and debauchery, have been converted into Bethels, houses of prayer, praise and salvation. Let revivals like this sweep over the land—the work is done; Satan falls as lightning from heaven! God speed the day.

D. F. N.

Hygiene.

"This is for your health."—Paul.

"THE CHRISTIAN UNDER BONDAGE TO TOBACCO."

My brother, I wish to show you that your habit is at war with religion, name and thing.

1. *Religion bids you be cleanly and gentlemanly in demeanor.* But tell me, is the common use of tobacco a cleanly and becoming practice? Snuff it, and it makes your nose a mere dust pan; chew it, and it soils your lips and teeth, and makes your mouth a nauseous distillery; smoke it, and it pollutes flesh and breath, earth and air; makes the chest a sort of volcano, and the mouth a crater venting smoke and fire. Is this gentlemanly or decent? When Governor Morris returned from France, a Doctor of Divinity, notorious as a smoker, said to him: "Mr. Morris, do gentlemen smoke in Paris?"—"Gentlemen," said Mr. Morris, "Gentlemen, doctor, smoke nowhere!"

2. *Religion bids you crucify fleshly lusts, and exercise self-denial.* Is not this a hurtful lust, a vile appetite, an unreasonable self-indulgence, totally at war with purity and self-denial? Says Dr. Harris, "tobacco is a lust of the flesh, an agent of Satan, by which he is now destroying more bodies and souls than by any other agent." Said a good man, "My tobacco is a lust, which is getting the mastery of me; I will drop it, if it takes the flesh from my bones." He did so. Brother, will you do likewise?

3. *Religion bids you as a steward of God, to make a proper use of money.*—Your habit is expensive, and worse than useless. If you are well, this poison can do you no good; hence every cent you spend for it, is a waste which dishonors God; it is "money for that which is not bread." If you have used it for some time, a child can show you that you have squandered an enormous amount of money,—so much needed to raise drooping hearts, and fill the world with light and love.

4. *Religion bids you use time, strength, and life, to the best purpose.* The Earl of Stanhope maintains that the victims of this narcotic, spend one twentieth part of their time—two years of forty—in its indulgence. What right have you, my brother, to waste years or months in this manner? Is this redeeming the time? What right have you to enfeeble your body by this emasculating drug, when its energies in full force should be given to God, and the good of our perishing race? What right have you to use a drug whose tendency is completely *anti-vital*, and which may cut off your life ten years, or twenty?

5. *Religion bids you give the world a good example.* It has been said that ninety-nine victims in a hundred, acquire this habit from infectious example. Be this as it may, the example of men in your position is unspeakably fearful and pernicious. It has power to sweep multitudes of young men down to death. "Father," said a little boy, "why do you chew tobacco?"—"Because I like it," was the reply. The son chewed it, learned to love it, and thus ruined his health, and embittered his whole life with disease. I saw a little boy, with a cigar, puffing like a steam engine. "Why do you smoke?" I inquired. "Father smokes, and I'll smoke, Sir," was the reply. The cry on every hand is, "cure fathers, cure church-members, cure men of influence; when they drop it, we will follow suit."

6. *Religion bids you be a thorough temperance man.* Rum and tobacco are twin demons. Tobacco creates an unnatural appetite, which craves alcoholic stimulants, and the gratification of this appetite leads to drunkenness. Smoke-shops and dram-shops, sots on rum and sots on tobacco, have usually been identical; and temperance can never triumph whilst tobacco intoxicates the million. Come, my brother! no longer declaim against alcohol, whilst a slave to tobacco; no longer make yourself the song of the drunkard by intoxication on your quid or pipe.

7. *Religion bids you to be pure and Christlike.* To use tobacco is defiling, is demoralizing; it is a heathenish abomination, and you cannot respect yourself as its victim. Do you think you please Christ by using it? Do you think Christ would have allowed John to lean on his bosom, had he used it? Are you willing that this should be on your grave stone:—"Here lies a Christian who cut short his life, by the use of tobacco"? Is this epitaph becoming for a christian?

8. *Religion bids you to be entirely devoted to God.* The use of this pernicious drug forbids this. If you used it early, and have used it long, it has become with you the KING OF APPETITES. You love it better than honey, or milk, or bread, or the choicest fruits. It is usually the last thing which engages your heart at night, and it is among the first things which claim your fond regards in the morning. Birds may fill the air with music, flowers may load it with perfume, the sun may surpass himself in the beauty of his brightness; but you cannot enjoy the one or the other, very much, nor God, their glorious author, until you have appeased a giant appetite, which has dominion over you. "Be not deceived," my brother. Think not that you love God with all your heart, when this idol has such supremacy in your soul. Talk not of aspirations "for holiness," "full assurance," and "sanctification," whilst in bondage to this peculiar lust, or whilst your piety is so much raised or depressed by the narcotic power of this deceptive drug. Break, my brother, from such "bonds of iniquity." "Take hold," christian-like, and help us to wake the church to this great and fearful evil.—*Prophetic Watchman.*

TWO MEALS A DAY.

The subjects of diet and rest are intimately connected. That of diet properly has three departments; relating to the quality and quantity of food to be taken, and the proper times of taking it. In this as in everything else relating to health, an important consideration is, the due relation between labor and rest. If a man labors too many hours with his hands, his body is weakened; and if he persists in it, he is soon prostrated, worn out, and deprived of power to work at all. If he labors incessantly with his mind, his brain is wearied, and on continuance it becomes diseased; he finally loses the power of thought and reasoning—he becomes insane. If too much labor is placed upon the stomach, it is afflicted with pain, or throws its burden on its ever sympathizing friend, the brain, which causes a headache; if this course is persisted in, it results in dyspepsia, or a disability to digest food, just as the power of the body of mind or any other part of the system is destroyed by over-labor. When the body is wearied by toil it recuperates or is refreshed speedily, if there is no functional or local derangement. With the mind free, the stomach clean, and the circulation good, a speedy recovery of strength and energy is quite a matter of course. But if the stomach becomes wearied or diseased, it throws the affection to all parts of the system, and disqualifies them for aiding in its recovery; therefore the highest regard should be paid to its condition. The stomach is the supply depot—the commissary department of the system, and if this fails, all must fail.

Considering it evident that the stomach should have sufficient rest as well as any and every other part of the body, the inquiry arises, When should it have rest? The answer seems natural: When the other parts rest; that is, in the night, or during sleep, when it need not be diverted from its rest, or even exercised through sympathy by the activity of the other parts. It is certainly doing great injustice to the stomach to put its burden of labor upon it just as the body is prepared to rest; and so give it no time of perfect quiet to recover from the effect of its labors.

It is often said that "experience teaches a dear school;" but in some respects it is worth the cost. All theories must bow before experiment; and in my own case I know that I was not prepared to judge satisfactorily in regard to theories on this subject until I tested the matter by experiment; though I must confess that my habits of eating did not seem to coincide with the best reasoning on the subject. Every one has, beyond doubt, felt a sensation at the stomach in the morning, described by some as an "all-gone feeling," a gnawing, which has almost universally been considered a clamor of the stomach for food. When this feeling comes on the person is weak, longs for breakfast, cannot work before eating. This is taken as an evidence that it is occasioned by a want of food; and so I always thought. But now for the test. Since I have entirely abstained from eating suppers, this feeling has entirely ceased; I have not once felt it. Others, working no harder than myself, complain of this feeling, and long for breakfast, while I could wait another hour without inconvenience. From this I must conclude that this sensation is a call of the stomach for rest, and not for food. Sometimes after hard labor I have felt a similar sensation in the evening, and if I had given way to it could have eaten a hearty supper; but it invariably subsided after resting awhile. From all this I am well satisfied that rest, both of the stomach and of the system generally, is not regarded as it should be; and that none can safely trust their feelings and appetites while in an exhausted or over-worked condition. Now as it takes some hours for the stomach to digest a meal, it is absolutely necessary that the last meal should be a number of hours before the allotted time of rest. What particular hour is best may not be directly agreed upon by all; habit may still have much to do in fixing the choice. But for myself I should choose to eat nothing later in the day than half-past one.

But some find it difficult to practice self-denial and abstain from food in the afternoon, after laboring. The demands of the stomach seem so imperative that they are almost irresistible, and it is hard to convince them that their feelings deceive them. In changing from three to two meals a day, the labor should be lighter in the afternoon, and thus allow for the force of habit. However erroneous or bad the habit, we feel inconvenience at first from the change; and if we labor too hard while undergoing such a change it may prove injurious to health. But to those who think food necessary in such cases as above referred to, I would ask, did you ever work so hard that you could not lie still when you retired, but would toss from side to side in a restless, wakeful state? Or did you ever see a child play so hard that it could not go to sleep? Surely you have. Did you ever think for a moment that because the body would not lie still under such circumstances that therefore it needed more exercise? that you ought to get up and work till you could lie still? Certainly not; but you might just as reasonably have so concluded as to suppose that an over-worked, restless stomach must be quieted with more food. This restless state of the body would for the present be gratified by exercise; but it would prove injurious in the end, as it would only be another draught upon an already overtaxed system. So of the stomach; give it rest enough; be sure you do not overtax it; then, and not till then, think it will call for food.

If you work your horse very hard, and give him all he will eat immediately after his labor, you expect he will be sick. Or if he is taken sick unexpectedly in the night, your first inquiry is about his evening's feed. Why not look to the same cause in yourself under the same circumstances? How often does a child play till he is literally exhausted, and then rush to the table to still the cravings of his tired system, eating perhaps three times as much as he should eat, and when he is taken sick no inquiry is made in regard to his eating, but the doctor is sent for; the symptoms denote fever; a "regular course" is prescribed; and if the child is strong enough to bear the double burden of food-clogging and drug dosing and so recovers, the skill of the doctor is praised, and the "bill" paid without a query. And this will be the course pursued, and nervous prostrations, dyspeptic skeletons, and broken-down constitutions will abound until people stop to think and reason, and learn that sickness must have a cause; that an overworked stomach cannot be healthy; and that an unhealthy stomach cannot build up a healthy system.—*Health Reformer.*

Digestion.—Always be cheerful, and look upon the bright side of every thing. It is just as cheap, and three times as good for digestion.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

WAITING.

I am waiting, ever waiting,
For a brighter, better day,
Just beyond the clouds and shadows
That surround my lonely way;
For a day of light and gladness,
Such as earth has never known,
When in equity and justice
Christ shall reign on David's throne.

All the prophets of past ages
Saw its brightness from afar,
And in words sublime have spoken
Of the peace and glory there;
Now they sleep in those green valleys
Which in weariness they trod,
But they'll come with songs of triumph
To the holy mount of God.

Now the world is full of suffering,
Sounds of woe fall on my ears,
Sights of wretchedness and sorrow
Fill my eyes with pitying tears;
'Tis the earth's dark night of weeping,
Wrong and evil triumph now;
I can wait—for just before me
Beams the morning's roseate glow.

Friends I've loved are from me parted,
Soon I hope to greet them all,
Some beneath the turf are sleeping,
Waiting there the Master's call,
Some are bearing still life's burdens,
Struggling on through storm and gloom,
But the same blest hope sustains us
Of that bright, eternal home.

I am waiting, hoping, praying
For Messiah's glorious reign,
For I know he'll rule in justice,
Right and truth will triumph then.
Worldly pleasures cannot win me
While I wait for that bright day;
Worldly splendor cannot charm me
While its light beams on my way.

East Boston, Mass. S. M. H.

For the World's Crisis.

WHO ARE ISRAEL?

BY H. D. WELLCOME.

"The seed of Abraham according to the flesh," say some.

"They that are Christ's, whether Jew or Gentile," say others.

Now both of these are correct in one sense. It is true that the natural seed of Abraham are frequently denominated Israel. It is also true that all who are in Christ are called Israel. But in our inquiry, "*Who are Israel?*" we mean who are the Israel to whom the promise is given of an eternal inheritance? Who are the lawful heirs with Abraham, Isaac, and Jacob?

That there is a national Israel, and a spiritual Israel, we think is evident from various scriptures, but one especially is direct to the point. "For they are not *all Israel* which are *of Israel*; neither, because they are the seed of Abraham, are they all children: but in *Isaac* shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. 9: 6-8. This needs no comment; it is very explicit, and so clear, none need mistake its import.

In perfect harmony with the above is Paul's language to the Galatians (3: 7-29). Here the apostle expressly declares that to Abraham and his seed were the promises made. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." This clearly shows that all nationalities and distinctions of class, are lost in Christ; the Jew according to the flesh stands on the same platform as the Greek, and all become the children of God, and heirs of the promise, *by faith in Christ Jesus.*

But the question may be asked, *What promise* is referred to by the apostle? The eighteenth verse tells us what promise is meant. "For if the *inheritance* be of the law, it is no more of *promise*; but God gave it to Abraham *by promise*." The *inheritance* promised to Abraham is the subject of the promise. It cannot mean, as some teach, that it is the blessings received under the gospel dispensation; for after becoming the recipients of those blessings, the individual is then an *heir* to the blessings embraced in the promise; and not until justified by faith can he become an heir. The promise, then, is of a future good, and must refer to the everlasting inheritance promised to Abraham and his seed. This fact, however, we can more fully establish by reference to Acts 7: 1-5.

Stephen speaks of Abraham's removal into the land of Canaan, and then says, "And he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." This expressly declares that the land promised Abraham, not for his seed only, but to him, and his seed, for a possession, was not fulfilled, for he never inherited so much as a foot of it; and all he ever owned was the field of Machpelah, for which he paid money to the sons of Heth.

Paul, in his epistle to the Hebrews, confirms the testimony of Stephen. "*By faith*, Abraham, when he was called to go out into a place which he should *after receive for an inheritance*, obeyed. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, *the heirs with him of the same promise.*" Of him then sprang a multitude, who died in faith, not having received the promises, but confessed that they were strangers and pilgrims on the earth, thus declaring plainly that they were seeking another—a better, even an heavenly country. Included in this country are all the children of faith in Christ Jesus, who has become the mediator of the new testament, or will, so that by death he might redeem those who were heirs under the first testament, and secure to all who are called in Isaac, the son of promise, that *eternal inheritance.* Heb. 9: 15.

"In Isaac shall thy seed be called." He stands as the representative of the new covenant, the son of the free woman; and those who are the children of the free woman are the children of faith, and with Abraham shall be blessed. These are *Israelites indeed*; the name Israel as properly belongs to them, as to their predecessor who wrestled with the angel until he prevailed and had his name changed from Jacob, which means supplanter, to Israel, i. e., *a prince of God*; "for as a prince hast thou power with God and with men, and hast prevailed." "The original is a beautiful antithesis,—'Seeing thou hast had power with *Alehim*, the Almighty Creator, how much more shalt thou overcome *anashim*, feeble and mortal man.'"

This name truly and rightfully belongs only to the spiritual Israel—those who by faith prevail with God. It was in this matter as it is under the gospel dispensation. All who acknowledge Jesus Christ as the Son of God are denominated *christians* in a general sense, yet, in a definite and specific sense, none are truly christians in heart, except those who have been justified by faith in Christ, who are renewed by the Holy Spirit. And these, compared with the multitude of nominal christians, are few in number,—a "little flock."

Just so with the Jewish people. In a general sense they are denominated Israelites, for they are destitute of that faith by which an *Israelite indeed* prevails with God. And the number of those who have this faith are few compared with the many who are Israelites according to the flesh, and are denominated by Paul as "a remnant according to the election of grace." The rest are blinded. The vail is over their heart, and not until they turn to the Lord will this vail be removed.

Isaiah refers to this remnant: "Though the number of the children of Israel be as the sand of the sea, a *remnant* shall be saved." We all know what a remnant means. It is the last remaining portion of an article; small compared with the rest. It is evident that the national Israel are referred to by the multitude as the sand of the sea, and the remnant gathered out of them are the spiritual Israel, the election in Christ, the Jew who is one inwardly, whose circumcision is not of the flesh, but of the heart; and the rest are blinded because they "look not to the end of that which is abolished," and there see Christ. And this blindness will remain upon the Jewish nation as a whole until the fulness of the Gentiles be come in; and then *all Israel* shall be saved; not all of national Israel (a *remnant* only of these are saved), but all of spiritual Israel, the children of Abraham by faith, whether Jew or Greek. Not the children of the flesh, these are not accounted for the seed; but those who, as Jacob was, are the children of promise; those who are called in Isaac; the election; the Jew inwardly; these constitute the true Israel who are heirs of the promise, and shall inherit the "eternal inheritance."

The middle wall of partition was thrown down by Christ, and since then the Jew and Gentile have stood upon the same level; one has no advantage above another; all are regarded alike; and all who have been reckoned among them as the heirs of Abraham, or will be in the future, are adopted on precisely the same principle as the Gentile. "*If they continue not in unbelief*, they shall be grafted in again to their own olive tree."

For the World's Crisis.

THE ROCK PETER.

"And I say also thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The name Peter in the Greek is Petros; which signifies rock; consequently, the phrase "this rock," relates to, or is identical with, the noun Peter, which immediately precedes it. And because of this, the Romish church have adopted the strange heresy that the church is founded on Peter as a man, instead of on the faith which he professed, and which the name was designed to represent, as appears from the account of Matthew. He says that "when Jesus was in the coasts of Cesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? And they said, Some say, John the Baptist, some Elias, some Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answering said unto him, Thou art the Christ, the son of the living God. And Jesus answered, and said, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16: 13-19.

Now, it is apparent from this account of Matthew, that the faith confessed by Simon was the reason why Christ addressed him as Peter; so the name is expressive of the faith confessed to. And the confession was in answer to the question, Whom do ye say that I (the Son of man) am? So the answer is equivalent to saying that he, as the Son of man, is the Christ, the Son of the living God. And as this confession of faith made the name Peter, or rock, applicable to Simon, it follows that the name denotes the faith confessed to. Hence when Christ says, in the same connection, "Upon this rock I will build my church," it can only mean upon Peter's confession; which confession is peculiar to every individual member of Christ's church. It was the preaching of this faith that was the key by which Peter admitted three thousand into the church on the day of Pentecost; and thousands among Jews and Gentiles afterward.

Upon this Rock, said Christ, I will build my church; consequently, his church is that which gives prominence to this faith. And there is no half-price tickets, nor no extra-price tickets, which will admit the holders into his everlasting kingdom. Venders of such, therefore, are either impostors, or sellers of bogus tickets under the deception of impostors. The true ticket bears Christ's endorsement, and entitles the holder to an abundant entrance into his everlasting kingdom, by conquering death and hell at the resurrection of the just; for then shall be brought to pass the saying that is written, O death, where is thy sting? O *hades*, where is thy victory? The gates of hell shall not prevail against it; because, they who believe in the Son of God will conquer hell at last. WM. HOBBS.

For the World's Crisis.

PRAYER.

"And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask we know that we have the petition that we desire of him."—1 JOHN 5: 14, 15.

To be in a position where we can ask of our Father in heaven and obtain what we desire of him in this our fallen, helpless condition, subject to the enemy so much greater than we in power, and whose agents are so numerous, is truly a blessed position. Who would not desire it, yes, sacrifice for it? Well, this boon is ours on certain conditions. Let us examine the evidence a little.

In John 15: 7, we read, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Here we see the condition is to *abide* in Christ and to have his words *abide* in us. Christ in this place compares himself to a vine, his Father as the husbandman, and we as the branches, and says, "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

Who would expect to find much fruit upon a branch of his grape vine, if he was in the habit of breaking it almost off as often as it got partly healed? All know that it is the sap coming from the root that causes the fruit to grow. Just so with the child of God. We must not grieve or quench the Spirit of God which flows from the root of the "olive tree," by disobedience to any of his commands, which are exceeding broad, if we would avail ourselves of that power that is higher than we in our trials, for the apostle John says (1 John 2: 6), "He that saith he abideth in him, ought himself also so to walk, even as he walked." So we see it is implicit obedience that keeps the road open (so to speak) between us and our Father in heaven. Then again we may "ask what we will," and obtain. Let us examine this point of the subject according to the word of God, for we do want to know how to pray and have it do some good, and not have so much form and so little power. And we believe we are not left in darkness about this matter.

We will now turn to Rom. 8: 26 and read: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." By these texts we understand that when an individual has been through faith thoroughly ingrafted into the true vine, and by obedience keeps there, he partakes in a measure of its nature; and as a matter of course his will and desires are in harmony with the will of God. And the experience of christians goes to prove that when God has some special blessing he wishes to bestow upon his children, they often feel a spirit of supplication for that very thing. This comes by the Spirit of God making supplication for us, because he knows what is the mind of God. Then we get the things we have asked for, and we mount up on wings of faith nearer the bosom of our Father in heaven, feeling where our strength lies. Then and there we add to our faith "knowledge," experimental knowledge; and after we have obtained this implicit confidence in our Father, we ever feel like saying, "Not my will, but thine, O Lord, be done!" knowing that he knows far better than we what is best for us. Our petitions then will always be offered in that way.

But prayer is not only a privilege for our own particular benefit in times of need, but it is also enjoined upon us as a duty for the benefit of others, not even excluding our enemies; and if it does not bring God's blessing upon them, it surely will on us, by keeping our hearts tender and susceptible of the love of God. But the saints are commanded to pray one for another, that they may be healed. Jas. 5: 16. This, it is evident, is not exclusively for the sick, that is, physically so, but for the healing of them spiritually also; for we read (1 John 5: 16), "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin, and there is a sin not unto death." It is evident that the apostle does not refer to but one particular sin that is unto death, as the blasphemy against the Holy Ghost, spoken of in Mark 3: 28, but to a certain class of sins. For if he referred to only one sin that cannot be forgiven, then he also had reference to only one sin that can be forgiven; for the expression is alike in both cases.

We will now proceed to examine how we may know the sin unto death; and first we will call the reader's attention to the law that was a shadow of good things to come. Here we find the Lord commanded Moses that when any of the children of Israel had *erred*, and had not observed the commands which the Lord had spoken unto Moses, or if aught had been committed through ignorance, then the priest should offer a young bullock for a sin-offering, and they were forgiven; for with an eye of faith they looked upon that bullock, or goat, and saw that it pointed to Christ who was to come, to take their sins upon him, he being the antetype of that sacrifice, and taking the penalty of the law and letting them go free. But the soul that did aught "presumptuously," whether he was "born in the land, or a stranger, the same reproacheth the Lord"; that "soul was cut off from among his people," because he had "despised the word of the Lord" and had "broken his commandment"; his iniquity was upon himself. Num. 15th.

We will hear Paul's comment upon this subject. Heb. 10: 26 and onward;—"For if we sin wilfully after that we received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, . . . and hath done despite unto the Spirit of grace?" But, we ask, what is this "knowledge of the truth"? Answer.—Experimental knowledge. And here again let Paul speak (Heb. 6: 8);—"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

O how careful, dear brethren and sisters in the Lord, must we be not to knowingly and deliberately step out of the narrow way. Inasmuch as we prize eternal life in the kingdom of our dear Lord, let us walk in the light, for by so doing it will increase, and we shall not only secure to ourselves eternal salvation, but present salvation, by asking and having God answer. But by the above we do not wish to convey the idea that backsliders can not return to their Father's house. Nay, verily, for the Scriptures are full of invitations to them to return. But it is those that have been far advanced in the christian's course, and that sin against great light and experimental knowledge, and that trample under foot the faithful monitor, the Spirit of God, which is trying to woo them from their wickedness. Such we may not pray for. But we may pray for those who have not sinned unto death, and God will give them life. O, what power there is in the prayers of the righteous. Truly, they avail much.

Hawley, Mass. LAURA A. WHEELER.

For the World's Crisis.

NAMES WRITTEN IN THE BOOK OF LIFE.

"And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."—REV. 17: 8.

From this passage many infer that the names of some people were not written in the book of life from the foundation of the world. In this I agree with them. But, perhaps, we may differ in explaining what those names are. Some seem to think they are names that their parents gave them. But, were this true, then the parents of every child must be infallibly inspired to give it the *same* name that was recorded in the book of life from the foundation of the world; and, it might be justly added, that the relation and neighbors must also be inspired, for the name of the child often depends upon the notions of some of them. But, as these relations are frequently very wicked and notionate, and often change the name many times, it seems to me there is no divine inspiration in the matter.

What looks clear to my mind is, that the names which were recorded in the book of life were the *characters* which God would save. And we are left to our own choice, whether we will, or will not, be of that character or *name*. That the word *name* does in Scripture frequently signify character, is plain from the following passages: "In Judah is God known; his *name* is great in Israel."—Psa. 76: 1. And God used the word in this sense when he spoke to David by Nathan, the prophet: "And I was with thee whithersoever thou wentest, and I have cut off thine enemies out of thy sight, and I have made thee a *great name*."—1 Sam. 7: 9. "Proud and haughty scorner is his name, who dealeth in proud wrath."—Prov. 21: 24. Those wishing to investigate this farther, please see Exodus 33: 18; 34: 5, 6, 7; Phil. 2: 9.

Now, if God has left it to our choice to be of the *name*, or character, written in the book of life from the foundation of the world, it depends upon us whether we will be saved or not. It is not whether God will save us by having us elected from all eternity, but whether we will be saved. No person is under any fatal necessity to be a reprobate. It is our choice. God forces no man to be saved; but from blood-stained Calvary he offers you full salvation. Though your sins rise up before you like a mountain, they will be all washed away with one drop of Jesus' blood.

So, dear reader, do not be deluded on to ruin by the thoughts that you are doomed to be saved by having your name written in the book of life from all eternity. The blood of Jesus only can save you. Oh! then, sinner, come to Jesus. You are a candidate for eternity. If you but faithfully, perseveringly, serve the Lord, you will be elected for the assembly of the blessed, where you shall forever enjoy the sweet company of the blood-washed saints, and will participate in the sublime pleasures of the new earth. And then with the angels of glory you shall ever be delighted with the sweet presence of Jesus, and perpetually transported with the heart cheering smiles of the Supreme Being.

WM. C. SPENCER.

For the World's Crisis.

FEEDING THE FLOCK.

"Feed my lambs" . . . "Feed my sheep." John 21: 16. "Feed the church of God which he hath purchased with his own blood." Acts 20: 28.

"Hast thou a lamb in all thy flock
I would disdain to feed?
Hast thou a foe before whose face
I'd fear thy cause to plead?"

He does not visit his flock—carry the lambs in his bosom. Here lies the difficulty, the mischief, the sad defect and drawback in his ministrations as a pastor, a watchman, on the walls of Zion. Things go at loose ends, dilapidated. The sheep wander from the fold, the the lambs are sickly, they languish, they perish! "Take heed that ye despise not one of these little ones. . . . It is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18: 10, 14.

No minister can preach to his people as he ought, unless he knows the state of mind and heart they are in. How is it possible, without this knowledge, to administer reproof, rebuke, comfort and consolation, divide to each, a portion in due season? And how is he to know their state and standing except by pastoral visitation,—unless he goes from house to house, weeping, bearing precious seed, pouring in the oil and the wine? Such a pastor is a pastor, and only such; prepared to "feed" the flock of God, to carry the lambs in his bosom, to reprove, rebuke, exhort, with all long-suffering and doctrine, preach as he *ought* to preach. Wo be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock? What should we think of a shepherd set over a flock, that would doze while the sheep and lambs were exposed hourly to ravenous wolves—beasts of prey?

He preaches good sermons,—excellent, eloquent, forcible, practical;—still there is a falling-off; the wheels drag heavily. Pastoral visitation is a part, and, may we not say, the most important part, of the ministerial office. This one omission of frequent, regular, stated visitations, from house to house, retards the whole machinery, renders your ministrations comparatively inefficient.

Pastoral visitations are half the battle. And what is still more to be regretted, when a pastor does visit his flock, he uses partiality, visits those in high life, and passes by the humble poor, those especially needing consolation, the voice of prayer and christian sympathy. Thus he changes the order of things, the gospel order. If any class of persons are to be overlooked or omitted in pastoral visitations, it should be the rich, the aristocracy, and not the lowly, the poor and the afflicted ones, the tempest-tossed, for whom Christ especially sympathised and for whom he shed his precious blood.

Our Savior visited the abodes of the poor, he took lodgings with the meek, the lowly, those in humble life. Is it so now? Do the ministers, bishops and elders at the present day follow the example of our blessed Redeemer in condescending to men of low estate? Do they not rather pass the poor of this world and seek the wealthy, the rich in this world's goods—where they can feast sumptuously, receive the honors of a full and luxurious table? go where they can have their warm Sunday dinners prepared by toiling servants on the Lord's day, deprived of sanctuary privileges? Thus the poor are neglected and grieved. Ministers pampered and flattered by rich and aristocratic church-members are tempted to wink at their sins, their covetousness, pride, fashion, folly and intemperate habits. By thus winking at the sins of the rich, the church becomes corrupt, gradually departs from the purity and simplicity of the gospel, like that of Rome, till the whole head is sick, the whole heart faint. "From the sole of the foot, even unto the head, there is no soundness in it." Is it not so, beloved reader? "We speak the truth in Christ and lie not." "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons, . . . Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

It is lamentable, truly, to witness the neglect of one of the most important and soul-saving duties, viz., pastoral visitation. Expect a church to prosper, thrive, become a light-house, the salt of the earth, without a regular, systematic, faithful, practical oversight of the under shepherd? When was there such a thing? As soon expect the sun to beam forth brilliantly when thick clouds obscure the sky.

Says an excellent writer:—"Running about one's parish, praying and talking with the people, is the best exercise, the best gymnastics, a preacher can have. He needs it after the study of the forenoon. It is one of the best preparations for the Sabbath; it furnishes him with refreshment of body and incitements of mind, and with new illustrations for the pulpit. It secures him good influence over his people. He may at first have repugnances to it, but let him overcome them, and he will find his head, his heart, and body refreshed and invigorated for his work.

"Where," said a plain spoken elder to his pastor,—"where did you get that sermon last Sunday morning? We have not had one with *more juice* in it for many a day."

"Well," said the pastor, "part of it came from your house, part from neighbor V. B—'s, and part from Widow R—'s; and one of the best hints in it came from your little boy Frank. I picked up that sermon in one day of pastoral visiting."

He was a wise pastor. He had not a very large library, and his family increased faster than his books. But the book of human nature is never exhausted, and so he set out often, and went from house to house, studying his people. And by the firesides of his flock he gathered up the suggestive materials for his richest practical discourses. This is the secret of a long and lasting ministry.

The pastor who studies his Bible and human nature, never wears out, for his materials are inexhaustible. His books may be few, but every day's life of one of his people adds a new page to that endless volume—*the book of human experience.* How shall a minister of Christ understand that pregnant volume without studying it? And where can he study it better than by the firesides and sick beds of his flock? If our people need our preaching to help them to live, we as certainly need their lives to help us.

We know a beloved pastor, who spends at least one half his time in visiting his people, to know what are their trials, temptations, joys and sorrows, what their progress in the divine life, what their mental and spiritual food. He takes a peep into their libraries, on the center-table; examines the dailies, weeklies and monthlies; marks their tendency on the mind, the heart, the life.

One of the saddest mistakes—and a prevalent one too—is the neglect of pastors to see and know what is read in families—on what kind of moral, mental, and spiritual food, parents and children are feasting—whether good or bad, poisonous or otherwise.

Books and papers are preaching, will continue to preach, either salvation or damnation. Our whole nation is being moulded by the press this very day. And, rest assured, God holds his ministers responsible for the consequences of this "light bread," to the utmost of their office and ability to discern between the precious and the vile.

"Mark! some are sowing the seeds of pain,
And of late remorse in a maddened brain,
And the stars shall fade and the sun shall wane,
Ere they root the weeds from their soil again,
Dark will the harvest be!"

He ascertains whether the little ones are disciplined on the gospel plan, trained in the way they should go, exclusively Godward; whether or not the family altar is kept burning brightly night and morning; whether or not family government is orderly in every department, and every member of the family, old and young, is receiving his portion *of life, light, and salvation.* The faithful, godly pastor lays the ax at the *root*, probes the heart, comforts the feeble-minded, supports the weak, reproves the unruly.

He keeps constantly a keen, watchful, prayerful eye over the flock, carries the lambs in his bosom, urges every member to higher and holier attainments, entire consecratedness, sanctification of soul, activity in the divine life. Every one on the church list—male and female, old and young—has a field to cultivate assigned. "To arms! to arms!" is the watchword for the battle-field. On, on, to conquest or death! What the result of this eagle-eye business, this harnessing-up? Every thing moves on swimmingly, prosperously, healthfully, vigorously. There is not a sickly sheep in this whole flock,—not one. The cause of God prospers. The audience of this faithful pastor increases; his labors are blessed in the building-up of Zion, in the conversion of sinners.

Very many of the choicest materials for sermonizing are gathered during his regular, systematical pastoral visitations. From these personal, social, prayerful, domestic interviews, he is duly prepared to meet every case, give each his portion in due season. "The elders which are among you," says Peter, "I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."

"Sow by all waters and fail not,
Thou who the seeds of truth art sowing!
Lift up thy voice, cry and spare not,
Thou who the trump of truth art blowing!
Great is thy trust, truth to divide."

D. F. NEWTON.

☞ Jerome said, he never went to meals without some part of the Scriptures being read—never to sleep till some about him had read them to him. Luther gave himself with great ardor to the study of the Scriptures. Bishop Ridley says:—"The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven."

SCOFFING.—To a young infidel who scoffed at christianity on account of the misconduct of some of its professors, Dr. [illegible] said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then," said the doctor, "you admit christianity is a holy religion, by expecting its professors to be holy; and thus, by your very scoffing, you pay it the highest compliment in your power."

EXPOSITORY PREACHING.

More truth and a greater variety of it can be exhibited by expository preaching than in any other way. Hence it should be more common among us. How rarely do we find ministers in the pulpit taking one of the inspired gospels or epistles and explaining and enforcing it in course? They rather select a single verse, deduce from it some doctrine or proposition, and prove and enforce that. It is otherwise in Scotland. There expository preaching is popular, and in no people does "the word of God dwell more richly" than in the people of Scotland.

"An' sure, why wi' ye no gie us mere meat an' less cake o' Lord's days too?" said a good Scotchwoman to a young minister at the close of an evening lecture in a New England school-house. The same inquiry has doubtless arisen in the minds of many a layman as they have noticed the deeper impression made upon themselves and others by the simple expounding of the Scripture in an evening lecture.

Why does not our minister preach in this way in the pulpit on the Sabbath? In their love of this style of discourse, some have blamed the minister's notes, others his education at College and in the Theological Seminary, and others his vanity and ambition for fine writing, or his lack of plain common sense.

Many experienced believers, who diligently "search the Scriptures," have, doubtless, at times felt and thought much as the honest Scotchwoman did, though they would not venture upon such words. The truth is, many (and probably more than we commonly think) are more effectually benefitted by that mode of preaching which is usually called expository, or expounding of Scripture, than by any other which the minister of Christ can adopt. It has some important advantages, which, without disparagement of other methods of discourse, deserve, in these times, the especial attention of those who are called to "preach the word."

The following may be noticed: Expository preaching is obviously Scriptural. Other modes in accordance with the word of God, may be held in doubt by some, but this is clearly Biblical. No one ever questions this, for the Holy Scriptures are the acknowledged fountain of all sermonizing. Our blessed Lord and the apostles, in the examples given us of their discourses, appear to have made prominent the expounding of Scripture, as in the case of Jesus of Nazareth, (Luke 4,) and of Peter at the Pentecost, (Acts 2,) and of Paul at Antioch, and Thessalonica and other places.

Discourses, consisting chiefly of interpretation of Scripture, come directly without the intervention of argument to the understanding and conscience as the authoritative word of God, so that while doubt of the preacher's reasoning may blunt the edge of truth in other cases, all is, by this method, plain and forcible.

The "thus saith the Lord" precedes or follows so close upon the doctrine announced, or sentiment affirmed, that there is no room for the doubts of reasoning, no place for the darkness of speculation. The word spoken "is quick and powerful, and sharper than any two-edged sword," because it is so manifestly "the word of God."

Expository preaching is eminently instructive. It affords the preacher distinguished facilities for presenting much truth within narrow limits; for making sharp thrusts upon many sides with many arrows, and scattering many healing balms in many directions, upon many wounded souls.

Its purpose is, to unfold and enforce in brief, several verses or chapters in their proper relations and connections with each other, and other parts so as to elucidate the meaning of the Spirit, and set forth the fundamental idea underlying the passage in hand, together with its kindred truths taught therein, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

By consequence, a great amount of gospel truth is usually compressed in such discourse. In fact, it is little less than solid matter, laid before the hearer in its native forms. For this style of preaching, some people have a strong preference. All like it in its measure. The good Scotchwoman thought nothing so acceptable. The finely written sermon of the "Lord's day" was "cake" to her, sweet and rich, but not sufficiently nutritious. It might be full of matter in the eye of the schools, but she did not "see it." She wanted the simple word of God, and "enough of it." The evening lecture gratified her, for it gave her substantial, nutritive food, without the condiments of other kinds of discourse. It was chiefly plain, solid meat, dispensed in a plain, unadorned way.

The pastor had thoroughly studied the Scripture in hand, first in the original tongue, then in King James' English, with all needful critical helps. Every word had been closely scrutinized; every shade of meaning carefully pondered, until grasping firmly the fundamental idea of the sacred writer, he arose to the mastery of the whole passage. He was "full of matter," and his heart burned within him for utterance. Words fell from his lips as if by inspiration, warm and glowing with the vitality of God's truth, and many said they never heard him preach so well.

Thus it is, expository preaching affords special facilities for casting light upon dark texts and elucidating "things hard to be understood," and for scattering much good seed within a brief space of time. It must needs be highly instructive, for its design is not merely to unfold Scripture, but to set forth much Scripture.

Many people justly love this style of preaching for its compactness and solidity of instruction. Let the preachers of our time use it with boldness and [illegible].—*Christian Secretary.*

For the World's Crisis.

THE CHILDREN.

Does your son or daughter enjoy religion? "No, but they are good children; I have them kneel with us and say the Lord's prayer." How often have I asked the question and received this answer. Whilst the thought would come, Is this not teaching children to have a form of godliness, and deny the power thereof? Do those children understand the meaning of the beautiful petitions our Savior taught his disciples?

Now I understand in those days (as with many others at the present), men loved to be seen of others as they prayed, and thought if they "used vain repetitions" they should be heard. Our Savior, it seems, said, "Be ye not like unto them"; but should say, Hallowed (or honored) be the name of "our Father"; to pray that his kingdom might come; to ask for the wants (temporal) of the day. Now how many of those children in our land are taught to ask for daily bread, or to believe if they were really hungry they would receive bread by praying to God for it?

Then the loving, Christ-like spirit of forgiveness next taught; how many who teach young lips to say, "Forgive us our trespasses, as we forgive those who trespass against us," would wish to have that petition granted? I believe if more of us understood that true spirit of forgiveness, and it dwelt richly in our hearts (towards all, not a part), and taught our children to pray, "God be merciful to me a sinner," it would be more pleasing in the sight of God.

Said Abraham, "O that Ishmael might live before thee!" My cry to my God, Abraham's God, to-day is, O that my children might live before thee. They are sinners, and need to believe on the Lord Jesus Christ with the whole heart, repent of and forsake sin, love God and keep his commandments.

There were two daughters in a family; the elder a singular, stubborn, self-willed child. She could not see the use in saying the Lord's prayer; whilst the younger was ever punctual to kneel and say her prayers, morning and evening. The mother used often to say, "Anna prays, and is a christian; but Sarah does not pray. By and by the Lord taught them both to cry for mercy. Said Anna, "Ah! I never prayed before; I thought I was a christian from a child."

O Sisters! it is not all our duty to teach our children to *mock God* with their lips, whilst their hearts are far from him. We need to feel like the mother of Zebedee's children. We go to meeting, say to our neighbors, "Repent, for the kingdom of heaven is at hand"; when we are at home, what do we say to our children? Which do we love best? our own children, or others? Let us live our religion at home, teach our children to ask God for just what they need, and no more, and to believe they do receive when they ask, and shall have it.

Now, ye praying ones, those who believe God's promises, will you not specially remember my children in your prayers? We none of us are privileged with an opportunity of attending religious worship, only once in a great while; but I desire for me and mine to join in the hallelujahs round the throne.

Your Sr. in Christ, S. V. WHITAKER.
Marlboro, Vt.

SPIRIT BAPTISM.

I have read of late the remarks of one in answer to inquiries put forth by another, relative to the subject of baptism.

The author of these remarks holds that water baptism is not obligatory at the present day. His statement runs like this: If water baptism is essential to the new birth (referring to John 3: 5), it always was essential. It was just as much so in the days of the patriarchs and prophets, as to the apostles and other christians. We know that without the new birth a man cannot enter into the kingdom of God. Is then water baptism essential to this new birth? If so, neither Abraham, Isaac, Jacob, nor any of the "holy men of old" can partake of it; for we have no evidence of their using it, and yet we know that our Savior hath said: "Ye shall see Abraham, Isaac and Jacob in the kingdom of God."

Let us put the subject in sylogistic form. Except a man be born of water he cannot see the kingdom of God. But Abraham, Isaac and Jacob shall be in the kingdom. Therefore they will have been born again, yet they were not baptized with water. He then goes on to say: The conclusion is to our mind irresistible that water baptism is not what Jesus speaks of in John 3d. What he speaks of is a fact, which was just as real and important in the days of Noah, Abraham, and the holy men of old, as in the days of Nicodemus. Art thou a master in Israel, and knowest no these things? Why blame him for ignorance of an ordinance that had no existence till after Jesus' death and resurrection. Tell us, ye advocates of the essentiality of water baptism, why our Lord blamed Nicodemus for his ignorance of a thing that had no existence, and hence could not be known at the time of his address to him. Ye masters in Israel, explain if you can this mystery. No man can enter the kingdom of God unless he is born of water and of the spirit. But Abraham and others will be there, though never baptized with water. So water baptism is not what our Lord speaks of to Nicodemus.

But he does not tell us what our Lord did mean in this conversation with Nicodemus. This same author says, in a pamphlet he has published upon the subject of baptism (p. 5) "It is the only way any soul of man can be in Christ, viz: a baptism of the Spirit, which is the '*essential baptism*,' without which there is no life from the dead." Again on p. 11,—"It is the one baptism which secures the resurrection of the dead."

Let us look at this closely. If Spirit baptism is essential to secure a resurrection from the dead, it always was essential, just as much so in the days of Abraham as now. Without the baptism of the Spirit, no one will be raised from the dead, according to this theory.

Let us put this subject in sylogistical form. Except a man be baptized with the Spirit, he cannot be raised from the dead. But Abraham will be raised from the dead. Therefore the baptism of the Spirit is not essential to secure a resurrection from the dead, for Abraham was never baptized with it.

Was it Spirit baptism that Jesus meant in his conversation with Nicodemus? What he speaks of is a fact which was just as important in the days of Abraham as now; how could he blame him for ignorance of an ordinance that never existed till the day of Pentecost? Tell us, ye advocates of Spirit baptism; explain this if you can. No man can be raised from the dead unless he has been baptized with the Spirit. But Abraham and others will be raised, though they were never thus baptized; so Spirit baptism is not what our Lord speaks of to Nicodemus.—*Prophetic Watchman.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 5, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Good Fractional Currency.

In sending *postal currency*, be careful to see that it is *good* before sending it. Very much of this fractional currency now in circulation is counterfeit; and every week we are receiving worthless notes of this description, which we are obliged to return to the sender.

CORRESPONDING EDITOR.

Our dear friend, Bro. D. T. Taylor, of Rouse's Point, N. Y., has been appointed corresponding editor of the "World's Crisis." We trust our readers will feel a new interest in perusing "our family paper," and will make still greater efforts to extend its circulation. *Jesus is coming.* Let us *all* do what we can to spread the glad tidings, that the people may be prepared to meet him, and receive him with a hearty welcome.

MISSIONARY WORK.

The time has fully come, we think, to make one grand effort to send the gospel of the kingdom to those who have not heard it. While slavery was prosperous, the doors were shut against us in the South; but now they are wide open, and the Macedonian cry comes with an earnest tone from many voices,—Come and help us. We learn that an interest is being felt in the South like the one exhibited at the North in 1842. Some are so greedy after the light on the time of the Lord's coming, that they will sit up up nearly all night to read on the subject. In view of this state of things, and the shortness of time, it was unanimously voted at a meeting of the Executive Board on Missions, held at our office in Boston, Aug. 28th, to send Bro. Wm. Sheldon, of Baraboo, Mich., and Bro. John Hook, of Concord, N. H., as evangelists to travel through the South, wherever the doors may open, to proclaim "the gospel of the kingdom" to all classes, irrespective of color or condition. We esteem these brethren as adapted to this work. They need only to be known to be loved. Should our brethren feel disposed to sustain them in this most important mission, as we have no doubt they will be glad to do, we think a great work will be accomplished.

Those who have friends at the South who would be pleased to see these men of God, and assist them in holding meetings, are requested to write at once and give what information they can on the subject. Let us all unite our efforts to give a faithful warning to the South, before our Savior appears. We hope to hear a hearty and ready response in favor of this glorious work. The time has come for *action*.

Further reports of missionary work will be given soon. As a people, we have reason to thank the Lord that an open door is before us to send out the glad tidings that our Savior is coming to set up his everlasting kingdom. If we do not improve the opportunity, will Jesus say, "Well done"?

WILBRAHAM CAMPMEETING.

Our last report extended to the close of Wednesday, August 22nd. Thursday was a rainy day, but our meetings were excellent. There was preaching in eight tents. Some twenty sermons were preached during the day, and much good was done. Backsliders were reclaimed and sinners converted.

Friday was very pleasant, and the weather continued fine till the close of the meeting. At 8½ o'clock, a general prayer meeting was held in front of the preachers' stand. It was a blessed season. The Spirit of the Lord was upon the people, causing deep heart-searching. Many seemed to be very anxious to be wholly consecrated to the Lord. Bro. Boutell preached a good sermon in the morning, and Bro. Hastings provided a rich feast to the saints in the afternoon, on works of faith. Many were exceedingly comforted. Bro. Decker preached in the evening on the *time* of the Lord's coming. He thinks he will appear next spring.

Twenty-two were baptized. The scene was a heavenly one. Among the candidates were a pair of twin young ladies, who are school teachers. We could not tell one from the other. We have never before seen two who looked so alike as these two interesting young ladies. Their actions were as near alike as their persons. Their religious experience has been just alike. We had the pleasure of leading them in together. Both shouted for joy when raised up out of the water, and the vast crowd on the bank of the river wept for joy at the sight, and praised the Lord. It was a heavenly scene.

Saturday. At 8½ o'clock another most excellent conference meeting was held. A large number requested prayers, and many received rich blessings. Bro. Stewart, from Philadelphia, preached in the morning on the atonement, and Bro. Himes in the afternoon on the punishment of the wicked, showing that the wicked will be *destroyed*. Bro. Munger preached in the evening. Forty were baptized to-day by Bro. Hastings. It was a heavenly season.

Lord's day was a most lovely one. It seemed as though our dear Savior was making it as beautiful as possible for us. It was like the very gate to paradise.—Nature presented her most pleasing smiles, while the saints rejoiced in the love of God. At 8½ o'clock, we met for our great and glorious love-feast. It was truly a love-*feast*. There were two hundred and forty testimonies in about an hour and a quarter. One could well afford to go many hundred miles for the sake of enjoying one such meeting.

At an early hour large numbers of teams could be seen winding their way over all roads to the camp-ground. By ten o'clock there was a vast crowd on the ground, estimated from eight to twelve thousand; and yet the very best of order prevailed. We never saw so many people together before for a day who behaved so well. This added greatly to the interest of the meeting. It was a day that will not be forgotten by those who spent it on the campmeeting hill.

Bro. S. G. Mathewson preached in the morning, showing that we are very near the great day of the Lord. A candid audience gave excellent attention. We had preaching in three places in the afternoon, by Brn. Hastings, Flagg, and the writer. There were two baptisms during the day. In the evening we had a most blessed communion season, when seven hundred and thirty-eight sat down to the table of the Lord. Thus closed the *best* campmeeting we ever attended. This was the decision of all upon the encampment, so far as we heard any expression of feeling. A large number were converted, and seventy were baptized.

We have never before seen such love and harmony exhibited as was daily seen during the campmeeting. None could help saying, See how they love one another. It looks like the preparation of the bride for the marriage of the Lamb. We might fill columns more with interesting items, but we forbear. We hope to receive reports from others who enjoyed the meeting. It was the happiest week in our life. Praise the Lord, O my soul.

"THE WORLD IS GIVING WAY."

Thus spake the Pope's prime minister, Antonelli, when he heard that Austria was obliged to give up Venetia to Napoleon. This Cardinal would not have made such a remark if he had not seen just cause for alarm. The Papacy has been noted for its self-confidence. When it begins to feel that its days are numbered, and to acknowledge it, we may be sure that the time of its overthrow is not far in the future. Praise the Lord for the bright light that is now shining on our pilgrim pathway.

When speaking on this subject, an able writer remarks:—

"The French troops are, by the treaty, to be withdrawn from Rome next month. After that—what? What but the end of things? Can Rome stand? Can the Temporal Power continue to exist? They are the pillars on which it has been supported; and though, in taking them away, provision be made for new props, is there not danger in the change, and doubt as to the strength and durability of the new arrangement?

But will the Emperor withdraw his troops from the support of the Pope? Will he not find some pretext for retaining them, or will be not seek for some substitute, or attempt to secure for his Holiness guarantees which will amount to the same thing as if the French troops were retained in Rome? The Emperor has kept to the terms and conditions of the treaty thus far, and there is no reason to b lieve that he will fail to consummate its provisions at the specified time. Had Italy been so foolish as to quarrel with him in regard to the cession of Venetia, a different face might have been put on things; but as matters now stand, in regard to all points in which the two Powers are jointly interested, and in regard to the general relations of France with Europe, we see no ground for a desire on the Emperor's part of departing in the least from the terms of the treaty, or of delaying a day in carrying out effectually its stipulations. It is possible that in withdrawing the Emperor will attemp to hold Italy to the agreement not to interfere by force of arms in the affairs of the States of the Church, nor to foment any revolutionary movements among the Roman people themselves; but it is not unlikely that in the present state of affairs Italy will be able to make liberal terms even on these points, and not be compelled to forego taking advantage of such contingencies as may arise in the future.

The prostration of Austria is undoubtedly the severest blow the Papacy has yet received—worse than that which enabled Victor Emanuel to remove his throne from Turin to Florence. Austria was really the only first class power in Europe which could be firmly relied on to support the Temporal Power in its critical hour."

We see no chance to avoid the conclusion that the temporal power of Papacy is about ended. Its dominion is taken away; hence we must be very near the coming of Christ.

INTERESTING NEWS.

To the student of prophecy, the following is a very interesting item of news. It is just what has been expected, and if carried into execution, will end the temporal power of the Pope:

"The Paris *Temps*, without vouching for the truth of the statement, says, on authority of private information from Rome, that the Pope, after announcing his intention to the Catholic world in a solemn encyclical, is to address a letter to the Emperor Napoleon, proposing to deliver over to him as Grand Vicar the States of the Church, comprising the provinces which Italy annexed pursuant to royal decrees, and which annexation the French government originally disavowed. The motives of the Pope for taking that step are the danger menacing the temporal power and his unwillingness, in spite of his weakness, to abandon the "patrimony of St. Peter" to the revolution. And as it cannot defend by itself the possessions secured to it by the two founders of the Carlovingian dynasty, the papacy has no alternative but to leave them in the hands of the successor of Pepin—the sovereign of France. The original giver would thus resume, until better days come, the guardianship of those possessions, and as the Pope claims to be the spiritual Vicar of Christ, so the Emperor Napoleon would become the temporal Vicar of the Pope."

For years, it has been evident that Napoleon has been anxious to bring about the very thing that is said to be now in process of accomplishment. He wishes to be a second Julius Cæsar, and control church and State; or be at the head of the civil and ecclesiastical power. These are eventful times, and we may expect more startling news soon. We are rapidly approaching the great day of the Lord. It is time for those to be ready who expect to be saved when Jesus comes.

"FIRST TIME WITHIN A THOUSAND YEARS."

We think but few are aware of the great and rapid changes that are transpiring in Italy, in relation to the Papacy. The ten divisions of Italy are hating the harlot that they have been supporting for centuries, and are now her worst enemies. Instead of supporting "the woman," they are giving "their kingdom unto the beast," and must soon blot out the Papal power.

The following is from the Boston *Journal*:

THE NEW ITALIAN NATION.—The cession of Venetia to Italy, and the contemplated withdrawal of the French troops from Rome, will make the unity of Italy complete, and for the first time within a thousand years will it be something else than "a geographical expression," which Prince Metternich once sneeringly called it. Although it will not immediately take its place among the first class powers of Europe, it will have no little influence in the future politics of that continent. It contains a population of from 25 to 26,000,000. Its soldiers have shown an amount of bravery and enterprise which could hardly have been expected of volunteers, called to face the Austrian veterans. It has Prussia, now one of the great powers of Europe, as its ally, yet situated from it at such a distance that no evil influences can result from undue political interference. Its connection with a great Protestant power cannot fail to have a salutary effect, as it will promote freedom of thought and equality, and Catholics and Protestants will learn to mutually respect and tolerate each other. Another advantage will be its emancipation from France. This Empire has, for a long time, exercised a kind of protectorate over Italy, and now there is a prospect of its being free to manage its own internal affairs. In a short time Rome, like the rest of Italy, will be in the hands of the Italians, for it is now affirmed that if no unseen event occurs the French troops will be withdrawn from Civita Vecchia some time next month. The greatest obstacle to the prosperity of this nation is the Clerical party, which will long exert a great influence, though unsupported by the civil power.

The monasteries throughout the whole of Italy are to be suppressed. Such a measure, dictated by the progress of the age, and the powers which now control the peninsula, cannot take place without a great deal of suffering, however beneficial it may be to the country. It will throw out into the cold unfeeling world thousands of men who are courteous and hospitable to the rich and poor, and who are totally unfitted to contend with the rude and jostling world. They dread this state of things, for the world has entirely changed since they left it. But what is a misfortune for them is a blessing to the nation, and in a few years when the great, indolent army of begging monks and friars have been put to some useful employment, or have died off, the country will be all the better for it. In many cases the national guards have already taken possession of their convents, and the holy fathers have been ordered to make an inventory of their property and send it to the authorities!

"THE SHINING LIGHT."

We have just received the above interesting work from the pen of D. F. Newton, editor of "The Golden Rule," author of "Home Thrusts, Home Thoughts; or, Much in Little," etc. It contains 408 octavo pp. Price $1.50. For sale by the author, 169 West 20th St., New York City.

We always expect something rich from Bro. Newton's pen, and in this, his last work, are many gems of thought. The work is in two parts. 1. "The Bible for great folks. 2. The Bible for the little folks and the great folks; or, the Bible in the family circle." It has several engravings. It is a good book for the family circle,—worth more than all the popular monthlies in the country. It is a production coming from a heart warm with the love of Jesus.

SALUTATORY.

To THE READERS OF THE CRISIS:

Brethren:—The sword is mighty, but the pen is mightier still. Its power for mischief, evil, or good, is marvellous indeed, and just as the heart is pure or dark are human words life or death. On him who wields this potent instrument rests a tremendous responsibility. Official capacity but heightens and intensifies it. And happy are the people when the penman uses his power wisely and well. We are here forcibly reminded of the words of Webster, who, when asked what was the greatest thought that ever occupied his mind, solemnly replied, "My responsibility."

By the action of the A. C. A., the writer is placed in a novel relation to the people who wait for "that last advent, long desired," and the important instrumentality alluded to is put into our hands in a new and hitherto untried capacity. At this post we shall endeavor first of all to do the will of God; second, to satisfy the demands of our own enlightened conscience; and third, to benefit and bless, please and instruct, our constituents and readers. We are confident that those dear brethren, who by their hearty and unanimous suffrages have chosen and elevated us to this office, overrate our abilities in this direction. More aware than any other of all our defects and infirmities, over which we often weep, a deep sense of unworthiness rests upon us; hence we have reluctantly accepted the fresh and altogether unexpected duty proffered us. But, relying upon the Master and the prayers of his people, we shall try to do what in us lieth, fearful all the while that the "great expectations" indulged in by our friends will not be realized. Nevertheless, come what will, we shall be true to the noble trust.

With no personal ambition to gratify, with no intent to prove "a thorn in the flesh" to any, we fraternally take our assigned place, a little lower down, beside our beloved veteran and senior editor, whom we shall still constantly recognize as "Editor in Chief." Our aim is to be a helper, to lighten his burdens, to share his toils. And while we may choose to do our own thinking, and neither of us surrender our manhood or honest, sincere opinions to each other in a truckling spirit, yet in a temper sweet and gentle, and fully understanding each other, we have hold of each other's hands, and are looking earnestly and inquiringly into each other's eyes, then out on the whitening fields, and on upward towards the crown. It will be easy to work harmoniously if Christ rules the heart, remembering it is for the sake of the best cause under the sun. More than ever are we ONE to labor in unity for the best interests of the dear church of God, whose humble servants we are. Brethren, please permit us to form our own judgments, to keep our independence, and do our own work. But give us your counsels. And we beseech you to pray for us more than you talk about us.

We enter this field at the eleventh hour. What an infinity of unmixed bliss is in store for a moment of tears, and trials, and toils! The Lord is at hand,—hence there is no time for any thing but work and love. We cannot with others fix our minds with exact definiteness on any stated month or year as the determined epoch of the Bridegroom's arrival. Lawful and proper it is to gather from the grand numbers of Daniel and John every jot and tittle of information which they and profane history may furnish relative to Christ's second coming and the season thereof,—nevertheless, the force of the inspired warning recorded in Mark 13: 33, cannot, must not, be overlooked or set aside. "Take ye heed, watch and pray; for ye know not when the time (*kairos*) is." Still we are compelled, after twenty years investigation in the line of these themes, to admit that the intervening years between this and 1870 are invested with an interest at once sublime and awful, and that should they go by and fail to bring the consummation, our little stock of knowledge relating to the termination of the prophetic periods will have been for the time exhausted. Then let us spread the glad tidings, —live for the happy day, and when it breaks the pen will be laid aside for the palm and the harp of song, and human responsibility will end in immortal and everlasting rest.

D. T. T.

JUBILEE HARP.

The New Hymn and Tune Book just issued.

Price—Plain cloth, colored edges, $1.00 per copy; $9 00 per dozen. Extra cloth, gilt edges and cover, $1.25 per copy; $12.00 per dozen. Postage 12 cents additional.

A NEW TRACT.

"GENTILE INFIDELITY AND WICKEDNESS OF THIS AGE." The above is the title of a tract written by Hiram Munger, and published by the A. C. P. Society. Price 7 cts. single; 25 cents for six; and 50 cents for thirteen copies, sent by mail, postpaid.

"Stories for Young Pilgrims."

This is the title of a series of neat little tracts, of 16 pages each, in paper covers, now being issued by the Publication Society. Six numbers are already out, and others will follow. For sale at this office, at 5 cents each, postpaid; 30 cents per dozen; $2.00 per hundred. Send in your orders. They are just the thing to put into the hands of the young, and will be read with interest by the old. They embrace the choicest articles from our Sunday School paper, and are interesting, pointed, practical, and instructive. They are free from prevailing errors, and not silent upon the truths we love. Good to scatter in tract distribution; they will find readers in every family.

For the World's Crisis.

HIGHWAYS AND HEDGES.

Notwithstanding the daily papers of this city have been asserting for the last three weeks that "the cholera is on the decrease," it is a fact that it is steadily increasing, as the weekly reports of the Board of Health show conclusively. I have good reason for believing that all cases of cholera are not reported to the Board of Health. On Saturday, Aug. 18th, the Board adopted the following preamble and resolutions:

"Whereas, The *weekly* reports of deaths from cholera present a higher number than the aggregate of *daily* reports made to this Board; and whereas this discrepancy must be owing to the fact that there are many physicians who either through neglect or unwillingness do not report their cases; therefore

Resolved, That notice be given in the daily papers, that we hold physicians responsible for this discrepancy, etc., etc."

Thus we see the reason of the discrepancy between the daily newspaper reports and the weekly reports of the Board of Health. The following, from their reports, shows the constant increase of the plague. For the week ending July 21st, there were *ten* deaths. For the week ending July 28th, there were *eighteen* deaths. For the week ending Aug. 4th, there were *forty-seven* deaths. For the week ending Aug. 11th, there were *fifty-two* deaths. For the week ending Aug. 18th, there were *fifty-six* deaths. Thus, in five weeks, the number of deaths reported to the Board from this cause is one hundred and eighty-three. The number of cases of cholera in the same period cannot be less than eight hundred. Nearly twenty per cent. of those attacked die. I have known cases where they have lived but three or four hours from the commencement of the attack.

The cholera is not confined to any particular portion of our city. There have been quite a number of cases in our missionary field. One entire family of seven persons was attacked, but a timely application of the remedies we supplied them with two weeks ago, saved them all. The families of the poor are reaching out their hands to me in all directions for these medicines, but I have no money to purchase, and shall have to wait until the Lord gives me some. I hope he will send me at least $100 for this purpose.

The remedies from Dr. Hamlin, of Constantinople, are as follows:

For diarrhœa, by measure, a mixture of one part laudanum, one part spirits of camphor, and two parts of rhubarb. Dose for an adult, thirty drops.

Mixture for cholera, by measure, one part each of laudanum, tincture of ginger, tincture of capsicum, and tincture of cardamon seeds. Dose for an adult, thirty drops.

We have just received a barrel of clothing from our friends in Newark, N. J.; $1.00 from Sr. G., of Newark; $1.00 from Geo. H. F., of Long Point, Illinois. These friends have our hearty thanks for their gifts. The clothing from Newark was needed exceedingly, and we thank Bro. Shepherd and others for their interest in our behalf. The Lord reward them.

We are about to commence protracted efforts for the good of the perishing around us, and we hope by conducting these meetings in harmony with the teachings of the Word, to be instrumental in leading many souls to Christ. Yours, etc., waiting for Christ,

Philadelphia, Pa. F. H. BERRMAN.

☞ An hour's industry will do more to produce cheerfulness, suppress evil humors, and retrieve our affairs, than a month's moaning.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

It was also voted that the legacy of Mrs. A. Churchill to the Advent Christian Association, and by them passed to the Adv. Chr. Pub. Society, be appropriated to the same object. WM. B. HERRON, Secretary.

Legacy of A. Churchill	$258.50
Sidney Hall (tracts)	600.00
Lucy Rawson	2.00
Oliver Chapin	3.00
O. Loomis	.50
M. A. Weaver	1.00
A sister	4.00
Ellen L. Crumb	1.00
Mrs. J. Dull	2.00
Mrs. E. S. W.	.25
The freewill offering of a poor man	.50
Emily H. Case	.50

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

For the establishment of Missions among the Freedmen, the building of a Chapel and Mission House in Memphis, etc.

Pledges and payments at Wilbraham Campmeeting, 1866.

Sidney Hall (pledge)	$300.00
Miles Grant "	25 00
R. White ($1.00 per month)	5.00
C. A. Perkins (pledge)	5.00
Theron Taylor "	5.00
Geo. W. Whitney ($1.00 per month)	1 00
B. Ellenwood "	1.00
E. W. Warner (old pledge paid)	12.00
Thomas Glover "	10 00
J. B. Morgan "	4.00
A Sister "	3.00
Geo. Howland	2.00
Mrs. G. B. Pearson (M. M.)	5.00
Collection at Wilbraham Campmeeting, Aug. 25th	61.94
All Andrews (for Memphis Mission)	10 00
Zenas Whitney "	5.00
B. W. Leonard "	5.00
R. Elwell "	.25
Sr. C. H. Porter "	.75
R. Palmer "	1.90
Mrs. O. Scoins "	1.00
S. B. and W. A. Thomas "	1.00
E. O. Wood "	6.00
Y. P. Fund "	2.93
R. White	4 00
M. Whitmer	1.00
A Sister	2.50
I. Barnes	1.00
A Sister	.50
E. J. Wetherell	.25
Rail Road	10.00

EUROPEAN MISSION.

Acknowledgments since Aug. 17, 1866.

E. Williams	$5.00
O. Loomis	6.00
Mrs. J. Dull	5.00
A Sister	.50
Mrs. G. B. Pearson	5.00
Geo Howland	3.00

FOR THE "THRILLING NARRATIVE," $1.00 EACH.—Mrs. J. Thomas, T. Thurchill, P. Green, L. L. Cross, S. P. Eldridge, Mrs. Wm. Foster, R. H. Diman, S. G. Edgerly, Mary Veasey.

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Mrs. J. Dull	$4.45
A Sister	.25
L. Butler	1.25
A Sister	2 50
Jas. Brooks	2.00
A friend	.75

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

J. B.	$1.00

WHO WILL HELP?

An esteemed brother, whose heart God has touched, and whose charities are above complaint, believing that time is *very short*, and that paper with immutable truth needful for dying men printed on it is of more value than paper faced with governmental stamping and backed in green, and will pay a larger dividend in the day of final account than will money devoted to the mere gaining of human wealth, *gives*, yes, GIVES $600 worth of tracts to the Advent Christian Publication Society, for world-wide distribution. In the name of the millions whom his gift shall bless, we thank him. And what else but a strange desire to hoard wealth—for what use but to turn to ashes if the end is near?—prevents others in equally as good, or even better circumstances than the above donor, doing the same, or more? In the use of property, is not the Adventual name and faith of hundreds merely nominal? Truth compels us to reply in the affirmative. But it is difficult to convince one of this if his acquisitiveness is large and his benevolence and conscientiousness but moderate. And then some rich men seem to have no adequate conception of their terrible responsibility. When will christian people cultivate themselves rightly and scripturally in this direction, as well as in every other? Giving "*as* God prospers."—1 Cor. 16: 2.

The Board above named have set themselves to the task of raising $2000 on the Tract Fund for the ensuing year. Starting with two donations which amount to $850, we are truly encouraged. And what should hinder the fifty thousand readers of this paper from making up the remaining $1150 before Jan. 1st, 1867? What but the WILL? For where there is a *will* there is also a way. Shall we suffer this Board to stintingly set our charities in this direction at just $2000? Shall we not rather raise this sum before the last day of next December, and then by adding $2000 more for 1867 (if it comes) rebuke this narrow measurement of the benevolence of a people whose banners proclaim the King is at the door? Let your charities out, brethren. If you are naturally close-fisted, cultivate the dying grace which is to offset this defect in your christian character, lest it die utterly. Out with the money. Turn it to truthful warnings and sow the earth with it. Spread the awful yet glad tidings from pole to pole. The harvest,—the harvest! Who shall tell the gathered sheaves for eternity? D. T. T.

For the World's Crisis.

SPECIAL EFFORT.—MY PROPOSAL.

DEAR BRETHREN:—For some time past, I have felt it important to make greater efforts to place before the thousands of our land the glorious truths we cherish, that relate to the salvation or redemption of God's people. That the prevailing belief is incorrect, is most evident to any one of us who may listen to the teachings from the pulpit, or perhaps, especially, to the *funeral* theology of our times. It does not, I think, devolve upon us as a people, to make prominent many of the precepts and doctrines of the Bible which are understood and taught by the church. For instance, it has not become our duty to insist particularly upon that form of church government which seems to us most in harmony with apostolic teaching and example, for our Independent or Congregational brethren will see to this, and we agree with them. Nor is it necessary for us to give instructions continually upon the doctrine of christian baptism, and the proper subjects; our Baptist brethren stand committed to correct all erroneous views on this subject, and we agree with them. Nor need we preach incessantly on the doctrine of free grace, or free salvation; our Methodist brethren always have taken, and do now take special pains to have all this set right before the world, and we agree with them. And repentance and justification by faith is understood and taught by all evangelical christians.

But who will teach the people about the beautiful creation that God made; its forfeiture and loss, with the fall of our whole race in consequence of sin; of God's revealed purpose, notwithstanding, to remove the curse, and recover his own people, and give them the home he designed for them; of setting up his own kingdom on the earth, which shall stand forever; of gathering out of his kingdom all offensive things and iniquitous persons; of raising from the state of death the millions of his saints who have fallen, and bringing them all at once into his glorious kingdom here upon the earth, and bestowing upon them immortality and eternal life? Nobody, unless we do it. And here is a part of our specific work. And how shall it be done? To present this truth by preaching is out of the question. But can we not publish it, and in this way present it to large numbers? So it seems to me, and I inquire what publication is best adapted to this purpose? And not long since I read Bro. Hastings' "Plain Truths," and was delighted with it. I thought it substantially the thing, though not quite perfect, according to my notions. So I set to work and made it just what I wanted; and now I feel grateful that Bro. Hastings most cheerfully consented to the alteration, and I have arranged with him to furnish me immediately, in good type, a large edition, probably fifty or sixty thousand; and the officers of the Publication Society readily agreed to use their facilities for distributing large numbers, and the Western Society, through Bro. Himes, have kindly offered to circulate them judiciously in the West, as far as they can, and Bro. Hastings assures me he can send out some thousands from his office, and designs, I believe, to publish it in *The Christian*.

And now, brethren and sisters, east and west, your help is much needed, and will you not consider this appeal as to you personally? My desire is to have this tract placed in the hands of church members as far as can be, and every Adventist knows of some who have not shown an ungenerous spirit towards our faith; such will be pleased to read it. In fact, no one can possibly receive prejudice or offence from it, for, as its title indicates, it is only the "Testimony of the Scriptures, and the faith of the church," expressed in their own language, except the introduction, which, by the way, is most ingenious, and certainly cannot be distasteful to any. You have only to order them and distribute; but let it be done judiciously. There should be a little system about it, so that no person should receive more than one tract, and by no means neglect the ministers. Let them have a little *plain truth*, whether they preach it or not.

I would suggest that only one from each place order them, as that will save extra trouble and expense. Do not let there be a single tract left in either office two months from this time, nor have them lying upon your tables. Read and distribute. I am not over sanguine of the success of truth in these last days, but I am sure that what God has designed and promised is most agreeable to our very natures, whereas the popular view is most repulsive, and many will fall in love with his plan when they understand it. I did. And thousands who may read this tract, will be surprised and delighted. I am confident there is nothing the church *need* to understand so much as what is here presented. The testimony of Dr. Macknight alone, which will be found in the new issue (a Presbyterian who died sixty-seven years ago, whom Adam Clarke says was a thorough scholar and an honest man), as to *when* the saints get their reward, is worth sending to the ends of the earth, and so of all.

Some may inquire, If the Lord will undoubtedly come by the fall of '68, why not rather have the evidence of it published far and near? To present the time arguments simply, will produce very little effect, except among our own persuasion, and that is being done with rapidity. As a rule, those in the popular belief will have very little interest in the Lord's soon coming. I am sure, with their views of the future, I should rather hear evidence of most any thing else. But if half a million of these tracts could be circulated, and the people informed as to *what* is coming, I have no doubt that soon thousands would be interested to know *when*. My own duty in this matter is most clear.

Yours in faith and hope,
SIDNEY HALL.

For the World's Crisis.

KNOWLEDGE EXAMINED AND ILLUSTRATED.

It is said that knowledge is power. And if it be true, he who neglects to provide himself with this element of moral strength, should not complain if he be compelled to eat the fruit of his own imbecility. Almost every variety of learning is scattered broadcast over the land, and it only needs the diligent and observant mind to cull and preserve the choice gems so liberally strewed in our path. How much valuable information might be secured daily from our religious periodicals, if pains were only taken to preserve and arrange their valuable contents.

Knowledge teaches us rather how to think and improve our own minds, than to be led by the thoughts of other men; for we have two ignorant men among us to one who is wise. Therefore every one ought to aim to gain instruction for himself, and show what light he can to instruct others and bring them into a way, if possible, to secure their souls' salvation.

The best use we can make of knowledge—this divine endowment, is to cultivate our minds in the practice of virtue and undefiled religion; and in order to obtain this result, we must search the Scriptures, for they point out the way to salvation—the very essence of our happiness. Hence, let us study the Scriptures and examine our hearts thereby, and see if they have that vital piety within them which will secure our souls' salvation; for this may be the only season we may have to improve.

Time is precious; let it not be lost in vain pursuits. The hour makes haste when the things that now are will soon pass away. Then shall we not prepare ourselves for a coming and better world—a better existence, where we can enjoy the smiles of our blessed Savior when he shall come, as he hath promised, to cleanse the earth and set up his kingdom.

These things I have stated are essential; and shall we not give heed to them? They will insure to us those heavenly joys laid up in heaven for the righteous, to be received in that great and coming day of our Lord and Savior Jesus Christ. J. ELKINS.
Hinsdale, N. H.

VOL. XXIII.—NO. 25. THE WORLD'S CRISIS, WEDNESDAY, SEPTEMBER 5, 1866. 0059

Correspondence.

From Bro. H. Pratt.

BRO. GRANT:—I have been helping run Bro. Hastings' big tent for the four weeks past, seven miles from Dansville, and though in the midst of hay and wheat harvest, the work has been glorious. A good attendance every evening, and the tent full on the Sabbath. The Baptists were astonished to learn the true import of baptism; Universalists are losing their foundation; Methodists are desiring to be baptized, and the church is taking measures and threatening to turn them out for obeying a christian ordinance. I find Bro. Stephens well qualified for the responsible position he has taken as tent-master, and a true yoke-fellow in the work of God. Brn. Brown, Cook, Burr, Blain, Mills, and others, took part in this blessed work.

I am still in Western New York, and probably shall be for months; yet I am not confined as before we came to the hospital. My daughter did not have her limb amputated, as was at first expected. The small bone of the ankle was broken, and the large bone dislocated from the joint, and protruded through the stocking into the ground. After the pain of setting and re-setting, together with nine weeks of suffering, the entire end of the bone articulating with the lower or foot bone was found to be dead, and another operation more severe than any previous became necessary; and about one half inch of the large bone was taken off, July 4th, and now, after three months, and being reduced to a mere skeleton, she seems to be on the gain. My daughter writes:—

"*My Dear Father*:—'God sent you to Rochester,' was my inward exclamation, when I first saw your foot upon the threshold. How often I repeat it now, when I realize how you went down with me into the darkness, prayfully, and with tears, giving me all of earthly support, endeavoring to keep my mind stayed upon the Lord. Oh! in my brighter moments I might have loved earth too well had it not been for father, whose face shining as it did at times with the light of heaven, the eye penetrating only the glories yet to be revealed. Ah! I could not wander. Since I have been at the hospital, I have had no Bible, in fact, have been scarce able to read at all, had there been one here; but though I have not read, I have seen, and whatever else I may have been deprived of, I have still that great treasure which saved me—*faith*. Miss Susan B. Anthony had no confidence in my experience in the faith of God; yet she would not shake my faith for the world. I told her she need give herself no uneasiness, for that was impossible. EMMA.

"O for a faith that will not shrink,
That will not murmur or complain
Beneath the chastening rod,
But in the hour of grief or pain,
Can lean upon its God."

Though our afflictions have been severe, and our expenses great, yet Father's hand has supported us, and we have found true friends that have rendered us material sympathy in need. H. PRATT.

From Sr. M. F. Athorne.

BRO. GRANT:—In reading Bro. Wilkinson's letter from the Crisis last week, brought to mind our experience; and we can say the promises of God are yea and amen to all his believing children. Let us not be weary in well doing, for in due season we shall reap if we faint not. My companion and self stood alone, as our aged brother now stands; yet not alone, for He who has said, "I will never leave nor forsake you," stood by us, and in God's own time he answered prayer.

There is a little company of us hold prayer and conference meetings twice a week; prayer and preaching most of the time Sundays. One of our number has been called of God into the ministry. To God be all the glory. Bless his name.

I write this for the encouragement of God's dear children scattered in cold, isolated places. I hear some say, I cannot preach. Neither can we; but we can all do something. We have opened our doors, and bid God's servants welcome. Many have come and sowed the seed; others have watered it; we have helped them after a "godly sort," as our means would allow, and the labor has not been in vain in the Lord. And what if we are a reproach to the unbelieving, and poor as to this world's goods? Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? "Cast not away, therefore, your confidence, which hath great recompense of reward." "For ye have need of patience, that after ye have done the will of God ye might receive the promise."

Here are $2.00 from this little company for Bro. Wilkinson's paper. God bless that careworn pilgrim. In the gospel hope,

Ellis, Me. MARY F. ATHORNE.

From Sr. L. F. Adams.

BRO. GRANT:—I attended Lowell Street Chapel, Boston, yesterday. We had a love-feast all day. We were fed with the "hidden manna," which came from God. It was a blessed day to me and others. There was a full house, and it was good to look in these happy faces, and see so much of the love of God in them, and so much union in their midst. It seemed truly like sitting in "heavenly places." It was good to be there. God was with us in power. Brn. Hook, C. C. Ramsey and Hudson, and Sr. Mussey were with us. Sr. Mussey preached in the evening. God bless them, and may they be true shepherds, feeding the flock of Christ with the bread of life.

God has a people in Boston who love him, and are looking for him, and are getting ready to receive him in peace. Last evening, at the first of the meeting, a man arose requesting prayer. How my heart rejoiced.

Brothers and sisters, let us wake out of our lethargy. Let us arise and work for the Lord in earnest. The first thing in the morning, let us ask the Lord what he has for us to do this day, and he will surely make it known to us as plainly as though we heard his voice audibly speaking. Let us have willing hearts and hands, however crossing or humiliating, and do just what the Lord gives us to do, and we shall be blessed. The poor, the sick, the suffering, we have always with us. If we have not much of this world's goods to give them, we can visit them, and cheer them with the hope of Jesus' soon coming, and comfort the bereaved ones. Time is short, and what we do must be done quickly.

God bless you all. Pray for me, that I may prove faithful and meet you in the kingdom. Your sister waiting and looking for the soon coming [illegible]

[illegible] L. F. ADAMS.

From Bro. P. Tandy.

To the dear brothers and sisters scattered abroad:—I feel that

"I have given all for Christ,
And my spirit cannot rest,
Unless he's in my breast, reigning there."

There is no true, lasting happiness, but in entire consecration to God and his blessed cause. There are no durable riches, but those which come from God by firm, practical faith in him and his holy word. There is no honor worth having, but that which is obtained through Christ, by humble obedience to him. I can heartily say, with the poet,—

"Jewels to me are gaudy toys,
And gold is sordid dust."

In Christ we possess all things; out of him we are nothing. Dear friends of Jesus, we must have pure hearts and clean hands, in order to inhabit the New Jerusalem, which is coming down from God out of heaven.

"Those holy gates forever bar
Pollution, sin and shame;
None can obtain admittance there
But followers of the Lamb."

Are we in every possible way seeking to know and do the will of our heavenly Father? Are we cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord? The coming of the Lord is emphatically near at hand! Are we ready for the solemn event? May the Lord bless you. P. TANDY.

From Bro. Thomson.

BRO. GRANT:—I am still striving in the strength of my Master, to disseminate the blessed truths connected with our coming King and his kingdom, in this place and the surrounding country. I thank God, dear Bro. Grant, that he sent you to Montreal to hold up the truth as it is in Jesus, and that he led me to see it and embrace it. Glory be to his dear name. I also am much indebted to the labors of Bro. H. L. Hastings, in the same place, and by the laying on of whose hands I was more fully set apart to the work of proclaiming the last message of mercy to a dying world.

And so God in his providence has directed me to the West. Here I have labored the past year, in much weakness and fear. I feel now like giving up all for the work of the Lord. I am assured that what is to be done in the way of calling sinners to repentance, must be quickly done, for the day of the Lord is at hand. Pray for me.

Yours waiting and watching,

Monroe, Wis. GEO. THOMSON.

From Sr. L. F. Hastings.

DEAR BRETHREN AND SISTERS:—By the help of the Lord, I am still alive, and hoping to live in a world where there will be no more death. O how glorious the prospect before us. We know full well that the Red Sea with its dark waves lies between, but a glimpse of the glory on the other side will help us to venture down to the water's edge, and

"Jehovah rules the tide,
And the waters he'll divide;"

and "the ransomed of the Lord will come to Zion with songs and everlasting joy."

The Lord has blessed us here of late, and the truth has taken root; and we hope some fruit will be found ready for the garner in the great gathering day. Yours in hope,

Morenci. L. P. HASTINGS.

BRO. A. MARTIN, Lawrence, Mass., writes: "I have learned to love the Crisis for its mission, which it is, as I believe, most faithfully fulfilling. Although I have not connected myself with the Advent people in church fellowship, yet I love and will encourage the doctrine of Christ's second and speedy advent to earth. I do believe that the prophecies given by Christ himself concerning his second coming are now, for the most part at least, historic records. I read church and state history, and to my mind they are records of verified prophecy.

I believe the hearts of the people are fallow, and will receive seed, good or bad, from some sower. How important that the truth and the whole truth be received by them. For the time is short, and the husbandmen will soon be called together; those who have grown wheat will be garnered with it in God's storehouse, but those who have grown tares shall with their work be burned up.

I have for some time felt that there was a mysterious handwriting beneath fulfilled prophecies. O world! thy probation is almost ended. May God grant to anoint our eyes with the truth as it is in his holy word."

BRO. J. ANDREWS, Essex, Mass., writes: "There was once an Advent church in this place, but there is scarcely one interested in the coming of Jesus. There is only one regular meeting in the town—Congregationalist. I was converted in 1864. I believe by the testimony of God's word, and by the signs of the times, that we are near the end of all things. It is lamentable to view the opposition and indifference there is manifested when Christ's second coming is alluded to. The greater part of the church in this place have turned aside into that terrible delusion, Spiritualism. We have not had a traveling preacher in the town for a long time. The meeting-house is open for Spiritualists, concerts, etc. I hope and pray that some one who loves the Lord and his appearing will feel it a duty to come this way and warn the people of their danger."

Married.

In Hope Valley, Aug 16th, by George A. Cole, Mr. JOHN H. JORDAN, of New York City, and Miss ABBY F. NILES, of Providence, R. I.

Obituaries.

MANN. Died in Smithfield, R. I., May 25th, 1866, Charles F. Mann, son of Francis and Phebe S. Mann, in his thirteenth year.

He was beloved by all who knew him.

MANN. Died in Springfield, R. I., June 20th, 1866, Anna Mann, aged sixty-five years.

She was a kind mother and neighbor, and we feel her loss keenly, but we sorrow not without hope.

CLEMENCE. Died in Gloucester, R. I., May 16th, 1866, Mary Clemence, wife of Richard H. Clemence, in her seventy-first year.

She was one of the excellent of earth, a christian and a true one. She leaves a large family of children to mourn her loss, but she will awake in the morning. J. S. ELDRIDGE.

ONE EFFECT OF THE TELEGRAPH.—The rapid construction of long telegraph lines is gradually changing the ordinary news channels. Until recently, we usually received intelligence from China and Japan by way of England; but now this news comes across the Pacific, instead of the Atlantic, and is first received at San Francisco, being telegraphed [illegible]

Summary of News.

FOREIGN.

Florence, Aug. 26. Mazzini has refused to accept the amnesty granted by Victor Emmanuel, and declines to be a subject of the King on any terms, preferring exile to such a position.

The immense army which Italy called into the field to reclaim Venetia from the Austrians, is being rapidly disbanded. Garibaldi's volunteer force has been disarmed and the regular army is fast being reduced to a peace footing.

Constantinople, Aug. 29. Matters in Turkey are in a very bad state. The revolt in Candia progressed, and the inhabitant Christians have asserted their independence of the Turkish Empire.

Constantinople is announced to be in a *state of siege*.

London, Aug. 29. The news from the continent shows that treaties are being speedily concluded, and the hostile troops are evacuating the countries they occupied.

Vienna, Aug. 29. Gen. Menebrea has been cordially received and negotiations have been opened. Austria will not demand any compensation for the defenses of Venetia. Peace in Italy is certain.

Athens, Aug. 29. The insurgents at Candia continue to fortify their position. Many families are emigrating to Greece. European war ships are expected.

London, Aug. 29. The *Morning Post* states that Napoleon has extended the time for the evacuation of the French troops from Mexico until January.

London, Aug. 30—Noon. The Canadian Government has asked the Home Government to send more troops to Canada, owing to apprehended trouble with the United States, growing out of the expected Fenian invasion and the modification of the Neutrality Laws of the United States. The Home Government has decided to send two regiments of Infantry and one of cavalry to Canada, and preparations are making for their departure.

The King of the Belgians had received an autograph letter from Napoleon of a very reassuring character. It declares he has no intention to annex any part of Belgium; on the contrary, he would prefer to promote on every occasion the interests of the Belgian Dynasty.

The Czar has addressed an autograph letter to the King of Prussia testifying to the friendly relations between the two States, and showing that Russia favorably entertains the overtures made by Prussia relative to the future reorganization of Germany.

The Emperor Napoleon's fête day, August 15, was marred by a sad accident. After the fireworks a crush occurred at Ponte De La Concorde, in which nine persons were killed and fifty injured.

Cable Dispatches.

Heart's Content, Sept. 2. The Atlantic Cable of last year was picked up this (Sunday) morning, at 4.40 o'clock in lat. 51.62, long. 36.03. The splice was made and the cable lowered at 7 A. M. The Great Eastern is now 700 miles from here paying out. Every thing was going on well, and they expect to reach here on Saturday next.

Vienna, Sept. 3. The Austrian Government has given orders for the reduction of the army to a peace footing, and the work has already commenced.

Paris, Sept. 3. It is said Count Bismack is endeavoring to form an alliance between Prussia, Austria and Russia.

HEALTH OF THE EMPEROR NAPOLEON III.—For some time past we have had various accounts of the ill health of the Emperor of France, who has been compelled to leave the cares of state for a while and seek rest at Vichy. It is stated that he is suffering from an attack of internal constriction, to which he has been long subject, and which compels him to give up his business which is not of urgent necessity. The court name for the malady is rheumatism. The Emperor is not naturally a bad patient, but there are some circumstances which make his case one of more than ordinary difficulty. His early years of dissipation are well known to have left their effects on his system, and no persuasions or arguments will induce him to diminish his usual indulgences.

Napoleon's death would be one of the most important events in the modern history of Europe. During the last ten or fifteen years he has exercised a greater influence on the destinies of the continental nations than any other man. His plans, inscrutable, could never be fathomed by his rivals; his power of deception and dissimulation have been equalled by none. After a short period of probation after he became Emperor, he not only made himself to be recognized by the crowned heads of Europe as an equal, but in all the mysteries of king craft showed himself to be infinitely their superior. To be deprived of his leadership would lessen the importance of France; and it is said that in order to provide for such a contingency, and to accustom the nation to the influence and direction of the Empress Eugenie during a possible regency, the Emperor has recently been bringing her more prominently before the public in allowing her to participate in the councils of state. Meanwhile he is also bringing the young Prince before the public on every possible occasion, and training him as fast as possible for the duties which are apparently to devolve upon him sooner or later.—*Journal.*

DOMESTIC.

A CHRISTIAN CONSULATE.—A benevolent gentleman in Toronto, Canada, has devised what he calls a "Christian Consulate;" that is, the public designation of a christian resident in each city and town, who shall be willing to act as a christian consul, to whom christian parents and others may refer in regard to their sons or other friends who may go to the town to live or to engage in business. He hopes this may be extended to every city and town throughout the world, where there are men of responsible character and benevolent hearts, and that an alphabetical list be published and sold at a remunerative price.

New York, Aug. 31. There were no cases of cholera additional to the number reported yesterday from this city and Brooklyn. The disease is considered to have passed its worst stages.

☞ A terrific hailstorm visited Ogle county, Ill., nearly destroying the crops, and causing great damage, to the amount of more than $100,000. Some of the hailstones were four inches long, and cattle and hogs were killed by them.

☞ Diphtheria in a most malignant form now rages to quite an extent in Piermont, Vt. Several have died lately.

☞ Queen Victoria has subscribed £500, to be applied to the relief of the sufferers from cholera.

The *European Times* states that the Atlantic cable is paying about £2000 per day.

Notices.

Campmeeting.

The Lord will, there will be a campmeeting in New Preston, Ct., to commence Sept. 5th, 1866, and continue one week. We hope to have better accommodations for boarding than at the last. Pasture for horses can be had close by. A general invitation to all who love the Lord, and want to labor for the salvation of souls, come. Bro. Grant and Ross are expected, and an invitation is extended to all preachers who feel the Lord would have them come.

Those coming to this meeting by the Housatonic R. R. will take the stage at New Milford, distance eight miles, fare 75 cents. The stage connects with the noon trains only. Companies coming on the morning or evening trains, can be accommodated with conveyance by giving the committee timely notice. Those coming by way of Litchfield, can stay over night at Litchfield, and come down early in the morning every Tuesday, Thursday, and Saturday. Those coming other days not connecting with the stage, or not wishing to stay at Litchfield over night, if they will drop a line to either of the committee, we will try to send a team after you. The fare from Litchfield by stage is 75 cents.

Time is short. Come to this meeting and help us. The Lord is about to appear. "Even so come, Lord Jesus."

ALVAH M. TYRRELL, HIRAM I. BALDWIN, CHARLES CALHOUN, } Committee.

Tent Meeting in Exeter, Me.

There will be a tent meeting in Exeter, Me., on the ground occupied last year, near the Chamberlain meeting-house, commencing Saturday, Sept. 15th, and hold the following week. Brethren abroad are requested to attend. Will Brn. R. Wendell, D. Holt, S. S. Brewer, and A. Decker attend, with brethren in Maine, to preach the word of life? Those coming from the west by R. R., will leave the cars at Newport, and those from the east at Etna, where they will find conveyance to the ground. We hope all coming with tents, will be on the ground in season to [illegible]

HOSEA DREW, D. B. IRELAND, WM. DELANO, } Committee.

Adv. Chr. State Conf. of New Hampshire.

The annual session of this conference for 1866 will be held in Whitefield, N. H., commencing Sept. 20th, at 10½ o'clock A. M., and hold over the following Sunday. We hope an earnest effort will be made on the part of ministers in the State to attend this meeting, and that churches within the limits of this conference will be represented by delegates duly appointed. The church in Whitefield extends a hearty invitation for the brethren and sisters in all parts of the State, and out, to come. Ample accommodations will be made for all who come. Come filled with the spirit of the Master. Come to work for God.

A. W. SIBLEY, Secretary.

Conference in Darien, N. Y.

The 5th annual conference, to be held with the church of God in Darien, Genesee, Co., N. Y., which is also the quarterly meeting of the Christian Conference of Western New York, is to commence Friday evening, Sept. 7th, and continue over the Sabbath. Conveyance will be at Craft's Station, on the New York Central, Friday, at 3 o'clock P. M., to meet brethren both east and west, as the trains arrive at the same time. Brethren near will not forget those empty straw sacks and full dinner baskets.

B. C. SIMONDS, for the Board.

Eastern Maine Conference.

The Eastern Maine Conference will be held at Levant, Wing's Mills, so called, commencing Sept. 13th, at 6 o'clock P. M., and continue over the Lord's day. Come up, brethren, in the name and spirit of your Master, that the will of the Lord may be done. Bring tents and bedding.

ABEL KENNEY, Clerk.

Notice.

At the Campmeeting in Wilbraham there was an overcoat changed in the Worcester tent. It was lent to a sister Friday night. The owner of it took one for it Saturday night, and did not discover the mistake until he got home Sunday night, it being so much like it. Whoever has the coat, if he will send it by express to Brimfield, Mass., direct to John E. Ainsworth, shall have the one taken through mistake sent direct to him.

JOHN E. AINSWORTH.

Grove Meeting.

We purpose, the Lord willing, to hold a grove meeting at Bryant's Pond, Woodstock, Me., commencing Sept. 20th, to continue over the following Lord's day. The brethren and sisters are invited to come to this meeting filled with the spirit of labor. Call upon Bro. J. Whitman, who will direct you to good homes. Brn. Wm. Mitchell and B. S. Emery are expected to attend with the writer to speak the word. J. A. LIBBY.

Maine Advent Conference.

The Maine annual Advent Conference will hold its next session in Richmond, Reed meeting house, commencing, if the Lord will, Wednesday evening, Oct. 3d, and continuing over the following Sunday. We hope to see a large gathering of our friends in Maine to this meeting. Let us go with warm hearts, ready to work for the Lord. Those who have attended the Conferences held at Richmond know very well that there are "pilgrim homes" enough for all who go to the meetings.

H. B. SEAVY, President.
D. W. GRIFFIN, R. R. YORK, } Secretaries.

Tent Meeting in Rhode Island.

The Rhode Island and Eastern Connecticut tent will be pitched on the farm occupied by Nehemiah Angel, about two miles west of North Scituate, R. I., to commence Wednesday, Sept. 12th, and hold over Sunday. A number of preachers are expected to attend. E. BELLOWS.

Tent Meeting at Woodhull, N. Y.

There will be a meeting at Woodhull, Steuben Co., N. Y., commencing Sept. 27th. Brethren and sisters are invited to come. Those who can bring some blankets and provision will find a place to stay in the tent; those who cannot do so will be provided for. Brn. Henry Pratt, J. Wendell, and others, will be present to preach the word.

Will the friends in Woodhull who are interested in such a meeting, secure a place to pitch the tent.

R. B. STEVENS, Tent-master.

I shall not be able to visit Ohio or Pennsylvania with the tent this fall. J. WENDELL.

Tent Meeting at Wolcott, N. Y.

A tent meeting will be held at Wolcott, Wayne Co., N. Y., to commence Sept. 14th, and continue over one or more Sundays, as shall be advisable. Brn. J. Wendell, Pratt, and others, will attend and preach the word. B. B. STEVENS, Tent-master.

Will Brn. M. R. Miles and W. J. Hobbs make arrangements for ground, poles, seats, etc.

B. F. S.

Iowa Christian Conference.

The first meeting of the Iowa Christian Conference will be held at Wilton Junction, beginning Sept. 21st, and hold over Lord's day. Brn. Deyo, Burdett, and others, are expected to preach the word. We hope the friends in the surrounding region will be with us at this meeting.

S. K. GIBSON, Clerk.

Notice.

My post office address for the future will be at Palermo, Me. Will friends please remember this and save me trouble. JEREMIAH CARR.

Articles found on the Camp-ground.

One overcoat; two pairs of pants; two coats; one pair of rubbers; one umbrella; one razor and case; one hatchet; one comfortable; one apron; one diary.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
S. W. Thurber......Sunday, Sept. 9th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
E. McCulloch......Sunday, Sept. 9th
J. S. White......Sunday, Sept. 23d

Charlestown, Mass., (69 Main Street), Sunday, Sept. 9th
S. C. HANCOCK.

Hill, N. H......Sunday, Sept. 9th
MILES GRANT.

CONCORD, N. H.
(Corner of Green and Center Streets.)
H. K. Flagg......Sept. 9th
B. Emery......Sept. 16th
H. Munger......Sept. 23d and 30th

PORTSMOUTH, N. H.
C. Goodrich......Sept. 9th
J. G. Hook......Sept. 16th and 23d
J. S. White......Sept. 30th
J. Couch......Oct. 7th
B. Woodside......Oct. 21st
J. G. Smith......Oct. 28th

Wrightville, Ct......Sunday, Sept. 16th
Winsted, Ct......evening, Sept. 19th
Wallingford, Ct......Sunday, Sept. 23d
C. GOODRICH.

Alton Bay Camp-ground......Sept. 9th
J. G. SMITH.
C. S. EMERSON.

Haverhill, Mass......Sept. 9th
J. W. BRITTON.

Lawrence, Mass., (Templar's Hall, 153 Essex St.) Sunday, Sept. 9th and 16th. MRS. E. S. JENNINGS.

East Kingston, N. H......Sept. 16th
R. WILLIAMS.

Concord, N. H......Sept. 16th
Manchester, N. H......Sept. 17th
Dover, N. H......Sept. 18th
Yarmouth, Me......Sept. 19th
Bryant's Pond grove meeting......Sept. 20th
B. S. EMERY.

Lee, N. H......Sept. 23d and 30th
WM. W. SOUTHERLAND.

[illegible]......Sept. 16th
S. C. HANCOCK.

Springfield, Mass......Sept. 30th
P. S. BUTLER.

[illegible]

Cranston, R. I., (Pippin Orchard school-house) Sunday, Sept. 9th.
Spragueville, Smithfield, R. I......Sept. 16th
B. ROBERTS.

Worcester......Sunday, Sept. 16th
Philadelphia......Sept. 30th
W. N. PILE.

My appointments in Connecticut are withdrawn in consequence of sickness. WM. STUART.

Dover, N. H......Sunday, Sept. 9th
Tuftonboro, N. H......Sept. 11th—14th
L. C. MCKINSTRY.

Lake Village, N. H......Sept. 9th
Nottingham, (at the Hall)......Sept. 14th
Haverhill, Mass......Sept. 16th
S. S. MOONEY.

Suffield, Ct......Sept. 9th
New Britain......Sept. 23d
Hartford......Sept. 30th
R. R. LADD.

Winsted, Ct......Sept. 9th
WM. M. INGHAM.
[Bro. Ingham goes by my request.—R. WILLIAMS.

North Norway, and baptize......Sunday, Sept. 9th
Meeting in a grove if the weather will admit.
West Poland, (Free Chapel)......Sunday, Sept. 16th
JAS. A. LIBBY.

Richmond, (Reed meeting-house)......Sept. 23d
Portland......Sunday, Sept. 30th
R. R. YORK.

Exeter, N. H......Sept. 9th
Cordaville, Mass......Sept. 16th
Haverhill, Mass......Sept. 23d
Lawrence, Mass......Sept. 30th
C. C. RAMSAY.

Danielsonville, Ct......Sunday, Sept. 9th
H. F. CARPENTER.

South Poland......Saturday evening, Sept. 8th
Poland Hill......Sunday, Sept. 9th
Mabrey Hill, Tuesday and Wednesday evenings, Sept. 11th and 12th.
Concord......Sept. 23d and 30th
Yarmouth......Friday evening, Sept. 14th
Biddeford......Sunday, Sept. 16th
Dover......Monday evening, Sept. 17th
Portsmouth......Tuesday evening, Sept. 18th
Lee......Wed. and Thurs. evenings, Sept. 19th and 20th
Will be at New Market Junction on the 4 P. M. train from Portsmouth.
Manchester......Friday evening, Sept. 21st
At liberty from Tuesday, Sept. 25th, to Friday 28th.
HIRAM MUNGER.

Deerfield, N. H., (where Bro. R. Bean may appoint), Sept. 16th. N. GLIDDEN.

CONCORD, N. H., (ANGELOS HALL.)
O. W. Brown (from Eliot)......Sunday, Sept. 9th
J. G. Smith......Sunday, Sept. 30th
C. C. Ramsay......Sunday, Oct. 7th

Agawam......Sept. 9th
East Hartland......Sept. 16th
North Granby......Sept. 23d
Will Bro. Gains please give notice of the meeting in Granby?
North Canton......Sept. 30th
S. D. DANIELS.

Vernon, Vt......Sept. 16th
SALMON COOK.

Walpole, (where Bro. Warren Allen may appoint), Sunday, Sept. 9th. T. N. SHERMAN.

Quarterly meeting 2 o'clock P. M., Sept. 8th, and over the Sabbath. Let all who can, attend.
CHAS. P. DOW.

Albany......Sunday, Sept. 9th
Dansville, N. Y......Tuesday evening, Sept. 25th
Woodhull, N. Y......Sept. 27th
J. WENDELL.

Camden, N. Y., (at the house of Bro. Goodyear), Tuesday evening, Sept. 11th.
Redfield Square, N. Y......Wednesday, Sept. 12th and over Sunday, the 16th.
Boylston, N. Y., (Libby school-house). Monday evening, Sept. 17th, and at the Hancock school-house on the Tuesday evening following.
Barns' Corners, N. Y......Thursday evening, Sept. 20th
Harrisburg, (Bickford school-house), evenings, Sept. 21st and 22d.
West Martinsburg......Sunday, Sept. 23d
C. H. WILLIAMS.

Pittsburgh, N. H., (where Bro. Young and Bro. Chase may appoint), Sept. 19th, 20th, and 21st.
Clarksville, (at Mr. Roby's Hall), Sept. 22d, 23d, 24th
The following week in the village of Colebrook, N. H. We hope the brethren will ask God's blessing to attend. After which, if desirable, I will labor with the friends on Hall Stream, also Heriford Hill.
Will Bro. Gordon and Bro. Jones favor us with their presence, especially in Clarksville and Pittsburgh, and assist in the ministration of the word of life? May the Lord be with us by his Spirit. D. N. CHADSEY.

Jefferson (Weak's school-house)......Sept. 16th
H. S. MITCHELL.

Wells, Friday and Saturday evenings, and over Sunday, the 9th. J. T. JORDAN.

North Hermon, Me., Friday evening, 5 o'clock, Aug. 31st and over Sunday.
South Levant, (Wing's Mills), Monday evening, at 7 o'clock, Sept. 3d.
Corinna, (new meeting-house), Wednesday evening, at 5 o'clock, Sept. 5th.
Hartland, (in John Rowell's grove), Saturday afternoon, at 2 o'clock, and over Sunday, Sept. 8th and 9th.
SAMUEL BRAGG.

Sandisfield, Mass......Sunday, Sept. 9th
Chester......Friday evening, Sept. 14th
Goshen......Sunday, Sept. 16th
Plainfield, (Bro. Healey's), Wednesday eve., Sept. 19th
Bro. Thayer's, Friday evening, Sept. 21st.
Plainfield Pond......Sunday, Sept. 23d
Savoy......Sunday, Sept. 30th
Dalton......Tuesday evening, Oct. 2d
Sandisfield......Sunday, Oct. 7th
Cold Spring......Sunday, Oct. 14th
GEO. L. TEEPLE.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. BELLOWS.

Portland, Me......Sept. 9th and 16th
Head-of-the-River, Mass......Oct. 7th
J. S. WHITE.

Suncook, N. H......Sundays, Sept. 9th and 16th
A. SIMPSON.

Danville, the remainder of the week, and Lord's day, Sept. 9th.
Compton, C. E., (where Bro. N. Stevens may arrange), Sept. 11th, 12th, and 13th.
Hatley, C. E., (where Bro. Carley may appoint), Sept. 14th, 15th and 16th.
Bro. Chadsey goes this tour by my request. He is a worthy, promising young brother. Receive him in the Lord. C. C. STEVENS.

North Barrington, N. H., (where Bro. Preston may appoint), Sunday, Sept. 9th.
Rochester, (McDuffee District, New Chapel), Sunday, Sept. 16th. J. PINKHAM.

Poultney, Vt......Sunday, Sept. 9th
D. T. TAYLOR.

Somersville, Conn., Sept. from the 12th and over Sunday
Brethren in the vicinity are invited to come in and help in the good work of the Lord. A. ROSS.

Warner, N. H., (Schoodac school-house). Sunday, Sept. 9th. C. W. SARGENT.

New Bedford......Sept. 9th and 16th
C. CUNNINGHAM.

Camden, Harbor Village, Me., (as Bro. J. S. Richards may appoint), Sunday, Sept. 16th.
A. H. WALKER.

Abington, Ct......Sept. 9th
Danielsonville, Ct......Sunday, Sept. 16th
GEO. A. STREETER.

ADDRESS OF PREACHING BRETHREN.

C. R. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
J. K. Bellows—393 Broome Street, New York City.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Porter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
Wm. Devereux—Keswick, C. W.
Jeremiah Carr—Palermo, Me.
J. W. Britton—Westboro, Mass.
E. Owen—Springfield, Mass., No. 20 Margaret St.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
N. Hartshorn—Lincoln, N. H.
J. G. Smith—New Durham, N. H.
J. Partridge—Richmond, Me.
R. P. Manning—Goffstown, N. H.
C. H. Williams—Clayton, Jefferson Co., N. Y.
George Thomson—Monroe, Green Co., Wis.
C. H. Leverton—Surry, Hancock Co., Me.
C. D. Gibson—Amboy, Ill.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
R. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
G. W. Turner—Delton, Wis.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. C. Hancock—Rockville, Conn.
Samuel Curry—Station E, New York.
S. P. Babcock—Malaga, N. J.
Josiah Daggett—Wesley's Falls, N. H.
H. Pratt—Springfield, Mass., 27 Cedar St.
Jacob Wilber—Box 241, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary—Residence S. W. Cor. [illegible]

Business.

TO CORRESPONDENTS.

M. Edgerton—Acknowledged July 11th.
Hannah Harris—Yes. See No. 567.
M. L. Nichols—Received.

☞ WHO? A subscriber in Ill. sends us $2.00 to pay indebtedness for the Crisis, but does not give his name. The letter is postmarked "*Union, Ill.*," but dated at "*Seneca?*" and at the bottom we are requested to "direct to *Marengo, Ill.*" What is the name?

☞ WHERE? C. A. Jackson sends us $2.00 "for the past year," but does not give his post office. We cannot, therefore, find his name on our books. Will he please give us the post office?

☞ Eben Shepherd paid $1.50 at Wilbraham Campmeeting for the Crisis, and gave his address "Concord, N. H." We do not find the name on our Concord list. Will he please tell us to what post office the paper goes?

CASH RECEIPTS FOR THE CRISIS.
To find how your account stands.

The present No. of the Crisis is 579. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if more than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—R H Waite 589, M Morehouse 616, M C Harriman 585, E Baker 568, L Dudley 597, B F Parsons 594, C Colgrove 588, J Barnes 583, N Lewis 585, S O Parker 588, J Paleifer 574.

$1.25 each—J K Cobb 589, J. E. Pondle 594, L. S. Dudley 592, J H Bonny 591, M U Sherman 594, J. K. Marshall 594, S. Ross 594, S M Lum 585, W Taft 626. H L Johnson 583, M Hobart 587, D Lindsley 588, J D Fletcher 585, G S Peterson 587, J Wilcox 594, M Lewis 593, A Breed 594, D W Spear 577, A B Cook 588, S B Goodsell 587, G. L. Rice 593, M. Belding 585, E. Cord 583, G F Chapman 590, F Edwards 587, G White 582.

$1.25 each.—S. F. Bradley 593, A S Whitney 593, A. Richardson 597, J A Clarke 601, E Ayers 602, S S Rogers 594, S F Clapp 595, M C Phelon 594, E Wetherell 583, M E Whiting 587, H Phillips 595, J Frost 594, C S Patterson 594, R White 596, A E Morse 594, C R Morse 594, A Morse 595, Geo. Barton 594, H Buel 587, F H Bruce 594, S Goodall 609, A M Barnes 594, J Allen 623, J Merriman 630, E Davis 561, J Whitman 594, M A Kibbe 594, M. Hoxie 594, L. Butler 588, J W Loots 596, E Knox 601, W H Bradley 590, S Dawley 594.

$2.00 each.—O. R. Fassett 634, N W Wait 655, V C Stone 588, M Cornell 634, D Mathewson 634, W Mosher 630, P H Wait 624, N Gibson 630, L Mason 630, Dea. Pike 630, S Pike 651, Mrs Pike 576, J Pike 630, J Morris 600, S. Freeman 624, L Fanchier 624, A. Dewey 628, H Vaughan 630, J Alexander 630, E Fish 630, S Smith 624, Mrs. McCord 588, A. Fancher 630, Mr. Cure 630, L sheldon 571, E Rodgers 541, N Grant 562, M Sherwood (what P. O.?), N Hall 570, W. H. Allure, 588, J. Moore 602, S J Tyrrell 611, G Wood 577, J Canterbury 604, J H Insiee 545, H N Reed 608, C G Miller 589, C H Randall 595, J. R. Brown 584, L L Tuttle 619, S Titus 538, J E Ainsworth 593, T J Wetherell 583, T D Johnson 606, E. Morse 624, E. O. Allen 618, L Newell 613, A Elliott 543, M Thorpe 593, S B Colton 614. T P Perkins 594.

$1.50 each.—S P Clark 624, M Waldorf 607, J Moore 624, J P Green 613, D Murphy 606, L Watrous 595, M L. Curtis 599, G. H. Calkins 626, I. T. Neal 624, H A Groatt 601, M C Denman 616, E Griffin 628, F A Baker 620, S. A. Curtis 620, W J Cady 637, M A Potter 620, H W Hoyt 620, W B Bartlett 620, P L Saltonstall 649, B Pendleton 620, W B Ross 624, H Orcutt 615, D Randall 620, C H Hudson 624, D W Miller 624, H Campbell 609, J H Walker 624, E L Crumb 620, M Case 620, J J Curtis 609, Z. E. Harris 608, M W Benham 602, J. E. Healey 624, A S Richards 648, G Noble 629, L P Newcomb 603, G E Markham 624, A. Evans 624, S. Ayers 610, O Chapin 620, J Agen 634, C Roberts 624, H Clark 598, E. Teft 610, Z. W. Ellis 624, S. Pease 622, E. M. Matthews 584, H Dean 572, E Garland 572, J E Marsh 583, B F Mills 550, J Fuller 621, C. D. Chase 624, S. Pease 624, H. Paxton 624, D D Chaffee 628, T. Glover 624, J S Giddings 622, E Allen 643, W C Dunbar 630, S F Streeter 528, A Gage 618, F Granbom 614, M Andrews 624, L Shurtleff 598, E. Leeland 612, H. Butler 634, Z Fairfield 682, T H Knowles 624, T Pease 624, W H Bancroft 624, E Phelps 582, O Tower 624, O D Pease 621, O L Fletcher 585, O Morgan 631, H C Benton 624, J Enderton 624, E Lee 620, C Farrington 622, H G Arnold 630, J R Pease 621, W Thrall 624, F Clark 620, M A Shaw 620, J S Morgan 624. E A Eggleston 644, E Hill 631, L Blackwood 613, H J Hunt 564, A Arnold 616, S B Bliss 563.

$3.00 each.—G. Runnells 575, W. Ford 572, L. Stone 592, D C Terry 645, R W Warner 583, J H Morgan 572, E. G. Higgins 572, W. Roworth 624, H S Streeter 617, E. Dole 605, A. Bliss 572, L. Storrs 575, C Work 576, T Shepherd 562, L A Crowninshield 590, W. H. Stone 572, A. B. Loomis 621, E. Boshart 643, A B Read 613, E. A. Streeter 583, P. A. Taylor 556, J. H. Lang (what P. O.?).

$3.00 each.—M Mc Culloch 523, J Abbott 630, J. G. Leavitt 624, J. W. Austin 614, A Cornwall 565, L. O. Ingalls 657, J M Chaffee 614, J F Sewtell 625, D J Ball 598.

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For the World's Crisis.

[illegible]

I'm sitting by the window,
In the moonlight, all alone,
And I'm looking in the distance,
Where gleams a marble stone,
That marks the spot where lieth
My own, my cherished one.

The cold white moon looks calmly
On fields and pastures green,
And bathes the distant hill tops,
And quiet vales between;
While groves of richest verdure
Enhance the lovely scene.

Now all is hushed and quiet
Throughout Night's wide domains,
Save when the lonely night bird
To its distant mate complains.
How sweetly rest the moonbeams
On the village of the plains.

Far, where old foaming ocean
Rolls on the pebbly strand,
Shines the revolving beacon
That guides the sailor band;
Through darkness and through tempest,
Guides safely to the land.

Though all is bright and lovely
As far as eye can roam,
Nought can dispel the sadness,
Or drive away the gloom
That shrouds my soul in darkness,
Like shadows on a tomb.

I'm thinking of the fair head
That lies 'neath yonder mound;
Of blue eyes, bright and tender,
Now closed in sleep profound.
Oh! Savior, must that dear form
Lie long in the cold ground?

Hush! oh, my soul, nor murmur,
Thy God knew what was best,
When he allowed thy loved one
To sink to quiet rest,
Free from earth's every sorrow,
To slumber with the blest.

Grant, oh, my precious Savior,
Whate'er my sufferings be,
That when the morning dawneth,
And I am called by thee,
I then may say, "Here, Lord, am I,
And the children given me."

Farmington, N. H. MARTHA S. HORNE.

For the World's Crisis.

REPORT OF PROGRESS IN MASSACHUSETTS.

Thursday, June 14th. Took Nahum's chariots, and in due time found ourselves in Boston, at the Crisis office. After pleasant greetings from Brn. Adams, Grant, Herron, and others, we went to pass the night with Bro. Grant, in Chelsea. We enjoyed our visit there, as we always do. We had the pleasure of a good hygienic breakfast, good enough for an epicure; a benefit to sick people, so it can not harm those who are well. We have always found good and not harm resulting from such a near approximation in our food to the pure sweet grains and fruits. We had a refreshing season at the family altar, and an intellectual entertainment for a few hours in the library. Pilgrim preachers, whose "little all" can be packed in a single trunk and carpet bag, enjoy the privilege of access to the books of brethren in the ministry and others. They are like "rivers of water to a thirsty soul."

Friday, 15th, went to Lynn, to our next appointment, where we met my mother, who had been stopping awhile with a good brother's family there. It was sad to think that we must be deprived of the privilege of home and the family circle, leave mother here among strangers, and wife and self be continually "*on the wing*" as pilgrims on the world's highway; but we felt that it was for the truth, and because duty called, and we could trust in the Lord and go forward, even though trials *are* in the way. There is something blessed in the pilgrim preacher's life, because he feels that having no abiding place here, and seeking one to come, he can rejoice more fully in the prospect of a home in the kingdom.

Lord's day, 18th. Had a good time preaching in the depot hall, which the brethren occupy instead of the inconvenient one they occupied previously. There is no reason why the brethren may not have a good ingathering from the great harvest field. God grant they may see multitudes converted there, who shall be presented at last before God a glorious church, without spot or wrinkle or any such thing.

Monday, 19th, went to Salem and had a pleasant meeting with Bro. Rufus Wendell. We enjoy the society of God's ministers, and were able to rejoice together while we considered the evidences of the advancement of truth. Felt glad that christian character, and not creeds, is the true test of fellowship. So Bro. Rufus and ourself, and all who love God, can meet and enjoy the sweet fellowship of christian charity.

A short time at Salem, and then away to Lynn again, and the following day to Dye House Village, where we enjoyed a good prayer meeting at Bro. Heath's, and found a pilgrim's welcome, and had a pleasant interview, with the privilege of walking out into the country and enjoying the sight of nature in her regal robes of ambient hue and flowery adorning. Here a placid lake, there a rippling, murmuring brook, there a pretty little cascade, and then a walk into the grand old woods where mosses and lichens and ferns grow in the shade, and the warblers in the branches greet us with a pleasant song. It is pleasant to sit here and notice the beauties nature has still to charm us, while she shows unmistakable evidences of decay. Yonder fallen tree covered with the climbing green lichens and mouldering back to dust, with the deep soil of decayed vegetable matter, tell us what nature has suffered and still suffers from the curse; and here and there a thrifty sapling growing out of some old decaying parent stock reminds us of the new earth and its attraction, made from the ruins of the old; when nature in all her foliage and unrivaled beauties will show no signs of decay. Now you may visit the forests, and you cannot find a perfect leaf there. Some imperfection mars every one; and as you silently sit musing, soothed to a quiet reverie by the swaying branches and low murmuring sounds, you can feel the force of the saying that "decline and change and loss follow decline and change and loss in such rapid succession, that you may almost catch the sound of universal wasting, and hear the work of desolation going on around you." Blessed be God! soon Eden will blush in varied beauties, and God's immortal saints will gather and sing,

In those [illegible] bowers,
Where on every hand bloom fadeless flowers,
And the long, long day is not marked by hours;
They'll gather there and sweetly sing
Their songs of praise to their glorious King.

But we must away from the woods, and off to the city again. Here we take the cars and are in Boston once more at the Crisis office, from whence we leave for an appointment in New Bedford. Over the Old Colony road we [illegible] and in a short time after a near arrive in East Bridgewater, where we find a pleasant resting-place in the vine-clad home of Bro. Allen. It is just the season of roses and jasmine and honeysuckle, and Sr. Allen's skillful hands have taught the vine its way over the trellis, and planted the numerous varieties of roses about the garden walks. We love God's roses that unfold their delicately tinted leaves and shed their fragrance around, but the artificial ones, that are but hypocrites, without fragrance, are used for flashy adornments, and are disagreeable. Flowers were never designed to be planted in the hair of a woman, or to be wreathed about her head. True beauty unadorned is adorned the most, and anything not beautiful is rendered more unseemly by adornments. The only ornament Paul recommends is the ornament of a meek and quiet spirit, that enhances beauty as it shines through the eyes, plays in pleasant smiles about the cheek and lip, and makes the tone of every word pleasant as the silvery note of the lute.

We spent a Lord's day in East Bridgewater, and had a pleasant interview with the Congregationalist minister, who came to supply the pulpit of that church for the day. As we had no appointment there, we attended church with him, and by invitation assisted in the service both morning and afternoon. It was refreshing to feel that there are those who can bid a christian minister a cordial welcome, and work with him as a true yoke-fellow, even when opinions are quite marked in their distinctions. This gentleman and brother in Christ said,

"I can fellowship as christians those who love Jesus, even if they do not agree with me as to his Divinity."

We remarked that those who depended on Christ so completely as even to expect their future existence, their immortality through him, could not think lightly of him, and he assented to the truth of the statement. We enjoyed a pleasant and profitable day; heard two sermons, and in the evening after he left were invited by the deacon to assist in the evening meeting. We accepted the invitation, and as the deacon read the parable of the marriage of the king's son, we had a pleasant time explaining it, and the people listened with evident interest. It is pleasant to thus mingle with christians, and forget every other name, and try to understand the real meaning of God's word together.

Tuesday we left E. B., and stopped on our way to New Bedford at Tremont, the place where the campmeetings are held, and preached one evening. Found a little company of faithful souls, and enjoyed the meeting with them. Enjoyed the hospitalities of Bro. Benson, the man who is so generally useful at the campmeeting. He is full of good words, a real lover of the truth.

Thursday, the 28th, we reached New Bedford, and were cordially welcomed by Bro. H. V. Davis, whose house is a home for all the ministers of Jesus, and whose busy head and hands, and warm, earnest heart, are all enlisted in the cause of truth. Bro. Davis conducted us to his home, and introduced us to his family, who spared no pains while we were in the city to make us comfortable and happy. Bro. Davis took us about his works, where he is engaged in the extensive manufacture of Prussian blue, and other chemicals, where the old rags and shoes and leather chips and shavings, otherwise worthless, are made valuable, proving the adage that "there is good in everything."

We remained in New Bedford four weeks, and enjoyed one of the best seasons we have experienced during our pilgrimage. We formed acquaintances here of such a character as we would like to have perpetuated in the coming kingdom. Here Bro. Hook and others held meetings last winter, and the results of their labors is apparent, and we trust have the elements of eternal life. It is good to meet the loved ones in Christ, who are looking for his returning. We had a free time preaching, and trust good was done. We enjoyed a communion season long to be remembered, the first one we have enjoyed for a long time.

Our brethren in many places are remiss in this matter. We seldom find arrangements for this sacrament, but it should be attended to frequently, not simply once a year, as the Jewish passover, but "often," especially those who are looking for the literal, personal return of Jesus to this earth can participate in it understandingly. It looks backward and forward, and commemorates the second advent as really as it does the first. The church in New Bedford attend to this ordinance regularly every month, and are blest in so doing.

We made two appointments at Acushnet while in New Bedford, familiarly known there as the "head of the river." The road to the place from N. B. is through the beautiful Acushnet avenue, a broad level way clean and broad, shaded often with beautiful elms and other shade trees; and here and there a fine residence with its attractive garden of flowers and fruit trees, with walks and hedges of cedar. We found a pleasant little chapel at Acushnet, and a good congregation to hear, although in the season of haying, and the weather was sultry and hot, and the people busily engaged. "The Lord gave the word," and the people had listening ears, which always makes it easy to preach. We enjoyed our visit very much, and our home while there, with Bro. White's family.

Bro. Allen Damman is laboring with the people here. He is a young man, only just commencing to labor. He is a son of Bro. Israel Damman, whom we met there on a visit to his son. Bro. Allen is deeply interested in the work of the Lord, and like all young preachers needs the sympathy and encouragement of the church and older ministers. It is so much of a cross to venture out to preach, that all who are willing to obey the Lord in this matter, whatever the character of their ability, should be encouraged, and the young men should study to show themselves workmen approved of God, *rightly dividing* the word of truth. One great feature of the church's prayer in these last days should be, Lord, send out laborers into the harvest, and then there should be sympathizing hearts and ready hands and cheering words to help the weak ones, whether male or female, to stand in the counsels of God and "preach the word."

We were pleased with the arrangements of the church in New Bedford, with reference to the meetings. Sabbath a. m. is the time for their social meeting, when the brethren and sisters enter heartily into the exercises of the meeting, and so are blessed and strengthened for the further duties of the day. At half-past one the Sabbath School, under the su[illegible] The school is an interesting one, and likely to be more so. Brethren are interested in it, and tax their brain and exert themselves to make it what it should be. O that there were more interest in the Sabbath Schools generally.

Our three weeks in New Bedford were profitable to us in spiritual things, and the brethren helped us after a godly sort in carnal things. L. O. McKINSTRY.

For the World's Crisis.

MAN DIES, AND WHERE IS HE?

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"—Job 14: 10.

Yea, where is he?—the *man*, the *whole* man? I presume Orthodoxy is ready to answer, "In heaven, or hell." But Job continues: "As the waters fail from the sea, and the flood decayeth and drieth up; so *man* lieth down, and riseth not: till the heavens (that are now, 2 Pet. 3: 7) be no more, they shall not awake, nor be raised out of their sleep." "O that thou wouldest hide *me* in the *grave*, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me."—vers. 11-13. Then comes the question, "If a man die, shall he live again?" and he answers by saying,—"All the days of my appointed time will I wait till my *change* come." "Thou shalt *call*, and I will *answer* thee."—vers. 14, 15.

Christ says, "*All* that are in the graves shall hear his voice and come forth." Job will be among them. *Then* his *change* will have come; as Paul says (1 Cor. 15: 51), "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed . . . at the last trump." Again (Phil. 3: 21), Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall *change our vile body*, that it may be *fashioned like unto his glorious body*." This seems to have been the hope of David, as expressed in Ps. 17: 15,—"I shall be satisfied when I *awake* with *thy likeness*." "Thou wilt deliver my soul from the power of the grave."—Ps. 49: 15. David does not seem to express himself through the modern theological notion that his *soul*, in a disembodied state, would fly away,

"Beyond the bounds of time and space,"

at death; but expected it would be redeemed from the power of the grave at the "last day," when he should awake with his Master's likeness."

How little we read in the theology of those holy men of old about "the never-dying soul," or "the wailings of eternal hell!" How silent on the subject of man's being "a compound being," of which we hear so much at the present day. Indeed, the very assertion that man is a "compound being," *for* ever overthrows the claim for immortality; because "man" is declared to be *mortal*. Job 4: 17. If man is a "compound being," and a mortal being, then of course the "parts," or "elements," of which he is composed, must be mortal. The soul is either a part of man, or it is no part of him; or, if it is the man, as some claim, then it is mortal, because "the man" is declared to be mortal. If it is a *part* of man, then it must be mortal, because it is a part of "mortal man"; and if it is no part of him, then it has nothing to do with him; hence when we read that Christ is coming to render unto every man according to his deeds, we are to understand that the soul is left out of the question; it is the *man* he comes to reward.

Again. If man is a compound being, God is. But few are willing, I presume, to admit that; but in the mouth of two or three witnesses shall every word be established. Paul says, "Now the just shall live by faith; but if any man draw back, *my soul* shall have no pleasure in him."—Heb. 10: 38. *One*. Isaiah says, "Your new moons, and your appointed feasts *my soul* hateth."—Isa. 1: 14. *Two*. David says, "The Lord trieth the righteous; but the wicked and him that loveth violence *my soul* hateth."—Ps. 11: 5. *Three*.

Here, then, are *three* witnesses testifying to the fact that God possesses a *soul*: but I suspect our immortal-soul-ists would hardly acknowledge him as possessing a "theological" one; such as fly away when people die.

Once more. Job says, "In whose hand is the *soul of every living thing*."—Job. 12: 10. Here Job testifies to the fact that "every living thing" (from the elephant down to the mouse) possesses a soul; but I presume Orthodoxy would hardly admit that they possess an "immortal," "indivisible" one, which soars away

"To the far-off spirit land,"

when the creature dies.

O, consistency, thou art a jewel! but what consistency is there in the theology of the present day? J. W. TAYLOR.

Chatham Valley, Pa.

THE HOLY UNCTION.

Thanks be to our God, there is such a thing as having the holy fire all through soul and body. Every avenue may be lit up by the grace of God, and the whole house set in order, with a lamp burning in every window. The image of Christ may be stamped upon the whole. Into such a temple as this, Jesus has promised to come and take up his abode, and bring his Father with him, and dwell there and reign, the God of love, the Prince of peace.

There is but one way to have this holy unction, and that is, by obeying God in all things, making straight paths for our feet, taking the word of God as our guide, believing what it says, taking the promises as ours, by an act of faith, not only for the forgiveness of our sins, but having the all cleansing blood applied, washing and cleansing both soul and body. We shall then worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Glory be to God the Father, Son, and Holy Ghost, for such a salvation as this, in this charnel house of death. There is now and then a green spot where God, by his eternal power, has imparted this mighty unction. As baptism after baptism comes upon the soul, how it tends upward, how fast the world recedes out of sight, how vain all things below, how pure the atmosphere gets, what a halo of light shines all around, what union such a soul has with Christ and his saints whose names are written in the Lamb's book of life, and their lives hid with Christ in God. What courage and strength it gives; how life, love, and hope and immortality, spring up in the soul, where this holy unction abides. To such belong this promise, "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that [illegible] tism; with it how quick she would emerge out of that wilderness, and put on her beautiful robes of righteousness. Her members would be crying, life, life, eternal life; and we should hear sinners crying: "Men and brethren, what shall we do to be saved? and they would fall like dead men all around us; and the tread of the Almighty would be heard on our farms and in the counting-houses, in the streets, and in every place where God's saints set their feet. And the very air would be filled with songs and shouts of the redeemed here on earth. Our lifeless class-meetings, love-feasts, and prayer meetings, would be turned into a halo of living fire, love and power. The cry would go out, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me."

While we sing anthems of praise to God the Father, let heavenly breezes waft the notes to the Lamb that was slain, whose blood now cleanses from all sin, and gives the victory.

If preacher and writer would get this heavenly touch, this holy unction in the soul—the propelling power that tends upward, and not to earth, that makes our feet like hinds feet, to leap over every obstacle, to surmount every difficulty; that presses through every storm, that rises triumphant over all—what a glorious jubilee there would be here on earth! What a multitude of fire-brands there would be sent through the land, setting the dry stubble all on fire, kindling a mighty flame that all the hosts of darkness could not quench. We should hear the sound from *afar*: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the king of glory shall come in, for behold I bring you good tidings of great joy, which shall be to all people." Praise God forever and ever. Amen. —*Earnest Christian.*

For the World's Crisis.

TO-DAY AND TO-MORROW.

Dark lower the clouds of sin and woe,
Their contents bursting o'er us,
To feed the streams that here below
Are rushing fast before us.
Pain comes to all; the grave, the gay,
Alike must meet with sorrow,
For Satan rules the earth *to-day*,
But Christ will come *to-morrow*.

Those whom we love are from us torn,
And laid within the silent tomb;
Oft are we called upon to mourn
For those cut down in youth's bright bloom.
Within the "narrow house" they lay,
While we are plunged in sorrow,
The grave is yawning wide *to-day*,
But Christ will come *to-morrow*.

Let christians then awake, arise,
For his *return* preparing,
To meet him in the opening skies,
His power, his glory sharing.
No matter what the world may say,
From that no trouble borrow,
The hosts of sin are strong *to-day*,
He'll come and reign *to-morrow*.

Arrayed in robes of living light,
The earth shall stand from sin all free,
The saints will walk its surface bright,
Spending a blest eternity.
The Savior in his blessed sway,
Will banish pain and sorrow;
Though all looks dark to us *to-day*,
He'll surely come to-morrow.

Dansville, N. Y. ALBERT SWEET.

For the World's Crisis.

"HERE AM I."

BRO. GRANT:—As old time plies swiftly his mighty oar, and brings us speedily down to the closing scenes of this world's history, we love to look over the blessed chart, which has been the faithful companion and guide of the weary and sad ones of ages past, and there discover our landmarks. As we rapidly approach the "evergreen shore," we clearly understand by its revelations, that the reward of the righteous is not far in the future. Soon we shall sing the coronation song, and

"Crown Him, Lord of all."

This cheers us, and amidst surroundings of evil, and temptations, we can rejoice, for our "redemption draweth near."

Temptations may surround us, and our pathway seem hedged before us, a misty cloud of darkness settle on every side, yet with all these trials, no greater ones can be given us than the Lord saw fit to give faithful Abraham when he said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon the mountains which I will tell thee of." How did he heed the command of his God? As right,—no questioning *why* he must thus exterminate his own progeny, but with promptness boldly stamped on his countenance, and firmness in his manner, he rose early in the morning, clave the wood, and taking his son started for Moriah.

What could have been the father's feelings as for three days he journeyed, with the prattler by his side? On the third day he lifted up his eyes, and saw the place afar off, when he said to his young men, Abide ye here, and I and the lad will go yonder and worship. Separating himself from all earthly friends, he took the wood of the burnt offering, and laid it upon his son,—like the great antitype bearing his cross up Calvary's rugged sides, the little son carried the wood for the burnt offering on his shoulders, while the father took the fire and knife in his hand. They together went up the mountain. How must the father's heart have sunk within him, as toiling up its steep sides the little one cheerfully accompanied him, and assisted in the labor of preparing for the sacrifice! when perhaps with unwonted earnestness he wonderingly said, Father, here is the fire, and the wood, but where is the lamb? Human nature is the same the world over, and divine assistance must have been given him as he said, "*My son, God will provide himself a lamb for a burnt offering.*"

When they arrived at the place appointed, Abraham built the altar, laid the wood in order, and told his little son that he was the lamb required of God to be given. Did not little Isaac stand back and say, What! me, father? Would he not plead that his life might be spared? If so, he reasoned with that parent till filial affection for, and obedience to, the commands of his honored parent triumphed, and then as a lamb submissively yielded to the father, who laid him upon the altar, and with paternal kindness gathered back from his brow the curling locks, stretched his hand and took the knife to slay his son; when he heard a voice from heaven, saying, "Abraham! Abraham!" "HERE AM I," was the faithful response. Yes; there he stood, just ready to obey God, even to the slaying of his only child. His faith had been tested; his Maker would show him mercy, and prepared for him another offering, while little [illegible] brace of his father. Happy man! who thus trusts in the Lord.

Let us not shrink from trials; they bring us nearer God; but so live that when he calls us to trials, we can quickly respond—"*Here am I.*" Your sister, L. TAYLOR.

FAULT FINDING.

Except vulgar and profane language, I hear nothing so disgusting or wearisome as fault-finding. The continual picking out of errors in one's actions, and presenting them as faults, without making any allowance for oversight or inexperience, is very unfeeling. We are all liable to err more or less, both in judgment and action, and we are often pained to know that we have committed error, and would gladly recall it; but the burden is made much heavier and less easily borne, when we are told of a fault committed, in such a sneering, contemptible way, that our warmest feelings seem chilled.

Now, brethren, this is not christian. I say brethren, because I intend it *for you*, and all who may be guilty of this uncharitable feeling. And I am led to do so for no other reason than to urge you to use a little more patience with our editors and ministering brethren. They may never tell you of your neglect, and the reproaches they have to bear on your account; but I will tell you, and also remind you, that it is very unkind, unmanly, and not christian. They may often commit many errors, and no doubt they do, but so do we. They often make apologies for what they may have done, and ask our pardon; now do we? I am afraid we do not always do so well.

I shall hardly be able to present this subject to you as I would like, for the circumstances of life are so varied, and errors are so common and different, that what may be said to one about the fault he may have committed in faulting others, will be applied to him only, and others no less guilty will scarcely feel any reproof. But I do hope that each one who is guilty of finding fault, or of judging another, before they censure the actions of a brother, sister, or any one else, will "first cast the beam out of his own eye, and then he can see clearly to cast the mote out of his brother's eye." It is then time enough to say, "Brother, I think you have done wrong." Do not tell him that he *has* done the wrong, but say, "I think so; and when you have shown the error, ask him to do so no more, and he will love you.

I think we might in this way bear one another's burdens. But the most common way now is, to let every body else know the fault, before the one who should *first* know it has learned any thing about it. This is very wrong. "Go," says the Savior, "and tell him his fault between thee and him *alone*; if he hear thee, thou hast gained thy brother." Oh, how much bad feeling may be prevented each day, if we would but follow this little command of the Savior.

No, brethren, do not fault me for being so plain with you, for I want you to understand what I say. And when it seems to you that our editors and preachers have done wrong, let them hear it in the mildest words you can give. For it may often occur that you are mistaken, and if you do this way, no one can be offended. Brethren, bear with our editors, for not many of us know that theirs is a life of toil and trouble. And, remember that we commit errors, too, though the world may never know them. Forget not to respect your ministers also, for they have much care for you, and often while we are censuring them roughly, they are remembering us at a throne of grace. None but the eyes of our God can see and know the doings of sinful men.—*Gospel Visitor.*

For the World's Crisis.

CHARITY.

As a christian grace charity is reckoned the crowning one of the apostle Paul, when he says, "And now abideth faith, hope and charity, these three; but the greatest of these is charity." 1 Cor. 13: 13. This, then, is reckoned by the apostle as the most essential, the most enduring, the most profitable. See 1 Cor. 13: 2; 8: 3.

Have we this grace in us? Are we governed by it? If so, we cheerfully grant our brother the same right to think and speak and enjoy his own opinion that we claim for ourselves. "Think and let think" (Wesley) should be our motto. If we differ in opinion from Bro. A., let each go to the word of God for light, praying for divine aid, and not let an honest difference of opinion become a "bone of contention." No, no, brother. God forbid. "Destroy not him with thy meat, for whom Christ died." Rom. 14: 15.

Education and tradition has much influence over us in this world of sin and trial; but let God's word be our guide; let us abide by the "Thus saith the Lord." What saith the word? We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. . . . But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 4: 20. Supreme love to God, and loving our neighbor as ourselves (Luke 10: 27) is what Christ enjoined upon us. Let us heed it, ever remembering the golden rule,—"Therefore all things ye would that men should do unto you, do you even so to them; for this is the law and the prophets." Matt. 7: 12.

Let us examine ourselves to see if we are in the gospel faith, living according to Bible rule, having our hearts filled with love to God and man; and when this is our happy lot, we shall rejoice to hear of the prosperity of our brother, be he black or white, and nothing will offend us. S. TENNEY.

Oxford, Me.

SCRAPS OF WISDOM.

If your hands cannot be usefully employed, attend to the cultivation of the mind.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that none will believe him.

Drink no kinds of intoxicating liquors.

Ever live (misfortunes excepted) within your income.

When you retire to bed, think over what you have been doing during the day.

Earn money before you spend it.

Never speak evil of any one.

Make no haste to be rich, if you would [illegible]

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

FROM EMELINE.

DEAR CHILDREN:—I have been thinking, since I have been on the camp-ground, that a great many of the little children are at home, while their parents are here enjoying the meetings, and the blessed, glorious sunshine with which the Lord has favored us; although with it we have also had a pretty hard rain. And while I have thought of this, I have also thought that perhaps those little ones who are not here would like a letter from some one who was here, giving them an account of the campmeeting.

Now, children, I wish I could give you such a description of it, that you would be so interested that you would be determined, if we should meet here again, that you would come too. I always like to see the little children come to campmeeting, and a good number are here; and Sr. Hastings, whom so many of you have seen, thought it would give the children great pleasure to have a little meeting for them, where she and others could talk to them, and where the children could speak if they wished. So she appointed a meeting in the Boston tent, and every day, just after breakfast, the little children are looked up and gathered into the tent; then Sr. Hastings reads, sings, and prays with them. A great many people are attracted by the sound of the sweet, childish voices, and come in to hear what the children have to say. It is a beautiful and touching sight to see the little boys and girls stand up boldly, but modestly, and say they love Jesus, and mean to serve him.

I am now going to tell you a story, which was told the children by an elderly gentleman (Bro. Chapman.) He said, many years ago two little boys, who had been blessed with a praying father, went into the woods, and they could not find their way out. They found a great rock, near which they sat. They started from it three different times, and every time they came round in a circle right back to the rock. Well, the little fellows were frightened, and knew not what to do. The name of one was Tommie, and the other Sammie. Finally Sammie said, "Let us pray to father's God." So they knelt down and asked God in a simple, child-like manner, to show them the way out of the woods; and then they tried to find their way again, and in a little while succeeded. "And," said the old gentleman, "the best of the story is, I was Sammie; and, dear children, God has directed him ever since."

Now, children, whenever you see a rock, think of this; and while thinking of it, remember these passages found in the 107th Psalm; "Then they cried unto the Lord in their trouble, and he delivered them out of their distress. And he led them forth by the right way. . . . O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Dear children, it is now morning again. Bro. Grant has just rung the bell for rising, and is singing,—

"Lord, in the morning thou shalt hear
My voice ascending high",

and as he sings from the preacher's stand, voices join in from the different tents, making the woods resound with melody.

I think this is as long a letter as Bro. Grant will want to publish, or I would write much more. Now, children, let us all be good, and strive to meet with our Savior in his coming kingdom.

Wilbraham Campmeeting, Aug. 24th, 1866.

For the "Children's Corner."

GEORGIA AND THE PRAYER MEETING.

"The two schools are going to meet and have a levee to-night. Wont we have a good time, girls? You'll go, wont you, Sukie?"

"No, Georgia. I shall go to the prayer meeting. Mother would feel very bad if I wished to go to the levee instead of the prayer meeting."

"Does your mother ask you to go to prayer meetings? Why, my mother never asked me to go to one in my life. She is a member of the church, and always goes to them. But I always supposed them to be dull, sleepy, horrid places. Mother wishes me to enjoy myself, and have a good time, whilst you never go to parties. Oh! I'm glad I'm not you!"

"Indeed, we have excellent meetings. I enjoy them very much. Mother says parties of pleasure are sinful, and no place for a christian."

"But your cousin Laura and others go to parties, church members, too. Oh! I'm glad I'm not so religious. Now, Sukie, do go just this once; we shall all enjoy it so much;" and her arms were thrown lovingly around me. Her soft, dark eyes looked pleadingly into mine.

"No, Georgia, I had rather go to the prayer meeting. Wont you come to some of our meetings? How I wish you were a christian, Georgia. Good night!"

"What a fool you are, Sukie. Good night!"

Thoughts of my young friend's unsafe condition saddened my heart that evening as I joined the praying ones. Well, I "went and told Jesus" about her. Think you he heard me?

A year later, my father's sitting-room was well filled with smiling young faces; nearly all my young friends, with others, were present; not lovers of pleasure, but lovers of God now. Ah! I remember, as though it were but yesterday, the words of dear Georgia:

"I have been to many places of amusement, and thought I had good times; but, after getting home, in the quiet of my own room I would remember unpleasant things—a jealous, envious, or unkind word, dropped by some one, that often gave me the heart ache and left a sting.

"After attending the prayer meeting, I feel a sweet joy and peace in my heart—no *sting* there; all is peace. I love to remember the comforting words spoken there. I wonder how a christian can go to a party! How I love the prayer meeting!"

Several years passed. I had left the home and friends of my early youth. I had become a wife and mother. Business called my husband to the little village of my early home. I said to him:

"Call and see Georgia for me."

He found the beautiful one attenuated, and wasted by disease.

"Do you suffer much pain?" said he.

"Oh! its all pain"; notwithstanding, it was all perfect resignation, joy and peace. She spoke with rapture and perfect faith of Christ, and his love and goodness to her.

Well, after seven long years of suffering, "the tired eyelids closed," the loving heart stilled. They laid her to rest beneath the churchyard turf; but her life was "hid with Christ in God." She will [illegible] "find it again" in the resurrection at the last day. Methinks Georgia will break the bands of death with triumphant shouts of joy, and praise God in his kingdom eternally for the prayer meeting.

Mothers, will your children say of you, She never asked me to go to a prayer meeting? Girls and boys, young men and maidens, will you not go to the prayer meetings, not to laugh and make fun, but to pray? There is to be a prayer meeting by and by. Earth's kings will be there. Great men, mighty men, rich men; finally, all who do not love God will be sure to be there, praying to the mountains and rocks. I warn you all not to be there, and pray God to "gather not my soul with sinners." Who will join me in this prayer?

Marlboro, Vt. S. VYORNA WHITAKER.

For the "Children's Corner."

WHAT PERSEVERANCE WILL DO.

DEAR LITTLE READERS:—I hope you have felt interested in the stories I have told you about those who have advanced from a state of poverty and ignorance to one of knowledge and honor; and now I am going to tell you of several others, who from lowly life have attained to a high position. I like, you see, when I read, to gather up here and there facts like these, that are worth preserving, and to give them sometimes to others, thinking they, too, will feel interested in them.

Well, I will tell you now of an eminent painter, who once was a *barber*. You know barbers are not much honored, though their business is quite an important one, not quite so much, however, in these days of long beards, as when men thought they must be shaved every other day. This painter's name was Turner. He had such a strong desire to be a painter, that he could not be contented with shaving people, so he gave that up, and hired himself out for sixty cents a night to paint skies in other men's drawings. He performed his work faithfully, and then he advanced a step further by making illustrations for guide-books, or any other books that needed a frontispiece. He was very particular to do it all well, and to improve as fast as possible. Thus by patience, perseverance and faithfulness, he advanced from the lowly station of a barber, to one of honor as the greatest of landscape painters.

Sir Richard Arkwright, the inventor of the spinning-jenney, was also a barber, and his first shop was a cellar, over which he put up the sign, "Come to the subterraneous barber, he shaves for a penny." The other barbers, finding their business failing them in consequence, reduced their price to a penny; and then Arkwright, resolved to gain the trade, put up another sign:—"A clean shave for a half penny." This lowly barber was uneducated, never attended school, and all the education he ever attained was what he picked up himself and that was but little. Yet he advanced from his cellar and half-penny shaves to a position where he governed, by his motions, the entire cotton manufactury of England. The "spinning jenny" did much to elevate England, and give him power among European nations.

You have all heard of Shakespeare, and probably many of you have read his works in part. He was the son of a butcher. Cardinal Wolsey, De foe, Akenside, and Kirk White, were butchers' sons. Bunyan was a tinker. Hugh Miller the geologist, and Allan Cunningham, the writer and sculptor, were masons and bricklayers. Harrison the chronometer-maker, John Hunter, the physiologist, Romney and Opie, the painters, and John Gibson, the sculptor, were carpenters. Gifford, the editor of the "Quarterly Review," Bloomfield, the poet, and William Carey, the missionary, were shoemakers.

I have read a story of a carpenter who was observed one day planing a magistrate's bench, and taking unusual pains with it; and when asked the reason of this, he replied,

"Because I wish to make it easy against the time when I come to sit upon it myself." And he did live to sit upon that very bench as a magistrate.

Now it was by being "faithful in that which was least," that these men, whose names I have recorded, attained unto a position of influence and honor. They persevered amid many difficulties and overcame very many obstacles. Now I do not expect my little readers will live here in this wicked world long enough to become men and women, but I would have you imitate these to whom I have cited your attention, in their faithfulness and perseverance; and not only in respect to your worldly affairs, but especially in regard to religious matters. Be faithful in your relation to others,—as a child, a brother, a sister, and school-mate. Persevere in *right doing*, whatever may be the obstacles that beset you. If you do this, you will gain far greater honor than man can bestow,—the honor which comes from God, and far surpasses earthly fame. Your name will be inscribed in the book of life, and when Jesus comes you will dwell in his beautiful kingdom, where every thing will be lovely, and no sorrow can ever come.

M. D. WELLCOME.

☞ Keep your heart right, and your life will keep itself.

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AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; Lordness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SIGHS.

BY D. T. TAYLOR.

We sigh and pine for the age of love,
For the land where hate shall die;
Where deathless friendship the heart may prove,
And truth shall light each eye.
Where the soul's best hope shall know no blight,
Where its chords shall feel no pain;
And the thought of ill in that world so bright,
Will never return again.

Our home shall be where love's star sets not,
But shines through the long sweet years;
Where the pangs of parting are all forgot,—
All vanished life's bitterest tears.
The night of weeping will soon be past,—
Sin's story ere long be told;
And the worn and earth-weary find rest at last,
With the King in the city of gold.

For it cannot be that our fondest hopes
Must bloom but to fade and die,
As the meteor gleams on the gloomy cloud,
Then bursts on the midnight sky.
The pangs we feel are the throes of birth;—
Toil on till the night is done,
For a morning will break over all the earth,
That will know no setting sun.

Roll back on your hinges, ye jeweled doors,
Till our souls shall your beauty know,
Til heaven bursts through her starry floors,
And strews all her lights below,
Till the glow of a thousand suns comes down,
And the sheen of a silver flood
Shall deck our sad earth with a golden crown,
Till it flames like the hill of God.

—*Advent Herald.*

For the World's Crisis.

BIBLE OR TRADITION.—WHICH SHALL WE BELIEVE?

The following one hundred passages and over *plainly declare and prove the righteous and the wicked* are not rewarded in death, but *at the coming of Christ, the resurrection, and the day of judgment.* The word of God is not "Yea and nay," but yea and amen. Bishop Law (who lived one hundred years ago) says, "The Scriptures represent death as *sleep*, a negation of all life, thought, or action; by rest, resting place, or home, silence, oblivion, darkness, destruction, or corruption."

Sleep—in the case of good men. "And the Lord said unto Moses, Behold, *thou shalt sleep with thy fathers.*"—Deut. 31 : 16. "*So David slept with his fathers, and was buried in the city of David.*"—1 Kings 2 : 10. "*And Asa slept with his fathers*, and was buried with his fathers in the city of David his father."—1 Kings 15 : 24. "*And Solomon slept with his fathers*, and he was buried in the city of David his father."—2 Chron. 9 : 31. Tradition says their bodies slept, and their souls are in heaven; but the Bible makes no mention of any such thing, but plainly declares, *they slept, and they were buried with their fathers.*

Says Job, "For now shall I sleep in the dust; and thou shalt seek me in the morning, *but I shall not be.*"—Job 7 : 21. "But man dieth and wasteth away; yea, man giveth up the ghost, *and where is he?*" Surely, either in heaven or hell, says tradition; but the Bible says, "So man lieth down, *and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep.*"—Job 14 : 12. Shall we believe this Bible declaration? "If a man die, shall he live again? All the days of my appointed time will I wait (till *death* come? No) *till my change come.*" It is plainly evident Job looked forward to the resurrection, as he says, "And though after my skin worms destroy this body, *yet in my flesh shall I see God.*"—Job 19 : 25, 26. "For I know that my Redeemer liveth, *and that he shall stand at the latter day* upon the earth;" "whom I shall see *for myself*, and mine eyes shall behold, and not another."—ver. 27.

Says the Psalmist, "I shall be satisfied *when I awake with thy likeness.*"—Ps. 17 : 15. (Not satisfied in death, or at the time of his death.) "*For in death there is no remembrance of thee;* in the grave who shall give thee thanks?"—Ps. 6 : 5. "Shall the dust praise thee?"—30 : 9. "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in *the land of forgetfulness?*" Ps. 88 : 10–12. *Tradition* says, the righteous dead are praising God in heaven; the Bible says, "*The dead praise not the Lord, neither any that go down into silence.*"—Ps. 115 : 17. Now which will you believe? God's word, or man's word? "But are not their thoughts beginning to expand and enlarge in death, according to tradition?" What does the Bible declare? "*His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*"—Ps. 146 : 4. Have the dead any more knowledge than the living? Says tradition, Yes. But the Bible says, "*For the living know that they shall die;* BUT THE DEAD KNOW NOT ANY THING." "Also their love, and their hatred, and their envy, is now perished."—Eccl. 9 : 5, 6, 10. Not increasing, as tradition says, with greater intensity, "but is now perished." "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity." "All go unto one place; all are of the dust, and all turn to dust again."—Eccl. 3 : 19, 20. Tradition says, man certainly has pre-eminence in death above a beast, as the soul, the real man, either goes to heaven or hell; but, says the preacher, "*All go to one place; all are of the dust, and all turn to dust again.*"

Now what does Hezekiah declare when the Lord in mercy delivered his soul from the pit of corruption? "*For the grave cannot praise thee*, death cannot celebrate thee; . . . *the living, the living*, he shall praise thee, as I do this day."—Isa. 38 : 18, 19. Tradition says, "Man's soul is immortal, and never dies." But the Bible declares, "*He spared not their soul from death*, but gave their life over to the pestilence."—Ps. 78 : 20. "All they that go down to the dust shall bow before him, *and none can keep alive his own soul.*"—Ps. 22 : 29. Which will you believe?

Again, "Behold, all souls are mine; . . . *the soul that sinneth it shall die.*"—Ezek. 18 : 4. But says tradition, "The soul can never die." Yet again, the prophet declares, "*The soul that sinneth it shall die.*"—Ezek. 18 : 20. Hezekiah declared, when the Lord added unto his days fifteen years, "Behold, for peace I had great bitterness; *but thou hast, in love for my soul, delivered it from the pit of corruption.*" Isa. 38 : 17. The Psalmist also, in a song of deliverance, declares, "*For thou hast delivered my soul from death.*"—Ps. 56 : 13. "O Lord, thou hast brought up *my soul from the grave*. thou hast kept me alive, *that I should not go down to the pit.*"—Ps. 30 : 3. Tradition says the soul, the real man, would not go down to the pit, or the grave; but the Psalmist further says, "What profit is there in my blood, *when I go down to the pit? Shall the dust praise thee?* Shall it declare thy truth?"—Ps. 30 : 9. "*Let my soul live and it shall praise thee;* and let thy judgments help me." Ps. 119 : 175. If the Psalmist expected to be in heaven at the time of his death, would he have exclaimed as follows? "Therefore my heart is glad, and my glory rejoiceth: *my flesh also shall rest in hope.*"—Ps. 16 : 9. But tradition says, "he has long been in heaven." What does Peter declare in regard to this? "Men and brethren, let me freely speak unto you of the patriarch David, that *he is both dead and buried*, and his sepulchre is with us unto this day." "But has not David gone to heaven?" Let Peter answer: "*For David is not ascended into the heavens.*"—Acts 2 : 29, 34. Now which will you believe, tradition, or the Bible?

Says Isaiah, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous *is taken away from the evil to come.* He shall enter into peace; *they shall rest in their beds.*"—Isa. 57 : 1, 2. And the Revelator also declares, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14 : 13. Not that they are living and resting in heaven, but that they "rest from their labors, and their works do follow them." Now if the soul, the real man, lives, and the body only dies, would not Satan's declaration prove true? "And the serpent said unto the woman, "*Ye shall not surely die.*"—Gen. 3 : 4.

Does Paul make any exception in regard to the soul? He says, "Wherefore, as by one man sin entered into the world, and death by sin, *and so death passed upon all men*, for that all have sinned."—Rom. 5 : 12. "And *it is appointed unto all men once to die*, but after this the judgment."—Heb. 9 : 27. Not that the body alone shall die, but "*unto* MEN *once to die*," and "after this the judgment," at the day appointed. And the Lord said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for *dust* THOU *art, and unto dust shalt thou return.*"—Gen. 3 : 19. Of the wicked, Job declares, they are "reserved to the day of destruction; they shall be brought forth to the day of wrath." Not that they are now suffering wrath, but "shall be brought forth to the day of wrath." "Yet shall he be brought to the grave, and shall remain in the tomb."—Job 21 : 30, 32. Peter also says, "The Lord knoweth how to deliver the godly out of temptations, *and to reserve the unjust unto the day of judgment to be punished.*"—2 Pet. 2 : 9. Not that they are now suffering punishment, *but are reserved unto the day of judgment to be punished.*"

As the apostle Paul also declares, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. 1 : 7, 8. Not at death, but when the Lord Jesus shall be revealed," or come. Our Savior's parable of the tares and wheat, plainly proves this point. He said, "Let both grow together until the harvest." "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just."—Matt. 13 : 30, 49. And Paul, in addressing the ungodly, says, "But after thy hardness and impenitent heart, treasurest up unto thyself *wrath against the day of wrath, and revelation of the righteous judgment of God;*" not against the day of death, but "*against the day of wrath.*" "*In the day when God shall judge the secrets of men by Jesus Christ*, according to my gospel." Rom. 2 : 5, 16. "*For we must all appear* before the judgment seat of Christ, *that every* one may receive the things done in his body, according to that he hath done, *whether it be good or bad.*"—2 Cor. 5 : 10. Tradition says, we are judged and rewarded at the coming of Christ, and day of judgment. Which shall you believe? Paul also says, "Therefore, *judge nothing before the time, until the Lord* come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1 Cor. 4 : 5. Peter's declaration fully confirms these statements. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire *against the day of judgment and perdition of ungodly men.*"—2 Pet. 3 : 7.

Our Savior says, "Marvel not at this; for the hour is coming *in the which all that are in their graves shall hear his voice* [now mark this, he does not say they are in heaven or hell, but 'all that are in their *graves shall hear his voice*'], and shall come forth; *they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.*"—John 5 : 28, 29.

Did Christ say in regard to Lazarus that he was in heaven? No. "*Our friend Lazarus sleepeth;* but I go that I may awake him out of sleep."—John 11 : 11. Not as tradition teaches, that his soul, the real man, was alive, while his body slept; but, as in the announcement, "Then said Jesus unto them plainly, *Lazarus is dead.*"—ver. 14.

Again, *how can it be possible* for the righteous, if they are already in heaven, to perish, even if there should be no resurrection? Yet Paul declares, "For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which are fallen asleep in Christ are perished.*" I repeat the question, If the righteous go to heaven at death, according to tradition, then how can they have perished, as Paul says they are, "if the dead rise not?" Now let Paul solve the question. He makes the resurrection and coming of Christ the grand theme and consummation of the Christian's hope. "But now is Christ risen from the dead, and become the first fruits of them that slept." As Christ has arisen from the dead, so shall the righteous also be raised,—"But every man in his own order; Christ the first fruits; *afterward they that are Christ's at his coming.*"—1 Cor. 15 : 16–62. Not at death, but at Christ's coming.

(*Concluded next week.*)

For the World's Crisis.

IS MIND THE RESULT OF ORGANIZATION?

If mind cannot exist independent of the physical organism, then of course it is the result of organization. If it can be proved that it can exist independent of the physical organism, then we are ready to admit that it is not the result of organization. But how is one going to work to prove that it can, or cannot?

An eminent defender of the doctrine of natural immortality, in a recent article, remarks: "We are personally acquainted with a number of individuals, now living, who testify to the fact of having been dead, and were conscious of the fact of dying, and being dead, who recognized their own persons as in spirit, and saw and recognized their own bodies as dead; saw what was done with those bodies, met with angelic guides, who took them to paradise, showed them persons and places there, conversed with persons there who were dead, etc."

This the writer presents to his readers as evidence that men are conscious after they die; hence mind can exist independent of the physical organism. Mark, he says, "they are *now alive*, and are conscious of being once *dead.*" Now one of two things is true; and that is, they have either had a resurrection, or they were not dead. Which is true? If they were not dead, then it does not prove "*consciousness in death;*" and before he can make a very strong point of it, he must *prove* that they were *truly dead*. I don't think he will undertake such a task, and he seems to be aware of the dilemma he is in; for before he closes his article, he modifies the term "death," in their case, to "suspended animation." And again, their testimony is fatal to the popular theory concerning "heaven," "hell," "purgatory," etc.; for he adds, "From there (paradise) they were taken to hell, saw those whom they knew, saw their torments and sufferings," etc. Now if these were really dead, and their souls were really carried by angels to "paradise," how comes it that they got over that "unpassable gulf," into the dark regions of despair? The angels who conveyed Lazarus to paradise, could not conduct him to *hades*, even for the purpose of cooling the tongue of a poor sufferer there; but these individuals could visit the place just out of curiosity, without having any errand of mercy whatever. Surely, "times and seasons" have changed in the "invisible world," as well as in the visible.

But let us look in another direction for evidence whether mind can exist independently of the physical organism or not. Instances are not unfrequent where individuals, falling from a building, or being in other ways hurt, have had their skulls fractured, and have been taken up for dead, and for hours, yea perhaps for days, have lain in a state of total unconsciousness. To this they themselves attest, on recovering their senses again. They were not dead during this period of time, to be sure; but "animation was suspended," as in the cases mentioned by the writer of the above mentioned article. But I ask if mind could exist independently of the physical organism, why should not such individuals retain their thinking faculties during this period of time, instead of becoming utterly unconscious? If a certain blow on the head will cause to cease "all thought," and "all knowledge," by what rule of logic can it be proved that a harder one, which would entirely dismember the brain, would set the thinking machine to running more powerfully than ever? Indeed, I am inclined to believe that, as the *living* sometimes know "not any thing," the *dead* are surely no better off; but, as David says, "In that very day (the day of his death) his thoughts perish."—Ps. 146 : 4.

People sometimes are in a "trance," and are carried away *mentally* to one place and another; and this probably was the case with the individuals from which our brother gets his evidence, which he thinks sustains the idea of dead men being alive. But I think a better way to sustain a theory is to come right to the word of God, and if after trying it there, it is found that evidence is lacking, let the theory go, and cling to the word any way. Sometimes it so happens that an individual gets a theory instilled into his mind, and can not, or will not, easily get rid of it. Yes, they cherish it until it becomes dear to them, and they will exert every energy to sustain it, rather than yield to the convictions of truth.

An eminent Spiritualist lecturer, when opposing the mortality of man, as taught in the Bible, declared "he saw one man's soul leave the body!" The above brother does not claim to have seen any such a thing as this; he only *conversed* with them after they got back.

J. W. Taylor.

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For the World's Crisis.

THE GIFTS OF GOD.

God in his goodness and unerring wisdom has given unto his children many and various gifts. Some, like his providences, are general; others are special. And while one is bestowed upon us unasked, it is received as the result or regard of a kind and generous Father, "who maketh the sun to rise on the evil and the good, and sendeth rain on the just and unjust."

"The gifts and calling of God are without repentance"; but special gifts are not *without prayer*. We are led to understand from the teaching of Scripture that some things will never be granted without an effort upon our part. Hence we have these words: "Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full." And one thing is sure, that whatever God withholds, no earthly arm can give; whatever he is pleased to bestow, no earthly power can prevent. They may censure and imply that all is not right, but *God seeth not as man seeth;* for man looketh on the outward appearance, but the Lord looketh on the heart." Therefore, let no one impute the work of God to man or the devil, for that would be blasphemy.

It is very true that the gifts of God can be perverted; they can be abused, and prove a curse instead of a blessing. Wo to him who holds the fearful prize with any other view than to do the will of God and glorify his name. We have no reason to exalt ourselves because of the condescension of a prayer-hearing God, and think that it is merit or worth, genius or sagacity, or even that we stand upon higher ground than others; for the proud he knoweth afar off; they are also an abomination to him. "Though the Lord be high, yet hath he respect unto the lowly."

In view of these things, I am led to adopt the prayer of Agar: "Remove far from me vanities and lies; give me neither poverty or riches; feed me with food convenient for me."

West Brattleboro, Vt. A. M. Stark.

For the World's Crisis.

THE CHERUBIM.

Having read the book of the Hon. George Smith, London, on the subject of the Cherubim, I propose to notice the book, and its most important theme, very briefly.

Three theories have been put forth in solution of these mystic figures—the cherubim. *First*, that they symbolise "the three persons of the Holy Trinity." *Second*, that they refer to "angelic nature and ministrations." *Third*, that "they were typical of the true church—true believers in every dispensation of grace." pp. 4–6.

Then, after having compared and contrasted and criticized each text of Scripture, and each of the thrice named theories, the author says, "As I wish to avoid every approach to a fanciful exposition of Scripture, I have carefully abstained from giving *any opinion* as to the importance of the various appearances manifested in the cherubim. *Not knowing the design* of the several animal forms which are here introduced, I will not speculate upon it." p. 146. "What truth does it teach?" (the cherubim, Ezek. 1 : 1–9).

"I do not," he says, "pretend to answer a question which I regard as both interesting and important; but *suggest two thoughts* respecting it for the consideration of the reader." p. 147. The two thoughts are, first, the "four great divisions, or dispensations (in the scheme of redemption),—the patriarchal, the Levitical, the prophetical, the christian; all these ministered the gospel in different forms."

The second is like unto the first in its character, but far less likely to be the truth set forth by the cherubim. It is given thus:—"In gospel times we see the church divided into sections, separated from each other by distinctions of an earthly character, as were the cherubic figures. . . . In both aspects (four dispensations and church divisions) the symbol, I think, very strikingly accords with the past. But I leave these thoughts merely as suggestions for the consideration of the reader. Whether the first or the second view gives the true exposition of the scriptural symbol, or whether it had reference to either, I shall *not presume* to decide." This is the pith and sum of the whole book. To all which I respectfully reply, that I am glad to have had the reading of the book, and to have had my thoughts directed to its subject. To my apprehension, it has been the occasion to me of an advance in scriptural knowledge. The subject, however, as a whole, lies in my mind thus:—

"Faith cometh by hearing, and hearing by the word of God."—Rom. 10 : 17. Of course, the doctrine of the cherubim must be found in the words which the Holy Ghost useth to set it forth to our faith. "How readest thou?" is the question. Answer. We can not read that they represent God, nor his chosen people, nor his honored priesthood; because God and Moses and Aaron and Israel his chosen were there present along with the cherubim. They, having been there themselves, needed no representatives; and hence, we must read further to understand the subject, as set forth in the holy Scriptures. No *present* person or class needs a representative. The "dominion" given to Adam and Eve over the earth was forfeited by transgressing the law, in Eden. At their expulsion, we find there cherubim.—Gen. 1 : 26, 27; 3 : 22–24.

Again, at the partial reorganization of the first dominion of God over this world, we read that "Solomon sat on the *throne* of the Lord as king instead of David his father." 1 Chron. 29 : 23; Ezek. 21 : 25–27; Micah 4 : 1–8; Luke 1 : 30–33; Acts 1 : 3, 6; 28 : 31; Rev. 11 : 15–18; Ps. 72 : 1–20; 102 : 13–21; 103 : 19–22. The camp of Israel, at the incipient organization of this kingdom, was arranged thus: Judah and two other tribes were placed on the east, to lead the whole; and his ensign was "the Lion." Reuben and two tribes, south, and his ensign "the Man." Ephraim and two tribes, west, and his ensign "the Ox." Dan and two tribes, north, and his ensign "the flying Eagle." Num. 2, and Jewish history. The priesthood of Israel was divided into twenty-four courses, each and all with their elders. The tabernacle stood in the midst, with its mercy seat surmounted by the cherubim, which formed the throne of Jehovah, as the con-central object—the controlling sovereign of the whole scene. This was "the shadow" of the kingdom to come.

Harmoniously with this organization of the typical kingdom—this "shadow of good things to come" (and yet to come; because Paul, like us, belonged to this passing gospel age)—we read of the orders of being in "the restitution" (Acts 3 : 21; Isa. 11 : 1–9) like to those that obtained at "the first dominion." Gen. 1 : 20–27.

Transcendentalism to the winds. Philosophy and speculation are out of place on such a theme as this. It belongs altogether to Revelation; and as such it is addressed to our faith, not at all to imagination. We may take in all parts of the word, that bear on the subject, and there *stop*—"with reverence and godly fear."

With the four-sided, four-ensigned camp of Israel; with "the four and twenty elders" (or heads) of the priesthood, and the throne of the Lord in the centre, over the cherubim, on the mercy seat; we find the basis of the imagery in Rev. 4. Here we find the throne of the Most High, with its living, everlasting scenery, the four living ones, and the four and twenty elders. Then, other visions give us the expanded view of the saints that sing the anthem of redemption. The angels join in the chorus, and all in heaven, earth and sea swell the universal praise that finds its crowning consummation in the reverent "Amen" of the four living ones, and the worship of the four and twenty elders.—Rev. 5 : 9–14. This "throne of the Lord" appears often, as in Rev. 11 : 15–18; 20 : 4–7. Now locate it. In Ps. 72, it is "the judgment" throne to "the oppressor"; and the radiant centre of the all-abounding blessing and glory which shall "fill the whole earth." *Amen.* Thus we find the type met by the antitype. We find "*the end*" declared "from the beginning." Isa. 46 : 8–11. Thus we can "have *faith* in God" as to the cherubim.

But the author of this book, after reviewing the whole subject, only attempts a two-fold suggestion, on neither of which will he *presume to stand*. p. 147. His reference to "*four* dispensations," as a solution of the doctrine of the cherubim, ignores the three primary dispensations, from Adam in Eden to Abraham; and also "the dispensation of the fulness of times"—the millennial age, yet to come. Hence this reference can not be entertained as truth for a moment.

His second reference to the sects of Christendom—the scandal and sin of the gospel age, is still more at fault. Because God could not so symbolize the "*one* body—the church," as his symbol of the professing church is seen in Rev. 17; 2 Thess. 2 : 1–8; Dan. 7 : 7, 8. "The judgment" impends on this "Babylon." The author having no knowledge of "the *design* of those animal forms,"—after all his investigation,—has but a slight hold, with his hesitating, two-fold suggestion, on the mind of the reader, to whom he so feebly appeals.

My apprehension of the cherubim may be inquired for, and hence I add that a few facts seem essential to the understanding of this subject, as it is set forth in Holy Scriptures.

1st. The principalities and powers in the heavenly places are to know or learn the manifold wisdom of God—not *as* (or because) they are the church; but BY the church. Eph. 3 : 10. This distinguishes between the church and the cherubim.

2d. Into which things (the prophecies of salvation) the angels desire to look.—1 Pet. 1 : 11–12; Daniel 8 : 13–14; Daniel 9 : 21. These angels are not the christians here addressed.

3d. These glorious orders of being, above men, are ever seen in attendance on the Lord Almighty in every dispensation. Ps. 103 : 19–22; Rev. 15 : 1.

4th. The parties to the old covenant—the Redeemer of Israel, and Israel his chosen people and priesthood, with all the then living heirs of promise (Heb. 11 : 24–35) were themselves then present. Hence they needed no cherubim representatives. The Redeemer and the then redeemed were *there*. The antitype must of course correspond to the type in these particulars, for all was made "according to the pattern." Heb. 8 : 5–7. So much seems certain from the above named points of fact: namely, the Redeemer of Israel, and Israel his redeemed, with all the honored priests, prophets, and things of that dispensation, were *not* symbolized by the cherubim. By consequence, the analogous facts will obtain in the antitype; and the conclusion is that "the cherubim" who were present and acting their part in the economy of redemption (Gen. 3 : 22), before the first fallen man had been redeemed,—who were represented by proper forms over the mercy seat, at the redemption of his ancient people Israel,—did represent a then absent class of God's intelligent universe, who yet are interested in the great plan of redemption. This seems certain.

Harmonious with these facts, we have the antitype in Rev. 4th and 5th. The SAINTS sing the song of redemption.—Chap. 5 : 8–9. The angels swell the chorus; and then we read of every creature in heaven, earth and sea, who join in the universal anthem; while the four living ones pronounce the solemn "Amen," and the four and twenty elders worship and close and crown the consummated praise.

This seems conclusive, that the saints are *not there* in such scenes in symbol, and yet also in person; not there officially as priests, on behalf of *themselves*, and yet themselves there in *another* character. But such confusion in idea and in all the plain terms employed, results from not distinguishing between the *saints* and the four living ones, with the four and twenty elders. We can only attain to the measure of truth given to us on all such subjects of revelation. All attempts to surmount the bounds of truth revealed on this subject, will only re-act on their authors; "as it is written, add thou not to his words, lest he reprove thee, and thou be found a liar." Rev. 22 : 17–18; Prov. 30 : 6. I let the cherubim just fill the place assigned to them in holy Scripture, where they appear and act an exalted part, long generations before the first man died, or could have been redeemed in any way. Much of detail remains unwritten; but so much is humbly submitted for the truth's sake.

J. B. Cook.

For the World's Crisis.

WOLVES.

The truth cuts very close, and the faithful workman will lay "judgment . . . to the line, and righteousness to the plummet"; yet there is a vast difference between this faithful dealing, and the tearing and devouring of wolves. It is the aim of the enemy to kill and destroy; and no one would mistake the skillful, experienced surgeon, who was doing his best to repair the mischief, for an enemy. No. The surgeon is a faithful friend, and if he cuts close, he will save you if possible. False teachers are compared to thieves and wolves. "The thief cometh not, but for to steal, and to kill, and to destroy." They sometimes approach you very gently, and profess much love, but they are only wolves in sheep's clothing.

Let me exhort my dear brethren to pray much for this one thing, that they may be kept from the power of wolves. The Good Shepherd says that his sheep know his voice, and they follow him; but a stranger they will not follow, for they know not the voice of strangers. Then how is it that some are led away by false doctrines? Does that prove that they were not really members of Christ, sheep of his flock? Did they go out from us, because they were not of us? It must be so in many cases, for where the heart is not right, there is a readiness to embrace false views; and when the false teacher comes, it seems that some are drawn away from the flock, that it might be made manifest that they had no part nor lot with the saints. Jesus will protect his own, yet the wolf may annoy you if he cannot destroy.

One way in which the enemy annoys the people of God is to try to persuade them that they are mistaken in regard to their own standing. He brings to view your infirmities, and besetments, or thorns in the flesh, and says, "You are not a christian." But don't believe him. Cling close to Jesus, and do not follow strangers. Your Savior knows you, and I trust you know him, and will soon see him as he is.

F. H. Chamberlain.

Sutton, Mass.

SECRET SOCIETIES.

Any association of persons acting in concert under an *oath of secrecy* is a "Secret Society." This oath is the *real bond of union*. Its abrogation would annihilate every such society in less than twelve months. They would burst like bubbles all over the land. The leaders know this; hence the tremendous guards thrown around this oath. To break it is high treason. Compared with this all other crimes sink into insignificance.

Here, too, is to be found their *power*. In every institution the *point of power* is contained in the *bond of union*. That which severs the latter will destroy the former. This is true of the christian church, and equally so of every aggregate body. And, whatever of influence there is in a *name* is found in this oath, for it gives designation to the society. To a certain class of minds, the whole charm is found in the fact of secrecy, and they are led and held by an insatiable something within themselves that is fed only from the stygian flood of mystery. And all the *conscience* there is enlisted is bound at this point also. An oath is brought in to constrain the conscience, and hamper its future action. They do not depend for success upon the *purity of their principles*—if they did, they would not need an oath to give them effect. They do not depend upon *the virtue of their adherents;* if they did, they would not deem it essential to bind them with an oath. Neither do they depend upon *wealth;* for then, too, the oath were unnecessary: but they appeal to the masses through the self-same methods of approach, and by identical arguments, with the superstitions of every age. In the fact of secrecy is their power. [illegible] by a flood of light, and they are gone.

Make the best of them we can, and they are but the relics of ancient superstition. They have a numerous and noted ancestry. They hail from the hot beds of Paganism; they never could breathe where the living God reigneth. The power of the old heathen religions, so notoriously cruel and blood-thirsty, was concentrated in the mysteries. The voluptuous East, transferring them from the religious to the social world, swarmed with them, wherein unbelief, drunkenness and prostitution held high carnival for ages. Thence, they were carried to Greece, and finally to "the mistress of a subjugated world"—Rome, where they were so many corrupt sores of a degenerate and rotting empire. Even the polished historian—Livy, declares that as early as his day, these societies were filled with "gladiators, scoundrels, rakes and bawds." Since then, in every civilized nation of earth, *as corruptions have increased, so have secret societies.* The purer the state of society, the fewer of them have there been; and a bad looking feature of the case is that among others, the most corrupt of the people are always found in them. And, now, if there is a designing sycophant, a tricky demagogue, or an unblushing self-seeker in the United States that does not hail from some one or all of these sinks of pollution, I should like to see him. He is a prodigy.

I thought I would write something of their *moral character;* but in searching I find nothing of that kind connected with them. It is urged, they are benevolent institutions; they aid each other when in want; they are the friends of the widow and the fatherless, etc. It is not plain that they are any more benevolent in their practical workings than any insurance company in the land; but yet, acknowledging that all is true that is claimed for them by their most ardent defenders, what estimate are we to place upon that benevolence which requires a rigid, unqualified oath to call it into action? To my certain knowledge, in three secret societies, to every money transaction there is a regular debt and credit side, and the acknowledgement, "for value received," might well accompany every beneficence.

They generally have what they call religious services at every meeting. For this purpose they elect a chaplain to serve a certain period of time. In some societies—in all which I have known—*he is elected without regard to moral character.* It is not uncommon to see the bloated drunkard, the braggart swearer, the caviling skeptic, or the bold atheist, conducting the worship of Almighty God; while Doctors of Divinity sit by and smilingly listen to the reading of the most eloquent language of devotion by lips unused to speak the name of God but in blasphemy.

In reference to their membership, the questions asked at initiation would seem to involve the idea that none could enter but those who possess good moral character, and are believers in the existence of God and the authenticity of his word. But this is a vast mistake. Many men answer every question in the affirmative, putting their own construction upon them, who neither believe in God or the Bible. Besides, there is in many of the questions, what a man might easily suspect was *purposed ambiguity*. These questions, too, are not the *real test*. That is found in personal likes and dislikes. I never knew but a very few rejected, and the reason of that, in each case, was because they were so scandalously debased that members thought they should be disgraced in the *eyes of the world* if they received them, and their cause injured.

Neither does moral character give a title to the benefits promised. Have you the password? Can you give the sign? These are the important questions. Character is crowded out of the question; right and wrong are questions not to be discussed. Here enters a dreadful antagonism. Law, with all its sanctions, has been set aside, human rights trampled under foot, and terrible crimes aided and abetted and disguised. Justice has been stopped in its course by a sign to the jurymen; traitors have gone free, and taken arms against the government, from a movement of the hand, unseen by all but God who keeps a book of remembrance. In short, there is no department of industry in the land, at this time, but what is more or less controlled by the influence of Secret Societies. But a few days since I was requested to give a church certificate to one of our most reliable and worthy brethren. In a short time afterwards the brother returned me the certificate, and related the circumstances which led him to make the demand. He is a laboring man, with a family dependent on him for support, and he was placed in a position where his situation depended upon his joining a secret society. If he united himself with it, his place was secure; if he did not, it was lost. He concluded to do so, and drew his letter from the church as a preparatory step. But God graciously interposed, and with tears and rejoicings at his signal deliverance, he returned to the embrace of the church.

It is the duty of the church to raise a warning cry against the invasions of such a foe; for, viewing these societies from the standpoint of christianity, nothing but a dark and terrible picture can be seen. "If the foundations be destroyed, what can the righteous do?" If the church accepts them as an ally, she cannot fulfill her mission. She does not hail them as co-laborers. "Out of Zion the perfection of beauty God hath shined. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." God recognizes no helper to Zion; only through her he shines, only by her he thunders his law. She can delegate no part of her work to another; the whole field is before her, and God has said, "Occupy till I come."—*Earnest Christian.*

☞ Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun in rising, reveals the true dimensions of objects which [illegible] dimly and confusedly

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SIGHS.

BY D. T. TAYLOR.

We sigh and pine for the age of love,
For the land where hate shall die,
Where deathless friendship the heart may prove,
And truth shall light each eye.
Where the soul's best hope shall know no blight,
Where its chords shall feel no pain;
And the thought of ill in that world so bright,
Will never return again.

Our home shall be where love's star sets not,
But shines through the long sweet years,
Where the pangs of parting are all forgot,—
All vanished life's bitterest tears.
The night of weeping will soon be past,—
Sin a story ere long be told;
And the worn and earth-weary find rest at last,
With the King in the city of gold.

For it cannot be that our fondest hopes
Must bloom but to fade and die,
As the meteor gleams on the gloomy cloud,
Then bursts on the midnight sky.
The pangs we feel are the throes of birth,—
Toil on till the night is done,
For a morning will break over all the earth,
That will know no setting sun.

Roll back on your hinges, ye jeweled doors,
Till our souls shall your beauty know,
Til heaven bursts through her starry floors,
And strews all her lights below,
Till the glow of a thousand suns comes down,
And the sheen of a silver flood
Shall deck our sad earth with a golden crown,
Till it flames like the hill of God.

—*Advent Herald*

For the World's Crisis.

BIBLE OR TRADITION.—WHICH SHALL WE BELIEVE?

The following one hundred passages and over *plainly declare and prove the righteous and the wicked* are not rewarded in death, but *at the coming of Christ, the resurrection, and the day of judgment.* The word of God is not "Yea and nay," but yea and amen. Bishop Law (who lived one hundred years ago) says, "The Scriptures represent death as *sleep*, a negation of all life, thought, or action; by rest, resting place, or home, silence, oblivion, darkness, destruction, or corruption."

Sleep—in the case of good men. "And the Lord said unto Moses, Behold, *thou shalt sleep with thy fathers.*"—Deut. 31 : 16. "*So David slept with his fathers, and was buried in the city of David.*"—1 Kings 2 : 10. "*And Asa slept with his fathers*, and was buried with his fathers in the city of David his father."—1 Kings 15 : 24. "*And Solomon slept with his fathers*, and he was buried in the city of David his father."—2 Chron. 9 : 31. Tradition says their bodies slept, and their souls are in heaven; but the Bible makes no mention of any such thing, but plainly declares, *they slept, and they were buried with their fathers.*

Says Job, "For now shall I sleep in the dust; and thou shalt seek me in the morning, *but I shall not be.*"—Job 7 : 21. "But man dieth and wasteth away; yea, man giveth up the ghost, *and where is he?*" Surely, either in heaven or hell, says tradition; but the Bible says, "So man lieth down, *and riseth not, till the heavens be no more they shall not awake, nor be raised out of their sleep.*"—Job 14 : 12. Shall we believe this Bible declaration? "If a man die, shall he live again? All the days of my appointed time will I wait (till *death* come? No) *till my change come.*" It is plainly evident Job looked forward to the resurrection, as he says, "And though after my skin worms destroy this body, *yet in my flesh shall I see God.*"—Job 19 : 25, 26. "For I know that my Redeemer liveth, *and that he shall stand at the latter day* upon the earth;" "whom I shall see for *myself*, and mine eyes shall behold, and not another."—ver. 27.

Says the Psalmist, "I shall be satisfied *when I awake with thy likeness.*"—Ps. 17 : 15. (Not satisfied in death, or at the time of his death.) "*For in death there is no remembrance of thee;* in the grave who shall give thee thanks?"—Ps. 6 : 5. "Shall the dust praise thee?"—30 : 9. "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness *in the land of forgetfulness?*" Ps. 88 : 10-12. *Tradition* says, the righteous dead are praising God in heaven; the Bible says, "*The dead praise not the Lord, neither any that go down into silence.*"—Ps. 115 : 17. Now which will you believe? God's word, or man's word? "But are not their thoughts beginning to expand and enlarge in death, according to tradition?" What does the Bible declare? "*His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*"—Ps. 146 : 4. Have the dead any more knowledge than the living? Says tradition, Yes. But the Bible says, "*For the living know that they shall die;* BUT THE DEAD KNOW NOT ANY THING." "Also their love, and their hatred, and their envy, *is now perished.*"—Eccl. 9 : 5, 6, 10. Not increasing, as tradition says, with greater intensity, "*but is now perished.*" "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity." "All go unto one place; all are of the dust, and all turn to dust again."—Eccl. 3 : 19, 20. Tradition says, man certainly has pre-eminence in death above a beast, as the soul, the real man, either goes to heaven or hell; but, says the preacher, "*All go to one place; all are of the dust, and all turn to dust again.*"

Now what does Hezekiah declare when the Lord in mercy delivered his soul from the pit of corruption? "*For the grave cannot praise thee*, death cannot celebrate thee; . . . *the living, the living*, he shall praise thee, as I do this day."—Isa. 38 : 18, 19. Tradition says, "Man's soul is immortal, and never dies." But the Bible declares, "*He spared not their soul from death*, but gave their life over to the pestilence."—Ps. 78 : 20. "All they that go down to the dust shall bow before him, *and none can keep alive his own soul.*"—Ps. 22 : 29. Which will you believe?

Again, "Behold, all souls are mine; . . . *the soul that sinneth it shall die.*"—Ezek. 18 : 4. But says tradition, "The soul can never die." Yet again, the prophet declares, "*The soul that sinneth it shall die.*"—Ezek. 18 : 20. Hezekiah declared, when the Lord added unto his days fifteen years, "Behold, for peace I had great bitterness; *but thou hast, in love for my soul, delivered it from the pit of corruption.*" Isa. 38 : 17. The Psalmist also, in a song of deliverance, declares, "*For thou hast delivered my soul from death.*"—Ps. 56 : 13. "O Lord, thou hast brought up *my soul from the grave:* thou hast kept me alive, *that I should not go down to the pit.*"—Ps. 30 : 3. Tradition says the soul, the real man, would not go down to the pit, or the grave; but the Psalmist further says, "What profit is there in my blood, *when I go down to the pit? Shall the dust praise thee?* Shall it declare thy truth?"—Ps. 30 : 9. "*Let my soul live and it shall praise thee;* and let thy judgments help me." Ps. 119 : 175. If the Psalmist expected to be in heaven at the time of his death, would he have exclaimed as follows? "Therefore my heart is glad, and my glory rejoiceth: *my flesh also shall rest in hope.*"—Ps. 16 : 9. But tradition says, "he has long been in heaven." What does Peter declare in regard to this? "Men and brethren, let me freely speak unto you of the patriarch David, that *he is both dead and buried*, and his sepulchre is with us unto this day." "But has not David gone to heaven?" Let Peter answer: "*For David is not ascended into the heavens.*"—Acts 2 : 29, 34. Now which will you believe, tradition, or the Bible?

Says Isaiah, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous *is taken away from the evil to come.* He shall enter into peace, *they shall rest in their beds.*"—Isa. 57 : 1, 2. And the Revelator also declares, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 14 : 13. Not that they are living and resting in heaven, but that they "rest from their labors, and their works do follow them." Now if the soul, the real man, lives, and the body only dies, would not Satan's declaration prove true? "And the serpent said unto the woman, "*Ye shall not surely die.*"—Gen. 3 : 4.

Does Paul make any exception in regard to the soul? He says, "Wherefore, as by one man sin entered into the world, and death by sin, *and so death passed upon all men*, for that all have sinned."—Rom. 5 : 12. "And *it is appointed unto all men once to die*, but after this the judgment."—Heb. 9 : 27. Not that the body alone shall die, but "*unto* MEN *once to die*," and "after this the judgment," at the day appointed. And the Lord said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for *dust* THOU *art, and unto dust shalt thou return.*"—Gen. 3 : 19. Of the wicked, Job declares, they are "reserved to the day of destruction; they shall be brought forth to the day of wrath." Not that they are now suffering wrath, but "shall be brought forth to the day of wrath." "Yet shall he be brought to the grave, and shall remain in the tomb."—Job 21 : 30, 32. Peter also says, "The Lord knoweth how to deliver the godly out of temptations, *and to reserve the unjust unto the day of judgment to be punished.*"—2 Pet. 2 : 9. Not that they are now suffering punishment, *but are reserved unto the day of judgment to be punished.*"

As the apostle Paul also declares, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. 1 : 7, 8. Not at death, but when the Lord Jesus shall be revealed," or come. Our Savior's parable of the tares and wheat, plainly proves this point. He said, "Let both grow together until the harvest." "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just."—Matt. 13 : 30, 49. And Paul, in addressing the ungodly, says, "But after thy hardness and impenitent heart, treasurest up unto thyself *wrath against the day of wrath, and revelation of the righteous judgment of God;*" not against the day of death, but "*against the day of wrath.*" "*In the day when God shall judge the secrets of men by Jesus Christ*, according to my gospel." Rom. 2 : 5, 16. "For *we must all appear* before the judgment seat of Christ, *that every one* may receive the things done in his body, according to that he hath done, *whether it be good or bad.*"—2 Cor. 5 : 10. Tradition says, we are judged and rewarded at the coming of Christ, and day of judgment. Which shall you believe? Paul also says, "Therefore, *judge nothing before the time, until the Lord come*, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1 Cor. 4 : 5. Peter's declaration fully confirms these statements. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire *against the day of judgment and perdition of ungodly men.*"—2 Pet. 3 : 7.

Our Savior says, "Marvel not at this; for the hour is coming *in the which all that are in their graves shall hear his voice* [now mark this, he does not say they are in heaven or hell, but 'all that are in their *graves shall hear his voice*'], and shall come forth; *they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.*"—John 5 : 28, 29.

Did Christ say in regard to Lazarus that he was in heaven? No. "*Our friend Lazarus sleepeth;* but I go that I may awake him out of sleep."—John 11 : 11. Not as tradition teaches, that his soul, the real man, was alive, while his body slept; but, as in the announcement, "Then said Jesus unto them plainly, *Lazarus is dead.*"—ver. 14.

Again, *how can it be possible* for the righteous, if they are already in heaven, to perish, even if there should be no resurrection? Yet Paul declares, "For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which are fallen asleep in Christ are perished.*" I repeat the question, If the righteous go to heaven at death, according to tradition, then how can they have perished, as Paul says they are, "if the dead rise not?" Now let Paul solve the question. He makes the resurrection and coming of Christ the grand theme and consummation of the Christian's hope. "But now is Christ risen from the dead, and become the first fruits of them that slept." As Christ has arisen from the dead, so shall the righteous also be raised,—"But every man in his own order; Christ the first fruits; *afterward they that are Christ's at his coming.*"—1 Cor. 15 : 16-62. Not at death, but at Christ's coming.

(Concluded next week.)

For the World's Crisis.

IS MIND THE RESULT OF ORGANIZATION?

If mind cannot exist independent of the physical organism, then of course it is the result of organization. If it can be proved that it can exist independent of the physical organism, then we are ready to admit that it is not the result of organization. But how is one going to work to prove that it can, or cannot?

An eminent defender of the doctrine of natural immortality, in a recent article, remarks: "We are personally acquainted with a number of individuals, now living, who testify to the fact of having been dead, and were conscious of the fact of dying, and being dead, who recognized their own persons as in spirit, and saw and recognized their own bodies as dead; saw what was done with those bodies, met with angelic guides, who took them to paradise, showed them persons and places there, conversed with persons there who were dead, etc."

This the writer presents to his readers as evidence that men are conscious after they die; hence mind can exist independent of the physical organism. Mark, he says, "they are *now alive*, and are conscious of being once *dead.*" Now one of two things is true; and that is, they have either had a resurrection, or they were not dead. Which is true? If they were not dead, then it does not prove "*consciousness in death*;" and before he can make a very strong point of it, he must *prove* that they were *truly dead*. I don't think he will undertake such a task, and he seems to be aware of the dilemma he is in; for before he closes his article, he modifies the term "death," in their case, to "suspended animation." And again, their testimony is fatal to the popular theory concerning "heaven," "hell," "purgatory," etc.; for he adds, "From there (paradise) they were taken to hell, saw those whom they knew, saw their torments and sufferings," etc. Now if these were really dead, and their souls were really carried by angels to "paradise," how comes it that they got over that "unpassable gulf," into the dark regions of despair? The angels who conveyed Lazarus to paradise, could not conduct him to *hades*, even for the purpose of cooling the tongue of a poor sufferer there; but these individuals could visit the place just out of curiosity, without having any errand of mercy whatever. Surely, "times and seasons" have changed in the "invisible world," as well as in the visible.

But let us look in another direction for evidence whether mind can exist independently of the physical organism or not. Instances are not unfrequent where individuals, falling from a building, or being in other ways hurt, have had their skulls fractured, and have been taken up for dead, and for hours, yea perhaps for days, have lain in a state of total unconsciousness. To this they themselves attest, on recovering their senses again. They were not dead during this period of time, to be sure; but "animation was suspended," as in the cases mentioned by the writer of the above mentioned article. But I ask if mind could exist independently of the physical organism, why should not such individuals retain their thinking faculties during this period of time, instead of becoming utterly unconscious? If a certain blow on the head will cause to cease "all thought," and "all knowledge," by what rule of logic can it be proved that a harder one, which would entirely dismember the brain, would set the thinking machine to running more powerfully than ever? Indeed, I am inclined to believe that, as the *living* sometimes know "not any thing," the *dead* are surely no better off; but, as David says, "In that very day (the day of his death) his thoughts perish."—Ps. 146 : 4.

People sometimes are in a "trance," and are carried away *mentally* to one place and another; and this probably was the case with the individuals from which our brother gets his evidence, which he thinks sustains the idea of dead men being alive. But I think a better way to sustain a theory is to come right to the word of God, and if after trying it there, it is found that evidence is lacking, let the theory go, and cling to the word any way. Sometimes it so happens that an individual gets a theory instilled into his mind, and can not, or will not, easily get rid of it. Yea, they cherish it until it becomes dear to them, and they will exert every energy to sustain it, rather than yield to the convictions of truth.

An eminent Spiritualist lecturer, when opposing the mortality of man, as taught in the Bible, declared "he saw one man's soul leave the body!" The above brother does not claim to have seen any such a thing as this; he only *conversed* with them after they got back.

J. W. Taylor.

Chatham Valley, Tioga Co., Pa.

For the World's Crisis.

THE GIFTS OF GOD.

God in his goodness and unerring wisdom has given unto his children many and various gifts. Some, like his providences, are general; others are special. And while one is bestowed upon us unasked, it is received as the result or regard of a kind and generous Father, "who maketh the sun to rise on the evil and the good, and sendeth rain on the just and unjust."

"The gifts and calling of God are without repentance"; but special gifts are not *without prayer*. We are led to understand from the teaching of Scripture that some things will never be granted without an effort upon our part. Hence we have these words: "Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full." And one thing is sure, that whatever God withholds, no earthly arm can give; whatever he is pleased to bestow, no earthly power can prevent. They may censure and imply that all is not right, but *God seeth not as man seeth*, for man looketh on the outward appearance, but the Lord looketh on the heart." Therefore, let no one impute the work of God to man or the devil, for that would be blasphemy.

It is very true that the gifts of God can be perverted; they can be abused, and prove a curse instead of a blessing. Wo to him who holds the fearful prize with any other view than to do the will of God and glorify his name. We have no reason to exalt ourselves because of the condescension of a prayer-hearing God, and think that it is merit or worth, genius or sagacity, or even that we stand upon higher ground than others; for the proud he knoweth afar off; they are also an abomination to him. "Though the Lord be high, yet hath he respect unto the lowly."

In view of these things, I am led to adopt the prayer of Agar: "Remove far from me vanities and lies; give me neither poverty or riches; feed me with food convenient for me."

West Brattleboro, Vt. A. M. Stark.

For the World's Crisis.

THE CHERUBIM.

Having read the book of the Hon. George Smith, London, on the subject of the Cherubim, I propose to notice the book, and its most important theme, very briefly.

Three theories have been put forth in solution of these mystic figures—the cherubim. *First*, that they symbolize "the three persons of the Holy Trinity." *Second*, that they refer to "angelic nature and ministrations." *Third*, that "they were typical of the true church—true believers in every dispensation of grace." pp. 4-6.

Then, after having compared and contrasted and criticized each text of Scripture, and each of the thrice named theories, the author says, "As I wish to avoid every approach to a fanciful exposition of Scripture, I have carefully abstained from giving *any opinion* as to the importance of the various appearances manifested in the cherubim. *Not knowing the design* of the several animal forms which are here introduced, I will not speculate upon it." p. 146. "What truth does it teach?" (the cherubim, Ezek. 1 : 1-9).

"I do not," he says, "pretend to answer a question which I regard as both interesting and important; but *suggest two thoughts* respecting it for the consideration of the reader." p. 147. The two thoughts are, first, the "four great divisions, or dispensations (in the scheme of redemption),—the patriarchal, the Levitical, the prophetical, the christian; all these ministered the gospel in different forms."

The second is like unto the first in its character, but far less likely to be the truth set forth by the cherubim. It is given thus:—"In gospel times we see the church divided into sections, separated from each other by distinctions of an earthly character, as were the cherubic figures. . . . In both aspects (four dispensations and church divisions) the symbol, I think, very strikingly accords with the past. But I leave these thoughts merely as suggestions for the consideration of the reader. Whether the first or the second view gives the true exposition of the scriptural symbol, or whether it had reference to either, I shall *not presume* to decide." This is the pith and sum of the whole book. To all which I respectfully reply, that I am glad to have had the reading of the book, and to have had my thoughts directed to its subject. To my apprehension, it has been the occasion to me of an advance in scriptural knowledge. The subject, however, as a whole, lies in my mind thus:—

"Faith cometh by hearing, and hearing by the word of God."—Rom. 10 : 17. Of course, the doctrine of the cherubim must be found in the words which the Holy Ghost useth to set it forth to our faith. "How readest thou?" is the question. Answer. We can not read that they represent God, nor his chosen people, nor his honored priesthood; because God and Moses and Aaron and Israel his chosen were there present along with the cherubim. They, having been there themselves, needed no representatives; and hence, we must read further to understand the subject, as set forth in the holy Scriptures. No *present* person or class needs a representative. The "dominion" given to Adam and Eve over the earth was forfeited by transgressing the law, in Eden. At their expulsion, we find there cherubim.—Gen. 1 : 26, 27; 3 : 22-24.

Again, at the partial reorganization of the first dominion of God over this world, we read that "Solomon sat on the *throne* of the Lord as king instead of David his father." 1 Chron. 29 : 23; Ezek. 21 : 25-27; Micah 4 : 1-8; Luke 1 : 30-33; Acts 1 : 3, 6; 28 : 31; Rev. 11 : 15-18; Ps. 72 : 1-20; 102 : 13-21; 103 : 19-22. The camp of Israel, at the incipient organization of this kingdom, was arranged thus: Judah and two other tribes were placed on the east, to lead the whole; and his ensign was "the Lion." Reuben and two tribes, south, and his ensign "the Man." Ephraim and two tribes, west, and his ensign "the Ox." Dan and two tribes, north, and his ensign "the flying Eagle." Num. 2, and Jewish history. The priesthood of Israel was divided into twenty-four courses, each and all with their elders. The tabernacle stood in the midst, with its mercy seat surmounted by the cherubim, which formed the throne of Jehovah, as the con-central object—the controlling sovereign of the whole scene. This was "the shadow" of the kingdom to come.

Harmoniously with this organization of the typical kingdom—this "shadow of good things to come" (and yet to come; because Paul, like us, belonged to this passing gospel age)—we read of the orders of being in "the restitution" (Acts 3 : 21; Isa. 11 : 1-9) like to those that obtained at "the first dominion." Gen. 1 : 20-27.

Transcendentalism to the winds. Philosophy and speculation are out of place on such a theme as this. It belongs altogether to Revelation; and as such it is addressed to our faith, not at all to imagination. We may take in all parts of the word, that bear on the subject, and there *stop*—"with reverence and godly fear."

With the four-sided, four-ensigned camp of Israel; with "the four and twenty elders" (or heads) of the priesthood, and the throne of the Lord in the centre, over the cherubim, on the mercy seat; we find the basis of the imagery in Rev. 4. Here we find the throne of the Most High, with its living, everlasting scenery, the four living ones, and the four and twenty elders. Then, other visions give us the expanded view of the saints that sing the anthem of redemption. The angels join in the chorus, and all in heaven, earth and sea swell the universal praise that finds its crowning consummation in the reverent "Amen" of the four living ones, and the worship of the four and twenty elders.—Rev. 5 : 9-14. This "throne of the Lord" appears often, as in Rev. 11 : 15-18; 20 : 4-7. Now locate it. In Ps. 72, it is "the judgment" throne to "the oppressor"; and the radiant centre of the all-abounding blessing and glory which shall "fill the whole earth." *Amen.* Thus we find the type met by the antitype. We find "*the end*" declared "from the beginning." Isa. 46 : 8-11. Thus we can "have *faith* in God" as to the cherubim.

But the author of this book, after reviewing the whole subject, only attempts a two-fold suggestion, on neither of which will he *presume to stand*. p. 147. *His* reference to "*four* dispensations," as a solution of the doctrine of the cherubim, ignores the three primary dispensations, from Adam in Eden to Abraham; and also "the dispensation of the fulness of times"—the millennial age, yet to come. Hence this reference can not be entertained as truth for a moment.

His second reference to the sects of Christendom—the scandal and sin of the gospel age, is still more at fault. Because God could not so symbolize the "*one* body—the church," as his symbol of the professing church is seen in Rev. 17; 2 Thess. 2 : 1-8; Dan. 7 : 7, 8. "The judgment" impends on this "Babylon." The author having no knowledge of "the *design* of those animal forms,"—after all his investigation,—has but a slight hold, with his hesitating, two-fold suggestion, on the mind of the reader, to whom he so feebly appeals.

My apprehension of the cherubim may be inquired for, and hence I add that a few facts seem essential to the understanding of this subject, as it is set forth in Holy Scriptures.

1st. The principalities and powers in the heavenly places are to know or learn the manifold wisdom of God—not *as* (or because) they are the church; but BY the church. Eph. 3 : 10. This distinguishes between the church and the cherubim.

2d. Into which things (the prophecies of salvation) the angels desire to look.—1 Pet. 1 : 11-12; Daniel 8 : 13-14; Daniel 9 : 21. These angels are not the christians here addressed.

3d. These glorious orders of being, above men, are ever seen in attendance on the Lord Almighty in every dispensation: Ps. 103 : 19-22; Rev. 15 : 1.

4th. The parties to the old covenant—the Redeemer of Israel, and Israel his chosen people and priesthood, with all the then living heirs of promise (Heb. 11 : 24-35) were themselves then present. Hence they needed no cherubim representatives. The Redeemer and the then redeemed were *there*. The antitype must of course correspond to the type in these particulars, for all was made "according to the pattern." Heb. 8 : 5-7. So much seems certain from the above named points of fact: namely, the Redeemer of Israel, and Israel his redeemed, with all the honored priests, prophets, and things of that dispensation, were *not* symbolized by the cherubim: By consequence, the analogous facts will obtain in the antitype; and the conclusion is, that "the cherubim" who were present and acting their part in the economy of redemption (Gen. 3 : 22), before the first fallen man had been redeemed,—who were represented by proper forms over the mercy seat, at the redemption of his ancient people Israel,—did represent a then absent class of God's intelligent universe, who yet are interested in the great plan of redemption. This seems certain.

Harmonious with these facts, we have the antitype in Rev. 4th and 5th. The SAINTS sing the song of redemption.—Chap. 5 : 8-9. The angels swell the chorus; and then we read of every creature in heaven, earth and sea, who join in the universal anthem; while the four living ones pronounce the solemn "Amen," and the four and twenty elders worship and close and crown the consummated praise.

This seems conclusive, that the saints are *not there* in such scenes in symbol, and yet also in person; not there officially as priests, on behalf of *themselves*, and yet themselves there in *another* character. But such confusion in idea and in all the plain terms employed, results from not distinguishing between the *saints* and the four living ones, with the four and twenty elders. We can only attain to the measure of truth given to us on all such subjects of revelation. All attempts to surmount the bounds of truth revealed on this subject, will only re-act on their authors; "as it is written, add thou not to his words, lest he reprove thee, and thou be found a liar." Rev. 22 : 17-18; Prov. 30 : 6. I let the cherubim just fill the place assigned to them in holy Scripture, where they appear and act an exalted part, long generations before the first man died, or could have been redeemed in any way. Much of detail remains unwritten; but so much is humbly submitted for the truth's sake.

J. B. Cook.

For the World's Crisis.

WOLVES.

The truth cuts very close, and the faithful workman will lay "judgment . . . to the line, and righteousness to the plummet"; yet there is a vast difference between this faithful dealing, and the tearing and devouring of wolves. It is the aim of the enemy to kill and destroy; and no one would mistake the skillful, experienced surgeon, who was doing his best to repair the mischief, for an enemy. No. The surgeon is a faithful friend, and if he cuts close, he will save you if possible. False teachers are compared to thieves and wolves. "The thief cometh not, but for to steal, and to kill, and to destroy." They sometimes approach you very gently, and profess much love, but they are only wolves in sheep's clothing.

Let me exhort my dear brethren to pray much for this one thing, that they may be kept from the power of wolves. The Good Shepherd says that his sheep know his voice, and they follow him; but a stranger they will not follow, for they know not the voice of strangers. Then how is it that some are led away by false doctrines? Does that prove that they were not really members of Christ, sheep of his flock? Did they go out from us, because they were not of us? It must be so in many cases, for where the heart is not right, there is a readiness to embrace false views; and when the false teacher comes, it seems that some are drawn away from the flock, that it might be made manifest that they had no part nor lot with the saints. Jesus will protect his own, yet the wolf may annoy you if he cannot destroy.

One way in which the enemy annoys the people of God is to try to persuade them that they are mistaken in regard to their own standing. He brings to view your infirmities, and besetments, or thorns in the flesh, and says, "You are not a christian." But don't believe him. Cling close to Jesus, and do not follow strangers. Your Savior knows you, and I trust you know him, and will soon see him as he is.

P. H. Chamberlain.

Sutton, Mass.

SECRET SOCIETIES.

Any association of persons acting in concert under an *oath of secrecy* is a "Secret Society." This oath is the *real bond of union*. Its abrogation would annihilate every such society in less than twelve months. They would burst like bubbles all over the land. The leaders know this; hence the tremendous guards thrown around this oath. To break it is high treason. Compared with this all other crimes sink into insignificance.

Here, too, is to be found their *power*. In every institution the *point of power* is contained in the *bond of union*. That which severs the latter will destroy the former. This is true of the christian church, and equally so of every aggregate body. And, whatever of influence there is in a *name* is found in this oath, for it gives designation to the society. To a certain class of minds, the whole charm is found in the fact of secrecy, and they are led and held by an insatiable something within themselves that is fed only from the stygian flood of mystery. And all the *conscience* there is enlisted is bound at this point also. An oath is brought in to constrain the conscience, and hamper its future action. They do not depend for success upon the *purity of their principles*—if they did, they would not need an oath to give them effect. They do not depend upon *the virtue of their adherents*; if they did, they would not deem it essential to bind them with an oath. Neither do they depend upon *wealth*; for then, too, the oath were unnecessary: but they appeal to the masses through the self-same methods of approach, and by identical arguments, with the superstitions of every age. In the fact of secrecy is their power. Banish that by a flood of light, and they are gone.

Make the best of them we can, and they are but the relics of ancient superstition. They have a numerous and noted ancestry. They hail from the hot beds of Paganism; they never could breathe where the living God reigneth. The power of the old heathen religions, so notoriously cruel and blood-thirsty, was concentrated in the mysteries. The voluptuous East, transferring them from the religious to the social world, swarmed with them, wherein unbelief, drunkenness and prostitution held high carnival for ages. Thence, they were carried to Greece, and finally to "the mistress of a subjugated world"—Rome, where they were so many corrupt stews of a degenerate and rotting empire. Even the polished historian—Livy, declares that as early as his day, these societies were filled with "gladiators, scoundrels, rakes and bawds." Since then, in every civilized nation of earth, *as corruptions have increased, so have secret societies.* The purer the state of society, the fewer of them have there been; and a bad looking feature of the case is that among others, the most corrupt of the people are always found in them. And, now, if there is a designing sycophant, a tricky demagogue, or an unblushing self-seeker in the United States that does not hail from some one or all of these sinks of pollution, I should like to see him. He is a prodigy.

I thought I would write something of their *moral character*; but in searching I find nothing of that kind connected with them. It is urged, they are benevolent institutions; they aid each other when in want; they are the friends of the widow and the fatherless, etc. It is not plain that they are any more benevolent in their practical workings than any insurance company in the land; but yet, acknowledging that all is true that is claimed for them by their most ardent defenders, what estimate are we to place upon that benevolence which requires a rigid, unqualified oath to call it into action? To my certain knowledge, in three secret societies, to every money transaction there is a regular debt and credit side, and the acknowledgement, "for value received," might well accompany every beneficence.

They generally have what they call religious services at every meeting. For this purpose they elect a chaplain to serve a certain period of time. In some societies—in all which I have known—*he is elected without regard to moral character.* It is not uncommon to see the bloated drunkard, the braggart swearer, the caviling skeptic, or the bold atheist, conducting the worship of Almighty God; while Doctors of Divinity sit by and smilingly listen to the reading of the most eloquent language of devotion by lips unused to speak the name of God but in blasphemy.

In reference to their membership, the questions asked at initiation would seem to involve the idea that none could enter but those who possess good moral character, and are believers in the existence of God and the authenticity of his word. But this is a vast mistake. Many men answer every question in the affirmative, putting their own construction upon them, who neither believe in God or the Bible. Besides, there is in many of the questions, what a man might easily suspect was *purposed ambiguity*. These questions, too, are not the *real test*. That is found in personal likes and dislikes. I never knew but a very few rejected, and the reason of that, in each case, was because they were so scandalously debased that members thought they should be disgraced in the *eyes of the world* if they received them, and their cause injured.

Neither does moral character give a title to the benefits promised. Have you the pass-word? Can you give the sign? These are the important questions. Character is crowded out of the question; right and wrong are questions not to be discussed. Here enters a dreadful antagonism. Law, with all its sanctions, has been set aside, human rights trampled under foot, and terrible crimes aided and abetted and disguised. Justice has been stopped in its course by a sign to the jurymen; traitors have gone free, and taken arms against the government, from a movement of the hand, unseen by all but God who keeps a book of remembrance. In short, there is no department of industry in the land, at this time, but what is more or less controlled by the influence of Secret Societies. But a few days since I was requested to give a church certificate to one of our most reliable and worthy brethren. In a short time afterwards the brother returned me the certificate, and related the circumstances which led him to make the demand. He is a laboring man, with a family dependent on him for support, and he was placed in a position where his situation depended upon his joining a secret society. If he united himself with it, his place was secure; if he did not, it was lost. He concluded to do so, and drew his letter from the church as a preparatory step. But God graciously interposed, and with tears and rejoicings at his signal deliverance, he returned to the embrace of the church.

It is the duty of the church to raise a warning cry against the invasions of such a foe; for, viewing these societies from the standpoint of christianity, nothing but a dark and terrible picture can be seen. "If the foundations be destroyed, what can the righteous do?" If the church accepts them as an ally, she cannot fulfill her mission. She dare not hail them as co-laborers. "Out of Zion the perfection of beauty God hath shined. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." God recognizes no helper to Zion; only through her he shines, only by her he thunders his law. She can delegate no part of her work to another; the whole field is before her, and God has said, "Occupy till I come."—*Earnest Christian.*

☞ Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun in rising, reveals the true dimensions of objects which were dimly and confusedly discovered during the night.

For the World's Crisis.

REPORT OF R. I. AND E. CONN. QUAR. CONFERENCE.

HELD AT RIVER POINT, R. I., JULY 4TH TO 8TH.

The Conference commenced Wednesday, 2 P. M., with preaching by Bro. A. Damman. Text, Paul's charge to Timothy, 2 Tim. 1: 1-4. A lively conference meeting followed the sermon. All felt that a good beginning had been made.

Wednesday evening, V. P. Simmons preached from,—"Ye see how large a letter I have written unto you with mine own hand."—Gal. 6: 11.

Thursday, July 5th, at 9 A. M., after a short prayer meeting, conference met for business. Bro. F. Durfee in the chair. The Clerk being absent, V. P. Simmons was chosen Clerk *pro tem.* Brn. Green and Crandell were appointed a committee to act with the chair in arranging preaching for the conference; after which delegates reported their various churches. Next came the report of preaching brethren. We have scarcely attended a conference where both preachers and delegates brought so good reports of their labors, and of churches of their connection. Some had seen souls converted and baptized since the April conference. From all parts a great increase of interest in Sabbath schools was reported. The church and ministry are becoming convicted in regard to their duty in this nursery of religion. Bro. J. J. Northrup, in his report of the church at Caroline Mills, told of a girl learning and reciting over 1600 verses of the Bible last year. The learning of portions of God's work had engaged her heart as well as mind. She had become a Christian, and her delight in the divine book amounts to an ecstasy of pleasure.

Bro. Corey, in his report of the East Killingly church, was not sure that there was any church in that place, taking the New Testament definition of a church. Voted, that Brn. Corey and Simmons be appointed a committee to ascertain whether there is a church at East Killingly or not. The latter declined the appointment, and the matter was reconsidered, and laid on the table.

At this point of the meeting, a "Crisis" was brought in, containing the report of the last conference. The report was read and accepted. Moved that Bro. Bellows be appointed a committee to procure a campmeeting tent for the churches of this conference. In harmony with this action, Bro. Bellows had a tent made from new, heavy canvas cloth, which was the best tent at the Wilbraham campmeeting, and one of the largest. The cost of the same was about $150. Bro. B. is lacking $25 to pay for the tent. We trust that some who have not yet paid any thing for the tent, will feel like doing so when they read this.

V. P. Simmons was appointed a committee to get the campmeeting fare reduced on the P. & W. R. R., also N. & W. R. R. For the reduction of fare on the former, the thanks of the conference are due to Bro. I. C. Humes, of Providence; for the latter, to Eld H. F. Carpenter, of Danielsonville.

The Freedmen's Mission was taken up, but no appropriations were made. Eight dollars more were pledged.

In the afternoon, Eld. Wood, of Exeter, R. I., preached from,—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Rom. 16: 17. Were it proper, as clerk of the conference, I would like to say many things in praise of this discourse.

In the evening, Bro. Phetteplace preached well from Rom. 8. This was the last sermon we heard. The meetings continued three days after we left. Brn. J. J. Northrup, Knight, Thomas, and Srs. Crumb and Lucy Phetteplace preached. We are not able to give their texts or subjects.

Next Conference to be held at Rocky Brook, first Wednesday in October. Preaching brethren present,—Durfee, E. Bellows, Northrup, Wood, Hopkins, Damman, Roberts, Knight, Phetteplace, Corey, Thomas, Card; Srs. Mary Otis, Crumb, L. Phetteplace.

V. P. SIMMONS, Acting Clerk.

For the World's Crisis.

THE BIDDEFORD CHAPEL.

We the undersigned will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

I. C. Wellcome (paid)	$10.00
H. L. Hastings (paid)	10.00
J. Couch pd.	5.00
A. W. Sibley pd.	1.00
Dr. J. Edgerly pd.	.50
M. H. Piper pd.	1.00
M. Ewings pd.	1.00
M. Sunderland pd.	1.00
J. W. Thomas pd.	2.00
C. Ramsey pd.	1.00
R. Woodside pd.	1.00
B. Young pd.	2.00
L. Wilson pd.	1.00
M. D. Richardson pd.	.50
J. S. Moulton pp.	1.00
J. T. Pickering pd.	1.00
Miles Grant pd.	5.00

HELP THE WEAK.

There are many channels open for us to work for the advancement of Christ's cause. The above is one of them. A few faithful brethren in Biddeford, Me., have actively devoted themselves and their substance to the cause of our soon coming Lord, and he has blessed their efforts in the conversion of sinners and in gathering good congregations under the gospel of the kingdom. It is a city of spindles, with an open door for usefulness. They have hired halls at great expense, and occupied as long as they could have them. The time came when they must abandon public labor or build an house for the Lord.

They commenced building, believing the Lord would give them aid; and now they have a neat, unfinished chapel, as the result of much prayer, toil, and sacrifice, in which they worship. Having expended their means, they need $500 to finish it, and pay its debt, so as to occupy in winter. I believe the Lord will furnish it. They need a large part of it this month—September. Who among those waiting for the Lord have $50, $25, $10, $5, or $1, they would like to invest in this house where the gospel of the kingdom may be preached, and sinners be gathered into the fold of Christ? There is money enough that will soon perish. Is it not best to let it preach while it can? I would be glad if I were able to build a thousand houses to sound out the last message to perishing multitudes.

We ask our brethren, who have means they would like to use in this manner, to aid the work in this important work, to send in their donations to Bro. John C. Libby, Biddeford, Me., or to the Crisis office, or to me, and all shall be duly acknowledged in the Crisis, so that you may know it is received.

I. C. WELLCOME.

☞ One hour to-day is worth two to-morrow.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 12, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year; but if delayed six months beyond the time of payment, the price is $2.50 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

CLOSE OF THE VOLUME.

This number completes the present volume. *Now* is the time to pay in *advance* for the next volume ($1.25,) or for the next year $2.50.) It is much better, for all who can, to pay in *advance*. It is better for our subscribers, and better for us.

We hope to make our paper more interesting and profitable to our readers the coming year than ever before. Valuable aid will be afforded by Bro. D. T. Taylor, which, together with the many able contributors, and the stirring news that may be expected soon from both continents, showing that the end of this dispensation is at hand, will serve to make "our family paper" one that every lover of Jesus and his coming ought to have in his family. Let us all make new efforts to spread everywhere this messenger with its "glad tidings." This good news of Jesus' coming should be sent to everybody. Who will help do it? It is a good time to send the paper to your friends. Many are doing this, and the most happy results are following. Those who were opposed to this "blessed hope" when the first came are now rejoicing in it, and thanking the Lord that they ever received the paper. Shall not this good work receive fresh aid the coming year? Let us make an effort somewhat proportioned to the importance of the work. If we do, great good will be the result. "Remember Lot's wife." Do not look back now. It is too late.

We hope none will refuse our weekly visits the coming year. Do not leave us just as we are about to step into the land of glory.

ALTON BAY CAMPMEETING.

It was our privilege to enjoy a portion of the heavenly feast at the Alton Bay campmeeting. It commenced Aug. 26th, and continued eight days. We did not arrive on the ground till Wednesday noon, when we found a large gathering of the friends of Jesus, who were listening with much interest to some very practical remarks from Bro. Himes. We learned that the meetings had been profitable and pleasant. About one hundred tents were up.

The Alton Bay meeting has a romantic location on the banks of the Winnepiscogee lake at the termination of the Cocheeco R. R. from Dover, and at the landing of the steamers on the lake. A large number of board tents have been erected, which afford convenient homes for those who occupy them. The meeting was well conducted by an efficient committee, and good order prevailed. In size and interest, this meeting stands next to Wilbraham. The people in the neighborhood speak well of the meeting, and consider it a blessing to the community. The meeting this year has been much larger than ever before. Every year the interest increases at Alton Bay as well as Wilbraham.

Wednesday afternoon, at the close of the meeting, six were baptized in the beautiful lake that bathes the base of the camp-ground. It was an interesting scene witnessed by a large audience. In the evening Bro. Pyle preached on the *time* of the Lord's coming, giving evidence that he will come next year.

Thursday, Aug. 30th. At 9 A. M., we had an excellent prayer and conference meeting in front of the preacher's stand. A large number came forward for prayers and were blessed. We found many here, as in other places, who are anxious to become more like Jesus, in order to be ready to go to the marriage of the Lamb.

Preaching in the A. M. by the writer. In the afternoon Bro. Hastings preached a profitable sermon on bearing the cross of Christ. In the evening Bro. Thurber, from Canada East, preached a stirring discourse, well calculated to arouse the slumbering. Good prayer meetings followed, and sinners sought after the Savior.

Friday, Aug. 31st. Another good conference meeting was held at the preacher's stand. Many interesting testimonies were heard from the friends of Jesus. Bro. R. Williams preached in the morning, giving evidence that the Savior will come next year. At noon thirteen were baptized, and were richly blessed. Preaching in the afternoon by the writer, and in the evening by Bro. Munger. The prayer meetings were excellent, and the general tone of feeling on the whole encampment very good. Harmony prevailed, and peace filled the hearts of the saints. All appeared to be enjoying the meeting.

Saturday, Sept 1st. was one of interest and profit to those at the meeting. Several excellent prayer meetings were held, besides the general one at the stand. Several requested prayers and were blessed.

Bro. Decker preached in the morning on the time of the Lord's coming. In the afternoon we heard a very interesting and profitable sermon from Bro. J. Couch, showing what we are to learn from Jesus, as our teacher. The discourse was timely. In the evening Bro. C. Goodrich favored us with a profitable discourse on practical christianity. Ten were baptized in the afternoon, making twenty-nine in all.

Lord's day, Sept. 2nd. This was the closing day of the good meeting at Alton Bay. On account of rain in the morning, we were deprived of the love-feast appointed to be held at 8½ o'clock; but good prayer meetings were enjoyed in various tents. In the morning we listened to an excellent discourse from Bro. Hastings, on the personal coming of Christ, and in the afternoon to another from Bro. Couch, on the signs of the immediate appearing of our Savior.

We think the minds of our Brn. and Srs. were never more firmly settled in the belief that Jesus will soon come, than they are at the present time. While some believe he will come next year, others in 1868, nearly all are satisfied that his advent is just at hand, and that the time has come for all to *watch* and be *ready*. It is heart-cheering to know we are almost through with earth's long night of weeping, and that the morning of eternal glory is about to dawn upon the friends of Jesus, who have waited long for him to return and set up his everlasting kingdom.

Lord's day evening, about three hundred and seventy gathered around the table to commemorate the death and sufferings of Jesus. It was a heavenly season, and caused us to look forward more ardently for the coming of the Son of man, when the saints will enjoy the antitype, at "the marriage of the Lamb." After the communion, excellent prayer meetings were enjoyed in several tents, and much good accomplished.

During the campmeeting forty-six were baptized in the lake. The baptisms were scenes of special interest and profit. We all left the ground feeling satisfied that the meeting had accomplished much good.

"A WAIL OF AGONY."

The following is from "Carlton," the special correspondent of the Boston *Journal*, who is now traveling in Europe. Under the head of "THE POPE," he says:—

"But it is not only in Germany that the result of the contest at Sadowa is to be felt: there is to be also a united Italy. The thunder of Prussia's cannon has been heard also in the Vatican. Austria has been the protector of the Pope, Italy the foe of His Holiness. The Pope's organ at Rome heretofore has spoken of the Cabinet of Victor Emmanuel as a set of "brigands," but since Sadowa it has spoken respectfully of the "Italian Government." The Pope is learning to respect the King, who has given toleration in religion to the people of Italy.

But there comes from the Vatican a wail of agony.

His Holiness, seeing that sooner or later the rule of Victor Emmanuel is to include the holy city, has written a letter in which he appeals to all the Catholic world for assistance. He declares his intentions to remain at Rome. "I am resolved to die," says the old man, "at the foot of St. Peter's chair, in which Providence has placed me, were it even the will of heaven that I should be without fold, without authority, and almost in the hands of Victor Emmanuel."

Let the friends of freedom, of Christ and religious liberty rejoice at the events of the past few weeks; for not only in Germany has the Holy Alliance been tumbled into the dust, but the dawn of a new era is at hand in Rome. The temporal power of the Pope is drawing to a close. Before 1867 shall come in we shall undoubtedly see a united Italy from the Alps to the Adriatic; an Italy where the Bible may be read without hindrance from priestly rule. It will be the beginning of a new civilization and a new christianity in that sunny land, now waking from the sleep of centuries."

That "wail of agony" indicates approaching "*death*." Says the Revelator, when speaking of "the woman" that represents the church power at Rome, on the "seven hills, "Therefore shall her plagues come in one day, death, mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."—Rev. 18: 8. All things indicate that the full accomplishment of this scripture is not far in the future. What a solemn hour is the one in which we are living.

WHAT THEN?

It is conceded by all human authorities that the end of the temporal and civil power of the Papacy is at hand, and undoubtedly will immediately occur—probably this year. Granting this, what then? What will next occur? What is to follow in the prophetic calendar? We reply,

1. As the wicked or lawless one, the man of sin or Popery is to be destroyed by the second advent of Christ, and only by or in that advent, and hence must in some form exist until that advent; for if it had been destroyed previously, or had properly ceased to be as the man of sin for any length of time prior to the advent, it would not be true (as it must) that it is to be destroyed "with the brightness of his *coming*" (2 Thess. 2: 8); consequently, all signs and evidences that point to the speedy ruin of this power are so many harbingers of the instant coming of the Lord, whose personal coming alone will cause its utter and eternal destruction.

2. In Daniel's seventh chapter, the session of the Ancient of Days for judgment, and consignment of the fourth beast to the burning flame, are predicted to occur when the horn power—the Pope as a civil ruler—goes down. In vers. 21 and 26, the divine verdict in favor of the saints, as also their reception of the kingdom, is made concomitant with this session. And the kingdom comes into their possession at the advent.—Matt. 25: 31-34. "Until" this session and kingdom, this horn power, by reason of its kingly rule, wars with and prevails against the saints,—v. 21. The Septuagint of verse 26 has it, "And the judgment has sat (*Alex.* shall sit), and they shall remove his dominion to abolish it, and to destroy it utterly." This agrees with Paul. And this destruction appears to occur at the final ending of the "time, times and a half," in verse 25. And as Paul's later revelation must harmonize with, as well as qualify and explain any former revelation, the utter ending of the secular power of the Roman Popes, and the coming of our Lord, must be synchronal, or nearly so.

3. In Rev. 17th, the eighth head, which we are inclined to think is France under Louis Napoleon, is to "go into perdition"; and meanwhile, protecting the woman under a yoke of tyranny, bears her on to judgment and destruction. This woman is the symbol, not of the Romish church or people everywhere, but of the Papal Hierarchy, or body of rulers located at Rome. The Bonaparte family are elected by God to unhorse the harlot hag, and harshly or gently to bring her to grief and ruin. In this work the peoples of Italy are strangely moved to lend a helping hand. From Rev. 18th, we gather that the appointed doom of the great city Babylon, viz., the Papal hierarchy, is not to be driven out of Rome to Jerusalem, America, or elsewhere, but, together with its seat or capital city, to be submerged in flame. And European tradition for a thousand years declares that when Rome falls, the world will fall. And be it remembered that the event which follows the final fall of Rome is "the marriage of the Lamb."—Rev. 19th. And this marriage of the Lamb is when "the Bridegroom came."—Matt. 25th. And as Rome's ruin is imminent, so must the coming of the heavenly Bridegroom be near.

4. Mr. Ebenezer Elliott, one of the profoundest prophetical writers in England, whose conclusions are approved by Dr. Cumming, the Archbishop of Canterbury, and other high dignitaries, suggests as a primary beginning of the 1260 years usually allotted to the Papal civil power, A. D. 529-533, and as a secondary and complete beginning, A. D. 604-608, the difference between the two, like the difference between Daniel's 1260 and 1335, being 75 years. This would bring the final ending within the circle of three years, the first year of which we have now entered upon. In my list of American writers on prophecy, I find thirty-five authors (but few if any of them Adventists so-called) who agree that 1866-68 will end the 1260 years.

From this it is seen that that which is to occur next after, or accompany the loss of the temporal power of the Roman Popes, is the advent and judgment. We earnestly invite attention to these things. Acknowledging the fallibility of all human calculation, still we cannot help thinking that Rome is neither for the Pope or his Cardinals, nor for Victor Emmanuel, but by the fiat of God is reserved for fiery and sudden ruin. And that the present Pope's peril is the peril of the whole world. And that Gian Maria Mastia Ferretti Salazzi, at the present time Pius Ninth, is the last of the Roman Popes. And that greater events are at hand than are prognosticated by the secular press. And that Christendom is well nigh blind touching the nature and issue of that solemn change which is just upon us, viz., the world's crisis. D. T. T.

WAIT.

How tardy and tedious are waiting hours, when love and longing rules the heart. How impatient is the bride to wear her snowy robes. How with outstretched neck and eyes intent do those who long for His appearing

"Chide the tardy seals that yet detain
Thy Lion Judah from his destined reign."

How cold seems the unpitying world. How heartless its spirit and tone. How dreary is time's night. How cruel is death. How sullen is the grave. How wearisome is disease. How hateful is sin. How desirable the immortal state. How longed for is earth's better day. How jubilant the feet which press towards the golden bars that one day shall drop low to let them in. O weary, broken heart, it is coming. It will surely come at last. All the angels would stand appalled if God but made the sacred promises to the ear and then broke them to the heart. Rest thou in glad assurance. And wait. To wait is to stay or tarry in calm, joyful expectation. Do friends forsake? Wait. Is the grief of soul very bitter? Hope and wait. Is the parting pang severe? Wait a little while. Does disease waste and wither? Be good and wait. Do the wicked scoff? Let them have their day—wait for yours. Is sin a burden? Fight it and wait. Do sorrow and sighing weave for you a crown of thorns? Still wait. There is many a crushed spirit that will never be mended till Jesus comes. Are you poor and dispirited? Only wait and you will one day be a king. Do friends mistake you and so thrust the iron into your soul? Keep silence and wait. Are you disappointed in your fondest earthly hopes? Just look "over the river" and wait. Is your naturally gentle spirit fretted to despair? Seek his peace and wait. Does guilt come down upon you? Lie down under the cover of Christ's perfect righteousness and wait. Do you yearn for the Bridegroom's arrival? Wait and remember that the trump that calls you to the endless festival will usher thousands into the outer darkness and the black despair. You can afford to wait, and to work while you wait. "The Lord direct your hearts into the love of God, and into the *patient waiting* for Christ."

It is an awful thought that these are the last waning years of mercy. And if the period of eternal rest does not come soon enough to suit your ardent wishes, remember it will come too soon for perishing sinners, for whom is in store the eternal death. As you wait, carry to glory with you all the souls you can. "Be patient, brethren." God's great clock may seem to move slowly, but nevertheless it moves. The hands are passing on to the hour. The wheels are rolling round to the final stroke. Home and heaven cannot be far. The angel is putting the "trump of wondrous melody" to his lips. Wait. "Be ye also ready" for the summons. *Wait.*

D. T. T.

THE JUBILEE HARP.

The first edition is all sold. Another will be ready in a few days. Brethren whose orders are unfilled will please have patience. They will be supplied just as soon as the books come from the binders. Let this be our answer to the many orders waiting; to all of which we have not time to reply by letter.

A NEW TRACT.

"GENTILE INFIDELITY AND WICKEDNESS OF THIS AGE." The above is the title of a tract written by Hiram Munger, and published by the A. C. P. Society. Price 7 cts. single; 25 cents for six; and 50 cents for thirteen copies, sent by mail, postpaid.

"Stories for Young Pilgrims."

This is the title of a series of neat little tracts, of 16 pages each, in paper covers, now being issued by the Publication Society. Six numbers are already out, and others will follow. For sale at this office, at 5 cents each, postpaid; 30 cents per dozen; $2.00 per hundred. Send in your orders. They are just the thing to put into the hands of the young, and will be read with interest by the old. They embrace the choicest articles from our Sunday School paper, and are interesting, pointed, practical, and instructive. They are free from prevailing errors, and not silent upon the truths we love. Good to scatter in tract distribution; they will find readers in every family.

$2000 TRACT FUND.

For the free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, held at Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

It was also voted that the legacy of Bro. A. Churchill to the Advent Christian Association, and by them passed to the Adv. Chr. Pub. Society, be appropriated to the same object. WM. B. HERRICK, Secretary.

Legacy of A. Churchill	$288.00
Sidney Hall (tracts)	600.00
Lucy Rawson	2.00
Oliver Chapin	2.00
O. Loomis	.50
M. A. Weaver	1.00
A sister	4.00
Ellen L. Crumb	1.00
Mrs. J. Dull	3.00
Mrs. E. S. W.	.25
The freewill offering of a poor man	.40
Emily H. Cone	.50
Geo. B. Gates	2.00
J. Bigwood	1.00
F. Eaton	5.00
Sr. Wheeler	1.00
A Sister	.25
Posty	.40

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Mrs. J. Dull	$4.45
A Sister	.25
L. Butler	1.25
A Sister	2.50
Jas. Brooks	2.00
A friend	.75
J. B. Walker	2.50
J. Jones	.50
J. M. Eaton	.25
L. A. Dow	1.15

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

J. R.	$1.00
M. F. Howard	1.00
D. Wilson	.71
W. H. H. Jones	1.34

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Sidney Hall (pd) for Memphis Mission	$200.00
Miles Grant (pledge)	25.00
R. White ($1.00 per month)	5.00
C. A. Perkins (pledge)	5.00
Theresa Taylor "	5.00
Geo. W. Whitney ($1.00 per month)	1.00
B. Ellenwood "	1.00
R. W. Warner (old pledge paid)	12.00
Thomas Glover	10.00
J. B. Morgan "	4.00
A Sister	3.00
Geo. Howland	2.00
Mrs. O. B. Pearson (M. M.)	5.00
Collection at Wilbraham Campmeeting, Aug. 25th	61.94
Ali Andrews (for Memphis Mission)	10.00
Zenas Whitney "	5.00
B. W. Leonard "	5.00
R. Elwell "	.25
Sr. C. H. Porter "	.75
R. Palmer "	1.50
Mrs. O. Staples "	1.00
S. B. and W. A. Thomas "	1.00
R. G. Wood "	6.00
Y. P. Fund "	2.93
R. White "	4.00
M. Whitmer "	1.00
A Sister "	2.50
I. Barnes "	1.00
A Sister "	.50
E. J. Wetherell	.25
Rail Road	10.00
J. C. Bastion	2.00
A friend	2.00
S. G. W.	3.00
John Bigwood	1.00
Miss S. D. Clark	5.00
F. Eaton	5.00

EUROPEAN MISSION.

Acknowledgments since Aug. 17, 1866.

E. Williams	$5.00
O. Loomis	5.00
Mrs. J. Dull	5.00
A Sister	.50
Mrs. O. B. Pearson	5.00
Geo Howland	3.00
J. C. Bastion	5.00
M. M. Bassett	2.00

FOR THE "THRILLING NARRATIVE," $1.00 EACH.—Julia A. Russell, J. Bigwood, M. M. Bassett, P. Hitchcock, Mrs. H. Eaton, J. Megquier, C. L. Aldrich, Anon.

WHO WILL HELP?

It is proposed to embody in one tract of thirty or forty pages a condensed view of the combined scripture and church testimony concerning the doctrine of the Advent, and last things, and to scatter them by thousands wherever the English language is spoken and read. Noble effort. Worthy of a firmly cherished, practical faith in what a hundred thousand people in America profess to be looking for; viz., the speedy coming of Christ. And the deviser of this enterprise says, "I'll put $1000 into this tract." Then it stands:—just one thousand dollars of treasure lent to the Lord or laid up in heaven, to be returned again with just such compound interest as the great God only can give in the day of final account and reward. This sum will print doubtless 30,000 tracts or a million of pages. One tract in a family will thus furnish this blessed light to nearly two hundred thousand souls. Let mighty consecrating prayer rest over this christian effort that thousands may by its instrumentality be led to see their way clearly to "that blessed hope."

And now what I am after is the next man to "go and do likewise." Who and where is he? I could name out loud here a score who are worth two, three, and even twenty times as much of this world's goods as is the generous donor already referred to. O rich "Adventist," whose very denominational name suggests your professed faith in a coming day of wrath on a guilty world, and who bearing this name and cherishing this faith calmly endure this doomed world's scorn; suffer me to ask, are your gifts made to spread the great light in which you walk consistent with your name and faith? Not in my name or for my sake do we ask your thousands to print these solemn, joyful tidings that are already mightily stirring the great heart of the people; but in the name and for the sake of the Lord, and of perishing millions that still sit in darkness. Enjoying your ten, twenty, fifty, one hundred and two hundred thousand dollars, and every year adding to your capital that surplus of your immense income which you find it impossible to spend upon your family, will you suffer our brother to stand alone in his gift? Will you bear such shame? There is only one "safe" that will stand the fire soon to be kindled. Better put your money in it and give Jesus the keys. Its locks are unpickable. Its walls are fire-proof. God is the maker thereof. And some day the Judge will cry in your ears louder than I do now, "Give an account of thy stewardship." D. T. T.

ARTICLES FOUND ON ALTON BAY CAMP-GROUND.—Two umbrellas; one Bible, marked Moses Clark; one towel, marked A M Hayes; one black lace veil; one short night-dress; one little boy's sack; one reticule, with glasses; one jack-knife; one pair of glasses; one pair of black cotton gloves, and several odd ones. J. G. SMITH.

BRO. H. E. AUSTIN, Austinsville, Penn., writes:—"I can't get along without the Crisis. It is all the preaching that I have. O how I wish some of the brothers would come here and preach the word. We are poor, but if some brother would come here, he would find a pilgrim home. I have not heard an Advent preacher but once in five years."

For the World's Crisis.

CAMPMEETINGS.

BRO. GRANT:—The great campmeetings at Wilbraham and Alton Bay are in the past. I attended them both; and I wish to say that I think them, on the whole, the two best meetings we have had for twenty years.

I went on to the camp-ground at Wilbraham Wednesday morning, and found a hearty shaking of hands and good fellowship from all the gathered multitude. The friendly greetings of the dear children of God from the East, West, North and South, were blessed, glorious, cheering enough to make one forget all the sorrow, reproach and stigma he may have passed through, and to feel he was with a company of whom the world was not worthy.

The committee, with an even and liberal hand, did their duty, so as to administer to the wants and comfort, both temporarily and spiritually, of all.

The society meetings went on harmoniously, and if all were not fully suited, love constrained them to yield, so that all passed off with perfect peace.

The preaching was timely. Our specific work was not left. The peculiar doctrine that identifies us as a people, was kept prominent. Our "strong doctrines," and strong points of gospel faith, were not lost sight of by the defenders of the truth, and the word of life shone in its native simplicity, as given by inspiration, and was the power of God to the salvation of a goodly number who came to Mt. Wilbraham.

The prayer meetings in the tents were excellent. The Spirit of the Lord prevailed so extensively, that if you did not run in the channel you could not run at all. So all went on joyfully. It was blessed, yea, a foretaste of the union, love, and eternal glory we shall soon possess. With lingering looks I left the loved ones Friday evening. But the pleasurable sight of that thickly-settled, tented grove, where you would lose yourself, and be lost, and find yourself among the dearest of earth, —a place almost as dear as Peter's, when he wanted to build tabernacles—this scenery will never be erased from my memory till lost in the glory revealed.

O it was blessed. How many will look with joy unspeakable to the memorable campmeeting on the hill-top—Mt. Wilbraham. And I doubt not its influence will be salutary among our brethren all over New England. There is evidently a growing love of Jesus' soon coming, among us. This is as it should be. Amen, even so come, Lord Jesus, and come quickly.

The same good spirit prevailed at Alton Bay, while I was there. The preachers and people seem to be in love and good fellowship with each other. Alton Bay is the model place for a campmeeting. I have never seen any ground so well adapted to seat a large congregation to preach to. The ground rises one seat above the other, so that all can see you, and you can see them. This meeting, under God, has been a great success, especially this year. The weather was as good as could be desired, the order admirable, and many will eternally thank the Lord for the campmeeting at Alton Bay in 1866. The saints were quickened, backsliders reclaimed, and sinners converted. Praise ye the Lord, and give him glory.

And now they are over, and in memory, let us who preach "this gospel," with the whole church, be ready, in the name of the Lord of hosts, for an aggressive movement. Now is the time for conferences, protracted meetings, and meetings in new places. Let us take hold of the work anew. Ye soldiers of the cross, let our weapons in the future be pointed at the enemy, and not at one another; building ourselves up on our "most holy faith, praying in the Holy Ghost," doubling our diligence, so as to lay hold on eternal life.

Perhaps the most joyful feature of these meetings was, that many came that were sinners in the sight of God, but were converted to Christ and the truth, and found joy and peace in believing, and were baptized (some of them), and went on their way rejoicing. Glory be to God. The Lord is with us, and is soon coming. A little while, and the good will have an introduction into the paradise of glory. I want to be there. Amen, in love,

Salem, Mass., Sept. 6th. L. BOUTELL.

For the World's Crisis.

THIEVES! THIEVES!

When coming from Camp Wilbraham to Alton Bay Camp, I "fell among thieves," and was robbed of what money I had reserved to get through another meeting, and get myself and family home,—Some $12, with $500 in notes. I give this notice of it, as a warning to all our brethren who travel to look out for the "Cain family."

While stepping into a car-door, in the "Boston and Maine depot," I was met by two men, who hastily demanded to pass out. I attempted to step back, but was as suddenly pressed by two men in the rear, urgently demanding to pass in. In an instant each party became vehement to pass me, quarreling with each other over my shoulders, at the same time pressing me on all sides as closely as I could bear. This struggle lasted, perhaps, one minute, completely absorbing my attention, while some one of them took my wallet from my pantaloons pocket, when they broke the jam and suddenly dispersed among the throng on the floor of the depot.

This is a very scientific way to steal, and it is being much practised, I learn. Therefore be on your guard. Always put your money where they cannot get it, or avoid all opportunities of being crowded, or if suddenly caught in a crowd, put your hands in your pockets and cry "Pickpockets," aloud, and they will let you pass. We have great reasons to thank God that he is so soon to give us a world cleansed from all sin and sinners.

I was greatly obliged by the friends who furnished me a ticket free to Alton Bay, though I know not who they were, and for tokens of charity from other brethren. May the Lord reward them. They have my thanks.

Sept. 7th, 1866, I. C. WELLCOME.

INFORMATION.—Bro. Grant: I wish to say through your paper, that when I got home from the Wilbraham campmeeting, I found a new sheet with my things, put in through mistake. If the owner will write to me, I shall be happy to send it to him. I stayed in Bro. Hastings' tent.

PHEBE DAVENPORT, Holliston, Mass.

SR. H. E. JENKINS, East Burke, Vt., wishes preaching brethren to come that way and give a course of lectures. Inquire for Jonathan B. Jenkins.

Obituaries.

DUNTON. Fell asleep in Jesus, in Philipston, Mass., March 5th, 1866, Sarah E. Dunton, aged thirty-four years.

Our sister found in Jesus a peace that made her tranquil in her weary hours of wasting pain, until at length she died in hope of a resurrection to life, and rests with other loved ones of the family, leaving an aged, widowed mother, an invalid sister, and a brother to sorrow, yet not without hope.

"We shall greet them at home, we shall greet them,
Though now they are hid from our sight;
We think of the time we shall meet them,
And it oft fills our hearts with delight.
We have laid them away in deep sadness,
Yet not without hope in our breast,
For again they will join us with gladness,
And enter the heavenly rest.

We shall greet them at home, we shall greet them,
When the sorrows of life shall be o'er,
Our loved ones, we hope soon to meet them,
On Eden's fair, beautiful shore,
The glorious thought, how consoling,
To know that the time is so nigh,
When Jesus, the world, shall, controlling,
Permit us to join them on high.

We shall greet them at home, we shall greet them,
Where nothing can ever divide,
Where sickness, or death, cannot harm them,
Nor tear them again from our side;
There we'll range beside life's cooling river,
'Neath the tree of life's shade we shall roam,
With the glory of God shining ever,
We'll greet them, we'll greet them at home."

C. P. DOE

BERRY. Died in Rye, N. H., Aug. 24th, 1866, of consumption, Mary Abby Berry, aged twenty four years.

Sleep sweetly, dear sister in Jesus. Thou wast loving and beloved. Thy sisters and brother, thy father and mother will miss thee much in the family circle. Thy chair is vacant at the table. Thou art gone, and we are lonely. Our tears may fall upon thy silent grave among thy kindred, but thou wilt see them not. Our sighs mingle with the summer winds, but thou wilt not hear them. We shall miss thee in the social gathering, where oft thy voice told the sweet story of the cross, and wonders of redeeming love. But Jesus will not miss thee when his bright jewels are gathered; and O may we not be missed by thee in that soon coming morning, when the days of our mourning shall be ended. Rest, then, dear one, peacefully rest. Thy work is done—well done. Jesus loved thee, and thou didst love him; and "so he giveth his beloved sleep," till his own sweet voice awakes thee to life forevermore. J. N. BERRY.

WOODWARD. Died at Maplewood, Mass., Aug 22, 1866, Lottie Augusta, only child of Edward F. and Mary M. Woodward, aged one year and nine months.

Even at this tender age, she loved Jesus, and spent many hours singing,—

"My days are gliding swiftly by,"

"I love thee, I love thee,"

and

"There is no cross that I can bear,"

and almost the last words she spoke, after she had prayed the Lord to "make Lottie well," were these "The Lord will take care of Lottie;" her eyes beaming, meanwhile, with love and confidence.

Farewell, Lottie, till the Resurrection Morn The Lord *will* take care of thee.

"Come, Lord Jesus, come quickly," is the prayer of HER PARENTS.

IS IT WELL?

Affectionately, to Bro. and Sr. Brooks, of Cheshire, Ct.

"Is it well with the child?"—2 Kings 4.

Sleep thee sweetly, little Walter,
Tho' with grief our bosoms swell,
Tho' in agony we falter,
Faith can answer, "It is well."

Oh, we made thy grave in sorrow,
Broken-hearted left thee there,
Almost dreading each to-morrow,
We do miss thee everywhere.

But for grace we'll still keep pleading,
And from tears our eyes refrain,
For a promise we've been reading,
"Thy loved ones shall live again."

Yes! when Jesus, our life-giver,
Shall death and his power destroy,
Saints immortal, saved forever,
We may meet our darling boy.

M. L. DURANT.

Cheshire, Ct., Aug. 20th, 1866.

STONE. Died in New York, Aug. 28th, 1866, Falith May, daughter of William and Julia A. Stone, and grand-daughter of Joseph K. and Elzada Bellows.

The struggle is over. Death has triumphed, and our lovely May sweetly rests in Greenwood, with her little brother; but in the fulness of our souls we praise God for the assurance that he will soon bring them again from the land of the enemy. My husband, after an absence of fifteen weeks, arrived in time to be with us a few hours before her burial.

ELZADA BELLOWS.

BROOKS. Died in Cheshire, Ct., Aug. 12th, 1866, Walter A. Brooks, only son of Bro. Asahel and Sr. Brooks, aged twenty months.

He was loved by all who knew him.

We laid thee away in thy lone coffin bed,
While with sorrow our heartstrings were breaking;
Yet we know when the trumpet shall waken the dead,
Thou wilt share in the first glad awaking.

B. HITCHCOCK

HINDS. Died in Wilmington, N. Y., July 14th, of consumption, Ellen Hinds, daughter of John S. and A. M. Hinds, aged eighteen years, ten months, and two days.

She was sustained by the grace of God during her sickness, and sleeps in Jesus. J. S. HINDS.

DUREN. Died in Carlisle, Aug. 27th, 1866, of disease of the brain, Isaac Frankie, only child of Sarah M. and Asa Duren, Jr., aged six years and seven days.

Frankie was a good, affectionate boy, and I think it truly can be said, never told a lie. S. M. D.

HAYES. Died in Methuen, Mass, Sept. 29th, 1865, Frank E., only son of Charles P. and Fanny E. Hayes, aged two years, six months, and sixteen days.

Summary of News.

FOREIGN.

By steamer. Liverpool Aug. 25th, Queenstown 26th.

The treaty of peace between Austria and Prussia was finally signed Aug. 23. Bohemia was to be completely evacuated in three weeks after the exchange of ratifications.

At the request of Italy, Austria, before the signing of the treaty of peace at Prague, gave her unconditional assent to the union of Lombardy and Venetia with Italy. The French Government concurred in the arrangement, admitting that it only acquired Venetia to hand it over to Italy.

Vienna, Sept. 3. Affairs in Saxony reassume a warlike aspect. The Saxon troops have been withdrawn from the Hungarian frontier, and the army is being provisioned.

The treaty of peace with Prussia binds Austria not to interfere.

The South German journals charge Austria with breach of treaty with Bavaria in making a separate peace with Prussia.

New York, Sept. 4. The following dispatch was received to-day and is believed to be the first instance in which any message has been sent from mid ocean to Europe and thence to America on the same day:

"On Board Steamship Great Eastern,
Atlantic Ocean, Sept. 4, 1866.

To D. H. Craig, General Agent of the Associated Press, New York:

We have just received telegrams from London saying there is a serious outbreak in Canada. Please advise me accurately by cable, via Heart's Content and Valentia, in regard to the same.

We expect to arrive at Heart's Content on Saturday next. All going on well.

CYRUS W. FIELD."

London, Sept. 4. The troops sent to Canada will be armed with breech-loaders.

Berlin, Sept. 4. Sixty thousand Prussian troops are ordered to the Rhine. Prussia is treating for the purchase of the iron-clad Dunderberg.

Cable Dispatches.

Steamship Great Eastern,
North Atlantic Ocean, Sept. 6.

All goes well. We continue to pay out the cable and shall be at Heart's Content about Saturday.

Florence, Sept. 6. The cholera is making sad ravages in Italy.

Paris, Sept. 6. A rumor prevails that the Emperor Napoleon intends to issue a manifesto announcing his views upon the state of Europe.

Another Atlantic Cable. Landing of the Cable of 1865.

Heart's Content, Sept. 8. Since Sunday morning uninterrupted success has followed the Great Eastern, and she laid the shore end of the cable of 1865 on Saturday evening at 4 o'clock, under a salute from the ships of war in the harbor and tremendous cheers from a large crowd of spectators, who had assembled from all parts to witness this second triumph of ocean telegraphy, even greater than that of July 27. The electrical condition of this cable is most perfect, and messages are now being sent and received over it.

When the shore end of the cable was brought to the telegraph office immense enthusiasm was manifested by the people. Messrs. Canning, Clifford and Field were severally seized by the crews from the men-of-war, aided by civilians, hoisted over the heads of the people and cheered vociferously.

Berlin, Sept. 7. The Prussian Chamber of Deputies has passed the bill for the annexation of Hanover, Hesse, Nassau and the city of Frankfort. A bill for the annexation of Schleswig and Holstein has been sent in by Count Bismark.

The *German Gazette* and the Berlin *Press* are hostile to these movements, and fears for the future are entertained.

DOMESTIC.

New York. The *Herald's* Havana correspondence says information has been received from St. Domingo that the project of annexation to the United States is regarded as consummated.

PERSECUTION OF THE JEWS.—A foreign paper states that the Jews are suffering severe trials in the Danubian Principalities, and all the power of the authorities barely suffices to save their lives from the infuriated populace. A letter from Bucharest says that the whole Jewish community have been kept in a state of alarm by the threats of a general massacre. On the 30th of June their barely finished beautiful temple, which cost about 23,000 ducats, was destroyed, the walls and roof alone standing. All the interior furniture of a small synagogue was also destroyed, and the scrolls of the law trampled under foot and torn. But for the interference of the National Guards, matters would have proceeded to greater extremities. At Jassy, too, the Jews suffer severely. The cholera prevails there intensely, and they lose ten to one of the other population by it. They are in danger of pillage and massacre by the rest of the inhabitants, and are preserved only by the energetic efforts of the government.

☞ The famine in India is increasing, and starving wretches have begun to flock from the country to the cities. "Hundreds of men," says a Bengal circular, "are daily coming down to Calcutta from the famine-stricken districts. Many pass their days eating skins of mangoes picked up in the streets; many sell their children for an anna or two, or devote themselves to pocket-picking and murder.

☞ The plague of locusts which has broken out in Algeria causes great uneasiness to the French government, and now the troops are called out to destroy this new species of enemy. The amount killed is immense, not less than 3000 cwt. the average result of a day's work.

☞ The Mahomedan inhabitants of Mazanderan, in Persia, massacred a great number of Jews in that town during the festival of the Moharrem, and have compelled the rest to adopt Mahomedanism.

☞ The first steam vessel that ever crossed the Atlantic was the Savannah, in the month of June, 1810, from Charlestown to Liverpool.

Married.

In Carthage, Me., Sept. 2d, 1866, by Eld. J. C. Wheeler, Mr. ADDISON H. CHURCHILL, and Miss MARY E. TIBBETTS, both of Avon, Me.

In Mexico, Me., Aug 21st, 1866, by Eld. J. C. Wheeler, Mr CHARLES A. MERRILL, of Hartford, Me., and Miss LOTTIE H. COLLINGS, of Mexico, Me.

In Hillsburg, N. S., Aug 12th, by Rev. T. R. Godfrey, Mr BENJAMIN TRIPP, of Searsport, Me., and Mrs. ABIGAIL MURSEY, of Lake Village, N. H.

Notices.

Campmeeting in Guilford, Ct.

The Lord willing, there will be a campmeeting in Guilford, Ct., on land owned by Bro. Charles Young, to commence Wednesday, Sept. 19th, and continue over Lord's day, 23d.

The meeting is four miles from Guilford Centre, and on the Shore line R. R. Those coming by R. R., by taking the first morning trains, either way, or last evening trains, by speaking to the conductor, can get out at East River (two miles from meeting) where there will be a team to take the friends to the meeting.

A cordial invitation is extended to the Brn. and Srs. and friends of Jesus to come to this meeting, to labor for perishing man, for Jesus is soon to come, then it will be too late. Brn. Hitchcock, Dixon, and the writer, will be present to preach the word. WM. H. FISHER.

Tent Meeting in Exeter, Me.

There will be a tent meeting in Exeter, Me., on the ground occupied last year, near the Chamberlain meeting-house, commencing Saturday, Sept. 15th, and hold the following week. Brethren abroad are requested to attend. Will Brn. R. Wendell, D. Holt, S. S. Brewer, and A. Decker attend, with brethren in Maine, to preach the word of life? Those coming from the west by R. R., will leave the cars at Newport, and those from the east at Etna, where they will find conveyance to the ground. We hope all coming with tents, will be on the ground in season to erect them the first day. There will be a boarding tent on or near the ground, for the accommodation of all who wish.

HOLIS COLE, D. E. IRELAND, WM. DELANO, } Committee of Arrangements.

Adv. Chr. State Conf. of New Hampshire.

The annual session of this conference for 1866 will be held in Whitefield, N. H., commencing Sept. 20th, at 10½ o'clock A. M., and hold over the following Sunday. We hope an earnest effort will be made on the part of ministers in the State to attend this meeting, and that churches within the limits of this conference will be represented by delegates duly appointed. The church in Whitefield extends a hearty invitation for the brethren and sisters in all parts of the State, and out, to come. Ample accommodations will be made for all who come. Come filled with the spirit of the Master. Come to work for God.

A. W. SIBLEY, Secretary.

Grove Meeting.

We purpose, the Lord willing, to hold a grove meeting at Bryant's Pond, Woodstock, Me., commencing Sept. 20th, to continue over the following Lord's day. The brethren and sisters are invited to come to this meeting filled with the spirit of labor. Call upon Bro. J. Whitman, who will direct you to good homes. Brn. Wm. Mitchell and B. S. Emery are expected to attend with the writer to speak the word. J. A. LIBBY.

Maine Advent Conference.

The Maine annual Advent Conference will hold its next session in Richmond, Reed meeting house, commencing, if the Lord will, Wednesday evening, Oct. 3d, and continuing over the following Sunday. We hope to see a large gathering of our friends in Maine to this meeting. Let us go with warm hearts, ready to work for the Lord. Those who have attended the Conferences held at Richmond know very well that there are "pilgrim homes" enough for all who go to the meetings.

H. B. SEAVY, President.
D. W. GRIFFIN, R. B. YORK, } Secretaries.

Tent Meeting at Wolcott, N. Y.

A tent meeting will be held at Wolcott, Wayne Co., N. Y., to commence Sept. 14th, and continue over one or more Sundays, as shall be advisable. Brn. J. Wendell, Pratt, and others, will attend and preach the word. B. B. STEVENS, Tent-master.

Will Brn. M. R. Miles and W. J. Hobbs make arrangements for ground, poles, seats, etc.

B. P. S.

Iowa Christian Conference.

The first meeting of the Iowa Christian Conference will be held at Wilton Junction, beginning Sept. 21st, and hold over Lord's day. Brn. Deyo, Burdett, and others, are expected to preach the word. We hope the friends in the surrounding region will be with us at this meeting.

S. K. GIBSON, Clerk.

Tent Meeting at Woodhull, N. Y.

There will be a meeting at Woodhull, Steuben Co., N. Y., commencing Sept. 27th. Brethren and sisters are invited to come. Those who can bring some blankets and provision will find a place to stay in the tent; those who cannot do so will be provided for. Brn. Henry Pratt, J. Wendell, and others, will be present to preach the word.

Will the friends in Woodhull who are interested in such a meeting, secure a place to pitch the tent.

R. B. STEVENS, Tent-master.

I shall not be able to visit Ohio or Pennsylvania with the tent this fall. J. WENDELL.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. Couch, Sunday, Sept. 16th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
J. S. White, Sunday, Sept. 23d

Charlestown, (60 Main Street), Sunday, Sept. 16th

Lawrence, Mass., Sunday, Sept. 16th
North Hampton, N. H., (Town Hall), Wednesday evening, Sept. 19th, every evening through the week, and over the following Lord's day.
MILES GRANT.

Addison, Vt., Sunday, Sept. 23d
D. T. TAYLOR.

Sutton, N. H., Saturday afternoon and evening, Sept. 29th, and over Sunday, the 30th. J. COUCH.

CONCORD, N. H.
(Corner of Green and Center Streets.)
B. Emery, Sept. 16th
H. Munger, Sept. 23d and 30th

PORTSMOUTH, N. H.
J. G. Hook, Sept. 16th and 23d
J. S. White, Sept. 30th
J. Couch, Oct. 7th
B. Woodside, Oct. 21st
J. G. Smith, Oct. 28th

Stockbridge, (Stony Brook), Sunday, Sept. 16th
Bethel, Campbrook, Vt., Sunday, Sept. 23d
J. H. HARDING.

West Abington, Mass, Sunday, Oct. 7th
W. C. STONE.

Natick, Sept. 16th
B. WOODSIDE.

Canaan, (where brethren may arrange), Sept. 22d
North Haverhill, evening, Sept. 20th
WM. H. SHAW.

Great Falls, N. H., Sunday, Sept. 16th
J. H. F. VARNEY.

Holderness, (Town House), Sept. 16th
Holderness, (Brick school-house), Monday eve., Sept. 17th.
Woodstock, Tuesday eve., Sept. 18th
Whitefield conference, Sept. 20th
Melvin Village, Sept. 30th
T. W. PIPER.

London Ridge, Sunday, Sept. 16th
Lee, N. H., Oct. 7th
J. G. SMITH.

Biddeford, Me., Sunday, Sept. 16th
A. M. TRIPP.

Alton Corner, N. H., Thursday, Friday and Saturday evenings, Sept. 20th, 21st, 22d, and over the Lord's day.
J. PINKHAM.
J. H. F. VARNEY.

Warwick Plains, (school-house), Sunday, Sept. 16th
Manton, R. I., (as Bro. J. M. Hicks may appoint), Sunday evening, Sept. 23d.
Lafayette, R. I., Sunday, Sept. 30th
C. H. SWEET.

South Creek, Bradford Co., Pa., Monday evening, Sept. 24th, and every evening through the week, and over the following Sunday, as Bro. J. Moore and others may arrange. C. F. SWEET

Philadelphia, Pa., Sept. 16th and 23d
SAMUEL CURRY.

Montgomery, Mass., Lord's day, Sept. 16th
Westfield, West Farms, Lord's day, Sept. 23d
H. ROCKWELL.

Plainfield Pond, Mass., Sunday, Sept. 16th
ELIZABETH WARREN.

Dover, N. H., Sabbath, Sept. 16th
T. M. PREBLE.

West Stafford, Ct., at Bro. Spellman's, Saturday evening, Sept. 15th.
Square Pond, Sundays, Sept. 16th and 23d
Springfield, Mass., Sept. 30th
P. S. BUTLER.

East Canaan, N. H., Sunday, Sept. 23d
Hartland, Vt. (Dinsmoore Hill), Wednesday evening, Sept. 26th, every evening through the week, and over the following Sunday. Will Bro. Dole meet me at Woodstock Station, Tuesday, 25th, first train from Concord?
Vernon, Vt., Friday and Saturday evenings, Oct. 5th and 6th, and over the following Sunday. Will some one meet me at the North Vernon Depot, Friday, the first train from White River Junction?
Chicopee Falls, Mass., Tuesday and Wednesday evenings, Oct. 9th and 10th.
Springfield, Mass., Thursday and Friday evenings, Oct. 11th and 12th.
Warehousepoint, Ct., Sunday, Oct. 14th
Will some one meet me at the Depot, Saturday, first train from Springfield?
Southbridge, Mass. (Town Hall), Sunday, Oct. 21st
Holliston, Mass., Sunday, Oct. 28th
A. SIMPSON.

South Norfolk, Ct., Sunday, Sept. 16th. Expect Bro. Seth Woodruff to be with me. SAMUEL M. TAYNO.

Millersburg, Rice Co., Minn., Sept. 29th, and over Sunday, as Bro. Miller may arrange.
On High Prairie, near Bro. Ramer's, Oct. 2d, 3d and 4th, at 7 o'clock, P. M.
Castle Rock, Oct. 5th, 6th, and over Sunday, as Bro. Fellows may arrange.
Lexington, Oct. 11th, 12th, 13th, and over Sunday, as Bro. Holmes may arrange.
Near Cleaveland, Lasseur Co., Oct. 16th to the 18th, as Bro. Scott may arrange.
Ottawa, Oct. 19th, 20th, and over Sunday
WM. J. BURSELL.

Plainfield, Mass. (as Brn. Healy or Wolcut may arrange), Sept. 22nd.
Goshen, Sept. 23d
Windsor (Flint Stone School-house), Sept. 30th
Blackington, Ms. (as Bro. Orton may arrange), Oct. 2d
North Pownal, Vt., Oct. 3d
West Hoosic, N. Y. (Advent Chapel), Oct. 4th
North Benington, Vt., Oct. 5th
North Greenwich, N. Y., Oct. 6th, and as much longer as the Lord will. WM. J. BLANCHARD.

Lawrence, Mass., (Templer's Hall, 153 Essex St.) Sunday, Sept. 16th. MRS. E. S. JENNINGS.

East Kingston, N. H., Sept. 16th
R. WILLIAMS.

Concord, N. H., Sept. 16th
Manchester, N. H., Sept. 17th
Dover, N. H., Sept. 18th
Yarmouth, Me., Sept. 19th
Bryant's Pond grove meeting, Sept. 20th
B. S. EMERY.

Lee, N. H., Sept. 23d and 30th
WM. W. SUTHERLAND.

Lunenburg, Mass., Sept. 16th
S. C. HANCOCK.

Spragueville, Smithfield, R. I., Sept. 16th
B. ROBERTS.

Worcester, Sunday, Sept. 16th
Philadelphia, Sept. 30th
W. N. PILE.

Hartford, Me., (Richardson school-house), Sunday, Sept. 16th.
Byron, Me., (Hop City), Sunday, Sept. 23d
E. M. HAGGETT.

Haverhill, Mass., Sept. 16th
S. S. MOONEY.

New Britain, Sept. 23d
Hartford, Sept. 30th
R. E. LADD.

West Poland, Free Chapel, Sunday, Sept. 16th
JAS. A. LIBBY.

Richmond, (Reed meeting-house), Sept. 23d
Portland, Sunday, Sept. 30th
R. B. YORK.

Cordaville, Mass., Sept. 16th
Haverhill, Mass., Sept. 23d
Lawrence, Mass., Sept. 30th
C. C. RAMSAY.

Concord, Sept. 23d and 30th
Yarmouth, Friday evening, Sept. 14th
Biddeford, Sunday, Sept. 16th
Dover, Monday evening, Sept. 17th
Portsmouth, Tuesday evening, Sept. 18th
Lee, Wed. and Thurs. evenings, Sept. 19th and 20th
Will be at New Market Junction on the 4 P. M. train from Portsmouth.
Manchester, Friday evening, Sept. 21st
HIRAM MUNGER.

Deerfield, N. H., (where Bro. R. Bean may appoint), Sept. 16th. N. GLIDDEN.

CONCORD, N. H., (ANGELOS HALL.)
J. G. Smith, Sunday, Sept. 30th
C. C. Ramsey, Sunday, Oct. 7th

East Hartland, Sept. 16th
North Granby, Sept. 23d
Will Bro. Gains please give notice of the meeting in Granby?
North Canton, Sept. 30th
S. D. DANIELS.

Vernon, Vt., Sept. 16th
SALMON COOK.

Dansville, N. Y., Tuesday evening, Sept. 25th
Woodhull, N. Y., Sept. 27th
J. WENDELL.

Danielsonville, Ct., Sunday, Sept. 16th
GEO. A. STREETER.

Rochester, (McDuffee D.strict, New Chapel), Sunday, Sept. 16th. J. PINKHAM.

Goshen, Sunday, Sept. 16th
Plainfield, (Bro. Healey's), Wednesday eve., Sept. 19th
Bro. Thayer's, Friday evening, Sept. 21st.
Plainfield Pond, Sunday, Sept. 23d
Savoy, Sunday, Sept. 30th
Dalton, Tuesday evening, Oct. 2d
Sandisfield, Sunday, Oct. 7th
Cold Spring, Sunday, Oct. 14th
GEO. L. TEMPLE.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. BELLOWS.

Portland, Me., Sept. 16th
Head-of-the-River, Mass., Oct. 7th
J. S. WHITE.

[For East Boston and Portsmouth appointments, see under their several heads.

Suncook, N. H., Sunday, Sept. 16th
A. SIMPSON.

Redfield Square, N. Y., Wednesday, Sept. 12th and over Sunday, the 16th.
Boylston, N. Y., (Libby school-house), Monday evening, Sept. 17th, and at the Hancock school-house on the Tuesday evening following.
Barns' Corners, N. Y., Thursday evening, Sept. 20th
Harrisburg, (Bichford school-house), evenings, Sept. 21st and 22d.
West Martinsburg, Sunday, Sept. 23d
C. H. WILLIAMS.

Pittsburgh, N. H., (where Bro. Young and Bro. Chase may appoint), Sept. 19th, 20th, and 21st.
Clarksville, (at Mr. Roby's Hall), Sept. 22d, 23d, 24th
The following week in the village of Colebrook, N. H. We hope the brethren will ask God's blessing to attend. After which, if desirable, I will labor with the friends on Hall Stream, also Herlford Hill.
Will Bro. Gordon and Bro. Jones favor us with their presence, especially in Clarksville and Pittsburgh, and assist in the ministration of the word of life? May the Lord be with us by his Spirit. D. N. CHADSEY.

Jefferson (Weak's school-house), Sept. 16th
H. S. MITCHELL.

Somersville, Conn., Sept. from the 12th and over Sunday
Brethren in the vicinity are invited to come in and help in the good work of the Lord. A. ROSS.

New Bedford, Sept. 16th
Westboro, Sunday, Sept. 23d
C. CUNNINGHAM.

Camden, Harbor Village, Me., (as Bro. J. S. Richards may appoint), Sunday, Sept. 16th.
A. H. WALKER.

Business.

TO CORRESPONDENTS.

C. P. Dow—L. Orcutt is credited to No. 578. See No. 551.

K. V. Temple—It was received.

D. D. Chaffee—You will find it in No. 557.

☞ WHERE?—*Alfred Hubbard* sends $2.50 for the Crisis, but does not give either his post office or State. Will he please give it, that we may credit the money.

WHO?—A correspondent at South Adams, Mass., sends 56 cents for two copies of the "Experience of Thomas H. Jones," but does not sign his name. We will send the books if he will please tell us who to address them to.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 571. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents, if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—E. Sheldon 596, R. L. Harrison 591, E. D. Searles 617, T. L. Albro 547, R. Price 614, M. L. Nichols 582, L. Darbee 589, D. S. Randall 589, E. Fisher 576, S. Bassett 581, E. Melcher 568, S. F. Mudgett 578, D. Libby 530, G. W. Mills 554, H. Hall 591, M. A. Brown 591, J. C. Dunn 554, W. H. Burtch 540, J. S. Reid 591, G. Gillett 557, D. Sawin 468, M. Holdridge 465, T. Wentworth 574, S. Calef 583, D. Hayes 573, F. D. Gilles 535.

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I think of the Eden prepared for the saints,
Where God's faithful children will surely find rest.

Though sad is my heart, and bitter the tears
That fall from my eyes as I journey along,
I think of the home where the weary ones rest,
And where I shall join in the conqueror's song.

I think of the loved who are laid in their graves,
To sleep till the morn when the trumpet shall sound;
But, thank God! it wont be long till the voice of our Lord
Shall bid them come forth from the cold, dusty ground.

Though faltering your footsteps, and though sad is your heart,
Though you shrink in dismay from the cold world's frown,
Remember that Jesus will bring you safe through,
And reward you in Eden with a conqueror's crown.

Then, dear ones, cheer up, for the land heaves in view,
Old Time is fast sinking, and will soon be no more;
We can see even now the fair fields of Eden,
And the glories that wait you on that blessed shore.

E. Bowdoinham, Me. VIOLA GRAVES.

For the World's Crisis.

REPORT OF PROGRESS IN MASSACHUSETTS.

(*Concluded.*)

Lord's day, July 22nd, we spent in Fairhaven, just across the river from New Bedford. Bro. Joseph Thomas is pastor of this church,—quite a young brother, yet an earnest, faithful laborer, and highly esteemed by the church with whom he labors, and in all the region about. The Fairhaven church is a live, active church, united, spiritual, prosperous,—a peculiar people, zealous of good works. The brethren and sisters are of the class who are really looking for the Lord, and living in expectation of being made like him. There are old, tried soldiers of the cross here, who have been through many a battle, stood for the truth in 1843 and '54, and when foolish virgins let their lamps go out, kept them burning. And here are young converts, deeply interested in the coming of Christ. It was good to be with the dear ones there. The Lord's day was pleasantly spent, and we were reminded that real christians will minister to the minister while he ministers to them, according to Paul's rule. God bless the church in Fairhaven. Amen and amen.

Tuesday, 24th, we went to the Tremont campmeeting, where we remained two or three days. We enjoyed the services much. It is a real privilege to hear the brethren in the ministry preach. We hear so little except our own poor sort, that the opportunity of hearing others is golden, and we enjoy it. The weather was quite rainy, and on Wednesday P. M. particularly so. Then we experienced a shower, when the lightning-flash and thunder-peal were awfully sublime. An appointed prayer-meeting at the stand at one o'clock was adjourned to the tent, and such was its character that, although preaching was appointed at two, it seemed to be God's order to continue the social meeting, and five o'clock came before we found a place to close. It was one of those meetings in the direction of which man has but little to do. All were led by the Lord. The importance of being free in Christ was a very prominent point in the exhortations and remarks. The power of God was there, and while we were gathered about in the tent, some on the seats, some on trunks, and some sitting in the straw on the ground, the rain pouring in torrents upon our tent (which seemed like a great umbrella, under which we had all gathered for shelter), the lightning flashing, and its bolts striking near us, and the thunder bursting in grandeur and rolling but just over our heads, and near about us,—for we seemed to be amidst the lightning and thunder,—yet we could say,

"This awful God is ours,
Our Father and our love."

There were heart searchings, earnest prayers, and joyful shoutings, and a diversity of experience was brought out. The gifts were used in God's order, so that we felt the truth of Paul's language,—"Diversity of gifts, but the same spirit."

That meeting will never be forgotten. Those who are known as Congregationalists and Methodists, ministers and members, were there enjoying the occasion. Bro. Hook was there, with his truly christian sympathies alive with interest in the evidence of the good work; and Bro. Batchelor, who arrived just in season to get a glimpse of the glory; and Bro. Israel Damman was there, shouting and leaping and praising God, his joyful theme of "free in Christ" ringing out in his exhortations; and others were there to enjoy the occasion. Tears of joy and sorrow, songs of praise to Him who rules the storm, and words of earnest hope of soon seeing Jesus in his beauty rending the vail of blue that covers the holy place from the congregation below, and coming to bless and redeem his saints, made the place solemnly glorious. The lightning bolt struck a tree near the tent, and the R. R. Depot, only half a mile away; but we heard God's voice in the storm; as Bro. Piper expressed it, "Father talking to his children." We were glad and joyous. O what a meeting that will be when, amidst tempest and earthquake and fire, Jesus will redeem his saints, and they shall meet and shout and sing, safe in the chamber of which the seraphic prophet Isaiah spake, rejoicing and waiting till the indignation be overpast. "What a meeting that will be."

Thursday A. M., we tried to preach, and had a free time. It is good to speak when so many of God's ministers and faithful children are there to pray. It makes a man preach even beyond himself. He forgets himself, and launches out into the deep things of God. We heard Bro. Grant in an interesting discourse in the P. M., and in the evening left for New Bedford.

Friday, July 27th, we took Nahum's chariots for Providence. How forcible is the prophet's description of these vehicles: "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets; they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings" (Nahum 2: 3, 4). No vehicles ever made before the cars have answered this description, and these, says the prophets, shall be "in the day of his preparation." Daniel's "time of the end", and the angels "hour of his judgment." How they rush along in their fury. Earth trembles beneath their iron tread, and now, as they sweep through the forests, see the fir-trees bow. Coupled together, how they "justle one against another." Stand near the track, just in advance of the train in the evening, and as you hear it in the distance, panting like a huge monster, making the [illegible] and valleys ring, you see it a meteor or a fiery furnace, and the dense volumes of smoke rolling out and circling above it; and you will realize the truth of the prophet's declaration, "They shall seem like torches, they shall run like the lightnings."

We seated ourselves in these vehicles, so much like comfortable parlors, and were borne along to Providence, where we arrived in due season, and where we spent the following Lord's day, July 29th, and preached at New Market Hall.

The brethren received our message in the Lord, and we were happy in the privilege of being with them and speaking from the Scriptures of truth. Called, while here, on some relatives we had never seen before. Found one in the enjoyment of religion, though in ill health. Had an interesting conversation with her, and a Congregationalist lady, as to the truths found in the word. Found them free to listen to the truth, and ready to investigate the word, Berean like, to see whether these things were so. They were dissatisfied with the interpretation of the word as they had heard it; and yet not satisfied that the doctrine of immortality through Christ alone could be true. We gave them expositions of some passages, and on calling again found them deeply interested. Said our friend, I shall study my Bible as I have never studied it before. A Methodist lady called here yesterday, and I mentioned the subject to her. She had never heard the views advocated, but was much pleased with them, and we decided to study the Bible as we never studied it before. Yes, that is the effect of the truth, of a simple interpretation of the word. It gives it a new interest. It is a pity that the beauties of truth have become so enshrouded in the mist of a *spiritual interpretation*, and covered with the rust of a bad theology; but the light is breaking, truth is shining, and many are beginning to feel its blessed, saving influence, and rest their long-distracted hearts on a "thus saith the Lord." We are living on this account in a grand, a glorious hour.

Tuesday, July 31st, and Wednesday, Aug. 1st, we were at Natick, R. I., and had some good meetings. Found a company here who enter heartily into the work, and such are always fed by the preacher of the word, even though it be in a simple manner. We have been in no place where the people, comparatively speaking, helped us more liberally on our journey than here. We met Bro. Roberts, a colored preacher, here, full of faith, and with his whole being aroused and interested in the glorious coming of our blessed Lord.

Thursday and Friday evenings, we spent in Coventry, R. I., where we found a home with Bro. Peckham's family. Bro P. has furnished and lighted a hall of his own for the brethren, and lighted it at his own expense; and no people are better provided with a hall to worship in than those at Coventry. There are but few active brethren here,—only two or three families, but we enjoyed our visit with them very much.

Saturday, Aug. 4th, we were on our way again, and arrived at Danielsonville, Ct., where we preached on the Sabbath following. This is the home of Bro. H. F. Carpenter. We met him on our way to Danielsonville, and journeyed together the remainder of the way. The Lord provided us a good pilgrim's rest at Bro. Noah Shumway's, where we were well entertained. Bro. S.'s wife being away, his daughters made us comfortable, and gave us food convenient for us. We preached here three times on the Sabbath, and then attended the Methodist social meeting at 7½ o'clock. Bro. W. H. Stetson is the pastor here, a Bro. with whom we have labored in the past, when we were with the Methodist people. We were both stationed on Martha's Vineyard, and labored together in a protracted meeting on his *charge*. At the close of the meeting he came to us, and grasped our hand in an earnest, brotherly manner, and asked, "Is this Bro. McKinstry?" We gave him an affirmative answer. Our external appearance had somewhat changed, and he did not remember us distinctly; but said, "I knew you were in the place, and if I had known you were here, should have had you to assist me in the meeting." This was refreshing. He knew our mission there, and yet, free from all sectarianism, could still cherish us as a christian brother. He is one of those who still love the life and power of religion, and cannot sympathise with the worldly degeneracy and conformity that characterize many who profess to be the Lord's, and followers of Wesley.

The following evening, we were present at a young people's meeting, a very interesting one, held under his charge; and, by his urgent entreaties, we took a seat with him, and assisted in the exercises as we were able. The following day, self and wife called at his home, and passed several hours in pleasant conversation, interspersed with reminiscences and themes of interest to the cause of Christ. God's true people are all one in Christ Jesus, and wherever we meet his *real servants*, we are received for Christ's sake. God bless Bro. Stetson, and make him abundantly useful. Amen.

Thursday Eve, we preached at South Killingly, in the neighborhood of Bro. E. Bellows. We found Bro. B. actively engaged in getting the new conference tent ready, before the Wilbraham campmeeting. Had a pleasant time. L. C. McKINSTRY.

"ARMAGEDDON."

This word has been considered by writers generally, as a "mystery." Mede says, "*Armageddon* is one of the secrets of God, not to be defined by us until the events shall make it known." It is well known that until the Crimean war, in 1854, the true meaning of this word was a mystery; but that war drew forth criticism on it, both in this country and in Europe. In a pamphlet published in Philadelphia, in 1855, under the title—"*Is Sebastopol Armageddon?*" the writer has collected together a number of criticisms on this word. The editor, on the 14th page, sums up in these words: "And he gathered them together into a place called, in the Hebrew tongue, Armageddon."

It is remarked that Sebastopol signifies "the city of Augustus." True, but this does not prevent it from signifying, also, the "August City." Even if the word be translated "the city of Augustus," it must be borne in mind that Augustus was not properly the name of the celebrated Roman emperor, from whom it has descended, but a title bestowed upon him, after solemn debate, by the Roman Senate—the object being to dignify that illustrious personage by the most appropriate term that body could employ. But, in truth, the [illegible] is equivalent to the meaning, either "the [illegible]

"The Christian Annotator," of Dec. 23, 1854, remarks,—"The compound Greek word Sebastopol, is a close equivalent to the compound Hebrew word Armageddon; both mean 'The August City': *Sebastos* (Greek), *venerable*, or *august*, *Polis*, a *city*. Hebrew, *Ar*, a *city*, *magad*, or *maged*, *august*."

The Rev. Daniel Nihill, a clergyman of the Church of England, says: "St. John wrote in Greek, and if he had not, in this passage, forsaken the Greek for the Hebrew, the passage would have run thus: 'And he gathered them together into a place called, in the Greek tongue, Sebastopol.' But this would have been too plain for prophecy."

This quotation is sufficient to show that if St. John had not forsaken the Greek, the passage, when translated into the English tongue, would have run thus: "And he gathered them together into a place called, in the English tongue, the 'City of Augustus.'" "But this would have been too plain for prophecy." . . .

"And he gathered them together into a place called, in the English tongue (as we have shown), the city of Augustus." Who gathered them? The false prophet—the mouth-piece of the dragon and the beast. The Pope has sent forth his Bull to the representatives of the whole Catholic world, to appear at Rome—the "city of Augustus"—on the 29th of next June, for the purpose of having a great Belshazzar feast, and to take a parting look at his children before the grand consummating event shall take place. He has uttered a prophecy of his doom. He says, "The year 1866 is to be full of the *horrors of the abomination of desolation*, in which he will *leave Rome in sorrow and despondency*. In 1867, the fierce struggle will still continue between the Church and its enemies, but in 1868, the Church will triumph, and he will enter Rome in the plenitude of power. After living to see the mighty cause of truth prevail, he will be taken to sit beside St. Peter." . . .

"Straws show which way the wind blows." Says a correspondent of the *Daily News*,—"Many travelers are hastening toward Rome, in order to see the Holy City before the great changes which must immediately occur after the withdrawal of the French troops." . . .

Bishop Newton, who wrote about one hundred years since, remarks,—"'And he gathered them together.' The true construction is—'And they gathered them together;' the evil spirits, or agencies, before mentioned, will gather all the popish princes together into a place called, in the Hebrew tongue, Armageddon, that is, the mountain of destruction.'" Bishop Newton had got his eyes opened to what we now see.

Again. "About," a French writer in 1859, says,—"When the Pope sees his temporal power about being taken away, he will call on the *whole Catholic world to come to Rome*."—*Herald of the Bridegroom.*

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWENTY-NINE.

ELIJAH AT HOREB.

The overthrow of the prophets of Baal caused a profound sensation at the court of Ahab. The proud queen was not long in making known to the zealous Elijah that his life would soon be as one of those whom he had slain on the sanguinary banks of Kishon. Once more the prophet fled from the power of his inveterate enemy to the desert places of Israel. Leaving his servant at Beersheba, he travelled a day's journey into the wilderness; and as the shades of night began to gather over the scene, he cast himself down beneath the kindly branches of a juniper tree, wearied in body and lonely in spirit. In the solemn loneliness of that desert scene, he began to despair of the future, and prayed that he might die, the burdens of life were so heavy upon him. Nature was overpowered at last, and he slept. The breeze of the desert fanned his wearied brow, and lulled him to repose, as it stole through the branches of juniper above his head.

But the Lord had not forgotten his faithful servant. As he slumbered, an angel came and awoke him; food was there for his refreshment, of which he partook with deepest gratitude. After a few hours' repose, he was aroused again by the same kind guardian, and requested to eat and drink, for the journey was long before him. In the strength of that angel-prepared food, he journeyed forty days to the south, till he stood on Horeb, the mount of God. It was a long and weary journey for Elijah. Barren wastes were around him on the lonely march; and wild granite hills were the only sentinels that guarded his pathway to the holy mount. The silence of the desert reigned over his lonely course; he had lived before in exile, but the sweet murmur of Cherith had been music to his ears, and the ravens had cheered each morn and even with their presence, as bearers of life-sustaining food. But here he was utterly alone in exile, uncheered even by his former companions. The journey of forty days was ended, and as the last rays of the setting sun lingered on the granite brow of Horeb, he sought repose in a solitary cave, and fell asleep in the embrace of its solemn shadows. When morn broke upon the scene, and the light of the new day pierced the darkness of the cave chamber of the weary prophet, he heard the voice of the Lord calling to him,—What dost thou here, Elijah?" "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenants, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life to take it away."

Then, at the command of the Lord, he went forth and stood upon the bold summit of Horeb. Strange was the scene that burst upon the vision of the prophet. Below, far down the craggy steeps, nestled the valley where Israel of old encamped to receive the law of God; and across the valley arose the sharp cliffs of Sinai, where the Lord once thundered from his pavilion of clouds, and shook the hills with his voice. While the prophet stood gazing in wonder upon the scene, made sacred by the presence of Jehovah in ages agone, a startling sound suddenly broke the solemn silence of Horeb. The blast of a hurricane swept by, tearing the rocks from their foundations, and hurling them like toys into the depths below. The morning air was darkened by the fury of the blast; the mountain cliffs were swept clean, while they trembled before the power of the breath of God. At length the tumult ceased, and all was silent as the tomb. "But the Lord was not in the wind." Anon, all Horeb began to tremble, an earthquake was on the march, the everlasting moun-[illegible]tine rocks were rent asunder, and yawning fissures opened; the firm-seated hills were rocked as a cradle. Elijah stood aghast with terror. "But the Lord was not in the earthquake." The throes of the earthquake ceased, and nature was calm again. While the awe-struck prophet wondered what terrible exhibition might be presented next, the roar of a fiery element attracted his attention. The brow of Horeb seemed in a blaze. Streaming tongues of flame arose on high, and rushed and roared as if they would melt the adamant of the mountain crags. "But the Lord was not in the fire." It was but the lightning of his eye. The flames subsided, and nature smiled again in peace. Then, in the serenity of that calm hour, after the stormy blast, the rocking of the earthquake, and the roar of the fire had ceased, there arose on the breeze of the morning, "a still small voice." Elijah recognized Jehovah in that, and wrapped his face in his mantle, and stood at the mouth of his cave. In that voice there came to his ear the same question,—"What doest thou here, Elijah?" To which the prophet made the same reply as before.

Elijah's exile was ended. He was directed to return once more to the scenes of other days. He yet had much to do as the servant of the Most High, and he soon left the scene of so much solemnity to perform his mission to the rebellious house of Israel, while the mount of God was again left solitary in its wild and awful grandeur.

Thus Horeb was consecrated anew by the presence of Jehovah, and another spot of earth made doubly sacred, to which the footsteps of man might turn in after ages in admiring pilgrimage. ORRIN P. ALLEN.

For the World's Crisis.

LIVING HOURS WITH THE PILGRIMS.—No. 2.

"God is with us." This was the expression of my heart as I looked around "Camp Wilbraham." Though I was unable to get there till nearly the close of the meeting, I could not help feeling and seeing the divine presence of God. He was everywhere present in his mighty power, to bless and to save; and it seemed to me nothing but his love could cement all hearts together as they were then.

While beholding that united band of pilgrims, gathered there with one accord, my mind wandered off to the scenes on the new earth; and I thought, O what a true type of the band that shall shortly gather around the Savior in the New Jerusalem. It seemed as though I could now behold the rays of divine joy that will shine on all faces then. Indeed, I could *now* behold the *same love* that will fill all hearts there. It was all love to Jesus, the Lamb that was slain. Here, on all sides, praise and thanksgiving ascended up to him; it will be so there.

O how my heart goes out in praise to Jesus as I contemplate our great gathering around the throne of Jesus, who will be clothed with raiment too glorious to behold. There we shall see him as he is; and we shall forever bask in the sunlight of heavenly rest. Here in our pilgrimage, we are sorely oppressed. Our path lies through a lone wilderness, filled with thorns and briars. And Satan hovers close around our path to drag us down the broad and slippery way of destruction, if we will let him get hold of us. But Jesus has set a crown of glory at the end of our journey. Sometimes our feet are sore, and the cross heavy, and in the gloom that overshadows us we should lose our way; but Jesus stoops, and, with his divine presence, points us to the crown laid up for us. We catch a glimpse of it, new courage fills our breast, and Jesus takes us by the hand to help us on. O, beloved pilgrims, what though the way does sometimes look dark and dreary, and the load seem heavy; look up and behold your crown—the crown of the conqueror. He only who overcomes is worthy of the crown. If you are blind reach out and take the extended hand of Jesus. He will lead you safely through. Though we wander amid briars and thickets here, our blessed home of rest is just ahead. The foaming waves of affliction may roll fiercely around you, but the haven of peace is in sight. The devil may howl upon your heels; but keep your eyes fixed upon the crown, and cling closely to Jesus, and all will be well.

O my beloved home, my place of rest, I see it looming up before me. Its golden gates are ready to welcome us in. Jesus will soon gather his children in his bosom, as the good shepherd gathers his sheep within his fold. He will bind up the broken heart, and wipe away the bitter tears. He will place upon our heads an immortal crown of glory, and bid us roam over his fields of green pastures, and to lie down beside still waters. There, within his fold, we shall be safe. No wolves will enter there, or howl in rage upon our pathway. There all will be united, and nothing sound on our ears but the praise and thanksgiving of the pilgrims, gathered in heaven, as they were at Wilbraham.

WM. H. SPENCER.

THE FIRST STEP.

Reader, I believe there are many persons who have real desires for salvation, but know not what step to take, or where to begin. Their consciences are awakened. Their feelings are excited. Their understandings are enlightened. They would like to alter and become true christians. But they do not know what should be their first step.

Reader, if this be the state of your soul, let me offer you some advice. I will show you where to begin. I will tell you what step you ought to take, and may take this very day.

In every journey there must be a first step. There must be a change from sitting still to moving forward. The journeyings of Israel from Egypt to Canaan were long and wearisome. Forty years passed away before they crossed Jordan. Yet there was some one who moved first when they marched from Rameses to Succoth. When does a man really take his first step in coming out from sin and the world? He does it in the day *when he first prays with his heart.*

In every building the first stone must be laid, and the first blow must be struck. The ark was one hundred and twenty years in building. Yet there was a day when Noah laid his axe to the first tree he cut down to form it. The temple of Solomon was a glorious building. But there was a day when the first huge stone was laid at the foot of Mount Moriah. When does the building of the Spirit really appear in a man's heart? It begins, so far as we can judge, when *he first pours out his heart to God in prayer.*

Reader, if you desire salvation, and want [illegible] very day to the Lord Jesus Christ, in the first private place you can find, and entreat him in prayer to save your soul.

Tell him that you have heard that he receives sinners, and has said, "Him that cometh unto me I will in nowise cast out." Tell him that you are a poor, vile sinner, and you come to him on the faith of his own invitation. Tell him you put yourself wholly and entirely in his hands,—that you feel vile and helpless, and hopeless in yourself,—and that except he saves you, you have no hope to be saved at all. Beseech him to deliver you from the guilt, the power, and the consequences of sin. Beseech him to pardon you and wash you in his blood. Beseech him to give you a new heart, and plant the Holy Spirit in your soul. Beseech him to give you grace, and faith, and will, and power to be his disciple and servant from this day for ever. O, reader, go this very day, and tell these things to the Lord Jesus Christ, if you really are in earnest about your soul.

Tell him in your own way, and your own words. If a doctor came to see you when sick, you could tell him where you felt pain. If your soul feels its disease indeed, you can surely find something to tell Christ.

Doubt not his willingness to save you, because you are a sinner. It is Christ's office to save sinners. He says himself, "I came not to call the righteous, but sinners to repentance."—Luke 5: 32.

Wait not because you feel unworthy. Wait for nothing. Wait for nobody. Waiting comes from the devil. Just as you are, go to Christ. The worse you are, the more need you have to apply to him. You will never mend yourself by staying away.

Fear not, because your prayer is stammering,—your words feeble, and your language poor. Jesus can understand you. Just as a mother understands the first babblings of her infant, so does the blessed Savior understand sinners. He can read a sigh, and see a meaning in a groan.

Despair not, because you do not get an answer immediately. While you are speaking, Jesus is listening. If he delays an answer, it is only for wise reasons, and to try if you are in earnest. Pray on, and the answer will surely come. Though it tarry, wait for it. It will surely come at last.

O, reader, if you have any desire to be saved, remember the advice I have given you this day. Act upon it honestly and heartily, and you shall be saved.

Do not say you *know not how to pray*. Prayer is the simplest act in all religion. It is simply speaking to God. It needs neither learning, nor wisdom, nor book-knowledge to begin it. It needs nothing but heart and will. The weakest infant can cry when he is hungry. The poorest beggar can hold out his hand for an alms, and does not wait to find fine words. The most ignorant man will find something to say to God, if he has only a mind.

Do not say you have *no convenient place* to pray in. Any man can find a place private enough, if he is disposed. Our Lord prayed on a mountain; Peter on the house-top; Isaac in the field; Nathaniel under the fig-tree; Jonah in the whale's belly. Any place may become a closet, an oratory, and a Bethel, and be to us the presence of God. Do not say *you have no time*. There is plenty of time, if men will only employ it. Time may be short, but time is always long enough for prayer. Daniel had all the affairs of a kingdom on his hands, and yet he prayed three times a day. David was ruler over a mighty nation, and yet he says, "Evening and morning and at noon will I pray."—Ps. 55: 17. When time is really wanted, time can always be found.

Reader, salvation is very near you. Do not lose heaven for want of asking. Go this day and *take the first step.* J. C. RYLE.

For the World's Crisis.

OUR DUTY AS CHRISTIANS.

Dear christian reader, when we look about the world, or even in our own vicinity or neighborhood, how many do we see who are living unmindful of God, and think less of their present and future destiny. Can we, who profess to be the followers of Christ, be at ease and see so many going the downward road to perdition, without giving them a friendly admonition to retrace their steps, and secure to themselves their soul's salvation? At the present day, when there is so much excitement, turning and overturning, so much excess everywhere prevailing, it behooves every professor of christianity to carefully examine himself, and see if he is well grounded in the faith that pertaineth to his well being and future happiness. We must have this faith—this light within ourselves—in order to impart it to others. And if we have this light, it is our duty to enlighten all those who stand in need of it. Surely in our darkest hours, if we are christians, we can see the sins and cruelties and sorrows of the past and the present, and it is our duty to avoid them, and shun them as we would a pestilence, and admonish others to do the same.

Yea, further, it is our duty as agents of God to do all that lies in our power to break down pride, superstition and false religion. When this shall be accomplished, the wicked will cease from troubling, and the weary be at rest. This work of reform (through the grace of God) is appropriately ours. Therefore it is our duty to speak in the power of truth, and to teach men to trust their immortal interests in the hands of God, and become calm, peaceful, and religiously happy. It is peculiarly our province to show the harmony of christianity by the lessons of reason, nature, and revelation.

Now I would notice here, and rejoice that our denomination is becoming more and more sensible of their duty in this respect; and that we are hailing the skeptic as none others hail him, as a friend, who is going astray, and pointing him to the beauties of the gospel, securing in its favor the warmest aspiration of his heart for its truth. And I can but aver when this is done, many, very many rescued from the darkness of infidelity, will rise up and call us blessed, when the name of our persecutors shall be lost and forgotten.

I cannot resist the conviction that our position is one of vast responsibility, and one of immense importance; for superstition and error are on every hand, and there must be something done to demolish it, or the tide of error will carry thousands and thousands down to the gulf of ruin. We must pray for the grace of God to assist us in bringing out more fully the great principles of overcoming evil with good. By this we may subdue the [illegible] the world. This is the mission which God has sent us into the world to accomplish. Therefore I am anxious that we, as the followers of Christ, should take a high stand, and bring out more clearly and fully the principles that are laid down in the gospel of Christ. This will prove to us a rock of defence, in which we shall be strong, and from which no power can move us.

Dear brethren and sisters, let us be faithful in this work—the work of salvation—for Jesus Christ, the great head of the church, demands our obedience in this respect. Here let it be understood, although we have been called forth as agents in carrying on this great work of salvation, it will not be fully accomplished until Christ the King of kings shall descend from heaven to judge and cleanse the earth, and set up his kingdom here. Then the rod of the oppressor will be broken, and the swords which have drank the blood of millions be beaten into plowshares; and the spears of assassination into pruning-hooks.

Dear reader, shall we not look well to these things, be constant in duty, that we may secure to ourselves the bliss and joys of heaven, which Christ hath promised to his obedient children. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

ASPIRATIONS.

A visit from Susan B. Anthony, the renowned lecturer on moral reform, etc., gave me some light on the foundation upon which she built her faith of future life. Thus:

Miss Anthony, what is your faith concerning a future life?

"The same as the Swedenborgians."

Do you base your faith upon reason, philosophy, or the Bible?

"Neither. I can give no logical reason for my faith."

We learn from Scripture and observation, that man dies; now, if there be a future life, must it not be by virtue of a resurrection of the dead?

"Oh! I never pretend to argue with materialists. I have no faith in the resurrection of the dead."

Upon what ground, then, can you hope for future life?

"Simply upon aspirations."

Is not that rather a slimsy foundation to rest a hope of so much importance as a future life upon; for you know we aspire after many things in this life; but we are not always successful, and may not our *aspirations* for a future life fail us, unless we have some more reliable foundation; and since we are so positively assured that man, and all that constitutes man, dies.

"Death is our best friend."

It must have undergone a great change then since Adam; for it was the penalty of God's broken law then; the king of terrors in the days of the prophets, and an enemy to be destroyed in the days of the apostles. How, then, does it turn up to be such an angel-friend in our days?

"I do not pretend to argue with literalists. I have no argument for my faith; still, with Emerson, I believe if the soul is capable of aspirations here, it may not be unreasonable to suppose that those aspirations might be realized at some future time."

After such a frank and explicit confession from an individual of so much talent, I say—

"Blessed Bible, how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
O what stores of wealth are here!"

H. PRATT.

Rochester City Hospital, N. Y.

Hygiene.

"This is for your health."—Paul.

CURE FOR CANCER.

In the Crisis of July 25th, 1866, is a request by Sr. Catherine Daggett, of Orrington, Me., for a remedy for a cancer. The following has been forwarded for her benefit, as well as others:—

Take garget root, make a tea of it, and drink of it, and wash the cancer in the same. Grate the root on a wet rag for a plaster. When the leaves of the garget grow, if needed, make a salve of them by putting them between pewter, and setting in the sun, carrying it in at night. Continue this till it is sufficiently turned.

Another receipt. Take a pail full of pyrola umbrellata, or, as it is called, noble pine, and by the western people, pipsissewa. Add three pails of water, boil the same six hours; strain off the liquor, and boil the same down to three quarts. Pour that hot upon one pound of sulphur in a new gallon stone jug; shake the same thirty minutes; then add one quart of Holland gin; cork the same up, and take from a table spoonfull to a glass, as the patient can bear, four or six times a day; and apply the same as a wash to the tumor.

PATENT MEDICINES.

The use of many advertised medicines, as they are called, is often a refined species of dram-drinking. A more striking instance of the danger of resorting to these nostrums, was perhaps never given, than that which is related in the memoirs of the late Adam Clark.

A. B. and his wife, C. B., were members of the Methodists' society in Portsmouth Common, and in decent and respectable circumstances. C. B. was frequently troubled with indigestion. A female neighbor said to C. B., "There is a very fine bottle, which has done me much good, and I was just as you are; and I am sure it would do you much good also. Do try but one bottle of it." "What do you call it?" "The cordial." "Well, I will try it, for I am sadly troubled, and would give anything for a cure, or even for ease." A bottle of this fine spirituous saccharine opiate was bought, and taken as directed; and it acted as an elegant dram. "O, dear, this is a very fine thing! it has done me good already: I shall never be without this in the house." A little disorder in the stomach called the bottle again in request; it acted as before, and got additional praises. By and by the husband himself got poorly with an inward pain; the wife said, "Do take a little of my bottle, it will do you much good." He took it; but then, as he was a man, it must be a stronger dose. "Well, C., this is a very fine thing, it has eased me much." Though the wife was not cured, yet she was very much relieved; so bottle after bottle was purchased, and taken in pretty quick succession. The husband found it necessary also to have frequent recourse to the same; and now they could both bear a double dose. By and by more and more was taken, for former doses did not give relief as usual; but the increased dose did. No customers to the quack medicine venders were equal to A. B. and his wife. They bought it at last by the dozen, if not by the gross! Soon scores of pounds were expended on this carminative opiate, till at last they had expended on it their whole substance. Even their furniture went by degrees, till at last they were reduced to absolute want, and were obliged to take refuge in the poor-house. Here they were visited by some pious people of the society; saw their error, deplored it, and sought God for pardon.

A good report was brought of this miserable couple to the society; it was stated that they saw their folly, and were truly penitent; and it was a pity to permit a couple, who, in all human probability, had much of life before them, to linger out uselessly in a wretched workhouse. A collection was proposed for their relief, among the principal friends; it was productive, for a considerable sum was raised. They were brought out, placed in a decent little dwelling, and a proper assortment of goods purchased with the subscription already mentioned, and they were set up in a respectable little shop. Many of the friends bound themselves to give A. B. and his wife their custom. They did so, and the capital was soon doubled, and they went on in religious and secular things very prosperously. Unfortunately the wife thought her indigestion and unpleasant feelings had returned, were returning, or would soon return; and she once more thought of "the cordial" with desire and terror. "I should have a bottle in my house; surely I have been so warned, that I am not likely to make a bad use of it again." "C., I am afraid of it," said the husband. "My dear," said she, "we have now experience, and I hope we may both take what will do us good, and that only." Not to be tedious, another bottle was bought, and another, and a dozen, and a gross; and in this they once more drank out all their property, and terminated their lives in Portsmouth Common workhouse!—*The Christian.*

HOW A MAN GETS TO BE HARDENED.

By permitting himself to be hardened. It is an easy thing, you see, and generally insinuating, tempting. All is done by habit, as we are "creatures of habit." Did we ever think upon the power of this maxim? Very little, as we reflect upon such things. Although we see daily that habit rules the world, yet we are taken by it constantly, and always are aware of it.

The boy who stole a pin next took a needle, and felt less guilt in taking the needle than the pin. He had already acquired the habit.

The first guilt is nauseating; the second less so; the third is encouraging; the tobacco chewer is the result—and that in a short time for a long life to be polluted.

The man who has his first fight has the way opened for the second, and that for the third, and so on to the gallows. This is the way these men are formed. It is from such small beginnings that the prison gets its inmates.

And we are all subject to these habits that lead to prison, to the gallows, and to degradation. The worst criminals do not expect in youth, to become victims no more than you or I. But the easy habit, with its accompanying temptation, leads on gradually—so gradually that it is not perceptible, till all at once the individual is in trouble, and often such a trouble that he would give the world to be out of it.

Is it not worth while then that we should be cautioned against this insidious evil? We cannot be cautioned too much—daily we are surrounded with its influence. It is in the world around us, everywhere. The cigar holds it out in its perfume, the meerschaum in its prestige. How sparkling, how very beautiful the dancing beads of the bowls, and it is "fashionable," solid men, men of "standing" indulge in it. And so the evil keeps tempting, and in a weak moment the person yields—yields for once. Bu succeeding temptations are a little less easily resisted, and still a little less. By-and-by the eye brightens and the step hastens to ratify usual indulgence, not now become a habit, but a confirmed condition, now and then breaking down in abject drunkenness and ruin. And who of our habitual indulgents will escape the "ruin?" This is not foreknown, though every one is sure he is not the man.

Now, the most effective cure that is known is to uncover to view the insinuating workings of habit—how easily it is acquired, for you can not break up a habit, that will not do to trust to, habit will floor you. You are to avoid it. Then it is easy; then the clay is soft in the hands of the potter, if you can only be made to see it—to see the force of *now* breaking away from it. By doing so you will be free, readily. Many do so and have a life of peace and safety. They avoid at the dangerous moments a corrupt life ending in misery.

Avoid then, while you can, yet easily, this insinuating, hardening process.—*Herald of Health.*

BURNS.—To cure a burn, immerse the part in cold water as soon as possible, and keep it there till the smarting ceases; this will generally prevent blistering, though in order to do this it may sometimes be necessary to keep it in water for hours, frequently changing the water, so as to have it as cold as possible. If you can have a dish or tub so arranged as to have fresh cold water constantly running in, all the better. The object of this treatment is to keep the air from the injured part till nature can throw out lymph sufficient to cover and protect it. Water will do this most effectually, for it not only keeps out the air, but puts out the fire, and thus the inflammation is kept down. The next best course is to cover the part with fine flour, mixed with a little molasses or oil to keep it in place. Cotton or wool packed closely around it answers a very good purpose; in short, whatever will protect the part from the air, serves well to lessen the pain, and permit nature to do her work of restoration.—*Herald of Health.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 573. BOSTON, WEDNESDAY, SEPTEMBER 26, 1866. VOL. XXIV.—NO. 2.

The World's Crisis

AND SECOND ADVENT MESSENGER,

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☞ The Crisis is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"I MUST BE THERE."

Since God so loved this guilty world,
And sent his Son from heaven
To die for sin a sacrifice,
My sins must be forgiven.

Since all have proved the power of grace,
Who have that grace received;
Since Christ the Savior lives to-day,
I must not go unsaved.

Since Jesus says, "Come unto me,
From sin and death away";
Among the fleeting joys of earth
I can't afford to stay.

Since he hath prayed and wept and groaned,
And shed his blood for me;
Within the New Jerusalem
I must his glory see.

In that great day, when earth shall melt,
When all its works shall burn,
And souls of wicked men shall die,
I must be caught up then.

Since only such shall see their God,
I must be pure in heart;
When Christ shall say, "Ye blessed, come,"
I could not bear "Depart."

When all the happy church of God
The crown of life shall wear,
I must upon Mount Zion stand—
I must, I must be there.

LUCY M. CHAFFEE.

For the World's Crisis.

IS THE ANTI-CHRIST YET TO COME?

BRO. GRANT:—As there are some who think the "falling away," and revelation of the "man of sin," or antichrist, are yet in the future, and being unable to view the subject in this light, I feel constrained to ask permission to offer a few thoughts for the consideration of those who hold this view of the matter. I would premise, however, that I too believe that the last phase or feature, and final work of what is termed "the beast," in the 13th chapter of Rev., and some others, are to be seen and enacted in immediate connection with the coming of the Lord and the setting up of his kingdom. But I do not think the "falling away," or apostasy, and revelation of the "man of sin, as brought to view in 2 Thess. 2nd chapter, are yet in the future.

In order then to get at the truth of this matter, let us look for a moment at the circumstances and conditions of the prophecy under consideration. The apostle, after exhorting the brethren not to be soon shaken in mind, or be troubled as supposing that the day of Christ was then immediately at hand, with of course the consequent disappointment, proceeds to declare, "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." etc. The great question that here presents itself is, Who, or what character, or power, is here intended? But this question, I trust, will be of easy solution, by observing, as we remarked, the conditions of the prophecy itself; and will be made still more clear by taking it in connection with some other prophecies referring to the same subject.

We inquire first, then, To whom was the language of the apostle immediately and directly addressed? to those then living, or to us down in the last days? I answer, evidently to those then living; for he says, "Remember ye not that, when I was yet with you, I told you these things?" Surely, we at the present day cannot remember having Paul with us and telling us these things. Hence it must have been for them, and consequently it was then. "The mystery of iniquity" was working, which was subsequently to be developed into the "man of sin." This point, I think, all must see. Therefore, it was then the hindering power existed which was to still "let" (hinder) until taken out of the way, and give place to the revelation of "that wicked," whom "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Hence, it will be readily perceived that these two characters or powers were to extend through the entire space from Paul's day, down to the coming of the Lord.

And now I would ask, what other two powers can be found on the field of prophecy, whose history has covered the entire gospel dispensation, except Imperial or Pagan Rome, and the Papacy? Or I might rather ask (supposing the apostasy and antichrist yet future), Where is that one power which stood in Paul's day, and still stands and hinders the development of the "man of sin"? Evidently, no such power can be found; and hence, either the prophecy has proved a failure, or the "man of sin" has long since appeared. Which horn of the dilemma shall we take?

But again, the apostle introduces this character—"that man of sin," or "that wicked" or lawless one, as something already understood and anticipated, of which he but reminds the Thessalonian church, describing however at the same time a little more explicitly some of its acts and characteristics, but in evident allusion to what was noted in the Scriptures of truth: and as the apostle's description is in part almost a verbal quotation from the prophecy of Daniel, and his prophecies being the most lucid and explicit of any in relation to chronology, and consecutive events, we may with much propriety refer to him for a more general and extended account of the character named. Where, then, in Daniel, shall we look for him? Let us see. What does Paul say of him? "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God." Why, says one, that is very like what we find in Daniel 11: 36. Truly it is, as we there read, "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of woman, nor regard any God; for he shall magnify himself above all." Surely, this is so like Paul's description, that the character must be identical. But can we find him any where else in Daniel's prophecy? Turn to chapter 7: 8, 11, 20, 21, 24, 25. "And, behold, in this horn [which came up after the other ten, and plucked up three,] were eyes like the eyes of man, and a mouth speaking great things." Before, we found him a king, assuming the place of God, i. e., exercising both spiritual and temporal power. Here he is a "horn" with "mouth" and "eyes," combining regal and ecclesiastical authority.

But to proceed: "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." "Even of that horn that had eyes, and a mouth that *spake very great things*, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High." "And he shall speak great words against the Most High, and think to change times and laws, and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit," etc. That this character is identical with that in the 11th chapter, appears to me too manifest to need any further proof. But here we see that he prevails against the saints for "a time and times and the dividing of time." In the twelfth chapter, we are told he takes away the "daily sacrifice," and places "the abomination that maketh desolate" and persecutes the saints until the time of the end, shown to be for 1260 yrs., commencing 1335 yrs. before the resurrection. In Paul's account, he was to continue from the time the power then letting [hindering] was taken away, and be revealed until the coming of the Lord; thus showing a complete correspondence with Daniel. So then, if this "man of sin," or antichrist, is yet to be revealed in future, we are driven to the conclusion that the past history of the church in her long night of darkness and persecution, is left prophetically a measureless blank. Our blessed Lord, in speaking of the setting up of this same power,—the abomination of desolation, declares that there should be tribulation [of course on his elect] such as never was before, *nor ever should be again*, and in Rev. 19th, when the heavenly host are triumphing over the judgment of the harlot Babylon, they also proclaim, "The marriage of the Lamb is come."

Jesus bids us, when we see "those things begin to come to pass (which we have already seen), then look up, and lift up your heads; for your REDEMPTION draweth nigh." O then be of good cheer, ye waiting, sorrowing ones, your deliverance is almost here. The seventh angel, as I firmly believe, has already begun to sound; and voices from heaven will soon proclaim the kingdom come of our Lord and of his Christ, and the time of rewards for all who fear him. Cease then from all your tears and sighing, and be ready for the reward of the kingdom. The day of trouble indeed cometh, but the Lord will deliver you from the storm, and bring you to Mount Zion, with songs and everlasting joy upon your heads, where the everlasting light shall shine upon you for ever more. Amen. Yours in the blessed hope, Z. WHITNEY.

Bridgeport.

For the World's Crisis.

"DESIRE TO DEPART."

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not, for I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you."—Phil. 1: 21-24.

When Paul wrote these words, he was uncertain whether his bonds would terminate in life or death. But it deserves notice, he does not say, "Christ shall be magnified in my immortal soul." No, he says, "Christ shall be magnified in my *body*, whether it be by life or death." (ver. 20.) How he answers this in verse 21: "For to me to live is Christ, and to die is gain." If he lived, Christ would be magnified in his body, by his labors in the gospel; and if he died, he would be magnified in his body, in sealing his testimony with his blood. But it may be asked, How could it be gain for Paul to die, if in death he was to have no conscious existence until the resurrection? I answer, that this difficulty arises from not considering what was Paul's situation. He was then in bonds, and if he lived, bonds and afflictions awaited him. We say that for a man to die under such circumstances; yea, under circumstances less distressing, is, in Scripture, viewed as a favor from the Lord. Moses viewed his death so, and prayed for it.—Num. 11: 15. It was viewed as a favor to the King of Judah to be removed by death, that he might not see the evil God was to bring on others (see 2 Kings 22: 20, 2 Chron. 34: 28); and it is granted as a favor to the righteous to be taken away by death from the evil to come. See Isa. 57: 1, 2.

Solomon expressly says (Eccl. 4: 1-4), "So I returned and considered all the oppressions that are done under the sun; and, behold, the tears of such as are oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they which hath not yet been, who hath not seen the evil work that is done under the sun." Was not Paul in the very situation which Solomon here describes? and does not Solomon teach in plain language, that it is better for such persons to die, than to live suffering such oppressions? In verse 22, Paul says,—"But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not." The choice referred to is allowed by all to be between abiding in the flesh and departing to be with Christ.

Macknight interprets this passage as follows:—"Flesh includes the idea of weakness and affliction. Wherefore, to live in the flesh is to live burdened with those afflictions to which men are subject by means of the body." For Paul thus to live was more needful for the Philippians. This weighed with him on the one hand; but he was in a strait; for on the other hand he had "a desire to depart and to be with Christ, which is far better." Such was Paul's strait. Paul says,—"Yet what I shall choose I wot not."

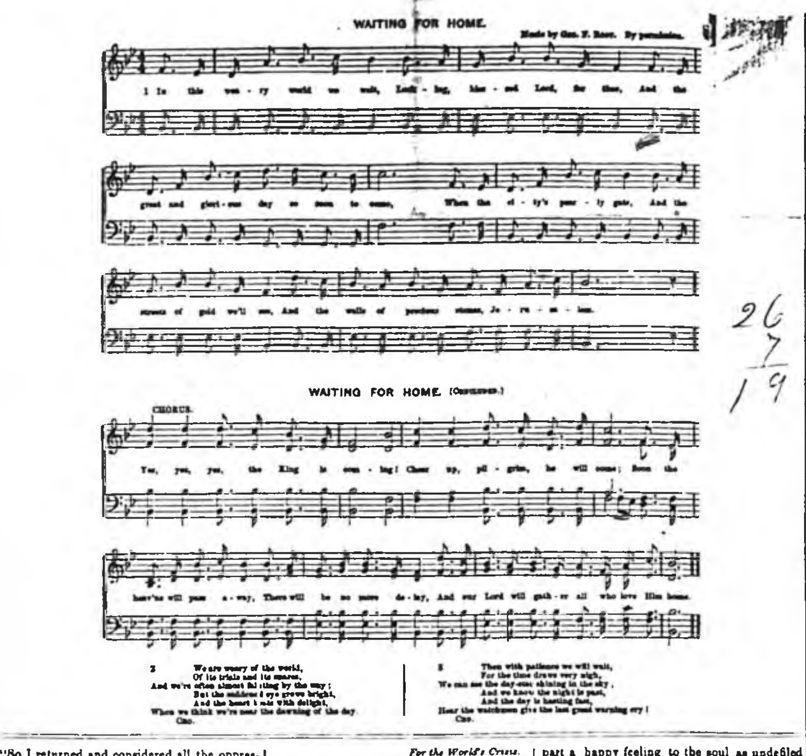
But here we are met by our opponents. They claim that Paul expected to be with Christ immediately on his departure. The whole force and pertinency of the passage is lost on any other interpretation. If, say they, there is no conscious existence between death and the resurrection, he could not be with Christ any sooner by dying, than by living; consequently, there could be no opposition between his two desires; he could accomplish both objects at the same time,—could do that which was needful for his brethren, and be with Christ just as soon as though he died that instant.

But we inquire, when Paul said I have a desire to be with Christ, what about him did he expect to depart? It is contended that it was "his immortal soul." But this is the very thing to be proved, that Paul had an immortal soul to depart and be with Christ; and we think it cannot be shown that Paul, in this or any other passage of his writings, asserts that he had such a soul to depart and be with Christ at death. Nor does he intimate that what departed to be with Christ at his death, was to be in a state of conscious existence, or in happiness. All this is very confidently assumed, but it lacks proof. In fact, no such immortal soul can depart from man at death; for no such soul was ever infused into him. Man "became a living soul" by receiving the breathe of life. It is impossible for him to breath out any thing more than God breathed in at his creation. If any thing more is breathed out, it becomes our opponent to show when, how, and from whom he received it, for assertions and assumptions are just good for nothing on this subject.

Solomon declares that at death the spirit, or breath, "shall return unto God who gave it." Eccl. 12: 7. And Paul declares, our "life is hid with Christ in God." When Jesus died, he commended his spirit, or life, into the hands of the Father. Why? Because God was to bring him again from the dead; and our "life is hid with Christ in God;" and it is Christ who is to raise us "up at the last day;" hence the dead saints are said to sleep in Jesus, for their lives are to be restored to them, and death to be swallowed up of life at the resurrection; and such as sleep in Jesus are then to be brought with him.

But if they *sleep* in him, how can they be alive in a state of conscious existence with him? for sleep is only another term for death, in Scripture; and what seems to put this beyond all doubt is, no Scripture writer ever speaks of soul or spirit after death as existing in a disembodied and conscious existence.

Natick, Mass. J. M. MUHLIG.



For the World's Crisis.

PERFECT OBEDIENCE IS PERFECT UNION.

Yesterday morning, I saw a heavy building mounted on wheels, all ready for being moved. Presently men began to arrive with oxen. They kept coming, until as many as forty oxen were there, all perfectly obedient, and all ready to pull together. It was a rare sight for this quiet old town, and but few, if any, who witnessed it, ever saw its equal. It was a grand sight to see them, as they stood quietly waiting for the signal to move forward. But what a lesson on the advantages of union was here presented, as, at the word of command, they all moved together, and the ponderous building, with apparent ease, began to move like a carriage through the street.

How can christians be persuaded to thus concentrate their power, and unite their forces upon one object? Most nominal churches are as useless as these cattle would have been if the drivers had taken off their yokes and let them scatter about at random. If you would work for Christ you must wear his yoke. Let us earnestly respond to the prayer recorded in the seventeenth chapter of John, "that all may be ONE." Pray for union, labor for union. But we cannot have union, unless we have the spirit of Christ. If professors are not united, it must be that they have not enough of his spirit.

It seems that real christians sometimes mistake the character of each other, and seem inclined to "forbid," or condemn each other, because of different views of doctrinal points. Remember that your brother may not have all the light and knowledge that you have; but if he obeys from the heart the form of doctrine in which he has been trained, and manifests the spirit of meekness, the spirit of Christ, then "forbid him not." If it is in your power to show to him "a more excellent way," and expound unto him "the way of God more perfectly," then do so, as Aquila and Priscilla did to Apollos.

Ancient Israel was reproved by the prophet in language like this,—"The ox knoweth his owner . . . but Israel doth not know; my people doth not consider." And may not we, in these last days, learn a lesson of obedience and submission, and patience from the ox? Our usefulness, like his, depends upon our wearing the yoke, and yielding to the will of our Master. We have no wisdom, or skill of our own; but by submitting entirely to the Lord, he will be our sufficiency. And we may be sure, when we are perfectly obedient, that every one of the saints is working together with us. We are all praying for more entire purity and holiness, and thus all working together. And I trust we are all praying and laboring for the "perfecting of the saints," and striving to edify and comfort each other.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

CHEERFUL RELIGION.

Religion has been considered by some, and not a few, to have a gloomy and cloudy apprehension, depriving man of many enjoyments in life. But I would ask, what has religion, either in it or about it, that should make it so widely opposite to the cheerful-feeling soul? Let us go back and stand on its foundation basis, and what do we find there that forbids us to be cheerful? Religion is a gift of God, and therefore it cannot be otherwise than good; and consequently make us happy and joyful. Herein it is obvious the religion that God revealed to man was designed to bless all those who will willingly embrace and practice it. All that religion has done for us, and is doing, is a blessing to man, by causing him to look forth to that blessed abode where the weary will be at rest; where there will be no trouble, sorrow nor pain.

What a blessing it would be to mankind, if they would all embrace true and undefiled religion, and walk in its divine counsels; for there can be nothing so well calculated to impart a happy feeling to the soul as undefiled religion. How well adapted it is to our various wants. Wherever we find this good religion in the hearts of men, there shines a holy ray, to soothe their minds, and spread around them a heavenly calm. Surely it is a heavenly boon, worthy of all adoration, thanksgiving and praise.

The real possessor of this heavenly treasure—"undefiled religion," can, without any fear, ride over the storms of life, by which he is assailed, with unrelenting fury; and though adverse fortune prove his lot, and enemies meet him on every side, and all without is dark; yet, with a serene countenance and satisfaction, he turns to his staff of hope for comfort and consolation. And surely there he finds it. Does any one ask him where his faith is grounded? With joy he points to his Bible, where his faith is anchored, and from thence directs the longing eye to his home in heaven, where he believes in due time he shall meet his God, and all his brethren and sisters in Christ, and there participate in all those joys that never shall have an end.

Now I would ask, dear reader, if "undefiled religion" is not worthy of our highest esteem and adoration? If so, let us embrace it and sustain its efficacy; then, unquestionably, we shall become heirs of Christ's glorious kingdom, which, according to prophecy and what the Scriptures teach us, is soon to be set up here on the earth. Let us prepare to meet this glorious scene before it is too late. If we wish to have a part in Christ's kingdom, we must be clothed with the robe of righteousness, without "spot or wrinkle."

Fisherville, N. H. JOHN ELKINS.

For the World's Crisis.

WILBRAHAM.

What sacred memories linger there. From North and South, from East and West, the scattered ones came up once more and sat down together to partake of heavenly things. Once more we heard the cry, "Behold the bridegroom cometh. He is nigh, even at the door;" and eager hearts responded with joy, "Even so, come, Lord Jesus, come quickly." Songs of praise and shouts of joy were echoed forth from beneath those stately oaks.

There we met and greeted each other—those we had not seen before for many years. Many there we had never seen before, but we did not feel like strangers to each other. We did not wait for formal introductions before we could speak to each other. We were a family of children, one in spirit, one in hope.

There we stood upon the river's bank, and saw forty plunged beneath the liquid wave. God grant that the Spirit which raised up Jesus from the dead, may raise them up at the last day.

There we sat together, and commemorated the death and sufferings of our Savior, and remembered how his body was broken, and his blood poured out, that we through him might be saved. Yea, with him we will be crucified, and glory in nothing but the cross. One whole week we tarried in the camp of the saints, and as we met together and sung our parting hymn—

"When shall we meet again,
Meet ne'er to sever,"

we knew we must go out into the world again, and meet its stern realities—the contending influences of these last days, which caused a feeling of sadness. But when we thought of Him who "tempers the wind to the shorn lamb," trust and confidence folded their wings, and said, It will be but a little while. Yes, a little while, and we'll stand upon the sea of glass," an innumerable company, whom no man can number, while the cry of "alleluia," like the voice of many waters, and as the voice of mighty thunderings, will sound and resound through the vast expanse of that most glorious place. AMANDA M. STARK.

West Brattleboro, Vt.

P. S. Will Sr. Mason write to me and give her P. O. address?

THE THREATENING RUIN.

The revised and enlarged edition of our discourse bearing this title, furnishes a survey of the present condition of the world, and contains the best we have to say on the subject. The symptoms, however, are multiplying on all sides in confirmation of what is there stated.

The eye of the world is now upon Europe—restless, oppressed, fitful, unbelieving Europe,—shaking once more with revolutionary outbreaks, national collisions, bloody battles, and a doubtful future. The demons of war have again been let loose. Venetia and Bohemia are reeking with the fresh blood of thousands, shed in a strange, inexplicable conflict. Numbers of the Germanic States have been overrun with hostile armies. In a campaign of ten days, thirty dynasties have been quite unsettled, and the fate of twenty millions of people has been permanently affected.

A new map of Europe is being made. What the changes will be, no mere human intelligence can foresee; but they will be great as they have been rapid. Austria has been humiliated, and her position as a great power endangered, if not doomed. The temporal dominion of the Pope is in its last throes. Venetia has been ceded to Napoleon, as a bid for his help, by the house of Hapsburg. Italy promises unity and concentrated nationality. England is seriously agitated from within and threatened from without. Russia is not a quiet spectator, and will have a hand in matters. The Sublime Porte is implicated, and will be forced to yield more and more. Spain is disturbed at home and has quarrels abroad. And Napoleon, in wonted subtlety, is shuffling his cards for the decision of the destinies of peoples—"the custodee of lapsed possessions, and the indispensable guarantor of new distributions of territory."

We are disposed to think that Austria will fall and be dismembered, by the time this contest has wrought itself out; that Italy will be extended to the Danube; that France will advance her frontier to the Rhine, from its mouth to its Alpine sources; that the Germanic Confederation will be destroyed; that the present European governments on the territory of the old Roman Empire will all become elective monarchies, united under a general Protectorate, which shall presently, in like manner, also extend over the East; and that the Papacy will lose its States, but increase its power by absorbing and turning to its own purposes the new elements of Spiritualism, and operating in subserviency to this general Protectorate, the occupant of which shall be the veritable Antichrist.

Much of this may appear improbable as yet, nor do we undertake to say that we have rightly caught the details of the prophetic intimations on the subject, or of the course of events; but such seems to be the coming outline of things, of which the present disturbances are the commencement. One thing is certain, that the Alliance on which the existing governments and divisions of Europe have been sustained for the past fifty years, is now completely at an end. The old regime is gone. And the whole political face of the Old World is changed, and being changed with a suddenness and depth which must cause thinking men to stand in awe of what is to be.

But, while these things are going on in the Old World, new dangers have been maturing among ourselves. The war of sections, so fierce and terrible, ended; but a more horrible war of parties is threatening. Congress has passed a resolution calling on the States to organize, discipline, and equip their militia, and directing that two-thirds of the arms, ordnance, and ammunition now under custody of the general government be distributed among the States—the distribution among the States lately in rebellion to be postponed until further orders. The resolution came up from the Committee on Military Affairs, and was pushed to a vote, without debate or delay, under the previous question. It attracted as little attention in Congress as it has in the country; and the public will doubtless receive with incredulity the assurance that it was intended by those who secured its passage, as the first step towards preparation for another civil war. Although no debate was had upon it, members were urged to vote for it by direct conversational appeals on the floor, on the part of the few who were privy to its introduction. Some were told that it was necessary to enable the Southern loyalists to protect themselves; others that it was simply a matter of detail in the War Department; others that the arms must be taken out of the hands of the President; and others that it was proposed at the instance of the Secretary of War. An appeal was made to allow debate upon it, as it seemed to be a matter of importance—but this was refused.

The state of parties is represented, by those who claim to know, as such that if the fall elections result in the choice of Northern Democrats enough to constitute, when added to the members from the Southern States, a majority of the House, this majority, thus constituted, will claim to be the Congress, and will act accordingly; and that will be recognized by the President as the body to which he will send his message, and whose sessions he will, if the necessity should arise, protect by military force. They assert, on the other hand, that the Union members from the loyal States—if they constitute a majority from those States—will claim to be the only legal Congress, and will, if necessary, invoke an insurrection of the people to maintain them in that position. They do not in the least conceal their purpose, in the event of such a collision, to appeal to force, and to "drive the rival Congress, with the President and his Cabinet and supporters, into the Potomac," as it is expressed.

There certainly has sprung up a very exciting feud between parties in power, which is extending itself through the community and from which there is real danger of a new outbreak, more to be dreaded than that which so nearly overwhelmed the country a few years ago. That was a war of sections; but if the present disagreement should be pressed to the extremity that seems to be contemplated, it will be a war of neighbors, and general anarchy and ruin must be the result. May the Lord protect us, and hasten his coming to deliver his people!—*Prophetic Times.*

For the World's Crisis.

THE INTERMEDIATE STATE.

DOES THE SPIRIT REMAIN A SEPARATE BEING AFTER THE DEATH OF THE BODY?

I read the discussion between Eld. Clayton and Eld. Grant on the doctrine of the state of the dead, etc., and arrived at the following conclusion: that in case Eld. C's arguments are correct, they must apply to a supposed case. We will look at what all believe to be a fact; viz., man transgressed, and the consequence was, all must die and return to dust, from whence we were taken. Here we must all agree is death after life. Now I ask, where, or in what is our hope of eternal life? I think no one will deny when I say, it is in Christ, and his resurrection from the dead. Without this, our hope would be vain.—1 Cor. 15: 14-19. But, according to Eld. C.'s argument, it would follow that our spirit-man might still be happy in *hades*, without a resurrection of the body. Now suppose the sentence of death was pronounced upon all, and thus all die; and God had withheld his Son Jesus Christ, "the resurrection and the life"; then our bodies, which by reason of death turn to dust, would remain dust forever. All hope of life would be lost. But, according to Eld. C.'s arguments, the spirit-man which had left the body at death, in personal shape, with eyes, hands and fingers, which he learns from Luke 16: 23, might still be happy in some place between heaven and hell, without the resurrection of the body. Thus one shape and form of the body would be destroyed, and another shape and form would live for ever.

After a prayerful and candid study of the word of God, I came to the conclusion that neither the parable of the rich man, nor any other passage of Scripture, teaches that after death the spirit-man remains in bodily form, in a spirit-world, in order to re-enter the body from whence it came, after the resurrection.

Again, I ask, what will be the event at the resurrection of the dead? According to the immortal-soul theory, every soul or spirit will now come up, in bodily form, and re-enter the body which it left in death; viz., that the soul of Adam enters into the body which Adam had; the soul of David, Daniel, Peter, Paul, Washington, and Webster, will each one enter its own distinctive body. But what does the Lord himself say about this matter? Why, after he said (Ezek. 37: 12), "I will open your graves, and cause you to come up out of your graves," he says (ver. 14), "And shall put my spirit in you, and ye shall live." Now this is what Christ also taught, saying, Except ye are, by the Spirit of God, born again to a new or second life, ye cannot enter into the kingdom of God; for "my kingdom," he says (John 18: 36), "is not of this world."

That the spirit of every separate individual remains in a bodily form in *hades*, and, as a separate spirit, enters its own body after the resurrection, cannot be reconciled with the word of God. B. KNEPPER.

Wellemburg, Pa.

For the World's Crisis.

I HOPE TO LIVE.

Yes, I hope to live when nature fades away into the gloom of night, when the earth crumbles into dust, and the fruitful dawn of refulgent day breaks forth in fadeless beauty of celestial day. Yes, our hope will be changed to glad fruition, our sighing into song. Let every heart be glad; let every tongue sing praises to our Redeemer, who was dead, and lives never more to die. Yes, I hope to live

"Where pain and sighing will be o'er,
In glory crowned forevermore."

O yes, I shall be glad, and so will you, my dear brethren and sisters, when we see our Savior coming; when we hear the glad sound, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" when we can join in the song of the redeemed, who have washed their robes and made them white in the blood of the Lamb." They will be like angels, having immortal lungs, singing, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

I long to be there, where no sorrow nor care shall disturb that sweet, heavenly rest. My heart goes up in gladness, my tongue bespeaks the ecstacy of my soul.

"I long to see my Jesus, and see his blissful face,
I long to see his glory, and in his bosom rest."

It will be blessed to see our friends, who have long lain in the silent tomb; but to see Jesus is more; to see both, and then be surrounded with the transcendent glory of that eternal realm, O how exulting the thought! The fadeless flowers of beauty there will reign, the pure river of water of life there will run, and peace forever reign. Yes, I hope to be there. I long to rest. I long to be where peace forever reigns, and night shall be scattered away.

Dear brethren and sisters, with whom I have labored and enjoyed many good seasons, waiting on the Lord, remember your vows. Remember how the Lord has blessed you in days past, and forget not that he is ready to impart those blessings you need daily. Be fervent in spirit, serving the Lord. Let not conscience make you linger. Let not peril, or sword, or famine, or height, or depth, or principalities, or powers, or things present, or things to come, be able to separate you from the love of God. I hope to meet you in the kingdom. D. N. CHANEY.

For the World's Crisis.

NOTES BY THE WAY.

The first thing I will notice is our Wilbraham campmeeting. This year it was the best and largest, as we expected. Best, because there was more harmony, and more labor to spread light and get the people ready for the great events so near us; and much less hobby preaching than in years past, when some seemed determined to push certain views to the distraction and expense of everything else. This year there were only two or three of this class who appeared in uniform.

Another thing worth noticing. It is twenty-four years since it was my duty to preserve order on the ground in that county, and never, until this year, has a meeting passed off without arresting from five to fifteen of the Cain family for disturbance. This year there was not one, and no disposition was manifested to disturb the meeting. This change is not because the devil is getting better, or his agents reforming. It was because there was more harmony and praying, and a different influence on the ground, and an impression that some great event is near at hand, which might be the coming of the Lord, as we all believed and spake.

My perplexity was less this year than ever before. (1.) No rowdyism to contend with. (2.) But little cross-firing at each other. (3.) Because we had two more on the committee, and each had his appropriate business to see to, and did it, which saved much confusion.

The finances, although the best of economy was used, will fall short more than last year. The reasons are obvious. We always fall short on board at the low prices for such good tables in the woods; and as we had one third more boarders, of course we must fall more behind. The tables would not pay at our prices, if all paid as they do at other meetings; but when we add five hundred dollars of free boarders, with the necessary things added for a larger meeting, all can see the profit on the stands cannot fill up the hole or loss; so the larger the number of boarders, the more the loss. But some would say, "Cut off part of the free boarders." Well, whom shall we cut off? It must not be the preachers that pay their own fare, and preach for nothing. It must not be the committee and the help we hire, which are some thirty-five. It should not be the poor among us. These we always have with us, Jesus says. Well, cut off those that do not co-operate with us, but against us, and oppose us in every step we take, except when we are taking those steps to wait upon them at the table; and some of those this year found fault with their fare, when they got it for nothing, and those that paid for it were satisfied. Now, if such a class are cut off, you will have a fuss sure enough; for if they work against us when well used, by having our ground free for their convention, without asking, and our table, too, and then whine; what will they say if they are denied all this? You know there would be a howling at us by them for a year at least. This subject of reducing the number of free boarders came up, and it was thought best to let it go this year, as we thought the Lord was so soon coming. And here we are in debt. Now what is to be done? is the question.

These remarks are voluntary on my part—not the voice of the committee. I only am responsible for these statements, for I am the oldest on the committee, and have known all about the finances of every meeting held in Wilbraham for twenty years, or over; and have a right to speak on a subject that interests the whole body. The debt must be paid, and the committee are responsible, but they are not to blame; for each man will tell you they could not be hired to do what they did short of fifteen to twenty-five dollars each; and not one of us received a cent. It has been thought by some that the committee had pay, but it is not so. Some of us lost two Sabbaths, and worked all the week besides, and may have to pay forty to fifty dollars each to square up, unless our friends help us out.

Next to Alton Bay. The meeting this year was more harmonious than last, and better. A good, earnest, religious feeling was the leading spirit on the ground, until Saturday, when we left, and I heard it continued through the same.

Next to Portland, and witnessed the awful ravages of the late fire. Only think of all the buildings in the thickest and best part of the city being burned up that stood on three hundred and thirty-seven acres, and you can form some idea of the destruction. Most of the furniture that was not burned was stolen after it was carried into other buildings or the streets. The pianos were very plenty in the streets. Some of them were stolen and carried off for miles. One was found over to Cape Elizabeth. One family went over to the Cape to board, and went into a room furnished with their own furniture, which was stolen from their house while on fire. Many such instances of theft have come to light. This generation have no mercy on the distressed.

Next to Bath. The truth took effect, and the house was full. Some heard for the first time, and wanted to hear more. Probably they will have another chance soon.

Next to Poland. Had a full house, and a blessed time. The people shelled out from the hills and valleys. Nothing but the Advent doctrine passes current in that region. Even the wicked believe it. This is an old fortification. Sister Libby has died of her cancer since I was there. Bro. T. Jordan's cancer is cured, and he is in the field again preaching. He is the one I mentioned last winter, and called on the brethren to help, which they did from all parts of the country—some from the West. You little think how much good your little presents did that distressed family. God and that family have given you credit for it.

Next to Casco, Mayberry Hill. I found them in good spirits. Called on an old lady, one hundred and three years old, who reads without glasses. She has brought up eleven children, the oldest is now eighty-three years old, and now living. The old lady's name is Olive Mann. She was born in Wrentham, Mass., and was a Methodist. She recollects the dark day, being nearly seventeen years old. She says every body thought the day of judgment had come, and all read their Bibles, especially the twenty-fourth of Matthew; so the people say that talked with her before she was deaf. She answers questions by writing. She has paired seven bushels of apples this month. It seemed like shaking hands with an old prophetess. This generation will not pass until we see the Lord, I believe. I find an increasing desire to hear the truth. This gives us more courage to preach it. Calls from new places are plenty. Let us work every day. HIRAM MUNGER.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 26, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

SPEAK KINDLY.

Kind words cost no more than unkind; but their effect is widely different. Many a wayward one has been won from his wanderings by kind words. Bitter words never do any good; and for this reason the Lord has forbidden their use. Let us all yield a hearty obedience to such a wise commandment. "Grievous words stir up anger," said the wise man, but "a soft answer turneth away wrath." Shall we not henceforth always give the "soft answer?" Let none but kind words be spoken in our families,—to wife, husband, children, parents, servants, neighbors—everybody, everywhere. Dear reader, what do you say?

EXCELLENT.—We would call attention to an article in another column, headed, "Tittle Tattle," from the pen of Bro. D. F. Newton, author of "Home Thrusts," "Shining Light," etc. Do not fail to read it. The subject is an important one.

INQUIRY.

What is the signification of the original word, rendered *destroy*, in Matthew 10: 28? Seeing, a few days since, a definition of the word alluded to, in a so-called religious paper, induced me to propose to you the foregong question. R. ROBBINS.

The word rendered *destroy* in Matt. 10: 28 is *apolesai*, from *apollumi*, and is defined as follows:—"to destroy, kill," "perish," "put to death," "to render vain, bring to nought," "to lose, be deprived of."

The word occurs in Luke 17: 27,—"The flood came and *destroyed* them all. Also in Luke 17: 29,—"It rained fire and brimstone from heaven, and *destroyed* them all."

CHARACTER OF NAPOLEON.

All admit that Napoleon III. is a "wonderful man." He is as noted for keeping his plans to himself as he is for his unparalleled success in their execution. Says the Boston *Journal*, when speaking of him.

"During the last ten or fifteen years he has exercised a greater influence on the destinies of the continental nations than any other man. His plans, so inscrutable, could never be fathomed by his rivals; his power of deception and dissimulation have been equalled by none. After a short period of probation after he became Emperor, he not only made himself to be recognized by the crowned heads of Europe as an equal, but in all the mysteries of king craft showed himself to be infinitely their superior."

All eyes are watching the steps of this man of wonder, expecting that he will soon make some important movements in relation to the Papal power. We have been satisfied for years that he will betray the Roman woman, and be the chief instrument in bringing her to desolation. It is evident he has no real love for the Roman Catholic church, only as it may assist him in gaining influence over the people.

A GENERAL WAR IN EUROPE.

Things in Europe are very far from being in a settled condition. The hush of peace for the past few weeks does not bid fair to be of long continuance. There is a remarkable condition of *unrest* among all people. Revolution is the order of the day. All are dissatisfied. The kings are seeking more power, and the people are determined they shall have less instead of more. The scene before us is like the ocean heaving before the opening of a terrible storm. None but the power of the Highest can quell the upheavings; but he is letting them loose. The winds are about to blow. A political tempest is at hand; but thank the Lord the storm will end in the destruction of the wicked powers of earth, and the establishment of the everlasting kingdom of God. "Let thy kingdom come."

The Marquis de Lawchejaquelin has just published a speech, which he would have delivered in the French Chambers, but for ill health; in which he assumes that "Europe is on the verge of a general war." He says, as reported in the Boston *Journal* of Sept. 18th:—

"There is no use in concealing the fact, France has played too great a part in recent times to have any alliances on which she can count Modern Germany does not love us, and rivalry will soon be aggravated into hatred. Italy is out of the question. The manner in which the French are received there, and the government judged and treated, does not allow of any illusion. Russia suffered too much from her wars in the Crimea and in Poland, and from the treaty at Paris, to trust to our alliance. England, having to choose between the empire of Germany and France, cannot hesitate. We are feared; all the great nations are jealous of us; and two of these great nations are created by our arms or with our assent. We have revived old and created fresh grievances against us, and it will be long before they are effaced. Soon, in a European conflict, we shall be alone."

To meet this startling condition of affairs, the Marquis proposes that France should prepare on the largest scale for the greatest events of the century, and secure an immediate alliance with Austria, so as to prevent the further aggrandisement of Prussia.

In England, the organ of high Toryism, *Blackwood's Magazine*, is earnestly advocating an alliance with the United States, for the same reason. It declares that the Alabama and other claims should be settled in a spirit that will show America that "we are not insensible to the value of her friendship, or the force of her example." "Cornelius O'Dowd," who urges this policy, plainly says his reason for it is the present unsettled condition of Europe, and the need of England having an ally "who is above being subsidized, but not above being esteemed." He thinks France is determined to revise the treaties of 1815, which England was mainly instrumental in forming, and upon these considerations remarks:

"It is because I see this, and that I see besides we have neither true friend nor well-wisher on the Continent of Europe, I would draw close to those who, once our narrow squables are forgotten, could not but regard the old country with affection, and would never stand coldly by and see her assailed by overwhelming odds, or crushed beneath the united forces of despotism."

NEW WORKS RECEIVED.

"Good Stories," and "Clover Hill Stories." These are two very neat volumes of interesting matter, which would make elegant presents for children, and should also be in every Sunday school library. They are published by Bro. H. L. Hastings, No. 19 Lindall St., Boston. Price 50 cts. each, postage paid.

"INFIDEL TESTIMONY concerning the truth of the Bible; containing more than one hundred and seventy prophecies which are proved to have been fulfilled by seventy quotations from the writings of infidels like Volney and Gibbon, confirmed by one hundred and fifty extracts from the writings of other historians and travelers; selected from Dr. Alexander Keith's 'Demonstration of the truth of the Christian Religion,' with arguments and remarks by H. L. Hastings."

This is a valuable tract, and should be read by every body. Price 10 cents.

"THE BOOK OF REVELATION, translated from the ancient Greek; so that there is not a single word which is not guaranteed by manuscript authority of at least twelve hundred years old; and by far the greater part is vouched for by manuscripts of fourteen hundred years old." By S. P. Tregelles, L. L. D.

This most valuable translation is reprinted in tract form by Bro. H. L. Hastings, 19 Lindall St., Boston, and should be in the hands of every Bible student. Price, 10 cts.

The foregoing works are for sale at this office.

THE JUBILEE HARP.

The first edition is all sold. Another will be ready in a few days. Brethren whose orders are unfilled will please have patience. They will be supplied just as soon as the books come from the binders. Let this be our answer to the many orders waiting; to all of which we have not time to reply by letter.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

SEXUAL PHYSIOLOGY.—This is the title of a valuable work by Dr. R. T. Trall, published by Miller, Wood & Co., No. 15 Laight St., New York. It is said to be "a scientific and popular exposition of the fundamental problems in sociology." For sale by the publishers. Price by mail, $2.00.

CONSUMPTION.—Dr. Andrew Stone, at the "Troy Lung and Hygienic Institute," No. 96 Fifth St., Troy, N. Y., has issued a valuable work of 309 8vo. pp., which those who are threatened with consumption ought to read, and every other one who wishes to keep clear from that and other kindred diseases.

SPIRITUALIST NATIONAL CONVENTION.

The third National Convention of Spiritualists was held at Pratt's Hall, in Providence, R. I., from Aug. 21st to 26th. Every year shows that their principles are making rapid progress in all parts of the world.

The following extracts from speeches at the convention, made by some of the leading Spiritualists, and reported in the *Banner of Light*, will give the reader some idea of their position and sentiments.

In a speech of Mr. J. S. Loveland, he endeavored to show that Spiritualists are called on to establish "the fundamental principles of morals." He then goes on to say:—

"But you ask me, why are Spiritualists especially required to do this work, and do it now? For (1) They have entirely discarded all the standards and authority, which the world has hitherto received as valid on this subject. The will of God, supernaturally revealed in the form of statutory laws, or preceptive injunctions, has been the world's only standard of morals, and is the only one of which it has any knowledge to day.

To be sure, moralists have talked of "the fitness of things"—"the greatest amount of happiness"—"the greatest good of the greatest number," etc., etc., but their real standard has been the Divine will supernaturally revealed. It needs no argument to prove that Spiritualists have discarded the whole system of supernaturalism; and, of course, all that depends thereon goes with the central, fundamental proposition. We may admit, do admit that there is truth in many of the moral precepts of the old religions; but to attempt to enforce them on us, upon the plea that God has specially spoken them, provokes only a smile of incredulity, or contempt. While, to some extent, admitting the justness of many precepts, we totally ignore the assumed principle on which they are supposed to rest."

Here is an honest confession "that Spiritualists have discarded the whole system of supernaturalism," by which it is meant the revealed will of God as given in the Bible. Spiritualists claim that our blessed Bible is no more a revelation from God than are the writings of Andrew Jackson Davis, or the communications received through any other medium.

Dr. H. T. Child, of Philadelphia, is reported to have said that "Spiritualists had been charged with being irreligious, but it was not so. This whole delegation indicated to him clearly that they were a religious people. He believed that God was glad to see them together, because he thought he could not be glad without making God glad—at least, God in him, and he had not been acquainted with any other, and was not anxious to know any other God; he filled him up. He did not believe in the Orthodox God, but in a God who was immanent in everything—as much in a flower as in a man, according to the power of the flower to express it."

Spiritualism denies both Father and Son; hence it is *antichrist*.

BEYOND JORDAN.

Jordan is the name of the largest and most remarkable river in Palestine. The name is derived from *Yeour*, or *Don*, or *Dan*, the family name of one of Jacob's sons, a word that signifies judge. See Gen. 49: 16. Hence the name of this famous stream denotes the critical waters, the judgment river, or river of judgment. The crossing of Jordan by the Israelites, under the leadership of Joshua, was the crisis or turning point in their history and destiny. This day of their triumph sounded the death-knell in the ears of their enemies. Josh. 5: 1. The passage was not effected without divine mercy and miracle; but once "over Jordan," the wandering church was in Canaan the blest land of promise. And Canaan was the long-sought goal, the end of hope.

Now there is a beautiful typology in all of this; but, as in many other scriptural things, we affirm the majority of the christian world to have utterly mistaken its meaning. For in all the theology of the day, as appears in books, sermons, and hymns, the waters of Jordan are made to signify dying or death, which, when once it has passed upon the saint, he enters the heavenly Canaan. Indeed he is gotten into Canaan before he is fairly out of the river! And on the heels of this error follows another, namely, that the dead come to the judgment, their dying being equal to the coming of Christ. The two errors are in wedlock. And, so, assuming immortality in death, the splendid type which so plainly sets forth the true period of rewards for the saints, is distorted from its proper meaning and forced to sustain the strange notion that our "last enemy" opens the gate of endless joy! Now the main error we are refuting would wear some semblance of truth if the Bible was shown to teach that the decease of each soul constituted its judgment day. For there must be first judgment and acquittal before there can come reward and glory. But nothing is plainer than that the Scriptures place the day and execution of judgment at and beyond Christ's second, personal coming. And as we herein have shown that the typical river has no relation to death, but rather refers to judgment, and the judgment day is not yet come, then no saint has ever crossed its swelling flood, not one of the good departed have yet gained the land of Canaan. Death may be as a dark river, a Lethean stream; but it has no type in the famous passage over or through Jordan, for in all the one hundred and ten usages of the word Jordan in the Scriptures, in not a single instance can it be made a type of dying or of being dead,—not in its natural sense, nor in the derivation or meaning of the word.

But just as Jordan separated Israel from exile and home, so the day of judgment intervenes between the church's militancy and her triumphant entrance into rest. Just as it is impossible for a multitude of people to cross dry-shod and unharmed a rushing, swollen river several hundred feet wide, and ten or twelve feet deep, without means save by a merciful miracle; so it will be impossible for the elect host of God to pass the searching ordeal of the judgment, unless Jesus by a miracle lead them through. Reader, "how wilt thou do in the swelling of Jordan?"—Jer. 12: 5. Just as the feet of the priests who bore the sacred ark dried up the river so as to banish all fear of the turbulent waters; so Christ, our High Priest and Ark, destroys for his chosen ones all the terrors of the judgment. See 1 John 4: 17, 18, and Matt. 25: 31–46. Indeed, for the good there is no future judgment of terror or fear; nothing but a glorious acquittal before an assembled universe. Just as Israel, when they had fairly gotten over Jordan, found the old corn of the land and Canaan the temporal rest; so the church of God will then, and not till then, find her eternal rest when Jesus leads her through the day of judgment into the kingdom. "For if Joshua had given them rest, then would he not afterwards have spoken of another day. There remaineth a (*sabbatismos*) rest for the people of God."—Heb. 4: 8, 9. And just as the hearts of Israel's enemies melted, neither was there spirit in them any more, and Jericho and Ai fell, and the sun and moon stood still in the heavens, "and there was no day like that before it or after it" (Josh. 10: 14); so will all the anti-christian kings of the earth faint and perish forever when, under Jesus, the church of God crosses the bold Jordan of judgment; and there will never be another day like it in the history of man. O that christians, who expect some day to be saved, would see in their true light these Bible types and doctrines, concerning the last things! Then would men sing understandingly about "crossing bold Jordan's stormy main," and "treading the verge of Jordan," and standing on Jordan's stormy banks," and "casting wishful eyes over to Canaan," etc, and the people of Jehovah everywhere would comprehend the glad meaning of, and as the Bride of Jesus, join heartily in the prayer of Moses, "I pray thee let me go over and see the good land that is beyond Jordan." Men and brethren! the redeemed hosts will never "pass over Jordan," and enter Canaan, till Jesus comes to earth again. But they will cross over soon. The "hour of his judgment is come." "Hear, O Israel; thou art to pass over Jordan this day!" D. T. T.

SIGNS IN THE STARS.

There may be more wonders just ahead. The following, cut from the *Boston Journal*, would seem to indicate another one of those rare and striking occurrences that characterize the year we live in, which the celebrated Bishop Simpson styles "the prophetic year." I have thought that five hundred millions of people would never have occasion to pass another sleepless night to see the stars fall as a sign of our Savior's near return, but it may be they will, for remember it is the last in this century." Let us "discern the signs of the times." Herald this expected event far and wide, and let all eyes be on the watch. God may speak again in the rushing meteors ere the heavens pass away as a scroll. Happy are we who live in these sublime years. Happy are the eyes that see these things. Human wisdom may attempt to account for these celestial phenomena on secondary or natural principles; but when they have done so, still the event may remain as the predicted one. It is not necessary to work a miracle to bring about this sign. Let us watch, and whenever we perceive the exact fulfillment of our Lord's words, call the attention of the unbelieving to what is written in the evangelists and the Revelation. And if they scoff they alone must bear it. D. T. T.

"GREAT SHOWER OF METEORS EXPECTED.—Next in grandeur and sublimity to a total solar eclipse, or a great comet stretched athwart the starry heavens, is the great meteoric shower, such as was witnessed here in November, 1833. On this occasion, from two o'clock till broad daylight, the sky being perfectly serene and cloudless, the whole heavens were lighted with a magnificent and imposing display of celestial fireworks. Arago computes that not less than two hundred and forty thousand meteors were visible above the horizon of Boston, on the morning of the 13th of November, 1833. This display was seen all over North America. A similar display was seen by Humboldt at Cumana, South America, in 1799.

A comparison of the epochs of appearance of these great showers has led to the discovery that they are periodic, their returns being separated from each other by a third part of a century, or some multiple of this period, and are periodical appearances of one grand meteoric shower.

Prof. Newton of Yale College, who has devoted much time to the investigation of the periodic character of these showers, finds that a prodigious flight of meteors, the most imposing of its kind, will make its appearance, probably for the last time in this century, on the morning of the 13th or 14th of November next.

Only thirteen of these great showers are recorded between the years 903 and 1833. Such a rare phenomenon awakens a deep interest among all classes of persons. Preparations to observe this sublime spectacle, for scientific purposes, have already commenced in Europe. Let no one forget Tuesday and Wednesday nights, November 13 and 14.

Donations for Wilbraham Campmeeting.

Miles Grant	$10.00
Geo. T. Adams	10.00

CORRECTIONS.

In the Business Agent's Report, published last week, in the sixteenth line from the commencement, for $1,916.60, read $1,916.68; in the eighteenth line, for $18,862.11, read $18,852.11; and in the nineteenth line, for $852.64, read $855.64. In the fourth line from the foot of the column, for "Blind Bartimeus 90.000," read 80.000. And in the forty-fifth line of the remarks on "The World's Crisis," for $1,172.64, read $1,171.64.

OMISSIONS AND CORRECTIONS.

In the Report of the Secretary of the A. C. P. Society, as published in the last week's Crisis, the following minutes of a meeting on the camp-ground, in Bro. Adams' tent, Tuesday, Aug. 21st, 1866, were, by an oversight, omitted:

"Members present—D. T. Taylor, S. G. Mathewson, J. Couch, J. G. Hamblin, H. F. Carpenter, D. Mathewson, Geo. T. Adams, and Wm. B. Herron.

The President called the meeting to order, and offered prayer.

The minutes of the previous meetings during the year were read by the Secretary and approved.

The Treasurer presented his financial report for the year just closed, which was accepted.

The report of the Business Agent was read, accepted and adopted.

Voted, That the Business Agent's report be read before the Advent Christian Association.

WILLIAM B. HERRON, Sec'y."

In the Report of the Advent Christian Association, given last week, in the last column upon the first page of the Crisis, after the sentence, "Ballots were deposited with the committee, who then retired to assort and count," the following part of the report was omitted through mistake:

"The nominating committee of the A. C. P. S. reported their nominations, viz:

For President—D. T. Taylor.
For Secretary—W. B. Herron.
For Treasurer—Geo. T. Adams.
For Editorial Committee—S. G. Mathewson, Wm. H. Mitchell, J. Couch.
For Publishing Committee—H. F. Carpenter, H. V. Davis, S. S. Brewer, J. G. Hamblin, D. Mathewson.

H. F. CARPENTER, Clerk."

For the World's Crisis.

WILBRAHAM CAMPMEETING.

"O I am *so* glad" I went to Wilbraham Campmeeting. For nine years I had greatly desired to go to that consecrated mountain; and I must say it far exceeded all my expectations. I am thankful the good Lord answered the many ardent prayers of faith, and granted his blessing, so that it was acknowledged by all to be the best meeting ever held there. The preaching was truly "meat in due season." The prayer meetings were excellent, and that love feast (rightly named) was well worth my going five hundred miles to enjoy. I wish some of our brethren in Western New York could have been there. Two hundred and fifty testimonies in one hour and twenty minutes. Think of this, brethren, when you are in some cold, formal prayer or conference meeting. How the children's faces shone with love, as one after another arose to speak It was the nearest to the marriage feast of any thing I ever expect to enjoy this side the coming kingdom. I rejoice that I am accounted worthy to suffer reproach with such a class as that. Truly it can be said of them as of a class of ancients, "of whom the world was not worthy."

What a good place to seek the Lord. Many who went there "strangers," were "brought nigh by the blood of Christ." Some who said at first, "You don't know how I want to be a christian," went home rejoicing to carry the news of salvation, and of a coming Savior, to the "regions beyond." Praise the good Lord. I hope to hear good tidings from them. The singing, too, could not be surpassed in mortality. Then to close with such a heavenly communion. Seven hundred and thirty-eight around the table of the Lord. Then came the parting. O how hard to say farewell, and leave such a company to go out and fight single handed and alone.

"O could I stay with friends so kind,
How it would cheer my fainting mind;
But duty's call and God's command
Now bid us take the parting hand."

We did, but with the bright prospect and firm resolve to meet in the kingdom soon, and no more "take the parting hand."

How glad I am to see that *love* is increasing. Truly the Bride is making herself ready for the marriage. She heeds the cry, "Behold the Bridegroom cometh," and is preparing for the celebration. What a time that will be. O beloved, let us be ready for it. Let us be *true* to our *Coming One*. O my soul, shall I be at that wedding? By the grace of God *I will*. Reader, will *you*? You are invited, Will you accept the invitation? Will you come? God help you to come before it is too late. Beloved, we shall there have what Wilbraham Campmeeting was but a foretaste. A. P. MOORE.

Dansville, N. Y.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 21st, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$890.75
N. Y. State Conf. Tr. F. (by C. B. Turner)	15.00
Chas. Libby	5.00
L. C.	4.80
M. B. Brinkerhoff	5.00
L. C. Johnson	.75
J. McClellan	.50
Miles Grant	25.00
Children in Moline, Ill.	.30

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$17.95
T. Tame	2.40
L. C. Johnson	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

J. B.	$1.00
M. F. Howard	1.00
D. Wilson	.75
W. H. H. Jones	1.24

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$525.37
L. C. Johnson	1.00
J. McClellan	1.00
J. V. Himes (col. at Wilbraham)	10.50
Y. P. Fund	.10

EUROPEAN MISSION.

Previous acknowledgments	$48.00
P. W. Higgins	5.00
J. McClellan	2.00

FOR THE "THRILLING NARRATIVE," $1.00 EACH.—M. F. Howard, M. L. Colton, H. H. Corbin, H. Beach.

WHO WILL HELP?

Had you lived in the days of Christ, and were a believer in him, and he had made you a steward of his wealth to the amount of fifty, one hundred, or two hundred thousand denarius, and he had called on you for the loan of one, five, or ten hundred of these pieces of money, with which to publish tracts, pamphlets, books, and papers—suppose they then existed—for the sake of spreading abroad everywhere the glad tidings of his kingdom at hand; and should tell you that these were for the benefit of poor men, poor sinners, and poor heathen, ready to perish for want of light, and already dying at the rate of one every second, or 76,400 every day, and that he would pay you again a hundred fold in due time, would you have refused him the loan? Could you, would you, if a christian, dare to deny Him? Would you have suffered him to ask for the favor a second time? Would you as a christian have doubted his ability or willingness to pay you again? Would you have questioned his responsibility or demanded a note on interest, or the endorsement of Joseph of Arimathea? Remember, "Jesus Christ the same yesterday, to-day, and forever." "He that hath pity upon the poor *lendeth* unto the LORD, and that which he hath *given* will he *pay him again*." Do you believe it? D. T. T.

For the World's Crisis.

HELP THE NEEDY.

BRO. GRANT:—I want you to have the kindness to lay before the brethren, through the Crisis, the circumstances and condition of one of the Lord's honest poor,—Bro. Franklin Douglas, now residing at Syracuse, N. Y., who is in very indigent circumstances, and is struggling very hard against the tide of adversity. His wife, I suppose you are well aware, has been a cripple and a helpless invalid for a long time, from the effects of inflammatory rheumatism; and he possesses a frail constitution and rather poor health, but a very willing heart, and does all he can for their support. He is at present keeping a boarding house, with but little patronage and high rent; all of which, with the high price of provisions, has placed him not only in very pressing circumstances, but a suffering condition.

Now I wish all those who love the Lord, and his honest poor; those whom God has prospered, and can give a little to one of his suffering children, would send immediately to Bro. Douglas. A few dollars will aid him materially in his dire distress, and be very thankfully received. His rent is due, and must be paid in a given time (very short), or be turned out on the cold charity of the world.

Brethren, let us all give a little in the name of Jesus. When we help the poor, you are aware, we lend to the Lord. His address is Franklin Douglas, Syracuse, N. Y.

Yours in hope, J. NARAMORE.

We know Bro. and Sr. Douglas, and hope there will be a hearty response to this call.—ED.

For the World's Crisis.

WESTERN CAMPMEETING.

BRO. GRANT:—You will see by this that I am in the West. I came here in August, for my health, by the advice of my physician. I am not here to preach, but to rest from preaching awhile, and recruit. I am with my brothers, whom I had not seen for many years, in Bloomington, Ill. My family are yet in New York, and I shall return ere long. I am very well pleased with the West, especially with those people living here who are looking for Jesus' coming. I have just returned from the campmeeting in De Kalb, where I spent a few days in as good society as I ever want on this sin-cursed earth.

That campmeeting was a glorious success in every way. It was a success in cheering the pilgrims gathered there; in converting many sinners; in raising funds for missionary and other purposes; in impressing the people in that vicinity very favorably in regard to the character of those looking for the Lord; and in showing to the world that we are in earnest in our faith. The meeting increased in interest up to the close, and many were converted to Jesus there. The scene at the waters of baptism, on Sunday, was the most glorious and beautiful one I ever saw. The first who went down were a man and his wife, the wife being dressed in white like a bride. They were buried together, by Bro. Himes and Bro. H. McCullock. Others were baptized in the same way, so beautifully; among them a little brother and sister of tender years. All came out smiling like pleased children, and some shouted. Many unconverted persons wept at the sight. Quite a number were converted on the ground, and a great many more were deeply convicted. Nearly five thousand dollars were raised on the ground for the Association and campmeeting, and they propose to raise fifteen thousand within the year. I think they will do it, too, for the great West is getting pretty thoroughly aroused to the work. I feel much attached to them, and pray God to bless them in their great work.

They have no stall-fed preachers out here, nor plants of hot-house growth; but they have what is far better, men of noble hearts and strong minds; men consecrated to toil, and hardship, and privation; men of God and men of action, and their work will prosper. Here is a glorious soil for truth to grow, and, in the hands of consecrated men, it will grow and harvest its hundred-fold in the day of the Lord Jesus. FRANK BURR.

Bloomington, Ill.

For the World's Crisis.

TRACT ON UNIVERSALISM.

BRO. GRANT:—I desire to report further concerning the tract on "Universalism Exposed," its appreciation among the friends of Jesus, and also the verdict of some of those whom we hope soon to reckon among God's jewels. To a friend with whom I had labored in months gone by, to show the great fact that men do not go to heaven at death, I had previously given one of these tracts for perusal. In a few days I met him again. Says he, "That tract is the best argument for refuting Universalism I have ever seen. I would like it if you could spare me a few more of them to mail them to my Universalist friends The argument is unanswerable. I value it very highly." After stating the price, he said "they were worth a gold dollar apiece, and besides, on the last page there is the scripture quoted that shows that rewards do not come at death." I saw plainly that light had broken into his mind.

To a young man, who is rather inclined to take the idea that God is so good that he may look with some allowance on sin, I had previously given a tract. I asked him if he had read it, and what he thought of it? "Well," said he, "that tract uses those fellows up; They cannot get round that." I might mention many others, whose judgments have decided that it will head off those whose minds are leaning towards that system, as it has in the case last mentioned. These tracts have gone in every direction, and I am satisfied that God is honored in the effort. The engine is on the track, and though the barking of dogs is near the wheels, it don't stop for them.

We envy not the spiritual condition of any one, who shall in any way seek to annul an argument that will convince the enemies of God of their utter hopeless condition, unless they believe in the gospel of his Son Shall any whisper Peace, when "there is no peace, saith my God, to the wicked"? Shall any stand in the way a moment, to prevent them from seeing the vortex into which they will inevitably fall? or pander about words before the ungodly, thus giving him an occasion to spurn all entreaties? WM. C. STONE.

Boston.

For the World's Crisis.

NEW PRESTON CAMPMEETING.

BRO. GRANT:—I wish to say, through the Crisis, that we have had a good campmeeting in New Preston. The meeting began and ended in the Spirit. The Lord evidently poured us out a blessing, and lasting good has been the result, I trust. Many are convicted of the truth of the soon coming of the Lord, and some are converted. A good influence in the neighborhood of the meeting has been the result. Brn. Ross, Hook, Pyle, and others, preached the word faithfully and plainly, so that all who heard had a chance to be profited and blessed. The Lord poured out his Spirit abundantly in some of the prayer meetings. The people had a mind to work. A great deal of anxiety—even distress—was felt on the part of parents for their children, and many asked special prayer for some dear child, or children; and this reminds me of a request made in some one of our papers, that some hour on Friday of each week, be observed in "praying for our children." We must have them saved. May the Lord give us faith to ask, believing that we receive.

I would like to speak in particular of each meeting, but have not time. The general conviction among God's children seems to be, Jesus soon is coming; and many are convinced beyond a doubt that this is the last year of separation between him and his people. "Forever with the Lord! Amen, so let it be." How thrilling the anticipation! what will it be to be there!

Among other things of interest, we would not forget the burial of some in the water—fourteen in all, I believe. The people seemed solemn, and I trust many understand the real import of baptism better than ever before.

Well, the meeting is over. The waiting ones are scattered, and have said Good-bye once more. A few are left here to bear the cross, and do all we can to hold up the light, so that the warning may be faithfully given, and the work well done over against our own house. The enemy is already busy, ready to catch with his snares; and how important it is that every caution should be used by God's children, lest we should in any way be overcome. We have been edified, but God forbid that we should lean to our own understanding. Our numbers are increased, but have we not already learned to "Cease . . . from man whose breath is in his nostrils," but may our whole trust be in the Lord. God bless you, dear brothers and sisters; and may the Lord help us to live out the good received at the campmeeting in New Preston, is the prayer of your unworthy sister in Christ,

New Preston, Ct. MARY A. BALDWIN.

For the World's Crisis.

"THE ENGLISHMAN'S HEBREW CONCORDANCE."

BRO. GRANT:—I very much need, and would like to obtain, a copy (or two copies—one for a friend), of "*The Englishman's Hebrew Concordance*," but am too poor to buy one at the common retail price, since the advanced rates, which I believe now are nineteen dollars. If any brother, or other person has a copy, and has not much use for it, or who from any other motive would be willing to sell cheap, or donate it, for the sake of having it placed within the hands of a thorough Hebrew student, who needs it for constant use, for the sake of doing good with it in promoting truth, and building up the Lord's cause, I will be obliged if such brother will give notice accordingly, in the Crisis, stating price,—or, what would be better, addressing me a note at Tuscola, Ill. I remain very truly your brother, N. S. BASTION.

Tuscola, Ill.

Correspondence.

From Bro. H. Campbell.

Bro. Grant:—Having a little leisure time this morning, I thought I would write you a few lines. My heart says bless the Lord for all his mercies to unworthy me, and to us as a people. Surely our lines have fallen to us in pleasant places, and we have a goodly heritage. I thought so when we were on old Wilbraham camp-ground, and heard the old trumpeters of Zion sounding out the alarm in his holy mountain. Dear brother, the influence that prevailed in that meeting, went out from it to the "regions beyond," as our dear brother Hastings says. It seemed to me to be the sweetest place this side the kingdom. Truly, it appears evident that the bride of Christ is making herself ready. Dear brother, I was rejoiced to see the lovely spirit that prevailed in the meeting. Although brethren differed on some non-essentials, yet they there determined to love each other for Christ's sake.

It is very evident "the end of all things is at hand." We must therefore be sober, and watch unto prayer. We are not our own, we are bought with a price, even the precious blood of Christ. Therefore, as lively stones in his glorious building, let us labor for Christ, our living head. O let us be living members. Amen. To this end we must give ourselves much unto prayer. When, I looked at the embassadors of Christ, I thought those dear tried saints were much in need of our prayers and support. I was much pleased to see so many of the last day laborers present. I mean the female ministry. As to the labors of those dear sisters, I am in full sympathy, for I have been an eye witness of the labor and zeal of some of them; especially, our much beloved sister in Christ and fellow laborer in the gospel of the kingdom, A. E. Smith. She is fearless, bold and truthful. Some may think our sister shuns to speak the whole truth, because she does not always come out with strong meat; but it must be born in mind that the field in which our beloved sister, and her co-laborer, Sister Boyd, and others, are called to labor, is different from other fields in which some of our dear brethren and sisters labor; but I assure you, brother, she keeps nothing back that is profitable to them. You would think so if you could hear some of them speak in her little missions in relation to the coming kingdom, and of their joy in the Lord since they heard from the lips of our sister, that the kingdom of God and the inheritance of the saints is to be on the new earth. Their faces are all radiant with heavenly light when she tells them it is very near, and may come while she is speaking.

Yesterday, we closed a Campmeeting of seven days at Nyack, twenty-five miles from New York. There were upon the ground Sisters Smith and Boyd, and four colored sisters; some from New York and some from Philadelphia, and one dear old saint who was a slave for many years. Her name is Howard. She is the sister we took up a special collection for in the large tent. She spoke in power several times during the meeting.

Our brethren in Cooper Institute, New York, are very strong in the immediate coming of the Lord. Our dear brother Chambers is sounding the alarm in the Catskill mountain, with great success. To God be all the glory. Yours in the hope of the gospel,

H. Campbell.

Green Point, Long Island, N. Y.

From Bro. H. K. Flagg.

Bro. Grant:—Next Monday morning, the Lord willing, I expect to start for St. Louis, Mo. I am fully satisfied that all the periods of the Bible, ending with the coming and kingdom of Christ, will end before, or with the autumn of '67; and what is done for the spread of these great truths must be done quickly. Millions in our own country have never heard these glorious truths preached. By the grace of God, I mean to devote what little time I have in preaching the gospel of the kingdom to the freedmen, and others of the south and south-west, before the end. My address will be at St. Louis, Mo.

I have received the following donations to aid me in my mission work, which I have not previously acknowledged. Remember me in your prayers, that I may be faithful in the work of giving light on the advent of Christ in his glorious kingdom, to reign on the new earth.

L. R. Gilman	$10.00
Z. A. Waterhouse	5.00
Widow's mite	2.00
J. M. Stetler	50.00
A. Persons	10.00
D. D. Reed	2.00
W. E. Hathaway	2.00
O. Grey	1.00
Allice Evans	.50
E. M. Hogan	2.00
Henry Campbell	10.00
Wm. N. Pile	20.00
Total	$114.50

Savoy, Mass. H. K. Flagg.

From Bro. G. W. Stetson.

Bro. Grant:—Inclosed I send you a model letter and a pattern spirit. I never received any thing in my life that did me more good. Why, I almost envied the writer his ability to confer so much good feeling in so small a compass, by exercising such a frank, generous, manly, and christian spirit. O, how like heaven earth would be if all its inmates, or inhabitants, would in all similar cases go and do likewise.

I have been corresponding with him over one and a half years, but do not personally know him, and never saw him.* My articles in the Crisis drew him out; he beginning the correspondence by inquiring for "further light." Being closely pressed in the argument, he became personal and somewhat abusive, to which I would not respond, but mildly rebuked him, and remonstrated against such a course, and the inclosed is the *manly* response:—

"*Eld. G. W. Stetson:*—Dear Bro.,—Your letter of Aug. 20th is at hand, and this is to inform you that I am sorry, very sorry, for the wrong done you by my last epistle, and humbly ask your forgiveness; though I think that I would not, and did not, knowingly and willfully perpetrate an insult, or purposely wound your feelings. I confess, however, that the 'square rule' is the 'best rule,' and freely take *all back*, confess my misdoing, and implore you to 'forgive and forget,' promising to *try to do* better in the future, and avoid such unpleasant things. If the above is not fair and christian, I desire to be told what is, as I wish to be on good terms with all my fellow creatures, of whom I am least and most unworthy.

I am nothing but a plow-boy of twenty years, always at home, and a backwood's home at that; looked down upon by everybody of any consequence, and the object of scorn and ridicule, on account of non-conformity in pomp and gaiety to the proud, selfish world. No friends, comparatively poor, quite obscure, and persistently humble, unworthy of any thing, I take up with all kinds of treatment, waiting patiently to see what the next world has for me. I know very well that I am a 'fool,' and that in more senses than one. Nay, I am willing to be accounted a fool by the giddy world around, if I can still obtain a knowledge, a divinely given knowledge, of the deep things of God. You know it is to 'babes' that the promise is made. Now, dear Bro., excuse all my foolishness and nonsense, and follow on in the pursuit of the mysteries of the gospel, with what light God shall in mercy give you. An apostle compares this life to childhood, the christian's youth,—we think as a child, understand as a child, but in *eternity* we shall know even as we are known. You and I shall meet there in a little while, my brother, and then our differences will forever cease. Farewell. God bless you.

Your unworthy ———."

Bro. David Briggs, Paoli, Wis., writes: "This is the first that I have felt to acknowledge any connection with the Advent people as a body; although I have believed and preached it for thirty-seven years, with the exception of a few years. I am poor in this world, yet rich in grace, and an heir of the kingdom, which God is preparing through his Son for them that love him. I run not as uncertainly; neither fight I as one that beateth the air; 'but I keep under my body, and bring it into subjection'; lest after preaching to others, I myself should be cast away.' The Lord is as a wall of fire round about me, so that I shall not be moved.

I feel that my worldly business is closed up, and that I have only to do what God requires, and I am determined to be faithful in the discharge of my duty, until he shall send his Son from heaven to take possession of this earth, and set up his everlasting kingdom. I can say of a truth, it is my meat and my drink to do the will of my Heavenly Father.

I have no settled home, nor do I expect any till Jesus comes. I am a true friend and brother in Christ, and now I pray that we may all sanctify the Lord God in our hearts, and that our whole soul, body, and spirit, be preserved blameless unto the coming of our Lord Jesus Christ. Amen."

Bro. J. Naramore, Rochester, N. Y., writes:—"It is with much pleasure that I respond at once to your earnest solicitation for advance payment from all subscribers, and lovers of your very excellent and interesting paper. All should do it the more cheerfully in consideration of your untiring efforts and renewed exertions to make it more interesting every succeeding year. The Crisis to us is a very welcome visitor. May the good Lord put in the hearts of all who love his appearing to cheerfully respond to the call, and abundantly bless you in your unceasing efforts in spreading the glorious truths of the gospel, and the coming kingdom of our Lord and Savior Jesus Christ, wherein all the redeemed of Israel shall reign forever, and forevermore."

A Methodist brother writes:—"Your paper is 'a feast of fat things.' I regard it as a *live* christian periodical. And although I am a member of the M. E. church, yet I am one who is deeply interested in the immediate second coming of our Lord and Savior Jesus Christ, and hence in all those truths relating thereto. O that we all may be *fully* prepared for the advent of that day—the great day of God Almighty."

A Minister's Library for Sale.

The following valuable books, from the library of a brother deceased, who was for some time a preacher, are offered for sale, at the following low prices, postpaid, for the benefit of his widow. Address this office.

Englishman's Greek Concordance New Test., $4.00
Kuhner's Greek Grammar, $2.00
Polymicrian Greek Testament, $2.00.
Whiting's New Testament, 50c.
Cumming's Scripture Readings, 6 vols., $1.00 each.
Cumming's Lectures on Romanism, The Apocalypse, Daniel, The Miracles, The Parables, 5 vols., $1.00 each.
Cumming's Church before the Flood, $1.00.
Cumming's Evidences of Christianity, Voices of the Day, Voices of the Night, The Tent and the Altar, The Daily Life, The End, Benedictions of the blessed Life, 75 cts. each.
Spurgeon's Sermons, 3 vols., $1.00 each.
Apocalypse Unveiled, 2 vols., $1.50.
Nevin's Bib. Antiquities, 75 cts.
Hackett's Illustrations of Scripture, $1.00.
Scripture Manuel, $1.00.
Jerusalem and its Vicinity, $1.00.
Authenticity of the New Testament, 50c.
The Mine Explored, $1.00. Commentary on St. Jude, 62c. Seiss' Last Times, $1.00. Hill's Saint's Inheritance, 75c. Europe and America in Prophecy, $1.00. The Apochryphal New Testament, $1.00. Nelson on Infidelity, 75c. Man a Soul, 50c. Sacred Chronology, 50c. Whately's Logic, $1.00. Wayland's Intel. Phil., $1.00. Paley's Natural Theology and Horæ Paulinæ, $1.25. Roget's Thesaurus of English Words, $1.25. Sargent's Temperance Tales, 75c. Early Days of Elisha, 75c. Obligation of the Sabbath, 75c. Bush on the Millennium, 38c. Universalism against Itself, 75c. Bible History of Prayer, 75c. Day's Revival Sermons, 75c. Pulpit Elocution, 75c. Hallam's Const. History, $1.50. Herodotus, $1.25. Thucidides, $1.00. Rambles in Iceland, 62c. New Biblical Atlas, $1.00.

Obituaries.

Burgess. Fell asleep in Jesus, in Mankato, Blue Earth Co., Minnesota, July 30th, 1866, after a distressing illness of two days, Emma G., daughter of Joshua and Sarah A. Burgess, formerly of Garden City, aged fifteen months and ten days.

Thus death has suddenly snatched a lovely flower from the fond embrace of loving parents, whose hearts seemed to be bound up in their little one; and as she was a very pretty and forward child, she was a playful pet of the household. But the parents being firm believers in the soon coming of the blessed Savior, expect to meet their little Emma clad in robes of beauty, with a body that disease cannot prey upon, and whose beauty never shall fade. We trust that this affliction will stimulate them to live in a constant preparation for the coming of the glorious Redeemer.

The funeral services were held in Garden City, and a sermon preached to a large and sympathising audience, by Eld. M. Wellcome, from 1 Thess. 4: 18.

Emma dear, sweet gentle Emma,
Must we part with thee so soon?
Many bitter tears are falling
As we lay thee in the tomb.

God who kindly gave thee to us
Bids us sink into his will;
Unto him we now resign thee,
Rest in Jesus; all is well.

Gently in the tomb we lay thee,
Ever trusting in his grace;
Soon again we hope to meet thee,
Soon we'll see thy smiling face.

S. C. Wellcome.

Wellcome. Died very suddenly, in Garden City, July 28th, 1866, Arthur M., son of Dr. J. W. Wellcome, aged fourteen years and three months.

Arthur was a noble boy, beloved by all who knew him. A short time before his death, he went into the river to bathe, and when he came home complained of a pain in his side, which did not leave him until his death. None thought him dangerously sick, and the day before his death he was able to be out of doors. His father was called to go some distance to see a patient, and did not return until next day, and what was his surprise to find his dear boy whom he fondly loved just expiring. He told him his situation, and falling upon his knees by his bedside, he recommended him to God. Little Arthur uniting his prayers with his father, received God's blessing, and his last words were, as he lifted his hands towards heaven, and looked up with his large, expressive eyes, "O Lord Jesus, I give my heart, my whole heart to thee;" and sank sweetly to rest.

Sleep on, dear Arthur; we shall meet again in the morning, when the saints shall all be gathered home.

Very much do we miss this dear boy, and the affliction seems great. Yet we have already seen the hand of Providence manifested in his death. His last words were the means of bringing two of his young friends to Christ, who have found peace, and there is quite a prospect of a revival among the youth of this place. Truly,

"God moves in a mysterious way,
His wonders to perform."

I. C. Wellcome.

Foster. Died in Madison, Ct., Aug. 8th, 1866, Sister Rena E. Foster, aged twenty-four years.

Meetings were first held by the writer at Madison in Sept. 1865, when our sister was the first to request prayers, followed by revival, including her father, mother, sisters and brother, who gladly received the blessed hope of the soon coming of Jesus, and the resurrection of the dead.

Sister Rena bore a Christian character and contended earnestly for the faith of the gospel. She received much opposition from her associates, but was never ashamed to let them know that she loved the blessed hope. She was prompt to attend the prayer meeting, and ready to give in her testimony for Christ. She is missed by parents, sisters and a brother, but they all rejoice in the hope of meeting her in the morning, where these scenes of mourning will be forever fled away. We shall hear her voice no more on the shores of time, singing songs of praise as she was wont to do, but when the Life-giver returns to earth again to give life to the dear sleeping saints, we trust she will be among the number that will sing praises to God and the Lamb forever.

C. D. Woodruff.

Perry. Fell asleep in Jesus, in Litchfield, Me., Sept. 5th, 1866, Bro. William Perry, aged seventy-one years, ten months.

Long had Bro. P. been a follower of Jesus, and the blessed hope of soon seeing him sustained him in his trials and infirmities. He was among the first in Maine to embrace the faith of the Savior's coming in 1843. Though disappointed like many others, in not seeing Jesus then, he still waited and longed for the coming of the day of glory. During his sickness I called to see him, and found that though life was fast ebbing out, he was rejoicing in the "blessed hope." He rests in hope. Peace to his sleeping dust, till the morn of glory dawns, when in the Savior's own image Bro. William will arise.

A large circle of relatives mourn his loss. May the grace of God sustain them all, especially the heart-stricken widow and children.

R. R. York.

Bryant. Died in Livermore, Aug. 19th, 1866, S. F., son of Lee and Eunice Bryant, aged fourteen years, five months, and eight days.

Our brother and sister deeply feel the loss of their only child, but they sorrow not as those who have no hope, for he left good evidence that he died in the Lord, and now sleeps in Jesus, to awake in the resurrection morning to life and immortality. May God's grace sustain them in this time of affliction.

"Our breath is but fleeting, our days are but few,
In the sadness of parting we bid friends adieu,
We watch them while yielding their last feeble breath,
And follow them slowly to the valley of death.
From there, as we leave them, we look to the morn
When the glory of God the new earth shall adorn,
Where no graveyard or death will again meet our view,
Oh, may we all meet when the earth is made new."

E. M. Haggett.

Chamberlain. Died in North Woodstock, Me., June 6th, 1866, Mrs. Desire, wife of Bro. William Chamberlain, aged sixty-one years.

In former years she was connected with the Methodist church, but during the last years of her life seemed to stand alone religiously, not expressing any sympathy with her husband or any body of believers. I know not in what state of mind she died.

In this bereavement our brother is left to share the sympathies of all who have seen like affliction and to receive comfort, we trust, from that ever living friend, who hath said, "I will not leave you comfortless."

J. A. Libby.

Summary of News.

FOREIGN.

Paris, Sept. 18. The belief is general that Napoleon himself is the author of the note recently made public, and that his sincere desire is for a permanent peace.

Trieste, 19th. A great battle has been fought on the island of Candia, between the Turks and insurrectionists. The Turks were the Victors.

Florence, 19th. The works in connection with the Italian navy at Spezzia are being pushed forward with rapidity.

Berlin, 19th. The abdication of Ludwig, King of Bavaria, is now regarded certain.

Berlin, 20th. Count Bismarck has been taken very ill, though not so much so as to excite serious apprehensions.

The King of Prussia has written an address to the people thanking them for their part borne in the war, and congratulating them on victory and peace.

Paris, 20. The Finance Committee sent here from Mexico to negotiate for a loan are disheartened and have announced the Empire of Mexico without funds.

Florence, 20. A very serious outbreak of the brigands has occurred near Palermo. The telegraph wires have been cut in all directions; but as the national troops hold all the principal places throughout, the rebellion will be of short duration.

Letters from the continent speak in rather discouraging tones of the health of the Emperor Napoleon.

From India we learn that great suffering continued in the famine-stricken districts of Bengal, and the people were flocking to Calcutta for relief.

The Paris *Siecle* announces the immediate evacuation of Rome by the French troops, and states that their place will be taken by the Roman legion.

Cable Dispatches.

Paris, Sept. 22. It is said the Empress Eugenie will shortly repair to Rome to condole with the Pope.

Terrible Famine in India—Advices from Calcutta give heart-rending accounts of the famine in the provinces of Orissa and Midnapore. No less than 75,000 persons are daily fed by public charity, and it is estimated that an equal number are supplied privately, chiefly by the Hindoos. The number of deaths from starvation averages 2500 per week, and one week reached 3500! Besides these, many die in the interior whose cases are not reported. Accounts appear daily in the papers, reported by eye-witnesses, of the jackals eating the corpse of one wretch while they wait for his companion who is dying, or of the child taken from the breast of its mother, who has been dead two days. What is worse, the sufferings of the people have been aggravated by the outrageous if not criminal mismanagement of the English officials, who discouraged the efforts of private charity and refused to exert themselves to relieve the famine before it became so wide-spread and alarming. The famine began in October last, from the failure of the rice crop, and even now the efforts of the authorities are inadequate to meet the emergency, and the poor Hindoos are perishing by the thousand.

DOMESTIC.

New York, Sept. 18. Special dispatches from Canada state that the military preparations are increasing. Five new companies have been organized and an ample factory is about being constructed by the government. D'Arcy McGee is becoming very unpopular on account of his temporizing policy. The propeller Congress, of Detroit, seized some time ago, has been released.

New York, Sept. 23. Vera Cruz correspondence, under date of Sept. 11th, states that there were no indications of the withdrawal of the French troops. The 81st French regiment was expected to leave for France on the 10th, but only one battalion had come down from the capital, and the remainder—from 1500 to 2000 men—were ready to take up the flag of the Empire instead of that of France, as soon as the battalion left Mexico. French money was being expended in large amounts to increase the strength of the Imperial army.

The *Revista* of Vera Cruz says France permits the enlistment of volunteers, and will give to the Imperial Government arms and munitions of war. The *Estafette* says Gen. Uraga proceeds to Europe on a mission, and will then accompany the Empress back to Mexico. Maximilian has also appointed a Minister to the Pope.

The correspondent says: "It is true that Max desires to leave, but the French authorities, acting on instructions from France, object."

The Flood at Indianapolis.—Of the destructive freshet at that place, the Indianapolis *Journal* remarks:

"Within the last twenty-four hours our city has been the scene of the greatest flood that ever visited this section since the sound of the first settler's ax rang through the forest where now the city stands. In the spring of 1858 occurred a freshet which carried away bridges and trestle work, and did considerable damage, but it was a slight rise compared with the deluge that now floods our streets and dwellings. The wretched little streamlet, which in dry weather furnishes hardly enough water to float a duck, has assumed the size and force of a river, leaving its proper bed to submerge all the contiguous streets, and inundate the surrounding country. The continuous rains for days past had swollen Pogues' Run nearly bank full, and the very heavy fall of water during Monday night and yesterday morning, completed the deluge."

☞ Rev. Mr. Meredith of Stafford county, Va. tells of a negro woman of that region leading her people in idol dances, and giving out herself as immortal. Rev. Dr. Marshall of Mississippi says hundreds of negroes in that state have adopted what they call the New Religion. They teach that God is dead, and that the Savior has been superseded by two old negro women, whom they worship in his stead.

Notices.

Maine Advent Conference.

The Maine annual Advent Conference will hold its next session in Richmond, Reed meeting house, commencing, if the Lord will, Wednesday evening, Oct. 3d, and continuing over the following Sunday. We hope to see a large gathering of our friends in Maine to this meeting. Let us go with warm hearts, ready to work for the Lord. Those who have attended the Conference held at Richmond know very well that there are "pilgrim homes" enough for all who go to the meetings.

H. B. Seavy, President.
D. W. Griffin, R. R. York, } Secretaries.

R. I. and E. Ct. Conference.

Our next conference will be held with the church in Rocky Brook, R. I., and will commence Wednesday, Oct. 3d, 1866, at 2 o'clock P. M. The prompt and full attendance of the last, with the rich blessings experienced, encourages us to hope for the same at this meeting. Come, one and all, and send us letters, if you cannot come.

H. F. Carpenter, Clerk.

Conference at Corinna Mills.

There will be a conference at Corinna Mills, Me., to commence Oct. 10th, at evening, and continue over Lord's day. Bro. Charles Goodrich, Bro. Whitehead, and others, are expected to preach. We hope brethren living in adjacent towns will be interested in this meeting. Come, dear brethren, and labor for the salvation of souls. Call on Bro. Daniel G. Smith, Benj More, and I. Dammon.

In behalf of the brethren, I. Dammon.

Notice.

All preaching brethren wishing to come to Danbury, N. H., to hold meetings, will please come on the day that we do not have stated meetings. Our meetings continue regularly, at F. S. Ransom's, every other Sabbath, Sept. 9th, Sept. 23d, and so on. All are invited.

F. S. Ransom,
L. Knowlton.

Dedication.

At Knowlesville, Orleans Co., N. Y., commencing Saturday, Oct. 6th, at 10½ o'clock, and continue over the following Sunday. Let there be a good turnout of brothers and sisters from the surrounding country. Come prepared to work for the Lord, for the Lord is doing a good work in this place, and the brethren have built a comfortable house of worship. Bro. H. Pratt will help preach the word.

C. B. Turner.

Notice.

A thick wool shawl was left in Scituco tent, on the last Sunday of the Wilbraham campmeeting. It was carried home, thinking it belonged to some one there. The owner, on describing and directing to W. Parker, Scituco, Conn., can have it sent to them.

W. Parker.

Notice.

I would say to the Brn. in Nova Scotia, that I expect, the Lord willing, to return to N. S., in company with Bro. John Hook, and I hope some others, about the 15th or 20th of October.

Wm. M. Ingham.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston
Wm. M. Ingham....Friday evening, Sept. 28th
John G. Hook....Sunday, Sept. 30th

East Boston
(Chapel, corner of London and Decatur Streets.)
Miles Grant....Sunday, Sept. 30th

Hampton, N. H., at the Town Hall, Wednesday evening, Oct 3d, every evening through the week, and the following Lord's day. Miles Grant.

Lynn....Sunday, Oct. 7th
Portsmouth, N. H....evening, Oct. 8th
Kennebunk, Me....evenings, Oct. 9th and 10th
Corinna, Me....Oct. 11th
and over the following Lord's day.
Bro. Whitehead, of Wallingford, Ct., who is not a preacher, but a man much given to exhortation and prayer, will be with me, if the Lord will.
C. Goodrich.

Shannock Mills, R. I., or in the region where S. P. Clark may arrange, Sunday, Sept. 23th.
Springfield, Mass....Oct. 21st and 28th
H. L. Hastings.

Worcester, Mass....Sunday, Sept. 30th
S. S. Brewer.

Lynn....Sunday, Sept. 30th
Square Pond....Sunday, Oct. 7th
A. M. Higgins.

New Haven....Sunday, Sept. 30th
Worcester, Mass....through the month of Oct.
All letters and communications addressed to me after the first of October, may be sent to Worcester, Mass.
R. Williams.

West Deerfield, (school-house), Sunday, Oct. 7th, at 10 o'clock, a. m.
Brick school house, South Roads, at 7 o'clock p. m.
Will Bro. Jesse Smith meet me there?
Enoch Merrill.

Huntington, Mass., (as Bro. Jos. K. Marshall may arrange), Sept. 27th, and over the following Sunday. Brethren in adjoining towns are invited.
D. J. & M. M. Weaver.

Worcester....Thursday evening, Sept. 27th
Truro, Cape God....Sundays, Sept. 30th and Oct. 7th
New Bedford....Tuesday evening, Oct. 9th
Fair Haven, Mass....Wednesday evening, Oct. 10th
Plymouth, Mass....Thursday evening, Oct. 11th
West Abington, Mass....Oct. 14th
Wm. M. Ingham.

Yarmouth, Me....Sunday, Sept. 30th
Jesse Gay.

Bath, Me....Sunday, Sept. 30th
I. C. Wellcome.

Brookfield, Ct., (at Sr. Barnes' house), Friday evening, Oct. 5th.
Lanesville, Ct....Sunday, Oct. 7th
Will remain in this vicinity two or three days, and hold meetings as the brethren may arrange.
Wm. H. Fisher.

Dover, N. H....Sunday, Sept. 30th
A. Decker.

Lawrence, Mass....Sept. 30th
West Abington, Mass....Oct. 21st
South Reading, Mass....Sunday, Oct. 28th
C. C. Ramsay.

Manchester, N. H....Sept. 30th
Wm. Walker, 2d.

East Weare, N. H. (where Bro. F. Lock may appoint), Sept. 30th.
Z. Ford.

South Norfolk, (as Bro. Tibbal's may appoint), Sunday, Oct. 7th.
Wrightsville....Sunday, Oct. 21st
Lovely Street....Sunday, Oct. 28th
Wm. J. Ripley.

Lynn, Mass....Lord's day, Oct. 14th
Geo. W. Brown, (of Elliot, Me.)

Concord, N. H., (Angelos Hall.)
J. G. Smith....Sunday, Sept. 30th
C. C. Ramsay....Sunday, Oct. 7th

North Canton....Sept. 30th
S. D. Daniels.

Exeter, N. H....Sunday, Sept.
Mrs. R. S. Jenning.

Cranston, R. I., (Pippin Orchard school-house), Sunday, Oct. 7th.
Spragueville, Smithfield, R. I....Oct. 14th
B. Roberts.

Pleasant Valley, Ct....Sunday, Oct. 14th
S. Brabes.

Schoodac....Sunday, Oct. 6th
Warner Gore....Monday and Tuesday evenings, Oct. 7th and 8th.
Bradford....Thursday evening, Oct. 9th
and over the following Sunday.
John H. Dadmun.

Wells, Me., Friday evening, Sept. 28th, through the week, and over the following Lord's day, as brethren may arrange. Will Bro. Dow, or some one, meet me at the depot, on the arrival of the train which leaves Boston at 12 o'clock?
Kennebunkport....evenings, Oct. 3d and 4d
Will some Bro. in Kennebunkport meet me at the R. R. station, Monday, a. m., Oct. 1st?
Biddeford....evenings, Oct. 4th and 6th
Portland, Sunday, Oct. 7th, if there are no conflicting appointments; if there are, please write me immediately to Wells, Me.
Yarmouth....Tuesday evening, Oct. 9th
L. C. McKinstry.

New Haven, Ct....Sunday, Oct. 7th
Wallingford, Ct....evening, Oct. 10th
Some one meet me at depot middle train up.
New Britain, Ct....evenings, Oct. 11th and 12th
Hartford, Ct....Sunday, Oct. 14th
Springfield, Mass., (Barnes' Block)....evening, Oct. 16th
Palmer Depot, (as O. P. Allen may arrange), evening, Oct. 17th.
Worcester, Mass....evening, Oct. 18th
Bath, Me....Sunday, Oct. 21st
Hallowell....Thursday evening, Oct. 25th
and over the following Sunday.
If these appointments conflict with previous arrangements, brethren will inform me by letter, addressed to New Haven, Ct.
S. W. Bishop.

Vernon, Vt....Oct. 14th
S. Cook.

Head-of-the-River, Mass....Oct. 7th
Fairhaven, Mass....Oct. 7th, in the evening.
Mattapoisett....Oct. 8th
Tremont....Oct. 9th
Carver....Oct. 10th
Plymouth....Oct. 11th
South Reading....Oct. 14th
Springfield....Oct. 19th
Hartford, Ct....Oct. 21st
West Haven, Ct....Oct. 24th and 25th
New York, Cooper Institute, Oct. 28th—24th Street in the evening.
New Britain....Nov. 4th
Hartford, Ct....Nov. 11th
Warehouse Point....Nov. 18th
J. S. White.

Danielsonville, Ct....Sunday, Sept. 30th
Abington, Ct....Sunday, Oct. 7th
South District, (one mile south of Abington Corners), Ct., Sunday, at 4 o'clock p. m.
Brimfield, Mass....Monday evening, Oct. 8th
North Dana, Mass....Tuesday evening, Oct. 9th
Greenfield, Mass., (as Bro. Spear may arrange), Wednesday, Oct. 10th.
Charlemont, Mass., (at Bro. M. A. Hicks)....Oct. 11th
North Adams, Mass....Friday, Oct. 12th
Pittstown, N Y., at 10½ a. m....Sunday, Oct. 14th
West Hoosick, N. Y., at 2 p. m....Sunday, Oct. 14th
Hebron, N. Y....Tuesday evening, Oct. 16th
Poultney, Vt....Wednesday evening, Oct. 17th
Low Hampton, N. Y....Thursday evening, Oct. 18th
Addison, Vt....Sunday, Oct. 21st
H. F. Carpenter.

Plainville, Ct....Sept. 23th, and over the Lord's day
Springfield, Mass....Oct. 7th
Loudon Ridge, N. H....Oct. 11th, and over Sunday
Bristol, N. H....Oct. 15th
Canaan, N. H....Oct. 16th
Hartland, Vt....Oct. 17th
Canaan, N. H....Oct. 21st
Bristol, N. H....Oct. 22d
Holderness, N. H., (Burleigh school-house)....Oct. 23d
Meredith, N. H....Oct. 24th
Melvin Village, N. H....Oct. 21th
Wolfborough, (Furber school-house)....Oct. 28th
A. Ross.

North Canaan, (at Bro. Marshal's), Saturday evening, at 7 o'clock, Sept. 29th.
East Canaan....Sept. 30th
Newhampton, (at Ezekiel Pike's)....Oct. 7th
Joseph Kimball.

Clinton, Mass....Sept. 30th
Brimfield....Oct. 13th and 14th
Geo. A. Streeter.

Pleasant Valley....Sept. 30th
A. Ross.

Hoosick, N. Y., (Advent Chapel)....Sept. 30th
Pownal, Vt., (as Bro. Jewett may arrange), Oct. 5th, and over Sunday.
J. K. Bellows.

Rutland, Vt....Sunday, Oct. 7th
G. W. Stetson.

Windham Center, Me., and baptize....Sept. 30th
Lewiston, Me....Oct. 7th
J. A. Libby.

Lewiston, Me....Sept. 30th
J. M. Mumlio.

West Gardner, (as Brn. may arrange), Saturday evening, Sept. 29th, and Sunday, the 30th.
H. B. Seavey.

Walpole, Mass....Sunday, Sept. 30th
T. N. Sherman.

Hartford, Ct.
R. E. Ladd....Sunday, Sept. 30th
B. St. John....Sunday, Oct. 7th

Center Harbor (Town House)....Sunday, Sept. 30th
D. M. Leavitt.

Sutton, N. H., Saturday afternoon and evening, Sept. 29th, and over Sunday, the 30th.
J. Couch.

Concord, N. H.
(Corner of Green and Center Streets.)
H. Munger....Sunday, Sept. 30th

Portsmouth, N. H.
J. S. White....Sept. 30th
J. Couch....Oct. 7th
H. Woodside....Oct. 21st
J. G. Smith....Oct. 28th

West Abington, Mass....Sunday, Oct. 7th
W. C. Stone.

Melvin Village....Sept. 30th
T. W. Piper.

Lee, N. H....Sunday, Oct. 21st
J. G. Smith.

Lafayette, R. I....Sunday, Sept. 30th
C. H. Sweet.

Springfield, Mass....Sept. 30th
P. S. Butler.

Vernon, Vt., Friday and Saturday evenings, Oct. 5th and 6th, and over the following Sunday. Will some one meet me at the North Vernon Depot, Friday, the first train from White River Junction?
Chicopee Falls, Mass., Tuesday and Wednesday evenings, Oct. 9th and 10th.
Springfield, Mass., Thursday and Friday evenings, Oct. 11th and 12th.
Warehousepoint, Ct....Sunday, Oct. 14th
Will some one meet me at the Depot, Saturday, first train from Springfield?
Southbridge, Mass. (Town Hall)....Sunday, Oct. 21st
Holliston, Mass....Sunday, Oct. 28th
A. Simpson.

Millersburg, Rice Co., Minn., Sept. 29th, and over Sunday, as Bro. Miller may arrange.
On High Prairie, near Bro. Ramer's, Oct. 2d, 3d and 4th, at 7 o'clock, p. m.
Castle Rock, Oct. 5th, 6th, and over Sunday, as Bro. Fellows may arrange.
Lexington, Oct. 11th, 12th, 13th, and over Sunday, as Bro. Holmes may arrange.
Near Cleaveland, Laseuer Co., Oct. 15th to the 19th, as Bro. Scott may arrange.
Ottawa....Oct. 19th, 20th, and over Sunday
Wm. J. Bussell.

Burlington....Sunday, Sept. 30th
Ratlum....Sunday, Oct. 7th
Cheshire Street....Oct. 14th
S. Woodruff.

Lawrence, Mass., (Templar's Hall, 153 Essex Street.)
C. C. Ramsay....Sunday, Sept. 30th

Bolton, C. E. (Page school-house)....Sunday, Sept. 30th
Stanstead, North west....Oct. 2d
Libby's Mills, Stanstead....Oct. 3d
Wayville, Barnston....Oct. 4th, 5th, 6th
and until and over Sunday, Oct. 7th.
East Farnham, (Bull school-house)....Oct. 8th
Week day appointments at 7 p. m.
Chas. P. Dow.

Savoy....Sunday, Sept. 30th
Dalton....Tuesday evening, Oct. 2d
Sandisfield....Sunday, Oct. 7th
Cold Spring....Sunday, Oct. 14th
Geo. L. Teeple.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.
P. A. Baker.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
R. Bellows.

Manchester, N. H....Oct. 1st
Portsmouth....Tuesday, Oct. 2d
Biddeford, Me....Wednesday, Oct. 3d
South Casco, Me., Thursday evening, Oct. 4th, and over the Sabbath. Will some one meet me at New Gloucester depot 4 p. m. train?
Bath, Me....Friday, Oct. 12th
and over the Sabbath.
H. Munger.

Windsor (Flint Stone School-house)....Sept. 30th
Blackington, Ma. (as Bro. Orton may arrange), Oct. 2d
North Pownal, Vt....Oct. 3d
West Hoosic, N. Y. (Advent Chapel)....Oct. 4th
North Bennington, Vt....Oct. 5th
North Greenwich, N. Y., Oct. 6th, and as much longer as the Lord will.
Wm. J. Blanchard.

Lee, N. H....Sept. 30th
Wm. W. Sutherland.

Philadelphia....Sept. 30th
W. N. Pile.

Hartford....Sept. 30th
R. E. Ladd.

Portland....Sunday, Sept. 30th
R. R. York.

Business.

TO CORRESPONDENTS.

J. N. Russell—See No. 571.
C. W. Low—The papers to Frobein go all at the same time, and in one wrapper. If there is any delay in part of them, it must be in your office.
E. A. Little—All credited on old account.
N. N. Reed—Your letter is received.
J. C. Safford—See credit in No. 572.
H. Palmer—Received, and credited all right on book; pays to No. 598.
M. Merrill—All right on book. R. G. Scott to No. 608. M. Merrill to No. 608.

CASH RECEIPTS FOR THE CRISIS.
To find how your account stands.

The present No. of the Crisis is 572. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if more than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—S. Lord 593, E. G. Dudley 591, Mrs. H. Hall 612, I H Stannard 583, J Barnett 593, P Williams 587, J Shults 593, W J Hoyt 607.

$1.25 each.—O. Ward 598, J Powers 579, J B Palmer 598, J K Paine 598, Ed. Kimball 598, J Wilbur 598, S Roby 598, S W Bartlett 598, B France 598, A Ordway 598, T N Sherman 598, A B Curtis 598, G A Chapman 598, J W Demerrit 598, C H Bradford 598, W J Cabot (what P O?), G Sheldon 590, J S Clark 590, J B Adams 600, A Edgecomb 598, H F Holt 597, S J Wheeler 597, J. Schiffer 593, C W Low 598, L C Johnson 598, J N Edgerton 593, L. M. Plummer 598, M. A. Irish 598, H Beach 600, F. S. Mills 598, F B Foss 598, F. Hill 598, J C Bailey 598, C Eldridge 598, J H Young 597, F Hapgood 598, H Tripp 614, A Gale 598, E Shaks 598.

$2.00 each.—A M Thompson 642, G W Gillespie 619, D. B. Waterbury 600, S. E. Pike 600, R. Chase 608, A Spellman 591, M L Nichols 624, W Howard 623, W H Spencer 598, B Hall 572, E L Gibbs 543, P Alling 541, W. H. Wiley 624, C. W. Wyllys 515, A. P. Young 551, J Griffeth (what P O?), J G Eayre 570, S B Davis 592, J. Aldrich 614, E. A. Prescott 604, A Westcott (what P O?)

$2.50 each.—A M Hussey 624, J Lord 601, L Willey 640, B. D. Chedel 591, J. Hall 592, J. Naramore 613, E Maxwell 595, R Pine 624, M P Hough 624, M Sheldon 624, S F Herrick 624, A J Magoon 624, S. Turner 624, M A Tisdale 618, G T Stacy 624, J Taylor 621, J Rollins 478, S Davidson 618, P Robbins 641, J E Teasdel 624, G Merrison 624, C. F. Reynolds 624, R Osman 572, J. Preble 603, F Dunbar 622, L Mather 624, F Devinney 624, J Moore 523.

$3.00 each.—G C Smith 530, C Robinson 667, S Button 567, S Thurlow 565, J Morrill 588, M Lancton 513, J. H. Lang 587, E. N. Overlock 572, J. Card 627, A. S. Sheldon 649.

Various Sums.—A. Alden 60c, 585; A. Wood $3.66, 572; A. Chase $6.00, 580; O. N. Brooks $2.75, 572; L. Wright $5.75, 598; H. Holden $4.50, 573; L. Frunter $6.00, 574; T Parkhurst $6.00, 561; W H Conley $10.00, 621; S. F. Grant $3.00, 624; H. B. Sinclair $5.00, 630; L H Covell $5.00, 624; H S Hough $3.50, 511; D Lawrence $1.50, 587; A Grindall $1.00, 587; C. S Lounge $2.84, 621; J S Sherman $3.25, 594; S T Sparrow 63c, 535; J Ballard 15c, 539; J M Rannells 84c, 594; J McClellan $1.50, 617; L. E. Drain $2.85, 631; S. Rollins $1.80, 621; H Bailey $9.00, 698; H A Heath $2.25, 531; A C Locke $3.00, 592; S O Labree $1.00, 572; A E De Witt $2.80, 630; F Healey $1.50, 617; H Hall 50c, 622; T. L. Albee $1.50, 578; W H Hill $5.00, 611; M. Foss $1.50, 611; W Nicholson $1.35, 572; G W Smith $3.17, 573; G Leonard $3.50, 574; O S Knapp $5.00 619.

FOR BOOKS AND TRACTS.

A C Wheeler $1.00, E D Phelps $1.00, J T Sargent $2.75, M G Day 50c, H Holden 50c, L Mansfield $1.90, W E Penham 50c, M Merrill $10.00, S W Waters 50c, I. H. Stannard 43c, O S Knapp $1.00, T. Wheeler 43c, F. Nelson 50c, S. G. Rhoades, 35c, J McClellan $1.60, J. T. Dearborn $1.00, I Andrew $1.00, P Alling $1.00, P. Braley $1.05, J. Moore $1.00, A S Sheldon 50c.

BOOKS AND TRACTS SENT.

By Mail.—W E Benham, M L Colton, H H Corbin, H Holden, W F Howard, E Waters, E D Phelps, A C Wheeler, J F Kelly, L Mansfield, J T Sargent, C D W Scott, S G Rhoades, I H Stannard, E Braley, P Alling, T. Wheeler, O. S. Knapp, J T Debaum, I Wheeler, F Nelson, P S W Deyo, J McClellan, L Drain, H Beach, A S Sheldon, I F Fraunfelder.

By Express.—J. Pinkham, M. Merrill.

LETTERS RECEIVED.

H Pratt, W. Nichols, M. A. Baldwin, Wm. H. Spencer, E McEllister, J. A. Sibley, A. K. P. Burgess, Mrs. C A Knowles, O. Kendall, F H Chamberlain, C. Colgrove, W H Ball, C B Turner, M M Weaver, F Burr, A H Brown, Z H Chase, O J Stewart, P Alline, P S W Deyo, M B Czechowski, H S Mitchel, L F Adams, H. Cushman, Ida White, J. T. Kimball, P. Maranville, E A A.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
Bro. A. W. Sibley has removed from East Boston to Lincoln, N. H. All letters should be addressed to the latter place.
L. C. McKinstry—Letters may be sent care of Crisis Box, Boston, Mass.
G. W. Stetson—Rutland, Vt.
H. Munger—Chicopee Falls, Mass.
J. Couch—Concord, N. H.
J. K. Bellows—392 Broome Street, New York City.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
Wm. Devereux—Keswick, C. W.
Jeremiah Carr—Palermo, Me.
J. W. Britton—Westboro, Mass.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
J C Wheeler—Carthage, Me.
E. Owen—Springfield, Mass., No. 1 Fremont Street.
N. Hartshorn—Laconia, N. H.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
P. W. Hough—Cascade, Iowa.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wedley's Falls, N. H.
H. Pratt—Springfield, Mass., 37 Cedar St.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 112 West 33d Street, house No. 7.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Martha S. Butler—Box 634, Memphis, Tenn.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
Wm. McCulloch—New Rutland, Ill.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
C. W. Sargent—Box 426 Concord, N. H.
H. Rockwell, West Winsted, Ct.
P. S. Butler, Collins Depot, Mass.
N. F. Nason—North Hermon, Me.
C. B. Turner—South Butler, Wayne Co., N. Y.
H. J. Whitehead—Wallingford, Ct.
C. C. Stevens—Exeter, N. H.
John T. Ongley—Lincolnville, Crawford Co., Pa.
S. D. Daniels—Springfield, Mass.
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Correspondence.

From Bro. H. Campbell.

Bro. Grant:—Having a little leisure time this morning, I thought I would write you a few lines. My heart says bless the Lord for all his mercies to unworthy me, and to us as a people. Surely our lines have fallen to us in pleasant places, and we have a goodly heritage. I thought so when we were on old Wilbraham camp-ground, and heard the old trumpeters of Zion sounding out the alarm in his holy mountain. Dear brother, the influence that prevailed in that meeting, went out from it to the "regions beyond," as our dear brother Hastings says. It seemed to me to be the sweetest place this side the kingdom. Truly, it appears evident that the bride of Christ is making herself ready. Dear brother, I was rejoiced to see the lovely spirit that prevailed in the meeting. Although brethren differed on some non-essentials, yet they there determined to love each other for Christ's sake.

It is very evident "the end of all things is at hand." We must therefore be sober, and watch unto prayer. We are not our own, we are bought with a price, even the precious blood of Christ. Therefore, as lively stones in his glorious building, let us labor for Christ, our living head. O let us be living members. Amen. To this end we must give ourselves much unto prayer. When I looked at the embassadors of Christ, I thought those dear tried saints were much in need of our prayers and support. I was much pleased to see so many of the last day laborers present. I mean the female ministry. As to the labors of those dear sisters, I am in full sympathy, for I have been an eye witness of the labor and zeal of some of them; especially, our much beloved sister in Christ and fellow laborer in the gospel of the kingdom, A. E. Smith. She is fearless, bold and truthful. Some may think our sister shuns to speak the whole truth, because she does not always come out with strong meat; but it must be born in mind that the field in which our beloved sister, and her co-laborer, Sister Boyd, and others, are called to labor, is different from other fields in which some of our dear brethren and sisters labor; but I assure you, brother, she keeps nothing back that is profitable to them. You would think so if you could hear some of them speak in her little missions in relation to the coming kingdom, and of their joy in the Lord since they heard from the lips of our sister, that the kingdom of God and the inheritance of the saints is to be on the new earth. Their faces are all radiant with heavenly light when she tells them it is very near, and may come while she is speaking.

Yesterday, we closed a Campmeeting of seven days at Nyack, twenty-five miles from New York. There were upon the ground Sisters Smith and Boyd, and four colored sisters; some from New York and some from Philadelphia, and one dear old saint who was a slave for many years. Her name is Howard. She is the sister we took up a special collection for in the large tent. She spoke in power several times during the meeting.

Our brethren in Cooper Institute, New York, are very strong in the immediate coming of the Lord. Our dear brother Chambers is sounding the alarm in the Catskill mountain, with great success. To God be all the glory. Yours in the hope of the gospel,

H. Campbell.

Green Point, Long Island, N. Y.

From Bro. H. K. Flagg.

Bro. Grant:—Next Monday morning, the Lord willing, I expect to start for St. Louis, Mo. I am fully satisfied that all the periods of the Bible, ending with the coming and kingdom of Christ, will end before, or with the autumn of '67; and what is done for the spread of these great truths must be done quickly. Millions in our own country have never heard these glorious truths preached. By the grace of God, I mean to devote what little time I have in preaching the gospel of the kingdom to the freedmen, and others of the south and south-west, before the end. My address will be at St. Louis, Mo.

I have received the following donations to aid me in my mission work, which I have not previously acknowledged. Remember me in your prayers, that I may be faithful in the work of giving light on the advent of Christ in his glorious kingdom, to reign on the new earth.

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Henry Campbell	10.00
Wm. N. Pile	20.00
Total	$114.50

Savoy, Mass. H. K. Flagg.

From Bro. G. W. Stetson.

Bro. Grant:—Inclosed I send you a model letter and a pattern spirit. I never received any thing in my life that did me more good. Why, I almost envied the writer his ability to confer so much good feeling in so small a compass, by exercising such a frank, generous, manly, and christian spirit. O, how like heaven earth would be if all its inmates, or inhabitants, would in all similar cases go and do likewise.

I have been corresponding with him over one and a half years, but do not personally know him, and never saw him.* My articles in the Crisis drew him out; he beginning the correspondence by inquiring for "further light." Being closely pressed in the argument, he became personal and somewhat abusive, to which I would not respond, but mildly rebuked him, and remonstrated against such a course, and the inclosed is the *manly* response:—

"*Eld. G. W. Stetson*:—Dear Bro.,—Your letter of Aug. 20th is at hand, and this is to inform you that I am sorry, very sorry, for the wrong done you by my last epistle, and humbly ask your forgiveness; though I think that I would not, and did not, knowingly and willfully perpetrate an insult, or purposely wound your feelings. I confess, however, that the 'square rule' is the 'best rule,' and freely take *all back*, confess my misdoing, and implore you to 'forgive and forget,' promising to *try to do* better in the future, and avoid such unpleasant things. If the above is not fair and christian, I desire to be told what is, as I wish to be on good terms with all my fellow creatures, of whom I am least and most unworthy.

I am nothing but a plow-boy of twenty years, always at home, and a backwood's home at that; looked down upon by everybody of any consequence, and the object of scorn and ridicule, on account of non-conformity in pomp and gaiety to the proud, selfish world. No friends, comparatively poor, quite obscure, and persistently humble, unworthy of any thing, I take up with all kinds of treatment, waiting patiently to see what the next world has for me. I know very well that I am a 'fool,' and that in more senses than one. Nay, I am willing to be accounted a fool by the giddy world around, if I can still obtain a knowledge, a divinely given knowledge, of the deep things of God. You know it is to 'babes' that the promise is made. Now, dear Bro., excuse all my foolishness and nonsense, and follow on in the pursuit of the mysteries of the gospel, with what light God shall in mercy give you. An apostle compares this life to childhood, the christian's youth,—we think as a child, understand as a child, but in *eternity* we shall know even as we are known. You and I shall meet there in a little while, my brother, and then our differences will forever cease. Farewell. God bless you.

Your unworthy ——."

Bro. David Briggs, Paoli, Wis., writes: "This is the first that I have felt to acknowledge any connection with the Advent people as a body; although I have believed and preached it for thirty-seven years, with the exception of a few years. I am poor in this world; yet rich in grace, and an heir of the kingdom, which God is preparing through his Son for them that love him. I run not as uncertainly; neither fight I as one that beateth the air; 'but I keep under my body, and bring it into subjection'; lest after preaching to others, I myself should be cast away.' The Lord is as a wall of fire round about me, so that I shall not be moved.

I feel that my worldly business is closed up, and that I have only to do what God requires, and I am determined to be faithful in the discharge of my duty, until he shall send his Son from heaven to take possession of this earth, and set up his everlasting kingdom. I can say of a truth, it is my meat and my drink to do the will of my Heavenly Father.

I have no settled home, nor do I expect any till Jesus comes. I am a true friend and brother in Christ, and now I pray that we may all sanctify the Lord God in our hearts, and that our whole soul, body, and spirit, be preserved blameless unto the coming of our Lord Jesus Christ. Amen."

Bro. J. Naramore, Rochester, N. Y., writes:—"It is with much pleasure that I respond at once to your earnest solicitation for advance payment from all subscribers, and lovers of your very excellent and interesting paper. All should do it the more cheerfully in consideration of your untiring efforts and renewed exertions to make it more interesting every succeeding year. The Crisis to us is a very welcome visitor. May the good Lord put in the hearts of all who love his appearing to cheerfully respond to the call, and abundantly bless you in your unceasing efforts in spreading the glorious truths of the gospel, and the coming kingdom of our Lord and Savior Jesus Christ, wherein all the redeemed of Israel shall reign forever, and forevermore."

A Methodist brother writes:—"Your paper is 'a feast of fat things.' I regard it as a *live* christian periodical. And although I am a member of the M. E. church, yet I am one who is deeply interested in the immediate second coming of our Lord and Savior Jesus Christ, and hence in all those truths relating thereto. O that we all may be *fully* prepared for the advent of that day—the great day of God Almighty."

A Minister's Library for Sale.

The following valuable books, from the library of a brother deceased, who was for some time a preacher, are offered for sale, at the following low prices, postpaid, for the benefit of his widow. Address this office.

Englishman's Greek Concordance New Test., $4.00. Kuhner's Greek Grammar, $2.00. Polymicrian Greek Testament, $2.00. Whiting's New Testament, 50c. Cumming's Scripture Readings, 6 vols., $1.00 each. Cumming's Lectures on Romanism, The Apocalypse, Daniel, The Miracles, The Parables, 5 vols., $1.00 each. Cumming's Church before the Flood, $1.00. Cumming's Evidences of Christianity, Voices of the Day, Voices of the Night, The Tent and the Altar, The Daily Life, The End, Benedictions of the blessed Life, 75 cts. each. Spurgeon's Sermons, 3 vols., $1.00 each. Apocalypse Unveiled, 2 vols., $1.50. Nevin's Bib. Antiquities, 75 cts. Hackett's Illustrations of Scripture, $1.00. Scripture Manual, $1.00. Jerusalem and its Vicinity, $1.00. Authenticity of the New Testament, 50c. The Mine Explored, $1.00. Commentary on St. Jude, 62c. Seiss' Last Times. $1.00. Hill's Saint's Inheritance, 75c. Europe and America in Prophecy, $1.00. The Apochryphal New Testament, $1.00. Nelson on Infidelity, 75c. Man a Soul, 50c. Sacred Chronology, 50c. Whately's Logic, $1.00. Wayland's Intel. Phil., $1.00. Paley's Natural Theology and Horæ Paulinæ, $1.25. Roget's Thesaurus of English Words, $1.25. Sargent's Temperance Tales, 75c. Early Days of Elisha, 75c. Obligation of the Sabbath, 75c. Bush on the Millennium, 38c. Universalism against Itself, 75c. Bible History of Prayer, 75c. Day's Revival Sermons, 75c. Pulpit Elocution, 75c. Hallam's Const. History, $1.50. Herodotus, $1.25. Thucidides, $1.00. Rambles in Iceland, 62c. New Biblical Atlas, $1.00.

Obituaries.

Burgess. Fell asleep in Jesus, in Mankato, Blue Earth Co., Minnesota, July 30th, 1866, after a distressing illness of two days, Emma G., daughter of Joshua and Sarah A. Burgess, formerly of Garden City, aged fifteen months and ten days.

Thus death has suddenly snatched a lovely flower from the fond embrace of loving parents, whose hearts seemed to be bound up in their little one; and as she was a very pretty and forward child, she was a playful pet of the household. But the parents being firm believers in the soon coming of the blessed Savior, expect to meet their little Emma clad in robes of beauty, with a body that disease cannot prey upon, and whose beauty never shall fade. We trust that this affliction will stimulate them to live in a constant preparation for the coming of the glorious Redeemer.

The funeral services were held in Garden City, and a sermon preached to a large and sympathizing audience, by Eld. M. Wellcome, from 1 Thess. 4: 18.

Emma dear, sweet gentle Emma,
Must we part with thee so soon?
Many bitter tears are falling
As we lay thee in the tomb.

God who kindly gave thee to us
Bids us sink into his will;
Unto him we now resign thee,
Rest in Jesus; all is well.

Gently in the tomb we lay thee,
Ever trusting in his grace;
Soon again we hope to meet thee.
Soon we'll see thy smiling face.

S. C. Wellcome.

Wellcome. Died very suddenly, in Garden City, July 28th, 1866, Arthur M., son of Dr. J. W. Wellcome, aged fourteen years and three months.

Arthur was a noble boy, beloved by all who knew him. A short time before his death, he went into the river to bathe, and when he came home complained of a pain in his side, which did not leave him until his death. None thought him dangerously sick, and the day before his death he was able to be out of doors. His father was called to go some distance to see a patient, and did not return until next day, and what was his surprise to find his dear boy whom he fondly loved just expiring. He told him his situation, and falling upon his knees by his bedside, he recommended him to God. Little Arthur uniting his prayers with his father, received God's blessing, and his last words were, as he lifted his hands towards heaven, and looked up with his large, expressive eyes, "O Lord Jesus, I give my heart, my whole heart to thee;" and sank sweetly to rest.

Sleep on, dear Arthur; we shall meet again in the morning, when the saints shall all be gathered home.

Very much do we miss this dear boy, and the affliction seems great. Yet we have already seen the hand of Providence manifested in his death. His last words were the means of bringing two of his young friends to Christ, who have found peace, and there is quite a prospect of a revival among the youth of this place. Truly,

"God moves in a mysterious way,
His wonders to perform."

I. C. Wellcome.

Foster. Died in Madison, Ct., Aug. 6th, 1866, Sister Rena E. Foster, aged twenty-four years.

Meetings were first held by the writer at Madison in Sept. 1865, when our sister was the first to request prayers, followed by revival, including her father, mother, sisters and brother, who gladly received the blessed hope of the soon coming of Jesus, and the resurrection of the dead.

Sister Rena bore a Christian character and contended earnestly for the faith of the gospel. She received much opposition from her associates, but was never ashamed to let them know that she loved the blessed hope. She was prompt to attend the prayer meeting, and ready to give in her testimony for Christ. She is missed by parents, sisters and a brother, but they all rejoice in the hope of meeting her in the morning, where these scenes of mourning will be forever fled away. We shall hear her voice no more on the shores of time, singing songs of praise as she was wont to do, but when the Life-giver returns to earth again to give life to the dear sleeping saints, we trust she will be among the number that will sing praises to God and the Lamb forever.

C. D. Woodruff.

Perry. Fell asleep in Jesus, in Litchfield, Me., Sept. 5th, 1866, Bro. William Perry, aged seventy-one years, ten months.

Long had Bro. P. been a follower of Jesus, and the blessed hope of soon seeing him sustained him in his trials and infirmities. He was among the first in Maine to embrace the faith of the Savior's coming in 1843. Though disappointed like many others, in not seeing Jesus then, he still waited and longed for the coming of the day of glory. During his sickness I called to see him, and found that though life was fast ebbing out, he was rejoicing in the "blessed hope." He rests in hope. Peace to his sleeping dust, till the morn of glory dawns, when in the Savior's own image Bro. William will arise.

A large circle of relatives mourn his loss. May the grace of God sustain them all, especially the heart-stricken widow and children.

R. R. York.

Bryant. Died in Livermore, Aug. 19th, 1866, B. F., son of Lee and Eunice Bryant, aged fourteen years, five months, and eight days.

Our brother and sister deeply feel the loss of their only child, but they sorrow not as those who have no hope, for he left good evidence that he died in the Lord, and now sleeps in Jesus, to awake in the resurrection morning to life and immortality. May God's grace sustain them in this time of affliction.

"Our breath is but fleeting, our days are but few,
In the sadness of parting we bid friends adieu,
We watch them while yielding their last feeble breath,
And follow them slowly to the valley of death.
From there, as we leave them, we look to the morn
When the glory of God the new earth shall adorn,
Where no graveyard or death will again meet our view,
Oh, may we all meet when the earth is made new."

E. M. Haggett.

Chamberlain. Died in North Woodstock, Me., June 6th, 1866, Mrs. Desire, wife of Bro. William Chamberlain, aged sixty-one years.

In former years she was connected with the Methodist church, but during the last years of her life seemed to stand alone religiously, not expressing any sympathy with her husband or any body of believers. I know not in what state of mind she died.

In this bereavement our brother is left to share the sympathies of all who have seen like affliction and to receive comfort, we trust, from that ever living friend, who hath said, "I will not leave you comfortless."

J. A. Libby.

Summary of News.

FOREIGN.

Paris, Sept. 18. The belief is general that Napoleon himself is the author of the note recently made public, and that his sincere desire is for a permanent peace.

Trieste, 19th. A great battle has been fought on the island of Candia, between the Turks and insurrectionists. The Turks were the Victors.

Florence, 19th. The works in connection with the Italian navy at Spezzia are being pushed forward with rapidity.

Berlin, 19th. The abdication of Ludwig, King of Bavaria, is now regarded certain.

Berlin, 20th. Count Bismarck has been taken very ill, though not so much as to excite serious apprehensions.

The King of Prussia has written an address to the people thanking them for their part borne in the war, and congratulating them on victory and peace.

Paris, 20. The Finance Committee sent here from Mexico to negotiate for a loan are disheartened and have announced the Empire of Mexico without funds.

Florence, 20. A very serious outbreak of the brigands has occurred near Palermo. The telegraph wires have been cut in all directions; but as the national troops hold all the principal places throughout, the rebellion will be of short duration.

Letters from the continent speak in rather discouraging tones of the health of the Emperor Napoleon.

From India we learn that great suffering continued in the famine-stricken districts of Bengal, and the people were flocking to Calcutta for relief.

The Paris *Siecle* announces the immediate evacuation of Rome by the French troops, and states that their place will be taken by the Roman legion.

Cable Dispatches.

Paris, Sept. 32. It is said the Empress Eugenie will shortly repair to Rome to condole with the Pope.

Terrible Famine in India—Advices from Calcutta give heart-rending accounts of the famine in the provinces of Orissa and Midnapore. No less than 75,000 persons are daily fed by public charity, and it is estimated that an equal number are supplied privately, chiefly by the Hindoos. The number of deaths from starvation averages 2500 per week, and one week reached 3500! Besides these, many die in the interior whose cases are not reported. Accounts appear daily in the papers, reported by eye-witnesses, of the jackals eating the corpse of one wretch while they wait for his companion who is dying, or of the child taken from the breast of its mother, who has been dead two days. What is worse, the sufferings of the people have been aggravated by the outrageous if not criminal mismanagement of the English officials, who discouraged the efforts of private charity and refused to exert themselves to relieve the famine before it became so wide-spread and alarming. The famine began in October last, from the failure of the rice crop, and even now the efforts of the authorities are inadequate to meet the emergency, and the poor Hindoos are perishing by the thousand.

DOMESTIC.

New York, Sept. 18. Special dispatches from Canada state that the military preparations are increasing. Five new companies have been organized and an ample factory is about being constructed by the government. D'Arcy McGee is becoming very unpopular on account of his temporizing policy. The propeller Congress, of Detroit, seized some time ago, has been released.

New York, Sept. 23. Vera Cruz correspondence, under date of Sept. 11th, states that there were no indications of the withdrawal of the French troops. The 81st French regiment was expected to leave for France on the 10th, but only one battalion had come down from the capital, and the remainder—from 1500 to 2000 men—were ready to take up the flag of the Empire instead of that of France, as soon as the battalion left Mexico. French money was being expended in large amounts to increase the strength of the Imperial army.

The *Revista* of Vera Cruz says France permits the enlistment of volunteers, and will give to the Imperial Government arms and munitions of war. The *Estafeta* says Gen. Uraga proceeds to Europe on a mission, and will then accompany the Empress back to Mexico. Maximilian has also appointed a Minister to the Pope.

The correspondent says: "It is true that Max desires to leave, but the French authorities, acting on instructions from France, object."

The Flood at Indianapolis.—Of the destructive freshet at that place, the Indianapolis *Journal* remarks:

"Within the last twenty-four hours our city has been the scene of the greatest flood that ever visited this section since the sound of the first settler's ax rang through the forest where now the city stands. In the spring of 1858 occurred a freshet which carried away bridges and trestle work, and did considerable damage, but it was a slight rise compared with the deluge that now floods our streets and dwellings. The wretched little streamlet, which in dry weather furnishes hardly enough water to float a duck, has assumed the size and force of a river, leaving its proper bed to submerge all the contiguous streets, and inundate the surrounding country. The continuous rains for days past had swollen Pogues' Run nearly bank full, and the very heavy fall of water during Monday night and yesterday morning, completed the deluge."

☞ Rev. Mr. Meredith of Stafford county, Va. tells of a negro woman of that region leading her people in idol dances, and giving out herself as immortal. Rev. Dr. Marshall of Mississippi says hundreds of negroes in that state have adopted what they call the New Religion. They teach that God is dead, and that the Savior has been superseded by two old negro women, whom they worship in his stead.

Notices.

Maine Advent Conference.

The Maine annual Advent Conference will hold its next session in Richmond, Reed meeting house, commencing, if the Lord will, Wednesday evening, Oct. 3d, and continuing over the following Sunday. We hope to see a large gathering of our friends in Maine to this meeting. Let us go with warm hearts, ready to work for the Lord. Those who have attended the Conference held at Richmond know very well that there are "pilgrim homes" enough for all who go to the meetings.

H. B. Seavy, President.
D. W. Griffin, } Secretaries.
R. R. York, }

R. I. and E. Ct. Conference.

Our next conference will be held with the church in Rocky Brook, R. I., and will commence Wednesday, Oct. 3d, 1866, at 2 o'clock P. M. The prompt and full attendance of the last, with the rich blessings experienced, encourages us to hope for the same at this meeting. Come, one and all, and send us letters, if you cannot come.

H. F. Carpenter, Clerk.

Conference at Corinna Mills.

There will be a conference at Corinna Mills, Me., to commence Oct. 10th, at evening, and continue over Lord's day. Bro. Charles Goodrich, Bro. Whitehead, and others, are expected to preach. We hope brethren living in adjacent towns will be interested in this meeting. Come, dear brethren, and labor for the salvation of souls. Call on Bro. Daniel G. Smith, Benj. More, and I. Dammon.

In behalf of the brethren, I. Dammon.

Notice.

All preaching brethren wishing to come to Danbury, N. H., to hold meetings, will please come on the day that we do not have stated meetings. Our meetings continue regularly, at F. S. Ransom's, every other Sabbath, Sept. 9th, Sept. 23d, and so on. All are invited.

F. S. Ransom,
I. Knowlton.

Dedication.

At Knowlesville, Orleans Co., N. Y., commencing Saturday, Oct. 6th, at 10½ o'clock, and continue over the following Sunday. Let there be a good turnout of brothers and sisters from the surrounding country. Come prepared to work for the Lord, for the Lord is doing a good work in this place, and the brethren have built a comfortable house of worship. Bro. H. Pratt will help preach the word.

C. B. Turner.

Notice.

A thick wool shawl was left in Scitico tent, on the last Sunday of the Wilbraham campmeeting. It was carried home, thinking it belonged to some one there. The owner, on describing and directing to W. Parker, Scitico, Conn., can have it sent to them.

W. Parker.

Notice.

I would say to the Brn. in Nova Scotia, that I expect, the Lord willing, to return to N. S., in company with Bro. John Hook, and I hope some others, about the 15th or 20th of October.

Wm. M. Ingham.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Wm. M. Ingham .... Friday evening, Sept. 28th
John G. Hook .... Sunday, Sept. 30th

East Boston.
(Chapel, corner of London and Decatur Streets.)
Miles Grant .... Sunday, Sept. 30th

Hampton, N. H., at the Town Hall, Wednesday evening, Oct. 3d, every evening through the week, and the following Lord's day. Miles Grant.

Lynn .... Sunday, Oct. 7th
Portsmouth, N. H. .... evening, Oct. 8th
Kennebunk, Me. .... evenings, Oct. 9th and 10th
Corinna, Me. .... Oct. 11th
and over the following Lord's day.

Bro. Whitehead, of Wallingford, Ct., who is not a preacher, but a man much given to exhortation and prayer, will be with me, if the Lord will.

C. Goodrich.

Shannock Mills, R. I., or in the region where S. P. Clark may arrange, Sunday, Sept. 23th.
Springfield, Mass .... Oct. 21st and 28th
H. L. Hastings.

Worcester, Mass. .... Sunday, Sept. 30th
S. S. Brewer.

Lynn .... Sunday, Sept. 30th
Square Pond .... Sunday, Oct. 7th
A. M. Higgins.

New Haven .... Sunday, Sept. 30th
Worcester, Mass. .... through the month of Oct.
All letters and communications addressed to me after the first of October, may be sent to Worcester, Mass.
R. Williams.

West Deerfield, (school-house), Sunday, Oct. 7th, at 10 o'clock, A. M.
Brick school-house, South Roads, at 7 o'clock P. M.
Will Bro. Jesse Smith meet me there?
Enoch Merrill.

Huntington, Mass., (as Bro. Joe. K. Marshall may arrange), Sept. 27th, and over the following Sunday. Brethren in adjoining towns are invited.
D. J. & M. M. Weaver.

Worcester .... Thursday evening, Sept. 27th
Truro, Cape God .... Sundays, Sept. 30th and Oct. 7th
New Bedford .... Tuesday evening, Oct. 9th
Fair Haven, Mass. .... Wednesday evening, Oct. 10th
Plymouth, Mass. .... Thursday evening, Oct. 11th
West Abington, Mass .... Oct. 14th
Wm. M. Ingham.

Yarmouth, Me. .... Sunday, Sept. 30th
Jesse Gay.

Bath, Me .... Sunday, Sept. 30th
I. C. Wellcome.

Brookfield, Ct., (at Sr. Barnes' house), Friday evening, Oct. 5th.
Lanesville, Ct. .... Sunday, Oct. 7th
Will remain in this vicinity two or three days, and hold meetings as the brethren may arrange.
Wm. H. Fisher.

Dover, N. H. .... Sunday, Sept. 30th
A. Decker.

Lawrence, Mass. .... Sept. 30th
West Abington, Mass .... Oct. 21st
South Reading, Mass .... Sunday, Oct. 28th
C. C. Ramsay.

Manchester, N. H. .... Sept. 30th
Wm. Walker, 2d.

East Weare, N. H. (where Bro. F. Lock may appoint), Sept. 30th.
Z. Ford.

South Norfolk, (as Bro. Tibbal's may appoint), Sunday, Oct. 7th.
Wrightville .... Sunday, Oct. 21st
Lovely Street .... Sunday, Oct. 28th
Wm. J. Ripley.

Lynn, Mass .... Lord's day, Oct. 14th
Geo. W. Brown, (of Elliot, Me.)

Concord, N. H., (Angelos Hall.)
J. G. Smith .... Sunday, Sept. 30th
C. C. Ramsay .... Sunday, Oct. 7th

North Canton .... Sept. 30th
S. D. Daniels.

Exeter, N. H. .... Sunday, Sept.
Mrs. R. S. Jennings.

Cranston, R. I., (Pippin Orchard school-house), Sunday, Oct. 7th.
Spragueville, Smithfield, R. I. .... Oct. 14th
D. Roberts.

Pleasant Valley, Ct .... Sunday, Oct. 14th
S. Sharer.

Schoodac .... Sunday, Oct. 6th
Warner Gore .... Monday and Tuesday evenings, Oct. 7th and 8th.
Bradford .... Thursday evening, Oct. 9th and over the following Sunday.
John H. Danforth.

Wells, Me., Friday evening, Sept. 28th, through the week, and over the following Lord's day, as brethren may arrange. Will Bro. Dow, or some one, meet me at the depot, on the arrival of the train which leaves Boston at 12 o'clock?
Kennebunkport .... evenings, Oct. 2d and 3d
Will some Bro. in Kennebunkport meet me at the R. R. station, Monday, A. M., Oct. 1st?
Biddeford .... evenings, Oct. 4th and 5th
Portland, Sunday, Oct. 7th, if there are no conflicting appointments; if there are, please write me immediately to Wells, Me.
Yarmouth .... Tuesday evening, Oct. 9th
L. C. McKinstry.

New Haven, Ct .... Sunday, Oct. 7th
Wallingford, Ct. .... evening, Oct. 10th
Some one meet me at depot middle train up.
New Britain, Ct. .... evenings, Oct. 11th and 12th
Hartford, Ct. .... Sunday, Oct. 14th
Springfield, Mass., (Barnes' Block) .... evening, Oct. 16th
Palmer Depot, (as O. P. Allen may arrange), evening, Oct. 17th.
Worcester, Mass .... evening, Oct. 18th
Bath, Me .... Sunday, Oct. 21st
Hallowell .... Thursday evening, Oct. 25th
and over the following Sunday.
If these appointments conflict with previous arrangements, brethren will inform me by letter, addressed to New Haven, Ct.
R. W. Bishop.

Vernon, Vt .... Oct. 14th
S. Cook.

Head-of-the-River, Mass .... Oct. 7th
Fairhaven, Mass .... Oct. 7th, in the evening.
Mattapoisett .... Oct. 8th
Tremont .... Oct. 9th
Carver .... Oct. 10th
Plymouth .... Oct. 11th
South Reading .... Oct. 14th
Springfield .... Oct. 19th
Hartford, Ct. .... Oct. 21st
West Haven, Ct .... Oct. 24th and 25th
New York, Cooper Institute, Oct. 28th—24th Street in the evening.
New Britain .... Nov. 4th
Hartford, Ct. .... Nov. 11th
Warehouse Point .... Nov. 18th
J. S. White.

Danielsonville, Ct. .... Sunday, Sept. 30th
Abington, Ct .... Sunday, Oct 7th
South District, (one mile south of Abington Corners), Ct., Sunday, at 6 o'clock P. M.
Brimfield, Mass .... Monday evening, Oct. 8th
North Dana, Mass .... Tuesday evening, Oct. 9th
Greenfield, Mass., (as Bro. Spear may arrange), Wednesday, Oct. 10th.
Charlemont, Mass., (at Bro. M. A. Hicks) .... Oct. 11th
North Adams, Mass .... Friday, Oct. 12th
Pittstown, N. Y., at 10½ A. M. .... Sunday, Oct. 14th
West Hoosick, N. Y., at 2 P. M. .... Sunday, Oct. 14th
Hebron, N. Y .... Tuesday evening, Oct. 16th
Poultney, Vt. .... Wednesday evening, Oct. 17th
Low Hampton, N. Y. .... Thursday evening, Oct. 18th
Addison, Vt. .... Sunday, Oct. 21st
H. F. Carpenter.

Plainville, Ct .... Sept. 29th, and over the Lord's day
Springfield, Mass. .... Oct. 7th
London Ridge, N. H. .... Oct. 11th, and over Sunday
Bristol, N. H. .... Oct. 15th
Canaan, N. H. .... Oct. 16th
Hartland, Vt. .... Oct. 17th
Canaan, N. H .... Oct. 21st
Bristol, N. H. .... Oct. 22d
Holderness, N. H., (Burleigh school-house) .... Oct. 23d
Meredith, N. H. .... Oct. 24th
Melvin Village, N. H. .... Oct. 24th
Wolfborough, (Furber school-house) .... Oct. 28th
A. Ross.

North Canaan, (at Bro. Marshal's), Saturday evening, at 7 o'clock, Sept. 29th.
East Canaan .... Sept. 30th
Newhampton, (at Ezekiel Pike's) .... Oct. 7th
Joseph Kimball.

Clinton, Mass. .... Sept. 30th
Brimfield .... Oct. 13th and 14th
Geo. A. Streeter.

Pleasant Valley .... Sept. 30th
A. Ross.

Hoosick, N. Y., (Advent Chapel) .... Sept. 30th
Pownal, Vt., (as Bro. Jewett may arrange), Oct. 5th, and over Sunday.
J. K. Bellows.

Rutland, Vt. .... Sunday, Oct. 7th
G. W. Stetson.

Windham Center, Me., and baptize .... Sept. 30th
Lewiston, Me .... Oct. 7th
J. A. Libby.

Lewiston, Me .... Sept. 30th
J. M. Murlio.

West Gardner, (as Brn. may arrange), Saturday evening, Sept. 29th, and Sunday, the 30th.
H. B. Seavy.

Walpole, Mass. .... Sunday, Sept. 30th
T. N. Sherman.

Hartford, Ct.
R. E. Ladd .... Sunday, Sept. 30th
B. St. John .... Sunday, Oct. 7th

Center Harbor (Town House) .... Sunday, Sept. 30th
D. M. Leavitt.

Sutton, N. H., Saturday afternoon and evening, Sept. 29th, and over Sunday, the 30th.
J. Couch.

Concord, N. H.
(Corner of Green and Center Streets.)
H. Munger .... Sunday, Sept. 30th

Portsmouth, N. H.
J. S. White .... Sept. 30th
J. Couch .... Oct. 7th
B. Woodside .... Oct. 21st
J. G. Smith .... Oct. 28th

West Abington, Mass .... Sunday, Oct. 7th
W. C. Stone.

Melvin Village .... Sept. 30th
T. W. Piper.

Lee, N. H. .... Sunday, Oct. 21st
J. G. Smith.

Lafayette, R. I. .... Sunday, Sept. 30th
C. H. Sweet.

Springfield, Mass. .... Sept. 30th
P. S. Butler.

Vernon, Vt., Friday and Saturday evenings, Oct. 5th and 6th, and over the following Sunday. Will some one meet me at the North Vernon Depot, Friday, the first train from White River Junction?
Chicopee Falls, Mass., Tuesday and Wednesday evenings, Oct. 9th and 10th.
Springfield, Mass., Thursday and Friday evenings, Oct. 11th and 12th.
Warehousepoint, Ct .... Sunday, Oct. 14th
Will some one meet me at the Depot, Saturday, first train from Springfield?
Southbridge, Mass. (Town Hall) .... Sunday, Oct. 21st
Holliston, Mass. .... Sunday, Oct. 28th
A. Simpson.

Millersburg, Rice Co., Minn., Sept. 29th, and over Sunday, as Bro. Miller may arrange.
On High Prairie, near Bro. Ramer's, Oct. 2d, 3d and 4th, at 7 o'clock, P. M.
Castle Rock, Oct. 5th, 6th, and over Sunday, as Bro. Fellows may arrange.
Lexington, Oct. 11th, 12th, 13th, and over Sunday, as Bro. Holmes may arrange.
Near Cleveland, Laseuer Co., Oct. 15th to the 19th, as Bro. Scott may arrange.
Ottawa .... Oct. 19th, 20th, and over Sunday
Wm. J. Bussell.

Burlington .... Sunday, Sept. 30th
Ratlum .... Sunday, Oct. 7th
Cheshire Street .... Oct. 14th
S. Woodruff.

Lawrence, Mass., (Templar's Hall, 153 Essex Street.)
C. C. Ramsay .... Sunday, Sept. 30th

Bolton, C. E. (Page school-house) .... Sunday, Sept. 30th
Stanstead, North west .... Oct. 2d
Libby's Mills, Stanstead .... Oct. 3d
Wayville, Barnston .... Oct. 4th, 5th, 6th
and until and over Sunday, Oct. 7th.
East Farnham, (Ball school-house) .... Oct. 8th
Week day appointments at 7 P. M.
Chas. P. Dow.

Savoy .... Sunday, Sept. 30th
Dalton .... Tuesday evening, Oct. 2d
Sandisfield .... Sunday, Oct. 7th
Cold Spring .... Sunday, Oct. 14th
Geo. L. Teeple.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.
F. A. Baker.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
R. Bellows.

Manchester, N. H. .... Oct. 1st
Portsmouth .... Tuesday, Oct. 2d
Biddeford, Me. .... Wednesday, Oct. 3d
South Casco, Me., Thursday evening, Oct. 4th, and over the Sabbath. Will some one meet me at New Gloucester depot 4 P. M. train?
Bath, Me. .... Friday, Oct. 12th
and over the Sabbath.
H. Munger.

Windsor (Flint Stone School-house) .... Sept. 30th
Blackington, Ms. (as Bro. Orton may arrange), Oct. 2d
North Pownal, Vt. .... Oct. 3d
West Hoosic, N. Y. (Advent Chapel) .... Oct. 4th
North Bennington, Vt. .... Oct. 5th
North Greenwich, N. Y., Oct. 6th, and as much longer as the Lord will.
Wm. J. Blanchard.

Lee, N. H. .... Sept. 30th
Wm. W. Sutherland.

Philadelphia .... Sept. 30th
W. N. Pile.

Hartford .... Sept. 30th
R. R. Ladd.

Portland .... Sunday, Sept. 30th
R. R. York.

Business.

TO CORRESPONDENTS.

J. N. Russell—See No. 571.

G. W. Low—The papers to Fredonia go all at the same time, and in one wrapper. If there is any delay in-stead of them, it must be in your office.

E. A. Little—All credited on old account.

N. H. Reed—Your letter is received.

J. C. Safford—See credit in No. 572.

H. Palmer—Received, and credited all right on book; pays to No. 598.

M. Merrill—All right on book. E. O. Scott to No. 608. M. Merrill to No. 608.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 573. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct *four* cents for every dollar, and you have the exact amount due.

$1.00 each.—S. Lord 593, E. O. Dudley 591, Mrs. H. Hall 612, I H Stannard 593, J Barnett 593, P Williams 567, J Shultz 593, W J Hoyt 607.

$1.25 each.—G. Ward 598, J Powers 579, J B Paine 598, J K Paine 592, Eld. Kimball 598, J Wilbur 598, S Roby 598, S W Bartlett 598, B Fenner 598, A Ordway 598, T N Sherman 598, A B Curtis 598, O A Chapman 598, J W Demerritt 598, C H Bradford 592, W J Cabot (what P O?), G Sheldon 590, J S Clark 590, J B Adams 600, A Edgecomb 598, H F Holt 597, S J Wheeler 597, J. Schifferli 599, C W Low 598, L C Johnson 598, J N Edgerton 593, L. M. Plummer 598, M. A. Irish 598, H Beach 600, F. S. Mills 598, F K Foss 596, F. Hill 598, J C Bailey 598, C Eldridge 598, J H Young 597, F Hapgood 598, H Tripp 611, A Gale 598, E Shultz 605.

$2.00 each.—A M Thompson 642, G W Gillespie 619, D. B. Waterbury 600, S. K. Pike 600, R. Chase 606, A Spellman 591, M L Nichols 624, W Howard 623, W H Spencer 598, B Hall 572, E L Gibbs 545, P Alling 541, W. H. Wiley 624, C. W. Wyllys 518, A. P. Young 551, J Griffeth (what P O?), J G Eayrs 570, S B Davis 592, J. Aldrich 614, E. A. Prescott 604, A Westcott (what P. O.?)

$2.50 each.—A M Hussey 624, J Lord 601, L Willey 640, B. B. Chedel 591, J. Hall 592, J. Naramore 613, E Maxwell 595, E Pine 624, M P Hough 624, M Sheldon 624, S F Herrick 624, J A Magoon 624, S. Turner 624, M A Tisdale 618, G T Stacy 624, J Taylor 621, J Rollins 478, S Davidson 615, P Robbins 641, J E Teasdel 624, G Merriam 624, C. F. Reynolds 624, R Osman 572, J. Preble 603, F Dunbar 622, L Mather 624, F Devinney 624, J Moore 623.

$3.00 each.—G C Smith 520, C Robinson 667, S Button 567, S Thurlow 565, J Morrill 598, M Lancaster 612, J. H. Lang 567, E. N. Overlock 572, J. Card 647, A. S. Sheldon 649.

Various Sums.—A. Alden 60c, 553; A. Wood $2.86, 572; A. Chase $6.00, 580; O. N. Brooks $2.75, 571; L. Wright $5.75, 598; H. Holden $1.50, 572; I. Fowler $6.00, 571; T Parkhurst $6.00, 561; W H Cooley $10.00, 624; S. F. Grant $5.00, 624; H. B. Sinclair $5.00, 630; L H Covell $5.00, 624; H S Hough $3.50, 611; D Lawrence $1.50, 567; A Grindall $1.50, 567; C. S. Lougee $2.84, 621; J S Sherman $3.25, 494; S T Sparrow 63c, 581; J Bullard 15c, 550; J M Bannells 85c, 594; J McClellan $1.50, 617; L. E. Drain $7.85, 632; S. Rollins $2.50, 622; H Bailey $9.00, 598; R A Heath $2.35, 531; A C Locke $5.00, 592; S G Labree $5.00, 572; A E De Witt $1.80, 630; F Healey $1.50, 617; H Hall 50c, 622; T. L. Albro $1.50, 578; W H Hill $5.00, 611; M. Foss $1.50, 611; W Nicholson $1.38, 572; G W Smith $3.17, 573; G Leonard $3.50, 574; O S Knapp $5.00 619.

FOR BOOKS AND TRACTS.

A C Wheeler $1.00, E D Phelps $1.00, J T Sargent $2.75, M G Day 50c, H Holden 50c, L Mansfield $1.50, W E Penham 50c, M Merrill $10.00, S W Waters 50c, I. H. Stannard 63c, O S Knapp $1.00, T. Wheeler 45c, F. Nelson 30c, S. G. Rhoades, 35c, J McClellan $1.60, J. T. Dearborn $1.00, I Andrew $1.00, P Alling $1.00, P. Braley $1.05, J. Moore $1.00, A S Sheldon 50c.

BOOKS AND TRACTS SENT.

By Mail.—W E Benham, M L Colton, H H Corbin, H Holden, M F Howard, E Waters, E D Phelps, A C Wheeler, J F Kelly, L Mansfield, J T Sargent, C D W Scott, S G Rhoades, I H Stannard, E Braley, P Alling, T. Wheeler, O. S Knapp, J T Debaum, I Wheeler, F Nelson, P S W Deyo, J McClellan, L Drain, H Beach, A S Sheldon, I F Fraunfelder

By Express.—J. Pinkham, M. Merrill.

LETTERS RECEIVED.

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For the World's Crisis.

LIFE'S TEMPESTS.

BY D. T. TAYLOR.

We steer our shattered barks across
Life's dim and troubled sea;
And while becalmed or tempest-tost,
Are drifting towards the lee.

Our anxious eyes look up and on,
Along the billowy gloom;
And court the favoring breeze, that won,
Shall waft our vessel home.

We dream not that the winds that roar,
And dash along our bark,
Still bear us onward towards the shore,
Though all is wild and dark.

But when our ship has reached again
Calm seas and brighter skies,
We find we're further o'er the main,—
Nearer the port we prize.

Still further onward towards the land,
Where storms shall vex no more;
That home by Eden zephyrs fanned,
Where all our toil is o'er.

Then let the tempest howl in might,
Till all is seeming lost;
The golden hills are just in sight
That skirt the shining coast.

Our feet shall press their evergreen,
Where endless calm abides;
Where storm-swept skies no more are seen,
Where death no more divides.

Rouses Point, N. Y.

For the World's Crisis.

FAMILY CONVERSATION;

OR,

TITTLE TATTLE AND THE TITTLE TATTLERS.

Tittle tattle is the height of their ambition. They have no relish for the solid, the pure, the virtuous, the light of life, the word of God, the power of gospel purity and love. The committing of practical portions of the holy Scripture to memory, and conversing upon them at table, in the social circle, by the wayside, finds no place in their hearts. They turn away from this bread of heaven, the food of angels, with apparent disgust. "Away with sombre looks, away; give us the jovial, the small talk, the tittle-tattle, something to excite laughter, like 'the crackling of thorns under a pot.'" Of all the expedients to make the heart lean, and sear the conscience, cause the Holy Spirit to take his flight, the most successful is the little talk and the tittle-tattle which, in some charmed circles, is courteously styled conversation. How human beings can live on such meagre fare; how continue such a famine of topics, and on such a short allowance of sense, is a great question, if philosophy could only search it out. All we know is, that such men and women there are, who will go on dwindling in this way from fifteen to fourscore, and never a hint on their their tombstones, that they died at last of consumption of the head, and marasmus of the heart; the whole universe of God, spreading out its splendors and terrors, pleading for their attention, and they wonder "where Mrs. Somebody got that divine ribbon to her bonnet;" the whole world of literature, through its thousand trumps of fame, adjuring them to regard its garnered stores of emotion and thought, and they think, "Its high time, if John intends to marry Sarah, for him to pop the question."

Formalists and backsliding professors take no special interest in the high and holy exercise of communing with God in the closet, and through the medium of the blessed Bible, the law and the testimony. David was of a different opinion. His whole soul was in it, on *fire*. He meditated upon God's word day and night. The midnight hour found him frequently at this blessed work of searching the Scriptures, and giving thanks to the Giver of all his mercies.

What a fearful, lamentable state must professed disciples of the Lord Jesus be in, who have no soul kindlings when God's truth is introduced, and made the subject of conversation. What kind of heaven are they looking for, or expecting? The Mohammedan's? What renders the state of these tittle tattlers fearful in the extreme is, they seem to flatter themselves they are on the way to heaven, when in fact they are on the way to hell-fires unquenchable. "By their fruits ye shall know them."

It is truly painful and deeply humbling, to observe the character of intercourse which prevails now-a-days among those whose professed principles would lead us to look for very different practical results. While marking the intercourse, and hearkening to the conversation which frequently obtains among professing christians of the present day, one feels disposed to ask, Is it possible that the people really believe what they profess? Do they believe that they are dead and risen with Christ, that their calling is a heavenly one, that they are part of Christ's body, that they are crucified with Christ, that they are not in the flesh, but in the Spirit, that they are strangers and pilgrims, that they are waiting for God's Son from heaven? It may be that all these weighty principles are items in the creed to which they have given a nominal assent; but it is morally impossible that their hearts can be affected by them. How could a heart, really under the power of such stupendous truths, take pleasure, or even take part in vain, frivolous, empty talk,—talk about people and their circumstances, with whom, and with which, they have nothing whatever to do; talk about every passing trifle of the day? Could a heart full of Christ be thus occupied? It is as impossible as that noon could intermingle with midnight. Yet, professing Christians, when they meet in the drawing-room, at the dinner-table, and at tea-parties, are, alas! too often thus occupied.

Look at the Master, our great exemplar, how did he carry himself toward the men of this world? Did he ever find an object in common with them? Never. He was always feeding upon and filled with one object, and of that object he spoke. He ever sought to lead the thoughts of men to God. This, beloved reader, should be our object. Whenever or wherever we meet men, we should lead them to think of Christ; and if we do not find an open door for that, we should not certainly suffer ourselves to be carried into the current of their thoughts. If we have business to transact with men, we must transact it; but we should not have any fellowship with them in their habits of thought or conversation; because our Master never had; if we diverge from his path as to this, we shall soon sink into a low, unsanctified tone of spirit. We shall be as salt that has lost its saltness, and thus be "good for nothing."

We cannot doubt that much of that lack of deep, settled, habitual peace, of which so many complain, is very justly traceable to the light and trifling habits of conversation in which they indulge; to the reading of newspapers and other light works. Such things must grieve the Holy Spirit; and if the Holy Spirit is grieved, Christ cannot be enjoyed; for it is the Spirit alone who, by the written word, ministers Christ to the soul. If our souls are in a healthy state, spiritually alive in God, we shall delight to converse about things heavenly, all is natural and easy, "for out of the abundance of the heart the mouth speaketh." It is said of a certain little insect, that it always exhibits the color of the leaf on which it feeds. So is it exactly with the christian. It is very easy to tell what he is feeding upon.

But it may be said by some, that "we cannot always be talking about Christ." We reply that just in proportion as we are led by an ungrieved Spirit, will all our thoughts and words be occupied about Christ. We, if we are children of God, will be occupied with him throughout eternity, and why not now? We are as really separated from the world *now*, as we shall be *then*; but we do not realize it because we do not walk in the Spirit.

Reader, live in the sight of God. This is what heaven will be—the eternal presence of God. Do nothing you would not like God to see. Say nothing you would not like him to hear. Write nothing you would not like him to read. Go to no place where you would not like God to find you. Read no books of which you would not like God to say, "Show it me." Never spend your time in a way you would not like God to say, "What art thou doing?"

"Whatever dims thy sense of truth,
Or stains thy purity,
Though slight as breath of summer air,
Count it as sin to thee."

D. F. NEWTON.

For the World's Crisis.

A SHORT SERMON.

"Knock, and it shall be opened unto you."—LUKE 11: 9.

Dear brethren and sisters:—It is of the greatest importance that we seek the Lord with all our hearts. It becomes us to visit the closet often, and when we do it, we must not be satisfied with a mere form of words; but we must talk to the Lord from our very hearts, as the Savior says in our text, "Knock, and it shall be opened unto you." I would in kindness say to you, dear Brn. and sisters, that we need no proof to show that the dear Savior meant to give us some very important instruction with regard to our devotion, when we approach the throne of grace in prayer. It will be of no use for us to go through with a dead form of prayer, when we attempt to make known our wants to the great Giver of every good and perfect gift; but, like Jacob of old, we must wrestle with God by faith, and plead his promises through Christ our advocate with the Father; and if we pray in faith, and in humble submission to his will, we are just as sure of this blessing as we are that he exists. Let us often repeat the following verse, with as earnest desire as though we were on our knees in prayer:

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

Let us examine ourselves, and see if we be in the faith once delivered to the saints; see if we have the love of God shed abroad in our hearts by the Holy Ghost, given unto us. If we have a full supply of that holy love drawn from the great Fountain of love, we shall be well prepared to work for God.

There is another christian grace I would like to mention; it is that wisdom which comes from above, which is "pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits." When all are in possession of these two noble christian graces—love and wisdom, there will be peace and harmony in all our labors.

But where, and when, shall we knock in order that we may draw a full supply of these graces? We answer first, we must knock at the door of mercy through Christ, who says, "I am the door"; and we must do it with an humble, contrite spirit, and with an earnest and sincere heart; and then the promise of God is, he "that asketh receiveth; . . . and to him that knocketh it shall be opened." We are also informed by St. James, he that lacketh "wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"; but he must "ask in faith, nothing wavering." So you see, dear brethren, we must be firm and unshaken in our faith, when we go to the great Fountain for these christian graces, that we so much need to fit us to work for God.

But when shall we knock by prayer and supplication to God? "Evening and morning and noon," says David. "Pray without ceasing," says Paul; and says our Lord, "Men ought always to pray, and not to faint." The good old prophet Daniel prayed three times a day, with his windows open.

And now, my dear brethren and sisters, hear the advice of a poor unworthy pilgrim: let us be in earnest in seeking the Lord with all our hearts, and he will help us. The Lord is soon coming to call us to an account for our stewardship; and I am sure if we do our duty, and perform well our part, God will do the rest, and all will be well. May the good Lord bless us, and save us in his coming kingdom. Amen.

Vernon, Vt. B. PERHAM.

For the World's Crisis.

DO THE SAINTS MAKE INTERCESSION?

Do the saints make intercession? What a question is this to ask in this our so called age of progress and enlightenment! What a question to ask a Protestant, one delivered from the bondage and superstition of the Romish church! and yet some of our expositors tell us that the souls of the martyred saints, represented in the fifth of Revelations, are making intercession, and praying God to avenge their blood. Says a recent writer, "Though removed from this scene of woe and misery, safe from all the attempts of the wicked, and in the enjoyment of God's presence, their happiness is not yet complete, and they still find subject matter for prayer and supplication." O why not let us accept the whole Romish dogma at once. Surely they cannot be so selfish as to pray for themselves alone, but will intercede for us; and we can appeal to some patron saint, or to the Holy Mother, whose tenderness of heart may be more easily touched, and sympathy excited, and so through her, or their intercession, our prayers be heard and wants supplied.

But what says the Bible, the only sure guide, and the only safe chart we have to follow? It says first, that men on *the earth* can make intercession. See Jer. 7: 16; 27: 18; Rom. 11: 2; 1 Tim. 2: 1. Second, "the *Spirit* itself maketh intercession for us with groanings which cannot be uttered."—Rom. 8: 26, 27.

Third, that Christ maketh intercession for us. Isa. 53: 12, also in Romans. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is ever at the right hand of God, *who also maketh intercession for us*."—Rom. 8: 34. Again, "Wherefore he is able also to save them to the uttermost that come unto God by him, *seeing he ever liveth to make intercession for them*."—Heb. 7: 25. "And he saw there was *no man*, and wondered that *there was no intercessor*; therefore his own arm brought salvation unto him, and his righteousness it sustained him."—Isa. 59: 16.

These three classes comprise all capable of making intercession for us. If there is another, I think it is yet to be found, and it ought surely to suffice us to know that we have "an high priest which . . . was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4: 15, 16. O. KENDALL.

For the World's Crisis.

REPORT OF PROGRESS.

Saturday, Aug. 11th, we went to Chestnut Hill, Ct., where we met Bro. Corey, with whom we took sweet counsel. He is laboring during the week in a cotton mill, as overseer in the mule room, and on the Lord's day he goes out into the regions round about, and preaches the word—"the gospel of the kingdom"—to people who would otherwise be destitute of preaching. It seems to be in God's order that some who labor physically should preach, thus reaching the people in the surrounding country. But there are some who are cramped and embarrassed, because they have felt it duty to go out and preach, and have been obliged to give up the work, and go to some place and engage in manual labor, still feeling the "wo." Sometimes we find two or three together, under such circumstances, and still places about needing preaching and having none. There should be more attention given to this point, so that these brethren could be free from the trying circumstances that surround them, and go out as God calls them.

Every faithful laborer that can be obtained should be put into the field, and kept there. The church's great work *now* is to give the last part of the warning, and all her energies should be bent in that direction. No standing "with rusted blade," no neglecting to bind up the sheaves, but working with all their might while the day lasts.

Saturday evening, we preached in the hall under the Baptist church, the rent of which is freely given by the individuals who own the building. It will hold as large a number as most of the places our brethren occupy; and when meetings are held there, and due notice given, the people fill the place. There is considerable interest among those who do not profess to love the Lord, in the Second Advent truth; and through Bro. Corey's labors, and the prayer meetings, several have recently been converted and baptized.

Lord's day morning, Bro. Corey took us to the Advent Tabernacle, in Foster, where we spent the day. We found an interesting Sabbath school there, which holds its sessions in the A. M. It is under the superintendence of Sister Sweet, who gives good evidence that the sisters are as competent as the brethren to direct our Sabbath schools; and why not, as well as the day schools? Their influence in the day schools is acknowledged to be of a higher order, and more salutary on the minds of the scholars. Why not let them occupy their place, as duty requires, in the Sabbath schools? They can do it without usurping any authority over their liege-lord, man. We had a good time preaching in the P. M., and then went to Hopkins' Mills, some two miles from the chapel.

We love to go through the country at this season, when Nature is dressed in her rich robes, when we can catch the refreshing breezes from the hill-tops, and from the top of some eminence view the landscape o'er, noticing hill and dell, lake and streamlet, forest and farm, with the attractive homes that the thrifty farmers have reared for themselves. But we feel, when thus engaged, a sighing spirit, when we think that this beautiful earth has been blighted by the frosty breath of sin, and that the dark shadow of evil is resting upon it, despoiling its beauty. Thank God, the curse is soon to be removed, and "Eden bloom o'er nature's tomb."

We were talking with a good Methodist sister the other day, something as follows:—(We had formerly belonged to the same church with her.) We told the sister what our present views were, and she asked,

"What is there specially new to lead people to embrace the Advent doctrine now? Any more setting time?"

We said, "The signs of the times are of special interest, and some think the Lord will come in 1868; and I hope he will."

Sister. "I don't."

"Why not? don't you want to see him?" No answer to this question, but she said,

"I want this beautiful earth to last longer."

We said, "It will continue longer. Restored to its Eden beauty, it will endure forever, more beautiful than now."

"Thank God the beautiful will live
When Eden is restored,
Earth, filled with trees and flowers, shall be
The garden of the Lord."

The meeting at Hopkins' Mills was particularly interesting to us. Here wife, for the first time, ventured to speak in the name of the Lord. She had been for some time, without our knowledge, struggling with conviction, and trying to excuse herself from taking up the cross. She reasoned—"I cannot say anything if I try. I have tried to speak in social meetings, but never could say anything. I should believe God wanted me to do this, but I am so small, so weak, how can I go forward?" So she said to us at last, and she stayed for light. She wept and trembled, hesitating and fearing; unable to sleep in the darkness of the night, when so burdened with the feeling of the heaviness of the cross, that it seemed too heavy to bear. Subjects were continually presenting themselves to her mind, till at last, we told her it seemed as though she must go forward or she would backslide. At last she yielded her consent, still distrusting herself and saying, "I cannot do anything unless God helps me."

The cross was heavy indeed. Her retiring nature shrunk from the publicity of the position; but she must go, and so she went before the people that evening, in the name of the Lord, and God did help her, and for half an hour (when before she had never spoken more than two or three minutes at a time) God gave her liberty in talking to those out of Christ, and the power of God was with the word. There were but few dry eyes in the house. Wild young men listened with almost breathless attention, and there was weeping there; but oh! how strong is Satan's power. None were ready to acknowledge their want of religion, though they gathered around us at the close of the meeting, and expressed sympathy and good wishes for our prosperity and success in the work.

Duty being done, the trembling speaker felt the burden gone, and a sweet peace in its place. It was the first time that she had felt that she must move at a particular meeting, and she was blessed, though still feeling that to enjoy the favor of God, she must go forward in this way as the door opens. We mention this more particularly for the encouragement of those of her sex who are trembling under the cross, that they may see what is the experience of others under like circumstances, and go forward in the name of the Lord as the way opens. The Spirit is as really poured out on God's handmaids as on his servants, according to his word; and let no one, specially the preaching brethren, put a stumbling-block or a straw in their way, however weak they may be. Let God choose the mouths through which he will speak, touch the lips with the live coal from off the altar, infuse his great strength into the weak ones, and throw his strong, loving arms around them; and let the church hold up their hands by prayer and every favorable influence.

Monday P. M. We returned to Danielsonville by stage, where we met Bro. H. K. Flagg, fresh from his mission-field among the freedmen. We found him deeply interested in them, and determined to live among them and labor for them till Jesus comes. God bless him in his work, for God has "put no difference between us and them," having made of one blood every nation under heaven; so that he that feareth God "and worketh righteousness is accepted of him." Bro. Flagg gave us an interesting lecture relating to his labors among the colored people, and their interest in hearing the *truth*. Surely Ethiopia is stretching out her hands to God, in the sense that the colored people are believing the truth. God bless them.

Tuesday morning, we left Danielsonville for Abington, Ct. We found we must travel some three miles by cars, and six by private conveyance. The brethren at Abington, not knowing just when we should come, could not meet us, and we were some five hours too early for the mail coach to take us. The cost of a ride otherwise would be two dollars, and pilgrims are not too well supplied with money; so wife and self concluded to leave our baggage to be brought by the coach, and save expense by walking. We started as pilgrims on the world's highway, singing as we went—

"Whither goest thou, pilgrim stranger,
Wandering through this gloomy vale;
Knowest thou not 'tis full of danger,
And will not thy courage fail?"

We arrived at length at Bro. John Brackett's, where we found a real home, and enjoyed a good rest for our weary pilgrim feet, having saved one dollar and sixty cents by walking. Quite an item for us. Some of nature's loveliest scenes are here. Here is the old mill where the people come with their grain, to get it ground for family use. Here is the pond and the stream enshrined by the grand old trees, beneath whose dark, shady arches it flows. Here is the bridge and the rock, the noise of the wheel and of the falling water.

We rested awhile, and then went out and enjoyed the luxury of a look at the beautiful scenery, so much superior to any work of art; for art's best work is when it most closely imitates nature. That is the perfection of art. O how we long to see the Savior, be made immortal, and enjoy the blessed privilege of a home on the new earth, where the saints, clothed in white, in immortal beauty will shine, and the glory of the Lamb will be their light; where "sweet fields stand dressed in living green;" and where the pure, sparkling, flowing river will be shadowed by the prolific fruit-bearing tree of life, whose leaves will be so fragrant and healthful. Blessed be the Lord for the prospect.

We passed the night with Bro. Baxter, and made our way to Bro. Ingalls, where we found a cheerful welcome and a pleasant home, surrounded by the stately old elms, whose drooping branches, festooned with shining foliage, seem to woo to their cool shade, and offer a loving protection from the sun's warm rays. We spent the Lord's day, Aug. 19th, with the people here, feeling free in preaching the truth, and encouraged by the interest felt by the congregation. My wife spoke here again, and had additional evidence that this is the path of duty, and that God owns the word.

L. C. MCKINSTRY.

For the World's Crisis.

MY FUNERALS IN 1866.

It is part of the minister's duty "to weep with those who weep, and mourn with those who mourn." When death enters the household, nothing is more natural for the christian than to look beyond this sorrowful world for solace. Often, too, the poor, careless, sinful man and woman, when looking into the pale face of the dear departed, instinctively turn heavenward for the consolation that earth cannot give. The minister of Christ is then appealed to for sympathy, and the gospel message is often welcomed where, under other circumstances, its precious promises are wholly disregarded. Knowing these things, I sometimes think, at the year's commencement, into what bereaved households shall I be called this year? Who of my circle of hearers will enter the abodes of "dust and decay" ere its close?

My first funeral was that of a young sister in Christ, whose life was passed in the obscurity of an humble western hut. Her associations had been with a little band of lowly pilgrims, who in rustic simplicity and trusting faith, were endeavoring to follow the directions of that one Book, which makes its learners "wise unto salvation." Her term of service closed one day while the white mantle of winter covered the earth. We assembled at the rude log meeting-house, and made "the life which is in Christ Jesus" our theme; then went to the "place of graves," and left our sister in one of "the chambers of peace," till the bright morning of the "day of God" dawns upon "the night of the grave."

"Asleep in Jesus, blessed sleep."

A few miles distant from my home lived a lovely little orphan. Both parents had gone that journey "from whose bourne no traveler returns." In uncomplaining meekness the little one did what little hands could do for for those who cared for him in his loneliness. We have seen the pet lamb of the flock leave its playful fellows to droop and die under the shade of a friendly shrub. So the orphaned one felt the destroying hand's arrest; and when the Spring was robed in bloom and beauty, a little sufferer went to sleep till Jesus comes. We met and dwelt on the "gospel hope," after which the lamb-like child was laid away till the vivifying voice of the Good Shepherd shall call his flock together.

The rose-bud is beautiful as it rests upon the parent stem, by the side of the unfolded glories of the queen of flowers. Mothers sometimes look upon folded buds of finer make. One of these was growing in the flower-bed of a friendly family. A tomb-chill swept across the branch, and the tiny thing never blossomed. We gathered around the small coffin of the "infant of days," to contemplate a life that "dureth with duration," and to dwell on the benedictions of One whose soft, loving hands rested on the unsinning heads of innocency, and said, "Of such is the kingdom of heaven." Then, in a little room of the "house prepared for all living," we left the blighted bud, till the time comes for such to bloom "in the paradise of God."

Sixty years ago the great valley of the Mississippi contained only some sparse settlements. The Indian encamped under the shade of primeval forests, where great cities now stand. The "blazed trees" marked the route from one thin neighborhood to another.—Sometimes the pocket compass pointed the way through trackless wilds; and sometimes the "Indian trail" led from point to point. Redemption's story was precious to many of these voluntary exiles—

"From the homes and delicate delights
Of ripe society."

The long-separated visits of the minister of Christ were feasts to hungry souls. A young man came with his parents for a home in this great woodland. Many by taking up favorable locations became immensely wealthy.—Christ called this young man to labor for him, and sent him a missionary through the "bridle paths" and "trails" of one of the mightiest forests on earth. Through the sun and the storm, by night and by day, he went forth to proclaim "the unsearchable riches of Christ." Cities sprang up, and cultivated farms waved with golden harvests where the wild-wood had been cleared away; but still he worked for God. At last, when the winters of fourscore years had bleached his locks, without chilling the ardor of divine love in his heart, the Master said, "'Tis enough,"—and rest came to the weary at last. Then we gathered as at the funeral of a father, and sorrowed, but not as those that sorrow without hope. We spoke of Jesus' coming, and of the surprising change from "weakness to power"—from "deformity to glory"—from "corruption to incorruption"—from "natural to spiritual"—and from "mortal to immortal," that shall then take place. We then placed him by his buried kindred, to repose

"Till the heavens be no more."

Then to awake—

"And forever be with the Lord."

Sometimes death slowly consumes the support of the candle of existence, till the flickering flame goes out; sometimes a tempest-blast extinguishes the brightest light at once. With an amiable young man of my acquaintance, it was only a second—

"From the blossom of health to the paleness of death."

A frightful accident stopped the wheels of life in an instant. A widowed mother fainted in agony; strong, manly brothers sunk under the weight of wo; and sisters stood monuments of tears. We met and warned against trusting the syren voice of to-morrow—then took our sorrowing way—

"To lay him down
With patriarchs of the infant world—with kings,
The powerful of the earth—the wise, the good—
Fair forms and hoary seers of ages past,
All in one mighty sepulchre."

Tempe's historic vale was lovely, but death reigned there. Eden was more lovely, but sin and death found entrance there. But when the serene skies of the new heavens, with their lights of sevenfold splendor, shall overarch the new earth's paradises of surpassing beauty and loveliness, there will be no more death. From Jordan's strand we look over into Immanuel's land, and sigh for the deathless shore. Religion, thou art beautiful. Blessed Jesus, thou art altogether lovely. Heavenly Father, thou art good. O guide us by thy counsel, and afterward bring us to glory. ELD. S. A. CHAPLIN.

Pierceton, Indiana.

For the World's Crisis.

"I WILL COME AGAIN."

O what a blessed, cheering promise is this to the lovers of Jesus, who are anxiously looking for his return to earth. When he departed from his disciples, and the clouds received him out of their sight, they gazed steadfastly into heaven, and doubtless they were anxious to accompany him; but they were not left comfortless. Angel messengers were dispatched with these consoling words,—"This same Jesus, which is taken up from you into heaven, shall *so come* in *like manner* as ye have seen him go into heaven."—Acts 1: 11.

They also remembered his own words to them,—"If I go away I will come again." And when about to leave them, it was his dying wish—a wondrous cordial—in his prayer, that those "whom thou hast given me be with me where I am." They believed his promise sure, and continued looking for his return till they fell asleep in death; and then looking forward with triumphant hope to the dawning of the resurrection morn, when they will come forth to meet him in the clouds of heaven.

Six thousand years has earth rolled on, getting hoary with age, and wrinkled with sin and sorrow. Now the waiting church see the lon-drawn shadows of twilight announcing the Lord is at hand. There are voices on every side proclaiming, "he cometh, he cometh to judge the earth." O what a joyous thought to the waiting ones, who stand often on the watch-tower, to catch the first streak of that brightness, the first murmur of those chariot wheels.

Hail, happy day, when our adorable Redeemer, who at his first advent was so dishonored and despised, shall be enthroned in the presence of an assembled universe, and crowned "Lord of all." Then, and not till then, will his promise be fulfilled, "Where I am, there shall ye be also." Yes, his saints will share his immediate presence. Happy reunion. It will be the meeting of the whole ransomed family,—the head with members, the vine with all its branches, the shepherd with all his flock, the elder brother with all his kinsmen. There will be the joy, too, of mutual recognition among the death-divided; ties snapped asunder on earth indissolubly renewed; severed friendships re-united; the triumph of love complete. Love binding brother with brother, and friend with friend, and all to the elder brother. Truly, Jesus hath loved us with an everlasting love. Soon will the bridal hour arrive, when the bride shall have "made herself ready." And if we are found having on our wedding garments, we may be joyful participants at the marriage supper of the Lamb. The Bridegroom tarrieth, but we must not slumber nor sleep.

Woodstock, N. H. JULIA A. SIBLEY.

For the World's Crisis.

WASHING FLUID.

Washing made easy by the use of this fluid, which every one can make, at the trifling cost of twelve cents a gallon.

Take one and a half pounds each of *lime* and *soda-ash*; boil fifteen minutes in twelve quarts of water (soft or hard); after which let it cool. Then dip off the *clear* liquid in a jar, or jug, when it is ready for use. Do not use your *tin boiler* to make this preparation in, but use a brass or iron kettle.

Directions for Use.—Put on your boiler, with thirty quarts of water (soft or hard), more or less, and let it boil. Then add one pint of the fluid, with half a tea-cup of soft soap, or that amount of hard; and immediately put it your white clothes, letting them boil ten minutes. Now don't be afraid, for you will be astonished to see the dirt boil out. After boiling ten minutes, take out the clothes, rub the dirtiest spots a little, suds and rinse, and they will look much whiter than by the ordinary way of washing, and without the least injury whatever.

Yours for saving labor,

Hartford, Conn. G. W. GILLESPIE.

Hygiene.

"This is for your health."—Paul.

COLD (?) WATER CURE.

Can it be possible this is you, George! Why I never expected to see you again alive, when you left us for that *Cold Water Cure*. But really you don't look much like dying now, I am sure, with your plump, rosy cheeks, and firm, upright form. I never believed much in cold water cure, but something has saved your life, that is a sure case. Didn't you take any medicines?

No, I can assure you, Aunt Katie, that the last dose of medicine I ever took was the dish of boneset tea you made for me the last time I was here, and I should beg to be excused from taking even that now, for I have learned a better way to live.

Well, George, do tell me about it, for we are never too old to learn, you know; and though I shall not promise to practice, or even to believe all you may say, yet I will listen to your views on the subject, for I like to keep pace with the world, and these cold water people are becoming quite numerous, and somewhat popular, and I think it is high time I knew something more of them; and I know of no one who is better prepared than you, after your recent sojourn among them, to tell me something of their principles and practices.

I will most willingly tell you anything I have learned, but first let me correct you a little in your use of the term Water Cure. It is by no means a *cold* Water Cure, as you, and most other people, who have read or know little of the system are sure to think it it is. Very little *cold* water is used. The baths are mostly tepid, sometimes warm, seldom cold.

Well, that makes a difference. I supposed you all had to jump out of bed into a great tub of cold water every morning.

Oh! no, indeed, our treatment is quite different from that, and much more agreeable, as well as beneficial. Only the stronger ones take baths in the morning, the others sometimes have a "dry rub" and a walk before breakfast, and then at ten or eleven o'clock they take a tepid bath, each according to their own prescription previously given by one of the physicians of the Cure; and of the dozen or more who may be in the bath-room at once, each may have a different bath, and one just suited to his or her particular case. So you see Water Cure means something more than jumping into a tub of cold water—more, even, than using water in any form. It means the proper use of light, air, exercise, clothing, food, etc., etc.

Oh! yes. I did hear they kept you on bran bread. Do tell me if it is true?

I do not look as though it was very hard fare, do I, if it is true?

Why, no, I don't think you do, for you look so much better than you did when you went away, that I can hardly keep my eyes off you. But, do tell me what you had to eat.

Well, we did have "bran bread," and a plenty of it too, and a nicer, sweeter bread you never ate. It was not exactly bran bread either, though it was as near it as unbolted wheat flour can be, and simply mixed with water and baked in little cakes or crackers, in a very hot oven.

What! was there not yeast or salt in it?

Not a particle of either—simply water and flour.

But I shouldn't think such heavy stuff would be wholesome.

It was not heavy in the least, but, on the contrary, was as full of little holes as a sponge, and so sweet you would scarcely believe there was no sugar in it. Sometimes it was made hard and rolled out into cakes or biscuits, sometimes made into small loaves; these, by the way, need a brick oven to bake them in, and the others are much better baked in one. But the favorite way with most was to stir the batter as thick as for griddle cakes and drop it into little round tins, thus making little cakes which, when baked to a nice brown, make the most delicious bread I ever ate, and so soft that any old person or child can eat them. That has been one objection which many have made to our bread, it was so hard no one could eat it if they had poor teeth.

I am sure that is very simple, and shall surely try it. James is going to mill this morning and I will have him get some wheat ground. There is nothing like "striking while the iron is hot," so I will try this while you are here and can show me how. But this is not all you had to eat?

By no means! We had nice pies and puddings, and excellent fruit and vegetables; in short everything that is really good to eat, rejecting only such things as tend, either directly or indirectly, to promote disease or minister to a depraved appetite.

Well, tell me about the pudding, now that I have commenced I may as well learn all about it, and then if I like it I can practice; if not, it will do no harm to know how to make these things.

A very wholesome pudding is made by stirring flour into boiling water or milk and letting it cook a few minutes. Two quarts of milk, a cup of rice and a cup of sugar, mixed cold, and baked slowly for about two hours, will make another nice pudding. Corn starch, sago, tapioca, and various other things, are sometimes used for a change. Corn meal stirred into boiling milk, making a thin batter, sweetened and poured over a dish of sweet apples, cored but not peeled and baked slowly for a long time, I think is one of the best for a cold day in winter. I might mention others, but will wait till you have tried your hand at these.

But do tell me about the pies. If you use no lard, how do you shorten the crust so as to make a decent pie?

Various things are used which are all very good, but you will no doubt think them very strange "shortening." I would use sweet cream and milk, usually, if it could be had, but in its absence, a few beans nicely sifted, or a few potatoes do very well. Coarse flour does not need so much shortening as fine flour, nor as many other useless, or rather, worse than useless, hurtful condiments to make it palatable. I do not think of putting butter on unleavened bread, but if I had to eat raised, fine flour bread, I should want plenty of batter to make it go down. Thus you see how one false step leads directly to another, and so in any direction. Do you know I think it is much easier to do right when you live on simple food than it is when the blood is kept at fever heat by stimulants. And just here let me moralize a little further by saying that I think the mothers of our land are accountable for a great deal of the intemperance and crime, in giving their children food and drink that stimulates and irritates, and thus prepares the way for that great curse of the American people, tobacco, and then strong drink easily follows, and then—but I forbear, too much has already been said on this subject by abler minds than mine, for me to attempt anything here, except to say that I think that if our good temperance people wish to get to the bottom of the matter, they must commence with the false habits of eating and drinking which begin with our growth, until we cannot live a day on simple, unstimulating, wholesome food and be satisfied.

Well, really, George, you would make an excellent temperance lecturer, and might give even old heads some new ideas; if it really is true that this simple matter of eating or not eating a little salt and pepper and spices, and drinking tea and coffee does engender an appetite for tobacco and strong drink; but it seems very hard to believe when we have eaten them all our lives, and none of us are drunkards, though father does chew tobacco, and the boys sometimes take a cigar when they are out, but I never thought my pies and cakes had anything to do with it.

Aunt Katie, did you ever know a drunkard who did not use tobacco, and did you ever know a man to use tobacco who did not use tea or coffee, or both, and eat stimulating food? I am sure I never did. These things go hand in hand, the one is but the stepping stone to the other. I wish you and every other christian mother could be brought to a realizing sense of your responsibility in this matter.

Well, George, I will promise to think of this matter, but it is all so new to me that I can scarcely realize its truth, yet I cannot dispute it.—*The Sybil.*

BENEFITS OF SUNSHINE.

Seclusion from sunshine is one of the misfortunes of our civilized life. The same cause which makes the potato vines white and sickly, when grown in the dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the rays of the sun, and they begin to show color, health and strength.

One of the ablest lawyers in our country, a victim of long and hard brain labor, came to me a year ago, suffering from partial paralysis. The right leg and hip were reduced in size, with constant pain in the loins. He was obliged, in coming up stairs, to raise the left foot first, dragging the right one after it. Pale, feeble, miserable, he told me he had been failing for several years, and closed with, "My work is done. At sixty I find myself worn out." I directed him to lie down under a large window, and allow the sun to fall upon every part of his body; at first ten minutes a day, increasing the time until he could expose himself to the direct rays of the sun a full hour. His habits were not essentially altered in any other particular. In six months he came running up stairs like a vigorous man of forty, and declared, with sparkling eyes, "I have twenty years more of work in me."

I have assisted many dyspeptic, neuralgic, rheumatic and hypochondriacal people into health by the sun cure. I have so many facts illustrating the wonderful power of the sun's direct rays in curing certain classes of invalids, that I have seriously thought of publishing a work, to be denominated the "Sun Cure."—*Ex.*

VENTILATION OF CHURCHES.

The season of the year has arrived when congregations and preachers feel the necessity of thorough ventilation for places of worship. The objection to open windows is the draft, which may give a serious cold to some who are exposed to it. A plan has been devised to prevent the draft, and it is this:

Cover your windows that are to be open, with a network of wire. The entering air will be divided by the meshes into small portions, which will not unite again into a solid body, but will interfuse themselves throughout the building, refreshing the air and purifying it, to the annoyance of none, and to the health and enjoyment of all. The rationale of this phenomenon is less understood than the actual fact. Of the latter there is no doubt whatever. The doubters—if such there be—can try it at small expense, and will never repent the outlay.

For the World's Crisis.

FOR DIARRHEA.

Tincture of rhubarb, do. capsicum, do. opium, essence peppermint, spirits of camphor, equal quantities of each. Dose—for an adult, a teaspoonful every hour, in a little sweetened water. For a child, from one to ten drops, according to age. I have used the above, and for twenty years have never known it to fail to cure any diarrhea. It has been used here this season with remarkable success in the *cholera*. J. W.

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All articles for the paper, write FOR THE CRISIS.
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
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PUBLISHED ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 574. BOSTON, WEDNESDAY, OCTOBER 3, 1866. VOL. XXIV.—NO. 3.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.
D. T. TAYLOR, Corresponding Editor.

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Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

AWAKE!

World, awake!
From the dust your garments shake,
Look on him who once was slain,
Lo! he comes, the "great and glorious,
Over death and hell victorious,"
Comes upon this earth to reign.

Can we sleep?
Better far to wake and weep,
E'er the day of grace is o'er,
And we see the angel stand
On the sea and on the land,
Saying, "Time shall be no more."

Dare we wait?
Soon, alas! 'twill be too late;
The wicked shall be wicked still,
But those who love the Lord shall stand
'Mid the happy, blood-washed band,
That soon shall rest on Zion's hill.

Soon life's night
Shall be lost in endless light,
All earth's gloom shall roll away,
Sun, thy liquid gold shall fall,
Moon and stars, your splendor pale,
In the glory of that day.

Even now,
On the mountain's rugged brow,
We discern the morning star,
Mourner, dry your bitter tears,
Lo! a golden gleam appears,
Streaming o'er the heavens afar.

Soon its light,
Scattering every trace of night,
Shall be seen on land and wave,
And from heaven the wondrous sign
Of the Son of God shall shine,
Telling that he comes to save.

We can see
All the lines of prophecy
Swiftly drawing to a close,
World, thy triumph soon shall end,
Christian, lo! your dearest friend
Comes in Sharon's deathless rose.

Mrs. Charmes A. Knowles.

For the World's Crisis.

HAVE THE 1335 DAYS ENDED?

NUMBER ONE.

Bro. Grant.—The following article was sent to the *Advent Review* for publication, and was rejected. For what reason, I leave the reader to judge. Will you please give it a place in the Crisis, and oblige W. H. B.

Before entering upon an examination of this question, it may be well to remark that, having confessed my belief in the visions a few years since, the readers of the *Review* may be somewhat surprised that I should remain in doubt relative to any point of our faith. But such seems to be the case, notwithstanding the earnest desire and effort on my part to become established, settled and grounded in what is termed *present truth*. The fact is, dear brethren and sisters, some of our positions appear to be so contrary to both reason and revelation, that to settle down upon them with any amount of confidence and certainty, requires a greater stretch of faith than what I really possess; consequently, doubts are the result. It seems utterly impossible for me to become established, so as to have perfect confidence in all of our positions, until some of our views can be so explained as to appear a little more harmonious with the teachings of inspiration. Therefore I purpose to notice, in a series of articles, some of our positions, in which there seems to be a lack of harmony and consistency. And if the points which I may notice can be so explained as to shew that harmony does exist, such explanation will be thankfully received.

In the first place, I wish to offer a few thoughts upon the question at the head of this article; namely, "Have the 1335 days ended?" We, as a people, claim that all prophetic time ended in 1844. That then the declaration was made by the angel of Rev. 10: 6, that "time should be no longer;" and that time was prophetic time. Now to me it seems very evident that the prophetic measurement of 1335 days, or years, of Daniel 12, must reach beyond 1844, even to the coming of Christ, and the resurrection. I wish to briefly examine this point.

In Daniel 12: 1, 2, certain wonders are brought to view,—the standing up of Michael, time of trouble, deliverance of Daniel's people,—"every one found written in the Book;" and the awaking of "many of them that sleep in the dust," etc., It will be seen that the resurrection is here mentioned among the wonders; and the last one, too, in the category. Let this fact be particularly noticed. Therefore, in whatever light the standing up of Michael may be seen, it is certain that the coming of Christ must be embraced in the wonders, since the resurrection cannot take place prior to his advent. Therefore, when the angel, as recorded in verse 6, asks, "How long shall it be to the end of these wonders?" he virtually asks, how long shall it be to the resurrection, as that is the last wonder mentioned. This question was asked by an angel of God, sent to Daniel for this purpose; and therefore the question demands a corresponding definite answer; the answer, therefore, must reach to the end of the wonders,—to the resurrection and coming of Christ.—Ver. 7. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and a half; and when he [the little horn] shall have accomplished to scatter the power of the holy people, all these things shall be finished."

How long was this scattering to continue? In Daniel 7: 21, 22, we read, "I beheld and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Thus we see that the answer reaches to the end of the wonders, to the coming of Christ and the resurrection. It appears that Daniel had an earnest desire to know how long it would be to the end of those wonders, or to the resurrection; hence he says, verse 8, "I heard [the answer], but I understood not. Then said I, O my Lord, what shall be the end of these things?" This we understand to be a mere repetition of the question asked by the angel. Some object to this view, and argue that Daniel's question cannot be a repetition of the angel's, on the ground that it is put in different language; also because the answer is different. But I see no room for a doubt in this matter. To be sure, the question is put in a little different language, but it embraces the same thing.

The angel's question was concerning *"the end of these wonders,"* Daniel's concerning *"the end of these things."* Now if THESE THINGS in verse 8th do not mean THESE WONDERS in verse 6th, then I would like to know what they do mean. This point is perfectly clear to my mind. If it be true, then, that Daniel's question is a repetition of the angel's, which few can doubt, then Daniel also virtually asks, how long shall it be to the resurrection? Therefore, we must expect a corresponding, definite answer. The answer must reach to the end of the wonders,—to the resurrection and coming of Christ. We understand the answer to this question involves the 1335 days of this prophecy, "The time of the end," the taking away of "the daily sacrifice," the setting up of "the abomination that maketh desolate," and the resurrection of the dead.

Says Daniel, "I heard, but I understood not." What was it that Daniel did not understand? It certainly was not the wonders spoken of, for they were all explained. It must have been something concerning the *time* that he did not understand; and this seems evident from the answer given by the man clothed in linen. He had given the "time, times, and a half," without giving a starting point; and ended them by an indefinite something, called the scattering of "the power of the holy people." This answer was too vague and indefinite for Daniel; and hence the repetition of the question, "How long?" to which Gabriel gives a final and satisfactory answer, in verses 11, 12 and 13,—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." The whole matter is now made plain. Daniel has got a starting point for the 1290 and 1335 days; and a point of termination at the resurrection, which is the end of the wonders. Thus Gabriel fulfilled the command, "Make this man to understand the vision." Now if the starting point for the 1335 days is not from the time the desolation of abomination was set up, then, to my mind, there is no starting point given.

Our position is, if I mistake not, that this period started from the taking away of Paganism in 508, and ended in 1843–4. But what authority we have for starting the 1335 days, or any other prophetic measurement, at the above date, is more than I can tell. It seems very evident that this period must start with the 1260 and 1290 where the abomination of desolation was set up, which we claim was in 538. If so, then it is certain that the 1335 days are not yet ended.

Another proof that they are not ended is found in the fact, that a blessing is pronounced upon those that *wait* and *come* to the end of the days. Now I ask, if those days ended in 1844, what special blessing did God's people receive, aside from having their hearts made sick in consequence of hope deferred? "Blessed is he that waiteth." Those words are full of force and beauty, when viewed in the light that the blessing promised is the gift of immortality at the coming of Christ. The admonition is, if the vision "tarry, wait for it." We claim to be now in this *waiting* time. Many will exclaim in that day, "Lo! this is our God; we have waited for him!" etc. Now then, "Blessed is he that WAITETH and COMETH to the 1335 days." Daniel is also to stand in his lot at the end of the days. I know that it is said that the word here translated *lot* does not in the original mean lot of inheritance, but lot, or chance; to cast lots, etc. But I fail to see that this is any argument to prove that the days are ended; for as much as Daniel is to stand in his lot, or chance if you please, at the end of the days. Daniel is told to go his way (not until the investigative judgment sits), but "till the END be" ("At the time appointed the end shall be"); for thou shalt rest, and STAND (not lie in the grave) in thy lot at the end of the days."

Therefore, as the prophetic measurement of 1335 days was given in answer to the question, "How long to the resurrection?" And as Daniel is to stand in his lot at the end of that period, we conclude that the days cannot be ended. This is our view of the subject at the present time. Perhaps I may be wrong in my conclusions. If so, I hope to receive the true light on this and all other subjects. I shall endeavor to hold myself in readiness, with honesty of heart, to give up error for truth, let it came when and from whatever source it may. Yours searching for truth as for a hid treasure,

W. H. Ball.

Washington, N. H.

"Herald of the Bridegroom" please copy.

For the World's Crisis.

LIVING HOURS WITH THE PILGRIMS.—No. 2.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32.

It seems to me there was never a time since these words were uttered by our Savior, that they should be pressed home to our hearts with more comfort then now. They contain much of cheer and encouragement. Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy." We have all got to be tried by fiery trials. Christ, in glancing through the vail that obscured the future, saw the perils to which the pilgrim band would be exposed. He saw that evil doers would "wax worse and worse, deceiving and being deceived"; that "the wicked should do wickedly," and some should "depart from the faith, giving heed to seducing spirits and doctrines of devils." But he says, in words of cheer, *"Fear not, little flock."* These words savor much of encouragement to his children, who, amid the thickening perils of these last days, are looking for his glorious appearing. To them they have a peculiar meaning. For "unto them that *look for him*, shall he appear the second time, without sin, unto salvation."

In scanning the prophetic records, it appears to be a clearly established fact, that the *true church* of Christ should not walk in darkness respecting the coming of Jesus. "But ye, brethren, are not in darkness that that day should overtake you as a thief."—1 Thess. 5: 4. These words have their literal fulfillment. This generation has witnessed the very signs that were to warn us that he was near, even at the door. This moment sure and unmistakable evidences herald his approach. So that now it may be said to the "little flock," "So likewise ye, when ye shall see all these things, know that it (*he*, margin) is near, even at the door."—Matt. 24: 33.

Now the great and solemn truth that the glorious day of our redemption is near at hand, and that he will come as a thief to this ungodly world, should stir up every heart to devout and holy watchfulness. It should arouse every waiting soul to seek and obtain a life of holiness; for "without holiness no man shall see the Lord." A state of sanctification, of pure, practical piety, will shield us like a wall of adamant in the day of God's wrath. What other standard of piety will preserve us blameless unto his coming? This is the only state of safety. Seek this, beloved pilgrims, and then let the fiery deluge come; let the heavens depart as a scroll, and the elements melt with fervent heat; you will hear that sweet voice ringing the glad tidings in your heart, "Fear not, little flock." But, as time hastens us on to the realization of those scenes, we should make our preparation sure, and improve the flying moments.

Look around this cold, cheerless world. There is work to be done. The harvest truly is plenteous, but the laborers are few. Time is flying, and sinners are madly rushing on to the goal of destruction. We shall soon gather around the throne of judgment. You and I, dear reader, will be there. Nothing will hide us from the scrutiny of a just Judge. And nothing will hide the things indelibly written in the book of remembrance by the finger of him who numbers the hairs of our head. He calls us to labor in his vineyard. Sinners are sinking in the quicksands of these days of peril. He wants us to dig them out, and present them in all their filth to him, to be washed and made white in the atoning blood of the Lamb. Let not those who possess the one talent go and hide it, when the cry goes out for help. Reach out your hand, O pilgrim brother, and bring them to Jesus to be made partakers of the joy that is to be revealed. If we seek and obtain that holy walk with Christ, become sanctified through faith, and consecrated to his cause; a glimpse of the world, in its present deplorable condition, causes our hearts to yearn for the safety of those who are out of the ark of refuge. O, let us not be blind guides to this blind, heedless world. Let us, by God's assistance, lead them into the path of holiness—of primitive piety. This is the sure preparation. The way is very narrow; but, praise the Lord, Christ is a lamp to our feet, and will lead us on higher and higher, till at last he will gather us in one blessed assembly on the Mount of our salvation.

O how sweet it is to watch for Jesus! Watching and waiting, I sigh for his return to change this vile, mortal body into the likeness of the new Adam. And in this I am not alone. Groaning creation sighs for the long-expected day of rest. Faithful watchmen from the towers of Zion proclaim it near. The cry echoes from hill-top and vale, "Behold the bridegroom cometh!" He comes in power and glory, escorted by angels, to receive his waiting bride. O, beloved children, be ready. Watch and pray. Pray much. O the unknown power of prayer! Get near enough to Jesus to touch the hem of his garment, and you will be saved. As we draw nearer the morning of his bright appearing, we need to draw nearer to him. I can now almost see the golden rays of redemption's morning. O lift up your heads, waiting Israel, and rejoice. Stand firm upon the Rock, and let the destroying element all seething over the world; it will not stir your foundation.

"Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning,
Gentiles and Jews the blest vision behold."

Rochester, N. Y. Wm. H. Spencer.

AMERICAN ADVENT MISSION SOCIETY.

FIRST ANNUAL MEETING.

The first annual meeting of the *American Advent Mission Society* was held on Wilbraham Camp-ground, commencing Friday, Aug. 24th, 1866, at 4 P. M.

The meeting was called to order by the President, Eld. Joshua V. Himes, and opened with prayer by Eld. S. G. Mathewson.

The following list of ministers and delegates to the *Advent Christian Association*, furnished by its Secretary, was, on motion, accepted as their credentials to this meeting.

Ministers.—O. R. Fassett, J. V. Himes, I. C. Wellcome, J. Couch, A. W. Sibley, S. G. Mathewson, Geo. A. Streeter, E. Owen, M. Grant, Thos. Cox, E. T. Welch, R. Wood, P. S. Butler, H. Campbell, A. H. Brown, D. T. Taylor, D. V. Corey, Jas. Ferris, B. St. John, J. M. Snook, N. Wheeler, Peter Noke, A. Rose, J. M. Thomas, J. W. Sherman, H. Rockwell, E. McCullock, Wm. J. Ripley, J. B. Potter, H. Hadlock, L. C. McKinstry, J. J. Northrup, V. P. Simmons, M. R. Phetteplace, J. H. Harding, H. K. Flagg, B. P. Stevens, H. F. Carpenter, J. Wendell, J. G. Hook, I. Damman, W. M. Ingham, L. Boutell.

Delegates—F. W. Higgins, W. J. Ruggles, Wm. Sherman, T. N. Sherman, R. W. Warner, A. P. Moore, J. C. Stoddard, Wm. Austin, A. J. Rogers, L. Harrington, S. W. Austin, G. T. Whitney, W. B. Rose, T. R. Weaver, Harrison Phelps, E. Gifford, N Shumway, Wm. B. Herron, Solomon Hovey, Zina Ellis, Edwin Lyman, J. C. Burnham, T. T. Farrell, C. Sanford, A. Meacham, Chas. Buck, Moses Morrill, Paul Lawrence, D. Mathewson, Jacob Pike, Walter Nichols.

A committee of three, consisting of Miles Grant, D. Mathewson, and Geo. T. Adams, was appointed by the Chair to arrange the order of business for the meeting.

The committee reported the order of business as follows:

1. The reading of the Secretary's Report.
2. The Treasurer's Report.
3. Election of officers for the ensuing year.
4. Such other business as may come before the Society.

The Secretary then proceeded to read the Report which had been prepared as the *Report of the Board*. The supper bell ringing before the reading was finished, the meeting adjourned to the next morning, at 8½ oclock A. M.

Saturday, Aug. 25, 8½ A. M. Prayer was offered by Eld. O. R. Fassett. The reading of the Report was concluded.

On motion of Eld. I. C. Wellcome, the Report was accepted.

A motion to adopt the Report was then made by Bro. Wellcome, and seconded. A discussion followed.

The Report was finally referred to the Board, and amended and adopted as given below.

The Treasurer's Report of receipts and expenditures during the year, was read, accepted, and adopted.

Report of the Treasurer of the American Advent Mission Society.

Geo. T. Adams, Treasurer, in account with the American Advent Mission Society

DR.

To cash received from Sept. 1st, 1865, to Aug. 22d, 1866	$3161.27

CR.

Aug. 22, 1866.	
By amount voted to defray the expense of establishing mission at Memphis, and elsewhere South	$300.00
" pd. Salary of Bro. Leslie, Missionary at Memphis, to Sept. 1st, 1866	600.00
" pd. Salary of Sr. Butler to Sept. 1st, 1866	225.00
Amount donated Bro. Leslie and Sr. Butler	100.00
" Sent to Memphis to aid the Mission School, and towards erecting Chapel	500.00
" Voted European Mission	60.00
Expense of members of Executive Board to attend meeting of the same	72.03
Expenses of the office, including expressage on clothing sent South, printing and binding 6000 copies of our "Mission Work," stationery, etc.	241.63
St. Louis Mission	250.00
" pd. J. V. Himes, for services, and expenses South	143.00
Total expenditures	$2381.66
Balance in Treasurer's hands	$779.61

There has also been received some 27 barrels and boxes of clothing, which have been sent South, excepting a small amount on hand.

GEO. T. ADAMS, Treasurer A. A. M. S.

Wilbraham Camp, Aug. 23d, 1866.

I have examined the account of Geo. T. Adams, Treasurer of the American Advent Mission Society, and find it correctly kept and properly vouched, and a balance in his hands of seven hundred and seventy-nine dollars and sixty-one cents.

Solomon Hovey, Auditor.

Adjourned to 4 P. M.

4 P. M. Prayer by Elder M. Grant. On motion of Bro. Whitney, it was

Voted—That those who send money for the mission work, be requested to state whether they wish their donations to be appropriated to local missions with schools, or to the preaching of the gospel of the kingdom in the South, and elsewhere.

The following officers were elected for the ensuing year. Brn. Hovey, Herron and Wellcome, declined a re-election.

President—Elder Joshua V. Himes.

Vice Presidents—Elder S. G. Mathewson, Elder O. R. Fassett, Elder John Couch, Eld. Wm. Sheldon, Eld. William McCulloch, Eld. Philip L. Ramer, Dr. P. B. Hoyt, Randolph E. Ladd, S. P. Clark, Sidney Hall, C. S. Sherman, N. W. Wait.

Cor. and Rec. Secretary—Eld. D. T. Taylor.

Treasurer—George T. Adams.

Auditor—Dr. D. Mathewson.

Executive Board—J. V. Himes, D. T. Taylor, Geo. T. Adams, Miles Grant, A. W. Sibley, L. T. Cunningham.

Wm. B. Herron, *Secretary.*

Annual Report of the Executive Board.

The operations of your Executive Board in the mission work the past year, have been as follows:

At the first meeting of the Board, August 30, 1865, Eld. J. V. Himes was commissioned to proceed South, as soon as possible, to select, in Memphis and elsewhere, suitable fields for our mission work, and to establish missions and schools. At the same time, an appeal was sent out to the brethren abroad for help.

Owing to sickness in his family, Bro. Himes was unable to proceed on his mission until the beginning of December. Taking St. Louis in his way, he stopped there and preached to great numbers of the freed people, who received the good news of the coming kingdom with gladness. A revival followed, and many conversions were reported.

Finding two devoted christian sisters residing there, who took much interest in the freedmen, it was thought that a mission school, under their charge, would be productive of good. Accordingly, a school was established, with Sr. Francelia F. Curtis as teacher, and Sr. Mary K. Prescott, with two others, as overseers. Much interest was manifested, and all were anxious to learn. This school was, in part, self-sustaining. All the expenses were borne by the freedmen except the pay of the teacher. It was found, after some months, that free schools for the colored people were soon to be established by the city; and as this school was intended only as an experiment, of perhaps temporary character, there appeared to be no further need of its continuance. It was therefore discontinued at the expiration of its term of four months.

Having arrived in Memphis, Bro. Himes rented the chapel of the United Sons of Ham, in Brown's Avenue, and established a day and evening school, placing the two daughters of Eld. J. C. Bywater in temporary charge, until the missionary and teachers appointed by the Board should arrive from the North. This was done at once, to satisfy the earnest solicitations of the freedmen, who were very anxious for the school.

This school, especially the evening school, was a very interesting one. Two of its members were local preachers of the African Methodist church, who were trying to learn to read, so that they could read the Bible and Hymn Book, and be better able to conduct meetings. The pupils improved very rapidly, and much good was done. The expenses of this school were borne entirely by the freedmen, who paid, the most of them, $1.00 a month,—thus relieving the Society of any expense as to the school. As the house was not large enough, nor the location as convenient as desired for the mission, Bro. Himes recommended building; occupying, in the meantime, the chapel for the day and evening schools, Sunday school, prayer meeting and preaching.

In connection with the establishment of this school, Bro. Himes held meetings and preached the gospel of the kingdom to the freedmen, with very encouraging results. A revival followed, and numbers were converted.

In the middle of February, Dr. I. I. Leslie, late missionary to the Nashville mission, was engaged to take charge of the mission in Memphis, and Sr. Martha S. Butler, of Connecticut, as teacher.

Proceeding at once to Memphis, Bro. Leslie looked about for a better field for the mission, and was at last able to secure, in North Memphis, a very favorable position, which Bro. Himes had endeavored to secure, but it was not then to be had. This field embraces a portion of the city, miles in extent, where there are thousands of freedmen, with few gospel privileges, and famishing for the bread of life; destitute of means of instruction, and very anxious for schools. A house was obtained, partitions taken down, and a room for meetings and schools fitted up.

Here Bro. Leslie commenced the real work of the mission—the work contemplated in the beginning—the preaching of the gospel, prayer meetings, Sunday school, and a day and evening school, all working *together, and at the same time*, as agencies in the great work of evangelization. A great interest was immediately awakened, and the meetings were crowded with hearers. Sinners have been converted, the truth advanced, and much good done. Of the Sunday school, which has numbered over one hundred scholars, Bro. Leslie writes that it has been the most interesting he ever attended.

They had last term a day school of about two hundred scholars, old and young, from six to fifty-five years, a large proportion over twenty. The number in the evening school was seventy-five, nearly all adults, and many of them heads of families. The scholars have made rapid progress, and the hearts of the teachers have been cheered by the good resulting from their labors. The faith once delivered to the saints has been preached, and a good foundation laid for future efforts.

Bro. Leslie and Sr. Butler have both been sick, owing mainly to their great and incessant labors, but they are now recovering.

Monies were appropriated by the Board for the erection of a mission house and chapel, but owing to the sickness of Bro. L., the house, at last advices, was not yet commenced. The expense of building had greatly increased, and new estimates were being made.

The riots have resulted in a better state of things there, and in securing greater protection and an advancement of school and missionary interests.

With regard to the freedmen, Memphis is one of the most benighted and needy places in the whole South. There are some fifteen thousand freedmen in the city, and, as yet, not more than fifteen hundred are provided with schools, and there is great destitution of gospel preaching. The particular spot where our missionaries are at work is the very best in all Memphis.

The importance of Memphis as a mission post, as a central or rallying point for our other missionaries, who, it is hoped, shall yet be sent there, to reach out in all directions with the proclamation of the Lord's speedy coming, will be seen from the following extract from a late number of the *American Missionary*:

"Memphis is a very important point to hold and man with a religious and educational force. It is the Gate City to the South West. Its influence, I believe, is felt over a larger territory than any other city in the Mississippi Valley. To West Tennessee, Arkansas, Mississippi, North Louisiana, and North Alabama, it has a metropolitan position. What is done here for the colored man, in a very important sense, is done for him all over this territory. . . . Who, in the Last Day will be recognized by these thousands and tens of thousands, educated and ransomed ones, as their large-hearted friend, and the faithful steward of their Savior?"

In behalf of the Board,

William B. Herron, Sec'y.

For the World's Crisis.

FASHION.

Upon this subject, I would like to express a few thoughts. I would not do so in an unchristian manner, but as one possessing the spirit and meekness of Christ. It would be absurdly foolish for me to profess with my mouth to love my Savior more than all else, while my actions, habits of dress, and general deportment, proved that I still bowed at *mammon's* shrine; for I believe the love of Christ begets a dislike for the vain and useless things of this life. In this age of evil, when the allurements of Satan are multiplying and becoming more subtle and cunningly attractive to the unregenerate heart, *christians* must labor the more earnestly to subdue the powers of the adversary. To do this, we have not to look at our neighbor's faults first, and to battle the enemy for them; but we must see to it that he is driven from *our own* borders first, and then we can the more effectually assist our brother or our sister. Satan is a relentless foe to battle with, 'tis said, and under various circumstances it is true; yet I think I have learned a method of silencing his batteries and causing him to beat a quiet but sure retreat.

It is only very recently that I have learned this secret, and therefore I am only in the primary experience of its success. So far as I know, I can recommend it to all, or at least to those who have been assaulted by him in the ways by which he nearly overpowered me; viz., through pride and a love for the world's approbation. God was my helper, for he gave me the arcanum of success. He is ever ready to lead the willing mind.

It is generally understood, I think, that the Tempter has an eye for artificial beauty; and the more *art*-worshipers he can gain, the better pleased is he; for such forget nature, and nature's God. He has fine sensibilities withal, and is particularly fond of adapting himself to the fancies and imaginations of the young; and I think I am safe in saying, he *prefers* their society. Well, why is it? One reason is, they are less thoughtful, and are more given to jesting, joking, and thoughtless merriment; and while these things claim their attention, of course they have little or no thought for the sober realities of mortal existence and the life beyond. Another reason is, they live for the life they *now* live, mainly; hence they seek out every method of enjoyment here; every pleasure and place of amusement is sought after, and each strives to be the "gayest of the gay." These are the natural inclinations, perfected by sin. Now with the results of education and the influence of fashion, they acquire a taste for the artificial, and this pleases the enemy of righteousness most of all. With their perverted tastes, he finds a large and easy sale for his goods. A plain, sober garb would ill become their gay faces, gay habits, and gay pursuits, he argues. His aim is to introduce every thing that shall keep one from meditating; their whole attention must be taken up, or his cause is in jeopardy.

At present, FASHION is his chief element. This is the the acme of his power, I really believe; for it not only rules the worldling, but the professed christian yields to its sway. Has it any power over the *real* christian? if not, how easily we may answer the old query, Are there few that be saved? for how few think, speak, act or dress independent of the *beau monde*. Now, perhaps all who may read this are professed christians; then let me ask, do you possess the true, life-giving principle of christianity? If so, then you have a desire—a *real* desire to be wholly the Lord's; and if you would be his wholly, then you must abandon the idea of serving two masters;—in a word, you must become dead to the world and its influences, and thus baffle the enemy's plans, and exalt the name of our God. Taking it for granted that this is your desire, as it has been mine for a long time, and that you wish to drive the enemy of your soul from your presence (and we cannot be Christ's while we listen to the suggestions of Satan, and we shall listen to him so long as we permit him to remain near us), I will give you my method of dismissing him, and the secret of success.

It is this: *dress plainly, be sober*, and *watch unto prayer*. Satan, like many persons in our day, admires a showy exterior. He admires to see one fashionably dressed, bedecked with "mock pearls," and the "false glitter" of today, and especially if it is a professing christian that does it. If we would please the world, we *must* put on the artificial trappings, and torture our head and face with unseemly monstrosities and hurtful washes, in order to be "presentable" to the father of lies and fashion. It is expensive being a servant of Satan. I have proved it; hence the poor are not his pet subjects. But, thank God, every poor child may be the friend of Jesus. He requires no ornaments save a "meek and quiet spirit." The plaiting of the hair and wearing of gold is contrary to his demands. Then if you would be his, break the galling chain of fashion, forsake the world and its pleasures, and I assure you Satan will leave; for he dislikes plainly dressed and sober minded people, and an earnest prayer will thoroughly unnerve him. You will not have to *fight* with him; he will *leave you*, if you only get "out of fashion." He has no sympathy for old or young, unless they serve him in some manner. This I know, for he and I have had a "falling out" since I would not obey him, and he has left me, and henceforth we shall not be on *speaking terms* even.

I was once a faithful servant of his, but must confess he was a miserable paymaster. It was only a few months ago that I seceded from his government, and enlisted under the banner of Prince Immanuel. Since my adoption into the family of God, I have not had to wait for pay. I have been rewarded daily; and then to think of the reward laid up in store for the faithful! O I love the service of my new master, Jesus, for his yoke is easy and his burden light; while on the other hand, sin was a yoke of bondage and the gall of bitterness.

Now how many of my young friends will enlist into the cause of Christ? How many who have enlisted will drop the burden of sin and bondage, and march onward untrammeled, to battle the enemies of God? How many will forsake their fashionable follies, and become a fool in the eyes of the world, for the sake of Jesus? He is coming to earth again, and that very soon. I believe it with all my heart. Do you believe it, my sister? Then forsake trifles and live for God. Do we realize this sublime truth of Christ's coming in all its significance? If so, shall we not be willing to make any sacrifice for the cause of God? I know I love my Savior, and at Alton campmeeting I resolved that I would *forsake all* for his sake. Though the world present all its charms, I will shut my eyes and cling to Jesus. I can come unto him in full confidence now; while once I could not, through fear he would require something of me that I could not perform. Thank God, I have no fear now; for he will not require more than he will give grace to perform. My aim is to please him in all things.

To the dear brethren and sisters, whom I met with and parted from at Alton: cheer up. The day of deliverance is at hand. The King is coming, and he will want to find a *waiting* people. Then let us be ready and waiting; let us keep unspotted from the world, having on the robe of righteousness; then palms of victory, and crowns of glory we shall wear.

Sophia Jackman.

Woodstock, N. H.

For the World's Crisis.

THE BLESSED HOPE.

Reader, are you looking for that blessed hope which filled the breasts of the early apostles? for that glorious appearing of our dear Savior? If so, you are traveling a very narrow but sure road, and are getting your house in order for the reception of your King. If you are looking for this hope, your daily walk and conversation will tell it to the world. The outer world is ever watching the professors of this hope with a scanning eye. If your walk does not agree with your profession, they are sure to be aware of it; and thus you bring the gospel into reproach. The world is jealous of Christ's disciples, who are looking for this blessed hope. The world is pretty well posted in regard to the characteristics of a christian's life. They know very well when a man or woman is living up to their profession. And when sinners see an individual that really does, and keeps the whole commandments of God unbroken, it makes an impression on them, and they are led to see the beauty of christianity.

When a person is looking for this hope, he is a *new man* in Christ Jesus. He has had a spiritual birth, and is walking in newness of life. He is dead to the world and alive in Christ. He is continually watching himself, that he may make his preparation sure. He is attending to his own business, and not that of his neighbor. He finds that it takes all of his time to keep his own house in order, and keep his own lamp trimmed and burning, ready to meet his Savior, who will soon come to enter in to the marriage supper of the Lamb. Oh, what a glorious prospect!

Now, dear reader, let us who are looking for this blessed hope purify ourselves even as he is pure. Let us give ourselves a living sacrifice to the cause of God, and receive the sanctifying Spirit—the spirit of adoption—whereby we are the sons of God and heirs of glory. Christ is soon coming in all his majesty to take his waiting children home. Angels will welcome us there. And, oh! how beautiful this earth will appear after it is purified, and filled with the glory of God. Then in blessed anticipation of the glories that await the faithful, let us remain steadfast and unmovable; and this blessed hope will grow brighter and brighter as we approach the Eden shores of our rest.

Orville J. Stewart.

"SELL LESS FROTH."

"I can tell you how to sell a good deal more beer," said a customer one day to a beer-vender.

"Ah! how so?" said the vender.

"Sell less *froth*," said the customer.

Those professors of religion who are accustomed to much light and trifling conversation, foolish jesting, etc., are vending *froth* instead of beer. "Let your speech be always with grace, seasoned with salt" (Col. 4: 6), i. e., the salt that Jesus speaks of in Matt. 5: 13.

For the World's Crisis.

ADVENT CHRIS. STATE CONF. OF NEW HAMPSHIRE.

The annual session of this conference for 1866, was held in Whitefield, N. H., agreeably to the call of the official board. A business session was called by the President, Eld. J. Knowles, on Friday 8½ o'clock A. M., at which the following members were present: J. Knowles, J. Couch, T. W. Piper, J. A. Cleaveland, D. F. Leavitt, O. D. Eastman, and A. W. Sibley. Meeting was opened with prayer by T. W. Piper.

It was moved and carried, that the visiting brethren be invited to a seat with us, and take a part in our deliberations; after which the following board of officers were elected for the year ensuing:—

ELD. J. COUCH, *President.*
ELD. T. W. PIPER, *Vice President.*
ELD. A. W. SIBLEY, *Secretary.*
ELD. J. KNOWLES, *Treasurer.*

On motion, the chair appointed J. A. Cleaveland, J. Knowles, and D. F. Leavitt, a committee to prepare business to come before the meeting. The committee on business reported the following order of business to be acted upon:

1. The election of a Ministerial committee.
2. The election of a Quarterly Conference committee.
3. The election of a Protracted Meeting committee.
4. The election of a Tract committee.
5. The reading of the Secretary's minutes.
6. The report of the ministers present and also the delegates of churches.

The order of business as reported by the committee was adopted.

A nominating committee appointed by the Chair, comprising the following Brn: T. W. Piper, J. A. Cleaveland, and D. F. Leavitt, reported the following nominations for the above committee:

For Ministerial committee—J. Couch, J. G. Smith, J. A. Cleaveland, T. W. Piper, and J. Morrill.

For Quar. Conf. committee—T. W. Piper, A. W. Sibley, J. Knowles, J. A. Cleaveland, and A. Ross.

For Protracted Meeting committee—John Couch, J. G. Smith, J. A. Cleaveland, A. W. Sibley, and C. S. Emerson.

For Tract committee—J. W. White, A. W. Sibley, and J. G. Smith.

The above committees were elected as reported.

Bro. A. W. Clark, Piermont, N. H., was formally received as a member of the conference, after which the minutes of the Secretary were read and adopted. Adjourned till after the close of the afternoon service.

Met as adjourned, Eld. J. Couch presiding. Prayer by Bro. O. D. Eastman. By vote, Bro. Harvey Deming, Cornish, N. H., was received as a member of the conference. The following resolutions were presented and passed:

Resolved, That an address shall be published to the brethren of New Hampshire by the official board.

Resolved, That the Protracted Meeting committee shall prepare and have published, in connection with the address of the official board, a condensed report of the meetings held by them during the past year. Adjourned till Saturday morning, 8½ oclock.

Saturday morning, 8½ o'clock. Met as adjourned. In the absence of the President, the Vice President, Eld. T. W. Piper, took the chair. Meeting opened with prayer by Bro. J. Knowles. The Secretary introduced the following resolution:

Resolved, That it shall be the duty of the Ministerial committee, in connection with other duties, to inquire into the moral and christian character of the members of this conference, when charges are preferred against them. After some discussion, the resolution passed by a full vote.

The following Brn. in the ministry reported their labors:—T. W. Piper, A. W. Sibley, J. A. Cleaveland, J. Knowles, D. F. Leavitt, O. D. Eastman, H. Deming, A. W. Clark, and Dea. R. C. Jackman, a delegate from the Woodstock church. Adjourned till after the P. M. service.

Saturday P. M. Met according to adjournment. The Vice President in the chair. Prayer was offered by Bro. J. A. Cleaveland. It was moved and carried that we hear the report of the Tract committee. Eld. T. W. Piper, being the only one present on that committee, made the following report: That he had, during the current year, bought eight dollars' worth of tracts with his own money, and had given away a part of them, and sold a part, and had some left. Bro. J. G. Smith, another on the tract committee, reported by letter that he had "done nothing but to scatter a few," etc. Bro. J. W. White, chairman of the tract committee, deserves commendation for his energetic efforts in that department. He submits the following, as his report:

Received by collection of the friends in Concord, N. H.	$18.00
By private subscription, and tracts sold	21.70
Total amount	$39.70
Cash paid H. L. Hastings, and others for tracts, and express bills on the same	$39.80
Value of tracts on hand	8.00

Thus we find something has been done in the tract department for the past year, but not so much as we hope will be during the ensuing year. The following resolution was here offered, and unanimously passed:

Resolved, That the preachers of this conference unite their efforts with the tract committee in carrying forward the tract enterprise in raising funds, and forwarding the same to the tract committee.

It was moved and carried that we tender our thanks to the church in Whitefield, and especially to their pastor, Bro. J. A. Cleaveland, for inviting this conference with them, and for their liberality and christian kindness manifested during the meeting; and also, that we extend our thanks to the pastors of the F. W. Baptist and M. E. churches for their courtesy in inviting us to occupy their large, commodious house on Lord's day.

It was moved and carried, that the minutes of this conference be published in the World's Crisis.

Voted, to adjourn without date.

A. W. SIBLEY, Secretary.

P. S. There was preaching during the meeting by Elders J. Couch, J. Knowles, T. W. Piper, D. F. Leavitt, and A. W. Sibley. The spirit of the Lord was indeed with us, and good, we trust, was accomplished in the name of the Master. The reports from the preachers were truly encouraging. God, during the last year, in many places, has worked wonderfully in the conversion of sinners. Our conferences and protracted meetings have been signally blessed of God; so we will labor on, knowing our labor is not in vain in the Lord.

A. W. S.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 3, 1866.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $1.50 a year; but if delayed six months beyond the time of payment, the price is $2.00 a year. Thus 50 cents a year is saved by paying in advance.

Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

WHO WILL GO?

The time seems to have come to make a special effort to send the "gospel of the kingdom" to the Southern states. Before the war, but very little had been done by way of giving the last great proclamation concerning the second coming of Christ to that people. Then the way was hedged up; now the people stretch forth their hands and cry for help. Shall they have it? Who will go?

EXCELLENT.—Do not fail to read the article headed "FASHION." It is the best thing we have seen on that subject—true every word of it. May the Lord bless all with decision to adopt the plan proposed by Sr. Jackson.

In a private note, when speaking of the article, she says:—"I prayed over it before I wrote, and since I have written it." Will not others adopt the same method? The results, we think, would be glorious. Let us all trust in the *Lord.*

THE HEALTH REFORMER.

We have just received the second number of the *Health Reformer*, published at Battle Creek, Mich., by "the Western Health Reform Institute." We are *very much pleased* with this new monthly on health, and heartily recommend it to those who wish a good periodical on that subject. It is full of good sense, which every body should read. Price $1 per year. Address Dr. H. S. Lay, Battle Creek, Mich.

PAPAL DESPAIR.

The Papacy is in a very critical condition. This is apparent to all who know the facts. The Catholics themselves being judges, the temporal power of the Pope is about ended. In the *Monde*, one of the leading Catholic papers of Europe, is the following confession, which shows that hope is about gone:

"We cannot see indeed what is to prevent the Italian revolution from ascending the capital. France abandons Rome; Austria makes advances to King Victor Emmanuel; all the Catholic Powers become more and more entangled in revolutionary embarassments under the pretext of escaping from the embarassments of the Roman question. Christian princes seem more inclined to ally themselves with the revolution than to rise in defense of the Holy Father and the Catholic church. Rome, then, for one reason or another, is really abandoned by men. It is quite natural therefore, that the Cialdinis, Ricasolis and Garibaldis should prepare the moral means for taking possession of it. The only power which the revolution has now to fear is God. But what is God in the eyes of certain persons who are on the high places of power? A child's scarecrow. All this is horrible, but it is true."

TEMPORAL POWER OF THE POPE.

Every week brings additional evidence to show that the temporal power of the Pope is about closing up, with no prospect that it will ever be revived; consequently, the end of the present dispensation is just at hand. This is a solemn but glorious hour to the christian; but a terrible one to the sinner; yet how careless are the wicked. So it was in the days of Noah and Lot; and Jesus informs us that it will be so again at the time of his second coming. All the vivid signs of the times are passed as idle tales, while the merry scenes of gay pleasure absorb the attention of the multitude, that hurry on the way to perdition, with a scoffing sneer towards those who are sounding an alarm to the thoughtless world.

When speaking on "Romanism in Europe," the "American Churchman" of Sept. 13th, says:—

"The world, as it appears to the Vatican, will be divided among six great states, and of these France will be Voltairian, Prussia Lutheran, Britain on all Papal questions Calvinistic, Russia Greek and hostile, Italy Catholic but anti-Papal, and Austria Papal, but bound to the evil prejudices of the Hungarians, who are anxious to be shown by the church the way to heaven, but think they can see their road on earth for themselves. Spain is orthodox, to be sure, but then Spain is also sceptical, governed by men who detest all schism, but who also detest wars for a creed in which they only half believe; and then could Spain beat Italy? The prospect is dark on every side; Italy consolidated, Germany united, Austria moved eastward, Bavaria paralyzed, Spain left helpless, Rome seething with hatred under their feet, the poor priests are thrown back on heaven and Napoleon as their only protectors, and while heaven gives victory to infidels, Napoleon refuses to intervene and save the faithful. The changes are all so sudden, too, and the men who conduct them so violent; there is no time for intrigue, and what can one do with a Protestant aristocrat like Bismark, who treats Popes as if they were petty princes, and compels them to consecrate Bishops as if a concordat were a secular treaty to be enforced by the bayonet, who does not even believe, like Mr. Disraeli, that the "independence of the Papacy is essential to the European equilibrium?" . . . No 'guarantee of the great Powers,' the daily dream of the Vatican, is any longer possible. . . . The temporal power must end; even should the Pope remain in Rome, for he could only be safe under Italian bayonets, and an Italian Pontiff exercising power through Italians only over an Italian population, must be either an arch priest or a lieutenant-general of the secular sovereign of Italy. Flight is the only alternative, and though this will be pressed upon the Pope by the Jesuits and the fanatics, who think his departure will disturb the order of the world, there are more moderate men around him, who ask whither he is to fly. The hand of France will, he knows well, be heavier than that of Italy, no Italian priest or prince will willingly live in Germany, the Balearic Isles are too isolated for a Court which is still one of the great centers of human action, and in Malta, the refuge toward which the mind of Pope Pius most readily turns, he must conciliate an heretical power. The lodging, however, is no matter. No state will accept the Pope as King."

Thus the Lord, the woman on the "seven hills" has got through drinking "the blood of the saints," and soon they will rise from the dead to "rejoice over her," shouting "Alleluiah," as they see "the smoke of her burning."

THE WESTERN FLOODS.

The floods at the west have been very severe this year. The Springfield (Ohio) *Republic*, when describing the condition of that town says:—

"A large portion of the place was inundated and the flood rolled through the streets with the most melancholy results. Many of the inhabitants were completely imprisoned, the water surrounding their dwellings and preventing escape. Of course a good deal of property was swept away, while the cellars were flooded and merchants and traders sustained great damage. The railroads connecting with the town were submerged or swept away and travel was interrupted.

The Chicago *Tribune* says that twenty inches of rain have fallen in that city and its neighborhood during the past sixty days. Its effect upon the crops is very unfortunate. The corn crop is damaged, and the wheat crop, which had been cut but not threshed, has sustained very serious injury from sprouting. As the rain prevailed over a great extent of country, the damage must be wide spread; yet a few days of fine weather would do much to repair it. But the rain has not only been a detriment in regard to the crops, but has seriously interfered with the large class of out door laborers, who have been compelled to suspend work. All building operations have ceased, and bricks at Chicago are selling for $4 to $6 per thousand more than before the rains, which have obliged the brick-makers to suspend operations. The *Tribune* says the total loss to the community by the heavy rains cannot be estimated. It will probably exceed a million of dollars to the people of Chicago alone, without taking into account the higher prices which must be paid all through next year for provisions, the extent of which is prefigured in the fact that wheat has advanced fully twenty cents per bushel during the past week, and corn five to six cents."

NAPOLEON'S PLANS.

Some have thought because Napoleon found a reason for not pressing his demand on Prussia for the extension of the French territory to the banks of the Rhine, that he had really backed down before that power, and would be content with his present situation. Those who entertain such a view we think do not yet understand the character of Napoleon. The following from a Paris correspondent of the New York *Times*, we think gives us a correct idea of Napoleon's policy:—

"But I believe it may be safely predicted that the Emperor intends now to make such demands and open such negotiations as will enable him to keep the question open till after the Exhibition, and till his army is amply provided with improved arms, and then Prussia will have to accept the propositions now made in a mild form, or fight the most terrible war which has yet been seen on European soil. The French army and people will accept this arrangement, and nothing short of it. There is a loud demand for peace, certainly; there always is in every country; but in France the cry for peace only extends to those wars the government has been in the habit of making 'for an idea.' When it comes to the question of the Rhine, there will be no 'fire in the rear' in France; every man, woman and child will support the war, and will subscribe to every loan the government may demand."

15,000!!!

Patrons of the Crisis,—A great idea is revolving in my mind, and struggling for exit. And when that idea drops off the end of my pen on to this sheet, and you read it in your "favorite paper," do you know what you will do with it? "*Don't know.*" Well, I *do* know. Six thousand of you will lay down your paper (your "favorite religious journal," remember), and think no more about it. But will your neglect or indifference prove that the idea is not worth thinking about or acting upon? O no indeed. But it will exhibit a test of your zeal for the circulation of your "favorite paper," "the very best paper you know of." I am quite anxious, however, that you should know what my great idea is, no matter how you treat it. Now do get up a little responsibility and zeal, and read what follows this sentence. *If each and every one of the subscribers to the Crisis would obtain* ONE *more new paying subscriber, it would increase the subscription list of the paper to over fifteen thousand.* Only ONE apiece. A vigorous, bold, determined, persistent effort in this direction would double our list in *three months.* Now what do you say to my plan? Will you *try*, if it takes you six months to do it? And if not, *why not?* Answer to yourself, not me.

D. T. T.

"LOOK UP!"

Yes, look up, brother, look up! Do you ask who bids you do so? It is the Lord. Do you ask again why? Because redemption is just at hand. The bowed head is the symbol of sorrow. The uplifted head is the posture of joy. You cannot look up without lifting up the head. You cannot fail to do either now without being disobedient to the Lord. We have seen the signs of which he predicted, and should cheerfully take the revealed position. For centuries the church of God has traveled her lonely path with her head bowed, and eyes cast downward toward the grave. But as if in expectation of a deliverer from the skies, she has buried her dead with their faces turned upward, and the eyes in the right direction,—up. For the trumpet shall sound, and the dead shall be raised and go sky-ward to meet Jesus. He is coming, and all should now take and keep the posture of expectant joy, as they are bidden by the Master. It is the glorious privilege, as well as duty, of the last generation of christians to live with their heads lifted up. It will be their privilege to stand at the judgment bar, meekly, but with their heads lifted up. It will be their happy privilege to march through the gates of the city of God with their heads lifted up. "Thou, O Lord, art a shield for me, my glory, and the lifter up of mine head."—Ps. 3: 3.

He that refuses at the proper time to look up and to lift up his head, and know that eternal redemption is at the door, is guilty of disregarding the express command of Jesus Christ. That time has come, and the light is so clear there is no excuse for the recreant. What a well of joy in trial, what a source of strength against sin, what a weapon of warfare against Satan, this belief would prove to the dear church of God everywhere, if she would but see and embrace it. The great heart of Christendom would be stirred with a mighty gladness, an exultant shout would go through the camp of the weary hosts, the enemy would tremble, and the multitude of believers would suddenly become engirded as with triumphant strength from the everlasting arms of the Almighty. Looking down begets weakness and a love of earth. Looking up inspires courage and hope and might, and indicates where the heart is gone, and around whom love and hope are entwined. Lift the drooping head, O weary watcher. With strained eyes and with ears intent, catch the first signal of the trumpet blast. Look up, for lo it soundeth, and the bell on the chronometer of the coming eternity is about to strike, ONE! To the last minute keep the HEAD UP!

D. T. T.

IS IT TRUE?

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—MATT. 24: 14.

We will suppose the above words of our Lord to refer to the ordinary proclamation of the gospel of the Savior of sinners, as made by the christian world in general. Granting this to be their meaning—as the churches claim, we then enquire, Has the prediction met its fulfillment? Is the common gospel preached at the present time in all the world and to all nations? Now in regard to the answer to these inquiries, we present the following testimony:

"Rev. J. O. Choules, author of a voluminous work, a History of Missions, from the apostolic age down to the present day, being asked in May, 1842, if he knew of any nation which never had received the gospel, replied that he did not."—*Litch's Prophetic Expositions*, Vol. I. p. 147.

"The same question was proposed to Rev. Mr. Janes, general financial Agent of the American Bible Society, and nearly the same answer was elicited."—*Ibid.* p. 147.

Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question in July 1842, and after reflecting some time, replied that he believed there was a tribe somewhere upon the north-west coast of North America to whom it had never been preached."—*Ibid.* p. 148.

"And now that gospel has nearly delivered its testimony throughout the globe There is scarce a nation of Europe, Asia, or America, in which it has not been preached."—*Dr. George Duffield on the Prophecies*, p. 105.

"At this moment the gospel has been preached in every tongue, the Bible translated into every language; all nations have heard the joyful sound from the equator to the pole." —*Dr John Cumming: "The End*, p. 105.

"It is probable that not less than about *sixty millions* of copies of parts, or the whole of the sacred word, in about two hundred different translations, and in some one hundred and seventy-five or two hundred different languages or dialects, have been given to the inhabitants of the earth since the year 1804 . . . Tenfold more Bibles were issued in the last fifty years, than in the whole history of the world before."—*Hasting's Reasons for*, &c. p. 73.

Now the foregoing testimonies, relating to the fulfillment of our Savior's words in the universal spread of the gospel at the present time, are either true or false. If the latter, then there are those living who are fully posted in the matter, and who are fully competent to expose the error. Will they do it? We call on the learned for the facts. Let us have them, no matter whose theory they sustain or sink. Has the common gospel been preached in all the world among all nations, or not? As to the signification of the words, touching the intent and purpose of its publication, we insist that Chrysostom (A. D. 400,) the "Golden-mouthed," understood the passage exactly when he says, "Attend with care to what is said: He said not when it hath been believed by all men, but when it hath been preached to all men. For this cause, he also said for a witness, to show that he doth not wait for all men to believe, and then for him to come; since the phrase 'for a witness,' hath this meaning,—for accusation, for reproof, for condemnation of them that have not believed."—*Homilies* I. p. 141, Ox. Ed.

Granting, then, that the passage, as the churches understand it, is being fulfilled, what should we look for but—"THE END?" And what "end" is this except it be the end of the gospel age.—*the end of the world!*

D. T. T.

"THE BRIDGE IS GONE."

On a dark, wild night, many years ago, a train of cars under rapid motion were approaching the steep bank of the Connecticut river, where the stream was deep and swollen, and many rods in width. Will they cross it? The tempest swept over the track and went shuddering and wailing by. Suddenly, when within a mile of the river bank, a quick cry of alarm from a human voice at the road side sounded in the ears of the engineer, who immediately gave the signal to put on all the breaks and stop the train. Hundreds of startled men and women were awakened from their dream of fancied security, and springing from their seats breathlessly inquired, "What is the matter?" And their hearts leaped into their throats, and the blood ran chill, when they were told by the excited conductor that the wind had in its might lifted the long railroad bridge across the stream from its piers and fastenings, and carried it away off on the surging river, and that a few minutes more, and the noble train with all its living, precious freight would, but for that sudden, earnest cry, "The bridge is gone!" have been dragged over the precipitous bank into the black, deep, swift waters! Words were too feeble to express the thanks of those eager and tearful travelers as they crowded about the side of him who had proved their deliverer. And was not he, too, happy?

Years afterwards, when the saved and scattered company that were on board that train sat by their quiet firesides to tell the story of that fearful night, and the almost miraculous escape from instant death, their hearts would throb with gratitude towards God and that solitary watcher, who, when danger threatened them with swift destruction, heeded not the storm, but ran quickly to their rescue, and rang out his friendly warning voice on the midnight air—"The bridge is gone!"

Just so the innumerable multitudes that throng the highway of human life, heedless of peril and staying themselves in seeming safety, are rushing on with hot haste, amid the darkness of nature and time's waning night, towards the precipitous banks of the terrible Jordan of judgment, in the vague expectation that all is well, and that the bridge that "Vain Hope" hath builded to span the awful waters is all right for them, and will bear them in safety over to another and better shore; forgetful of the stern fact that none will ever cross into the Canaan of immortality and glory, save those whose sins are washed away in the atoning blood of the Lamb. The whirlwinds which they have sown have carried their bridge away, and they know it not. Divine mercy, that bridged for Noah the watery chasm which rolled between the world that perished and the world that now is, has for the good alone constructed a safe passage-way over the fiery vortex that lies between this world and that which is to come. All others, like Pharaoh and his hosts, will perish in the avenging flood. And he whose bark goes down then, will never rise again. That is the

"Last night; the long, dark, dark, dark night,
That has no more beyond it, and no star."

How, then, should we who are enlightened, and who stand but a little way from the shore of the awful river, and see the trains of human souls go careering by, cry like the faithful watcher quick, loud and long in their drowsy ears, "The bridge is gone!" And shall we not be culpable, if we can by our feeble voice save even one, and failing to do so, that one through our neglect go down in the blackness of eternal night at last? And if once and forever saved, how will we both sing for joy amid the happy circles of the eternal home, when we remember the earnest note of alarm that stayed the sinner's wild and wayward career.

O watcher on the walls! brave the darkness and the storm, and cry again in the ears of the perishing thousands who rush madly towards ruin, "The bridge is gone!" and if they heed thee not, then fling out the lurid signal of danger, and once more lift thy voice louder yet on the midnight blast, and cry as one that would wake the dead, "*The bridge is gone!*"

D. T. T.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Miles Grant	$10.00
Geo. T. Adams	10.00
A. Simpson	1.00
P. W. Higgins	1.00
J. C. Burnham	2.00
Mrs. E. Holden	10.00
Miss Abbie Pratt	1.00
J. N. Sherman	5.00
W. O. Smith	1.00
C. C. M.	2.00
James Morgan	10.00
Nellie	1.00

PERSONAL.—Bro. H. Pratt writes from the City Hospital, Rochester, N. Y., that his daughter "improves fast, and will soon be able to return east." This is good news. She has been a great sufferer, but has been wonderfully sustained by the Lord.

The following is from her pen, written in her hours of distress:—

TO THE LOVED ONES AT HOME.

I've been down in the mists by death's river,
Close by where its dark surges roll;
The chill dampness around caused a shiver,
As its billows came over my soul.

It was affliction severe that had brought me
So near to that dark, sullen tide;
'T was God's hand, his voice calling for me,
To bring the stray lamb to his side.

"My Father," I cried, "canst forgive me?"
While fast from my loosening hold
Dropped earth's hopes, now shorn of their lustre;
How I longed to re-enter the fold.

Oh Christ, who once tarried on earth,
To receive each sick, suffering soul;
I believe—I have faith, and am coming
To touch but the "hem" to be whole.

A hand clasped mine in the darkness,—
I saw not the white robes of light;
But it bore me away 'mid pure ether
To the "Eden above" where's no night.

I was left in its wondrous beauty,
Near the river of Life; and I heard
Sweetest music from harps touched by angels,
While the air with strange perfume was stirred.

Beyond in the hallowed radiance,
A mountain, with rills and with fount,
And the voice which is like many waters
Said, "*This is my Holy Mount.*"

Then a sense of my own unworthiness
To enter that blessed abode,
Smote me low to the earth, and the tears
Unchecked and in silence flowed.

What was it sending light, life and gladness,
That with rapture and bliss my soul bathed?
It was the loved voice of Christ saying kindly,
"Daughter, *thy faith hath thee saved.*"

Mine eyes did behold him, our Savior,
He who walked with the children of men,
To bless, heal and save, was his mission,
Oh, I knew how to worship him then!

While pity divine, and love—how complete—
From the sorrow-filled eyes above,
Brooded o'er me, and the words fell tenderly—
"I chasten those whom I love."

The vision has passed. I woke upon earth;
What was sickness or suffering then
But my pathway to Eden? 'Twas proven,
I could welcome it all with—Amen.

Oh, that we all may be purified
By means of this chastening rod;
And be sealed by the angel that comes from the east,
With the "seal of the living God."

EMMA PRATT.

A Minister's Library for Sale.

The following valuable books, from the library of a brother deceased, who was for some time a preacher, are offered for sale, at the following low prices, postpaid, for the benefit of his widow. Address this office.

Englishman's Greek Concordance New Test, $4.00. Kuhner's Greek Grammar, $2.00. Polymicrian Greek Testament, $1.50. Whiting's New Testament, 50c. Cumming's Scripture Readings, 6 vols., $1.00 each. Cumming's Lectures on Romanism, The Apocalypse, Daniel, The Miracles, The Parables, 5 vols., $1.00 each. Cumming's Church before the Flood, $1.00. Cumming's Evidences of Christianity, Voices of the Day, Voices of the Night, The Tent and the Altar, The Daily Life, The End, Benedictions of the blessed Life, 75 cts. each. Spurgeon's Sermons, 3 vols., $1.00 each. Apocalypse Unveiled, 2 vols., $1.50. Nevin's Bib. Antiquities, 75 cts. Hackett's Illustrations of Scripture, $1.00. Scripture Manuel, $1.00. Jerusalem and its Vicinity, $1.00. Authenticity of the New Testament, 50c. The Mine Explored, $1.00. Commentary on St. Jude, 63c. Beiss' Last Times, $1.00. Hill's Saint's Inheritance, 75c. Europe and America in Prophecy, $1.00. The Apocryphal New Testament, $1.00. Nelson on Infidelity, 75c. Man a Soul, 50c. Sacred Chronology, 50c. Whately's Logic, $1.00. Wayland's Intel. Phil., $1.00. Paley's Natural Theology and Horæ Paulinæ, $1.25. Roget's Thesaurus of English Words, $1.25. Sargent's Temperance Tales, 75c. Early Days of Elisha, 75c. Obligation of the Sabbath, 75c. Bush on the Millennium, 38c. Universalism against Itself, 75c. Bible History of Prayer, 75c. Day's Revival Sermons, 75c. Pulpit Elocution, 75c. Hallam's Const. History, $1.50. Herodotus, $1.25. Thucidides, $1.25. Rambles in Iceland, 63c. New Biblical Atlas, $1.00.

THE BIDDEFORD CHAPEL.

We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

I. C. Wellcome (paid)	$10.00
H. L. Hastings	10.00
J. Couch	5.00
A. W. Sibley	1.00
M. H. Piper	1.00
M. Ewings	1.00
M. Sunderland	1.00
J. W. Thomas	5.00
C. Ramsey	1.00
R. Woodside	1.00
B. Young	2.00
L. Wilson	1.00
M. D. Richardson	.50
J. S. Moulton	1.00
J. T. Pickering	1.00
Miles Grant	5.00
G. K. Osborn (pledge)	5.00

REQUEST.—Bro. E. D. Fowler, Liberty, Me., wishes preachers who may be coming that way, to call and preach to them.

GOOD TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wednesday, August 22d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$922.10
C. S. Sherman	130.00
Mrs. C. Holden	10.00
P. B., postage	.20
Youth	.25

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$71.45
Mrs. C. Holden	10.00
Mrs. H. Arnold	.40
R. Call	.75

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books as "Pilgrims."

J. B.	$1.00
M. F. Howard	1.00
D. Wilson	.24
W. H. H. Jones	1.34

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$337.87
C. S. Sherman (Mission and School)	150.00
Mrs. R. M. Davis	1.00
J. O. Kelly	.30
Wm. G. McNary	4.25
J. M. Sutler	25.00
G. W. Whitney (pledge paid, $1.00, ack. before.)	

EUROPEAN MISSION.

Previous acknowledgments	$30.50
C. S. Sherman	20.00

FOR NARRATIVE, $100,—H. M. Oyer.

For the World's Crisis.

THE MEMPHIS MISSION.

The committee on Missions wish to state briefly some facts relating to this mission.

1. The field was a noble one for doing good. Large numbers of the freedmen were without schools, and destitute of the gospel of the kingdom.

2. The gospel was preached there by our agent, to large numbers of the freedmen, and the prophetic word was so expounded to them as to give the clear evidence of the personal coming of Christ at hand. Many of these dear people were converted, and made to rejoice in the blessed hope.

3. Schools were opened also, for the purpose of learning them to read the Bible; first under the care of Misses Bywater, and lately by Bro. Leslie and Sr. Butler. These later efforts were more largely attended and blest, some two hundred attending the schools and the meetings and Sabbath schools.

With the above cheering prospects for usefulness, the Board, unable to hire a suitable place for meeting and school, resolved to build a cheap house, to carry on the school and meetings, and voted money for the object. In the mean time both of our missionaries and teachers were taken sick, and quite disabled from the duties of the mission. In the delay, land rent rose, and material for building also advanced to such a degree that the Board hesitated to go on with the work. In the mean time, the President of the Society was instructed to correspond with Bro. Leslie, our missionary there, and to advise with him as to the practicability of the work; assuring him that the Board had voted to sustain the mission, and would sustain it, if it was a practicable thing. To this Bro. Leslie replied in the following letter, which was written as will be seen in great weakness.

DEAR BRO HIMES:—Yours of the 2d inst. has just reached me; and, although I am hardly able to sit up, I will try to answer it. I will write you at once, and without hesitation, my convictions in regard to going on here.

I now am convinced that it is not the will or purpose of God to have the mission here continued. It is now my opinion that no mission house and chapel, costing what they necessarily must, should be built here; that the shortness of time, and the little amount of good that can be done, will not justify us in doing it. I have had this conviction ever since I made the estimate of the cost of the building; but thought I would let the whole thing turn on the decision of the Board, and whatever that might be, I would consider the direction of God. My mind is now fully made up that we should not stay here any longer.

In the first place, I am not able to go on with the work, being entirely broken down, with no prospect of getting up here for months. In addition to all my former troubles, for the last two months, I have now a diarrhea, which keeps me so weak that I cannot sit up more than half the time, nor walk but a very short distance. Sr. Butler is also in a weak condition, and will not be able to do any thing for some time. This house I now have, I do not suppose I can retain after this month. The owner says he is going to fit it up for a dwelling house, and wanted to begin before this to do it. There is no other building here that I can get, and unless a chapel is built, we therefore cannot stay and go on.

Again, we cannot go on without at least one more teacher, and at a higher salary than what is now given; for both myself and Sr. Butler have run behindhand, and are now owing more than we can pay the Society; for I have had to use the Society's money in my hands to pay our doctor's bills, and pay our way, living in the most abject and humble manner. However, I have done so by the direction of the Treasurer. I have lived here as I never lived before, suffering for the comforts of life, and I now, with all these indications of providence, do not feel it my duty to say that I think we ought to go on. There are other reasons, which I might name, why the house should not be built, which, when I see you, I will tell you.

These convictions have been forced upon me; for I naturally desire, when I attempt to do a thing, to prosecute it, and have a great dislike of giving up. But I cannot and will not allow myself to work against my convictions of God's will. I feel that my work here is done. I shall wait instructions from you. I should like to have you come down if you thought it would pay.

Yours truly, I. I. LESLIE.

It is with hearts of sadness that we relinquish this good work in Memphis. But the friends of the freedmen will see that the Board have done all they could, in connection with the missionaries and teachers, to carry on the work. And now they relinquish it as a matter of duty and necessity. We have "done what we could."

But while we have failed in this field, the Board intend to prosecute the work in other fields, by other agencies, to enlighten the freedmen, and others in the South, on the soon coming of the Savior, and so prepare so many of them as we can reach to meet the Lord in peace.

It is the opinion of the majority of the Board that we shall accomplish more good by the direct proclamation of the gospel, than by schools among the freedmen. Still they stand ready to open schools in any place, where it is practicable, and so apply the funds given them as to meet the wishes of the donors.

It will be seen that the Board have already appointed Elds. Sheldon of Wis., and Hook of N. H., to enter on this work. And they purpose to appoint others as soon as it is practicable so to do.

We ask the prayers of the brethren, that we may be guided aright in this work.

J. V. HIMES,
MILES GRANT,
Committee of the Board on missions and schools.

The above report of the committee, having been read to the Board, was unanimously approved, and the following resolution adopted:

Resolved, That in harmony with the view of our missionary at Memphis, and believing it to be the will of the Lord, we discontinue our mission at Memphis, Tenn.

A. W. SIBLEY, Sec. *pro tem.*

Boston, Sept. 28th, 1866.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER TEN.

BRO. GRANT:—Through the mercy of God, who has sustained and strengthened us, we have been much occupied the past month in the work of our glorious Master, doing what was in our power for the furtherance of his dear cause, by preaching, visiting and writing.

Aug. 12th, we held another general conference at Calmes, near Locle. The Savior, according to his promise, manifested his grace, and we felt the presence of his Spirit in our midst. The pastors of the Baptist churches in the vicinity, and brethren and sisters of different denominations, were present; some from Chaux de Fonds and Fleurier walked a long distance, in order to enjoy the season with us, and felt that it was good to be there. The discussion of Bible truth was conducted under the presidency of Bro. John D. Hanhart, with brotherly love; our hearts being united by the Spirit of God, according to 1 John 1: 7,—"If we walk in the light, as he is in the light, we have fellowship one with another." Brn. Ramseyer and Huguenin manifested their charity by a generous hospitality. May the Lord reward them abundantly.

Sunday P. M., Aug. 19th, we visited again the beautiful lake of Neuchatel, near our residence, and baptized three believers (two brothers and one sister) in its clear water, according to the model given by Christ, and followed by his apostles, for the "remission of sins" (Acts 2: 38); the commemoration of the death, burial, and resurrection of our Savior (Rom. 6: 4, 5), and for the resurrection of the saints (1 Cor. 15: 29). Then, after a discourse, which we gave in a large hall in the house we inhabit, Bro. J. D. Hanhart, by the unanimous voice of the council of the church, was set apart for the work of the gospel ministry,—to which he feels called of God,—by prayer and the imposition of hands. Thus consecrated and authorized, we send him, in the name of Christ, to preach the everlasting gospel, and spread abroad the light on the second coming of Christ, administer the ordinances of the Lord's house, and fulfill faithfully all the obligations imposed on him as a minister of the New Testament. We rejoice, and give thanks to our heavenly Father, who has given us this brother beloved as a fellow laborer in our Master's vineyard. May he give us both wisdom and grace, according to our need, that many may be brought to the knowledge of the truth and saved through our instrumentality. And may he raise up more faithful laborers, for truly the work is great and the laborers very few.

Monday morning, Aug. 20th, we left home again for the Canton of Neuchatel, and that day, and the following, walked much, visiting the people, and trying to find a suitable place in which to lecture.

Wednesday, the 22d, we were joined at Auvernier by the Brn. Hanhart, and were favored to obtain the National Temple, though not without difficulty, and gave two lectures there. The Spirit of the Lord was manifested, but Satan hindered our having a longer use of the Temple; and as we could find no other locality, convenient for lectures, we were obliged to suspend them for the present. We therefore left Auvernier, and walked over the mountain to the house of Bro. Wittmer, of Locle, where we had a happy meeting, the Savior being in the midst. Fervent prayers ascended to the throne of grace for the conversion of our European brethren to the truth, and also for America, and for an abundant blessing on the dear brethren and sisters there, who assist us in our labors here. We rejoiced and gave thanks to God for the manifestation of his grace toward several, who have recently resolved to serve God and wait for his Son from heaven.

Leaving Locle, we passed through Chaux de Fonds, where we stopped over night with the brethren, on the way to a new field of labor,—the valley of St. Imier, Canton of Berne,—accompanied by Bro. Hanhart. The results of our labor we will communicate to you in a previous letter. Providence permitting. Pray for us, dear brethren and sisters, that, with help from God, we may prepare a people to meet our Lord at his coming, of many nations, tribes and tongues.

Have the kindness, after the receipt of this letter, to send all our papers and correspondence to Saint Blaise, Canton de Neuchatel Suisse, where we have decided, after much examination, to settle our family; that place being much more central for our mission than our present location. The European war has caused considerable derangement in Suisse, as well as the countries adjacent, in industry and commerce, and there is much scarcity of money; and notwithstanding the good will of our friends, they are unable to aid us much at present. We must leave Grandson for Saint Blaise, Canton de Neuchatel Suisse, Oct 1st, and are under the necessity of paying our rent there in advance, and cannot leave here in debt. I am much pained to be under the necessity of writing this, and asking you to be so kind as to forward me 1000 francs at once; for the loss by exchange at present makes the sacrifice great, but I cannot help it. May God bless you all abundantly, and reward you for all your kindness manifested toward Europe. Your faithful brother and servant,

M. B. CZECHOWSKI.

Grandson, Canton de Vaud, Suisse, September 1st, 1866.

For the World's Crisis.

CORRECTIONS.

Bro. Grant:—I have just received a few lines from Bro. Munger, pointing out some corrections he wishes made in his tract,—"Gentile Infidelity," etc., which he wishes you to have inserted in the next number of the Crisis. The reason of this request is, because there is now a large edition of the tract for sale in the Crisis office; and inasmuch as it will be some time before another edition will be printed, this is his only means of pointing out the misprints, which do not rightly convey the ideas he had in his mind when he wrote the tract. The corrections are as follows:

On page 16, line 28, instead of "This king refused eighty-four millions of specie to Pythias the Lydian," it should read, "This king refused to receive eighty-four millions of specie from Pythias the Lydian."

Then on page 18, line 31, instead of "the wicked are not to *understood*," it should read, "the wicked are not to *understand*," etc.

Same page, line 34, "understood" should also read "understand," etc.

Then on same page, line 36, the word "understand" should be "understood."

On page 21, lines 29, 30, instead of "Hence that was the generation that was not to pass away until all these things be fulfilled;" it should read, "Hence that generation suffered the curses which Jesus declared should not pass away until all these things shall be fulfilled," etc.

On page 22, line 35, instead of "The signs have been, and are now visibly being fulfilled," it should read, "The signs have been, and will be so visibly fulfilled," etc.

On page 25, line 10, instead of "Now that we have passed the time of the end," it should read, "Now that we are in the time of the end," etc.

On page 29, last line, "*present* desire" should have been "*fervent* desire."

I have read this tract with interest, and think Bro. Munger has produced a tract that ought to be brought extensively before the people. For the happy manner in which he illustrates several important points in the doctrines, as taught by Jesus Christ, and his apostles, together with the signs of the times, is well calculated to give important light in that direction. Therefore I deem it a timely publication, worthy of a large circulation.

Jno. P. Belt.

Boston, Sept. 27th, 1866.

Correspondence.

From Sr. M. M. Weaver.

Dear Friends:—My heart has been made to rejoice since my return from campmeeting, by the witnesses that I have seen stand up for Jesus. O how exceeding sweet do the testimonies of these dear ones sound to me, after being deprived of the privilege of meeting where pilgrims assemble to "exhort one another, and so much the more as" they "see the day approaching."

Some months ago, I think the Lord directed me to mention through the Crisis the cause of truth in Westfield; and in response, Bro. H. Rockwell came among us. He is an old man of seventy-two years; and has had an interesting experience in the things of God. He was the first man that our beloved editor, Bro. Grant, ever heard preach, and also administered the ordinance of baptism to Bro. and Sr. S. G. Mathewson,—all while in the Methodist connection. Bro. Mathewson was subsequently instrumental in leading father Rockwell into the truth concerning man in death.

Well, the few truth-lovers, who have attended our meetings, unite in thanking the Lord that Bro. R. came among us. He has proved "a workman that needeth not to be ashamed," and we have seen one Bro. who has had his harp hung on the willows, wake the glad notes of the gospel again. Praise the good Lord for this blessed beginning.

Now, we do not want this little torchlight to die out, so long as time lasteth. And if any of God's servants feel *sent* this way, and can be small enough to break bread to a *few* hungry souls, we bid you welcome, male or female, black or white. The spirit of the living God has been with us; and every soul present has acknowledged its presence. I do believe this *might* be a "*drop* before a more plentiful *shower*," if laborers would come in the order of God.

Time is short. How important that we each examine ourselves, and see if every duty has been done between man and man. O, I feel that a clean sweep must be made of all hardness, all bitterness, and that old grudges must be burned out of the heart by the spirit of love. These duties must be attended to *before* the judgment; else, in that day, the Lord will say, "I never knew you." I do praise God for the possibility of *loving our enemies*, and praying for those that despitefully use us and persecute us. Praise God for overcoming grace.

In a little while, our troubles will be ended forever, and we be resting from our labors, where tears never flow and death never enters. O the bleeding hearts bereft of earthly friends, how joyful that hour, when death delivers his hir captors. Lord, hasten the time. Amen.

Yours in the gospel,

Maria Mathews Weaver.

Westfield, Mass.

Bro. Henry Pratt, writes from the Rochester City Hospital:—

"After leaving the camp at Wilbraham, where I almost forgot all my afflictions, I went to Hartford, and had a good time with the brethren. Thence to New York, where all hearts seemed to beat in unison at our meeting in Cooper Institute. I never got hoarse preaching in New York, whether at the Institute or Twenty-fourth street. God bless the dear brethren in New York is my prayer.

Albany. Here I met with the old soldiers of the cross, who seem always to obey the new commandment, "Love one another."

Suspension Bridge. Here I met with Bro. R. V. Lyon, at his home, who with me started in the service of God forty-one years ago. We spent our school days in boyhood together in the service of God. While other scholars played, we prayed, and now in the end of time we meet again to praise and pray. I regret that the brethren West are not fully apprised of the fact, that his integrity and christian character suffered not in the least, in the mind of the court, or disinterested spectators, in the judicial trial with his former wife. My own brother, with others of strict integrity, will ever attest to this fact. This is due to Bro. Lyon as well as to those who have been misinformed in this matter.

Quarterly Conference. We were permitted to meet with our brethren in this conference at Darien, and although we held different views on some points, harmony prevailed, and the near coming of Christ seemed the one all-absorbing theme. The book of Revelation has not had that attention in the West that its truths demand. There is a blessing attending the understanding of this book, that needs to be felt to be appreciated. "Blessed is he that readeth."

Brethren came several hundred miles to this meeting, and it was thought to be the best meeting they have ever had. People are hungering for the evidence of Jesus' coming. It seems almost like the famine for the word. How startling the proposed arrangement to make Napoleon the vicar of the Pope—really the vicar, or substitute of Christ! and yet it is just what we have long expected—the antichrist of Scripture—the wonder-doomed power going to perdition."

From Bro. C. F. Sweet.

Bro. Grant:—I very much like, yea, *highly* approve, the tenor and spirit of your remarks in the Crisis of Sept. 19th, headed "A New Volume," relative to greater forbearance and unfeigned love among us as a people. My heart at times, of late, has almost sunk within me to witness the prevailing want of that very principle; yea, even in our *ministers*. If a brother is known to differ in some doctrinal point, no matter how *conscientiously*, and speaks of it, no matter how cautiously, and with kindly feelings and words, towards those differing from him; yet, altho' to all appearance when present, all is forbearance and love, when absent, the unbridled tongue utters *bitter* words, and *evil speaking*, charging the innocent with "sowing discord." Now are such things right? are they as they should be? will they help to build up the bleeding cause of Christ? or, rather, are they not subservient to the cause of Satan, making division among honest souls, who love the truth.

Well, if any wish to revile me because I do not see as they do, they can do so, and I will pray the Lord to give me sufficient grace that I may not revile them in retaliation; but with meekness commit my cause to him who will soon judge righteously between us all.

O God, grant us thy assistance, that we may keep the new commandment (John 13: 34), to "*love one another*," is my most heartfelt prayer.

C. F. Sweet.

From Bro. A. D. Wilkinson.

Bro. Grant:—The Lord has said, "Go and labor in my vineyard. This I am trying to do. Although I am alone, yet I trust in God. He has said that one shall chase a thousand, and two shall put ten thousand to flight. I have faith in God, for he has said that "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." My one desire is this, that the scales of tradition may fall from the eyes of professors of religion, and let the true light shine in their hearts.

I have scattered those tracts you sent me broadcast through this neighborhood. There are many here that are very much interested in them. I think some of the seed is sown in good ground. I am trying to clear the rubbish out of the way for some of God's ministers to put in the gospel plow, and break up the fallow ground. Who will come and preach the kingdom near at hand? We will do the best we can for you. Come over and help us.

A. D. Wilkinson.

Nankin, Mich.

From Bro. W. Nichols.

Bro. Grant:—I have returned from the conference at Levant, Me. Brn. Dammon, York, Baker, and Leverton were there to preach the word. It was well attended in numbers, and the Spirit of the Lord was there to bless his people, and to give joy and gladness to all who submitted to his do his will. It was a blessed, heavenly time. It was truly a piece of the Wilbraham campmeeting, and God's people looked, acted and praised the Lord just as they did there. Bless the Lord. How my heart feels to bless him for such seasons of pentecostal rejoicings.

The meeting will be continued, and we want the prayers of all who love the Lord, that the fire of God's love, that has been kindled in Maine, may burn until those who have fallen, through the devices of false teachers, may stand on their feet again, and that sinners may turn to the Lord, and find, of a truth, that his mercy endureth forever." Yours truly,

N. Searsport, Me. Walter Nichols.

For the World's Crisis.

REPORT OF THE CHRISTIAN CONFERENCE OF W. NEW YORK.

Bro. Grant:—The 6th annual conference held with the church of God at Darien, Genesee Co., N. Y., being also "a quarterly meeting of the Christian Conference of Western New York," was held, according to notice, at the Baptist church, near Bro. B. C. Simonds', Sept. 7th, and over the Lord's day following. The rain, however, broke up the meeting Friday evening.

Saturday, Sept., 8th, we met at 9½ A. M., for a social meeting, and had a glorious time. The meeting was opened by Bro. C. B. Turner, who made some very appropriate remarks, founded on John 17th, which were followed by cheering exhortations from the saints, who had come from the four points of the compass, from two to two hundred miles.

Eld. C. F. Sweet also read a letter of commendation in behalf of Bro. A. C. Newell, of Susquehanna, Pa., stating that he was present, and would offer himself for ordination. In view of this recommendation, the following resolution was presented to the conference by Eld. C. B. Turner, which was carried by a unanimous vote:

Resolved, That we receive Bro. Newell into this conference, as a co-laborer in the gospel, and a fit member for ordination.

Two o'clock P. M., preaching by Eld. C. H. Williams, from Heb. 2: 1.

Met again at 6½ P. M., for a social meeting. Had another glorious time. It seemed as though the brethren and sisters were all alive with the hope of soon seeing Jesus. Truly, this is a "*lively* hope." Preaching at 7½ P. M. by the writer, from Isa. 32: 1.

Sunday, Sept. 9th, met again at 9½ A. M., for social meeting. Interest still on the increase, if possible. Preaching at 10½ by Eld. H. Pratt, of Springfield, Mass., from Rev. 17. It was a very able and impressive discourse, in which he showed that the end of the present dispensation is near.

Preaching again at 2½ P. M., by Eld. C. B. Turner, from 1 Cor. 6: 20, showing the "necessity, nature, and result" of the atonement. After the sermon, we came around the table of the Lord, to commemorate the death and suffering of our dear Redeemer.

Met again at 6½ P. M., for a social meeting. Preaching at 7½ by Bro. H. Pratt, on the battle of the great day of God Almighty; after which the ordination of Bro. A. C. Newell took place.

The ordained preaching brethren at this conference were, Elds. C. F. Sweet, C. B. Turner, H. Pratt, C. W. Low, B. P. Stevens, C. H. Williams, J. Blain, J. W. Taylor, M. Miles, McWilliams and Colegrove. Unordained, A. C. Newell, J. Allen, and D. Cogswell.

It was said by many that this conference was the best ever held in the State. Although conflicting elements were present, which we must expect at such a gathering, yet it could be truly said, "The unity of the Spirit" was kept "in the bond of peace." We parted with the hope of soon meeting in our Eden home.

> "From Burmah's shores, from Afric's strand,
> From India's burning plain;
> From Europe, from Columbia's land,
> We hope to meet again.
>
> No lingering look, no parting sigh,
> Our future meeting knows;
> There friendship beams from every eye,
> And hope immortal grows."

J. W. Taylor, Sec'y *pro tem.*

Chatham Valley, Pa.

For the World's Crisis.

WANTED.

Some one to give me the man's name and address, who offered to send a receipt to cure consumption for one dollar. It was published some time since in the Crisis. Send through the Crisis, or to me, and oblige your brother,

Peter B. W. Deyo.

Strawberry Point, Iowa.

Summary of News.

FOREIGN.

Per Steamer.

The Eastern question again claims considerable attention. Continental journals state that it is no longer the insurrection in Candia alone which causes uneasiness to the Porte, but that movements are beginning in Eperius and the islands of Chios and Cyprus.

The mortality from famine in India continued unabated.

Advices by the City of London indicate much damage to the crops throughout England owing to the wet weather. Similar reports come from France and Germany, where the crops are also short. The harvest in Russia, however, has been abundant, and heavy orders for grain have been sent there.

The number of deaths from cholera in London had greatly diminished. The disease still prevails in various parts of England.

The 15th of September was the second anniversary of the Paris Convention for the evacuation of Rome, and the London *Times* says it is understood that the evacuation will be completed by Dec 9th. Meanwhile the so-called Franco-Pontifical legion, 1200 men, was to embark on the 13th, at Antibes, for Civita Vecchia, on board a French steamer. As the General in command at Rome objects to his French troops being brought into contact with these new Pope's soldiers, the legion would be sent to Viterbo, in spite of strong remonstrances from that place.

Cable Dispatches.

Berlin, Sept. 19. The abdication of Ludwig, King of Bavaria, is now regarded certain.

Trieste, Sept. 19. A great battle has been fought in the Island of Candia between the Turks and insurrectionists. The Turks were the victors.

London, Sept. 26. Some troops are to be sent to Canada. The steamer Hanse has been engaged to take about one thousand.

Rome, Sept. 27. The Empress is here on a visit to the Pope.

DOMESTIC.

New York, Sept. 26. The *Tribune's* Leavenworth dispatch of the 25th says information from Forts Laramie and Reno and Big Horn river states that 150 whites were killed by the Indians. The road from Laramie to Powder river is filled with the graves of the murdered men. A whole train was murdered on the Big Horn river. Numbers of men and women have also been killed. The Indians have become emboldened by unchecked success and defy the military. Red Cloud, the principal Chief at the Laramie peace treaty, has taken the war path. A band of Arapahoes attacked another train on the Big Horn, killed seven men, stole all the stock and compelled the people to stop traveling.

Scouts from Fort Reno report that the Sioux and Cheyennes attacked that post and carried away all their stock.

Reports state that a train of 260 wagons on the road fought the Sioux and Cheyennes all the way from Fort Laramie to Reno, losing twenty-two men killed and a great deal of stock.

Thirty-nine men had been killed on the Big Horn river. The Indians are well armed and equipped.

Fort Laramie, Sept. 26. Advices received to-day from Fort Philip Kearney states that the Indians are very troublesome, stealing stock and attacking small parties. On the 12th they captured a government herd of mules and wounded two of the guard. On the 14th Private Johnson and Ridgeway Glover, an artist for Frank Leslie's paper, were killed and badly mutilated. They attempted to capture the pickets near the Fort, but were driven off with the loss of two killed.

Two men of Bailey's mining party, while hunting, were killed after severe loss to the Indians.

Reports from Fort Smith, Dakota, state that there are five hundred lodges of Sioux Indians in Tongue River Valley, all hostile. They are determined that the new road to Montana shall not be traveled.

Government stock was stolen at Platt Bridge, Dakota, to-day.

New York, Sept. 25. The *Tribune's* special New Orleans dispatch of the 24th states that a detachment of troops, under command of Capt. Tripper, were fired upon by an Arkansian, who was not aware the war was over.

Official information received from Benham, Texas, shows that place to be in a state of insurrection. The citizens are all armed, and patrol the streets to prevent the soldiers from coming into the town. The mayor or Sheriff is reported to have telegraphed to the Adjutant General of the State to know how many men he could furnish to drive the Yankees off. A reply is said to have been received offering 500 well men, and more if necessary. The officer in command of the detachment of U. S. troops, numbering about 60 men, has intrenched and otherwise fortified his position. After receiving a large supply of ammunition from Galveston he expressed confidence in being able to withstand an attack.

Gen. Sheridan left for the scene of action this morning.

New York, Sept. 25. A Toronto special of yesterday says orders have been given to the whole force of the city to muster at given points on the first alarm of fire, to be accoutered with forty rounds of ball cartridges. An attempt to burn or capture the city is feared. Large quantities of military stores, including ambulances, are arriving here. The regular troops and volunteers are continually moving hither and thither. A yacht was seized today, and her crew of three men arrested on suspicion of being Fenians. A small quantity of ammunition was found on board.

An Ottawa (C. W.) dispatch says Cabinet meetings of the Canadian government are being held daily in Quebec, the subject discussed being the military condition of the province, the confederation, and failure of the of Upper Canada.

Much insecurity is felt in financial circles. The Fenians are said to be assembling for an invasion at Higate. Large quantities of military stores are being received at Toronto and Montreal, and sent to the western portion of the province.

Toronto, C. W., Sept. 27. Several regiments both of regulars and volunteers have been ordered into camp at St. Johns, near the Vermont line. All government employes in the different departments have been enrolled into the civil service regiment. The General Orders issued will be carried into effect in event of the volunteer militia being called out.

New York, Sept. 27. A Troy dispatch of the 26th says cholera has broken out with fearful violence in the vicinity of North Adams, Mass. There have been eight cases and five deaths, within 22 hours. The following deaths have occurred at Briggsville, a factory village located 1½ miles north of North Adams, and numbering about 150 inhabitants. A girl named Gulliland, George Mogul, two boys named Goiks, and Mr. Brown. Two cases in North Adams, Miss Brachett and Miss Buckly, have nearly recovered. One case at Blackinton is also recovering.

Ogdensburg, N. Y., Sept. 25. It is reported upon good authority that a large number of Fenians are concentrating in Northern Vermont for a raid upon Canada. Considerable excitement exists in those counties which border on the Canadian line.

New York, Sept. 26. The *Herald* publishes a secret treaty between Brazil, Buenos Ayres and Uruguay to overthrow the present legal authority in Paraguay and destroy the sovereignty, independence and integrity of that country. Bolivia, Peru and Chili have been aroused by the act to an indignant protest.

The Halifax *Arcadian Recorder* understands that instructions came out in the last packet from England to the Imperial authorities at Halifax to push forward the work on the fortifications around and about Halifax with all possible dispatch.

From South America.—New York, Sept. 20. The steamer North America brings Rio Janeiro papers to Aug. 25.

Advices from the Platte report fighting of a most stubborn and sanguinary character on the 16th and 18th of July, causing a loss of 4200 in killed and wounded to the Allied armies an approximate amount to the Paraguayan army, the latter fighting chiefly in intrenchments, and consequently losing less. The affair arose from the determination of the Allies to dislodge the Paraguayans from a position they were fortifying on a hill, which would have enabled them to endanger the Allied left and rear. The Paraguayans were surprised and driven out at daybreak of the 16th by a brigade of Brazilians, after a short fight. The victors then advanced to assault the Paraguayan works in the rear, but were received with such force that they were obliged to abandon the attempt and confine themselves to the defence of the work they had taken. This was successfully done, notwithstanding two fierce attacks by the Paraguayans and the storm of missiles poured on the ground, but the victors suffered a considerable loss, and the troops under fire were relieved several times during the day.

The Paraguayans continued up to the 16th to send down torpedoes, and on the 14th and 15th explosions occurred so near the leading vessel of the Allied fleet as to shake her severely. A boat was blown up and eight persons killed.

The second Brazilian army, 9000 strong, under Ponto Alegere, had been incorporated with the Allied forces. Two or three thousand convalescents had also joined.

Notices.

To Brethren in Conn.

The cause of God seems to demand that a conference be held in Central or Western Conn. After prayer and consultation, it is decided that such a conference be held in Yalesville, Ct., to commence either the 18th or 24th of Oct. At which time the new Advent chapel will be dedicated. Full particulars as to the exact time, etc., next week. Yalesville is situated on the Hartford and New Haven R. R., thirteen miles from N. H., and about fifteen from Hartford. We hope the Brn. and Srs. will make an extra effort to attend this meeting, as it is expected then to organize a permanent conference to meet in different localities until the Lord comes.

B. Hitchcock.
W. H. Fisher.

Conference at Corinna Mills.

There will be a conference at Corinna Mills, Me., to commence Oct. 10th, at evening, and continue over Lord's day. Bro. Charles Goodrich, Bro. Whitehead, and others, are expected to preach. We hope brethren living in adjacent towns will be interested in this meeting. Come, dear brethren, and labor for the salvation of souls. Call on Bro. Daniel O. Smith, Benj. Morr, and I. Dammon.

In behalf of the brethren, I. Dammon.

Dedication.

At Knowlesville, Orleans Co., N. Y., commencing Saturday, Oct. 6th, at 10½ o'clock, and continue over the following Sunday. Let there be a good turnout of brothers and sisters from the surrounding country. Come prepared to work for the Lord, for the Lord is doing a good work in this place, and the brethren have built a comfortable house of worship. Bro. H. Pratt will help preach the word.

C. B. Turner.

Notice.

All preaching brethren wishing to come to Danbury, N. H., to hold meetings, will please come on the day that we do not have stated meetings. Our meetings continue regularly, at F. S. Ransom's, every other Sabbath, Sept. 9th, Sept. 23d, and so on. All are invited.

F. S. Ransom,
I. Knowlton.

Notice.

I wish to inform the friends who talked with me at the campmeeting with reference to visiting them, that my P. O. address will be, for two weeks, at Lawrence, Mass.

P. S. Jennings.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. G. Hook .... Sunday, Oct. 7th

Charlestown, (69 Main Street) .... Sunday, Oct. 2d at 10 o'clock A. M., and 3 and 7 P. M.
Wm. C. Thurman.

Hampton, N. H., at the Town Hall, Wednesday evening, Oct. 3d, every evening through the week, and the following Lord's day.

Woodstock, N. B. .... Oct. 14th
Attend to the discussion the following week.
Miles Grant.

Concord, N. H.
(Corner of Green and Center Streets.)
J. W. White .... Oct. 7th and 14th
W. Sutherland .... Oct. 21st

Lynn .... Sunday, Oct. 7th
Portsmouth, N. H. .... evening, Oct. 8th
Kennebunk, Me. .... evenings, Oct. 9th and 10th
Corinna, Me. .... Oct. 11th
and over the following Lord's day.
Bro. Whitehead, of Wallingford, Ct., who is not a preacher, but a man much given to exhortation and prayer, will be with me, if the Lord will.
Casco and Poland, Me., (as Bro. J. A. Libby may arrange), Sundays, Oct. 21st and 28th.
C. Goodrich.

Clinton, Ct. .... Sunday, Oct. 7th
O. D. Woodruff.

Holden, Mass. .... Sunday, Oct. 7th
Will Bro. Thomas meet me at No. 10½ Foster Street, Saturday, at 6½ o'clock?
J. N. Sherman.

Danielsonville, Ct. .... Sundays, Oct. 7th, 14th, and 21st
A. M. Higgins.

Haverhill .... Sundays, Oct. 7th and 14th
Wm. Sutherland.

Concord, N. H., (Angelos Hall.)
C. C. Ramsay .... Sunday, Oct. 7th
Sr. E. S. Jennings .... Sunday, Oct. 14th
C. C. Stevens .... Sunday, Oct. 21st

Natick, Mass. .... Sunday, Oct. 14th
C. C. Ramsay.

Manchester, N. H. .... Sunday, Oct. 7th
Lawrence, Mass., (Templar's Hall) .... Sunday, Oct. 14th
Nashua, N. H. .... Sunday, Oct. 21st
C. Richardson.

Gilford, (in Bro. Wilkinson's barn) .... Oct. 19th
N. Glidden.

Springfield, Mass. .... Sunday, Nov. 4th
James Hemenway.

Tremont, Mass., (where Bro. Benson may appoint), Monday evening, Oct. 8th.
Lynn .... Friday evening, Oct. 12th
Wm. M. Ingham.

Alton Corner, N. H. .... Saturday evening, Oct. 6th and over the Lord's day.
Parsonsfield, Me., (where Bro. John Moulton may appoint), Tuesday evening, Oct. 16th, and every evening through the week, and over the Lord's day.
J. Pinkham.

Eagleville, Ct. .... Saturday evening, Oct. 6th and over the following Sabbath.
Square Pond, Ct. .... Sundays, Oct. 14th and 21st
P. S. Butler.

Exeter, N. H. .... Sunday, Oct. 7th
Will some one of the brethren meet me at the depot on the arrival of the 5 o'clock train from Boston?
B. Woodman.

Oneipta, (Water Village) .... Oct. 7th
Moultonborough .... Saturday, P. M., Oct. 13th
Hedeston school-house .... evening, Oct. 13th
Moultonborough Center .... Oct. 14th
Birch Interval, Tamworth .... Oct. 21st
Melvin Village .... Oct. 28th
T. W. Piper.

North Hammond, N. Y., Oct. 6th, and as much longer as the Lord will.
Wm. J. Blanchard.

Providence, R. I. .... Sunday, Oct. 7th
[illegible] .... Tuesday eve., Oct. 9th
Hartford, Ct. .... Thursday eve., Oct. 11th
[illegible], Ct. .... Friday eve., Oct. 12th
New Haven, Ct. .... Sunday, Oct. 14th
Nashua, N. H. .... Tuesday, Wed. and Thursday evenings, Oct. 16th, 17th, and 18th.
Manchester, N. H. .... Friday, Oct. 19th
[illegible], N. H. .... Tuesday, Oct. 23d
North [illegible], N. H. .... Thursday, Oct. 25th
[illegible] Village, N. H. .... Sunday, Oct. 28th
Will visit other places, if desired, provided I can know in season. Direct to me at Nashua, N. H. Also, if these appointments conflict with others, or brethren wish to change, address me at Nashua, N. H.
William H. Pile.

West Stafford, (Bro. Spellman's) .... evening, Oct. 6th
Square Pond .... Sunday, Oct. 7th
(Bro. Morgan proposes to carry me down.)
E. Owen.

Pawling, N. Y., Saturday evening, and Sunday, Oct. 6th and 7th.
Maryall, Ct., (at the house of Bro. Beers) .... Oct. 13th
Baptism same day.
Samuel Curry.

South Atkinson .... Sunday, Oct. 7th
North Searsport .... Sunday, Oct. 14th
Ellenwood's Corner .... Sunday, Oct. 21st
Surry, North Bend .... Sunday, Oct. 28th
Thomas Smith.

Pleasant Valley, Ct. .... Sunday, Oct. 7th
Hadlyme, Ct., (where Bro. Mason may appoint), Monday evening, Oct. 8th.
North Canton, Ct. .... Tuesday evening, Oct. 9th
Wallingford-Farms, Ct. .... Sunday, Oct. 14th
Morris, Ct. .... Sunday, Oct. 21st
Will spend the rest of the week in Morris and New Preston, as the brethren may arrange.
B. Hitchcock.

Carlton .... Oct. 14th, at 10½ A. M.
West Barre .... Oct. 21st, at 10½ A. M.
C. F. Sweet.

Wm. M. Ingham .... Friday evening, Sept. 28th
John G. Hook .... Sunday, Sept. 30th

Hartford, Ct.
B. St. John .... Sunday, Oct. 7th

Portsmouth, N. H.
J. Couch .... Oct. 7th
B. Woodside .... Oct. 21st
J. G. Smith .... Oct. 28th

Springfield, Mass. .... Oct. 21st and 28th
H. L. Hastings.

Worcester, Mass. .... through the month of Oct.
All letters and communications addressed to me after the first of October, may be sent to Worcester, Mass.
E. Williams.

West Deerfield, N. H., (school-house), Sunday, Oct. 7th, 10 o'clock, A. M.
Birch school-house, South Road, at 2 o'clock P. M.
Will Bro. Jesse Smith meet me there?
Enoch Morrill.

Truro, Cape Cod .... Sundays, Sept. 30th and Oct. 7th
New Bedford .... Tuesday evening, Oct. 9th
Fair Haven, Mass. .... Wednesday evening, Oct. 10th
Plymouth, Mass. .... Thursday evening, Oct. 11th
West Abington, Mass. .... Oct. 14th
Wm. M. Ingham.

Laneville, Ct. .... Sunday, Oct. 7th
Will remain in this vicinity two or three days and hold meetings as the brethren may arrange.
Wm. H. Fisher.

West Abington, Mass. .... Oct. 21st
South Reading, Mass. .... Sunday, Oct. 28th
C. C. Ramsay.

South Norfolk, (as Bro. Tibbal's may appoint), Sunday, Oct. 7th.
Wrightsville .... Sunday, Oct. 21st
Lovely Street .... Sunday, Oct. 28th
Wm. J. Ripley.

Lynn, Mass. .... Lord's day, Oct. 14th
Geo. W. Brown, (of Elliot, Me.)

Stanstead, North west .... Oct. 2d
Libby's Mills, Stanstead .... Oct. 3d
Waycille, Barnston .... Oct. 4th, 5th, 6th and until and over Sunday, Oct. 7th.
East Farnham, (Bull school-house) .... Oct. 8th
Week day appointments at 7 P. M.
Chas. P. Dow.

Castle Rock, Oct. 5th, 6th, and over Sunday, as Bro. Fellows may arrange.
Lexington, Oct. 11th, 12th, 13th, and over Sunday, as Bro. Holmes may arrange.
Near Cleveland, Lasreer Co., Oct. 18th to the 18th, as Bro. Scott may arrange.
Ottawa .... Oct. 19th, 20th, and over Sunday
Wm. J. Burrell.

Vernon, Vt., Friday and Saturday evenings, Oct. 5th and 6th, and over the following Sunday. Will some one meet me at the North Vernon Depot, Friday, the first train from White River Junction?
Chicopee Falls, Mass., Tuesday and Wednesday evenings, Oct. 9th and 10th.
Springfield, Mass., Thursday and Friday evenings, Oct. 11th and 12th.
Warehousepoint, Ct .... Sunday, Oct. 14th
Will some one meet me at the Depot, Saturday, first train from Springfield?
Southbridge, Mass. (Town Hall) .... Sunday, Oct. 21st
Holliston, Mass. .... Sunday, Oct. 28th
A. Simpson.

Springfield, Mass. .... Oct. 7th
London Ridge, N. H. .... Oct. 11th, and over Sunday
Bristol, N. H. .... Oct. 14th
Canaan, N. H. .... Oct. 16th
Hartland, Vt. .... Oct. 17th
Canaan, N. H. .... Oct. 21st
Bristol, N. H. .... Oct. 22d
Holderness, N. H., (Burleigh school-house) .... Oct. 23d
Meredith, N. H. .... Oct. 24th
Melvin Village, N. H. .... Oct. 25th
Wolfborough, (Furber school-house) .... Oct. 28th
A. Ross.

Head-of-the-River, Mass .... Oct. 7th
Fairhaven, Mass .... Oct. 7th, *in the evening.*
Mattapoisett .... Oct. 8th
Tremont .... Oct. 9th
Carver .... Oct. 10th
Plymouth .... Oct. 11th
South Reading .... Oct. 14th
Springfield .... Oct. 19th
Hartford, Ct. .... Oct. 21st
West Haven, Ct. .... Oct. 24th and 25th
New York, Cooper Institute, Oct. 28th—24th Street in the evening.
New Britain .... Nov. 4th
Hartford, Ct. .... Nov. 11th
Warehouse Point .... Nov. 18th
J. S. White.

Abington, Ct .... Sunday, Oct 7th
South District, (one mile south of Abington Corners), Ct., Sunday, at 4 o'clock P. M.
Brimfield, Mass .... Monday evening, Oct. 8th
North Dana, Mass. .... Tuesday evening, Oct. 9th
Greenfield, Mass., (as Bro. Spear may arrange), Wednesday, Oct. 10th.
Charlemont, Mass., (at Bro. M. A. Hicks) .... Oct. 11th
North Adams, Mass .... Friday, Oct. 12th
Pittstown, N. Y., at 10½ A. M. .... Sunday, Oct. 14th
West Hoosick, N. Y., at 2 P. M. .... Sunday, Oct. 14th
Hebron, N. Y. .... Tuesday evening, Oct. 16th
Poultney, Vt. .... Wednesday evening, Oct. 17th
Low Hampton, N. Y. .... Thursday evening, Oct. 18th
Addison, Vt. .... Sunday, Oct. 21st
H. F. Carpenter.

New Haven, Ct .... Sunday, Oct. 7th
Wallingford, Ct. .... evening, Oct. 10th
Some one meet me at depot middle train up.
New Britain, Ct .... evenings, Oct. 11th and 12th
Hartford, Ct .... Sunday, Oct. 14th
Springfield, Mass., (Barnes' Block) .... evening, Oct. 16th
Palmer Depot, (as O. P. Allen may arrange), evening, Oct. 17th.
Worcester, Mass .... evening, Oct. 18th
Bath, Me .... Sunday, Oct. 21st
Hallowell .... Thursday evening, Oct. 25th and over the following Sunday.
If these appointments conflict with previous arrangements, brethren will inform me by letter, addressed to New Haven, Ct.
S. W. Bishop.

Newhampton, (at Ezekiel Pike's) .... Oct. 7th
Joseph Kimball.

Brimfield .... Oct. 13th and 14th
Geo. A. Streeter.

Rutland, Vt. .... Sunday, Oct. 7th
O. W. Stetson.

Lewiston, Me .... Oct. 7th
J. A. Libby.

Vernon, Vt. .... Oct. 14th
S. Cook.

Cranston, R. I., (Pippin Orchard school-house), Sunday, Oct. 7th.
Spragueville, Smithfield, R. I. .... Oct. 14th
B. Roberts.

Pleasant Valley, Ct. .... Sunday, Oct. 14th
S. Brazer.

Schoodac .... Sunday, Oct. 7th
Warner Gore .... Monday and Tuesday evenings, Oct. 8th and 9th.
Bradford .... Thursday evening, Oct. 11th and over the following Sunday.
John H. Dadmun.

Portland, Sunday, Oct. 7th, if there are no conflicting appointments; if there are, please write me immediately to Wells, Me.
Yarmouth .... Tuesday evening, Oct. 9th
L. C. McKinstry.

West Abington, Mass .... Sunday, Oct. 7th
W. C. Stone.

Lee, N. H. .... Sunday, Oct. 21st
J. G. Smith.

Ratlum .... Sunday, Oct. 7th
Cheshire Street .... Oct. 14th
S. Woodruff.

Sandisfield .... Sunday, Oct. 7th
Cold Spring .... Sunday, Oct. 14th
Geo. L. Temple.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.
F. A. Baker.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
R. Bellows.

South Casco, Me., Thursday evening, Oct. 4th, and over the Sabbath. Will some one meet me at New Gloucester depot 4 P. M. train?
Bath, Me. .... Friday, Oct. 12th and over the Sabbath.
H. Munger.

Business.

TO CORRESPONDENTS.

Bro. H. A. Brown—I am not able to answer your inquiry.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 574. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is less than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness, if less than 26 weeks, charge five cents; if more than 26 weeks, six cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—S. Gladden 604, J. G. Kelly 626, S. W. How 566, J Downing 572, S M Turner 541.

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For the World's Crisis.

CORRECTIONS.

BRO. GRANT:—I have just received a few lines from Bro. Munger, pointing out some corrections he wishes made in his tract,—"Gentile Infidelity," etc., which he wishes you to have inserted in the next number of the Crisis. The reason of this request is, because there is now a large edition of the tract for sale in the Crisis office; and inasmuch as it will be some time before another edition will be printed, this is his only means of pointing out the misprints, which do not rightly convey the ideas he had in his mind when he wrote the tract. The corrections are as follows:

On page 16, line 26, instead of "This king refused eighty-four millions of specie *to* Pythias the Lydian," it should read, "This king refused to receive eighty-four millions of specie from Pythias the Lydian."

Then on page 18, line 31, instead of "the wicked are not to *understood*," it should read, "the wicked are not to understand," etc.

Same page, line 34, "understood" should also read "understand," etc.

Then on same page, line 36, the word "understand" should be "understood."

On page 21, lines 29, 30, instead of "Hence that was the generation that was not to pass away until all these things be fulfilled;" it should read, "Hence that generation suffered the curses which Jesus declared should not pass away until all these things shall be fulfilled," etc.

On page 22, line 35, instead of "The signs have been, and are now visibly being fulfilled," it should read, "The signs have been, and will be so visibly fulfilled," etc.

On page 25, line 10, instead of "Now that we have passed the time of the end," it should read, "Now that we are in the time of the end," etc.

On page 29, last line, "*present* desire" should have been "*fervent* desire."

I have read this tract with interest, and think Bro. Munger has produced a tract that ought to be brought extensively before the people. For the happy manner in which he illustrates several important points in the doctrines, as taught by Jesus Christ, and his apostles, together with the signs of the times, is well calculated to give important light in that direction. Therefore I deem it a timely publication, worthy of a large circulation.

JNO. P. BELT.

Boston, Sept. 27th, 1866.

Correspondence.

From Sr. M. M. Weaver.

DEAR FRIENDS:—My heart has been made to rejoice since my return from campmeeting, by the witnesses that I have seen stand up for Jesus. O how exceeding sweet do the testimonies of these dear ones sound to me, after being deprived of the privilege of meeting where pilgrims assemble to "exhort one another, and so much the more as" they "see the day approaching."

Some months ago, I think the Lord directed me to mention through the Crisis the cause of truth in Westfield; and in response, Bro. H. Rockwell came among us. He is an old man of seventy-two years; and has had an interesting experience in the things of God. He was the first man that our beloved editor, Bro. Grant, ever heard preach, and also administered the ordinance of baptism to Bro. and Sr. S. O. Mathewson,—all while in the Methodist connection. Bro. Mathewson was subsequently instrumental in leading father Rockwell into the truth concerning man in death.

Well, the few truth-lovers, who have attended our meetings, unite in thanking the Lord that Bro. R. came among us. He has proved "a workman that needeth not to be ashamed," and we have seen one Bro. who has had his harp hung on the willows, wake the glad notes of the gospel again. Praise the good Lord for this blessed beginning.

Now, we do not want this little torchlight to die out, so long as time lasteth. And if any of God's servants feel *sent* this way, and can be small enough to break bread to a *few* hungry souls, we bid you welcome, male or female, black or white. The spirit of the living God has been with us; and every soul present has acknowledged its presence. I do believe this *might* be a "*drop* before a more plentiful *shower*," if laborers would come in the order of God.

Time is short. How important that we each examine ourselves, and see if every duty has been done between man and man. O, I feel that a clean sweep must be made of all hardness, all bitterness, and that old grudges must be burned out of the heart by the spirit of love. These duties must be attended to *before* the judgment; else, in that day, the Lord will say, "I never knew you." I do praise God for the possibility of *loving our enemies*, and praying for those that despitefully use us and persecute us. Praise God for overcoming grace.

In a little while, our troubles will be ended forever, and we be resting from our labors, where tears never flow and death never enters. O the bleeding hearts bereft of earthly friends, how joyful that hour, when death delivers his captors. Lord, hasten the time. Amen.

Yours in the gospel,

MARIA MATHEWS WEAVER.

Westfield, Mass.

BRO. HENRY PRATT, writes from the Rochester City Hospital:—

"After leaving the camp at Wilbraham, where I almost forgot all my afflictions, I went to Hartford, and had a good time with the brethren. Thence to New York, where all hearts seemed to beat in unison at our meeting in Cooper Institute. I never got hoarse preaching in New York, whether at the Institute or Twenty-fourth street. God bless the dear brethren in New York is my prayer.

ALBANY. Here I met with the old soldiers of the cross, who seem always to obey the new commandment, "Love one another."

SUSPENSION BRIDGE. Here I met with Bro. R. V. Lyon, at his home, who with me started in the service of God forty-one years ago. We spent our school days in boyhood together in the service of God. While other scholars played, we prayed, and now in the end of time we meet again to praise and pray. I regret that the brethren West are not fully apprised of the fact, that his integrity and christian character suffered not in the least, in the mind of the court, or disinterested spectators, in the judicial trial with his former wife. My own brother, with others of strict integrity, will ever attest to this fact. This is due to Bro. Lyon as well as to those who have been misinformed in this matter.

QUARTERLY CONFERENCE. We were permitted to meet with our brethren in this conference at Darien, and although we held different views on some points, harmony prevailed, and the near coming of Christ seemed the one all-absorbing theme. The book of Revelation has not had that attention in the West that its truths demand. There is a blessing attending the understanding of this book, that needs to be felt to be appreciated. "Blessed is he that readeth."

Brethren came several hundred miles to this meeting, and it was thought to be the best meeting they have ever had. People are hungering for the evidence of Jesus' coming. It seems almost like the famine for the word. How startling the proposed arrangement to make Napoleon the vicar of the Pope—really the vicar, or substitute of Christ! and yet it is just what we have long expected—the antichrist of Scripture—the wonder-doomed power going to perdition."

From Bro. C. F. Sweet.

BRO. GRANT:—I very much like, yes, *highly* approve, the tenor and spirit of your remarks in the Crisis of Sept. 19th, headed "A NEW VOLUME," relative to greater forbearance and unfeigned love among us as a people. My heart at times, of late, has almost sunk within me to witness the prevailing want of that very principle; yes, even in our *ministers*. If a brother is known to differ in some doctrinal point, no matter how *conscientiously*, and speaks of it, no matter how cautiously, and with kindly feelings and words, towards those differing from him; yet, altho' to all appearance when present, all is forbearance and love, when absent, the unbridled tongue utters *bitter* words, and *evil speaking*, charging the innocent with "sowing discord." Now are such things right? are they as they should be? will they help to build up the bleeding cause of Christ? or, rather, are they not subservient to the cause of Satan, making division among honest souls, who love the truth.

Well, if any wish to revile me because I do not see as they do, they can do so, and I will pray the Lord to give me sufficient grace that I may not revile them in retaliation; but with meekness commit my cause to him who will soon judge righteously between us all.

O God, grant us thy assistance, that we may keep the new commandment (John 13: 34), to "*love one another*," is my most heartfelt prayer.

C. F. SWEET.

From Bro. A. D. Wilkinson.

BRO. GRANT:—The Lord has said, "Go and labor in my vineyard. This I am trying to do. Although I am alone, yet I trust in God. He has said that one shall chase a thousand, and two shall put ten thousand to flight. I have faith in God, for he has said that "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." My one desire is this, that the scales of tradition may fall from the eyes of professors of religion, and let the true light shine in their hearts.

I have scattered those tracts you sent me broadcast through this neighborhood. There are many here that are very much interested in them. I think some of the seed is sown in good ground. I am trying to clear the rubbish out of the way for some of God's ministers to put in the gospel plow, and break up the fallow ground. Who will come and preach the kingdom near at hand? We will do the best we can for you. Come over and help us.

A. D. WILKINSON.

Nankin, Mich.

From Bro. W. Nichols.

BRO. GRANT:—I have returned from the conference at Levant, Me. Brn. Dammon, York, Baker, and Leverton were there to preach the word. It was well attended in numbers, and the Spirit of the Lord was there to bless his people, and to give joy and gladness to all who submitted to his do his will. It was a blessed, heavenly time. It was truly a piece of the Wilbraham campmeeting, and God's people looked, acted and praised the Lord just as they did there. Bless the Lord. How my heart feels to bless him for such seasons of pentecostal rejoicings.

The meeting will be continued, and we want the prayers of all who love the Lord, that the fire of God's love, that has been kindled in Maine, may burn until those who have fallen, through the devices of false teachers, may stand on their feet again, and that sinners may turn to the Lord, and find, of a truth, that his mercy endureth forever." Yours truly,

N. Searsport, Me. WALTER NICHOLS.

For the World's Crisis.

REPORT OF THE CHRISTIAN CONFERENCE OF W. NEW YORK.

BRO. GRANT:—The fifth annual conference held with the church of God at Darien, Genesee Co., N. Y., being also "a quarterly meeting of the Christian Conference of Western New York," was held, according to notice, at the Baptist church, near Bro. B. C. Simonds', Sept. 7th, and over the Lord's day following. The rain, however, broke up the meeting Friday evening.

Saturday, Sept., 8th, we met at 9½ A. M., for a social meeting, and had a glorious time. The meeting was opened by Bro. C. B. Turner, who made some very appropriate remarks, founded on John 17th, which were followed by cheering exhortations from the saints, who had come from the four points of the compass, from two to two hundred miles.

Eld. C. F. Sweet also read a letter of commendation in behalf of Bro. A. C. Newell, of Susquehanna, Pa., stating that he was present, and would offer himself for ordination. In view of this recommendation, the following resolution was presented to the conference by Eld. C. B. Turner, which was carried by a unanimous vote:

Resolved, That we receive Bro. Newell into this conference, as a co-laborer in the gospel, and a fit member for ordination.

Two o'clock P. M., preaching by Eld. C. H. Williams, from Heb. 2: 1.

Met again at 6½ P. M., for a social meeting. Had another glorious time. It seemed as though the brethren and sisters were all alive with the hope of soon seeing Jesus. Truly, this *is* a "*lively* hope." Preaching at 7½ P. M. by the writer, from Isa. 32: 1.

Sunday, Sept. 9th, met again at 9½ A. M., for social meeting. Interest still on the increase, if possible. Preaching at 10½ by Eld. H. Pratt, of Springfield, Mass., from Rev. 17. It was a very able and impressive discourse, in which he showed that the end of the present dispensation is near.

Preaching again at 2½ P. M., by Eld. C. B. Turner, from 1 Cor. 6: 20, showing the "necessity, nature, and result" of the atonement. After the sermon, we came around the table of the Lord, to commemorate the death and suffering of our dear Redeemer.

Met again at 6½ P. M., for a social meeting. Preaching at 7½ by Bro. H. Pratt, on the battle of the great day of God Almighty; after which the ordination of Bro. A. C. Newell took place.

The ordained preaching brethren at this conference were, Elds. C. F. Sweet, C. B. Turner, H. Pratt, C. W. Low, B. P. Stevens, C. H. Williams, J. Blain, J. W. Taylor, M. Miles, McWilliams and Colegrove. Unordained, A. C. Newell, J. Allen, and D. Cogswell.

It was said by many that this conference was the best ever held in the State. Although conflicting elements were present, which we must expect at such a gathering, yet it could be truly said, "The unity of the Spirit" was kept "in the bond of peace." We parted with the hope of soon meeting in our Eden home.

"From Burmah's shores, from Afric's strand,
From India's burning plain;
From Europe, from Columbia's land,
We hope to meet again.

No lingering look, no parting sigh,
Our future meeting knows;
There friendship beams from every eye,
And hope immortal grows."

J. W. TAYLOR, Sec'y *pro tem.*

Chatham Valley, Pa.

For the World's Crisis.

WANTED.

Some one to give me the man's name and address, who offered to send a receipt to cure consumption for one dollar. It was published some time since in the Crisis. Send through the Crisis, or to me, and oblige your brother,

PETER S. W. DEYO.

Strawberry Point, Iowa.

Summary of News.

FOREIGN.

Per Steamer.

The Eastern question again claims considerable attention. Continental journals state that it is no longer the insurrection in Candia alone which causes uneasiness to the Porte, but that movements are beginning in Eperius and the islands of Chios and Cyprus.

The mortality from famine in India continued unabated.

Advices by the City of London indicate much damage to the crops throughout England owing to the wet weather. Similar reports come from France and Germany, where the crops also are short. The harvest in Russia, however, has been abundant, and heavy orders for grain have been sent there.

The number of deaths from cholera in London had greatly diminished. The disease still prevails in various parts of England.

The 15th of September was the second anniversary of the Paris Convention for the evacuation of Rome, and the London *Times* says it is understood that the evacuation will be completed by Dec 9th. Meanwhile the so-called Franco-Pontifical legion, 1200 men, was to embark on the 13th, at Antibes, for Civita Vecchia, on board a French steamer. As the General in command at Rome objects to his French troops being brought into contact with these new Pope's soldiers, the legion would be sent to Viterbo, in spite of strong remonstrances from that place.

Cable Dispatches.

Berlin, Sept. 19. The abdication of Ludwig, King of Bavaria, is now regarded certain.

Trieste, Sept. 19. A great battle has been fought in the Island of Candia between the Turks and insurrectionists. The Turks were the victors.

London, Sept. 26. Some troops are to be sent to Canada. The steamer Hansa has been engaged to take about one thousand.

Rome, Sept. 27. The Empress is here on a visit to the Pope.

DOMESTIC.

New York, Sept. 26. The *Tribune's* Leavenworth dispatch of the 25th says information from Forts Laramie and Reno and Big Horn river states that 150 whites were killed by the Indians. The road from Laramie to Powder river is filled with the graves of the murdered men. A whole train was murdered on the Big Horn river. Numbers of men and women have also been killed. The Indians have become emboldened by unchecked success and defy the military. Red Cloud, the principal Chief at the Laramie peace treaty, has taken the war path. A band of Arapahoes attacked another train on the Big Horn, killed seven men, stole all the stock and compelled the people to stop traveling.

Scouts from Fort Reno report that the Sioux and Cheyennes attacked that post and carried away all their stock.

Reports state that a train of 250 wagons on the road fought the Sioux and Cheyennes all the way from Fort Laramie to Reno, losing twenty-two men killed and a great deal of stock.

Thirty-nine men had been killed on the Big Horn river. The Indians are well armed and equipped.

Fort Laramie, Sept. 26. Advices received to-day from Fort Philip Kearney states that the Indians are very troublesome, stealing stock and attacking small parties. On the 12th they captured a government herd of mules and wounded two of the guard. On the 14th Private Johnson and Ridgeway Glover, an artist for Frank Leslie's paper, were killed and badly mutilated. They attempted to capture the pickets near the Fort, but were driven off with the loss of two killed.

Two men of Bailey's mining party, while hunting, were killed after severe loss to the Indians.

Reports from Fort Smith, Dokota, state that there are five hundred lodges of Sioux Indians in Tongue River Valley, all hostile. They are determined that the new road to Montana shall not be traveled.

Government stock was stolen at Platt Bridge, Dakota, to-day.

New York, Sept. 25. The *Tribune's* special New Orleans dispatch of the 24th states that a detachment of troops, under command of Capt. Tripper, were fired upon by an Arkansian, who was not aware the war was over.

Official information received from Benham, Texas, shows that place to be in a state of insurrection. The citizens are all armed, and patrol the streets to prevent the soldiers from coming into the town. The mayor or Sheriff is reported to have telegraphed to the Adjutant General of the State to know how many men he could furnish to drive the Yankees off. A reply is said to have been received offering 500 well men, and more if necessary. The officer in command of the detachment of U. S. troops, numbering about 60 men, has intrenched and otherwise fortified his position. After receiving a large supply of ammunition from Galveston he expressed confidence in being able to withstand an attack.

Gen. Sheridan left for the scene of action this morning.

New York, Sept. 25. A Toronto special of yesterday says orders have been given to the whole force of the city to muster at given points on the first alarm of fire, to be accoutered with forty rounds of ball cartridges. An attempt to burn or capture the city is feared. Large quantities of military stores, including ambulances, are arriving here. The regular troops and volunteers are continually moving hither and thither. A yacht was seized today, and her crew of three men arrested on suspicion of being Fenians. A small quantity of ammunition was found on board.

An Ottawa (C. W.) dispatch says Cabinet meetings of the Canadian government are being held daily in Quebec, the subject discussed being the military condition of the province, the confederation, and failure of the of Upper Canada.

Much insecurity is felt in financial circles. The Fenians are said to be assembling for an invasion at Higate. Large quantities of military stores are being received at Toronto and Montreal, and sent to the western portion of the province.

Toronto, C. W., Sept. 27. Several regiments both of regulars and volunteers have been ordered into camp at St. Johns, near the Vermont line. All government employes in the different departments have been enrolled into the civil service regiment. The General Orders issued will be carried into effect in event of the volunteer militia being called out.

New York, Sept. 27. A Troy dispatch of the 26th says cholera has broken out with fearful violence in the vicinity of North Adams, Mass. There have been eight cases and five deaths, within 22 hours. The following deaths have occurred at Brigsville, a factory village located 1½ miles north of North Adams, and numbering about 150 inhabitants. A girl named Guilland, George Mogul, two boys named Goiks, and Mr. Brown. Two cases in North Adams, Miss Brochett and Miss Buckly, have nearly recovered. One case at Blackinton is also recovering.

Ogdensburg, N. Y., Sept. 25. It is reported upon good authority that a large number of Fenians are concentrating in Northern Vermont for a raid upon Canada. Considerable excitement exists in those counties which border on the Canadian line.

New York, Sept. 26. The *Herald* publishes a secret treaty between Brazil, Buenos Ayres and Uruguay to overthrow the present legal authority in Paraguay and destroy the sovereignty, independence and integrity of that country. Bolivia, Peru and Chili have been aroused by the act to an indignant protest.

The Halifax *Arcadian Recorder* understands that instructions came out in the last packet from England to the Imperial authorities at Halifax to push forward the work on the fortifications around and about Halifax with all possible dispatch.

FROM SOUTH AMERICA.—New York, Sept. 20. The steamer North America brings Rio Janeiro papers to Aug. 25.

Advices from the Platte report fighting of a most stubborn and sanguinary character on the 16th and 18th of July, causing a loss of 4200 in killed and wounded to the Allied armies an approximate amount to the Paraguayan army, the latter fighting chiefly in intrenchments, and consequently losing less. The affair arose from the determination of the Allies to dislodge the Paraguayans from a position they were fortifying on a hill, which would have enabled them to endanger the Allied left and rear. The Paraguayans were surprised and driven out at daybreak of the 16th by a brigade of Brazilians, after a short fight. The victors then advanced to assault the Paraguayan works in the rear, but were received with such force that they were obliged to abandon the attempt and confine themselves to the defense of the work they had taken. This was successfully done, notwithstanding two fierce attacks by the Paraguayans and the storm of missiles poured on the ground, but the victors suffered a considerable loss, and the troops under fire were relieved several times during the day.

The Paraguayans continued up to the 18th to send down torpedoes, and on the 14th and 15th explosions occurred so near the leading vessel of the Allied fleet as to shake her severely. A boat was blown up and eight persons killed.

The second Brazilian army, 9000 strong, under Ponto Alegere, had been incorporated with the Allied forces. Two or three thousand convalescents had also joined.

Notices.

To Brethren in Conn.

The cause of God seems to demand that a conference be held in Central or Western Conn. After prayer and consultation, it is decided that such a conference be held in Yalesville, Ct., to commence either the 18th or 24th of Oct. At which time the new Advent chapel will be dedicated. Full particulars as to the exact time, etc., next week. Yalesville is situated on the Hartford and New Haven R. R., thirteen miles from N. H., and about fifteen from Hartford. We hope the Brn. and Srs. will make an extra effort to attend this meeting, as it is expected then to organize a permanent conference to meet in different localities until the Lord comes.

B. HITCHCOCK.
W. H. FISHER.

Conference at Corinna Mills.

There will be a conference at Corinna Mills, Me., to commence Oct. 10th, at evening, and continue over Lord's day. Bro. Charles Goodrich, Bro. Whitehead, and others, are expected to preach. We hope brethren living in adjacent towns will be interested in this meeting. Come, dear brethren, and labor for the salvation of souls. Call on Bro. Daniel G. Smith, Benj. More, and I. Dammon.

In behalf of the brethren, I. DAMMON.

Dedication.

At Knowlesville, Orleans Co., N. Y., commencing Saturday, Oct. 6th, at 10½ o'clock, and continue over the following Sunday. Let there be a good turnout of brothers and sisters from the surrounding country. Come prepared to work for the Lord, for the Lord is doing a good work in this place, and the brethren have built a comfortable house of worship. Bro. H. Pratt will help preach the word.

C. B. TURNER.

Notice.

All preaching brethren wishing to come to Danbury, N. H., to hold meetings, will please come on the day that we do not have stated meetings. Our meetings continue regularly, at F. S. Ransom's, every other Sabbath, Sept. 9th, Sept. 23d, and so on. All are invited.

F. S. RANSOM,
I. KNOWLTON.

Notice.

I wish to inform the friends who talked with me at the campmeeting with reference to visiting them, that my P. O. address will be, for two weeks, at Lawrence, Mass.

E. S. JENNINGS.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. G. Hook ....Sunday, Oct. 7th

Charlestown, (69 Main Street) ....Sunday, Oct. 3d at 10 o'clock A. M., and 3 and 7 P. M.
WM. C. THURMAN.

Hampton, N. H., at the Town Hall, Wednerday evening, Oct. 3d, every evening through the week, and the following Lord's day.

Woodstock, N. B. ....Oct. 14th
Attend to the discussion the following week.
MILES GRANT.

CONCORD, N. H.
(Corner of Green and Center Streets.)
J. W. White ....Oct. 7th and 14th
W. Sutherland ....Oct. 21st

Lynn ....Sunday, Oct. 7th
Portsmouth, N. H. ....evening, Oct. 8th
Kennebunk, Me. ....evenings, Oct. 9th and 10th
Corinna, Me. ....Oct. 11th
and over the following Lord's day.
Bro. Whitehead, of Wallingford, Ct., who is not a preacher, but a man much given to exhortation and prayer, will be with me, if the Lord will.
Casco and Poland, Me., (as Bro. J. A. Libby may arrange), Sundays, Oct. 21st and 28th.
C. GOODRICH.

Clinton, Ct. ....Sunday, Oct. 7th
O. D. WOODRUFF.

Holden, Mass. ....Sunday, Oct. 7th
Will Bro. Thomas meet me at No. 10½ Foster Street, Saturday, at 6½ o'clock?
J. N. SHERMAN.

Danielsonville, Ct. ....Sundays, Oct. 7th, 14th, and 21st
A. M. HIGGINS.

Haverhill ....Sundays, Oct. 7th and 14th
WM. SUTHERLAND.

CONCORD, N. H., (ANGELOS HALL.)
C. C. Ramsay ....Sunday, Oct. 7th
Sr. E. S. Sennings ....Sunday, Oct. 14th
C. C. Stevens ....Sunday, Oct. 21st

Natick, Mass. ....Sunday, Oct. 14th
C. C. RAMSAY.

Manchester, N. H. ....Sunday, Oct. 7th
Lawrence, Mass., (Templar's Hall) ....Sunday, Oct. 14th
Nashua, N. H. ....Sunday, Oct. 21st
C. RICHARDSON.

Gilford, (in Bro. Wilkinson's barn) ....Oct. 19th
N. GLIDDEN.

Springfield, Mass. ....Sunday, Nov. 4th
JAMES HEMENWAY.

Tremont, Mass., (where Bro. Benson may appoint), Monday evening, Oct. 8th.
Lynn ....Friday evening, Oct. 12th
WM. M. INGHAM.

Alton Corner, N. H. ....Saturday evening, Oct. 6th and over the Lord's day.
Parsonsfield, Me., (where Bro. John Moulton may appoint), Tuesday evening, Oct. 16th, and every evening through the week, and over the Lord's day.
J. PINKHAM.

Eagleville, Ct. ....Saturday evening, Oct. 6th and over the following Sabbath.
Square Pond, Ct. ....Sundays, Oct. 14th and 21st
P. S. BUTLER.

Exeter, N. H. ....Sunday, Oct. 7th
Will some one of the brethren meet me at the depot, on the arrival of the 5 o'clock train from Boston?
B. WOODBURY.

Ossipee, (Water Village) ....Oct. 7th
Moultonborough ....Saturday, P. M., Oct. 13th
Hodsdon school-house ....evening, Oct. 13th
Moultonborough Center ....Oct. 14th
Birch Interval, Tamworth ....Oct. 21st
Melvin Village ....Oct. 28th
T. W. PIPER.

North Greenwich, N. Y., Oct. 6th, and as much longer as the Lord will.
WM. J. BLANCHARD.

Providence, R. I. ....Sunday, Oct. 7th
Danielsonville, Ct. ....Tuesday eve., Oct. 9th
Hartford, Ct. ....Thursday eve., Oct. 11th
Yalesville, Ct. ....Friday eve., Oct. 12th
New Haven, Ct. ....Sunday, Oct. 14th
Nashua, N. H. ....Tuesday, Wed. and Thursday evenings, Oct. 16th, 17th, and 18th.
Manchester, N. H. ....Friday, Oct. 19th
Warner, Waterloo, N. H. ....Tuesday, Oct. 23d
North Sutton, N. H. ....Thursday, Oct. 25th
Lake Village, N. H. ....Sunday, Oct. 28th
Will visit other places, if desired, provided I can know in season. Direct to me at Nashua, N. H. Also, if these appointments conflict with others, or brethren wish to change, address me at Nashua, N. H.
WILLIAM N. PILE.

West Stafford, (Bro. Spellman's) ....evening, Oct. 6th
Square Pond ....Sunday, Oct. 7th
(Bro. Morgan proposes to carry me down.)
E. OWEN.

Pawling, N. Y., Saturday evening, and Sunday, Oct. 6th and 7th.
Maryall, Ct., (at the house of Bro. Beers) ....Oct. 13th
Baptism same day.
SAMUEL CURRY.

South Atkinson ....Sunday, Oct. 7th
North Searsport ....Sunday, Oct. 14th
Ellenwood's Corner ....Sunday, Oct. 21st
Surry, North Bend ....Sunday, Oct. 28th
THOMAS SMITH.

Pleasant Valley, Ct. ....Sunday, Oct. 7th
Rutland, Ct., (where Bro. Moses may appoint), Monday evening, Oct. 8th.
North Canton, Ct. ....Tuesday evening, Oct. 9th
Wallingford Farms, Ct. ....Sunday, Oct. 14th
Morris, Ct. ....Sunday, Oct. 21st
Will spend the rest of the week in Morris and New Preston, as the brethren may arrange.
B. HITCHCOCK.

Carlton ....Oct. 14th, at 10½ A. M.
West Barre ....Oct. 21st, at 10½ A. M.
C. F. SWEET.

Wm. M. Ingham ....Friday evening, Sept. 28th
John G. Hook ....Sunday, Sept. 30th

HARTFORD, CT.
B. St. John ....Sunday, Oct. 7th

PORTSMOUTH, N. H.
J. Couch ....Oct. 7th
B. Woodside ....Oct. 21st
J. G. Smith ....Oct. 28th

Springfield, Mass. ....Oct. 21st and 28th
H. L. HASTINGS.

Worcester, Mass. ....through the month of Oct.
All letters and communications addressed to me after the first of October, may be sent to Worcester, Mass.
R. WILLIAMS.

West Deerfield, N. H., (school-house), Sunday, Oct. 7th, 10 o'clock, A. M.
Birch school-house, South Road, at 7 o'clock P. M.
Will Bro. Jesse Smith meet me there?
ENOCH MORRILL.

Truro, Cape Cod ....Sundays, Sept. 30th and Oct. 7th
New Bedford ....Tuesday evening, Oct. 9th
Fair Haven, Mass. ....Wednesday evening, Oct. 10th
Plymouth, Mass. ....Thursday evening, Oct. 11th
West Abington, Mass. ....Oct. 14th
WM. M. INGHAM.

Lanesville, Ct. ....Sunday, Oct. 7th
Will remain in this vicinity two or three days and hold meetings as the brethren may arrange
WM. H. FISHER.

West Abington, Mass. ....Oct. 21st
South Reading, Mass. ....Sunday, Oct. 28th
C. C. RAMSAY.

South Norfolk, (as Bro. Tibbal's may appoint), Sunday, Oct. 7th.
Wrightville ....Sunday, Oct. 21st
Lovely Street ....Sunday, Oct. 29th
WM. J. RIPLEY.

Lynn, Mass. ....Lord's day, Oct. 14th
GEO. W. BROWN, (of Elliot, Me.)

Stanstead, North west ....Oct. 24
Libby's Mills, Stanstead ....Oct. 3d
Wayville, Barnston ....Oct. 4th, 5th, 6th and until and over Sunday, Oct. 7th.
East Farnham, (Bull school-house) ....Oct. 8th
Week day appointments at 7 P. M.
CHAS. P. DOW.

Castle Rock, Oct. 5th, 6th, and over Sunday, as Bro. Fellows may arrange.
Lexington, Oct. 11th, 12th, 13th, and over Sunday, as Bro. Holmes may arrange.
Near Cleaveland, Laseuer Co., Oct. 15th to the 18th, as Bro. Scott may arrange.
Ottawa ....Oct. 19th, 20th, and over Sunday
WM. J. BURSELL.

Vernon, Vt., Friday and Saturday evenings, Oct. 5th and 6th, and over the following Sunday. Will some one meet me at the North Vernon Depot, Friday, the first train from White River Junction?
Chicopee Falls, Mass., Tuesday and Wednesday evenings, Oct. 9th and 10th.
Springfield, Mass., Thursday and Friday evenings, Oct. 11th and 12th.
Warehousepoint, Ct. ....Sunday, Oct. 14th
Will some one meet me at the Depot, Saturday, first train from Springfield?
Southbridge, Mass. (Town Hall) ....Sunday, Oct. 21st
Holliston, Mass. ....Sunday, Oct. 28th
A. SIMPSON.

Springfield, Mass. ....Oct. 7th
Loudon Ridge, N. H. ....Oct. 11th, and over Sunday
Bristol, N. H. ....Oct. 15th
Canaan, N. H. ....Oct. 16th
Hartland, Vt. ....Oct. 17th
Canaan, N. H. ....Oct. 21st
Bristol, N. H. ....Oct. 22d
Holderness, N. H., (Burleigh school-house) ....Oct. 23d
Meredith, N. H. ....Oct. 24th
Melvin Village, N. H. ....Oct. 25th
Wolfborough, (Furber school-house) ....Oct. 28th
A. ROSS.

Head-of-the-River, Mass ....Oct. 7th
Fairhaven, Mass ....Oct. 7th, *in the evening*.
Mattapoisett ....Oct. 8th
Tremont ....Oct. 9th
Carver ....Oct. 10th
Plymouth ....Oct. 11th
South Reading ....Oct. 14th
Springfield ....Oct. 19th
Hartford, Ct ....Oct. 21st
West Haven, Ct. ....Oct. 24th and 25th
New York, Cooper Institute, Oct. 28th—24th Street in the evening.
New Britain ....Nov. 4th
Hartford, Ct. ....Nov. 11th
Warehouse Point ....Nov. 18th
J. S. WHITE.

Abington, Ct ....Sunday, Oct. 7th
South District, (one mile south of Abington Corners), Ct., Sunday, at 4 o'clock P. M.
Brimfield, Mass ....Monday evening, Oct. 8th
North Dana, Mass. ....Tuesday evening, Oct. 9th
Greenfield, Mass., (as Bro. Spear may arrange), Wednesday, Oct. 10th.
Charlemont, Mass., (at Bro. M. A. Hicks) ....Oct. 11th
North Adams, Mass ....Friday, Oct. 12th
Pittstown, N. Y., at 10½ A. M. ....Sunday, Oct. 14th
West Hoosick, N. Y., at 2 P. M. ....Sunday, Oct. 14th
Hebron, N. Y. ....Tuesday evening, Oct. 16th
Poultney, Vt. ....Wednesday evening, Oct. 17th
Low Hampton, N. Y. ....Thursday evening, Oct. 18th
Addison, Vt. ....Sunday, Oct. 21st
H. F. CARPENTER.

New Haven, Ct ....Sunday, Oct. 7th
Wallingford, Ct. ....evening, Oct. 10th
Some one meet me at depot middle train up.
New Britain, Ct ....evenings, Oct. 11th and 12th
Hartford, Ct. ....Sunday, Oct. 14th
Springfield, Mass., (Barnes' Block) ....evening, Oct. 16th
Palmer Depot, (as O. P. Allen may arrange), evening, Oct. 17th.
Worcester, Mass ....evening, Oct. 18th
Bath, Me. ....Sunday, Oct. 21st
Hallowell ....Thursday evening, Oct. 25th and over the following Sunday.
If these appointments conflict with previous arrangements, brethren will inform me by letter, addressed to New Haven, Ct.
S. W. BISHOP.

Newhampton, (at Ezekiel Pike's) ....Oct. 7th
JOSEPH KIMBALL.

Brimfield ....Oct. 13th and 14th
GEO. A. STREETER.

Rutland, Vt. ....Sunday, Oct. 7th
G. W. STETSON.

Lewiston, Me. ....Oct. 7th
J. A. LIBBY.

Vernon, Vt. ....Oct. 14th
S. COOK.

Cranston, R. I., (Pippin Orchard school-house), Sunday, Oct. 7th.
Spragueville, Smithfield, R. I. ....Oct. 14th
B. ROBERTS.

Pleasant Valley, Ct. ....Sunday, Oct. 14th
S. BRAKER.

Schoodac ....Sunday, Oct. 7th
Warner Gore ....Monday and Tuesday evenings, Oct. 8th and 9th.
Bradford ....Thursday evening, Oct. 11th and over the following Sunday.
JOHN H. DADMUN.

Portland, Sunday, Oct. 7th, if there are no conflicting appointments; if there are, please write me immediately to Wells, Me.
Yarmouth ....Tuesday evening, Oct. 9th
L. C. MCKINSTRY.

West Abington, Mass ....Sunday, Oct. 7th
W. C. STONE.

Lee, N. H. ....Sunday, Oct. 21st
J. G. SMITH.

Ratlum ....Sunday, Oct. 7th
Cheshire Street ....Oct. 14th
S. WOODRUFF.

Sandisfield ....Sunday, Oct. 7th
Cold Spring ....Sunday, Oct. 14th
GEO. L. TEEPLE.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

West Gloucester, R. I., the first and third Sundays in each month, at 10½ A. M., and 1½ P. M.
E. BELLOWS.

South Casco, Me., Thursday evening, Oct. 4th, and over the Sabbath. Will some one meet me at New Gloucester depot 4 P. M. train?
Bath, Me. ....Friday, Oct. 12th and over the Sabbath.
H. MUNGER.

Business.

TO CORRESPONDENTS.

Bro. H. A. Brown—I am not able to answer your inquiry.

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Jesus loves me, O I feel it,
Loves me with unchanging love;
To my heart he doth reveal it,
Peace descends from God above.

I love Jesus, O the fullness
Of the love for him I feel;
Language—words seem only dullness,
When my love I would reveal.

Precious Jesus, blessed Savior,
I am his, and he is mine;
Owned and blessed as his forever,
All for Christ I do resign.

He is coming, soon I'll meet him;
Soon he'll bring me to my home;
O my longing heart would greet him;
Come, Lord Jesus, quickly come.

East Roxbury, Vt. Anna E. McAllister.

For the World's Crisis.

BRO. J. PORTER'S VISIT TO SCOTLAND.

Bro. Grant:—As you are favored with so many "Wayside Notes," and "Notes by the Way," suffer me to drop a few words from the other side of the Atlantic. I left Quebec on the 14th of July, for Scotland, and landed at Glasgow on the 27th. From a message I sent to the captain on board, I was requested by him to preach to the crew and passengers on both Lord's days, when, no doubt, strange things were brought to their ears on the second coming of Christ, and his personal reign on the earth.

I found these doctrines to be as new to the people of Scotland as was Jesus and the resurrection at Athens. The same day that I landed, I took a train for Aberdeen, the place of my destination, one hundred and fifty-six miles through a country in the highest state of cultivation. On some farms there were not less than twenty acres of turnips. The railroad fences are thorn hedges, hundreds of miles long, planted in a row, so closely that a rabbit only might pass through. They are grown up about four feet high, and cropped with hedge shears. They are bushy, and pleasing to the eye. Within these hedges, and at every station (and these are numerous, as may be expected in a country of wealth and population), the ground around the building may be seen dressed off in the most tasteful style, ornamented with stones, and flowers of the rarest quality and most paradisaical in appearance; and sometimes the name of the station is either cut in the grass on the bank, or studded with stones of rare color. Upon inquiry, I was told that premiums were awarded to those who excelled. The roads are superior in smoothness, and the travel in velocity, to any thing I have seen in America; but the cars and management upon these roads are one hundred and fifty per cent. below par in this age of progress.

In the evening I arrived at the home of my brother and sister, whom I had not seen for the last thirty-four years. We were young men when we parted. When we met on the floor, for some moments we gazed upon each other in silence. The tear started, and the language of each heart was, Ah, how changed! After retracing past history, and talking over domestic affairs, as might be expected, it was not my least inquiry, if in this large city there were any of like precious faith with myself. My brother is an old stereotyped Methodist, whom I had gathered within the pale of Methodism fifty years since; but notwithstanding a strong epistolary correspondence, I had not, up to this time, been able to gather him out into a warmer clime, and under a more genial sun. I have since suspected that he was of opinion that an unpardonable sin would not be committed if he could keep me in the background in regard to a knowledge of my brethren, and seat me again in the Longacre chapel, where I had sat for many years. But his wife, a woman of more artless simplicity, put me on the track to a Mr. Mowatt, whom I shortly found to be one of the excellent of the earth, sound in the faith once delivered to the saints,—the state of the dead and end of the wicked, the coming of the Lord at hand, and the kingdom of God upon the earth, and the fulfillment of the promise to the literal seed of Abraham. They are cardinal doctrines with this body of believers. It was beyond my expectation to find such rare flowers in this northern region; but whatever eccentricities some may attribute to Dr. Thomas, this body, as well as a number more throughout Scotland, is indebted to his labors for light on revelation.

I next started for Stuartfield, a country village, twenty-seven miles north of Aberdeen, where I resided for the last three years previous to my leaving for America. Here I hired the village hall for two evenings, and put up and circulated printed notices for lectures in the evening. This day I attended a very large annual meeting of a branch of the Edinburgh Bible Society. Nine or ten Rev. gentlemen were present, who are going to put a Bible into the hand of every son of Adam, and the world is shortly to be flooded with righteousness. Well, thought I, here are nine or ten blind guides of the people, and if the blind lead the blind, both shall fall into the ditch. By permission, I spoke a few words, announced my meeting for the evening, and left. I took for my subject "the signs of the times among the nations of Europe," etc., and the coming of the day of the Lord right upon us. I had a good hearing from the heads of families and my old acquaintances.

Next day, I called upon the Congregational minister, and found him very much dissatisfied with my course. He asked what was to be my subject that evening, and said his prayer-meeting would be at the same hour, and that I had insulted the Rev. gentlemen yesterday by coming there to publish my meeting (he being one of the number). He then asked if I were not a "Thomasite"? No, sir, I am a Bibleite; but if I must take a name, which I had rather not, I am a Pre-millennial Adventist. His wife was present, and seemed desirous to know what that was, and so I told her that the coming of the Lord would be before the Millennium. He then brought up the never-to-be-forgotten odium against us in America, that we had *set times* for the coming of Christ, and had been disappointed; and as proof of our folly and ignorance, quoted that passage of Scripture found on the tongue of every school-boy in America, and said that we had furnished ourselves with "white robes" in which to go up to meet the Lord, and, as might be expected, got disappointed. Well, sir, we did get disappointed, but have not you and your brethren been equally so? Have not you, and thousands more of your brethren, [illegible] 1866 for the conversion of the world, and [illegible] than it did three hundred years ago? Look into the nations of Europe, and [illegible]

expectations, but you, sir, never; because you have not one solitary promise to that effect from Genesis to the amen of Revelations, but much to the contrary. And as for "*white robes*," just listen to me a moment. A Rev. gentleman who resides in the same village with me, who is in the pay and employ of the Sabbath School mission, and travels through Canada, at one of their anniversary meetings in Montreal, wishing to make a spread, and astonish his hearers by something marvellous, did so, not only at our expense, but what was worse, at the expense of truth, by telling about the people of some place in his travels, that were once called "The kingdom come," but now were called, "The devil's kingdom;" and that on a certain day the people put on their white robes to go up to meet the Lord in. It so happened that this Rev. gentleman's ebullition was published in the *Montreal Witness*, the organ of the body to which he belonged. I sat down and wrote an article, which was published in one of our county papers, giving the gentleman a fair chance to make money; pledging myself for the payment of $10, for every such case of a white robe he could substantiate; and that in case of failure, I should exact no other penalty than that he should enter his closet twice each day, for one week, and read two portions from his Bible, one from Psalms, "the slander shall be cut off;" the other from Revelations, "All liars shall have their part," etc. I have heard nothing from the author since.

The next attack of my inquisitor,—"Do you deny the immortality of the soul?" I don't know how he got hold of this, but my reply was, I do, sir, to all intents and purposes, as unscriptural, irrational, and big with the most fatal consequences to man, and the prolific root of all the religious error in the world, from Paganism to Popery, and from Popery to Protestantism; and I wonder how any man, or body of men, would dare to propagate a doctrine upon which the Scriptures were not only profoundly silent, but diametrically opposed; besides setting aside God's whole plan of redemption, as predicated upon the mortality of man.

By this time, my Rev. friend became rather crusty, and bluntly accused me of unsoundness on the atonement. I asked him, did he believe that Christ died? He said, Yes, the *human nature died*. Then, sir, you have a human sacrifice, and I have a divine; for I believe Paul when he says, "*Christ died*;" also Jesus to John in Patmos, "I am He that liveth and was dead; and, behold, I am alive forevermore." Temper now gave way, and as I was standing on the floor, he seemed inclined to show me the nearest road to the door, which he did without much ceremony. I told him on leaving, that I did not recollect of ever being treated before so uncourteously by any christian minister.

I next called upon all in the village of my former acquaintance, and conversed freely with them upon the cardinal doctrines of our christianity, and all had ears to hear and a heart to understand: and some that were sick and bowing down to the grave, were cheered beyond expectation, while I told them of a day not far in the future, when the Lord would change their poor, frail body, and fashion it like unto his glorious body.

My subject that evening, as might be supposed, was "the conversion of the world by the iron rod." I brought forward all the passages usually quoted to sustain the "fable," and exposed to view those who handle the word of God deceitfully. Those who failed to note them, called upon me next morning to be supplied with the list. O how I should like to sit down in this village, for at least three or four months, surrounded as it is by so many "masters in Israel." I prayed with a number, distributed some choice tracts, where I believed they would do good, leaving a good impression behind, I bid them farewell in the Lord, and so returned to Aberdeen.

My brother and sister, who are jealous over my every absent hour, had a message from Bro. Mowatt, requesting that I should speak in the Music Hall to the church and congregation at 10 o'clock A. M., on the approaching Lord's day. My brother, up to this time, had labored hard to recover me from my heresy, but was desirous to hear me speak in public, and accompanied me to the hall, when the Lord made me "to ride upon the high places of the earth." O I felt at home among an enlightened, instructed people, who could understand and appreciate the heaven-inspired truths of God's book; and I have always found it an easy task to labor among such. I was again announced for the afternoon. At the close of which I was surrounded by this loving people, and caressed as though I had come from the third heaven. I parted with them, not to meet again, but by the voice of the archangel, and the trump of God.

This was the first chance that my brother ever had of hearing his brother speak in public, or address a congregation; and on our return home, on entering the room, he dropped the following words on my ear: "John, I believe you have much truth on your side, and were you to stop in Aberdeen, you would raise a church. And now, if you feel able, I wish you would send me the Crisis." Hah! I had sent it to him a whole year, but, as he contined to *fight*, I served him as Paul did his brethren, and so I judged him unworthy, and took it from him, and turned the blessing into another quarter.

On the following Thursday I left for Glasgow, where I had promised to spend a few days, and do some business. Early on Sabbath morning, in company with a kind friend, I started in search of "a sect everywhere spoken against." I found two that had formerly been *one*, and better if they had remained so. I could not find out the doctrinal difference, for both held a dead man to be *dead*, and that all the wicked would God destroy. These These words were the answers of both parties to questions asked. I attended the lesser one in the forenoon, and the larger one in the afternoon. At the first place, the speaker was all Jew. When dismissed, I remarked to him that I thought his meetings were susceptible of improvement; and asked an example where any of the apostles spent two hours in discoursing upon the Jews. Now I, as much as any man, hold to the literal fulfillment of the unfulfilled prophecies to the natural seed of Abraham after the Lord comes; but I cannot feed and grow fat upon Jew for breakfast, dinner and supper.

In the afternoon, I met the other body, in [illegible] much larger; and as soon as I [illegible] judge, a [illegible]

they would tolerate a few remarks from a stranger. "Yes, yes," was the reply. I stepped out on to the floor, and shook out my feathers, which in some parts would have kindled a flame; but I have yet to learn how much it would take to make a Scotchman cry out "Allelujah," or move a muscle in the face. But the preservation of my life, and safe return to my home, were most earnestly prayed for, and male and female gathered round me as though I had come from Paradise. I parted with them to meet again on Canaan's happy shore.

The kindness and attention shown me by a gentleman and his lady, here in Glasgow, will long be remembered; and I can only wish them a recompense in the morning when a cup of cold water will meet its reward.

On the following Wednesday, Aug. 22d, I embarked for home, on board the St. George steamer. There were two other ministers present, one a Congregationalist and the other a Calvinist Baptist. On the first Sunday morning, at the close of church prayers, I asked permission to preach to the passengers and crew at 3 P. M. It was granted. On the second Sunday, I published for the same hour, but a few minutes before the time, the Dr. called upon me with a message from the Captain, saying he had no objection to my preaching, provided I did not bring up my "*peculiarities*." Reply, "Sir, tell the Captain that I have no peculiarities, but such as are common to the Scriptures; and that I had rather decline the appointment than to be trammeled by any man." There was a cause for all this. Those two Rev. gentlemen passengers were present last Lord's day, when I preached upon the inheritance of the saints; and their luminous orbits were crossed with a witness, and these were the spiritual advisers of the captain in this case. But being urged by some on board, I sent the following note to the cabin:

"Sir, I am at a loss to know what you mean in your message in regard to 'peculiarities.' I beg leave most respectfully to say, that I hold no 'peculiarities' but such as are sustained by prophets, apostles, and our Lord himself; and if any thing to the contrary, I shall stand open to correction. Your answer, sir, will oblige your sincere well wisher," etc.

In a few minutes after, the bell was rung for meeting by his order, and a steward to wait upon and supply the necessary appendages, and the cry was to preach on the deck, which I did for the first time, in the open air, to a large, attentive congregation. I did not fail in shewing up the "peculiarities" of Jesus, his apostles and prophets. Here my public efforts closed.

In the evening, we had a sermon from the Calvinist Baptist, in practical bearing good, but in doctrine bad. It was poisoned at the very core with Calvinism. Lorenzo Dow sprang up into life before me, with his brief but graphic description of this doctrine:—"You can and you can't; you shall and you shan't; you will and you won't; and you'll be damned if you do, and you'll be damned if you don't." Here God's revealed will is one thing, and his secret will another.

Some may think that God is slack concerning the promise of sending his Son again into our world; but when you enter these large cities in Great Britain, and in the streets, or thoroughfares, in the public walks, and pleasure grounds, you will, at this hour in the world's history, find men with uncovered heads, in the open day, surrounded by high and low, and at the top of their voices, warning men and women of the approaching storm, and crying, "Behold the Bridegroom cometh." Some of these I ran across, pressed into the crowd, stood up with them, and sanctioned their message.

The evening before I left Aberdeen, I saw newly posted up, large bills, by a lay gentleman, as Esq. was appended to his name, announcing lectures on the second coming of Christ, to be delivered in Bannaccord Hall, seats free. Eld. Grant, Nordeimer's Hall and Montreal came up to memory; but this was in the midst of a less paganized people. The rabble don't rule in these large cities. For here the announcement of the truth meets with no rowdyism. The civil power most rigidly protects every legal organization.

I gave away in Glasgow, Aberdeen, and Stuartfield, also on board the steamers, about four hundred tracts, highly doctrinal, and of choice selection; two hundred from Bro. J. Wilson, of Montreal, and some from Bro. G Smith. But Bro. Grant's liberal offer I was sorry I could not reach, having decided upon going only a few days before I started.

Danville, Sept. 10th, 1866. J. Porter.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER THIRTY.

TRANSLATION OF ELIJAH.

The period of Elijah's sojourn on the earth was fast drawing to a close. Even the last day had come, the day that was to witness his translation from this life to another. As the glory of the morning sun broke upon the walls of Gilgal, the two prophet friends—Elijah and Elisha—might have been seen wending their way over the rugged hills to Bethel, engaged in earnest discourse. Elisha had been requested to remain in Gilgal, but he could not consent to leave his old friend, while he abode on earth. He fain would remain with him, even till the summons from celestial realms called him away.

They journeyed on together, till they came to Bethel, where, ages before, Jacob beheld Jehovah in the visions of night. Then again Elijah sought to have Elisha remain, while he passed on to his change alone; but Elisha persisted still to continue the journey together. Then they bent their footsteps down the valley to Jericho, the city of palms. There the same request was made with the same result, and the two passed on to Jordan. The sons of the prophets at Jericho were also aware of the coming exodus of their friend from earth, and fifty of them stood afar off to witness the miracle. As the two prophets stood on the banks of Jordan, where, generations before, Joshua opened a pathway for the tribes to pass over on dry ground, Elijah wrapped his mantle together, and smote the rolling tide of Jordan. Its onward course was stayed by its magic touch, and rose in walls of billowy foam, leaving a dry path upon the pebbly river's bed for the favored ones of heaven to pass unharmed. As they touched the banks of the farther shore, the waters rolled on, with a wild roar over the recent pathway of the holy men. As they left the banks of the sacred stream, "Elijah said unto Elisha, Ask what I shall do for thee, before I be taken [illegible] And Elisha said, [illegible]

be upon me." And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

The morning hours had passed swiftly, as they journeyed, conversing of the eventful past; but here a feeling of solemnity came over them, as they neared the shadows of Nebo, the place of final separation; a separation of more than usual importance, not of friends intent on missions to distant lands, or of a separation by the hand of death; but while one was to remain and battle on with the long future of earthly trials, the other was soon to be summoned to the glories of the celestial spheres. Still they talked as they slowly walked on, but the past no longer occupied their hearts; the future, with its profound mysteries,—the future, with its glories, was their theme; and methinks a vision of the second Elijah and of Immanuel flitted across the sky of their inspiration, and gave them a glimpse of the new dispensation. Bathed in the joy-light of the far future, another light, glorious as the sun, blazed upon their path, as suddenly from the cerulean depths above "appeared a chariot of fire, and horses of fire." The angel horseman drove his fiery steeds with the swiftness of light, and snatched Elijah from the earth, and bore him to heaven on the breath of a whirlwind.

As Elisha beheld the sublime scene, "he cried, My father, my father, the chariot of Israel, and the horseman thereof." He gazed once more into the ether depths above to catch one more glimpse of his prophet father, but the blue curtain of heaven had closed over the swift passing pageant forever. The Lord had taken Elijah, as he had taken Enoch in the far ages past, to live on with unchanged vigor, while all the other sons of Adam went down to the shadows of the tomb.

The glory of the pageant was over, and Elisha felt the depth of his loneliness as he gathered up the mantle that fell from the departing prophet. As he wrapped its sacred folds around him, he felt the spirit of the departed come upon him, and, strengthened by its influence, he was nerved anew for the work before him; the holy work of a prophet of Israel. Slowly he retraced his steps to Jordan, pondering on the wonderful scene he had witnessed. Once more, and for the last time, Jordan obeyed a prophet's command, and opened a dry pathway through its midst. When he had passed, its waters rolled on as smoothly and placidly as though never magic wand, or mantle of warrior, or wrapper, had parted its flood. Thus another link was added to the golden chain of grand events which bind the past in one harmonious whole.

Palmer, Mass. Orrin P. Allen.

For the World's Crisis.

GOOD SUPPORT.

Bro. Grant:—I wish sometimes that our brethren in the ministry would never allude in the paper to a lack of support among the churches, while preaching the word. The sheep hear the shepherd's voice and follow him, and as they are enlightened, they do *right*. They make sacrifices, and love to; are ever ready to help after a "godly sort," as they are convinced it is duty. Such ones are among all the little churches; but often they may be poor, and in the minority, "for they are not all Israel, which are of Israel."

Now when preachers report a church as a whole, as not doing their duty pecuniarily, the sheep who always do their duty are included with the goats, and thus injustice is done them; for sheep never love to blow a trumpet when they do good works. Now is it not far better for the preacher to suffer in silence, rather than injure the sheep; and trust a little more in God? We ought not to get angry, because we cannot gather grapes from thorns, nor feel to curse such, but rather pity them, because such poor souls are only preparing themselves to be *fuel* in a little from this. Hebrews 6:8. Now the sheep and all the faithful watchmen (or shepherds) have the precious promises of the remainder of that same sixth chapter. Read also Heb. 10:32 to the end of the chapter. So we can afford to wait patiently to the coming of the Lord. O for more faith. Let us not, then, for the sake of hitting the tares injure the wheat, that must grow among them until the harvest. We may err we are aware suffer some roots of bitterness to spring up in our hearts, and it is possible for some preachers, ere they are aware, to become influenced by selfish or covetous feelings, as well as the lay members, unless they constantly watch.

I have had some experience, and have been in some places where the covetous element largely obtained, and sometimes would get so troubled that I, John, would write a *sharp* letter for the paper; but before I mailed it, Christ would get great *little* I under, and I would throw my billious effusions into the fire, and feel—O so peaceful and perhaps in the next place I went, if I did my duty faithfully, would find friends so liberal as to make me heartily ashamed of my lack of faith. I have had such experience the present year of both kinds. I have found many good friends in this region. God bless them, as I know he will. Praise the Lord.

But the sheep don't want *drones* among them, or hobby riders. They don't feel it *duty* to support *such* loafing. There is no time to lie in bed late mornings, and loll in rocking chairs during the day, feeding on rich food; but to be in good time for work, we must rise early; first of all pray; a good cold water bath is excellent for the body; eat plain food and moderately; pray much secretly; examine *self* closely; *watch* continually; and when you can, stay at one place some two or three weeks, so as to ascertain the spiritual state of the church, and the moral condition of the community. Visit all the families possible—not to gossip and feast and sleep, but make short calls as possible, and not neglect duty. Strengthen the weak, warn the unruly, instruct the ignorant and inquiring, exhort and entreat the sinner, comfort and pray with the sick and dying saints, heal divisions among the flock instead of making them; thus proving one's self no "hireling." Carry tracts adapted to all cases. Scatter them liberally, if you have often to pay for them yourselves. Get up an interest in Sunday schools, and get subscribers for the Pilgrim. Our people are very negligent in this direction. Get the people out to meeting; preach to them week-day evenings as well as Sundays. There is much time between Sundays to do a great amount of good in various ways.

Now, I find, when working thus, that the Lord greatly rewards even in this life, saying nothing of the "exceeding great" reward a little beyond.

I went [illegible]

Hall to fish in the beautiful lake near his residence; and although I enjoyed it very much, I felt somehow, in view of the shortness of time, I ought rather to have been using the precious moments at the other kind of fishing, which I profess to be engaged in. Thus our great Pattern worked and suffered, and never complained, ever stimulated by the joy set before him, not in this life, but beyond. O for more of his blessed image in our hearts, and in all our actions.

When preachers fly from place to place, Sunday after Sunday, never stopping long enough to learn the spiritual condition of the church; with a long string of appointments in the paper, making it look sometimes as though one was quite as much after the pay as the souls of his perishing fellow men; and if he is to be two Sundays in one place, the intervening week is spent in lounging, sleeping, feasting, and gossiping, with but little studying, praying and labor. As before stated, the sheep don't feel it *duty* to pay *such*. I don't say we have any such hirelings among us. God is judge. Let us not be deceived. He is not mocked.

I know we have many true men of God who do feel it duty to fly almost, at these times, [illegible] place to place, and no time to stop long with this last message of mercy and wrath to a doomed world. Such are not included in the above remarks. They are not making preaching a trade. J. T. Dixon.

Morris, Ct.

For the World's Crisis.

HOW CAN I BE HOLY.

Many desire to be holy. They feel that they continually fall short of their aim and their duty. They cannot rest satisfied with anything short of complete transformation,—a state in which they are fully in Christ, and filled with the Spirit. They read the command, "Be ye holy, for I am holy," and look up to the height, as to a mountain, vast and almost inaccessible; yet with longing eyes and earnest desires they ask "how can I obey this command?" "How can I become holy?"

Let us first notice the obstacles in the way. We see our three great enemies, the world, the flesh and the devil. How far have you succeeded in gaining the victory over these foes?" When we love the Lord with all our heart, and the loveliness and glory of Christ is revealed to us, the world loses all its charms, and we can readily give up all it has to offer, and cast all its vain glories out of sight. Our Master has overcome the world, and giveth us the victory. But have you now the victory over the works of the flesh—the carnal mind which is "enmity against God?" Can you deny "all ungodliness and worldly lusts," and "live soberly, righteously and godly, in this present evil world?" This is what you are striving to do, yet you feel that you fall short of the mark. You are not holy, you are not yet made perfectly whole.

The great adversary has many ways of attacking and annoying those who are on the point of escaping from his power, but your best weapon to use against him is *prayer*. Pray that he may be driven away from you and kept away. I do believe that the Lord is able and willing to do this for us. Have *faith*; believe with all your heart, that God will protect you, and he will surely do it. Now we see how we may have the victory over the world, the flesh, and the devil. We must hold fast our confidence, steadfast unto the end, while we "wait on the Lord."

Now what prevents the attainment of the object of our desire? We are in earnest, we pray, we strive, we groan within ourselves; and we are ready to do anything the Lord requires. *It is his will*, and our most earnest desire that we should be holy. Humble yourself under the mighty hand, yield *entirely* to his will in all things, BELIEVE just what he says; be perfect in obedience, then, the blood of Jesus will cleanse you from *all sin*, and you will be made whole and holy. Let the Spirit and the word together lead us into all truth. When we are holy we have on the whole armor. Then we have given to us a spirit of wisdom and power that all the adversaries cannot gainsay nor resist.

Sutton Mass. F. H. Chamberlain.

For the World's Crisis.

EXTRACTS FROM HISTORY.

Bro. Grant:—I give for the benefit of such readers of the Crisis as do not have access to the history, the following extracts, which I think settles the time when the French Revolution occurred. It is from Goodrich's Church History.

East Boston, Mass. C. Goodrich.

On page 183, the historian says:—"The French Revolution, in 1793 also, contributed to abridge the power of papal Rome. About the middle of the century, a conspiracy was formed to overthrow Christianity. At the head of this conspiracy were Voltaire, D'Alembert, Rousseau, Diderot, and Frederic II. king of Prussia; who, by every artifice that impiety could invent, by union and secret correspondence, endeavored to spread abroad the poison of infidelity, and thus to debase and sap the foundation of Christianity."

On page 184, he says:—"The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France, and laid waste the Roman church, both there and in neighboring countries. Her priests were massacred. Her silver shrines and saints were turned into money, for the payment of troops. Her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."

IMPORTANT TO TRAVELLERS.

As there is a great deal of travel on our railroads at this season of the year, we have procured the railroad signals, which will be found interesting to those who travel on the cars or witness the movement of the trains, and the men who operate the roads may desire to know the signals used everywhere on the roads. The signals are given by the whistle, by lanterns, flags and motion of the arms. Their signification is:

One whistle—"Down brakes."
Two whistles—"Off brakes."
Three whistles—"Back up."
Continued whistle—"Danger."

A rapid succession of short whistles is the cattle alarm, at which the brakes will always be put down.

A sweeping parting of hands on level of eye is the signal to "go ahead."

A downward motion of one hand, with extended arms, "to stop."

A beckoning motion of one hand, "to back."

A lantern raised and lowered vertically is a signal for "starting;" swung at right angles, or crosswise the track, "to stop;" swung in a circle, "back the train."

A red flag waved upon the track must be regarded as a signal of danger. [illegible]

[illegible]

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FROM IDA.

Dear Bro. Grant:—I am a little girl eleven years old. I live in Moline, Ill. I have been to Minnesota on a visit the past summer. I have asked several of my young friends there to leave off the use of tea and coffee, and join the pledge of the Try Company. Here are the names of some of them. Alice Taylor, who sends five cents for the Tract Fund. Charlie Miller, who sends twenty-five cents. Willie Wood, Miranda Wood, Jane Sanford, Sarah Jane McMurtrey, Lottie Musley, Asel Holembach, Thomas McMurtrey, James McMurtrey, and David McMurtrey. I am trying to serve the Lord. I want to be ready to meet Jesus when he comes. I will try and be faithful. Ida White.

Well done, Ida. We hope more of our young readers will try to get their friends to join the pledge. May the Lord bless Ida, and keep her from the snares of Satan in this wicked world. Let us hear some more good news from others.—Editor.

For the "Children's Corner."

THE TRY COMPANY.

No tea nor coffee do we drink,
Tobacco we despise;
And liquor as a beverage
Ne'er comes before our eyes.

So we are a happy, healthy band,
Our minds are bright and clear;
No awful dreams at night we have,
And tremor we don't fear.

We have escaped from Satan's snares—
In this respect at least;
And while others go to early graves,
We still remain to feast.

Natick, R. I. C. H. Swett.

For the "Children's Corner."

A SPOT ON IT.

"What a fine large melon! I think I must buy it. How much do you ask for it?"

So said a gentleman as he stopped one afternoon before the little stands of two country boys, who had come into the city at an early hour to sell *fruits* and oysters.

"The melon is the last I have, sir, and though it looks very *fair*, it has an unsound spot on the other side," replied the boy, turning it over.

"So there is," said the man, I think I'll not take it. But how is it, my lad, that you point out defects in your fruits to customers?" he asked, turning back, and eyeing the boy sharphly. "That is not very business-like, is it?"

"I know it, sir, but it is better than being dishonest," replied the boy modestly.

"You are right, my boy. Always be honest and truthful, and you will find favor with God and man. I do not wish for anything else to-day, but I shall remember your stand in future.

"Are those oysters fresh?" said he, turning to the stand of the oyster lad.

"Yes, sir," fresh this morning."

Some oysters were purchased, and the gentleman went on his way.

"What a fool you were, Harry," said the fish boy to his companion as their customer departed. "What did you want to show that spot for? Now you can take the melon home, and throw it away for your pains. See how much wiser I was; I sold my yesterday's oysters for the same price I did my fresh ones. He never would have looked at the melon till he got away."

"I would not tell a lie, Ben, for twice what I have earned to-day. Beside, I shall be better off in the end. I have gained a customer, but you have lost one."

Harry was a true prophet in this. The gentleman came again and again to buy of Harry, and finding his fruits were always good, he became his regular customer for the season. But he never bought another cent's worth at Ben's stand. Sometimes he would have long conversations with Harry, and would give him kind, christian advice for his present behavior, and counsel him respecting his future. And learning that the lad was very desirous to become a tradesman, when winter came the gentleman took him into his own office.

Here, by his faithful deportment, he steadily gained in the esteem of his employers, till at last he became an honored member of the firm, respected and beloved for uprightness.

But poor Ben, so cheaply sold for a few pennie's worth of stale oysters, was left to fight his way alone through the world, with ruined principles, a heavy conscience, and a spotted reputation. When he sold his oysters, he bartered his integrity, parted with his manliness, and despised the favor and blessing of his God. No wonder he could not prosper. Nor will any who prefer self to others, who choose meanness instead of generosity, who covet riches rather than integrity, and who seek present prosperity above that eternal and glorious reward laid up for all, both small and great, who deny self, honor God, and keep his commandments. E. A. A.

For the "Children's Corner."

FROM SR. LYDIA.

Dear Children of the Lord.—As others have set forth the example of eminent men, and given the method by which they attained their eminence and high position in the social world, I wish to set before you the example of a very worthy one, and some of his leading characteristics, and the results of them; and lead you, if possible, so to see the beauty and lovelines of his character, that it shall be your constant delight to imitate his example, and follow him to your journey's end. If you will, you shall then be permitted to look with satisfaction upon him whom you so much admire.

He of whom I speak is Jesus, our elder brother and Mediator. Don't you love him? Even the name sounds sweet, doesn't it? I am deeply in love with him. His birth was in a lowly place. He came in humiliation, but "increased in wisdom and stature, and in favor with God and men." How unlike him we are—naturally growing up less and less in favor with our blessed God and man. Now, children, I, for one, am determined to be of this class no longer, but to walk and talk with God the rest of my days, God being my helper. Who will join me? Let us examine some of the sayings and doings of our great Teacher and Shepherd, and see if they will not explain the secret of all his success.

First. He said on one occasion, "Wist ye not that I must be about my Father's business." So at the risk of everything else, he obeyed God. Do we do like this? *Secondly.* He went down with his parents to Nazareth, and was *subject* unto them. Children, are you doing the like? If not, I pray you begin just now, right where you are, and I know you will grow like him. Try it, and then through the "Children's Corner" write me your success. Success is *certain*, if you will only try hard, and pray the Lord very often to help you. He has promised, "my grace is sufficient for thee."

Little ones, will you do it? If you will, some poor sinners and backsliders may be induced to fall in love with *Jesus*, and with you. Follow him wholly, like Caleb and Joshua, till you reach the promised land, where you will see him of whom the apostles said, "Him hath God exalted . . . to be a Prince and a Savior." Jesus who was once the babe in a manger, Peter tells us, "Is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." He has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." This is the exaltation we, if we humble and deny ourselves here, shall receive when he comes to "reign over the house of Jacob forever; and of his kingdom there shall be *no end*." Won't this be blessed? Dear Father, help us all to live in momentary readiness for this glorious event. I hope you will then and there meet this lover of Jesus.

Wedley's Falls. Lydia A. Dubois.

For the "Children's Corner."

FROM SR. LUCY.

Dear children, who read the Crisis, I would like to tell you a story that I have been reading. I know that all children love to hear stories, and when we can tell them something that is good, it is worth while to engage their attention. Now listen, dear children, while I tell you of a child's faith in God. He was very sick, and was about to die. His mother sat watching beside his bed. He said to her, "Mother, I know that I shall see you again." "How do you know, my child?" said the anxious watcher. His answer was, "Because Jesus says so," and something in his heart told him it was so.

It was a little boy, only nine years old, who spoke these assuring words. He was very sick, and thought the angel had come to take him home. The poor child had fallen from a tree, and his back was broken; but in all his sufferings he still had faith, and was happy, because he loved the Savior, and he knew that the Savior loved little children; because, when he was here on earth, he took them in his arms and blessed them, and said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

O, children, how blessed is the hope that we shall live again. Never forget, when you look upon the face of the dead, that if they died trusting in the Lord, they will live again when Jesus comes. Now, dear children, one and all, I would say to you, be good, and love the Savior, and try and get your playmates to love him too. Be kind one towards another, and obey your parents in the Lord, for that is right. Give your young hearts wholly to him, and serve him here, and when he comes, you will be made like him, and live with him forever more.

Three Rivers, Mass. Lucy L. Calkins.

For the "Children's Corner."

A WORD TO LITTLE FOLKS

ON PRAYER.

Pray, little friends, do you? When, where, how often? In what way? From the lips only? Is it lip service merely? like the Pharisees, to whom Christ said: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Is this so, little folks? or do you pray in very deed, pour out your souls earnestly, fervently—confess your sins, put them away and thank the Lord for all his mercies, and every good thing? What is prayer?

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

"Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say, Behold, he prays!"

Prayer should be the watchword, the first thing, the last thing; always, rising up, lying down—going out and coming in, "Lifting up holy hands everywhere."

"Let your first thoughts by morning light
Ascend to God on high;
And in the evening raise your thoughts
Above the starry sky.

"He loves to hear your infant prayers,
He bids you seek his face;
Go, like the children of his love,
And ask his promised grace."

We frequently put the question to little boys and girls, "Do you pray?" "O yes, to be sure we pray." "How often?" "Once a day," "twice," "three times." "How do you pray?" "Now I lay me down to sleep," "Our Father which art in heaven," etc. Very well, so far so good. All this may be and no soul in it—no repentance, no faith, no hope in Christ—no hungerings after righteousness—no breaking off from sins—little sins and great sins—sins of omission and commission. Those very boys and girls that tell us they pray so and so, meanwhile are careless, thoughtless, proud, vain, trifling—say wrong things, and do wrong things. Others go still further, disobey their parents, play truant, run about in the street school, tell lies, call hard names, quarrel with their brothers and sisters—say, "I will" and "I won't."

Is this you, young friends? If so, what avail your prayers?

David says: "If I regard iniquity in my heart the Lord will not hear me." Do you think God will hear your prayers, while you thus despise his counsels, trample on his precepts, grieve his dear heart of love? Again, the Psalmist says: "I will wash my hands in innocency, so will I compass thine altar, O Lord." What says Solomon? "My son forget not my law, but let thine heart keep my commandments: for length of days and long life and peace shall they add to thee." Put away your sins, little folks, put them away now and forever. Go to Jesus, with humble confession, bow the knee—pour out your little souls fervently: say, "God be merciful to us sinners." Then the Savior smiles, sweetly listens to your prayers, sends answers of mercy, keeps you as the apple of the eye! Will you do it?

"Happy the child whose early years
Receive instruction well;
Who hates the sinner's path, and fears
The road which leads to hell.

"When we devote our youth to God,
'Tis pleasing in his eyes;
A flower, when offered in the bud,
Is no vain sacrifice."

Author of "Home Thrusts."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

OVER THERE.

BY D. T. TAYLOR.

I can see beyond the river,
Over Jordan's dashing tide;
There I'll be with Christ forever,
Close to his sacred side.

Chorus.—Over there, over there,—
Just over there.

Over there is no more weeping,
Over there all pain is o'er;
I shall rest in Jesus' keeping,
And droop and die no more.

Over there is no more sinning,
Over there are sunny skies;
Crowns of fadeless beauty winning,
And flowers of Paradise.

Over there I'll find my treasure,
Jewels lost, long, long ago;
Love and bliss in fullest measure,
There my sad heart shall know.

Over there all are immortal,
Over there is no more night;
And the city's pearly portal
Is now almost in sight.

Will you go, dear sinner, with me,
Where the Lamb will ever reign;
Where the loved of earth will greet thee,
And never part again?

[Will Bro. Hancock, or some other, compose a tune for this?—D. T. T.]

For the World's Crisis.

NAPOLEON AND ROME.

Editor of the World's Crisis:—

Dear Brother:—I will crave the opportunity to express my sense of the courtesy and kindness which you have shown me hitherto, and though now I have but little time for writing, I can scarcely refrain from snatching a few moments for a communication. How portentous is the present phase of human affairs! Behold the Pope of Rome, robbed of a refuge in the Austrian emperor, whose power has been so exceedingly injured in the recent war; the aged, harassed, and helpless Pope, the last of a mighty line, now in extremity, resorting to his only resource, and to escape the confusion and ruin which impend over him, conceding the interests, not merely of the Papacy, but inclusively of the *entire Romish system*, to the seventh-healed headship of the therion, that is, *Napoleon!* If this is true, is it not also very significant? I would not for a single moment insist on the exceeding importance of the identification and verity of that headship, if it were not an inalienable and striking element in prophecy. Let us see. Let us scrutinize this matter closely, with the most absolute impartiality, and undivided attention.

It is, and has been, earnestly contended that this would be the inevitable issue of the revolutions which must characterize this epoch. It was distinctly maintained that the tottering Romish system must seek its only possible refuge in its chief secular supporter, and assent, however unwillingly, to precisely such arrangements as its *consignee* (if I may use such a term) should impose. It must therefore submit to the disposition which Napoleon is to make. Nor does this conflict in the slightest with the fore-doomed destruction of Babylon by the judgments of the Almighty. These are soon to be inflicted with unsparing and terrible energy from the magazine of God's thunderbolts. We only mean to show that *for a moment*, as it were, that is for a short season, Napoleon is the depositary of the Romish concern. And it is this transfer, and this transformation, which marks the period of the end. Romanism is metamorphosed just exactly in this manner and to this extent that the *papal* antichrist is succeeded by the *personal* antichrist.

Now, dear brother, with your kind permission, I will venture to invite attention to the series of events presented to us in the fourteenth chapter of Revelation. Certainly the clearness and the order and the sequence of the stupendous occurrences there related, and the grandeur of the visions in the prophetic panorama, and their interest and magnitude, must be obvious without argument.

Who are the 144,000 *on Mount Sion?* I think certainly they must be translated saints, a number *waiting, watching*, and *prepared*, that precedes the rest of christians. Is there not the promise of special reward to special vigilance? They are indeed expressly said to be *aparche*, a "first-fruit to God and to the Lamb." Twice also it is said they were *redeemed*,—(1) "from the earth" (*apo, from*, distinctly implying removal from a place); and (2) "*from* men" (the same *apo* denoting the same removal). Therefore it can scarcely refer to the resurrection of *some of the dead*, with any just propriety. Nor can it be reasonably applied to infants, as I have heard it done, for there are millions of them equally innocent; nor can it be applied to a past age, for this is obviously one of a series of events intimately connected, and chronologically and closely sequent upon each other at a critical epoch, that is, about the close of this present dispensation. This translation therefore embraces the ready and watching saints on earth, and, for aught we can possibly know, may occur *at any time*. If it be said that such a translation involves distinctions among christians, we may inquire if *God* does not indeed *distinguish?* He *promises* to distinguish the watching saints; and I believe, and our Advent brethren believe, that there are distinctions indeed in this particular thing, for there is a *felt difference* between those who look, and those who do not look for the coming of Christ in *our day*, in *these days*,—a personal coming with power.

In this first stage of Christ's advent, Jesus appears *only* to those whom he translates. He comes like a thief, stealing away his prepared ones into glory; while the world is left to the brief and dark hour of antichrist, and to the alarms and confusion and persecution of the "time of trouble." Such is the view of some of our most eminent brethren, and I feel confident that it can not be successfully controverted. The question of persecutions and sufferings and trials and martyrdoms, therefore, in the exceedingly near future, so far as christians are concerned, must depend on the question of their inclusion in the now imminent translation of saints. If Spiritualism, or demonism is able to execute its menaces against professed christians, and exercise its passionate hostility in incessant inquisitions and merciless decapitations and slaughters, that series of afflictions is reserved only for the unbelieving, who do not and will not put themselves in readiness for the salvation which Christ accomplishes for the Philadelphian christians, who are redeemed from the earth and from among men. And that persecution, my dear brother, there is no reason to doubt will ere long be inaugurated. It will be from a confederation of antichristian systems and powers, such as Spiritualism, Universalism, Fenianism, Romanism, Puseyism, and Napoleonism, embracing the elements of selfishness, infidelity, fanaticism, and all unhallowed and unscriptural sentiments and energies. Their operation too will be intensified by the desperation of the now hard-pressed Satan and his demons, and by the judgments of God literally pouring out on antichrist, and a frenzied and precipitate eagerness among men to evil. The chief of these appalling afflictions, of course, comes *after* the fall of Babylon, which has "become the habitation of demons and every foul spirit." Painful as is the picture, it must be realized, and the only complete deliverance is by *translation*.

We affectionately ask our brethren, who deprecate the possibility of the exaltation of Napoleon to the terrible eminence of a personal therionic headship, and a *pope-imperial* or *pope-apostatic* exaltation, *who, or what is the beast*, in this proclamation after the fall of Babylon? We think it is and must be the power which *has supported* the Papacy, which still *survives the fall of Babylon*, and which has so maneuvered as to metamorphose and subordinate the Romish system to his own purposes and his own exaltation. It seems to be an individuality yet in existence, the very power that has *upheld the Pope*, that has *survived the Pope*, and the fall of Rome as the metropolis of the Catholic church; a living, prevailing and odious power. The proclamation is to avert a danger now menacing, to save a people yet on earth from the unspeakable calamity of a capital offense, an unpardonable sin, and that is the *worship of the beast*. There is not a particle of doubt that this proclamation is yet in the future, that it is soon to be made, that it comes after the fall of Babylon, and that it will be extensively and rapidly diffused over the earth. If it is not done by the Atlantic telegraph, it probably will be through the line by Bherings Straits to Russia and Asia, and by every facility of rapid communication that characterizes this wonderful age, when many run to and fro and knowledge is increased.

We proceed on the supposition, in these remarks, that these proclamations are not by literal angels, but by agencies resembling them for swiftness and energy and power; although the employment of literal angels we would not assume to be an absolute impossibility.

I do not wish to weary you or your readers, my dear brother; but this is a subject to me of intense interest. It hardly seems to me that this interpretation of God's word should have applied to it terms of unqualified deprecation. Certainly, we should only studiously and prayerfully desire the truth; and while we treat with christian charity differing views, let us encourage one another to the acquisition of that knowledge which is derived by processes purely logical, while we covet the illuminations of celestial light. I cannot repress emotions of a character more than ordinarily powerful, in contemplating such a future as awaits an unsuspecting and incredulous Christendom. We know perfectly, from the plain portraiture and succession of events in this chapter, that a tremendous peril is impending; and that it is inexpressibly important to millions now living to be so thoroughly premonished as to escape being involved in the guilt and ruin of worshiping the beast. To say that Napoleon is not or can not be the person and power here designated, is to suggest that which at least may bear examination. If a political and imperial power is to exact universal homage, it must be personal, we infer; and if it is the beast of Revelation, it is that personal imperial power which supports the Pope, which accepts the Pope's responsibilities, and which succeeds his holiness, or unites a Pope-ship to himself. We are living in this epoch. It is a fearfully portentous time. But the ready saints may well rejoice, looking for their Redeemer to wrap them away into glorious security in the companionship of himself.

Is there any additional method of identifying the beast? We have in fact precisely that which God has given, in the last verse of the previous chapter. It is this method of identification by his name, which immediately precedes the scenery of that resplendent and sublime vision on Mount Zion. *His number is the number of a man—it is* 666. It is the very peculiar means of detection, which God has given in this connection, whereby we may unerringly mark and know the person enthroned and potent at Babylon's fall. I will just give a list of verifications by Napoleon's name, first specifying, by way of explanation, that his whole name is *Charles Louis Napoleon Bonaparte*, and that an ancestral family name of the Bonapartes in Greece was *Comnene*. Another name was *Colomeros*, the Greek precisely for Bonaparte. The name of Louis Napoleon's grandmother was Letitia Raniolini. With these explanations, and the remark of the Napoleonic Jewish lineage, physiognomy, as supposed, and prophetic association with the Jews, we give,

In Greek. 1. *Napoleonti*. 2. *Lois Napoleon*. 3. *Na. Bonaparte III*. 4. *L. N. Colonmeros*. 5. *Commene Ellenikos*.—(Comnene, a Greek.) 6. *Lois ek Raniolini*, (Louis descended from Raniolini.) 7. *L. Napoleon III., therion deka*, or (L. Napoleon III., wild beast (of) ten (horns.) Thus we have seven distinct verifications in Greek.

Second, in Latin: 1. *Ludovicus*, or (Louis.) 2. *Carolus Judaeus*, or (Charles a Jew.) 3. *L. Napoleon III. Infideles rex.*, or (Infidel King.) Here are three in Latin. And finally in Hebrew, *Louis Napoleon Bonnpart*.

Thus in all, there are ten or eleven correspondences of the *name to the number*. Does not our Lord deal honestly with us? Does not *he* give the test? Shall we ignore *his test?* Could we with propriety decry or evade the force and effect of it, or impair the validity of it? My dear brethren in the Lord, let us rejoice in *all truth*, as in exceeding great riches, and understand that the beast, which *men must not worship* on pain of irremediable ruin, is *Louis Napoleon Bonaparte!* Let the church arouse herself—the tremendous crisis of affairs is urging on!

But I must close. I attended the meeting of the conference at Darien, and greatly enjoyed the sermon of Bro. H. Pratt on prophetic imagery and evolution. I ought to refer for one moment to the position of affairs at home. No sagacious observer can fail to see that our political concerns are becoming perilously involved. The divergence between Congress and the Executive, is alarmingly menacing. On both sides is a spirit of the most determined resolution. What a spectacle to the world! (Will France relax her hold on Mexico at such a juncture? It is a truly Napoleonic idea, if true, that prince Napoleon shall supplant the discouraged Maximilian.) The effect of the antagonism between different departments of the government must be sadly injurious at home and abroad. Every American interest must greatly suffer. This is a case of "distress with perplexity" (incipient, yet augmenting) among the nations. It is the fulfillment of our Lord's prophetic daguerreotype.

I will close by quoting a telegraphic report of President Johnson's remarks at Newark, Ohio, who said:—"We shall have another civil war. It will not be between the North and the South, but internecine." A lady in Philadelphia wrote home recently,—"Every one here is looking for civil war, and many think it inevitable. It will be a terrible war, even more destructive than our last, and may equal or exceed the French reign of terror. A lady in this city, who rejected Spiritualism after examining it, was told by one of the leading Spiritualists, that when they got power, he would take her to the public square and tie her to a stake, pile her Bibles around her, and burn her up with them." Our only help is Jesus. Your brother,

Clinton Colegrove.

For the World's Crisis.

"WHAT IS TRUTH?"—John 18: 38.

This question, proposed by the Roman governor, Pontius Pilate, is as natural, in one view of man as an intellectual being, as is his inquiry, "Who will show us any good?" or, "What shall we eat?" We all need truth, the proper aliment of the mind. But christians have a higher motive than to satisfy the understanding. They want that which shall become to them the element of the new—the everlasting life. The Roman governor, like his class, did not wait for, nor obtain the proper answer. However, our Lord has anticipated our highest want, and provided the "meat which endureth unto everlasting life." His "words . . . are spirit and they are life." The direct reply of Jesus is, "Sanctify them through thy truth; thy word is truth."—1 John 17: 17. The word of God is truth, as opposed to all departures therefrom. In christian profession, it is sincerity as opposed to hypocrisy. It is in practice and deportment our ideal of perfection. The truth as a system of instruction gives the origin, progress, and end of all things, in one unvarying harmony. And all other systems of instruction are but different degrees of departure from it, as to the origin and end, the nature and remedy of evil.

Again, "What is truth?" The truth is conformity to fact; and God's word conforms to all the facts of which it speaks. Note how day and night, summer and winter, seed time and harvest, Jew and Gentile, Roman, Turk, and Christian, all exist only according to "the Word."

I. It is truth in its two great commandments, "Thou shalt love the Lord thy God with all the heart." For he is the author of all thy life. He is supreme; and truth only commands us to love him supremely. "Thou shalt love thy neighbor as thyself," for he is as worthy or needy as thyself. Thus all the subdivisions of these two commands conform to the facts in the case.

II. God's word conforms to fact in its promises. He is as good as his word. See the rainbow,—the promise of no second deluge; so of all the promises to Abraham and his seed, the coming of Christ, and the gospel to the Gentiles.

III. God's word is truth in its prophecies. The facts foretold have all followed, and the things have come to pass thus far. Deut. 18: 17-22; and this is the test of their truthfulness. The four kingdoms in their revealed order—Babylon, Persia, Greece and Rome—demonstrate their conformity to the word. They but fulfill and fill out the prophetic word through all past ages. The picture given of "the time of the end" is about filled; of course Christ must come in his kingdom—in "his times."

Therefore, let me say to those embarrassed brethren before referred to, take the word of God. That "*is truth!*" It "*will stand;*" and your faith (and yourselves by faith) will stand only so far as it founds itself on God's unfailing, infallible truth. Man's *interpretation* may all fail; but "*the Scripture cannot be broken.*"

J. B. Cook.

For the World's Crisis.

ZION.

Jerusalem, shall we behold
Thy matchless grace? and shall our feet
E'er wander where thy every street
Is lined and paved with shining gold?

And shall we see the branches wave,
And taste the fruit on life's fair tree?
And where life's river rolleth free,
Shall we amid its waters lave?

And shall we walk, in robes of white,
Within thy walls of precious stone?
And look upon the great white throne
Of him who is our life and light?

And shall we join the thrilling song,
That yet shall make thy arches ring?
The song that angels cannot sing,
Of earth's redeemed and blood-washed throng?

O should yon eastern light foretell
That soon the Bridegroom will return;
What marvel that the bride should yearn
Forever with her Lord to dwell?

And though the world, with scornful eyes,
Looks on the written things of God;
We yet shall see the bursting sod,
And see the sleeping dead arise.

Mrs. Charles A. Knowles.

For the World's Crisis.

PRAISE THE LORD.

The most important music that man is capable of performing, is vocal praise to God. Most men possess some musical ability, which, if rightly cultivated and improved with half the vigor and interest taken in other things of minor importance, their voices would be raised in adoration and praise to God, the Father of all their mercies. There is something sublime and heart-stirring in music, when performed with the spirit and with the understanding also. "We find it recorded in sacred writ," says an eminent author, "that Jubal . . . was the father of all such as handle the harp and organ." And he further adds, "but who was the father, or rather the framer of the human voice? *The Lord God Omnipotent!*" Then surely a greater than Jubal is here. We know that neither Jubal, or any of his successors, were ever able to frame an organ that can distinctly articulate these words: "Hear my prayer, O Lord;" or change the key and say: "Praise the Lord, O my soul."

The most curious instrument ever constructed is but sound without sense; while man, who is blessed and endued with the faculties of speech, can alternately sing of mercy and of judgment, as duty bids, or occasion may require. I think it no great encomium upon the Creator of heaven and earth, to acknowledge his superiority in constructing a medium for the conveyance of sounds, which is at once both capable of vociferation and articulation; for, indeed, I think it not much short of blasphemy to set up Jubal as a competitor with the Almighty of heaven." And the same writer, when speaking of the conjunction of masculine and feminine voices, says: "Such is beyond expression sweet and ravishing, and is esteemed by all good judges to be vastly preferable to any instrument whatever, framed by human invention."

As the custom of using musical instruments has been handed down from generation to generation, since the days of Jubal to the present time, it may not be unimportant to note that it has always been a companion of war, in chanting its songs of victory, and all military parades, with many other vices and amusements. It has a charming or bewitching nature, drawing persons into other vices, which may end at last in perdition. Even serpents have been charmed by its fascinating sounds, being attracted from their dens and allured to their destruction. For authority for this remark, we take an extract or two from Robinson's Bible Dictionary, p. 152: "Certain kinds of serpents seem to be agreeably affected by music. It is a fact sufficiently well attested, that when any of these, or of other kinds of vipers, have got into a house, and made havoc among the poultry, or other small domestic animals, it is customary to send for one of these musicians, who, by tones upon his flute, or flageolet, finds out the hiding-places of the serpents, and allures them to their destruction; indeed, as soon as the serpents hear the music, they creep quietly out of their holes, and are easily taken." In like manner young persons are sometimes attracted to scenes of dissipation and vice, step by step, until they meet their final fate.

How unlike this is the voice, when under the influence of the Holy Spirit. The social prayer meeting is a place of resort which leads to joys unspeakable and full of glory; a happiness unending. The voice is a talent committed to us by God, demanding our attention and preference, instead of man's inventions; because it is the work of our Creator.

A distinguished author, in one of our late musical works, admits that "if singers are thoroughly trained, no instrument can add to the sweetness or effect of their music." Of all the musical sounds in the world, that individuals are competent to produce, the voice seems to demand a preference. And what can be more beautiful and becoming than to honor God in employing those faculties which he has placed in us for the noble purpose of praise, rather than attempt to invent something ourselves to supersede the work of the Almighty.

If half the labor and expense lavished on musical instruments, were appropriated to the cultivation of the human voice, for the purpose of praising the Lord, and assistance and encouragement extended to all to participate in this delightful and important exercise, what an assemblage of living, created agencies would be found in every assembly of worshippers. But such a course would at once put an end to all choir singing, in its select form, as it now exists, and break the bonds of a popular musical slavery; and congregational singing be universally adopted by all the christian world. This would be a great and good attainment. It would be only adopting at all religious gatherings, what is now almost everywhere regarded as a proper course for christians, or converts, in times of revival and prayer meetings; and certainly, what is proper and conducive to spirituality in one religious meeting, as it regards singing praise to God, ought not to be objectionable in another. If the christian may have the privilege of singing praise to God in a prayer meeting, why can he not do it as acceptably in the great congregation? In the sight of God he can, but not in the sight of men.

Is it right to please God or man? Does not God as truly preside in the prayer meeting as in the great congregation? And if he can look with approbation on the performances of his humble worshipers in one place, he will as well in another.

The truth is this: much of the choir singing is performed more to please men than it is to please God. We must have something that the *people* will like, the great men and nobles of the world; the gay and vicious; practically saying that God is inferior; that it will do to sing to him in prayer and conference meetings, but not in the great assembly. A religious performance, the supreme object of which is to please men, will have but little effect, from its very nature. The author of the late work referred to above, also says:—"In every part of the United States, even where new music is sung in the public congregation because it is fashionable, let any one mingle with the devout worshipers of God in their social meetings, and he will hear, not the scientific jingle of imported discord, but the simple harmony of old 'Turner,' 'Northfield,' the 'Union Hymn,' or something that moves the hearts of good men, if it does not tickle the fastidious fancy of infidels."

What is done to tickle and charm the fancy of the gay and fashionable, and satisfy the scrutiny of lofty critics, can never be acceptable in the sight of God. The fallacious idea has been often broached by nominal professors, worldly-wise men, or those least distinguished for piety, that we ought to present inducements, by keeping up with the times, following the fashions of the world, and we might add with equal propriety, the flesh and the devil also, to get persons out to meeting, that they might get good thereby; but all such superficial efforts are vain and unproductive of any lasting good. They tend in the most powerful manner to degenerate the christian world back to heathenism. If individuals wish to draw sinners to Christ, is it not the most proper course to speak to God by prayer, or likewise by a prayerful spirit exhibit the truth either publicly or privately to the person, face to face, with an upright deportment? Does the manner in which the public services of the Sabbath are conducted at the present day, in most places, furnish the means of a complete remedy to lost men? Every intelligent christian knows there is something more wanting, and that it is a truth that no purely spiritual revival was ever enjoyed without resorting to the means we have suggested. Observation everywhere teaches it; for where do we find a revival of pure religion commenced, or in progress, without prayer and vocal songs of praise? Do the present popular forms or exercises of the Sabbath promote a revival, where no social meetings are held, no prayers or vocal praises? No, never; but there must be a turning away from this monotony of the Sabbath, at least at intervals, or no revival can live.

Is it not a matter of vast importance, that the leaders and conductors of public worship take an important stand in favor of a just and laudable liberty; such as is becoming to worshipers of God, and calculated to promote devotional feeling? for we cannot see why it is not equally important that praise should be spiritual as well as prayer, preaching, or or the duties of a deacon. And is it not important, also, that all be instructed and encouraged to exercise their voices, who can, in praising the Lord? For, to let those natural faculties for music remain inactive, and prefer the work of human invention, is not honoring our Creator. Every one who regards independence, or individuality, as being important in the performance of duties to God or men, should exhibit the truth by precept and example, so far as practicable, regardless of the frowns and sneers of a wicked world, who have no real regard for the worship of God, only for a form, or name to live while they are dead; as we read, "She that liveth in pleasure is dead while she liveth." It is truly disgusting and is vain for persons to exhibit a regard for religion, and at the same time cultivate, encourage, and support customs which tend directly to lead men into vice, and to ultimate destruction; such as military marches, balls, picnics, levees, fairs, and the like, which are always interspersed with some kind of instrumental music, which does not fit the soul for the work of the Lord, but may be truly termed "the unfruitful works of darkness;" the pleasure and delight of wicked men, through all past ages of the world.

Brentwood, N. H. T. F. Tuxbury.

(*Concluded next week.*)

WHAT ARE YOU WAITING FOR?

Reader, are you waiting for any thing before you become a decided christian? Many, I am sorry to say, are waiting. *Are you one?*

Many are to be found in our churches who know the truth. They like the gospel. They approve of sound doctrine. They mean one day to be decided followers of Christ. But at present something hinders them. Reader, is this your state of soul?

Listen to me while I press upon your conscience a simple question. Do not turn away from it. Sit down and answer it if you can. What are you waiting for?

Are you waiting *till you are sick and unwell?* Surely you will not tell me that is a convenient season. When your body is racked with pain,—when your mind is distracted with all kinds of anxious thoughts,—when calm reflection is almost impossible,—is this a time for beginning the mighty work of acquaintance with God? Do not talk so.

Are you waiting *till you are old?* Surely, you have not considered what you say. You will serve Christ when your members are worn out and decayed, and your hands unfit to work. You will go to him when your mind is weak, and your memory failing. You will give up the world when you cannot keep it. You will set your affections on things above, when you find nothing to set them on in things below. Is this your plan? Beware, lest you insult God.

Are you waiting *till you have leisure?* And when do you expect to have more time than you have now? Every year you live seems shorter than the last. You find more to think of, or to do, and less power and opportunity to do it. And, after all, you know not whether you may live to see another year. Boast not yourself of to-morrow,—now is the time.

Are you waiting *till your heart is perfectly fit and ready?* That will never be. It will always be corrupt and sinful,—a bubbling fountain, full of evil. You will never make it like a pure white sheet of paper, that you can take to Jesus, and say, "Here I am, Lord, ready to have thy law written on my heart." Delay not. Better begin as you are.

Are you waiting *till the devil will let you come to Christ without trouble?* That will never be. Satan never gives up a single soul without a struggle. If you would be saved, you must fight for it. Stand not another day. Arise, and go forward at once.

Are you waiting *till there is no cross to be borne?* That will never be. So long as sin is our enemy, and our own bodies weak and clogged by it, so long we must endure hardness, if we would be good soldiers of Jesus Christ. Go in the strength of the Lord God, and you shall overcome. If there is no cross, there will be no crown.

Are you waiting *till all around you become decided?* That will never be. Heaven only is the place where all are saints. Earth is the place where sin reigns, and God's people are a little flock. You must be content to journey alone, and swim against the stream. "Narrow is the way that leadeth unto life, and few there be that find it." Tarry not for friends and neighbors,—see that you are among the few.

Are you waiting *till the gate is wide?* That will never be. It will not alter,—it is not elastic,—it will not stretch. It is wide enough for the chief of sinners, if he comes in a humble and self-abased spirit. But if there is any thing you are resolved not to give up, you will never, with all your struggling, get in. Lay aside every weight,—enter before the door is shut for ever.

Are you waiting *because some few christians are inconsistent, and some professors fall away?* Their folly is no excuse for you. Their sin will not justify your delay. Hear the word of the Lord Jesus, "What is that to thee? Follow thou me."

Oh! lingering reader, are not your excuses broken reeds,—webs that will not cover you, wood, hay and stubble, that will not abide the fire? Are not your reasonings and defences unprofitable and vain? Be honest, confess the truth. *You have no good reason for waiting!*

Turn not away from good advice. I fear lest the time should come when you will seek to enter in and not be able. This day I charge you throw away indecision,—wait no longer, —become decided for Christ.

J. C. Ryle.

For the World's Crisis.

FLOWERS AMONG BRIERS AND THISTLES.

Kind reader, did you ever see beautiful flowers growing among briers and thistles? I think I have seen such a sight; but it was a disagreeable one, to see a beautiful flower surrounded by briers and thistles, for this reason: that if you undertook to approach the flowers, in order to enjoy their sweet perfume and gaze upon their beauty, you were in danger of having your garments torn and your flesh wounded; and furthermore, the briers and thistles would obscure the sight of the beautiful flowers; because the briers and thistles grow more lofty, while the flowers are of a more lowly nature.

But what has this to do with us, kind reader? Can we make use of the above as a figure to gain some very important instruction in a moral point of view? We think we can; for we read in Solomon's writings, where he speaks of a garden of spices, of myrrh, and of pomegranates, and of sweet flowers, and of lilies, among thorns; of beds of spices, and of the gathering of lilies; of vines and tender grapes; and of the little foxes spoiling the vines. Dear reader, how is it? are there not many tares among the wheat? and do they not grow so closely to the wheat as to injure it many times? and is it not often the case that the tares choke the wheat, and cause it to wither and die, or prevent it from bearing fruit, or cause it to blast? And if briers, or thorns, or thistles grow up so high as to shade the precious fruit of the garden (the church of God), would it not be a great injury, and spoil the fruit? and is it not the case that the little foxes often spoil the vines? or, in other words, are there not many persons, who are numbered with the people of God, and bear the name of christian, who are like the little foxes that spoil the vines? and yet they do not intend to do wrong, but seem to manifest in all their movements a disposition to keep above all the rest, and in some instances will go so far as to hinder others from doing their duty, for fear they themselves will have to step back one or two steps, and some one else will get a little ahead of them.

Now, dear reader, you know that such a disposition would be very wrong, although there may be no wrong intended. You know it would not answer for you, or me, or any other person, to cherish a disposition to do like the dog in the manger, who would not eat the hay, nor let the ox eat it.

Dear brethren, I would not say one unkind word to say of the dear saints of God; for I expect soon to be called to an account for every word I say, and every movement I make; and I feel as though I had no right to lay a straw in the way of any child of God, to hinder him from the full performance of every duty in these last hours of time. But it is my imperative duty to do all I possibly can to help and encourage every person to do what God requires of them. If any one is the means of hindering me from doing my duty in the church of the living God, I will bear it with humble patience and with a forgiving spirit, and let the good Lord settle it at the final day of accounts.

It becomes us, and every true and sincere follower of the dear and lovely Redeemer, to strive to be the most humble, instead of trying to get up a little above our dear brethren. Let us also be very careful not to offend one of these little ones. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Dear lambs of the flock, let us be truly honest in all our dealings with each other, and also with all the world; and never try to evade the truth for the sake of a little money, or a little worldly fame or honor; but let us at all times walk in the integrity of the gospel. May the good Lord help us all to be faithful unto the end, that we may receive a crown of life when Jesus comes. Amen.

Vernon, Vt. B. Perham.

For the World's Crisis.

AN INQUIRY.

Are we improving the talent God has given us for his glory? Have we, as a people who profess to love the Lord, and expect him soon to come, thought seriously upon this subject? Have we inquired diligently of the Lord, what he would have us do? and having become sensible of duty, are we willing to do it, leaving the consequences with him? When we, as stewards of God, are called to render his "own with usury," what answer will be given? If we have failed through pride, or neglect, to use what he bestowed upon us, shall we then find fault with God, because he gave us no more? Nay! but rather stand speechless—condemned. The command is, "Occupy till I come;" not in vainly sighing, and wishing for some one else's gift, but simply to do what *we* can.

Have we given all for Christ? If so, we hear, "Go work to-day in my vineyard." We answer, Yes, Lord, but what shall I do? Ofttimes, when the Spirit impresses the answer, we start back and exclaim, O not *that*, Lord, my talent is so small. Which, think you, is the best judge, the Lord or yourself? Would he bid us do any thing we could not do? No! 'tis not like him. And has he not promised us grace for every need? Ah, yes! and we shall have it, if we trust him wholly, and are willing to obey him in all things. God help us to be faithful, that when Jesus comes, we may hear the, "Well done, good and faithful servant."

Jane Newell.

Gilmanton, N. H.

For the World's Crisis.

THE HAPPY CHANGE.

As we look around we see and feel changes continually going on. The summer is ended, and now the autumn with its blessings comes to reward the toil of the husbandman. But this will pass away, O how quickly! There is a change which brings a blessing that will not pass away. That is the change from natural darkness to the light of life, the hope of glory. What a happy change when we give up all for Christ. We cannot tell all our joy. We cast our burden on the Lord, and rejoice with great joy in hope of being delivered from all our sorrows and trials when he comes.

Beloved friends, I thank you for your words of cheer. Every week the Crisis brings words of love, from the editor, and other writers, and I feel thankful to you all, and wish to tell you how much you add to my happiness. And I do desire to be useful. How glad I should be, to be the means of saving even one, and leading one poor sinner to Jesus. I have met with many trials and disappointments, but now I can thank God for them all, for they all work for my good. Remember me in your prayers, that I may be faithful and endure to the end, and meet you where there will be no more sorrow, but joy and peace forever.

Susan S. Chamberlain.

Sutton, Mass.

A Human Smile.—Nothing on earth can smile but human beings. Gems may flash reflected light, but what is a diamond flash compared with an eye flash and mirth flash? A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both, and more bewitching than either.

For the World's Crisis.

HIGHWAYS AND HEDGES.

Since my last article was written, we have received several letters containing money for our mission work, in all $13.00. A portion of this sum has been acknowledged by letter, and the remainder we acknowledge through the Crisis, as follows: "A friend to the poor," New Haven, $1.00; M. B. Sampson, $1.00; L. C. Johnson, $1.00. All these friends have our heartfelt thanks for their donations to the cause in this place. May grace, mercy and peace abide with them.

This morning, through the grace of God, I have the blessed privilege of reporting the conversion of one of our mission girls. For several weeks she had been in an awakened state. Recently she attended the campmeeting conducted by Sister Anna Smith, of New York, at Peekskill, N. Y. While there, the Lord was pleased to use Sr. Boide as an instrument to lead her to Christ, and one week ago to-day she found peace in believing on a crucified Redeemer. At the time her conviction was the greatest, she fell prostrate and helpless to the earth, and was carried to one of the tents, where she remained all night calling on Jesus for mercy. The next day, the sweet messenger of God, the Holy Spirit, assured her of her adoption into the family of God. Our hearts are filled with praise and thanksgiving to God for this blessed token of his favor to us in this branch of our missionary labors.

This is the girl I took with me last summer to New Haven, Worcester, Westboro, Salem, Portsmouth, Kennebunkport, and other cities and towns. No one that has been given to me has been in such peril as she has been in. She has always been a good girl, but if she had remained at her home on Bedford street until this time, she would have been ruined forever. She is quite prepossessing in her appearance, and would have been forced into sin, if the Lord had not sent me to her home to rescue her. The locality where she lived is perfectly horrible in its character. Licentiousness, drunken and otherwise depraved beings, white and black, old and young, abound there. I did by her just what I would do for any other good girl that I should find in such a terrible locality. The Lord gave her to me in answer to prayer, and I am endeavoring to bring her up in the fear of the Lord. She is like a timid lamb rescued from a den of wild beasts. I have witnessed disgusting and awful scenes in the house from which she was taken.

Some of our brethren, who look for the Lord this year or next, have intimated that "The Little Wanderers' Home" was not needed, as the Lord was so nigh. Suppose I had let little Maria alone, as they advised. Doubtless, by this time, she would have been a ruined girl, in body and spirit. But she has been taken from Sodom, and a new song has been put into her mouth. She now looks for the appearing of her Savior from heaven to receive her unto himself. While seated on a rock, looking at the mountains near the Hudson river, she said to me, "Mr. Burbank, soon, when the Lord comes, all those mountains will be broken and melted." Thus I found that she had not listened idly to the truth of the soon coming of Jesus.

The truth that "Jesus will come soon," should never have the effect to make us do less for Christ, but rather it should prompt us to do more. My cares are increasing, but I praise the Lord that he gives me grace to get along with them cheerfully. God has put his love in my heart; hence I love to work for him. If I knew that the Lord would come this year or next, I would do all that I am now trying to accomplish through his grace, and as much more as possible. In regard to the *date* of the appearing of Christ, I have ever felt, that if God's servants were to know it, those rich, precious jewels, who make but little noise in the world, but who endure much affliction, and who live in the highways and hedges, will, Simeon-like, be instructed by the Spirit of the Lord; while human calculations, which have ever failed, and may yet ever fail, will be counted but dross, however honestly these calculations may have been made.

The Word declares that Christ will come in "a little while, . . . and will not tarry." This is the cry that I sound out in these dark places of earth. Many have heard and believed the joyful sound. We will point to "the signs of the times," and say, "Behold, the Bridegroom cometh." We have given all for Christ, and expect in the day of his appearing to enter into that rest that remains for the people of God. Yours, etc., waiting for redemption, F. H. BURBANK.

Phila., Sept. 28th, 1866.

"Stories for Young Pilgrims."

Elder John M. Sncok, of Michigan, writes: "Those *Stories for the Young Pilgrims* I have used to good advantage. I think they are a good thing, and hope the Board will publish more of them, as well as a greater variety. They are just such works as we need for the children and youth. Our people do not realize as they ought the importance of caring for the young."

Elder W. H. Mitchell, of Maine, writes:—"The articles are very choice, and almost every one important for booking. I think, if we get a library compiled from such choice selections as these, we shall have no fears to recommend the books to Sunday Schools anywhere and everywhere. The reading will be wholesome, and produce a healthy effect upon the mind, very much unlike one half of the Sunday School Library books now extant."

For sale at this office, 30 cents per dozen; $2.00 per hundred; 5 cents single, postpaid.

The Young Pilgrim for Oct. 1st.

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The New Jerusalem. That City (poetry.) What will become of this Earth? The Serpent and the Birds (illustrated.) Stop! for your soul's sake, stop! The Boy who prayed over his Lesson. A Pillar in the Temple of God (Bible Illustrations.) Do you love Jesus? A Poor Man's Wish. The habit of prayer a bridle. Obedience. "I wont grumble" (cut.) The evils of Tobacco. What Whisky did. Profane and filthy words. Letter from Uncle Mosry. How shall we improve the Sabbath School. Pilgrim Letters, Bible Questions, etc.

The Young Pilgrim, semi-monthly, 50 cents a year; 10 copies and over, 40 cents each; 50 copies and over, 35 cents each.

A TRACT FOR EVERYBODY.—Have you read "Spiritualism Unveiled"? If not, send and get a copy, and lend it to your neighbor. Every one should read it. It gives information specially needed at the present time.

JOHN P. BELT.

CORRECTION.—In "Extracts from History," published last week, fourth page, eighth line, for "Russia" read *Prussia.*

ELD. T. M. PREBLE has removed from East Weare to *Hooven, N. H.* Correspondents will please address him at that place.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 10, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

END OF PAPAL POWER.

This year, 1866, is the one to which many able writers on prophecy have been looking for the termination of the temporal power of the Pope; and events show that they were not far out of the way in their expectations. Why did they look to this year? Because they believed that the 1260 years, during which the "times and laws" (Dan. 7: 25) were to be in the hands of the "little horn," would end this year. But why did they think they would end this year? Because they understood that they began with the grant of Phocas in A. D. 606 (correctly 607,—see article headed, "Decree of Phocas"), by which he made Pope Boniface III. the "UNIVERSAL BISHOP OF ROME," and decreed "that the WHOLE WORLD should be his diocese."

If that act of Phocas, in 607, did not give the "times and laws" into the hands of the "little horn," we are unable to find any other decree that did. But if that decree marks the commencement, then the 1260 years of its continuation would run out in 1867, when the "times and laws," or the temporal power of the "little horn," would end.

We have now arrived at a point where all admit that the Pope's political power is nearly ended, and cannot be revived again.

It will be observed that the pronoun "they," in Dan. 7: 25, does not stand for *"saints,"* but *"times and laws."* The verse reads as follows:—"And he [the 'little horn'] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and *they* [the 'times and laws'] shall be given into his hand, until a time and times and the dividing of time"; the same period that is allotted to the leopard beast of Rev. 13: 5, where the time is said to be "forty-two months," which equals 1260 days, each of which is understood to represent a year, and the whole period 1260 years.

We do not see any necessity for having the 1260 and 1335 days begin at the same time. The Bible does not say that they begin or end together. But it does seem to be a fact that we have come about to the end of the 1260 years of Papal supremacy; and that, consequently, we are very near the end of the present dispensation, and the glorious appearing of our Savior. Let us all keep upon our watch-towers, waiting for the dawn of the morning of glory.

MEMPHIS.

We learn that since the school was given up in Memphis, Bro. Leslie has so far gained his health as to be able to hold meetings every evening in the week, and the Lord has greatly blessed his efforts. Some eighty are seeking the Savior. The people are anxious to hear about the coming of Jesus. There is a wide door open in the South, among the whites as well as the colored people, for the preaching of the gospel of the kingdom. Who else will go and help sound the alarm?

Should this reach any in the South, who are interested to hear on the subject, and could keep a pilgrim preacher over night, or longer, while he was sounding the alarm, we wish they would send us a note, giving their address, and express their wishes on the subject, that we may know how to act.

Never, in our day, has there been such a rich missionary field opened for us, as is now all ready in the South for the faithful laborers. If one goes there to do the work of an evangelist, he can hardly fail of success. The truth takes strong hold of the people there, and produces immediate results. *Now* is the time for action. We inquire again, who will go?

SR. BUTLER.—We are sorry to learn that Sr. Butler, our missionary teacher at Memphis, is still very feeble, and that she has no prospect of being any better so long as she remains there; and yet her health is so poor, she is scarcely able to come home. If able to leave, she is probably on her way now. We hope to hear from Bro. Leslie again in a few days. Let earnest prayer be offered up in behalf of these faithful missionaries, who have made great sacrifices for the welfare of the freedmen.

AFFAIRS AT ROME.

Affairs at Rome are continually becoming more and more critical. All eyes are directed to that huge antichristian monster, that has for many centuries held the control of "times and laws," in the city on "the seven hills," and exercised sway over hundreds of millions of people upon this planet. All admit that the "woman" must soon give up her keys of power, and lose all control over "times and laws," which we think have now been in her hands a little over 1259 years. We believe that one year more will complete her work, when she will be tumbled from the Roman hills as a dead carcass.

The following is from the Boston *Pilot* of Sept. 29th, one of the principal Catholic papers in this country:—

"The French occupation is approaching its close. Count de Sartiges has officially disclosed to the Pope's Government that the Roman States would be entirely empty of French troops by the 15th of next December, the day fixed by the convention.

The publication of the Encyclical, which had been looked for with so much impatience, had been indefinitely postponed. The Holy Father, in his wisdom, has probably considered that the opportune moment for lifting up his voice has not come. It is, however, expected that the Pope will pronounce an allocution at the Consistory which will be held shortly; or, at all events, that either by Encyclical or in an Allocution, the Pope will give some intimation of the line of conduct he intends to adopt under impending circumstances. I do not think the Pope will do anything of the kind. The resolutions of his Holiness must depend entirely on the course of events, and it is impossible to say beforehand what that may be. One may be just as wrong in saying that he will quit Rome as in asserting that he will remain. I am assured by those whose statements are worthy of attention, that the Pope will stay in Rome after the evacuation, until open attempts on his authority or his life shall force him to seek a foreign asylum. Others, very possibly extremely well informed, believe that on the retirement of the French troops, he will depart at once to London or to Malta. It is even stated that the object of Cardinal de Reisach's late visit to England was to pave the way for the reception of his Holiness."

WORTH READING.—Those who read the article in the hygienic columns, headed "Eating and Drinking," will find it will pay for reading. It is high time that more attention should be paid to the laws of health.

THE JUBILEE HARP.

We are now receiving from the binders the second edition of the above work, and expect by the close of the present week to have a supply sufficient to fill all orders received; and trust in the future to be able to meet all demands promptly. Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

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DECREE OF PHOCAS.

It is well known to our readers that it has been believed quite generally by Protestant writers that the decree of Phocas, making Pope Boniface III. "UNIVERSAL BISHOP," and the giving to him of the *"whole world for a diocese,"* marked the time for the commencement of the 1260 years, during which "the times and laws" should be in the hand of the "little horn," mentioned in Dan. 7: 25. This decree has been dated in A. D. 606; and if the 1260 years began there, they would end in 1866.

Within a few days we have been giving the history of Pope Boniface III. and the decree of Phocas a careful examination, according to the best authority on this subject,—"Bower's History of the Popes," and we find that the decree of Phocas was in 607 instead of 606.

At this point it may be well to say a word concerning the great value of "Bower's History of the Popes." Says Dr. Samuel H. Cox, pastor of the First Presbyterian church, Brooklyn, N. Y., "The work of Bower is every way a great one, with no equal or rival in the English language, or any other in the world." The author was employed nearly fifty years in its preparation. He began it "an ardent Romanist, and ended it a most zealous Protestant." Twenty-five distinguished ministers in the different evangelical churches in New York and Brooklyn, subscribe to the following statement: "There is no other work in the world like it or to compare with it."

Mr. Bower was born near Dundee, in Scotland, Jan. 17th, 1685, and died Sept. 2nd, 1766, aged 80. He was educated at Douay, in France, went to Rome about A. D. 1700, and became a Jesuit. He renounced Catholicism, fled to England in 1726, and passed through great dangers on the way, on account of the hot pursuit of the Catholics, who were determined he should not escape alive; for he had become familiar with "the best historical documents" at Rome, and all the operations of the "mother of harlots." As all the records relating to the election, reign, and death of the Popes, as well as the emperors, are very accurately kept at Rome; and as Mr. Bower had full access to them, and as said of him by the American editor, in the introduction to the work, "He seems in his great work to be sincere, and consistent, and scrupulously honest, from beginning to end;" it follows, as declared by the twenty-five distinguished ministers of New York and Brooklyn, that "there is no other work in the world like it, or to compare with it." Its records and dates are of the most reliable character.

We will now let Mr. Bower speak in relation to the *date* of the decree of Phocas, and the results. Sabinian, the Pope preceding Boniface III., died Feb. 22nd, A. D. 606, having "held the See but one year, five months, and nine days."—Bower, Vol. I., p. 425. Mr. Bower then proceeds as follows:—

"[Year of Christ 607.] The death of Sabinian was followed by a vacancy that lasted (and yet no writer accounts for it), eleven months and twenty-six days; that is, from the 22nd of February, 606, to the 19th of the same month, 607, when Boniface, the third of that name, was ordained, and placed in the chair. He too was a deacon of the Roman church; was a native of Rome, and was sent by Gregory, in the year 603, to Constantinople, with the character of his nuncio, to congratulate, in his name, Phocas and Leontia, on their accession to the imperial crown. His having been chosen by so great a Pope to discharge that office, at so critical a juncture, leaves no room to question his address and abilities. Upon the death of Gregory, he returned to Rome; and Sabinian dying soon after his return, he was chosen to succeed him, as one who was not only known to Phocas, but greatly favored both by him and his wife; for, by flattering the usurper, as Gregory had done, and conniving at his cruelties, if not applauding him in them, while the rest of mankind exclaimed against him as an outrageous tyrant, he had so insinuated himself into his good graces, as to become one of his chief favorites, or, as Sigebert writes, his only favorite, being the only person in the whole city of Constantinople who approved, or could so dissemble as to make the tyrant believe he approved of his conduct. For that merit alone he was chosen; and though he enjoyed his new dignity but a very short time (for he did not even live to the end of the year in which he was raised to it), yet it may truly be said, that to him alone the Roman see owes more than to all his predecessors together. For he no sooner found himself vested with the papal dignity, than, taking advantage of the partiality and favor of Phocas to him, and his aversion and hatred to the patriarch Cyriacus, he not only prevailed on the tyrant to revoke the decree settling the title of 'universal bishop' on the bishop of the imperial city; but obtained, what no man would believe could have ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all the historians to a man; but obtained, I say, a new decree, settling on himself and his successors that very title which his immediate predecessor but one, and, of all his predecessors, the best and the greatest, had so often condemned in any bishop whatever, and rejected, with the utmost abhorrence, when offered to himself, as 'vain, proud, profane, impious, execrable, blasphemous, anti-christian, heretical, diabolical.'

Boniface could not but know that the controverted title had been thus stigmatized over and over again by two of his predecessors successively, Pelagius II. and Gregory; that whoever should give it to, or approve it in another, was declared by Gregory a heretic; and that whoever should presume, in the pride of his heart, to take it to himself, was by the same great pope declared a 'follower of satan, a rival of satan in pride, and the forerunner of antichrist.' All this Boniface well knew; but so inconceivably great was his ambition, so utterly unbridled was his desire of exalting his see, that, rather than to let slip the favorable opportunity that now offered, and might never offer again, of raising it higher than it had ever yet been, or, in the opinion of his own predecessors, ought ever to be, he chose to stand condemned, out of their mouths, as a 'heretic,' as a 'follower of satan,' as 'a rival of satan in pride,' as the 'forerunner of antichrist.' Had Gregory been allowed to return from the dead, how great would his surprise have been, how great his indignation, to find 'the badge of pride' thus become, so soon after his death, the peculiar badge of his see, and 'the mark of antichrist' the peculiar mark of his successors. I say, of his successors; for by them that 'badge of pride,' that 'mark of antichrist,' is borne to this day, in spite of all the names of reproach and ignominy with which it was branded by the most renowned and revered of all their predecessors.

As for the edict issued by Phocas on this occasion, it has not indeed reached our times. But that thereby the decree of the council of Constantinople in 588, entailing the title of universal bishop on the bishop of Constantinople, and his successors, was revoked and annulled; that the said title was transferred from them to Boniface and his successors, and the bishop of Rome declared the 'head of the whole catholic church,' is what all the historians, whom I have quoted above, unanimously vouch. In the bishop of Constantinople the title of universal bishop is generally thought to have been no more than a badge of honor, or an honorary title, without any accession of power. And indeed it does not appear, as I observed above, that in virtue of that title he ever exercised or claimed any. But Boniface had scarce obtained it, when he took upon him to exercise an unanswerable jurisdiction and power to that time unknown and unheard of in the catholic church. For no sooner was the imperial edict, vesting him with the title of universal bishop, and declaring him 'head of the church,' brought to Rome, than, assembling a council in the basilic of St. Peter, consisting of seventy-two bishops, thirty-four presbyters, and all the deacons and inferior clergy of that city, he acted there as if he had not been vested with the title alone, though Phocas probably meant to grant him no more, but with all the power of an universal bishop, with all the authority of a supreme head, or rather absolute monarch of the church. For by a decree which he issued in that council, it was pronounced, declared, and defined, that no election of a bishop should thenceforth be deemed lawful and good, unless made by the people and clergy, approved by the prince, or lord of the city, and confirmed by the pope interposing his authority in the following terms: 'we will and command, *volumus et jubemus.*'

The imperial edict, therefore, if we may so call the edict of an usurper, and a tyrant, was not, as the popish writers pretend, a bare confirmation of the primacy of the see of Rome; but the grant of a new title, which the pope immediately improved into a power, answering that title. And thus was the power of the pope as universal bishop, as 'head of the church,' or, in other words, the papal supremacy, first introduced. It owed its original to the worst of men; was procured by the basest means, by flattering a tyrant in his wickedness and tyranny; and was in itself, if we stand to the judgment of Gregory the Great, 'anti-christian, heretical, blasphemous, diabolical.'. . . .

To return to Boniface: he died on the 10th of November of the present year [607], having enjoyed his dignity only eight months and twenty-two days."

It will be seen from the foregoing that the decree of Phocas was between Feb. 18th 607, and the 10th of Nov. of the same year, which marks the time that Boniface was Pope, a period as Bower says of "only eight months and twenty-two days."

Now please observe what Mr. Bower says about this important grant of power by Phocas to Pope Boniface III., 607: "To him *alone* the Roman See owes more than to all his predecessors together." "He . . . obtained what no man would believe could have ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all the historians to a man."

When Boniface, and his successors at Rome, had thus been made "UNIVERSAL BISHOP," and Phocas had decreed "that the WHOLE WORLD should be his diocese" (See Brightman on "Revelation Revealed," p. 205,) it looks more like giving the "times and laws" into the hands of the "little horn," than any other event we can find in the history of that power.

Observe, Mr. Bower says, "Boniface had scarce obtained it [the title of 'universal Bishop'], when he took upon him to exercise an *unanswerable jurisdiction and power*, to that time unknown and unheard of in the Catholic church . . . He acted . . . as if he had not been vested with the title alone, . . . but with all the power of an universal bishop, with all the authority of a supreme head, or rather absolute monarch of the church."

He issued a decree that "no Bishop should be lawfully elected from that time forward, unless 'confirmed by the Pope.'" Then Mr. Bower says, "Thus was the *power* of the Pope, as universal bishop, as 'head of the church,' or in other words the *Papal supremacy* FIRST *introduced.*"

THE HAPPY LAND.

ISA. 62: 4, 5. Thou shalt not any more be called forsaken; nor of thy land shall it be said, It is desolate. But thou shalt be called MY DELIGHT, and thy land THE MARRIED LAND. For Jehovah shall delight in thee, and thy land shall be joined in marriage. For as a young man marrieth a virgin, so shall thy sons marry thee; and as a bridegroom rejoiceth in his bride, so shall thy God rejoice in thee.—*Boothroyd's Bible.*

We take this glowing prediction as having reference to the epoch of the saints possessing the Canaan of rest, the new earth, the eternal kingdom of God and of Christ. Just as the holy and perpetual union between Jesus and his church, which commences on his personal return from heaven, is denominated the "Marriage of the Lamb," so the taking possession of the whole earth, and the residence therein of the redeemed *forever*, is, by the sublime Isaiah, styled a holy union—a wedlock. This is and must be the sense, and we can see room for no other. And it is fitting that it should be so. Earth is the theatre of man's origin, his history, his death-sleep and resurrection,—why not also of his destiny? "Establish the earth," "inherit the earth," "reign on the earth," "recompensed in the earth," "dwell in the earth," and "the earth abideth forever," etc., are Scripture phrases. Here in the place of suffering and trial will be the land of peace and joy. And this wedded soil, once accursed, but now robed like a bride, shall sing for very gladness. The mountains and trees will find a voice, and pour out one perpetual psalm of praise. All the sweet joy of a bridal day, all the rich glories of a festival such as God only can prepare,—all the splendor of a royal banquet will wait upon that happy marriage. This, and this only, of all the planets, is the saints' eternal home. We shall not be primates of the universe, nor roam from star to star, but "inherit the land (*eh-rets*, earth), and dwell therein forever."—Psa. 37: 29. Happy art thou, O land, for the Lord God is thy king. Happy will be thy sons, for the Bridegroom, Jesus, is in the midst forevermore. Out of the womb of this creation, in the days of her desolateness and ruin, they came forth; now when nature's pangs are healed, and Eden blooms no more to fade, they—thy saved sons—shall rest on mother earth's bosom through the long, glad ages. Then death and *hades* will be far away. Wondrous compliment; God says this new world shall be "My Delight." Hence like the first Paradise, which he seven times over pronounced "good," the restored kingdom will comprehend Jehovah's beau-ideal of a perfect world. O it stirs the heart with mighty joy to think of it!

> Go, earth! go wipe thy falling tears,
> Forget thy heavy wo;
> Hope died not with thy first-born sons,
> Six thousand years ago' D. T. T.

"ALL IS VANITY."

If any one covets a crown, or a sceptre, or a presidential chair, or a millionaire's fortune, or a post of honor among men, or a queen's jewels, or a pleasure seeker's bubbles, let him first read what they say, and how they feel and fare. Lord Chesterfield, the prince of fashion, with Solomon said of his gay, golden life, "All is vanity." Alexander the Great conquered all the world, and died, aged but thirty-two, in a fit of drunkenness,—perhaps poisoned to death. Julius Cæsar conquered Europe, and won royal honor, but at the last was assassinated by a supposed friend. The impious and proud Voltaire said, The world was full of wretches, and he "the most wretched of all." One of the Spanish emperors (Abderrahman III.) reigned in splendor fifty years, but declared he could count up in that half century "only fourteen days of unalloyed happiness." Hannibal, the renowned African hero, died of poison administered by his own hand, unlamented and unwept. Charles V. resigned his throne and crown in despair of finding happiness as an emperor. Of the great Roman emperors, history informs us that no less than nine in succession were slain by the Prætorian Guards. The infamous empress Catherine, of Russia, could get no sleep, so did her guilty conscience torment her.

Lincoln, the ruler of thirty millions, was shot dead in an instant. Some of the sovereigns of Great Britain were assassinated, or beheaded. Queen Elizabeth died saying she would give "millions of money for an inch of time," in which to get ready. Louis Napoleon has lived in constant fear of the assassin's bullet. Of sixty-seven queens, who have sat on the throne of France, eleven were divorced, two were executed, nine died young, seven were widowed early, three cruelly treated, three exiled, the rest being either poisoned or broken-hearted. Napoleon Bonaparte, the arbiter of Europe, declared he had been as fortunate as any man on earth, but "had not enjoyed one hour of real happiness in all his life." Truly—"Uneasy lies the head that wears a crown."

The great Hume rested his hope in philosophy, and as the result declared he was "affrighted and confounded at the forlorn solitude" in which it placed him. Goethe, who was so much admired in high circles, said at the age of eighty-four he "had scarcely tasted twenty-four hours solid comfort in all his life." George Brummell, with a most princely fortune, spent £800 a year on dress alone, and died at last in a lunatic asylum. The Duke of Marlborough had a million of money, and vast estates; but looking around upon them as far as his vision could extend, exclaimed to a friend, "I do not believe that there is in all this vast circuit a more unhappy man than myself." Robert Clive became the conqueror of all India, and had the treasures of the East poured at his feet, but died disappointed and a suicide. Christopher Columbus discovered a new world, but was robbed of the honor of naming it, became an object of hatred and abuse, and died poor and sorrowful. William Beckford, of England, had an income of £100-000 a year, and finally died in want and misery.

The wretched life and unhappy death of Lord Byron are well known. William Pitt possessed the rarest intellectual gift in England, but lived in misery and unhappiness, and died of a broken heart. The last words of the great orator Sheridan were, "I am absolutely undone." Sir Walter Scott, who received the honors of an empire, died in sadness and sorrow, and without hope. The celebrated poet Campbell affirmed that "his fame was only bitter," and died in grief and weariness. Gibbon, the great historian and infidel, died saying, "All is dark and doubtful." The eloquent John Randolph's last word was, "Remorse." William C. Johnson and T. F. Johnson were a few years ago the most brilliant orators in Congress; one died an outcast and pauper, the other became diseased, and sunk down in ignominy and misery,—all through intemperance. Bulwer, the great novelist, said in his last days, "I am gloomy and unhappy." The delirious, dying hours of John Jacob Astor, who was worth twenty-five millions, were—"Money, money, bring me money." Ebenezer Francis, of Boston, who died leaving four millions of dollars, was in the panic of 1857 reduced almost to despair by the abundance of his money. Stephen Girard, the great millionaire of Philadelphia, said that with all his wealth he "lived like a galley slave, passed sleepless nights, and was worn out with care."

A great American capitalist, when asked why he did not have his life written, replied in these sad words, "My life has been a failure." The four brothers Rothschild are the bankers of Europe, the wealthiest men in the world. Their united income is $1000 an hour. But when some one said to the Baron at Paris, "I should think you would be happy with such a kingly fortune," his quick, reproving, negative reply was,—"Happy! *me* happy!"

Reader, is not this sad record a striking commentary on the vanity of all earthly riches and greatness? Which would you prefer, to be ranked in this high but wretched company, and, like Abner, die "as the fool dieth"; or be an humble, faithful christian, and one day inherit immortal life in a glorious and endless kingdom? Which? D. T. T.

WHICH: ANGEL, OR MAN?

Was it an angel, or a man, who gave John the Revelation? Or was it that undefinable, invisible, and intangible thing, the so-called spirit of a man? Or was it an angel-man, i. e., a man, or his spirit, turned into an angel? We suppose we may lawfully inquire into the nature of this glorious revealing agent, and we would observe, first, that he is five times called "an angel," "the angel," "his angel." And in not a single instance is he called a man. Neither is he once called a spirit. Still the common version of Rev. 22: 9 seems to many readers to teach that he was one of the prophets,—hence a man. Now as Enoch and Elijah had not died and so could not exist disembodied (such disembodied existence being impossible even on the popular hypothesis if they were not dead), should the text compel us to regard this celestial agent as a man, might it not have been one of these translated worthies? Admitting this, then there would be no necessity of considering him as a mere spiritual or ghostly presence, as some do Moses in the transfiguration on Mount Tabor. And so the spiritual human theory of this "angel" is fairly tipped over by the exercise of a little common sense thinking, leaving out the absurdity and bad theology of this notion. Furthermore, we think it was not either Enoch or Elijah in bodily person. For first, men, personal single men, are nowhere in the Bible called angels, save in the sense of a human agent or messenger, as God in Matt. 11: 10. Mark 1: 2 and Luke 7: 27 call John "my (*angelos*) messenger." But never in the sense of a divine being or celestial visitant is man denominated an (*angelos*) angel. And nowhere in the sacred word is man ever said to be "*equal* to the angels," until the resurrection and world to come, as our Lord informs us in Luke 20: 35, 36. Even of Christ, who took a man's nature and form, it is said, "Thou (Lord) didst make him for a little while inferior to angels." See *Marginal reading, and Diaglott* of Heb. 2: 7. And the passage in Luke 20: 35 would preclude even Enoch and Elijah from equality with the angels until the dead are resurrected.

Still it is claimed that the rendering of Rev. 22: 9 compels us to believe this holy messenger to have been a transfigured human being. And on this idea, Spiritualism, which strangely confounds the human and angelic, builds its chimeras concerning angel-men, or men metamorphosed by death into angels. And some who kick at Spiritualism as the work of Satan do no better with the passage. But the following translations make all plain. The sense of the angel's words it will be seen is not, "I am one of thy brethren, the prophets," but rather, "I am a fellow-servant of the prophets," etc. "I am a fellow-servant of thee, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God."—*American Bible Union Trans.* "I am thy fellow-servant, and the fellow-servant of thy brethren the prophets," etc.—*Coverdale's Bible.* So, too, read the versions of Tyndale, Cranmer, and Geneva; making him a real angel who had formerly served or waited upon the prophet Daniel and others of the ancient seers, and who had come at the command of Christ to serve the seer of Patmos and through him the whole church. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalms 34: 7. Hence he is the waiting-angel on all who keep the sayings of Revelation. "I Jesus have sent mine angel to testify unto you these things in the churches." "He sent and signified it by his angel." And so the glorious one who gave us all so much light, and who refused to be worshiped, but deferred all the honor to his great Master, was neither a ghost nor a man, but "the angel of the Lord." And some day not far distant, you and I, my dear reader, may be summoned to lock arms with this holy and bright one for a flight skyward to see the King. How would you like it? Have you read 1 Thess. 4: 16, 17, and Matt. 24: 31 lately? If not, read again with care, and—THINK. D. T. T.

THE BIDDEFORD CHAPEL.

We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

I. C. Wellcome	(paid)	$10.00
H. L. Hastings	"	10.00
J. Couch	"	5.00
A. W. Sibley	"	1.00
M. H. Piper	"	1.00
M. Ewings	"	1.00
M. Sunderland	"	1.00
J. W. Thomas	"	5.00
C. Ramsey	"	1.00
R. Woodside	"	1.00
B. Young	"	2.00
I. Wilson	"	1.00
M. D. Richardson	"	.50
J. S. Moulton	"	1.00
J. T. Pickering	"	1.00
Miles Grant	"	1.00
G. R. Coburn	(pledge)	5.00

St. Louis Mission.

Faith	2.00

$3000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $3000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1002.55
W. C. S., tracts sold	.40
D. Versteeg	1.00
Mary M. Eastman	25.00
One who wants to do good	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$22.70
B. Finney	1.00
Margaret Smith	2.50

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and Papers.

J. B.	$1.00
M. F. Howard	1.00
D. Wilson	.75
W. H. K. Jones	1.24

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$718.42
Y. P. Fund	.25
Geo. Humphrey	2.00
J. Andrew	.50
Theresa Taylor ($6.00 pledge paid.)	

EUROPEAN MISSION.

Previous acknowledgments	$90.50
A. D. Lyman	.50
M. Collins	1.50
J. Andrew	.25
Sr. M. Collins	1.10
Faith	2.00

FOR NARRATIVES.—G. Huntley, $1.00.

For the World's Crisis.

THE PROPOSED TRACT.

BRO. GRANT:—I was very glad to see an article from Bro. Taylor about publishing a condensed tract, giving the main arguments upon the Advent faith,—the great truth and glorious hope of the church of God in all ages. I think most all would read and investigate a tract of that kind, while a large book would be hardly glanced at; and if it was, would not be so likely to be understood as a tract of thirty or forty pages, as proposed. Such a work might do great good, and awaken an interest in many minds on the nearness of the judgment. I do hope there will be no delay in having it published. Time is short, and what is done must be done soon, for the Master is about to rise up and shut to the door; no chance for poor sinners then. I cheerfully add my mite for this object. I will send $25, and I do hope that our brethren who have this world's goods will give liberally, as the Lord has prospered them.

If all would give what they could, and not miss what they give, what an immense amount of tracts would it send broadcast all over the land, warning our fellowmen, giving them no excuse in the day of judgment, that they did not know these things in time to get ready. God bless this noble enterprise. What we do let us do quickly. God's great clock of time is surely about to give its final stroke. In an hour when this wicked world think not, the Son of man cometh "as the lightning,"—"as a thief,"—"as it was in the days of Noah," while this busy world is overcharged with the cares of this life; eating, drinking, etc. How plain the Master described the state the world would be in when he came back to earth again.

But, thank God, another class is described, who are to witness the glorious coming of our Lord and Savior Jesus Christ. They are the ones upon whom that day shall not come unawares. They are the ones that Paul said would receive a crown with him; and they will exclaim, Lo, this is our God, we have waited for him, and can lift up our heads, knowing our redemption draweth nigh.—Earth's dark night of weeping, sorrowing, mourning and death is about over, and the blessed immortal state about to be ushered in; and the curse, which has been so heavily upon the earth, removed. Let us work while it is day, for the night cometh,—a dark night for a wicked world, but a morning of joy to the righteous. Blessed day, haste thy dawning. Yours striving for the better world,

Landoff, N. H. MARY W. EASTMAN.

For the World's Crisis.

A DIME APIECE.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—ACTS 20: 35.

DEAR BRN. AND SRS.:—Our beloved Bro. in Christ, Elder Wm. A. Fenn, having sustained a severe loss in the death of a valuable horse, he being, like most of God's people, poor in this world's goods, but rich in faith, and heir of the kingdom, we trust; and, as we are exhorted by the apostle to bear "one another's burdens," you are hereby informed that you can greatly encourage his heart as he goes forth in his labor of love to publish the gospel of a soon coming kingdom to a perishing world, by sending in your mite as you may each be blessed of the Lord. A dime apiece, sent in by the brethren and sisters, would never be felt by any, and would enable him immediately to purchase another horse, and send him on his way rejoicing.

Those who feel disposed to aid our dear brother, may send in their mites to the undersigned, all of which will be thankfully received, duly acknowledged, and promptly delivered to Bro. Fenn.

Your Sister in Christ, MARY ALBRIGHT.

South Butler, N. Y.

For the World's Crisis.

HOME AGAIN.

BRO. GRANT:—I arrived home with my daughter Tuesday. She suffered no injury by moving, and is able to get about on crutches. I was obliged to leave my appointments west, and trust that I shall be pardoned by my brethren when they understand the reasons. Our heavenly Father has gladdened our hearts with a speedy recovery of health and strength to our daughter, which has enabled us to return many weeks sooner than we or the physicians expected. Our pilgrimage west has been one of much experience and profit to ourselves, and we trust benefit to others. We have found kind friends and christian sympathy, which are appreciated much; and will be numbered as tokens of divine appointment, till He comes who regardeth the afflicted, and will bring every work into judgment.

I am now ready to resume my labors east, as the Lord may direct; and as soon as I can make some necessary arrangements at home, shall be prepared to go where duty calls. H. PRATT.

For the World's Crisis.

HIGHWAYS AND HEDGES.

Since my last article was written, we have received several letters containing money for our mission work, in all $13.00. A portion of this sum has been acknowledged by letter, and the remainder we acknowledge through the Crisis, as follows: "A friend to the poor," New Haven, $1.00; M. B. Sampson, $1.00; L. C. Johnson, $1.00. All these friends have our heartfelt thanks for their donations to the cause in this place. May grace, mercy and peace abide with them.

This morning, through the grace of God, I have the blessed privilege of reporting the conversion of one of our mission girls. For several weeks she had been in an awakened state. Recently she attended the campmeeting conducted by Sister Anna Smith, of New York, at Peekskill, N. Y. While there, the Lord was pleased to use Sr. Boide as an instrument to lead her to Christ, and one week ago to-day she found peace in believing on a crucified Redeemer. At the time her conviction was the greatest, she fell prostrate and helpless to the earth, and was carried to one of the tents, where she remained all night calling on Jesus for mercy. The next day, the sweet messenger of God, the Holy Spirit, assured her of her adoption into the family of God. Our hearts are filled with praise and thanksgiving to God for this blessed token of his favor to us in this branch of our missionary labors.

This is the girl I took with me last summer to New Haven, Worcester, Westboro, Salem, Portsmouth, Kennebunkport, and other cities and towns. No one that has been given to me has been in such peril as she has been in. She has always been a good girl, but if she had remained at her home on Bedford street until this time, she would have been ruined forever. She is quite prepossessing in her appearance, and would have been forced into sin, if the Lord had not sent me to her home to rescue her. The locality where she lived is perfectly horrible in its character. Licentiousness, drunken and otherwise depraved beings, white and black, old and young, abound there. I did by her just what I would do for any other good girl that I should find in such a terrible locality. The Lord gave her to me in answer to prayer, and I am endeavoring to bring her up in the fear of the Lord. She is like a timid lamb rescued from a den of wild beasts. I have witnessed disgusting and awful scenes in the house from which she was taken.

Some of our brethren, who look for the Lord this year or next, have intimated that "The Little Wanderers' Home" was not needed, as the Lord was so nigh. Suppose I had let little Maria alone, as they advised. Doubtless, by this time, she would have been a ruined girl, in body and spirit. But she has been taken from Sodom, and a new song has been put into her mouth. She now looks for the appearing of her Savior from heaven to receive her unto himself. While seated on a rock, looking at the mountains near the Hudson river, she said to me, "Mr. Burbank, soon, when the Lord comes, all those mountains will be broken and melted." Thus I found that she had not listened idly to the truth of the soon coming of Jesus.

The truth that "Jesus will come soon," should never have the effect to make us do less for Christ, but rather it should prompt us to do more. My cares are increasing, but I praise the Lord that he gives me grace to get along with them cheerfully. God has put his love in my heart; hence I love to work for him. If I knew that the Lord would come this year or next, I would do all that I am now trying to accomplish through his grace, and as much more as possible. In regard to the *date* of the appearing of Christ, I have ever felt, that if God's servants were to know it, those rich, precious jewels, who make but little noise in the world, but who endure much affliction, and who live in the highways and hedges, will, Simeon-like, be instructed by the Spirit of the Lord; while human calculations, which have ever failed, and may yet ever fail, will be counted but dross, however honestly these calculations may have been made.

The Word declares that Christ will come in "a little while, . . . and will not tarry." This is the cry that I sound out in these dark places of earth. Many have heard and believed the joyful sound. We will point to "the signs of the times," and say, "Behold, the Bridegroom cometh." We have given all for Christ, and expect in the day of his appearing to enter into that rest that remains for the people of God. Yours, etc., waiting for redemption, F. H. BURBANK.

Phila., Sept. 28th, 1866.

"Stories for Young Pilgrims."

Elder John M. Snook, of Michigan, writes: "Those *Stories for the Young Pilgrims* I have used to good advantage. I think they are a good thing, and hope the Board will publish more of them, as well as a greater variety. They are just such works as we need for the children and youth. Our people do not realize as they ought the importance of caring for the young."

Elder W. H. Mitchell, of Maine, writes:—"The articles are very choice, and almost every one important for booking. I think, if we get a library compiled from such choice selections as these, we shall have no fears to recommend the books to Sunday Schools anywhere and everywhere. The reading will be wholesome, and produce a healthy effect upon the mind, very much unlike one half of the Sunday School Library books now extant."

For sale at this office, 30 cents per dozen; $2.00 per hundred; 5 cents single, postpaid.

The Young Pilgrim for Oct. 1st.

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The Young Pilgrim, semi-monthly, 50 cents a year; 10 copies and over, 40 cents each; 50 copies and over, 35 cents each.

A TRACT FOR EVERYBODY.—Have you read "Spiritualism Unveiled"? If not, send and get a copy. Send it to your neighbor. Every one should read it. It gives information specially needed at the present time.

JOHN P. BELT.

CORRECTION.—In "Extracts from History," published last week, fourth page, eighth line, for "Russia" read *Prussia*.

ELD. T. M. PREBLE has removed from East Weare to *Dover, N. H.* Correspondents will please address him at that place.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 10, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

END OF PAPAL POWER.

This year, 1866, is the one to which many able writers on prophecy have been looking for the termination of the temporal power of the Pope; and events show that they were not far out of the way in their expectations. Why did they look to this year? Because they believed that the 1260 years, during which the "times and laws" (Dan. 7: 25) were to be in the hands of the "little horn," would end this year. But why did they think they would end this year? Because they understood that they began with the grant of Phocas in A. D. 606 (correctly 607,—see article headed, "Decree of Phocas"), by which he made Pope Boniface III. the "UNIVERSAL BISHOP OF ROME," and decreed "that the WHOLE WORLD should be his diocese."

If that act of Phocas, in 607, did not give the "times and laws" into the hands of the "little horn," we are unable to find any other decree that did. But if that decree marks the commencement, then the 1260 years of its continuation would run out in 1867, when the "times and laws," or the temporal power of the "little horn," would end.

We have now arrived at a point where all admit that the Pope's political power is nearly ended, and cannot be revived again.

It will be observed that the pronoun "they," in Dan. 7: 25, does not stand for "*saints*," but "*times and laws*." The verse reads as follows:—"And he [the 'little horn'] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and *they* [the 'times and laws'] shall be given into his hand, until a time and times and the dividing of time"; the same period that is allotted to the leopard beast of Rev. 13: 5, where the time is said to be "forty-two months," which equals 1260 days, each of which is understood to represent a year, and the whole period 1260 years.

We do not see any necessity for having the 1260 and 1335 days begin at the same time. The Bible does not say that they begin or end together. But it does seem to be a fact that we have come about to the end of the 1260 years of Papal supremacy; and that, consequently, we are very near the end of the present dispensation, and the glorious appearing of our Savior. Let us all keep upon our watch-towers, waiting for the dawn of the morning of glory.

MEMPHIS.

We learn that since the school was given up in Memphis, Bro. Leslie has so far gained his health as to be able to hold meetings every evening in the week, and the Lord has greatly blessed his efforts. Some eighty are seeking the Savior. The people are anxious to hear about the coming of Jesus. There is a wide door open in the South, among the whites as well as the colored people, for the preaching of the gospel of the kingdom. Who else will go and help sound the alarm?

Should this reach any in the South, who are interested to hear on the subject, and could keep a pilgrim preacher over night, or longer, while he was sounding the alarm, we wish they would send us a note, giving their address, and express their wishes on the subject, that we may know how to act.

Never, in our day, has there been such a rich missionary field opened for us, as is now all ready in the South for the faithful laborers. If one goes there to do the work of an evangelist, he can hardly fail of success. The truth takes strong hold of the people there, and produces immediate results. *Now* is the time for action. We inquire again, who will go?

SR. BUTLER.—We are sorry to learn that Sr. Butler, our missionary teacher at Memphis, is still very feeble, and that she has no prospect of being any better so long as she remains there; and yet her health is so poor, she is scarcely able to come home. If able to leave, she is probably on her way now. We hope to hear from Bro. Leslie again in a few days. Let earnest prayer be offered up in behalf of these faithful missionaries, who have made great sacrifices for the welfare of the freedmen.

AFFAIRS AT ROME.

Affairs at Rome are continually becoming more and more critical. All eyes are directed to that huge antichristian monster, that has for many centuries held the control of "times and laws," in the city on "the seven hills," and exercised sway over hundreds of millions of people upon this planet. All admit that the "woman" must soon give up her keys of power, and lose all control over "times and laws," which we think have now been in her hands a little over 1259 years. We believe that one year more will complete her work, when she will be tumbled from the Roman hills as a dead carcase.

The following is from the Boston *Pilot* of Sept. 29th, one of the principal Catholic papers in this country:—

"The French occupation is approaching its close. Count de Sartiges has officially disclosed to the Pope's Government that the Roman States would be entirely empty of French troops by the 15th of next December, the day fixed by the convention.

The publication of the Encyclical, which had been looked for with so much impatience, had been indefinitely postponed. The Holy Father, in his wisdom, has probably considered that the opportune moment for lifting up his voice has not come. It is, however, expected that the Pope will pronounce an allocution at the Consistory which will be held shortly; or, at all events, that either by Encyclical or in an Allocution, the Pope will give some intimation of the line of conduct he intends to adopt under impending circumstances. I do not think the Pope will do anything of the kind. The resolutions of his Holiness must depend entirely on the course of events, and it is impossible to say beforehand what that may be. One may be just as wrong in saying that he will quit Rome as in asserting that he will remain. I am assured by those whose statements are worthy of attention, that the Pope will stay in Rome after the evacuation, until open attempts on his authority or his life shall force him to seek a foreign asylum. Others, very possibly extremely well informed, believe that on the retirement of the French troops, he will depart at once to London or to Malta. It is even stated that the object of Cardinal de Reisach's late visit to England was to pave the way for the reception of his Holiness."

WORTH READING.—Those who read the article in the hygienic columns, headed "Eating and Drinking," will find it will pay for reading. It is high time that more attention should be paid to the laws of health.

THE JUBILEE HARP.

We are now receiving from the binders the second edition of the above work, and expect by the close of the present week to have a supply sufficient to fill all orders received; and trust in the future to be able to meet all demands promptly. Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

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DECREE OF PHOCAS.

It is well known to our readers that it has been believed quite generally by Protestant writers that the decree of Phocas, making Pope Boniface III. "UNIVERSAL BISHOP," and the giving to him of the "*whole world for a diocese*," marked the time for the commencement of the 1260 years, during which "the times and laws" should be in the hand of the "little horn," mentioned in Dan. 7: 25. This decree has been dated in A. D. 606; and if the 1260 years began there, they would end in 1866.

Within a few days we have been giving the history of Pope Boniface III. and the decree of Phocas a careful examination, according to the best authority on this subject,—"Bower's History of the Popes," and we find that the decree of Phocas was in 607 instead of 606.

At this point it may be well to say a word concerning the great value of "Bower's History of the Popes." Says Dr. Samuel H. Cox, pastor of the First Presbyterian church, Brooklyn, N. Y., "The work of Bower is every way a great one, with no equal or rival in the English language, or any other in the world." The author was employed nearly fifty years in its preparation. He began it "an ardent Romanist, and ended it a most zealous Protestant." Twenty-five distinguished ministers in the different evangelical churches in New York and Brooklyn, subscribe to the following statement: "There is no other work in the world like it or to compare with it."

Mr. Bower was born near Dundee, in Scotland, Jan. 17th, 1685, and died Sept, 2nd, 1766, aged 80. He was educated at Douay, in France, went to Rome about A. D. 1700, and became a Jesuit. He renounced Catholicism, fled to England in 1726, and passed through great dangers on the way, on account of the hot pursuit of the Catholics, who were determined he should not escape alive; for he had become familiar with "the best historical documents" at Rome, and all the operations of the "mother of harlots." As all the records relating to the election, reign, and death of the Popes, as well as the emperors, are very accurately kept at Rome; and as Mr. Bower had full access to them, and as said of him by the American editor, in the introduction to the work, "He seems in his great work to be sincere, and consistent, and scrupulously honest, from beginning to end;" it follows, as declared by the twenty-five distinguished ministers of New York and Brooklyn, that "there is no other work in the world like it, or to compare with it." Its records and dates are of the most reliable character.

We will now let Mr. Bower speak in relation to the *date* of the decree of Phocas, and the results. Sabinian, the Pope preceding Boniface III., died Feb. 22nd, A. D. 606, having "held the See but one year, five months, and nine days."—Bower, Vol. I., p. 425. Mr. Bower then proceeds as follows:—

"[Year of Christ 607.] The death of Sabinian was followed by a vacancy that lasted (and yet no writer accounts for it), eleven months and twenty-six days; that is, from the 22nd of February, 606, to the 19th of the same month, 607, when Boniface, the third of that name, was ordained, and placed in the chair. He too was a deacon of the Roman church; was a native of Rome, and was sent by Gregory, in the year 603, to Constantinople, with the character of his nuncio, to congratulate, in his name, Phocas and Leontia, on their accession to the imperial crown. His having been chosen by so great a Pope to discharge that office, at so critical a juncture, leaves no room to question his address and abilities. Upon the death of Gregory, he returned to Rome; and Sabinian dying soon after his return, he was chosen to succeed him, as one who was not only well known to Phocas, but greatly favored both by him and his wife; for, by flattering the usurper, as Gregory had done, and conniving at his cruelties, if not applauding him in them, while the rest of mankind exclaimed against him as an outrageous tyrant, he had so insinuated himself into his good graces, as to become one of his chief favorites, or, as Sigebert writes, his only favorite, being the only person in the whole city of Constantinople who approved, or could so dissemble as to make the tyrant believe he approved of his conduct. For that merit alone he was chosen; and though he enjoyed his new dignity but a very short time (for he did not even live to the end of the year in which he was raised to it), yet it may truly be said, that to him alone the Roman see owes more than to all his predecessors together. For he no sooner found himself vested with the papal dignity, than, taking advantage of the partiality and favor of Phocas to him, and his aversion and hatred to the patriarch Cyriacus, he not only prevailed on the tyrant to revoke the decree settling the title of 'universal bishop' on the bishop of the imperial city; but obtained, what no man would believe could have ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all the historians to a man; but obtained, I say, a new decree, settling on himself and his successors that very title which his immediate predecessor but one, and, of all his predecessors, the best and the greatest, had so often condemned in any bishop whatever, and rejected, with the utmost abhorrence, when offered to himself, as 'vain, proud, profane, impious, execrable, blasphemous, anti-christian, heretical, diabolical.'

Boniface could not but know that the controverted title had been thus stigmatized over and over again by two of his predecessors successively, Pelagius II. and Gregory; that whoever should give it to, or approve it in another, was declared by Gregory a heretic; and that whoever should presume, in the pride of his heart, to take it to himself, was by the same great pope declared a 'follower of satan, a rival of satan in pride, and the forerunner of antichrist.' All this Boniface well knew; but so inconceivably great was his ambition, so utterly unbridled was his desire of exalting his see, that, rather than to let slip the favorable opportunity that now offered, and might never offer again, of raising it higher than it had ever yet been, or, in the opinion of his own predecessors, ought ever to be, he chose to stand condemned, out of their mouths, as a 'heretic,' as a 'follower of satan,' as 'a rival of satan in pride,' as 'the forerunner of antichrist.' Had Gregory been allowed to return from the dead, how great would his surprise have been, how great his indignation, to find 'the badge of pride' thus become, so soon after his death, the peculiar badge of his see, and 'the mark of antichrist' the peculiar mark of his successors. I say, of his successors; for by them that 'badge of pride,' that 'mark of antichrist,' is borne to this day, in spite of all the names of reproach and ignominy with which it was branded by the most renowned and revered of all their predecessors.

As for the edict issued by Phocas on this occasion, it has not indeed reached our times. But that thereby the decree of the council of Constantinople in 588, entailing the title of universal bishop on the bishop of Constantinople, and his successors, was revoked and annulled; that the said title was transferred from them to Boniface and his successors, and the bishop of Rome declared the 'head of the whole catholic church,' is what all the historians, whom I have quoted above, unanimously vouch. In the bishop of Constantinople the title of universal bishop is generally thought to have been no more than a badge of honor, or an honorary title, without any accession of power. And indeed it does not appear, as I observed above, that in virtue of that title he ever exercised or claimed any. But Boniface had scarce obtained it, when he took upon him to exercise an unanswerable jurisdiction and power to that time unknown and unheard of in the catholic church. For no sooner was the imperial edict, vesting him with the title of universal bishop, and declaring him 'head of the church,' brought to Rome, than, assembling a council in the basilic of St. Peter, consisting of seventy-two bishops, thirty-four presbyters, and all the deacons and inferior clergy of that city, he acted there as if he had not been vested with the title alone, though Phocas probably meant to grant him no more, but with all the power of an universal bishop, with all the authority of a supreme head, or rather absolute monarch of the church. For by a decree which he issued in that council, it was pronounced, declared, and defined, that no election of a bishop should thenceforth be deemed lawful and good, unless made by the people and clergy, approved by the prince, or lord of the city, and confirmed by the pope interposing his authority in the following terms: 'we will and command, *volumus et jubemus*.'

The imperial edict, therefore, if we may so call the edict of an usurper, and a tyrant, was not, as the popish writers pretend, a bare confirmation of the primacy of the see of Rome; but the grant of a new title, which the pope immediately improved into a power, answering that title. And thus was the power of the pope as universal bishop, as 'head of the church,' or, in other words, the papal supremacy, first introduced. It owed its original to the worst of men; was procured by the basest means, by flattering a tyrant in his wickedness and tyranny; and was in itself, if we stand to the judgment of Gregory the Great, 'anti-christian, heretical, blasphemous, diabolical.'". . . .

To return to Boniface: he died on the 10th of November of the present year [607], having enjoyed his dignity only eight months and twenty-two days."

It will be seen from the foregoing that the decree of Phocas was between Feb. 18th 607, and the 10th of Nov. of the same year, which marks the time that Boniface was Pope, a period as Bower says of "only eight months and twenty-two days."

Now please observe what Mr. Bower says about this important grant of power by Phocas to Pope Boniface III., 607: "To him *alone* the Roman See owes more than to all his predecessors together." "He . . . obtained what no man would believe could have ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all the historians to a man."

When Boniface, and his successors at Rome, had thus been made "UNIVERSAL BISHOP," and Phocas had decreed "that the WHOLE WORLD should be his diocese" (See Brightman on "Revelation Revealed," p. 205,) it looks more like giving the "times and laws" into the hands of the "little horn," than any other event we can find in the history of that power.

Observe, Mr. Bower says, "Boniface had scarce obtained it [the title of 'universal Bishop'], when he took upon him to exercise an *unanswerable jurisdiction and power*, to that time unknown and unheard of in the Catholic church . . . He acted . . . as if he had not been vested with the title alone, . . . but with all the power of an universal bishop, with all the authority of a supreme head, or rather absolute monarch of the church."

He issued a decree that no bishop should be lawfully elected from that time forward, unless "confirmed by the Pope." Then Mr. Bower says, "Thus was the *power* of the Pope, as universal bishop, as 'head of the church,' or in other words the *Papal supremacy* FIRST *introduced*."

THE HAPPY LAND.

ISA. 42: 4, 5. Thou shalt not any more be called forsaken; nor of thy land shall it be said, It is desolate. But thou shalt be called MY DELIGHT, and thy land THE MARRIED LAND. For Jehovah shall delight in thee, and thy land shall be joined in marriage. For as a young man marrieth a virgin, so shall thy sons marry thee; and as a bridegroom rejoiceth in his bride, so shall thy God rejoice in thee.—*Boothroyd's Bible*.

We take this glowing prediction as having reference to the epoch of the saints possessing the Canaan of rest, the new earth, the eternal kingdom of God and of Christ. Just as the holy and perpetual union between Jesus and his church, which commences on his personal return from heaven, is denominated the "Marriage of the Lamb," so the taking possession of the whole earth, and the residence therein of the redeemed forever, is, by the sublime Isaiah styled a holy union—a wedlock. This is and must be the sense, and we can see room for no other. And it is fitting that it should be so. Earth is the theatre of man's origin, his history, his death-sleep and resurrection,—why not also of his destiny? "Establish the earth," "inherit the earth," "reign on the earth," "recompensed in the earth," "dwell in the earth," and "the earth abideth forever," etc., are Scripture phrases. Here in the place of suffering and trial will be the land of peace and joy. And this wedded soil, once accursed, but now robed like a bride, shall sing for very gladness. The mountains and trees will find a voice, and pour out one perpetual psalm of praise. All the sweet joy of a bridal day, all the rich glories of a festival such as God only can prepare,—all the splendor of a royal banquet will wait upon that happy marriage. This, and this only, of all the planets, is the saints' eternal home. We shall not be primates of the universe, nor roam from star to star, but "inherit the land (*eh-retz*, earth), and dwell therein forever."—Psa. 37: 29. Happy art thou, O land, for the Lord God is thy king. Happy will be thy sons, for the Bridegroom, Jesus, is in the midst forevermore. Out of the womb of this creation, in the days of her desolateness and ruin, they came forth; now when nature's pangs are healed, and Eden blooms no more to fade, they—thy saved sons—shall rest on mother earth's bosom through the long, glad ages. Then death and *hades* will be far away. Wondrous compliment; God says this new world shall be "My Delight." Hence like the first Paradise, which he seven times over pronounced "good," the restored kingdom will comprehend Jehovah's beau-ideal of a perfect world. O it stirs the heart with mighty joy to think of it!

Go, earth! go wipe thy falling tears,
Forget thy heavy wo;
Hope died not with thy first-born sons,
Six thousand years ago! D. T. T.

"ALL IS VANITY."

If any one covets a crown, or a sceptre, or a presidential chair, or a millionaire's fortune, or a post of honor among men, or a queen's jewels, or a pleasure seeker's bubbles, let him first read what they say, and how they feel and fare. Lord Chesterfield, the prince of fashion, with Solomon said of his gay, golden life, "All is vanity." Alexander the Great conquered all the world, and died, aged but thirty-two, in a fit of drunkenness,—perhaps poisoned to death. Julius Cæsar conquered Europe, and won royal honor, but at the last was assassinated by a supposed friend. The impious and proud Voltaire said, The world was full of wretches, and he "the most wretched of all." One of the Spanish emperors (Abderrahman III.) reigned in splendor fifty years, but declared he could count up in that half century "only fourteen days of unalloyed happiness." Hannibal, the renowned African hero, died of poison administered by his own hand, unlamented and unwept. Charles V. resigned his throne and crown in despair of finding happiness as an emperor. Of the great Roman emperors, history informs us that no less than nine in succession were slain by the Prætorian Guards. The infamous empress Catherine, of Russia, could get no sleep, so did her guilty conscience torment her.

Lincoln, the ruler of thirty millions, was shot dead in an instant. Some of the sovereigns of Great Britain were assassinated, or beheaded. Queen Elizabeth died saying she would give "millions of money for an inch of time," in which to get ready. Louis Napoleon has lived in constant fear of the assassin's bullet. Of sixty-seven queens, who have sat on the throne of France, eleven were divorced, two were executed, nine died young, seven were widowed early, three cruelly treated, three exiled, the rest being either poisoned or broken-hearted. Napoleon Bonaparte, the arbiter of Europe, declared he had been as fortunate as any man on earth, but "had not enjoyed one hour of real happiness in all his life." Truly—"Uneasy lies the head that wears a crown."

The great Hume rested his hope in philosophy, and as the result declared he was "affrighted and confounded at the forlorn solitude" in which it placed him. Goethe, who was so much admired in high circles, said at the age of eighty-four he "had scarcely tasted twenty-four hours solid comfort in all his life." George Brummell, with a most princely fortune, spent £800 a year on dress alone, and died at last in a lunatic asylum. The Duke of Marlborough had a million of money, and vast estates; but looking around upon them as far as his vision could extend, exclaimed to a friend, "I do not believe that there is in all this vast circuit a more unhappy man than myself." Robert Clive became the conqueror of all India, and had the treasures of the East poured at his feet, but died disappointed and a suicide. Christopher Columbus discovered a new world, but was robbed of the honor of naming it, became an object of hatred and abuse, and died poor and sorrowful. William Beckford, of England, had an income of £100-000 a year, and finally died in want and misery.

The wretched life and unhappy death of Lord Byron are well known. William Pitt possessed the rarest intellectual gift in England, but lived in misery and unhappiness, and died of a broken heart. The last words of the great orator Sheridan were, "I am absolutely undone." Sir Walter Scott, who received the honors of an empire, died in sadness and sorrow, and without hope. The celebrated poet Campbell affirmed that "his fame was only bitter," and died in grief and solitariness. Gibbon, the great historian and infidel, died saying, "All is dark and doubtful." The eloquent John Randolph's last word was, "Remorse." William C. Johnson and T. F. Johnson were a few years ago the most brilliant orators in Congress; one died an outcast and pauper, the other became diseased, and sunk down in ignominy and misery,—all through intemperance. Bulwer, the great novelist, said in his last days, "I am gloomy and unhappy." The delirious, dying hours of John Jacob Astor, who was worth twenty-five millions, were—"Money, money, bring me money." Ebenezer Francis, of Boston, who died leaving four millions of dollars, was in the panic of 1857 reduced almost to despair by the abundance of his money. Stephen Girard, the great millionaire of Philadelphia, said that with all his wealth he "lived like a galley slave, passed sleepless nights, and was worn out with care."

A great American capitalist, when asked why he did not have his life written, replied in these sad words, "My life has been a failure." The four brothers Rothschild are the bankers of Europe, the wealthiest men in the world. Their united income is $1000 an hour. But when some one said to the Baron at Paris, "I should think you would be happy with such a kingly fortune," his quick, reproving, negative reply was,—"Happy! *me* happy!"

Reader, is not this sad record a striking commentary on the vanity of all earthly riches and greatness? Which would you prefer, to be ranked in this high but wretched company, and, like Abner, die "as the fool dieth"; or be an humble, faithful christian, and one day inherit immortal life in a glorious and endless kingdom? Which? D. T. T.

WHICH: ANGEL, OR MAN?

Was it an angel, or a man, who gave John the Revelation? Or was it that undefinable, invisible, and intangible thing, the so-called spirit of a man? Or was it an angel-man, i. e., a man, or his spirit, turned into an angel? We suppose we may lawfully inquire into the nature of this glorious revealing agent, and we would observe, first, that he is five times called "an angel," "the angel," "his angel." And in not a single instance is he called a man. Neither is he once called a spirit. Still the common version of Rev. 22: 9 seems to many readers to teach that he was one of the prophets,—hence a man. Now as Enoch and Elijah had not died and so could not exist disembodied (such disembodied existence being impossible even on the popular hypothesis if they were not dead), should the text compel us to regard this celestial agent as a man, might it not have been one of these translated worthies? Admitting this, then there would be no necessity of considering him as a mere spiritual or ghostly presence, as some do Moses in the transfiguration on Mount Tabor. And so the spiritual human theory of this "angel" is fairly tipped over by the exercise of a little common sense thinking, leaving out the absurdity and bad theology of this notion. Furthermore, we think it was not either Enoch or Elijah in bodily person. For first, men, personal single men, are nowhere in the Bible called angels, save in the sense of a human agent or messenger, as God in Matt. 11: 10. Mark 1: 2 and Luke 7: 27 call John "my (*angelos*) messenger." But never in the sense of a divine being or celestial visitant is man denominated an (*angelos*) angel. And nowhere in the sacred word is man ever said to be "*equal* to the angels," until the resurrection and world to come, as our Lord informs us in Luke 20: 35, 36. Even of Christ, who took a man's nature and form, it is said, "Thou (Lord) didst make him for a little while inferior to angels." See *Marginal reading, and Diaglott* of Heb. 2: 7. And the passage in Luke 20: 35 would preclude even Enoch and Elijah from equality with the angels until the dead are resurrected.

Still it is claimed that the rendering of Rev. 22: 9 compels us to believe this holy messenger to have been a transfigured human being. And on this idea, Spiritualism, which strangely confounds the human and angelic, builds its chimeras concerning angel-men, or men metamorphosed by death into angels. And some who kick at Spiritualism as the work of Satan do no better with the passage. But the following translations make all plain. The sense of the angel's words it will be seen is not, "I am one of thy brethren, the prophets," but rather, "I am a fellow-servant of the prophets," etc. "I am a fellow-servant of thee, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God."—*American Bible Union Trans.* "I am thy fellow-servant, and the fellow-servant of thy brethren the prophets," etc.—*Coverdale's Bible*. So, too, read the versions of Tyndale, Cranmer, and Geneva; making him a real angel who had formerly served or waited upon the prophet Daniel and others of the ancient seers, and who had come at the command of Christ to serve the seer of Patmos and through him the whole church. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalms 34: 7. Hence he is the waiting-angel on all who keep the sayings of Revelation. "I Jesus have sent mine angel to testify unto you these things in the churches." "He sent and signified it by his angel." And so the glorious one who gave us all so much light, and who refused to be worshiped, but deferred all the honor to his great Master, was neither a ghost nor a man, but "the angel of the Lord." And some day not far distant, you and I, my dear reader, may be summoned to lock arms with this holy and bright one for a flight skyward to see the King. How would you like it? Have you read 1 Thess. 4: 16, 17, and Matt. 24: 31 lately? If not, read again with care, and—THINK. D. T. T.

THE BIDDEFORD CHAPEL.

We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

I. C. Wellcome (paid)	$10.00
H. L. Hastings "	10.00
J. Couch "	5.00
A. W. Sibley "	2.00
M. H. Piper "	1.00
M. Ewings "	1.00
M. Sunderland "	1.00
J. W. Thomas "	5.00
C. Ramsey "	1.00
B. Woodside "	1.00
B. Young "	2.00
L. Wilson "	1.00
M. D. Richardson "	.50
J. S. Moulton "	1.00
J. T. Pickering "	1.00
Miles Grant "	5.00
G. E. Coburn (pledge)	5.50

St. Louis Mission.

Faith	2.00

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1002.55
W. C. S., tracts sold	.40
D. Versteeg	1.00
Mary M. Eastman	25.00
One who wants to do good	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$32.70
B. Finney	1.00
Margaret Smith	2.50

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

J. B.	$1.00
M. F. Howard	1.00
D. Wilson	.75
W. H. H. Jones	1.34

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$718.82
Y. P. Fund	.25
Geo. Humphrey	3.00
J. Andrew	.50
Theresa Taylor ($5.00 pledge paid.)	

EUROPEAN MISSION.

Previous acknowledgments	$80.50
A. D. Lyman	.50
M. Collins	1.50
J Andrew	.25
Sr. M. Collins	7.10
Faith	2.00

FOR NARRATIVE.—G. Huntley, $1.00.

For the World's Crisis.

THE PROPOSED TRACT.

BRO. GRANT:—I was very glad to see an article from Bro. Taylor about publishing a condensed tract, giving the main arguments upon the Advent faith,—the great truth and glorious hope of the church of God in all ages. I think most all would read and investigate a tract of that kind, while a large book would be hardly glanced at; and if it was, would not be so likely to be understood as a tract of thirty or forty pages, as proposed. Such a work might do great good, and awaken an interest in many minds on the nearness of the judgment. I do hope there will be no delay in having it published. Time is short, and what is done must be done soon, for the Master is about to rise up and shut to the door; no chance for poor sinners then. I cheerfully add my mite for this object. I will send $25, and I do hope that our brethren who have this world's goods will give liberally, as the Lord has prospered them.

If all would give what they could, and not miss what they give, what an immense amount of tracts would it send broadcast all over the land, warning our fellowmen, giving them no excuse in the day of judgment, that they did not know these things in time to get ready. God bless this noble enterprise. What we do let us do quickly. God's great clock of time is surely about to give its final stroke. In an hour when this wicked world think not, the Son of man cometh "as the lightning,"—"as a thief,"—"as it was in the days of Noah," while this busy world is overcharged with the cares of this life; eating, drinking, etc. How plain the Master described the state the world would be in when he came back to earth again.

But, thank God, another class is described, who are to witness the glorious coming of our Lord and Savior Jesus Christ. They are the ones upon whom that day shall not come unawares. They are the ones that Paul said would receive a crown with him; and they will exclaim, Lo, this is our God, we have waited for him, and can lift up our heads, knowing our redemption draweth nigh.—Earth's dark night of weeping, sorrowing, mourning and death is about over, and the blessed immortal state about to be ushered in; and the curse, which has been so heavily upon the earth, removed. Let us work while it is day, for the night cometh,—a dark night for a wicked world, but a morning of joy to the righteous. Blessed day, haste thy dawning. Yours striving for the better world,

Landoff, N. H. MARY W. EASTMAN.

For the World's Crisis.

A DIME APIECE.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—ACTS 20: 35.

DEAR BRN. AND SRS.:—Our beloved Bro. in Christ, Elder Wm. A. Fenn, having sustained a severe loss in the death of a valuable horse, he being, like most of God's people, poor in this world's goods, but rich in faith, and heir of the kingdom, we trust; and, as we are exhorted by the apostle to bear "one another's burdens," you are hereby informed that you can greatly encourage his heart as he goes forth in his labor of love to publish the gospel of a soon coming kingdom to a perishing world, by sending in your mite as you may each be blessed of the Lord. A dime apiece, sent in by the brethren and sisters, would never be felt by any, and would enable him immediately to purchase another horse, and send him on his way rejoicing.

Those who feel disposed to aid our dear brother, may send in their mites to the undersigned, all of which will be thankfully received, duly acknowledged, and promptly delivered to Bro. Fenn.

Your Sister in Christ, MARY ALBRIGHT.
South Butler, N. Y.

For the World's Crisis.

HOME AGAIN.

BRO. GRANT:—I arrived home with my daughter Tuesday. She suffered no injury by moving, and is able to get about on crutches. I was obliged to leave my appointments west, and trust that I shall be pardoned by my brethren when they understand the reasons. Our heavenly Father has gladdened our hearts with a speedy recovery of health and strength to our daughter, which has enabled us to return many weeks sooner than we or the physicians expected. Our pilgrimage west has been one of much experience and profit to ourselves, and we trust benefit to others. We have found kind friends and christian sympathy, which are appreciated much; and will be numbered as tokens of divine appointment, till He comes who regardeth the afflicted, and will bring every work into judgment.

I am now ready to resume my labors east, as the Lord may direct; and as soon as I can make some necessary arrangements at home, shall be prepared to go where duty calls. H. PRATT.

Correspondence.

From Sr. L. B. Davis.

Bro. Grant, and the dear saints we met at Wilbraham: how oft my heart has been cheered since I returned from that consecrated spot, when thinking of the dear ones I met there, and by reading their words of cheer in our beloved paper. Did you know the comfort it gives me, while alone with my family in this *cold* region, you would oftener contribute to our beloved messenger of peace and love. It is all the true preaching we have here; but God is so good to give it to us from week to week, that we ought not to complain. But I do so miss the society of those of like precious faith.

Now, dear Brn. and Srs., don't forget to put in your mites to help sustain our paper in its purity of the gospel. Comfort our leaders in their noble work. What are we preserved for, while others are numbered with the dead, if not to comfort one another, and lead poor sinners to Christ. I would willingly spend my last breath warn[in]g sinners of the judgment soon to come. I believe without a doubt we shall very soon see Jesus coming in the clouds of heaven, to take vengeance on this wicked world, and save his dear ones who will be sighing and crying for deliverance. Are we doing all we can to save poor sinners? We have them all around us, whom we may instruct in the way of life, if we will. Will we do it, dear ones? You who have the living faith, will you take hold with us to save souls ere mercy closes? The present is all we have.

> "Jesus soon is coming,
> This is my song;
> It cheers my heart when joys depart,
> And foes are pressing strong."

How comforting these words are to me in my sad hours of loneliness. But I have many hours of happiness and peace, thinking of the dear ones who are looking for and loving our Savior's return, and the blessed inheritance which we are to enjoy for ever. Is this not an incentive to urge us on in our Master's service?

Now to the dear ones I met at campmeeting; those who are young in the way of holiness, seek to live very near Christ. He will keep you from the evils that beset your paths from day to day. I ask Father every day to guide your steps aright. Consecrate anew yourselves; watch closely unto prayer; take up your cross when and wherever the way opens. The Holy Spirit will guide into all truth, if you cherish it in your bosoms. Do not grieve it! Praise my precious Father for the gift of the Holy Comforter, that will lead us into all truth.

To the dear ones who said, "Pray for us," when we parted: Precious ones, we always remember each other; it cannot be otherwise. We all belong to the Head, which is Christ. Every member of our body is cherished. O how blessed this oneness in Christ. There is no separation of the members. Let all members of the vine draw nourishment from day to day. Then how closely connected we shall be.

To the sick and afflicted ones, who were not able to meet us at the tented grove, I would say: we do not forget you in our prayers. Although we may never have seen your dear faces in this life, we hope to greet you on the other shore, where sickness and pain will never enter. Be comforted with the precious words of Jesus, "My peace I give unto you."

To you who are giving the church and world the last message,—be faithful, be kind, that you may win many precious souls to Christ.

And to you, my dear sisters, who are proclaiming the coming of our blessed King,—the Lord bless your labors abundantly, giving you wisdom and grace to endure the scorn that may be heaped upon you by some. The Lord will sustain, if you keep *humble*.

"Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever, Amen." Your Sister in Christ,

Fitzwilliam, N. H. Lizzie B. Davis.

From Bro. H. Pratt.

Bro. Grant:—Yours was duly received and appreciated, and I hasten to reply. In the providence of God I have seen much of his salvation in this region. In S. Dansville, the good work of the Lord has been in progress since the 5th of July, and the interest was greater when I left last Sunday than at any time previous. I was informed that service in the two churches were suspended after the morning, as the members wanted to hear me. One lady, after hearing on Bible politics, being somewhat discomfited, attested her loyalty to this government, which drew forth the following testimony from a weak young sister, who had recently been baptized:

"A lady said to me, in returning from meeting this afternoon, that if she had a dozen sons, she would have given them all up for the war. To which I replied, if I had a *dozen hearts* I would give them all to Jesus."

The most influential men in the place see that I have a place for meetings, and that I go not away empty. Most of the people for three miles around call this preaching *the gospel*, and scores have fully adopted it. Universalists say their foundation is *all* gone. One very intelligent lady of that faith said, "Bro. Pratt, I don't know where I shall come out, but having studied the Scriptures carefully for the last few weeks, I must confess that your views seem wholly scriptural." A Baptist lady said, "I have belonged to the church nine years, and never knew what the life in Christ was till now." Bro. Grant, this is worth a life-time service. Blessed be God,

H. Pratt.

City Hospital, Rochester, N. Y., Sept. 26.

From Sr. S. Fowler.

Dear Friends:—It is through the columns of that good paper, "The World's Crisis," that I would address you. I would tell you and "the world around of the precious Savior I have found." Dear friends, I wish to do something for Jesus, who has done so much for me—for us, as I hope I am talking to many christians. All may be christians if they will. All who will may come and drink freely of the waters of life. Jesus, dear Jesus, died that all might be saved,—might have life everlasting. All who will may come to Christ, ask and receive forgiveness. The Bible says, "Ask and it shall be given you; seek and ye shall find." It does not say and ye may find.

A dear young lady friend is visiting me today. She has lately found peace in believing—that peace that passes all understanding; that which the world knows nothing of, which the world cannot give, and, thank God, cannot take away. She is sitting by the melodeon, singing "God is love." This is truth. He so loved the world that he gave his only and well-beloved Son Jesus to die on the cross, that all who believed on him might be saved. Yes, God is love, and how ought we to thank him for the salvation so freely offered. How we ought to love Jesus, who died on the cross for us. How willing we ought to be to take up our cross for his sake, letting the world say what they will of us, remembering this, "Blessed are ye when men shall revile you, . . . and shall say all manner of evil against you falsely, for my sake."

I did intend to stop writing here, but it does not seem as if I had, or ever could say enough for our Savior—for our dear friend, who, when on earth, was so kind to the poor and friendless; and who will be as kind now, if we will only allow him to be. Truthfully he is called the "Friend of the friendless." None are so poor, and by this world so despised, but they may have Jesus for an ever-present, all-sufficient friend and Savior. Jesus is my dearest, truest, and best friend; and he will be yours if you will let him. Only come to him. Christ is calling you now. "The Spirit and the bride say, come; and let him that heareth say, come." Yes, come. Come and drink and live. Do not crucify Jesus afresh, but repent and believe. He says, Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and a sweet rest it is, too. In my heart I pray that every sinner that reads this may come immediately to the throne of grace, and ask forgiveness of God,—ask in faith, believing. Ask and ye shall receive. From your young friend in Christ, Susie Fowler.

From Bro. Geo. A. Streeter.

[The following letter was mislaid, which prevented its early appearance.]

Bro. Grant:—I have just been in the most glorious revival of God's work that I ever saw or heard of in so short time. The 21st of last Jan., I commenced meetings at the North Branch school-house, in Bridgewater, Vt., and continued them for three weeks and over four Sundays. The result was, one hundred and eight were converted and reclaimed, and twenty-four were baptized. The work began with children, and such heart-work I never saw.

Whole families have been converted or reclaimed. The school-teacher came out in his school and confessed to his scholars; and now teacher and scholars are rejoicing in the Lord. Glory to God. Men who have stood out long have been brought out, and are now praising God.

One girl of fifteen years, when she was baptized, came out of the water and went with open arms to her ungodly father, who was looking on, and threw them around his neck and kissed him. It had the desired effect. That night he came forward for prayers, and has been converted and baptized, and is now rejoicing in God. How my heart did rejoice at the sight.

Saturday afternoon, Feb. 10th, we met for meeting and to eat the Lord's Supper. About seventy-five partook. We had a heavenly season. Glory to God.

Sunday, Feb. 11th, we met in the morning for a love-feast. Seventy-five spoke in thirty-five minutes, besides singing ten verses. It was truly a heavenly place to be in. Sunday eve we bade them farewell. It was hard parting, but my heart is rejoicing to know that Jesus is soon coming, to gather all of the dear ones.

It seemed as though I could not leave them, but duty called me away, and with many prayers and tears I left them in the hands of the Good Shepherd, who has promised to care for the sheep; and with the aid of Brn. Hubbard and Harding, I think they will go on.

I believe with all my heart that the world is having the last call. The Master will soon come. Supper will soon be ready. Glory to God. I never felt so small in my life, and so much like doing all of the will of God. Brn. and Srs., be faithful. God bless you all. Pray for me. Thy Bro. in Christ,

Geo. A. Streeter.

From Sr. L. Becraft.

Bro. Grant:—I wish to say to the brethren and sisters, through the Crisis, that our meetings at Jackson, the 16th and 17th of August, were interesting. How good it is to meet with a company of fellow-pilgrims, and enjoy the sweetness of the christian alliance, the unity of love. It serves to encourage the weak, like myself, to find those that are strong in the Lord and in the power of his might.

I think at this meeting we could all say we had a feast of love, of fat things,—of wine on the lees, well refined. May the Lord bless his word, and bless those who preach it. May I so live that I may meet those loved ones in the kingdom, is the prayer of your unworthy sister, Lois Becraft.

From Bro. J. G. Kelly.

Dear brother in the Lord: Although I belong to the Methodist church, I love to read your paper, for I think with you that we are in the last days; and I cannot see how any follower of the blessed Lord should object to his speedy coming; for do we not want to see our best friend? I think if your church here had a good, persevering, godly preacher, he would gather many into the fold; for many of the church members begin to think and feel that we are near the end; and many think your doctrine about future punishment more consistent, and in accord with the Bible, that the wicked shall be destroyed and the saints inherit the new earth. Why not send a good preacher, and establish a post here?

Chicago, Ill. John G. Kelly.

Damp Walls.—The *Builder* gives the following remedy for damp walls: Three quarters of a pound of mottled soap to one gallon of water. This composition to be laid over the brickwork steadily and carefully with a large flat brush, so as not to form a froth or lather on the surface. The wash to remain twenty-four hours, to become dry. Mix half a pound of alum with four gallons of water; leave it to stand for twenty-four hours, and then apply it in the same manner over the coating of soap. Let this be done in dry weather.

Progress of Romanism.—It is not generally known that there are more than four millions of Roman Catholics in the United States. Since 1808 there has been an increase from eighty to two thousand five hundred churches; from sixty-eight to twenty-three hundred priests; from two to forty-five bishops; and from one to forty-eighty dioceses. Besides these, the Catholics have 102 orphan asylums, where they educate some 7000 orphans, and have over 100 benevolent and charitable societies, and 28 hospitals. They have also 97 library institutes for young men; 212 female academies, and 304 free schools for 27,040 males, and 327 schools for 29,671 females.

Obituaries.

Wentworth. Died in Hope, Me., June 16th, of billious fever, Mrs. Sarah N., wife of Lewis Wentworth, aged sixty-nine years, ten months, and fourteen days.

Sister Wentworth has been a professor of religion for many years, and always lived an exemplary life. A woman possessed of rare qualities of mind and heart, an affectionate wife and beloved mother, we are left to mourn her loss; yet we sorrow not as those who have no hope, for we believe them which sleep in Jesus will God bring with him.

Sermon by Elder Read, from 1 Cor. 15: 32.

> "With heavenly weapons I have fought
> The battles of the Lord;
> Finished my course and kept the faith,
> And wait the sure reward." s. e. w.

Badgeley. Died in Youngstown, Niagara Co., N. Y., Sept. 19th, 1866, suddenly, of hemorrhage of the lungs, Julia H., wife of Joseph Badgeley, and daughter of Bro. Joel Tyron, aged twenty-nine years.

Sister B. died in full faith of the soon coming of the son of God, and of the glory that will follow. She fell asleep with a bright hope of a better resurrection to a better life. Father and mother, sisters and brother, husband and little son will miss her, and their sorrow and affliction will be great; but Julia rests in peace, through faith in Jesus' blood. She has been taken from the evil to come, and is preserved by the power of God for the glory that is to be revealed. C. W. Low.

Streeter. Died in Southbridge, Mass., July 31st, of congestion of the brain, Clara A., youngest child and only daughter of Nathan J. and Jane T. Streeter, aged six months.

While we mourn the loss of our loved one, we mourn not as those who have no hope; for "we believe that as Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

> "Asleep in Jesus, blessed sleep,
> From which none ever wake to weep."

Words of comfort and consolation were administered to a large circle of sympathizing friends, on the occasion of her funeral, by Bro. Daniel Pratt.

Nathan J. Streeter.

Andrus. Died in New Britain, June 27th, after a short illness, Sister Nancy Andrus, aged sixty-five years.

On the funeral occasion words of comfort were spoken by Bro. Piper. Our sister who has gone to sleep in the grave for a little while, has met with us in this place who are looking for Jesus to return since 1843. We miss her in the house of prayer on the Lord's day. Notwithstanding she was quite infirm from being lame, yet she would often come leaning on her staff to meet with those she loved. We hope to meet her with all the church of Christ in our happy Eden home.

E. Burt.

Holcomb. Fell asleep in Jesus, Aug. 13th, after an illness of nearly three weeks, Charlie J., only son of Henry and Aggie Holcomb, aged one year, one month, and six days.

His parents deeply mourn his loss, but they mourn not as those who have no hope; for they believe "that Jesus died and rose again" from the dead; and that "even so them also which sleep in Jesus will God bring with him."

Mattie Beeem.

Hooper. Died at Portsmouth, N. H., Sept. 8th, Willie H., only child of Bro. Henry M., and Sr. Hannah A. Hooper, aged eight years and eight months.

Willie was a darling child, and the loss is severe; but, thank God, our brother and sister mourn not as those that have no hope, but expect to meet their loved one on that "shining shore," where are no parting scenes.

A few words of comfort and prayer by the writer. Joseph W. White.

Hale. Died in Milton, N. H., Sept. 19th, 1866, Barzilla, son of Simeon B. Hale, aged twenty-four years and seven months.

He sought and found the Savior to the joy of his soul. He has left a father and mother, two brothers and two sisters to mourn their great loss. His funeral was attended by the writer. Text, Heb. 11: 16. L. A. Lang.

Thayer. Died in Springfield, Mass., Aug. 31st, 1866, Marietta, daughter of Bro. David Thayer, aged thirteen years and two months.

Words of comfort were spoken by the writer.

Rufus Starks.

Summary of News.

FOREIGN.

Florence, Oct. 4. A treaty of peace between Austria and Italy has been finally signed.

Corfu, Sept. 19. An official dispatch received here states that the Cretan insurgents, led by Greek officers, had attacked the Turco-Egyptian army whom they had completely routed with the loss of 3000 men. The Turkish Pasha, and the troops under his command, who fell into the hands of the Candians, obtained their release by concluding a convention with the leaders of the insurrection. The Governor General of Candia has ordered a general arming of all the Turks on the Island.

Athens, Sep. 15. Public excitement in connection with the events in Candia is increasing. The latest reports from the Island state that the Egyptian troops became separated from the Turkish army and were hemmed in by the insurgents.

Florence, Sept. 22. The Royal troops entered Palermo yesterday without meeting serious resistance and without sustaining any losses. The insurrectionary movement is subdued.

Accounts from Athens, dated Sept. 13th, state that advices from Candia to the 9th inst. say that massacres of unarmed Christians by the Turks have been perpetrated upon a considerable scale.

On the night of the 3d, a false report being spread that the Christians had killed two Mussulmen at the village of Senia, the Turks of Rethymnos congregated at a place called Grande Tarta, intending to sally out of the town and take vengeance. The Sub-Governor succeeded in preventing this, and left the same evening for Conea, delegating his functions to the commandant of the place. The next morning this officer placed sentinels at the gates to prevent the Mussulmen from leaving; but about one hundred and twenty succeeded in leaving over the lower parts of the ramparts, and dispersing about the neighborhood, massacred all the Christians they encountered. Upon the 5th, notwithstanding the return of the Sub-Governor, the Mussulmen broke out to the number of 1500 and the massacres were recommenced. A Turkish battalion sent by the sub-governor to put an end to the disturbances, made common cause with the assailants. The number of killed is stated at 150, consisting mostly of old men, women and children, the men capable of bearing arms being absent in the insurgent camps. The villages have been pillaged and destroyed and the plunder publicly sold in the Christian cemetery. In the towns the Christian inhabitants are taking refuge at the houses of the various consuls. Protests against these acts of violence have been made by the consular agents of Greece, England, France and Prussia. The Greek Consul has informed his government that he does not believe himself safe in remaining at Rethymnos.

The *Siecle*, an Athens paper, usually well informed, announced recently that the cession of Candia to Greece might be considered as being agreed upon in principle by the European Governments.

A Messina telegram of the 22d states that a private dispatch from Corfu describes the recent engagement in Candia as a glorious victory for the Cretans. The battle is said to have taken place at Selino. The Cretans captured a considerable quantity of munitions of war, several flags and four guns.

The Famine in India.—The following facts concerning the terrible famine now prevailing in certain districts of India are gathered from our last foreign papers:

"The distress is most prevalent and most dire in Bengal, and it exists in varying degree over the whole presidency. In Orissa, Nuddea, Beerbhoom, the Cuttack, and other districts, the scarcity has been intensified to a degree that is simply devastation; thousands have died and are dying in abject want. The starving poor have crowded into Calcutta, and the streets are full of distressing scenes and incidents. It has been estimated that no fewer than 20,000 to 25,000 starving people are wandering about the capital. Disease adds want to this the crowd with horrible rapidity; but the multitude grows notwithstanding, recruiting continually. To cope with this distress effectually is hardly possible; the government action is complained of as sluggish; individual efforts, although they do much, are comparatively powerless to stem the tide. The native rich classes, however, are conspicuous by the exertions they make. At Mullick's Ghat the Bombay merchants have raised a fund, and they distribute food. The crowd of famishing men and women who come to this part for the scanty meal has constantly increased, till at the time the mail left, 7000 applicants crowded up. They were described as placed in order upon an open space, waiting for the distribution. On one side nearly 3000 Hindoos, each with a leaf platter before him, were scattered on the ground, hastily partaking of the scanty dole they received. On the other side were thousands of famishing Mussulmen ranged in like manner, and watching with silent and greedy eagerness the meal of their Hindoo brethren, and counting with bitter longings the minutes till their turn should come. Under shelter of the Ghat crouched the women, girls and children. Outside the gates were hundreds and hundreds who had lost their chance till the next distribution. But over all a horrible dead silence. No chattering or converse; hardly a sound, excepting when at intervals some wretch threw up his arms with an ejaculation to Heaven, wrung from him by the unappeasable pangs of hunger. A stranger passing near would have no intimation that within a yard of the road 7000 starving creatures had assembled to snatch a meal.

Calcutta dates to Aug. 8th, give further details of the famine in India. The mortality continues to be frightful. In four villages, there were not ten houses that did not contain one or more dead bodies.

DOMESTIC.

New York, Oct. 2. A New Orleans special says: "I had an interview to-day with a prominent officer of the Knights of the Golden Circle, whose chief object is peaceable colonization of the fertile lands of Mexico. He informed me that the organization of sub-circles is all over the West, and now numbers over 50,000 members, who propose, as soon as Mexican affairs justify it, to emigrate and become citizens of Mexico. They have two envoys in that country, one at the court of Maximilian and the other with Juarez, arranging terms of emigration and settlement. They will attach themselves to that government which is most likely to be the permanent one, and will have a military organization, which they will throw with the support of the government to which they give their allegiance.

An envoy, who left Maximilian five days after the report reached here that he contemplated abdication, declares he has no such intention and will fight for his throne to the bitter end.

Advices from the Mexican capital to the 17th have been received, stating that the guerrillas were continually worsted by the Imperial forces.

At the celebration of Mexican Independence on the 10th, Maximilian made a speech, saying that he was still firm in the seat, notwithstanding all his difficulties, which the votes of the nation had caused him to occupy, and that it was not in troublous times that a true Hapsburg would abandon his post; and as a majority of the nation had called upon him to defend their sacred rights, the Almighty ought to protect him.

The *Estafette* asserts that his Majesty is resolved to put himself at the head of the National army to fight the Liberals.

New York, Oct. 2. A special dispatch from New Orleans, to the *Tribune*, dated yesterday, says some important disclosures will soon be officially made public in reference to secret rebel societies which permeate the entire South. These organizations have branch circles in New York city and at the West. That in New York is said to number 50,000, principally composed of men who served in the rebel army. Each circle has a different name. Some are known as "The True Sons of the South," others as "The Sons of Arabia," and all are well armed with the most improved weapons, ready at a moment's notice, should a favorable opportunity arise, to renew the struggle for their lost cause. One of the chief members of the organization, who is now in prison, is said to have made important disclosures.

Gen. Sheridan is concentrating troops in this city for important purposes, which will soon be made apparent.

Nine cases of the whipping of negroes have recently been officially reported in the parish of Bienville. One old woman, seventy years of age, received four hundred lashes.

The French Circular.—The text of the French Circular explanatory of the recent changes on the Continent has been substantially anticipated by telegraph. It is a very ingenious document, evidently prepared by Louis Napoleon himself. Its object is to put the best face possible on the position of France since the German war, and it does it. Moreover, there is great truth in its argument that the nations of Europe have been gradually coming to rest on better and more national foundations than were assigned arbitrarily by the Holy Alliance. In spite, also, of the wounding of the military pride of France through the course of Prussia, the people of the Empire have no reason to feel dissatisfied with the national prospect, for France, as the Circular points out, "will soon number 40,000,000 inhabitants, Germany 37,000,000, Austria 35,000,000, Italy 26,000,000, Spain 18,000,000." Thus France will continue to rank all these powers in population, and much more in other national resources."

The Fenians.—A Montreal dispatch says that N. F. Belleau, Premier, has said to a friend that the state of things in regard to a Fenian attack is alarming—that the danger now threatening the Province is greater than that of 1812–14. It is generally admitted in Canada that the Fenian hostility is England's quarrel, and a party argue that the imperial authorities should undertake the defence of Canada in the present case.

Notices.

To Brethren in Conn.

The cause of God seems to demand that a conference be held in Central or Western Conn. After prayer and consultation, it is decided that such a conference be held in Yalesville, Ct., to commence Wednesday afternoon, at 2 o'clock, Oct. 24th, and continue over Sunday, the 28th. At which time the new Advent Chapel will be dedicated. If it should be stormy on Wednesday, it will take place Thursday.

Yalesville is situated on the Hartford and New Haven Rail Road, thirteen miles from N. H., and about fifteen from Hartford. We hope the Brn. and Srs. will make an extra effort to attend this meeting, as it is expected then to organise a permanent conference to meet in different localities until the Lord comes. For time is very short, and we ought to do all we can to enlighten our fellow men upon the great truths we hold so dear. We hope that every Advent minister in the State, and as many out of it as possibly can, will be present. Call on W. S. Chandler, George A. Marble, and Henry Mix. B. Hitchcock.
W. H. Fisher.

Conference at Corinna Mills.

There will be a conference at Corinna Mills, Me., to commence Oct. 10th, at evening, and continue over Lord's day. Bro. Charles Goodrich, Bro. Whitehead, and others, are expected to preach. We hope brethren living in adjacent towns will be interested in this meeting. Come, dear brethren, and labor for the salvation of souls. Call on Bro. Daniel G. Smith, Benj. More, and I. Dammon.

In behalf of the brethren, I. Dammon.

Dedication.

Providence permitting, the new meeting-house lately erected on New Durham Ridge, N. H., will be dedicated to the worship of God on the 25th of Oct. Meeting to commence at 1 o'clock, and continue over the following Sunday. Bro. Couch is to attend, with others. Preachers and brethren are cordially invited. J. G. Smith.

Notice.

The Lord willing, a series of meetings will commence in Mrs. Brown's Hall, Wickford, R. I., Thursday evening, Oct. 12th, to continue as long as the interest may demand. As this is a new field, we hope as many of the brethren and sisters of the surrounding country as can will come in and lend us a helping hand. E. R. Wood,
C. H. Sweet.

Notice.

The Lord willing, there will be a meeting of days in Hollis, Me., to commence Thursday evening, Oct. 18th, and continue over Sunday. Brethren from abroad are cordially invited to attend filled with the spirit and truth, to labor for the promotion of Christ's cause, and the salvation of sinners. For the brethren, Timothy L. Cahill.

Notice.

To the brethren who have sent in orders for my new music, I would say—Your money has been duly received, and I will forward the music as soon as I can have a chance to correct some mistakes.

S. C. Hancock.

Tent Meeting.

There will be a tent meeting at Rockland Village, to commence Oct. 10th, and hold over the Sabbath. Some of the Lord's servants will be there to preach the word. E. Bellows.

Notice.

I purpose to leave for Nova Scotia Thursday morning, Oct. 11th, and preach as the brethren may arrange, in the vicinity of Hunt's Point, Broad River, and other places, as the door may open.

John G. Hook.

Lost.

At the Advent Conference held in Liberty Village, commencing Aug. 23d, and over the Sabbath, a necklace consisting of gold beads. The finder will be suitably rewarded on leaving it at Caleb Lewis', or at Liberty. E. D. Fowler.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. T. Dixon .... Sundays, Oct. 14th and 21st
R. Williams .... Sunday, Nov. 4th

Woodstock, N. B. .... Oct. 14th
Attend to the discussion the following week.
Miles Grant.

Northwood Narrows, N. H. .... Sunday, Oct. 14th
Wm. C. Thurman.

West Poland, Me. .... Sunday, Oct. 14th
Portland, Me. .... evening, Oct. 16th
Portsmouth, N. H. .... evening, Oct. 17th
Lynn, Mass. .... evening, Oct. 18th
New Bedford .... Oct. 21st and 28th
Jas. A. Libby.

Corinna, Me. .... Oct. 11th
and over the following Lord's day.
Bro. Whitehead, of Wallingford, Ct., who is not a preacher, but a man much given to exhortation and prayer, will be with me, if the Lord will.
Casco, Me. .... Sunday, Oct. 21st
and the following three evenings.
South Poland, Me. .... evenings, Oct. 25th and 26th
West Poland, Me., (Free Chapel) .... Sunday, Oct. 28th
Chas. Goodrich.

Philadelphia, Pa. .... Sabbath, Oct. 14th
J. Blain.

Goshen, Mass. .... Sunday, Oct. 14th
H. Pratt.

Dover, N. H. .... Sabbath, Oct. 14th
T. M. Preble.

Rochester, N. H., (New Chapel, McDuffee District), Sunday, Oct. 14th.
Parsonsfield, Me., (where Bro. John Moulton may appoint), Tuesday evening, Oct. 16th, and every evening through the week, and over the Lord's day.
J. Pineham.

North Bennington, Vt. .... Oct. 14th
Poultney, Vt. .... Oct. 21st
Hebron, N. Y. .... Oct. 28th
Low Hampton .... Nov. 4th
J. K. Bellows.

Carlton .... Oct. 14th, at 10½ a. m.
West Barre .... Oct. 21st, at 10½ a. m.
Scipio, N. Y., (as Bro. H. Daniels may appoint), Tuesday evening, Oct. 23d, and until Friday the 26th.
Will Bro. Thorp meet me at Auburn, Monday, 22d inst., on the arrival of the evening train?
Seneca Falls, (as Bro. Dillabaugh and Hewett may appoint), Sunday, Oct. 28th.
As I expect to spend part of the winter in Southern New York and Northern Pa., I shall be glad to correspond with any brother or sister in those parts who may desire a visit from me this winter. Please write me at Albion, Orleans Co., N. Y., Box 293, at any time between this and Dec. 1st, 1866. C. F. Sweet.

Savoy, Mass. .... Oct. 15th
Stamford, Vt. .... Oct. 19th
and over the following Sabbath.
Windsor, Mass. .... Oct. 27th
and over the following Sabbath.
Whitakerville, Vt. .... Nov. 10th
and over the following Sabbath.
Goshen, Mass. .... Nov. 17th
and over the following Sabbath.
Wm. J. Blanchard.

Jackson, Tioga Co., Pa. .... Oct. 27th
South Creek, Pa. .... Oct. 28th to 30th
Austinville, Pa. .... Oct. 31st
and over the following Sunday. J. W. Taylor.

Northfield, Mass., Wednesday evening, Oct. 24th, and over the following Sunday as the brethren may arrange.
Griswoldville .... Sunday, Nov. 4th
Florida .... Sunday, Nov. 11th
North Adams, Wednesday evening, Nov. 14th, and over the following Sunday, as the brethren may arrange.
S. C. Hancock.

Springfield, Mass.
James Hemenway .... Sunday, Nov. 4th
H. F. Carpenter .... Sunday, Nov. 25th
Luther Boutell .... Sunday, Dec. 2d

South Wilbraham, (as Bro. Chaffee may arrange), Sunday, Oct. 14th.
Walbridge .... Sunday, Oct. 21st
Brimfield .... Sunday, Oct. 28th
E. Owen.

Charlestown, Mass., (60 Main Street), Sunday, Nov. 4th
West Abington, Mass., Wednesday evening, Nov. 7th and continue every evening, and over Sunday, Nov. 11th.
Will some one meet me at South Weymouth, Nov. 7th, last train? Wm. H. Fisher.

Warren (Oar Hill) .... Saturday evening, Oct. 20th
and over Sunday, 21st.
Piermont, (Clay meeting-house), Tuesday, Wednesday, and Thursday evenings, Oct. 23d, 24th, and 25th.
Orford, (Quiotown), Saturday evening, Oct. 27th, and over Sunday, the 28th. Wm. H. Shaw.

Natick, Mass. .... Sunday, Oct. 14th
C. C. Ramsay.

Lawrence, Mass., (Templar's Hall) .... Sunday, Oct. 14th
Nashua, N. H. .... Sunday, Oct. 21st
C. Richardson.

Gilford, (in Bro. Wilkinson's barn) .... Oct. 19th
N. Glidden.

Square Pond, Ct. .... Sundays, Oct. 14th and 21st
P. S. Butler.

Moultonborough Center .... Oct. 14th
Birch Interval, Tamworth .... Oct. 21st
Melvin Village .... Oct. 28th
T. W. Piper.

Brimfield .... Oct. 13th and 14th
Geo. A. Streeter.

Vernon, Vt. .... Oct. 14th
S. Cook.

Spragueville, Smithfield, R. I. .... Oct. 14th
B. Roberts.

Pleasant Valley, Ct. .... Sunday, Oct. 14th
S. Beaker.

Bradford .... Thursday evening, Oct. 11th
and over the following Sunday.
John H. Dadmun.

Lee, N. H. .... Sunday, Oct. 21st
J. G. Smith.

Cheshire Street .... Oct. 14th
S. Woodruff.

Cold Spring .... Sunday, Oct. 14th
Geo. L. Teeple.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. Baker.

Bath, Me. .... Friday, Oct. 12th
and over the Sabbath. H. Munroe.

London Ridge, N. H. .... Oct. 11th, and over Sunday
Bristol, N. H. .... Oct. 15th
Canaan, N. H. .... Oct. 16th
Hartland, Vt. .... Oct. 17th
Canaan, N. H. .... Oct. 21st
Bristol, N. H. .... Oct. 22d
Holderness, N. H., (Burleigh school-house) .... Oct. 23d
Meredith, N. H. .... Oct. 24th
Melvin Village, N. H. .... Oct. 25th
Wolfborough, (Furber school-house) .... Oct. 28th
A. Ross.

South Reading .... Oct. 14th
Springfield .... Oct. 19th
Hartford, Ct. .... Oct. 21st
West Haven, Ct. .... Oct. 24th and 25th
New York, Cooper Institute, Oct. 28th—24th Street in the evening.
New Britain .... Nov. 4th
Hartford, Ct. .... Nov. 11th
Warehouse Point .... Nov. 18th
J. S. White.

North Adams, Mass. .... Friday, Oct. 12th
Pittstown, N. Y., at 10½ a. m. .... Sunday, Oct. 14th
West Hoosick, N. Y., at 2 p. m. .... Sunday, Oct. 14th
Hebron, N. Y. .... Tuesday evening, Oct. 16th
Poultney, Vt. .... Wednesday evening, Oct. 17th
Low Hampton, N. Y. .... Thursday evening, Oct. 18th
Addison, Vt. .... Sunday, Oct. 21st
H. F. Carpenter.

Hartford, Ct. .... Sunday, Oct. 14th
Springfield, Mass., (Barnes' Block) .... evening, Oct. 16th
Palmer Depot, (as O. P. Allen may arrange), evening, Oct. 17th.
Worcester, Mass. .... evening, Oct. 19th
Bath, Me. .... Sunday, Oct. 21st
Hallowell .... Thursday evening, Oct. 25th
and over the following Sunday.
If these appointments conflict with previous arrangements, brethren will inform me by letter, addressed to New Haven, Ct. A. W. Barnes.

Danielsonville, Ct. .... Sundays, Oct. 14th and 21st
A. M. Higgins.

Haverhill .... Sunday, Oct. 14th
Wm. Sutherland.

Concord, N. H., (Angelus Hall.)
Sr. H. S. Sonnings .... Sunday, Oct. 14th
C. C. Stevens .... Sunday, Oct. 21st

New Haven, Ct. .... Sunday, Oct. 14th
Nashua, N. H. .... Tuesday, Wed., and Thursday evenings, Oct. 16th, 17th, and 18th.
Manchester, N. H. .... Friday, Oct. 19th
Warner, Waterloo, N. H. .... Tuesday, Oct. 23d
North Sutton, N. H. .... Thursday, Oct. 26th
Lake Village, N. H. .... Sunday, Oct. 28th
Will visit other places, if desired, provided I can know in season. Direct to me at Nashua, N. H. Also, if these appointments conflict with others, or brethren wish to change, address me at Nashua, N. H.
William N. Pile.

North Searsport .... Sunday, Oct. 14th
Ellenwood's Corner .... Sunday, Oct. 21st
Sarry, North Bend .... Sunday, Oct. 28th
Thomas Smith.

Wallingford Farms, Ct. .... Sunday, Oct. 14th
Morris, Ct. .... Sunday, Oct. 21st
Will spend the rest of the week in Morris and New Preston, as the brethren may arrange.
B. Hitchcock.

Portsmouth, N. H.
B. Woodside .... Oct. 21st
J. G. Smith .... Oct. 28th

Athol, Mass. .... Sunday, Oct. 16th
where C. H. Jones may arrange.
Springfield, Mass. .... Oct. 21st and 28th
H. L. Hastings.

Worcester, Mass. .... through the month of Oct.
All letters and communications addressed to me after the first of October, may be sent to Worcester, Mass.
R. Williams.

West Abington, Mass. .... Oct. 14th
Wm. M. Ingham.

West Abington, Mass. .... Oct. 21st
South Reading, Mass. .... Sunday, Oct. 28th
C. C. Ramsay.

Wrightville .... Sunday, Oct. 21st
Lovely Street .... Sunday, Oct. 28th
Wm. J. Ripley.

Lynn, Mass. .... Lord's day, Oct. 14th
Geo. W. Brown, (of Elliot, Me.)

Lexington, Oct. 11th, 12th, 13th, and over Sunday, as Bro. Holmes may arrange.
Near Cleaveland, Lawrence Co., Oct. 15th to the 18th, as Bro. Scott may arrange.
Ottawa .... Oct. 19th, 20th, and over Sunday
Wm. J. Bursell.

Warehousepoint, Ct. .... Sunday, Oct. 14th
Will some one meet me at the Depot, Saturday, first train from Springfield?
Southbridge, Mass. (Town Hall) .... Sunday, Oct. 21st
Holliston, Mass. .... Sunday, Oct. 28th
A. Simpson.

Concord, N. H.
(Corner of Green and Center Streets.)
J. W. White .... Sunday, Oct. 14th
W. Sutherland .... Oct. 21st

Business.

TO CORRESPONDENTS.

Geo. Jackson—All right.
M. A. Weaver—The credit was for you.
Hiram Robinson—Where has your paper been sent heretofore?

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 575. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—J C Bradbury 574, D. Loucks 598, R H Bolton 575, J P Blaisdell 593, L A Scoville 597.

$1.25 each.—W. H. Cotton 599, W Hale 611, B Perham 598, L T Marsh 631, G W Whiting 624, J Young 624, J H Edwards 598, D L Hazen 584, W Laskey 604, W Bragdon 598, L T Webber 583, H. Parsons 599, R. Call 598, E Turner 601, A Avery 587, J I Snyder 599, J Harvey 599, C. J. Brown 599, P Larabee 599, I. Edmonds 599, S. D. Ackerman 598, R. Morgan 580, G F Armstrong 623, P Hammer 599, W Fletcher 599, G W Dickenson 585, F. Hale 599, J Andrew 598, A Bryant 602, J B Mooney 598, H Brown 599, A G Case 573, J. Skerry 600, S. Bitgood 599, M. Bent 599, C. Bond 587, N Pack 598.

$2.00 each.—H McFadden 582, M Torrey 666, J. K. Cobb 611, I Rexby 578, S B Hall 615, G Hebner 574.

$2.50 each.—W S Chandler 623, B P Emery 429, W. H. Mitchell 624, O. Hubbard 602, D. C. Tourtellot 624, W W Ives 622, D. Johnson 624, W P Gardner 590, D. Bush 627, W Harris 618, D Beers 667, S Hodsdon 570, V. J. Seymour 625, A. Schellabarger 560, N A Rollins 599, A M Alvord 574, W Chapman 611, A Mosher 604, T Gordon 632, J S Smith 625, E L Marsh 636, L Owen 625, A Bargdurf 625, J Wilkinson 578, H Thackray 618, H H King 643, W Lafogg 625.

$3.00 each.—C. G. Carre 572, J Hutchinson 572, J A Cilley 582, G. Humphrey 668, W. Bradbury 575, J. W. Hayden 530, J P Ellis 575, G F Fowler 624, D Bachelder 574, D Miner 597, R P Devereux 517, J Knight 569.

$5.00 each.—A O Descent 633, E E Leavenworth 572, J B Treat 616, J. W. Burroughs 630, E Foster 624, J. Wylie 606, A Webster 632, B F Wilkins 439, P Derbyshire 587, E S Barber 617, G Miller 468.

Various Sums.—L C Bailey $6.10, 605; E S Blaisdell $3.10, 574; A White $1.50, 604; J Will $4.00, 564, W Miller $3.50, 572; J E Merriam $3.50, 627; E M Matson $4.00, (what P O?); E Wolcott $16.00, 598; J Thomas $4.42, 596; R Barlow $2.40, 608; H Peebles $4.00, 608; E. Miller $2.65, 622; J. Ver Steeg $4.00, 663; D. Ver Steeg $4.00, 663; G Crouse $1.50, 609; J Noble $1.50, 624; H W Chace $4.00, 602; S Harrald $1.50, 593; C. Drits $1.50, 601; T. H. Mayo $6.10, 572; A. S. Kelly $8.00, 573; H. W. Komble *only* $2.75, 610; E Hughart $3.15, 610; A P Dulloff $7.33, 574.

FOR BOOKS AND TRACTS.

J Pinkham 65c, A Raymond 50c, W A Munroe $1.00, D. Healey Jr., 85c, D. L. Hazen 25c, J. W. Burroughs $1.00, H M Oyer 20c. J Pinkham $3.67, J A Snell 60c, S P Green 25c, C W Wheeler 50c, D C Elliott $1.70, C J Brown 25c, M L Gamble 25c, H W Knowles 50c, A H Clark 75c, P. F. Lyman 30c, M. S. Berran $1.00, A. O. Case 90c, J. Pinkham $3.00, W. Raymond $1.00, J H Mills $1.00, S S Davis $2.36, H. Baldwin 20c, J. Starr $1.25, A G Gibbon $1.00, L Houndsville 50c, H K Wadleigh 30c, F M Huxford $1 75, J A Glidden 32c.

LETTERS RECEIVED.

F H Burbank, F H Chamberlain, E. McEllister, B. Perham, M M Eastman, M A Weaver, S D Ackerman, B Mathewson, A J Page, P J Pilchers, M M Weaver, L Roundsville, P A Smith, C Colgrove, H Rockwell, E O'Brien, M S Horne, A E Smith, C E Dailey, S Curry, O J Stewart, L C McKinstry.

ADDRESS OF PREACHING BRETHREN.

C. B. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
A. W. Sibley—Lincoln, N. H.
B. Hitchcock—Forestville, Ct.
L. C. McKinstry—Crisis Box, Boston, Mass.
T. M. Preble—Dover, N. H.
G. W. Stetson—Rutland, Vt.
H. Munger—Chicopee *Falls*, Mass.
J. Couch—Concord, N. H.
J. K. Bellows—392 Broome Street, New York City.
L. Boutell—Salem, Mass.
A. Simpson—Concord, N. H.
I. B. Potter—Somersville, Ct.
Wm. H. Fisher—Ashland, Mass.
Wm. Devereux—Keswick, C. W.
Jeremiah Carr—Palermo, Me.
H. F. Carpenter—Danielsonville, Ct.
F. A. Baker—North Searsport, Me.
Joseph W. White—Portsmouth, N. H.
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
E. Owen—Springfield, Mass., No. 1 Fremont Street.
N. Hartshorn—Laconia, N. H.
M. Batchelor—New Bedford, Mass.
C. Cunningham—Newburyport, Mass.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
S. C. Hancock—Forestville, Conn.
Samuel Curry—Station E., New York.
P. W. Hough—Cascade, Iowa.
S. P. Babcock—Malaga, N. J.
Josiah Durgin—Wadley's Falls, N. H.
H. Pratt—Springfield, Mass., 87 Cedar St.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
Mrs. Anna E. Smith—No. 112 West 33d Street, house No. 7.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
Wm. McCulloch—New Rutland, Ill.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
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For the World's Crisis.

COME.

AIR.—*Tyrolese Eve. Hymn, "Come to the sunset tree."*

Come, come, come;
Come to the Savior's arms;
There find sweet rest and peace,
Viewing his matchless charms,
From guilt find sweet release.
Think of the harvest past,
The star of hope away,
And you unmoved at last;
Sinner, be wise to-day.

Seek, seek, seek,
The pearl of greatest price;
Be found among the meek,
In the future Paradise,
Safe from the tempest bleak,
On the wicked soon to fall;
Then turn from sin away,
Refuse not Jesus' call,
But listen and obey.

Find, find, find,
For mourning, the oil of joy;
For heaviness, a robe of praise,
Future bliss without alloy,
Shared by him who Christ obeys.
A blessed hope to cheer
The pilgrim all his way,
Until our sojourn here
Cease for eternal day.

Trust, trust, trust;
Trust in the mighty arm,
That moves the spacious world;
Still every false alarm,
Let all thy fears be hurled
Into oblivion's sea.
Who heeds the sparrow's fall,
Will surely care for thee;
God is thy all in all.

Soon, soon, soon,
Jesus will come again,
Who, to redeem our race,
On Calvary was slain.
Saints will behold his face,
And hail their glorious King;
In final union sweet,
With grateful joy they sing,
Salvation all complete.

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THE PRINCIPLES OF PEACE EXEMPLIFIED.

The following is from a tract published by a Tract Association of Friends, No. 60 North Fourth Street, Philadelphia, Pa. Every one should have a copy of the tract.—ED.

It is generally known, that an objection to take part in war, in any shape, forms one of the tenets of the Society of Friends, commonly called Quakers. This objection is purely religious, and is founded upon what they conceive to be the spirit of the Gospel Dispensation, as it is illustrated in the precepts of Christ and his apostles, and exemplified in their practice. They consider that it must follow, as a necessary consequence, that a religion breathing peace and good will to men, cannot, in any case, be supported by the spirit of war. They believe that, on the contrary, the practice of this evil among the professors of christianity, has tended more than any other circumstance, to prevent its propagation in the world, to tarnish its excellency in the eyes of Jews and Pagans, and to confirm their speculative and practical errors. As it was not by the secular arm, but in direct opposition to the sword, that it obtained an entrance in the minds of men, and was first promulgated, so they believe that its final establishment in the nations of the earth will be effected through the medium of the softening influence of its pacific spirit, and by the glorious example of peace and concord among its followers.

In the year 1798, the rebellion in Ireland afforded a striking occasion to the members of this society, who are scattered abroad in different parts of that kingdom, to put the efficacy of their peaceful principles to the test. It is, however, to be presumed, that even if outward preservation had not been experienced, they who conscientiously take the maxims of peace for the rule of their conduct, would hold it not less their duty to conform to these principles, because the reward of such as endeavor to act in obedience to their divine Master's will, is not always to be looked for in the present life. Long before the awful period arrived, they had seen a spirit of contention working in the minds of the people, and it appeared obvious that, as deep-seated animosity was concentrating its forces on either side, nothing short of a dreadful conflict could extinguish their mutual hatred in mutual slaughter.

A considerable time previous to the breaking out of the rebellion, the society recommended to its members, that all who had guns or other weapons in their possession, should destroy them; in order, as was stated by the Yearly Meeting, "to prevent their being made use of to the destruction of any of our fellow-creatures, and more fully and clearly to support our peaceable and christian testimony in these perilous times." A little after this, when the government ordered all arms to be given up to the magistrates, it was a source of satisfaction to many, that in a general way, the members of the society were found to be without any such in their possession.

As the state of public affairs was drawing nearer to a crisis, the situation of the society, especially of those who resided in the vicinity of the contending parties, was a subject of deep and awful solicitude to its feeling members; and many individuals had the efficacy of their religious principles against war put in various ways to a severe proof. A Friend residing in the village of Ferns, in the county of Wexford, observing that on the eve of the insurrection a melancholy silence prevailed, inquired of a person if there was anything more than usual in prospect, and was told the country people were collecting in large bodies. At this intelligence, a cloud of darkness, as he described it, overspread his mind, and he was brought into a state of unutterable distress. He knew, indeed, that he had endeavored to place his dependence upon an Almighty protector; but the feelings natural to every human being possessed of a christian, peaceable disposition, at the prospect of the gulf that was opening to thousands of his misguided fellow-creatures, of the ruin and desolation about to fall upon his country, and of imminent danger to himself and his family, produced for some hours a conflict of which he found it impossible to convey an adequate idea, and almost beyond what he seemed able to endure. At midnight the town was filled with consternation; guards and divisions of the army were placed in different quarters, and the protestant inhabitants were in continual terror. He prevailed upon his family to retire to bed, but they could not sleep; yet they endeavored to attain that solemn retirement of soul, in which it is best prepared to meet the calamities of life, and to rely on the mercy and power of Omnipotence. In the morning the scene was very awful; the houses and stacks of corn were in flames in every direction around them, some being set on fire by the yeomanry, and some by their enemies, so that, between the two parties, total devastation seemed to be at hand. The Protestant inhabitants were fleeing into the towns and villages for safety; some of them wounded, and bringing the news of others that were slain. Property was then of little account, for it was every one's concern to escape with his life. The military left the town in the evening, and with them the Protestants, both those who came in for safety, and those who resided there.

The next morning it was filled with an ungovernable multitude of many thousands of United Irishmen, in pursuit of the army. The Friend's house was soon filled with them, when, to his astonishment and humbling admiration, instead of the massacre he and his family had dreaded, they were met by caresses and marks of friendship; the insurgents declaring that they intended them no injury, but would fight for and protect them. Several of the poor Protestants, mostly women, returning homeward to the villages which they had deserted when the army left, came to the Friend's door as persons who had no dwelling-place. They stood in the street, looking up and down in all the eloquence of silent distress. Though he had but small accommodations, his heart and house were both open to the afflicted, and notwithstanding the severe threatenings of the then ruling party, for entertaining those to whom they were hostile, he and his family endeavored to accommodate all they could, without distinction. This was also the case in the houses of most other members of the society in any way exposed to the contending parties.

During the continuance of the struggle, their houses appeared to be marked out for places of entertainment. They were almost constantly full day and night; and it was matter of surprise that their provisions held out as they did, to the end of the conflict. The members of the society, and some of the then oppressed party, conveyed provisions to one another privately. The United men sometimes offered part of their own stock, but when it was known to be plunder, or, as it was called, "the spoils of war," the Friends declined to accept it; and it was evident that such refusal was mostly taken in the light of an offence. From the number of United men who came to lodge almost every night in Friends' houses, they were in continual danger of falling a prey to the king's army, if it should make an attack on the town; and on the other hand, the Friends were continually threatened by the pikemen, for not turning out the poor fugitive Protestant women and their children, who had taken shelter under their roof.

But though they appeared to be in danger, according to human apprehension, from both parties, they were in fact alternately protected by both. Some of them came one morning to a Friend, and told him his house was to be burned that day in consequence of his refusal to turn out the Protestant women that were in it. He replied, that if they did so, he could not help it, but that as long as he had a house he would keep it open to succor the distressed, and if they burned it for that reason, he must only turn out along with them, and share their affliction. It so happened that this was the regular day on which the meeting for worship of the society in that quarter was to be held, about a mile from Ferns; and notwithstanding the alarming denunciation, he considered it his duty to take his family with him to meeting, leaving his home with a heavy heart, as he expected soon to be without a habitation, as well as the means of present support. On his return to Ferns, however, he was rejoiced to see his dwelling entire, and his heart was filled with praises and thankfulness to the good Providence that had preserved it. Whatever might have been the reason that prevented them from executing the threat, their evil disposition towards him on that account seemed to be changed, for they did not make any requisition of the kind afterwards. Throughout the calamity, it was his uniform experience, that the more he attended to what he conceived to be right, in his own conduct, the more he seemed to be respected by them. Even when he remonstrated with them on account of the cruelties committed by their party, they quietly listened, and frequently acknowledged the wrong.

A party of the king's army came to Ferns, to disperse the United Irishmen who held possession of the place. On hearing that they were coming in, the Friend stood at his own door, lest he should be suspected of being an enemy. When the military came near, one of the soldiers stepping out of the ranks, presented a gun to his breast, and was on the point of drawing the trigger, when the Friend called to him to "*desist from murder.*" The soldier, like one struck with amazement, immediately let the gun fall from his shoulder, and presently his officers interfered for the Friend's protection, whose life was thus preserved as on the right hand and on the left.

Notwithstanding Friends belonging to the same meeting were in some instances several miles distant from each other, they did not suffer their perplexities at home to interfere with the sacred duty of religious worship abroad, or to prevent them from traversing the country filled with armed men, amidst dangers if possible still greater than those they had left, in order that they might assemble together for this solemn purpose. Consequently, in going to and returning from their meetings, they had to encounter many difficulties, besides the struggle between their faith and their natural fears in leaving their houses and property, a prey, perhaps, to pillage or to flames, during their absence. Human prudence it is likely would have induced them in such an awful extremity to remain at home, and to look after their outward affairs; but the sense of what they owed to their Maker, and to the society of which they were members, in many instances overbalanced these selfish considerations, and it appears that, in most cases, they left behind them a better guardian than human prudence.

On one occasion, a family received notice that, unless they gave up the attendance of meetings, and united in the Roman Catholic form of worship, they should individually be put to death, and their houses should be burned. As the following was to be their day of public worship, the heads of the family were brought under deep mental exercise, accompanied with fervent prayers that they might be enabled to come to a right determination in the conflict between their religious duty on one side, and apprehensions for the safety of their family on the other. On collecting the individuals together, with a degree of humble confidence that the best direction would be afforded, after a little solemn retirement, they laid the matter before their children. The noble and intrepid language of their eldest son, then a young man, on this occasion, is worthy of being recorded. "Father," said he, "rejoice that we are found worthy to suffer." His parents were much affected, and their minds so much strengthened in consequence, that they immediately concluded to attend their meeting next day. In the morning they proceeded to their place of worship accordingly, without seeking to avoid the armed insurgents by going into the fields; but keeping the public high-road, they were permitted to accomplish their purpose in safety, and expressed the satisfaction they felt in having thus fulfilled what they considered to be their duty. They were not then apprised of the circumstance which in the mean time had occurred, that the king's army had entered into that part of the country, and it so disconcerted the plans of the insurgents, that they were prevented from carrying their wicked designs into execution.

A signal preservation was also experienced by another Friend. His house, which was situated in rather a lonely part of the country, was ransacked and stripped of every thing valuable by a party of insurgents. Some hours after the depredation, another party entered for the same purpose, and the captain, discrediting the Friend's simple statement of what had already occurred, or irritated at the disappointment, raised his sword to murder him; when his wife, rising from her seat, with much emotion and firmness exclaimed, "Thou canst not touch a hair of my husband's head unless Divine Providence permit thee." The man was so struck by her christian fortitude, that he let the sword drop from his hand, and stooping to pick it up, without uttering a word he turned away, and quietly withdrew his men.

(To be concluded.)

For the World's Crisis.

HAS THE SEVENTH ANGEL BEGUN TO SOUND?

I propose to briefly notice a few very prominent and fatal objections to the theory, that we are now living, and have been since 1844, under the sounding of the seventh angel. In the first place, I remark, that the first event that marks the sounding of this seventh angel is, "great voices" are heard in heaven, saying, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."—Rev. 11: 15. Our first inquiry is, when does that event take place? When do the kingdoms of this world become the kingdoms of our Lord Jesus Christ? The answer is found in the following two verses: "And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Here we learn that the kingdoms of this world become the kingdoms of our Lord Jesus Christ, when the Lord takes to himself his great power and reigns; and not before. The prophet Daniel, in speaking on this point, says, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7: 13, 14. From the above testimony, we learn that the kingdoms of this world become the kingdoms of our Lord Jesus Christ, when he comes in the *clouds of heaven*, and not before.

Those who claim that we are now living under the sounding of the seventh angel, try to make it appear (as necessarily they must) that this event has already taken place; that the kingdoms of this world have already become the kingdoms of our Lord Jesus Christ. But for my own part, I choose not to adopt a theory that leads to such erroneous and unscriptural conclusions. Those who hold this theory, in speaking of the events that follow the sounding of this angel, always begin with, "And the nations were angry, and thy wrath is come," etc. Why is this? Why not give the events in their chronological order, as given by inspiration? Why commence with the second instead of the first event? Inspiration has placed the events that were to occur under the sounding of this angel in perfect chronological order; just as they were to be fulfilled; and the first event that follows is, "great voices in heaven" are heard saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." This event, as we have already shown, does not take place until the Lord takes to himself his great power and reigns.

It is claimed that the fourth event,—"the time of the dead, that they should be judged," —is now being fulfilled. But this view does not harmonize with the order of events as here given. The third event, as penned by inspiration, is, "And thy wrath is come" (or, in other words, the time has come for God's wrath to be poured out). As this event is yet future, we conclude that "the time of the dead, that they should be judged," is future also.

Another fatal objection to the view that we are living under the sounding of the seventh angel, is found in the fact, that when this angel begins to sound, the mystery of God is finished. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."—Rev. 10: 7. I am aware that great stress is laid upon the word "days,"—"in the days of the voice of the seventh angel," etc., showing that days or years are employed in its sounding. This may be all strictly true, and yet be no evidence to prove that this angel is now sounding, or will begin to sound while probation lasts; as days or years may be employed in its sounding in the future, as well as in the past.

But there is another word that demands equal stress, namely, "begin,"—"when he shall *begin* to sound, the mystery of God should be finished." Mark, it does not say after this angel has been sounding ten, twenty, or fifty years, the mystery of God shall be finished; but when he shall *begin* to sound, then "the mystery of God should be finished." It is said that the mystery of God, as here brought to view, is the gospel to the Gentiles. Whether this be true or not, we will not stop to argue. We think, however, that proof is wanting. The apostle says, "Great is the mystery of godliness." But, for argument's sake, we will admit that it is the gospel to the Gentiles. Now let us read the text in this light: "But in the days of the voice of the seventh angel, when he shall begin to sound," the gospel to the Gentiles shall be finished; or, in other words, the times of the Gentiles shall be fulfilled. Now if the gospel to the Gentiles was to be finished, or the times of the Gentiles fulfilled when the seventh angel began to sound, and he began to sound in 1844, then I ask what has been all this preaching of the gospel to the Gentiles for, for the past thirty years?

As the seventh seal is not opened during probation, so we conclude the seventh trumpet will not sound while probation lasts; but when it *begins* to sound, the work of our great High Priest for fallen man will be finished. May the Lord help the reader and writer to be ready for that momentous day.

Washington, N. H. W. H. BALL.

"Voice of the West" and "Hope of Israel" please copy.

For the World's Crisis.

"PULLING AT BOTH ENDS OF THE ROPE."

BRO. GRANT:—Your editorial of the 19th ult., ought to be read and re-read, and read a third time. The remarks are worth more than their weight in gold, as they expose an evil that has long retarded the work of God among us. I refer to your remarks about the work of Satan, when he sees that we are in earnest to spread the light on the coming of Christ, and finds that we are "determined to work, then he will try to divide our strength, by persuading a part of the laborers to separate, and pull in opposition to the rest." You say by this "*pull*" "nothing is gained." O yes, there is something; we have gained to ourselves the derision and contempt of the thinking and intelligent by-stander, who looks on, and is at once brought to the conclusion that there is nothing in the whole affair; and thus the most majestic cause under the whole heaven is made to stink in their nostrils. But there have been, and are still among us, those who, if they cannot be allowed to hold both ends of the rope, and the middle too, would sink the building to the bottom of the ocean. Under a very sanctimonious garb, they think it no disparagement to put forth every effort of body, mind and circumstances, to pull a well-working church to pieces, under different pretexts; such as "the coming of the Lord is not made sufficiently prominent; that 1868 places it too far off, for 1866 or 1867 is the time beyond successful contradiction;" and there are others who are equally opposed to all time, for fear of having to gather up the broken pieces; and yet another class, who, if you will only sit down with them and receive at their hand the bread and wine, on every first day of the week, though you should use a little freedom with an unoffending neighbor's character, it will not be taken to account.

Again, it may be that the pastor of the flock, who has toiled and worked late and early in the cause of his Master, and borne the burden while these were slumbering in the dark, is not as talented, and as "spiritually minded" as one person who seldom sees a superior. These, and the like, are sufficient causes from which to start off and lay the foundation of a "*secesh*" church. And Milton makes Satan say, "It is better to be king in hell, than an abject slave in heaven." And thus they give no sleep to their eyes, nor slumber to their eyelids, if they can only pull to pieces that which cost the money and toil and care of good men for years. If such can by any means prevail upon a half dozen of the restless and discontented, which may be found at this day in some churches, to follow them, then they will trumpet it through the length and breadth of the land, telling the editor of some paper of like precious faith with themselves, about this church collected under their godly management, and how "God is blessing them," and how they can perceive an increasing interest manifested in their meetings, and what a good is being done among them, and what an overwhelming degree of the Holy Spirit they enjoy in this pulling enterprise. "Man, vain man, patched up in a little brief authority, plays such frantic tricks before high heaven as to make even angels weep."

It is a marvel that God has committed so much into our hands. Had we been as jealous of the honor of his truth, as some among us have been of the honor of poor little self, we would long ago have met the enemy with an invulnerable front. But alas! alas! our day for work is about over, and we have not managed as well as we might have done.

Danville, C. E. J. PORTER.

For the World's Crisis.

EARLY EXPERIENCE.

From the time I was seven years old, I was often under the special influence of that Spirit that convinceth of sin, of righteousness, and of judgment to come. At that early age, I saw in a dream the prince of darkness, striving to destroy me; but I did not fear him, for I had a Protector, and the Evil One was put to flight. I could relate many of the particulars of that dream, as it seems quite fresh in my memory, but it would take up too much space. About the same time I saw the Man of Nazareth (also in a dream), but he did not speak to me, but gave directions concerning me to those who had the care of me. I was living at that time in Essex Co., Vt. Sometimes I was very happy and often prayed. I had to go some distance through the woods to school; and I remember kneeling down by the wayside, and pouring out my heart in prayer, and sometimes I felt so happy that I could hardly refrain from shouting aloud; and as I went on my way, it seemed that my feet scarcely touched the ground, I was so lifted up in ecstasy of joy.

When I was eight years old, we moved from Vermont to Massachusetts. In the beginning of the year 1843, we were living in Northbridge. Sinners were anxiously seeking the way of life, and about thirty were thought to be converted. On Sunday evening, the 12th of February, as I was on my way to an evening meeting, I was talking with a young man named Richardson. He said that he had been serious and anxious, but all those feelings were gone, and he did not want religion now. I replied that I was as anxious as ever, and desired to be still more so. An "inquiry meeting" was appointed for Monday evening, and I set out alone to go. I had nearly a mile to go over a lonely road, and as I was on my way I was met by the enemy. He told me that my convictions were all good, and I had no business in such a meeting as that. And it did seem then as though I was entirely destitute of interest or feeling. But I went forward. After I got there, and saw numbers in tears, my feelings of anxiety returned, and I was soon weeping with those who wept. But I left the place without finding relief. I sought and found my Sabbath school teacher, and he tried his best to help me. Late at night he went a little distance with me on my way home, and before leaving me he knelt down and prayed for me. Then I had a long and lonesome road to travel over, and I went on alone.

On the way I was stopped by a still small voice, which told me if I took another step before I solemnly resolved to serve the Lord, I should certainly be lost. I thought this was the last offer of mercy. I did not dare to take another step. I prayed earnestly for help, and resolved to live henceforth for God. How long I stood there I cannot tell. It was a dark and cloudy winter's night, far away from human habitation, and there in that place I stood and promised to serve and obey the Lord. At last I ventured to move towards home. I had obeyed that command, but had not yet found peace. The burden was crushing me, and I felt a foretaste of the wrath to come. I could say with one of old, "Thy wrath lieth hard upon me."—Ps. 88: 7. I knelt down by my bed and prayed, but still all was dark—no hope, no mercy, no way of escape could I see.

By and by a gentle voice said to me, "You can do no more; now just give up all to Jesus. Yield entirely to him." I obeyed immediately, and all my sorrow and darkness disappeared. I was filled with peace and love and light and joy. I did not shout very loud, for fear of disturbing the people in the house, but I *felt* like shouting; and these words,—"The Lord hath triumphed gloriously, the horse and his rider hath he thrown into the sea," were continually in my mouth. O how I did love Jesus. How glorious he did then appear. Blessed be his name. He is the same yesterday, to-day, and for ever.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

LINES

To Sister Lathera B. Weaver.

Dearest sister, art thou weary,
Lying on thy bed of pain?
With no ray of hope to cheer thee,
That thou mayst be well again?
Precious sister, I am thinking
With o'erflowing eyes of you;
Counting o'er the bitter trials
Jesus calls you to pass through.

Days of deepest pain and anguish
All thy years of life have been;
Weary years of sad affliction,
Dearest sister, I have seen.
Yet I humbly bless our Father,
Thank him both for you and me,
That his tender, loving mercy,
In affliction we may see.

Cheer up, sister, sad and weary,
Time is speeding swiftly by;
Long we've sighed for light of morning,
Dawn of day eternal's nigh.
Soon our nights of lonely weeping,
Days of anguish will be o'er;
Robes of light and crowns unfading,
Wait us on fair Eden's shore.

Soon in clouds of brightest glory,
Lo! our King to earth comes down;
They who love their Lord's appearing,
Soon shall wear the promised crown.
Soon no pain nor death can reach us,
Gathered in our Savior's fold,
In our Father's "many mansions"—
Gates of pearl and streets of gold.

East Roxbury, Vt. ANNA E. MCALLISTER.

For the World's Crisis.

A CHURCH PROSPER?—WHEN?—HOW LONG?

"What is a church? Let truth and reason speak;
They would reply: the faithful, pure and meek
From christian folds; the one collected race
Of all professions, and in every place."

Did the church of Ephesus prosper when she had left her first love? How long? "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2: 5.

Did the church in Pergamos prosper while she retained them in her bosom who held "the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication"? and retained in her embrace them also that hold on to "the doctrine of the Nicolaitans, which thing" the Lord hated? See Rev. 2: 14, 15. How long did she prosper?

How was it with the church at Thyatira? Did she prosper, while suffering "that woman Jezebel," who called "herself a prophetess, to teach and seduce" the servants of the Lord "to commit fornication, and to eat things sacrificed to idols? . . . and she repented not." How long did this church prosper in this wickedness? Search and see. Instance the church in Sardis. Did prosperity attend her while having a name to live when she was dead? How long?

Take the church of the Laodiceans for example, that was "neither cold nor hot"; and because she was "lukewarm, and neither cold nor hot," the Lord said, "I will spew thee out of my mouth."—Rev. 3: 16, 17. Did this church prosper which said, "I am rich and increased with goods, and have need of nothing," and knew not that she was "wretched, and miserable, and poor, and blind, and naked"? How long did she prosper? Mark the history of her downfall, her utter extinction.

How can churches prosper at the present day, grow in grace, be light-houses, cities on hills, the salt of the earth, looking "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," when they depart from the simplicity and purity of the gospel, hew out to themselves "cisterns, broken cisterns, that can hold no water"? How can that church be a soul-saving church, unless she obey God, come out from the world, be separate, and touch not the unclean thing? How can any church prosper so long as she imitates Popery in her splendid, gay, pompous temples, costly adornments, fashionable and ungodly church music?

How can any church prosper while disobeying God in accumulating debts to gratify pride and ambition in splendid, ostentatious houses of worship? How many religious societies are well nigh bankrupt, pressed down crushingly with enormous debts, by vieing with each other in gorgeous temples and high steeples, having begun to build and were not able to finish? "Owe no man any thing but . . . love."

Again, how can a church prosper spiritually, that contracts debts to gratify a spirit of ungodly emulation in high-steepled, fashionable churches, costly adornments, and then resort to worldly policy to liquidate these debts, extricate herself from the intolerable burden,—resort to fancy fairs, lotteries, grab-boxes, post-office gambling, festivals, and oyster suppers;—"sit down to eat and rise up to play."

"The church and world amalgamate,
A union worse than with the State,
Though motives are the same.
The love of pleasure and of gold,
On some professors have such hold,
They oft forget their name."

How can churches prosper in spiritual things, so long as Achans are in the camp, idolaters in dress, the covetous, the proud; lovers of pleasure more than lovers of God? Distillers, rum-sellers, wine-bibbers, tobacco-sellers, chewers, smokers, dancers, frolickers, theatre-goers, novel-readers, defrauders, Sabbath-desecrators?—those having a name to live while dead, professing godliness, meanwhile denying the power thereof? How is it possible for a church to prosper when "the whole head is sick and the whole heart faint"?

How can churches prosper who "heap to themselves teachers having itching ears,"—men-pleasers, time-servers, who keep back part of the price, prophesy smooth things, cry peace, peace, when there is no peace; refuse to open their lips for the dumb, and those appointed unto death? Instead of prosperity, is it not a marvel the Lord does not come in his wrath, quickly, and fight against them with "the sword of his mouth."

Again, how can churches prosper when one-half, or two-thirds of their members are covenant-breakers—backsliders, not in a preparation of heart to receive a blessing—in league with the devil, or, to use softer language, are aiders and abettors of that wicked and demoralizing institution, slavery.

Another reason why some churches are in an unprosperous condition is, that some of the most influential of their members are members of secret, oath-bound societies, which are not recognized in the inspired volume, and the tendency of which is to make men worse instead of better.

Again, there are some that have a name and a standing in the christian church, who are in heart half infidels; they do not admit the truth, the whole truth, and nothing but the truth of the Bible. There are some portions of the sacred Scriptures which, because they cannot lower them down to the false standard of human reason, they throw out, thereby making the word of God of none effect, and are hindering instead of helping onward the cause of truth.

Again, no church can prosper that is divided against itself—a part for the Lord and part for Baal. A church that is built upon the foundation of Dr. A., or Dr. B., or upon any other than the apostles and prophets, having Jesus for its chief corner-stone, is any thing but a true gospel church, and therefore cannot prosper. D. F. N.

Hygiene.

"This is for your health."—Paul.

EATING AND DRINKING.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

In order that it may be said that we eat to the glory of God, we should, as far as possible, eat sanitary food, eat properly, and temperately. And,

1. We should, as far as practicable, eat sanitary or healthy food. Under this head we will first refer to the most healthy food. And we claim that that food is the best which was originally selected for man's use. And what was this food? Was it flesh meats? No. We find no permission from God to eat flesh meats for more than sixteen hundred years after the creation. The Creator originally selected a vegetable diet for man. Thus reads the sacred record: "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat." Gen. 1: 29.

When man was in his state of innocency, the kind Creator must have selected that kind of food for his use which was best adapted to his nature and wants: and any material deviation from God's original selection, must necessarily affect man in various ways.

It must be apparent to every enlightened and reflective mind, that the permission to eat flesh meats must have grown out of the fall. God's original design could not have been that man should subsist on flesh meats; that he should have to destroy the lives of other creatures equally tenacious of life, and adverse to suffering, as himself, to prolong his own life. There is something deeply affecting to any one whose heart vibrates in tenderness for all God's creatures, to see any of them suffering and dying to save our lives. The tendency of this must be to remind us that man has fallen,—that by the fall the beautiful creation is marred, and that there must be a penalty attached to sin. And how appropriate it was for the Creator to institute sacrifices to keep the idea of the fall and the curse, fresh to the human family, and to point their minds to the great sacrifice that was to be offered up that they might be saved from sin and death.

The advantages of a vegetable diet over flesh meats are numerous and worthy of our candid attention.

1. A farinaceous and vegetable diet contains all the nutritive properties that can be derived from food, and we can partake of it without feeling that we are eating that which has had to suffer and die.

2. It is a cheaper diet than that which consists of flesh meats. Let those who eat flesh meats take the grain that they feed out to the creatures they eat, or the means they use in buying meat, and they will see that it will be cheaper for them to eat the grain, or to use their means in buying grains, fruits, and vegetables. It is a fact easy of demonstration, that the grains, fruits, and vegetables which will grow on a certain piece of land, will go much further in sustaining life when eaten by man, than they will if you first feed them to swine, cattle, or any other creature, and then eat the meat into which a portion of these articles has been converted.

3. You can get a greater and better variety in a vegetable diet than in a meat diet. The variety in a vegetable diet is almost infinite, and such a diet is used with great gustatory pleasure, as those have found who have adapted their taste to it. Desserts are considered as the best part of a meal, and are usually composed of grains and fruits. Now the vegetarian lives chiefly on desserts, and partakes of his food with the greatest possible relish.

4. A farinaceous diet is more nutritious than a flesh diet. It has been frequently proved by chemical experiments that one pound of bread contains more nourishment than two pounds of the best meat.

5. A vegetable diet is freer from disease, and consequently can be used with more safety, than a flesh diet; and it is easier to detect disease in grains, fruits, and vegetables, than in flesh meats.

6. Inasmuch as those beasts which subsist on animal food are characterized by ferocity and rapacity, a flesh diet, eaten largely by man, naturally and necessarily developes fierceness and rapaciousness in him also; whereas a vegetable diet is constitutionally adapted to foster docility.

The reader needs only to compare the ferocity of the eagle, the lion, the tiger, the hyena, the wolf, etc., with the docility of the dove, the lamb, the deer, the ox, etc., to convince himself of the truthfulness of this point. Compare also the ferocity of the savage with the docility of the Japanese. You have also noticed that those dogs that live at the slaughter house, and subsist wholly on raw meat, are more ferocious and ugly than the common domestic dogs. The ancients in preparing fighters for their bloody arenas in which ferocity was required, fed them exclusively on raw flesh.

7. In order that health may be promoted, it is necessary that our various faculties be equally exercised and developed; but a flesh diet excites and unduly developes the feelings and animal propensities to the prejudice and deterioration of the moral and intellectual faculties. This is equally true of intoxicating drinks, tea, coffee, and tobacco, and highly stimulating food of any kind. By these stimulants, the animal organs are unduly excited and developed, the blood and vitality are withdrawn from the moral and intellectual organs, and they are blunted and weakened. And thus it is that so many are swayed by feeling, appetite and passion, instead of being led by enlightened reason. Thus it is that so few are prepared to appreciate religious principles, and to be religiously inclined. But not so with a plain vegetable diet, which reduces the inflammation of the blood, keeps the system cool, promotes clearness of thought, equally develops all the organs, and opens the way for moral and religious pursuits.

8. A plain vegetable diet is more conducive to longevity than flesh meats. It is not so stimulating in its nature as animal food. A flesh diet, especially if it is diseased and of a coarse and scrofulous nature, stimulates the system to undue action—beyond the strength that it imparts, draws from the general fund of vitality, from the oil and stamina of the system, causes the wheel of life to roll faster, and consequently shortens life.

Animal food tends to corruption more than vegetable food. It has been ascertained that chyme and blood formed of flesh, will corrupt sooner when extracted from the system and exposed to the atmosphere, than when formed of a vegetable diet. The same is true of the flesh that is formed of animal food.

Again it is more difficult for sores or wounds to heal in those who eat largely and promiscuously of animal food, than it is in those who live on a vegetable diet. This has been proved on various occasions; but especially was it illustrated during the late war between the Russians and the allied powers. It was ascertained that wounds which would prove fatal in French and English soldiers, would heal up rapidly in Russian soldiers. This difference was inquired into, and was easily traced to the difference in the diet of the two armies. The French and English soldiers ate largely of animal food, while the Russian soldiers subsisted chiefly on a vegetable diet.—*Health Reformer.*

THE EFFECTS OF STIMULANTS.

"It is supposed that alcoholic drink gives force. It is called nerve force, and it is said that it tides a person over a difficulty until he can get stronger; but I say that nothing as a drug or medicine will give force unless it assimilates with the blood, and alcohol will not do that. If you were riding a horse at a race, and coming round toward the winning post and found your horse spent and blown, what would you do? You want to give more force. You give it a stimulant by pushing your spur into it. Off he goes, and you win. Was there any force in that spur that the horse had not before starting? Did that spur contain any force? It did not create any more force than the horse had at starting, but it evoked the force he had. And so it is with stimulants. For if they created force, why do you not go on spurring? If you did, you would soon find that your horse would fall dead. You would call a man a simpleton if if he went into his stable and gave his horse a bellyfull of spur before starting. That would not be the way to get force into him. It would be the way to get force out of him. So when persons have been dying from collapse in cases of fever or cholera. They have had brandy or wine given to them. It is like burning a candle at both ends; you burn it up. We cannot create force; we can only evoke it."

This is a portion of a speech lately delivered by an eminent physician of London, Eng., Dr. Monroe, at a temperance gathering; and it is precisely the argument and illustration which I have heard Dr. Jackson frequently use to show the injurious effects of medicines. People have been taught to suppose that they are made stronger by the use of some sorts of medicines because they feel stronger immediately after taking them. The ultimate effect of this treatment is well shown in this extract which I have given.—*Laws of Life.*

EFFECT OF LIGHT.

Dr. Moore, the metaphysician, thus speaks of the effect of light on body and mind:

A tadpole confined in darkness would never become a frog; and an infant deprived of heaven's free light will grow up a shapeless idiot instead of a beautiful and responsible being. Hence in the deep, dark gorges of the Swiss Valois, where the direct sunshine never reaches, the hideous prevalence of idiocy startles the traveler. It is a strange, melancholy idiocy. Many are incapable of any articulate speech; some are deaf, some blind, some labor under all these privations, and are all misshapen in some part of the body. I believe there is in all places a marked difference in the healthiness of houses according to their aspect with regard to the sun; and those are decidedly the healthiest, other things being equal, in which all the rooms are during some part of the day fully exposed to the direct light. Epidemics attack inhabitants on the shady side of the street, and exempt those on the other side; and even in epidemics, such as ague, the morbid influence is often thus partial in its labors."

CURE FOR A BURN.—By laying a piece of charcoal on a burn, the pain subsides immediately. By leaving the charcoal on one hour, the wound is healed.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MARCH AWAY.

Tune.—*Minnie Minton.*

Blessed Savior, in the shadow — 1 Cor. 13: 12.
I have waited here alone,
On the battle's gory meadow, — Matt. 13. 38.
Which the scythe of death hath mown.
I have listened for thy coming, — Isa. 26; 8.
Till the dreary dawn of day;
The day-star now is shining, — 2 Pet. 1: 19.
Let the armies march away.

Chorus.—O Savior, dear Savior,
I have heard the angels calling,
I have seen the golden shores;
O take me in the morning,
Where the shadows come no more,
Never more, never more.

Blessed Savior, I was wounded, — James 1: 15.
And I knew that I must die;
By the love of God surrounded, — John 3: 16.
And beloved ones kneeling nigh;
Then I fain did hear the whisper, — Prov. 23: 26.
When I gave my heart away,
Thy sins are all forgiven, — Rom. 8: 16.
Go, be marching in the way.

Blessed Savior, I am weary, — Isa. 26: 9.
And I long to reach my goal;
Yet the billows of old Jordan — Josh. 3: 17.
Blue, upon my mem'ry roll;
And I pause to hear thee saying, — Josh. 4: 5.
By the waters of the bay,
O trump of God be sounding, — 1 Cor. 15: 52.
While the armies march away.

Blessed Savior, I've been dreaming — 2 Pet. 1: 19.
Of those moments gone before,
Ere I saw thy glory beaming — Num. 14: 21.
On the fields of death and gore;
And I thought I saw thee bending — Rev. 14: 13.
O'er the turf whereon I lay,
But I wake to see the banners, — 1 Thess. 3. 14.
As the armies march away.

Blessed Savior, I am dying; — Rom. 6: 2.
As the world recedes from view,
I can see the angel flying — Rev. 14: 6.
Mid the ether sky of blue;
I have heard his proclamation — Rev. 14: 7.
Of a coming judgment day,
And I wait to hear thee saying— — Matt. 25: 34.
Let the armies march away.

C. B. Turner.

For the World's Crisis.

OUR LOSS IN ADAM OUR GAIN IN CHRIST.

BY H. F. CARPENTER.

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22.

Reader, may we invite your attention to the Scripture given above? It will lead us to examine the foundation of that hope which teaches us that all men shall finally be holy, happy, and saved. It will explain to us the atoning work of Christ, and exhibit the necessity for his sufferings and his death. It will, we trust, set forth not only the *justice*, but the *goodness* of God, and make us to love and adore him more.

If only part of this text had been given, if we could only read "in Adam all die," and this were the whole truth, we might defend the *justice*, but could not easily make the *goodness* to appear. For how could God love our race, and yet suffer one man, by a single act, to bring death upon us and all our woe, with no gleam of hope that death should be vanquished and his sceptre be gone? But this is *not* the whole truth. If we read "in Adam all die," we may also read, "in Christ shall all be made alive"; so that it appears that God loved us too well to permit one man to plunge us into death, until he had provided another to deliver us therefrom. Here the simplest lesson of the text is, that our loss, as a race, in Adam, is gained again in Jesus Christ. Indeed, God has solemnly pledged himself to deliver man from all evil entailed upon him by his first parent Adam, and to make good to him all loss actually sustained by his transgression.

Man has had, and still has, occasion to use the old Jewish proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." The sour grape eaten by father Adam, in the garden of Eden, which brought upon himself and us, his posterity, death, sets our teeth on edge, as friend after friend departs. But saith the Lord God, "*As I live . . . ye shall not have occasion any more to use this proverb in Israel.*"—Ezek. 18: 2, 3. Thus, with the solemnity of an oath, God pledges himself to take man beyond the effects of his ancestral sins, which, of course, involves the act of restoring to man whatever he lost in his parent Adam.

With the point thus fortified, that God will make good to all their loss in Adam, let us not fail to notice the ground upon which he will do so. It is not that he may be *just*, nor because man has any *claim* upon him for such an act. He would have been just had he left man and his posterity in death, whither his sin had brought him. Were not the conditions proposed to man in paradise just? Were they not clearly understood and accepted by man? Then the *execution* of those conditions is just. But you ask if God permits a man to bring evil upon his posterity, is he not bound to deliver them from that evil? I reply, God permits men to steal. Is he bound to restore their plunder? God permits man to murder. Is he bound to restore life thus destroyed? He permits men to sell virtue for nought. Is he bound to restore virtue thus abandoned? How, then, is he bound in justice to restore what the *first* man was permitted to take from his posterity? He does it not because he *must*, but because he *wills* to do it. Not because of *necessity*, but of *grace*. "God so *loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*." Therefore, we read, "As by the offence of one judgment came upon all men to condemnation (of death); even so by the righteousness of one, the *free gift* came upon all men unto justification of life."—Rev. 5: 16.

Now God having of his own free gift promised to restore to us all, whatever we have lost in Adam, it becomes us thoughtfully to consider what our losses were. *More* than our actual loss we cannot hope to receive unconditionally from God. If our desires exceed our loss in Adam, we can only hope to realize them "by patient continuance in well doing." What then constitutes our loss as a race in Adam? In estimating our loss, we must be cautious lest we claim too much. He whose baggage is lost by railroad accident, when traveling, needs to be careful lest he over-estimate his loss, and claim too much recompense from the corporation. I fear man may be detected in extravagant demands upon his Maker, who has, as we have seen, so willingly offered to repair our loss in Adam. "We have lost *every thing*," say some, and hence they hastily conclude that God will freely bestow every thing desirable upon them, both in this world and in that which is to come, without any anxiety on their part. But is it true that all men have lost *all* in Adam, and have a right thus to demand and expect all in Christ? By no means. Man, as a race, did not lose in Adam *holiness*. Adam could not lose for us, his posterity, any thing he did not possess, even as I could not lose a man's gold that I never saw.

Holiness was something that Adam never possessed, so far as we can learn from the record of his life. He once possessed innocence, it is true; but innocence is not holiness. Innocence is often found where there is no accountability; holiness, as a moral attribute, never. Innocence is the blank sheet prepared for characters good or evil; holiness is that sheet well written with wholesome words. Innocence is the unaccountable babe, prepared by future growth and action to develop a character holy or otherwise. Holiness is the mature man, with character developed according to divine pleasure. So God made man innocent, upright: and it was for *him* to develope a character of holiness, or its opposite. Look at Adam as he appears in Eden a stranger. Can you decide at once what the character of a stranger is? You know him not till some fit circumstance unfolds his heart to you. We wait not long before character develops itself in Adam. Surrounded by all that is beautiful; wanting nothing to feast his mental or bodily senses; having received all that paradise could afford of good from the hand of his beneficent Creator; yet, with so much to wed his heart to God, almost his *first* act was an act of transgression. He listened to the tempter's first appeal. Are these the indications of a holy heart? Does holiness thus easily transgress? Nay, *holiness* was not there. Adam did not *lose* it. He had it not *to* lose. Hence *holiness* is not among the things lost unconditionally in Adam, and consequently not among the things to be given to all unconditionally in Christ.

Another thing that we did not lose in Adam is *perfect happiness*. This, like happiness, was not in his possession to lose. We judge hastily, if we think Adam to have been perfectly happy even in Paradise. If what surrounds a man could make him perfectly happy, then Adam must have tasted unsullied bliss. But alas! happiness must spring up from *within*. How many mistake here. Seeking for and depending upon things *without* for joy, while true enjoyment comes from *within*, and depends upon a pure heart. From the time that that one tree, with its fair and tempting fruit, was denied to Adam, there seems to have been a conflict raging in his breast between right and wrong, obedience and disobedience, between God's mind expressed, and his own will struggling for the ascendancy. Is such a conflict consistent with perfect happiness? The soldier may shout amid the battle's roar, but it is not till victory is won that his joy rises full. Such a victory Adam never knew. His was defeat. Therefore fullness of joy was denied to him, and never being in his possession, he could not have lost it. It must not, therefore, be reckoned among our losses in Adam, nor claimed for all our race as an unconditional gift in Christ.

A third thing that we must not reckon among our losses in Adam is *eternal life*. Two views are entertained as to the life given of God to man, when he "breathed into his nostrils the breath of life." One is, that the life then given was an *endless* one; the other, that it was a *temporal* life only. Either view renders it impossible for man (Adam) to have lost eternal life. If the life given him was an endless one, it was one which in its very nature *could not be lost*. If, on the other hand, the life given him was merely a *temporal* one (and this beyond controversy is true), then he had no eternal life in his possession to lose. Hence eternal live is not among our losses in Adam, and must not be claimed unconditionally in Christ.

What becomes, then, of the hope which persuades men that all shall at last become holy, happy and saved? What becomes of the *foundation* of such a hope? What if, as is often vulgarly said, "the plaster is as big as the wound," or, in other words, what if Christ will restore to all men their loss in Adam, and thus become the Savior of all men from Adamic sin and its effects? Holiness, perfect happiness, and eternal life, as we have seen, cannot be embraced in such a restitution, but lie beyond this work, and must be sought for by faith in Jesus Christ, and by "patient continuance in well doing," if ever enjoyed by man. Rom. 2: 7.

But what *did* we lose in Adam that we shall all get back again in Christ, whether we are good or bad?

1. We lost *physical strength*. God declared to Adam plainly the penalty for his transgression,—"In the day thou eatest thereof thou shalt surely die," or, as the Hebrew is more literally rendered, "dying thou shalt surely die." (See margin.) Others translate the penalty thus:—"Thou shalt be mortal."—(Greek of Symmachus, also the Syriac, which is approved by Jerome and Grotius,—See Hudson's Debt and Grace, p. 169.) The Arabic renders it, "Thou shalt deserve to die." The Torgum of Jonathan, "Thou shalt be subject to death." No sooner, therefore, had he sinned, than mortality with all its exhausting processes fastened itself upon him, and debarred him from the use of life. He then had no means of repairing his physical energies as they gradually wasted by toil and age. In this consumptive condition of body, he begat us, his posterity; and it is not difficult to understand that man inherited physical weakness from his first parent, and that we are not born with strong and healthful constitutions, such as we might and should have enjoyed, had not Adam fallen. Here, then, was our first loss in Adam. May we not all, then, without respect to character, expect this loss repaired in Christ? Who will say that, in the resurrection, when "all that are in the graves shall hear his voice, and shall come forth, they that have done good, . . . and they that have done evil," the wicked even will not come forth free from all the physical infirmities entailed upon them by Adamic sin, and stand with bodies that need never to corrupt, if it were not their own personal trangression invited the "hurt of the second death"? Thus Adam stood with a body in a certain sense incorruptible, until sin defiled it. Thus all shall stand, and none have occasion to use the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

But physical strength constitutes but a small part of our loss. We lost as a race *the hope of eternal inheritance by any desire, will, or effort of our own*. Adam, had his desire been sufficiently intense, and his will fixed, to inherit for ever the incorruptible paradise in which he was placed, by one single continued act of self-denial, might have secured it. But by sin he forfeited that inheritance, fell into the hands of violated law, and brought himself and his posterity under the bands of death, from which neither he nor they could extricate themselves by any desire, will or effort of their own. Here was loss in Adam. Hence Christ, if he would restore our loss, must take all, without regard to character, from the hands of that violated law, and place all where they may, by a desire, will and effort of their own, secure an incorruptible inheritance in the world to come. This he hath done, for he "hath redeemed us from the curse of the law, being made a curse for us." Gal. 3: 13. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that *we might receive the adoption of sons*."—Gal. 4: 4, 5.

Let us endeavor to illustrate how he hath redeemed all from under the law. Suppose I enter the service of a Mr. Legality upon these conditions: *I* am to do his pleasure in all things, or forfeit my life and the life of my posterity. *He* is to supply all my wants, and guard me from all harm while I do his pleasure, or forfeit his life. Soon after entering his service, I displease Mr. Legality, and my life and that of my posterity are forfeited. I am undone, hopeless, wretched. My elder brother hears of my ruin. He pities me and desires to deliver me from my helpless condition. He comes into the neighborhood, and visits Mr. Legality, and proposes to enter his service upon the same hard conditions that I had accepted. He to please in all things, and Mr. Legality to shield from all harm, each under the forfeiture of life. He does so. In nothing does he offend. But Mr. Legality fails to shield him, and allows wicked hands to slay him. He dies; but, to the astonishment of the world, in a few days rises to life again. Mr. Legality has now forfeited his life for not shielding him from suffering and death. What shall be done? Mr. Legality has a claim upon me and mine for *our* lives; my brother has a claim upon him for *his* life. My brother proposes to release Mr. Legality from his forfeiture of life, if he will release me from my forfeiture of life. This proposal is accepted, and the matter is settled. Now in this allegory several things are manifest.

1st. That I was ruined.

2d. That my condition was hopeless; I could not save myself.

3d. That my brother saved me.

4th. That he suffered death in order to save me.

5th. That he could not have saved me *unless he had suffered death*; for until he suffered he had no claim upon Mr. Legality that could offset his claim on me.

6th. That Mr. Legality still lived. Though he too had forfeited life, he gave up his claim upon me to save the payment of his own forfeiture.

7th. I am delivered from his hands by my brother death, so that I have no more to do with him or he with me.

8th. That I am debtor to my brother. To him I owe my all.

The application of this allegory is scarcely necessary. You have made it already in your mind. Mr. Legality, into whose service I entered, is the law of work, under which man was at first placed. Man was to keep it or die, as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." The law promised to protect those who kept it. "The man that doeth them shall *live* in them." Man sinned, and thus forfeited his and his posterity's life. He was ruined. Christ, his elder brother, saw and pitied. He came to save. He was made under the law, and thus took man's place. He did no sin. He deserved not to die. His obedience should have saved him the pains of death, yet the law suffered him to die. He rose again. He had a claim for his sufferings and death. He abandoned his claim, that the claim of the law upon man might be abandoned. Thus he hath redeemed "them that were under the law, that we might receive the adoption of sons."*

The foregoing allegory illustrates to us, first, *Our present relation to the law of works.* The law may not be abolished *absolutely*, nor be extinct as a rule of right; for sin now, as ever, is "the transgression of the law." Mr. Legality did not lose his life, but saved it by releasing me. But while the law may have an existence as the rule of right, yet it has lost its power either to condemn or to justify. What power had Mr. Legality either to condemn or to justify me, after my elder brother had forced him to abandon his claim upon me? So now, since Jesus Christ hath redeemed us from under the law, it has no power either to condemn or justify. Look at all nations gathered at the judgment seat of Christ. Some are upon his right hand, and some upon his left. Why does not the law condemn those upon his right hand? They have all transgressed it. Why, then, does it not condemn? It has *lost its power either to condemn or to justify*. It comes not forward either to justify the good, or to condemn the bad. Their destiny is no longer in the hands of the law, but in the hands of Him who sitteth upon the throne. He decides their destiny, not according to their faithfulness or unfaithfulness to the *law*, but to *himself*, who redeemed them. The *accepted* ones had *loved* him, *visited*, *fed*, and *clothed* him when needy; but the *rejected* ones had *neglected* him, *forgotten* and *despised* him. Think of this, all ye that hope to be saved by the deeds of the law. Your legal righteousness will profit you nothing in the day of Christ. For, although you should keep all these from your youth up, the law has no power to plead for you in that day. You have been taken from its hands. Jesus *alone* can justify or condemn. If you would find a friend in him in that day, you must show yourself friendly *now*. O, ye that despond because of your sins, take courage. There is hope for you. The law can no longer condemn. There is a refuge in Christ. Flee to him and you are safe.

* *Note.* Some may declare that if it be true that Christ has redeemed us from the law of works, violated by Adam, then man ought not to have died since the resurrection of Christ. I reply by saying that a man may purchase a slave's freedom from his master, and yet for some wise purpose leave the slave awhile in his old master's possession. The earth's redemption has been purchased (Heb. 9. 12) yet it groans under bondage, travailing in pain until now (Rom. 8: 20, 21, 22.) So Christ has purchased eternal redemption for us from the violated law of works; but, for some wise reason, he chooses to defer taking possession till "all that are in the graves shall hear his voice and shall come forth."

(*To be concluded.*)

For the World's Crisis.

PRAISE THE LORD.

(*Concluded.*)

One of the great apostles of revivals hesitates not to acknowledge the fact in a public meeting, that, "if we can get over the Sabbath and not lose a revival spirit, we do pretty well." What does this mean, but that its exercises are not *all* what they should be? that there is something, to say the least, that does not harmonize with the spirit of the gospel, with true devotion to God? It cannot but be evident to every candid observer, that there is something that bears a resemblance to scenes of fashionable amusements, that contributes more to vanity in pleasing the eye and ear of worldlings and fastidious persons, in a majority of cases, than in promoting spirituality. If in the proclaiming of gospel truth, however faithfully, good impressions are made on the mind, yet, like the darting of a lightning flash, the attention is diverted by the gay performances of the musicians; the truth is forgotten, and men live on like Gallio, caring not for what pertains to their spiritual welfare.

There is such a conformity to customs and habits, that in times of a revival and protracted meetings, all signs of such a movement must be abandoned when the Sabbath comes, in some societies, and both preacher and choir assume a different attitude. It seems that the Sabbath, instead of being made a day of retrograde, ought to be conducted with more spirituality and interest; but the organist and fiddler have come, and they must command superior honors; though many of them may have cared but little about the revival, or of attending prayer meetings in the past week, but now they must have what the devotees of pride and fashion call "good singing." The anxious are not called forth for prayers; and all the old praying christians and young converts must now stop, and look up, and be silent until evening, or Monday comes. If instruments of music have a tendency to promote spirituality of mind, and assist in the conversion of sinners, why don't they do it? why this danger on the Sabbath of losing a revival spirit? Facts are incontrovertible; the truth is too plain to be denied; prayers and vocal songs of praise, as well as preaching gospel truth, and exhortations, would be conceded to by most devoted christians, as being more conducive to spirituality than the drum, fife, fiddle, or all instrumental music whatever; yet they say, "we must conform to the times;" but the Bible says, "Be not conformed to this world."

Have not individuals resorted to instruments and rude company to evade seriousness; but have they ever afforded a healing balm? Where is the devoted christian that resorts to them as a balm in affliction to heal his wounded spirit? Or did Paul and Silas, when in prison, wish to use them to express the ecstatic joys that caused them to sing praises to their God? We nowhere find it recorded in the Bible that Christ commanded his followers to use musical instruments, the inventions of men, in praising him; they seem to be something superfluous, neither demanded or called for by our great Teacher in promoting his praise.

But many of the young, as well as the old, are highly delighted with such amusements, and some think dancing is proper and useful. Whatever custom or habit prevails in a community, most men are ready to adopt, whether good or bad, regardless of the laws of God, of reason, truth or decency: unwilling to inquire into the reason of things, with a view to any reform whatever. "For the most part," says Dr. Watts in his "Improvement of the Mind," p. 188, "people are born to their opinions, and never question the truth of what their family or their party profess. They clothe their minds, as they do their bodies, after the fashion; not one of a hundred ever examines his principles. We shall be suspected of lukewarmness, if we suppose examination necessary; and be charged as tending to apostasy, if we attempt to examine them. Persons are applauded for presuming they are in the right; and, as Mr. Locke says, 'he that considers and inquires into the reasons of things, is counted a foe to orthodoxy, because possibly he may deviate from some of the received doctrines.'"

As with instruments, so with dancing also; we have no hesitation in deciding in the negative; but what is the foundation of our decision? If it be groundless, we would discard it; but if supported by valid reasoning, would abide by it. Our opponents, doubtless, are ready to affirm, that we are not fit to decide in such matters, having never practiced. If, indeed, practice does make perfect, we see not how we have got to practice every thing to find whether it be good or bad. Must we take poison to ascertain whether it will kill us? have we got to commit the crimes of the criminal to know that they are bad? or descend into the bottomless pit to know that such a place exists? May we not know the character of a thing, or a person, by the fruits? "Do men gather grapes of thorns, or figs of thistles?" If such practices are beneficial to individuals, or communities, they ought to be approbated; but there is not the least substantial benefit derived from them that may not be acquired in a more laudable way. Do I hear one say that dancing and fiddling give exercise to the body and pleasure to the mind? If so, indeed, it is only transient, it can never yield "the peaceable fruit of righteousness." If a person needs exercise, why not engage in some useful labor, that would at the same time contribute to his real necessities, or to the pressing wants of a suffering humanity? O the folly of spending precious time with toys and vain amusements, and neglecting the cultivation of the mind.

But there are those who would object to classing fiddling with dancing. They would say that the violin and instruments in general were a great help to singing; but dancing they think abominable in the highest degree. Others say, "The choir cannot get along without instruments." This is both absurd and untrue; for the same individuals find no difficulty in getting along when a revival spirit prevails in their hearts. Persons lack in a disposition to do right, more than in ability. We doubt not there are voices competent in every congregation, were they properly exercised, to chant the songs of praise, and nothing prevents it but an ungodly devotion to pride and fashion. It remains for our opponents to prove from the Bible, if there is any thing more nefarious or criminal in dancing, than in playing; or if it would be a more heinous profanation or desecration of the Sabbath, for the same individuals to dance in what is called the sanctuary of the Lord, than to play on instruments. It needs only custom to make it appear as proper and right. It is indeed equally as right, as reasonable, and as truly taught by David; no one can deny this, and that he regarded it with equal excellence, and to be as sacred a performance. He says, "Praise him with the timbrel and dance." But no reasonable person will attempt to prove that *all* David said or did was perfectly right; that he was a perfect pattern; for good men of ancient days were subject to sin and error, as at the present day; and their actions and principles are recorded in history, not always to be imitated, but to be shunned.

We would ask every candid reader, is it justifiable to do any thing upon which the Bible has declared a woe? It is found in the 6th chapter of Amos, that there was a "Woe to them . . . that chant to the sound of the viol, and invent to themselves instruments of music, like David." And in Isaiah 5th, there is a "woe" to those that have "the harp and viol, the tabret and pipe, and wine . . . in their feasts." The law of God taught that man should "not commit adultery;" yet David, Solomon, and others, were guilty of its violation. The customs and laws of the land might have tolerated the practice, and their minds being swayed by these, as many are at the present day, God's law remained to them, at least in part, a dead letter. The same is the case in regard to the taking of human life, slavery, idolatry, intemperance, and other evils; although God has said, "Thou shalt not kill," yet the majority of the professors of christianity break this command in theory, if not in practice, without the least scruple. Custom, supposed necessities, worldly policies and expediencies, so captivate their minds, that the teachings of Christ are deemed unsafe to follow, relating to peace; and many are ready to adopt without hesitation, whatever may be the prevailing opinion of those around them.

The use of musical instruments has occasioned the expense of much money and time. We doubt not that the interest of what some societies expend in this way would amount to more than they contribute for all objects of charity abroad. And the young are educated to what is worse than idleness,—expensive amusement. Is it right thus to squander our Lord's goods, when a perishing world is pleading with us to lend assistance to their rescue from temporal and eternal death? Such amusements are not the offspring of a pure, undefiled religion. We believe that every sober and pious mind, uncontrolled by custom, would never hesitate to regard both dancing and playing as equally inconsistent, claiming their disapprobation, and would class them among the vain and foolish pleasures of a vain world. A prayer meeting would be craved by the devout christian, and attended with a decided preference to a social party with instrumental performances or dancing. If a person attends these, he is not truly devoted to God; he is devoted in some degree, at least, to fashion and vanity; for, in such amusements, the gay and vicious delight, as in Job 21: 12. "They take the timbrel and harp, and rejoice at the sound of the organ," and we ask, where is the wicked and profligate youth, devoted to fashion and vice, who does not cheer up and exhibit in his countenance a fresh glow of approbation and delight to hear the sound of the viol, or any other musical instrument? But does it fit him for true happiness in the dying hour?

Is it reasonable to suppose the pleasures of the wicked compatible with christianity? Is it likely that those woes would have been pronounced if they were? We find proof from the New Testament, or at least strongly implied, that musical instruments were not to be used in the worship of God. "Neither is worshiped with men's hands." Acts 17: 25. Is it not true that persons employ their hands on instruments in producing sound, and that in this way they profess to worship God? What was the rule of worship recorded in 1 Cor. 14: 29? "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath an interpretation," —hath an *instrument?* O no, not quite so much; yet the people now add this in practice, or rather, make it one of the most prominent features of their professed worship, to the exclusion of other scriptural rules. But why is such a departure from the apostolic rule necessary? Was not christianity as successful on the day of Pentecost, when three thousand were pricked in the heart, as it is now? But we are far from contending that this practice is all the obstacle to success; yet we believe it one among the many conformities to the world which are forbidden to christians. And, indeed, when revivals of pure religion now occur, the most spiritual individuals are inclined to say, come, let us all sing together.

It is said in 1 Cor. 14: 15, "I will sing with the spirit, and I will sing with the understanding also." Paul does not say he will *play* with the spirit and understanding.—"Singing and making melody in your heart to the Lord."—Eph. 5: 19. Again, in Col. 3: 16, "Singing and making melody in your heart to the Lord." No instrument of man's invention is spoken of as concerned in the affair; it does not say singing and playing with melody on instruments. And, surely, every christian is bound by scriptural authority to discard all such conformities to the world. I would ask, is it *conforming to Christ* to use such things? *Did he set the example?* Ask the departing saint if any of these "delights of the sons of men" afford him consolation; if they do he must *leave them all behind*, and have a more "*enduring substance*," or meet a woful failure.

Brentwood, N. H. T. F. Tukesbury.

For the World's Crisis.

AUTUMN MUSINGS.

The falling leaf seems particularly friendly to reflective meditation. Perhaps no season of the year has power to present to our mind simultaneously the past, present, and future, and impress our own frailty, like the golden and frosty Autumn. As we stretch our eyes far as the visual line which girts us round, the forests tempt us to believe Flora is exercising her most luxuriant taste and skill; and for the moment we are entranced.

Withdrawing the distant gaze, we look admiringly upon our lordly village maples, whose verdant clothing has protected and cheered us through the scorchings of midsummer, and their deep, beautiful blushes are evidence unmistakable that icy frost has kissed them again and again; but they are not yet disrobed, but retain most of their gorgeous apparel; but a few more like greetings, and these beauties perish.

What feature in nature so calculated to remind man of his mortality! Drop, drop, one by one, so silent and gentle, and withal so common, that but little heed is paid; occasionally a fiercer blast, and a large train are suddenly laid in the dust. Is it not thus with our friends? As one by one they droop and die, little is thought of it. A fearful epidemic, or raging war, as it lays its thousands in the dust at once, may fix longer our attention; yet not long will men pause from their giddy chase after gain.

This lesson of our frailty should impress me that *soon* (unless our Savior comes) like the grass and leaves will my strength and grace be gone. I may be swept away by the next breath of time, like that fluttering leaf, and then all I have gathered around me to enrich and beautify, no longer serves me; and unless I have a treasure laid up where the change of season can never affect it, I have lived in vain. Yes, worse than in vain.

This decadence of vegetable matter was a comparison befitting both prophets and apostles. If we turn our attention to the man whose lips were prepared by an angel to utter burning eloquence, we hear him exclaim thus: "All flesh is grass, and all the goodliness thereof is as the flower of the field." Then listen to the patient man of Uz, and he corroborates the same: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also like a shadow, and continueth not." Peter and James fully accord with this language.

Again, as the pinching frosts are multiplied, and one garment after another is necessarily added, how strongly we are reminded of the poor who have but few, if indeed any to add; but, pinched and shivering, they look with dread at the approach of "cruel winter." As we see our barns and cellars filling, can we forbear breathing out a fervent petition for those who, with all their judicious frugality, have only been able just to meet the demands of nature? They possess no fields of grain and fruit to gather. Dire disease has robbed them of the use of their limbs, or for ever closed their visual organs, or may be has laid the father and husband in the cold ground, leaving only one pair of delicate hands to provide for helpless innocents. God makes the widow and orphan a special object of his commiseration; and *his children*, of course, will possess the same characteristic.

This moan of autumnal winds seems to sigh over man's lost innocence, and no marvel if they sometimes produce melancholy. When we realize that these sighing gales are so many testimonies of the curse, we involuntarily turn to Eden lost; but, thank God, we do not long linger here, but rest in the promise of Eden restored; for, as surely as God lives, it will be done. Then I must be there, where perfumed zephyrs shall take the place of these wailing autumnal winds, and all nature shall wear the fresh beauty of summer, and every sight shall please, and every sound shall cheer.

"Hail, ye sighing sons of sorrow,
View with me th' autumnal gloom;
Learn from thence your fate to-morrow,
Dead, perhaps laid in the tomb'

See all nature fading, dying,
Silent, all things seem to mourn;
Life from vegetation flying,
Brings to mind the mould'ring urn."

Castleton, Vt. B. Mathewson.

For the World's Crisis.

HOLINESS.

Bro. Grant:—For three years, I have been a constant reader of the Crisis, and from its many valuable communications have derived much instruction. And I have felt, at times, as though it might be my duty, through this medium, to give my humble testimony in favor of Jesus. But, knowing my inability to write for the public eye, the testimony has been withheld. I have at length decided to transmit the following, which you may dispose of as you think proper.

Holiness. There is music in the sound. And when it falls upon my ear, it thrills through my whole soul. To me the subject of holiness is one of deep, all-absorbing interest. And, although unworthy, I feel that it would be a *privilege* to join the band of witnesses, whose testimony is, that "the blood of Jesus cleanseth from all sin," and that "he is able also to save them to the uttermost." Glory to God for such a salvation as this. And O, how simple are its conditions. Faith in the *willingness* and *power* of Jesus thus to save, springing out of *entire consecration to God*. Never shall I forget the hour, when, after deep distress on account of my unlikeness to God, and want of conformity to his will, I knew, by happy experience, that Jesus could "save . . . to the uttermost."

The campmeeting at Alton Bay was in progress at the time, and, though I had for years prayed and besought the Lord with tears to sanctify me, yet I sensibly felt that I was not prepared to labor for the Lord as I then was. Thursday morning, I listened to your discourse upon sanctification. And O, how plainly I was shown the way. I at once decided to start in the way which I now saw so clear. Almost as soon as I came to this decision, the powers of darkness were combined against me, to drive me, if possible, from the position I had taken. But they were unavailing, for I was determined, "live or die," *I would be the Lord's*. I then lost sight of every other object; my eye was fixed on Jesus; and, while steadfastly looking to him, I began to feel the virtue of his blood; my burden rolled off, and love, joy, and gratitude, in a full tide flowed into my soul. I *knew* the work was accomplished, that I was saved even "to the uttermost." I could adopt the language of the Psalmist, "How sweet are thy words unto my *taste*; yea, sweeter than honey to my mouth."

I still feel that the sacrifice is bound to the altar that sanctifieth the gift. As I continue to press on, the light beams with increasing brightness on my pathway. But I find it is only when the sacrifice is *complete*, when *all* is upon the hallowed altar, that this faith can be exercised. There cannot be perfect faith where there is not perfect submission. O, I love very much to be the Lord's, to offer my little all upon the altar that sanctifieth the gift. I love with implicit confidence to repose on the bosom of Jesus; on him cast all my cares and burdens, knowing that in him I have a present friend and helper, and that "he is able also to save them to the uttermost that come unto God by him." And I love, too, to feel that I shall soon behold him arrayed in glory and light from above. I can truly say with the poet,—

"Come and reign; come and reign,
Jesus, on thy throne;
And O, it fills my heart with joy
To know we're almost home."

Your sister waiting for Jesus, and seeking "by patient continuance in well doing, . . . for glory and honor and immortality," expecting, as my reward, eternal life,

Derry, N. H. S. D. Ackerman.

☞ It is a poor relief from sorrow to fly to the distractions of the world; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seek a resting place on its heaving waves, as the child of trouble seeks a place of repose amid the bustling cares and intoxicating pleasures of earth and time.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MARCH AWAY.

Tune.—*Minnie Minton.*

Blessed Savior, in the shadow — 1 Cor. 13: 12.
I have waited here alone,
On the battle's gory meadow, — Matt. 13: 38.
Which the scythe of death hath mown.
I have listened for thy coming, — Isa. 26: 8.
Till the dreary dawn of day;
The day-star now is shining, — 2 Pet. 1: 19.
Let the armies march away.

Chorus.—O Savior, dear Savior,
I have heard the angels calling,
I have seen the golden shores;
O take me in the morning,
Where the shadows come no more,
Never more, never more.

Blessed Savior, I was wounded, — James 1: 15.
And I knew that I must die;
By the love of God surrounded, — John 3: 16.
And beloved ones kneeling nigh;
Then I fain did hear the whisper, — Prov. 23: 26.
When I gave my heart away,
Thy sins are all forgiven, — Rom. 6: 16.
Go, be marching in the way.

Blessed Savior, I am weary, — Isa. 26: 9.
And I long to reach my goal;
Yet the billows of old Jordan — Josh. 3: 17.
Blue, upon my mem'ry roll;
And I pause to hear thee saying, — Josh. 4: 5.
By the waters of the bay,
O trump of God be sounding, — 1 Cor. 15: 52.
While the armies march away.

Blessed Savior, I've been dreaming — 2 Pet. 1: 19.
Of those moments gone before,
Ere I saw thy glory beaming — Num. 14: 21.
On the fields of death and gore;
And I thought I saw thee bending — Rev. 14: 13.
O'er the turf whereon I lay,
But I wake to see the banners, — 1 Thess. 3: 14.
As the armies march away.

Blessed Savior, I am dying; — Rom. 6: 2.
As the world recedes from view,
I can see the angel flying — Rev. 14: 6.
Mid the ether sky of blue;
I have heard his proclamation — Rev. 14: 7.
Of a coming judgment day,
And I wait to hear thee saying— — Matt. 25: 34.
Let the armies march away.

C. B. Turner.

For the World's Crisis.

OUR LOSS IN ADAM OUR GAIN IN CHRIST.

BY H. F. CARPENTER.

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22.

Reader, may we invite your attention to the Scripture given above? It will lead us to examine the foundation of that hope which teaches us that all men shall finally be holy, happy, and saved. It will explain to us the atoning work of Christ, and exhibit the necessity for his sufferings and his death. It will, we trust, set forth not only the *justice*, but the *goodness* of God, and make us to love and adore him more.

If only part of this text had been given, if we could only read "in Adam all die," and this were the whole truth, we might defend the *justice*, but could not easily make the *goodness* to appear. For how could God love our race, and yet suffer one man, by a single act, to bring death upon us and all our woe, with no gleam of hope that death should be vanquished and his sceptre be gone? But this is *not* the whole truth. If we read "In Adam all die," we may also read, "in Christ shall all be made alive"; so that it appears that God loved us too well to permit one man to plunge us into death, until he had provided another to deliver us therefrom. Here the simplest lesson of the text is, that our loss, as a race, in Adam, is gained again in Jesus Christ. Indeed, God has solemnly pledged himself to deliver man from all evil entailed upon him by his first parent Adam, and to make good to him all loss actually sustained by his transgression.

Man has had, and still has, occasion to use the old Jewish proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." The sour grape eaten by father Adam, in the garden of Eden, which brought upon himself and us, his posterity, death, sets our teeth on edge, as friend after friend departs. But saith the Lord God, "*As I live . . . ye shall not have occasion any more to use this proverb in Israel.*"—Ezek. 18: 2, 3. Thus, with the solemnity of an oath, God pledges himself to take man beyond the effects of his ancestral sins, which, of course, involves the act of restoring to man whatever he lost in his parent Adam.

With the point thus fortified, that God will make good to all their loss in Adam, let us not fail to notice the ground upon which he will do so. It is not that he may be *just*, nor because man has any *claim* upon him for such an act. He would have been just had he left man and his posterity in death, whither his sin had brought him. Were not the conditions proposed to man in paradise just? Were they not clearly understood and accepted by man? Then the *execution* of those conditions is just. But you ask if God permits a man to bring evil upon his posterity, is he not bound to deliver them from that evil? I reply, God permits men to steal. Is he bound to restore their plunder? God permits man to murder. Is he bound to restore life thus destroyed? He permits men to sell virtue for nought. Is he bound to restore virtue thus abandoned? How, then, is he bound in justice to restore what the *first* man was permitted to take from his posterity? He does it not because he *must*, but because he *wills* to do it. Not because of *necessity*, but of *grace*. "God so *loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*." Therefore, we read, "As by the offence of one judgment came upon all men to condemnation (of death); even so by the righteousness of one, the *free gift* came upon all men unto justification of life."—Rev. 5: 18.

Now God having of his own free gift promised to restore to us all, whatever we have lost in Adam, it becomes us thoughtfully to consider what our losses were. *More* than our actual loss we cannot hope to receive unconditionally from God. If our desires exceed our loss in Adam, we can only hope to realize them "by patient continuance in well doing." What then constitutes our loss as a race in Adam? In estimating our loss, we must be cautious lest we claim too much. He whose baggage is lost by railroad accident, when traveling, needs to be careful lest he over-estimate his loss, and claim too much recompense from the corporation. I fear man may be detected in extravagant demands upon his Maker, who has, as we have seen, so willingly offered to repair our loss in Adam. "We have lost *every thing*," say some, and hence they hastily conclude that God will freely bestow every thing desirable upon them, both in this world and in that which is to come, without any anxiety on their part. But is it true that all men have lost *all* in Adam, and have a right thus to demand and expect all in Christ? By no means. Man, as a race, did not lose in Adam *holiness*. Adam could not lose for us, his posterity, any thing he did not possess, even as I could not lose a man's gold that I never saw.

Holiness was something that Adam never possessed, so far as we can learn from the record of his life. He once possessed innocence, it is true; but innocence is not holiness. Innocence is often found where there is no accountability; holiness, as a moral attribute, never. Innocence is the blank sheet prepared for characters good or evil; holiness is that sheet well written with wholesome words. Innocence is the unaccountable babe, prepared by future growth and action to develop a character holy or otherwise. Holiness is the mature man, with character developed according to divine pleasure. So God made man innocent, upright: and it was for *him* to develope a character of holiness, or its opposite. Look at Adam as he appears in Eden a stranger. Can you decide at once what the character of a stranger is? You know him not till some fit circumstance unfolds his heart to you. We wait not long before character develops itself in Adam. Surrounded by all that is beautiful; wanting nothing to feast his mental or bodily senses; having received all that paradise could afford of good from the hand of his beneficent Creator; yet, with so much to wed his heart to God, almost his *first* act was an act of transgression. He listened to the tempter's first appeal. Are these the indications of a holy heart? Does holiness thus easily transgress? Nay, *holiness* was not there. Adam did not *lose* it. He had it not to lose. Hence *holiness* is not among the things lost unconditionally in Adam, and consequently not among the things to be given to all unconditionally in Christ.

Another thing that we did not lose in Adam is *perfect happiness*. This, like happiness, was not in his possession to lose. We judge hastily, if we think Adam to have been perfectly happy even in Paradise. If what surrounds a man could make him perfectly happy, then Adam must have tasted unsullied bliss. But alas! happiness must spring up from *within*. How many mistake here. Seeking for and depending upon things *without* for joy, while true enjoyment comes from *within*, and depends upon a pure heart. From the time that that one tree, with its fair and tempting fruit, was denied to Adam, there seems to have been a conflict raging in his breast between right and wrong, obedience and disobedience, between God's mind expressed, and his own will struggling for the ascendancy. Is such a conflict consistent with perfect happiness? The soldier may shout amid the battle's roar, but it is not till victory is won that his joy rises full. Such a victory Adam never knew. His was defeat. Therefore fullness of joy was denied to him, and never being in his possession, he could not have lost it. It must not, therefore, be reckoned among our losses in Adam, nor claimed for all our race as an unconditional gift in Christ.

A third thing that we must not reckon among our losses in Adam is *eternal life*. Two views are entertained as to the life given of God to man, when he "breathed into his nostrils the breath of life." One is, that the life then given was an *endless* one; the other, that it was a *temporal* life only. Either view renders it impossible for man (Adam) to have lost eternal life. If the life given him was an endless one, it was one which in its very nature *could not be lost*. If, on the other hand, the life given him was merely a *temporal* one (and this beyond controversy is true), then he had no eternal life in his possession to lose. Hence eternal live is not among our losses in Adam, and must not be claimed unconditionally in Christ.

What becomes, then, of the hope which persuades men that all shall at last become holy, happy and saved? What becomes of the *foundation* of such a hope? What if, as is often vulgarly said, "the plaster is as big as the wound," or, in other words, what if Christ will restore to all men their loss in Adam, and thus become the Savior of all men from Adamic sin and its effects? Holiness, perfect happiness, and eternal life, as we have seen, cannot be embraced in such a restitution, but lie beyond this work, and must be sought for by faith in Jesus Christ, and by "patient continuance in well doing," if ever enjoyed by man. Rom. 2: 7.

But what *did* we lose in Adam that we shall all get back again in Christ, whether we are good or bad?

1. We lost *physical strength*. God declared to Adam plainly the penalty for his transgression,—"In the day thou eatest thereof thou shalt surely die," or, as the Hebrew is more literally rendered, "dying thou shalt surely die." (See margin.) Others translate the penalty thus:—"Thou shalt be mortal."—(Greek of Symmachus, also the Syriac, which is approved by Jerome and Grotius,—See Hudson's Debt and Grace, p. 169.) The Arabic renders it, "Thou shalt deserve to die." The Torgum of Jonathan, "Thou shalt be subject to death." No sooner, therefore, had he sinned, than mortality with all its exhausting processes fastened itself upon him, and debarred him from the use of life. He then had no means of repairing his physical energies as they gradually wasted by toil and age. In this consumptive condition of body, he begat us, his posterity; and it is not difficult to understand that man inherited physical weakness from his first parent, and that we are not born with strong and healthful constitutions, such as we might and should have enjoyed, had not Adam fallen. Here, then, was our first loss in Adam. May we not all, then, without respect to character, expect this loss repaired in Christ? Who will say that, in the resurrection, when "all that are in the graves shall hear his voice, and shall come forth, they that have done good, . . . and they that have done evil," the wicked even will not come forth free from all the physical infirmities entailed upon them by Adamic sin, and stand with bodies that need never to corrupt, if it were not their own personal trangression invited the "hurt of the second death"? Thus Adam stood with a body in a certain sense incorruptible, until sin defiled it. Thus all shall stand, and none have occasion to use the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

But physical strength constitutes but a small part of our loss. We lost as a race *the hope of eternal inheritance by any desire, will, or effort of our own*. Adam, had his desire been sufficiently intense, and his will fixed, to inherit for ever the incorruptible paradise in which he was placed, by one single continued act of self-denial, might have secured it. But by sin he forfeited that inheritance, fell into the hands of violated law, and brought himself and his posterity under the bands of death, from which neither he nor they could extricate themselves by any desire, will or effort of their own. Here was loss in Adam. Hence Christ, if he would restore our loss, must take all, without regard to character, from the hands of that violated law, and place all where they may, by a desire, will and effort of their own, secure an incorruptible inheritance in the world to come. This he hath done, for he "hath redeemed us from the curse of the law, being made a curse for us." Gal. 3: 13. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that *we might receive the adoption of sons*."—Gal. 4: 4, 5.

Let us endeavor to illustrate how he hath redeemed all from under the law. Suppose I enter the service of a Mr. Legality upon these conditions: *I* am to do his pleasure in all things, or forfeit my life and the life of my posterity. *He* is to supply all my wants, and guard me from all harm while I do his pleasure, or forfeit his life. Soon after entering his service, I displease Mr. Legality, and my life and that of my posterity are forfeited. I am undone, hopeless, wretched. My elder brother hears of my ruin. He pities me and desires to deliver me from my helpless condition. He comes into the neighborhood, and visits Mr. Legality, and proposes to enter his service upon the same hard conditions that I had accepted. He to please in all things, and Mr. Legality to shield from all harm, each under the forfeiture of life. He does so. In nothing does he offend. But Mr. Legality fails to shield him, and allows wicked hands to slay him. He dies; but, to the astonishment of the world, in a few days rises to life again. Mr. Legality has now forfeited his life for not shielding him from suffering and death. What shall be done? Mr. Legality has a claim upon me and mine for *our* lives; my brother has a claim upon him for *his* life. My brother proposes to release Mr. Legality from his forfeiture of life, if he will release me from my forfeiture of life. This proposal is accepted, and the matter is settled. Now in this allegory several things are manifest.

1st. That I was ruined.

2d. That my condition was hopeless; I could not save myself.

3d. That my brother saved me.

4th. That he suffered death in order to save me.

5th. That he could not have saved me *unless he had suffered death*; for until he suffered he had no claim upon Mr. Legality that could offset his claim on me.

6th. That Mr. Legality still lived. Though he too had forfeited life, he gave up his claim upon me to save the payment of his own forfeiture.

7th. I am delivered from his hands by my brother death, so that I have no more to do with him or he with me.

8th. That I am debtor to my brother. To him I owe my all.

The application of this allegory is scarely necessary. You have made it already in your mind. Mr. Legality, into whose service I entered, is the law of work, under which man was at first placed. Man was to keep it or die, as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." The law promised to protect those who kept it. "The man that doeth them shall *live* in them." Man sinned, and thus forfeited his and his posterity's life. He was ruined. Christ, his elder brother, saw and pitied. He came to save. He was made under the law, and thus took man's place. He did no sin. He deserved not to die. His obedience should have saved him the pains of death, yet the law suffered him to die. He rose again. He had a claim for his sufferings and death. He abandoned his claim, that the claim of the law upon man might be abandoned. Thus he hath redeemed "them that were under the law, that we might receive the adoption of sons."*

The foregoing allegory illustrates to us, first, *Our present relation to the law of works*. The law may not be abolished *absolutely*, nor be extinct as a rule of right; for sin now, as ever, is "the transgression of the law." Mr. Legality did not lose his life, but saved it by releasing me. But while the law may have an existence as the rule of right, yet it has lost its power either to condemn or to justify. What power had Mr. Legality either to condemn or to justify me, after my elder brother had forced him to abandon his claim upon me? So now, since Jesus Christ hath redeemed us from under the law, it has no power either to condemn or justify. Look at all nations gathered at the judgment seat of Christ. Some are upon his right hand, and some upon his left. Why does not the law condemn those upon his right hand? They have all transgressed it. Why, then, does it not condemn? It has *lost its power either to condemn or to justify*. It comes not forward either to justify the good, or to condemn the bad. Their destiny is no longer in the hands of the law, but in the hands of Him who sitteth upon the throne. He decides their destiny, not according to their faithfulness or unfaithfulness to the *law*, but to *himself*, who redeemed them. The *accepted* ones had *loved* him, *visited*, *fed*, and *clothed* him when needy; but the *rejected* ones had *neglected* him, *forgotten* and *despised* him. Think of this, all ye that hope to be saved by the deeds of the law. Your legal righteousness will profit you nothing in the day of Christ. For, although you should keep all these from your youth up, the law has no power to plead for you in that day. You have been taken from its hands. Jesus *alone* can justify or condemn. If you would find a friend in him in that day, you must show yourself friendly *now*. O, ye that despond because of your sins, take courage. There is hope for you. The law can no longer condemn. There is a refuge in Christ. Flee to him and you are safe.

* *Note.* Some may declare that if it be true that Christ has redeemed us from the law of works, violated by Adam, then man ought not to have died since the resurrection of Christ. I reply by saying that a man may purchase a slave's freedom from his master, and yet for some wise purpose leave the slave awhile in his old master's possession. The earth's redemption has been purchased (Heb. 9: 12), yet it groans under bondage, travailing in pain until now (Rom. 8: 20, 21, 22.) So Christ has purchased eternal redemption for us from the violated law of works; but, for some wise reason, he chooses to defer taking possession till "all that are in the graves shall hear his voice and shall come forth."

(*To be concluded.*)

For the World's Crisis.

PRAISE THE LORD.

(*Concluded.*)

One of the great apostles of revivals hesitates not to acknowledge the fact in a public meeting, that, "if we can get over the Sabbath and not lose a revival spirit, we do pretty well." What does this mean, but that its exercises are not *all* what they should be? that there is something, to say the least, that does not harmonize with the spirit of the gospel, with true devotion to God? It cannot but be evident to every candid observer, that there is something that bears a resemblance to scenes of fashionable amusements, that contributes more to vanity in pleasing the eye and ear of worldlings and fastidious persons, in a majority of cases, than in promoting spirituality. If in the proclaiming of gospel truth, however faithfully, good impressions are made on the mind, yet, like the darting of a lightning flash, the attention is diverted by the gay performances of the musicians; the truth is forgotten, and men live on like Gallio, caring not for what pertains to their spiritual welfare.

There is such a conformity to customs and habits, that in times of a revival and protracted meetings, all signs of such a movement must be abandoned when the Sabbath comes, in some societies, and both preacher and choir assume a different attitude. It seems that the Sabbath, instead of being made a day of retrograde, ought to be conducted with more spirituality and interest; but the organist and fiddler have come, and they must command superior honors; though many of them may have cared but little about the revival, or of attending prayer meetings in the past week, but now they must have what the devotees of pride and fashion call "good singing." The anxious are not called forth for prayers; and all the old praying christians and young converts must now stop, and look up, and be silent until evening, or Monday comes. If instruments of music have a tendency to promote spirituality of mind, and assist in the conversion of sinners, why don't they do it? why this danger on the Sabbath of losing a revival spirit? Facts are incontrovertible; the truth is too plain to be denied; prayers and vocal songs of praise, as well as preaching gospel truth, and exhortations, would be conceded to by most devoted christians, as being more conducive to spirituality than the drum, fife, fiddle, or all instrumental music whatever; yet they say, "we must conform to the times;" but the Bible says, "Be not conformed to this world."

Have not individuals resorted to instruments and rude company to evade seriousness; but have they ever afforded a healing balm? Where is the devoted christian that resorts to them as a balm in affliction to heal his wounded spirit? Or did Paul and Silas, when in prison, wish to use them to express the ecstatic joys that caused them to sing praises to their God? We nowhere find it recorded in the Bible that Christ commanded his followers to use musical instruments, the inventions of men, in praising him; they seem to be something superfluous, neither demanded or called for by our great Teacher in promoting his praise.

But many of the young, as well as the old, are highly delighted with such amusements, and some think dancing is proper and useful. Whatever custom or habit prevails in a community, most men are ready to adopt, whether good or bad, regardless of the laws of God, of reason, truth or decency: unwilling to inquire into the reason of things, with a view to any reform whatever. "For the most part," says Dr. Watts in his "Improvement of the Mind," p. 188, "people are born to their opinions, and never question the truth of what their family or their party profess. They clothe their minds, as they do their bodies, after the fashion; not one of a hundred ever examines his principles. We shall be suspected of lukewarmness, if we suppose examination necessary; and be charged as tending to apostasy, if we attempt to examine them. Persons are applauded for presuming they are in the right; and, as Mr. Locke says, 'he that considers and inquires into the reasons of things, is counted a foe to orthodoxy, because possibly he may deviate from some of the received doctrines.'"

As with instruments, so with dancing also; we have no hesitation in deciding in the negative; but what is the foundation of our decision? If it be groundless, we would discard it; but if supported by valid reasoning, would abide by it. Our opponents, doubtless, are ready to affirm, that we are not fit to decide in such matters, having never practiced. It, indeed, practice does make perfect, we see not how we have got to practice every thing to find whether it be good or bad. Must we take poison to ascertain whether it will kill us? have we got to commit the crimes of the criminal to know that they are bad? or descend into the bottomless pit to know that such a place exists? May we not know the character of a thing, or a person, by the fruits? "Do men gather grapes of thorns, or figs of thistles?" If such practices are beneficial to individuals, or communities, they ought to be approbated; but there is not the least substantial benefit derived from them that may not be acquired in a more laudable way. Do I hear one say that dancing and fiddling give exercise to the body and pleasure to the mind? If so, indeed, it is only transient, it can never yield "the peaceable fruit of righteousness." If a person needs exercise, why not engage in some useful labor, that would at the same time contribute to his real necessities, or to the pressing wants of a suffering humanity? O the folly of spending precious time with toys and vain amusements, and neglecting the cultivation of the mind.

But there are those who would object to classing fiddling with dancing. They would say that the violin and instruments in general were a great help to singing; but dancing they think abominable in the highest degree. Others say, "The choir cannot get along without instruments." This is both absurd and untrue; for the same individuals find no difficulty in getting along when a revival spirit prevails in their hearts. Persons lack in a disposition to do right, more than in ability. We doubt not there are voices competent in every congregation, were they properly exercised, to chant the songs of praise, and nothing prevents it but an ungodly devotion to pride and fashion. It remains for our opponents to prove from the Bible, if there is any thing more nefarious or criminal in dancing, than in playing; or if it would be a more heinous profanation or desecration of the Sabbath, for the same individuals to dance in what is called the sanctuary of the Lord, than to play on instruments. It needs only custom to make it appear as proper and right. It is indeed equally as right, as reasonable, and as truly taught by David; no one can deny this, and that be regarded it with equal excellence, and to be as sacred a performance. He says, "Praise him with the timbrel and dance." But no reasonable person will attempt to prove that *all* David said or did was perfectly right; that he was a perfect pattern; for good men of ancient days were subject to sin and error, as at the present day; and their actions and principles are recorded in history, not always to be imitated, but to be shunned.

We would ask every candid reader, is it justifiable to do any thing upon which the Bible has declared a woe? It is found in the 6th chapter of Amos, that there was a "Woe to them . . . that chant to the sound of the vio', and invent to themselves instruments of music, like David." And in Isaiah 5th, there is a "woe" to those that have "the harp and viol, the tabret and pipe, and wine . . . in their feasts." The law of God taught that man should "not commit adultery;" yet David, Solomon, and others, were guilty of its violation. The customs and laws of the land might have tolerated the practice, and their minds being swayed by these, as many are at the present day, God's law remained to them, at least in part, a dead letter. The same is the case in regard to the taking of human life, slavery, idolatry, intemperance, and other evils; although God has said, "Thou shalt not kill," yet the majority of the professors of christianity break this command in theory, if not in practice, without the least scruple. Custom, supposed necessities, worldly policies and expediencies, so captivate their minds, that the teachings of Christ are deemed unsafe to follow, relating to peace; and many are ready to adopt without hesitation, whatever may be the prevailing opinion of those around them.

The use of musical instruments has occasioned the expense of much money and time. We doubt not that the interest of what some societies expend in this way would amount to more than they contribute for all objects of charity abroad. And the young are educated to what is worse than idleness,—expensive amusement. Is it right thus to squander our Lord's goods, when a perishing world is pleading with us to lend assistance to their rescue from temporal and eternal death? Such amusements are not the offspring of a pure, undefiled religion. We believe that every sober and pious mind, uncontrolled by custom, would never hesitate to regard both dancing and playing as equally inconsistent, claiming their disapprobation, and would class them among the vain and foolish pleasures of a vain world. A prayer meeting would be craved by the devout christian, and attended with a decided preference to a social party with instrumental performances or dancing. If a person attends these, he is not truly devoted to God; he is devoted in some degree, at least, to fashion and vanity; for, in such amusements, the gay and vicious delight, as in Job 21: 12. "They take the timbrel and harp, and rejoice at the sound of the organ," and we ask, where is the wicked and profligate youth, devoted to fashion and vice, who does not cheer up and exhibit in his countenance a fresh glow of approbation and delight to hear the sound of the viol, or any other musical instrument? But does it fit him for true happiness in the dying hour?

Is it reasonable to suppose the pleasures of the wicked compatible with christianity? Is it likely that those woes would have been pronounced if they were? We find proof from the New Testament, or at least strongly implied, that musical instruments were not to be used in the worship of God. "Neither is worshiped with men's hands." Acts 17: 25. Is it not true that persons employ their hands on instruments in producing sound, and that in this way they profess to worship God? What was the rule of worship recorded in 1 Cor. 14: 29? "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath an interpretation," —hath an *instrument*? O no, not quite so much; yet the people now add this in practice, or rather, make it one of the most prominent features of their professed worship, to the exclusion of other scriptural rules. But why is such a departure from the apostolic rule necessary? Was not christianity as successful on the day of Pentecost, when three thousand were pricked in the heart, as it is now? But we are far from contending that this practice is all the obstacle to success; yet we believe it one among the many conformities to the world which are forbidden to christians. And, indeed, when revivals of pure religion now occur, the most spiritual individuals are inclined to say, come, let us all sing together.

It is said in 1 Cor. 14: 15, "I will sing with the spirit, and I will sing with the understanding also." Paul does not say he will *play* with the spirit and understanding.—"Singing and making melody in your heart to the Lord."—Eph. 5: 19. Again, in Col. 3: 16, "Singing and making melody in your heart to the Lord." No instrument of man's invention is spoken of as concerned in the affair; it does not say singing and playing with melody on instruments. And, surely, every christian is bound by scriptural authority to discard all such conformities to the world. I would ask, is it *conforming to Christ* to use such things? *Did he set the example?* Ask the departing saint if any of these "delights of the sons of men" afford him consolation; if they do he must *leave them all behind*, and have a more "*enduring substance*," or meet a woful failure.

Brentwood, N. H. T. F. Tukesbury.

For the World's Crisis.

AUTUMN MUSINGS.

The falling leaf seems particularly friendly to reflective meditation. Perhaps no season of the year has power to present to our mind simultaneously the past, present, and future, and impress our own frailty, like the golden and frosty Autumn. As we stretch our eyes far as the visual line which girts us round, the forests tempt us to believe Flora is exercising her most luxuriant taste and skill; and for the moment we are entranced.

Withdrawing the distant gaze, we look admiringly upon our lordly village maples, whose verdant clothing has protected and cheered us through the scorchings of midsummer, and their deep, beautiful blushes are evidence unmistakable that icy frost has kissed them again and again; but they are not yet disrobed, but retain most of their gorgeous apparel; but a few more like greetings, and these beauties perish.

What feature in nature so calculated to remind man of his mortality! Drop, drop, one by one, so silent and gentle, and withal so common, that but little heed is paid; occasionally a fiercer blast, and a large train are suddenly laid in the dust. Is it not thus with our friends? As one by one they droop and die, little is thought of it. A fearful epidemic, or raging war, as it lays its thousands in the dust at once, may fix longer our attention; yet not long will men pause from their giddy chase after gain.

This lesson of our frailty should impress me that *soon* (unless our Savior comes) like the grass and leaves will my strength and grace be gone. I may be swept away by the next breath of time, like that fluttering *leaf*, and then all I have gathered around me to enrich and beautify, no longer serves me; and unless I have a treasure laid up where the change of season can never affect it, I have lived in vain. Yes, worse than in vain.

This decadence of vegetable matter was a comparison befitting both prophets and apostles. If we turn our attention to the man whose lips were prepared by an angel to utter burning eloquence, we hear him exclaim thus: "All flesh is grass, and all the goodliness thereof is as the flower of the field." Then listen to the patient man of Uz, and he corroborates the same: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also like a shadow, and continueth not." Peter and James fully accord with this language.

Again, as the pinching frosts are multiplied, and one garment after another is necessarily added, how strongly we are reminded of the poor who have but few, if indeed any to add; but, pinched and shivering, they look with dread at the approach of "cruel winter." As we see our barns and cellars filling, can we forbear breathing out a fervent petition for those who, with all their judicious frugality, have only been able just to meet the demands of nature? They possess no fields of grain and fruit to gather. Dire disease has robbed them of the use of their limbs, or for ever closed their visual organs, or may be has laid the father and husband in the cold ground, leaving only one pair of delicate hands to provide for helpless innocents. God makes the widow and orphan a special object of his commiseration; and *his children*, of course, will possess the same characteristic.

This moan of autumnal winds seems to sigh over man's lost innocence, and no marvel if they sometimes produce melancholy. When we realize that these sighing gales are so many testimonies of the curse, we involuntarily turn to Eden lost; but, thank God, we do not long linger here, but rest in the promise of Eden restored; for, as surely as God lives, it will be done. Then I must be there, where perfumed zephyrs shall take the place of these wailing autumnal winds, and all nature shall wear the fresh beauty of summer, and every sight shall please, and every sound shall cheer.

"Hail, ye sighing sons of sorrow,
View with me th' autumnal gloom;
Learn from thence your fate to-morrow,
Dead, perhaps laid in the tomb!

See all nature fading, dying,
Silent, all things seem to mourn;
Life from vegetation flying,
Brings to mind the mould'ring urn."

Castleton, Vt. B. Mathewson.

For the World's Crisis.

HOLINESS.

Bro. Grant:—For three years, I have been a constant reader of the Crisis, and from its many valuable communications have derived much instruction. And I have felt, at times, as though it might be my duty, through this medium, to give my humble testimony in favor of Jesus. But, knowing my inability to write for the public eye, the testimony has been withheld. I have at length decided to transmit the following, which you may dispose of as you think proper.

Holiness. There is music in the sound. And when it falls upon my ear, it thrills through my whole soul. To me the subject of holiness is one of deep, all-absorbing interest. And, although unworthy, I feel that it would be a *privilege* to join the band of witnesses, whose testimony is, that "the blood of Jesus cleanseth from all sin," and that "he is able also to save them to the uttermost." Glory to God for such a salvation as this. And O, how simple are its conditions. Faith in the *willingness* and *power* of Jesus thus to save, springing out of *entire consecration to God*. Never shall I forget the hour, when, after deep distress on account of my unlikeness to God, and want of conformity to his will, I knew, by happy experience, that Jesus could "save . . . to the uttermost."

The campmeeting at Alton Bay was in progress at the time, and, though I had for years prayed and besought the Lord with tears to sanctify me, yet I sensibly felt that I was not prepared to labor for the Lord as I then was. Thursday morning, I listened to your discourse upon sanctification. And O, how plainly I was shown the way. I at once decided to start in the way which I now saw so clear. Almost as soon as I came to this decision, the powers of darkness were combined against me, to drive me, if possible, from the position I had taken. But they were unavailing, for I was determined, "live or die," *I would be the Lord's*. I then lost sight of every other object; my eye was fixed on Jesus; and, while steadfastly looking to him, I began to feel the virtue of his blood; my burden rolled off, and love, joy, and gratitude, in a full tide flowed into my soul. I *knew* the work was accomplished, that I was saved even "to the uttermost." I could adopt the language of the Psalmist, "How sweet are thy words unto my *taste*; yea, sweeter than honey to my mouth."

I still feel that the sacrifice is bound to the altar that sanctifieth the gift. As I continue to press on, the light beams with increasing brightness on my pathway. But I find it is only when the sacrifice is *complete*, when *all* is upon the hallowed altar, that this faith can be exercised. There cannot be perfect faith where there is not perfect submission. O, I love very much to be the Lord's, to offer my little all upon the altar that sanctifieth the gift. I love with implicit confidence to repose on the bosom of Jesus; on him cast all my cares and burdens, knowing that in him I have a present friend and helper, and that "he is able also to save them to the uttermost that come unto God by him." And I love, too, to feel that I shall soon behold him arrayed in glory and light from above. I can truly say with the poet,—

"Come and reign; come and reign,
Jesus, on thy throne;
And O, it fills my heart with joy
To know we're almost home."

Your sister waiting for Jesus, and seeking "by patient continuance in well doing, . . . for glory and honor and immortality," expecting, as my reward, eternal life,

Derry, N. H. [illegible] D. Ackerman.

☞ It is a poor relief from sorrow to fly to the distractions of the world; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seek a resting place on its heaving waves, as the child of trouble seeks a place of repose amid the bustling cares and intoxicating pleasures of earth and time.

For the World's Crisis.

TO ADVENT PREACHERS.

Yes, "*Advent.*" I never loved the word as I do now. I used to disown it, but since other people shut out the truth concerning the speedy coming of the Lord, and ridicule those that wait for his appearing (with a few precious exceptions), I have come to this: when any one says "Adventist," I boldly own the name, *Second Adventist, and first*, too, if they wish.

With the help of good father Rockwell, we commenced meetings in our house; and with five or six saints and the spiritual presence of the Master we have had rich feasts together. At the beginning, one old soldier, who had sort of laid down his armor, roused up, and is again working for the Captain of our salvation. This Bro. and a Methodist class leader have engaged the Town Hall to hold Advent meetings in. Understand, they are *Advent* meetings. Other denominations have tall steeples to preach under. We would unite with them if they could bear the light shining in our midst. The class leader mentioned knows little about the doctrines we believe, but is dissatisfied with the lack of spirituality among professing christians.

Now, brethren and sisters, whom the Lord has called into the "highways and hedges," will you remember the little band here? Will you not come and preach to us? We cannot promise you large congregations. Various things—*prophecy* among them, cause people to shun us.

There are some who profess to be looking for the Lord, who stand aloof, letting us work out our own difficulties. We have needed their help in our weakness; in our stronger hours they can be spared to others. The brethren wish me to invite Adventists living in adjoining towns to come and help us now and then. Prayer meetings at our house Tuesday and Friday evenings.

Supposing we "*can't* get out more than a baker's dozen," as said one man professing to be looking for the Lord. God and his truth are on our side, and how great a privilege for us to be called among those to whom the Lord reveals his doings. If we rightly appreciate this honor, we shall not need much urging to make us meet and "exhort one another, . . . as we see the day approaching."

"O," said he, "in days past I have paid out a good deal of *money*, but it amounted to nothing." So Noah labored and preached for a hundred and twenty years, building an ark meanwhile, and it didn't amount to much—only eight persons were saved, nobody but his own family. Every one else perished. God grant *us* SUCH a salvation. It would repay for being unpopular here.

Any one coming to Westfield can find us by inquiring for Stimpson's piano shop. We live first house south of that. Come when God sends; here abide his time, do his will, and have his reward. Your Sister looking for the Lord, MARIA MATHEWS WEAVER.

Westfield, Mass.

RARE BOOKS FOR SALE.

Having replenished my library, and being again obliged to part with it, I offer below the *whole* of it, making no reservations, and never intending to replace any of them again. There is only *one* copy of a kind, and many of them are exceedingly scarce. They were all bought for my own use, and have been marked and annotated accordingly.

A Bible, composed of the following parts:
a. English version of the Old and New Testament.
b. Greek version of the New Testament, *interleaved.*
c. A Greek Concordance.
d. A Greek Lexicon.
e. Cruden's Concordance, condensed.
f. An alphabetical index of subjects, etc.
g. Thirteen colored maps, and a chart of history.
h. Over 100 pages of blank paper, ruled very finely, for notes.
It is full of notes, additional references, etc., of great value. The whole bound in full morocco, as good as new. All the separate parts printed by Bagster. Can not be got now less than $15.00 to $20.00. Price..........$12.00.

Bagster's Interleaved, large print Bible, every alternate leaf blank, for notes, with Index, half morocco. Price..........$10.00.

Credibility of the Scriptures, by McCulloch, *very rare*, out of print, and *priceless.* Price..........$6.00.

Paley's complete works, bound in sheep. Price..........$1.50.

Davidson's connexion of Sacred and Profane History, *rare and valuable.* Price..........$.400.

Elements of Biblical Criticism, worth its weight in gold, and not often to be had at any price. Price..........$3.00.

Apocatastasis, a good, telling blow at Spiritualism. Price..........75c.

Apocrypha, (*original* of important words penciled in the margin.) Price..........$1.00.

Apocryphal New Testament, marked same as above, and the marking worth more than the price asked. Price..........$1.00

Hebrew and English Lexicon, just as good for general purposes as a larger one. Price..........$2.00.

Robinson's Greek harmony of the New Testament. *Valuable.* Price..........75c.

Biblical Antiquities. Price..........75c.

Gaussen on Inspiration of the Bible. Price..........75c.

Eclipse of Faith and defence of same. 2 vols. Price..........$1.75.

Synonyms of the Greek New Testament. Excellent. Price..........50c.

Keith on the Prophecies. Price..........50c.

Sleigh's Comprehensive Christian Dictionary. Rare and indispensable to the defender of the Bible. Price..........$1.00.

Historic Doubts concerning Napoleon, (written after the manner of the sceptic's argument.) Price..........$1.00

New Testament revised by the Spirits, the best thing in the world to show what Spiritualism *is*, and *is not.* Price..........$1.00.

I will sell *all* the above to any *one* person, and throw in a good Greek Grammar and Wilson's Treatise on Punctuation (the whole worth $50.00) for $45.00, the books to be sent by express, *not prepaid.* They will not be sold *separately* at present. If not sold all together, I may keep them.

☞ If any brother wishes *single copies* of the above, in case I do not sell the whole, they can give their names immediately.

Address E. P. WOODWARD,
Crisis Box, Boston, Mass.

THE BIDDEFORD CHAPEL.

We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

L. C. Wellcome....(paid)		$10.00
H. L. Hastings	"	10.00
J. Couch	"	5.00
A. W. Sibley	"	1.00
M. M. Piper	"	1.00
J. Ewings	"	1.00
M. Sunderland	"	1.00
J. W. Thomas	"	5.00
C. Ramsey	"	1.00
R. Woodside	"	1.00
B. Young	"	2.00
I. Wilson	"	1.00
M. D. Richardson	"	.50
J. S. Moulton	"	1.00
J. T. Pickering	"	1.00
Miles Grant	"	5.00
O. R. Coburn	"	5.00
Chatrell, Hallie, Me.	"	12.00
Abbie G. Patterson	"	1.00
Hannah Kelly	"	1.00
Wm. Fry	"	2.00
Mrs. Wm. Joy	"	1.00
Charles Dow	"	5.00
Olive Dodd	"	2.00
M. Dembargh	"	2.00

BRO. GRANT:—We are prospering slowly with our Chapel debt, but we trust the Lord will help us through. J. C. LIBBY.

Biddeford, Sept. 8th.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Oct. 17, 1866.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

WHAT STATE?

It often happens that we receive appointments from preachers, with no state given. Inasmuch as there are the same towns in several different states, we think it would always be well to give the state. We might receive an appointment, for instance, for *Bristol.* We cannot tell whether it is Bristol in R. I., Ct., N. H., or some other state. Will our preaching Brn. please remember to give the state?

FAMILY HARMONY.—Many who were at the Wilbraham and Alton Bay campmeetings, will recollect those seventeen *excellent* rules for the regulation of families, which were read from the preacher's stand. A copy ought to be in every family, and most carefully observed. Sr. Emeline T. Hobbs, of Cambridgeport, Mass., has sent us one hundred copies, to be sold for the benefit of the campmeeting debt. Price 5 cts. each. Who will take them?

SCATTER TRACTS.

During the past few years, our brethren and sisters have done nobly in scattering tracts, and great good has resulted from their efforts. Many have become deeply interested in the truth by this means. This should encourage us to do more the coming year. Some have already made an earnest beginning, but let us *all* do *something.* There is a real Macedonian cry for help. As there is but little time left to labor for the salvation of our fellowmen, let us enter into the vineyard with more energy than ever. Many stand ready to scatter the light by means of tracts, who cannot pay for them themselves. Shall they be supplied? Investments in this bank receive large dividends—a hundred fold—ten thousand per cent. Who will take some stock? *Now* is the time. The field is all ready, and the sowers are waiting for the precious seed. Send us the means, that they may sow for an abundant harvest.

Read the following:—

"MAY I BEG YOU, PLEASE, SIR?" "Would you like to know how I became converted?" said a good old man to his minister.

"Yes, do tell me all about it," replied the preacher.

"I was walking out one day, and I met a boy; the little fellow lingered in passing me, and at length stopped. 'May I beg you, please, sir,' said he to me, 'to take a tract? and will you please read it, sir?' Tracts! I hated tracts, and things of that sort, at all times; but that 'May I beg you, please, sir?' moved me. I took the tract, and thanked the little boy, and told him that I would read it; and I did read it, too,; and that reading *saved my soul.*"

You can do good, too. Will you try?—*Der Kinderfreund.*

The joys of *one* saved soul will pay for all the efforts ever made to scatter tracts; but, no doubt, thousands will be saved by this means. If so, of course Satan will try to prevent us from doing this work by telling us we have nothing to spare; or that it will not do any good, or that others will give enough without our aid. We say again, let us *all* do what we can. The work is great, and there is abundance of room for all to lead a helping hand. "Will *you try?*"

"GIVEN INTO HIS HAND."

When Daniel is speaking of the "little horn" as recorded in Dan. 7: 25, he says he "shall think to change *times and laws;* and *they* [the "times and laws"] shall be given into his hands, until a time and times and the dividing of time." The Bishop's Bible reads: "They shall be given under his power, until a time, two times, and half a time." This giving of the "times and laws" "into his hand" cannot mean the *saints;* neither do we see that it marks the time when "the abomination that maketh desolate" was "*set up.*" The abomination might have been set up at a much earlier period, and the "times and laws" not been *given* into the hands of the harlot woman till many years afterwards. Facts show that this was the case.

The question arises, *Who gave* the "times and laws" into the hands of this ecclesiastical power? It must be some one who had previously exercised this power, or else he could not give it to another. From the time of the first marriage of the church and state, in the Greek kingdom, in the early part of the sixth century, till A. D. 607, the husband of the woman, by which we mean the imperial, or dragonic power, was dictator in relation to "times and laws," in political and ecclesiastical matters. During the seventy-five years preceding 607, the Catholic *emperors* persecuted the saints, and decided who should fill the Bishop's or Pope's chair; but when we arrive at A. D. 607, as shown in another article (see the one headed, "Decree of Phocas,") there is a very important change, as Mr. Bower says, then was "the *papal supremacy* FIRST *introduced.*" This was accomplished by making the Bishop of Rome "UNIVERSAL BISHOP," and by the declaration of the dragon "that the WHOLE WORLD should be his diocese." That act of the dragonic power that had been persecuting the saints for some seventy-five years before, gave the leopard beast "his power, and his seat, and great authority." We understand the leopard beast, with its mouth speaking great things and blasphemies" (Rev. 13: 5,) represents the same as Daniel's "little horn" that spake "great words against the Most High," which was to have the "times and laws" in his hands for "a time, two times, and half a time" (See Bishop's Bible,) or 1260 years, beginning, as we believe, A. D. 607, by the decree of Phocas.

Of the leopard beast in Rev. 13: 5, 6, it is said, "and POWER *was given* unto him to continue forty and two months; and he opened his mouth in blasphemy against God." It is said of him, "*power* was *given* him over all kindreds, and tongues, and nations."—Rev. 13: 7. This was true from the decree of Phocas; but up to that time, the power had been in the hands of the dragon, or the *emperors*, instead of the hands of the woman. At this time she takes her seat on the beast, and directs *him*, instead of having him direct *her.*

It will be observed that the same period of time is allotted to the leopard beast of Revelation, as to the "little horn" of Daniel. In Daniel the time is equal to 1260 years, and in Revelation it is "forty and two months," which, in symbolic time, make 1260 years. We understand that the "little horn" "and the beast . . . like unto a leopard," represent the Roman power from the time it was changed from the *state* to the *church* in A. D. 607. If this be true, the church power at Rome must end next year. This being true, we must be very near the second coming of Christ.

"STEERING FOR THE ROCKS."

"Sign's there's no mistaking" proclaim that the American government is passing rapidly to a very critical condition. Men who are best prepared to judge see abundant reason for alarm; but they see no way to avert the coming storm. The perils of the last days are multiplying in church and state in all directions, on both continents; and yet some would-be watchmen still cry "peace and safety," and tell the people that "a good time is coming." They are much like the false prophet who told the Jews if they would gather at a certain place they would not be harmed, at the time when Titus was about to burn their city and destroy the people.

In a late number of the *Nation*, is an editorial article, headed "Steering for the rocks," in which it is shown that this nation has arrived at an hour of danger, as "is obvious to every person who has had opportunities of knowing what is going on behind the scene of the political theatre."

INFORMATION WANTED.

BRO. GRANT:—Can you tell me how the Justinian edict could have been made under Pope John II. in 532, when that Ecclesiastic was not elected Pope until Dec. 31st of that year, according to Bower's History of the Popes? C. GOODRICH.

We do not think that the "edict" of Justinian was made in A. D. 532, but in 533. We think Mr. Bower, in his noted history of the Popes, shows very plainly that the "edict" was in 533.

It is true, according to Mr. Bower, who is the highest authority in this case, that the "edict" of Justinian was recorded as an event under Pope John II., who did not enter his office till Dec. 31st, 532.

On page 333, of "the history of the Popes," Mr. Bowers gives the closing events of A. D. 532. When speaking of the events connected with the election of Pope John II., he says, "The contest lasted from the 17th of October to the 31st of December [532] when John, surnamed Mercurius, was preferred in the end to all his competitors, merely in consideration of his extraordinary merit." Hence there was but a part of one day in A. D. 532 that could be reckoned in the popedom of John.

We now turn the leaf to page 334 of Mr. Bower's history of the Popes, and on this page, when speaking of the events which took place during the popedom of John II., we find the noted "edict" of Justinian, which reads as follows:

"While the Arian king was striving, by the most just and equitable laws, to clear the church from all simony in the west, the catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any christian emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred by the catholic peasants, or the soldiery who guarded the passes. The Motanists in Phrygia, retiring with all their wealth to their churches, set them on fire, and consumed in the flames themselves, their wealth, and their churches. The Jews, who were very numerous in Samaria, openly revolted; and, ranging themselves under the banner of one Julian, a noted robber, whom they chose for their king and their leader, engaged the imperial troops in the field; but, after a most obstinate and bloody dispute, were utterly defeated, with the loss, if Procopius is to be credited, of one hundred thousand men."

After speaking, on page 334, of the decree and the horrid results that followed, which must have taken up most of the year A. D. 533, Mr. Bower says, on p. 535, "The following year 533, was revived with great warmth in the east, the dispute about the expression, "one of the Trinity suffered in the flesh." We think the *events* recorded show clearly that this date contains a typographical error, and that it should read 534, instead of 533; and what follows confirms this conclusion. For on the next page, 536, without showing any change of date, he says, "the same year, 534, the Pope received letters from Caesarius of Arles, and some other bishops in Gaul." At the close of this page when speaking of the death of Pope John II., he says, "his death . . . happened on the 27th of May of the following year, 536, after he had sat two years, four months, and twenty-six days."

WAR CLOUDS.

There are some strong indications that war will again break out in Europe upon a scale more extensive than any thing witnessed for many years. It is about time for the "Russian bear" to make a move. She has been very quiet since the Crimean war, but has not been idle. She is well prepared for great things. She has her eye upon the East, and has been moving her forces in that direction for some time, evidently preparing for some important step, when the hour arrives.

We clip the following from the Boston *Journal*:—

"According to the Paris correspondence of the London *Times*, the Emperor of Russia will soon announce, in a diplomatic circular from St. Petersburg Foreign Office, his position and policy toward Europe in its state of transition. It is intimated that this paper, plain in its language and very decided in tone, will declare that 'there is no reason why Russia should be bound by the Treaty of Paris of 1856; that the Black Sea must be free to her again, and that the injurious obligations imposed on her by a coalition of the Western Powers are no longer binding.' The writer expresses the opinion that the Eastern question will be re-opened, and a war result therefrom, France and Prussia coming out in alliance against Russia."

☞ Bro. D. T. Taylor's articles came too late for insertion this week.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Miles Grant	$10.00
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THE JUBILEE HARP.

We are now receiving from the binders the second edition of the above work, and expect by the close of the present week to have a supply sufficient to fill all orders received; and trust in the future to be able to meet all demands promptly. Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

TEMPORAL POWER OF THE POPE.

The temporal power of the Pope is not yet ended, but none see any chance for its continuing but a short time longer. When his temporal power does end, he will have no more power than has Jeff. Davis in the Congress of the United States. When it is ended, there will be no room left for doubt in the matter. "*Power* was given unto him [the leopard beast, Rev. 13: 5] to continue forty and two months." Then, when the "forty and two months" are expired, "*they* [not the Lord by his personal presence] shall take away his [the little horn, or leopard beast] dominion, to consume and to destroy it unto the end."—Dan. 7: 26.

So long as the Jews held the control of Jerusalem, their capital, they had temporal power; but that was taken by the Romans, and the Jews dispersed and taken captive; then their temporal power was gone. So now; so long as the "little horn" holds sway at Rome, the capital of the Papal power, it cannot be said that the temporal power is taken away. Consequently, the 1260 years, during which the "times and laws" of "power" were "given into his hands," are not ended; but there is no prospect that it will continue more than twelve months longer.

Recently, the Catholics in Montreal, C. E., held a "great meeting" for the purpose of raising some money, if possible, to "aid the Pope in his distressing situation. The Bishop of Montreal said he had been told recently, by those in Rome, 'who govern in the name of the Holy Father,' that they had nothing more to expect from the princes of the earth." Says the New York *Sun*, of Sept. 21st:—

"It is strange to reflect that the first intimation that the French troops would have to leave Rome, was given to the Pope in the year 1862, when the London Exhibition was opened. Should his holiness have to leave in 1867, his departure from Italy would seem to mark the era of another Exhibition. It cannot be doubted, however, that should the French troops leave Rome, the Pontifical Father will have to leave also. The Capitol is now required by the pressure of events, to be the Capital of United Italy, and Victor Emanuel and Pope Pius could never share the sceptre."

ASTEROIDS.—The asteroids, sometimes called planetoids, are some heavenly bodies between the orbits of Mars and Jupiter, and supposed to be fragments of a planet that was broken in pieces. The first asteroid was discovered in 1801, and the last one on the 6th of Aug. 1866. In all, there have been eighty-eight discovered—all but four of them, since 1844.

"SEEDS FOR SOWERS."—Bro. Hastings, No. 19 Lindall Street, Boston, has a fine lot of "Seeds for Sowers," which consist in excellent tracts to scatter in all places. They are put up in "assorted" packages, of 1000 pp. Price $1.00. They are all good.

THE VOICE OF THE WEST appears in a new dress, and much enlarged. It is an excellent paper, exerting a healthy influence. Such papers should go everywhere, and be well sustained.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1089.86
Geo. Sutton	2.15
Thos. McClary	1.00
G. W. Turner	.40

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$32.70
B. Finney	1.00
Margaret Smith	2.50

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

J. B.	$1.00
M. R. Howard	1.00
D. Wilson	.75
W. H. H. Jones	1.34

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$772.27
Y. P.	1.00
Wm. M. Ingham	2.09
J. C. Thayer	2.00
G. W. Place	50.00

One box of clothing received from Mrs. Daniel Jones.

EUROPEAN MISSION.

Previous acknowledgments	$70.88
L. A. Crowninshield	1.00

FOR NARRATIVE.—J. E. Baker, $1.00.

SCATTER THE TRACTS.—You can not tell how much good they may do. A brother writes from Minnesota:—"I send you $2.00 for a new subscriber. . . . He has just got his eyes opened by reading our tracts, and now he wants the paper."

For the World's Crisis.

FROM THE MEMPHIS MISSION.

Dear Brethren and Sisters:—

After more than two months' sickness, and prostration of both body and mind, I am again, through the mercy and goodness of God, able to communicate to you the dealings of the Lord with us, and to what extent he has prospered the mission which you have here thus far sustained.

At the close of our first term of school, ending June the 29th, I sent to the Board a full report of what we had been enabled to do, and the success that had attended our labors here to that time. It was my intention then to communicate also to you through the Crisis, and *Voice of the West*, the prosperity of the mission, together with many interesting incidents connected with our work here among this cast-off people; but immediate sickness prevented, and thus a silence in relation to our labors here has existed for nearly three months. This has tended to lessen the interest in the mission, leading many, doubtless, to conclude the missionaries were inactive and that little was being done. While we were in health, and up to the first of July, no mission established here was more prosperous, or met with better success than ours, for the time it had been in operation. Our day school was large, too large for the number of teachers, and the work required and performed was the cause of our exhaustion and sickness.

We began our school on the 11th of April, with eighteen scholars; and at the end of the eleven weeks ending June 29th, one hundred and ninety-five pupils, of nearly all ages, from five years old to sixty, had been admitted. Not all of these had attended at once, but our house, which would seat a hundred and thirty, was ever filled. Our night school for adults was also large. This was a most interesting school. Never have I witnessed among this people such an earnest desire to learn, and rapid progress, as was here made. Reading, spelling, arithmetic and writing were taught. Many of these men and women were heads of families, and professing christians, and were trying to learn to read, so as to be able to know themselves what the word of God taught. Many of them would often say, "If I can only get to read as you do the Bible, I shall be satisfied." Every moment in this school was improved, and but few seemed satisfied with the progress they were making, so anxious were they to reach the desired point. Hard as they all worked through the long hot day, they would come here and study until half-past ten, and often until eleven o'clock at night, without manifesting any weariness. It was often the latter hour before we got through with hearing the classes. Though often weary ourselves to sinking, we were animated constantly with this intense interest and earnest desire to learn on the part of the scholars, both of the day and night school.

But as interesting and promising for good as these were, our Sabbath school surpassed in interest and the accomplishment of good both the other schools. There was no Sabbath, when the weather and traveling were favorable, but our house was crowded with old and young, anxious to engage in the exercises and learn whatever we might introduce into the school. Our Bible class, embracing the whole school, was the most interesting of anything I ever witnessed. Those who could read any, and many who could not, had Testaments, all wanting to take a part in the exercises. My method was this: having pointed out to each where we were to begin to read, I would commence and pronounce the first word, the school pronouncing it in concert after me; then the next word, and so on to the end of the lesson. In this way each could keep the place and see what each word was called. In this way also they would both learn to read and gain a knowledge of the word of God. After we had read the lesson in this manner, then came questions by both teachers and scholars, the object being to bring out the meaning of the scripture, and impress it upon the mind. There seemed to be a perfect delight on the part of the school in this exercise. Nothing could please them more than this way of reading. They seemed to feel as if they were truly in the act of reading the Bible.

In the other exercises of the school there was also a great interest. The singing, the recitations of Scripture, and verses, were engaged in with earnestness and zeal. Another exercise introduced was to have those who could read go forward to the desk and read to the school a psalm or part of a chapter. Some two or three were appointed each Sabbath to read the next; and a selection of Scripture made, which they could study during the week, and be better prepared to read it before the school. This exercise delighted all, and each wanted to engage in it at once, none being willing to wait for the rest. They would come to me and say, "Can't I read next Sunday? Please let me read next Sabbath."

I shall ever look back upon these schools with pleasure and satisfaction; yet with the regret that they could not have been continued until the seed that was sown should have sprung up, been cultivated, and ripened. Surely, we were not sowing in vain, provided the seed could have been guarded and the ground cultivated after the blade had appeared. Nor now will it all be lost. "Some fell upon good ground" and brought forth a fold. Not all that the sower sowed was lost.

These schools have been our introduction to this people and their hearts. With these even it has been hard to gain their confidence. Without them, I know not how we could. They are a wary people, and have little confidence in white men from north or south. Although in consequence of sickness the schools have not been recommenced, yet the Sabbath meetings have never been discontinued; the house having been held and used for the worship of God ever since it was secured; and the result is, the blessing of God by the outpouring of his holy Spirit in the reviving of christians, and the conversion of sinners. Although, during two months, I was unable to be present at the meetings but a few times, they were conducted by a faithful minister of Christ, a true servant of God, although but partially enlightened upon the Scriptures as we understand them. He however preaches the coming of the Lord at hand, and is gradually getting hold of our views and the great truths of the gospel. At another time, I shall speak of him particularly, and give his history. I thank God for this brother's help in this the most trying hour of my life. He has been most faithful and successful in bringing the people together from Sabbath to Sabbath, and in keeping up an interest in the mission and us. He has a wide influence over the people, and he exerts it in favor of our work here.

During my sickness, I felt that my work might be done here; but about four weeks ago, when I began to recover, it seemed to me there was something more for me to do,—a special work; and as I gained strength, I began to speak to the people wherever I found them, in public and in private, warning them of the judgment at hand. I did this without argument, simply quoting the word of God in relation to that day, and telling them it was near, at the doors. I told Bro. Lucas this was the message we must preach; and he remarked that "whenever this was preached the Spirit accompanied the word."

Our meetings began to grow more interesting. The congregation increased. Our early Sabbath morning prayer meeting, which during my sickness had ceased, was again commenced, and was better attended than before. Many who had thought they could not get out so early came and were blessed. An earnest prayer that the Holy Spirit might begin a work of grace here among both professing christians and sinners was begotten, and we felt that the prayer would be answered. In all our meetings a deep solemnity prevailed, and signs of an outpouring of the Spirit were seen on every hand. At the first invitation to come forward for prayers, more than thirty came and bowed at the altar. Since then, the number has more than doubled. At every meeting an invitation is given, and one half of the seats in the house are filled with anxious seekers. Some have found peace in the forgiveness of their sins, and are rejoicing in the love of Christ. Some are almost in despair, and cry aloud for mercy. There is much excitement, as there always is here at the South, both among whites and blacks, in a time of revival. But there is genuine repentance among these who are now here saying, "Pray for us." This is perceptible, not only in our meetings, but in the streets and wherever you meet this people here. The swearing, quarreling, and riotous conduct, which a little while since was heard and seen in the streets and at their dwellings, is now hushed and has disappeared. All is quiet now through the night, and peace and safety reign. The voice of prayer and praise is now heard in many places, where oaths and blasphemy a short time since were repeated. Nearly all the dancing houses and places of amusement for the blacks are closed for want of patronage. This is the case all through the city, to a great extent. There is a general awakening among this people throughout the entire city. God is gathering in his elect against the burning day.

Our meetings every other night during the week, and four upon the Sabbath, are well attended, and often crowded. The interest is still unabated, and there is a good prospect of its still going on and many sharing in the saving grace of God. The preaching of the judgment at hand has a good effect upon many of this people. Although there are but few who can understand the prophetic argument, or follow you through history and the fulfillment of the Scriptures; yet, the "signs" of the Lord's coming can be seen and are received by many; and these seem sufficient to convince them of the nearness of the day. I have found those who seemed to be *impressed*, without ever hearing any preaching upon the subject, that the day of the Lord was near. If this people were educated sufficiently to read and weigh the evidences which we have, and might present to them, many of them would embrace the truth as we hold it, and soon the gospel of the kingdom would spread here all over the South. O that they could read God's word. I pity them when I see how ignorant they are of it, and how they grope in darkness for want of its light, believing and repeating for scripture what the Bible never contained. O slavery! cursed be thou, source of all this darkness and ignorance. Thou art the enemy of God and his Son; the instrument of Satan in carrying down to death and night thousands here who might have lived in light and glory eternally. Thou art not yet dead, but thy time is short. The year of jubilee is at hand, and thy fetters shall soon fall and be consumed by the fires of that day; and thou and thy abettors shall perish forever. Amen. Even so let it be.

I. L. LESLIE.

Memphis, Tenn., Sept. 30th, 1866.

☞ A Paris journal declares that there is a possibility of the abdication of the Emperor of Austria in favor of his son, six years old. In that case Maximilian, who has been expected by his brother, Francis Joseph, for the last six months, would immediately leave Mexico, and be appointed Regent of the Austrian Empire.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER ELEVEN.

BRO. GRANT:—As I wrote you in my last letter, I went in company with Bro. Hanbart, the 27th of August, to the valley of St. Imier. Stopping first at Renan, six hours walk from Chaux de Fonds, to the northwest, we addressed the mayor of the town, asking permission to lecture there, which was kindly granted, provided we could find a room ourselves for the purpose. This being impossible, Bro. Hanbart went from house to house, distributing tracts that we have been able to publish, while I went to Sonvilliers and St. Imier, two villages situated near together, an hour's walk further up the valley.

The principal occupation of the people in that region, is the manufacture of watches and music-boxes, formerly quite remunerative, but owing to the watch manufactories recently established in the United States, where work that is here done by hand is done by machinery, cheaper and more exact than here, that branch of industry suffers much at present. Many of the people find it difficult to get work, and what they obtain they are not so well paid for as formerly, so there is at present much scarcity of money, and the people generally are under the necessity of using much economy.

But I had the happiness of finding some who were seeking after truth, and glad to receive the evidence of the speedy coming of the Lord; and though I was not able in either village to obtain a large room in which to lecture, I trust some good will result from our visit in the little valley of the Lara Bernois.

Aug. 31st, separated from Bro. Hanbart, he going to the West, while I went over the mountain, a six hours' walk, northeast, to Tramelan, Father Hanbart at the same time laboring south of us, in the vicinity of Neuchatel. On arriving at the agreeable village of Tramelan, I called upon Bro. Jules Dietscht, a negociant, to whom I had introduction from Father Hanbart, who received me with christian kindness, and gave me generous hospitality. The same evening I called upon M. Montandon, pastor of the National church (the National being the only one in that valley), who kindly gave me the privilege of speaking to his people in the large schoolhouse of the village, Sunday evening, Sept. 2d, which was not sufficiently large for the congregation, as many stood without. We had much liberty in speaking upon the Two Witnesses of Rev. 11th chapter, showing how the Bible was trodden under foot in France, in the time of Robespierre, and since that time has been so wonderfully elevated, by being circulated throughout the world in one hundred and sixty-two different languages, and of the great good accomplished by the indefatigable zeal of the Swiss missionaries, Messrs. Roussy, Tanner, Vernier, Rochat, Page, Normandeau, Madame Fuller, etc., in circulating the Bible among the dark Romanists in Canada, establishing churches, schools, etc., and at last spoke of the great efforts put forth in America to spread the Bible in all the world, and of the movement there in regard to the preparation for the coming of the Lord. The congregation was very attentive and solemn, and manifested much eagerness to hear more.

The next day a delegation visited the pastor, and asked for the use of the temple for my lectures the evenings of that week, which he refused, giving for reason that he perceived I wished to raise up Advent churches, separate from the National church. He said he had no objection to any one hearing and following me who wished to, but that his conscience would not permit him to give the use of the temple, which he considered an official place, for such a purpose. This, though in some respects disadvantageous to the work there, seemed only to increase the desire of the people to hear, and it gave them an opportunity to manifest it by making the best provision in their power for a place of assembly. I lectured a week in different places of the town, and the Spirit of God accompanied the word with great power. A deep conviction seemed to settle upon the people that these things new to them, which I presented to them, were solemn truths. I trust the Lord at his coming will find many there who will receive him with joy.

Sept. 13th, in company with two dear brethren, I descended the mountain to the village of Courtelery, in the valley of St. Imier. I called upon the pastor, M. Rollier, who received me with truly brotherly kindness, and the same evening I attended with him a prayer meeting at the house of a sister-in-law of our Bro. Vernier (missionary in Canada, where he was drowned in 1854), and had an opportunity to speak to the few in attendance. M. Rollier appointed a meeting for me for the next evening, in the chapel of the college in Cormoret, which belongs to his parish, where we had a good assembly.

I visited considerably among the people, by invitation of the pastor, and attended service with him Sunday, the 16th. The evening of that day, M. Rollier and myself were invited by the pastor of St. Imier to meet in the temple of that place several congregations from different parishes, it being the National Fast day, and he requested me to be prepared to speak to the assembly. But the pastor of Sanvilliers, who was with the pastor of St. Imier on our arrival, had so influenced his mind against me, that he did not even invite me to enter the desk, whereupon M. Rollier refused the invitation repeatedly given him, and on my urging him to accept it, and leave me in the congregation, said, "You are my guest, and I cannot leave you. We were both invited, and I shall not go without you," and he remained with me.

I spent four days at Courtelery, enjoying the hospitality of the pastor, and then returned home to spend a few days, to do necessary writing, and make preparation for our removal to St. Blaise, the latter part of the present week.

During the thirteen months we have spent in Grandson, we have been abundantly blessed of the Lord, and we trust his blessing will go with us to our new place of residence, to the east of Lake Neuchatel. Dear brethren and sisters, pray for us.

Your affectionate brother in Christ,
M. B. CZECHOWSKI.

Grandson, Suisse, Sept. 26th, 1866.

Voice of the West please copy, and direct in future to St. Blaise, Canton de Neuchatel.

☞ Formerly Jews were altogether excluded from the interior of Russia. The Emperor has greatly modified the restrictions, in order to facilitate Jewish immigration. The consequence is a considerable influx of Jews into the government of Kief, most of whom devote themselves to agriculture.

For the World's Crisis.

TO ADVENT PREACHERS.

Yes, "*Advent*." I never loved the word as I do now. I used to disown it, but since other people shut out the truth concerning the speedy coming of the Lord, and ridicule those that wait for his appearing (with a few precious exceptions), I have come to this: when any one says "Adventist," I boldly own the name, *Second Adventist, and first*, too, if they wish.

With the help of good father Rockwell, we commenced meetings in our house; and with five or six saints and the spiritual presence of the Master we have had rich feasts together. At the beginning, one old soldier, who had sort of laid down his armor, roused up, and is again working for the Captain of our salvation. This Bro. and a Methodist class leader have engaged the Town Hall to hold Advent meetings in. Understand, they are *Advent* meetings. Other denominations have tall steeples to preach under. We would unite with them if they could bear the light shining in our midst. The class leader mentioned knows little about the doctrines we believe, but is dissatisfied with the lack of spirituality among professing christians.

Now, brethren and sisters, whom the Lord has called into the "highways and hedges," will you remember the little band here? Will you not come and preach to us? We cannot promise you large congregations. Various things—*prophecy* among them, cause people to shun us.

There are some who profess to be looking for the Lord, who stand aloof, letting us work out our own difficulties. We have needed their help in our weakness; in our stronger hours they can be spared to others. The brethren wish me to invite Adventists living in adjoining towns to come and help us now and then. Prayer meetings at our house Tuesday and Friday evenings.

Supposing we "*can't* get out more than a baker's dozen," as said one man professing to be looking for the Lord. God and his truth are on our side, and how great a privilege for us to be called among those to whom the Lord reveals his doings. If we rightly appreciate this honor, we shall not need much urging to make us meet and "exhort one another, . . . as we see the day approaching."

"O," said he, "in days past I have paid out a good deal of *money*, but it amounted to nothing." So Noah labored and preached for a hundred and twenty years, building an ark meanwhile, and it didn't amount to much—only eight persons were saved, nobody but his own family. Every one else perished. God grant *us* SUCH a salvation. It would repay for being unpopular here.

Any one coming to Westfield can find us by inquiring for Stimpson's piano shop. We live first house south of that. Come when God sends; here abide his time, do his will, and have his reward. Your Sister looking for the Lord, MARIA MATHEWS WEAVER.

Westfield, Mass.

RARE BOOKS FOR SALE.

Having replenished my library, and being again obliged to part with it, I offer below the *whole* of it, making no reservations, and never intending to replace any of them again. There is only *one* copy of a kind, and many of them are exceedingly scarce. They were all bought for my own use, and have been marked and annotated accordingly.

A Bible, composed of the following parts:
a. English version of the Old and New Testament.
b. Greek version of the New Testament, *interleaved*.
c. A Greek Concordance.
d. A Greek Lexicon.
e. Cruden's Concordance, condensed.
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It is full of notes, additional references, etc., of great value. The whole bound in full morocco, as good as new. All the separate parts printed by Bagster. Can not be got now less than $15.00 to $20.00. Price............$12.00.

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Credibility of the Scriptures, by McCullock, *very rare*, out of print, and *priceless*. Price............$6.00.

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Apocryphal New Testament, marked same as above, and the marking worth more than the price asked. Price............$1.00

Hebrew and English Lexicon, just as good for general purposes as a larger one. Price............$2.00.

Robinson's Greek harmony of the New Testament. *Valuable*. Price............75c.

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Gaussen on Inspiration of the Bible. Price............75c.

Eclipse of Faith and defence of same. 2 vols. Price............$1.75.

Synonyms of the Greek New Testament. Excellent. Price............50c.

Keith on the Prophecies. Price............50c.

Sleigh's Comprehensive Christian Dictionary. Rare and indispensable to the defender of the Bible. Price............$1.00.

Historic Doubts concerning Napoleon, (written after the manner of the sceptic's argument.) Price............$1.00

New Testament revised by the Spirits, the best thing in the world to show what Spiritualism *is*, and *is not*. Price............$1.00.

I will sell *all* the above to any *one* person, and throw in a good Greek Grammar and Wilson's Treatise on Punctuation (the whole worth $50.00) for $45.00, the books to be sent by express, *not prepaid*. They will not be sold *separately* at present. If not sold all together, I may keep them.

☞ If any brother wishes *single copies* of the above, in case I do not sell the whole, they can give their names immediately.

Address E. P. WOODWARD,
Crisis Box, Boston, Mass.

THE BIDDEFORD CHAPEL.

We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

I. C. Wellcome....(paid)	$10.00
H. L. Hastings "	10.00
J. Couch "	5.00
A. W. Sibley "	1.00
M. M. Piper "	1.00
M. Ewings "	1.00
M. Sunderland "	1.00
J. W. Thomas "	5.00
C. Ramsey "	1.00
R. Woodside "	1.00
B. Young "	2.00
I. Wilson "	1.00
M. D. Richardson "	.50
J. S. Moulton "	1.00
J. T. Pickering "	1.00
Miles Grant "	5.00
G. R. Coburn "	5.00
Church, Hollis, Me. "	12.00
Abbie G. Patterson "	1.00
Hannah Kelly "	1.00
Wm. Joy "	2.00
Mrs. Wm. Joy "	1.00
Charles Dow "	5.00
Olive Goodale "	5.00
E. Bomford "	2.00

BRO. GRANT:—We are prospering slowly with our Chapel debt, but we trust the Lord will help us through. J. C. LIBBY.

Biddeford, Sept. 8th.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 17, 1866.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

WHAT STATE?

It often happens that we receive appointments from preachers, with no state given. Inasmuch as there are the same towns in several different states, we think it would always be well to give the state. We might receive an appointment, for instance, for *Bristol*. We cannot tell whether it is Bristol in R. I., Ct., N. H., or some other state. Will our preaching Brn. please remember to give the state?

FAMILY HARMONY.—Many who were at the Wilbraham and Alton Bay campmeetings, will recollect those seventeen *excellent* rules for the regulation of families, which were read from the preacher's stand. A copy ought to be in every family, and most carefully observed. Sr. Emeline T. Hobbs, of Cambridgeport, Mass., has sent us one hundred copies, to be sold for the benefit of the campmeeting debt. Price 5 cts. each. Who will take them?

SCATTER TRACTS.

During the past few years, our brethren and sisters have done nobly in scattering tracts, and great good has resulted from their efforts. Many have become deeply interested in the truth by this means. This should encourage us to do more the coming year. Some have already made an earnest beginning, but let us *all do something*. There is a real Macedonian cry for help. As there is but little time left to labor for the salvation of our fellowmen, let us enter into the vineyard with more energy than ever. Many stand ready to scatter the light by means of tracts, who cannot pay for them themselves. Shall they be supplied? Investments in this bank receive large dividends—a hundred fold—ten thousand per cent. Who will take some stock? *Now* is the time. The field is all ready, and the sowers are waiting for the precious seed. Send us the means, that they may sow for an abundant harvest.

Read the following:—

"MAY I BEG YOU, PLEASE, SIR?" "Would you like to know how I became converted?" said a good old man to his minister.

"Yes, do tell me all about it," replied the preacher.

"I was walking out one day, and I met a boy; the little fellow lingered in passing me, and at length stopped. 'May I beg you, please, sir,' said he to me, 'to take a tract? and will you please read it, sir?' Tracts! I hated tracts, and things of that sort, at all times; but that 'May I beg you, please, sir?' moved me. I took the tract, and thanked the little boy, and told him that I would read it; and I did read it, too,; and that reading *saved my soul*."

You can do good, too. Will you try?—*Der Kinderfreund.*

The joys of *one* saved soul will pay for all the efforts ever made to scatter tracts; but, no doubt, thousands will be saved by this means. If so, of course Satan will try to prevent us from doing this work by telling us we have nothing to spare; or that it will not do any good, or that others will give enough without our aid. We say again, let us *all* do what we can. The work is great, and there is abundance of room for all to lead a helping hand. "Will *you try?*"

"GIVEN INTO HIS HAND."

When Daniel is speaking of the "little horn" as recorded in Dan. 7: 25, he says he "shall think to change *times and laws*; and *they* [the "times and laws"] shall be given into his hands, until a time and times and the dividing of time." The Bishop's Bible reads: "They shall be given under his power, until a time, two times, and half a time." This giving of the "times and laws" "into his hand" cannot mean the *saints*; neither do we see that it marks the time when "the abomination that maketh desolate" was "*set up*." The abomination might have been set up at a much earlier period, and the "times and laws" not been *given* into the hands of the harlot woman till many years afterwards. Facts show that this was the case.

The question arises, *Who gave* the "times and laws" into the hands of this ecclesiastical power? It must be some one who had previously exercised this power, or else he could not give it to another. From the time of the first marriage of the church and state, in the Greek kingdom, in the early part of the sixth century, till A. D. 607, the husband of the woman, by which we mean the imperial, or dragonic power, was dictator in relation to "times and laws," in political and ecclesiastical matters. During the seventy-five years preceding 607, the Catholic *emperors* persecuted the saints, and decided who should fill the Bishop's or Pope's chair; but when we arrive at A. D. 607, as shown in another article (see the one headed, "Decree of Phocas,") there is a very important change, as Mr. Bower says, then was "the *papal supremacy* FIRST *introduced*." This was accomplished by making the Bishop of Rome "UNIVERSAL BISHOP," and by the declaration of the dragon "that the WHOLE WORLD should be his diocese." That act of the dragonic power that had been persecuting the saints for some seventy-five years before, gave the leopard beast "his power, and his seat, and great authority." We understand the leopard beast, with its mouth speaking great things and blasphemies" (Rev. 13: 5,) represents the same as Daniel's "little horn" that spake "great words against the Most High," which was to have the "times and laws" in his hands for "a time, two times, and half a time" (See Bishop's Bible,) or 1260 years, beginning, as we believe, A. D. 607, by the decree of Phocas.

Of the leopard beast in Rev. 13: 5, 6, it is said, "and POWER *was given* unto him to continue forty and two months; and he opened his mouth in blasphemy against God." It is said of him, "*power* was *given* him over all kindreds, and tongues, and nations."—Rev. 13: 7. This was true from the decree of Phocas; but up to that time, the power had been in the hands *of* the dragon, or the *emperors*, instead of the hands of the woman. At this time she takes her seat on the beast, and directs *him*, instead of having him direct *her*.

It will be observed that the same period of time is allotted to the leopard beast of Revelation, as to the "little horn" of Daniel. In Daniel the time is equal to 1260 years, and in Revelation it is "forty and two months," which, in symbolic time, make 1260 years. We understand that the "little horn" "and the beast . . . like unto a leopard," represent the Roman power from the time it was changed from the *state* to the *church* in A. D. 607. If this be true, the church power at Rome must end next year. This being true, we must be very near the second coming of Christ.

"STEERING FOR THE ROCKS."

"Sign's there's no mistaking" proclaim that the American government is passing rapidly to a very critical condition. Men who are best prepared to judge see abundant reason for alarm; but they see no way to avert the coming storm. The perils of the last days are multiplying in church and state in all directions, on both continents; and yet some would-be watchmen still cry "peace and safety," and tell the people that "a good time is coming." They are much like the false prophet who told the Jews if they would gather at a certain place they would not be harmed, at the time when Titus was about to burn their city and destroy the people.

In a late number of the *Nation*, is an editorial article, headed "Steering for the rocks," in which it is shown that this nation has arrived at an hour of danger, as "is obvious to every person who has had opportunities of knowing what is going on behind the scene of the political theatre."

INFORMATION WANTED.

BRO. GRANT:—Can you tell me how the Justinian edict could have been made under Pope John II. in 532, when that Ecclesiastic was not elected Pope until Dec. 31st of that year, according to Bower's History of the Popes? C. GOODRICH.

We do not think that the "edict" of Justinian was made in A. D. 532, but in 533. We think Mr. Bower, in his noted history of the Popes, shows very plainly that the "edict" was in 533.

It is true, according to Mr. Bower, who is the highest authority in this case, that the "edict" of Justinian was recorded as an event under Pope John II., who did not enter his office till Dec. 31st, 532.

On page 333, of "the history of the Popes," Mr. Bowers gives the closing events of A. D. 532. When speaking of the events connected with the election of Pope John II., he says, "The contest lasted from the 17th of October to the 31st of December [532] when John, surnamed Mercurius, was preferred in the end to all his competitors, merely in consideration of his extraordinary merit." Hence there was but a part of one day in A. D. 532 that could be reckoned in the popedom of John.

We now turn the leaf to page 334 of Mr. Bower's history of the Popes, and on this page, when speaking of the events which took place during the popedom of John II., we find the noted "edict" of Justinian, which reads as follows:

"While the Arian king was striving, by the most just and equitable laws, to clear the church from all simony in the west, the catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any christian emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred by the catholic peasants, or the soldiery who guarded the passes. The Motanists in Phrygia, retiring with all their wealth to their churches, set them on fire, and consumed in the flames themselves, their wealth, and their churches. The Jews, who were very numerous in Samaria, openly revolted; and, ranging themselves under the banner of one Julian, a noted robber, whom they chose for their king and their leader, engaged the imperial troops in the field; but, after a most obstinate and bloody dispute, were utterly defeated, with the loss, if Procopius is to be credited, of one hundred thousand men."

After speaking, on page 334, of the decree and the horrid results that followed, which must have taken up most of the year A. D. 533, Mr. Bower says, on p. 535, "The following year 533, was revived with great warmth in the east, the dispute about the expression, "one of the Trinity suffered in the flesh." We think the *events* recorded show clearly that this date contains a typographical error, and that it should read 534, instead of 533; and what follows confirms this conclusion. For on the next page, 536, without showing any change of date, he says, "the same year, 534, the Pope received letters from Cæsarius of Arles, and some other bishops in Gaul." At the close of this page when speaking of the death of Pope John II., he says, "his death . . . happened on the 27th of May of the following year, 535, after he had sat two years, four months, and twenty-six days."

WAR CLOUDS.

There are some strong indications that war will again break out in Europe upon a scale more extensive than any thing witnessed for many years. It is about time for the "Russian bear" to make a move. She has been very quiet since the Crimean war, but has not been idle. She is well prepared for great things. She has her eye upon the East, and has been moving her forces in that direction for some time, evidently preparing for some important step, when the hour arrives.

We clip the following from the Boston *Journal*:—

"According to the Paris correspondence of the London *Times*, the Emperor of Russia will soon announce, in a diplomatic circular from St. Petersburg Foreign Office, his position and policy toward Europe in its state of transition. It is intimated that this paper, plain in its language and very decided in tone, will declare that 'there is no reason why Russia should be bound by the Treaty of Paris of 1856; that the Black Sea must be free to her again, and that the injurious obligations imposed on her by a coalition of the Western Powers are no longer binding.' The writer expresses the opinion that the Eastern question will be re-opened, and a war result therefrom, France and Prussia coming out in alliance against Russia."

☞ Bro. D. T. Taylor's articles came too late for insertion this week.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Miles Grant	$10.00
Geo. T. Adams	10.00
A. Simpson	1.00
P. W. Higgins	1.00
J. C. Burnham	2.00
Mrs. E. Holden	10.00
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Celia M. Pierce	3.00
W. F. Himes	1.00
Faith	2.00
C. G. Miller	1.00

THE JUBILEE HARP.

We are now receiving from the binders the second edition of the above work, and expect by the close of the present week to have a supply sufficient to fill all orders received; and trust in the future to be able to meet all demands promptly. Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

TEMPORAL POWER OF THE POPE.

The temporal power of the Pope is not yet ended, but none see any chance for its continuing but a short time longer. When his temporal power does end, he will have no more power than has Jeff. Davis in the Congress of the United States. When it is ended, there will be no room left for doubt in the matter. "*Power* was given unto him [the leopard beast, Rev. 13: 5] to continue forty and two months." Then, when the "forty and two months" are expired, "*they* [not the Lord by his personal presence] shall take away his [the little horn, or leopard beast] dominion, to consume and to destroy it unto the end."—Dan. 7: 26.

So long as the Jews held the control of Jerusalem, their capital, they had temporal power; but that was taken by the Romans, and the Jews dispersed and taken captive; then their temporal power was gone. So now; so long as the "little horn" holds sway at Rome, the capital of the Papal power, it cannot be said that the temporal power is taken away. Consequently, the 1260 years, during which the "times and laws" of "power" were "given into his hands," are not ended; but there is no prospect that it will continue more than twelve months longer.

Recently, the Catholics in Montreal, C. E., held a "great meeting" for the purpose of raising some money, if possible, to "aid the Pope in his distressing situation. The Bishop of Montreal said he had been told recently, by those in Rome, 'who govern in the name of the Holy Father,' that they had nothing more to expect from the princes of the earth." Says the New York *Sun*, of Sept. 21st:—

"It is strange to reflect that the first intimation that the French troops would have to leave Rome, was given to the Pope in the year 1862, when the London Exhibition was opened. Should his holiness have to leave in 1867, his departure from Italy would seem to mark the era of another Exhibition. It cannot be doubted, however, that should the French troops leave Rome, the Pontifical Father will have to leave also. The Capitol is now required by the pressure of events, to be the Capital of United Italy, and Victor Emanuel and Pope Pius could never share the sceptre."

ASTEROIDS.—The asteroids, sometimes called planetoids, are some heavenly bodies between the orbits of Mars and Jupiter, and supposed to be fragments of a planet that was broken in pieces. The first asteroid was discovered in 1801, and the last one on the 6th of Aug. 1866. In all, there have been eighty-eight discovered—all but four of them, since 1844.

"SEEDS FOR SOWERS."—Bro. Hastings, No. 19 Lindall Street, Boston, has a fine lot of "Seeds for Sowers," which consist in excellent tracts to scatter in all places. They are put up in "assorted" packages, of 1000 pp. Price $1.00. They are all good.

THE VOICE OF THE WEST appears in a new dress, and much enlarged. It is an excellent paper, exerting a healthy influence. Such papers should go everywhere, and be well sustained.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1089.96
Geo. Sutton	2.15
Thos. McClary	1.00
G. W. Turner	.40

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$32.70
D. Finney	1.00
Margaret Smith	2.50

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

J. R.	$1.00
M. E. Howard	1.00
D. Wilson	.75
W. H. H. Jones	1.34

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$722.27
T. P.	1.00
Wm. M. Ingham	2.00
J. C. Thayer	2.00
G. W. Place	50.00

One box of clothing received from Mrs. Daniel Jones.

EUROPEAN MISSION.

Previous acknowledgments	$70.88
L. A. Crowninshield	1.00

FOR NARRATIVE.—J. E. Baker, $1.00.

SCATTER THE TRACTS.—You can not tell how much good they may do. A brother writes from Minnesota:—"I send you $2.00 for a new subscriber. . . . He has just got his eyes opened by reading our tracts, and now he wants the paper."

For the World's Crisis.

FROM THE MEMPHIS MISSION.

Dear Brethren and Sisters:—

After more than two months' sickness, and prostration of both body and mind, I am again, through the mercy and goodness of God, able to communicate to you the dealings of the Lord with us, and to what extent he has prospered the mission which you have here thus far sustained.

At the close of our first term of school, ending June the 29th, I sent to the Board a full report of what we had been enabled to do, and the success that had attended our labors here to that time. It was my intention then to communicate also to you through the Crisis, and *Voice of the West*, the prosperity of the mission, together with many interesting incidents connected with our work here among this cast-off people; but immediate sickness prevented, and thus a silence in relation to our labors here has existed for nearly three months. This has tended to lessen the interest in the mission, leading many, doubtless, to conclude the missionaries were inactive and that little was being done. While we were in health, and up to the first of July, no mission established here was more prosperous, or met with better success than ours, for the time it had been in operation. Our day school was large, too large for the number of teachers, and the work required and performed was the cause of our exhaustion and sickness.

We began our school on the 11th of April, with eighteen scholars; and at the end of the eleven weeks ending June 29th, one hundred and ninety-five pupils, of nearly all ages, from five years old to sixty, had been admitted. Not all of these had attended at once, but our house, which would seat a hundred and thirty, was ever filled. Our night school for adults was also large. This was a most interesting school. Never have I witnessed among this people such an earnest desire to learn, and rapid progress, as was here made. Reading, spelling, arithmetic and writing were taught. Many of these men and women were heads of families, and professing christians, and were trying to learn to read, so as to be able to know themselves what the word of God taught. Many of them would often say, "If I can only get to read as you do the Bible, I shall be satisfied." Every moment in this school was improved, and but few seemed satisfied with the progress they were making, so anxious were they to reach the desired point. Hard as they all worked through the long hot day, they would come here and study until half-past ten, and often until eleven o'clock at night, without manifesting any weariness. It was often the latter hour before we got through with hearing the classes. Though often weary ourselves to sinking, we were animated constantly with this intense interest and earnest desire to learn on the part of the scholars, both of the day and night school.

But as interesting and promising for good as these were, our Sabbath school surpassed in interest and the accomplishment of good both the other schools. There was no Sabbath, when the weather and traveling were favorable, but our house was crowded with old and young, anxious to engage in the exercises and learn whatever we might introduce into the school. Our Bible class, embracing the whole school, was the most interesting of anything I ever witnessed. Those who could read any, and many who could not, had Testaments, all wanting to take a part in the exercises. My method was this: having pointed out to each where we were to begin to read, I would commence and pronounce the first word, the school pronouncing it in concert after me; then the next word, and so on to the end of the lesson. In this way each could keep the place and see what each word was called. In this way also they would both learn to read and gain a knowledge of the word of God. After we had read the lesson in this manner, then came questions by both teachers and scholars, the object being to bring out the meaning of the scripture, and impress it upon the mind. There seemed to be a perfect delight on the part of the school in this exercise. Nothing could please them more than this way of reading. They seemed to feel as if they were truly in the act of reading the Bible.

In the other exercises of the school there was also a great interest. The singing, the recitations of Scripture, and verses, were engaged in with earnestness and zeal. Another exercise introduced was to have those who could read go forward to the desk and read to the school a psalm or part of a chapter. Some two or three were appointed each Sabbath to read the next; and a selection of Scripture made, which they could study during the week, and be better prepared to read it before the school. This exercise delighted all, and each wanted to engage in it at once, none being willing to wait for the rest. They would come to me and say, "Can't I read next Sunday? Please let me read next Sabbath."

I shall ever look back upon these schools with pleasure and satisfaction; yet with the regret that they could not have been continued until the seed that was sown should have sprung up, been cultivated, and ripened. Surely, we were not sowing in vain, provided the seed could have been guarded and the ground cultivated after the blade had appeared. Nor now will it all be lost. "Some fell upon good ground" and brought forth a fold. Not all that the sower sowed was lost.

These schools have been our introduction to this people and their hearts. With these even it has been hard to gain their confidence. Without them, I know not how we could. They are a wary people, and have little confidence in white men from north or south. Although in consequence of sickness the schools have not been recommenced, yet the Sabbath meetings have never been discontinued; the house having been held and used for the worship of God ever since it was secured; and the result is, the blessing of God by the outpouring of his holy Spirit in the reviving of christians, and the conversion of sinners. Although, during two months, I was unable to be present at the meetings but a few times, they were conducted by a faithful minister of Christ, a true servant of God, although but partially enlightened upon the Scriptures as we understand them. He however preaches the coming of the Lord at hand, and is gradually getting hold of our views and the great truths of the gospel. At another time, I shall speak of him particularly, and give his history. I thank God for this brother's help in this the most trying hour of my life. He has been most faithful and successful in bringing the people together from Sabbath to Sabbath, and in keeping up an interest in the mission and us. He has a wide influence over the people, and he exerts it in favor of our work here.

During my sickness, I felt that my work might be done here; but about four weeks ago, when I began to recover, it seemed to me there was something more for me to do,—a special work; and as I gained strength, I began to speak to the people wherever I found them, in public and in private, warning them of the judgment at hand. I did this without argument, simply quoting the word of God in relation to that day, and telling them it was near, at the doors. I told Bro. Lucas this was the message we must preach; and he remarked that "whenever this was preached the Spirit accompanied the word."

Our meetings began to grow more interesting. The congregation increased. Our early Sabbath morning prayer meeting, which during my sickness had ceased, was again commenced, and was better attended than before. Many who had thought they could not get out so early came and were blessed. An earnest prayer that the Holy Spirit might begin a work of grace here among both professing christians and sinners was begotten, and we felt that the prayer would be answered. In all our meetings a deep solemnity prevailed, and signs of an outpouring of the Spirit were seen on every hand. At the first invitation to come forward for prayers, more than thirty came and bowed at the altar. Since then, the number has more than doubled. At every meeting an invitation is given, and one half of the seats in the house are filled with anxious seekers. Some have found peace in the forgiveness of their sins, and are rejoicing in the love of Christ. Some are almost in despair, and cry aloud for mercy. There is much excitement, as there always is here at the South, both among whites and blacks, in a time of revival. But there is genuine repentance among these who are now here saying, "Pray for us." This is perceptible, not only in our meetings, but in the streets and wherever you meet this people here. The swearing, quarreling, and riotous conduct, which a little while since was heard and seen in the streets and at their dwellings, is now hushed and has disappeared. All is quiet now through the night, and peace and safety reign. The voice of prayer and praise is now heard in many places, where oaths and blasphemy a short time since were repeated. Nearly all the dancing houses and places of amusement for the blacks are closed for want of patronage. This is the case all through the city, to a great extent. There is a general awakening among this people throughout the entire city. God is gathering in his elect against the burning day.

Our meetings every other night during the week, and four upon the Sabbath, are well attended, and often crowded. The interest is still unabated, and there is a good prospect of its still going on and many sharing in the saving grace of God. The preaching of the judgment at hand has a good effect upon many of this people. Although there are but few who can understand the prophetic argument, or follow you through history and the fulfillment of the Scriptures; yet, the "signs" of the Lord's coming can be seen and are received by many; and these seem sufficient to convince them of the nearness of the day. I have found those who seemed to be *impressed*, without ever hearing any preaching upon the subject, that the day of the Lord was near. If this people were educated sufficiently to read and weigh the evidences which we have, and might present to them, many of them would embrace the truth as we hold it, and soon the gospel of the kingdom would spread here all over the South. O that they could read God's word. I pity them when I see how ignorant they are of it, and how they grope in darkness for want of its light, believing and repeating for scripture what the Bible never contained. O slavery! cursed be thou, source of all this darkness and ignorance. Thou art the enemy of God and his Son; the instrument of Satan in carrying down to death and night thousands here who might have lived in light and glory eternally. Thou art not yet dead, but thy time is short. The year of jubilee is at hand, and thy fetters shall soon fall and be consumed by the fires of that day; and thou and thy abettors shall perish forever. Amen. Even so let it be.

I. L. LESLIE.

Memphis, Tenn., Sept. 30th, 1866.

☞ A Paris journal declares that there is a possibility of the abdication of the Emperor of Austria in favor of his son, six years old. In that case Maximilian, who has been expected by his brother, Francis Joseph, for the last six months, would immediately leave Mexico, and be appointed Regent of the Austrian Empire.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER ELEVEN.

BRO. GRANT:—As I wrote you in my last letter, I went in company with Bro. Hanbart, the 27th of August, to the valley of St. Imier. Stopping first at Renan, six hours walk from Chaux de Fonds, to the northwest, we addressed the mayor of the town, asking permission to lecture there, which was kindly granted, provided we could find a room ourselves for the purpose. This being impossible, Bro. Hanbart went from house to house, distributing tracts that we have been able to publish, while I went to Sonvilliers and St. Imier, two villages situated near together, an hour's walk further up the valley.

The principal occupation of the people in that region, is the manufacture of watches and music-boxes, formerly quite remunerative, but owing to the watch manufactories recently established in the United States, where work that is here done by hand is done by machinery, cheaper and more exact than here, that branch of industry suffers much at present. Many of the people find it difficult to get work, and what they obtain they are not so well paid for as formerly, so there is at present much scarcity of money, and the people generally are under the necessity of using much economy.

But I had the happiness of finding some who were seeking after truth, and glad to receive the evidence of the speedy coming of the Lord; and though I was not able in either village to obtain a large room in which to lecture, I trust some good will result from our visit in the little valley of the Lara Bernois.

Aug. 31st, separated from Bro. Hanbart, he going to the West, while I went over the mountain, a six hours' walk, northeast, to Tramelan, Father Hanbart at the same time laboring south of us, in the vicinity of Neuchatel. On arriving at the agreeable village of Tramelan, I called upon Bro. Jules Dietschy, a negociant, to whom I had introduction from Father Hanbart, who received me with christian kindness, and gave me generous hospitality. The same evening I called upon M. Montaudon, pastor of the National church (the National being the only one in that valley), who kindly gave me the privilege of speaking to his people in the large school-house of the village, Sunday evening, Sept. 2d, which was not sufficiently large for the congregation, as many stood without. We had much liberty in speaking upon the Two Witnesses of Rev. 11th chapter, showing how the Bible was trodden under foot in France, in the time of Robespierre, and since that time has been so wonderfully elevated, by being circulated throughout the world in one hundred and sixty-two different languages, and of the great good accomplished by the indefatigable zeal of the Swiss missionaries, Messrs. Roussy, Tanner, Vernier, Rochat, Page, Normandeau, Madame Fuller, etc., in circulating the Bible among the dark Romanists in Canada, establishing churches, schools, etc., and at last spoke of the great efforts put forth in America to spread the Bible in all the world, and of the movement there in regard to the preparation for the coming of the Lord. The congregation was very attentive and solemn, and manifested much eagerness to hear more.

The next day a delegation visited the pastor, and asked for the use of the temple for my lectures the evenings of that week, which he refused, giving for reason that he perceived I wished to raise up Advent churches, separate from the National church. He said he had no objection to any one hearing and following me who wished to, but that his conscience would not permit him to give the use of the temple, which he considered an official place, for such a purpose. This, though in some respects disadvantageous to the work there, seemed only to increase the desire of the people to hear, and it gave them an opportunity to manifest it by making the best provision in their power for a place of assembly. I lectured a week in different places of the town, and the Spirit of God accompanied the word with great power. A deep conviction seemed to settle upon the people that these things new to them, which I preached to them, were solemn truths. I trust the Lord at his coming will find many there who will receive him with joy.

Sept. 13th, in company with two dear brethren, I descended the mountain to the village of Courtelery, in the valley of St. Imier. I called upon the pastor, M. Rollier, who received me with truly brotherly kindness, and the same evening I attended with him a prayer meeting at the house of a sister-in-law of our Bro. Vernier (missionary in Canada, where he was drowned in 1854), and had an opportunity to speak to the few in attendance. M. Rollier appointed a meeting for me for the next evening, in the chapel of the college in Cormoret, which belongs to his parish, where we had a good assembly.

I visited considerably among the people, by invitation of the pastor, and attended service with him Sunday, the 16th. The evening of that day, M. Rollier and myself were invited by the pastor of St. Imier to meet in the temple of that place several congregations from different parishes, it being the National Fast day, and he requested me to be prepared to speak to the assembly. But the pastor of Sanvilliers, who was with the pastor of St. Imier on our arrival, had so influenced his mind against me, that he did not even invite me to enter the desk, whereupon M. Rollier refused the invitation repeatedly given him, and on my urging him to accept it, and leave me in the congregation, said, "You are my guest, and I cannot leave you. We were both invited, and I shall not go without you," and he remained with me.

I spent four days at Courtelery, enjoying the hospitality of the pastor, and then returned home to spend a few days, to do necessary writing, and make preparation for our removal to St. Blaise, the latter part of the present week.

During the thirteen months we have spent in Grandson, we have been abundantly blessed of the Lord, and we trust his blessing will go with us to our new place of residence, to the east of Lake Neuchatel. Dear brethren and sisters, pray for us.

Your affectionate brother in Christ,
M. B. CZECHOWSKI.

Grandson, Suisse, Sept. 26th, 1866.

Voice of the West please copy, and direct in future to *St. Blaise, Canton de Neuchatel.*

☞ Formerly Jews were altogether excluded from the interior of Russia. The Emperor has greatly modified the restrictions, in order to facilitate Jewish immigration. The consequence is a considerable influx of Jews into the government of Kief, most of whom devote themselves to agriculture.

For the World's Crisis.

HIGHWAYS AND HEDGES.

A faithful missionary, who labored a few years ago in the localities we visit, gave a book to the community, in which he recited the scenes he had witnessed, etc. The title of the book was, "Sorrow's Circuit." This morning I present a portion of sorrow's record that has been my lot to witness within a week.

In a cellar lived a mother and four children. The father had just died of Asiatic Cholera. I had seen him in the collapsed stage of the disease, and saw that he must soon die. But he was a cruel husband, and an unkind father. It seemed to be a blessing to the family that he died. At the time of his death, the family were made recipients of bounties for their temporal use, which the Lord had enabled us to give them, thus cheering their sad hearts in a measure. Their lives had been sorrowful. Now the little family is to be broken up. Two of the children are under my care, and homes are to be provided for them. Mothers can sympathise here with this afflicted family.

A week ago we carried bounties to two poor women and their children who lived in a dark garret. At that time, Sr. Helginson states, the oldest girl received a portion of the things sent her mother, with joy in her countenance, for they were pinched with poverty. That daughter is now a corpse. How terrible that trio—poverty, sickness, and death! The sorrow of the poor! oh, how many, and how great.

In the same court, in an entry not more than seven feet wide, lived another heart-broken family. Somewhat over a year ago, they had a comfortable little room. But they had the typhoid fever, were carried to the Alms House, and while there their little room was robbed of all it contained. When their health was somewhat restored, their present tenement was procured. A pile of straw serves for a bed. A little stand, and two backless chairs constitute their furniture. She has three children. One is sick, and the mother's health is very poor. They were made recipients of temporal blessings, and we felt well paid for our visit to her wretched abode.

I have sent with this article another, where I write concerning Sr. Washington, who died of cholera last Sunday night. She was buried yesterday afternoon from the building where we hold our Sunday school. The little hall was filled with sympathizing friends. A colored elder, a Methodist brother and myself performed the last sad services for our beloved sister.

Another of our household has gone. Mary Goulding died of cholera on Tuesday evening. She doubtless received the disease at Blind Susan's where Sr. Washington died. I saw her on Monday, and she appeared to be well then. I saw her again the next day, at even, but she then lay before me a corpse. Quite a number of our little band have had the cramps, but a timely use of our cholera remedy has saved their lives.

Sr. Helginson is now connected solely with the Dorcas mission. She has no salary, as heretofore, but goes to her work in the fear of the Lord. It is my purpose, by the will of God, to see that she does not go into the field penniless. Pray for the Dorcas mission.

Yours in Christ, F. H. BURBANK.
Phila., Oct. 14th, 1866.

For the World's Crisis.

THE "BRUISED REED."

BRO. GRANT:—I have a few hundred copies of the "Bruised Reed," which I should be very thankful to dispose of. I would not make this appeal, if I was not driven to it by extreme need. I have no way of providing for my family, unless it is by disposing of these little pamphlets. Who will help me? I am "cast down, but not destroyed." Brethren, will you pray for me?

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

MISAPPREHENSION CORRECTED.

BRO. GRANT:—In my article on Paradise Promised to the Penitent Thief, published in the Crisis of Aug. 22d, I hastily inserted a clause in the wrong place, which, I learn, has caused misapprehension. The phrase, *as in the Revised New Testament*, was intended to qualify the verb *must be read;* and the clause *omitting "to-day"* should have been inserted immediately after the word *but*. As thus corrected, it will read: The passage therefore *can not be read as a question;* but, omitting "to-day," it must be read, as in the Revised New Testament, "Thou shalt be with me in paradise." C. W. WATERHOUSE.

For the World's Crisis.

REPORT OF THE CHRIS. CONF. OF WESTERN NEW YORK.

BRO. GRANT:—The fifth annual conference held with the church of God in Darien, Genesee Co., N. Y., being also a quarterly meeting of the Christian Conference of Western New York, was held, according to notice, at the Baptist church near Bro. B. C. Simonds', Sept. 7th, and over Lord's day following. The rain, however, broke up the meeting Friday evening.

Saturday, Sept. 8th, met at 9½ o'clock for social meeting. Had a glorious time. The meeting was opened by Bro. C. B. Turner, who made some very appropriate remarks, founded on John 17th chapter, after which prayer and conference continued until nearly noon.

Preaching at 2½ P. M., by Eld. C. H. Williams, from Hebrews 2nd.

Met again at 6½ P. M. for social meeting. Had another glorious time. It seems as if the brethren and sisters are all alive with the hope of soon seeing Jesus. Truly this is "a glorious hope." May we receive its speedy consummation.

Preaching again at 7½ P. M. by the writer, from Isa. 32: 1.

Sunday, Sept. 9th, met at 9½ A. M. for a social meeting. Interest still increasing—if possible. At 10½ A. M. we listened to a very able and comprehensive discourse from Bro. H. Pratt, of Springfield, Mass., on Rev. 17th chap.

At 2½ P. M., preaching by Eld. C. B. Turner, from 1 Cor. 6: 20, in which he showed the necessity, nature, and result of the atonement; after which we came around the table of the Lord to commemorate the death and suffering of our dear Redeemer.

Met again at 6½ P. M. for social meeting, after which we had the pleasure of listening to another able discourse from Bro. H. Pratt, on "the battle of the great day of God Almighty." After the sermon, Bro. A. C. Newell, of Susquehanna, Pa., was ordained.

The preaching brethren at this conference were (ordained):—Elders C. F. Sweet, C. B. Turner, H. Pratt, B. P. Stevens, C. W. Low, C. H. Williams, M. Miles, J. Blain, J. W. Taylor, C. Colegrove, and McWilliams; (unordained), A. C. Newell, D. Coggswell, and I. Allen.

It was said by many that this was the best conference ever held in the State; and although conflicting elements were present (as we must expect at such a gathering), yet it could well be said that "the unity of the Spirit" was kept "in the bond of peace." We parted with the hope of soon meeting in our Eden home. J. W. TAYLOR, *Sec. pro tem.*

P. S.—This report was written out more fully and forwarded for publication before leaving Western N. Y., but it seems was miscarried. J. W. T.

For the World's Crisis.

REPORT.

To the Brn. and Srs. abroad:—Whereas our brother, L. S. Ludington, who has been known in years past as an able laborer in the cause of Christ, but has been overtaken by the tempter and fell into temptation, whereby he lost his interest in the cause for which he labored so faithfully, has returned again to the family of Christ, and asked pardon of his God and the brethren, hoping that he may be received into their fellowship again; and, by the grace of God, and the aid and prayers of christians, that he may be kept from evil, and finally be received into the everlasting kingdom of God; we gladly receive him into our fellowship, and ask the brethren abroad to receive him as far as he walks in the path of our Master.

From the church in New Britain.

For the World's Crisis.

TO THE WESTERN BRETHREN.

This is to recommend to your fellowship and sympathy a worthy brother, Elder Sylvanus Griffin, who has been long and favorably known in the vicinity of his residence, Barnston, C. E. He is a man of consistent life, of an excellent spirit, sound in the faith and hope of the gospel of the kingdom at hand, whose only desire is to do good, and thus glorify God, a person well qualified for the work. Receive him, therefore, and hold him in high esteem, and help him on his way "after a godly sort," and the Master will bless you. CHAS. P. DOW.

For the World's Crisis.

EAST MAINE CONF. REPORT.

Met at Levant, according to notice, the 13th day of Sept. The Lord was with us to own and bless. Backsliders were reclaimed, and sinners converted, and the work of the Lord is still progressing. The preaching brethren present were:—Elders Smith, N. Nason, J. Morrill, I. Damman, Chas. F. Baker, C. H. Leverton, R. R. York, and I. Lombard.

Preaching by Brn. Leverton, York, Baker, and Damman, and the power of the Lord was with them. ABEL KENNEY, *Clerk.*

LESSON FROM A NEGRO.

A little while ago, the congregation at New Amsterdam in Berbice wanted to build a new chapel. How were they to raise the money? Every one determined to deny himself and to give as much as possible. There were some hundreds of poor negroes who devoted to it regularly the wages of one day in every week till the debt should be paid. They set about the work in good earnest, and it prospered. We know that whenever a good work does not prosper, it is because people do not give their hearts to it. Mr. Davies was the minister at New Amsterdam. He called over the names of his congregation, to ascertain how much each could raise. And now we will leave him to tell his own story:

"I happened to call the name of Fitzgerald Matthew. 'I am here, sir,' he instantly replied; and at the same time I saw him bobbling with his wooden leg out of the crowd, to come up to the table-pew, where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was struck with his earnestness. On coming up he put his hand into one pocket and took out a handful of silver wrapped in paper, and said, 'that's for me, massa.' 'Oh!' I said, 'keep your money at present, I don't want it now; I only wanted to know how much you could afford to give; I will come for the money another time.' 'Ah! massa,' he replied, '*God's work must be done, and I may be dead,*' and with that he plunged his hand into another pocket, and took out another handful of silver, and said, 'that's for my wife, massa.' Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, 'that's for my child, massa;' at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was.

"It was altogether near three pounds sterling, a large sum for a poor field-negro with a wooden leg! But what he said was to me worth more than all the money in the world. Hardly ever have I been so impressed with anything as with the simple expression of this poor negro. Let me never forget it; let it be engraved on my heart; let it be my motto in all that I take in hand for the cause of Christ: 'God's work must be done, and I may be dead.'"—*Miss. Rep.*

EXTRACTS FROM LETTERS.

Bro. J. A. Smith, Rochester, N. Y., writes: "We are having blessed good meetings in Murry. Three have just been converted, others are under conviction, and the church is rejoicing with strong faith in the blessed hope of soon seeing Jesus. Last Sunday was a glorious day to them. O what a heavenly time we had. The Lord did greatly bless the word spoken. It does seem as though our opponents were convinced that we are right. This last call of mercy appears to condemn them, and they show it in their weak and foolish opposition. O how glad I am that I have lived to see this glorious truth triumph over our enemies. We shall soon shout our sufferings are over."

Bro. Wm. Christian, Newark, O., writes: "I must say that the Crisis is the paper for every body to read, and I wish every one had it. I can find but two or three persons who care in earnest about the soon coming of Jesus. There are four with myself, and I am the only one who can read the English language; therefore, I can get no one to subscribe for the Crisis. The most of the Germans here are opposed to the doctrine of the soon coming of Jesus; and still they claim to be children of God through Christ; but they want to get rich in this world's goods; therefore they say to me, when I say any thing to them about his soon coming, we cannot say when he is coming. They say we will see him when he comes, and that is soon enough to know any thing about it.

"They claim that I am no more prepared than they, because I have left the church, and a man cannot be a christian outside of any church. Their pastor has been to see me several times, to get me back again into the church; but I claim to be in the true church, who love Jesus and wish to be with him; and we say, Come, Lord Jesus, come quickly. I can lay more value on his coming now, than when I believed when men die their souls go to heaven or hell. Thank God to-day that I am brought out of darkness to Bible light."

Obituaries.

TAYLOR. Died in East Boston, Sept. 15th, Minnie C., daughter of Matthew and Sarah Taylor, aged four years, eight months and ten days.

Little Minnie was possessed of an amiable disposition, and was loved by all who knew her; and, though so young, she loved the Sabbath school and the place of prayer. She sleeps in Jesus, and her parents mourn her loss. May the Lord sustain them.

Bro. J. Couch attended the funeral, and spoke words of comfort to the afflicted from 1 Thess. 4: 18. C. GOODRICH.

Married.

Oct. 2nd, at the residence of the bride's father, by the Rev. F. M. Daniels, Mr. LUTHER C. BAKER, of Sullivan Valley, Ills., and Miss ELLA W. POND, of Winnebago, Ills.

In Yarmouth, Me., Oct. 2d, by R. R. York, JAMES HUTCHINS and NANCY BAILEY, both of Portland.

At Peekskill Campmeeting, Monday, Sept. 24th, by Anna E. Smith, minister of the gospel, Mr. HENRY CAMPBELL, of Green Point, Missionary, and Mrs. SARAH TYLER, of New York City.

Also, at Hackensack, New Jersey, Oct. 8th, Mr. THEOPHILUS BURTON, and Mrs. LEAH PETERSON, all of Hackensack.

In Livermore, Oct. 14th, 1866, by E. M. Haggett, Mr. JOSEPH D. DUNNING, of Weld, Me., and Miss CHARLOTTE WEST, of Livermore, Me.

Summary of News.

FOREIGN.

London, Oct. 10. It is rumored that the Plenipotentiaries of Prussia and Saxony have amicably adjusted all difficulties, and that peace negotiations have been finally concluded.

The London *Lancet* says there is nothing in the state of the Emperor's health incompatible with prolonged life and activity.

It is reported that all difficulties connected with the settlement of the Venetian debt are now arranged, and if the treaty of peace is signed, as will probably be the case, at the latest, on the 1st of October, Victor Emmanuel will make his entry into Venice in ten or twelve days following.

The health of Count Bismark is improving. His disease was a peculiar one—a swelling of the veins in the head, the result, probably, of over exertion during the war, and the events following it.

Affairs in the east of Europe become every day more serious. The intelligence from Candia is obscure and unsatisfactory, and a rupture of a formidable kind between the Porte and Russia, the latter the great protector of the Christians in the East, appears inevitable.

The condition of Spain is represented as being wretched in the extreme. It is said that the country was never worse governed, that the press is silenced, that executions are frequent, and that a reign of terror prevails. The Liberal party appears to be divided, one wishing for the expulsion of the Bourbon dynasty, and the other striving for an honest and constitutional government.

Father Point, Oct. 14. The Paris correspondent of the *Times* says, notwithstanding the pacific countenance assumed, there is in higher regions as strong if not stronger irritation against Prussia as at any previous period.

Official intelligence from Candia says another battle had taken place, in which 7000 Christians and 17,000 Egyptians were engaged. The former commenced the attack and drove back the Egyptians to the sea shore, where they were received on board the vessels of the Turkish squadron. A conflict is reported between the Christians and the Turks at Herecla, in which the former claim to have obtained the advantage.

The inundations in France were subsiding. Great damage had been done by the floods, and the Emperor headed a subscription with one hundred thousand francs.

Garibaldi had returned to Caprera and his volunteers had been disbanded.

All was quiet at Palermo.

The King of Hanover had protested to all the Cabinets of Europe against annexation to Prussia, and appeals to all the powers to aid him against oppression.

The insurrection in Candia was still progressing, and the insurgents were marching upon the city of Candia.

DOMESTIC.

New York, Oct. 12. The *Herald's* Washington special dispatch says intelligence from New Mexico indicates an outbreak among the Indians, which, if not arrested at once, will lead to a savage and devastating war, and an expenditure of many millions of dollars.

It appears that the Indians are in a starving condition, game having entirely disappeared from the country, and they are compelled to kill the stock of the settlers or starve to death. By doing this they come in collision with the settlers. Already blood had been shed, and an intensely bitter feeling on the part of the Indians is manifested. If hostilities are fairly commenced, all the bands will be involved, and together they can muster between 4000 and 5000 warriors. Troops have been sent into the country and several volunteer companies have been organized.

Orders have been given to issue rations to the starving Indians, with the understanding that they will be stopped immediately upon the commission of any depredations.

St. Louis, Oct. 11. The *Democrat's* St. Joseph special dispatch says the latest advices from Montana report that forty miners out of a party of seventy-five in the Green river diggings had been killed by the Cheyennes and the others were driven away. The miners on Wind river had also been driven off by the Sioux and compelled to fly to the nearest forts for protection.

THE FLOOD NEAR WASHINGTON.—A Washington dispatch to the *Herald* says of the severe flood there:

"Bridges have been swept away, streets upheaved by bursting sewers, while houses on the creeds and river banks have been carried off. Railroad communication with the South is suspended and trains to the North and West are still irregular. The town of Bladenburg, five miles from Washington, is wholly submerged and has been abandoned by the inhabitants. The Chesapeake and Ohio canal has overflown, involving the loss of considerable property and the dams to the large flouring mills near Georgetown have been lost. Corn and potato crops have been almost wholly destroyed. The Potomac is now rising rapidly and fears are entertained for the bridges which cross it at this point."

THE SUFFRAGE QUESTION.—The people of England are becoming aroused on the suffrage question, and great reform meetings are the order of the day. At the demonstration in Birmingham, Aug. 27th, 200,000 people were present. The banners bore inscriptions of ominous significance to privileged classes. These are some of the mottoes: "We respect Law, not privilege;" "Manhood Suffrage;" "Justice to the Oppressed;" "Civil and Religious Liberty;" "We will be free." These indicate what the people have now determined upon. They would not now accept any such partial reform as was lately defeated by the Tories. That bill only added a few thousand votes, and left the great mass of working men without representation.

AN "IMPENDING CRISIS" AT ROME.—A letter from Rome in the *Independence* asserts that the Pope has declared to his cardinals the necessity of giving up to France all authority in the city, in view of an "expected crisis." This is understood to look to the death of the Pope and the inability of his government, except with French aid, to preserve order during the election of his successor. Such an arrangement would be equivalent to a guaranty to the French Emperor of the nomination of the next Pope.

Montreal, Oct. 15. A terrible fire occurred at Quebec last night, in St. Roche and St. Saveur suburbs. Fifteen hundred houses were destroyed, four men were killed, one soldier blown up and one officer wounded.

☞ There are thirty-two foreign newspapers printed in New York.

☞ House rents are still enormous in New York, the rates ranging from $1800 to $3500 a year for unfurnished tenements in good neighborhoods. The prices demanded by the boarding house keepers are even more extravagant than those asked by the landlords—suits of two or three rooms being held at from $100 to $200 a week, or from $5000 to $10,000 a year for families of moderate size.

☞ Mr. Dickens' favorite time for working is in the morning. He rises very early and sits to work at once. He lightly breakfasts at about half past nine, and continues to work until twelve o'clock. At this hour he lunches. After lunch he goes out into the fields, and does not return home until half past six o'clock.

☞ It is said that there is scarcely a member of the French Court who does not owe more than he can by any sacrifice possibly pay. Dissipation and extravagance.

☞ The Kingdom of Hanover is blotted from the map of Europe. His Majesty was head of the Orange organization. The kingdom has existed a thousand years.

☞ According to some of the continental journals, England is most anxious that the Pope should leave Rome and take up his residence in the island of Malta.

☞ It is estimated that twenty millions bushels of corn have been destroyed by the freshet on the Miami bottoms.

Notices.

To Brethren in Conn.

The cause of God seems to demand that a conference be held in Central or Western Conn. After prayer and consultation, it is decided that such a conference be held in Yalesville, Ct., to commence Wednesday afternoon, at 2 o'clock, Oct. 24th, and continue over Sunday, the 28th. At which time the new Advent Chapel will be dedicated. If it should be stormy on Wednesday, it will take place Thursday.

Yalesville is situated on the Hartford and New Haven Rail Road, thirteen miles from N. H., and about fifteen from Hartford. We hope the Brn. and Srs. will make an extra effort to attend this meeting, as it is expected then to organize a permanent conference to meet in different localities until the Lord comes. For time is very short, and we ought to do all we can to enlighten our fellow men upon the great truths we hold so dear. We hope that every Advent minister in the State, and as many out of it as possibly can, will be present. Call on W. S. Chandler, George A. Marble, and Henry Mix. B. HITCHCOCK. W. H. FISHER.

New Hampshire Quarterly Conference.

The fourth quarterly session of the N. H. State Conference will be held in Portsmouth, N. H., commencing November 15th, at 2 o'clock P. M. A general invitation is given to brethren and sisters and friends, and especially to our preaching brethren, to attend. A. W. SIBLEY, Sec'y.

Tent Meeting.

There will be a tent meeting near Pascouge Village, R. I., to commence Wednesday, Oct. 24th, and continue as long as the interest demands. There will be both male and female preachers present to preach the word. E. BELLOWS.

Dedication.

Providence permitting, the new meeting-house lately erected on New Durham Ridge, N. H., will be dedicated to the worship of God on the 25th of Oct. Meeting to commence at 1 o'clock, and continue over the following Sunday. Bro. Couch is to attend, with others. Preachers and brethren are cordially invited. J. G. SMITH.

Notice.

The Lord willing, there will be a meeting of days in Hollis, Me., to commence Thursday evening, Oct. 18th, and continue over Sunday. Brethren from abroad are cordially invited to attend filled with the spirit and truth, to labor for the promotion of Christ's cause, and the salvation of sinners. For the brethren, TIMOTHY L. CARLL.

Notice.

The next quarterly East Maine Conference will meet at Bangor, November 1st, at seven o'clock P. M., in a hall, or some other place, which will be furnished by Bro. Robinson, of Bangor. The brethren from abroad will call on Bro. Robinson, on Birch street. THOMAS SMITH, President. ABEL KENNEY, Clerk.

Notice.

We would inform brethren and sisters who may be passing this way, that Advent meetings are held in our house, Tuesday and Friday evenings. Also, preaching in the Town Hall, Sundays. Preachers who feel *sent* are invited. We need help. Pray for us. D. J. WEAVER.
Westfield, Mass., Oct. 1866.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. T. Dixon..........Sunday, Oct. 21st
A. Decker..........Tuesday evening, Oct. 30th
R. Williams..........Sunday, Nov. 4th

New Bedford..........Oct. 21st and 28th
JAS. A. LIBBY.

Casco, Me..........Sunday, Oct. 21st
and the following three evenings.
South Poland, Me..........evenings, Oct. 25th and 26th
West Poland, Me., (Free Chapel)..........Sunday, Oct. 28th
CHAS. GOODRICH.

Charlestown, Mass., (Star Hall, 69 Main Street), Sunday, Oct. 21st.
Waltham, Mass..........Monday evening, Oct. 22d
and Sunday, Oct. 28th.
Manchester, N. H..........Friday evening, Nov. 2d
South Deerfield, N. H., (Samuel Woodman's neighborhood), Saturday evening, Nov. 3d.
Allenstown, N. H., (meeting-house), Sunday, Nov. 4th
South Deerfield, N. H., (Birch school-house), Sunday evening, Nov. 4th. ENOCH MORRILL.

Bath, Me..........Sunday, Oct. 21st
Brunswick, Me., (Yellow school-house), Monday, Oct. 22d.
Yarmouth, Me..........Tuesday evening, Oct. 23d
Windham Centre, (if the brethren come to Yarmouth after me), Wed. and Thurs., Oct. 24th and 25th.
Hollis..........Friday evening, Oct. 26th
Biddeford, or Kennebunkport, (as the brethren may arrange), Sunday, Oct. 28th.
Dover..........Tuesday evening, Oct. 30th
Elliot..........Thursday evening, Nov. 1st
Portsmouth..........Sunday, Nov. 4th
HIRAM MUNGER.

Windsor, Ct., (as Bro. Cooper may appoint), Sunday, Oct. 21st.
Charlestown, Mass., (69 Main Street), Sunday, Nov. 4th
West Abington, Mass., Wednesday evening, Nov. 7th
and continue every evening, and over Sunday, Nov. 11th.
Will some one meet me at South Weymouth, Nov. 7th, last train?
Stoneham, Mass., (at J. L. Locke's), Wednesday evening, Nov. 14th.
South Reading, Mass.....Thursday evening, Nov. 15th
Exeter, N. H..........Friday evening, Nov. 16th
and over the following Sabbath, Nov. 18th.
WM. H. FISHER.

Addison, Vt..........Sunday, Oct. 21st
Rutland, Vt..........Thursday evening, Oct. 25th
Bridgewater, Vt..........Sunday, Oct. 28th
H. F. CARPENTER.

Leverett, Mass., (as Bro. Lyon may arrange), Oct. 20th
Goshen, Mass..........Oct. 27th and 28th
Plainfield, Mass., (as Bro. J. E. Healy may arrange) Oct. 29th and 30th.
Hawley, Mass., (as Bro. D. Thayer may arrange), Oct. 31st.
Savoy, Mass..........Nov. 2d, 3d, and 4th
Hinsdale, Mass., (as Bro. Warren may arrange), Oct. 6th and 7th.
South Adams, Mass., (as Bro. Wheelock may arrange), Nov. 8th and 9th.
North Adams, Mass..........Nov. 10th and 11th
North Bennington, Vt..........Nov. 12th, 13th, and 14th
West Hoosick, N. Y., (Advent Chapel)..........Nov. 15th
and over Sunday.
Charlemont, Mass..........Nov. 20th, 21st, and 22d
Griswoldville, Mass..........Nov. 23d
Northfield, Mass..........Nov. 25th
GEO. A. STREETER.

New Britain, Ct..........Sunday, Oct. 28th
West Winsted, Ct..........Sunday, Nov. 4th
W. S. CAMPBELL.

Maryall, Ct..........Oct. 21st
Wrightville, Ct..........Oct. 28th
Lanesville, Ct..........Nov. 4th
T. S. CANFIELD.

Le Raysville, Bradford Co., Pa..........Oct. 13th and 21st
J. B. COOK.

Southbridge, Mass. (Town Hall)..........Sunday, Oct. 21st
Holliston, Mass..........Sunday, Oct. 28th
A. SIMPSON.

Newfield, Ct..........Sunday, Oct. 21st
Yalesville..........Oct. 24th, and through the following
Lowell, Mass..........Wednesday evening, Oct. 31st
Haverhill, Mass..........Thursday evening, Nov. 1st
East Kingston, N. H..........Sunday, Nov. 4th
Dover, N. H..........evenings of Nov. 6th, 7th, and 8th
Needham, Mass..........Sunday, Nov. 11th
Alton Corner, N. H..........Tuesday evening, Nov. 13th
Melvin Village, N. H..........Sunday, Nov. 18th
Lake Village..........Tuesday evening, Nov. 20th
Concord, (Centre St. Chapel)..........Nov. 21st
Direct letters to East Kingston, Dover, and Melvin Village. A. DECKER.

Plainfield Pond..........Sunday, Oct. 21st
Dalton, (Bro. Warren's)..........evening, Nov. 2d
Sandisfield..........Sunday, Nov. 4th
Chester..........evening, Nov. 6th
Goshen, (Bro. Dammon's)..........evening, Nov. 7th
E. McCULLOCK.

Troy, N. Y., (at Bro. Barringer's, 203 Eighth Street), Sunday, Oct. 21st. H. HADLOCK.

Chichester, Pine Ground, at Bro. Ordway's, Saturday evening, Oct. 13th, and at the Chapel on the 14th.
South Lyndeborough, N. H., Thursday evening, Oct. 25th, and over the following Sunday.
JOHN H. DADMAN.

North Norway..........Saturday evening, Oct. 20th
and over Lord's day.
East Stoneham, Me..........Saturday evening, Oct. 27th
and over Lord's day.
Otisfield Gore, (where Bro. Britt may appoint), Saturday evening, Nov. 3d, and over Lord's day.
J. T. JORDAN.

Pleasant Valley, Ct..........Sunday, Oct. 28th
S. S. BRAZER.

South Hallow..........Sunday, Nov. 4th
WM. J. RIPLEY.

Kennebunkport..........Sunday, Nov. 11th
and until the evening of Sunday, Nov. 25th.
GEO. W. BURNHAM.

River Point, R. I..........Sunday, Oct. 28th
Warwick, Maine, (school-house), in the evening.
C. H. SWEET.

Holden, Mass..........Sunday, Oct. 21st
Will Bro. Thomas meet me at No. 104 Foster Street, at 6.30 Saturday night? THEODORE N. SHERMAN.

Bradford, N. H., (Pond Mt. House), Sunday, Oct. 21st, and longer if the interest requires it.
JOSEPH W. WHITE.

CLARK'S HALL, RICHMOND, R. I.
J. J. Northup..........Sunday, Oct. 21st
Augustus Durfee..........Sunday, Oct. 28th

Portland, Me..........Sunday, Oct. 21st
Yarmouth, Me..........Sunday, Oct. 28th
R. R. YORK.

Alton Corner, N. H..........Sunday, Oct. 21st
C. S. EMERSON.

West Falmouth, Me..........Sunday, Oct. 21st
C. GOUD.

West Falmouth, Me..........Sunday, Oct. 28th
I. C. WELLCOME.

Hartford, Ct..........Sundays, Nov. 18th and 25th
L. BOUTELL.

Hopkinton, N. H., Lower Village, (where Bro. Tewksbury may appoint), Sunday, Oct. 21st.
SR. E. S. JENNINGS.

Parsonsfield, Me., (where Bro. John Moulton may appoint), Tuesday evening, Oct. 16th, and every evening through the week, and over the Lord's day.
J. PINKHAM.

Poultney, Vt..........Oct. 21st
Hebron, N. Y..........Oct. 28th
Low Hampton..........Nov. 4th
J. K. BELLOWS.

West Barre..........Oct. 21st, at 10½ A. M.
Scipio, N. Y., (as Bro. H. Daniels may appoint), Tuesday evening, Oct. 23d, and until Friday the 26th.
Will Bro. Thorp meet me at Auburn, Monday, 22d inst., on the arrival of the evening train?
Seneca Falls, (as Bro. Dillabaugh and Hewett may appoint), Sunday, Oct. 28th.
As I expect to spend part of the winter in Southern New York and Northern Pa., I shall be glad to correspond with any brother or sister in those parts who may desire a visit from me this winter. Please write me at Albion, Orleans Co., N. Y., Box 233, at any time between this and Dec. 1st, 1866. C. F. SWEET.

Stamford, Vt..........Oct. 19th
and over the following Sabbath.
Windsor, Mass..........Oct. 27th
and over the following Sabbath.
Whitakerville, Vt..........Nov. 10th
and over the following Sabbath.
Goshen, Mass..........Nov. 17th
and over the following Sabbath.
WM. J. BLANCHARD.

Jackson, Tioga Co., Pa..........Oct. 26th
South Creek, Pa..........Oct. 28th to 30th
Austinville, Pa..........Oct. 31st
and over the following Sunday. J. W. TAYLOR.

Northfield, Mass., Wednesday evening, Oct. 24th, and over the following Sunday as the brethren may arrange.
Griswoldville..........Sunday, Nov. 4th
Florida..........Sunday, Nov. 11th
North Adams, Wednesday evening, Nov. 14th, and over the following Sunday, as the brethren may arrange.
S. C. HANCOCK.

SPRINGFIELD, MASS.
James Hemenway..........Sunday, Nov. 4th
H. F. Carpenter..........Sunday, Nov 25th
Luther Boutell..........Sunday, Dec. 2d

Walbridge..........Sunday, Oct. 21st
Brimfield..........Sunday, Oct. 28th
E. OWEN.

Guilford..........Sunday, Oct. 21st
N. GLIDDEN.

Warren (Oar Hill)..........Saturday evening, Oct. 20th
and over Sunday, 21st.
Piermont, (Clay meeting-house), Tuesday, Wednesday, and Thursday evenings, Oct. 23d, 24th, and 25th.
Orford, (Quintown), Saturday evening, Oct. 27th, and over Sunday, the 28th. WM. H. SHAW.

Nashua, N. H..........Sunday, Oct. 21st
C. RICHARDSON.

Square Pond, Ct..........Sunday, Oct. 21st
P. S. BUTLER.

Birch Interval, Tamworth..........Oct. 21st
Melvin Village..........Oct. 28th
T. W. PIPER.

Lee, N. H..........Sunday, Oct. 21st
J. G. SMITH.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

Canaan, N. H..........Oct. 21st
Bristol, N. H..........Oct. 22d
Holderness, N. H., (Burleigh school-house)....Oct. 23d
Meredith, N. H..........Oct. 24th
Melvin Village, N. H..........Oct. 25th
Wolfborough, (Farber school-house)..........Oct. 28th
A. ROSS.

Hartford, Ct..........Oct. 21st
West Haven, Ct..........Oct. 24th and 25th
New York, Cooper Institute, Oct. 28th—24th Street in the evening.
New Britain..........Nov. 4th
Hartford, Ct..........Nov. 11th
Warehouse Point..........Nov. 18th
J. S. WHITE.

Bath, Me..........Sunday, Oct. 21st
Hallowell..........Thursday evening, Oct. 25th
and over the following Sunday.
If these appointments conflict with previous arrangements, brethren will inform me by letter, addressed to New Haven, Ct. S. W. BISHOP.

Danielsonville, Ct..........Sunday, Oct. 21st
A. M. HIGGINS.

CONCORD, N. H.
(Corner of Green and Center Streets.)
W. Sutherland..........Oct. 21st
B. Woodside..........Sunday, Oct. 28th

Warner, Waterloo, N. H..........Tuesday, Oct. 23d
North Sutton, N. H..........Thursday, Oct. 25th
Lake Village, N. H..........Sunday, Oct. 28th
Will visit other places, if desired, provided I can know in season. Direct to me at Nashua, N. H. Also, if these appointments conflict with others, or brethren wish to change, address me at Nashua, N. H.
WILLIAM N. PILE.

CONCORD, N. H., (ANGELOS HALL.)
C. C. Stevens..........Sunday, Oct. 21st
C. C. Ramsey..........Sunday, Nov. 11th
Sr. E. S. Jennings..........Sunday, Oct. 28th

Ellenwood's Corner..........Sunday, Oct. 21st
Surry, North Bend..........Sunday, Oct. 28th
THOMAS SMITH.

Morris, Ct..........Sunday, Oct. 21st
Will spend the rest of the week in Morris and New Preston, as the brethren may arrange.
B. HITCHCOCK.

PORTSMOUTH, N. H.
B. Woodside..........Oct. 21st
J. G. Smith..........Oct. 28th

Springfield, Mass..........Oct. 21st and 28th
H. L. HASTINGS.
If the Lord will, I will preach at the dedication of the chapel in Yalesville, Conn., on Wednesday, Oct. 24th, at 2 P. M., and perhaps continue a day or two. H. L. H.

Worcester, Mass..........through the month of Oct.
All letters and communications addressed to me after the first of October, may be sent to Worcester, Mass.
R. WILLIAMS.

West Abington, Mass..........Oct. 21st
South Reading, Mass..........Sunday, Oct. 28th
C. C. RAMSAY.

Wrightville..........Sunday, Oct. 21st
Lavely Street..........Sunday, Oct. 28th
WM. J. RIPLEY.

Ottawa..........Oct. 19th, 20th, and over Sunday
WM. J. BURSELL.

Business.

TO CORRESPONDENTS.

A. C. Ober.—The $1.00 was received and credited.
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M. B. Czechowski.—No.

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BY EXPRESS.—J. Carr, L. Reimer, E B Card, A W Sibley, J C Libby, S B Ensign, S C Parsons.

LETTERS RECEIVED.

D. Coggswell, M M Weaver, O Kendall, A Wheeler, J Elkins, W. Stuart, F. H. Burbank, L Boutell, S L Manley, C W Waterhouse, J B Cook, W H Spencer, B P French, H Munger, J. V. Himes, W D Hall, J S Richards, H Everett, D P Newton, S J Ingraham, D N Chadsey, H Mathewson, J Leslie, B Perham, H J Hale, F H Chamberlain, S S Chamberlain, Artie Davis, D P Manning, W Hobbs, J Martin, L Haggett, R R York, D T Taylor, O Sherwin, O P Allen.

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For the World's Crisis.

A PRAYER.

Give me, oh Lord, the charity
That suffereth and is kind;
That watcheth not with eager eye
A brother's faults to find.

And if I see a sister roam
In paths that lead astray,
Will seek to win the wand'rer home,
To walk in virtue's way.

And when the evil minded ones
False accusations bring,
Against thy truth and chosen ones
Their spite and venom fling;

Oh, then, dear Savior, may I have
Thy gentle, pitying mind,
That I may in my heart forgive,
Nor feel the least unkind.

And when the highly gifted one
Is honored and caressed,
Oh, may dark envy ne'er find room
Within my peaceful breast.

And may I ever seek to be
A humble child of thine,—
Rejoice not in iniquity,
But when the truth doth shine;

Enduring all things for thy sake,
And hoping to the end;
Well knowing thou wilt not forsake,
But be my faithful Friend.

So shall I walk so close with thee,
I shall be daily blest;
So shall thy peace abide with me,
And I enjoy thy rest.

Then, when the glorious day shall come
Thy saints so long to see,
I shall be ready to go home,
To dwell, dear Lord, with thee.

Farmington, N. H. MARTHA S. HORNE.

THE PRINCIPLES OF PEACE EXEMPLIFIED.

(Concluded.)

The following is from a tract published by a Tract Association of Friends, No. 50 North Fourth Street, Philadelphia, Pa. Every one should have a copy of the tract.—ED.

A person of great respectability in the county of Westmeath, living in a wild, thinly inhabited district, not far from the town of Moate, has given the following striking testimony, from his own observations at that period:—"All those in this quarter, *who professed principles of peace*, were marvellously spared from extreme suffering; some living in solitary places, surrounded by that class who were generally in a state of rebellion. Some so circumstanced could not leave their usual habitations, though strongly urged by their few protestant neighbors to flee with them to the garrison towns. O, the heart-rending scenes some such have witnessed, their neighbors running hither and thither with their families and goods, and calling upon them to flee from certain destruction. Yet some were favored with faith and patience to abide in their lots, conscientiously adhering to the revealed law of their God, and did thus experience, to their humbling admiration, the name of the Lord to be a strong tower, in which they found safety. I could with wonder, love and praise relate some marvellous deliverances mercifully vouchsafed to me, when surrounded by bodies of armed men, and when no human being of any other description was near; yet through divine aid, and that alone, was I enabled to refuse to take up arms, or take their oaths, or join them, assigning as a reason that I could not fight nor swear for or against them. They threatened, they pondered, they debated, marvelled, and ultimately liberated me, though they said I was in the power of many thousands then assembled."

A Friend living in a retired part of the county of Waterford, had a large family of young children, and kept several servants. A little before the battle of Ross, two of the nursery maids, Roman Catholics, left the house. This circumstance gave some alarm to the family, which was however mitigated in degree by their return after the battle, in which the United Irishmen were defeated. The mistress interrogated the elder of the servants respecting their reasons for thus leaving the family at such a time, and in a state of such distress, and represented their ingratitude after having experienced so many marks of kindness from their master and mistress, during a period of some years' servitude. The girl acknowledged it all with many tears; but added, "Mistress, if you knew all, you would not condemn us." Some days after, her mistress spoke to her again, and requested her to be more explicit, because she did not understand what was meant by the words, "If you knew all," etc.; and on urging the subject in a very kind manner, the servant burst into tears, and acknowledged that she and her fellow-servant had been enjoined by an authority to which they had been accustomed to yield implicit obedience, "if the battle of Ross was favorable to the Irish, to kill the young children; and this," said she, "we could not do; you had been like tender and kind parents to us, and the children we love as our own, and therefore we determined to leave the house, never to return any more, if the battle should be favorable to the Irish."

The following account was communicated by a valuable Friend, who felt himself placed in a situation which exposed him to a kind of trial, different in many respects from what others had to experience, in support of the testimony against war. It not only shows the delicacy of those religious feelings which may arise in truly devoted minds, and the benefit of yielding them faithful obedience, but may afford a useful lesson to others, to attend to the pointings of duty in themselves, even when their nearest friends may not see things exactly in the same light. "At the time when we were under the power of the military, and the civil authority suspended, the town of C—— was threatened, or in expectation of being attacked. On walking out one morning, I observed posted up in various places a printed order from the general in the following terms: 'In case of alarm in the night, the inhabitants are required to place lights in the middle stories of their houses. The most severe and instantaneous punishment will be inflicted on such as neglect to comply with the order.' A cloud of distress came over my mind on reading this notice. I knew that 'light in the windows,' was that the soldiers might discern the enemy and be able to fight; and that the '*most severe and instantaneous punishment*' was a license to the soldiers to put all instantly to death, where this order was not complied with. As I could not fight myself, I found I dare not hold a light for another to fight for me. This would be taking a more active part in a contest than I was easy to do, and how to act was a nice and difficult point. I informed Friends how I felt, but I found they did not all see alike, and few thought themselves so restricted as I did.

"At length, after a few days, I felt inclined to go to the general myself, and asking a friend to accompany me, I went. He received us in a civil manner, and patiently heard me, whilst I told him that, as I could not fight myself, I was not easy to hold a candle for another to do it for me. I believe he perceived the distress of my mind, and the first thing he said was, 'I think it is a pity you did not let me know your uneasiness sooner.' He said he had issued the order as consistent with his duty as commanding officer, and having issued it he could not well rescind it now, but said if I would furnish him with the names of such friends as were uneasy to comply with the order, and where they lived, he would endeavor to have them protected in case of alarm. I told him that perhaps there were some that could not say, till the time of trial came, how far they might be easy to comply or not, and then it would be too late. Then, with much condescension and kindness, he desired me to furnish him with the names of all the members of the society in town, and he would endeavor that they should not suffer for non-compliance with his order. This I complied with, but the town not being attacked, the general's kind intentions were not called forth. It was however, I thought, a memorable circumstance, that a general, in the midst of commotion, should so patiently listen to my reasons for not complying with his order, and promise as far as he could to protect us. As well as I can now remember, he went so far as to say, he did not think he should have issued the order just as he did, if he knew it would have given Friends so much uneasiness."

In this variety of circumstances and of perils to which they were exposed, it is natural enough to inquire whether the society lost any of its members. We are enabled to answer this question by an authentic document, issued by the Yearly Meeting of Dublin, which contains the following passage:—"It is worthy of commemoration, and cause of humble thankfulness to the Preserver of men, that amidst the carnage and destruction which frequently prevailed in some parts, and notwithstanding the jeopardy in which some Friends stood every hour, and that they had frequently to pass through violent and enraged men, in going to, and returning from our religious meetings, which, with very few exceptions, were constantly kept up, that the lives of the members of our society were so signally preserved." And in the same document, an extract is given from the epistle from the Yearly meeting held in Dublin in 1801, addressed to the Yearly meeting of Philadelphia, which states, that "It was cause of grateful acknowledgment to the God and Father of all our mercies, that in retrospection to that gloomy season, when in some places, Friends did not know but that every day would be their last, seeing and hearing of so many of their neighbors being put to death, that no member of our society fell a sacrifice in that way but one young man."

That an exception should thus be made of one young man, in the accidents or allotments of a society composed of some thousands, is in itself a remarkable occurrence; and every one must be desirous to know under what circumstances the death of this individual took place. There are some cases in which an apparent exception confirms the law, and we are much mistaken, if, in this particular instance, the very exception will not be found to establish the principle, so far from weakening its practical force. This young man, apprehending that his life was in danger, and that he could find no means of protection but in outward means of defence, took up the resolution accordingly to put on a military uniform and to associate with armed men. He told his connexions that they would all be murdered if they remained in such a defenceless state in the country, and taking with him some papers of consequence, he fled to a neighboring garrison town. But it so happened, that the very town he chose, as a place of refuge, was attacked and taken by the insurgents; and from the most credible information that can be collected, it appears that when the contest was over, and he was wantonly firing out of a window upon them, the door of the house was forced open by the enraged enemy; and, in terror of his life, he sought to conceal himself in an upper chamber, where he was soon discovered and put to death.

By the afflictive circumstances attendant on war, many who had been in comfortable situations were greatly reduced, and left almost destitute; to provide for their wants, a voluntary subscription was raised in Ireland, in which Friends of England and the United States of America freely offered to join; but their aid was not needed; so much was raised, that a part had to be returned to the subscribers.

Without question, it must afford a pleasing reflection to every humane mind, that a religious society, conformably to the analogy of the outward body, should, in this way, suffer and sympathize in the sufferings of all its members; and, though dispersed over a nation, should constitute, as it were, but a single family, bound together by common interests.

Viewed abstractedly as the effect of a benevolent christian economy, practised in a particular society, the fact must also be a source of gratification, that strangers even in distant countries, should offer their kind assistance to those in need. For, we are told, that the Friends in England, and even in America, requested permission to send their contributions, should they be required.

But, contemplating the fact, as if the same principles of conduct might be made applicable to the whole christian community, how consoling and animating would the prospect be, of all the members of the christian church, however scattered, and however divided by minute shades of opinion, being brought to unite in the bond of peace, in a common desire to do each other good, to obey the same rule, and to adopt in their practice the same principles!

It would require no great stretch of faith to believe that conduct like this would lead them to a union which no earthly power could shake, and that Jews, Mohammedans, and Pagans would bow down with reverence to the spirit of christianity, and surrender their might before the excellency of such a peaceful dominion. Because, these, constituting part of the human family, and therefore objects of this Catholic benevolence, would receive from their christian neighbors such lessons of peace and good will, as would imbue them with kind dispositions, and take away all evil intentions from their minds.

It could not injure any, whatever might be their opinions with regard to the necessity of war, to study with deep attention the moral effect of this christian spirit of universal charity; which has thus a tendency to unite together nations, kindreds and people, as children of one parent, and servants of one Lord, "thinking no evil," "forbearing one another," "loving one another," "preferring one another," "seeking the good of all;" and to compare it with the opposite spirit, which is ever busy in discovering faults, in awakening evil surmisings, in sowing the seeds of contention, and setting man at variance with man, in kindling the flame of war, and promoting the misery, demoralization and destruction of the human race. How can we conceive it possible that these opposite dispositions should ever be brought to coincide in the perfect character, the true disciple of Jesus Christ.

Is it possible that the same individual can be actuated at the same time by the maxims and principles of war? But if these are incompatible, and war could be tolerated under the christian code, then the maxims and principles of peace might be dispensed with under the same code. Where shall we find the authority for thus stripping off the distinguishing badge of the christian, that he may be fitted for the field of battle? There is no such authority; it is opposed by every rule and maxim, by every law and principle in the New Testament. Consequently, the maxims and principles of peace cannot, under any circumstances, be dispensed with; and warlike habits and dispositions are entirely incompatible with the meek and forgiving spirit of christianity. The rule of expediency, as it is called, may promise much; and men may employ their sophistry in attempting to reconcile the two characters. But calculations of present advantage, can never be admitted to form a part of the motives by which a christian should be governed; nor will he, who, in simplicity of heart, wishes to follow the example of a meek and forgiving Savior, with faithful obedience to his laws, and humble confidence in his divine protection, ever be justified in forsaking the direct and straightforward course of integrity, though life and property may seem to be at stake, for the serpentine mazes of a wily policy, by which he might bring himself to think that he could secure these transitory blessings.

The following extract from Ramond's travels in the Pyrenees, contains some reflections that are worthy of being added. Speaking of the Spanish smugglers, he says, "These smugglers are familiarized at all times with peril, and march in the very face of death, and certainly would be a subject of dread to most travelers; for where are they to be dreaded more than in deserts, where crime has no earthly witness, and the feeble no assistance? As for myself, alone and unarmed, I have met them without anxiety, and have accompanied them without fear. Armed, I should have been their enemy, unarmed they have respected me. In such expectation I have long since laid aside all menacing apparatus whatever; the man of peace among mankind, has a much more sacred defence,—his character." When such feelings as these arise in the breast of a man, who simply from outward observation, is led to view human nature as a compound of good and evil, that may be conciliated by kindness, and aggrieved by the contrary, how strong in the eyes of a christian must be the sanction of principles, derived from the spirit of his holy religion, whose direct object is to cherish such benevolent dispositions as would lead to universal peace and harmony in the world, if men would suffer themselves to be influenced by them in their conduct towards each other.

For the World's Crisis.

REPORT OF PROGRESS.

Wilbraham Campmeeting—Pleasant Greetings—R. I. Conf. Tent—Good Preaching—State of the Interest—Female Convention—Bro. Himes and others—The Lord's Supper—Partings—Through Boston to Alton Bay—Good Meeting—Biddeford, Me.—Dover, N. H.—Melvin Village, N. H.—Eld. Piper and Family—Others of "like precious faith"—Business Transactions.

We left our friends at Abington, Ct., Monday, Aug. 20th, feeling as we often do sad at the thought of parting, and glad that we are so soon to meet in the blessed kingdom. The little daughter of Bro. Ingalls took us to the depot at Putnam, where we took the cars for the old campmeeting ground—Mount Wilbraham. On our way there we met many of the children "going up to worship" with us pilgrims, who were going to the sacred spot where for so many years they had sung and shouted, wept and prayed together. The faces of some were lightened with hope's bright gleam of gladness, as they remembered the scenes of the past and anticipated a repetition of the old pleasure experienced in years gone, with an addition of new joys; while others, ourselves among the number, were going for the first time to the great Feast of Tabernacles. As we neared the sacred spot, our company increased, and when we reached the end of our journey a crowd of dear ones in Christ were ready at the station to welcome us and escort us to the tented grove.

Here we found Bro. Grant, the earnest, faithful worker, and Bro. Munger, that old pioneer of campmeetings, and other members of the committee faithfully at work for the interests of the meeting. What happy greetings! Here were those of whom we had often heard but never had seen, ready to greet us and express pleasure at seeing the "pilgrim preacher" and his companion in tribulation. "Time would fail," as Paul has it, to speak of all who were there, whose names had become familiar through the Crisis, and otherwise, with whom meeting reminded us of the glad day when

"All the loved of earth shall meet"—

the tried and proved, the faithful ones, who shall shake the hand of immortal friendship. "O, how sweet will eternal friendship be." How many dear ones met us there with their hearty greetings whom we had never seen before, with their kind "glad to see you, Bro. and Sr. McKinstry." We were made at home in the R. I. and East Conn. Conf. tent, and enjoyed the meetings with the brethren and sisters there. We were made acquainted with Bro. and Sister Phetteplace, who are really "yoked together" "equally," both illustrating the great truth that there is no respect of persons with God in carrying on his work of preaching his word, but that the servants and handmaids are alike commissioned. Thank God, Moses can have not only Aarons and Hurs to hold up his hands, but Phebes and Marys and Priscillas, who will help in the gospel. We were very happy in the acquaintance of the preaching brethren of the R. I. Conf., and shall sigh more earnestly for the eternal home, and it will have more attractions since we have met them at old Wilbraham.

We met here our dear Bro. and Sr. Mathewson, whom we had not seen for a long time. Bro. M. baptized the writer in the Hudson river at Sandy Hill, N. Y., four or five years ago, when we at first fully decided to follow the light and preach the truth of the doctrine of the Lord's speedy coming, although we were even then unsatisfied whether the Bible taught the doctrine of immortality through Christ alone, or not. We had been considering the subject for seven years, but soon after our baptism, while we were trying to preach the best we knew, and had cut our little bark loose from all the old theology of heathen origin, and felt for a moment as though going adrift until we passed the last point of land in the harbor, to wit, the high promontory of—Soul the only identity in the resurrection morning,—and were fairly out into the sea and beyond the breezeless calm of the hill-shadowed shore; then a good wholesale breeze of truth caught our sails, and the bright, glistening light of the shining sea of truth cheered our soul, and we laid our course before the wind, steering by the chart for the high-lands of glory, clearing the rocks and reefs on which so many have foundered and gone down; and now we feel a spirit of peace and quiet satisfaction, or transporting joy, as we know that we are in the way of truth, and its blessed light continually breaks in waves over us, as we

Joyously voyage over the main,
Bound for the evergreen shore.

It was cheering as we met Bro. Mathewson to retrospect a little, and feel how blessedly

"Thus far the Lord hath led me on."

We met, too, Bro. Sidney Hall, of Hartford, whose kind sympathy manifested in a substantial manner, as was the case with others, showed an interest in the poor wayfaring pilgrim.

Old Wilbraham, thou art a precious spot, made so by the fond associations that cluster around thee. The good preaching by faithful men, the tears of penitence and rainbow smiles of peace glimmering through their tears, and all the songs of hope, and joyful, patient longing; and the "prayers of saints" which are now "odors" in "golden vials" before God's throne, as "treasure laid up in heaven";—all make thee, time-honored mount, our Tabor, our "Delectable mountain," whence we looked so clearly to the goal of our journey, "the beautiful hills," the "paradise of God."

We formed a pleasant acquaintance here with Bro. Himes, the old pioneer in the cause, whose face we had never seen before. Dear pilgrim brother, still earnestly, faithfully pursuing his work of faith, and looking for the speedy coming of the Lord. Bro. Hook, too, was there, as ever kindly sympathizing with every one, and incessantly laboring for the salvation of the people with whom he meets. Bro. H. is a real man of God. We are mentioning more than we at first proposed, but we know not where to stop. The dear ones, they are *all* enshrined in our hearts, pictured by our eye-instrument faithfully on memory's tablet, just as we saw them with pleasant smiles and friendly associations. Dearer to us indeed is the fellowship of saints, than any earthly association where there is no Christ.

We attended, among other places of interest, the Female Union Convention, and were much interested by the exercises. These sisters have felt called to labor publicly in the gospel, but do not, as Sister A. E. Smith, the President of the Association, stated, claim to be preachers, but, only the "women" who "help," like Anna, and Philip's four daughters, and Priscilla, and Phebe, of gospel distinction. Several gave us the report of their trials in deciding to take this position, deeper and more heart-rending than many brethren who have refused to obey the Lord in preaching the gospel have ever known; and yet they have come before the world after all the trials they have experienced, because they *would* obey the Lord, even at the cost of life. Among them was Sister Benson, a colored sister, who spoke as the Spirit gave her utterance, thus proving that with God there is no respect of persons, but that sex and nationality, color, or any other human, aristocratic, vain, senseless and wicked distinction is all lost sight of, and all are "one in Christ Jesus."

Interesting cases of sound conversion to God, and long to be remembered baptismal scenes, were of frequent occurrence during the meeting, which closed at length on Sabbath evening with the most touchingly interesting sacramental season that we ever attended. How precious was that occasion around those long tables in the boarding tent! It was specially so as we knew that never again would all that company thus sit together again until the glad day so soon to dawn, when this remembrance of Christ shall terminate in the "marriage supper of the Lamb," and Jesus himself shall be there to sit at the table with his bride—the blood-washed, white-robed church.

Monday morning we said farewell to the loved ones, and each returned to his home to battle on a little longer, and then, oh! then meet with the ransomed immortal hosts, never to part. L. C. MCKINSTRY.

For the World's Crisis.

EXTRACT FROM HISTORY.

BRO. GRANT:—I find the following extract, which I give in addition to that given last week. It is from Koch's History of the European Revolutions. C. O.

"All France swarmed with revolutionary committees. Revolutionary armies were dispersed everywhere, dragging the wealthy and well affected to punishment. A law with regard to suspected persons changed all the public edifices into prisons, and filled all the prisons with victims devoted to destruction. To remedy the fall of the assignets, the convention fixed an assessment, called the *maximum*, on all articles of consumption; a measure which reduced the country to a state of famine. The Queen, Marie Antoinette, was accused before the revolutionary tribunal, and brought to the scaffold (Oct. 16.) Many of the Girondist deputies were arrested on the 2d of June, and met with the same fate. The Duke of Orleans, who was become an object of execration to all parties, perished there in his turn (Nov. 7.) Nobody pitied his fate. Over all the provinces of the kingdom the blood of the innocent flowed in torrents.

The revolutionists did not stop here. To their political crimes they added acts of impiety. They began by abolishing the Gregorian calender and the Christian era, and substituted in its place the era of the Republic to commence on the 22d September, 1793. In a short time, Hebert and Chaumette, two chiefs of the commune, got the convention to decree the abolition of the Christian religion (Nov. 10.) The worship of Reason was substituted in its place, and the church of Notre Dame, at Paris, was profaned by being converted into a temple of atheism. Gobel, the Constitutional Bishop of Paris, and several other ecclesiastics, publicly apostatized from their faith. Plunder and sacrilege of all kinds were committed in the Catholic churches."—*Koch* pp. 430–1.

☞ If you should live for scores of years, you will never see the day when there will not be as many obstructions to your turning to God as there are now.

For the World's Crisis.

WHO REIGNS?—1 Cor. 15: 23-26.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

One brother, representing many, asks a series of questions on this portion of truth, which indicate his inextricable embarrassment, and the need there is of further light on this fundamental passage. No answers have been given, to my knowledge; hence, I volunteer.

The confusion and contradiction seems occasioned by assuming that verse 28th is the central and controlling point in the whole passage. Thus the grammar, and the current of thought, and its primal terms and thoughts, are *ignored*. By consequence, another doctrine is obtained, utterly foreign to that of the apostle; which other doctrine is, that "the *end*" is located at the point of time where Christ comes the second time, and the dead in Christ shall arise. Let us note the point in the text.

I. The just will rise at Christ's coming for them. v. 23; 1 Thess. 4: 13–17.

II. "Then cometh the *end;* when *he* (Christ) shall have delivered up the kingdom *to God*, even the Father." This starts the grand concentral thought. This demonstrates that it is *Christ who reigns*, and that he who thus reigns is the same who delivers up his kingdom *to* God even the Father." Such again is the language. "Then . . . the end, when he (the same Christ) shall have . . . put down all rule and all authority and power. For he (the same) must *reign* (act as King) till *he* hath put all enemies under *his* feet. The last enemy . . . is death." "Amen and amen."

III. The appointment and purpose of God (Ps. 8: 6; Heb. 2: 5–14), which assures this subjection of all things *to* Christ, is then asserted. But this does not, in any way, alter the grammar, or terms, or facts of Christ's reign, which had been before asserted. No, no. The all things subjected to Christ, in God's purpose, are all creature things; which, of course, excepts the Creator—"the Father," to whom Christ delivers all up when restored to his, the Father's, will and way of universal dominion.

IV. "The Father judgeth no man," but hath given the whole "judgment unto the Son"; that all "should honor the Son, even as they honor the Father." John 5; Matt. 11: 27; Acts 17: 31; 2 Cor. 5: 10; 2 Tim. 4: 1–8.

V. "The right hand" of God (Ps. 110: 1) denotes not the local position so much as the official station and executive authority of Christ. For it is He (as *Adonai*, not Jehovah) who judges "among the heathen," who strikes "through kings in the day of his wrath." And whose "people shall be willing in the day of" his "power." He is the true Melchisedek—the Priest-King. Thus the subject is coherent throughout, as given in "the word."

Yours, J. B. COOK.

For the World's Crisis.

WILL I BE EVER TRUE?

Will I be ever true to him
Who has my sins forgiven?
He who now intercedes for me
Before God's throne in heaven?
Will I be ever willing here,
When far from friends and home,
To bear my cross, confess his name,
While others from him roam?

Will I, when trials thicken fast,
Regardless of them all,
Trust in Him who died for me,
And obey his every call?
Will I, when persecutions come,
Faint not by the way,
But lean on his Almighty arm,
And to him humbly pray?

O dost thou think that I again
Would e'er my Lord deny;
He who my wanderings once has healed,
Once heard my feeble cry?
Nay, though all the world may try
To draw me from his side,
I'll ne'er forsake his noble cause,
Nor e'er his name deride.

Natick, R. I. CHAS. H. SWEET.

For the World's Crisis.

TAKE COURAGE.

Christ has chosen a people for himself that are not idle nor light-minded, but through patience in well-doing seek everlasting life. He has called and chosen us that we should be holy and blameless before him. Since he has chosen a people so holy, let us be holy in all conversation. For we read, "Be ye holy, for I am holy." The time has come that we look about ourselves and take heed how we walk. Let us gird up the loins of our minds with strength, have ardent love towards one another, be of one mind in the great work of the Lord; for in no other way can we promote the cause than by unity in the Spirit. Let our conversation be such as becometh the children of God. Peter says, "If any man speak, let him speak as the oracles of God," that ye may be an example unto all men; and again he says, "Have your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Let us gird on the armor anew, fight manfully the fight of fight, as valiant soldiers of the cross, and let us not be ashamed to confess his word before men, but always remember the words of Christ, "Whosoever shall confess me before men, him will I confess before my Father in heaven." "Whosoever is ashamed of me and my words, of him will I be ashamed before my Father who is in heaven." "For he that seeketh his life shall lose it; but he that loseth his life for the gospel's sake, shall find it." Paul says it is a faithful saying, if we be dead with him, we shall also live with him; if we deny him he will deny us. Therefore let us not forsake the Lord, for we find nothing but trials and tribulation in this life; but in the one to come a life free from all earthly troubles.

Be patient in tribulation, for it is the true way that leadeth to everlasting life, which has been trodden before us. Our Savior and all the prophets and apostles of God had this same cup to drink; so let us fear not, but be ready for the contest, for God has promised that we shall not be tempted above what we can bear, but will make a way for our escape, and though a mother forsake her child, "I will not forsake you," saith the Lord. Let us not be dismayed, but press on, as did Caleb and Joshua, towards the promised land. Christ says, "My sheep hear my voice, and follow me," and "no man can pluck them out of my hand." It is impossible that God's elect should be deceived. Let the world not separate us from the love of God, but let us be steadfast and unmovable.

With all these blessed promises, let us take new courage, and enter into the work with more determination than ever before. Let us present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service; and be not conformed to this world, but let us be transformed by the renewing of our minds to the perfect will of God. Let us amend our lives, and forsake the world; consider the life of Christ, and follow his example, and ever walk in the holy ordinances of God blameless; and when the King shall come in his glory, we shall be ready to enter in to the joys of our Lord.

ORVILLE J. STEWART.

IRRITABILITY IN ILLNESS.

Those who are blessed with health never know till they are in turn called upon to suffer, what heroic strength of spirit lies hidden under the mask of silent, uncomplaining suffering; how strong the temptations are to be unreasonable, pettish, or repining; how difficult it is to be grateful, and still more to be amiable, when the irritation of every nerve renders the most skillful attendance irksome, and the dearest presence a burden; when the irritated frame loathes the sunshine of a smile and dreads the tear and the cloud, where all is pain, and weariness, and bitterness! Let the healthy ever lay these things to heart, and while they scrupulously perform their duty—while they reverence the fortitude and patience of the gentle and resigned, let them have pity upon many a poor and querulous sufferer; upon their side let the sick not forget that the reverence and love thus excited are as the elixir of life to their often wearied and taxed attendants; quickening them to exertion by the sweetest of influences, instead of exhausting them with the struggle to perform an ungrateful duty.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

Name for the Try Company.—ARTIE DAVIS.

FROM ARTIE.

BRO. GRANT:—I wish to join the Try Company, for I think it will be a help to me in trying to do right. I wish also to add that little item which Bro. Sweet proposes,—*to devote the remainder of my life to the service of God*. I am trying to lay up for myself treasures in heaven, where moth doth not corrupt, nor thieves break through and steal. I ask your prayers for me, that I may ever prove faithful. Your youthful Bro. in Christ,

Rocky Brook, R. I. ARTIE DAVIS.

Press on, Artie. We are real glad to learn that you wish to join the Try Company, because we think it will help you to overcome the world. May the Lord bless you.—ED.

GENTLENESS AND ITS REWARD.

Two boys applied for a place in a gentleman's warehouse. One was older than the other, and had some experience in the business. He was a gentleman's son, and well-dressed. The other boy was the only son of a poor widow. His clothes were well mended, but perfectly clean, and his face had a quiet, honest expression, which impressed a stranger favorably. Though the elder lad came recommended from a gentleman he highly esteemed, the merchant decided in favor of the widow's son, quite to the surprise of every one.

The two boys came together at the hour appointed, and the merchant was on his own doorstep at the same time. Just then a poor little shivering child crossed the street, and, as she stepped on the sidewalk, her foot slipped on the icy stones, and she fell in the half-melted snow. The elder boy laughed rudely at her sorry appearance, the water dripping from her thin, ragged clothes, but the child began crying bitterly, and searching for the four pennies she had lost. William, the younger boy, hastened to her side and helped to search for them. Two were found in the snow, the other two were probably in the little icy pool beside the curbstone. William bravely stripped up his sleeve and plunged his hand down into the water, groping about until one of the missing pence was found, but the other seemed hopelessly lost.

"I am afraid that can't be found, little girl," he said pleasantly.

"Then I can't get the bread," sobbed the child, "and mammy and the children will have no supper."

"There is a penny," said William, taking one from a little purse which contained but very few more, and then he made haste to wash his hand in the snow, and dry it on his coarse white handkerchief.

The gentleman had observed it all, and after some conversation with William, said he would be willing to take him for a time on trial. At the end of his month of probation, he had grown so much in favor with all parties, that the engagement was renewed for a year.

Now shall I tell you the secret of his success? It was politeness. The merchant knew that the boy who would be truly polite to a poor ragged child would never be impolite to customers. Remember tat a boy who is uniformly polite in his behavior, has ten chances of success in the world where a rude boy has one.—*Christian World.*

THE LITTLE STRINGS.

Did you ever see a gutta percha face? And did you ever amuse yourself with pinching it one way, and pulling it another, and seeing what different expressions it will put on?

Now, your little faces are softer than gutta percha, and they are full of the little strings called muscles; and the little muscles pull them one way and another, just according to your feelings. Sometimes you feel grieved or sad, and the little muscles pull your face into a very doleful expression, and we know, by looking at you, how you feel. Sometimes you feel pleased or merry, and the little muscles pull your face into smiles and dimples. But often there are wicked passions at work at the strings. Anger pulls, and oh, what a disagreeable look the face gets on in a minute! Pride pulls the strings, or vanity, or envy, or discontent, or deceit, and each brings its own expression over the face. The worst of it is, that when these passions pull very often, the face does not return to what it was before; but the muscles harden and retain that ugly expression. A face that was very lovely when it was that of a child, has had the passion of anger pulling at it so often, that it always wears a sullen, cross, dissatisfied look. Or, if a man has learned to lie and steal, he cannot make his face that of a truthful, honest man.

Now, dear children, do you want to have pleasant faces that everybody will love to look at? Then do not let the ugly passions get hold of the strings. Put them into the hands of love and charity, and good will and truth, and honesty; and then you will have beautiful faces.

A NOBLE BOY.

The following incident, in the fatal collision of the *Niagara* with the *Postboy* on the Mississippi, was related to me by an eye witness:

The two steamers struck, and the *Niagara* immediately careened, and began to sink. The wildest consternation was at once universal. Ladies rushed to and fro with piercing screams, but no means seemed at hand, and each sought his individual rescue.

At this fearful moment a negro boy—one of the crew—was seen quietly lashing a long and stout rope around his body, at the other end tying a stick of wood in its centre.

Instantly, with this apparatus, he threw himself into the river. Turning upon his back, the stick drifted to the rope's end; and, calling upon two ladies who stood on the edge of the boat—one with a child in her arms—he urged them to spring and catch either end of the stick. Horror-stricken, they hesitated. The negro lay calmly on the waves, and in tones of confidence told them it was their only hope, insisting that he would carry them safely to the shore. For another instant they hesitated; but, gathering courage from his self possession, and realizing that it was their last moment, they took the leap, and both succeeded in grasping the stick.

Turning quickly to prevent their seizing him, the heroic fellow struck out with strong muscles for the land. The rapid current was well-nigh resistless; but he wrestled manfully with his burden. The energy of despair kept them to their hold, and at length their feet touched bottom. Both ladies, with the little one, were saved. Many witnessed this feat. It not only exhibited a cool, unparalleled bravery, but was wholly disinterested, as both ladies were strangers. It should be added that the boy left his own trunk, with his best clothing, and three hundred dollars in money, to sink with the wreck.—*Rev. J. W. Alvord.*

LITTLE FOLKS, DO YOU TEASE?

Tease your parents and friends? "May I do this?" or, "may I do that?" or, calling "Mother! mother! mother!" till even her ears are weary of your voices.

Some troublesome girls and boys always interrupt older persons when they are talking. They ask questions or make remarks, so that their elders cannot hear what is said. This is very rude and annoying.

Other troublesome ones are always complaining: "It is so hot, I'm almost melted," or else, "Oh, dear! how my feet ache with the cold!" or "I've cut my finger; and how it aches!" and a thousand other complaints. Think a minute, little grumblers. If you live to grow up, you will have, probably, very serious pain to bear. You will very likely be obliged to endure more burning heat and sharper colds. If you complain now, what will become of you then? You need not say that you will be older then, and better able to bear these things. You will not be better able, unless you accustom yourselves to patience now.

Troublesome boys and girls may be amiable, generous and obedient, and yet have very few friends, because their disagreeable ways will make them appear unlovely.

A little leaven of folly and discontent is sure to leaven the whole lump.

A WORD FOR LITTLE GIRLS.

Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles, as she passes along; who has a kind word of sympathy for every girl and boy she meets in trouble, and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness.

Would it not please you to pick up a string of pearls, drops of gold, diamonds, or precious stones, as you pass along the street? But these are the precious stones which can never be lost. Take the hand of the friendless. Smile on the sad and dejected. Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy. If you do this, you will be sure to be beloved.—*Missouri Republican.*

TWO AND ONE.

Two ears and only *one mouth* have you,
The reason, I think, is clear;
It teaches, my child, that it will not do
To *talk* about all that you *hear*.

Two eyes and only *one mouth* have you;
The reason of this must be,
That you should learn that it will not do
To *talk* about all you *see*.

Two hands and only *one mouth* have you,
And it is worth while repeating;
The *two* are for work you will have to do,
The *one* is enough for eating.

THANK YOU.

"Mother," said a little girl, "I gave a poor beggar child a drink of water and a slice of bread, and she said, 'Thank you,' to me so beautifully, and it made me so glad I shall never forget it."

Now children can do a great many things worth a "thank you." Kind offices are everywhere and at all times needed; for there are always sick ones to make happy by kindness; and it goes further towards making home happy than almost anything else. Kind offices also are within everybody's reach, like air and sunshine; and if anybody feels fretful, or discontented, or unthankful, and wants a medicine to cure it, I would say, do a "thank you's" worth of kind offices every hour you live, and you will be cured. It is a wonderful sweetener of life. Try it.

RIGHT PLACE FOR "WONT."

"I wont!" cried little Mary Lee, "I wont"

"'Wont' is not a proper word for my little girl to use," said her mother, looking out of the window where the children were playing on the grass.

"George was trying to coax me up the ladder, when father told me not to go. Was not that a proper time to say 'wont,' mother?" asked Mary. "I said I didn't want to, and he wouldn't mind that."

Mary was right. It was the proper time for "wont."

☞ Would you be ready for the coming of Jesus? Then believe what the Bible tells you, and do what the Bible bids you.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE RESURRECTION.

BY D. T. TAYLOR.

I.

Lo! a pale and countless throng,
O'er whom ages sweep along,
Silent lie in death's embrace,
Pulseless heart and meekened face;
Silent with dust of rolling years,
Know they neither hopes nor fears;
Thunder's growl or ocean's roar,
Ne'er disturb their slumber more.

II.

One by one earth's myriads glide
On to wither by their side,
Till men's feet where'er they tread,
Press the dust of loved ones dead;
O'er them mailed warriors tramp,
'Round them earthquakes rock and stamp,
Sleeping in their damp beds still,
Heed they not Time's good or ill.

III.

But a voice shall soon be heard,
Death's dark Potter's Fields be stirred,
And a golden trump will ring,
Cower and tremble "terror's King"!
Light and life shall flash and leap
Into all thy caverns deep;
Then thy pointless darts shall fall,
Then the sullen tomb will quail.

IV.

Christ shall come in car of state,
Cherub legions 'round him wait,
Flaming thunders round him roll,
Earth will quake from pole to pole;
Trampling death beneath his feet,
Calling loud in accents sweet,
Wake, ye dead! arise! come home!
Hark! they cry, We come, we come!

V.

Then from grass-grown grave-yards old,
Coral caves and mountains bold,
Desert sands and flowery plain,
Dust will leap and live again;
Then from earth, and sea, and air,
Forms shall spring resplendent, fair;
Then from flame, and stone, and sod,
Saints will rise to meet their God.

VI.

Far beyond death's vale shall stand
All that risen ransomed band,—
Martyr, christian, priest and seer,
All who loved Messiah here;
Gathered home from every clime,
Every age throughout all time,
Meet on Eden's blissful shore,
Meet in glory evermore.

For the World's Crisis.

OUR LOSS IN ADAM OUR GAIN IN CHRIST.

BY H. F. CARPENTER.

(*Concluded.*)

The allegory we have given also illustrates *the necessity* of Christ's sufferings and death. How could my elder brother, in the allegory, have obtained my release from Mr. Legality, unless he had been willing to suffer a violent death? Even so there was no way to obtain our redemption, save by the death of our Redeemer. Therefore, Christ offered himself, and gave "his life a ransom for many" (lives).

Our allegory further illustrates *how* the Son of man has power to forgive sins. If A holds a note of $1000 against B, and demands its payment to B's distress, C may *pity* B exceedingly, but C cannot *forgive* B his debt, until he first goes to A and purchases A's claim against B. When once C has purchased B's note from A, he has not only delivered B, from A's power, but can now, if he chooses, forgive him all the debt. So, while we were under the law, we must answer for our transgressions to the law. Christ might have pitied, but he could not have forgiven our sins. But, having met the demands of the law against us, and gotten our account into his own hands, he has not only saved us *from* the law, but can forgive us our entire account if he will. Will he do it? Yes. "Ask and ye shall receive." "Whosoever will, let him take the water of life freely." He "that cometh to me I will in no wise cast out." "Look unto me, and be ye saved, all the ends of the earth." Hence it has come to pass that we all *may*, by a *desire*, *will* and *effort* of our own, secure an eternal inheritance in the world to come. Thus our loss in Adam is repaired in Christ. If Adam by sin placed himself and us his posterity in the hands of a violated law, which demanded our death, our return to dust, so that no desire, will, or effort of our own could save us, Christ hath redeemed us from that law, so that it is now possible, by our own desire, will and effort exercised in receiving Christ, to receive the adoption of sons. "If children, then heirs; heirs of God, and joint-heirs with Christ;" "to an inheritance incorruptible and undefiled, and that fadeth not away."*

The third item of our loss in Adam has been already intimated, if not expressed. We all lost *life* in Adam. We have before spoken of Adam's violation of law, as bringing upon himself and upon us, his posterity, death. When we say death, we use the term not in a theological sense, but in a *Bible* sense. Death in *theology* means a variety of things; indeed, almost any thing that a fanciful mind may conjecture. Theology will have it that the death threatened Adam was at once a spiritual death, a temporal death, and an *eternal death*. It forgets that the same death which came into the world by Adam's sin passed upon all men (Rom. 5: 12); so that if it was an eternal death, none can ever be saved; for there is no salvation from an eternal death, when once passed upon all men. A death from which one can be *rescued* is not an eternal death. Theology sometimes forgets that, "as in Adam all die, even so in Christ shall all be made alive;" so that, if the Adamic death be a *spiritual* one, then all are to be made alive *spiritually* in Christ; and thus universal salvation must follow, although contrary to the whole tenor of the Scriptures. But where is the evidence that a threefold death was intended, in the sentence, "Thou shalt surely die?" Is there any thing in the etymology of the term "die" that suggests such a latitude of meaning? Ought not the penalties of law to be expressed in simple, unmistakable terms? Has the Maker of this first law to man ever explained its penalty in any such threefold sense? Not at all. On the contrary, when he comes to pronounce the sentence upon the criminal in the strongest terms, he simply says, "In the sweat of thy face shalt thou eat bread, till *thou return unto the ground; for out of it thou wast taken; for dust thou art, and unto dust shalt thou return.*" Here, then, is God's most full and emphatic declaration of the penalty. Who shall dare add severity to a sentence thus divinely expressed?

Such was the death which Adam brought upon himself and upon us,—a something just the opposite of his creation. In his creation, all that constituthd him *man* came from dust. "The Lord God formed MAN of the dust," and addressing him when formed, he said, "*Dust thou art.*" In death, all that constitutes *man* returns to dust,—"Unto dust shalt THOU return." Hence the dead, even God's dear saints, are spoken of always as being in the dust, and never as being in heaven, or elsewhere. David has not ascended into the heavens (Acts 3: 34), but having served "his own generation by the will of God, fell on sleep, was laid unto his fathers, and saw corruption."—Acts 13: 36.

When the prophet of God would call the holy men of old, he calls them not from heaven, but cries, "Awake and sing, ye that dwell IN DUST."—Isa. 24: 19. They shall not be called in vain, for when Michael shall stand up, that great prince, then "many of them that sleep *in the dust* shall awake."—Dan. 12: 2). In man's creation, his life, his quickening breath alone, came from God (Gen. 2: 7); and in his death, this, and only this same "spirit shall return unto God who gave it." Eccl. 12: 7. Thus it plainly appears that what takes place in man's death is just the opposite of what took place at his creation. Such a death awaits us all.

"It is appointed unto men once to die." Only those living when Jesus returns the second time, who are righteous, will escape. This death which bears us to the tomb comes not to punish us for our sins, except as hastened by special judgments from God. The babe dies before sin has defiled it. The righteous die, whose sins are all forgiven. This death came upon us through Adam. His sin brought mortality upon him, and we inherited it *from* him. Among our losses in Adam must therefore be reckoned our loss of this *temporal life*. This life shall be recovered again in Christ. "For as in Adam all die, even so in Christ shall all be made alive." Man shall live again. So David believed and testified. "Thou takest away their breath, they die and return to their dust." Thou sendest forth thy spirit, they are created."—Psa. 104: 29, 30.

"There shall be a resurrection of the dead, both of the just and of the unjust."—Acts 24: 15. For "all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; they that have done evil unto the resurrection of damnation."—John 5: 28, 29.

Reader, is it a thing "incredible with you, that God should raise the dead?" Cannot he who first formed man of dust, re-form him from the same? Has he, who had power over the clay to fashion it into man, lost that power? Doth he not know where each particle of man's scattered dust reposeth? and can he not summon it, as at the first, to take its allotted place in the constitution of the same man it once helped to form? Hath he no care nor love for the dust which he once molded into his own likeness? Why, then, did he cause many bodies of the saints to arise after Jesus' resurrection? Why, then, was a lifeless Lazarus and a widow's son remembered? Why, then, did he not suffer his Holy One to see corruption? Why, then, concerning the millions entombed in earth does he say, "I will ransom them from the power of the grave, I will redeem them from death?"—Hosea 13: 14. Let us confess "the Scriptures," and "the power of God"; for an historical event of the most distant future is already chronicled in these words,—"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works." Thus the life of all our race, lost in Adam, shall be restored in Christ; for he is "the resurrection and the life."

I have now endeavored to unfold the Scripture which introduce these pages to your attention. I assured you at the outset that it would set before us the atoning work of Christ, and exhibit the necessity for his sufferings and death. Has it failed to do so? Has it not also reminded us of the goodness and mercy of God, who gave his only begotten Son, rather than leave us all to perish in the Adamic sin, as in justice he might have done? It has presented Christ as "the Savior of all men" from the woful consequences of primeval transgression, and the Restorer to all of blessings lost in Adam. In doing this, has it not revealed to us our need of Christ, as something more than a repairer of our losses by original sin? If we would inherit the "world to come," must we not be holy? God allowed man to bring sin into *this* world, and behold the result! Think you he will allow man to carry sin into the "world to come," to ruin *that* as he has ruined *this?* Would you wish to carry sin there, knowing that it would introduce the same evils that it has brought in its train here? No; you would not, unless you were a fiend; neither would God suffer you if you would. Without holiness, "no man shall see the Lord."

Let me speak a word of the "world to come." There was a world before the flood, —"the earth standing out of the water and in the water." But "the world that was then being overflowed with water perished" (2 Pet. 3: 5, 6). There is "this present world" (2 Tim. 4: 10); "but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. 3: 7. "The Son of man shall send forth his angels, and they shall gather out of his kingdom (this earth) all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13: 41, 42, 43. When this takes place, then the future world will appear. As Peter saith, "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."—2 Pet. 3: 13. Thus Milton wrote, saying,—

"The earth shall burn, and from her ashes spring
New heavens and earth, wherein the just shall reign."

This is what is meant by the "world to come." It is the future condition of this earth, when purified from sin, and filled with the glory of God. Does such an idea seem too gross? Will earth thus changed be too gross a place for the saint's eternal home? How will it differ from heaven itself? The God of heaven is to dwell here. "Behold, the tabernacle of God is with men."—Rev. 21: 3. Christ is to be here. "The throne of God and of the Lamb shall be in it."—Rev. 22: 3. The city of God shall be here. "And I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2. The angels of God will be here. "Behold the Lord cometh with ten thousand of his saints."—Jude 14. The glory of God shall be here. "The Son of man shall come in the *glory* of his Father."—Matt. 14: 27. Since, therefore, earth is yet to become fit for the tabernacle of God and the Lamb, and all the holy angels, shall it not be fit for the eternal home of the saints? Yes, none but the righteous shall inherit it; and if we would enjoy the presence of the Lord God and the Lamb, then we must be *holy*.

We have before seen that holiness is no part of our loss in Adam. Hence, we need Christ as something more than a repairer of our losses. When, in the resurrection, we stand with all these repaired, we may stand then without holiness. It must be sought in Christ. He alone can forgive our sins. His blood alone "cleanseth us from all sin." Come to him, and let him become unto you "Wisdom, and righteousness, and sanctification, and redemption."

We have before seen, also, that eternal life and perfect happiness were no part of our loss in Adam; so that, although we may stand at the resurrection free from any loss through our first parent, we may stand there without any prospect of any endless life, or fullness of joy. By nature, we have none of us any eternal life abiding in us. The life we now have is of "few days," and full of trouble. "For what is our life? It is even a vapor that appeareth for a little time, and then vanisheth away."—James 4: 14. Eternal life is the gift of God. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 4: 23. Christ will bestow this gift upon none but his true "friends." "My sheep hear my voice, and I know them, and they follow me; and I give unto *them* eternal life."—John 10: 27, 28. Therefore, "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see (everlasting) life; but the wrath of God abideth on him."—John 3: 36. Doth it not, therefore, plainly appear, that while we may be at the judgment seat of Christ with the wound made upon us by Adam all healed, we may, nevertheless, if we neglect Jesus, stand there without any prospect of eternal salvation? For while Christ is the "Savior of all men" from the Adamic fall, he is "the author of eternal salvation unto *all them that obey him*," and to them alone. At the judgment, we are to meet no longer the consequences of Adamic sin, but every man must "give account of himself to God" (Rom. 14: 12); "who will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish."—Rom. 2: 6, 7, 8, 9. That day is the harvest time, for the "harvest is the end of the world." Then every man shall reap whatsoever he has sown in this life. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. 6: 8. With such a destiny to shun, and such a harvest to secure, need we longer wonder at the apostle, as he says, "I have suffered the loss of all things, and do count them but dung, that I may *win Christ*, and be *found in him*, not having mine own righteousness, which is of the law, but *that which is through the faith of Christ*, the righteousness which is of God by faith."—Phil. 3: 8, 9.

Reader, where shall we appear at that day? "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34. Shall we stand with those happy ones? "Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Shall we stand with these lost ones? Vow with me to-day, to refuse no longer "him that speaketh from heaven," who hath redeemed us from under the law, that we might receive the adoption of sons. Can we longer refuse Him who so willingly died to make our adoption as the sons of God possible? Let us welcome him to our hearts, and confess him before men as our only hope. For "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1: 12. Let us receive him, "that when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John 2: 28. Let us delay no longer, for the time hasteth, when, "as in Adam all die, even so in Christ shall all be made alive." Then, if numbered among the dead, may our resurrection be not a resurrection unto damnation, but unto everlasting life; that having known here *loss* in Adam, we may there know eternal *gain* in Christ.

* *Note.* Some one may inquire how God could permit a law of his to be set aside? We answer, he permits it just as a wise master builder suffers a staging to be taken away when the house is completed. It has served its purpose, and is no longer required. Its last office was "to bring in everlasting righteousness" (Dan. 9); and this accomplished in Christ, its mission was fulfilled, and it could be dismissed with honor as the schoolmaster that had completed his term of service.

Bro. Grant:—The following article was sent to the *Advent Review* for publication, and was rejected. Of course we have no right to complain, as the Editor of the *Review* is under no obligation to publish any thing from our pen. Will you please give this article a place in the columns of the Crisis? W. H. B.

BABYLON AND HER FALL.

Bro. White:—I have selected the above heading as a subject for a few remarks, and shall endeavor to show that the position held by S. D. Adventists concerning the second angel's message is both inconsistent and unscriptural. I would remark, first, that one very prominent characteristic of our preachers in lecturing upon this message is, to give the definition of the term Babylon, viz: mixture, or confusion, and then proceed to make the application direct to the religious sects of our land, as constituting the Babylon of the Revelation. Now I do not object to any one's giving the definition of the term, by any means. I am willing it should have all due weight in the matter. But I do object to making it the criterion by which to determine what is meant by the Babylon of the Apocalypse.

If we apply the term Babylon to whatever and wherever we find confusion, we shall have a score of Babylons; for we find confusion in the political, as well as the religious world. But we were not left to mere guess-work in this matter. We are not left to decide so important a point from a mere signification of the term. The angel has given us, I think, a very clear exposition, showing us in few words what is meant by the term Babylon. In chap. 14: 8, it is announced that "Babylon is fallen, is fallen, that great city," etc. Here we have another term given as expressive of the same thing. Babylon, or that great city, is fallen. Neither are we left to guess what is meant by that great city, for we are plainly told in ch. 17 that the "woman whom thou sawest is that great city." Now, then, the angel has told us in few words what Babylon is, without stopping to inform us from what the term originated, or to give us the signification thereof. He has told us that the great city is Babylon, and the woman is that great city. Now if we can ascertain what the woman symbolizes, then the whole mystery is made clear.

According to the views of S. D. Adventists, the woman should symbolize, in part at least, the Protestant churches of the nineteenth century. Says Bro. J. N. Andrews in his work on the three messages (p. 44), "Babylon has made all the nations drunken with her wine; it can therefore symbolize nothing less than the universal worldly church." This is virtually saying that the universal worldly church of *all nations* has fallen, because she made *all nations* drink of her wine, etc., which would be perfect nonsense. But the angel did not leave John, neither has he us, in the dark relative to this symbol, but has given us in chap. 17 a clear explanation of what power is symbolized by the woman sitting upon the scarlet-colored beast. No one that has not a theory to maintain, will attempt for a moment to argue that the woman is a symbol of Protestantism or any part thereof. We think it must appear evident to all that the woman seated upon the scarlet-colored beast, holding a golden cup in her hand, is a symbol of the Roman or Papal church. Prophetic expositors have held this view for centuries, as will appear from the following testimony of one of the early reformers:—

"Thus did the grand and holy doctrine of justification by faith gladden Savonarola's heart. In vain did the presidents of the churches oppose him. He knew that the oracles of God were far above the visible church, and that he must proclaim these oracles, with the aid of the church, without it, or even in spite of it. *Fly, cried he, fly far from Babylon;* and it was *Rome* that he thus designated, and Rome ere long replied in her usual manner. In 1497 the infamous Alexander VI. issued a brief against him, and in 1898 torture and the stake terminated this reformer's life."—*D'Aubigne's Hist.*

From the above testimony we learn that the reformers not only believed the Papal church to be the Babylon of the Apocalypse, but they raised the cry to flee from or come out of her. But, says the objector, we are willing to admit that the Catholic church is the mother, but where are the daughters? The woman had upon her forehead a name written, "Mystery, Babylon the Great, the mother of harlots," etc. Now, says the objector, where are the harlot daughters? I remark, the prophecy under consideration has direct reference to the mother herself. It is the mother that is fallen, is fallen. Should we find a prophecy relating to the daughters, it will then be time to consider it. But, says the objector, the Papal church never has fallen, morally; she always was corrupt, therefore could not fall. We will let the following testimony from the great reformer settle this point:—

"*The church had fallen*, because the great doctrine of justification by faith in the Savior had been taken away from her. It was necessary, therefore, before she could rise again, that this doctrine should be restored to her. As soon as this fundamental truth should be re-established in Christendom, all the errors and observances that had taken its place, all the multitude of saints, of works, penances, masses, indulgences, etc., would disappear." *D'Aubigne.*

This brings us to notice, secondly, the *reason* or *cause* of Babylon's fall. We now invite the attention of the reader while we contrast man's exposition on this point with that of the angel. Babylon holds in her hand a golden cup full of abominations, and filthiness of her fornication, which are errors and false doctrines, as all will admit—such as penances, masses, indulgences, etc. In consequence of propagating these errors and false doctrines, she fell from the favor of God. Now mark, while we contrast the two expositions in the following manner:—

The Angel's Exposition. Rev. 14: 8; 3.	S. D. Adventist Exposition.
Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication.	Babylon is fallen, is fallen, because she rejected the first angel's message.

How is this? How does it happen that there is such a wide difference in the above expositions? Would there not be a vast difference, for instance, between a liquor vender dealing out and causing his customers to become intoxicated from the effects of the cup, on the one hand, and his rejecting some important message on the other? We leave the reader to decide as to the harmony that exists between man's exposition and that given by the angel. For our own part we think something must be out of joint. But, continues the objector, we must be right in our application of the second angel's message, for it is a fact that the churches rejected the first message and are in a fallen state, and God's people have come out of them. I remark, this may be all strictly true, and yet have nothing to do with the second angel's message. But it is argued, forasmuch as the first message belongs down here, and had its fulfillment in the proclamation of the Advent doctrine; and as the second angel follows the first, of course we must be right in our exposition.

As it regards the first message, it was not our purpose to speak at the present time. We would just say, however, that if the everlasting gospel of Rev. 19: 6 is synonymous with the gospel of the kingdom, Matt. 24: 14, as is claimed, then the first angel's message dates back more than eighteen hundred years, as the following texts abundantly prove: Matt. 4: 23; 9: 35; Mark 1: 14.

We object to the view that the gospel of the kingdom, as brought to view in Matt. 24, is a particular message in the gospel, to be given at a particular time, as is claimed. We understand that the gospel of the kingdom is nothing more nor less than the gospel in the general acceptation of the term. This is proved from Mark's testimony on this point. Matthew says this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, etc. Mark says, "And the gospel must first be published among all nations." He speaks of it in the general acceptation of the term, "the gospel."

Thus we find that the gospel, as the gospel of the kingdom (as the kingdom is embraced in, and is a part of the gospel), has been preached over eighteen hundred years. Hence if it be true that the everlasting gospel, as brought to view in the first angel's message, is synonymous with the gospel of the kingdom; then we must look further back than the proclamation of the Advent doctrine for the voice of this angel. Perhaps we shall speak more at length on this message hereafter. W. H. Ball.

Washington, N. H.

"*Voice of the West*" and "*Hope of Israel*" please copy.

For the World's Crisis.

WHICH? JESUS, OR THE OLD MAN?

In these times of declension, when so many follow Christ at a distance, it does one good to sit down and examine the "first principles" of the gospel, and look the matter all over, and see if his feet are firmly on the rock.

We find there the two men—Adam and Jesus. "The old man" and "the new man." Two natures. The nature of the old, and the nature of the new. The gospel finds man with the old nature, and offers him the new, and promises grace to overcome the old, and so enable him to "sow to the Spirit, and of the Spirit reap life everlasting." But this work of sowing is not instantaneous. It requires a whole life long to finish the work. Until evil is extirpated, or the "old man" is chased out of the world, we shall have this "old man" to contend with, and must overcome. How many lose sight of this "first principle," and say, because they have human natures, they must act it out; and when they give vent to their passions in a general scold, they apologize by saying, "It's my way, and I can't help it." Help it, God bless you, you can help it. Jesus says his "grace is sufficient," and you dishonor him when you say you can't help doing what he has told you not to do.

Jesus requires us to love our enemies. The "old man" says, Hate them. Jesus says, Do them good. The "old man" says, Evil for evil. But, says one, "you would not have a man stand still and be abused, and not resent it, would you?" Jesus says, "Resist *not* evil." "Whosoever shall smite thee on thy right cheek, turn to him the other also." Well, says one, "I wont stand still and have a man strike me in the face, or spit on me, not I." I don't suppose you will, but *Jesus did*, and thus *overcame*, and commands us to do the same.

The "old man" does not bear injury, wrongs, or abuses, and so we hear men say, "I guess I know enough to resent an insult yet." Well, suppose you do feel insulted, how will you better matters? "By letting him alone." Well, but don't Jesus say do good to your enemies? "I don't care, I can't bear every thing." Yes, you can, if you want to. Jesus has commanded, and promised grace to perform, and I think it is the best way, after all, to do just as Jesus says, even if the "old man" does have to come under; and so, until I see some better way, I will try to love my enemies, and do them good. I believe they will think more of Jesus' religion that I profess, if I try hard to carry it out.

Would it not be better when any one does us an injury, to try a little harder to do them good, even if we have been doing seemingly all we could for them, and thus heap coals of fire on their heads, and try to burn them out? I believe it would, and, God helping me, *I will try*. This is only carrying out some of the "first principles" of the "gospel of peace." I believe they are the best principles in the world yet, even if so many do try to justify themselves by the deeds of the law.

O! how blessed, if these principles were more fully carried out by professors. What peace in families, in churches, in neighborhoods, it would bring. How sinners would tremble. How they would cry, "What shall I do to be saved?" How brethren in the church would come together. How they would confess their faults one to another. What blessed results would follow. I pray God to stir up his waiting ones to follow these "first principles." Much more I would like to say, but enough for this time. I am in favor of short articles. A. P. Moore.

Dansville, N. Y.

For the World's Crisis.

PERSONAL EXPERIENCE.

Under the head of "Early Experiences," I gave a sketch of my religious history up to the year 1843. About a month after my conversion, I went to North Scituate, R. I., to visit my brother. While there, I heard several lectures on the subject of the time of the Lord's coming. I was glad to believe that the end was near, and the evidence seemed clear that 1843 was the year of Jubilee. In April, we went to live in Worcester, Mass., and I attended a meeting with believers in the Second Advent a few times, when my adopted father forbade my going to such meetings any more. I then went to the Methodist meeting, and he said I should not go there any more, but gave me the privilege of attending the Baptist meeting. Very soon he gave the screws another turn, and declared that I should go with him to the Universalist meeting. This seemed to me to be going too far. I prayed over the subject, and it did not seem to me my duty to remain with him under such circumstances.

On the 18th of May, 1843, I left Worcester, and staid some time in Weare, N. H. In August, I again visited my brother in R. I. During all this season, I had but few opportunities of hearing anything favorable to the views I had embraced; and by degrees I lost my confidence, and wandered from the narrow path, with only occasional struggles to get out of the "slough of despond." I remained in a backslidden state for several years; though I do not think I was ever hardened against the truth, but was ready to listen to any one who could instruct me, or lead me in the right way. Early in the year 1850 I again found peace, and set out anew to lead a devout life. But I had lost the company of all who held to the immediate personal coming of Jesus; and, in truth, I had never but scanty opportunities of associating with this people. The only church in the place where I then lived (Bridgewater, Mass.,) which was anything like a true church, was the Congregational. I attended meetings with this people, and joined that church on the thirtieth of June. If time and space permitted, I could show the state of my mind and heart at this time, by extracts from my journal, in which I kept an account of my experience. I was striving, struggling, longing and panting after entire freedom from sin; yet, as it were, in the dark, feeling my way without guides, who could see and show me the right way.

Up to this time, I think I never heard any one advocate the doctrine of holiness. The highest attainable standard held up before me was "sinning and repenting." It was held to be impossible to live a single day without sin. The difference between the sinner and the christian was thus stated: "A christian sins often; a sinner sins always." Under such influences, I was striving to be freed from sin. It did not seem to me that sin was requisite to our present life; though some affirmed that we could not live here, but should be taken immediately to heaven, if we could be made entirely clean, holy, pure in heart. The enemy tries to keep the essential truth from us, and seems in many cases to succeed strangely.

A year or two after leaving Bridgewater, I became greatly interested in evening meetings with the Methodists in Webster. I was employed at that time by one of the leading members of the M. E. church. I attended meeting almost every evening, and enjoyed a great degree of liberty in speaking and praying. One day my employer said to me, "You are very near in the state of perfect love." This was a new doctrine to me. Mr. S. lent me a book on that subject, and held up the view that such a state was *attainable*; but he did not seem to think it re-tainable; as he said most who found the blessing lost it again. But I resolved to venture all upon God and plunged boldly into the ocean of his boundless love. This is joy. This is a foretaste of endless bliss. Reader, pray that you and I may constantly enjoy this blessing.

Sutton Mass. F. H. Chamberlain.

For the World's Crisis.

ERROR READILY RECEIVED.

It is surprising to me, sometimes, when I look upon the broad field of this world, and witness the conflict between error and truth, to see how much more readily error is received than truth. The world loves error and darkness; but those who receive it so readily are not the devotees of this world alone. A large majority of the professed followers of the Messiah are drifting in this strange current. And yet it is not *strange* in one sense; for the devil loves and courts popularity, and takes advantage of it in every way to dupe those who are firmly rooted in tradition.

The opponents of christianity love darkness, because the light of the gospel would dissolve their power; for their power lies in darkness. They are wilfully ignorant. The truth is spread before them, but they shut their eyes to it, because they love and obey their Satanic master. And it is one of Satan's most ingenious modes of combating religion to keep his votaries in ignorance of it. Hence those who are prejudiced will receive error more readily *without the evidence*, than truth (or the word of God) with all the evidence of Revelation.

When some travelers in Asia wrote home that the Chinese record made the world many thousand years older than the Mosaic history does, a shout of triumph went up from the sceptic and infidel ranks. The mere assumption was sufficient. And if any one said, "Do not be hasty in your conclusions," they turned a deaf ear to the admonition, and left with an air of confidence. After a while, some items were published from Chinese history, stating that they tell the name of their first king, which reigned in the earth, as corresponding with the word Noah; and that the time they ascribe for his reign corresponds with the age of Noah. But infidels turned wilfully from these facts, and still continue their tirade upon the inspired book. And this is the way in which infidelity still keeps the field; by casting aside all evidence of revealed truth, and clinging in desperate agony to wrong. Thus it is that assumption bears a heavier weight with unbelievers than all the massive evidence from God's word on the other side.

But, while evil doers receive error more readily than truth, it is surprising that professed followers of light should tread the same path. But such, nevertheless, is the case. Approach an immortal-soulist with the word of God, and he flies to tradition for his defense, and appeals to the *popularity* of the doctrine in vindication of its truthfulness. The smallest microscopic evidence in its defense, from tradition, is received more readily than God's plain, emphatic word, that "the soul that sinneth, *it* shall die." The philosophical evidences from nature to prove the immortality of man in virtue of his original nature, is clung to more tenaciously than the inspired declaration that "God *only* hath immortality." Indeed, they shut their eyes to such and similar declarations of truth, and cling desperately to the fables of tradition. Oh, what a pity that young men with promising intellects should thus stand opposed to the truth, and a dishonor to God; for who can honor God by believing that they possess immortal life in virtue of their nature, thus leaving God out of the question? Christ is our life; when he shall appear we shall receive a crown of glory that fadeth not away. We honor Christ only by relying upon him for eternal life.

We often see the truth of that old saying, "None are so blind as those who wont see." This is the case of the devotees of Socrates and Plato. The more intense the darkness, the more devoted are they to the superstitions of heathen times, and the Satanic fables of immortal-soulism.

Do we wonder why men adhere to error so strongly, when they will not accept the whole word of God? I do not wonder that men who only take a *part* of the Bible, and finish their creed from tradition, should fall into all sorts of absurdities. I do not wonder they fall into Spiritualism, and all the minor evils. And in the broad field of error, with the Bible shield cast aside, I do not wonder that we have "*universal restorationists.*"

Then, what do these facts teach us? We learn that the Bible, as a harmonizing whole, is our only safe refuge in these days of error and peril. Its glorious truths are the only things that will shield us from the fiery darts of the enemy. Tradition has always been one of Satan's most powerful elements of war; and he has used it successfully. Popularity is another of his fiery darts. Immortal-soul theology contains nothing offending to the world; hence it is very popular. The most fashionable worldling you can find believes it. The most inveterate slave to the devil believes it, while he denounces the Bible. And why? Because it is popular. The unadulterated truths of the Bible—the plain declarations of God are not popular. They never have been, and never will be; because they condemn the world and reveal the doom of the ungodly. He who honestly clings to truth will not be on the *popular* side. But, thank God, he will be on the *right* side.

Then, dear brethren, let us be on the right side, and established in the faith. We can easily find the right side. If our doctrine contradicts God's word in any particular, we may be sure we are wrong. Let us have more Bible doctrine, and less tradition. Let us have more vital religion, and less superstition; then we shall have our armor on to resist error. Let us all pray that we enter not into temptation. Wm. H. Spencer.

Rochester, N. Y.

For the World's Crisis.

OUR COUNTRY SUNDAY SCHOOLS.

Shall they be suspended through the winter?

The time is at hand when many, if not most of our country Sunday Schools, will think of suspending during the cold season. Before deciding to do so, we trust that those parents, superintendents, and teachers who are interested, will consider a few reasons why they should not be discontinued.

1. *It is not necessary.* If children, even in the coldest winter weather, will go cheerfully, six days in the week to a district school, they will go just as cheerfully one day in the week to Sunday School. "But the going is often bad." Well, suppose it is. They can often get a ride. If the bad going is not allowed to keep them from spelling-schools and pleasure-parties, why should it from the Sabbath school? They will go, in spite of the cold and mud, if the teachers will.

2. *It is inconvenient.* Suspend your Sunday School at the opening of every winter, and, in the spring, you will have the whole work of re-organizing to do over again:—the canvass for scholars—selection of teachers—formation of classes—re-arrangement of the library, re-subscription for the Sunday School paper—and all the other labor of getting the rusty machinery re-started. It will be much easier, save much time and labor, and be much better for the interest and prosperity of the school, to continue through the whole year, than to suspend for the winter, and then endeavor to resuscitate. The attendance will be larger, the interest greater, and far more work will be done for the Master and good to the children.

3. *It is unwise.* Winter is the best part of the year for study. The long evenings around the fireside afford an opportunity not enjoyed in the summer for Bible study and preparation of the Sunday lesson. It is the most favorable season of the year for imparting and acquiring Scripture knowledge and making religious impressions. Can we, without the disapproval of the Great Teacher, let it pass unimproved?

4. *It is wrong.* We have no time to waste. The season to work here for Jesus and for the conversion of the young is short. There is much to be done. What we do must be done quickly. Satan and his agents are at work, and more actively in the winter than in the summer, with numberless temptations to the young,—sleighrides, pleasure parties, balls, exhibitions, concerts, and other worldly and dissipating amusements, and with novels and novel-papers for the leisure evenings, and in too many instances with poisonous reading, by stealth, corrupting and demoralizing the minds of the sons and daughters. And shall we, for a little cold or mud, in the best season of the year for christian labor, while the servants of evil are so busily at work, stand still in idleness and inaction, close the Sunday School, drive out the children and youth from its christianizing influence, lock up the religious reading in the library, suspend the Sunday School paper, and give up the whole field to the devil and his agents? *Can we do so and be blameless?*

W. B. H.

RARE BOOKS FOR SALE.

Having replenished my library, and being again obliged to part with it, I offer below the *whole* of it, making no reservations, and never intending to replace any of them again. There is only *one* copy of a kind, and many of them are exceedingly scarce. They were all bought for my own use, and have been marked and annotated accordingly.

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☞ If any brother wishes *single copies* of the above, in case I do not sell the whole, they can give their names immediately.

Address E. P. WOODWARD,
Crisis Box, Boston, Mass.

THE BIDDEFORD CHAPEL.

We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 24, 1866.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

SATAN'S SNARES.

As all divisions, hatred, variance, unkindness in word or feeling among the disciples of Jesus are wrong, unchristian, and calculated to lead people to destruction; of course Satan will spare no effort to produce these wicked feelings. When we look over the world at the present time, we see the fruits of his works on every hand. During the past few years his success has been truly alarming. One of his most successful ways of destroying the church of Christ is when he succeeds in getting good men to oppose an evil with a wrong spirit, or harsh words. It often happens that a professed follower of Jesus gets out of the way; and that a good brother, who sees the fault, instead of following the Bible instruction to "*restore* such an one in the spirit of *meekness*," (Gal. 6: 1,) says hard things about this erring one, and shuns him, refusing to have anything to do with him, because he will not fellowship a man who does such things. By this course the erring is discouraged from making an effort to reform, because he has no one to encourage him, or give him a friendly hand to keep him out of his troubles. Whereas, if his brother had only treated him with a kind, meek spirit, as the word of the Lord requires, he might have escaped from the hands of the devil. But the cold, unkind spirit with which he was met by his christian brother, only served to lead him further away from the Lord. This was just what Satan designed; and is one of his most successful ways of breaking up churches, and making backsliders.

One good man, opposing evil with an unkind spirit, will do more than many sinners towards wounding and destroying the cause of Christ. And yet the one who is doing it may be perfectly conscientious, and would not knowingly injure any man. In this we see one of Satan's most successful snares. All should remember that we are required to "overcome evil with *good*," which is the *only* way to be successful.

CHANGING TIMES AND LAWS.

After "the WHOLE WORLD" was given to the Pope of Rome, as "his diocese, in 607, then he would "think to change times and laws" (Dan. 7: 25.) This has been repeatedly done since that time. It was by the authority of the Pope that "old style" was changed to "new style" and eleven days thrown away. This power has changed dates whenever it pleased. The last instance took place this year, when the present Pope changed the date of the death of St. Peter from A. D. 66 to A. D. 67, so that he could have the great centennial feast at Rome next year (1867), instead of this year, as he first arranged some two years since. It is supposed he saw reasons why the events of this year would not favor such a gathering, and consequently occasion "to change" the time. He has now appointed the 28th of next June as the time to celebrate the greatest feast ever held at Rome; claiming it will be just 1800 years since the death of St. Peter; whereas, the best authority puts his death in A. D. 66, which was adopted by the church of Rome, till Pope Pius IX. saw fit to change the time.

That this "little horn" power has changed "*laws*," all know who have ever read its history. This Roman woman has repeatedly made laws directly the opposite of the laws of the Lord. Indeed, almost its whole code of moral laws consists in a change of the laws of God. It is a law with this woman, that the priests can pardon sins; that the Virgin Mary is our intercessor, that souls can be prayed out of purgatory for money, etc., etc. We think this power "to change times and laws," was received by the decree of Phocas in A. D. 607, and will end in 1867.

"DAWN OF A NEW ERA."

We have come to a period in the history of this world when political men, who pay little or no attention to the prophetic Scriptures, are satisfied that some great event is just at hand. They speak of it as "the dawn of a new era." The impression is deep seated in the hearts of many worldly men, that the present state of things cannot continue long. They do not like to believe that Jesus is coming, because they are not ready for his appearance. They prefer to believe that a golden age is about to dawn by means of *human* agency; but they can see no approach towards such a fabled time of peace and purity as has been preached to them for the last half century. On this account, they are perplexed to determine *what* the great event is that is about to open. If they would only turn to the prophecies the whole matter would be plain. Then they might see that we are almost to an event greater than any that has ever transpired since the creation of the world,—the setting up of the everlasting kingdom of God and his Son Jesus. Praise the Lord for the "blessed hope."

The special correspondent of the Boston *Journal* wrote from London, Sept. 5th, and said:—

"Listen to the lamentations of the cardinals and priests of Rome, as found in their organ, the *Monde*: 'We cannot see,' says the editor, 'what is to prevent the Italian revolution from ascending the capital. France abandons Rome, Austria makes advances to Victor Emmanuel, all the Catholic powers become more and more entangled in revolutionary embarrassments under the pretext of escaping from the embarrassments of the Roman question. Christian powers seem more disposed to ally themselves with the revolution than to rise in defense of the Holy Father of the Catholic church. It is quite natural that the Cialdinis, Ricasolis and Garibaldis should prepare their moral means for taking possession of it. The only power the revolutionists have to fear is God. But what is God to the eyes of certain persons in high places? A child's scarecrow. All of this is terrible, but it is true.'

This wail is extorted because Louis Napoleon is about to withdraw the French troops now in Rome. When that is accomplished then comes the dawn of a new era. His Holiness will no longer have the power to prohibit freedom of speech or action. Civil and religious liberty begins when the last French soldier leaves the Papal dominions. Significant are the signs of the times. In 1859 the priests stole a child of the Mortar family at Bologna, baptized it into the Roman faith, which occurrence made a great sensation not only in the religious world, at that time, but I believe it was made the subject of diplomatic correspondence on the part of England.

A play with that event for a text was produced at the time in the theatres, but was suppressed by the Austrian authorities; but now the Austrians are gone, and no sooner have they departed than the play is reproduced and acted nightly to the delight of the enfranchised Italians, who vociferously applaud the finale—a grand scene where the Pope leaves his chair and is succeeded by Victor Emanuel.

Venetia is enfranchised. For forty years she has been under the Austrian lash, and now Louis Napoleon decided that as Austria has ceded Venetia to France, that the people of that ancient Republic shall each man for himself decide what shall be the future political status. That they will vote to become a portion of Italy no one doubts. Neither is it doubtful as to what will be the future of Rome. Politically, she is to be stripped of all power. The time evidently is at hand when Protestant colporteurs, Bible sellers and tract distributors will have the same freedom in Rome that Rome has had the world over in all ages.

So Liberty moves in its glorious march. How inspiring to contemplate the advance! Thanks and honor to those heroes who stemmed the tide of despotism at Gettysburg, and rescued Freedom in that trying hour."

FASHION.

It is heart-sickening to witness the *fashionable immodesty* of dress worn at the present day by the women in this country. Where, O where are the independent women, who have courage to follow Christ in "modest apparel," and trample under their feet the immodest fashions imposed upon the people by Satan's pimps of Paris? In the name of all that is pure and holy we would entreat the professed disciples of Jesus, especially those who are looking for his speedy coming, to take a bold stand against the unchristian fashions of the day. Christianity appears the best in modest, plain, simple attire, unadorned by the gewgaws of silly fashions.

The following from the New York *Post* is worthy of consideration:—

"Some few years ago a French dancer appeared in New York, whose style was then considered so immoral that very few church-going people would appear in her presence. Last Sunday I attended a fashionable church, and there saw that three-fourths of the ladies, in entering their pews, made an exposure which might even shame the French dancer. It is not only in going up door steps, getting into and out of street cars, omnibuses, carriages, ascending stairs, etc., that the morals of the present day are being impaired. Can ladies expose themselves in their present style of dress without impairing their delicacy?"

MODERN METHODISM.

The following is from an English paper:—

"As an organized ecclesiasticism, Methodism was never so strong as it is to-day. Never, probably, could it make a fairer show in the flesh than in the members of the conference now sitting at Leeds. Never had it so many and never such fine chapels. And yet, as a peculiar development of religious life, its force is almost spent. Its present prosperity is the prosperity of a well-organized and well-managed religious corporation, little different from others about it—not, as in its early days, the irresistible growth of a contagious and peculiar fervor. Its own friends are beginning to investigate its decline. . . . The old responses of 'amen' and 'glory' are frowned upon in the Methodist first circles. Such ways were all very well in the plain, old-fashioned preaching places, but who could feel free to call out 'Hallelujah' in a church of finest modern gothic? Prayer-meetings are no longer attended as they used to be, the class meetings do not muster as formerly, and many men who cannot well be set aside, decline to join as church members.' In fact, it is John the Baptist, with his rough dress of camel's hair and his leathern girdle laid aside, and sedulously attired in the ordinary costume of the period. True, the costume of the period is quite unobjectionable, yet somehow it does not suit John the Baptist; and so Methodism, touched with ecclesiastical gentility, strikes us as altogether a lower order of thing than the old rough, vehement Methodism which sought out and saved the perishing masses in the last century."

Compare the foregoing with "something to think about." It seems strange that any one should be so blinded by Satan's wiles as to believe that the world is growing better; or that the church, as a body, is approaching a higher standard in divine life. The "form of godliness" remains, but the "power" is rapidly departing. It is high time for the faithful to sound the alarm.

"A NEW PEACE MOVEMENT."

In the *Banner of Light*, for Oct. 6th, 1866, we find an article with the above heading, and the following remarks on the subject:—

"A new league, designed to embrace the friends of peace in Europe, and to further efforts for breaking down the system of standing armies, has been formed at Antwerp, and is holding its meetings alternately at Antwerp and Paris. One of the principal leaders in the movement is M. Edmond Pontonie, who has recently gained some notoriety by his writings upon political economy, for the French journals. Branches of the league are to be formed in all the principal towns in Europe, and the originators of the movement will spare no pains to make a successful crusade against wars and battles. This is a grand idea, and we hope the best minds in the world will do all that may lie in their power to bring the league into successful working order. We have had quite enough of human slaughter upon the battle-field. That innocent, unoffending people should be massacred by the wholesale, on account of the heated blood of a few demagogues, whether of the priest-craft or kingcraft school, and that, too, by law, is one of the most gigantic wrongs in the world's history. We have had quite enough of it. Let every decent man, in every nation, join such a league, and human butchers would soon be compelled to retire into *hades*, where they legitimately belong.

A congress of the members of the league will be holden some time during the present year at Brussels, and the chief question for discussion will be the formation of an International Tribunal, consisting of representatives from the leading European States and from the United States, doubtless, who will be empowered to bring about the pacific settlement of the different questions that arise from time to time among the European powers, and are now brought to the arbitrament of arms for settlement."

The American "Universal Peace Society" is to meet in Philadelphia, on the 10th of Oct., and hold several sessions. We are expecting to see much effort made to keep the peace of earth; but we think it will be much like an attempt to dam up the waters of the Niagara.

A PREVAILING MALADY.—Be sure and read the article in the health column, headed "A Prevailing Malady." It is taken from the "*Herald of Health*," a most excellent monthly published by Miller, Wood & Co., 15 Laight Street, New York. Price $2.00 per year. It is worth twice that.

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The second edition of the new Hymn and Tune Book—the Jubilee Harp—is having a rapid sale, we being just barely able to obtain them from the binders fast enough to fill the many orders received. It is without doubt the best work of the kind ever issued by those waiting our Lord's speedy return. It is printed on good paper, and substantially bound. Let the brethren and sisters supply themselves at once.

Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

NO USE.

It is useless to live if we have not Christ, and miss of immortality. Better, far better, that we had never been born. It is a sad, sickening, dismal thought, that any one will be lost at last. And it should awaken solemn reflections, and stir our sluggish souls to mighty efforts, when we consider that it is possible we ourselves may fail of entering the better land. We are all undone without Christ. O, we must cling to him. Daily we must come in contact with his Spirit. If we secure not the eternal home at the loss of all temporal things, we shall lose all things,—yea, lose ourselves. "Lose himself," is the predicted doom of the sinner who shall be shut away from the blessed city.—Luke 9: 25.

We think there is a more solemn import, a deeper meaning in these words than the theologians have yet discovered. As long as consciousness exists, the impenitent one cannot "lose himself." He must, if conscious, recognize both his place and identity. The passage is full of utter death. For if God "cast away," or fling out from love, and life, and heaven the lost one, and that lost one lose himself in the outer darkness and lake of fire, he would then cease to be. What, then, will it be to us, though Eden bloom again, and its flowers fade not, and the cup of bliss in the city of gold is full, and there is music such as never greeted the ears of mortals, and eternity is stamped upon all, and the glad and shining band for whom these things and countless other untold joys are in reserve, shall sing and live forever, if *we*, if *I* am not there, but lost, lost away from the triumphant host? Lost through the ages? The dying words of the assassinator of Lincoln would be a fitting and fearful comment upon the human life of each doomed and lost one,—"Useless, useless!"

D. T. T.

GEMS FROM RUTHERFORD.—No. 1.

TRIALS.

The Almighty hath doubled his stripes upon me. My life is bitter unto me, and I fear that the Lord be my contrary party. It is hard to keep sight of God in a storm, especially when he hideth himself for the trial of his children. If he would be pleased to remove his hand, I have a purpose to seek him more than I have done.

After God's highest and fullest tide, when the sea of trouble has gone over his children, then cometh the gracious, long-hoped-for ebbing and drying up of the waters. Dear sister, do not faint.

Be patient. Christ went to heaven with many a wrong. His visage and countenance were all marred more than the sons of men. Ye may not be above your Master. Many a black stroke received innocent Jesus, and he made no reparation, but referred them all to the great court-day, when all things shall be righted.

Be content to wade through the waters betwixt you and glory with Him, holding his right hand fast; for he knoweth all the fords. Howbeit ye may be ducked, yet ye cannot drown, being in Christ's company; and ye may all the way to glory see the way bedewed with his blood who is the Forerunner.

We expect a trial. God's wheat in this land must go through Satan's sieve, but their faith shall not waver.

Oh, thrice fools are we, who, like new-born princes weeping in the cradle, know not that there is a kingdom before them. Then let our Lord's sweet hand hammer us, and strike off the knots of pride, self-love, world-worship, and infidelity, that he may make us stones and pillars in his Father's house.

If ye were Christ's bastard, he would not nurture you so; if ye were for the slaughter, ye would be fattened; but be content, ye are his wheat growing in our Lord's field. And if wheat, ye must go under our Lord's threshing instrument in his barn floor, and go thro' his sieve, and through his mill to be bruised, as the Prince of our salvation, Jesus, was, that ye may be found good bread in our Lord's house.

Know, therefore, that the place whither our Lord cometh to woo a bride, it is even in the furnace. And, therefore, be content to live in it.

The church hath been since the world began, ever hanging by a small thread, and all the hands of hell and of the wicked have been drawing at the thread; but, God be thanked, they only break their arms by pulling, but the thread is not broken, for the sweet fingers of Christ our Lord have spun and twisted it. Lord, hold the thread whole.

Look for crosses; and while it is fair weather mend the sails of your ship. Your Lord will not give you painted crosses.

I desire not to go on the lee-side, or sunny-side of religion, to put truth betwixt me and a storm. My Savior did not so for me, who in his suffering took the windy side of the hill.

If ye were not strangers here, the dogs of the world would not bark at you. Gold may be gold, and have the king's stamp upon it, when it is trampled upon by men.

I look not to reach my home without wounds and blood. Welcome, welcome, cross of Christ, if Christ be with it!

It is a mercy in this stormy sea to get a second wind; for none of the saints get a first, but they must take the winds as the Lord of the seas causeth them to blow. Better go swimming and wet through our waters, than drown by the way.

I verily think that the cross of Christ would blush and be ashamed of those thin-skinned worldlings, who are so married to their credit that they are ashamed of the sufferings of Christ. O, the honor to be scourged and stoned with Christ, and to go through a furious faced death to life eternal!

O, what owe I to the file, to the hammer, and to the furnace of my Lord Jesus. And how soon would faith freeze without a cross. Why should I start at the plough of my Lord, that maketh deep furrows on my soul!

Many would follow Christ, but with a reservation that, by open proclamation, Christ would cry down crosses, and cry up fair weather and a summer sky and sun, till we were all fairly landed at heaven.

It is folly to think to steal to heaven with a whole skin.

D. T.-T.

REMARKABLE PREDICTION.

"That this time (the Advent) is not far off, we have abundant proofs in the signs that thicken around us. The period that remains is but as an hour, and surely we may watch with the Lord that one hour. All the malignity of Satan that raged against our Master on the fearful night of Gethsemane will now be stirred up for a *last effort against his church;* and the trial will be severe, the conflict terrible, even as the issue will certainly be gloriously triumphant. Whatever glimpses we may have caught of the world of spirits in the course of this inquiry, must be turned to good account; for *we shall soon need to exercise judgment in the discerning of spirits.* The Sixth Vial, under which there can be no doubt that *we now live,* is marked by the going forth of the three unclean devils, of whose miracle-working power we are forewarned; and He who has deigned to show us things to come, has not set forth cunningly devised fables to amuse our fancy, but revealed solemn truths to guide our steps aright, *when our path becomes perplexed beyond that we have known hitherto, or that the experience of the church has recorded.'*—*Charlotte Elizabeth's Principalities and Powers,* p. 297.

"The miracles and signs, that distinguish these unclean spirits (Rev. 16: 13–15), the spirits, never let it be forgotten of devils, are becoming more and more manifest. Miss Martineau's Letters sufficiently develop the character of *mesmerism.* I am compelled, by such and similar statements, to view it as possible that *a supernatural and therefore a diabolical power* may be engaged in producing some of its wonders, and I would not for any supposed benefit whatsoever, have any thing whatever to do with it. *We may expect to see more and more of such claims to miracles, and to witness really supernatural and diabolical powers from these unclean spirits.* That they should come first in a healing form, as a mockery of our Savior's miracles of love, was to be expected from him who can transform himself into an angel of light, that he may maintain his hateful tyranny."—*Edward Bickersteth's Signs of the Times,* p. 108.

The above sagacious calculation of Elizabeth was made in 1842; that of Bickersteth only three years later, in 1845. They are strikingly akin to the spirit of prophecy. No man or woman, aside from the prophetic word, could so unerringly foretell the heralds and advent itself of modern Spiritualism. True to the very letter of the wonderful prediction, this great pneumatic and diabolical manifestation first began in China, in 1844, and appeared in this country in 1847, reaching England by the following year. Truly the prophecies are a "light in a dark place." O that the church of God would take heed to them, and to the above warnings of his faithful servant and handmaid, who being dead yet speak!

D. T. T.

For the World's Crisis.

DORCAS MISSION.

The question, "What do you need most in your mission field?" is frequently asked me, both personally and by letter; and I will state, for the instruction of all who may desire to do something for Christ in this direction, that we need one hundred pairs of good shoes, and two hundred pairs of stockings and socks, for boys and girls; seventy-five suits of clothes for boys; one hundred dresses, and all kinds of under-garments for girls; besides these, we are continually in need of caps, hats, bonnets, hoods, shawls, cloaks, quilts, comfortables, sheets, blankets, and pillow-cases; crockery and tin ware, knives and forks, and spoons; yarn, cotton, thread, silk, scissors, pins, and needles; remnants of cloth of every kind, old or new; combs and brushes, soap and towels; and, besides these, we would be glad to receive all garments for women, little delicacies for the sick, etc., etc. Finally, we want all the lovers of Jesus to pray that the Lord may grant us these much needed temporal blessings for the needy in the highways and hedges, and that we who are servants of Jesus may be preserved blameless unto the coming of our Lord Jesus Christ.

Our Sunday school is increasing in numbers, and souls are coming to Christ. Many believe that "the kingdom of God is nigh, even at the door." Last week there were one hundred and twenty-seven deaths by cholera in this city. Over four hundred more in the same time. It is making inroads in our mission field. Many have died there. Peace be with all who love Jesus. Yours, looking for Christ's appearing, F. H. BURBANK.

Phila., Oct. 18th, 1866.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1093.70
L. W. Spaulding	2.50
Sr. C. S. H.	5.00
A. E. H.	4.00
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POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$36.20
A friend	.90
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To Supply Destitute Sunday Schools with Books and "Pilgrims."

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D. Wilson	.75
W. H. H. Jones	1.34

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$777.27
A sister	1.00
O. Dean	2.00

EUROPEAN MISSION.

Previous acknowledgments	$94.85
A sister	1.00
M. A. Willoughby	2.00

FOR NARRATIVE, $1.00 each.—D. Nerstey, S. K. Gibson.

For the World's Crisis.

"SORROW'S CIRCUIT."

It is with a sorrowful heart that I pen this article. One of our number has died. But we sorrow not as others who have no hope, for we believe that Jesus died and rose again, hence as our beloved sister sleeps in Jesus, we know that through the blood of the everlasting covenant she will be brought again from the dead, even as God brought Jesus the Shepherd of the sheep from the dead.

Among those who were converted eighteen months ago, Sr. Anna Washington was one of the brightest jewels. She lived in an upper room in a dilapidated wooden building, situated in one of the narrow alleys leading from Bedford street. She was a widow, with five children dependent upon her exertions for their daily bread. She struggled day by day against poverty, but it followed closely upon her track. Soon after her conversion she had the typhoid fever. God only knows all the sufferings that she and her little ones endured through those four long, dreary weeks; yet God spared her life, and the lives of her little ones.

After her health was somewhat restored, she went out to wash clothes, iron, cook, etc., etc., as she had done prior to her sickness. Soon, her little adopted daughter, a child of six years, was taken sick. She had found this little orphan, homeless, and her big, warm, christian heart said, "Take it in, and care for it." Her poverty might have been an excuse, but faith in God was a blessed prop, and she took the little wanderer in. The little one began to sicken, and soon it fell a victim to the dropsy, but not before it had learned to love the name and sing the praises of Jesus.

The anxiety of Sr. Anna for the welfare of this little one was exceeding great. At the time it was sick, our evening school was held near by, and our sister would leave her little charge for awhile in the care of a friend, while she would attempt to master the alphabet, so that she might be able to read the precious word that she loved to hear so well. But poor Anna, who made such rapid progress at other times, made sad work while that little wanderer lay moaning under her roof. At last it fell asleep, and our sister sacrificed comforts, such as they were, to give it a decent burial.

Some time after that, she procured a room on Lombard St. While there, she would frequently give a portion of her room to the homeless. I would to God that there were many Anna Washingtons. How many there are, professing to be christians, who have families no larger than Anna's, but who have four, five, six, eight, or ten rooms, and who have ten times more of this world's goods than our sister had, who are forever pleading poverty, and who claim that they have not room enough for any others than their own. Even God's ministering servants are compelled to get boarding houses, eating houses, etc., where such a state of things ought not to exist. God has some children left yet, whose hearts have been enlarged by the grace of God, and who will not suffer pride, covetousness, or worldliness to contract them again. I do not complain for myself. The Lord raises up friends for me on every side, while the devil raises up enemies here and there.

A few months ago, Sr. Anna moved to St. Mary's street. A week ago she was attacked with diarrhea. Being very poor, living in a single room, having four children to care for, house-rent to pay (one dollar every week), she thought she must keep at her work. On Thursday last she called at Blind Susan's, and while there she was seized with cramps, and had to remain at Susan's. This dear saint of God put her into her own bed, and with others cared for her until her death.

Sr. Anna died on Sunday evening, at half-past eleven o'clock, aged about fifty years. Her death was triumphant. When dying, she shouted praises to our Redeemer, and sang of his love. She was so happy that it was with considerable difficulty that she could be kept from leaping to the floor. When her voice failed, her lips continued to move, until she breathed her last. She died as she had lived. Her life was that of the righteous for the eighteen months that she claimed to be one of Jesus' lambs. On last Thursday, her home was made cheerful by the gift of provisions we had carried her, and we little thought that this poor rich colored sister would so soon be called to sleep "the sleep of death."

Last night I passed a restless night. The death of this saint, and the scenes of sorrow that I had witnessed yesterday afternoon, would not let me sleep quietly. O, how I long for the coming of Jesus. The highways and hedges long for him to come. Weeping, tried and tempted saints eagerly look for his coming. Thank the Lord, he will "come quickly."

Sr. Washington's family are now under my care. Sr. Susan gives them a home till the Lord provides another place for them. She will keep one of the number. The little ones who are fatherless are reaching out their hands to me in all directions. My purpose, by the grace of God, to give them a home, remains unchanged. Pray for me. Yours, etc., looking for Jesus, F. H. BURBANK.

Phila., Oct. 9th, 1866.

P. S.—Two dollars were sent to me from a friend in Worcester on Sept. 30th, and they were given to Sr. Anna Washington to help her during her sickness.

F. H. B.

For the World's Crisis.

DANIEL'S WONDERS.

"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"

What wonders? The wonders brought to view in the twelfth of Daniel.

1. The standing up of Michael.
2. The deliverance of God's people, whose names are now written in the book of life.
3. The resurrection of the dead, some to life, others to shame and everlasting contempt.

These most certainly are included in the wonders. The angel assures Daniel that from the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, there shall be time, times and a half. Then running over the scattering of the power of the holy people, in the time of the end, telling Daniel to go his way, assuring him that when the 1335 days end, or run out, all these things shall be accomplished; thus making it sure that the wonders will here have, or have had their fulfillment at the ending of the days. This being so, it follows that the wicked dead must come out of the grave before Daniel finds his lot at the end of the days. Thus seemingly without controversy the dead coming "forth to shame and everlasting contempt" must come forth at or before the ending of the days.

This is in harmony with all the texts relating to the resurrection of the dead, giving place to the harvesting of both crops, the tares, and the wheat in this world, age, or dispensation, where Jesus in the thirteenth of Matthew says they shall be, letting the Father, at Christ's delivering up of the kingdom, take to himself his great power and reign till he hath put down all rule and all power, destroying death and him that had the power of it, making way for Christ to be put on David's throne, when he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

This will introduce a new era. The new heavens and new earth—Paradise restored, Eden brought back to her primitive beauty and glory, all things created new—eternal blessedness. Amen. L. BOUTELL.

Salem.

For the World's Crisis.

MORTAL SINS.

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21: 8.

There is one sin in the above catalogue which is not generally understood, because it is thought to mean unbridled indulgence of the sexual passions. But the original word signifies all intercourse which does not pertain to the married relation; in proof whereof read Deut. 22: 13–23. *Pornois*, which is the word referred to in the quotation from the Revelation, is the masculine plural of *porneia*, which is thus defined in the Lexicon: "Fornication, whoredom, i. e., unlawful intercourse with an unmarried woman. Mark 7: 21; Acts 15: 20, 29; John 8: 41; in the sense of adultery, Matt. 5: 32; 19; of incest, 1 Cor. 5: 1; of lewdness, uncleanness, genr. Rom. 1 29."

Persons, therefore, who are guilty of any of these phases of the sin of *porneia*, or fornication, are ranked with murderers and unbelievers, and their doom is pronounced beforehand to be punished with the second death; which, of course, cannot take place till after their resurrection from the first death. But forgiveness is offered to such on condition of repentance, otherwise the righteous judgment of God will be fulfilled in their everlasting destruction.

"Marriage in honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." That married man who seeks intercourse with a married or unmarried female, defiles the marriage bed, and makes himself liable to the doom pronounced against all such workers of inquity. Let not the religious fornicator flatter himself in his self-complacency that God will overlook his impure lusts. Those who steal the livery of heaven to serve the devil in, put to blush the ordinary fornicator. This sin is the greatest bar to the embracement of vital piety of any other, for it holds the mind under the dominion of secret sin. Such are interested to cover up their sin by lying and deceit; when the testimony of God is, that "he that covereth his sins shall not prosper." WM. HOBBS.

For the World's Crisis.

MY TOUR EAST.

In compliance with earnest requests, I have concluded to make a tour through some of the Eastern States, and preach the gospel of the kingdom. I can only be gone about four weeks, and that I may advertize my appointments, let those wishing my labors write me immediately at Syracuse, N. Y., that I may have time to make my arrangements and advertize the same. I shall expect to start from home about the first of December.

Yours in Christ, C. B. TURNER.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

☞ The last, best fruit which comes to late perfection, even in the kindliest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic."

Correspondence.

From Bro. H. Rockwell.

Bro. Grant:—In the abounding goodness of the Lord, I am yet in Westfield, striving to work for the promotion of truth, and to comfort and refresh the little ones. But no toil, no sacrifice, suffering, or labor, can atone for or redeem the time that ran to waste between the time of our old saw-mill consecration and the present. And as no regrets can stand as restorers of the past, I will only say, I thank the Lord that we ever made that consecration. I feel well assured that all my past unfaithfulness has been forgiven, and I am permitted to live and labor in this eleventh hour. What will be the blessed reward? Just one penny, and that one penny eternal life in the kingdom of God. And I do not believe that Bro. Grant, or any one of Father's family, will feel disposed to murmur at the good Master when he reckoneth with them. O that blessedness! Eye hath not seen, nor ear heard, neither hath it entered into the heart to conceive, what God hath prepared for them that love him. But this we know, that when He who is our life shall appear, then, if we are favored with an abundant entrance into the kingdom, we shall be like him, and shall see him as he is.

I am anxiously looking and hourly expecting to see the Lord; and how can I expect him if I am not watching for his return? I cannot watch for him except I expect him, for this would be a direct contradiction of terms. Could I watch for the return of my best friend, who had been long absent in distant lands, without expecting him? O Lord, may this and this alone ever so rest on my mind that when the morning of joy shall dawn upon us, I may be found one of that company that shall send forth the victor's cry, Lo, this is the Lord, we have waited for him. This is our God, and and he will save us.

My brethren and sisters, let us wait with patience a little longer, for He that is to come will come, and will not tarry. May these important truths so occupy my every moment, that I shall never find any time to sin.

Since the campmeeting at Wilbraham, although I left for home on the day of its close, I have not been able to get any further on my way, as I have been fully employed in Westfield and Montgomery, and I humbly hope that some little good may result from my feeble labors. O how much we need the energies of youth and the experience of age, to contend successfully with the strong delusions of the last days. And I find scattered broadcast all over these hills and valleys this one appalling delusion: if we present the truth of the Lord's soon coming, we are met with this reply, "I am a christian. O yes, I belong to the church. All that is important for me is to be prepared for death"; and so I walk those dreary, benighted streets, and see the drunkard preparing for death, and hear the swearer preparing for death; and now, if the members of the churches wish to prepare for death, if they would wish to perfect that work in the uncertainty of the present life, I can only advise them to commit murder in the first degree, for no murderer hath eternal life abiding in him; and by so doing they would at one tremendous sweep prepare for death.

Dear Savior, wake up thy drowsy church. Quicken thy professing children, for many of them have no need to prepare for death, they are dead already, and unless the mercy of God interpose, soon they will be twice dead, and plucked up by the roots. O Lord, let the people see that life and immortality are brought to light through the gospel.

H. Rockwell.

Westfield, Mass., 1866.

From Sr. M. J. Plummer.

Beloved Brethren and Sisters:—"Let every thing that hath breath praise the Lord; for he commanded and ye were created." While walking in the delightful suburbs of our beautiful city (Concord, N. H.), scattering the seed of the true life, in the form of little tracts, I looked around me, beholding the fruits of tree and field in the perfection of their goodness and beauty, and I thought how other hands planted those trees, and prepared those ripened fields, and sowed the seed. They labored believing that they should reap the harvest fruits. "God giveth the increase." O, blessed to be called to labor, with the promise that is sure of fulfillment, "Ye shall reap if ye faint not."

This is a beautiful world, and while reviewing even the limited portion which my eyes have rested upon, I thought within myself, how the glorious Creator must love this lovely garden, the work of his own hands. Ah, alas! notwithstanding its sunshine and every charm, it is cursed for sin, for disobedience to God's commands. But sing unto the Lord, all ye lands; for he hath redeemed it, and in the fulness of times the saints shall inherit the earth, and a King shall reign in righteousness.

The present time, dear heirs of that inheritance undefiled, is our *seed time*. "He that goeth forth bearing precious seed, shall doubtless return again, bringing his sheaves with him." "Sow in the morning thy seed, and at evening withhold not thy hand." All seasons are ours. Spring time, with its budding promise and soft south breezes. Summer, in its fullness of life, is also a seed time in the great field, whose harvest is the end of the world. Autumn, bringing the hope and expectation of all the seasons with it to perfection, still says to us, Paul planteth, Apollos watereth, God giveth the increase. And winter, though mantling earth's form in snows, yet hinders not our seed sowing in the ever continuing spring-time of the human heart.

Dear fellow-laborers, in whatever place your lot is cast, do not have one doubt, nor say that perhaps it will do no good. No, no. Have faith. It will surely bring forth in the good ground, some thirty, some sixty, some an hundred fold.

Well do I remember, far back in my early childhood, the words I read, written by the pen of a devoted christian, Hariet Newell. Were those words spoken by a true, faithful missionary in vain? Ah, no, they live in fadeless beauty in my heart. Do the words of Jesus, which he spoke on earth, lie lifeless? *They are spirit and they are truth.* O, whatsoever our hands find to do, let us do it, remembering that the night cometh.

Dear ones, are you gathering all the children into the Sabbath school? Are you a teacher there, with the Bible in your hand, and its words of eternal knowledge and life taught to your scholars, each one in love? Have you books of priceless truth lying on our shelves, like miser's gold, when you might bequeath them to the Sabbath school library? O, bring all the tithes into the storehouse. They that sow bountifully shall also reap bountifully. All of us can perform some part of the glorious preparation for the coming of the "Desire of all nations." Do we love our Redeemer, who is worthy of praises unceasing? Let us keep his commandments, that we may abide in him, and his words abide in us. Yours in hope, M. J. Plummer.

From Bro. John G. Hook.

Bro. Grant:—I left Boston for Yarmouth, Friday, Oct. 12th, nine and a half A. M. I made port Sunday morning at eight o'clock. I came on steam propellor "Linda," Capt. Healey. The boat is good and safe, and the captain a gentleman. Though we had a rough sea, I enjoyed the passage well. We were about twenty hours longer than the usual time.

I do thank the Lord for good religion, that makes us happy and peaceful on land or sea, in fair weather and storm. Hallelujah! I could but shout and sing praises from the upper deck during the roughest of the gale. I never had so sweet assurance in all my pilgrimage.

Soon as I stepped from the boat, a Bro. Smith from Salem, Mass., reached forth his hand, when we had a pleasant greeting, and then I walked with him to his house, where we were welcomed by Sister Mary, his wife, who with her sister Lucy was converted and baptized when we were in Salem in 1854.

I found the people here very anxious to get tracts and Advent papers to read, and many wish to hear the word preached. But in this village of about ten or twelve thousand inhabitants, and five houses of worship, I find no way but to scatter tracts, and converse privately with those who wish to hear the present truth, unless I hire a hall, which I intend to do to-morrow, and commence a series of meetings. Pray that God's truth may take effect in this Province, and a people be prepared to welcome Jesus back to earth.

I find the free circulation of tracts is doing good already. The people are satisfied when I present these precious tracts to them, and tell them they are free, that somebody cares for them. God bless every soul that has contributed to the tract fund. Let others do likewise. Let us all be faithful. We are near the judgment.

My address for three weeks will be *Yarmouth, N. S.* John G. Hook.

From Bro. B. P. Manning.

Bro. Grant:—While I have to stay at home the most of the time, I am studying the good word of the Lord, and searching the same to see if these things are so; and the more I search to know our whereabouts, I become more and more confident that we are right with regard to the coming of our blessed Lord.

How glad I am that God has spared my unprofitable life to this present time; notwithstanding all the pain and sufferings that I have had to undergo, God is very good to me. O the obligation we are under to the good Lord for all the blessings we receive from him every day. Let us praise him with all our souls.

Brethren and sisters, are we ready for the coming of the Lord? I am perfectly satisfied that Jesus will come in an hour which thousands will not be aware of, and cut them off in all of their sins. But that day will be a blessed one for God's dear children. Now is the time for the church to work, if she ever intends to do any more for the world. I am glad that there is mercy in store yet for sinners and backsliders. Come home to Father's house, poor soul. I pity you, wherever you are.

Jesus says, in Matt. 11: 28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." I know these words are true. May the Lord help me, with the rest of the church, to labor on till Jesus comes and gives his soldiers an honorable discharge. Amen.

Goffstown, N. H. B. P. Manning.

From Bro. W. Forrester.

Bro. Grant:—Although we are living in perilous times, and in the world we have tribulation, yet, praise our heavenly Master, in him and obeying his word, we have "peace." Yea, a peace to which this world is a stranger. Let us who love the Lord with a pure heart, unite in praising him, until we shall see him face to face, and be made immortal, to sicken and die no more.

Praise the Lord, brethren and sisters, our territory is to be without limitation or reserve. He tells us to let the tares and the wheat grow together until the harvest, yet sometimes we hardly know what tares to let alone, as we see the coming of our Master so very near. But let us be sober, lest coming suddenly he finds us sleeping, instead of going about doing good, in some way that will best please him, when he shall come to receive all his faithful ones.

I would be remembered by the brethren and sisters in their prayers and admonition and watchcare. Thus while we are parted and scattered abroad, let us pray for each other, and wrestle with God until the Master shall say, "It is enough." W. Forrester.

Dundee, N. Y.

From Sr. M. A. Fogg.

Brn. and Srs. in Jesus:—We are still striving to let our light shine, and also to have it increased by searching into the "sure word of prophecy"; and when I look back over the year that is past, I can but lift my heart in gratitude to the Giver of all good for his mercy to us. I had lived in this place previous to that two years, and in that time we had only now and then a meeting once in a great while, and sometimes I would go over to our New Preston brethren.

About one year ago another sister and myself went over, and the Lord sent us home with a working harness on, and to us it was work or die. In his name we commenced, and the Lord did revive his work. The dear children came right along, every one to his post, and sinners began to ask what they must do to be saved, through the instrumentality of Brn. Whitehead and St. John, Bro. and Sr. Canfield, and a working church. But after awhile, through lack of faith in truth that was set before us, a time of trial came, and oh! how we longed for "meat in due season," and prayed the Lord to send some one this way to break to us the bread of life. I thought of writing to some of God's servants, but I could think of no one, of course, for the one He had chosen was a stranger to us all. Our meetings in a measure had lost interest, some roots of bitterness had sprung up, and to all appearance the enemy was about to triumph, when Bro. J. T. Dixon came amongst us in the name of his Master, and to some of us, if not all, it did truly seem a God-send. Old wounds were healed, bitterness uprooted, and the lovers of Jesus united more in the work. But all this took some little time, and the Lord kept his servant here most of the time for two months, for which we thank his name. Yes, I do believe that there is a little bundle of wheat for the angels to gather in this place, and God grant that I may make one to fill it.

Dear Brn. and Srs., let us not cast away our confidence, which has great recompense of reward, for if ever I felt we were living in the time of any of the fulfillment of God's word, we are living now when we need to heed the warning—"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." May our trust be alone in the merits of a crucified Redeemer.

Should any of God's faithful servants read this, and feel that the Lord would have them come this way in his name, I doubt not they would be thankfully received. Your Sr. in the blessed hope, Maria A. Fogg.

Morris, Ct.

From Sr. M. A. Hardy.

Brothers and Sisters:—I am striving to hold fast that which I have attained, that no man take my crown. I am grateful that God gave me strength to meet so many of his dear saints at Alton campmeeting,—that I could once more speak for him in the great congregation,—that I was permitted to listen in the tented grove to so much faithful preaching, and to hear so many witnesses for Jesus; and last of all, to partake of the Supper of our adorable Lord, and thereby show forth his death till he come. I feel that it is no time for the little flock to slumber now, but to awake to activity and vigilance in these last hours of time; for our opportunities to labor are few. May the Master help us to put on the heavenly armor and go forth, taking fresh courage, because the warfare is almost ended, the victory almost gained. May we trim our lamps anew, and may they give light to some who are in darkness, stumbling on the mountains of sin, having none to guide and direct to the Lamb of God, that taketh away the sin of the world. If we can persuade some to come, at the eleventh hour, it will raise a shout in earth and heaven. Glory to God, the redeemed sinners of every nation will soon have their triumphant shout in the everlasting kingdom.

Pray for me, brethren and sisters, for the fervent, effectual prayer of the righteous availeth much. M. A. Hardy.

Groveland.

Obituaries.

Manning. Fell asleep in Christ, in Greenbush, Me., Sept. 20th, 1866, our much beloved brother, James Manning, aged seventy years, four months, and three days.

Thus ends the earthly career of one dearly beloved by all who knew him. He always kept a pilgrim's tavern, never turned one away empty, and by the poor he will be greatly missed. Having conformed his life to the New Testament, he will awake to sing that victor's song, "O death, where is thy sting? O grave, where is thy victory?" He leaves a large circle of friends to mourn his loss. May heaven's blessings rest upon them.

Remarks by the writer, from words found in Heb. 13: 14. Liberty Wetherbee.

"*Herald of the Bridegroom*" please copy.

Ennis. Fell sweetly asleep in Jesus, in North Kingston, R. I., Oct. 10th, 1866, Sister Mercy Ennis, aged sixty-two years.

Sister Ennis gave her heart to God thirty years ago, and remained true to the vows which she then made until her death. Although she had been a great sufferer through life, and blind for nearly five years, she remarked to Bro. E. R. Wood, a short time before her death, that the Lord had been very good to her. Her last sickness was very short,—but ten days. She was perfectly willing to fall asleep in Jesus.

The funeral was attended by Eld. E. R. Wood, assisted by the writer. C. H. Sweet.

Married.

In Hollis, Me., Oct. 21st, 1866, by Eld. W. H. Mitchell, John W. Tarbox and Lovina Heath, both of Kennebunk.

In Freeport, 20th inst., by R. R. York, Mr. George E. Abbott, of West Peru, and Miss Phebe E. Welch, of Freeport.

Summary of News.

FOREIGN.

Florence, Oct. 10. The cession of the Province of Venetia to the Italian Government was fully completed to-day.

Paris, Oct. 19. The French Statesman, M. Thouvenal, died to-day.

Berlin, Oct. 19. Rumors are afloat that the Prussio-Saxon Military Convention have agreed on the basis of common occupation of Saxony.

New York, Oct. 17. A dispatch dated Athens Oct. 4th, says the attacks by the combined Turkish and Egyptian forces completely failed, and the Candians maintained all their positions.

The Candians have gained a great victory in the province of Rethymnos. They have been successful hitherto at all points. The Turks continue their barbarities in the province of Heractia, having massacred about three hundred old men, women and children.

A majority of the Turkish ministry advocate breaking off diplomatic relations with Greece, but the Grand Vizier and Ali Pasha oppose the step. There are apprehensions of a rising in Thessaly and Epeius. The insurrection in Candia is spreading.

Notwithstanding the representations of the London *Lancet* there is much anxiety in France respecting the Emperor's health. It is said that he is suffering from a disease that demands all the resources of modern medical science to arrest its inroads, and that a complete recovery is out of the question. He is reported to be aware of his condition and taking measures for the settlement of important affairs that are likely to embarrass the future.

New York, 22. From Paris, Rome and Brussels, we have the melancholy intelligence that the mind of the Empress of Mexico, overtaxed by the importance of her mission and intensely depressed by her bitter failure, has given way, and that Her Majesty became insane after her interview with the Pope and was taken from Rome to Brussels in this afflicted condition. The latest telegram from Brussels states that the mental "crisis" was alleviated.

What is the Pope going to do?—Throughout Europe it is felt that a crisis had arrived unexampled in the history of the Latin Church, and that issues of momentous interest hang upon the deliberations of the next few months. It is natural, therefore, that the eyes of the whole christian world should now be fixed on the Eternal City. Throughout the winter Rome will be crowded with the representatives of every civilized nation and every christian creed; and at the ends of the earth the Vatican will be the one point of absorbing interest. The soul of that man is dead who does not perceive the moral grandeur of the spectacle which the abode of Augustus, and Gregory, and Clement will then present. A mighty era will be coming to an end, and, perhaps a not less mighty era will be beginning. Looking to the city in the past we shall see almost an epitome of the world's history—the twilight of Rome's pagan career; the splendor and the vice, and the boundless power of her imperial course; the awfulness of her fall from supreme dominion to a depth which made her scorned by the descendants of her barbarian vassals; the glory of her revival under the spiritual sway of a race of kings whose power extended beyond the confines of this earthly world, and from whose wrath the grave itself was no refuge; the decline of that spiritual authority before the growing influence of mental freedom and its glory even amid the wreck of its former grandeur. That is the sight which meets us as we look at the present and the past of Rome. We seem to have as witnesses of the close of that mighty era, all the great names with which it is peopled, the most illustrious hierarchy of power, and genius, and holiness that the world has ever seen. The Cæsars are there, and the Ciceros, and the Livys; the Peters and the Pauls, with the long procession of christian saints and martyrs; Jerome is there, with Cyprian, Augustine and all the holy army of christian fathers; there, too, are the Gregories, the Innocents and the Leos; the Dantes, the Tassos, the Petrarchs are also there to represent the men who embalmed in an imperishable song the Church's vices, her splendors, her luxuries; and beside them stand a grim throng, the Galileos, the Lutherans, the Erasmuses, the men whom Rome smote in the wantonness of her might and under whose strokes her spiritual empire crumbled away. Surrounded by the marbles that recall the memory of Greece; by the awful ruins that bring back the magnificence of Pagan Rome; by the cathedrals and the domes and the frescoes that tell of the genius which once was at the bidding of the Pontiffs; by the representatives of mighty empires which, born but yesterday, dictate to the Eternal City instead of humbly obeying her behests; by the representatives of mighty creeds that scorn the yoke of Christ's vicegerent—it is thus surrounded that the last of a race of Hildebrand's must decide what shall be done to preserve unimpaired the existence of that church which has in him its earthly head. No situation could be more profoundly impressive. The past, with all its changes, is so mighty! the future so uncertain! One thing only is clear, that a vast revolution is at hand. Enthusiastic devotees of the Papacy may flatter themselves with the thought that the danger is but momentary; that the supremacy which has withstood the perils of a thousand years will outlive the menaces of our degenerate time; that the mighty hand and outstretched arm which has never failed the church in the night of her trials will sustain the Pontiff in his place among the kings of the earth. The faith is beautiful; but it is vain. The temporal power of the Pope is passing away, and another empire will soon find a sepulchre where it found its cradle—in Rome.—*London Telegraph.*

☞ The late terrible hurricane was felt with destructive effect in the vicinity of the Bahamas. It was the most violent gale ever experienced, wrecking many vessels, blowing down houses and doing immense damage. Several dead bodies have drifted ashore.

Notices.

To Brethren in Conn.

The cause of God seems to demand that a conference be held in Central or Western Conn. After prayer and consultation, it is decided that such a conference be held in Yalesville, Ct., to commence Wednesday afternoon, at 2 o'clock, Oct. 24th, and continue over Sunday, the 28th. At which time the new Advent Chapel will be dedicated. If it should be stormy on Wednesday, it will take place Thursday.

Yalesville is situated on the Hartford and New Haven Rail Road, thirteen miles from N. H., and about fifteen from Hartford. We hope the Brn. and Srs. will make an extra effort to attend this meeting, as it is expected then to organize a permanent conference to meet in different localities until the Lord comes. For time is very short, and we ought to do all we can to enlighten our fellow men upon the great truths we hold so dear. We hope that every Advent minister in the State, and as many out of it as possibly can, will be present. Call on W. S. Chandler, George A. Marble, and Henry Mix.

B. Hitchcock.
W. H. Fisher.

New Hampshire Quarterly Conference.

The fourth quarterly session of the N. H. State Conference will be held in Portsmouth, N. H., and Sunday, Oct. 28th. commencing November 15th, at 2 o'clock P. M., and hold over the following Sabbath. A general invitation is given to brethren and sisters and friends, and especially to our preaching brethren, to attend. A. W. Sibley, Sec'y.

Tent Meeting.

There will be a tent meeting near Pascouge Village, R. I., to commence Wednesday, Oct. 24th, and continue as long as the interest demands. There will be both male and female preachers present to preach the word. E. Bellows.

Dedication.

Providence permitting, the new meeting-house lately erected on New Durham Ridge, N. H., will be dedicated to the worship of God on the 25th of Oct. Meeting to commence at 1 o'clock, and continue over the following Sunday. Bro. Couch is to attend, with others. Preachers and brethren are cordially invited. J. G. Smith.

Notice.

The next quarterly East Maine Conference will meet at Bangor, November 1st, at seven o'clock P. M., in a hall, or some other place, which will be furnished by Bro. Robinson, of Bangor. The brethren from abroad will call on Bro. Robinson, on Birch street.

Thomas Smith, President.
Abel Kenney, Clerk.

Notice.

Elder R. Williams and Dr. A. Decker will hold a meeting in East Kingston, N. H., commencing Sunday, Nov. 4th.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
A. Decker..........Tuesday evening, Oct. 30th

Charlestown, (69 Main Street)..........Sunday, Oct. 28th at 10 o'clock A. M., and 3 and 7 P. M.
Wm. C. Thurman.

Lowell, Mass.
John T. Dixon..........Sunday, Oct. 28th
Miles Grant..........Sunday, Nov. 4th

West Poland, Me., (Free Chapel)....Sunday, Oct. 28th
Chas. Goodrich.

South Reading, Mass..........Sunday, Oct. 28th
Haverhill, Mass......Nov. 18th and 25th, also Dec. 2d and 9th.
C. C. Ramsay.

Warner, Waterloo, N. H..........Sunday, Oct. 28th
Contoocookville, (at Bro. S. Merrill's school-house), evening, Oct. 29th.
Hopkinton, (Beach Hill), N. H......evening, Oct. 30th
Joseph Kimball.

Bath, Me..........evening, Nov. 3d and over Sunday.
Hiram S. Mitchell.

North Canton..........Sunday, Nov. 4th
Agawam..........Sunday, Nov. 11th
Will Bro. Eliphalet Case meet me at Westogue at the down train in the afternoon, Nov. 3d?
S. D. Daniels.

Campton, N. H., (Bump school-house)..........Oct. 28th
John H. Evans.

Richmond, (Reed meeting-house)....Sunday, Oct. 28th
C. Goud.

Biddeford, Me..........Sunday, Oct. 28th
A. Mussey Tripp.

Washington, D. C., (as the brethren may appoint), Sunday, Oct. 28th.
J. Blain.

Centre Harbor, (Town House)..........Sunday, Oct. 28th
D. M. Leavitt.

Bridgewater, Vt..........Sunday, Oct. 28th
Springfield, Vt..........Tuesday evening, Oct. 30th
Keene, N. H..........Wednesday evening, Oct. 31st
Ashburnham, Mass..........evening, Nov. 2d
Danielsonville, Ct..........Sunday, Nov. 4th
H. F. Carpenter.

New Bedford..........Sunday, Oct. 28th
Lewiston, Me..........Sunday, Nov. 4th
Lisbon Falls, Me., where Brn. Annis and Stokes may arrange, evenings, Nov. 6th, 7th, and 8th.
Jas. A. Libby.

Lynn, Mass..........Sunday, Oct. 28th
Geo. W. Brown, (of Elliot.)

Vernon, Vt..........Sunday, Nov. 4th
S. Cook.

East Bowdoinham, (Lancaster school-house), Sunday, Nov. 4th.
E. M. Hadsett.

Lowell, Mass..........Wednesday evening, Oct. 31st
Haverhill, Mass..........Thursday evening, Nov. 1st
East Kingston, N. H..........Sunday, Nov. 4th
Dover, N. H..........evenings of Nov. 6th, 7th, and 8th
Hamilton, Mass..........Sunday, Nov. 11th
Alton Corner, N. H..........Tuesday evening, Nov. 13th
Melvin Village, N. H..........Sunday, Nov. 18th
Lake Village..........Tuesday evening, Nov. 20th
Concord, (Centre St. Chapel)..........Nov. 21st
Direct letters to East Kingston, Dover, and Melvin Village.
A. Decker.

Dalton, (Bro. Warren's)..........evening, Nov. 3d
Sindlefield..........Sunday, Nov. 4th
Chester..........evening, Nov. 6th
Goshen, (Bro. Dammon's)..........evening, Nov. 7th
E. McCulloch.

Lake Village, N. H..........Sunday, Oct. 28th
Tuesday and Wednesday evenings, Oct. 30th and 31st, where the way opens.
Lawrence, Mass, (Templar's Hall), Thursday, Friday and Sunday, Nov. 1st, 2d, and 4th.
William N. Pile.

Danielsonville, Ct..........Oct. 28th
Square Pond..........Nov. 4th
A. M. Hamoura.

Dover, N. H., (as Bro. Laton may appoint), Nov. 4th
Great Falls, (as the brethren may arrange), Monday evening, Nov. 5th.
Kennebunk, Me., (as brethren may arrange), Wednesday evening, Nov. 7th, and until Nov. 12th.
Biddeford, Me..........Nov. 13th and longer if thought best.

Brethren wishing my labors in any other places in Maine, will please notify me by letter at Kennebunkport, between Nov. 7th and 12th, and much oblige a poor sick and lame brother in Christ.
B. F. Manning.

New Hampton, (at Bro. Pikes)......Sunday, Oct. 28th
Gilford, (Intervale school-house), with Sr. Julia Baniel, Thursday evening, Nov. 1st.
Weirs Bridge, with Sr. Julia Baniel, Sunday, Nov. 4th
West Alton..........Sunday, Nov. 11th
Intervale school-house, Sunday evening, Nov. 11th.
T. E. Lang, Jr.

Walbridge..........Sunday, Oct. 28th
Eagleville, Ct..........Sunday, Nov. 4th
Square Pond, Ct..........Sunday, Nov. 11th and 18th
Rockville, Ct., (at Bro. R. L. Davis'), Tuesday evening, Nov. 13th, and longer if the Lord will.
P. S. Butler.

Alton Corner, N. H..........Sunday, Oct. 28th
C. S. Emerson.

South Lyndeborough, N. H., Thursday evening, Oct. 25th, and over the following Sunday.
John H. Dadman.

Holden, (Town Hall) Sunday, Nov. 11th, and through the week as may be appointed.
Henry Pratt.

East Stoneham, Me..........Saturday evening, Oct. 27th and over Lord's day.
Otisfield Gore, (where Bro. Britt may appoint), Saturday evening, Nov. 3d, and over Lord's day.
J. T. Jordan.

Pleasant Valley, Ct..........Sunday, Oct. 28th
S. S. Brazee.

South Hollow..........Sunday, Nov. 4th
Wm. J. Ripley.

Kennebunkport..........Sunday, Nov. 11th and until the evening of Sunday, Nov. 25th.
Geo. W. Burnham.

River Point, R. I..........Sunday, Oct. 28th
Warwick Plains, (school-house), in the evening.
C. H. Sweet.

Clark's Hall, Richmond, R. I.
Augustus Durfee..........Sunday, Oct. 28th

Yarmouth, Me..........Sunday, Oct. 28th
R. R. York.

West Falmouth, Me..........Sunday, Oct. 28th
I. C. Wellcome.

South Elliot, Me..........Sunday, Oct. 28th
Hartford, Ct..........Sundays, Nov. 18th and 25th
L. Boutell.

Hebron, N. Y..........Oct. 28th
Low Hampton..........Nov. 4th
J. K. Bellows.

Seneca Falls, (as Bro. Dillabaugh and Hewett may appoint), Sunday, Oct. 28th.

Darien, Genesee Co., N. Y., (near Bro. B. C. Simonds), Wednesday evening, Nov. 14th, and continue five evenings. Subject.—The prophecies relative to the present crisis and signs of the times.

Darien City..........Sunday, Nov. 18th, at 10½ A. M.

As I expect to spend part of the winter in Southern New York and Northern Pa., I shall be glad to correspond with any brother or sister in those parts who may desire a visit from me this winter. Please write me at Albion, Orleans Co., N. Y., Box 273, at any time between this and Dec. 1st, 1866.
C. F. Sweet.

Windsor, Mass..........Oct. 27th and over the following Sabbath.
Whitakerville, Vt..........Nov. 10th and over the following Sabbath.
Goshen, Mass..........Nov. 17th and over the following Sabbath.
Wm. J. Blanchard.

South Creek, Pa..........Oct. 29th to 30th
Austinville, Pa..........Oct. 31st and over the following Sunday.
J. W. Taylor.

Northfield, Mass., Wednesday evening, Oct. 24th, and over the following Sunday as the brethren may arrange.
Griswoldville..........Sunday, Nov. 4th
Florida..........Sunday, Nov. 11th
North Adams, Wednesday evening, Nov. 14th, and over the following Sunday, as the brethren may arrange.
S. C. Hancock.

Springfield, Mass.
James Hemenway..........Sunday, Nov. 4th
H. F. Carpenter..........Sunday, Nov. 25th
Luther Boutell..........Sunday, Dec. 2d

Brimfield..........Sunday, Oct. 28th
E. Owen.

Orford, (Quintown), Saturday evening, Oct. 27th, and over Sunday, the 28th.
Wm. H. Shaw.

Melvin Village..........Oct. 28th
T. W. Piper.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.
F. A. Barber.

Wolfborough, (Furber school-house)..........Oct. 28th
A. Ross.

New York, Cooper Institute, Oct. 28th—24th Street in the evening.
New Britain..........Nov. 4th
Hartford, Ct..........Nov. 11th
Warehouse Point..........Nov. 18th
J. S. White.

Hallowell..........Thursday evening, Oct. 25th and over the following Sunday.
S. W. Bishop.

Concord, N. H.
(Corner of Green and Center Streets.)
B. Woodside..........Sunday, Oct. 28th
T. W. Piper..........Sunday, Nov. 4th

Concord, N. H., (Angelos Hall.)
Sr. E. S. Jennings..........Sunday, Oct. 28th

Surry, North Bend..........Sunday, Oct. 28th
Thomas Smith.

Portsmouth, N. H.
W. H. Mitchell..........Sunday, Oct. 28th

Springfield, Mass..........Sunday, Oct. 28th
H. L. Hastings.

Worcester, Mass..........through the month of Oct. and over Sunday, Nov. 4th.
East Kingston, N. H., from Nov. 5th and onward.
All letters and communications addressed to me after the first of October, may be sent to Worcester, Mass.
R. Williams.

Lovely Street..........Sunday, Oct. 28th
Wm. J. Ripley.

Goshen, Mass..........Oct. 27th and 28th
Plainfield, Mass., (as Bro. J. E. Healy may arrange) Oct. 29th and 30th.
Hawley, Mass., (as Bro. D. Thayer may arrange), Oct. 31st.
Savoy, Mass..........Nov. 2d, 3d, and 4th
Hinsdale, Mass., (as Bro. Warren may arrange), Oct. 6th and 7th.
South Adams, Mass., (as Bro. Wheelock may arrange), Nov. 8th and 9th.
North Adams, Mass..........Nov. 10th and 11th
North Bennington, Vt..........Nov. 12th, 13th, and 14th
West Hoosick, N. Y., (Advent Chapel)..........Nov. 15th and over Sunday.
Charlemont, Mass..........Nov. 20th, 21st, and 22d
Griswoldville, Mass..........Nov. 23d
Northfield, Mass..........Nov. 25th
Geo. A. Streeter.

New Britain, Ct..........Sunday, Oct. 28th
West Winsted, Ct..........Sunday, Nov. 4th
W. S. Campbell.

Wrightville, Ct..........Oct. 28th
Lanesville, Ct..........Nov. 4th
T. S. Canfield.

Holliston, Mass..........Sunday, Oct. 28th
A. Simpson.

Manchester, N. H..........Friday evening, Nov. 2d
South Deerfield, N. H., (Samuel Woodman's neighborhood), Saturday evening, Nov. 3d.
Allenstown, N. H., (meeting-house), Sunday, Nov. 4th
South Deerfield, N. H., (Birch school-house), Sunday evening, Nov. 4th.
Enoch Morrill.

Biddeford, or Kennebunkport, (as the brethren may arrange), Sunday, Oct. 28th.
Dover..........Tuesday evening, Oct. 30th
Elliot..........Thursday evening, Nov. 1st
Portsmouth..........Sunday, Nov 4th
Hiram Munger.

Charlestown, Mass., (69 Main Street), Sunday, Nov. 4th
West Abington, Mass., Wednesday evening, Nov. 7th and continue every evening, and over Sunday, Nov. 11th.
Will some one meet me at South Weymouth, Nov. 7th, last train?
Stoneham, Mass., (at J. L. Locke's), Wednesday evening, Nov. 14th.
South Reading, Mass.....Thursday evening, Nov. 15th
Exeter, N. H..........Friday evening, Nov. 16th and over the following Sabbath, Nov. 18th.
Wm. H. Fisher.

Business.

TO CORRESPONDENTS.

C. F. Sweet—Free.

A. Eastman—Received and credited.

Levi Houghton—The $3.00 was received. Paid now to No. 573.

Pauline Van Dam—"Mine Explored" and "Spurgeon's Sermons" are sold. Send you the other, and credit balance on Crisis.

D. N. Kidder—All right.

CASH RECEIPTS FOR THE CRISIS.
To find how your account stands.

The present No. of the Crisis is 577. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness, *if less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—S. A. Leete 573, W Morrill 580, J Cass 597, L Bryant 597, E M Kingsbury 592.

$1.25 each.—A. Abbott 596, B. Woodford 580, M. G. Dunham 596, T. Spear 590, T. Driscoll 593, S M Fish 612, M Colby 600, E W White 602, S A Morse 603, F K Towne 601, J. Weston 531, L. Robbins 596, H Bryant 602, S. A. Moon 602, J. M. Jenkins 601, A J Patterson 602, J. S. Hill 602, P Staples 602, M. Bishop 588, H C Matteson 602, G S Nichols 602.

$2.00 each.—W Dayton 617, J. A. Marden 574, D M Leavitt 618, D W Comstock 579, J H Evans 572.

$2.50 each.—T. Harrington 604, W. F. Fahnestock 582, J E Bartlett 628, E. Pierce 628, S Parker 608, M. Ryerson 628, J. O. Balcomb 625, M Balcomb 647, B D Aldrich 623, O P Cottrell 590, E Van Schoyck 624, J C Howard 629, L W Spaulding 624, A Ford 624, W H F Boynton 622, F Wheeler 614, D Comstock 621, L Dow 626, W A Wheeler 623, W Colbath Jr 632, B Wheelock 641, M Marquart 628.

$3.00 each.—A H Smith 573, S Sawyer 597, L Houghton 573, I Wells (what P O?), I Beddy 590, O S Flint 598, F O Haskell 580, C F Bensinger 617.

Various Sums.—T Barringer $3.00, 608; J Patterson $1.90, 596; J. R. Baker $6.00, 575; D. A. Shaw $1.50, 603; J. Marden $4.00, 576; S. B. Pike $3.00, 642; B. Farnsworth 60c, 639; J Barrett 25c, 598; O Chickering $2.83, 572; S Tobias $1.50 (what P O?); O Lombard $2.75, 672; W H Worthing $3.00, 590; C Sallee $3.00, 593; M A Gary $1.00, 561; B Graves $1.50, 590; S Hoyt $3.15, 621; W O Libby $2.70, 778; J M Runnells $1.03, 616; H H Hall $3.00, 565; S Field $6.00 (old account $3.77), 624; O F Burroughs $5.50, 624; O F Locke 75c, 563; J Van Dam $3.50, 645; S. S. Newgent $2.11, 598; W I Pierce $6.00, 603.

FOR BOOKS AND TRACTS.

H. D. Reed $3.00, J. A. Magoon $5.00, C H Bartlett 50c, G. E. Lee 50c, A. H. Madison $1.55, J. M. Snook $17.00, O. A. Ladd $1.45, D W Comstock $2.10, L A Wheeler 50c, J. H. Evans $1.00, J T Sargent $1.00, B Graves $4.41, C Pike 50c, S D Ackerman 55c, S W Hoyt $1.50, S D Beegle $1.00, C Dunbar 75c, O F Yale $5.00, L Scholl $7.50, J C Libby $9.00, J R Thomas 50c, A A Frevey 50c, G. W. Barnes $12.00, G. W. Orren $1.37, J Rogers $1.18, H H Hall $1.40, R Davis $1.25, W A Morse $2.75, E. B. Card $9.00, J T Kidder $1.30, P B Hoyt $1.15, B H Albee $6.00, W I Pierce $12.00.

BOOKS AND TRACTS SENT.

By Mail.—H. H. Jones, E. McCulloch, H D Reed, A B Atwood, S Jones, D Z Lantz, A S Richards, D W Hill, C O Miller, A H Madison, G W Green, H W Norville, C. H Baker, J E Baker, G E Lee, J C Moulton, W C Dunbar, P B Hoyt, C D Ackerman, S D Beegle, H Ingalls, S W Hoyt, J M Runnells, J T Kidder, J R Thomas, A Lewis, J H Evans, A J Dow, C Pike, J S Sargent, D W Comstock, L A Wheeler, C E Moses, M M Rose, T B Tamblyn, G. W. Barnes, J. Rogers, W. Morse, H A Way, A Frevey, H H Hall, R Davis, A F Middleton, G. E. Hooper, L. Scholl, B H Albee, H S Kimball, J Van Dam, J Douglass.

By Express.—J. A. Magoon, H J. Baldwin, W. H Fisher, O A Ladd, O F Yale, J C Libby, E B Card, T B Tamblyn, C. P. Dow, C H Sweet, J. K. Bellows, S. Goodhue, H J Baldwin, S O Mathewson, D Mathewson, E O Higgins, J Murphy.

LETTERS RECEIVED.

A Andrews, B Perham, L A Wheeler, E S Willard, C S Emerson, H E. B., A. M. Higgins, A M Stark, S C York, M D Wellcome, C F Sweet, S D Daniels, A E Smith, J M Muhlig, I C Wellcome, Mrs. C. Tuller, N B McMurphy, J N. Berry, D T Taylor.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
M. Batchelor—New Bedford, Mass.
L. C. McKinstry—Crisis Box, Boston, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
Wm. H. Fisher—Ashland, Mass.
E. Owen—Springfield, Mass., No. 1 Fremont Street.
C. Cunningham—Newburyport, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
S. D. Daniels—Springfield, Mass.
Alvah Bean—Lowell, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
J. Partridge—Richmond, Me.
N. F. Nason—North Hermon, Me
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—North Searsport, Me.
Jeremiah Carr—Palermo, Me.
A. Mussey Tripp—Searsport, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
Josiah Durgin—Wadley's Falls, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N H.
T. M. Preble—Dover, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
G. W. Stetson—Rutland, Vt.
C. H. Sweet—Wickford, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—Somersville, Ct.
S. C. Hancock—Forestville, Ct.
H. Rockwell, West Winsted, Ct.
R. J. Whitehead—Wallingford, Ct.
T. S. Canfield—Bantam Falls, Ct.
Mrs. Anna E. Smith—No. 112 West 33d Street, New York, house No. 7.
C. W. Low—Fredonia, N. Y.
C. H. Williams—Clayton, Jefferson Co., N. Y.
C. B. Turner—South Butler, Wayne Co., N. Y.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
Samuel Curry—Station E., New York.
J. K. Bellows—392 Broome Street, New York City.
S. P. Babcock—Malaga, N. J.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
Wm. Devereux—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
Wm. McCulloch—New Rutland, Ill.
O. D. Olson—Amboy, Ill.
P. W. Hough—Cascade, Iowa.
George Thomson—Monroe, Green Co., Wis.
G. W. Turner—Delton, Wis.
J. R. Preston—Prairie du Sac, Sauk Co., Wis.
W. Sheldon—Baraboo, Sauk Co., Wis.
N. A. Hitchcock—Exeter, Green Co., Wis.
Jacob Wilbur—Box 941, Janesville, Rock Co., Wis.

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FOR JESUS' SAKE.

Where'er by God's assisting grace,
We speed upon the christian race;
When we devote the fleeting hours
To strew another's path with flowers;
And with pure love to pride unknown,
Prefer his interest to our own,—
This thought each deed of love will make
Most sweet—"'Tis done for Jesus' sake."

Where'er we watch the couch of pain,
And bid the mourner smile again;
When gladly from our little store
We help the sick or feed the poor,
(Though all our deeds are nothing worth),
The gracious Lord of heaven and earth
Will bless each effort that we make,
In humble faith for Jesus' sake.

When, meekly bending to the rod,
We bless the chastening hand of God;
When neither insult, wrong, nor pain,
Can force our spirit to complain;
Oh! let this rainbow thought illume,
The storm of grief, the cloud of gloom,
God will each pang a blessing make,
When meekly borne for Jesus' sake.

Our Savior, with an eye of love,
Beholds his servants from above;
He left the starry realms for them,
To wear shame's thorny diadem;
The Lord of heaven and earth appears,
To bear the cross, to weep their tears,
To shed his blood, his body brake,
For each repentant sinner's sake.

Then, oh! what sacrifice can be
Too great, my Lord, to make for thee?
Should wealth take wings and flee away,
Should comfort, health, and life decay,
Still shall we love thee and adore;
God will his blood-bought servants wake
To endless bliss, for Jesus' sake.

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RAISING THE SHUNAMMITE'S SON.

In his journeyings to and from Gilgal and Carmel, Elisha had often been welcomed to the home of a wealthy family in Shunem, in the pleasant and fertile land of Issachar. This hospitable family had even fitted up a chamber expressly for the prophet, where he could retire at any time when turning aside to rest from his travels.

The town of Shunem was pleasantly located in the rich and fertile valley of Jezreel. The grand and beautiful in nature surrounded it on every side. To the north are the hills of Nazareth, in the west looms up Tabor, and Hermon stretches away in a long line, till its summits are lost in the clouds. To the south the hills of Samaria undulate like ocean waves, and across the plain of Jezreel towards the sea Carmel rears its head crowned with verdure. Then in the days of Israel's prosperity Hermon shed its refreshing dews on the green pastures of the shepherd, and the smiling fields of the husbandman, and toil was well rewarded.

It is not strange, then, that Elisha in his wanderings should occasionally seek rest here in the home of contentment. But the home of his benefactors was unblest with the presence of offspring, and as a reward for the kindness bestowed upon him, Elisha prayed that Heaven would bestow a son upon his entertainers. At length his prayer was answered, and the home of the Shunammite was made happy with the voice of childhood.

The years went swiftly by, and the child grew into sprightly boyhood, lighting up the home of his aged parents with his joyousness. He attended his father to the fields when the servants scattered the seed, and in the harvest time he was there among the reapers when the vale of Jezreel was golden with the ripened grain.

But at length it happened on one of those excessively warm days of harvest time, while at play among the sheaves, the boy received a sun-stroke, and called in pain to his father, "My head, my head." He was carried immediately to his mother. She received him with a sad heart, for the look of death was on him. She tenderly folded him to her bosom till noon, then her boy, around whose young life so much of her happiness twined, died in her fond embrace.

That was a gloomy hour to the Shunammite mother. She gazed long and with tearful eyes upon the dead form of her dearly loved boy. She felt that the light of her declining years had gone out in death; her home seemed dark in her desolation. But suddenly a gleam of light fell upon her benighted path. She remembered the man of God and his miracles of other days. Might not he intercede with Heaven and bring her boy to life again? Strengthened with this thought, she conveyed her lifeless child to the couch of the solitary chamber of Elisha, and gently laid him on his bed. Then she told her husband she had an errand to the man of God, and desired a servant to saddle an ass and accompany her to Mount Carmel.

She was soon on the way hastening down the valley along the banks of Kishon. She passed over the fields that had been made red with the blood of the slain—where Deborah and Barak had overthrown Sisera of old, and where the hosts of Midian had fallen before Gideon; but she paused not to trace the martial camps of old; her matronly heart was on her boy silent in death, and hope still whispered that possibly he might live again, if the sympathy of Elisha could be enlisted. It was a rare and singular mission, but that mother had great faith.

Elisha saw her coming down the valley in great haste, and thinking something unusual must have happened, he called his servant Gehazi to go and meet the Shunammite and ask after her household. To Gehazi's question,

"Is it well with thee? Is it well with thy husband? Is it well with the child?"

She answered, "It is well."

Yes, it was well, for her confiding heart had trusted all in His hands who "doeth all things well."

At last she reached Carmel, weary with her journey, and casting herself down she caught the man of God by the feet. But Gehazi, the selfish and unsympathizing servant, sought to thrust her away. But Elisha bade him to desist; his keener perceptions had quickly detected some hidden sorrow in the woman's heart. Then she told him all, poured out her sorrow as only a mother can over the death of a boy beloved.

The sympathizing heart of Elisha was moved to compassion, and he bade Gehazi go and lay his staff upon the face of the child, to hasten, nor salute any one, or reply when saluted. But the mother could not be satisfied unless Elisha would accompany her to the scene of death. He complied with her request, and they were soon wending their way towards Shunem.

When they came in sight of the town, Gehazi met them, and said he had done as bidden, but there were no signs of returning life. The golden harvest sun was stooping low over distant Carmel as the prophet and the sorrowing mother entered the saddened home. Elisha repaired at once to his chamber, where the child was reposing in death, and he lifted his voice in prayer to God to restore the boy. Then he stretched himself upon the child, and his flesh, late so cold, began to gather the warmth of returning life. After walking in the house awhile, the prophet placed himself upon the boy as before, and he sneezed seven times, and opened his eyes beaming with life once more. With a thrill of joy Elisha sent for the mother and presented her the boy.

There was joy in that home that night, joy such as few on earth have experienced; for that Shunammite was one of the favored few to whom Heaven has vouchsafed to return departed ones. The joy-light of other days once more returned, the blessings of heaven rested on Shunem as of yore, and the boy lived long to be the support of his mother and the staff of his father, while the prophet was made thrice welcome to the scene of his intercession with heaven. ORRIN P. ALLEN.

Palmer, Mass.

For the World's Crisis.

REPORT OF PROGRESS.

Through Boston to Alton Bay—Good Meeting—Biddeford, Me.—Dover, N. H.—Melvin Village, N. H.—Eld. Piper and Family—Others of "like precious faith"—Business Transactions.

(*Continued.*)

From Wilbraham we went to Alton Bay, where we had another precious season, an additional feast of gladness. We met many here from the surrounding country where we have labored, dear in Christ, whose faces we were heartily glad to see. We spent a few days profitably until Saturday P. M., when after an interesting sermon by Bro. Couch, we were desired to go to Biddeford, Me., and supply the desk on the Lord's day, and in a few minutes were at the station ready to go. We believe in being minute men in the Lord's vineyard, ready to go any where, and stay as long as duty requires.

Sabbath, Sept. 2nd, we preached in Biddeford, to good congregations, with a good degree of liberty. Wife spoke in the evening, and had a good free time. Dear ones are here, with whom we have often met; and it was good to be there again and speak for the first time in their neat, new chapel. We met in the A. M. Bro. W. H. Mitchell, but he would not consent to preach, although we should have enjoyed hearing him exceedingly well. Bro. M. is one of those whose society is pleasant, and whose record is known and read of all, in the region around, as a faithful ambassador for Christ. We should be well satisfied to spend an eternity with such choice spirits.

Monday eve, we listened to an interesting sermon by I. Damman, and enjoyed a pleasant interview with him and Sr. D., and Bro. and Sr. Wellcome.

As usual while in Biddeford, our home was with Bro. J. C. Libby, whose house has long been the "pilgrim's home," and whose horse and express wagon are always ready to run between his house and the depot for the benefit of the messengers of truth. A free team, a free table, and a free "prophet's chamber," are indices of a "*free*" heart full of the gospel of peace and good will to men. O how often, while we have traveled wearily over the earth, have these pilgrim homes cheered us; when having no other home we have come to them, and been kindly welcomed and refreshed in the "name of a disciple."

Tuesday, Sept. 4th, took the cars for Dover, our next appointment, and found ourselves once more at Bro. Wm. Sims, whose house is another place we call home. Bro. S. and his companion are untiring in their efforts to comfort the pilgrims who lodge there. We remained through the week, wife and self speaking some evenings and on the Sabbath. A few brethren are struggling here to keep the meetings going, and we pray earnestly that the Lord's blessing may rest abundantly upon them, and many from old Dover be ready to welcome the Savior and be made like him.

We met Bro. Edwin Burnham here, who was laboring in a protracted effort with the Baptist church in this place. Bro. B. is preaching real Advent truth as strongly as we could do ourself, and we think he may truly say he has not changed his views. We heard him with great satisfaction.

Tuesday, Sept. 11, returned to Alton Bay, and thence by steamer and stage to Melvin Village, our next appointment. At the Bay we went for a moment to take a survey of the old camp ground, so recently the scene of life and the witness of so many blessings, now all desolate, canvass tents all gone, and board tents empty and lonesome. No place brings to the heart so much homesickness as a deserted camp ground. The echo of voices seems to be lingering there of prayers and songs of those now far, far away; and though memory brings back again those who were there and sees them in their accustomed places, sight says they are gone, *gone*, GONE. So will this earth be desolated when the saints are caught, and the vials are poured out on the wicked. Thank God for the prospect of meeting soon, never to part.

Our ride in the Steamer over the Winnipiseogee Lake was delightful. The lake itself is the prettiest sheet of water we ever saw, and we have traveled over not a few! and know of but one that approximates to it, and that is Lake Champlain. The Winnipiseogee seems to have been properly named by the Indians. Its name signifies "The smile of the Great Spirit"; and its clear waters, penetrable far down towards the bottom, remind one of the purity of holiness which beams in our Father's smile; and then it rests so romantically among the mountains that tower about it in so many fantastic forms, "making into the land" here and there in beautiful bays, leaving sometimes capes and promontories and narrow necks of land, such as Dr. Watts must have had in mind when he wrote—

"Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,
Yet how insensible!"

The lake is relieved from the monotony of uninterrupted water by the numerous islands (365—as many as the days of the year) that rest in the lake in their emerald beauty, like the beryl set in pearl, or like crowns of evergreen on the brow of the queen of beauty.

At this season the foliage is changed to its autumnal tints, and the red and purple and yellow mingle with the unchanging evergreen in pleasant contrast. The waters of the lake are quiet. A soothing influence settles into the heart as we ride over the lake, thinking of the new earth and the clear crystal river of the water of life. A ride on a lumbering stage is not so pleasant, but we managed to endure it by taking an outside passage and having a better view of the grand old hills and pleasant valleys over and through which we went.

At Melvin Village, Bro. T. W. Piper met us, and kindly took us to his home, and in due time we went to the new chapel, where we met some of the brethren and sisters, and enjoyed a comfortable time. We remained through the week and over the Sabbath. Preached nine different times during the week, and wife spoke once, each meeting growing better as we progressed. Somehow it was rather hard commencing, but we got free before the Lord's day, and on that last day of the feast enjoyed the best day we ever experienced in our lives. The Lord gave the word, and it was easy speaking. There was a deep interest, as the tears and hearty responses to the truth indicated. We felt lifted almost up to the very gate of heaven, and never knew half so much pleasure in preaching the truth as we felt then. There is a good strong company of brethren and sisters here, a true and tried company; and although they have had strange things preached there, and efforts have been made to convince them of the "errors of Adventism," they have held on their way, and now have a large, convenient chapel, with "seats free" in large letters painted on the wall over the speaker's head; thereby indicating one of the plain truths of the gospel, that God's house is not a house of merchandise, to be first dedicated to the Lord, and then sold to the people, church member or infidel, whoever may choose to buy. There they worship and look for the Lord.

Bro. Piper, a native of this locality, labors in word and doctrine here, and the result is, good seed is sown, and carefully watered and watched, so that no hireling, or un-sent (unless self-sent) messenger shall sow darnel; and the seed bears fruit to the glory of God. We formed a pleasant acquaintance with Bro. and Sr. Piper, and others whose names are in the book of life. Our visit to Melvin Village will never be forgotten, and if the Lord should come before we have the opportunity of meeting there again, we shall gladly meet the dear brethren and sisters of that place in the Eden restored.

We left Melvin Village Monday evening, when Bro. Hersey and wife went with us to Bro. Ladd's. We had a beautiful moonlight ride, and spent a pleasant evening with Bro. Samuel Ladd's family. It was not spent as some spend what they call a "pleasant evening," chatting nonsense and talking of this neighbor and that, as is too often the case with professed christians; but as we believe christians will always love to spend it, profitably. We sang for awhile some of the songs of Zion, and then had a precious season of prayer. Some eight or ten engaged in the devotions. How much better, we thought, is this than the common practice. Professors meet, spend an evening, discuss the fashions, the crops, politics, and whatever they list, but never mention the blessed Jesus as an experimental Savior, and specially never talk of the evidences of his near coming. We believed as we sat around Bro. Ladd's fireside that all the evidences are unmistakably plain that, in a very short time, perhaps next year, Jesus will come, the judgment begin, and the question be decided as to who will be saved and who lost; and as we bowed around that family altar together, we prayed for grace, that all that company might be found among the redeemed at last. O that the waiting ones may have their lamps trimmed and burning, and a good supply of oil in their vessels with their lamps, so as not to be obliged to go and buy when it is too late. Bro. and Sr. Hersey returned home, and we remained with Bro. Ladd's family through the night. The morning opened with a dark, drizzling rain, which continued nearly a week, but duty to those depending on us made it necessary for us to leave, and we took the parting hand tearfully, not expecting to meet again till Jesus comes, as we expected him so soon, but joyfully expecting to meet then never to part. There is no particular reason why we are anxious that Jesus should come soon stronger perhaps than that these partings that are so hard now, whether they be at the grave of loved ones or in farewells to the living, will then all end in a glorious meeting which shall be eternal.

Where no farewells will be said,
No heart be sad;
Where the glory'll be for all,
And all be glad.

Blessed be the name of our God for ever and ever.

Bro. Ladd took us with our baggage to Centre Harbor, where we once more embarked on a Steamer, and away across the Lake to the Weirs, and on to see and care for a mother from whom we must now be almost constantly separated, because duty calls us to go over the hills and through vallies, proclaiming the angel's message, saying, "The hour of his judgment is come."

And wherever duty calls,
We will the voice obey,
Whether our message falls
On ears as dead as they
Who, in the tombs, are sleeping
Death's dreamless sleep profound;

Or, whether roused and warned,
(Though by the cold world scorned,)
Some gladly the message heed;
For we know that the meed
Of our labor shall ne'er
Be in vain in the Lord.

L. C. MCKINSTRY.

For the World's Crisis.

A QUIET HOME.

BRO. GRANT:—I assure you it seems very pleasant to me to escape from the noise of the village, and retire to a quiet spot like this from which I now write. Here we can look abroad over the landscape for miles, and our hearts are drawn out in praise to the Creator, while we behold his wonderful works. I cannot express the joy I feel at the thought that the Lord is my friend. He is the chiefest among ten thousand, the one altogether lovely. He helps us bear our burdens, and brings us out of our trials, in his own good time and way, if we patiently wait on him.

Let us all learn to trust more fully in him under all circumstances. Let us be more careful to pray often in secret. For we know that he will hear us, and reward us openly. Brethren and sisters, pray for me, that I may be useful, and faithful to the end of the race. I often think of the dear friends we met at Wilbraham. That was the most blessed season I ever enjoyed. Pray for me, that if we meet no more in this life, we may have a joyful meeting in the kingdom.

SUSAN S. CHAMBERLAIN.

Sutton, Mass.

☞ Prayer is like a rope, by which a man in a little boat can pull himself to the great ship; we thus get our hearts drawn up to the great and good God.

For the World's Crisis.

THE LEGACY.

Our blessed Jesus died, and rose again, and ascended up on high; but he left a legacy in which all his followers must share. We cannot find its full value in this short life, for it will take eternity to understand it; but the weakest babe in Christ can get the full benefit of it, for the terms by which we come in possession are repentance, and faith, and obedience.

But what is the legacy? "In the world ye shall have tribulation, but in me ye shall have peace." The servant is not above his master, nor the disciple above his lord. "If they persecuted me, they will also persecute you . . ." "If they have called the master of the house Beelzebub, how much more they of his household." "Deny thyself and take up thy cross and follow me."

And is this all? Oh, no. "If in this life only we have hope in Christ, we are of all men the most miserable." The blessedness of this legacy is that it grows better and better all the while. It not only saves now, but it saves forever. By it we are made the children of God; "and if children, then heirs; heirs of God and joint heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away." "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Let us take the whole: self-denial, deadness to the world, crosses, "patient continuance in well doing;" and it will soon be an eternal weight of glory.

Your sister waiting to come into *full* possession, H. J. HALE.

Collinsville, Ct.

For the World's Crisis.

TO MY BRETHREN.

Brothers, sisters, I am lying
On a couch of weary pain,
Yet my heart's not sadly sighing—
"I shall ne'er be well again."
No, my heart is patient, waiting,
Though in weariness I lie,—
Not for moving of the water,
But for Jesus to "pass by."

He who said, "All power is given
Me in heaven and on earth,"
Who the bars of Death hath riven,
Called our brother Laz'rus forth,
He is mighty, he is able;
With believing heart I pray,
While I grasp Faith's golden cable,
Precious Jesus' come this way:—

Come this way in loving mercy,
Speak the healing word to me;
Not in waters spirit troubled,
I am trusting, but in thee.
Blessed promises! I love them,
To the sick how full of hope,
And the prayer of faith shall save them,
And the Lord shall raise them up.

Brother, sister, with fond yearning
All my heart goes out to thee;
In love's fullness to you turning,
I beseech you, pray for me.
Pray, dear ones, in faith believing,
Pour, oh, pour out all your soul
Unto Him whose hand relieving,
His alone can make me whole.

Plead the promise with our Father
Jesus gives us in his word,
That where two or three together
In his name ask of the Lord,
He shall grant their soul's petition,
Jesus in their midst shall be,
Making but this one condition,
"Ask in faith—believe on me."

Pray that heaven's choicest blessing,
Next to sweet salvation free,
All of earth that's worth possessing,
Health, sweet health, be given me
Yet I'm willing thus to suffer,
If it be my Father's will,
I would drink it, did he offer
Cup more bitter, bitter still.

But Faith whispers, "He will save you.
'Tis your loving Father's will,
And your Savior dear would have you,
Needs you in his vineyard still;
Needs you yet to tell the story,
How he died for sinful men;
How he comes, the Lord of glory,
King of kings, on earth to reign."

East Roxbury, Vt. ANNA E. MCALLISTER.

For the World's Crisis.

A SUGGESTION.

BRO. GRANT:—I like the suggestion of having the evidences of the near coming of the Lord in tract form, that they may be scattered like autumn leaves; but would propose that they be made up in separate tracts, one on the twenty-fourth of Matthew, one on the eighth of Daniel, etc.; for this reason: Where the evidences have been compiled, the work has advocated views to some minds contrary to truth. Thus while I believe the argument on the abomination to be incontrovertible, I believe also that much that is compiled with it is subversive to truth; therefore I could not scatter them together. For instance, the

"WOMAN IN THE WILDERNESS."

This is supposed to be the apostate church, from which I must dissent. I mean the woman that *fled* into the wilderness.

1st. Because the woman that fled was the persecuted church, far different from the one upon the scarlet beast which was the persecutor. One the *object*, the other the *agent* of persecution.

But did not the fleeing woman become the apostate woman in the wilderness? To answer this, I suggest the following facts: In Dan. 7th, we have the two churches brought to view during the 1260 years, as *agent* and *object*; the one as eyes and mouth, in a horn, the other as being *worn out* by this politico-ecclesiastical combination. This same power in Matthew 24th is called the abomination of desolation, and when it is set up the saints are to "*flee*" *to the mountains*. In Rev. 12, when the devil changes mediums, *from Pagan* to Papal abomination, then the woman is only to be preserved *by flight* to the wilderness, or mountains, as the Savior had declared. In Rev. 13, the apostate church is the mouth in the leopard beast, while the saints were the fleeing subjects to the *wilderness* (Alpine) *mountains*.

Thus, says Gibbon, "Justinian was punished with the *flight* of his most faithful subjects." Here are facts, and facts are facts wherever we find them. It is *facts* we want, and they are abundant to establish our position in all places.

Once more. In Rev. sixth, we have the *two* churches symbolized; the *agent* by death on the pale horse, *killing*; the *object*, or the afflicted church, by an eagle—the suffering party being killed. That the eagle symbolizes the true church during the 1260 years, is proved by her song in Rev. fifth, for with the other living creatures she sings, "Thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

From the days of Constantine, yea, from the days of Christ, the true church has had but one faith—the hope of life through Christ. The devil has proposed an immortal-soul life, which the Catholics adopted and the Protestants endorsed, and the true church did *fly* to the "*wilderness*"—"*mountains*"—from the apostate church supported by the wild beast government, for 1260 years; no change in the principles of either church during that period. Then it is not a fact that the apostate church fled from the dragon or devil, for she was in the majority, or dominant power, and had no occasion to flee; and more, she was the medium of the dragon from the days of Constantine, as she was the medium or *mouth* for the leopard for forty-two months.

Therefore, if you give the evidences of our faith and position, I would repeat, put them in single tracts, so that if there should be something objectionable to any, it might be left out and not hinder the facts coming before the people. Or if the evidence be compiled, give nothing but *facts*, that we may scatter with confidence. Yours, H. PRATT.

For the World's Crisis.

INDIAN SUMMER.

How bright and beauteous Sol pours forth his cheering rays on nature's blanched and sickly visage, as if he were attempting to restore her wan and consumptive appearance. And, indeed, his efforts are not entirely fruitless. Look! Those large shrubs that have so keenly felt the chilling blight of the hoar-frost, have kindly thrown out a maternal arm to protect the tiny beauty just attempting to unfold its bright petals, unconscious of its untimely visit.

And can it be that nature is indeed convalescent? Will these halcyon days lure us into hopes's quiet harbor respecting her recovery? Nay, verily. The law of nature's God as peremptorily forbids it as the voice of prophecy interdicted Napoleon in his attempts to establish a fifth universal monarchy on this "groaning creation."—Dan. 2: 44. Brumal must as assuredly pay us his visit ere Flora can make her appearance, as that Christ and his saints will constitute the next universal kingdom.—Dan. 7: 19; 18: 27. The lone, autumnal winds declare it, as they sigh gently over nature's cadaverous countenance, thus caused by autumn's annual epidemic. The leaves, like so many invalids prostrated upon their beds of languishing, until they shall mingle with their mother earth, proclaim the same. Euroclydon's harsh hand occasionally seizes and shakes them with a rigor quite in keeping with his stern and merciless nature. And then, like some lenient friend, the soft zephyr gently raises them, as if to restore them to their former elevated and healthy residence.

But, alas! the stern potency of the first, and the gentle friendship of the second, are alike inefficient to restore them from their bed of death. Their unusual beauty is only the brilliancy of the hectic, hence they must as inevitably mingle with their mother earth, as the victim of consumed lungs, whose hopes are revived each alternate day. Yes, vegetation is as entirely dependent for life on Him who in Nain raised the widow's son, as the countless millions that now lie deposited in death's charnel house.

But these sunny days do exceedingly cheer all nature, both animate and inanimate. Who does not involuntarily exclaim, "Beautiful!" while gazing upward at "the azure cope above our head," slightly obscured by the gauzy curtain of smoke, while the frail, silvery gossamer floats as independently as the sail of the noble barge? Who would think Sol was far advanced on his way to pay his annual visit to the goat-like Capricorn; and that in some six or eight weeks he will greet this his northernmost friend?

But thus it is. Though he for many successive days thus profusely shed upon us his genial rays, we do sufficiently discern "the face of the sky" to know every diurnal revolution speeds him on his frozen journey. This is conceded by all; even the American savage, whose habits have christened this portion of the year, now feels admonished by the Great Spirit to make preparations to receive the icy king; hence this is the time he arrays himself in all the paraphernalia for hunting, and goes forth, joyous that the Great Spirit thus delays his ice-bound royalty until the poor Indian can store his mud-plastered wigwam with savory venison. Though as ignorant of letters as the wild beasts that fall by his skilfully directed arrow, he sufficiently understands "the face of the sky" to know these few sunny days do not indicate a revival of nature, but rather "cruel winter."

And shall those who are privileged with God's written oracles dare assert that the world is on the eve of a spiritual summer, because, forsooth, they have laid the wires, as the *modus operandi* by which to accomplish this great end, such as the establishment of missionary and Bible societies, etc.? The oracles of God declare, that when Christ comes it will be as it was in the days of Noah and Lot, and that the wheat and tares shall grow together until the harvest, and that terrible and dreadful power, symbolized by a horn having eyes and mouth in it, shall prevail against the saints until the Ancient of Days comes. Yes, this law by which we are to be judged tells us that instead of every body's being converted in the last days, some who had previously been converted would "depart" from the faith, giving heed to seducive spirits and doctrines of devils,—which has been in course of fulfillment for several years. Sad indeed it is to see those who have been engaged in proclaiming Christ to a dying world, now turn after demons, who work miracles, it is true, just as predicted in Rev. 16: 14.

Again, Paul shows that in the last days it will be "perilous" for the christian, because the mass of professors will be selfish, instead of self-denying; proud, boasters, instead of meek and gentle; high-minded, instead of humbling themselves; lovers of pleasure more than lovers of God,—take more pains to get to some worldly amusement than to meet with the children of God for worship. Many, very many more Scriptures might be adduced to prove that as we come near the end of time wickedness will be on the increase, and how any one can teach that the world is growing better, is to me truly astonishing. If they read the secular papers (which in many instances are the faithful amanuenses of prophecy), they must see there never were such daily catalogues of crime as at present. Then let us heed the admonition, "Be not deceived" —expect no better days morally until Jesus comes.

May not the number of those who have *really* left *all* for Jesus be compared to the few green things of summer that now remain? And the professed church of Christ to the common foliage, whose variegated beauty is enchanting, but whose real life is sapped by pride and rejection of the truth? But thank God that he has some evergreens which are planted so near "the river of life" that they flourish equally in December as in May. As they daily draw living nourishment from the great fountain-head, *they never change their color*, but are EVERGREEN.

Castleton, Vt. B. MATHEWSON.

For the World's Crisis.

NATURAL DEATH.

It is very generally believed, among us who hold man's complete mortality, that death, or, as we usually call it, *natural* death, was brought into the world by reason of Adam's transgression in the garden of Eden. Now I can not see how this theory can be harmonized with Gen. 1: 28. "And God blessed them, and said unto them: Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea," etc. It will be borne in mind that this commandment of God to Adam and Eve was before their transgression, and that they were told to multiply and replenish the earth.

We are informed in the same chapter that the herbs were given to man and beasts "for meat." This shows to my mind that death reigned in the vegetable world. And if in the vegetable world, why not in the animal world? I am at a loss to conceive what would be the state of the world, if continued propagation of animated nature were not counterbalanced by a corresponding mortality of the same. Man was commanded to "subdue" the world. If it was perfect, there would have been nothing to "subdue." The serpent, we read, was "more subtle than any beast of the field." How could one beast be more "subtle" than another, if all had been perfectly pure and holy?

Who will give us light on the subject? Let us ever be ready to give a reason for the hope we have within us, by proving all things, and holding fast to that which is good.

Savannah, N. Y. WM. H. CARNCROSS.

Hygiene.

"This is for your health."—Paul.

A PREVAILING MALADY.

We meet pale faces and sunken eyes constantly. This shows an error. The error is in the abuse of the common diet of life; not always, but generally. Too much food is the great evil of the day, because it is so very common and has its allurements—we gratify and eat too much. This is the main cause of the pale faces and haggard countenances we meet. The remedy is simple: Eat less. And yet who does it? Few, because it requires moral courage, just the thing which is affected, which is part of the pale face and sunken eye. The dyspeptic is diseased mentally, morally and physically. Of all beings the most miserable is the confirmed dyspeptic. His mind is disturbed, his moral feeling is blunted and disordered, and his body suffers. For what is he fit? He is fit for nothing, not even for "stratagem and spoils." He drones his time away—years, a score sometimes—and his whole life is a blank. If that were all, it would not be so bad; but it is a most wretched, miserable blank, full of vapors, gloom and forebodings. The mind is the torment of the man, making appear real what is unreal, and exaggerating evil. The little good that the man gets is also exaggerated, and this puts him all around in a false position. His judgment is not reliable, though once so correct; his imagination plays tricks with him; deceiving him constantly by magnifying its doings. In a word, the man is morbid—mentally, morally and physically. It took him long to get into this state. He got into it by degrees, almost ere he was aware. Ah, the insinuating habit of alluring the system, which God had made right, but which man is wronging constantly! This great evil is all brought about by littles—a little excess which breaks the back of the camel. Here is the danger. And here is the remedy: Avoid the littles—the little excesses; they seem to be always at the end of our meals. Then cut off that end—that cup of tea or coffee, that dessert or other dainty. This course would generally succeed.

We must guard against the excesses; nobody calls them such. At the time they may give rise only to a little uneasiness, a little headache or sluggishness of feeling. The brain acts less, as it always does when oppressed, overstrained; as it does through the sympathetic channels. After awhile these symptoms will cease, and the eyesight seems to be clouded momentarily; the man will soon be prepared to re-enact the same thing. By-and-by, in the course of his persistence, there will be more uneasiness after his meal, greater headache and dullness. There will be other symptoms gradually stealing upon him. There will be slight pains here and there; beginning, perhaps, in his chest; felt between his shoulders and in his left side. He will gradually become nervous, lose flesh—though not always at first—his hearing is affected, there is a ringing and other unusual sounds, which sometimes greatly frighten him. Sometimes he even will get dizzy and almost fall. He is apt now to have bad sleep and worse dreams, so that night becomes a dreaded time to him. Society begins to be distasteful to him; sometimes he seeks it as if to get rid of the evil that follows him. But he can not shake it off. It follows him because it is himself. These unpleasant accompaniments increase; they increase both in intensity and in number. New symptoms are constantly evolved, new evils attack, until the individual is a walking load of evil. At last it becomes confirmed. And now it is as difficult to remove these evils as it was easy to get them, and it takes as long often to do it. Why does it take so long? It seems to be in the nature of the case, perfecting the work by slow process. But it is the long weakening, the constant sapping, that at last undermines, and establishes, as it were, a second nature.

The difficulty in removing this evil is in the moral courage of the man; he has it not. Though he may resolve a thousand times, a thousand times he breaks his resolve, or rather it breaks itself. It is so difficult to resist, when you have nothing to resist with, no courage or a momentary thing, only seeming strong at the time (when the resolve takes place,) but impotent when the trial comes. So the drunkard; he has no strength of will left, and the dyspeptic is but a drunkard in another sense.

What, then, is to be done? for this is a great evil and must be met, if possible. The remedy is, put a watch and tie upon the man; he himself is not capable of doing it. Or you must leave himself, to the risk of becoming worse, and perhaps of dying, or, if he has self-regard left, to be forced into reformation. He may prefer mending his ways to a worse evil—to dissolution, for death has sometimes horrible pictures for the stomach-ridden invalid. Medicines, the world has long since decided, are of no good in dyspepsia. They may aid in some respects, as time aids, but always at the expense of original power. Time and medicine will kill any man prematurely. The poor afflicted patient must, first of all, remove the cause. He may have been doctoring for years, piling evil upon evil, while the cause, "like a worm in the bud," remained. This is a double abuse of poor nature. Throw aside this incubus, the whole of it; stop aggravating the wound it has made; lessen your food, which a false appetite urges you on to partake, and flatters you that all is right—it is the false "syren song" that accompanies all dyspeptics.

Break off, then, what should never have been indulged in—the little excesses of the table. If you are a laboring man, more food will be required; less if a man of sedentary habits, and especially of literary habits, which weaken the stomach additionally through sympathy. This is the absolute, indispensable condition of all cures. Without it, aggravation can only make the matter worse, and the patient continue as he has—a wretched, suffering man, the "iron in his heart" wherever he goes. Resolutely, then, stop this excess. And this is enough. If any nature is left, any strength, it will develop; it will grow up as a plant long kept down—never so thrifty thereafter, but still having life and being—and infinitely better than the smothered, strangled thing with the weight upon it.

We have spoken of dyspepsia as it is generally brought on, through the stomach and food. "Strong drink" will sometimes do this, excesses in venery, excesses of many kinds, if not of all, all tending to affect the stomach, the organ of tenderness. But whatever the excess which produced the evil, it must be stopped—the stomach must be favored. There are other things that aid, but the great thing is to remove the cause and keep it removed. This is the all-important point, and it is sufficient. With it a cure can be effected; without it, it can not. Cheerfulness of society, it is said, is a good addition, so is traveling in strange lands; so is exercise. But always make a clean bottom by removing the exciting cause. To do this, self must not be gratified, but mortified; it must be done, however unpalatable. Yet how little it is done, as the million of sufferers testify. It is so hard to do, because there is a lack of power; not that the evil is so strong—it is we that are weak, we dyspeptics. Had the man the usual strength which he had in health, he would easily floor his adversary. But this he lacks, and this is the evil; he can hardly cure himself. He does it, however; it is being done daily. Were it not, what would become of us as a nation? of the world? The evil frequently cures itself; it is perhaps hard to say in how many cases. This is fortunate, that it bears its own correction. But it is also unfortunate that it must be strained to such an extent—till the machine is almost ruined. Better begin in time, and save the wreck while its timbers are yet sound.

The friends of these sufferers have a responsibility. It becomes them to see that they are aided, forced, if need be—and it generally needs to be. Aid them, then; be a will to them in place of theirs, which is impotent. It will not do to leave a man unaided in his "vapors;" he is not himself; he must be taken care of; he suffers more than you are aware of. Leave him not rudderless, at the mercy of the winds.—*Herald of Health.*

HUSK MATTRESSES.

Our rural friends are very hospitable; when we visit them they treat us during the day with the greatest kindness, but they are often cruel to us at night, and most always consign us to a feather bed, in the smothering depressions of which we pass a sleepless night. That a feather bed is a fit thing to sleep upon, is an idea rapidly disappearing, we are happy to say; yet in many communities feathers still prevail, and they are looked upon as silk dresses are, in some measure an index of the wealth, or competence of the owner. It is quite time that all this was changed, and comfort and health consulted rather than show. We say comfort,—for no one after having slept for a few weeks on a hard bed, would willingly return to feathers. Curled hair makes the very best mattress, but is expensive; the next best thing is corn husks, a cheap material, and accessible to all. The inner husks, or shucks, as they are called in some places, allowed to curl up a little, are often used without any preparation. A softer bed is made by slitting the husks in strips, half an inch or so in width; a fork may be be used to facilitate the stripping. The best husk bed we ever saw was made from the husks of green corn, shredded by drawing through a flax hatchel. Husk beds should be opened about once in six months, the husks shaken out from the fine particles and dust, be sprinkled, and allowed to lie in the sun for a while. Treated in this way the husks will be almost as good as new. We give this timely hint, in order that at husking time, those who would enjoy the luxury of a husk bed may take measures to secure the necessary material.—*American Agriculturist.*

A PREVENTIVE OF CHOLERA.

D. L. W. Lewis of New York, proclaims that fresh air is the best preventive of cholera extant. He says if people will only keep their windows open night and day, giving fresh air a fair chance to fill their lungs and ventilate their apartments and purify their clothing, they run little danger from cholera. He writes: "The great point is to induce people to sleep with their windows open, in cool weather as well as warm. If necessary, put on additional clothing, but above all things have fresh air." Dr. Frank Hamilton, who, when the cholera broke out on Blackwell's Island, kept the people out of doors all day, and the windows of their rooms open at night, and thus in five days checked the ravages of the disease, adds his testimony to that of Dr. Lewis, and says: "The man who can persuade the poor people that with plenty of air they are secure against cholera, will do much." Dr. R. Ogden Doremus also indorses Dr. Lewis by saying: "God's oxygen is essential to life, and one of the best antidotes to disease."

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 578. BOSTON, WEDNESDAY, OCTOBER 31, 1866. VOL. XXIV.—NO. 7.

The World's Crisis

AND SECOND ADVENT MESSENGER,

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

NO MORE SEA.

"And there was no more sea."—REV. 21: 1.

I.

Summer Ocean, idly washing
  This grey rock on which I lean;
Summer Ocean, broadly flashing
  With thy hues of gold and green;
Gently swelling, wildly dashing
  O'er yon island-studded scene;
Summer Ocean, how I'll miss thee,—
  Miss the thunder of thy roar,
Miss the music of thy ripple,
  Miss thy sorrow soothing shore,—
Summer Ocean, how I'll miss thee,
  When "the sea shall be no more."
Summer Ocean, how I'll miss thee,
  As along thy strand I range;
Or as here I sit and watch thee
  In thy moods of endless change—
    Mirthful moods of morning gladness,
    Musing moods of sunset sadness;
    When the dying winds caress thee,
    And the sinking sunbeams kiss thee,
    And the crimson cloudlets press thee,
    And all nature seems to bless thee;—
Summer Ocean, how I'll miss thee,—
  Miss the wonders of thy shore,
Miss the magic of thy grandeur,
  When "the sea shall be no more!"

II.

And yet sometimes in my musings,
  When I think of what shall be,
In the day of earth's new glory,
  Still I seem to roam by thee;
As if all had not departed,
  But the glory lingered still;
As if all that made thee lovely,
  Had remained unchangeable.
Only that which marred thy beauty,—
  Only *that* had passed away,
Sullen wilds of Ocean-moorland,
  Bloated features of decay,
Only that dark waste of waters,
  Line ne'er fathom'd, eye ne'er scann'd,
Only *that* shall shrink and vanish,—
  Yielding back the imprison'd land.
Yielding back earth's fertile hollows,
  Long-submerged and hidden plains,
Giving up a thousand valleys
  Of the ancient world's domains.
Leaving still bright azure ranges,
  Winding round this rocky tower;
Leaving still yon gem-like island,
  Sparkling like an ocean-flower.
Leaving still some placid stretches,
  Where the sunbeams bathe at noon,
Leaving still some lake-like reaches,
  Mirrors for the silver moon.
Only all of gloom and horror,
  Idle wastes of endless brine,
Haunts of darkness, storm and danger,—
  These shall be no longer thine.
Backward ebbing, wave and ripple,
  Wondrous scenes shall then disclose;
And like earth's, the wastes of ocean
  Then shall blossom as the rose.
—*London "Quarterly Journal of Prophecy."*

For the World's Crisis.

DENIALS, ADMISSIONS, AND AFFIRMATIONS.

I do not deny that man possesses intelligence, and admit that "mind" is frequently used in Scripture as a synonym of "spirit," as also, sometimes, is "soul," "life," "lives," etc., a part being put for the whole. What I mean by saying, "that man has not a spiritual nature," in the present or Adamic life, is (1), that he is not possessed of a "divine nature." What I affirm is (2), that man's nature in his descent from Adam, or in the present life, is wholly "natural," "carnal," or fleshly, "animal," "earthly"; consequently the "spirit in man" (Job 32: 8; Zech. 12: 1) is an attribute of the carnal man, possessed by, originating with, dependent upon, and propagated in the species, through the natural laws of procreation,—grows with his growth, strengthens with his strength, and decays with his decay; that independent of an organism, it has no power, either of perception, internal cognizance, or external manifestation, either in the past, present, or future.

To make this, if possible, still plainer, man is not now possessed of two natures, nor ever will be, at one and the same time; the Adamic nature is one, and that one "fleshly"; and in the resurrected state, all that are in Christ Jesus will have but one nature, and that one spiritual. Man is now a carnal body and a carnal mind; *then* he will be a spiritual body and a spiritual mind, wholly, exclusively, and completely.

(3.) That as death produces a disorganization of the constituent elements in man's composition, each elementary principle returning to its original condition, as it was prior to man's formation, save that the developed life-seed retains its *individuality*. So these will remain until the man is reconstructed, recreated, or reproduced, by the mighty power of God, at the resurrection, just as he brought Christ again from the dead when he exerted that power on him. Heb. 13: 20; Eph. 1: 19, 20; Acts 2: 24, 32; 3: 15; 1 Cor. 6: 14; 2 Cor. 4: 14. Examine carefully every one of these references, also Matt. 22: 29.

The "life," "soul" or "spirit"—call it what we may—is therefore of necessity in an inactive, unmanifested, dormant state, incapable of thought, until by its reorganization it is "re-clothed" with its remaining constituent, a spiritual body; and although it has, in the mean time, a being, i. e., an existence, yet it is not a person, a sentient being.

(4.) To obtain that spiritual body, man's nature must be changed; for "God giveth to every seed its own body," i. e., in kind, and "the life" is "the seed"; consequently this change of nature must have its beginning with the seed-principle; for inasmuch as man is flesh (Gen. 6: 3), and "flesh and blood cannot inherit the kingdom (because it is not an heir), neither doth corruption inherit incorruption" (1 Cor. 15: 50), having no title, or perfected claim, by virtue of its descent from Adam, whose disobedience worked a forfeiture of the title of life,—this title of "heirship," which is absolutely necessary to inherit, can therefore only be obtained through Christ, who is the "quickening spirit" or "life-giver," and who is so because of his obedience (Rom. 5: 18, 19), through which he wrought out a perfected title to the inheritance of life (Rom. 7: 10), as the eldest son and "heir of all things," by the divine appointment of the Father (Heb. 1: 2); who also has willed to make us "joint heirs with Christ," by conferring upon us, flesh men, the same spirit which "raised Christ from the dead" (Rom. 8: 9–17), by which he now also lives (John 6: 57), and by which we too like him shall live (John 14: 19); because it is the reception of this spirit, or mind of Christ, that begins, carries on, and perfects that change of nature in us, by which we ultimately come to be partakers of the divine nature (2 Pet. 1: 4), and so children, therefore "heirs," heirs "to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved* in heaven for you, who are kept by the power (or spirit) of God, through faith, unto salvation, ready to be revealed in the last time."—1 Pet. 1: 4, 5.

This spirit or mind that was in Christ constitutes the righteousness of God, by which we are justified; or that life of his by which we are saved (Rom. 5: 10); the righteousness of God which is through the faith of Christ, by which we may know him, and by which we may know the power of his resurrection; by which we, flesh men, may attain to the resurrection from among the dead.—Phil. 3: 9–11. *Diaglott Trans.*

This spirit comprehends the law of the spirit of life in Christ Jesus, which makes us free from the law of sin and death, or *sin* and *die*, as God has declared—"The soul that sinneth, it shall DIE," unless it turn from its sin and comes back to God; in which case it "shall not surely die" (Ezek. 18: 20–22), being made free from the law of sin and death, but "shall surely live," having come under the power of the law of the spirit of life,—God's law of righteousness or righteous law; for God is "the spirit of life," which law of life raised up Jesus again from among dead ones (1 Pet. 1: 1—Diaglott), and made him the depositary of that life to be conferred on us, in perfect conformity to and entire harmony with God's testimony of his Son. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John 5: 9–12; John 5: 21, 26, and 6: 40, 51, 54, 63.

Like all other works of the Deity, that "change of nature" in us has its beginning, development, and completion, by process of of time and circumstance; its origin, when the "carnal or flesh-mind" is "begotten again," "begotten by the word of truth" (James 1: 18), "the incorruptible seed" (1 Pet. 1: 23), termed conversion; then "quickened by the Spirit" at the time of our being "sealed," which Paul says (Eph. 1: 13) is after we believe, but counts us righteous when we believe; i. e., believe unto obedience as Abraham did (Rom. 4: 23, 24); at which time of sealing we are represented (Mark 4: 28) by "the blade"; then, when we have added to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity (2 Pet. 1: 5–7), brought forth the fruit of righteousness (Heb. 12: 11; James 1: 17, 18), we are represented by "the ear" (Mark 4: 28), "kernel" or "grain" (1 Cor. 15: 36, 37), being infants no longer. Eph. 4.

After that (1 Cor. 15: 23), "in the resurrection," when the harvest is come, we are represented by "the full corn in the ear," or perfected corn (Mark 4: 28; Heb. 12: 23; 1 Cor. 13: 10–12; 15: 53, 54, and 49), at time we shall be "complete in him." This constitutes the "new birth," having had its conception (conversion), its quickening and progressive development (growth in grace), and its final deliverance and full fruition (the resurrection state), when the sons of God are manifested, brought forth, or "delivered from the bondage of corruption" (Rom. 8: 19–21), shining forth as the sun, *eis*, *into*, the kingdom of their Father (Matt. 13: 43); after which they can die no more, and are the children of God, being the children of the resurrection (Luke 20: 36), when mortality will have been swallowed up of life (2 Cor. 5: 4), because that life had been manifested in our mortal flesh, i. e., in us, flesh men (2 Cor. 4: 11), from the time we were sealed with that Holy Spirit of promise (Eph. 1: 13), received the spirit of adoption (Rom. 8: 15), i. e., which is to adopt, as is proven by verse 23, constituting us heirs of eternal life, or a spiritual seed, to be sown in death, and waiting for *the* ADOPTION, "the redemption of the body" (Rom. 8: 23), or to put on a spiritual body—immortality, in the resurrection morn, when the Son of God, for whom we wait, shall come from heaven (1 Thess. 1: 10) to wake us out of sleep (Job 14: 12; Dan. 12: 2; John 11: 11; 1 Thess. 4: 15, 16; Rev. 14: 13), and changing our vile bodies, shall fashion them like unto his own glorious body (Phil. 3: 21); when the morning stars will sing together, and all the sons of God will shout for joy. Job 38: 7.

Under the law, this "life-seed" was represented by the seed in the pomegranate on the skirts of the high priest's robe; which, on account of the exuberance of its seeds, was used as an emblem of plenty, and represented that multitudinous seed in Christ, promised through him to Abraham, which was to be like the sand upon the sea-shore, or the stars in the firmament, innumerable,—that vast multitude which John on Patmos saw in vision, when carried by the prophetic Spirit down to the scenes of the resurrection, yet future, where he saw that great multitude, redeemed by his blood out of every kindred, and tongue, and people, and nation (Rev. 5: 9), which no man could number, standing before the throne and before the Lamb, clothed with white robes—spiritual natures or bodies, and palms in their hands. 7: 9.

Hence Christ, having become our High Priest, is represented as our *life*, and that life of ours as being hid with Christ in God, waiting for the time appointed of the Father (Gal. 4: 2), in his righteousness—the robe of our high priest, until Christ who is our life shall appear, and then shall we also appear with him in glory. Col. 3: 3, 4.

Having now fully defined our position, we will in our next examine Isa. 31: 3; viz., "flesh *versus* spirit." O. W. STETSON.

Olena, O.

For the World's Crisis.

ENDING OF SECOND WOE AND SIXTH TRUMPET.

In the published lectures of our deceased Bro. William Miller, prior to 1840, upon the sixth trumpet and second woe, he proved satisfactorily to my mind, that the second woe ended with the closing events of the European revolution, in the year 1815, at which time the fourteenth verse of the eleventh chapter of Revelation was fulfilled, which reads thus: "*The second woe is past*, and *behold the third* woe cometh quickly." The term "quickly," he claimed, measured the time between the ending of the second woe and the beginning of the third, and would be about thirty years, during which time the winds of war, and other elements of evil, that would begin to let loose at the commencement of the third woe, would be restrained.

In confirmation of his conclusions, he referred to the almost universal peace and prosperity that succeeded that revolution, and did continue, as we shall see, about thirty years.

In about A. D. 1840, Bro. Josiah Litch proved, in an article or pamphlet upon the duration of the sixth trumpet, which was "prepared for an hour and a day and a month and a year" (Rev. 9: 15), being three hundred and ninety-one years and fifteen days, beginning with the taking of Constantinople by the Ottomans, about 1451, would end on a specified day in August, 1842, at which time he claimed the Turkish supremacy would be up. Those familiar with those views and European history of that year, will remember that on that very self-same day the allied powers of Europe, in the then pending war between the Pasha of Egypt and the Grand Turk, in a diplomatic note to the Sultan, informed him that he need give himself no further trouble about the war; that they (the Allies) had taken the matter into their own hands, and would coerce the refractory Pasha into subjection (which they did), and the Sultan "accepted of the intervention."

Bro. Litch, and nearly all the leading brethren, received the news of that intervention as a marked fulfillment of this prophecy, which ended the independent sovereignty of that empire; and subsequent events have confirmed that conclusion. Since that day, that power has been familiarly called the "sick man," whose dissolution was at hand, and it belonged to the sovereigns of Europe to prepare for the dividing up of its dead carcass.

These two points, the ending of second woe in 1815, and the sixth trumpet in 1842, I at the time accepted as next to demonstrated facts, and now, after a lapse of about twenty-four years, can see no good reason for changing that conclusion; but, on the contrary, can see much to confirm it.

Soon after the passing of the time movement of 1844, I had an interview with a good brother (I. D. Knapp, who was with us in that blessed movement, and who, thank God, is yet joyful in hope), upon our whereabouts in the prophetic events of the world. After having reviewed the various reliable points of evidence, we came to the conclusion that we had passed the two prominent landmarks named above, and must therefore be living on the verge of the third woe and the seventh trumpet. By these two ports we concluded to make fast our drifting barks, and watch the progress of events, being assured, if right, we should soon have confirmatory evidence. Our watchfulness soon brought light that has shone with increased brightness up to the present time.

We will now note a little of this increased testimony. The years 1845 and 1846 were remarkable for fires, inundations, shipwrecks, etc. 1847 for the Irish famine, and 1848 for the mighty whirlwind of revolution that broke out and spread over Europe, upsetting the thrones and kingdoms, as things of naught. The succeeding years have been followed by great national evils, among which may be mentioned the Crimean and the Italian wars in Europe, the mighty rebellion in these United States, which caused distress and perplexity in abundance, both at home and abroad; also wars and revolutions in Central and South America, likewise in China, and other parts of Asia, and, in fact, throughout nearly the whole habitable world.

To cap the climax, we now see the great powers of Europe waking up and preparing for war on a scale never before witnessed, and rushing forward to the conflict "like the rushing of mighty waters," under the guidance of those unclean spirits, which most evidently have "gone forth unto the kings of the earth and the whole world." And what for? The Revelator says, "To gather them unto the battle of that great day of God Almighty." O, how full of meaning is the declaration of our Savior at this time,—"BEHOLD! I come as a thief; blessed is he that watcheth and keepeth his garments." Who is there that cannot see the end of these things? Surely, they must be blind indeed.

But to the application. If these evils, these great and mighty events, are a part of any woe, and are to be classed under any trumpet, they most certainly are parts of the third woe and seventh trumpet, the others being far in the past.

Again we read, among the events that are to take place under this woe and this trumpet, "The nations" are to be "angry." If they are not now angry, it is difficult to imagine what they will do when they are so. But all accounts from the belligerent nations represent them to be perfectly frenzied with the war spirit, and that they "are angry." There is no mistaking this point.

The conclusion of the subject is this: that for twenty years or more we have been living "in days of the voice of the seventh angel, when he shall *begin* to sound," in the "which the mystery of God" is "to be finished," as he hath declared unto "his servants the prophets," and in the incipient stages of the third woe; and have advanced so far toward the end that we are justified in looking daily for "the voice of the archangel and the trump of God" to be heard, which will raise the dead and usher in the solemn scenes of the judgment. Are we prepared? O how solemn the inquiry!

Now if this testimony in 1842 was inspiring to the child of God in those days, how much more should it be now. It was then like the shooting rays of light that betokened the approach of morning; but now it is like the approach of noon-day light. Had we now the hearing ear, and the applying conscience we then had, with this array of increased testimony, it appears to me we might arouse the world. But, alas! the nearer we approximate to the final day the less interest is manifested in these great and all-absorbing themes.

But, thank the Lord, the truth and the work of preparation are not retarded; they are most surely accomplishing their approximate ends. To the one class, they are like the plagues upon Egypt, hardening the hearts of the children of men, and fitting them for an overthrow more terrible than that of Pharoah and his hosts at the Red Sea. Upon the other class, to those who have "an eye to see and ear to hear," they are leading them out more and more from the world, and preparing them for that great deliverance of which that which was wrought by Moses was but a type, and soon they will be called away to stand upon the sea of glass, when they will sing, not only "the song of Moses," but that "of the Lamb." Praise the Lord for the hope.

Norwalk, Ct. P. ALLING.

For the World's Crisis.

DID THE BRIDEGROOM COME IN 1844?

The reader may consider this a foolish question to ask, and so it is. But what shall we say of a theory that teaches the affirmative of this question? For one, dear reader, we think, to say the least, it demands a passing notice. Therefore, we wish to call your attention to the following considerations: The claim is set up by a certain class of Adventists [Seventh Day], that the entire parable of the ten virgins, in Matt. 25, has had its complete fulfillment in the history of the Advent movement from 1840 to 1844. We are told that the midnight cry has been given, and on the tenth day of the seventh month, 1844, the Bridegroom came, and those that were ready went in with him to the marriage, and the door was shut. Thus placing the coming of Christ, or the Bridegroom, many years in the past. Now we wish to be excused from endorsing a theory so manifestly absurd. We choose to take a more consistent view of this matter, and believe that the coming of the Bridegroom is yet future.

The Bridegroom, in the parable, represents Christ, as all will admit. Then why may not the coming of the Bridegroom represent the coming of Christ? We think it does. Nothing seems more evident. Now if the Bridegroom came in 1844, as is claimed, will some one please tell us where he came *to?* and who *saw* him? He certainly did not come to this earth, from the fact that no one saw him. But when he comes in the clouds of heaven, we are told that "every eye shall see him." But hold, says the objector, we do not hold that the second coming of Christ has taken place,—by no means. Then we ask, why adopt a theory that teaches such an erroneous view? The coming of the Bridegroom is nothing more nor less than the coming of the Lord Jesus Christ; and we cannot place the coming of one in the past unless we do the other. There is no dodging this point. But the theory under consideration teaches that the coming of the Bridegroom was his changing his position from the holy to the most holy place in the heavenly sanctuary, which took place on the tenth day of the seventh month, 1844.

Admitting, for argument's sake, that such a change did then and there take place, where is the consistency in saying that that was the coming of the Bridegroom? We see none whatever. To say that the change of ministration of our great High Priest, from the holy to the holiest of all, providing such a change has taken place, is what is meant by the coming of the Bridegroom, is contrary to reason, revelation and common sense.

Query. How could the wise virgins follow the Bridegroom *by faith* into the most holy place on the tenth day of the seventh month, when they had no faith or knowledge that such a change had taken place for several years after? Consistency, where art thou? Again. When the Bridegroom came in the parable, they that were ready went in with him to the marriage, and the *door was shut*. No admittance after that. In the likeness, or fulfillment we are told that when the Bridegroom came in 1844, those that were ready went in with him to the most holy place, and the door was left *wide open*. Since then, many have found admittance, and there is still a chance. Where, we ask, is the likeness, or similitude, between the parable and its so-called fulfillment?

That the coming of the Bridegroom represents the coming of Christ, is most positively shown in the closing up of the parable in these words: "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh." But, say the advocates of the above theory, those who make the coming of the Bridegroom represent the coming of Christ fail to show that there will be any knocking for admittance after the Lord comes. True, say they, there will be a cry, but it will not be, "Lord, Lord, open to us." No, no; but, "mountains and rocks, fall on us," etc. We have only to cite the reader on this point to Luke 13: 25, which reads as follows: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us," etc. In whatever light we may view the knocking, as brought to view in this testimony, one thing is certain, namely: the master of the house has not yet risen up and shut to the door; neither will the door be shut while probation lasts. None, who have not a theory to serve, can fail to see that the *shut door*, as brought to view in Luke 13: 25, synchronizes with the shut door in the parable. Also, that the "knocking" is synonymous with the knocking in the parable, which events are yet *future*.

The mistaken notion that the Bridegroom came in 1844, gave rise to that error of all errors, to wit: the tight-shut door, or no salvation,—views which disgraced the Advent cause for several years. As that view has been long since discarded, honesty demands that we renounce our faith in a position that led to such an erroneous conclusion.

But, says the objector, in order to have a perfect likeness, both histories must be complete; all the events in both must be in the past. This is the very point, reader, we wish particularly noticed. That there is a certain definite point of time, marked by the adverb "then," when the kingdom of heaven shall "be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom," none will deny. But there is a difference of opinion as to the chronology of this definite point of time. The word "then," which commences the chapter, is an adverb of time, and has reference to the time spoken of in the preceding paragraph, which reads as follows: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. *Then* shall the kingdom of heaven be likened," etc. When? Why, when the evil servant is cut asunder, and his portion appointed with the hypocrites, of course. We would like to know by what rule of grammar it can be made to apply anywhere else. If any one has any authority for any other grammatical construction of the word "then," we would like to see it.

Our position, then, is chiefly this: We believe that the first Advent movement, from 1840 to 1844, was a fulfillment of that part of the parable represented by the *going forth* of the virgins to meet the Bridegroom. Since 1844, we have been, and still are, living in the *tarrying time*. The rest of the parable remains yet to be fulfilled. We claim that the tarrying in the parable synchronizes with the tarrying of the vision. "If the vision tarry, wait for it," implying that the Bridegroom would tarry beyond the time set for his return. Now, if the cry was given in 1844, and the tarrying of the Bridegroom was confined to the short space of time from March to October of that year, as is claimed, then, instead of its being midnight when the cry was made, it was only the first part of the morning, as all must see.

Again, if the Bridegroom was to tarry only from March to October, a few months, there seemingly would have been no occasion for taking a vessel of oil with their lamps; as a lamp full would have been sufficient to have lasted. Thus we fail to discover any correct likeness, or similitude, between the parable and its fulfillment, by the Advent body, with the exception of the "going forth," and the "tarrying time," which we now occupy.

But, says the objector, the midnight cry must be given during probation, from the fact that the foolish virgins are told, while applying for oil, to "go . . . to them that sell and buy" for themselves. The argument drawn from this is, that probation had not closed when the cry was made, as there was a chance to buy oil; or, in other words, a chance to get a preparation for the Lord's coming. This argument amounts to nothing, from the fact that not one of the foolish virgins that went to buy obtained a particle of oil. While they were gone "to buy, the Bridegroom came; and they that were ready [the wise] went in with him to the marriage, and the door was shut. Afterward came also the other virgins [the foolish that had been away to buy oil], saying, Lord, Lord, open to us." There is not a particle of evidence that one of the foolish ever gained admittance. So will it be "when once the Master of the house is risen up, and hath shut to the door," there will then be no admittance. Those who have neglected to seek a due preparation, will be forever shut out of the kingdom.

In conclusion, reader, let us look at some of the results of the theory under examination. (1.) All that did not follow the Bridegroom, *by faith*, into the most holy place, on the tenth day of the seventh month, are foolish virgins. (2.) Inasmuch as not one of the foolish virgins ever gained admittance after the door was shut, so none of the Advent body, only such as went in *by faith*, from the holy to the most holy, on the tenth day of the seventh month, can ever gain admittance to the New Jerusalem. How foolish, then, for Elds. Litch, Grant, Himes, Brewer, and many others, to be publishing and trying to arouse a formal church to get ready for the coming of the Bridegroom, when his coming is already in the past. Not only so, but they are all foolish virgins, whose cases are irrevocably fixed. They are forever shut out of the kingdom of God. There is no evading this point. Therefore we would respectfully decline endorsing a theory that leads to such erroneous and unscriptural conclusions.

Washington, N. H. W. H. BALL.

"Voice of the West" and "Hope of Israel" please copy.

For the World's Crisis.

THREE JERUSALEMS.

Elder A., as you make three Jerusalems in your theory—two yet future—I want to know which was the one promised to Abraham; for through a certain promise, he looked for a city which had foundations? After urging this point, it was thought that the one which is to come down was the one promised. Then I thought I might be excused from taking much interest in the one to be built by strangers, as I could expect to be heir only to the one promised to Abraham.

Elder B., what do you think about the two cities in the future?

"I do not believe there is any city coming down from heaven."

Elder C., what are your views?

"I think both cities will be merged into one."

Elder Zechariah, what was your view of that city which was to be built up by the BRANCH, aided by strangers, or those that were afar off? Isa. 60; Zech. 6: 12.

"Just what I said, that it should come to pass if they would diligently obey the voice of the Lord their God."

Elder D., did those Jews diligently obey the voice of the Lord?

"No."

Then that city will not be built up for them, will it?

"I declare, I never looked at it in that light before."

Well, what do you think?

"I think that it will not be built."

Just so it seems to me. H. PRATT.

SOMETHING TO THINK ABOUT.

In every age of Christendom there has been what may be called the *Religion of the World*, which so far imitates the one true faith as to deceive the unthinking and weak. The world does not set itself openly in opposition to religious truth, as such. It has, in all the ages, acknowledged, in one sense or other, God's truth, attached to one or other of its own characteristics. Men are influenced by the spirit of the age in which they live; and selecting that portion of religious truth which corresponds most closely to that spirit, they make the combination the sum and substance of all revelation. Thus their faith, and consequently their practice, becomes distorted, incomplete, *false*. Every command in God's revelation is necessary in faith and practice for the complete development and regeneration of our nature. The neglect of some of these commands, and the exaggeration of others, therefore, either in particular ages, or in individuals, makes the work incomplete.

This influence on the individual may be seen in the multiplicity of sects by which Christendom is cursed. Some individual, with unusual mental or other gifts, grasps one or two articles of God's truth, tears them from their place in the complete circle, exaggerates them, magnifies them into the sum of all truth, makes the segment the complete circle, makes them the watch-word, the battle-cry for followers, and the result is a new division in the christian church.

The same influence may also be seen upon the ages. Each has its own particular mark. Even in the early days of the church, Satan, playing upon the weakness of our sinful nature, fashioned the religion of the world, by connecting a portion of the truth with the philosophy of the day, making the combination partly like christianity, but in reality a bitter foe to it.

As time went on, the temper of the age changed, and with it the religion of the world. The age was rude and fierce, and the popular faith of the day took the *darker* side of the gospel. Leaving the joy and cheerfulness of a firm faith in *all* the gospel's commands and promises, it took only its awful mysteriousness, its fearful glory, its sovereign, inflexible justice, as its sum and substance. "God is a consuming fire," was the religion of the day in what we now call the Dark Ages. It entirely forgot that "God is *love*" also. The religion of the world was then a *fearful* religion. Superstitions and cruelties abounded. The noble firmness, the graceful austerity of the true christian, were superceded by forbidding spectres—harsh and cruel, forbidding and repulsive.

But what is the world's device in our own day? The very opposite of that in the Dark Ages, and one, we believe, even more pernicious. The religion of the day has now taken the *brighter* side of the gospel, its tidings of comfort, its precepts of love. It has now become pure humanitarianism. All darker, deeper views of our common sinful nature are lost in the bright and beautiful pictures we draw of the God of nature and of grace.

This is the religion natural to a civilized age; and well has Satan and our inclinations dressed and completed it into an idol of God's truth. As the reason is cultivated, the taste formed, the affections and sentiments refined, a general decency and grace will of course spread over the face of society, quite independently of the influence of revelation. Beauty, and delicacy, and propriety,—all *natural* outgrowths of our common nature,—extend to the conduct of life, to all we have, all we do, and all we are. *Elegance* is gradually made the test and standard of *virtue*, which is no longer thought to possess intrinsic value, or even to exist, further than that it leads to quiet and comfort and general refinement. *Conscience* is forgotten as an independent arbiter of actions, and its authority is in various ways explained away. Partly it is superceded by the so-called "*moral sense*," which is merely a love for the beautiful; partly by the "rule of expediency," which is substituted for it in the details of our conduct. But conscience is *stern* and *gloomy* in its commands. It tells of *guilt* and of prospective *punishment* for sins. When *its* terrors disappear in our religious knowledge of ourselves, then will vanish also, in the creed of the day, those fearful images of divine wrath and judgment with which Holy Scripture abounds. They are explained away by sophistry, by cunning, and by *sin*. Everything is bright and cheerful. Religion is pleasant and easy. Benevolence is the chief virtue. Intolerance, excess of zeal, are not only unpopular, but deadly sins. Austerity is an absurdity. Even *firmness* in faith and doctrine, is looked upon with suspicion and distrust. With our new discoveries, and the cultivation of our tastes and intellect, religion will commonly seem to be dull and uninteresting. Hence, any new excitement is eagerly sought for and rewarded. New systems, new plans, new doctrines, new objects in religion, and new and bewildering preachers, are necessary to satisfy the innate lack we feel for the *real and true*.

Such, in a great degree, is the religion of the day—simply the *natural* production of the human heart under contingent circumstances, colored and modified in words and phrases and general tone, and enlightened and exalted in a measure, by christianity. It drops *one whole side* of gospel truth—it explains away the austere, inflexible *law* of God's *justice*, and considers it sufficient for happiness here and hereafter, to be benevolent, courteous, candid, correct in conduct, and delicate. It has no true *fear* of God, no fervent zeal for his honor, no deep hatred of sin, no zealous adherence to doctrinal truth, no special sensitiveness about the means of gaining ends, no warm loyalty to God's church, no true sense of the authority of religion as external to the mind.

"God is love." He is also "*a consuming fire.*" As sinners on the road to heaven or hell, we must *love* and *fear* till our dying day. Mere mental culture will not save us; mere sentiment will not save us. "Progress," "development," "humanitarianism," "moral culture," "refinement," are, in this age, the devil's battle-cry to drown our ears to the voice of God, through our own consciences, which tell us of a judgment to come, and of *punishment*, not only for sins committed, but for duties left undone. This is the darker side of the gospel, which we, in our day, have almost dropped from our belief and practice.—*American Churchman.*

For the World's Crisis.

FLATTERY.

It is wrong to flatter those who are just starting upon pilgrimage. It has a bad effect upon them when they begin to see how vile and wicked they really are. Words of praise spoken at such times, designed to encourage, may do a great deal of harm. The Holy Spirit will not deal too harshly with them. We need not fear that Spirit causing them to think too meanly of themselves. Let them humble themselves; it will do them good. God will exalt them in due time. He does not desire us to do it. By flattering them, and telling them what consistent lives they have lived in the past, you will make them ashamed of having humbled themselves, and drown all their convictions; when, probably, had we let them alone, they would have become humble followers of that meek and lowly Jesus, instead of stiff-necked, pharisaical professors.

How often are prospects of great revivals killed in this way. Let us be careful how we compliment those who are being humbled by the mighty power of God. Let the naked sword of the Spirit do its work.

Natick, R. I. CHAS. H. SWEET.

For the World's Crisis.

LONGINGS.

In our hours of loneliness, we often express the desire of meeting with our dear brethren and sisters, when they meet to worship the Lord, and tell of his dealings toward them. We have prayed much for this privilege, yet we would say, not my will, but Thine be done.

Still we cannot help longing to meet with the children of our Father, and have not yet given up all hope of having our request granted in this life. We remember that many others are in a similar situation, and we know that our Master doeth all things well. He will withhold nothing that is for our good.

Let us trust in him in adversity, as well as in prosperity. If we are deprived the privilege of meeting our friends here, we shall strive to live near to Jesus, and when he is revealed in glory, we shall meet all the dear saints to part no more forever.

Pray for us, for we deeply feel the need of your prayers, "and so much the more as ye see the day approaching."

Sutton Mass. SUSAN S. CHAMBERLAIN.

☞ It is rarely well to take too anxious thought for the morrow; many of the knottiest problems if left alone, will solve themselves; many of the most perplexing will suggest, and even dictate their own solution, when the time for action shall arrive.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

NO MORE SEA.

"And there was no more sea."—Rev. 21: 1.

I.

Summer Ocean, idly washing
This grey rock on which I lean;
Summer Ocean, broadly flashing
With thy hues of gold and green;
Gently swelling, wildly dashing
O'er yon island-studded scene;
Summer Ocean, how I'll miss thee,—
Miss the thunder of thy roar,
Miss the music of thy ripple,
Miss thy sorrow soothing shore,—
Summer Ocean, how I'll miss thee,
When "the sea shall be no more."
Summer Ocean, how I'll miss thee,
As along thy strand I range;
Or as here I sit and watch thee
In thy moods of endless change—
Mirthful moods of morning gladness,
Musing moods of sunset sadness;
When the dying winds caress thee,
And the sinking sunbeams kiss thee,
And the crimson cloudlets press thee,
And all nature seems to bless thee;—
Summer Ocean, how I'll miss thee,—
Miss the wonders of thy shore,
Miss the magic of thy grandeur,
When "the sea shall be no more!"

II.

And yet sometimes in my musings,
When I think of what shall be,
In the day of earth's new glory,
Still I seem to roam by thee;
As if all had not departed,
But the glory lingered still;
As if all that made thee lovely,
Had remained unchangeable.
Only that which marred thy beauty,—
Only *that* had passed away,
Sullen wilds of Ocean-moorland,
Bloated features of decay,
Only that dark waste of waters,
Line ne'er fathom'd, eye ne'er scann'd,
Only *that* shall shrink and vanish,—
Yielding back the imprison'd land.
Yielding back earth's fertile hollows,
Long-submerged and hidden plains,
Giving up a thousand valleys
Of the ancient world's domains.
Leaving still bright azure ranges,
Winding round this rocky tower;
Leaving still yon gem-like island,
Sparkling like an ocean-flower.
Leaving still some placid stretches,
Where the sunbeams bathe at noon,
Leaving still some lake-like reaches,
Mirrors for the silver moon.
Only all of gloom and horror,
Idle wastes of endless brine,
Haunts of darkness, storm and danger,—
These shall be no longer thine.
Backward ebbing, wave and ripple,
Wondrous scenes shall then disclose;
And like earth's, the wastes of ocean
Then shall blossom as the rose.

—*London "Quarterly Journal of Prophecy."*

For the World's Crisis.

DENIALS, ADMISSIONS, AND AFFIRMATIONS.

I do not deny that man possesses intelligence, and admit that "mind" is frequently used in Scripture as a synonym of "spirit," as also, sometimes, is "soul," "life," "lives," etc., a part being put for the whole. What I mean by saying, "that man has not a spiritual nature," in the present or Adamic life, is (1), that he is not possessed of a "divine nature." What I affirm is (2), that man's nature in his descent from Adam, or in the present life, is wholly "natural," "carnal," or fleshly, "animal," "earthly"; consequently the "spirit in man" (Job 32: 8; Zech. 12: 1) is an attribute of the carnal man, possessed by, originating with, dependent upon, and propagated in the species, through the natural laws of procreation,—grows with his growth, strengthens with his strength, and decays with his decay; that independent of an organism, it has no power, either of perception, internal cognizance, or external manifestation, either in the past, present, or future.

To make this, if possible, still plainer, man is not now possessed of two natures, nor ever will be, at one and the same time; the Adamic nature is one, and that one "fleshly"; and in the resurrected state, all that are in Christ Jesus will have but one nature, and that one spiritual. Man is now a carnal body and a carnal mind; *then* he will be a spiritual body and a spiritual mind, wholly, exclusively, and completely.

(3.) That as death produces a disorganization of the constituent elements in man's composition, each elementary principle returning to its original condition, as it was prior to man's formation, save that the developed life-seed retains its *individuality*. So these will remain until the man is reconstructed, recreated, or reproduced, by the mighty power of God, at the resurrection, just as he brought Christ again from the dead when he exerted that power on him. Heb. 13: 20; Eph. 1: 19, 20; Acts 2: 24, 32; 3: 15; 1 Cor. 6: 14; 2 Cor. 4: 14. Examine carefully every one of these references, also Matt. 22: 29.

The "life," "soul" or "spirit"—call it what we may—is therefore of necessity in an inactive, unmanifested, dormant state, incapable of thought, until by its reorganization it is "re-clothed" with its remaining constituent, a spiritual body; and although it has, in the mean time, a being, i. e., an existence, yet it is not a person, a sentient being.

(4.) To obtain that spiritual body, man's nature must be changed; for "God giveth to every seed its own body," i. e., in kind; and "the life" is "the seed"; consequently this change of nature must have its beginning with the seed-principle; for inasmuch as man is flesh (Gen. 6: 3), and "flesh and blood cannot inherit the kingdom (because it is not an heir), neither doth corruption inherit incorruption" (1 Cor. 15: 50), having no title, or perfected claim, by virtue of its descent from Adam, whose disobedience worked a forfeiture of the title of life,—this title of "heirship," which is absolutely necessary to inherit, can therefore only be obtained through Christ, who is the "quickening spirit" or "life-giver," and who is so because of his obedience (Rom. 5: 18, 19), through which he wrought out a perfected title to the inheritance of life (Rom. 7: 10), as "the eldest son and "heir of all things," by the divine appointment of the Father (Heb. 1: 2); who also has willed to make us "joint heirs with Christ," by conferring upon us, flesh men, the same spirit which "raised Christ from the dead" (Rom. 8: 9–17), by which he now also lives (John 6: 57), and by which we too like him shall live (John 14: 19); because it is the reception of this spirit, or mind of Christ, that begins, carries on, and perfects that change of nature in us, by which we ultimately come to be partakers of the divine nature (2 Pet. 1: 4), and so children, therefore "heirs," heirs "to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved* in heaven for you, who are kept by the power (or spirit) of God, through faith, unto salvation, ready to be revealed in the last time."—1 Pet. 1: 4, 5.

This spirit or mind that was in Christ constitutes the righteousness of God, by which we are justified; or that life of his by which we are saved (Rom. 5: 10); the righteousness of God which is through the faith of Christ, by which we may know him, and by which we may know the power of his resurrection; by which we, flesh men, may attain to the resurrection from among the dead.—Phil. 3: 9–11. *Diaglott Trans.*

This spirit comprehends the law of the spirit of life in Christ Jesus, which makes us free from the law of sin and death, or *sin* and *die*, as God has declared—"The soul that sinneth, it shall DIE," unless it turn from its sin and comes back to God; in which case it "shall not surely die" (Ezek. 18: 20–22), being made free from the law of sin and death, but "shall surely live," having come under the power of the law of the spirit of life,—God's law of righteousness or righteous law; for God is "the spirit of life," which law of life raised up Jesus again from among dead ones (1 Pet. 1: 1—Diaglott), and made him the depositary of that life to be conferred on us, in perfect conformity to and entire harmony with God's testimony of his Son. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John 5: 9–12; John 5: 21, 26, and 6: 40, 51, 54, 63.

Like all other works of the Deity, that "change of nature" in us has its beginning, development, and completion, by process of of time and circumstance; its origin, when the "carnal or flesh-mind" is "begotten again," "begotten by the word of truth" (James 1: 18), "the incorruptible seed" (1 Pet. 1: 23), termed conversion; then "quickened by the Spirit" at the time of our being "sealed," which Paul says (Eph. 1: 13) is after we believe, but counts us righteous when we believe; i. e., believe unto obedience as Abraham did (Rom. 4: 23, 24); at which time of sealing we are represented (Mark 4: 28) by "the blade"; then, when we have added to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity (2 Pet. 1: 5–7), brought forth the fruit of righteousness (Heb. 12: 11; James 1: 17, 18), we are represented by "the ear" (Mark 4: 28), "kernel" or "grain" (1 Cor. 15: 36, 37), being infants no longer. Eph. 4.

After that (1 Cor. 15: 23), "in the resurrection," when the harvest is come, we are represented by "the full corn in the ear," or perfected corn (Mark 4: 28; Heb. 12: 23; 1 Cor. 13: 10–12; 15: 53, 54, and 49), at time we shall be "complete in him." This constitutes the "new birth,"* having had its conception (conversion), its quickening and progressive development (growth in grace), and its final deliverance and full fruition (the resurrection state), when the sons of God are manifested, brought forth, or "delivered from the bondage of corruption" (Rom. 8: 19–21), shining forth as the sun, *eis*, *into*, the kingdom of their Father (Matt. 13: 43); after which they can die no more, and are the children of God, being the children of the resurrection (Luke 20: 36), when mortality will have been swallowed up of life (2 Cor. 5: 4), because that life had been manifested in our mortal flesh, i. e., in us, flesh men (2 Cor. 4: 11), from the time we were sealed with that Holy Spirit of promise (Eph. 1: 13), received the spirit of adoption (Rom. 8: 15), i. e., which is to adopt, as is proven by verse 23, constituting us heirs of eternal life, or a spiritual seed, to be sown in death, and waiting for *the* ADOPTION, "the redemption of the body" (Rom. 8: 23), or to put on a spiritual body—immortality, in the resurrection morn, when the Son of God, for whom we wait, shall come from heaven (1 Thess. 1: 10) to wake us out of sleep (Job 14: 12; Dan. 12: 2; John 11: 11; 1 Thess. 4: 15, 16; Rev. 14: 13), and changing our vile bodies, shall fashion them like unto his own glorious body (Phil. 3: 21); when the morning stars will sing together, and all the sons of God will shout for joy. Job 38: 7.

Under the law, this "life-seed" was represented by the seed in the pomegranate on the skirts of the high priest's robe; which, on account of the exuberance of its seeds, was used as an emblem of plenty, and represented that multitudinous seed in Christ, promised through him to Abraham, which was to be like the sand upon the sea-shore, or the stars in the firmament, innumerable,—that vast multitude which John on Patmos saw in vision, when carried by the prophetic Spirit down to the scenes of the resurrection, yet future, where he saw that great multitude, redeemed by his blood out of every kindred, and tongue, and people, and nation (Rev. 5: 9), which no man could number, standing before the throne and before the Lamb, clothed with white robes—spiritual natures or bodies, and palms in their hands. 7: 9.

Hence Christ, having become our High Priest, is represented as our life, and that life of ours as being hid with Christ in God, waiting for the time appointed of the Father (Gal. 4: 2), in his righteousness—the robe of our war spirit, high priest, until Christ who is our life shall appear, and then shall we also appear with him in glory. Col. 3: 3, 4.

Having now fully defined our position, we will in our next examine Isa. 31: 3; viz., "flesh *versus* spirit." G. W. Stetson.

Olena, O.

For the World's Crisis.

ENDING OF SECOND WOE AND SIXTH TRUMPET.

In the published lectures of our deceased Bro. William Miller, prior to 1840, upon the sixth trumpet and second woe, he proved satisfactorily to my mind, that the second woe ended with the closing events of the European revolution, in the year 1815, at which time the fourteenth verse of the eleventh chapter of Revelation was fulfilled, which reads thus: "*The second woe is past, and behold the third* woe cometh quickly." The term "quickly," he claimed, measured the time between the ending of the second woe and the beginning of the third, and would be about thirty years, during which time the winds of war, and other elements of evil, that would begin to let loose at the commencement of the third woe, would be restrained.

In confirmation of his conclusions, he referred to the almost universal peace and prosperity that succeeded that revolution, and did continue, as we shall see, about thirty years.

In about A. D. 1840, Bro. Josiah Litch proved, in an article or pamphlet upon the duration of the sixth trumpet, which was "prepared for an hour and a day and a month and a year" (Rev. 9: 15), being three hundred and ninety-one years and fifteen days, beginning with the taking of Constantinople by the Ottomans, about 1451, would end on a specified day in August, 1842, at which time he claimed the Turkish supremacy would be up. Those familiar with those views and European history of that year, will remember that on that very self-same day the allied powers of Europe, in the then pending war between the Pasha of Egypt and the Grand Turk, in a diplomatic note to the Sultan, informed him that he need give himself no further trouble about the war; that they (the Allies) had taken the matter into their own hands, and would coerce the refractory Pasha into subjection (which they did), and the Sultan "accepted of the intervention."

Bro. Litch, and nearly all the leading brethren, received the news of that intervention as a marked fulfillment of this prophecy, which ended the independent sovereignty of that empire; and subsequent events have confirmed that conclusion. Since that day, that power has been familiarly called the "sick man," whose dissolution was at hand, and it belonged to the sovereigns of Europe to prepare for the dividing up of its dead carcass.

These two points, the ending of second woe in 1815, and the sixth trumpet in 1842, I at the time accepted as next to demonstrated facts, and now, after a lapse of about twenty-four years, can see no good reason for changing that conclusion; but, on the contrary, can see much to confirm it.

Soon after the passing of the time movement of 1844, I had an interview with a good brother (I. D. Knapp, who was with us in that blessed movement, and who, thank God, is yet joyful in hope), upon our whereabouts in the prophetic events of the world. After having reviewed the various reliable points of evidence, we came to the conclusion that we had passed the two prominent landmarks named above, and must therefore be living on the verge of the third woe and the seventh trumpet. By these two ports we concluded to make fast our drifting barks, and watch the progress of events, being assured, if right, we should soon have confirmatory evidence. Our watchfulness soon brought light that has shone with increased brightness up to the present time.

We will now note a little of this increased testimony. The years 1845 and 1846 were remarkable for fires, inundations, shipwrecks, etc. 1847 for the Irish famine, and 1848 for the mighty whirlwind of revolution that broke out and spread over Europe, upsetting the thrones and kingdoms, as things of naught. The succeeding years have been followed by great national evils, among which may be mentioned the Crimean and the Italian wars in Europe, the mighty rebellion in these United States, which caused distress and perplexity in abundance, both at home and abroad; also wars and revolutions in Central and South America, likewise in China, and other parts of Asia, and, in fact, throughout nearly the whole habitable world.

To cap the climax, we now see the great powers of Europe waking up and preparing for war on a scale never before witnessed, and rushing forward to the conflict "like the rushing of mighty waters," under the guidance of those unclean spirits, which most evidently have "gone forth unto the kings of the earth and the whole world." And what for? The Revelator says, "To gather them unto the battle of that great day of God Almighty." O, how full of meaning is the declaration of our Savior at this time,—"BEHOLD! I come as a thief; blessed is he that watcheth and keepeth his garments." Who is there that cannot see the end of these things? Surely, they must be blind indeed.

But to the application. If these evils, these great and mighty events, are a part of any woe, and are to be classed under any trumpet, they most certainly are parts of the third woe and seventh trumpet, the others being far in the past.

Again we read, among the events that are to take place under this woe and this trumpet, "The nations" are to be "angry." If they are not now angry, it is difficult to imagine what they will do when they are so. But all accounts from the belligerent nations represent them to be perfectly frenzied with the war spirit, and that they "are angry." There is no mistaking this point.

The conclusion of the subject is this: that for twenty years or more we have been living "in days of the voice of the seventh angel, when he shall *begin* to sound," in the "which the mystery of God" is "to be finished," as he hath declared unto "his servants the prophets," and in the incipient stages of the third woe; and have advanced so far toward the end that we are justified in looking daily for "the voice of the archangel and the trump of God" to be heard, which will raise the dead and usher in the solemn scenes of the judgment. Are we prepared? O how solemn the inquiry!

Now if this testimony in 1842 was inspiring to the child of God in those days, how much more should it be now. It was then like the shooting rays of light that betokened the approach of morning; but now it is like the approach of noon-day light. Had we now the hearing ear, and the applying conscience we then had, with this array of increased testimony, it appears to me we might arouse the world. But, alas! the nearer we approximate to the final day the less interest is manifested in these great and all-absorbing themes.

But, thank the Lord, the truth and the work of preparation are not retarded; they are most surely accomplishing their approximate ends. To the one class, they are like the plagues upon Egypt, hardening the hearts of the children of men, and fitting them for an overthrow more terrible than that of Pharoah and his hosts at the Red Sea. Upon the other class, to those who have "an eye to see and ear to hear," they are leading them out more and more from the world, and preparing them for that great deliverance of which that which was wrought by Moses was but a type, and soon they will be called away to stand upon the sea of glass, when they will sing, not only "the song of Moses," but that "of the Lamb." Praise the Lord for the hope.

Norwalk, Ct. P. Alling.

For the World's Crisis.

DID THE BRIDEGROOM COME IN 1844?

The reader may consider this a foolish question to ask, and so it is. But what shall we say of a theory that teaches the affirmative of this question? For one, dear reader, we think, to say the least, it demands a passing notice. Therefore, we wish to call your attention to the following considerations: The claim is set up by a certain class of Adventists [Seventh Day], that the entire parable of the ten virgins, in Matt. 25, has had its complete fulfillment in the history of the Advent movement from 1840 to 1844. We are told that the midnight cry has been given, and on the tenth day of the seventh month, 1844, the Bridegroom came, and those that were ready went in with him to the marriage, and the door was shut. Thus placing the coming of Christ, or the Bridegroom, many years in the past. Now we wish to be excused from endorsing a theory so manifestly absurd. We choose to take a more consistent view of this matter, and believe that the coming of the Bridegroom is yet future.

The Bridegroom, in the parable, represents Christ, as all will admit. Then why may not the coming of the Bridegroom represent the coming of Christ? We think it does. Nothing seems more evident. Now if the Bridegroom came in 1844, as is claimed, will some one please tell us where he came *to?* and who *saw* him? He certainly did not come to this earth, from the fact that no one saw him. But when he comes in the clouds of heaven, we are told that "every eye shall see him." But hold, says the objector, we do not hold that the second coming of Christ has taken place,—by no means. Then we ask, why adopt a theory that teaches such an erroneous view? The coming of the Bridegroom is nothing more nor less than the coming of the Lord Jesus Christ; and we cannot place the coming of one in the past unless we do the other. There is no dodging this point. But the theory under consideration teaches that the coming of the Bridegroom was his changing his position from the holy to the most holy place in the heavenly sanctuary, which took place on the tenth day of the seventh month, 1844.

Admitting, for argument's sake, that such a change did then and there take place, where is the consistency in saying that that was the coming of the Bridegroom? We see none whatever. To say that the change of ministration of our great High Priest, from the holy to the holiest of all, providing such a change has taken place, is what is meant by the coming of the Bridegroom, is contrary to reason, revelation and common sense.

Query. How could the wise virgins follow the Bridegroom *by faith* into the most holy place on the tenth day of the seventh month, when they had no faith or knowledge that such a change had taken place for several years after? Consistency, where art thou? Again. When the Bridegroom came in the parable, they that were ready went in with him to the marriage, and the *door was shut.* No admittance after that. In the likeness, or fulfillment we are told that when the Bridegroom came in 1844, those that were ready went in with him to the most holy place, and the door was left *wide open.* Since then, many have found admittance, and there is still a chance. Where, we ask, is the likeness, or similitude, between the parable and its so-called fulfillment?

That the coming of the Bridegroom represents the coming of Christ, is most positively shown in the closing up of the parable in these words: "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh." But, say the advocates of the above theory, those who make the coming of the Bridegroom represent the coming of Christ fail to show that there will be any knocking for admittance after the Lord comes. True, say they, there will be a cry, but it will not be, "Lord, Lord, open to us." No, no; but, "mountains and rocks, fall on us," etc. We have only to cite the reader on this point to Luke 13: 25, which reads as follows: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us," etc. In whatever light we may view the knocking, as brought to view in this testimony, one thing is certain, namely: the master of the house has not yet risen up and shut to the door; neither will the door be shut while probation lasts. None, who have not a theory to serve, can fail to see that the *shut door*, as brought to view in Luke 13: 25, synchronizes with the shut door in the parable. Also, that the "knocking" is synonymous with the knocking in the parable, which events are yet *future.*

The mistaken notion that the Bridegroom came in 1844, gave rise to that error of all errors, to wit: the tight-shut door, or no salvation,—views which disgraced the Advent cause for several years. As that view has been long since discarded, honesty demands that we renounce our faith in a position that led to such an erroneous conclusion.

But, says the objector, in order to have a perfect likeness, both histories must be complete; all the events in both must be in the past. This is the very point, reader, we wish particularly noticed. That there is a certain definite point of time, marked by the adverb "then," when the kingdom of heaven shall "be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom," none will deny. But there is a difference of opinion as to the chronology of this definite point of time. The word "then," which commences the chapter, is an adverb of time, and has reference to the time spoken of in the preceding paragraph, which reads as follows: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. *Then* shall the kingdom of heaven be likened," etc. When? Why, when the evil servant is cut asunder, and his portion appointed with the hypocrites, of course. We would like to know by what rule of grammar it can be made to apply anywhere else. If any one has any authority for any other grammatical construction of the word "then," we would like to see it.

Our position, then, is chiefly this: We believe that the first Advent movement, from 1840 to 1844, was a fulfillment of that part of the parable represented by the *going forth* of the virgins to meet the Bridegroom. Since 1844, we have been, and still are, living in the *tarrying time.* The rest of the parable remains yet to be fulfilled. We claim that the tarrying in the parable synchronizes with the tarrying of the vision. "If the vision tarry, wait for it," implying that the Bridegroom would tarry beyond the time set for his return. Now, if the cry was given in 1844, and the tarrying of the Bridegroom was confined to the short space of time from March to October of that year, as is claimed, then, instead of its being midnight when the cry was made, it was only the first part of the morning, as all must see.

Again, if the Bridegroom was to tarry only from March to October, a few months, there seemingly would have been no occasion for taking a vessel of oil with their lamps; as a lamp full would have been sufficient to have lasted. Thus we fail to discover any correct likeness, or similitude, between the parable and its fulfillment, by the Advent body, with the exception of the "going forth," and the "tarrying time," which we now occupy.

But, says the objector, the midnight cry must be given during probation, from the fact that the foolish virgins are told, while applying for oil, to "go . . . to them that sell and buy" for themselves. The argument drawn from this is, that probation had not closed when the cry was made, as there was a chance to buy oil; or, in other words, a chance to get a preparation for the Lord's coming. This argument amounts to nothing, from the fact that not one of the foolish virgins that went to buy obtained a particle of oil. While they were gone "to buy, the Bridegroom came; and they that were ready [the wise] went in with him to the marriage, and the door was shut. Afterward came also the other virgins [the foolish that had been away to buy oil], saying, Lord, Lord, open to us." There is not a particle of evidence that one of the foolish ever gained admittance. So will it be "when once the Master of the house is risen up, and hath shut to the door," there will then be no admittance. Those who have neglected to seek a due preparation, will be forever shut out of the kingdom.

In conclusion, reader, let us look at some of the results of the theory under examination. (1.) All that did not follow the Bridegroom, *by faith*, into the most holy place, on the tenth day of the seventh month, are foolish virgins. (2.) Inasmuch as not one of the foolish virgins ever gained admittance after the door was shut, so none of the Advent body, only such as went in *by faith*, from the holy to the most holy, on the tenth day of the seventh month, can ever gain admittance to the New Jerusalem. How foolish, then, for Elds. Litch, Grant, Himes, Brewer, and many others, to be publishing and trying to arouse a formal church to get ready for the coming of the Bridegroom, when his coming is already in the past. Not only so, but they are all foolish virgins, whose cases are irrevocably fixed. They are forever shut out of the kingdom of God. There is no evading this point. Therefore we would respectfully decline endorsing a theory that leads to such erroneous and unscriptural conclusions.

Washington, N. H. W. H. Ball.

"Voice of the West" and "Hope of Israel" please copy.

For the World's Crisis.

THREE JERUSALEMS.

Elder A., as you make three Jerusalems in your theory—two yet future—I want to know which was the one promised to Abraham; for through a certain promise, he looked for a city which had foundations? After urging this point, it was thought that the one which is to come down was the one promised. Then I thought I might be excused from taking much interest in the one to be built by strangers, as I could expect to be heir only to the one promised to Abraham.

Elder B., what do you think about the two cities in the future?

"I do not believe there is any city coming down from heaven."

Elder C., what are your views?

"I think both cities will be merged into one."

Elder Zachariah, what was your view of that city which was to be built up by the BRANCH, aided by strangers, or those that were afar off? Isa. 60; Zech. 6: 12.

"Just what I said, that it should come to pass if they would diligently obey the voice of the Lord their God."

Elder D., did those Jews diligently obey the voice of the Lord?

"No."

Then that city will not be built up for them, will it?

"I declare, I never looked at it in that light before."

Well, what do you think?

"I think that it will not be built."

Just so it seems to me. H. Pratt.

SOMETHING TO THINK ABOUT.

In every age of Christendom there has been what may be called the *Religion of the World*, which so far imitates the one true faith as to deceive the unthinking and weak. The world does not set itself openly in opposition to religious truth, as such. It has, in all the ages, acknowledged, in one sense or other, God's truth, attached to one or other of its own characteristics. Men are influenced by the spirit of the age in which they live; and selecting that portion of religious truth which corresponds most closely to that spirit, they make the combination the sum and substance of all revelation. Thus their faith, and consequently their practice, becomes distorted, incomplete, *false.* Every command in God's revelation is necessary in faith and practice for the complete development and regeneration of our nature. The neglect of some of these commands, and the exaggeration of others, therefore, either in particular ages, or in individuals, makes the work incomplete.

This influence on the individual may be seen in the multiplicity of sects by which Christendom is cursed. Some individual, with unusual mental or other gifts, grasps one or two articles of God's truth, tears them from their place in the complete circle, exaggerates them, magnifies them into the sum of all truth, makes the segment the complete circle, makes them the watch-word, the battle-cry for followers, and the result is a new division in the christian church.

The same influence may also be seen upon the ages. Each has its own particular mark. Even in the early days of the church, Satan, playing upon the weakness of our sinful nature, fashioned the religion of the world, by connecting a portion of the truth with the philosophy of the day, making the combination partly like christianity, but in reality a bitter foe to it.

As time went on, the temper of the age changed, and with it the religion of the world. The age was rude and fierce, and the popular faith of the day took the *darker* side of the gospel. Leaving the joy and cheerfulness of a firm faith in *all* the gospel's commands and promises, it took only its awful mysteriousness, its fearful glory, its sovereign, inflexible justice, as its sum and substance. "God is a consuming fire," was the religion of the day in what we now call the Dark Ages. It entirely forgot that "God is *love*" also. The religion of the world was then a *fearful* religion. Superstitions and cruelties abounded. The noble firmness, the graceful austerity of the true christian, were superceded by forbidding spectres—harsh and cruel, forbidding and repulsive.

But what is the world's device in our own day? The very opposite of that in the Dark Ages, and one, we believe, even more pernicious. The religion of the day has now taken the *brighter* side of the gospel, its tidings of comfort, its precepts of love. It has now become pure humanitarianism. All darker, deeper views of our common sinful nature are lost in the bright and beautiful pictures we draw of the God of nature and of grace.

This is the religion natural to a civilized age; and well has Satan and our inclinations dressed and completed it into an idol of God's truth. As the reason is cultivated, the taste formed, the affections and sentiments refined, a general decency and grace will of course spread over the face of society, quite independently of the influence of revelation. Beauty, and delicacy, and propriety,—all *natural* outgrowths of our common nature,—extend to the conduct of life, to all we have, all we do, and all we are. *Elegance* is gradually made the test and standard of *virtue*, which is no longer thought to possess intrinsic value, or even to exist, further than that it leads to quiet and comfort and general refinement. *Conscience* is forgotten as an independent arbiter of actions, and its authority is in various ways explained away. Partly it is superceded by the so-called "*moral sense*," which is merely a love for the beautiful; partly by the "rule of expediency," which is substituted for it in the details of our coudnct. But conscience is *stern* and *gloomy* in its commands. It tells of *guilt* and of prospective *punishment* for sins. When *its* terrors disappear in our religious knowledge of ourselves, then will vanish also, in the creed of the day, those fearful images of divine wrath and judgment with which Holy Scripture abounds. They are explained away by sophistry, by cunning, and by *sin.* Everything is bright and cheerful. Religion is pleasant and easy. Benevolence is the chief virtue. Intolerance, excess of zeal, are not only unpopular, but deadly sins. Austerity is an absurdity. Even *firmness* in faith and doctrine, is looked upon with suspicion and distrust. With our new discoveries, and the cultivation of our tastes and intellect, religion will commonly seem to be dull and uninteresting. Hence, any new excitement is eagerly sought for and rewarded. New systems, new plans, new doctrines, new objects in religion, and new and bewildering preachers, are necessary to satisfy the innate lack we feel for the *real and true.*

Such, in a great degree, is the religion of the day—simply the *natural* production of the human heart under contingent circumstances, colored and modified in words and phrases and general tone, and enlightened and exalted in a measure, by christianity. It drops *one whole side* of gospel truth—it explains away the austere, inflexible *law* of God's *justice*, and considers it sufficient for happiness here and hereafter, to be benevolent, courteous, candid, correct in conduct, and delicate. It has no true *fear* of God, no fervent zeal for his honor, no deep hatred of sin, no zealous adherence to doctrinal truth, no special sensitiveness about the means of gaining ends, no warm loyalty to God's church, no true sense of the authority of religion as external to the mind.

"God is love." He is also "*a consuming fire.*" As sinners on the road to heaven or hell, we must *love* and *fear* till our dying day. Mere mental culture will not save us; mere sentiment will not save us. "Progress," "development," "humanitarianism," "moral culture," "refinement," are, in this age, the devil's battle-cry to drown our ears to the voice of God, through our own consciences, which tell us of a judgment to come, and of *punishment*, not only for sins committed, but for duties left undone. This is the darker side of the gospel, which we, in our day, have almost dropped from our belief and practice.—*American Churchman.*

For the World's Crisis.

FLATTERY.

It is wrong to flatter those who are just starting upon pilgrimage. It has a bad effect upon them when they begin to see how vile and wicked they really are. Words of praise spoken at such times, designed to encourage, may do a great deal of harm. The Holy Spirit will not deal too harshly with them. We need not fear that Spirit causing them to think too meanly of themselves. Let them humble themselves; it will do them good. God will exalt them in due time. He does not desire us to do it. By flattering them, and telling them what consistent lives they have lived in the past, you will make them ashamed of having humbled themselves, and drown all their convictions; when, probably, had we let them alone, they would have become humble followers of that meek and lowly Jesus, instead of stiff-necked, pharisaical professors.

How often are prospects of great revivals killed in this way. Let us be careful how we compliment those who are being humbled by the mighty power of God. Let the naked sword of the Spirit do its work.

Natick, R. I. Chas. H. Sweet.

For the World's Crisis.

LONGINGS.

In our hours of loneliness, we often express the desire of meeting with our dear brethren and sisters, when they meet to worship the Lord, and tell of his dealings toward them. We have prayed much for this privilege, yet we would say, not my will, but Thine be done.

Still we cannot help longing to meet with the children of our Father, and have not yet given up all hope of having our request granted in this life. We remember that many others are in a similar situation, and we know that our Master doeth all things well. He will withhold nothing that is for our good.

Let us trust in him in adversity, as well as in prosperity. If we are deprived the privilege of meeting our friends here, we shall strive to live near to Jesus, and when he is revealed in glory, we shall meet all the dear saints to part no more forever.

Pray for us, for we deeply feel the need of your prayers, "and so much the more as ye see the day approaching."

Sutton Mass. Susan S. Chamberlain.

☞ It is rarely well to take too anxious thought for the morrow; many of the knottiest problems if left alone, will solve themselves; many of the most perplexing will suggest, and even dictate their own solution, when the time for action shall arrive.

For the World's Crisis.

ANOTHER STAR SHOWER.

In an article on the 'Falling Stars,' in the *Pilgrim* for January 1st, we drew attention to the fact that the star-showers of November 12th-13th were periodic,—the first having occurred on the night of the 12th of November, 1799, and the second on the 12th of November, 1833, just 34 years apart; and that hence astronomers were generally looking for a third grand display at the close of another 34 years, in November, 1867.

From an article in the papers, it appears that Professor Newton, of Yale College, who has paid much attention to the subject, expects the recurrence of that display on the 13th or 14th of November, *this* year, instead of 1867. What reasons the Professor has for expecting it this year we have not seen; yet we still incline to the opinion of Olbers and other distinguished astronomers, that "the next appearance (in America) of the phenomena of shooting stars and fireballs intermixed, falling like flakes of snow, will not recur until between the 12th and 14th of November, 1867." If they are periodic, and occur at intervals of 34 years, we do not see how they can occur here before that year.

1799 + 34 = 1833 + 34 = 1867.

It will be remembered that the enormous swarm of falling stars in November, 1779, was almost exclusively seen in America, and that of 1833, wholly so; hence 1867 seems to be the periodic year in which America may expect another shower.

As the great star-shower of 1832 was visible only in Europe, (one year earlier than that in America,) there is reason to expect another grand display in Europe, this year, if not in America; and, accordingly, we see that preparations are being made there to observe this sublime spectacle. As it *may* be seen in America, we shall watch for it, and we advise our readers to do so. W. B. M.

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☞ If any brother wishes *single copies* of the above, in case I do not sell the whole, they can give their names immediately.

Address E. P. WOODWARD,
Crisis Box, Boston, Mass.

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We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

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Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

A SOLAR SYSTEM BURNED UP.—On the 12th of May a bright star was suddenly noticed in the constellation Corona Borealis or Northern Crown. It was then as bright as stars of the second magnitude—Orion's belt for example. It rapidly faded again, and on the 22nd of June was reckoned as of the ninth magnitude. But on analysing the light there appeared to be two kinds, one analogous to solar and stellar light, the other that of the flame of burning bodies. Of course any worlds dependent on this central sun for heat were burned to cinders. The events now manifested to our eyes may have occurred centuries ago, so long does it take light to traverse these vast unmeasured spaces.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Oct. 31, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

SIGNS OF THE TIMES.

If Jesus were on earth now, we think he would say to all as he said to the Jews, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" It is strange that every one, who reads his Bible with the least care, can not see the import of "the signs of the times" in this perilous hour. We find that candid, thinking, observing, commen-sense men, who make no profession of religion, and seldom, if ever, read the Bible, are satisfied that some great event is at hand, and describe the state of things in the world in complete harmony with the description in the Bible, as given by the prophet, when speaking of the condition of things in the last days. Indeed, we often find more candor among unconverted men than professors of religion. Many of the latter seem to be the blindest of all;—just like the Pharisees in the days of the Savior, who could "not discern the signs of the times."

Human nature is the same now as then. It was not the mere *name* that constituted a man a Pharisee, but his *doctrine* and *character.* So now, if one shows the same doctrine and character, then it is proper to call him a Pharisee. It is certain that the *doctrine* of the Pharisees triumphs in these days among a large portion of Protestant professors, and in all the Roman Catholic churches. And do we need to bring any proof to show that the same spirit, or disposition, is manifested at the present day concerning the second coming of Christ as was shown by the Pharisees in relation to the first advent of our Savior? They could say, "Away with him," "crucify him, crucify him." They did not want him here on earth. So now; they are willing he should stay where he is; but they do not want him to come here to interfere with their plans. They are willing he should reign *spiritually* in men's hearts, but do not want his *personal* presence. They will make great feasts for bloody heroes, and political demagogues, who will stoop to the basest of means to carry out their plans; but when we talk of the coming of Jesus, our *best* friend, who has done more for this world than all men can ever do; we find these modern Pharisees no more willing to receive him now than at the first advent. And as we approach the sublime day of his appearing, their opposition and bitterness towards his coming seem stronger. They crowd the festivals and fairs, stay away from prayer meetings, dress in immodest and costly apparel, build costly temples for the professed worship of God, oppress the poor and the hireling in his wages; read novels, neglect the Bible, and scoff at those who talk about the coming of Jesus, and love his appearing.

This is just such a state of things as is foretold in the Scriptures, which is to characterize nominal christendom in "the last days." They will be "lovers of pleasures more than lovers of God." They will keep up the "form of godliness," "denying the power thereof." Who can fail to see that Paul's description of "the last days," found in 2. Tim. 3: 1-5, is a perfect picture of the times in which we live?

Satan will do all in his power to keep those quiet, who see the perils of the hour in which we are living. But shall we keep still? Will the Lord say "well done" if we do? Shall we be doing as we would be done by in an hour of danger to refuse to give the alarm, because some do not like to hear it? If a house was on fire, should we be justified in keeping still, and withholding the cry of "FIRE" because it might wake up or disturb some of the neighbors? Better that the neighbors should lose a little sleep than that another should be ruined. So now; what if some Pharisees do not like the cry—Jesus is coming! is it not better that they should be disturbed, in order that others may be saved, who will hear, than to keep still to accommodate those who will not heed the warning? It is time to "cry aloud" and "spare not,"—"Behold the Bridegroom cometh, go ye out to meet him."

Dear reader, is your lamp trimmed and burning? Are you all ready to welcome the King of kings and Lord of lords?

"SOMETHING TO THINK ABOUT."—Do not fail to read the article in another column, headed—"Something to think about." It was the leading editorial in the American *Churchman,* an Episcopal paper, published in Chicago, dated Sept. 13th, 1866. The remarks on "the religion of the day" demand the serious attention of every true disciple of Jesus, and of all who wish to become his followers. Thousands are being deceived by what the "Churchman" calls "the religion of the day,"—mere humanitarianism—a human system, independent of salvation though nominally a christian religion. It is one of Satan's most successful snares ever laid to entrap human beings. Please give the article a careful reading, especially the last half.

DIVINE CONTENTMENT.—We have recently come across an old book, first published by Simeon Ashe, in 1653, entitled "Divine Contentment." We received much profit in reading it. We purpose to give our readers some extracts from it, hoping they will be much benefited by them. We make a beginning this week. See article headed "Divine Contentment."

SHORT OBITUARIES.

We are under the necessity of requesting those who write obituaries for the Crisis, to make them short and comprehensive as possible. It should be considered that most of those whose obituaries are published, are scarcely known outside of the neighborhood where they lived; consequently, most of our readers have little or no interest to read their obituaries notices. The great object of obituary notices is to notify friends who live at a distance. Those who live in the immediate vicinity of the deceased do not need the newspaper notice; because they are already informed. When one dies, who has been generally known, then the obituary notice is more needful, and should be longer than when it is only a child, or one unknown to the public.

We are aware that every word spoken by our loved ones on their dying bed are treasured up as very choice relics, by the surviving friends; and that they would be glad to see them all in print, but if they will consider a moment, they will see that it would not be best to fill up "our paper" with long records of what the sick and dying have said; unless they were quite extensively known to our readers, so that many might be interested. Most papers only give the bare account of the death, without any comments.

We sometimes receive a long string of pretty verses concerning some darling child, contributed by some friend of the bereaved family. We are sorry to be obliged to refuse their publication, but we know there would be much dissatisfaction if we published all that are written. This is one of the crosses of an editor, who has a desire to gratify the feelings of all his readers. But as it is *impossible* to do it, he must do the best he can, and bear all censure without murmuring or impatience. We hope our readers will exercise as much charity as they can, and pray that we may have heavenly wisdom to do all to the glory of the Lord.

PAPAL LAMENTATIONS.

The Catholics see and feel that their power will soon be gone. Their control of "times and laws" is about ended. This startling fact has come upon them suddenly and unexpectedly. At the very time the Roman woman was boasting, "I sit a queen and am no widow, and shall see no sorrow," she received her death warrant, as did Belshazzar at his last impious feast, when the hand was seen writing on the wall,—"*mene, mene, tekel, upharsin.*" Why did the woman make the expression, "I sit a queen and am no widow?" Because many said she must soon lose her power. This she did not believe, so long as Austria remained a first class power.

A private letter from Madrid states that at the news of each successive victory of the Prussians over the Austrians, Queen Isabella of Spain, shed tears, and broke out into lamentations; saying, "It is all over with us! with the Pope, with Austria, with all of us. The heretics, the Protestants, triumph."

We see no chance for the continuance of the Papal power more than another year. We are entering a period of tragic interest in this world's history. It is high time for all to be ready for the marriage of the Lamb, who expect or desire to be saved. There is not a moment to be lost in the foolish pleasures of this world. The end of the present dispensation is at hand. Those who see the light should let it shine, lest they be condemned for neglect of duty. This is a critical part of the christian's journey, when he needs to be extra watchful if he would travel safely through the perils of these last days.

Dear reader, are you all ready for the grand event about to transpire? Is your heart pure? Do you love the appearing of Jesus?

WARS.

The spirit of war seems to be almost universal. Instead of the approach of a temporal millennium, as taught and believed by many, when the instruments of warfare will be beaten up into implements of husbandry, we see the opposite is most emphatically true. Men cry "peace, peace, but there is no peace." Wars and rumors of wars come to us from all parts of the world. The nations are becoming more and more uneasy, and dissatisfied with their condition. Men are continually becoming more weary of restraint, and claim the right to do as they please. A state of anarchy seems rapidly approaching in the most civilized portions of the world. People are unwilling to "be subject one to another," as the Bible directs.

The same spirit is manifesting itself in the church as in the state; hence the many contentions and divisions that are now destroying the church of Christ. Let us do those "things which make for peace." Much prayer and watchfulness is needed in these times, lest we partake of the war spirit in some form. Whenever we yield to it, we grieve away the Spirit of Christ. The Bible gives us no caution against being too kind, long-suffering, or forbearing. Indeed, there is no danger in that direction. Jesus is our pattern. Are we manifesting the same spirit that he exhibited? We are required "to walk, even as he walked." Are we imitating him as we should? Are we peacemakers, or are we creating divisions? Are we bearing *all* thing patiently? or, do we murmur about our lot in life?

It does no good to fret about what we can not help; and it is certainly unprofitable to fret about what we can help. The more we fret, the more occasion we find for fretting, until it becomes a habit. None enjoy the society of one out of patience. He destroys his own peace, and makes himself disagreeable to all with whom he associates. Jesus wishes his children to be lovely, amiable, kind to all, and to do good to every one. Let us all try to be more like our heavenly pattern.

THE JUBILEE HARP.

The second edition of the new Hymn and Tune Book—the Jubilee Harp—is having a rapid sale, we being just barely able to obtain them from the binders fast enough to fill the many orders received. It is without doubt the best work of the kind ever issued by those waiting our Lord's speedy return. It is printed on good paper, and substantially bound. Let the brethren and sisters supply themselves at once.

Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$86.00
A brother	4.00
" "	1.00
Rodney Pendleton	2.00

BRO. HALL'S TRACTS.

In answer to the requests for the tracts donated by Bro. S. Hall to the Society for distribution, we would say, that just as soon as received (we do not print them), we will forward them as requested.

For the World's Crisis.

THE PROPOSED TRACTS.

They do not appear yet. A long delay, from various causes it seems, but to me quite unexpected. I am now informed they will be ready for distribution in about two, or at most three weeks. S. HALL.

"NO MORE SEA."

The splendid poem bearing this title, which the reader may find on another page, is, we suppose, from the pen of Dr. Horatius Bonar, who, with his brother Andrew, is the editor of the London *Journal of Prophecy,* from which it was copied. In the music of rhyme, but with a fine and masterly conception of the Scripture text on which it forms a comment, it exactly expresses our own view of how the sea will appear and be arranged in the coming new earth. Read it, and rejoice in the deliciousness of truth.

The view of Bonar was held also by John Wesley, as appears in his sermon on Rev. 21: 5. He thought there would be no more a wide-spread and boisterous ocean, but beautiful, clear, and limpid waters, rising here and there in crystal fountains to refresh and adorn the earth with liquid lapse of murmuring stream instead. We believe it. God will fix it all just right. His judgment of the beautiful is perfect. If pellucid waters, and golden strands, and shining shores, and gently undulating hills and dales, and green glens, and flowery fields, and verdant trees, and singing birds of a thousand hues, and scenes of material loveliness passing all human conception, are required for the perfection of His restored creation and for the joy of the redeemed, He will have them all there. Amen. It most concerns us all to know if we shall ever reach that world ourselves. It will not be gained without an effort. D. T. T.

GEMS FROM RUTHERFORD.—No. 2.

CROSSES.

Your husbandman and Lord hath lopped off some of the branches already; the tree itself is to be transplanted to the high garden. In a good time be it—our Lord ripen you. All these crosses (and indeed when I remember them they are heavy and many—peace, peace be the end of them!) are to make you white and ripe for the Lord's sickle. I have seen the Lord weaning you from the breasts of this world. It was never his mind that it should be your patrimony, and God be thanked for that; ye look the liker one of the heirs. Let the movables go,—why not? They are not yours,—fasten your gripe upon the heritage.

I think more of my Lord's sweet cross than of a crown of gold and a free kingdom lying to it.

Let Christ fare well, suppose I should eat ashes. I know that he must be sweet himself when his cross is so sweet. And it is the part of us all, if we marry himself, to marry the crosses, losses, and reproaches also that follow him; for mercy followeth Christ's cross. His prison for beauty is made of marble and ivory; his chains that are laid on his prisoners are golden chains; and the sighs of the prisoners of hope are perfumed with comforts, the like whereof cannot be bred or found on this side of sun or moon.

It is my aim and hearty desire, that my furnace, which is of the Lord's kindling, may emit sparks of fire upon standers-by, to the warming of their hearts with God's love. The very dust that falleth from Christ's feet, his old, ragged clothes, his knotty and black cross, are sweeter to me than kings' golden crowns, and their time-eaten pleasures.

Sew no clouts upon Christ's robe. Take Christ in his rags and losses, and as persecuted by men, and be content to sigh and pant up the mountain with Christ's cross on your back.

It is good that your crosses will but convoy you to heaven's gates; in can they not go; the gates shall be closed upon them when ye shall be admitted to the throne. O, what is laid up for you! therefore harden your face against the wind.

My chains are gold; Christ's cross is all over gilded and perfumed; his prison is the garden and orchard of my delights. Mine enemies have made me blessed. They have sent me to the Bridegroom's chamber. Love is his banner over me; I live a king's life. I want nothing but heaven, and possession of my crown; my earnest is great; Christ is no niggard to me. Dear brother, be for the Lord Jesus and his heart-broken Bride.

O, this world is out of all conceit, and all love with our Well-beloved! O that I could sell my laughter, joy, ease, and all for him, and be content with a straw bed and bread by weight and water by measure in the camp of our weeping Christ! I know that his sackcloth and ashes are better than the fool's laughter, but, alas! we do not harden our faces against the cold north storms which blow upon Christ's fair face. We love well summer religion, and to be that which sin has made us, even as thin-skinned as if we were made of white paper, and would fain be carried to heaven in a close-covered chariot, wishing from our hearts that Christ would give us his seal for nothing but a fair summer, until we be landed at heaven's gates.

Your Lord may gather his roses and shake his apples at what season of the year he pleaseth. And now the number of crosses lying in our way to glory are fewer by one than when I saw you. One year's time of heaven shall swallow up all sorrows; I know that your cup is sugared with mercy.

Subscribe to the Almighty's will; put your hand to the pen, and let the cross of your Lord Jesus have your submissive and resolute AMEN. If ye ask and try whose this cross is? I dare say that it is not all your own, the best half of it is Christ's. If Christ and ye be halvers of this suffering, and he say, "Half mine," what should all you? "In all their afflictions He was afflicted."—Isa. 63: 9. Then Christ bore the first stroke of this cross; it rebounded off him upon you, and ye get it at second hand, and ye and he are halvers in it. And I am here right upon the style of the word of God.—Phil. 3: 10. "The fellowship of Christ's sufferings."—Col. 1: 24. "The remnant of the afflictions of Christ." Heb. 11: 26. "The reproach of Christ."—Christ when he married you, married you and all the crosses and grieved hearts that follow you. And he mindeth to distil heaven out of this loss and all others the like; for wisdom devised it, and love laid it on, and Christ owneth it as his own, and putteth your shoulder only beneath a piece of it.

A cross of our own choosing, honeyed and sugared with consolations, we cannot have; Christ went in over the door threshold of Paradise bleeding to death. D. T. T.

For the World's Crisis.

SURPRISE PARTIES AGAIN.

Last week a sister in Connecticut sent us $20.00 for the benefit of the needy of this great city, among whom it is my privilege to labor. We had two dollars left in our funds for the same purpose, and on Friday last Srs. Helginson and Maria assisted me in distributing the amount in the shape of flour, meal, etc., etc., making in all $22.00 worth. I write for the purpose of encouraging the faith of God's precious saints. The glory belongs not to me. I am but a servant of servants. The Lord's servants use me as their servant to distribute their gifts; hence Francis H. Burbank writes not to puff himself, but he writes to give an account of his servantship. He desires above all that his heavenly Father should have all the praise.

The first place visited was the home of Sr. D., a widow having three children to maintain. She was a washerwoman. As might be expected, she was not much burdened with this world's goods. We gave her a bag of flour of twenty-four and a half pounds, a bag of meal of eight pounds, a pound of candles, and a pound of soap. As we laid them upon her little table, she exclaimed,

"O, how the Lord has rewarded me. The other day I heard of a minister's family who were suffering, and having fifty cents, I gave them one half. The next day the Lord gave me seventy-five, and here to-day he has given me such a great blessing."

That woman had little money, but much faith. One man, a brother in the Lord, who several years ago was worth thousands of dollars, called on me several weeks ago, and gave me fifty cents. Amongst other things he said,

"Once, when I was rich, I would give a shilling away, when I could easily have given a dollar. Now, I give a shilling away, where I want to give the dollar."

The next place visited was a room in a wooden shanty on Middle Alley, where lived Sr. G., a widow with one little boy to support. She is in poverty's vale. For several months she has been unable to do any work, on account of her feeble state of health. We gave her the same benefits as in the preceding case, adding a pound of sugar, and a half pound of tea.

Next, into the cellar of the same shanty, where lived a widowed mother and her only daughter, a girl of thirteen years. The mother had just recovered her speech, having had a stroke of paralysis. She was suffering so badly from inflammatory rheumatism that it was with exceeding difficulty that she could walk about the humble home, which was two-thirds under ground. To add to her sufferings and distress, her daughter was suffering with that terrible malady, the Asiatic Cholera. Her screams could be heard half a square off. A teaspoonful of our "cholera remedy" relieved her in a few minutes, and the next day when I visited the cellar again she was getting well rapidly. That poor christian mother's heart was *filled* with praise and thanksgiving. We gave the same bounties as in the preceding instance.

Thence to Mrs. C.'s, a poor woman who has four little ones to provide for. From there to Sr. P.'s, an invalid. Joy and gladness filled her heart. Therefrom to Sr. J.'s, whose drunken husband had left her in a starving condition.

Bro. C. came next in the list. Has had no employment for three weeks, but has been, and does still go out every day in search of employment. He has taken Eddie Washington, a little orphan, off of my hands, to bring up as his own. May the Lord bless this faithful christian man.

Lastly to Sr. ——'s, another sad case. She is a dear good saint of Jesus, but plagued with an ungodly husband, who does little or nothing for his family. He has three children, and the mother is obliged to support them, while the father spends the greater part of his time in another State, visiting his family but a few times in the course of the year. For a period of three months he had sent her but three dollars. She is a distressed woman. Her stove had been sold to pay her rent and to obtain food. And she had just sold her little girl's dress to get bread; and just before we entered that home, the last crust had been eaten. Truly the Lord sent us to that heart-broken woman, to make her heart glad.

In all these homes we had seasons of prayer, and endeavored to teach all the blessedness of exercising unshaken confidence in the Father of us all. "Have faith in God," is our watchword. His promises are yea and amen.

We gave surprise parties in all to eight families, embracing one man, eight women, and twelve children. The average amount given to each family in provisions, etc., would not exceed $2.75, or about one dollar for each person.

Our Sunday school has grown so large, I have engaged another hall in the same building to accommodate the number. Now we have two halls in operation. A better set of scholars I have nowhere seen. Pray for us and them, and may the grace of our Lord Jesus Christ abide with all who love him in sincerity. Yours, etc., in the highways,

F. H. BURBANK.

Phila., Oct. 22nd, 1866.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1167.70
Watching	3.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$23.10
J. Clothey	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$4.29
J. and L. Grant	2.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer,* GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

* The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis,*" and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$777.27
A sister	1.00
G. Dean	2.00
S. S. Oakes	1.00

EUROPEAN MISSION.

Previous acknowledgments	$90.85
C.'s Photo. sold	.25
S. A. Keyes	2.00
L. S. Owen	2.00
M. C. Allen	1.15

LETTER FROM BRO. J. G. HOOK.

BRO. ADAMS:—The people are being stirred in this place, and its surroundings, by the power of truth in the tracts that were furnished me for free distribution at the office of publication in Boston. Praise God that he has stirred up his servants to write so many precious truths, and others to publish them, and others to pay for them, that they may be scattered upon all waters without money or price. Let others scatter them like autumnal leaves, and do it while probation lasts. We are surely near the end.

I am preaching evenings in a hall, as no one in the place invited me to their houses of worship; but, thank God, I feel free to preach all the counsel of God in "my own hired house." During the day I visit the wharves and fishing boats, distribute tracts, preach, warn, counsel, and entreat the people to be reconciled to God. Many listen with interest, and gladly accept the little tract messengers, and promise to read them, and carry them to their homes, in different parts of the Province, for others to read also. I also give them to farmers and country people, who receive them joyfully, and promise to read and spread them around their neighborhoods. As I hand strangers papers and tracts, they often ask questions, and I thus find myself surrounded by from ten to fifty, who eagerly listen to the words of the stranger visitor. Some mock, however, and pass on; others say, "Come and preach at our place." Others are very bold, and confess in the presence of all bystanders that it is the truth, and they believe it. So while I am grieved by the treatment of some, I am cheered and gladdened by the kind words of others; and while sometimes made sorrowful, am always rejoicing. Glory to God. Hallelujah.

Pray for me and this mission, for I am satisfied it is of God. The Lord be praised for the tokens of good already seen. I am to remain in this place a few days longer, and then journey towards Liverpool; and, as I go, preach, and distribute tracts. I am sure they will do great good.

I wish you to send me fifty dollars' worth more of tracts to Liverpool, immediately, for free distribution. This way of giving the people the gospel removes prejudice at once, and they are more ready to hear the word preached. Send all letters to *Yarmouth, N. S.*

JOHN G. HOOK.

Yarmouth, N. S., Oct. 18th, 1866.

We send the tracts, as requested by Bro. Hook. May the blessing of God rest upon our brother as he goes forth scattering tracts, preaching the word, and doing what he can to make ready a people for "the great day of the Lord," which is near. "It is NEAR and hasteth greatly." Calls for tracts for free distribution are constantly being received, and we are sending them out north, south, east and west. Stewards of the Lord, see to it that ye do your part in sending in funds as the Master would have you, that the Society may be enabled to print and scatter tracts more extensively than ever before, and "so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ."

For the World's Crisis.

THE MEMPHIS MISSION.

BRO. GRANT:—Agreeably to my suggestions to you, when we parted at Alton Bay, I found the interests of the mission in this place required my personal attention. I arrived here Friday morning, Oct. 5th, and went direct to the mission house, in North Memphis. I found Bro. Leslie in his little room beside the mission house, something like the chamber prepared for the prophet Elijah, in ancient time. There was just room enough for sleeping, with a table and two chairs, and nothing more. He is humble, economical, and practical. Here he is ready, by day or night, to attend to any calls of his people, whom he loves to serve, and who esteem his services. In these cholera times, he has frequent calls by day and night for medicine and help among the sick.

Our meeting was indeed a joyous one. We embraced, we wept, and rejoiced, and we praised God together as kindred souls. O, it was a scene of personal interest and joy; such as occurs only between friends long parted, who are engaged in a great and good enterprise; and laboring amid cares and trials, weakness and sickness, among strangers. Ah, to see an old friend and fellow laborer under such circumstances, is indeed one of the most happy of all personal greetings.

Well, surprise and joy subsiding, the first thing was *work.* *What is to be done?* Sister Butler had been obliged to return home, weak and sick; and Bro. L. was now alone. And in his own weakness and sickness, he had a short time ago become discouraged, and wrote me that he had concluded to give up the mission and return home. But, soon after this, his health came up, and with it his hopes revived of going on with the work. The freedmen set in their entreaties, also, that he should not leave them, which the more confirmed him in his duty to remain. And so soon as he resumed his meetings, the Lord poured out his spirit, and convicted large numbers of sin, so that from fifty to seventy asked prayers. He was overwhelmed and surprised at this change, both in his own condition and health, and the work of God among sinners. And so he entirely changed his mind and plans in relation to the mission. He now felt that he could not give it up. He must stay and carry it on at any rate, even if he did not receive support from the society to do so. I found him in this condition, trusting, working and praising in the service of the Lord; and at the same time waiting for the decision and advice of the Board, as to what was best to do.

In our consultations, after looking over the whole ground, we arrived at the following:

First. The owner of the mission house will still rent it for the use of the meeting and school, if we want it.

Second. The freedmen were determined, in case we go on, to meet the rent of the house.

Third. The freedmen had resolved to have a school, if we would get them a teacher. And they will support the teacher themselves, so as to give Bro. Leslie his whole time to visit, and preach to them the gospel.

Fourth. The freedmen were unanimous in their desire to have Bro. Leslie remain among them as a preacher, and desire the society to keep him here and support him; while they do the rest to keep the meeting and school going.

This unexpected opening cheered our hearts and inspired hope, as it seemed to be practicable. Our former plan to build a house, did not now seem to be a practicable one; and so it was given up, for the time, at least. But this later opening seemed to be of the Lord, because it gives us the opportunity to get the gospel of the kingdom before the people, without any care or special charge of the school. And yet the school goes on in harmony, giving us the good will of the freedmen in this respect, as well as in preaching the gospel to them.

The door is now open in this city to us,—a "wide and effectual door." We have the full confidence of the freedmen; and what we have done in the past has prepared the way for the future. They know from the sacrifices we have made, from the missionary society at Boston, and from the self-denying labors of Bro. Leslie, Sister Butler, and others sent out by the Board, that we all are their friends. And so when some sectarians from the North, or opposers in the South, attempt to prejudice them against us, they fail to do it. They know that we are their friends, and we have their confidence. They are aware that we hold views concerning the coming of Christ, the intermediate state, the resurrection and future reign of Christ and his saints, which have not been held by themselves and others; and yet they know we are christians, and are among them to do them good, and prepare them for the kingdom of God.

We now have calls for help in the country, where the northern element prevails to such an extent as to give us protection. And the way is opening for us in all the region. All the towns and cities of any note on the river, are open to us; and with a proper introduction, our preachers would be kindly received, both above and below Memphis, and right in the heart of the South. If, then, we are to do any thing among the freedmen, this is the place to begin to do it. And since we have made so great a sacrifice for this object, and this city and vicinity, it does not seem wise to abandon it now.

Besides, Bro. Leslie feels that this special work is resting upon him, and with returning health, in answer to prayer, and the present revival, with the love of this people, he could not tear himself away. He is now giving himself entirely to preaching, Sabbath school, visiting, and distributing tracts.

I have found a most interesting state of things here among the freedmen. There are great revivals in all their meetings, and thousands have been converted within the last few months.

The field is ripe, and the door is open. We need the labors of Bro. Hook in this field, and hope it will not be long ere he will be with this dear people to proclaim to them the gospel of the kingdom.

JOSHUA V. HIMES.

Memphis, Oct. 5th, 1866.

For the World's Crisis.

REPORT OF THE MAINE ANNUAL ADVENT CONFERENCE,

HELD AT RICHMOND, OCT. 3D TO 7TH, 1866.

Wednesday evening, Oct. 3d. Conference met according to appointment. The evening was spent in prayer, song, and exhortation, and was a season of some interest.

Thursday morning. A goodly number of brethren and sisters came together, and devoted the forenoon in exhorting one another to more faithfulness to God and to his cause. It was a profitable meeting. At 2 P. M. Bro. H. B. Sevey gave a stirring discourse from Rev. 21: 7. After preaching, conference met for business. Bro. H. B. Sevey was re-elected chairman of the conference, and R. R. York and J. A. Libby, Secretaries. S. K. Partridge, J. A. Libby, and R. R. York, were appointed a committee to prepare business for the conference. In the evening, Bro. J. C. Wheeler preached from 1 Tim. 6: 12 to a large and attentive audience.

Friday morning, at eight o'clock, conference met for business. The following items were brought in by the business committee for the consideration of the conference:

1. To hear the report of the brethren, chosen last year to correspond with the ministers and churches of each quarterly conference, to see if the conference shall be dissolved and a new one organized.

2. To admit to the conference those who might be proposed and wished to join.

3. To choose a committee to draft a constitution for the conference.

4. See what can be done to supply destitute places with faithful laborers.

The first article for consideration was passed over, the committee not being prepared to report. Item second was taken up, and the following brethren admitted by unanimous vote as members of conference:—Clarkson Goud, Jer. Partridge, I. C. Wellcome, D. W. Griffin, B. S. Emery, Hiram S. Mitchell, Silas Timberlake, Stephen Harding, Thos. M. Storer, T. Bates, Geo. Umberhind, Joshua Hemenway, Harvey Gaul, Jos. Benner.

Article third was taken up, and the following brethren appointed to draft a constitution, viz: C. Goud, W. H. Mitchell, I. C. Wellcome, S. K. Partridge, D. W. Griffin. Item fourth was talked over quite freely, and finally recommended that, as the laborers are so few in number and they are doing what they can, we pray the Lord to send forth more laborers into the vineyard.

A good prayer meeting occupied the remainder of the forenoon. Preaching in the afternoon by Bro. J. A. Libby, from James

For the World's Crisis.

ANOTHER STAR SHOWER.

In an article on the 'Falling Stars,' in the *Pilgrim* for January 1st, we drew attention to the fact that the star-showers of November 12th-13th were periodic,—the first having occurred on the night of the 12th of November, 1799, and the second on the 12th of November, 1833, just 34 years apart; and that hence astronomers were generally looking for a third grand display at the close of another 34 years, in November, 1867.

From an article in the papers, it appears that Professor Newton, of Yale College, who has paid much attention to the subject, expects the recurrence of that display on the 13th or 14th of November, *this* year, instead of 1867. What reasons the Professor has for expecting it this year we have not seen; yet we still incline to the opinion of Olbers and other distinguished astronomers, that "the next appearance [in America] of the phenomena of shooting stars and fireballs intermixed, falling like flakes of snow, will not recur until between the 12th and 14th of November, 1867." If they are periodic, and occur at intervals of 34 years, we do not see how they can occur here before that year.

1799 + 34 = 1833 + 34 = 1867.

It will be remembered that the enormous swarm of falling stars in November, 1779, was almost exclusively seen in America, and that of 1833, wholly so; hence 1867 seems to be the periodic year in which America may expect another shower.

As the great star-shower of 1832 was visible only in Europe, (one year earlier than that in America,) there is reason to expect another grand display in Europe, this year, if not in America; and, accordingly, we see that preparations are being made there to observe this sublime spectacle. As it *may* be seen in America, we shall watch for it, and we advise our readers to do so. W. B. H.

"Stories for Young Pilgrims."

"They are very interesting, and the more so because they all teach Bible truth. Such publications have long been needed, and now that the want is supplied, they should be freely circulated. Let the children all have these stories; and the older ones may find in them instruction and entertainment."—*Voice of the West.*

For sale at this office. 5 cents single, post-paid; 30 cents per dozen; $2.00 per hundred.

RARE BOOKS FOR SALE.

Having replenished my library, and being again obliged to part with it, I offer below the *whole* of it, making no reservations, and never intending to replace any of them again. There is only *one* copy of a kind, and many of them are exceedingly scarce. They were all bought for my own use, and have been marked and annotated accordingly.

A Bible, composed of the following parts:
a. English version of the Old and New Testament.
b. Greek version of the New Testament, *interleaved.*
c. A Greek Concordance.
d. A Greek Lexicon.
e. Cruden's Concordance, condensed.
f. An alphabetical index of subjects, etc.
g. Thirteen colored maps; and a chart of history.
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Davidson's connexion of Sacred and Profane History, *rare and valuable*. Price..........$.400.

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New Testament revised by the Spirits, the best thing in the world to show what Spiritualism *is*, and *is not*. Price..........$1.00.

I will sell *all* the above to any *one* person, and throw in a good Greek Grammar and Wilson's Treatise on Punctuation (the whole worth $50.00) for $45.00, the books to be sent by express, *not prepaid*. They will not be sold *separately* at present. If not sold all together, I may keep them.

☞ If any brother wishes *single copies* of the above, in case I do not sell the whole, they can give their names immediately.

Address E. P. WOODWARD,
Crisis Box, Boston, Mass.

THE BIDDEFORD CHAPEL.

We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

L. C. Wellcome....(paid)........	$10.00
H. L. Hastings...... "	10.00
J. Couch.......... "	5.00
A. W. Sibley........ "	1.00
M. H. Piper........ "	1.00
M. Ewings......... "	1.00
M. Sunderland...... "	1.00
J. W. Thomas....... "	5.00
C. Ramsey......... "	1.00
R. Woodside....... "	1.00
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M. D. Richardson.... "	.50
J. S. Moulton....... "	1.00
J. T. Pickering..... "	1.00
Miles Grant........ "	5.00
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Hannah Kelly....... "	1.00
Wm. Joy........... "	2.00
Mrs. Wm. Joy....... "	1.00
Charles Dow........ "	5.00
Olive Gould........ "	5.00
H. Dearborn........ "	2.00

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

A Solar System Burned up.—On the 12th of May a bright star was suddenly noticed in the constellation Corona Borealis or Northern Crown. It was then as bright as stars of the second magnitude—Orion's belt for example. It rapidly faded again, and on the 22nd of June was reckoned as of the ninth magnitude. But on analyzing the light there appeared to be two kinds, one analogous to solar and stellar light, the other that of the flame of burning bodies. Of course any worlds dependent on this central sun for heat were burned to cinders. The events now manifested to our eyes may have occurred centuries ago, so long does it take light to traverse these vast unmeasured spaces.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Oct. 31, 1866.

☞ Take Notice!
All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!
All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

SIGNS OF THE TIMES.

If Jesus were on earth now, we think he would say to all as he said to the Jews, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" It is strange that every one, who reads his Bible with the least care, can not see the import of "the signs of the times" in this perilous hour. We find that candid, thinking, observing, common-sense men, who make no profession of religion, and seldom, if ever, read the Bible, are satisfied that some great event is at hand, and describe the state of things in the world in complete harmony with the description in the Bible, as given by the prophet, when speaking of the condition of things in the last days. Indeed, we often find more candor among unconverted men than professors of religion. Many of the latter seem to be the blindest of all;—just like the Pharisees in the days of the Savior, who could "not discern the signs of the times."

Human nature is the same now as then. It was not the mere *name* that constituted a man a Pharisee, but his *doctrine* and *character*. So now, if one shows the same doctrine and character, then it is proper to call him a Pharisee. It is certain that the *doctrine* of the Pharisees triumphs in these days among a large portion of Protestant professors, and in all the Roman Catholic churches. And do we need to bring any proof to show that the same spirit, or disposition, is manifested at the present day concerning the second coming of Christ as was shown by the Pharisees in relation to the first advent of our Savior? They could say, "Away with him," "crucify him, crucify him." They did not want him here on earth. So now; they are willing he should stay where he is; but they do not want him to come here to interfere with their plans. They are willing he should reign *spiritually* in men's hearts, but do not want his *personal* presence. They will make great feasts for bloody heroes, and political demagogues, who will stoop to the basest of means to carry out their plans; but when we talk of the coming of Jesus, our *best* friend, who has done more for this world than all men can ever do; we find these modern Pharisees no more willing to receive him now than at the first advent. And as we approach the sublime day of his appearing, their opposition and bitterness towards his coming seem stronger. They crowd the festivals and fairs, stay away from prayer meetings, dress in immodest and costly apparel, build costly temples for the professed worship of God, oppress the poor and the hireling in his wages; read novels, neglect the Bible, and scoff at those who talk about the coming of Jesus, and love his appearing.

This is just such a state of things as is foretold in the Scriptures, which is to characterize nominal christendom in "the last days." They will be "lovers of pleasures more than lovers of God." They will keep up the "form of godliness," "denying the power thereof." Who can fail to see that Paul's description of "the last days," found in 2. Tim. 3: 1–5, is a perfect picture of the times in which we live?

Satan will do all in his power to keep those quiet, who see the perils of the hour in which we are living. But shall we keep still? Will the Lord say "well done" if we do? Shall we be doing as we would be done by in an hour of danger to refuse to give the alarm, because some do not like to hear it? If a house was on fire, should we be justified in keeping still, and withholding the cry of "FIRE" because it might wake up or disturb some of the neighbors? Better that the neighbors should lose a little sleep than that another should be ruined. So now; what if some Pharisees do not like the cry—Jesus is coming! is it not better that they should be disturbed, in order that others may be saved, who will hear, than to keep still to accommodate those who will not heed the warning? It is time to "cry aloud" and "spare not,"—"Behold the Bridegroom cometh, go ye out to meet him."

Dear reader, is your lamp trimmed and burning? Are you all ready to welcome the King of kings and Lord of lords?

"Something to think about."—Do not fail to read the article in another column, headed—"Something to think about." It was the leading editorial in the American *Churchman*, an Episcopal paper, published in Chicago, dated Sept. 13th, 1866. The remarks on "the religion of the day" demand the serious attention of every true disciple of Jesus, and of all who wish to become his followers. Thousands are being deceived by what the "Churchman" calls "the religion of the day,"—mere humanitarianism—a human system, independent of salvation though nominally a christian religion. It is one of Satan's most successful snares ever laid to entrap human beings. Please give the article a careful reading, especially the last half.

Divine Contentment.—We have recently come across an old book, first published by Simeon Ashe, in 1653, entitled "Divine Contentment." We received much profit in reading it. We purpose to give our readers some extracts from it, hoping they will be much benefited by them. We make a beginning this week. See article headed "Divine Contentment."

SHORT OBITUARIES.

We are under the necessity of requesting those who write obituaries for the Crisis, to make them short and comprehensive as possible. It should be considered that most of those whose obituaries are published, are scarcely known outside of the neighborhood where they lived; consequently, most of our readers have little or no interest to read their obituaries notices. The great object of obituary notices is to notify friends who live at a distance. Those who live in the immediate vicinity of the deceased do not need the newspaper notice; because they are already informed. When one dies, who has been generally known, then the obituary notice is more needful, and should be longer than when it is only a child, or one unknown to the public.

We are aware that every word spoken by our loved ones on their dying bed are treasured up as very choice relics, by the surviving friends; and that they would be glad to see them all in print, but if they will consider a moment, they will see that it would not be best to fill up "our paper" with long records of what the sick and dying have said; unless they were quite extensively known to our readers, so that many might be interested. Most papers only give the bare account of the death, without any comments.

We sometimes receive a long string of pretty verses concerning some darling child, contributed by some friend of the bereaved family. We are sorry to be obliged to refuse their publication, but we know there would be much dissatisfaction if we published all that are written. This is one of the crosses of an editor, who has a desire to gratify the feelings of all his readers. But as it is *impossible* to do it, he must do the best he can, and bear all censure without murmuring or impatience. We hope our readers will exercise as much charity as they can, and pray that we may have heavenly wisdom to do all to the glory of the Lord.

PAPAL LAMENTATIONS.

The Catholics see and feel that their power will soon be gone. Their control of "times and laws" is about ended. This startling fact has come upon them suddenly and unexpectedly. At the very time the Roman woman was boasting, "I sit a queen and am no widow, and shall see no sorrow;" she received her death warrant, as did Belshazzar at his last impious feast, when the hand was seen writing on the wall,—"*mene, mene, tekel, upharsin.*" Why did the woman make the expression, "I sit a queen and am no widow?" Because many said she must soon lose her power. This she did not believe, so long as Austria remained a first class power.

A private letter from Madrid states that at the news of each successive victory of the Prussians over the Austrians, Queen Isabella of Spain, shed tears, and broke out into lamentations; saying, "It is all over with us! with the Pope, with Austria, with all of us. The heretics, the Protestants, triumph."

We see no chance for the continuance of the Papal power more than another year. We are entering a period of tragic interest in this world's history. It is high time for all to be ready for the marriage of the Lamb, who expect or desire to be saved. There is not a moment to be lost in the foolish pleasures of this world. The end of the present dispensation is at hand. Those who see the light should let it shine, lest they be condemned for neglect of duty. This is a critical part of the christian's journey, when he needs to be extra watchful if he would travel safely through the perils of these last days.

Dear reader, are you all ready for the grand event about to transpire? Is your heart pure? Do you love the appearing of Jesus?

WARS.

The spirit of war seems to be almost universal. Instead of the approach of a temporal millennium, as taught and believed by many, when the instruments of warfare will be beaten up into implements of husbandry, we see the opposite is most emphatically true. Men cry "peace, peace, but there is no peace." Wars and rumors of wars come to us from all parts of the world. The nations are becoming more and more uneasy, and dissatisfied with their condition. Men are continually becoming more weary of restraint, and claim the right to do as they please. A state of anarchy seems rapidly approaching in the most civilized portions of the world. People are unwilling to "be subject one to another," as the Bible directs.

The same spirit is manifesting itself in the church as in the state; hence the many contentions and divisions that are now destroying the church of Christ. Let us do those "things which make for peace." Much prayer and watchfulness is needed in these times, lest we partake of the war spirit in some form. Whenever we yield to it, we grieve away the Spirit of Christ. The Bible gives us no caution against being too kind, long-suffering, or forbearing. Indeed, there is no danger in that direction. Jesus is our pattern. Are we manifesting the same spirit that he exhibited? We are required "to walk, even as he walked." Are we imitating him as we should? Are we peacemakers, or are we creating divisions? Are we bearing *all* thing patiently? or, do we murmur about our lot in life?

It does no good to fret about what we can not help; and it is certainly unprofitable to fret about what we can help. The more we fret, the more occasion we find for fretting, until it becomes a habit. None enjoy the society of one out of patience. He destroys his own peace, and makes himself disagreeable to all with whom he associates. Jesus wishes his children to be lovely, amiable, kind to all, and to do good to every one. Let us all try to be more like our heavenly pattern.

THE JUBILEE HARP.

The second edition of the new Hymn and Tune Book—the Jubilee Harp—is having a rapid sale, we being just barely able to obtain them from the binders fast enough to fill the many orders received. It is without doubt the best work of the kind ever issued by those waiting our Lord's speedy return. It is printed on good paper, and substantially bound. Let the brethren and sisters supply themselves at once.

Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments..........	$65.00
A brother..........................	5.00
" "	1.00
Rodney Pendleton..................	2.00

BRO. HALL'S TRACTS.

In answer to the requests for the tracts donated by Bro. S. Hall to the Society for distribution, we would say, that just as soon as received (we do not print them), we will forward them as requested.

For the World's Crisis.

THE PROPOSED TRACTS.

They do not appear yet. A long delay, from various causes it seems, but to me quite unexpected. I am now informed they will be ready for distribution in about two, or at most three weeks. S. Hall.

"NO MORE SEA."

The splendid poem bearing this title, which the reader may find on another page, is, we suppose, from the pen of Dr. Horatius Bonar, who, with his brother Andrew, is the editor of the London *Journal of Prophecy*, from which it was copied. In the music of rhyme, but with a fine and masterly conception of the Scripture text on which it forms a comment, it exactly expresses our own view of how the sea will appear and be arranged in the coming new earth. Read it, and rejoice in the deliciousness of truth.

The view of Bonar was held also by John Wesley, as appears in his sermon on Rev. 21: 5. He thought there would be no more a wide-spread and boisterous ocean, but beautiful, clear, and limpid waters, rising here and there in crystal fountains to refresh and adorn the earth with liquid lapse of murmuring stream instead. We believe it. God will fix it all just right. His judgment of the beautiful is perfect. If pellucid waters, and golden strands, and shining shores, and gently undulating hills and dales, and green glens, and flowery fields, and verdant trees, and singing birds of a thousand hues, and scenes of material loveliness passing all human conception, are required for the perfection of His restored creation and for the joy of the redeemed, He will have them all there. Amen. It most concerns us all to know if we shall ever reach that world ourselves. It will not be gained without an effort. D. T. T.

GEMS FROM RUTHERFORD.—No. 2.

CROSSES.

Your husbandman and Lord hath lopped off some of the branches already; the tree itself is to be transplanted to the high garden. In a good time be it—our Lord ripen you. All these crosses (and indeed when I remember them they are heavy and many—peace, peace be the end of them!) are to make you white and ripe for the Lord's sickle. I have seen the Lord weaning you from the breasts of this world. It was never his mind that it should be your patrimony, and God be thanked for that; ye look the liker one of the heirs. Let the movables go,—why not? They are not yours,—fasten your gripe upon the heritage.

I think more of my Lord's sweet cross than of a crown of gold and a free kingdom lying to it.

Let Christ fare well, suppose I should eat ashes. I know that he must be sweet himself when his cross is so sweet. And it is the part of us all, if we marry himself, to marry the crosses, losses, and reproaches also that follow him; for mercy followeth Christ's cross. His prison for beauty is made of marble and ivory; his chains that are laid on his prisoners are golden chains; and the sighs of the prisoners of hope are perfumed with comforts, the like whereof cannot be bred or found on this side of sun or moon.

It is my aim and hearty desire, that my furnace, which is of the Lord's kindling, may emit sparks of fire upon standers-by, to the warming of their hearts with God's love. The very dust that falleth from Christ's feet, his old, ragged clothes, his knotty and black cross, are sweeter to me than kings' golden crowns, and their time-eaten pleasures.

Sew no clouts upon Christ's robe. Take Christ in his rags and losses, and as persecuted by men, and be content to sigh and pant up the mountain with Christ's cross on your back.

It is good that your crosses will but convoy you to heaven's gates; in can they not go; the gates shall be closed upon them when ye shall be admitted to the throne. O, what is laid up for you! therefore harden your face against the wind.

My chains are gold; Christ's cross is all over gilded and perfumed; his prison is the garden and orchard of my delights. Mine enemies have made me blessed. They have sent me to the Bridegroom's chamber. Love is his banner over me; I live a king's life. I want nothing but heaven, and possession of my crown; my earnest is great; Christ is no niggard to me. Dear brother, be for the Lord Jesus and his heart-broken Bride.

O, this world is out of all conceit, and all love with our Well-beloved! O that I could sell my laughter, joy, ease, and all for him, and be content with a straw bed and bread by weight and water by measure in the camp of our weeping Christ! I know that his sackcloth and ashes are better than the fool's laughter, but, alas! we do not harden our faces against the cold north storms which blow upon Christ's fair face. We love well summer religion, and to be that which sin has made us, even as thin-skinned as if we were made of white paper, and would fain be carried to heaven in a close-covered chariot, wishing from our hearts that Christ would give us his seal for nothing but a fair summer, until we be landed at heaven's gates.

Your Lord may gather his roses and shake his apples at what season of the year he pleaseth. And now the number of crosses lying in our way to glory are fewer by one than when I saw you. One year's time of heaven shall swallow up all sorrows; I know that your cup is sugared with mercy.

Subscribe to the Almighty's will; put your hand to the pen, and let the cross of your Lord Jesus have your submissive and resolute Amen. If ye ask and try whose this cross is? I dare say that it is not all your own, the best half of it is Christ's. If Christ and ye be halvers of this suffering, and he say, "Half mine," what should ail you? "In all their afflictions He was afflicted."—Isa. 63: 9. Then Christ bore the first stroke of this cross; it rebounded off him upon you, and ye get it at second hand, and ye and he are halvers in it. And I am here right upon the style of the word of God.—Phil. 3: 10. "The fellowship of Christ's sufferings."—Col. 1: 24. "The remnant of the afflictions of Christ." Heb. 11: 26. "The reproach of Christ."—Christ when he married you, married you and all the crosses and grieved hearts that follow you. And he mindeth to distil heaven out of this loss and all others the like; for wisdom devised it, and love laid it on, and Christ owneth it as his own, and putteth your shoulder only beneath a piece of it.

A cross of our own choosing, honeyed and sugared with consolations, we cannot have; Christ went in over the door threshold of Paradise bleeding to death. D. T. T.

For the World's Crisis.

SURPRISE PARTIES AGAIN.

Last week a sister in Connecticut sent us $20.00 for the benefit of the needy of this great city, among whom it is my privilege to labor. We had two dollars left in our funds for the same purpose, and on Friday last Srs. Helginson and Maria assisted me in distributing the amount in the shape of flour, meal, etc., etc., making in all $22.00 worth. I write for the purpose of encouraging the faith of God's precious saints. The glory belongs not to me. I am but a servant of servants. The Lord's servants use me as their servant to distribute their gifts; hence Francis H. Burbank writes not to puff himself, but he writes to give an account of his servantship. He desires above all that his heavenly Father should have all the praise.

The first place visited was the home of Sr. D., a widow having three children to maintain. She was a washerwoman. As might be expected, she was not much burdened with this world's goods. We gave her a bag of flour of twenty-four and a half pounds, a bag of meal of eight pounds, a pound of candles, and a pound of soap. As we laid them upon her little table, she exclaimed.

"O, how the Lord has rewarded me. The other day I heard of a minister's family who were suffering, and having fifty cents, I gave them one half. The next day the Lord gave me seventy-five, and here to-day he has given me such a great blessing."

That woman had little money, but much faith. One man, a brother in the Lord, who several years ago was worth thousands of dollars, called on me several weeks ago, and gave me fifty cents. Amongst other things he said,

"Once, when I was rich, I would give a shilling away, when I could easily have given a dollar. Now, I give a shilling away, where I want to give the dollar."

The next place visited was a room in a wooden shanty on Middle Alley, where lived Sr. G., a widow with one little boy to support. She is in poverty's vale. For several months she has been unable to do any work, on account of her feeble state of health. We gave her the same benefits as in the preceding case, adding a pound of sugar, and a half pound of tea.

Next, into the cellar of the same shanty, where lived a widowed mother and her only daughter, a girl of thirteen years. The mother had just recovered her speech, having had a stroke of paralysis. She was suffering so badly from inflammatory rheumatism that it was with exceeding difficulty that she could walk about the humble home, which was two-thirds under ground. To add to her sufferings and distress, her daughter was suffering with that terrible malady, the Asiatic Cholera. Her screams could be heard half a square off. A teaspoonful of our "cholera remedy" relieved her in a few minutes, and the next day when I visited the cellar again she was getting well rapidly. That poor christian mother's heart was *filled* with praise and thanksgiving. We gave the same bounties as in the preceding instance.

Thence to Mrs. C.'s, a poor woman who has four little ones to provide for. From there to Sr. P.'s, an invalid. Joy and gladness filled her heart. Therefrom to Sr. J.'s, whose drunken husband had left her in a starving condition.

Bro. C. came next in the list. Has had no employment for three weeks, but has been, and does still go out every day in search of employment. He has taken Eddie Washington, a little orphan, off of my hands, to bring up as his own. May the Lord bless this faithful christian man.

Lastly to Sr. ——'s, another sad case. She is a dear good saint of Jesus, but plagued with an ungodly husband, who does little or nothing for his family. He has three children, and the mother is obliged to support them, while the father spends the greater part of his time in another State, visiting his family but a few times in the course of the year. For a period of three months he had sent her but three dollars. She is a distressed woman. Her stove had been sold to pay her rent and to obtain food. And she had just sold her little girl's dress to get bread; and just before we entered that home, the last crust had been eaten. Truly the Lord sent us to that heart-broken woman, to make her heart glad.

In all these homes we had seasons of prayer, and endeavored to teach all the blessedness of exercising unshaken confidence in the Father of us all. "Have faith in God," is our watchword. His promises are yea and amen.

We gave surprise parties in all to eight families, embracing one man, eight women, and twelve children. The average amount given to each family in provisions, etc., would not exceed $2.75, or about one dollar for each person.

Our Sunday school has grown so large, I have engaged another hall in the same building to accommodate the number. Now we have two halls in operation. A better set of scholars I have nowhere seen. Pray for us and them, and may the grace of our Lord Jesus Christ abide with all who love him in sincerity. Yours, etc., in the highways,

F. H. Burbank.

Phila., Oct. 22nd, 1866.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments..........	$1167.70
Watching..........................	3.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments..........	$39.10
J. Clothey..........................	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments..........	$4.20
J. and L. Grant.....................	2.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, George T. Adams, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

* The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis,*" and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments..........	$777.27
A sister............................	1.00
O. Dean............................	2.00
S. S. Oakes.........................	1.00

EUROPEAN MISSION.

Previous acknowledgments..........	$99.55
C.'s Photo. sold....................	.25
S. A. Keyes........................	2.00
I. S. Owen.........................	2.00
M. C. Allen........................	1.15

LETTER FROM BRO. J. G. HOOK.

Bro. Adams:—The people are being stirred in this place, and its surroundings, by the power of truth in the tracts that were furnished me for free distribution at the office of publication in Boston. Praise God that he has stirred up his servants to write so many precious truths, and others to publish them, and others to pay for them, that they may be scattered upon all waters without money or price. Let others scatter them like autumnal leaves, and do it while probation lasts. We are surely near the end.

I am preaching evenings in a hall, as no one in the place invited me to their houses of worship; but, thank God, I feel free to preach all the counsel of God in "my own hired house." During the day I visit the wharves and fishing boats, distribute tracts, preach, warn, counsel, and entreat the people to be reconciled to God. Many listen with interest, and gladly accept the little tract messengers, and promise to read them, and carry them to their homes, in different parts of the Province, for others to read also. I also give them to farmers and country people, who receive them joyfully, and promise to read and spread them around their neighborhoods. As I hand strangers papers and tracts, they often ask questions, and I thus find myself surrounded by from ten to fifty, who eagerly listen to the words of the stranger visitor. Some mock, however, and pass on; others say, "Come and preach at our place." Others are very bold, and confess in the presence of all bystanders that it is the truth, and they believe it. So while I am grieved by the treatment of some, I am cheered and gladdened by the kind words of others; and while sometimes made sorrowful, am always rejoicing. Glory to God. Hallelujah.

Pray for me and this mission, for I am satisfied it is of God. The Lord be praised for the tokens of good already seen. I am to remain in this place a few days longer, and then journey towards Liverpool; and, as I go, preach, and distribute tracts. I am sure they will do great good.

I wish you to send me fifty dollars' worth more of tracts to Liverpool, immediately, for free distribution. This way of giving the people the gospel removes prejudice at once, and they are more ready to hear the word preached. Send all letters to *Yarmouth, N. S.*

John G. Hook.

Yarmouth, N. S., Oct. 18th, 1866.

We send the tracts, as requested by Bro. Hook. May the blessing of God rest upon our brother as he goes forth scattering tracts, preaching the word, and doing what he can to make ready a people for "the great day of the Lord," which is near. "It *is* near and hasteth greatly." Calls for tracts for free distribution are constantly being received, and we are sending them out north, south, east and west. Stewards of the Lord, see to it that ye do your part in sending in funds as the Master would have you, that the Society may be enabled to print and scatter tracts more extensively than ever before, and "so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ."

For the World's Crisis.

THE MEMPHIS MISSION.

Bro. Grant:—Agreeably to my suggestions to you, when we parted at Alton Bay, I found the interests of the mission in this place required my personal attention. I arrived here Friday morning, Oct. 5th, and went direct to the mission house, in North Memphis. I found Bro. Leslie in his little room beside the mission house, something like the chamber prepared for the prophet Elijah, in ancient time. There was just room enough for sleeping, with a table and two chairs, and nothing more. He is humble, economical, and practical. Here he is ready, by day or night, to attend to any calls of his people, whom he loves to serve, and who esteem his services. In these cholera times, he has frequent calls by day and night for medicine and help among the sick.

Our meeting was indeed a joyous one. We embraced, we wept, and rejoiced, and we praised God together as kindred souls. O, it was a scene of personal interest and joy; such as occurs only between friends long parted, who are engaged in a great and good enterprise; and laboring amid cares and trials, weakness and sickness, among strangers. Ah, to see an old friend and fellow laborer under such circumstances, is indeed one of the most happy of all personal greetings.

Well, surprise and joy subsiding, the first thing was *work*. *What is to be done?* Sister Butler had been obliged to return home, weak and sick; and Bro. L. was now alone. And in his own weakness and sickness, he had a short time ago become discouraged, and wrote me that he had concluded to give up the mission and return home. But, soon after this, his health came up, and with it his hopes revived of going on with the work. The freedmen set in their entreaties, also, that he should not leave them, which the more confirmed him in his duty to remain. And so soon as he resumed his meetings, the Lord poured out his spirit, and convicted large numbers of sin, so that from fifty to seventy asked prayers. He was overwhelmed and surprised at this change, both in his own condition and health, and the work of God among sinners. And so he entirely changed his mind and plans in relation to the mission. He now felt that he could not give it up. He must stay and carry it on at any rate, even if he did not receive support from the society to do so. I found him in this condition, trusting, working and praising in the service of the Lord; and at the same time waiting for the decision and advice of the Board, as to what was best to do.

In our consultations, after looking over the whole ground, we arrived at the following:

First. The owner of the mission house will still rent it for the use of the meeting and school, if we want it.

Second. The freedmen were determined, in case we go on, to meet the rent of the house.

Third. The freedmen had resolved to have a school, if we would get them a teacher. And they will support the teacher themselves, so as to give Bro. Leslie his whole time to visit, and preach to them the gospel.

Fourth. The freedmen were unanimous in their desire to have Bro. Leslie remain among them as a preacher, and desire the society to keep him here and support him; while they do the rest to keep the meeting and school going.

This unexpected opening cheered our hearts and inspired hope, as it seemed to be practicable. Our former plan to build a house, did not now seem to be a practicable one; and so it was given up, for the time, at least. But this later opening seemed to be of the Lord, because it gives us the opportunity to get the gospel of the kingdom before the people, without any care or special charge of the school. And yet the school goes on in harmony, giving us the good will of the freedmen in this respect, as well as in preaching the gospel to them.

The door is now open in this city to us,—a "wide and effectual door." We have the full confidence of the freedmen; and what we have done in the past has prepared the way for the future. They know from the sacrifices we have made, from the missionary society at Boston, and from the self-denying labors of Bro. Leslie, Sister Butler, and others sent out by the Board, that we all are their friends. And so when some sectarians from the North, or opposers in the South, attempt to prejudice them against us, they fail to do it. They know that we are their friends, and we have their confidence. They are aware that we hold views concerning the coming of Christ, the intermediate state, the resurrection and future reign of Christ and his saints, which have not been held by themselves and others; and yet they know we are christians, and are among them to do them good, and prepare them for the kingdom of God.

We now have calls for help in the country, where the northern element prevails to such an extent as to give us protection. And the way is opening for us in all the region. All the towns and cities of any note on the river, are open to us; and with a proper introduction, our preachers would be kindly received, both above and below Memphis, and right in the heart of the South. If, then, we are to do any thing among the freedmen, this is the place to begin to do it. And since we have made so great a sacrifice for this object, and this city and vicinity, it does not seem wise to abandon it now.

Besides, Bro. Leslie feels that this special work is resting upon him, and with returning health, in answer to prayer, and the present revival, with the love of this people, he could not tear himself away. He is now giving himself entirely to preaching, Sabbath school, visiting, and distributing tracts.

I have found a most interesting state of things here among the freedmen. There are great revivals in all their meetings, and thousands have been converted within the last few months.

The field is ripe, and the door is open. We need the labors of Bro. Hook in this field, and hope it will not be long ere he will be with this dear people to proclaim to them the gospel of the kingdom.

Joshua V. Himes.

Memphis, Oct. 5th, 1866.

For the World's Crisis.

REPORT OF THE MAINE ANNUAL ADVENT CONFERENCE,

Held at Richmond, Oct. 3d to 7th, 1866.

Wednesday evening, Oct. 3d. Conference met according to appointment. The evening was spent in prayer, song, and exhortation, and was a season of some interest.

Thursday morning. A goodly number of brethren and sisters came together, and devoted the forenoon in exhorting one another to more faithfulness to God and to his cause. It was a profitable meeting. At 2 P. M. Bro. H. B. Sevey gave a stirring discourse from Rev. 21: 7. After preaching, conference met for business. Bro. H. B. Sevey was re-elected chairman of the conference, and R. R. York and J. A. Libby, Secretaries. S. K. Partridge, J. A. Libby, and R. R. York, were appointed a committee to prepare business for the conference. In the evening, Bro. J. C. Wheeler preached from 1 Tim. 6: 12 to a large and attentive audience.

Friday morning, at eight o'clock, conference met for business. The following items were brought in by the business committee for the consideration of the conference:

1. To hear the report of the brethren, chosen last year to correspond with the ministers and churches of each quarterly conference, to see if the conference shall be dissolved and a new one organized.

2. To admit to the conference those who might be proposed and wished to join.

3. To choose a committee to draft a constitution for the conference.

4. See what can be done to supply destitute places with faithful laborers.

The first article for consideration was passed over, the committee not being prepared to report. Item second was taken up, and the following brethren admitted by unanimous vote as members of conference:—Clarkson Goud, Jer. Partridge, I. C. Wellcome, D. W. Griffin, B. S. Emery, Hiram S. Mitchell, Silas Timberlake, Stephen Harding, Thos. M. Storer, T. Bates, Geo. Umberhind, Joshua Hemenway, Harvey Gaul, Jos. Benner.

Article third was taken up, and the following brethren appointed to draft a constitution, viz: C. Goud, W. H. Mitchell, I. C. Wellcome, S. K. Partridge, D. W. Griffin. Item fourth was talked over quite freely, and finally recommended that, as the laborers are so few in number and they are doing what they can, we pray the Lord to send forth more laborers into the vineyard.

A good prayer meeting occupied the remainder of the forenoon. Preaching in the afternoon by Bro. J. A. Libby, from James

For the World's Crisis.

ANOTHER STAR SHOWER.

In an article on the 'Falling Stars,' in the *Pilgrim* for January 1st, we drew attention to the fact that the star-showers of November 12th-13th were periodic,—the first having occurred on the night of the 12th of November, 1799, and the second on the 12th of November, 1833, just 34 years apart; and that hence astronomers were generally looking for a third grand display at the close of another 34 years, in November, 1867.

From an article in the papers, it appears that Professor Newton, of Yale College, who has paid much attention to the subject, expects the recurrence of that display on the 13th or 14th of November, *this* year, instead of 1867. What reasons the Professor has for expecting it this year we have not seen; yet we still incline to the opinion of Olbers and other distinguished astronomers, that "the next appearance [in America] of the phenomena of shooting stars and fireballs intermixed, falling like flakes of snow, will not recur until between the 12th and 14th of November, 1867." If they are periodic, and occur at intervals of 34 years, we do not see how they *can* occur here before that year.

1799 + 34 = 1833 + 34 = 1867.

It will be remembered that the enormous swarm of falling stars in November, 1779, was almost exclusively seen in America, and that of 1833, wholly so; hence 1867 seems to be the periodic year in which America may expect another shower.

As the great star-shower of 1832 was visible only in Europe, (one year earlier than that in America,) there is reason to expect another grand display in Europe, this year, if not in America; and, accordingly, we see that preparations are being made there to observe this sublime spectacle. As it *may* be seen in America, we shall watch for it, and we advise our readers to do so.

W. S. H.

"Stories for Young Pilgrims."

"They are very interesting, and the more so because they all teach Bible truth. Such publications have long been needed, and now that the want is supplied, they should be freely circulated. Let the children all have these stories; and the older ones may find in them instruction and entertainment."—*Voice of the West.*

For sale at this office. 5 cents single, post-paid; 30 cents per dozen; $2.00 per hundred.

RARE BOOKS FOR SALE.

Having replenished my library, and being again obliged to part with it, I offer below the *whole* of it, making no reservations, and never intending to replace any of them again. There is only *one* copy of a kind, and many of them are exceedingly scarce. They were all bought for my own use, and have been marked and annotated accordingly.

A Bible, composed of the following parts:
a. English version of the Old and New Testament.
b. Greek version of the New Testament, *interleaved.*
c. A Greek Concordance.
d. A Greek Lexicon.
e. Cruden's Concordance, condensed.
f. An alphabetical index of subjects, etc.
g. Thirteen colored maps, and a chart of history.
h. Over 100 pages of blank paper, ruled very finely, for notes.
It is full of notes, additional references, etc., of great value. The whole bound in full morocco, as good as new. All the separate parts printed by Bagster. Can not be got now less than $15.00 to $20.00. Price..........$12.00.

Bagster's Interleaved, large print Bible, every alternate leaf blank, for notes, with Index, half morocco. Price..........$10.00.

Credibility of the Scriptures, by McCulloch, *very rare*, out of print, and *priceless.* Price..........$3.00.

Paley's complete works, bound in sheep. Price..........$1.50.

Davidson's connexion of Sacred and Profane History, *rare and valuable.* Price..........$.400.

Elements of Biblical Criticism, worth its weight in gold, and not often to be had at any price. Price..........$3.00.

Apocatastasis, a good, telling blow at Spiritualism. Price..........75c.

Apocrypha, (*original* of important words pencilled in the margin.) Price..........$1.00.

Apocryphal New Testament, marked same as above, and the marking worth more than the price asked. Price..........$1.00

Hebrew and English Lexicon, just as good for general purposes as a larger one. Price..........$2.00.

Robinson's Greek harmony of the New Testament. *Valuable.* Price..........75c.

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Synonyms of the Greek New Testament. Excellent. Price..........50c.

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Sleigh's Comprehensive Christian Dictionary. Rare and indispensable to the defender of the Bible. Price..........$1.00.

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New Testament revised by the Spirits, the best thing in the world to show what Spiritualism *is*, and *is not.* Price..........$1.00.

I will sell *all* the above to any *one* person, and throw in a good Greek Grammar and Wilson's Treatise on Punctuation (the whole worth $50.00) for $45.00, the books to be sent by express, *not prepaid.* They will not be sold *separately* at present. If not sold all together, I may keep them.

☞ If any brother wishes *single copies* of the above, in case I do not sell the whole, they can give their names immediately.

Address E. P. WOODWARD,
Crisis Box, Boston, Mass.

THE BIDDEFORD CHAPEL.

We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

I. C. Wellcome....(paid)	$10.00
H. L. Hastings...... "	10.00
J. Couch.......... "	5.00
A. W. Sibley....... "	1.00
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Charles Dow......... "	5.00
Olive Gould......... "	5.00
H. Dearborn......... "	2.00

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

A SOLAR SYSTEM BURNED UP.—On the 12th of May a bright star was suddenly noticed in the constellation Corona Borealis or Northern Crown. It was then as bright as stars of the second magnitude—Orion's belt for example. It rapidly faded again, and on the 22nd of June was reckoned as of the ninth magnitude. But on analyzing the light there appeared to be two kinds, one analogous to solar and stellar light, the other that of the flame of burning bodies. Of course any worlds dependent on this central sun for heat were burned to cinders. The events now manifested to our eyes may have occurred centuries ago, so long does it take light to traverse these vast unmeasured spaces.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Oct. 31, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

SIGNS OF THE TIMES.

If Jesus were on earth now, we think he would say to all as he said to the Jews, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" It is strange that every one, who reads his Bible with the least care, can not see the import of "the signs of the times" in this perilous hour. We find that candid, thinking, observing, commen-sense men, who make no profession of religion, and seldom, if ever, read the Bible, are satisfied that some great event is at hand, and describe the state of things in the world in complete harmony with the description in the Bible, as given by the prophet, when speaking of the condition of things in the last days. Indeed, we often find more candor among unconverted men than professors of religion. Many of the latter seem to be the blindest of all;—just like the Pharisees in the days of the Savior, who could "not discern the signs of the times."

Human nature is the same now as then. It was not the mere *name* that constituted a man a Pharisee, but his *doctrine* and *character.* So now, if one shows the same doctrine and character, then it is proper to call him a Pharisee. It is certain that the *doctrine* of the Pharisees triumphs in these days among a large portion of Protestant professors, and in all the Roman Catholic churches. And do we need to bring any proof to show that the same spirit, or disposition, is manifested at the present day concerning the second coming of Christ as was shown by the Pharisees in relation to the first advent of our Savior? They could say, "Away with him," "crucify him, crucify him." They did not want him here on earth. So now; they are willing he should stay where he is; but they do not want him to come here to interfere with their plans. They are willing he should reign *spiritually* in men's hearts, but do not want his *personal* presence. They will make great feasts for bloody heroes, and political demagogues, who will stoop to the basest of means to carry out their plans; but when we talk of the coming of Jesus, our *best* friend, who has done more for this world than all men can ever do; we find these modern Pharisees no more willing to receive him now than at the first advent. And as we approach the sublime day of his appearing, their opposition and bitterness towards his coming seem stronger. They crowd the festivals and fairs, stay away from prayer meetings, dress in immodest and costly apparel, build costly temples for the professed worship of God, oppress the poor and the hireling in his wages; read novels, neglect the Bible, and scoff at those who talk about the coming of Jesus, and love his appearing.

This is just such a state of things as is foretold in the Scriptures, which is to characterize nominal christendom in "the last days." They will be "lovers of pleasures more than lovers of God." They will keep up the "form of godliness," "denying the power thereof." Who can fail to see that Paul's description of "the last days," found in 2. Tim. 3: 1–5, is a perfect picture of the times in which we live?

Satan will do all in his power to keep those quiet, who see the perils of the hour in which we are living. But shall we keep still? Will the Lord say "well done" if we do? Shall we be doing as we would be done by in an hour of danger to refuse to give the alarm, because some do not like to hear it? If a house was on fire, should we be justified in keeping still, and withholding the cry of "FIRE" because it might wake up or disturb some of the neighbors? Better that the neighbors should lose a little sleep than that another should be ruined. So now; what if some Pharisees do not like the cry—Jesus is coming! is it not better that they should be disturbed, in order that others may be saved, who will hear, than to keep still to accommodate those who will not heed the warning? It is time to "cry aloud" and "spare not,"—"Behold the Bridegroom cometh, go ye out to meet him."

Dear reader, is your lamp trimmed and burning? Are you all ready to welcome the King of kings and Lord of lords?

"SOMETHING TO THINK ABOUT."—Do not fail to read the article in another column, headed—"Something to think about." It was the leading editorial in the American *Churchman*, an Episcopal paper, published in Chicago, dated Sept. 13th, 1866. The remarks on "the religion of the day" demand the serious attention of every true disciple of Jesus, and of all who wish to become his followers. Thousands are being deceived by what the "Churchman" calls "the religion of the day,"—mere humanitarianism—a human system, independent of salvation though nominally a christian religion. It is one of Satan's most successful snares ever laid to entrap human beings. Please give the article a careful reading, especially the last half.

DIVINE CONTENTMENT.—We have recently come across an old book, first published by Simeon Ashe, in 1653, entitled "Divine Contentment." We received much profit in reading it. We purpose to give our readers some extracts from it, hoping they will be much benefited by them. We make a beginning this week. See article headed "Divine Contentment."

SHORT OBITUARIES.

We are under the necessity of requesting those who write obituaries for the Crisis, to make them short and comprehensive as possible. It should be considered that most of those whose obituaries are published, are scarcely known outside of the neighborhood where they lived; consequently, most of our readers have little or no interest to read their obituaries notices. The great object of obituary notices is to notify friends who live at a distance. Those who live in the immediate vicinity of the deceased do not need the newspaper notice; because they are already informed. When one dies, who has been generally known, then the obituary notice is more needful, and should be longer than when it is only a child, or one unknown to the public.

We are aware that every word spoken by our loved ones on their dying bed are treasured up as very choice relics, by the surviving friends; and that they would be glad to see them all in print, but if they will consider a moment, they will see that it would not be best to fill up "our paper" with long records of what the sick and dying have said; unless they were quite extensively known to our readers, so that many might be interested. Most papers only give the bare account of the death, without any comments.

We sometimes receive a long string of pretty verses concerning some darling child, contributed by some friend of the bereaved family. We are sorry to be obliged to refuse their publication, but we know there would be much dissatisfaction if we published all that are written. This is one of the crosses of an editor, who has a desire to gratify the feelings of all his readers. But as it is *impossible* to do it, he must do the best he can, and bear all censure without murmuring or impatience. We hope our readers will exercise as much charity as they can, and pray that we may have heavenly wisdom to do all to the glory of the Lord.

PAPAL LAMENTATIONS.

The Catholics see and feel that their power will soon be gone. Their control of "times and laws" is about ended. This startling fact has come upon them suddenly and unexpectedly. At the very time the Roman woman was boasting, "I sit a queen and am no widow, and shall see no sorrow," she received her death warrant, as did Belshazzar at his last impious feast, when the hand was seen writing on the wall,—"*mene, mene, tekel, upharsin.*" Why did the woman make the expression, "I sit a queen and am no widow?" Because many said she must soon lose her power. This she did not believe, so long as Austria remained a first class power.

A private letter from Madrid states that at the news of each successive victory of the Prussians over the Austrians, Queen Isabella of Spain, shed tears, and broke out into lamentations; saying, "It is all over with us! with the Pope, with Austria, with all of us. The heretics, the Protestants, triumph."

We see no chance for the continuance of the Papal power more than another year. We are entering a period of tragic interest in this world's history. It is high time for all to be ready for the marriage of the Lamb, who expect or desire to be saved. There is not a moment to be lost in the foolish pleasures of this world. The end of the present dispensation is at hand. Those who see the light should let it shine, lest they be condemned for neglect of duty. This is a critical part of the christian's journey, when he needs to be extra watchful if he would travel safely through the perils of these last days.

Dear reader, are you all ready for the grand event about to transpire? Is your heart pure? Do you love the appearing of Jesus?

WARS.

The spirit of war seems to be almost universal. Instead of the approach of a temporal millennium, as taught and believed by many, when the instruments of warfare will be beaten up into implements of husbandry, we see the opposite is most emphatically true. Men cry "peace, peace, but there is no peace." Wars and rumors of wars come to us from all parts of the world. The nations are becoming more and more uneasy, and dissatisfied with their condition. Men are continually becoming more weary of restraint, and claim the right to do as they please. A state of anarchy seems rapidly approaching in the most civilized portions of the world. People are unwilling to "be subject one to another," as the Bible directs.

The same spirit is manifesting itself in the church as in the state; hence the many contentions and divisions that are now destroying the church of Christ. Let us do those "things which make for peace." Much prayer and watchfulness is needed in these times, lest we partake of the war spirit in some form. Whenever we yield to it, we grieve away the Spirit of Christ. The Bible gives us no caution against being too kind, long-suffering, or forbearing. Indeed, there is no danger in that direction. Jesus is our pattern. Are we manifesting the same spirit that he exhibited? We are required "to walk, even as he walked." Are we imitating him as we should? Are we peacemakers, or are we creating divisions? Are we bearing *all* thing patiently? or, do we murmur about our lot in life?

It does no good to fret about what we can not help; and it is certainly unprofitable to fret about what we can help. The more we fret, the more occasion we find for fretting, until it becomes a habit. None enjoy the society of one out of patience. He destroys his own peace, and makes himself disagreeable to all with whom he associates. Jesus wishes his children to be lovely, amiable, kind to all, and to do good to every one. Let us all try to be more like our heavenly pattern.

THE JUBILEE HARP.

The second edition of the new Hymn and Tune Book—the Jubilee Harp—is having a rapid sale, we being just barely able to obtain them from the binders fast enough to fill the many orders received. It is without doubt the best work of the kind ever issued by those waiting our Lord's speedy return. It is printed on good paper, and substantially bound. Let the brethren and sisters supply themselves at once.

Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$65.00
A brother	5.00
"	1.00
Rodney Pendleton	2.00

BRO. HALL'S TRACTS.

In answer to the requests for the tracts donated by Bro. S. Hall to the Society for distribution, we would say, that just as soon as received (we do not print them), we will forward them as requested.

For the World's Crisis.

THE PROPOSED TRACTS.

They do not appear yet. A long delay, from various causes it seems, but to me quite unexpected. I am now informed they will be ready for distribution in about two, or at most three weeks.

S. HALL.

"NO MORE SEA."

The splendid poem bearing this title, which the reader may find on another page, is, we suppose, from the pen of Dr. Horatius Bonar, who, with his brother Andrew, is the editor of the London *Journal of Prophecy*, from which it was copied. In the music of rhyme, but with a fine and masterly conception of the Scripture text on which it forms a comment, it exactly expresses our own view of how the sea will appear and be arranged in the coming new earth. Read it, and rejoice in the deliciousness of truth.

The view of Bonar was held also by John Wesley, as appears in his sermon on Rev. 21: 5. He thought there would be no more a wide-spread and boisterous ocean, but beautiful, clear, and limpid waters, rising here and there in crystal fountains to refresh and adorn the earth with liquid lapse of murmuring stream instead. We believe it. God will fix it all just right. His judgment of the beautiful is perfect. If pellucid waters, and golden strands, and shining shores, and gently undulating hills and dales, and green glens, and flowery fields, and verdant trees, and singing birds of a thousand hues, and scenes of material loveliness passing all human conception, are required for the perfection of His restored creation and for the joy of the redeemed, He will have them all there. Amen. It most concerns us all to know if we shall ever reach that world ourselves. It will not be gained without an effort.

D. T. T.

GEMS FROM RUTHERFORD.—No. 2.

CROSSES.

Your husbandman and Lord hath lopped off some of the branches already; the tree itself is to be transplanted to the high garden. In a good time be it—our Lord ripen you. All these crosses (and indeed when I remember them they are heavy and many—peace, peace be the end of them!) are to make you white and ripe for the Lord's sickle. I have seen the Lord weaning you from the breasts of this world. It was never his mind that it should be your patrimony, and God be thanked for that; ye look the liker one of the heirs. Let the movables go,—why not? They are not yours,—fasten your gripe upon the heritage.

I think more of my Lord's sweet cross than of a crown of gold and a free kingdom lying to it.

Let Christ fare well, suppose I should eat ashes. I know that he must be sweet himself when his cross is so sweet. And it is the part of us all, if we marry himself, to marry the crosses, losses, and reproaches also that follow him; for mercy followeth Christ's cross. His prison for beauty is made of marble and ivory; his chains that are laid on his prisoners are golden chains; and the sighs of the prisoners of hope are perfumed with comforts, the like whereof cannot be bred or found on this side of sun or moon.

It is my aim and hearty desire, that my furnace, which is of the Lord's kindling, may emit sparks of fire upon standers-by, to the warming of their hearts with God's love. The very dust that falleth from Christ's feet, his old, ragged clothes, his knotty and black cross, are sweeter to me than kings' golden crowns, and their time-eaten pleasures.

Sew no clouts upon Christ's robe. Take Christ in his rags and losses, and as persecuted by men, and be content to sigh and pant up the mountain with Christ's cross on your back.

It is good that your crosses will but convoy you to heaven's gates; in can they not go; the gates shall be closed upon them when ye shall be admitted to the throne. O, what is laid up for you! therefore harden your face against the wind.

My chains are gold; Christ's cross is all over gilded and perfumed; his prison is the garden and orchard of my delights. Mine enemies have made me blessed. They have sent me to the Bridegroom's chamber. Love is his banner over me; I live a king's life. I want nothing but heaven, and possession of my crown; my earnest is great; Christ is no niggard to me. Dear brother, be for the Lord Jesus and his heart-broken Bride.

O, this world is out of all conceit, and all love with our Well-beloved! O that I could sell my laughter, joy, ease, and all for him, and be content with a straw bed and bread by weight and water by measure in the camp of our weeping Christ! I know that his sackcloth and ashes are better than the fool's laughter, but, alas! we do not harden our faces against the cold north storms which blow upon Christ's fair face. We love well summer religion, and to be that which sin has made us, even as thin-skinned as if we were made of white paper, and would fain be carried to heaven in a close-covered chariot, wishing from our hearts that Christ would give us his seal for nothing but a fair summer, until we be landed at heaven's gates.

Your Lord may gather his roses and shake his apples at what season of the year he pleaseth. And now the number of crosses lying in our way to glory are fewer by one than when I saw you. One year's time of heaven shall swallow up all sorrows; I know that your cup is sugared with mercy.

Subscribe to the Almighty's will; put your hand to the pen, and let the cross of your Lord Jesus have your submissive and resolute AMEN. If ye ask and try whose this cross is? I dare say that it is not all your own, the best half of it is Christ's. If Christ and ye be halvers of this suffering, and he say, "Half mine," what should ail you? "In all their afflictions He was afflicted."—Isa. 63: 9. Then Christ bore the first stroke of this cross; it rebounded off him upon you, and ye get it at second hand, and ye and he are halvers in it. And I am here right upon the style of the word of God.—Phil. 3: 10. "The fellowship of Christ's sufferings."—Col. 1: 24. "The remnant of the afflictions of Christ." Heb. 11: 26. "The reproach of Christ."—Christ when he married you, married you and all the crosses and grieved hearts that follow you. And he mindeth to distil heaven out of this loss and all others the like; for wisdom devised it, and love laid it on, and Christ owneth it as his own, and putteth your shoulder only beneath a piece of it.

A cross of our own choosing, honeyed and sugared with consolations, we cannot have; Christ went in over the door threshold of Paradise bleeding to death.

D. T. T.

For the World's Crisis.

SURPRISE PARTIES AGAIN.

Last week a sister in Connecticut sent us $20.00 for the benefit of the needy of this great city, among whom it is my privilege to labor. We had two dollars left in our funds for the same purpose, and on Friday last Srs. Helginson and Maria assisted me in distributing the amount in the shape of flour, meal, etc., etc., making in all $22.00 worth. I write for the purpose of encouraging the faith of God's precious saints. The glory belongs not to me. I am but a servant of servants. The Lord's servants use me as their servant to distribute their gifts; hence Francis H. Burbank writes not to puff himself, but he writes to give an account of his servantship. He desires above all that his heavenly Father should have all the praise.

The first place visited was the home of Sr. D., a widow having three children to maintain. She was a washerwoman. As might be expected, she was not much burdened with this world's goods. We gave her a bag of flour of twenty-four and a half pounds, a bag of meal of eight pounds, a pound of candles, and a pound of soap. As we laid them upon her little table, she exclaimed.

"O, how the Lord has rewarded me. The other day I heard of a minister's family who were suffering, and having fifty cents, I gave them one half. The next day the Lord gave me seventy-five, and here to-day he has given me such a great blessing."

That woman had little money, but much faith. One man, a brother in the Lord, who several years ago was worth thousands of dollars, called on me several weeks ago, and gave me fifty cents. Amongst other things he said,

"Once, when I was rich, I would give a shilling away, when I could easily have given a dollar. Now, I give a shilling away, where I want to give the dollar."

The next place visited was a room in a wooden shanty on Middle Alley, where lived Sr. G., a widow with one little boy to support. She is in poverty's vale. For several months she has been unable to do any work, on account of her feeble state of health. We gave her the same benefits as in the preceding case, adding a pound of sugar, and a half pound of tea.

Next, into the cellar of the same shanty, where lived a widowed mother and her only daughter, a girl of thirteen years. The mother had just recovered her speech, having had a stroke of paralysis. She was suffering so badly from inflammatory rheumatism that it was with exceeding difficulty that she could walk about the humble home, which was two-thirds under ground. To add to her sufferings and distress, her daughter was suffering with that terrible malady, the Asiatic Cholera. Her screams could be heard half a square off. A teaspoonful of our "cholera remedy" relieved her in a few minutes, and the next day when I visited the cellar again she was getting well rapidly. That poor christian mother's heart was *filled* with praise and thanksgiving. We gave the same bounties as in the preceding instance.

Thence to Mrs. C.'s, a poor woman who has four little ones to provide for. From there to Sr. P.'s, an invalid. Joy and gladness filled her heart. Therefrom to Sr. J.'s, whose drunken husband had left her in a starving condition.

Bro. C. came next in the list. Has had no employment for three weeks, but has been, and does still go out every day in search of employment. He has taken Eddie Washington, a little orphan, off of my hands, to bring up as his own. May the Lord bless this faithful christian man.

Lastly to Sr. ——'s, another sad case. She is a dear good saint of Jesus, but plagued with an ungodly husband, who does little or nothing for his family. He has three children, and the mother is obliged to support them, while the father spends the greater part of his time in another State, visiting his family but a few times in the course of the year. For a period of three months he had sent her but three dollars. She is a distressed woman. Her stove had been sold to pay her rent and to obtain food. And she had just sold her little girl's dress to get bread; and just before we entered that home, the last crust had been eaten. Truly the Lord sent us to that heart-broken woman, to make her heart glad.

In all these homes we had seasons of prayer, and endeavored to teach all the blessedness of exercising unshaken confidence in the Father of us all. "Have faith in God," is our watchword. His promises are yea and amen.

We gave surprise parties in all to eight families, embracing one man, eight women, and twelve children. The average amount given to each family in provisions, etc., would not exceed $2.75, or about one dollar for each person.

Our Sunday school has grown so large, I have engaged another hall in the same building to accommodate the number. Now we have two halls in operation. A better set of scholars I have nowhere seen. Pray for us and them, and may the grace of our Lord Jesus Christ abide with all who love him in sincerity. Yours, etc., in the highways,

F. H. BURBANK.

Phila., Oct. 22nd, 1866.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1167.70
Watching	3.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$38.10
J. Clothey	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$4.29
J. and L. Grant	2.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

* The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$777.37
A sister	1.00
G. Dean	2.00
S. S. Oakes	1.00

EUROPEAN MISSION.

Previous acknowledgments	$99.85
C.'s Photo. sold	.25
S. A. Keyes	2.00
I. S. Owen	2.00
M. C. Allen	1.15

LETTER FROM BRO. J. G. HOOK.

BRO. ADAMS:—The people are being stirred in this place, and its surroundings, by the power of truth in the tracts that were furnished me for free distribution at the office of publication in Boston. Praise God that he has stirred up his servants to write so many precious truths, and others to publish them, and others to pay for them, that they may be scattered upon all waters without money or price. Let others scatter them like autumnal leaves, and do it while probation lasts. We are surely near the end.

I am preaching evenings in a hall, as no one in the place invited me to their houses of worship; but, thank God, I feel free to preach all the counsel of God in "my own hired house." During the day I visit the wharves and fishing boats, distribute tracts, preach, warn, counsel, and entreat the people to be reconciled to God. Many listen with interest, and gladly accept the little tract messengers, and promise to read them, and carry them to their homes, in different parts of the Province, for others to read also. I also give them to farmers and country people, who receive them joyfully, and promise to read and spread them around their neighborhoods. As I hand strangers papers and tracts, they often ask questions, and I thus find myself surrounded by from ten to fifty, who eagerly listen to the words of the stranger visitor. Some mock, however, and pass on; others say, "Come and preach at our place." Others are very bold, and confess in the presence of all bystanders that it is the truth, and they believe it. So while I am grieved by the treatment of some, I am cheered and gladdened by the kind words of others; and while sometimes made sorrowful, am always rejoicing. Glory to God. Hallelujah.

Pray for me and this mission, for I am satisfied it is of God. The Lord be praised for the tokens of good already seen. I am to remain in this place a few days longer, and then journey towards Liverpool; and, as I go, preach, and distribute tracts. I am sure they will do great good.

I wish you to send me fifty dollars' worth more of tracts to Liverpool, immediately, for free distribution. This way of giving the people the gospel removes prejudice at once, and they are more ready to hear the word preached. Send all letters to *Yarmouth, N. S.*

JOHN G. HOOK.

Yarmouth, N. S., Oct. 18th, 1866.

We send the tracts, as requested by Bro. Hook. May the blessing of God rest upon our brother as he goes forth scattering tracts, preaching the word, and doing what he can to make ready a people for "the great day of the Lord," which is near. "It is NEAR and hasteth greatly." Calls for tracts for free distribution are constantly being received, and we are sending them out north, south, east and west. Stewards of the Lord, see to it that ye do your part in sending in funds as the Master would have you, that the Society may be enabled to print and scatter tracts more extensively than ever before, and "so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ."

For the World's Crisis.

THE MEMPHIS MISSION.

BRO. GRANT:—Agreeably to my suggestions to you, when we parted at Alton Bay, I found the interests of the mission in this place required my personal attention. I arrived here Friday morning, Oct. 5th, and went direct to the mission house, in North Memphis. I found Bro. Leslie in his little room beside the mission house, something like the chamber prepared for the prophet Elijah, in ancient time. There was just room enough for sleeping, with a table and two chairs, and nothing more. He is humble, economical, and practical. Here he is ready, by day or night, to attend to any calls of his people, whom he loves to serve, and who esteem his services. In these cholera times, he has frequent calls by day and night for medicine and help among the sick.

Our meeting was indeed a joyous one. We embraced, we wept, and rejoiced, and we praised God together as kindred souls. O, it was a scene of personal interest and joy; such as occurs only between friends long parted, who are engaged in a great and good enterprise; and laboring amid cares and trials, weakness and sickness, among strangers. Ah, to see an old friend and fellow laborer under such circumstances, is indeed one of the most happy of all personal greetings.

Well, surprise and joy subsiding, the first thing was *work.* *What is to be done?* Sister Butler had been obliged to return home, weak and sick; and Bro. L. was now alone. And in his own weakness and sickness, he had a short time ago become discouraged, and wrote me that he had concluded to give up the mission and return home. But, soon after this, his health came up, and with it his hopes revived of going on with the work. The freedmen set in their entreaties, also, that he should not leave them, which the more confirmed him in his duty to remain. And so soon as he resumed his meetings, the Lord poured out his spirit, and convicted large numbers of sin, so that from fifty to seventy asked prayers. He was overwhelmed and surprised at this change, both in his own condition and health, and the work of God among sinners. And so he entirely changed his mind and plans in relation to the mission. He now felt that he could not give it up. He must stay and carry it on at any rate, even if he did not receive support from the society to do so. I found him in this condition, trusting, working and praising in the service of the Lord; and at the same time waiting for the decision and advice of the Board, as to what was best to do.

In our consultations, after looking over the whole ground, we arrived at the following:

First. The owner of the mission house will still rent it for the use of the meeting and school, if we want it.

Second. The freedmen were determined, in case we go on, to meet the rent of the house.

Third. The freedmen had resolved to have a school, if we would get them a teacher. And they will support the teacher themselves, so as to give Bro. Leslie his whole time to visit, and preach to them the gospel.

Fourth. The freedmen were unanimous in their desire to have Bro. Leslie remain among them as a preacher, and desire the society to keep him here and support him; while they do the rest to keep the meeting and school going.

This unexpected opening cheered our hearts and inspired hope, as it seemed to be practicable. Our former plan to build a house, did not now seem to be a practicable one; and so it was given up, for the time, at least. But this later opening seemed to be of the Lord, because it gives us the opportunity to get the gospel of the kingdom before the people, without any care or special charge of the school. And yet the school goes on in harmony, giving us the good will of the freedmen in this respect, as well as in preaching the gospel to them.

The door is now open in this city to us,—a "wide and effectual door." We have the full confidence of the freedmen; and what we have done in the past has prepared the way for the future. They know from the sacrifices we have made, from the missionary society at Boston, and from the self-denying labors of Bro. Leslie, Sister Butler, and others sent out by the Board, that we all are their friends. And so when some sectarians from the North, or opposers in the South, attempt to prejudice them against us, they fail to do it. They know that we are their friends, and we have their confidence. They are aware that we hold views concerning the coming of Christ, the intermediate state, the resurrection and future reign of Christ and his saints, which have not been held by themselves and others; and yet they know we are christians, and are among them to do them good, and prepare them for the kingdom of God.

We now have calls for help in the country, where the northern element prevails to such an extent as to give us protection. And the way is opening for us in all the region. All the towns and cities of any note on the river, are open to us; and with a proper introduction, our preachers would be kindly received, both above and below Memphis, and right in the heart of the South. If, then, we are to do any thing among the freedmen, this is the place to begin to do it. And since we have made so great a sacrifice for this object, and this city and vicinity, it does not seem wise to abandon it now.

Besides, Bro. Leslie feels that this special work is resting upon him, and with returning health, in answer to prayer, and the present revival, with the love of this people, he could not tear himself away. He is now giving himself entirely to preaching, Sabbath school, visiting, and distributing tracts.

I have found a most interesting state of things here among the freedmen. There are great revivals in all their meetings, and thousands have been converted within the last few months.

The field is ripe, and the door is open. We need the labors of Bro. Hook in this field, and hope it will not be long ere he will be with this dear people to proclaim to them the gospel of the kingdom.

JOSHUA V. HIMES.

Memphis, Oct. 5th, 1866.

For the World's Crisis.

REPORT OF THE MAINE ANNUAL ADVENT CONFERENCE,

HELD AT RICHMOND, OCT. 3D TO 7TH, 1866.

Wednesday evening, Oct. 3d. Conference met according to appointment. The evening was spent in prayer, song, and exhortation, and was a season of some interest.

Thursday morning. A goodly number of brethren and sisters came together, and devoted the forenoon in exhorting one another to more faithfulness to God and to his cause. It was a profitable meeting. At 2 P. M. Bro. H. B. Sevey gave a stirring discourse from Rev. 21: 7. After preaching, conference met for business. Bro. H. B. Sevey was re-elected chairman of the conference, and R. R. York and J. A. Libby, Secretaries. S. K. Partridge, J. A. Libby, and R. R. York, were appointed a committee to prepare business for the conference. In the evening, Bro. J. C. Wheeler preached from 1 Tim. 6: 12 to a large and attentive audience.

Friday morning, at eight o'clock, conference met for business. The following items were brought in by the business committee for the consideration of the conference:

1. To hear the report of the brethren, chosen last year to correspond with the ministers and churches of each quarterly conference, to see if the conference shall be dissolved and a new one organized.

2. To admit to the conference those who might be proposed and wished to join.

3. To choose a committee to draft a constitution for the conference.

4. See what can be done to supply destitute places with faithful laborers.

The first article for consideration was passed over, the committee not being prepared to report. Item second was taken up, and the following brethren admitted by unanimous vote as members of conference:—Clarkson Goud, Jer. Partridge, I. C. Wellcome, D. W. Griffin, B. S. Emery, Hiram S. Mitchell, Silas Timberlake, Stephen Harding, Thos. M. Storer, T. Bates, Geo. Umberhind, Joshua Hemenway, Harvey Gaul, Jos. Benner.

Article third was taken up, and the following brethren appointed to draft a constitution, viz: C. Goud, W. H. Mitchell, I. C. Wellcome, S. K. Partridge, D. W. Griffin. Item fourth was talked over quite freely, and finally recommended that, as the laborers are so few in number and they are doing what they can, we pray the Lord to send forth more laborers into the vineyard.

A good prayer meeting occupied the remainder of the forenoon. Preaching in the afternoon by Bro. J. A. Libby, from James

2:23, and in the evening by Bro. B. S. Emery from 1 Cor. 15:35.

Saturday morning, conference met for business. The committee on drafting a constitution reported the following as a basis of action for the conference, viz:

Whereas our annual conference has become of sufficient importance to favorably affect the general interests of the Lord's cause in the State, even in an incipient stage of organization; and, whereas, its present condition, limits, and want of active elements for self-preservation and united action seem to require a more perfect organization, we therefore adopt the following

CONSTITUTION.

ART. 1. This conference shall be called the Maine Second Advent Conference, and shall hold its sessions annually, commencing the third Wednesday in Oct.; and its object shall be to save men through the preaching of the gospel of the kingdom of God at hand.

ART. 2. This conference shall consist of such ministers of the gospel as sustain a christian character, and are in good fellowship with each other, who *wish* to unite, and shall become members by a unanimous vote; also of delegates duly chosen from all churches and societies within the State, who are in harmony with this conference, and wish a voice in its action, viz: one delegate for each church and society, and one additional for every ten members.

ART. 3. The officers of this conference shall consist of President, Vice President, Secretary and Treasurer, chosen annually by a majority of the members present.

ART. 4. It shall be recommended to the ministers of this conference to counsel and encourage such persons as they think called of God to preach or exhort.

ART. 5. All complaints against the character or conduct of any minister of this conference shall be put in writing, and accompanied by the complainant's name, and then presented to the President of said conference; and in any such case, when evidence shall accompany the complaint of such clearness as to satisfy all the officers of said conference that there is a moral delinquency, they may notify him to refrain from preaching, and the public from giving him countenance, until his case shall be properly investigated.

ART. 6. It shall be the duty of the President and Secretary to call an extra session whenever petitioned by any ten members of said conference.

ART. 7. This constitution, except articles 1 and 2, may be amended at any annual session, by a vote of two-thirds of the members present, provided there shall be twenty-four present.

Conference voted to adopt this constitution. At this stage of the meeting the conference was requested to consider the following preamble and resolution, which was adopted.

Whereas some of the brethren wish that the conference should take further action in the case of Elder Jesse Partridge, Therefore, *Resolved*, That we see no reason for changing the action taken in his case at our last annual meeting. It being the opinion of some that the merits of the case relating to Eld. J. Partridge were not understood, the conference volunteered to appoint the following brethren to examine all matters of difficulty that may be presented relating to the case of Eld. P., and report through the Crisis as soon as possible; viz., C. Goud, D. W. Griffin, J. Carr, Silas Timberlake, Jeremiah Partridge, Thos. M. Storer, S. K. Partridge, Geo. Umberhind, Stephen Harding, Hiram H. Mitchell.

Conference then adjourned to meet at the close of the afternoon public service. The remainder of the forenoon and a part of the afternoon was occupied in social meetings by those who remained at the meeting-house.

After the close of the afternoon service the conference met for choice of officers, according to the constitution, and to transact such other business as might come before them. The following brethren were chosen officers of the conference under its new arrangement for the ensuing year:—S. K. Partridge, President; R. R. York, Vice President; I. C. Wellcome, Secretary; R. R. York, Treasurer; R. R. York and J. A. Libby, Secretaries.

Voted, that the Secretary record the names of the members of the conference in this report, all who are known to be members at the commencement of this session and those received during this session.

Names. Ministers: Wm. H. Mitchell, B. S. Emery, R. R. York, I. C. Wellcome, C. Goud, J. A. Libby, J. C. Wheeler, E. M. Haggett, H. B. Sevey, J. H. Meader, Isaac Wight, L. L. Howard, I. Damman, John Morrill, J. Somes, S. K. Partridge, Thos. Smith, C. H. Leverton, H. D. Reed, Jeremiah Carr, J. R. Hall, Wm. M. Ingham, N. G. Reed. (If any are omitted, please notify.) Lay members: As we find no record of laymen having been voted in at any previous session, we can only record such as were received at this session; viz., Jeremiah Partridge, D. W. Griffin, F. Bates, Silas Timberlake, George Umberhind, Stephen Harding, I. M. Storer, Jere. Hemenway, Harvey Gaul, James Benner.

Voted, that all ministers belonging to this conference are permanent members, and all delegates are annual members.

Voted, that all money paid into the treasury for specific objects be so stated by the donors, and so disbursed by the treasurer, and all other money be at the direction of the conference.

Voted, that the officers of this conference constitute a disbursing committee to dispose of such money as may come into its treasury.

Voted, that the ministers of this conference constitute a committee to raise $500 the coming year, by subscription of the church, to be expended in preaching the gospel of the kingdom in new and destitute fields in Maine, to be disbursed by the Board.

Voted, that the Secretary prepare an article to be published in the Crisis, to awaken an interest on the subject last voted.

Voted, to accept Bro. Wm. H. Mitchell's invitation to hold our next annual session in Kennebunk.

Voted, that the Secretaries prepare the report of this session for publication in the World's Crisis.

Adjourned to meet at Kennebunk the third Wednesday in October, 1867.

Evening. Elder L. L. Howard preached a timely and good discourse from Rev. 8:1,—opening of the seals, which was followed by exhortations, after which one arose and asked the prayers of the people of God, which were fervently offered.

Sunday morning, eight o'clock. Met for prayer and conference; enjoyed a refreshing season in the Lord, notwithstanding the severe trials which afflict the church and embarrass the faithful laborers. The young man who asked prayers the last evening had found peace, and praised God for his saving grace. At eleven o'clock A. M., Elder Wm. H. Mitchell preached an able discourse from Isa. 25:9, to a large and attentive audience, who seemed deeply impressed. P. M., Elder N. F. Nason preached a strong, practical discourse from Matt. 6:33. Evening, Elder E. M. Haggett preached a good, practical, and doctrinal discourse from 1 John 3:3, which was followed by several exhortations and songs of Zion.

Thus closed another of our annual gatherings, which may be overruled by the great Head of the church for the advancement of his cause, through trials, toils, sorrows, and joys. We learn that another young man was converted and a wanderer reclaimed on the following morning. The brethren and friends in Richmond deserve and have our thanks for the kind entertainment we all received.

S. K. PARTRIDGE, *President.*
I. C. WELLCOME, *Secretary.*
Yarmouth, Me., Oct. 13th, 1866.

For the World's Crisis.

SUNDAY SCHOOL LIBRARIES.

The importance of having books to distribute among S. S. scholars is not now denied; it is everywhere felt, realized, and acted upon. Under such circumstances "the devil's seed basket" is easily put in motion to aid in supplying the general demand for books for Sunday Schools. The market is being filled, the schools flooded with books, good and bad. Many are filled with theological poison, many with romantic nonsense, and some with base scoffings and skeptical babblings against the faithful watchers in the church of Christ.

It becomes us, therefore, to look well to the important subject of having GOOD books for our schools and our children. I am heartily glad to see that the demands of faithful and discriminating believers for S. S. books, free from the mischief above mentioned, and the difficulty found in selecting them, is awakening a good interest to publish such books.

Many demands have been made on the office of the A. C. P. Society for S. S. books. The brethren in charge have gone to the various S. S. book Repositories in Boston, and looked, inquired, read, and finally selected (in haste, for they had not time to read all), as best they could, to fill orders from *Advent* S. S. Superintendents. Some of these books have been very unobjectionable, very valuable; but what terrible tales of stupidity, nonsense, and theological bosh have been found in others. We will give you a sample, from a book found in an Advent S. S., and purchased through the A. C. P. S. not long ago:

"END OF THE WORLD."

"Not long ago a great many silly people had a notion that the end of the world was just at hand, and some were wicked enough to pretend to fix the day. We are sure that every young Sunday School child could have taught those foolish people better, for he could have taught them what the Bible says, 'of that day and hour knoweth no man.'"—*Methodist Sunday School Library, No. 42.*

As before remarked, there is a good interest awakened to furnish such books for our children as we know to be good, scriptural, and healthful to the mind, leading it to Christ.

Bro. Hastings has published "Good Stories," "Clover Hill," "Pleasant Hours," "Bethlehem," and others.

The A. C. P. S. has published a series of "Stories for the Young Pilgrims," in pamphlet form. All these are very valuable, and ought to be scattered among our schools everywhere, and carried into fifty thousand families also, at an early day.

And shall not this work be followed up, until Jesus comes? Will not those among us who have gifts to write for the young, and select for them, produce MSS. for books, and have them published? If they are needed only one year, the benefits would be grand, glorious. I. C. WELLCOME.

Yarmouth, Me.

For the World's Crisis.

WHY YET DELAY?

Why yet delay in coming to Christ? Do you not feel your need of him who has power to save you from everlasting destruction, and from being banished eternally from the presence of God and his saints? And who has said that he came not to call the righteous, but sinners, to repentance; and, "Ask and you shall receive; knock, and it shall be opened unto you; seek and ye shall find"; and, "He that heareth these sayings of mine, and doeth them, shall be saved."

Why do you delay? Conscience warns you against it. It has spoken to your heart with the entreaties of love, and with the remonstrance of anger; but you have remained undecided still, counterfeiting sleep, and trying not to hear. The time is coming, dear sinner, when God's goodness and mercy will cease forever towards you and all those who forget him; and then will come his severity and judgment. Jesus will come, not as before, to call sinners, but those who have heard his sayings and done them.

Would you hear his sayings and do them? Would you have his goodness and mercy endure forever, and his judgment not to come upon you? Would you be one of the meek, who shall inherit the earth, when it shall have been restored to its primitive state of purity, beauty and glory, never again to be polluted or defiled by sin or sinners, and the saints to have bodies fashioned like Christ's own glorious body, never more to be subject to the ills of mortality? Would you see the invisible, all-wise, and only true God, who made heaven and earth and all that is therein, your creator, preserver, and benefactor, in whom you live, move, and have a being, your loved ones who have been torn from your embrace by death, and are sleeping in their graves to-day? O, the bitter anguish that wrung your bleeding heart, the scalding tears that flowed, when you saw lying cold in death that beloved companion, who had been your support and comfort; whose hands had so often administered to your wants; whose lips had so often spoken words of consolation and good cheer; whose prayers were so often heard in your behalf. And that praying father and mother, that gentle sister and beloved brother, and that precious little one.

Then why delay any longer in coming to Christ? If you really feel your need of salvation, and want to enjoy all that God has promised in his word to those who keep his commandments; why not begin the good work now, and at once and forever put at rest the simple idea that you cannot do what the Master saith, for you can if you will try. He requires of us not what we cannot do, but what we can; and he has said, "My yoke is easy, and my burden is light." Now will you not try to believe on the Lord Jesus Christ? If you will, with your whole soul, might, and strength, I am sure you will succeed, and you will be given to eat of the tree of life in the midst of the paradise of God, with all the redeemed, who will bear "palms of victory and crowns of glory," when Christ, the life-giver, comes to reign on his father David's throne. Why yet delay? CHAS. H. HURD.

Freedom, N. H.

☞ We learn through Bro. Hastings, under date of Oct. 30th, that Prof. C F. Hudson is "lying very low from hemorrhage of the lungs." Brethren, pray for him.—ED.

"BEHOLD, I COME QUICKLY."

This glorious promise still beams upon the scroll of time, and its flashing rays light up the dark clouds of futurity. The world is sweeping onward in its maddening career; crime walks the street in draperies of purple and gold; villainy is respectable if clad in broadcloth and velvet; broad waves of corruption sweep over the land, and the very heavens grow dark with the clouds of destiny. The political world is filled with fraud and treachery, for mankind in the struggle for power and wealth have insulted God and ignored his word. The soil of nations trembles beneath the martial tread of their gathered troops, and all Europe awaits the onset of war. The caimson banner must again wave over the clashing steel of contending hosts, for earth's monarchs are thirsting for blood. The dark waves of trouble and anxiety are beating against our helpless barks, and where, oh! where can we find a hope to cheer us in the hour of trial? The children of God are not thus left upon the sea of time without a polar star to guide their voyage; and afar, through the darkness of the night, the glorious promises of God's eternal truth still throw their sacred beams. "Behold, I come quickly," the words still cheer the waiting bride, and warn the foes of God.

Time flies; the years are hasting away, and we stand upon the verge of Eden restored; soon shall earth wear her bridal robes, and be wedded to the glories of eternity. Soon the glorious morn of the long promised millenium shall dawn upon our pilgrimage. Soon, very soon, we must give an account of our stewardship, and settle our account with the Lord of the vineyard. Soon we must stand before the Judge of all the earth, and hear the verdict of eternity. Soon we must be weighed in the scales of God's justice, and if not "found wanting," we shall receive the palm, the robe, the crown, and walk beside the river of life in the paradise of God. Let us then see to it well that we walk *carefully* amid the whirlpools of the latter days. Temptation is strong on every hand, and we must *watch* and *pray* if we would keep our garments pure and free from stain.

Let us strive to be faithful. We are almost through the pilgrimage, and even now the chariot wheels of the coming One are heard amid the mighty events of the nineteenth century. Let us then be up and doing, let us work for God and his truth while mercy tarries and judgment lingers.

Soon the long night of weeping will give place to the morn of redemption, and those faithful heads which have borne the thorn-crowns of persecution will wear the diadems of immortality, and the starry chaplets of eternal life will gleam upon the brows of God's little ones; the dim and dusty robes of earth will be lain aside, for the worthy ones shall walk in white; weary feet shall toil no more over the rocky paths of a sin-cursed earth, but the green vales of Eden restored shall wait for the lambs of the flock, and the glory-clad mountains shall bathe in the sunshine of eternal day.—*Prophetic Watchman.*

Married.

Oct. 11th, at the residence of Eld. O. R. Fassett, and by him, the bride's father, Mr. GEO. H. WHITNEY and Miss ELIZA M. FASSETT, both of Sandy Hill, N. Y.

Obituaries.

REYNOLDS. Died in Lee, N. H., Oct. 13th, 1866, Bro. George Reynolds, aged sixty-one years.

Bro. Reynolds was a good man, faithful to his trust. He had been a believer in the soon coming of the Lord for years, and though disappointed, with others, in not seeing him before this time, yet he could say, I have kept the faith, and there is a crown laid up for me. He fell asleep in Jesus without a struggle. May the grace of God sustain the afflicted widow. Lord, hasten the time when

"Death and the tomb shall divide us no more."

C. F. EMERSON.

THAYER. Died, Oct. 8th, 1866, of whooping cough, Frankie, only daughter of S. P. and H. L. Thayer, of Baldwinsville.

Frankie was one of the Sabbath school of the Baptist church, and was beloved by her teacher and pastor, as well as schoolmates. She was always present when health permitted, not caring for storm or cold, that they should interfere with her punctual attendance at the Sabbath school.

And so we lose them, one by one, from our sight, and yet are not as those who have no hope. The resurrection is in waiting for just such lambs of the Savior's fold. H. L. THAYER.

GRAVES. Died in Apponaug, R. I., Sept. 9th, Samuel Graves, formerly of China, Me., in the sixty-eighth year of his age.

He died in full hope of a glorious immortality. His illness was short and severe, yet his soul was in perfect peace, and his mind clear and calm to the last. His last words were, "Be ye spiritually minded." We laid him away, feeling that his would be a "first resurrection." H. E. B.

Summary of News.

FOREIGN.

Berlin, Oct. 22. The Prusso-Saxon treaty of peace was finally signed to-day.

Florence, Oct. 22. The "Plebescitum" of Venetia resulted in nearly a unanimous vote for union with Italy.

Paris, Oct. 23. There are rumors here to-day that another manifesto is about to be issued to the different Diplomatic Representatives of the Empire.

There has been a tremendous battle near Candia, resulting in the repulse of the Turks.

It is now said that the French troops will leave Rome in December.

It is said that the delusion from which the Empress of Mexico is suffering consists in a belief that she is surrounded by people who attempt to poison her. It is thought at Rome that when the Emperor Maximilian hears of the sad affliction which has befallen the Empress he will abdicate; for it was under her influence that he accepted the Mexican crown; and it is owing to her that he has persevered in his hazardous enterprise.

A terrible calamity occurred in Liverpool on the 9th by the explosion of a boiler attached to a small steam engine engaged in removing the cargo from a ship in the Bramley Moore Dock. The result was the death of eight men, and the limbs of some of these unfortunate creatures were torn asunder, and carried a considerable distance.

Very alarming reports still continue to circulate in Paris respecting the Emperor's health. A correspondent, writing on the 10, says that it is whispered among persons who are usually well informed as to what is going on at court, that his brain is affected.

Paris, Oct. 26. The condition of the Empress Carlotta is described as being hopeless. The Emperor Maximilian will probably return in the Austrian frigate which was recently dispatched from Trieste by the Emperor Francis Joseph.

It is said that twenty war steamers will leave for Mexico in November to bring home the entire French force now in that country.

The barque Paris brings news to Aug. 28.

The town of Hankow was completely inundated by a flood, being greater than for many years. The crops in the vicinity were destroyed. The cattle were drowned and thousands of people deprived of employment or shelter. Forty people were killed from a falling wall which the waters had undermined at Kwangtis, near Hankow. The destruction of life has been very great. The Chinese estimate it at 3000.

DOMESTIC.

Halifax, N. S., Oct. 25. The schooner Victor, arrived at Lunenburg, reports that at Turks Island, on Sunday, Sept. 30, a terrific hurricane occurred, which destroyed over 800 houses and their contents, killing 20 and crippling a large number of persons. Over 3000 persons were houseless, penniless and almost naked. The whole laboring portion of the colony are destitute. The public school buildings, the armory, jail, quarantine hospital and market were destroyed. All the government outbuildings were blown down. The Government houses and public offices were shattered. 120,000 bushels of salt were swept away; six foreign and twelve vessels belonging to the island were lost with twenty of their crews.

New York, Oct. 27. The *Tribune's* Berlin correspondent says that on the 9th inst. the celebrated Dr. Langenbeck, chief Surgeon of the Prussian army, left for Biarritz to consult with the physicians of Napoleon on the possibility of an operation. On the next day a dispatch was received from the Prussian Embassy in Paris that there was no hope of recovery for Napoleon, and that his death may be hourly expected.

INFLUENCE OF THE MOON ON THE WEATHER.—The few scientific observations of the weather that extend over any considerable period fail to confirm the popular impression relative to lunar influence in determining the character of the weather. Dr. Marcet examined a register of the weather kept at Geneva for thirty-five years, to test this idea. The results which he obtained seemed upon the whole to lend some support to the popular notion of the influence of the new and full moon, but none whatever to any special influence of the first and third quarters. Against this slight confirmation are set the results of observations made at the Greenwich Observatory since 1840, from which it seems that changes of weather have been found to be as frequent at every age of the moon as when she is seven, fourteen, twenty-one or twenty-eight days old.

Notices.

Western New York Quarterly Conference.

The quarterly meeting of the Western New York Christian Conference, will be held in Dansville, Livingston Co., commencing Friday evening, Nov. 23d, and held over Sunday. Let there be a grand rally of brethren and sisters from all quarters to this meeting. Events transpiring before our eyes tell us plainly that very few such meetings will be held this side the kingdom. Come, then, brethren, in the name of the Lord, armed and equipped to work for God.

There will be teams at Wayland, on the Buffalo and N. Y. and E. R. R., on the arrival of the one o'clock train from the West. If those coming from the East can get the morning train from Elmira, they will arrive in time for the stage at ten o'clock. If not, if you will write to us, we will see that teams are at Wayland on the arrival of the 4 P. M. train.

D. COGSWELL, } Com.
F. BURR,

Discussion at Salem, Mass.

The time for the discussion between Elder R. Wendell and myself, is now agreed upon, to commence in Salem, on Wednesday evening, Nov. 28th. Particulars hereafter. T. M. PREBLE.

New Hampshire Quarterly Conference.

The fourth quarterly session of the N. H. State Conference will be held in Portsmouth, N. H., commencing November 15th, at 2 o'clock P. M., and hold over the following Sabbath. A general invitation is given to brethren and sisters and friends, and especially to our preaching brethren, to attend. A. W. SIBLEY, Sec'y.

Notice.

The next quarterly East Maine Conference will meet at Bangor, November 1st, at seven o'clock P. M., in a hall, or some other place, which will be furnished by Bro. Robinson, of Bangor. The brethren from abroad will call on Bro. Robinson, on Birch street. THOMAS SMITH, President.
ABEL KENNEY, Clerk.

Notice.

We would inform brethren and sisters who may be passing this way, that Advent meetings are held in our house, Tuesday and Friday evenings. Also, preaching in the Town Hall, Sundays. Preachers who feel *sent* are invited. We need help. Pray for us. D. J. WEAVER.

Westfield, Mass., Oct. 1866.

Notice.

Elder R. Williams and Dr. A. Decker will hold a meeting in East Kingston, N. H., commencing Sunday, Nov. 4th.

Notice.

Brethren stopping in New York city will find a prayer and conference meeting at my house, 392 Broome street, every Tuesday evening.
J. K. BELLOWS.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. Couch .... Sundays, Nov. 4th and 11th
Hiram Munger .... Sunday, Nov. 18th
M. Batchelor .... Sunday, Nov. 25th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
C. Goodrich .... Sundays, Nov. 4th and 11th

Charlestown, (60 Main Street) .... Sunday, Nov. 4th at 10 o'clock A. M., and 3 and 7 P. M.
WM. C. THURMAN.

Lowell, Mass .... Sunday, Nov. 4th
MILES GRANT.

CONCORD, N. H.
(Corner of Green and Center Streets.)
T. W. Piper .... Sunday, Nov. 4th
A. Ross .... Sunday, Nov. 11th
C. Goodrich .... Sundays, Nov. 18th and 25th
B. Woodside .... Sunday, Dec. 16th

Sharon, Conn .... Sunday, Nov. 11th
Morris, Conn., (as Bro. Canfield may arrange), Thursday evening, Nov. 22d.
New Preston, Conn .... Sunday, Nov. 25th
Cold Spring, Mass .... Sunday, Dec. 9th
GEO. L. TEEPLE.

Poultney, Vt .... Sunday, Nov. 11th
J. K. BELLOWS.

Lawrence, Mass .... Sunday, Nov. 4th
S. W. THURBER.

Bristol, Ct .... Sunday, Nov. 11th
R. R. LAND.

Brewster's Station, N. Y .... Sunday, Nov. 4th
MRS. L. H. PRESTEPLACE.

Troy, Bradford Co., Pa .... Nov. 8th
Woodhull, N. Y .... Sunday, Nov. 18th
Chatham Valley, Pa .... Sunday, Nov. 25th
J. W. TAYLOR.

My appointment for Hallowell, Me., is indefinitely postponed. S. W. BISHOP.

New Britain .... Nov. 4th
Hartford, Ct .... Nov. 11th
Warehouse Point .... Nov. 18th
Plymouth, Mass .... Sunday, Nov. 25th
Carver .... Sunday, Dec. 2d
F. S. WHITE.

Clinton, Mass .... Tuesday, Nov. 6th
Warehousepoint, Ct .... Wednesday, Nov. 7th
New Britain, Ct .... Thursday, Nov. 8th
Bristol, Ct .... Friday and Sunday, 9th and 11th
W. N. PILE.

South Hollow .... Sunday, Nov. 4th
WM. J. RIPLEY.

Agawam .... Sunday, Nov. 4th
Holden .... Sunday, Nov. 11th
and through the week.
Westfield Farms .... Sunday, Nov. 25th
Goshen .... Sunday, Dec. 2d
H. PRATT.

Bryant's Pond .... Tuesday evening, Nov. 6th
Byron, (where Bro. Taylor may appoint), Wednesday, Thursday, and Friday evenings, Nov. 7th, 8th, and 9th.
Weld (Town House) .... Sunday evening, Nov. 18th
and over Sunday.
Carthage, Wednesday evening, Nov. 14th, and will stop with the brethren one week, or in the vicinity.
J. T. JORDAN.

Manchester, N. H .... Friday evening, Nov. 2d
South Deerfield, N. H., (Samuel Woodman's neighborhood), Saturday evening, Nov. 3d.
Allenstown, N. H., (meeting-house), Sunday, Nov. 4th
South Deerfield, N. H., (Birch school-house), Sunday evening, Nov. 4th, at 7 o'clock.
[illegible], Mass., (at the Almshouse) Sunday, Nov. 11th, at 3 o'clock P. M.
Charlestown, Mass., (Star Hall, 60 Main Street), Sunday, Nov. 18th. ENOCH MORRILL.

South Lyndeborough, N. H., (Tarbell's Hall), Sunday, Nov. 4th.
[illegible] .... Saturday, Nov. 10th
and over Sunday.
Warner Gore, Tuesday and Wednesday evenings, Nov. 13th and 14th. JOHN H. DADMUN.

Pownal, Vt .... Sunday, Nov. 4th
Hoosick, N. Y., Monday and Tuesday evenings, Nov. 5th and 6th.
Hebron .... Wednesday evening, Nov. 7th
I shall be at Rupert by the first train from Eaglebridge. Bro. S., please meet me.
Poultney .... Friday evening, Nov. 9th
Low Hampton .... Sunday, Nov. 11th
Castleton .... Monday evening, Nov. 12th
Rutland .... Tuesday evening, Nov. 13th
Addison .... Wednesday evening, Nov. 14th
Massena .... Sunday, Nov. 18th
Plymouth .... Sunday, Dec. 2d
M. BATCHELOR.

Prospect, Ct .... Friday, Nov. 23d
and over the following Sunday.
West Litchfield .... Wednesday, Nov. 28th
Morris .... Thursday, Nov. 29th
New Preston .... Friday, Nov. 30th
Marryall .... Sunday, Dec. 2d
Lanesville .... Sunday, Dec. 9th
H. W. PERKINS.

Bro. Perkins goes by my request.—B. ST. JOHN.

Marryall .... Sunday, Nov. 11th
Pine Swamp .... Sunday, Nov. 18th
B. ST. JOHN.

Portland, Me .... Sunday, Nov. 4th
Norway (where M. O. French appoints), Monday, Nov. 5th.
Waterford .... Tuesday, Nov. 6th
H. L. HASTINGS.

WEST FALMOUTH, ME.
Eld. C. Goud .... Sunday, Nov. 4th
R. R. York .... Sunday, Nov. 11th
I. C. Wellcome .... Sunday, Nov. 25th

Gardner (Buker Town), Me .... Sunday, Nov. 11th
I. C. WELLCOME.

Haverhill, Mass .... Nov. 4th and 11th
J. W. BRITTON.

Cheshire Street, Ct .... Sunday, Nov. 11th
Will be at Bro. Brock's evening of the 10th. Prayer meeting should Bro. B. think best.
Pleasant Valley, Ct .... Sunday, Nov. 18th
Will Bro. Standill meet me at New Hartford evening of 17th?
Barkhampstead Hollow, Ct .... Sunday, Nov. 25th
S. WOODRUFF.

Haverhill, Mass .... Nov. 18th and 25th, also Dec. 2d and 9th.
C. C. RAMSAY.

Bath, Me .... evening, Nov. 3d
and over Sunday. HIRAM S. MITCHELL.

North Canton .... Sunday, Nov. 4th
Agawam .... Sunday, Nov. 11th
Will Bro. Eliphalet Case meet me at Westogue at the down train in the afternoon, Nov. 3d?
S. D. DANIELS.

Danielsonville, Ct .... Sunday, Nov. 4th
H. F. CARPENTER.

Lewiston, Me .... Sunday, Nov. 4th
Lisbon Falls, Me., where Bro. Annis and Stokes may arrange, evenings, Nov. 6th, 7th, and 8th.
JAS. A. LIBBY.

Vernon, Vt .... Sunday, Nov. 4th
S. COOK.

East Bowdoinham, (Lancaster school-house), Sunday, Nov. 4th. E. M. HAGGETT.

East Kingston, N. H .... Sunday, Nov. 4th
Dover, N. H .... evenings of Nov. 6th, 7th, and 8th
Hamilton, Mass .... Sunday, Nov. 11th
Alton Corner, N. H .... Tuesday evening, Nov. 13th
Melvin Village, N. H .... Sunday, Nov. 18th
Lake Village .... Tuesday evening, Nov. 20th
Concord, (Centre St. Chapel) .... Nov. 21st
Direct letters to East Kingston, Dover, and Melvin Village. A. DECKER.

Sandisfield .... Sunday, Nov. 4th
Chester .... evening, Nov. 6th
Goshen, (Bro. Dammon's) .... evening, Nov. 7th
E. McCULLOCK.

Lawrence, Mass. (Templar's Hall), Thursday, Friday and Sunday, Nov. 1st, 2d, and 4th.
WILLIAM N. PILE.

Square Pond .... Nov. 4th
A. M. HIGGINS.

Dover, N. H., (as Bro. Laton may appoint), Nov. 4th
Great Falls, (as the brethren may arrange), Monday evening, Nov. 5th.
Kennebunk, Me., (as brethren may arrange), Wednesday evening, Nov. 7th, and until Nov. 12th.
Biddeford, Me .... Nov. 13th
and longer if thought best.
Brethren wishing my labors in any other places in Maine, will please notify me by letter at Kennebunkport, between Nov. 7th and 12th, and much oblige a poor sick and lame brother in Christ.
B. P. MANNING.

Weirs Bridge, with Sr. Julia Buzzel, Sunday, Nov. 4th
West Alton .... Sunday, Nov. 11th
Intervale school-house, Sunday evening, Nov. 11th.
T. E. LANG, JR.

Portsmouth .... Sunday, Nov. 4th
HIRAM MUNGER.

Allenstown, N. H., (meeting-house), Sunday, Nov. 4th
South Deerfield, N. H., (Birch school-house), Sunday evening, Nov. 4th. ENOCH MORRILL.

Lanesville, Ct .... Nov. 4th
T. S. CANFIELD.

West Winsted, Ct .... Sunday, Nov. 4th
W. S. CAMPBELL.

Savoy, Mass .... Nov. 2d, 3d, and 4th
Hinsdale, Mass., (as Bro. Warren may arrange), Oct. 6th and 7th.
South Adams, Mass., (as Bro. Wheelock may arrange), Nov. 8th and 9th.
North Adams, Mass .... Nov. 10th and 11th
North Bennington, Vt .... Nov. 12th, 13th, and 14th
West Hoosick, N. Y., (Advent Chapel) .... Nov. 15th
and over Sunday.
Charlemont, Mass .... Nov. 20th, 21st, and 22d
Oriswoldville, Mass .... Nov. 23d
Northfield, Mass .... Nov. 25th
GEO. A. STREETER.

Worcester, Mass .... Sunday, Nov. 4th
East Kingston, N. H., from Nov. 5th and onward.
All letters and communications addressed to me after the first of October, may be sent to Worcester, Mass.
R. WILLIAMS.

CONCORD, N. H., (ANGELOS HALL.)
C. C. Ramsay .... Sunday, Nov. 11th

SPRINGFIELD, MASS.
James Hemenway .... Sunday, Nov. 4th
H. F. Carpenter .... Sunday, Nov. 25th
Luther Boutell .... Sunday, Dec. 2d

Griswoldville .... Sunday, Nov. 4th
Florida .... Sunday, Nov. 11th
North Adams, Wednesday evening, Nov. 14th, and over the following Sunday, as the brethren may arrange.
S. C. HANCOCK.

Whitakerville, Vt .... Nov. 10th
and over the following Sabbath.
Goshen, Mass .... Nov. 17th
and over the following Sabbath.
WM. J. BLANCHARD.

Darien, Genesee Co., N. Y., (near Bro. B. C. Simonds), Wednesday evening, Nov. 14th, and continue five evenings. Subject.—The prophecies relative to the present crisis and signs of the times.
Darien City .... Sunday, Nov. 18th, at 10½ A. M.
As I expect to spend part of the winter in Southern New York and Northern Pa., I shall be glad to correspond with any brother or sister in those parts who may desire a visit from me this winter. Please write me at Albion, Orleans Co., N. Y., Box 273, at any time between this and Dec. 1st, 1866. C. P. SWEET.

Low Hampton .... Nov. 4th
J. K. BELLOWS.

Hartford, Ct .... Sundays, Nov. 18th and 25th
L. BOUTELL.

Eagleville, Ct .... Sunday, Nov. 4th
Square Pond, Ct .... Sunday, Nov. 11th and 18th
Rockville, Ct., (at Bro. E. L. Davis'), Tuesday evening, Nov. 13th, and longer if the Lord will.
P. S. BUTLER.

Holden, (Town Hall) Sunday, Nov. 11th, and through the week as may be appointed. HENRY PRATT.

Otisfield Gore, (where Bro. Britt may appoint), Saturday evening, Nov. 3d, and over Lord's day.
J. T. JORDAN.

Kennebunkport .... Sunday, Nov. 11th
and until the evening of Sunday, Nov. 25th.
GEO. W. BURNHAM.

Charlestown, Mass., (60 Main Street), Sunday, Nov. 4th
West Abington, Mass., Wednesday evening, Nov. 7th and continue every evening, and over Sunday, Nov. 11th.
Will some one meet me at South Weymouth, Nov. 7th, last train?
Stoneham, Mass., (at J. L. Locke's), Wednesday evening, Nov. 14th.
South Reading, Mass .... Thursday evening, Nov. 15th
Exeter, N. H .... Friday evening, Nov. 16th
and over the following Sabbath, Nov. 18th.
WM. H. FISHER.

Business.

TO CORRESPONDENTS.

O. E. Hooper—All the money received and credited, and books sent. F. Lathrop is credited $3.00 to No. 605.
S P Clark—Received and credited. Pays to No. 604.
J. Durgin—The $1.00 was received. (You have paid to No. 605, and J Palmer to No. 572.
James Berry—The credit should have been No. 624.
M J Ashorn—The $1.50 was received and credited.
S. P. Shepherd—Have a few.

CASH RECEIPTS FOR THE CRISIS.
To find how your account stands.

The present No. of the Crisis is 578. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows how many weeks you owe.

For every week of indebtedness, if less than 26 weeks, charge *five* cents; (if more than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—Mrs. Whitcomb 574, L. Bingham 583, A [illegible] 604, J Smith 2d 605, J Roberts 599, O Shewis 600, B E Northy 589, W O Hough 608, L A Davis 613.

$1.25 each.—Mrs. A. Kiernan 601, W. Pullen (what P. O.?), H Hiscock 604, Mrs C Coon 604, T R Emmons 612, I Kenny 598, L. W. Davis 601, S E Emerson 601, P Clay 598, S O Gidley 606, E Clough 604, S D Applebee 602.

$2.00 each.—H. S. Moore 630, J Pratt 612, J H Sutcliffe 630.

$2.50 each.—E O White 556, E Royce 603, A J Wood 630, R S Harrington 625, M J Chase 615, T K Wheeler 604, W A Munroe 628, C W Barlamer 628, J P Darling 634, B. Boughton 604, J. Higgins 635, J. Camp 630, T. Eddy 630, C L Small 630, J Whipple 630, L Wentworth 630, J Morris 630, T J Atwater 584, J Sherwood 603.

$3.00 each.—W W Joslyn 630, O Dore 612, C Sweeney 563, S E Miner 630, J Smith 571, J Burgess 563, S Curd 578.

Various Sums.—T Potter $6.00, 578; W Phelps $1.60, 599; L Griswold $1.05, 573; M E Emery 95c, 573; L A Waters 63c, 591; O A Van Antwerp 63c, 591; J Youngs 63c, 591; E M Rising $3.00, 580; R. Smith $6.00, 574; I. Clealy $1.75, 558; L. Briggs 50c, 565; J. A. Lassell $1.35, 594; S. Jameson $4.00, 574; A Jewett 25c, 594; S. L. Miller $2.75, 635; J. D. Wilcox $3.70, 634; H. S. Hough $3.75, 576; N Lasell $1.50, 601.

FOR BOOKS AND TRACTS.

A Kiernan 50c, D Ver Steeg $4.39, J B Walker $4.00, S K Gibson $16.00, C H Tripp $13.50, S L Miller $1.75, A M Bancroft $1.75, J B Wilber 30c, P West 30c, J A Simonds $1.80, L A Davis 50c, H S Hough $2.25.

BOOKS AND TRACTS SENT.

BY MAIL.—S. K. Gibson, M. B. Brinkerhoff, D. Ver Steeg, A Kiernan, N A Willoughby, J D Brown, L Beecraft, C E Gierlow, A M Bancroft, N A Prescott, H S Hough, C H Waugh, B L Miller, J B Wilber, J S Owen, H D Sawyer, J A Simonds, L A Davis, P West, F Clark, M C Allen, C C Barker, E C Wheeler, E Corliss, R F Sanford, J. M. Mattis, G. Downing, L T Watson, G A Sawyer, H Rotherham, J M Remington, A Gordon, G E Hooper.

BY EXPRESS.—J B Walker, Mrs. C. H. Tripp, C H Sweet, E G Higgins, G A Cole, W J Pierce, P W Mattis, W McCulloch, J S Brooks, J O Hook.

LETTERS RECEIVED.

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[illegible]

2 : 23, and in the evening by Bro. B. S. Emery from 1 Cor. 15 : 35.

Saturday morning, conference met for business. The committee on drafting a constitution reported the following as a basis of action for the conference, viz :

Whereas our annual conference has become of sufficient importance to favorably affect the general interests of the Lord's cause in the State, even in an incipient stage of organization ; and, whereas, its present condition, limits, and want of active elements for self-preservation and united action seem to require a more perfect organisation, we therefore adopt the following

CONSTITUTION.

ART. 1. This conference shall be called the Maine Second Advent Conference, and shall hold its sessions annually, commencing the third Wednesday in Oct. ; and its object shall be to save men through the preaching of the gospel of the kingdom of God at hand.

ART. 2. This conference shall consist of such ministers of the gospel as sustain a christian character, and are in good fellowship with each other, who *wish* to unite, and shall become members by a unanimous vote ; also of delegates duly chosen from all churches and societies within the State, who are in harmony with this conference, and wish a voice in its action, viz : one delegate for each church and society, and one additional for every ten members.

ART. 3. The officers of this conference shall consist of President, Vice President, Secretary and Treasurer, chosen annually by a majority of the members present.

ART. 4. It shall be recommended to the ministers of this conference to counsel and encourage such persons as they think called of God to preach or exhort.

ART. 5. All complaints against the character or conduct of any minister of this conference shall be put in writing, and accompanied by the complainant's name, and then presented to the President of said conference ; and in any such case, when evidence shall accompany the complaint of such clearness as to satisfy all the officers of said conference that there is a moral delinquency, they may notify him to refrain from preaching, and the public from giving him countenance, until his case shall be properly investigated.

ART. 6. It shall be the duty of the President and Secretary to call an extra session whenever petitioned by any ten members of said conference.

ART. 7. This constitution, except articles 1 and 2, may be amended at any annual session, by a vote of two-thirds of the members present, provided there shall be twenty-four present.

Conference voted to adopt this constitution. At this stage of the meeting the conference was requested to consider the following preamble and resolution, which was adopted.

Whereas some of the brethren wish that the conference should take further action in the case of Elder Jesse Partridge, Therefore, *Resolved*, That we see no reason for changing the action taken in his case at our last annual meeting. It being the opinion of some that the merits of the case relating to Eld. J. Partridge were not understood, the conference volunteered to appoint the following brethren to examine all matters of difficulty that may be presented relating to the case of Eld. P., and report through the Crisis as soon as possible ; viz., C. Goud, D. W. Griffin, J. Carr, Silas Timberlake, Jeremiah Partridge, Thos. M. Storer, S. K. Partridge, Geo. Umberhind, Stephen Harding, Hiram H. Mitchell.

Conference then adjourned to meet at the close of the afternoon public service. The remainder of the forenoon and a part of the afternoon was occupied in social meetings by those who remained at the meeting-house.

After the close of the afternoon service the conference met for choice of officers, according to the constitution, and to transact such other business as might come before them. The following brethren were chosen officers of the conference under its new arrangement for the ensuing year :—S. K. Partridge, President; R. R. York, Vice President; I. C. Wellcome, Secretary ; R. R. York, Treasurer ; R. R. York and J. A. Libby, Secretaries.

Voted, that the Secretary record the names of the members of the conference in this report, all who are known to be members at the commencement of this session and those received during this session.

Names. Ministers : Wm. H. Mitchell, B. S. Emery, R. R. York, I. C. Wellcome, C. Goud, J. A. Libby, J. C. Wheeler, E. M. Haggett, H. B. Sevey, J. H. Meader, Isaac Wight, L. L. Howard, I. Damman, John Morrill, J. Somes, S. K. Partridge, Thos. Smith, C. H. Leverton, H. D. Reed, Jeremiah Carr, J. R. Hall, Wm. M. Ingham, N. G. Reed. (If any are omitted, please notify.) Lay members : As we find no record of laymen having been voted in at any previous session, we can only record such as were received at this session ; viz., Jeremiah Partridge, D. W. Griffin, F. Bates, Silas Timberlake, George Umberhind, Stephen Harding, I. M. Storer, Jere. Hemenway, Harvey Gaul, James Benner.

Voted, that all ministers belonging to this conference are permanent members, and all delegates are annual members.

Voted, that all money paid into the treasury for specific objects be so stated by the donors, and so disbursed by the treasurer, and all other money be at the direction of the conference.

Voted, that the officers of this conference constitute a disbursing committee to dispose of such money as may come into its treasury.

Voted, that the ministers of this conference constitute a committee to raise $500 the coming year, by subscription of the church, to be expended in preaching the gospel of the kingdom in new and destitute fields in Maine, to be disbursed by the Board.

Voted, that the Secretary prepare an article to be published in the Crisis, to awaken an interest on the subject last voted.

Voted, to accept Bro. Wm. H. Mitchell's invitation to hold our next annual session in Kennebunk.

Voted, that the Secretaries prepare the report of this session for publication in the World's Crisis.

Adjourned to meet at Kennebunk the third Wednesday in October, 1867.

Evening. Elder L. L. Howard preached a timely and good discourse from Rev. 6 : 1,—opening of the seals, which was followed by exhortations, after which one arose and asked the prayers of the people of God, which were fervently offered.

Sunday morning, eight o'clock.—Met for prayer and conference ; enjoyed a refreshing season in the Lord, notwithstanding the severe trials which afflict the church and embarrass the faithful laborers. The young man who asked prayers the last evening had found peace, and praised God for his saving grace. At eleven o'clock A. M., Elder Wm. H. Mitchell preached an able discourse from Isa. 25 : 9, to a large and attentive audience, who seemed deeply impressed. P. M., Elder N. P. Nason preached a strong, practical discourse from Matt. 6 : 33. Evening, Elder E. M. Haggett preached a good, practical, and doctrinal discourse from 1 John 3 : 3, which was followed by several exhortations and songs of Zion.

Thus closed another of our annual gatherings, which may be overruled by the great Head of the church for the advancement of his cause, through trials, toils, sorrows, and joys. We learn that another young man was converted and a wanderer reclaimed on the following morning. The brethren and friends in Richmond deserve and have our thanks for the kind entertainment we all received.

S. K. PARTRIDGE, *President.*
I. C. WELLCOME, *Secretary.*
Yarmouth, Me., Oct. 13th, 1866.

For the World's Crisis.

SUNDAY SCHOOL LIBRARIES.

The importance of having books to distribute among S. S. scholars is not now denied ; it is everywhere felt, realized, and acted upon. Under such circumstances "the devil's seed basket" is easily put in motion to aid in supplying the general demand for books for Sunday Schools. The market is being filled, the schools flooded with books, good and bad. Many are filled with theological poison, many with romantic nonsense, and some with base scoffings and skeptical babblings against the faithful watchers in the church of Christ.

It becomes us, therefore, to look well to the important subject of having GOOD books for our schools and our children. I am heartily glad to see that the demands of faithful and discriminating believers for S. S. books, free from the mischief above mentioned, and the difficulty found in selecting them, is awakening a good interest to publish such books.

Many demands have been made on the office of the A. C. P. Society for S. S. books. The brethren in charge have gone to the various S. S. book Repositories in Boston, and looked, inquired, read, and finally selected (in haste, for they had not time to read all), as best they could, to fill orders from *Advent* S. S. Superintendents. Some of these books have been very unobjectionable, very valuable ; but what terrible tales of stupidity, nonsense, and theological bosh have been found in others. We will give you a sample, from a book found in an Advent S. S., and purchased through the A. C. P. S. not long ago :

"END OF THE WORLD."

"Not long ago a great many silly people had a notion that the end of the world was just at hand, and some were wicked enough to pretend to fix the day. We are sure that every young Sunday School child could have taught those foolish people better, for he could have taught them what the Bible says, 'of that day and hour knoweth no man.' "—*Methodist Sunday School Library, No.* 42.

As before remarked, there is a good interest awakened to furnish such books for our children as we know to be good, scriptural, and healthful to the mind, leading it to Christ.

Bro. Hastings has published "Good Stories," "Clover Hill," "Pleasant Hours," "Bethlehem," and others.

The A. C. P. S. has published a series of "Stories for the Young Pilgrims," in pamphlet form. All these are very valuable, and ought to be scattered among our schools everywhere, and carried into fifty thousand families also, at an early day.

And shall not this work be followed up, until Jesus comes ? Will not those among us who have gifts to write for the young, and select for them, produce MSS. for books, and have them published ? If they are needed only one year, the benefits would be grand, glorious. I. C. WELLCOME.
Yarmouth, Me.

For the World's Crisis.

WHY YET DELAY?

Why yet delay in coming to Christ ? Do you not feel your need of him who has power to save you from everlasting destruction, and from being banished eternally from the presence of God and his saints ? And who has said that he came not to call the righteous, but sinners, to repentance ; and, "Ask and you shall receive ; knock, and it shall be opened unto you ; seek and ye shall find" ; and, "He that heareth these sayings of mine, and doeth them, shall be saved."

Why do you delay ? Conscience warns you against it. It has spoken to your heart with the entreaties of love, and with the remonstrance of anger ; but you have remained undecided still, counterfeiting sleep, and trying not to hear. The time is coming, dear sinner, when God's goodness and mercy will cease forever towards you and all those who forget him ; and then will come his severity and judgment. Jesus will come, not as before, to call sinners, but those who have heard his sayings and done them.

Would you hear his sayings and do them ? Would you have his goodness and mercy endure forever, and his judgment not to come upon you ? Would you be one of the meek, who shall inherit the earth, when it shall have been restored to its primitive state of purity, beauty and glory, never again to be polluted or defiled by sin or sinners, and the saints to have bodies fashioned like Christ's own glorious body, never more to be subject to the ills of mortality ? Would you see the invisible, all-wise, and only true God, who made heaven and earth and all that is therein, your creator, preserver, and benefactor, in whom you live, move, and have a being, your loved ones who have been torn from your embrace by death, and are sleeping in their graves to-day ? O, the bitter anguish that wrung your bleeding heart, the scalding tears that flowed, when you saw lying cold in death that beloved companion, who had been your support and comfort ; whose hands had so often administered to your wants ; whose lips had so often spoken words of consolation and good cheer ; whose prayers were so often heard in your behalf. And that praying father and mother, that gentle sister and beloved brother, and that precious little one.

Then why delay any longer in coming to Christ ? If you really feel your need of salvation, and want to enjoy all that God has promised in his word to those who keep his commandments ; why not begin the good work now, and at once and forever put at rest the simple idea that you cannot do what the Master saith, for you can if you will try. He requires of us not what we cannot do, but what we can ; and he has said, "My yoke is easy, and my burden is light." Now will you not try to believe on the Lord Jesus Christ ? If you will, with your whole soul, might, and strength, I am sure you will succeed, and you will be given to eat of the tree of life in the midst of the paradise of God, with all the redeemed, who will bear "palms of victory and crowns of glory," when Christ, the life-giver, comes to reign on his father David's throne. Why yet delay ? CHAS. H. HURD.
Freedom, N. H.

☞ We learn through Bro. Hastings, under date of Oct. 30th, that Prof. C F. Hudson is "lying very low from hemorrhage of the lungs." Brethren, pray for him.—ED.

"BEHOLD, I COME QUICKLY."

This glorious promise still beams upon the scroll of time, and its flashing rays light up the dark clouds of futurity. The world is sweeping onward in its maddening career ; crime walks the street in draperies of purple and gold ; villainy is respectable if clad in broadcloth and velvet ; broad waves of corruption sweep over the land, and the very heavens grow dark with the clouds of destiny. The political world is filled with fraud and treachery, for mankind in the struggle for power and wealth have insulted God and ignored his word. The soil of nations trembles beneath the martial tread of their gathered troops, and all Europe awaits the onset of war. The crimson banner must again wave over the clashing steel of contending hosts, for earth's monarchs are thirsting for blood. The dark waves of trouble and anxiety are beating against our helpless barks, and where, oh ! where can we find a hope to cheer us in the hour of trial ? The children of God are not thus left upon the sea of time without a polar star to guide their voyage ; and afar, through the darkness of the night, the glorious promises of God's eternal truth still throw their sacred beams. "Behold, I come quickly," the words still cheer the waiting bride, and warn the foes of God.

Time flies ; the years are hasting away, and we stand upon the verge of Eden restored ; soon shall earth wear her bridal robes, and be wedded to the glories of eternity. Soon the glorious morn of the long promised millenium shall dawn upon our pilgrimage. Soon, very soon, we must give an account of our stewardship, and settle our account with the Lord of the vineyard. Soon we must stand before the Judge of all the earth, and hear the verdict of eternity. Soon we must be weighed in the scales of God's justice, and if not "found wanting," we shall receive the palm, the robe, the crown, and walk beside the river of life in the paradise of God. Let us then see to it well that we walk *carefully* amid the whirlpools of the latter days. Temptation is strong on every hand, and we must *watch* and *pray* if we would keep our garments pure and free from stain.

Let us strive to be faithful. We are almost through the pilgrimage, and even now the chariot wheels of the coming One are heard amid the mighty events of the nineteenth century. Let us then be up and doing, let us work for God and his truth while mercy tarries and judgment lingers.

Soon the long night of weeping will give place to the morn of redemption, and those faithful heads which have borne the thorn-crowns of persecution will wear the diadems of immortality, and the starry chaplets of eternal life will gleam upon the brows of God's little ones ; the dim and dusty robes of earth will be lain aside, for the worthy ones shall walk in white ; weary feet shall toil no more over the rocky paths of a sin-cursed earth, but the green vales of Eden restored shall wait for the lambs of the flock, and the glory-clad mountains shall bathe in the sunshine of eternal day.—*Prophetic Watchman.*

Married.

Oct. 11th, at the residence of Eld. O. R. Fassett, and by him, the bride's father, Mr. GEO. H. WHITNEY and Miss ELIZA M. FASSETT, both of Sandy Hill, N. Y.

Obituaries.

REYNOLDS. Died in Lee, N. H., Oct. 13th, 1866, Bro. George Reynolds, aged sixty-one years.

Bro. Reynolds was a good man, faithful to his trust. He had been a believer in the soon coming of the Lord for years, and though disappointed, with others, in not seeing him before this time, yet he could say, I have kept the faith, and there is a crown laid up for me. He fell asleep in Jesus without a struggle. May the grace of God sustain the afflicted widow. Lord, hasten the time when

"Death and the tomb shall divide us no more."

C. F. EMERSON.

THAYER. Died, Oct. 8th, 1866, of whooping cough, Frankie, only daughter of S. P. and H. L. Thayer, of Baldwinsville.

Frankie was one of the Sabbath school of the Baptist church, and was beloved by her teacher and pastor, as well as schoolmates. She was always present when health permitted, not caring for storm or cold, that they should interfere with her punctual attendance at the Sabbath school.

And so we lose them, one by one, from our sight, and yet are not as those who have no hope. The resurrection is in waiting for just such lambs of the Savior's fold. H. L. THAYER.

GRAVES. Died in Apponaug, R. I., Sept. 9th, Samuel Graves, formerly of China, Me., in the sixty-eighth year of his age.

He died in full hope of a glorious immortality. His illness was short and severe, yet his soul was in perfect peace, and his mind clear and calm to the last. His last words were, "Be ye spiritually minded." We laid him away, feeling that his would be a "first resurrection." H. E. B.

Summary of News.

FOREIGN.

Berlin, Oct. 22. The Prusso-Saxon treaty of peace was finally signed to-day.

Florence, Oct. 22. The "Plebescitum" of Venetia resulted in nearly a unanimous vote for union with Italy.

Paris, Oct. 23. There are rumors here to-day that another manifesto is about to be issued to the different Diplomatic Representatives of the Empire.

There has been a tremendous battle near Candia, resulting in the repulse of the Turks.

It is now said that the French troops will leave Rome in December.

It is said that the delusion from which the Empress of Mexico is suffering consists in a belief that she is surrounded by people who attempt to poison her. It is thought at Rome that when the Emperor Maximilian hears of the sad affliction which has befallen the Empress he will abdicate ; for it was under her influence that he accepted the Mexican crown, and it is owing to her that he has persevered in his hazardous enterprise.

A terrible calamity occurred in Liverpool on the 9th by the explosion of a boiler attached to a small steam engine engaged in removing the cargo from a ship in the Bramley Moore Dock. The result was the death of eight men, and the limbs of some of these unfortunate creatures were rent asunder, and carried a considerable distance.

Very alarming reports still continue to circulate in Paris respecting the Emperor's health. A correspondent, writing on the 10, says that it is whispered among persons who are usually well informed as to what is going on at court, that his brain is affected.

Paris, Oct. 26. The condition of the Empress Carlotta is described as being hopeless. The Emperor Maximilian will probably return in the Austrian frigate which was recently dispatched from Trieste by the Emperor Francis Joseph.

It is said that twenty war steamers will leave for Mexico in November to bring home the entire French force now in that country.

The barque Paris brings news to Aug. 25.

The town of Hankow was completely inundated by a flood, being greater than for many years. The crops in the vicinity were destroyed. The cattle were drowned and thousands of people deprived of employment or shelter. Forty people were killed from a falling wall which the waters had undermined at Kwangtiz, near Hankow. The destruction of life has been very great. The Chinese estimate it at 2000.

DOMESTIC.

Halifax, N. S., Oct. 25. The schooner Victor, arrived at Lunenburg, reports that at Turks Island, on Sunday, Sept. 30, a terrific hurricane occurred, which destroyed over 800 houses and their contents, killing 20 and crippling a large number of persons. Over 3000 persons were houseless, penniless and almost naked. The whole laboring portion of the colony are destitute. The public school buildings, the armory, jail, quarantine hospital and market were destroyed. All the government outbuildings were blown down. The Government houses and public offices were shattered. 120,000 bushels of salt were swept away ; six foreign and twelve vessels belonging to the island were lost with twenty of their crews.

New York, Oct. 27. The *Tribune's* Berlin correspondent says that on the 9th inst. the celebrated Dr. Langenbeck, chief Surgeon of the Prussian army, left for Biarritz to consult with the physicians of Napoleon on the possibility of an operation. On the next day a dispatch was received from the Prussian Embassy in Paris that there was no hope of recovery for Napoleon, and that his death may be hourly expected.

INFLUENCE OF THE MOON ON THE WEATHER.—The few scientific observations of the weather that extend over any considerable period fail to confirm the popular impression relative to lunar influence in determining the character of the weather. Dr. Marcet examined a register of the weather kept at Geneva for thirty-five years, to test this idea. The results which he obtained seemed upon the whole to lend some support to the popular notion of the influence of the new and full moon, but none whatever to any special influence of the first and third quarters. Against this slight confirmation are set the results of observations made at the Greenwich Observatory since 1840, from which it seems that changes of weather have been found to be as frequent at every age of the moon as when she is seven, fourteen, twenty-one or twenty-eight days old.

Notices.

Western New York Quarterly Conference.

The quarterly meeting of the Western New York Christian Conference, will be held in Dansville, Livingston Co., commencing Friday evening, Nov. 23d, and held over Sunday. Let there be a grand rally of brethren and sisters from all quarters to this meeting. Events transpiring before our eyes tell us plainly that very few such meetings will be held this side the kingdom. Come, then, brethren, in the name of the Lord, armed and equipped to work for God.

There will be teams at Wayland, on the Buffalo and N. Y. and E. R. R., on the arrival of the one o'clock train from the West. If those coming from the East can get the morning train from Elmira, they will arrive in time for the stage at ten o'clock. If not, if you will write to us, we will see that teams are at Wayland on the arrival of the 4 P. M. train.

D. COGSWELL, } Com.
F. BURR, }

Discussion at Salem, Mass.

The time for the discussion between Elder R. Wendell and myself, is now agreed upon, to commence in Salem, on Wednesday evening, Nov. 28th. Particulars hereafter. T. M. PREBLE.

New Hampshire Quarterly Conference.

The fourth quarterly session of the N. H. State Conference will be held in Portsmouth, N. H., commencing November 15th, at 2 o'clock P. M., and hold over the following Sabbath. A general invitation is given to brethren and sisters and friends, and especially to our preaching brethren, to attend. A. W. SIBLEY, Sec'y.

Notice.

The next quarterly East Maine Conference will meet at Bangor, November 1st, at seven o'clock P. M., in a hall, or some other place, which will be furnished by Bro. Robinson, of Bangor. The brethren from abroad will call on Bro. Robinson, on Birch street. THOMAS SMITH, President.
ABEL KENNEY, Clerk.

Notice.

We would inform brethren and sisters who may be passing this way, that Advent meetings are held in our house, Tuesday and Friday evenings. Also, preaching in the Town Hall, Sundays. Preachers who feel *sent* are invited. We need help. Pray for us. D. J. WEAVER.
Westfield, Mass., Oct. 1866.

Notice.

Elder R. Williams and Dr. A. Decker will hold a meeting in East Kingston, N. H., commencing Sunday, Nov. 4th.

Notice.

Brethren stopping in New York city will find a prayer and conference meeting at my house, 392 Broome street, every Tuesday evening.
J. K. BELLOWS.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon ; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. Couch ... Sundays, Nov. 4th and 11th
Hiram Munger ... Sunday, Nov. 18th
M. Batchelor ... Sunday, Nov. 25th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
C. Goodrich ... Sundays, Nov. 4th and 11th

Charlestown, (69 Main Street) ... Sunday, Nov. 4th at 10 o'clock A. M., and 3 and 7 P. M.
WM. C. THURMAN.

Lowell, Mass ... Sunday, Nov. 4th
MILES GRANT.

CONCORD, N. H.
(Corner of Green and Center Streets.)
T. W. Piper ... Sunday, Nov. 4th
A. Ross ... Sunday, Nov. 11th
C. Goodrich ... Sundays, Nov. 18th and 25th
B. Woodside ... Sunday, Dec. 16th

Sharon, Conn ... Sunday, Nov. 11th
Morris, Conn., (as Bro. Canfield may arrange), Thursday evening, Nov. 22d.
New Preston, Conn ... Sunday, Nov. 25th
Cold Spring, Mass ... Sunday, Dec. 9th
GEO. L. TEEPLE.

Poultney, Vt ... Sunday, Nov. 11th
J. K. BELLOWS.

Lawrence, Mass ... Sunday, Nov. 4th
S. W. THURBER.

Bristol, Ct ... Sunday, Nov. 11th
R. E. LADD.

Brewster's Station, N. Y. ... Sunday, Nov. 4th
MRS. L. E. PRENTERPLACE.

Troy, Bradford Co., Pa ... Nov. 5th
Woodhull, N. Y. ... Sunday, Nov. 18th
Chatham Valley, Pa ... Sunday, Nov. 25th
J. W. TAYLOR.

My appointment for Hallowell, Me., is indefinitely postponed. E. W. BISHOP.

New Britain ... Nov. 4th
Hartford, Ct ... Nov. 11th
Warehouse Point ... Nov. 18th
Plymouth, Mass ... Sunday, Nov. 25th
Carver ... Sunday, Dec. 2d
J. S. WHITE.

Clinton, Mass ... Tuesday, Nov. 6th
Warehousepoint, Ct ... Wednesday, Nov. 7th
New Britain, Ct ... Thursday, Nov. 8th
Bristol, Ct ... Friday and Sunday, 9th and 11th
W. N. PILE.

South Hollow ... Sunday, Nov. 4th
WM. J. RIPLEY.

Agawam ... Sunday, Nov. 4th
Holden ... Sunday, Nov. 11th and through the week.
Westfield Farms ... Sunday, Nov. 25th
Goshen ... Sunday, Dec. 2d
H. PRATT.

Bryant's Pond ... Tuesday evening, Nov. 6th
Byron, (where Bro. Taylor may appoint), Wednesday, Thursday, and Friday evenings, Nov. 7th, 8th, and 9th.
Weld (Town House) ... Saturday evening, Nov. 10th and over Sunday.
Carthage, Wednesday evening, Nov. 14th, and will stop with the brethren one week, or in the vicinity.
J. T. JORDAN.

Manchester, N. H. ... Friday evening, Nov. 2d
South Deerfield, N. H., (Samuel Woodman's neighborhood), Saturday evening, Nov. 3d.
Allenstown, N. H., (meeting-house), Sunday, Nov. 4th
South Deerfield, N. H., (Birch school-house), Sunday evening, Nov. 4th, at 7 o'clock.
Chadestown, Mass., (at the Almshouse) Sunday, Nov. 11th, at 3 o'clock P. M.
Charlestown, Mass., (Star Hall, 69 Main Street), Sunday, Nov. 18th. ENOCH MORRILL.

South Lyndeborough, N. H., (Tarbell's Hall), Sunday, Nov. 4th.
Schodac (Warner) ... Saturday, Nov. 10th and over Sunday.
Warner Cove, Tuesday and Wednesday evenings, Nov. 13th and 14th. JOHN H. DABNUN.

Pownal, Vt ... Sunday, Nov. 4th
Hoosick, N. Y., Monday and Tuesday evenings, Nov. 5th and 6th.
Hebron ... Wednesday evening, Nov. 7th
I shall be at Rupert by the first train from Eaglebridge. Bro. S., please meet me.
Poultney ... Friday evening, Nov. 9th
Low Hampton ... Sunday, Nov. 11th
Castleton ... Monday evening, Nov. 12th
Rutland ... Tuesday evening, Nov. 13th
Addison ... Wednesday evening, Nov. 14th
Massena ... Sunday, Nov. 18th
Plymouth ... Sunday, Dec. 2d
M. BATCHELLER.

Prospect, Ct ... Friday, Nov. 23d and over the following Sunday.
West Litchfield ... Wednesday, Nov. 28th
Morris ... Thursday, Nov. 29th
New Preston ... Friday, Nov. 30th
Marryall ... Sunday, Dec. 2d
Lanesville ... Sunday, Dec. 9th
H. W. PERKINS.

Bro. Perkins goes by my request.—B. ST. JOHN.

Marryall ... Sunday, Nov. 11th
Pine Swamp ... Sunday, Nov. 18th
B. ST. JOHN.

Portland, Me ... Sunday, Nov. 4th
Norway (where M. O. French appoints), Monday, Nov. 5th.
Waterford ... Tuesday, Nov. 6th
H. L. HASTINGS.

WEST FALMOUTH, ME.
Eld. C. Goud ... Sunday, Nov. 4th
R. R. York ... Sunday, Nov. 11th
I. C. Wellcome ... Sunday, Nov. 25th

Gardner (Buker Town), Me ... Sunday, Nov. 11th
I. C. WELLCOME.

Haverhill, Mass ... Nov. 4th and 11th
J. W. BRITTON.

Cheshire Street, Ct ... Sunday, Nov. 11th
Will be at Bro. Brook's evening of the 10th. Prayer meeting should Bro. B. think best.
Pleasant Valley, Ct ... Sunday, Nov. 18th
Will Bro. Standill meet me at New Hartford evening of 17th?
Barkhampstead Hollow, Ct ... Sunday, Nov. 25th
S. WOODRUFF.

Haverhill, Mass ... Nov. 18th and 25th, also Dec. 2d and 9th. C. C. RAMSAY.

Bath, Me ... evening, Nov. 3d and over Sunday. HIRAM S. MITCHELL.

North Canton ... Sunday, Nov. 4th
Agawam ... Sunday, Nov. 11th
Will Bro. Eliphalet Case meet me at Weatogue at the down train in the afternoon, Nov. 3d?
S. D. DANIELS.

Danielsonville, Ct ... Sunday, Nov. 4th
H. F. CARPENTER.

Lewiston, Me ... Sunday, Nov. 4th
Lisbon Falls, Me., where Bro. Annis and Stokes may arrange, evenings, Nov. 6th, 7th, and 8th.
JAS. A. LIBBY.

Vernon, Vt ... Sunday, Nov. 4th
S. COOK.

East Bowdoinham, (Lancaster school-house), Sunday, Nov. 4th. E. M. HAGGETT.

East Kingston, N. H ... Sunday, Nov. 4th
Dover, N. H ... evenings of Nov. 6th, 7th, and 8th
Hamilton, Mass ... Sunday, Nov. 11th
Alton Corner, N. H ... Tuesday evening, Nov. 13th
Melvin Village, N. H ... Sunday, Nov. 18th
Lake Village ... Tuesday evening, Nov. 20th
Concord, (Centre St. Chapel) ... Nov. 21st
Direct letters to East Kingston, Dover, and Melvin Village. A. DECKER.

Sandisfield ... Sunday, Nov. 4th
Chester ... evening, Nov. 6th
Goshen, (Bro. Dammon's) ... evening, Nov. 7th
E. MCCULLOCH.

Lawrence, Mass. (Templar's Hall), Thursday, Friday and Sunday, Nov. 1st, 2d, and 4th.
WILLIAM N. PILE.

Square Pond ... Nov. 4th
A. M. HIGGINS.

Dover, N. H., (as Bro. Laton may appoint), Nov. 4th
Great Falls, (as the brethren may arrange), Monday evening, Nov. 5th.
Kennebunk, Me., (as brethren may arrange), Wednesday evening, Nov. 7th, and until Nov. 12th.
Biddeford, Me ... Nov. 13th and longer if thought best.
Brethren wishing my labors in any other places in Maine, will please notify me by letter at Kennebunkport, between Nov. 7th and 12th, and much oblige a poor sick and lame brother in Christ.
B. P. MANNING.

Weirs Bridge, with Sr. Julia Busiel, Sunday, Nov. 4th
West Alton ... Sunday, Nov. 11th
Intervale school-house, Sunday evening, Nov. 11th.
T. E. LANG, JR.

Portsmouth ... Sunday, Nov. 4th
HIRAM MUNGER.

Allenstown, N. H., (meeting-house), Sunday, Nov. 4th
South Deerfield, N. H., (Birch school-house), Sunday evening, Nov. 4th. ENOCH MORRILL.

Lanesville, Ct ... Nov. 4th
T. S. CANFIELD.

West Winsted, Ct ... Sunday, Nov. 4th
W. S. CAMPBELL.

Savoy, Mass ... Nov. 2d, 3d, and 4th
Hinsdale, Mass., (as Bro. Warren may arrange), Oct. 6th and 7th.
South Adams, Mass., (as Bro. Wheelock may arrange), Nov. 8th and 9th.
North Adams, Mass ... Nov. 10th and 11th
North Bennington, Vt ... Nov. 12th, 13th, and 14th
West Hoosick, N. Y., (Advent Chapel) ... Nov. 15th and over Sunday.
Charlemont, Mass ... Nov. 20th, 21st, and 22d
Griswoldville, Mass ... Nov. 23d
Northfield, Mass ... Nov. 25th
GEO. A. STREETER.

Worcester, Mass ... Sunday, Nov. 4th
East Kingston, N. H., from Nov. 5th and onward.
All letters and communications addressed to me after the first of October, may be sent to Worcester, Mass.
R. WILLIAMS.

CONCORD, N. H., (ANGELOS HALL.)
C. C. Ramsay ... Sunday, Nov. 11th

SPRINGFIELD, MASS.
James Hemenway ... Sunday, Nov. 4th
H. F. Carpenter ... Sunday, Nov. 25th
Luther Boutell ... Sunday, Dec. 2d

Griswoldville ... Sunday, Nov. 4th
Florida ... Sunday, Nov. 11th
North Adams, Wednesday evening, Nov. 14th, and over the following Sunday, as the brethren may arrange.
S. C. HANCOCK.

Whitakerville, Vt ... Nov. 10th and over the following Sabbath.
Goshen, Mass ... Nov. 17th and over the following Sabbath.
WM. J. BLANCHARD.

Darien, Genesee Co., N. Y., (near Bro. B. C. Simonds), Wednesday evening, Nov. 14th, and continue five evenings. Subject.—The prophecies relative to the present crisis and signs of the times.
Darien City ... Sunday, Nov. 18th, at 10½ A. M.
As I expect to spend part of the winter in Southern New York and Northern Pa., I shall be glad to correspond with any brother or sister in those parts who may desire a visit from me this winter. Please write me at Albion, Orleans Co., N. Y., Box 272, at any time between this and Dec. 1st, 1866. C. F. SWEET.

Low Hampton ... Nov. 4th
J. K. BELLOWS.

Hartford, Ct ... Sundays, Nov. 18th and 25th
L. BOUTELL.

Eagleville, Ct ... Sunday, Nov. 4th
Square Pond, Ct ... Sunday, Nov. 11th and 18th
Rockville, Ct., (at Bro. B. L. Davis'), Tuesday evening, Nov. 13th, and longer if the Lord will.
P. S. BUTLER.

Holden, (Town Hall) Sunday, Nov. 11th, and through the week as may be appointed. HENRY PRATT.

Otisfield Gore, (where Bro. Britt may appoint), Saturday evening, Nov. 3d, and over Lord's day.
J. T. JORDAN.

Kennebunkport ... Sunday, Nov. 11th and until the evening of Sunday, Nov. 25th.
GEO. W. BURNHAM.

Charlestown, Mass., (69 Main Street), Sunday, Nov. 4th
West Abington, Mass., Wednesday evening, Nov. 7th and continue every evening, and over Sunday, Nov. 11th.
Will some one meet me at South Weymouth, Nov. 7th, last train?
Boxborough, Mass., (at J. L. Locke's), Wednesday evening, Nov. 14th.
South Reading, Mass ... Thursday evening, Nov. 15th
Exeter, N. H. ... Friday evening, Nov. 16th and over the following Sabbath, Nov. 18th.
WM. H. FISHER.

Business.

TO CORRESPONDENTS.

G. K. Hooper—All the money received and credited, and books sent. F. Lathrop is credited [illegible] to No. 604.
S P Clark—Received and credited. Pays to No. 604.
J. Dargin—The $1.00 was received. (You have paid to No. 608, and J Palmer to No. 672.
James Berry—The credit should have been No. 624.
M J Ashbury—The $1.50 was received and credited.
S. P. Shepherd—Have a few.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 578. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness, if less than 26 weeks, charge *five* cents ; if more than 26 weeks, six cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—Mrs. Whitcomb 574, L. Bingham 593, A Storey 575, J Smith 2d 586, J Roberts 600, O Sherwin 600, E E Northy 590, W O Hough 608, L A Davis 611.

$1.25 each.—Mrs. A. Kiernan 601, W. Fullen (what P. O.?), 11 Hiscock 604, Mrs C Coon 604, T B Emmons 612, I Kenny 588, L. W. Davis 601, S E Emerson 601, P Clay 588, S G Gidley 586, E Clough 604, S D Applebee 602.

$1.00 each.—H. S. Moore 630, J Pratt 612, J H Sutcliffe 630.

$2.00 each.—R G White 556, E Royce 606, A J Wood 630, H S Herrington 538, M J Chase 616, T K Wheeler 604, W A Munroe 538, C W Barlinger 628, J P Darling 634, B. Boughton 604, J. Higgins 635, J. Camp 630, T. Eddy 630, C L Small 630, J Whipple 630, L Wentworth 630, J Morris 630, T J Atwater 564, J Sherwood 602.

$3.00 each—W W Joslyn 630, O Dore 612, C Sweeney 583, S E Miner 630, J Smith 571, J Burgess 562, E Carl 578.

Various Sums.—T Potter $6.00, 575; W Phelps $1.40, 599; L Griswold $1.06, 578; M E Kenny 50c, 573; L A Waters 63c, 591; O A Van Antwerp 63c, 591; J Youngs 63c, 591; E M Rising $3.00, 580; E. Smith $6.00, 574; I. Clowly $1.75, 558; L. Briggs 50c, 565; J. A. Lazell $1.31, 594; S. Jameson $1.00, 574; A Jewett 25c, 604; S. L. Miller $2.75, 626; J. B. Wilber $2.70, 634; H. S. Hough $3.75, 576; N Lazell $1.50, 601.

FOR BOOKS AND TRACTS.

A Kiernan 50c, D Ver Steeg $4.20, J B Walker $4.00, S K Gibson $14.00, C H Tripp $13.50, S L Muller $1.75, A M Bancroft $1.75, J B Wilber 30c, P West 80c, J A Simonds $1.00, L A Davis 50c, H S Hough $2.25.

BOOKS AND TRACTS SENT.

BY MAIL.—S. K. Gibson, M. B. Brinkerhof, D. Ver Steeg, A Kiernan, N A Willoughby, J D Brown, L Beecraft, C E Glerlow, A M Bancroft, N A Prescott, H S Hough, C H Waugh, B L Miller, J B Wilber, J S Owen, H D Sawyer, J A Simonds, L A Davis, P West, F Clark, M C Allen, C C Barker, E C Wheeler, E Corliss, R F Sanford, J. M. Mason, O. Downing, L T Wason, G A Sawyer, H Rotherham, J M Remington, A Gordon, G E Hooper.

BY EXPRESS.—J B Walker, Mrs. C. H. Tripp, C H Sweet, E G Higgins, O A Cole, W J Pierce, P W Matts, W McCulloch, J S Brooks, J O Hook.

LETTERS RECEIVED.

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A HYMN OF TRUST.

Leave God to order all thy ways,
And hope in him whate'er betide—
Thou'lt find him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

What can these anxious cares avail,
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er his gracious will,
His all-discerning love has sent;
Nor doubt our inmost wants are known
To Him who chose us for his own.

He knows when joyful hours are best,
He sends them as he sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor in the heat of pain and strife,
Think God has cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest, is of him preferred;
Time passes and much change doth bring,
And sets a bound to every thing.

All are alike before his face,
'Tis easy to our God most high
To make the rich man poor and base—
To give the poor man wealth and joy.
True wonders still of him are wrought,
Who setteth up and brings to naught.

Sing, pray, and swerve not from his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee.
God never yet forsook at need
The soul that trusted him indeed.

—*Selected for the Crisis.*

PULPIT HARDSHIPS.

Much has been said of ministerial hardships in general, until some of those earnest toilers who have met with the roughest of experiences have been almost ashamed to see further appeals for sympathy for trials borne by the ministry. Of *pulpit* hardships in particular less has been written than of stinted larders and slender wardrobes, study hours infringed upon by untimely visits, received or exacted, and querulous complaints of matter or manner in the pulpit made by those sure to be suitable judges of neither. Of hard, wearing seasons in the pulpit, the history is in great part unwritten. It may be for the reason that those who have endured them usually feel something of the same disinclination to reproduce them in description that veterans do of the more terrible scenes of the battle-field. Those who have not gone through them cannot depict them, and if others will not, it is no marvel that the story of them remains untold. Haply they who are looking constantly to the Lord's day as having these possible hardships in the pulpit, stored up for them in immediate prospect, are fair to keep the matter from more than a vague place in their thoughts; so that they could not reasonably be expected to come up to the writing point respecting them. May there not be then an unfilled niche awaiting these representations from some minister disabled for a season for pulpit labor, and so uniting in some sort the conditions of knowledge and disposition requisite for producing the picture? Let us see:

1. There are hardships in the pulpit which are of an external sort, and of these there are two classes. They relate respectively to physical and moral surroundings. As to the former: it is hard to preach in *close, stifling air.* So much has been said, however, on that point, that it is only named here because of its primary importance.

It is hard to preach in houses, no matter how well ventilated, which are built, as most church edifices are, *in defiance of the laws governing sound.* It is hard to speak *from a pulpit at all,* shut away at a distance from the audience too great usually to admit of looking them distinctly in the eye, so as to get their expression and communicate yours. People pen up a preacher at such a distance from them commonly, that they get *out of point blank range.* Enough on this head.

As to *moral* surroundings:

It is hard to preach where people show you they *do not wish to hear.* If they sleep, turn the leaves of their hymn books, stare around, or, with worse than heathen manners, whisper with one another, it is a great and grievous hardship to preach to them.

It is hard to preach where, in spite of decorous outward attention, you perceive your hearers to be *in an unsympathetic frame.* The attitude may signify interest, while the countenance betrays indifference. Or there may be no indifference, and only the interest of the cold critic, or of those who are evidently mentally combatting the truth you are urging upon their consciences.

It is hard to preach sometimes even to the sympathetic, where you perceive or fear that the sympathy is a mere *giving up to the luxury of feeling* in a way that crowds out conscience and those strong spiritual girdings up of the mind which are requisite to true edification. But,

2. The chief hardships met with in the pulpit lie quite out of the range of all these matters, external to the preacher himself.

The internal difficulties making labor a hardship are also two fold, mental and spiritual. It is hard to preach with a conscious *lack of mental clearness.* Whether that unfortunate state arise from a heterogeneous mass of things in stomach or brain, the hardship resulting is about the same.

It is hard to preach with a feeling that you have not had *time* and *opportunity* to *master your subject.* You feel you must master it or it will master you. No such thing as walking hand in hand with it on equal terms.

It is hard to preach in that *relaxed mental state* wherein ideas and even words seem to carry you along as in a current. One cannot always lay hold of thought and speech with the firm grip of one that uses what is seen to be fit, and rejects the rest. But when the sermon must flow from the lips, or even from the pen first, without one's being able to get his brain in fighting trim, like the vigorous, sinewy athlete, it *goes hard.*

Hardest of all by far, however, is spiritual hardship in the pulpit. It is very hard to stand up and urge men to their duty, when you have *not done yours in preparing the message for them.* The ghost of a neglected duty rises before you and *will not down.*

It is very hard to preach with a consciousness that you slighted that noble motto of Luther, for emergencies: "*To have prayed well is to have studied well.*" To think you might have obtained the girdings wherewith one is girded by the Spirit of God for pulpit power, by an hour's wrestling in the closet, and *neglected to do it,* ah, that is hard to bear. Not that the Holy Ghost offers a bonus for laziness, by supplying in the closet what is to be had in the study, but that he gives, as before said, *for emergencies,* strength, point and clearness, where one has necessarily failed to reach them by ordinary means.

Lastly, it is very hard, yea, hardest of all, to stand before men, as the ambassador of God, to pray them in Christ's stead to be reconciled to God, with a deep, painful lack of the sense of being in a reconciled state one's self. A real christian may sometimes lack this. He must then walk in darkness, until his faith grows strong enough to realize a *present* Savior. How crushing to feel this lack of a thorough vitalizing faith as one stands in the pulpit. It is like making a battle charge with one's hands tied.

Mighty joys are in the pulpit, but, *verily, there are hardships there.—Christian Review.*

For the World's Crisis.

THE ANGEL OF DEATH.

The angel of death is still on his mission. The young, the fair, and the loved, are his especial marks. What devastation has he not made in this once fair earth! How dark would be the picture, were there no light beyond! But, be it known to the joy of every stricken heart, there is light beyond the grave. Glory to God, that we may read, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, *who hath abolished death* (O, glory to God!), and hath brought life and immortality to light through the gospel."—2 Tim. 1: 9, 10.

What good news! Death abolished, and life and immortality attained beyond the grave. Is this not light beyond the dark confines of the tomb? light that shows us the reign of death to be short? that life and immortality are soon to gain their eternal triumph? that it is but a night's rest, an hour's triumph over God's saints? that they will soon come forth with the glad shout, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. 15: 55.

DIED.

In this place, Goshen, Indiana, on Thursday, the 20th of September, 1866, Carrie Willard, wife of A. H. Ellwood, Esq., in the twenty-eighth year of her age. The funeral services were held in the Episcopal church in this place, on Sunday last. The crowded house, the long procession to the grave, the many tokens of respect and love, show how strong a hold she had gained on the hearts of those who knew her. She died in the faith and with the hopes of the Christian.—*Goshen Times.*

Six years ago, this dear niece of ours put on Christ in baptism, in company with two others near her own age, at the hand of Eld. S. A. Chaplin, from our residence, then in Warsaw, Indiana. Three years ago, dear Anna finished her course, having kept the faith, and died shouting victory, even in the enemy's grasp. Glory to God!

Now dear Carrie has fallen. But her dying testimony was,—

"If this prove to be my last illness, I wish all my friends to know that I die in the Lord; that my hope is firm unto the end; that I have no fears for myself. My only regret is, that I was not more faithful, that I might have had one star in my crown."

"Two weeks ago," she continued, "I sent to the Crisis office for tracts, but they have not come. I did wish to do some good."

Thursday morning, as her brother entered the room, she addressed him with much feeling, saying,—

"Oh, brother! what will you do when you come down to a dying bed, as I have, if you have no hope in Christ?"

As she lay a corpse in the house, her tracts came; two large bundles, to her address. Her husband sent one of these bundles to us to distribute for her, and the other he concluded to take to the school (as they were both at the head of a high school in Goshen), and open them there, telling the simple story, and let all take and read, as from her dying hand. Thus her works follow her.

"But thanks be to God, who giveth us the victory through our Lord Jesus Christ."—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 57, 58. O, glory to Jesus! My heart doth magnify the Lord in view of these testimonials of his power to save. Amen.

Your sister, E. S. Willard.
Haddonfield, Camden Co., N. Y.

REJECTION OF CHRIST.

Were I lying upon the battle-field, and were the life current ebbing quickly from the ghastly wound, I would gladly welcome the friendly hand that would stop the flowing tide. Were I a prisoner in a dark and loathsome cell, where the sun never shone, and day succeeded night unknown to one save by the accustomed return of the scanty and nauseous meal; where, in the solitude, I heard no sound save the dread creaking of the dungeon's doors, at the very motion of which "my pulse closed their gates with a shock on my heart;" it seems to me I would shower with gratitude the strong hand which should come and tear away the frightful gratings, and lead me up again to the abodes of men into the beautiful world, rich with its sunlight, fragrant with its flowers, and melodious with nature's choristers.

Were I upon a vast sandy desert, upon the unlimited breadth of which I had lost my way, while the full orb of noon was pouring down its rays in such torrents, as I would wish the rain-storm then to come, and did the machinery of my frame seem almost determined to stand still, as the faltering limbs refused to bear their burden further, and the fluttering heart beat with electric pulses; and, if then I caught a glimpse of a oasis near to me unobserved before, how would renewed life thrill through my veins, and the muscles return to their allegiance, that I might reach it, where I could find a shelter from the scorching heat, and quaff revivifying nectar from its fountain!

Were I in the crowded city, where the plague was raging, and did I see it had fastened upon me, and, as surely and measuredly as the tramp of soldiery, was approaching my heart, when it touched the strings of which life would have flown, how eagerly would I fly to the physician, and beseech him with the piteous accents of a dying man, to quench the flame which I felt rushing through my arteries toward the center of vitality. Thus in life we reason and act. But Jesus comes to man, and finds him dying; sin has made a wound upon his soul, and its very blood crimsons the ground. The Savior, the maker of it, offers to breathe again upon it, and bring it back to life, but,—tell it not to earth, or the unfeeling stones would rise and shame thee—he refuses. The Deliverer sees him in a dungeon, groping in chains amid the gloom of hopelessness, where he catches the vapors ascending from the pit, where, amid the elements of being, fiends hold their jubilee. Christ shows the fair fields of true delight, and is ready to strike off the fetters, to undo the heavy burdens, to open the windows of the soul, and let in the perfumed breezes of the skies; but man turns to his filth, his gloom, his tortures, and bids the Spirit "be gone." God again observes man toiling upon the great desert of life, where the fierce rays of divine wrath pierce through the groaning conscience,—and presents the oasis of salvation, where a fountain is open for sin and uncleanness, where the fruits of Paradise are reproduced and many species added, where the river of life flows, and every ripple smiling speaks of health and happiness. Here is a fortress, redemption; here is a verdant plain, purity; here is the rock in a weary land. Jesus Christ, the great physician, finds the sinner tottering toward the grave, the fearful contagion of guilt has seized his soul, paralyzes its members, destroys its sensibility, urges it on to ruin, to the darkness which knows no light, to the night which knows no morning, to the worm which never dies, and to the fire which it never quenched. He proposes to purify the heart, to turn its gloom to day, its bitterness to joy.
—*Clark P. Hard.*

For the World's Crisis.

"O, I WOULD LIVE ALWAY."

Tune.—"*I love thee.*"

O, I would live alway—how dreadful to die,
To know life is ebbing, the grim monster nigh;
That no more for me will the sweet flowers bloom,
Ne'er gaze on their beauties or breathe their perfume.

O, I would live alway—I love not death's gloom,
The silence and darkness enshrouding the tomb;
To lie all unconscious beneath the cold ground,
While friends who have loved me weep o'er the low mound.

O, I would live alway, rejoicing to share
The reproach and the stigma God's children must bear,
And with them stand firm in the conflict and strife,
Courageously battling for eternal life.

O, I would live alway, but not where death reigns,
Where sin and pollution have left their dark stains,
And where in the earth and in ocean's vast deep,
Are millions of slain held in death's icy sleep.

O, I would live alway with those who remain,
Till Jesus from glory to earth comes again,
With lamp brightly burning and bridal robe on,
All ready and waiting to enter my home.

There I would live alway in Eden's fair bowers,
Where no chilling blast will e'er blight the sweet flowers;
And there in sweet union with those I love best,
Would share in the glories of eternal rest.

Farmington, N. H. Martha S. Horne.

LABOR IN LOVE.

Much of the good that might be accomplished by many is lost, and sometimes great harm done, by stern manners and harsh words, which but ill accord with the spirit of christianity, whose essence is *love.* Many are thereby repelled from the cross, who might be drawn to it by "love's divine attraction." It takes a great deal of love to say hard things in a way that will do anybody any good. It remained for the apostle John, whose name was love, whose life was love, and who wrote more of love than any other of the apostles, to call those persons liars, who should say they knew God and yet did not keep his commandments. But it is a poor way indeed for us to win back to the truth erring brothers or sisters by telling them they are liars. It would do for Jesus to call the Scribes and Pharisees "hypocrites," but where we would do good once in that way, we would do harm a thousand times. Who could reform a man addicted to drinking, by calling him a "drunkard"? What prospect would there be of bringing back a wanderer to the fold by giving him the appellation of an "old backslider"? Or of awakening one who has lost his first love, but who is hardly aware of the fact, by praying for him publicly as being a formalist, cold, dead, etc.? Will it do yourself, the community, or your pastor any particular good, to pray for him publicly as though he were nearly or altogether destitute of the grace of God, and sadly lacking the power of the Holy Ghost? And may not churches be repelled from the truth, instead of being drawn up to it, in the same way that individuals are? Our place is not in the judgment seat, but somewhere, *everywhere* holding up the plain, sweet, or searching truths of God, that persons may see, and hear, and *judge themselves.*

We are not to smooth it over, or take from it its keen, pointed edge; we are not to heal the hurt of God's people slightly, saying, "Peace, peace, when there is no peace"; or say, All is well! when God hath not spoken it. But if a wound is very sore, and all but incurable, do not go rashly to work, as if it were your delight to give pain. But let tears in your own eyes evidence your sympathy and love, as you cut the cords and sever the ties that bind your patient to earth and sin. *It must be done,* but work with careful hand, or you may kill instead of cure.

One who had departed—at least in a measure—from the good way, spent an evening at the house of a sister who was strong and permanent, and full of zeal for the truth. Perhaps *she* had never departed from Christ, and lost her way in the wilderness, and wandered around restless, and tired, to find the right path again, or she might have had more sympathy, and dealt more kindly with the wandering one. As it was, she dealt in heavy blows, and the poor girl in her heart resisted the truth, thought she would leave the church, she would give up; no one loved her, no one cared only to find fault with her; and vexed and discouraged, she was leaving the house, and leaving a true friend (though she could not see it), and leaving all that was holy, and pure, and worth striving for in this world. A sister who had seen, and heard, and said nothing all that long evening, but whose heart yearned over this lost lamb, followed her into the hall and kissed her; said nothing, only kissed her, and went back to her place again. And this is the testimony of one, afterward safe in the fold, and close by the side of the good Shepherd,—"*That kiss saved me!*" Almost any one that is strong enough can cut off a limb, but it is a nice piece of work to take up the arteries, and bind up the wound in such a way that it shall heal; and if one has not the wisdom and skill required to do that part of the work, he had better not undertake the other, or the patient will die just as surely, and with much more suffering, than if left alone. If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.

Let us not be of that number against whom the woe was pronounced, because they strengthened not the diseased, neither healed that which was sick, neither bound up that which was broken, neither brought again that which was driven away, neither sought that which was lost; but who ruled them with force and with cruelty. Ezek. 34: 4.

"Speak gently. It is better far
To rule by love than fear.
Speak gently. Let not harsh words mar
The good we might do here."

Some people delight in "getting the devil mad," as they call it, but there is very little virtue in that, if they have not the power to cast him out. We have spoken to those who speak. One word from the "sweet Psalmist" to those who hear, and we are done. "Blessed are they that love thy law, and *nothing shall offend them.*"—*Earnest Christian.*

For the World's Crisis.

STUMBLING AND STUMBLERS.

"Without murmur, uncomplaining,
In his hand
Lay whatever things thou canst not
Understand."

Stumble, do you, christian friend? At what? Do you stumble because others stumble? stumble over those who profess the higher christian life? Meanwhile it is said of them, "What do ye more than others?" Is this wise, prudent or safe? What does this stumbling of yours differ in principle from the unregenerate, who, instead of looking into the perfect law of liberty, to see and know what pure and undefiled religion is before God and the Father, fix their eye on some painted hypocrite, some whitened sepulchre, or one who makes clean the outside of the cup and the platter, but within is full of extortion and excess? tithes mint, anise and cummin, and omits the weightier matters of the law, judgment, mercy and faith? "Have all the workers of iniquity no knowledge? who eat up my people, as they eat bread, and call not upon the Lord?"—Isa. 14: 4.

Brother, instead of gazing at these stumbling stones in the church, that profess to be holy, entirely sanctified, and at the same time by their works deny they are holy, why not take the word of God, like the noble Bereans, search the Scriptures daily to see and know for yourself whether or not there is in very deed such a thing as being dead to sin and alive to God through our Lord Jesus Christ, and of being sanctified wholly, spirit, soul, and body; such a thing as being crucified to the world, and the world to us; such a thing as being steadfast, immovable, always abounding in the work of the Lord?

Suppose many professing holiness of heart and life stumble, mar the peace of Jerusalem, deny their profession, by their wicked works bring guilt, disgrace and misery on themselves, and cause the enemies to rejoice and blaspheme? Suppose some do bring an evil report concerning the goodly land? does this invalidate or nullify Bible facts, or the testimony of the steadfast and the immovable? those in very deed enjoying gospel fullness? Discard all truth, then, on the same principle. This would be trifling with the experience and memory of the useful dead, these who have lived and died in the full enjoyment of this blessed assurance of hope.

It would grieve the Holy Spirit to speak lightly or doubtfully of this doctrine, or withhold its prominence in the pulpit and out of it, because the lives of some of its professors demonstrate that they mistook its real nature. Some object, others are discouraged, because the doctrine has been so often dishonored. It has been preached occasionally, and more frequently professed, by some whose spirit and tempers were rude, uncouth, coarse, proud, selfish, egotistical, dogmatical. Shall we, for this reason, abandon this blessed Bible truth? Why not, on the same principle, give up repentance, justification, and every other Bible doctrine? Stumbling blocks and crooked sticks there are not a few—reprobate silver, also. But, because there are counterfeits in our currency, is there no pure coin? We speak as to wise men; judge ye what we say.

"Let us, to perfect love restored,
Thy image here retrieve,
And in the knowledge of our Lord,
The life of angels live."

D. F. Newton.

For the World's Crisis.

NICKNAMES.

Some whole families are nicknamed. John is called "Jack," James is called "Jim," Joseph is called "Joe," and so on to the last. Sometimes these names are intended for *pet* names, and are sometimes given from pure dislike. But when the whole town gets to calling Joseph Smith "Joe Smith" in his youth, he is Joe Smith through life, at home and abroad. Even after he is dead, his children are called "Joe Smith's family."

Perhaps, on this account some people are afraid of nicknames. But the most important thing is to know the *cause* of the name's being given, and whether those that name us be friends or foes.

Now professing christians, from some cause or causes, have a variety of names. But most of them have been given by outsiders. Thus, the followers of Wesley are called Wesleyans; the followers of Calvin are called Calvinists. But I doubt if Wesley or Calvin ever asked the church of God to be called by their respective names.

But to come home to my own family, there are a few of us now and then hailed by the name "*Millerite.*" How is this? Why, one William Miller proclaimed the speedy coming of the Lord, and hence, according to nickname laws, all who agree with him on this point, though they may differ on every other, are called "Millerites."

In the same way the church of Christ, in the beginning of the gospel dispensation, were called "Christians." The old Jewish church looked upon Jesus Christ as a rude founder of a fanatical sect, and to distinguish them from others that believed in God the Father, they were named for their leader by their enemies. And however sweet the name Christian may sound, it is no more a Bible name than *God-ist* would be, for we follow God if we follow Christ. I do not believe the disciples took this name upon themselves: for the record says they were "*called* Christians *first* at Antioch,"—not "they *called themselves* Christians."

The Master calls his followers by very many endearing names, and the names he gives are as suitable for us as the name given by the people of Antioch. He calls his disciples "sheep," "lambs," "servants," "friends," "believers," "saints," "brethren," "little flock," etc., etc., but it would not be convenient for us to take all these names *as a society.* God has given the world, through his church, startling messages from time to time. In these last days, when every body is searching for something new, when the first inquiry is, from all you meet, "*What's the news?*" the church of Christ has "news" to tell them. So they prophecy—men and women—for the spirit of prophecy is poured on male and female,—"The Bridegroom cometh! Go ye out to meet him." And while the church is proclaiming the second advent of Christ, those who stand by and hear seize the expressive word "Advent," and with it nickname us "Adventists," thereby distinguishing us from other Christians, who do not proclaim the Advent of the Lord.

"O," says one, "I see you are full of *Adventism,* but it's all I can do to be a christian, without troubling myself about the 'ists,' or 'ites,' or 'isms.'"

Well, if believing in the near coming of my Savior makes me an "Adventist," I can afford to be a Christian and an Adventist too. I mean to stand up boldly for these latter-day truths, and if people think I need a new name, I don't know but its time to have one; and as the name they give me so fully expresses my views, what is the use to hang my head, blush, and say, "That isn't my name; I was called a Christian down at Antioch." No doubt the people of Antioch would call you a "Millerite," if you lived there now, and strange if they didn't call you a half-crazed one at that.

I love the coming-of-the-Lord doctrine. It is all through me and my house. It keeps me from worldliness and foolishness. It is truth, and will purify the heart when the heart has it. And if my name can proclaim the Lord's coming to poor, blind, perishing men, I could willingly bear as many names as English princes have. Glory be to God, the truth grows brighter every day. And I shall not be satisfied till Jesus comes and is crowned Lord of lords and King of kings. Other rulers make such sad work that I sigh for the reign of Christ. Lord, hasten the time, according to thy wisdom.

Dear pilgrims, be of good courage. In a little while the conflict will be over, and O, how blessed it will be when we once get where we can know that "former things have passed away." There we can feel safe, and forever be at home. All God's family will be there. O, I shall look for the patriarchs of old, and the holy prophets. When God calls, they will answer with shouts.

Let us search ourselves, and see if there be any evil ways with us. The "Bride" is to make "herself ready." It does not belong to the Bridegroom to prepare the Bride for the wedding, but when once they are made one, his utmost is done to make her happy, and to provide for her a pleasant home. And what a "sweet, sweet home" the heavenly Bridegroom will prepare for us. Ought we not to qualify ourselves for the kingly courts into which we are to enter. May this be our daily employment. Amen.

Maria Mathews Weaver.
Westfield, Mass.

For the World's Crisis.

DEATH AND THE GRAVE.

Death and the grave have been by many considered only in a doleful and frightful aspect. Christ our Redeemer hath burst the bars of death and led captivity captive;—obtained victory over death and the grave, and provided a way whereby the christian believer can be rescued from the grave and participate in the joys of eternal bliss.

But, notwithstanding all that Christ hath done for us through his infinite mercy, we have something to do ourselves to insure our salvation. Christ hath enjoined upon us to take up our cross and follow him; to keep sacred his commandments, obey his precepts, and lead a holy and upright life. This must we do before we can be made heirs of his grace and his kingdom. Surely, we must keep his commands with a humble spirit and a contrite heart, in order to secure our salvation. It is our reasonable duty so to do. Hence we can rejoice in the following assurance that Christ has promised in his word, whose word can never fail, to restore all those who will come to him with a humble spirit and a contrite heart.

To illustrate the subject more fully, let me speak a little upon the efficacy of true and undefiled religion; it is the source in and through the merits of Christ of all our happiness, both here and hereafter. Wherever we see the light of divine grace planted in the heart of man, there shines the holy ray of religion to soothe the mind and spread around it a heavenly calm. It is a bright emanation from the throne of God, shining into the soul to illumine its dark resources, and call into action our noblest faculties, to adore and serve him who gave us our existence. The possessor of this heavenly boon,—the christian religion,—can without fear ride over the storms of life which beat upon him.

Now my humble prayer to God is, that he may sanctify his word to us, that we may become heirs of his grace and kingdom, where we may sit down among his redeemed ones and sing the song of Moses and the Lamb.

Fisherville, N. H. John Elkins.

DIVINE CONTENTMENT.

1. This word, I have learned, is a word importing difficulty. It shows how hardly the apostle Paul came by his contentment of mind. St. Paul did not come naturally by it, but he had learned it. It cost him many a prayer and tear—it was taught him by the Spirit of God.

From whence we may learn that 2. Good things are hard to come by. The business of religion is not so easy as most do imagine. I have learned, saith St. Paul. Indeed, you need not learn a man to sin. This is natural, (Ps. 58,) and therefore easy; it comes as water out of a spring. It is an easy thing to be wicked; hell will be taken without storm, but matter of religion must be learned. To cut the flesh is easy; but to prick a vein and not cut an artery is hard. The trade of sin needs not to be learned; but divine contentment is not achieved without holy industry. I have learned.

There are two pregnant reasons why there must be so much study and exercise.

1. Because spiritual things are against nature. Every thing in religion is antipodes to nature. There are, in religion, two things: faith and practice; and both are against nature. 1. Faith, or matters of faith; as, for a man to be justified by the righteousness of another; to become a fool, that he may be wise; to save all, by losing all—this is against nature. 2. Matters of practice. As, 1. Self-denial; for a man to deny his own wisdom, and see himself blind; his own will, and have it melted into the will of God; plucking out the right eye, beheading and crucifying that sin, which is the favorite, and lies nearest to the heart; for a man to be dead to the world; and, in the midst of want, to abound: for a man to take up the cross, and follow Christ, was only in golden, but bloody paths; to embrace religion, when it is dressed in its night-clothes, all the jewels of honor and preferment being pulled off. This is against nature; and, therefore, must be learned. 3. Self-examination: for a man to take his heart, as a watch, all in pieces; to set up a spiritual inquisition, or court of conscience, and traverse things in his own soul; to take David's candle and lantern, (Ps. 119: 105.) and search for sin; nay, as judge, to pass the sentence upon himself. 2 Sam. 15: 17. This is against nature, and will not easily be attained to without learning. 3. Self-reformation. To see a man, as Caleb, of another spirit, walking antipodes to himself, the current of his life altered, and running into the channel of religion—this is wholly against nature. When a stone ascends, it is not a natural motion, but a violent; the motion of the soul heaven-ward, is a violent motion—it must be learned. Flesh and blood are not skilled in these things. Nature can no more cast out nature than Satan can cast out Satan.

A Chain of Truths.—Rarely has so golden a chain of verities been linked together in one short paragraph as the following, by President Quincy: "The great comprehensive truths written in letters of living light on every page of history, are these: human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of the christian faith and in the sanctions of the christian religion."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FROM HATTIE.

Mr. Miles Grant:—*Dear Bro.,*—I have read your paper for some time, and like it very much indeed, the "Children's Corner" particularly. I am trying to do right and love the Savior. Although I am young, I know I am not too young to die.

There is no "Try Company" in this place. We have a very nice Sabbath school of one hundred and nineteen scholars. I am but twelve years old. I am trying to serve the Lord, and will try to be faithful.

Dearborn, Mich. Hattie Everett.

NO USE IN THE WORLD.

In a lonely cottage, on the borders of a thick wood, lived an old woman. She was past eighty, bent, infirm, and ailing. She was sitting in her little room, with a book on her knee. No fire in the grate, no bread in the cupboard, no tea in the canister, no blanket on the old bedstead; no, nothing at all did the old woman possess but her large book, over which she was poring. The last crust of bread, and the remaining cup of tea, had been consumed the day before. Her last penny was gone, her last blanket was pawned long ago; and nothing now remained but to pawn her book. Would she do so? Wait and see.

She read on, pointing to each word with her wrinkled finger. "What!" she at last exclaimed, "God has said this, and I so faithless that I have doubted his love? 'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' Oh, how ungrateful I have been! My God has promised to feed me, and I doubt his word? No, indeed; he has given me bread for eighty-two years; and he will not leave me now." And then, placing her book on the table, she folded her hands, and, looking up to heaven, said,—

"Merciful God! thou hast promised to feed those that trust in thee: oh! leave me not; for I look to thee. Oh! send me bread, for thy dear Son's sake."

Then, rising, she went towards the cupboard to see if there was one bit of food left. But no; a dry plate, an empty cracked cup, a chipped tea-pot, an old bent spoon; that was all. Ill, hungry, and weak, the old woman sank down on her scanty bed exhausted.

Little children, do you ever remember, when you have plenty of good things to eat, warm clothes to wear, and kind friends to love you, that many people have not these necessaries of life? Do you remember the poor? One did that cold day, as we shall see.

"Let us walk through this pretty wood," said Flossy to her governess, as she ran along over the snow which crackled under her feet.

Little Flossy, on getting up that morning, after reading her Bible, knelt down to pray. It was not with her lips only, but with her whole heart, that she repeated her morning prayer. "Oh," thought she, "that I might be of some use in the world!" and she poured out her whole soul's desire to her heavenly Father. "Dear Savior," she said, "make me thy own child, and help me to please thee. Teach me what I can do for thee, how I can work for thee." And now was her prayer to be answered in that morning walk. They approached the wood and reached the cottage. Oh! I wonder who lives here," said Flossy; "do let me go and see."

"Well, you may, if you like; and I will stay outside," said her governess.

She gave a gentle tap at the door, and then opened it. There was the old woman lying on the bed as we left her. "Poor old woman," said Flossy, "are you ill?"

"That I am, dear," answered the woman.

"What can I do for you? Have you any thing to eat?" said the child.

"Ah, no!" gasped the poor creature.

"Oh! I'll go and ask mamma for something for you;" and off she ran out of the cottage. Her governess was waiting for her, and on hearing of the bad plight of the old woman, walked home very willingly to get some assistance. Flossy had no sooner told her mother the sad story than some good food was put in a basket, and sent down to the starving creature; and some fuel was also sent to make a fire. Flossy from that day became the friend of the old woman, often visiting her; and thus prayer was answered in both cases.

Was Flossy of any use in the world, young readers? What do you think? I am sure you say, "Yes." And can you not be of some use too? You may not have any old woman to relieve; but there are many other ways of doing good. Only ask God to make you of use in this world, and then look for opportunities; and you will soon find yourself thinking of other people instead of yourself. And remember this: nobody is too little to be God's servant.—*Sunday Children's Friend.*

TALKS WITH CHARLIE.

"Oh, Charlie, why don't you let Willie ride on your rocking-horse this afternoon? You know he has not got one, and he would enjoy it so much."

"But I want to ride now, mother."

"Another day would do just as well for you, when he is not here. I am sorry my little boy is so selfish."

I turned from him with a sorrowful look. He was silent a few moments, then ran to me, putting his arms around my neck, said with his own sweet, peculiar expression,

"Dear mother, am I very bad? What do you mean by selfishness?"

"I mean, my child, that you love to please yourself more than you do others. You are not willing to give up your toys to your little friends when they want them, yet wish them always to please you. Now when your friends come to make you a visit, you should do all in your power to make them happy. Try to forget yourself, think only how you can entertain them. If you were to visit your cousin Willie, you would like to have him let you play with his new toys, wouldn't you?"

"Yes, mother, he always does let me play with them. The last time I was there he let me use his new wagon, and used his old wheelbarrow. Oh, we had such fun drawing sand!"

"Now, suppose Willie had wanted the new wagon, would you have been as happy with the old wheelbarrow?"

"No, mother, I have played with it so many times, and then I have one just like it."

"Then you would have thought it selfish in Willie to have kept the nice wagon all to himself?"

He looked at me a moment, as if he were receiving a new idea; tears came into his eyes as he said,

"I was a bad boy; oh, mother, won't you forgive me? I see now what you mean by selfishness."

A kiss of forgiveness satisfied him, away he ran to play. Soon after I went into the play-room, and found the children very happy. Willie was riding the rocking-horse at the top of his speed—Charlie was making a whip for him; and though I watched them during the afternoon, I saw no return of selfishness; and though it cost him many a struggle, yet I trust he will be able to overcome this, his greatest fault.—*Episcopal Recorder.*

WHAT JESSIE LOST IN THE BROOK.

Jessie was a little girl going to school. She had her spelling-book, and slate and pencil, and sewing-work, and thimble, and a box of beads, and she had *time,* too. "Good-bye, mother," she said, kissing her, "Good-by, my dear," said mother, "don't lose anything."

A little brook crossed the road on Jessie's way to school. It was running to the river, and it ran very fast. Jessie stopped to look at it as it twinkled in the sun. She stooped down and put in her hand to stop it. It would not be stopped. It jumped over her hand and through her fingers, and ran off as fast as it could. While Jessie was playing in the water, she lost something; but she did not miss it then. I should not wonder if the water's not stopping put the little girl in mind that she ought not to stop, so she jumped up and hurried to school.

When she got to school the door was locked and a card with staring letters—Late! hung at the door. "O, dear, dear," cried Jessie, very much vexed; "Now I shall get a bad mark, for I have no excuse." When the door was opened she went in, and at noon she told Miss Marvin how it happened she was late.

"You met with a serious loss at the brook, did you not, Jessie?" said Miss Marvin, "something you can never find."

"Loss," said little Jessie, looking up, surprised. "I did not miss any thing. It was not my spelling-book surely."

"A greater loss than your spelling-book, because the book might be picked up," said the teacher.

"Not my silver thimble," said Jessie, feeling in her pocket.

"A silver thimble could be found, this cannot be," said Miss Marvin.

"Do you think I lost my box of beads?" asked Jessie.

"If you had, I suppose you could easily buy another box."

"So I could a slate-pencil if I had lost that."

"Yes," said Miss Marvin, "but that which you lost cannot be found or bought again, nor can it be made up in any way—it is lost forever."

"O," said Jessie, looking very sorry and puzzled. "But what is it, Miss Marvin?"

"It is lost time, Jessie," said the teacher.

"Yes, said the little girl, blushing, "that I did lose by the brook. I lost time."

"And you missed it very much when you got to the school-room door."

"O, I did, Miss Marvin," said Jessie. "I did. I would have given anything for a minute more time."

But a minute lost can never be got back; it is gone forever. Nor can one be borrowed or bought, or begged. A rich woman who had not long to live, cried out, "Thousands of pounds for a moment of time!" But thousands of pounds could not buy it.

God gives every child golden moments enough to use, but none to lose. Spend them, my little ones, in such a manner that you may give for every day "some good account at last."

TAKE CARE.

There is a boy just learning to smoke. His good father and mother have said,—

"Take care! That cigar is poison. Smoking will injure your health, waste your money, lead you into bad company, and, perhaps ruin you forever. Take care!"

Another boy is just beginning to stay out of doors at night.

"Take care," his father says, "the street corner is the devil's pulpit. It is the beginning of a bad end. Take care!"

But these boys do not take care. The one smokes, the other stays out. Foolish fellows! They think themselves wiser than their parents. They will surely hurt themselves. They will carry scars all the way through life, if, indeed, they do not utterly ruin themselves.

Take care, boys! Don't be wiser than Jesus. He teaches you that happiness is the fruit of goodness; you think it grows on the tree of sin. Take care!

☞ Children, let your words be pure.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

LOOKING UNTO JESUS.

I am weary and sad, despairing and worn,
My pathway in life has been rugged and torn;
O, why, O my soul, must this pathway be mine?
And if 'tis for my good, why should I repine?

I know that my Savior is loving and kind,
And I, poor frail mortal, am sinful and blind;
My most poignant sorrows are caused by my sin,
Because I'm not humble and all pure within.

Temptations of earth keep drawing me down,
While over my head Christ is holding a crown;
I wish to look upward, I long for the power
To clasp the rich treasure and homeward to soar.

But when I would move, how Satan doth bind me;
When I strive to look upward, my sins how they blind me;
When my love I would show, how cold it is grown;
When I search for my heart, I find but a stone.

When I turn to the cross and my Savior there see,
With his dear arms outstretched, it seems not for me;
For it seems that my sins, so ungrateful and base,
Must even the love of a Savior efface.

But still as I gaze on that agonized brow,
Nought but pity and love are depicted there now;
Though torn by the nails, in agony dying,
See! he raises his eyes; to his Father he's crying.

Now list! O, ye heavens, to catch the dear sound;
Be silent! ye earth, for God's host stand around,
To hear the last message of the incarnate Son
To Jehovah the angered, omnipotent One.

The multitudes round him with malice are filled,
Yet for them he now prays who his life's blood have spilled;
And, "Father, forgive them!" are the words which he saith,
E'en while in fierce hatred they're seeking his breath.

Be astonished, ye earth! ye angels, adore!
Was such wondrous love e'er dreamed of before?
God hears him; his vengeful arm instantly falls,
And to poor, blind mortals so fallen he calls:

You have murdered my Son, yet on him believe,
And your base blood-stained souls I'll cleanse and receive;
Aye, I'll clothe you with garments whiter than snow,
And heirs with my Son shall ye be to me now.

Alas! that so madly they spurned love and power,
For darkness prevailed o'er the earth from that hour;
Till the agonized Son rent the heavens with the cry—
"Eloi, Eloi, lama, sabachthani!"

At that cry the veil of the temple was rent,
And saints from their graves to the city were sent;
The way to the Holy of Holies was shown,
And Jesus had perished for sins not his own.

He was laid in the tomb, but bursted the bond;
Death yielded his power to him who atoned
For our sins; who now prays to his Father above,
Ever pleading for sinners his dying love.

Can I gaze on that scene with a heart of distrust,
And doubt longer the love of the glorified Just?
Or feel that his mercy extends not to me,
Though like double-dyed scarlet my sins may be?

He is able to succor in sorrow and woe;
The depth of his love I never can know;
Why should I distrust, though the tempter assail,
This victor o'er death, this conqueror of hell?

L. E. H. M.

For the World's Crisis.

DAVID AND HIS CHILD.

"But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."—2 Sam. 12: 23.

It appears that David fasted, and we are led to inquire for what he fasted? In the first verse of the chapter, we read that "the Lord sent Nathan unto David," to say to him that the child that was born to him should "surely die," as a judgment for the wrong that David had done. So "the Lord struck the child, ... and it was very sick;" and David "besought God for the child," and for seven days he fasted, wept, and prayed that the Lord might be gracious unto him, and let the child live. But the child died; therefore says David, why "should I fast? Can I bring him back?" No, but "I shall go to him." Now, if David meant what he said, "I shall go to him," wherever we shall find David, there we shall find the child; and if we find the child beyond the bounds of this material existence, perched upon a twig of the tree of life, surrounded by all the bright and holy throng that grace Jehovah's throne, there also shall we find David.

Now I propose to find out, if possible, where David is, where he went to, and what became of him when he died. I will go "to the law and to the testimony," and if I speak not in accordance with it, it will be because there is no light in me. Turn, if you please, to 1 Kings 1: 20, 21. There we find that Bathsheba, David's wife, knew he must shortly die, because he was old and well stricken in years. Therefore she says, "O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my Lord the king after him. Otherwise it shall come to pass when my Lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders." Here we learn that his wife, at least, expected that when David died, he should "sleep with his fathers;" and in 1 Kings 2: 10, we learn that "David slept with his fathers, and was buried in the city of David;" and in Acts 2: 29, we find Peter, after being filled with the Holy Ghost, standing up saying, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." It appears that there were some then, as there are to-day, that thought David was in heaven; but Peter declares concerning him, in the 34th verse, that "David is not ascended into the heavens;" and in Acts 13: 36, we hear Paul saying that "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Now we have found that David is dead and buried; that he is sleeping with his fathers; that he was laid unto them and saw corruption. If I shall be able to find his fathers, then, of course, I shall find David; and if I find David, I shall also find the child; for David said, "I shall go to him."

Turn with me now to Gen. 23: 8–20. There we learn that Abraham, for "four hundred shekels of silver, current money," had "made sure" unto him "for a possession of a burying place," "the field of Ephron, which was in Machpelah . . . . and the cave which was therein," in which "Abraham buried Sarah his wife." Abraham is there; for in Gen. 25: 8–11, we find that Abraham died, and "was gathered to his people; and his sons . . . buried him in the cave of Machpelah, in the field," which he "purchased of the sons of Heth, there was Abraham buried." Isaac is there; for in Gen. 49: 30, 31, we learn that in "the cave that is in the field of Machpelah, ... there they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah his wife." Jacob is there also; for in Gen. 49: 33, we learn he "was gathered unto his people." Gen. 47: 29–31, we learn that Joseph, his son, swore unto him that he would lay him with his fathers, and bury him in their burying place; and in Gen. 50: 12, 13, we find that he did perform the oath;" for they "carried him into the land of Canaan, and buried him in the cave of the field of Machpelah," as he commanded them. Now we have found David's fathers in Israel,—Abraham, Isaac and Jacob. If so, we have found David; and if we have found David, we have also found the child, for David said, "I shall go to him."

Now I ask, did David himself believe that man died? or, that he should go beyond the bounds of this material existence, to love and be loved for more than while in this material existence, being associated with Jesus and all the holy angels? Nay, verily; for in 1 Kings 2: 1, 2, we hear him, when giving charge to his son Solomon, just before his death, saying, "I go the way of all the earth;" for he believed what God said to Adam in Gen. 3: 19,—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return,"—for in Ps. 146: 3, 4, he says, "Put not your trust in princes, nor in the son of man; . . . . his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

In Ps. 104: 29, David says, "Thou takest away their breath, they die and return to their dust." Then David believed that man was dust, and should return unto it. Again, in Ps. 49: 12, 14, he says, "Man being in honor abideth not; he is like the beasts that perish. . . . . Like sheep they are laid in the grave." They are laid in the grave, a place where David had no desire to go; for in Ps. 6: 5, while in sickness, we hear him praying to be delivered; and why? because "in death there is no remembrance" of God; and none could give him thanks. In Ps. 115: 17, he says, "the dead praise not the Lord; neither any that go down into silence."

David did not expect to remain forever dead, but hoped to live again; for in Ps. 17: 15, he says, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." So David expected a resurrection from the dead. He expected to awake in the likeness of his Lord, and behold his face in righteousness. David also expected an inheritance; for in Ps. 37: 9, 11, 22, 29, he says, "those that wait upon the Lord, they shall inherit the earth," and "the meek shall inherit the earth;" and them that be blessed of him shall inherit the earth;" and "the righteous shall inherit the land," and those that "wait on the Lord, and keep his ways, . . . he shall exalt . . . to inherit the land." In the 18th verse he says, "the Lord knoweth the days of the upright, and their inheritance shall be forever."

We then have found where David is; and in finding David we have found the child; for David said, "I shall go to him." We have shown that David slept with his fathers; that he was laid unto them, and saw corruption. We have shown that his fathers were in the cave of Machpelah, and not in heaven, as we are often told. They are in their graves, where they must remain until Jesus comes to raise the dead and judge the world. They "all died in faith, not having received the promise . . . God having provided better things for us, that they without us should not be made perfect."

Then let us, my brethren, continue "steadfast, unmovable, always abounding in the work of the Lord," looking for and hastening unto the coming of our Lord and Master, who is to bring our fathers in Israel,—Abraham, Isaac and Jacob, and David, too, the sweet singer of Israel, from their dusty beds, and change our vile bodies, fashioning them after his most glorious one. That time is nigh at hand, even at the door. Soon the trump of God will sound, the dead will be raised, and we shall be changed; and, together with all the redeemed of earth, be caught up to meet our Lord in the air, when "the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Then the earth will be redeemed from the curse, and become the everlasting kingdom and eternal possession of Christ and his waiting bride. God grant that when he comes in the clouds of heaven, with power and great glory, to give unto us as our work shall be, that it may be said of us, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." The cry has gone forth, "Behold the Bridegroom cometh; go ye out to meet him." But while he tarries, let us not be slumbering; but be watching and praying, lest coming suddenly he shall find us sleeping. While those around us are crying peace, and saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were," let us lift up our heads and rejoice, knowing that our redemption draweth nigh.

Yes, brethren, the time is at hand, when the kingdoms of this world are to become the kingdom of our Lord; when Abraham and his seed are to receive their promised inheritance; when David shall awake in the likeness of his Lord, and behold his face in righteousness; when Paul shall receive his crown, and Daniel shall stand in his lot; when the whole earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea; when the tabernacle of God shall be with men, and he will dwell with them, and be their God, and they will be his people; when all tears will be wiped away; when there will be no more death, neither sorrow nor crying; when the curse shall be removed from the earth, and it shall bloom again in its Eden beauty.

Sinner, would you like a home there? If so, turn unto the Lord, accept him as your Savior; be faithful in his service, rooted and grounded in hope; and by watching and prayer overcome; for he has promised that he that overcometh will he grant to sit with him on his throne, as he has overcome and set down with his Father on his throne. He is faithful, and will perform. God help you to be wise unto salvation, is my prayer.

A. J. Page.

For the World's Crisis.

DRAGON OF REV. 12: 20.

The power symbolized by the term dragon in the book of Revelations, particularly in the twelfth and twentieth chapters, has ever been to me, as also to others, a very camplex subject; and as every thought calculated to impart light is thankfully received, I take the liberty of suggesting some ideas, with the hope that some one competent to do justice to the subject may be induced to take it up and develop the truth more perfectly.

From the beginning of time, there has ever been in the world two great antagonistic powers, viz., God and the Devil, including their respective followers. When the world was created in its primeval beauty, its dominion was placed under Adam, our common federal head, by its Creator. Soon after, "that old serpent, which is the devil," by his subtle and opposing influence, succeeded in seducing our first parents into transgression, whereby they lost that dominion, which was usurped by the devil. From that time he became the ruler of this world,—the prince of the power of the air. Yea, the very air we breathe, and which is the life-giving and life-sustaining principle of all things that hath breath, was so brought under his control, and so poisoned by the virus of sin, that death has been the result to all sentient existences.

He having thus acquired the supremacy of earth, and become to a certain extent its ruler, of course man, thus deceived, became his obedient subject, at least that multitudinous seed of evil doers, including all the kingdoms of men, as he claimed to Christ in his forty days' temptation in the wilderness.—Luke 4: 6.

It being thus, it follows that from the time this power was thus surreptitiously obtained, through all coming time, to the end of his six thousand years lease, the devil, the prince of this world, is associated with the visible rulers of earth, as their governing head, are in the sight of the Almighty a unit with them, and they, unitedly, ever have been, and ever will be, an opposing and a persecuting power, to the one body of Christ, the church, including Christ, the head, and the church, his body.

All that ever have lived since the fall, or ever will live prior to the final ejectment of the squatter sovereignty of the devil and his seed, belong to one or the other of these antagonistic powers. This conclusion is sustained by Gen. 3: 14, 15,—"Because thou hast done this"—"I will put enmity between thee and the woman, and between thy seed and her seed; *it* shall bruise thy head, and thou shalt bruise his heel." The oneness of the devil and his seed may aptly be compared to the fabled Upas, composed of body and branches both deriving their life and poison from the root, and they unitedly constitute the tree, with its deadly powers.

The unity of the devil and his subjects being thus established, as constituting the one antagonistic body to Christ, it is reasonable that God, who always represents things as they are, in giving to his bride a revelation of the number, character, duration and final destiny of the opposing powers of earth, should use terms and figures that most aptly and impressively convey to her mind all the constituent parts and parcels of this great Upas, which with its roots and body and branches, has filled the world with its deadly poison.

In looking over the vocabulary of the language of the world, I can find no terms, real or imaginary, that so fully and so perfectly conveys this knowledge to His people, as the terms used in these chapters, viz., great red dragon, with seven heads and ten horns; with interchangeable terms, as the devil, that old serpent, and Satan, which deceiveth the whole world, etc. But, says the objector, the great red dragon, with seven heads and ten horns, is a symbol of old pagan Rome, nothing more, and nothing less.

I freely admit that the form of Roman government extant at the first advent of Christ, is described in that symbol, and I also admit that the religion of that form was paganism; but I have failed to see that those facts establish the point that paganism constituted one of the distinctive forms of the Roman kingdom, and for this reason paganism was the religion of all the preceding forms of government, from Romulus to its final conversion to christianity in the fourth century.

Again, when that conversion did take place, there was no change in the form of government. It was imperial, from the days of Augustus till centuries after the rise of the papacy. Hence the imperial power of Rome constituted the dragon of the twelfth chapter, and was only one of the visible outcrossings of the old serpent's power, through his visible seed, appropriately named by the God of heaven, the dragon, that old serpent, the devil.

In this chapter, the dragon is represented as persecuting the woman, who flees before him into the wilderness for a period of 1260 years. Hence it follows that during the whole of that time, the dragon must have had a distinctive existence (the language of the Revelator will admit of nothing less). But how can this be? All history records the fact, that the imperial power of the empire continued in the East, at Constantinople, till it was subjugated by the Ottomans, in the fifteenth century, and in the wars in the German empire, from A. D. 800 till the end of the 1260 years of papal supremacy; both of which powers were dragonic, and did by the instigation of the papacy, and its father the devil, persecute the true church of Christ that length of time.

Instead of the dragon, that old serpent, which is the devil and Satan, being bound a thousand years (of the 1260), inspiration declares and history affirms it to have been the most open and unrestrained manifestation of Satanic malice and persecution to "the woman and her seed" (Gen. 3: 16), the world has ever witnessed.

Again. Papal Rome did not receive "its power, throne, and great authority" from pagan Rome; but, to the contrary, it did receive it from imperial Rome, some two hundred years after Rome was converted from paganism to christianity. This fact of itself should be a quietus to the theory that paganism (the so-called dragon) was bound by the papacy. Instead of paganism being thus bound, the reverse is the fact. Paganism was revived, and assimilated itself to christianity, and culminated in the setting up of the Virgin Mary as an object of worship, in the place of the heathen gods, and thus manfested itself forth as the abomination of desolation. Still further, during that 1260 years of papal rule, "the dwellers upon earth worshiped the dragon, that gave life to the beast."

Norwalk, Ct., Sept. 19th. P. Allino.

For the World's Crisis.

ON OBTAINING SANCTIFICATION.

AN EXTRACT FROM A LETTER.

Dear Brother in Christ.—You are not the only one who is longing to obtain a sanctified life. It is an inbred desire of the converted soul; and every earnest follower of Christ desires that *closer walk*. I will not test your patience by referring to the various views (and many of them erroneous) held by modern writers respecting this very important scriptural doctrine.

You ask, "*How can I obtain sanctification?*" You desire it sincerely; but have you sought for it aright? Have you taken the first steps rightly? The sanctification of the Spirit is for you. That blessing is yours if you will only comply with the conditions for obtaining it. God has declared that he is no respecter of persons. But you are a free agent; it remains all with you whether you will be a sanctified child; not whether God will have you sanctified, but whether *you will* be; whether *you will* comply with his conditions, or not. Let me look briefly at the conditions.

1. *Entire submission to the will of God.* How can we even hope to be sanctified by the Spirit while we oppose God's will? We can know his will if we seek to. If we are ignorant of his will, we are wilfully so. First, it is his will that we study his word. There be reveals his will toward us. Second, it is his will that we know his commandments. And, third, that we *do* them; humbly submitting ourselves to their requirements. When he commands us to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and if, instead, we love the world and worldly things, are we doing his will? Assuredly not. And so with all of his commandments. We must first know his commandments, and then do them, meekly, as an obedient child, submitting our wills to his in all things. This is the only road to obtain entire sanctification. But you must pass through it, or you seek in vain. Look well to this, for it is important to your eternal happiness. Having submitted your will to him entirely, and unreservedly, you must,

2. *Present your body a living sacrifice unto God.* Rom. 12: 1. You are not to present your body only, but also every member. You are to present yourself, as a whole, a *submissive* instrument to be used *exclusively* for his service. By thus sacrificing yourself to God, you come into the position to receive the spirit of sanctification. What is the result? You "receive the *adoption* of sons." And what next? "Because ye are *sons*, God hath sent forth the Spirit of his Son *into your hearts*, crying, Abba Father."—Gal. 4: 6. You *present* yourself as a servant, but as soon as the offering is accepted, you are "no more a servant, but a son; and if a son, then an heir of God *through* Christ." We have only to comply with the conditions of God first to obtain the *adoption* of sons, i. e., "the (sanctification of the) Spirit of his Son" into our hearts. The work of the Spirit is instantaneous. The moment we comply with the conditions, our offering is accepted, and we receive the sanctifying Spirit of his Son.

If, after prayerfully and diligently seeking, you fail to receive this Spirit, be assured there is a lack of completeness in your offering. You must let loose of all the world. God says, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you." You need not try to think that God receives you while you are conscious, in some particular, of having your own way. You must come out fully from the world, for your citizenship is enrolled in heaven.

This, my beloved brother, is the only path in which you will find sanctification,—that holy walk with God. But there is one thing that you must prayerfully watch and guard against. Many who have received this blessing have speedily lost it. They gave themselves for a time to the Lord, and then took back the offering. You cannot keep yourself in this holy state, but, if you trust in God, he can and will guard you. But your offering must be a continuous one. Remain in the same position that you receive the sanctifying Spirit—all on the altar. Remember that one stain of sin blots out all your holiness. And remember that "the Lord is faithful, who shall stablish you, and keep you from evil."—2 Thess. 3: 3.

Now, in conclusion, let me say, do not rest night nor day till you have complied with the conditions, and received the desires of your heart. It is within your grasp. Only cast your burden believingly on the Lord. You must be holy to dwell with Jesus. He is soon coming. Be sanctified wholly to meet him. "And I pray your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Your brother on the altar,

Rochester, N. Y. Wm. H. Spenzer.

For the World's Crisis.

"DOES GOD LOVE ME?"

To those who are fully assured of this fact, the above question may seem strange. But there are those who are crushed and broken, disconsolate and forsaken, who really wish to be christians; but yet seem to be in darkness and doubt whether it can be that they are loved by him who made them.

I once had occasion to call at the house of a man of wealth, on business; and from the reports that had reached me, I believed the man to be very much like a tiger, or some other wild beast. So I approached his dwelling expecting to be treated roughly, and hardly hoped to escape personal abuse. The servant showed me directly into the room where this dreaded personage was sitting, and introduced me to him. I do not think there was anything in my appearance to impress the man in my favor, but he received me very politely, spoke very pleasantly, and kindly granted all I asked of him. As I left his presence, I reflected upon the incident in thoughts like these: "If this man, who has not a spark of love to God or his people, and who is possessed of most brutal passions; if this man receives me, and treats me so kindly, can I doubt but God would be equally kind? The word of truth assures me that he is kind even to the unthankful and the evil; and though I have no claim of my own, or have forfeited all claim to his favor, he will yet receive me and bless me for Jesus' sake. Yes, I do believe that the Lord is more kind than the best person I ever saw; for I am assured that he is gracious, slow to anger and of great mercy, ready to pardon iniquity and remove our sins from us as far as the east is from the west. Do you believe this? Lonely, forsaken, broken-hearted one, the Lord loves you. Believe it, and he will bind up your broken heart, and speak peace to your soul.

Sutton, Mass. F. H. Chamberlain.

For the World's Crisis.

HOLINESS TO THE LORD.

Talk about it?—To be sure we must talk about holiness of heart and life, entire consecration and sanctification. We must talk about it, pray about it, preach about it, write about it; breathe it out, about it out! Every look, thought, word, action, every moving muscle must witness for this glorious, overpowering gospel salvation. Our time, talents, property, influence—all that we are in body, soul and mind, must be for this glorious object. It must be the first thing rising up, the first and last lying down, the first going out, the first coming in. "Holiness to the Lord" must be written on our foreheads, on our doorposts, on "the bells of the horses." "Yea, every pot in Jerusalem and in Judah shall be holiness to the Lord." Zech. 14: 21.

This united, uniform, harmonious, continued, persevering, unflinching, consecrated effort to substantiate and diffuse this superlative, heaven-born grace, is indispensable to its final triumph. Satan and his host of coadjutors are awake, on the alert, to counteract, cover up, and utterly bury up in the dust and rubbish of carnality and formality this glorious gospel truth. He knows, the archenemy, the liar of all liars knows full well if this blessed doctrine of assurance, purity, perfect love and entire devotedness to God, prevail, his cause is soon at an end, his kingdom overthrown, his wicked, diabolical proceedings fall to the ground. This he knows; and thus every stone is turned, every secret, satanic machination is resorted to, to banish holiness from the earth. Even professed servants of the Most High are enlisted on his side, transforming themselves into angels of light.

Friends of truth and love, ye who do pray, "Thy kingdom come, thy will be done on earth as it is in heaven;" you that delight in this redeeming, purifying, sanctifying grace, whose souls are kindled to a flame at the very name of "holiness to the Lord," what say you? is it not time to bestir ourselves, prepare for battle? Battle there must be, *will* be; a battle of battles, a mighty battle! No battle, perhaps, in the whole history of theological discussion will compare to it. Sword's points must be met, bayonet on bayonet, spear on spear. All the embattled hosts of hell will rise in opposition to this saving, glorifying, sanctifying quintessence of the gospel. What now?—rise, put on strength, take the field, fight! Go forward in the power of the Lord's might; put on the whole armor of God, that we may resist the wiles of the devil. "We wrestle not against flesh and blood" merely, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand, . . . and having done all, to stand." "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong-holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

"Rise to a higher, holier life,
Ye who are called the sons of God,
And girded with the Spirit's sword,
Go nobly to the strife."

D. T. N.

DIVINE CONTENTMENT.

I come now to the second, which is the main thing—the lesson itself: *In whatsoever state I am, therewith to be content.*

Here was a rare piece of learning, indeed, and certainly more to be wondered at in St. Paul, that he knew how to turn himself to every condition, than all the learning in the world besides, which hath been so applauded in former ages by Julius Cæsar, Ptolemy, Xenophon, the great admirers of learning.

The text hath but few words in it,—in every state be content. But if that be true, which once Fulgentius said, that the most golden sentence is ever measured by brevity and suavity, then this is a most accomplished speech; here is a great deal in a little. The text is like a precious jewel, little in quantity, but great in worth and value.

The main proposition I shall insist upon is this, that a gracious spirit is a contented spirit. The doctrine of contentment is very superlative; and till we have learned this, we have not learned to be christians.

I. It is a hard lesson. The angels in heaven had not learned it; they were not contented; though their estate was very glorious, yet they were still soaring aloft, and aimed at something higher.—Jude 1: 6. The angels which kept not their first estate; they kept not their estate, because they were not contented with their estate. Our first parents, clothed with the white robe of innocency in paradise, had not learned to be content; they had aspiring hearts; and, thinking their human nature too low and homespun, would be crowned with the deity, and be as Gods. Though they had the (Gen. 3: 5) choice of all the trees in the garden, yet none would content them but the tree of knowledge, which they supposed would have been as eye-salve to have made them omniscient. Oh, then, if this lesson were so hard to learn in innocency, how hard shall we find it, who are clogged with corruption?

II. It is of universal extent—concerns all. It concerns rich men. One would think it needless to press those to contentment whom God hath blessed with great estates, but rather persuade them to be humble and thankful; nay, but I say, Be content. Rich men have their discontents as well as others, as appears,—1. When they have a great estate yet they are discontented that they have no more; they would make the hundred talents a thousand. A man in wine, the more he drinks, the more he thirsts. Covetousness is a dry dropsy: an earthly heart is like the grave that is never satisfied. Therefore I say to you, rich men,—Be content.

2. Rich men, if we may suppose them to be content with their estates, which is very seldom; yet, though they have estate enough, they have not honor enough (Prov. 30: 16); if their barns are full enough, yet their turrets are not high enough. They would be somebody in the world, as Theudas, who boasted himself to be somebody; they never go so cheerfully as when the wind of honor and applause fills their sails; if this wind be down, they are discontented. One would think Haman had as much as his proud heart could desire; he was set above all the princes, and advanced upon the pinnacle of honor to be the second man in the kingdom (Esther 3: 1); yet, in the midst of all his pomp, because Mordecai would not uncover and kneel, he is discontented (ver. 2), and full of wrath (ver. 5), and there is no way to assuage this pleurisy of revenge, but by letting all the Jews' blood, and offering them up in sacrifice. The itch of honor is seldom allayed without blood; therefore I say to you, rich men,—Be content.

3. Rich men, if we may suppose them to be content with their honor and magnificent titles, yet they have not always contentment in their privileges. She that lies in the bosom may sometimes blow the coals; as Job's wife, who in a pet would have him fall out with God himself,—Curse God, and die. Sometimes children cause discontent. How oft is it seen, that the mother's milk doth nourish a viper? And he that once sucked her breast, goes about to suck her blood. Parents do often of grapes gather thorns, and of figs thistles. Children are a sweet-briar: like the rose, which is a fragrant flower; but, as a Basil saith, it hath its prickles. Our relative comforts are not all pure wine, but mixed; they have in them more dregs than spirits, and are like that river Plutarch speaks of, where the waters in the morning run sweet, but in the evening run bitter. We have no charter of exemption granted us in this life; therefore rich men had need be called upon to be contented.

III. The doctrine of contentment concerns poor men. You that do suck so liberally from the breasts of Providence, be content; it is a hard lesson, therefore it had need be set upon the sooner. How hard it is, when the livelihood is even gone,—a great estate boiled away almost to nothing—then to be content. The means of subsistence is in Scripture called our life, because it is the very sinews of life. The woman in the gospel spent all her living upon the physicians (Luke 8: 43), which, in the Greek, implies that she spent her whole life upon the physicians, because she spent the means by which she should live. It is much, when poverty hath clipped our wings, then to be content; but, though hard, it is excellent; and the apostle here had learnt, in every state to be content.

God hath brought St. Paul into as great variety of conditions as ever we read of any man, and yet he was content; else, sure, he could never have gone through it with so much cheerfulness. See into what vicissitudes this blessed apostle was cast—We are troubled on every side! There was the sadness of his condition; but not distressed, there was his content in that condition. We are perplexed; there is his affliction: but not in despair; there is his contentment. And if we read a little further,—"In afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults," etc. (2 Cor. 6: 4), there . . . having nothing, yet possessing all things" (verse 10). When the apostle was driven out of all; yet, in regard of that sweet contentment of mind, which was like music in his soul, he possessed all things. We read a short map or history of his sufferings,—"In prisons more frequent, in death oft," etc. 2 Cor. 11: 23, 24, 25. Yet behold the blessed frame and temper of his spirit,—"I have learned, in whatsoever state I am, therewith to be content."

Which way soever Providence did blow, he had such heavenly skill and dexterity, that he knew how to steer his course. For his outward estate he was indifferent; he could be either on the top of Jacob's Ladder, or the bottom; he could sing either the dirge or the anthem; he could be any thing that God would have him. "I know how to want, and how to abound." There is a rare pattern for us to imitate. Paul, in regard to his faith and courage, was like a cedar; he could not be stirred: but, for his outward condition, he was like a reed, bending every way with the wind of Providence. When a prosperous gale did blow upon him, he could bend with that—I know how to be full; and when a boisterous gust of affliction did blow, he could bend in humility with that—I know how to be hungry.

St. Paul was, as Aristotle speaks, like a die that hath four squares; throw it which way you will, it falls upon a bottom: let God throw the Apostle which way he would, he fell upon this bottom of contentment. A contented spirit is like a watch; though you carry it up and down with you, yet the spring of it is not shaken, nor the wheels out of order, but the watch keeps its perfect motion; so it was with St. Paul; though God had carried him into various conditions, yet he was not lifted up with the one, nor cast down with the other. The spring of his heart was not broken, the wheels of his affection were not disordered, but kept their constant motion toward heaven—still content. The ship that lies at anchor may sometimes be a little shaken, but never sinks; flesh and blood may have its fears and disquiets, but grace doth check them. A christian, having cast anchor in heaven, his heart never sinks: a gracious spirit is a contented spirit.

This is a rare lesson. Paul did not learn it at the feet of Gamaliel—I am instructed.—Phil. 4: 12. "I am initiated into this holy mystery;" as if he had said, "I have gotten the divine art, I have the secret of it." God must make us right artists. If we should put some men to an art that they are not skilled it, how unfit would they be for it. Put an husbandman to limning or drawing pictures, what strange work would he make! This is out of his sphere. Take a limner, that is exact in laying of colors, and put him to plow, or set him to planting and grafting of trees; this is not his art, he is not skilled in it. Bid a natural man live by faith; and, when all things go cross, be contented: you bid him do that he has no skill in; you may as well bid a child guide the stern of a ship. To live contentedly upon God, in the deficiency of outward comforts, is an art which flesh and blood hath not revealed: nay, many of God's own children, who excel in some duties of religion, when they come to this of contentment, how do they stumble! They have scarcely commenced scholars in the school of Christ.

For the World's Crisis.

PRESS ON.

Now, when we are so near the complete and final victory, "let us not be weary in well doing; for in due season we shall reap, if we faint not." Such a harvest as the saints will reap, who can fully realize it? It is the glorious inheritance, the "treasure laid up in heaven," eternal life, and pleasures evermore. And the great Captain never forgets even one of the weakest who are striving to gain the victory over the world the flesh and the great adversary. He who died for us and rose again is ever watching over us and kindly caring for us. How comforting his words—"Lo, I am with you ALWAYS, even unto the end of the world."

O, if we could realize all his goodness, and all his thoughts of mercy and love toward us, how it would encourage us to persevere, and help us to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Fellow traveler, there is also a joy set before you, that is more than enough to balance all your trials here. Then let us wait and watch till the Master comes.

Sutton, Mass. Susan S. Chamberlain.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

LOOKING UNTO JESUS.

I am weary and sad, despairing and worn,
My pathway in life has been rugged and torn;
O, why, O my soul, must this pathway be mine?
And if 'tis for my good, why should I repine?

I know that my Savior is loving and kind,
And I, poor frail mortal, am sinful and blind;
My most poignant sorrows are caused by my sin,
Because I'm not humble and all pure within.

Temptations of earth keep drawing me down,
While over my head Christ is holding a crown;
I wish to look upward, I long for the power
To clasp the rich treasure and homeward to soar.

But when I would move, how Satan doth bind me,
When I strive to look upward, my sins how they
blind me;
When my love I would show, how cold it is grown;
When I search for my heart, I find but a stone.

When I turn to the cross and my Savior there see,
With his dear arms outstretched, it seems not for me;
For it seems that my sins, so ungrateful and base,
Must even the love of a Savior efface.

But still as I gaze on that agonized brow,
Nought but pity and love are depicted there now;
Though torn by the nails, in agony dying,
See! he raises his eyes; to his Father he's crying.

Now list! O, ye heavens, to catch the dear sound,
Be silent! ye earth, for God's host stand around,
To hear the last message of the Incarnate Son
To Jehovah the angered, omnipotent One.

The multitudes round him with malice are filled,
Yet for them he now prays who his life's blood have
spilled;
And, "Father, forgive them!" are the words which
he saith,
E'en while in fierce hatred they're seeking his breath.

Be astonished, ye earth! ye angels, adore!
Was such wondrous love e'er dreamed of before?
God hears him; his vengeful arm instantly falls,
And to poor, blind mortals so fallen he calls.

You have murdered my Son, yet on him believe,
And your base blood-stained souls I'll cleanse and
receive;
Aye, I'll clothe you with garments whiter than snow,
And heirs with my Son shall ye be to me now.

Alas! that so madly they spurned love and power,
For darkness prevailed o'er the earth from that hour;
Till the agonized Son rent the heavens with the cry—
"Eloi, Eloi, lama, sabachthani!"

At that cry the veil of the temple was rent,
And saints from their graves to the city were sent;
The way to the Holy of Holies was shown,
And Jesus had perished for sins not his own.

He was laid in the tomb, but bursted the bond;
Death yielded his power to him who atoned
For our sins; who now prays to his Father above,
Ever pleading for sinners his dying love.

Can I gaze on that scene with a heart of distrust,
And doubt longer the love of the glorified Just?
Or feel that his mercy extends not to me,
Though like double-dyed scarlet my sins may be?

He is able to succor in sorrow and woe;
The depth of his love I never can know;
Why should I distrust, though the tempter assail,
This victor o'er death, this conqueror of hell?

L. E. H. M.

For the World's Crisis.

DAVID AND HIS CHILD.

"But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."—2 Sam. 12: 23.

It appears that David fasted, and we are led to inquire for what he fasted? In the first verse of the chapter, we read that "the Lord sent Nathan unto David," to say to him that the child that was born to him should "surely die," as a judgment for the wrong that David had done. So "the Lord struck the child, ... and it was very sick;" and David "besought God for the child," and for seven days he fasted, wept, and prayed that the Lord might be gracious unto him, and let the child live. But the child died; therefore says David, why "should I fast? Can I bring him back?" No, but "I shall go to him." Now, if David meant what he said, "I shall go to him," wherever we shall find David, there we shall find the child; and if we find the child beyond the bounds of this material existence, perched upon a twig of the tree of life, surrounded by all the bright and holy throng that grace Jehovah's throne, there also shall we find David.

Now I propose to find out, if possible, where David is, where he went to, and what became of him when he died. I will go "to the law and to the testimony," and if I speak not in accordance with it, it will be because there is no light in me. Turn, if you please, to 1 Kings 1: 20, 21. There we find that Bathsheba, David's wife, knew he must shortly die, because he was old and well stricken in years. Therefore she says, "O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my Lord the king after him. Otherwise it shall come to pass when my Lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders." Here we learn that his wife, at least, expected that when David died, he should "sleep with his fathers;" and in 1 Kings 2: 10, we learn that "David slept with his fathers, and was buried in the city of David;" and in Acts 2: 29, we find Peter, after being filled with the Holy Ghost, standing up saying, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." It appears that there were some then, as there are to-day, that thought David was in heaven; but Peter declares concerning him, in the 34th verse, that "David is not ascended into the heavens;" and in Acts 13: 36, we hear Paul saying that "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Now we have found that David is dead and buried; that he is sleeping with his fathers; that he was laid unto them and saw corruption. If I shall be able to find his fathers, then, of course, I shall find David; and if I find David, I shall also find the child; for David said, "I shall go to him."

Turn with me now to Gen. 23: 8–20. There we learn that Abraham, for "four hundred shekels of silver, current money," had "made sure" unto him "for a possession of a burying place," "the field of Ephron, which was in Machpelah . . . . and the cave which was therein," in which "Abraham buried Sarah his wife." Abraham is there; for in Gen. 25: 8–11, we find that Abraham died, and "was gathered to his people; and his sons . . . buried him in the cave of Machpelah, in the field," which he "purchased of the sons of Heth, there was Abraham buried." Isaac is there; for in Gen. 49: 30, 31, we learn that in "the cave that is in the field of Machpelah, ... there they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah his wife." Jacob is there also; for in Gen. 49: 33, we learn he "was gathered unto his people." Gen. 47: 29–31, we learn that Joseph, his son, swore unto him that he would lay him with his fathers, and bury him in their burying place; and in Gen. 50: 12, 13, we find that he did perform the oath;" for they "carried him into the land of Canaan, and buried him in the cave of the field of Machpelah," as he commanded them. Now we have found David's fathers in Israel,—Abraham, Isaac and Jacob. If so, we have found David; and if we have found David, we have also found the child, for David said, "I shall go to him."

Now I ask, did David himself believe that man died? or, that he should go beyond the bounds of this material existence, to love and be loved for more than while in this material existence, being associated with Jesus and all the holy angels? Nay, verily; for in 1 Kings 2: 1, 2, we hear him, when giving charge to his son Solomon, just before his death, saying, "I go the way of all the earth;" for he believed what God said to Adam in Gen. 3: 19,—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return,"—for in Ps. 146: 3, 4, he says, "Put not your trust in princes, nor in the son of man; . . . . his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

In Ps. 104: 29, David says, "Thou takest away their breath, they die and return to their dust." Then David believed that man was dust, and should return unto it. Again, in Ps. 49: 12, 14, he says, "Man being in honor abideth not; he is like the beasts that perish. . . . . Like sheep they are laid in the grave." They are laid in the grave, a place where David had no desire to go; for in Ps. 6: 5, while in sickness, we hear him praying to be delivered; and why? because "in death there is no remembrance" of God; and none could give him thanks. In Ps. 115: 17, he says, "the dead praise not the Lord; neither any that go down into silence."

David did not expect to remain forever dead, but hoped to live again; for in Ps. 17: 15, he says, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." So David expected a resurrection from the dead. He expected to awake in the likeness of his Lord, and behold his face in righteousness. David also expected an inheritance; for in Ps. 37: 9, 11, 22, 29, he says, "those that wait upon the Lord, they shall inherit the earth," and "the meek shall inherit the earth;" and them that be blessed of him shall inherit the earth;" and "the righteous shall inherit the land," and those that "wait on the Lord, and keep his ways, . . . he shall exalt . . . to inherit the land." In the 18th verse he says, "the Lord knoweth the days of the upright, and their inheritance shall be forever."

We then have found where David is; and in finding David we have found the child; for David said, "I shall go to him." We have shown that David slept with his fathers; that he was laid unto them, and saw corruption. We have shown that his fathers were in the cave of Machpelah, and not in heaven, as we are often told. They are in their graves, where they must remain until Jesus comes to raise the dead and judge the world. They "all died in faith, not having received the promise . . . God having provided better things for us, that they without us should not be made perfect."

Then let us, my brethren, continue "steadfast, unmovable, always abounding in the work of the Lord," looking for and hastening unto the coming of our Lord and Master, who is to bring our fathers in Israel,—Abraham, Isaac and Jacob, and David, too, the sweet singer of Israel, from their dusty beds, and change our vile bodies, fashioning them after his most glorious one. That time is nigh at hand, even at the door. Soon the trump of God will sound, the dead will be raised, and we shall be changed; and, together with all the redeemed of earth, be caught up to meet our Lord in the air, when "the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Then the earth will be redeemed from the curse, and become the everlasting kingdom and eternal possession of Christ and his waiting bride. God grant that when he comes in the clouds of heaven, with power and great glory, to give unto us as our work shall be, that it may be said of us, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." The cry has gone forth, "Behold the Bridegroom cometh; go ye out to meet him." But while he tarries, let us not be slumbering; but be watching and praying, lest coming suddenly he shall find us sleeping. While those around us are crying peace, and saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were," let us lift up our heads and rejoice, knowing that our redemption draweth nigh.

Yes, brethren, the time is at hand, when the kingdoms of this world are to become the kingdom of our Lord; when Abraham and his seed are to receive their promised inheritance; when David shall awake in the likeness of his Lord, and behold his face in righteousness; when Paul shall receive his crown, and Daniel shall stand in his lot; when the whole earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea; when the tabernacle of God shall be with men, and he will dwell with them, and be their God, and they will be his people; when all tears will be wiped away; when there will be no more death, neither sorrow nor crying; when the curse shall be removed from the earth, and it shall bloom again in its Eden beauty.

Sinner, would you like a home there? If so, turn unto the Lord, accept him as your Savior; be faithful in his service, rooted and grounded in hope; and by watching and prayer overcome; for he has promised that he that overcometh will be grant to sit with him on his throne, as he has overcome and set down with his Father on his throne. He is faithful, and will perform. God help you to be wise unto salvation, is my prayer.

A. J. Paok.

For the World's Crisis.

DRAGON OF REV. 12: 20.

The power symbolized by the term dragon in the book of Revelations, particularly in the twelfth and twentieth chapters, has ever been to me, as also to others, a very camplex subject; and as every thought calculated to impart light is thankfully received, I take the liberty of suggesting some ideas, with the hope that some one competent to do justice to the subject may be induced to take it up and develop the truth more perfectly.

From the beginning of time, there has ever been in the world two great antagonistic powers, viz, God and the Devil, including their respective followers. When the world was created in its primeval beauty, its dominion was placed under Adam, our common federal head, by its Creator. Soon after, "that old serpent, which is the devil," by his subtle and opposing influence, succeeded in seducing our first parents into transgression, whereby they lost that dominion, which was usurped by the devil. From that time he became the ruler of this world,—the prince of the power of the air. Yea, the very air we breathe, and which is the life-giving and life-sustaining principle of all things that hath breath, was so brought under his control, and so poisoned by the virus of sin, that death has been the result to all sentient existences.

He having thus acquired the supremacy of earth, and become to a certain extent its ruler, of course man, thus deceived, became his obedient subject, at least that multitudinous seed of evil doers, including all the kingdoms of men, as he claimed to Christ in his forty days' temptation in the wilderness.—Luke 4: 6.

It being thus, it follows that from the time this power was thus surreptitiously obtained, through all coming time, to the end of his six thousand years lease, the devil, the prince of this world, is associated with the visible rulers of earth, as their governing head, are in the sight of the Almighty a unit with them, and they, unitedly, ever have been, and ever will be, an opposing and a persecuting power, to the one body of Christ, the church, including Christ, the head, and the church, his body.

All that ever have lived since the fall, or ever will live prior to the final ejectment of the squatter sovereignty of the devil and his seed, belong to one or the other of these antagonistic powers. This conclusion is sustained by Gen. 3: 14, 15,—"Because thou hast done this"—"I will put enmity between thee and the woman, and between thy seed and her seed; *it* shall bruise thy head, and thou shalt bruise his heel." The oneness of the devil and his seed may aptly be compared to the fabled Upas, composed of body and branches both deriving their life and poison from the root, and they unitedly constitute the tree, with its deadly powers.

The unity of the devil and his subjects being thus established, as constituting the one antagonistic body to Christ, it is reasonable that God, who always represents things as they are, in giving to his bride a revelation of the number, character, duration and final destiny of the opposing powers of earth, should use terms and figures that most aptly and impressively convey to her mind all the constituent parts and parcels of this great Upas, which with its roots and body and branches, has filled the world with its deadly poison.

In looking over the vocabulary of the language of the world, I can find no terms, real or imaginary, that so fully and so perfectly conveys this knowledge to His people, as the terms used in these chapters, viz., great red dragon, with seven heads and ten horns; with interchangeable terms, as the devil, that old serpent, and Satan, which deceiveth the whole world, etc. But, says the objector, the great red dragon, with seven heads and ten horns, is a symbol of old pagan Rome, nothing more, and nothing less.

I freely admit that the form of Roman government extant at the first advent of Christ, is described in that symbol, and I also admit that the religion of that form was paganism; but I have failed to see that those facts establish the point that paganism constituted one of the distinctive forms of the Roman kingdom, and for this reason paganism was the religion of all the preceding forms of government, from Romulus to its final conversion to christianity in the fourth century.

Again, when that conversion did take place, there was no change in the form of government. It was imperial, from the days of Augustus till centuries after the rise of the papacy. Hence the imperial power of Rome constituted the dragon of the twelfth chapter, and was only one of the visible outcroppings of the old serpent's power, through his visible seed, appropriately named by the God of heaven, the dragon, that old serpent, the devil

In this chapter, the dragon is represented as persecuting the woman, who flees before him into the wilderness for a period of 1260 years. Hence it follows that during the whole of that time, the dragon must have had a distinctive existence (the language of the Revelator will admit of nothing less). But how can this be? All history records the fact, that the imperial power of the empire continued in the East, at Constantinople, till it was subjugated by the Ottomans, in the fifteenth century, and in the wars in the German empire, from A. D. 800 till the end of the 1260 years of papal supremacy: both of which powers were dragonic, and did by the instigation of the papacy, and its father the devil, persecute the true church of Christ that length of time.

Instead of the dragon, that old serpent, which is the devil and Satan, being bound a thousand years (of the 1260), inspiration declares and history affirms it to have been the most open and unrestrained manifestation of Satanic malice and persecution to "the woman and her seed" (Gen. 3: 16), the world has ever witnessed.

Again. Papal Rome did not receive "its power, throne, and great authority" from pagan Rome; but, to the contrary, it did receive it from imperial Rome, some two hundred years after Rome was converted from paganism to christianity. This fact of itself should be a quietus to the theory that paganism (the so-called dragon) was bound by the papacy. Instead of paganism being thus bound, the reverse is the fact. Paganism was revived, and assimilated itself to christianity, and culminated in the setting up of the Virgin Mary as an object of worship, in the place of the heathen gods, and thus manifested itself forth as the abomination of desolation. Still further, during that 1260 years of papal rule, "the dwellers upon earth worshiped the dragon, that gave life to the beast."

Norwalk, Ct., Sept. 19th. P. Allino.

For the World's Crisis.

ON OBTAINING SANCTIFICATION.

AN EXTRACT FROM A LETTER.

Dear Brother in Christ.—You are not the only one who is longing to obtain a sanctified life. It is an inbred desire of the converted soul; and every earnest follower of Christ desires that *closer walk*. I will not test your patience by referring to the various views (and many of them erroneous) held by modern writers respecting this very important scriptural doctrine.

You ask, "*How can I obtain sanctification?*" You desire it sincerely; but have you sought for it aright? Have you taken the first steps rightly? The sanctification of the Spirit is for you. That blessing is yours if you will only comply with the conditions for obtaining it. God has declared that he is no respecter of persons. But you are a free agent; it remains all with you whether you will be a sanctified child; not whether God will have you sanctified, but whether *you will* be; whether *you will* comply with his conditions, or not. Let me look briefly at the conditions.

1. *Entire submission to the will of God.* How can we even hope to be sanctified by the Spirit while we oppose God's will? We can know his will if we seek to. If we are ignorant of his will, we are wilfully so. First, it is his will that we study his word. There he reveals his will toward us. Second, it is his will that we know his commandments. And, third, that we *do* them; humbly submitting ourselves to their requirements. When he commands us to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and if, instead, we love the world and worldly things, are we doing his will? Assuredly not. And so with all of his commandments. We must first know his commandments, and then do them, meekly, as an obedient child, submitting our wills to his in all things. This is the only road to obtain entire sanctification. But you must pass through it, or you seek in vain. Look well to this, for it is important to your eternal happiness. Having submitted your will to him entirely, and unreservedly, you must,

2. *Present your body a living sacrifice unto God.* Rom. 12: 1. You are not to present your body only, but also every member. You are to present yourself, as a whole, a *submissive* instrument to be used *exclusively* for his service. By thus sacrificing yourself to God, you come into the position to receive the spirit of sanctification. What is the result? You "receive the *adoption* of sons." And what next? "Because ye are *sons*, God hath sent forth the Spirit of his Son *into your hearts*, crying, Abba Father."—Gal. 4: 6. You *present* yourself as a servant, but as soon as the offering is accepted, you are "no more a servant, but a son; and if a son, then an heir of God *through* Christ." We have only to comply with the conditions of God first to obtain the *adoption* of sons, i. e., "the (sanctification of the) Spirit of his Son" into our hearts. The work of the Spirit is instantaneous. The moment we comply with the conditions, our offering is accepted, and we receive the sanctifying Spirit of his Son.

If, after prayerfully and diligently seeking, you fail to receive this Spirit, be assured there is a lack of completeness in your offering. You must let loose of all the world. God says, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you." You need not try to think that God receives you while you are conscious, in some particular, of having your own way. You must come out fully from the world, for your citizenship is enrolled in heaven.

This, my beloved brother, is the only path in which you will find sanctification,—that holy walk with God. But there is one thing that you must prayerfully watch and guard against. Many who have received this blessing have speedily lost it. They gave themselves for a time to the Lord, and then took back the offering. You cannot keep yourself in this holy state, but, if you trust in God, he can and will guard you. But your offering must be a continuous one. Remain in the same position that you receive the sanctifying Spirit—all on the altar. Remember that one stain of sin blots out all your holiness. And remember that "the Lord is faithful, who shall stablish you, and keep you from evil."—2 Thess. 3: 3.

Now, in conclusion, let me say, do not rest night nor day till you have complied with the conditions, and received the desires of your heart. It is within your grasp. Only cast your burden believingly on the Lord. You must be holy to dwell with Jesus. He is soon coming. Be sanctified wholly to meet him. "And I pray your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Your brother on the altar,
Rochester, N. Y. Wm. H. Spenoer.

For the World's Crisis.

"DOES GOD LOVE ME?"

To those who are fully assured of this fact, the above question may seem strange. But there are those who are crushed and broken, disconsolate and forsaken, who really wish to be christians; but yet seem to be in darkness and doubt whether it can be that they are loved by him who made them.

I once had occasion to call at the house of a man of wealth, on business; and from the reports that had reached me, I believed the man to be very much like a tiger, or some other wild beast. So I approached his dwelling expecting to be treated roughly, and hardly hoped to escape personal abuse. The servant showed me directly into the room where this dreaded personage was sitting, and introduced me to him. I do not think there was anything in my appearance to impress the man in my favor, but he received me very politely, spoke very pleasantly, and kindly granted all I asked of him. As I left his presence, I reflected upon the incident in thoughts like these: "If this man, who has not a spark of love to God or his people, and who is possessed of most brutal passions; if this man receives me, and treats me so kindly, can I doubt but God would be equally kind? The word of truth assures me that he is kind even to the unthankful and the evil; and though I have no claim of my own, or have forfeited all claim to his favor, he will yet receive me and bless me for Jesus' sake. Yes, I do believe that the Lord is more kind than the best person I ever saw; for I am assured that he is gracious, slow to anger and of great mercy, ready to pardon iniquity and remove our sins from us as far as the east is from the west. Do you believe this? Lonely, forsaken, broken-hearted one, the Lord loves you. Believe it, and he will bind up your broken heart, and speak peace to your soul.

Sutton, Mass. F. H. Chamberlain.

For the World's Crisis.

HOLINESS TO THE LORD.

Talk about it?—To be sure we must talk about holiness of heart and life, entire consecration and sanctification. We must talk about it, pray about it, preach about it, write about it; breathe it out, shout it out! Every look, thought, word, action, every moving muscle must witness for this glorious, overpowering gospel salvation. Our time, talents, property, influence—all that we are in body, soul and mind, must be for this glorious object. It must be the first thing rising up, the first and last lying down, the first going out, the first coming in. "Holiness to the Lord" must be written on our foreheads, on our door-posts, on "the bells of the horses." "Yea, every pot in Jerusalem and in Judah shall be holiness to the Lord." Zech. 14: 21.

This united, uniform, harmonious, continued, persevering, unflinching, consecrated effort to substantiate and diffuse this superlative, heaven-born grace, is indispensable to its final triumph. Satan and his host of coadjutors are awake, on the alert, to counteract, cover up, and utterly bury up in the dust and rubbish of carnality and formality this glorious gospel truth. He knows, the arch-enemy, the liar of all liars knows full well if this blessed doctrine of assurance, purity, perfect love and entire devotedness to God, prevail, his cause is soon at an end, his kingdom overthrown, his wicked, diabolical proceedings fall to the ground. This he knows; and thus every stone is turned, every secret, satanic machination is resorted to, to banish holiness from the earth. Even professed servants of the Most High are enlisted on his side, transforming themselves into angels of light.

Friends of truth and love, ye who do pray, "Thy kingdom come, thy will be done on earth as it is in heaven;" you that delight in this redeeming, purifying, sanctifying grace, whose souls are kindled to a flame at the very name of "holiness to the Lord," what say you? is it not time to bestir ourselves, prepare for battle? Battle there must be, *will* be; a battle of battles, a mighty battle! No battle, perhaps, in the whole history of theological discussion will compare to it. Sword's points must be met, bayonet on bayonet, spear on spear. All the embattled hosts of hell will rise in opposition to this saving, glorifying, sanctifying quintessence of the gospel. What now?—rise, put on strength, take the field, fight! Go forward in the power of the Lord's might; put on the whole armor of God, that we may resist the wiles of the devil. "We wrestle not against flesh and blood" merely, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand, . . . and having done all, to stand." "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong-holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

"Rise to a higher, holier life,
Ye who are called the sons of God,
And girded with the Spirit's sword,
Go nobly to the strife."

D. F. N.

DIVINE CONTENTMENT.

I come now to the second, which is the main thing—the lesson itself: *In whatsoever state I am, therewith to be content.*

Here was a rare piece of learning, indeed, and certainly more to be wondered at in St. Paul, that he knew how to turn himself to every condition, than all the learning in the world besides, which hath been so applauded in former ages by Julius Cæsar, Ptolemy, Xenophon, the great admirers of learning.

The text hath but few words in it,—in every state be content. But if that be true, which once Fulgentius said, that the most golden sentence is ever measured by brevity and suavity, then this is a most accomplished speech; here is a great deal in a little. The text is like a precious jewel, little in quantity, but great in worth and value.

The main proposition I shall insist upon is this, that a gracious spirit is a contented spirit. The doctrine of contentment is very superlative; and till we have learned this, we have not learned to be christians.

I. It is a hard lesson. The angels in heaven had not learned it; they were not contented; though their estate was very glorious, yet they were still soaring aloft, and aimed at something higher.—Jude 1: 6. The angels which kept not their first estate; they kept not their estate, because they were not contented with their estate. Our first parents, clothed with the white robe of innocency in paradise, had not learned to be content; they had aspiring hearts; and, thinking their human nature too low and homespun, would be crowned with the deity, and be as Gods. Though they had the (Gen. 3: 5) choice of all the trees in the garden, yet none would content them but the tree of knowledge, which they supposed would have been as eye-salve to have made them omniscient. Oh, then, if this lesson were so hard to learn in innocency, how hard shall we find it, who are clogged with corruption?

II. It is of universal extent—concerns all. It concerns rich men. One would think it needless to press those to contentment whom God hath blessed with great estates, but rather persuade them to be humble and thankful; nay, but I say, Be content. Rich men have their discontents as well as others, as appears,—1. When they have a great estate yet they are discontented that they have no more; they would make the hundred talents a thousand. A man in wine, the more he drinks, the more he thirsts. Covetousness is a dry dropsy: an earthly heart is like the grave that is never satisfied. Therefore I say to you, rich men,—Be content.

2. Rich men, if we may suppose them to be content with their estates, which is very seldom; yet, though they have estate enough, they have not honor enough (Prov. 30: 16); if their barns are full enough, yet their turrets are not high enough. They would be somebody in the world, as Theudas, who boasted himself to be somebody; they never go so cheerfully as when the wind of honor and applause fills their sails; if this wind be down, they are discontented. One would think Haman had as much as his proud heart could desire; he was set above all the princes, and advanced upon the pinnacle of honor to be the second man in the kingdom (Esther 3: 1); yet, in the midst of all his pomp, because Mordecai would not uncover and kneel, he is discontented (ver. 2), and full of wrath (ver. 5), and there is no way to assuage this pleurisy of revenge, but by letting all the Jews' blood, and offering them up in sacrifice. The itch of honor is seldom allayed without blood; therefore I say to you, rich men,—Be content.

3. Rich men, if we may suppose them to be content with their honor and magnificent titles, yet they have not always contentment in their [illegible]. She that lies in the bosom may sometimes blow the coals; as Job's wife, who is a pet would have him fall out with God himself,—Curse God, and die. Sometimes children cause discontent. How oft is it seen, that the mother's milk doth nourish a viper? And he that once sucked her breast, goes about to suck her blood. Parents do often of grapes gather thorns, and of figs thistles. Children are a sweet-briar: like the rose, which is a fragrant flower; but, as a Basil saith, it hath its prickles. Our relative comforts are not all pure wine, but mixed; they have in them more dregs than spirits, and are like that river Plutarch speaks of, where the waters in the morning run sweet, but in the evening run bitter. We have no charter of exemption granted us in this life; therefore rich men had need be called upon to be contented.

III. The doctrine of contentment concerns poor men. You that do suck so liberally from the breasts of Providence, be content; it is a hard lesson, therefore it had need be set upon the sooner. How hard it is, when the livelihood is even gone,—a great estate boiled away almost to nothing—then to be content. The means of subsistence is in Scripture called our life, because it is the very sinews of life. The woman in the gospel spent all her living upon the physicians (Luke 8: 43), which, in the Greek, implies that she spent her whole life upon the physicians, because she spent the means by which she should live. It is much, when poverty hath clipped our wings, then to be content; but, though hard, it is excellent; and the apostle here had learnt, in every state to be content.

God hath brought St. Paul into as great variety of conditions as ever we read of any man, and yet he was content; else, sure, he could never have gone through it with so much cheerfulness. See into what vicissitudes this blessed apostle was cast—We are troubled on every side! There was the sadness of his condition; but not distressed, there was his content in that condition. We are perplexed; there is his affliction: but not in despair; there is his contentment. And if we read a little further,—"In afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults," etc. (2 Cor. 6: 4), there . . . having nothing, yet possessing all things" (verse 10). When the apostle was driven out of all; yet, in regard of that sweet contentment of mind, which was like music in his soul, he possessed all things. We read a short map or history of his sufferings,—"In prisons more frequent, in death oft," etc. 2 Cor. 11: 23, 24, 25. Yet behold the blessed frame and temper of his spirit,—"I have learned, in whatsoever state I am, therewith to be content."

Which way soever Providence did blow, he had such heavenly skill and dexterity, that he knew how to steer his course. For his outward estate he was indifferent; he could be either on the top of Jacob's Ladder, or the bottom; he could sing either the dirge or the anthem; he could be any thing that God would have him. "I know how to want, and how to abound." There is a rare pattern for us to imitate. Paul, in regard to his faith and courage, was like a cedar; he could not be stirred: but, for his outward condition, he was like a reed, bending every way with the wind of Providence. When a prosperous gale did blow upon him, he could bend with that—I know how to be full; and when a boisterous gust of affliction did blow, he could bend in humility with that—I know how to be hungry.

St. Paul was, as Aristotle speaks, like a die that hath four squares; throw it which way you will, it falls upon a bottom: let God throw the Apostle which way he would, he fell upon this bottom of contentment. A contented spirit is like a watch; though you carry it up and down with you, yet the spring of it is not shaken, nor the wheels out of order, but the watch keeps its perfect motion; so it was with St. Paul; though God had carried him into various conditions, yet he was not lifted up with the one, nor cast down with the other. The spring of his heart was not broken, the wheels of his affection were not disordered, but kept their constant motion toward heaven—still content. The ship that lies at anchor may sometimes be a little shaken, but never sinks; flesh and blood may have its fears and disquiets, but grace doth check them. A christian, having cast anchor in heaven, his heart never sinks: a gracious spirit is a contented spirit.

This is a rare lesson. Paul did not learn it at the feet of Gamaliel—I am instructed.—Phil. 4: 12. "I am initiated into this holy mystery;" as if he had said, "I have gotten the divine art, I have the secret of it." God must make us right artists. If we should put some men to an art that they are not skilled in, how unfit would they be for it. Put an husbandman to limning or drawing pictures, what strange work would he make! This is out of his sphere. Take a limner, that is exact in laying of colors, and put him to plow, or set him to planting and grafting of trees; this is not his art, he is not skilled in it. Bid a natural man live by faith; and, when all things go cross, be contented: you bid him do that he has no skill in; you may as well bid a child guide the stern of a ship. To live contentedly upon God, in the deficiency of outward comforts, is an art which flesh and blood hath not revealed: nay, many of God's own children, who excel in some duties of religion, when they come to this of contentment, how do they stumble! They have scarcely commenced scholars in the school of Christ.

For the World's Crisis.

PRESS ON.

Now, when we are so near the complete and final victory, "let us not be weary in well doing; for in due season we shall reap, if we faint not." Such a harvest as the saints will reap, who can fully realize it? It is the glorious inheritance, the "treasure laid up in heaven," eternal life, and pleasures evermore. And the great Captain never forgets even one of the weakest who are striving to gain the victory over the world the flesh and the great adversary. He who died for us and rose again is ever watching over us and kindly caring for us. How comforting his words—"Lo, I am with you ALWAYS, even unto the end of the world."

O, if we could realize all his goodness, and all his thoughts of mercy and love toward us, how it would encourage us to persevere, and help us to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Fellow traveler, there is also a joy set before you, that is more than enough to balance all your trials here. Then let us wait and watch till the Master comes.

Sutton, Mass. Susan S. Chamberlain.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 7, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

VISIT TO NEW BRUNSWICK.

We have just returned from a pleasant visit to Woodstock, Simonds, and Jacksontown, in N. B. We left Boston Oct. 11th, on the steamboat New England, and had a delightful trip to St. Andrews, N. B., calling on our way at Portland and Eastport, in Me. The burnt city of Portland presents a sad sight; but it is rapidly rising again from its ashes. If the noble trees, that added so much to the former beauty of the city, could only look green again, it would remove much of the gloom that hangs over the place; but they are dead, and stand to tell the tale of sorrow that knows no parallel.

We had a very pleasant time on the great deep, and arrived at St. Andrews, the end of the steamboat route, about half past one on Friday. We waited till 6 o'clock for the cars to Richmond station, the end of the R. R., where we arrived about 11½ o'clock P. M., and were met by Bro. G. L. Raymond, of Woodstock. We arrived in W. about half past one o'clock in the morning, and met a hearty welcome at Bro. Saml. J. Parsons, where we took much comfort during our stay in Woodstock.

Woodstock is a pleasant, incorporated town, in the parish of Woodstock, on the St. Johns river, and the largest one above Frederickton, the capital. The English population prevails, but there are many Americans. One from the States would feel quite at home here, so far as the customs of the people are concerned. We find more of the foreign element in many towns and cities of the States, than here. There is a good degree of enterprise, but not so much of the *dash* as we see in the States. The St. Johns river affords a convenient mode of transportation to Frederickton and St. Johns. The soil is good on the banks of the river, and for many miles back; and is easy to cultivate, affording good crops. The surface is undulating, and rather free from stones.

A R. R. thirteen miles in length is being constructed from Woodstock to Eel River Station, on the St. Andrews and Canada R. R. The principal business is in the lumber trade. The Carleton and York Mining Company in this place is doing a flourishing business. The iron made here is said to be the best that is sent to England. Woodstock has good opportunities from a rapid increase in business.

We commenced our meetings in the Mechanics' Institute, Lord's day, Oct. 14th, and had very large and attentive audiences all day and evening. We felt quite at home, and enjoyed our first interview with the people. We met a cordial reception, and though many who came were of the first class, they did not act as though they felt ashamed to be at our meeting, as we have seen some would-be great folks appear. We found an ear to hear, and many who love the truth. Some years since, Bro. Albion Ross preached here, and met with considerable opposition, but was quite successful in sowing the good seed. Since then, others have sown and watered, till a goodly number became well satisfied of the great truths of the Bible; but for some time there has been but little preaching here, consequently the interest has been rather low.

When we arrived in the place we expected to have commenced a discussion with a Baptist minister on Monday evening, Oct. 15th, but found him refusing, on the ground that he was not prepared. Some months since, he took occasion to speak quite pointedly against our views, and defied any one to prove them true; whereupon, some who heard him accepted the challenge in our behalf, and fixed on the time named for the discussion to begin. Accordingly, he stated to his people that he should not be able to attend the usual evening meetings the week preceding the one set for the discussion, as he wished the time to prepare for the debate. In keeping with all these things, the notice of the discussion was inserted in the *Carleton Sentinel*, published in Woodstock, and the same was copied into "The Christian Visitor," of Oct. 11th, a Baptist paper, published in St. Johns, with some comments, as follows:—

"A POLEMICAL DISCUSSION.—The following notice appeared in the *Carleton Sentinel* of last week:—

'We are requested to state that Elder Miles Grant, of Boston, Editor of the *World's Crisis*, and well known in the United States as a theological discussionist, will preach in the Mechanics' Institute, in this town, on Sunday, the 14th inst. And that on Monday evening following he will hold a discussion with Rev. Mr. Rowe, of Jacksontown, on 'the future state,' in the same place.'

Our Bro. Rowe, upon entering upon his new field of labor in Jacksontown, finding the minds of many were being sadly corrupted by the mischievous doctrines of the annihilationists, so called, opened his gospel battery upon these destructive errors. His missiles told with such deadly effect upon the ranks of the enemy, that they became fearfully alarmed, and sent on for this champion Grant to save, if possible, their cause from ruin. The pastor of Jacksontown has our hearty sympathy in this bold and fearless stand which he has taken in defense of the truth, and we doubt not, in the name of the Lord, he will gloriously triumph."

In the Woodstock *Acadian*, of Oct. 13th, appeared the following:—

MR. EDITOR:—In order to do justice to myself and the public, in relation to this anticipated discussion, you will oblige me by inserting the following article:—

1st. When I first come to Jacksontown I had occasion to preach some funeral sermons, during which I preached upon the intermediate state of the righteous. After the first sermon a person came to my house and challenged me to meet a man and discuss the intermediate state of the dead, to which I answered I would; for them to get their man and let me know, and give me time to become acquainted with their peculiar views, and I would let them know when and where I would meet him. Then soon after I preached a second funeral sermon, and entered more fully into the same subject; and before I got out of the meeting-house yard I was assailed in a very insulting manner by a brother of the former party, with a challenge to meet a man they would bring, to discuss the subject in public. I told him I would meet any man; and when they had secured a man to let me know in time to be prepared to meet him.

2nd. That shortly after, by request, I consented to deliver a lecture on the intermediate state of the dead. At the close of the lecture I stated that I gave no challenge but had received a number, and was not afraid to meet any man in the world.

3d. Soon after the lecture I received a note from Mr. G. Raymond, Esq., stating he had been informed I had offered a challenge to any man in the world, and that Mr. Grant accepted my offer. Not knowing who Mr. Raymond was, and being otherwise engaged, I did not notice his letter.

4th. Shortly after this note came to hand, Mr. Raymond and one of his party came to my house and said he had received a letter from Mr. Grant accepting my challenge to a discussion. I told Mr. Raymond I had given no man a challenge, but had received two; that I was the person challenged and not Mr. Grant; and if Mr. Grant would write me a personal challenge I would accept of it. Then Mr. Raymond said Mr. Grant would not do that.

5th. Then I received a second letter from Mr. Raymond, bearing upon the same subject, to which I paid no attention. I heard no more of the matter until it appeared in the *Carleton Sentinel*; and who had taken it upon themselves to make use of my name, I did not know; and if the *Carleton Sentinel* would not make use of my name again in connection with such subjects, without my permission, they will much oblige me.

6th. When Mr. Grant, or any other man of acknowledged ability, will send me a written challenge to meet them and discuss the intermediate state of the dead, I will accept it, and make preparations accordingly, and let them know when and where I would meet them. Or, if necessary, I would meet them privately and make arrangements on the propositions connected with the subject, the place, and the amount of time to be consumed in the discussion. If I had not informed Mr. Raymond then of my present urgent engagements, I would have thought less of the position in which he brought me before the public, he knowing that I distinctly informed him that if Mr. Grant wished to discuss the subject with me I would meet him about Christmas. There have been many flying reports that Mr. Rowe had backed down, but I am still convinced my back is up, and will remain so until I leave the world; and I am determined to face the foe and never retreat from the field whoever may be the conqueror.

October 9, 1866. REV. J. ROWE.

After learning the position that the Elder had taken, we addressed him the following note:—

"*Woodstock, Oct. 13th, 1866.*

MR. ROWE:—Dear Sir,—In consequence of letters received from Brn. G. L. Raymond, Moses Corliss, and Samuel J. Parsons, stating that you had publicly challenged any one and every one to meet your positions on the future state of man, I have accepted the challenge, and now appear to discuss the subject under consideration. But I am sorry to learn, on my arrival, that you now refuse to abide by the arrangements; but have published in the *Acadian* that if I will give a challenge, you will accept. This I now do, and propose the following resolution for discussion:—

'*Resolved*, That the wicked will be destroyed.'

The discussion to commence next Monday evening, Oct. 15th, in the Institute Hall, at Woodstock, as advertised in the *Sentinel*, and continue five consecutive evenings.

Your Bro. in Christ, MILES GRANT."

The following reply was handed to us on the 14th of Oct.:—

"*Jacksontown, Oct. 13th, 1866.*

MR. GRANT:—Dear Sir,—I accept your challenge to a discussion on the following subject:—*Pro.* 'That man has a spirit, and that spirit remains in a conscious state after the death of the body, until the resurrection.' Time on the 26th Dec., 1866.

Yours respectfully, J. ROWE."

As we had made a previous engagement for the time specified, we could not agree to meet him at the time he had named; consequently the whole affair of a discussion with the Elder had come to a period. As many had seen the notice in the papers stating that the discussion would begin on Monday evening, Oct. 15th, and would come to hear the debate, we concluded to speak that evening on the creation and death of man. We had a crowded house of very attentive hearers. At the close of the sermon an opportunity was given for asking questions, which was well improved for an hour by six gentlemen, among whom Elder Rowe was prominent. This awakened great interest in the minds of the people.

The next night we spoke on the resurrection of the dead, and were questioned an hour or more by a Congregational minister and others. The interest in the community was great. Every body seemed to be talking about the subjects we were presenting to the people.

On Wednesday evening, we spoke on the word SOUL, showing its different uses in the Bible; and that among all the fifty different renderings of the original words *nephesh* and *psuche*, in no passage did we find any thing about an "immortal soul." When we got through, Elder Rowe and a Congregational minister questioned us very closely, and with great earnestness, for over an hour. The excitement in the feelings of the audience was intense. It was one of the most interesting seasons we ever enjoyed. The Lord gave us "great peace," and special aid in the defense of his word. Some fourteen ministers were present.

Although we went to Woodstock to begin a discussion on Monday evening, Oct. 15th, as advertised, yet up to the evening of which we are speaking, Elder R. refused to meet us earlier than Oct. 29th, at which time we had stated we should be under the necessity of returning home. On this Wednesday evening (17th), he was so anxious to argue instead of abiding by the privilege given to ask questions, that we remarked to him in the presence of the audience, that he appeared to be well prepared to commence the discussion, and we would purpose that we meet the following Monday evening, Oct. 22nd. To this he made no reply. But after the close of the meeting, he consented to have the debate begin the 22nd. We had some difficulty in agreeing on a question, as he now refused to take the one he had sent us. At length the Methodist minister proposed the following, which was accepted:—

"RESOLVED, *That eternal death, as applied to the wicked, is the eternal extinction of conscious being.*"

As the hall was engaged for other purposes the remainder of the week, we went up the river St. John, fifteen miles, to Simonds, and held meetings Thursday P. M. and evening. The scenery on the banks of the river is quite pleasant, especially at Simonds. The meetings at S. were interesting. The house was much crowded with very attentive listeners. Three rose for prayers in the afternoon, and several more in the evening. We found a good home with Bro. J. N. Moore.

During our meetings in N. B., we enjoyed the aid and society of Brn. Corliss, Hall, and Reed, faithful laborers in the vineyard of the Lord, who are doing what they can to persuade the people to be ready for the coming of the Son of man.

Friday evening and Saturday afternoon and evening, we had good and crowded meetings in Jacksontown, ten miles from Woodstock. Several requested prayers, and a goodly number were quickened in the service of the Lord. The field here seemed white for the harvest. We enjoyed our pilgrim home with Bro. Enoch Burpee.

Lord's day, Oct. 21st. we were again at Woodstock before a large, attentive, and intelligent audience. We found there was great interest in the minds of the people in relation to the subjects we had presented, and the approaching discussion. Some felt quite bitter, and even threatened a mob. Efforts were made to arrest us for selling tracts, but it was found we had violated no law of the Province. One minister consulted the Mayor to ascertain if there was not a law to prevent the discussion from taking place. He was informed there was none. He then wished to know if there was not a law against the preaching of heresy, so that Grant might be locked up. He received a negative answer. He replied that there *had* been such a law. The Mayor replied there had been some strange laws.

Monday evening came, and with it a great crowd of people. The discussion was to begin at seven o'clock, and before six the hall was filled to overflowing, and hundreds had to go away. We think we never saw a house so densely packed in all its parts as was the Mechanics' Institute that evening. Some found a ladder, and climbed up outside and listened at the open windows; others obtained a large lumber wagon, and drew that to a window. Thus every possible way was employed to get opportunity to hear. At last the solemn moment arrived to open the debate. The Mayor, Mr. Fisher, presided, and the very *best* order prevailed. For two hours the *pro* and *con* of the subject were presented according to the best ability of the disputants, when adjourned to meet again next evening.

It was said that the people were more excited about theological matters than they had ever been on political subjects. It was truly town-talk. Some were defending one side, and some the other; so that the discussion had become general. It was evident that many began to see in harmony with the affirmative; while others were growing more bitter, and really felt as did the minister who visited the Mayor to see if there was not a law to arrest Grant for preaching heresy.

Another crowd assembled on Tuesday evening to hear further on the subject. We again had the very best of order, under the direction of our excellent chairman. To the great surprise of all, at the close of that evening, our opponent refused to discuss any longer. He had brought out several new points in his last speech which he considered the strongest; and by refusing to discuss any more, we had no opportunity to reply to them. The best we could do was to quietly submit to the circumstances; as we had no power to make a man talk when he refused. Thus closed the debate.

It was then announced that we would preach in the same place the next evening, at which time we had an interesting meeting. A dozen or more came forward for prayers. It was evident the Spirit of the Lord was working upon many hearts. Our meetings continued to increase in interest to their close. It was hard to tear away from the dear friends whose society we enjoyed in W.

Sabbath, Oct. 28th, was a day of much interest. The Spirit of the Lord was with us all day, from the love-feast in the morning, to the close of a heavenly communion season in the evening, when about forty gathered around the table of the Lord. Eight came forward for prayers. A number of others are almost persuaded to be christians. We felt anxious to comply with the many earnest requests to have us stay longer, but duty, and other arrangements, called us away.

We shall remember with much pleasure our visit to Woodstock, and the hearty expressions of kindness from the many friends whose acquaintance we were favored to make. Several of them did not agree with us in all of our views, but they all manifested a noble spirit, and showed that they were free from bigotry, and willing to embrace the truth as soon as they should be satisfied we were right in our position. There is an open door in W.

SANCTIFICATION.—A very excellent and *practical* article on Sanctification will be found in another column, from the pen and experience of Bro. Wm. H. Spencer. Give it a careful reading, and then follow his advice.

☞ Please observe Bro. D. Cogswell's excellent suggestions. Let us all work with a *will* for the Lord, and we shall see rich fruits of our labors.

MACHIAS PORT.—Bro. Andrew Dow, of Machias Port, Me., wishes some of the preachers would come there and hold some meetings.

DISCUSSION AT WOODSTOCK, N. B.

We clipped the following from the *Carleton Sentinel*, published in Woodstock, N. B.:—

"The discussion between Eld. Miles Grant of Boston and Rev. Mr. Rowe of Jacksontown, on the proposition, 'Eternal death as applicable to the wicked is the eternal extinction of conscious being,' Mr. Grant taking the affirmative, was commenced on Monday evening. L. P. Fisher, Esq., in the chair. There was present the most dense crowd of persons, from all parts of the county, we have ever witnessed in a building in Woodstock. The number is variously estimated from seven hundred to one thousand persons, while nearly as many more left, being unable to get into the Institute. The services commenced by singing and prayer. The most perfect order prevailed, and the speakers, who occupied each fifteen minutes alternately for two hours, were listened to most attentively. The discussion was renewed on Tuesday evening; there were not so many persons present, but the hall was filled. At the expiration of the two hours, occupied by the speakers alternately, as on the previous evening, the chairman asked Mr. Grant if the discussion was to be resumed on Wednesday evening, to which he replied in the affirmative. In reply to a similar question, Mr. Rowe said that 'as the gentleman (Mr. Grant) has not answered any of my arguments, I now leave it.' The meeting was then adjourned, Mr. Grant expressing very much surprise at what he considered the summary disposal of the discussion, which, he said, he understood was to have been continued.

"A mere summary of the discussion would not satisfy our readers, and therefore we have determined, under certain conditions, to publish it in other than newspaper form, for which it is not adapted."

We expect a supply of the work when it is done. We think all of our readers will be much interested in reading the very correct report as taken by Mr. Samuel Watts, the intelligent and gentlemanly editor of the *Sentinel*. Price 25 cents, postage two cents.

MEETINGS IN WOODSTOCK.

The following is from the Woodstock *Acadian* of Oct. 22nd, 1866:—

"The sensation of the week has been of a polemical nature. Rev. Miles Grant, Editor of the *World's Crisis*, a religious journal published in Boston, and the organ of the denomination popularly known as 'Second Advents,' is on a visit to Woodstock; and on Monday, Tuesday and Wednesday evenings last lectured in the Mechanics' Institute, on some of the topics on which his church bold opinions which other sects consider peculiar. Mr. Grant's visit here having been announced some time since, and he being considered a very clever polemic, great interest has been excited, and the hall of the Institute on the three evenings in question, was crammed to repletion, all denominations and classes being represented. Mr. Grant having promised to answer any question which might be asked him, found many enquirers; and the questioning and answering gave rise to scenes more amusing than edifying."

☞ Please read what Bro. Boutell says about "hobbies."

THE JUBILEE HARP.

"The new hymn and tune book, talked about for years, is at last ready. Its external appearance is calculated to excite admiration. The binding combines strength, simplicity, and good taste. The print and paper are excellent. As we turn over the pages, the old familiar tunes and hymns of *The Lyre* seem like the faces of old friends. We miss only one that was dear to us—that beautiful chant,* 'Nearer, my God, to thee.' We trust it may find a place in future editions. Among the new tunes and hymns we find very many which insure the popularity of the book among our people. We had thought to name a few of the last tunes; but, as we turn over the leaves, we find so many that deserve to be classed among *the best*, that our space will not allow us to refer to them even by name.

We now have a hymn and tune book probably as nearly perfect as will ever be published. Let us *as a people* at once unite in accepting it for general use. *The Lyre* is an old, dear friend; with a feeling of sadness we bid it farewell, while we as cordially welcome to our fireside and church devotions THE JUBILEE HARP."—*Voice of the West.*

* It is in the Jubilee Harp, but newly arranged.

Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$85.00
A brother	5.00
" "	1.00
Rodney Pendleton	2.00
A. S. Palmer	3.00

GEMS FROM RUTHERFORD.—No. 3.

Jesus, who upon earth ate and drank with publicans and sinners, and spoke and conferred with harlots, and put out his holy hand and touched the leper's filthy skin, and came evermore nigh sinners, even now in glory, is still that same Lord; his honor and his great court in heaven have not made him forget his poor friends on earth. In him honors change not manners, and he doth yet desire your company. Take him for the old Christ, and claim his kindness still. There are none so poor as that they can say in his face that he hath given them nothing.

Grace, grace forever upon you and your seed; and it shall be your portion in despite of all the powers of darkness: do not make more question of this. The Lord saw a nail in my heart loose, and he hath now fastened it—honor be to his majesty.

I wish all professors to fall in love with grace. All our songs should be of his free grace. It is a better way to heaven than the old way that was in Adam's days. It hath this fair advantage, that no man's emptiness and want layeth an inhibition upon Christ, or hindereth his salvation, but our Lord putteth the names of bankrupts, and Adam's forlorn heirs and beggars, and the halt and blind, in the free charters. Heaven and angels may wonder that we have got such a gate of sin and hell. Such a back entry out of hell, as Christ made and brought out the captives by, is more than my poor shallow thoughts can comprehend.

O, but Christ hath a saving eye! Salvation is in his eyelids. When he first looked on me I was saved; it cost him but a look to make hell quit of me. O, but merits, free merits by the dear blood of Jesus, were the best way that ever we could have gotten out of hell. O what a sweet, O what a safe and sure way it is to come out leaning on a Saviour. That Christ and a sinner should be one, and have heaven betwixt them, and be halvers of salvation, is a wonder indeed. What more humble could Love be!

Alas, how often play I fast and loose with Christ! He bindeth, I loose; he buildeth, I cast down; he trimmeth up a salvation for me, and I mar it; I fall out with Christ, and he agreeth with me again twenty times a day. I lose what I had, but Christ is at my back and following on, to stoop and take up what falleth from me. I was and am bewildered with temptations, and wanted a guide to heaven;—O what have I to say of that excellent, surpassing, and super-eminent thing they call the grace of God—the way of free redemption in Christ! And when poor, poor I, dead in law, was sold, fettered and imprisoned in justice' closest ward, which is hell and damnation; when I, a wretched one, lighted upon noble Jesus, eternally kind Jesus, tender-hearted Jesus; nay, when he lighted upon me first, and knew me, I found that he scorned to take a price, or any thing like hire of angels, or seraphim, or any of his creatures; and therefore I would praise him for this, that the whole army of the redeemed ones (will) sit rent-free in heaven.

It is a mercy's wonder and grace's wonder, that Christ will lend a piece of the lodging, and a back-chamber beside himself, to our lusts, and that he and such swine should keep house together in our soul. For suppose they couch and contract themselves into little room when Christ cometh in, and seem to lie under his feet, yet they often break out again; and that a foot of the old man, or a leg, or arm nailed to Christ's cross looseth the nail, or breaketh out again; and yet Christ, beside this unruly and unsubdued neighbor, can still be making heaven in the saints one way or other. May I not say, Lord Jesus, what dost thou here? Yet here he must be. But I will not lose my feet to go on into this depth and wonder; for free mercy and infinite merits took a lodging to Christ and us, beside such a loathsome guest as sin.

Ye commend his free love, and it is well done. O that I could help you, and if I could be master-convener to gather an earth full, an heaven full of tongues, dipped and steeped in my Lord's well of love, or his wine of love, to raise a song of praises to him betwixt the east and west end and furtherest point of the broad heavens! If I were in your case (as, alas! my dry and dead heart is not now in that garden), I would borrow leave to come and stand upon the banks and coasts of that sea of love, and be a feasted soul, to see love's fair tide, free love's high and lofty waves, each of them higher than ten earths, flowing in upon pieces of lost clay. O welcome, welcome, great sea! Come, come, dear friend, and be pained that the King's wine cellar of free love, and his banqueting house—oh, so wide, so stately! oh, so God-like, so glorious!—should be so abundant, so overflowing, and your shallow vessel so little, to take in some part of that love. But since it cannot come into you for want of room, enter yourself into this sea of love, and breathe under these waters, and die of love, and live as one dead and drowned of this love.

Sweet, sweet have his comforts been to my soul; my pen, tongue and heart have not words to express the kindness, love and mercy of my Wel'-Beloved to me, in this house of my pilgrimage.

Faith may dance because Christ singeth. Faith apprehendeth pardon, but never payeth a penny for it. I would be farther in upon Christ than at his joys—in where love and mercy lodgeth—beside his heart. He who sitteth on the throne is himself alone a sufficient heaven. Sure I am, he is far the best half of heaven. Grace, grace hath done all things well! D. T. T.

A. D. 606, AND 1866.

The unanimity of writers on prophecy in fixing on the dates at the head of this article, as determining the beginning and end of the 1260 years of Papal civil rule, is not a little remarkable. The following list, selected from my "Catalogue of American authors on Prophecy," exhibits the names, date, and place of the various authors and their works who have established the above dates, and who all expected, and so published in their works, that the downfall of the Papacy, the commencement of the millennium, or the personal coming of the Lord, would occur during this so-called "prophetic year," 1866. The list embraces forty-two authors, divines, and laymen; and could be considerably swelled if the names of those who have but incidentally alluded to these "times and seasons" in works not prophetical, and in commentaries, were added to it.

Abijah Blanchard, D. D., Canada West. No date, no place.
Rev. M. Baxter, Traveling Evangelist. Fixes 1865–1870.
Rev. Alfred Bryant, New York, 1852.
Rev. Joseph Bellamy, D. D., Boston, 1758.
Rev. William Cogswell, D. D. See his "Manual," 1836.
F. A. Cox, D. D., LL.D., English writer, Boston, 1836.
Rev. John H. Church, Newburyport, Mass., 1809.
Rev. Lorenzo Dow, Boston, Mass., 1811.
John Dixon, Jr., Worcester, Mass., 1843.
Rev. John Dowling, A. M., Providence, R. I., 1840.
George Duffield, D. D., New York, 1842.
Nathaniel Folsom, Casenovia, N. Y., 1843.
Rev. Thomas Frink, A. M., an Election Sermon, Boston, 1768.
Rev. Robert Fleming, English writer, Boston, 1794.
George S. Faber, English writer, Boston, 1808.
Rev. William T. Hamilton, D. D., Mobile, Ala. 1843.
Rev. Samuel Hopkins, D. D., Boston, 1793.
Rev. Joseph Emerson, Boston, 1818.
Rev. Edward Irving, English author, Philadelphia, 1828.
Rev. Aaron Kinne, A. M., Boston, 1814.
Joseph Lathrop, D. D., Springfield, Mass., 1811.
William F. Miller, A. M., Hartford, Conn., 1804.
Archibald Mason, of Scotland, Newburg, N. Y., 1830.
Alexander McLeod, D. D., New York, 1814.
Rev. John McDonald, A. M., Albany, N. Y., 1814.
Rev. Henry Morris, Hartford, Ct., 1842.
Jedidiah Morse, D. D., Charlestown, Mass., 1810.
Ray Potter, Providence, R. I., 1824.
N. L. Rice, D. D., St. Louis, Mo., 1855.
William Ramsay, D. D., Philadelphia, 1841–57.
J. A. Seiss, D. D., Baltimore, Md., 1856.
Rev. Thomas Scott, D. D., English writer. See his Com.
Rev. Ethan Smith, A. M., Boston, 1810.
John Thomas, M. D., New York, 1849.
John Trusir, Casenovia, N. Y., 1840.
Rev. Oliver True, Rochester, N. Y., 1834.
R. H. Thornton, Darlington, Canada, West, 1843.
Edward Winthrop, A. M., Cincinnati, O., 1843.

It is just to state that not all in the above list can be named as supporting the view of Christ's coming in 1866, or of the commencement of the millennium then;—some fixed upon later dates for the ushering in of the period of the thousand years of blessedness, while a majority supposed that our Lord would come pre-millennially, at some time during the year named; but each and all have quoted and remarked upon this year as constituting a notable epoch in the history both of the Papal and Mohammedan powers, resulting in their complete overthrow and final destruction.

The earliest writers of whom we know who have selected these dates for the rise and fall of the Papacy, and coming of the Lord, are David Chytræus, Prof. of Divinity at Rostock, also at Wittemberg, in Germany, in 1563–71; Aretius, of Berne, in Switzerland, mentioned by Foxe, the martyrologist, as dying in 1574; Matthias Flacius, Prof. of Greek and Latin at Wittemberg, who died in 1575; David Pareus, Prof. of Divinity at Heidelberg, in Germany, in 1605; Archbishop William Laud, of England, who died 1645; and Wm. Whiston, Prof. at Cambridge, England, in 1766. It will be thus seen that for over three hundred years past, or ever since the period of the great Reformation, the church of God has had her eye fixed upon the present year of our Lord 1866, as the probable termination of the term of years which divine prophecy allots to the civil power and dominion of the Papacy, and perhaps of the very consummation itself, and coming of that great divine kingdom which shall stand "forever, even forever and ever."

In this connection, it may also be said that Rev. M. Baxter, in his work on Louis Napoleon, has given the names of nearly a hundred authors, both living and dead, together with the titles of their works, who regard the circle of years between 1864 and 1869, as containing the true time of the end of this christian dispensation, or the End of the World. All the authors I have named date the 1260 years at the edict of the emperor Phocas, made to Boniface Third, then Bishop of Rome, constituting him "Universal Bishop," which they, following the usual ancient authorities, suppose to have been done in the year 606. But Bower, in his History of the Popes, affirms this date to be one year too early, and says that Pope Boniface only ruled from Feb. 19th 607, to Nov. 10th (or 20th) when he died, his Pontificate lasting but eight or nine months, and all falling within the limits of one year, viz, 607. Should Bower prove to have been correct in his date, the prophetic number would end in 1867. That he is very likely to have gotten the right date, is evident from the authority which he follows. Anastasius, the Bibliothecan, referred to in Bower's foot notes (vol. 3, p. 426), was fully competent to know. He was a very learned Greek Abbot, and ecclesiastical writer, of the Romish persuasion, who, during the Popedoms of Nicholas I., Adrian II., and John the VIII., from A. D. 858 to 882, was the Librarian of the Church of Rome. He understood both the Greek and Latin tongues, and wrote a "History of the Lives of the Popes" down to his own time, printed at Mentz, 1612, it being the first ever written. Dupin calls him "famous," and Clarke speaks of him as "renowned for his collections." He died in 886. Bower having once been Professor of History, in the University at Rome, had access to the very highest and most learned authors of the church, and must be regarded as correct in locating the great Phocas edict in 607, instead of 606, as has been previously shown in the columns of this paper by the senior editor.

We can see the beginning of the end. Amen; even so, come, Lord Jesus.

D. T. T.

For the World's Crisis.

A GREAT IDEA.

BRO. GRANT:—I noticed in the Crisis of Oct. 3d, a few lines from Bro. D. T. Taylor's pen. I see that there has been a great idea revolving in his mind, and that idea has dropped off the end of his pen upon the paper. Now I do believe that Bro. Taylor will be mistaken in one thing—that six thousand of us will lay down the paper and think no more about it. My dear brethren and sisters,—now I *mean every one* that reads the Crisis,—let us disappoint Bro. Taylor this time, if we never did before. Just think of the idea for a minute. *One* subscriber only. Can we not do that? It seems to me that I hear you all say, "I can, and I will." Now if you say you will, and then set about it, the work is done. Just think, that little effort on our part, *each of us*, and our paper will have over fifteen thousand subscribers. The great day of accounts can only reveal how much good this great idea, carried out, will have accomplished.

Now, brethren, I have an idea revolving in my mind, in addition to Bro. Taylor's, and will let it drop off the end of my pen upon this paper. What do you think it is? I will tell you. While each one of us is getting our new subscriber for the Crisis, let us all get one new subscriber for the *Voice of the West*. We can all do this, if we set about it, so that it will all be accomplished within three months. I, for one, am determined to do this very thing, the Lord helping me, and as much more as I can. Brethren, let us work with a *will*. The Lord is at hand. Let us be found doing. I see there is a working spirit among our brethren and sisters, every where. God bless them. Amen. D. COGGSWELL.

Dansville, Livingston Co., N. Y.

For the World's Crisis.

HOBBIES.

BRO. GRANT:—This opprobrious epithet is now in constant use by writers in the Crisis, as well as elsewhere. Indeed it has become the mad-dog cry from every quarter. If any desire to cast stigma on any doctrine you sincerely believe, that he does not, he has only to call it your "hobby," and that ugly name is enough to keep certain ones horror-stricken as to what is taught by the good Bro., without investigating, or proving and holding fast the good. And what is to be deplored, truth, Bible truth, plain Bible deductions, are oftener stigmatized than any thing else.

Not a doctrine that we hold *sacred*, and bear reproach for believing, but what has been stigmatized, your "hobby," or "hobbies." And a multitude of minds have been poisoned and kept from investigating and receiving the word of God and truth by that ugly name.

I hope, as disciples of Jesus, as brethren, we shall use it no more. Throw away the stereotype plates, and let it go out of date. Its use shows a lack of christian liberality and fidelity in the searching of the Scriptures. Let us love one another well enough to call things by their right names; and if any err from the truth, let it be our business in the spirit of meekness to convert him for Christ's sake, and save a soul from death. In love with Jesus, L. BOUTELL.

Salem, Mass.

For the World's Crisis.

AT SYRACUSE AGAIN.

Having found it very inconvenient to live so far from a public thoroughfare, and desiring to be in a more central locality on account of postal advantages, I have again taken up my residence in Syracuse, N. Y.; expecting always to be ready to give a reason of the hope that is within me, and to publish the same. Brethren and sisters will please address me hereafter at this place.

Syracuse, N. Y. C. B. TURNER.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 22d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1110.70
A. Friese	1.00
Y. P. Tr. Y.	.31

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$29.19
J. Clothey	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$4.29
J. and L. Grant	2.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$784.67
J. Olive	1.00
A Friend	2.00

EUROPEAN MISSION.

Previous acknowledgments	$10[illegible]
G. G. McLean	2.[illegible]
A Friend	1.00

For the World's Crisis.

ST. LOUIS MISSION.

BRO. GRANT:—On my return from Memphis, on the 12th inst., I stopped in this city to look after the interest of the mission house. I found that during the absence of Bro. Flagg, in consequence of the prevalence of cholera here, and other causes, the mission had suffered much. Some of the best male members had died of cholera, one of them an officer in the society. Many had moved out of the city. And to add to this, Sisters Prescott and Curtis were both taken down with the cholera, which greatly discouraged the remnant for a time. Eld. D. Crouch stood by at this time, and cheered the hearts of what remained. And just in this hour, the hall was called for for another object, and so the meetings ceased for a time, while the Sabbath school was kept up at another place.

Last week, on the return of Sisters Prescott, Curtis and Boynton to the city, and about the same time, Eld. Flagg from the East, a consultation was had on what was to be done for the mission. The first thing was to procure a place for meeting. The Wesleyan Chapel, in Seventh street, which they lost by not paying the mortgage, within the last year, being now empty and to let by the present owner, a real estate broker, application was made, and it was leased to us on reasonable terms. And so the Lord has opened to us the most eligible place in the city for meetings or school among the freedmen. The house was opened Sunday, Oct. 14th, and meetings and Sunday school commenced—Bro. Flagg spoke in the morning and I in the afternoon and evening.

The Sabbath school, with a little effort, can be increased from its present number of forty to two hundred, from the ignorant and neglected ones in the neighborhood. And the congregation will soon fill the house to overflowing. And besides this, the freedmen are calling for a day and evening school. The city not having opened their free schools as yet, the freedmen press us for a school. And so Sister Curtis will soon open a school in the chapel, and the freedmen will sustain and meet all expenses in this department.

I would add that we have calls for more help in the towns around the city. And this opening calls for help. A judicious and earnest man could do good among both white and colored people. And such a man should be sent to this field as soon as the Board may see proper to do so.

And now, my brethren, while the mission board and missions are acting harmoniously and effectively, all we need is the means to carry forward our plans. And this we shall have. You will no doubt repeat your call for help, and I shall be pleased to back you up in that work. Let the destitute be fed, as the door opens, with the "word of the kingdom," before it is too late. Truly yours,

JOSHUA V. HIMES.

For the World's Crisis.

NEW TRACTS.

The following new tracts are just issued by the *Western Advent Christian Association*. They are good to enlighten the unenlightened, and awaken the careless; and they deserve a wide circulation.

"*The Only Hope*," showing that the second personal advent of Christ is the scriptural and only hope of the church. 50c. per one hundred; two for 5c.

"*Time is Short!*" and "*Be Ready!*" Two good little tracts of admonition and warning. 5c. for the two; 50c. per one hundred (50 of each.)

"*The Penalty of Sin.*" A valuable tract of 24 pages, by Eld. O. R. Fassett, showing that "the wages of sin is (*literal*) DEATH." 5c. single; 8 copies, 25c.; 20 copies, 50c.; $2.00 per one hundred. W. E. H.

For the World's Crisis.

MOTHER IS DEAD.

How many can say with a sad heart, "Mother is dead." My dear mother was not taken from me while I was a child, like many others, but God spared her life until she was almost eighty-three years of age; but she has gone. The enemy, death, has taken her from us. She sleeps in Jesus, resting in hope. Soon Christ will come, and mother will rise singing. Thank the Lord, for the resurrection day is near. Beloved in the Lord, we shall soon meet our dear friends who have died in the Lord, never to part again. Father, mother, brother and sister, I have left in New Hampshire, sleeping in the cold ground. Sad the thought! Friend after friend departs, and we are left to mourn, and pray, "Thy kingdom come, thy will be done"; bring back our friends again. In a little time from this, our Life-giver will come, and give us glory, honor, immortality, eternal life, if faithful to the end.

I have returned to Lowell, to toil on a little longer, until Christ who is my life appears, then I hope to appear with him in glory. Pray for me. Your sister, loving Christ's appearing, SARAH J. INGRAHAM.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 7, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

VISIT TO NEW BRUNSWICK.

We have just returned from a pleasant visit to Woodstock, Simonds, and Jacksontown, in N. B. We left Boston Oct. 11th, on the steamboat New England, and had a delightful trip to St. Andrews, N. B., calling on our way at Portland and Eastport, in Me. The burnt city of Portland presents a sad sight; but it is rapidly rising again from its ashes. If the noble trees, that added so much to the former beauty of the city, could only look green again, it would remove much of the gloom that hangs over the place; but they are dead, and stand to tell the tale of sorrow that knows no parallel.

We had a very pleasant time on the great deep, and arrived at St. Andrews, the end of the steamboat route, about half past one on Friday. We waited till 6 o'clock for the cars to Richmond station, the end of the R. R., where we arrived about 11½ o'clock P. M., and were met by Bro. G. L. Raymond, of Woodstock. We arrived in W. about half past one o'clock in the morning, and met a hearty welcome at Bro. Saml. J. Parsons, where we took much comfort during our stay in Woodstock.

Woodstock is a pleasant, incorporated town, in the parish of Woodstock, on the St. Johns river, and the largest one above Frederickton, the capital. The English population prevails, but there are many Americans. One from the States would feel quite at home here, so far as the customs of the people are concerned. We find more of the foreign element in many towns and cities of the States, than here. There is a good degree of enterprise, but not so much of the *dash* as we see in the States. The St. Johns river affords a convenient mode of transportation to Frederickton and St. Johns. The soil is good on the banks of the river, and for many miles back; and is easy to cultivate, affording good crops. The surface is undulating, and rather free from stones.

A R. R. thirteen miles in length is being constructed from Woodstock to Eel River Station, on the St. Andrews and Canada R. R. The principal business is in the lumber trade. The Carleton and York Mining Company in this place is doing a flourishing business. The iron made here is said to be the best that is sent to England. Woodstock has good opportunities from a rapid increase in business.

We commenced our meetings in the Mechanics' Institute, Lord's day, Oct. 14th, and had very large and attentive audiences all day and evening. We felt quite at home, and enjoyed our first interview with the people. We met a cordial reception, and though many who came were of the first class, they did not act as though they felt ashamed to be at our meeting, as we have seen some would-be great folks appear. We found an ear to hear, and many who love the truth. Some years since, Bro. Albion Ross preached here, and met with considerable opposition, but was quite successful in sowing the good seed. Since then, others have sown and watered, till a goodly number became well satisfied of the great truths of the Bible; but for some time there has been but little preaching here, consequently the interest has been rather low.

When we arrived in the place we expected to have commenced a discussion with a Baptist minister on Monday evening, Oct. 15th, but found him refusing, on the ground that he was not prepared. Some months since, he took occasion to speak quite pointedly against our views, and defied any one to prove them true.; whereupon, some who heard him accepted the challenge in our behalf, and fixed on the time named for the discussion to begin. Accordingly, he stated to his people that he should not be able to attend the usual evening meetings the week preceding the one set for the discussion, as he wished the time to prepare for the debate. In keeping with all these things, the notice of the discussion was inserted in the *Carleton Sentinel*, published in Woodstock, and the same was copied into "The Christian Visitor," of Oct. 11th, a Baptist paper, published in St. Johns, with some comments, as follows:—

"A POLEMICAL DISCUSSION.—The following notice appeared in the *Carleton Sentinel* of last week:—

'We are requested to state that Elder Miles Grant, of Boston, Editor of the *World's Crisis*, and well known in the United States as a theological discussionist, will preach in the Mechanics' Institute, in this town, on Sunday, the 14th inst. And that on Monday evening following he will hold a discussion with Rev. Mr. Rowe, of Jacksontown, on 'the future state,' in the same place.'

Our Bro. Rowe, upon entering upon his new field of labor in Jacksontown, finding the minds of many were being sadly corrupted by the mischievous doctrines of the annihilationists, so called, opened his gospel battery upon these destructive errors. His missiles told with such deadly effect upon the ranks of the enemy, that they became fearfully alarmed, and sent on for this champion Grant to save, if possible, their cause from ruin. The pastor of Jacksontown has our hearty sympathy in this bold and fearless stand which he has taken in defense of the truth, and we doubt not, in the name of the Lord, he will gloriously triumph."

In the Woodstock *Acadian*, of Oct. 13th, appeared the following:—

MR. EDITOR:—In order to do justice to myself and the public, in relation to this anticipated discussion, you will oblige me by inserting the following article:—

1st. When I first came to Jacksontown I had occasion to preach some funeral sermons, during which I preached upon the intermediate state of the righteous. After the first sermon a person came to my house and challenged me to meet a man and discuss the intermediate state of the dead, to which I answered I would; for them to get their man and let me know, and give me time to become acquainted with their peculiar views, and I would let them know when and where I would meet him. Then soon after I preached a second funeral sermon, and entered more fully into the same subject; and before I got out of the meeting-house yard I was assailed in a very insulting manner by a brother of the former party, with a challenge to meet a man they would bring, to discuss the subject in public. I told him I would meet any man; and when they had secured a man to let me know in time to be prepared to meet him.

2nd. That shortly after, by request, I consented to deliver a lecture on the intermediate state of the dead. At the close of the lecture I stated that I gave no challenge but had received a number, and was not afraid to meet any man in the world.

3d. Soon after the lecture I received a note from Mr. G. Raymond, Esq., stating he had been informed I had offered a challenge to any man in the world, and that Mr. Grant accepted my offer. Not knowing who Mr. Raymond was, and being otherwise engaged, I did not notice his letter.

4th. Shortly after this note came to hand, Mr. Raymond and one of his party came to my house and said he had received a letter from Mr. Grant accepting my challenge to a discussion. I told Mr. Raymond I had given no man a challenge, but had received two; that I was the person challenged and not Mr. Grant; and if Mr. Grant would write me a personal challenge I would accept of it. Then Mr. Raymond said Mr. Grant would not do that.

5th. Then I received a second letter from Mr. Raymond, bearing upon the same subject, to which I paid no attention. I heard no more of the matter until it appeared in the *Carleton Sentinel*; and who had taken it upon themselves to make use of my name, I did not know; and if the *Carleton Sentinel* would not make use of my name again in connection with such subjects, without my permission, they will much oblige me.

6th. When Mr. Grant, or any other man of acknowledged ability, will send me a written challenge to meet them and discuss the intermediate state of the dead, I will accept it, and make preparations accordingly, and let them know when and where I would meet them. Or, if necessary, I would meet them privately and make arrangements on the propositions connected with the subject, the place, and the amount of time to be consumed in the discussion. If I had not informed Mr. Raymond then of my present urgent engagements, I would have thought less of the position in which he brought me before the public, he knowing that I distinctly informed him that if Mr. Grant wished to discuss the subject with me I would meet him about Christmas. There have been many flying reports that Mr. Rowe had backed down, but I am still convinced my back is up, and will remain so until I leave the world; and I am determined to face the foe and never retreat from the field whoever may be the conqueror.

October 9, 1866. REV. J. ROWE.

After learning the position that the Elder had taken, we addressed him the following note:—

"*Woodstock, Oct.* 13*th*, 1866.

MR. ROWE:—Dear Sir,—In consequence of letters received from Brn. G. L. Raymond, Moses Corliss, and Samuel J. Parsons, stating that you had publicly challenged any one and every one to meet your positions on the future state of man, I have accepted the challenge, and now appear to discuss the subject under consideration. But I am sorry to learn, on my arrival, that you now refuse to abide by the arrangements; but have published in the *Acadian* that if I will give a challenge, you will accept. This I now do, and propose the following resolution for discussion:—

'*Resolved*, That the wicked will be destroyed.'

The discussion to commence next Monday evening, Oct. 15th, in the Institute Hall, at Woodstock, as advertised in the *Sentinel*, and continue five consecutive evenings.

Your Bro. in Christ, MILES GRANT."

The following reply was handed to us on the 14th of Oct.:—

"*Jacksontown, Oct.* 13*th*, 1866.

MR. GRANT:—Dear Sir,—I accept your challenge to a discussion on the following subject:—*Pro.* 'That man has a spirit, and that spirit remains in a conscious state after the death of the body, until the resurrection.' Time on the 26th Dec., 1866.

Yours respectfully, J. ROWE."

As we had made a previous engagement for the time specified, we could not agree to meet him at the time he had named; consequently the whole affair of a discussion with the Elder had come to a period. As many had seen the notice in the papers stating that the discussion would begin on Monday evening, Oct. 15th, and would come to hear the debate, we concluded to speak that evening on the creation and death of man. We had a crowded house of very attentive hearers. At the close of the sermon an opportunity was given for asking questions, which was well improved for an hour by six gentlemen, among whom Elder Rowe was prominent. This awakened great interest in the minds of the people.

The next night we spoke on the resurrection of the dead, and were questioned an hour or more by a Congregational minister and others. The interest in the community was great. Every body seemed to be talking about the subjects we were presenting to the people.

On Wednesday evening, we spoke on the word SOUL, showing its different uses in the Bible; and that among all the fifty different renderings of the original words *nephesh* and *psuche*, in no passage did we find any thing about an "immortal soul." When we got through, Elder Rowe and a Congregational minister questioned us very closely, and with great earnestness, for over an hour. The excitement in the feelings of the audience was intense. It was one of the most interesting seasons we ever enjoyed. The Lord gave us "great peace," and special aid in the defense of his word. Some fourteen ministers were present.

Although we went to Woodstock to begin a discussion on Monday evening, Oct. 15th, as advertised, yet up to the evening of which we are speaking, Elder R. refused to meet us earlier than Oct. 29th, at which time we had stated we should be under the necessity of returning home. On this Wednesday evening (17th), he was so anxious to argue instead of abiding by the privilege given to ask questions, that we remarked to him in the presence of the audience, that he appeared to be well prepared to commence the discussion, and we would purpose that we meet the following Monday evening, Oct. 22nd. To this he made no reply. But after the close of the meeting, he consented to have the debate begin the 22nd. We had some difficulty in agreeing on a question, as he now refused to take the one he had sent us. At length the Methodist minister proposed the following, which was accepted:—

"RESOLVED, *That eternal death, as applied to the wicked, is the eternal extinction of conscious being.*"

As the hall was engaged for other purposes the remainder of the week, we went up the river St. John, fifteen miles, to Simonds, and held meetings Thursday P. M. and evening. The scenery on the banks of the river is quite pleasant, especially at Simonds. The meetings at S. were interesting. The house was much crowded with very attentive listeners. Three rose for prayers in the afternoon, and several more in the evening. We found a good home with Bro. J. N. Moore.

During our meetings in N. B., we enjoyed the aid and society of Brn. Corliss, Hall, and Reed, faithful laborers in the vineyard of the Lord, who are doing what they can to persuade the people to be ready for the coming of the Son of man.

Friday evening and Saturday afternoon and evening, we had good and crowded meetings in Jacksontown, ten miles from Woodstock. Several requested prayers, and a goodly number were quickened in the service of the Lord. The field here seemed white for the harvest. We enjoyed our pilgrim home with Bro. Enoch Burpee.

Lord's day, Oct. 21st. we were again at Woodstock before a large, attentive, and intelligent audience. We found there was great interest in the minds of the people in relation to the subjects we had presented, and the approaching discussion. Some felt quite bitter, and even threatened a mob. Efforts were made to arrest us for selling tracts, but it was found we had violated no law of the Province. One minister consulted the Mayor to ascertain if there was not a law to prevent the discussion from taking place. He was informed there was none. He then wished to know if there was not a law against the preaching of heresy, so that Grant might be locked up. He received a negative answer. He replied that there *had* been such a law. The Mayor replied there had been some strange laws.

Monday evening came, and with it a great crowd of people. The discussion was to begin at seven o'clock, and before six the hall was filled to overflowing, and hundreds had to go away. We think we never saw a house so densely packed in all its parts as was the Mechanics' Institute that evening. Some found a ladder, and climbed up outside and listened at the open windows; others obtained a large lumber wagon, and drew that to a window. Thus every possible way was employed to get opportunity to hear. At last the solemn moment arrived to open the debate. The Mayor, Mr. Fisher, presided, and the very *best* order prevailed. For two hours the *pro* and con of the subject were presented according to the best ability of the disputants, when adjourned to meet again next evening.

It was said that the people were more excited about theological matters than they had ever been on political subjects. It was truly town-talk. Some were defending one side, and some the other; so that the discussion had become general. It was evident that many began to see in harmony with the affirmative; while others were growing more bitter, and really felt as did the minister who visited the Mayor to see if there was not a law to arrest Grant for preaching heresy.

Another crowd assembled on Tuesday evening to hear further on the subject. We again had the very best of order, under the direction of our excellent chairman. To the great surprise of all, at the close of that evening, our opponent refused to discuss any longer. He had brought out several new points in his last speech which he considered the strongest; and by refusing to discuss any more, we had no opportunity to reply to them. The best we could do was to quietly submit to the circumstances; as we had no power to make a man talk when he refused. Thus closed the debate.

It was then announced that we would preach in the same place the next evening, at which time we had an interesting meeting. A dozen or more came forward for prayers. It was evident the Spirit of the Lord was working upon many hearts. Our meetings continued to increase in interest to their close. It was hard to tear away from the dear friends whose society we enjoyed in W.

Sabbath, Oct. 28th, was a day of much interest. The Spirit of the Lord was with us all day, from the love-feast in the morning, to the close of a heavenly communion season in the evening, when about forty gathered around the table of the Lord. Eight came forward for prayers. A number of others are almost persuaded to be christians. We felt anxious to comply with the many earnest requests to have us stay longer, but duty, and other arrangements, called us away.

We shall remember with much pleasure our visit to Woodstock, and the hearty expressions of kindness from the many friends whose acquaintance we were favored to make. Several of them did not agree with us in all of our views, but they all manifested a noble spirit, and showed that they were free from bigotry, and willing to embrace the truth as soon as they should be satisfied we were right in our position. There is an open door in W.

SANCTIFICATION.—A very excellent and *practical* article on Sanctification will be found in another column, from the pen and experience of Bro. Wm. H. Spencer. Give it a careful reading, and then follow his advice.

☞ Please observe Bro. D. Cogswell's excellent suggestions. Let us all work with a *will* for the Lord, and we shall see rich fruits of our labors.

MACHIAS PORT.—Bro. Andrew Dow, of Machias Port, Me., wishes some of the preachers would come there and hold some meetings.

DISCUSSION AT WOODSTOCK, N. B.

We clipped the following from the *Carleton Sentinel*, published in Woodstock, N. B.:—

"The discussion between Eld. Miles Grant of Boston and Rev. Mr. Rowe of Jacksontown, on the proposition, 'Eternal death as applicable to the wicked is the eternal extinction of conscious being,' Mr. Grant taking the affirmative, was commenced on Monday evening. L. P. Fisher, Esq., in the chair. There was present the most dense crowd of persons, from all parts of the county, we have ever witnessed in a building in Woodstock. The number is variously estimated from seven hundred to one thousand persons, while nearly as many more left, being unable to get into the Institute. The services commenced by singing and prayer. The most perfect order prevailed, and the speakers, who occupied each fifteen minutes alternately for two hours, were listened to most attentively. The discussion was renewed on Tuesday evening; there were not so many persons present, but the hall was filled. At the expiration of the two hours, occupied by the speakers alternately, as on the previous evening, the chairman asked Mr. Grant if the discussion was to be resumed on Wednesday evening, to which he replied in the affirmative. In reply to a similar question, Mr. Rowe said that 'as the gentleman (Mr. Grant) has not answered any of my arguments, I now leave it.' The meeting was then adjourned, Mr. Grant expressing very much surprise at what he considered the summary disposal of the discussion, which, he said, he understood was to have been continued.

"A mere summary of the discussion would not satisfy our readers, and therefore we have determined, under certain conditions, to publish it in other than newspaper form, for which it is not adapted."

We expect a supply of the work when it is done. We think all of our readers will be much interested in reading the very correct report as taken by Mr. Samuel Watts, the intelligent and gentlemanly editor of the *Sentinel*. Price 25 cents, postage two cents.

MEETINGS IN WOODSTOCK.

The following is from the Woodstock *Acadian* of Oct. 22nd, 1866:—

"The sensation of the week has been of a polemical nature. Rev. Miles Grant, Editor of the *World's Crisis*, a religious journal published in Boston, and the organ of the denomination popularly known as 'Second Advents,' is on a visit to Woodstock; and on Monday, Tuesday and Wednesday evenings last lectured in the Mechanics' Institute, on some of the topics on which his church hold opinions which other sects consider peculiar. Mr. Grant's visit here having been announced some time since, and he being considered a very clever polemic, great interest has been excited, and the hall of the Institute on the three evenings in question, was crammed to repletion, all denominations and classes being represented. Mr. Grant having promised to answer any question which might be asked him, found many enquirers; and the questioning and answering gave rise to scenes more amusing than edifying."

☞ Please read what Bro. Boutell says about "hobbies."

THE JUBILEE HARP.

"The new hymn and tune book, talked about for years, is at last ready. Its external appearance is calculated to excite admiration. The binding combines strength, simplicity, and good taste. The print and paper are excellent. As we turn over the pages, the old familiar tunes and hymns of *The Lyre* seem like the faces of old friends. We miss only one that was dear to us—that beautiful chant,* 'Nearer, my God, to thee.' We trust it may find a place in future editions. Among the new tunes and hymns we find very many which insure the popularity of the book among our people. We had thought to name a few of the last tunes; but, as we turn over the leaves, we find so many that deserve to be classed among *the best*, that our space will not allow us to refer to them even by name.

We now have a hymn and tune book probably as nearly perfect as will ever be published. Let us *as a people* at once unite in accepting it for general use. *The Lyre* is an old, dear friend; with a feeling of sadness we bid it farewell, while we as cordially welcome to our fireside and church devotions THE JUBILEE HARP."—*Voice of the West.*

* It is in the Jubilee Harp, but newly arranged.

Prices as follows: Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$85.00
A brother	5.00
" "	1.00
Rodney Pendleton	2.00
A. S. Palmer	3.00

GEMS FROM RUTHERFORD.—No. 3.

Jesus, who upon earth ate and drank with publicans and sinners, and spoke and conferred with harlots, and put out his holy hand and touched the leper's filthy skin, and came evermore nigh sinners, even now in glory, is still that same Lord; his honor and his great court in heaven have not made him forget his poor friends on earth. In him honors change not manners, and he doth yet desire your company. Take him for the old Christ, and claim his kindness still. There are none so poor as that they can say in his face that he hath given them nothing.

Grace, grace forever upon you and your seed; and it shall be your portion in despite of all the powers of darkness: do not make more question of this. The Lord saw a nail in my heart loose, and he hath now fastened it—honor be to his majesty.

I wish all professors to fall in love with grace. All our songs should be of his free grace. It is a better way to heaven than the old way that was in Adam's days. It hath this fair advantage, that no man's emptiness and want layeth an inhibition upon Christ, or hindereth his salvation, but our Lord putteth the names of bankrupts, and Adam's forlorn heirs and beggars, and the halt and blind, in the free charters. Heaven and angels may wonder that we have got such a gate of sin and hell. Such a back entry out of hell, as Christ made and brought out the captives by, is more than my poor shallow thoughts can comprehend.

O, but Christ hath a saving eye! Salvation is in his eyelids. When he first looked on me I was saved; it cost him but a look to make hell quit of me. O, but merits, free merits by the dear blood of Jesus, were the best way that ever we could have gotten out of hell. O what a sweet, O what a safe and sure way it is to come out leaning on a Savior. That Christ and a sinner should be one, and have heaven betwixt them, and be halvers of salvation, is a wonder indeed. What more humble could Love be!

Alas, how often play I fast and loose with Christ! He bindeth, I loose; he buildeth, I cast down; he trimmeth up a salvation for me, and I mar it; I fall out with Christ, and he agreeth with me again twenty times a day. I lose what I had, but Christ is at my back and following on, to stoop and take up what falleth from me. I was and am bewildered with temptations, and wanted a guide to heaven;—O what have I to say of that excellent, surpassing, and super-eminent thing they call the grace of God—the way of free redemption in Christ! And when poor, poor I, dead in law, was sold, fettered and imprisoned in justice' closest ward, which is hell and damnation; when I, a wretched one, lighted upon noble Jesus, eternally kind Jesus, tender-hearted Jesus; nay, when he lighted upon me first, and knew me, I found that he scorned to take a price, or any thing like hire of angels, or seraphim, or any of his creatures; and therefore I would praise him for this, that the whole army of the redeemed ones (will) sit rent-free in heaven.

It is a mercy's wonder and grace's wonder, that Christ will lend a piece of the lodging, and a back-chamber beside himself, to our lusts, and that he and such swine should keep house together in our soul. For suppose they couch and contract themselves into little room when Christ cometh in, and seem to lie under his feet, yet they often break out again; and that a foot of the old man, or a leg, or arm nailed to Christ's cross looseth the nail, or breaketh out again; and yet Christ, beside this unruly and unsubdued neighbor, can still be making heaven in the saints one way or other. May I not say, Lord Jesus, what dost thou here? Yet here he must be. But I will not lose my feet to go on into this depth and wonder; for free mercy and infinite merits took a lodging to Christ and us, beside such a loathsome guest as sin.

Ye commend his free love, and it is well done. O that I could help you, and if I could be master-convener to gather an earth full, an heaven full of tongues, dipped and steeped in my Lord's well of love, or his wine of love, to raise a song of praises to him betwixt the east and west end and furtherest point of the broad heavens! If I were in your case (as, alas! my dry and dead heart is not now in that garden), I would borrow leave to come and stand upon the banks and coasts of that sea of love, and be a feasted soul, to see love's fair tide, free love's high and lofty waves, each of them higher than ten earths, flowing in upon pieces of lost clay. O welcome, welcome, great sea! Come, come, dear friend, and be pained that the King's wine cellar of free love, and his banqueting house—oh, so wide, so stately! oh, so God-like, so glorious! —should be so abundant, so overflowing, and your shallow vessel so little, to take in some part of that love. But since it cannot come into you for want of room, enter yourself into this sea of love, and breathe under these waters, and die of love, and live as one dead and drowned of this love.

Sweet, sweet have his comforts been to my soul; my pen, tongue and heart have not words to express the kindness, love and mercy of my Well-Beloved to me, in this house of my pilgrimage.

Faith may dance because Christ singeth. Faith apprehendeth pardon, but never payeth a penny for it. I would be farther in upon Christ than at his joys—in where love and mercy lodgeth—beside his heart. He who sitteth on the throne is himself alone a sufficient heaven. Sure I am, he is far the best half of heaven. Grace, grace hath done all things well! D. T. T.

A. D. 606, AND 1866.

The unanimity of writers on prophecy in fixing on the dates at the head of this article, as determining the beginning and end of the 1260 years of Papal civil rule, is not a little remarkable. The following list, selected from my "Catalogue of American authors on Prophecy," exhibits the names, date, and place of the various authors and their works who have established the above dates, and who all expected, and so published in their works, that the downfall of the Papacy, the commencement of the millennium, or the personal coming of the Lord, would occur during this so-called "prophetic year," 1866. The list embraces forty-two authors, divines, and laymen; and could be considerably swelled if the names of those who have but incidentally alluded to these "times and seasons" in works not prophetical, and in commentaries, were added to it.

Abijah Blanchard, D. D., Canada West. No date, no place.
Rev. M. Baxter, Traveling Evangelist. Fixes 1865-1870.
Rev. Alfred Bryant, New York, 1852.
Rev. Joseph Bellamy, D. D., Boston, 1758.
Rev. William Cogswell, D. D. See his "Manual," 1836.
F. A. Cox, D. D., L.L.D., English writer, Boston, 1836.
Rev. John H. Church, Newburyport, Mass., 1809.
Rev. Lorenzo Dow, Boston, Mass., 1811.
John Dixon, Jr., Worcester, Mass., 1843.
Rev. John Dowling, A. M., Providence, R. I., 1840.
George Duffield, D. D., New York, 1842.
Rev. Joseph Emerson, Boston, 1818.
Nathaniel Folsom, Casenovia, N. Y., 1840.
Rev. Thomas Frink, A. M., an Election Sermon, Boston, 1768.
Rev. Robert Fleming, English writer, Boston, 1794.
George S. Faber, English writer, Boston, 1808.
Rev. William T. Hamilton, D. D., Mobile, Ala. 1843.
Rev. Samuel Hopkins, D. D., Boston, 1793.
Rev. Edward Irving, English author, Philadelphia, 1828.
Rev. Aaron Kinne, A. M., Boston, 1814.
Joseph Lathrop, D. D., Springfield, Mass., 1811.
William F. Miller, A. M., Hartford, Conn., 1834.
Archibald Mason, of Scotland, Newburg, N. Y., 1830.
Alexander McLeod, D. D., New York, 1814.
Rev. John McDonald, A. M., Albany, N. Y., 1816.
Rev. Henry Morris, Hartford, Ct., 1842.
Jedidiah Morse, D. D., Charlestown, Mass., 1810.
Ray Potter, Providence, R. I., 1824.
N. L. Rice, D. D., St. Louis, Mo., 1855.
William Ramsay, D. D., Philadelphia, 1841-57.
J. A. Seiss, D. D., Baltimore, Md., 1856.
Rev. Thomas Scott, D. D., English writer. See his Com.
Rev. Ethan Smith, A. M., Boston, 1810.
John Thomas, M. D., New York, 1849.
John Trenir, Casenovia, N. Y., 1840.
Rev. Oliver True, Rochester, N. Y., 1831.
R. H. Thornton, Darlington, Canada, West, 1843.
Edward Winthrop, A. M., Cincinnati, O., 1843.

It is just to state that not all in the above list can be named as supporting the view of Christ's coming in 1866, or of the commencement of the millennium then;—some fixed upon later dates for the ushering in of the period of the thousand years of blessedness, while a majority supposed that our Lord would come pre-millennially, at some time during the year named; but each and all have quoted and remarked upon this year as constituting a notable epoch in the history both of the Papal and Mohammedan powers, resulting in their complete overthrow and final destruction.

The earliest writers of whom we know who have selected these dates for the rise and fall of the Papacy, and coming of the Lord, are David Chytræus, Prof. of Divinity at Rostock, also at Wittemberg, in Germany, in 1563-71; Aretius, of Berne, in Switzerland, mentioned by Foxe, the martyrologist, as dying in 1574; Matthias Flacius, Prof. of Greek and Latin at Wittemberg, who died in 1575; David Pareus, Prof. of Divinity at Heidelberg, in Germany, in 1605; Archbishop William Laud, of England, who died 1645; and Wm. Whiston, Prof. at Cambridge, England, in 1706. It will be thus seen that for over three hundred years past, or ever since the period of the great Reformation, the church of God has had her eye fixed upon the present year of our Lord, 1866, as the probable termination of the term of years which divine prophecy allots to the civil power and dominion of the Papacy, and perhaps of the very consummation itself, and coming of that great divine kingdom which shall stand "forever, even forever and ever."

In this connection, it may also be said that Rev. M. Baxter, in his work on Louis Napoleon, has given the names of nearly a hundred authors, both living and dead, together with the titles of their works, who regard the circle of years between 1864 and 1869, as containing the true time of the end of this christian dispensation, or the End of the World. All the authors I have named date the 1260 years at the edict of the emperor Phocas, made to Boniface Third, then Bishop of Rome, constituting him "Universal Bishop," which they, following the usual ancient authorities, suppose to have been done in the year 606. But Bower, in his History of the Popes, affirms this date to be one year too early, and says that Pope Boniface only ruled from Feb. 19th 607, to Nov. 10th (or 20th) when he died, his Pontificate lasting but eight or nine months, and all falling within the limits of one year, viz., 607. Should Bower prove to have been correct in his date, the prophetic number would end in 1867. That he is very likely to have gotten the right date, is evident from the authority which he follows. Anastasius, the Bibliothecan, referred to in Bower's foot notes (vol. 3, p. 420), was fully competent to know. He was a very learned Greek Abbot, and ecclesiastical writer, of the Romish persuasion, who, during the Popedoms of Nicholas I., Adrian II., and John the VIII., from A. D. 858 to 882, was the Librarian of the Church of Rome. He understood both the Greek and Latin tongues, and wrote a "History of the Lives of the Popes" down to his own time, printed at Mentz, 1612, it being the first ever written. Dupin calls him "famous," and Clarke speaks of him as "renowned for his collections." He died in 886. Bower having once been Professor of History, in the University at Rome, had access to the very highest and most learned authors of the church, and must be regarded as correct in locating the great Phocas edict in 607, instead of 606, as has been previously shown in the columns of this paper by the senior editor.

We can see the beginning of the end. Amen; even so, come, Lord Jesus.

D. T. T.

For the World's Crisis.

A GREAT IDEA.

BRO. GRANT:—I noticed in the Crisis of Oct. 3d, a few lines from Bro. D. T. Taylor's pen. I see that there has been a great idea revolving in his mind, and that idea has dropped off the end of his pen upon the paper. Now I do believe that Bro. Taylor will be mistaken in one thing—that six thousand of us will lay down the paper and think no more about it. My dear brethren and sisters,—now I *mean every one* that reads the Crisis,—let us disappoint Bro. Taylor this time, if we never did before. Just think of the idea for a minute. *One* subscriber only. Can we not do that? It seems to me that I hear you all say, "I can, and I will." Now if you say you will, and then set about it, the work is done. Just think, that little effort on our part, *each of us*, and our paper will have over fifteen thousand subscribers. The great day of accounts can only reveal how much good this great idea, carried out, will have accomplished.

Now, brethren, I have an idea revolving in my mind, in addition to Bro. Taylor's, and will let it drop off the end of my pen upon this paper. What do you think it is? I will tell you. While each one of us is getting our new subscriber for the Crisis, let us all get one new subscriber for the *Voice of the West*. We can all do this, if we set about it, so that it will all be accomplished within three months. I, for one, am determined to do this very thing, the Lord helping me, and as much more as I can. Brethren, let us work with a *will*. The Lord is at hand. Let us be found doing. I see there is a working spirit among our brethren and sisters, every where. God bless them. Amen. D. COGGSWELL.

Dansville, Livingston Co., N. Y.

For the World's Crisis.

HOBBIES.

BRO. GRANT:—This opprobrious epithet is now in constant use by writers in the Crisis, as well as elsewhere. Indeed it has become the mad-dog cry from every quarter. If any desire to cast stigma on any doctrine you sincerely believe, that he does not, he has only to call it your "hobby," and that ugly name is enough to keep certain ones horror-stricken as to what is taught by the good Bro., without investigating, or proving and holding fast the good. And what is to be deplored, truth, Bible truth, plain Bible deductions, are oftener stigmatized than any thing else.

Not a doctrine that we hold *sacred*, and bear reproach for believing, but what has been stigmatized, your "hobby," or "hobbies." And a multitude of minds have been poisoned and kept from investigating and receiving the word of God and truth by that ugly name.

I hope, as disciples of Jesus, as brethren, we shall use it no more. Throw away the stereotype plates, and let it go out of date. Its use shows a lack of christian liberality and fidelity in the searching of the Scriptures. Let us love one another well enough to call things by their right names; and if any err from the truth, let it be our business in the spirit of meekness to convert him for Christ's sake, and save a soul from death. In love with Jesus, L. BOUTELL.

Salem, Mass.

For the World's Crisis.

AT SYRACUSE AGAIN.

Having found it very inconvenient to live so far from a public thoroughfare, and desiring to be in a more central locality on account of postal advantages, I have again taken up my residence in Syracuse, N. Y.; expecting always to be ready to give a reason of the hope that is within me, and to publish the same. Brethren and sisters will please address me hereafter at this place.

Syracuse, N. Y. C. B. TURNER.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 22d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1119.78
A. Frieze	1.00
Y. P. Tr. Y.	.52

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$20.19
J. Clothey	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$1.29
J. and L. Grant	2.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$[illegible]
J. Olive	1.00
A Friend	2.00

EUROPEAN MISSION.

Previous acknowledgments	$[illegible]
O. G. McLean	2.00
A Friend	1.00

For the World's Crisis.

ST. LOUIS MISSION.

BRO. GRANT:—On my return from Memphis, on the 12th inst., I stopped in this city to look after the interest of the mission house. I found that during the absence of Bro. Flagg, in consequence of the prevalence of cholera here, and other causes, the mission had suffered much. Some of the best male members had died of cholera, one of them an officer in the society. Many had moved out of the city. And to add to this, Sisters Prescott and Curtis were both taken down with the cholera, which greatly discouraged the remnant for a time. Eld. D. Crouch stood by at this time, and cheered the hearts of what remained. And just in this hour, the hall was called for for another object, and so the meetings ceased for a time, while the Sabbath school was kept up at another place.

Last week, on the return of Sisters Prescott, Curtis and Boynton to the city, and about the same time, Eld. Flagg from the East, a consultation was had on what was to be done for the mission. The first thing was to procure a place for meeting. The Wesleyan Chapel, in Seventh street, which they lost by not paying the mortgage, within the last year, being now empty and to let by the present owner, a real estate broker, application was made, and it was leased to us on reasonable terms. And so the Lord has opened to us the most eligible place in the city for meetings or school among the freedmen. The house was opened Sunday, Oct. 14th, and meetings and Sunday school commenced.—Bro. Flagg spoke in the morning and I in the afternoon and evening.

The Sabbath school, with a little effort, can be increased from its present number of forty to two hundred, from the ignorant and neglected ones in the neighborhood. And the congregation will soon fill the house to overflowing. And besides this, the freedmen are calling for a day and evening school. The city not having opened their free schools as yet, the freedmen press us for a school. And so Sister Curtis will soon open a school in the chapel, and the freedmen will sustain and meet all expenses in this department.

I would add that we have calls for more help in the towns around the city. And this opening calls for help. A judicious and earnest man could do good among both white and colored people. And such a man should be sent to this field as soon as the Board may see proper to do so.

And now, my brethren, while the mission board and missions are acting harmoniously and effectively, all we need is the means to carry forward our plans. And this we shall have. You will no doubt repeat your call for help, and I shall be pleased to back you up in that work. Let the destitute be fed, as the door opens, with the "word of the kingdom," before it is too late. Truly yours,

JOSHUA V. HIMES.

For the World's Crisis.

NEW TRACTS.

The following new tracts are just issued by the *Western Advent Christian Association*. They are good to enlighten the unenlightened, and awaken the careless; and they deserve a wide circulation.

"*The Only Hope*," showing that the second personal advent of Christ is the scriptural and only hope of the church. 50c. per one hundred; two for 5c.

"*Time is Short!*" and "*Be Ready!*" Two good little tracts of admonition and warning. 5c. for the two; 50c. per one hundred (50 of each.)

"*The Penalty of Sin.*" A valuable tract of 24 pages, by Eld. O. R. Fassett, showing that "the wages of sin is (*literal*) DEATH." 5c. single; 8 copies, 25c.; 20 copies, 50c.; $2.00 per one hundred. W. B. H.

For the World's Crisis.

MOTHER IS DEAD.

How many can say with a sad heart, "Mother is dead." My dear mother was not taken from me while I was a child, like many others, but God spared her life until she was almost eighty-three years of age; but she has gone. The enemy, death, has taken her from us. She sleeps in Jesus, resting in hope. Soon Christ will come, and mother will rise singing. Thank the Lord, for the resurrection day is near. Beloved in the Lord, we shall soon meet our dear friends who have died in the Lord, never to part again. Father, mother, brother and sister, I have left in New Hampshire, sleeping in the cold ground. Sad the thought! Friend after friend departs, and we are left to mourn, and pray, "Thy kingdom come, thy will be done"; bring back our friends again. In a little time from this, our Life-giver will come, and give us glory, honor, immortality, eternal life, if faithful to the end.

I have returned to Lowell, to toil on a little longer, until Christ who is my life appears, then I hope to appear with him in glory. Pray for me. Your sister, loving Christ's appearing, SARAH J. INGRAHAM.

For the World's Crisis.

HIGHWAYS AND HEDGES.

We have just closed a four days' feast, and to sum up the matter in a few words, I will state that through a brother in Christ, by the grace of God, we have been enabled to furnish good new shoes to forty boys and girls connected with our Sunday school, and to distribute three barrels of flour, two hundred pounds of meal, twelve bushels of potatoes, seventy-five pounds of cod-fish (salted), twenty-five pounds of soap, twenty-five pounds of tallow candles, fifteen pounds of sugar, and six pounds of tea, among thirty families embracing one hundred persons. In addition to these things, cholera and diarrhea medicines were furnished to many families, and fifteen dollars in cash given away.

It would require several columns of the Crisis to give all the details of this feast. Suffice it to say, that Sr. Helginson, little Mary, Maria and myself performed the part of servants to the poor ones to whom we carried this two-edged christianity. Joy and rejoicing were manifested on every hand. Hungry children looked God bless yous at us, while widows and fatherless ones, sick and afflicted, showered our heads with benedictions. We spent four days in distributing bounties. We thank the Lord for raising up such friends for us, and desire that he would multiply their number, for there are more than a hundred other boys and girls in our school who need shoes, and there are more than a hundred other families who are suffering for the necessaries of life. Pray for us, that the Lord may continue to send us means to supply their wants.

Cholera has been raging severely during the past week. There have been four hundred cases and one hundred and twenty-three deaths within the past seven days. Though brought in contact with it daily, and treating some cases, my health is preserved, for which I feel deeply grateful to the Lord.

We have received $1.00 from E., of South Hingham, Me., and $1.00 from "a friend to the poor" in Orange, Ct., for which the donors have our thanks and prayers.

We have also received as a gift from Bro. H. L. Hastings 50,000 pages of tracts, and 300 copies of "The Christian," No. 10, and some other articles. I pray that the Lord may raise up some one who will give him a God bless you, for his kindness to us who labor among the lowly, for we are not able to purchase tracts, but always need them.

Wickedness is fearfully on the increase in this city. Men's feet "are swift to shed blood." Murders and riots are of almost daily occurrence. These are indications of the speedy approach of the Judge of the living and the dead. May we be enabled to "keep the wedding garment pure" against that day.

Have just received a copy of the *Voice of the West*, which is greatly enlarged. It is beautiful in its appearance, and will no doubt have a constantly increasing circulation. May the Lord bless all efforts that are being put forth to scatter light and truth among the people. Yours, etc., waiting for salvation,

Phila., Oct. 8th. F. H. BURBANK.

For the World's Crisis.

"THE YOUNG PILGRIM."

This little messenger of mercy fills a place of great importance among thousands of the children of this generation. It not only interests our children and youth, it does them good. It tells them very valuable truths in a form which instructs them. The tendency of such reading is to impress on the young mind the true character of God, the benevolence of Christ, the nature of his love and mission, the love we owe to him and to each other, the nature and effects of sin, the true gospel hope, and home of the good, with many other good things.

Brethren, have you ever seriously considered that the children thirst for reading in a style suited to their young minds? Yes, many of you have, and some of you buy papers, books and primers, full of idle, silly, empty talk, with foolish, corrupt caricatures of nature in vulgar pictures, which pervert and dissipate the young mind. Have you ever carefully contrasted these things with the simple facts of nature and Scripture? Yes, many of you have done this, and sought to direct your children to the simple truth.

Did you ever reflect that children think much more of things they can call their own, than of others? "My paper!" How it makes the little boys and girls feel to say it; their eyes sparkle with joy often as they ask, "Has *my* paper come?" or, as they remark to their mates, "*My* paper has a nice story in it"; or, "*My* paper has such good things in it." You have *your* papers, and you take great delight in them, and believe you are much benefited by them. Will it not be a great blessing to your children, also, to have a paper adapted to *their* wants?

"THE YOUNG PILGRIM" is just such a paper, and it will be not only to those who thirst for reading, but will create it in others. Only fifty cents a year. Come, you who do not take it, make up your mind now to subscribe for it, at once. It will benefit your family ten times the cost.

And you who have no child to bless, and are able to benefit others in this way, is there not a family within your knowledge, or a child, who would be greatly benefited by such a present? Make it a missionary among those around you; it will open the way for other important truths. Think of this matter, my brethren and sisters, and let us give "*The Young Pilgrim*" a wide circulation, while in a pilgrim land, and do all the good we can.

Yarmouth, Me. I. C. WELLCOME.

For the World's Crisis.

WOODHULL.

Our tent meeting in this place closed Thursday evening, Nov. 1st, having continued about four weeks. During the whole time, the weather was excellent, and the attendance large. Last spring, I held a series of meetings in this place, and for the first time the citizens had the privilege of hearing the "reasons of our hope." Many embraced the views presented, as the doctrines of the Bible, and twenty-two were baptized. I did not deem it expedient to advise the brethren to organize themselves into a body distinct from the body to which they already belonged, as we had met with no opposition, but been treated kindly and invited to preach in both their houses of worship.

I left the dear friends with a promise to return in the fall, and hold a tent meeting. Well, bless God, we have had the meeting, although I never had so many difficulties to overcome in such rapid succession. In the first place, I had invited Bro. Hastings, and expected he would be with me there; but in the Wilbraham meeting he informed me he could not attend. I saw Bro. H. Pratt, and invited him to be there, and he gave me encouragement. I then advertised a meeting to be held at Wolcott, and then at Woodhull. By the time we were to be at Woodhull, the meetings had become so interesting at Wolcott that the brethren would not consent to have the meetings close; so I left, with the promise that the tent should be at Woodhull the next week. On my way to Woodhull, I called on Bro. Pratt, at Rochester, and as his daughter was well enough to be removed to her home, he disappointed me. I wrote to Bro. Stevens to have Bro. Fenn come with him. At length Bro. Stevens came with the tent. We raised it in the name of the Lord. Bro. J. W. Taylor and Bro. Kendall assisted in preaching the word for a few days. Bro. Fenn came after a few days and remained one week. Bro. Stevens had to return home on account of sickness in his family; and when Bro. Fenn left, I was left alone for a few days, when Bro. Stevens returned again, and remained with me till the close.

During the meeting, thirty-seven were baptized, and seventy-three covenanted together to take the word of God for their rule of faith and practice; deacons were chosen and elders appointed. May God help the dear children who so nobly have stood up for his truth, in these days of fables; and may those dear souls, who have not given in their names, yet admit we have the truth, see their danger of being found with those who oppose the truth, when Jesus comes.

> "Jesus soon is coming,
> This is my song;
> Cheers the heart, when joys depart,
> And foes are pressing strong."

J. WENDELL.

For the World's Crisis.

DORCAS MISSION.

The Sunday School connected with our mission has an enrolled membership of about two hundred and twenty-five scholars. We have been receiving one hundred copies of the "Young Pilgrim" semi-monthly, but they do not come up to our wants. We expect to receive two hundred copies in future, for a brother in Christ told me that he would send to the office the $40.00 necessary for the extra one hundred copies.

We have received $3.00 from the church in New Britain, Ct.; $3.35, and a beautiful new quilt, two coats, yarn, scissors, etc., from friends in So. Ashburnham, Mass., for which favors all have our heartfelt thanks and prayers.

The cholera is disappearing. There were but fifty or sixty deaths from the disease last week. There were several cases in our district. Sr. Helginson has just recovered from a severe attack of cholera morbus. We thank the Lord for his mercy toward us, in preserving our lives during the past few weeks that we have been exposed to the cholera.

Those who are about to send us clothing, etc., for our mission, had better pack the things in strong barrels. They will weigh less, and come safer. There is a steamship line from Boston to Philadelphia, and also from New York to this place, which will be the cheapest way to send barrels from places within railroad distance of those places. Pray for us. Yours in Christ,

Philadelphia. F. H. BURBANK.

Correspondence.

From Sr. A. E. Smith.

DEAR BRETHREN AND SISTERS:—I take up my pen to answer some of the questions that you have asked me by letter. One sister asks, When are you going to write for the Crisis? One from Providence says, Where is Sister Smith? Another from Ohio says, Are you not going to write to us any more through the Crisis? Now I will try to tell you all about it, if I can. First, I have been very busy since Wilbraham campmeeting in those other camps over at Nyack, and one at Peekskill. Besides these, we were enlarging our mission room at New York, and also attending to our Hackensack mission; all of which have taken time and labor, without any rest. But as soon as I did get time, I wrote to the Crisis; but my letter was very long, and I expect that was the reason that it did not appear. I am opposed to long letters myself, and don't often write long; but under the circumstances, that one could not be avoided.

I also wrote one about Hackensack mission, which, if you have patience, you may yet see if time continues. Please remember, children, that the Crisis is a missionary paper, and there are many who write for it, and, of course there is not room for all; and those that are in are very interesting. I love to sit down and read them. It does me good to see how fast God is doing up his work in these last hours of time. Work on, brethren and sisters; it is only a little while, and we shall have our reward.

Since Wilbraham campmeeting, I have received through Bro. Herron $5.00, from Sister Dull, Washington, D. C., and $1.50 from Emily Dollard, for mission work. The other will be found in the Report when it appears.

Yours in highways and hedges,

ANNA E. SMITH.

No. 112 W. 33d St., New York City.

From Bro. H. Pratt.

BRO. GRANT:—Our meetings in Savoy were of the deepest interest. Sunday, Oct. 21st, the whole congregation, save three, manifested by rising their determination and desire to have a home in the kingdom. Children, grandchildren, grandmothers, husbands, and wives, with strong crying were seeking Christ. One husband said, I have been a backslider, but "I want to come back to the fold, and I want my wife to come and go with me." His wife rose and said, "Husband, I *am going with you*." I think there must have been much joy in heaven that day.

"Sweet is thy work, my God, my King."

H. PRATT.

The Young Pilgrim for Nov. 1st.

TABLE OF CONTENTS.

Who can be Baptized?—a talk on Baptism between a mother and her daughter (with a beautiful cut of a baptismal scene.) Children Baptized (poetry.) That Sweet Rest. Another Star-Shower. The S. S. Exercises in Providence. Our County Sunday-Schools—Shall they be suspended through the winter? "Only this Once." Do not touch it—the parable of the rat trap. A Boy struck blind for blasphemy. Playing Cards—better burn them. Where all good things come from. Seek God early—the earlier the easier. The Gift of Speech—how to use it. Backbiting. The Kicking Cattle. A Hint to Touchy People. The Poor Boy—Don't be ashamed of a patch. Young Pilgrim Letters, Bible Questions, Puzzles, etc.

"STORIES FOR YOUNG PILGRIMS."—"This is the title of a series of 16 page tracts, in neat paper covers, issued by the Advent Christian Publication Society of Boston. Six numbers have been received. The 'Stories' are well calculated to please and profit many youthful readers."—*Advent Herald.*

Obituaries.

MCCULLOCH. Died in Lamoille, Bureau Co., Ill., Sept. 11th, Celia Frances; and on the 17th, Delia Frances, twin daughters of Nathaniel and Sally McCulloch, aged four months.

Our dear brother and sister had become very much attached to these little ones; but the cold hand of death has done its work, and the innocent, like the guilty, must be laid away in the cold grave. But one need not sorrow without hope, for Jesus has broken the strong bands of death, and, by virtue of his resurrection, the children shall come again from the land of the enemy, blooming with immortality, to die no more.

> Blest hope that cheers the sorrowing heart,
> Is anchored within the vail;
> And though with loved ones called to part,
> God's promise will not fail.

H. G. MCCULLOCH.

BRO. WHITEHEAD IS DEAD.

We learn with much sadness that Bro. Rufus J. Whitehead, of Wallingford, Ct., is dead. For many years we have been intimately acquainted with him, and have known him as an ardent lover of Jesus, and his coming. Those who attended the Wilbraham and Alton Bay campmeetings this year will remember with pleasure his faithful labors in the service of the Lord. He was a man of strong faith and earnest prayer. Christian pilgrims always found a welcome at his home. He sleeps in Jesus.

DAMON. Died in Goshen, Mass., Aug. 28th, 1866, Betsey Damon, wife of Bro. Jared Damon, aged seventy years and eight months.

In her death the church have lost a mother in Israel. No woman that ever I saw so much resembled my own dear mother. As soon as I could, I hastened to Goshen to find her still alive, but death has done its work, and I consoled myself with the words of inspiration, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit." May her mantle fall upon the church in Goshen, is my prayer. H. PRATT.

DAILEY. Died in Norwalk, Aug. 1st, 1866, Eddie, aged one year and ten months; and Aug. 8th, Ada Louise, aged four years, four months and nineteen days, children of Bro. Norman and Sr. Caroline E. Dailey.

These little ones are sleeping quietly now, but thank the Lord, the time will soon come to awaken them.

The General Apprehension.

Cardinal Cullen of Dublin, Ireland, has issued a pastoral bewailing the condition and prospects of the Pope, as apparently about to be driven from the Holy City, and ordering a day of fasting and prayer that these evils may be averted. The cardinal says that when the French troops leave Rome "then will the agents of the excommunicated king of Sardinia and of the secret societies reestablish their reign of terror in Rome, and drive the weak and corrupt Romans to vote the deposition of the Pope and the annexation of the Papal states to the kingdom of Italy; then will be completed the spoilation of the vicar of Christ, not less by the cowardice and treachery of his friends than by the injustice and impiety of his foes; then will all the powers of hell be exerted anew to crush his spiritual supremacy. He will not be left whereon to lay his head. Like his Divine master, he will be loaded with insults and charged with crimes; he will be deprived of liberty—it may be of life. Such are the events which, in the ordinary course of human affairs, we may expect very soon to witness."—*Springfield Republican.*

A curious and not very satisfactory reason is given for the contentment of the English churchmen with existing evils. "A general expectation prevails among the clergy of the established church that the personal advent of the Lord Jesus is near at hand, and that all things must grow worse and worse till He comes; and, therefore, they acquiesce in 'things as they are,' almost without a murmur."—*Ibid.*

Lady preachers are becoming popular. Two young ladies preached last Sunday at Washbourne Hall, Bayswater, on the coming of Christ. The dates fixed for the second advent are between 1870 and 1875.—*London Correspondent of the N. Y. "Round Table."*

A society has been formed in Switzerland for the removal of the Jews to Palestine, and the restoration of Jerusalem and the Jewish nation. The Rothschilds and other prominent Jews give their influence to it, and it bids fair to become a universal movement.—*Springfield Republican.*

France just now offers a promising field to the Second Adventists. The end of the world is a very popular topic. Even the skeptics are beginning to talk in a religious strain of "signs and tokens;" but their newly-found religion takes a very gloomy color. The continual rain, the extraordinary character of the late events in Germany, the disturbed condition of the continent, apparently pointing to further convulsions, the cholera, and the precarious state of the Emperor's health, all contribute to the general depression, and induce some people to suppose that the end of things is approaching.—*Ibid.*

Rev. Dr. C. B. Smyth of New York, preached a sermon on Fenianism, last Sunday, in which he said the Fenians were not organized to deliver Ireland, but for the great battle of Armageddon and the last struggle of Popery.—*Ibid.*

The *Round Table* advertises the following new book:—"The Coming Theocracy. Just published. The state of the Church and the World at the final outbreak of evil, and revelation of Antichrist, his destruction at the second coming of Christ, and the ushering in of the Millennium. By the Rev. J. G. Gregory, M. A., with an Appendix by Mrs. A. P. Joliffe. Price 1.25. Contents: Watch and pray, for the coming of the Lord draweth near. The World and the Church. Israel and Antichrist. The Advent. The Judgment of the Nations. The reign of Peace. The final outbreak of Evil. The Resurrection and Judgment. The New Jerusalem. Conclusion and Appendix." D. T. T.

Summary of News.

FOREIGN.

Cable Dispatches.

Prague, Oct. 27. An attempt was made to shoot the Emperor Francis Joseph as he was leaving the theatre this evening. The culprit aimed a pistol at the Kaiser, but before the ball was fired he was seized by an Englishman and placed under an arrest.

London, Oct. 29. The latest advices from Candia show that fighting between the Christians and the Turkish army continued, but the accounts of the progress of hostilities are unreliable.

In consequence of the condition of the telegraph lines in Newfoundland, it is proposed by the Anglo American Telegraph Company to lay cables from Trinity Bay, or rather Placentia Bay, to Halifax and Boston. The tolls upon dispatches by the cable will be reduced one-half on and after November 1st.

London, Oct. 31. The Turks claim great victories over the Christians in Candia. In a hard fought battle near Oressa the Cretans lost 700 men, while the Turkish loss was very heavy. Three thousand Cretans had been lost in a cave where they had sought a hiding place and refuge, the tide rising and submerging them. Large submissions were being made by the Christians to the Turkish authority.

Paris, Oct. 31. The Emperor Napoleon has informed the Empress Carlotta that she had better tell Maximilian to cede two of the provinces to the United States in order to consolidate his rule in Mexico.

Berlin, Oct. 31. The government has issued a decree ordering the fortresses of Saar, Louis, Mentz and Coblentz to be disarmed, and the artillery force to be reduced to a peace footing.

Rome, Oct. 31. The Pope has delivered an allocution condemning the conduct of Italy, declaring that he is ready to die in defense of the right, and that in case of need he will seek the free exercise of his ministry in another land.

Paris, Nov. 2. The *Presse* says an alliance between Prussia and Russia is a fixed fact.

Rome, Nov. 2. The Italian press denounce the allocution of the Pope against the conduct of Italy.

It is reported that Count Ricasoli will soon resign his position in the Italian Ministry.

Queenstown, Nov. 5. The steamship Malta, from New York, Oct. 24, arrived to-day.

Madrid, Nov. 3. The Queen of Spain has made an offer to the Pope of a residence at Granada, and Spanish vessels of war are placed at his disposal in case of an emergency.

Constantinople, Nov. 5. The United States squadron is expected in Turkish waters.

St. Petersburg, Nov. 5. War is renewed in Bokhara, and the Russian forces have besieged and taken the city of Utarbe.

☞ The Emperor of Austria is just thirty-five years old and is about used up.

DOMESTIC.

New York, Nov. 1. An Ottawa dispatch says a Cabinet council will be held to-day on the existing question in reference to the execution of the condemned Fenians. Prominent parties denounce leniency. The Attorney General will not go to England on the 7th inst. with the delegation, owing to the serious aspect of affairs.

A Troy (N. Y.) dispatch says an order issued by President Roberts, looking to an early invasion of Canada by the Fenians, will soon be promulgated. The Fenian circles are holding day and night sessions. A regiment is in rapid formation. A liberal subscription was made in Troy yesterday in aid of Capt. O'Brien, in Mount Joy prison, Ireland.

Nashville, Tenn., Oct. 31. The freedmen's schoolhouse at Brentwood was burned to-day. This is the second burning of the freedmen's school-house at the same place. It is pretty certain that both these fires were the work of an incendiary.

New York, Nov. 5. A Washington dispatch says the Mexican question has not been reopened with France. The government is waiting to see how the French act up to the first of the coming year. If at that time it is seen there is any bad faith exhibited, or a tendency to duplicity, then such action will be taken as will insure our feelings and interests to be respected. President Juarez has written a letter in which he again asserts his unwillingness to consider any project, looking to the cession of the northern States of Mexico to the United States.

Washington, Nov. 5. Minister Romero to-day received the following letter by way of New Orleans. It is dated Vera Cruz, Oct. 26:

"Maximilian left the city of Mexico on the 23d inst., resigning verbally in favor of Gen. Bazaine. Gen. Bazaine endeavored to persuade him to delay his departure until Gen. Castlenau's arrival, two days later, but he declined, and escorted by eight hundred Austrians, proceeded to Orizaba by cross roads to avoid meeting with Gen. Castlenau. He reached Orizaba yesterday, and is expected here to-morrow. The Captain of the Austrian frigate Dandote states that as soon as Maximilian arrives he will at once leave for Europe. It is said that Maximilian will publish to-day a manifesto at Orizaba.

Gen. Castlenau reached the city of Mexico soon after Maximilian left, and took possession of the palace and assumed the reins of Government. The French soldiers who had entered under Maximilian's colors will be returned to France under Gen. Castelnau's influence.

Gen. Porfirio Diaz has captured the city of Oaxaca, taking all the artillery, ammunition, men and supplies."

TROUBLE BREWING IN SPAIN.—Appearances look as if there would be a revolution in Spain before long, resulting in the dethronement of the Queen, and possibly, unless the other powers interfere, in a republic. This revolutionary scheme, it seems, is favored by the Infanta Henri de Bourbon, brother to the King of Spain who professes democracy, and aims at the leadership. It is intimated that he would be disposed to treat for the transfer of Cuba to the United States in return for American sympathy during and subsequent to the struggle. Other plans are spoken of—one being the junction of the kingdoms of Spain and Portugal under the government of the king of the latter country. Napoleon is spoken of as being willing that this should take place, but nothing can be depended on as genuine but the facts that the Spanish people are heartily sick of their present system of misgovernment, and that some overturning will soon take place.—*Boston Journal.*

THE FENIANS.—*Fears of a Raid at Fort Erie.*—Norwich, Conn. Nov. 4. An enthusiastic meeting of the Wolf Tone circle of this city was held to-day. Stirring resolutions were adopted denouncing the illegality of the conviction of Lynch and Father McMahan, and pledging themselves to raise 100 men to avenge their lives.

Buffalo, N. Y., Nov. 5. Considerable excitement prevailed at Fort Erie last night in expectation of a Fenian raid.

Indianapolis, Nov. 4. At a Fenian mass meeting last night, resolutions were adopted declaring that the Fenians of America defiantly assert that the conviction of Col. Lynch and Father McMahan will be made the bugle note, which will lead on the army of Irishmen that will drive the last vestige of British power from the American continent.

☞ A severe drouth has prevailed for nearly a year at Pekin and the surrounding country, and the Chinese Emperor has ordered fasts, general prayer and expiatory ceremonies. All persons confined in prison without cause are to be discharged, and the condition of prisoners generally to be ameliorated in order to propitiate Divine favor.

☞ A severe drouth has prevailed for several months in Livingston and adjacent counties in New York, and immense fires are raging in the woods around the town of Dansville. Thousands of acres have been burnt over, and houses and barns d.stroyed.

Notices.

Discussion.

We are to begin a discussion with Eld. Joy, a Baptist minister, in the Baptist meeting-house at New Durham Ridge, N. H., Tuesday, 2 o'clock P. M., Nov. 13th. The discussion is to continue two or three days. *Subject,* The immortality of the soul and the punishment of the wicked.

MILES GRANT.

Discussion at Salem, Mass.

The time for the discussion between Elder R. Wendell and myself, is now agreed upon, to commence in Salem, on Wednesday evening, Nov. 28th. Particulars hereafter. T. M. PREBLE.

New Hampshire Quarterly Conference.

The fourth quarterly session of the N. H. State Conference will be held in Portsmouth, N. H., commencing November 15th, at 2 o'clock P. M., and hold over the following Sabbath. A general invitation is given to brethren and sisters and friends, and especially to our preaching brethren, to attend. A. W. SIBLEY, Sec'y.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK, }
B. ST. JOHN, } Committee.
W. H. FISHER, }

Notice.

Providence permitting, there will be a meeting at Bro. Mix's, in Prospect, Conn., to commence Friday, Nov. 23d, and continue over the following Sunday. Bro. Hitchcock, and Samuel Curry of New York, will be there to preach the word. The brethren and friends are invited to attend.

H. W. PERKINS.

Western New York Quarterly Conference.

The quarterly meeting of the Western New York Christian Conference, will be held in Dansville, Livingston Co., commencing Friday evening, Nov. 23d, and held over Sunday. Let there be a grand rally of brethren and sisters from all quarters to this meeting. Events transpiring before our eyes tell us plainly that very few such meetings will be held this side the kingdom. Come, then, brethren, in the name of the Lord, armed and equipped to work for God.

There will be teams at Wayland, on the Buffalo and N. Y. and E. R. R., on the arrival of the one o'clock train from the West. If those coming from the East can get the morning train from Elmira, they will arrive in time for the stage at ten o'clock. If not, if you will write to us, we will see that teams are at Wayland on the arrival of the 4 P. M. train.

D. COGSWELL, } Com.
F. BURR, }

Notice.

The next quarterly East Maine Conference will meet at Bangor, November 8th, at seven o'clock P. M., in a hall, or some other place, which will be furnished by Bro. Robinson, of Bangor. The brethren from abroad will call on Bro. Robinson, on Birch street. THOMAS SMITH, President.
ABEL KENNEY, Clerk.

Notice.

We would inform brethren and sisters who may be passing this way, that Advent meetings are held in our house, Tuesday and Friday evenings. Also, preaching in the Town Hall, Sundays. Preachers who feel *sent* are invited. We need help. Pray for us. D. J. WEAVER.

Westfield, Mass., Oct. 1866.

Notice.

Brethren stopping in New York city will find a prayer and conference meeting at my house, 392 Broome street, every Tuesday evening.

J. K. BELLOWS.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
J. Couch.................................Sunday, Nov. 11th
Hiram Munger.........................Sunday, Nov. 18th
M. Batchelor...........................Sunday, Nov. 25th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
C. Goodrich.............................Sunday, Nov. 11th

Charlestown, (69 Main Street).......Sunday, Nov. 11th at 10 o'clock A. M., and 3 and 7 P. M.
WM. C. THURMAN.

Will attend the conference at Bangor, Me., commencing Thursday evening, Nov 8th, to continue over the Lord's day.
Farmington, N. H., Friday and Saturday evenings, Nov. 16th and 17th, and over the following Sunday.
MILES GRANT.

Lawrence, Mass.............evenings, Nov. 15th and 16th
Clinton.......................evenings, Nov. 22d and 27th
C. GOODRICH.

East Canaan, N. H.......................................Nov. 25th
Hartland (Dinsmore Hill), Vt...........................Dec. 2d
J. COUCH.

Harvard, Mass., (Bro. Withington's), Tuesday afternoon, 2 o'clock, Nov. 13th.
Clinton, Mass.....................Thursday evening, Nov. 15th
Springfield, Mass.................Friday evening, Nov. 16th
Hartford, Ct.......................Sundays, Nov. 18th and 25th
L. BOUTELL.

Centre Harbor, (Town House).......Sunday, Nov. 11th
D. M. LEAVITT.

New York, 24th Street......................Nov. 11th and 18th
Cooper Institute, N. Y..........................Nov. 25th
WM. STUART.

Southbridge..................................Sunday, Nov. 11th
Walbridge.....................................Sunday, Nov. 18th
Brimfield......................................Sunday, Nov. 25th
E. OWEN.

Hopeville, R. I...............................Sunday, Nov. 11th
Brethren in Rhode Island wishing me to preach, will address me at Room No. 16, What Cheer Building, Providence, R. I. J. M. MUHLIG.

Great Falls, N. H............................Sunday, Nov. 11th
A. SIMPSON.

West Poland (Free Chapel)..............Sunday, Nov. 11th
Cascoville.....................................Sunday, Nov. 18th
J. A. LIBBY.

BRISTOL, CT.
R. E. Ladd....................................Sunday, Nov. 11th
B. Hitchcock..................................Sunday, Nov. 18th
B. St. John....................................Sunday, Nov. 25th

CLARK'S HALL, RICHMOND, R. I.
Mrs. L. B. Phetteplace.....................Sunday, Nov. 11th
J. J. Northup..................................Sunday, Nov. 18th
Augustus Durfee..............................Sunday, Nov. 25th

Low Hampton, N. Y..........................Sunday, Nov. 18th
Hydeville, Vt.......................evenings, Nov. 22d and 23d
Poultney, Vt...................................Sunday, Nov. 25th
Hebron, N. Y....................................Sunday, Dec. 2d
J. K. BELLOWS.

Rochester, N. H., (New Chapel, McDuffee District), Sunday, Nov. 18th, and the following week. Evenings in Rochester Village, if a place can be obtained to preach in. J. PINKHAM.

South Reading.....................Thursday evening, Nov. 8th
East Boston..........................Friday evening, Nov. 9th
Sunday, 11th, at liberty, and the following week.
Shall be at home from 19th to 22d.
Savoy, Mass.....................Friday evening, 23d to 26th
New York City, (as the brethren may arrange), Sunday, Dec. 2d. H. MUNGER.

Springfield, Mass............................Sunday, Nov. 11th
A. M. HIGGINS.

Warwick Plains, (Champlin meeting-house), Sunday, Nov. 11th.
Cranston, R. I., (Pippin Orchard school-house), Sunday, Nov. 18th. B. ROBERTS.

Great Falls, N. H............................Sunday, Nov. 11th
Brethren and sisters, come out and help us.
S. HAWKINS.
H. S. PINKHAM.

CONCORD, N. H.
(Corner of Green and Center Streets.)
A. Ross...Sunday, Nov. 11th
C. Goodrich...........................Sundays, Nov. 18th and 25th
B. Woodside...................................Sunday, Dec. 16th

Sharon, Conn...............................Sunday, Nov. 11th
Morris, Conn., (as Bro. Canfield may arrange), Thursday evening, Nov. 22d.
New Preston, Conn.........................Sunday, Nov. 25th
Cold Spring, Mass...........................Sunday, Dec. 9th
GEO. L. TEEPLE.

Holden..Sunday, Nov. 11th
and through the week.
Westfield Farms..............................Sunday, Nov. 25th
Goshen..Sunday, Dec. 2d
H. PRATT.

Weld (Town House).......Saturday evening, Nov. 17th and over Sunday.
Carthage, Wednesday evening, Nov. 14th, and will stop with the brethren one week, or in the vicinity.
J. T. JORDAN.

Charlestown, Mass., (at the Almshouse) Sunday, Nov. 11th, at 3 o'clock P. M.
Charlestown, Mass., (Star Hall, 69 Main Street), Sunday, Nov. 18th. ENOCH MORRILL.

Warner Gore, Tuesday and Wednesday evenings, Nov. 13th and 14th. JOHN H. DADMUN.

Low Hampton.................................Sunday, Nov. 11th
Castleton..............................Monday evening, Nov. 12th
Rutland...............................Tuesday evening, Nov. 13th
Addison..........................Wednesday evening, Nov. 14th
Massena..Sunday, Nov. 18th
Plymouth.......................................Sunday, Dec. 2d
M. BATCHELOR.

Prospect, Ct...Friday, Nov. 23d and over the following Sunday.
West Litchfield.....................Wednesday, Nov. 28th
Morris.................................Thursday, Nov. 29th
New Preston..........................Friday, Nov. 30th
Marryall.................................Sunday, Dec. 2d
Lanesville..............................Sunday, Dec. 9th
H. W. PERKINS.

Bro. Perkins goes by my request.—B. ST. JOHN.

Marryall......................................Sunday, Nov. 11th
Pine Swamp..................................Sunday, Nov. 18th
B. ST. JOHN.

WEST FALMOUTH, ME.
R. R. York....................................Sunday, Nov. 11th
I. C. Wellcome...............................Sunday, Nov. 25th

Gardner (Baker Town), Me...............Sunday, Nov. 11th
I. C. WELLCOME.

Haverhill, Mass.............................Sunday, Nov. 11th
J. W. BRITTON.

Cheshire Street, Ct.........................Sunday, Nov. 11th
Will be at Bro. Brook's evening of the 10th. Prayer meeting should Bro. B. think best.
Pleasant Valley, Ct..........................Sunday, Nov. 18th
Will Bro. Standill meet me at New Hartford evening of 17th?
Barkhampstead Hollow, Ct...............Sunday, Nov. 25th
S. WOODRUFF.

Bristol, Ct.....................................Sunday, Nov. 11th
R. E. LADD.

Woodhull, N. Y..............................Sunday, Nov. 18th
Chatham Valley, Pa.........................Sunday, Nov. 25th
J. W. TAYLOR.

Hartford, Ct.......................................Nov. 11th
Warehouse Point.................................Nov. 18th
Plymouth, Mass.............................Sunday, Nov. 25th
Carver...Sunday, Dec. 2d
J. S. WHITE.

Bristol, Ct.....................Friday and Sunday, 9th and 11th
W. N. PILE.

Haverhill, Mass......Nov. 18th and 25th, also Dec. 2d and 9th. C. C. RAMSAY.

Agawam.......................................Sunday, Nov. 11th
Will Bro. Eliphalet Case meet me at Westogue at the down train in the afternoon, Nov. 3d?
S. D. DANIELS.

Hamilton, Mass..............................Sunday, Nov. 11th
Alton Corner, N. H.................Tuesday evening, Nov. 13th
Melvin Village, N. H.......................Sunday, Nov. 18th
Lake Village.......................Tuesday evening, Nov. 20th
Concord, (Centre St. Chapel)....................Nov. 21st
Direct letters to East Kingston, Dover, and Melvin Village. A. DECKER.

Biddeford, Me..Nov. 13th and longer if thought best.
Brethren wishing my labors in any other places in Maine, will please notify me by letter at Kennebunkport, between Nov. 7th and 12th, and much oblige a poor sick and lame brother in Christ.
B. P. MANNING.

West Alton....................................Sunday, Nov. 11th
Intervale school-house, Sunday evening, Nov. 11th.
T. B. LANG, JR.

North Adams, Mass........................Nov. 10th and 11th
North Bennington, Vt...............Nov. 12th, 13th, and 14th
West Hoosick, N. Y., (Advent Chapel).............Nov. 15th and over Sunday.
Charlemont, Mass....................Nov. 20th, 21st, and 22d
Griswoldville, Mass...Nov. 23d
Northfield, Mass...Nov. 25th
GEO. A. STREETER.

CONCORD, N. H., (ANGELOS HALL.)
C. C. Ramsay.................................Sunday, Nov. 11th

SPRINGFIELD, MASS.
H. P. Carpenter...............................Sunday, Nov 25th
Luther Boutell.................................Sunday, Dec. 2d

Darien, Genesee Co., N. Y., (near Bro. R. C. [illegible]), Wednesday evening, Nov. 14th, and continue [illegible] evenings. Subject:—[illegible] the present crisis and signs of the times.
Darien City..............................Sunday, Nov. 18th, at [illegible] A. M.
As I expect to spend part of the winter in Southern New York and Northern Pa., I shall be glad to correspond with any brother or sister in those parts who may desire a visit from me this winter. Please write me at Albion, Orleans Co., N. Y., Box 274, at any time between this and Dec. 1st, 1866. C. F. SWEET.

Square Pond, Ct..........Sunday, Nov. 11th and 18th
Rockville, Ct., (at Bro. E. L. Davis'), Tuesday evening, Nov. 13th, and longer if the Lord will.
F. S. BUTLER.

Holden, (Town Hall) Sunday, Nov. 11th, and through the week as may be appointed. HENRY PRATT.

Kennebunkport.............................Sunday, Nov. 11th and until the evening of Sunday, Nov. 18th.
GEO. W. BURNHAM.

[illegible] and continue every evening, and over Sunday, Nov. 11th.
Will some one meet me at South Weymouth, Nov. 7th, last train?
Stoneham, Mass., (at J. L. Locke's), Wednesday evening, Nov. 14th.
South Reading, Mass.............Thursday evening, Nov. 15th
Exeter, N. H.......................Friday evening, Nov. 16th and over the following Sabbath, Nov. 18th.
WM. H. FISHER.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

Florida...Sunday, Nov. 11th
North Adams, Wednesday evening, Nov. 14th, and over the following Sunday, as the brethren may arrange.
S. C. HANCOCK.

Whitakerville, Vt......................................Nov. 10th and over the following Sabbath.
Goshen, Mass..Nov. 17th and over the following Sabbath.
WM. J. BLANCHARD.

Business.

TO CORRESPONDENTS.

N. Warner—You have paid to No. 632. You did not give C. Warner's P. O. address, and so we cannot give you her account.

Ira Morgan—His address is South Exeter, Me.

Mary Baker—The money was received, and the change made.

Moses Whitaker—The $1.00 was received and credited.

S. E. Teeple—Sent, and postage paid.

C. P. Dow—The $1.50 was credited to W. L. S.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 679. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if more than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—E. Sanderson 592, R. H. Rogers (*only* $1.00) 609, S Sturtevant 509, L T Waters 530, M Richardson 580, O W Green 600, J Cogswell 575, S H Parsons 600, J Noyes 582.

$1.25 each.—A Holten 602, S Follansbee 604, E. S. Kennedy 604, B Trask 530, R B Northrop 565, S P Fogg 602, E. W. Turner 604, W. Smith 603, M. Damon 603, J Churchill 605, T. P. Shepherd 593, S M Smalley 605, O W Rathbourn 605, W. N. Sanders 605, H Harrington 601, G O McLean 605, H Westervelt 605, P Schellinger 631, T Erskine 500, B. T. Westgate 603, W. Tanmore 605, L Northup (what P. O.), L A Jones —, A Kearney 605, J T Fletcher 605, N A Brooks 580, W Pullen 605, W L Huntley 592, A French 607, H Devereux 598, A Steward 605, L Thurston 605, P Harder 605, O Lawrence 605, S Lewis 605, T Pisk 605, S C Rice 605, A G Marlatt 605, J. H. Mosher 605, H. Freeland 605, W Wildrich 605, H H Baxter 605, M. D. Hathaway 605, A Lyon 603, S Van Wart 606, J Hutchins 598, J Chapman 602, S Bailey 635, G Greene 572.

$2.00 each.—G. W. Brown 615, B C Bancroft 618, M A. Taylor 624, J. Taylor 572, MOSES CROSS (what P. O.?), H. Vaudry 621, A Baldwin 580, P Shafer 530, M Smith 621, E F Woods 580.

$2.50 each.—E. Corliss 621, K. B. Donnell 622, H S Hawkins 628, J Bacon 630, M A Leavitt 632, A Hubbard 624, B O Fogg 630, L. Tuttle 624, D Brewer 630, S M Locke 630, G Martin 679, G Downing 631, O Brancetter 630, I. Bussell 563, W. E. Wilson 631, J S Collins 631, G B Smith 631, E Foster 631, B Hopkins 621, A Grover 631, T. Scott 635, J. Russell 605, G. T. Palmer 641, L. French (what P. O.?), T. B. Robinson 631, J. Vickery 614, H. Daniels 630, P Marsh 631, H. Walling 631, C. True 631, T Edwards 631, H Stoddard 631, D Dickenson 591, C A Hastings 624, H Clark 631, J H Trufant 628, I D Stone 631, A Churchill 629, O B Baxter 629, E Jenkins 621, C E Woodman 569, N L Greenwood 621, C A Campbell 628, C. Wardwell 630, L. D. Atwood 631, D. Graham 631, M. A. Weaver 641, B. F. McLean 632, C Thomas 630, J Braley 631, F S Ransom 621.

$3.00 each.—J Bean 622, J P Smith 613, W M Howland 680, T Brannich 587, J Webb 624, J Bent 651, H F Woodford 627, S Nye 632, H Tuttle 619, J Barker 611, F H Kenny 577.

Various Sums.—A. Eaton $5.00, 614; M. J. Arborn $1.50, 478; S T Fellows $3.00, 614; C Eastman $1.50, (what P O?); F P Hunt 50c, 590; T Inman $3.50, 588; S Woodruff $5.00, 578; R M Kittell $4.00, 604; D Smith $7.79 (old acc't), $2.21, 624; H. C. Loud $5.00, 572; B Damon $2 40, 579; W J Robinson $3.00, 615; H Keene 65c, 613; D. M. Leavitt 50c, 628; I. Green 75c, 604; A Friese $2.91, 580; S Tobins $1.50, 602; Stevens & Wiley 50c, 589; J. H. Raymond $3.00, 679; T G Burpee 60c, 583; C. F. Beardsley $1.50, 612; J B Estey $2.80, 519; W B Harmon $1.43, 436; J Mills $2.91, 640; M Whitaker $5 00, 628; J. R. Hartley $2.91, 640; L. Mesberry 50c, 579; E Everett $1.42, 619; M. J. Raymond $2.43, 631; J. White $1.47, 614; Z. Alexander $5.00, 622; E. Wakeman $3.85, 570.

FOR BOOKS AND TRACTS.

F Clark $1.00, M C Allen $1.10, C C Barker 50c, R F Sanford $3.00, C H Sweet $9.00, J K Bellows $10.50, R N Chaffee 60c, S Collins 3.00, G Martin 75c, G Downing $1.00, J. M. Matte $1.00, L T Waters $1.12, O A Sawyer 85c, H. Rotherham $1.30, M Cooper 60c, R P Wetherell $1.50, A. Curtis $1.25, B H Albee $1.00, I. Bussell 50c, M. S. Berean 50c, J Douglass $5.25, H J Baldwin $9.50, W. F. Dame $1.00, B. D. Hinman 50c, C E Sheldon $1.00, A. Thompson 50c, I. Green $1.25, A Friese 55c, M Young 50c, P S Butler $1.00, E Wakeman $1.15, C H Baker $1.00, T W Piper $2.15, A Lyon $1.00, E. H Cramer $1.00, T B Tamblyn $13.75, H F Carpenter 50c, J Naramore $1.00, W H Fisher $17.00, A J Tuttle $1.25, F S Ransom $3.45.

BOOKS AND TRACTS SENT.

BY MAIL.—R N Chaffee, M Young, D Devereux, W F Dame, I Greene, A Friese, L O Olmstead, A Thompson, D M Leavitt, E Wakeman, E Miller, T J Whitecar, C H Baker, D D Lathrop, B D Hinman, E H Cramer, A Lyon, C E Sheldon, R M Sayles, A Churchill, I Bussell, M Cooper, A J Wilcox, L Hills, R P Wetherell, M S Berean, A Curtiss, A Raymond, A S Palmer, J Naramore, F S Ransom, A J Tuttle.

BY EXPRESS.—J K Bellows, J Douglass.

LETTERS RECEIVED.

T L Carll, S I Roney, P H Burbank, H Pratt, A. E. Smith, J Lenfest, H Westervelt, J Wendell, W N Pile, I Damman, J B Cook, E Remich, B Perham, Nancy D., L J Oaks, A. J. Boles, W C Stone, N D Babcock, T S Wright, J W Taylor, M. D. W., J M Muhlig, F. Corker.

ADDRESS OF PREACHING BRETHREN.

C. P. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
L. C. McKinstry—Crisis Box, Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
L. Boutell—Salem, Mass.
Wm. H. Fisher—Ashland, Mass.
E. Owen—Springfield, Mass., No. 1 Fremont Street.
C. Cunningham—Newburyport, Mass.
H. Pratt—Springfield, Mass., 47 Cedar St.
P. S. Butler, Collins Depot, Mass.
S. D. Daniels—Springfield, Mass.
Alvah Bean—Lowell, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
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"In vain for mercy now they cry,
In lakes of liquid fire they lie;
There on the flaming billows tossed,
Forever, oh! forever lost.

The breath of God—his angry breath,
Supplies and fans the fire;
There sinners taste the second death,
And would, but can't expire.

On impious wretches he shall rain
Sulphurious flames of wasting death,
Such as he kindled on the flames
Of Sodom with his angry breath.

His wrath, like flaming fire,
In hell forever burns;
And from that hopeless world of woe
No fugitive returns.

Tempests of angry fire shall roll,
To blast the rebel worm,
And beat upon his naked head
In one eternal storm.

Eternal plagues and heavy chains,
Tormenting racks and fiery coals,
And darts to inflict eternal pains,
Dyed in the blood of damned souls."

STRAIGHTFORWARDNESS ESSENTIAL TO THE CHRISTIAN.

If we were to comprise in one word the moral disease of fallen humanity, we might use the term *selfishness.* It cannot but happen in a world like this, that every man must frequently be placed in the situation of either having to forego his worldly interest, by speaking and acting uprightly; or of hazarding his spiritual welfare, by deviating, in some degree, from the straight line of rectitude which is required by the law of the Lord. Such, for the most part, being the condition of the human race, the enemy of souls ceases not to plant his nets and snares in every form that can stimulate the restlessness and ardor of self-love. Is he seeking to entrap one whom the power of conscience yet controls, and causes to hesitate upon the adoption of measures of doubtful rectitude?—this arch-deceiver is quickly at hand "to make the worse appear the better reason." Has man some latent hope of obtaining an end, or of accomplishing a purpose in some secret, unsuspected way?—Satan presently suggests schemes and points out by-paths, which he represents as perfectly lawful, or, at all events, *expedient*, under the particular circumstances then existing; for nothing can be more *indulgent* than he is to the will of the flesh. To the half willing, half unwilling victim, who may draw back from venturing on direct falsehood, he suggests language in which there is at least a grain of truth, and fails not to fix their attention upon that *modicum*, as sanctifying all that accompanies it. The poor bewildered creature is thus led through the meandering labyrinth of *evasion*, till all things are lost in confusion; evil is called good, and darkness light, and the counsel of the devil is mistaken for the dictates of prudence and wisdom.

There is a striking instance of this sort of attack from the enemy of souls recorded in the Life of Boston, author of the celebrated "Fourfold State of Man." He was occasionally employed in the office of a public notary in the town; and his services, though frequently rendered, were never requited. Under the influence of a strong temptation, he thought he might take his employer's property. "But here," says he, "I was led into a snare, by Satan and my own corruption. I saw 'Dickson on Matthew' lying neglected in the chamber; I presumed, therefore, to take it in payment of the debt. I kept it for a time; but conscience being better informed, I saw my sin in that matter, and could no more peaceably enjoy it, though he never paid me: so I restored it secretly, none knowing how it was taken away, nor how restored. This, I think, contributed to impress me with a special care of exact justice, and the necessity of restitution in the case of things unjustly taken away; being like a burnt child dreading the fire."

Perhaps there are few cases in which Satan has less difficulty in prevailing upon the mind to leave the path of straightforwardness, than in such as that above mentioned, where some sort of excuse may be offered to the upbraidings of conscience; yet we see that the sincere christian, however deluded at the moment, cannot *long* enjoy anything which has been obtained by deviating into those crooked mazes which lie thickly set on either side, to entrap the traveler who is journeying to heaven. The consciousness of guilt persisted in clogs his spirit, and builds, as it were, a wall of brass between him and his God, hunting him "like a partridge upon the mountains"; till, with the prodigal, he comes to himself, arises and goes to his Father, and weeps his confession in the merciful arms that are extended to receive him.

There is an affecting instance of a mind thus disquieted, and thus restored, told by Samuel Kilpin of himself, when a child, and which is well fitted to convey instruction to christians of any age. It is as follows:—"When seven years old, I was left in charge of the shop; a man passed, crying, 'Little lambs, all white and clean, at one penny each.' In my eagerness to get one, I lost all self-command, and, taking a penny out of the drawer, I made the purchase. My keen-eyed, wise mother inquired how I came by the money. I evaded the question with something like a lie. In God's sight it was a lie, as I kept back the truth. The lamb was placed on the chimney-shelf, and much admired. To me it was a source of inexpressible anguish. Continually there sounded in my ears and heart, 'Thou shalt not steal; thou shalt not lie.' Guilt and darkness overcame my mind, and in sore agony of soul I went to a hay-loft,—the place is now perfectly in my recollection,—and there prayed and pleaded, 'with groanings that could not be uttered,' for mercy and pardon. I entreated mercy for Jesus' sake. With joy and transport I left the loft, from a believing application of the text, 'Thy sins, which are many, are forgiven thee.' I went to my mother, told her what I had done, and sought her forgiveness, and burnt the lamb, while she wept over her young penitent."

This is the sort of repentance which gives joy to the angels of God; and oh! how beautiful, how blessed is its sweet humility, compared with the iron hardness of that pride which, though it will not save a man from stooping to the meanest artifices to accomplish his ends, will, nevertheless, constrain him to resist to the uttermost the salutary confession which alone can effectually heal the hurt which sin has made upon his peace. His groveling eye is fixed only upon *himself*; and how many deceits must be practised when the mind is only influenced by earthly considerations, and when the claims of selfishness are allowed a hearing! What a deafener of the ears, what a turner of things upside down, is this self-love! No wonder, then, that he who is the father of lies, and the source of all confusion, should make it the mighty engine of every evil work. No wonder, then, at its first sigh for the fulfilling of this or the other desire, he steps forth to its aid; which he usually does by involving the mind in a train of confused and intricate reasoning, upon points which a simple adherence to the straightforward dictates of an enlightened conscience disposes of at once, without making any argument necessary. There is nothing more to be avoided, than entering into an argument with Satan. He is always the questioner that comes with liberty to disobey. His approach upon his destined prey is the same as it was at the first. "Hath God said ye shall not do this or that? Is there any harm in such or such things?" are questions which, commonly, pave the way now, as they did then, into disobedience and suffering.

With what consummate wisdom, then, has our divine Redeemer laid the axe to the root of the tree, by making it the condition of his receiving a man as a disciple, that he should deny himself! "If any man will come after me, let him *deny* himself, and take up his cross, and follow me." He who "was manifested that he might destroy the works of the devil," attacks *that* first wherein and whereby the devil most successfully accomplishes his works. We are told in the Scriptures of truth that "the heart is deceitful above all things, and desperately wicked." Who is there that faithfully examines himself, and does not find enough to confirm this statement? It was pity for our helplessness, and compassion at seeing us not only wretched in ourselves, but made still more wretched as the tools of the prince of evil, that caused the Savior of mankind to embody himself in our nature, and go about in our sorrowful world, doing good. Yet, be it remembered, that though he came to bestow love and mercy upon us, it was the love that saves *from* sin; the yearnings of infinite *purity*, as well as infinite compassion; the tenderness of One who knew that *holiness* was happiness; and whose divine and spiritual precepts, addressing only the lost, polluted soul, had nothing for the selfishness of the flesh and fleshly mind but resistance and denial even unto death. "He that forsaketh not *all* that he hath" (that is, all of his own stock of fallen Adam), and "he that hateth not his own *life* also (that is, the life of *self*), he *cannot* be my disciple."

This is the religion of Jesus! the holy, humble, self-denying Jesus! This is the religion of the cross! The inward, spiritual cross upon which the true disciple of a crucified Lord dies daily; thus entering into fellowship with his Master's sufferings, and seeking, with holy Paul, to be "made conformable unto his Master's death!"

How much, then, does it behoove the professor of Christ's religion to inquire how far he goes in this species of self-denial and self-sacrifice, which his Lord and Master pronounces to be indispensable! In vain can we hope to keep the path of straightforwardness, if we do not enter it by the strait gate and narrow way of self-denial; and assuredly, in vain shall we cover ourselves with the name of christians, if honest straightforwardness be *not* a distinguishing characteristic by which we are known. "Thou hast given a banner," says the Psalmist, "to them that feared thee, that it may be displayed because of the truth." Therefore should uprightness of heart and life be lifted up, as the banner of the Lord, in the conduct of the christian. "Ye are a city set upon a hill," says the blessed Savior; and again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These are solemn commands, and not to be lowered to the estimate which each one, for himself, may think high enough. When each one acts for *himself* only, it is but too probable that he will act wrong, and fall into temptation, through "many foolish and hurtful lusts, which drown men in destruction and perdition."

It is necessary, in these times, to remind the sincere inquirer after truth, that christianity is still the same as it ever was in the demands it makes upon its followers. When bonds and imprisonments, and every varied form of tribulation, accompanied the profession of it, there was an ordeal to pass through which tended effectually to sift out the chaff from the wheat. This is not the case now. Religion has become fashionable; and it may not be unwise for those who desire to "separate between the precious and the vile," to direct their attention to the *nature* of christianity; and having considered the purity and strictness of its requirements, let them ask themselves if these are likely to attract many to enlist under its banners. "He that loveth father, or mother, or son, or daughter, more than me, is not worthy of me." "We must, through much tribulation, enter into the kingdom of God." "We glory in tribulations also." "My brethren, count it all joy when ye fall into divers temptations." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Does human nature willingly embrace the discipline and subjection, which alone can produce such principles as these? Ah, no, no!

Whenever we find religion an *easy* thing, we may be well assured that it is *not* the religion of Jesus Christ. *That* has always been a *hard* thing; a hateful thing, to the nature which it dooms to daily denial and crucifixion. "Strait is the gate, and narrow is the way, in which it leads, and *few* there be that walk therein." But now it would seem as though the precept were reversed; and that it was the broad way, and the wide gate, frequented by the *many*, that led to heaven.

No deeply reflective mind, no honest servant of God, but must with grief, again and again had occasion to remark the fearful and rapid advance which the enemy of souls is, at this time, making under the disguise of religion. Go where you will, you meet this destroyer, this wolf in sheep's clothing, palming himself upon credulous mankind, in the garb of devotion. To use a commercial phrase, religion is, now, a *marketable* article. There is a *demand* for it. What can be the result of this but the unavoidable one of the springing up of a religion of *notions*, a religion of self-indulgence, a religion of *error*, in the place of a religion of *truth?* O friends, ye who profess the christian name, never believe that you can *glide* into the kingdom of heaven with ease and pleasure! "Through much tribulation we must enter into the kingdom of God." And there is no need to put the often-made inquiry, "Must I *make* to myself crosses and discomforts, if God thinks fit to spare them?" The *true* disciple of Jesus can never want [a] daily cross, whilst there is unmortified sin remaining in his heart. If there be nothing else to exercise him with an unceasing conflict (and there can be no conflict without suffering), the subjugation of *self*, with all its imperious desires, will find him sufficient cause for prayer and patience. And, being faithful in the duties of self-control, let him only act the part of christian faithfulness towards others; not soothing them in any evil way, through fear of what may be the consequence to himself, of speaking the truth; but, remembering that solemn injunction, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him"; let him only deal closely and sincerely with his fellow-creatures, and he will find enough to exercise both his christian courage and faith. In short, let him only, with the holy apostle, seek sincerely "to have a conscience void of offence towards God, and towards man"; let him only, with a noble disdain of every crooked by-road, and low contrivance for advancing his worldly interest, keep on the even tenor of his way, with clean hands and pure heart, and he will not want a cross to bear, and that daily.

Let all those, therefore, who would embrace and hold fast the religion of Jesus Christ, look well that they "enter by the door" which is "strait and narrow"; remembering that the author of that religion says, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Let them also for ever bear in mind, that the path which leads to heaven is a *straightforward* path, and that it is only to be kept by adhering to the precious counsel which says, "Let thine eyes look right on, and let thine eyelids look straight before thee: ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand, nor to the left: remove thy foot from evil." This is the way in which to pass through "the waste howling wilderness" of this world, with safety and honor. This is the way in which to be prepared for inhabiting that "city which hath foundations, whose builder and maker is God." For what is it that fits us for that blessedness? The words of the Psalmist tell us, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

How concise, yet how comprehensive is the delineation of the man who shall attain to the happiness of dwelling with God! And what other happiness has the christian to seek? What other enjoyment have saints and prophets waited for? "How amiable are thy tabernacles, O Lord of hosts!" says the enraptured Psalmist. "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "One thing have I desired of the Lord," again he says; "*that* will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Seeing, then, that to "be for ever with the Lord, is to be for ever blessed," it behooves us to examine ourselves, if we possess the character which is essential to the attainment of such perfect happiness. It is a simple character:—"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." It is by "*speaking the truth in his heart,*" or, in other words, by making it as much a matter of conscience to *think* no deceit, as he does to utter none, that the christian is chiefly distinguished. A regard to public esteem, and the furtherance of the views of self-interest, will often induce persons to walk uprightly, and work righteousness, "to be seen of men"; but it is only a deep, abiding consciousness that "all things are naked and open in the sight of Him with whom we have to do," that can purify the heart of man from the disorderly and deceitful workings of its fallen and corrupt nature. It is only by an habitual attention to the straight, unerring line of *christian* rectitude, which implies a higher, a diviner standard than *bare* justice, that these evil workings can be suppressed.

[*From Tract No. 69 of the Association of Friends, 84 Mulberry St., Philadelphia.*

(*To be concluded.*)

For the World's Crisis.

THE KINGDOM OF HEAVEN.

There has been much said about the kingdom of heaven, both in the sacred Scriptures and by professors. Now a kingdom is a tract of land under the supervision and direction of a personage styled a king; and in order that a man be a king, he must have at his command subjects; so, then, a kingdom must have territory, a king, and subjects.

It is generally understood that heaven and the kingdom of heaven are the same; but I am of the opinion that they differ somewhat. Heaven, we understand, is that pure and holy place where God and the angels reside, from whence Jesus came to earth to preach his gospel, and to which, after finishing his mission, he returned, and sat down at the right hand of the Father, to be a mediator between poor sin-sick man and an offended God, waiting to come to judge the world, and to set up his kingdom, which I believe to be the kingdom of heaven, for it will be set up by the powers of heaven, and all sin will be removed therefrom; consequently it will be a heavenly kingdom, or the kingdom of heaven. This is the kingdom the saints have the promise to possess; for the "saints shall take the kingdom and possess it," . . . "under the whole heaven," for ever and ever.

I know of no promise in the Bible to man, if he obeys every command even, that he will go to heaven. I know of no way for man to go to heaven, except by being translated, as Enoch was, or raised from the grave and taken up bodily, as Jesus was; but the Holy Bible is full of promises to such as obey the gospel; they shall have an abundant entrance into the kingdom of heaven, which is to be set up on the earth when the curse is removed, Prince Immanuel the king, Paradise restored the kingdom, and the saints of God the subjects. What a happy kingdom. No oppression then by the ruler, no rebellion by the subjects, no pain from disease; and the holy city, the New Jerusalem, standing in the midst to adorn and beautify, and to make the whole one indescribably, holy and happy home for those who love the soon appearing of the Lord.

Jesus, by John the Revelator, says, he that overcometh shall sit down with him in his throne, as he overcame and has sat down in his Father's throne. So it appears that Jesus is to have a throne separate from that of the Father; and there is no promise to mortal man that he can sit down in the Father's throne, but in Jesus' throne. Now where will Christ's throne be set up? A king's throne is set up within his kingdom. Then we suppose that his throne will be set up in his kingdom. Where is his kingdom to be? He shall sit upon the throne of his father David. Where was that? At Jerusalem. Then the throne upon which Christ is to sit is to be upon the earth; the throne to be in the kingdom; consequently, the kingdom which he is to set up is to be on the earth when redeemed from the curse, where Jesus and his saints are to dwell; not up in heaven, where God resides, but in his new kingdom, set up in the earth, when he will have separated the wheat from the chaff, and have gathered the wheat into his garner, and have burnt up the chaff with unquenchable fire.

This we understand to be the kingdom of heaven, the paradise restored, for the re-union of Christ, the Savior, and his saints, the saved; that they may dwell together forever, according to his promises when on earth.

D. W. N.

For the World's Crisis.

A STAR IN FLAMES.

A wonderful phenomenon has recently dazzled the eyes of astronomers on both sides of the Atlantic—nothing less than a *star in flames!* In May last, a little twinkler in the constellation *Corona Borealis*, or "Northern Crown," suddenly blazed forth a star of the second magnitude, and on analyzing its rays with a spectroscope, the light was pronounced identical with that emitted by certain gases in a state of combustion. The universal opinion of the scientific men who observed the spectacle was that the star was on fire—an opinion which was strengthened, as time wore on, by the gradual dying out of its newly-acquired lustre. By the 22d of June the star had dwindled from the second to the ninth magnitude. It has since become still more insignificant, and when *burnt out*—assuming the theory regarding it to be correct—it will of course be invisible.

Although we have spoken of the burning as in progress, the probability is that the casuality occurred in a former and far remote age. The distance of the star from the earth is so enormous, that the light of the conflagration may have been many centuries, perhaps thousands of years, on its journey hither! It must be borne in mind, too, that the fixed stars are supposed to be solar systems like our own; not single worlds, but congeries of worlds, with suns for their centres. The theory of the astronomers is, that a planetary system has been consumed! Imagine our own sun, now the genial source of life and warmth, suddenly wrapt in flames by the liberation and ignition of its internal gases! What would be the effect? Every planet and satellite, from red Mercury to the pale orb that runs its course on the uttermost confines of the sphere of solar attraction, *would be destroyed in the twinkling of an eye.* The earth would be calcined, and of all its millions not a vestige would remain.* *We may well shudder at the idea of a system of worlds having been obliterated in a moment, and without warning.* And yet, to the systems remaining, the one extinguished was but as a grain of sand to the myriads on the sea-shore. A due consideration of this latter fact may possibly calm the fears of those who look for a grand catastrophe in this part of the universe at an early day. If the incomputable milliards of systems suspended in space are to be destroyed one by one—and this would seem to be a natural inference from the late phenomenon, if it has been correctly interpreted by the astronomers—*our* turn may be much further off than the Millerites anticipate.—*N. Y. Paper.*

* 2 Peter 3. 7.—"But the heavens and earth which are now, by the same word are kept in store reserved unto fire."
10th verse.—"But the day of the Lord will come as a thief in the night; . . . the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."
See 2 Peter 3: 3, and onward.

How perfectly the Bible harmonizes with science. It prophesied of certain events which have transpired. It says the world shall be destroyed by fire. Science says other worlds in the universe have been burned up; and suggests the possibility, yea, probability of this very world which we inhabit being consumed by fire; but still puts it afar off. Yet the time will come! And people like us will live upon it as we do; and granting that time ever to arrive, why may it not be as possible to come in our day, as in the future ages far hence?

That which will best "calm the fears of those who look for a grand catastrophe in this part of the universe at an early day," is that long since foretold by "prophet bards and patriot seers" in words with the harmonious notes of heaven lingering upon each accent, and now re-echoing down through the last moments of time with the same sweet music as of old yet lingering upon them, viz.: "We, according to his promise, look for new heavens and a new earth."—2 Pet. 3: 13. And looking for this event, we believe it soon to be accomplished.

Numerous events in nature proclaim it. The angry voices of the nations proclaim it. The distant rumbling earthquakes, the pent up volcanos, the flashing lightnings and rolling thunders proclaim it near, when the waters of the oceans shall burst into a flame, and the air we breathe mingle its elements, and both blaze forth into the fires of destruction. And then may we all have a refuge till the fiery storm be past, and the time comes when He who said "Behold I make all things new," shall accomplish his work, and earth once more smiles in gladness as when "the morning stars sang together, and all the sons of God shouted for joy" over Eden's lovely bowers; and those who have waited for the morning of gladness, shall see its golden beams come piercing through the flying shadows of night.

Then the mighty army of the great King shall come from distant lands beyond the sea, and join their swelling numbers with the numerous legions from the islands of the ocean, and all together unite in one overwhelming countless host, with banners of triumph and palms of victory waving in the heavenly air, and crowns of glory glittering with dazzling brightness in the sunshine of heavenly splendor; while the harps of glory ring in sweet harmonious strains to the anthems of everlasting triumph; and all the "glad voices" of the redeemed of earth unite with the glorious angels of Jehovah in singing the song of Moses and the Lamb; and the pure air of heaven catches each tone, and echoes it to the distant hills, o'er which it re-echoes and reverberates, taking on its joyous flight each lingering, trembling note that floats o'er the earth, all clad in new undying beauty, while the "ransomed of the Lord" lift up their heads in wonder, and again and again shout, "Hallelujah! for the Lord God omnipotent reigneth."

"Shall I be there? Will you be there?"
Concord, N. H. J. N. BERRY.

☞ You think your trials the greatest of all; just so thinks the little a-b-c-darian about his lessons in the alphabet.

For the World's Crisis.

"AND THE PRAYER OF FAITH SHALL SAVE THE SICK."

DEAR BROTHERS AND SISTERS:—My heart goes out to you with fond, yearning love, that is almost a pain in its deep intensity, while lying prostrate as I am upon a bed of pain. My thoughts are ever with you. Oh, may God bless the dear brothers and sisters for the sweet, love-inspired missives they have so kindly penned me, freighted with words of hope and cheer for my lonely heart. I have no words to express the grateful thanks of my heart.

Just six weeks ago, I was taken suddenly and violently ill; and for long, weary days, and pain-tossed nights, I seemed to lie beneath the shadow of death's dark wing; yet, could my soul say, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me;" and I truly feel to say, "The Lord is my Shepherd; I shall not want." O, how exceedingly precious the blessed promises of God to my soul. I bless God that I have been enabled through grace given to view the loving hand of mercy in this seeming affliction. "All things shall work together for good to them that love the Lord." "And whatsoever ye shall ask, believing, ye shall receive." "And the prayer of faith shall save the sick . . . and the Lord shall raise him up."

The lamp of faith as brightly burns, illuming my soul with its flood of glory light, as when in years gone by I poured out all my soul to God in the humble prayer of faith, asking him to raise me up to health and strength, from my couch of pain, to which I had been bound for fourteen long years, racked with keenest pain. And, glory be to his name, he heard and answered that prayer of faith.

Dear brothers and sisters, I feel that my work is not quite finished. I have a little more to do yet for my Master, and by faith I feel to say, "I shall not die, but live, and declare the works of the Lord." Will you all unite with me in the prayer of faith to God, for my restoration to health and strength, if it be his will? My limbs are badly palsied, but He that said, "All power is given me, in heaven and on earth," is able to restore them, and raise me up to health and strength. Blessed be his holy name! Pray for me. Pray in faith, believing. Plead with the Father the precious promises his Son has given us. My faith is strong in the Lord, and in the power of his might. I believe, yea, I know, he will hear and answer the prayer of faith. Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Give us Jesus, and we can say with the apostle, "Poor, yet possessing all things." Though possessing nothing in this world, our soul is filled with peace, while obeying the commandments, trusting in the blessed promise of our Savior,—"Take no thought for your life, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

O, the blessed promises of Christ, bright, shining links in the golden chain of faith, that binds my soul to its glorious Head. How precious, how doubly precious to my heart at this time. It is sweet to trust in him who hath said, "I will never leave thee, nor forsake thee." ANNA E. MCELLISTER.
East Roxbury, Vt., Sept. 14th.

For the World's Crisis.

"OCCUPY TILL I COME."

This important passage of Scripture is a part of a parable from one who never spake amiss. As the parable was intended to convey some very important instruction to those to whom it was spoken, I think it will apply to us, in these last days, with greater force, if possible, than to those who first heard the parable.

What is the lesson here brought to view? We answer, it is the great and important lesson that Jesus was going away from this wicked and sin-cursed planet, to prepare mansions for all his faithful servants, who have received their goods or talents from him, and improved upon them in such a manner as to redound to the honor and benefit of this nobleman.

Kind reader, I would ask if there is not plenty of evidence that our dear Savior is about to come to this earth a second time, when he will call us all to an account for our use of the Lord's money?—for all we have in property or money belongs to God. We must also give account how we have used our *tongues*, in declaring God's truth to our dying fellow beings. Have we been diligent in studying God's word, in order to improve our minds, so that we could thereby be able to instruct others, and open to their minds the great and noble truths of the gospel, and of the soon coming of the great King of Zion?

Allow me to say, kind reader, if God has blessed you with an abundance of the good things of this life, and with a pocket full of money, remember the Lord's poor; in a special manner the freed men, women and children of the South, and also the poor that are around you; and especially the poor saints that are sick and in distress. Our beloved brother Paul says, "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15: 58.

In 2 Pet. 1: 5–7, the apostle tells us that by "giving all diligence," we must "add to" our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." These christian graces, if in our possession, will enable us to be fruitful and abound in the works of the Lord.

We should be very careful not to offend any one with unkind words, looks or actions; but manifest a kind and pleasant disposition in our conversation with each other; and always show the spirit of Christ in all our dealings with each other; for if we have "not the spirit of Christ we are none of his." May the good Lord enable us all to do just right, and please our dear Savior and each other; and finally, when the Nobleman returns, may he be pleased with the improvement of our talents, and bid us enter into the joy of our Lord. Amen.
Vernon, Vt. B. PERHAM.

☞ Jesus invites you to come to him for rest, and promises that he will not cast you out; yea, complains that you will not come unto him, that you may have life.

Hygiene.

"This is for your health."—Paul.

A NATURAL LIFE.

It is very doubtful if there are many persons who have any just conception of what it is to live a natural life. It is said that all civilized people live an artificial and unnatural one, and to the wilderness of America or to the wilds of Africa we are referred for the only specimens of the natural man. This view of the case is both short-sighted and false. Men, whether savage or civilized, live a natural life when they live in accordance with the laws of their bodies and minds, and an unnatural life when they forget the organic laws which they ought to respect, substituting others instead. A natural man is as much at home in the parlor as in the forest. We speak of the Indian as a natural man; but it is doubtful if he is half so natural in his habits as thoroughly cultivated, civilized men. Is it very natural to sleep in a wigwam, scalp one's enemy, make woman a slave, never think of to-morrow or provide for the future, and know nothing of beautiful homes, social culture, books, art and science? We must not confound the natural man with rude ferocity, barbarism, unculture; it is the reverse. Man was made for culture, for refinement, for growth, and it is as natural for him, under favorable circumstances, to take on these conditions as for the bee to store up honey. We believe all that has been said and written about the more natural life of the Indian than the white man is erroneous. Indians are not more perfect, physically, than the whites; they have a coarser organization, can not endure work so long, can not bear themselves so manfully and naturally as their more cultivated brothers. Mr. Barnum recently had a troupe of red men dancing and performing in his Museum, but they had not one-fourth the agility or grace and majesty of physique seen in his white performers. It is quite doubtful if the Indian's mode of life is natural when we take this higher stand-point from which to draw our deductions.

Now let us consider what a natural life demands for its complete fulfillments.

It firsts demands a healthy birth and a childhood devoted mainly to healthful bodily development; children, more than grown-up people, instinctively turn to the natural instead of the artificial. They seek their mother's breast and protection rather than artificial food and the stranger's care. They are then more sportive, happier and natural than ever thereafter. They lose much of their naturalness during their education, when mental and physical restraint takes the place of healthful, natural growth.

A natural life demands a natural education. All education should be founded on the "natural laws of man." Half the secret of so many artificial lives among civilized races comes from not adapting education to the natural law. It is unnatural to demand that a boy or girl shall sit six hours a day in a close school-room with the brain constantly on the strain and the body quiet. . . .

But more than all, to secure a natural life requires good habits. It is unnatural to chew tobacco, to smoke, to drink intoxicating liquor, to swear, lie, steal or live vulgar, sensual lives. It is on the other hand natural to be kind, loving, tender, thoughtful of others; just to the world and to ourselves; full of the spirit of growth and progress, and a hater of cant, hypocrisy and every thing mean. It is natural to love fresh air; unnatural to shut ourselves up in closed rooms. It is natural to covet the kisses of the sun; unnatural to live in parlors, with drawn curtains and shutters. It is natural to eat fruit and drink water; unnatural to swallow those drenches, tea and coffee. It is natural to sleep soundly; unnatural to be nervous and wakeful after we retire to our couch for rest. It is natural to clothe ourselves beautifully and healthfully, so every muscle is free to act gracefully and vigorously; unnatural to torture our waists or obstruct the full and free movement of any muscle or limb by restraint. It is natural to be industrious, sportive, lively, mirthful; unnatural to be lazy, sad, hypocondriac. It is natural to love society; unnatural to become a hermit. It is natural to seek the family relation; unnatural to pass through life alone, without family ties. It is natural to be strong, healthy, upright; unnatural to be sick, scrawny, feeble, round shouldered, small chested, rickety. It is natural to seek pure air, a wise hygiene, and to remedy our departures from nature; unnatural to dose with drugs, pills, powders, and deadly poisons. It is natural to study the arts and sciences, to become familiar with the literature of this and past ages, to learn to "know thyself;" unnatural to excite the mind and debase the heart by constantly poring over yellow-covered fiction.

A natural life is the most desirable life. It includes all the christian graces of love to God and man. An infidel is always an unnatural man. He has no faith in God, and we might almost say in himself. There are too many infidels in the world. Every man is infidel, so far as he is unnatural, or so far as his life is not in harmony with natural and therefore divine law; for all natural law is divine in origin and in essence.

A great want of the age is to induce the people to more natural lives. It is the great mystery of creation that we are allowed to live any other; but perhaps it is only because our departure from nature has blinded us so we can not see. It will be wise for us when we return to nature, to seek to learn our relations to her and follow them. It is doubtful if we can accomplish this in any way so successfully *for* all, as by educating our children to good habits. Now we educate them to such habits as are fashionable, or current, or as suit our own perverted tastes. Shall not all earnest men and women seek this—it is in their power—and add their pens, voices and influence to secure for the young a more natural education, one that shall lead them to simpler habits, cultivated tastes, and a higher degree of health and perfection of body and mind?—*Herald of Health.*

HEALTH OF GIRLS.

The compression of the chest is still another cause of disease and debility. The chest contains the heart and lungs, two organs demanding special space for exercise. Indeed, by nature there is just room enough for all of the internal organs and none to spare. If any are crowded, their usefulness, so to speak, is impaired, and none more than the lungs and heart. These, in the form given to the chest, are amply protected, bounded by firm bones, the ribs, breast-bone, spinal column, etc.—at least firm when fully matured. This chest, at birth, is large, ample to accommodate and protect its contents, the shape being adapted to its design. But that shape is wonderfully and sadly changed from its original conical form, with the larger portion down, inverting nature's plan. Those who doubt this will please observe the chest of the infant at birth, notice the ample expanse of the ribs, particularly at the base, relatively larger in the female than in the male, for reasons that need not be specified. But, between the ages of ten and fifteen years, though some have supposed that the days of corsets, etc., have passed away, mark the wasp-like forms, so beautiful, and notice that this change occurs very soon after the miss begins to have some idea of "taste," diminishing in size, particularly at the base, at a very rapid rate just when the dawn of womanhood appears, when the chest naturally enlarges. Facts justify the assertion that the chest is relatively the smallest where it should be the largest, diminishing from birth. Now, this is not without a cause. A part of this is referable, it may be, to the tight bandages of infancy, worn sufficiently tight to cause discomfort, if not pain, and at a time when the bones—if such they may be called—are very yielding. At this time a slight pressure is sufficient to materially diminish the size of the chest; still, all of the mischief is not done at this time. A system of "tight lacing" is commenced in girlhood and continued systematically, though the pressure may be slight, so slight as to be regarded as of no importance. Yet such pressure, commenced when the bones are yielding and continued for a few years, is sufficient to produce the result—a sad result.

But the causes are of less importance than the results. Observation teaches us that the chests and waists of females are relatively smaller than those of males, while at birth they are larger, and ought to be, for sufficient reasons. If the chest is thus contracted, adequate room for the lungs, etc., is utterly impossible. If the lungs are in any respect compressed, the minute air-cells and passages—estimated by millions,—become closed and adhere for ever, rendering a full inflation of the lungs, and a consequent full supply of air, utterly impossible. To understand the extent of the evils of such compression, it should be remembered that one object of breathing is to purify the blood by a contact with the air—or its oxygen—in the lungs, one of the most important means of purifying the blood. Indeed, this method is much more efficacious than the use of all the sarsaparilla "blood-purifiers" that ignorant quacks have ever cursed society with, since this is nature's own purifier, leaving no "dregs of impurity" introduced in the very process of purification. Young lady, if you would purify your blood, use less salt, less grease, less pork—the most abominable of all grease; less diseased animal food, etc.; it is difficult to use too little of such articles—and breathe as much as possible of pure, cool air, day and night, exercising sufficiently to throw off the waste of the body, and you will not only find an economical but also an effectual method.

Again, this compression of the lungs is among the many causes of pulmonary consumption, so alarmingly prevalent at the present day, particularly among females—a disease that is consigning thousands of the fair buds of mortality, frail young ladies, to a premature grave annually, even in our own favored country. It is not necessary to state the physiological reasons for this result; yet, it is a fact that such pressure, closing the air-cells, etc., resulting in facilitating unhealthful deposits or preventing the ordinary supply of air, etc., etc., is making sad inroads into the health of the future mothers, those now in the bloom of life. . . .

It has not escaped the notice of observers that there is a close connection between a large and well-developed chest and lungs and physical power and endurance. If about to exert our strength to the best advantage we instinctively inhale a generous supply of air as one of the necessary means of preparation. The fleet animals, the most hardy, those enduring the most fatigue, etc., are those well developed in the chest, possessing ample lung-power. Human beings having such lungs are seldom the victims of diseases of this character, unless the result of accidental causes, such as breathing poisonous air and the fumes generated in some chemical works, or causes of a similar nature.

To be safe in this matter, to be sure that the lungs are in no danger of being too much compressed, it is absolutely necessary that clothing should be so loose that no inconvenience shall be felt by taking a free inspiration, full and deep. But very few, if any, fashionable young ladies can be found who are thus free to breathe the air of heaven without restraint. Most are so deformed, have chests so compressed, that the lungs contain only about one-half of the air necessary to meet the wants of the system. Many, far too many, seek, by a daily compression of the chest and waist, to imitate the forms of the "fashion plates," which generally are mere caricatures of the human form as it came from the Great Architect.

Still another evil resulting from this insufficient supply of air—the food of the lungs—is connected with the heat of the body, or what is generally termed animal heat. A process is constantly going on in the system, an action connected with the relations of the air and waste parts of the body, by which warmth is evolved. Now, if there is an insufficient supply of air—and only large lungs can receive the necessary supply—if the blood is only partially purified, it is utterly impossible to develop a sufficient amount of heat to meet the wants of the system. Hence the "chills" of so many delicate young ladies, the purple cheeks, the bloodless lips, the shrivelled appearance, etc., all are indicative of an insufficient supply of natural heat. Hence the necessity of artificial warmth, the extra clothing, the hot soap-stones, etc., while the extremities are cold and pale, like lifeless remains, the blood having retired to the internal organs—almost congesting them—and the head, but from the same cause.

The remedy for such difficulties consists principally in removing the cause, enlarging the lungs by systematic full-breathing, throwing the shoulders back, standing erect, allowing full motion to the muscles of the chest, with such gymnastic exercises as are calculated to bring these muscles into action, enlarging the chest; or, still better, by useful labors, such as one of ordinary capacity may suggest, constantly bearing in mind that the object is to expand the heart and lungs, strengthening the muscles connected with them by appropriate exercise, breathing as much pure air as possible. Such a course would diminish doctor's bills and those of a similar character, benefiting young ladies more than those whose success depends upon the misfortunes and sickness of society.—*Herald of Health.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TRUST IN THE LORD.

Bro. Grant.—The following beautiful and deeply devotional lines are the effusion of one of the Lord's hidden ones, who, we are told, has long been in the furnace of affliction. O that we all might "recognize Christ" more fully in all our afflictions—to lose sight of our sufferings "in the absorbing contemplation of Jesus." Hattie H——.

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways, acknowledge him, and he shall direct thy path."—Prov. 3: 5-6.

Yes, I will own thee, blessed Lord,
Oh! choose my path for me,
Whether of pleasure or of pain,
So that it leads to thee.

Should sickness be my daily lot,
I know thy tender care
Will soothe with gentle love my bed,
And give me strength to bear.

My cup of sorrow I will take,
Whate'er that cup may be,
And drink it, Lord, for thy dear sake,
As thou hast done for me.

I could not ask unbroken rest,
While still upon thy side
Marks of the cruel spear are seen,
Jesus, thou crucified.

Thou wilt not open me a door
Thy own feet have not trod;
Oh, there's so much blessedness
In trusting thee, my God.

And there is majesty in pain,
All mystic though it be;
A sweetness pleasure cannot bring,
Bright halo-crowned by thee.

If in my life-path thorns appear,
My feet shall tread them down;
I would not shun one cross of thine—
Behind it lies the crown.

And in its bitterness I prove
Sore though it seem to me,
The preciousness of that dear love
Which leads me, Lord, to thee.

For the World's Crisis.

GOLDEN MOMENTS.

Dear reader, if yet out of Christ, you are heedlessly permitting golden moments to pass, never to be recalled. The present moment is a golden moment. Yes, to you it is a golden moment; will you lose it forever? Shall this ere long be your lament?

"All his wooing I have slighted,
While he daily sought my soul;
If my vows to him I plighted,
Yet for sin I broke them all.
Golden moments!
How neglected did they roll."

Listen to that wretched, dying, young man, who exclaimed, "O time! time! how art thou fled forever!" When told of the abode of the blest, said he, "So much the worse—'tis lost! tis lost! A month—O, for a single week! I ask not for years, though an age were too little for the much I have to do."

Hear, also, the exclamation of that dying queen, who had been a gay votary of the world,—"Millions of money for an inch of time!" And, also, a dying man, who uttered these emphatic words,—"Ah! the day in which I ought to have worked is over, and now I see a horrible night approaching, bringing with it the blackness of darkness for ever. Woe is me! When God called, I refused. Now I am in sore anguish, and yet this is the beginning of sorrows. I shall be destroyed with an everlasting destruction."

Golden moments—for ever lost! Careless sinner, lose no more. Repent, obey God now, and improve all present moments as they pass, and then you, also, shall have an eternal crown.

Careless, worldly-minded, fruitless professor, who have only "a name to live," *beware!* lest you be cut off like a withered branch. "Repent, and do the first works," lest swift approaching judgment scenes shall find you numbered with the "*many*," whom Christ will not own.

Professing Christian, have you thus far fulfilled life's mission? Can you not recall to mind some friend you neglected to comfort, warn, or admonish; some wanderer to reclaim, or some poor unfortunate heir of sorrow, whom you "passed by on the other side?" Can you not recall times, and precious seasons, when you neglected the "still, small voice," that whispered to you to deny yourself, and take up your cross; to follow Christ through "evil report and good report;" in clouds, as well as sunshine; to banish shame, pride, and the fear of man, and "be ready to every good work?"

Careless professor, the trying day is near. Will you now examine the foundation of your hopes, lest found built upon the sand? Backslider, repent, and return to the only true refuge. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Dear impenitent friend, repent, and turn now from the forbidden paths of sin, of folly, of death. "Seek ye the Lord while he may be found." Seek the path of purity, of holiness, of life eternal. Your way is beset with snares and pit-falls, yet you see them not. Thousands have fallen on your right hand, and on your left, yet you think you are safe. Satan and your deceitful heart are leading you blindly to the whirlpool of destruction, suggesting a thousand allurements to divert your ears and eyes from the point of danger. "Stop, poor sinner, stop and think, before you farther go,"—think for the judgment; for eternity, and begin now to act for the same. "Turn ye, for why will ye die?" Let this golden moment be your time and day of deliverance. Let it not be numbered with the lost. Come now, in all your blindness and unbelief, come just as you are, and now retire to your closet and pray to God for Christ's sake to open your eyes; to grant you the aid of the Holy Spirit, and to have mercy upon you, and blot out all your past transgressions; to cleanse you from all sin, and lead you in the way of truth and righteousness.

Sinner, defer no longer the great work of life. Improve the present golden moment; retire immediately and pray, but never faint; and pray while life remains. Pray, but faint not, though Satan and all the powers of darkness combine against you. Retire and pray, but faint not, though hardness of heart, darkness and blindness, clouds and tempest, are round about you. Retire now and pray, but faint not, "though the blessing tarry long." Wait for it by prayer, and faith, and fasting, if need be. Wait upon God while you have a being, and the blessing will be yours. Improve this golden moment, but faint not; retire immediately, and pray to learn the will of God, and for grace and strength to do it.

Dear impenitent friend, will you now improve this golden moment? Will you now take up your cross? Will you, for the sake of Christ, of immortality, the kingdom of God, and well-being of others around you, the society of saints and angels; for the glory of God, and unfading eternal joys? Will you now take up the cross, and win an immortal crown? Will you now begin by prayer? Will you now retire and begin to pray?

O, sinner, can you withstand Omnipotence? Can thy heart endure, or thy hand be strong, in the day when God shall deal with thee? Shall this be said of you, also?—"They would none of my counsel; they despised all my reproof." Dear impenitent friend, will you improve now this present, passing, golden moment, and faint not, but retire and pray?—and ever thus continue, until prayer shall end in songs of everlasting praise? If you will not, your golden moments, ere you are aware, will soon be numbered, and lost for ever. *Sinner, backslider, fruitless professor,* whose hopes are built upon the sand, the day of wrath is near; the storm is gathering, and how can you escape if you "neglect so great salvation?"

Remember these few fleeting moments are fraught with *life,* or *death!* With eternal joy, or "the blackness of darkness for ever;" with the unfading glories of the redeemed, or to be consigned to the "lake of fire!" Now make your choice, delay no more. The Judge stands waiting at the door. S. L. Manley.

STRAIGHTFORWARDNESS ESSENTIAL TO THE CHRISTIAN.

(Continued.)

The true standard of christian rectitude is set before us in the sacred command, "Whatsoever ye would that men should do unto you, do ye also unto them." How many temptations, not merely to deceit, but to *encroachment* upon the comfort of others, are here cut up by the root! And how constantly does the inordinate love of self-gratification require to be checked, by remembering this injunction! O, how greatly would the sorrows of this vale of tears be ameliorated, if this were the rule by which christian professors regulated their actions! For it is not merely by actual deceit, and dishonesty, that the catalogue of human suffering is augmented; there are many ways of oppressing, and discomforting, which are practised without remorse by those who, perhaps, would shrink from being guilty of actual fraud. Yet, this species of assault upon the claims of our fellow-creatures, is as much forbidden in the Scriptures as dishonesty; as we learn from the apostle's injunction, "that no man *go beyond,* or defraud his brother in any matter; because, that the Lord is the avenger of all such." Unless the heart be under the softening influence of divine grace, there must be frequent temptation to *go beyond* our fellow-creatures, in matters where the laws of the land permit us the right. And, accordingly, we see in the conduct of selfish and covetous persons, how closely they will exact to the uttermost the stipulated labors of those whose services they hire! How unfeelingly will they press for their *right,* whether of money or work, when, sometimes, through sickness and poverty, neither money nor work can be tendered them, without pain or distress?

What check can be put upon the movements of self-love, in such cases, if the mind be not under the guidance of some principle, more tender and delicate than rigid justice? Blessed be God! He has not only directed us in the Holy Scriptures to do as we would be done by, but he has given us a witness *within,* which confirms and applies the *outward* command; and which, when faithfully attended to and obeyed, never fails to lead the mind out of all unkindness, as well as unfairness, in its dealings with others. "My sheep hear my voice," says the blessed Jesus, "and follow me." It is this precious saving voice which always speaks to deliver from evil, which the true sheep are to mind. It is the directing voice which is promised, Isa. 30: 21: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." It is the living law of the Lord specified, Jer. 31: 33: "And I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." It is the strength-giving spirit spoken of by Ezekiel, 36: 27:—"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my statutes and do them." It is that principle, more divine, more lovely, than bare justice, which, when followed, guides out of every obscure, entangling, crooked practice, and which makes the path of the just to be indeed as "the shining light, which shineth more and more unto the perfect day."

And, not only out of all unkindness, as well as out of all unfairness in our transactions with our fellow-creatures, does this divine principle deliver us; but it causes us to "make straight paths for our feet," under any circumstances of common occurrence, wherein self-love is very apt to incline us to leave the straightforward road.

How often, in the journey of life, does the desire of compassing a particular end, furnish a temptation to acts of duplicity! An open letter falling in the way, an opportunity of overhearing private conversation, are of this description; and on occasions commonly so sudden and unexpected as these, where is our help, but in a habit of prompt obedience to that internal guide, whose righteous dictates point, with living light, far, far away from the dark labyrinths into which, in such cases, self-love is prone to enter?

Again, in the instance of meeting with opportunities of taking advantage of others, how precious are the tender checks of the good Shepherd's voice! How frequently do such opportunities occur, wherein, by withholding or misstating the truth, we may induce our fellow-creatures to comply with our wishes! Temptations to take advantage of the ignorance, the imprudence, the necessities, the dependence, the timidity, or the generosity of others, must frequently meet the person whom God has been pleased to endue with the power which riches, talents, and influence of any kind confer. What need, then, that the heart be under the dominion of a sacred and unbending principle of rectitude, to furnish it with a rule of conduct which is fitted for all circumstances, and which shall deliver it from all those mean and unworthy shifts, to which the groveling nature of self-love is never ashamed to stoop. Truly, indeed, the way of the Lord is strength to the upright. Truly, indeed, does he fulfill to those who seek him with their whole heart, that precious promise, "I will cause them to walk by the rivers of water, in a *straight way, wherein they shall not stumble,*" and make them know, by blessed experience, that it is "the way of holiness"; and that "wayfaring men, though fools, shall not err therein."

How often do we stand in need of being refreshed by these considerations, when harassed on the right hand and on the left with the goadings of selfishness, aggravated by the subtlety of Satan, tempting us to the commission of actions which, without being, directly dishonest, we perceive to be unworthy of our christian profession! Who is there that has not experienced these harassings? Who is there that has not, under the impulse of the moment, made some promise, or raised some expectations, which cooler reflection causes him to repent of, as imprudent? And who is there (especially if the matter repented of should come under the denomination of what is called a trifle) but has been tempted to use, if he actually has not used, some false excuse to cover his failure towards his fellow-creature, without much regard to the displeasure of his Creator? How common, for instance, are the most palpable untruths, when it is not easy to be extricated from some invitation, given or accepted! How usual is it for persons, without a blush, to invent motives for their actions, or substitute the ostensible for the real, whenever it suits their worldly purposes; and what serpentine movements will they make use of, to twine themselves out of unpleasant situations, in which their own measures may have been the means of placing them.

But, let there be an habitual consciousness of God's law in the heart, and a custom of bowing to its requirements, and how clean and clear a deliverance it works out of all such difficulties, by simply commanding us to speak and act uprightly; and, when we have made promises or engagements which we can not, or do not wish to fulfil, to bear the humiliation of acknowledging our error, and the shame, or contempt (if such be our portion), which it deserves. And, surely, to the heart which knows any thing of the grace of repentance, and the precious, though sorrowful, fruits which grow in that lowly soil, such humiliation is valuable indeed, compared with the skulking sort of hide-and-seek, the flimsy excuses, and poor pleas, which very proud people sometimes stoop to adopt, to cover their faults.

How sure a guide, also, is a straightforward principle of action in the innumerable cases of embarrassment to pride and covetousness, that will arise from the common circumstance of possessing near relatives and connexions in an inferior rank of life! The man that walks uprightly, has no shuffling contrivances to keep them aloof. If they be poor, he relieves their necessities; if they be worthy, he seeks their society; nor could be find comfort in neglecting their claims, because the accidents of life may have placed him above them in point of outward appearance. The rule he walks by is given forth by him that changeth not. It does not, therefore, vary, and take its direction from the ups and downs of world-views. It has but one end; which is, to cause him to do that which is acceptable in the sight of God; knowing, that such as he is in the sight of God, he only is, be his pretensions what they may. Hence, how decidedly it speaks, when allowed a hearing, upon every point of honesty connected with the discharge of debts; a matter in which so much shuffling and dishonesty is common, that a tradesman will almost be surprised to meet with a customer who will, voluntarily, rectify any error whereby, in selling his goods, he has unconsciously made himself a loser. "I wish every one that deals with me had your principle," was the remark of a tradesman, not long since, to a friend of the author's, upon an occasion of this kind; and then he made the lamentable statement, that it was not only of irreligious characters that he had to complain for want of uprightness in their dealings with him, but even of many that made a more than common profession of godliness.

How distinct and simple are its dictates, in opposition to the mystifications of self-love, when there is a desire to borrow, without any probability of repaying; or, when having borrowed articles, there arises a desire to keep them, in the hope that the lender has forgotten! What an armor of defense, on the right hand and on the left, is it, from the common temptation of seeming to be something, when we are nothing, by pointing us to the straight and simple path of truth; and how does it spare its possessor the ridicule and contempt which await the lofty pretender to talent, to riches, to connections, or any personal advantage, when his pretensions are found to be "things of nought," and be himself a vain boaster! What "a breast-plate of salvation" is a righteous principle of straightforwardness, when envy, hatred and malice would shoot their arrows against the christian professor; and how secure a defense is provided for that man, in almost every species of trial, who is known to "walk uprightly, and work righteousness, and speak the truth in his heart;" the man whom his bitterest enemy cannot accuse of a low, false, dishonest action; but whose word is his bond, and whose deeds confirm what his words promise! There may be, perhaps, great faults, many backslidings, grievous infirmities, in the character of such an one; but still, "the law of his God is in his heart, none of his steps shall slide." And though the wicked watch, and seek to slay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand."

How entirely does it guard the mind from every temptation to take the advantage, which selfish persons are so apt to use, of flattering the vanity, and practising on the weakness of proud, conceited people, in the hope of turning their folly to some account! How securely does it shield those who are placed in the situation of rulers and instructors, from the shame and humiliation of having to pass by an offence against truth or honesty, lest they should hurt their own wound, and be reminded by the culprit of some similar failures on their own part.

But where should we stop, if we were to attempt to particularize the manifold advantages which an abiding adherence to this principle of rectitude confers? In a word, it is that precious thing, which, like a vein of gold running through the earth of the fallen nature, more especially distinguishes the sincere from the mere nominal christian. It is not difficult to appear religious, but it is difficult to be really so; since it involves a change of heart, which He who searches the heart alone can accomplish: and he effects it only by "turning us from darkness into light, and from the power of Satan unto the power of God."

[*From Tract No. 69 of the Association of Friends, 84 Mulberry St., Philadelphia.*

(Concluded next week.)

For the World's Crisis.

NEAR THE END.

To those that remain and are alive, suffer a few words of admonition. If ever there was evidence more at one time than another, since we believed, it is *now.* For years we have had our eyes on Rome as being the last of the old Roman kingdom, "the fourth beast" (Dan. 7: 23). "The fourth kingdom shall be strong as iron."—Dan. 2: 40. This terrible and dreadful beast, that has broken down and stamped upon such numbers of the holy people, and for so long a time, is now about to make its exit. At the time of the breaking up and taking away of the dominion of that power in the summer of 1792, in France, the clergy became refractory. They had held the people by constraint. The revolution had found them as the enemies of freedom of speech. A vast amount of treasure had been amassed by them; they were drawing great salaries from the public chest; taxes were heavy upon the people.

The purposes of God must be accomplished. He just permitted a scarcity of bread, causing the people to complain about heavy taxes. They were then prepared to discharge those functionaries, who now stood in the way of reform, and with violence they did it. Says the historian, "France was but a slaughter house. A vast number were put to death, and driven into banishment. The immense treasure was confiscated to the nation; and from that day to the present there has been decay on whatever of power there was left." "They shall take away his dominion, to consume and to destroy it unto the end."

As I said, our eyes have been upon Rome, to witness its decay. The last reports from there say, "The *monetary affairs* in Rome are in a very bad state." The clergy are very refractory. They advise Pius IX. to stick by and not leave Rome. The people are borne down with heavy taxes. Seven thousand lazy monks are supported at the public expense. Are not the people situated about as they were in France in the Revolution? "Free Italy!" is the cry all over that land,—freedom from the clerical yoke. Let us now read the following, which to me speaks ominously for the balance of Roman power in Italy:—

GARIBALDI AND HIS VOLUNTEERS.

A correspondent gives the following sketch of Garibaldi's bidding farewell to his volunteers:

"When the principal group of volunteers arrived on the plot of ground before the villa of M. Crispi, the General descended the steps of the principal entrance, and, silence having been obtained, spoke as follows:

'My children—I thank you for the testimony of affection you give me; be certain that my feelings respond to your own. A small number of evil-doers have troubled our satisfaction in at last seeing Italy one and independent. They are inspired by the priests, enemies of the happiness of our country. As long as the priests shall not have been put down, Italy will have neither true liberty nor prosperity. Let us combat these reactionary ecclesiastics, who are at this moment our only enemies.'

Some individuals having then cried out—'Death to the priests!'

'No,' said Garibaldi, with energy, 'death to no one. Free Italy has horror of bloodshed!'

Then, casting an expressive look at the flag of the Roman Volunteers, veiled with black, he continued:

'Romans, you who have gloriously fought by my side during the last campaign, and who cannot yet return to your beloved country, I say to you, have patience! for I hope the year will not pass over without your being able to return to Rome delivered from the odious clerical yoke. Adieu, my children; whether near each other or at a distance, we are still united.'"

Also read what Dr. Manning says of the impending crisis. The Dr. says, "its circumference traverses all nations; its centre is Italy"; "the decomposition of christian (Catholic) Europe is to be accomplished"; "christian (Catholic) unity must give way before national isolation."

The Temporal Power of the Pope.—Dr. Manning, the leading Catholic of England, has issued what might be called a wail over the treaty between France and Italy, which provides for the withdrawal of the French troops from Rome in December next. He says:

"This interval of time, therefore, is full of expectation. There is not a christian power in the world to stay its execution, or to come between the contracting parties in this abandonment of the Vicar of Jesus Christ. The principle of human non-intervention has its full development. Treaties, contracts, engagements, rights of justice, all international laws and obligations have been long ago broken and buried. The powers of Christian Europe looked on in silence. The principle of modern nationalism, after rending asunder the fair political order of the christian world, has reached at length to the order of the christian church. It has for three centuries assailed its unity. It now assails its authority. It rends nations from its body; it now aims at its head. Christendom must be silent because its centre is in Italy. But its circumference traverses all nations, and all are equally near to their common centre. Italian nationalism is more sacred to the statesmen of to-day than the unity and authority of Christendom, or the purity and freedom of the church. The inspirations of the revolution have poisoned their counsels and paralyzed their action. The sacred diplomacy of Christendom is effaced from the laws of nations. Christian unity must give way before national isolation, and the decomposition of christian Europe is to be accomplished. The work of the revolution, that is of society without Christ and without God, is to be supreme."

Read also from an extract of a letter from John Mitchel, a Catholic and a leading reformer, a man of extensive observation of the condition of affairs:

LETTER FROM JOHN MITCHELL.
(From the N. Y. Daily News.)

Paris, Oct. 9th, 1866.

Treaty of peace between Austria and Italy, definitely signed, and "ratified," and solemnized at Florence with a hundred guns and one; cities also, fluttering with flags by day, blazing with illuminations by night. All very fine. But I affirm once more that a general war is brewing in Europe; war more horrible and bloody than Europe has yet seen, which is saying much.

For the present all looks beautiful and balmy. Austrian authorities are this very day delivering up the cities of Venetia into the hands of General Leboeuf, French Commissioner for that purpose, who is appointing the 14th of the month for the *plebiscite,* or trial by universal suffrage. After the result of that is known, which is not considered doubtful, King Victor Emanuel is to enter Venice in triumph, when the poor Venetians will probably have a high time. Think of it!—as if the last British redcoat had left Dublin, the green flag were flying over Dublin Castle!

All is balmy; a marriage, even, is said to be under negotiation between Prince Humbert, Victor Emanuel's son, heir applicant to the crown of Italy, and an Austrian archduchess. And Palermo is tranquil, illuminating itself loyally, like the rest of the towns; and Garibaldi gone home to Caprera, and his red-shirted volunteers getting disbanded. It is *Astræa Redux,* and a new age of gold for Italy. Alas! all that is very fine; yet there is not a human being in all Europe who does not see and feel that a tremendous struggle is approaching, and that every one is getting ready for it, out of which mighty agony of 150,000,000 people no "united Italy" will emerge.

It is impossible to believe in this united Italy and her *Astræa Redux.* She will be mangled and tattered into fragments again, and thrown to the dogs by the hands of her own children, if by nobody else.

And why should there be war in Europe? Where is the necessity that these poor nations should so soon fly at one another's throats again? Where, indeed, and why? When you expound to me the sound reasons for which nations always have gone to war hitherto, then you will be entitled to ask such questions, and pause for a reply. All I can do for you now is to point out the symptoms which demonstrate to every rational being, not that war ought to come, but only that it will come, and that everybody knows it. Reason, indeed! Since when, I pray you, has reason presided over human affairs?

Also the following letter from Father Lavelle, a Catholic priest:—

"The Coming War.—All through I bid you be on the look-out for the war-storm of Europe. The cloud is gathering, thickening, and darkening space. The hostile elements may not meet before 1867, but that year, even in spite of exhibitions, and in defiance of all pacific assurances, will not expire without seeing Europe, from the Baltic to the Mediterranean, from the Danube to the Atlantic, enveloped in one sheet of flame. No state or potentate in Europe is content; several are not safe. Prussia will have more, even beyond the rubicon of the Maine. France will rectify herself in any event. Austria must wipe away her disgrace, and be half German still. Russia pants for the heart of the sick man—and, France and England notwithstanding, she will have it. Italy will, as of yore, fall to fragments. The red and the white—Mazzini and Bourbon—will devour her entrails between them. England counts for nothing. She has now neither men nor money, neither an army nor a navy; and there is that Irish thorn in her side, which, in her hour of need, will penetrate to her vitals. Thus a European war, the fiercest ever waged, is an event as certain as the rising sun, and out of that war is the Irish Phœnix to arise, young and beautiful as ever."

Say now, ye tried ones, is all this testimony of no weight? Does it not preponderate heavily to the conclusion that redemption is now immediately to come? Lift up your heads; the heavens are about to reveal the Son of God. W. C. Stone.

DIVINE CONTENTMENT.

THE RESOLVING OF SOME QUESTIONS.

For the illustrating of this doctrine, I shall propound these questions—

Ques. 1. Whether a christian may not be sensible of his condition, and yet be contented?

Ans. Yes; for else he is not a saint, but a stoic. Rachel did well to weep for her children—*there was nature;* but her fault was, she refused to be comforted—*there was discontent.* Christ himself was *sensible,* when he sweat great drops of blood, and said, "Father, if it be possible, let this cup pass from me" (Matt. 26: 39); yet he was *contented,* and sweetly submitted his will. "Nevertheless, not as I will, but as thou wilt." The apostle bids us "humble ourselves under the mighty hand of God" (1 Pet. 5: 6), which we cannot do unless we are sensible of it.

Ques. 2. Whether a christian may not lay open his grievances to God, and yet be contented?

Ans. Yes; "Unto thee have I opened my cause."—Jer. 20: 12. "And David poured out his complaint before the Lord."—Ps. 143: 2. We may cry to God, and desire him to write down all our injuries: shall not the child complain to his Father? When any burden is upon the spirit, prayer gives vent; it easeth the heart. Hannah's spirit was burdened. "I am," says she, "a woman of a troubled spirit."—1 Sam. 1: 15. Now, having prayed and wept, she went away, and was no more sad: only here is the difference between a holy complaint; in the one, we complain *to God;* in the other, we complain *of God.*

Ques. 3. What is it, properly, that contentment doth exclude?

Ans. There are three things which contentment doth banish out of its diocese, and can by no means agree with them.

1. It excludes a *vexatious repining.* This is properly the daughter of discontent. "I mourn in my complaint."—Ps. 55: 2. He doth not say, "I *murmur* in my complaint." Murmuring is no better than mutiny in the heart; it is a rising up against God. When the sea is rough and unquiet, it casts forth nothing but foam: when the heart is discontented, it casts forth the foam of anger, impatience, and sometimes little better than blasphemy. Murmuring is nothing else but the scum which boils off from a discontented heart.

2. It excludes an *uneven discomposure.* When a man saith, "I am in such straits that I know not how to revolve or get out: I shall be undone!" head and heart are so taken up that a man is not fit to pray, or meditate, etc.; he is not himself. Just as when an army is routed, one man runs this way, and another that, the army is put into disorder: so a man's thoughts run up and down distracted. Discontent doth dislocate and unjoint the soul; it pulls off the wheels of devotion.

3. It excludes a *childish despondency;* and this is usually consequent upon the other. A man being in a hurry of mind, not knowing which way to extricate or wind himself out of the present trouble, begins to faint and sink under it. For care is to the mind as a burden to the back,—it loads the spirits, and with overloading sinks them. A despondent spirit is a discontented spirit.

For the World's Crisis.

BOOK OF REVELATION.

One reason why this book is not understood, I think, is this: one class are making it too literal; the opposite, too symbolical. The facts are seen only by literally interpreting the *work, effect,* or *character,* of the symbol or thing symbolized.

Examples. 1. The four beasts in Rev. 4th are symbols: their song in the fifth chapter is literal.

2. The lamb in Rev. fifth is a symbol: the redemption by his blood is literal.

3. The white horse in Rev. sixth is a symbol: his going forth conquering and to conquer is literal.

4. The red horse is a symbol; but his work in taking peace from the earth is literal.

5. The black horse is a symbol; but the weighing of wheat and barley was literal.

6. The pale horse with his rider is a symbol; but the work of killing was literal.

7. The dragon is a symbol; but his effort to destroy the man-child was literal, as was also his war with Michael, as was also his *persecuting* the woman.

8. The woman was a symbol; but the man-child brought forth and caught up to God, as was the flying into the wilderness, was literal.

9. The leopard beast was a symbol; but its work in warring on the saints was literal.

10. The two-horned beast is a symbol; but the world wondering is literal.

11. The trumpets are symbols: the effects are literal.

12. The vials are symbols; but the plagues are literal.

13. The dragon of Rev. twentieth is a symbol; but the binding of the devil symbolized is literal; and so on to the end of the chapter. H. Pratt.

For the World's Crisis.

GATHERED FRAGMENTS.—No. 1.

BY M. D. W.

In my various readings, I gather up "fragments" that are to me interesting, and I have concluded to transcribe some of them for other eyes beside my own. For this, my first, I will sketch a few facts respecting hymns.—They were originally derived from Dr. Belcher's work on hymns, which he lived long enough to complete, dying a few hours afterward.

He relates one incident in the life of Dr. Moody, of Maine, a very eccentric minister, respecting whom we have heretofore gathered up some "fragments." On one occasion the Dr. called upon his servant John to conduct the singing; but after they were done he said,—

"John, you shall never set the psalm again, for you are ready to burst with pride."

Perhaps poor John is not the only one who has been in like peril.

A gentleman once wrote to a publisher in Boston for a copy of that popular book, "The Ancient Lyre." The order ran thus:

"Please send me the *Ancient Liar, well bound.*"

The publisher replied, "My dear sir, I do not doubt that the devil has been, and still is, in Boston; but it will be difficult to comply with your request, for the reason that Boston influence is so strong in his favor, it will be impossible to *bind* him."

In 1853, a Boston publishing house got up a Quaker hymn-book, having heard that that large and respectable body of Christians had no hymn-book. One unfortunate circumstance, however, spoiled the sale of the book —that was, *Quakers never sing!*

The choir belonging to a certain church in the old Granite State, became offended with their minister, and for several Sabbaths absented themselves from worship. At length they returned, and the minister gave out the striking hymn,—

"And are ye rebels still alive?
And do ye yet rebel?"

The hymn beginning,—

"God moves in a mysterious way,"

was composed by Cowper under the following circumstances: He, as it is quite well known, was subject to fits of mental derangement, and on one of these occasions he thought it was the will of the Lord that he should drown himself in the river Ouse, in a particular spot about three miles from his residence at Olney. He employed a coachman who was well acquainted with the spot to drive him thither, but from some cause he lost the way, and was compelled to return. The spell was broken, and the result was the hymn alluded to.

"Jerusalem, my happy home,"

was written by Rev. David Dickson, in the seventeenth century. A few years since, a Presbyterian minister in New Orleans was called to see a dying man, who refused to converse with him on the subject of religion. At last the minister gave up in despair, and walked toward the window singing half unconsciously, "Jerusalem, my happy home." As soon as the dying man heard this, he burst into tears, and remarked that his mother used to sing that hymn, and he immediately began to seek a preparation for that happy home.

The author of

"Blest be the tie that binds
Our hearts in christian love,"

was Dr. Fawcett. When quite young, with a rapidly increasing family, he received a call from a large church in London, and accepted the call. His people plead and begged of him to remain, but the wagons were packed, while he and his people wept with the people around. At length his wife exclaimed,—

"O, John, John, I cannot bear this! I know not how to go!"

"Nor I either," said John, "nor will we go. Unload the wagons, and put every thing in its place as before."

On a salary of less than two hundred dollars, he remained among this people till his death. The hymn referred to was written on that occasion.

"Come, thou Fount of every blessing,"

was composed by the Rev. Robert Robinson. In late years he became somewhat backslidden. One day, as he was riding in a stage-coach with a strange lady, she spoke about this hymn, stating that she had been greatly profited thereby. He burst into tears, and said,—

"Madam, I am the poor unhappy man who composed that hymn many years ago, and I would give a thousand worlds if I had them, to enjoy the feelings I then had."

Some time since, a minister in a large, intelligent congregation, on a bright Sabbath morning, announced this hymn,—

"Savior, breathe an *evening* blessing,
Ere repose our spirits seal."

He evidently thought it was bed-time.

A certain ex-presiding elder in an Indiana Conference, was about to leave his first circuit, and as his people loved him very much, there was a large crowd out to hear him. He concluded his discourse amid the tears of his congregation, and sat down weeping with them. A good local preacher present arose and gave out the concluding hymn, which he very gravely read thus,—

"Jesus, we lift our souls to thee,
Thy Holy Spirit breathe,
And let this little infant be
Baptized into thy death."

It was not a very apt selection, to say the least.

Not long since, the choir of a very large congregation in our country sang with great gusto, at the funeral of a distinguished man,

"Believing we rejoice
To see the curse removed!"

This was the result of carelessness.

☞ The sweetest music is not in the oratorio, but in the human voice when it speaks in tones of tenderness, truth, or courage.

The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 580. BOSTON, WEDNESDAY, NOVEMBER 14, 1866. VOL. XXIV.—NO. 9.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TRUST IN THE LORD.

Bro. Grant.—The following beautiful and deeply devotional lines are the effusion of one of the Lord's hidden ones, who, we are told, has long been in the furnace of affliction. O that we all might "recognize Christ" more fully in all our afflictions—to lose sight of our sufferings "in the absorbing contemplation of Jesus." HATTIE H——.

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways, acknowledge him, and he shall direct thy path."—Prov. 3:5-6.

Yes, I will own thee, blessed Lord,
Oh! choose my path for me,
Whether of pleasure or of pain,
So that it leads to thee.

Should sickness be my daily lot,
I know thy tender care
Will soothe with gentle love my bed,
And give me strength to bear.

My cup of sorrow I will take,
Whate'er that cup may be,
And drink it, Lord, for thy dear sake,
As thou hast done for me.

I could not ask unbroken rest,
While still upon thy side
Marks of the cruel spear are seen,
Jesus, thou crucified.

Thou wilt not open me a door
Thy own feet have not trod;
Oh, there's so much blessedness
In trusting thee, my God.

And there is majesty in pain,
All mystic though it be;
A sweetness pleasure cannot bring,
Bright halo-crowned by thee.

If in my life-path thorns appear,
My feet shall tread them down;
I would not shun one cross of thine—
Behind it lies the crown.

And in its bitterness I prove
Sore though it seem to me,
The preciousness of that dear love
Which leads me, Lord, to thee.

For the World's Crisis.

GOLDEN MOMENTS.

Dear reader, if yet out of Christ, you are heedlessly permitting golden moments to pass, never to be recalled. The present moment is a golden moment. Yes, to you it is a golden moment; will you lose it forever? Shall this ere long be your lament?

"All his wooing I have slighted,
While he daily sought my soul;
If my vows to him I plighted,
Yet for sin I broke them all.
Golden moments!
How neglected did they roll."

Listen to that wretched, dying, young man, who exclaimed, "O time! time! how art thou fled forever!" When told of the abode of the blest, said he, "So much the worse—'tis lost! tis lost! A month—O, for a single week! I ask not for years, though an age were too little for the much I have to do."

Hear, also, the exclamation of that dying queen, who had been a gay votary of the world,—"Millions of money for an inch of time!" And, also, a dying man, who uttered these emphatic words,—"Ah! the day in which I ought to have worked is over, and now I see a horrible night approaching, bringing with it the blackness of darkness for ever. Woe is me! When God called, I refused. Now I am in sore anguish, and yet this is the beginning of sorrows. I shall be destroyed with an everlasting destruction."

Golden moments—for ever lost! Careless sinner, lose no more. Repent, obey God now, and improve all present moments as they pass, and then you, also, shall have an eternal crown.

Careless, worldly-minded, fruitless professor, who have only "a name to live," *beware!* lest you be cut off like a withered branch. "Repent, and do the first works," lest swift approaching judgment scenes shall find you numbered with the "*many*," whom Christ will not own.

Professing Christian, have you thus far fulfilled life's mission? Can you not recall to mind some friend you neglected to comfort, warn, or admonish; some wanderer to reclaim, or some poor unfortunate heir of sorrow, whom you "passed by on the other side?" Can you not recall times, and precious seasons, when you neglected the "still, small voice," that whispered to you to deny yourself, and take up your cross; to follow Christ through "evil report and good report;" in clouds, as well as sunshine; to banish shame, pride, and the fear of man, and "be ready to every good work?"

Careless professor, the trying day is near. Will you now examine the foundation of your hopes, lest found built upon the sand? Backslider, repent, and return to the only true refuge. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Dear impenitent friend, repent, and turn now from the forbidden paths of sin, of folly, of death. "Seek ye the Lord while he may be found." Seek the path of purity, of holiness, of life eternal. Your way is beset with snares and pit-falls, yet you see them not. Thousands have fallen on your right hand, and on your left, yet you think you are safe. Satan and your deceitful heart are leading you blindly to the whirlpool of destruction, suggesting a thousand allurements to divert your ears and eyes from the point of danger. "Stop, poor sinner, stop and think, before you farther go,"—think for the judgment; for eternity, and begin now to act for the same. "Turn ye, for why will ye die?" Let this golden moment be your time and day of deliverance. Let it not be numbered with the lost. Come now, in all your blindness and unbelief, come just as you are, and now retire to your closet and pray to God for Christ's sake to open your eyes; to grant you the aid of the Holy Spirit, and to have mercy upon you, and blot out all your past transgressions; to cleanse you from all sin, and lead you in the way of truth and righteousness.

Sinner, defer no longer the great work of life. Improve the present golden moment; retire immediately and pray, but never faint; and pray while life remains. Pray, but faint not, though Satan and all the powers of darkness combine against you. Retire and pray, but faint not, though hardness of heart, darkness and blindness, clouds and tempest, are round about you. Retire now and pray, but faint not, "though the blessing tarry long." Wait for it by prayer, and faith, and fasting, if need be. Wait upon God while you have a being, and the blessing will be yours. Improve this golden moment, but faint not; retire immediately, and pray to learn the will of God, and for grace and strength to do it.

Dear impenitent friend, will you now improve this golden moment? Will you now take up your cross? Will you, for the sake of Christ, of immortality, the kingdom of God, and well-being of others around you, the society of saints and angels; for the glory of God, and unfading eternal joys? Will you now take up the cross, and win an immortal crown? Will you now begin by prayer? Will you now retire and begin to pray?

O, sinner, can you withstand Omnipotence? Can thy heart endure, or thy hand be strong, in the day when God shall deal with thee? Shall this be said of you, also?—"They would none of my counsel; they despised all my reproof." Dear impenitent friend, will you improve now this present, passing, golden moment, and faint not, but retire and pray?—and ever thus continue, until prayer shall end in songs of everlasting praise? If you will not, your golden moments, ere you are aware, will soon be numbered, and lost for ever. *Sinner, backslider, fruitless professor,* whose hopes are built upon the sand, the day of wrath is near; the storm is gathering, and how can you escape if you "neglect so great salvation?"

Remember these few fleeting moments are fraught with *life*, or *death!* With eternal joy, or "the blackness of darkness for ever;" with the unfading glories of the redeemed, or to be consigned to the "lake of fire!" Now make your choice, delay no more. The Judge stands waiting at the door. S. L. MANLEY.

STRAIGHTFORWARDNESS ESSENTIAL TO THE CHRISTIAN.

(Continued.)

The true standard of christian rectitude is set before us in the sacred command, "Whatsoever ye would that men should do unto you, do ye also unto them." How many temptations, not merely to deceit, but to *encroachment* upon the comfort of others, are here cut up by the root! And how constantly does the inordinate love of self-gratification require to be checked, by remembering this injunction! O, how greatly would the sorrows of this vale of tears be ameliorated, if this were the rule by which christian professors regulated their actions! For it is not merely by actual deceit, and dishonesty, that the catalogue of human suffering is augmented; there are many ways of oppressing, and discomforting, which are practised without remorse by those who, perhaps, would shrink from being guilty of actual fraud. Yet, this species of assault upon the claims of our fellow-creatures, is as much forbidden in the Scriptures as dishonesty; as we learn from the apostle's injunction, "that no man *go beyond*, or defraud his brother in any matter; because, that the Lord is the avenger of all such." Unless the heart be under the softening influence of divine grace, there must be frequent temptation to *go beyond* our fellow-creatures, in matters where the laws of the land permit us the right. And, accordingly, we see in the conduct of selfish and covetous persons, how closely they will exact to the uttermost the stipulated labors of those whose services they hire! How unfeelingly will they press for their *right*, whether of money or work, when, sometimes, through sickness and poverty, neither money nor work can be tendered them, without pain or distress?

What check can be put upon the movements of self-love, in such cases, if the mind be not under the guidance of some principle, more tender and delicate than rigid justice? Blessed be God! He has not only directed us in the Holy Scriptures to do as we would be done by, but he has given us a witness *within*, which confirms and applies the *outward* command; and which, when faithfully attended to and obeyed, never fails to lead the mind out of all unkindness, as well as unfairness, in its dealings with others. "My sheep hear my voice," says the blessed Jesus, "and follow me." It is this precious saving voice which always speaks to deliver from evil, which the true sheep are to mind. It is the directing voice which is promised, Isa. 30: 21: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." It is the living law of the Lord specified, Jer. 31: 33: "And I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." It is the strength-giving spirit spoken of by Ezekiel, 36: 27:—"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my statutes and do them." It is that principle, more divine, more lovely, than bare justice, which, when followed, guides out of every obscure, entangling, crooked practice, and which makes the path of the just to be indeed as "the shining light, which shineth more and more unto the perfect day."

And, not only out of all unkindness, as well as out of all unfairness in our transactions with our fellow-creatures, does this divine principle deliver us; but it causes us to "make straight paths for our feet," under any circumstances of common occurrence, wherein self-love is very apt to incline us to leave the straightforward road.

How often, in the journey of life, does the desire of compassing a particular end, furnish a temptation to acts of duplicity? An open letter falling in the way, an opportunity of overhearing private conversation, are of this description; and on occasions commonly so sudden and unexpected as these, where is our help, but in a habit of prompt obedience to that internal guide, whose righteous dictates point, with living light, far, far away from the dark labyrinths into which, in such cases, self-love is prone to enter?

Again, in the instance of meeting with opportunities of taking advantage of others, how precious are the tender checks of the good Shepherd's voice! How frequently do such opportunities occur, wherein, by withholding or misstating the truth, we may induce our fellow-creatures to comply with our wishes! Temptations to take advantage of the ignorance, the imprudence, the necessities, the dependence, the timidity, or the generosity of others, must frequently meet the person whom God has been pleased to endue with the power which riches, talents, and influence of any kind confer. What need, then, that the heart be under the dominion of a sacred and unbending principle of rectitude, to furnish it with a rule of conduct which is fitted for all circumstances, and which shall deliver it from all those mean and unworthy shifts, to which the groveling nature of self-love is never ashamed to stoop. Truly, indeed, the way of the Lord is strength to the upright. Truly, indeed, does he fulfill to those who seek him with their whole heart, that precious promise, "I will cause them to walk by the rivers of water, in a *straight way, wherein they shall not stumble*," and make them know, by blessed experience, that it is "the way of holiness"; and that "wayfaring men, though fools, shall not err therein."

How often do we stand in need of being refreshed by these considerations, when harassed on the right hand and on the left with the goadings of selfishness, aggravated by the subtlety of Satan, tempting us to the commission of actions which, without being, directly dishonest, we perceive to be unworthy of our christian profession! Who is there that has not experienced these harassings? Who is there that has not, under the impulse of the moment, made some promise, or raised some expectations, which cooler reflection causes him to repent of, as imprudent? And who is there (especially if the matter repented of should come under the denomination of what is called a trifle) but has been tempted to use, if he actually has not used, some false excuse to cover his failure towards his fellow-creature, without much regard to the displeasure of his Creator? How common, for instance, are the most palpable untruths, when it is not easy to be extricated from some invitation, given or accepted! How usual is it for persons, without a blush, to invent motives for their actions, or substitute the ostensible for the real, whenever it suits their worldly purposes; and what serpentine movements will they make use of, to twine themselves out of unpleasant situations, in which their own measures may have been the means of placing them.

But, let there be an habitual consciousness of God's law in the heart, and a custom of bowing to its requirements, and how clean and clear a deliverance it works out of all such difficulties, by simply commanding us to speak and act uprightly; and, when we have made promises or engagements which we can not, or do not wish to fulfil, to bear the humiliation of acknowledging our error, and the shame, or contempt (if such be our portion), which it deserves. And, surely, to the heart which knows any thing of the grace of repentance, and the precious, though sorrowful, fruits which grow in that lowly soil, such humiliation is valuable indeed, compared with the skulking sort of hide-and-seek, the flimsy excuses, and poor pleas, which very proud people sometimes stoop to adopt, to cover their faults.

How sure a guide, also, is a straightforward principle of action in the innumerable cases of embarrassment to pride and covetousness, that will arise from the common circumstance of possessing near relatives and connexions in an inferior rank of life! The man that walks uprightly, has no shuffling contrivances to keep them aloof. If they be poor, he relieves their necessities; if they be worthy, he seeks their society; nor could he find comfort in neglecting their claims, because the accidents of life may have placed him above them in point of outward appearance. The rule he walks by is given forth by him that changeth not. It does not, therefore, vary, and take its direction from the ups and downs of world-views. It has but one end; which is, to cause him to do that which is acceptable in the sight of God; knowing, that such as he is in the sight of God, he only is, be his pretensions what they may. Hence, how decidedly it speaks, when allowed a hearing, upon every point of honesty connected with the discharge of debts; a matter in which so much shuffling and dishonesty is common, that a tradesman will almost be surprised to meet with a customer who will, voluntarily, rectify any error whereby, in selling his goods, he has unconsciously made himself a loser. "I wish every one that deals with me had your principle," was the remark of a tradesman, not long since, to a friend of the author's, upon an occasion of this kind; and then he made the lamentable statement, that it was not only of irreligious characters that he had to complain for want of uprightness in their dealings with him, but even of many that made a more than common profession of godliness.

How distinct and simple are its dictates, in opposition to the mystifications of self-love, when there is a desire to borrow, without any probability of repaying; or, when having borrowed articles, there arises a desire to keep them, in the hope that the lender has forgotten! What an armor of defense, on the right hand and on the left, is it, from the common temptation of seeming to be something, when we are nothing, by pointing us to the straight and simple path of truth; and how does it spare its possessor the ridicule and contempt, which await the lofty pretender to talent, to riches, to connections, or any personal advantage, when his pretensions are found to be "things of nought," and he himself a vain boaster! What "a breast-plate of salvation" is a righteous principle of straightforwardness, when envy, hatred and malice would shoot their arrows against the christian professor; and how secure a defense is provided for that man, in almost every species of trial, who is known to "walk uprightly, and work righteousness, and speak the truth in his heart;" the man whom his bitterest enemy cannot accuse of a low, false, dishonest action; but whose word is his bond, and whose deeds confirm what his words promise! There may be, perhaps, great faults, many backslidings, grievous infirmities, in the character of such an one; but still, "the law of his God is in his heart, none of his steps shall slide." And though the wicked watch, and seek to slay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand."

How entirely does it guard the mind from every temptation to take the advantage, which selfish persons are so apt to use, of flattering the vanity, and practising on the weakness of proud, conceited people, in the hope of turning their folly to some account! How securely does it shield those who are placed in the situation of rulers and instructors, from the shame and humiliation of having to pass by an offence against truth or honesty, lest they should hurt their own wound, and be reminded by the culprit of some similar failures on their own part.

But where should we stop, if we were to attempt to particularize the manifold advantages which an abiding adherence to this principle of rectitude confers? In a word, it is that precious thing, which, like a vein of gold running through the earth of the fallen nature, more especially distinguishes the sincere from the mere nominal christian. It is not difficult to appear religious, but it is difficult to be really so; since it involves a change of heart, which He who searches the heart alone can accomplish: and he effects it only by "turning us from darkness into light, and from the power of Satan unto the power of God."

[*From Tract No. 69 of the Association of Friends, 84 Mulberry St., Philadelphia.*

(Concluded next week.)

For the World's Crisis.

NEAR THE END.

To those that remain and are alive, suffer a few words of admonition. If ever there was evidence more at one time than another, since we believed, it is *now*. For years we have had our eyes on Rome as being the last of the old Roman kingdom, "the fourth beast" (Dan. 7: 23). "The fourth kingdom shall be strong as iron."—Dan. 2: 40. This terrible and dreadful beast, that has broken down and stamped upon such numbers of the holy people, and for so long a time, is now about to make its exit. At the time of the breaking up and taking away of the dominion of that power in the summer of 1792, in France, the clergy became refractory. They had held the people by constraint. The revolution had found them as the enemies of freedom of speech. A vast amount of treasure had been amassed by them; they were drawing great salaries from the public chest; taxes were heavy upon the people.

The purposes of God must be accomplished. He just permitted a scarcity of bread, causing the people to complain about heavy taxes. They were then prepared to discharge those functionaries, who now stood in the way of reform, and with violence they did it. Says the historian, "France was but a slaughter house. A vast number were put to death, and driven into banishment. The immense treasure was confiscated to the nation; and from that day to the present there has been decay on whatever of power there was left." "They shall take away his dominion, to consume and to destroy it unto the end."

As I said, our eyes have been upon Rome, to witness its decay. The last reports from there say, "The *monetary affairs* in Rome are in a very bad state." The clergy are very refractory. They advise Pius IX. to stick by and not leave Rome. The people are borne down with heavy taxes. Seven thousand lazy monks are supported at the public expense. Are not the people situated about as they were in France in the Revolution? "Free Italy!" is the cry all over that land,—freedom from the clerical yoke. Let us now read the following, which to me speaks ominously for the balance of Roman power in Italy:—

GARIBALDI AND HIS VOLUNTEERS.

A correspondent gives the following sketch of Garibaldi's bidding farewell to his volunteers:

"When the principal group of volunteers arrived on the plot of ground before the villa of M. Crispi, the General descended the steps of the principal entrance, and, silence having been obtained, spoke as follows:

'My children—I thank you for the testimony of affection you give me; be certain that my feelings respond to your own. A small number of evil-doers have troubled our satisfaction in at last seeing Italy one and independent. They are inspired by the priests, enemies of the happiness of our country. As long as the priests shall not have been put down, Italy will have neither true liberty nor prosperity. Let us combat these reactionary ecclesiastics, who are at this moment our only enemies.'

Some individuals having then cried out—'Death to the priests!'

'No,' said Garibaldi, with energy, 'death to no one. Free Italy has horror of bloodshed!'

Then, casting an expressive look at the flag of the Roman Volunteers, veiled with black, he continued:

'Romans, you who have gloriously fought by my side during the last campaign, and who cannot yet return to your beloved country, I say to you, have patience! for I hope the year will not pass over without your being able to return to Rome delivered from the odious clerical yoke. Adieu, my children; whether near each other or at a distance, we are still united.'"

Also read what Dr. Manning says of the impending crisis. The Dr. says, "its circumference traverses all nations; its centre is Italy"; "the decomposition of christian (Catholic) Europe is to be accomplished"; "christian (Catholic) unity must give way before national isolation."

The Temporal Power of the Pope.—Dr. Manning, the leading Catholic of England, has issued what might be called a wail over the treaty between France and Italy, which provides for the withdrawal of the French troops from Rome in December next. He says:

"This interval of time, therefore, is full of expectation. There is not a christian power in the world to stay its execution, or to come between the contracting parties in this abandonment of the Vicar of Jesus Christ. The principle of human non-intervention has its full development. Treaties, contracts, engagements, rights of justice, all international laws and obligations have been long ago broken and buried. The powers of Christian Europe looked on in silence. The principle of modern nationalism, after rending asunder the fair political order of the christian world, has reached at length to the order of the christian church. It has for three centuries assailed its unity. It now assails its authority. It rends nations from its body; it now aims at its head. Christendom must be silent because its centre is in Italy. But its circumference traverses all nations, and all are equally near to their common centre. Italian nationalism is more sacred to the statesmen of to-day than the unity and authority of Christendom, or the purity and freedom of the church. The inspirations of the revolution have poisoned their counsels and paralyzed their action. The sacred diplomacy of Christendom is effaced from the laws of nations. Christian unity must give way before national isolation, and the decomposition of christian Europe is to be accomplished. The work of the revolution, that is of society without Christ and without God, is to be supreme."

Read also from an extract of a letter from John Mitchel, a Catholic and a leading reformer, a man of extensive observation of the condition of affairs:

LETTER FROM JOHN MITCHELL.
(From the N. Y. Daily News.)

Paris, Oct. 9th, 1866.

Treaty of peace between Austria and Italy, definitely signed, and "ratified," and solemnized at Florence with a hundred guns and one; cities also, fluttering with flags by day, blazing with illuminations by night. All very fine. But I affirm once more that a general war is brewing in Europe; war more horrible and bloody than Europe has yet seen, which is saying much.

For the present all looks beautiful and balmy. Austrian authorities are this very day delivering up the cities of Venetia into the hands of General Lebœuf, French Commissioner for that purpose, who is appointing the 14th of the month for the *plebiscite*, or trial by universal suffrage. After the result of that is known, which is not considered doubtful, King Victor Emanuel is to enter Venice in triumph, when the poor Venetians will probably have a high time. Think of it!—as if the last British redcoat had left Dublin, the green flag were flying over Dublin Castle!

All is balmy; a marriage, even, is said to be under negotiation between Prince Humbert, Victor Emanuel's son, heir applicant to the crown of Italy, and an Austrian archduchess. And Palermo is tranquil, illuminating itself loyally, like the rest of the towns; and Garibaldi gone home to Caprera, and his red-shirted volunteers getting disbanded. It is *Astræa Redux*, and a new age of gold for Italy. Alas! all that is very fine; yet there is not a human being in all Europe who does not see and feel that a tremendous struggle is approaching, and that every one is getting ready for it, out of which mighty agony of 150,000,000 people no "united Italy" will emerge.

It is impossible to believe in this united Italy and her *Astræa Redux*. She will be mangled and tattered into fragments again, and thrown to the dogs by the hands of her own children, if by nobody else.

And why should there be war in Europe? Where is the necessity that these poor nations should so soon fly at one another's throats again? Where, indeed, and why? When you expound to me the sound reasons for which nations always have gone to war hitherto, then you will be entitled to ask such questions, and pause for a reply. All I can do for you now is to point out the symptoms which demonstrate to every rational being, not that war ought to come, but only that it will come, and that everybody knows it. Reason, indeed! Since when, I pray you, has reason presided over human affairs?

Also the following letter from Father Lavelle, a Catholic priest:—

"The Coming War.—All through I bid you be on the look-out for the war-storm of Europe. The cloud is gathering, thickening, and darkening space. The hostile elements may not meet before 1867, but that year, even in spite of exhibitions, and in defiance of all pacific assurances, will not expire without seeing Europe, from the Baltic to the Mediterranean, from the Danube to the Atlantic, enveloped in one sheet of flame. No state or potentate in Europe is content; several are not safe. Prussia will have more, even beyond the rubicon of the Maine. France will rectify herself in any event. Austria must wipe away her disgrace, and be half German still. Russia pants for the heart of the sick man—and, France and England notwithstanding, she will have it. Italy will, as of yore, fall to fragments. The red and the white—Mazzini and Bourbon—will devour her entrails between them. England counts for nothing. She has now neither men nor money, neither an army nor a navy; and there is that Irish thorn in her side, which, in her hour of need, will penetrate to her vitals. Thus a European war, the fiercest ever waged, is an event as certain as the rising sun, and out of that war is the Irish Phœnix to arise, young and beautiful as ever."

Say now, ye tried ones, is all this testimony of no weight? Does it not preponderate heavily to the conclusion that redemption is now immediately to come? Lift up your heads; the heavens are about to reveal the Son of God. W. C. STONE.

DIVINE CONTENTMENT.

THE RESOLVING OF SOME QUESTIONS.

For the illustrating of this doctrine, I shall propound these questions—

Ques. 1. Whether a christian may not be sensible of his condition, and yet be contented?

Ans. Yes; for else he is not a saint, but a stoic. Rachel did well to weep for her children—*there was nature;* but her fault was, she refused to be comforted—*there was discontent.* Christ himself was *sensible*, when he sweat great drops of blood, and said, "Father, if it be possible, let this cup pass from me" (Matt. 26: 39); yet he was *contented*, and sweetly submitted his will. "Nevertheless, not as I will, but as thou wilt." The apostle bids us "humble ourselves under the mighty hand of God" (1 Pet. 5: 6), which we cannot do unless we are sensible of it.

Ques. 2. Whether a christian may not lay open his grievances to God, and yet be contented?

Ans. Yes; "Unto thee have I opened my cause."—Jer. 20: 12. "And David poured out his complaint before the Lord."—Ps. 143: 2. We may cry to God, and desire him to write down all our injuries: shall not the child complain to his Father? When any burden is upon the spirit, prayer gives vent; it easeth the heart. Hannah's spirit was burdened. "I am," says she, "a woman of a troubled spirit."—1 Sam. 1: 15. Now, having prayed and wept, she went away, and was no more sad: only here is the difference between a holy complaint; in the one, we complain *to God;* in the other, we complain *of God.*

Ques. 3. What is it, properly, that contentment doth exclude?

Ans. There are three things which contentment doth banish out of its diocese, and can by no means agree with them.

1. It excludes a *vexatious repining.* This is properly the daughter of discontent. "I mourn in my complaint."—Ps. 55: 2. He doth not say, "I *murmur* in my complaint." Murmuring is no better than mutiny in the heart; it is a rising up against God. When the sea is rough and unquiet, it casts forth nothing but foam: when the heart is discontented, it casts forth the foam of anger, impatience, and sometimes little better than blasphemy. Murmuring is nothing else but the scum which boils off from a discontented heart.

2. It excludes an *uneven discomposure.* When a man saith, "I am in such straits that I know not how to revolve or get out: I shall be undone!" head and heart are so taken up that a man is not fit to pray, or meditate, etc.; he is not himself. Just as when an army is routed, one man runs this way, and another that, the army is put into disorder: so a man's thoughts run up and down distracted. Discontent doth dislocate and unjoint the soul; it pulls off the wheels of devotion.

3. It excludes a *childish despondency;* and this is usually consequent upon the other. A man being in a hurry of mind, not knowing which way to extricate or wind himself out of the present trouble, begins to faint and sink under it. For care is to the mind as a burden to the back,—it loads the spirits, and with overloading sinks them. A despondent spirit is a discontented spirit.

For the World's Crisis.

BOOK OF REVELATION.

One reason why this book is not understood, I think, is this: one class are making it too literal; the opposite, too symbolical. The facts are seen only by literally interpreting the *work*, *effect*, or *character*, of the symbol or thing symbolized.

Examples. 1. The four beasts in Rev. 4th are symbols: their song in the fifth chapter is literal.

2. The lamb in Rev. fifth is a symbol: the redemption by his blood is literal.

3. The white horse in Rev. sixth is a symbol: his going forth conquering and to conquer is literal.

4. The red horse is a symbol; but his work in taking peace from the earth is literal.

5. The black horse is a symbol; but the weighing of wheat and barley was literal.

6. The pale horse with his rider is a symbol; but the work of killing was literal.

7. The dragon is a symbol; but his effort to destroy the man-child was literal, as was also his war with Michael, as was also his *persecuting* the woman.

8. The woman was a symbol; but the man-child brought forth and caught up to God, as was the flying into the wilderness, was literal.

9. The leopard beast was a symbol; but its work in warring on the saints was literal.

10. The two-horned beast is a symbol; but the world wondering is literal.

11. The trumpets are symbols: the effects are literal.

12. The vials are symbols; but the plagues are literal.

13. The dragon of Rev. twentieth is a symbol; but the binding of the devil symbolized is literal; and so on to the end of the chapter. H. PRATT.

For the World's Crisis.

GATHERED FRAGMENTS.—No. 1.

BY M. D. W.

In my various readings, I gather up "fragments" that are to me interesting, and I have concluded to transcribe some of them for other eyes beside my own. For this, my first, I will sketch a few facts respecting hymns.—They were originally derived from Dr. Belcher's work on hymns, which he lived long enough to complete, dying a few hours afterward.

He relates one incident in the life of Dr. Moody, of Maine, a very eccentric minister, respecting whom we have heretofore gathered up some "fragments." On one occasion the Dr. called upon his servant John to conduct the singing; but after they were done he said,—

"John, you shall never set the psalm again, for you are ready to burst with pride."

Perhaps poor John is not the only one who has been in like peril.

A gentleman once wrote to a publisher in Boston for a copy of that popular book, "The Ancient Lyre." The order ran thus:

"Please send me the *Ancient Liar, well bound.*"

The publisher replied, "My dear sir, I do not doubt that the devil has been, and still is, in Boston; but it will be difficult to comply with your request, for the reason that Boston influence is so strong in his favor, it will be impossible to *bind* him."

In 1853, a Boston publishing house got up a Quaker hymn-book, having heard that that large and respectable body of Christians had no hymn-book. One unfortunate circumstance, however, spoiled the sale of the book—that was, *Quakers never sing!*

The choir belonging to a certain church in the old Granite State, became offended with their minister, and for several Sabbaths absented themselves from worship. At length they returned, and the minister gave out the striking hymn,—

"And are ye rebels still alive?
And do ye yet rebel?"

The hymn beginning,—

"God moves in a mysterious way,"

was composed by Cowper under the following circumstances: He, as it is quite well known, was subject to fits of mental derangement, and on one of these occasions he thought it was the will of the Lord that he should drown himself in the river Ouse, in a particular spot about three miles from his residence at Olney. He employed a coachman who was well acquainted with the spot to drive him thither, but from some cause he lost the way, and was compelled to return. The spell was broken, and the result was the hymn alluded to.

"Jerusalem, my happy home,"

was written by Rev. David Dickson, in the seventeenth century. A few years since, a Presbyterian minister in New Orleans was called to see a dying man, who refused to converse with him on the subject of religion. At last the minister gave up in despair, and walked toward the window singing half unconsciously, "Jerusalem, my happy home." As soon as the dying man heard this, he burst into tears, and remarked that his mother used to sing that hymn, and he immediately began to seek a preparation for that happy home.

The author of

"Blest be the tie that binds
Our hearts in christian love,"

was Dr. Fawcett. When quite young, with a rapidly increasing family, he received a call from a large church in London, and accepted the call. His people plead and begged of him to remain, but the wagons were packed, while he and his people wept with the people around. At length his wife exclaimed,—

"O, John, John, I cannot bear this! I know not how to go!"

"Nor I either," said John, "nor will we go. Unload the wagons, and put every thing in its place as before."

On a salary of less than two hundred dollars, he remained among this people till his death. The hymn referred to was written on that occasion.

"Come, thou Fount of every blessing,"

was composed by the Rev. Robert Robinson. In late years he became somewhat backslidden. One day, as he was riding in a stage-coach with a strange lady, she spoke about this hymn, stating that she had been greatly profited thereby. He burst into tears, and said,—

"Madam, I am the poor unhappy man who composed that hymn many years ago, and I would give a thousand worlds if I had them, to enjoy the feelings I then had."

Some time since, a minister in a large, intelligent congregation, on a bright Sabbath morning, announced this hymn,—

"Savior, breathe an evening blessing,
Ere repose our spirits seal."

He evidently thought it was bed-time.

A certain ex-presiding elder in an Indiana Conference, was about to leave his first circuit, and as his people loved him very much, there was a large crowd out to hear him. He concluded his discourse amid the tears of his congregation, and sat down weeping with them. A good local preacher present arose and gave out the concluding hymn, which he very gravely read thus,—

"Jesus, we lift our souls to thee,
Thy Holy Spirit breathe,
*And let this little infant be
Baptized into thy death.*"

It was not a very apt selection, to say the least.

Not long since, the choir of a very large congregation in our country sang with great gusto, at the funeral of a distinguished man,

"Believing we rejoice
To see the curse removed."

This was the result of carelessness.

☞ The sweetest music is not in the oratorio, but in the human voice when it speaks in tones of tenderness, truth, or courage.

The Young Pilgrim for Nov. 15th.

"The contents (of the November numbers) of the 'Young Pilgrim' are good. Some of the articles, I think, would be very instructive to '*old pilgrims*,' as well as '*young*,' especially the one on the Resurrection,—'How can dead men live again?' I wish thousands could have the privilege of reading that one article, who probably will not. I most certainly think such articles worth putting into tract or book form, to be read again and again, by *old* as well as *young*.

"If the 'Young Pilgrim,' laden with such precious treasure, could make its visits oftener, even *once a week*, I think it would find a hearty welcome in every family.

WM. H. MITCHELL."

TABLE OF CONTENTS.

The Resurrection (poetry),—"A seed found in the hand of a mummy two thousand years old, when planted, blossomed into a beautiful flower." How can Dead Men live again?—The wonderful story of the Silver Cup which was entirely dissolved, and afterwards restored to its original form. The Drunkard's Daughter. The little Beggar Girl. Little Pat the Missionary. Love your Enemies. Politeness at Home. Climbing the Palm Tree (cut.) Buy the Truth (poetry.) Be Patient. A Better Way. The Flying Fish (cut.) Good Habits. My new Bible. Read your Bible slowly. Not good enough. Try it. Do something for the Sabbath School. Unconverted Teachers. The right moment improved. Young Pilgrim Letters. Bible Questions, Puzzles, etc.

"The Young Pilgrim" is issued semi-monthly, at 50 cents a year. For 10 copies and over, 40 cents a year; for 50 copies, 35 cents. Address *Young Pilgrim*, Boston, Mass.

Specimen copies sent free to any address.

"Stories for Young Pilgrims."

The following notice of these little tracts for the young, is from the *Herald of Life*:—

"This is a neat serial, issued by the Adv. Chr. Pub. Soc'y. It comes in numbers of 16 pages, with cover, and has wood-cut illustrations. The numbers we have received are filled with better reading than that usually issued as moral and religious instruction for children. The stories are unexceptionable in character, and must interest and instruct every child in the truths of Scripture.

"Very few writers have ability to present the important matters of religion to young minds in an attractive and simple form without introducing a great deal that is pernicious. 'Uncle Pilgrim' is one of the few exceptions, and is happily endowed with all the qualifications to fascinate and benefit the young mind with his charming stories.

"Parents who have proper regard for their children will seek such reading for them as these little books afford. They may be sure that they will implant in the minds of their dear little ones none but ideas which, while they delight, will also instruct them in the truths of the kingdom and the necessary character to get there.

"If any one feels anxious to do good, and does not know how, let him distribute these little tracts among the children of his neighborhood, and he will find neither parent nor child to refuse them."

For sale at this office. $2.00 per 100; 30 cents per dozen; 5 cents single copy, post-paid.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

"STANDING, LET US PRAY."

From whence comes the practice of standing in prayer? Clearly, I can not answer this question. To claim Bible authority for that posture, may not be in strict propriety with our claims to Bible knowledge. To practice it without the sanction of the Bible, does not harmonize well with our declaiming against humanism in the worship of God. It surely can not be pride that causes some of our able and efficient preachers of the gospel to say, after the congregation has sung the spiritual song, "Standing, let us pray"; for these are good men and humble before God. Now there can be but one way left for us to account for the practice, and that is, to suppose these men have seen something in the word of God that authorizes, or that seems to authorize, a standing posture in public prayer. They may have seen it, yet I have not; and on this account, I will feel indebted to the brother that will bring it forward.

But I am told that the writer has occasionally stood while praying in public, especially in crowded audiences, or where a kneeling posture was not convenient. True enough, but that will not justify it. Though we have practiced as others did around us, without sufficient thought upon the subject, we now stand in doubt of the practice; and on this account we are writing.

I am told that, in the dedication of the temple, Solomon in his prayer "stood before the altar of the Lord in the presence of all the congregation of Israel."—1 Kings 8:22; but in the 54th verse it is said, "he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven." From which we learn that Solomon stood on his knees before the altar of the Lord. When the decree had gone forth after the order of the Medes and Persians that no man should ask anything of any man or any king but Darius, "Daniel went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed."—Dan. 6:10. The night before the crucifixion of the Master, his disciples having followed him to the Mount of Olives, he withdrew himself from them about a stone's cast, "and kneeled down and prayed."—Luke 22:41. When Peter would heal Dorcas, he "put them all forth, and kneeled down, and prayed."—Acts 9:40. At Miletus, Paul, having taught and exhorted the brethren, and being ready to depart, "kneeled down, and prayed with them all."—Acts 20:36; and when he had been with the disciples at Tyre seven days, Luke says, "when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city, and we kneeled down and prayed."—Acts 21:5. So much for the practice of inspired men, whose example is good authority.

David says, "O come, let us worship and bow down; let us kneel before the Lord our maker."—Ps. 95:6. And Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ."—Eph. 3:14. Is it not better to practice as inspired men have taught us and set us an example?—*Christian Standard.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 14, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year; but if delayed six months beyond the time of payment, the price is $2.50 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Solomon Hale.—Those who wish to write on matters pertaining to the Freedmen's Mission, and the preaching of the gospel of the kingdom in the Southern States, can address Bro. SOLOMON HALE, Boston, Mass., "Crisis Box." He is the Secretary of the Missionary Board, and an earnest christian brother, whose heart beats warmly for Jesus. He is employed as clerk in our office, in the place formerly occupied by Wm. B. Herron.

WHO WILL GO?

Again we ask who will go and carry the glad tidings of the coming kingdom to the freedmen of the South, who are thirsting for a knowledge of the things that have caused us to rejoice greatly in the Lord, and have been like an anchor to hold us in this hour of peril that characterizes these last days? Are there not some who will listen to the Macedonian cry? The Missionary Society will be responsible for their necessary expenses. If any wish to be missionaries, here is a field all white for the harvest. There has been no other such one opened in modern times.

Not only the colored people are anxious to hear, but also the white population. We learn that there is great anxiety to hear on the evidences of Christ's coming. In many places the interest is much as it was at the north in 1842–3. They have never heard the arguments which show very clearly that we are in the last days of the present dispensation. They thirst for knowledge on this subject like men famishing for bread. Their worldly hopes have been blasted by the war, and now they are ready to look at heavenly things. Again we say, who will go with the glad tidings?

Those in the South, who wish for preachers to come among them, will please drop us a line, and we will do the best we can for them.

LOWELL.

We spent the Lord's day, Nov. 4th, with the church in Lowell. We found a healthy state of things. Many new ones are becoming interested in the great truths of the Bible that have been long buried up by the traditions of men. Our hall was very full, and many could not get in. We found an ear to hear. The church is anxious to spread the light, and propose to do so soon, by an extra effort. We think the time has come when all who see the signs of the times as indicating the speedy coming of our Savior, should be doing all they can to awaken the people to this all-important subject. What are all things here when compared with the worth of the coming kingdom, and its "eternal weight of glory?" Let us work in proportion to the value of that which is to be gained.

WAY-SIDE SCENES.

After parting with the dear friends at Woodstock, N. B., at 9½ P. M., we rode some seven miles with a kind christian brother and sister, and had a pleasant nap of an hour and a half, on the floor of a log house. We were urged to take a bed, but chose the floor. We lay down at 12½ and rose again at 2 A. M. It was a bright, frosty morning. In company with the kind Bro. whose hospitality we had shared so briefly, we started for the depot with our baggage, and took the cars at 3 A. M., *en route* for St. Andrews, a distance of eighty-eight miles.

A FIRE. After we had traveled some miles, we heard the cry of fire! which caused a lively stir among the passengers. We looked out and saw a brilliant light. We soon learned that one of the cars connected with our train was loaded with hay, and had taken fire. The fire car was soon detached from the train, and the engine dashed away with it to the next station, in order to switch it from the main track. It was a rare night scene to see a blazing car rushing along like a blazing comet. We waited between one and two hours, when the engine returned and took us on our journey again.

While waiting, we found Henry C. Wright on board, with whom we had an interesting conversation relative to coming events. He was formerly a Congregationalist preacher, and is a man of strong intellectual powers. He has traveled quite extensively in Europe; has been a noted Abolitionist,—is still, and a bold, out-spoken infidel and Spiritualist. He looks upon Spiritualism as the great reformatory system of religion, that is to introduce the "good time coming."

A STORM AT SEA. At about 10 o'clock, A. M., we went on board the Steamer Queen, at St. Andrews, bound for Eastport, where we took passage on the fine Steamer New England, that runs between Boston and St. Johns, stopping on its way at Portland. We sailed very pleasantly till evening, when the wind began to blow, and we were soon in the midst of the terrible storm of Oct. 29th and 30th. We never had such a tossing on the waters before. The waves dashed over the deck and sported with our noble steamer as with a mere toy. Passengers were groaning and vomiting. It was a night of terror to many. Some sat with their life-preservers all ready for a struggle with the foaming billows. We felt a calm trust in the great Life-giver and preserver, and by his mercy arrived safely in Portland at the dawn of day. We were all glad to be again anchored in a safe harbor. We soon learned that the Captain would not venture to go any farther till the storm abated. Other boats that arrived in Portland the night before, had not dared to face the storm, but remained at the wharf.

We took the cars at Portland for Boston, and arrived in safety, thankful to the Lord for his preserving care in dangers seen and unseen.

"PERISH WITHOUT LAW."

BRO. GRANT:—Will you please give through the Crisis the meaning of Romans 2:12:—"For as many as have sinned without law, shall also perish without law." C. W.

We do not know as we can make the subject any plainer than it is expressed in the language of the Scripture. The passage certainly teaches that some who were not under the law given by Moses, will "perish," because they did not obey "the law written in their hearts." They did not do as well as they could. They did not live up to what light they had received; and had more been given them, they would have treated it in the same way; hence it would have been of no use to have sent them the law of Moses. Those who are disposed to reject a little light, would also turn away from a greater one. Such will "perish without law."

So at the present time. It is not the amount of light and knowledge that makes a man acceptable in the sight of the Lord; but a willingness to follow all the light he may see, and receive all the truth that comes within his reach. If a man is disposed to reject *one* truth because it is unpopular, he would treat all unpopular truth in the same manner; and if "the present truth" should not be popular, then he would find him arrayed against it. Such an one would be justly condemned, although he was without light and knowledge. The more light and truth man has, the better, if he will only improve it, and use it to the glory of God; but if a man has had a chance to obtain but little, and has improved upon that "one talent," he has done just as well in the sight of the Lord as the one who has "five talents," and improved them; "for if there be first a willing mind, it is accepted according to what a man hath, and not according to that he hath not."—2 Cor. 8:12.

PREPARATION FOR WAR.

All the great nations of the world are still preparing for war. While they may "say peace," their actions contradict their words. Napoleon often causes notice to be given to the world that he is about to reduce his "army to a peace footing;" which usually means that he is about to increase his military and naval forces; but does not wish his neighbors to know it, lest they become alarmed and make corresponding preparations. If he can succeed in making the world believe that he means what he says, then they will not suspect his designs. But he has deceived so often, many have lost all confidence in his promises; and now expect to see him adopt no measures only such as are calculated to give him more power in the world.

The following item will show his present operations:—

"The great question of the day in France is the reorganization of the French army. The idea of adopting the Prussian system has been abandoned, and the army will continue to be recruited by conscription, but the term of service will be extended to ten years instead of seven as at present. The French soldier will have to give five years of actual service to his country, after which time he will be sent home, but will be liable, nevertheless, to be called upon for five years longer. This system will enable the government to have a reserve of 300,000 men at least at its disposal, with a standing army of 900,000 men. Of sixty generals of division called upon to give their advice on the new project, forty decided in favor of it. The French are very anxious that the Prussians shall not surpass them in military matters, and they hope by the adoption of this new system to be able to maintain their military reputation and to be prepared to cope with any adversaries that may arise."

All hopes of continued peace are vanishing from the minds of observing statesmen. War, war, is the order of the day. As the prophet Joel expresses it "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near." Joel 1:9. We may expect to see warriors more and more aroused, as we approach the great day of the Lord. Peacemakers are scarce; but the war spirit is pervading all communities, both political and ecclesiastical. Each seems to be struggling for the mastery. Instead of being "subject one to another," each wishes to rule over his brother. This is all unlike the Spirit of Christ. Meekness, gentleness, and long-suffering are seldom seen at the present time. Pride and arrogance are prevailing in all directions to an alarming extent. This results in confusion, strife and war.

AFFAIRS IN ITALY.

Events in Italy are continually progressing towards a terrible conclusion. All eyes are turned to that interesting field that fills a very important part of the prophetic history of the world, especially at the close of the present dispensation. It is very evident that the Roman power is about to fall to rise no more for ever. We are truly living at a sublime period in this world's history.

"Carleton," the special correspondent of the Boston *Journal*, when writing from Milan, Italy, Oct. 10th, 1866, and speaking of the Candian insurrection, which has been carried forward so earnestly, says:—

"The all-important question is in regard to the funds. Who supplies the money? Not the Candian insurgents most assuredly. They are in the mountains of their island and have no organized government. Besides, they are poor, without any financial chest of their own, much less without francs for disbanded Garibaldians. The Emperor of the French evidently is not engaged in this sort of work; it would be too small game for him; besides, he has no ambition or desire for war. It is not Italy, for she has no quarrel with her neighbor of the Dardanelles. It is not the United States, notwithstanding all Europe is under the hallucination that the great power over the water is very anxious to get a foothold in the Adriatic, and is in close alliance with Russia. What insanity disburses these funds so mysteriously? Here the people jump at a conclusion that Russia is at the bottom of this Candian movement, and that it is but the beginning of untold troubles.

The Roman question is also deepening in interest. The French troops are leaving from day to day. The force which has kept Rome in quiet during these years of the French protectorate number 12,000. The Legion in the service of the Pope, recruited in France, numbers 1800. They have met with a cold reception from the people of Rome, and it is said that they are already discontented. The correspondent of the Milan Gazette, in a letter published yesterday, says that the soldiers have asked that the Archangel Michael, whose figure they bear on the staffs of their standards, may be removed to give place to the eagle of France, and that the request has been denied by the French authorities, who cannot allow the eagles of France to be borne except on French standards. The French soldiers now leaving have good natured conversations with those who are to take their place serving the Pope.... Many are the speculations as to what the Pope will do. The general impression seems to be that he will quit Rome, take refuge in some out of the way place, and stay there till weeping christendom begs him to return."

DEGREES OF PUNISHMENT.

BRO. GRANT:—As there are those at the present time who entertain the idea that there are *degrees* in the punishment of the wicked, I would like to inquire if you do not understand the Scriptures to teach that what will punish persons for *one* sin, will also do the same for *all* sin which they may commit? Yours for truth as it is in Jesus.

A. S. WHITNEY.

There is but one specified punishment for sin, which is expressed as follows:—"The wages of sin is DEATH." All persons will receive either eternal life or eternal death. As death is the capital or highest punishment, it can have no *degrees*. Jude says Sodom was "set forth for an example" of the manner in which the wicked are finally to be punished. As Peter also says, "Sodom and Gomorrha" were "an ensample unto those that after should live ungodly." In Sodom, the less guilty were not burnt a short time, and the most wicked for a long period; but they were all destroyed *alike* in one day."

CORRECTIONS.—In W. H. Ball's communication in Crisis of Oct. 24th, in extract from D'Aubigne, for "1898" read 1498. Also, in his communication of Oct. 31st, second column, fourth paragraph, last line, for "morning" read *evening*.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

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PAUL'S THORN IN THE FLESH.

It has been my opinion for many years, that Paul's buffeting affliction, or Satanic messenger,—the thorn in his flesh, was amaurosis, or a weakness, decay, or loss of sight, caused by paralysis of the optic nerve. I submit the following reasons for this opinion, which in the aggregate are perfectly satisfactory to my mind.

First. This (*skolops*) thorn was not a mere temptation, but also a bodily disease. He denominates it a "weakness," an "affliction," an "infirmity." The same word (*asthenia*) which he uses to describe it, is in Acts 29:9 rendered "diseases," and in John 11:4 it is rendered "sickness." It is also used to describe the bodily disease of the woman mentioned in Luke 13:11–16, "Had a spirit of (*asthenia*) infirmity." And just as in the case of Paul her infirmity, which bowed her down, is said to have been the agency of Satan, verse 16, "the (*angelos*) messenger, or angel of Satan," "whom Satan hath bound, lo, these eighteen years."

Second. The apostle alludes to his disease in other epistles: 1 Cor. 2:3, "And I was with you in (*asthenia*) weakness, and in fear, and in much trembling; and in 2 Cor. 11:30, he writes of "the things which concern my infirmities," i. e., *asthenia*. Also, in Gal. 4:13, he says, "Ye know how through (*asthenia*) infirmity of the flesh I preached the gospel unto you at the first." We add to this the fact that the Greek *astheneo*, and *asthenees*, is generally translated weak, diseased, or sick, e g, Jno. 11:3, "He whom thou lovest is *sick*."

Third. The acknowledged pertinency and point in the apostle's alluding to his need of healthier eyes, or more perfect sight, in his letter to the church at Galatia, chap. 4:15, "For I bear you record, that, if it had been possible, ye would have *plucked out your own eyes*, and have given them to *me*." Why did he measure the perfectness of their love by this reference to the gift of a new pair of eyes, if this were not the very thing he most needed? It is worth while also to observe that Paul makes this reference to his own imperfect vision in immediate connection with a double reference to his "infirmity of the flesh" which (v. 13, 14) as in the *Diaglott*, was a "trial to him." It appears to me the whole passage points but one way.

Fourth. This apostle at his conversion was struck blind by the dazzling appearance of a bright light from heaven (Acts 9th) and continued three days totally without sight, so that he was unable to see any one, and was led about by the hand by others. This sudden, overpowering, divine light, may have paralyzed the optic nerve of the eyes, and so occasioned, for the time, complete amaurosis. And, though afterwards restored to sight by Cornelius, he may have had common weakness of eyesight given him subsequently, sometimes resulting in that total blindness, or perhaps only partial blindness, as a thorn to goad his natural pride, and keep him humble, lest he become exalted through his abundant revelations. Sometimes amaurosis of this kind is only periodical, coming on suddenly, continuing for hours, or days, and then disappearing. And this brings me to the final argument.

Fifth. Paul originated fourteen of the twenty-one epistles in the New Testament. Of these fourteen, only seven appear to have been written by Paul himself. The other seven, although undoubtedly originating from and dictated by Paul, were taken down (as was Luther's Table Talk) by amanuenses. These seem to have been seven or eight in number, and were the brothers in the church associated with the chief apostle in his travels and labors. In two letters, while others evidently did the principal part of the writing, yet the final salutation was made in the hand writing of Paul, who alludes to the fact exultingly, as if he had performed a pleasing act. Col. 4:18, "The salutation by the hand of me Paul." 1 Cor. 16:21, "The salutation of me Paul with mine own hand." But in Romans 16:22, Tertius expressly and emphatically declares himself to have done the writing evidently for Paul, while in each and all the epistles the great apostle's name is the first word. We can only account for the apostle's writing a part of the epistles and failing to write the others, by supposing that he was afflicted with periodical attacks of blindness, rendering him incapacitated at certain times from holding the pen, which lack was supplied by employing his associates to write for him. In this way God's grace proved sufficient for his needs, God's strength was made perfect in all times of human weakness, and the sainted minister of Christ was led to glory in his infirmities, which, while they humbled his spirit, did not prevent him from accomplishing his mission.

I have never seen a more plausible view of this whole matter, and here rest the evidence, remarking that although others may not be satisfied with this explanation, I have no doubts on the subject as to what constituted Paul's famous "thorn in the flesh."

D. T. T.

GEMS FROM RUTHERFORD.—No. 4.

AFFLICTIONS.

As I trust that ye love Christ better than a sinful woman, pass by your daughter and kiss the Lord's rod. Men do lop off the branches of their trees round about, to the end they may grow up high and tall; the Lord hath in this way lopped your branch, in taking from you many children, to the end ye should grow upward like one of the Lord's cedars, setting your heart above, where Christ is at the right hand of God. What is next, but that your Lord cut down the stock after he hath cut the branches? Prepare yourself.

It is your part now to believe, and suffer, and hope, and wait on; for I protest in the presence of that All-discerning Eye, who knoweth what I write, and what I think, that I would not want the sweet experiences of the consolations of God, for all the bitterness of affliction; nay, whether God came to his children with a rod or with a crown, if he come himself with it, it is well. Welcome, welcome, Jesus, what way soever thou comest, if we can but get a sight of thee. And sure I am that it is better to be sick, providing Christ come to the bedside, and draw by the curtains, and say, "Courage! I am thy salvation," than to enjoy health, being lusty and strong, and never be visited of God.

Think, therefore, of the Lord, as of one who cometh to woo you in marriage, when ye are in the furnace; he seeketh his answer of you in affliction, to see if ye will say, "Evens I take him." Give him this answer presently, and in your mind do not secretly grudge nor murmur. When he is striking you in love, beware to strike again; that is dangerous, for those who strike again shall get the last blow.

Be exceedingly charitable of your dear Lord. As there be some worldly friends of whom you will not entertain an ill thought, far more ought ye to believe good always of your dear Friend, that lovely, fair person, Jesus Christ. The thorn is one of the most cursed, and angry, and crabbed weeds that the earth yields, and yet out of it springs the rose, one of the sweetest flowers, and most delightful to the eye. Your Lord will make joy and gladness out of your afflictions; for all his roses have a fragrant smell. Be much in prayer, for at that time your faith kisseth Christ, and he kisseth the soul.

I am persuaded that your Physician will not slay you, but purge you; and seeing he calleth himself the Chirurgeon, who maketh the wound and bindeth it up again (for to lance a wound is not to kill, but to cure the patient), I believe that faith will teach you to kiss a striking Lord, and so to acknowledge the sovereignty of God in the death of a child, to above the power of us mortals men, who may pluck up a flower in the bud, and not be blamed for it. If our dear Lord pluck up one of his roses, and pull down sour and green fruit before the harvest, who can challenge him?

Thank God that Christ came to your house in your absence, and took with him some of your children. He presumed that much on your love, that ye would not be offended; and howbeit he should take the rest, he cannot come upon your wrong side. I question not if they were children of gold, but ye would think them well bestowed upon him. Strokes of a father evidence kindness and care—take them so.

It is true that Antichrist stirreth his tail; but I love a rumbling, or raging devil in the church rather than a subtile, or sleeping devil. Christ never yet got a bride without stroke of the sword. Forward, then, dear brother, and lose not your grips.

It speaketh somewhat, when our Lord bloweth the blossom off our insane hopes in this life, and loppeth the branches off our worldly joys, well nigh the root, on purpose that they should not thrive. Lord, ruin my fool's heaven in this life, that I may be saved forever. A forfeiture of the saint's part of the yolk and marrow of short, laughing, worldly happiness, is not such a real evil as our blinded eyes conceive.

I find it to be most true, that the greatest temptation out of hell is, to live without temptations. If my waters should stand they would rot. Faith is the better for the free air, and for the sharp, winter wind in its face. Grace withereth without adversity. The devil is but God's master-fencer, to teach us how to handle our weapons.

For myself, I am as well as Christ's prisoner can be; for by him I am master and king of all my crosses; I am above the prison, and the lash of men's tongues; Christ triumpheth in me. I have been cast down, and heavy with fears, and hunted with challenges. I was swimming in the depths, but Christ had his hand under my chin all the time, and took good heed that I should not lose breath; and now I have gotten my feet again, and there are love-feasts of joy, and spring-tides of consolation, betwixt Christ and me. We agree well; I have court with him; I am still welcome to his house. O, my short arms cannot fathom his love! I beseech you, I charge you to help me to praise! I defy hell's iron gates!

D. T. T.

THE BROKEN-HEARTED.

To be broken-hearted, is to have the spirit depressed or crushed by grief or despair. The causes are many and various. But no matter what earthly ill has produced this sad and wretched state of mind, which so often leads the person who suffers under it to put on smiles externally, for the purpose of hiding the worm that gnaws at the core,—still the love of God furnishes a remedy; and this remedy is the grace of the precious Savior, who, being touched with the feeling of our infirmities, kindly announces himself as a friend ever at hand "to heal the broken-hearted."—Luke 4:18.

The happy results of a close and sacred union with the dear Jesus, amply demonstrate that "earth has no sorrow that heaven cannot cure." Christ gives us power to forget our bitterest griefs, and to rejoice in him, and in the hope of the endless and unalloyed bliss of paradise. All of us are at times subject to seasons of despair of any good, and to seeming brokenness of heart. Even the great apostle, who exhorts us to rejoice evermore, could experience such a pang of grief in parting, as to be ready to exclaim that his heart was ready to burst.—Acts 20:13.

O, how many, like Paul, have thus been sorrow-stricken amid the pangs of the parting hour! But do we, like him, seek for consolation in Jesus, whose mission is to "heal" all such? Come what will, it will be safe to serve and love God to the best of our ability, to the end; and whatsoever we call heart-griefs here, when "this fitful fever we call life" shall have spent itself, and we come to dwell with the Lamb through the endless ages, should the angels then ask us, "Is it well?" we shall be ready to answer joyfully, and without tears, "It is well."

D. T. T.

For the World's Crisis.

WHEN YOU KNOW IT, DO IT.

As the time is coming soon to put up your stoves in your meeting-houses, don't put them back by the door, if the desk is opposite. It takes double the fuel and pipe to get the house comfortable; and double the time to heat it. If the stove is back by the door, the congregation will be there in cold weather, and the preacher three or four rods away from the fire; and every time the doors are open, the hot air around the stove will rush out, it being lighter, and the cold air is all back by the desk; but if the stove was near the desk, it would warm that part of the house comfortably for those that the house was built to accommodate; i. e., the church, which always ought to sit near the desk, and will if the stove is there.

Again, when your doors open opposite the stove, the hot air rushes for the door, and before it gets out the door is closed, and you create a circulation of warm air every time you open the doors, and the cold air rushes for the stove and creates a good circulation around the desk. This is philosophical. I have caused this plan to be adopted in six meeting-houses. The churches in Rutland and in Poland moved their stoves, and saved one half of the wood, and made the house more comfortable, and sold some seventy-five feet of pipe, and stopped all the leaking of the pipe, which long pipes will do. In this arrangement, the people back by the door will be much more comfortable than the preacher would with the other. I speak what I do know, and testify that I have seen and tried. I have taken the worst colds I ever had by this foolish arrangement, having the fire in the opposite end of the house; and then been imposed upon and slandered for speaking about it. Now, for the good of all, make this alteration, or get a sexton that will make his fires two hours before meeting time. It takes no more fuel for the day, and is better for all.

Another thing necessary for the benefit of the hearer and speaker. Don't have a light under the speaker's eyes. Some places of worship have nearly all the light on the desk. No man can look over a light and see the people to whom he is preaching; especially if a sharp kerosene lamp is under his eyes. God made our eyes to be below the light; and this generation are spoiling their eyes by using strong, sharp light below them. I put our light on a shelf, above our heads, in the evening.

It is a bad thing to put a sharp light on a table to eat supper by. I have put up shelves in a number of places of worship, especially in school-houses, before I would preach, and the people were all pleased with it. Some people never will learn until pounded, and then find fault. I think of what Bro. Cole said: that a man was not fit for a sexton, until he had been a traveling preacher, and suffered as he had from the negligence or ignorance of sextons in lighting and warming meeting-houses. We are in the days of improvements, and I hope some will improve by these remarks founded on reason and experience.

HIRAM MUNGER.

For the World's Crisis.

PEACE IN BELIEVING.

When we obey Christ, and delight in his service, we experience joy and peace beyond the power of language to express. Our path grows brighter and brighter unto the perfect day. To those who are out of the ark of safety, I would say, Are you unwilling to give up the fleeting pleasures of sin, and exchange them for eternal life and joys that will endure for ever? You can never know true peace and joy until you yield and give your heart to Jesus, and learn to love and obey him. There is nothing to be found in this world that can be compared to the pearl of great price; nothing that can be compared to the joy of the christian. While we follow Christ, we see new beauties constantly unfolding, and have such a consolation that brightens our pathway and dispels all our sorrows.

O, I will praise him with my whole heart forevermore, that he has led me into the way of truth and righteousness. I can testify that the ways of this world are bitter and dark and dreary. And the end of these things is death. In following Christ we find life and peace; such peace as the world can neither give nor take away. Pray for me, that I may continue faithful, and endure to the end, and meet you in the kingdom.

Sutton, Mass. SUSAN S. CHAMBERLAIN.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 22d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1112.87
J. C. Thomas	.50
B. H. Straight	.50
M. W.	1.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$40 [illegible]
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SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$6.[illegible]
B. H. Straight	.50
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THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$794.87
J. Olive	1.00
A Friend	2.00
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B. H. Straight	.50
E. F. Haskell	2.00

EUROPEAN MISSION.

Previous acknowledgments	$109.18
B. H. Straight	1.00
A sister	5.00

For the World's Crisis.

THANKS.

While I despise lengthy journals from every little A B and C that may get a hundred miles from home on a preaching tour, I do really feel that many heartfelt thanks, publicly given, are due to God for the happy and blessed seasons which he permitted me to enjoy with the scattered friends of Christ during my recent tour of about five hundred miles. Their attentive ears, hospitable hands and generous hearts, and their joy in the Lord, made me often glad. May the Lord bless them with grace unto eternal life.

H. F. CARPENTER.

For the World's Crisis.

REPORT OF THE CONN. ADVENT CHRISTIAN CONFERENCE.

In compliance to call or notice in the Crisis, the Advent Chapel in Yalesville was dedicated on Wednesday, Oct. 24th. Services commenced at two P. M.; preaching from John 4:19, by Eld. H. L. Hastings. A full house and good time. Met again at seven; preaching by Bro. Hastings, from Titus 2:11. It was good to be there, to learn what the grace of God which bringeth salvation teaches us.

Thursday, nine A. M., met to transact business, closing with a good social meeting. At two P. M., preaching by Bro. S. Curry. This was another blessed time. The Lord blessed and comforted us with his Holy Spirit. At seven, Bro. St. John preached the word.

Friday, eight A. M., met to organize a general conference, to be held in different localities. Appointed a committee of three; viz., Brn. Hitchcock, St. John, and Fisher, to decide where and when to meet next. Bro. St. John was chosen Cor. Sec'y. At ten, Bro. Perkins preached the word. Rich blessings followed. Two P. M., Bro. Rockwell preached from 1 Pet. 1:3. The Lord blessed Bro. R. and the hearers. Evening, preaching by Bro. Hastings, from 2 Thess. 3:5.

Saturday, ten A. M., met for conference and prayer. Two P. M., Bro. Morgan preached. Evening, Bro. B. Hitchcock preached the word as the Lord gave it to him. Full house, and free time.

Sunday, love feast at nine A. M. It was blessed to be there. At eleven A. M., Bro. A. Decker preached. Text, Dan. 7:19, showing very plainly that our Lord will come in 1867. Lord, increase our faith, and prepare us for thy coming and kingdom. At two P. M., Bro. St. John preached from 1 Pet. 3:15, after which we came around the table of the Lord, to commemorate his death and sufferings. At seven, Bro. Fisher preached his farewell sermon. He has labored with us for some time, and been faithful to his Master's work. It was hard to part, but God bless you, Bro.; we hope to meet in the kingdom.

Preaching brethren present:—Elds. H. L. Hastings, S. Curry, B. Hitchcock, H. Rockwell, St. John, H. Perkins, A. Decker, Ira Morgan, C. W. Sargent, W. H. Fisher, O. D. Woodruff. No conflicting elements were present, and it was blessed to be where the comforting Spirit of the Lord was freely given. We are almost home, Brn. and Srs. Let us pray more for each other, that we may have it said of us, "Well done."

GEO. A. MARBLE, *Sec'y.*

Correspondence.

From Bro. Wm. Stuart.

BRO. GRANT:—Permit me, through the Crisis, to let my brethren and sisters in the Lord know that I am still in the land of the dying, and have been made painfully sensible of the fact by an attack of inflammatory rheumatism; and I can truly say with David (Ps. 27:13), "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." This hope sustains us while we are walking "through the valley of the shadow of death." And although our heavenly Father finds it necessary to use the rod, we know that he does not afflict willingly, nor grieve the children of men; and while we receive the chastening from his fatherly hand, as a token of his love, we shall find that his love and mercy is a staff to support us in all our afflictions; so that we can say with Job (13:15), "though he slay me, yet will I trust in him." Then our light affliction, which is but for a moment," shall work out "for us a far more exceeding and eternal weight of glory, while we look at the things which are" as yet unseen; but which we believe will very soon be revealed in all their glory. Then the last wail of the groaning creation shall go up; the last sad evidence of sin and the curse shall be blotted out for ever; and then the people of God shall receive "beauty for ashes, the oil of joy for mourning," and the "garment of praise for the spirit of heaviness." This is the "blessed hope." Then look up, ye suffering ones. Soon the veil of the true tabernacle, which the Lord pitched and not man, will be rent in twain, revealing the glory of

The Young Pilgrim for Nov. 15th.

"The contents (of the November numbers) of the 'Young Pilgrim' are good. Some of the articles, I think, would be very instructive to '*old pilgrims*,' as well as '*young*,' especially the one on the Resurrection,—'How can dead men live again?' I wish thousands could have the privilege of reading that one article, who probably will not. I most certainly think such articles worth putting into tract or book form, to be read again and again, by *old* as well as *young*.

"If the 'Young Pilgrim,' laden with such precious treasure, could make its visits oftener, even *once a week*, I think it would find a hearty welcome in every family.

WM. H. MITCHELL."

TABLE OF CONTENTS.

The Resurrection (poetry),—"A seed found in the hand of a mummy two thousand years old, when planted, blossomed into a beautiful flower." How can Dead Men live again?—The wonderful story of the Silver Cup which was entirely dissolved, and afterwards restored to its original form. The Drunkard's Daughter. The little Beggar Girl. Little Pat the Missionary. Love your Enemies. Politeness at Home. Climbing the Palm Tree (cut.) Buy the Truth (poetry.) Be Patient. A Better Way. The Flying Fish (cut.) Good Habits. My new Bible. Read your Bible slowly. Not good enough. Try it. Do something for the Sabbath School. Unconverted Teachers. The right moment improved. Young Pilgrim Letters. Bible Questions, Puzzles, etc.

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The following notice of these little tracts for the young, is from the *Herald of Life*:—

"This is a neat serial, issued by the Adv. Chr. Pub. Soc'y. It comes in numbers of 16 pages, with cover, and has wood-cut illustrations. The numbers we have received are filled with better reading than that usually issued as moral and religious instruction for children. The stories are unexceptionable in character, and must interest and instruct every child in the truths of Scripture.

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"If any one feels anxious to do good, and does not know how, let him distribute these little tracts among the children of his neighborhood, and he will find neither parent nor child to refuse them."

For sale at this office. $2.00 per 100; 30 cents per dozen; 5 cents single copy, post-paid.

Czechowski's Thrilling Narrative.

A small edition of this work has been printed in paper covers, to be disposed of for the benefit of the European Mission. The book will be sent post-paid to every one who contributes $1.00 or more to the aid of the Mission. Bro. Czechowski is in need of help. Let the friends take this means to aid him, and receive an interesting book in return. The book will be sent to those only who order it.

"STANDING, LET US PRAY."

From whence comes the practice of standing in prayer? Clearly, I can not answer this question. To claim Bible authority for that posture, may not be in strict propriety with our claims to Bible knowledge. To practice it without the sanction of the Bible, does not harmonize well with our declaiming against humanism in the worship of God. It surely can not be pride that causes some of our able and efficient preachers of the gospel to say, after the congregation has sung the spiritual song, "Standing, let us pray"; for these are good men and humble before God. Now there can be but one way left for us to account for the practice, and that is, to suppose these men have seen something in the word of God that authorizes, or that seems to authorize, a standing posture in public prayer. They may have seen it, yet I have not; and on this account, I will feel indebted to the brother that will bring it forward.

But I am told that the writer has occasionally stood while praying in public, especially in crowded audiences, or where a kneeling posture was not convenient. True enough, but that will not justify it. Though we have practiced as others did around us, without sufficient thought upon the subject, we now stand in doubt of the practice; and on this account we are writing.

I am told that, in the dedication of the temple, Solomon in his prayer "stood before the altar of the Lord in the presence of all the congregation of Israel."—1 Kings 8: 22; but in the 54th verse it is said, "he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven." From which we learn that Solomon stood on his knees before the altar of the Lord. When the decree had gone forth after the order of the Medes and Persians that no man should ask anything of any man or any king but Darius, "Daniel went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed."—Dan. 6: 10. The night before the crucifixion of the Master, his disciples having followed him to the Mount of Olives, he withdrew himself from them about a stone's cast, "and kneeled down and prayed."—Luke 22: 41. When Peter would heal Dorcas, he "put them all forth, and kneeled down, and prayed."—Acts 9: 40. At Miletus, Paul, having taught and exhorted the brethren, and being ready to depart, "kneeled down, and prayed with them all."—Acts 20: 36; and when he had been with the disciples at Tyre seven days, Luke says, "when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city, and we kneeled down and prayed."—Acts 21: 5. So much for the practice of inspired men, whose example is good authority.

David says, "O come, let us worship and bow down; let us kneel before the Lord our maker."—Ps. 95: 6. And Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ."—Eph. 3: 14. Is it not better to practice as inspired men have taught us and set us an example?—*Christian Standard.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 14, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Solomon Hale.—Those who wish to write on matters pertaining to the Freedmen's Mission, and the preaching of the gospel of the kingdom in the Southern States, can address Bro. SOLOMON HALE, Boston, Mass., "Crisis Box." He is the Secretary of the Missionary Board, and an earnest christian brother, whose heart beats warmly for Jesus. He is employed as clerk in our office, in the place formerly occupied by Wm. B. Herron.

WHO WILL GO?

Again we ask who will go and carry the glad tidings of the coming kingdom to the freedmen of the South, who are thirsting for a knowledge of the things that have caused us to rejoice greatly in the Lord, and have been like an anchor to hold us in this hour of peril that characterizes these last days? Are there not some who will listen to the Macedonian cry? The Missionary Society will be responsible for their necessary expenses. If any wish to be missionaries, here is a field all white for the harvest. There has been no other such one opened in modern times.

Not only the colored people are anxious to hear, but also the white population. We learn that there is great anxiety to hear on the evidences of Christ's coming. In many places the interest is much as it was at the north in 1842–3. They have never heard the arguments which show very clearly that we are in the last days of the present dispensation. They thirst for knowledge on this subject like men famishing for bread. Their worldly hopes have been blasted by the war, and now they are ready to look at heavenly things. Again we say, who will go with the glad tidings?

Those in the South, who wish for preachers to come among them, will please drop us a line, and we will do the best we can for them.

LOWELL.

We spent the Lord's day, Nov. 4th, with the church in Lowell. We found a healthy state of things. Many new ones are becoming interested in the great truths of the Bible that have been long buried up by the traditions of men. Our hall was very full, and many could not get in. We found an ear to hear. The church is anxious to spread the light, and propose to do so soon, by an extra effort. We think the time has come when all who see the signs of the times as indicating the speedy coming of our Savior, should be doing all they can to awaken the people to this all-important subject. What are all things here when compared with the worth of the coming kingdom, and its "eternal weight of glory?" Let us work in proportion to the value of that which is to be gained.

WAY-SIDE SCENES.

After parting with the dear friends at Woodstock, N. B., at 9½ P. M., we rode some seven miles with a kind christian brother and sister, and had a pleasant nap of an hour and a half, on the floor of a log house. We were urged to take a bed, but chose the floor. We lay down at 12½ and rose again at 2 A. M. It was a bright, frosty morning. In company with the kind Bro. whose hospitality we had shared so briefly, we started for the depot with our baggage, and took the cars at 3 A. M., *en route* for St. Andrews, a distance of eighty-eight miles.

A FIRE. After we had traveled some miles, we heard the cry of fire! which caused a lively stir among the passengers. We looked out and saw a brilliant light. We soon learned that one of the cars connected with our train was loaded with hay, and had taken fire. The fire car was soon detached from the train, and the engine dashed away with it to the next station, in order to switch it from the main track. It was a rare night scene to see a blazing car rushing along like a blazing comet. We waited between one and two hours, when the engine returned and took us on our journey again.

While waiting, we found Henry C. Wright on board, with whom we had an interesting conversation relative to coming events. He was formerly a Congregationalist preacher, and is a man of strong intellectual powers. He has traveled quite extensively in Europe; has been a noted Abolitionist,— is still, and a bold, out-spoken infidel and Spiritualist. He looks upon Spiritualism as the great reformatory system of religion, that is to introduce the "good time coming."

A STORM AT SEA. At about 10 o'clock, A. M., we went on board the Steamer Queen, at St. Andrews, bound for Eastport, where we took passage on the fine Steamer New England, that runs between Boston and St. Johns, stopping on its way at Portland. We sailed very pleasantly till evening, when the wind began to blow, and we were soon in the midst of the terrible storm of Oct. 29th and 30th. We never had such a tossing on the waters before. The waves dashed over the deck and sported with our noble steamer as with a mere toy. Passengers were groaning and vomiting. It was a night of terror to many. Some sat with their life-preservers all ready for a struggle with the foaming billows. We felt a calm trust in the great Life-giver and preserver, and by his mercy arrived safely in Portland at the dawn of day. We were all glad to be again anchored in a safe harbor. We soon learned that the Captain would not venture to go any further till the storm abated. Other boats that arrived in Portland the night before, had not dared to face the storm, but remained at the wharf.

We took the cars at Portland for Boston, and arrived in safety, thankful to the Lord for his preserving care in dangers seen and unseen.

"PERISH WITHOUT LAW."

BRO. GRANT:—Will you please give through the Crisis the meaning of Romans 2: 12:—"For as many as have sinned without law, shall also perish without law." C. W.

We do not know as we can make the subject any plainer than it is expressed in the language of the Scripture. The passage certainly teaches that some who were not under the law given by Moses, will "perish," because they did not obey "the law written in their hearts." They did not do as well as they could. They did not live up to what light they had received; and had more been given them, they would have treated it in the same way; hence it would have been of no use to have sent them the law of Moses. Those who are disposed to reject a little light, would also turn away from a greater one. Such will "perish without law."

So at the present time. It is not the amount of light and knowledge that makes a man acceptable in the sight of the Lord; but a willingness to follow all the light he may see, and receive all the truth that comes within his reach. If a man is disposed to reject *one* truth because it is unpopular, he would treat all unpopular truth in the same manner; and if "the present truth" should not be popular, then he would find him arrayed against it. Such an one would be justly condemned, although he was without light and knowledge. The more light and truth man has, the better, if he will only improve it, and use it to the glory of God; but if a man has had a chance to obtain but little, and has improved upon that "one talent," he has done just as well in the sight of the Lord as the one who has "five talents," and improved them; "for if there be first a willing mind, it is accepted according to what a man hath, and not according to that he hath not."—2 Cor. 8: 12.

PREPARATION FOR WAR.

All the great nations of the world are still preparing for war. While they may "say peace," their actions contradict their words. Napoleon often causes notice to be given to the world that he is about to reduce his "army to a peace footing;" which usually means that he is about to increase his military and naval forces; but does not wish his neighbors to know it, lest they become alarmed and make corresponding preparations. If he can succeed in making the world believe that he means what he says, then they will not suspect his designs. But he has deceived so often, many have lost all confidence in his promises; and now expect to see him adopt no measures only such as are calculated to give him more power in the world.

The following item will show his present operations:—

"The great question of the day in France is the reorganization of the French army. The idea of adopting the Prussian system has been abandoned, and the army will continue to be recruited by conscription, but the term of service will be extended to ten years instead of seven as at present. The French soldier will have to give five years of actual service to his country, after which time he will be sent home, but will be liable, nevertheless, to be called upon for five years longer. This system will enable the government to have a reserve of 300,000 men at least at its disposal, with a standing army of 900,000 men. Of sixty generals of division called upon to give their advice on the new project, forty decided in favor of it. The French are very anxious that the Prussians shall not surpass them in military matters, and they hope by the adoption of this new system to be able to maintain their military reputation and to be prepared to cope with any adversaries that may arise."

All hopes of continued peace are vanishing from the minds of observing statesmen. War, war, is the order of the day. As the prophet Joel expresses it "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near." Joel 1: 9. We may expect to see warriors more and more aroused, as we approach the great day of the Lord. Peacemakers are scarce; but the war spirit is pervading all communities, both political and ecclesiastical. Each seems to be struggling for the mastery. Instead of being "subject one to another," each wishes to rule over his brother. This is all unlike the Spirit of Christ. Meekness, gentleness, and long-suffering are seldom seen at the present time. Pride and arrogance are prevailing in all directions to an alarming extent. This results in confusion, strife and war.

AFFAIRS IN ITALY.

Events in Italy are continually progressing towards a terrible conclusion. All eyes are turned to that interesting field that fills a very important part of the prophetic history of the world, especially at the close of the present dispensation. It is very evident that the Roman power is about to fall to rise no more for ever. We are truly living at a sublime period in this world's history.

"Carleton," the special correspondent of the Boston *Journal*, when writing from Milan, Italy, Oct. 10th, 1866, and speaking of the Candian insurrection, which has been carried forward so earnestly, says:—

"The all-important question is in regard to the funds. Who supplies the money? Not the Candian insurgents most assuredly. They are in the mountains of their island and have no organized government. Besides, they are poor, without any financial chest of their own, much less without francs for disbanded Garibaldians. The Emperor of the French evidently is not engaged in this sort of work; it would be too small game for him; besides, he has no ambition or desire for war. It is not Italy, for she has no quarrel with her neighbor of the Dardanelles. It is not the United States, notwithstanding all Europe is under the hallucination that the great power over the water is very anxious to get a foothold in the Adriatic, and is in close alliance with Russia. What treasury disburses these funds so mysteriously? Here the people jump at a conclusion that Russia is at the bottom of this Candian movement, and that it is but the beginning of untold troubles.

The Roman question is also deepening in interest. The French troops are leaving from day to day. The force which has kept Rome in quiet during these years of the French protectorate number 12,000. The Legion in the service of the Pope, recruited in France, numbers 1000. They have met with a cold reception from the people of Rome, and it is said that they are already discontented. The correspondent of the Milan Gazette, in a letter published yesterday, says that the soldiers have asked that the Archangel Michael, whose figure they bear on the staffs of their standards, may be removed to give place to the eagle of France, and that the request has been denied by the French authorities, who cannot allow the eagles of France to be borne except on French standards. The French soldiers now leaving have good natured conversations with those who are to take their place serving the Pope.... Many are the speculations as to what the Pope will do. The general impression seems to be that he will quit Rome, take refuge in some out of the way place, and stay there till weeping christendom begs him to return."

DEGREES OF PUNISHMENT.

BRO. GRANT:—As there are those at the present time who entertain the idea that there are *degrees* in the punishment of the wicked, I would like to inquire if you do not understand the Scriptures to teach that what will punish persons for *one* sin, will also do the same for *all* sin which they may commit? Yours for truth as it is in Jesus.

A. S. WHITNEY.

There is but one specified punishment for sin, which is expressed as follows:—"The wages of sin is DEATH." All persons will receive either eternal life or eternal death. As death is the capital or highest punishment, it can have no *degrees*. Jude says Sodom was "set forth for an example" of the manner in which the wicked are finally to be punished. As Peter also says, "Sodom and Gomorrha" were "an ensample unto those that after should live ungodly." In Sodom, the less guilty were not burnt a short time, and the most wicked for a long period; but they were all destroyed *alike* in one day."

CORRECTIONS.—In W. H. Ball's communication in Crisis of Oct. 24th, in extract from D'Aubigne, for "1898" read 1498. · Also, in his communication of Oct. 31st, second column, fourth paragraph, last line, for "morning" read *evening*.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

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PAUL'S THORN IN THE FLESH.

It has been my opinion for many years, that Paul's buffeting affliction, or Satanic messenger,—the thorn in his flesh, was amaurosis, or a weakness, decay, or loss of sight, caused by paralysis of the optic nerve. I submit the following reasons for this opinion, which in the aggregate are perfectly satisfactory to my mind.

First. This (*skolops*) thorn was not a mere temptation, but also a bodily disease. He denominates it a "weakness," an "affliction," an "infirmity." The same word (*asthenia*) which he uses to describe it, is in Acts 29: 9 rendered "diseases," and in John 11: 4 it is rendered "sickness." It is also used to describe the bodily disease of the woman mentioned in Luke 13: 11–16, "Had a spirit of (*asthenia*) infirmity." And just as in the case of Paul her infirmity, which bowed her down, is said to have been the agency of Satan, verse 16, "the (*angelos*) messenger, or angel of Satan," "whom Satan hath bound, lo, these eighteen years."

Second. The apostle alludes to his disease in other epistles: 1 Cor. 2: 3, "And I was with you in (*asthenia*) weakness, and in fear, and in much trembling; and in 2 Cor. 11: 30, he writes of "the things which concern my infirmities," i. e., *asthenia*. Also, in Gal. 4: 13, he says, "Ye know how through (*asthenia*) infirmity of the flesh I preached the gospel unto you at the first." We add to this the fact that the Greek *astheneo*, and *asthenees*, is generally translated weak, diseased, or sick, e g, Jno. 11: 3, "He whom thou lovest is *sick*."

Third. The acknowledged pertinency and point in the apostle's alluding to his need of healthier eyes, or more perfect sight, in his letter to the church at Galatia, chap. 4: 15, "For I bear you record, that, if it had been possible, ye would have *plucked out your own eyes*, and have given them to *me*." Why did he measure the perfectness of their love by this reference to the gift of a new pair of eyes, if this were not the very thing he most needed? It is worth while also to observe that Paul makes this reference to his own imperfect vision in immediate connection with a double reference to his "infirmity of the flesh" which (v. 13, 14) as in the *Diaglott*, was a "trial to him." It appears to me the whole passage points but one way.

Fourth. This apostle at his conversion was struck blind by the dazzling appearance of a bright light from heaven (Acts 9th) and continued three days totally without sight, so that he was unable to see any one, and was led about by the hand by others. This sudden, overpowering, divine light, may have paralyzed the optic nerve of the eyes, and so occasioned, for the time, complete amaurosis. And, though afterwards restored to sight by Cornelius, he may have had common weakness of eyesight given him subsequently, sometimes resulting in that total blindness, or perhaps only partial blindness, as a thorn to goad his natural pride, and keep him humble, lest he become exalted through his abundant revelations. Sometimes amaurosis of this kind is only periodical, coming on suddenly, continuing for hours, or days, and then disappearing. And this brings me to the final argument.

Fifth. Paul originated fourteen of the twenty-one epistles in the New Testament. Of these fourteen, only seven appear to have been written by Paul himself. The other seven, although undoubtedly originating from and dictated by Paul, were taken down (as was Luther's Table Talk) by amanuenses. These seem to have been seven or eight in number, and were the brothers in the church associated with the chief apostle in his travels and labors. In two letters, while others evidently did the principal part of the writing, yet the final salutation was made in the hand writing of Paul, who alludes to the fact exultingly, as if he had performed a pleasing act. Col. 4: 18, "The salutation by the hand of me Paul." 1 Cor. 16: 21, "The salutation of me Paul with mine own hand." But in Romans 16: 22, Tertius expressly and emphatically declares himself to have done the writing evidently for Paul, while in each and all the epistles the great apostle's name is the first word. We can only account for the apostle's writing a part of the epistles and failing to write the others, by supposing that he was afflicted with periodical attacks of blindness, rendering him incapacitated at certain times from holding the pen, which lack was supplied by employing his associates to write for him. In this way God's grace proved sufficient for his needs, God's strength was made perfect in all times of human weakness, and the sainted minister of Christ was led to glory in his infirmities, which, while they humbled his spirit, did not prevent him from accomplishing his mission.

I have never seen a more plausible view of this whole matter, and here rest the evidence, remarking that although others may not be satisfied with this explanation, I have no doubts on the subject as to what constituted Paul's famous "thorn in the flesh."

D. T. T.

GEMS FROM RUTHERFORD.—No. 4.

AFFLICTIONS.

As I trust that ye love Christ better than a sinful woman, pass by your daughter and kiss the Lord's rod. Men do lop off the branches of their trees round about, to the end they may grow up high and tall; the Lord hath in this way lopped your branch, in taking from you many children, to the end ye should grow upward like one of the Lord's cedars, setting your heart above, where Christ is at the right hand of God. What is next, but that your Lord cut down the stock after he hath cut the branches? Prepare yourself.

It is your part now to believe, and suffer, and hope, and wait on; for I protest in the presence of that All-discerning Eye, who knoweth what I write, and what I think, that I would not want the sweet experiences of the consolations of God, for all the bitterness of affliction; nay, whether God came to his children with a rod or with a crown, if he come himself with it, it is well. Welcome, welcome, Jesus, what way soever thou comest, if we can but get a sight of thee. And sure I am that it is better to be sick, providing Christ come to the bedside, and draw by the curtains, and say, "Courage! I am thy salvation," than to enjoy health, being lusty and strong, and never be visited of God.

Think, therefore, of the Lord, as of one who cometh to woo you in marriage, when ye are in the furnace; he seeketh his answer of you in affliction, to see if ye will say, "Evens I take him." Give him this answer presently, and in your mind do not secretly grudge nor murmur. When he is striking you in love, beware to strike again; that is dangerous, for those who strike again shall get the last blow.

Be exceedingly charitable of your dear Lord. As there be some worldly friends of whom you will not entertain an ill thought, far more ought ye to believe good always of your dear Friend, that lovely, fair person, Jesus Christ. The thorn is one of the most cursed, and angry, and crabbed weeds that the earth yields, and yet out of it springs the rose, one of the sweetest flowers, and most delightful to the eye. Your Lord will make joy and gladness out of your afflictions; for all his roses have a fragrant smell. Be much in prayer, for at that time your faith kisseth Christ, and he kisseth the soul.

I am persuaded that your Physician will not slay you, but purge you; and seeing he calleth himself the Chirurgeon, who maketh the wound and bindeth it up again (for to lance a wound is not to kill, but to cure the patient), I believe that faith will teach you to kiss a striking Lord, and so to acknowledge the sovereignty of God in the death of a child, to above the power of us mortals men, who may pluck up a flower in the bud, and not be blamed for it. If our dear Lord pluck up one of his roses, and pull down sour and green fruit before the harvest, who can challenge him?

Thank God that Christ came to your house in your absence, and took with him some of your children. He presumed that much on your love, that ye would not be offended; and howbeit he should take the rest, he cannot come upon your wrong side. I question not if they were children of gold, but ye would think them well bestowed upon him. Strokes of a father evidence kindness and care—take them so.

It is true that Antichrist stirreth his tail; but I love a rumbling, or raging devil in the church rather than a subtile, or sleeping devil. Christ never yet got a bride without stroke of the sword. Forward, then, dear brother, and lose not your grips.

It speaketh somewhat, when our Lord bloweth the blossom off our insane hopes in this life, and loppeth the branches off our worldly joys, well nigh the root, on purpose that they should not thrive. Lord, ruin my fool's heaven in this life, that I may be saved for ever. A forfeiture of the saint's part of the yolk and marrow of short, laughing, worldly happiness, is not such a real evil as our blinded eyes conceive.

I find it to be most true, that the greatest temptation out of hell is, to live without temptations. If my waters should stand they would rot. Faith is the better for the free air, and for the sharp, winter wind in its face. Grace withereth without adversity. The devil is but God's master-fencer, to teach us how to handle our weapons.

For myself, I am as well as Christ's prisoner can be; for by him I am master and king of all my crosses; I am above the prison, and the lash of men's tongues; Christ triumpheth in me. I have been cast down, and heavy with fears, and hunted with challenges. I was swimming in the depths, but Christ had his hand under my chin all the time, and took good heed that I should not lose breath; and now I have gotten my feet again, and there are love-feasts of joy, and spring-tides of consolation, betwixt Christ and me. We agree well; I have court with him; I am still welcome to his house. O, my short arms cannot fathom his love! I beseech you, I charge you to help me to praise! I defy hell's iron gates!

D. T. T.

THE BROKEN-HEARTED.

To be broken-hearted, is to have the spirit depressed or crushed by grief or despair. The causes are many and various. But no matter what earthly ill has produced this sad and wretched state of mind, which so often leads the person who suffers under it to put on smiles externally, for the purpose of hiding the worm that gnaws at the core,—still the love of God furnishes a remedy; and this remedy is the grace of the precious Savior, who, being touched with the feeling of our infirmities, kindly announces himself as a friend ever at hand "to heal the broken-hearted."—Luke 4: 18.

The happy results of a close and sacred union with the dear Jesus, amply demonstrate that "earth has no sorrow that heaven cannot cure." Christ gives us power to forget our bitterest griefs, and to rejoice in him, and in the hope of the endless and unalloyed bliss of paradise. All of us are at times subject to seasons of despair of any good, and to seeming brokenness of heart. Even the great apostle, who exhorts us to rejoice evermore, could experience such a pang of grief in parting, as to be ready to exclaim that his heart was ready to burst.—Acts 20: 13.

O, how many, like Paul, have thus been sorrow-stricken amid the pangs of the parting hour! But do we, like him, seek for consolation in Jesus, whose mission is to "heal" all such? Come what will, it will be safe to serve and love God to the best of our ability, to the end; and whatsoever we call heart-griefs here, when "this fitful fever we call life" shall have spent itself, and we come to dwell with the Lamb through the endless ages, should the angels then ask us, "Is it well?" we shall be ready to answer joyfully, and without tears, "It is well."

D. T. T.

For the World's Crisis.

WHEN YOU KNOW IT, DO IT.

As the time is coming soon to put up your stoves in your meeting-houses, don't put them back by the door, if the desk is opposite. It takes double the fuel and pipe to get the house comfortable; and double the time to heat it. If the stove is back by the door, the congregation will be there in cold weather, and the preacher three or four rods away from the fire; and every time the doors are open, the hot air around the stove will rush out, it being lighter, and the cold air is all back by the desk; but if the stove was near the desk, it would warm that part of the house comfortably for those that the house was built to accommodate; i. e., the church, which always ought to sit near the desk, and will if the stove is there.

Again, when your doors open opposite the stove, the hot air rushes for the door, and before it gets out the door is closed, and you create a circulation of warm air every time you open the doors, and the cold air rushes for the stove and creates a good circulation around the desk. This is philosophical. I have caused this plan to be adopted in six meeting-houses. The churches in Rutland and in Poland moved their stoves, and saved one half of the wood, and made the house more comfortable, and sold some seventy-five feet of pipe, and stopped all the leaking of the pipe, which long pipes will do. In this arrangement, the people back by the door will be much more comfortable than the preacher would with the other. I speak what I do know, and testify that I have seen and tried. I have taken the worst colds I ever had by this foolish arrangement, having the fire in the opposite end of the house; and then been imposed upon and slandered for speaking about it. Now, for the good of all, make this alteration, or get a sexton that will make his fires two hours before meeting time. It takes no more fuel for the day, and is better for all.

Another thing necessary for the benefit of the hearer and speaker. Don't have a light under the speaker's eyes. Some places of worship have nearly all the light on the desk. No man can look over a light and see the people to whom he is preaching; especially if a sharp kerosene lamp is under his eyes. God made our eyes to be below the light; and this generation are spoiling their eyes by using strong, sharp light below them. I put our light on a shelf, above our heads, in the evening.

It is a bad thing to put a sharp light on a table to eat supper by. I have put up shelves in a number of places of worship, especially in school-houses, before I would preach, and the people were all pleased with it. Some people never will learn until pounded, and then find fault. I think of what Bro. Cole said: that a man was not fit for a sexton, until he had been a traveling preacher, and suffered as he had from the negligence or ignorance of sextons in lighting and warming meeting-houses. We are in the days of improvements, and I hope some will improve by these remarks founded on reason and experience.

HIRAM MUNGER.

For the World's Crisis.

PEACE IN BELIEVING.

When we obey Christ, and delight in his service, we experience joy and peace beyond the power of language to express. Our path grows brighter and brighter unto the perfect day. To those who are out of the ark of safety, I would say, Are you unwilling to give up the fleeting pleasures of sin, and exchange them for eternal life and joys that will endure for ever? You can never know true peace and joy until you yield and give your heart to Jesus, and learn to love and obey him. There is nothing to be found in this world that can be compared to the pearl of great price; nothing that can be compared to the joy of the christian. While we follow Christ, we see new beauties constantly unfolding, and have such a consolation that brightens our pathway and dispels all our sorrows.

O, I will praise him with my whole heart forevermore, that he has led me into the way of truth and righteousness. I can testify that the ways of this world are bitter and dark and dreary. And the end of these things is death. In following Christ we find life and peace; such peace as the world can neither give nor take away. Pray for me, that I may continue faithful, and endure to the end, and meet you in the kingdom.

Sutton, Mass. SUSAN S. CHAMBERLAIN.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 22d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1113.07
J. C. Thomas	.50
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POOR FUND DONATIONS.

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All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

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The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

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E. F. Haskell	2.00

EUROPEAN MISSION.

Previous acknowledgments	$709.24
B. H. Straight	1.00
A sister	5.00

For the World's Crisis.

THANKS.

While I despise lengthy journals from every little A B and C that may get a hundred miles from home on a preaching tour, I do really feel that many heartfelt thanks, publicly given, are due to God for the happy and blessed seasons which he permitted me to enjoy with the scattered friends of Christ during my recent tour of about five hundred miles. Their attentive ears, hospitable hands and generous hearts, and their joy in the Lord, made me often glad. May the Lord bless them with grace unto eternal life.

H. F. CARPENTER.

For the World's Crisis.

REPORT OF THE CONN. ADVENT CHRISTIAN CONFERENCE.

In compliance to call or notice in the Crisis, the Advent Chapel in Yalesville was dedicated on Wednesday, Oct. 24th. Services commenced at two P. M.; preaching from John 4: 19, by Eld. H. L. Hastings. A full house and good time. Met again at seven; preaching by Bro. Hastings, from Titus 2: 11. It was good to be there, to learn what the grace of God which bringeth salvation teaches us.

Thursday, nine A. M., met to transact business, closing with a good social meeting. At two P. M., preaching by Bro. S. Curry. This was another blessed time. The Lord blessed and comforted us with his Holy Spirit. At seven, Bro. St. John preached the word.

Friday, eight A. M., met to organize a general conference, to be held in different localities. Appointed a committee of three; viz., Brn. Hitchcock, St. John, and Fisher, to decide where and when to meet next. Bro. St. John was chosen Cor. Sec'y. At ten, Bro. Perkins preached the word. Rich blessings followed. Two P. M., Bro. Rockwell preached from 1 Pet. 1: 3. The Lord blessed Bro. R. and the hearers. Evening, preaching by Bro. Hastings, from 2 Thess. 3: 5.

Saturday, ten A. M., met for conference and prayer. Two P. M., Bro. Morgan preached. Evening, Bro. B. Hitchcock preached the word as the Lord gave it to him. Full house, and free time.

Sunday, love feast at nine A. M. It was blessed to be there. At eleven A. M., Bro. A. Decker preached. Text, Dan. 7: 19, showing very plainly that our Lord will come in 1867. Lord, increase our faith, and prepare us for thy coming and kingdom. At two P. M., Bro. St. John preached from 1 Pet. 3: 15, after which we came around the table of the Lord, to commemorate his death and sufferings. At seven, Bro. Fisher preached his farewell sermon. He has labored with us for some time, and been faithful to his Master's work. It was hard to part, but God bless you, Bro.; we hope to meet in the kingdom.

Preaching brethren present:—Elds. H. L. Hastings, S. Curry, B. Hitchcock, H. Rockwell, St. John, H. Perkins, A. Decker, Ira Morgan, C. W. Sargent, W. H. Fisher, O. D. Woodruff. No conflicting elements were present, and is was blessed to be where the comforting Spirit of the Lord was freely given. We are almost home, Brn. and Srs. Let us pray more for each other, that we may have it said of us, "Well done."

GEO. A. MARBLE, *Sec'y.*

Correspondence.

From Bro. Wm. Stuart.

BRO. GRANT:—Permit me, through the Crisis, to let my brethren and sisters in the Lord know that I am still in the land of the dying, and have been made painfully sensible of the fact by an attack of inflammatory rheumatism; and I can truly say with David (Ps. 27: 13), "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." This hope sustains us while we are walking "through the valley of the shadow of death." And although our heavenly Father finds it necessary to use the rod, we know that he does not afflict willingly, nor grieve the children of men; and while we receive the chastening from his fatherly hand, as a token of his love, we shall find that his love and mercy is a staff to support us in all our afflictions; so that we can say with Job (13: 15), "though he slay me, yet will I trust in him." Then our light affliction, which is but for a moment," shall work out "for us a far more exceeding and eternal weight of glory, while we look at the things which are" as yet unseen; but which we believe will very soon be revealed in all their glory. Then the last wail of the groaning creation shall go up; the last sad evidence of sin and the curse shall be blotted out for ever; and then the people of God shall receive "beauty for ashes, the oil of joy for mourning," and the "garment of praise for the spirit of heaviness." This is the "blessed hope." Then look up, ye suffering ones. Soon the veil of the true tabernacle, which the Lord pitched and not man, will be rent in twain, revealing the glory of

our coming King, to give eternal life to his people.

But as we are yet united by the strong ties of natural affection to our children and friends, many of whom are careless and unconcerned, the sad thought comes up, that it will be a day of eternal separation. Then, how many dear ones, who have lent a deaf ear to the prayers, tears and entreaties of parents and friends, will have to take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved." And while they gaze for the last time on those faces, radiant with the light of life, the overwhelming conviction will break upon every impenitent heart, We are lost, lost, lost for ever! O! our Father in heaven, help us to be consistent in all things, that we may not be stumbling blocks in the way.

And now in conclusion, dear brethren and sisters, through the mercy of our God, I am recovering rapidly; and I expect in a few weeks to be able to rejoin my brethren in proclaiming the last message of mercy, the last warning to a careless world. My first appointment will be in 24th St. Chapel, New York; then I will fill those appointments which I was compelled to withdraw on account of sickness, if it be in the order of divine providence. May the Lord by his Spirit guide us into the path of duty, and give us dispositions to obey him, whether it be in doing or in suffering his holy will. Yours in the hope of speedy redemption,

WILLIAM STUART.

1814 Vineyard St., Phila., Oct. 10th.

From Bro. I. Damman.

BRO. GRANT:—It has become my delightful duty to say, in behalf of the cause of God, that the truth of Jesus was never more precious than at the present. Our conference, held at Levant, in September, has resulted in much good. Quite a number made a start for eternal life at that meeting. The week following, we held a meeting in Hermon, which commenced on Saturday morning, and continued over the Lord's day. In that short series of meetings quite a number of backsliders came out into gospel liberty. There and then the work took a new impulse, and has been going on ever since. On one Lord's day we baptized two. One week ago we baptized five more. Next Lord's day it is expected that a number more will go forward in the same ordinance.

The signs are yet good for the spreading glory of God in the conversion of souls. The interest is still good in Levant. Now and then one is tearing away from the snare of Satan. The brethren there are much encouraged to do all they can to save souls. Praise God, my dear brethren, that the Lord Jesus counts me worthy, through much grace, to have a part in this blessed work of saving souls. Glory to God for ever and ever.—*Amen.*

On the eleventh day of October, we commenced a meeting in Corinna. It continued four days. We were favored with the labors of Brn. C. Goodrich, F. A. Baker, C. Leverton, J. Wheeler, J. Morrill, and G. Churchill. It was thought to be one of the best meetings for the church of God that has been held in Maine for fifteen or twenty years. Perfect freedom in Christ, and a preparation to meet the Lord at his coming, was the motto. It is the faith of the church generally in Maine, that we shall see Jesus before 1868 shall have passed. Some are looking next year. Our motto is, watch all the time now. The prayer of my heart is that the church may arise and shake herself from this sleepy state, and feel they have something to do in the cause of God, while they can work. There is no time to delay. May the good Lord help our preaching brethren to speak out plainly and faithfully. Leave no truth untold. Love to all the flock of God. Grace, mercy, and peace be multiplied.

I. DAMMAN.

From Bro. Sam'l Curry.

BRO. GRANT:—Are we not doing our last work? It really seems so to me. At Wilbraham, I thought the Lord, by his Spirit, was preparing his children for the kingdom, and I found that many others had the same idea. It looks like the last call to the unconverted, and I thank the Lord some of them seem to realize it. At Worcester, Philadelphia, and Pawling, N. Y., during the month of September, I have seen sincere seekers of salvation. At Pawling we are looking for greater things. Will the brethren, who have labored there in former years, unite with us in praying for that place?

While at Philadelphia, I went with Bro. Burbank to his mission field. Two hours spent in the lanes and alleys and hovels of that horrible place, made me heart-sick. Surely, nothing but a strong sense of duty, and the approval of his God, could enable our dear brother to labor day by day in such a place. His idea of a "Home" is certainly a good one; for while he hopes for the salvation of men and women there, yet what is most important is the removal of the children that are old enough to be contaminated by the awful scenes that surround them. Let none say the time is too short to do good; for those little ones, already rescued by the efforts of Bro. B. and those excellent women in connection with him, prove that much may yet be done. Let all who can lend a helping hand.

SAMUEL CURRY.

New York, Oct. 3d, 1866.

From Bro. A. J. Boies.

BRO. GRANT:—We are having good meetings at Bro. Kingsbury's, No. 6 Clark Avenue, and I verily believe the Lord is about to do a good work in Chelsea. A good interest is manifested among the brethren and sisters; and since the commencement of our meetings there has been a good spirit shown. There seems to be a unity, a spirit of love, which runs from heart to heart. The Lord be praised for that. O that the saints of God would come up to the help of the Lord against the mighty. I verily believe that good will be accomplished, God's cause will be prospered, and many will be added (such as he wills) to his church.

We had a Holy Ghost time last evening. A goodly number were present. God was there by his Holy Spirit, and blessed his people. Among the number were three Spiritualists, one, whose experience went back twenty-seven years, was converted under the preaching of Elder Cole, at Lowell, Mass., was baptized, followed the doctrine of the Bible through 1843, also walked with the Methodists, but to-day believes that Jesus Christ comes spiritually every day; and she goes so far as to say that she has seen Jesus appear to her, that she saw him eye to eye. The word of God tells us, that no man hath seen God at any time. Which shall we believe? the word of God, or Spiritualists? Brothers and sisters, let us believe what Jesus says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." "He that abideth in the doctrine of Christ, he hath both the Father and the Son." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2d John 1: 9-11. Let us be faithful a little while, and he that is to come will come and will not tarry. Yours looking for Jesus,

A. J. BOIES.

Chelsea, Mass.

From Bro. O. Sherwin.

BRETHREN AND SISTERS:—It is written, "Confess your faults one to another, and pray one for another, that ye may be healed." I wish to confess to you that, during the long time since I first heard the "midnight cry," I have not been identified with you and the Advent cause as I ought. I have clung to the *theory*, but have lacked the spirit and power, which we all need. I first heard this "blessed hope" from Brn. Hazleton and T. M. Preble, in Milford, N. H., in the spring of 1842; since which time I have heard many others, some of whom have "fallen asleep." I have tried to work in with the sects, but I cannot endure the fables of these days, and the sects will not endure sound doctrine; so I go with my own company.

In the summer of 1857, I went to Aurora, Ill., but, I regret to say, I was little known as a true Advent christian. I have several times been deeply impressed with the idea of laboring in the vineyard of the Lord, but have held back on account of my inability and poverty; yet I know God often chooses the weak things of the world to confound the wise. In Sept., 1860, I returned to Mass., with my family, but have been west several times since. I have had some good seasons with christians there. I want now to gird up the loins of my mind, be sober, and hope to the *end* for the grace that is to be brought at the revelation of Jesus Christ. I want to be sanctified wholly. I hope to see some of you yet, if the Lord will, on earth, and *all* in the new earth. Will you pray for me, brethren and sisters, that I may do the will of God, and be kept by his power through faith unto salvation?

There seems to be only one thing to hinder me now from going wherever my labor is most needed, whether it be east, or west. My wife is an invalid, and unable to travel much. Is there a Hospital, or Infirmary, conducted by Advent brethren? Yours in the "blessed hope."

O. SHERWIN.

Shelburne Falls, Mass., Oct. 14th.

"MEAN ME?"

Yes, sir, we do mean you, if you are the guilty one. If you trample on holy time in any form, traffic in liquid death, distilled damnation, or the vile "Indian weed." We mean you in good earnest. If you are an oppressor, man-stealer, a chattelizer in the bodies and souls of men, an apologizer for this iniquity of iniquities, we mean *you*, and we mean, moreover, to bring God's thunderbolts to bear heavily on your guilty head.

"He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." Every slave-holder, at home or abroad, in America, is a man-thief, subject to the penalty of death; and the partaker or apologizer of this man-stealing is as bad or worse than the thief. Again, reader, if you publish, buy, sell, or read novels, the light, foolish, trashy, nonsensical literature of the day, the "Leslies," "Harpers," "Godey's," "Ledgers" and the like, we mean you, and we intend to bring the sledge-hammer of God's truth to bear heavily on your guilty conscience. Once more, if you are a time-server, a prophesier of smooth things, "healing slightly," shunning to declare *all* the counsel of God; crying, peace, peace, when there is no peace, we mean you emphatically. And we intend, the Lord helping, to say of you what God himself says of you; and what is that? Hark! "Woe unto Scribes, Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

It is our business, and the business of every faithful servant of God, to rise up against evil doers; stand up boldly against the workers of iniquity—to reprove, rebuke, exhort with all long suffering and doctrine. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Are you the guilty one, friendly reader? incorrigibly? We mean *you*. "*Thou art the man.*" We bring down with a sledge-hammer's might the thunder-claps of God's just, righteous, fiery indignation. We mean you, friend, in the church or out of it, whatever your name, station or office, king, queen, judge, priest, deacon, layman, corporal or bootblack. Sin is sin, and wherever sin is, little sins or great sins, sins in high places or in low places—there fire, *fire!* Load—take good aim, FIRE!

"Art thou faithful? then oppose
Sin and wrong with all thy might;
Care not how the tempest blows,
Only care to do the right."

"Home Thrusts."

THE BIDDEFORD CHAPEL.

We, the undersigned, will give severally the sums here set against our names, to aid in finishing the Advent Chapel in Biddeford, Me.

I. C. Wellcome	(paid)	$10.00
H. L. Hastings	"	10.00
J. Couch	"	5.00
A. W. Sibley	"	1.00
M. H. Piper	"	1.00
M. Ewings	"	1.00
M. Sunderland	"	1.00
J. W. Thomas	"	5.00
C. Ramsey	"	1.00
R. Woodside	"	1.00
B. Young	"	2.00
I. Wilson	"	1.00
M. D. Richardson	"	.50
J. S. Moulton	"	1.00
J. T. Pickering	"	1.00
Miles Grant	"	5.00
G. R. Coburn	"	5.50
Church, Hollis, Me.	"	18.00
Abbie G. Patterson	"	1.00
Hannah Kelly	"	1.00
Wm. Joy	"	2.00
Mrs. Wm. Joy	"	1.00
Charles Dow	"	5.00
Olive Gould	"	5.00
H. Dearborn	"	2.00
Smith Simery		15.00
Wm. Joy		3.00
N. Day, one clock		5.00
Goodwin & Turner presented furniture for desk		14.00

(All paid.) J. C. LIBBY.

☞ Letters have been received from Dr. Mayo G. Smith, who is one of the colony that sailed from Maine in August for a settlement at Jaffa—ancient Joppa—in the Holy Land. They had a good passage of forty-two days, and landed October 4th, the Turkish government favoring the project and allowing them to land their merchandise free of duty. The colony consists of 156 men, women and children. They have carried their church, school-house, saw mill, store, etc., and have a charming site for their settlement.

Obituaries.

HACKETT. Died in Dover, N. H., Oct. 23d, 1866, Charles F. Hackett, son of J. M. and Mrs. A. Y. Hackett.

Charlie was about nineteen years of age, and a young man of great promise. In whatever business he engaged, confidence could be placed in him, as one not only qualified for his station, but in a high degree true to his trust. His father and mother being practical believers in the speedy coming of Christ, their son was quite well informed in regard to this glorious event, and theoretically believed in the resurrection of the dead, and the saints' inheritance to be the new earth.

But he did not confess his faith in Christ until a few days before his death, when he came out remarkably clear and happy in mind, exhorting his friends and associates to prepare to meet him in the better world—bidding them all an affectionate farewell, as one by one they planted their last kiss upon his pale and almost cold cheek. While in his last conflict with death, he would break out and sing,—

"I'm going home, I'm going home,
I'm going home to die no more."

I was beside his dying bed, and must say I never witnessed such an affecting and interesting death-bed scene. When he failed to speak, the anxious look he gave his friends showed plainly how much he desired their preparation to follow him. His mind remained perfectly clear to the last. He has left a large circle of relatives and friends to lament his early death. But he rests in hope.

A discourse was delivered at his funeral by the writer, founded on 1 Cor. 15: 22, 23.

Why should we wish our friends to stay
Here in a world so vain as this?
Where dangers thick stand in the way
To keep them from a land of bliss!

Why not in Jesus Christ confide,
Believe his word, and trust his power
To raise from death his ransomed bride,
In the grand resurrection hour?

T. M. PREBLE.

SALLS. Died in Broome, C. E., Sept. 16th, 1866, after a short illness of typhoid fever, Jane Salls, daughter of Bro. and Sr. Abram Salls, aged twenty-three years.

Jane sleeps safely in her lowly grave. Her funeral was attended by a large concourse of people, when many eyes, unaccustomed to weeping, shed the sympathetic tear.

She gave her heart to God, and was buried in the likeness of her Master, some twelve months ago. Since that time her daily walk has shown that she had been with God. Of her it may well be said that Christ was magnified in her body, both by life and by death. So strong was her faith, so confident her hope, that, amid the agonies of her disease her soul was filled with unutterable joy. I tried to comfort the mourning friends from Rev. 21: 4.

JOHN CHAPMAN.

JAMESON. Died at Bradford, N. H., Sept. 26th, Lizzie A., daughter of Bro. John W. and Sr. Marinda Jameson, aged fourteen years.

Lizzie was a good girl, and, although she made no public profession, she loved to pray, and the society of christians. We trust she sleeps in Jesus, and will come forth in the morning of the resurrection, to bloom immortal in the paradise of God.

JOSEPH W. WHITE.

Summary of News.

FOREIGN.

Liverpool Oct. 27th, Queenstown 28th.

Austria. The London *Times* alludes to a further disintegration of the Austrian Empire as possible. Russia is said to be intriguing with the Greek religionists, who amount to three and a half millions, scattered in Hungary and other provinces. Even the German provinces of the Empire are not safe from the attraction which is carrying Bavaria and Wurtemburg into the Prussian Confederation, and if at the same time an Orthodox propaganda be set to work the progress of disintegration may be rapid.

Denmark. The London *Globe* says Denmark is menaced with extinction. Unless wiser counsels and a juster spirit prevails Denmark will soon undergo further dismemberment, and finally disappear as an independent state from the map of Europe. The *Globe* believes the design is entertained by Prussia and Sweden to absorb Denmark, Prussia taking the main-land while the islands are annexed to Sweden.

Constantinople, Nov. 7. The insurrection has ceased in Candia, and it is officially stated that three fights had occurred at Geliadea in which the insurgents lost 112 killed. All the Sphakiot chiefs—thirty in number—have submitted to Akiff. Pacha will be Governor of the island. A further concession for the Christians from the Sultan is expected.

The trouble between Turkey and the United States Consul at Cypress is settled.

Paris, Nov. 7. Maximilian, the *Moniteur* says, will remain in Mexico.

Berlin, Nov. 7. Prussia sees in the appointment of Baron Von Beust to the Prime Ministership of Austria an attempt on the part of that country to interfere with settled questions, which would impel Prussia to complete more quickly and securely the national work of Germany.

Venice, Nov. 7. The King of Italy entered this city at 11 A. M. The Patriarch of Venice received him at the church of St. Mark, where a *Te Deum* was sung. His reception in the city was magnificent. There was great joy and the crowd was so immense that the troops were unable to defile before the King. The National Guard is mobilized.

Rio Janeiro, Oct. 10, via London, Nov. 5.—There was a great battle at Curmguaby, Paraguay, on the 22d ult. The gunboats engaged the fort there and the allied storming columns amid showers of musketry and grape nobly took the first line, but failed at the second, and retired with a loss of nearly 5000 men. Several gunboats were disabled in the fight. Flores had gone back to Montevideo with the rest of the army. There was great excitement. Operations are suspended for the present.

Paris, Nov. 12. The report that an insurrection has taken place in Barcelona is untrue.

Madrid, Nov. 12. A plot has been discovered in the city of Saragossa, in consequence of which several arrests have been made.

London, Nov. 12. Telegraphic despatches have been received which state that the war in Japan is ended. The report of the death of the Tycoon is confirmed.

DOMESTIC.

GOOD ADVICE.—Rev. Dr. Hiscox, an eminent Baptist divine, who has recently been traveling through the South, writes to the Christian *Examiner*:—

"A world of mischief has been done by the religious press, North and South, in absurd falsehoods and extravagant perversions of truth, originated or made current by them. I have been everywhere treated with courtesy and respect. So I think a kind and prudent man would be through the South, unless he fell in with a set of rowdies, who anywhere might abuse him. Abuse and slander will never make friends nor correct the errors of the misguided. I would give this exhortation to every northern man—especially to every northern christian: treat every man with a generous kindness; forbear to exasperate. The southern people have been trained in peculiar schools, and taught peculiar theories. They have been wrong, and suffered for it. Slavery and secession both are dead. Win them if you can, by love and magnanimity, to truer ideas and a better brotherhood than we have ever yet known."

ITEMS.

☞ At a convention of clergymen in New York on Thursday, it was mentioned by one of the speakers that out of the three hundred thousand inhabitants who composed the population of Brooklyn, not more than one hundred thousand were brought within the influence of the gospel in the whole one hundred and seventy-nine churches of that city on each Sunday.

☞ In a recently published statistical work, there are said to be in London one million four hundred thousand persons who never attend public worship; one hundred and fifty thousand habitual drunkards; one hundred and fifty thousand living in open profligacy; twenty thousand professed beggars; ten thousand gamblers; thirty thousand destitute children, and five thousand receivers of stolen goods.

☞ The old Roman capital in the south of Britain has been unearthed. The main street and a street running from it have been laid open, together with two large Roman houses with tesselated pavements. The walls which surrounded the capital were three miles in length.

☞ The Paris Journals announce the death of M. Lager, the tailor, who, it is said, designed and cut the famous gray coat which Napoleon always wore, and in which the common people always picture the hero in their mind's eye. From his hands, too, went forth the uniform in which Napoleon was buried at St. Helena.

☞ The island recently thrown up on the Florida coast, by volcanic action, has been explored, and consists mainly of quicksand, dangerous to travel on except in one small portion, which is of a rocky nature. Some signs of vegetation are already apparent, some rank grasses and plants having started.

☞ In the last half century the British and Foreign Bible Society has appropriated $2,375,000 for circulating the Scriptures among the unevangelized nations, and the American Bible Society has expended for the same object $800,000. The two societies have issued 8,000,000 copies of the sacred volumes, and 5,000,000 of these have been given outside of Christendom.

☞ The apple crop on the Western Reserve, Ohio, is probably larger than that of any previous season for many years. The inland towns are shipping thousands of barrels to New York, Chicago and other places. The price is about three dollars per barrel. Dealers are paying two dollars without barrels.

☞ Prof. A. Wood, with a party of gentlemen, lately ascended Mount Hood, in Oregon. His report establishes the fact that Mount Hood is really a volcano, and that it is the highest mountain in the United States, being 17,000 feet.

☞ Baron James de Rothschild is in a very critical state of health. He is the only surviving son of the founder of the house, is chief of the Paris branch of the Rothschilds, and the most eminent financier of the whole family.

The Jewish Consistory of Paris has convoked a grand meeting of Rabbis to be held in the city during the Universal Exhibition of next year, to make some new regulations respecting the food of Israelites.

☞ The English farmers are afflicted with a new scourge, in addition to the cattle plague; their fowls are affected with spasms, a yellowish fluid runs from their beaks, their combs turn black, and they die.

☞ The work of restoring the cathedral church of Notre Dame, Paris, to its original beauty is almost finished. It has occupied no less than twenty years.

☞ Mr. Keith Johnston and other gentlemen engaged in the exploration of Palestine have discovered at Tell Hum, the ancient temple of Capernaum, nearly entire.

☞ The Great Eastern, after the close of her charter to carry passengers from New York to Brest to the Exposition, it is said, will be taken to lay the telegraph cable between France and America.

☞ The population of London is over 3,000,000.

Notices.

Discussion in Salem, Mass.

The undersigned have agreed to hold a public oral discussion of eight evenings in the Chapel on Union Street, Salem, Mass., commencing at 7½ o'clock on Tuesday evening, November 27th, 1866. The speeches of each session will be six in number, each twenty minutes in length. Question for debate:—"*Does the Bible teach that the wicked dead will not be made alive?*"

RUFUS WENDELL, *Affirmative.*
THOMAS M. PREBLE, *Negative.*

Conference at Sangerville, Me.

There will be a conference at Sangerville, Me., commencing Dec. 13th, and continuing over the following Lord's day. The brethren and sisters are invited to this meeting, to labor for the salvation of perishing men. I expect Bro. I. Damman and other preaching brethren will be there.

C. GOODRICH.

New Hampshire Quarterly Conference.

The fourth quarterly session of the N. H. State Conference will be held in Portsmouth, N. H., commencing November 15th, at 2 o'clock P. M., and hold over the following Sabbath. A general invitation is given to brethren and sisters and friends, and especially to our preaching brethren, to attend.

A. W. SIBLEY, Sec'y.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK, }
B. ST. JOHN, } Committee.
W. H. FISHER, }

Notice.

Providence permitting, there will be a meeting at Bro. Mix's, in Prospect, Conn., to commence Friday, Nov. 23d, and continue over the following Sunday. Bro. Hitchcock, and Samuel Curry of New York, will be there to preach the word. The brethren and friends are invited to attend.

H. W. PERKINS.

Western New York Quarterly Conference.

The quarterly meeting of the Western New York Christian Conference, will be held in Danville, Livingston Co., commencing Friday evening, Nov. 23d, and held over Sunday. Let there be a grand rally of brethren and sisters from all quarters to this meeting. Events transpiring before our eyes tell us plainly that very few such meetings will be held this side the kingdom. Come, then, brethren, in the name of the Lord, armed and equipped to work for God.

There will be teams at Wayland, on the Buffalo and N. Y. and E. R. R., on the arrival of the one o'clock train from the West. If those coming from the East can get the morning train from Elmira, they will arrive in time for the stage at ten o'clock. If not, if you will write to us, we will see that teams are at Wayland on the arrival of the 4 P. M. train.

D. COGSWELL, }
F. BURR, } Com.

Notice.

We would inform brethren and sisters who may be passing this way, that Advent meetings are held in our house, Tuesday and Friday evenings. Also, preaching in the Town Hall, Sundays. Preachers who feel *sent* are invited. We need help. Pray for us.

D. J. WEAVER.

Westfield, Mass., Oct. 1866.

Notice.

Brethren stopping in New York city will find a prayer and conference meeting at my house, 392 Broome street, every Tuesday evening.

J. K. BELLOWS.

LOST.—On my recent route between Pittstown, N. Y., and Bridgewater, Vt., a pocket knife, valuable for its own and for its giver's sake. Will those who find it please preserve it carefully till I can receive it?

H. F. CARPENTER.

Maine Second Advent Tract Society.

WM. H. MITCHELL, }
R. R. YORK, } *Executive Board.*
S. K. PARTRIDGE, }

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

RARE BOOKS FOR SALE.

Paley's complete works, bound in sheep. Price........$1.25.

Davidson's connexion of Sacred and Profane History, *rare and valuable.* Price........$3.00.

Elements of Biblical Criticism, worth its weight in gold, and not often to be had at any price. Price........$2.00.

Apocatastasis, a good, telling blow at Spiritualism. Price........75c.

Apocrypha, (*original* of important words penciled in the margin.) Price........$1.00.

Hebrew and English Lexicon, just as good for general purposes as a larger one. Price........$1.75.

Robinson's Greek harmony of the New Testament. *Valuable.* Price........80c.

Eclipse of Faith and defence of same. 2 vols. Price........$1.75.

Synonyms of the Greek New Testament. Excellent. Price........50c.

Keith on the Prophecies. Price........60c.

Historic Doubts concerning Napoleon, (written after the manner of the sceptic's argument.) Price........75c.

New Testament revised by the Spirits, the best thing in the world to show what Spiritualism *is*, and *is not*. Price........$1.00

Address E. P. WOODWARD,

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, corner of CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
Hiram Munger........Sunday, Nov. 18th
M. Batchelor........Sunday, Nov. 25th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
A. Simpson........Sunday, Nov. 18th

Charlestown, (69 Main Street)........Sunday, Nov. 18th at 10 o'clock A. M., and 3 and 7 P. M.
WM. C. THURMAN.

Farmington, N. H., Friday and Saturday evenings, Nov. 16th and 17th, and over the following Sunday.
Worcester, Mass........Sunday, Nov. 25th
MILES GRANT.

Lawrence, Mass........evenings, Nov. 15th and 16th
Clinton........evenings, Nov. 26th and 27th
C. GOODRICH.

NATICK, MASS.
C. Goodrich........Sunday, Dec. 2d
C. C. Ramsey........Sunday, Dec. 23d

Bro. Couch's appointments in the last paper are necessarily postponed one week, and will be filled as follows:
East Canaan, N. H........Dec. 2d
Hartland Vt., (Dinsmore Hill)........Dec. 9th
Will also preach at Lake Village, N. H., Friday evening, Nov. 23d, Saturday A. M. and P. M. Nov. 24th, and Sunday, Nov. 25th.
J. COUCH.

Springfield, Mass........Friday evening, Nov. 16th
Yalesville, Ct........Tuesday evening, Nov. 20th
Hartford, Ct........Sundays, Nov. 18th and 25th
L. BOUTELL.

SPRINGFIELD, MASS.
H. P. Carpenter........Sunday, Nov. 18th
Luther Boutell........Sunday, Dec. 2d

Lawrence, Mass., (Templar's Hall), Nov. 18th and 25th
J. W. BRITTON.

Jay, (Bean's Corner), Me........Sunday, Nov. 18th
J. C. WHEELER.
H. B. SEVEY.

Savoy........Sunday, Nov. 25th
Goshen........Sunday, Dec. 2d
Portsmouth, N. H........Sunday, Dec. 16th
J. HEMENWAY.

Northwood Narrows........Sunday, Nov. 18th and some evenings through the week.
WM. W. SUTHERLAND.

East Moultonborough........Sunday, Nov. 18th
Campton, (Bump school-house), with Bro. D. M. Leavitt, Dec. 2d.
T. E. LANG, JR.

Pawling, N. Y....Saturday evening and Sunday, Nov. 17th and 18th.
SAMUEL CURRY.

Bradford, N. H., (where the brethren may appoint), Saturday evening, Nov. 17th.
Pond meeting-house........Sunday, Nov. 18th
JOSEPH KIMBALL.

Cushing, Me........Sunday, Nov. 25th
JEREMIAH CARR.

New Britain, Ct........Sunday, Nov. 18th
The ordinance of baptism will be administered.
W. S. CAMPBELL.

New Britain........Thursday, Nov. 15th
Bristol........Friday and Sunday, Nov. 16th and 18th
Yalesville........Sunday, Nov. 25th
WM. N. PILE.

Darien City........Sunday, Nov. 18th, at 10½ A. M.
South Creek, Pa., at 6½ P. M........Nov. 26th
Austinville, (as Bro. Austin may arrange), Nov. 27th and continue eight or ten days, as it seems duty.
South Creek, Dec. 7th, and continue over Sunday.
Lawrence, Tioga Co., Pa., (as Bro. Calhoon and the church at Jackson may appoint), Dec. 11th, and over Sunday, the 16th.
Cohasset, N. Y., (as Bro. T. C. Armstrong may appoint), Dec. 18th and 19th.
East Springwater, (as Bros. Hunt and Morris may appoint), Dec. 20th, 21st, and 22d.
Dansville, N. Y........Sunday, Dec. 23d
C. F. SWEET.

Plymouth Rock, Mass., evenings, Nov. 14th, 15th, 16th
Savoy, Mass........Friday evening, Nov. 23d to 26th
New York City, (as the brethren may arrange), Sunday, Dec. 2d.
Newark, N. J........Dec. 4th and 5th
Philadelphia, (as Bro. Burbank appoints), Thursday, Dec. 6th, and over Sunday.
H. MUNGER.

New York, 24th Street........Sunday, Nov. 18th
Cooper Institute, N. Y........Nov. 25th
WM. STUART.

Walbridge........Sunday, Nov. 18th
Brimfield........Sunday, Nov. 25th
E. OWEN.

Cascoville........Sunday, Nov. 18th
J. A. LIBBY.

BRISTOL, CT.
B. Hitchcock........Sunday, Nov. 18th
B. St. John........Sunday, Nov. 25th

CLARK'S HALL, RICHMOND, R. I.
J. J. Northup........Sunday, Nov. 18th
Augustus Durfee........Sunday, Nov. 25th

Low Hampton, N. Y........Sunday, Nov. 18th
Hydeville, Vt........evenings, Nov. 22d and 23d
Poultney, Vt........Sunday, Nov. 25th
Hebron, N. Y........Sunday, Dec. 2d
J. K. BELLOWS.

Rochester, N. H., (New Chapel, McDuffee District), Sunday, Nov. 18th, and the following week. Evenings in Rochester Village, if a place can be obtained to preach in.
J. PINKHAM.

Cranston, R. I., (Pippin Orchard school-house), Sunday, Nov. 18th.
B. ROBERTS.

CONCORD, N. H.
(Corner of Green and Center Streets.)
C. Goodrich........Sundays, Nov. 18th and 25th
B. Woodside........Sunday, Dec. 16th

Morris, Conn., (as Bro. Canfield may arrange), Thursday evening, Nov. 22d.
New Preston, Conn........Sunday, Nov. 25th
Cold Spring, Mass........Sunday, Dec. 9th
GEO. L. TEEPLE.

Westfield Farms........Sunday, Nov. 25th
Goshen........Sunday, Dec. 2d
H. PRATT.

Weld (Town House)......Saturday evening, Nov. 17th and over Sunday.
J. T. JORDAN.

Charlestown, Mass., (Star Hall, 69 Main Street), Sunday, Nov. 18th.
ENOCH MORRILL.

Masonna........Sunday, Nov. 18th
Plymouth........Sunday, Dec. 2d
M. BATCHELOR.

Prospect, Ct........Friday, Nov. 23d and over the following Sunday.
West Litchfield........Wednesday, Nov. 28th
Morris........Thursday, Nov. 29th
New Preston........Friday, Nov. 30th
Marryall........Sunday, Dec. 2d
Lanesville........Sunday, Dec. 9th
H. W. PERKINS.

Bro. Perkins goes by my request.—B. ST. JOHN.

Pine Swamp........Sunday, Nov. 18th
B. ST. JOHN.

WEST FALMOUTH, ME.
I. C. Wellcome........Sunday, Nov. 25th

Pleasant Valley, Ct........Sunday, Nov. 18th
Will Bro. Standill meet me at New Hartford evening of 17th?
Berkhampstead Hollow, Ct........Sunday, Nov. 25th
S. WOODRUFF.

Woodhull, N. Y........Sunday, Nov. 18th
Chatham Valley, Pa........Sunday, Nov. 25th
J. W. TAYLOR.

Warehouse Point........Nov. 18th
Plymouth, Mass........Sunday, Nov. 25th
Carver........Sunday, Dec. 2d
J. S. WHITE.

Haverhill, Mass......Nov. 18th and 25th, also Dec. 2d and 9th.
C. C. RAMSAY.

Melvin Village, N. H........Sunday, Nov. 18th
Lake Village........Tuesday evening, Nov. 20th
Concord, (Centre St. Chapel)........Nov. 21st
Direct letters to East Kingston, Dover, and Melvin Village.
A. DECKER.

West Hoosick, N. Y., (Advent Chapel)......Nov. 15th and over Sunday.
Charlemont, Mass........Nov. 20th, 21st, and 22d
Griswoldville, Mass........Nov. 23d
Northfield, Mass........Nov. 25th
GEO. A. STREETER.

Square Pond, Ct........Sunday, Nov. 18th
P. S. BUTLER.

Exeter, N. H........Friday evening, Nov. 16th and over the following Sabbath, Nov. 18th.
WM. H. FISHER.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.
F. A. BAKER.

North Adams, Wednesday evening, Nov. 14th, and over the following Sunday, as the brethren may arrange.
S. C. HANCOCK.

Goshen, Mass........Nov. 17th and over the following Sabbath.
WM. J. BLANCHARD.

Yarmouth, Me........Sunday, Nov. 18th
Portland, Me........Sunday, Nov. 25th
R. R. YORK.

Vernon, Vt........Sunday, Nov. 18th
[illegible]

Manchester........Nov. 18th
Lawrence, (Templar's Hall)........Nov. 25th
Nashua........Sunday, Dec. 2d
CALEB RICHARDSON.

CONCORD, N. H., (ANGELOS HALL.)
Wm. Walker........Sunday, Nov. 18th
A. Simpson........Sunday, Nov. 25th
Caleb Richardson........Sunday, Dec. 2d

Freedom, (near Bro. Philbrick's) Friday eve, Nov. 16th
Parsonsfield, (where Bro. J. S. Moulton may appoint) Saturday evening, Nov. 17th, and over Sunday.
Melvin Village........Nov. 25th
T. W. PIPER.

Cheshire Street, Ct........Sunday, Nov. 25th
Wrightville........Sunday, Dec. 2d
WM. J. RIPLEY.

Biddeford, Me........Sunday, Nov. 18th
JOSEPH W. WHITE.

South Lyndeborough, N. H., (Tarbell's Hall), Saturday evening, Nov. 17th, and over Sunday.
JOHN H. DADMUN.

East Canaan, N. H........Sunday, Nov. 18th
Centre Harbor, (Town House)........Sunday, Nov. 25th and in the evening at Meredith Village.
A. M. LEAVITT.

Lawrence, Mass., (in Lawrence Hall, or such place as may be advertised), Sunday, Nov. 18th.
H. L. HASTINGS.

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I know not if the dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.
It may be mine to drag for years
Toil's heavy chain;
Or day and night my meat be tears,
On bed of pain.
Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.
My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.
One who has known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord.
He holds me while the billows smite,
I shall not fall;
If sharp, 'tis short: if long, 'tis light:
He tempers all.
Safe to the land—safe to the land,
The end is this;
And then with Him go hand in hand,
Far into bliss.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER THIRTY-TWO.

NAAMAN CURED OF LEPROSY.

In his princely palace, at Damascus, sat the great Syrian general, Naaman, darkly brooding over his affliction. Next to the king, he exercised the most power in the realm; but this alone could not render him happy, for he was a leper. Vainly did the orient beauty of Damascus pour out its wealth of delights at his feet. Once, in happier days, the fountains had a soothing music for his ear, and the delightful scenes of the Syrian capital a magic balm for his mind. He once loved to wander among the embowered groves that thickly lined the banks of Abana's winding stream, or he would steal away to the hills where the gleaming rills gathered to form the waves of Pharpar. But those days were past, and he sat gloomy in the halls of his palace, striving to woo back the light of other days by the sweet spell of memory.

One day a captive Hebrew maiden, whom Naaman's soldiers had taken from some frontier town of Israel, touched with the affliction of her master, exclaimed to her mistress,

"Would God, my lord were with the prophet that is in Samaria, for he would recover him of his leprosy."

When this speech of the captive maid came to the ears of the king, he was so interested in the welfare of his general that he determined at once to send him to the prophet Elisha to be cured. For this purpose he sent Naaman with a letter and presents to the king of Israel. It must have been with strange emotions that Naaman set out from his native city to visit the land of an old enemy to be cured of a disease that had ever baffled the skill of man.

Brightly the morning sun shone upon the Damascene valleys, as Naaman and his retinue wound out of the streets of the Syrian city. The journey was a pleasant one; the route lay through a country of wild and romantic scenery, hills and lofty mountains, beautiful valleys and dancing streams; a land of the vine and the olive, where abundance smiled on every hand.

At last the Syrian band came in sight of Samaria, the capital of the kingdom of Israel. Resting on the crown of a hill, Samaria with its towers and domes looked down upon them and seemed to invite them to its hospitalities. Naaman presented his letter and presents to the king. But the king was filled with astonishment when he read the letter, and he rent his clothes and said,

"Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me."

The king could not conceive any other cause for the strange circumstance and unusual proceeding.

The rumor of the arrival of the Syrian general, and the troubled state of the king's mind, soon reached the ear of Elisha, and he sent word to the king for Naaman to be sent to him, that he might know there was a prophet in Israel who could intercede in his behalf. Then Naaman, surrounded with all the pomp of oriental fashion, came and stood before the humble abode of Elisha. The prophet did not deign to see him, but sent his servant with the simple message,

"Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Naaman was disappointed, chagrined, even angry. He had expected some great display by the prophet; that he would offer up a sacrifice, or that he would call aloud upon his God to cleanse the leper; but when he simply directed him to wash in Jordan, he turned away angry to seek his own land, a leper still. He thought of the dancing streams of his own land, how their pure waters made sweet music in the meadows of Damascus, and cried out in his disquiet,

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?"

But his servants, unwilling that their master should return uncured, at length prevailed upon Naaman to try the experiment. So he went down to Jordan and dipped himself seven times in its waters, and he was cured. The terrible disease, that had baffled all the skill of man, had left him, and he rejoiced once more with health. A new joy flashed over the sky of his late troubled dreams. His heart was filled with gratitude, and he returned to the prophet to offer a rich reward for his intercession in his behalf; but Elisha would receive no reward. Then Naaman acknowledged that there was no God like the God of Israel, and that when he attended his master to the shrine of Rimmon, and bowed himself there, he should address his thoughts to the God of Israel, and desired the Lord to pardon his presence in the house of the Syrian god.

But Gehazi, the selfish and covetous servant of Elisha, could not see such an opportunity pass without receiving the reward that had been offered his master; so he followed after the rich Syrian and feigned some excuse to get the present that his master had refused. Naaman gladly bestowed what was asked, and more. But Gehazi could not hide his baseness from Elisha, who punished him with the announcement that the leprosy of Naaman should cleave to him and his posterity forever—a terrible retribution for the sin of covetousness; and he left the presence of the prophet "a leper as white as snow."

But the homeward journey of Naaman was a joyous one; a new life had dawned; his youth had been renewed; he felt the vigor of other days coursing through his veins; and more, he could look from nature up to nature's God—from effect to the first Great Cause. As he stood once more on the hills that overlooked the valley of the metropolis, it seemed bathed in a new beauty. "The pearl of the east" gleamed with a new-found light; his affliction had left him, and he could look out upon the delicious scene and enjoy all its beauty. But when the music of the swiftly-flowing Abana fell upon his ear, he could not forget the healing waters of the once despicable Jordan, now forever linked with his dreams of the past.

There was joy in Damascus when Naaman returned healed of his loathsome disease; but when the king went into the house of Rimmon and leaned on his servant, Naaman directed his thoughts not to the Syrian god but to the God of Israel, in whose land he had been miraculously healed. He had lost confidence in the Syrian deity, and his thoughts went up to the all powerful God of Elisha.

From this olden narrative, we learn the important lesson that the Lord does not desire pomp and ostentation in his service; no gorgeous formality, but simple, heartfelt praise, and sincere devotion. His favors are not to be obtained by splendid offerings and glittering sacrifices, but by obeying his will in an humble manner.

Naaman would gladly have purchased a cure with a pile of glittering gold, but such a simple thing as bathing seven times in Jordan was contrary to his proud spirit. So it ever has been with the natural heart. Naaman has not been alone in his experience. Every one has to humble himself, as he did, before receiving the blessed boon of Christ's favor; but, alas! how many a proud heart, unlike him, has refused to bathe in Jordan, and gone away a leper still. ORRIN P. ALLEN.

Palmer, Mass.

For the World's Crisis.

NOTES BY THE WAY.

After leaving Casco, I went to Biddeford, and found an appointment for Eld. Tripp. I expected to see a new Bro. in the field, and as our appointments came the same day, I was glad of help; but on learning Eld. Tripp was our old, tried friend Abigail Mussey Tripp, it opened an era in the ministerial department, and one man and one woman together drew out a full house, all day, of attentive listeners, that heard the truth with interest. Biddeford bids fair to become an important place for doing good. Since they have got into their new house, their congregation has doubled. They need help to finish their house for winter. They are all poor, and have done all they could, being factory help; they work hard for all they get, and donations to them would be helping the cause of God indeed. Direct to J. C. Libby, Biddeford, Me.

Next to Dover, where the church have suffered much from the epidemic of fanaticism that visited Maine years since; and the relics of it are scarcely wiped out yet, but it appears most have come to themselves, and want to come into order, and have meetings that will not disgrace so good a cause. The Lord help them.

Next to Lee, N. H. This is a place where a great deal of labor has been bestowed, with little effect. Most of the people are dozy, and hardly get out to meeting in fair weather; and if cloudy and misty, no disposition or principle to get out. Satan binds some, and a worldly spirit others.

Next to Manchester. Found them gradually recovering from the various kinds of diseases with which that church has suffered for years, brought on by those whose work has been to rule or ruin; but there are a few left that are willing to work and live like folks, and have a good place to do good. Outsiders begin to come in to hear the truth, and as there are only two or three left that never have but one tune to play, and one string to play it upon, there is but little to fear from them.

Next to Concord. There is one of the best working churches in the country. There is a remarkable overturn for good in Concord. As Bro. Merriam and other good old stand-bys said, We never were doing as well as now. The soldiers' guns are all pointed one way. The meetings are well attended week evenings; and a love-feast every Sabbath morning since last March, before preaching. There is no cross-firing in any of their meetings. How much better all churches would get along to adopt this same plan.

Next to South Casco. This was a peculiar place. I did not go by revelation, but by an invitation and impression, after learning that the man that came eight miles to give the invitation was not a professor nor a hypocrite; for he said, "We are an ungodly set of us, and have a good meeting-house, that has stood empty for eight or ten years, except two or three meetings," and he wanted me to come and preach what I believed, for there was not life enough left in four or five remnants of sectarians to fight what I preached, but would come out to hear. This looked favorable, and I agreed to go. I found three or four that were believing the present truth; and they were the butt of ridicule. The scoffers and ignorant professors, and two or three half backslidden preachers, made it their business to try to destroy them, and they needed help, although they held their own in argument on the Bible. A certain Elder said to a young convert, after being floored on the Bible, that he had the word in him, and cared nothing about the Bible, and they did not use the Bible in preaching, etc. Such talk, together with the care of getting supper for her guest, seemed to get her out of patience, and she took the Bible and read in 2nd John 10th verse, which reads, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." This set so tight that the Elder refused to ask a blessing, cut quick, and was off. (Good on that Sister's head.) There seemed to be a lot of lean, gaunt wolves trying to kill what few sheep and lambs there were, and they needed help.

The first evening there was a school-house full to hear on conversion, new birth, etc. Some scolding. Second evening, the subject was God's school teacher, Titus 2: 11–15, showing that most of the professors were yet in their A B C's, or abs, and had not learned in the school of Christ far enough to know what the "blessed hope" of the church was, and that in their ignorance they believed that death gave them life, etc. This was like running a stick into a hornet's nest; but a battle was necessary.

Third evening, I showed from Paul, that those who are asleep will not be with the Lord until he comes again; and if this did not comfort them, they must not Christ's believers. At the close of the meeting, some said I was crazy; others took their tallow candles from the desk with a look at me as if I should not have their light to preach in that manner. A few ventured to take tracts. It seemed to me as if some of them wanted a pair of tongs to hold their tract in; for they would change them first in one hand, then the other, then into their hat, then out of that into their pocket.

We went home through the woods, and heard all kinds of remarks about the preaching; but felt clear, thank God. We heard that an Elder took a lame girl into his wagon, and when he found out she believed our truth, he stopped his horse, took her out, and left her by the side of the road, and drove on. Such are the elements that we had to preach to. Sunday, the meeting was down in the Centre, at the meeting-house. The Lord sent down a company of artillery from the north part of the town (Mayberry Hill), and a few scattering soldiers from other places, and we had a victory, and the truth triumphed, and many received the doctrine of the Lord's soon coming, and melted down, and some asked prayers publicly and voluntarily. Sunday evening we had another victory. The perils of the last days were preached to them, and they confessed it was so. Backsliders trembled, and some old ones confessed and started anew. Some had the burden of God's Spirit on them, and did not know what ailed them. Some took pain-killer, and others peppermint lozenges to ease their distress, but nothing helped them, till they took up their cross and confessed, and the distress all left, and they said they slept well. Others swore about the preaching; some contradicted my statement, when I read in Luke about Christ's birth in a stable or barn.

The professors are very ignorant, and so are some of the preachers. One quoted the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; and said he believed it was in Isaiah. Another told him it was in Jeremiah. These are the ones that have the word of God in them, and don't need the Bible to preach from. Another said the soul went to hell at death, as a punishment for actual sins, and at the judgment came back to the body, and both of them were cast into hell for the influence they had had upon others. This, he said, was the light he had dug out himself; so the people said that hired him. This is heathenism educated. Such are ignorant concerning those that are asleep. See 1 Thess. 4: 13–18.

I made up my mind I was among heathen of a worse class than the freedmen out South, and preached on Ignorance to some of this ignorant class, and left the place feeling assured that the few there that loved the truth had been strengthened, and some had been added to their number, that would hold up the light.

Next to Mayberry Hill, North Casco. I found them all in good working order. I went down to the village, where the Congregationalists meet half of the time, and preached the present truth about the wickedness of this age, and the antichristian doctrines held by professors, etc., and unexpectedly stirred a worse fuss than the one in the south part of the town. Some left while I was preaching, others looked mad; the brethren rejoiced, and every one was stirred up. After meeting, some said I ought to be rode on a rail; others, that I deserved rotten eggs. One man said such preaching would mad the devil. Said a by-stander, "It seems it has." I went with a brother and slept in his shop all alone for choice. O what a stir the truth made in Casco. God blessed me with a quiet mind, and a good night's rest in the shop. This battle opened the eyes of some of the brethren to see it is no use to try to go hand in hand with those that hate the truth, and they have concluded to hold separate meetings after this. We are a separate people, and must be till the Lord comes. HIRAM MUNGER.

For the World's Crisis.

LETTER FROM SR. A. E. SMITH.

DEAR BRETHREN AND SISTERS:—As this is the first opportunity I have had to write since my return from Wilbraham, I therefore embrace it. No doubt you are anxious to hear about our mission work, and about our campmeetings. But if I was to write all the particulars, the Crisis would not hold it all in several weeks; therefore, as usual, I shall condense it as much as possible.

First, then, a few words about Wilbraham camp. Sister Boide and I arrived on the ground on Monday, about two o'clock. We met with Bro. and Sr. Hudson. They took us to their tent, and gave us a good dinner, which refreshed us much after traveling so far, and being hungry and tired. God bless them. We spent an hour in christian conversation with them and Sisters Smith and Whiting, two of the Lord's little ones. Truly we felt it was blessed to have the privilege of talking with those of the same precious faith. We felt rested, and took a walk to look around the ground, and see how many had arrived that we knew. We met several with whom we had most blessed seasons the year before. We heard singing in the Boston tent, and drew near. We knew by the voices it was a children's meeting. We were all right then, for we both love to labor among little children. A lady was addressing the children. I wondered who she was. I listened, and such language,—O, thought I, this is one of God's women; and as I listened to her, while she talked to these dear little ones, I thought I was a child too; and my heart yearned towards her, and I loved her as an old friend. After the children sang one of the sweet songs of Zion, this dear sister prayed, and I thought who can this sister be. I could refrain no longer. I asked one next to me who it was. She said it was Sister Hastings. O, thought I, is it possible, after so many years desiring to become acquainted with Sister H., shall I now have the desire of my heart? I listened to hear her pray. How she talked to Jesus about these little lambs. My heart became knit to hers, like Jonathan's with David's. If ever in all my life I saw any one that I loved at first sight, that was the time, and right there in the tent. I was melted to tenderness and thankfulness for christian fellowship. We then went to supper, and found the dear brethren and sisters were just as willing to make us comfortable as they were last year. We sat down to a good supper, and clean dishes, and every thing all right, and had to say, Thank God for campmeeting, and people that have really got religion.

We want to hear preaching, and from there to stay in Bro. Gage's tent, as Bro. Hastings had not his pilgrim tent ready. We had a good sleep, and in the morning felt like taking hold and working for Jesus. The brethren and sisters came pouring in all day, and the meetings increased in numbers and in power. Truly, I never heard such experiences, from the little child to the aged christian, before. All were baptized with the same Spirit. O what a treat it was to me, laboring as I do among those that know nothing about the Lord's coming, and some that are just receiving the truth, and others that oppose it. But here I could sit and drink, and weep, and rejoice in the blessed hope of Jesus' soon coming; and I felt I would love to stay there till he did come.

Sister Benson, one of my colored children, arrived on Tuesday, she being too late for the cars the morning we left. I was glad to have her hear those blessed experiences. I knew it would build her up and make her strong in the faith, which it did, and she has come home like a giant, to fight manfully for the faith once delivered to the saints. Praise the Lord for the truth.

On Thursday, at one o'clock, we held our Association meeting, in Bro. Hastings' large tent. There was not as large a representation of sisters as we should have liked, but we had a good time, and the Lord was with us. There seemed to be neither male nor female; but all were interested in the great work of saving souls. There were several reports read, but we only had an hour, and of course we had to hurry things most too fast; but still the Lord was with us. After we heard some of the sisters report from their different fields of labor, Bro. H. Campbell, from Green Point, who has labored with us more or less for a year, spoke and cheered our hearts. Bro. Himes then addressed the meeting in reference to mission work, especially among the colored people. He related some of his experience while he was among the freedmen, which encouraged our hearts to press on.

The friends of mission work took up a collection for us, and we adjourned till next day, at the same hour. Many of the brethren and sisters took us by the hand after the meeting, and bid us God speed. I never wanted to get away from the multitude and weep before the Lord in thankfulness in all my life, as I did that day. It was as much as I could do to keep back my tears, when I thought for a moment how I am used all the year round by opposers to the truth and haters of the colored race, and what sorrow and suffering I have to endure, and then have these friends speak so kindly to me was something I was not used to. But I thanked God that once a year I could hear a kind word and a "God bless you." Praise the Lord, O my soul, and all that is within me praise his holy name. I thought what hath God wrought, when I saw the spirit of the brethren towards the women of the gospel,—they spoke so kindly. One brother took hold of my hand and wept like a child. O, said he, if I could only do like the rest are doing, but I have not the talent; but one thing I can do, I have the means to help, and I shall give more freely than I ever did before. There did not seem to be that bitter, jealous feeling among our brethren that we had to contend with in past times. Again I say, praise the Lord.

On Friday, at one o'clock, we met again. We heard the reports of other sisters, after which, Bro. Himes spoke again. Bro. Rogers, of Poultry, Vt., and Bro. McKinstry, and other friends, then took up a collection for our mission work. The two collections amounted to $110.15. We then closed the meeting. Many of the friends wished us to have another meeting, but I felt weary and tired, and I wanted to get into and enjoy the other meetings.

On Saturday morning, at 9 o'clock, we held a private business meeting in Bro. Hudson's tent, and elected our officers, which you will have seen from the secretary's report. By request, we had a meeting on Sunday, at one o'clock, when I related a part of the experience of Sr. Howard, the slave woman, and her present circumstances. The friends took up a collection for her, to bring her and the other preaching sisters to our Nyack campmeeting. They took up $57.00, which I have given as requested.

We came home on Monday. Sister Boide was taken very low with the poison that she had on the camp-ground. For three days she was blind, and suffered much for seventeen days: but the Lord heard prayer, and she is restored to health again. Thus, between nursing and attending to our mission work, and getting ready for the Nyack camp, I was almost worn out before the meeting commenced. But on Monday I repaired to the camp-ground. But few had arrived, and none of the preaching sisters which I expected on Saturday. I was about half sick, and very nervous, and the Devil says, Now you have got yourself in a nice fix. You will have to take charge of the camp, and do all the preaching. Now what will you do? Sister Boide is sick, and how are you going to get along? You might have had plenty of preachers, but you wanted all women. Now you see you haven't got any; it's good enough for you. The people will come from far and near, and you will have no preachers. The Devil wiped me all the way home. I went home tired and weary and sick, trusting in the Lord for help. My daughter got supper ready, and went down to the boat to see if the preachers were coming. Sure enough, the Lord had heard my prayers, and saw my tears of disappointment. When the boat landed, there were three preachers, and three other friends from Philadelphia. As sick as I was, I had to praise God, and thank him that he had not forgotten me in my troubles. Next morning, we opened the camp at ten o'clock, and had a good beginning. Bro. Campbell, from Green Point, and Bro. Flavell, from Newark, N. J., came to take part in the meeting, so we were all right.

It seems to me that the Lord sent these two brethren to this meeting. I wish all the readers of the Crisis could have been at this meeting, and seen with what breathless attention these people listened to the blessed hope, as given by these dear brethren. After the meeting closed, the pastor of the church here said to me, "How I do miss those brethren. I feel I have lost something, I feel so lonesome now they are gone. They have stolen my heart. I have fallen in love with them and their doctrine. They are so kind. They must really believe what they preach. O, if I only understood the Bible as they do, I would give the world, and about and preach till Jesus comes. I believe they are right, and we are near the judgment. O may we be ready to hear the trumpet sound."

It seems strange. Every sermon on that ground was on the judgment, but two. If it had been previously arranged, it could not have suited better, and yet one did not know what the other was going to preach about, which shows that the Lord was in it. Truly we had a blessed meeting.

On Sunday, the crowd was immense, but we had no trouble to keep order, and our meeting closed with the best of consequences. As far as the truth was concerned, among those that had never heard it before, much prejudice was broken down, and many wondered if these things were so.

I then went to the city and attended to our mission work, and prepared for the Peekskill camp, which commenced on Friday, Sept. 14th. On Saturday, there was a new recruit of preaching women from Philadelphia arrived, and took their seats in the stand. At one time I counted ten which sat side by side, each one ready to preach when her turn came. The first convert was a Roman Catholic, a young man about eighteen years of age, and it raised quite a stir in the village among that class. His mother and sisters were very indignant. His companions that worked in the foundry with him threatened to break up the meeting, but the Lord is stronger than man, and we had no trouble from them. A man and his wife were converted, and others. Among the rest was Bro. Burbank's little Maria, which Sister Halginson brought with her to spend a few weeks with me at Nyack. Though it rained four days in the week, yet we had a good meeting. We kept it over two Sundays, and the people all seemed profited by the meeting, and wished us to keep it longer. A brother of the Methodist church said that meetings had been full in all the churches. We had invitations from several churches, both white and colored, to speak to them in reference to our hope, which we shall do as soon as we can get time, the Lord helping us.

We closed our meeting on Monday morning, and took the boat for New York. Our expense of bringing the preachers was eighty dollars, and we raised in contributions toward paying it, $42.50. We had singing, exultation and experience all the way down the river to New York. The singing sounded splendidly on the water.

The next morning the Philadelphians left for home. May the Lord go with them, and bless all their labors. Amen.

Since my return home, I have hired a whole floor next to our mission room, and knocked it all into one, which makes a large room for the poor and halt and blind to come and find Jesus to the saving of their souls.

I received at Wilbraham, in two collections, $110.15. For Sister Howard and others, $7.00. From private individuals $63.78.

Yours in highways and hedges,
ANNA E. SMITH.

New York, Sept. 27th, 1866.

For the World's Crisis.

CONFESSION.

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."—Ps. 32: 5.

We can hardly conceive how any one can believe in the existence of God, and yet think they can hide their evil deeds from him. Yet we read of those that seek to "hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?"—Isa. 29: 15. But let all such remember that "the darkness and the light are both alike to Him," and all their works of darkness shall be brought to light.

All have sinned; but the difference between the saved and the lost sinners is just this: one class confess and forsake their sin, while the other class continue in sin. Confession of sin is enforced by both the Old and New Testaments. As without shedding of blood there is no remission, so without confession there is do forgiveness.

Let us not try to excuse ourselves before the Lord. If there is any palliating circumstance, it is known to him. We will confess freely, fully, and to the utmost, and plead the blood of Christ only, for that alone can avail to obtain our pardon.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

MORE ABOUT THE "JEWELS."

A good sister thinks I made a mistake about the "borrowed gold." She says it was taken to make a calf. We know there was a calf made; but supposing it was made of the borrowed gold,—that was not what God intended they should do with it. He had a better use for it. The gold, however, was not all put into the calf—only what was in their ears; for after the calf was destroyed, the people were commanded to strip themselves of their ornaments before they appeared in the presence of God. And when material was being collected for the Tabernacle, "they came both men and women, as many as were willing hearted, and brought bracelets, and earrings, and tablets, all jewels of gold." This shows that the jewels were wanted for this very purpose. They took a portion of the gold which was designed to adorn God's tabernacle and made a calf and worshiped it. The gold was good, but they made an unholy use of it. 'Twas not the gold they were to worship, nor the adornings of the tabernacle, but God who visited the tabernacle.

Let us see if there are not some calf-worshipers at the present day. There are those who get a portion of truth, some particular point of doctrine. It is good, pure gold, well calculated to *help* adorn the church of God. But they get that one jewel and hold it up and present it everywhere, at all times, and seem to think *that one* bit of gold worth more than all the rest of the jewels that were ever dug from the mine, and our salvation depends on believing that one point. I think they have made a calf of a portion of the gold. If we have a little gold, give it place in the building among the rest of the adornings, and do not try to hammer and stretch out that one piece large enough to cover all God's tabernacle.

There are others who get the truth in theory. They are ready to advocate it, yea, and *fight* for it; but their hearts are destitute of the grace of God and of Jesus. Ah! they have taken the ornaments of the tabernacle, and made a calf of the pure gold and are worshiping it. It was the gold in the ears of the people which was made into a calf. We want the truth further down than our heads or ears; that is not a safe place to carry the gold; we must have it in our hearts.

We must not worship *doctrines*, but *God*, who has revealed to us his mighty, glorious plan. Those who worshiped the calf were stripped of all their ornaments when they appeared before the Lord. If we make a god of this gold, or leave the weightier matters to contend about trifles, we shall be stripped of all our outward adornings, and be left naked when Jesus comes, and we appear before the Lord.

The first idol which Israel worshiped was made of pure gold, but they seemed to get a taste for idolatry; and after they settled in the land of Canaan, and broke God's commands by mingling with a people who sought unto familiar spirits (or spirit mediums), they became so corrupt and degenerate, they could worship gods made of brass, wood, or stone. O, let us be careful and not worship doctrines, nor be too eager for some new thing. Much that is worn for gold at the present day is nothing but brass, and if we begin to worship gold we may be enticed to worship brass.

There are many doctrines at this time—doctrines of men and devils. There are gods many, and Satan transforms himself into an angel of light. A multitude of spirits are abroad; we must try them by the word. If they speak not according to that, there is no light in them.

God help us to worship him as the giver of every good gift, and not make idols of the blessings which he gives us. May we make a good use of our gold, that we may appear before the Lord, clothed and ornamented for the marriage supper of the Lamb.

Norway, Me. B. P. FRENCH.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FROM KITTIE.

Bro. Grant:—I have been a reader of your paper for two years. I like it very much. I love the Holy Bible, for I learn to do to others as I would that they should do to me. I often think of the blessed Savior, who came down from heaven and suffered and died that we might live. How thankful we should be to him, the giver of every good and precious gift. Although I am young, I know that I am not too young to die, and should be prepared when called upon to meet my Judge.

Kittie Payne.

Kittie, press on in the service of the Lord. Jesus loves you. May the Savior help you to be very good.—ED.

SONG OF THE Decanter.

There was an old decanter, and its mouth was gaping wide; the rosy wine had ebbed away, and left its crystal side; and the wind went humming, humming, up and down the wind it blew, and through the reed-like, hollow neck, the wildest notes it blew. I placed it in the window, where the blast was blowing free, and fancied that its pale mouth sang the queerest strains to me. "They tell me—puny conquerors! the Plague has slain his ten, and War his hundred thousand of the very best of men; but I"—'twas thus the bottle spake—"but I have conquered more than all your famous conquerors, so feared and famed of yore. Then come, ye youths and maidens all, come drink from out my cup, the beverage that dulls the brain, and burns the spirits up; that puts to shame our conquerors, that slay their scores below; for this has deluged millions with the lava tide of wo. Though in the path of battle, darkest streams of blood may roll; yet while I killed the body, I have damned the very soul. The cholera, the plague, the sword, such ruin never wrought as I, in mirth or malice, on the innocent have brought. And still I breathe upon them, and they shrink before my breath, and year by year my thousands tread the dusty way of death."

For the "Children's Corner."

"I MEAN TO BE A MAN."

A gentleman once met a little fellow seven years of age, on his way to school, with his book under his arms. Stopping the little fellow for a moment, he said to him:

"Well, my little boy, what do you intend to be when you grow up?"

He had asked the question a great many times before, and some boys had told him they meant to be farmers, some merchants, some ministers; but this little boy's answer was better than them all.

"I mean to be a *man*," he said.

It matters but little whether he be a farmer, or merchant, or minister, if he be a man, he will be successful, and be loved and respected. We remember the old adage, that "boys will be boys," and we think it strange some times that men will not be men. Read your Bibles; ask your parents and teachers, children, what makes a man, and, like this little boy, resolve to be a man in all things.

Nancy ——.

OPEN EYES.

The school, consisting of many little boys and girls, was assembled, and all were engaged in their studies, when a stranger gentleman entered, and at the invitation of the teacher, took his seat. After they had read round, and spelled their lessons, the gentleman was asked to "make some remarks." Instead of doing this, he simply said "I don't want to talk *to* them, but *with* them. I want to know who have eyes, and who have none. And now, I want you all to think a minute, and tell me what you saw in coming to school this morning. Who will tell me what he saw?" No answer. Turning to a fine looking little fellow, he said, "My boy, what did you see?"

"I didn't see nothing."

What! come all the way with your eyes shut? Didn't you see the road you came on?"

"Yes, sir."

"And the great bridge you came over?"

"Yes, sir."

"Very well, you did see something, then."

"O, I didn't know you meant such things. I thought you meant new things."

"Well, you get my meaning now. Who else can tell me what he saw?"

"I saw a spotted calf," cried one.

"And I saw a big flock of little ducks swimming," said another.

And so one said one thing, and one another thing, and some of the sights seemed so common, that all the children laughed. It was a great while before he could get them to talk, and even the teacher seemed surprised to hear her scholars talking about common things.

"Now," said the gentleman, "I believe I saw everything that has been mentioned, and some things besides. When I was a boy," (here the children looked on him as is they wanted to say, "is it possible, sir, that you were ever a boy?") "my teacher used to tell us always to 'keep our eyes open,' and thus see and note whatever we met with. Did none of you see that flock of wild geese that flew over you about this time you were coming to school this morning?"

"O, yes, sir, we saw them."

"And yet none of you mentioned them?"

"We forgot them, sir."

"And that huge, poisonous adder which somebody killed on the road?"

"Yes," sir, we all saw that, and looked at it."

"Very well, but you did not so see these things as to remember them. Now, as I was coming along I saw a prisoner shut up, and one who was free came and stole the prisoner's food, snatching it out his mouth. Before I could interfere he had carried it off and was hidden among the trees. The poor prisoner uttered some notes of complaint, and I am afraid the thief will come again and rob him; and though I felt sorry for the prisoner, and know the name of the thief, yet I could do nothing. But if I had had a gun, I do believe I should have shot the thief dead on the spot."

The children began to look wild, and to wonder what kind of man the visitor was.

"I will explain a little more. The prisoner was a beautiful canary-bird shut up in his wire cage, and hanging in the piazza of the white house on the hill; and the thief was Mr. Catbird, who darted out of the bushes, seized the food, and was back again in a moment." The children, here laughed, and one little fellow cried out "capital!"

"Now, then, my children, you see what I mean by having your eyes open, as you come and go to school, and as you pass along in life. One man, you will notice, is very interesting in conversation, and he can tell of a thousand things he has seen and heard,—because his eyes have always been open; while another man equally old, has nothing to say, has noted nothing and remembered nothing. It is just so about your lessons. I have known scholars to read over the lessons again and again, and yet attach no meaning whatever to them. So it is in hearing a sermon,—have the eyes of the mind open, and make the ears to be eyes, and mark and remember what you hear. And especially I want you to read the Bible with your eyes open, and as long as you live notice and remember all you read in that holy book. And now I want you all to look at me, notice just how I am dressed, and go home and tell your parents just how the stranger looked, and all—mind now—*all* that he has said to you."

The stranger arose and bowed, and the school arose and bowed, and all said "I wish he would come again; I guess he would find my eyes open after this!"—*Sunday School Times.*

THE RIGHT KIND OF A BOY.

"Take a drink, bub."

"No, I thank you."

"Yes, yes, take some beer. It will do you good."

"O no, I can't," said George; "I belong to the Band of Hope."

The men looked at each other, but no one tried any more to get him to drink.

His mother had sent him to the store to look for his papa, and that was the way he came to be there. While he waited for his papa, one of the men spoke up, "Well, I say, boy, if you won't drink, there is a cent to buy some nuts." "Thank you, sir, for the cent, but I do not spend my cents for nuts, I put them in the bank." When he was gone the men looked at each other, and one said, "I say, Jack, I think it would be as well for all of us to leave off beer and put our cents into the bank," and so they all thought, and agreed to do it.

As for his papa, when he went home that night and saw his wife and babe and thought of all that they had to suffer, he felt very bad. At last he made up his mind to sign the pledge and drink no more, and then they were all happy.—*Picture Papers.*

A WAY TO GET ALONG.

"How do you like arithmetic?" said Mr. Phelps to John Perkins, as he came home from school with his slate under his arm.

"Not very well."

"How do you get along with it?"

"Well enough. Samuel Price does my sums for me.

"Why don't you get him to eat your dinner for you?"

"I couldn't live without eating. I should'nt grow any if I didn't eat.'

"Your mind won't grow any if you don't use it. It would be just as reasonable for you to get Samuel to eat your dinner for you, as to ask him to do your studying."

THE EVILS OF TOBACCO.

A boy who smokes or chews, early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power.

Boys, do you want to be anything in the world? Shun tobacco. It injures the teeth. It produces an unhealthy state of the throat and lungs, hurts the stomach, blasts the brain and nerves, stops and dwarfs the growth, leads to idleness, and often to dishonesty and habits of strong drink. Shun tobacco, boys, as you would the most baneful poison.

I WON'T GAMBLE.

Two boys had each ten cents. "Come, Charlie," said Tom, "let us have a game of marbles, and stake our ten cents."

"Charlie, Charlie, show your colors," cried a third boy. Charlie jumped up.

"I won't gamble, Tom," said Charlie, "for it is a sin; if you win my ten cents I shall feel very bad, and if I win yours you will feel bad, and I shall be sorry; so let us keep our money until we can spend it for something we want, or at any rate, for something to show for it."

The World's Crisis

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An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

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[illegible]

LIFE'S LOT.

I know not if the dark or bright
Shall be my lot;
If that wherein my hope delight
Be best or not.

It may be mine to drag for years
Toil's heavy chain;
Or day and night my meat be tears,
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord.

He holds me while the billows smite,
I shall not fall;
If sharp, 'tis short; if long, 'tis light:
He tempers all.

Safe to the land—safe to the land,
The end is this;
And then with Him go hand in hand,
Far into bliss.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER THIRTY-TWO.

NAAMAN CURED OF LEPROSY.

In his princely palace, at Damascus, sat the great Syrian general, Naaman, darkly brooding over his affliction. Next to the king, he exercised the most power in the realm; but this alone could not render him happy, for he was a leper. Vainly did the orient beauty of Damascus pour out its wealth of delights at his feet. Once, in happier days, the fountains had a soothing music for his ear, and the delightful scenes of the Syrian capital a magic balm for his mind. He once loved to wander among the embowered groves that thickly lined the banks of Abana's winding stream, or he would steal away to the hills where the gleaming rills gathered to form the waves of Pharpar. But those days were past, and he sat gloomy in the halls of his palace, striving to woo back the light of other days by the sweet spell of memory.

One day a captive Hebrew maiden, whom Naaman's soldiers had taken from some frontier town of Israel, touched with the affliction of her master, exclaimed to her mistress,

"Would God, my lord were with the prophet that is in Samaria, for he would recover him of his leprosy."

When this speech of the captive maid came to the ears of the king, he was so interested in the welfare of his general that he determined at once to send him to the prophet Elisha to be cured. For this purpose he sent Naaman with a letter and presents to the king of Israel. It must have been with strange emotions that Naaman set out from his native city to visit the land of an old enemy to be cured of a disease that had ever baffled the skill of man.

Brightly the morning sun shone upon the Damascene valleys, as Naaman and his retinue wound out of the streets of the Syrian city. The journey was a pleasant one; the route lay through a country of wild and romantic scenery, hills and lofty mountains, beautiful valleys and dancing streams; a land of the vine and the olive, where abundance smiled on every hand.

At last the Syrian band came in sight of Samaria, the capital of the kingdom of Israel. Resting on the crown of a hill, Samaria with its towers and domes looked down upon them and seemed to invite them to its hospitalities. Naaman presented his letter and presents to the king. But the king was filled with astonishment when he read the letter, and he rent his clothes and said,

"Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me."

The king could not conceive any other cause for the strange circumstance and unusual proceeding.

The rumor of the arrival of the Syrian general, and the troubled state of the king's mind, soon reached the ear of Elisha, and he sent word to the king for Naaman to be sent to him, that he might know there was a prophet in Israel who could intercede in his behalf. Then Naaman, surrounded with all the pomp of oriental fashion, came and stood before the humble abode of Elisha. The prophet did not deign to see him, but sent his servant with the simple message,

"Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Naaman was disappointed, chagrined, even angry. He had expected some great display by the prophet; that he would offer up a sacrifice, or that he would call aloud upon his God to cleanse the leper; but when he simply directed him to wash in Jordan, he turned away angry to seek his own land, a leper still. He thought of the dancing streams of his own land, how their pure waters made sweet music in the meadows of Damascus, and cried out in his disquiet,

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?"

But his servants, unwilling that their master should return uncured, at length prevailed upon Naaman to try the experiment. So he went down to Jordan and dipped himself seven times in its waters, and he was cured. The terrible disease, that had baffled all the skill of man, had left him, and he rejoiced once more with health. A new joy flashed over the sky of his late troubled dreams. His heart was filled with gratitude, and he returned to the prophet to offer a rich reward for his intercession in his behalf; but Elisha would receive no reward. Then Naaman acknowledged that there was no God like the God of Israel, and that when he attended his master to the shrine of Rimmon, and bowed himself there, he should address his thoughts to the God of Israel, and desired the Lord to pardon his presence in the house of the Syrian god.

But Gehazi, the selfish and covetous servant of Elisha, could not see such an opportunity pass without receiving the reward that had been offered his master; so he followed after the rich Syrian and feigned some excuse to get the present that his master had refused. Naaman gladly bestowed what was asked, and more. But Gehazi could not hide his baseness from Elisha, who punished him with the announcement that the leprosy of Naaman should cleave to him and his posterity forever—a terrible retribution for the sin of covetousness; and he left the presence of the prophet "a leper as white as snow."

But the homeward journey of Naaman was a joyous one; a new life had dawned; his youth had been renewed; he felt the vigor of other days coursing through his veins; and more, he could look from nature up to nature's God—from effect to the first Great Cause. As he stood once more on the hills that overlooked the valley of the metropolis, it seemed bathed in a new beauty. "The pearl of the east" gleamed with a new-found light; his affliction had left him, and he could look out upon the delicious scene and enjoy all its beauty. But when the music of the swiftly-flowing Abana fell upon his ear, he could not forget the healing waters of the once despicable Jordan, now forever linked with his dreams of the past.

There was joy in Damascus when Naaman returned healed of his loathsome disease; but when the king went into the house of Rimmon and leaned on his servant, Naaman directed his thoughts not to the Syrian god but to the God of Israel, in whose land he had been miraculously healed. He had lost confidence in the Syrian deity, and his thoughts went up to the all powerful God of Elisha.

From this olden narrative, we learn the important lesson that the Lord does not desire pomp and ostentation in his service; no gorgeous formality, but simple, heartfelt praise, and sincere devotion. His favors are not to be obtained by splendid offerings and glittering sacrifices, but by obeying his will in an humble manner.

Naaman would gladly have purchased a cure with a pile of glittering gold, but such a simple thing as bathing seven times in Jordan was contrary to his proud spirit. So it ever has been with the natural heart. Naaman has not been alone in his experience. Every one has to humble himself, as he did, before receiving the blessed boon of Christ's favor; but, alas! how many a proud heart, unlike him, has refused to bathe in Jordan, and gone away a leper still. ORRIN P. ALLEN.

Palmer, Mass.

For the World's Crisis.

NOTES BY THE WAY.

After leaving Casco, I went to Biddeford, and found an appointment for Eld. Tripp. I expected to see a new Bro. in the field, and as our appointments came the same day, I was glad of help; but on learning Eld. Tripp was our old, tried friend Abigail Mussey Tripp, it opened an era in the ministerial department, and one man and one woman together drew out a full house, all day, of attentive listeners, that heard the truth with interest. Biddeford bids fair to become an important place for doing good. Since they have got into their new house, their congregation has doubled. They need help to finish their house for winter. They are all poor, and have done all they could, being factory help; they work hard for all they get, and donations to them would be helping the cause of God indeed. Direct to J. C. Libby, Biddeford, Me.

Next to Dover, where the church have suffered much from the epidemic of fanaticism that visited Maine years since; and the relics of it are scarcely wiped out yet, but it appears most have come to themselves, and want to come into order, and have meetings that will not disgrace so good a cause. The Lord help them.

Next to Lee, N. H. This is a place where a great deal of labor has been bestowed, with little effect. Most of the people are dozy, and hardly get out to meeting in fair weather; and if cloudy and misty, no disposition or principle to get out. Satan binds some, and a worldly spirit others.

Next to Manchester. Found them gradually recovering from the various kinds of diseases with which that church has suffered for years, brought on by those whose work has been to rule or ruin; but there are a few left that are willing to work and live like folks, and have a good place to do good. Outsiders begin to come in to hear the truth, and as there are only two or three left that never have but one tune to play, and one string to play it upon, there is but little to fear from them.

Next to Concord. There is one of the best working churches in the country. There is a remarkable overturn for good in Concord. As Bro. Merriam and other good old stand-bys said, We never were doing as well as now. The soldiers' guns are all pointed one way. The meetings are well attended week evenings; and a love-feast every Sabbath morning since last March, before preaching. There is no cross-firing in any of their meetings. How much better all churches would get along to adopt this same plan.

Next to South Casco. This was a peculiar place. I did not go by revelation, but by an invitation and impression, after learning that the man that came eight miles to give the invitation was not a professor nor a hypocrite; for he said, "We are an ungodly set of us, and have a good meeting-house, that has stood empty for eight or ten years, except two or three meetings," and he wanted me to come and preach what I believed, for there was not life enough left in four or five remnants of sectarians to fight what I preached, but would come out to hear. This looked favorable, and I agreed to go. I found three or four that were believing the present truth; and they were the butt of ridicule. The scoffers and ignorant professors, and two or three half backslidden preachers, made it their business to try to destroy them, and they needed help, although they held their own in argument on the Bible. A certain Elder said to a young convert, after being floored on the Bible, that he had the word in him, and cared nothing about the Bible, and they did not use the Bible in preaching, etc. Such talk, together with the care of getting supper for her guest, seemed to get her out of patience, and she took the Bible and read in 2nd John 10th verse, which reads, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." This set so tight that the Elder refused to ask a blessing, cut quick, and was off. (Good on that Sister's head.) There seemed to be a lot of lean, gaunt wolves trying to kill what few sheep and lambs there were, and they needed help.

The first evening there was a school-house full to hear on conversion, new birth, etc. Some scolding. Second evening, the subject was God's school teacher, Titus 2: 11–15, showing that most of the professors were yet in their A B C's, or abs, and had not learned in the school of Christ far enough to know what the "blessed hope" of the church was, and that in their ignorance they believed that death gave them life, etc. This was like running a stick into a hornet's nest; but a battle was necessary.

Third evening, I showed from Paul, that those who are asleep will not be with the Lord until he comes again; and if this did not comfort them, they were not Christ's believers. At the close of the meeting, some said I was saucy; others took their tallow candles from the desk with a look at me as if I should not have their light to preach in that manner. A few ventured to take tracts. It seemed to me as if some of them wanted a pair of tongs to hold their tract in; for they would change them first in one hand, then the other, then into their hat, then out of that into their pocket.

We went home through the woods, and heard all kinds of remarks about the preaching; but felt clear, thank God. We heard that an Elder took a lame girl into his wagon, and when he found out she believed our truth, he stopped his horse, took her out, and left her by the side of the road, and drove on. Such are the elements that we had to preach to. Sunday, the meeting was down in the Centre, at the meeting-house. The Lord sent down a company of artillery from the north part of the town (Mayberry Hill), and a few scattering soldiers from other places, and we had a victory, and the truth triumphed, and many received the doctrine of the Lord's soon coming, and melted down, and some asked prayers publicly and voluntarily. Sunday evening we had another victory. The perils of the last days were preached to them, and they confessed it was so. Backsliders trembled, and some old ones confessed and started anew. Some had the burden of God's Spirit on them, and did not know what ailed them. Some took pain-killer, and others peppermint lozenges to ease their distress, but nothing helped them, till they took up their cross and confessed, and the distress all left, and they said they slept well. Others swore about the preaching; some contradicted my statement, when I read in Luke about Christ's birth in a stable or barn.

The professors are very ignorant, and so are some of the preachers. One quoted the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; and said he believed it was in Isaiah. Another told him it was in Jeremiah. These are the ones that have the word of God in them, and don't need the Bible to preach from. Another said the soul went to hell at death, as a punishment for actual sins, and at the judgment came back to the body, and both of them were cast into hell for the influence they had had upon others. This, he said, was the light he had dug out himself; so the people said that hired him. This is heathenism educated. Such are ignorant concerning those that are asleep. See 1 Thess. 4: 13–18.

I made up my mind I was among heathen of a worse class than the freedmen out South, and preached on Ignorance to some of this ignorant class, and left the place feeling assured that the few there that loved the truth had been strengthened, and some had been added to their number, that would hold up the light.

Next to Mayberry Hill, North Casco. I found them all in good working order. I went down to the village, where the Congregationalists meet half of the time, and preached the present truth about the wickedness of this age, and the antichristian doctrines held by professors, etc., and unexpectedly stirred a worse fuss than the one in the south part of the town. Some left while I was preaching, others looked mad; the brethren rejoiced, and every one was stirred up. After meeting, some said I ought to be rode on a rail; others, that I deserved rotten eggs. One man said such preaching would mad the devil. Said a by-stander, "It seems it has." I went with a brother and slept in his shop all alone for choice. O what a stir the truth made in Casco. God blessed me with a quiet mind, and a good night's rest in the shop. This battle opened the eyes of some of the brethren to see it is no use to try to go hand in hand with those that hate the truth, and they have concluded to hold separate meetings after this. We are a separate people, and must be till the Lord comes. HIRAM MUNGER.

For the World's Crisis.

LETTER FROM SR. A. E. SMITH.

DEAR BRETHREN AND SISTERS:—As this is the first opportunity I have had to write since my return from Wilbraham, I therefore embrace it. No doubt you are anxious to hear about our mission work, and about our campmeetings. But if I was to write all the particulars, the Crisis would not hold it all in several weeks; therefore, as usual, I shall condense it as much as possible.

First, then, a few words about Wilbraham camp. Sister Boide and I arrived on the ground on Monday, about two o'clock. We met with Bro. and Sr. Hudson. They took us to their tent, and gave us a good dinner, which refreshed us much after traveling so far, and being hungry and tired. God bless them. We spent an hour in christian conversation with them and Sisters Smith and Whiting, two of the Lord's little ones. Truly we felt it was blessed to have the privilege of talking with those of the same precious faith. We felt rested, and took a walk to look around the ground, and see how many had arrived that we knew. We met several with whom we had most blessed seasons the year before. We heard singing in the Boston tent, and drew near. We knew by the voices it was a children's meeting. We were all right then, for we both love to labor among little children. A lady was addressing the children. I wondered who she was. I listened, and such language,—O, thought I, this is one of God's women; and as I listened to her, while she talked to these dear little ones, I thought I was a child too; and my heart yearned towards her, and I loved her as an old friend. After the children sang one of the sweet songs of Zion, this dear sister prayed, and I thought who can this sister be. I could refrain no longer. I asked one next to me who it was. She said it was Sister Hastings. O, thought I, is it possible, after so many years desiring to become acquainted with Sister H., shall I now have the desire of my heart? I listened to hear her pray. How she talked to Jesus about these little lambs. My heart became knit to hers, like Jonathan's with David's. If ever in all my life I saw any one that I loved at first sight, that was the time, and right there in the tent. I was melted to tenderness and thankfulness for christian fellowship. We then went to supper, and found the dear brethren and sisters were just as willing to make us comfortable as they were last year. We sat down to a good supper, and clean dishes, and every thing all right, and had to say, Thank God for campmeeting, and people that have really got religion.

We want to hear preaching, and from them to stay in Bro. Gage's tent, as Bro. Hastings had not his pilgrim tent ready. We had a good sleep, and in the morning felt like taking field and working for Jesus. The brethren and sisters came pouring in all day, and the meetings increased in numbers and in power. Truly, I never heard such experiences, from the little child to the aged christian, before. All were baptized with the same Spirit. O what a treat it was to me, laboring as I do among those that know nothing about the Lord's coming, and some that are just receiving the truth, and others that oppose it. But here I could sit and drink, and weep, and rejoice in the blessed hope of Jesus' soon coming; and I felt I would love to stay there till he did come.

Sister Benson, one of my colored children, arrived on Tuesday, she being too late for the cars the morning we left. I was glad to have her hear those blessed experiences. I knew it would build her up and make her strong in the faith, which it did, and she has come home like a giant, to fight manfully for the faith once delivered to the saints. Praise the Lord for the truth.

On Thursday, at one o'clock, we held our Association meeting, in Bro. Hastings' large tent. There was not as large a representation of sisters as we should have liked, but we had a good time, and the Lord was with us. There seemed to be neither male nor female; but all were interested in the great work of saving souls. There were several reports read, but we only had an hour, and of course we had to hurry things most too fast; but still the Lord was with us. After we heard some of the sisters report from their different fields of labor, Bro. H. Campbell, from Green Point, who has labored with us more or less for a year, spoke and cheered our hearts. Bro. Himes then addressed the meeting in reference to mission work, especially among the colored people. He related some of his experience while he was among the freedmen, which encouraged our hearts to press on.

The friends of mission work took up a collection for us, and we adjourned till next day, at the same hour. Many of the brethren and sisters took us by the hand after the meeting, and bid us God speed. I never wanted to get away from the multitude and weep before the Lord in thankfulness in all my life, as I did that day. It was as much as I could do to keep back my tears, when I thought for a moment how I am used all the year round by opposers to the truth and haters of the colored race, and what sorrow and suffering I have to endure, and then have these friends speak so kindly to me was something I was not used to. But I thanked God that once a year I could hear a kind word and a "God bless you." Praise the Lord, O my soul, and all that is within me praise his holy name. I thought what hath God wrought, when I saw the spirit of the brethren towards the women of the gospel,—they spoke so kindly. One brother took hold of my hand and wept like a child. O, said he, if I could only do like the rest are doing, but I have not the talent; but one thing I can do, I have the means to help, and I shall give more freely than I ever did before. There did not seem to be that bitter, jealous feeling among our brethren that we had to contend with in past times. Again I say, praise the Lord.

On Friday, at one o'clock, we met again. We heard the reports of other sisters, after which, Bro. Himes spoke again. Bro. Rogers, of Poultry, Vt., and Bro. McKinstry, and other friends, then took up a collection for our mission work. The two collections amounted to $110.15. We then closed the meeting. Many of the friends wished us to have another meeting, but I felt weary and tired, and I wanted to get into and enjoy the other meetings.

On Saturday morning, at 9 o'clock, we held a private business meeting in Bro. Hudson's tent, and elected our officers, which you will have seen from the secretary's report. By request, we had a meeting on Sunday, at one o'clock, when I related a part of the experience of Sr. Howard, the slave woman, and her present circumstances. The friends took up a collection for her, to bring her and the other preaching sisters to our Nyack campmeeting. They took up $57.00, which I have given as requested.

We came home on Monday. Sister Boide was taken very low with the poison that she had on the camp-ground. For three days she was blind, and suffered much for seventeen days: but the Lord heard prayer, and she is restored to health again. Thus, between nursing and attending to our mission work, and getting ready for the Nyack camp, I was almost worn out before the meeting commenced. But on Monday I repaired to the camp-ground. But few had arrived, and none of the preaching sisters which I expected on Saturday. I was about half sick, and very nervous, and the Devil says, Now you have got yourself in a nice fix. You will have to take charge of the camp, and do all the preaching. Now what will you do? Sister Boide is sick, and how are you going to get along? You might have had plenty of preachers, but you wanted all women. Now you see you haven't got any; it's good enough for you. The people will come from far and near, and you will have no preachers. The Devil wiped me all the way home. I went home tired and weary and sick, trusting in the Lord for help. My daughter got supper ready, and went down to the boat to see if the preachers were coming. Sure enough, the Lord had heard my prayers, and saw my tears of disappointment. When the boat landed, there were three preachers, and three other friends from Philadelphia. As sick as I was, I had to praise God, and thank him that he had not forgotten me in my troubles. Next morning, we opened the camp at ten o'clock, and had a good beginning. Bro. Campbell, from Green Point, and Bro. Flavell, from Newark, N. J., came to take part in the meeting, so we were all right.

It seems to me that the Lord sent these two brethren to this meeting. I wish all the readers of the Crisis could have been at this meeting, and seen with what breathless attention these people listened to the blessed hope, as given by these dear brethren. After the meeting closed, the pastor of the church here said to me, "How I do miss those brethren. I feel I have lost something, I feel so lonesome now they are gone. They have stolen my heart. I have fallen in love with them and their doctrine. They are so kind. They must really believe what they preach. O, if I only understood the Bible as they do, I would give the world, and shout and preach till Jesus comes. I believe they are right, and we are near the judgment. O may we be ready to hear the trumpet sound."

It seems strange. Every sermon on that ground was on the judgment, but two. If it had been previously arranged, it could not have suited better, and yet one did not know what the other was going to preach about, which shows that the Lord was in it. Truly we had a blessed meeting.

On Sunday, the crowd was immense, but we had no trouble to keep order, and our meeting closed with the best of consequences. As far as the truth was concerned, among those that had never heard it before, much prejudice was broken down, and many wondered if these things were so.

I then went to the city and attended to our mission work, and prepared for the Peekskill camp, which commenced on Friday, Sept. 14th. On Saturday, there was a new recruit of preaching women from Philadelphia arrived, and took their seats in the stand. At one time I counted ten which sat side by side, each one ready to preach when her turn came. The first convert was a Roman Catholic, a young man about eighteen years of age, and it raised quite a stir in the village among that class. His mother and sisters were very indignant. His companions that worked in the foundry with him threatened to break up the meeting, but the Lord is stronger than man, and we had no trouble from them. A man and his wife were converted, and others. Among the rest was Bro. Burbank's little Maria, which Sister Helginson brought with her to spend a few weeks with me at Nyack. Though it rained four days in the week, yet we had a good meeting. We kept it over two Sundays, and the people all seemed profited by the meeting, and wished us to keep it longer. A brother of the Methodist church said that meetings had been full in all the churches. We had invitations from several churches, both white and colored, to speak to them in reference to our hope, which we shall do as soon as we can get time, the Lord helping us.

We closed our meeting on Monday morning, and took the boat for New York. Our expense of bringing the preachers was eighty dollars, and we raised in contributions toward paying it, $42.50. We had singing, exultation and experience all the way down the river to New York. The singing sounded splendidly on the water.

The next morning the Philadelphians left for home. May the Lord go with them, and bless all their labors. Amen.

Since my return home, I have hired a whole floor next to our mission room, and knocked it all into one, which makes a large room for the poor and halt and blind to come and find Jesus to the saving of their souls.

I received at Wilbraham, in two collections, $110.15. For Sister Howard and others, $7.00. From private individuals $63.78.

Yours in highways and hedges,
ANNA E. SMITH.

New York, Sept. 27th, 1866.

For the World's Crisis.

CONFESSION.

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."—Ps. 32: 5.

We can hardly conceive how any one can believe in the existence of God, and yet think they can hide their evil deeds from him. Yet we read of those that seek to "hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?"—Isa. 29: 15. But let all such remember that "the darkness and the light are both alike to Him," and all their works of darkness shall be brought to light.

All have sinned; but the difference between the saved and the lost sinners is just this: one class confess and forsake their sin, while the other class continue in sin. Confession of sin is enforced by both the Old and New Testaments. As without shedding of blood there is no remission, so without confession there is do forgiveness.

Let us not try to excuse ourselves before the Lord. If there is any palliating circumstance, it is known to him. We will confess freely, fully, and to the utmost, and plead the blood of Christ only, for that alone can avail to obtain our pardon.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

MORE ABOUT THE "JEWELS."

A good sister thinks I made a mistake about the "borrowed gold." She says it was taken to make a calf. We know there was a calf made; but supposing it was made of the borrowed gold,—that was not what God intended they should do with it. He had a better use for it. The gold, however, was not all put into the calf—only what was in their ears; for after the calf was destroyed, the people were commanded to strip themselves of their ornaments before they appeared in the presence of God. And when material was being collected for the Tabernacle, "they came both men and women, as many as were willing hearted, and brought bracelets, and earrings, and tablets, all jewels of gold." This shows that the jewels were wanted for this very purpose. They took a portion of the gold which was designed to adorn God's tabernacle and made a calf and worshiped it. The gold was good, but they made an unholy use of it. 'Twas not the gold they were to worship, nor the adornings of the tabernacle, but God who visited the tabernacle.

Let us see if there are not some calf-worshipers at the present day. There are those who get a portion of truth, some particular point of doctrine. It is good, pure gold, well calculated to *help* adorn the church of God. But they get that one jewel and hold it up and present it everywhere, at all times, and seem to think *that one* bit of gold worth more than all the rest of the jewels that were ever dug from the mine, and our salvation depends on believing that one point. I think they have made a calf of a portion of the gold. If we have a little gold, give it place in the building among the rest of the adornings, and do not try to hammer and stretch out that one piece large enough to cover all God's tabernacle.

There are others who get the truth in theory. They are ready to advocate it, yea, and *fight* for it; but their hearts are destitute of the grace of God and of Jesus. Ah! they have taken the ornaments of the tabernacle, and made a calf of the pure gold and are worshiping it. It was the gold in the ears of the people which was made into a calf. We want the truth further down than our heads or ears; that is not a safe place to carry the gold; we must have it in our hearts.

We must not worship *doctrines*, but *God*, who has revealed to us his mighty, glorious plan. Those who worshiped the calf were stripped of all their ornaments when they appeared before the Lord. If we make a god of the gold, or leave the weightier matters to contend about trifles, we shall be stripped of all our outward adornings, and be left naked when Jesus comes, and we appear before the Lord.

The first idol which Israel worshiped was made of pure gold, but they seemed to get a taste for idolatry; and after they settled in the land of Canaan, and broke God's commands by mingling with a people who sought unto familiar spirits (or spirit mediums), they became so corrupt and degenerate, they would worship gods made of brass, wood, or stone. O, let us be careful and not worship doctrines, nor be too eager for some new thing. Much that is worn for gold at the present day is nothing but brass, and if we begin to worship gold we may be enticed to worship brass.

There are many doctrines at this time—doctrines of men and devils. There are gods many, and Satan transforms himself into an angel of light. A multitude of spirits are abroad: we must try them by the word. If they speak not according to that, there is no light in them.

God help us to worship him as the giver of every good gift, and not make idols of the blessings which he gives us. May we make a good use of our gold, that we may appear before the Lord, clothed and ornamented for the marriage supper of the Lamb.

Norway, Me. B. P. FRENCH.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FROM KITTIE.

Bro. Grant:—I have been a reader of your paper for two years. I like it very much. I love the Holy Bible, for I learn to do to others as I would that they should do to me. I often think of the blessed Savior, who came down from heaven and suffered and died that we might live. How thankful we should be to him, the giver of every good and precious gift. Although I am young, I know that I am not too young to die, and should be prepared when called upon to meet my Judge.

Kittie Payne.

Kittie, press on in the service of the Lord. Jesus loves you. May the Savior help you to be very good.—ED.

SONG
OF THE
Decanter.

There was an old decan-
ter, and its mouth was
gaping wide; the
rosy wine had
ebbed away,
and left
its crys-
tal side;
and the wind
went humming,
humming,
up and
down the
wind it blew,
and through the
reed-like,
hollow neck,
the wildest notes it
blew. I placed it in the
window, where the blast was
blowing free, and fancied that its
pale mouth sang the queerest strains to
me. "They tell me—puny conquerors! the
Plague has slain his ten, and War his hundred
thousand of the very best of men; but I"—'twas
thus the bottle spake—"but I have conquered
more than all your famous conquerors, so feared
and famed of yore. Then come, ye youths and
maidens all, come drink from out my cup, the
beverage that dulls the brain, and burns the
spirits up; that puts to shame our conquer-
ors, that slay their scores below; for this
has deluged millions with the lava tide of
wo. Though in the path of battle, darkest
streams of blood may roll; yet while I
killed the body, I have damned the
very soul. The cholera, the plague,
the sword, such ruin never wrought
as I, in mirth or malice, on the
innocent have brought. And
still I breathe upon them, and
they shrink before my breath,
and year by year my thousands
tread the dusty way of death."

For the "Children's Corner."

"I MEAN TO BE A MAN."

A gentleman once met a little fellow seven years of age, on his way to school, with his book under his arms. Stopping the little fellow for a moment, he said to him:

"Well, my little boy, what do you intend to be when you grow up?"

He had asked the question a great many times before, and some boys had told him they meant to be farmers, some merchants, some ministers; but this little boy's answer was better than them all.

"I mean to be a *man*," he said.

It matters but little whether he be a farmer, or merchant, or minister, if he be a man, he will be successful, and be loved and respected. We remember the old adage, that "boys will be boys," and we think it strange some times that men will not be men. Read your Bibles; ask your parents and teachers, children, what makes a man, and, like this little boy, resolve to be a man in all things.

Nancy ——

OPEN EYES.

The school, consisting of many little boys and girls, was assembled, and all were engaged in their studies, when a stranger gentleman entered, and at the invitation of the teacher, took his seat. After they had read round, and spelled their lessons, the gentleman was asked to "make some remarks." Instead of doing this, he simply said "I don't want to talk *to* them, but *with* them. I want to know who have eyes, and who have none. And now, I want you all to think a minute, and tell me what you saw in coming to school this morning. Who will tell me what he saw?" No answer. Turning to a fine looking little fellow, he said, "My boy, what did you see?"

"I didn't see nothing."

What! come all the way with your eyes shut? Didn't you see the road you came on?"

"Yes, sir."

"And the great bridge you came over?"

"Yes, sir."

"Very well, you did see something, then."

"O, I didn't know you meant such things. I thought you meant new things."

"Well, you get my meaning now. Who else can tell me what he saw?"

"I saw a spotted calf," cried one.

"And I saw a big flock of little ducks swimming," said another.

And so one said one thing, and one another thing, and some of the sights seemed so common, that all the children laughed. It was a great while before he could get them to talk, and even the teacher seemed surprised to hear her scholars talking about common things.

"Now," said the gentleman, "I believe I saw everything that has been mentioned, and some things besides. When I was a boy," (here the children looked on him as if they wanted to say, "is it possible, sir, that you were ever a boy?") "my teacher used to tell us always to 'keep our eyes open,' and thus see and note whatever we met with. Did none of you see that flock of wild geese that flew over you about the time you were coming to school this morning?"

"O, yes, sir, we saw them."

"And yet none of you mentioned them?"

"We forgot them, sir."

"And that huge, poisonous adder which somebody killed on the road?"

"Yes," sir, we all saw that, and looked at it."

"Very well, but you did not so see these things as to remember them. Now, as I was coming along I saw a prisoner shut up, and one who was free came and stole the prisoner's food, snatching it out his mouth. Before I could interfere he had carried it off and was hidden among the trees. The poor prisoner uttered some notes of complaint, and I am afraid the thief will come again and rob him; and though I felt sorry for the prisoner, and know the name of the thief, yet I could do nothing. But if I had had a gun, I do believe I should have shot the thief dead on the spot."

The children began to look wild, and to wonder what kind of man the visitor was.

"I will explain a little more. The prisoner was a beautiful canary-bird shut up in his wire cage, and hanging in the piazza of the white house on the hill; and the thief was Mr. Catbird, who darted out of the bushes, seized the food, and was back again in a moment." The children, here laughed, and one little fellow cried out "capital!"

"Now, then, my children, you see what I mean by having your eyes open, as you come and go to school, and as you pass along in life. One man, you will notice, is very interesting in conversation, and he can tell of a thousand things he has seen and heard,—because his eyes have always been open; while another man equally old, has nothing to say, has noted nothing and remembered nothing. It is just so about your lessons. I have known scholars to read over the lessons again and again, and yet attach no meaning whatever to them. So it is in hearing a sermon,—have the eyes of the mind open, and make the ears to be eyes, and mark and remember what you hear. And especially I want you to read the Bible with your eyes open, and as long as you live notice and remember all you read in that holy book. And now I want you all to look at me, notice just how I am dressed, and go home and tell your parents just how the stranger looked, and all—mind now—all that he has said to you."

The stranger arose and bowed, and the school arose and bowed, and all said "I wish he would come again; I guess he would find my eyes open after this!"—*Sunday School Times.*

THE RIGHT KIND OF A BOY.

"Take a drink, bub."

"No, I thank you."

"Yes, yes, take some beer. It will do you good."

"O no, I can't," said George; "I belong to the Band of Hope."

The men looked at each other, but no one tried any more to get him to drink.

His mother had sent him to the store to look for his papa, and that was the way he came to be there. While he waited for his papa, one of the men spoke up, "Well, I say, boy, if you won't drink, there is a cent to buy some nuts." "Thank you, sir, for the cent, but I do not spend my cents for nuts, I put them in the bank." When he was gone the men looked at each other, and one said, "I say, Jack, I think it would be as well for all of us to leave off beer and put our cents into the bank," and so they all thought, and agreed to do it.

As for his papa, when he went home that night and saw his wife and babe and thought of all that they had to suffer, he felt very bad. At last he made up his mind to sign the pledge and drink no more, and then they were all happy.—*Picture Papers.*

A WAY TO GET ALONG.

"How do you like arithmetic?" said Mr. Phelps to John Perkins, as he came home from school with his slate under his arm.

"Not very well."

"How do you get along with it?"

"Well enough. Samuel Price does my sums for me.

"Why don't you get him to eat your dinner for you?"

"I couldn't live without eating. I shouldn't grow any if I didn't eat.'

"Your mind won't grow any if you don't use it. It would be just as reasonable for you to get Samuel to eat your dinner for you, as to ask him to do your studying."

THE EVILS OF TOBACCO.

A boy who smokes or chews, early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power.

Boys, do you want to be anything in the world? Shun tobacco. It injures the teeth. It produces an unhealthy state of the throat and lungs, hurts the stomach, blasts the brain and nerves, stops and dwarfs the growth, leads to idleness, and often to dishonesty and habits of strong drink. Shun tobacco, boys, as you would the most baneful poison.

I WON'T GAMBLE.

Two boys had each ten cents. "Come, Charlie," said Tom, "let us have a game of marbles, and stake our ten cents."

"Charlie, Charlie, show your colors," cried a third boy. Charlie jumped up.

"I won't gamble, Tom," said Charlie, "for it is a sin; if you win my ten cents I shall feel very bad, and if I win yours you will feel bad, and I shall be sorry; so let us keep our money until we can spend it for something we want, or at any rate, for something to show for it."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

PREPARE TO MEET JESUS.

AIR.—*"Meet me in heaven."*

Here in this world of sorrow, where many ills abound,
The love of many waxing cold, truth trampled on the ground,
A band of humble pilgrims are sending forth the cry—
The Savior soon is coming, is coming very nigh.

Cho.—Jesus soon is coming, is the watchman's cry;
Prepare, prepare to meet him, to meet him in the sky.

Oh sinner, why stand doubting? the Savior asks you why;
Repent, believe, and be baptized, and not forever die;
He surely will accept you, his promises are sure,
Go unto him just as you are, and he will make you pure.

For when the last loud trumpet resounds from shore to shore,
The Archangel voice will thunder—"Time hence shall be no more";
Probation will be ended, the day of grace be past,
No time then for repentance, the judgment's come at last.

The saints will hail with gladness the coming of that day,
Rejoice to see their Savior, who's been so long away;
They'll meet their loved and lost ones who sleep beneath the sod,
And spend the endless ages forever with their God.

Cho.—Soon with that Savior the saints will ever be;
And roam the new earth o'er and o'er through all eternity.

A. M. Barnes.
No. Wilbraham, Mass.

For the World's Crisis.

THE "WOMAN IN THE WILDERNESS."

When brethren, equally honest, differ on points in their faith, these points of difference should be discussed in a kind, christian spirit, in order that the truth may be arrived at, and our faith thus strengthened.

Many suppose that the "woman" that flew "into the wilderness," brought to view in Rev. 12, symbolizes the *true* church. That this "woman" represents the *true* church when first brought to view, or before she receives the gift of the "two wings," by which acquisition she is enabled to reach the "wilderness," I readily admit; but that the true church was ever in a *symbolic* wilderness, I cannot believe. The "woman" is, of course, a symbol, and therefore the "two wings of a great eagle" given unto her are symbolic also, and must refer to something that was added to the church which she did not possess in the beginning.

These "two wings," says Dr. Clarke, "refer to the *two grand, independent* divisions of the Roman empire, which took place January 17th, A. D. 395, and were *given to the woman*, Christianity being the established religion of both empires." Here for the first time the church began to affiliate with the governments of earth, which was contrary to the teachings of Christ when on the earth. The historian says that "from this period the christian church was loaded with honors, wealth and power; nor did her virtue ever sustain a severer trial. The chief dignitaries of the empire could scarcely do less than imitate their master; and christianity soon became a necessary qualification for public office. The church now *no longer appeared in her* ANCIENT SIMPLICITY AND PURITY; lords and princes were among her converts; and she was dressed in *robes of state*."—(Whelpley's Compend.) We see from this the result of this acquisition of power, and this was the stepping-stone that led finally to her being firmly seated on the "scarlet colored beast."

The woman and the two wings being symbolic, of course her flying with those wings (using these empires for her support and maintenance), and the "wilderness" into which she thus flies must be symbolic also; and the idea that the "wilderness" is literal and refers to any local position on earth, it seems to us, does violence to the whole mode of interpreting symbolic prophecy; for if one portion is symbolic, the whole is, and the "wilderness" can only symbolize her now barren condition, as her former glorious condition when she had just been "espoused as a chaste virgin to Christ" was represented by her being "clothed with the sun," etc. O mighty change! Here was the "falling away" spoken of by Paul, and the beginning of the development of that "man of sin" that was finally to command the adoration of all men.

But the Revelator is carried by the angel "into the WILDERNESS," and there he sees the woman in all the lowest depths of her fallen condition, firmly allied with the civil power and "drunken with the blood of the saints," etc. John saw but one woman go into the wilderness, and she flew there with the "two wings"; and he saw but *one woman* in the wilderness, and there is but *one wilderness*; therefore the woman that John saw in the wilderness "drunken with the blood of saints" is the one that flew there by the aid of the "two wings."

Some say that the woman that fled was the *persecuted* church, while the one on the scarlet colored beast was the *persecuting* power; therefore the church that fled must be the true church. But let us see from what power and at what time she received her persecution.

The "woman that fled into the wilderness" was persecuted by the "dragon" or "serpent" before the gift of the two wings in 395, while the persecution of the *true* church by the Catholic power did not commence till the beginning of the 1260 years under Justinian. But again. The persecution of the *true church* during this long period was by the *"beast like a leopard"* of Rev. 13; a far different power from the "dragon" or "serpent." Some suppose the "serpent" to be the literal devil. But if that be the case, we are, as Dr. Clarke says, necessarily led to the conclusion that the great apostate spirit is a monster having seven heads and ten horns, and that he has a tail with which he drags after him the "third part of the stars of heaven"; also that he casts out waters as a flood after the woman or church.

Again, in the 13th chapter, this dragon or serpent is said to give up *"his power, seat and great authority"* to the "beast like a leopard." We think none will admit that the literal devil has as yet abdicated his seat or throne. Again, when was any church, true or false, ever "fed and nourished" from the face of the devil for 1260 years? This dragon or serpent is of course symbolic, and represents the heathen Roman empire, at whose hands the early christian church suffered the most terrible persecution during the first three centuries. It was by the gift of the two wings, or, in other words, the acquisition of the mighty protecting arm of these two empires, after the conversion of Constantine, that shielded her from persecution and caused her to apostatize and become the "mother of harlots and abomination of the earth," or the mouth-piece of the "beast like a leopard."

Again, after John sees the woman fly into the wilderness with her two wings, he sees *all those who remained aloof from the apostasy* as the "REMNANT OF HER SEED *which keep the commandments of God and have the testimony of Jesus Christ*."—Rev. 12: 17. A "remnant" is a small portion left after the greater body has been disposed of; so in this case, the remnant of this woman's seed are constituted such by keeping "the commandments of God, and having the testimony of Jesus Christ." This proves positively that the "woman" is not now the true church, else we should have no such remnant brought to view. The *woman* apostatizes and finally becomes the *persecuting* power, while the little *remnant* remains true and suffers persecution at the hands of her kingly *paramours* for not following her example. Now if the woman's flying into the wilderness fulfilled the command of Jesus to his disciples to "flee" when the "abomination of desolation" was "set up"; then it follows that all those who "kept the commandments of God and had the testimony of Jesus Christ" had to remain behind, inasmuch as they had NO WINGS.

It is true that Gibbon states that "Justinian was punished with the flight of his most faithful subjects"; but this was the flight of that portion of the REMNANT that was fortunate enough to effect their escape, in obedience to the command of Jesus. Again, the woman that fled into the "wilderness" was to be *"fed and nourished"* from the face of the serpent *after* her entrance into the wilderness for 1260 years, while the true church was to be *"trodden under foot"* during the same period, which is directly opposite from being "fed and nourished." But, says one, her place is "prepared of God," therefore she must be the true church. But God has prepared a place for the devil and his angels, and all wicked persons; yet that does not change their moral condition in the least.

The fact that this woman's place is a symbolic "wilderness," when correctly understood, is the very best evidence of her apostasy. God does not "feed her there," but "they" (her earthly lovers) feed and nourish her upon the "blood of the saints" of God. The poor down-trodden church of Christ did not follow the "woman" into the "wilderness," and rather than do this, they were offered as a sacrifice upon the altar of her faith.

But again, says one, Is not the true church represented as being *like* a "flying eagle" during the 1260 years brought to view under the opening of the fourth seal? We answer, Yes; "as the eagle is ever on the alert, timid, and ready to flee at the approach of danger; so the suffering church of Christ, during a great portion of the dark ages of persecution, had to flee and hide in the mountain fastnesses." But we remark that this represents the church as using what *naturally* belonged to her (as wings are natural to the eagle) to escape her persecutors; but the "two wings" given to the "woman" was an unnatural or unlawful acquisition of power to the church, and elevated her above the persecutions of the serpent or dragon, while the true church endeavored to flee from the leopard beast.

Under the "Thyatira" state of the church, which begins at the same time that the fourth seal is opened, A. D. 532, we have the woman and the remnant both brought to view. "That woman Jezebel" is represented as seducing some by her false teachings; but there is a remnant who have not this doctrine, upon which the Savior says shall be put no other burden. The word "Thyatira" signifies an "offering or sacrifice," and fitly represents the true church as being sacrificed to the rapacious appetite of the mystical Jezebel or Catholic church.

When the fifth seal is opened, the "souls of them that were slain for the word of God and for the testimony which they held" are seen under the altar, and the characteristics for which they were slain are what constituted the "remnant of the *woman's seed*" (Rev. 12: 17); but to render it more positive still, the angel informs John that it is the "*woman* IN THE WILDERNESS" (Rev. 17: 3) that was "drunken with the blood of the saints and with the blood of the martyrs of Jesus."

This is in harmony with Daniel's prophecy. In Dan. 8th, we have the civil power that was to take away the "daily sacrifice" or true worship, and set up the "abomination of desolation" in its stead; and in verse 12th it is said that this power is in alliance with an "host" (church) that had been "given over for the transgression against the daily sacrifice" or true worship.—(Marginal reading). Again, in Dan. 11: 30–33, we have the same king or power represented as having "intelligence with them that forsake the holy covenant." In both instances we have an *apostasy* of those who had been once true, as no one can *forsake* what they have never been allied with.

Again (vers. 32 and 33), "And such as do wickedly against the covenant shall be corrupt by flatteries, but the people that do know their God (the remnant of Rev. 12: 17) shall be strong and do exploits. And they that understand among the people shall fall by the sword and by flame, by captivity and by spoil, many days." Here it is seen that the tribulation was brought upon the true church by a union of the civil power with a church which had been once true, but had "forsaken the holy covenant." This harmonizes with the book of Revelation exactly. We call the Catholic church an *apostate* church, which reveals the fact that she must have been *once true* in order to have apostatized.

Thus we are not left in doubt about the character of this woman, and this renders all plain. The apostate woman was "fed and nourished" from the face of the "dragon," or infidel power, for 1260 years, and at the same time drunken with the blood of the saints; for the serpent or infidel power was compelled to embrace and profess the Catholic faith, and cease their hostility to christianity, in A. D. 532, by Justinian's edict, who as the head of the great empire was the first Catholic war-making power who compelled "all men" to "embrace and profess the Catholic faith" in "three months," which not only began the war on the true church, but lay the dragon or infidel power crouching at the feet of the "woman" or Catholic church.—*See Bower's History of Popes. vol. 1, p. 334.*

The serpent was to be held in subjection for 1260 years, at the end of which period he must of course be released from his captivity and begin again his persecution on the Catholic church, as she was to be protected from him *but* 1260 years. Consequently we find France, as the great serpent or infidel power of modern times, beginning its awful work of desolating the Catholic church in 1792, until, as the historian says, "she remained an appalling spectacle from the Atlantic to the Adriatic." Surely she is no longer "fed and nourished from the face of the serpent." The church of Rome was, during this fearful revolution, stripped of all possessions, and thousands of its clergy and adherents were inhumanly massacred by the serpent or infidel power of France, while the *true church* was wholly released from captivity, and has since enjoyed full and free toleration. If the "woman" had represented the *true* church, we should have seen the infidel power *making war on the saints*, instead of the Catholics, at the end of the 1260 years.

Let us be humble and prize truth above all things else. We are now standing within a few months of the great day of wrath to the wicked, and the glorious consummation of the christian's hope. The 1335 days will, in our humble judgment, end in 1867, at the end of which Daniel will stand in his lot with all whose names are found written in the Book.

William N. Pile.

For the World's Crisis.

THIS GENERATION.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

Now mark the declaration in connection with these signs. "And *when these things begin to come to pass, then look up*, and lift up your heads; *for your redemption draweth nigh*."—Luke 21. "So likewise ye, when ye see these things come to pass, *know* ye that the kingdom of heaven *is nigh at hand*." "Verily I say unto you, *This generation* shall not pass away till all be fulfilled." What generation but the present generation has witnessed the darkening of the sun and moon, the moon turn to blood, and the falling of the stars?

What did Christ say should take place before these signs, and events in connection, occurred? "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers, for my name's sake."—Luke 21. "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24.

The greatest tribulation to the church of Christ, as recorded, commenced about A. D. 532, and continued for nearly 1260 years; when, as is stated, over 50,000,000 of martyrs fell, and sealed their testimony with their blood: thus bringing us down to the time of the darkening of the sun, and other signs and events following, in connection with the coming of the Son of man; when it is declared in the connection, *"This generation shall not pass, till all these things be fulfilled."* Mark this declaration,—"Immediately after the tribulation of those days, shall the sun be darkened," etc. Now what generation but this present generation has ever witnessed the fulfillment of these signs? May the following account make its due impress:

On the 19th day of May A. D. 1780, *the sun was darkened*, and, as stated by an eye witness, "it was midnight darkness at noon day." Such a darkness, probably, was never known before since the crucifixion of our Lord. The night following was intensely dark, also, although the moon had fulled the day before; and when the intense darkness of the night had abated, "the moon had the appearance of blood."

The next great event or sign was *the falling of the stars*, which took place Nov. 13th, A. D. 1833; and, as stated, "was the greatest exhibition of celestial fireworks ever witnessed." The prophet Joel spoke of these events which should take place, confirmed by Peter also, who says, "And it shall come pass in the last days, saith God. . . . And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. . . . The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." The opening seals of Revelation 6th, also confirm the same. "And the sun became black as sackcloth of hair, and the moon became as blood. . . . And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."

Let us inquire what are the next great events we are to look for, which follow these? "And the powers of the heavens shall be shaken. . . . And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, *and they shall see the Son of man coming in the clouds of heaven with power and great glory*." Christ has also said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand." Are we not to understand? "The wise shall understand."

What has the prophet Daniel said in regard to this? "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Christ furthermore has stated, "But for the elect's sake, those days shall be shortened."

What was the abomination that maketh desolate? Evidently the church of Rome, as the Revelator says, "And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth." Evidently a desolating power also: "And I saw the woman drunken with the blood of the saints, and the martyrs of Jesus. . . . And in her also was found the blood of the prophets, and of the saints, and of all that were slain upon the earth."

This was evidently the persecuting power of Papal Rome, which seemed to be fully and completely developed, set up, and established by the Roman Emperor Justinian, in A. D. 532. And from that time onward for over twelve centuries, before the tribulation of those days was succeeded by the darkening of the sun in 1780, let the millions of martyrs who fell victims to its desolating power determine its true character, and the fitness of the appellation of "Abomination that maketh desolate." And also wonderfully fulfilling the prophetic declaration of Daniel,—"And shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time" (or 1260 years). This being consummated, what follows? "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Did not this take place in regard to the papacy in 1792, and fully verified for the last seventy-five years? "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

Furthermore, in connection with "the setting of the abomination that maketh desolate," is this announcement, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." This declaration, in connection with the preceding passage, seems fully to determine and settle the point of inquiry in regard to the length of time from the setting up of the abomination "to the resurrection"—"to the end of these wonders"—*"to the time of the end"*—to the time of blessedness, when Daniel shall "stand in his lot at the end of the days."

Again let me inquire, Is not this the generation, and the only generation, that has witnessed these signs, which have all so wonderfully occurred in their order, beginning with the darkening of the sun in 1780? Was not this "immediately after the tribulation of those days?" Now let me repeat what Christ declares in connection with these signs: "So likewise ye, when ye shall see all these things, *know* that it (be) is near, even at the door." "Verily I say unto you, THIS GENERATION SHALL NOT PASS TILL ALL THESE THINGS BE FULFILLED."

Brother, sister, are you ready? *Are you ready?* The year of our Lord 1866, with its momentous interests, is swiftly passing. The year 1867 is hastening on. The hand on the dial of the clock of time seems pointing to the last moments, swiftly numbering, soon to usher in executive scenes. Is every thing on the altar, and no part of the price kept back? Shall the Judge say to you, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me?" Shall you be found among the wise virgins? Are you building on the rock? Are you like a pruned branch, bearing fruit? Are you dead to sin, to the world, and do you abide in Christ? Are you cleansed from all unrighteousness? Do you pray much in your closet, and fast occasionally? Are you a shining light in the world, improving your talent, and disseminating these solemn, dispensational truths of God's word? Are you pressing toward the mark for the prize? Are you fighting the good fight, finishing your course, and keeping the faith? Are you sanctified wholly, and holy in all manner of conversation? Are you ready to be called to the marriage supper of the Lamb?

Dear friends of the various churches, do you believe Christ's words are all true, and will be strictly fulfilled? Will you longer say, "My lord delayeth his coming," and not take heed to these things, as he commanded? Unbelieving Israel, though at the border of the promised land, *failed to enter in*. Dear impenitent friend, careless, worldly-minded professor, backslider, these moments are golden moments; will you lose them *forever*? Must it be said of you, "They are joined to their idols, let them alone." Awake! repent!

"Awake, before the dreadful morning rise;
Change your vain thoughts, your crooked ways amend;
Haste to the Savior, make the Judge your friend."

S. L. Manley.

STRAIGHTFORWARDNESS ESSENTIAL TO THE CHRISTIAN.

(Concluded.)

Now, we are not delivered from darkness, while we do the works of darkness; nor from the power of Satan, while we serve him. Untruth, and dishonesty are among the works of darkness; and those who do such works, as much serve the devil as if they were to bow down and worship him. Let us, therefore, upon whom the name of Christ is called, cast away the works of darkness, and let us put on the armor of light. The tree is known by its fruits; and it is by the difference of the fruit they bring forth, in their life and conversation, that the true and the false professor are distinguished from each other. In doctrine, and in all the outward observances of their common faith, they may agree; but there will always be some manifest and decided tokens in the difference of the fruit they bring forth, that one is the good and the other the corrupt tree. "As the man thinketh, so is he;" and what is passing within, will certainly, in some way or another, be visible without.

Life abounds with circumstances calculated to manifest what are the real principles of most persons, whether professors or profane; and whenever there is a desire of glorifying God, the transactions of every day will yield opportunity for doing so; as they will also afford means for serving the flesh, the world, and the devil. And herein is the conflict of the christian. Something will always have to be sacrificed by the man that seeks to serve God with a pure heart. David refused to offer burnt offerings unto the Lord his God, of that which cost him nothing; and so must all who aim at obtaining the testimony which David received, even to be persons "after God's own heart!"

The great point is, to have the heart established with grace; for true religion is heart, and not head work. Many persons (perhaps almost all who pretend to reflect about any thing) have a notion that truth is a precious thing; and they may find pleasure in the study of it. But knowledge, though useful and valuable, will not be sufficient, of itself, to defend the soul from the attacks of Satan. His business is with the heart, the affections, the will; and provided he can but lead and govern there, he cares little what occupies and amuses the understanding. He has baits suited to the besetting sin of every person; and whilst that sin, be it what it may, remains unmortified, he has an avenue of approach, and power to lead, and mislead, which is not to be resisted by that which is merely held as a notion in the head.

The christian who desires "to adorn the doctrine of God, his Savior in all things," must receive the truth in the love of it; and adopt, as a leading principle, a courageous and persevering habit of self-denial. Nothing more completely baffles and foils our subtle enemy than this. It is to snap asunder all his gins and snares, as Samson broke the bonds of the Philistines; to cut the thread of all his sophistry, and to render nugatory all his contrivances. Nothing is left him to work upon in the man, who, in obedience to the commands of his Lord and master, stands in a continual contrariety to the will of the flesh. As the root of all real piety, let us dwell in the fear of the Lord, which "is the beginning of wisdom." Nothing else can purify the heart from evil, especially when there is a particular inclination to the practice of deceit. Most other sins have such broad features of wickedness as to be recognized on their first appearance; as in the case of anger, envy, pride, etc., which a regard to the opinion of our fellow-creatures will sometimes suffice to restrain. But the workings of deceit are of so secret and internal a character, and usually covered with so plausible and pleasing an exterior in the sight of others, that if they are not opposed by some inward check, they are not likely to be restrained at all. That check can only be found in the fear of that All-seeing eye, which penetrates the deep recesses of the heart; which fear it is that prompts the solemn, saving thought, "Thou God seest me!"

We see in the examples of holy saints and prophets, recorded in the Scriptures, how prominent a place was given in their hearts to uprightness and integrity. Of Job it is said, that he was perfect, upright, and one that feared God and eschewed evil! "I will walk within my house with a perfect heart," says David; "I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave unto me." "He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight." "Ye are witnesses," says Paul, "and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe." And again: "Herein do I exercise myself, to have always a conscience void of offence towards God and towards men." Again: "We have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

O, friends! ye who profess yourselves to be on the Lord's side, in the midst of a world that lieth in wickedness, behold your calling. Ye are the Lord's witnesses, and it is your business to be blameless and harmless, the "sons of God without rebuke, in the midst of a wicked and perverse nation, among whom ye are to shine as lights in the world, holding forth the word of life!" And not merely are you called upon to hold it forth in the way of giving good instruction, but let your lives preach for you. The world will far more attentively fix their eyes upon what we do, than upon what we say; and though you should speak with the tongue of men and angels, they will never believe you a true disciple of him who says, "Take heed, and beware of covetousness," if they behold you grasping at every means of increasing your wealth: adding storehouse to barn, and warehouse to warehouse, and occupation to occupation, especially if some of these last should be of questionable propriety, when considered as the calling of a religious professor. As little will they give credit to your possessing christian principles, if they detect you in habits of dissimulation. Your walk before the face of your fellow-creatures must be in the King of kings' highway; and not a creeping along, with zig-zag motion, through the winding mazes of duplicity. Let every body see where you are; and do not have to be searched for in holes and corners, where the light of day never enters.

It is a glorious thing to be called upon to fight the battles of the Lord God of hosts, and to stand on his side, in a world where so few will make the smallest sacrifice of their selfish views and wishes, in behalf of him who gives them every thing; though, in profession, they may talk of being ready to part with all, and follow Christ. Human nature is the same as it was when the Lord testified of it by the prophet Ezekiel: "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after covetousness." But let it not be so with you. Remember the command: "Put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! Put on the new man, which, after God, is created in righteousness and true holiness." Put on the beauty of holiness; be living epistles of Christ, "known and read of all men;" and you will find that there is a secret weight and impressiveness in the conduct of a really straightforward and religious man, which operates to restrain, if it fail to remove, deceitful and unworthy practices, in those immediately within the sphere of his example. Truth is a holy and heaven-born thing; and whenever it is found, it diffuses in its very presence, though silent, a sacred, solemnizing influence, which limits and chastises the bold effrontery of falsehood, and causes it, against its will, to be awed and subdued.

Therefore, "stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." A rest unknown to the children of deceit, the contrivers, the creepers in by-paths. Ah! what avails it when they have accomplished their purposes? What does the Lord say of those whose "lips have spoken lies," and whose thoughts are thoughts of deceit? "The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace." Let straightforwardness, then, in thought, word, and deed, be the distinguishing characteristic of the servant of the Lord. It may not, perhaps, array him with much attraction in the eyes of a misjudging world; but, before Him who seeth not as man seeth, it causes him to be "all glorious within." Truth dwelling in his soul, it emanates with steady ray, through every diversity of circumstance and condition which may befall him! His heavenly Father's "seal is on his forehead;" and whatever else may change, his spirit is imbued with that which knows no mutability; but which, arraying him with the "fine linen, clean and white," prepares him for an admission into that holy city, of which it is said, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh a lie*."

[From Tract No. 69 of the Association of Friends, 84 Mulberry St., Philadelphia.

For the World's Crisis.

HOLD FAST.

This is truly a wonderful "age of reason." A short time ago, in defending God's word from the insulting attacks of a skeptic, I was shocked with the defiant assertion that we are "all gods." O, I thought what ways the devil uses to delude God's children from their fortress of faith. But in this instance, as in all, when the *proof* is demanded, it is not to be found. Reason is the snare of the devil which he uses to entrap the unwary. But in this what a need we see of holding fast. Yes, brethren, *hold fast!* Do not yield the fortress of truth.

Prove all things. When the skeptic enthrones his reason in the place of divine truth, do not retreat from the field, and thus give the devil the victory. Are you timid to defend God's insulted truth? You need to go to the closet and buckle on the helmet of faith. Put on the "breastplate of righteousness," and in the might of God take your position on the towers of Zion, in battle array.

When any man applies *reason* in justification of his deeds, you apply God's *law*. If they conflict, be assured there is something wrong. If you *silently* admit that God's *law* is wrong, then you admit every man to be his own moral law maker. When you do this, you initiate an age at the thought of which every christian heart revolts. Every man's reason would then be a sufficient law for governing his actions. This is what the workers of iniquity earnestly desire, and what they are persistently aiming at. They do not like a law that condemns their practice, nor a gospel that reveals their doom.

In this we see the need of holding fast. A soldier, to do good service, must be well armed. Hence, in this conflict, we must arm ourselves well with the truth; and then *hold fast* to our armor. Shall we permit God's insulted word to be trampled in the dust? Shall we hold our silence, thus telling the enemy he is right? Silence is crime. Arise, timid brother! and in the strength of God, Jonathan-like, go out against the Philistines—the infidelity of this age; and God will give you the victory.

But, by all means, hold fast to the precious doctrines of our faith. Hold fast to the Bible as the lighthouse that guides us into the harbor. When the gladsome trumpet sounds to marshal the soldiers of the cross within the halls of Zion, may you, dear reader, be found in the ranks, is my devout prayer.

Rochester, N. Y. Wm. H. Spencer.

For the World's Crisis.

LOVE YOUR ENEMIES.

"But I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. 5: 44.
"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—Matt. 7: 12.

This is the language of our blessed Savior when he was on the earth doing the great work which he came to perform, that work of love and mercy to a fallen and lost race; while he was executing and laying out the great plan of salvation and doing his part for the redemption of the human family. He commands men to carry with them a spirit of christian love and meekness, which he possessed and manifested in his daily life. He left an example for men to follow, and he made love the most prominent trait in the christian character; love to God, love to our fellow men, and even to our enemies; and to love our neighbor as ourself; to do good as we may have opportunity.

A forgiving spirit is also to be manifested towards those who injure us in any way; not to pay back in the same coin, but "if a man smite thee on the one cheek, turn to him the other also." Ah! few there be that manifest this spirit in these days, even among those who profess to love God, and say they are looking for Jesus soon to come. Many of them are far from this path to-day.

How many do we find living up to the command to do to others as we would have them do to us? Ah! many that are professing to be travelers to that blessed kingdom will fall of an entrance by disobeying this command; for if we love one another, as the word teaches, then we shall keep this command also; and indeed we cannot inherit eternal life unless we keep all the sayings (and do them) of our blessed Master. We must follow in his footsteps, keep ourselves unspotted from the world, do nothing or say nothing to offend any of the little flock, but to provoke one another to love and good works, ever keeping our eye on Jesus.

I have been pained many times of late to see the spirit manifested in professed christians towards each other, a course which I believe will carry them down to perdition. I do not wonder sinners will not turn to God. One and all, let us get on the whole gospel armor, and set that example before the world that becomes christians, showing the image of Christ in our daily lives; then when Jesus comes he will own and save us.

My prayer is that God will revive his work in all our hearts, and

"Kindle a flame of sacred love"

that will burn up every thing that is unlike Christ or contrary to his will, and help us to work willingly and faithfully in his great vineyard, and do good the short time we may remain here. May God grant it for his Name's sake. *Amen.* N. B. McMurphy.

Gilmanton, N. H.

For the World's Crisis.

KIND WORDS.

Much has been said and written upon kind words, but the half has not been told; pen cannot describe, nor tongue express, their full depth. There is a magic in kind and gentle words, which those who have never used them, nor felt their power, but little know. A few kind words have often been the means of saving those who were on the point of turning again to the cold and beggarly elements of the earth. And how frequently has a word fitly spoken sunk deep into the sinner's heart, and brought forth fruit meet for repentance.

A few kind words have many times been the means of saving the young man from a drunkard's grave, who, while in a fit of despondency, has put the wine cup to his lips, hoping thereby to drown all his sorrows and troubles in intoxication. But how very often have harsh words been the means of driving many on still farther in the course which they have thus reluctantly taken. Instead of pointing out to them the great evil they are doing themselves, we turn the cold shoulder to them, cast them out as drunkards, and say, "We will have no more to do with them." O, would that men could but realize the vast importance of kind words in this one respect. If they did, we would see less of that worst of all evils, intemperance, among the young men of our day.

Therefore, dear reader, let me say, after taking into consideration these and many other good effects of kind words, *always speak kindly*; it is much easier to utter kind than harsh words. When others speak harshly to us, let us always stand ready to return a kind answer. We can never tell how much good we have thus done, until we are brought before the judgment bar of God.

Natick, R. I. Chas. H. Sweet.

☞ Eat—digest; read—remember; earn—save; love and be loved. If these four rules be strictly followed, health, wealth, intelligence and true happiness will be the result.

For the World's Crisis.

THE BIBLE VIEW OF THE SOUL.

I. "The first man Adam was made a living soul." 1 Cor. 15: 45; the "man became a living soul." Gen. 2: 7. Here are "TWO witnesses." About five hundred and fifty times the word *for* "soul" applies to the person or creature, as above. Living soul is "living creature" (Gen. 2: 19), and *four* times.—Gen. 1: 20, 21, 24, 30. In Gen. 7: 21, 22, "The breath of the spirit of life" is asserted of animated and human beings as well. Acts 3: 23; 27: 37; Rev. 16: 3. The "ransom for the soul" was *for* the selfhood. Ex. 21: 30; 30: 12-16. The personality of "the soul" is sustained by every form of statement—in life—in making atonement and in *death*. "Dead *soul*" is made as emphatic as its converse—"living soul." One is the "*living*," but the other the *dead* person.

In confirmation of this, the first living soul was subjected to death "by sin"; was driven out and shut off from "the tree of life," lest he should escape the penalty, "and live forever"; "begat a son in his own likeness"; and at the age of nine hundred and thirty years "HE DIED."

II. The "NEW WAY" to "life everlasting"—to "glory, honor, and *immortality*"—when this *mortal* shall put "on immortality," and the sowing to the spirit shall reap "life eternal at the resurrection of the just" (as set forth in the gospel), sustains the primary view of the mortality of man and the personality of the soul. Heb. 10: 20; 14; 6; Rom. 2: 7; Gal. 6: 8; 1 Cor. 15; Matt. 7: 14. Jesus "will save"—give *life*. He "came that we might have *life*" more abundantly—"life everlasting." His errand and his name assure *mortal* man of life from the dead, or from the condition of the dying.

III. Our guilty, darkened, *dying* state, is demonstrated by sacrifices under law, and by Jesus' death—"the just for (in place of) the unjust." The gospel provides instruction for the ignorant, righteousness by faith for the guilty, and a resurrection to "immortality" for those who die in the Lord. All which must be re-adjusted to suit the philosophical, popular, but anti-Biblical notion of the soul.

IV. The original law still stands, re-enacted in the law, and established by the gospel. Rom. 3: 31; 5: 12-21; 6: 21-23; Matt. 5: 17-18. Sin is unto death, *death* is by sin still. Thus the reign of death, through six thousand years, has justified the truth of God, and fulfilled its penalty in the dying of each and all (save Enoch and Elijah) of the human race.

Thus also the second death of the unjust, who will then have been raised, demonstrates the unalterable truthfulness of "the word"—the absolute falsehood of the tempter; and rid the world of "the tares," "the children of the wicked one," that the whole earth may be filled with the knowledge of the Lord, as the waters cover the sea. This "*end* of the wicked" is declared in every form, most impressive, emphatic and positive, about five hundred times, says Prof. Hudson. The Antedeluvians, Sodomites, Pharaoh's hosts, etc., "are set forth as ensamples" of those who "live ungodly." 2 Pet. 2: 5.

V. The tempter's lie—the negation and contradiction of divine truth—sustains the primary assertion, "Ye shall SURELY DIE." The addition of "not" made the "lie," as it then reads, "Ye shall *not* surely die." And what Satan said, those who knew not God died in imagination. They made the greatest murderers of mankind their greatest gods—*Dii Majorum, Gentium*. Thus, some of the "bloody and deceitful men" who lived out "half their days," took the readiest road to an imagined station among the gods. This dark and delusive picture aids in setting forth the truth of salvation—life and immortality—by Jesus and the resurrection.

Clergymen often say, "Our brother is not dead," etc. Of course, such can have no resurrection. And if they rise not, then even they that have "fallen asleep *in Christ* are *perished*." 1 Cor. 15: 18.

VI. The end of death, devil and hell, demand and demonstrate the literality and reality of man's mortality. Hos. 13: 14; 1 Cor. 15: 24-27; Rev. 21: 14; Heb. 2: 14; 1 John 3: 8. Please read "the word."

VII. To close and crown the whole, Christ's mission is to take *away* the *sin* of the world, put down all rule, authority and power, until the last enemy, death, is *destoyed*—even "him that hath the power of death, that is, THE DEVIL." The primal portions of prophecy, promise and prayer, in both Testaments, confirm all this. Then "every creature" joins in praise. Rev. 5: 14. Then there can "be *no more death*, nothing to hurt or destroy." Rev. 21: 3-5; Isa. 11: 9. Amen.

J. B. COOK.

For the World's Crisis.

HUMILITY.

Our blessed Master was a perfect pattern for us to follow in all things. Many fail (in appearance, at least) to be like him in humility. The temptation to put on costly apparel, and gold, and pearls, and "broidered hair," is too strong for some, and the dividing line between dressing plainly and dressing as the world does, is almost lost sight of.

"The disciple is not above his Master," and let us strive to be like him in humility. None of the rich have greater power to make a display than he had, but he would not use this power. He was meek and lowly, wandering about on foot, despised and rejected of men, while the proud Pharisee looked down upon him as an outcast, a "friend of publicans and sinners." And so we are exhorted by the apostle to "be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you."—2 Pet. 5: 5-7.

We all have faults, imperfections, weakness and infirmity to humble us; therefore let us humbly confess all, and strive to "do justly, love mercy, and walk humbly with GOD."—Micah 6: 8.

Sutton, Mass. SUSAN S. CHAMBERLAIN.

For the World's Crisis.

WEST MARTINSBURG.

Wishing to be located at a more central point in my field of labor, and believing it would be advantageous to myself and the cause, I have taken up my abode with the good people of West Martinsburg, and, as ever, am determined by the help of God to sound the gospel message in this northern region to the best of my ability. Brethren and sisters, pray for the young preacher, and address O. H. WILLIAMS.

West Martinsburg, Lewis Co., N. Y.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 21, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Solomon Hale.—Those who wish to write on matters pertaining to the Freedmen's Mission, and the preaching of the gospel of the kingdom in the Southern States, can address Bro. SOLOMON HALE, Boston, Mass., "Crisis Box." He is the Secretary of the Missionary Board, and an earnest christian brother, whose heart beats warmly for Jesus. He is employed as clerk in our office, in the place formerly occupied by Wm. B. Herron.

BANGOR.

Our meetings in Bangor, Me. were a happy success. We left Boston Thursday A. M., Nov. 8th, and on our arrival at B. at 8 P. M., we found the Brn. and Srs. assembled in a prayer meeting. We had a blessed good one. The Spirit of the Lord was with them to afford special comfort. It was a real resting place, after traveling all day. There was much freedom in Jesus. We felt the assurance that our coming meetings would be blest by the Lord.

Here we met Bro. and Sr. Israel Damman, with whom we had a very pleasant interview. They are faithful servants of the Lord. His labors have been signally blest of late, and several have been converted within a few weeks at Hermon and vicinity. He is a true christian and faithful minister of the gospel of the kingdom. His heart is in the work of the Lord. It was cheering to meet a true watchman, who does not shun to declare all the counsel of God, so far as he can see the truth.

Bangor is an enterprising city of some twenty thousand inhabitants. It is noted for its healthy situation, on the banks of the Penobscot river. We enjoyed our visit there very much. We found warm friends of Jesus and his word. There has been but little done in B. for some time, by way of preaching the gospel of the kingdom. There are several in the city who are interested in the "blessed hope."

Friday, the 9th, at 10 A. M., we assembled in Pioneer Hall, and had an excellent conference meeting. The preaching brethren present were I. Damman F. Baker, N. Nason, Tho. Smith, and J. Morrill. We had three meetings each day, and all were seasons of refreshing from the Lord. The interest continued to increase from the beginning to the close. All our conference meetings were heavenly seasons. We had a good love-feast on the Lord's day morning, and large audiences during the day, and in the evening the house was much crowded. The people seemed anxious to hear. The prospect was very encouraging. There is an open door in Bangor for the truth.

Bro. Damman baptized two happy souls, and others were intending to follow their example. We had an interesting communion season in the evening, when about forty united in commemorating the death and sufferings of our Savior.

When we left, some prominent citizens were talking of securing a place for permanent meetings. There is a good field for a faithful minister of Christ, and we think the time has come when an earnest protracted effort should be made there for the salvation of the people. We find a new interest to hear on the truths of the Bible. This interest is becoming quite general. It is a bright omen. The living christians in all churches are becoming convinced that we are living in the last days of this dispensation; and that they may hope to live to see Jesus come in the clouds of heaven. We are convinced that this interest will continue to spread among those who are trying to serve the Lord; but we may expect to see the wicked grow worse and worse, till they are as wicked as were the Sodomites when the storm of destruction swept over the cities of the plain. Scoffers are growing bold, and hypocrites are making great professions of sanctity. Their "*form* of godliness" is accepted by the popular class for holiness of heart, and thus Satan is blinding their eyes, and leading them captive to the whirlpool of destruction. O what a perilous hour is the one in which we are living! Christian soldier, be brave for the truth. Stand up like the three worthies at the dedication of Nebuchadnezzar's great image. Be firm as the rock Gibraltar,—"immovable, *always* abounding in the work of the Lord." The hour of deliverance is at hand, but we must expect a most earnest conflict before the triumph of the saints takes place. Let every one gird on "the whole armor of God," that he may be able to stand against all the wiles of the devil.

ALTON.

After the close of the discussion at New Durham Ridge, on Wednesday, Nov. 14th, we went to Alton, about one mile from the Alton Bay camp-ground, and had a good meeting in the evening. Brn. J. Pinkham, J. G. Smith, and Dr. A. Decker were present. We found an interesting state of things in this place. Brn. Pinkham and C. Emerson have been holding meetings there, and the Lord has greatly blessed their labors. Ten have been baptized, eight of whom were young converts.

On Thursday, Nov. 15th, at 10½ A. M., we met again in the town hall to attend to the ordination of Bro. S. H. F. Varney, of Farmington, N. H. After a sermon by the writer, ordination prayer was offered by Bro. J. G. Smith; hands were laid upon Bro. Varney by Brn. Smith, Pinkham and the writer, and the charge was given by the latter. We commend Bro. Varney to the churches where he may be called to labor, as a faithful christian minister. We would exhort our brethren to see that the young preachers are well sustained with christian sympathy and means for a comfortable living. It is a great cross for one to start out in these last days to preach the unpopular truths committed to our trust; and the young man who is willing to do it for Jesus' sake, should have his heart cheered by all who love the appearing of our coming King.

Bro. Decker preached on Thursday P. M., endeavoring to show that our Savior will come next spring, before the close of the month of May. We fear he will be disappointed; yet we feel no disposition to oppose. Time will soon settle the matter. Let us all be *ready*, and keep watching till the glad day arrives.

In the evening, we had another good meeting. Several gave heart-cheering testimonies, concerning what the Lord had recently done for them. There is a bright prospect for Alton.

DISCUSSION AT NEW DURHAM RIDGE.

Our discussion at New Durham Ridge, N. H., was one of special interest and profit to the cause of truth. Our opponent was Mr. J. Joy, a well educated F. W. Baptist preacher, who has published a very pointed tract against us, in which he has collected the various false reports that have been in circulation about those who are looking for the speedy coming of Jesus; and also the sayings and doings of some fanatics who have gone out from the church, and are no longer identified with it, nor fellowshiped as brethren in Christ. This pamphlet has been quite widely circulated among people, and caused the uninformed to think that those who are looking for the speedy coming of Christ are unworthy of christian fellowship. On this account, the friends of truth at New Durham Ridge and vicinity felt anxious that the people should have a chance to hear both sides of the subject, and, accordingly, Eld. Joy was invited to defend the points stated in his work. He accepted an invitation to discuss the points of difference between us, and proposed the following resolutions and rules, to which we consented, because he would not debate on any other conditions:

1. "*Resolved*, Man has a never-ending, undying soul in this life."
2. "*Resolved*, All men will have eternal conscious existence."
3. "*Resolved*, The 'Exposition of Present Truth' is a statement of facts, every page from beginning to end."

RULES.

1. One shall have the prerogative to argue and interrogate for fifteen minutes alternately, and the other shall not speak unless asked to.
2. If one makes a mistake in argument, he may correct the fallacy; but if the fallacy be in the premises, he shall yield the floor.
3. If one be entrapped so that he cannot extricate himself therefrom, *after a proper* time for effort, without denying his premises or doctrine, the discussion shall then close; and the victor shall have thirty minutes to address the people, and the other *no time*.
4. But if it cannot be clearly decided that one is victor, then, after getting through, each may address the people fifteen minutes.

Each may select one person, and then a third be chosen, as can be agreed, and the three shall be a committee, with one as chairman, to preserve order, time the disputant's rule, and decide the discussion in strict accordance to the above four rules."

With these resolutions and rules before us, and three intelligent men on the committee, the middle one being a chairman, and the other two preachers of the gospel, we commenced our discussion Tuesday afternoon, Nov. 13th, in the Baptist meeting-house; which was filled to overflowing with an intelligent, common-sense audience. Our opponent introduced the subject with much boldness and confidence, by calling our attention to Matt. 10: 28, as proof that man has an immortal soul. Unfortunately for him, this passage, which was his chief one to prove the immortality of the soul, proved directly the opposite; for if the soul were immortal, it could not be destroyed. We should not be taught to "fear him which is able to destroy *both* soul and body in hell," if both were not to be destroyed in *gehenna* fire. In harmony with this, we found the prophet declaring that the Lord "shall CONSUME... BOTH *soul and body*."—Isa. 10: 18. Again, "The soul that sinneth, it shall *die*."—Ezk. 18: 4. "The wages of sin is death."—Rom. 6: 23. In Matt. 3: 12, we read, "He will thoroughly purge his floor, and gather his wheat into his garner; but he will *burn* UP the chaff with unquenchable fire." The fact that the fire is "unquenchable," is positive proof that whatever is cast into it must be burnt up, or else not affected at all by the fire; and if the fire should not burn them, there would be no suffering. But when it has burnt them up, all suffering is over. If *suffering* were "the wages of sin," then the punishment would end with the suffering; but as "the wages of sin is DEATH" (second death), it does not *begin* till they are DEAD, or burnt up; and will continue as long as they remain dead, which is eternally; hence the punishment of the wicked is eternal death.

We had two sessions of two hours each on Tuesday, and at the close of the second one, our opponent informed the people that the discussion must close up with next session, on Wednesday forenoon. This would not afford time to do the subject justice; but, as he would not agree to any definite time for the continuance of the discussion, we were obliged to submit to his decision. It was finally agreed to begin at 9 A. M., and have a three hour session.

At the beginning of the discussion on Wednesday morning, it was arranged by the committee that when we had spoken two hours and a half, then they should decide who was "victor," and he should "have thirty minutes to address the people, and the other *no time*." At half past eleven o'clock the committee retired, and after consultation, came back, and stated to the audience that they had decided in favor of the negative. Accordingly, we occupied the half hour to good advantage before a very attentive audience. The Lord gave us a free time in the defense of his blessed word. We were highly gratified with the results of the discussion. We think much good was accomplished. To many the truth looked more glorious than ever before, and they felt more determined than ever to stand up in its defense, and bear all the reproach that might be received in consequence. We left them rejoicing in the blessed hope of soon seeing Jesus, and their dear friends now sleeping in the embrace of death, whom they expect to meet in a short time, where partings are o'er, and sorrows are for ever unknown.

APPROACHING TROUBLES.

The evidences keep increasing which go to prove that "distress of nations" will soon be felt in other places besides India, where it is said that two and a half millions have recently died of famine. No tongue can tell, or pen describe the distress of that people. Already there are signs of approaching distress in this country. It is said a famine is feared in the Southern states before a year shall have passed. Darker clouds keep rising in the political horizon of this world, indicating a terrible storm that will soon burst upon its wicked inhabitants. The days of Noah and Lot have returned, and we see no reason to expect any improvement in society and state till Jesus sets up his kingdom. We can truly say, "Let thy kingdom come."

"A GENERAL EXPECTATION."

The interest on the immediate personal coming of Christ is rapidly spreading in all parts of christendom. This is a bright omen in favor of the fact that our Savior will soon appear. This is as true of the churches in Europe as in America.

The London correspondent of the *American Presbyterian* says:—

"A general expectation prevails among the clergy of the Established Church that the personal advent of the Lord Jesus is near at hand, and that all things must grow worse and worse till he comes; and, therefore, they acquiesce in 'things as they are,' almost without a murmur.

We expect to see this interest increase among all the friends of Jesus till the time of his coming; while his enemies will become more and more bitter against his appearing.

IS IT ANY MORE WRONG?

BRO. GRANT:—Although I have already asked you several questions, and you have very kindly answered the most of them, yet, as I am desirous to do right in all things, spiritually as well as temporarily; and as I have left off making a business of meeting for the worship of God with those christians who are strongly advocating the future *temporal* misery of the wicked; and who also say that death is *not* the *only* wages of sin; I thought that, by your kind permission, I would like to inquire through the Crisis if you understand it to be any *more* wrong for christians who *do not* believe in the future *temporal misery* of the wicked, *not* to make a business of meeting for the worship of God with those who do believe in it; than it is for those who *do* believe in it, *not* to make a business of meeting for the same purpose with those christians who are just as strongly advocating the *eternal* misery of the same class? A. S. WHITNEY.

Points of doctrine, not essential to salvation, should never be made tests of fellowship. As persons may be christians believing either view mentioned, these doctrines do not afford a sufficient cause for separation. We would say in the language of Paul, "Let us consider one another, to provoke unto *love* and to *good works; not forsaking the assembling of ourselves together as the manner of some is;* but exhorting one another; and *so much the more* as ye see the day approaching."

WHAT WILL THE POPE DO?

It is becoming a question of much interest, What will the Pope do when Napoleon takes away his troops from Rome? Some think he will go to the island of Malta, others that he will come to the United States; others that he will stay at Rome and die a martyr. A few months will probably settle the inquiry. We shall wait with much interest to learn the result. The following gives another view of the subject:—

"It is currently reported in Paris that the Emperor and his new minister are perfecting a project to bring about a union of the Christians in Turkey and Greece with Rome; to offer to the Pope in exchange for Rome, Jerusalem; to make Jerusalem the centre of the New dispensation, as it was of the old. In this case, Italy can have Rome as well as Venice, and complete her unity."

Something must be done soon. The crisis in Roman affairs is at hand. All observers admit this. Praise the Lord for the bright tokens which show we are near the glorious day for which the church has been waiting for eighteen hundred years.

AUSTRIA.

The defeat of Austria by the Prussians and Italians is an important event in modern history. There is now no Catholic power that is able to support the Papacy except France; and Napoleon is anxiously waiting the opportunity to arrive when he can take the control of the ecclesiastical affairs at Rome as well as the political; and that time appears to be near at hand. Every thing pertaining to the Papacy seems to be rapidly wasting away. An intelligent foreign correspondent of the Boston *Journal* says:—

"Austria seems to be paralyzed under the crushing defeat of Sadowa. The letters of correspondents and the statements of gentlemen from Vienna are to the same effect, that the people, the government, and the king, are stupified by the unexpected events. Business is at a stand still. The army is smarting under its defeat; the treasury is empty; riots have taken place at Prague and other towns which have been quelled only by the military. Hungary is showing signs of discontent, and also Gallacia. In addition, the Eastern question is looming again upon the public view. Austria is not a united people. The inhabitants who owe allegiance to Francis Joseph speak a dozen or twenty different languages. There is no bond of unity, nor has there been, except the Emperor's will and the battallions under his command. That nation, which two months ago was reckoned one of the mightiest on earth, seems now to be one of the weakest."

THE SWORD.

We have come to a period when the sword is called into constant use. All nations seem to be getting ready for battle scenes. Instead of an approach towards a time when political difficulties would be settled by an arbitration, or congress of nations, people seem more than ever inclined to appeal to the sword instead of the ballot-box.

Notwithstanding the abundance of facts to prove this point, there are many professed watchmen who are so blind as to cry "peace and safety," just as the apostle said they would "in the last days."

An exchange, when speaking of the state of things in the world, gives the following:—

"Spain is fighting with the Spanish American Republic; Paraguay with the Argentine Confederation, including Brazil and Uruguay; the Liberals of Mexico against the Emperor; the Indians of British Honduras against the whites; hostile factions seek to annihilate each other in Hayti; Russia is overwhelming the warriors of Turkstan, and annexing their country; the Chinese imperialists are still striving to subdue the Taeping insurgents."

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

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GIVE, GIVE, GIVE.

Yes, reader, give something. God gives. Christ gives. The angels give. All nature gives. A thousand gratuities flow to our hands. A thousand gifts are bestowed gratis upon us all every day. Gifts are pleasant and profitable. They bless the giver: they gladden the receiver. They betoken kindness: they beget love. Patrimony and wealth are unequally enjoyed; hence gifts and charities are needful among men. Without them the sympathies of the rich dry up, the poor suffer. All are dependent; the rich on the poor for labor, the poor on the rich for pay and sustenance. And both must depend on God. I am satisfied from observation and experience that the less a man gives, the less he will feel like giving; whereas, if he continually draw on his charities, his benevolence will proportionably increase, his beneficence grow. No better way to become a miser can be invented than the perpetual habit of withholding.

Poor christians ought to give, giving in faith in the word of God, that their hearts may not become insensible to the wants of others, or to the appeals for christian charity. Some people are poor, always were poor, and always will be poor, simply because they never give anything to anybody. And they grow poor and niggardly in proportion as their stinginess gets worse. Unmilked cows soon dry up, so do unmilked purses and uncharitable hearts. Crush down your parsimoniousness. "Get all you can, keep all you can, give all you can." Give freely. Give kindly. Give now. "Give, and it shall be given unto you." Do it. D. T. T.

OMENS.

A marked and wonderful year is this 1866. The hundredth birth year of the most numerous Protestant church in America; the advent of the cholera and its fearful ravages in Europe and on this continent; the terrible cattle plagues in England; the laying of the Atlantic cable; the frightful and sweeping cyclones or revolving hurricanes on the sea and land; the disasters by flood in France and our own country; the prostration of over twelve hundred vessels in the same storm; the foundering of the Evening Star at sea, with three hundred souls on board; the drowning of ninety-five abandoned females by this catastrophe; the shaking of the whole north-west coast of North America by an unprecedently severe earthquake; the rapid and fierce war of the great nations on the continent of Europe; the liberation of Italy; the singular and sudden abasement of Austria, the right arm of Popery; the dreadful famine in India, which has destroyed two-thirds of the lower and laboring class of the population; the subversion of an empire in Mexico; the consumption by fire of two very large and crowded cities on this continent, causing the burning of over four thousand dwellings and a loss of over six millions of property; storms at sea destroying over two hundred vessels in one gale; the burning up and utter disappearance of a star in the heavens, supposed to be a central sun with all its satellites; the wane of Mohammedanism in Turkey; the visible decline of Popery, and the expected final downfall of the Papal temporal and civil power at Rome; the menacing attitude of Fenianism; the increasing infidelity and antichristianism of Spiritualism; the general lack of revival everywhere; the potato rot again wide-spread and ruinous; the occurrence of the notable fifteenth of September, when God set his seal to the signal for the ending of the days of the man of sin by the thunder-stamp of an earthquake that shook the south of Europe; the perpetual wars and rumors of war rife in all the world; the universal foreboding of coming evils among the nations; the increasing expectation among prophetic students and pious christians generally of the nearness of the consummation; the marvellous star-shower looked for in November, constituting a sign of Christ's coming;—all, all go to render this year one of the most remarkable years of our times, a year of wonders, a prophetic year, a year worth living to witness. And what is yet to come ere it closes is known to God alone. The safe position for every soul is to be ever ready for a change of worlds. Some great event is evidently at the door. D. T. T.

THE WORKS OF C. F. HUDSON.

The productions of this ripe scholar and profound thinker are not sufficiently valued. We now refer to "Debt and Grace," "Christ our Life," and his several Tracts. No book of a polemical and doctrinal character, of equal importance and interest with that first named, has issued from the American press for the last quarter of a century. The work has received the highest praise from the most learned critics, as a single glance at the author's collection of opinions will show. We never take up the volume without a deep feeling of admiration. There are passages therein of most extraordinary power. There are subtilties of the finest, yet fairest kind. There is logic of the most cogent quality. There are dialectics of the sharpest, most striking method. There is research of the most extensive order. There are theses so invulnerable, as that they are incapable of being overthrown by human reasoning. There is erudition that challenges the studied collegian. There is argument so keen and overwhelming as to be totally unanswerable. There is exegesis of the most intense interest. There are sentences of such concentrated power that, when hurled against the errors of false philosophy, they seem like a thunderbolt. The fairness of statement, for marked and masterly ability, for candor and cool enthusiasm in the handling of the great question, for courtesy in the treatment of opponents, for exhaustive study in the line of thought, for depth of mentality and terse skill in sententious construction, for originality and boldness of conception, as exhibiting the most admirable combination of controversial sharpness with true christian temper on a vexed inquiry, as containing the completest reference to authorities, as a mosaic literary gem in the weaving in of the varied thoughts of others, with the writer's own,—meanwhile with no appearance of pedantry,—as being the most elaborate and comprehensive in its line of investigation, as a splendid vindication of both the mercy and justice of God, as a work not easily mastered by a single perusal, as a discipline for the mind, as a volume just adapted to the needs of our times; the author's book has no parallel in the tomes of modern literature.

In our opinion, the whole body of those who have learned the better and scriptural view concerning the final punishment for sin, and utter end of evil, are deeply indebted to Professor Hudson for his timely aid. Like a giant refreshed with new wine, he entered the arena of debate. The crowd of devouring tongues who shouted in our ears, "Ignorance, ignorance!" stood still and listened. To this champion they gave attention as never to another. Where we had climbed up to grasp, he seemed to stoop to pick up. Where our arms had proved too weak and short, his, stretched out over our heads at the common enemy, wielded the sword of truth with telling effect. Others had done well—he did better. For when we were struggling under our insufficiency to cope with the scholarly legions every where arrayed against us, our brother, just at the right time, came boldly to the rescue, came in the calm consciousness of might and truth, and in him, as never in us, the christian philosopher, the lettered divine, and the cunning student in academic halls finds his match. They strike back, but they hear. And of all who have ventured to break a lance with Hudson, not one has returned from the conflict with the laurels of victory. He still has the field, and is confessedly master of the position. We accord to him the honors, and confess to an unconquerable liking for the company of the noble heretic. And the stale and worn-out arguments against the faith we cherish in common, but amusingly serve to develop in those who use them the temper coiled up in the ironical apothegm of Bishop Warburton, "Orthodoxy, my lord, means my-doxy; heterodoxy means your-doxy." The truth of God is mightier, however, than the time-honored opinions of men. And it will abide.

Having launched his polished shaft at the temple of a hideous error which has shaken it to its base, the skillful and earnest propounder of a just and immortal theodicy rested not. With pen, and tongue, and "Carpet Bag," he proceeded to carry the war for truth into the very midst of his adversaries, and his track through all the land is still luminous with the light of the higher and better knowledge of eternal things. Worn down and weary, we seem for a time to lose sight of the man. Deserving of rank, honor, place, and pay, and with a talent that entitles him to all these, no man wins and wears more modestly, no man has sacrificed more for the sake of the immutable doctrine to the advocacy and defense of which,—though it be all unpopular,—he, in the full vigor of his manhood, enthusiastically set himself, devoting all to the good cause.

His personal work of colporterage may be finished, but our churches should every where seek to place his books in the hands of doctors of divinity, scholars, statesmen, philosophers, and the thinkers of our time, who, failing to answer them with a sneer, will mayhap find it profitable to peruse them and ponder their contents well, and long, before they turn away. The theme is ponderous; its issues are tremendous. They involve the will and purpose of the Almighty Maker respecting the well-being and finale of every human soul. We are brought in contact with the most awful doctrines ever spoken. Death, Heaven, Hell, Judgment, and Infinity, with man's relation to them, rise up before us as we seek to fathom the terrible verities of Debt and Grace. Imagination stands appalled at the magnificence, grandeur, and everlastingness of the coming future. We seem to touch Eternity.

The native modesty of Charles F. Hudson may shrink from such public eulogium as is herein bestowed by one who is not worthy to unloose his shoe-latchet; but nevertheless our humble tribute is justly due to him who, nine years ago, so honored our humble home at Worcester, by making it the chosen place of birth of his wonderful volume, who has aided our cause mightily, and to whom, loving, we give all freely and unasked. The author is mortal and sinful, and seeks the endless life only through Jesus; but the main truth of his pages is immortal, being inspired of God. May he too find at last the endless, incorruptible being which he so delights to contemplate. And if now "he whom thou lovest is sick," let none fail to appreciate his labors in the good cause, or forget him who in strength faithfully wrought, and who now in retirement and affliction may need even more than our praise, our sympathy, and our prayers. God bless Charles F. Hudson! D. T. T.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1113.02
J. C. Thomas	.50
B. H. Straight	.50
M. W.	2.00

POOR FUND DONATIONS.

To send the Crisis to the Poor.

Previous acknowledgments	$40.10
B. H. Straight	.50

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$4.29
B. H. Straight	.50
A friend	15.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$784.67
J. Olive	1.00
A Friend	2.00
Sr. Eaton	10.00
S. Dodge	1.00
B. H. Straight	.50
E. F. Haskell	2.00
"L."	6.00
Edwin Edgerton	5.00
J. V. Himes	50.00

EUROPEAN MISSION.

Previous acknowledgments	$109.35
B. H. Straight	1.00
A sister	5.00

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER TWELVE.

BRO. GRANT:—According to our expectations when we last wrote you, we commenced the month of October in our new location, as indicated below, where we are very comfortably situated. In reviewing the thirteen months we passed in Grandson, we feel our hearts overflowing with gratitude to our merciful Father, our covenant-keeping God, for his grace, and for the great assistance rendered us by his dear children, his stewards, that has enabled us to prosecute our labors for our dear Master. In these labors we have experienced the signal blessing of the Lord, praised be his holy name.

My health, which was much impaired when we left America, has been restored, so that I have been able to labor without intermission for the furtherance of the cause of God, and the salvation of our fellowmen. And as I go from place to place, and see the thick darkness that envelopes all classes of the people, the ignorance of the word of God, and indifference to spiritual things, I am nearly overwhelmed with the view of the vastness of the field, and the necessity of earnest, unwearied effort. I pray the Lord that he will raise up more laborers; self-denying, God-fearing men, who rejoice in spending and being spent in his services, and are willing to trust him for their salary, as faithful servants, under the eye of their good Master, well knowing that at the close of the day they shall be rewarded. Several such assistants he has already given me. They are men of little means, but their hearts are warm, and they desire to spend their lives in promulgating the precious truths they had received into their hearts.

The very liberal donation which I received two weeks since for this mission, from my dear brothers and sisters in America, through the Am. Adv. Mission Society, was to me a great evidence of God's faithfulness and sustaining care, as well as of the faithfulness and charity of his children in my dear adopted country. My heart is filled with gratitude that words are feeble to express for this great help. The support of a large family is very expensive in these times of high prices, with the greatest economy, but your generous contributions have not been all expended thus. It has also been necessary for me to attend somewhat to the wants of the dear brethren who are assisting me in the mission; and we have felt so much the necessity of publications that, though straitened for means, we have issued them to the value of 2000 francs. The returns for this expenditure have been small as yet, but we have full confidence that it will much assist the mission to be self-sustaining in future. The field is new—it requires much cultivation. The people listen to these plain truths in astonishment. "So new," so different from what they have before heard, their understandings yield assent to them, they are sent home to their consciences. There are some who receive the truth into good and honest hearts, who at once break away from all opposing influences, and are ready to sacrifice all for it, who feel the necessity of assisting in spreading the light with their means as well as influence. But such are exceptions everywhere, not the rule. The majority, who listen with interest, are easily affected by the influences with which they are surrounded, that are opposed to the heart-searching truths of the Bible, strong even with you, but how much more so in Europe, where the word of God is so little studied or read, where the people are so trammeled by customs and state religion, whose ministers are often men who have not even an intellectual belief in the Bible as the word of God! The influence of such a ministry against the truth of God is awful.

We have struggled against many obstacles to lay a good foundation for this mission in the name of the Lord, and the work requires a constant increase of effort on our part. It rejoices our hearts that Venice, the famous city on the Adriatic, where representatives of many nations congregate, is now in the hands of Victor Emanuel, free for the preaching of the Word. Thousands of tracts must be prepared in different languages, to scatter there, that these nations may be faithfully warned of what is soon coming upon the earth. Our earnest prayer is, that the way may soon be opened for the gospel to be preached in Rome also.

Our greatest want at present is German Bibles. I have found among the mountains of Jura many Germans, and a great destitution of the word of God among them, while there seems to be no lack among those who use the French language, in that respect. Be so kind, Bro. Grant, as to endorse our application to the American Bible Society, for five hundred copies of their Brevier German, 12 mo., the cheapest, best edition within my

knowledge. Let us double our diligence, and do with our might the great work that God has entrusted to us, profiting by the pretended peace that we are enjoying for the benefit of the French Exposition the coming summer. When that is over, we expect the European political volcano will explode. Before the coming of that great time of trouble, we must "put on the whole armor of God" (Eph. 6: 13–17), that we may be able to stand.

With warm Christian love, your brother in Christ, M. B. CZECHOWSKI.

Ste. Blaise, Canton de Neuchatel, Suisse, Nov. 1st, 1866.

For the World's Crisis.

"MEN OF ISRAEL, HELP!"

BRO. GRANT:—I wish to call attention to a letter from the pen of Bro. F. H. Chamberlain, in the Crisis of Oct. 17th. In it he says he is in extreme need, and the only way by which he can provide for his family is by selling a few hundred copies of his little work, named the "Bruised Reed." Now if our dear brother is a faithful brother, as we suppose, he ought not to be obliged to suffer with the present enormous prices; these are pinching days for the poor. I say, if he is a worthy brother, as the spirit of his writings testifies, he is a member of the body of Christ, and the other members must sympathize with him in his affliction.

I do not want to be understood as accusing my brethren of penuriousness and lack of brotherly kindness; many have done well, and our people are not a whit behind other denominations in this particular; but time is closing, and we know it, and much is yet to be done every where in the great field.

"God loveth the cheerful giver." Who will send Bro. Chamberlain five, three, two, or one dollars, and get some of his pamphlets, introduce him by his book to your friends, and offer them for sale at fifteen, twenty, twenty-five, or fifty cents each, just what they will pay? Send the monies received back to him, and that will pay him well, and you also will be paid for your labor of love in this world and that which is to come. Try it, brethren and sisters, if you believe God. Send on the greenbacks, remembering by doing good and communicating God is well pleased. We, above all others, should be engaged in every good word and work. This will give him a temporary relief, but something more is necessary.

Is there not a brother among us who needs a clerk? Bro. C. writes a good business hand, and the best way to help him is to put him where he can help himself. What can be done for this poor lame brother, who has a wife and two children to provide for this coming cold winter? Reader, what will you do? will you send him twenty-five cents? Then sit right down and mail it to him. Do not put it off; if you do, you will forget it, and he will suffer for your negligence. His address is F. H. Chamberlain, Sutton, Mass.

Linklaen, N. Y. FRED. CORKER.

For the World's Crisis.

THE STAR-SHOWER IN EUROPE.

We gave some reasons, in the Crisis of Nov. 7, why the expected display of periodic star-showers of Nov. 13 could not occur in America this year, but would in Europe, and might be looked for in America in 1867. It has so far occurred as we predicted. A shower was seen in Europe on the night and morning of Nov. 13–14th, but none in America.

A cable dispatch to the New York *Herald*, dated at Greenwich Observatory, near London, on the morning of the 14th, thus speaks of that display:—

"The expected meteoric showers were observed last night. At nine o'clock a few meteors fell; at eleven o'clock they had increased in number and size, and between one and two o'clock this morning the maximum was reached. The night was clear, and the stars were out in great numbers. The whole heavens were brilliantly illuminated.

The showers of meteors were of great beauty and brilliancy, and radiated from the constellation Leo, near the star Gamma Leonis. Their direction was mostly from the east to the west. The paths of the meteors were from three to four degrees in the north. Near Ursa Major twenty or thirty were observed at one time, and crossing the zenith fifty or sixty more of unusual size and duration, the majority being larger than stars of the first magnitude. Several exploded from the vicinity of Jupiter; one, of immense dimensions, was colored red, blue, green, orange, and amber. Nearly all had trails of fire. Of two flaming from Leo at the same time, one crossed Beta Geminorum and the other Mars. Two more, one red and the other of an oriental sapphire color, crossed Alpha Orionis.

Some of the meteors burst forth in splendor; one, breaking behind the rising clouds, flashed like sheet lightning, and another of emerald hue burst near Eta Leonis at fifteen minutes after two o'clock A. M., its trail of flame being visible for a minute and a half, and then faded away in brilliant nebulæ.

At three A. M., they commenced to diminish gradually, until, at the present moment, they are all, meteors and stars, fading away in the morning light.

We counted five thousand in one hour,—nearly twelve thousand in all, with the naked eye."

This display, however, does not appear to have been, in number and grandeur, in any way comparable to that in 1833 or 1799. Perhaps the one next year will be greater.

W. B. H.

Correspondence.

From Bro. P. P. Canfield.

BRO. GRANT:—I can say with the poet—

"I am waiting still, dear Lord, for thee."

And I have been looking for the Just One since 1854, when I was anxiously waiting the return of the Master. But I did not go back to the world and give up the "blessed hope," as many have since that time. I praise God that while passing through many trials and afflictions, I am homeward bound, looking for the blessed hope, and glorious appearing of our God and Savior Jesus Christ; expecting soon that our hope will be realized. "Let Thy kingdom come."

The little band in this place have been greatly strengthened and encouraged of late by the labors of Bro. J. T. Dixon. I know that his object in laboring in this place has been for the good of the church and the salvation of souls, and get them ready for the judgment day; and notwithstanding the evil reports he had heard of some here, he visited all; Christ-like, he was ready to do all good, backsliders and sinners. Jesus came to save sinners; he "came not to call the righteous, but sinners to repentance." So God's servants should feel; they ought to become fishers of men, and labor to have backsliders come back to Father's house, where there is bread enough and to spare. And, as Bro. D. said, none should preach but those who feel thus.

May God bless Bro. Dixon, and his labors for good in other places as well as here. And be assured he will, and the labors of other preachers of the gospel, if they labor in the same way that Bro. D. has in this place. He labored to unite the church, to build them up in the most holy faith, and not scatter and divide, as many do in these days. Instead of having his mind prejudiced by evil reports, he made up his mind to see for himself, as every servant of God ought to do, and not go into a place to labor, and through the influence of some their minds become prejudiced and they neglect those whom some have tried to injure, and therefore they continue on discouraged and disheartened, almost ready to give up the blessed hope; when, if they could be visited by those who preach the gospel, although they may be backslidden from God, they might be encouraged to do better and go on their way rejoicing. In this way the church might be united and work hand in hand together. When sinners see the church united and all love one another, then they may be constrained to love Jesus. When will preachers learn to unite the children together, and not scatter and divide?

The little flock here, who were much divided when Bro. D. came, are now walking together in love and gospel union. Sinners have been convicted and converted to God, and backsliders have come back to their Father's embrace.

We had the Lord's Supper the first time for some years, which was a blessed season, a heart-searching time to all present. I praise God for sending this faithful laborer here,—one who has been willing to stay as long as the Lord had a work for him to do, and not after preaching two or three sermons, just enough to get people interested in hearing the truth, go and leave them, perhaps among a divided and contentious church, for the enemy to catch away the word that has been sown in their hearts, and be lost. Perhaps some might leave because they do not receive enough pay. There may be some covetous ones in the church that do not what they ought to forward the gospel. Therefore I would say to the preaching brethren that labor for the good of the church and the salvation of souls: when you go into a place to labor, and people become interested in hearing the word, stay as long as the Lord has a work for you to do; and if there are those in the church who have of this world's goods, and see their brother have need, and shut up their bowels of compassion from him, how dwelleth the love of God in such?

All christians ought to know and consider the great sacrifice that God's faithful servants make in leaving pleasant homes, wives and children, to preach the kingdom at hand, to go out among strangers and cold-hearted professors to preach God's truth and give meat in due season to the household of faith, and point sinners to Christ the Lamb of God, who taketh away the sins of the world.

The church ought to do all they can in these last hours of time to forward those who preach the word, and beware of covetousness, which is idolatry; for no covetous person can enter the kingdom of God. Be not discouraged then, brethren and sisters in the ministry, for your labor is not in vain in the Lord.

Morris, Ct. P. P. CANFIELD.

From Sr. M. Foss.

BRO. GRANT:—I have been an invalid over three years, and must say with the Psalmist, "Before I was afflicted I went astray. It is good for me that I have been afflicted, that I might learn thy statutes." Oh, how precious the word of God is to me, yea, "sweeter than honey and the honeycomb." And next to the word of God comes the Crisis, in my estimation the best religious paper printed in the world, just what is needed in these "last days;" and as it comes week after week, laden with "a feast of fat things," how it cheers my heart, and increases my faith in the soon coming of Jesus; for I do verily believe, according to the "signs," that long looked for event must be at the doors; and when I read the contribution from Sr. Jackman's pen, I felt that I must respond to it. Yes, sister, with you I will "forsake trifles, and live for God." I will lay aside my outward adornings, and seek the "ornament of a meek and quiet spirit." I will deny self and take the "cross," with the help of my blessed Savior; for I have a real desire to be wholly the Lord's, and be able to say from the heart, "Thy kingdom come, Thy will be done, on earth, as it is in heaven." Oh, glorious day! Oh, blessed hour! when "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

Let us be faithful, we that are small and weak; be willing to work in our places; we can do a little for the cause of Christ, if we have but one talent. I am the least of all, but I am going to pledge myself to get one subscriber, if no more, for the Crisis. Now how many of the little ones will do the same? Do not say it is of no use to try; we never know what we can accomplish till we try. You that are strong in the Lord, remember the weak and scattered ones; continue to give "milk" and "meat" in due season, and if faithful you will not lose your reward.

Lower Gilmanton, N. H. M. FOSS.

From Bro. M. R. Phetteplace.

BRO. GRANT:—Although iniquity abounds, and the love of many waxes cold, God has not forsaken his "faithful few," nor ceased to pour into their hearts the "oil of gladness," and the joys of his salvation, and cheer their hearts by the engrafting into Christ, the living vine, of redeemed sinners who have come to him through Jesus Christ.

Efforts to save sinners have been signally blessed of God in Wickford, R. I. This is a new field for the seed-sowers of divine truth. Eld. E. R. Wood and Bro. Chas. H. Sweet commenced a protracted meeting here Oct. 11th, which has continued to the present with increasing interest. About forty have risen for prayers and come forward to the anxious seat, some of whom have found sweet peace in Jesus. Others are laboring under powerful convictions. The tide rises. Four or five backsliders have been reclaimed. The hotel keeper has stopped selling liquor, and attends the meetings. Members of other churches crowd the town house, where the meetings are now held, the hall at first occupied for this purpose proving too small to accommodate the increasing audience. Many of them have received the doctrine of the Lord's speedy advent, and kindred truths that cluster around it. We believe it is God's last message to the perishing. Glad omens of coming deliverance thicken on the horizon, which proclaim deliverance will soon come. Pray for us. Your brother in hope of eternal life, M. R. PHETTEPLACE.

Wickford, R. I.

From Bro. P. B. Stevens.

BRO. GRANT:—We have just closed one of the best meetings I ever attended. It was held in Bro. Hastings' old tent in Wolcott, N. Y., as per notice in the Crisis. The first week was very rainy, which kept the people from coming out to hear, but some came, and good was done. The last week we had good weather, and the people came out in great numbers for miles around, and the manifest results are that twenty-five or thirty have taken sides with the truth as it is in Jesus, and promised to live the truth

"Till deliverance shall come."

Fifteen or sixteen were buried into Christ's death by baptism. There are many more, we hope, who will obey soon. My heart is full of praise to God for his great grace to my fellow men. P. B. STEVENS.

For the World's Crisis.

LITTLE WANDERERS' HOME.

It is with feelings of gratitude to my heavenly Father that this day I have the privilege of informing the readers of the Crisis of our success in obtaining a house for the above purpose. Particulars will be given soon.

We have received $2.00 from B. H. S., River Point, R. I.; $1.50 from "a widow in Leroyesville, Pa. "Blessed are they which are persecuted for righteousness' sake." Yours, etc., waiting for Christ,

Philadelphia. F. H. BURBANK.

Obituaries.

CHURCHILL. Died in Lowell, Mass., Nov. 2d, 1866, Bro. Charles Churchill, aged fifty-two years.

Bro. Churchill professed faith in the Lord Jesus Christ in his early years, and maintained a christian profession and an orderly walk to the last.

Though at times actively devoted to the work of God, and never indifferent to its prosperity, yet the cares of this world, and the deceitfulness of riches, perhaps, sometimes absorbed his attention and exhausted his strength in too great a degree, producing an enfeebled bodily state, and debarring him from the labors of active life.

In his closing days, when earthly helps and hopes seemed failing, he learned to cling more closely to the Lord, and lean more fully on the everlasting arm of strength. Viewing his many infirmities as the merciful corrections of the heavenly Father's hand, he accepted them as a means of weaning his heart from earth, believing that he was thus chastened of the Lord that he might not be condemned with the world.

His closing days were days of special peace and blessing; and he was enabled by divine grace to give good testimony to the mercy of the Lord, who had bought him with his own blood; and so at last he fell sweetly asleep, without a struggle or a groan.

By his request, the writer spoke words of comfort and admonition to a numerous circle of friends and acquaintances, who assembled at his funeral in the first Congregational church in Lowell, the pastor of which, Rev. Mr. Webber, assisted in the services of the occasion.

May the heavenly Father give comfort to those who mourn the loss of an affectionate husband, an indulgent father, a beloved brother, and a faithful friend, and bring them all at last to the blessed land of everlasting life, beyond the scenes of parting, pain and death. H. L. H.

Summary of News.

FOREIGN.

London, Nov. 13. Dispatches from the East announce that the Turkish Government has ordered a general amnesty to be granted to the insurgents of Candia.

Spite of many denials the rumors of a Prusso-Russian alliance continue to prevail. It is even said that the treaty provides for the admission of the United States into the alliance with a sovereign establishment in the Mediterranean sea, and guaranties to that nation highly favorable commercial advantages.

Brussels, Nov. 14. The King opened the Belgian Chambers yesterday. In his speech he took occasion to allude to his friendly relations with all the great powers, and asserted that strict neutrality should be observed.

The Belgian Catholics have presented to the Pope two thousand needle guns to arm the corps of Pontifical Zouaves.

One half of the work of piercing Mont Cenis is completed. The tunnel will be about seven and two-thirds miles in length, and there is reason to hope that the line may be opened in the course of next year. Paris and Florence will then only be separated by rail thirty-six to forty hours.

Berlin, Nov. 16. The Admiralty of Prussia is engaged in the creation of a strong fleet, and naval recruiting is ordered to commence immediately in the Duchies.

Vienna, Nov. 16. The Journal to-day, in an editorial, says Customs negotiations have commenced between Austria and Prussia. The proposals are calculated to pacify Europe.

The Paris correspondent of the London Times says the Emperor's health has improved considerably.

The Paris *Presse* says the alliance between Russia and Prussia is an accomplished fact. It was entered into with reference to a special object and in anticipation of events already determined upon

The *Presse* also says that if Russia, in the execution of her plans in the East, should meet with any other obstacle than the Turks, Prussia will range herself on her side. If any foreign intervention should thwart the work of assimilating which Prussia is accomplishing in Northern Germany, or the already prepared absorption of the minor states south of the Maine; Prussia can rely upon the armed co-operation of Russia. It also points out the community of interests between Prussia and Russia in the work of denationalizing Poland.

A royal decree has been issued declaring that the province of Venetia would henceforth form an integral part of the Kingdom of Italy.

Sixteen Senators have been appointed for Venetia.

We learn from *Le Nord* that the cholera has been very virulent in Belgium. Official statistics just published state that from the commencement of the epidemic to the 15th of September, the number of attacks have been 49,558, and the number of deaths 27,340, or more than half the total number attacked.

Baron James de Rothschild is in a very critical state of health. He is the only surviving son of the founder of the house, is chief of the Paris branch of the Rothschilds, and the most eminent financier of the whole family.

Cable Dispatches.

London, Nov. 19th. It is said that the government is alive to the fact that large numbers of Fenians have been arriving in Ireland weekly, and is well prepared to meet any rebellious movement.

The Reform demonstration in Erinburg on Saturday was a large and imposing one.

Great floods are devasting the counties of York and Lancaster, and many lives have been lost by drowning.

THE EMPEROR OF BRAZIL TO VISIT THE UNITED STATES.—The New York *Herald* learns, it says, from a reliable source, that it is the intention of His Majesty Don Pedro II. soon to pay a visit to this country. He has long entertained the desire to personally acquaint himself with the conditions of the marvelous progress which we are making in the arts, manufactures and sciences. An excellent chemist, a good engineer, an accomplished linguist and a great admirer of American institutions, he feels that the results of his observations here will not only be productive of advantage to his people, but will tend to draw closer the bonds of amity existing between the two countries.

☞ It will require nineteen and a half acres of glass to cover the roof of the Great Exposition buildings at Paris.

DOMESTIC.

New York, Nov. 16. A New Orleans dispatch says there are fears in commercial circles of an approaching financial crash, owing to the failure of the cotton crop and scarcity of money.

Private advices from the Rio Grande state that a mutinous spirit is apparent in the Liberal army, owing to Ortega's presence on the frontier, and that his emissaries are getting up a powerful party in his favor.

The Herald's Vera Cruz correspondence of the 1st has the following:

Maximilian is on his way back to the capital. It is rumored that Marshal Bazaine sent him word that if he attempted to leave Mexico without permission he (Maximilian) would be placed under arrest, and also that he ordered the commander of the Austrian frigate not to let Maximilian depart on his vessel.

THE JESUITS PROSCRIBED.—The Jesuits who have been compelled to leave North Italy by the cessation of Austrian rule in that country are causing considerable alarm among the population of the cities in which they seek to take up their abode. Prague petitions the Emperor that they may not be permitted to settle there, and the Communal Council of Vienna meets, and by an almost unanimous vote passes resolutions strongly protesting against their residence in the capital. The Jesuit fathers are among the most polite and agreeable men in Europe, their order is very rich, and wherever they go they carry the blessings of education. Nevertheless their presence is dreaded in the chief cities of the most Catholic of empires. The Communal Council of Vienna formally declares that "it is opposed to the establishment of the Jesuits in that city, as well on grounds of conviction as from motives of policy deeply affecting the empire."

DISCOVERY OF THE REMAINS OF A MASTODON. About four weeks ago, while digging the foundation for a mill at Cohoes, N. Y., the workmen turned out the jaw of a mastodon from a spot some thirty feet below the surface. But, according to a correspondent of the Tribune, on Thursday last, this wonderful discovery was eclipsed by the excavation of still further fossiliferous remains, which complete nearly the bones or framework of the mastodon. Eighty-five feet below the earth's surface and about fifty feet below the place of the original discovery, the workmen came upon the remaining bones, consisting as follows: Two tusks, backbone, the upper jaw and cranium, a number of the ribs, the hip-bones, shoulder blades and the bones of the hind legs. The tusks were each nearly six feet long and about nine inches in diameter. One of them, upon exposure to the light, crumbled to pieces, like clay, resembling that substance in appearance and texture.

The ribs, of which there were fourteen found, are about four feet long, the largest being four feet nine inches. The upper jaw-bone is four feet nine inches long from the extremity of the mouth to the cranium, and across the forehead measures about three feet. So heavy is it that it was with difficulty four laborers could move the mass. The sockets in which originally were located the eyes of the monster are almost large enough to admit the head of a man. The hip-bone is five feet long, and weighs one hundred pounds; the shoulder-blades measure two feet nine inches, and weigh about fifty pounds each. The bone of the leg at the knee joint measures thirteen inches in diameter. The vertebræ of the back-bone are eight inches in diameter. The other fragments found are in harmonious proportion to those already mentioned.

Pro. Marsh of Yale College was present soon after the discovery was made, and pronounced it the most remarkable scientific event of the age. The structure will be united in its several parts by means of wire, and thus a very accurate idea can be formed of the size and weight of the monster to which it belonged.

☞ The wife of M. Thayer, a French Senator, has recently appropriated her family jewels of the estimated value of several million francs, to a pious object. The gems have been mounted in a magnificent crown, which received the Pope's blessing, and has since been placed upon the head of the image of the Virgin in the chapel of Touvens.

☞ Two veterans in the matrimonial service are Joseph Webber and his wife of Belchertown, Mass. the one 94 and the other 92 years old, and who were married seventy years ago last April, or four years before the century began. They still enjoy a good degree of health, and are getting to feel quite well acquainted with each other.

☞ The Cincinnati Gazette says hog cholera is prevailing in the country adjacent to Cincinnati, and the producers are killing the animals and sending them to market to save themselves from loss.

☞ Some months ago, a Sunday school edition of Bunyan's Pilgrim's Progress was published in London, complete, for two cents.

☞ The curvature of the earth amounts to seven inches per mile. A man six feet high cannot be seen from a distance of ten miles.

☞ Nearly eight thousand buildings have been erected in Chicago during the present season, at a cost of about eleven millions of dollars.

Notices.

Discussion in Salem, Mass.

The undersigned have agreed to hold a public oral discussion of eight evenings in the Chapel on Union Street, Salem, Mass., commencing at 7½ o'clock on Tuesday evening, November 27th, 1866. The speeches of each session will be six in number, each twenty minutes in length. Question for debate:—*"Does the Bible teach that the wicked dead will not be made alive?"*

RUFUS WENDELL, *Affirmative.*
THOMAS M. PREBLE, *Negative.*

Western New York Quarterly Conference.

The quarterly meeting of the Western New York Christian Conference, will be held in Dansville, Livingston Co., commencing Friday evening, Nov. 23d, and held over Sunday. Let there be a grand rally of brethren and sisters from all quarters to this meeting. Events transpiring before our eyes tell us plainly that very few such meetings will be held this side the kingdom. Come, then, brethren, in the name of the Lord, armed and equipped to work for God.

There will be teams at Wayland, on the Buffalo and N. Y. and E. R. R., on the arrival of the one o'clock train from the West. If those coming from the East can get the morning train from Elmira, they will arrive in time for the stage at ten o'clock. If not, if you will write to us, we will see that teams are at Wayland on the arrival of the 4 P. M. train.

D. COGSWELL, F. BURR, } Com.

Notice.

Providence permitting, there will be a meeting at Bro. Mix's, in Prospect, Conn., to commence Friday, Nov. 23d, and continue over the following Sunday. Bro. Hitchcock, and Samuel Curry of New York, will be there to preach the word. The brethren and friends are invited to attend.

H. W. PERKINS.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK, B. ST. JOHN, W. H. FISHER, } Committee.

Notice.

We would inform brethren and sisters who may be passing this way, that Advent meetings are held in our house, Tuesday and Friday evenings. Also, preaching in the Town Hall, Sundays. Preachers who feel *sent* are invited. We need help. Pray for us. D. J. WEAVER.

Westfield, Mass., Oct. 1866.

Notice.

Brethren stopping in New York city will find a prayer and conference meeting at my house, 392 Broome street, every Tuesday evening.

J. K. BELLOWS.

LEFT.—On my recent route between Pittstown, N. Y., and Bridgewater, Vt., a pocket knife, valuable for its own and for its giver's sake. Will those who find it please preserve it carefully till I can receive it? H. F. CARPENTER.

Maine Second Advent Tract Society.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Executive Board.*

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL, BOSTON.
M. Batchelor .... Sunday, Nov. 25th

Charlestown, (69 Main Street) .... Sunday, Nov. 25th at 10 o'clock A. M., and 3 and 7 P. M.
WM. C. THURMAN.

Worcester, Mass .... Sunday, Nov. 25th
Hampton, N. H., Monday evening, Nov. 26th, and every evening through the week, and over the following Lord's day.
MILES GRANT.

Windsor, Ct .... Wednesday, Dec. 12th
Charlestown, Mass., 69 Main Street, Dec. 16th and 23d
Great Falls, N. H. .... Dec. 30th
S. C. HANCOCK.

Portsmouth, N. H. .... Sunday, Nov. 25th
J. G. SMITH.

Savoy, Mass .... Sunday, Nov. 25th
Blackington, Mass .... Nov. 26th
South Pownal, Vt .... Nov. 27th
North Pownal, Vt .... Nov. 28th
West Hoosick, N. Y., (Advent Chapel) .... Nov. 29th
No. Bennington, Vt .... Nov. 30th
No. Greenwich .... Dec. 1st
and over the following Sabbath as Bro. Casper Place may arrange.
WM. J. BLANCHARD.

New Haven, Ct .... Nov. 25th
D. J. WEAVER.

Sutton, (Gore school-house), Warner, N. H., Sunday, Nov. 25th.
SIMEON ROBY.

Campton, N. H., (Bump school-house) .... Nov. 25th
Newhampton, (Veasey school-house) .... Dec. 2d
JOHN H. EVANS.

Bolton, C. E., (Lake school-house), Lord's day, Dec. 2d
Sargent's school-house .... Lord's day, Dec. 9th
Stanbridge, (as Bro. C. P. Dow may appoint) Dec. 16th, and onward. Will Bro. Orcutt please meet us at Farnham Station, on the arrival of the train from Waterloo, Dec. 13th?
L. C. and M. MCKINSTRY.

Athol, Mass .... Dec. 2d
Brimfield .... Dec. 9th
and remain a few days if desired.
Southbridge, Mass., at J. Curtis' .... eve., Dec. 13th
At the Town Hall .... Sunday, Dec. 16th
Holden, Mass .... Dec. 19th
GEO. A. STREETER.

Hartford, Ct .... Sunday, Dec. 2d
Windsor, (as Bro. S. Cooper may arrange), Monday evening, Dec. 3d.
Windsor Locks, (as Bro. C. Terry may arrange), Tuesday evening, Dec. 4th.
Agawam, (as Bro. L. A. Lord may arrange), Wednesday evening, Dec. 5th.
Westfield .... Sunday, Dec. 9th
and longer if thought to be duty.
H. ROCKWELL.

West Haven, Ct .... Sunday, Dec. 2d
Wallingford Farms, Ct .... Sunday, Dec. 9th
B. HITCHCOCK.

Yalesville, Ct .... Sunday, Dec. 2d
Cheshire Street, Ct .... Sunday, Dec. 9th
S. WOODRUFF.

Westfield, Mass .... Sunday, Nov. 25th
Cheshire Street, Ct .... Sunday, Dec. 2d
Yalesville, Ct .... Sunday, Dec. 9th
MRS. SARAH A. WHITING.

Eagleville, Ct .... Saturday evening, Dec. 1st
and over Lord's day following.
Square Pond, Ct .... Sundays, Dec. 9th and 16th
Rockville, Ct .... Wednesday evening, Dec. 12th
and longer if the Lord will.
P. S. BUTLER.

North Greenwich, N. Y .... Sunday, Dec. 9th
Hoosick, N. Y., (Advent Chapel) .... Sunday, Dec. 16th
Troy, N. Y .... Dec. 23d and 30th
J. K. BELLOWS.

New Haven, Conn .... Dec. 2d
Hartford, Conn .... Dec. 9th
Bristol, Conn .... Dec. 16th
New Haven, Conn .... Dec. 23d
Newark, N. J .... Dec. 30th
WM. STUART.

Weare, N. H. .... Sunday, Nov. 25th
WM. WALKER, 2d.

Richmond, (Reed meeting-house) .... Sunday, Nov. 25th
E. Bowdoinham, (Lancaster school house) .... Dec. 2d
CLARKSON GOUD.

South Lyndeborough, N. H., (Tarbell's Hall), Nov. 24th and 25th.
NO NAME.

Bath, Me., at the protracted meeting, Tuesday evening, Nov. 20th, and over the following Lord's day.
Concord, N. H .... Sundays, Dec. 2d and 9th
JOSEPH W. WHITE.

Mexico, (as Bro. Collins may arrange), Saturday evening, Nov. 24th, and over Lord's day.
Byron, (as Bro. Taylor may arrange), evenings, Nov. 26th, 27th, 28th, 29th and 30th.
Weld, (at the Town House), Saturday evening, Dec. 1st, and over Lord's day.
Carthage .... Monday evening, Dec. 3d
Dixfield Center .... evenings, Dec. 25th and 26th
JARED WHITMAN.

Clinton .... evenings, Nov. 26th and 27th
C. GOODRICH.

NATICK, MASS.
C. Goodrich .... Sunday, Dec. 2d
C. C. Ramsay .... Sunday, Dec. 23d

East Canaan, N. H. .... Dec. 2d
Hartland Vt., (Dinsmore Hill) .... Dec. 9th
Will also preach at Lake Village, N. H., Friday evening, Nov. 23d, Saturday A. M. and P. M. Nov. 24th, and Sunday, Nov. 25th.
J. COUCH.

Hartford, Ct .... Sunday, Nov. 25th
L. BOUTELL.

SPRINGFIELD, MASS.
H. F. Carpenter .... Sunday, Nov. 25th
Luther Boutell .... Sunday, Dec. 2d

Lawrence, Mass., (Templar's Hall) .... Nov. 25th
J. W. BRITTON.

Savoy .... Sunday, Nov. 25th
Goshen .... Sunday, Dec. 2d
Portsmouth, N. H. .... Sunday, Dec. 16th
J. HEMENWAY.

Campton, (Bump school-house), with Bro. D. M. Leavitt, Dec. 2d.
T. E. LANG, JR.

Cushing, Me .... Sunday, Nov. 25th
JEREMIAH CARR.

Yalesville .... Sunday, Nov. 25th
WM. N. PILE.

South Creek, Pa., at 6½ P. M. .... Nov. 26th
Austinville, (as Bro. Austin may arrange), Nov. 27th and continue eight or ten days, as it seems duty.
South Creek, Dec. 7th, and continue over Sunday.
Lawrence, Tioga Co., Pa., (as Bro. Calhoon and the church at Jackson may appoint), Dec. 11th, and over Sunday, the 16th.
Cohocton, N. Y., (as Bro. T. C. Armstrong may appoint), Dec. 18th and 19th.
East Springwater, (as Bros. Hunt and Morris may appoint), Dec. 20th, 21st, and 22d.
Dansville, N. Y .... Sunday, Dec. 23d
C. F. SWEET.

Savoy, Mass .... Friday evening, Nov. 23d to 26th
New York City, (as the brethren may arrange), Sunday, Dec. 2d. At 1 o'clock at Anna E. Smith's mission.
Newark, N. J .... Dec. 4th and 5th
Philadelphia, (as Bro. Burbank appoints), Thursday, Dec. 6th, and over Sunday.
H. MUNGER.

Cooper Institute, N. Y .... Nov. 25th
WM. STUART.

Brimfield .... Sunday, Nov. 25th
E. OWEN.

BRISTOL, CT.
B. St. John .... Sunday, Nov. 25th

CLARK'S HALL, RICHMOND, R. I.
Augustus Durfee .... Sunday, Nov. 25th

Poultney, Vt .... Sunday, Nov. 25th
Hebron, N. Y .... Sunday, Dec. 2d
J. K. BELLOWS.

Portland, Me .... Sunday, Nov. 25th
R. R. YORK.

Lawrence, (Templar's Hall) .... Nov. 25th
Nashua .... Sunday, Dec. 2d
CALEB RICHARDSON.

CONCORD, N. H., (ANGELOS HALL.)
A. Simpson .... Sunday, Nov. 25th
Caleb Richardson .... Sunday, Dec. 9th
H. Pratt .... Sundays, Dec. 16th and 23d

Melvin Village .... Nov. 25th
T. W. PIPER.

Cheshire Street, Ct .... Sunday, Nov. 25th
Wrightville .... Sunday, Dec. 2d
WM. J. RIPLEY.

Centre Harbor, (Town House) .... Sunday, Nov. 25th and in the evening at Merideth Village.
A. M. LEAVITT.

CONCORD, N. H.
(Corner of Green and Center Streets.)
C. Goodrich .... Sunday, Nov. 25th
B. Woodside .... Sunday, Dec. 16th

New Preston, Conn .... Sunday, Nov. 25th
Cold Spring, Mass .... Sunday, Dec. 9th
GEO. L. TEEPLE.

Charlemont, Mass .... Nov. 20th, 21st, and 22d
Griswoldville, Mass .... Nov. 23d
Northfield, Mass .... Nov. 25th
GEO. A. STREETER.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

Plymouth .... Sunday, Dec. 2d
M. BATCHELOR.

Prospect, Ct .... Friday, Nov. 23d
and over the following Sunday.
West Litchfield .... Wednesday, Nov. 28th
Morris .... Thursday, Nov. 29th
New Preston .... Friday, Nov. 30th
Marryall .... Sunday, Dec. 2d
Lanesville .... Sunday, Dec. 9th
H. W. PERKINS.

Bro. Perkins goes by my request.—B. ST. JOHN.

WEST FALMOUTH, ME.
I. C. Wellcome .... Sunday, Nov. 25th

Barkhampstead Hollow, Ct .... Sunday, Nov. 25th
S. WOODRUFF.

Chatham Valley, Pa .... Sunday, Nov. 25th
J. W. TAYLOR.

Plymouth, Mass .... Sunday, Nov. 25th
Carver .... Sunday, Dec. 2d
J. S. WHITE.

Haverhill, Mass .... Nov. 25th, also Dec. 2d and 9th
C. C. RAMSAY.

Westfield Farms .... Sunday, Nov. 25th
Goshen .... Sunday, Dec. 2d
H. PRATT.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 581. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if less than 26 weeks, charge *five* cents; if more than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct *four* cents for every dollar, and you have the exact amount due.

$1.00 each.—L Bingham 614, V P Simmons 543, J C Martin 606, H Hemenway 615, R Ives 601, J Downing 594, L Parmelee 564, L Bullard 572, S Fisk 602, H Hepworth 601.

$1.25 each.—N. L. Collins 606, J. Benner 586, O. A. Perry 606, S T Woodward 596, H H Nash 606, J H Totman 606, D Rowell 593, J H Squiers 606, J T Hibbard 606, P. Cook 606, C. M. Case 606, N Jenkinson 605, J Merrill 598, M Dawley 609, S Morton 606, S A Bartlett 603, J Clinton 606, R Parmeter 591, F. Gasper 593, F. Milliken 601, J. H. Robinson 600, R. Taylor 606, C. F. White 606, M A Tredick 606.

$2.00 each.—W. Warner 650, J. Sanderson 636, N F Towle 571, W Walker 597, J G Baker 649, W A Durand 556, O P Fisher 581, J W Piper 556, D French 635.

$2.50 each.—J Little 632, J Barnes 632, W H Littlejohn 605, O. Rowe 615, E. Crane 621, I. Andrews 611, C E Dawlin 609, W Wright 666, J Taylor 563, A Barrell 632, J Vickery 598, G W Leonard 632, A C Bradley 632, C. P. Houghtaling 645, J M Lee 659, A H Taylor 622, C White 659.

$3.00 each.—T Caswell 620, F D Gillies 598, J Smith 584, J S Pearson 587, J Woodman 574.

$5.00 each.—A Pennell 598, S M Northy 586, W Lester 605, M Glines 695, J W Scoville 574, D French 635.

Various Sums.—L Perkins $2.20, 572; J Smith $4.00, 640; J A Marden 30c, 580; R. W. Neale 25c, 584; W. Coplain $6.50, 572; W. Patten $7.00, 615; P Williams 50c, 500; J. M Currier 63c, 583; O T Clisby $2.80, 599; L. B. Potter $5.50, 635; L D Kenyon 75c, 605; O Page $6.00, 598; G P Metz $1.45, 610; P J Stephens $4.56, 624; C. Streeter $3.45, 572; J. Palmer 40c, 580; D. J. Prince $6.50, 582; E A Ricker $1.70, 582; P B Emerson 63c, 593.

FOR BOOKS AND TRACTS.

S. Case $13.80, P. Ramer $13.80, C. F. Sweet $1.00, I Davis $1.50, F. S. Ainsworth $5.80, J. H. F. Varney $9.00. R W Neale 75c, O Cramer 25c, H Hemenway 60c, M I Van Horn 20c, D Q Kent $1.00, D. Rowell $1.15, L. E. Fellows $1.25, N. J. Bajendoph 35c, L. A. Tilton $1.00, O. T. Clisby $2.30, I. Bussell 90c, J C Moulton $1.30, E Burton $1.00, D B Pearsons 35c, S A Coburn $2.00, M F Tower $3.75, E G Dewey $1.25, O P Metz 55c, J V Himes $16.00, C H Baker $1.00, J Brown Jr. $1.40.

BOOKS AND TRACTS SENT.

BY MAIL.—P Ramer, I Davis, J Loring, C F Sweet, R. W. Neale, H H Hemenway, M. I. Van Horn, M N Kent, C B Fellows, D Howell, O Cramer, J C Moulton, D B Pearsons, E Burton, O T Clisby, E G Dewey, G P Metz, W J Russell, C H Baker.

BY EXPRESS.—F S Ainsworth, J H F Varney, W N Pile, C S Sherman, E Bellows, M F Tower, S G Mathewson.

LETTERS RECEIVED.

W H Spencer, A P Moore, C Colegrove, Wm. Harris, Geo. Downing, N E Brown, H. Munger.

ADDRESS OF PREACHING BRETHREN.

C. R. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
L. C. McKinstry—Crisis Box, Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
L. Boutell—Salem, Mass.
Wm. H. Fisher—Ashland, Mass.
E. Owen—Springfield, Mass., No. 1 Fremont Street.
C. Cunningham—Newburyport, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
S. D. Daniels—Springfield, Mass.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
J. Partridge—Richmond, Me.
N. F. Nason—North Hermon, Me
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—North Searsport, Me.
Jeremiah Carr—Palermo, Me.
A. Mussey Tripp—Searsport, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
Josiah Durgin—Wadley's Falls, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
T. M. Preble—Dover, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Wm. W. Sutherland—Newport, N. H.
G. W. Stetson—Rutland, Vt.
C. H. Sweet—Wickford, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—Somersville, Ct.
S. C. Hancock—Forestville, Ct.
H. Rockwell, West Winsted, Ct.
R. J. Whitehead—Wallingford, Ct.
T. S. Canfield—Bantam Falls, Ct.
Dr. B. St. John—Cannon's Station, Ct.
O. D. Gibson—Amboy, Ill.
P. W. Hough—Cascade, Iowa.
Philip Hamer—Winona, Minn.
Dr. I. I. Leslie—Box 684, Memphis, Tenn.

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For the World's Crisis.

THANKS.

To the dear brothers and sisters, the kind neighbors and friends, who have so kindly visited and tenderly cared for me in my long and painful illness.

God bless you! my brothers, my kind sisters dear,
And you, my dear neighbors and true christian friends;
The warm, grateful thanks of a bosom sincere,
In blessings on you, morn and evening ascends.

With heart warmly melting, o'erflowing in tears,
I think of your goodness, your kind, tender care,
For one who has suffered affliction for years;—
My soul cries God bless you! in heart-gushing prayer.

O! may he deliver when trouble shall come,
May his be the hand that shall make all your bed,
If sickness and sorrow should enter your home,—
The wings of the Highest o'ershadow your head!

Fain would I thank you, but no words can express
The grateful emotion my bosom doth feel;
Our Savior who sees will remember and bless,
In the day of reward your works shall reveal.

O, ever for you my petition ascends,
That the gift of salvation may freely rest down;
And oh! may He grant you, my dear faithful friends,
A home in his kingdom, an unfading crown.

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SPIRITUALISM,—WHAT IS IT?

CHRIST, OR ANTICHRIST?

NUMBER THREE.

Perhaps some apology is due the reader for so long a pause in my story. Well, I was sick, grievously sick: but not unto death, thanks to the good mercy that looked down from heaven and saw me, and brought the oil and the wine, and the balm of Gilead.

There is a deal in one's stomach to do with his religion; there is a deal also in the nerves, both heavenly and infernal; and there is such a thing as gout of the brain; all this comes of bad eating and drinking, and thinking. Take care of the body, and look carefully after the laws that govern it. If you take the risk of too much thinking, offended nature will give you the pains for it; and heaven, though pitying, will work you no miracle. God means that nature, in her sphere, shall take care of herself; that wisdom shall come of blunders, and joy from heartaches and grief. If you have reason, give thanks; if you have health, praise God; and if you have religion, count it worth all things else, for what advantage in all things else to-day, and nothing to-morrow?

I count it the happiest of my experiences to have discovered myself a sinner against God; and next, the vanity of philosophy; and after that, the philosophy of vanity. A captive seven years among the spirits, I learned the latter; an hour of liberty, by the grace of God, I learned the former. But moralizing and philosophizing aside, until we have given the spirits another hearing, and taken our leave of the medium.

You will remember my story broke off just where the spirits were about to put money in my purse, and send me forth an apostolic showman and pioneer prophet of the new dispensation. A temptation? To be sure; how otherwise to one with bare hands and empty pockets? But to measure out gold against love, that noblest of all the attributes of life, that godliest thing in nature, and divinest thing in divinity, unpurchased, and unpurchasable. No, that could not be. I was to come to griefs, sorrows, disappointments, and stop a day and a night with the spirits, without the rich man's money, and the entrance of woman's love.

However, I proposed to the rappers that if thy would give me a heart to love their medium, I would accept the golden bonds of matrimony, and become their apostle. And this they promised to do, and why not? They had subjected Miss R. to their will, and why not me? The medium, too, had protested with all her might, but I held myself passive. I was conscious of no unwillingness to yield to their desires, provided my conditions were complied with. I felt a certain kind of unutterable disgust at the whole affair; and yet, possibly, for aught I knew, there was some hidden, undeveloped wisdom in the mystery. But my philosophy was at fault; organization and temperament was the key by which the rappers opened into the mesmeric secrets of the human body. The qualifications for membership are neither moral nor intellectual, but purely physical. Those who fall the most readily under the influence of the mesmerizer, it is found yield the most readily to the influence of the so-called spirits. And this does not happen so much from an infirmity of will, as from the presence of some highly sensitive magnetic fluid, charged by the invisible manipulators. Mine was not a favorable organization, as mesmerizers have repeatedly failed to bring me under their influence. So nothing came, as the rappers failed to bring me under the mesmeric charm, and the projected marriage stood a good chance to come to nothing. Mr. R., of course, was not at all pleased at the turn things were taking. Chagrined at having his generous offer refused, and seeing his sister in a fair way for the mad-house, he resolved, after accusing me of having bewitched the family, to take the medium away, satisfied, he said, that she would be well enough when separated from me.

But the medium protested against this most vehemently, asserting my entire innocence of any mesmerism, or witchcraft, as also her own, and charging nothing to the spirits. But he insisted that she should follow him, and the poor girl reluctantly got ready, and in a couple of hours she was at her brother's house. But, alas! the raps followed the medium. No sooner had she retired for the night than the rappers began their usual entertainment of rapping, moving things about the room, and apparitions.

Mrs. R., who for the first time had heard Rochester knockings, was frightened. Ghosts, witches, or what? Good ghosts, argued she, would have no business out of their graves at night, and as for evils ones—mercy, she could not think of it. But as for witches, she had a dim and uncertain faith in them; and taking this infernal infestation to be a case of witchcraft, she stuck a steel knife-sharpener in the head-board, and assured the medium that the witches could not operate in the presence of steel. But this did not lay the witches. The rappers, in contempt of the impotent steel, set in motion a half dozen more batteries, until not only the bedstead, but the walls as well, and every object in the room, responded with the hideous noises; and thus nothing came of this experiment with the knife-sharpener, except that the medium, by an unlucky turn in one of her tantrums, broke it, at a loss to the unbelieving Mrs. R. of about five dollars.

It now remained for Mr. R. to try his hand at dissolving the mesmeric charm, and silencing the rappers. Entering the room where the invisible operators were in full blast, his wife bewailing the loss of her knife-sharpener, and his sister imploring him to send her back to Henry,—"I will see whether there is no way to stop this bedevilment."

First he resolved upon a personal inspection of the bedstead, doubtless from a secret suspicion that possibly the medium herself might be at the bottom of the mischief, and ordering her up, he made a careful examination, but discovered no human artifice by which the noises could be produced. Meanwhile the rappers took to the floor, where for some time they kept up a vigorous pounding.

"Who are you?" inquired Mr. R.

There was a profound silence.

"Ask how many there are," said the medium.

The question was put, and answered by two raps.

"And who are they?"

The medium quickly answered,—

"My father and Henry's father, the two spirits that appeared at my bedside and charged me, upon penalty of nightly visitations, that I must marry Henry."

"O, I shall see them again to-night, do let me go back. If you have any mercy in you, do let me go back. I must. I shall die, I shall die."

And thus she went on half the night, in this incoherent and piteous raving.

Now here was a plain case for Mr. R. To suppose I could charm the medium with a mesmeric spell, and keep up the delusion for days and weeks together, and when separated a dozen miles from her, was absurd; to suppose that the medium was the producing cause of the raps, against her protestations to the contrary, and when no visible means for producing them could be discovered, was equally at variance with probability; to suppose, therefore, that these phenomena were produced by invisible agents or agencies, was the only rational conclusion, and to this conclusion Mr. R. was forced to come. These things could not be done by the blind forces of nature; they exhibited a certain intelligence, a capacity to understand questions and to answer them, they must therefore be not forces, but intellectual beings, and acting not by accident, but by design.

He asked the rappers what they wanted. They answered, that "E. should marry Henry, and start on a tour West, to spread the doctrines and principles of the new dispensation. We were the chosen disciples of the new order, and marriage was the only thing wanting to make us efficient promoters of the new harmonial gospel," and assured him that nothing should be wanting on his part to give us a prosperous outfit; and all this Mr. R. did not object to if the spirits would see to it that a husband was forthcoming for the medium.

Meanwhile the medium was unchanged in her desire to yield to the spirits, except that her passion, if possible, became more furious and ungovernable.

"I must," she would say, "I must marry him."

The voices of the old grey-haired men who stood at her bedside and charged her to be married, were constantly in her ear, and the sight of these visible ghosts haunted her day and night.

"Let me go, for mercy's sake; I must see Henry. I must, I must, or I shall die."

It is now more than two weeks since these noises began, and the poor girl has scarcely slept at all. She retires, but only to be confronted with bedlam the live long night. Something must be done. She is already fallen under a complete nervous prostration, and insanity and death may be the result. But Mr. R. does not tell the doctor what ails his patient, for it would be a sure disgrace to have it known that he had the "Rochester knockings" in his family. The spirits behave themselves very considerately in the presence of the doctor, listening, but saying nothing. The good will of Mr. R. was of consequence in carrying forward their enterprise, and it would have been bad policy to shock his notion of respectability.

The doctor gives her a little valerian, thinking it a case of nervousness, and goes away. But Mr. R. resorts to a more vigorous treatment, and to render her insensible to the nightly clamor that assailed her, he gave her over doses of gin, and thus in complete drunkenness, only, she escaped her tormentors. Now these spirits, or demons, pretended to be acting under the high commission of heaven, that they were the heralds of a new light, sent to banish error from the world, and redeem mankind from ignorance.

But the idea of forcing a marriage between parties not agreed. How ill does this comport with the doctrine of St. Paul, how can two walk together except they be agreed? It needed, however, no revelation to teach this; for it is but the dictate of good sense. They came to harmonize the world, and began by creating discord; they did not, however, provoke opposition to good principles, but they raised indignation against evil principles.—But I must hasten to the conclusion of this story.

The maiden remained with Mr. R. nearly or quite a week, and during the most of this time was nightly stupefied with gin. This was an excellent preparation for her forthcoming apostleship, and could not but devoutly inspire her with the importance and dignity of her mission. When she returned to me, half frantic with love and fear, she threw all love's diffidence and modesty aside, and flinging her arms around my neck, she implored me, in a wild agony of feeling I shall never forget, in the name of pity and humanity to marry her.

"O," said she, "if you heard them as I do. They will never forgive us, they will never let me go, they will follow me to the ends of the earth, and you will be my murderer."

Observe here, not a word of blame for the spirits. They are acting a good part, and I am an ingrate for refusing, at their dictation, to make a wife of a woman for whom I have no affection.

Charming philosophy this. Well, things were now really getting in a bad way. The girl was mad, the house was in an uproar, the thing had got into the street, the reputation of two good families was involved, and if the affair terminated fatally for the medium, I should certainly fall under the severe condemnation of the family, if not under the public censure also; but had I been willing to make merchandise of marriage, I might have made these adverse winds blow me a fortune.

But my refusal was of no avail. The medium was under the conviction all the time (and the spirits who held her by mesmeric power would let her have no other) that I would yield at last, and immediately upon her return from her brother's, she set the milliners at work upon her wedding-dress.

She was delighted with the pattern, chosen by the spirits, for what could she do without them? and though not over costly, was handsome; and as for mine, bless you, the money would have been forthcoming for that, and the tailors at work, had I not put between myself and her a physical impossibility.

Next day my school term expired, and I determined to avail myself of the opportunity thus offered to leave the place and let the rappers and the medium work out the case as best they could. I told the medium I must leave her, and forever. She looked the picture of despair, and said nothing, and then she drew from my heart a genuine pity. But my resolution to resist these rappers, and not permit them to control me or my affairs, was unshaken. I would save her from their evil machinations by any sacrifice less than myself. As she saw me, however, about to leave, she broke forth in expressions of agony and despair, but said nothing against the spirits.

"O Henry, it is you, it is you, how can you do so? I shall see them. They will rap, they will rap, and I shall die. O, I shall die," were among the last exclamations I heard, as I hurriedly seized my valise, and took the morning train for Boston.

I reached the city that night. Next day, anxious from the experiences I had had in the "Rochester knockings" for further investigations, I went to the rooms of a Miss Little, then a celebrated test medium. I of course was a stranger to her. We sat at the table, no one present besides ourselves. In a few minutes the raps were heard, loud and distinct. I put a number of questions. Some were answered correctly, and others intelligently, but whether correctly I could not say. I examined the room and the table, and kept an eye on the medium, but could discover no sign of trick or imposture.

Of course I consulted them in respect to my experience with Miss R., but put my questions in a way to give no clue to the medium; and what was my surprise to find them perfectly familiar with it; and without any further conversation through the raps, they seized the hand of the medium, and in large, scrawling letters, wrote the following:

"If you had done as we told you to down East, you would get your pockets full of money." And then added, "You are a —— fool, ha, ha, ha." I had been offered money down East to marry a medium and advertise Spiritualism.

Now put this and that together. There is a logic here too manifest to escape attention. One of two things is clear. Either the operators in what had transpired "down East" had followed me to Boston, and answered my questions, and informed me of what had been done there (down East), or I had brought the thing in my own mind, and the medium, by some unknown law of magnetic attraction, had abstracted it, and repeated it back to me, and so in truth I was only holding conversation with myself.

But the numerous cases where information was elicited unknown to both visitor and medium rendered this latter theory untenable, and the supposition that these answers were given by separate intelligences seemed inevitable.

Spirits, then, are they? What spirits? Try them by what they say and do. If their doctrines are false, then they are false spirits; if their philosophy is absurd, then they are ignorant spirits; if their religion is impure, then they are unholy spirits; but if they make us wiser men and women, better husbands and wives, and honester priests and teachers, then they are good spirits, and he is a barbarian who rejects them.

H. S. CHAPMAN.

For the World's Crisis.

GATHERED FRAGMENTS.—No. 2.

BY M. D. W.

Have been reading an article on "CANT." The author says the word sprang from an ancient stock. "Its root is Roman, and is therefore venerable. The word evidently originates directly from the Latin *canto*, to sing, and indirectly from the Latin *cano*, to sing. Cant is a sort of speech. It is a species of shabby mouthing. In its strictest sense, it embraces a series of sounds continually and hypocritically repeated, for the sake of effect. Dryden calls it a whining pretension to goodness in affected terms. In Webster Unabridged it is said to be 'a whining, singing manner of speech; a quaint, affected mode of uttering words either in conversation or preaching,' and he might have added in *praying*, for in this exercise it is probably as frequently seen as in any other.

"Cant, in conversation, in preaching, or in prayer, ever argues the want of a progressive tendency in the mind of him who uses it. It is a mode of speech which expresses nothing accordant with manly aspiration, or the spirit of intellectual nobleness."

That expresses my own opinion precisely. I have seen much of this exhibited, and I detest it—this affected style or strain in prayer when in *public*, and omitted in *private*. Not that we deplore its omission by the fireside, but we detest its being used in public, and then laid aside when there are no ears the individual cares to impress thereby; the great change of tone makes the use of this "cant" abroad the more perceptible and hateful. We can thus see directly through the flimsy veil, and know assuredly that it is all assumed for effect.

There is a semblance of devotion and strong emotion which excites sympathy, and deceives one who never hears the individual pray when the "cant" is laid aside. But there is a semblance only of spirituality in such devotions; the expression, though loud and earnest, savors much of emptiness. There is not "a sound within a sound," "a wheel within a wheel." One never feels the "living waters flow" under the influence of such prayers. The one who offers them is as unmoved, empty, and unblest, as when he began. And how much such prayers savor of "vain repetition," so much repeating over to God what great and wonderful things he has done, and can do.

We would have persons pray in public in the same tone they would pray in private with their families or in the closet. *Closet*, did we say? We incline to the opinion that those who use "cant" in public *have no closet!*

But we have wandered away from our author. He comes out square against *cant* in the sanctuary, *cant* in the nursery, *cant* in the parlor, *cant* in the critic, and *cant* in the politician; and he gives utterance to some very sensible remarks and capital hits. One more citation, and we close.

"Now permit me to affirm that every instance of grave mouthing, like the one that has been sketched, is an instance of sanctimonious cant. It is the style in which conceited mediocrity and obtuse, stubborn ignorance make their profession of devotedness. It is a strain after effect exhibited in the expression of purposes that the mind has never formed, and of a zeal the heart has never felt. It embraces a loudness which has no accompanying earnestness to make it justifiable. He who uses this kind of cant assumes 'rueful looks of affected concern.' He is unspiritually serious; he is dolefully shallow."

DIVINE CONTENTMENT.

SHOWING THE NATURE OF CONTENTMENT.

Having answered these questions, I shall, in the next place, come to describe contentment.

It is a sweet temper of spirit, whereby a christian carries himself in an equal poise in every condition. The nature of this will appear more clear in these three general rules:

1. Contentment is a *divine thing*. It becomes ours, not by *acquisition*, but *infusion*. It is a slip taken off from the Tree of Life, and planted by the Spirit of God in the soul; it is a fruit that grows not in the garden of philosophy, but is of a heavenly birth: it is, therefore, very observable that contentment is joined with godliness, and goes in equipage—"But godliness, with contentment, is great gain."—1 Tim. 6: 6. Contentment being a consequent of godliness, or a companion to it, I call it *divine*, to contra-distinguish it to that contentment which a moral man may arrive at. Heathen have seemed to have this contentment; but it was only the shadow and picture of it; the *beryl*, not the true *diamond*. Theirs was but *civil*, this is *sacred*; theirs was only from principles of *reason*, this of *religion*; theirs was only lighted at Nature's torch, this at the lamp of Scripture. Reason may a little teach contentment, as thus: "Whatever my condition be, this is that I am born to; and, if I meet with crosses, it is but a catholic misery—all have their share; why, therefore, should I be troubled?" Reason may suggest this; and, indeed, this may be rather *constraint* than *content*; but, to live securely and cheerfully upon God, in the abatement of creature supplies, *religion* can only bring this into the the soul's exchequer.

2. Contentment is an *intrinsical thing*. It lies within a man; not in the bark, but the root. Contentment hath both its fountain and stream in the soul. The beam hath not its light from the air. The beams of comfort which a contented man hath do not arise from foreign comforts, but from within. As sorrow is seated in the spirit, *the heart knows its own grief* (Prov. 14: 10); so contentment lies within the soul, and doth not depend upon externals. Hence I gather that outward troubles cannot hinder this blessed contentment. It is a spiritual thing, and ariseth from spiritual grounds, viz., *the apprehension of God's love*. When there is a tempest without, there may be music within. A bee may sting through the skin, but it can not sting to the heart. Outward afflictions can not sting to a christian's heart, where contentment lies. Thieves may plunder us of our money and plate, but not of this pearl of contentment, unless we are willing to part with it; for it is locked up in the *cabinet of the heart*. The soul which is possessed of this rich treasure of contentment is like Noah in the ark, that can sing in the midst of a deluge, or as Paul and Silas in the prison.

3. Contentment is an *habitual thing*. It shines, with a fixed light, in the firmament of the soul. Contentment doth not appear only now and then, as some stars which are seen but seldom; it is a settled temper of the heart; one action doth not denominate it. He is not said to be a liberal man, that gives alms once in his life; a covetous man may do so: but he is said to be liberal that is *given to liberality* (Rom. 12: 13); that is, who, upon all occasions, is willing to indulge the necessities of the poor: so he is said to be a contented man that is given to contentment. It is not *casual*, but *constant*. Aristotle, in his rhetoric, distinguisheth between colors in the face that arise from *passion*, and those which arise from *complexion*. The pale face may look red when it blusheth; but this is only a passion: he is said properly to be ruddy and sanguine who is constantly so; it is his complexion. He is not a contented man who is so upon an occasion, and perhaps when he is pleased, but who is so constantly; it is the habit and complexion of the soul.

For the World's Crisis.

THE NAME CHRISTIAN.

WAS THE NAME "CHRISTIAN" GIVEN TO THE CHURCH AT ANTIOCH AS A NICKNAME?

"They were called christians first at Antioch."

The original word is *Krematizo*, which signifies "to impart a divine warning or admonition; give instructions or directions under the guidance of inspiration." Please notice its use in the New Testament (Matt. 2: 12),—"Being warned of God"; also 22d verse. Luke 2: 26,—"It was revealed unto him by the Holy Ghost." Acts 10: 22,—"Was warned from God." Rom. 7: 3,—"She shall be called an adulteress." Heb. 8: 5,—"Moses was admonished of God." Heb. 11: 7,—"Noah being warned of God." Heb. 12: 25,—"Who refused him that spake." Acts 11: 26, the disciples "were called." Here we find the use of the word, nothing certainly that looks like a nickname.

Antioch, we understand, was the place where the first church was founded, which was composed of both Jews and Gentiles. God said by the prophet that his people should "be called by a new name which the mouth of the Lord" should "name," (Isa. 62: 2, also 65: 15); and it certainly is fitting that this *new name* should be conferred upon the church at the time when there is no distinction, but Jew and Gentile come in alike into the great family, and are named of God. Eph. 3: 14, 15; Acts 15: 14.

I understand, then, that at the founding of this church at Antioch, those who founded it were instructed of God to call the disciples *Christians*,—a name significant. All other names signify a part; only this the whole. A man may be called by all other names, and not be a *Christian*.

All Christians love Christ, and all who love Christ love his appearing. Let me be a Christian, united to Christ, anointed of God, with grace to carry out the great work for which I was anointed of God; and when it shall be said, "Behold I and the children which God hath given me," let me be accounted worthy to be numbered with them. Until then I sing,

"Christian, sweet name, its worth I view;
O may I wear the nature too."

GEO. L. TEEPLE.

For the World's Crisis.

PRESENT EXPERIENCE.

BRO. GRANT:—Ever since my first acquaintance with "class meetings," I have prized them very highly. In short, I *love* class meetings. And I propose in this place, with your permission, to give a plain answer to a plain question. The question then for me to answer is this: "What is my present state and standing before God and my own conscience?" My answer is, "Low in the valley of humiliation."

I esteem *every one* of the children of God better than myself. While I have a firm and abiding trust, and daily access to the throne of grace, I yet take the very lowest seat in the "lowest room" in my Father's house. I feel that this is my proper place and station. I aim to obey from the heart every influence of the Holy Spirit, and "resist unto blood" every temptation of the enemy.

When I look back upon the past, "I abhor myself," and repent in dust and ashes, for I have not lived up to my privilege. Yet I feel assured that my sins are forgiven for Jesus' sake. When I look forward I see (by faith) the end of the race very near. I expect to be perfectly satisfied with the reward I shall then receive. I shall not envy those who receive more, and I shall not murmur against the "Good Man of the house," and say, "Why hast thou given to others more than unto me?" No. All the laborers will have at least a penny, and if others have brighter crowns, and more brilliant stars, I will rejoice that it is so.

But the question may be asked me here, "Do you now enjoy the blessing of perfect love?" I answer freely and frankly, I have not a clear evidence of being in such a state. I am too easily irritated, and have not that constant serenity, calmness and holy zeal, which I think should characterize those who are enjoying the fullness of the blessing. I have more than once professed to be in that blessed state, but never long remained there. I think never so long as two months at any one time.

Yet I do not doubt the testimony of others who say they have enjoyed the blessing constantly for many years. But I honestly confess that I have not remained upon the mountain top. My foot has slipped once and again, and sometimes I hardly dare hope to regain what I have lost. But my constant cry is, "Lord, help me to be pure in heart, and holy in life." I am striving to be perfect in obedience, and have the approval of our blessed Master, even here in the valley.

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

A NEW MOVEMENT.

I enclose a very important extract relative to the measures now in progress in Europe for the *restoration of the Jews*. The letter from which it is taken was written by Mr. David Gray, formerly Editor of the Buffalo *Courier*, and now absent on a tour through Europe. He is a gentleman whose reputation for veracity, as well as ability, entitles his statements to credit. It is not necessary for me to enlarge on the vast significance and importance of this movement. I may barely observe, however, that it is precisely in accordance, not only with a general expectation among a large number of students and expositors of prophecy, but is in particular agreement with that class of interpretations which have recognized as the agent, infallibly certain to be manifest in effecting the return, at first,—the subtle, aspiring, and mysterious Emperor of the French.

Yours truly, C. COLEGROVE.

Sardinia, N. Y.

"I do not think it is generally known in the States that the whole of the European powers are now bound to an international treaty to the observance of certain humane stipulations, operative in time of war, as regards the reciprocal treatment by hostile powers of their sick and wounded. These stipulations comprise the absolute neutralization of ambulances, hospitals, etc., as well as of surgeons and of all sanitary organizations authorized to attend to the needs of armies on battle fields and elsewhere. This treaty was effected mainly through the exertions of Mr. Henry Dunant and other Genevese gentlemen, and the Convention was signed here some two or three years ago. Mr. Dunant's movement, now completely successful, comprehended also the establishment of a permanent Commission, having an international organization, and designed to act at need in any given field, somewhat on the same principle as that of our own Sanitary Commission. The organization was in working order and did marvels of heroic charity during the war just closed. More than three thousand volunteer surgeons and aids were dispatched to the various fields and hospitals by this means, and in every respect the work of the American Societies was successfully emulated. It appears that Austria gave in her adhesion to the Convention last, and just in time to realize for her soldiers its beneficent effects. The international Commission has a branch duly instituted in the United States, of which I believe Rev. Dr. Bellows is at the head, and it is hoped that our government will also concur in the treaty, by which the civilized world will then be under sacred obligation to ameliorate, as far as possible, the horrors of war.

This mention of Mr. Dunant will serve as introduction to the following suggestive document, indicating a still more remarkable movement in which he is now taking a share. The paper has not before been printed in English; it is entitled 'Project of an International Society for the Renovation of the Orient.' I think it will repay perusal, if only for the startling ideas it suggests:

'The disturbing circumstances in which Europe is at present placed ought not to render the fact forgotten that the Eastern question, which has already agitated its governments and peoples, has the strongest tendency to rise anew, perhaps at no distant date, to complicate a situation already sufficiently grave.

The day when this question will demand a definite solution, will in all probability see the whole of Europe plunged in inextricable difficulties. . . .

This association may present itself to the universal public in the manner as follows:

The International Society of the Orient has for its object:

To favor the development of agriculture, of industry, of commerce and of public works in the East and above all in Palestine.

To obtain from the Turkish government certain privileges or monopolies either at Constantinople or in other parts of the empire, chief of which shall be the concession and gradual abandonment of the lands of Palestine.

To distribute, at cash prices, such of these lands as the Company will have acquired or received in concession, and to effect the colonization of the more fertile valleys of the Holy Land. . . .

It is known that Palestine needs only labor in order to produce abundantly. It is a country one of the most remarkable and the most fertile of the globe. In it one meets the products of all the latitudes, and the emigrant of Europe finds herein the climate of his own country. Commerce and private industry which will come to complete the work of agriculture must attract hither, in great numbers, merchants, colonists and capitalists, both Christian and Israelite.

This resurrection of the Orient, seconded by an awakened religious sentiment, will be aided by the co-operation of the Jews themselves, of whom the valuable qualities and remarkable aptitudes cannot but be in the highest degree advantageous to Palestine. . . . The results sought for and achieved by the Society will be beyond a possibility of failure, and that, too, in a future less distant than one can think, as follows:

The reconstruction of the Holy Places of Jerusalem, which could be accomplished as an international work and in a manner worthy of christianity.

The end of the conflict which incessantly renews itself between the great Powers, in regard to the Holy Places.

The transformation of the ancient Jerusalem into a new city which will rival in importance the finest cities of the West. . . .

To prepare the organization of the International Society of the Orient, it is important that many minds be led to preoccupy themselves with these great and noble questions. To this end it is indispensable to institute a Committee composed of men of influence and honor, of diverse nations, having at heart the advancement of the same views in the interest of all.

The elements of that Committee are at present fairly prepared.

Its programme, at once economical, financial, benevolent, scientific, etc., is at the same time international; it can wound the susceptibilities of no nation. Influential names in France, England and elsewhere, are ready to connect themselves therewith.

HENRY DUNANT, Founder of the International Convention, in behalf of wounded in time of war, etc. Geneva, March, 1866.'

I am not permitted to state what has already transpired in connection with this important subject; let it suffice to say that while this written 'Project' has been thrown out in a few quarters as a sort of feeler, the thing itself has moved forward with wonderful celerity and success. Some of the leading names of the Jewish world are at its head, and some of the propositions of the paper have become accomplished facts. Behold, then, a scheme apparently on the way to achieve itself, having for its object nothing less than the reconstruction of the Jewish nationality in its ancient territory! Politically, and I may add religiously, a more startling idea could scarcely be mooted. That mighty 'Eastern Question,' which incessantly looms up to trouble the world's dream, how would that stand affected should such a movement begin and march to completion? . . . .

I have merely indicated a few of the thoughts which crowd upon one in reading Mr. Dunant's paper. The subject is worthy of volumes of comment, for indeed could I repeat to you some of the names which I know to be connected with the realization of the idea, you would readily acquit me of an attempt to manufacture a sensation on false pretenses. Perhaps from the holy places themselves I shall be able some time to write more to you on the same momentous theme. DAVID."

Hygiene.

"This is for your health."—Paul.

TWO MEALS A DAY.

In a former article were noticed the general facts on which we base our judgment on this subject, such as the relation of labor and rest. Let us now consider some particular facts which sustain our position.

It is estimated that from two to five and one-half hours are required for the digestion of different articles; five hours are generally taken as the average for an ordinary meal, under favorable conditions. We will here notice a few conditions which are deemed unfavorable, and we shall then be prepared to judge more correctly of the proper intervals between the meals.

1. "If more food is taken than is required, even that amount which is required will not be quickly digested."—*Lambert's Physiology*.

2. "If the food be hurried into the stomach, it may be filled with food indigestible, and all of which would not be needed even if it could be digested."—*Id.* If eaten too fast the food is neither properly masticated, nor mixed with the saliva so as to favor digestion.

3. Water, or drinks, of which water is the basis, taken while eating, is removed by absorption before digestion takes place; therefore the practice almost universally indulged in, of drinking large quantities of tea, coffee, or water, with meals, retards digestion.

4. In Dr. Beaumont's observations, it was found that "anger would cause the stomach to become pale and comparatively bloodless." I knew a man once to become so exceedingly angry, that his system was not able to recover from the effects of anger, and he soon died. I also in my younger days, once plagued a small animal till he got very angry, and though I did not injure it at all, to my great surprise, it died in a few minutes. This shows that anger tends to suspend the vital forces.

5. "A constantly active mind, especially a fretted disposition, does not allow the stomach to receive, for a sufficient length of time, those nervous influences necessary for a perfect digestion of food."—*Lambert's Physiology*. With many, fretting is a habit almost constantly indulged in; and as it retards digestion, it must increase the irritation of the system, and induce disease. Therefore it is impossible that a fretter should be healthy; and those who fret much will in time find much to fret about. Thus they become the authors of their own misery.

6. Hard labor, either of body or mind, immediately after eating, will retard digestion; and if the system be otherwise in unfavorable conditions, digestion may thereby be entirely suspended for a time.

7. Grief, either excessive or protracted, will prevent digestion. It is well known that constant sorrow of heart will destroy the appetite by debilitating the stomach, and so gradually suspend the action of the life forces.

Not to enumerate it will be conceded that by these, or some of these causes, viz., eating too fast or too much, drinking largely with meals, or by labor, anger, fretfulness, or grief, almost every one, and almost at all times, induces conditions unfavorable to digestion, besides the ailments of the stomach itself not here noticed; therefore we ought to increase the time estimated for the digestion of food.

Dr. Coles in *Philosophy of Health* says: "When food is lodged in the stomach, it requires ordinarily about three hours and a half before the entire meal is prepared for, and carried into the duodenum, or second stomach. Then about one hour and a half is needed for forming the chyle, and for its absorption."

Calling five hours the average time required, if breakfast be taken at seven, the process of digestion is barely passed through at twelve. The morning meal being scarcely appropriated, the system cannot yet require more. The person may feel hungry, either from habit, from exhaustion, or other causes, but the necessity for food does not exist. As previously remarked, no person can safely trust his appetite while he is in an exhausted condition; and we are so subjected to the power of habit, that, should we habitually eat six times a day, we should become hungry so often. Also disease, or peculiar conditions of the system may cause a sensation of hunger, as we sometimes eat to fullness and still feel hungry. Now this hungry feeling is not always a call of the system for food, as in the last named case, the stomach has already received more than is required.

If the second meal is then taken at twelve or half-past twelve, there being no requirement for food, digestion must be tardily or imperfectly performed; and it would be truly a marvel if the work of the stomach was again completed at 6 o'clock P. M. *Habit*, not *nature*, requires an additional supply at that hour; or if taken at seven, allowing a longer time for the digestion of the second meal, the result is no better, as the third meal will hardly be digested by twelve at night. Up to that time then there can be no good, quiet, refreshing sleep. The stomach has been laboring hard; the nervous system has been under constant excitement; of course the brain has been troubled with disagreeable sensations, perhaps with scenes of horror and frightful images. The person awakes in the morning with an aching stomach, a dullness in the head, a coated tongue, and a dry, feverish mouth. When we consider that this is repeated in an ever-continuing round, is it any wonder that there are no more healthy people in this age? or that man's life is dwindled down to a span? What shall be thought, then, of the practice of many staid, well-disposed people, who make late visits where tea is served in the evening with rich cakes and pies, and other indigestible articles.

On the other hand, suppose we breakfast at seven; allow five hours for digestion, till twelve; then let the stomach rest an hour or more, and take the second meal at half-past one or at two. Five hours more for digestion brings us to seven in the evening; then if the stomach rests till the hour of retiring, other things being favorable, the whole system will sleep, and all together awake in the morning refreshed.

We have tried and know. Where all physiological research and actual experiment agree, we see no chance to doubt.—*Health Reformer.*

THE BREATH OF LIFE.

Whatever lives must breathe. Whatever shelters or feeds life must breathe also. As is the breath so is the life, for health is but a pulmonary function, and happiness a castle in the air. The blood, stifled with ill-supplied or incapable lungs, blackens and curdles; the hair, stifled beneath an impenetrable hat, dies and falls away; the skin, stifled by garments too many and too close, or smothered by its own unremoved excretions, yields its duty as guardian of the out posts of life and betrays the citadel to the enemy.

It utters its mute protest against rubber boots and air-proof coats, which, unless briefly and loosely worn, are portable death. Houses, too, must breathe as well as garments. A breathless house is suicide made easy. The asthmatic complains of his labored breathing, but forgets that his house wheezes worse than he, through its listed windows and doors. He shuts the casement because it admits cold; he shuts the stove damper because it allows the escape of heat. How is his house to catch its breath with mouth and nostrils closed? Mamma folds her sleeping little ones in blankets, and tucks them into their close cribs with impenetrable Marseilles of a texture fit for a balloon; if the chicks are timid they draw the white drapery over their heads, shutting out any quantity of bugbears, but shutting in a veritable nightmare of exhausted and poisonous air. Warmth is essential to comfort, but pure air and rich blood are the healthiest healers known. The earth itself floats in an air bath forty-five miles in length. The soil must breathe or will not bear. Not only must the plough let in the air from above, but a porous sub-soil or frequent drains must give it an exit from beneath, or you win only grudging gifts from the smothered soil. Choose a flower vase of wedgewood ware, and without an opening at the bottom, and the rose folds its green calyx in despair about its stifled buds. Nay, let the pores in the stems and leaves become choked with dust, and the plant dwindles and dies of voiceless vegetable catarrh. The ocean breathes in the trade-winds and laughs in the shout of the tempest. Its slow beating pulses are the tides; mountain billows are the heaving of its lungs. The kiss of the breeze gives it health and purity; both are strangled by the leaden weight of a breathless calm, and

"Slimy things do crawl with legs
Upon the slimy sea."

Since then our life is but a breath, let it at least be strong and pure, and let us not attempt the futile experiment of seeking it in exhausted receivers.—*Springfield Republican.*

CURE FOR CHILBLAINS.—I know a remedy against chilblains which is so simple and easy that, doubtless many would hardly think it worth trying. As, however, it completely cured my poor feet, which had suffered for fifteen winters with chilblains, and to which all possible lotions and salves had been ineffectually applied, I am most anxious to give those who are similarly affected, the benefit of my experience. The remedy consists of a hot foot-bath only; but the water must be as hot as can possibly be endured, and the feet, after having been kept in from fifteen to twenty minutes, must be immersed in cold water, to prevent from catching cold. An instant relief will be experienced from the burning and itching sensation.

FRESH AIR.—We have too little fresh air at night in our sleeping-rooms, often almost hermetically sealed as a means of excluding the supposed "poisonous night air." Still others are breathing only about half the necessary quantity at each inspiration, partly from habit and partly from a compression of the chest that admits of only a limited supply. Nature has provided for and demands full, deep and copious inspirations of this grand invigorator and purifier—life-imparting, pure air, inviting full measure, "pressed down," enough to expand the cells, enabling them to eject irritating and poisonous deposits.

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THANKS.

To the dear brothers and sisters, the kind neighbors and friends, who have so kindly visited and tenderly cared for me in my long and painful illness.

God bless you! my brothers, my kind sisters dear,
And you, my dear neighbors and true christian friends;
The warm, grateful thanks of a bosom sincere,
In blessings on you, morn and evening ascends.

With heart warmly melting, o'erflowing in tears,
I think of your goodness, your kind, tender care,
For one who has suffered affliction for years;—
My soul cries God bless you! in heart-gushing prayer.

O! may he deliver when trouble shall come,
May his be the hand that shall make all your bed,
If sickness and sorrow should enter your home,—
The wings of the Highest o'ershadow your head!

Fain would I thank you, but no words can express
The grateful emotion my bosom doth feel;
Our Savior who sees will remember and bless,
In the day of reward your works shall reveal.

O, ever for you my petition ascends,
That the gift of salvation may freely rest down;
And oh! may He grant you, my dear faithful friends,
A home in his kingdom, an unfading crown.

East Roxbury, Vt. Anna E. McEllister.

For the World's Crisis.

SPIRITUALISM,—WHAT IS IT?

CHRIST, OR ANTICHRIST?

NUMBER THREE.

Perhaps some apology is due the reader for so long a pause in my story. Well, I was sick, grievously sick: but not unto death, thanks to the good mercy that looked down from heaven and saw me, and brought the oil and the wine, and the balm of Gilead.

There is a deal in one's stomach to do with his religion; there is a deal also in the nerves, both heavenly and infernal; and there is such a thing as gout of the brain; all this comes of bad eating and drinking, and thinking. Take care of the body, and look carefully after the laws that govern it. If you take the risk of too much thinking, offended nature will give you the pains for it; and heaven, though pitying, will work you no miracle. God means that nature, in her sphere, shall take care of herself; that wisdom shall come of blunders, and joy from heartaches and grief. If you have reason, give thanks; if you have health, praise God; and if you have religion, count it worth all things else, for what advantage in all things else to-day, and nothing to-morrow?

I count it the happiest of my experiences to have discovered myself a sinner against God; and next, the vanity of philosophy; and after that, the philosophy of vanity. A captive seven years among the spirits, I learned the latter; an hour of liberty, by the grace of God, I learned the former. But moralizing and philosophizing aside, until we have given the spirits another hearing, and taken our leave of the medium.

You will remember my story broke off just where the spirits were about to put money in my purse, and send me forth an apostolic showman and pioneer prophet of the new dispensation. A temptation? To be sure; how otherwise to one with bare hands and empty pockets? But to measure out gold against love, that noblest of all the attributes of life, that godliest thing in nature, and divinest thing in divinity, unpurchased, and unpurchasable. No, that could not be. I was to come to griefs, sorrows, disappointments, and stop a day and a night with the spirits, without the rich man's money, and the entrance of woman's love.

However, I proposed to the rappers that if thy would give me a heart to love their medium, I would accept the golden bonds of matrimony, and become their apostle. And this they promised to do, and why not? They had subjected Miss R. to their will, and why not me? The medium, too, had protested with all her might, but I held myself passive. I was conscious of no unwillingness to yield to their desires, provided my conditions were complied with. I felt a certain kind of unutterable disgust at the whole affair; and yet, possibly, for aught I knew, there was some hidden, undeveloped wisdom in the mystery. But my philosophy was at fault; organization and temperament was the key by which the rappers opened into the mesmeric secrets of the human body. The qualifications for membership are neither moral nor intellectual, but purely physical. Those who fall the most readily under the influence of the mesmerizer, it is found yield the most readily to the influence of the so-called spirits. And this does not happen so much from an infirmity of will, as from the presence of some highly sensitive magnetic fluid, charged by the invisible manipulators. Mine was not a favorable organization, as mesmerizers have repeatedly failed to bring me under their influence. So nothing came, as the rappers failed to bring me under the mesmeric charm, and the projected marriage stood a good chance to come to nothing. Mr. R., of course, was not at all pleased at the turn things were taking. Chagrined at having his generous offer refused, and seeing his sister in a fair way for the madhouse, he resolved, after accusing me of having bewitched the family, to take the medium away, satisfied, he said, that she would be well enough when separated from me.

But the medium protested against this most vehemently, asserting my entire innocence of any mesmerism, or witchcraft, as also her own, and charging nothing to the spirits. But he insisted that she should follow him, and the poor girl reluctantly got ready, and in a couple of hours she was at her brother's house. But, alas! the raps followed the medium. No sooner had she retired for the night than the rappers began their usual entertainment of rapping, moving things about the room, and apparitions.

Mrs. R., who for the first time had heard Rochester knockings, was frightened. Ghosts, witches, or what? Good ghosts, argued she, would have no business out of their graves at night, and as for evils ones—mercy, she could not think of it. But as for witches, she had a dim and uncertain faith in them; and taking this infernal infestation to be a case of witchcraft, she stuck a steel knife-sharpener in the head-board, and assured the medium that the witches could not operate in the presence of steel. But this did not lay the witches. The rappers, in contempt of the impotent steel, set in motion a half dozen more batteries, until not only the bedstead, but the walls as well, and every object in the room, responded with the hideous noises; and thus nothing came of this experiment with the knife-sharpener, except that the medium, by an unlucky turn in one of her tantrums, broke it, at a loss to the unbelieving Mrs. R. of about five dollars.

It now remained for Mr. R. to try his hand at dissolving the mesmeric charm, and silencing the rappers. Entering the room where the invisible operators were in full blast, his wife bewailing the loss of her knife-sharpener, and his sister imploring him to send her back to Henry,—"I will see whether there is no way to stop this bedevilment."

First he resolved upon a personal inspection of the bedstead, doubtless from a secret suspicion that possibly the medium herself might be at the bottom of the mischief, and ordering her up, he made a careful examination, but discovered no human artifice by which the noises could be produced. Meanwhile the rappers took to the floor, where for some time they kept up a vigorous pounding.

"Who are you?" inquired Mr. R.

There was a profound silence.

"Ask how many there are," said the medium.

The question was put, and answered by two raps.

"And who are they?"

The medium quickly answered,—

"My father and Henry's father, the two spirits that appeared at my bedside and charged me, upon penalty of nightly visitations, that I must marry Henry."

"O, I shall see them again to-night, do let me go back. If you have any mercy in you, do let me go back. I must. I shall die, I shall die."

And thus she went on half the night, in this incoherent and piteous raving.

Now here was a plain case for Mr. R. To suppose I could charm the medium with a mesmeric spell, and keep up the delusion for days and weeks together, and when separated a dozen miles from her, was absurd; to suppose that the medium was the producing cause of the raps, against her protestations to the contrary, and when no visible means for producing them could be discovered, was equally at variance with probability; to suppose, therefore, that these phenomena were produced by invisible agents or agencies, was the only rational conclusion, and to this conclusion Mr. R. was forced to come. These things could not be done by the blind forces of nature; they exhibited a certain intelligence, a capacity to understand questions and to answer them, they must therefore be not forces, but intellectual beings, and acting not by accident, but by design.

He asked the rappers what they wanted. They answered, that "E. should marry Henry, and start on a tour West, to spread the doctrines and principles of the new dispensation. We were the chosen disciples of the new order, and marriage was the only thing wanting to make us efficient promoters of the new harmonial gospel," and assured him that nothing should be wanting on his part to give us a prosperous outfit; and all this Mr. R. did not object to if the spirits would see to it that a husband was forthcoming for the medium.

Meanwhile the medium was unchanged in her desire to yield to the spirits, except that her passion, if possible, became more furious and ungovernable.

"I must," she would say, "I must marry him."

The voices of the old grey-haired men who stood at her bedside and charged her to be married, were constantly in her ear, and the sight of these visible ghosts haunted her day and night.

"Let me go, for mercy's sake; I must see Henry. I must, I must, or I shall die."

It is now more than two weeks since these noises began, and the poor girl has scarcely slept at all. She retires, but only to be confronted with bedlam the live long night. Something must be done. She is already fallen under a complete nervous prostration, and insanity and death may be the result. But Mr. R. does not tell the doctor what ails his patient, for it would be a sure disgrace to have it known that he had the "Rochester knockings" in his family. The spirits behave themselves very considerately in the presence of the doctor, listening, but saying nothing. The good will of Mr. R. was of consequence in carrying forward their enterprise, and it would have been bad policy to shock his notion of respectability.

The doctor gives her a little valerian, thinking it a case of nervousness, and goes away. But Mr. R. resorts to a more vigorous treatment, and to render her insensible to the nightly clamor that assailed her, he gave her over doses of gin, and thus in complete drunkenness, only, she escaped her tormentors. Now these spirits, or demons, pretended to be acting under the high commission of heaven, that they were the heralds of a new light, sent to banish error from the world, and redeem mankind from ignorance.

But the idea of forcing a marriage between parties not agreed. How ill does this comport with the doctrine of St. Paul, how can two walk together except they be agreed? It needed, however, no revelation to teach this; for it is but the dictate of good sense. They came to harmonize the world, and began by creating discord; they did not, however, provoke opposition to good principles, but they raised indignation against evil principles.—But I must hasten to the conclusion of this story.

The maiden remained with Mr. R. nearly or quite a week, and during the most of this time was nightly stupefied with gin. This was an excellent preparation for her forthcoming apostleship, and could not but devoutly inspire her with the importance and dignity of her mission. When she returned to me, half frantic with love and fear, she threw all love's diffidence and modesty aside, and flinging her arms around my neck, she implored me, in a wild agony of feeling I shall never forget, in the name of pity and humanity to marry her.

"O," said she, "if you heard them as I do. They will never forgive us, they will never let me go, they will follow me to the ends of the earth, and you will be my murderer."

Observe here, not a word of blame for the spirits. They are acting a good part, and I am an ingrate for refusing, at their dictation, to make a wife of a woman for whom I have no affection.

Charming philosophy this. Well, things were now really getting in a bad way. The girl was mad, the house was in an uproar, the thing had got into the street, the reputation of two good families was involved, and if the affair terminated fatally for the medium, I should certainly fall under the severe condemnation of the family, if not under the public censure also; but had I been willing to make merchandise of marriage, I might have made these adverse winds blow me a fortune.

But my refusal was of no avail. The medium was under the conviction all the time (and the spirits who held her by mesmeric power would let her have no other) that I would yield at last, and immediately upon her return from her brother's, she set the milliners at work upon her wedding-dress.

She was delighted with the pattern, chosen by the spirits, for what could she do without them? and though not over costly, was handsome; and as for mine, bless you, the money would have been forthcoming for that, and the tailors at work, had I not put between myself and her a physical impossibility.

Next day my school term expired, and I determined to avail myself of the opportunity thus offered to leave the place and let the rappers and the medium work out the case as best they could. I told the medium I must leave her, and forever. She looked the picture of despair, and said nothing, and then she drew from my heart a genuine pity. But my resolution to resist these rappers, and not permit them to control me or my affairs, was unshaken. I would save her from their evil machinations by any sacrifice less than myself. As she saw me, however, about to leave, she broke forth in expressions of agony and despair, but said nothing against the spirits.

"O Henry, it is you, it is you, how can you do so? I shall see them. They will rap, they will rap, and I shall die. O, I shall die," were among the last exclamations I heard, as I hurriedly seized my valise, and took the morning train for Boston.

I reached the city that night. Next day, anxious from the experiences I had had in the "Rochester knockings" for further investigations, I went to the rooms of a Miss Little, then a celebrated test medium. I of course was a stranger to her. We sat at the table, no one present besides ourselves. In a few minutes the raps were heard, loud and distinct. I put a number of questions. Some were answered correctly, and others intelligently, but whether correctly I could not say. I examined the room and the table, and kept an eye on the medium, but could discover no sign of trick or imposture.

Of course I consulted them in respect to my experience with Miss R., but put my questions in a way to give no clue to the medium; and what was my surprise to find them perfectly familiar with it; and without any further conversation through the raps, they seized the hand of the medium, and in large, scrawling letters, wrote the following:

"If you had done as we told you to down East, you would get your pockets full of money." And then added, "You are a —— fool, ha, ha, ha." I had been offered money down East to marry a medium and advertise Spiritualism.

Now put this and that together. There is a logic here too manifest to escape attention. One of two things is clear. Either the operators in what had transpired "down East" had followed me to Boston, and answered my questions, and informed me of what had been done there (down East), or I had brought the thing in my own mind, and the medium, by some unknown law of magnetic attraction, had abstracted it, and repeated it back to me, and so in truth I was only holding conversation with myself.

But the numerous cases where information was elicited unknown to both visitor and medium rendered this latter theory untenable, and the supposition that these answers were given by separate intelligences seemed inevitable.

Spirits, then, are they? What spirits? Try them by what they say and do. If their doctrines are false, then they are false spirits; if their philosophy is absurd, then they are ignorant spirits; if their religion is impure, then they are unholy spirits; but if they make us wiser men and women, better husbands and wives, and honester priests and teachers, then they are good spirits, and he is a barbarian who rejects them.

H. S. Chapman.

For the World's Crisis.

GATHERED FRAGMENTS.—No. 2.

BY M. D. W.

Have been reading an article on "Cant." The author says the word sprang from an ancient stock. "Its root is Roman, and is therefore venerable. The word evidently originates directly from the Latin *canto*, to sing, and indirectly from the Latin *cano*, to sing. Cant is a sort of speech. It is a species of shabby mouthing. In its strictest sense, it embraces a series of sounds continually and hypocritically repeated, for the sake of effect. Dryden calls it a whining pretension to goodness in affected terms. In Webster Unabridged it is said to be 'a whining, singing manner of speech; a quaint, affected mode of uttering words either in conversation or preaching,' and he might have added in *praying*, for in this exercise it is probably as frequently seen as in any other.

"Cant, in conversation, in preaching, or in prayer, ever argues the want of a progressive tendency in the mind of him who uses it. It is a mode of speech which expresses nothing accordant with manly aspiration, or the spirit of intellectual nobleness."

That expresses my own opinion precisely. I have seen much of this exhibited, and I detest it—this affected style or strain in prayer when in *public*, and omitted in *private*. Not that we deplore its omission by the fireside, but we detest its being used in public, and then laid aside when there are no ears the individual cares to impress thereby; the great change of tone makes the use of this "cant" abroad the more perceptible and hateful. We can thus see directly through the flimsy veil, and know assuredly that it is all assumed for effect.

There is a semblance of devotion and strong emotion which excites sympathy, and deceives one who never hears the individual pray when the "cant" is laid aside. But there is a semblance only of spirituality in such devotions; the expression, though loud and earnest, savors much of emptiness. There is not "a sound within a sound," "a wheel within a wheel." One never feels the "living waters flow" under the influence of such prayers. The one who offers them is as unmoved, empty, and unblest, as when he began. And how much such prayers savor of "vain repetition," so much repeating over to God what great and wonderful things he has done, and can do.

We would have persons pray in public in the same tone they would pray in private with their families or in the closet. *Closet*, did we say? We incline to the opinion that those who use "cant" in public *have no closet!*

But we have wandered away from our author. He comes out square against *cant* in the sanctuary, *cant* in the nursery, *cant* in the parlor, *cant* in the critic, and *cant* in the politician; and he gives utterance to some very sensible remarks and capital hits. One more citation, and we close.

"Now permit me to affirm that every instance of grave mouthing, like the one that has been sketched, is an instance of sanctimonious cant. It is the style in which conceited mediocrity and obtuse, stubborn ignorance make their profession of devotedness. It is a strain after effect exhibited in the expression of purposes that the mind has never formed, and of a zeal the heart has never felt. It embraces a loudness which has no accompanying earnestness to make it justifiable. He who uses this kind of cant assumes 'rueful looks of affected concern.' He is unspiritually serious; he is dolefully shallow."

DIVINE CONTENTMENT.

SHOWING THE NATURE OF CONTENTMENT.

Having answered these questions, I shall, in the next place, come to describe contentment.

It is a sweet temper of spirit, whereby a christian carries himself in an equal poise in every condition. The nature of this will appear more clear in these three general rules:

1. Contentment is a *divine thing*. It becomes ours, not by *acquisition*, but *infusion*. It is a slip taken off from the Tree of Life, and planted by the Spirit of God in the soul; it is a fruit that grows not in the garden of philosophy, but is of a heavenly birth: it is, therefore, very observable that contentment is joined with godliness, and goes in equipage—"But godliness, with contentment, is great gain."—1 Tim. 6: 6. Contentment being a consequent of godliness, or a companion to it, I call it *divine*, to contra-distinguish it to that contentment which a moral man may arrive at. Heathen have seemed to have this contentment; but it was only the shadow and picture of it; the *beryl*, not the true *diamond*. Theirs was but *civil*, this is *sacred*; theirs was only from principles of *reason*, this of *religion*; theirs was only lighted at Nature's torch, this at the lamp of Scripture. Reason may a little teach contentment, as thus: "Whatever my condition be, this is that I am born to; and, if I meet with crosses, it is but a catholic misery—all have their share; why, therefore, should I be troubled?" Reason may suggest this; and, indeed, this may be rather *constraint* than *content*; but, to live securely and cheerfully upon God, in the abatement of creature supplies, *religion* can only bring this into the the soul's exchequer.

2. Contentment is an *intrinsical thing*. It lies within a man; not in the bark, but the root. Contentment hath both its fountain and stream in the soul. The beam hath not its light from the air. The beams of comfort which a contented man hath do not arise from foreign comforts, but from within. As sorrow is seated in the spirit, *the heart knows its own grief* (Prov. 14: 10); so contentment lies within the soul, and doth not depend upon externals. Hence I gather that outward troubles cannot hinder this blessed contentment. It is a spiritual thing, and ariseth from spiritual grounds, viz., *the apprehension of God's love*. When there is a tempest without, there may be music within. A bee may sting through the skin, but it can not sting to the heart. Outward afflictions can not sting to a christian's heart, where contentment lies. Thieves may plunder us of our money and plate, but not of this pearl of contentment, unless we are willing to part with it; for it is locked up in the *cabinet of the heart*. The soul which is possessed of this rich treasure of contentment is like Noah in the ark, that can sing in the midst of a deluge, or as Paul and Silas in the prison.

3. Contentment is an *habitual thing*. It shines, with a fixed light, in the firmament of the soul. Contentment doth not appear only now and then, as some stars which are seen but seldom; it is a settled temper of the heart; one action doth not denominate it. He is not said to be a liberal man, that gives alms once in his life; a covetous man may do so: but he is said to be liberal that is *given to liberality* (Rom. 12: 13); that is, who, upon all occasions, is willing to indulge the necessities of the poor: so he is said to be a contented man that is given to contentment. It is not *casual*, but *constant*. Aristotle, in his rhetoric, distinguisheth between colors in the face that arise from *passion*, and those which arise from *complexion*. The pale face may look red when it blusheth; but this is only a passion: he is said properly to be ruddy and sanguine who is constantly so; it is his complexion. He is not a contented man who is so upon an occasion, and perhaps when he is pleased, but who is so constantly; it is the habit and complexion of the soul.

For the World's Crisis.

THE NAME CHRISTIAN.

WAS THE NAME "CHRISTIAN" GIVEN TO THE CHURCH AT ANTIOCH AS A NICKNAME?

"They were called christians first at Antioch."

The original word is *Krematizo*, which signifies "to impart a divine warning or admonition; give instructions or directions under the guidance of inspiration." Please notice its use in the New Testament (Matt. 2: 12),—"Being warned of God"; also 22d verse. Luke 2: 26,—"It was revealed unto him by the Holy Ghost." Acts 10: 22,—"Was warned from God." Rom. 7: 3,—"She shall be called an adulteress." Heb. 8: 5,—"Moses was admonished of God." Heb. 11: 7,—"Noah being warned of God." Heb. 12: 25,—"Who refused him that spake." Acts 11: 26, the disciples "were called." Here we find the use of the word, nothing certainly that looks like a nickname.

Antioch, we understand, was the place where the first church was founded, which was composed of both Jews and Gentiles. God said by the prophet that his people should "be called by a new name which the mouth of the Lord" should "name," (Isa. 62: 2, also 65: 15); and it certainly is fitting that this *new name* should be conferred upon the church at the time when there is no distinction, but Jew and Gentile come in alike into the great family, and are named of God. Eph. 3: 14, 15; Acts 15: 14.

I understand, then, that at the founding of this church at Antioch, those who founded it were instructed of God to call the disciples *Christians*,—a name significant. All other names signify a part; only this the whole. A man may be called by all other names, and not be a *Christian*.

All Christians love Christ, and all who love Christ love his appearing. Let me be a Christian, united to Christ, anointed of God, with grace to carry out the great work for which I was anointed of God; and when it shall be said, "Behold I and the children which God hath given me," let me be accounted worthy to be numbered with them. Until then I sing,

"Christian, sweet name, its worth I view;
O may I wear the nature too."

Geo. L. Teeple.

For the World's Crisis.

PRESENT EXPERIENCE.

Bro. Grant:—Ever since my first acquaintance with "class meetings," I have prized them very highly. In short, I *love* class meetings. And I propose in this place, with your permission, to give a plain answer to a plain question. The question then for me to answer is this: "What is my present state and standing before God and my own conscience?" My answer is, "Low in the valley of humiliation."

I esteem *every one* of the children of God better than myself. While I have a firm and abiding trust, and daily access to the throne of grace, I yet take the very lowest seat in the "lowest room" in my Father's house. I feel that this is my proper place and station. I aim to obey from the heart every influence of the Holy Spirit, and "resist unto blood" every temptation of the enemy.

When I look back upon the past, "I abhor myself," and repent in dust and ashes, for I have not lived up to my privilege. Yet I feel assured that my sins are forgiven for Jesus' sake. When I look forward I see (by faith) the end of the race very near. I expect to be perfectly satisfied with the reward I shall then receive. I shall not envy those who receive more, and I shall not murmur against the "Good Man of the house," and say, "Why hast thou given to others more than unto me?" No. All the laborers will have at least a penny, and if others have brighter crowns, and more brilliant stars, I will rejoice that it is so.

But the question may be asked me here, "Do you now enjoy the blessing of perfect love?" I answer freely and frankly, I have not a clear evidence of being in such a state. I am too easily irritated, and have not that constant serenity, calmness and holy zeal, which I think should characterize those who are enjoying the fullness of the blessing. I have more than once professed to be in that blessed state, but never long remained there. I think never so long as two months at any one time.

Yet I do not doubt the testimony of others who say they have enjoyed the blessing constantly for many years. But I honestly confess that I have not remained upon the mountain top. My foot has slipped once and again, and sometimes I hardly dare hope to regain what I have lost. But my constant cry is, "Lord, help me to be pure in heart, and holy in life." I am striving to be perfect in obedience, and have the approval of our blessed Master, even here in the valley.

Sutton, Mass. F. H. Chamberlain.

For the World's Crisis.

A NEW MOVEMENT.

I enclose a very important extract relative to the measures now in progress in Europe for the *restoration of the Jews*. The letter from which it is taken was written by Mr. David Gray, formerly Editor of the Buffalo *Courier*, and now absent on a tour through Europe. He is a gentleman whose reputation for veracity, as well as ability, entitles his statements to credit. It is not necessary for me to enlarge on the vast significance and importance of this movement. I may barely observe, however, that it is precisely in accordance, not only with a general expectation among a large number of students and expositors of prophecy, but is in particular agreement with that class of interpretations which have recognized as the agent, infallibly certain to be manifest in effecting the return, at first,—the subtle, aspiring, and mysterious Emperor of the French.

Yours truly, C. Colegrove.

Sardinia, N. Y.

"I do not think it is generally known in the States that the whole of the European powers are now bound to an international treaty to the observance of certain humane stipulations, operative in time of war, as regards the reciprocal treatment by hostile powers of their sick and wounded. These stipulations comprise the absolute neutralization of ambulances, hospitals, etc., as well as of surgeons and of all sanitary organizations authorized to attend to the needs of armies on battle fields and elsewhere. This treaty was effected mainly through the exertions of Mr. Henry Dunant and other Geneveso gentlemen, and the Convention was signed here some two or three years ago. Mr. Dunant's movement, now completely successful, comprehended also the establishment of a permanent Commission, having an international organization, and designed to act at need in any given field, somewhat on the same principle as that of our own Sanitary Commission. The organization was in working order and did marvels of heroic charity during the war just closed. More than three thousand volunteer surgeons and aids were dispatched to the various fields and hospitals by this means, and in every respect the work of the American Societies was successfully emulated. It appears that Austria gave in her adhesion to the Convention last, and just in time to realize for her soldiers its beneficent effects. The international Commission has a branch duly instituted in the United States, of which I believe Rev. Dr. Bellows is at the head, and it is hoped that our government will also concur in the treaty, by which the civilized world will then be under sacred obligation to ameliorate, as far as possible, the horrors of war.

This mention of Mr. Dunant will serve as introduction to the following suggestive document, indicating a still more remarkable movement in which he is now taking a share. The paper has not before been printed in English; it is entitled 'Project of an International Society for the Renovation of the Orient.' I think it will repay perusal, if only for the startling ideas it suggests:

'The disturbing circumstances in which Europe is at present placed ought not to render the fact forgotten that the Eastern question, which has already agitated its governments and peoples, has the strongest tendency to rise anew, perhaps at no distant date, to complicate a situation already sufficiently grave.

The day when this question will demand a definite solution, will in all probability see the whole of Europe plunged in inextricable difficulties. . . .

This association may present itself to the universal public in the manner as follows:

The International Society of the Orient has for its object:

To favor the development of agriculture, of industry, of commerce and of public works in the East and above all in Palestine.

To obtain from the Turkish government certain privileges or monopolies either at Constantinople or in other parts of the empire, chief of which shall be the concession and gradual abandonment of the lands of Palestine.

To distribute, at cash prices, such of these lands as the Company will have acquired or received in concession, and to effect the colonization of the more fertile valleys of the Holy Land. . . .

It is known that Palestine needs only labor in order to produce abundantly. It is a country one of the most remarkable and the most fertile of the globe. In it one meets the products of all the latitudes, and the emigrant of Europe finds herein the climate of his own country. Commerce and private industry which will come to complete the work of agriculture must attract hither, in great numbers, merchants, colonists and capitalists, both Christian and Israelite.

This resurrection of the Orient, seconded by an awakened religious sentiment, will be aided by the co-operation of the Jews themselves, of whom the valuable qualities and remarkable aptitudes cannot but be in the highest degree advantageous to Palestine. . . . The results sought for and achieved by the Society will be beyond a possibility of failure, and that, too, in a future less distant than one can think, as follows:

The reconstruction of the Holy Places of Jerusalem, which could be accomplished as an international work and in a manner worthy of christianity.

The end of the conflict which incessantly renews itself between the great Powers, in regard to the Holy Places.

The transformation of the ancient Jerusalem into a new city which will rival in importance the finest cities of the West. . . .

To prepare the organization of the International Society of the Orient, it is important that many minds be led to preoccupy themselves with these great and noble questions. To this end it is indispensable to institute a Committee composed of men of influence and honor, of diverse nations, having at heart the advancement of the same views in the interest of all.

The elements of that Committee are at present fairly prepared.

Its programme, at once economical, financial, benevolent, scientific, etc., is at the same time international; it can wound the susceptibilities of no nation. Influential names in France, England and elsewhere, are ready to connect themselves therewith.

Henry Dunant, Founder of the International Convention, in behalf of wounded in time of war, etc. Geneva, March, 1866.'

I am not permitted to state what has already transpired in connection with this important subject; let it suffice to say that while this written 'Project' has been thrown out in a few quarters as a sort of feeler, the thing itself has moved forward with wonderful celerity and success. Some of the leading names of the Jewish world are at its head, and some of the propositions of the paper have become accomplished facts. Behold, then, a scheme apparently on the way to achieve itself, having for its object nothing less than the reconstruction of the Jewish nationality in its ancient territory! Politically, and I may add religiously, a more startling idea could scarcely be mooted. That mighty 'Eastern Question,' which incessantly looms up to trouble the world's dream, how would that stand affected should such a movement begin and march to completion? . . . .

I have merely indicated a few of the thoughts which crowd upon one in reading Mr. Dunant's paper. The subject is worthy of volumes of comment, for indeed could I repeat to you some of the names which I know to be connected with the realization of the idea, you would readily acquit me of an attempt to manufacture a sensation on false pretenses. Perhaps from the holy places themselves I shall be able some time to write more to you on the same momentous theme. David."

Hygiene.

"This is for your health."—Paul.

TWO MEALS A DAY.

In a former article were noticed the general facts on which we base our judgment on this subject, such as the relation of labor and rest. Let us now consider some particular facts which sustain our position.

It is estimated that from two to five and one-half hours are required for the digestion of different articles; five hours are generally taken as the average for an ordinary meal, under favorable conditions. We will here notice a few conditions which are deemed unfavorable, and we shall then be prepared to judge more correctly of the proper intervals between the meals.

1. "If more food is taken than is required, even that amount which is required will not be quickly digested."—*Lambert's Physiology.*

2. "If the food be hurried into the stomach, it may be filled with food indigestible, and all of which would not be needed even if it could be digested."—*Id.* If eaten too fast the food is neither properly masticated, nor mixed with the saliva so as to favor digestion.

3. Water, or drinks, of which water is the basis, taken while eating, is removed by absorption before digestion takes place; therefore the practice almost universally indulged in, of drinking large quantities of tea, coffee, or water, with meals, retards digestion.

4. In Dr. Beaumont's observations, it was found that "anger would cause the stomach to become pale and comparatively bloodless." I knew a man once to become so exceedingly angry, that his system was not able to recover from the effects of anger, and he soon died. I also in my younger days, once plagued a small animal till he got very angry, and though I did not injure it at all, to my great surprise, it died in a few minutes. This shows that anger tends to suspend the vital forces.

5. "A constantly active mind, especially a fretted disposition, does not allow the stomach to receive, for a sufficient length of time, those nervous influences necessary for a perfect digestion of food."—*Lambert's Physiology.* With many, fretting is a habit almost constantly indulged in; and as it retards digestion, it must increase the irritation of the system, and induce disease. Therefore it is impossible that a fretter should be healthy; and those who fret much will in time find much to fret about. Thus they become the authors of their own misery.

6. Hard labor, either of body or mind, immediately after eating, will retard digestion; and if the system be otherwise in unfavorable conditions, digestion may thereby be entirely suspended for a time.

7. Grief, either excessive or protracted, will prevent digestion. It is well known that constant sorrow of heart will destroy the appetite by debilitating the stomach, and so gradually suspend the action of the life forces.

Not to enumerate it will be conceded that by these, or some of these causes, viz., eating too fast or too much, drinking largely with meals, or by labor, anger, fretfulness, or grief, almost every one, and almost at all times, induces conditions unfavorable to digestion, besides the ailments of the stomach itself not here noticed; therefore we ought to increase the time estimated for the digestion of food.

Dr. Coles in *Philosophy of Health* says: "When food is lodged in the stomach, it requires ordinarily about three hours and a half before the entire meal is prepared for, and carried into the duodenum, or second stomach. Then about one hour and a half is needed for forming the chyle, and for its absorption."

Calling five hours the average time required, if breakfast be taken at seven, the process of digestion is barely passed through at twelve. The morning meal being scarcely appropriated, the system cannot yet require more. The person may feel hungry, either from habit, from exhaustion, or other causes, but the necessity for food does not exist. As previously remarked, no person can safely trust his appetite while he is in an exhausted condition; and we are so subjected to the power of habit, that, should we habitually eat six times a day, we should become hungry so often. Also disease, or peculiar conditions of the system may cause a sensation of hunger, as we sometimes eat to fullness and still feel hungry. Now this hungry feeling is not always a call of the system for food, as in the last named case, the stomach has already received more than is required.

If the second meal is then taken at twelve or half-past twelve, there being no requirement for food, digestion must be tardily or imperfectly performed; and it would be truly a marvel if the work of the stomach was again completed at 6 o'clock P. M. *Habit*, not *nature*, requires an additional supply at that hour; or if taken at seven, allowing a longer time for the digestion of the second meal, the result is no better, as the third meal will hardly be digested by twelve at night. Up to that time then there can be no good, quiet, refreshing sleep. The stomach has been laboring hard; the nervous system has been under constant excitement; of course the brain has been troubled with disagreeable sensations, perhaps with scenes of horror and frightful images. The person awakes in the morning with an aching stomach, a dullness in the head, a coated tongue, and a dry, feverish mouth. When we consider that this is repeated in an ever-continuing round, is it any wonder that there are no more healthy people in this age? or that man's life is dwindled down to a span? What shall be thought, then, of the practice of many staid, well-disposed people, who make late visits where tea is served in the evening with rich cakes and pies, and other indigestible articles.

On the other hand, suppose we breakfast at seven; allow five hours for digestion, till twelve; then let the stomach rest an hour or more, and take the second meal at half-past one or at two. Five hours more for digestion brings us to seven in the evening; then if the stomach rests till the hour of retiring, other things being favorable, the whole system will sleep, and all together awake in the morning refreshed.

We have tried and know. Where all physiological research and actual experiment agree, we see no chance to doubt.—*Health Reformer.*

THE BREATH OF LIFE.

Whatever lives must breathe. Whatever shelters or feeds life must breathe also. As is the breath so is the life, for health is but a pulmonary function, and happiness a castle in the air. The blood, stifled with ill-supplied or incapable lungs, blackens and curdles; the hair, stifled beneath an impenetrable hat, dies and falls away; the skin, stifled by garments too many and too close, or smothered by its own unremoved excretions, yields its duty as guardian of the out posts of life and betrays the citadel to the enemy.

It utters its mute protest against rubber boots and air-proof coats, which, unless briefly and loosely worn, are portable death. Houses, too, must breathe as well as garments. A breathless house is suicide made easy. The asthmatic complains of his labored breathing, but forgets that his house wheezes worse than he, through its listed windows and doors. He shuts the casement because it admits cold; he shuts the stove damper because it allows the escape of heat. How is his house to catch its breath with mouth and nostrils closed? Mamma folds her sleeping little ones in blankets, and tucks them into their close cribs with impenetrable Marseilles of a texture fit for a balloon; if the chicks are timid they draw the white drapery over their heads, shutting out any quantity of bugbears, but shutting in a veritable nightmare of exhausted and poisonous air. Warmth is essential to comfort, but pure air and rich blood are the healthiest healers known. The earth itself floats in an air bath forty-five miles in length. The soil must breathe or will not bear. Not only must the plough let in the air from above, but a porous sub-soil or frequent drains must give it an exit from beneath, or you win only grudging gifts from the smothered soil. Choose a flower vase of wedgewood ware, and without an opening at the bottom, and the rose folds its green calyx in despair about its stifled buds. Nay, let the pores in the stems and leaves become choked with dust, and the plant dwindles and dies of voiceless vegetable catarrh. The ocean breathes in the trade-winds and laughs in the shout of the tempest. Its slow beating pulses are the tides; mountain billows are the heaving of its lungs. The kiss of the breeze gives it health and purity; both are strangled by the leaden weight of a breathless calm, and

"Slimy things do crawl with legs
Upon the slimy sea."

Since then our life is but a breath, let it at least be strong and pure, and let us not attempt the futile experiment of seeking it in exhausted receivers.—*Springfield Republican.*

Cure for Chilblains.—I know a remedy against chilblains which is so simple and easy that, doubtless many would hardly think it worth trying. As, however, it completely cured my poor feet, which had suffered for fifteen winters with chilblains, and to which all possible lotions and salves had been ineffectually applied, I am most anxious to give those who are similarly affected, the benefit of my experience. The remedy consists of a hot foot-bath only; but the water must be as hot as can possibly be endured, and the feet, after having been kept in from fifteen to twenty minutes, must be immersed in cold water, to prevent from catching cold. An instant relief will be experienced from the burning and itching sensation.

Fresh Air.—We have too little fresh air at night in our sleeping-rooms, often almost hermetically sealed as a means of excluding the supposed "poisonous night air." Still others are breathing only about half the necessary quantity at each inspiration, partly from habit and partly from a compression of the chest that admits of only a limited supply. Nature has provided for and demands full, deep and copious inspirations of this grand invigorator and purifier—life-imparting, pure air, inviting full measure, "pressed down," enough to expand the cells, enabling them to eject irritating and poisonous deposits.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

CHILDLIKE TRUST.

"I said, "I will refrain
My lips from speaking guile;"
Do Thou my spirit train,
And lead me all the while.

So shall I be thy child,
My Father, God above;
Make me gentle, make me mild,
Fill me with perfect love.

Help me my vows to keep,
And ever trust in thee;
And while I "feed thy sheep,"
May God himself feed me.

May we receive the good
Our Father's hand bestows,
In gentle, childlike mood,
As Jesus ever shows.

The kingdom we receive,
And reign with Jesus there;
O let us never grieve
Him who takes our care.

Our burdens on him cast,
And fear no evil thing;
The night will soon be past,
In glory comes our King.

Sutton, Mass. F. H. Chamberlain.

For the World's Crisis.

THE AUGMENTING DEGENERACY OF OUR TIMES.

Editor of the World's Crisis:—We can hardly avoid uttering an emphatic protest and a solemn admonition to those of our brethren among the different denominations, who persistently assert the *moral improvement of mankind* in this epoch. In contravention of this error, we beg to submit a few considerations, which, though possibly disregarded, will serve for *testimony in the sight of God for the truth.* I will ask attention, first, to the manifest and alarmingly increasing corruption in the literature of the times. I apprehend there are few who appreciate the tremendous preponderance of evil in the issues of the press of the present day. Among the pernicious activities of our time, is the prolific production of poisonous romances. These are of every grade of mischief in their composition, but they have to a large extent a property in common, viz., the *policy of artful disguise.*—The debasing tendency is not only veiled, but many times greatly enhanced by the arts of rhetoric, and an elaborate and polished diction.

Allow me to quote from a recent article in a secular journal of high reputation, on this subject, which ought to arouse our religious instructors from an incredulity strangely inharmonious with the teaching of Revelation itself.

"Almost every novel that is published now-a-days is based upon some form of criminal intercourse between the sexes. The authoress of *Adam Bede* has followed the general example. Miss Braddon never departs from it, and books of the degrading tendency of *Strathmore* and *Chandos*, are in the hands of every girl. Our literature threatens to become worse than the literature of the Restoration. Charles Reade writes a novel which in former days would have been burnt by the common hangman as a public nuisance. The last English papers tell us of a play written by Tom Taylor, which was so atrocious in sentiment that even an Adelphi audience hissed and hooted at it. Such is the moral progress on which we are always priding ourselves. In spite of our schools and churches, the world goes on in its old ways, and accumulates dust and dirt with age. The most sanguine believer in the theory of the "perfectibility of the human race," might well despond of his faith when he sees the universal tendency to move backward rather than forward. One by one the cherished theories of philosophers crumble to pieces. The world, they told us, had grown too wise to permit wars; yet there has never been peace the last ten years. We are no wiser than those who have gone before us; with nations, as with individuals, the experience of the past teaches nothing."

Such is the testimony of an impartial witness, and it bears with just and powerful effect in contradiction to the popular sentiment of Christendom, that the world is destined to a speedy rectification through the vaunted agencies of free speech, and even under a governmental system of so-called democratic equality. Free speech indeed! Free to manifold excess and wickedness. Free to the ingenuities of calumny, and free to serve Satan with industrious and vicious variety and perversity of labor. Who should not see and understand that the world *requires a King, even the Son of God from heaven*, who has both incomparable excellence of character and irresistible energy in execution; who combines the most enchanting personal loveliness and exalted dignity with unerring wisdom in administration.

The virus and vigor of iniquity, so far from being chiefly overcome in this apostate world, is manifesting itself in new and startling forms of seductive efficiency. Wickedness is taking more determined and cunning advantage of the unwary. Satan is crowding his energies and resources into grand preparation for final and desperate action. Thank God! The result is forecast from eternity, and the head of infernal princes will be broken, and the pestilent dynasty of the powers of darkness be overthrown. Lord Jesus, come quickly, and be glorified in thy kingdom!

Another matter should be perhaps mentioned in this connection, as an index of a lamentable tendency. I refer to the disgraceful fashions of female apparel. I confess that I have seen parents conforming to these immodesties in the attire of their children (which, I suppose, like the foolish extravagances that are reputed to have emanated from the Empress Eugenie for many years past, have a Parisian origin), that struck me with amazement. And I wonder that the wise dictate of parental affection does not instantly and utterly refuse conformity to such a despotism. And only a week or two since, I read an elaborate article upon the subject of *tilting skirts*, written in a style of mingled satire and admiration, expressing by turns, if I remember rightly, the varied sentiments of astonishment, gratification, and derision.

I will close this article by a reference to another subject of very great interest to those who believe in the doctrine of a living and personal antichrist, and who confidently maintain that while an *ereption of saints that are looking for Christ must speedily occur*, there will be short period of darkness and tribulation, *consequent upon a mighty confederation of evil.* I quote from the *Examiner*, the principal organ of the Baptist denomination, especially in the State of New York.

"If we may credit the *Independence Belge*, one of the best informed newspapers of Europe, secret negotiations have been carried on for some months, through the medium, it is supposed, of the French government, between the Court of Rome and the Patriarch of the Greek church, for the purpose of fusing the two communions into one powerful religious organization. A grave difficulty, which at first threatened to bring the negotiation to a premature conclusion, has at length been amicably adjusted. The Patriarch held absolutely to the right of priests to marry, while the Pope resisted this innovation. Finally, however, rather than give up the union, the Court of Rome yielded so far as to grant the right of marrying to simple priests, excluding from this privilege all the higher dignitaries of the church. The Patriarch is disposed, it is said, to accept this compromise, and is putting forth all his efforts to induce the Eastern Church to accede to the conditions imposed on Rome."

I do not introduce this quotation to unsettle for a single moment the expectation which is so intensely felt among Adventists, of the *downfall of papacy.* By no means. The hour is swiftly, swiftly advancing. The Lord Jesus will about the same time, we conclude, take away his ready ones into glory. But wo! wo! wo! to those that are left behind, if they come under the power of that terrible combination of anti-christian energies, which is even now preparing on a grand scale. May God help them in this hour and power of darkness!

Let us look with praying and equally anxious and joyful anticipation for our Lord and Savior Almighty, to come like the lightning shining in the East. *We look for him.* We think of his appearing amid the perplexing cares of the day, and we think of it in the silence and quiet of the night. We think of it in these cool and beautiful evenings, when down through the pure autumnal air the stars are shining, and as their ten thousand lights glow serenely through all the canopy of heaven, we think of the time, O, how longed for! when the Prince of the House of David shall suddenly send his flame of glory through and athwart the constellations; when the wonderful ruddy lustre of his majesty shall light up all the landscape of earth and sky, when meteoric flames shall leap in incessant showers either way from the front of that *intense brightness.* We can but faintly imagine it, and more feebly portray it,—but we *look for it, and wait for it, and pray for it.* Quickly, *quickly*, may the moment of eternal renovation come; yes, renovation, resurrection and redemption. Clinton Colegrove.

"ADVENTISM."

In a recent copy of the *Morning Star*, I find an article with the above heading. The writer says:—

"The christian world has come generally to believe, that christianity will continue to spread, its influence be more and more generally felt, and its principles more and more strictly embraced and carried out, until the whole world shall become evangelized. But there is an active minority, who see only the dark side of life, who tell us the world is growing worse and worse century by century, that all hopes of the world's conversion are based upon a mere conception of the Word of God, or a criminal ease in Zion. Such persons tell us the world will grow worse and worse until Christ comes to destroy it, which coming they assure us is at the very doors. The subject is of sufficient importance to demand an occasional notice. The stronghold of Adventism is found in the second chapter of Daniel; at least we are led to judge that they so consider it, from the amount of labor bestowed upon it.

"As this is the corner-stone of the whole fabric, we will give a few moments to its consideration. Nebuchadnezzar had a dream; Daniel interpreted it for him. The king saw a great image whose head was gold, his breast and arms were silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay; a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like chaff of the summer threshing floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.—Dan. 2: 32-35.

All are agreed that the image represents the four great kingdoms of ancient times, in order: Babylon, Persia, Greece, and Rome. All are agreed that the stone represents Christ's kingdom. The point at issue is simply on the question of time; has the stone smitten the image as yet, or is that event yet future? The Adventists claim that it is yet future, while others say it is past. If the stone has smitten the image, it must have taken place at the first coming of Christ. If this be the true meaning of the text, then 'Adventism falls to the ground,' for the stone 'became a great mountain and filled the whole earth,' which means that christianity is to fill the whole earth before the end of the world. But if the event is yet future, as the Adventists claim, that filling can only take place at Christ's second coming. It is seldom that error and truth confront each other so squarely. This we regard as a fortunate circumstance. When did the stone smite the image? Daniel says it smote the image upon 'his feet.' But the legs and feet of the image, by common consent, represent Rome, and Rome was destroyed by the barbarians, A. D. 476.—Hence it follows that if the image was smitten upon his feet, it must have taken place before that date. It follows, therefore, that the 'stone' refers to Christ's first, and not his second coming, and by consequence Adventism falls to the ground."

Here are a few points to which I wish to call attention.

1. "The christian world *has come* generally to believe" in the world's conversion. That is so; for it was not believed by the primitive church; and Luther boldly pronounced it a "falsehood forged by the devil"—but true enough, it "has come to be believed."

2. But a few "persons tell us that the world will grow worse and worse." Yes, and Paul is included in the number; so we are not ashamed of our company or our faith.

3. "Rome was destroyed by the barbarians." That is not so; it was only *divided.* Rome was represented by the "iron" section, while the "feet and toes" were explained to mean "the kingdom shall be divided." This was done in the *fifth century*; and therefore the stone, which symbolizes the Celestial Kingdom, could not have "smote" the image prior to that epoch, as the "feet," or divided state of the kingdom, had not come into existence previously. Let it also be observed (1) that this kingdom was to be set up "in the days of these kings"—not *before* their rise; and (2) the same divisions of Rome are, in another vision, symbolized by "ten horns," which the angel explains to mean, "ten kings that shall rise" "OUT OF THE KINGDOM"; and (3) that "another shall rise after them," and persecute the saints for a "time, times, and the dividing of time," or 1260 years, and continue to exist *"till the Ancient of Days come*, and judgment be given to the saints of the Most High, and the time comes that the saints possess the KINGDOM"; which fact locates the kingdom symbolized by the stone down this side of Rome's division, and also this side of the long career of the Papal horn; (4) the Revelator locates the same kingdom under the sounding of the seventh trump—not till *then* will the "kingdoms of this world become the kingdoms of our Lord and of his Christ"; and at the sound of this trump Christ *appears*, for it is said, "The nations were angry, and thy wrath is come, at the *time of the dead that they should be judged*" (Rev. 11: 15-18), and Christ "shall judge the quick and the dead *at his appearing.*"

This fixes the introduction of the kingdom at the resurrection. So "Adventism falls to the ground" only by falling upon *Bible* ground, and that is good enough for us, and it don't hurt our feelings any to fall upon such a foundation.

But our remarkable friend—remarkable for his *blunders*—has made the discovery that *"not a toe remains."* This is an unpardonable perversion of facts. Look at France, England, Spain, etc. Are they obsolete? It is true that these ancient divisions have passed through various changes, and some of them now exist under modern names, but a greater blunder could not be made than to say that "not a toe remains." Is this the only way by which Adventism is to be disposed of? Must history be perverted to pave the way for an overthrow of Adventism? Well, Adventism bids fair to survive such sickly assaults as this.

Our friend adds:—

"The toes were composed largely of clay, the prophet thereby symbolizing that the kingdoms represented by these were both small and weak."

He concludes that this weakness does not characterize the nations of modern Europe. Who told our friend that the *"clay"* symbolized *weakness?* The facts are all against such a conclusion. When the silver took the place of the gold, it indicated a new power; when the brass took the place of the silver, it signified a new power; when the iron took the place of the brass, it represented a new power; so when the "clay" is brought to view as being mixed with the iron, it clearly brings to view a new power mingled with the *divisions* of the Roman kingdom, which new element was the Papacy, and is symbolized in the seventh of Daniel by the little horn that came up among the ten. Let it be remembered that the little horn must have its full time before the kingdom comes; it was not to come before the little horn, and have the horn come up and desolate the spiritual kingdom for 1260 years. This horn has been *smiting the church*, but the church has not yet smitten the image.—Wm. Sheldon.—*Voice.*

☞ The drilling and training to which you are subject, all the trials and hardships, which often seem so hard to you, serve to fit you for more responsible posts and greater usefulness.

DISINTERESTED BENEVOLENCE.

The question has oftentimes been discussed, whether there is any such thing as disinterested benevolence; and the discussion has frequently been void of profit, because it confounded all the proper grounds of action. It is taken for granted by a great many persons that disinterested benevolence means acting without any pleasure, or expectation of pleasure for ourselves, in any course of conduct. Now, a man that shall do a right thing without enjoying it, is not a true man—certainly not a saint. Who, that has enjoyed doing good things once, does not know that he will enjoy doing good things when he does them again? To ask a man to do good things without the anticipation of enjoyment, is asking him to act in violation of the fundamental laws which God has put in him. When I eat a peach, and find it good, I expect that, if I eat another, it will taste good also. If I had denied myself bread that I wanted, and given it to a little child that was almost starving, and had found that I derived ten times as much pleasure from seeing the child eat it as I would have derived from eating it myself, I could not do the same thing over again, and not think that I was going to be happy. And it is taken for granted that under such circumstances the happiness that we enjoy is a motive of conduct, that we pay ourselves for doing good with the price of special enjoyment, and that therefore there is no disinterested benevolence in our conduct.

Let us look a little at the grounds of human action. There is to every faculty its own appropriate pleasure and pain, from the lowest to the highest. There is a pleasure in gratifying the animal instinct of hunger. The same is true of thirst. To each of the lower sentiments there is a peculiar response of pleasure or of pain. As you go up in the line of development of the human mind, each affection has its pleasure. There is pleasure in every one of the faculties from which conduct proceeds. God meant that it should be so. In ordinary circumstances, it is low and moderate. It is capable of being high and ecstatic. No person, therefore, lives in accordance with the laws of God and his own mind, without living on the side where there is pleasure—not tumultuous, excessive and exhaustive pleasure, but gentle and wholesome pleasure. And to have a theory of benevolence which requires that you should act without pleasure, or without a conception of it, is to have a theory which requires that you should unmake yourself, and be what God never meant that you should be, and does not want that you should be.

If I do a good thing because it is pleasant for me to do good things, I act from a disinterested motive. If I do a reverent thing because the instinctive beauty of reverence inclines me to it, I act disinterestedly. If I love and obey God because loving and obeying God are in themselves pleasant to me, that is disinterested. The musician tells you that the reason why he makes certain chords is, that they are pleasant to his ear; and that is all his theory about it. And in respect to every course of conduct which is right, a man should have the remunerations that belong to it upon its own level of faculties.

Then, what do I mean by disinterested benevolence? I mean this: seeking the welfare of another person, without regard to any benefit that I myself am to receive. I may incidentally receive some benefit, and I may have a consciousness that some benefit will come to me; but the course of conduct is disinterested, notwithstanding.

For instance, I propose to run for the mayoralty, or for Congress; and I say to myself, "There is a Methodist church in that neighborhood, and there are a good many voters interested in it, and they are greatly in want of means. Now, I will go and hear their story, and will slap out a thousand dollars, and set them all right. The action will be a good one, and they will think I am a good christian, and will tell what I have done to this church and that, and I shall get the whole Methodist vote of the town. The action would be a good one, it is true; but, as my object would be to get votes, I do not think I could claim that it was a disinterested action. But suppose, on the other hand, a generous man, believing in the gospel, and willing to make sacrifices for its sake, should find a church that was a blessing to the community, but that was struggling for an existence, and should say, "I could not use a thousand dollars so that it would serve the Master's cause better than by giving it to that church," and should act accordingly; would it not be true that he acted disinterestedly? Some unbeliever in disinterested benevolence says to him, "I suppose you think you acted from disinterested motives." He says, "I do not suppose that I acted with perfection; I do not know that I had zeal or love enough; I do not know but my action may have been in some degree adulterated; but, so far as I could see, my motive was to do good." "But was there not the feeling that you would look back upon what you had done with satisfaction? I guess, if you probe your motives, you will find that they were not entirely disinterested." "Well," the man says, "I know that I never thought at all whether anything would come back to me, or whether anybody would be led to serve me; I simply thought that it would be pleasant to serve Christ by helping his disciples." Now, I say that that man's act was free enough from selfishness to be called an act of disinterested benevolence. You must not expect angelic conduct in human beings. All that anybody ought to ask is, that, when doing good, you shall do it for the love of doing good, and not for some remuneration. "If ye love them which love you, what reward have ye? do not even the publicans the same?" And if you do good only where you know that remuneration in some shape will come back to you, the act, though good, is not of a high grade. But where a man does good not for remuneration, not for praise, not for favor, but because his conscience and his benevolence inspire him to do it, and because he loves to do it, it is right, and it is sufficiently unselfish to warrant the claim that there is such a thing as disinterested benevolence.

In the next place, the question arises as to the extent to which a man can live disinterestedly. Men widely differ in respect to their natural capacity for this. They are differently constituted. Some men are made to be beautiful, and some are made to be homely. God makes people just as it pleases him, externally and internally. There are some people whose life-world is to harmonize the elements of their being; and there are some people the elements of whose being are nearly harmonized at the beginning, and whose business it is to help the world, and to succor those who are less favored than themselves. There are some persons, I believe, that, after they are once established in the way of religion, and under the divine influence, act, pretty much their whole life, disinterestedly. I heard my father say of my mother, who died when I was small, that he did not remember one selfish thing that she did during the seventeen years that he lived with her. She, of course, in reckoning with her own conscience before God, would have given a different account; but this was the testimony that he bore—and he was a discerning man, quick to know. I have seen persons, the current of whose thoughts it seemed to me was to please others. I do not mean that they did not think of themselves sometimes; I mean that it was their meat and their drink to do the will of God toward their fellow-men.

Well, can everybody live so? Everybody can live a great deal nearer so by trying than by not trying. Can anybody come anywhere near living so? No, probably not. Judging from facts as they are, we should not be led to think it. But in everybody the aim, the thing striven after, may so far be the good of others, and obedience to God's will, that it may be said that they are acting from disinterested benevolence.

I suppose many persons will say, "We have tried it, and we are discouraged." The trouble is that you have tried it on too broad a scale. Let me illustrate what I mean. If I have fifty acres of ground that I want to bring into thorough culture, I will take ten acres, and do the best I can to bring them into good tilth and heart. When these ten acres are pretty well under way, I will take in hand ten acres more. In that manner, by degrees, I shall manage to bring it all into a right condition. But if I undertake to improve the whole fifty acres at once, I shall fail

A great many persons, when they become christians, undertake to do everything at once, and it transcends their power, and failure and utter discouragement are the result. Why should they not undertake one point at a time? If a man, for example, wishes to be disinterested, wishes to live to do good, let him begin at home. The mother of a household would find but little difficulty, usually, in acting disinterestedly toward her child, because she would be impelled to it by the power of the maternal instinct; but a mother sometimes would have a good opportunity to practice disinterestedness towards her servants, acting as if they were children, or if they were standing in the relation of wards, and she in the relation of guardian. There is a great deal that may be done in that direction. It is not a good plan to go away from home to practice christian virtues. If you succeed in practicing them at home, you will have no trouble in practicing them away from home. If a person wishes to act from a higher grade of motives, let him first direct his attention to one class of habits where he is faulty, and endeavor to correct that. He should not neglect others; but let him make that the specialty. If you will take notice, you will see, in spiritual things as well as in temporal things, that, if you gain one victory, you will be more likely to gain others, because it will give you courage; whereas, if you fail, and break down, you say, "There is no use."

If a person can, for the sake of other people, control his tongue, that is a great deal. You are, we will suppose, very quick to discern faults, and you have a nice way of lashing the subjects of them. There is that little sentence that acts like a probe, and everybody sees it; and the person squirms, and you say, "I merely told you the truth." Yes, but you told the truth so sharply that it cut the person in two! You touched his nerve of sensibility, and caused him the extremest anguish. If you have the gift of saying bitter things, and if, for the sake of the happiness of others, you will not do do it, you are practicing disinterested benevolence. If you sacrifice your own tendency to say cutting things for the sake of sparing other people's feelings, you practice disinterested benevolence. Here is a man that is accustomed to yield to the tendency in him to exaggerate; and he sees that it does mischief; and he says, "However much effort it may require, I will destroy that tendency for the sake of helping others." I have known men that being addicted to the use of tobacco, said to young men—perhaps their own children—"I have been using tobacco twenty years, and it would cost me a bitter trial to break off the habit now; but, if you will agree that you will not touch it, I will agree that I will discontinue its use." I call such acts as these acts of disinterested benevolence.

It is not my purpose to paint the ideal of a saint, with the expectation that you will attain it so completely as to do everything with disinterested benevolence; but I do say that all of us can go up many degrees higher than we do in living for others, and not for ourselves. One way of doing this is to look into our own character and conduct, and see how many things we can do for the sake of making others happier, and how many things we can forbear doing for the sake of making them happier. And we are not to make them happier alone, but to please them to edification. Try this, and you will be surprised to find how your own happiness lies in that direction. Not that I would present your happiness as a motive, but it will be a reward, if it is not a motive.—*Independent.*

DIVINE CONTENTMENT.

REASONS PRESSING TO HOLY CONTENTMENT.

Having opened the nature of contentment, I come next to lay down some reasons or arguments to contentment, which may preponderate with us.

The first is, *God's precept.* It is charged upon us a duty. "Be content with such things as ye have."—Heb. 13: 5. The same God who hath bid us believe, hath bid us be content; if we obey not, we run ourselves into a state of discontent. God's word is a sufficient warrant; it hath *authority* in it, and must be a *sacred spell* to discontent. Be it so, was enough among Pythagoras' scholars: *Be it enacted*, is the royal style. God's word must be the star that guides, and his will the weight that moves our obedience. His word is a law, and hath majesty enough in it to captivate us into obedience: our hearts must not be more unquiet than the raging sea, which at his word is stilled. Matt. 8: 26.

2. The second reason enforcing contentment is, *God's promise*; for "He hath said, I will never leave thee, nor forsake thee" (Heb. 13: 5), where God hath engaged himself under hand and seal for our necessary provisions. If a king should say to one of his subjects, "I will take care for thee; as long as I have any crown revenues, thou shalt be provided for; if thou art in danger, I will secure thee; if in want, I will supply thee"; would not that subject be content? Behold, God hath here made a promise to the believer, and, as it were, entered into bonds for his security. "I will never leave thee." Shall not this charm the devil of discontent? "Leave thy fatherless children with me, I will preserve them alive."—Jer. 49: 11. Methinks I see the godly man on his death-bed, much discontented, and hear him complaining—"What will become of my wife and children when I am dead and gone? They may come to poverty." God saith, Trouble not thyself; be content; I will take care of thy children, and let thy widow trust in me. God hath made a promise to us that he will not leave us, and hath entailed the promise upon our wives and children; and will not this satisfy? True faith will take God's single bond, without calling for witnesses.

3. Be content; because our condition in life is according to the will of God, and he sits at the helm of all his providences, to make them subservient to his own glory and the good of mankind.

Let a christian often think with himself, "Who hath placed me here, whether I am in a higher state or lower? Not chance, or fortune, as the poor blind heathen imagined. No; it is the all-wise God, that hath, by his providence, fixed me in this orb; and we ought to be content is that situation where he has placed us. Say not such a one hath occasioned this to me." Look not too much at the under wheel. We read in Ezekiel (1: 16) of a wheel within a wheel. God's providence is the cause of the turning of the wheels, and his divine influence is the inner wheel that moves all the rest.

God has a design in all his providences, to make all things work together for good to them that love him. Say then, with David, I was silent, because thou Lord didst it. Ps. 39. God hath set us in our station, and he hath done it in wisdom, and this should be a counterpoise against our discontent. We fancy such a condition in life good for us; whereas, if we were our own carvers, we should often cut the worst piece. Lot being put to his choice, did choose Sodom (Gen. 13: 10, 11), which soon after was burned with fire. Rachel was very desirous of children. "Give me children," said she, "or else I die" (Gen. 30: 1); and it cost her her life in bringing forth a child. Abraham was earnest for Ishmael. "O that Ishmael may live before thee" (Gen. 17: 18); but he had little comfort, either of him or his seed: he was born a son of strife; his hand was against every man, and every man's hand against him. The disciples wept for Christ's leaving the world; they chose his corporeal presence; whereas it was best for them that Christ should be gone, or else the Comforter would not come (John 16: 7). David desired the life of his child, and he wept and fasted for it; but when he saw it was the will of God to take it, he cries out, in the language of holy submission, "I shall go to him, but he shall not return to me."—2 Sam. 12: 23.

We often stand in our own light: if we should sort or parcel out our own comforts, we should hit upon the wrong. Is it not well for the child that the parent should choose for it? Were it left to itself, it would, perhaps, choose a knife to cut its own fingers. A man in a fit calls for wine, which, if he had it, were little better than poison. It is well for the patient that he is at the physician's appointment.

The consideration of God's overruling providence in all our concerns in life, should work our hearts to holy contentment. The wise God hath ordered our condition. If he sees it better for us to abound, we shall abound; if he sees it better for us to want, we shall want. Be content to be at God's disposal. God sees, in his infinite wisdom, the same condition is not convenient for all. That which is good for one may be bad for another. One season of weather will not serve all men's occasions. One needs sunshine, another rain. One condition in life will not fit every man, no more than one suit of apparel will fit every body. Prosperity is not fit for all, nor yet adversity. If one man be brought low, perhaps he can bear it better. He hath a greater portion of grace, more faith and patience, he can gather grapes of thorns, and pick some comforts out of the cross. Every one cannot do this. Another man is seated in an eminent place of dignity. He is fitter for it. Perhaps it is a place requiring more parts and judgment, which every one is not capable of. Perhaps he can use his estate better; he hath a public heart as well as a public place. The all-wise God sees that condition to be bad for one which is good for another. Hence it is he placeth men in different orbs and spheres, some higher, some lower. One man desires health. God sees sickness better for him. God will work health out of sickness, by bringing the body of sin into a consumption. Another man desires liberty. God sees restraint better, for he will work his liberty by restraint. When his feet are bound, his heart shall be most enlarged. Did we believe this, it would give check to the sinful disputes and cavils of our hearts. Shall I be discontented and murmur at the wise dispensations of God's providence? Is this to be a child, or a rebel?

For the World's Crisis.

MEETING FOR WORSHIP.

How highly you ought to prize the privilege of assembling often to unite in prayer and praise, and to listen to the preaching of the word. Many are deprived of this privilege, and I am one of that number. And I feel it to be a great trial to be thus shut out from communion with the people of my choice. We feel as though we had no place with the people here, no home with them. They meet, but it seems so cold and formal, so little love, or manifestation of the Spirit, such a lack of union and fellowship even among the members, that we have little inclination to meet with them, and listen to the traditions of Rome, or heathen fables.

How strange, that those who profess to believe the Bible, and preach the doctrines of that book, should make so prominent, doctrines that are not to be found there. No wonder so many of the converts backslide. It seems hardly possible that it should be otherwise. It is in harmony with the prophecy, "The love of many shall wax cold." Truly we may say, "Here have we no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise to God, continually, that is, the fruit of our lips, giving thanks to his name."

While you enjoy communion with the saints, do not forget to pray for those who have not that privilege. And we can enjoy reading the Bible, and prayer, and the reading the words of truth and love that come to us in the Crisis, and other Advent publications. Multitudes have no other preaching but these silent and welcome messengers. And many more have first seen the light of the truth, and been led to embrace it, by the same means. Let all do what they can to extend the influence of these publications. And may the Lord help us to be ready to hail his appearing with joy.

Sutton, Mass. Susan S. Chamberlain.

For the World's Crisis.

WHERE ARE THE HIGHWAYS?

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."—Matt. 22: 9.

We learn two facts directly from this parable. First, chronologically, it is the last call of the gospel before the marriage supper. Second, it is to other than the (pretended) friends of the Lord; that is, to other than the Jewish nation.

1st. It must be the last call, because it is made after the supper is all ready, which was the case at the first advent of Christ. He and his forerunner cried, saying, "Repent, for the kingdom of heaven is at hand"; and the declaration was made only to the house of Israel, which heeded it not, but despised the invitation, "and went their ways; one to his farm, another to his merchandise," etc.; as the result, the king sends forth his army, and destroys them, and burns up their city. Then says "to his servants, The wedding is *ready*, but they which were bidden were not worthy. Go ye therefore into the highways," etc.

In Luke 14th chapter, we have a repetition of this parable, with more characteristics brought to view; which are, that after the invitation was extended to the friends that had been *previously* bidden (verse 17), and upon its being rejected by them, he then sends "into the streets and lanes of the city," for the poor, the lame, the halt and blind, etc., and yet there is room. Then another call is made to those in "highways and hedges," that the house might be filled (verse 23); and none of these men that were bidden shall taste of the supper (vere 24).

Now there can be no other consistent application of this parable, only that those who were bidden, that should not taste of the supper, were the Jews; and upon what grounds can we argue that their posterity will be any more favored than they were, only as they come in with the Gentile, having lost their identity as Jews; there being no difference between Jew and Greek, under the last calls, for all are reckoned in unbelief. Rom. 11: 32; Gal. 3: 22, 28.

We see, therefore, that our mission is to the highways and hedges, not to the great in the cities, who would despise the meek and lowly spirit of Jesus. Our cities mould the character of the country, and are always in the advance in every thing,—vice, pride, and idolatry, as well as science and religion. Go to the history of their origin, and you find a church erected as the first stepping-stone to their greatness; around which cluster the people, till a village is incorporated; then it becomes a city, and men become proud and lifted up, and like Nebuchadnezzar say, "Is

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

CHILDLIKE TRUST.

"I said, "I will refrain
 My lips from speaking guile;"
Do Thou my spirit train,
 And lead me all the while.

So shall I be thy child,
 My Father, God above;
Make me gentle, make me mild,
 Fill me with perfect love.

Help me my vows to keep,
 And ever trust in thee;
And while I "feed thy sheep,"
 May God himself feed me.

May we receive the good
 Our Father's hand bestows,
In gentle, childlike mood,
 As Jesus ever shows.

The kingdom we receive,
 And reign with Jesus there;
O let us never grieve
 Him who takes our care.

Our burdens on him cast,
 And fear no evil thing;
The night will soon be past,
 In glory comes our King.

Sutton, Mass. F. H. Chamberlain.

For the World's Crisis.

THE AUGMENTING DEGENERACY OF OUR TIMES.

Editor of the World's Crisis:—We can hardly avoid uttering an emphatic protest and a solemn admonition to those of our brethren among the different denominations, who persistently assert the *moral improvement of mankind* in this epoch. In contravention of this error, we beg to submit a few considerations, which, though possibly disregarded, will serve for *testimony in the sight of God for the truth*. I will ask attention, first, to the manifest and alarmingly increasing corruption in the literature of the times. I apprehend there are few who appreciate the tremendous preponderance of evil in the issues of the press of the present day. Among the pernicious activities of our time, is the prolific production of poisonous romances. These are of every grade of mischief in their composition, but they have to a large extent a property in common, viz., the *policy of artful disguise.*—The debasing tendency is not only veiled, but many times greatly enhanced by the arts of rhetoric, and an elaborate and polished diction.

Allow me to quote from a recent article in a secular journal of high reputation, on this subject, which ought to arouse our religious instructors from an incredulity strangely inharmonious with the teaching of Revelation itself.

"Almost every novel that is published now-a-days is based upon some form of criminal intercourse between the sexes. The authoress of *Adam Bede* has followed the general example. Miss Braddon never departs from it, and books of the degrading tendency of *Strathmore* and *Chandos*, are in the hands of every girl. Our literature threatens to become worse than the literature of the Restoration. Charles Reade writes a novel which in former days would have been burnt by the common hangman as a public nuisance. The last English papers tell us of a play written by Tom Taylor, which was so atrocious in sentiment that even an Adelphi audience hissed and hooted at it. Such is the moral progress on which we are always priding ourselves. In spite of our schools and churches, the world goes on in its old ways, and accumulates dust and dirt with age. The most sanguine believer in the theory of the "perfectibility of the human race," might well despond of his faith when he sees the universal tendency to move backward rather than forward. One by one the cherished theories of philosophers crumble to pieces. The world, they told us, had grown too wise to permit wars; yet there has never been peace the last ten years. We are no wiser than those who have gone before us; with nations, as with individuals, the experience of the past teaches nothing."

Such is the testimony of an impartial witness, and it bears with just and powerful effect in contradiction to the popular sentiment of Christendom, that the world is destined to a speedy rectification through the vaunted agencies of free speech, and even under a governmental system of so-called democratic equality. Free speech indeed! Free to manifold excess and wickedness. Free to the ingenuities of calumny, and free to serve Satan with industrious and vicious variety and perversity of labor. Who should not see and understand that the world *requires a King, even the Son of God from heaven*, who has both incomparable excellence of character and irresistible energy in execution; who combines the most enchanting personal loveliness and exalted dignity with unerring wisdom in administration.

The virus and vigor of iniquity, so far from being chiefly overcome in this apostate world, is manifesting itself in new and startling forms of seductive efficiency. Wickedness is taking more determined and cunning advantage of the unwary. Satan is crowding his energies and resources into grand preparation for final and desperate action. Thank God! The result is forecast from eternity, and the head of infernal princes will be broken, and the pestilent dynasty of the powers of darkness be overthrown. Lord Jesus, come quickly, and be glorified in thy kingdom!

Another matter should be perhaps mentioned in this connection, as an index of a lamentable tendency. I refer to the disgraceful fashions of female apparel. I confess that I have seen parents conforming to these immodesties in the attire of their children (which, I suppose, like the foolish extravagances that are reputed to have emanated from the Empress Eugenie for many years past, have a Parisian origin), that struck me with amazement. And I wonder that the wise dictate of parental affection does not instantly and utterly refuse conformity to such a despotism. And only a week or two since, I read an elaborate article upon the subject of *tilting skirts*, written in a style of mingled satire and admiration, expressing by turns, if I remember rightly, the varied sentiments of astonishment, gratification, and derision.

I will close this article by a reference to another subject of very great interest to those who believe in the doctrine of a living and personal antichrist, and who confidently maintain that while an *ereption of saints that are looking for Christ must speedily occur*, there will be short period of darkness and tribulation, *consequent upon a mighty confederation of evil*. I quote from the *Examiner*, the principal organ of the Baptist denomination, especially in the State of New York.

"If we may credit the *Independence Belge*, one of the best informed newspapers of Europe, secret negotiations have been carried on for some months, through the medium, it is supposed, of the French government, between the Court of Roman and the Patriarch of the Greek church, for the purpose of fusing the two communions into one powerful religious organization. A grave difficulty, which at first threatened to bring the negotiation to a premature conclusion, has at length been amicably adjusted. The Patriarch held absolutely to the right of priests to marry, while the Pope resisted this innovation. Finally, however, rather than give up the union, the Court of Rome yielded so far as to grant the right of marrying to simple priests, excluding from this privilege all the higher dignitaries of the church. The Patriarch is disposed, it is said, to accept this compromise, and is putting forth all his efforts to induce the Eastern Church to accede to the conditions imposed on Rome."

I do not introduce this quotation to unsettle for a single moment the expectation which is so intensely felt among Adventists, of the *downfall of papacy*. By no means. The hour is swiftly, swiftly advancing. The Lord Jesus will about the same time, we conclude, take away his ready ones into glory. But wo! wo! wo! to those that are left behind, if they come under the power of that terrible combination of anti-christian energies, which is even now preparing on a grand scale. May God help them in this hour and power of darkness!

Let us look with praying and equally anxious and joyful anticipation for our Lord and Savior Almighty, to come like the lightning shining in the East. *We look for him.* We think of his appearing amid the perplexing cares of the day, and we think of it in the silence and quiet of the night. We think of it in these cool and beautiful evenings, when down through the pure autumnal air the stars are shining, and as their ten thousand lights glow serenely through all the canopy of heaven, we think of the time, O, how longed for! when the Prince of the House of David shall suddenly send his flame of glory through and athwart the constellations; when the wonderful ruddy lustre of his majesty shall light up all the landscape of earth and sky, when meteoric flames shall leap in incessant showers either way from the front of that *intense brightness*. We can but faintly imagine it, and more feebly portray it,—but we *look for it, and wait for it, and pray for it*. Quickly, *quickly*, may the moment of eternal renovation come; yes, renovation, resurrection and redemption. Clinton Colegrove.

"ADVENTISM."

In a recent copy of the *Morning Star*, I find an article with the above heading. The writer says:—

"The christian world has come generally to believe, that christianity will continue to spread, its influence be more and more generally felt, and its principles more and more strictly embraced and carried out, until the whole world shall become evangelized. But there is an active minority, who see only the dark side of life, who tell us the world is growing worse and worse century by century, that all hopes of the world's conversion are based upon a mere conception of the Word of God, or a criminal ease in Zion. Such persons tell us the world will grow worse and worse until Christ comes to destroy it, which coming they assure us is at the very doors. The subject is of sufficient importance to demand an occasional notice. The stronghold of Adventism is found in the second chapter of Daniel; at least we are led to judge that they so consider it, from the amount of labor bestowed upon it.

"As this is the corner-stone of the whole fabric, we will give a few moments to its consideration. Nebuchadnezzar had a dream; Daniel interpreted it for him. The king saw a great image whose head was gold, his breast and arms were silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay; a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like chaff of the summer threshing floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.—Dan. 2: 32–35.

All are agreed that the image represents the four great kingdoms of ancient times, in order: Babylon, Persia, Greece, and Rome. All are agreed that the stone represents Christ's kingdom. The point at issue is simply on the question of time; has the stone smitten the image as yet, or is that event yet future? The Adventists claim that it is yet future, while others say it is past. If the stone has smitten the image, it must have taken place at the first coming of Christ. If this be the true meaning of the text, then 'Adventism falls to the ground,' for the stone 'became a great mountain and filled the whole earth,' which means that christianity is to fill the whole earth before the end of the world. But if the event is yet future, as the Adventists claim, that filling can only take place at Christ's second coming. It is seldom that error and truth confront each other so squarely. This we regard as a fortunate circumstance. When did the stone smite the image? Daniel says it smote the image upon 'his feet.' But the legs and feet of the image, by common consent, represent Rome, and Rome was destroyed by the barbarians, A. D. 476.—Hence it follows that if the image was smitten upon his feet, it must have taken place before that date. It follows, therefore, that the 'stone' refers to Christ's first, and not his second coming, and by consequence Adventism falls to the ground."

Here are a few points to which I wish to call attention.

1. "The christian world *has come* generally to believe" in the world's conversion. That is so; for it was not believed by the primitive church; and Luther boldly pronounced it a "falsehood forged by the devil"—but true enough, it "has come to be believed."

2. But a few "persons tell us that the world will grow worse and worse." Yes, and Paul is included in the number; so we are not ashamed of our company or our faith.

3. "Rome was destroyed by the barbarians." That is not so; it was only *divided*. Rome was represented by the "iron" section, while the "feet and toes" were explained to mean "the kingdom shall be divided." This was done in the *fifth century*; and therefore the stone, which symbolizes the Celestial Kingdom, could not have "smote" the image prior to that epoch, as the "feet," or divided state of the kingdom, had not come into existence previously. Let it also be observed (1) that this kingdom was to be set up "*in* the days of these kings"—not *before* their rise; and (2) the same divisions of Rome are, in another vision, symbolized by "ten horns," which the angel explains to mean, "ten kings that shall rise" "OUT OF THE KINGDOM"; and (3) that "another shall rise after them," and persecute the saints for a "time, times, and the dividing of time," or 1260 years, and continue to exist "*till the Ancient of Days come*, and judgment be given to the saints of the Most High, and the time comes that the saints possess the KINGDOM"; which fact locates the kingdom symbolized by the stone down this side of Rome's division, and also this side of the long career of the Papal horn; (4) the Revelator locates the same kingdom under the sounding of the seventh trump—not till *then* will the "kingdoms of this world become the kingdoms of our Lord and of his Christ"; and at the sound of this trump *Christ appears*, for it is said, "The nations were angry, and thy wrath is come, at the *time of the dead that they should be judged*" (Rev. 11: 15–18), and Christ "shall judge the quick and the dead *at his appearing*."

This fixes the introduction of the kingdom at the resurrection. So "Adventism falls to the ground" only by falling upon *Bible* ground, and that is good enough for us, and it don't hurt our feelings any to fall upon such a foundation.

But our remarkable friend—remarkable for his *blunders*—has made the discovery that "*not a toe remains*." This is an unpardonable perversion of facts. Look at France, England, Spain, etc. Are they obsolete? It is true that these ancient divisions have passed through various changes, and some of them now exist under modern names, but a greater blunder could not be made than to say that "not a toe remains." Is this the only way by which Adventism is to be disposed of? Must history be perverted to pave the way for an overthrow of Adventism? Well, Adventism bids fair to survive such sickly assaults as this.

Our friend adds:—

"The toes were composed largely of clay, the prophet thereby symbolizing that the kingdoms represented by these were both small and weak."

He concludes that this weakness does not characterize the nations of modern Europe. Who told our friend that the "*clay*" symbolized *weakness*? The facts are all against such a conclusion. When the silver took the place of the gold, it indicated a new power; when the brass took the place of the silver, it signified a new power; when the iron took the place of the brass, it represented a new power; so when the "clay" is brought to view as being mixed with the iron, it clearly brings to view a new power mingled with the *divisions* of the Roman kingdom, which new element was the Papacy, and is symbolized in the seventh of Daniel by the little horn that came up among the ten. Let it be remembered that the little horn must have its full time before the kingdom comes; it was not to come before the little horn, and have the horn come up and desolate the spiritual kingdom for 1260 years. This horn has been *smiting the church*, but the church has not yet smitten the image.—Wm. Sheldon.—*Voice*.

☞ The drilling and training to which you are subject, all the trials and hardships, which often seem so hard to you, serve to fit you for more responsible posts and greater usefulness.

DISINTERESTED BENEVOLENCE.

The question has oftentimes been discussed, whether there is any such thing as disinterested benevolence; and the discussion has frequently been void of profit, because it confounded all the proper grounds of action. It is taken for granted by a great many persons that disinterested benevolence means acting without any pleasure, or expectation of pleasure for ourselves, in any course of conduct. Now, a man that shall do a right thing without enjoying it, is not a true man—certainly not a saint. Who, that has enjoyed doing good things once, does not know that he will enjoy doing good things when he does them again? To ask a man to do good things without the anticipation of enjoyment, is asking him to act in violation of the fundamental laws which God has put in him. When I eat a peach, and find it good, I expect that, if I eat another, it will taste good also. If I had denied myself bread that I wanted, and given it to a little child that was almost starving, and had found that I derived ten times as much pleasure from seeing the child eat it as I would have derived from eating it myself, I could not do the same thing over again, and not think that I was going to be happy. And it is taken for granted that under such circumstances the happiness that we enjoy is a motive of conduct, that we pay ourselves for doing good with the price of special enjoyment, and that therefore there is no disinterested benevolence in our conduct.

Let us look a little at the grounds of human action. There is to every faculty its own appropriate pleasure and pain, from the lowest to the highest. There is a pleasure in gratifying the animal instinct of hunger. The same is true of thirst. To each of the lower sentiments there is a peculiar response of pleasure or of pain. As you go up in the line of development of the human mind, each affection has its pleasure. There is pleasure in every one of the faculties from which conduct proceeds. God meant that it should be so. In ordinary circumstances, it is low and moderate. It is capable of being high and ecstatic. No person, therefore, lives in accordance with the laws of God and his own mind, without living on the side where there is pleasure—not tumultuous, excessive and exhaustive pleasure, but gentle and wholesome pleasure. And to have a theory of benevolence which requires that you should act without pleasure, or without a conception of it, is to have a theory which requires that you should unmake yourself, and be what God never meant that you should be, and does not want that you should be.

If I do a good thing because it is pleasant for me to do good things, I act from a disinterested motive. If I do a reverent thing because the instinctive beauty of reverence inclines me to it, I act disinterestedly. If I love and obey God because loving and obeying God are in themselves pleasant to me, that is disinterested. The musician tells you that the reason why he makes certain chords is, that they are pleasant to his ear; and that is all his theory about it. And in respect to every course of conduct which is right, a man should have the remunerations that belong to it upon its own level of faculties.

Then, what do I mean by disinterested benevolence? I mean this: seeking the welfare of another person, without regard to any benefit that I myself am to receive. I may incidentally receive some benefit, and I may have a consciousness that some benefit will come to me; but the course of conduct is disinterested, notwithstanding.

For instance, I propose to run for the mayoralty, or for Congress; and I say to myself, "There is a Methodist church in that neighborhood, and there are a good many voters interested in it, and they are greatly in want of means. Now, I will go and hear their story, and will slap out a thousand dollars, and set them all right. The action will be a good one, and they will think I am a good christian, and will tell what I have done to this church and that, and I shall get the whole Methodist vote of the town. The action would be a good one, it is true; but, as my object would be to get votes, I do not think I could claim that it was a disinterested action. But suppose, on the other hand, a generous man, believing in the gospel, and willing to make sacrifices for its sake, should find a church that was a blessing to the community, but that was struggling for an existence, and should say, "I could not use a thousand dollars so that it would serve the Master's cause better than by giving it to that church," and should act accordingly; would it not be true that he acted disinterestedly? Some unbeliever in disinterested benevolence says to him, "I suppose you think you acted from disinterested motives." He says, "I do not suppose that I acted with perfection; I do not know that I had zeal or love enough; I do not know but my action may have been in some degree adulterated; but, so far as I could see, my motive was to do good." "But was there not the feeling that you would look back upon what you had done with satisfaction? I guess, if you probe your motives, you will find that they were not entirely disinterested." "Well," the man says, "I know that I never thought at all whether anything would come back to me, or whether anybody would be led to serve me; I simply thought that it would be pleasant to serve Christ by helping his disciples." Now, I say that that man's act was free enough from selfishness to be called an act of disinterested benevolence. You must not expect angelic conduct in human beings. All that anybody ought to ask is, that, when doing good, you shall do it for the love of doing good, and not for some remuneration. "If ye love them which love you, what reward have ye? do not even the publicans the same?" And if you do good only where you know that remuneration in some shape will come back to you, the act, though good, is not of a high grade. But where a man does good not for remuneration, not for praise, not for favor, but because his conscience and his benevolence inspire him to do it, and because he loves to do it, it is right, and it is sufficiently unselfish to warrant the claim that there is such a thing as disinterested benevolence.

In the next place, the question arises as to the extent to which a man can live disinterestedly. Men widely differ in respect to their natural capacity for this. They are differently constituted. Some men are made to be beautiful, and some are made to be homely. God makes people just as it pleases him, externally and internally. There are some people whose life-world is to harmonize the elements of their being; and there are some people the elements of whose being are nearly harmonized at the beginning, and whose business it is to help the world, and to succor those who are less favored than themselves. There are some persons, I believe, that, after they are once established in the way of religion, and under the divine influence, act, pretty much their whole life, disinterestedly. I heard my father say of my mother, who died when I was small, that he did not remember one selfish thing that she did during the seventeen years that he lived with her. She, of course, in reckoning with her own conscience before God, would have given a different account; but this was the testimony that he bore—and he was a discerning man, quick to know. I have seen persons, the current of whose thoughts it seemed to me was to please others. I do not mean that they did not think of themselves sometimes; I mean that it was their meat and their drink to do the will of God toward their fellow-men.

Well, can everybody live so? Everybody can live a great deal nearer so by trying than by not trying. Can anybody come anywhere near living so? No, probably not. Judging from facts as they are, we should not be led to think it. But in everybody the aim, the thing striven after, may so far be the good of others, and obedience to God's will, that it may be said that they are acting from disinterested benevolence.

I suppose many persons will say, "We have tried it, and we are discouraged." The trouble is that you have tried it on too broad a scale. Let me illustrate what I mean. If I have fifty acres of ground that I want to bring into thorough culture, I will take ten acres, and do the best I can to bring them into good tilth and heart. When these ten acres are pretty well under way, I will take in hand ten acres more. In that manner, by degrees, I shall manage to bring it all into a right condition. But if I undertake to improve the whole fifty acres at once, I shall fail.

A great many persons, when they become christians, undertake to do everything at once, and it transcends their power, and failure and utter discouragment are the result. Why should they not undertake one point at a time? If a man, for example, wishes to be disinterested, wishes to live to do good, let him begin at home. The mother of a household would find but little difficulty, usually, in acting disinterestedly toward her child, because she would be impelled to it by the power of the maternal instinct; but a mother sometimes would have a good opportunity to practice disinterestedness towards her servants, acting as if they were children, or if they were standing in the relation of wards, and she in the relation of guardian. There is a great deal that may be done in that direction. It is not a good plan to go away from home to practice christian virtues. If you succeed in practicing them at home, you will have no trouble in practicing them away from home. If a person wishes to act from a higher grade of motives, let him first direct his attention to one class of habits where he is faulty, and endeavor to correct that. He should not neglect others; but let him make that the specialty. If you will take notice, you will see, in spiritual things as well as in temporal things, that, if you gain one victory, you will be more likely to gain others, because it will give you courage; whereas, if you fail, and break down, you say, "There is no use."

If a person can, for the sake of other people, control his tongue, that is a great deal. You are, we will suppose, very quick to discern faults, and you have a nice way of lashing the subjects of them. There is that little sentence that acts like a probe, and everybody sees it; and the person squirms, and you say, "I merely told you the truth." Yes, but you told the truth so sharply that it cut the person in two! You touched his nerve of sensibility, and caused him the extremest anguish. If you have the gift of saying bitter things, and if, for the sake of the happiness of others, you will not do do it, you are practicing disinterested benevolence. If you sacrifice your own tendency to say cutting things for the sake of sparing other people's feelings, you practice disinterested benevolence. Here is a man that is accustomed to yield to the tendency in him to exaggerate; and he sees that it does mischief; and he says, "However much effort it may require, I will destroy that tendency for the sake of helping others." I have known men that being addicted to the use of tobacco, said to young men—perhaps their own children—"I have been using tobacco twenty years, and it would cost me a bitter trial to break off the habit now; but, if you will agree that you will not touch it, I will agree that I will discontinue its use." I call such acts as these acts of disinterested benevolence.

It is not my purpose to paint the ideal of a saint, with the expectation that you will attain it so completely as to do everything with disinterested benevolence; but I do say that all of us can go up many degrees higher than we do in living for others, and not for ourselves. One way of doing this is to look into our own character and conduct, and see how many things we can do for the sake of making others happier, and how many things we can forbear doing for the sake of making them heppier. And we are not to make them happier alone, but to please them to edification. Try this, and you will be surprised to find how your own happiness lies in that direction. Not that I would present your happiness as a motive, but it will be a reward, if it is not a motive.—*Independent.*

DIVINE CONTENTMENT.

REASONS PRESSING TO HOLY CONTENTMENT.

Having opened the nature of contentment, I come next to lay down some reasons or arguments to contentment, which may preponderate with us.

The first is, *God's precept*. It is charged upon as a duty. "Be content with such things as ye have."—Heb. 13: 5. The same God who hath bid us believe, hath bid us be content; if we obey not, we run ourselves into a state of discontent. God's word is a sufficient warrant; it hath *authority* in it, and must be a *sacred spell* to discontent. Be it so, was enough among Pythagoras' scholars: *Be it enacted*, is the royal style. God's word must be the star that guides, and his will the weight that moves our obedience. His word is a law, and hath majesty enough in it to captivate us into obedience: our hearts must not be more unquiet than the raging sea, which at his word is stilled. Matt. 8: 26.

2. The second reason enforcing contentment is, *God's promise;* for "He hath said, I will never leave thee, nor forsake thee" (Heb. 13: 5), where God hath engaged himself under hand and seal for our necessary provisions. If a king should say to one of his subjects, "I will take care for thee; as long as I have any crown revenues, thou shalt be provided for; if thou art in danger, I will secure thee; if in want, I will supply thee"; would not that subject be content? Behold, God hath here made a promise to the believer, and, as it were, entered into bonds for his security. "I will never leave thee." Shall not this charm the devil of discontent? "Leave thy fatherless children with me, I will preserve them alive."—Jer. 49: 11. Methinks I see the godly man on his deat-bed, much discontented, and hear him complaining—"What will become of my wife and children when I am dead and gone? They may come to poverty." God saith, Trouble not thyself: be content; I will take care of thy children, and let thy widow trust in me. God hath made a promise to us that he will not leave us, and hath entailed the promise upon our wives and children; and will not this satisfy? True faith will take God's single bond, without calling for witnesses.

3. Be content; because our condition in life is according to the will of God, and he sits at the helm of all his providences, to make them subservient to his own glory and the good of mankind.

Let a christian often think with himself, "Who hath placed me here, whether I am in a higher state or lower? Not chance, or fortune, as the poor blind heathen imagined. No; it is the all-wise God, that hath, by his providence, fixed me in this orb; and we ought to be content in that situation where he has placed us. Say not such a one hath occasioned this to me." Look not too much at the under wheel. We read in Ezekiel (1: 16) of a wheel within a wheel. God's providence is the cause of the turning of the wheels, and his divine influence is the inner wheel that moves all the rest.

God has a design in all his providences, to make all things work together for good to them that love him. Say then, with David, I was silent, because thou Lord didst it. Ps. 39. God hath set us in our station, and he hath done it in wisdom, and this should be a counterpoise against our discontent. We fancy such a condition in life good for us; whereas, if we were our own carvers, we should often cut the worst piece. Lot being put to his choice, did choose Sodom (Gen. 13: 10, 11), which soon after was burned with fire. Rachel was very desirous of children. "Give me children," said she, "or else I die" (Gen. 30: 1); and it cost her her life in bringing forth a child. Abraham was earnest for Ishmael. "O that Ishmael may live before thee" (Gen. 17: 18); but he had little comfort, either of him or his seed: he was born a son of strife; his hand was against every man, and every man's hand against him. The disciples wept for Christ's leaving the world; they chose his corporeal presence; whereas it was best for them that Christ should be gone, or else the Comforter would not come (John 16: 7). David desired the life of his child, and he wept and fasted for it; but when he saw it was the will of God to take it, he cries out, in the language of holy submission, "I shall go to him, but he shall not return to me."—2 Sam. 12: 23.

We often stand in our own light: if we should sort or parcel out our own comforts, we should hit upon the wrong. Is it not well for the child that the parent should choose for it? Were it left to itself, it would, perhaps, choose a knife to cut its own fingers. A man in a fit calls for wine, which, if he had it, were little better than poison. It is well for the patient that he is at the physician's appointment.

The consideration of God's overruling providence in all our concerns in life, should work our hearts to holy contentment. The wise God hath ordered our condition. If he sees it better for us to abound, we shall abound; if he sees it better for us to want, we shall want. Be content to be at God's disposal. God sees, in his infinite wisdom, the same condition is not convenient for all. That which is good for one may be bad for another. One season of weather will not serve all men's occasions. One needs sunshine, another rain. One condition in life will not fit every man, no more than one suit of apparel will fit every body. Prosperity is not fit for all, nor yet adversity. If one man be brought low, perhaps he can bear it better. He hath a greater portion of grace, more faith and patience, he can gather grapes of thorns, and pick some comforts out of the cross. Every one cannot do this. Another man is seated in an eminent place of dignity. He is fitter for it. Perhaps it is a place requiring more parts and judgment, which every one is not capable of. Perhaps he can use his estate better; he hath a public heart as well as a public place. The all-wise God sees that condition to be bad for one which is good for another. Hence it is he placeth men in different orbs and spheres, some higher, some lower. One man desires health. God sees sickness better for him. God will work health out of sickness, by bringing the body of sin into a consumption. Another man desires liberty. God sees restraint better, for he will work his liberty by restraint. When his feet are bound, his heart shall be most enlarged. Did we believe this, it would give check to the sinful disputes and cavils of our hearts. Shall I be discontented and murmur at the wise dispensations of God's providence? Is this to be a child, or a rebel?

For the World's Crisis.

MEETING FOR WORSHIP.

How highly you ought to prize the privilege of assembling often to unite in prayer and praise, and to listen to the preaching of the word. Many are deprived of this privilege, and I am one of that number. And I feel it to be a great trial to be thus shut out from communion with the people of my choice. We feel as though we had no place with the people here, no home with them. They meet, but it seems so cold and formal, so little love, or manifestation of the Spirit, such a lack of union and fellowship even among the members, that we have little inclination to meet with them, and listen to the traditions of Rome, or heathen fables.

How strange, that those who profess to believe the Bible, and preach the doctrines of that book, should make so prominent, doctrines that are not to be found there. No wonder so many of the converts backslide. It seems hardly possible that it should be otherwise. It is in harmony with the prophecy, "The love of many shall wax cold." Truly we may say, "Here have we no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise to God, continually, that is, the fruit of our lips, giving thanks to his name."

While you enjoy communion with the saints, do not forget to pray for those who have not that privilege. And we can enjoy reading the Bible, and prayer, and the reading the words of truth and love that come to us in the Crisis, and other Advent publications. Multitudes have no other preaching but these silent and welcome messengers. And many more have first seen the light of the truth, and been led to embrace it, by the same means. Let all do what they can to extend the influence of these publications. And may the Lord help us to be ready to hail his appearing with joy.

Sutton, Mass. Susan S. Chamberlain.

For the World's Crisis.

WHERE ARE THE HIGHWAYS?

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."—Matt. 22: 9.

We learn two facts directly from this parable. First, chronologically, it is the last call of the gospel before the marriage supper. Second, it is to other than the (pretended) friends of the Lord; that is, to other than the Jewish nation.

1st. It must be the last call, because it is made after the supper is all ready, which was the case at the first advent of Christ. He and his forerunner cried, saying, "Repent, for the kingdom of heaven is at hand"; and the declaration was made only to the house of Israel, which heeded it not, but despised the invitation, "and went their ways; one to his farm, another to his merchandize," etc.; as the result, the king sends forth his army, and destroys them, and burns up their city. Then says "to his servants, The wedding is *ready*, but they which were bidden were not worthy. Go ye therefore into the highways," etc.

In Luke 14th chapter, we have a repetition of this parable, with more characteristics brought to view; which are, that after the invitation was extended to the friends that had been *previously* bidden (verse 17), and upon its being rejected by them, he then sends "into the streets and lanes of the city," for the poor, the lame, the halt and blind, etc., and yet there is room. Then another call is made to those in "highways and hedges," that the house might be filled (verse 23); and none of these men that were bidden shall taste of the supper (vere 24).

Now there can be no other consistent application of this parable, only that those who were bidden, that should not taste of the supper, were the Jews; and upon what grounds can we argue that their posterity will be any more favored than they were, only as they come in with the Gentile, having lost their identity as Jews; there being no difference between Jew and Greek, under the last calls, for all are reckoned in unbelief. Rom. 11: 32; Gal. 3: 22, 28.

We see, therefore, that our mission is to the highways and hedges, not to the great in the cities, who would despise the meek and lowly spirit of Jesus. Our cities mould the character of the country, and are always in the advance in every thing,—vice, pride, and idolatry, as well as science and religion. Go to the history of their origin, and you find a church erected as the first stepping-stone to their greatness; around which cluster the people, till a village is incorporated; then it becomes a city, and men become proud and lifted up, and like Nebuchadnezzar say, "Is

not this great Babylon that I have built"? As the result of this spirit, we see the mighty granite pile, with its steeple high, and loud-sounding bell, and its magnificent interior, and as we enter it amidst the jargon sounds of a screaming and thundering organ, and chanting choir, and gaze on the display of architecture and extravagance, one's mind is carried back to the Amphitheatre of proud Rome; and we cannot help but think them as fit for the gladiator, or wild beast, as for the worship of God in the spirit of Christ. Let a meek and humble follower of Christ, from the highways and hedges, get into one of these city churches, and you might as well think to listen to the harpings of Judah's captives beside the cold streams of Babylon, as to expect a lisp from him in such a place. No, the spirit that reigns there would suppress all acclamation of feeling that burns in a heart filled with the love of Christ.

Then away from granite piles and Gothic edifices, whose towers mark the Sodoms of these last days. Yes, away to the highways and hedges, where there is a little true piety left, and your words of truth will be to them like "apples of gold in pictures of silver."

Listen to the sobs of the honest farmer, as he, repenting, calls for mercy. O what music to the servant's ear, and how it thrills the hearts of angels. I love it, and it has been my blessed portion to be in it of late. I have buried thirty-six souls by baptism into death within the last month, and I expect to have the privilege of burying many more, before Jesus comes, though I think he is coming very soon.

Ye ministers of Christ, arise and gird anew your armor, and get out into the hills and valleys, among the common people, where you can breathe freely, and see souls converted to the gospel of the kingdom. And ye stewards of God's treasuries, receive a word of exhortation. See that ye withhold not from the highway and hedge preachers, who are not disposed to lavish all their time and strength on you and your church, but bid them God-speed in their labors of love to the people of low estate, which inhabit the hills and valleys of the country. God bless them. I love them, and will spend what little time there is left me in telling the glad news of a soon coming kingdom to them, if I have to live on potatoes without butter or salt. Who says *Amen* to this? WM. A. FENN.

[We hope there will be many who will heartily respond, *Amen*.—ED.]

For the World's Crisis.

LIGHT SPREADING.

It has of late been often asked by the lovers of truth, "Can nothing be done for the city of Quebec?" Is there no way by which the gospel of the coming kingdom of God can be introduced to that city, careless and at ease upon the ominous events of the present hour, as shown by the sure precursors of that great day of God, so long and so often foretold? The question is at length solved. All the Sauls of Tarsus are not yet dead, for at the expense of reputation, popularity, and even a comfortable living, the Lord has pressed into the field a man of piety, talent, and learning, with the message written on his lips, "Behold the Bridegroom cometh, go ye out to meet him." The Rev. John Salmon, Wesleyan Methodist missionary of nine years standing in the connection, stationed at Quebec, and greatly beloved by his brethren, was baptized only a few weeks since, and then with open honesty (for which all give him credit) told the chairman of the district that he could sprinkle no more infants, and also that upon the immortality of the soul he entertained the strongest doubts, and, as a consequence, also of the eternal conscious suffering of the wicked; and so sent in his resignation, in order to be consistent.

For three years past, his mind has been deeply exercised upon these and their kindred doctrines; but from a conscientious fidelity, which he believed he owed to the body with which he was connected, he grappled with conviction, until at length compelled to yield to a superior power.

Last winter, the first time I saw him, he preached in the Methodist chapel here, on the Sabbath; and on the following Tuesday evening, I heard his address from the missionary platform, and from both I was brought to the conclusion that either Methodism had changed its position, or he would not long occupy their pulpits.

We may place a cover over the mouth of a volcano, girdle an earthquake with a cable, blot out the sun with our finger, and then tell about stopping the onward course of truth. No priest, no inquisitor, no roaring Bull from the Vatican, can manage this. Man with the heaven-inspired Word in his hand will think, and let him think. No danger of infidelity. This scarecrow must be laid aside. We are coming up to the judgment. Truth can take care of itself. None but the priesthood seem to dread any danger. We may as well charge ourselves with the onerous duties of taking care of the sun, or adjusting the heavens after a shower of rain, as to feel feverish about God's affairs.

By pressing invitation, I prevailed upon Eld. Salmon to visit Danville, which he did, and to good acceptance preached three times, and baptized two pious, well instructed persons, the husband and his companion. These were the first that his hands had ever employed in burying and raising again in the likeness of the death and resurrection of Jesus, and gracefully it was performed. He could not be prevailed upon to stop over the coming Lord's day, because of his engagement in Quebec, where he has planted his Master's colors, surrounded as they are by the impregnable ramparts of ancient truth, against which the gates of mortality and the grave shall not prevail. Amen, even so; come, Lord Jesus.

Danville, C. E. J. PORTER.

For the World's Crisis.

BRO. WM. FENN.

I send in the names of those that have given monies to aid Bro. Fenn. Some have sent in their names, and others have not; and some do not want their names given.

C. F. Sweet, $1.00; M. M., 20c; H. E. Corbin, 10c; Hope, 25c; Mrs. P Albright 10c; James Davis 10c; H Bailey $1.00; Charity from Rutland, 75c; C M DeWolf 25c; J M M Gerhard 25c; M. E. W., $1.00; E T Haskins 5c; A Sister 10c; Do. 10c; Matilda F. Howard $3.35; N E Allen 70c; C H Douglass 50c; Hope $1.00; S S Oaks 25c; J. M. W., 50c; Do. $1.00; M. Durkee 10c; A mite 25c; Sylvester Lovell 25c; Abbey Lovell 10c; Jacob Carncross $2.00; Chas. S. Hall $2.00; A. B Hall $1.00; A Sister 10c; East Canaan $2.00; Do. 10c; Lucy B Hunt 25c; Do. 10c; Eliza M Smith 70c; Wm. Wright $1.10; Martha E. Chamberlin 20c; C. Greene 10c; Friend 20c; F O N 10c; For Bro. Fenn 10c; Rhoda West 25c; David B Miller and brother 50c; Mr. Dodge $1.00. Total, $26.50.

If there should be any others wishing to aid in the ten-cent call, I will be glad to have them do so. I am sorry the brethren and sisters do not attend to this more readily.

Yours in Christ, MARY ALBRIGHT.

South Butler, N. Y.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 28, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Solomon Hale.—Those who wish to write on matters pertaining to the Freedmen's Mission, and the preaching of the gospel of the kingdom in the Southern States, can address Bro. SOLOMON HALE, Boston, Mass., "Crisis Box." He is the Secretary of the Missionary Board, and an earnest christian brother, whose heart beats warmly for Jesus. He is employed as clerk in our office, in the place formerly occupied by Bro. Wm. B. Herron.

FARMINGTON.

Our meetings in Farmington, N. H., were seasons of much interest. Farmington is a flourishing village on the Dover and Winnipiseogee R. R., eighteen miles from Dover, on the way to Alton Bay. There has been little preaching in F. on the subject of the Lord's coming, and the other great truths that distinguish us from other denominations, but we found a great desire to hear, as was manifested by the very large audiences which came to the meetings. They have a large hall, which was much crowded with those who gave the best attention to the word spoken. The prospect there is very encouraging. We were with them two evenings, and over the Lord's day. Brn. J. G. Smith and J. Pinkham were present to assist in the work. The people seemed greedy for the word of life. Indeed, we find a general increase of interest to hear about the coming of our Savior, and a preparation for the great event.

"LEAP FOR JOY."

Our Savior has said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven."—Luke 6: 22, 23. We were forcibly reminded of the foregoing after reading the following in "Present Truth," published by Eld. J. Joy, with whom we discussed at New Durham Ridge, Nov. 13th and 14th. When referring to those who believe as we do, he says:—

"They themselves know (or ought to) that they are false teachers, sent forth to deceive the people in these last days; carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—*Present Truth*, p. 22.

Again he says the gospel we preach "is no gospel, but a base perversion of truth and promulgation of heresies by false teachers. And we know it is the last times because of these teachers."

LIVING SOUL.

The following is extracted from the November number of *The Rainbow*, an able monthly, published at No. 9 Newington Green, London, N., Eng., edited by Dr. Wm. Leask.

When speaking of the creation of man, after quoting Gen. 2: 7, as follows: "*And the Lord* God formed man, dust of the ground, and *breathed into his nostrils the breath of life, and man became a living soul*," the writer remarks: "Every thing which God created with life, was so created '*a living soul*,' just as was 'the man.' Four times is this asserted in Gen. 1: '*Every thing that creepeth upon the earth wherein is a living soul*.' It is a pity that our translation does not preserve in each place, and in Gen. 2: 19, the same rendering, '*living soul*,' which it gives to Gen. 2: 7."

The following is found in a note on the use of *nephesh chagah*, a term which occurs first in Genesis, first chapter, and is applied to all animals in the sea and on the land, before it is applied to man:

"Verse 20, 'creature that hath life'; verse 21, 'living creature'; verse 24, 'the living creature'; verse 30, 'life'; and 2: 19, 'living creature'; all *nephesh chagah*, the same word in Hebrew which is used in the description of Adam, the man, becoming a 'living soul.'"

We are glad to see this admission from an able writer and scholar, who believes in the natural immortality of man. We find the truth on the nature of man is rapidly spreading among those who are willing to take the *Bible* as their *only* rule of faith and practice. Many are greatly astonished to see how very plainly the Scriptures teach that man is wholly mortal, and does not put on immortality till after the second coming of Christ and the resurrection of the dead. We believe this great truth will be embraced generally by the Lord's children, and thus they will become armed against Spiritualism, the great Satanic delusion.

"INSANE UNDERTAKING."

Some time since we noticed a statement in the papers that a colony, composed of several individuals, purposed to go from Maine to Palestine to commence a settlement in the Holy Land, because the promised time had come for rebuilding Jerusalem, when the inhabitants would be again favored by the Lord. Mr. H. H. Jessup, the American missionary, writing from Beirut, Sept. 3d, 1866, says:—

"We are all distressed at the news of the coming of a colony of Americans from Maine to settle at Jaffa. The Consul at Jerusalem has written to Mr. Seward to dissuade the deluded people from such an insane undertaking; but they will not be dissuaded. Nothing less than the 'sacred' soil will satisfy them. They will find the Turkish government suspicious, and opposed to them at every step. Once outside of Jaffa gardens, the plain is frequented by the Bedouin, and they will find the Holy Land too hot for them in more senses than one. It seems sad that sober reason could not have reached them. I have noticed advertisements of the scheme in the papers from time to time, but regarded it as a hoax. We now hear that they are coming. May the Lord have mercy on them."

We think all will do well to wait till the Lord sends his angels to gather together his elect, when our Savior shall appear in all his glory;—wait till the sanctuary is cleansed, and our Eden home is duly prepared.

SHOOTING STARS.

It appears from the following, that the telegram in the New York *Herald* of Nov. 14th, which appeared in the Crisis last week, purporting to come from Europe, relating to the falling stars, was not reliable:—

THE NOVEMBER METEORS—*The Astronomical Theory of Shooting Stars.* Prof. Loomis of Yale College has written the following interesting letter relative to the recent meteoric display, and giving the scientific explanation of the phenomenon of shooting stars. The letter appears in the New York *Post Journal*.

YALE COLLEGE, Nov. 15.

On Monday night, Nov. 12, a company of observers at this place counted six hundred and ninety-six shooting stars in five hours and twenty minutes, which is about four times the average number visible for the same period throughout the year. On Tuesday night, Nov. 13, another company counted eight hundred and eighty-one shooting stars in five hours, which is five times the average number. On Wednesday night the sky was overcast, so that no observations could be made. We conclude, then, that the number of shooting stars visible about the 13th, was very remarkable; nevertheless this display is not to be compared with that of November 13, 1833, in which the number of meteors was variously estimated at from ten thousand to thirty thousand per hour. The grand display, therefore, which it was supposed might possibly occur this year, has not been witnessed in the United States, and probably not in Europe, or it would have been announced to us by telegraph. It may have been witnessed in Asia or in the Pacific Ocean, but if such had been the case it seems probable that the number visible in the United States would have been greater than it was. The telegram in this morning's *Herald*, purporting to have come from Greenwich, is evidently spurious. It is therefore probable that there has not been witnessed this year in any part of the world a display of meteors at all to be compared with the grand display of 1833.

PAPAL MATTERS.

The condition of the Papacy is daily becoming more and more critical. None can see any chance to revive the dying power of the Pope. Truly, the days of the Papal power are numbered, weighed in the balance, and found wanting. We are rapidly approaching a scene of sublime importance to the friends of Jesus.

Mr. Gladstone recently had an interview with the Pope, of which a Florence paper gives the following account:—

"Mr. Gladstone found the Pope calm as usual. They did not speak of politics till near the close of the conversation. His Holiness complained of the Austrian government, while admitting that the events in Germany had rendered it unable to assist the Holy See, and he almost excused the conduct of the Vienna Cabinet. Mr. Gladstone congratulated him, upon the arrival of the Antibes Legion at Rome. The Pope said to this, '*Terrestrial legions have the defect of often missing the object they aim at.* Besides, what matters it to me what may happen? Believe me that when the French have gone I shall be none the less protected, seeing that the legions which defend the church are never wanting'; and his Holiness raised his eyes to heaven.

Mr. Gladstone turned the conversation upon Italy, and he asked what truth there might be in the preliminaries for negotiations with the government of Florence, mentioned in the papers. This is what the Pope answered: 'I do not read the journals, and on this subject I know nothing whatever. All I know is that when I die *I shall not leave* to my successor the sacred and inviolable heritage of Saint Peter.'

The conversation respecting Italy having ceased, Ireland was spoken of, and the Pope warmly recommended to Mr. Gladstone his well-beloved flock. Then, smiling, he added, 'If I am obliged to leave Rome, *even although Ireland be distant from the centre of christianity, I would not, perhaps, disdain to take up my abode there.* Malta, a place almost altogether commercial, now that the revolutionists have begun to accuse my poor clergy of simony, would not have my preference.' In conclusion, he said he would go wherever Providence determined—that great Providence which never failed to judge men who were not eternal. In uttering these words, the Pope showed much emotion."

THE VENETIANS.

The Venetians are having a great rejoicing over the departure of the Austrians from their territory. "Carleton," the special correspondent from Europe, writing from Venice, Oct. 27th, 1866, says:—"I think that I never saw a whole community insane with joy till last Sunday night, although I have witnessed many lively and inspiring demonstrations at home." Sunday, Oct. 21st, was their day "for taking the *plebiscite*. We should call it an election day." In describing the scenes of the day, Carleton says:—

"All business was suspended in the city—not that it was Sunday, but because it was election day. Ordinarily there is no cessation of work on Sunday. You may see the shoemaker on his bench and the merchant behind his counter. You may hear the ring of the hammer upon the anvil, and the cry of the hucksters in the streets; but this day is to be devoted by the people to their country. A seller of roasted chestnuts has set up his roaster by the entrance to St. Marks; near him is a newspaper stand—a wonder in Venice, never seen by this generation till a few days ago. Beside newspapers, we notice caricatures of soldiers in Italy bearing to its grave the double-headed black eagle of Austria, while the Pope follows as chief mourner. Another represents a wheat field, with Garibaldi bending down to his task with a sharp sickle, reaping a crop of priests and monks. Still another represents that simple-hearted man as a school-master, and the Pope as his scholar, in the character of a naughty boy receiving a spanking! This within six paces of the vestibule of St. Mark's! Verily there are new times in Venice. A few days ago but one newspaper, and that muzzled; now as numerous as in New York and as radical as any there.

And here let us step aside a moment to see a sight of yesterday, and which I shall see again to-morrow. Not a stone's throw from St. Mark's, to-morrow morning you may see a man who has been a soldier under Garibaldi sitting behind a table in a thronged public square with Bibles and Testaments for sale. That is a new and strange sight in Venice. Heretofore no Protestant service has been publicly permitted by the Emperor of Austria. Protestants desiring to meet for religious worship have been compelled to obtain permission of the authorities to meet in some private apartment; but to-day upon the walls of the houses you may read the proclamation of Victor Emanuel that the Roman and Apostolic religion is the religion of Italy, but that *all other religions are tolerated.* There is religious freedom to this people such as they never before enjoyed. The golden hand of the great zodiacal clock marks the beginning of a golden era to-day. Thrilling the thought that this is the day of National Enfranchisement! Henceforth for this people there is an unobstructed course to knowledge, virtue, prosperity and happiness. Whether they will reach such a goal it is not my purpose to discuss.

It would be hardly fair to leave this subject here, with the possible impression upon the minds of your readers that the Austrians are the greatest of all despots, and thieves also. Let them have their due. The rule of Austria has not been without its benefit; for although despotic, its severity has been directed towards the greater despotism of caste, which was the curse of Venice. Venetian nobility, so called, has been crushed and ground to the finest powder. The old palaces never again will resound to the footsteps of nobles who look with contempt upon a man who labors for his bread; that class has disappeared, and the people to-day are, as in the United States, upon a common level, with all possibilities before them, each to win or miss the palm in the race of life. For this work, for reducing all to one plane, Austria may be commended. Yet I hardly think that such was her motive. She did it rather because it was congenial to her feelings.

We have stood too long at the door of St. Mark's. The organ is pealing, and the priests are chanting the mass. Worshipers are kneeling on the pavement and mumbling their prayers. Around the high altar are the priests in gorgeous robes, with boys swinging golden censers. A man in a blue coat, with a money box which he shakes continually, walks around the church calling for contributions. Here and there we see a man kneeling and repeating his prayers or counting his beads, but nearly all the worshipers are women of the poorer class. A squad of soldiers enter and gaze at the faded glory of the edifice, with little regard for the worship.

It is pleasant and refreshing to sit down in an out of the way place, close my eyes, and listen to the solemn music of the choir and the organ, and think of other assemblies far over the sea, on this beautiful day. I am lost in reverie. The music ceases, and the priest at the altar takes up his part, and the spell is broken. The Grand Piazza is filling up. The National Guard are out, bands of music are playing, and from the crowd we hear the shout of *Viva Italia!*"

TRACTS! TRACTS!!

The Tract, "Plain Truths," of which a new and large edition has just been published for free distribution, through the liberality of Bro. S. Hall, is now ready. Let the friends send in their orders at once. When sent by mail, the postage will be at the rate of forty cents per hundred copies. When sent by express, or delivered at the office, no charge whatever.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

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FASHIONABLE AMUSEMENTS.—The rapid and dangerous increase of this evil has induced Bro. W. H. Spencer to issue a tract on this subject, to arrest its progress. It is compact, pointed, and convincing. Let all true christians assist in scattering the right missiles into the enemy's ranks. Send a little postage money, and get a specimen package. Sent post paid, retail, 50 cents per hundred copies. Address WM. H. SPENCER, 11 Burns' Block, Rochester, N. Y.

WHERE WILL THE WOMAN DIE?

Believing that the Pope is the Man of Sin, and that the Papal Hierarchy at Rome constitutes the Mystery Babylon of the Revelation, and holding that the Scriptures unerringly teach the destruction of this Papal antichristian power by the brightness of Christ's coming, which order of things,—one event causing the other,—precludes the possibility of an interval between the ruin of that Wicked and the advent of the Lord; it is well, in connection with this subject, to inquire, "Where will Popery utterly perish?" The "when?" is plainly at the epiphany of Jesus; but at the time Christ destroys Antichrist, where will the latter be found? As the moment approaches when the King of Italy is expected to take possession of Rome, various rumors are afloat as to where the Pope and his cardinals will flee to; and Ireland, England, Vienna, Madrid, Ottawa in Canada West, Washington, Malta, and Jerusalem in the Holy Land, are all in turn announced as the selected place of refuge and re-establishment of the exiled Pontif and his court. The latest broached is a union of the Greek and Catholic churches with the Pope sovereign of both at Jerusalem. But we think the powerful autocrat of all the Russias will be likely to have something to say about that, and as he is the principal head of the Greek church in the East, the plan cannot succeed without his sanction, which his personal ambition and dislike to the Pope will unquestionably compel him to withhold. The view to us looks unlikely.

We beg leave to inquire of all prophetic students if the sacred prophecies do not constrain us to believe that the Man of Sin and Mystery Babylon must perish at and in its old seat and capital Rome, "the Eternal City"? Can we go outside of Rome to find the beginning, the full reign, or the end of this power? Can we read Revelation eighteenth in any other light? The fact may not be expressly stated, but is it not fairly deducible from the general tenor of the prophecies concerning the Romish civil power? We think so. As Belshazzar perished at Babylon, the seat of his power; so the terminal number of the series of ecclesiastical tyrants, who have all ruled in one city, goes out amid smoke and fire and thunder, at Rome, and with Rome. Hence we do not take stock in the removal of the Woman from the back of the "seven hills." The politico-religious amazonian harlot, denominated "the great city," dies in her own bed, when the Almighty shall kindle the torch underneath it. And the nations will wonder and faint for fear at the awful stroke. We do not guess, nor prophesy, nor choose to map out the future, but such are our convictions at present. The things to come are with God, but we cannot think the Pope and his cardinals will go out of Rome. D. T. T.

DO YOU READ YOUR CRISIS?

I frequently find persons who take our paper, who seem neither to know nor to remember scarcely any thing that is in it. And the reason is obvious. They do not carefully read the paper. They just skim it over, look at the headings of most of the articles, carelessly peruse a few of its numerous and varied compositions, and throwing it aside, engross their minds with secular business, and are little better off than those who do not take any christian paper at all. Sometimes they let several numbers accumulate in the house before they look at them; then read in a dull, sleepy, or perhaps hurried way, and not unfrequently will begin to complain that the paper is dry and dead, when the fact is the Crisis is the most live paper in the land, and the real lack is only in their dull, dead hearts. The paper is not written or published without mental labor, toil, and prayer; and it seems not only a folly, but a wrong, both to the subscriber and publisher, that its contents should ever be read in a prayerless, careless spirit, or the wholly secular newspaper substituted for it by an Adventist.

Brother and sister, read your paper. Take time to do so, and pray to God that if there is any good, or light, or sanctifying power in its pages, you and your family may obtain the benefit of it. I would again kindly inquire, "Do you read the Crisis?" D. T. T.

"THEIR WORM DIETH NOT."

The phrase "their worm" can not denote their soul. The word soul, or spirit, is not found in the passage. If it were lawful to construe their worm into any part of the lost sinner, then we could as well thus construe "their fire." But the spirit and soul are nowhere styled a worm, or a fire, in the Bible. And we regard it as a wild system of verbal criticism and scriptural exposition that seeks such an unnatural and forced construction of the text. The puerility of the thing is an admission of a lack of real argument. And if the worm is undying, still the soul is not said to be such. Hence if the sinner be not immortal, and the two-fold enemy set to devour it possess such adamantine qualities as to be fitly styled "unquenchable" and undying, it is not hard to calculate the result of this fearful conflict which has gehenna for its battle-field, and God as disposer of the unequal combatants. Either of the poor lost soul's antagonists alone and single would prove an overmatch for it. Much less can it, being corruptible and perishable, withstand the combined and deadly assaults of the two, the selected agents of the second death. "But these, as natural brute beasts, made to be taken and destroyed, . . . shall utterly perish in their own corruption."—2 Pet. 2: 12. There is no stronger passage to prove utter destruction than that one about the worm and the fire. Kind Savior, forbid me their grasp! D. T. T.

BACKBITING.

Backbiting is biting in the back, and behind the back. It is secret slander. It is speaking ill of the absent. The backbiter avoids a calm, open facing of his victim, and the gentle, manly and womanly reproof, with eye in eye; preferring like Dan to bite in the heels, to slander behind the ear, to whisper and magnify one's faults in some too willing ear when he or she is away. So Satan did slyly to Eve, slandering and belieing God, and creating distrust. So men and women do. So little-souled christians do. I have been guilty of it. And you too, reader, have done this mean work. It was performing the devil's drudgery. We all know it, and feel so, but alas! too many keep at the miserable business. The unholy tongue aches to be rattling on in censure of some poor erring mortal.

In the name of all that is high, and good, and noble, and beautiful, let us all quit this hateful and pestiferous backbiting. God hates it. The Bible forbids it. The generous, noble heart detests it. Families and churches and societies are shattered to pieces by it. A Spanish proverb says, "The slanderer should be hung up by the tongue, and be that listens by the ears." And verily, that person who eagerly listens to the vile trash is guilty with him who expectorates it. Men and women of God, wives and husbands, churches, friends, and all, there is a chance to reform here. D. T. T.

THE SCARLET-COLORED BEAST.

And her scarlet and purpled-robed rider.—Rev. 17: 3-4.

As all red colors betoken blood-shed in the Scripture (Rev. 6: 4, &c.,) and scarlet is a more glorious red than simple red; it betokens this Roman kingdom not only simply to be blood-thirsty, but even to glory in their blood-shed and murders. And further, beside the spiritual (typical?) meaning of these colors, the Princes of that empire, both first and last, even both Emperors and Popes, were really and corporeally clothed in purple and scarlet, in their Pontificals, as is to be read in the *Decret distinct*, 96, where Constantine the Emperor gives his imperial garments of purple and scarlet to Pope Sylvester the First, and his successors, to be worn by them as they do to this day.—*Lord John Napier*, 1611.

The apparel of this great whore is said in the fourth verse to be purple and scarlet, beautified with gold, precious stones, and pearls. And were not the Roman Emperors so adorned? But the Popes marvellously vaunt themselves of this color, saying that they received this privilege from great Constantine to wear royal robes, as Gratian records; and Durand gives reasons of their wearing scarlet, viz., first, that they are ready to give their lives for their sheep; secondly, as scarlet is twice dyed, so their charity is exceeding great, both toward God and men. But if we desire to see this Man of Sin attired in all points like the whore of Babylon, observe him as he is described in the Book of his own Ceremony, after this manner: "He that is new elect to the Papal dignity is presently disrobed of his old attire, and covered with a garment of white wool, with red hose and sandals, adorned with a golden cross, a red girdle with golden clasps, a red cap, a red rochet, a long Albe and Aumuse, and a Stole behung with pearls." And after all these they cast upon him a red cloak of costly price, and a mitre adorned with gold and precious stones. Their cardinals also wear red hats, and seldom go forth unless clad in scarlet. Besides, all the seats of the cardinals in the great hall of the palace are painted red, together with the arms of the Pope.—*Theo Beard, D. D.*, 1625.

It is well known that the Romish court for some ages has used this color, whose purpled Fathers—in whom resides the power to create Popes—are clothed in scarlet. Scarlet too is the color of blood, and John saw the woman drunk with the blood of saints.—*David Pareus*, 1644.

It is very proper to add here this observation of Du Moulin, in his Apology for the Confession of Faith of James the First, who says, "The Pope Paul II. first distributed scarlet cloth to his cardinals, as well as for themselves, as for their mules; that this prophecy, which agrees in general with the See of Rome, might also agree with every pillar of that See; that is, to be mounted on a beast colored with scarlet. The scarlet color being that of blood is the symbol of slaughter, &c.—*Charles Daubus*, 1720.

There are seventy cardinals. The dignity of cardinal is the highest in the Latin church, after that of Pope, who is elected by them alone. Cardinals have also the rank of secular princes, being classed with electors, and next after kings. Their ensignia (beside those worn by bishops, which all cardinals, even those who are not in sacred orders are entitled to use,) are a purple mantle, a scarlet hat, and a ring of sapphire set in gold.—*The New American Cyclopedia*, 1863.

Beside this, all the books of the Papal inquisition are bound in red. Truly, this prophetic coat is cut and made for the power that has ruled so long at Rome. The fit is an exact one. Rome may be loth to put it on, but she only can wear it. The prophecy is unerring; the history answers to it as face answers to face in the glass. D. T. T.

For the World's Crisis.

SR. ANNA E. SMITH'S MISSION IN NEW YORK.

Very few, I apprehend, understand Sister Smith's labors among the poor in the city of New York. Her self-denial in order to benefit and save them, is indeed worthy of notice. She supports herself and family by her own efforts, independent of all her mission work. Other missionaries have to first support themselves out of the donations they receive, and then the balance goes to sustain their mission. Sr. Smith has a situation where, by working five hours a day, five days in a week, she can earn her living. A christian man employs her for that time to read the Bible to the poor, the lowly, and the sick. He does not give for other objects particularly, leaving them to other persons; but this is his special work to read *God's word* to those poor souls. Sister Smith goes and carries it five hours in a day, five days in a week, for which she receives thirty dollars per month, and in doing this she is brought in constant contact with the poor, the wretched and needy, and then (after her work is done for her employer) on her own responsibility she goes among them and ministers to their wants, holding meetings, starting missions, Sunday schools, etc.

It will be seen, therefore, that she is a self-supporting missionary; and that all funds entrusted to her hands go not to support the *missionary*, but to the mission work, she asking no salary, but supporting herself as above stated, that she may, like Paul, be chargeable to none.

In her mission work, she needs books, tracts, clothes, and money, to distribute among the poor creatures, to alleviate their wants, both temporarily and spiritually. Those, therefore, who can aid in this work, will, I believe, find their charities worthily bestowed, if entrusted to Sr. Anna E. Smith. Let Sr. Smith give notice through the Crisis, where boxes or barrels of clothing can be sent, and where letters should be directed. Brethren and sisters, those of you who have this world's goods, open your hearts, and with liberal hands contribute to this work of saving the perishing, the little time left us to work, that at last, when the redeemed return and come to Zion, you may come with them, with rejoicing, bringing your sheaves with you.

C. GOODRICH.

For the World's Crisis.

DIME APIECE.

BRO. GRANT:—I wish to call the attention of the brethren and sisters to that "DIME-APIECE" call of Sr. Albright, for the benefit of Bro. Fenn. I need not say to our Eastern brethren he is worthy, for you all know his ability and usefulness; but I wish to say to all who will now lend a helping hand, that all you send will not only make Bro. Fenn feel that he has our christian sympathy, but also it will be perfectly safe in the hands of Sister Mary, who will rejoice to be the honored instrument in the providence of God, of delivering safely to Bro. F. some two or three hundred dollars, to help him to go and sound the alarm, that Jesus is soon coming to judge the world. Come brethren, one and all, let us do as we would be done by. I sympathise with Bro. Fenn so much in his loss, that I will be one of two hundred to send Sister Mary two hundred dollars. Who will join this little army? Come, now, let us see whose dollars, or five dollars, shall be sent first. I think that my dollar will be the first, for I shall send it immediately. Let us remember that "*with such sacrifices God is ever well pleased*." C. F. SWEET.

For the World's Crisis.

AN APPEAL.

I wish to say to the friends of Jesus that the brethren of Yalesville, Ct., have built them a house of worship; there not being any building of any kind that they could get for that purpose, private houses being too small. The brethren are few in number, poor as to this world's goods, but are rich in faith and good works. They are now in want of funds to pay up their bills.

Now, brethren, here is a capital chance for you to invest from $5 to $100 in a house of God. In what better place could it be? It will pay better than government bonds. The debt is $500, and the man who holds the claim has kindly offered to give them $100, if they will settle it all up by January 1st. Now who will be one of ten to give $50, and square the account, and thus help the cause of God, and relieve the little band of their heavy burden? Direct to the treasurer, W. S. Chandler, Yalesville, Conn.

In behalf of the cause,

W. H. FISHER.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 22d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1113.02
J. C. Thomas	.50
B. H. Straight	.50
M. W.	2.00

POOR FUND DONATIONS.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$40.10
B. H. Straight	.50

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$6.29
B. H. Straight	.50
A friend	15.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$784.67
J. Olive	1.00
A Friend	2.00
Sr. Eaton	10.00
S. Dodge	1.00
B. H. Straight	.50
E. F. Haskell	2.00
"L."	5.00
Edwin Edgerton	5.00
J. V. Himes	50.00

One barrel of clothing from Camden, Me.

EUROPEAN MISSION.

Previous acknowledgments	$109.25
B. H. Straight	1.00
A sister	5.00

THE YOUNG PILGRIM.

CLOSE OF THE VOLUME.

With the December numbers will close the present volume of the *Young Pilgrim*, and also the paid subscriptions of a portion of its subscribers. We hope that we shall not be obliged to part company with any of them, but continue our pleasant visits the year to come, as we have the year past. If there are any to whom packages are addressed, who do not wish them continued, or who wish any alteration or addition made in the number of copies sent to them, or any change in the direction, they are earnestly entreated to give notice *at once*. Do not wait till after the commencement of the next volume, but do it now.

Also, let all who wish for the next volume take immediate measures to secure payment for it, so that it may be forwarded before the commencement of the new year.

Bills have been sent to the few who have not paid for the volume soon to close. It is hoped that all such will see that they are paid without delay.

PLEASE NOTICE.

According to newspaper law, every subscriber who does not order his paper stopped at the expiration of his paid subscription, is considered as wishing it continued. It will therefore be understood that the *Young Pilgrim* is sent to subscribers until an ORDER is received to stop it.

NEW SUBSCRIBERS.

It is a good time now, near the commencement of a new volume for the friends of the *Young Pilgrim* to make an effort to increase its number of subscribers. We hope, on our part, to be able to make it still more acceptable to its readers, and worthy of a larger circulation. A little exertion on the part of *every one*, would soon *double* its number of readers, and to the same extent increase its usefulness. Who will get one, two, five, ten, twenty, fifty, and so on? W. B. H.

RUFUS W. PIERCE, having removed to Mystic, Ct., wishes all letters to be addressed to him there.

Correspondence.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—According to my promise at Wilbraham, I write you, through the Crisis, of my next trip to Hackensack. I met them on Saturday, Oct. 6th, and found them all in trouble about their mission house. Mr. Lozer had, in my absence at Nyack camp-meeting, demanded the key of the place, and said they must get some other place, after promising that they could stay there, rent free, as long as they wanted it for a mission. But now he demands rent, and that by the week. We called a church meeting on Monday evening, and demanded his account of debit and credit. He had our eight months collections. He presented his account, and after reading it before the meeting, said he would be qualified to it, but he had no account of our dedication collection, nor of the Sabbath School excursion, by which we paid all the expenses, and made six or seven dollars clear, which was to go to the Sabbath School fund, and some other things of importance, which he did not report in his account.

He reports received in and paid out, and due the mission, $4.41. Then the men that labored night and day to get the building moved to the place, handed in their bills, amounting to $117, saying they did the work for the mission, but, if he took the house away from the people, they wanted their pay. He seemed surprised, and a good deal worried about the matter, for he did not wish the public to know how badly he had used us. I think it will bring out those that are my true friends, who will stand by me. We must save the premises, as he has sold or is about to sell them to other parties, and of course we shall look for another place.

But there are three men in the village who have taken bold with me to get our building up on our lot, that is already paid for, they promising to stand by me till the building is up. We can get the lumber and brick on six months' credit. The mission people appointed a committee of three to take charge of this work in my absence, they being men with the best recommendations as to christian character and ability, whose sympathies are with the colored people; men who have been known in the place from fifteen to forty years, and are competent in every way to take hold of this thing, and see me righted, and see that the lumber and all the material is bought as cheap as possible, and keep all the accounts of the same.

Now I start again to put up this house for the Lord, and who will help me? I have, after a great deal of labor and toil and prayer, succeeded in getting a missionary for this

not this great Babylon that I have built"? As the result of this spirit, we see the mighty granite pile, with its steeple high, and loud-sounding bell, and its magnificent interior, and as we enter it amidst the jargon sounds of a screaming and thundering organ, and chanting choir, and gaze on the display of architecture and extravagance, one's mind is carried back to the Amphitheatre of proud Rome; and we cannot help but think them as fit for the gladiator, or wild beast, as for the worship of God in the spirit of Christ. Let a meek and humble follower of Christ, from the highways and hedges, get into one of these city churches, and you might as well think to listen to the harpings of Judah's captives beside the cold streams of Babylon, as to expect a lisp from him in such a place. No, the spirit that reigns there would suppress all acclamation of feeling that burns in a heart filled with the love of Christ.

Then away from granite piles and Gothic edifices, whose towers mark the Sodoms of these last days. Yes, away to the highways and hedges, where there is a little true piety left, and your words of truth will be to them like "apples of gold in pictures of silver."

Listen to the sobs of the honest farmer, as he, repenting, calls for mercy. O what music to the servant's ear, and how it thrills the hearts of angels. I love it, and it has been my blessed portion to be in it of late. I have buried thirty-six souls by baptism into death within the last month, and I expect to have the privilege of burying many more, before Jesus comes, though I think he is coming very soon.

Ye ministers of Christ, arise and gird anew your armor, and get out into the hills and valleys, among the common people, where you can breathe freely, and see souls converted to the gospel of the kingdom. And ye stewards of God's treasuries, receive a word of exhortation. See that ye withhold not from the highway and hedge preachers, who are not disposed to lavish all their time and strength on you and your church, but bid them God-speed in their labors of love to the people of low estate, which inhabit the hills and valleys of the country. God bless them. I love them, and will spend what little time there is left me in telling the glad news of a soon coming kingdom to them, if I have to live on potatoes without butter or salt. Who says *Amen* to this? WM. A. FENN.

[We hope there will be many who will heartily respond, *Amen*.—ED.]

For the World's Crisis.

LIGHT SPREADING.

It has of late been often asked by the lovers of truth, "Can nothing be done for the city of Quebec?" Is there no way by which the gospel of the coming kingdom of God can be introduced to that city, careless and at ease upon the ominous events of the present hour, as shown by the sure precursors of that great day of God, so long and so often foretold? The question is at length solved. All the Sauls of Tarsus are not yet dead, for at the expense of reputation, popularity, and even a comfortable living, the Lord has pressed into the field a man of piety, talent, and learning, with the message written on his lips, "Behold the Bridegroom cometh, go ye out to meet him." The Rev. John Salmon, Wesleyan Methodist missionary of nine years standing in the connection, stationed at Quebec, and greatly beloved by his brethren, was baptized only a few weeks since, and then with open honesty (for which all give him credit) told the chairman of the district that he could sprinkle no more infants, and also that upon the immortality of the soul he entertained the strongest doubts, and, as a consequence, also of the eternal conscious suffering of the wicked; and so sent in his resignation, in order to be consistent.

For three years past, his mind has been deeply exercised upon these and their kindred doctrines; but from a conscientious fidelity, which he believed he owed to the body with which he was connected, he grappled with conviction, until at length compelled to yield to a superior power.

Last winter, the first time I saw him, he preached in the Methodist chapel here, on the Sabbath; and on the following Tuesday evening, I heard his address from the missionary platform; and from both I was brought to the conclusion that either Methodism had changed its position, or he would not long occupy their pulpits.

We may place a cover over the mouth of a volcano, girdle an earthquake with a cable, blot out the sun with our finger, and then tell about stopping the onward course of truth. No priest, no inquisitor, no roaring Bull from the Vatican, can manage this. Man with the heaven-inspired Word in his hand will think, and let him think. No danger of infidelity. This scarecrow must be laid aside. We are coming up to the judgment. Truth can take care of itself. None but the priesthood seem to dread any danger. We may as well charge ourselves with the onorous duties of taking care of the sun, or adjusting the heavens after a shower of rain, as to feel feverish about God's affairs.

By pressing invitation, I prevailed upon Eld. Salmon to visit Danville, which he did, and to good acceptance preached three times, and baptized two pious, well instructed persons, the husband and his companion. These were the first that his hands had ever employed in burying and raising again in the likeness of the death and resurrection of Jesus, and gracefully it was performed. He could not be prevailed upon to stop over the coming Lord's day, because of his engagement in Quebec, where he has planted his Master's colors, surrounded as they are by the impregnable ramparts of ancient truth, against which the gates of mortality and the grave shall not prevail. Amen, even so; come, Lord Jesus.

Danville, C. E. J. PORTER.

For the World's Crisis.

BRO WM. FENN.

I send in the names of those that have given monies to aid Bro. Fenn. Some have sent in their names, and others have not; and some do not want their names given.

C. F. Sweet, $1.00; M. M., 20c; H. E. Corbin, 10c; Hope, 25c; Mrs. P Albright 10c; James Davis 10c; H Bailey $1.00; Charity from Rutland, 75c; C M DeWolf 25c; J M M Gernerd 25c; M. E. W., $1.00; R T Haskins 50c; A Sister 10c; Do. 10c; Matilda F. Howard $3.35; N E Allen 70c; C H Douglass 50c; Hope $1.00; S S Oaks 25c; J. M. W., 50c; Do. $1.00; E. Durkee 10c; A mite 25c; Sylvester Lovell 25c; Abbey Lovell 10c; Jacob Carncross $2.00; Chas. S. Hall $2.00; A. B Hall $1.00; A Sister 10c; East Canaan $2.00; Do. 50c; Lucy B Houts 25c; Do. 10c; Eliza M Smith 70c; Wm. Wright $1.10; Martha E. Chamberlin 20c; C. Greene 25c; Friend 20c; F C N 10c; For Bro. Fenn 25c; Rhoda West 25c; David E Miller and brother 50c; Mr. Dodge $1.00. Total, $26.50.

If there should be any others wishing to aid in the ten-cent call, I will be glad to have them do so. I am sorry the brethren and sisters do not attend to this more readily.

Yours in Christ, MARY ALBRIGHT.

South Butler, N. Y.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Nov. 28, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Solomon Hale.—Those who wish to write on matters pertaining to the Freedmen's Mission, and the preaching of the gospel of the kingdom in the Southern States, can address Bro. SOLOMON HALE, Boston, Mass., "Crisis Box." He is the Secretary of the Missionary Board, and an earnest christian brother, whose heart beats warmly for Jesus. He is employed as clerk in our office, in the place formerly occupied by Bro. Wm. B. Herron.

FARMINGTON.

Our meetings in Farmington, N. H., were seasons of much interest. Farmington is a flourishing village on the Dover and Winnipiseogee R. R., eighteen miles from Dover, on the way to Alton Bay. There has been little preaching in F. on the subject of the Lord's coming, and the other great truths that distinguish us from other denominations, but we found a great desire to hear, as was manifested by the very large audiences which came to the meetings. They have a large hall, which was much crowded with those who gave the best attention to the word spoken. The prospect there is very encouraging. We were with them two evenings, and over the Lord's day. Brn. J. G. Smith and J. Pinkham were present to assist in the work. The people seemed greedy for the word of life. Indeed, we find a general increase of interest to hear about the coming of our Savior, and a preparation for the great event.

"LEAP FOR JOY."

Our Savior has said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven."—Luke 6: 22, 23. We were forcibly reminded of the foregoing after reading the following in "Present Truth," published by Eld. J. Joy, with whom we discussed at New Durham Ridge, Nov. 13th and 14th. When referring to those who believe as we do, he says:—

"They themselves know (or ought to) that they are false teachers, sent forth to deceive the people in these last days; carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—*Present Truth*, p. 22.

Again he says the gospel we preach "is no gospel, but a base perversion of truth and promulgation of heresies by false teachers. And we know it is the last times because of these teachers."

LIVING SOUL.

The following is extracted from the November number of *The Rainbow*, an able monthly, published at No. 9 Newington Green, London, N., Eng., edited by Dr. Wm. Leask.

When speaking of the creation of man, after quoting Gen. 2: 7, as follows: "*And the Lord* God formed man, dust of the ground, *and breathed into his nostrils the breath of life, and man became a living soul*," the writer remarks: "Every thing which God created with life, was so created '*a living soul*,' just as was 'the man.' Four times is this asserted in Gen. 1: '*Every thing that creepeth upon the earth wherein is a living soul*.' It is a pity that our translation does not preserve in each place, and in Gen. 2: 19, the same rendering, '*living soul*,' which it gives to Gen. 2: 7."

The following is found in a note on the use of *nephesh chagah*, a term which occurs first in Genesis, first chapter, and is applied to all animals in the sea and on the land, before it is applied to man:

"Verse 20, 'creature that hath life'; verse 21, 'living creature'; verse 24, 'the living creature'; verse 30, 'life'; and 2: 19, 'living creature'; all *nephesh chagah*, the same word in Hebrew which is used in the description of Adam, the man, becoming a 'living soul.'"

We are glad to see this admission from an able writer and scholar, who believes in the natural immortality of man. We find the truth on the nature of man is rapidly spreading among those who are willing to take the *Bible* as their *only* rule of faith and practice. Many are greatly astonished to see how very plainly the Scriptures teach that man is wholly mortal, and does not put on immortality till after the second coming of Christ and the resurrection of the dead. We believe this great truth will be embraced generally by the Lord's children, and thus they will become armed against Spiritualism, the great Satanic delusion.

"INSANE UNDERTAKING."

Some time since we noticed a statement in the papers that a colony, composed of several individuals, purposed to go from Maine to Palestine to commence a settlement in the Holy Land, because the promised time had come for rebuilding Jerusalem, when the inhabitants would be again favored by the Lord. Mr. H. H. Jessup, the American missionary, writing from Beirut, Sept. 3d, 1866, says:—

"We are all distressed at the news of the coming of a colony of Americans from Maine to settle at Jaffa. The Consul at Jerusalem has written to Mr. Seward to dissuade the deluded people from such an insane undertaking; but they will not be dissuaded. Nothing less than the 'sacred' soil will satisfy them. They will find the Turkish government suspicious, and opposed to them at every step. Once outside of Jaffa gardens, the plain is frequented by the Bedouin, and they will find the Holy Land too hot for them in more senses than one. It seems sad that sober reason could not have reached them. I have noticed advertisements of the scheme in the papers from time to time, but regarded it as a hoax. We now hear that they are coming. May the Lord have mercy on them."

We think all will do well to wait till the Lord sends his angels to gather together his elect, when our Savior shall appear in all his glory;—wait till the sanctuary is cleansed, and our Eden home is duly prepared.

SHOOTING STARS.

It appears from the following, that the telegram in the New York *Herald* of Nov. 14th, which appeared in the Crisis last week, purporting to come from Europe, relating to the falling stars, was not reliable:—

THE NOVEMBER METEORS—*The Astronomical Theory of Shooting Stars.* Prof. Loomis of Yale College has written the following interesting letter relative to the recent meteoric display, and giving the scientific explanation of the phenomenon of shooting stars. The letter appears in the New York *Post Journal.*

YALE COLLEGE, Nov. 15.

On Monday night, Nov. 12, a company of observers at this place counted six hundred and ninety-six shooting stars in five hours and twenty minutes, which is about four times the average number visible for the same period throughout the year. On Tuesday night, Nov. 13, another company counted eight hundred and eighty-one shooting stars in five hours, which is five times the average number. On Wednesday night the sky was overcast, so that no observations could be made. We conclude, then, that the number of shooting stars visible about the 13th, was very remarkable; nevertheless this display is not to be compared with that of November 13, 1833, in which the number of meteors was variously estimated at from ten thousand to thirty thousand per hour. The grand display, therefore, which it was supposed might possibly occur this year, has not been witnessed in the United States, and probably not in Europe, or it would have been announced to us by telegraph. It may have been witnessed in Asia or in the Pacific Ocean, but if such had been the case it seems probable that the number visible in the United States would have been greater than it was. The telegram in this morning's *Herald*, purporting to have come from Greenwich, is evidently spurious. It is therefore probable that there has not been witnessed this year in any part of the world a display of meteors at all to be compared with the grand display of 1833.

PAPAL MATTERS.

The condition of the Papacy is daily becoming more and more critical. None can see any chance to revive the dying power of the Pope. Truly, the days of the Papal power are numbered, weighed in the balance, and found wanting. We are rapidly approaching a scene of sublime importance to the friends of Jesus.

Mr. Gladstone recently had an interview with the Pope, of which a Florence paper gives the following account:—

"Mr. Gladstone found the Pope calm as usual. They did not speak of politics till near the close of the conversation. His Holiness complained of the Austrian government, while admitting that the events in Germany had rendered it unable to assist the Holy See, and he almost excused the conduct of the Vienna Cabinet. Mr. Gladstone congratulated him, upon the arrival of the Antibes Legion at Rome. The Pope said to this, '*Terrestrial legions have the defect of often missing the object they aim at.* Besides, what matters it to me what may happen? Believe me that when the French have gone I shall be none the less protected, seeing that the legions which defend the church are never wanting'; and his Holiness raised his eyes to heaven.

Mr. Gladstone turned the conversation upon Italy, and he asked what truth there might be in the preliminaries for negotiations with the government of Florence, mentioned in the papers. This is what the Pope answered: 'I do not read the journals, and on this subject I know nothing whatever. All I know is that when I die *I shall not leave* to my successor the sacred and inviolable heritage of Saint Peter.'

The conversation respecting Italy having ceased, Ireland was spoken of, and the Pope warmly recommended to Mr. Gladstone his well-beloved flock. Then, smiling, he added, 'If I am obliged to leave Rome, *even although Ireland be distant from the centre of christianity, I would not, perhaps, disdain to take up my abode there.* Malta, a place almost altogether commercial, now that the revolutionists have begun to accuse my poor clergy of simony, would not have my preference.' In conclusion, he said he would go wherever Providence determined—that great Providence which never failed to judge men who were not eternal. In uttering these words, the Pope showed much emotion."

THE VENETIANS.

The Venetians are having a great rejoicing over the departure of the Austrians from their territory. "Carleton," the special correspondent from Europe, writing from Venice, Oct. 27th, 1866, says:—"I think that I never saw a whole community insane with joy till last Sunday night, although I have witnessed many lively and inspiring demonstrations at home." Sunday, Oct. 21st, was their day "for taking the *plebiscite*. We should call it an election day." In describing the scenes of the day, Carleton says:—

"All business was suspended in the city—not that it was Sunday, but because it was election day. Ordinarily there is no cessation of work on Sunday. You may see the shoemaker on his bench and the merchant behind his counter. You may hear the ring of the hammer upon the anvil, and the cry of the hucksters in the streets; but this day is to be devoted by the people to their country. A seller of roasted chestnuts has set up his roaster by the entrance to St. Marks; near him is a newspaper stand—a wonder in Venice, never seen by this generation till a few days ago. Beside newspapers, we notice caricatures of soldiers in Italy bearing to its grave the double-headed black eagle of Austria, while the Pope follows as chief mourner. Another represents a wheat field, with Garibaldi bending down to his task with a sharp sickle, reaping a crop of priests and monks. Still another represents that simple-hearted man as a school-master, and the Pope as his scholar, in the character of a naughty boy receiving a spanking! This within six paces of the vestibule of St. Mark's! Verily there are new times in Venice. A few days ago but one newspaper, and that muzzled; now as numerous as in New York and as radical as any there.

And here let us step aside a moment to see a sight of yesterday, and which I shall see again to-morrow. Not a stone's throw from St. Mark's, to-morrow morning you may see a man who has been a soldier under Garibaldi sitting behind a table in a thronged public square with Bibles and Testaments for sale. That is a new and strange sight in Venice. Heretofore no Protestant service has been publicly permitted by the Emperor of Austria. Protestants desiring to meet for religious worship have been compelled to obtain permission of the authorities to meet in some private apartment; but to-day upon the walls of the houses you may read the proclamation of Victor Emanuel that the Roman and Apostolic religion is the religion of Italy, but that *all other religions are tolerated.* There is religious freedom to this people such as they never before enjoyed. The golden hand of the great zodiacal clock marks the beginning of a golden era to-day. Thrilling the thought that this is the day of National Enfranchisement! Henceforth for this people there is an unobstructed course to knowledge, virtue, prosperity and happiness. Whether they will reach such a goal it is not my purpose to discuss.

It would be hardly fair to leave this subject here, with the possible impression upon the minds of your readers that the Austrians are the greatest of all despots, and thieves also. Let them have their due. The rule of Austria has not been without its benefit; for although despotic, its severity has been directed towards the greater despotism of caste, which was the curse of Venice. Venetian nobility, so called, has been crushed and ground to the finest powder. The old palaces never again will resound to the footsteps of nobles who look with contempt upon a man who labors for his bread; that class has disappeared, and the people to-day are, as in the United States, upon a common level, with all possibilities before them, each to win or miss the palm in the race of life. For this work, for reducing all to one plane, Austria may be commended. Yet I hardly think that such was her motive. She did it rather because it was congenial to her feelings.

We have stood too long at the door of St. Mark's. The organ is pealing, and the priests are chanting the mass. Worshipers are kneeling on the pavement and mumbling their prayers. Around the high altar are the priests in gorgeous robes, with boys swinging golden censers. A man in a blue coat, with a money box which he shakes continually, walks around the church calling for contributions. Here and there we see a man kneeling and repeating his prayers or counting his beads, but nearly all the worshipers are women of the poorer class. A squad of soldiers enter and gaze at the faded glory of the edifice, with little regard for the worship.

It is pleasant and refreshing to sit down in an out of the way place, close my eyes, and listen to the solemn music of the choir and the organ, and think of other assemblies far over the sea, on this beautiful day. I am lost in reverie. The music ceases, and the priest at the altar takes up his part, and the spell is broken. The Grand Piazza is filling up. The National Guard are out, bands of music are playing, and from the crowd we hear the shout of *Viva Italia!*"

TRACTS! TRACTS!!

The Tract, "Plain Truths," of which a new and large edition has just been published for free distribution, through the liberality of Bro. S. Hall, is now ready. Let the friends send in their orders at once. When sent by mail, the postage will be at the rate of forty cents per hundred copies. When sent by express, or delivered at the office, no charge whatever.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$85.00
A brother	5.00
" "	1.00
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A Friend	5.00
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FASHIONABLE AMUSEMENTS.—The rapid and dangerous increase of this evil has induced Bro. W. H. Spencer to issue a tract on this subject, to arrest its progress. It is compact, pointed, and convincing. Let all true christians assist in scattering the right missiles into the enemy's ranks. Send a little postage money, and get a specimen package. Sent post paid, retail, 50 cents per hundred copies. Address WM. H. SPENCER, 11 Burns' Block, Rochester, N. Y.

WHERE WILL THE WOMAN DIE?

Believing that the Pope is the Man of Sin, and that the Papal Hierarchy at Rome constitutes the Mystery Babylon of the Revelation, and holding that the Scriptures unerringly teach the destruction of this Papal antichristian power by the brightness of Christ's coming, which order of things,—one event causing the other,—precludes the possibility of an interval between the ruin of that Wicked and the advent of the Lord; it is well, in connection with this subject, to inquire, "Where will Popery utterly perish?" The "when?" is plainly at the epiphany of Jesus; but at the time Christ destroys Antichrist, where will the latter be found? As the moment approaches when the King of Italy is expected to take possession of Rome, various rumors are afloat as to where the Pope and his cardinals will flee to; and Ireland, England, Vienna, Madrid, Ottawa in Canada West, Washington, Malta, and Jerusalem in the Holy Land, are all in turn announced as the selected place of refuge and re-establishment of the exiled Pontif and his court. The latest broached is a union of the Greek and Catholic churches with the Pope sovereign of both at Jerusalem. But we think the powerful autocrat of all the Russias will be likely to have something to say about that, and as he is the principal head of the Greek church in the East, the plan cannot succeed without his sanction, which his personal ambition and dislike to the Pope will unquestionably compel him to withhold. The view to us looks unlikely.

We beg leave to inquire of all prophetic students if the sacred prophecies do not constrain us to believe that the Man of Sin and Mystery Babylon must perish at and in its old seat and capital Rome, "the Eternal City"? Can we go outside of Rome to find the beginning, the full reign, or the end of this power? Can we read Revelation eighteenth in any other light? The fact may not be expressly stated, but is it not fairly deducible from the general tenor of the prophecies concerning the Romish civil power? We think so. As Belshazzar perished at Babylon, the seat of his power; so the terminal number of the series of ecclesiastical tyrants, who have all ruled in one city, goes out amid smoke and fire and thunder, *at* Rome, and *with* Rome. Hence we do not take stock in the removal of the Woman from the back of the "seven hills." The politico-religious amazonian harlot, denominated "the great city," dies in her own bed, when the Almighty shall kindle the torch underneath it. And the nations will wonder and faint for fear at the awful stroke. We do not guess, nor prophesy, nor choose to map out the future, but such are our convictions at present. The things to come are with God, but we cannot think the Pope and his cardinals will go out of Rome. D. T. T.

DO YOU READ YOUR CRISIS?

I frequently find persons who take our paper, who seem neither to know nor to remember scarcely any thing that is in it. And the reason is obvious. They do not carefully read the paper. They just skim it over, look at the headings of most of the articles, carelessly peruse a few of its numerous and varied compositions, and throwing it aside, engross their minds with secular business, and are little better off than those who do not take any christian paper at all. Sometimes they let several numbers accumulate in the house before they look at them; then read in a dull, sleepy, or perhaps hurried way, and not unfrequently will begin to complain that the paper is dry and dead, when the fact is the Crisis is the most live paper in the land, and the real lack is only in the dull, dead hearts. The paper is not written or published without mental labor, toil, and prayer; and it seems not only a folly, but a wrong, both to the subscriber and publisher, that its contents should ever be read in a prayerless, careless spirit, or the wholly secular newspaper substituted for it by an Adventist.

Brother and sister, read your paper. Take time to do so, and pray to God that if there is any good, or light, or sanctifying power in its pages, you and your family may obtain the benefit of it. I would again kindly inquire, "Do you read the Crisis?" D. T. T.

"THEIR WORM DIETH NOT."

The phrase "their worm" can not denote their soul. The word soul, or spirit, is not found in the passage. If it were lawful to construe their worm into any part of the lost sinner, then we could as well thus construe "their fire." But the spirit and soul are nowhere styled a worm, or a fire, in the Bible. And we regard it as a wild system of verbal criticism and scriptural exposition that seeks such an unnatural and forced construction of the text. The puerility of the thing is an admission of a lack of real argument. And if the worm is undying, still the soul is not said to be such. Hence if the sinner be not immortal, and the two-fold enemy set to devour it possess such adamantine qualities as to be fitly styled "unquenchable" and undying, it is not hard to calculate the result of this fearful conflict which has gehenna for its battle-field, and God as disposer of the unequal combatants. Either of the poor lost soul's antagonists alone and single would prove an overmatch for it. Much less can it, being corruptible and perishable, withstand the combined and deadly assaults of the two, the selected agents of the second death. "But these, as natural brute beasts, made to be taken and destroyed, . . . shall utterly perish in their own corruption."—2 Pet. 2: 12. There is no stronger passage to prove utter destruction than that one about the worm and the fire. Kind Savior, forbid me their grasp! D. T. T.

BACKBITING.

Backbiting is biting in the back, and behind the back. It is secret slander. It is speaking ill of the absent. The backbiter avoids a calm, open facing of his victim, and the gentle, manly and womanly reproof, with eye in eye; preferring like Dan to bite in the heels, to slander behind the ear, to whisper and magnify one's faults in some too willing ear when he or she is away. So Satan did slyly to Eve, slandering and belieing God, and creating distrust. So men and women do. So little-souled christians do. I have been guilty of it. And you too, reader, have done this mean work. It was performing the devil's drudgery. We all know it, and feel so, but alas! too many keep at the miserable business. The unholy tongue aches to be rattling on in censure of some poor erring mortal.

In the name of all that is high, and good, and noble, and beautiful, let us all quit this hateful and pestiferous backbiting. God hates it. The Bible forbids it. The generous, noble heart detests it. Families and churches and societies are shattered to pieces by it. A Spanish proverb says, "The slanderer should be hung up by the tongue, and he that listens by the ears." And verily, that person who eagerly listens to the vile trash is guilty with him who expectorates it. Men and women of God, wives and husbands, churches, friends, and all, there is a chance to reform here. D. T. T.

THE SCARLET-COLORED BEAST.

And her scarlet and purpled-robed rider.—REV. 17: 3-4.

As all red colors betoken blood-shed in the Scripture (Rev. 6: 4, &c.,) and scarlet is a more glorious red than simple red; it betokens this Roman kingdom not only simply to be blood-thirsty, but even to glory in their blood-shed and murders. And further, beside the spiritual (typical?) meaning of these colors, the Princes of that empire, both first and last, even both Emperors and Popes, were really and corporeally clothed in purple and scarlet, in their Pontificals, as is to be read in the *Decret distinct*, 96, where Constantine the Emperor gives his imperial garments of purple and scarlet to Pope Sylvester the First, and his successors, to be worn by them as they do to this day.—*Lord John Napier*, 1611.

The apparel of this great whore is said in the fourth verse to be purple and scarlet, beautified with gold, precious stones, and pearls. And were not the Roman Emperors so adorned? But the Popes marvellously vaunt themselves of this color, saying that they received this privilege from great Constantine to wear royal robes, as Gratian records; and Durand gives reasons of their wearing scarlet, viz., first, that they are ready to give their lives for their sheep; secondly, as scarlet is twice dyed, so their charity is exceeding great, both toward God and men. But if we desire to see this Man of Sin attired in all points like the whore of Babylon, observe him as he is described in the Book of his own Ceremony, after this manner: "He that is new elect to the Papal dignity is presently disrobed of his old attire, and covered with a garment of white wool, with red hose and sandals, adorned with a golden cross, a red girdle with golden clasps, a red cap, a red rochet, a long Albe and Aumusse, and a Stole behung with pearls." And after all these they cast upon him a red cloak of costly price, and a mitre adorned with gold and precious stones. Their cardinals also wear red hats, and seldom go forth unless clad in scarlet. Besides, all the seats of the cardinals in the great hall of the palace are painted red, together with the arms of the Pope.—*Theo Beard, D. D.*, 1626.

It is well known that the Romish court for some ages has used this color, whose purpled Fathers—in whom resides the power to create Popes—are clothed in scarlet. Scarlet too is the color of blood, and John saw the woman drunk with the blood of saints.—*David Pareus*, 1644.

It is very proper to add here this observation of Du Moulin, in his Apology for the Confession of Faith of James the First, who says, "The Pope Paul II. first distributed scarlet cloth to his cardinals, as well as for themselves, as for their mules; that this prophecy, which agrees in general with the See of Rome, might also agree with every pillar of that See; that is, to be mounted on a beast colored with scarlet. The scarlet color being that of blood is the symbol of slaughter, &c.—*Charles Daubus*, 1720.

There are seventy cardinals. The dignity of cardinal is the highest in the Latin church, after that of Pope, who is elected by them alone. Cardinals have also the rank of secular princes, being classed with electors, and next after kings. Their ensignia (beside those worn by bishops, which all cardinals, even those who are not in sacred orders are entitled to use,) are a purple mantle, a scarlet hat, and a ring of sapphire set in gold.—*The New American Cyclopedia*, 1863.

Beside this, all the books of the Papal inquisition are bound in red. Truly, this prophetic coat is cut and made for the power that has ruled so long at Rome. The fit is an exact one. Rome may be loth to put it on, but she only can wear it. The prophecy is unerring; the history answers to it as face answers to face in the glass. D. T. T.

For the World's Crisis.

SR. ANNA E. SMITH'S MISSION IN NEW YORK.

Very few, I apprehend, understand Sister Smith's labors among the poor in the city of New York. Her self-denial in order to benefit and save them, is indeed worthy of notice. She supports herself and family by her own efforts, independent of all her mission work. Other missionaries have to first support themselves out of the donations they receive, and then the balance goes to sustain their mission. Sr. Smith has a situation where, by working five hours a day, five days in a week, she can earn her living. A christian man employs her for that time to read the Bible to the poor, the lowly, and the sick. He does not give for other objects particularly, leaving them to other persons; but this is his special work to read *God's word* to those poor souls. Sister Smith goes and carries it five hours in a day, five days in a week, for which she receives thirty dollars per month, and in doing this she is brought in constant contact with the poor, the wretched and needy, and then (after her work is done for her employer) on her own responsibility she goes among them and ministers to their wants, holding meetings, starting missions, Sunday schools, etc.

It will be seen, therefore, that she is a self-supporting missionary; and that all funds entrusted to her hands go not to support the *missionary*, but to the mission work, she asking no salary, but supporting herself as above stated, that she may, like Paul, be chargeable to none.

In her mission work, she needs books, tracts, clothes, and money, to distribute among the poor creatures, to alleviate their wants, both temporarily and spiritually. Those, therefore, who can aid in this work, will, I believe, find their charities worthily bestowed, if entrusted to Sr. Anna E. Smith. Let Sr. Smith give notice through the Crisis, where boxes or barrels of clothing can be sent, and where letters should be directed. Brethren and sisters, those of you who have this world's goods, open your hearts, and with liberal hands contribute to this work of saving the perishing, the little time left us to work, that at last, when the redeemed return and come to Zion, you may come with them, with rejoicing, bringing your sheaves with you.

C. GOODRICH.

For the World's Crisis.

DIME APIECE.

BRO. GRANT:—I wish to call the attention of the brethren and sisters to that "DIME-APIECE" call of Sr. Albright, for the benefit of Bro. Fenn. I need not say to our Eastern brethren he is worthy, for you all know his ability and usefulness; but I wish to say to all who will now lend a helping hand, that all you send will not only make Bro. Fenn feel that he has our christian sympathy, but also it will be perfectly safe in the hands of Sister Mary, who will rejoice to be the honored instrument in the providence of God, of delivering safely to Bro. F. some two or three hundred dollars, to help him to go and sound the alarm, that Jesus is soon coming to judge the world. Come brethren, one and all, let us do as we would be done by. I sympathize with Bro. Fenn so much in his loss, that I will be one of two hundred to send Sister Mary two hundred dollars. Who will join this little army? Come, now, let us see whose dollars, or five dollars, shall be sent first. I think that my dollar will be the first. for I shall send it immediately. Let us remember that "*with such sacrifices God is ever well pleased.*" C. F. SWEET.

For the World's Crisis.

AN APPEAL.

I wish to say to the friends of Jesus that the brethren of Yalesville, Ct., have built them a house of worship; there not being any building of any kind that they could get for that purpose, private houses being too small. The brethren are few in number, poor as to this world's goods, but are rich in faith and good works. They are now in want of funds to pay up their bills.

Now, brethren, here is a capital chance for you to invest from $5 to $100 in a house of God. In what better place could it be? It will pay better than government bonds. The debt is $500, and the man who holds the claim has kindly offered to give them $100, if they will settle it all up by January 1st. Now who will be one of ten to give $50, and square the account, and thus help the cause of God, and relieve the little band of their heavy burden? Direct to the treasurer, W. S. Chandler, Yalesville, Conn.

In behalf of the cause,

W. H. FISHER.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 22d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1113.02
J. C. Thomas	.50
B. H. Straight	.50
M. W.	2.00

POOR FUND DONATIONS.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$40.10
B. H. Straight	.50

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$6.25
B. H. Straight	.50
A friend	15.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$784.67
J. Olive	1.00
A Friend	2.00
Sr. Eaton	10.00
S. Dodge	1.00
B. H. Straight	.50
E. F. Haskell	2.00
"L."	5.00
Edwin Edgerton	5.00
J. V. Himes	50.00

One barrel of clothing from Camden, Me.

EUROPEAN MISSION.

Previous acknowledgments	$109.35
B. H. Straight	1.00
A sister	5.00

THE YOUNG PILGRIM.

CLOSE OF THE VOLUME.

With the December numbers will close the present volume of the *Young Pilgrim*, and also the paid subscriptions of a portion of its subscribers. We hope that we shall not be obliged to part company with any of them, but continue our pleasant visits the year to come, as we have the year past. If there are any to whom packages are addressed, who do not wish them continued, or who wish any alteration or addition made in the number of copies sent to them, or any change in the direction, they are earnestly entreated to give notice *at once*. Do not wait till after the commencement of the next volume, but do it now.

Also, let all who wish for the next volume take immediate measures to secure payment for it, so that it may be forwarded before the commencement of the new year.

Bills have been sent to the few who have not paid for the volume soon to close. It is hoped that all such will see that they are paid without delay.

PLEASE NOTICE.

According to newspaper law, every subscriber who does not order his paper stopped at the expiration of his paid subscription, is considered as wishing it continued. It will therefore be understood that the *Young Pilgrim* is sent to subscribers until an ORDER is received to stop it.

NEW SUBSCRIBERS.

It is a good time now, near the commencement of a new volume for the friends of the *Young Pilgrim* to make an effort to increase its number of subscribers. We hope, on our part, to be able to make it still more acceptable to its readers, and worthy of a larger circulation. A little exertion on the part of *every one*, would soon *double* its number of readers, and to the same extent increase its usefulness. Who will get one, two, five, ten, twenty, fifty, and so on? W. B. H.

RUFUS W. PIERCE, having removed to Mystic, Ct., wishes all letters to be addressed to him there.

Correspondence.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—According to my promise at Wilbraham, I write you, through the Crisis, of my next trip to Hackensack. I met them on Saturday, Oct. 6th, and found them all in trouble about their mission house. Mr. Loser had, in my absence at Nyack campmeeting, demanded the key of the place, and said they must get some other place, after promising that they could stay there, rent free, as long as they wanted it for a mission. But now he demands rent, and that by the week. We called a church meeting on Monday evening, and demanded his account of debit and credit. He had our eight months collections. He presented his account, and after reading it before the meeting, said he would be qualified to it, but he had no account of our dedication collection, nor of the Sabbath School excursion, by which we paid all the expenses, and made six or seven dollars clear, which was to go to the Sabbath School fund, and some other things of importance, which he did not report in his account.

He reports received in and paid out, and due the mission, $4.41. Then the men that labored night and day to get the building moved to the place, handed in their bills, amounting to $117, saying they did the work for the mission, but, if he took the house away from the people, they wanted their pay. He seemed surprised, and a good deal worried about the matter, for he did not wish the public to know how badly he had used us. I think it will bring out those that are my true friends, who will stand by me. We must save the premises, as he has sold or is about to sell them to other parties, and of course we shall look for another place.

But there are three men in the village who have taken hold with me to get our building up on our lot, that is already paid for, they promising to stand by me till the building is up. We can get the lumber and brick on six months' credit. The mission people appointed a committee of three to take charge of this work in my absence, they being men with the best recommendations as to christian character and ability, whose sympathies are with the colored people; men who have been known in the place from fifteen to forty years, and are competent in every way to take hold of this thing, and see me righted, and see that the lumber and all the material is bought as cheap as possible, and keep all the accounts of the same.

Now I start again to put up this house for the Lord, and who will help me? I have, after a great deal of labor and toil and prayer, succeeded in getting a missionary for this

mission, and the salary is all subscribed for. Thank God for this. This missionary, who is to take the charge of this mission, preach, take charge of the prayer and class-meetings, is a most excellent preacher, and a good nurse for the young converts; is a most excellent christian, and the last two years received, and now believes, the blessed truth of Jesus' soon coming. So after hard toiling and long waiting, I have the desire of my heart, in that one thing, praise the Lord; and I believe I shall in all the rest.

Our Sabbath School numbers forty-five, and can be increased to sixty. We shall start our day school as soon as the missionary arrives, which I expect will be in two weeks. We shall have night schools also for the adults. Each one will pay a certain amount per week; the price has not yet been decided upon. Our new building will be twenty-five by forty, and then it will not hold all on Sunday evenings, as this church is always crowded to excess. We want to get our house up as soon as possible, so as to have our protracted meeting, as there are sinners there that ought to be converted, and must be, before Jesus comes, or be lost. O may my heavenly Father help this one time.

I shall have to raise nine hundred dollars by the second day of April. You that have faith, do you think it can be done? I have never failed in anything that I felt God wanted me to do, and I don't think we shall in this. Will you pray especially for this one thing?

I shall visit the churches wherever I am sent for, in behalf of this mission. I ask no pay for my labors, nor ever did; but, like Esther, I ask for my people. May God direct every step, and every penny. If any of the brethren wish me to come and labor among them, write me as early as possible. Your sister in the highways and hedges,

ANNA E. SMITH.

From Sr. A. (Mussey) Tripp.

BRO. GRANT:—As it has been many weeks since I have written for the Crisis, I would like to report myself as being still among the living, concerning whom there is hope. Perhaps some of my friends are thinking I have lost my name, and myself also; but in this they are mistaken, for I have lost neither name nor self, for I still retain my old name, with an addition, and am not among the lost. Thank God, I still live to praise his blessed name.

Since I came to the State of Maine, I have at times felt a special blessing from the Lord resting upon me, as I have tried to obey God in proclaiming the gospel; and I expect to labor in the gospel field until called from labor to reward. Although my coming among my brethren in different places may not be so frequent as formerly, yet be assured my work is not done, and my voice will be heard somewhere in the gospel field, pealing forth this last warning message, God helping me.

For the last few years, I have been looking forward to 1868 for the consummation of our blessed hope, and that year truly is very near; but recently my soul has been stirred within me, and a spirit of waking has come upon me so powerfully, that it seems somewhat like the spirit of 1843–4, that Jesus Christ is about to appear in his glory, and the coming year—1867, may be the year of jubilee. Amen, my soul replies. Tokens thicken, and we are almost home, children.

Time is in the Bible, and will yet be understood by the waiting church. As we draw near the day of redemption, light will shine more and more, until the prophecies will unfold such rays of heavenly light that the bride will know beyond a doubt when the time of translation is nearing, so that she will be watching daily the hour of her coming Lord and Bridegroom, fully awake, and on the watch-tower. As we have passed one, two, and three watches, and are now near or coming into the fourth watch, it must be the morning watch, and is the last one named, which will be the getting up time of the saints, and the white-robed millions will be borne away by angels to meet their Lord and King, no more to sigh or weep. Some are weeping to-day over the loss of loved ones recently departed. Dear Sister Whitehead, God bless you. We all mourn with you, and the tear-drops freely fall, when we think of our dear Bro. Whitehead, that his voice is hushed in death, and we shall hear it no more till the trump of God shall sound to awaken the dead. Then we'll hear him, with the entombed millions, who will arise from their dusty beds and sing for joy, "The Lord has come."

O praise our God, all ye his saints. Ye ministers of his, that do his will in pealing forth the glad tidings of the coming kingdom, sound it out, and sound it long and loud. Let your voices echo and re-echo to earth's remotest bounds, Behold he cometh; he cometh to judge the world in righteousness, and his people with his truth.

And sisters dear, don't ever fear;
Handmaidens too, God calls on you;
Go sound the message far and near,
For Christ may come the coming year.

O blessed Jesus! and shall we see him so soon? We have waited long; we have toiled and prayed; we have sowed in tears; we have been willing to suffer reproach for his truth and name's sake; and now, behold he comes to vindicate his truth, justify his people, and give them the victory and the crown. Death will be destroyed, tears wiped away, sorrow and mourning all gone, Eden restored, the new earth blooming, the City comes down, the river of life runs, the tree of life grows and spreads its beautiful green branches, no more to wither; the birds of paradise will sing, God's glory fill the whole earth, and the saints take the kingdom and possess it for ever, even for ever and ever. Good enough, thank the Lord; and let all who wait our coming King say, *Amen and amen.* Your sister, looking for Jesus,

Searsport, Me. A. MUSSEY TRIPP.

From Bro. E. McCulloch.

BRO. GRANT:—My pen has been silent for some time, waiting that I might have something cheering to write. We have been waiting, watching, and praying and laboring, to the end that God would pour out his spirit in this place, and arouse perishing mankind to a sense of their danger, while they were without hope, and without God in the world; and although his special blessing in this particular has seemed to be delayed, yet God, ever faithful to his promise, has visited us in great mercy of late. Sinners have been converted, and found peace in believing, and we had the privilege, one week ago to-day, of baptizing three young men, and others we expect will follow their example as soon as convenient. Others are requesting the prayers of God's dear children in their behalf. Backsliders are being reclaimed and brought back to the fold of Christ. God's name is honored and glorified, where once it was blasphemed and ridiculed. Thus the Lord has been blessing us, and pouring out his spirit upon us, of late; and with joy we hasten to spread the good news, and thus encourage our brethren in other places to hold on to the arm of the Lord, "for in due time we shall reap if we faint not." Brethren, pray for us. Yours in hope of eternal life, E. MCCULLOCH.

Savoy, Nov. 18th, 1866.

From Bro. W. H. Fisher.

DEAR BRETHREN AND SISTERS:—From a sense of duty, I wish to write a few lines to you, through the Crisis. The Lord has blessed me, and still does greatly. Hallelujah! I read in the word that to whom much is given, much will be required. Therefore, if we have the blessings of God bestowed upon us largely, it throws upon us the greater responsibility. I feel from the depth of my soul that we are upon the threshold of the judgment.—"And so do I," says one. "I believe it," says another. "Every thing looks like it," says a third. Now the question is, do we live as though we believed it? Seeing ye look for such things, "what manner of persons ought ye to be," etc. Would being engaged in the light and trifling things of this world be the "manner" of persons the apostle speaks of? Would following the world's fashions, its maxims, or partaking of its spirit, be the "manner" of persons the apostle Peter would have you to be? Yet, I am sorry to say, this is the manner of many who profess to be looking for just such things as are spoken of by the apostle. WM. H. FISHER.

Exeter, N. H.

For the World's Crisis.

THE HOME FESTIVAL.

BRO. GRANT:—The following lines, written by my sister, who died the last year, may be read with some interest just at this time. S. HALL.

Why beats the heart so joyous as the festive hour draws near,
Marked by the gathered plenty which crowns the fading year?
Why throbs the pulse so wildly, the eye grow strangely bright,
As each perspective pleasure beams on the mental sight?

It is the expected joy of meeting once again
Loved friends whose hours of absence to the heart were hours of pain;
Of greeting those for whom our hearts have kept a treasured place,
And recalling those sweet memories which time can ne'er efface.

It is the glad reunion of kindred spirits here,
Which make the home festivities to every heart so dear;
Where dwell those purer pleasures that know the least alloy,
Where fancy's bright imaginings find reality in joy.

That dear home festival! how it helps to break the snare,
Thickly woven round life's pathway with many a mesh of care;
How it helps to brighten every link in friendship's golden chain,
And gives the heart new strength to meet the ills of life again.

But o'er some hearts and homes a cloud is gathered now,
Whose "silver lining" sheds no light upon the darkened brow;
To whom this scene of gladness but sad remembrance brings
Of joys too quickly faded, fit type of earthly things.

Hearts that were once the gayest in saddest sorrow bow,
And friends that here were wont to meet, are widely severed now;
Parted are some *forever*; in distant lands some roam,
Whose hearts are yearning even now to share the joys of home.

Hours that to some are sunshine, to others darkest prove;
Let us bear the thought upon our hearts, and with spirits not too gay,
Seek to lighten each of sorrow, and to cheer each lonely way.
Thus is it ever changing, as on through life we range.

For the World's Crisis.

WE SHALL SOON SEE JESUS.

I am so glad that Jesus is soon to come. The hope of soon seeing Jesus cheers my heart, and causes me to rejoice with joy unspeakable and full of glory. "O hail happy day," day of sweet release to all the weary ones of earth. When all the good of earth will meet and never part again. The curse removed, death destroyed, and no more sin. Is it possible that we are so near the rest that remains for the people of God? Is it possible that we shall soon see him whom we love so dearly, and best of all, be made like him? There no wave of sorrow will roll over us again. There no tempter's power will ever be known, no pinching want, no rude storms, beat upon us; no farewells ever spoken, no separation ever known. O how I do long to be there. Lord, let thy kingdom come; let thy dear saints go home.

I am so glad that I am willing to be any thing or nothing for Christ's sake. We are called the filth and off-scouring of all things. Are we willing to be falsely accused for Christ's sake? Ah, yes, I can bear any *thing*, Lord, if at last I can have a home with Jesus, and walk and talk with all thy dear ones, that shall come from the East, from the West, from the North, and the South, and sit down in the kingdom with all the chosen ones. O I am glad from a full heart, that we are so near the port of everlasting rest. So near leaving the cross to wear a bright, unfading crown.

Dear ones in Jesus, the Lord help you, one and all, to be faithful, and by and by we shall all meet to be no more separated. I would love to meet you all in the better land. Pray for me, your poor, unworthy sister, in deep and heavy affliction, but who expects soon to rest.

N. Dana, Mass. LUTHERA B. WEAVER.

ALLEGED DISCOVERY OF THE ANCIENT OPHIR.—The last antiquarian sensation, and one which bids fair to exceed the Nineveh discoveries of Mr. Layard—if the announcement is only true—is the discovery of the ancient gold-exporting city of Ophir, of biblical fame. The alleged discovery points to that part of Southeastern Africa lying north of Zululand as the site of the old city. The tribe living in the locality allow, it is said, no approach to the ruins, from which it is supposed they procure the materials for the manufacture of certain gold ornaments they are in the habit of wearing. Discarding a great many probable falsehoods and exaggerations, the truth of the matter seems to be that gold is found in the corner of Africa indicated, and that there are some traces there of an ancient civilized settlement. Biblical allusions seem to confirm this supposition, and the majority of antiquarians lean to the opinion that Ophir was situated somewhere in that part of the continent of Africa.—*Public Opinion.*

☞ In writing on wooden labels, or marking sticks with a common pencil, if the wood is first wet, the mark will last two years; if written on dry, one or two rains will wash it all away.

Obituaries.

CLIFT. Died in New York, Nov. 8th, 1866, Willis Clift, in the sixty-seventh year of his age.

Bro. Clift was a direct descendant of the fifth generation of one of the Pilgrims who landed from the May Flower upon Plymouth Rock. At the age of seven years, he was converted to Methodism, and lived a christian life to its close. Under the preaching of Bro. H. L. Hastings, he embraced the views of the soon coming of Christ, and the hope of the resurrection. For the last seven years he has been a constant attendant of the Advent church, now worshiping in 24th street. At his own request, the prayer meeting was held at his house on Oct. 28th, which he enjoyed to a very great degree, rejoicing in the prospect of soon seeing the King in his beauty. That night, being taken with another attack of apoplexy, he was rendered unconscious, from which he never recovered, but fell asleep in Jesus the 8th inst., to await the resurrection of the just; the hope of which, while in life, gave him so much comfort and consolation. He leaves a wife to mourn their separation, but who sorrows not as those who have no hope.

A short discourse upon the occasion was delivered by the writer, from Job 14: 14.

THOMAS J. COX.

COCHRIN. Died in Searsport, Me., Sept. 30th, 1866, of consumption, Clara E., daughter of Capt. Franklin and Eliza Cochrin, and daughter of Mr. Benjamin Tripp, aged fourteen years.

Clara was a good girl, of a lovely disposition, but had never given her youthful heart to the Lord. When told by her grandfather that she must die, it seemed hard at first to leave friends and part with her schoolmates and youthful companions, to enjoy their society no more in this life; but she wished prayers to be offered in her behalf, which was readily granted; after which she calmly submitted, gave up all, and made the necessary preparation for her journey, bidding adieu to love friends and schoolmates, exhorting them to prepare to meet her in heaven. So Clara sleeps, but will awake in the morning.

Then sleep, Clara, sleep, in thy casket so low,
With the flowers on thy bosom and wreath on thy brow;
The flowers will fade in the dark, silent tomb,
But Jesus will deck thee in immortal bloom.

A. M. T.

WHIPPLE. Died at his residence in Brockport, Monroe Co., N. Y., Oct. 20th, 1866, Bro. Job Whipple, aged seventy years and two months.

He was deeply afflicted with a disease of the stomach, or chest, but bore his pains with christian fortitude and patience. He professed religion for several years, but like many others neglected the duty of baptism, until some less than two years ago, when Bro. Himes, being at Brockport, baptized him in the likeness of the death of our Lord. Since that time, his devout life has convinced his associates that he held sweet communion with the Father of spirits. He died in peace, and, as we trust, sleeps in Jesus. C. P. SWEET.

Voice of the West, please copy.

MILES. Died in Mansville, N. Y., Aug. 20th, 1866, of cancer, Bro. Harry Miles, aged fifty-six years.

Bro. Miles was one of those christians who was known by what he did, as well as said. The funeral was in the Baptist church, where we set forth the hope of the church. May God guide the lonely widow and children in the path of duty, that they may share in the blessed hope of the gospel soon to be realized. WM. A. PENN.

ACKERMAN. Fell asleep in Sharon, Conn., Nov. 8th, 1866, Jerusha, wife of John Ackerman, aged fifty years.

She leaves a companion and six children to mourn. Sister Ackerman's work was done. For the past year she has been faithful. The last enemy has conquered for a time, but we expect victory will soon be given through Jesus Christ our Lord. Then it will be said, "O death, where is thy sting, O grave, where is thy victory." Sermon by the writer. Text, Eccl. 8: 8. GEO. L. TEEPLE.

Summary of News.

FOREIGN.

The "*Moniteur Du Soir*" says transport ships necessary for the conveyance of French troops from Mexico are ready. The same journal says the Mexican government, so far from entertaining feelings of anxiety or hesitation, is redoubling its efforts for carrying out energetically the task undertaken by Maximilian.

Negotiations for the apportionment of the Pontifical debt were still being carried on in Paris.

ITALY.

Victor Emanuel entered Venice on the 7th. The reception was magnificent, enthusiastic and very great. He attended a great *Te Deum* at the Cathedral of St. Mark, the Patriarch of Venice officiating. The crowds prevented military evolutions. The National Guard was mobilized. Distinguished persons from all countries were present.

The elections of Deputies to the Tyrolese Diet are said to have resulted in the return of members favorable to the union of Tyrol with Italy.

Prussia.

News from Candia via Constantinople states, it is confidently asserted, that the insurrection is at an end. The insurgents had submitted to the imperial authorities, and the Greeks were returning home. Akiff Pasha was to be Governor General of the island. Concessions would be granted to the Christians by Turkey.

Cable Dispatches.

Paris, Nov. 20. Preparations for the evacuation of Rome by the French troops will be finally completed on the 16th of December.

Nov. 23. A popular outbreak against the government of Spain is liable to occur at any moment. There are vague rumors that the Queen will abdicate to avoid the threatened storm.

London, Nov. 23. A number of persons accused of Fenianism have been arrested at Limerick, and large quantities of pikes and other arms seized by the authorities.

The Paris correspondent of the London *Post* says the relations between England and the United States will soon be critical.

Advices from Crete state that the Cretan Assembly deny the report that they have submitted to the Turks.

Berlin, Nov. 21. There is a report that the King of Prussia has written a letter to the Pope offering protection to Rome.

It is reported that the steamship Great Eastern will begin to make regular trips between New York and Brest early in March.

But little sensation has been occasioned in Florence by the Papal allocution; the people, it is said, generally smile at it as an impotent demonstration and "the last splutter of an expiring lamp."

The health of Count de Bismark is said to be such as to require further leave of absence.

Paris, Nov. 23. *La France* editorially admits that the departure of Maximilian from Mexico is likely to take place at any moment, if it has not already been accomplished.

Intelligence received at Florence from Rome states that it has been decided at a secret consistory that the Pope would be obliged to quit Rome. He will seek an asylum in Malta. The ecclesiastical authorities of Malta have received a semi-official notification of this decision.

The French Emperor has invited Prince Napoleon to take part in the labors of the military organization committee.

The iron-clad squadron has been ordered to be ready for sailing on the 28th inst. It is stated that they are to bring back the French troops from Rome.

London, Nov. 24. The condition of the Mexican Empire is the leading topic in England and on the continent.

The Fenian agitation in Ireland still continues. Many arrests of persons and seizures of arms have already been made. An American named McGillverny, agent of the Fenians, was arrested at Dublin to-day and imprisoned. Many others, whom the authorities have spotted, will be immediately arrested.

An editorial article in the *Times* this morning believes that the Emperor Maximilian has actually abdicated, and looks for the intervention of the United States Government as the next step as a matter of course, but hopes that good results will follow. It is reported that twenty transports will sail from Brest to bring home the French troops immediately after the arrival of the next mail from Mexico.

The King of Prussia has written to the Pope, offering protection to Rome.

DOMESTIC.

New York, Nov. 22. A Toronto dispatch says a large annexation meeting was held last night. Resolutions were adopted urging the Canadian people to accept the terms of annexation offered by the last Congress.

Col. Thomas J. Kelley, Deputy C. O. I. R., is in charge of the Fenian headquarters in this city. Stephens has not been seen at the headquarters for some time past, and the impression prevails that he will not be seen again. Arms are being received from all parts of the United States, Massachusetts taking the lead in the contributions. One of the wealthiest merchants of this city has promised that he would on the 1st of December make over to Col. Kelly in ships and war material, an amount equal to what Stephens had received since his arrival in this country. The Californian Fenians have pledged themselves to contribute $11,000 to the same, through Stephens. Special messengers are constantly arriving from Ireland reporting the condition of affairs there.

The Roman official journal states that a telegraphic despatch was received at Rome on the 9th of October, at 3:50 P. M., which had been sent from Baltimore on the same day at 11:30 A. M. The following is a copy of the telegram:—

"To His Holiness Pope Pius IX.:

Seven Archbishops and forty Bishops assembled in council, unanimously salute Your Holiness, wish you long life, and pray for the preservation of all the ancient and sacred rights of the Holy See.

Signed, MARTIN JOHN SPALDING, Archbishop of Baltimore and President of the Council."

New Orleans, Nov. 24. Maximilian has taken the decisive step of abdication, the rupture between himself and the French being complete. He has left Mexico in the hands of Gen. Bazaine and Castelnau. The latter is understood to have full authority from Napoleon to supersede the Marshal himself if necessary.

A YANKEE AMONG THE SAINTS.—The Farmington *Chronicle* says:—"Mr. Weston, the Little Blue pupil recently mentioned as the publisher of a paper at Salt Lake, has been mobbed by the Mormons for his boldness in denouncing their devilitries, and been warned to leave their city. His assailants numbered some twelve, and were thickly disguised and heavily armed. They dragged him to a remote part of the city, and, with four revolvers pointed at his head obliged him to promise that he would immediately leave the territory, and take with him Capt. Brown and Dr. Williamson, two prominent Gentiles, the former of whom was some time before taken from his house and threatened with drowning if he did not leave the city. Mr. Weston says that he considers his promise to leave the territory invalid, as it was extorted by force, and he shall stop as long as he pleases, and talk more plainly about the Mormons than ever. He offers to fight the Mormons singly with whatever weapon they may choose, if they will come to his office and make known their grievances. The result of this difficulty between the Mormons and Gentiles, which seems now to have come to an open issue, will be of the greatest importance, and the government will have to act with rare delicacy, but with no questionable firmness. General Connor is the principle owner of the Vidette, which is edited by young Weston, and has had too much acquaintance with both Mormons and Indians to be likely to be intimidated by the turn affairs have taken."

ITEMS.

☞ The Rome correspondent of the *Pall Mall Gazette* says it is not impossible that the Pope will be deprived of his territory up to the gates of Rome, and that he could not resist such a step. Napoleon has been in constant telegraphic communication with the Pope for some time. Napoleon is said to have remarked to his emissary, Cardinal de Reisach, "The telegraph will enable you to give me instant warning. Can't you hold out against the revolution for three days? Make head for that time, and I will be again in Rome."

☞ The Memphis *Post* says that trade is very dull at present, and adds an explanation: "The alarming shortness of the cotton crop, the receipts diminishing instead of increasing at the hight of the season, and the heavy indebtedness with which the South will close the year, is creating not a little uneasiness in commercial circles. A well-informed Mississippi planter says that in the country counties of that State not an average of half a dozen planters can pay their debts."

☞ J. H. Surratt, the alleged accomplice in the murder of President Lincoln, was discovered serving in the Papal Zouaves, under the name of John Watson. He was arrested upon a demand of Gen. King, but afterwards ran the guard, leaped over a precipice, and escaped into the Italian territory. The Italian authorities are on the alert and endeavoring to recapture him.

☞ About a thousand buildings are in course of erection on the burnt district of Portland, or under contract. One master mason has four hundred and fifty men in his employ, and the pay roll of all the hands in the burnt district amounts to $75,000 per week. The streets have been widened and straightened, squares laid out, and the sections generally much improved.

☞ The Grand Trunk Railway freight depot at Port Sarnia, in Canada, has been destroyed by fire. A large amount of freight and eighteen cars were consumed. The books of the railroad and the equipments for two military companies to fight the Fenians were lost. Loss $500,000.

☞ The *Observer* says, it is a sad fact that many of the modern Jews are simply infidels. At the dedication of a new temple at Cincinnati, costing $250,000, the preacher (Dr. Wise) proclaimed a disbelief in a coming Messiah and in miracles. "They are not all Israel which are of Israel."

☞ It is understood, says the Raleigh *Sentinel*, that the rice crop of Cape Fear is almost an entire failure. Before the war, the rice crop of that region was annually about 215,000 bushels. The present year it will not go beyond 20,000 bushels.

☞ The people of Victoria, Vancouver's Island, have petitioned Queen Victoria to allow the colony to withdraw from the British and annex itself to the United States Government.

Notices.

Discussion in Salem, Mass.

The undersigned have agreed to hold a public oral discussion of eight evenings in the Chapel on Union Street, Salem, Mass., commencing at 7½ o'clock on Tuesday evening, November 27th, 1866. The speeches of each session will be six in number, each twenty minutes in length. Question for debate:—"*Does the Bible teach that the wicked dead will not be made alive?*"

RUFUS WENDELL, *Affirmative.*
THOMAS M. PREBLE, *Negative.*

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK,
B. ST. JOHN, } Committee.
W. H. FISHER,

Notice.

If the Lord will, we will hold a meeting in East Canaan, commencing Friday, Dec. 14th, and hold over the next Sunday. Preachers and brethren generally are invited. D. M. LEAVITT.
WM. H. SHAW.

Notice.

The Lord will, there will be a monthly conference in Parsonsfield, Me., the first Saturday in each month, at one o'clock P. M., and preaching the Lord's day following. T. W. PIPER.

Notice.

We would inform brethren and sisters who may be passing this way, that Advent meetings are held in our house, Tuesday and Friday evenings. Also, preaching in the Town Hall, Sundays. Preachers who feel *sent* are invited. We need help. Pray for us. D. J. WEAVER.

Westfield, Mass., Oct. 1866.

Notice.

Brethren stopping in New York city will find a prayer and conference meeting at my house, 392 Broome street, every Tuesday evening.

J. K. BELLOWS.

Maine Second Advent Tract Society.

WM. H. MITCHELL,
R. R. YORK, } *Executive Board.*
S. K. PARTRIDGE,

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $300, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Charlestown, (69 Main Street)........Sunday, Dec. 2d
at 10 o'clock A. M., and 3 and 7 P. M.
WM. C. THURMAN.

Portsmouth, N. H.........Sunday, Dec. 2d
MILES GRANT.

Portsmouth, N. H.........Dec. 6th and 7th
Kennebunkport, Me.........Sunday, Dec. 9th
Yarmouth, Me.........evening, Dec. 10th
Sangerville Conference, Me.........Dec. 13th
and continue through the meeting.
C. GOODRICH.

Lawrence, Mass., (Templar's Hall)....Sunday, Dec. 2d
C. W. SARGENT.

Yarmouth, Me.........Sunday, Dec. 2d
Bath, me.........Sunday, Dec. 9th
I. C. WELLCOME.

Suncook, N. H.........Sunday, Dec. 2d
A. SIMPSON.

Round Pond.........Sunday, Dec. 16th
Evening, South Walpole. S. K. PARTRIDGE.

Surry, North Bend.........Sunday, Dec. 2d
South Etna.........Dec. 9th
Corinna (Advent Chapel).........Dec. 10th
GEO. W. BROWN.

Deer Park, Ill.........Dec. 9th
Ottawa, Ill.........Dec. 16th
F. BURR.

Poultney, Vt.........Sunday, Dec. 2d
SR. E. S. JENNINGS.

Alton Corner.........Tuesday evening, Dec. 4th
Dover.........Thursday evening, Dec. 6th
Lawrence, (as Bro. J. Churchill may appoint), Friday evening, Dec. 7th.
South Reading.........Sunday, Dec. 9th
A. H. WALKER.

Abington, Ct.........Sunday, Dec. 2d
South District, evening, 7 o clock P. M.
H. F. CARPENTER.

Portland, Me.........Sunday, Dec. 23d
Biddeford, Me.........Sunday, Dec. 30th
JOSEPH W. WHITE.

Cumberland, (Merrill school-house), Sunday, Dec. 9th
R. R. YORK.

Exeter, N. H.........Sunday, Dec. 2d
Northwood Narrows....Wednesday evenings, Dec. 5th
London Ridge.........Sunday, Dec. 9th
WM. W. SUTHERLAND.

West Deerfield.........Sunday, Dec. 2d
G. W. RANDALL.

Northwood Narrows.........Dec. 2d
H. M. BRYANT.

Parsonsfield.........Saturday, P. M., Dec. 1st
and over Lord's day.
Moultonborough.........P. M. Dec. 8th
and over Lord's day. T. W. PIPER.

Warren, (Oak Hill).........Thursday, Dec. 6th
and over Sunday, the 9th. D. M. LEAVITT.
WM. H. SHAW.

Natick, Mass.........Dec. 9th and 16th
J. S. WHITE.

Haverhill, Mass.........Dec. 2d and 9th
West Abington, Mass.........Dec. 16th
C. C. RAMSAY.

Windsor, Ct.........Wednesday, Dec. 12th
Charlestown, Mass., 69 Main Street, Dec. 16th and 23d
Great Falls, N. H.........Dec. 30th
S. C. HANCOCK.

No. Greenwich.........Dec. 1st
and over the following Sabbath as Bro. Casper Place may arrange. WM. J. BLANCHARD.

Newhampton, (Veasey school-house).........Dec. 2d
JOHN H. EVANS.

Bolton, C. E., (Lake school-house), Lord's day, Dec. 2d
Sargent's school-house.........Lord's day, Dec. 9th
Stanbridge, (as Bro. C. P. Dow may appoint) Dec. 16th, and onward. Will Bro. Orcutt please meet us at Farnham Station, on the arrival of the train from Waterloo, Dec. 13th? L. C. and M. MCKINSTRY.

Athol, Mass.........Dec. 2d
Brimfield.........Dec. 9th
and remain a few days if desired.
Southbridge, Mass., at J. Curtis'.........eve., Dec. 13th
At the Town Hall.........Sunday, Dec. 16th
Holden, Mass.........Dec. 19th
GEO. A. STREETER.

Hartford, Ct.........Sunday, Dec. 2d
Windsor, (as Bro. S. Cooper may arrange), Monday evening, Dec. 3d.
Windsor Locks, (as Bro. C. Terry may arrange), Tuesday evening, Dec. 4th.
Agawam, (as Bro. L. A. Lord may arrange), Wednesday evening, Dec. 5th.
Westfield.........Sunday, Dec. 9th
and longer if thought to be duty.
H. ROCKWELL.

West Haven, Ct.........Sunday, Dec. 2d
Wallingford Farms, Ct.........Sunday, Dec. 9th
B. HITCHCOCK.

Yalesville, Ct.........Sunday, Dec. 2d
Cheshire Street, Ct.........Sunday, Dec. 9th
S. WOODRUFF.

Cheshire Street, Ct.........Sunday, Dec. 2d
Yalesville, Ct.........Sunday, Dec. 9th
MRS. SARAH A. WHITING.

Eagleville, Ct.........Saturday evening, Dec. 1st
and over Lord's day following.
Square Pond, Ct.........Sundays, Dec. 9th and 16th
Rockville, Ct.........Wednesday evening, Dec. 12th
and longer if the Lord will. P. S. BUTLER.

North Greenwich, N. Y.........Sunday, Dec. 9th
Hoosick, N. Y., (Advent Chapel)....Sunday, Dec. 16th
Troy, N. Y.........Dec. 23d and 30th
J. K. BELLOWS.

New Haven, Conn.........Dec. 2d
Hartford, Conn.........Dec. 9th
Bristol, Conn.........Dec. 16th
New Haven, Conn.........Dec. 23d
Newark, N. J.........Dec. 30th
WM. STUART.

E. Bowdoinham, (Lancaster school-house)....Dec. 2d
CLARKSON GOUD.

Concord, N. H.........Sundays, Dec. 2d and 9th
JOSEPH W. WHITE.

Weld, (at the Town House), Saturday evening, Dec. 1st, and over Lord's day.
Carthage.........Monday evening, Dec. 3d
Dixfield Center.........evenings, Dec. 25th and 26th
JARED WHITMAN.

NATICK, MASS.

C. Goodrich.........Sunday, Dec. 2d
C. C. Ramsay.........Sunday, Dec. 23d

East Canaan, N. H.........Dec. 2d
Hartland Vt., (Dinsmore Hill).........Dec. 9th
J. COUCH.

SPRINGFIELD, MASS.

Luther Boutell.........Sunday, Dec. 2d

Goshen.........Sunday, Dec. 2d
Portsmouth, N. H.........Sunday, Dec. 16th
J. HEMENWAY.

Campton, (Bump school-house), with Bro. D. M. Leavitt, Dec. 2d. I. E. LANG, JR.

South Creek, Dec. 7th, and continue over Sunday.
Lawrence, Tioga Co., Pa., (as Bro. Calhoun and the church at Jackson may appoint), Dec. 11th, and over Sunday, the 16th.
Cohocton, N. Y., (as Bro. T. C. Armstrong may appoint), Dec. 18th and 19th.
East Springwater, (as Bros. Hunt and Morris may appoint), Dec. 20th, 21st, and 22d.
Dansville, N. Y.........Sunday, Dec. 23d
C. P. SWEET.

New York City, (as the brethren may arrange), Sunday, Dec. 2d. At 1 o'clock at Anna E. Smith's mission.
Newark, N. J.........Dec. 4th and 5th
Philadelphia, (as Bro. Burbank appoints), Thursday, Dec. 6th, and over Sunday. H. MCHORE.

Hebron, N. Y.........Sunday, Dec. 2d
J. K. BELLOWS.

Nashua.........Sunday, Dec. 2d
CALEB RICHARDSON.

CONCORD, N. H., (ANGELUS HALL.)

Caleb Richardson.........Sunday, Dec. 9th
H. Pratt.........Sundays, Dec. 16th and 23d

Wrightville.........Sunday, Dec. 2d
WM. J. RIPLEY.

CONCORD, N. H.
(Corner of Green and Center Streets.)

B. Woodside.........Sunday, Dec. 16th

Cold Spring, Mass.........Sunday, Dec. 9th
GEO. L. TEEPLE.

Carver.........Sunday, Dec. 2d
J. S. WHITE.

Goshen.........Sunday, Dec. 9th
H. PRATT.

Plymouth.........Sunday, Dec. 2d
M. BATCHELOR.

Preaching at South Newburgh, Me., the first Sunday of every month, and commencing on the Saturday preceding, at 2 o'clock P. M. F. A. [illegible].

Marysville.........Sunday, Dec. 2d
Lanesville.........Sunday, Dec. 9th
H. W. PERKINS.

Bro. Perkins goes by my request.—R. ST. JOHN.

Business.

TO CORRESPONDENTS.

Thanks to the Sr. in Carthage for her favor.

Will J. Reynolds give his P. O. address, in order that we may comply with his request?

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 882. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the annual indebtedness) deduct *four* cents for every dollar, and you have the exact amount due.

☞ No Cash Receipts this week.

BOOKS AND TRACTS SENT.

BY MAIL.—M C Harriman, L Albro, Jr., O F Armstrong, J H Jacob, M McKnight, J W Folwell, J McClellan, B H Albee, W Burnham, A French, J J Smith, D Q Kent, P H Owen, E W Hotchkiss, F M Hosford, M Goodale, J. M. Worthing, S. A. Coleman, Mrs. F. Tibbetts, E B Owen, C Freeman, E H York, J C Howard, D K Townshend, L F Field, C F Churchill, M Smith, N A Rapel, J B Ross, S L Manley, J M Murray, D N Chadsey.

BY EXPRESS.—J Pinkham, L Hildreth, N A Ranes, F. S Butler.

LETTERS RECEIVED.

W H Spencer, L B Weaver, E McCulloch, Wm. A. Penn, E. P. Robinson, C. Goodrich, J. Porter, W. H. Fisher, J H Littleton, E C Bodge, Mrs. P A Andrews, L C McKinstry, E Walker, L L Lawton, P Ransom, Wm. Hobbs, A J Parr, O P Allen, M M Weaver, D F Newton, A. Mussey Tripp, N W Reed, G B Cargill, M A Weaver.

ADDRESS OF PREACHING BRETHREN.

C. B. Piper—41 Green Street, Boston, Mass.
C. Goodrich—80 Marion Street, East Boston, Mass.
L. C. McKinstry—Cricle Box, Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
Wm. H. Fisher—Ashland, Mass.
E. Owen—Springfield, Mass., No. 1 Fremont Street.
C. Cunningham—Newburyport, Mass.
H. Pratt—Springfield, Mass., 87 Cedar St.
P. S. Butler, Collins Depot, Mass.
S. D. Daniels—Springfield, Mass.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
J. Partridge—Richmond, Me.
N. F. Nason—North Hermon, Me.
D M Hanscomb—Wayne, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—North Searsport, Me.
Jeremiah Carr—Palermo, Me.
A. Mussey Tripp—Searsport, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
Josiah Durgin—Wadley's Falls, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
T. M. Preble—Dover, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Wm. W. Sutherland—Newport, N. H.
G. W. Stetson—Rutland, Vt.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—Somerville, Ct.
S. C. Hancock—Forestville, Ct.
H. Rockwell, West Winsted, Ct.
R. J. Whitehead—Wallingford, Ct.
T. S. Canfield—Bantam Falls, Ct.
Dr. B. St. John—Cannon's Station, Ct.
Mrs. Anna E. Smith—No. 112 West 33d Street, New York, house No. 7.
C. W. Low—Fredonia, N. Y.
C. H. Williams—Clayton, Jefferson Co., N. Y.
C. B. Turner—Syracuse, N. Y.
Wm. A. Penn—Pulaski, Oswego Co., N. Y.
Samuel Curry—Station E., New York.
J. K. Bellows—392 Broome Street, New York City.
S. P. Babcock—Malaga, N. J.
C. W. Sargent—Newark, N. J., 151 Market Street.
C. H. Sweet—Chepachet, R. I., care of Eld. M. R. Phetteplace.
F. H. Burbank, Missionary.—Residence S. W. Cor. 7th and Spring-Garden Streets, Philadelphia, Penn.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
Wm. Devereux—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
Wm. McCulloch—New Rutland, Ill.
O. D. Gibson—Amboy, Ill.
P. W. Hough—Cascade, Iowa.
Philip Hamer—Winona, Minn.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.

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THE INVITATION.

From the heights of glory
See Jesus bending down,
His loving hands stretched o'er thee,
Thy life with joy to crown.

Come and taste the blessing
He kindly waits to give,
Then his peace possessing,
Thy soul shall ever live.

Yes, thy Savior calleth,
Then listen to his voice;
He now all sin removeth,
Oh, make his path thy choice.

Patiently he waiteth
For his wandering sheep;
O'er them gently watcheth,
And oft for them doth weep.

Can you then be careless,
Say, thoughtless sinner, say?
Shall your eyes be tearless
While thus from him away?

Listen to his story,
And then from Satan flee;
Jesus Christ, so holy,
Saith, "Sinner, come to me.

"On the earth I suffered—
Oh, sinner, 'twas for thee,
And my body offered
On the sacrificial tree."

From the heights of glory
Thy Savior calls thee now;
Listen to his story,
And humbly to him bow.

Come and taste the blessing
He patient waits to give,
Then all else possessing,
Forever thou shalt live.

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FASHIONABLE AMUSEMENTS.

In this progressive age, popular amusements have outstripped everything, and have succeeded in drawing millions to the foot of their polluting throne into the broad road to ruin. The theatre, bearing the sceptre of popularity, is an amusement which occupies the time and attention of the multitude.

Indulgence in fashionable amusements is objectionable, even as a relaxation from secular pursuits. The farmer and mechanic have little occasion for the exercise of dancing. The student's mind is polluted and distracted, rather than refreshed, by plays and cards. And the merchant finds that either of these unfits him for serious business. Indeed, the time usually allotted to these diversions, together with the violence of one of them, and the long confinement of many persons to one room, renders the plea of health, or useful relaxation, entirely chimerical.

The word of God allows no excuse for sin. God requires that all men, in all conditions and circumstances in life, should consecrate themselves wholly to his service. He says "Ye cannot serve God and mammon." Prove any pursuit contrary to the requirements of God, as revealed in his word, and we must instantly renounce it; we are duty-bound to do so at all hazards. As surely as God is true, "the workers of iniquity shall not go unpunished." In whatever light *public opinion* may regard fashionable amusements, let us proceed to show *positively* that they are not in keeping with the general tenor of the Scriptures.

1. THEY ARE A CRIMINAL WASTE OF TIME. Time affords opportunity to do good to those around us; to promote the purity and happiness of our fellow creatures; and prepare for the terrible reality of the eternity before us. Time is precious. Every moment of time is given you by the great Author of life; and you must render an account to him for the manner in which you employ it. This you will not dare to deny. Neither will you deny the fact that the cruel monster, death, is on your track. He will surely overtake you. The awful realities of the death-bed are before you, and you must meet it. Every moment of time brings nearer that scene. Life is uncertain. No one knows at what hour the angel of death may call. There is important work to be done. The moments fly. To-morrow, or even to-day, may possibly be the last of your probationary state.

Therefore, situated as we are, every hour, nay, every moment is important. You know not but may be suspended upon it your eternal destiny. Placed in circumstances so solemn and momentous, can any rational, conscientious person consent to sit, hour after hour, night after night, in a play-house, attending amusements which are vain and frivolous, and whose *general morale* is bad? Can you appeal to the great Searcher of hearts in vindication of your course? Can you say you are acting as an accountable and dying creature ought to act? No! The most determined advocate of fashionable amusements living would not dare to deny this. Would he not be shocked at the thought of seriously adopting such a principle? Either, then, the scriptural precept to *redeem time*, and the scriptural *rule* of disposing of time, must be rejected, or fashionable amusements must be denounced as *a criminal waste of time.*

2. THEY DISSIPATE THE MIND. Fashionable amusements—theatrical entertainments, and the like—are not merely an unprofitable and criminal waste of time, but they have a direct tendency to dissipate the mind, and destroy all care and desire for the eternal welfare of others. Let me appeal to the experience of those who have been habitual attendants of the theatre, whether this amusement is not strongly unfavorable to everything like a *religious frame of mind?* When you return from the most *decent* play that was ever exhibited, did you have any desire for prayer, or for holding communion with God in any sacred exercise? Is there not something in the sentiment uttered, in the scenery displayed, in the dress, attitudes, and deportment of the performers, and in the licentious appearance and libertine conduct of many of the spectators, which is calculated, to say the least, to expel all seriousness from the mind; and we might say, also, to drive away all thoughts of God, eternity, and of the judgment to come. We need not wait for an answer. Every one, who has had the least experience, knows these things are true. He can bear his testimony that these things have a direct tendency to give the mind a vain and frivolous cast; to make it familiar with licentious images and objects; to banish a taste for devotion and that spirituality which is the duty and happiness of the christian.

Will any person, who means to stand on religious ground, venture to deny that whatever has this tendency must be criminal in the sight of God? Whatever draws the heart from that which is sober, useful, and pious, and inspires it with a prevailing taste for the gay, the romantic, the extravagant, the sensual, and the impure, cannot but be deeply pernicious. Do fashionable amusements teach a man how to live, how to be useful, and how to die? Alas, no! They do not tend to inspire those serious, practical sentiments which become one who remembers that he may be called to-morrow to quit this transient scene.

3. THEY ARE EXPENSIVE. Can any one form a just estimate of how many thousands of dollars are sometimes wasted in one night at the theatre, the card table, or at a single ball? No one can form an estimate of what must be expended in extravagant dress, and useless ornaments. Many a mechanic, who is struggling on poverty's brink, might now be in possession of a beautiful home, if he had saved what he annually expended for those soul-destroying entertainments.

But reason and Scripture demand that we devote our property, as well as our other talents, to the service of the Redeemer in doing good. He enjoins upon us to relieve the sufferings of the poor—especially of the flock. If we look around us, how many members of the human family in affliction do we behold? how many that call for and deserve assistance? Look to the barren shores of heathen lands. Will any man of common humanity be expensive in his amusement while millions of perishing heathen imploringly extend their hands to him for assistance? for the only book that makes known to them the way of life? God forbid! Who can estimate the infinite cost of diversions thus purchased? When the dead, both small and great, stand before God, and the books are opened, the heathen will rise up in judgment and condemn the profession and practice that denies them the gospel.

My beloved reader, if this representation of worldly amusements be true; if any man living would hardly dare upon his knees ask the blessing of God upon it before he went, or implore the sanctified use of it after he returned; and if the patrons of fashionable amusements *encourage and support sin as a trade;* then, I ask, how can any man, who claims to be *barely moral*, conscientiously countenance such a seminary of vice? Can a disciple of Jesus, who claims to be governed by the Spirit and to imitate the divine Master? Christ commands us to "live soberly, righteously, and godly in this present evil world," and to have "no fellowship with the works of darkness, but rather to reprove them"; to "shun the company of the profane," and to pray, "Lead us not into temptation."

We have briefly shown that fashionable amusements are not consistent with the word of God. Then, reader, if you call yourself a *christian*,—a follower of the meek and lowly Savior,—can you ever again be seen in the presence of this monster that will drag you down to the lowest depths of ruin? Will you ever permit willingly any of your friends to continue in this soul-destroying practice? Do not say that the habits of society are such that you cannot help it. The question is with you to decide. Will you obey God, or man? He commands you, "Be not conformed to this world." "Come out from among them and be separate." Will you timidly give way to that which you acknowledge to be wrong? or will you dare to obey God and do right, though the perishing world be against you? Consider the awful presence of Jehovah before whom you must shortly stand. Will you take the Scriptures, or the maxims of a corrupt world for your guide? There is eternal life on the one hand; eternal death on the other. Attendant on the theatre! consider the guilt your conduct carries with you. It ought to alarm you. Every time you attend that scene of temptation and vice, you sin against the purity and good order of civil society, and against God? Can you realize this, and still go with a quiet conscience? How do you think this subject will appear to you upon your death-bed? How will the remembrance of having yielded to its allurements then lie upon your conscience? Think of that hour; and oh! be wise in time.

From a tract by Wm. H. Spencer.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER THIRTY-THREE.

ELISHA BESIEGED IN DOTHAN.

Once more the Syrian hordes had invaded the land of Israel, and were closely guarding the mountain passes. Very nice plans had been devised by the Syrian king for the capture of Jehoram. But each time he was so signally defeated, that he began to suspect treachery in his own camp. On inquiry being made, however, it transpired that it was Elisha who told the king of Israel all the plans of his enemy. Greatly irritated by this discovery, the Syrian king determined to capture the prophet at all hazards.

Being informed that Elisha abode in Dothan, a city located in a narrow pass in the mountains of Gilboa, the Syrian sent a chosen host to besiege the city; this was accomplished in the darkness of night, and before the dawn of day, every pass was guarded, so that no escape seemed possible for the inhabitants of the doomed city. When morning dawned upon Dothan, the citizens looked out beyond the walls with consternation. A host had sprung up around them, as if by magic, in a single night. Without means of defense, their cause seemed a hopeless one. Even the servant of Elisha partook of the same feeling. His heart was dismayed as he looked upon the passes and the valleys, bristling with the glittering spears of the Syrian hosts. The banners of the dreaded foe were flaunted proudly on every side. All around was the dark array of horse and chariot, ready to descend upon the unprotected city. In his fear, the servant turned to Elisha and said, "Alas, my master! how shall we do?" And he answered, "Fear not; for they that be with us are more than they that be with them."

Then the eyes of the servant were opened, and a vision of the guardians of Elisha greeted him. The mountains glowed with the fiery chariots and horses of celestial hosts. The array of cherubim and seraphim was terrible to behold. Invisible to all other mortal eyes, there they were, ranged in sublime phalanxes, that seemed to stretch away in the dim ether beyond the mountains; silent and invisible to the mortal foe, stood that immortal host, ready to protect the humble servant of God. At the summons, the work of their vengeful swords would be quick and irresistible.

While in fancied security and boastful strength, the Syrian hosts surrounded the gates of Dothan, they in turn were compassed by foes invisible and invincible at the right hand of Jehovah. A more sublime spectacle never burst upon the vision of mortal, than that morning scene of the celestial watchers over the safety of Elisha. Well might the servant of God feel serene, with such strength on his side. Idle seemed the defiance of the enemy.

Thus confident should the christian ever feel; for they that are for him are more than they that are with them. The arm of Jehovah is never shortened, that it cannot save, even in the most adverse circumstances. He is ever ready to succor his children.

When the Syrians came down to Elisha, they were smitten with blindness, in answer to his prayer, and he led them whither he would. What a strange scene. An entire host led captive by the humble man they had so lately sought and surrounded. The Syrians groped and stumbled after the prophet, over hills and through valleys, over rough ways and smooth, for twelve weary miles; till by the strange sounds that greeted them, they knew they must be in some city of the enemy. Wild and confused must have been their emotions, while toiling in blindness along the uncertain way; but what must have been their feelings when their eyes were opened at last, and they stood in the streets of Samaria, in the presence of the king of Israel, and surrounded by his warriors. They were ready to die with abject fear; for having no further lease of life, what more could they expect? When last they beheld the light, they felt conscious of their power, and were miles away in the hills and valleys around Dothan; here, they were in the power of their most inveterate foe. There has seldom been such a sudden transition from seeming security to fear. The feeling of exultation and revenge was uppermost in the heart of Jehoram, when he saw all these enemies in his power. "My father, shall I smite them? Shall I smite them?" asked the king of Elisha? But the more merciful prophet answered, "Thou shalt not smite them; wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink and go to their master." Then they were feasted and treated more as if they had come on a mission of friendship, than of war and rapine. Then they were sent away, departing with feelings of awe and friendship for those whom they had so lately hated as foes.

What could have been more magnanimous than this conduct of Elisha? It discovered the greatness of his soul, the nobleness of his principles. He was conscious of his power, but he felt it was greater to be merciful than to be revengeful. He knew the Lord would protect him, if he did liberate his sworn foes.

Thus was Israel once more freed from her foes, and another golden chapter added to the miracle life of the prophet.

Palmer, Mass. ORRIN P. ALLEN.

For the World's Crisis.

THE HAPPY HOME.

OR, WOMAN'S INFLUENCE OVER MEN.

"'Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home."

"Here woman reigns; the mother, daughter, wife,
Strews with fresh flowers the narrow way of life."

Woman's influence over man is powerful every step, for good or evil. How vastly important for young men to select virtuous, prudent, intelligent wives, for their life companions; those that will elevate the affections, purify the heart, and lead to deeds noble and generous; wiver that will, in all respects, make men better, wiser, happier, and more useful.

Some men are made over, molded over and over, fairly *renovated*, turned and overturned, by the good influence of their better halves.

We now have in our mind's eye one especially who has been thus made over anew, transformed by his amiable, lovely, intelligent, prudent, active, God-fearing wife. Had it not been for this angel of a woman, to all appearance the man would have lived and died in obscurity, a mere skeleton of a being! Had he been left to grope his way in single life through the murky, dizzy shades of this tempting world, doubtless he would never have been known in the public walks of usefulness, of virtuous life. But God in great mercy gave him a *better* half, *far* better, to hold up his goings and cheer him on to duty, to deeds noble, praiseworthy, God-like! She took him by the hand, raised him up, held him up. This same man is now somebody, whereas he in all probability would have been nobody.

This is but one instance of woman's influence over man, but are there not thousands of similar, happifying cases? How forcibly this establishes God's word on this point.

See Prov. 31, verse 13th, to the end. Also Prov. 18: 22:—"Whoso findeth a wife findeth a good thing—obtaineth favor of the Lord."

Young man, in choosing "a help-meet," look out; be sure and ask God to direct in a choice so momentous. Go importune Wisdom, grace divine; take not a single step till you seek heavenly counsel. Be sure and let God choose—else, instead of rising, you sink lower than the grave.

"How sweet to have a friend below, in whom we can confide;
To bless us if we act aright, and if we err to chide;
To whom we can reveal each thought and feeling of our heart;
Who shares with us each earthly joy, and in our grief bears part.

But it is better far than this, to have a friend above,
Whose power is equal to, and lasting as his love;
Who gives us every earthly friend, and all we here possess;
And if we do his holy will, is always sure to bless."

D. F. N.

For the World's Crisis.

"WE SHALL BE LIKE HIM."

"As we have borne the image of the earthly, we shall also bear the image of the heavenly."—1 Cor. 15: 49.

We inherit from Adam a corrupt nature, a mortal and perishing body. We have a resemblance to Adam, and like him we are "of the earth, earthy." And we, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

We earnestly desire to be entirely free from all the frailties, weakness, and infirmity which we now possess, and "be clothed upon" by our house which is from heaven.

How desirable it seems to be like Jesus, even in outward form; but it is much more desirable to be like him in spirit. The lack of this spiritual likeness is what we most deplore, and the hope of being made complete in him, is our most comforting and cheering hope. "And every man that hath this hope in him, purifieth himself, even as he is pure." Here we feel the keen edge of the sword of the Spirit. Are we pure, even as Christ is pure? "Every man, that hath this hope . . . purifieth himself." How is this work accomplished? I mean our part of the work. How can we purify ourselves, or work together with God in this work of purification? "By taking heed," is the Bible answer, "according to thy word." As we have had bad habits, so we must by constant effort form good habits. Man can see only the outward appearance, and it is by this that men form opinions of each other. If our habits are all good, our language always pure, and if in these things we are like Christ, men "take knowledge of us, that we have been with Jesus," and learned of him. Every bad habit is a "weight," a hindrance and a clog, which must be laid aside before we have his likeness perfected in us.

How easy all can see the difference between what men are, and what they ought to be. Are we in all points just what we should be? If not, what shall we do about it? For one, I am resolved what to do. I know that I must perish unless I do it. Lord, help me to "lay aside every weight, and the sin which doth easily beset, and . . . run with patience the race that is set before us, looking unto Jesus, the Author and finisher of our faith."

"I can but perish if I go;
I am resolved to try;
For if I stay away I know
I must forever die."

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

THIRTY SECONDS TOO LATE.

The Rev. Mr. Bell was always punctual. Whoever might be too late at meeting, or any where else, they all knew that Mr. Bell would not. If called to attend a wedding, his foot was on the door-step, and his hand on the bell-handle, when the clock was striking the hour. It was at first quite annoying to his flock, to go according to their old habits to a funeral, and meet it on the way to the grave; or go to a wedding, and find it all over before they thought of getting there. So old Mr. Slow waited on the minister, to ask him why he was always in a hurry, and so afraid of being too late.

"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am about right in this thing, I will try to alter."

"That's surely fair," slowly said Mr. Slow, as if afraid to commit himself.

"When I was a young man, and had been preaching only a few months, I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to be back, without fail, the next Sabbath. Well, I had a pleasant week among my relatives, and was so much engaged that I hardly thought of my solemn duties till Saturday returned, and then my sister and a beautiful friend of hers, persuaded me to go out a little while in the little white boat Cinderilla, on our beautiful lake. The day was fine, and Cinderilla spun and darted under my oars as if a thing of life. When we got ashore, I found it two o'clock, and I knew the cars started in fifteen minutes. I left the ladies, and ran home and caught up my carpet-bag and ran for the depot. I saw that the cars had arrived, I heard the bell ring. With all my strength I ran. I saw them start. I redoubled my efforts, and got within fifteen feet of the cars. O, for thirty seconds more! Thirty seconds too late! No more!

"The next day was a fair, still, sweet Sabbath. My mountain people gathering, coming down from the glens, and following the rills, filled the house of worship. But there was no minister, and the hungry sheep had no shepherd to feed them. He was thirty seconds too late!

"There was a poor old blind man, who lived four miles from the church, and seldom could he get to meeting. That day he ate breakfast early, and his little grand-daughter led him all the way down the mountain to the church. How weary and sad and disappointed he was. There was no minister to speak to him. He was thirty seconds too late!

There was a great gathering of children to the Sabbath school. And their little eyes glistened, for their minister had promised to preach them a "little sermon" to-day. But he was not there. He was thirty seconds too late.

"There was a sick child up one of the mountain, and she had been inquiring all the week for her minister. She was so anxious to see him and have him pray with her. How she hailed the Sabbath, when he would be there. But no, he was not there. He was thirty seconds too late!

"That poor old blind man never came to the church again. He was too feeble, and never heard another sermon or prayer. That little girl was dead before I got back, and I could only shed tears over her cold corpse. I had been thirty seconds too late!

"On my bended knees I asked God's forgiveness, and promised him that, if possible, I would not be thirty seconds too late again. And now, Mr. Slow, am I not about right in my punctuality?"

"Well, I guess—it—don't—look—quite—so—unreasonable—as—it—might!"

Middleboro, Mass. E. P. ROBINSON.

For the World's Crisis.

SHORT SERMON.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matt. 7: 12.

Dear reader, in order to fulfill this divine injunction, we must obey from the heart two of the greatest commandments that we have found recorded in God's holy book: love God with all our heart, might, mind, and strength, and our neighbor as ourselves; for "on these two commandments hang all the law and the prophets." But how can we do this, if the holy principle of love is not rooted in our hearts by the Holy Ghost? The great principle of love, or charity, must be so firmly rooted and grounded in our intellectual faculties, as to be the ruling power in all our actions.

But how is it with us in relation to our dealings with our kind Benefactor? Are we honest in all our dealings with him? We wish him to be honest and true to us; and we know that our Father in heaven is always true and faithful to his children; then, of course, we should be true and faithful to him. When we ask the Lord to bless us, and continue his favors and kindness to us, and fill us with his love, we do not wish for half a blessing, and half favors, and half kindness, and to be half filled with his love; no indeed; but we ask him for a full supply of his blessings and his love; and when we are sincere and true-hearted, and ask in faith, we get what we ask for, and our dear Father never deceives us. And now, kind reader, you and I should be true and honest with the Lord, and never try to cheat or deceive him, but give him our whole hearts, and our affections; yes, love him with all the heart, might, mind and strength, and devote our whole lives to his service; and all we have and are should be at his will and disposal.

We are informed by our dear Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So you see by this, kind reader, that if I should cheat and defraud one of the dear saints of Christ, it would be doing the same to Christ; and if I should tell a lie to one of God's dear children, it would be telling a lie to Christ; and we all know what will be the fate of liars. How do we wish to have our dear brethren and sisters treat us, in all their intercourse with us? Certainly, we wish to be treated with kindness and with proper respect from those who profess to be our friends, and not to meet us with a cold shoulder, or with a frown, or a cross look, if we should be poor and unpopular in this world. Then, of course, you and I must try, in the name of the Lord and in his strength, to treat others as we would wish to have them treat us; and we know that like begets like, and the spirit of kindness begets the spirit of kindness. He that would have friends, let him show himself friendly; and when we hear of any of the saints in want and in distress, let us hasten to do them good, and thus imitate the spirit of our Lord and Master, and especially be kind to the unholy and unthankful, and thereby win them over to our lovely Redeemer. How much good we might do if we would.

And now, dear reader, I would ask you if it would not be doing us a great favor, in the hour of sickness or distress, or in some dreadful calamity, to have some one or more befriend us, and do all that he could to help us? Surely it would. Then, if you are blessed with abundance, go thou and do likewise; for you would have men show kindness to you in like circumstances; and remember that while you are doing thus to the saints, you are doing it to *Christ.* Furthermore, if you are in possession of riches, and profess to be a follower of the dear Savior, you are one of God's stewards over the goods and property he has put into your hands; and if it was a great favor for you to be led into the way of salvation through the great Redeemer, by the exertions of God's dear saints, then you should do the same to lead others to Christ, by all the means in your power. Yes, kind reader, help scatter those little preachers—tracts, and thus promulgate the great truths of God's sacred book, and by so doing be the means of saving some poor souls from eternal death; for you would that others should do so to you, if you were in the gall of bitterness and in the bonds of iniquity.

Are there not many ways or means for us to make use of, in order to promote the work of the Lord, by doing to others as we would that others should do unto us? Yes, when we meet together for the purpose of blending our hearts and voices in the praises of our divine Benefactor, do we not sometimes undertake to steady the ark by our own hands, and thus bring death upon the meetings, instead of spiritual life and union? Perhaps some one wants to have the meetings conducted in popular style, which is sure death to the church; or perhaps some one takes up all the time in exhortation, and deprives others of the privilege of saying a few words for Jesus and his cause. Kind reader, you would not wish others to do so to you, and you must not do so to others. But let us love our neighbors as ourselves, and thus be the true children of our Father who is in heaven, and then we shall be ready for the coming of the Just One. Amen. B. PERHAM.

Vernon, Vt.

For the World's Crisis.

INCONSISTENCIES.

It is inconsistent for a man to try to pull a mote out of his brother's eye, when he has a beam in his own eye.

It is inconsistent for a man to exhort people to "repent and be baptized," when he refuses to be baptized himself.

It is inconsistent to profess to be looking for the Lord, and then be laying plans for years to come.

It is inconsistent for a man to say I love God, and at the same time be hating his brother.

It is inconsistent for a man to pray—"Forgive us our trespasses, as we forgive those that trespass against us," and then not speak to one for weeks and months who he thinks has trespassed against him.

It is inconsistent for a man to go away from home to preach, when he lives so in his family that none of them have any confidence in him.

It is inconsistent for a man to be circulating reports about others, whose truthfulness he cannot vouch for.

It is inconsistent for a man to preach against sectarianism, when he is a strong sectarian himself.

It is inconsistent for a man to pray, "Thy kingdom come," and at the same time be doing all in his power to sustain and uphold the kingdoms of this world.

It is inconsistent for a man to say he has conscientious scruples against fighting, and then go to the ballot box and vote. A man to vote to put a man into office, is in duty bound to sustain him.

It is inconsistent for a man to profess to be a "pilgrim and a stranger," and at the same time be meddling with all of the affairs of the world.

It is inconsistent for a man to profess that "death is the gate to endless joy," and then when any one is sick to get all of the doctors in the town or city to try to keep them out of heaven.

It is inconsistent for a man to profess to believe that the righteous dead are in heaven praising God, and then go and weep and lament over their graves.

It is inconsistent for a man to profess to believe in the *future* punishment of the wicked, and then believe that they will not have a resurrection.

It is inconsistent for a man to profess to be a believer in and follower of Christ, and at the same time deny some of his *plain statements.*

It is inconsistent to *be* inconsistent in any way, and I pray God to help christians to be consistent. "O consistency, thou art a jewel."

Dansville, N. Y. A. P. MOORE.

For the World's Crisis.

THE THORN.

BRO. GRANT:—Endorsing fully Bro. Taylor's view of Paul's "thorn in the flesh," I wish to add still another reason for it. When he was apprehended and placed before a council of priests for examination, at the commencement of his defense, the high priest commanded them that stood by to smite him on the mouth; at which Paul demurred with some severity; and they that stood by said, "Revilest thou God's high priest?" And Paul replied, "I wist not, brethren, that he was the high priest." We should think Paul would have distinguished him at once, by his priestly vestments, if he had not been partially blind. S. HALL.

SUGGESTIONS TO FARMERS.

Paint all tools exposed to the weather, and if with a light colored paint, they will heat, warp, and crack the least in the sun.

Dip well-seasoned shingles in lime, wash and dry them before laying, and they will last much longer, and not become covered with moss.

In hitching a horse to a common rail or worm fence, always select the inside corner, which will be more secure by its bracing position, and the halter will not become tangled among the projecting ends of the rails, as when hitched to an outside corner.

Always tie a halter by making first a single loop, and then thrusting the end of the halter through this loop. This is quickly untied, and will never become untied of itself.

Dip the tips of nails in grease, and they will easily drive into any hard wood, where, otherwise, they would double and break.

In screwing nuts into any part of machinery, in cold weather, be careful not to heat them first by the hands, or they will contract after being screwed on tight, and become immovable afterwards.

In plowing, or teaming on the road, in hot weather, always rest the horses on an eminence, where they may receive the cool breeze, and where one minute will be worth two in a warm valley.

Always set a post fence over a ditch, or near good drainage, and the posts, always remaining dry, will last many years longer than those standing in wet sub-soil.

Always keep a supply of copper wire on hand, of different size, for repairing tools; it is greatly superior to either twine or iron wire.

In laying out gardens for fruits and vegetables, place every thing in drills, or rows, so that they may be cultivated by a horse, and thus save the expense of hand labor.

Remove every stone from the track in the highway. A single projection, which might have been removed in one minute, has battered and injured a thousand wagons, at a damage equal to a hundred days' labor.

When board fences become old, and the boards begin to come off, nail upright facing strips upon them against each post, and the boards will be held to their place, and the fence will last several years longer.

Every farmer should have a neat tool room, against the smooth walls of which a suitable place should be provided for hanging up every tool. An accurate outline of each tool should be painted on the wall, to remind every man of its absence, when left out of place.

Oil paint, applied to houses and barns, outbuildings and fences, will last much longer, and harden better, if put on as late as the middle of autumn, instead of during the heat of summer.

Every bin and granary should have a scale or upright row of figures marked inside, showing accurately the number of bushels to fill it to each figure. This will enable the farmer to know at a glance how much grain he has raised, or has on hand.—*Rural Affairs.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

CHILDREN IN ENGLISH IRON MILLS.

A correspondent of the *Pall Mall Gazette*, who has visited some of the iron furnaces in the "black country" of Staffordshire and Worcestershire, tells these sad stories:

"In the mills and forges boys of all ages, from eight and upward, may be found amid the labyrinth of machinery and the coils of heated iron, engaged by day and night in tugging long, red-hot seething bars. Their activity is very great, owing to the nature of their work, which requires rapidity of movement, and contrasts strangely with their otherwise jaded and worn appearance. In addition to the labor of dragging along the iron, each of these little fellows has to run, in short stages, a distance of more than eleven miles every day, in an oppressive atmosphere, thick with dust and steam. Owing to the quick and uncertain movements of the hot iron bars in their passage through successive rolls before having time to cool, the occupation of these boys is attended with some danger, a serious burn being an almost every day occurrence.

Standing in the midst of an extensive forge a few years ago I was alarmed by a cry of terror at the further end of the works. There was a general rush to the spot, and I shall never forget the horrible and sickening sight that met our view. A large rod of seething iron, in coming from the rolls, had somehow twisted aside, and had literally pierced through the body of a little fellow some ten years old. For a while the roar of the machinery was suspended, and two or three brawny men carried the hapless creature home; but when the first thrill of horror had passed away, the wheels were again set in motion and all went on as before.

The lives of these boys are almost entirely spent in the forges, except the hours allotted to sleep. They have their meals there, and in the snatches of leisure it is their playground. In most of the works is the arm or basin of a canal, the water of which is kept in a state of chronic fever, and in which, despite its inky color, they delight to bathe, both in winter and summer. So constant are they in their ablutions that they often come out parboiled, like a washerwoman's thumb. Some of the proprietors of these works have provided night schools for the instruction of the children in their employ; but as a rule, they are in mind and body alike neglected, and the densest ignorance prevails. They have no home training, most of their houses being locked up all day, the parents and all the children being out at work; and returning home fatigued at night, nothing but bed or a carousal in the Fox and Dragon is acceptable.

Returning home late one evening I saw two little children, a boy and girl, lying asleep upon a door step, which proved to be that of their own home. On awakening them they told me they were waiting for their mother to come out of the neighboring tavern and open the door. They had no father, and had been hard at work all day. The boy worked in a forge, the girl in a foundry, and the mother in a japanning factory, and though thus separated all day there seemed no bond of affection to bind them when they met together.

West of Dudley is a strange, wild region, known as the 'nailing district,' composed of scattered hamlets, to all the houses of which is attached what appears to the stranger a blacksmith shop. The manufacture of wrought nails is, and has been for a century or more, the great staple industry of the district. It is carried on by the nailers in their own houses. In few trades of the district does the employment of women and young children assume a more objectionable form than in this. The women seem to have lost all traces of the modesty of their sex, and from childhood are addicted to swearing, smoking—resembling as far as possible the other sex in their habits and deportment, even to the wearing of their coarse flannel jackets. They mostly marry very young, often at fourteen, and seldom later than eighteen or twenty. With such women for mothers, it is not difficult to judge of their children. From tenderest ages, often from five or six years, they are trained to that round of labor in which their lives are doomed to be spent. The first stage is 'blowing the bellows,' and next they are taught to forge the smaller kinds of nails.

The hours of labor are dreadfully prolonged, often exceeding sixteen hours per day; the rate of remuneration is very low, and the homes are consequently wretchedly poor. Entering one of them lately, I saw the father, mother and eight sons and daughters, all toiling in a small, ill-ventilated, dirty hovel. It was growing late in the evening, and I inquired: 'Is it not time to cease your day's work?' 'Oh, noo, maister,' rejoined the mother; 'we've a moit's work afore us yet, or there'll be no bread o' the loaf o' Sunday.' It was Friday night, and it was, as I learned, a practice to work from Friday morning until Saturday afternoon, without having more than short snatches of rest for meals. While I lingered, a little fellow, who could not have been more than eight, fell from his work apparently exhausted, but his father, on observing it, threw at him a hammer handle, telling him with an oath, to recommence his work. He took no part in our conversation, having, like his two eldest daughters, a short pipe in his mouth, which seemed to him and them 'the calumet of peace.'

This is by no means a solitary case. Hundreds of such instances are to be found of boys and girls, just emerged from babyhood, ill fed, ill clothed and overworked, trained amid vulgarity and vice, and in the densest gloom of ignorance. Were it not for Sunday schools I shudder to think of the future of these hapless children.

In other branches of the hardware and metal trades the evils of child labor equally abound, especially in the foundries, japan works and tin-plate factories, but, as a rule, they are less aggravated in the large establishments than in the smaller workshops."

NOTE BY THE EDITOR.

Now, dear children, is there not a good reason for you to be thankful for your pleasant homes, kind parents, schools and Sunday schools? Try to be contented with your many blessings. If you should be discontented with your lot, think of those poor children, of whom you have just been reading, who have to work so hard from the time they are eight years old, and then think how much better is your condition. May the Lord help you all to be good.

A SINGING STUDENT BOY.

Many years ago a student boy was seen and heard in an ancient town singing. He was a stout, plainly dressed boy, but his face was pale and his eyes were sad and tearful. His voice was most musical, and the songs he sang were in beautiful words, and about sacred things. Every time he finished a song, he stepped to the door of a house and gave a gentle tap. When it was opened, he said, in humble tones:

"Please give a poor student boy a morsel of bread?"

From door to door he sang his sweet songs, until his body was weary and his heart sad. Scarcely able to stand, he at last turned his steps homeward.

Just at that moment Ursula Cotta, a burgher's wife, who had heard his songs and seen him driven from her neighbor's doors, as he humbly asked for bread, felt her heart yearn with pity towards the helpless boy. She opened the door, beckoned to the young singer, smiled sweetly upon him, and in tones that sounded like heavenly melodies to his ear, said:

"Come in, poor boy, and refresh thyself at my table!"

Happy little singer! how he enjoyed that delicious meal. And when the good dame and her husband told him to make their house his future home, his heart melted. With eyes half filled with tears, he looked into the faces of his friends, and said:

"I shall now pursue my studies without being obliged to beg my bread from grudging hands. I shall have you, sir, for a father, and you, sweet Ursula, for a mother. My heart shall once more learn to love. I shall be happier than I can express."

The singing boy studied hard and well. Years after the world heard him uttering his voice against Popery. He became the chief of that reformation which gave an open Bible to the world. His name was Martin Luther.

JOHN QUINCY ADAMS' MOTHER.

"Twelve or fifteen years ago," says ex-Governor Briggs, "I left Washington three or four weeks in the spring. While at home, I possessed myself of the letters of Mr. Adams' mother, and read them with exceeding interest. I remember an expression in one of the letters addressed to her son, while yet a boy twelve years of age, in Europe. Says she: 'I would rather see you laid in your grave than you should grow up a profane and graceless boy.'"

"After returning to Washington, I went over and said to Mr. Adams: 'I have found out who made you!'"

"What do you mean," said he.

"I replied, 'I have been reading the letters of your mother.'"

"If I had spoken that dear name to some little boy who had been for weeks away from his dear mother, his eyes could not have flashed more brightly, or his face glowed more quickly than did the eye and face of that venerable old man when I pronounced the name of his mother. He stood up in his peculiar manner, and emphatically said: 'Yes, Mr. Briggs, all that is good in me I owe to my mother.'"

"O, what a testimony was that from this venerable man to his mother, who had, in his remembrance, all the stages of his manhood, 'All that is good in me I owe to my mother!' Mothers, think of this when your bright-eyed little boy is about. Mothers make the first impressions upon their children, and these are last to be effaced."

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THE INVITATION.

From the heights of glory
 See Jesus bending down,
His loving hands stretched o'er thee,
 Thy life with joy to crown.

Come and taste the blessing
 He kindly waits to give,
Then his peace possessing,
 Thy soul shall ever live.

Yes, thy Savior calleth,
 Then listen to his voice;
He now all sin removeth,
 Oh, make his path thy choice.

Patiently he waiteth
 For his wandering sheep;
O'er them gently watcheth,
 And oft for them doth weep.

Can you then be careless,
 Say, thoughtless sinner, say?
Shall your eyes be tearless
 While thus from him away?

Listen to his story,
 And then from Satan flee;
Jesus Christ, so holy,
 Saith, "Sinner, come to me.

"On the earth I suffered—
 Oh, sinner, 'twas for thee,
And my body offered
 On the sacrificial tree."

From the heights of glory
 Thy Savior calls thee now;
Listen to his story,
 And humbly to him bow.

Come and taste the blessing
 He patient waits to give,
Then all else possessing,
 Forever thou shalt live.

Selected by Martha Pike.

New Hampton, N. H.

FASHIONABLE AMUSEMENTS.

In this progressive age, popular amusements have outstripped everything, and have succeeded in drawing millions to the foot of their polluting throne into the broad road to ruin. The theatre, bearing the sceptre of popularity, is an amusement which occupies the time and attention of the multitude.

Indulgence in fashionable amusements is objectionable, even as a relaxation from secular pursuits. The farmer and mechanic have little occasion for the exercise of dancing. The student's mind is polluted and distracted, rather than refreshed, by plays and cards. And the merchant finds that either of these unfits him for serious business. Indeed, the time usually allotted to these diversions, together with the violence of one of them, and the long confinement of many persons to one room, renders the plea of health, or useful relaxation, entirely chimerical.

The word of God allows no excuse for sin. God requires that all men, in all conditions and circumstances in life, should consecrate themselves wholly to his service. He says "Ye cannot serve God and mammon." Prove any pursuit contrary to the requirements of God, as revealed in his word, and we must instantly renounce it; we are duty-bound to do so at all hazards. As surely as God is true, "the workers of iniquity shall not go unpunished." In whatever light *public opinion* may regard fashionable amusements, let us proceed to show *positively* that they are not in keeping with the general tenor of the Scriptures.

1. They are a criminal waste of time. Time affords opportunity to do good to those around us; to promote the purity and happiness of our fellow creatures; and prepare for the terrible reality of the eternity before us. Time is precious. Every moment of time is given you by the great Author of life; and you must render an account to him for the manner in which you employ it. This you will not dare to deny. Neither will you deny the fact that the cruel monster, death, is on your track. He will surely overtake you. The awful realities of the death-bed are before you, and you must meet it. Every moment of time brings nearer that scene. Life is uncertain. No one knows at what hour the angel of death may call. There is important work to be done. The moments fly. To-morrow, or even to-day, may possibly be the last of your probationary state.

Therefore, situated as we are, every hour, nay, every moment is important. You know not but may be suspended upon it your eternal destiny. Placed in circumstances so solemn and momentous, can any rational, conscientious person consent to sit, hour after hour, night after night, in a play-house, attending amusements which are vain and frivolous, and whose *general morale* is bad? Can you appeal to the great Searcher of hearts in vindication of your course? Can you say you are acting as an accountable and dying creature ought to act? No! The most determined advocate of fashionable amusements living would not dare to deny this. Would he not be shocked at the thought of seriously adopting such a principle? Either, then, the scriptural precept *to redeem time*, and the scriptural *rule* of disposing of time, must be rejected, or fashionable amusements must be denounced as *a criminal waste of time.*

2. They dissipate the mind. Fashionable amusements—theatrical entertainments, and the like—are not merely an unprofitable and criminal waste of time, but they have a direct tendency to dissipate the mind, and destroy all care and desire for the eternal welfare of others. Let me appeal to the experience of those who have been habitual attendants of the theatre, whether this amusement is not strongly unfavorable to everything like a *religious frame of mind?* When you return from the most *decent* play that was ever exhibited, did you have any desire for prayer, or for holding communion with God in any sacred exercise? Is there not something in the sentiment uttered, in the scenery displayed, in the dress, attitudes, and deportment of the performers, and in the licentious appearance and libertine conduct of many of the spectators, which is calculated, to say the least, to expel all seriousness from the mind; and we might say, also, to drive away all thoughts of God, eternity, and of the judgment to come. We need not wait for an answer. Every one, who has had the least experience, knows these things are true. He can bear his testimony that these things have a direct tendency to give the mind a vain and frivolous cast; to make it familiar with licentious images and objects; to banish a taste for devotion and that spirituality which is the duty and happiness of the christian.

Will any person, who means to stand on religious ground, venture to deny that whatever has this tendency must be criminal in the sight of God? Whatever draws the heart from that which is sober, useful, and pious, and inspires it with a prevailing taste for the gay, the romantic, the extravagant, the sensual, and the impure, cannot but be deeply pernicious. Do fashionable amusements teach a man how to live, how to be useful, and how to die? Alas, no! They do not tend to inspire those zealous, practical sentiments which become one who remembers that he may be called to-morrow to quit this transient scene.

3. They are expensive. Can any one form a just estimate of how many thousands of dollars are sometimes wasted in one night at the theatre, the card table, or at a single ball? No one can form an estimate of what must be expended in extravagant dress, and useless ornaments. Many a mechanic, who is struggling on poverty's brink, might now be in possession of a beautiful home, if he had saved what he annually expended for those soul-destroying entertainments.

But reason and Scripture demand that we devote our property, as well as our other talents, to the service of the Redeemer in doing good. He enjoins upon us to relieve the sufferings of the poor—especially of the flock. If we look around us, how many members of the human family in affliction do we behold? how many that call for and deserve assistance? Look to the barren shores of heathen lands. Will any man of common humanity be expensive in his amusement while millions of perishing heathen imploringly extend their hands to him for assistance? for the only book that makes known to them the way of life? God forbid! Who can estimate the infinite cost of diversions thus purchased? When the dead, both small and great, stand before God, and the books are opened, the heathen will rise up in judgment and condemn the profession and practice that denies them the gospel.

My beloved reader, if this representation of worldly amusements be true; if any man living would hardly dare upon his knees ask the blessing of God upon it before he went, or implore the sanctified use of it after he returned; and if the patrons of fashionable amusements *encourage and support sin as a trade;* then, I ask, how can any man, who claims to be *barely moral*, conscientiously countenance such a seminary of vice? Can a disciple of Jesus, who claims to be governed by the Spirit and to imitate the divine Master? Christ commands us to "live soberly, righteously, and godly in this present evil world," and to have "no fellowship with the works of darkness, but rather to reprove them"; to "shun the company of the profane," and to pray, "Lead us not into temptation."

We have briefly shown that fashionable amusements are not consistent with the word of God. Then, reader, if you call yourself a *christian*,—a follower of the meek and lowly Savior,—can you ever again be seen in the presence of this monster that will drag you down to the lowest depths of ruin? Will you ever permit willingly any of your friends to continue in this soul-destroying practice? Do not say that the habits of society are such that you cannot help it. The question is with you to decide. Will you obey God, or man? He commands you, "Be not conformed to this world." "Come out from among them and be separate." Will you timidly give way to that which you acknowledge to be wrong? or will you dare to obey God and do right, though the perishing world be against you? Consider the awful presence of Jehovah before whom you must shortly stand. Will you take the Scriptures, or the maxims of a corrupt world for your guide? There is eternal life on the one hand; eternal death on the other. Attendant on the theatre! consider the guilt your conduct carries with you. It ought to alarm you. Every time you attend that scene of temptation and vice, you sin against the purity and good order of civil society, and against God? Can you realize this, and still go with a quiet conscience? How do you think this subject will appear to you upon your death-bed? How will the remembrance of having yielded to its allurements then lie upon your conscience? Think of that hour; and oh! be wise in time.

From a tract by Wm. H. Spencer.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER THIRTY-THREE.

ELISHA BESIEGED IN DOTHAN.

Once more the Syrian hordes had invaded the land of Israel, and were closely guarding the mountain passes. Very nice plans had been devised by the Syrian king for the capture of Jehoram. But each time he was so signally defeated, that he began to suspect treachery in his own camp. On inquiry being made, however, it transpired that it was Elisha who told the king of Israel all the plans of his enemy. Greatly irritated by this discovery, the Syrian king determined to capture the prophet at all hazards.

Being informed that Elisha abode in Dothan, a city located in a narrow pass in the mountains of Gilboa, the Syrian sent a chosen host to besiege the city; this was accomplished in the darkness of night, and before the dawn of day, every pass was guarded, so that no escape seemed possible for the inhabitants of the doomed city. When morning dawned upon Dothan, the citizens looked out beyond the walls with consternation. A host had sprung up around them, as if by magic, in a single night. Without means of defense, their cause seemed a hopeless one. Even the servant of Elisha partook of the same feeling. His heart was dismayed as he looked upon the passes and the valleys, bristling with the glittering spears of the Syrian hosts. The banners of the dreaded foe were flaunted proudly on every side. All around was the dark array of horse and chariot, ready to descend upon the unprotected city. In his fear, the servant turned to Elisha and said, "Alas, my master! how shall we do?" And he answered, "Fear not; for they that be with us are more than they that be with them."

Then the eyes of the servant were opened, and a vision of the guardians of Elisha greeted him. The mountains glowed with the fiery chariots and horses of celestial hosts. The array of cherubim and seraphim was terrible to behold. Invisible to all other mortal eyes, there they were, ranged in sublime phalanxes, that seemed to stretch away in the dim ether beyond the mountains; silent and invisible to the mortal foe, stood that immortal host, ready to protect the humble servant of God. At the summons, the work of their vengeful swords would be quick and irresistible.

While in fancied security and boastful strength, the Syrian hosts surrounded the gates of Dothan, they in turn were compassed by foes invisible and invincible at the right hand of Jehovah. A more sublime spectacle never burst upon the vision of mortal, than that morning scene of the celestial watchers over the safety of Elisha. Well might the servant of God feel serene, with such strength on his side. Idle seemed the defiance of the enemy.

Thus confident should the christian ever feel; for they that are for him are more than they that are with them. The arm of Jehovah is never shortened, that it cannot save, even in the most adverse circumstances. He is ever ready to succor his children.

When the Syrians came down to Elisha, they were smitten with blindness, in answer to his prayer, and he led them whither he would. What a strange scene. An entire host led captive by the humble man they had so lately sought and surrounded. The Syrians groped and stumbled after the prophet, over hills and through valleys, over rough ways and smooth, for twelve weary miles; till by the strange sounds that greeted them, they knew they must be in some city of the enemy. Wild and confused must have been their emotions, while toiling in blindness along the uncertain way; but what must have been their feelings when their eyes were opened at last, and they stood in the streets of Samaria, in the presence of the king of Israel, and surrounded by his warriors. They were ready to die with abject fear; for having no further lease of life, what more could they expect? When last they beheld the light, they felt conscious of their power, and were miles away in the hills and valleys around Dothan; here, they were in the power of their most inveterate foe. There has seldom been such a sudden transition from seeming security to fear. The feeling of exultation and revenge was uppermost in the heart of Jehoram, when he saw all these enemies in his power. "My father, shall I smite them? Shall I smite them?" asked the king of Elisha? But the more merciful prophet answered, "Thou shalt not smite them; wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink and go to their master." Then they were feasted and treated more as if they had come on a mission of friendship, than of war and rapine. Then they were sent away, departing with feelings of awe and friendship for those whom they had so lately hated as foes.

What could have been more magnanimous than this conduct of Elisha? It discovered the greatness of his soul, the nobleness of his principles. He was conscious of his power, but he felt it was greater to be merciful than to be revengeful. He knew the Lord would protect him, if he did liberate his sworn foes.

Thus was Israel once more freed from her foes, and another golden chapter added to the miracle life of the prophet.

Palmer, Mass. Orrin P. Allen.

For the World's Crisis.

THE HAPPY HOME.

OR, WOMAN'S INFLUENCE OVER MEN.

"'Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home."

"Here woman reigns; the mother, daughter, wife,
Strews with fresh flowers the narrow way of life."

Woman's influence over man is powerful every step, for good or evil. How vastly important for young men to select virtuous, prudent, intelligent wives, for their life companions; those that will elevate the affections, purify the heart, and lead to deeds noble and generous; wives that will, in all respects, make men better, wiser, happier, and more useful.

Some men are made over, molded over and over, fairly *renovated*, turned and overturned, by the good influence of their better halves.

We now have in our mind's eye one especially who has been thus made over anew, transformed by his amiable, lovely, intelligent, prudent, active, God-fearing wife. Had it not been for this angel of a woman, to all appearance the man would have lived and died in obscurity, a mere skeleton of a being! Had he been left to grope his way in single life through the murky, dizzy shades of this tempting world, doubtless he would never have been known in the public walks of usefulness, of virtuous life. But God in great mercy gave him a *better* half, *far* better, to hold up his goings and cheer him on to duty, to deeds noble, praiseworthy, God-like! She took him by the hand, raised him up, held him up. This same man is now somebody, whereas he in all probability would have been nobody.

This is but one instance of woman's influence over man, but are there not thousands of similar, happifying cases? How forcibly this establishes God's word on this point.

See Prov. 31, verse 13th, to the end. Also Prov. 18: 22:—"Whoso findeth a wife findeth a good thing—obtaineth favor of the Lord."

Young man, in choosing "a help-meet," look out; be sure and ask God to direct in a choice so momentous. Go importune Wisdom, grace divine; take not a single step till you seek heavenly counsel. Be sure and let God choose—else, instead of rising, you sink lower than the grave.

"How sweet to have a friend below, in whom we can confide;
To bless us if we act aright, and if we err to chide;
To whom we can reveal each thought and feeling of our heart;
Who shares with us each earthly joy, and in our grief bears part.
But it is better far than this, to have a friend above,
Whose power is equal to, and lasting as his love;
Who gives us every earthly friend, and all we here possess;
And if we do his holy will, is always sure to bless."

D. F. N.

For the World's Crisis.

"WE SHALL BE LIKE HIM."

"As we have borne the image of the earthly, we shall also bear the image of the heavenly."—1 Cor. 15: 49.

We inherit from Adam a corrupt nature, a mortal and perishing body. We have a resemblance to Adam, and like him we are "of the earth, earthy." And we, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

We earnestly desire to be entirely free from all the frailties, weakness, and infirmity which we now possess, and "be clothed upon" by our house which is from heaven.

How desirable it seems to be like Jesus, even in outward form; but it is much more desirable to be like him in spirit. The lack of this spiritual likeness is what we most deplore, and the hope of being made complete in him, is our most comforting and cheering hope. "And every man that hath this hope in him, purifieth himself, even as he is pure." Here we feel the keen edge of the sword of the Spirit. Are we pure, even as Christ is pure? "Every man, that hath this hope . . . purifieth himself." How is this work accomplished? I mean our part of the work. How can we purify ourselves, or work together with God in this work of purification? "By taking heed," is the Bible answer, "according to thy word." As we have had bad habits, so we must by constant effort form good habits. Man can see only the outward appearance, and it is by this that men form opinions of each other. If our habits are all good, our language always pure, and if in these things we are like Christ, men "take knowledge of us, that we have been with Jesus," and learned of him. Every bad habit is a "weight," a hindrance and a clog, which must be laid aside before we have his *likeness* perfected in us.

How easy all can see the difference between what men are, and what they ought to be. Are we in all points just what we should be? If not, what shall we do about it? For one, I am resolved what to do. I know that I must perish unless I do it. Lord, help me to "lay aside every weight, and the sin which doth easily beset, and . . . run with patience the race that is set before us, looking unto Jesus, the Author and finisher of our faith."

"I can but perish if I go;
I am resolved to try;
For if I stay away I know
I must forever die."

Sutton, Mass. F. H. Chamberlain.

For the World's Crisis.

THIRTY SECONDS TOO LATE.

The Rev. Mr. Bell was always punctual. Whoever might be too late at meeting, or any where else, they all knew that Mr. Bell would not. If called to attend a wedding, his foot was on the door-step, and his hand on the bell-handle, when the clock was striking the hour. It was at first quite annoying to his flock, to go according to their old habits to a funeral, and meet it on the way to the grave; or go to a wedding, and find it all over before they thought of getting there. So old Mr. Slow waited on the minister, to ask him why he was always in a hurry, and so afraid of being too late.

"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am about right in this thing, I will try to alter."

"That's surely fair," slowly said Mr. Slow, as if afraid to commit himself.

"When I was a young man, and had been preaching only a few months, I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to be back, without fail, the next Sabbath. Well, I had a pleasant week among my relatives, and was so much engaged that I hardly thought of my solemn duties till Saturday returned, and then my sister and a beautiful friend of hers, persuaded me to go out a little while in the little white boat Cinderilla, on our beautiful lake. The day was fine, and Cinderilla spun and darted under my oars as if a thing of life. When we got ashore, I found it two o'clock, and I knew the cars started in fifteen minutes. I left the ladies, and ran home and caught up my carpet-bag and ran for the depot. I saw that the cars had arrived, I heard the bell ring. With all my strength I ran. I saw them start. I redoubled my efforts, and got within fifteen feet of the cars. O, for thirty seconds more! Thirty seconds too late! No more!

"The next day was a fair, still, sweet Sabbath. My mountain people gathering, coming down from the glens, and following the rills, filled the house of worship. But there was no minister, and the hungry sheep had no shepherd to feed them. He was thirty seconds too late!

"There was a poor old blind man, who lived four miles from the church, and seldom could he get to meeting. That day he ate breakfast early, and his little grand-daughter led him all the way down the mountain to the church. How weary and sad and disappointed he was. There was no minister to speak to him. He was thirty seconds too late!

There was a great gathering of children to the Sabbath school. And their little eyes glistened, for their minister had promised to preach them a "little sermon" to-day. But he was not there. He was thirty seconds too late.

"There was a sick child up one of the mountain, and she had been inquiring all the week for her minister. She was so anxious to see him and have him pray with her. How she hailed the Sabbath, when he would be there. But no, he was not there. He was thirty seconds too late!

"That poor old blind man never came to the church again. He was too feeble, and never heard another sermon or prayer. That little girl was dead before I got back, and I could only shed tears over her cold corpse. I had been thirty seconds too late!

"On my bended knees I asked God's forgiveness, and promised him that, if possible, I would not be thirty seconds too late again. And now, Mr. Slow, am I not about right in my punctuality?"

"Well, I guess—it—don't—look—quite—so—unreasonable—as—it—might!"

Middleboro, Mass. E. P. Robinson.

For the World's Crisis.

SHORT SERMON.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matt. 7: 12.

Dear reader, in order to fulfill this divine injunction, we must obey from the heart two of the greatest commandments that we have found recorded in God's holy book: love God with all our heart, might, mind, and strength, and our neighbor as ourselves; for "on these two commandments hang all the law and the prophets." But how can we do this, if the holy principle of love is not rooted in our hearts by the Holy Ghost? The great principle of love, or charity, must be so firmly rooted and grounded in our intellectual faculties, as to be the ruling power in all our actions.

But how is it with us in relation to our dealings with our kind Benefactor? Are we honest in all our dealings with him? We wish him to be honest and true to us; and we know that our Father in heaven is always true and faithful to his children; then, of course, we should be true and faithful to him. When we ask the Lord to bless us, and continue his favors and kindness to us, and fill us with his love, we do not wish for half a blessing, and half favors, and half kindness, and to be half filled with his love; no indeed; but we ask him for a full supply of his blessings and his love; and when we are sincere and true-hearted, and ask in faith, we get what we ask for, and our dear Father never deceives us. And now, kind reader, you and I should be true and honest with the Lord, and never try to cheat or deceive him, but give him our whole hearts, and our affections; yes, love him with all the heart, might, mind and strength, and devote our whole lives to his service; and all we have and are should be at his will and disposal.

We are informed by our dear Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So you see by this, kind reader, that if I should cheat and defraud one of the dear saints of Christ, it would be doing the same to Christ; and if I should tell a lie to one of God's dear children, it would be telling a lie to Christ; and we all know what will be the fate of liars. How do we wish to have our dear brethren and sisters treat us, in all their intercourse with us? Certainly, we wish to be treated with kindness and with proper respect from those who profess to be our friends, and not to meet us with a cold shoulder, or with a frown, or a cross look, if we should be poor and unpopular in this world. Then, of course, you and I must try, in the name of the Lord and in his strength, to treat others as we would wish to have them treat us; and we know that like begets like, and the spirit of kindness begets the spirit of kindness. He that would have friends, let him show himself friendly; and when we hear of any of the saints in want and in distress, let us hasten to do them good, and thus imitate the spirit of our Lord and Master, and especially be kind to the unholy and unthankful, and thereby win them over to our lovely Redeemer. How much good we might do if we would.

And now, dear reader, I would ask you if it would not be doing us a great favor, in the hour of sickness or distress, or in some dreadful calamity, to have some one or more befriend us, and do all that he could to help us? Surely it would. Then, if you are blessed with abundance, go thou and do likewise; for you would have men show kindness to you in like circumstances; and remember that while you are doing thus to the saints, you are doing it to *Christ.* Furthermore, if you are in possession of riches, and profess to be a follower of the dear Savior, you are one of God's stewards over the goods and property he has put into your hands; and if it was a great favor for you to be led into the way of salvation through the great Redeemer, by the exertions of God's dear saints, then you should do the same to lead others to Christ, by all the means in your power. Yes, kind reader, help scatter those little preachers—tracts, and thus promulgate the great truths of God's sacred book, and by so doing be the means of saving some poor souls from eternal death; for you would that others should do so to you, if you were in the gall of bitterness and in the bonds of iniquity.

Are there not many ways or means for us to make use of, in order to promote the work of the Lord, by doing to others as we would that others should do unto us? Yes, when we meet together for the purpose of blending our hearts and voices in the praises of our divine Benefactor, do we not sometimes undertake to steady the ark by our own hands, and thus bring death upon the meetings, instead of spiritual life and union? Perhaps some one wants to have the meetings conducted in popular style, which is sure death to the church; or perhaps some one takes up all the time in exhortation, and deprives others of the privilege of saying a few words for Jesus and his cause. Kind reader, you would not wish others to do so to you, and you must not do so to others. But let us love our neighbors as ourselves, and thus be the true children of our Father who is in heaven, and then we shall be ready for the coming of the Just One. Amen. B. Perham.

Vernon, Vt.

For the World's Crisis.

INCONSISTENCIES.

It is inconsistent for a man to try to pull a mote out of his brother's eye, when he has a beam in his own eye.

It is inconsistent for a man to exhort people to "repent and be baptized," when he refuses to be baptized himself.

It is inconsistent to profess to be looking for the Lord, and then be laying plans for years to come.

It is inconsistent for a man to say I love God, and at the same time be hating his brother.

It is inconsistent for a man to pray—"Forgive us our trespasses, as we forgive those that trespass against us," and then not speak to one for weeks and months who he thinks has trespassed against him.

It is inconsistent for a man to go away from home to preach, when he lives so in his family that none of them have any confidence in him.

It is inconsistent for a man to be circulating reports about others, whose truthfulness he cannot vouch for.

It is inconsistent for a man to preach against sectarianism, when he is a strong sectarian himself.

It is inconsistent for a man to pray, "Thy kingdom come," and at the same time be doing all in his power to sustain and uphold the kingdoms of this world.

It is inconsistent for a man to say he has conscientious scruples against fighting, and then go to the ballot box and vote. A man to vote to put a man into office, is in duty bound to sustain him.

It is inconsistent for a man to profess to be a "pilgrim and a stranger," and at the same time be meddling with all of the affairs of the world.

It is inconsistent for a man to profess that "death is the gate to endless joy," and then when any one is sick to get all of the doctors in the town or city to try to keep them out of heaven.

It is inconsistent for a man to profess to believe that the righteous dead are in heaven praising God, and then go and weep and lament over their graves.

It is inconsistent for a man to profess to believe in the *future* punishment of the wicked, and then believe that they will not have a resurrection.

It is inconsistent for a man to profess to be a believer in and follower of Christ, and at the same time deny some of his *plain statements.*

It is inconsistent to *be* inconsistent in any way, and I pray God to help christians to be consistent. "O consistency, thou art a jewel."

Dansville, N. Y. A. P. Moore.

For the World's Crisis.

THE THORN.

Bro. Grant:—Endorsing fully Bro. Taylor's view of Paul's "thorn in the flesh," I wish to add still another reason for it. When he was apprehended and placed before a council of priests for examination, at the commencement of his defense, the high priest commanded them that stood by to smite him on the mouth; at which Paul demurred with some severity; and they that stood by said, "Revilest thou God's high priest?" And Paul replied, "I wist not, brethren, that he was the high priest." We should think Paul would have distinguished him at once, by his priestly vestments, if he had not been partially blind. S. Hall.

SUGGESTIONS TO FARMERS.

Paint all tools exposed to the weather, and if with a light colored paint, they will heat, warp, and crack the least in the sun.

Dip well-seasoned shingles in lime, wash and dry them before laying, and they will last much longer, and not become covered with moss.

In hitching a horse to a common rail or worm fence, always select the inside corner, which will be more secure by its bracing position, and the halter will not become tangled among the projecting ends of the rails, as when hitched to an outside corner.

Always tie a halter by making first a single loop, and then thrusting the end of the halter through this loop. This is quickly untied, and will never become untied of itself.

Dip the tips of nails in grease, and they will easily drive into any hard wood, where, otherwise, they would double and break.

In screwing nuts into any part of machinery, in cold weather, be careful not to heat them first by the hands, or they will contract after being screwed on tight, and become immovable afterwards.

In plowing, or teaming on the road, in hot weather, always rest the horses on an eminence, where they may receive the cool breeze, and where one minute will be worth two in a warm valley.

Always set a post fence over a ditch, or near good drainage, and the posts, always remaining dry, will last many years longer than those standing in wet sub-soil.

Always keep a supply of copper wire on hand, of different size, for repairing tools; it is greatly superior to either twine or iron wire.

In laying out gardens for fruits and vegetables, place every thing in drills, or rows, so that they may be cultivated by a horse, and thus save the expense of hand labor.

Remove every stone from the track in the highway. A single projection, which might have been removed in one minute, has battered and injured a thousand wagons, at a damage equal to a hundred days' labor.

When board fences become old, and the boards begin to come off, nail upright facing strips upon them against each post, and the boards will be held to their place, and the fence will last several years longer.

Every farmer should have a neat tool room, against the smooth walls of which a suitable place should be provided for hanging up every tool. An accurate outline of each tool should be painted on the wall, to remind every man of its absence, when left out of place.

Oil paint, applied to houses and barns, outbuildings and fences, will last much longer, and harden better, if put on as late as the middle of autumn, instead of during the heat of summer.

Every bin and granary should have a scale or upright row of figures marked inside, showing accurately the number of bushels to fill it to each figure. This will enable the farmer to know at a glance how much grain he has raised, or has on hand.—*Rural Affairs.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

CHILDREN IN ENGLISH IRON MILLS.

A correspondent of the *Pall Mall Gazette*, who has visited some of the iron furnaces in the "black country" of Staffordshire and Worcestershire, tells these sad stories:

"In the mills and forges boys of all ages, from eight and upward, may be found amid the labyrinth of machinery and the coils of heated iron, engaged by day and night in tugging long, red-hot seething bars. Their activity is very great, owing to the nature of their work, which requires rapidity of movement, and contrasts strangely with their otherwise jaded and worn appearance. In addition to the labor of dragging along the iron, each of these little fellows has to run, in short stages, a distance of more than eleven miles every day, in an oppressive atmosphere, thick with dust and steam. Owing to the quick and uncertain movements of the hot iron bars in their passage through successive rolls before having time to cool, the occupation of these boys is attended with some danger, a serious burn being an almost every day occurrence.

Standing in the midst of an extensive forge a few years ago I was alarmed by a cry of terror at the further end of the works. There was a general rush to the spot, and I shall never forget the horrible and sickening sight that met our view. A large rod of seething iron, in coming from the rolls, had somehow twisted aside, and had literally pierced through the body of a little fellow some ten years old. For a while the roar of the machinery was suspended, and two or three brawny men carried the hapless creature home; but when the first thrill of horror had passed away, the wheels were again set in motion and all went on as before.

The lives of these boys are almost entirely spent in the forges, except the hours allotted to sleep. They have their meals there, and in the snatches of leisure it is their playground. In most of the works is the arm or basin of a canal, the water of which is kept in a state of chronic fever, and in which, despite its inky color, they delight to bathe, both in winter and summer. So constant are they in their ablutions that they often come out parboiled, like a washerwoman's thumb. Some of the proprietors of these works have provided night schools for the instruction of the children in their employ; but as a rule, they are in mind and body alike neglected, and the densest ignorance prevails. They have no home training, most of their houses being locked up all day, the parents and all the children being out at work; and returning home fatigued at night, nothing but bed or a carousal in the Fox and Dragon is acceptable.

Returning home late one evening I saw two little children, a boy and girl, lying asleep upon a door step, which proved to be that of their own home. On awakening them they told me they were waiting for their mother to come out of the neighboring tavern and open the door. They had no father, and had been hard at work all day. The boy worked in a forge, the girl in a foundry, and the mother in a japanning factory, and though thus separated all day there seemed no bond of affection to bind them when they met together.

West of Dudley is a strange, wild region, known as the 'nailing district,' composed of scattered hamlets, to all the houses of which is attached what appears to the stranger a blacksmith shop. The manufacture of wrought nails is, and has been for a century or more, the great staple industry of the district. It is carried on by the nailers in their own houses. In few trades of the district does the employment of women and young children assume a more objectionable form than in this. The women seem to have lost all traces of the modesty of their sex, and from childhood are addicted to swearing, smoking—resembling as far as possible the other sex in their habits and deportment, even to the wearing of their coarse flannel jackets. They mostly marry very young, often at fourteen, and seldom later than eighteen or twenty. With such women for mothers, it is not difficult to judge of their children. From tenderest ages, often from five or six years, they are trained to that round of labor in which their lives are doomed to be spent. The first stage is 'blowing the bellows,' and next they are taught to forge the smaller kinds of nails.

The hours of labor are dreadfully prolonged, often exceeding sixteen hours per day; the rate of remuneration is very low, and the homes are consequently wretchedly poor. Entering one of them lately, I saw the father, mother and eight sons and daughters, all toiling in a small, ill-ventilated, dirty hovel. It was growing late in the evening, and I inquired: 'Is it not time to cease your day's work?' 'Oh, noa, maister,' rejoined the mother; 'we've a noit's work afore us yet, or there'll be no bread o' the loaf o' Sunday.' It was Friday night, and it was, as I learned, a practice to work from Friday morning until Saturday afternoon, without having more than short snatches of rest for meals. While I lingered, a little fellow, who could not have been more than eight, fell from his work apparently exhausted, but his father, on observing it, threw at him a hammer handle, telling him with an oath, to recommence his work. He took no part in our conversation, having, like his two eldest daughters, a short pipe in his mouth, which seemed to him and them 'the calumet of peace.'

This is by no means a solitary case. Hundreds of such instances are to be found of boys and girls, just emerged from babyhood, ill fed, ill clothed and overworked, trained amid vulgarity and vice, and in the densest gloom of ignorance. Were it not for Sunday schools I shudder to think of the future of these hapless children.

In other branches of the hardware and metal trades the evils of child labor equally abound, especially in the foundries, japan works and tin-plate factories, but, as a rule, they are less aggravated in the large establishments than in the smaller workshops."

NOTE BY THE EDITOR.

Now, dear children, is there not a good reason for you to be thankful for your pleasant homes, kind parents, schools and Sunday schools? Try to be contented with your many blessings. If you should be discontented with your lot, think of those poor children, of whom you have just been reading, who have to work so hard from the time they are eight years old, and then think how much better is your condition. May the Lord help you all to be good.

A SINGING STUDENT BOY.

Many years ago a student boy was seen and heard in an ancient town singing. He was a stout, plainly dressed boy, but his face was pale and his eyes were sad and tearful. His voice was most musical, and the songs he sang were in beautiful words, and about sacred things. Every time he finished a song, he stepped to the door of a house and gave a gentle tap. When it was opened, he said, in humble tones:

"Please give a poor student boy a morsel of bread?"

From door to door he sang his sweet songs, until his body was weary and his heart sad. Scarcely able to stand, he at last turned his steps homeward.

Just at that moment Ursula Cotta, a burgher's wife, who had heard his songs and seen him driven from her neighbor's doors, as he humbly asked for bread, felt her heart yearn with pity towards the helpless boy. She opened the door, beckoned to the young singer, smiled sweetly upon him, and in tones that sounded like heavenly melodies to his ear, said:

"Come in, poor boy, and refresh thyself at my table!"

Happy little singer! how he enjoyed that delicious meal. And when the good dame and her husband told him to make their house his future home, his heart melted. With eyes half filled with tears, he looked into the faces of his friends, and said:

"I shall now pursue my studies without being obliged to beg my bread from grudging hands. I shall have you, sir, for a father, and you, sweet Ursula, for a mother. My heart shall once more learn to love. I shall be happier than I can express."

The singing boy studied hard and well. Years after the world heard him uttering his voice against Popery. He became the chief of that reformation which gave an open Bible to the world. His name was Martin Luther.

JOHN QUINCY ADAMS' MOTHER.

"Twelve or fifteen years ago," says ex-Governor Briggs, "I left Washington three or four weeks in the spring. While at home, I possessed myself of the letters of Mr. Adams' mother, and read them with exceeding interest. I remember an expression in one of the letters addressed to her son, while yet a boy twelve years of age, in Europe. Says she: 'I would rather see you laid in your grave than you should grow up a profane and graceless boy.'"

"After returning to Washington, I went over and said to Mr. Adams: 'I have found out who made you!'"

"What do you mean," said he.

"I replied, 'I have been reading the letters of your mother.'"

"If I had spoken that dear name to some little boy who had been for weeks away from his dear mother, his eyes could not have flashed more brightly, or his face glowed more quickly than did the eye and face of that venerable old man when I pronounced the name of his mother. He stood up in his peculiar manner, and emphatically said: 'Yes, Mr. Briggs, all that is good in me I owe to my mother.'"

"O, what a testimony was that from this venerable man to his mother, who had, in his remembrance, all the stages of his manhood, 'All that is good in me I owe to my mother!' Mothers, think of this when your bright-eyed little boy is about. Mothers make the first impressions upon their children, and these are last to be effaced."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

BAPTISM, AUG. 27th, 1866.

The Sabbath sun was nearing home,
And shone upon a motley throng,
Which from Mount Wilbraham had come,
And stood the river bank along;
With voices tuned in sweet accord,
They sang loved hymns unto their Lord.

The man of God stood in the stream,
While softest breezes fanned his brow;
Methought of John when Jesus said—
"Suffer it to be so now;
Thus it becomes us to fulfill
All righteousness" to do His will.

Methought of Jordan's fringed bank,
Of multitudes thus gathered there;
The "dove" which crowned the Holy One,
And God's own voice that thrilled the air;
As from that scene my mind returned,
With fond desire my spirit burned.

The singing ceased, and silence came
In voice distinct, low-toned, and slow;
The man of God then did explain
This rite, and what it does foreshow.
Through *resurrection* we shall live,
Through faith in Christ we do believe.

'Twas a solemn scene, for fifteen souls
With Christ were buried on that day;
Peace, river like, did rest on those
Who his command did then obey
O may they ever faithful prove,
And dwell for aye in Jesus' love.

And there was one, a meek-eyed child,
Who "followed Jesus" then and there;
On her return such blessings shone
On that young face so pure and fair,
The people caught it on the shore,
And cried, "Bless God forevermore"!

L. S. Coon.

For the World's Crisis.

ONE MORE INVITATION.

"Turn ye, turn ye from your evil ways, for why will you die?"

Dear impenitent friend, consider now as this, God's gracious invitation, is presented and offered for your immediate acceptance; we entreat you, consider now for what you are selling your eternal, unchangeable, everlasting welfare; and in the language of Baxter and the Bible you are now once more invited to turn from the ways of sin and death to the blessed service of the ever living God; and then, if faithful to the end, eternal joys will be your portion; then your Judge will be you friend, even when millions of ages have rolled away.

But if, with all the slighted invitations, you should slight this one also, and judgment scenes should soon overtake you, remember, oh, remember how you will then compare the value of the pleasures of sin with the value of "the recompense of reward."

"To think of the low delights of the flesh, or the applauding breath of mortals, or the possessing of heaps of gold, and then to think of everlasting glory. This is all I had for my soul, my God, my hopes of blessedness!" It cannot possibly be expressed how these thoughts will tear your very heart. Then you will exclaim against your folly, "O miserable wretch! did I set my soul for sale at so base a price? Did I part with my God for a little dirt and dross; and sell my Savior as Judas for a little silver? I had but a dream of delight for my hopes of immortality. I am now awakened; it is all vanished. My morsels are now turned to gall, and my cups to wormwood. When they were past my taste, the pleasure perished. And is this all that I have had for the inestimable treasure? What a mad exchange did I make! What if I had gained all the world, and lost my soul? But, alas! how small a part of the world was it for which I gave up enduring riches! I, who am now to have my portion with damned fiends, might have been among the blest. The Lord did set before me *life* and *death*; and having chosen death, I deserve to suffer it. The prize was held out before me; if I had run well, I might have obtained it; if I had striven, I might have had the victory; if I had fought valiantly, I had been crowned."

It will yet more pierce you to remember that your obtaining the crown was not only possible, but very probable. And with what self-reproach will you exclaim—"O, had I yielded to that invitation, then graciously offered me, and like all others so thoughtlessly rejected, which proved to be my last; and to that still, small voice within me, saying, 'Flee from the wrath to come'; 'Turn to God, and live!' then had my soul been delivered. On that point hinged my eternal destiny. Mercy and grace still waiting for me then, though long rejected, at last has fled for ever! I once had the gentle gales of the Spirit. I was almost resolved to have been wholly for God. I was even turning from my base, seducing sins. I had cast off my old companions, and was associating with the godly. Yet I turned back, lost my hold, and broke my promises. I was almost persuaded to be a real christian, yet I conquered those persuasions. What workings were in my heart when a faithful servant of Christ pressed home the truth!

"O how fair was my prospect once for the crown! I almost had it, and yet I have lost it. O, had I then followed on to know the Lord, I had even now been blessed among the saints. Why did I not take up my cross, when so often admonished, or awake from the carnal lethargy of my heart? Why did I seek to pervert the right ways of the Lord, or suffer myself to be allured to destruction by the example of worldly-minded, fruitless, barren professors, or by false teachers, false prophets, Satan's emissaries, who said 'peace and safety,' when sudden destruction was at hand? O how long did Christ stand knocking at the door of my heart! How long did the Spirit strive with me, as if he was loth to take a denial! O why did I not yield to its regenerating, soul-saving power?

"The cup of salvation was often most freely offered me. Gospel invitations and solemn admonitions were continually sounding in my ear. Bible tracts were often presented by faithful friends. Yet amid all these soul-saving influences, unheeded, I have passed the brief span of my earthly probation, and now these precious privileges, these golden moments are all fled, to return no more! Free and full salvation, so repeatedly offered, I have rejected for ever! Jesus Christ was often set before me in the gospel, who once died that I might live; yet by my unbelief and indifference I set him at nought, who would have been my Savior.

"And now, unrepenting, unforgiven, unrenewed, I must be for ever banished from the presence of God and the Lamb; for ever from the presence of all the holy angels; for ever from the presence of all the glorified at God's right hand; for ever from the presence of all that is pure and holy, happy, just, and good. I am now a loathing to them all; yes, a loathing to myself also. My choice was free and voluntary. I might have chosen the service of God, instead of which I slighted all the invitations of his love. I might have been clothed in the spotless garments of Christ's righteousness, and fitted for the unfading glories of the everlasting kingdom; but I chose the defilements of sin, and am now only fit to be cast off for ever."

Impenitent sinner, backslider, fruitless professor, the word may soon go forth, "Cut it down; why cumbereth it the ground?" This day, this hour, this passing moment, is only yours. Delays are often fatal. Another week, and probationary scenes with you may have come to an end; and ere you are aware, "the day of wrath and revelation of the righteous judgment of God" may suddenly burst upon you. Now, will you longer delay? or will you at once take heed to these solemn warnings and this life-giving invitation, "Turn ye, turn ye from your evil ways, for why will you die"?

Remember, if you lay this message by undecided, then it will be numbered with other neglected invitations; and it may prove to be your last. Now, if you are not fully decided at once to call, and continue to call on the Lord for salvation, then you are requested, urged, entreated, not to lay this tract aside until you carefully, seriously, and prayerfully read it all through once more.

S. L. Manley.

For the World's Crisis.

A CONFLICT IN THEOLOGY.

A few logical deductions from positions assumed in popular theology, create a conflict that subjects God to the power of evil.

1. "God is Almighty in power; therefore he can accomplish his purposes."

2. "His purpose to destroy sin is understood by his law, which forbids sin."

3. "Man is immortal, and free to choose sin or righteousness."

4. "Many choose sin; being immortal, they will live eternally in sin."

In the above the first two propositions are correct, the others are false; hence a conflict, which denies the supreme power of God, and makes evil more mighty than good.

That God is almighty, is admitted and believed by the mass of christian professors of the evangelical churches. Being almighty, he is able to subdue every antagonistic power to his government, and enforce his law that prohibits sin in his universe. This is one of the foundation stones of the christian faith. Without this attribute, God would fail to be God; and the faith that supports the christian would dwindle to skepticism and distrust and disregard of God's promises or threatenings. Every thing that robs God of his almighty power, is a heresy that is destructive of the christian religion. Doctrine that is not in harmony with, or subjected to, the attributes of God, is to be rejected as false and detrimental to the christian faith.

"*Man is immortal.*" This is a doctrine of theology that is looked upon by the church as a truth that must be received without question. Suppose for argument we admit it; what follows? He has the power of endless life, and with it the power to act in rebellion against God's government through a never-ending eternity. It may be an eternal life in misery, but that does not take from him the power to sin and rebel against God. Thus we see (if this be true) that God with his almighty power delegated to man a power that is more than a match for himself; for he has made a law that forbids sin, and delegated to man a power to resist that law and ever remain in rebellion against his government; which subjects God to a necessity of an eternal rebellion in his empire, which, to say the least, reflects upon his infinite wisdom. Thus, by one false position, theology creates a conflict of the attributes of God that presents to the thinking mind a God of weakness in power and wisdom.

Again. His infinite wisdom and justice framed a law to govern the subjects of his empire, forbidding sin; but his almighty power, not acting in harmony with his wisdom, delegated man with power to resist to all eternity the law that infinite wisdom had dictated.

Truly, here is "the conflict of the ages." Ho! ye champions of theology, come to the rescue! Where is the harmonious whole that reflects glory and honor to the God of the Bible? You tell us it is a mystery. What is a mystery? God's almighty power, or his wisdom? or the short-sightedness of man in assuming that man is immortal, in the absence of one salutary text from God's word that will sustain the assumption? Come down from your battlements of mist and assumed dignity as expounders of God's holy law, and meet the question in the glorious light of God's blessed word, and show us the beautiful harmony of the attributes of God.

We believe God's word, and that by his almighty power and infinite wisdom, based upon his eternal justice and mercy, he created man a mortal being, with power to choose life or death; and God's power and infinite wisdom are sufficient to execute his law, and purge out rebellion, and give us a clean universe free from the taint of sin or any thing that will mar the beauty and harmony of God's government and universe.

Athol, Mass. J. Hemenway.

For the World's Crisis.

SATAN'S SNARES.

In these perilous days of darkness that immediately precede the glorious dawning of day, it seems to me that the christian's pathway was never so completely beset with the snares of Satan. And the reason is obvious. We are living in the very last hours of the night, and Satan's time is limited. He knows that he is soon to be bound, to deceive the nations no more. So these passing moments, which are so dear to the little flock, are equally precious to him to finish his infamous work. Hence we should watch

"Satan the fowler, who betrays
Unguarded souls a thousand ways."

To find Satan's snares, we have not to look beyond our own immediate pathway. They are all around us. They fill the air and haunt the earth. But let us scrutinize them more closely, that we may be enabled to keep out of the snare of the fowler.

The snare is always concealed,—secreted to deceive. "Surely in vain is the net spread in the sight of any bird." It is true. No successful trapper ever approaches his prey to reveal his real object, and then set his trap for them. Ah, no! He goes quietly in the darkness of night, and secretes his snare in their pathway; and the prey, unsuspecting of danger, and utterly ignorant of his intentions, is suddenly fast in the fowler's snare. This is precisely so with Satan. He is a cunning fowler. He has not had six thousand years' experience at trapping without learning some thing of the business. He is an experienced trapper. He thoroughly understands the nature of the game he intends to entrap. He knows their frequent haunts and traveled pathway. He is well posted on their weakness, and understands the right time to set his snare. These things it is well to bear in mind. Deception and secrecy are the principles on which he proceeds to capture his objects. You, christian reader, are the object which he is trying to ensnare.

Again. His snare is well adapted to the circumstances and nature of the prey. A trapper always employs different traps for different kinds of game. A man would hardly expect to capture a lark with a trap set to catch the roving beast of the forest. So, dear reader, bear in mind this one fact, that Satan employs different snares for differently constituted persons; and he always approaches his objects on their weak sides.

It would be impossible to search out all his snares. They are as numerous as the leaves of the forest. Pride is one of his snares; and he applies it to the different kinds. One person takes pride in extravagant dress; another in extreme plainness. Both are victims of his snare. He would hardly tempt the rich man with a desire for more wealth; but he captures him easily with the pride of mastership over his servants, and over the poor. Pride of generosity is another snare that has a fearful effect in leading God's children astray. Satan is a mighty preacher. He preaches charity to secrete his snare, and then captures them through pride. He creeps into the pulpit, and conceals his trap there. And, oh, how many are led captive through the love of praise. How many smooth over God's truth, that they may receive the praise of men, instead of putting on the blacksmith's blows, that will mould into the image of God the iron hearts of his hearers, on the anvil of truth. Whoever compromises with sin in any form falls a sure victim to the fowler.

There is one point I wish to impress upon your minds. The *force of example* is one of Satan's most dangerous snares. He conceals it where you lest expect it. Perhaps your nearest friend, or most respected christian brother, has the snare concealed in his bosom. When the fowler fails to get the game within his trap, he sends out a decoy. All know the use of the decoy-duck. The church contains many such. They are the most exemplary to outward appearance; but when you approach them close enough, you are surprised to discover their real character. Satan is careful in selecting a decoy. He would not present the example of the worldling for the true child of God to follow, for he knows he would pass it by. But he approaches him with the example of some christian brother, whom you would least suspect of doing wrong. He attempts to sear your conscience with his smooth words: "Why, such and such a brother did so and so; it will not be wrong for you, for he is the most exemplary member of the church." Oh, beware, brother; that is the snare of the devil. If you heed that voice, you will suddenly discover yourself in the fowler's trap.

Then our safety lies in following our course entirely independent of any one. *We should follow no man any further than he follows Christ.* When they fall from the highway, by the delusive voice of the arch-deceiver, let us not follow their example; but to strike out boldly, like a man swimming for his life. Let us stick firmly to our resolution, regardless of every one else: "As for me and my house, we will serve the Lord."

Having noticed briefly some of Satan's snares for entraping the christian world, there is one point further that I wish to call your attention to. The Adventists, as a people, are the special objects of Satan's snares. He owes them a special revenge. They are the most energetic in uncovering his traps, and warning the world of the nearness of its doom. What other people have so successfully brought to light his trap, concealed by tradition, by which he tried to capture the whole world, by his fables of immortal-soulism, a "spirit land," etc.? Oh, dear reader, beware of his traps. Shun his decoys, which preach *peace! peace!* when there is no peace. When they attempt to ensnare you by the cry of safety, like the little lark, soar up above his concealed instrument of capture. Do not meddle with his traps. Keep above them, and trust in your Life Preserver. Look to Jesus in faith and confidence, for "Surely he shall deliver thee from the snare of the fowler."—Psa. 91: 3. We are not at a loss to discover his snares. Walk close to God, and apply the scriptural test to every thing you are tempted to do, and whatsoever you are induced to do that is not for the glory of God, be assured there is a snare connected with it.

Beloved brethren, watch! Be constant in prayer, and "surely he shall deliver thee from the snare of the fowler." Christ has told us, if we resist the devil he will flee from us. Resist him in your daily walk, and watch always that you fall not a victim in his hands. Christ gave that command to this people, to "watch." He knew the opposition we should meet in advocating and sustaining those great truths which are undermining the devil's throne. He knew the ingenuity Satan would use to trap us, hence he says, "Watch." The best position to watch for an enemy is from an elevation. Therefore, let us elevate ourselves on the cross, and then looking to Jesus in faith, we can say,

"Amid a thousand snares I stand,
Upheld and guarded by thy hand."

But, reader, perhaps I may be addressing one who has been caught in the fowler's net. If so, listen to the voice of a friend. Your strength, perhaps, like Sampson's when he was entrapped, is gone. You feel weak and desolate. Oh, for the love of all that is dear to eternity, break away at once. Look to Jesus. Like Samson, pray to God to give you strength, and "*Surely* he will deliver thee from the snare of the fowler."

"His honor is engaged to save
The meanest of his sheep;
All that his heavenly Father gave
His hands securely keep."

Rochester, N. Y. Wm. H. Spencer.

For the World's Crisis.

WHAT ARE FIRST FRUITS?

Not the general harvest, but, taking the Bible lexicographers and common sense, we should answer: that portion of fruit or produce first matured or ripened; and Webster adds, "The first or earliest effect of any thing, either in a good or bad sense."

"First fruits" is a term frequently used in the Old and New Testaments, and in such a manner that a mistake as to its signification seems quite unnecessary. The first mention of this term occurs in Ex. 22: 29, where Moses reiterates to the people the command God gave him on Mount Sinai relative to offering the first fruits, not only of grain, fruit, etc., but the first-born son should be set apart for God. The first sheaf of grain bound must be waved before the Lord: it was a pledge of the harvest, but of course was not *the* harvest, but the *first fruits*. This is the type, now for the antitype.

We find it distinctly stated in 1 Cor. 15, that Christ is the FIRST FRUITS, or, as some translators have it, "the first of the first fruits." He was the first born from the dead, the first born *among* many brethren; showing conclusively that this birth was among, or with, or in close proximity to others, which class inspiration denominates as Christ's brethren. Rom. 8: 29.

We read in Matt. 27, that many bodies of the saints which slept arose after Christ's resurrection, and appeared unto many. Now as Christ led a multitude of *captives* at his ascension, is not the inference *very strong* that it was the company raised just subsequent to his own resurrection—those who had been held in captivity by the king of terrors? Certain it is that there is a company called, justified, and glorified, before the "innumerable company" are gathered, and inspiration declares these to be the *first fruits* to God and to the Lamb.

Now is this the harvest? No; for *the harvest is at the end of the world*, and we have no account that God's reapers were employed in gathering the *first fruits*. It would appear that the great husbandman himself gathered the wave sheaf without the agency of angels.

Now after the first fruits had been called, justified, and glorified, *two* resurrections are plainly taught in the Scriptures; and how any can say that, if there is a space of time between the resurrection of the righteous and the wicked it makes *three* resurrections; or, if there are two resurrections in the future then we shall have three resurrections, is to me truly astonishing. The space of time between the two resurrections we will not now discuss, but briefly notice a few scriptures to prove that the righteous and wicked are not raised at one and the same time.

I am aware that the positive assertions which Christ and Paul make relative to the resurrection of the righteous and the wicked do not prove but that they may be raised at the same time. But there are other scriptures which seem to set this matter in a plain light.

Let us look at 1 Thess. 4: 16, and the programme, or the order of events to transpire at the coming of Christ, is before us.

First, the Lord himself descends with a trio of sounds (whether musical or otherwise is not stated); but "the dead in Christ rise FIRST"; then those who live are changed, and with those who have been raised are caught up together to meet the Lord in the air.

Now there is no mention here of the wicked dead, yet we know there are as positive declarations that the wicked dead shall be raised, as there are that the righteous will. But Christ's dead are raised FIRST. Then of course the devil's dead are not raised before or at the same time; if so, this scripture would be untrue.

Again, in Heb. 11: 35, we read of those saints who were tortured, but would not accept deliverance; and the reason given is, that they might obtain a BETTER resurrection, showing there is one resurrection better than the other; and when we turn to Rev. 20: 6, we find why it is "better": "Blessed and holy is he that hath part in the *first* resurrection: on such the second death hath no power."

Now is it not plain that the Scriptures teach that there are *first fruits*, after that the harvest, which occurs at the end of this age; and then subsequently another angel thrusts in his sickle and gathers the *vine* of the earth and casts it into the great winepress of the wrath of God? B. Mathewson.

Castleton, Vt.

For the World's Crisis.

CONVERSATION.

Did you ever see a person who could not talk, sing, pray, or speak one word aloud? Yes, we have. Did you ever feel to thank the Lord that you had the power of speech? Only think of it for a moment. Suppose from to-day we could never again sing, or speak to our friends; how badly we should feel. We remember of reading that Moses on a certain occasion complained to God that he was slow of speech. We think if Moses could not have spoken at all, he would have felt much worse. Then as the Lord has blessed us with the power of speech, how careful we ought to be how we use it.

How often we hear, among those who profess to be looking for Jesus, language like this, especially when you tell them something that surprises them: "O my Lord!" "Good Lord!" "For heaven's sake!" "For God's sake!" One would suppose, to hear them, that they had a right to use the name of God vainly, as well as sacredly. We read in the word of God that we should not take the name of the Lord in vain; that is, to no purpose, idly, foolishly. How careful, then, ought we to be not to use the name of the Lord in this way, but always sacredly.

We read in the word of the Lord of vain words, vain imaginations, vain and unruly talkers, vain religion, and many other vain and unprofitable things, which we think should not belong to a christian. Paul says, "Let your conversation be as it becometh the gospel of Christ." And Christ says, "Swear not at all"; so then we have no right to say "By George!" "By golly!" "By gracious!" "By heaven!" or by the earth, or by any other thing. Peter says, Let your conversation be holy. There is a volume contained in that word holy. I need say but little about that. We read of holy men and women of old, who are our examples.

"Be ye perfect," as Christ is perfect. Not perfect Gods, nor angels, but perfect christians—righteous christians; for Christ came not to call the righteous. Be pure-minded christians; then your conversation will be right. The pure in heart shall "see God." Paul wished to stir up the pure minds of his brethren. Again, Our conversation is in heaven, from whence we look for the Savior.

Thus we see that christians of other days possessed not such corrupt and vulgar hearts as the so-called christians of these days. When we come in contact with such persons, we shudder and keep our mouths and ears shut, and at the first convenient moment quietly withdraw, thinking the while, if the heart and mind are so defiled, how fruitless the person must be. May the Lord help us to have pure conversation at all times and in all places. N. D. Babcock.

East Greenwich, R. I.

LOOK TO JESUS.

Paul exhorts all who are running the heavenly race to "look to Jesus, the author and finisher of their faith."....

1. Look to Jesus to be kept in the narrow way. The Grecian racer, while running on the course, kept his eyes on the mark of the prize. This was done for the guidance of his body. If he gazed on the spectators as he ran, he would stumble out of the course. If you fix your eyes on Jesus, your rapidity will be increased and you will be kept from making crooked paths. You will follow your eyes. If you fix them on your brethren, you will either be imitating them, or finding fault with them. If you fix them on the world, you will be desiring its honors, and conforming to its ways, or you will be overcome by its scoffs, and frowns. Then look to Jesus.

2. Look to Jesus to be made like him. He is the model of a christian. "His nature and his name is love." He is meek, loving, pure and good. It is not the will of God that you be like some one else, but it is his will that you be like Jesus. "Let this mind be in you which was in Christ Jesus." It is not essential either to your salvation or usefulness that the capacity and gifts of another be yours, but that you have the mind of Christ. When you sit for a likeness, you sit not for some one's else, but for your own. If you want the likeness of Jesus on your heart, you must not look to Bro. A., or to sister B., and try to be like them, but look to Jesus. It is not doing the same work, or passing through the same trial that another passes, or having the same light, or strength of faith, or spiritual manifestations that another has, that is to constitute you a christian, but to have the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." Then look to Jesus.

3. Look to Jesus in the day of prosperity. If you are a christian, you will be industrious and economizing. Consequently, you will probably accumulate more or less property. But "if riches increase, set not your heart upon them." Give liberally for God's cause. Look to Jesus for directions as to where and how much you ought to give of his money. Unless you do, the enemy will either direct your mind to some speculation, or say to you "bank it." Beware! "The love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The reason why many cannot see Jesus when they look, is because the mighty dollar hides him from their view. The heart that is not open wide enough to empty out its love of money, is not open wide enough to receive the love of God. Many have fallen for the want of a thorough consecration on this point. "There is that scattereth, and yet increaseth; and there is that that withholdeth more than is meet, and it tendeth to poverty." Then look to Jesus.

4. Look to Jesus in the day of temptation and trial. You have left the service of Satan. He hates you for it. He will not let you alone till you get to glory. He will do all he can to overthrow you. His strategems are cunningly devised. His wiles are many. When you are in favor with God he will say you are not. He is the "accuser of the brethren." When the waves of discouragement roll around you, he will say "where now is your God?" But look to Jesus. He has overcome the devil. He will give you power over him. Is the day of trial upon you? Do cares like a wild deluge come? Do storms of sorrow fall? Does hell's host withstand you? Look up! The Jesus before the glance of whose eye in the days of his flesh the mob fell to the ground like men shot in battle; who sent the devils to the herd of swine; who rebuked the maddened waves of old Galilee; who was with the Hebrews in the flame, and with Daniel in the lions' den, is your Savior. "He is the fulness of the Godhead bodily." He is mighty to save. His eye is on you. You have in him a friend "who sticketh closer than a brother." Trust in, and obey him, and all will be well. Look to Jesus.—*Earnest Christian.*

For the World's Crisis.

WAS IT SO?

We often hear it said that Noah was shut in the ark seven days before the flood came. Was it so? Does the account state this to have been the case? Let us examine it a little.

When the ark was completed, God said to Noah, "Come thou and all thy house into the ark. . . . Of every clean beast shalt thou take unto thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, to keep seed alive upon the face of the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights. And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth. They went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the *same day*, were all the fountains of the great deep broken up, and the windows of heaven were opened. In the SELF-SAME DAY *entered Noah*, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark, they and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh as the Lord had commanded him: *and the Lord shut him in.*"

When? On the first day of the seven? Nay, verily, but "on the *self-same day*" that the flood of waters was upon the earth.

Seven days were given unto Noah, in which time the beasts and fowls were gathered into the ark, and arranged in their respective places, and the provision stored for their sustenance. After these seven days of preparation had expired, Noah was shut into the ark. This looks far more consistent, and in harmony with the record, than the common view so often advanced, that Noah and his family, and all the beasts, etc., entered the ark on the first of the seven days, and were there shut in, exposed for a week to the scoffs of a doomed world. So large a multitude could not enter the ark in one day, and they, with the abundant provision necessary, be stored in their places.

Many, too, are of the opinion that the saints will sorrow seven days previous to translation, the time of that event, because Jesus directs attention to Noah as a type. But we find that he does not speak directly of Noah himself as a type, but of the "*days* of Noah," the "*days* that were before the flood," and the *condition of the ungodly*, that as they were eating and drinking, etc., until the day Noah entered the ark, and *knew not until the flood came and took them all away, so also shall the coming of the Son of man be.*" He also directs our attention to the "*days of Lot*," bringing to view the same facts respecting the condition of the Sodomites, and says that the same day that Lot went out of Sodom the fire came and destroyed them all. Even *thus shall it be in the day when the Son of man is revealed.*"

Why not then with equal propriety say that the saints will know not the time until the night previous to the coming of the Son of man, because Lot did not know until then respecting the destruction of the cities of the plain? The Savior refers as fully to the one case as the other.

But the time is not the question before the mind, but the condition of the world in the "days of the Son of man." The "days of Noah" and "the days of Lot" were the days just prior to the destruction of the ungodly by the flood and the fiery tempest. "The days of the Son of man" are the days just prior to his revelation from heaven.

The Savior speaks of "days" and a "day." "The *day* that Noah entered into the ark, and the flood came." (A proof of the correctness of our previous position.) "The same *day* that Lot went out of Sodom." "Even thus shall it be in the *day* when the Son of man is revealed. *In that day*, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him not return back. *Remember Lot's wife.*" This, and its connection, certainly favors the general teaching of the Savior respecting the lack of knowledge, both on the part of saint and sinner, respecting "the day and hour" of his coming previous to that event.

Let us, therefore, *watch*, for we know not when the time is, lest coming suddenly, he find us sleeping. M. D. W.

For the World's Crisis.

"PRAY WITHOUT CEASING."

"In every thing give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. 5: 17, 18.

God has made it the duty of man to pray. In fact, it is one of the greatest weapons that the christian uses in his warfare with the enemy. It is the life of the christian. The fervent, faithful prayer of the righteous availeth much; so we learn in the word of truth; and indeed we learn that it saveth the sick.

In the first place we are to pray for all men, giving thanks, etc. We are to pray for rulers and all that are in authority. We are also to pray with and for each other, and most earnestly for ourselves. We are to pray in faith, believing that we shall receive the things for which we ask; for we learn that without faith it is impossible to please God; consequently it is useless to pray doubting we receive the things asked for.

We are to pray with the spirit and with the understanding also. We must understand what we pray for, and the Spirit we have when we ask for it. We must pray fervently, have our hearts and minds in it; not merely pray with the lips, while our minds are wandering, but our prayers must come from the heart, having the help of the Spirit, to avail anything with God. We are not to use vain repetitions, but simple, heartfelt prayer is what gives life and vitality to the christian.

Secret prayer is a very plain duty, as we find recorded in the word of God. Jesus says, "He that seeth in secret shall reward thee openly." There are many occasions when secret prayer is especially beneficial and needful.

1. In *temptation* we need to pray for help to overcome; for without divine aid we can effect nothing in this direction. The great adversary of our souls has various ways to tempt us, and it needs earnest, faithful prayer to overcome and resist the temptation.

2. In time of *trial* we need to pray for the strong arm of the Lord to be round about us, to help us up in the hour of need. Many and various are the trials we have to pass through, but if we hold on to our strong tower, we shall come off conquerors over all.

3. In time of *trouble* we are to go to our heavenly Father for aid and consolation. Faithful, fervent prayer will do much for us in this direction.

4. When *affliction* comes, let us go to Him who is ever ready to hear the cry of his children, and he will make even this burden light.

5. In *adversity* let us pray for that wisdom that cometh from God, and that grace which will sustain through all circumstances in life.

6. In *prosperity* we should pray much, that we do not get lifted up and proud, but that we keep humble at the feet of Jesus.

Finally, we should be instant in prayer, under every circumstance, for when we leave off praying we begin to lose our life and vitality as christians. Why are we not more alive and awake in the cause of Christ? Is it not because we do not pray more? I believe it is. Let us pray more, live nearer to God, be alive in his work, and live in his everlasting kingdom. Amen. N. B. McMurphy.

Gilmanton, N. H.

For the World's Crisis.

THANKS.

I would say with David, "O give thanks unto the Lord; for he is good; because his mercy endureth forever." "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all his people."

How great is his goodness to us. Our hearts flow with gratitude and love to him and to his people. May abundant blessings rest upon all who have cheered us by their kind deeds and their kind words. Truly, ye shall not lose your reward. The Master will say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Enter ye into the joy of your Lord."

Beloved friends, still remember us in your prayers, that we may do our whole duty, and be ready to meet the Lord.

Sutton, Mass. Susan S. Chamberlain.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

BAPTISM, AUG. 27th, 1866.

The Sabbath sun was nearing home,
And shone upon a motley throng,
Which from Mount Wilbraham had come,
And stood the river bank along;
With voices tuned in sweet accord,
They sang loved hymns unto their Lord.

The man of God stood in the stream,
While softest breezes fanned his brow;
Methought of John when Jesus said—
"Suffer it to be so now;
Thus it becomes us to fulfill
All righteousness" to do His will.

Methought of Jordan's fringed bank,
Of multitudes that gathered there;
The "dove" which crowned the Holy One,
And God's own voice that thrilled the air:
As from that scene my mind returned,
With fond desire my spirit burned.

The singing ceased, and silence came
In voice distinct, low-toned, and slow;
The man of God then did explain
This rite, and what it does foreshow:
Through *resurrection* we shall live,
Through faith in Christ we do believe.

'T was a solemn scene, for fifteen souls
With Christ were buried on that day;
Peace, river like, did rest on those
Who his command did then obey
O may they ever faithful prove,
And dwell for aye in Jesus' love.

And there was one, a meek-eyed child,
Who "followed Jesus" then and there;
On her return such blessings shone
On that young face so pure and fair,
The people caught it on the shore,
And cried, "Bless God forevermore"!

L. S. COON.

For the World's Crisis.

ONE MORE INVITATION.

"Turn ye, turn ye from your evil ways, for why will you die?"

Dear impenitent friend, consider now as this, God's gracious invitation, is presented and offered for your immediate acceptance; we entreat you, consider now for what you are selling your eternal, unchangeable, everlasting welfare; and in the language of Baxter and the Bible you are now once more invited to turn from the ways of sin and death to the blessed service of the ever living God; and then, if faithful to the end, eternal joys will be your portion; then your Judge will be you friend, even when millions of ages have rolled away.

But if, with all the slighted invitations, you should slight this one also, and judgment scenes should soon overtake you, remember, oh, remember how you will then compare the value of the pleasures of sin with the value of "the recompense of reward."

"To think of the low delights of the flesh, or the applauding breath of mortals, or the possessing of heaps of gold, and then to think of everlasting glory. This is all I had for my soul, my God, my hopes of blessedness!" It cannot possibly be expressed how these thoughts will tear your very heart. Then you will exclaim against your folly, "O miserable wretch! did I set my soul for sale at so base a price? Did I part with my God for a little dirt and dross; and sell my Savior as Judas for a little silver? I had but a dream of delight for my hopes of immortality. I am now awakened; it is all vanished. My morsels are now turned to gall, and my cups to wormwood. When they were past my taste, the pleasure perished. And is this all that I have had for the inestimable treasure? What a mad exchange did I make! What if I had gained all the world, and lost my soul? But, alas! how small a part of the world was it for which I gave up enduring riches! I, who am now to have my portion with damned fiends, might have been among the blest. The Lord did set before me *life* and *death*; and having chosen death, I deserve to suffer it. The prize was held out before me; if I had run well, I might have obtained it; if I had striven, I might have had the victory; if I had fought valiantly, I had been crowned."

It will yet more pierce you to remember that your obtaining the crown was not only possible, but very probable. And with what self-reproach will you exclaim—"O, had I yielded to that invitation, then graciously offered me, and like all others so thoughtlessly rejected, which proved to be my last; and to that still, small voice within me, saying, 'Flee from the wrath to come'; 'Turn to God, and live!' then had my soul been delivered. On that point hinged my eternal destiny. Mercy and grace still waiting for me then, though long rejected, at last has fled for ever! I once had the gentle gales of the Spirit. I was almost resolved to have been wholly for God. I was even turning from my base, seducing sins. I had cast off my old companions, and was associating with the godly. Yet I turned back, lost my hold, and broke my promises. I was almost persuaded to be a real christian, yet I conquered those persuasions. What workings were in my heart when a faithful servant of Christ pressed home the truth!

"O how fair was my prospect once for the crown! I almost had it, and yet I have lost it. O, had I then followed on to know the Lord, I had even now been blessed among the saints. Why did I not take up my cross, when so often admonished, or awake from the carnal lethargy of my heart? Why did I seek to pervert the right ways of the Lord, or suffer myself to be allured to destruction by the example of worldly-minded, fruitless, barren professors, or by false teachers, false prophets, Satan's emissaries, who said 'peace and safety,' when sudden destruction was at hand? O how long did Christ stand knocking at the door of my heart! How long did the Spirit strive with me, as if he was loth to take a denial! O why did I not yield to its regenerating, soul-saving power?

"The cup of salvation was often most freely offered me. Gospel invitations and solemn admonitions were continually sounding in my ear. Bible tracts were often presented by faithful friends. Yet amid all these soul-saving influences, unheeded, I have passed the brief span of my earthly probation, and now these precious privileges, these golden moments are all fled, to return no more! Free and full salvation, so repeatedly offered, I have rejected for ever! Jesus Christ was often set before me in the gospel, who once died that I might live; yet by my unbelief and indifference I set him at nought, who would have been my Savior.

"And now, unrepenting, unforgiven, unrenewed, I must be for ever banished from the presence of God and the Lamb; for ever from the presence of all the holy angels; for ever from the presence of all the glorified at God's right hand; for ever from the presence of all that is pure and holy, happy, just, and good. I am now a loathing to them all; yea, a loathing to myself also. My choice was free and voluntary. I might have chosen the service of God, instead of which I slighted all the invitations of his love. I might have been clothed in the spotless garments of Christ's righteousness, and fitted for the unfading glories of the everlasting kingdom; but I chose the defilements of sin, and am now only fit to be cast off for ever."

Impenitent sinner, backslider, fruitless professor, the word may soon go forth, "Cut it down; why cumbereth it the ground?" This day, this hour, this passing moment, is only yours. Delays are often fatal. Another week, and probationary scenes with you may have come to an end; and ere you are aware, "the day of wrath and revelation of the righteous judgment of God" may suddenly burst upon you. Now, will you longer delay? or will you at once take heed to these solemn warnings and this life-giving invitation, "Turn ye, turn ye from your evil ways, for why will you die"?

Remember, if you lay this message by undecided, then it will be numbered with other neglected invitations; and it may prove to be your last. Now, if you are not fully decided at once to call, and continue to call on the Lord for salvation, then you are requested, urged, entreated, not to lay this tract aside until you carefully, seriously, and prayerfully read it all through once more.

S. L. MANLEY.

For the World's Crisis.

A CONFLICT IN THEOLOGY.

A few logical deductions from positions assumed in popular theology, create a conflict that subjects God to the power of evil.

1. "God is Almighty in power; therefore he can accomplish his purposes."

2. "His purpose to destroy sin is understood by his law, which forbids sin."

3. "Man is immortal, and free to choose sin or righteousness."

4. "Many choose sin; being immortal, they will live eternally in sin."

In the above the first two propositions are correct, the others are false; hence a conflict, which denies the supreme power of God, and makes evil more mighty than good.

That God is almighty, is admitted and believed by the mass of christian professors of the evangelical churches. Being almighty, he is able to subdue every antagonistic power to his government, and enforce his law that prohibits sin in his universe. This is one of the foundation stones of the christian faith. Without this attribute, God would fail to be God; and the faith that supports the christian would dwindle to skepticism and distrust and disregard of God's promises or threatenings. Every thing that robs God of his almighty power, is a heresy that is destructive of the christian religion. Doctrine that is not in harmony with, or subjected to, the attributes of God, is to be rejected as false and detrimental to the christian faith.

"*Man is immortal.*" This is a doctrine of theology that is looked upon by the church as a truth that must be received without question. Suppose for argument we admit it; what follows? He has the power of endless life, and with it the power to act in rebellion against God's government through a never-ending eternity. It may be an eternal life in misery, but that does not take from him the power to sin and rebel against God. Thus we see (if this be true) that God with his almighty power delegated to man a power that is more than a match for himself; for he has made a law that forbids sin, and delegated to man a power to resist that law and ever remain in rebellion against his government; which subjects God to a necessity of an eternal rebellion in his empire, which, to say the least, reflects upon his infinite wisdom. Thus, by one false position, theology creates a conflict of the attributes of God that presents to the thinking mind a God of weakness in power and wisdom.

Again. His infinite wisdom and justice framed a law to govern the subjects of his empire, forbidding sin; but his almighty power, not acting in harmony with his wisdom, delegated man with power to resist to all eternity the law that infinite wisdom had dictated.

Truly, here is "the conflict of the ages." Ho! ye champions of theology, come to the rescue! Where is the harmonious whole that reflects glory and honor to the God of the Bible? You tell us it is a mystery. What is a mystery? God's almighty power, or his wisdom? or the short-sightedness of man in assuming that man is immortal, in the absence of one salutary text from God's word that will sustain the assumption? Come down from your battlements of mist and assumed dignity as expounders of God's holy law, and meet the question in the glorious light of God's blessed word, and show us the beautiful harmony of the attributes of God.

We believe God's word, and that by his almighty power and infinite wisdom, based upon his eternal justice and mercy, he created man a mortal being, with power to choose life or death; and God's power and infinite wisdom are sufficient to execute his law, and purge out rebellion, and give us a clean universe free from the taint of sin or any thing that will mar the beauty and harmony of God's government and universe.

Athol, Mass. J. HEMENWAY.

For the World's Crisis.

SATAN'S SNARES.

In these perilous days of darkness that immediately precede the glorious dawning of day, it seems to me that the christian's pathway was never so completely beset with the snares of Satan. And the reason is obvious. We are living in the very last hours of the night, and Satan's time is limited. He knows that he is soon to be bound, to deceive the nations no more. So these passing moments, which are so dear to the little flock, are equally precious to him to finish his infamous work. Hence we should watch

"Satan the fowler, who betrays
Unguarded souls a thousand ways."

To find Satan's snares, we have not to look beyond our own immediate pathway. They are all around us. They fill the air and haunt the earth. But let us scrutinize them more closely, that we may be enabled to keep out of the snare of the fowler.

The snare is always concealed,—secreted to deceive. "Surely in vain is the net spread in the sight of any bird." It is true. No successful trapper ever approaches his prey to reveal his real object, and then set his trap for them. Ah, no! He goes quietly in the darkness of night, and secretes his snare in their pathway; and the prey, unsuspecting of danger, and utterly ignorant of his intentions, is suddenly fast in the fowler's snare. This is precisely so with Satan. He is a cunning fowler. He has not had six thousand years' experience at trapping without learning something of the business. He is an experienced trapper. He thoroughly understands the nature of the game he intends to entrap. He knows their frequent haunts and traveled pathway. He is well posted on their weakness, and understands the right time to set his snare. These things it is well to bear in mind. Deception and secrecy are the principles on which he proceeds to capture his objects. You, christian reader, are the object which he is trying to ensnare.

Again. His snare is well adapted to the circumstances and nature of the prey. A trapper always employs different traps for different kinds of game. A man would hardly expect to capture a lark with a trap set to catch the roving beast of the forest. So, dear reader, bear in mind this one fact, that Satan employs different snares for differently constituted persons; and he always approaches his objects on their weak sides.

It would be impossible to search out all his snares. They are as numerous as the leaves of the forest. Pride is one of his snares; and he applies it to the different kinds. One person takes pride in extravagant dress; another in extreme plainness. Both are victims of his snare. He would hardly tempt the rich man with a desire for more wealth; but he captures him easily with the pride of mastership over his servants, and over the poor. Pride of generosity is another snare that has a fearful effect in leading God's children astray. Satan is a mighty preacher. He preaches charity to secrete his snare, and then captures them through pride. He creeps into the pulpit, and conceals his trap there. And, oh, how many are led captive through the love of praise. How many smooth over God's truth, that they may receive the praise of men, instead of putting on the blacksmith's blows, that will mould into the image of God the iron hearts of his hearers, on the anvil of truth. Whoever compromises with sin in any form falls a sure victim to the fowler.

There is one point I wish to impress upon your minds. The *force of example* is one of Satan's most dangerous snares. He conceals it where you lest expect it. Perhaps your nearest friend, or most respected christian brother, has the snare concealed in his bosom. When the fowler fails to get the game within his trap, he sends out a decoy. All know the use of the decoy-duck. The church contains many such. They are the most exemplary to outward appearance; but when you approach them close enough, you are surprised to discover their real character. Satan is careful in selecting a decoy. He would not present the example of the worldling for the true child of God to follow, for he knows he would pass it by. But he approaches him with the example of some christian brother, whom you would least suspect of doing wrong. He attempts to sear your conscience with his smooth words: "Why, such and such a brother did so and so; it will not be wrong for you, for he is the most exemplary member of the church." Oh, beware, brother; that is the snare of the devil. If you heed that voice, you will suddenly discover yourself in the fowler's trap.

Then our safety lies in following our course entirely independent of any one. *We should follow no man any further than he follows Christ.* When they fall from the highway, by the delusive voice of the arch-deceiver, let us not follow their example; but to strike out boldly, like a man swimming for his life. Let us stick firmly to our resolution, regardless of every one else: "As for me and my house, we will serve the Lord."

Having noticed briefly some of Satan's snares for entrapping the christian world, there is one point further that I wish to call your attention to. The Adventists, as a people, are the special objects of Satan's snares. He owes them a special revenge. They are the most energetic in uncovering his traps, and warning the world of the nearness of its doom. What other people have so successfully brought to light his trap, concealed by tradition, by which he tried to capture the whole world, by his fables of immortal-soulism, a "spirit land," etc.? Oh, dear reader, beware of his traps. Shun his decoys, which preach *peace! peace!* when there is no peace. When they attempt to ensnare you by the cry of safety, like the little lark, soar up above his concealed instrument of capture. Do not meddle with his traps. Keep above them, and trust in your Life Preserver. Look to Jesus in faith and confidence, for "Surely he shall deliver thee from the snare of the fowler."—Psa. 91: 3. We are not at a loss to discover his snares. Walk close to God, and apply the scriptural test to every thing you are tempted to do, and whatsoever you are induced to do that is not for the glory of God, be assured there is a snare connected with it.

Beloved brethren, watch! Be constant in prayer, and "surely he shall deliver thee from the snare of the fowler." Christ has told us, if we resist the devil he will flee from us. Resist him in your daily walk, and watch always that you fall not a victim in his hands. Christ gave that command to this people, to "watch." He knew the opposition we should meet in advocating and sustaining those great truths which are undermining the devil's throne. He knew the ingenuity Satan would use to trap us, hence he says, "Watch." The best position to watch for an enemy is from an elevation. Therefore, let us elevate ourselves on the cross, and then looking to Jesus in faith, we can say,

"Amid a thousand snares I stand,
Upheld and guarded by thy hand."

But, reader, perhaps I may be addressing one who has been caught in the fowler's net. If so, listen to the voice of a friend. Your strength, perhaps, like Sampson's when he was entrapped, is gone. You feel weak and desolate. Oh, for the love of all that is dear to eternity, break away at once. Look to Jesus. Like Samson, pray to God to give you strength, and "*Surely* he will deliver thee from the snare of the fowler."

"His honor is engaged to save
The meanest of his sheep;
All that his heavenly Father gave
His hands securely keep."

Rochester, N. Y. WM. H. SPENCER.

For the World's Crisis.

WHAT ARE FIRST FRUITS?

Not the general harvest, but, taking the Bible lexicographers and common sense, we should answer: that portion of fruit or produce first matured or ripened; and Webster adds, "The first or earliest effect of any thing, either in a good or bad sense."

"First fruits" is a term frequently used in the Old and New Testaments, and in such a manner that a mistake as to its signification seems quite unnecessary. The first mention of this term occurs in Ex. 22: 29, where Moses reiterates to the people the command God gave him on Mount Sinai relative to offering the first fruits, not only of grain, fruit, etc., but the first-born son should be set apart for God. The first sheaf of grain bound must be waved before the Lord: it was a pledge of the harvest, but of course was not *the* harvest, but the *first fruits*. This is the type, now for the antitype.

We find it distinctly stated in 1 Cor. 15, that Christ is the FIRST FRUITS, or, as some translators have it, "the first of the first fruits." He was the first born from the dead, the first born *among* many brethren; showing conclusively that this birth was among, or with, or in close proximity to others, which class inspiration denominates as Christ's brethren. Rom. 8: 29.

We read in Matt. 27, that many bodies of the saints which slept arose after Christ's resurrection, and appeared unto many. Now as Christ led a multitude of *captives* at his ascension, is not the inference *very strong* that it was the company raised just subsequent to his own resurrection—those who had been held in captivity by the king of terrors? Certain it is that there is a company called, justified, and glorified, before the "innumerable company" are gathered, and inspiration declares these to be the *first fruits* to God and to the Lamb.

Now is this the harvest? No; *for the harvest is at the end of the world*, and we have no account that God's reapers were employed in gathering the *first fruits*. It would appear that the great husbandman himself gathered the wave sheaf without the agency of angels.

Now after the first fruits had been called, justified, and glorified, *two* resurrections are plainly taught in the Scriptures; and how any can say that, if there is a space of time between the resurrection of the righteous and the wicked it makes *three* resurrections; or, if there are two resurrections in the future then we shall have three resurrections, is to me truly astonishing. The space of time between the two resurrections we will not now dispute, but briefly notice a few scriptures to prove that the righteous and wicked are not raised at one and the same time.

I am aware that the positive assertions which Christ and Paul make relative to the resurrection of the righteous and the wicked do not prove but that they may be raised at the same time. But there are other scriptures which seem to set this matter in a plain light.

Let us look at 1 Thess. 4: 16, and the programme, or the order of events to transpire at the coming of Christ, is before us.

First, the Lord himself descends with a trio of sounds (whether musical or otherwise is not stated); but "the dead in Christ rise FIRST"; then those who live are changed, and with those who have been raised are caught up together to meet the Lord in the air.

Now there is no mention here of the wicked dead, yet we know there are as positive declarations that the wicked dead shall be raised, as there are that the righteous will. But Christ's dead are raised FIRST. Then of course the devil's dead are not raised before or at the same time; if so, this scripture would be untrue.

Again, in Heb. 11: 35, we read of those saints who were tortured, but would not accept deliverance; and the reason given is, that they might obtain a BETTER resurrection, showing there is one resurrection better than the other; and when we turn to Rev. 20: 6, we find why it is "better": "Blessed and holy is he that hath part in the *first* resurrection: on such the second death hath no power."

Now is it not plain that the Scriptures teach that there are *first fruits*, after that the harvest, which occurs at the end of this age; and then subsequently another angel thrusts in his sickle and gathers the *vine* of the earth and casts it into the great winepress of the wrath of God? B. MATHEWSON.

Castleton, Vt.

For the World's Crisis.

CONVERSATION.

Did you ever see a person who could not talk, sing, pray, or speak one word aloud? Yes, we have. Did you ever feel to thank the Lord that you had the power of speech? Only think of it for a moment. Suppose from to-day we could never again sing, or speak to our friends; how badly we should feel. We remember of reading that Moses on a certain occasion complained to God that he was slow of speech. We think if Moses could not have spoken at all, he would have felt much worse. Then as the Lord has blessed us with the power of speech, how careful we ought to be how we use it.

How often we hear, among those who profess to be looking for Jesus, language like this, especially when you tell them something that surprises them: "O my Lord!" "Good Lord!" "For heaven's sake!" "For God's sake!" One would suppose, to hear them, that they had a right to use the name of God vainly, as well as sacredly. We read in the word of God that we should not take the name of the Lord in vain; that is, to no purpose, idly, foolishly. How careful, then, ought we to be not to use the name of the Lord in this way, but always sacredly.

We read in the word of the Lord of vain words, vain imaginations, vain and unruly talkers, vain religion, and many other vain and unprofitable things, which we think should not belong to a christian. Paul says, "Let your conversation be as it becometh the gospel of Christ." And Christ says, "Swear not at all"; so then we have no right to say "By George!" "By golly!" "By gracious!" "By heaven!" or by the earth, or by any other thing. Peter says, Let your conversation be holy. There is a volume contained in that word holy. I need say but little about that. We read of holy men and women of old, who are our examples.

"Be ye perfect," as Christ is perfect. Not perfect Gods, nor angels, but perfect christians—righteous christians; for Christ came not to call the righteous. Be pure-minded christians; then your conversation will be right. The pure in heart shall "see God." Paul wished to stir up the pure minds of his brethren. Again, Our conversation is in heaven, from whence we look for the Savior.

Thus we see that christians of other days possessed not such corrupt and vulgar hearts as the so-called christians of these days. When we come in contact with such persons, we shudder and keep our mouths and ears shut, and at the first convenient moment quietly withdraw, thinking the while, if the heart and mind are so defiled, how fruitless the person must be. May the Lord help us to have pure conversation at all times and in all places. N. D. BABCOCK.

East Greenwich, R. I.

LOOK TO JESUS.

Paul exhorts all who are running the heavenly race to "look to Jesus, the author and finisher of their faith."....

1. Look to Jesus to be kept in the narrow way. The Grecian racer, while running on the course, kept his eyes on the mark of the prize. This was done for the guidance of his body. If he gazed on the spectators as he ran, he would stumble out of the course. If you fix your eyes on Jesus, your rapidity will be increased and you will be kept from making crooked paths. You will follow your eyes. If you fix them on your brethren, you will either be imitating them, or finding fault with them. If you fix them on the world, you will be desiring its honors, and conforming to its ways, or you will be overcome by its scoffs, and frowns. Then look to Jesus.

2. Look to Jesus to be made like him. He is the model of a christian. "His nature and his name is love." He is meek, loving, pure and good. It is not the will of God that you be like some one else, but it is his will that you be like Jesus. "Let this mind be in you which was in Christ Jesus." It is not essential either to your salvation or usefulness that the capacity and gifts of another be yours, but that you have the mind of Christ. When you sit for a likeness, you sit not for some one's else, but for your own. If you want the likeness of Jesus on your heart, you must not look to Bro. A., or to sister B., and try to be like them, but look to Jesus. It is not doing the same work, or passing through the same trial that another passes, or having the same light, or strength of faith, or spiritual manifestations that another has, that is to constitute you a christian, but to have the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." Then look to Jesus.

3. Look to Jesus in the day of prosperity. If you are a christian, you will be industrious and economizing. Consequently, you will probably accumulate more or less property. But "if riches increase, set not your heart upon them." Give liberally for God's cause. Look to Jesus for directions as to where and how much you ought to give of his money. Unless you do, the enemy will either direct your mind to some speculation, or say to you "bank it." Beware! "The love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The reason why many cannot see Jesus when they look, is because the mighty dollar hides him from their view. The heart that is not open wide enough to empty out its love of money, is not open wide enough to receive the love of God. Many have fallen for the want of a thorough consecration on this point. "There is that that scattereth, and yet increaseth; and there is that that withholdeth more than is meet, and it tendeth to poverty." Then look to Jesus.

4. Look to Jesus in the day of temptation and trial. You have left the service of Satan. He hates you for it. He will not let you alone till you get to glory. He will do all he can to overthrow you. His strategems are cunningly devised. His wiles are many. When you are in favor with God he will say you are not. He is the "accuser of the brethren." When the waves of discouragement roll around you, he will say "where now is your God?" But look to Jesus. He has overcome the devil. He will give you power over him. Is the day of trial upon you? Do cares like a wild deluge come? Do storms of sorrow fall? Does hell's host withstand you? Look up! The Jesus before the glance of whose eye in the days of his flesh the mob fell to the ground like men shot in battle; who sent the devils to the herd of swine; who rebuked the maddened waves of old Galilee; who was with the Hebrews in the flame, and with Daniel in the lions' den, is your Savior. "He is the fulness of the Godhead bodily." He is mighty to save. His eye is on you. You have in him a friend "who sticketh closer than a brother." Trust in, and obey him, and all will be well. Look to Jesus.—*Earnest Christian.*

For the World's Crisis.

WAS IT SO?

We often hear it said that Noah was shut in the ark seven days before the flood came. Was it so? Does the account state this to have been the case? Let us examine it a little.

When the ark was completed, God said to Noah, "Come thou and all thy house into the ark. . . . Of every clean beast shalt thou take unto thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, to keep seed alive upon the face of the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights. And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth. They went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundreth year of Noah's life, in the second month, the *same day*, were all the fountains of the great deep broken up, and the windows of heaven were opened. In the SELF-SAME DAY *entered Noah*, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark, they and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh as the Lord had commanded him: *and the Lord shut him in.*

When? On the first day of the seven? Nay, verily, but "on the *self-same day*" that the flood of waters was upon the earth.

Seven days were given unto Noah, in which time the beasts and fowls were gathered into the ark, and arranged in their respective places, and the provision stored for their sustenance. After these seven days of preparation had expired, Noah was shut into the ark. This looks far more consistent, and in harmony with the record, than the common view so often advanced, that Noah and his family, and all the beasts, etc., entered the ark on the first of the seven days, and were there shut in, exposed for a week to the scoffs of a doomed world. So large a multitude could not enter the ark in one day, and they, with the abundant provision necessary, be stored in their places.

Many, too, are of the opinion that the saints will sorrow seven days previous to translation, the time of that event, because Jesus directs attention to Noah as a type. But we find that he does not speak directly of Noah himself as a type, but of the "*days* of Noah," the "*days* that were before the flood," and the *condition of the ungodly*, that as they were eating and drinking, etc., until the day Noah entered the ark, *and knew not until the flood came and took them all away, so also shall the coming of the Son of man be.*" He also directs our attention to the "*days of Lot*," bringing to view the same facts respecting the condition of the Sodomites, and says that the same day that Lot went out of Sodom the fire came and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*"

Why not then with equal propriety say that the saints will know not the time until the night previous to the coming of the Son of man, because Lot did not know until then respecting the destruction of the cities of the plain? The Savior refers as fully to the one case as the other.

But the time is not the question before the mind, but the condition of the world in the "days of the Son of man." The "days of Noah" and "the days of Lot" were the days just prior to the destruction of the ungodly by the flood and the fiery tempest. "The days of the Son of man" are the days just prior to his revelation from heaven.

The Savior speaks of "days" and a "day." "The *day* that Noah entered into the ark, and the flood came." (A proof of the correctness of our previous position.) "The same *day* that Lot went out of Sodom." "Even thus shall it be in the *day* when the Son of man is revealed. *In that day*, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him not return back. *Remember Lot's wife.*" This, and its connection, certainly favors the general teaching of the Savior respecting the lack of knowledge, both on the part of saint and sinner, respecting "the day and hour" of his coming previous to that event.

Let us, therefore, *watch*, for we know not when the time is, lest coming suddenly, he find us sleeping. M. D. W.

For the World's Crisis.

"PRAY WITHOUT CEASING."

"In every thing give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. 5: 17, 18.

God has made it the duty of men to pray. In fact, it is one of the greatest weapons that the christian uses in his warfare with the enemy. It is the life of the christian. The fervent, faithful prayer of the righteous availeth much; so we learn in the word of truth; and indeed we learn that it saveth the sick.

In the first place we are to pray for all men, giving thanks, etc. We are to pray for rulers and all that are in authority. We are also to pray with and for each other, and most earnestly for ourselves. We are to pray in faith, believing that we shall receive the things for which we ask; for we learn that without faith it is impossible to please God; consequently it is useless to pray doubting we receive the things asked for.

We are to pray with the spirit and with the understanding also. We must understand what we pray for, and the Spirit we have when we ask for it. We must pray fervently, have our hearts and minds in it; not merely pray with the lips, while our minds are wandering, but our prayers must come from the heart, having the help of the Spirit, to avail anything with God. We are not to use vain repetitions, but simple, heartfelt prayer is what gives life and vitality to the christian.

Secret prayer is a very plain duty, as we find recorded in the word of God. Jesus says, "He that seeth in secret shall reward thee openly." There are many occasions when secret prayer is especially beneficial and needful.

1. In *temptation* we need to pray for help to overcome; for without divine aid we can effect nothing in this direction. The great adversary of our souls has various ways to tempt us, and it needs earnest, faithful prayer to overcome and resist the temptation.

2. In time of *trial* we need to pray for the strong arm of the Lord to be round about us, to help us up in the hour of need. Many and various are the trials we have to pass through, but if we hold on to our strong tower, we shall come off conquerors over all.

3. In time of *trouble* we are to go to our heavenly Father for aid and consolation. Faithful, fervent prayer will do much for us in this direction.

4. When *affliction* comes, let us go to Him who is ever ready to hear the cry of his children, and he will make even this burden light.

5. In *adversity* let us pray for that wisdom that cometh from God, and that grace which will sustain through all circumstances in life.

6. In *prosperity* we should pray much, that we do not get lifted up and proud, but that we keep humble at the feet of Jesus.

Finally, we should be instant in prayer, under every circumstance, for when we leave off praying we begin to lose our life and vitality as christians. Why are we not more alive and awake in the cause of Christ? Is it not because we do not pray more? I believe it is. Let us pray more, live nearer to God, be alive in his work, and live in his everlasting kingdom. Amen. N. B. MCMURPHY.

Gilmanton, N. H.

For the World's Crisis.

THANKS.

I would say with David, "O give thanks unto the Lord; for he is good; because his mercy endureth forever." "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all his people."

How great is his goodness to us. Our hearts flow with gratitude and love to him and to his people. May abundant blessings rest upon all who have cheered us by their kind deeds and their kind words. Truly, ye shall not lose your reward. The Master will say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Enter ye into the joy of your Lord."

Beloved friends, still remember us in your prayers, that we may do our whole duty, and be ready to meet the Lord.

Sutton, Mass. SUSAN S. CHAMBERLAIN.

For the World's Crisis.

A LETTER FROM PROF. HUDSON TO A LITTLE GIRL.

The following letter was received by a little girl employed in the *Scriptural Tract Repository*, Boston, Mass. It was not intended for publication; but, as it contains information which may be welcome to the friends of Prof. Hudson, young and old, who have felt solicitous for his welfare and health, we give it to the readers of the Crisis. — E.

Danielsonville, Conn., Nov. 26, 1866.

Miss J—— B——:—

My Dear Young Friend:—Your letter of last Friday was handed to me yesterday morning by Mr. H., who came here on Saturday to preach for Mr. C. It is so kind in you to write to me, that I must reply to you before I begin any other letter, though I have two or three business letters, and some other letters, to write to-day.

I think you will be a little glad to hear me talk about business letters,—certainly if you think that I am really able to write them; I believe that I am. One reason is, this is so beautiful a morning that one can hardly afford to be sick, or to feel unwell. Another reason is, I have been gaining very steadily, so that yesterday, though it was quite cold, I rode to the village, a mile and a half, and attended meeting forenoon and afternoon, was only a little tired when I got home, rested nicely last night, and feel better than ever this morning. I think I can write business letters this morning without harm, though I intend to work very moderately. And for economy, since I have begun to tell you about my health, I will tell you all, and you may tell the rest, and that will save the trouble of writing to Mr. H. about it.

You may say, then, that ever since my last hemorrhage, two weeks ago, I have not thought best to lie on either side, but only on my back, because lying on my side seemed to make me breathe a little faster and not quite so easily, and that might set my lungs a bleeding again. But I now breathe longer and stronger than I have for six weeks; have spit hardly a speck of blood for ten days, and when I try, can lie on my side without breathing harder for it; so I may venture soon to get a little sleep in that position, and hope to wake up refreshed by it.

Then, again, I have hardly spoken a loud word since I left Cambridge, until yesterday. I have been sorry for this, because some of my friends have thought I could not speak aloud if I tried, and so have felt more sad than was needful. But I now think it will be safe for my lungs to talk loud a little, and perhaps it will help them some, by just giving them such exercise as they need, if they can bear it. Twelve days ago, when I rode to the depot in Worcester, in an easy carriage, I could not bear to have the horses go faster than a walk; and even then I had them stop once and stand still while I could take breath. But now I can let Mr. C——'s horse trot pretty fast when the road is smooth, and it does not trouble me at all. So I shall venture to get out of my whisperings a little, that my kind friends here, Mrs. S—— and her daughter Mrs. B——, my nurse, can get acquainted with me, as they have been afraid they should not.

So much for my health. If you do not understand all the hard words,—I hope you never will understand "hemorrhage" as I do,—H. or A. will explain them to you, or V. will tell you out of the dictionary, if need be. And as for the hand-writing, I am afraid I can read yours a great deal easier than you can read mine.

I must not waste the few lines I have left, so I will say, I do not know how I shall ever pay my friends for all their kindness to me, except by being good. And as you may have the same kind of debts that you cannot pay—and we all owe such to our parents, if to no others—I hope you will be good too. Keep on being kind, as I have always known you, to the friends where you are. Most of all, love Jesus, who is kinder and better than the best of us; and that will help you to be kind to all, even when persons sometimes grieve you, and even to your enemies, if you should have any. I shall be most glad to see you, if I come to Boston before next spring, and I may do so if I do not go to Philadelphia.

Yours very truly, C. F. Hudson.

For the World's Crisis.

ACKNOWLEDGMENT.

I would hereby acknowledge (what I intended to have done before), viz., the receipt of a subscription list, with sums of money at various times, amounting to over one hundred dollars, by the hand of Bro. I. C. Wellcome, given by the subscribers to help me out of my pecuniary embarrassment. Those dear brethren and sisters who have so freely assisted me, have my hearty thanks, and my prayer that it may be said unto them in that day, when Jesus shall sit upon the throne of his glory, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." C. Goud.

GO WORK TO-DAY.

Realize what God has given you to do today, and do not look beyond it. Strength is promised according to your day, but not according to your morrow. Every-day work requires every-day grace, and every-day grace requires every-day asking. Whatever your work is, take it first to God. Before you begin, kneel and implore his blessing. Ask him for a fresh, diligent spirit. Ask him for a spirit of patience and meekness in contending with all the little wearisome difficulties and annoyances connected with it. Ask him to enable you not only to bear the daily cross, but to "take it up," denying yourself and following the footsteps of the Lord Jesus. Then put your whole might to it—the might that you have borrowed from a mightier than yourself—for that is the secret of real work. Do it as if your Master were standing before you. Do not offer to God a spirit dreaming of the great things you could do, or may do at some other time, but offer to him your wakeful, rejoicing *present* energies. Only think of present duties, the moment's work. Our life is given to us in moments, and we shall have joys for each.

Is there nothing, however small, that you can do with your pen and your knowledge? Is there no little tract to be written; no simple volume which might reach some hearts, and find entrance into some homes? Try. See for yourselves what you can do. "She hath done what she could," is world-wide encouragement. Work for God and not for yourself. Your work will soon find its place in the vineyard of the Lord.—*Friend of Virtue.*

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☞ Take Notice!

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All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

WORCESTER.

The Lord is doing a glorious work in Worcester. A few weeks since, Sr. Anna E. Smith spent a week with the church, and her labors were specially blest, and quite a number decided to serve the Lord in consequence of Sr. Smith's faithful labors. We spent Lord's day, Nov. 25th, with the church in W., and enjoyed a feast of heavenly things. Their pleasant and commodious chapel was much crowded with an audience that seemed anxious to hear the word of life. Eighteen came eighteen miles to attend the meeting and returned the same day. Many had to stand up for want of seats. Eighteen were baptized, and twelve came forward for prayers in the evening. We heard many heart-cheering testimonies in our love-feast, and in the evening, before and after preaching. We found it difficult to bring our meeting to a close, even after it had continued over three hours. The Spirit of the Lord is striving with many more, who we trust will give Jesus their hearts' affections, and be ready for his coming.

One who came forward for prayers, was the wife of one who had recently given his heart to the Lord. She felt unwilling to go further in the way to destruction. After she came forward for prayers, the Lord blest her. She then arose and said, "I have found Jesus," and hastened to her husband in another part of the house, and embraced him most fondly. It was a joyful scene. The prospect for Worcester is very encouraging.

END OF THE POPE'S TEMPORAL POWER.

It is now generally admitted that the temporal power of the Pope must soon come to an end. The Catholics themselves see no chance to avoid it. So long as the Pope has the control of matters at Rome, it cannot be truly said that his temporal power is at an end. When he is driven from there, or loses all power to dictate in the political affairs in the capital of the Roman kingdom, then it may be said his dominion is taken away. In all probability the temporal power of the Pope will end next year, 1867. We shall wait with great interest to see what will transpire next year. If Napoleon takes his troops away from Rome on the 15th of this December, the Italians will doubtless soon make preparations to take the city for the capital of Italy, instead of Florence. This is a very important object to be gained by the Italian revolutionists; but we think they will not be able to accomplish their object. A few months will give us light on this important subject.

THE CONDITION OF THE POPE.

We purpose to keep our readers posted in all matters of interest relating to the condition of the papal power. A critical hour is at hand for the "woman" on the "seven hills." That she is struck with death all must admit. We expect she will die a hard death. "The cup which she hath filled" is to be filled "to her double." Her days of sinful glory are among the things that were; and at last the cup of remorse and "sorrow" is at her lips, and must be taken.

An Italian correspondent, writing from Venice Oct. 3d, 1866, says:—

"The Roman question is claiming the attention of the world, and the approaching month of December, undoubtedly, will bring about a change in the position of the Pope towards all Christendom, whether Romanist, Greek or Protestant."

The Pope is said to be in a state of "despair." He is coming to his end, and there are none to help him.

NAPOLEON AND MEXICO.

Notwithstanding the many promises of Napoleon to withdraw his troops from Mexico, it seems they are still there, and that now he does not intend to take them away till next spring. This is causing some considerable feeling on the part of the United States government. It is now evident that the promises of Napoleon are not reliable; that he makes and breaks promises at his pleasure, and thus far other nations have allowed him to do it without daring to cross his track. It remains to be seen whether he will continue to "do according to his will."

STILL BOASTING.

Notwithstanding everything goes to show that the temporal power of the Pope must soon close, some of the zealous Catholics think the enemies of Rome "will be disappointed;" and that the Lord will in some way provide deliverance. They do not see that the Lord is the one who is bringing on her troubles, and is about to cast her down as a "millstone" thrown into the sea.

In *The Catholic* for Nov. 3d, 1866, we find an article from the *London Universal News*, in which the writer says, "Rome has been called the eternal city." Does she deserve the glorious title? Her past history is as illustrious as it is wonderful." He calls it "the capital of christendom, and says, "Her magnificent churches are peerless above all others."

He goes on to say:—

"Who can view the long and interminable line of the Roman Pontiffs without an involuntary feeling of awe and veneration? Behold its history. Beginning with St. Peter—appointed by our Savior himself—and continuing in one unbroken succession throughout every age of the Church, we find it existing to-day in undiminished lustre and vigor in the person of the Holy Father, Pius IX. What a record! The storms of eighteen centuries have beaten over it in vain. In vain have persecution and heresy alike endeavored to destroy it. The succession still goes on, and will cease only with time itself! Could an institution with a record like this be of mere human origin—the fruit only of man's skill and judgment? Reason and truth alike forbid such an unwarrantable and base assumption. Its very history—so venerable and wonderful—attest to its divine authority. Otherwise it would long since have succumbed to the destroying influences brought to bear against it—to weaken and destroy. Earth, hell and man, as it were, sought by every means within their power to break and obliterate the succession of the Roman Pontiffs. No mere human institution could long have withstood such tremendous opposition. God alone, through his Almighty power, could preserve the great headship of the church on earth from utter demolition and ruin at the hand of such rapacious foes and determined destroyers. The mere fact, then, we repeat, that the Pontificate still exists in all its original vigor and power is a sufficient and inexorable evidence of its original divine institution and continued divine protection." He then says:—"Rome is threatened to-day. Serious dangers environ her.' Her enemies are jubilant in anticipation of her speedy downfall. They will be disappointed. We would not pretend to make light of the danger that really threatens the Eternal City. We realize but too fully its extent. That the present situation of the Holy See is a most critical one, we would not for a moment attempt to conceal. It is far better that the existing state of facts, in all their length, breadth and depth, should be fully realized by all. Rome is menaced with the most serious danger. But we say, again, the enemies of Rome will fail."

As the time has come for the harlot woman to "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," it is evident the Lord will not fail in bringing her to judgment for her bloody work against the followers of Jesus. Soon her power in Rome must come to an everlasting end.

WE ARE GLAD TO SEE IT.

There is good evidence that people are beginning to be satisfied that the colored people really belong to the human race as well as the whites, and are competent to fill responsible stations. At a meeting in Chelsea, Mass., held Nov. 26th, to nominate a Mayor, Robert W. Morris, a colored man, received 242 votes, and the opposition candidate 336. Mr. Morris is a successful lawyer, doing business in Boston, and a very interesting man, whose society is particularly agreeable, in consequence of his gentlemanly appearance and behavior.

A Strange Title.—It is said a paper is about to be started in Florence, Italy, with the following strange title:—*The Valley of Jehoshaphat; the Organ of the day of Judgment.* We do not know the object of the paper, but hope to receive further information.

"Be Short."—We commend to our readers the article in another column, by Bro. Amos French, headed "Be short." Please give it a careful reading, and then observe his excellent advice.

Prof. Hudson. We are rejoiced to hear that Prof. C. F. Hudson is some better, though he is still feeble. He is now with Bro. H. F. Carpenter, at Danielsonville, Ct.

WE ARE SORRY TO SEE IT.

When men, who hold exalted positions in the religious world stoop to aid that which is opposed to a pure christianity, Satan has great cause for a jubilee, and the children of the Lord for a season of mourning, fasting and prayer.

We clipped the following from the Boston *Journal* of Nov. 27th:—

"It will be seen by the following correspondence that Mr. Bonner has engaged Henry Ward Beecher to write a story for the New York *Ledger*. It will be commenced early in the coming year:—

Ledger Office, 90 *Beekman Street*, *New York*, Nov. 12, 1866.

Rev. Henry Ward Beecher:—Dear Sir,—Does the enclosed announcement of your *Ledger* story meet your views as to the time of commencing its publication? Please let me know at once, as I wish to make the announcement in the number of the *Ledger* which is now going to press.

Truly yours, Robert Bonner.

MR. BEECHER'S REPLY.

Brooklyn, Nov. 16, 1866.

Mr. Robert Bonner:—Dear Sir,—The announcement of which you send me a proof-copy, is correct. I hope to put enough manuscript in your hand to enable you to begin the story early in the year 1867.

Henry Ward Beecher.

THE FENIANS.

It is evident that the Fenians are now preparing for another attack upon England and her colonies. Several arrests of Fenians have recently been made in Europe, and weapons of war have also been seized. It is said Mr. Stephens, the noted Head Centre has returned to Ireland. When in this country he declared with much firmness that an attack on England should be made *this* year. It appears that the British government is somewhat awake to the danger of another Fenian movement, and will endeavor to be ready to give the Fenians a warm reception. A writer from Dublin, Ireland, Nov. 10th, says:—

"Among all classes the conviction grows and spreads that we are on the eve of startling and terrible events. That conviction is well founded. It is simply a fact that the Fenian organization in Dublin—and I dare say that the same holds true of its branches throughout the country—is at this moment in a high state of activity. Its committees, undismayed by the tremendous risk they run, meet regularly, discuss their plans of the "rising," issue orders, disburse money, receive reports, and get through all the other work pertaining to the desperate mission in which they are engaged. It would be folly to suppose for a moment that those men are not in earnest. They are terribly in earnest, and their plans and preparations are all shaped for a fierce and bloody struggle. Their preparations are necessarily different from those on which a military man would place reliance; he would think much of cannon and mortars, of grape and shrapnel, and would calculate a good deal on the service of his cavalry. They can bring neither artillery nor mounted troops into the field. Their tactics are to be sudden rushes on the soldiery and hand-to-hand fighting. And they expect to introduce into the strife certain novelties which they are confident will prove tremendously effective."

Since writing the foregoing, telegrams have been received from London, stating that "a serious outbreak" had already occurred, and that the English "national troops were urgently ordered to Ireland."

TRACTS! TRACTS!!

The Tract, "Plain Truths," of which a new and large edition has just been published for free distribution, through the liberality of Bro. S. Hall, is now ready. Let the friends send in their orders at once. When sent by mail, the postage will be at the rate of forty cents per hundred copies. When sent by express, or delivered at the office, no charge whatever.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$85.00
A brother	5.00
" "	1.00
Rodney Pendleton	2.00
A. S. Palmer	3.00
Mrs. N. Shamway	2.00
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Mrs. C. L. Sherman	10.00
L. C. Humes	5.00
W. G. Ruggles	5.00
Sidney Hall	15.00
Wm. H. Brown	1.50
A. M. Humphreville	1.00

REVIVALS.

"The great practical and vital need of all our churches," writes Theodore Cuyler, "is revival." Truly and timely said. Revival is the impartation of new life. It is divinely vitalizing the faint and the dead. It is a drawing nearer to God. It is the regaining of lost faith, lost hope, lost love. It is the spiritual invigoration of all the christian graces. It is the awakening of the church's slumbering powers to the work for the accomplishment of which God keeps her in a world of evil, viz., the salvation of souls.

Revival is a three-fold work, and consists in the advancement of believers to a higher and holier walk and life, the reclamation of the totally backslidden, and the conversion of sinners to Christ. Will any one say these things are not needed among all the churches of the Advent believers? Union, love, and membership die out where there is no revival. Truth is trampled in the streets, and sin is bold and rampant. But when God by his mighty Spirit works, how the whole community is stirred as with a celestial tempest! how solemn is the very air about us! how blessed are the seasons of assembly and worship! how sweet is the union of believers! Petty quarrels and foolish differences, sectarian barriers, heart sins and heart hates, fall into the dust, and true charity and sacred zeal go hand in hand to victory. Men lift their drooping heads and are glad. And behind the curtains of the heavens the angels rejoice and the divine Master smiles. O for more of such seasons as these! Seasons of toil and tears, it is true, and yet remembered by all who love our Lord as the happiest seasons of their lives. For there are no tears that turn to diamonds and gems like the tears of penitence and of soul-anguish for lost men. And there is no witness of our acceptance with God so sweet and clear as the deep-felt, burthening agony with which the Spirit-wrapped heart pours out its prayers for their salvation.

And now that the usually expected revival season is here, and the evenings are long, and the people are generally serious and thoughtful, who will at once engage in this important work? Our scattered churches should awake to their needs, and our ministry should by direct efforts, by the plainest and most pointed appeals, and by strong faith and tears, put forth every lawful endeavor to arouse, alarm, invite, and urge sinners and dead saints to be reconciled to God, and seek an immediate preparation for the judgment and kingdom of Christ. There is no time to be wasted in preaching sermons as clear as light and yet as cold as a corpse.

The hours of labor for others are getting fewer, the times are very solemn, and soon the door of mercy will be shut, and the masses be left to perish. And if we are saved, how sweet the eternal remembrance of even one soul saved with us and by our means! Let us preach, pray, sing, talk, weep, believe, for instant and healthy revival. "O Lord, revive thy work." "Wilt thou not revive us again, that thy people may rejoice in thee?"

D. T. T.

"NOT MANY NOBLE."

Among those in past centuries who looked for the Lord from heaven, and who seemed to delight in the prospect of his pre-milennial advent, was Christopher Columbus, the celebrated discoverer of this continent; Tycho Brahe and Sir Isaac Newton, the devout and world renowned astronomers; Milton, the great poet, and numerous others whose names are not to be despised. And still they were not of the ministry, though they deemed the prophecies worth looking into.

Of this class in America we also mention William Burnet, some time Governor of New York State and also of Connecticut and Massachusetts. And Joseph Dudley, one of the earlier Governors of Mass., was also of this opinion. Latterly, in England Henry Drummond, member of Parliament; George, the Duke of Manchester; Viscount Mandeville; Sir James Stephen; William Cunningham, Esq.; Hans Wood, Esq.; various officers high in rank in the army, and many other notables, deem it no dishonor to wait for Christ's near advent and tell a scoffing world their faith. And later still in America Prof. Haber of Middletown College, Ct., Hon. George Storer of Ohio, and various celebrated christian laymen, set their seal to this truth. The Italian Consul in New York was deeply interested in the prophetical lectures of Elder M. B. Czechowski, our present missionary in Europe, who, previous to his departure from this country, frequently lectured in the Consul's presence and house, by request.

Among our most tearful and attentive hearers a few Sundays ago, at C——, was Hon. Judge E. D. Culver, formerly member of Congress, and lately Foreign Minister at Caraccas, Venezuela, S. A. The sermons were on baptism and loving Christ's appearing,—a most radical, Advent discourse,—but the parting hand of the noble stranger was extended cordially, and with the hearty exclamation,—"Thank you for these two sermons to-day. These, too, are my sentiments." "Amen," was the vocal response from the unworthy preacher.

And why should any man of learning, talent, place, and power, count it a mean and disreputable business to love and serve the Savior who died to redeem him, and to wait joyfully for the last coming of Him who is the only Potentate, the Prince of the kings of the earth, the noblest of the noble, and the King of kings? And yet, alas! how few avail themselves of the unspeakable privilege and honor of so doing. Not many noble, indeed. Still, thank God, there are a few not ashamed of the blessed hope. Glorious coming One! we pray thee to enlighten their minds and add to their numbers, that the true christian, though wearing titles and the robe of power, may see and proclaim the impending consummation. D. T. T.

QUEBEC, L. C.

This ancient and out of the way, as well as Catholic and old-fashioned city, is having its stagnant, religious quiet a little disturbed. In Methodist, Baptist, and also in Episcopal circles, the doctrine of the near advent, and the question of man's mortality, are being discussed. Attention has been drawn to the prophecies by one Captain Montgomery, a British officer, who has written some pre-millennial works in his own country, and talked the view out among the churches of Quebec. A Methodist clergyman named Salmon, who is an appointed missionary among the seamen who throng this port, is announcing the Lord at hand. A French Protestant minister, whose name we could not learn, but who has charge of a large body of christians, lately declared that himself and all his brethren had in conference come to the conclusions on man's nature and destiny already arrived at by the author of "Christ our Life." And a number of the brethren of the churches above named propose establishing separate meetings, and procuring lecturers to advocate our general adventual doctrines. Bro. J. Hall of Keene, N. H., who is spending much of his time there on business, has by lay preaching and scattering tracts assisted to spread the light on these great themes. Indeed, Quebec offers a fine field for our efforts and for the spread of truth by means of tracts and preaching. D. T. T.

ROIZEDON.—2 Pet. 3: 10.—No. 1.

"The heavens shall pass away with a great noise."
"Shall pass away with a rushing sound."—*Diaglott.*
"The heavens will suddenly pass away."—*Syriac.*
"The heavens shall perish with a terrible noise."—*Tyndale.*
"Shall pass away in the manner of a tempest."—*Geneva.*
"Shall pass with great violence."—*Rheims.*
"The heavens with a crashing roar shall pass away."—*Sept.*
"Shall pass away with a rushing noise."—*Bible Union.*

All the lexicographers define *roizedon* to denote—a great noise; with a rushing sound; with a crash; to make a whizzing, or whistling noise; with a sound resembling that of a great storm. This reading of the (*ouranos*) heavens in the day of God corresponds also with the departure or rolling up of the same as a scroll (Rev. 6: 14), and with the "opening heavens," or "heavens opened," so often referred to in the Scriptures, which awful event is to be preceded by their "waxing old as a garment" (Heb. 1: 11), and consequent decay as expressed by the Savior's prediction that "the powers of the (*ouranos*) heavens shall be shaken" (Matt. 24: 29), which, says Paul, "signifies the removal of those things shaken" (Heb. 12: 27), and which would seem to be the epoch of the commencement of the "unshaken kingdom" (*Diaglott*) of God and of Christ.

It is well to observe that *roizedon* is not found elsewhere in the Greek N. T. save in Peter, and that this apostle appears to be the only sacred writer who expressly speaks of the "crashing roar" with which the heavens shall pass away. But an inspired passage needs no second announcement or reiteration to prove it true. And that the *ouranos* or heavens refers to the earth's atmosphere, and probably that alone, I need not here stop to argue. Peter, though by nature unlearned, and possessing no knowledge of meteorological science, yet being inspired, writes exactly in harmony with true science and all known laws and elements of the air and its composition. Wesley in his Notes declares the statement to be "surprisingly expressed by the very sound of the original words." We remark that no annihilation of the atmospheric heaven is taught in the whole chapter, much less in the text under consideration; but only an opening, rending, or rolling back, with a tremendous detonation, and perhaps a change and subsequent rearrangement of its elements or parts, constituting "a new heaven" described by Isaiah, Peter, and John.

We shall refer to *roizedon* again in a subsequent article. The subject is magnificent, and especially admonitory when viewed as being the next in the series of celestial signs after the falling stars. Rev. 6: 13, 14. For the rent heavens disclose the throne of judgment and the angry Lamb. Alas! who will then be able to stand? D. T. T.

For the World's Crisis.

DO WE REALIZE IT?

Realize what? Why, that the parted heavens are very soon to reveal the King in his beauty, and that our friends who are near and dear to us must soon be forever lost if they do not speedily make their peace with God. Does our demeanor towards them show that we realize this fact? Are we doing all in our power to induce them to turn from the error of their way? Are we faithfully warning them of the great danger that is just before them? Or do we neglect to do so because they scoff at and ridicule us when we mention this subject in their presence? If so, beware lest their blood be required at our hands.

Again, do we realize that we ourselves are not our own? that we have been bought with a price, even the precious blood of Jesus Christ? and that he who purchased us is to bring us to an account in a few short months? O God! grant that we may realize the importance of our lives, and rightly improve these last remaining moments of time.

Chepachet, R. I. C. H. Swaze.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1132.77
H. B. Eaton	1.00
Wm. H. Brown	1.50
F. E. Ainsworth	5.00
Amos French	4.00

POOR FUND DONATIONS.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$40.10
Alex Ogsbury	25.00
John Dick	.35
Mrs. White	.50
M. M. Belt	1.00
H. B. Eaton	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$6.29

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, George T. Adams, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$801.22
Curtis Severence	5.00
M. Batchelor	10.00
H. B. Eaton	1.00

EUROPEAN MISSION.

Previous acknowledgments	$117.75
W. G. Ruggles..(For "Narrative" $1.00.)	5.00
C. F. Williams "	1.00
H. B. Eaton	1.00
Geo. Turner "	1.20
I. W. Philbrick "	1.00

For the World's Crisis.

"BE SHORT."

Some two years ago, more or less, a christian friend lent me a copy of the World's Crisis. In that paper was an article that interested me very much, it so well expressed my feelings. I seldom, if ever, attend a social meeting but I think of it. If I recollect aright, it was headed "Be Short." I believe, and ever have believed, that when christians meet for prayer and exhortation, it is duty, as a general thing, for all to take part, and the length of our remarks (unless something very special) should be governed by the number present and the time we have to spend together. We are often exhorted to speak when the spirit moves; but it seems to me that the spirit is at all times prompting to duty. The Spirit and the Word agree.

We read in Heb. 10: 25, "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." With this Scripture before us, it seems to me we need not be at a loss to determine what our duty is. If we allow ourselves to be actuated altogether by feeling, instead of a fixed principle, we are as likely to have a dull, uninteresting time as a good meeting. If we gain strength, and exert a salutary influence on those present, and friends become interested, we are quite sure to loose in the next, and the third or fourth meeting we see a great falling off. People are not interested enough to attend, and there seems to be but little progress and but little permanent good done.

It is not unfrequently the case, where meetings are small, a few that have self-esteem and language pretty well developed, get in the habit of doing the principal part of the talking, and are apt to make long remarks, which are sure to kill the life of any meeting. It seems to me it is far better to speak half a dozen times in one meeting, than to make one long exhortation. Frequently we see brethren occupy from five to ten minutes. Supposing a meeting is appointed to commence quarter before eight o'clock, to close at nine, and forty persons meet; thirty of this number enjoy religion; there is one hour and a quarter to be occupied in singing, praying and speaking. Supposing fifteen minutes of this time is consumed in singing and allowed to run to waste. There is sixty moments left, or two minutes for each to occupy. If a few strong ones occupy the time, those that have not much self-confidence are naturally of a retiring disposition (I sympathize with this class), and get in the habit of taking no part, consequently make but little progress, or none at all. But if this class of persons can be induced to say a word, it will be a great help to the meeting, and this diffidence may be overcome in a measure, but not entirely.

It seems to me we should have a fixed principle accompanied with the Spirit, and all move forward in quick succession; speak, pray, and sing, short and to the point; if we do, our meetings will become interesting, souls will be convicted and converted, backsliders reclaimed, we have accessions to our numbers, all be profited, the cause advanced, and God be honored. Yours truly,

Amos French.

For the World's Crisis.

BOOK NOTICE.

"Life and Death Eternal"; A Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary. Published by the American Tract Society, Boston. For sale in Dover, N. H., by Lothrop & Co.

When Bro. Hudson's "Debt and Grace" first made its appearance, reviewers and critics of the opposite view declared that it had now become necessary to go over the whole ground of the doctrine of the future state of the wicked again. In a short time a volume was issued by the Methodist Book concern, written by R. W. Landis, an Episcopal clergyman. It was considered an able work; perhaps, advocating the theory of eternal conscious suffering as well as could be expected; but the writer failed to silence Bro. Hudson's battery and his "Immortality through Christ alone safe and salutary," and "Reviewers Reviewed," with works of other authors, such as Burnham, Blain, Grant, Hastings, and Storrs. And Dobney and other English writers have kept the advocates of the popular theory ill at ease, as though a formidable opponent not easily put to flight stood before them with a drawn sword to protect their favorite doctrine. Nothing however of any considerable account has offered until Mr. Bartlett's, which has recently been issued by the American Tract Society of Boston, and as it is of interest to our brethren to know what books are published on good authority, and with evident ability in the authorship, we thought best to notice this work. Mr. Bartlett tells us that he had written the book some two years before it was published, at the earnest solicitation of many persons who had so fall and satisfactory reply to the specious arguments of annihilationists, and this he intends as *that* much needed answer.

He tells us that the heresy has been "laboring to disseminate itself," that it is unlike Universalism, as that has never in this country made any considerable progress among devout persons; but he has been *told* that annihilationism has ensnared many devout persons; that "the chief plausibility of the argument lies upon the surface, and its greatest force is felt by those who have never analysed language enough to reflect upon the idioms that constantly flow from their lips.

He therefore comes to the rescue of both classes referred to,—those who cannot answer the "*specious arguments*," and "those who do not understand the *idioms* of their own language"; and his book is as readable as any of its class. He gives special attention personally to Brs. Hastings, Burnham, Blain, and Dobney, and makes a strong Samsonian effort to overturn them. Being a Theological Professor, he treats us to the cream of the thing, and we have the following as the titles of the chapters: "The Doctrine of Annihilation stated"; "The fundamental vice of the Scripture argument for Annihilation"; "The Scriptural arguments examined—'Death' and 'Life,' 'Destruction,' and other terms"; "Resurrection and Second Death"; "The rational argument examined—Belief among the Jews, heathen, etc." These subjects are so treated that one can notice plainly the fallacy of his views and misstatements; the latter owing, doubtless, to a misapprehension of the position of his opponents. We doubt whether a stronger argument can be written for his view than he has produced, yet the truth is not effected in the least, except that it shines more brightly than ever.

We thank him for his assistance in propagating truth. His chapter on the resurrection is excellent, and his citations of the idioms of the Hebrew language, literally translated, are valuable. We admit the truth of these idioms and figurative expressions. They only prove that the literal sense is the basis of all expressions in any language; hence there must be a literal before a spiritual, as some substance must be between the light and the wall to make a shadow, and some one must stand before a mirror to make a reflection in it.

Our brethren might be interested to procure this book, and after reading it thoroughly, we think they will be better satisfied with the truth than ever, and they will also become familiar with the last great effort of the advocates of the theory of the eternal conscious suffering of the wicked.

L. C. McKinstry.

For the World's Crisis.

DORCAS MISSION.

In addition to sums already acknowledged by letter, we have received from Emily L. Marsn $10.00; T. D. Bailey, 75 cts.; E. T. Haskell, $1.00; Emma, of Avalanch, Wis., $2.00; New Britain church, $1.50; a sister in Worcester, looking for that blessed hope, $10.00; "Stewards" in Lawrence, $50.00; and H. and B., Clinton, Mass., $1.50.

May the blessing of the Lord rest upon these servants and friends of Jesus, who manifest so great an interest in our mission among the lowly of this city.

A multitude of cares are upon me at the present time, and I need the prayers of all who have an interest at the throne of grace. I hope to be able to write something about the Home this evening. Have been distributing money, clothing, etc., to-day.

Have received a barrel of clothing from Vergennes, Vt., one from Hartford, and three from Bristol, Conn. They were excellent. More hereafter. In haste, from your brother in Christ, F. H. Burbank.

For the World's Crisis.

NOTES BY THE WAY.

The ten days meeting at Bath, Me., was a blessing to that little persecuted church, mostly made up of women. They were active and good. The meeting gradually rose in numbers and interest, until the house was well filled, and many who had stood aloof became interested. Some arose for prayers who had fought God forty years; others less time, and some more. There are some of the meanest, low-lived opposition I ever knew; such as breaking crockery while their companion had gone to meeting, at different times, until nearly all was broken. How mean the devil's agents can act; yet this little church has held on until God has doubled their strength and courage, since the meeting began. The last Sabbath I had the privilege of baptizing nine in the morning, and of pouring out the truth to new hearers all day, which had good effect. Some three or four were willing to identify themselves with the church.

Next to Yarmouth, to see if Bro. York or Wellcome would take a kind of oversight of them, as they were not posted about the floating hobby-riders, whose business is to go from place to place and pick or kick doors open to cook a mess of pottage of wild gourds, or dragon soup, on neither of which can a young child grow, except to grow poor. How few there are that care for the weak of the flock. This little church wish to select and send for those they want to come to instruct them. They have learned, as many other churches have, that not all whose appointments are in the Crisis are sheep and lamb feeders, or that are gathering with Christ; and some of them have a separate interest, and a paper of their own. Such things speak for themselves, and are subjects for many questions, like these: if these are dissatisfied with the Crisis, and its doctrines and supporters, why use it for their appointments for their congregations? for the sake of soliciting funds to carry on an opposition, or another interest? Such a thing was never known before; i. e., to admit such as have got dissatisfied, and turned away from us, to have the free use of our campmeeting privileges and tables and chapels, and our paper, all free. But so it is, and the supporters of our present institutions need much grace to be patient much longer.

There are but few in Yarmouth, but they are good. This, like many other places, has had the offer of light and rejected it; and a cold, death sweat is now visible; pulse down to forty per minute, tongue coated, no appetite, except for picnics, or some other kinds of sociables.

There is one church that has concluded to try another remedy. They have invited Sister M. D. Wellcome to deliver them a course of lectures on the prophecies,—a thing she never did, but has consented, if they take the whole five pills. It will produce spasms in the body,

For the World's Crisis.

A LETTER FROM PROF. HUDSON TO A LITTLE GIRL.

The following letter was received by a little girl employed in the *Scriptural Tract Repository*, Boston, Mass. It was not intended for publication; but, as it contains information which may be welcome to the friends of Prof. Hudson, young and old, who have felt solicitous for his welfare and health, we give it to the readers of the Crisis. H.

Danielsonville, Conn., Nov. 26, 1866.

Miss J—— B——:—

My Dear Young Friend:—Your letter of last Friday was handed to me yesterday morning by Mr. H., who came here on Saturday to preach for Mr. C. It is so kind in you to write to me, that I must reply to you before I begin any other letter, though I have two or three business letters, and some other letters, to write to-day.

I think you will be a little glad to hear me talk about business letters,—certainly if you think that I am really able to write them; I believe that I am. One reason is, this is so beautiful a morning that one can hardly afford to be sick, or to feel unwell. Another reason is, I have been gaining very steadily, so that yesterday, though it was quite cold, I rode to the village, a mile and a half, and attended meeting forenoon and afternoon, was only a little tired when I got home, rested nicely last night, and feel better than ever this morning. I think I can write business letters this morning without harm, though I intend to work very moderately. And for economy, since I have begun to tell you about my health, I will tell you all, and you may tell the rest, and that will save the trouble of writing to Mr. H. about it.

You may say, then, that ever since my last hemorrhage, two weeks ago, I have not thought best to lie on either side, but only on my back, because lying on my side seemed to make me breathe a little faster and not quite so easily, and that might set my lungs a bleeding again. But I now breathe longer and stronger than I have for six weeks; have spit hardly a speck of blood for ten days, and when I try, can lie on my side without breathing harder for it; so I may venture soon to get a little sleep in that position, and hope to wake up refreshed by it.

Then, again, I have hardly spoken a loud word since I left Cambridge, until yesterday. I have been sorry for this, because some of my friends have thought I could not speak aloud if I tried, and so have felt more sad than was needful. But I now think it will be safe for my lungs to talk loud a little, and perhaps it will help them some, by just giving them such exercise as they need, if they can bear it. Twelve days ago, when I rode to the depot in Worcester, in an easy carriage, I could not bear to have the horses go faster than a walk; and even then I had them stop once and stand still while I could take breath. But now I can let Mr. C——'s horse trot pretty fast when the road is smooth, and it does not trouble me at all. So I shall venture to get out of my whisperings a little, that my kind friends here, Mrs. S—— and her daughter Mrs. B——, my nurse, can get acquainted with me, as they have been afraid they should not.

So much for my health. If you do not understand all the hard words,—I hope you never will understand "hemorrhage" as I do,—H. or A. will explain them to you, or V. will tell you out of the dictionary, if need be. And as for the hand-writing, I am afraid I can read yours a great deal easier than you can read mine.

I must not waste the few lines I have left, so I will say, I do not know how I shall ever pay my friends for all their kindness to me, except by being good. And as you may have the same kind of debts that you cannot pay—and we all owe such to our parents, if to no others—I hope you will be good too. Keep on being kind, as I have always known you, to the friends where you are. Most of all, love Jesus, who is kinder and better than the best of us; and that will help you to be kind to all, even when persons sometimes grieve you, and even to your enemies, if you should have any. I shall be most glad to see you, if I come to Boston before next spring, and I may do so if I do not go to Philadelphia.

Yours very truly, C. F. Hudson.

For the World's Crisis.

ACKNOWLEDGMENT.

I would hereby acknowledge (what I intended to have done before), viz., the receipt of a subscription list, with sums of money at various times, amounting to over one hundred dollars, by the hand of Bro. I. C. Wellcome, given by the subscribers to help me out of my pecuniary embarrassment. Those dear brethren and sisters who have so freely assisted me, have my hearty thanks, and my prayer that it may be said unto them in that day, when Jesus shall sit upon the throne of his glory, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." C. Goud.

GO WORK TO-DAY.

Realize what God has given you to do to-day, and do not look beyond it. Strength is promised according to your day, but not according to your morrow. Every-day work requires every-day grace, and every-day grace requires every-day asking. Whatever your work is, take it first to God. Before you begin, kneel and implore his blessing. Ask him for a fresh, diligent spirit. Ask him for a spirit of patience and meekness in contending with all the little wearisome difficulties and annoyances connected with it. Ask him to enable you not only to bear the daily cross, but to "take it up," denying yourself and following the footsteps of the Lord Jesus. Then put your whole might to it—the might that you have borrowed from a mightier than yourself—for that is the secret of real work. Do it as if your Master were standing before you. Do not offer to God a spirit dreaming of the great things you could do, or may do at some other time, but offer to him your wakeful, rejoicing *present* energies. Only think of present duties, the moment's work. Our life is given to us in moments, and we shall have joys for each.

Is there nothing, however small, that you can do with your pen and your knowledge? Is there no little tract to be written; no simple volume which might reach some hearts, and find entrance into some homes? Try. See for yourselves what you can do. "She hath done what she could," is world-wide encouragement. Work for God and not for yourself. Your work will soon find its place in the vineyard of the Lord.—*Friend of Virtue.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 5, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable in advance, at the rate of $2.50 a year; but if delayed six months beyond the time of payment, the price is $3.00 a year. Thus 50 cents a year is saved by paying in advance.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

WORCESTER.

The Lord is doing a glorious work in Worcester. A few weeks since, Sr. Anna E. Smith spent a week with the church, and her labors were specially blest, and quite a number decided to serve the Lord in consequence of Sr. Smith's faithful labors. We spent Lord's day, Nov. 25th, with the church in W., and enjoyed a feast of heavenly things. Their pleasant and commodious chapel was much crowded with an audience that seemed anxious to hear the word of life. Eighteen came eighteen miles to attend the meeting and returned the same day. Many had to stand up for want of seats. Eighteen were baptized, and twelve came forward for prayers in the evening. We heard many heart-cheering testimonies in our love-feast, and in the evening, before and after preaching. We found it difficult to bring our meeting to a close, even after it had continued over three hours. The Spirit of the Lord is striving with many more, who we trust will give Jesus their hearts' affections, and be ready for his coming.

One who came forward for prayers, was the wife of one who had recently given his heart to the Lord. She felt unwilling to go further in the way to destruction. After she came forward for prayers, the Lord blest her. She then arose and said, "I have found Jesus," and hastened to her husband in another part of the house, and embraced him most fondly. It was a joyful scene. The prospect for Worcester is very encouraging.

END OF THE POPE'S TEMPORAL POWER.

It is now generally admitted that the temporal power of the Pope must soon come to an end. The Catholics themselves see no chance to avoid it. So long as the Pope has the control of matters at Rome, it cannot be truly said that his temporal power is at an end. When he is driven from there, or loses all power to dictate in the political affairs in the capital of the Roman kingdom, then it may be said his dominion is taken away. In all probability the temporal power of the Pope will end next year, 1867. We shall wait with great interest to see what will transpire next year. If Napoleon takes his troops away from Rome on the 15th of this December, the Italians will doubtless soon make preparations to take the city for the capital of Italy, instead of Florence. This is a very important object to be gained by the Italian revolutionists; but we think they will not be able to accomplish their object. A few months will give us light on this important subject.

THE CONDITION OF THE POPE.

We purpose to keep our readers posted in all matters of interest relating to the condition of the papal power. A critical hour is at hand for the "woman" on the "seven hills." That she is struck with death all must admit. We expect she will die a hard death. "The cup which she hath filled" is to be filled "to her double." Her days of sinful glory are among the things that were, and at last the cup of remorse and "sorrow" is at her lips, and must be taken.

An Italian correspondent, writing from Venice Oct. 3d, 1866, says:—

"The Roman question is claiming the attention of the world, and the approaching month of December, undoubtedly, will bring about a change in the position of the Pope towards all Christendom, whether Romanist, Greek or Protestant."

The Pope is said to be in a state of "despair." He is coming to his end, and there are none to help him.

NAPOLEON AND MEXICO.

Notwithstanding the many promises of Napoleon to withdraw his troops from Mexico, it seems they are still there, and that now he does not intend to take them away till next spring. This is causing some considerable feeling on the part of the United States government. It is now evident that the promises of Napoleon are not reliable; that he makes and breaks promises at his pleasure, and thus far other nations have allowed him to do it without daring to cross his track. It remains to be seen whether he will continue to "do according to his will."

STILL BOASTING.

Notwithstanding everything goes to show that the temporal power of the Pope must soon close, some of the zealous Catholics think the enemies of Rome "will be disappointed;" and that the Lord will in some way provide deliverance. They do not see that the Lord is the one who is bringing on her troubles, and is about to cast her down as a "millstone" thrown into the sea.

In *The Catholic* for Nov. 3d, 1866, we find an article from the *London Universal News*, in which the writer says, "Rome has been called the eternal city." Does she deserve the glorious title? Her past history is as illustrious as it is wonderful." He calls it "the capital of christendom, and says, "Her magnificent churches are peerless above all others."

He goes on to say:—

"Who can view the long and interminable line of the Roman Pontiffs without an involuntary feeling of awe and veneration? Behold its history. Beginning with St. Peter—appointed by our Savior himself—and continuing in one unbroken succession throughout every age of the Church, we find it existing to-day in undiminished lustre and vigor in the person of the Holy Father, Pius IX. What a record! The storms of eighteen centuries have beaten over it in vain. In vain have persecution and heresy alike endeavored to destroy it. The succession still goes on, and will cease only with time itself! Could an institution with a record like this be of mere human origin—the fruit only of man's skill and judgment? Reason and truth alike forbid such an unwarrantable and base assumption. Its very history—so venerable and wonderful—attest to its divine authority. Otherwise it would long since have succumbed to the destroying influences brought to bear against it—to weaken and destroy. Earth, hell and man, as it were, sought by every means within their power to break and obliterate the succession of the Roman Pontiffs. No mere human institution could long have withstood such tremendous opposition. God alone, through his Almighty power, could preserve the great headship of the church on earth from utter demolition and ruin at the hand of such rapacious foes and determined destroyers. The mere fact, then, we repeat, that the Pontificate still exists in all its original vigor and power is a sufficient and inexorable evidence of its original divine institution and continued divine protection." He then says:—"Rome is threatened to-day. Serious dangers environ her.' Her enemies are jubilant in anticipation of her speedy downfall. They will be disappointed. We would not pretend to make light of the danger that really threatens the Eternal City. We realize but too fully its extent. That the present situation of the Holy See is a most critical one, we would not for a moment attempt to conceal. It is far better that the existing state of facts, in all their length, breadth and depth, should be fully realized by all. Rome is menaced with the most serious danger. But we say, again, the enemies of Rome will fail."

As the time has come for the harlot woman to "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," it is evident the Lord will not fail in bringing her to judgment for her bloody work against the followers of Jesus. Soon her power in Rome must come to an everlasting end.

WE ARE GLAD TO SEE IT.

There is good evidence that people are beginning to be satisfied that the colored people really belong to the human race as well as the whites, and are competent to fill responsible stations. At a meeting in Chelsea, Mass., held Nov. 26th, to nominate a Mayor, Robert W. Morris, a colored man, received 242 votes, and the opposition candidate 336. Mr. Morris is a successful lawyer, doing business in Boston, and a very interesting man, whose society is particularly agreeable, in consequence of his gentlemanly appearance and behavior.

A Strange Title.—It is said a paper is about to be started in Florence, Italy, with the following strange title:—*The Valley of Jehoshaphat; the Organ of the day of Judgment.* We do not know the object of the paper, but hope to receive further information.

"Be Short."—We commend to our readers the article in another column, by Bro. Amos French, headed "Be short." Please give it a careful reading, and then observe his excellent advice.

Prof. Hudson. We are rejoiced to hear that Prof. C. F. Hudson is some better, though he is still feeble. He is now with Bro. H. F. Carpenter, at Danielsonville, Ct.

WE ARE SORRY TO SEE IT.

When men, who hold exalted positions in the religious world stoop to aid that which is opposed to a pure christianity, Satan has great cause for a jubilee, and the children of the Lord for a season of mourning, fasting and prayer.

We clipped the following from the Boston *Journal* of Nov. 27th:—

"It will be seen by the following correspondence that Mr. Bonner has engaged Henry Ward Beecher to write a story for the New York *Ledger*. It will be commenced early in the coming year:—

Ledger Office, 90 Beekman Street, New York, Nov. 12, 1866.

Rev. Henry Ward Beecher:—Dear Sir,—Does the enclosed announcement of your *Ledger* story meet your views as to the time of commencing its publication? Please let me know at once, as I wish to make the announcement in the number of the *Ledger* which is now going to press.

Truly yours, Robert Bonner.

MR. BEECHER'S REPLY.

Brooklyn, Nov. 16, 1866.

Mr. Robert Bonner:—Dear Sir,—The announcement of which you send me a proof-copy, is correct. I hope to put enough manuscript in your hand to enable you to begin the story early in the year 1867.

Henry Ward Beecher.

THE FENIANS.

It is evident that the Fenians are now preparing for another attack upon England and her colonies. Several arrests of Fenians have recently been made in Europe, and weapons of war have also been seized. It is said Mr. Stephens, the noted Head Centre has returned to Ireland. When in this country he declared with much firmness that an attack on England should be made *this* year. It appears that the British government is somewhat awake to the danger of another Fenian movement, and will endeavor to be ready to give the Fenians a warm reception. A writer from Dublin, Ireland, Nov. 10th, says:—

"Among all classes the conviction grows and spreads that we are on the eve of startling and terrible events. That conviction is well founded. It is simply a fact that the Fenian organization in Dublin—and I dare say that the same holds true of its branches throughout the country—is at this moment in a high state of activity. Its committees, undismayed by the tremendous risk they run, meet regularly, discuss their plans of the "rising," issue orders, disburse money, receive reports, and get through all the other work pertaining to the desperate mission in which they are engaged. It would be folly to suppose for a moment that those men are not in earnest. They are terribly in earnest, and their plans and preparations are all shaped for a fierce and bloody struggle. Their preparations are necessarily different from those on which a military man would place reliance; he would think much of cannon and mortars, of grape and shrapnel, and would calculate a good deal on the service of his cavalry. They can bring neither artillery nor mounted troops into the field. Their tactics are to be sudden rushes on the soldiery and hand-to-hand fighting. And they expect to introduce into the strife certain novelties which they are confident will prove tremendously effective."

Since writing the foregoing, telegrams have been received from London, stating that "a serious outbreak" had already occurred, and that the English "national troops were urgently ordered to Ireland."

TRACTS! TRACTS!!

The Tract, "Plain Truths," of which a new and large edition has just been published for free distribution, through the liberality of Bro. S. Hall, is now ready. Let the friends send in their orders at once. When sent by mail, the postage will be at the rate of forty cents per hundred copies. When sent by express, or delivered at the office, no charge whatever.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

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" "	1.00
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REVIVALS.

"The great practical and vital need of all our churches," writes Theodore Cuyler, "is revival." Truly and timely said. Revival is the impartation of new life. It is divinely vitalizing the faint and the dead. It is a drawing nearer to God. It is the regaining of lost faith, lost hope, lost love. It is the spiritual invigoration of all the christian graces. It is the awakening of the church's slumbering powers to the work for the accomplishment of which God keeps her in a world of evil, viz., the salvation of souls.

Revival is a three-fold work, and consists in the advancement of believers to a higher and holier walk and life, the reclamation of the totally backslidden, and the conversion of sinners to Christ. Will any one say these things are not needed among all the churches of the Advent believers? Union, love, and membership die out where there is no revival. Truth is trampled in the streets, and sin is bold and rampant. But when God by his mighty Spirit works, how the whole community is stirred as with a celestial tempest! how solemn is the very air about us! how blessed are the seasons of assembly and worship! how sweet is the union of believers! Petty quarrels and foolish differences, sectarian barriers, heart sins and heart hates, fall into the dust, and true charity and sacred zeal go hand in hand to victory. Men lift their drooping heads and are glad. And behind the curtains of the heavens the angels rejoice and the divine Master smiles. O for more of such seasons as these! Seasons of toil and tears, it is true, and yet remembered by all who love our Lord as the happiest seasons of their lives. For there are no tears that turn to diamonds and gems like the tears of penitence and of soul-anguish for lost men. And there is no witness of our acceptance with God so sweet and clear as the deep-felt, burthening agony with which the Spirit-wrapped heart poure out its prayers for their salvation.

And now that the usually expected revival season is here, and the evenings are long, and the people are generally serious and thoughtful, who will at once engage in this important work? Our scattered churches should awake to their needs, and our ministry should by direct efforts, by the plainest and most pointed appeals, and by strong faith and tears, put forth every lawful endeavor to arouse, alarm, invite, and urge sinners and dead saints to be reconciled to God, and seek an immediate preparation for the judgment and kingdom of Christ. There is no time to be wasted in preaching sermons as clear as light and yet as cold as a corpse.

The hours of labor for others are getting fewer, the times are very solemn, and soon the door of mercy will be shut, and the masses be left to perish. And if we are saved, how sweet the eternal remembrance of even one soul saved with us and by our means! Let us preach, pray, sing, talk, weep, believe, for instant and healthy revival. "O Lord, revive thy work." "Wilt thou not revive us again, that thy people may rejoice in thee?"

D. T. T.

"NOT MANY NOBLE."

Among those in past centuries who looked for the Lord from heaven, and who seemed to delight in the prospect of his pre-milennial advent, was Christopher Columbus, the celebrated discoverer of this continent; Tycho Brahe and Sir Isaac Newton, the devout and world renowned astronomers; Milton, the great poet, and numerous others whose names are not to be despised. And still they were not of the ministry, though they deemed the prophecies worth looking into.

Of this class in America we also mention William Burnet, some time Governor of New York State and also of Connecticut and Massachusetts. And Joseph Dudley, one of the earlier Governors of Mass., was also of this opinion. Latterly, in England Henry Drummond, member of Parliament; George, the Duke of Manchester; Viscount Mandeville; Sir James Stephen; William Cunningham, Esq.; Hans Wood, Esq.; various officers high in rank in the army, and many other notables, deem it no dishonor to wait for Christ's near advent and tell a scoffing world their faith. And later still in America Prof. Huber of Middletown College, Ct., Hon. George Storer of Ohio, and various celebrated christian laymen, set their seal to this truth. The Italian Consul in New York was deeply interested in the prophetical lectures of Elder M. B. Czechowski, our present missionary in Europe, who, previous to his departure from this country, frequently lectured in the Consul's presence and house, by request.

Among our most tearful and attentive hearers a few Sundays ago, at C——, was Hon. Judge E. D. Culver, formerly member of Congress, and lately Foreign Minister at Caraccas, Venezuela, S. A. The sermons were on baptism and loving Christ's appearing,—a most radical, Advent discourse,—but the parting hand of the noble stranger was extended cordially, and with the hearty exclamation,—"Thank you for these two sermons to-day. These, too, are my sentiments." "Amen," was the vocal response from the unworthy preacher.

And why should any man of learning, talent, place, and power, count it a mean and disreputable business to love and serve the Savior who died to redeem him, and to wait joyfully for the last coming of Him who is the only Potentate, the Prince of the kings of the earth, the noblest of the noble, and the King of kings? And yet, alas! how few avail themselves of the unspeakable privilege and honor of so doing. Not many noble, indeed. Still, thank God, there are a few not ashamed of the blessed hope. Glorious coming One! we pray thee to enlighten their minds and add to their numbers, that the true christian, though wearing titles and the robe of power, may see and proclaim the impending consummation. D. T. T.

QUEBEC, L. C.

This ancient and out of the way, as well as Catholic and old-fashioned city, is having its stagnant, religious quiet a little disturbed. In Methodist, Baptist, and also in Episcopal circles, the doctrine of the near advent, and the question of man's mortality, are being discussed. Attention has been drawn to the prophecies by one Captain Montgomery, a British officer, who has written some pre-millennial works in his own country, and talked the view out among the churches of Quebec. A Methodist clergyman named Salmon, who is an appointed missionary among the seamen who throng this port, is announcing the Lord at hand. A French Protestant minister, whose name we could not learn, but who has charge of a large body of christians, lately declared that himself and all his brethren had in conference come to the conclusions on man's nature and destiny already arrived at by the author of "Christ our Life." And a number of the brethren of the churches above named propose establishing separate meetings, and procuring lecturers to advocate our general adventual doctrines. Bro. J Hall of Keene, N H, who is spending much of his time there on business, has by lay preaching and scattering tracts assisted to spread the light on these great themes. Indeed, Quebec offers a fine field for our efforts and for the spread of truth by means of tracts and preaching. D. T. T.

ROIZEDON.—2 Pet. 3: 10.—No. 1.

"The heavens shall pass away with a great noise."
"Shall pass away with a rushing sound."—*Diaglott.*
"The heavens will suddenly pass away."—*Syriac.*
"The heavens shall perish with a terrible noise."—*Tyndale.*
"Shall pass away in the manner of a tempest."—*Geneva.*
"Shall pass with great violence."—*Rheims.*
"The heavens with a crashing roar shall pass away."—*Sept.*
"Shall pass away with a rushing noise."—*Bible Union.*

All the lexicographers define *roizedon* to denote—a great noise; with a rushing sound; with a crash; to make a whizzing, or whistling noise; with a sound resembling that of a great storm. This rending of the (*ouranos*) heavens in the day of God corresponds also with the departure or rolling up of the same as a scroll (Rev. 6: 14), and with the "opening heavens," or "heavens opened," so often referred to in the Scriptures, which awful event is to be preceded by their "waxing old as a garment" (Heb. 1: 11), and consequent decay as expressed by the Savior's prediction that "the powers of the (*ouranos*) heavens shall be shaken" (Matt. 24: 29), which, says Paul, "signifies the removal of those things shaken" (Heb. 12: 27), and which would seem to be the epoch of the commencement of the "unshaken kingdom" (*Diaglott*) of God and of Christ.

It is well to observe that *roizedon* is not found elsewhere in the Greek N. T. save in Peter, and that this apostle appears to be the only sacred writer who expressly speaks of the "crashing roar" with which the heavens shall pass away. But an inspired passage needs no second announcement or reiteration to prove it true. And that the *ouranos* or heavens refers to the earth's atmosphere, and probably that alone, I need not here stop to argue. Peter, though by nature unlearned, and possessing no knowledge of meteorological science, yet being inspired, writes exactly in harmony with true science and all known laws and elements of the air and its composition. Wesley in his Notes declares the statement to be "surprisingly expressed by the very sound of the original words." We remark that no annihilation of the atmospheric heaven is taught in the whole chapter, much less in the text under consideration; but only an opening, rending, or rolling back, with a tremendous detonation, and perhaps a change and subsequent rearrangement of its elements or parts, constituting "a new heaven" described by Isaiah, Peter, and John.

We shall refer to *roizedon* again in a subsequent article. The subject is magnificent, and especially admonitory when viewed as being the next in the series of celestial signs after the falling stars. Rev. 6: 13, 14. For the rent heavens disclose the throne of judgment and the angry Lamb. Alas! who will then be able to stand? D. T. T.

For the World's Crisis.

DO WE REALIZE IT?

Realize what? Why, that the parted heavens are very soon to reveal the King in his beauty, and that our friends who are near and dear to us must soon be forever lost if they do not speedily make their peace with God. Does our demeanor towards them show that we realize this fact? Are we doing all in our power to induce them to turn from the error of their way? Are we faithfully warning them of the great danger that is just before them? Or do we neglect to do so because they scoff at and ridicule us when we mention this subject in their presence? If so, beware lest their blood be required at our hands.

Again, do we realize that we ourselves are not our own? that we have been bought with a price, even the precious blood of Jesus Christ? and that he who purchased us is to bring us to an account in a few short months? O God! grant that we may realize the importance of our lives, and rightly improve these last remaining moments of time.

Chepachet, R. I. C. H. Swazey.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1132.77
H. B. Eaton	1.00
Wm. H. Brown	1.50
F. S. Ainsworth	5.00
Amos French	4.00

POOR FUND DONATIONS.

(To send the Crisis to the Poor.)

Previous acknowledgments	$42.10
Alex Ogsbury	25.00
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H. B. Eaton	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments $6.29

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, George T. Adams, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$601.22
Curtis Severance	5.00
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EUROPEAN MISSION.

Previous acknowledgments	$117.75
W. G. Ruggles. (For "Narrative" $1.00.)	4.00
C. F. Williams ...."	1.00
H. B. Eaton	1.00
Geo. Turner ...."	1.20
I. W. Philbrick ...."	1.00

For the World's Crisis.

"BE SHORT."

Some two years ago, more or less, a christian friend lent me a copy of the World's Crisis. In that paper was an article that interested me very much, it so well expressed my feelings. I seldom, if ever, attend a social meeting but I think of it. If I recollect aright, it was headed "Be Short." I believe, and ever have believed, that when christians meet for prayer and exhortation, it is duty, as a general thing, for all to take part, and the length of our remarks (unless something very special) should be governed by the number present and the time we have to spend together. We are often exhorted to speak when the spirit moves; but it seems to me that the spirit is at all times prompting to duty. The Spirit and the Word agree.

We read in Heb. 10: 25, "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." With this Scripture before us, it seems to me we need not be at a loss to determine what our duty is. If we allow ourselves to be actuated altogether by feeling, instead of a fixed principle, we are as likely to have a dull, uninteresting time as a good meeting. If we gain strength, and exert a salutary influence on those present, and friends become interested, we are quite sure to loose in the next, and the third or fourth meeting we see a great falling off. People are not interested enough to attend, and there seems to be but little progress and but little permanent good done.

It is not unfrequently the case, where meetings are small, a few that have self-esteem and language pretty well developed, get in the habit of doing the principal part of the talking, and are apt to make long remarks, which are sure to kill the life of any meeting. It seems to me it is far better to speak half a dozen times in one meeting, than to make one long exhortation. Frequently we see brethren occupy from five to ten minutes. Supposing a meeting is appointed to commence quarter before eight o'clock, to close at nine, and forty persons meet; thirty of this number enjoy religion; there is one hour and a quarter to be occupied in singing, praying and speaking. Supposing fifteen minutes of this time is consumed in singing and allowed to run to waste. There is sixty moments left, or two minutes for each to occupy. If a few strong ones occupy the time, those that have not much self-confidence are naturally of a retiring disposition (I sympathize with this class), and get in the habit of taking no part, consequently make but little progress, or none at all. But if this class of persons can be induced to say a word, it will be a great help to the meeting, and this diffidence may be overcome in a measure, but not entirely.

It seems to me we should have a fixed principle accompanied with the Spirit, and all move forward in quick succession; speak, pray, and sing, short and to the point; if we do, our meetings will become interesting, souls will be convicted and converted, backsliders reclaimed, we have accessions to our numbers, all be profited, the cause advanced, and God be honored. Yours truly,

Amos French.

For the World's Crisis.

BOOK NOTICE.

"Life and Death Eternal"; A Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary. Published by the American Tract Society, Boston. For sale in Dover, N. H., by Lothrop & Co.

When Bro. Hudson's "Debt and Grace" first made its appearance, reviewers and critics of the opposite view declared that it had now become necessary to go over the whole ground of the doctrine of the future state of the wicked again. In a short time a volume was issued by the Methodist Book concern, written by R. W. Landis, an Episcopal clergyman. It was considered an able work; perhaps, advocating the theory of eternal conscious suffering as well as could be expected; but the writer failed to silence Bro. Hudson's battery and his "Immortality through Christ alone safe and salutary," and "Reviewers Reviewed," with works of other authors, such as Burnham, Blain, Grant, Hastings, and Storrs. And Dobney and other English writers have kept the advocates of the popular theory ill at ease, as though a formidable opponent not easily put to flight stood before them with a drawn sword to protect their favorite doctrine. Nothing however of any considerable account has offered until Mr. Bartlett's, which has recently been issued by the American Tract Society of Boston, and as it is of interest to our brethren to know what books are published on good authority, and with evident ability in the authorship, we thought best to notice this work. Mr. Bartlett tells us that he had written the book some two years before it was published, at the earnest solicitations of many persons who had no full and satisfactory reply to the specious arguments of annihilationists, and this he intends as that much needed answer.

He tells us that the heresy has been "laboring to disseminate itself," that it is unlike Universalism, as that has never in this country made any considerable progress among devout persons; but he has been *told* that annihilationism has ensnared many devout persons; that "the chief plausibility of the argument lies upon the surface, and its greatest force is felt by those who have never analyzed language enough to reflect upon the idioms that constantly flow from their lips.

He therefore comes to the rescue of both classes referred to,—those who cannot answer the "*specious* arguments," and "those who do not understand the *idioms* of their own language"; and his book is as readable as any of its class. He gives special attention personally to Brn. Hastings, Burnham, Blain, and Dobney, and makes a strong Samsonian effort to overturn them. Being a Theological Professor, he treats us to the cream of the thing, and we have the following as the titles of the chapters: "The Doctrine of Annihilation stated"; "The fundamental vice of the Scripture argument for Annihilation"; "The Scriptural arguments examined—'Death' and 'Life,' 'Destruction,' and other terms"; "Resurrection and Second Death"; "The rational argument examined—Belief among the Jews, heathen, etc." These subjects are so treated that one can notice plainly the fallacy of his views and misstatements; the latter owing, doubtless, to a misapprehension of the position of his opponents. We doubt whether a stronger argument can be written for his view than he has produced, yet the truth is not effected in the least, except that it shines more brightly than ever.

We thank him for his assistance in propagating truth. His chapter on the resurrection is excellent, and his citations of the idioms of the Hebrew language, literally translated, are valuable. We admit the truth of these idioms and figurative expressions. They only prove that the literal sense is the basis of all expressions in any language; hence there must be a literal before a spiritual, as some substance must be between the light and the wall to make a shadow, and some one must stand before a mirror to make a reflection in it.

Our brethren might be interested to procure this book, and after reading it thoroughly, we think they will be better satisfied with the truth than ever, and they will also become familiar with the last great effort of the advocates of the theory of the eternal conscious suffering of the wicked.

L. C. McKinstry.

For the World's Crisis.

DORCAS MISSION.

In addition to sums already acknowledged by letter, we have received from Emily L. Marsn $10.00, T. D. Bailey, 75 cts; E. T. Haskell, $1.00; Emma, of Avalanch, Wis., $2.00; New Britain church, $1.50; a sister in Worcester, looking for that blessed hope, $10.00; "Stewards" in Lawrence, $50.00, and H. and B., Clinton, Mass., $1.50.

May the blessing of the Lord rest upon these servants and friends of Jesus, who manifest so great an interest in our mission among the lowly of this city.

A multitude of cares are upon me at the present time, and I need the prayers of all who have an interest at the throne of grace. I hope to be able to write something about the Home this evening. Have been distributing money, clothing, etc., to-day.

Have received a barrel of clothing from Vergennes, Vt., one from Hartford, and three from Bristol, Conn. They were excellent. More hereafter. In haste, from your brother in Christ, F. H. Burbank.

For the World's Crisis.

NOTES BY THE WAY.

The ten days meeting at Bath, Me., was a blessing to that little persecuted church, mostly made up of women. They were active and good. The meeting gradually rose in numbers and interest, until the house was well filled, and many who had stood aloof became interested. Some arose for prayers who had fought God forty years; others less time, and some more. There are some of the meanest, low-lived opposition I ever knew; such as breaking crockery while their companion had gone to meeting, at different times, until nearly all was broken. How mean the devil's agents can act; yet this little church has held on until God has doubled their strength and courage, since the meeting began. The last Sabbath I had the privilege of baptizing nine in the morning, and of pouring out the truth to new hearers all day, which had good effect. Some three or four were willing to identify themselves with the church.

Next to Yarmouth, to see if Bro. York or Wellcome would take a kind of oversight of them, as they were not posted about the floating hobby-riders, whose business is to go from place to place and pick or kick doors open to cook a mess of pottage of wild gourds, or dragon soup, on neither of which can a young child grow, except to grow poor. How few there are that care for the weak of the flock. This little church wish to select and send for those they want to come to instruct them. They have learned, as many other churches have, that not all whose appointments are in the Crisis are sheep and lamb feeders, or that are gathering with Christ; and some of them have a separate interest, and a paper of their own. Such things speak for themselves, and are subjects for many questions, like these: if these are dissatisfied with the Crisis, and its doctrines and supporters, why use it for their appointments for their congregations? for the sake of soliciting funds to carry on an opposition, or another interest? Such a thing was never known before; i. e., to admit such as have got dissatisfied, and turned away from us, to have the free use of our campmeeting privileges and tables and chapels, and our paper, all free. But so it is, and the supporters of our present institutions need much grace to be patient much longer.

There are but few in Yarmouth, but they are good. This, like many other places, has had the offer of light and rejected it; and a cold, death sweat is now visible; pulse down to forty per minute, tongue coated, no appetite, except for picnics, or some other kinds of sociables.

There is one church that has concluded to try another remedy. They have invited Sister M. D. Wellcome to deliver them a course of lectures on the prophecies,—a thing she never did, but has consented, if they take the whole five pills. It will produce spasms in the body,

and their eyes will open or shut for ever. Bro. Wellcome's house is as it has been for twenty years,—a pilgrim's home and a good place for instruction.

The brethren failing to come from Windham Centre to Yarmouth after me, gave me a chance to speak the truth in a Baptist meeting Wednesday evening. As their preacher disappointed them, they requested me to occupy the desk, which I did, and had a good time. It appeared necessary to reduce their food about one half, as they were not used to our strong meat. Then some of them left. The rest seemed well pleased and enlightened. A few of our people present rejoiced at the providential opening to give them the truth.

Kennebunkport. The rain storm prevented my filling the appointment at Hollis, which would have cost me thirty-six miles travel, in the mud and storm, from where I was on the day of the meeting; which is my apology for not being there just for one evening. If I had gone to Windham Centre as I expected, I should have gone through Hollis on my way to Kennebunk, and saved the thirty-six miles stage route in a storm. I found the brethren, or some of them, drowsy on the time question. As they had been waked up once on time, they were a little skittish, but on seeing there must be two cries, and the little book eaten the second time, and the vision tarry while the Bridegroom tarried, and the sleeping time between the two cries fulfilled Jesus' words,—they were more reconciled to hear on time as presented by Paul's "perils" in the evening, and requested another meeting Monday evening.

Dover. Found them trying to rally again under the efforts of Bro. Preble. Then to Elliot, Me. Found them strong in the Lord. It was marvellous to see what God had done since we first went there to break ground, and some thought heads, but no heads were broken, some sectarian hearts were, and the seed took root, and one preacher raised up as the fruit of the first effort. We had three meetings well attended.

Portsmouth. Here I felt at home, and acquainted with the fortifications, cavalry and artillery, and found Bro. French, a new warrior, ready to charge bayonet on the enemy. When he struck the high figure, and jumped, he astonished the enemy, and started the nerves of some of the young soldiers; but the old ones understood it, and backed it up. We had three of the best meetings ever held in the old chapel. Full all day, and in the evening many stood up and listened to hear on the prophetic times and signs. Rapology was the strongest point dwelt upon. Many rappers were present, and behaved well while we showed up their character as drawn by the pencil of inspiration. This is the class to be destroyed by the brightness of Christ's coming, in the form of Antichrist. This application caused some sensation, but there was such a jam in the house none could well leave. The truth seemed to satisfy all of God's children present. The church stands well at Portsmouth.

Haverhill. Found Bro. Timothy Cole sick. He has been unable to preach for three months. Has fallen away some forty pounds, and in great pain at times. His heart disease has affected all his left side, from head to foot. He is resigned to his afflictions. Pray for one who has been one of the fathers in the Advent cause.

Lawrence. This is a living church, and is building a house of worship. I visited old Sister Hastings, H. L. H.'s mother. It reminded me of past days, when she waited upon the saints after a godly sort. She will not lose her reward.

At South Reading and Lynn. They are doing well at Lynn; some six or eight have started to serve God. This gave courage to those who rejoiced more over the return of sinners, than over some new idea presented without the spirit of Christ.

Old Plymouth Rock. Had a good time in presenting the same truth our forefathers sounded, but most of their doctrines have been swapped off for the fables of these last days, except with our people.

Next to Boston, Lowell street. This church stands well, not afraid of a good hearty Amen, or ashamed of the power of God in any form.

HIRAM MUNGER.

THE YOUNG PILGRIM.

CLOSE OF THE VOLUME.

With the December numbers will close the present volume of the *Young Pilgrim*, and also the paid subscriptions of a portion of its subscribers. We hope that we shall not be obliged to part company with any of them, but continue our pleasant visits the year to come, as we have the year past. If there are any to whom packages are addressed, who do not wish them continued, or who wish any alteration or addition made in the number of copies sent to them, or any change in the direction, they are earnestly entreated to give notice *at once*. Do not wait till after the commencement of the next volume, but do it *now*.

Also, let all who wish for the next volume take immediate measures to secure payment for it, so that it may be forwarded before the commencement of the new year.

Bills have been sent to the few who have not paid for the volume soon to close. It is hoped that all such will see that they are paid without delay.

PLEASE NOTICE.

According to newspaper law, every subscriber who does not order his paper stopped at the expiration of his paid subscription, is considered as wishing it continued. It will therefore be understood that the *Young Pilgrim* is sent to subscribers until an ORDER is received to stop it.

NEW SUBSCRIBERS.

It is a good time now, near the commencement of a new volume for the friends of the *Young Pilgrim* to make an effort to increase its number of subscribers. We hope, on our part, to be able to make it still more acceptable to its readers, and worthy of a larger circulation. A little exertion on the part of *every one*, would soon *double* its number of readers, and to the same extent increase its usefulness. Who will get one, two, five, ten, twenty, and so on?

W. B. M.

The Young Pilgrim for Dec. 1st.

TABLE OF CONTENTS.

Palm Trees, and Palms of Victory; The wonderful Glass Eye (with cut); The Star Shower in Europe; The Aurora Borealis of 1836; The singing Student Boy; Young Pilgrim Colporters; What are you living for? Thoughts for Children; What Rum did; Dancing—a young lady's reasons against it. What are you good for? Jesus, lead the way (poetry.) How to improve the Sunday school; God's promise to Abraham; Young Pilgrim Letters.

The Young Pilgrim is published semi-monthly at 50 cts. a year; 10 copies, 40 cts.; 50 copies, 35 cts. Address Young Pilgrim, Boston, Mass.

Correspondence.

From Sr. Caroline Fuller.

BRO. GRANT:—I want to tell you how much I prize the Crisis. It comes to me laden with rich food for thought. I prize it as one of the means which God so mercifully gives to keep alive an abiding interest in the gospel of the kingdom. How good God is! He knows our frailty, all our surroundings, and in pity not only gives his Spirit and word, but creates lesser agencies also, to point to the goal, and link us in sympathy with kindred hearts. No small degree of pleasure do I derive from just reading the names of brethren and sisters with whom I have been associated in days gone by.

If those dear friends who have labored so faithfully for my spiritual enlightenment in Connecticut and other places, knew how much good it does me to read even their names, they would write often for the Crisis. I longed for the Wilbraham meeting, that I might greet some of them once more, and enjoy with them an occasion which used to seem a rich foretaste of Paradise restored. But what seems plainly to be my path of duty, is encompassed with cares, and occasions for self-denial; but I strive daily for patience and grace to overcome every besetment.

Best of all things below do I love the society of the good and the pure, and I greatly desire to be of that number who shall sit down with Abraham, Isaac and Jacob in the kingdom. When tired and sick with every day's report of evil men and seducers, in both high and low places, how refreshing to think of that good time coming, when the people shall be all holy. No contending with hardened rebels then, for equality and justice, for justice and judgment shall be eternally established, and wrong and oppression forever cease, when the wicked shall be no more.

Vain and futile are the efforts of man to patch up the governments of earth, and make them the guardians of truth and right. When reformed at one point, a worse evil, perhaps, becomes apparent at another, so that an unceasing unrest has ever prevailed, and will till till He to whom all power belongs shall establish his own righteous government, and give peace and quiet to the groaning earth. Oh! who should not long for that day, and in view of it lay aside every weight and the sin that doth so easily beset? The world, the flesh, and the devil are all combined to impede the christian's progress. But greater is He that is for us than those who are against us, and if we perseveringly seek his grace, we shall surely conquer.

I want to say to my sisters in the mission work, that I deeply sympathize with them in their labors, and long to join them in the blessed effort of instructing the ignorant, raising the fallen, and pointing the stricken, sorrowing soul to the only true source of happiness. I long to go into the highways and hedges, such as Bro. Burbank describes, and would esteem it a greater joy to rescue one poor child from Satan's grasp, than wear a coronet. Never was there a time when earnest laborers for God and humanity were so greatly needed as at the present. May God abundantly bless the earnest workers.

MRS CAROLINE TULLER.

Townsend Station, O.

From Bro. John G. Hook.

BRO. GRANT:—Having finished my labors for the present in Nova Scotia, I left Yarmouth, Nov. 27th, for home. I had a pleasant passage over the bay, and arrived in safety, with health some improved. God blessed his own word, which we tried faithfully to preach. Many were comforted. Some started for the kingdom, others were reclaimed, and we had the pleasure of burying some in the liquid tomb by baptism; others wished to go forward as we were about to leave. We expect to return soon, and baptize many. The seed is sown, and we expect fruit. Glory to the God of Israel.

JOHN G. HOOK.

Boston, Mass., Dec. 3d, 1866.

From Bro. N. H. Reed.

BRO. GRANT:—Permit me to say a few words through the Crisis to my brethren and sisters scattered abroad. I claim to be a zealous laborer for truth in this part of the Lord's vineyard, though I am insufficient to accomplish much. I have been successful the past season in getting nearly two hundred subscribers for the Crisis, besides circulating a number of Bibles, tracts, books, etc. My motive in so doing is purely to direct mankind to see where they are, and what is coming on our world, and above all to be prepared for whatever emergency may come.

This country (N. S) I consider very much in the dark with regard to the near approaching of our blessed Lord, which seems so plainly revealed in God's blessed book. When I consider the excess of rioting and religious festivals that are encouraged and helped on by the so-called ministers of Christ's flock here, I cannot help but be persuaded that many are "blind leaders of the blind." How awful are the times in which we are living; iniquity abounding, the love of many waxing cold, and many of Christ's professed followers saying, "Where is the promise of his coming?" and becoming "lovers of pleasure more than lovers of God."

While speaking to some of the near approach of Christ, and of some noted divines who confirm the same, they will turn contemptuously away, and say, "That is all Yankeeism," as if the middle wall of partition was still in erection. For my part, I know no difference between nations, tribes, or people. I claim all those who love my Lord and his appearing to be my brethren and sisters in Christ. The name of church and society, as I understand, should have but little to do with our oneness in Christ.

Some who read the Crisis void of the Spirit of Christ, no doubt are saying in tones of pity, "What a mistaken and weak-minded people." To such ones let me say, consider the words of our Savior, "As the days of Noe and Lot were, so shall also the coming of the Son of man be." With what light did the world look on those worthies. Consider farther when Christ came to his own, did they receive him?

As this is probably the last time I shall have the privilege of speaking to some, let me say with all kindness and faith, do not delay in making your peace with Christ, for just so sure as Christ has said, "I will come again," and that in a time of prevailing iniquity, when they shall turn away their ears from the truth, and shall be turned unto fables. (2 Tim. 4: 4) "It will surely come; it will not tarry."

Let those who are leaning on friends for counsel and direction, read the words of the prophet, in Micah 7: 5. "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom."

May the Lord help each of us to say, from a full desire of our hearts, "Come, Lord Jesus, and come quickly." Your brother in Christ,

NELSON H. REED.

Windsor, N. S.

Obituaries.

PAUL. Died in Stoneham, Sept. 8th, 1866, of consumption, Ann Louisa, wife of Joseph Paul, aged fifty-six years, six months, and three days.

After a long season of protracted suffering, this dear mother now rests from her labors. Her last tear is shed, her last groan uttered. She loved the doctrines of the Bible, and was a believer in life only through Christ. She leaves one son and four daughters, with their companions, a large circle of relatives, to mourn the loss of one dearly beloved. She sleeps peacefully, awaiting the glorious morning of the resurrection, when death shall be banished, and the voice of Jesus will bid her arise. May the Lord comfort, strengthen and sustain her feeble companion, and all the friends that mourn.

There no weary midnight watching,
There no parting tears are shed;
There no sighs of bitter anguish
For the loved ones cold and dead.
No sad burial procession
Moves along that golden street,
And our grief will turn to gladness,
When our loved ones there we meet.

M. A. EVANS.

SEAVEY. Died in Bristol, Me., Nov. 13th, 1866, Deborah, wife of Wm. B. Seavey, aged fifty years and six months.

Sister Seavey was a member of the Methodist church. Last winter the Adventists went to that place to have some meetings. She opened her doors and invited them in. Her husband was at that time an unconverted man, but gave God his heart and went forward in baptism. Sister Seavey was not satisfied with her baptism, and went forward and was also buried with Christ.

Sister Seavey was a christian, and ever ready to give a reason of her hope.

H. S. MITCHELL.

Married.

In West Poland, Me., Nov. 10th, by Eld. J. A. Libby, Mr. LEWIS F. COLE and Miss LIZZIE H. VARNEY, both of Windham.

Nov. 15th, Mr. FRED. B. NICHOLS and Miss HELLEN E. MAYBERRY, both of Casco.

Nov. 20th, Mr. LEVI L. DUNGLEY of Casco, and Miss NELLIE D. EDWARDS of Otisfield.

In Gardiner, Nov. 4th, 1866, by H. D. Reed, Mr. GEORGE PEACOCK and Miss MARGARET WARD, both of Gardiner.

Summary of News.

FOREIGN.

Cable Dispatches.

London, Nov. 26. It is said that the Empress Eugenie and her son will spend Christmas at Rome.

Twelve thousand breech loading rifles are to be sent by the British Government to Ireland for the use of constables. Arrests of Fenians continue to be made in Ireland, and the troops are vigilant.

There has been renewed fighting in Candia. It is said that the Turks have been badly beaten and have suffered greatly, no less than 3000 having been killed and 2000 taken prisoners.

The Fenian troubles in Ireland have assumed considerable proportions, and there is no doubt that a serious outbreak has occurred. Two regiments of national troops were urgently ordered to Ireland yesterday afternoon, and transports were being prepared all night last night at Portsmouth. A large detachment of marines was also sent over to Queenstown from the war steamer Plymouth. A gunboat at Chatham was ordered to sail for Queenstown immediately. Much alarm was felt at Cork and throughout Ireland generally.

The London *Times* of this morning believes that Chief Organizer Stephens will soon arrive on the scene, if indeed, he has not already.

The *Globe* editorially hints that a more serious trouble with the United States is really at the bottom of the Fenian outbreak.

Nov. 29. It is said more troops are about leaving for Ireland, including a battalion of Guards.

The London *Times* of to-day says peace will soon be declared between Spain and Chili and Peru.

The *Morning Herald* referring to the condemned Fenians in Canada, says: "There should be no loop-hole of escape for future offenders."

Troops are being sent to Ireland and gunboats are sailing for Irish ports.

The *Times* says: "The rebellion must be stamped out as we stamped out the cattle plague."

The *News* says: "England must put down relentlessly the seditious movement which her misrule has stirred up."

The *Telegraph* declares that "measures must be taken which will render it certain that the very first symptoms of revolt shall be stamped out with an iron heel."

London, Dec. 1. There is a vague rumor that the Chief Organizer Stephens lately arrived in Paris and is secreted there.

Liverpool, Dec. 2. The steamship Palmyra, Capt. Brown, from New York, has arrived out.

Trieste, Dec. 1. Advices received from Miramer report that the case of the Empress Carlotta is said by her consulting physician to be hopeless.

Lieut. Maury, late Confederate naval commander, has arrived in London.

It is quite probable that troops will be sent to Liverpool and Glasgow, on account of the bad feeling that prevails among the Irish in those cities.

Many arrests of Fenians have been made by Government in Ireland.

London, Dec. 1. It is denied that the English militia will go to Ireland.

Martial law has been proclaimed in Limerick city and county, and arrests continue daily.

Preparations are being made here to receive the Emperor Maximilian, who is expected to arrive in an Austrian war vessel at an early date.

Liverpool, Dec. 2. There are indications of trouble here from the Irish population, and precautionary steps are being taken by Government with the view to its prompt suppression.

The countermanding of the order for volunteers to leave for Ireland was made in this connection, as their service may be required at home.

London, Dec. 2. Col. Meanery, a well known prominent Fenian, has been arrested by government officials here and placed in Blackwell prison under a strong guard.

Dublin, Dec. 2. There is great excitement here relative to the activity of English officials in making arrests of persons believed to be implicated in the Fenian movement. A great many arrests have been made all over the country, and they grow more numerous hourly.

A FRENCH SENSATION.—As Ireland and Mexico have their present sensations, France seems to have quite as good a right to one of her own. The following extract from a Paris letter describes it:

"An important rumor has been in circulation throughout Europe for some time, which has just seen light in the Paris correspondence of a journal published in Rhenish Prussia. On the successful closing of the great exhibition in Paris next year, the Emperor Napoleon, it is said, will announce his abdication from the throne. The Emperor, it appears, besides too ill to bear up any longer with the cares and responsibilities of state, is also a superstitious man, and fancies he sees in the recent checks which his diplomacy has received from Prussia, Italy and America, the forerunner of successive and serious disasters, and a hint that it is high time for him to retire from the scene if he wishes to retain the reputation of being the greatest man in Europe. Moreover, as a stroke of policy, he conceives it would be better for the interests of his dynasty to see his son firmly established on the throne during his own life-time, when he could support him by his counsels and by the advantage of his great living influence and reputation, rather than that at his death his son, unknown and unsupported, should have to struggle against the unbridled activity of the Republican and Bourbon parties. On the occasion of closing the great exhibition—a monument of the industry, prosperity, and superiority of the French nation—he would deliver a farewell oration, recalling the acts of his reign—the unity of Italy, from the Alps to the Adriatic; the pacification of Germany; the establishment of an empire in Mexico; but, above all, the results of that policy which, while maintaining France as the mistress of European nations, has been able to confer upon her, at the same time, the blessings of peace and ever-increasing prosperity. After his abdication, the Emperor would watch over the interests of his son, and would devote the remainder of his life to the compilation of a complete history of France during his reign."

DOMESTIC.

New York, Nov. 26. A special dispatch from Toronto, dated to-day, says Rev. J. A. Allen preached last evening in the Episcopal Cathedral at Kingston to a large audience in favor of annexation to the United States, and that a meeting has been called to meet in Montreal to discuss the benefits to be derived from annexation, which the people of the lower provinces greatly desire.

St. Louis, Nov. 30. Private dispatches from Omaha report a great fall of snow in that vicinity, blocking up all the roads, and causing serious distress on the plains. The prices of provisions in mining towns are at starvation rates.

New York, Nov. 30. The scanty intelligence furnished through the cable of the rumored rising in Ireland is causing great dissatisfaction among the Fenian portion of our inhabitants. It is believed the British Government has placed an embargo purposely on the cable, so that no news of an excitable nature may be transmitted here until the rebellion, if at all commenced is stamped out. The headquarters of James Stephens is kept in a state of continual bustle and excitement by the presence of the solid supporters of the C. O. I. R., many of whom called on Col. Kelley and Gen. Halpin today and tendered contributions to a very considerable amount. Concerts, balls, and all sorts of conceivable means are being used to raise money, and there is no doubt the war fund will be augmented at least fifty fold before the end of next week. Hundreds of young fellows, who have served with distinction in the Union and Confederate armies, called on Col. Kelley during the day, and offered their services in the coming struggle for liberty. It is supposed that several privateers are already being fitted out in the States to prey on British commerce the moment the Fenian war has commenced.

EFFECT OF THE POPE'S ALLOCUTION. "Malakoff," the Paris correspondent of the New York *Times*, thus describes the effect of the denunciatory documents recently sent forth from the Vatican:

"The last publications of the Pope and the high clergy have disgusted even the enlightened Catholic world and added many friends to the 'Rome capital' policy of the Italians. To see men whose mission it is to preach concord, peace and goodwill among men utter nothing but anathemas and curses against society and against political and social progress, is enough of itself, to turn against His Holiness and his blind Bishops the better part of his Church. In Venetia the priests in general, and here and there the Bishops, have taken sides with Victor Emmanuel, and in certain places even headed the processions going to the polls to vote union with the rest of Italy. For this the Catholic papers of Paris cry Anathema! Anathema! and go spreading their tears about like Jeremy weeping night and day over the ruins of Jerusalem. Everybody almost in France has got tired of the whining of the Pope, coupled as it is with the most outrageous and inexcusable attacks on society. There is less interest, therefore, as to whether he abandons Rome next month, and exactly because this diminished interest is shown, it is thought he will stay. In fact, the chances are more than even that he will stay where he is. The Emperor is determined to bring about a reconciliation between the Pope and Victor Emmanuel, and he has sent his right-hand man, Gen. Fleury, to see the King and urge the matter on. So that we are rather inclined, at present, to the belief that there will be a reconciliation."

RELIGIOUS TROUBLES IN CANADA.—A letter from Montreal says that the Catholics of Canada East are loud in denunciating the conduct of the Canadian government toward the Fenian prisoners. They claim that the trials were a farce, and that the Government had decided what men should be hung before they commenced. The bitter feeling formerly existing between Irishmen and Orangemen is beginning to show itself, and it is said, should McMahon and the others be hanged, it will result in riot, and eventually terminate in a religious war.—*Journal.*

NEW FOREIGN POSTAL TREATY.—A Washington dispatch says the Postmaster General has agreed upon a treaty with Great Britain, whereby postages to and from are to be reduced to twelve cents, to be prepaid. The postage is to be collected and kept by the Government where the letter is mailed, and each side is to keep what it gets.

☞ A monument has been erected at Knibley-Knoll, Gloucestershire, England, to William Tyndale, who in 1526, published the first printed translation of the New Testament in the English language, and who was strangled and burnt at Vilvorde in Flanders, in 1536. The monument, which is a stone cenotaph one hundred and eleven feet high, was inaugurated in the presence of a large assembly on Nov. 6. It cost £1550 ($7502.) Knibley is Tyndale's birthplace.

☞ In the fourteenth century a copy of the English translation of the New Testament, which could be obtained only in manuscript, was worth fifty pounds ($242.) In 1866 a printed copy can be obtained in England for two pence (four cents.)

☞ Twenty-six iron clad vessels are now being built in England for the British navy.

☞ Twelve hundred balls are announced for the winter in New York.

☞ Riots have recently disturbed the tranquility of the peaceful Dutch at Amsterdam.

Notices.

Conference at Sangersville, Me.

This Conference will commence Dec. 13th, and will be held at "French Mills" School-house. We hope to see the brethren and sisters in the adjoining regions at this meeting, fully prepared to labor for the salvation of sinners. It is expected that Bro. I. Dammon, and other preaching brethren who can make it convenient to be present, will preach the word. For the brethren,

C. GOODRICH.

Dedication at Concord, N. H.

Providence permitting, the new chapel lately erected on Washington street will be dedicated to the worship of God on the 19th of December. Meeting to commence at 1½ o'clock, and continue through the week, and over the following Sabbath. Brn. H. L. Hastings and H. Pratt are to attend. Preaching brethren, with others, are cordially invited, also brethren and sisters in the vicinity and elsewhere.

Notice.

Arrangements have been made to hold Second Advent meetings regularly in the city of Bangor, in order to more effectually proclaim the gospel of the kingdom. A general invitation is hereby given to the preaching brethren to come and preach the word. Preachers intending to come, will please give their appointments in the papers.

In behalf of the brethren,

WILLIAM DELANO,
SOLOMON SWETT, } Com.
CHARLES E. TUCK,

Herald of Life, please copy.

Notice.

I purpose to begin a series of meetings in the Baptist meeting-house, in Wolcott Village, Sunday, Dec. 9th, to continue ten days or more. Sr. E. S. Jennings is requested to come to this meeting if possible.

WM. A. FENN.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK,
B. ST. JOHN, } Committee.
W. H. FISHER,

Notice.

If the Lord will, we will hold a meeting in East Canaan, commencing Friday, Dec. 14th, and hold over the next Sunday. Preachers and brethren generally are invited.

D. M. LEAVITT.
WM. H. SHAW.

Notice.

The Lord will, there will be a monthly conference in Parsonsfield, Me., the first Saturday in each month, at one o'clock P. M, and preaching the Lord's day following.

T. W. PIPER.

Maine Second Advent Tract Society.

WM. H. MITCHELL,
R. R. YORK, } Executive Board.
S. K. PARTRIDGE,

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, that they purpose to raise $300, or more, for free distribution in Maine for 1867.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. O. Mathewson .... Sunday, Dec. 9th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
Eld. John G. Hook .... Sunday, Dec. 9th
Love feast at 9½ o'clock A. M.

Charlestown, (69 Main Street) .... Sunday, Dec. 9th
at 10 o'clock A. M., and 3 and 7 P. M.
WM. H. FISHER.

Portsmouth, N. H. .... Sunday, Dec. 9th
By mistake the appointment was in last week's paper for Dec. 2nd, instead of the 2nd Sunday in Dec.
Farmington, N. H., Dec. 10th, and every evening during the week and over the Lord's day.
MILES GRANT.

SPRINGFIELD, MASS.
L. Boutell .... Sunday, Dec. 9th
Miles Grant .... Sunday, Dec. 30th

Lynn, Mass .... Sunday Dec. 9th
J. T. DIXON.

New Durham Ridge, N. H. .... Sunday, Dec. 9th
East Rochester, N. H. .... Sunday, Dec. 16th
J. G. SMITH.

Bristol, Ct. .... Friday evening, Dec. 7th
and Sunday, the 9th.
New Britain .... Sunday, Dec. 16th
W. N. PILE.

Bradford, N. H., (Rush meeting-house), Sunday, Dec. 9th.
New York City, (Cooper Institute) .... Dec. 16th
C. W. SARGENT.

Washington, D. C., the fourth Sabbath in Dec., if the brethren will inform me at Philadelphia.
F. H. BURBANK.
Address, F. H. Burbank, corner of 7th and Spring-Garden Streets.

Warner, N. H., at the school-house in Bro. Hemphill's District, Sunday, Dec. 16th.
SIMEON BOHY.

Lewiston, Me .... Sunday, Dec. 9th
Brighton Hill, Saturday evening, Dec. 15th, and over Sunday, the 16th. Sunday evening at West Minot.
East Buckfield, (Federal meeting-house), Saturday evening, Dec. 22d, and over Sunday, and longer if thought best.
JOSEPH T. JORDAN.

Oceanport, N. J. .... Dec. 9th and 16th
New Britain, Ct. .... Dec. 23d
Thomaston, Ct. .... Dec. 30th
Hartford, Ct .... January 6th
W. S. CAMPBELL.

Stab City .... Dec. 8th and over Sunday
Mechanic Falls, Me .... evening, Dec. 11th
Yarmouth, Me. .... evening, Dec. 12th
Biddeford, Me .... Dec. 13th and 14th
Kennebunkport, Me .... Dec. 15th, and over Sunday
Wells, Me., Dec. 18th, and over Sunday if thought best.
Lynn, Mass .... evenings, Dec. 25th and 26th
Lawrence, Mass., (where Bro. Churchill may appoint), Dec. 27th, and over Sunday.
J. C. WHEELER.

Harrisburg, N. Y., (Bickford school-house), evenings, Dec. 11th and 12th.
Wilcox Corners, N. Y. .... Thursday evening, Dec. 13th
Lorrain, N. Y., (Red school-house), Sunday, Dec. 16th, at 10½ A. M., and at the Lily school-house in the evening of the same day.
Redfield Square, N. Y. .... evenings, Dec. 18th and 19th
Glenmore, N. Y. .... evenings, Dec. 20th and 21st
New London, N. Y., (at the school-house near Bro. Wm. Morrill's), Sunday, Dec. 23d, at 10½ A. M., and at the Lock school-house, Verona, N. Y., at 2½ P. M.; also at Fish Creek Landing in the evening of the same day.
Let the brethren and sisters who reside in the vicinity of these meetings, come out armed and equipped to work for God.
C. H. WILLIAMS.

Cascoville, Me. .... Dec. 16th
Lewiston, Me .... Dec. 23d
J. A. LIBBY.

Pleasant Valley .... Sunday, Dec. 16th
SETH WOODRUFF.

Saturday evening, Dec. 15th, social meeting at Bro. Daniel Grant's.
Wrightville .... Sunday, Dec 16th
Lovely Street .... Sunday, Dec. 23d
WM. J. RIPLEY.

Savoy, Mass. .... Dec. 16th
Griswoldville, Mass .... Dec. 22d
and over the following Sabbath.
WM. J. BLANCHARD.

BRISTOL, CT.
Friday and Saturday evenings, Dec. 7th and 8th, and over the following Sunday, and farther as the Lord may direct.
W. N. PILE.
Wm. Stuart .... Sunday, Dec. 16th

Wrightville, Ct. .... Dec. 16th
South Norfolk, (where Bro. Tibbal's may appoint), Dec. 17th.
Maryall .... Sunday, Dec. 23d
Lanesville .... Dec. 24th
B. ST. JOHN.

Portsmouth, N. H. .... Dec. 6th and 7th
Kennebunkport, Me .... Sunday, Dec. 9th
Yarmouth, Me .... evening, Dec. 10th
Sangerville Conference, Me .... Dec. 13th
and continue through the meeting.
C. GOODRICH.

Bath, me .... Sunday, Dec. 9th
I. C. WELLCOME.

Round Pond .... Sunday, Dec. 16th
Evening, South Walpole.
S. K. PARTRIDGE.

Moultonborough .... P. M. Dec. 8th
and over Lord's day.
T. W. PIPER.

Warren, (Oak Hill) .... Thursday, Dec. 6th
and over Sunday, the 9th.
D. M. LEAVITT.
WM. H. SHAW.

Natick, Mass .... Dec. 9th and 16th
J. S. WHITE.

Haverhill, Mass .... Dec 9th
West Abington, Mass .... Dec. 16th
C. C. RAMSAY.

Windsor, Ct .... Wednesday, Dec. 12th
Charlestown, Mass., 69 Main Street, Dec. 16th and 23d
Great Falls, N. H. .... Dec. 30th
S. C. HANCOCK.

Sargent's school-house .... Lord's day, Dec. 9th
Stanbridge, (as Bro. C. P. Dow may appoint) Dec. 16th, and onward. Will Bro. Orcutt please meet us at Farnham Station, on the arrival of the train from Waterloo, Dec. 13th?
L. C. and M. MCKINSTRY.

Brimfield .... Dec. 9th
and remain a few days if desired.
Southbridge, Mass., at J. Curtis' .... eve., Dec. 13th
At the Town Hall .... Sunday, Dec. 16th
Holden, Mass .... Dec. 19th
GEO. A. STREETER.

Corinna (Advent Chapel) .... Dec. 19th
GEO. W. BROWN.

Deer Park, Ill .... Dec. 9th
Ottawa, Ill .... Dec. 16th
P. BURR.

South Reading .... Sunday, Dec. 9th
A. H. WALKER.

Portland, Me. .... Sunday, Dec. 23d
Biddeford, Me .... Sunday, Dec. 30th
JOSEPH W. WHITE.

Cumberland, (Merrill school-house), Sunday, Dec. 9th
R. R. YORK.

Loudon Ridge .... Sunday, Dec. 9th
WM. W. SUTHERLAND.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.
P. A. BANKS.

Lanesville .... Sunday, Dec. 9th
H. W. PERKINS.
Bro. Perkins goes by my request.—B. ST. JOHN.

Westfield .... Sunday, Dec. 9th
and longer if thought to be duty.
H. ROCKWELL.

Wallingford Farms, Ct .... Sunday, Dec. 9th
B. HITCHCOCK.

Cheshire Street, Ct. .... Sunday, Dec. 9th
S. WOODRUFF.

Yalesville, Ct .... Sunday, Dec. 9th
MRS. SARAH A. WHITING.

Square Pond, Ct. .... Sundays, Dec. 9th and 16th
Rockville, Ct. .... Wednesday evening, Dec. 12th
and longer if the Lord will.
F. S. BUTLER.

North Greenwich, N. Y. .... Sunday, Dec. 9th
Hoosick, N. Y., (Advent Chapel) .... Sunday, Dec. 16th
Troy, N. Y. .... Dec. 23d and 30th
J. K. BELLOWS.

Hartford, Conn .... Dec. 9th
Bristol, Conn .... Dec. 16th
New Haven, Conn .... Dec. 23d
Newark, N. J. .... Dec. 30th
WM. STUART.

Concord, N. H. .... Sunday, Dec. 9th
JOSEPH W. WHITE.

Dixfield Center .... evenings, Dec. 18th and 20th
JARED WHITMAN.

NATICK, MASS.
C. C. Ramsay .... [illegible]

South Creek, Dec. 7th, and continue over Sunday.
Lawrence, Tioga Co., Pa., (as Bro. Calhoun and the church at Jackson may appoint), Dec. 11th, and over Sunday, the 16th.
Cohocton, N. Y., (as Bro. T. C. Armstrong may appoint), Dec. 18th and 19th.
East Springwater, (as Bros. Hunt and Meads may appoint), Dec. 20th, 21st, and 22d.
Dansville, N. Y. .... Sunday, Dec. 23d
C. F. SWEET.

Philadelphia, (as Bro. Burbank appoints), Thursday, Dec. 6th, and over Sunday.
H. MUNGER.

CONCORD, N. H., (AMOSKEAG HALL.)
Caleb Richardson .... Sunday, Dec. 9th
H. Pratt .... Sundays, Dec. 16th and 23d

CONCORD, N. H.
(Corner of Green and Center Streets.)
B. Woodside .... Sunday, Dec. 16th

Cold Spring, Mass .... Sunday, Dec. 9th
GEO. L. TEEPLE.

Portsmouth, N. H. .... Sunday, Dec. 16th
J. HEMENWAY.

Hartland Vt., (Dinsmore Hill) .... Dec. 9th
J. CROUCH.

Business.

TO CORRESPONDENTS.

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J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
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N. Hartshorn—Laconia, N. H.
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T S. Canfield—Bantam Falls, Ct.
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and their eyes will open or shut for ever. Bro. Wellcome's house is as it has been for twenty years,—a pilgrim's home and a good place for instruction.

The brethren failing to come from Windham Centre to Yarmouth after me, gave me a chance to speak the truth in a Baptist meeting Wednesday evening. As their preacher disappointed them, they requested me to occupy the desk, which I did, and had a good time. It appeared necessary to reduce their food about one half, as they were not used to our strong meat. Then some of them left. The rest seemed well pleased and enlightened. A few of our people present rejoiced at the providential opening to give them the truth.

Kennebunkport. The rain storm prevented my filling the appointment at Hollis, which would have cost me thirty-six miles travel, in the mud and storm, from where I was on the day of the meeting; which is my apology for not being there just for one evening. If I had gone to Windham Centre as I expected, I should have gone through Hollis on my way to Kennebunk, and saved the thirty-six miles stage route in a storm. I found the brethren, or some of them, drowsy on the time question. As they had been waked up once on time, they were a little skittish, but on seeing there must be two cries, and the little book eaten the second time, and the vision tarry while the Bridegroom tarried, and the sleeping time between the two cries fulfilled Jesus' words,—they were more reconciled to hear on time as presented by Paul's "perils" in the evening, and requested another meeting Monday evening.

Dover. Found them trying to rally again under the efforts of Bro. Preble. Then to Elliot, Me. Found them strong in the Lord. It was marvellous to see what God had done since we first went there to break ground, and some thought heads, but no heads were broken, some sectarian hearts were, and the seed took root, and one preacher raised up as the fruit of the first effort. We had three meetings well attended.

Portsmouth. Here I felt at home, and acquainted with the fortifications, cavalry and artillery, and found Bro. French, a new warrior, ready to charge bayonet on the enemy. When he struck the high figure, and jumped, he astonished the enemy, and started the nerves of some of the young soldiers; but the old ones understood it, and backed it up. We had three of the best meetings ever held in the old chapel. Full all day, and in the evening many stood up and listened to hear on the prophetic times and signs. Rapology was the strongest point dwelt upon. Many rappers were present, and behaved well while we showed up their character as drawn by the pencil of inspiration. This is the class to be destroyed by the brightness of Christ's coming, in the form of Antichrist. This application caused some sensation, but there was such a jam in the house none could well leave. The truth seemed to satisfy all of God's children present. The church stands well at Portsmouth.

Haverhill. Found Bro. Timothy Cole sick. He has been unable to preach for three months. Has fallen away some forty pounds, and in great pain at times. His heart disease has affected all his left side, from head to foot. He is resigned to his afflictions. Pray for one who has been one of the fathers in the Advent cause.

Lawrence. This is a living church, and is building a house of worship. I visited old Sister Hastings, H. L. H.'s mother. It reminded me of past days, when she waited upon the saints after a godly sort. She will not lose her reward.

At South Reading and Lynn. They are doing well at Lynn; some six or eight have started to serve God. This gave courage to those who rejoiced more over the return of sinners, than over some new idea presented without the spirit of Christ.

Old Plymouth Rock. Had a good time in presenting the same truth our forefathers sounded, but most of their doctrines have been swapped off for the fables of these last days, except with our people.

Next to Boston, Lowell street. This church stands well, not afraid of a good hearty Amen, or ashamed of the power of God in any form.

HIRAM MUNGER.

THE YOUNG PILGRIM.

CLOSE OF THE VOLUME.

With the December numbers will close the present volume of the *Young Pilgrim*, and also the paid subscriptions of a portion of its subscribers. We hope that we shall not be obliged to part company with any of them, but continue our pleasant visits the year to come, as we have the year past. If there are any to whom packages are addressed, who do not wish them continued, or who wish any alteration or addition made in the number of copies sent to them, or any change in the direction, they are earnestly entreated to give notice *at once*. Do not wait till after the commencement of the next volume, but do it *now*.

Also, let all who wish for the next volume take immediate measures to secure payment for it, so that it may be forwarded before the commencement of the new year.

Bills have been sent to the few who have not paid for the volume soon to close. It is hoped that all such will see that they are paid without delay.

PLEASE NOTICE.

According to newspaper law, every subscriber who does not order his paper stopped at the expiration of his paid subscription, is considered as wishing it continued. It will therefore be understood that the *Young Pilgrim* is sent to subscribers until an ORDER is received to stop it.

NEW SUBSCRIBERS.

It is a good time now, near the commencement of a new volume for the friends of the *Young Pilgrim* to make an effort to increase its number of subscribers. We hope, on our part, to be able to make it still more acceptable to its readers, and worthy of a larger circulation. A little exertion on the part of every one, would soon *double* its number of readers, and to the same extent increase its usefulness. Who will get one, two, five, ten, twenty, and so on?

W. B. H.

The Young Pilgrim for Dec. 1st.

TABLE OF CONTENTS.

Palm Trees, and Palms of Victory; The wonderful Glass Eye (with cut); The Star Shower in Europe; The Aurora Borealis of 1836; The singing Student Boy; Young Pilgrim Colporters; What are you living for? Thoughts for Children; What Rum did; Dancing—a young lady's reasons against it. What are you good for? Jesus, lead the way (poetry.) How to improve the Sunday school; God's promise to Abraham; Young Pilgrim Letters.

The Young Pilgrim is published semi-monthly at 50 cts. a year; 10 copies, 40 cts.; 50 copies, 35 cts. Address Young Pilgrim, Boston, Mass.

Correspondence.

From Sr. Caroline Fuller.

BRO. GRANT:—I want to tell you how much I prize the Crisis. It comes to me laden with rich food for thought. I prize it as one of the means which God so mercifully gives to keep alive an abiding interest in the gospel of the kingdom. How good God is! He knows our frailty, all our surroundings, and in pity not only gives his Spirit and word, but creates lesser agencies also, to point to the goal, and link us in sympathy with kindred hearts. No small degree of pleasure do I derive from just reading the names of brethren and sisters with whom I have been associated in days gone by.

If those dear friends who have labored so faithfully for my spiritual enlightenment in Connecticut and other places, knew how much good it does me to read even their names, they would write often for the Crisis. I longed for the Wilbraham meeting, that I might greet some of them once more, and enjoy with them an occasion which used to seem a rich foretaste of Paradise restored. But what seems plainly to be my path of duty, is encompassed with cares, and occasions for self-denial; but I strive daily for patience and grace to overcome every besetment.

Best of all things below do I love the society of the good and the pure, and I greatly desire to be of that number who shall sit down with Abraham, Isaac and Jacob in the kingdom. When tired and sick with every day's report of evil men and seducers, in both high and low places, how refreshing to think of that good time coming, when the people shall be all holy. No contending with hardened rebels then, for equality and justice, for justice and judgment shall be eternally established, and wrong and oppression forever cease, when the wicked shall be no more.

Vain and futile are the efforts of man to patch up the governments of earth, and make them the guardians of truth and right. When reformed at one point, a worse evil, perhaps, becomes apparent at another, so that an unceasing unrest has ever prevailed, and will till till He to whom all power belongs shall establish his own righteous government, and give peace and quiet to the groaning earth. Oh! who should not long for that day, and in view of it lay aside every weight and the sin that doth so easily beset? The world, the flesh, and the devil are all combined to impede the christian's progress. But greater is He that is for us than those who are against us, and if we perseveringly seek his grace, we shall surely conquer.

I want to say to my sisters in the mission work, that I deeply sympathize with them in their labors, and long to join them in the blessed effort of instructing the ignorant, raising the fallen, and pointing the stricken, sorrowing soul to the only true source of happiness. I long to go into the highways and hedges, such as Bro. Burbank describes, and would esteem it a greater joy to rescue one poor child from Satan's grasp, than wear a coronet. Never was there a time when earnest laborers for God and humanity were so greatly needed as at the present. May God abundantly bless the earnest workers.

MRS CAROLINE FULLER.

Townsend Station, O.

From Bro. John G. Hook.

BRO. GRANT:—Having finished my labors for the present in Nova Scotia, I left Yarmouth, Nov. 27th, for home. I had a pleasant passage over the bay, and arrived in safety, with health some improved. God blessed his own word, which we tried faithfully to preach. Many were comforted. Some started for the kingdom, others were reclaimed, and we had the pleasure of burying some in the liquid tomb by baptism; others wished to go forward as we were about to leave. We expect to return soon, and baptize many. The seed is sown, and we expect fruit. Glory to the God of Israel.

JOHN G. HOOK.

Boston, Mass., Dec. 3d, 1866.

From Bro. N. H. Reed.

BRO. GRANT:—Permit me to say a few words through the Crisis to my brethren and sisters scattered abroad. I claim to be a zealous laborer for truth in this part of the Lord's vineyard, though I am insufficient to accomplish much. I have been successful the past season in getting nearly two hundred subscribers for the Crisis, besides circulating a number of Bibles, tracts, books, etc. My motive in so doing is purely to direct mankind to see where they are, and what is coming on our world, and above all to be prepared for whatever emergency may come.

This country (N. S.) I consider very much in the dark with regard to the near approaching of our blessed Lord, which seems so plainly revealed in God's blessed book. When I consider the excess of rioting and religious festivals that are encouraged and helped on by the so-called ministers of Christ's flock here, I cannot help but be persuaded that many are "blind leaders of the blind." How awful are the times in which we are living; iniquity abounding, the love of many waxing cold, and many of Christ's professed followers saying, "Where is the promise of his coming?" and becoming "lovers of pleasure more than lovers of God."

While speaking to some of the near approach of Christ, and of some noted divines who confirm the same, they will turn contemptuously away, and say, "That is all Yankeeism," as if the middle wall of partition was still in erection. For my part, I know no difference between nations, tribes, or people. I claim all those who love my Lord and his appearing to be my brethren and sisters in Christ. The name of church and society, as I understand, should have but little to do with our oneness in Christ.

Some who read the Crisis void of the Spirit of Christ, no doubt are saying in tones of pity, "What a mistaken and weak-minded people." To such ones let me say, consider the words of our Savior, "As the days of Noe and Lot were, so shall also the coming of the Son of man be." With what light did the world look on those worthies. Consider further when Christ came to his own, did they receive him?

As this is probably the last time I shall have the privilege of speaking to some, let me say with all kindness and faith, do not delay in making your peace with Christ, for just so sure as Christ has said, "I will come again," and that in a time of prevailing iniquity, when they shall turn away their ears from the truth, and shall be turned unto fables, (2 Tim. 4 : 4) "It will surely come; it will not tarry."

Let those who are leaning on friends for counsel and direction, read the words of the prophet, in Micah 7 : 5. "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom."

May the Lord help each of us to say, from a full desire of our hearts, "Come, Lord Jesus, and come quickly." Your brother in Christ,

NELSON H. REED.

Windsor, N. S.

Obituaries.

PAUL. Died in Stoneham, Sept. 8th, 1866, of consumption, Ann Louisa, wife of Joseph Paul, aged fifty-six years, six months, and three days.

After a long season of protracted suffering, this dear mother now rests from her labors. Her last tear is shed, her last groan uttered. She loved the doctrines of the Bible, and was a believer in life only through Christ. She leaves one son and four daughters, with their companions, a large circle of relatives, to mourn the loss of one dearly beloved. She sleeps peacefully, awaiting the glorious morning of the resurrection, when death shall be banished, and the voice of Jesus will bid her arise. May the Lord comfort, strengthen and sustain her feeble companion, and all the friends that mourn.

There no weary midnight watching,
There no parting tears are shed;
There no sighs of bitter anguish
For the loved ones cold and dead.
No sad burial procession
Moves along that golden street,
And our grief will turn to gladness,
When our loved ones there we meet.

M. A. EVANS.

SEAVEY. Died in Bristol, Me., Nov. 13th, 1866, Deborah, wife of Wm. B. Seavey, aged fifty years and six months.

Sister Seavey was a member of the Methodist church. Last winter the Adventists went to that place to have some meetings. She opened her doors and invited them in. Her husband was at that time an unconverted man, but gave God his heart and went forward in baptism. Sister Seavey was not satisfied with her baptism, and went forward and was also buried with Christ.

Sister Seavey was a christian, and ever ready to give a reason of her hope.

H. S. MITCHELL.

Married.

In West Poland, Me., Nov. 10th, by Eld. J. A. Libby, Mr. LEWIS F. COLE and Miss LIZZIE H. VARNEY, both of Windham.

Nov. 15th, Mr. FRED. B. NICHOLS and Miss HELLEN E. MAYBERRY, both of Casco.

Nov. 20th, Mr. LEVI L. DURGLEY of Casco, and Miss NELLIE D. EDWARDS of Otisfield.

In Gardiner, Nov. 4th, 1866, by H. D. Reed, Mr. GEORGE PEACOCK and Miss MARGARET WARD, both of Gardiner.

Summary of News.

FOREIGN.

Cable Dispatches.

London, Nov. 26. It is said that the Empress Eugenie and her son will spend Christmas at Rome.

Twelve thousand breech loading rifles are to be sent by the British Government to Ireland for the use of constables. Arrests of Fenians continue to be made in Ireland, and the troops are vigilant.

There has been renewed fighting in Candia. It is said that the Turks have been badly beaten and have suffered greatly, no less than 3000 having been killed and 2000 taken prisoners.

The Fenian troubles in Ireland have assumed considerable proportions, and there is no doubt that a serious outbreak has occurred. Two regiments of national troops were urgently ordered to Ireland yesterday afternoon, and transports were being prepared all night last night at Portsmouth. A large detachment of marines was also sent over to Queenstown from the war steamer Plymouth. A gunboat at Chatham was ordered to sail for Queenstown immediately. Much alarm was felt at Cork and throughout Ireland generally.

The London *Times* of this morning believes that Chief Organizer Stephens will soon arrive on the scene, if indeed, he has not already.

The *Globe* editorially hints that a more serious trouble with the United States is really at the bottom of the Fenian outbreak.

Nov. 29. It is said more troops are about leaving for Ireland, including a battalion of Guards.

The London *Times* of to-day says peace will soon be declared between Spain and Chili and Peru.

The *Morning Herald* referring to the condemned Fenians in Canada, says. "There should be no loop-hole of escape for future offenders."

Troops are being sent to Ireland and gunboats are sailing for Irish ports.

The *Times* says: "The rebellion must be stamped out as we stamped out the cattle plague"

The *News* says "England must put down relentlessly the seditious movement which her misrule has stirred up."

The *Telegraph* declares that "measures must be taken which will render it certain that the very first symptoms of revolt shall be stamped out with an iron heel."

London, Dec. 1. There is a vague rumor that the Chief Organizer Stephens lately arrived in Paris and is secreted there.

Liverpool, Dec. 2. The steamship Palmyra, Capt. Brown, from New York, has arrived out.

Trieste, Dec. 1. Advices received from Miramer report that the case of the Empress Carlotta is said by her consulting physician to be hopeless.

Lieut. Maury, late Confederate naval commander, has arrived in London.

It is quite probable that troops will be sent to Liverpool and Glasgow, on account of the bad feeling that prevails among the Irish in those cities.

Many arrests of Fenians have been made by Government in Ireland.

London, Dec. 1. It is denied that the English militia will go to Ireland.

Martial law has been proclaimed in Limerick city and county, and arrests continue daily.

Preparations are being made here to receive the Emperor Maximilian, who is expected to arrive in an Austrian war vessel at an early date.

Liverpool, Dec. 2. There are indications of trouble here from the Irish population, and precautionary steps are being taken by Government with the view to its prompt suppression.

The countermanding of the order for volunteers to leave for Ireland was made in this connection, as their service may be required at home.

London, Dec. 2. Col. Meanery, a well known prominent Fenian, has been arrested by government officials here and placed in Blackwell prison under a strong guard.

Dublin, Dec. 2. There is great excitement here relative to the activity of English officials in making arrests of persons believed to be implicated in the Fenian movement. A great many arrests have been made all over the country, and they grow more numerous hourly.

A FRENCH SENSATION.—As Ireland and Mexico have their present sensations, France seems to have quite as good a right to one of her own. The following extract from a Paris letter describes it:

"An important rumor has been in circulation throughout Europe for some time, which has just seen light in the Paris correspondence of a journal published in Rhenish Prussia. On the successful closing of the great exhibition in Paris next year, the Emperor Napoleon, it is said, will announce his abdication from the throne. The Emperor, it appears, besides too ill to bear up any longer with the cares and responsibilities of state, is also a superstitious man, and fancies he sees in the recent checks which his diplomacy has received from Prussia, Italy and America, the forerunner of successive and serious disasters, and a hint that it is high time for him to retire from the scene if he wishes to retain the reputation of being the greatest man in Europe. Moreover, as a stroke of policy, he conceives it would be better for the interests of his dynasty to see his son firmly established on the throne during his own life-time, when he could support him by his counsels and by the advantage of his great living influence and reputation, rather than that at his death his son, unknown and unsupported, should have to struggle against the unbridled activity of the Republican and Bourbon parties. On the occasion of closing the great exhibition—a monument of the industry, prosperity, and superiority of the French nation—he would deliver a farewell oration, recalling the acts of his reign—the unity of Italy, from the Alps to the Adriatic; the pacification of Germany; the establishment of an empire in Mexico; but, above all, the results of that policy which, while maintaining France as the mistress of European nations, has been able to confer upon her, at the same time, the blessings of peace and ever-increasing prosperity. After his abdication, the Emperor would watch over the interests of his son, and would devote the remainder of his life to the compilation of a complete history of France during his reign."

DOMESTIC.

New York, Nov. 26. A special dispatch from Toronto, dated to-day, says Rev. J. A. Allen preached last evening in the Episcopal Cathedral at Kingston to a large audience in favor of annexation to the United States, also that a meeting has been called to meet in Montreal to discuss the benefits to be derived from annexation, which the people of the lower provinces greatly desire.

St. Louis, Nov. 30. Private dispatches from Omaha report a great fall of snow in that vicinity, blocking up all the roads, and causing serious distress on the plains. The prices of provisions in mining towns are at starvation rates.

New York, Nov. 30. The scanty intelligence furnished through the cable of the rumored rising in Ireland is causing great dissatisfaction among the Fenian portion of our inhabitants. It is believed the British Government has placed an embargo purposely on the cable, so that no news of an excitable nature may be transmitted here until the rebellion, if at all commenced is stamped out. The headquarters of James Stephens is kept in a state of continual bustle and excitement by the presence of the solid supporters of the C. O. I. R., many of whom called on Col. Kelley and Gen. Halpin today and tendered contributions to a very considerable amount. Concerts, balls, and all sorts of conceivable means are being used to raise money, and there is no doubt the war fund will be augmented at least fifty fold before the end of next week. Hundreds of young fellows, who have served with distinction in the Union and Confederate armies, called on Col. Kelley during the day, and offered their services in the coming struggle for liberty. It is supposed that several privateers are already being fitted out in the States to prey on British commerce the moment the Fenian war has commenced.

EFFECT OF THE POPE'S ALLOCUTION. "Malakoff," the Paris corredondent of the New York *Times*, thus describes the effect of the denunciatory documents recently sent forth from the Vatican:

"The last publications of the Pope and the high clergy have disgusted even the enlightened Catholic world and added many friends to the 'Rome capital' policy of the Italians. To see men whose mission it is to preach concord, peace and good-will among men utter nothing but anathemas and curses against society and against political and social progress, is enough of itself, to turn against His Holiness and his blind Bishops the better part of his Church. In Venetia the priests in general, and here and there the Bishops, have taken sides with Victor Emmanuel, and in certain places even headed the processions going to the polls to vote union with the rest of Italy. For this the Catholic papers of Paris cry Anathema! Anathema! and go spreading their tears about like Jeremy weeping night and day over the ruins of Jerusalem. Everybody almost in France has got tired of the whining of the Pope, coupled as it is with the most outrageous and inexcusable attacks on society. There is less interest, therefore, as to whether he abandons Rome next month, and exactly because this diminished interest is shown, it is thought he will stay. In fact, the chances are more than even that he will stay where he is. The Emperor is determined to bring about a reconciliation between the Pope and Victor Emmanuel, and he has sent his right-hand man, Gen. Fleury, to see the King and urge the matter on. So that we are rather inclined, at present, to the belief that there will be a reconciliation."

RELIGIOUS TROUBLES IN CANADA.—A letter from Montreal says that the Catholics of Canada East are loud in denunciating the conduct of the Canadian government toward the Fenian prisoners. They claim that the trials were a farce, and that the Government had decided what men should be hung before they commenced. The bitter feeling formerly existing between Irishmen and Orangemen is beginning to show itself, and it is said, should McMahon and the others be hanged, it will result in riot, and eventually terminate in a religious war.—*Journal.*

NEW FOREIGN POSTAL TREATY.—A Washington dispatch says the Postmaster General has agreed upon a treaty with Great Britain, whereby postages to and from are to be reduced to twelve cents, to be prepaid. The postage is to be collected and kept by the Government where the letter is mailed, and each side is to keep what it gets.

☞ A monument has been erected at Knibley-Knoll, Gloucestershire, England, to William Tyndale, who in 1526, published the first printed translation of the New Testament in the English language, and who was strangled and burnt at Vilvorde in Flanders, in 1536. The monument, which is a stone cenotaph one hundred and eleven feet high, was inaugurated in the presence of a large assembly on Nov. 6. It cost £1550 ($7502.) Knibley is Tyndale's birthplace.

☞ In the fourteenth century a copy of the English translation of the New Testament, which could be obtained only in manuscript, was worth fifty pounds ($242.) In 1866 a printed copy can be obtained in England for two pence (four cents.)

☞ Twenty-six iron clad vessels are now being built in England for the British navy.

☞ Twelve hundred balls are announced for the winter in New York.

☞ Riots have recently disturbed the tranquility of the peaceful Dutch at Amsterdam.

Notices.

Conference at Sangerville, Me.

This Conference will commence Dec. 13th, and will be held at "French Mills" School-house. We hope to see the brethren and sisters in the adjoining regions at this meeting, fully prepared to labor for the salvation of sinners. It is expected that Bro. I. Dammon, and other preaching brethren who can make it convenient to be present, will preach the word. For the brethren,

C. GOODRICH.

Dedication at Concord, N. H.

Providence permitting, the new chapel lately erected on Washington street will be dedicated to the worship of God on the 19th of December. Meeting to commence at 1½ o'clock, and continue through the week, and over the following Sabbath. Brn. H. L. Hastings and H. Pratt are to attend. Preaching brethren, with others, are cordially invited, also brethren and sisters in the vicinity and elsewhere.

Notice.

Arrangements have been made to hold Second Advent meetings regularly in the city of Bangor, in order to more effectually proclaim the gospel of the kingdom. A general invitation is hereby given to the preaching brethren to come and preach the word. Preachers intending to come, will please give their appointments in the papers.

In behalf of the brethren,

WILLIAM DELANO, }
SOLOMON SWETT, } Com.
CHARLES E. TUCK, }

Herald of Life, please copy.

Notice.

I purpose to begin a series of meetings in the Baptist meeting-house, in Wolcott Village, Sunday, Dec. 9th, to continue ten days or more. Sr. E. S. Jennings is requested to come to this meeting if possible.

WM. A. FENN.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK, }
B. ST. JOHN, } Committee.
W. H. FISHER, }

Notice.

If the Lord will, we will hold a meeting in East Canaan, commencing Friday, Dec. 14th, and hold over the next Sunday. Preachers and brethren generally are invited.

D. M. LEAVITT.
WM. H. SHAW.

Notice.

The Lord will, there will be a monthly conference in Parsonsfield, Me., the first Saturday in each month, at one o'clock P. M, and preaching the Lord's day following.

T. W. PIPER.

Maine Second Advent Tract Society.

WM. H. MITCHELL, }
R. R. YORK, } *Executive Board.*
S. K. PARTRIDGE, }

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. WELLCOME, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. O. Matthewson .... Sunday, Dec. 9th

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
Eld. John G. Hook .... Sunday, Dec. 9th
Love feast at 9½ o'clock A. M.

Charlestown, (69 Main Street) .... Sunday, Dec. 9th
at 10 o'clock A. M., and 3 and 7 P. M.
WM. H. FISHER.

Portsmouth, N. H. .... Sunday, Dec. 9th
By mistake the appointment was in last week's paper for Dec. 2nd, instead of the 2nd Sunday in Dec.
Farmington, N. H., Dec. 18th, and every evening during the week and over the Lord's day.
MILES GRANT.

SPRINGFIELD, MASS.
L. Boutell .... Sunday, Dec. 9th
Miles Grant .... Sunday, Dec. 30th

Lynn, Mass .... Sunday, Dec. 9th
J. T. DIXON.

New Durham Ridge, N. H. .... Sunday, Dec. 9th
East Rochester, N. H. .... Sunday, Dec. 16th
J. G. SMITH.

Bristol, Ct. .... Friday evening, Dec. 7th
and Sunday, the 9th.
New Britain .... Sunday, Dec. 16th
W. N. PILE.

Bradford, N. H., (Rash meeting-house), Sunday, Dec. 9th.
New York City, (Cooper Institute) .... Dec. 16th
C. W. SARGENT.

Washington, D. C., the fourth Sabbath in Dec., if the brethren will inform me at Philadelphia.
F. H. BURBANK.
Address, F. H. Burbank, corner of 7th and Spring-Garden Streets.

Warner, N. H., at the school-house in Bro. Hemphill's District, Sunday, Dec. 16th.
SIMEON BOBY.

Lewiston, Me .... Sunday, Dec. 9th
Brighton Hill, Saturday evening, Dec. 15th, and over Sunday, the 16th. Sunday evening at West Minot.
East Buckfield, (Federal meeting-house), Saturday evening, Dec. 22d, and over Sunday, and longer if thought best.
JOSEPH T. JORDAN.

Oceanport, N. J. .... Dec. 9th and 16th
New Britain, Ct. .... Dec. 23d
Thomaston, Ct. .... Dec. 30th
Hartford, Ct .... January 6th
W. S. CAMPBELL.

Slab City .... Dec. 8th and over Sunday
Mechanic Falls, Me .... evening, Dec. 11th
Yarmouth, Me .... evening, Dec. 12th
Biddeford, Me .... Dec. 13th and 14th
Kennebunkport, Me .... Dec. 15th, and over Sunday
Wells, Me., Dec. 18th, and over Sunday if thought best.
Lynn, Mass .... evenings, Dec. 25th and 26th
Lawrence, Mass., (where Bro. Churchill may appoint), Dec. 27th, and over Sunday.
J. C. WHEELER.

Harrisburg, N. Y., (Bickford school-house), evenings, Dec. 11th and 12th.
Wilcox Corners, N. Y. .... Thursday evening, Dec. 13th
Lorrain, N. Y., (Red school-house), Sunday, Dec. 16th, at 10½ A. M., and at the Lily school-house in the evening of the same day.
Redfield Square, N. Y. .... evenings, Dec. 18th and 19th
Glenmore, N. Y. .... evenings, Dec. 20th and 21st
New London, N. Y., (at the school-house near Bro. Wm. Morrill's), Sunday, Dec. 23d, at 10½ A. M., and at the Lock school-house, Verona, N. Y., at 2½ P. M.; also at Fish Creek Landing in the evening of the same day.
Let the brethren and sisters who reside in the vicinity of these meetings, come out armed and equipped to work for God.
C. H. WILLIAMS.

Cascoville, Me .... Dec. 16th
Lewiston, Me .... Dec. 23d
J. A. LIBBY.

Pleasant Valley .... Sunday, Dec. 16th
SETH WOODRUFF.

Saturday evening, Dec. 15th, social meeting at Bro. Daniel Grant's.
Wrightville .... Sunday, Dec. 16th
Lovely Street .... Sunday, Dec. 23d
WM. J. RIPLEY.

Savoy, Mass .... Dec. 16th
Griswoldville, Mass .... Dec. 22d
and over the following Sabbath.
WM. J. BLANCHARD.

BRISTOL, CT.
Friday and Saturday evenings, Dec. 7th and 8th, and over the following Sunday, and further as the Lord may direct.
W. N. PILE.
Wm. Stuart .... Sunday, Dec. 16th

Wrightville, Ct. .... Dec. 16th
South Norfolk, (where Bro. Tibbal's may appoint), Dec. 17th.
Maryall .... Sunday, Dec. 23d
Lanesville .... Dec. 24th
B. ST. JOHN.

Portsmouth, N. H. .... Dec. 6th and 7th
Kennebunkport, Me .... Sunday, Dec. 9th
Yarmouth, Me .... evening, Dec. 10th
Sangerville Conference, Me. .... Dec. 13th
and continue through the meeting.
C. GOODRICH.

Bath, me .... Sunday, Dec. 9th
I. C. WELLCOME.

Round Pond .... Sunday, Dec. 16th
Evening, South Walpole.
S. K. PARTRIDGE.

Moultonborough .... P. M. Dec. 8th
and over Lord's day.
T. W. PIPER.

Warren, (Oak Hill) .... Thursday, Dec. 6th
and over Sunday, the 9th.
D. M. LEAVITT.
WM. H. SHAW.

Natick, Mass .... Dec. 9th and 16th
J. S. WHITE.

Haverhill, Mass .... Dec. 9th
West Abington, Mass .... Dec. 16th
C. C. RAMSAY.

Windsor, Ct .... Wednesday, Dec. 12th
Charlestown, Mass., 69 Main Street, Dec. 16th and 23d
Great Falls, N. H. .... Dec. 30th
S. C. HANCOCK.

Sargent's school-house .... Lord's day, Dec. 9th
Stanbridge, (as Bro. C. P. Dow may appoint) Dec. 16th, and onward. Will Bro. Orcutt please meet us at Farnham Station, on the arrival of the train from Waterloo, Dec. 13th?
L. C. and M. MCKINSTRY.

Brimfield .... Dec. 9th
and remain a few days if desired.
Southbridge, Mass., at J. Curtis' .... eve., Dec. 13th
At the Town Hall .... Sunday, Dec. 16th
Holden, Mass .... Dec. 19th
GEO. A. STREETER.

Corinna (Advent Chapel) .... Dec. 19th
GEO. W. BROWN.

Deer Park, Ill .... Dec. 9th
Ottawa, Ill .... Dec. 16th
F. BURR.

South Reading .... Sunday, Dec. 9th
A. H. WALKER.

Portland, Me .... Sunday, Dec. 23d
Biddeford, Me .... Sunday, Dec. 30th
JOSEPH W. WHITE.

Cumberland, (Merrill school-house), Sunday, Dec. 9th
R. R. YORK.

Loudon Ridge .... Sunday, Dec. 9th
WM. W. SUTHERLAND.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.
F. A. BAKER.

Lanesville .... Sunday, Dec. 9th
H. W. PERKINS.
Bro. Perkins goes by my request.—B. ST. JOHN.

Westfield .... Sunday, Dec. 9th
and longer if thought to be duty.
H. ROCKWELL.

Wallingford Farms, Ct .... Sunday, Dec. 9th
B. HITCHCOCK.

Cheshire Street, Ct .... Sunday, Dec. 9th
S. WOODRUFF.

Yalesville, Ct .... Sunday, Dec. 9th
MRS. SARAH A. WHITING.

Square Pond, Ct .... Sundays, Dec. 9th and 16th
Rockville, Ct .... Wednesday evening, Dec. 12th
and longer if the Lord will.
P. S. BUTLER.

North Greenwich, N. Y. .... Sunday, Dec. 9th
Hoosick, N. Y., (Advent Chapel) .... Sunday, Dec. 16th
Troy, N. Y. .... Dec. 23d and 30th
J. K. BELLOWS.

Hartford, Conn .... Dec. 9th
Bristol, Conn .... Dec. 16th
New Haven, Conn .... Dec. 23d
Newark, N. J. .... Dec. 30th
WM. STUART.

Concord, N. H. .... Sunday, Dec. 9th
JOSEPH W. WHITE.

Dixfield Center .... evenings, Dec. 25th and 26th
JARED WHITMAN.

NATICK, MASS.
C. C. Ramsay

South Creek, Dec. 7th, and continue over Sunday.
Lawrence, Tioga Co., Pa., (as Bro. Calhoon and the church at Jackson may appoint), Dec. 11th, and over Sunday, the 16th.
Cohaston, N. Y., (as Brn. T. C. Armstrong may appoint), Dec. 18th and 19th.
East Springwater, (as Bros. Hunt and Morris may appoint), Dec. 20th, 21st, and 22d.
Dansville, N. Y. .... Sunday, Dec. 23d
C. F. SWEET.

Philadelphia, (as Bro. Burbank appoints), Thursday, Dec. 6th, and over Sunday.
H. MUNGER.

CONCORD, N. H., (ANGELOS HALL.)
Caleb Richardson .... Sunday, Dec. 9th
H. Pratt .... Sundays, Dec. 16th and 23d

CONCORD, N. H.
(Corner of Green and Center Streets.)
B. Woodside .... Sunday, Dec. 16th

Cold Spring, Mass .... Sunday, Dec. 9th
GEO. L. TEEPLE.

Portsmouth, N. H. .... Sunday, Dec. 16th
J. HEMENWAY.

Hartland Vt., (Dinsmore Hill) .... Dec. 9th
J. COUCH.

Business.

TO CORRESPONDENTS.

Mr. or Mrs. Nelson Tuttle writes from Cheshire, in some State, we cannot tell where, and cannot find the name on the books. We will answer their letter of inquiry if they will write again.

J. T. Howland—The $5.00 is received and forwarded as directed.

Bro. A. M. Humphreville—The $3.00 which you paid at campmeeting is credited on account, and pays to No. 674.

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The present No. of the Crisis is 583. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

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A. Mussey Tripp—Searsport, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
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'TIS SWEET TO SUFFER WHEN CHRIST IS NEAR.

Few the days that are all sunshine,
Clouds arise and shadows fall;
Everywhere the darkness cometh—
Light and shade belong to all:
So with life—how few that find not
Shadows oft along the way;
Trials meet the high and honored,
Often with the lowly stay;
But, through all the shade and trial,
Faith in God removes each fear;
Then 'tis sweet, yea, sweet to suffer,
For we know that Christ is near.

Few the paths that have no danger,
Cares and pitfalls here and there;
Or to-day we may be breathing
Poison from the very air.
Turn to where the earth is brightest,
Search then for some calm retreat,
There, in that bright vision resting,
Pain and sorrow you may meet;
But to every lowly spirit
Jesus whispers, "dry each tear";
Then 'tis sweet—yes, sweet to suffer,
For they know that Christ is near.

Few the homes that know no sorrow—
Few unbroken circles here;
Few the joys that meet no blighting
Through a single fleeting year;
Few the hearts that know no sadness
In this changing world of ours;
Hopes must yield to disappointments,
Chilling oft life's fairest flowers;
But the christian hears a whisper—
"I am with you, do not fear."
Then 'tis sweet, yes, sweet to suffer,
For he knows that Christ is near.

But how saddening and how cheerless,
While the earthly hopes are riven,
Still to pass each painful conflict
Without sympathy from heaven!
Oh! I turn to thee, my Father,
Turn my heart and eyes alone,
Grateful that in each fierce trial
I may know that "God is love."
Let me hear the cheering promise—
"I am with you, do not fear";
Then 'tis sweet, yes, sweet to suffer,
For I know that Christ is near.

Lyons, N. Y. *Selected by* LIZZIE J. OAKS.

ALLOCUTION OF HIS HOLINESS, POPE PIUS IX.

READ IN SECRET CONSISTORY, OCT. 29, 1866.

Venerable Brethren.—More than once, O venerable brethren, while filling our apostolic office, we have deplored, as well in our published letters, as in divers allocutions, delivered in your most noble assembly, the affliction which has long weighed upon the affairs of our most holy religion in Italy, and the grave insults that we, and the apostolical see, have suffered from the sub-alpine government. You can therefore comprehend the grief that has taken possession of us to see this government, with a passion daily increasing, incessantly attack the Catholic church, her salutary laws, and all her holy ministers; when we see, alas! venerable bishops and clergy of the greatest integrity of different orders, as well as the most virtuous Catholic citizens, sent into exile by this government, without regard for religion, justice, or humanity, or thrown into prison, or condemned to a forced residence and molested in the most infamous manner; the dioceses deprived of their pastors to the great prejudice of souls; virgins, consecrated to God, expelled from their convents and reduced to beggary; the temples of God violated; the diocesan seminaries closed to the clergy; the Catholic youth removed from christian discipline and confided to teachers of error and iniquity, and the patrimony of the church usurped and sold.

This same government, to the scorn of the censured ecclesiastics, and without regard to our most just complaints, and those of our venerable brethren the bishops of Italy, has sanctioned the like laws, which are entirely contrary to the Catholic church, to her doctrine and her rights, and is by us condemned, and has not hesitated to promulgate a law touching civil marriage, as it is called—a law not only entirely contrary to Catholic doctrine, but also to the well-being of civil society. Such a law tramples under foot the dignity and the sanctity of marriage; it destroys the institution; it encourages a concubinage entirely shameful. In fact, there can be no such thing as marriage among the faithful, unless there is at the same time a sacrament. Thus the power to decree whatever concerns the sacrament of marriage, pertains entirely to the church.

Furthermore, this government, injuring in an evident manner the condition of public profession of religious vows, which has had and always will have force in the church of God; and regardless of the great benefits of the regular orders, that, founded by holy men and approved by the holy, apostolical see, have admirably merited of the christian, civil, and literary republic, by so many glorious fatigues and works of piety and usefulness; has not feared to sanction a law suppressing in all countries of his domain all religious corporations of both sexes, and to appropriate all their estates, and much other property of the church, and has ordained its distribution. Before entering into possession of the Venetian province, he did not hesitate to extend to that country the same laws, and prescribed, contrary to all law and all right, the entire destruction and abolition of the convention stipulated by us with our dear son in Jesus Christ, Francis Joseph, Emperor of Austria.

We, therefore, faithful to the great duty of our apostolic ministry, raise our voice anew in your most noble assembly in favor of religion, of the church, of her holy laws, of the right to authority of this throne of St. Peter; and with might we deplore and reprove all and each of the things that, contrary to the church, her laws and rights, have been decreed, done and attempted by the sub-alpine government and by all other subordinate authority; and by our apostolic authority we abrogate and proclaim null and without effect, force, or value, all the said decrees, and all that pertains to them.

We compel thus their authors, who glory in the name of christian, to call to mind and consider seriously that they have unfortunately incurred the censures and spiritual penalty inflicted by the apostolic constitution and the decrees of the ecumenical councils against whoever attacks the rights of the church.

We know, venerable brethren, that certain astucious persons combat us, and interpret in their own sense our benediction upon Italy, when, without any personal merit, assuredly, but through the impenetrable grace of God, we pronounced words of pardon and peace by reason of our love for the population of the pontifical States. Indeed, full of solicitude for the happiness and felicity of the entire flock, demanding by our prayers to God the good of Italy, we have prayed with fervor and humility that he would deliver her from the evils that threaten her, and that the precious gift of the Catholic faith may be all-powerful in Italy, and that good morals, justice, and all the christian virtues may flourish more than ever. We still cease not to address the most fervent prayers to God, that in his mercy he would preserve the Catholic population of Italy from so many and so great calamities of all kinds that oppress and assail them, by the fault of the governors of Italy, and from a multiform persecution. But above all, we supplicate the merciful Savior to aid and fortify, by his heavenly assistance, the Italian people, that they may remain firm and unshaken in the divine faith and in their religion, and that with christian fortitude they may endure and support so many adversities and evils.

Nevertheless they are mad who infer, and who cease not to demand of us, already despoiled with the most manifest injustice of many provinces of our pontifical domain, that we renounce our civil sovereignty and that of the apostolic see. Surely every one can see that such a demand is unjust and prejudicial to the church.

By a strange volition of divine providence, as we have said once before, it has happened that the Roman empire having fallen and being divided into many kingdoms and into different States, the Roman Pontiff, in such a great variety of kingdoms, and in the actual state of human society, was invested with civil sovereignty, by means of which, never being subjected to any laical power, he exercises in all liberty the supreme authority of his jurisdiction upon the church divinely confessed by our Savior Jesus Christ. And the faithful, with tranquility of conscience, and in entire obedience to the decrees, admonitions and mandates of the pontiff, have abandoned themselves, unable to conceive that his acts would be subjected to the will and impulses of any sovereign or of any civil power.

We can not relinquish the civil power established by the divine wisdom of providence for the good of the church universal; on the contrary we ought to defend this government and protect the rights of this civil power; and we complain forcibly of the sacrilegious usurpation of the provinces of the holy see, as we have already done, and as we do now anew, we complain and protest according to the best of our ability.

All the world admit that the Catholic bishops have never ceased to combat with zeal, as well by voice as writing, in favor of our civil sovereignty and that of this holy see; and all have proclaimed that this sovereignty is absolutely necessary, especially in the present condition of affairs of the world, to establish and defend the full liberty of the Roman pontiff in feeding all the Catholic flock, a liberty closely connected with that of the whole church.

These same men fear not to cry everywhere that we ought to become reconciled with Italy, that is to say with the enemies of our religion, who boast of establishing Italy. But how can we, the champions and avengers of the most holy religion and the salutary doctrine of virtue and justice, who should watch over the safety of all, walk in harmony with those who, maintaining not sound doctrine, and refusing to bear the truth, withdraw from us—those who will not condescend to our desires, neither do justice as we demand, to the effect that the many dioceses of Italy, now deprived of consolation and pastoral care, may have their bishops restored to them?

Would to heaven that all those who so strongly combat the church, us, and the apostolic see, would turn their regard and their souls to truth and justice, become enlightened for once, returning to themselves, and, providing for the good of their souls, strive by salutary repentance to return to us!

Nothing would be more agreeable to us than to meet them according to the example of the Father in the Gospel, and embrace them, congratulating ourselves that his children were dead and are alive again, were lost and are found. It would then be seen that our august religion, the prolific mother and nurse of all virtue, and the scourge of all vice, leads as well to individual felicity as to the public good of all.

There, in fact, where religion and its salutary doctrine prevail, flourish, necessarily, good morals, integrity, peace, justice, charity, and all the virtues. There the people are not attacked by the grave evils that unfortunately crush them wherever religion and its doctrines are disregarded.

By these deplorable facts, recounted summarily and with sorrow, and by sad cotemporary events in Italy, the whole world can easily see and divine to what peril this apostolical see is exposed, and how it is a mark for the harsh menaces of rebellion, for the hatred of the unbelieving, and the wrath of the enemies of the cross of Christ.

From all parts resound continually furious voices, that infuriated enemies do not cease to echo, declaring that this city of Rome ought to participate in the baleful Italian perturbation and rebellion, and even become its chief seat. But God, rich in mercy, can render abortive the councils and impious desires of our enemies. He will never permit this noble city, so dear to us, where, by his great and peculiar benefaction he has placed the throne of St. Peter, the impregnable foundation of his faith and divine religion, to return to the unhappy condition so faithfully described by our holy predecessor, Leo the Great,* when for the first time the blessed prince of apostles entered this city, then mistress of the world.

As to ourselves, though deprived of nearly all human assistance, yet, faithful to our mission, and entirely confident of the assistance of the Almighty, we are ready to wrestle without fear, even to peril our life for the cause of the church, divinely confided to us by our Savior Jesus Christ, and, if need be, to remove wherever we can best exercise our supreme apostolic ministry.

And as, in such a horrible tempest, the best and only support should be prayer, we address all the venerable brethren and bishops of the whole catholic world, and all the children of the holy mother church, who have never ceased to lavish on us the clearest evidence of love and respect, and to come to our aid in our very grave trials and those of the holy see; and we implore them to offer more and more, unceasing and fervent prayers to God for the defeat of the enemies of the church, and their return to the path of salvation. For, to use the words of Chrysostom,† prayers are a powerful arm, a great security, a rich treasure, an excellent harbor, a sure asylum, provided that, attentive and vigilant, we present ourselves before the Savior with collected mind, and without leaving any access to the enemy of our salvation.

In the midst of the great suffering which we endure, we have strong consolation, knowing that God performs marvellous prodigies when his church has no human succor, which manifest most clearly his omnipotence and divine hand, confirming the truth that the gates of hell shall never prevail against the church, which shall always remain unmoved, triumphant over her enemies till the end of the world. But it is exceedingly grievous that it is not precisely decided that a nation should conserve always the precious treasure of our faith and our religion.

There are, indeed, many nations who have kept with fidelity the faith entrusted to them, and the discipline of morals. Alas! they are detached from this stone, upon which reposes the edifice of the church, and separate from him, to whom is given the power to confirm the brethren, and to feed the sheep and the lambs, having no understanding among themselves, and enveloped in the darkness of error, they are in great peril in regard to their situation.

And here we cannot abstain, by reason of our mission, from adjuring warmly, in the name of the Savior, all sovereigns and other rulers of the nations to examine for once, and consider well their grave obligation to endeavor to increase among the nations love and respect for religion, and to use all their power to prevent the flambeau of the faith from being extinguished among the people.

Woe then to those rulers, who, forgetting that they are the ministers of God for good, shall forget to aid this worship whenever they can and ought. It is for them to fear and tremble when, by their own special work, they destroy the precious treasure of the catholic faith, without which it is impossible to please God. When they appear, called to a severe judgment, before the tribunal of Christ, they will see what a terrible thing it is to bear the displeasure of the living God, and experience his stern justice.

In the end, we cannot doubt, venerable brethren, witnesses and associates of our labors, appreciating as we do your excellent religion, your piety, and your intense love for Catholicism, that you will unite your fervent prayers with ours, and those of all the church, and implore continually the Father of mercies, through the merits of his only Son, our Savior, Jesus Christ, that he will have pity on Italy, on all Europe, and on the whole world, and that by his divine omnipotence he will cause that, after the destruction of all error, and the cessation of bitterness and perturbation, the holy church may enjoy perfect liberty and peace; that human society may be delivered from the many evils that it is experiencing, and that all nations may coalesce in the unity of the faith, and the recognition of his Son, and walk in the way of the Lord, manifesting their faith by all good works.

* S. Leo, Serm. 82, al 80, in natal, apostolor. Petri et Pauli.
† S. Jean Chrysostom, Homil. 30, in cap. II genesis.

BRO. GRANT:—Time will not permit me to comment on the Allocution I send you. I suppose it is unnecessary, the document is so full of madness, in itself such a striking accomplishment of prophecy. None can fail to see by it that his temporal power is at an end.

Your affectionate brother,
M. B. CZECHOWSKI.

St. Blaise, Canton de Neuchatel, Suisse, Nov. 9th, 1866.

For the World's Crisis.

"BIND THE SACRIFICE WITH CORDS."

The apostle exhorts us to present our bodies a *living* sacrifice. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service."—Heb. 12: 1.

If the sacrifice were not a living one, it would not need to be bound, as it could not move from where it was placed. But many can testify from experience, that after having laid all on the altar, and obtained assurance that the sacrifice was accepted, they have lost that assurance, and with it the "perfect peace" which those enjoy whose minds are stayed on God. Isa. 26: 3.

If any who read this desire to obtain or regain that perfect peace, please turn to the twelfth chapter of Hebrews, and read, and ponder, and dwell upon the chosen words of inspiration, the words of life, and peace, and truth. And as you read, obey. And when you are satisfied that you have laid *all* on the altar, turn to the 118th Psalm, and read that attentively. In the 27th verse you will read, "God is the LORD, which hath showed us light: *bind the sacrifice with cords*, even unto the horns of the altar." It may be a profitable study for you, to learn how the sacrifice is to be bound, and who is to do that work. If you can discover any way by which you can do it, go on and do the work. But if you cannot find any way by which you can bind the sacrifice, use these words as a prayer, and say, Lord, "bind the sacrifice with cords, even unto the horns of the altar."

When all is done, you may not feel just as you want to, or just as you expected to. But if you heartily love every body, even your worst enemy, or the most disagreeable person your know of, you have good grounds for assurance. To love the Lord with all the heart, and our neighbor as ourself, is to be perfect in love. F. H. CHAMBERLAIN.

Sutton, Mass.

DIVINE CONTENTMENT.

SHOWING HOW A CHRISTIAN MAY MAKE HIS LIFE COMFORTABLE.

It shows how a christian may come to lead a comfortable life, even a heaven upon earth, be the times what they will; viz., by christian contentment. Prov. 15: 8. The comforts of life do not stand in having much. It is Christ's maxim,—"Man's life consisteth not in the abundance of things which he doth possess" (Luke 12: 15), but it is in being contented. Is not the bee as well contented with the feeding on the dew or sucking from a flower, as the ox that grazeth on the mountains? Contentment lies within a man, in the heart; and the way to be comfortable is, not by having our barns filled, but our minds quiet. "The contented man," saith Seneca, "is the happy man." Discontent is a fretting humor, which dries the brains, wastes the spirits, corrodes and eats out the comfort of life. Discontent makes a man that he doth not enjoy what he doth possess. A drop or two of vinegar will sour a whole glass of wine. Let a man have the affluence and confluence of worldly comforts, a drop or two of discontent will embitter and poison all. Comfort depends upon contentment. Jacob went halting, when the sinew upon the hollow of his thigh shrank; so when the sinew of contentment begins to shrink, we go halting in our comforts.

Contentment is as necessary to keep the life comfortable, as oil is necessary to keep the lamp burning; the clouds of discontent do often drop the showers of tears. Would we have comfort in our lives, be content. Why dost thou complain of thy troubles? It is not trouble that troubles, but discontent; it is not the water without the ship, but the water that gets within the leak, which drowns it. It is not outward affliction that can make the life of a christian sad; a contented mind would sail above these waters: but when there's a leak of discontent open, and trouble gets into the heart, then it is disquieted, and sinks.

"THY WILL BE DONE."

My God, my Father, while I stray
Far from thy home on life's rough way,
Oh, teach me from my heart to say,
"Thy will be done!"

What though in lonely grief I sigh
For friends beloved no longer nigh!
Submissive still would I reply—
"Thy will be done!"

If thou shouldst call me to resign
What most I prize,—it ne'er was mine;
I only yield thee what is thine:
"Thy will be done!"

If but my fainting heart be blest
With thy sweet spirit for its guest,
My God, to thee I leave the rest:
"Thy will be done!"

Renew my will from day to day;
Blend it with thine, and take away
Whatever makes it hard to say,
"Thy will be done!"

Then when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore:
"Thy will be done!"

Selected by R. R. York.

FAITHFUL.

God lets me see so much comprehended in this one word, that it moves my entire being into intense desire to be numbered with the hosts that, bearing this character, shall stand at last before the throne.

In a revival, the testimony of the converts almost invariably closes with—"Pray for me, that I may hold out faithful." Well they may! Alas! that so few should feel the importance of their request. I am constrained to ask God to make this cry a real, earnest one of the Spirit in each heart; for some use the word because it is customary.

All know, but do not realize, that faithful in this war, means unto the end. The command is, "Be thou faithful unto death." Soldiers of the cross can have no honorable discharge, except by death; all who leave the ranks otherwise do so by desertion.

We are continually to commit our souls unto God, as unto a faithful Creator; for we have a live devil to combat with, full of energy and all subtlety; and although we are not ignorant of his devices, who of us shall dare live without great watching unto prayer?

The path of the faithful lies through deep tribulation; the landmarks that guide the pilgrim are the footsteps of the King of saints, leading through the wilderness, the parched desert, into the Gethsemane of suffering, to the judgment hall and to the cross. As we suffer with him, being crucified to the world and the flesh, we share in his glorious resurrection, being quickened together with him: this is our portion; a direct inheritance from Him who was "a man of sorrows, and acquainted with grief"; who "was wounded for our transgressions, and bruised for our iniquities."

Before us goes the prince of the power of darkness, endeavoring to obstruct our passage; but as we pass along, we find .... that the thorns have no power to tear the flesh; the lions, though they may leap at us and gnash their teeth, if we but hold fast the shield of faith, have no power to overcome us. ...

Cheer up then, pilgrims. Hath he hid his face from thee for a moment? Know, then, that with everlasting kindness he will have mercy on thee, and will gather thee with all the redeemed.—*Earnest Christian.*

For the World's Crisis.

LOVING THE TRUTH.

Every honest person loves the truth, wherever found; and when we come into religious things, those who love the truth most will sacrifice most for it.

With this beginning, I wish to offer a few thoughts concerning *loving Christ's appearing*. In a late paper, Bro. Munger said, "We are a separate people, and *must be* till the Lord comes." Not till within a few months have I been aware of this fact.

Belief and unbelief, truth and error, cannot be permanently united. We may flatter ourselves that nominal professors love the appearing of the Lord; but soon their actions belie this. Show me a man that has "this gospel of the kingdom," and of the speedy coming of Christ all through him, so that he speaks it, sings it, prays it in all places, whether at Advent campmeetings or Methodist class meetings, at home or abroad, from Sunday morning till Saturday night, and I'll show you a man who cannot remain in the congregations of popular churches.

Again. To those who have suffered reproach for the truths of the Bible, the society of fellow-sufferers is sweeter than any other. This cannot be denied. All who have talked the truth, and plainly confessed Christ and his gospel before men, and consequently been mocked and scoffed, will remember how it used to strengthen their souls to get into some good brother's kitchen, and join with the waiting ones in singing about and praying for the coming of the Just One. O how sweet did that old hymn sound:

"Our bondage it will end, by and by."

Especially this verse:

"Though our enemies are strong,
We'll go on, we'll go on;
Though our hearts do sometimes fear,
Lo! Israel's God is near,
And the fiery pillar moves,
We'll go on, we'll go on."

And the strengthenings of the Holy Spirit received in these meetings, helped them to "go on," through disappointed hopes and various trials, still trusting in and waiting for the Savior.

But now there be some that say they sincerely love this hope, who can be satisfied with the sympathy of those that oppose the truth. I cannot believe they love truth as I love it. What! keep me away from these little gatherings of "two or three," who meet to "comfort one another with these words!" I "forsake the assembling of ourselves together as the manner of some is"? No, no; not while I see that day approaching; not till I get so cold, or hypocritical, that I can consent to error by my presence, influence and money; not till I learn the foolish and dishonest art of living in darkness, with a light hid under a bushel; not till I am willingly ashamed of Christ and his "words." O may God keep me from thus falling away.

And now another word. The time has come in many places when there are but two classes of professed christians: those who are waiting for the Lord, and those who oppose his coming. In many places a new line has been drawn, straight and plain, and some find themselves very unexpectedly on the wrong side of it. It is nothing for us to say we love the coming of the Lord, love those that are waiting for it, meet with them at their large and most popular meetings,—especially when at home we can mingle with popular churches, because there are no other meetings to attend. But when a few of Christ's little ones establish meetings according to the commands of the Scripture, ah! here comes the test! It always will come, the test will, to try us. Is it not blessed to have a way of knowing whether we are "in the faith" or not? Yea, blessed.

The test comes; then those who love truth less than popularity, the multitude with its error, more than the "little flock" with its last messages of truth, are made manifest. Bless you, it is not the establishment of these meetings that has driven them either way; this has only proved what was in their hearts before, and given them a fair chance for acting it out. That's all.

It is our duty to lend our influence on the side of truth. If I believe God is the only true God, I should hold this truth in unrighteousness were I to support idolators and infidels. It is common honesty and the natural result of natural laws, to mingle with and love things that harmonize with each other. If in us there is a love for music, when we hear the sweet songs of singers, that love is met. And people will go most where they love to go best. If in us there is an inborn love for truth, our souls can never sit and feast and fatten where truth is denounced and error honored. This is absolutely impossible. But you preach this, or write it, and guilty ones and fearful will hate and faint.

Well, God's way is straight, but it leads directly to glory. A few love the narrowness of the thorny path, and bless God for the trials that show them their true conditions. If we would avoid thorns and stumbling stones, let us keep our lamps trimmed and burning, and let us "watch the way."

In a little while we shall get to the end of this drearisome journey, then throwing aside our dusty, toilworn garments, we shall be clothed upon with immortality, and the white robe of Christ's righteousness. O how glad I am for this blessed hope. I love it. It cheers me. It sustains me. I will declare it. I will not be ashamed of it. I will not join hands with those that willfully shut their eyes to it, and oppose. For so doing I should prove ungrateful to the loving Savior that revealed the truth to me.

May God help us to be like those that walk in the daytime. Amen.

MARIA MATHEWS WEAVER.

Westfield, Mass.

For the World's Crisis.

THE BIBLE! THE BIBLE! THE BIBLE FOREVER!!

Its Antiquity—Extensive Circulation—Salutary influence on the minds and hearts of individuals, communities and nations—Its open door to civilization, freedom, and religious liberty—The futile attempts of wicked men or devils incarnate to destroy it—The curse that surely follows its rejection, etc.

"Say, would'st thou live? this hallowed book shall tell
Where life's best joys and purest pleasures dwell.
Say, would'st thou die? Consult this sacred lore,
And soar to worlds where sin can harm no more.
Living or dying, this shall soothe each pain,
Whispering, 'To live is Christ, to die is gain.'"

The Bible! what a volume of thought does it suggest! It is by many centuries the oldest book in the world. More than three thousand years ago, the first word of it was written in the desert of Arabia; more than seventeen hundred, the last word was written on the rocky isle of Pathmos. It has been read by more people than all the other books in the world put together. More of it is remembered by men than of all the books that were ever written. It treats of questions of the highest moment to all men; and proposes to reveal that for which the wisest of all ages have sought in vain—the secret of true happiness. The language in which, originally, the larger portion was written, is the oldest in the world. These very letters that pass under my eye are the same as those traced by the finger of God on the tables of stone, amid the thunders and lightning of Mt. Sinai. The language in which the New Testament was written, is the same in which Solon, Plato, and Demosthenes wrote and spoke.

This book has survived the revolutions and changes of three thousand years. It has seen Nineveh, Babylon, Memphis, Thebes, Tyre, Sidon, Carthage, Rome, Athens, and a thousand other cities, rise, flourish, and fall. It has lived amid wars the most bloody; amid desolations the most complete; amid tyranny the most grinding; amid darkness the most profound; amid superstitions the most degrading; amid idolatry the most repulsive; amid blasphemy the most heaven-daring—and has been against all these, the great witness for God.

This book has outlived all the efforts made to shake the faith of man in its revelations, and to banish it from the world. Celsus, Porphyry, Julian, and a host of others, fiercely attacked it in the first ages of the church, but still it lived. Hume, Hobbes, Voltaire, Paine, and many others of the rabble rout of infidelity, in modern times, but still it lives, while its enemies sleep in dishonored graves. This book has laid hold of all classes. The warrior has carried it next his heart in the storm of battle; and often has the bullet aimed at his life, buried itself in the leaves of his Bible. It has been laid upon the throne of the monarch as his safest guide-book in the administration of justice. It has been exalted by the priest in the cathedral, amid solemn chants and penitential confessions of sin. It has been sought by the world's sick for its healing balm; by the hermit in his cell for its consolations; by the poor man for its promise of more than earthly riches; by the homeless wanderer for its promise of a "home in heaven;" by the guilty for its assurance of pardon; by the living for its guiding principles of truth; by the dying for its pass-word into the "heavenly places."

This book has been given to the world in all its babbling tongues. In more than two hundred languages and dialects is it read by a sinful race. It has long been unchained from the high altars of gray old temples, and sent out to all the tribes, nations, and peoples of the world. And yet it can not be supplied fast enough, though a Bible is printed for every minute in the day.

This book has marched at the head of civilization in all ages. It went with the Jews into Palestine, it invaded Greece, Rome, and all the states of the ancient world under the preaching of the first heralds of the truth. Its principles have been at the base of all revolutions that have pushed forward the human race. It was so in Germany, in England, in France, in Scotland, and in our own country. The pilgrims fled to American wilds that they might enjoy the blessings of Bible truth and Bible teachings unmolested and unoppressed by the laws of tyrants.

It was devotedly recognized as a book especially needful for a people struggling for freedom by the fathers of our republic. In the darkest and stormiest hour of the Revolution, when money could hardly be found to pay the starving, naked, and bleeding soldiers of liberty, Congress, in 1777, appointed a committee to confer with the printer, with the view of striking off 30,000 Bibles at the expense of Congress; but it being difficult to obtain paper and type, the committee of commerce were ordered to import at the expense of Congress, 20,000 from Holland, Scotland, and elsewhere. They gave as the reason that its use is so universal and its importance so great. In 1780 Congress appointed a committee to attend to printing an edition of the Bible in Philadelphia, and voted that they highly approved the pious and laudable undertaking as subservient to the interests of religion, and recommend this edition of the Bible to the people of the United States. In eight successive years Congress voted and kept sixteen national feasts and thanksgivings. On the committees which reports these bills, were such men as Gov. Livingstone, of New York, Sherman, of Conn.; Elias Boudinot, and James Madison. Some of these signed the Declaration of Independence, and most of them were engaged in procuring the Constitution, and knew its true spirit.

Thus was the Bible honored by these apostles of freedom. When these children, who enjoy the fruits of their labors, shall cease to cherish it as the palladium of civil and religious liberty—that moment will the nation begin its downward march to ruin. Departing from this blessed book, has been the downfall, the ruin, in all ages.

"We love the book which lighted
The glow of patriot fires,
When freedom was benighted
In the bosom of our sires.
They shed their blood to save us,
And gained our liberty;
But the greatest boon they gave us—
The Bible was made free!"

D. F. N.

Hygiene.

"This is for your health."—Paul.

MIND AND BODY.

The influence which the mind has in causing, aggravating, and protracting disease, is too often lost sight of by all classes of physicians. Everybody recommends exercise as a means of preserving and regaining health. But to ride a certain length of time, or to walk a specified distance, "for the health," merely for the sake of the health, is almost useless, and is a penance; but if there is the accompaniment of an agreeable associate, or an exhilarating motive, one which lifts up the mind, and absorbs it for the time being, so as to make it wholly forgetful of the bodily condition, as the radical object of the exercise, this is health giving; its effects are always magical, on mind, body, and blood.

Dwelling on trouble; remorse for lost opportunities; the hugging of sharp-pointed memories; moping over slights of friends; feeding on exaggerations or the hardness of our lot; and grieving vainly for unrequited love; all these are known, the world over, as being capable of bringing on slow, painful, and fatal diseases. But it is not so well understood, that great mental emotion sometimes causes maladies which prove fatal in a few days; such maladies as are induced by great physical exposures. It was recently announced that a distinguished French advocate was so excited and exhausted by one of his professional efforts, as to superinduce an attack of pneumonia, (lung fever, or inflammation of the lungs,) of which he died in a few days. Three young ladies were riding in a carriage in St. Louis; the horses ran away; two of the riders escaped from the vehicle, while the third sat still, as composedly as if nothing unusual had taken place; all were astonished at her presence of mind. After she reached her home, she informed her friends that she remained still because the shock, the feeling of horror, was such, that she was, per force, as immoveable as marble; the reaction was such as to cause an inflamation of the bowels, which nothing could remove, and of which she died in a few days.

These facts, with thousands of others like them, prove beyond all cavil, that the mind may be a cause of disease; and the inference is clear, that the state of the mind should be watched. We should guard against cherishing depressing feelings; and with much care, should habituate ourselves to self-control; to the habit of looking at everything of a stirring or harrowing character, with a calm courage; we should strive at all times for that valuable characteristic, "presence of mind," under all circumstances; for we are every day in great need of it; it is, in many cases, a literal "life preserver."—*Hall's Journal of Health.*

TAKING COLD.

A "cold" is not necessarily the result of low or high temperature. A person may go directly from a hot bath into a cold one, or into snow even, and not take cold. On the contrary, he may take cold by pouring a couple of tablespoonfuls of water upon some part of his dress, or by standing in a door, or before a stove, or sitting near a window or other opening, where one part of the body is colder than another. Let it be kept in mind that uniformity of temperature over the whole body is the first thing to be looked after. It is the unequal heat upon different parts of the body that produces colds, by disturbing the uniform circulation of the blood, which in turn induces congestion of some part. If you must keep a partially wet garment on, it would be as well perhaps to wet the whole of it uniformly. The feet are a great source of colds on account of the variable temperature they are subjected to. Keep these always dry and warm, and avoid draughts of air, hot or cold, wet spots on the garments, and other direct causes of unequal temperature, and keep the system braced up by plenty of sleep, and the eschewing of debilitating foods and drinks, and you will be proof against a cold and its results.—*Scientific American.*

A TALK WITH WOMEN.

Deformity meets the eye in the persons of our mothers and daughters everywhere. There must be a cause. Nature has formed the body perfect. Wrong education and practice in dress, of course has brought it about. Upon observation it will be noticed that the greater part of women, young ladies especially, fill the upper part of the lungs with air, while the lower lungs are not expanded and filled with air often enough to keep them in a healthy condition.

The lungs alone do not suffer, the heart and abdomen are pressed, and other organs weakened in consequence. What a state of things is thus brought about! Yes, alarming, if considered in the light of truth. The young lady may say, in order to fill the lower lungs with air, my corset must be loosened and dresses made larger. Well this is easily done. But I shall get vulgarly large. Let the body enlarge, and your mind and intellect will become ennobled, when such reasons will make you ashamed.

There are dahlias in the yard, some have large round flowers upon the stalk, others come out imperfectly; any person would not be long deciding which of the flowers were the most beautiful to look upon. Thus it is with the human form; in its perfect development it presents beauty to the intelligent eye and mind, while the contracted body is anything but beautiful to the eye of one who understands the fearful consequences.

The time has come when we need not be ignorant of these things—if ignorant it will be a willful ignorance, as light upon this very point has been given for some time by noble minds; and yet how insensible and unmoved the mass of our women remain upon a subject which so much concerns the life, health, and happiness of the present and future life, as we are accountable to our Creator for the manner in which we treat the body.—*Health Reformer.*

CLEANLINESS.

Cleanliness is akin to godliness," it is said. It is not less closely related to gentility. First of all, then, keep yourself scrupulously clean—not your hands and face merely, but your whole person, from the crown of your head to the sole of your foot. Silk stockings may hide dirty feet and ankles from the eye, but they often reveal themselves to another sense, when the possessor little dreams of such an exposure. It is far better to dress coarsely and out of fashion, and be strictly clean, than to cover a dirty skin with the finest and richest clothing. A coarse shirt, or a calico dress, is not necessarily vulgar, but dirt is essentially so. We do not here refer, of course, to one's condition while engaged in his or her industrial occupation. Soiled hands, and even a begrimed face, are badges of honor in the field, the work-shop, or the kitchen, but in a country in which soap and water abound, there is no excuse for carrying them into the parlor or the dining-room.

A clean skin is as essential to health, beauty, and personal comfort, as it is to decency, and without health, and that perfect freedom from physical disquiet which comes only from the normal action of all the functions of the bodily organs, your behavior can never be satisfactory to yourself or agreeable to others—*Selected.*

BREATHING THRO' THE MOUTH.

Any person, with a little practice, can breathe as slow through the nose as through the mouth, but no one should occupy more than from five to ten seconds in inhaling. They can expand the lungs to as great an extent in that time as they can if they are from one to two minutes in doing it, and if a person only breathes once in two or three minutes, as some do not while practicing, the lungs can not receive a sufficient quantity of air to purify the blood, and the individual must suffer. In striving to cultivate the lungs by breathing exercises, endeavor to fill them to their utmost capacity, but do not try to see how long you can be in doing it, or how long you can hold your breath. Remember that you must *breathe* while cultivating the lungs, as as well as other times.—*Herald of Health.*

NERVOUS HEADACHES.

One of the principal causes, is the use of tea, coffee, spirituous liquors and tobacco. Undue mental exertion, loss of sleep, constipation of the bowels, torpidity of the liver, skin, etc., are prominent among the causes of this disease. The remedy consists in removing the cause, whatever it may be. If habituated to the use of tea, coffee, alcohol or tobacco, quit them at once. Avoid much mental exertion, take an abundance of outdoor exercise, bathe frequently but not in very cold water, eat temperately of plain, healthful food, avoiding spices, condiments, rich cake, pastry, etc., and obey all the laws of health.—*Ibid.*

MORNING WALKS.

About the middle of the forenoon is the best time for walking or exercise of any kind. The system is then in its best condition. A short walk or other moderate exercise before breakfast is beneficial, but it is not the best time for severe exertion. The distance which persons in moderate health should walk depends upon their strength, endurance and other bodily conditions. It should never be continued so as to produce pain, soreness of the muscles, or fatigue from which the system cannot fully recover by an hour's rest.—*Ibid.*

MAN'S BEST DRINK.—Water, pure and unmixed, is, beyond all question, the best and only natural drink of man, as it is the only drink of every other living being. It should be drank only when nature calls for it by the feeling of thirst, and then slowly and temperately, until the thirst is quenched. Follow the example of the animal creation, and do not stop eating to wash the food down with water. If man would live entirely upon fruits, which make the purest and best food, he would feel no thirst, and need no drink. The juices of the fruits would supply a sufficient quantity of water in its purest possible form.—*Ibid.*

LIGHT.—Light is a great purifier of the air, and causes life and vitality to spring up anew. Thus light also works on you. It makes you more active and more healthy.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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[illegible]

'TIS SWEET TO SUFFER WHEN CHRIST IS NEAR.

Few the days that are all sunshine,
Clouds arise and shadows fall;
Everywhere the darkness cometh—
Light and shade belong to all;
So with life—how few that find not
Shadows oft along the way;
Trials meet the high and honored,
Often with the lowly stay;
But, through all the shade and trial,
Faith in God removes each fear;
Then 'tis sweet, yes, sweet to suffer,
For we know that Christ is near.

Few the paths that have no danger,
Cares and pitfalls here and there;
Or to-day we may be breathing
Poison from the very air.
Turn to where the earth is brightest,
Search there for some calm retreat,
There, in that bright vision resting,
Pain and sorrow you may meet;
But to every lowly spirit
Jesus whispers, "dry each tear";
Then 'tis sweet—yes, sweet to suffer,
For they know that Christ is near.

Few the homes that know no sorrow—
Few unbroken circles here;
Few the joys that meet no blighting
Through a single fleeting year;
Few the hearts that know no sadness
In this changing world of ours;
Hopes must yield to disappointments,
Chilling oft life's fairest flowers;
But the christian hears a whisper—
"I am with you, do not fear."
Then 'tis sweet, yes, sweet to suffer,
For he knows that Christ is near.

But how saddening and how cheerless,
While the earthly hopes are riven,
Still to pass each painful conflict
Without sympathy from heaven!
Oh! I turn to thee, my Father,
Turn my heart and eyes alone,
Grateful that in each fierce trial
I may know that "God is love."
Let me hear the cheering promise—
"I am with you, do not fear";
Then 'tis sweet, yes, sweet to suffer,
For I know that Christ is near.

Lyons, N. Y. *Selected by* LIZZIE J. OAKS.

ALLOCUTION OF HIS HOLINESS, POPE PIUS IX.

READ IN SECRET CONSISTORY, OCT. 29, 1866.

Venerable Brethren.—More than once, O venerable brethren, while filling our apostolic office, we have deplored, as well in our published letters, as in divers allocutions, delivered in your most noble assembly, the affliction which has long weighed upon the affairs of our most holy religion in Italy, and the grave insults that we, and the apostolical see, have suffered from the sub-alpine government. You can therefore comprehend the grief that has taken possession of us to see this government, with a passion daily increasing, incessantly attack the Catholic church, her salutary laws, and all her holy ministers; when we see, alas! venerable bishops and clergy of the greatest integrity of different orders, as well as the most virtuous Catholic citizens, sent into exile by this government, without regard for religion, justice, or humanity, or thrown into prison, or condemned to a forced residence and molested in the most infamous manner; the dioceses deprived of their pastors to the great prejudice of souls; virgins, consecrated to God, expelled from their convents and reduced to beggary; the temples of God violated; the diocesan seminaries closed to the clergy; the Catholic youth removed from christian discipline and confided to teachers of error and iniquity, and the patrimony of the church usurped and sold.

This same government, to the scorn of the censured ecclesiastics, and without regard to our most just complaints, and those of our venerable brethren the bishops of Italy, has sanctioned the like laws, which are entirely contrary to the Catholic church, to her doctrine and her rights, and is by us condemned, and has not hesitated to promulgate a law touching civil marriage, as it is called—a law not only entirely contrary to Catholic doctrine, but also to the well-being of civil society. Such a law tramples under foot the dignity and the sanctity of marriage; it destroys the institution; it encourages a concubinage entirely shameful. In fact, there can be no such thing as marriage among the faithful, unless there is at the same time a sacrament. Thus the power to decree whatever concerns the sacrament of marriage, pertains entirely to the church.

Furthermore, this government, injuring in an evident manner the condition of public profession of religious vows, which has had and always will have force in the church of God; and regardless of the great benefits of the regular orders, that, founded by holy men and approved by the holy, apostolical see, have admirably merited of the christian, civil, and literary republic, by so many glorious fatigues and works of piety and usefulness; has not feared to sanction a law suppressing in all countries of his domain all religious corporations of both sexes, and to appropriate all their estates, and much other property of the church, and has ordained its distribution. Before entering into possession of the Venetian province, he did not hesitate to extend to that country the same laws, and prescribed, contrary to all law and all right, the entire destruction and abolition of the convention stipulated by us with our dear son in Jesus Christ, Francis Joseph, Emperor of Austria.

We, therefore, faithful to the great duty of our apostolic ministry, raise our voice anew in your most noble assembly in favor of religion, of the church, of her holy laws, of the right to authority of this throne of St. Peter; and with might we deplore and reprove all and each of the things that, contrary to the church, her laws and rights, have been decreed, done and attempted by the sub-alpine government and by all other subordinate authority; and by our apostolic authority we abrogate and proclaim null and without effect, force, or value, all the said decrees, and all that pertains to them.

We compel thus their authors, who glory in the name of christian, to call to mind and consider seriously that they have unfortunately incurred the censures and spiritual penalty inflicted by the apostolic constitution and the decrees of the ecumenical councils against whoever attacks the rights of the church.

We know, venerable brethren, that certain astucious persons combat us, and interpret in their own sense our benediction upon Italy, when, without any personal merit, assuredly, but through the impenetrable grace of God, we pronounced words of pardon and peace by reason of our love for the population of the pontifical States. Indeed, full of solicitude for the happiness and felicity of the entire flock, demanding by our prayers to God the good of Italy, we have prayed with fervor and humility that he would deliver her from the evils that threaten her, and that the precious gift of the Catholic faith may be all-powerful in Italy, and that good morals, justice, and all the christian virtues may flourish more than ever. We still cease not to address the most fervent prayers to God, that in his mercy he would preserve the Catholic population of Italy from so many and so great calamities of all kinds that oppress and assail them, by the fault of the governors of Italy, and from a multiform persecution. But above all, we supplicate the merciful Savior to aid and fortify, by his heavenly assistance, the Italian people, that they may remain firm and unshaken in the divine faith and in their religion, and that with christian fortitude they may endure and support so many adversities and evils.

Nevertheless they are mad who infer, and who cease not to demand of us, already despoiled with the most manifest injustice of many provinces of our pontifical domain, that we renounce our civil sovereignty and that of the apostolic see. Surely every one can see that such a demand is unjust and prejudicial to the church.

By a strange volition of divine providence, as we have said once before, it has happened that the Roman empire having fallen and being divided into many kingdoms and into different States, the Roman Pontiff, in such a great variety of kingdoms, and in the actual state of human society, was invested with civil sovereignty, by means of which, never being subjected to any laical power, he exercises in all liberty the supreme authority of his jurisdiction upon the church divinely confessed by our Savior Jesus Christ. And the faithful, with tranquility of conscience, and in entire obedience to the decrees, admonitions and mandates of the pontiff, have abandoned themselves, unable to conceive that his acts would be subjected to the will and impulses of any sovereign or of any civil power.

We can not relinquish the civil power established by the divine wisdom of providence for the good of the church universal; on the contrary we ought to defend this government and protect the rights of this civil power; and we complain forcibly of the sacrilegious usurpation of the provinces of the holy see, as we have already done, and as we do now anew, we complain and protest according to the best of our ability.

All the world admit that the Catholic bishops have never ceased to combat with zeal, as well by voice as writing, in favor of our civil sovereignty and that of this holy see; and all have proclaimed that this sovereignty is absolutely necessary, especially in the present condition of affairs of the world, to establish and defend the full liberty of the Roman pontiff in feeding all the Catholic flock, a liberty closely connected with that of the whole church.

These same men fear not to cry everywhere that we ought to become reconciled with Italy, that is to say with the enemies of our religion, who boast of establishing Italy. But how can we, the champions and avengers of the most holy religion and the salutary doctrine of virtue and justice, who should watch over the safety of all, walk in harmony with those who, maintaining not sound doctrine, and refusing to bear the truth, withdraw from us—those who will not condescend to our desires, neither do justice as we demand, to the effect that the many dioceses of Italy, now deprived of consolation and pastoral care, may have their bishops restored to them?

Would to heaven that all those who so strongly combat the church, us, and the apostolic see, would turn their regard and their souls to truth and justice, become enlightened for once, returning to themselves, and, providing for the good of their souls, strive by salutary repentance to return to us!

Nothing would be more agreeable to us than to meet them according to the example of the Father in the Gospel, and embrace them, congratulating ourselves that his children were dead and are alive again, were lost and are found. It would then be seen that our august religion, the prolific mother and nurse of all virtue, and the scourge of all vice, leads as well to individual felicity as to the public good of all.

There, in fact, where religion and its salutary doctrine prevail, flourish, necessarily, good morals, integrity, peace, justice, charity, and all the virtues. There the people are not attacked by the grave evils that unfortunately crush them wherever religion and its doctrines are disregarded.

By these deplorable facts, recounted summarily and with sorrow, and by sad cotemporary events in Italy, the whole world can easily see and divine to what peril this apostolical see is exposed, and how it is a mark for the harsh menaces of rebellion, for the hatred of the unbelieving, and the wrath of the enemies of the cross of Christ.

From all parts resound continually furious voices, that infuriated enemies do not cease to echo, declaring that this city of Rome ought to participate in the baleful Italian perturbation and rebellion, and even become its chief seat. But God, rich in mercy, can render abortive the councils and impious desires of our enemies. He will never permit this noble city, so dear to us, where, by his great and peculiar benefaction he has placed the throne of St. Peter, the impregnable foundation of his faith and divine religion, to return to the unhappy condition so faithfully described by our holy predecessor, Leo the Great,* when for the first time the blessed prince of apostles entered this city, then mistress of the world.

As to ourselves, though deprived of nearly all human assistance, yet, faithful to our mission, and entirely confident of the assistance of the Almighty, we are ready to wrestle without fear, even to peril our life for the cause of the church, divinely confided to us by our Savior Jesus Christ, and, if need be, to remove wherever we can best exercise our supreme apostolic ministry.

And as, in such a horrible tempest, the best and only support should be prayer, we address all the venerable brethren and bishops of the whole catholic world, and all the children of the holy mother church, who have never ceased to lavish on us the clearest evidence of love and respect, and to come to our aid in our very grave trials and those of the holy see; and we implore them to offer more and more, unceasing and fervent prayers to God for the defeat of the enemies of the church, and their return to the path of salvation. For, to use the words of Chrysostom,† prayers are a powerful arm, a great security, a rich treasure, an excellent harbor, a sure asylum, provided that, attentive and vigilant, we present ourselves before the Savior with collected mind, and without leaving any access to the enemy of our salvation.

In the midst of the great suffering which we endure, we have strong consolation, knowing that God performs marvellous prodigies when his church has no human succor, which manifest most clearly his omnipotence and divine hand, confirming the truth that the gates of hell shall never prevail against the church, which shall always remain unmoved, triumphant over her enemies till the end of the world. But it is exceedingly grievous that it is not precisely decided that a nation should conserve always the precious treasure of our faith and our religion.

There are, indeed, many nations who have kept with fidelity the faith entrusted to them, and the discipline of morals. Alas! they are detached from this stone, upon which reposes the edifice of the church, and separate from him, to whom is given the power to confirm the brethren, and to feed the sheep and the lambs, having no understanding among themselves, and enveloped in the darkness of error, they are in great peril in regard to their situation.

And here we cannot abstain, by reason of our mission, from adjuring warmly, in the name of the Savior, all sovereigns and other rulers of the nations to examine for once, and consider well their grave obligation to endeavor to increase among the nations love and respect for religion, and to use all their power to prevent the flambeau of the faith from being extinguished among the people.

Woe then to those rulers, who, forgetting that they are the ministers of God for good, shall forget to aid this worship whenever they can and ought. It is for them to fear and tremble when, by their own special work, they destroy the precious treasure of the catholic faith, without which it is impossible to please God. When they appear, called to a severe judgment, before the tribunal of Christ, they will see what a terrible thing it is to bear the displeasure of the living God, and experience his stern justice.

In the end, we cannot doubt, venerable brethren, witnesses and associates of our labors, appreciating as we do your excellent religion, your piety, and your intense love for Catholicism, that you will unite your fervent prayers with ours, and those of all the church, and implore continually the Father of mercies, through the merits of his only Son, our Savior, Jesus Christ, that he will have pity on Italy, on all Europe, and on the whole world, and that by his divine omnipotence he will cause that, after the destruction of all error, and the cessation of bitterness and perturbation, the holy church may enjoy perfect liberty and peace; that human society may be delivered from the many evils that it is experiencing, and that all nations may coalesce in the unity of the faith, and the recognition of his Son, and walk in the way of the Lord, manifesting their faith by all good works.

* S. Leo, Serm. 82, al 80, in natal. apostolor. Petri et Pauli.
† S. Jean Chrysostom, Homil. 30, in cap. II genesis.

BRO. GRANT:—Time will not permit me to comment on the Allocution I send you. I suppose it is unnecessary, the document is so full of madness, in itself such a striking accomplishment of prophecy. None can fail to see by it that his temporal power is at an end.

Your affectionate brother,
M. B. CZECHOWSKI.

St. Blaise, Canton de Neuchatel, Suisse, Nov. 9th, 1866.

For the World's Crisis.

"BIND THE SACRIFICE WITH CORDS."

The apostle exhorts us to present our bodies a *living* sacrifice. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service."—Heb. 12: 1.

If the sacrifice were not a living one, it would not need to be bound, as it could not move from where it was placed. But many can testify from experience, that after having laid all on the altar, and obtained assurance that the sacrifice was accepted, they have lost that assurance, and with it the "perfect peace" which those enjoy whose minds are stayed on God. Isa. 26: 3.

If any who read this desire to obtain or regain that perfect peace, please turn to the twelfth chapter of Hebrews, and read, and ponder, and dwell upon the chosen words of inspiration, the words of life, and peace, and truth. And as you read, obey. And when you are satisfied that you have laid *all* on the altar, turn to the 118th Psalm, and read that attentively. In the 27th verse you will read, "God is the LORD, which hath showed us light: *bind the sacrifice with cords*, even unto the horns of the altar." It may be a profitable study for you, to learn how the sacrifice is to be bound, and who is to do that work. If you can discover any way by which you can do it, go on and do the work. But if you cannot find any way by which you can bind the sacrifice, use these words as a prayer, and say, Lord, "bind the sacrifice with cords, even unto the horns of the altar."

When all is done, you may not feel just as you want to, or just as you expected to. But if you heartily love every body, even your worst enemy, or the most disagreeable person your know of, you have good grounds for assurance. To love the Lord with all the heart, and our neighbor as ourself, is to be perfect in love. F. H. CHAMBERLAIN.

Sutton, Mass.

DIVINE CONTENTMENT.

SHOWING HOW A CHRISTIAN MAY MAKE HIS LIFE COMFORTABLE.

It shows how a christian may come to lead a comfortable life, even a heaven upon earth, be the times what they will; viz., by christian contentment. Prov. 15: 3. The comforts of life do not stand in having much. It is Christ's maxim,—"Man's life consisteth not in the abundance of things which he doth possess" (Luke 12: 15), but it is in being contented. Is not the bee as well contented with the feeding on the dew, or sucking from a flower, as the ox that grazeth on the mountains? Contentment lies within a man, in the heart; and the way to be comfortable is, not by having our barns filled, but our minds quiet. "The contented man," saith Seneca, "is the happy man." Discontent is a fretting humor, which dries the brains, wastes the spirits, corrodes and eats out the comfort of life. Discontent makes a man that he doth not enjoy what he doth possess. A drop or two of vinegar will sour a whole glass of wine. Let a man have the affluence and confluence of worldly comforts, a drop or two of discontent will embitter and poison all. Comfort depends upon contentment. Jacob went halting, when the sinew upon the hollow of his thigh shrank; so when the sinew of contentment begins to shrink, we go halting in our comforts.

Contentment is as necessary to keep the life comfortable, as oil is necessary to keep the lamp burning; the clouds of discontent do often drop the showers of tears. Would we have comfort in our lives, be content. Why dost thou complain of thy troubles? It is not trouble that troubles, but discontent; it is not the water without the ship, but the water that gets within the leak, which drowns it. It is not outward affliction that can make the life of a christian sad; a contented mind would sail above these waters: but when there's a leak of discontent open, and trouble gets into the heart, then it is disquieted, and sinks.

"THY WILL BE DONE."

My God, my Father, while I stray
Far from thy home on life's rough way,
Oh, teach me from my heart to say,
"Thy will be done!"

What though in lonely grief I sigh
For friends beloved no longer nigh?
Submissive still would I reply—
"Thy will be done!"

If thou shouldst call me to resign
What most I prize,—it ne'er was mine;
I only yield thee what is thine:
"Thy will be done!"

If but my fainting heart be blest
With thy sweet spirit for its guest,
My God, to thee I leave the rest:
"Thy will be done!"

Renew my will from day to day;
Blend it with thine, and take away
Whatever makes it hard to say,
"Thy will be done!"

Then when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore:
"Thy will be done!"

Selected by R. R. *York.*

FAITHFUL.

God lets me see so much comprehended in this one word, that it moves my entire being into intense desire to be numbered with the hosts that, bearing this character, shall stand at last before the throne.

In a revival, the testimony of the converts almost invariably closes with—"Pray for me, that I may hold out faithful." Well they may! Alas! that so few should feel the importance of their request. I am constrained to ask God to make this cry a real, earnest one of the Spirit in each heart; for some use the word because it is customary.

All know, but do not realize, that faithful in this war, means unto the end. The command is, "Be thou faithful unto death." Soldiers of the cross can have no honorable discharge, except by death; all who leave the ranks otherwise do so by desertion.

We are continually to commit our souls unto God, as unto a faithful Creator; for we have a live devil to combat with, full of energy and all subtlety; and although we are not ignorant of his devices, who of us shall dare live without great watching unto prayer?

The path of the faithful lies through deep tribulation; the landmarks that guide the pilgrim are the footsteps of the King of saints, leading through the wilderness, the parched desert, into the Gethsemane of suffering, to the judgment hall and to the cross. As we suffer with him, being crucified to the world and the flesh, we share in his glorious resurrection, being quickened together with him: this is our portion; a direct inheritance from Him who was "a man of sorrows, and acquainted with grief"; who "was wounded for our transgressions, and bruised for our iniquities."

Before us goes the prince of the power of darkness, endeavoring to obstruct our passage; but as we pass along, we find .... that the thorns have no power to tear the flesh; the lions, though they may leap at us and gnash their teeth, if we but hold fast the shield of faith, have no power to overcome us....

Cheer up then, pilgrims. Hath he hid his face from thee for a moment? Know, then, that with everlasting kindness he will have mercy on thee, and will gather thee with all the redeemed.—*Earnest Christian.*

For the World's Crisis.

LOVING THE TRUTH.

Every honest person loves the truth, wherever found; and when we come into religious things, those who love the truth most will sacrifice most for it.

With this beginning, I wish to offer a few thoughts concerning *loving Christ's appearing.* In a late paper, Bro. Munger said, "We are a separate people, and *must be* till the Lord comes." Not till within a few months have I been aware of this fact.

Belief and unbelief, truth and error, cannot be permanently united. We may flatter ourselves that nominal professors love the appearing of the Lord; but soon their actions belie this. Show me a man that has "this gospel of the kingdom," and of the speedy coming of Christ all through him, so that he speaks it, sings it, prays it in all places, whether at Advent campmeetings or Methodist class meetings, at home or abroad, from Sunday morning till Saturday night, and I'll show you a man who cannot remain in the congregations of popular churches.

Again. To those who have suffered reproach for the truths of the Bible, the society of fellow-sufferers is sweeter than any other. This cannot be denied. All who have talked the truth, and plainly confessed Christ and his gospel before men, and consequently been mocked and scoffed, will remember how it used to strengthen their souls to get into some good brother's kitchen, and join with the waiting ones in singing about and praying for the coming of the Just One. O how sweet did that old hymn sound:

"Our bondage it will end, by and by."

Especially this verse:

"Though our enemies are strong,
We'll go on, we'll go on;
Though our hearts do sometimes fear,
Lo! Israel's God is near,
And the fiery pillar moves,
We'll go on, we'll go on."

And the strengthenings of the Holy Spirit received in these meetings, helped them to "go on," through disappointed hopes and various trials, still trusting in and waiting for the Savior.

But now there be some that say they sincerely love this hope, who can be satisfied with the sympathy of those that oppose the truth. I cannot believe they love truth as I love it. What! keep me away from these little gatherings of "two or three," who meet to "comfort one another with these words"? I "forsake the assembling of ourselves together as the manner of some is"? No, no; not while I see that day approaching; not till I get so cold, or hypocritical, that I can assent to error by my presence, influence and money; not till I learn the foolish and dishonest art of living in darkness, with a light hid under a bushel; not till I am willingly ashamed of Christ and his "words." O may God keep me from thus falling away.

And now another word. The time has come in many places when there are but two classes of professed christians: those who are waiting for the Lord, and those who oppose his coming. In many places a new line has been drawn, straight and plain, and some find themselves very unexpectedly on the wrong side of it. It is nothing for us to say we love the coming of the Lord, love those that are waiting for it, meet with them at their large and most popular meetings,—especially when at home we can mingle with popular churches, because there are no other meetings to attend. But when a few of Christ's little ones establish meetings according to the commands of the Scriptures, ah! here comes the test! It always will come, the test will, to try us. Is it not blessed to have a way of knowing whether we are "in the faith" or not? Yes, blessed.

The test comes; then those who love truth less than popularity, the multitude with its error, more than the "little flock" with its last messages of truth, are made manifest. Bless you, it is not the establishment of these meetings that has driven them either way; this has only proved what was in their hearts before, and given them a fair chance for acting it out. That's all.

It is our duty to lend our influence on the side of truth. If I believe God is the only true God, I should hold this truth in unrighteousness were I to support idolators and infidels. It is common honesty and the natural result of natural laws, to mingle with and love things that harmonize with each other. If in us there is a love for music, when we hear the sweet songs of singers, that love is met. And people will go most where they love to go best. If in us there is an inborn love for truth, our souls can never sit and feast and fatten where truth is denounced and error honored. This is absolutely impossible. But you preach this, or write it, and guilty ones and fearful will hate and faint.

Well, God's way is straight, but it leads directly to glory. A few love the narrowness of the thorny path, and bless God for the trials that show them their true conditions. If we would avoid thorns and stumbling stones, let us keep our lamps trimmed and burning, and let us "watch the way."

In a little while we shall get to the end of this drearisome journey, then throwing aside our dusty, toilworn garments, we shall be clothed upon with immortality, and the white robe of Christ's righteousness. O how glad I am for this blessed hope. I love it. It cheers me. It sustains me. I will declare it. I will not be ashamed of it. I will not join hands with those that willfully shut their eyes to it, and oppose. For so doing I should prove ungrateful to the loving Savior that revealed the truth to me.

May God help us to be like those that walk in the daytime. Amen.

MARIA MATHEWS WEAVER.

Westfield, Mass.

For the World's Crisis.

THE BIBLE! THE BIBLE! THE BIBLE FOREVER!!

Its Antiquity—Extensive Circulation—Salutary influence on the minds and hearts of individuals, communities and nations—Its open door to civilization, freedom, and religious liberty—The futile attempts of wicked men or devils incarnate to destroy it—The curse that surely follows its rejection, etc.

"Say, would'st thou live? this hallowed book shall tell
Where life's best joys and purest pleasures dwell.
Say, would'st thou die? Consult this sacred lore,
And soar to worlds where sin can harm no more.
Living or dying, this shall soothe each pain,
Whispering, "To live is Christ, to die is gain."

The Bible! what a volume of thought does it suggest! It is by many centuries the oldest book in the world. More than three thousand years ago, the first word of it was written in the desert of Arabia; more than seventeen hundred, the last word was written on the rocky isle of Patmos. It has been read by more people than all the other books in the world put together. More of it is remembered by men than of all the books that were ever written. It treats of questions of the highest moment to all men; and proposes to reveal that for which the wisest of all ages have sought in vain—the secret of true happiness. The language in which, originally, the larger portion was written, is the oldest in the world. These very letters that pass under my eye are the same as those traced by the finger of God on the tables of stone, amid the thunders and lightning of Mt. Sinai. The language in which the New Testament was written, is the same in which Solon, Plato, and Demosthenes wrote and spoke.

This book has survived the revolutions and changes of three thousand years. It has seen Nineveh, Babylon, Memphis, Thebes, Tyre, Sidon, Carthage, Rome, Athens, and a thousand other cities, rise, flourish, and fall. It has lived amid wars the most bloody; amid desolations the most complete; amid tyranny the most grinding; amid darkness the most profound; amid superstitions the most degrading; amid idolatry the most repulsive; amid blasphemy the most heaven-daring—and has been against all these, the great witness for God.

This book has outlived all the efforts made to shake the faith of man in its revelations, and to banish it from the world. Celsus, Porphyry, Julian, and a host of others, fiercely attacked it in the first ages of the church, but still it lived. Hume, Hobbes, Voltaire, Paine, and many others of the rabble rout of infidelity, in modern times, but still it lives, while its enemies sleep in dishonored graves. This book has laid hold of all classes. The warrior has carried it next his heart in the storm of battle; and often has the bullet aimed at his life, buried itself in the leaves of his Bible. It has been laid upon the throne of the monarch as his safest guide-book in the administration of justice. It has been exalted by the priest in the cathedral, amid solemn chants and penitential confessions of sin. It has been sought by the world's sick for its healing balm; by the hermit in his cell for its consolations; by the poor man for its promise of more than earthly riches; by the homeless wanderer for its promise of a "home in heaven;" by the guilty for its assurance of pardon; by the living for its guiding principles of truth; by the dying for its pass-word into the "heavenly places."

This book has been given to the world in all its babbling tongues. In more than two hundred languages and dialects is it read by a sinful race. It has long been unchained from the high altars of gray old temples, and sent out to all the tribes, nations, and peoples of the world. And yet it can not be supplied fast enough, though a Bible is printed for every minute in the day.

This book has marched at the head of civilization in all ages. It went with the Jews into Palestine, it invaded Greece, Rome, and all the states of the ancient world under the preaching of the first heralds of the truth. Its principles have been at the base of all revelations that have pushed forward the human race. It was so in Germany, in England, in France, in Scotland, and in our own country. The pilgrims fled to American wilds that they might enjoy the blessings of Bible truth and Bible teachings unmolested and unoppressed by the laws of tyrants.

It was devotedly recognized as a book especially needful for a people struggling for freedom by the fathers of our republic. In the darkest and stormiest hour of the Revolution, when money could hardly be found to pay the starving, naked, and bleeding soldiers of liberty, Congress, in 1777, appointed a committee to confer with the printer, with the view of striking off 30,000 Bibles at the expense of Congress; but it being difficult to obtain paper and type, the committee of commerce were ordered to import at the expense of Congress, 20,000 from Holland, Scotland, and elsewhere. They gave as the reason that its use is so universal and its importance so great. In 1780 Congress appointed a committee to attend to printing an edition of the Bible in Philadelphia, and voted that they highly approved the pious and laudable undertaking as subservient to the interests of religion, and recommend this edition of the Bible to the people of the United States. In eight successive years Congress voted and kept sixteen national feasts and thanksgivings. On the committees which reports these bills, were such men as Gov. Livingstone, of New York, Sherman, of Conn.; Elias Boudinot, and James Madison. Some of these signed the Declaration of Independence, and most of them were engaged in procuring the Constitution, and knew its true spirit.

Thus was the Bible honored by these apostles of freedom. When these children, who enjoy the fruits of their labors, shall cease to cherish it as the palladium of civil and religious liberty—that moment will the nation begin its downward march to ruin. Departing from this blessed book, has been the downfall, the ruin, in all ages.

"We love the book which lighted
The glow of patriot fires,
When freedom was benighted
In the bosom of our sires.
They shed their blood to save us,
And gained our liberty,
But the greatest boon they gave us—
The Bible was made free!"

D. F. N.

Hygiene.

"This is for your health."—*Paul.*

MIND AND BODY.

The influence which the mind has in causing, aggravating, and protracting disease, is too often lost sight of by all classes of physicians. Everybody recommends exercise as a means of preserving and regaining health. But to ride a certain length of time, or to walk a specified distance, "for the health," merely for the sake of the health, is almost useless, and is a penance; but if there is the accompaniment of an agreeable associate, or an exhilarating motive, one which lifts up the mind, and absorbs it for the time being, so as to make it wholly forgetful of the bodily condition, as the radical object of the exercise, this is health giving; its effects are always magical, on mind, body, and blood.

Dwelling on trouble; remorse for lost opportunities; the hugging of sharp-pointed memories; moping over slights of friends; feeding on exaggerations or the hardness of our lot; and grieving vainly for unrequited love; all these are known, the world over, as being capable of bringing on slow, painful, and fatal diseases. But it is not so well understood, that great mental emotion sometimes causes maladies which prove fatal in a few days; such maladies as are induced by great physical exposures. It was recently announced that a distinguished French advocate was so excited and exhausted by one of his professional efforts, as to superinduce an attack of pneumonia, (lung fever, or inflammation of the lungs,) of which he died in a few days. Three young ladies were riding in a carriage in St. Louis; the horses ran away; two of the riders escaped from the vehicle, while the third sat still, as composedly as if nothing unusual had taken place; all were astonished at her presence of mind. After she reached her home, she informed her friends that she remained still because the shock, the feeling of horror, was such, that she was, per force, as immoveable as marble; the reaction was such as to cause an inflamation of the bowels, which nothing could remove, and of which she died in a few days.

These facts, with thousands of others like them, prove beyond all cavil, that the mind may be a cause of disease; and the inference is clear, that the state of the mind should be watched. We should guard against cherishing depressing feelings; and with much care, should habituate ourselves to self-control; to the habit of looking at everything of a stirring or harrowing character, with a calm courage; we should strive at all times for that valuable characteristic, "presence of mind," under all circumstances; for we are every day in great need of it; it is, in many cases, a literal "life preserver."—*Hall's Journal of Health.*

TAKING COLD.

A "cold" is not necessarily the result of low or high temperature. A person may go directly from a hot bath into a cold one, or into snow even, and not take cold. On the contrary, he may take cold by pouring a couple of tablespoonfuls of water upon some part of his dress, or by standing in a door, or before a stove, or sitting near a window or other opening, where one part of the body is colder than another. Let it be kept in mind that uniformity of temperature over the whole body is the first thing to be looked after. It is the unequal heat upon different parts of the body that produces colds, by disturbing the uniform circulation of the blood, which in turn induces congestion of some part. If you must keep a partially wet garment on, it would be as well perhaps to wet the whole of it uniformly. The feet are a great source of colds on account of the variable temperature they are subjected to. Keep these always dry and warm, and avoid draughts of air, hot or cold, wet spots on the garments, and other direct causes of unequal temperature, and keep the system braced up by plenty of sleep, and the eschewing of debilitating foods and drinks, and you will be proof against a cold and its results.—*Scientific American.*

A TALK WITH WOMEN.

Deformity meets the eye in the persons of our mothers and daughters everywhere. There must be a cause. Nature has formed the body perfect. Wrong education and practice in dress, of course has brought it about. Upon observation it will be noticed that the greater part of women, young ladies especially, fill the upper part of the lungs with air, while the lower lungs are not expanded and filled with air often enough to keep them in a healthy condition.

The lungs alone do not suffer, the heart and abdomen are pressed, and other organs weakened in consequence. What a state of things is thus brought about! Yes, alarming, if considered in the light of truth. The young lady may say, in order to fill the lower lungs with air, my corset must be loosened and dresses made larger. Well this is easily done. But I shall get vulgarly large. Let the body enlarge, and your mind and intellect will become ennobled, when such reasons will make you ashamed.

There are dahlias in the yard, some have large round flowers upon the stalk, others come out imperfectly; any person would not be long deciding which of the flowers were the most beautiful to look upon. Thus it is with the human form; in its perfect development it presents beauty to the intelligent eye and mind, while the contracted body is anything but beautiful to the eye of one who understands the fearful consequences.

The time has come when we need not be ignorant of these things—if ignorant it will be a willful ignorance, as light upon this very point has been given for some time by noble minds; and yet how insensible and unmoved the mass of our women remain upon a subject which so much concerns the life, health, and happiness of the present and future life, as we are accountable to our Creator for the manner in which we treat the body.—*Health Reformer.*

CLEANLINESS.

"Cleanliness is akin to godliness," it is said. It is not less closely related to gentility. First of all, then, keep yourself scrupulously clean—not your hands and face merely, but your whole person, from the crown of your head to the sole of your foot. Silk stockings may hide dirty feet and ankles from the eye, but they often reveal themselves to another sense, when the possessor little dreams of such an exposure. It is far better to dress coarsely and out of fashion, and be strictly clean, than to cover a dirty skin with the finest and richest clothing. A coarse shirt, or a calico dress, is not necessarily vulgar, but dirt is essentially so. We do not here refer, of course, to one's condition while engaged in his or her industrial occupation. Soiled hands, and even a begrimed face, are badges of honor in the field, the work-shop, or the kitchen; but in a country in which soap and water abound, there is no excuse for carrying them into the parlor or the dining-room.

A clean skin is as essential to health, beauty, and personal comfort, as it is to decency; and without health, and that perfect freedom from physical disquiet which comes only from the normal action of all the functions of the bodily organs, your behavior can never be satisfactory to yourself or agreeable to others.—*Selected.*

BREATHING THRO' THE MOUTH.

Any person, with a little practice, can breathe as slow through the nose as through the mouth, but no one should occupy more than from five to ten seconds in inhaling. They can expand the lungs to as great an extent in that time as they can if they are from one to two minutes in doing it, and if a person only breathes once in two or three minutes, as some do while practicing, the lungs can not receive a sufficient quantity of air to purify the blood, and the individual must suffer. In striving to cultivate the lungs by breathing exercises, endeavor to fill them to their utmost capacity, but do not try to see how long you can be in doing it, or how long you can hold your breath. Remember that you must *breathe* while cultivating the lungs, as well as other times.—*Herald of Health.*

NERVOUS HEADACHES.

One of the principal causes, is the use of tea, coffee, spirituous liquors and tobacco. Undue mental exertion, loss of sleep, constipation of the bowels, torpidity of the liver, skin, etc., are prominent among the causes of this disease. The remedy consists in removing the cause, whatever it may be. If habituated to the use of tea, coffee, alcohol or tobacco, quit them at once. Avoid much mental exertion, take an abundance of out-door exercise, bathe frequently but not in very cold water, eat temperately of plain, healthful food, avoiding spices, condiments, rich cake, pastry, etc., and obey all the laws of health.—*Ibid.*

MORNING WALKS.

About the middle of the forenoon is the best time for walking or exercise of any kind. The system is then in its best condition. A short walk or other moderate exercise before breakfast is beneficial, but it is not the best time for severe exertion. The distance which persons in moderate health should walk depends upon their strength, endurance and other bodily conditions. It should never be continued so as to produce pain, soreness of the muscles, or fatigue from which the system cannot fully recover by an hour's rest.—*Ibid.*

MAN'S BEST DRINK.—Water, pure and unmixed, is, beyond all question, the best and only natural drink of man, as it is the only drink of every other living being. It should be drank only when nature calls for it by the feeling of thirst, and then slowly and temperately, until the thirst is quenched. Follow the example of the animal creation, and do not stop eating to wash the food down with water. If man would live entirely upon fruits, which make the purest and best food, he would feel no thirst, and need no drink. The juices of the fruits would supply a sufficient quantity of water in its purest possible form.—*Ibid.*

LIGHT.—Light is a great purifier of the air, and causes life and vitality to spring up anew. Thus light also works on you. It makes you more active and more healthy.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

'TWILL ALL BE OVER SOON.

BY D. T. TAYLOR.

What though the tears are in our eyes,
And grief lies heavy on the heart;
What though we gaze on dark'ning skies,
And palms are crossed to part;
What though we tread the dangerous ground,
That sloping leads from life's high noon,
And lean towards the tomb profound,—
'T will all be over soon.

O for the strength of soul to rise
Above earth's direst, darkest ill;
With eyes fixed on the matchless prize,
Press on with mighty will
The sun may leave the vale below,
Yet kiss the hills in softest light,
God's wisdom which we all may know,
Will lead us through the night.

There is no room for deeds unkind,
O fellow traveler to the tomb!
Then clasp thy brother's hand in thine,
And walk in love towards home.
God knows what's best for him and thee,
Let's thank him for the precious boon;
Pass calmly towards eternity,—
'T will all be over soon.

Rouses Point, N. Y.

For the World's Crisis.

THE LEAVEN OF THE PHARISEES AND SADDUCEES.

"Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees.—Matt. 16 : 6.

These words were spoken to the disciples when they had forgotten to take bread; and they supposed that he referred to this lack on their part. But he corrected their misapprehension, and said unto them, "How is it that ye do not understand, that I spake it not concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."—Verses 11, 12.

This warning to beware of the doctrine of the Pharisees and Sadducees could not refer to all of their teachings, because they held to some things which were true. It must, therefore, have referred to that peculiarity of doctrine wherein they were distinguished apart. Two distinct kinds of leaven would make different kinds of bread, although the same flour was used. The Pharisees and Sadducees were all Jews, but different from each other in respect to certain doctrines, represented by the Savior as leaven. To find that peculiarity which distinguished them apart is to find that doctrine, or leaven, which the disciples were taught to beware of. This we find from Acts 23 : 8, where it is said, "The Sadducees say there is no resurrection, neither angel or spirit; but the Pharisees confess both."

Now since that which was denied by the Sadducees was confessed to by the Pharisees; and as the latter are sustained by the New Testament writers, in this particular, it is clear that there was some other doctrine in which the Pharisees differed from the Sadducees, which Christ condemned as the leaven of the Pharisees; seeing that the leaven of the Sadducees consisted in denying the resurrection, angel and spirit. And it is clear that the Sadducees did not believe in the consciousness of the dead, for that would be confessing a belief in a spirit existence, which they denied. But the Pharisaic belief in the existence of spirit life argues that they were not prevented from believing in the conscious existence of departed human spirits, by any sympathy with materialistic views. That they did believe in the consciousness of the human soul in death is testified to in Josephus. That this doctrine was condemned by Christ as untrue, is clear from his argument with the Sadducees, when he declared, what the Sadducees could not deny, that God was not the God of the dead. But he would be the God of the dead if the dead were conscious; therefore the dead are unconscious; hence the Pharisaic doctrine of the immortality of the soul is not true. And since those other differences were not the leaven of the Pharisees, this must be it.

Let us, then, who have renounced this leaven of the Pharisees, take heed and beware also of the leaven of the Sadducees, and cherish no belief that will sustain their claim that there is no resurrection of the dead. For if we admit that a part will not be raised, we virtually admit that none will be. For the resurrection of the dead was foreordained from the time sin entered into the world through the transgression of Adam. For we read, "Known unto God are all his works from the foundation of the world." The resurrection of the dead was the work of God; therefore that was known, and so foreordained. And it must have been either conditionally or unconditionally foreordained. But since God was, and is, and ever will be holy, he could not have allowed sin in the conditions, and so if foreordained on conditions, none could attain unto the resurrection; for we read, "All have sinned and come short of the glory of God." Hence if we deny the resurrection of a part, on account of sin, we make the resurrection conditional, which would exclude all from the resurrection, and so establish Sadduceeism.

Adam Clarke, in his Commentary on Acts 2 : 23, has a very able argument on the foreknowledge of God, and he argues therein that God foreordained some things as absolutely certain; some things he has foreordained as contingent; these he foreknows as contingent. And "contingent" he explains as that which is just as liable to happen the one way as the other. Now death came into the world on account of sin, and sin was one of those things which was foreknown as contingent. Hence the resurrection of man must have been foreordained as contingent on their coming under the dominion of death, through Adamic transgression. And once having fallen under the dominion of death, nothing but sheer mercy on the part of God could rescue them therefrom. And that mercy being unconditional, from its very nature, it would exclude none, but rather include all in the resurrection plan. For to exclude any would have been to prejudge the case of such as were excluded, and thereby deprive them of any power to attain eternal life. Hence the resurrection being unconditionally foreordained, through the mercy of God, is not optional with man, while eternal life is optional with man. For eternal life begins with a perfect sinless condition; whereas, if the resurrection was foreordained to take place when man should attain to a sinless condition, it never could take place. Hence the resurrection must have been unconditionally foreordained, in order that all men might be placed on an equality before God, by having it in their own power to choose or refuse that eternal life which can not begin until the resurrection.

The leaven of the Sadducees is that peculiarity which leads to a denial of the resurrection; and it is a peculiarity of leaven that "a little leaven leaveneth the whole lump." If, then, we would not be wholly leavened with Sadduceeism, let us purge out the old leaven, whether there be little or much; and to this end let us examine Christ's argument against Sadduceeism in Luke 20 : 27–36.

"Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up seed unto his brother. There were therefore seven brethren; and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him."

Any one would think that this argument of Christ was a sufficient refutation of Sadduceeism. But there are those who contend that the leaven of Sadduceeism was only partially refuted by this argument, because it is thought that the resurrection of the just only is the subject of dispute. But it should be remembered that the argument is introduced by stating that the Sadducees denied that there is any resurrection; hence they attempted to show its impossibility on philosophical, and not on moral principles; as though the resurrection of the dead would revive relations pertaining to this life. Their objection, then, applied to the resurrection in general, and not to a part only. Were they disposed to question the resurrection of a few, they might have referred to the sinful condition of all men as evidence that none could be raised on account of their unrighteousness. But the objection, such as it was, was removed by the declaration of Christ that they which are accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are the children of God, being the children of the resurrection.

There is not the least opportunity to discover a bit of the leaven of Sadduceeism in this reply of Christ; notwithstanding certain sharp-eyed persons think they discover therein evidence that the righteous only will live again. They refer to the words, "neither can they die any more; for they are the children of God, being the children of the resurrection," as though all who are subjects of the resurrection can not die any more. But there are two qualifications here specified, which do not apply to those who are to come forth to the resurrection of condemnation. They must be accounted worthy to obtain that world, and the resurrection from the dead. But the wicked are not accounted worthy to obtain that world, because they are to be destroyed out of it; neither are they the children of the resurrection; for they are illegitimate, because they do not fulfill the object for which the resurrection was foreordained, which was that the subjects thereof might obtain eternal life by a voluntary renunciation of sin. Failure to do this makes their resurrection one of condemnation, because what was intended as a blessing to all, and each in particular, they change, so far as they themselves are concerned, into a curse.

That all the dead are to be raised, there is evidence in this argument with the Sadducees. Said Christ, That the dead are raised, God showed Moses at the bush. He did not say a part of the dead, or the righteous dead, but "the dead"; which denotes all of the dead, unless specially limited by the connection to a particular class of the dead, which is not in this case. "That the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him."

This argument was to prove a future resurrection (for that is the doctrine of the Bible), although some infer, from the use of the present tense instead of the future, that it teaches a resurrection at death. But such forget that the Bible writers frequently use the present tense for the future. Besides, if they were raised when they died, Christ could not have said God is not the God of the dead; because he would be if the dead were conscious; therefore they are unconscious. This part of Christ's argument was a part which the Sadducees were not disposed to question. They could see its force better than those can who are infected with the leaven of the Pharisees. Its force as an argument was self-evident to them, who believed the dead were utterly dead. And on this, which they acknowledged, and Christ endorsed as a truism, he proceeded further to prove the resurrection of the dead God is not the God of the dead; but he called himself the God of Abraham, Isaac, and Jacob, when they are dead; therefore, since he could not have been their God while dead, he must have referred to their future revival from the dead. And since he called himself their God, with reference to the future resurrection life, it is clear that they were thus spoken of in distinction from others who were to be raised from the dead, of whom he would not be their God. For they are to die the "second death," as they come forth to the resurrection of condemnation; and God not being the God of the dead, will not be the God of any who are resurrected to die "the second death." WM. HOBBS.

For the World's Crisis.

MISSIONARY WORK.

"Keep the gospel trumpet sounding,
Always give a CERTAIN sound,
Lo, temptations are abounding;
WATCH and PRAY—your help is found."

Reader, are you a missionary? what band? where do you missionate? when? how often? A missionary of the cross is one sent of God. Christ came from heaven. What for? to missionate? Yes, to missionate,—go about doing good, healing the sick, raising the dead, casting out devils. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61 : 1–3. Have you this same missionary spirit of Christ? "The foxes have holes, and the birds of the air have nests; but the Son of man had not where to lay his head."

Missionary friend, is your conversation, your daily walk, such as becometh the gospel of Christ? Have you come out from the world, separated yourself entirely from its follies and fashions, and presented your body "a living sacrifice, holy, acceptable unto God, which is your reasonable service?" Is your adorning that "of a meek and quiet spirit, which is in the sight of God of great price," instead of plaiting the hair, wearing of gold, pearls, or costly array? Does your personal appearance correspond with gospel purity and simplicity?—commend itself to every man's conscience in the sight of God? The beloved Judson was a devoted missionary to Burmah. "Though dead, he yet speaks."

In his appeal to the sisters of America, on the subject of conforming to the world in dress or fashionable costume, he says:

"Dear sisters, let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, and self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will not be answered so faithfully in the midst of company, as when quite alone, kneeling before God."

Consider the words of the apostle (1 Tim. 2 : 9): "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" (Also, 1 Pet. 3 : 3.

Surely you can hold out no longer. Can you rise from your knees in your present attire? Methinks I see you taking off your necklaces and ear-rings, tearing away your ribbons and ruffles, and superfluities of head-dress, and I hear you exclaim, what shall we do next?—an important question, deserving serious consideration. The ornaments you are removing, though useless and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread glorious gospel throughout the world."

"To tents of woe, to beds of pain,
Your cheerful feet repair;
And with the gifts your hands bestow
Relieve the miseries there."

No one is duly prepared for missionary labor abroad, either in a foreign or domestic field, unless he is first a missionary at home, in his own house and out of it. The first thing for a missionary to do, is to set his own house in order, gospelize it, see that every soul under his roof is on the way to eternal glory. ("For if a man know not how to rule his own house, how shall he take care of the church of God?") Then, when light, life, and salvation are imparted to his own household, let him branch off, go into thoroughfares, lanes, alleys, by-ways and high-ways; into cellars, garrets; visit the abodes of the degraded poor, the destitute, the perishing,—pour in the oil and wine of consolation, cause "the widow's heart to sing for joy."

Job was a true missionary; so was Paul; he went from house to house with his soul on fire, reproving, rebuking, exhorting with all long suffering and doctrine, enduring hardness as a good soldier of the Cross. Isaiah was not duly prepared to be a missionary,—to go forward with holy boldness till the live coal from God's altar was applied to his lips, and his iniquity thoroughly purged. Then, when the call was made for special service, Isaiah said, "Here am I, send me." See Isa. 6 : 8.

So also with the early disciples; the apostles were not fully prepared for missionary service till after pentecostal day, till they had received the tongue of fire. Christ commanded them to tarry at Jerusalem till they received power from on High. Then, when full of the Holy Spirit and of power, they went forth, "every where preaching the word, not counting *their lives dear*," salvation *streamed!* Satan fell as lightning from heaven. Missionaries, before being appointed to any missionary field, should be tried by fire—the gospel fire!

"The love of God flows just as much
As that of ebbing self subsides;
Our hearts (the scantiness is such)
Bear not the conflict of two rival tides."

Friend, why not begin at home to missionate? in your own house, your parlor, your kitchen, with your next neighbor, and so on? Let your missionary spirit be seen here, before you talk about missionating abroad.—Persons who have no heart to do good and communicate, pull sinners out of the fires of hell in their own vicinity, are not the ones to go to the heathen abroad. Christian men, christian women, so called, without souls on fire, baptized pentecostally, full of faith and the Holy Spirit, are not the ones to save the perishing heathen.

What sad, awful mistakes are made by missionary boards, in sending out mere skeletons of piety, gay, fashionable, worldly minded, having a name to live while dead. What an immense amount of outfittings have been expended on unworthy objects—worse than lost widow's mites, likewise, of hard earnings, that better have been cast into the depths of the sea. Is it not an imposition, a burning shame, to send forth to the poor heathen mere nominals—those professing godliness who have not learned the a b c, or first principles of gospel salvation?—meanwhile, denying the power thereof by their ungodly walk and conversation. "Woe unto the world because of offences, for it must be that offences come; but woe to that man by whom the offence cometh."

Let those offering themselves as missionaries to foreign fields, first be proved at home. Are they active in the divine life, consecratedly? given up wholly, unreservedly to God's service? constrained by God's love? with right hand's severed? right eyes plucked?

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

"What wants the age? Heart-earnest men
To spread the truth, the truth defend;
Such on the earth we need again
As God in ancient times did send;
Men reckless of wealth or fame,
Of ignominy, scorn, or shame,
The stake, the faggot, or the flame,
Their only object God; and truth their only aim."
Author of "Shining Light."

For the World's Crisis.

THANKSGIVING REFLECTIONS.

"Oh give thanks unto the Lord, for he is good; for his mercy endureth forever."—Psalms 136 : 1.

To-day is an appointed day, by the head of our nation, for thanksgiving. Though every day is a day for giving thanks to my Creator, yet to-day my heart is more than usually thankful. In reflecting upon the past, I see so much to be thankful for that I hardly know where to begin. Surely his mercy endureth for ever. The whole of David's psalm of thanksgiving finds a responsive voice in my heart.

In looking back but two years, I find myself, led by the holy Spirit, pondering over the great and blessed truths that have so often since thrilled my heart with joy. Alone among sectarians, who opposed me on all sides, with the Holy Spirit for my teacher, I found the blessed hope which now lights up my pathway with joy, and reveals to me the glorious morning of my salvation. All these things I feel thankful for. I thank my all-wise Preserver, that in his mercy he led me into this radiant pathway, illuminated by the rays of coming redemption. Since the Holy Spirit led me into this highway of his promises, I have had blessed seasons with the Lord. He has blessed me with his approving smile, and cheered me with the Comforter. O how can I thank him enough. Language fails, and the cold pen-lines are but a mockery. O "sing praises unto his name, for it is pleasant." Surely, his ways are ways of pleasantness.

But in turning my eyes to the way marks in the wilderness, I behold more special grounds for thanksgiving. I feel thankful that he has not left us in darkness concerning the coming of that great day of our promised redemption. His mercy endureth forever. He has shown his enduring mercy to this people. He knew their pathway would lead through a gloomy wilderness, darkened by the clouds of sin, and beset with the snares of the devil. But, praise the Lord, he left us not in this darkness to grope our way along in uncertainty. He set up our way marks all along our journey, exhibiting on each the lamp of his love, to cheer and light up our pathway. These signs, showing our nearness to the "promised land," have all been passed. And now we stand upon its borders, ready to enter in. Like Abraham, we can see the land of promise; and the last sign will soon appear that will marshal us on its plains. "And a highway shall be there, and a way, and it shall be called, The way of Holiness." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

This people have much to be thankful for. My heart is full of thanksgiving and praise. Soon my blessed Jesus shall appear, to change this vile, corruptible clay, and fashion it like unto his own glorious body. Soon "the wilderness and the solitary place shall be glad . . . and the desert shall rejoice and blossom as a rose." "And the Lord God will wipe away all tears from off all faces; and the rebuke of his people shall be taken away." In that day we can say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

WM. H. SPENCER.

Rochester, N. Y., Nov. 29th, 1866.

For the World's Crisis.

TRIBULATION.

"And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12 : 1.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24 : 21.

The great question in the minds of many is, whether this time of trouble in Daniel, and great tribulation of Matthew, are one and the same trouble? Daniel says, "such as there never was since there was a nation"; and Matthew says, "such as was not since the beginning of the world to this time, no, nor ever shall be"; from which some judge that each being the greatest tribulation, they must necessarily be the same. But we shall attempt to reconcile the matter, showing them to be different troubles.

First, the times of these troubles are different. Our Savior says in Matthew, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." This locates the time of trouble mentioned by Matthew. And when did the abomination of desolation stand in the holy place? We answer, it began with the war on the saints in A. D. 532. Then if you follow down to the 29th verse, our Savior says again, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Now, where shall we locate this time? We find them all occurring in the space of a generation, ending with the last in the order, the fall of the stars in 1833. From this we conclude it is evident that the tribulation of Matthew was during the war upon the saints, in which they suffered such cruel persecutions as were never known since "the beginning of the world to this time, no, nor ever shall be." For it was true what is written in the 9th verse, "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. . . . And because iniquity shall abound, the love of many shall wax cold"; which all came to pass in the days of the persecutions upon the saints.

Secondly, let us notice the time of trouble named by Daniel the prophet. "At that time shall Michael stand up." Who is this Michael? He is generally understood to be Jesus the Christ; if so, the time of trouble is the "time of the end," the day of the Lord's preparation. But if there be any doubt who this Michael is, the next verse settles the question, for it speaks of the resurrection; so the time of trouble must of necessity just precede that; but if any think otherwise, they can only make it at, or after the first resurrection. Wherefore, we see it is not the same time named by our Lord in Matthew.

Thirdly, we inquire, How shall we reconcile the fact that each is to be the greatest tribulation? Daniel says, "A time of trouble such as never was since there was a nation"; while our Lord, in Matthew, speaks particularly of the persecutions of the church. True, he names in the seventh verse nations and kingdoms at variance, and the other troubles; but only to show that these are to be passed over lightly; that they are not the substance matter of which he is speaking; but that the burthen is the suffering of his people.

We conclude, then, that the tribulation named in Matthew was upon the *church*, and is passed; that the time of trouble of Daniel is national, and is to come; and that "at that time thy people (the spiritual Israel) shall be delivered, every one that shall be found written in the book." MINER CAWKINS.

Middle Creek, Chase Co., Kansas.

DIVINE CONTENTMENT.

A CHECK TO THE DISCONTENTED CHRISTIAN.

Here is a just reproof to such as are discontented with their condition. This disease is almost epidemical. Some, not content with their callings which God hath set them in, must be a step higher, from the plough to the throne; who, like the spider in the Proverbs, will take hold with their hands, and be in king's palaces. Prov. 30 : 28. Others exalt themselves to the ministry, without thinking on the importance of the work, or duly considering the necessity of divine influence, and by thus manifesting the pride of the human heart, they take to themselves that honor which belongs to God only; and some there be who, without regard to future consequences, waste their time and ruin their souls by seeking that honor which comes from man. These do secretly tax the wisdom of God, that he hath not screwed them up in their condition a peg higher.

Every man is complaining that his estate is no better, though he seldom complains that his heart is no better. One man commends this kind of life, another commends that; one man thinks a country life best, another a city life. The soldier thinks it best to be a merchant, and the merchant to be a soldier. Men can be content to be any thing but what God will have them. How is it that no man is contented? Very few christians have learned St. Paul's lesson: neither poor nor rich know how to be content; they can learn any thing but this.

I. If men are poor, they learn to be,—1. Envious. They malign those that are above them; another's prosperity is an eye-sore. When God's candle shines upon their neighbor's tabernacle, this light offends them; in the midst of wants, men can [illegible] abound; viz., in envy and malice. "An evil eye is an evil eye. 2. They learn to be querulous, still complaining, as if God had dealt hardly with them: they are ever telling of their wants; they want this or that comfort; whereas their greatest want is a contented spirit. Those that are well enough content with their sins, yet are not content with their condition.

II. If men are rich, they learn to be covetous, thirsting insatiably after the world; and, by unjust means, scraping it together. Their right hand is full of bribes, as the Psalmist expresses it, Psa. 26 : 10. Put a good cause in one scale, and a piece of gold in the other, and the gold weighs heaviest. "There are," saith Solomon, "four things that say, It is not enough." Prov. 30 : 15 I may add a fifth, viz., the heart of a covetous man: so that neither poor nor rich know how to be content.

Never, certainly, since the creation, did this sin of discontent reign, or rather rage, more than in our times; never was God more dishonored. You can hardly speak with any, but the passion of his tongue betrays the discontent of his heart; every one lisps out his trouble, and here even the stammering tongue speaks too free and fluently. If we have not what we desire, God shall not have a good look from us; but presently we are sick of discontent, and ready to die out of humor. If God will not give the people of Israel for their lusts, they bid him take their lives; they must have quails to their manna. Ahab, though a king—and one would think his crown lands had been sufficient for him—yet is sullen and discontented for want of Naboth's vineyard. Jonah, though a good man and a prophet, yet ready to die in a pet (Jonah 4 : 8); and because God killed his gourd—Kill me too, said de. Rachel said, Give me children, or I die. She had many blessings, if she could have seen them, but wanted this blessing of contentment. God will supply our wants, but must he satisfy our lusts, too?

Many are discontented for a very trifle; another has a better dress, a richer jewel, a newer fashion. Nero, not content with his empire, was troubled that the musicians had more skill in playing than he. How fantastic are some, that pine away in discontent for the want of those things which, if they had, would but render them more ridiculous!

For the World's Crisis.

JESUS IS NOT THERE.

Where is not my dear Savior there? No, indeed, he is not there. But what kind of a place is it, if Jesus is not there? We answer, it is down in that moral dungeon, where you will see a lot of rowdies smoking, drinking, chewing tobacco, and taking the name of God in vain; where they keep lots of cigars, and rum, and Satan's traps (gambling cards), and all sorts of things to entice people to sin against their lovely Creator. We cannot for a moment think that Jesus would be down there in that polluted place. No indeed.

Let us go on a little further, and look into that bar-room in yonder tavern, and what do we find there? Hark! hear that loud talking. Let us go on a little nearer. They are fighting! Only hear them swear! O how wickedly they talk! But what is the matter? O they have got a little rum down. But did I say a little? I think they must have drank too much, for it has driven all the good sense out of their brains, if they ever had any there. But we will venture up to the door and look in. And what do we see? Men staggering around the room, smoking cigars, and using wicked language. O what a wicked place! But my Savior was not there.

And now let us go on till we arrive at that large mansion, where they say they are having a ball, in that large and splendid hall. We approach the building. Hark! hear the music and dancing. Let us go up to the hall and look in. We move on till we arrive at the hall door. But stop, we have no ticket, and cannot enter.

"But, Mr. Door-keeper, will you let us look in?"

"No, sir, unless you have a ticket."

"But, sir, will you tell us if there is a person in the ball-room by the name of Jesus Christ?"

"No, sir, we do not admit him into the ball-room at all; for he would disturb our enjoyment and break up the ball."

"Very well, sir; we do not wish for a ticket to go into any place where they will not have our dear Savior among them, or suffer him to enter the room."

Now, kind reader, let us go on a little further, for I understand there is to be a donation party at Elder A.'s to-day, and I want to see if Jesus is going to be there. We passed on to Elder A.'s house, and sure enough, a large number of young and old were in the house and outside, very lively and jolly, and in conversation about worldly affairs. We went up to the table and looked in, and saw a very nice, fashionable table, all furnished in fashionable style, and a lot of young women in lively conversation; and they seemed to be happy in each other's company. Here we gazed upon the company, and saw a number of wicked young men and young ladies carrying on very lively. But where is my dear Jesus? He is not there; he seems to be excluded from that lively and jolly company. But how came those drunkards in the company, we ask. O, says a by-stander, they all have tickets of admittance to the donation party. And as they were about to sit down to the feast, we saw the Elder, as he sat at the head of the table, as lively as the rest of the company. Ah, said I, I am afraid my Savior is not there; for the rich and popular are there, but the poor, and lame, and blind, are not there. Surely, the minister and church members are eating and drinking with the drunken, and it must be a sign of the last days. I shall not go in and join that company, for my Savior forbids my taking part with them. 2 Thess. 3 : 22, [illegible] Prov. 4 : 14, [illegible] We kept our proper distance, and were careful not to mingle with that company where Jesus took no part in the performance. We beheld till they began the closing scene of singing and dancing, and we became so disgusted that we came away.

Now we will walk over to yonder village, where, we understand, there is to be a church festival. It is only two or three miles to the meeting-house. What a lot of people we found in and around the house. We looked in and saw a fine, long table, finely ornamented, and well filled with very nice food, amidst a grove of green bushes, or boughs, set around in the pews. We stood in the doorway and gazed upon the finery, but saw no dear Jesus there. We asked a by-stander if he would tell us the meaning of all this great gathering, and what was going to be done? He said, this is a church festival, got up to raise money to help pay the minister, and to ornament the pulpit, and carpet the meeting-house floor. But how do they raise the money? O, says the by-stander, there are a number of loaves of very nice cake, containing a number of gold rings in each loaf; and each loaf is cut into a number of pieces; and every one who buys a ticket, and pays fifty cents, or a dollar, can step up and take a piece; and if he is lucky enough to draw a gold ring worth two dollars, he has the name of drawing a prize; and if no gold ring is in the piece of cake, then the church gets the money paid for the ticket just for a piece of cake worth four or six cents.

But look here, dear reader, is not this a kind of gambling lottery? We think it is, and my dear Savior does not go into such company, nor command us to do evil that good may come. In closing this letter, I would say to young converts, and all the saints, avoid all places where Jesus will not go; and especially those where many spend their time reading novels. Jesus is not there.

Vernon, Vt. B. PERHAM.

For the World's Crisis.

MY MOTHER IS DEAD TOO.

While reading Sister Sarah Ingraham's piece in the Crisis, I could but shed tears of sympathy with her, for I know the deep and heart-felt love that all children have for a dear parent. I too have stood by the dying bedside of a dear and beloved mother, and heard her last dying words of love and tender affection; her last dying prayer, and the last parental kiss, and with a heart filled with bitter grief, and tears streaming in torrents from my eyes, I saw her breathe her last. Never, no never, shall I forget that sad and mournful day.

Sickness, from early childhood, had laid its heavy and blighting hand upon me, and, in hours, days, weeks and months of severe sickness, my dear mother had so tenderly, so lovingly and affectionately watched over me, that it seemed as if I could not give her up. Never shall I forget that dying prayer. All that were there were melted to tears. O how earnestly she entreated each child to be faithful to God, and meet her in the new earth, where sickness and death can never come. Never shall I forget the awful agony of that day. How hard it was for our dear father to give our dear mother up. I wished that I could die and be buried with her. I stood by her dying bedside, as if I had been riveted to the spot. Kind friends tried in vain to take me away. I had no power to move. She had breathed her last, and we knew she was gone. A flood of grief rushed upon us. Our dear mother was dead. She could never more soothe our aching heads, or smooth our pillows when sickness laid us upon our beds. O the deep anguish of that sad day, I never shall forget.

I left her bedside and went away alone, and on bended knees, with bitter weeping, I asked God to be more to me than I could wish or think in my deep affliction. I wept with uncontrollable grief. Never shall I forget that sad day. I went from room to room, but, alas! no fond mother was there. I sought her bedside again. There she lay, robed for the grave. A calm, sweet smile lit up her marble face. I bent over her and kissed her marble lips. No sweet kiss was returned. I took her cold, lifeless hand in mine, but no pressure of her dear hand did I feel. O what grief, what bitter weeping. Must I give her up to be put in her coffin? I feared to think of it; and worst of all, could I see her laid away beneath the cold, cold ground? I felt as if it was more than my feeble being could bear. But the day came when she must be borne to her last resting-place, until time shall be no more.

She had previous to her death selected the text for her funeral. Bro. H. Pratt was sent for and came. Never shall I forget how good Bro. H. talked, and tried to comfort us; but, alas! words seemed powerless. Our grief was too deep to be assuaged. My dear father was nearly insane, but tried to bear all without a murmur.

The time came for us to take leave of our almost idolized mother. We went to look upon her calm, mild face, beautiful even in death. I never shall forget the feelings that I had as I stood by her coffin. I could not move. I felt like a piece of lead. They spoke to me, and said I was making them

wait, for they must close the coffin. I moved not; I could not move. I was seemingly unconscious of what was passing around me. I had wept until weak nature was about to give up. Kind friends came and took me away from the coffin. I had no power to resist. They bore my dear mother away to the dark prison house, and laid her away to sleep in Jesus till he shall bid the sleepers rise. Never did I feel as if life was of so little worth as at that time. O how I did pray that I might die and be laid away with her.

Should these lines meet the eye of Bro. H. Pratt, he will doubtless remember what he said, "that he never officiated at a funeral before, where grief seemed to be so deep and uncontrollable, as it did there, excepting at his own dear mother's. It has been almost fourteen years since that sad and gloomy day, and I can but weep now at the remembrance of that day. Since then, my dearly beloved father has been laid by my dear mother's side. In tears and bitter weeping we can but sigh to have Jesus come and raise our sleeping ones, and make the earth bloom in Eden-like beauty, when we shall meet our dear and loved parents, to part no more for ever.

Dear ones, who have never been called to pass through this awful scene, I can say from the heart that I hope you never will. And those who are weeping the loss of loved ones, remember my heart's deepest sympathies are enlisted for you. I weep with them that weep. This is the night of bitter weeping, but the morn of glory will soon dawn. Praise Jesus. I long to be there. Come, Lord Jesus, and come quickly. We are weary of staying, and long to rest with all the dear ones. Signs seem now to speak the coming of Jesus very near. Let us keep ready, and by and by we shall meet our loved ones, never to part again. Amen. LUTHERA B. WEAVER.

N. Dana, Mass.

For the World's Crisis.

DORCAS MISSION.

We have thus far received this autumn a barrel of clothing from Hartford, and a check for $38.50 from the "young folks"; a barrel from Vergennes, Vt., and three barrels from Bristol, Conn., and $15.00. Also a box of shoes from J. R., of Haverbill (Mass., or N. H.?). From a sister in Worcester we have received a trunk full of bonnets. Her friends furnished the trimmings.

On last Saturday, our grand holiday for Christ took place. The school-room of the "Home" was thronged with men, women, and children. Four of us were kept hard at work. We had not the power of multiplying the articles sent, so many had to go away disappointed. We clothed the most needy, and the dancing eyes, and the white teeth, and the antics of the children, showed how successful our friends were. Some of the children nestled their heads under our arms, and one little one said she "could squeeze us into a jelly." So I think that her heart must have been full. All these barrels contained clothing for men, women, and children; hats, caps, shoes, socks, stockings, hoods, and quilts. In some were apples, buttons, thread, silk, scissors, etc., etc. I wished that the friends who sent these heavenly God-bless-yous were present to see the real solid comfort these things afforded. You would have felt well paid for your exertions in the behalf of the worthy poor of our mission. The bonnets have been given to poor saints, and their prayers ascend to the Lord in thanksgiving for raising up such friends for them during these hard times.

We need dresses for girls. But few have been sent, but I do not complain, for there are not many amongst our people, who have girls, who do not have to make every thing wear in their own families as long as possible. But I think of purchasing a lot of remnants cheap, and then we are to have a sewing-machine, and thus have a lot made soon.

Most of our help comes from Adventists. The fact that I am an Adventist is well known throughout our mission field. "Jesus and the Resurrection," and his speedy coming, are held up to the people. We do not have smooth sailing all the way. There are jealous missionaries, who use their influence to injure our christian character and our work. They leave no stone unturned. At times we are troubled on every side. I have ever sailed under my true colors, and not moved around as a Baptist or a Methodist, but as an Adventist and a christian. Before the Friends gave me the lease of the "Home for Little Wanderers," I told them that I was an Adventist. *Other* denominations here "will have none of me," because they believe that I am an infidel. They work against us, but glory to God, "no weapon that is formed against' us has prospered. Enough of these things. You have troubles enough of your own, without being burdened with mine. This is a part of the legacy,—"If we suffer, we shall also reign with him."

Pray for me, that I may be "stedfast, unmovable, always abounding in the work of the Lord." The Lord gives me sweet peace of mind, but the world gives tribulation. The latter drives us to Christ, and the former preserves us. Be faithful to Christ. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him."

DORCAS MISSION RECEIPTS.

Received from a sister in Worcester, who loves the appearing of Christ, $10.00; from "Stewards" of Lawrence, Ms., $50.00; Emily Marsh, $10.00; T. D. Bailey, 75c.; E. T. Haskell, $1.00; Emma, of Avalanch, $2.00; New Britain church, Conn., $1.50; L. G., of Illinois, $8.00; J., $5.00; and from Peru, Wis., the following sums: W. C. Peck, $5.00; his wife, $1.00; Andrew Sherburne, $10.00; Sayles Sherburne, $2.00; Adebert Sherburne, $1.00; Ole Lawson, Geo. Rogers, W. S. Grover, Prof. Knapp, and J. D. Simonds, $1.00 each.

May the blessing of the Lord rest upon these friends of the poor. The Lord has raised them up in our time of need. At present I rent two dwelling houses and two halls, at the rate in all of $300.00 per annum. Now I have the "Little Wanderers' Home," and shall have not less than sixty children to feed through the winter. Then the matron and her assistant will be paid $20.00 per month for their services, and many other expenses to pay. Then the families of the poor, the sick, and the needy, must be helped. God has taken care of the work, and he will take care of it. Children are to be clothed, garments to be made. I want still the prayers of God's children. He will open the hearts to give. Yours, etc., in hope of eternal life,

Phila., Dec. 4th. F. H. BURBANK.

☞ Those who are careful to avoid offending others, are not apt to take offence themselves.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 12, 1866.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

HAMPTON.

Our meetings at the Town Hall, in Hampton, N. H., commencing Nov. 27th, have been owned and blessed by the Lord, and have resulted, we trust, in much good. A deep interest has been awakened in many minds, some have been converted, and others are seeking the Lord. We found much prejudice in the way, but it has yielded like winter before the approach of summer. Before we got through, the hall was crowded with a very attentive audience. Since we left, we have received very glad tidings from there, showing that the truth is working like leaven hid in meal. Praise the Lord for his goodness to the children of men.

WHICH?

Sometimes we receive money from the husband for the Crisis, and sometimes from the wife, and we do not know how to credit it. For instance, this week we received $3 from Mrs. D. A. Bean, Sutton, N. H. We turn to our subscription book, and find Jacob Bean and Phineas Bean in Sutton. N. H. Now how shall we tell whether Mrs. D. A. Bean is the wife of Jacob or Phineas Bean?

When you send money to be credited for the Crisis, *always* give us the name of the person to whom the paper is *directed*. *Please remember this.* One thing more, *always* give the STATE, as well as the name of the post office.

CHEERING WORDS.

We receive many kind and cheering words from those who write for "our paper." As we have before said, these kind words are to us as cool water to a thirsty soul. When we have been away holding meetings in some new place, and been called all kinds of hard names, it is a source of much comfort to come home and read the cheering words from our dear Brn. and Srs. It is a great privilege to be associated with such noble souls, who love the appearing of Jesus and are ever ready to aid in sounding the last notes of warning to this wicked world.

One of the heaviest crosses of an editor of a religious paper is to be obliged to leave out a communication from a dear Bro. and Sister in Christ, because he knows there is danger that they may be grieved and refuse to write again; yet he is satisfied that another article in its place would do the readers more good. But this cross is often made very light by kind words like the following:—

"DEAR BRO. GRANT:—If you think this is worthy of your notice, you may publish it; if not, pass it by."

"BRO. GRANT:—The above is sent you for the Crisis, but, as I have before said, you can lay it in the 'dark drawer' if not wished for to put in print. I am trying to fill my little niche in the Lord's vineyard, and if I do any thing which by his servants may be thought not called for, I am ready to receive it as a kindness, when they in the Spirit refuse to accept it."

"BRO. GRANT:—Cut and trim my communications as you see fit, or withhold, as you judge best. My object is God's glory."

"BRO. GRANT:—Add, or take from, or leave out, just as will best help the cause."

"DEAR BRO. GRANT:—In regard to what I have written, you are *at liberty to add to, take from, or leave out altogether*."

A TENT.

At a late meeting of the Missionary Board, it was proposed to purchase a large tent, to be used as a portable meeting-house the coming year, in the northern states, and elsewhere as the door may open. It is to be called the American Advent Missionary Tent. It is thought best to have one capable of seating two thousand persons.

There are strong reasons for procuring such a tent. 1. Meetings in the tent would be less expensive than in halls. Halls in villages and cities, of a size necessary to hold what would come to a tent meeting, would cost from ten to fifty dollars a day.

2. We could go with the tent to places where there were no halls, or where there were none to be obtained. It often happens that we cannot get halls when we want them, because they have been previously engaged. We recollect that when in Philadelphia, we hired Concert Hall, for one Sabbath, Oct. 29th, and paid $40; but it was then engaged for every Sabbath till the next February. Thus we often find halls engaged for months ahead, so that we cannot get them when desired.

3. A meeting in a tent will call out a much larger audience than would go to a hall or a meeting-house.

4. Another reason why we need a tent is the marked increase of interest in the minds of the people to hear on the subjects for which we as a people are distinguished from other churches. This fact calls for more earnest effort on the part of those who see the light and truth.

5. In many places, where meetings are needed, there are but few if any to entertain those who wish to come from adjoining towns; but when we have a tent, it becomes a house to sleep in nights, and for meetings during the day,—a campmeeting in one tent instead of many.

It is estimated that the tent and fixtures will not cost less than five hundred dollars. Now comes the question, who will aid in getting it up? Let us take hold of this in *earnest*, and make a grand effort for the cause of truth, and do what we can for the salvation of those around us. A heavy responsibility is resting upon us as a people. Let us not try to shake it off, but cheerfully bear the burdens and crosses, if we expect to hear the Savior say, "Well done." If we have the tent, we can go into new places, where we could not otherwise be accommodated, and thus be instrumental of reaching thousands of people who might never hear, if it were not for the tent.

Shall we have the tent? Who will take stock in this important enterprise? Here is an excellent opportunity to invest money to use for the glory of the Lord. Our work is a *short* one; let us be bravely in *earnest*; The Macedonian cry is sounding from all quarters. Help us to push the battle. We are anxious to get this tent made as soon as possible, as there is no time to spare, if we have it ready by the opening of the spring. Come, ye noble hearted ones, give a big lift *now*, and let us purchase the cloth and have it making *immediately*. Brn., shall we have the tent?

REPORTS OF LABORS.

We would say to those at work in the vineyard of the Lord, tell us the good news of your success. It is cheering to the pilgrims. When a member of a loving family is away from home, all those at home are anxious to hear from him, and learn of his success; this illustrates the feeling in the church of Christ, when the members *love* each other as Jesus would have them. We know Satan will whisper in the ear,—it looks like *boasting* to publish the happy results of the labors of the faithful watchman; but we do not accuse the apostles of boasting, when they relate what the *Lord* accomplished by their labors; neither could any one truly accuse George Muller of boasting, when he publishes from year to year what the Lord is doing by him in supporting a thousand orphan children. By publishing these facts to the world, great good has been accomplished in arousing others to go to work in the vineyard of the Lord with more zeal. Because *some* may have been guilty of boasting, that is not a sufficient reason for withholding good news from the household of faith. Therefore, we say, tell us what the *Lord* is doing in the North, South, East and West. It may be necessary for each to be *short*, so that all may speak; but let us hear from those who have good news to tell.

THE FENIAN FEELING.

The following. which is a part of the proclamation by Gen. Sweeney, "Major General Commanding the Armies of Ireland," shows what those may expect who stand opposed to the Fenian movement:—

"All who raise an arm to defend her [England], to frustrate or defeat us, belong to the common enemy, and as such will be dealt with. As we know how to recognize the services of our friends, so also do we know how to punish the depredations of our foes."

It is very evident that the Catholics are laying plans to get the control of this country.

WORTH REMEMBERING.

The following rule should be observed by every one who wishes to live a christian life, and be a peacemaker in society. Please remember and observe it. It will produce happy results, and add no sorrow:

"Believe nothing against another but upon good authority; nor report what may hurt another, unless it may be a greater hurt to others to conceal it."

FASHION.—We commend to our readers the article on "Fashion," by Bro. Percival. We fully agree with his remarks. The subject demands the serious attention of all christians. The professed disciples of Jesus have already followed the fashions of a wicked world quite too far. May the Lord give the faint-hearted courage to adorn themselves in "modest apparel."

THE WOODSTOCK DISCUSSION.—We have just received the published report of our late discussion with Eld. J. Rowe, in Woodstock, N. B. It makes a pamphlet of 53 pp. Price 25 cts. Postage two cents.

A NEW WORK.

"The state of the Church and the World at the final outbreak of evil, and revelation of antichrist, his destruction at the second coming of Christ and the ushering in of the Millennium," with an Appendix by Mrs. A. P. Jolliffe.

This work, with the exception of the appendix, is a reprint of a London work. Although we might differ from some positions of the author, yet it is a work calculated to awaken a new interest in the great truth of the speedy coming of Christ, and other important points revealed in the Scriptures.

The work contains 256 pp., and may be had for $1.25, by addressing Sr. A. P. Jolliffe, Box 1199, Philadelphia, Pa.

We purpose to make some extracts from the work. The following is from pp. 9–11.

"We are told, on every side, that we are living in remarkable times. We read of it in the newspapers; we hear it in our daily conversation; and we feel it to be true. There is, undoubtedly, a rumbling of some extraordinary earthquake, which, growing more and more distinct, forewarns the thoughtful that a crisis of no slight importance is not far in our advance. We see, indeed, the christian, the unbeliever, the philanthropist, and the politician, all agreeing in the expectation of some gigantic outburst. We find the hearts of men of judgment 'failing them for fear, and for looking after those things which are coming on the earth.' The eyes of many turn with anxious gaze towards the observers of the times, the learned, the statesmen, the merchants, and the ministers of the gospel, with the inquiry—'Watchman, what of the night?' But who among the sons of men can *satisfy* the inquiry? Opinions, various enough, come forth. A rush of many voices gives reply. But who is to be trusted? The only safe response which any man can give, is this —'It is not for you to know the times and the seasons which the Father hath put in his own power.' Yet, for all this, there is a ray of light, feeble certainly, but not to be neglected, for it comes down directly from that Father's hand of love, and sheds its gentle beam upon this wondrous period in which we live. By this *one* beam, those men who have the spirit of the Lord can read a word of warning, which diffuses joyful expectation through their willing hearts. That word is, 'Watch and pray, for the coming of the Lord draws near.' This ray of light illuminates, moreover, a few signs and portents, and exhorts, 'When these things begin to come to pass, then look up and lift your heads, for your redemption draweth nigh.' Now for this gleam let those of us who know the Savior render praise; and while we read, and watch, and pray, be humble, looking to the Lord submissively, with patient, waiting hearts; behaving ourselves always circumspectly; being well prepared to leave this bondage whenever our Redeemer's voice shall call us to arise and meet him.

I know that there are christians, not a few, who will agree with me that these are times which ought to lead God's people to be much upon the watch-tower, forasmuch as many things betoken clearly that the coming of the Lord is near. And, doubtless, there are others who, although, perhaps, they will not go with me so far as this, will yet agree that these are days when things around forebode a crisis which has scarcely known a precedent. I, therefore, confidently ask for the attention of my brethren in Christ, to the heart-stirring and important subject of those prophecies which concern the future of our world, and cast a special light upon the second advent of our Lord and Savior.

Now, inasmuch as these prophecies have been, till lately, studied by so very few, even among really christian people, I ought, perhaps, before I speak directly upon the subject, to note carefully the duty which unquestionably lies upon every one of us, to give them an attention just as close as that we should to any other part of the Holy Scripture.

To this duty our text plainly calls attention. Let us observe its language. The 'word of prophecy' of which it speaks (as we are informed by the twentieth verse) is contained in 'the Scriptures.' It is called a 'sure word of prophecy;' more sure (as the context also shows us,) than the word which the apostles spoke when they 'made known the power and coming of our Lord Jesus Christ; though they had been eye-witnesses of his Majesty.' Again, it is compared to 'a light that shineth in a dark place;' wherefore also the Lord's people are expressly told that they 'do well,' that they 'take heed' to it. And this, not just occasionally, but 'until the day dawn, and the day-star arise in their hearts.'"

COMMON POLITENESS.

The above is the title of a new book that everybody should read. We have seen many works on politeness, but consider this the best of them all. It does not propose to give rules for the silly *artificial* politeness, that kisses you when you come, and backbites you when you are gone; but is a work founded on *common sense*, and christian principles. It is a valuable present to make to the "young folks," —just the thing for a holiday present.

It is published by D. C. Colesworthy, the author. He is an amiable gentleman, who keeps an "antique book store at No. 66 Cornhill, Boston. We have often remarked that we consider him the best man we know in Boston with whom to trade in books. You are always sure of kind treatment, and low prices. Give him a call.

"Common Politeness" contains 96 12mo. pp. Price 75 cts., postage 8 cts. For sale at this office.

TRACTS! TRACTS!!

The Tract, "Plain Truths," of which a new and large edition has just been published for free distribution, through the liberality of Bro. S. Hall, is now ready. Let the friends send in their orders at once. When sent by mail, the postage will be at the rate of forty cents per hundred copies. When sent by express, or delivered at the office, no charge whatever.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$141.50
Solomon Hale	3.00
M. A. Thaxter	1.00

WOMAN'S APPAREL.

"Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold (*chains*), or of putting on of (*gorgeous*) apparel."

This is Dr. Whitby's paraphrase of 1 Pet. 3: 3. The word *emplokee*, rendered "plaiting," is not found elsewhere in the Greek New Testament. It means to plait, to braid, to twist, to crimp, or to fold the hair. The Greek *plegma*, in 1 Tim. 2: 9, rendered "broidered," has about the same meaning, and, like the first named, it is used but once in the N. T. It appears, from these passages, that the first christians forbade all such adornment and embroidering and braiding of the hair of the female converts in the church; but nothing is more common in the nineteenth century than for professedly christian women to utterly disregard the apostolic teaching, and, instead of wearing the hair in plainness and simplicity, to braid, twist, crimp, and torture it into every imaginable shape, much to the disfigurement of the head, and often to the injury of the health, and also to load it down with pins, combs, ribbons, bands, beads, clasps, coils, tufts, volubilis, chignons, coiffeurs, Mary Stuarts, and other Parisian unnameable tinsel and fixings. Sensible people need not to be told that real beauty of face, head, or form, needs no extra adornment. As well might one attempt to adorn sun-light with gas, as to improve true beauty with gaudy tinsel. And where good looks are lacking, no amount of gewgaws or finery can make it up. And yet, our women put on these squaw-like trappings to be in style, and to appear beautiful! I do not mock.

It may seem harsh in us to say it, but the truth demands that our women be told again that all this gaudy and gorgeous adornment, now in use, is represented in the sacred Scriptures as being the attire of harlots. Isa. 3: 18–24, and Rev. 17: 1–4. Both profane and sacred history confirm this severe statement. Commenting on the "outward adornmen" forbidden by the apostle in our leading text, Dr. Whitby says:—"These, in the words of Clement of Alexandria, are 'the ornaments of whores,' and such as demonstrate their arrogance, softness, and lasciviousness. The plaiting of the hair was, (saith he) 'a sign of corrupt women; and they that use them,' Clement continues, 'were attired like whores.' And in his third book and fourth chapter he says: 'The women that wear gold, plait their hair, and paint their faces, have not the image of God in the inward man, but, in lieu of it, a fornicating and adulterous soul.' The Apostolic Constitutions also forbid women to wear 'exquisite garments, or garments fitted to deceive, or gold rings upon their fingers, because all these things are signs of whoredom.' And as for the wearing of gold, Jamblicus says, that 'no free woman wore gold, but whores only.' The precious apparel is the thing which all the comedians mention as the attire which such women sought after and gloried in. These things, therefore, when they are used as such marks of distinction, are absolutely forbidden chaste women."—*Whitby's Annotations.*

As to those women who are wedded to their theatrical costumes and finery, and whose little, vain life consists in following the fashions, there is no hope for them. But we really pity the sensible and modest female, who is subjected by the iron rule of society and the perverted taste of our times to adopt styles and modes repugnant to her enlightened judgment and conscience, and yet whose social surroundings seem to compel her to wear the chains of slavery to fashion. But can we expect anything better so long as the Bible is ignored, and good taste and common sense are set aside for the gospel according to Leslie, Godey, and Demorest, and the country obtains its styles, modes and fashions from New York, and New York obtains them from Roman Catholic and infidel Paris, and Paris obtains them from her gaudy and beautiful but corrupt and utterly godless courtezans? We advise all who look for the Lord to trample this tyranny under foot, and with meek and quiet spirits attire themselves as those who shall give account to the Coming One. [*Amen.*—Editor.] D. T. T.

ROIZEDON.—2 Pet. 3: 10.—No. 2.

"The heavens shall pass away with a great noise."
"Shall pass away with a rushing sound."—*Diaglott.*
"The heavens will suddenly pass away."—*Syriac.*
"The heavens shall perish with a terrible noise."—*Tyndale.*
"Shall pass away in the manner of a tempest."—*Geneva.*
"Shall pass with great violence."—*Rheims.*
"The heavens with a crashing roar shall pass away."—*Sept.*
"Shall pass away with a rushing noise."—*Bible Union.*

We have shown, in a previous article, that the sudden revelation of Christ to judgment is to be accompanied with the opening of the heavenly doors with a loud crash. The rattle of a thousand railroad cars, the screams of a thousand steam pipes, the roar of ten thousand monstrous gongs, the explosion of a million tons of nitro-glycerine, the rattle and crash of all the gathered thunders, all combined in one terrible sound, would scarcely equal the noise of this appa'ling catastrophe, which shall shake the world, roll up the curtains of the skies, and disclose to the affrighted inhabitants of the earth the great white throne and its awful occupant. The subject commands our attention, for the day is at hand when our ears shall be saluted by the awful *roizedon*, and the reverberations of the accompanying trump of God.

The science of the atmosphere, and the various inflammable gases, discloses the methods by which this solemn event may be easily brought about. Almighty power, that created and arranged the properties of the elastic and circumambient air that with a depth of forty-five miles surrounds the entire globe, could in a moment so separate the same into its constitutional gases of oxygen and nitrogen, or destroy the equilibrium of these main gases, as to produce this result. Or by actively developing and compressing the latent caloric existing in all the air, it could be done. Or by creating large quantities of hydrogen and setting it on fire, an awful explosive report would follow, deranging all the aerial heavens. Or by generating immense quantities of carbureted hydrogen, or perhaps by using the stores of this inflammable substance, supposed to be already accumulated in the upper regions of the air, which, when mingled with oxygen and set on fire, explodes violently and with a loud report.

We may rest assured that He who formed and arranged the subtile elements all about us, will not be at all at a loss, when his time comes, to discover instantaneous ways of separating, deranging, and changing them to suit his divinely announced ends; and the stupendous crashing shall be as when "the Lord shall roar from on high," or speak in his loudest thunders. This may be the work of the angel of Rev. 14: 18, "which had power over fire," and who seems commissioned to do his solemn specific work at the harvest, or end of the world. And we read that the final answer to the prayers of all the saints (Rev. 8: 3–5) is with "voices, and thunderings, and lightnings, and an earthquake." The result of all is, that the atmospheric "heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." I shall come again to a consideration of the last signs of the final dissolution, as exhibited in the shaking of the powers of heaven. Meanwhile, Christ is our only sure refuge, now and for ever. D. T. T.

THE YOUNG PILGRIM.

This excellent child's paper should receive all due attention from the Sunday school pupils and parents, who are interested in its prosperity at this time. This is the month when subscriptions expire, and new clubs are formed, and remittances of money should be promptly made. The best way to get up a club of five, ten, fifteen, or more subscribers in your neighborhood, or to induce your old clubs to renew, is to take the time and spend a day in personally visiting the people and soliciting subscriptions and money. You need not fear, and will not fail. A great many will take the paper and pay you for it, if you will only ask or tease them about it. If you are in cash, and it is only wearing out your portmonie, just invest it in gifts of this little paper to the poor, whose children can read, and who, perhaps, taking no other paper, will be delighted with it. Or, a good way is in getting subscribers, to offer to pay one-third, or one-half yourself, or to pay the postage on a bundle for a year. This is a great inducement to the poor, who thus share your bounty and get it cheaply. I know these methods work well, by experience and trial of them. Do wake up out of your sleep, brother and sister, and see if you can't get new subscribers and the pay for our good Crisis and Pilgrim. D. T. T.

PALESTINE.—*Return of the Jews to their Land.* —An association has been formed, styled the International Society of the Orient, the chief object of which is the return of the Jews to their own land. The Rothschilds and Sir Moses Montefiore are said to be engaged in it, and Napoleon and several other sovereigns have given it countenance. The Sultan has virtually parted with his sovereign rights over Palestine. All Christendom watches this movement with the most intense interest.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Campground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1143.27
D. Minor	2.00
E. A. Davis	2.50
S. Hale	1.50
Ezra Baker	.75
M. A. Thaxter	1.00

POOR FUND DONATIONS.

(To send the Crisis to the Poor.)

Previous acknowledgments	$48.95
D. Minor	2.00
John Dick	.35
S. Hale	1.00
Ezra Baker	1.00
Marcus Grinnell	1.35
M. A. Thaxter	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$6.29

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$802.00
Rachel Crampton	5.00
Geo. B. Hooper	1.00
D. Minor	1.00
E. A. Davis	2.50
S. Hale	1.75
Mary Way	.25
Ezra Baker	.75
M. A. Thaxter	1.00

EUROPEAN MISSION.

Previous acknowledgments	$126.75
Mrs. Mary Lichtenthaler (for Narrative)	1.00
Robert Allen	1.00

☞ One barrel of clothing from the friends at Whitefield, N. H., for the Dorcas Mission.

For the World's Crisis.

$500 FOR MAINE.

Who wants a share of it? Who is ready to have it divided among as many as will take an interest in it? Probably a large number would readily speak for a little of it, seeing it is free. But hold a bit. I remember that one who knew all the workings of nature, and the best course to obtain blessings, has said, "It is more blessed to give than to receive." Let us then take counsel of the Master of the household, and secure the *more* blessings by it.

Some of you will remember that it was voted at the last "Advent Annual State Conference" to raise $500 the coming year, to be expended in publishing the gospel of the kingdom in new and destitute fields in Maine. And by another vote, it was made incumbent upon me to write you an address upon the subject. Dear brethren, sisters, and friends, we purpose to raise the $500 by *our* and *your* free-will offerings, and then give it to the starving, famished ones, in the shape of the gospel of Christ—the good news of salvation —eternal life—the soon coming and reign of our Lord from heaven. Do you want a share in this work in this way? We come to ask you about this very thing.

Is it a good work? You will say, "Yes." Can it be done so as to advance the cause of Christ? You will say, "It can." Well, shall it be done? What say you to this question? In former days, we have put forth our efforts in this form. Again, we have raised regular mission funds and sent out selected men. Then we have raised money for tracts and distributed them. God has signally blessed all these means, and some of the fruits are clearly manifested. Many sinners have been brought to Christ, many saints brought into the gospel faith. Our numbers have doubled and tripled within a few years, with great opposition all the way. There is a wide door of usefulness opened to us. Many towns have been visited, and the truth introduced; hundreds of interesting places are open for our labors; a portion of the people in nearly all places wish to hear on the great theme of Jesus' coming, and other truths we teach. Shall we be alive to supply these calls? Sinners may be saved, believers be rescued from the fatal errors now leading so many to destruction. Time is short. Jesus is soon coming. There are those among us who could give $100, others $50, $25, $10, $5, $1, or down to "two mites." All our ministers will act as agents in collecting. Bro. R. R. York, Yarmouth, is Treasurer. A faithful Board will see it properly expended.

I. C. WELLCOME, *Sec'y.*

Yarmouth, Me., Dec. 3d, 1866.

For the World's Crisis.

LETTER FROM ANNA E. SMITH.

DEAR CRISIS:—On my arrival home, I found several letters asking what I needed to help me in my mission work. It seems as though the Lord had heard prayer, and is waking up the people to their last work; and as it will be impossible for me to answer those letters, only through the Crisis, I would say here, that all may know, that I need every thing, from a pair of shoes to a hat, from a little child to the old man and woman; especially the infant clothing. We have to be doctor, nurse, child's nurse, and every thing else; and often cannot find a stitch of clothing to put on the little stranger. So don't forget the baby clothes.

We now need things for our Sunday school scholars, from little children to men and women, and night clothes, etc., for our sick; quilts, blankets, etc.; in fact, every thing that you don't need. At this time, we have more old people sick than usual. Is there any farmer who has a barrel of apples he would like divided among God's poor sick? If so, send them on, and we will take them to them, and sit and scrape them, and feed them to them, while they lie on their sick beds, and God will pay you.

Direct all letters and barrels to Anna E. Smith, Providence Mission Rooms, No. 112 West 33d street, New York city.

It is best to prepay the express, as they always charge 50 or 75 cents more if it is paid on this end. They told me at Worcester three barrels would be $1.50; but when they got here they were $2.00. So it saves something to pay at the other end. *Don't forget the place.* Yours in the highways and hedges,

ANNA E. SMITH.

[Here is an excellent opportunity to put your things where the moths will not harm them.—ED.]

For the World's Crisis.

PLYMOUTH ROCK.

BRO. GRANT:—I have been to that sacred spot about which so many pens have written, the place of the landing of the pilgrim fathers, —Plymouth, Mass. "Plymouth Rock" is the spot that all eyes desire to gaze upon. It carries the mind back to 1620, when the Mayflower landed her precious crew, after a long and tedious voyage in search of a place to enjoy Bible freedom and liberty. I stood upon the rock, thinking of the past, present, and future; then went to my work, joyfully urging all to run to Christ, our Rock,—a refuge from the storm,—a hiding place,—a shelter, power, strong hold, into which all can run and be safe. I labored nine days with the few whose feet are on this living foundation, looking for eternal life. We had interesting meetings almost every day, and it was blessed to be with them, and see the interest manifested in seeking first the kingdom of God, and his righteousness. The brethren seem to be well united in effort to get all they can saved, before it is too late.

It was with great pleasure I spent the time with them. The interest was increasing. The word of God was having free course with a corresponding zeal, consequently the meetings were well attended. This is the time for all to be at the specific work of converting and saving men, while mercy lingers.

Brethren, gird yourselves, the conflict rages. We must make an aggressive movement. All depends on the few months' warfare. The strong arm of the Lord is with us,—nothing to fear. Glory to God, victory will turn on Zion's side soon. *Amen.* L. BOUTELL.

Salem, Mass.

For the World's Crisis.

THANKSGIVING WEEK.

BRO. GRANT:—It is my duty to make a public acknowledgment of the many favors received during the last week in November, and also for some weeks previous. May the Lord bless every one of those who have ministered to us in our low estate. I have hesitated about publishing the names of those who have given, as many of them might object to having their names published. And as some who have sent the smallest amount have done more in proportion to their ability than the wealthy, I have concluded to state the whole amount received, without specifying the amount from each person. And, as I have acknowledged to each by letter, it is not necessary to [illegible] here. I append the names in the order of time, as they were received.

Howard Holden, Mrs. C. Holden, Wm. A. Munroe, Mrs. E. P. Robinson, Julia E. Lloyd, A Sister in Amherst Mass., R. Crenshaw, G. L. Hart, Nancy S. Harris, a Sister in West Millbury, Mass., Mary E. Whiting, Mrs. T. E. Clough, S. D. Ackerman, S. L. Manley, Wm. H. Spencer, Julia E. Baldwin, O. F. Temple, ——, Lincoln, N. H., Betsey Newton, P. L. Wright, Mrs. M. R. Vincent, Mrs. E. W. Jordan, Lucy C. Johnson, Martha E. Chamberlin, Sarissa Bidwell, T. H. Newton, Emeline T. Hobbs, M. P. Bush, Mary F. Jenkins, Miles Grant, Maria Crabtree, J. Slocum, Susan Davis, Frances Beal, Laura R. Gilman, J. S. Richards, R. Allen, "A friend," Waterbury, Ct., S. F. C., C. H. & D. Sawin, L. R. & C. E. Stewart, M. E. Tisdale, Gilman Handley, Savilla Case, Alonzo Williams and wife, Levi S. Smith, J. W. Trumble, Mary Moody, Harriet H. Hodgdon, H. P. Bradley, J. M. M. Gerrard, Mrs. [illegible] Spear, J. Greely, Abbie S. Richards, S. A. C., "Disabled Soldier," E. M. Densmore, C. H. Sawin, Joel Treat, H. B. E., E. F. Cook, G. F. Cook, W. C. Davenport, James Danforth, Fox Lake, Wis., Saco, Me., A. Ogsbury, Mary A. Elliott, Mrs. C. M. McMullin, Mrs. Miriam Foss, N. Branch, Jr.

Amount contained in above letters, $139.05, of which $50.06 was received in response to Bro. F. Corker's appeal,—"Men of Israel, help!"

Kind friends, I truly feel to-day like a "reed shaken by the wind." I am quite overcome by your great and unmerited kindness. Do not fail to pray for me, for at times I feel so weak (I do not refer to bodily weakness) that it seems that there is but a step between me and death. I am more than ever convinced that in me, "that is in my flesh," dwelleth no good thing.

Sutton, Mass. F. H. CHAMBERLAIN.

[Dear brethren and sisters, be assured your charities were bestowed upon a worthy receiver.—ED.]

For the World's Crisis.

THE CAUSE IN NEW BRITAIN, CT.

BRO. GRANT:—The interest in Christ's immediate appearing, which has been known here for the last twenty years, seems to be in a very healthy state, and on the increase. The brethren are well united, and upon the doctrines, which are usually preached in connection with the Advent faith, there is no quarrel; although different views are sometimes in a temperate manner presented.

The meeting is an old one. It has seen days of depression. It has lived through the stormy trials of past years. Now the attendance is good. The people wish to know the reasons of our hope. On Sunday, Nov. 18th, I baptized three good, substantial converts to the faith of the kingdom of God. It was good, indeed, to meet so many at the chapel on Arch street, and to meet by the water side to profess our faith in Christ. Two more would have gone forward but for sickness, they wait a favorable opportunity.

I am especially pleased that in this church, which I have so well known for many years, there is now no clashing; and the same is true (to the praise of God and the good sense of brethren of diverse views be it said), of other churches in this part of the State. A good and healthy influence is exerted by the meeting, while hope is renewedly inspired in the hearts of the faithful.

There are some suggestions here that would lead some of the older brethren to look back over the time of their experience, and the Lord's guidance for the years during which we have stood looking for that "blessed hope," to observe the perils past, with the dangers which have threatened the ship, the fear of mutiny, as well as wreck, now happily past.

Here the friends met, when I first knew them, in a school-house; then at Father Allen's, and finally built the chapel, which, with all the conflict of the seasons which have since lapsed, remains as a monument of the truth in this proud and populer place; a monument of the faith of a few who love to wait his appearing. Yours truly,

New Britain, Ct. W. S. CAMPBELL.

For the World's Crisis.

GLOUCESTER, R. I.

Eld. J. J. Northup and myself commenced a protracted meeting at this place Nov. 19th, which is still in progress. The Lord has blessed us greatly. Sunday, Dec. 2nd, six were buried into Christ by baptism, and eight were received into the church. There are some five or six others who will go forward soon. I never saw converts stronger. They have come out under the plain preaching of the present truth, and can give a reason for the hope that is in them. Among them are several old, grey-headed men, who have been serving sin and Satan for many years; but they say they have obtained through tickets for the kingdom of God, and I believe it. Pray for us. C. H. SWEET.

shall, for they must close the coffin. I moved not; I could not move. I was seemingly unconscious of what was passing around me. I had wept until weak nature was about to give up. Kind friends came and took me away from the coffin. I had no power to resist. They bore my dear mother away to the dark prison house, and laid her away to sleep in Jesus till he shall bid the sleepers rise. Never did I feel as if life was of so little worth as at that time. O how I did pray that I might die and be laid away with her.

Should these lines meet the eye of Bro. H. Pratt, he will doubtless remember what he said, "that he never officiated at a funeral before, where grief seemed to be so deep and uncontrollable, as it did there, excepting at his own dear mother's. It has been almost fourteen years since that sad and gloomy day, and I can but weep now at the remembrance of that day. Since then, my dearly beloved father has been laid by my dear mother's side. In tears and bitter weeping we can but sigh to have Jesus come and raise our sleeping ones, and make the earth bloom in Eden-like beauty, when we shall meet our dear and loved parents, to part no more for ever.

Dear ones, who have never been called to pass through this awful scene, I can say from the heart that I hope you never will. And those who are weeping the loss of loved ones, remember my heart's deepest sympathies are enlisted for you. I weep with them that weep. This is the night of bitter weeping, but the morn of glory will soon dawn. Praise Jesus. I long to be there. Come, Lord Jesus, and come quickly. We are weary of staying, and long to rest with all the dear ones. Signs seem now to speak the coming of Jesus very near. Let us keep ready, and by and by we shall meet our loved ones, never to part again. *Amen.* LUTHERA B. WEAVER.

N. Dana, Mass.

For the World's Crisis.

DORCAS MISSION.

We have thus far received this autumn a barrel of clothing from Hartford, and a check for $38.50 from the "young folks"; a barrel from Vergennes, Vt., and three barrels from Bristol, Conn., and $15.00. Also a box of shoes from J. R., of Haverhill (Mass., or N. H.?). From a sister in Worcester we have received a trunk full of bonnets. Her friends furnished the trimmings.

On last Saturday, our grand holiday for Christ took place. The school-room of the "Home" was thronged with men, women, and children. Four of us were kept hard at work. We had not the power of multiplying the articles sent, so many had to go away disappointed. We clothed the most needy, and the dancing eyes, and the white teeth, and the antics of the children, showed how successful our friends were. Some of the children nestled their heads under our arms, and one little one said she "could squeeze us into a jelly." So I think that her heart must have been full. All these barrels contained clothing for men, women, and children; hats, caps, shoes, socks, stockings, hoods, and quilts. In some were apples, buttons, thread, silk, scissors, etc., etc. I wished that the friends who sent these heavenly God-bless-yous were present to see the real solid comfort these things afforded. You would have felt well paid for your exertions in the behalf of the worthy poor of our mission. The bonnets have been given to poor saints, and their prayers ascend to the Lord in thanksgiving for raising up such friends for them during these hard times.

We need dresses for girls. But few have been sent, but I do not complain, for there are not many amongst our people, who have girls, who do not have to make every thing wear in their own families as long as possible. But I think of purchasing a lot of remnants cheap, and then we are to have a sewing-machine, and thus have a lot made soon.

Most of our help comes from Adventists. The fact that I am an Adventist is well known throughout our mission field. "Jesus and the Resurrection," and his speedy coming, are held up to the people. We do not have smooth sailing all the way. There are jealous missionaries, who use their influence to injure our christian character and our work. They leave no stone unturned. At times we are troubled on every side. I have ever sailed under my true colors, and not moved around as a Baptist or a Methodist, but as an Adventist and a christian. Before the Friends gave me the lease of the "Home for Little Wanderers," I told them that I was an Adventist. *Other* denominations here "will have none of me," because they believe that I am an infidel. They work against us, but glory to God, "no weapon that is formed against us has prospered. Enough of these things. You have troubles enough of your own, without being burdened with mine. This is a part of the legacy,—"If we suffer, we shall also reign with him."

Pray for me, that I may be "stedfast, unmovable, always abounding in the work of the Lord." The Lord gives me sweet peace of mind, but the world gives tribulation. The latter drives us to Christ, and the former preserves us. Be faithful to Christ. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him."

DORCAS MISSION RECEIPTS.

Received from a sister in Worcester, who loves the appearing of Christ, $10.00; from "Stewards" of Lawrence, Ms., $50.00; Emily Marsh, $10.00; T. D. Bailey, 75c.; E. T. Haskell, $1.00; Emma, of Avalanch, $2.00; New Britain church, Conn., $1.50; L. G., of Illinois, $8.00; J., $5.00; and from Peru, Wis., the following sums: W. C. Peck, $5.00; his wife, $1.00; Andrew Sherburne, $10.00; Sayles Sherburne, $2.00; Adebert Sherburne, $1.00; Ole Lawson, Geo. Rogers, W. S. Grover, Prof. Knapp, and J. D. Simonds, $1.00 each.

May the blessing of the Lord rest upon these friends of the poor. The Lord has raised them up in our time of need. At present I rent two dwelling houses and two halls, at the rate in all of $300.00 per annum. Now I have the "Little Wanderers' Home," and shall have not less than sixty children to feed through the winter. Then the matron and her assistant will be paid $20.00 per month for their services, and many other expenses to pay. Then the families of the poor, the sick, and the needy, must be helped. God has taken care of the work, and he will take care of it. Children are to be clothed, garments to be made. I want still the prayers of God's children. He will open the hearts to give. Yours, etc., in hope of eternal life,

Phila., Dec. 4th. F. H. BURBANK.

☞ Those who are careful to avoid offending others, are not apt to take offence themselves.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 12, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

HAMPTON.

Our meetings at the Town Hall, in Hampton, N. H., commencing Nov. 27th, have been owned and blessed by the Lord, and have resulted, we trust, in much good. A deep interest has been awakened in many minds, some have been converted, and others are seeking the Lord. We found much prejudice in the way, but it has yielded like winter before the approach of summer. Before we got through, the hall was crowded with a very attentive audience. Since we left, we have received very glad tidings from there, showing that the truth is working like leaven hid in meal. Praise the Lord for his goodness to the children of men.

WHICH?

Sometimes we receive money from the husband for the Crisis, and sometimes from the wife, and we do not know how to credit it. For instance, this week we received $3 from Mrs. D. A. Bean, Sutton, N. H. We turn to our subscription book, and find Jacob Bean and Phineas Bean in Sutton, N. H. Now how shall we tell whether Mrs. D. A. Bean is the wife of Jacob or Phineas Bean?

When you send money to be credited for the Crisis, *always* give us the name of the person to whom the paper is *directed*. *Please remember this.* One thing more, *always* give the STATE, as well as the name of the post office.

CHEERING WORDS.

We receive many kind and cheering words from those who write for "our paper." As we have before said, these kind words are to us as cool water to a thirsty soul. When we have been away holding meetings in some new place, and been called all kinds of hard names, it is a source of much comfort to come home and read the cheering words from our dear Brn. and Srs. It is a great privilege to be associated with such noble souls, who love the appearing of Jesus and are ever ready to aid in sounding the last notes of warning to this wicked world.

One of the heaviest crosses of an editor of a religious paper is to be obliged to leave out a communication from a dear Bro. and Sister in Christ, because he knows there is danger that they may be grieved and refuse to write again; yet he is satisfied that another article in its place would do the readers more good. But this cross is often made very light by kind words like the following:—

"DEAR BRO. GRANT:—If you think this is worthy of your notice, you may publish it, if not, pass it by."

"BRO. GRANT.—The above is sent you for the Crisis, but, as I have before said, you can lay it in the 'dark drawer' if not wished for to put in print. I am trying to fill my little niche in the Lord's vineyard, and if I do any thing which by his servants may be thought not called for, I am ready to receive it as a kindness, when they in the Spirit refuse to accept it."

"BRO. GRANT.—Cut and trim my communications as you see fit, or withhold, as you judge best. My object is God's glory."

"BRO. GRANT.—Add, or take from, or leave out, just as will best help the cause."

"DEAR BRO. GRANT.—In regard to what I have written, you are at *liberty to add to, take from, or leave out altogether.*"

A TENT.

At a late meeting of the Missionary Board, it was proposed to purchase a large tent, to be used as a portable meeting-house the coming year, in the northern states, and elsewhere as the door may open. It is to be called the American Advent Missionary Tent. It is thought best to have one capable of seating two thousand persons.

There are strong reasons for procuring such a tent. 1. Meetings in the tent would be less expensive than in halls. Halls in villages and cities, of a size necessary to hold what would come to a tent meeting, would cost from ten to fifty dollars a day.

2. We could go with the tent to places where there were no halls, or where there were none to be obtained. It often happens that we cannot get halls when we want them, because they have been previously engaged. We recollect that when in Philadelphia, we hired Concert Hall, for one Sabbath, Oct. 29th, and paid $40; but it was then engaged for every Sabbath till the next February. Thus we often find halls engaged for months ahead, so that we cannot get them when desired.

3. A meeting in a tent will call out a much larger audience than would go to a hall or a meeting-house.

4. Another reason why we need a tent is the marked increase of interest in the minds of the people to hear on the subjects for which we as a people are distinguished from other churches. This fact calls for more earnest effort on the part of those who see the light and truth.

5. In many places, where meetings are needed, there are but few if any to entertain those who wish to come from adjoining towns; but when we have a tent, it becomes a house to sleep in nights, and for meetings during the day,—a campmeeting in one tent instead of many.

It is estimated that the tent and fixtures will not cost less than five hundred dollars. Now comes the question, who will aid in getting it up? Let us take hold of this in *earnest*, and make a grand effort for the cause of truth, and do what we can for the salvation of those around us. A heavy responsibility is resting upon us as a people. Let us not try to shake it off, but cheerfully bear the burdens and crosses, if we expect to hear the Savior say, "Well done." If we have the tent, we can go into new places, where we could not otherwise be accommodated, and thus be instrumental of reaching thousands of people who might never hear, if it were not for the tent.

Shall we have the tent? Who will take stock in this important enterprise? Here is an excellent opportunity to invest money to use for the glory of the Lord. Our work is a *short* one; let us be bravely in *earnest*; The Macedonian cry is sounding from all quarters. Help us to push the battle. We are anxious to get this tent made as soon as possible, as there is no time to spare, if we have it ready by the opening of the spring. Come, ye noble hearted ones, give a big lift *now*, and let us purchase the cloth and have it making *immediately*. Brn., shall we have the tent?

REPORTS OF LABORS.

We would say to those at work in the vineyard of the Lord, tell us the good news of your success. It is cheering to the pilgrims. When a member of a loving family is away from home, all those at home are anxious to hear from him, and learn of his success; this illustrates the feeling in the church of Christ, when the members *love* each other as Jesus would have them. We know Satan will whisper in the ear,—it looks like *boasting* to publish the happy results of the labors of the faithful watchman; but we do not accuse the apostles of boasting, when they relate what the *Lord* accomplished by their labors; neither could any one truly accuse George Muller of boasting, when he publishes from year to year what the Lord is doing by him in supporting a thousand orphan children. By publishing these facts to the world, great good has been accomplished in arousing others to go to work in the vineyard of the Lord with more zeal. Because *some* may have been guilty of boasting, that is not a sufficient reason for withholding good news from the household of faith. Therefore, we say, tell us what the *Lord* is doing in the North, South, East and West. It may be necessary for each to be *short*, so that all may speak; but let us hear from those who have good news to tell.

THE FENIAN FEELING.

The following, which is a part of the proclamation by Gen. Sweeney, "Major General Commanding the Armies of Ireland," shows what those may expect who stand opposed to the Fenian movement:—

"All who raise an arm to defend her [England], to frustrate or defeat us, belong to the common enemy, and as such will be dealt with. As we know how to recognize the services of our friends, so also do we know how to punish the depredations of our foes."

It is very evident that the Catholics are laying plans to get the control of this country.

WORTH REMEMBERING

The following rule should be observed by every one who wishes to live a christian life, and be a peacemaker in society. Please remember and observe it. It will produce happy results, and add no sorrow:

"Believe nothing against another but upon good authority; nor report what may hurt another, unless it may be a greater hurt to others to conceal it."

FASHION.—We commend to our readers the article on "Fashion," by Bro. Percival. We fully agree with his remarks. The subject demands the serious attention of all christians. The professed disciples of Jesus have already followed the fashions of a wicked world quite too far. May the Lord give the faint-hearted courage to adorn themselves in "modest apparel."

THE WOODSTOCK DISCUSSION.—We have just received the published report of our late discussion with Eld. J. Rowe, in Woodstock, N. B. It makes a pamphlet of 53 pp. Price 25 cts. Postage two cents.

A NEW WORK.

"The state of the Church and the World at the final outbreak of evil, and revelation of antichrist, his destruction at the second coming of Christ and the ushering in of the Millennium," with an Appendix by Mrs. A. P. Jolliffe

This work, with the exception of the appendix, is a reprint of a London work. Although we might differ from some positions of the author, yet it is a work calculated to awaken a new interest in the great truth of the speedy coming of Christ, and other important points revealed in the Scriptures.

The work contains 256 pp., and may be had for $1.25, by addressing Sr. A. P. Jolliffe, Box 1199, Philadelphia, Pa.

We purpose to make some extracts from the work. The following is from pp. 9–11.

"We are told, on every side, that we are living in remarkable times. We read of it in the newspapers; we hear it in our daily conversation; and we feel it to be true. There is, undoubtedly, a rumbling of some extraordinary earthquake, which, growing more and more distinct, forewarns the thoughtful that a crisis of no slight importance is not far in our advance. We see, indeed, the christian, the unbeliever, the philanthropist, and the politician, all agreeing in the expectation of some gigantic outburst. We find the hearts of men of judgment 'failing them for fear, and for looking after those things which are coming on the earth.' The eyes of many turn with anxious gaze towards the observers of the times, the learned, the statesmen, the merchants, and the ministers of the gospel, with the inquiry—'Watchman, what of the night?' But who among the sons of men can *satisfy* the inquiry? Opinions, various enough, come forth. A rush of many voices gives reply. But who is to be trusted? The only safe response which any man can give, is this—'It is not for you to know the times and the seasons which the Father hath put in his own power.' Yet, for all this, there is a ray of light, feeble certainly, but not to be neglected, for it comes down directly from that Father's hand of love, and sheds its gentle beam upon this wondrous period in which we live. By this *one* beam, those men who have the spirit of the Lord can read a word of warning, which diffuses joyful expectation through their willing hearts. That word is, 'Watch and pray, for the coming of the Lord draws near.' This ray of light illuminates, moreover, a few signs and portents, and exhorts, 'When these things begin to come to pass, then look up and lift your heads, for your redemption draweth nigh.' Now for this gleam let those of us who know the Savior render praise; and while we read, and watch, and pray, be humble, looking to the Lord submissively, with patient, waiting *hearts*; behaving ourselves always circumspectly; being well prepared to leave this bondage whensoever our Redeemer's voice shall call us to arise and meet him.

I know that there are christians, not a few, who will agree with me that these are times which ought to lead God's people to be much upon the watch-tower, forasmuch as many things betoken clearly that the coming of the Lord is near. And, doubtless, there are others who, although, perhaps, they will not go with me so far as this, will yet agree that these are days when things around forebode a crisis which has scarcely known a precedent. I, therefore, confidently ask for the attention of my brethren in Christ, to the heart-stirring and important subject of those prophecies which concern the future of our world, and cast a special light upon the second advent of our Lord and Savior.

Now, inasmuch as these prophecies have been, till lately, studied by so very few, even among really christian people, I ought, perhaps, before I speak directly upon the subject, to note carefully the duty which unquestionably lies upon every one of us, to give them an attention just as close as that we should to any other part of the Holy Scripture.

To this duty our text plainly calls attention. Let us observe its language. The 'word of prophecy' of which it speaks (as we are informed by the twentieth verse) is contained in 'the Scriptures.' It is called a 'sure word of prophecy;' more sure (as the context also shows us,) than the word which the apostles spoke when they 'made known the power and coming of our Lord Jesus Christ; though they had been eye-witnesses of his Majesty.' Again, it is compared to 'a light that shineth in a dark place;' wherefore also the Lord's people are expressly told that they 'do well,' that they 'take heed' to it. And this, not just occasionally, but 'until the day dawn, and the day-star arise in their hearts.'"

COMMON POLITENESS.

The above is the title of a new book that everybody should read. We have seen many works on politeness, but consider this the best of them all. It does not propose to give rules for the silly *artificial* politeness, that kisses you when you come, and backbites you when you are gone; but is a work founded on *common sense*, and christian principles. It is a valuable present to make to the "young folks,"—just the thing for a holiday present.

It is published by D. C. Colesworthy, the author. He is an amiable gentleman, who keeps an "antique book store at No. 66 Cornhill, Boston. We have often remarked that we consider him the best man we know in Boston with whom to trade in books. You are always sure of kind treatment, and low prices. Give him a call.

"Common Politeness" contains 96 12mo. pp. Price 75 cts., postage 8 cts. For sale at this office.

TRACTS! TRACTS!!

The Tract, "Plain Truths," of which a new and large edition has just been published for free distribution, through the liberality of Bro. S. Hall, is now ready. Let the friends send in their orders at once. When sent by mail, the postage will be at the rate of forty cents per hundred copies. When sent by express, or delivered at the office, no charge whatever.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$141.50
Solomon Hale	3.00
M. A. Thaxter	1.00

WOMAN'S APPAREL.

"Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold (*chains*), or of putting on of (*gorgeous*) apparel."

This is Dr. Whitby's paraphrase of 1 Pet. 3:3. The word *emplokee*, rendered "plaiting," is not found elsewhere in the Greek New Testament. It means to plait, to braid, to twist, to crimp, or to fold the hair. The Greek *plegma*, in 1 Tim. 2:9, rendered "broidered," has about the same meaning, and, like the first named, it is used but once in the N. T. It appears, from these passages, that the first christians forbade all such adornment and embroidering and braiding of the hair of the female converts in the church; but nothing is more common in the nineteenth century than for professedly christian women to utterly disregard the apostolic teaching, and, instead of wearing the hair in plainness and simplicity, to braid, twist, crimp, and torture it into every imaginable shape, much to the disfigurement of the head, and often to the injury of the health, and also to load it down with pins, combs, ribbons, bands, beads, clasps, coils, tufts, volubilis, chignons, coiffeurs, Mary Stuarts, and other Parisian unnameable tinsel and fixings. Sensible people need not to be told that real beauty of face, head, or form, needs no extra adornment. As well might one attempt to adorn sun-light with gas, as to improve true beauty with gaudy tinsel. And where good looks are lacking, no amount of gewgaws or finery can make it up. And yet, our women put on these squaw-like trappings to be in style, and to appear beautiful! I do not mock.

It may seem harsh in us to say it, but the truth demands that our women be told again that all this gaudy and gorgeous adornment, now in use, is represented in the sacred Scriptures as being the attire of harlots. Isa. 3:16–24, and Rev. 17:1–4. Both profane and sacred history confirm this severe statement. Commenting on the "outward adornment" forbidden by the apostle in our leading text, Dr. Whitby says:—"These, in the words of Clement of Alexandria, are 'the ornaments of whores,' and such as demonstrate their arrogance, softness, and lasciviousness. The plaiting of the hair was, (saith he) 'a sign of corrupt women; and they that use them,' Clement continues, 'were attired like whores.' And in his third book and fourth chapter he says: 'The women that wear gold, plait their hair, and paint their faces, have not the image of God in the inward man, but, in lieu of it, a fornicating and adulterous soul.' The Apostolic Constitutions also forbid women to wear 'exquisite garments, or garments fitted to deceive, or gold rings upon their fingers, because all these things are signs of whoredom.' And as for the wearing of gold, Jamblicus says, that 'no free woman wore gold, but whores only.' The precious apparel is the thing which all the comedians mention as the attire which such women sought after and gloried in. These things, therefore, when they are used as such marks of distinction, are absolutely forbidden chaste women."—*Whitby's Annotations.*

As to those women who are wedded to their theatrical costumes and finery, and whose little, vain life consists in following the fashions, there is no hope for them. But we really pity the sensible and modest female, who is subjected by the iron rule of society and the perverted taste of our times to adopt styles and modes repugnant to her enlightened judgment and conscience, and yet whose social surroundings seem to compel her to wear the chains of slavery to fashion. But can we expect anything better so long as the Bible is ignored, and good taste and common sense are set aside for the gospel according to Leslie, Godey, and Demorest, and the country obtains its styles, modes and fashions from New York, and New York obtains them from Roman Catholic and infidel Paris, and Paris obtains them from her gaudy and beautiful but corrupt and utterly godless courtezans? We advise all who look for the Lord to trample this tyranny under foot, and with meek and quiet spirits attire themselves as those who shall give account to the Coming One. [*Amen.*—Editor.] D. T. T.

ROIZEDON.—2 Pet. 3: 10.—No. 2.

"The heavens shall pass away with a great noise."
"Shall pass away with a rushing sound."—*Diaglott.*
"The heavens will suddenly pass away."—*Syriac.*
"The heavens shall perish with a terrible noise."—*Tyndale.*
"Shall pass away in the manner of a tempest."—*Geneva.*
"Shall pass with great violence."—*Rheims.*
"The heavens with a crashing roar shall pass away."—*Sept.*
"Shall pass away with a rushing noise."—*Bible Union.*

We have shown, in a previous article, that the sudden revelation of Christ to judgment is to be accompanied with the opening of the heavenly doors with a loud crash. The rattle of a thousand railroad cars, the screams of a thousand steam pipes, the roar of ten thousand monstrous gongs, the explosion of a million tons of nitro-glycerine, the rattle and crash of all the gathered thunders, all combined in one terrible sound, would scarcely equal the noise of this appalling catastrophe, which shall shake the world, roll up the curtains of the skies, and disclose to the affrighted inhabitants of the earth the great white throne and its awful occupant. The subject commands our attention, for the day is at hand when our ears shall be saluted by the awful *roizedon*, and the reverberations of the accompanying trump of God.

The science of the atmosphere, and the various inflammable gases, discloses the methods by which this solemn event may be easily brought about. Almighty power, that created and arranged the properties of the elastic and circumambient air that with a depth of forty-five miles surrounds the entire globe, could in a moment so separate the same into its constitutional gases of oxygen and nitrogen, or destroy the equilibrium of these main gases, as to produce this result. Or by actively developing and compressing the latent caloric existing in all the air, it could be done. Or by creating large quantities of hydrogen and setting it on fire, an awful explosive report would follow, deranging all the aerial heavens. Or by generating immense quantities of carbureted hydrogen, or perhaps by using the stores of this inflammable substance, supposed to be already accumulated in the upper regions of the air, which, when mingled with oxygen and set on fire, explodes violently and with a loud report.

We may rest assured that He who formed and arranged the subtile elements all about us, will not be at all at a loss, when his time comes, to discover instantaneous ways of separating, deranging, and changing them to suit his divinely announced ends; and the stupendous crashing shall be as when "the Lord shall roar from on high," or speak in his loudest thunders. This may be the work of the angel of Rev. 14:18, "which had power over fire," and who seems commissioned to do his solemn specific work at the harvest, or end of the world. And we read that the final answer to the prayers of all the saints (Rev. 8:3–5) is with "voices, and thunderings, and lightnings, and an earthquake." The result of all is, that the atmospheric "heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." I shall come again to a consideration of the last signs of the final dissolution, as exhibited in the shaking of the powers of heaven. Meanwhile, Christ is our only sure refuge, now and for ever. D. T. T.

THE YOUNG PILGRIM.

This excellent child's paper should receive all due attention from the Sunday school pupils and parents, who are interested in its prosperity at this time. This is the month when subscriptions expire, and new clubs are formed, and remittances of money should be promptly made. The best way to get up a club of five, ten, fifteen, or more subscribers in your neighborhood, or to induce your old clubs to renew, is to take the time and spend a day in personally visiting the people and soliciting subscriptions and money. You need not fear, and will not fail. A great many will take the paper and pay you for it, if you will only ask or tease them about it. If you are in cash, and it is only wearing out your portmonie, just invest it in gifts of this little paper to the poor, whose children can read, and who, perhaps, taking no other paper, will be delighted with it. Or, a good way is in getting subscribers, to offer to pay one-third, or one-half yourself, or to pay the postage on a bundle for a year. This is a great inducement to the poor, who thus share your bounty and get it cheaply. I know these methods work well, by experience and trial of them. Do wake up out of your sleep, brother and sister, and see if you can't get new subscribers and the pay for our good Crisis and Pilgrim. D. T. T.

PALESTINE.—*Return of the Jews to their Land.*—An association has been formed, styled the International Society of the Orient, the chief object of which is the return of the Jews to their own land. The Rothschilds and Sir Moses Montefiore are said to be engaged in it, and Napoleon and several other sovereigns have given it countenance. The Sultan has virtually parted with his sovereign rights over Palestine. All Christendom watches this movement with the most intense interest.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1143.27
D. Minor	2.00
E. A. Davis	1.00
S. Hale	1.00
Ezra Baker	.75
M. A. Thaxter	1.00

POOR FUND DONATIONS.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$45.86
D. Minor	2.00
John Dish	.25
S. Hale	1.00
Ezra Baker	1.00
Marcus Grinnell	1.35
M. A. Thaxter	1.00

SUNDAY SCHOOL FUND.

To Supply Destitute Sunday Schools with Books and "Pilgrims."

Previous acknowledgments	$6.29

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the Treasurer, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$802.00
Rachel Crampton	5.00
Geo. H. Hooper	1.00
D. Minor	1.00
E. A. Davis	2.50
S. Hale	1.75
Mary Way	.25
Ezra Baker	.75
M. A. Thaxter	1.00

EUROPEAN MISSION.

Previous acknowledgments	$126.75
Mrs. Mary Lichtenthaler (for Narrative)	1.00
Robert Allen	1.00

☞ One barrel of clothing from the friends at Whitefield, N. H., for the Dorcas Mission.

For the World's Crisis.

$500 FOR MAINE.

Who wants a share of it? Who is ready to have it divided among as many as will take an interest in it? Probably a large number would readily speak for a little of it, seeing it is free. But hold a bit. I remember that one who knew all the workings of nature, and the best course to obtain blessings, has said, "It is more blessed to give than to receive." Let us then take counsel of the Master of the household, and secure the *more* blessings by it.

Some of you will remember that it was voted at the last "Advent Annual State Conference" to raise $500 the coming year, to be expended in publishing the gospel of the kingdom in new and destitute fields in Maine. And by another vote, it was made incumbent upon me to write you an address upon the subject. Dear brethren, sisters, and friends, we purpose to raise the $500 by our and your free-will offerings, and then give it to the starving, famished ones, in the shape of the gospel of Christ—the good news of salvation—eternal life—the soon coming and reign of our Lord from heaven. Do you want a share in this work in this way? We come to ask you about this very thing.

Is it a good work? You will say, "Yes." Can it be done so as to advance the cause of Christ? You will say, "It can." Well, shall it be done? What say you to this question? In former days, we have put forth our efforts in this form. Again, we have raised regular mission funds and sent out selected men. Then we have raised money for tracts and distributed them. God has signally blessed all these means, and some of the fruits are clearly manifested. Many sinners have been brought to Christ, many saints brought into the gospel faith. Our numbers have doubled and tripled within a few years, with great opposition all the way. There is a wide door of usefulness opened to us. Many towns have been visited, and the truth introduced; hundreds of interesting places are open for our labors; a portion of the people in nearly all places wish to hear on the great theme of Jesus' coming, and other truths we teach. Shall we be alive to supply these calls? Sinners may be saved, believers be rescued from the fatal errors now leading so many to destruction. Time is short. Jesus is soon coming. There are those among us who could give $100, others $50, $25, $10, $5, $1, or down to "two mites." All our ministers will act as agents in collecting. Bro. R. R. York, Yarmouth, is Treasurer. A faithful Board will see it properly expended.

I. C. WELLCOME, *Sec'y.*

Yarmouth, Me., Dec. 3d, 1866.

For the World's Crisis.

LETTER FROM ANNA E. SMITH.

DEAR CRISIS:—On my arrival home, I found several letters asking what I needed to help me in my mission work. It seems as though the Lord had heard prayer, and is waking up the people to their last work; and as it will be impossible for me to answer those letters, only through the Crisis, I would say here, that all may know, that I need every thing, from a pair of shoes to a hat, from a little child to the old man and woman; especially the infant clothing. We have to be doctor, nurse, child's nurse, and every thing else; and often cannot find a stitch of clothing to put on the little stranger. So don't forget the baby clothes.

We now need things for our Sunday school scholars, from little children to men and women, and night clothes, etc., for our sick; quilts, blankets, etc.; in fact, every thing that you don't need. At this time, we have more old people sick than usual. Is there any farmer who has a barrel of apples he would like divided among God's poor sick? If so, send them on, and we will take them to them, and sit and scrape them, and feed them to them, while they lie on their sick beds, and God will pay you.

Direct all letters and barrels to Anna E. Smith, Providence Mission Rooms, No. 112 West 33d street, New York city.

It is best to prepay the express, as they always charge 50 or 75 cents more if it is paid on this end. They told me at Worcester three barrels would be $1.50; but when they got here they were $2.00. So it saves something to pay at the other end. *Don't forget the place.* Yours in the highways and hedges,

ANNA E. SMITH.

[Here is an excellent opportunity to put your things where the moths will not harm them.—ED.]

For the World's Crisis.

PLYMOUTH ROCK.

BRO. GRANT:—I have been to that sacred spot about which so many pens have written, the place of the landing of the pilgrim fathers,—Plymouth, Mass. "Plymouth Rock" is the spot that all eyes desire to gaze upon. It carries the mind back to 1620, when the Mayflower landed her precious crew, after a long and tedious voyage in search of a place to enjoy Bible freedom and liberty. I stood upon the rock, thinking of the past, present, and future; then went to my work, joyfully urging all to run to Christ, our Rock,—a refuge from the storm,—a hiding place,—a shelter, power, strong hold, into which all can run and be safe. I labored nine days with the few whose feet are on this living foundation, looking for eternal life. We had interesting meetings almost every day, and it was blessed to be with them, and see the interest manifested in seeking first the kingdom of God, and his righteousness. The brethren seem to be well united in effort to get all they can saved, before it is too late.

It was with great pleasure I spent the time with them. The interest was increasing. The word of God was having free course with a corresponding zeal, consequently the meetings were well attended. This is the time for all to be at the specific work of converting and saving men, while mercy lingers.

Brethren, gird yourselves, the conflict rages. We must make an aggressive movement. All depends on the few months' warfare. The strong arm of the Lord is with us,—nothing to fear. Glory to God, victory will turn on Zion's side soon. *Amen.* L. BOUTELL.

Salem, Mass.

For the World's Crisis.

THANKSGIVING WEEK.

BRO. GRANT:—It is my duty to make a public acknowledgment of the many favors received during the last week in November, and also for some weeks previous. May the Lord bless every one of those who have ministered to us in our low estate. I have hesitated about publishing the *names* of those who have given, as many of them might object to having their names published. And as some who have sent the smallest amount have done more in proportion to their ability than the wealthy, I have concluded to state the whole amount received, without specifying the amount from each person. And, as I have acknowledged to each by letter, it is not necessary to do it here. I append the names in the order of time, as they were received.

Howard Holden, Mrs. C. Holden, Wm. A. Munroe, Mrs. E. P. Robinson, Julia E. Lloyd, A Sister in Amherst, Mass., R. Crenshaw, G. L. Hart, Nancy S. Harris, a Sister in West Millbury, Mass., Mary E. Whiting, Mrs. T. E. Clough, S. D. Ackerman, S. L. Marine, Wm. H. Spencer, Julia E. Baldwin, G. F. Tromp, ——, Lincoln, N. H., Betsey Newton, F. L. Wright, Mrs. M. R. Vincent, Mrs. H. W. Jordan, Lucy C. Johnson, Martha E. Chamberlin, Sarissa Bidwell, J. H. Newton, Emeline T. Hobbs, M. P. Bush, Mary E. Jenkins, Miles Grant, Maria Crabtree, J. Slocum, Susan Davis, Frances Beal, Laura R. Gilman, J. B. Richards, R. Allen, "A friend," Waterbury, Ct., S. F. C., C. H. & D. Sawin, L. R. & C. E. Stewart, M. E. Tisdale, Gains Huntley, Sevilla Case, Alonzo Williams and wife, Levi B. Smith, J. W. Trumble, Mary Moody, Harriet H. Hodgdon, H. P. Bradley, J. M. M. Gerrard, Mrs. ——, Spear, J. Greely, Abbie S. Richards, S. A. C., "Disabled Soldier," E. M. Densmore, C. H. Sawin, Joel Tran, H. B. E., E. F. Cook, G. F. Cook, W. C. Davenport, James Danforth, Fox Lake, Wis., Saco, Me., A. Ousbury, Mary A. Elliott, Mrs. C. M. McMullin, Mrs. Miriam Foss, N. Branch, Jr.

Amount contained in above letters, $139.05, of which $50.06 was received in response to Bro. F. Corker's appeal,—"Men of Israel, help!"

Kind friends, I truly feel to-day like a "reed shaken by the wind." I am quite overcome by your great and unmerited kindness. Do not fail to pray for me, for at times I feel so weak (I do not refer to bodily weakness) that it seems that there is but a step between me and death. I am more than ever convinced that in me, "that is in my flesh," dwelleth no good thing.

Sutton, Mass. F. H. CHAMBERLAIN.

[Dear brethren and sisters, be assured your charities were bestowed upon a worthy receiver.—ED.]

For the World's Crisis.

THE CAUSE IN NEW BRITAIN, CT.

BRO. GRANT:—The interest in Christ's immediate appearing, which has been known here for the last twenty years, seems to be in a very healthy state, and on the increase. The brethren are well united, and upon the doctrines, which are usually preached in connection with the Advent faith, there is no quarrel; although different views are sometimes in a temperate manner presented.

The meeting is an old one. It has seen days of depression. It has lived through the stormy trials of past years. Now the attendance is good. The people wish to know the reasons of our hope. On Sunday, Nov. 18th, I baptized three good, substantial converts to the faith of the kingdom of God. It was good, indeed, to meet so many at the chapel on Arch street, and to meet by the water side to profess our faith in Christ. Two more would have gone forward but for sickness, they wait a favorable opportunity.

I am especially pleased that in this church, which I have so well known for many years, there is now no clashing; and the same is true (to the praise of God and the good sense of brethren of diverse views be it said), of other churches in this part of the State. A good and healthy influence is exerted by the meeting, while hope is renewedly inspired in the hearts of the faithful.

There are some suggestions here that would lead some of the older brethren to look back over the time of their experience, and the Lord's guidance for the years during which we have stood looking for that "blessed hope," to observe the perils past, with the dangers which have threatened the ship, the fear of mutiny, as well as wreck, now happily past.

Here the friends met, when I first knew them, in a school-house; then at Father Allen's, and finally built the chapel, which, with all the conflict of the seasons which have since lapsed, remains as a monument of the truth in this proud and popular place; a monument of the faith of a few who love to wait his appearing. Yours truly,

New Britain, Ct. W. S. CAMPBELL.

For the World's Crisis.

GLOUCESTER, R. I.

Eld. J. J. Northup and myself commenced a protracted meeting at this place Nov. 19th, which is still in progress. The Lord has blessed us greatly. Sunday, Dec. 2nd, six were buried into Christ by baptism, and eight were received into the church. There are some five or six others who will go forward soon. I never saw converts stronger. They have come out under the plain preaching of the present truth, and can give a reason for the hope that is in them. Among them are several old, grey-headed men, who have been serving sin and Satan for many years; but they say they have obtained through tickets for the kingdom of God, and I believe it. Pray for us. C. H. SWEET.

For the World's Crisis.

THE LITTLE WANDERER'S HOME.

Grace, mercy, and peace to the saints, from God our Father and the Lord Jesus Christ. It is with a heart filled with praise and thanksgiving to him who loves us, that I am enabled to communicate to you the following record of the Lord's dealings with me. Truly he chooses the weak things of this world wherein to glorify himself. My heart can hardly conceive why he should select me for such a work, for I am the weakest of the weak; the most unworthy of the unworthy; a great sinner saved by grace through faith.

Last spring, a house was offered for sale at a very low price, and I wrote about it, requesting your aid in prayer in our behalf. The lady who owned it kept it from the others to give us a chance to purchase. But money came in very slowly, and we had to give up the idea of buying. Though my faith was tried, yet I felt assured that the Lord had called me to engage in the work of saving children from poverty and crime, and that he would yet give me a house to gather them into

Finally, all praise to his name, the house has been furnished me. The first one was denied, but God had something better in store for me. The one I now have was built for the express purpose for which I wish to use it. A number of the "Society of Friends" built the house nine years ago, and have used it as a home for destitute colored children since that time. It was vacant last spring, and learning who the treasurer was, I called at her residence, and then learned that it was to be occupied again. So my idea of hiring it vanished.

Three months ago, the house was vacant again, and my daily prayer was, then, "Lord, if it be thy will that we should have that house, open the hearts of the Friends, for Jesus' sake." And the Lord heard and answered prayer. Four weeks ago I received a note from the treasurer, whom I had seen but twice in my life, requesting me to call at her residence. I called, just four weeks ago this morning, the time appointed in the note. Time and space forbid my entering into the minutiæ of our conversation, but I found that the Friends had been talking over the matter of putting the house into my hands, for three weeks. O, how my poor heart rejoiced. I could not refrain from telling her how I had asked the Lord for the house, and that they had been moved upon by the Spirit of the Lord, and for three weeks, without my having any knowledge of it, they had been talking the matter over, and felt inclined to put the building under my care for the purpose I have mentioned.

At the request of the treasurer, I wrote a communication, giving a full statement of my plans, etc., which was read to their board of managers. They approved of them, and the next Saturday night I received a note from the treasurer, stating the fact, and that by my complying with certain conditions, I might take the place on trial for six months. The papers are now drawn up by the Trustees, which they and I are to sign. The conditions of the agreement between us are as follows:

I am to have a lease of the house for six months, and to pay no rent. The house to be kept in repair by me. None but colored children to be cared for in it. A day school to be kept there. *Their* managers to have the privilege of visiting us. They are to have the privilege of putting not more than half a dozen destitute colored children under our care. And once in a while, perhaps not more than three or four times in a year, give a night's lodging to twelve or fifteen orphan children, who will stop for rest on their way from Richmond, Va., to West Philadelphia, or Burlington, N. J., where they have similar institutions.

These are the conditions, which I readily accept, and shall endeavor by the grace of God to act in such a manner that these generous-hearted Friends and lovers of Jesus may never have reason to regret having exercised such great confidence in and generosity toward me. They have done, and are still doing, much for the alleviation of the wants and sorrows of the poor colored people of this and other cities.

The house is situated on the edge of our mission field, and just where it is needed for our work. It is built of brick, three stories in height, twenty feet wide, and with the L is fifty-eight feet long. The main building is thirty-two feet long and twenty feet wide. The L is twenty-six feet long by fourteen feet wide. Both are three stories in height.—There is a fine dry cellar under the entire house, in which I have built a coal-bin about eleven feet square, into which I have put thirteen tons of good stove coal, costing seven dollars per ton. We shall also have potato bins, etc., etc. On the first floor of the house is a school-room, 19 by 30 ft. The Friends have given us the use of a fine large stove and a lot of school furniture for this room. In the L is a dining-room, 13 by 15 ft. This is supplied with a small range, which heats the water for the bath-room, etc. In the rear of, and connected with the L, is a wooden building, one story in height, and 9 by 14 ft., which will be used as a cooking-room, and for a wash-room also. It is supplied with a good sized stove, left to us by the Friends. Two or three dollars will put it in good order.

On the second floor, there are two rooms in the main building. The front one 15 by 17½ ft., which will be used as a sleeping apartment for eight children. The other room will be occupied by the matron and her assistant. It is 13 by 15 ft. In the L is the reception room, which is 13 feet square. There your unworthy writer will be domiciled over night, in a bed thirty inches wide.

On the third floor are five rooms: three in the main building and two in the L. The rooms in the main building are 8 by 12 feet, 9½ by 15 feet, and 13 by 15 feet, which will be occupied by two, four and six children. In the L is the bath-room, which is four by nine feet, having a large bathing-tub, which is furnished with both hot and cold water; and the nursery 12 feet square. All these rooms are furnished with large closets, with hooks, shelves, etc. There are fifteen of them. I have had the house cleaned and white-washed throughout, and have put in fifteen iron bedsteads and mattresses. Twelve of these are for the children. They are thirty-six inches wide, and will hold two each. The mattresses are filled with husks. Over them we shall place old quilts, sheets, etc. All these bedsteads and mattresses were bought by me at nearly the first cost. The sheets, four feet wide and two yards and a half long, cost me seventy-five cents apiece. They are nearly new. The Lord raised up the friends for me. Bless his name.

We have $43.00 worth of plain white crockery, bought very reasonably. This sum includes also two dozen large iron spoons for soup, and three dozen iron spoons for the sups. There are one hundred and seventy-five pieces of crockery in all, cups, saucers, soup-plates, dinner-plates, which will also be used for breakfast and supper plates, and potato, meat, soup, and other kinds of dishes, large and small, picthers, etc., etc.

There will be three classes of children in the Home. 1st. Friendless and orphan children, for whom we shall get homes as the way may be opened. 2d. Those whom we rescue from the awful dens around us, who are not already ruined, or of bad dispositions and habits. 3d. Night lodgers. Our home will accommodate twenty-five children permanently.

We shall have a day school for the Home children and poor children in the neighborhood who do not attend school. There will also be an evening school three nights in the week for poor colored men and women, and a Bible class one night in the week. The school-room will be used for night lodgers also. It will accommodate twenty-five comfortably. We shall gather in these half-naked and freezing children during the cold winter nights, and give them supper, a comfortable bed on the floor, and a breakfast in the morning. Thus we shall do by the help of the Lord. Children freeze every winter in this city, and some have died in that way. I have seen the poor little ones shivering with cold, their feet and hands blistered, and my heart has almost been broken. Now, my blessed Father has granted my heart's desire, "we'll gather them in."

We are hard at work. A thousand cares press upon us. The adversary is at work against us in many forms; but so long as we trust in the Lord, so long "no weapon that is formed against us shall prosper." Many encouraging letters are received. I am glad to receive them. My answers have to be brief. Nevertheless, I can answer them, and I hope that good may be accomplished, even in that manner.

Sister Rebecca Reeves, of this city, will be the matron of the Home, the Lord willing. We have had many letters from those who would like to help us, but we have as many as the means and accommodations demand at present. It is blessed to find so many willing hearts and hands. At present, there will be but three persons to take charge of the children. We shall have also the co-operation of Sr. Helginson a considerable portion of the time. Her help is invaluable. The children will have plain breakfasts and suppers, and meat in some form at dinner time. By and by our bill of fare will be sent along for your perusal.

Our other mission work will be carried on as heretofore. We still, by the blessing of God, feed the hungry, clothe the naked, visit the widow and the fatherless, administer to the sick, point sinners to Christ, warn the unruly, and comfort the feeble-minded. Our Sunday school is in a flourishing condition. It has been gathered from streets, courts, and alleys; cellars, garrets, sheds, shanties, and tenement houses. We love the work, and have plenty of it to do, and a plenty of trials and hardships, and an abundance of joy, peace, and comfort in Christ also.

I employ Sr. Helginson as a missionary for Christ. She is a faithful servant of Christ. She does not have much, if any, of the "*I*" about her, and requests me never to put her name in the Crisis. But here it is. I think that a newspaper notice will not cause her to forsake Christ. Her husband is a believer with her and us in the soon coming of Christ and his kingdom.

Due notice will be given of the opening of the Home. Pray for us. - Yours at work for Christ, FRANCIS H. BURBANK.

Philadelphia, Dec. 3d.

"Herald of the Bridegroom" please copy

For the World's Crisis.

INFORMATION.

BRO. GRANT:—Permit me to say a word respecting a remark in Bro. Munger's "Notes by the Way," respecting myself. As it reads, it does me injustice, as well as the church referred to, though Bro. M. did not so intend. I was requested to give some lectures, and when the pastor of said church learned the fact, he very kindly *offered* me the house for that purpose. But there was nothing *conditional* in the matter, as there remarked; nothing said about "if they would take the whole five," nor about "five" at all. I did not know how many I should give, nor the subjects I should present, with the exception of the first three. It was not until the week I was to give the fourth, that I knew what my subject would be. I have given five to an interested audience, and I do not think they have produced the effect Bro. M. suggests; but I do believe that a deeper interest has been awakened in the study of the prophetic word. Several of the Baptist church were much interested. The pastor who invited me treated me throughout with the most christian courtesy, and publicly expressed his interest in the lectures. I deeply regret the remark of Bro. M., for it will awaken unpleasant feelings in those who have treated me so generously. This much is due to them and myself. M. D. W.

For the World's Crisis.

THE CAUSE IN WEST NEW YORK.

It is now two years since I came into this section. The former elements of distraction are dead, or lulled to sleep, and the onward march of truth at present is astonishing. The increase of interest manifested in the numerous calls for preaching, and the candid attention given to the word dispensed, shows to the observer that God is with his servants, with his right hand, helping them in this glorious and yet awful work of warning men of a soon coming judgment. It is glorious in its application to the faithful servant, in view of his crown of righteousness, "which the Lord, the righteous Judge, shall give him at that day"; and it is awful in its application to the rejector of truth, who in that day shall mourn and weep.

The reluctance on the part of eastern preachers to come into this field has been counterbalanced by the Lord in calling to the work of preaching several in our own midst; whereas, two years ago, the cause was mainly in the hands of Brn. C. B. Turner, F. Burr, J. D. Brown, C. F. Sweet, and C. W. Low. We now have, in addition to the above brethren, M. R. Miles, B. P. Stevens, C. H. Williams, J. W. Taylor, D. Cogswell, Bros. Allen, Newel, and Brown, who have recently been ordained; all of whom bid fair to be men of strength in the hand of God, and who are worthy the sympathy and support of the church. Then there are others with whom we had conversation, whom I pray God to lead in the path of duty. They are needed. God bless them. Yes, just such men as Brn. Barron, Marlat, Stroud, Thomas, Moore, and others. These are young men, and some of them educated men. Thank God they begin to feel the woe.

With the help of God, let us push the conquests still further into new fields, which is the only correct way to gain strength, and subdue the enemy. Then on with the march; advance the lines; fortify grounds already conquered; and may God help us all to be found at our posts when the Master comes.

WM. A. FENN.

Obituaries.

HAINES. Died in Marble Rock, Iowa, Sept. 21, 1866, Julian A., son of E. B. and J. J. Haines, aged one year, two months, and six days.

> Weep not for the babe, be thy sorrows suppressed;
> Weep not for the babe, it has gone to its rest;
> 'Twas a sweet little flower, too tender to stay
> In this world's chilling blast, it has withered away.
>
> Weep not for the babe, which thou canst not save,
> O give it with joy to the God who first gave;
> For firm is the promise the Savior has given,
> Who said that of such is the kingdom of heaven.

B. L. CLARK.

DALE. Died at Minot, Me., June 22d, Harrison F., son of Benj. and Betsey E. Dale, of Milan, N. H., aged twenty-one years, four months, and six days.

> "Nearer my God to thee, nearer to thee,
> E'en though a cross it be, that raiseth me."

These were his parting words, ere death's eclipse shaded his glorious eyes, and silenced his lips.

B. L. B.

POTTER. Died in Concord, N. H., Nov. 4, 1866, Sophronia M. Potter, aged sixty-five years.

Her companion died April 28th, 1865, and an adopted son, April 22d, 1866. They all had faith in Christ, and we hope to meet them when the King of Glory comes to reign on the earth.

A short discourse on the occasion was delivered by Bro. Baker. J. F. P.

LEAR. Died in South Sunapee, N. H. Nov. 26, 1866, Wilson E., youngest son of Dea. Asahel and Betsey Lear, aged nineteen years, eleven months, and five days.

> "He is dead.
> From his kindling eye and lofty brow,
> The light and eloquence of life has fled,
> And all is darkness now."

J. E. RILEY.

HARDEN. Died in Phillips, Me., Nov. 12, 1866, Bro. Isaac Harden, aged sixty-four years, seven months, and twelve days.

He was a firm believer in the second coming of Christ, and had been for many years.

M. HARDEN.

Married.

Dec. 1st, by Eld. J. C. Wheeler, Mr. ALBION K. P. BERRY and Miss LIZZIE HILL, both of Carthage, Me.

In Livermore, Me., Nov. 29th, 1866, by Eld E. M. Haggett, SIMEON C. TAYLOR and Mrs. BETSEY S. COTHRELL, both of Canton, Me.

In North Woodstock, Nov. 29th, by Eld. J. Whitman, Mr. WM. CHAMBERLAIN of North Woodstock, and Miss TAMA W. CUSHING, of Lisbon, Me.

Summary of News.

FOREIGN.

Cable Dispatches.

London, Dec. 4. It is now certain that the notorious John Surratt has been arrested in Alexandria, Egypt.

Paris, Dec. 4. One regiment of French troops left the city of Rome yesterday.

Berne, Dec. 4. The Swiss Assembly had opened. In view of the state of affairs in Europe the President urged an immediate arming.

Florence, Dec. 5. It is asserted that the Pope has agreed to receive the Envoy of the Italian Government for purposes of negotiation.

Dublin, Dec. 5. The police and military are still active in search for Fenians. Seven supposed Head Centres were seized to-day, and confined in prison under a strong guard.

Rome, Dec. 5 Gen Montebello, commander of the French forces in this city, embarked to-day on a French iron-clad. He was accompanied by his staff. Preparations are making for the departure of the French troops on the 15 inst.

London, Dec. 6. Two more regiments of troops and a company of engineers have been ordered to leave immediately for Ireland. The Board of Admiralty has ordered three iron-clads of the home fleet to sail for the Irish coast.

Dublin, Thursday. Frequent arrests of Fenians continue to be made by the government officers, who are unceasing in their vigilance and prompt in taking action in all suspected cases.

The Governor of the City Prison here has telegraphed to London asking to have a military guard assigned him.

Paris, Dec. 6. Representatives of the United States Government have commenced legal actions in the Civil Courts against several parties in France, who furnished ships and material of war to the Southern Confederacy during the late war in the United States.

Dublin, Dec. 7. The purposes and proceedings of the Fenians in this island monopolize the attention of the Irish government. The grand Lodge of Orangemen have held a meeting and issued an earnest call for all the members of their order to support the government in their endeavors to keep the peace.

Liverpool, Dec. 7. All the depots of arms in this city have been placed under armed guards. The excited state of feeling among the Irish population render these precautions necessary.

Paris, Dec. 7. The large fleet of French war vessels and transports is now ready to sail for Mexico.

London, Dec. 8. The Fenian troubles in Ireland are evidently assuming still more alarming proportions, and it is reported here to-day, in addition to troops already dispatched to that island, two cavalry regiments have been ordered to leave immediately for the scene of disturbance.

Rome, Dec. 9. Another one of the French regiments left this city yesterday on its return to France.

St. Petersburg, Dec. 9. An imperial ukase has been issued declaring all the relations of Russia with the Pope of Rome abrogated, and annulling all special laws of the empire which have heretofore been made in accordance with said relations.

The London *Times* of the 26th, in an editorial on the Eastern question, says: "The settlement of the Eastern question involves a grave general European catastrophe. The question admits of no pacific or diplomatic solution. It will have to be referred to the *ultima ratio*."

Rome, Dec. 10. Some of the French troops are still here and will remain until the end of December.

DOMESTIC.

IMPEACHMENT OF THE PRESIDENT.—While a decided majority of the Republican Congress regard it as injudicious to attempt to impeach Andrew Johnson on any of the charges which have been made, there are a few earnest Representatives who are determined not to relinquish the idea. They have secured the appointment of several special committees of investigation, one of which will visit New Orleans, as they confidently expect to secure such evidence as will form ground for impeachment, and will insure conviction and deposition from office.

☞ At the war office in Paris everything is being got ready for the evacuation of Rome. On the 15th of December Gen. Monticello will leave Rome with his staff, but Gen. Polhes will remain in the Castle of St Angelo with half a brigade up to the 16th, on which day the French flag will be taken from the castle, after a salute of one hundred guns, and replaced by the Papal flag, which will also receive a salute. Gen. Polhes will then give up the keys of the castle to the Papal General Kurten, and the Roman Legion will take the place of the French troops.

☞ The Southwestern (England) Railway Company possesses a monstrous engine, named the "Colossus." It has been built to draw a train of eighty loaded wagons eighty miles in three hours, each loaded wagon weighing about ten tons. It can drag nearly one thousand tons from London to Southampton with almost the speed of a bird flying.

☞ France has declared war against the government of Corea, in Eastern Asia. The territory is tributary both to China and Japan. A number of French missionaries have been murdered there lately.

ITEMS.

☞ The cholera has appeared in the oil regions of West Virginia, and in some places is raging with unusual fatality. At Eaton's Tunnel, a small station on the Baltimore and Ohio railroad, fifteen miles from Parkersburg, there have been fifteen deaths in four days, in a population of not more than one hundred persons.

☞ John Shultz of Pleasant Mills, N. J., is one hundred and seventeen years old. He has been blind seventeen years, but is otherwise unimpaired in his mental and physical faculties. He constantly attends the Methodist church, of which he has been a member almost a century.

☞ An offer has been made by the priests to purchase the Parliament buildings in Ottawa, and it was alleged that the offer had reference to the eventuality of the Pope establishing his See in Canada.

☞ At a recent meeting in London, Mr. Spurgeon stated that his church now numbers 3,600, and that by the assistance of his elders and deacons, he was able to maintain a thorough pastoral supervision over it.

☞ The engines of the large ocean steamers make about 200,000 turns in crossing the Atlantic between Liverpool and New York.

☞ Of the eight churches burnt in the Portland fire, only one is rebuilt, and that is Catholic.

☞ All the young princes of the Imperial family of Russia are to make a tour of the United States.

☞ During the late German war a pontoon bridge was thrown across the Rhine in twelve minutes.

☞ Strauss paid $300,000 for the right to give monster concerts in the exhibition building in Paris.

☞ Alderman Gabriel has been elected Lord Mayor of London.

☞ There are 200,000 poets in Great Britain.

☞ A microscope has been constructed which magnifies an object 1,875,000,000 times.

☞ The German Confederation will be able to muster an army of 1,116,000 men.

Notices.

Dedication at Concord, N. H.

Providence permitting, the new chapel lately erected on Washington street will be dedicated to the worship of God on Wednesday, December 19th, meeting to commence at 1½ o'clock, and continue through the week, and over the following Sabbath. Brn. H. L. Hastings and H. Pratt, with others, are to attend. Preaching brethren, are cordially invited, also brethren and sisters in the vicinity and elsewhere.

In connection with the above notice, we would say, that our place of worship is free for all the called of the Lord to come and clear their skirts from the blood of souls, by declaring "all the counsel of God." We offer free seats, and invite all, especially the poor, to come and hear the gospel, without money and without price. In this move, we have no disposition to sever, either in heart or in hand, from those who think differently, or build up a separate interest; but, as the earnest prayer of our Savior was that his people might be one, so we desire to be united with all who love him in sincerity. We hope, by the wisdom and grace which may be given us, to conduct this meeting upon gospel principles.

T. H. FORD,
E. B. LANE,
A. H. SALTMARSH,
J. T. KIMBALL.

Notice.

The Maine Advent Ministerial Conference will hold its fourth annual session at Bath, in the Advent Chapel, commencing Tuesday evening, at 6 o'clock, January 8th. It is desirable that all our ministers belonging to this conference be present. It should be remembered that the constitution requires that each member report in person or by letter to the Secretary, C. H. Leverton. We will be glad to see any other ministers also who are in harmony with us. Call on Samuel Leeman, corner of High and Walker streets. John Blaisdell, Middle St. Sarah Severance, 12 Corlis St. Alexander Robinson, South End.

WM. H. MITCHELL.
S. K. PARTRIDGE.
R. R. YORK.

Conference at Danielsonville, Ct.

The R. I. and E. Ct. Quarterly Conference will hold its next session with the Danielsonville church, commencing Wednesday, Jan. 2d, 1867, at two o'clock P. M. As the conference closes Friday evening, those who would enjoy it must come Wednesday. We expect one of our best meetings. Let all come. H. F. CARPENTER, Clerk.

Ordination.

Bro. John Johnson was set apart by laying on of the hands of the Presbytery, in Rumford, Me., at a meeting held by the Second Advent church, Sept 30th, 1866.

E. M. HAGGET,
J. C. WHEELER, } Presbytery.
MARK READY.

Protracted Meeting.

A protracted meeting will commence in West Gloucester, R. I., Tuesday evening, Dec. 18th, at the meeting-house near Bro. Allen Hawkins.

F. BELLOWS.

Conference at Sangersville, Me.

This Conference will commence Dec. 13th, and will be held at "French Mills" School-house. We hope to see the brethren and sisters in the adjoining regions at this meeting, fully prepared to labor for the salvation of sinners. It is expected that Bro. I. Dammon, and other preaching brethren who can make it convenient to be present, will preach the word. For the brethren,

C. GOODRICH.

Notice.

Arrangements have been made to hold Second Advent meetings regularly in the city of Bangor, in order to more effectually proclaim the gospel of the kingdom. A general invitation is hereby given to the preaching brethren to come and preach the word. Preachers intending to come, will please give their appointments in the papers.

In behalf of the brethren,

WILLIAM DELANO,
SOLOMON SWETT, } Com.
CHARLES C. TUCK,

Herald of Life, please copy.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK,
B. ST. JOHN, } Committee.
W. H. FISHER,

Notice.

If the Lord will, we will hold a meeting in East Canaan, commencing Friday, Dec. 14th, and hold over the next Sunday. Preachers and brethren generally are invited.

D. M. LEAVITT.
WM. H. SHAW.

Notice.

The Lord will, there will be a monthly conference in Parsonsfield, Me., the first Saturday in each month, at one o'clock P. M. and preaching the Lord's day following. T. W. PIPER.

A Minister's Library for Sale.

The following valuable books, from the library of a brother deceased, who was for some time a preacher, are still for sale, at the following low prices, postpaid, for the benefit of his widow. Address this office.

Polymicrian Greek Testament, $1.50.
Cumming's Scripture Readings on Matthew, Luke, St. John, Genesis, Exodus, Leviticus, 6 vols., $1.00 each.
Cumming's Lectures on Romanism, the Apocalypse, Daniel, the Miracles, the Parables, 5 vols., $1.00 each.
Apocalypse Unveiled, 2 vols., $1.50.
Nevin's Bib. Antiquities, 75 cts.
Hackett's Illustrations of Scripture, $1.00.
Jerusalem and its Vicinity, $1.00
Authenticity of the New Testament, 50c.
Commentary on St. Jude, 62c.
Seiss' Last Times, $1.00.
Hill's Saint's Inheritance, 75c.
Europe and America in Prophecy, $1.00.
Nelson on Infidelity, 75c.
Sacred Chronology, 50c.
Whately's Logic, $1.00.
Wayland's Intel. Philosophy, $1.00.
Paley's Natural Theology and Horæ Paulinæ, $1.25.
Roget's Thesaurus of English Words, $1.25.
Sargent's Temperance Tales, 75c.
Early Days of Elisha, 75c.
Obligation of the Sabbath, 75c.
Bush on the Millennium, 25c.
Universalism against itself, 75c.
Bible History of Prayer, 75c.
Pulpit Elocution, 75c.
Hallam's Const. History, $1.50.
Thucidides, $1.00.
Rambles in Ireland, 82c.
New Biblical Atlas, $1.00.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly there three every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
John G. Hook, Friday evening, Dec. 14th, over Sunday, Dec. 16th, and onward as the Lord may direct.

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
L. Boutell........ Sunday, Dec. 16th
J. S. White........ Sunday, Dec. 23d

Charlestown, (69 Main Street)........ Sunday, Dec. 16th at 10 o'clock A. M., and 3 and 7 P. M.
S. C. HANCOCK.

Farmington, N. H., Dec. 17th, and every evening during the week and over the Lord's day.
Springfield, Mass........ Sunday, Dec. 30th
MILES GRANT.

Lynn, Mass........ Sunday, Dec. 16th
J. T. DIXON.

Haverhill, Mass........ Sunday, Dec. 16th
WM. H. FISHER.

Pittsfield, Me........ Sunday, Dec. 23d
JEREMIAH CARR.

Alton Corner, N. H........ Sunday, Dec. 16th
A. SIMPSON.

Concord, N. H., (Washington Street Free Chapel), Sunday, Jan. 6th
J. PINKHAM.

Rochester Village, N. H., Sunday, Dec. 16th, and every evening through the week, and over the following Lord's day.
J. PINKHAM.
J. H. F. VARNEY.

Alton Corner, N. H........ Sunday, Dec. 16th
A. SIMPSON.

Bradford, N. H., (Pond meeting-house), Sunday, Dec. 16th.
C. H. FLETCHER.

Biddeford, Me........ Sunday, Dec. 16th
I. C. WELLCOME.

Plymouth, Mass........ Sunday, Dec. 16th
Worcester........ Friday evening, Dec. 21st
Hartford, Ct........ Sunday, Dec. 23d
New Britain........ Monday evening, Dec. 24th
Bristol........ Tuesday evening, Dec. 25th
Wallingford........ Thursday evening, Dec. 27th
Yalesville........ Friday evening, Dec. 28th
Hartford, Ct........ Sunday, Dec. 30th
M. BATCHELOR.

Lawrence, Mass., (dedication of the Second Advent Chapel on Common Street), Sunday, Dec. 16th.
H. L. HASTINGS.

Lake Village, (New Chapel)........ Dec. 16th
Moultonborough Corner........ Dec. 23d
Melvin Village........ Dec. 30th
Parsonsfield........ Jan. 6th
Moultonborough Center........ Jan. 13th
East Rochester........ Jan. 20th
T. W. PIPER.

Springfield, Mass........ Sunday, Dec. 16th
L. BOUTELL.

Walbridge........ Sunday, Dec. 16th
Warehouse Point........ Sunday, Dec. 23d
E. OWEN.

Westfield Farms, or Montgomery, Mass., as Bro. Phelps may direct, Sunday, Dec. 16th.
Prospect, Ct........ Sunday, Dec. 23d
DR. SAMUEL W. TREAT.

Abington........ Sunday, Dec. 16th and 30th
Danielsonville........ January 13th
Also conference week. A. M. HIGGINS.

Exeter, N. H........ Sunday, Dec. 23d
New Bedford, Mass........ Sunday, Dec. 30th
Ashburnham, Mass........ Tuesday evening, Jan. 1st
Clinton, Mass........ Wednesday evening, Jan. 2d
Worcester, Mass........ Thursday evening, Jan. 3d
Warehouse Point, or Somersville, Ct., as brethren may think best, January 4th, 5th and 6th.
Windsor Locks, Ct. (as Bro. Terry may appoint), Monday, Jan. 7th.
Waterbury, Ct., Tues. and Wednes., Jan. 8th and 9th
New Preston, Ct........ Thursday, Jan. 10th and over the Lord's day.
Pleasant Valley, Ct........ Thursday, Jan. 17th and over the Lord's day.
Bristol, Ct........ Thursday, Jan. 24th and over the Lord's day.
A. ROSS.

Northfield, Mass........ Sunday, Dec. 16th
Hartland, Vt., (Dinsmore Hill)........ Sunday, Dec. 23d
GEO. STEVENS.

Barkhampsted, South Hollow........ Sunday, Dec. 23d
S. WOODRUFF.

East Rochester, N. H........ Sunday, Dec. 16th
J. G. SMITH.

New Britain........ Sunday, Dec. 16th
W. N. PILE.

New York City, (Cooper Institute)........ Dec. 16th
C. W. SARGENT.

Washington, D. C., the fourth Sabbath in Dec., if the brethren will inform me at Philadelphia.
F. H. BURBANK.
Address, F. H. Burbank, corner of 7th and Spring-Garden Streets.

Warner, N. H., at the school-house in Bro. Hemphill's District, Sunday, Dec. 16th. SIMEON RORY.

Lorrain, N. Y., (Red school-house), Sunday, Dec. 16th, at 10½ A. M., and at the Lily school-house in the evening of the same day.
Redfield Square, N. Y........ evenings, Dec. 18th and 19th
Glenmore, N. Y........ evenings, Dec. 20th and 21st
New London, N. Y., (at the school-house near Bro. Wm. Morrill's), Sunday, Dec. 23d, at 10½ A. M., and at the Lock school-house, Verona, N. Y., at 2½ P. M.; also at Fish Creek Landing in the evening of the same day.
Let the brethren and sisters who reside in the vicinity of these meetings, come out armed and equipped to work for God. C. H. WILLIAMS.

Cascoville, Me........ Dec. 16th
Lewiston, Me........ Dec. 23d
J. A. LIBBY.

Pleasant Valley........ Sunday, Dec. 16th
SETH WOODRUFF.

Saturday evening, Dec. 15th, social meeting at Bro. Daniel Grant's.
Wrightville........ Sunday, Dec. 16th
Lovely Street........ Sunday, Dec. 23d
WM. J. RIPLEY.

Savoy, Mass........ Dec. 16th
Griswoldville, Mass........ Dec. 22d and over the following Sabbath.
WM. J. BLANCHARD.

BRISTOL, CT.
Wm. Stuart........ Sunday, Dec. 16th

Wrightville, Ct........ Dec. 16th
South Norfolk, (where Bro. Tibbal's may appoint), Dec. 17th.
Maryall........ Sunday, Dec. 23d
Lanesville........ Dec. 24th
B. ST. JOHN.

Sangerville Conference, Me........ Dec. 13th and continue through the meeting.
C. GOODRICH.

Round Pond........ Sunday, Dec. 16th
Evening, South Walpole. S. K. PARTRIDGE.

Sheldonville, Mass........ Sunday, Dec. 16th
Natick, Mass........ Sunday, Dec. 30th
J. S. WHITE.

West Abington, Mass........ Dec. 16th
C. C. RAMSAY.

Great Falls, N. H........ Dec. 30th
S. C. HANCOCK.

At the Town Hall........ Sunday, Dec. 16th
Holden, Mass........ Dec. 19th
GEO. A. STREETER.

Brighton Hill, Saturday evening, Dec. 15th, and over Sunday, the 16th. Sunday evening at West Minot.
East Buckfield, (Federal meeting-house), Saturday evening, Dec. 22d, and over Sunday, and longer if thought best. JOSEPH T. JORDAN.

Oceanport, N. J........ Dec. 16th
New Britain, Ct........ Dec. 23d
Thomaston, Ct........ Dec. 30th
Hartford, Ct........ January 6th
W. S. CAMPBELL.

Kennebunkport, Me........ Dec. 15th, and over Sunday
Wells, Me., Dec. 16th, and over Sunday if thought best.
Lynn, Mass........ evenings, Dec. 25th and 26th
Lawrence, Mass., (where Bro. Churchill may appoint), Dec. 27th, and over Sunday. J. C. WHEELER.

Lawrence, Tioga Co., Pa., (as Bro. Calhoon and the church at Jackson may appoint), Dec. 11th, and over Sunday, the 16th.
Lambeton, N. Y., (as Brn. T. C. Armstrong may appoint), Dec. 18th and 19th.
East Springwater, (as Bros. Hunt and Morris may appoint), Dec. 20th, 21st, and 22d.
Dansville, N. Y........ Sunday, Dec. 23d
C. F. SWEET.

CONCORD, N. H., (ANGELOS HALL.)
H. Pratt........ Sundays, Dec. 16th and 23d

CONCORD, N. H.
(Corner of Green and Center Streets.)
O. Woodside........ Sunday, Dec. 16th

Portsmouth, N. H........ Sunday, Dec. 16th
J. HEMENWAY.

Corinna (Advent Chapel)........ Dec. 19th
GEO. W. BROWN.

NATICK, MASS.
C. C. Ramsay........ Sunday, Dec. 23d

Ottawa, Ill........ Dec. 16th
F. BURR.

Portland, Me........ Sunday, Dec. 23d
Biddeford, Me........ Sunday, Dec. 16th
JOSEPH W. WHITE.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

Square Pond, Ct........ Sunday, Dec. 16th
Rockville, Ct........ Wednesday evening, Dec. 12th and longer if the Lord will. P. S. BUTLER.

Hoosick, N. Y., (Advent Chapel)........ Sunday, Dec. 16th
Troy, N. Y........ Dec. 23d and 30th
J. K. BELLOWS.

Bristol, Conn........ Dec. 16th
New Haven, Conn........ Dec. 23d
Newark, N. J........ Dec. 30th
WM. STUART.

Business.

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A. M. Humphreville—The $3.00 was credited in Crisis to No. 634.

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For the World's Crisis.

THE LITTLE WANDERER'S HOME.

Grace, mercy, and peace to the saints, from God our Father and the Lord Jesus Christ. It is with a heart filled with praise and thanksgiving to him who loves us, that I am enabled to communicate to you the following record of the Lord's dealings with me. Truly he chooses the weak things of this world wherein to glorify himself. My heart can hardly conceive why he should select me for such a work, for I am the weakest of the weak; the most unworthy of the unworthy; a great sinner saved by grace through faith.

Last spring, a house was offered for sale at a very low price, and I wrote about it, requesting your aid in prayer in our behalf. The lady who owned it kept it from the others to give us a chance to purchase. But money came in very slowly, and we had to give up the idea of buying. Though my faith was tried, yet I felt assured that the Lord had called me to engage in the work of saving children from poverty and crime, and that he would yet give me a house to gather them into.

Finally, all praise to his name, the house has been furnished me. The first one was denied, but God had something better in store for me. The one I now have was built for the express purpose for which I wish to use it. A number of the "Society of Friends" built the house nine years ago, and have used it as a home for destitute colored children since that time. It was vacant last spring, and learning who the treasurer was, I called at her residence, and then learned that it was to be occupied again. So my idea of hiring it vanished.

Three months ago, the house was vacant again, and my daily prayer was, then, "Lord, if it be thy will that we should have that house, open the hearts of the Friends, for Jesus' sake." And the Lord heard and answered prayer. Four weeks ago I received a note from the treasurer, whom I had seen but twice in my life, requesting me to call at her residence. I called, just four weeks ago this morning, the time appointed in the note. Time and space forbid my entering into the minutiæ of our conversation, but I found that the Friends had been talking over the matter of putting the house into my hands, for three weeks. O, how my poor heart rejoiced. I could not refrain from telling her how I had asked the Lord for the house, and that they had been moved upon by the Spirit of the Lord, and for three weeks, without my having any knowledge of it, they had been talking the matter over, and felt inclined to put the building under my care for the purpose I have mentioned.

At the request of the treasurer, I wrote a communication, giving a full statement of my plans, etc., which was read to their board of managers. They approved of them, and the next Saturday night I received a note from the treasurer, stating the fact, and that by my complying with certain conditions, I might take the place on trial for six months. The papers are now drawn up by the Trustees, which they and I are to sign. The conditions of the agreement between us are as follows:

I am to have a lease of the house for six months, and to pay no rent. The house to be kept in repair by me. None but colored children to be cared for in it. A day school to be kept there. *Their* managers to have the privilege of visiting us. They are to have the privilege of putting not more than half a dozen destitute colored children under our care. And once in a while, perhaps not more than three or four times in a year, give a night's lodging to twelve or fifteen orphan children, who will stop for rest on their way from Richmond, Va., to West Philadelphia, or Burlington, N. J., where they have similar institutions.

These are the conditions, which I readily accept, and shall endeavor by the grace of God to act in such a manner that these generous-hearted Friends and lovers of Jesus may never have reason to regret having exercised such great confidence in and generosity toward me. They have done, and are still doing, much for the alleviation of the wants and sorrows of the poor colored people of this and other cities.

The house is situated on the edge of our mission field, and just where it is needed for our work. It is built of brick, three stories in height, twenty feet wide, and with the L is fifty-eight feet long. The main building is thirty-two feet long and twenty feet wide. The L is twenty-six feet long by fourteen feet wide. Both are three stories in height.—There is a fine dry cellar under the entire house, in which I have built a coal-bin about eleven feet square, into which I have put thirteen tons of good stove coal, costing seven dollars per ton. We shall also have potato bins, etc., etc. On the first floor of the house is a school-room, 19 by 30 ft. The Friends have given us the use of a fine large stove and a lot of school furniture for this room. In the L is a dining-room, 13 by 15 ft. This is supplied with a small range, which heats the water for the bath-room, etc. In the rear of, and connected with the L, is a wooden building, one story in height, and 9 by 14 ft., which will be used as a cooking-room, and for a wash-room also. It is supplied with a good sized stove, left to us by the Friends. Two or three dollars will put it in good order.

On the second floor, there are two rooms in the main building. The front one 15 by 17½ ft., which will be used as a sleeping apartment for eight children. The other room will be occupied by the matron and her assistant. It is 13 by 15 ft. In the L is the reception room, which is 13 feet square. There your unworthy writer will be domiciled over night, in a bed thirty inches wide.

On the third floor are five rooms: three in the main building and two in the L. The rooms in the main building are 8 by 12 feet, 9½ by 15 feet, and 13 by 15 feet, which will be occupied by two, four and six children. In the L is the bath-room, which is four by nine feet, having a large bathing-tub, which is furnished with both hot and cold water; and the nursery 12 feet square. All these rooms are furnished with large closets, with hooks, shelves, etc. There are fifteen of them. I have had the house cleaned and white-washed throughout, and have put in fifteen iron bedsteads and mattresses. Twelve of these are for the children. They are thirty-six inches wide, and will hold two each. The mattresses are filled with husks. Over them we shall place old quilts, sheets, etc. All these bedsteads and mattresses were bought by me at nearly the first cost. The sheets, four feet wide and two yards and a half long, cost me seventy-five cents apiece. They are nearly new. The Lord raised up the friends for me. Bless his name.

We have $43.00 worth of plain white crockery, bought very reasonably. This sum includes also two dozen large iron spoons for soup, and three dozen iron spoons for the cups. There are one hundred and seventy-five pieces of crockery in all, cups, saucers, soup-plates, dinner-plates, which will also be used for breakfast and supper plates, and potato, meat, soup, and other kinds of dishes, large and small, pitchers, etc., etc.

There will be three classes of children in the Home. 1st. Friendless and orphan children, for whom we shall get homes as the way may be opened. 2d. Those whom we rescue from the awful dens around us, who are not already ruined, or of bad dispositions and habits. 3d. Night lodgers. Our home will accommodate twenty-five children permanently.

We shall have a day school for the Home children and poor children in the neighborhood who do not attend school. There will also be an evening school three nights in the week for poor colored men and women, and a Bible class one night in the week. The school-room will be used for night lodgers also. It will accommodate twenty-five comfortably. We shall gather in these half-naked and freezing children during the cold winter nights, and give them supper, a comfortable bed on the floor, and a breakfast in the morning. Thus we shall do by the help of the Lord. Children freeze every winter in this city, and some have died in that way. I have seen the poor little ones shivering with cold, their feet and hands blistered, and my heart has almost been broken. Now, my blessed Father has granted my heart's desire, "we'll gather them in."

We are hard at work. A thousand cares press upon us. The adversary is at work against us in many forms; but so long as we trust in the Lord, so long "no weapon that is formed against us shall prosper." Many encouraging letters are received. I am glad to receive them. My answers have to be brief. Nevertheless, I can answer them, and I hope that good may be accomplished, even in that manner.

Sister Rebecca Reeves, of this city, will be the matron of the Home, the Lord willing. We have had many letters from those who would like to help us, but we have as many as the means and accommodations demand at present. It is blessed to find so many willing hearts and hands. At present, there will be but three persons to take charge of the children. We shall have also the co-operation of Sr. Helginson a considerable portion of the time. Her help is invaluable. The children will have plain breakfasts and suppers, and meat in some form at dinner time. By and by our bill of fare will be sent along for your perusal.

Our other mission work will be carried on as heretofore. We still, by the blessing of God, feed the hungry, clothe the naked, visit the widow and the fatherless, administer to the sick, point sinners to Christ, warn the unruly, and comfort the feeble-minded. Our Sunday school is in a flourishing condition. It has been gathered from streets, courts, and alleys; cellars, garrets, sheds, shanties, and tenement houses. We love the work, and have plenty of it to do, and a plenty of trials and hardships, and an abundance of joy, peace, and comfort in Christ also.

I employ Sr. Helginson as a missionary for Christ. She is a faithful servant of Christ. She does not have much, if any, of the "*I*" about her, and requests me never to put her name in the Crisis. But here it is. I think that a newspaper notice will not cause her to forsake Christ. Her husband is a believer with her and us in the soon coming of Christ and his kingdom.

Due notice will be given of the opening of the Home. Pray for us. - Yours at work for Christ, FRANCIS H. BURBANK.

Philadelphia, Dec. 3d.

"Herald of the Bridegroom" please copy

For the World's Crisis.

INFORMATION.

BRO. GRANT:—Permit me to say a word respecting a remark in Bro. Munger's "Notes by the Way," respecting myself. As it reads, it does me injustice, as well as the church referred to, though Bro. M. did not so intend. I was requested to give some lectures, and when the pastor of said church learned the fact, he very kindly *offered* me the house for that purpose. But there was nothing *conditional* in the matter, as there remarked; nothing said about "if they would take the whole five," nor about "five" at all. I did not know how many I should give, nor the subjects I should present, with the exception of the first three. It was not until the week I was to give the fourth, that I knew what my subject would be. I have given five to an interested audience, and I do not think they have produced the effect Bro. M. suggests; but I do believe that a deeper interest has been awakened in the study of the prophetic word. Several of the Baptist church were much interested. The pastor who invited me treated me throughout with the most christian courtesy, and publicly expressed his interest in the lectures. I deeply regret the remark of Bro. M., for it will awaken unpleasant feelings in those who have treated me so generously. This much is due to them and myself. M. D. W.

For the World's Crisis.

THE CAUSE IN WEST. NEW YORK.

It is now two years since I came into this section. The former elements of distraction are dead, or lulled to sleep, and the onward march of truth at present is astonishing. The increase of interest manifested in the numerous calls for preaching, and the candid attention given to the word dispensed, shows to the observer that God is with his servants, with his right hand, helping them in this glorious and yet awful work of warning man of a soon coming judgment. It is glorious in its application to the faithful servant, in view of his crown of righteousness, "which the Lord, the righteous Judge, shall give him at that day"; and it is awful in its application to the rejector of truth, who in that day shall mourn and weep.

The reluctance on the part of eastern preachers to come into this field has been counterbalanced by the Lord in calling to the work of preaching several in our own midst; whereas, two years ago, the cause was mainly in the hands of Brn. C. B. Turner, F. Burr, J. D. Brown, C. F. Sweet, and C. W. Low. We now have, in addition to the above brethren, M. R. Miles, B. P. Stevens, C. H. Williams, J. W. Taylor, D. Cogswell, Bros. Allen, Howel, and Brown, who have recently been ordained; all of whom bid fair to be men of strength in the hand of God, and who are worthy the sympathy and support of the church. Then there are others with whom we had conversation, whom I pray God to lead in the path of duty. They are needed. God bless them. Yes, just such men as Brn. Barron, Marlat, Stroud, Thomas, Moore, and others. These are young men, and some of them educated men. Thank God they begin to feel the woe.

With the help of God, let us push the conquests still further into new fields, which is the only correct way to gain strength, and subdue the enemy. Then on with the march; advance the lines; fortify grounds already conquered; and may God help us all to be found at our posts when the Master comes. WM. A. FERN.

Obituaries.

HAINES. Died in Marble Rock, Iowa, Sept. 21, 1866, Julian A., son of E. B. and J. J. Haines, aged one year, two months, and six days.

> Weep not for the babe, be thy sorrows suppressed;
> Weep not for the babe, it has gone to its rest;
> 'Twas a sweet little flower, too tender to stay
> In this world's chilling blast, it has withered away.
>
> Weep not for the babe, which thou canst not save,
> O give it with joy to the God who first gave;
> For firm is the promise the Savior has given,
> Who said that of such is the kingdom of heaven.

B. L. CLARK.

DALE. Died at Minot, Me., June 22d, Harrison F., son of Benj. and Betsey E. Dale, of Milan, N. H., aged twenty-one years, four months, and six days.

> "Nearer my God to thee, nearer to thee,
> E'en though a cross it be, that raiseth me."

These were his parting words, ere death's eclipse shaded his glorious eyes, and silenced his lips. B. L. B.

POTTER. Died in Concord, N. H., Nov. 4, 1866, Sophronia M. Potter, aged sixty-five years.

Her companion died April 28th, 1865, and an adopted son, April 22d, 1866. They all had faith in Christ, and we hope to meet them when the King of Glory comes to reign on the earth.

A short discourse on the occasion was delivered by Bro. Baker. J. F. P.

LEAR. Died in South Sunapee, N. H. Nov. 26, 1866, Wilson E., youngest son of Dea. Asahel and Betsey Lear, aged nineteen years, eleven months, and five days.

> "He is dead.
> From his kindling eye and lofty brow,
> The light and eloquence of life has fled,
> And all is darkness now."

J. E. RILEY.

HARDEN. Died in Phillips, Me., Nov. 12, 1866, Bro. Isaac Harden, aged sixty-four years, seven months, and twelve days.

He was a firm believer in the second coming of Christ, and had been for many years. M. HARDEN.

Married.

Dec. 1st, by Eld. J. C. Wheeler, Mr. ALBION K. P. BERRY and Miss LIZZIE HILL, both of Carthage, Me.

In Livermore, Me., Nov. 29th, 1866, by Eld E. M. Haggett, SIMEON C. TAYLOR and Mrs. BETSEY S. COUTHALL, both of Canton, Me.

In North Woodstock, Nov. 29th, by Eld. J. Whitman, Mr. WM. CHAMBERLAIN of North Woodstock, and Miss TAMA W. CUSHING, of Lisbon, Me.

Summary of News.

FOREIGN.

Cable Dispatches.

London, Dec. 4. It is now certain that the notorious John Surratt has been arrested in Alexandria, Egypt.

Paris, Dec. 4. One regiment of French troops left the city of Rome yesterday.

Berne, Dec. 4. The Swiss Assembly had opened. In view of the state of affairs in Europe the President urged an immediate arming.

Florence, Dec. 5. It is asserted that the Pope has agreed to receive the Envoy of the Italian Government for purposes of negotiation.

Dublin, Dec. 5. The police and military are still active in search for Fenians. Seven supposed Head Centres were seized to-day, and confined in prison under a strong guard.

Rome, Dec. 5. Gen Montebello, commander of the French forces in this city, embarked to-day on a French iron-clad. He was accompanied by his staff. Preparations are making for the departure of the French troops on the 15 inst.

London, Dec. 6. Two more regiments of troops and a company of engineers have been ordered to leave immediately for Ireland. The Board of Admiralty has ordered three iron-clads of the home fleet to sail for the Irish coast.

Dublin, Thursday. Frequent arrests of Fenians continue to be made by the government officers, who are unceasing in their vigilance and prompt in taking action in all suspected cases.

The Governor of the City Prison here has telegraphed to London asking to have a military guard assigned him.

Paris, Dec. 6. Representatives of the United States Government have commenced legal actions in the Civil Courts against several parties in France, who furnished ships and material of war to the Southern Confederacy during the late war in the United States.

Dublin, Dec. 7. The purposes and proceedings of the Fenians in this island monopolize the attention of the Irish government. The grand Lodge of Orangemen have held a meeting and issued an earnest call for all the members of their order to support the government in their endeavors to keep the peace.

Liverpool, Dec. 7. All the depots of arms in this city have been placed under armed guards. The excited state of feeling among the Irish population render these precautions necessary.

Paris, Dec. 7. The large fleet of French war vessels and transports is now ready to sail for Mexico.

London, Dec. 8. The Fenian troubles in Ireland are evidently assuming still more alarming proportions, and it is reported here to-day, in addition to troops already dispatched to that island, two cavalry regiments have been ordered to leave immediately for the scene of disturbance.

Rome, Dec. 9. Another one of the French regiments left this city yesterday on its return to France.

St. Petersburg, Dec. 9. An imperial ukase has been issued declaring all the relations of Russia with the Pope of Rome abrogated, and annulling all special laws of the empire which have heretofore been made in accordance with said relations.

The London *Times* of the 26th, in an editorial on the Eastern question, says: "The settlement of the Eastern question involves a grave general European catastrophe. The question admits of no pacific or diplomatic solution. It will have to be referred to the *ultima ratio.*"

Rome, Dec. 10. Some of the French troops are still here and will remain until the end of December.

DOMESTIC.

IMPEACHMENT OF THE PRESIDENT.—While a decided majority of the Republican Congress regard it as injudicious to attempt to impeach Andrew Johnson on any of the charges which have been made, there are a few earnest Representatives who are determined not to relinquish the idea. They have secured the appointment of several special committees of investigation, one of which will visit New Orleans, as they confidently expect to secure such evidence as will form ground for impeachment, and will insure conviction and deposition from office.

☞ At the war office in Paris everything is being got ready for the evacuation of Rome. On the 15th of December Gen. Monticello will leave Rome with his staff, but Gen. Polhes will remain in the Castle of St Angelo with half a brigade up to the 16th, on which day the French flag will be taken from the castle, after a salute of one hundred guns, and replaced by the Papal flag, which will also receive a salute. Gen. Polhes will then give up the keys of the castle to the Papal General Kurteu, and the Roman Legion will take the place of the French troops.

☞ The Southwestern (England) Railway Company possesses a monstrous engine, named the "Colossus." It has been built to draw a train of eighty loaded wagons eighty miles in three hours, each loaded wagon weighing about ten tons. It can drag nearly one thousand tons from London to Southampton with almost the speed of a bird flying.

☞ France has declared war against the government of Corea, in Eastern Asia. The territory is tributary both to China and Japan. A number of French missionaries have been murdered there lately.

ITEMS.

☞ The cholera has appeared in the oil regions of West Virginia, and in some places is raging with unusual fatality. At Eaton's Tunnel, a small station on the Baltimore and Ohio railroad, fifteen miles from Parkersburg, there have been fifteen deaths in four days, in a population of not more than one hundred persons.

☞ John Shultz of Pleasant Mills, N. J., is one hundred and seventeen years old. He has been blind seventeen years, but is otherwise unimpaired in his mental and physical faculties. He constantly attends the Methodist church, of which he has been a member almost a century.

☞ An offer has been made by the priests to purchase the Parliament buildings in Ottawa, and it was alleged that the offer had reference to the eventuality of the Pope establishing his See in Canada.

☞ At a recent meeting in London, Mr. Spurgeon stated that his church now numbers 3,500, and that by the assistance of his elders and deacons, he was able to maintain a thorough pastoral supervision over it.

☞ The engines of the large ocean steamers make about 200,000 turns in crossing the Atlantic between Liverpool and New York.

☞ Of the eight churches burnt in the Portland fire, only one is rebuilt, and that is Catholic.

☞ All the young princes of the Imperial family of Russia are to make a tour of the United States.

☞ During the late German war a pontoon bridge was thrown across the Rhine in twelve minutes.

☞ Strauss paid $300,000 for the right to give monster concerts in the exhibition building in Paris.

☞ Alderman Gabriel has been elected Lord Mayor of London.

☞ There are 200,000 poets in Great Britain.

☞ A microscope has been constructed which magnifies an object 1,575,000,000 times.

☞ The German Confederation will be able to muster an army of 1,116,000 men.

Notices.

Dedication at Concord, N. H.

Providence permitting, the new chapel lately erected on Washington street will be dedicated to the worship of God on Wednesday, December 19th, meeting to commence at 1½ o'clock, and continue through the week, and over the following Sabbath. Brn. H. L. Hastings and H. Pratt, with others, are to attend. Preaching brethren, are cordially invited, also brethren and sisters in the vicinity and elsewhere.

In connection with the above notice, we would say, that our place of worship is free for all the called of the Lord to come and clear their skirts from the blood of souls, by declaring "all the counsel of God." We offer free seats, and invite all, especially the poor, to come and hear the gospel, without money and without price. In this move, we have no disposition to sever, either in heart or in hand, from those who think differently, or build up a separate interest; but, as the earnest prayer of our Savior was that his people might be one, so we desire to be united with all who love him in sincerity. We hope, by the wisdom and grace which may be given us, to conduct this meeting upon gospel principles.

T. H. FORD,
E. B. LANE,
A. H. SALTMARSH,
J. T. KIMBALL.

Notice.

The Maine Advent Ministerial Conference will hold its fourth annual session at Bath, in the Advent Chapel, commencing Tuesday evening, at 6 o'clock, January 8th. It is desirable that all our ministers belonging to this conference be present. It should be remembered that the constitution requires that each member report in person or by letter to the Secretary, C. H. Leverton. We will be glad to see any other ministers also who are in harmony with us. Call on Samuel Leeman, corner of High and Walker streets. John Blaisdell, Middle St. Sarah Severance, 12 Corlis St. Alexander Robinson, South End.

WM H. MITCHELL.
S. K. PARTRIDGE.
R. R. YORK.

Conference at Danielsonville, Ct.

The R. I. and E. Ct. Quarterly Conference will hold its next session with the Danielsonville church, commencing Wednesday, Jan. 2d, 1867, at two o'clock P. M. As the conference closes Friday evening, those who would enjoy it must come Wednesday. We expect one of our best meetings. Let all come. H. F. CARPENTER, Clerk.

Ordination.

Bro. John Johnson was set apart by laying on of the hands of the Presbytery, in Rumford, Me., at a meeting held by the Second Advent church, Sept. 30th, 1866.

E. M. HAGGETT,
J. C. WHEELER, } Presbytery.
MARK READY.

Protracted Meeting.

A protracted meeting will commence in West Gloucester, R. I., Tuesday evening, Dec. 18th, at the meeting-house near Bro. Allen Hawkins. E. BELLOWS.

Conference at Sangersville, Me.

This Conference will commence Dec. 13th, and will be held at "French Mills" School-house. We hope to see the brethren and sisters in the adjoining regions at this meeting, fully prepared to labor for the salvation of sinners. It is expected that Bro. I. Dammon, and other preaching brethren who can make it convenient to be present, will preach the word. For the brethren, C. GOODRICH.

Notice.

Arrangements have been made to hold Second Advent meetings regularly in the city of Bangor, in order to more effectually proclaim the gospel of the kingdom. A general invitation is hereby given to the preaching brethren to come and preach the word. Preachers intending to come, will please give their appointments in the papers.

In behalf of the brethren,

WILLIAM DELANO,
SOLOMON SWETT, } Com.
CHARLES C. TUCK,

Herald of Life, please copy.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK,
B. ST. JOHN, } Committee.
W. H. FISHER,

Notice.

If the Lord will, we will hold a meeting in East Canaan, commencing Friday, Dec. 14th, and hold over the next Sunday. Preachers and brethren generally are invited.

D. M. LEAVITT.
WM. H. SHAW.

Notice.

The Lord will, there will be a monthly conference in Parsonsfield, Me., the first Saturday in each month, at one o'clock P. M, and preaching the Lord's day following. T. W. PIPER.

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The following valuable books, from the library of a brother deceased, who was for some time a preacher, are still for sale, at the following low prices, postpaid, for the benefit of his widow. Address this office.

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Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

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Lowell Street Chapel, Boston.

John G. Hook, Friday evening, Dec. 14th, over Sunday, Dec. 16th, and onward as the Lord may direct.

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)

L. Boutell........Sunday, Dec. 16th
J. S. White........Sunday, Dec. 23d

Charlestown, (60 Main Street)........Sunday, Dec. 16th at 10 o'clock A. M., and 3 and 7 P. M. S. C. HANCOCK.

Farmington, N. H., Dec. 17th, and every evening during the week and over the Lord's day.
Springfield, Mass........Sunday, Dec. 30th
MILES GRANT.

Lynn, Mass........Sunday, Dec. 16th
J. T. DIXON.

Haverhill, Mass........Sunday, Dec. 16th
WM. H. FISHER.

Pittsfield, Me........Sunday, Dec. 23d
JEREMIAH CARR.

Alton Corner, N. H........Sunday, Dec. 16th
A. SIMPSON.

Concord, N. H., (Washington Street Free Chapel), Sunday, Jan. 6th. J. PINKHAM.

Rochester Village, N. H., Sunday, Dec. 16th, and every evening through the week, and over the following Lord's day.
J. PINKHAM.
J. H. F. VARNEY.

Alton Corner, N. H........Sunday, Dec. 16th
A. SIMPSON.

Bradford, N. H., (Pond meeting-house), Sunday, Dec. 16th.
C. H. FLETCHER.

Biddeford, Me........Sunday, Dec. 16th
L. C. WELLCOME.

Plymouth, Mass........Sunday, Dec. 16th
Worcester........Friday evening, Dec. 21st
Hartford, Ct........Sunday, Dec. 23d
New Britain........Monday evening, Dec. 24th
Bristol........Tuesday evening, Dec. 25th
Wallingford........Thursday evening, Dec. 27th
Yalesville........Friday evening, Dec. 28th
Hartford, Ct........Sunday, Dec. 30th
M. BATCHELOR.

Lawrence, Mass., (dedication of the Second Advent Chapel on Common Street), Sunday, Dec. 16th.
H. L. HASTINGS.

Lake Village, (New Chapel)........Dec. 16th
Moultonborough Corner........Dec. 23d
Melvin Village........Dec. 30th
Parsonsfield........Jan. 6th
Moultonborough Center........Jan. 13th
East Rochester........Jan. 20th
T. W. PIPER.

Springfield, Mass........Sunday, Dec. 16th
L. BOUTELL.

Walbridge........Sunday, Dec. 16th
Warehouse Point........Sunday, Dec. 23d
F. OWEN.

Westfield Farms, or Montgomery, Mass., as Bro. Phelps may direct, Sunday, Dec. 16th.
Prospect, Ct........Sunday, Dec. 23d
DR. SAMUEL W. TREAT.

Abington........Sunday, Dec. 16th and 30th
Danielsonville........January 12th
Also conference week. A. M. HIGGINS.

Exeter, N. H........Sunday, Dec. 23d
New Bedford, Mass........Sunday, Dec. 30th
Ashburnham, Mass........Tuesday evening, Jan. 1st
Clinton, Mass........Wednesday evening, Jan. 2d
Worcester, Mass........Thursday evening, Jan. 3d
Warehouse Point, or Somerville, Ct., as brethren may think best, January 4th, 5th and 6th.
Windsor Locks, Ct. (as Bro. Terry may appoint), Monday, Jan. 7th.
Waterbury, Ct., Tues. and Wednes., Jan. 8th and 9th
New Preston, Ct........Thursday, Jan. 10th and over the Lord's day
Pleasant Valley, Ct........Thursday, Jan. 17th and over the Lord's day.
Bristol, Ct........Thursday, Jan. 24th and over the Lord's day
A. ROSS.

Northfield, Mass........Sunday, Dec. 16th
Hartland, Vt., (Dinsmore Hill)........Sunday, Dec. 23d
GEO. STEVENS.

Barkhampsted, South Hollow........Sunday, Dec. 23d
S. WOODRUFF.

East Rochester, N. H........Sunday, Dec. 16th
J. G. SMITH.

New Britain........Sunday, Dec. 16th
W. N. PILE.

New York City, (Cooper Institute)........Dec. 16th
C. W. SARGENT.

Washington, D. C., the fourth Sabbath in Dec., if the brethren will inform me at Philadelphia.
F. H. BURBANK.

Address, F. H. Burbank, corner of 7th and Spring-Garden Streets.

Warner, N. H., at the school-house in Bro. Hemphill's District, Sunday, Dec. 16th. SIMEON HOBY.

Lorrain, N. Y., (Red school house), Sunday, Dec. 16th, at 10½ A. M., and at the Lily school-house in the evening of the same day.
Redfield Square, N. Y........evenings, Dec. 18th and 19th
Glenmore, N. Y........evenings, Dec. 20th and 21st
New London, N. Y., (at the school-house near Bro. Wm. Morrill's), Sunday, Dec. 23d, at 10½ A. M., and at the Lock school-house, Verona, N. Y., at 2½ P. M.; also at Fish Creek Landing in the evening of the same day.

Let the brethren and sisters who reside in the vicinity of these meetings, come out armed and equipped to work for God. C. H. WILLIAMS.

Cascoville, Me........Dec. 16th
Lewiston, Me........Dec. 23d
J. A. LIBBY.

Pleasant Valley........Sunday, Dec. 16th
SETH WOODRUFF.

Saturday evening, Dec. 15th, social meeting at Bro. Daniel Grant's.
Wrightville........Sunday, Dec. 16th
Lovely Street........Sunday, Dec. 23d
WM. J. RIPLEY.

Savoy, Mass........Dec. 16th
Griswoldville, Mass........Dec. 22d
and over the following Sabbath.
WM. J. BLANCHARD.

BRISTOL, CT.
Wm. Stuart........Sunday, Dec. 16th

Wrightville, Ct........Dec. 16th
South Norfolk, (where Bro. Tibbal's may appoint), Dec. 17th.
Maryall........Sunday, Dec. 23d
Lanesville........Dec. 24th
B. ST. JOHN.

Sangerville Conference, Me........Dec. 13th and continue through the meeting.
C. GOODRICH.

Round Pond........Sunday, Dec. 16th
Evening, South Walpole. S. K. PARTRIDGE.

Sheldonville, Mass........Sunday, Dec. 16th
Natick, Mass........Sunday, Dec. 30th
J. S. WHITE.

West Abington, Mass........Dec. 16th
C. C. RAMSAY.

Great Falls, N. H........Dec. 30th
S. C. HANCOCK.

At the Town Hall........Sunday, Dec. 16th
Holden, Mass........Dec. 19th
GEO. A. STREETER.

Brighton Hill, Saturday evening, Dec. 15th, and over Sunday, the 16th. Sunday evening at West Minot.
East Buckfield, (Federal meeting-house), Saturday evening, Dec. 22d, and over Sunday, and longer if thought best. JOSEPH T. JORDAN.

Oceanport, N. J........Dec. 16th
New Britain, Ct........Dec. 23d
Thomaston, Ct........Dec. 30th
Hartford, Ct........January 6th
W. S. CAMPBELL.

Kennebunkport, Me.... ...Dec. 15th, and over Sunday
Wells, Me., Dec. 18th, and over Sunday if thought best.
Lynn, Mass........evenings, Dec. 25th and 26th
Lawrence, Mass., (where Bro. Churchill may appoint), Dec. 27th, and over Sunday. J. C. WHEELER.

Lawrence, Tioga Co., Pa., (as Bro. Calhoon and the church at Jackson may appoint), Dec. 11th, and over Sunday, the 16th.
Johnston, N. Y., (as Bro. T. C. Armstrong may appoint), Dec. 18th and 19th.
East Springwater, (as Bros. Hunt and Morris may appoint), Dec. 20th, 21st, and 22d.
Dansville, N. Y........Sunday, Dec. 23d
C. F. SWEET.

CONCORD, N. H., (ANGELOS HALL.)
H. Pratt........Sundays, Dec. 16th and 23d

CONCORD, N. H.
(Corner of Green and Center Streets.)
B. Woodside........Sunday, Dec. 16th

Portsmouth, N. H........Sunday, Dec. 16th
J. HEMENWAY.

Corinna (Advent Chapel)........Dec. 19th
GEO. W. BROWN.

NATICK, MASS.
J. C. Ramsay........Sunday, Dec. 23d

Othens, Ill........Dec. 16th
F. BURR.

Portland, Me........Sunday, Dec. 23d
Biddeford, Me........Sunday, Dec. 30th
JOSEPH W. WHITE.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BABER.

Square Pond, Ct........Sunday, Dec. 16th
Rockville, Ct........Wednesday evening, Dec. 19th and longer if the Lord will. P. B. BUTLER.

Hoosick, N. Y., (Advent Chapel)........Sunday, Dec. 16th
Troy, N. Y........Dec. 23d and 30th
J. K. BELLOWS.

Bristol, Conn........Dec. 16th
New Haven, Conn........Dec. 23d
Newark, N. J........Dec. 30th
WM. STUART.

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For the World's Crisis.

THEY WERE GLAD.

"Then were the disciples glad, when they saw the Lord."—John 20: 20.

It is now the third day since the Lord's crucifixion,
The doors are shut close in the place where at eve
His assembled disciples in heavy affliction
Now mourn for the Master they trusted and loved.
All gone is the hope they so fondly had cherished
That this was their nation's Restorer and King.
His people's expected Redeemer had perished,
Had died on a cross and had left them alone.

They remember their first blessed call from the Master,
His lessons of wisdom, his voice and his look;
He had called them his friends and the sheep of his pasture,
But the Shepherd is smitten, and scattered the flock.
They remember the garden where Judas betrayed him,
The trial, the scoffers, the thorns and the tree,
The earthquake, the darkness, the place where they laid him,
But forget how he said, "I will rise the third day."

They have heard, it is true, of the Lord's resurrection,
But they say in their hearts that it cannot be he;
Though now more than ever they need his direction,
Yet his face they believe they will never more see.
But right in their midst lo! who should appear to them
But Jesus himself—yet with wondering eyes,
In the same blessed presence, which once was so dear to them,
His friends are beholding with fear and surprise;

Till the same gracious voice which had fallen in blessing
So often upon them in seasons gone by,
Now breaks on their ears, all their terror suppressing,
While they hear his sweet "Peace to you"—"See—it is I."
While round him they stand in amazement beholding
The prints in his feet, and his hands and his side,
While he to their minds is the Scripture unfolding,
The believing disciples rejoice and are glad.

Blessed also are they who have never seen Jesus,
And yet have believed in the truth of his word;
How amazing the love that so graciously frees us
From sin and its wages, through faith in his blood;
Which avails in the place where he's entered his glory,
Where beyond the great vail into heaven he's gone,
Whence all who have read the New Testament story,
Remember his promise of coming again.

O then, as God liveth, for once and forever,
Intercession will end—and, it may be, so soon!
Since he cometh not yet, shall we therefore say "never"?
Each seeming delay only hastens him on.
Who then will dare wait till too late for repentance?
Who'll be glad to behold him? Who'll cover his face
When justice shall utter her terrible sentence,
And the friendship of Jesus be proved above price!

So. Wilbraham, Dec. 3d. LUCY M. CHAFFEE.

For the World's Crisis.

THE BLESSINGS OF FAITH.

We often think it a difficult task to hold faith in our possession, and by thus thinking lose many blessings which our heavenly Father would bestow upon us would we trust him. God, through his servants, has denominated the various attributes of a christian, and perhaps among the many qualities requisite to a christian character, none are so important as faith. This leads the train of all the christian graces. Without it, we are weak—nothing; with it, we are strong—even safe; safe in a Father's care. He will gently lead us, and though the night be never so dark, he will lighten our pathway, and we can walk as he directs, till morn shall throw around its gleam of light, and we rejoice in our safety.

"With thee will I establish my covenant," were the words which God spake to Noah, who, seeing the wickedness of the world which then was, prepared 'midst the scoffing of a sin-cursed world, for the saving of himself and family, an ark of gopher wood. And though the world frowned, and pointed the finger of scorn at him, as being a deluded man, he shrank not at the work appointed him, but diligently employed himself in the service of his Master. When the ark was complete, he, with a clear sun shining above, no clouds in the horizon to warn him of danger, entered it, and God shut him in; while the waters from above descended in torrents, and the mighty deep was broken up, the people seeking refuge from the wrathful flood; till the awful truth that Noah's predictions were being realized came with a force that was appalling. One after another of earth's inhabitants yielded themselves victims to the angry waters, till the last vestige of them was swept away, and all submerged beneath one vast ocean. The little ark, the only shelter of the only family of an entire world, floated safely over the mighty waters. The blessings of heaven were being realized; faith had won for him life, security from all harm, and permitted him to again till the earth and receive of her abundance.

By faith, Moses chose to suffer affliction with his people, and refused to be called the son of Pharaoh's daughter. When God commanded he obeyed, trusting the result with him. After several fruitless attempts to lead his people from Egyptian bondage, he was again commanded to lead them forth. Prompt to obey, he took them with him and led them safely for a distance, when lo! the host of an infuriated king pursued him. The waters of the Red Sea rolled before them. The people murmured, and began saying, "It had been better for us to serve the Egyptians." With meekness, he replied, "Fear ye not; stand still, and see the salvation of the Lord"; then stretching forth his hand he bade the waters cease to roll on. They obeyed, separated, and stood as a wall of defence on either hand, while he with his people passed over safely on dry land. When he commanded, the waters again rolled together, burying beneath their mighty foam Pharaoh's host. Faith won for Moses the victory, separating him from his cruel enemies for ever.

When Elijah fled to the river Cherith, he trusted God for support. Faith brought daily food by the ravens morning and evening. It preserved the widow's meal and cruse of oil, that it wasted not; it brought fire from heaven to consume his sacrifice, though drenched with water; it enabled him with firmness to go before a king who hated him, and pronounce the decrees of an offended God, and then, unmolested, retire from one who had vainly sought his life. By his faith he found favor with God, who exempted him from tasting death, and was rewarded by translation. Such a faith had the three worthies, who refused to worship the golden image of Nebuchadnezzar, and declared that their God would deliver them from his persecution; and when the angry, hissing flames of a furnace heated one seven times more than it was wont to be heated, seethingly opened to receive their victims, they, with trust resting upon their countenances, submitted to enter those flames, that the power of God might be shown to an unbelieving people. Their faith won an unparalleled victory; for as the king watched to see them devoured by the flames, fear came upon him, for the form of the fourth was plainly seen. That form held the elements of fire, that it harmed them not, and they came forth without the smell of fire upon their garments.

Faith preserved Daniel, in a fearful night, from being devoured by ravenous lions, and released him unharmed, while his persecutors suffered the punishment they designed him to meet. This faith healed the sick, opened the eyes of the blind, unstopped the ears of the deaf, loosed the tongues of the dumb, and made the lame to leap. Can such a faith as these possessed suffer us to be harmed? No, verily not. It buoys us above the surging waves of time, bears us safely over the foaming billows, giving us present happiness, a calm and holy joy, with peace like a river, and will land us on the evergreen shores of paradise restored. By it we look forward to the time when the Adamic curse will be removed, and the earth shall come forth from the hands of its Creator with more than its Edenic beauty; when it shall be full of the knowledge of the Lord as the waters cover the sea; to a land where, instead of the thorn, shall come up the fir-tree; and instead of the brier shall come up the myrtle tree; where the mountains and hills shall break forth into singing; a land where the wolf shall dwell with the Lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; a land where the tree of life shall be unguarded, and the inhabitants shall eat of its fruit and live forever. Immortality shall be given. A land where the river of life shall course its crystal waters from the throne of God eternally. A land where there will be no night, for the Lord giveth them light, and his people shall reign for ever and ever.

L. TAYLOR.

For the World's Crisis.

SECRET SOCIETIES.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. 17: 5.

Here we have the word of the Lord in relation to our putting our trust in man. Let us take heed unto it, and be very careful lest we lean on the arm of flesh for support; and especially should we avoid uniting or entangling ourselves with any secret society, of whatever name, as they are one of the perils of these last days, to weaken and withdraw our confidence in God, as sure as we place ourselves within their influence. The world is full of secret societies, some having professedly one object in view, and some another; but you will find none, no matter how high a moral object they claim to have in view, whose chief end is to serve and obey God and glorify him. All serve to draw the heart and affections *from* God and place them on some worldly object. In many of these societies and lodges, the members are bound with an oath to aid each other out of whatever difficulty they may chance to fall. Now this surely is putting trust in the arm of flesh, instead of in the arm of God. But the man whose whole trust is in the Lord knows that his God in whom he trusts is able to deliver him, when all the mighty men, great men, princes, chief captains, and all the secret societies combined, would not be able to accomplish aught in his behalf. What, for instance, could the "Good Templars" or "The Grand Army of the Republic" (or any other secret society) have done to have saved Daniel from being destroyed by the hungry lions, when he was by the king's decree thrown into their den? or what could they have done to have saved the three Hebrew children, when they were cast into the fiery furnace? Nothing, nothing at all; and every person, who joins one of these secret societies, casts away his confidence in God by doing so, thus bringing the curse of God upon him.

Remember, the day is soon coming when all secrets shall be revealed, and every man's work shall be made manifest. Then we shall want our trust in that God who alone is able to save. Life and accident insurance companies are another mark of trusting in man; and if you would be wholly the Lord's, do not take out a policy in any company of the kind, but take God's holy word as your guide; submit yourself wholly to his will; love him supremely, and he will insure you through Jesus Christ the Life-giver, which will be an insurance worth having. If any feel as though they were wholly the Lord's, and still desire to do something in secret, let them do this: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly." That is the best secret society I know of,—the private outgushings of gratitude of the humble, child-like follower of Christ to his Maker, and the inpourings into his own being from the divine fountain of a Father's approbation, peace and love. Blessed be his name! How rich the blessing! Words cannot express it. Would you have it? Then "cast not away your confidence" in God.

S. G. GIDLEY.

Fairhaven, Mass.

For the World's Crisis.

FASHION.

BRO. GRANT:—Your remarks in a late number of the Crisis, under the head of "Fashion," are worthy of the serious attention of every lover of truth and righteousness. Every thoughtful person knows that the prevailing mode of dress at the present time, is not only indecent, shamefully so, but exceedingly uncomely, without a bit of artistic merit; besides being distressingly inconvenient, ruinously expensive, and terribly unhealthy. Instead of being adapted to the wants of woman's nature, it is a perfect violation of every one of them, moral and physical. But what shall be done? It will not do to push this matter aside. It presses upon us. It calls for attention. It is no trifling thing. It has a place in the book of God. It is not beneath the notice of the prophets and apostles of Christ. It has very much to do with the great business of life. It has very much to do with forming character, and representing character, too. A man, or woman, is known nearly, or quite as much by their dress as by their company.

A few years ago, a reform, a cheering, genuine reform, was started in the matter of female dress, and many of our leading brethren and sisters engaged in it, and gave their pens and voices and example in its favor. But where are they now? They talked loudly, bravely, and truthfully, and their arguments in its favor were perfectly unanswerable. What does it mean, that now, and for a good while past, not a word has been heard from one of them? And, I blush to say it, every one of them, as far as I know, have returned to the very course which they so loudly and *justly* condemned,—turned their backs upon that which they so justly and ably advocated. O, it is to me sad to see any thing so good as that reform was, and is, so shamefully abandoned. Thank God, I know a few noble souls who have, while saying very little, and making no display, stood firmly at their post, amid all the difficulties and discouragements of the way. Forsaken by all who started with them in the good cause; sneered at, spit upon, insulted, and abused in the street, the store, and the church, they still show by their dress, as in other ways, that they are not *of* the *world*, even as He is not of the world, but are adorning themselves with "modest apparel," shunning the paltry gew-gaws and silly trumpery of a God-forgetting world, and endeavoring, whether they "eat or drink," or dress, or whatever they do, to "do all to the glory of God."

Brethren and sisters of the "Crisis," "Voice," "Herald of Life," what say you to these things? Am I mistaken? Is this a matter of no consequence? Is it not time to begin to examine this question, with others? Are we "a peculiar people"? And shall man have no power to distinguish us from a proud, gay world, unless they have a chance to hear us speak? You know perfectly that the popular system of dress is *wrong, totally* and *radically* WRONG. Now *what is right?* Is the so-called "American costume" any better? Is it more suitable for a christian woman? If not, what is? Brethren and sisters, speak. I feel before God that it is high time for us to take decided action on this question.

Brn. Grant, Himes, White, Hastings, and many others, what think you? Srs. Taylor, Henry, Weaver, Mansfield, what say you? Why did you change in these things, and why change the second time? Your influence is felt, keenly so. Don't think me hard, or uncharitable, or insolent. I love you. God knows I do, and I love his cause, and his gospel, every word of it, too. I love to see the church of Christ walking in light, and letting the light shine; adorning the doctrine of God, our Savior in all things; and it is the deep and earnest conviction of my soul, that in no one thing can they do this so effectually, or so really act out the spirit of that command, "Come out from among them and be ye separate," as by the speedy and uniform adoption of a plain, modest, simple, convenient, and healthful style of dress.

Truly yours in the love of Christ,

Massawippi, C. E. C. L. PERCIVAL.

Will other Advent papers copy?

For the World's Crisis.

GATHERED FRAGMENTS.—No. 3.

BY M. D. W.

A few days since, I read to Frankie the "Heart Song," from the pen of Arthur Coxe, and it perfectly delighted the child; and now he wants me to read it to him several times a day. "Mamma," he says, "read Frankie about the Savior's knocking at the door."

THE HEART-SONG.

In the silent midnight watches
List thy bosom door!
How it knocketh, knocketh, knocketh,
Knocketh evermore!
Say not 'tis thy pulses beating,
'Tis thy heart of sin;
'Tis thy Savior knocks and crieth,
"Rise and let me in!"

Death comes down with reckless footstep
To the hall and hut;
Think you death will stand a-knocking
Where the door is shut?
Jesus waiteth, waiteth, waiteth,
But the door is fast!
Grieved away the Savior goeth,
Death breaks in at last!

Then 'tis time to stand entreating
Christ to let thee in—
At the gate of heaven beating,
Waiting for thy sin.
Nay, alas! thou foolish virgin,
Hast thou then forgot
Jesus waited long to know thee,
But he knows thee not!

There is the ring of true heart poetry in that song! We do not wonder that even a child should love it.

For the World's Crisis.

"ACCEPTED IN THE BELOVED."

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord with all pleasing, being fruitful in every good work, and increasing in the knowledge of God; . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins."—Col. 1: 9–14.

Blessed words! "Accepted in the Beloved." Our sins washed away by his precious blood, we are accepted through him, or rather in him, and we know that we cannot be accepted or saved in any other way. And he that would be saved in any other way, "the same is a thief and a robber."

Truly "the wisdom of this world is foolishness with God." The man who is esteemed wise by the world, is striving to build a great name for himself here; but when the great storm comes, and "every man's work shall be made manifest," he will find his foundation swept away and his house destroyed. But those who are "accepted in the Beloved" build their house upon the eternal Rock, and the storm will never move them, or their works; for they are wrought in Christ. Out of him, or without him, we are poor and miserable and blind and naked, and in need of all things; and God could never receive us in and of ourselves. "Not by works of righteousness which we have done," but on account of what Christ has done, we are "accepted in the Beloved." And notwithstanding our weakness, our infirmities, or our unworthiness, we are forgiven, received, and saved, for his sake.

Are any who read this tried, tempted, buffeted by the storms of this tempestuous world? Trust in Jesus. Hold fast your faith and confidence in God, and believe that you are always "accepted in the Beloved."

Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

THE SIGNS OF THE TIMES.

BRO. GRANT:—I wish to express a few thoughts on the signs of the coming of Jesus. Dear brethren, who are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," permit me to ask the question, where are we in the history of those signs, as given by the Savior in Matthew, Mark and Luke? Is it not our privilege to put our finger on the passage showing just where we are? We do think it is. Then let us go back to the commencement of this generation, which was not to pass away till all these things be fulfilled.

The first sign was in the sun, on May 19th, 1780; and the second in the moon, at the same time; then in fifty-three years after, the third sign was fulfilled in the falling of the stars, in 1833.

In Luke 21, after giving those signs referred to in Matt. 24, the Savior says, "And upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Now it seems very clear that the events since 1846 have produced a state of affairs among the nations which causes the statesman's, the great and mighty men's hearts to fail them for fear of what is coming on the earth.

Behold the Bridegroom cometh. Go ye forth to meet him. God commissioned his watchman to go forth and proclaim this message, to wake up a slumbering church, and to proclaim to the world the near approach of the judgment. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the door." O, glory to God for the Bible, and the present truth.

Now, from the above language, we believe the church will see and acknowledge all these things in probation.

IRA THOMPSON.

Lowell, Mass.

For the World's Crisis.

THE GREAT STAR SHOWER IN EUROPE.

The foreign mails received on the 27th ultimo by the steamer Scotia brought full accounts of the great star shower observed in Europe on the night and morning of the 13th and 14th of Nov. last. These accounts prove the correctness of the cable despatch from Greenwich of the 15th, and the mistake of Professor Loomis of Yale College in pronouncing it a fabrication. This star shower was seen in all parts of England, Scotland, and Ireland, in France and Spain, and perhaps all over the continent; and though not so grand in Great Britain as those of 1799 and 1833 in America, it was yet very magnificent, and never to be forgotten by those who were so fortunate as to witness it.

The extracts which we condense below from the extended accounts in the foreign journals, confirm the previously published predictions on this subject, so far as Europe is concerned, and establish beyond a doubt the periodicity of the November star showers; and they add another convincing evidence to the already numerous signs of the approaching end.

THE STAR SHOWER IN ENGLAND.—The following account of this grand meteoric display as seen in London, is from the *London Times* of Nov. 15th:—

"The fiery shower foretold by the science of America and Europe for the night of the 13th–14th of November in this year was seen in full splendor yesterday morning between the hours of 12 and 2. From about 11 o'clock occasional meteors might be seen gliding along the sky from east to west, but these were only the *avant couriers* of the great legion that followed at a later hour. The numbers increased after twelve o'clock with great rapidity." "As the constellation Leo rose over the houses north of Paddington Green, and moved some points to the south; first one meteor then another shot across the sky in various regions and with various directions, but plainly from that one quarter. The spectator had soon counted half-a-dozen; then he felt sure he had seen thirty; then six or seven in a minute; then they appeared *faster than he could count them.* Then there came two or three together; then not less than a dozen of all kinds. Some shot across the heavens, leaving long, bright, and lingering trains, the star itself seeming to explode and instantly disappear. Some darted as quickly and as bright, but without trains. Some struck the sight, like sparks from a forge, everywhere at once. Some seemed to fall over trees or houses, bright to the last, but with the ruddy hues of a lower atmosphere. Look where we would it was the same; in the far west, and throughout the entire north, there was either the bright glancing speck of light, or the long train, or what seemed an actual ball of light, that illuminated the country, and was slow to die away. As the night advanced these meteors chased one another across the sky, following in one another's track, or running side by side. *The heavens seemed alive with this unwonted host.* There were times when it seemed as if a mighty wind had caught the old stars, loosed them from their holdings, and swept them across the firmament. . . . It was a spectacle which cannot be imagined or forgotten. Few who saw it had ever seen the like, and few could expect ever to see it again."

The *London Morning Post* of the same date says:—

"Half London was awake till a late hour on Tuesday night for the purpose of viewing the shower of stars or meteors which the astronomers had predicted, and those who had sacrificed a few hours of sleep were amply repaid, for the atmosphere was unusually clear, and thus the grand phenomenon was seen under the most favorable circumstances. The wondrous sight began soon after midnight, and from that period until after five o'clock it was witnessed with but few intervals of time. . . . So near did some of the meteors appear that their resemblance to rockets occurred to every one, and we almost seemed to listen for the rush through the air. During the transit of the meteors the light of the other stars was scarcely to be noticed. The effect produced during the simultaneous passage of meteors in the various parts of the heavens was inexpressibly impressive. The noiseless course gave a thrill that no artificial splendors could ever produce."

In Liverpool the showers were frequent, and on a scale of much magnificence. Says the Liverpool correspondent of the London *News*:—

"Some of the meteors illuminated the whole sky with a glare like that of the aurora borealis in its grandest phases. Some were like balls of light. Others expanded from a small nucleus to a large volume of light, which darted across the heavens with the speed of thought, and was then lost in the obscurity of the west. Some of the meteors had all the appearance of sky rockets, shedding as they pursued their course trails of fire."

A correspondent of the London *Times* gives the following description of their appearance in Dover:—

"About ten o'clock many single aerolites were seen darting from the horizon to the eastward, then continued, without much variation as far as regards number, until a little after midnight, when they increased in size, brilliancy and velocity until the maximum was reached about one o'clock. The sight then was exceedingly startling; hundreds of blazing meteors darting at the same moment from a point in the heavens in the constellation Leo, which was the great centre whence they started in all directions."

The meteors, it will be seen, proceeded, in this star shower, from the same point in the heavens as in that of 1833,—the constellation Leo, near the star *gamma* Leonis. From this point, at times, they shot up into the sky as from a fountain of never failing stars, dropping to the north and to the south, or exploding like rockets, or like sparks of molten iron under the blows of a blacksmith's hammer, and flying across the firmament in all directions. Such was their appearance in Leicester, and in other places.

IN SCOTLAND. The Edinburg *Scotsman* of November 15th says:—

"Standing on the Carlton Hill, and looking westward, with the observatory shutting out the lights of Princes street, it was easy for the eye to delude the imagination into fancying some distant enemy bombarding Edinburg Castle from long range; and the occasional cessation of the shower for a few seconds, only to break out again with more numerous and more brilliant drops of fire, served to countenance this fancy."

From the statement of Professor Grant, of the Glasgow Observatory, as published in the Glasgow *Herald*, we take the following:—

"Shortly after one o'clock we had the good fortune to obtain a magnificent and uninterrupted view of the phenomenon. At 1h. 15m. the heavens had assumed an extremely imposing aspect. Multitudes of beautiful meteors were now everywhere visible, but especially in the eastern region of the heavens, where the constellation Leo was to be seen as he gradually ascended in his course towards the meridian. Hundreds of the meteors far surpassed in brilliancy the stars of the first magnitude. In multitudes of instances they were brighter than Jupiter, and some of them even equalled Venus when she is at her greatest brilliancy. Their prevailing color was white, but some had a yellowish tinge of light, while others had a bluish tinge. In every instance they were accompanied by a straight, narrow train of well-defined light of a beautiful emerald green color. At 1 hour 18 minutes a whole group of brilliant meteors were seen to burst out and diverge like a fan from the radiant point in Leo. At 1 hour twenty minutes I counted the number of meteors visible in one minute, and I found them to amount to 57; but this in all probability did not exceed one third of the number really visible in every part of the heavens."

"At 1h. 42m. the most remarkable meteoric phenomenon presented itself to us in the constellation Ursa Major, but unfortunately none of us caught the commencement of it. The blaze of light which this meteor emitted at the time of vanishing was extraordinary. It left behind it a curved residue of faint light, having the form of a horseshoe. As it gradually grew fainter, it expanded its dimensions, until it vanished. The singular phenomenon continued visible in the heavens for twenty minutes after it first attracted our attention."

IN IRELAND. A Dublin correspondent of the London *Morning Post* writes (Nov. 14:)—

"The showers of meteors or shooting stars made their appearance at a little before twelve midnight, and from that hour until about a quarter after one A. M., the dark sky was illuminated by countless numbers of these luminous bodies, darting almost unintermittingly from east to west. Some of them were of most dazzling brilliancy, and left behind them a long trail of light, which was visible for some minutes after the head or nucleus had vanished. Many of them were seen to explode in the air, and some persons assert that on these occasions a faint sulphurous odor was perceptible."

IN SPAIN. An observer at Saragossa, in a letter to the London *Times*, says:—

"My attention was first directed to the falling stars at about twelve o'clock at night by observing groups of people in the narrow streets of Saragossa, conversing together with a certain degree of excitement. "*Mira Usted es como si fue en el tiempo del sitio*" (Look, it is just as if it were in the time of the siege,") was the reply to my question as to what was the matter, and on looking up the appearance certainly was as if the city was being shelled. Showers of meteors seemed to be pouring into the place, a score or more at a time, exploding with a brilliant flame at different points, and leaving long luminous trains behind them, some of which lasted as streaks in the sky several instants after the explosion of the meteors."

"The meteors seemed to be most abundant towards the north and northwest, and I noticed a particular stream of them not far from the constellation of the Great Bear. Some idea may be formed of their number and brilliancy from the fact that when I went to bed, though the field of sky visible through my window as I lay was very small, it was being continually crossed by the meteors, and a looking-glass which hung on the wall was every moment brilliantly lit up with the reflection of the explosions which occurred. During the short time I observed them many hundreds of meteors fell, and, as there was no perceptible diminution in their number, I have no doubt during the night the number must have been *tens of thousands*."

IN FRANCE. The *Independence Belge*, of Nov. 16th, gives the following description of the meteoric shower as it appeared in France:—

"At first but a few stars were noticeable, darting off with great rapidity through space. Then they shot off in pairs, then in groups, flying in all directions; until, at length, it became *impossible to count them.* The majority of them left behind them a luminous trail, and exploded immediately before disappearing. In their rapid courses through the heavens they appeared to chase one another. The whole firmament was nothing but a brilliant race course. This remarkable sight lasted from two to three hours, during which time one might have counted *several millions* of these celestial visitors."

NUMBER, SIZE, AND COLOR OF THE METEORS.

Great numbers of the meteors are described as larger in apparent size and more brilliant in splendor than stars of the first magnitude. One very splendid one, of a bright purple color, was seen over Cardiff, whose apparent size was three times that of Jupiter; its train, which was at first straight, took the form of a serpent, then of an egg, and was visible twelve minutes. The very brilliant one, in the shape of a horse-shoe, which was visible twenty minutes, has been already described. Some were as large as a cricket ball, and "some could only be compared to the moon for magnitude." One of immense dimensions, which flashed across the sky from east to west, was colored red, blue, green, orange and amber. Herschel, the astronomer, describes one seen by himself in Glasgow, whose trail assumed the form of "an imposing ring of flame, three or four degrees in width; it remained visible for fourteen minutes, gradually expanding itself into a heart-shaped loop, until it enclosed the chief stars of Ursa Major in a wide fantastic wreath before it disappeared." "One or two," says the Liverpool *Journal*, "were so magnificent as to illumine the whole heavens, and could only be compared, in brilliancy and splendor, to the most gorgeous of the Northern Light phenomena witnessed in this latitude."

The general color of the meteors was a vivid pale blue, varying in some cases to purple. Some shone with a yellowish light, others with a deep red. Some were of an orange hue, and others seemed to be balls of copper-colored fire. The trains were of a brilliant emerald or pea-green color. To see the dark heavens flashing, blazing and exploding with fire-balls and stars of various colors and sizes, and in countless numbers, must have been indeed a grand and beautiful sight.

According to observations made at Greenwich Observatory, near London, as given in the London *Herald*, the period of greatest splendor was between one and two o'clock; and in that one hour five thousand meteors were counted. The shower had reached its maximum at 1.20; at which time the stars were darting forth from the constellation Leo like an incessant shower of rockets, at the rate of one hundred and twenty-three a minute. The whole number counted at Greenwich, with the naked eye, according to the *Herald*, was 8.485. Other statements say as many as 12.000. But so rapid was the discharge of meteors during the period of greatest frequency, that no eye could observe them all, and the actual number visible is admitted to have been much larger than the number counted.

An observer in the Isle of Wight, after counting fifteen hundred, says, in the *Times*, that at 1.13 "the falls became so incessant that it was *impossible to count numbers fast enough*." And Prof. Hind, the celebrated astronomer, states that after counting, from Bishop's Observatory, Twickenham, 1120 fallings, in the hour from midnight to one o'clock, and 500 in the next seven minutes, there was then a great and sudden increase, to an extent "which rendered it *impossible to count the number*. At this time the appearance of the whole heavens was very beautiful, not to say magnificent." And Prof. Talmage, of Barclay's Observatory, describes the sight as one "never to be forgotten, and greatly resembling that shower which was observed in North America on the 12th and 13th of November, 1833;" and a member of the Liverpool Historic Society, who states that the period of greatest display over that place was at three o'clock in the morning, thinks "it must have been quite as numerous there at that hour as it was in Boston in 1833."

The showers which passed over France and Spain seem to have been more numerous than those observed in Great Britain. The observer in Saragossa estimating them by *tens of thousands*, and the *Independence Belge* by *millions*. Further accounts from Southern and Eastern Europe may yet tell us of other displays of celestial fireworks on a grander scale than those seen at the north. In the meantime, let us all lift up our heads and rejoice, for the signs of our dear Lord's return are multiplying, and the day of our redemption is drawing nigh. God speed the day.

WILLIAM B. HEBRON.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

NAMES FOR TRY COMPANY.

Augusta A. Dow,	George Farnum,
Nancy E. Brown,	Sarah Brown.

A WORD FROM THE EDITOR.

We wish to express thanks to our young friends who have remembered our request some weeks ago, when we asked them to write for "our paper." Let us hear from many more. It makes our corner for the "young folks" much more interesting. Will you write? Say yes, and begin at once. Do not let another week pass before sending us a few words for the paper. If you can't write, tell your parents what you wish to say, and let them write it for you.

TRY COMPANY.

We are glad that some more are willing to sign the pledge of the TRY COMPANY. Come, let us have a long string of names of the noble youth who wish to be good, and keep out of the snares of Satan. Only think of it, —if all the youth of the land would sign and keep the pledge of the Try Company, none of them would ever become drunkards nor tobacco chewers or smokers. Come, send in your name for the PLEDGE. Will you?

CHILDREN'S LETTERS.

FROM NANCY.

Dear Bro. Grant:—I am a little girl ten years old, and trying to serve the Lord. I and my sister Sarah wish to join the Cold Water Army, that we may be better prepared to serve the Lord more faithfully than ever. We hope to get others to join also. I want to be one of God's little humble children, and try to do something for my Master's cause. Oh, how many little girls there will be lost when the Lord comes! I will try to get some one to join the army and go with me to the kingdom.

"God is my friend, I need not fear,
For he is good and always near,
And he will keep me by his power
From day to day, from hour to hour.
There is one thing that I must dread,
And that is sin, for God has said
That those whom he protects from ill,
Must love to do his holy will.
His holy book will guide us right,
And keep our heaven too in sight,
And lead by his right hand away,
Until we see the perfect day."

East Walpole, Mass. NANCY E. BROWN.

That is right, my dear little christian friend, "try to do something for" our "Master's cause." That will please him, and then he will bless you. Get others to join the Try Company, and ask them too to go with you to the new earth.—EDITOR.

FROM AUGUSTA.

Dear Bro. Grant:—I have read the Crisis for some time, and I like it very much. I have read a great many pieces about boys and girls joining the "Try Company," and I have concluded to join it too. There is no "Try Company" here. It is a very wicked place; but, by the grace of God, I will try to get as many as I can to join it. I am trying to serve the Lord, and will try to be faithful.

Seabrook, N. H. AUGUSTA A. DOW.

May the Lord bless you, Augusta. We are glad you have concluded to join the "Try Company." We are sure you will never be sorry, if you always keep the pledge. Your editor has not used any tea, coffee, tobacco, or intoxicating liquors, for more than twenty years, and he is certain he feels better without them. We welcome you heartily to the Try Company.—EDITOR.

FROM GEORGE.

Dear Bro. Grant:—I have read much about the coming of the Lord. I should like to be found ready when he comes, and, by the help of God, I mean to try, and I hope that I may be able to succeed. I should like to sign my name to the Try Company, and be a good boy.

Yours truly, GEORGE FARNUM.

Seabrook, N. H.

Well done, George, we are glad to hear from you, and learn that you wish to be ready to meet Jesus when he comes. If you would be ready, obey your parents, and try to please them in all things; and do not speak any unkind words to any of your associates, nor get out of patience; but pray much, and read the Bible every day.—EDITOR.

FROM SR. L. M. PIPER.

Dear Bro. Grant:—A few weeks ago I read in the Crisis a letter from the editor, saying he wanted to hear from those of the Try Company. Although I never joined that company, who have left off the use of tea, coffee and tobacco, etc. etc., yet I have joined that pilgrim band, and am trying to live a christian life, that I may have a home in that better world which is to come. My health is poor, and has been for over a year, but I do believe if I ever die, I shall live again, if I prove faithful unto the end. I do hope that ere long my Master will come, for I want to be in that place where pain and sickness will not be known.

O I do love Jesus; I love his cause; I love the christian's ways better than that of the world. I wish I could tell every body my hope, and often thought if I could get to the top of a high mountain, I would halloo—"I am trying to be a christian." Two years ago last June, I went up to the Town Hall to meeting, to hear Bro. Hook, and there I made up my mind I would try and be a christian, and the last day of July I was baptized by Bro. J. W. White. I have had no desire to turn back into the old paths since I first started. My parents are of the same faith, and the most of my friends. We have meetings here and around here about half the time. Bro. White is with us now.

Now, dear Bro., I do not write this note to show you how I can compose, but because I feel it a duty which I owe to my heavenly Father, and have ever felt it duty since I first saw that letter in the Crisis, but could not get confidence to write until now. I desire you to pray for me, and for the people round about. I trust we shall all live so we shall all meet in that happy world to come.

Your young Sister, waiting, hoping, and trusting in the Lord. L. M. PIPER.

Bradford, N. H.

Praise the Lord, Sr. Piper, for what he has done for you, and that you have had courage to write and tell us about your experience. Try to persuade some more to be christians. It will please Jesus. May he help you to be very good.—EDITOR.

A LITTLE SUNBEAM.

A little sunbeam in the sky
Said to itself one day,
"I'm very small, but why should I
Do nothing else but play?
I'll go down to the earth and see
If there is any use for me."

The violet beds were wet with dew,
Which filled each heavy cup;
The little sunbeam darted through,
And raised their blue heads up.
They smiled to see it, and they lent
The morning breeze their sweetest scent.

A mother 'neath a shady tree,
Had left her babe asleep;
It woke and cried, but when it spied
The little sunbeam peep
So slyly in, with glance so bright,
It laughed and chuckled with delight.

On, on it went, it might not stay,
Now through a window small
It poured its glad but tiny ray,
And danced upon the wall.
A pale young face looked up to meet
The sunbeam she had watched to greet.

And now away beyond the sea
The merry sunbeam went;
A ship was on the waters free,
From home and country sent;
But sparkling in the sunbeam's play,
The blue waves curled around her way.

But there was one who watched them there
Whose heart was full of pain;
She gazed and half forgot her care,
And hope came back again;
She said, "The waves are full of glee,
There may yet be joy for me!"

And so it traveled to and fro,
And glanced and danced about,
And not a door was shut, I know,
To keep that sunbeam out;
But ever as it touched the earth,
It woke up happiness and mirth.

I may not tell the history
Of all that it could do;
But I tell this, that you may try
To be a sunbeam too.
"A sunbeam too!" perhaps you say.
Yes, I am very sure you may.

For loving words, like sunbeams, will
Dry up a falling tear,
And loving deeds will often help
A broken heart to cheer.
So loving and so living, you
Will be a little sunbeam too.

—S. S. Missionary.

For the "Children's Corner.

POWDER-MILL PIETY.

Said a little girl, who had just been reading the newspaper account of an explosion, "Ma, don't you think that people who work in powder mills ought to be pious?" There was a great deal of human nature in that question. The world, like that little girl, thinks that all who are especially exposed, ought to be prepared for sudden death. But is not the whole world a vast powder mill? Is it not filled everywhere with the elements of destruction? The air we breathe may become poisonous and slay us. The water we drink may contain some deadly ingredient, which neither sight nor taste can detect. We are encompassed ever by unseen dangers. We are never certain of to-morrow.

Then should we not be prepared, whether old or young, or whatever our business, or our locality, for sudden death? And should we not also be prepared for the great day when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up? Powder-mill piety will not save you then. Are you ready for the great event? ANNA.

CARRYING BADNESS TO JESUS.

A little boy asked his mother, "How am I to be saved, mother?" "By coming to Jesus." "But I have heard that I must be good, or else God will not save me," rejoined the boy. "My boy, Jesus died to save the bad, not the good. It is your badness, not you goodness, you must carry to Jesus." "That is good news," cried the boy. "How cruel it was to tell me God would have nothing to do with me unless I was good." "Yes, it was. You can't be good until you carry your badness to Jesus." Then the little boy carried his badness to Jesus, and was made good through Jesus' blood.

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AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE DEAD IN CHRIST.

They shall live, they shall live,
Where the breezes soft are blowing,
Where the crystal streams are flowing,
Where the healing trees are growing,—
They shall live, they shall live.

They shall live, they shall live,
Where the storm-clouds come, O never,
Where is light and joy forever,
Close beside the great Life-giver,—
They shall live, they shall live.

They shall live, they shall live,
Where the ransomed all are singing,
Alleluiahs loud are ringing,
Heaven's hidden treasures bringing,—
They shall live, they shall live.

They shall live, they shall live,
Where is heard no voice of crying,
Heard no plaintive moan, or sighing,
Heard no farewell of the dying,—
They shall live, they shall live.

They shall live, they shall live,
When the chain of death is broken,
The life-giving word is spoken;
Wait we now th' expected token,—
They shall live, they shall live.

They shall live, they shall live,
When Messiah, absent long,
Gathers th' unnumbered throng,
And is heard the victor's song,—
They shall live, they shall live.

They shall live, they shall live,
When the dead on land and sea
Wake to join the jubilee,
Wake to immortality,—
They shall live, they shall live.

Warwick, R. I. S. L. Reed.

THE TWO WITNESSES.—REV. XI.

BY J. A. WHITE.

It is claimed that the Bible, the Old and New Testaments, are these two witnesses. "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sack-cloth." Some understand these days to represent years, and that they commenced in 532, and ended in 1792. These witnesses were to prophesy a definite time, limited to 1460 days. No intimation that they prophesied when John wrote, or that they would, until these days should begin, nor that they should ever prophesy after these days should end. Did not the Bible prophesy before A. D. 532? and has it not prophesied since 1792? Being clothed in sack-cloth, is claimed to be putting the Bible in a language, or keeping it in one, that the people could not understand. But what took place in 532 that placed the Bible in a relation to the people that it did not have before? History is cited to show that under the papal rule the common people did not have the Bible so fully as they had it before, and as they have had it since. This may be true. But this did not take place in 532, nor anywhere near that time. The text is very definite. The witnesses were to be clothed in sack-cloth 1260 days. Again, what took place in 1792 that unclothed the Bible, in any sense, that it was not before? Wickliffe translated the Bible into the English language 408 years, the Bishop's Bible was published 224 years, and King James' 181 years before 1792. Were these Bibles in sack-cloth at the time it is claimed the Bible came out of sack-cloth?

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." When they shall have *finished* their testimony they are to be killed. Will they prophesy after they have *finished* their testimony? No intimation that they would ever prophesy again; while the facts show the contrary. At the end of the days they were to cease, and be killed. It is said that killing the witnesses, was burning some Bibles in France by the infidels about 1792. They did burn some of the Bibles held by the Roman Bishops and priests. But was this killing the Bible in any sense whatever? If they had burned all the Bibles in France, the Bible would not have been killed. That abideth forever. How did the burning of a few Roman Catholic Bibles kill the Bible? How were the Greek and Hebrew Bibles, read by the Jews and Greeks, affected by what was done in France in 1792? How did their act affect the several English translations, and the Bible in this country? In no way whatever. The first act of the infidels in 1792 was an act of free toleration to all religions. This certainly was not against the Bible, nor its adherents. The Romanists opposed this. Then they passed an act requiring the priests to submit or leave the country. This they refused to do. Then the infidels imprisoned some of the Bishops and priests, killing others and burning their Bibles. I have seen no evidence that a protestant was killed. If there was, it would be no evidence that the Bible was killed. If burning the Bible was killing the witnesses, as bringing them to life again must be the opposite, then to bring them to life must be to bring them back from their ashes. Or, if killing the readers of the Bible was killing the witnesses, then the Roman priests were God's witnesses. If reversing the edict by the infidels, was bringing the witnesses to life, then the infidels brought them to life. But it is said that the Spirit of God brought them to life. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Not where our Lord was spiritually crucified, but where he was crucified. Our Lord was crucified in Jerusalem, which is spiritually called Sodom and Egypt. In Isa. 1: 10, Jerusalem is called Sodom and Gomorrah. Why? Because they possessed the character of Sodom.

"And they of the people and nations, and kindred and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." Thus it appears, that the enemies of the witnesses would not suffer them to be buried. This shows that somebody wanted them put in graves. If their enemies would not let them be put in graves, it follows that their friends wanted them put into the ground. Then, if the witnesses were the Bible, after their enemies had killed them, the friends wanted the Bible buried! Find a greater absurdity who can.

"And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, come up hither. And they ascended up in a cloud, and their enemies beheld them." The Spirit of God, then, brings them to life. Their enemies had nothing to do with this. God will do it all. Here it is evident that the witnesses never prophesy to the world after they are killed, or after the 1260 days end. When they come to life they leave the place where they had been, and ascend to heaven. "The same hour was there a great earthquake." The same hour of what? The same hour the witnesses ascend to heaven. "And the tenth part of the city fell." This is claimed to be France, one of the ten kingdoms into which western Rome was divided. That it fell by the acts of the infidels in the French revolution. Now, if, as some tell us, the three days and a half, mean three years and a half, where in this time will they put this *hour* in which the city falls! If they make a day stand for a year, then they should make the hour stand for fifteen days. Now where do the days belong in 1792, where they say France fell, or three years and a half after that time, when, as they say, the witnesses came to life? When they ascend to heaven it is said, "the second woe is passed; and behold, the third woe cometh *quickly*." Then the seventh angel sounded, when these witnesses go up to heaven, then comes the time for the resurrection of all the saints, to receive their reward. Amen.—*Herald of Life.*

For the World's Crisis.

BE YE READY.

It seems to me there was never a more solemn warning uttered by our Savior. He knew the awful fate of those who should not be prepared when he comes. He told us in the parable of the ten virgins that the foolish virgins would come, saying, "Lord, Lord, open unto us." They were *not ready*. They came unprepared for the marriage supper. And he said unto them, "I know you not." This warning was especially for this generation. *Be ye also ready*. These words are freighted with meaning that should lodge like fire in every heart. The grand and momentous scenes of eternity are before this generation. The cry has already gone forth," "Behold the Bridegroom cometh." The virgins (this people) have gone out to meet him. If there is one without oil in his lamp, I warn him to be wise in time. It was the procrastination, or waste of time by the foolish virgins, that excluded them from the marriage supper. If they had got their oil before he came, they might have entered in. Oh, what a warning!

Reader, lose not a moment in getting your lamp supplied. Every moment is precious. The great Giver is ready to supply you without money and without price, if you come to him now.

Careless sinner, I have a word for you. Heed the warning, and *be ye ready*. The world is a delusive panorama, passing before your eyes. Resolve now you will cut loose from its devil-conforming, polluting influences, and, Jesus helping you, you will be ready to meet him. Then you can say,

"Now I can call my Jesus mine,
Now, I can all my love resign;
Can tread the world beneath my feet,
And all that earth calls good and great."

Rochester, N. Y. Wm. H. Spencer.

For the World's Crisis.

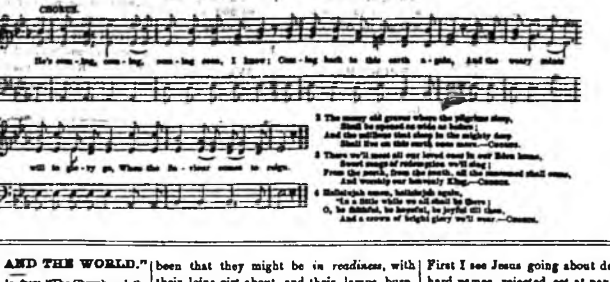
ROOTED AND GROUNDED IN LOVE.

These words express the idea of stedfastness; as though love had penetrated our hearts as the roots of a tree penetrate the earth. As we read in Ephesians 3: 16, 17, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, that passeth knowledge, that ye might be filled with all the fullness of God."

We do desire to be thus fully established, thus firmly settled in love, that we may not be moved from the hope of our calling, but grow in grace, and in the knowledge of the Lord; that the seed sown in our hearts may bring forth fruit to the glory of God. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love." Let us strive and pray that we may have this great blessing of perfect love.

Sutton, Mass. Susan S. Chamberlain.

GLAD TIDINGS.



"THE CHURCH AND THE WORLD."

The following extract is from "The Church and the World," by J. G. Gregory, London, with an appendix by Sr. A. P. Jolliffe, Philadelphia. The work can be obtained for $1.25 of Sr. Jolliffe, Box 1199, Philadelphia, Pa.

"Watch and pray, for the coming of the Lord draweth nigh."

"We have, also, a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Peter 1. 19.

With our text, then, for a witness, let us behold the prophecies of Scripture as "a sure word," on which we may repose our confidence; not as they are deemed by some, a word to be *laid by* at once, as highly figurative and incomprehensibly mysterious; unfit, therefore, for profitable study. Let us view them as a LIGHT sent for the illumination of the sincere inquirer, to be used as a continual guide by the Lord's earnest servants while they sojourn in the "dark place" of this life's pilgrimage; and let us avail ourselves unceasingly of prophecy's much-needed beams, until the night which is "far spent" shall pass away, and the great "day" of light and life, so long foretold, shall "dawn."

But now I well could think I hear already the objection—"Is it not unduly inquisitive, and therefore wrong, to search out the momentous matters which are yet before us in the future?" Does not the Lord intend rather that the prophecies should be studied *after the events which they predict have transpired*, so that his truth may be confirmed, and his faithfulness made known? This is an objection which lays firm hold upon the minds of not a few; so that we continually hear it said that while *fulfilled* prophecy is of great utility, proving beyond controversy the foreknowledge, power, judgment, mercy, and deity of God, *unfulfilled* prophecy had far better be passed over for the present, lest we be found sinfully prying into those secret things which belong only to the Lord.

Now in reply to this, we may again refer to the plain language of our text. The light of prophecy there spoken of, and to which it is said we "do well that we take heed," is not certainly a light prepared by God to cast its beams upon the path in which a man has trodden hitherto; for, mark the language:—"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, *until the day dawn*." This surely speaks with plainness. It is a light which shines as from a guiding lamp, to show the traveler where he is, and what is before him.

But let me give you Bishop Newton's words upon our text. He says:—"St. Peter is asserting and establishing the truth of Christ's second coming in power and great glory. 'For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.' One illustrious proof of his coming in power and glory was his appearing in glory and majesty at his transfiguration. 'For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice, which came from heaven, we heard when we were with him in the holy mount.' His appearing once in power and great glory, is a good argument that he *may* appear again in like manner; and that he not only *may*, but WILL, we have the further assurance of prophecy: 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed.'"

With the testimony of a scholar and divine so able, we might well rest satisfied, even were the connection in which the passage stands less plain, and be confident that the "sure word of prophecy" before us is a word which has its great concern with *an important future;* even with that day of wonders when the great "Redeemer shall return and come to Zion" to be glorified of all. But it is not only our text, with its surrounding context, which gives evidence that we "do well that we take heed" to the "sure word of prophecy" with reference to things to come. We may take notice also of our Lord's own words. What could he mean but to advise his people thus, when he said, "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . When these things *begin* to come to pass, then look up and lift up your heads, for your redemption draweth nigh!"—Luke 21: 25-28. What could our Savior mean when he spoke these words but to warn his disciples, then and now, and to teach them to look forward, marking well the signs of the times, that they might perceive when they are drawing near that glorious period to which he taught them to look forward. It *could* not be that they might profit thereby after the event, —*after* the Lord's coming,—*after* they should have received the inheritance. It *must* have been that they might be *in readiness*, with their loins girt about, and their lamps burning, and they themselves like servants watching for their Lord.

I have read somewhere much as follows: If the use of unfulfilled prophecy be *after* the event which it foretells has come to pass, it must be either to the Lord's people, or to wicked people, that it is found useful. Now it *cannot* be of any use to the *wicked*. It must needs be *too late* to be of use to them, when its predictions have received accomplishment in their destruction. The *flood* proved the truth of the Lord's word which Noah delivered; but it certainly was too late to be of any use to the wicked people to whom Noah preached; and the Lord's servants had *no need* of such a proof as the fulfillment of prophecy afforded, for they were well aware beforetime that God spoke in faithfulness and truth. Moreover the wicked perished in the flood "because they did not believe the prophecy *before* its accomplishment, and the family of Noah were only saved because they did believe it."

Surely then, as the inspired John declares concerning the Apocalypse, so *we* may assert respecting every other prophecy which the word of God brings forward, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."—Rev. 1 - 3. So reading and so hearing, we shall not fall under the condemnation of the Jews of old,—"Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"—Luke 12: 56. The objection then that many have advanced upon the ground of an *undue inquisitiveness* is idle.

For the World's Crisis.

THE TIME IS SHORT.

As if we were traveling on a journey of one hundred miles, and had already passed over ninety-nine miles of the way, the remainder might be called a very short distance; so with us in regard to our journey through the wilderness of this world. The whole life of man in this mortal state, is but a moment, when compared with the unending age to come. How few realize the extreme shortness of the time that now remains.

We do not expect the world's people to change their course until they change their views, and have a new heart, and become children of God. But to see those who profess to belong to Christ, laboring so hard to acquire the gold that perisheth, and building for themselves houses of hewn stone, as though they were to live here thousands of years, when the fact is that "there shall not one stone be left upon another that shall not be thrown down," to see professors pursuing such a course, leads us to doubt the sincerity of their professions. Is this the way for pilgrims and strangers, who can tarry but a night? No. The wilderness is not the place for us to erect mansions. "We look for a city which hath foundations, whose builder and maker is God."

In that blessed land of promise, we expect to see our glorious "inheritance, incorruptible, undefiled, and that fadeth not away." And the day is near and hasteth greatly, that shall bring us into the possession and enjoyment of this inheritance.

My brother, do you realize this? The time is short! If you have trials and sorrows, let this truth console you. This "light affliction . . . is but for a moment," and then comes the "far more exceeding and eternal weight of glory." F. H. Chamberlain.

Sutton, Mass.

For the World's Crisis.

TO THE WATCHMAN.

Ye watchman of God, how stands the matter with you? Have you the standard raised high? Do you fully realize the responsibility resting upon you? How many are looking to you. We ask again, how is it with you? We are aware that some of your fellow watchmen have turned a cold shoulder to the cause, and have left the walls. We expect that is grieving to you, and causes you to feel sad. We believe also you meet with trials, as you journey along; but 'mid it all keep patient, and keep the standard high. Do not fail to declare the whole counsel of God. My prayer is, that you that have been trying to proclaim the kingdom near, will not be among that class who will hear the sad saying, "Howl, ye shepherds, and cry, . . . ye principal of the flock. . . . Ye shall fall like a pleasant vessel."

When I think of the straitness of the way, I fear there will be a howling among some. Look at the old prophets; see what they had to meet. No matter if it was to meet false prophets, one, two, or four hundred of them; they obeyed God, and what were the consequences? imprisonments, sawn asunder, and in many ways they had to meet death. Then I cast my eye back to Jesus and the apostles. First I see Jesus going about despised, called hard names, rejected, set at naught, betrayed, tried, spit upon, forsaken by his friends, a crown of thorns placed upon his head, scourged, mocked, led from place to place, and denied by one that was chosen to follow him. Is that all? No; he was condemned, and compelled to take his cross and start for the place of execution. Did they stop there? No, the nails must be driven through his hands, the spear must pierce his side; he must die. What is all this for? We answer, for declaring the counsel of God. Could you stand that, if you were called upon to do it?

Now we will look for a few moments to the apostles, and see what they had to meet. How many escaped with their lives? Perhaps not but one permitted to die a natural death. How they were despised by this wicked world. What for? Because they were dishonest? No, it was for preaching the plain gospel of Jesus Christ. They were looked down upon, and despised. They were not among the nobility of earth.

Excepting DEATH, I am inclined to think those down here, that preach the pure word, will not get off much cheaper. But look over the world. Take the servants as a body. How sad the contrast! How many are conforming to the world. How powerless their preaching. It is sad to write it, but it is so. May God help, is my prayer.

In conclusion, I will say, if there was any way I could encourage you, I would do it. I could direct your minds to the golden city—that would be no news. I could tell you of the crown—that you know all about. Perhaps I should fail to encourage you in that way. I will pray God to help you to cut loose from this world, and make up your minds you have only one to please, then try with all your might to please him, and all will be well. Soon the glorious day will come. I will close by begging you not to lower the standard. If you knew how badly it looked, perhaps you would not; but let us have it just as it is. How I love it. May God help you to preach the word. J. T. Kimball.

Concord, N. H.

For the World's Crisis.

DEVILISM!

Bro. Grant:—I think the articles on the subject of modern Spiritualism should be headed, "Devilism;" for that is the most appropriate name for it. It is one of the most corrupt systems that ever arose in opposition to our dear Savior and his cause. I know from what I have seen, and heard from their own lips, and from their writings, that every one of their articles of faith, or doctrinal points, are in direct opposition to the Bible and the lovely gospel of Christ. Their works show that they fulfill the prophecy of the apostle Peter, in 2 Peter, 2d chapter, and the prophecy of St. Paul, in 1 Tim. 4: 12, where it is declared that in the last days "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy;" and also in the fourth verse of Jude, where he says of them, "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Brother Grant, if the wicked and corrupt system of modern Spiritualism, or Devilism, does not fit the moulds here brought to view by Paul and Peter and Jude, then I cannot understand language. In words and actions they have denied God and the Bible, and also denied Christ, and have despised and trampled under foot the lovely religion of the dear Savior; and I know it to be a fact, that the modern Spiritualists have led hundreds and thousands to forsake the pure religion of Christ and turn against the Bible. If that is not Devilism, what is? It is my humble prayer to my heavenly Father, that I may never be brought under the influence of such a corrupt system.

Please read Deut. 18: 10, 11; Isa. 8: 19-22; Lev. 20: 6, and 1 Chron. 10: 13. Saul was put to death for consulting a witch. Lev. 19: 31, Isa. 29: 4, and 1 Sam. 28: 7, where Saul consulted the witch of Endor, and was afterwards put to death for it. Look also at 1 John 4: 1-6. Look out for the spirits of devils, which are filling the whole world with wickedness and desolation, and trying every method to destroy the saints of God, by leading many of them to forsake the Lord, and deny the Bible, and to embrace Spiritual wifeism, and free-loveism. If that is not devilism, what is? Let us call it by its right name,—"Devilism."

Yours waiting for the King of Glory,

Vernon, Vt. B. Perham.

Never too Old to Learn.—Socrates at an extreme age learned to play on musical instruments. Cato, at eighty years of age, thought proper to learn the Greek language. Plutarch, when between seventy and eighty, commenced the study of Latin.

For the World's Crisis.

MISSIONARY WORK.—No. 2.

Missionaries at home—missionaries abroad. No one is duly prepared to go on a mission abroad, who is not in heart and action a missionary at home.

Come look o'er the nations in darkness who mourn,
Beyond where the light of the gospel has gone.
Yes, lift up your eyes, and behold each ripe field,
All white for the harvest, their increase to yield.
Then haste to the heathen, and gladly proclaim
The news of salvation, in Jesus' name.

Cannot be a missionary? Certainly you can, beloved reader, if you will. If your soul is alive and on fire, you cannot help being a missionary of the cross. The missionary spirit is in your hearts, like fire in your bones. You will be full of matter; the spirit within you will constrain you, as new wine which hath no vent, ready to burst like new bottles.—Job 32: 18, 19. Woe to you if you speak not. You will speak, that you may be refreshed. . . . .

Every nerve will be stretched heavenward. Your voice will be heard like a trumpet, crying aloud and sparing not. The thunders of Sinai will crash! the lightnings flash! The good news of salvation will flow from your lips in strains sweeter than angels use.

If you cannot be a missionary on distant heathen ground, where millions sit in darkness and the shades of death, you will gladly take the domestic field, going north, south, east, or west,—any where—sounding the gospel trumpet long and loud.

"Blow ye the trumpet, blow,
The gladly solemn sound."

"Ho, every one that thirsteth, come ye to the waters." Begin the good work at home, in your own house, at your fireside, in the domestic circle. Are your children (if any you have) walking in newness of life, obedient, gentle, lamb-like, "in subjection with all gravity?"

Are there none in your household save those in the straight and narrow path, leading to life eternal, walking in all the commandments and ordinances of the Lord blameless? full of faith and the Holy Spirit? Is there *one* unconverted soul sitting at your table—*one* at your right, or at your left, out of the ark of safety? *one*, even *one*, great or small, son or daughter, man servant or maid servant, on the road to death? . . . What now? anything in the missionary line? Is there a backslider within sound of your voice?—a cold or lukewarm professor having a name to live while dead? Any missionary work at hand? How with your neighbor? and the next? Anything to do in lifting the warning voice, or pointing to the Lamb of God, who taketh away the sin of the world?

Need any one be at a loss for missionary work a single moment, so long as one sinner is found out of Christ, lifting the arm of rebellion against the Most High? Need any one naming the name of Christ remain idle in God's vineyard, so long as there is *one* Achan in the camp, *one* Agag to be hewn to pieces?

The soul on fire pentecostally, will find something to do *momentarily*, in saving a world of rebel sinners *lost!*

"What do we live for?
To sow by all waters
Fruit-bearing seeds of deeds for all years.
What do we life for?
We live not to rust out,
Slothful by standing aloof from the strife.
A thousand times better,
More noble, to wear out,
Battered and burned in the hot forge of life."

We know personally a beloved disciple of the Lord Jesus, a workman that needeth not be ashamed, rightly dividing the word, constantly on the wing of love and mercy. He preaches all the time, daily, nightly, by precept, by holy example, by the silent messengers of truth, by his pen, and by the living voice. He first sets his own house in order, preaches full salvation to all under his roof, from the least to the greatest. Then from house to house, with tracts, books, and periodicals, breathing the spirit of the Bible, pouring into the poor and the afflicted ones the oil and the wine of gospel purity and consolation. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—Psa. 41: 1-3. He preaches first at one house, then at another, to one soul, or ten, or a hundred; none is left as opportunity offers. Whenever or wherever he can gain a hearing, then and there he commences his missionary labors.

Another bright example of missionary spirit we witnessed a few months since in passing down the majestic Hudson. A christian gentleman on the steamboat Isaac Newton, preached six or eight little sermons early in the morning. His first sermon was addressed to two ladies, as they stood gazing at the majestic scenery on the banks of the river. These ladies were sinners, without hope. This good brother spoke of God's goodness, of the gift of his Son, warned them of their danger, and exhorted them to flee the wrath to come. His next short sermon was to a little boy on deck, —then to a man lying in his berth. After this, he met several ladies promenading, to whom he dropped a word of kind admonition, presenting each with a tract. Thence to the bar, where his next little sermon was to the man dealing out distilled damnation. Turning from thence, he saw a man puffing a cigar, smoking away God's money to gratify a depraved appetite, injuring mind, body and soul! To each of them he delivered his message and passed on.

He then retired to the lower cabin, and delivered one of his little sermons to some eight or ten passengers, meanwhile opening the precious volume of inspiration, and reading several passages to some who doubtless had not heard God speak from his word for years. Reader, was not this a good beginning?

These few little sermons were merely the commencement of his ministerial labors for the day. He went on opening his lips for Jesus, preaching by word of mouth and the silent messengers of truth in the form of tracts, as the Lord opened the way and gave him utterance.

Now, beloved reader, supposing every one naming the name of Christ were thus faithful in opening his lips for Jesus, pointing sinners to the lamb of God, that taketh away the sins of the world; rebuking, exhorting with all long-suffering and doctrine? How long would it be ere the earth blossomed as the rose? This is the way. Let no opportunity slip of doing good. Be diligent in season, out of season; preach the word, sound it out, let it ring.

"Scatter the germs of the beautiful,
By the wayside let them fall."

Author of "Shining Light."

For the World's Crisis.

SHALL THEY SUFFER?

Who? The faithful veterans who have served long and faithfully in the army of the Lord. Shall those who have borne the burden in the heat of the day, who have spent the vigor of youth and the strength of middle age laboring for others, and trying to snatch a few brands from the burning, be left to suffer want and lack the comforts of life in their old age? Should any of God's faithful watchmen, who leave home and friends to warn a wicked world of a judgment soon to come, be left to struggle with poverty? No, they should not;—but they are! God help them, and open the hearts and purses of their rich brethren. How it makes my heart ache to hear of those who have been out sounding the alarm, and preaching the gospel of the kingdom to a careless world and slumbering church, but are now worn out, sick, and in poverty.

If a great general should go through the country, who had been in all the wars for the last twenty years, the people would all be awake. Banners would fly, drums beat, and money would flow freely. But if a battle-scarred hero, who has been out for twenty years fighting the battles of the Lord, and facing the whole battery of the world, the church, and the devil, comes along, with broken down constitution and feeble, tottering steps, we are too apt to think they are worth but little, and turn them out to die. A soldier goes to fight for his country, and take men's lives. He has his bounty and wages, food and clothing, and a pension for life. But men go out to fight against sin and to save lives, by persuading poor mortals to seek for the life to come; and they may suffer poverty and want, and in their old age shiver over a scanty fire and visit an empty cupboard. O "tell it not in Gath, publish it not in the streets of Askelon," for the Philistines may well scoff at us, and expect a victory over us, if they learn that we cheat our best soldiers out of their wages and give them scanty rations. I am glad that God is a better paymaster than his church. He will see that they have their bounty, and their pension at the end of the war; but he expects the church to furnish them with food and raiment, and the comforts of life; especially when they are old and feeble, and unable with their own hands to minister to their necessities. He could feed them with manna, or send the ravens to supply them with bread and meat; but he has chosen to give that privilege, to his people, that they may thereby win a reward.

Bro. Dixon does not want the preachers to complain. Well, perhaps they had better not; but it is time *somebody* spoke *loud*, for the judgment is about to set, and the church has got something to answer for. "Where are the sick ones?" I will tell you of one. Up in New Hampshire there is a brother—an old veteran of 1843—nearly seventy years old, sick and a cripple. Now I respect these old '43 laborers. There is something sublime in their faith, which has held on to the blessed hope through all the darkness and disappointments of the tarrying time. He was in the campaigns of 1843 and 1854, and now believes the Lord is coming in 1868.

Timeists, here is a case for you. One of like precious faith with yourselves, rejoicing in the same hope, and waiting patiently for the Lord. But he needs something to eat and drink, to enable him to live until the consummation of his hope. Probably, he lived out his faith in former days, and helped the distressed as far as he was able. Now he is feeble, and has nothing for himself. Who will help him? There were many at camp-meeting, who said they believed the Lord would come in 1867 or 1868. I could not judge of their faith by their works, for I do not live near them. If they do not reach out a helping hand, and bestow a mite to relieve the wants of that aged brother, who is clinging with them to the same hope, I may say to myself, I am afraid those people don't really believe what they talked.

I know there are many calls, and many ways to do good. Well, attend to all the calls you can. Send out missionaries to carry the light into dark places. Help the freedmen, help the tract-makers to send out tracts and scatter them like leaves of autumn; do good unto all, but *especially* to the household of faith. Don't let the faithful old warriors suffer. And now, before you forget it, sit down and write a few words of consolation, and enclose twenty-five or fifty cents, or more if you can spare it, and send it to B. P. Manning, Goffstown, N. H. He is a stranger to me. I don't know whether he is a giant in the army, or a dwarf; whether he belongs to the heavy artillery, or fights with a stone and sling. No matter; he has been, and still is, fighting for the King, and, no doubt, gets a portion of meat from the King's table. But he needs a little bread and butter to go with it. A man may live spiritually by faith, but I never heard of one who could live temporally on faith alone. Send him your mite, and then look around and see if there are not others who need your help. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These are Christ's words; remember them—act upon them, that it may be said unto you, "Enter thou into the joy of thy Lord."

B. P. Fremont.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 19, 1866.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

APPOINTMENTS.

We shall be obliged to have the Crisis printed one day earlier next week, because Christmas day comes on Tuesday this year, which is the day our paper is usually sent to press; for this reason the appointments should be in by Monday morning for next week. Printers do not work Christmas day.

NO NAME.

A writer sends an article, and says, "I withhold my name." For this reason we think it best to withhold the article. Do not be ashamed of your name. You would not like to be introduced in company as the *nameless* one. Always give your name, if you wish to see your articles in the paper.

PORTSMOUTH.

We spent Lord's day, Dec. 9th, with the church in Portsmouth, N. H., and found it in a prosperous condition. Their congregations are large and attentive. In all places we find the people anxious to hear preaching from those who are looking for the speedy coming of Christ. There is almost a famine in the land,—"not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos 8 : 11. Many in the churches are becoming more and more interested in the subject of the Lord's coming, the sleep and resurrection of the dead, the destruction of the wicked, and the saints' inheritance. We expect to see this interest increase among good men and women in all churches.

At the close of the morning sermon, we had fifty-one short exhortations that were really heart-cheering. All felt that it was good to be there. It was a religious feast, such as is not often enjoyed.

A FAST AGE.

It is astonishing to see the rapidity with which events are hastening to the final depot. All is *hurry*—HURRY. Every body is anxious to be on the express train. All are for a "rush"—a dash, and soon comes the "smash up" in confusion confounded. But those who escape alive, are more anxious for another fast train with lightning speed. They can't stop to see to the dead, wounded and dying. Take off the breaks, put on the steam, and make up the lost time. They seem to be driven by Satanic fury. Truly, it is "*a fast age*." What next?

AFFAIRS AT ROME.

The French troops left Rome on Tuesday, Dec. 11th, and the Papal flag was run up upon the Castle of St. Angelo. It remains to be seen how long it will float in the Italian breeze before it falls to rise no more. Things look very squally for Pope Pius IX. He is now at Civita Vecchia, the principal seaport of the Pontifical States, thirty-eight miles from Rome. In case of an outbreak at Rome, he could embark at once for some more genial clime. His condition is becoming very critical. As soon as the Italians, under Victor Emanuel, wish for Rome or their capital, the Pope will find himself as described by Bunyan in his "Pilgrim's Progress:"—"Though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he can not come at them."

His dominion is about departing. His political power will soon be among the things that were. A telegram from Rome, Dec. 12th, says:—"The French Minister, Count Montbello, has informed the Pope that if he withdraws from Rome the French troops hereafter will give him no support." There is no other Catholic nation that can help him, if it would; nor any Protestant nation that would help him if it could. Thus he is sinking to rise no more. Soon we may expect the time will come for the martyrs to rise and witness the destruction of the "little horn" that gloated over their sufferings.

A late intelligent writer says:—

The downfall of the temporal power is regarded as certain by friends and foes of the Papacy alike, the only difference in their appreciation of the circumstances being that the enemies of the Pope believe that the rising will be calm, that the resistance will be merely nominal, and that a municipal government having been installed, it will proceed at once to vote the annexation of the Papal States to Italy. The Pope's friends believe, on the contrary, that there will be bloodshed, anarchy, and the fear of private vengeance. Under those circumstances, the Italian government is preparing for whatever may fall out. It desires that the Roman people may do as they please without coercion either way, and troops have therefore been placed so that, if serious disturbances arise the French army could be immediately replaced by Italian soldiers. They would go there, however, not to restore the authority of the Pope, but to quell disturbances and place the supreme power in the hands of the municipality, who would have to consult the country before the union with Italy could be accomplished."

A NEW TRACT.

A new tract is just printed at the office of the *Voice of the West*, of 72 pp., entitled, "THE NEXT DISPENSATION, VIEWED IN THE LIGHT OF REVELATION." Price 10 cts. per copy single; or $6.00 per one hundred. This is the first part of a work on the "Age to come question," by Wm. Sheldon. Address J. V. HIMES, *Buchanan, Mich.*

Also for sale at this office.

For the World's Crisis.

WEIGHTS AND MEASURES.

BRO. GRANT:—Will you permit me, through the Crisis, to ask for the following information: I have noticed in the Crisis by different writers, upon different subjects, certain Bible *phrases*, on which the people, as a mass, need some information; and among them are the following: The Bible weights and measures expressed in our English language. I often hear the remark, I should like to know the amount contained in a shekel, or homer, ephah, talent, omer, and such like Bible weights and measures; therefore, if any one feels like giving them, I, with others, would feel thankful for the favor.

Pittsfield, N. H. JOHN H. PHILBRICK.

JEWISH WEIGHTS, COINS, MEASURES, AND MONTHS.—We are requested to give the Jewish weights and measures, for the benefit of our readers. We would recommend them to preserve the following table:—

TABLE OF THE JEWISH WEIGHTS, MEASURES, ETC., AND PARTICULARLY THOSE MENTIONED IN JOSEPHUS' WORKS.

OF JEWISH MEASURES OF LENGTH.

	Inches.	Feet.	Inches.
Cubit, the standard,	21	1	9
Zereth, or large span,	10½	0	10½
Small span,	7	0	7
Palm or hand's breadth,	3½	0	3½
Inch, or thumb's breadth,	1,16	0	1,16
Digit, or finger's breadth,	,875	0	,875
Orgyia, or fathom,	84	7	0
Ezekiel's Canneh, or reed,	126	10	6
Arabian Canneh, or pole,	168	14	0
Schœnus's line, or chain,	1680	140	0
Sabbath-day's journey,	42000	3500	0
Jewish mile,	84000	7000	0
Stadium, or furlong,	8400	700	0
Parasang,	252000	21000	0

OF THE JEWISH MEASURES OF CAPACITY.

	Cub. Inches.	Pints or Pounds.
Bath, or Epha,	807,274	27,83
Corus, or Chomer,	8072,74	278,3
Seah, or Saton,	269,091	9,266
Ditto, according to Josephus,	828,28	28,3
Hin,	134,54	4,4633
Ditto, according to Josephus,	414,12	14,3
Omer, or Assaron,	80,722	2,78
Cab,	44,859	1,544
Log,	11,21	,39
Metretes, or Syrian firkin,	,207	7,125

OF THE JEWISH WEIGHTS AND COINS.

	£.	s.	d.	$	cts.
Stater, Siclus, or shekel of the sanctuary, the standard,	0	2	6	0	55
Tyrian Coin, equal to the shekel,	0	2	6	0	55
Bekah, half of the shekel,	0	1	3	0	27½
Drachma Attica, one-fourth,	0	0	7½	0	13
Drachma Alexandrina, or Darchmon, or Adarchmon, one half,	0	1	3	0	27½
Gerah, or Obolus, one twentieth,	0	0	1½	0	2,8
Maneh, Mna—100 shekels in weight—21900 grains Troy					
Maneh, Mna, or Mina, as a coin,—60 shekels,	7	10	0	30	30
Talent of silver—300 shekels,	375	0	0	1666	66½
Drachma of gold, not more than	0	1	1		24
Shekel of gold, not more than	0	4	4		96
Daric of gold,	1	0	4	4	51,2
Talent of gold, not more than	648	0	0	2880	00

TABLE OF THE JEWISH MONTHS IN JOSEPHUS AND OTHERS,

With the Syro-Macedonian Names Josephus gives them, and the Names of the Julian or Roman Months corresponding to them.

Hebrew Names.	Syro-Macedonian Names.	Roman Names.
1. Nisan,	Xanthicus,	March and April.
2. Jyar,	Artemesius,	April and May.
3. Sivan,	Dæsius,	May and June.
4. Tamus,	Panemus,	June and July.
5. Eb,	Lous,	July and August.
6. Elul,	Gorpiæus,	August and September.
7. Tisri,	Hyperberetæus,	September and October.
8. Marhesvan,	Dius,	October and November.
9. Casleu,	Appellæus,	November and December.
10. Tebeth,	Audinæus,	December and January.
11. Shebat,	Peritius,	January and February.
12. Adar,	Dystrus,	February and March.
12. Ve Adar, or the second Adar intercalated		

EVENTS IN THE FRENCH REVOLUTION.

BRO. GRANT:—Can it be shown, from authentic and reliable sources, when the Catholic religion was abolished in France, and the worship of reason and philosophy substituted in its stead? Also by what tribunal was it effected? Yours in search of truth,

JOHN P. BELT.

The points referred to in the foregoing questions are very clearly stated in the history of the French Revolution. In the "History of the Revolutions in Europe," "from the French of Christopher W. Koch," when speaking of the political crimes in the revolution in France, he says:—

"The revolutionists did not stop here. To their political crimes they added acts of impiety. They began by abolishing the Gregorian Calendar, and substituted in its place the era of the Republic; to commence on the 22nd of September 1793. In a short time, Herbert and Chaumette, two chiefs of the commune got the convention to decree the abolition of the christian religion (Nov. 10.) The worship of Reason was substituted in its place; and the church of Notre Dame at Paris was profaned, by being converted into a temple of atheism. . . . Plunder and sacrilege of all kinds were committed in the Catholic churches."—*Koch*, p. 431.

In the valuable and reliable "History of the French Revolution," by F. A. Mignet, member of the Institute of France, when speaking of the events which took place "from the 2nd of June 1793, to April 1794," he says:—

"By an unprecedented revolution they established an entirely new era; they changed the divisions of the year, the names of the months and days; they substituted a republican for the christian calender, the decade for the week, and fixed the day of rest not on the Sabbath, but on the tenth day. . . . The constitution of 1793 led to the establishment of the republican calendar to the abolition of the christian worship. . . .

Herbert's faction . . . made terrible progress. It compelled the bishop of Paris and his vicars to abjure christianity at the bar of the convention, and forced the convention to decree that *the worship of Reason should be substituted for the Catholic religion*."—*Mignet*, pp. 233–4.

MARVELOUS!

It is wonderful to see with what speed news is now communicated through the world. Our fathers could not have been made to believe that people could read news in the evening papers in New York and Boston, which left Rome in Italy at noon of the same day, but such is the fact.

The following appeared in the evening papers of Friday, Dec. 7th:—

Rome, Dec. 7—Noon. "The French officers who have so long been on duty in this city took a farewell leave of the Pope this morning."

GOOD RESOLUTIONS.

In the report of the Susquehanna Annual Conference of the Free Methodist Church, held at Rose Valley, N. Y., Oct. 5th and 6th, 1866, we find the following resolutions:—

"*Resolved*, That if any of the preachers of this Conference are known to indulge in the use of tobacco, either by chewing or smoking, during the coming year, they shall at the next session of the Conference be discontinued from the traveling connexion."

We are glad to see the churches waking up on this important subject. It is *high time* we begin to think about being cleansed "from all filthiness of the flesh and spirit." But few are aware of the evils arising from the use of tobacco.

Here is another important item in their report that also demands immediate attention, if we wish to be Bible christians, and be ready for the coming of the Son of man:—

"*Whereas*, We believe the rule of our discipline requiring all our members to pledge themselves to forever lay aside all superfluous ornaments is founded on the express teachings of scripture.

Whereas, We believe this rule to prohibit the wearing of all parts of dress *put on for ornament only*. Therefore,

Resolved, That we regret the growing tendency to worldly conformity among our members, exhibited in the putting on of those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, buttons, ribbons, braid, strips of velvet, etc.

2. That we affectionately admonish our people that such a practice conflicts with the solemn vow, taken by them on entering the church.

3. That we require all our preachers, lovingly, but faithfully to enforce our discipline in reference to this practice.

4. We hold that christian parents are bound to refrain from putting ornaments on the dress of their children, as much as on their own."

So far as we can learn, these Free Methodists are a body of earnest christians, very much like the early Methodists.

THE EARNEST CHRISTIAN" is a valuable monthly, published by this body of people. We commend it to all who wish a good monthly. That the reader may have some idea of its character, we will give a portion of their prospectus, as follows:—

"It will as heretofore endeavor to hold up the Bible standard of religion; to lead the unsaved to the cross; and to encourage believers to claim all the grace Christ died to purchase for them. Sin in all its popular forms will be discountenanced, and men pointed to Him who came to save his people from their sins. Do you believe in a thorough work of God? a holiness that does not, by silence, give countenance to secret societies, conformity to the world, religious festivals, selling the right to worship God in sanctuaries dedicated to his service? Help spread it by extending the circulation of the EARNEST CHRISTIAN AND GOLDEN RULE. Begin at once. If ever such a periodical was needed, it is now. You cannot afford to do without it another year. Get your friends to subscribe. We ask, beloved, your assistance in the name of Jesus.

Terms, $1.25 per annum, in advance. To any one sending us five new subscribers, we will send a sixth number gratis, if they signify their desire to have us do so. The postage on this Magazine is three cents a quarter, in advance—to be paid at the office where received.

Address REV. B. T. ROBERTS, Rochester, N. Y."

ACKNOWLEDGMENTS.

The following monies, received in August last, and duly credited on our books at that time, failed of acknowledgment in the Crisis:

TRACT FUND.

J. M. Stetler	$20.00

POOR FUND.

J. M. Stetler	$20.00

EUROPEAN MISSION.

J. M. Stetler	$20.00
Mrs. M. Walderp	1.25
M. Fisk	1.00
J. T. Howland	1.00
D. Hogarth	1.00

TRACTS! TRACTS!!

The Tract, "Plain Truths," of which a new and large edition has just been published for free distribution, through the liberality of Bro. S. Hall, is now ready. Let the friends send in their orders at once. When sent by mail, the postage will be at the rate of forty cents per hundred copies. When sent by express, or delivered at the office, no charge whatever.

☞ **Eight Thousand Copies**

of "Plain Truths" given away already. First come, first served. One and all, if you want a quantity to distribute, send in your orders AT ONCE. Those who are able, may send 40 cents per 100 copies ordered, to pre-pay postage, when sent by mail.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

☞ Who can send us a copy of No. 11, 1866, Crisis? We want five numbers. We want two Nos. July 11, 1866.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE.—The New York *Tribune* thus speaks of this monthly:—

"The Herald of Health presents an agreeable and instructive miscellany of popular reading, in addition to the lucid exposition of Hygiene, to which it is specially devoted. It aims to accomplish the work that is usually neglected by the schoolmaster. Without maintaining any ultra system of abstinence, it makes war on alcohol, tobacco and unclean social habits which arise from their use, and earnestly sets forth the importance of purity of mind. The value of frequent bathing, regular exercise, wholesome cooking, and other ordinances of muscular christianity, is insisted on with apostolic zeal, and the best methods of turning them to practical account are fully explained and illustrated. The arrangement of the matter evinces not a little editorial experience and skill, insuring a family journal which deserves a kindly welcome as an efficient aid to the progress of popular education."

If there is an invalid in the land, a mother with a feeble child, or a parent desirous of rearing beautiful children, they should subscribe. It has recently been enlarged and greatly improved. Terms—$2 per year, 20 cents per number.

If you want a new Wheeler and Wilson Sewing Machine, worth $55, for nothing, send a club of thirty subscribers and $60, and you will get it. Address MILLER, WOOD & Co.,

15 Laight Street, N. Y.

EPISCOPACY AND ADVENTISM.

The Protestant Episcopal church, both in Great Britain and the United States, dwell much on the general doctrines of the first and second advent. The Sundays before and after the Epiphany are devoted to series of discourses on Christ's appearing in the world, past and future. Easter Sunday near the festival of the resurrection of Christ, as also Ascension Day and Advent Sunday near Christmas, are specially named and noted and made seasons when the Lord's coming is considered. In the Book of Common Prayer, in use every where in all the churches, there is a large amount of scripture quoted bearing on the advent, the judgment, and the resurrection, and kingdom. In the Te Deum Laudamus they say, "We believe that thou shalt come to be our judge." In the Apostle's Creed, which is repeated as almost a constant part of the Sunday service, we read, "He (Christ) ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in . . . the resurrection of the body, and the life everlasting." And in the Nicene Creed, repeated and subscribed to by every Episcopalian, we have,—"And he (Christ) shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end." And again we have in this Creed the emphatic and strikingly expressed faith, as follows: "And I look for the resurrection of the dead, and the life of *the world to come*," a phrase very indicative of pre-millennialism. And again in the Prayer of St. Chrysostom, we have—"granting us in this world knowledge of thy truth, and in *the world to come* life everlasting." All the foregoing are found in the order of morning prayer. In the evening service, our Lord's prayer with its "Thy kingdom come" is repeated by both minister and people. Then again comes the Apostle's and Nicene Creeds, and the Prayer of St. Chrysostom, containing the millennial allusion to the world to come, which prayer is also found in the Litany. In the General Prayers there is mention made of "the end of the world," and to "the breaking down of the kingdom of Sin, Satan, and Death."

In the Collect for the first Sunday in Advent is the prayer, "that in the last day, when he (Christ) shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal," etc. Then at the second Sunday in Advent, the splendid adventual prediction in Luke 21 : 25–33 is quoted and read at length. At the third Sunday in Advent is this Collect: "O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight," etc. We should suppose from this prayer that the whole Episcopal body would regard itself as a second Elijah, whose special work and mission is to proclaim and make ready a people for the Redeemer's coming. In the Collect for the sixth Sunday after the Epiphany, they pray that "when he shall appear again with power and great glory, we may be made like him in his eternal and glorious kingdom," etc. Then Matt. 24 : 23–30 is fully quoted,—a very apt and significant allusion. On Ash Wednesday, "the world to come" is again designated as being the time and place where the saved shall live with Christ. Did the church ever carefully and critically consider the import of this scripture (and evident millennial) phrase?

At Easter season, the Resurrection is animadverted upon. Believers pray to be made "partakers of Christ's resurrection"; also that "through the grave and gate of death we may pass to our joyful resurrection, for his merits who died," etc.; and both Christ's resurrection and the re-living of the just are set forth in appropriate scriptures. At the Communion, the Lord's Prayer, the Apostle's and Nicene Creeds, are again repeated, and the "mighty resurrection and glorious ascension" of the Lord are made mention of; as also is "the everlasting kingdom of God," to which the reference is very frequent. And no child is baptized without the minister's demanding to know of its sponsor if he "believes in the resurrection of the body"; the answer required and given is, "I do." So too is this belief required to be expressed by adults at their baptism in a challenged faith in the Apostle's creed that teaches it. And again, before confirmation, this firm faith in the Creed, which so expressly teaches the re-living of the body of flesh, is also to be again confessed. How can any doubt it? And even in the marriage ceremony, "the dreadful day of judgment" is solemnly appealed to by the officiating clergyman. The sick and dying are told also by the minister that they shall "rise again from death," and give "account to the righteous Judge" in the "fearful judgment." Such references are perpetual.

The order for the burial of the dead is full of glowing resurrection scriptures, and is particularly impressive. The minister marches into the church grave-yard before the corpse, solemnly repeating John 11 : 25, 26, and Job 19 : 25–27, and when the earth is cast upon the coffin says, "We commit *this* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body," etc. Then Rev. 14 : 13; then the Lord's prayer again; then a closing prayer in which "the general resurrection in the last day," and the grand reception of "the kingdom prepared for you from the foundation of the world" find a place. Surely a "general resurrection" does not mean or imply a simultaneous one, and the kingdom prepared from the foundation of the (*kosmos*) world (Matt. 25 : 34) can mean nothing else but the restored, redeemed earth. In the Burial at Sea, too, the dead are committed to the deep "looking for the resurrection of the body, when the sea shall give up her dead," and the endless life is again as before said to be "in the world to come." Prisoners are exhorted to repentance in view of "that terrible day" that is coming; and persons under sentence of death are also referred to "the dreadful day of judgment." And in the Morning Prayer to be used in families, "that great day" and "the Judge of quick and dead" are brought to the mind of the suppliant. And the Evening Prayer is, "that so we may be preserved pure and blameless unto the coming of our Lord and Savior Jesus Christ." Of the Articles of Religion, the fourth one expressly teaches Christ's second personal coming to judgment at the last day. And when a deacon is made or ordained, Luke 12 : 35–38 is read to him,—emphatic and pertinent. At the ordaining of a bishop, it is not forgotten to set before him the "never fading crown of glory," to be obtained only "when the Chief Shepherd shall appear." Then the Communion is declared to be celebrated "until his coming again."

Such are the doctrines and creeds of the Protestant Episcopal church, as related to the last things. In a subsequent article, I shall show how widely her own founders, standards, and manuals have tended to lay the foundation for the reception of the pre-millennial and speedy advent of the Savior, as a cardinal truth of revelation; and also proceed to inquire how extensively these views are promulgated by her, and whether she is living up to all the light in which she professes to walk. "The priest's lips should keep knowledge." D. T. T.

GEMS FROM RUTHERFORD.—No. 5.

SOLEMN WARNINGS.

Build your nest upon no tree here, for ye see God hath sold the forest to death, and every tree whereupon we would rest is ready to be cut down, to the end that we might fly and mount up, and build upon the Rock.

There is something keeping for you which is worth the having. All that is here is condemned to die, to pass away like a snow-ball before a summer sun; and since death took possession of yours, it is daily creeping nearer and nearer to yourself, howbeit with no noise of feet.

O, if there were a free market for salvation proclaimed in that day when the trumpet of God shall awake the dead, how many buyers would be there!

End your journey ere the night come upon you; have all in readiness against the time that ye must sail through that black and impetuous Jordan,—and Jesus, Jesus, who knoweth both those depths and the rocks, and all the coasts, be your Pilot. The last tide will not wait for you one moment: if ye forget any thing, when your sea is full, and your foot in that ship, there is no returning again to fetch it. No man sinneth twice in dying ill; as we die but once, so we die but ill or well once. We take nothing to the grave with us but a good or evil conscience. When the day of visitation cometh, and your old idols come weeping about you, ye will have much ado not to break your heart. It is best to give up in time with them, so as ye could at a call quit your part of this world for a drink of water, or a thing of nothing. Verily I have seen the best of this world, a moth-eaten, or a threadbare coat. I purpose to lay it aside, being now old and full of holes. O for my house above, not made with hands!

When the time shall come that your eye-strings shall break, your face wax pale, your breath grow cold, and this house of clay shall totter, and your one foot shall be over the boundary in eternity, it will be your comfort and joy that ye gave your name to Christ. The greatest part of the world think heaven at the next door, and that Christianity is an easy task; but they will be beguiled.

I entreat you, sir, to consider the times which ye live in, and that your soul is more worth to you than the whole world, which in the day of the blowing of the last trumpet shall lie in white ashes as an old castle burnt to nothing; and remember that judgment and eternity is before you. My dear and worthy friend, let me entreat you in Christ's name, and by the salvation of your soul, and by your appearance before the dreadful and sin-revenging Judge of the world, to make your accounts ready.

O then see that there be not a loose pin in the work of your salvation, for ye will not believe how quickly the Judge will come. Many think they believe, but never tremble,—the devils are farther on than these. Haste, haste, for the tide will not stay! To feel the smoke of hell's fire in the throat for half an hour, to stand before a river of fire and brimstone broader than the earth, and to think to be bound hand and foot and cast into the midst of it quick, and then to have God locking the prison-door, never to be opened! O how it will shake a conscience that hath any life in it!

Fire will fly over the earth and all that is in it; even destruction from the Almighty. Fye, fye, upon that hope that shall be dried up by the root. Fye upon the drunken night bargains, and the drunken and mad covenants that sinners make with death and hell after cups; and when men's souls are mad and drunken with the love of this lawless life. They think to make a nest for their hopes, and take quarters and conditions of hell and death, that they shall have ease, long life, peace; and in the morning, when the last trumpet shall awake them, then they rue the bargain.

O, what hire, and how many worlds would many then give to have a favorable sentence of the Judge! Or, what money would they not give to buy a mountain to be a grave above both soul and body, to hide them from the awful looks of an angry Lord and Judge!

D. T. T.

☞ As love is the surest evidence of faith, so obedience is the truest test of love.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 22d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1149.92
Stephen Scammon	1.00
Thos. J. Philbrook	.50
Anther T. Rice	1.00
M. Atkins	1.00

POOR FUND DONATIONS.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$83.55
Anther T. Rice	1.00
P. Green	1.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$815.47
Wm. Baker	25.00
Anther T. Rice	1.00
Joseph Kimball (Memphis mission)	2.00
J. M. Stetler (preaching)	50.00

EUROPEAN MISSION.

Previous acknowledgments	$128.96
Robert Allen ("Narrative")	1.00
George S. Harwood	4.00
John Brockwell, Jr. ("Narrative")	1.00
M. Atkins	1.00

THE A. A. MISSIONARY TENT.

In last week's Crisis, we published a call for funds to procure a tent in which to hold meetings, to publish the Lord's speedy coming. A sister residing in Worcester, believing the Lord's coming right upon us, and that what we do must be done quickly, comes forward and pledges the full amount mentioned, $500.00. The Lord bless our sister, and may her example stir up others who have the means, to do *just* as the Master would have them, with that which he has entrusted to their stewardship.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$141.50
Solomon Hale	5.00
M. A. Thaxter	1.00

For the World's Crisis.

J. B. COOK TO D. T. T.

Your notice of Bro. C. F. Hudson and his works pleased me much. He is worthy for whom you say so much, by way of encouragement, and to do something towards raising a proper sentiment on the subject of which he treats in his invaluable books. He is blessed in having such light from the word of the Lord; such signal ability to confess it; and such a character, all over manly and christian, to confirm his good confession before many witnesses. My admiration of his comprehensive christian knowledge, embodied in his books; of the service he has performed to the church, and to me in particular, and of the position he has attained by such knowledge and service, has steadily grown stronger through many years, hence I thank you for your notice, so long and so richly merited, of one of the worthiest of the worthies of this or any other age; one of the ablest and yet most modest of our able men.

Yours, J. B. COOK.

For the World's Crisis.

AN APPEAL.

DEAR BRETHREN:—You have likely seen an appeal in the Crisis from Sister A. E. Smith, of New York, in behalf of her Hackensack mission. Now I appeal to you all in behalf of that mission. It is a worthy cause. Sister Smith needs help just at this time. You all can help a little, and some of you can help more than others. I will suggest a plan: Let some brother in every society appeal to every brother and sister. Many can pay a little, yet they would not think of writing to her. Some would pay $5, perhaps some more, and thus you may do good and help the cause. You can send the money by the money order system through the post office; or if you get fifty or seventy dollars, send it by express to her address, as you find it in the Crisis.

Now let us lay up treasure in heaven, and remember it is more blessed to give than to receive. God has given us all we have. Let us make a good use of it. Freely ye have received, freely give, and may the Lord help us. Yours in behalf of the down-trodden.

J. K. BELLOWS.

For the World's Crisis.

DORCAS MISSION.

A barrel of clothing, quilts, etc., etc., have been received from "Martha," of Dinsmore Hill, Vt. Many thanks to her and the friends for these substantial tokens of interest in our mission. May grace, mercy, and peace abide with them.

$4.00 have been received from the Square Pond Adventist church in Conn., through Bro. P. S. Butler; $2.00, and a bundle of tracts, papers, etc., have been received from H. W. Norville, Thomaston. (State not known, but think it is Conn. The letter was post-marked Canaan, Conn.

We now need a lot more of quilts, and expect that the Lord will send them in due time. Our quilts need to be five feet wide, and six feet long for the children's beds. Larger sizes will be used for the temporary night lodgers.

By a mistake I gave credit *twice* to some parties in the Crisis for monies received. Having so much work on hand to attend to, may account for it. May love, joy and peace abide in the hearts of all these lovers of Jesus. We cannot recompense them, but they shall "be recompensed at the resurrection of the just." Pray for me.

My Post Office address in future will be, F. H. Barbank, Dorcas Mission, 708 Lombard St., Philadelphia, Penn. Yours in Christ,

Philadelphia. F. H. BURBANK.

ERRATA.—In the book notice of "Life and Death Eternal," for "a formidable opponent . . . to protect their favorite doctrine," read *assail* their favorite doctrine. Among the list of names to whom Prof. Bartlett gives special attention, that of Bro. Hudson should find a place, as he is regarded by the Professor as the most able of all our writers.

L. C. MCKINSTRY.

For the World's Crisis.

BOOK NOTICE.

THE SHINING LIGHT. In Two Parts: 1st, The Bible for Great Folks; 2d, The Bible for the Little and the Great Folks; or, The Bible in the Family Circle. By the Rev. D. F. Newton, author of "Home-Thrusts," etc.

This is an excellent, soul-inspiring work. With the Psalmist, the author seems greatly in love with the *word of God*. His veneration for it is manifest on every page, as though he would attract the attention of young and old, great and small, to the Bible, as the only light that can guide them from earth to heaven. We hope the book may be extensively read, and we bespeak for it an extensive sale. One article in the book, entitled, "The Editor's Experience in searching the Scriptures," is worth the whole price of the book. This volume contains 412 pp., neatly executed, with about fifty beautiful pictorial illustrations.

Price, in cloth, per copy, $1.50; gilt, $2.00. Any person sending names of five good subscribers, will receive a copy gratis. Agents wanted. Address D. F. NEWTON, Editor, 169 West 20th Street, New York.

For the World's Crisis

REPORT OF THE R. I. AND EAST CONN. CONF. OF REFORMERS.

Rocky Brook, Oct. 3d, 1866. Assembled in conference at 2 P. M. Preaching by Eld. Peter Noka, followed by a social meeting. Sermon in the evening by M. R. Phetteplace, from Acts 14 : 23. Met Thursday morning at 10½ o'clock for business. Eld. A. Durfee in the chair. Eld. H. F. Carpenter, conference Clerk, being absent, M. R. Phetteplace was chosen Clerk *pro tem.* The conference then proceeded to business, in the following order:

1. The report of the Secretary was called for, and after some delay was found, read, and adopted as correct.

2. The Treasurer's report was read and accepted.

3. On motion, *Resolved*, That preaching brethren present are invited to take part in our deliberations, except voting.

4. Report of churches through their delegates.

ROCKY BROOK CHURCH. N. Gould delegate. Some interest in the things of God. Forty members names on church book. Not all "lively members." A very interesting Sunday school; whole number seventy—average sixty. Have held our own for the last year and made some progress.

EXETER CHURCH. E. R. Wood pastor. A few who are willing to bear the cross of Christ. Some are cold in christian love and zeal. One has started for the kingdom.

LAFAYETTE CHURCH. N. Eanis delegate. From fifteen to twenty active members. Some had been awakened at Wilbraham campmeeting. Our deacon keeps the seventh day as Sabbath, and has asked for a letter of dismission from the church, which was granted.

RIVER POINT CHURCH. Reported by the Moderator. Some living ones; they are scattered; no Sunday school; have baptized one.

REPORTS OF PREACHERS.

Eld. A. Durfee, Mod. Preached two Sundays a month at River Point,—one at Curtis corner, one at Clark's Hall. Been with the R. I. tent. Astonished at the commencement and continuance of my christian ministry. It is the most honorable avocation on earth.

ELD. E. BELLOWS. Preached two Sundays in a month at West Gloucester. Six professors. People of the world are interested to attend the meetings. No church here. One Sabbath at No. Foster. Been with the R. I. and East Connecticut tent at Scituate. Great good done. Also at Wyoming eleven days. A great revolution in points of doctrine, many embraced the truth.

ELD. E. R. WOOD. I preach the first and third Sundays in each month at Exeter, and one Sunday at Lafayette. Have been at Bissell's Mills and Rock schoolhouse. Quite an interest in these places.

M. R. PHETTEPLACE. Preach at Chepachet, R. I. Some interest. An interesting Sunday school, numbering seventy scholars.

SR. L. R. Phetteplace. I have preached at Clark's Hall, Pontiac, and have been with the tent. Have spoken eighteen times. Have been blest in preaching the word.

PETER NOKA. I am tied to hammer and trowel, and have only preached at Warwick Plains. Some excellent meetings there.

BRO. J. T. DIXON gave a very interesting report of his labors in Eastern New York and Connecticut.

Preaching at 2 P. M. by Eld. E. R. Wood, from Matt. 28 : 19, followed by a prayer and conference meeting. It was a refreshing time to the weary pilgrims. Preaching in the evening by Sr. M. R. Phetteplace, from 2 Cor. 6 : 17. Conference adjourned to meet again Friday, at 9 o'clock A. M.

Friday, 9 A. M. Conference met for business. Moderator in the chair. Prayer by Bro E. Bellows. Sr. Ellen Cramb reported her labors. She was astonished that the Lord had called her to preach the gospel. Discouraged at first. Went to Wilbraham campmeeting. A call from No. Dana—went. The Lord blessed. The tavern keeper was moved by powerful convictions. The Methodist meeting-house was opened; good resulted. Went to East Boston, Charlestown, and West Abington, Mass. Eld. R. Pierce. Preached at Mystic and scattered tracts. Good was done. Also at Clark's Hall and Lafayette. Bro Chas. Sweet. It is but a few weeks since I commenced to preach the word. Have been blessed of God. Have preached at Warwick Plains schoolhouse, Manton, Lafayette, Wickford, and Bissell's Hall.

FREEDMEN'S MISSION SOCIETY was called to order by the chairman. Treasurer's report was called for, read, and accepted. On motion,

Resolved, That $5.00 be sent to Bro. Burbank of Phila., $10.00 to Bro. H. K. Flagg, and the remainder to Sr. Anna Smith, of N. Y. City. Adopted. Subscriptions were then called for, and $38.50 were pledged and paid. Five dollars of this was requested by the donor to be given to Anna Smith, and ten dollars to Bro. Burbank. On motion adjourned.

Bro. E. Bellows reported as agent to procure a tent. The tent had been purchased. The cloth cost $133.00. Expense of making, etc., made the whole cost of the tent a little more than $150.00. There still remained $22.00 unpaid. On motion, the report was accepted. The following resolution was then adopted:

Resolved, That this conference, at the present session, pay the debt of $22.00 on the R. I. and E. C. tent. The money was raised and paid to Bro. E. Bellows. A collection of $19.98 was taken up to enlarge the tent. Whole amount of money raised at conference,

$75.46. The conference adjourned to meet at Danielsonville, Ct., the first Wednesday in Jan., 1867.

Preaching Friday, at 2 P. M., by Bro. C. H. Sweet, and in the evening a powerful discourse by Bro. H. L. Hastings, from Ps. 88: 18. Preaching Sunday morning by M. R. Phetteplace; in the afternoon by Sr. Ellen Crumb, and in the evening by Bro. J. T. Dixon. The communion season, at the close, was one of the best we ever attended. This was an excellent conference. Union prevailed in all its proceedings. Good was accomplished. God was with us.

M. R. PHETTEPLACE, Clerk *pro tem*.

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Then besides these there is "Bethlehem, a Christmas Rhyme," by H. L. H., and also a 25 cent packet of tracts and stories for children, containing some seventy little picture books on colored paper, by H. L. H. and E. A. A.

There are also Bible Student's Libraries, for older persons, by H. L. H., five volumes for $5, and packets of assorted tracts, costing from 25 cents to $1 per packet.

All these will be sent by mail on receipt of the price, by the publisher, H. L. H., 19 Lindall St., Boston. For sale also at this office.

Correspondence.

From Sr. A. E. Smith.

DEAR BRETHREN AND SISTERS:—At the request of many of you, I will drop you a few lines to let you know of our blessed work. I have just returned from a short visit among the white churches of our brethren, of the same blessed hope. The first place I stopped was at Worcester, Mass., to fulfill two appointents, according to my promise made at Wilbraham campmeeting. I left home sick, and worn out, from such constant labor, since the first of May last, and felt very sorry that I was so unfit for the work that was before me. But knowing that my heavenly Father was acquainted with all my weariness and sickness, I, as usual, had to fall on our Lord, who is able to help sick folks, as well as those who are not sick. However, the first Sabbath, I found it up-hill work; it being the first visit among the Advent churches. I knew that I could not tell them any thing that they did not know; so I thought it was best to direct my discourse to those present who were not in the habit of coming to the Advent church, but came out of curiosity to hear a woman preach. Notwithstanding my nerving every effort, I could not get liberty. I had meetings all the week. On Thursday, we had fasting, and at 12 o'clock M. we had covenant prayer. In the evening, the spell broke, and every body had liberty, "sweet liberty."

On Friday evening, I related my experience in reference to my conversion. Truly the Lord was with us. On Sunday, I had free liberty, and a good time talking for Jesus. Many outsiders were convinced of the truth of our blessed hope. May the Lord keep them faithful till he comes in his kingdom.

After preaching in the evening, we had an experience meeting—a most blessed time, after which three brethren were impressed to have a season of prayer. We gave an invitation for all those that were seeking, or wished to seek Jesus, to come forward; and to our great joy, twenty-five earnest souls came forward and bowed at the feet of Jesus. Praise the Lord. He can work in his own way, and none can hinder him.

On Monday morning, I had to leave the dear ones, and go further. How sorry I was to part. I felt if I could only stay a while, there would be many who would be brought to Christ; but it was impossible for me to stay longer. I had other appointments to fill. May the Lord bless and save the church when he comes. Really, I felt it hard to part with those dear ones; especially those who had just given their hearts to the Lord. But such is life. As soon as we become acquainted, and our hearts become knit together, we have to part. The friends were very kind to me and my mission work, and gave to my poor destitute ones at home the following amounts: Sunday evening, a sister gave a $10 bill, folded up so small that I did not think it was more than a 50 cent stamp; but when I went to my room to prepare for retiring, I looked, and to my eager eye what pleasure it gave me to find that instead of 50 cents, it was $10. I could scarcely wait until morning, so that I might write to Sister Boid, and send it to her, that she might relieve the suffering poor; for I knew when I left home that they were suffering for the necessaries of life. So I sent it post haste, and received an answer from Sr. Boid, stating what she had done with it; also, how thankful those poor souls were for it.

At as early a period as possible, I inquired after the lady, but did not succeed in finding her out until I told the congregation what good it had done, and that I would be glad to know the lady who gave it. So she arose and owned up that she was doing what her Savior told her, in not letting her right hand know what her left hand did.

When I went back to the place where I was staying, and read the letter to the family, the Lord blessed it to the hearts of those that were present. When I got through with it, a dear little girl, eight years old, came and gave me $5. I said to her, What is this for? Her reply was, Give it to the poor. Then her sister, fifteen years old, gave me $5 more. They both did it with a good will. How much good it did seem to do them. I asked what this all meant. Their father told me that they had had [illegible] they thought they would draw it all out and divide it between Bro. Hastings, Bro. Burbank, and Sr. Anna E. Smith. God bless the little ones.

Next morning, I sent $10 more to Sr. Boid. If I only had time to write all that has been said, and all the prayers that have gone up on high in behalf of those that gave the money, they would feel already paid; but I have not time to write it. It is recorded on high.

I received from Sr. H. $16, from two little girls $15, a sister $5, a brother $1, a sister B. $2, Sister S. $3, and Sister R. $20; and the morning I left, I received from mother Otis $17 more. From R. I. and Eas. Conn. quarterly conference, $10. Lewis Ingalls, Abington, $1; Rufus Pike, $5; from Worcester, $1; making in all $73, and three barrels of clothing, together with a lot of bonnets. Praise the Lord. He is as good as his word. So I will trust him all the way through. When I reached home, O such bright eyes and such glad hearts, you never did see. They had prayed for me all the way. We have distributed nearly all the clothing. We have had a busy time.

I called on a family in a rear basement, which had come from Washington, and had been here four months. There were the parents and four children, in a most destitute condition. They had no chairs, carpet, or bed of any kind. There was nothing in the room but a little stove, a trunk, and an old table. They had no fire, and no money to get any. I asked one of the little children if they had had any thing to eat to-day? She replied, No. The mother was out washing. So I went to the store and bought them some bread, and something for their suppers. I bought three loaves of bread, and cut one up among the children; and if you had seen those poor, almost starved children eat their bread and sausage, you could not have stayed the tears. But I had no time to cry, and I hastened on to visit more of the same sort. I expect when the mother came home she thought an angel had been there. I also gave away the things that were in one barrel. There were twenty-five pocket handkerchiefs for our Sunday school scholars. They were needed very much. I would like to have one hundred more. They were made out of an old sheet, nicely hemmed and ironed. Has any body else one for the some purpose?

O my dear friends and readers of the Crisis, there are a thousand things I would like to tell you, but my time is limited, and my letter is too long already. By the way, I have received several letters asking me where Hackensack is. It is some twenty miles from New York, in the State of New Jersey, a place where the people have thought thus far that colored people have no souls, and have acted accordingly. Our day and night school at this mission is doing well; and the white people are learning that the colored people can be *educated*. We have the foundation of our new mission house ready for the masons to go to work. All we want is the money to put up the shell and the roof on it, and then we shall start our protracted meeting, and do our uttermost to save souls before Jesus comes.

Yours in the highways and hedges,

ANNA E. SMITH.

New York, Nov. 30th, 1866.

From Bro. B. P. Manning.

BRO. GRANT:—As I have returned home from a visit of twenty-nine days, I thought I would like to drop a few lines to the dear children of the Lord, and let them know how the dear saints are getting along where I have traveled. I find in some places they are rather low in their minds at this time, but I found a good state of things in other places. Bless the Lord for all his goodness to the dear children that are scattered abroad. My prayer is, O Lord, wake up thy children to a sense of their duty, for it is high time to awake, for the great day of the Lord is very near, and souls are perishing for lack of knowledge. O my dear brethren, how few there are that will be saved when Jesus comes. I can not see anything to hinder the Lord's coming any day but "the sign of the Son of man in heaven," and I do not know but that it is in the past; for I am very sure the tribes of the earth are in mourning to-day. I can not see any thing to do, more than has been done, before the Lord comes. O my dear brethren, let us lift up our heads and rejoice, for we know that our redemption draweth nigh. I do feel to praise God for the light that shines from his blessed word, and his goodness to me in giving me so good a measure of health as I now enjoy.

My dear brethren, take courage, and strive to obey God in every thing that you do; and then you will be blest of God, and enjoy free salvation. My faith was never stronger in the coming of the Lord than at this time. I do believe beyond a doubt that I shall see Jesus before 1868 passes away, and be made like him; then all of my suffering will be over for ever and ever. Amen.

Well, brethren, keep your pens moving, for you do not know how much good you do in writing out your faith, and laying it before the dear saints of the Lord. Remember me in all of your prayers. I remain your brother in Christ,

BENJ. P. MANNING.

Goffstown, N. H.

From Bro. L. Boutell.

BRO. GRANT:—I have spent some time in Connecticut, with pleasure and profit, I hope, to those of like precious faith. At Hartford, I spent two Sundays. The meetings were well attended, and there seems to be an increasing interest to hear the word of our faith. It was really a luxury to be with them, and see the faces of those old veterans, who have been through the war, and are still looking for the dawn of peace; also to see new recruits coming in to fill up the ranks. This is soul-cheering. Blessings upon Hartford.

I think a special effort at Hartford would be productive of great good, and it seems to be demanded; either by conference or protracted meetings, as they see best. Hartford should be the place from which the light of our faith, with all its soul-reviving influences, and burning love, should go forth illuminating the whole state, turning the current into the right channel, dashing on with its healthful waters, refreshing all who might taste of its sparkling flood.

At either places, I found things in an encouraging state. I am now at Springfield, Mass. Here is truly a growing interest. The meetings are well attended, harmony and love seem to abound, and a strong desire prevails among them for a progressive movement, which drones are always opposed to. They have taken Music Hall, so as to accommodate the people who wish to hear our doctrine of the soon coming of the Lord, to give life, glory, immortality and rest to the toil-worn, waiting pilgrims. They are much interested about building a chapel for worship, and I think and hope it will be accomplished; the fever runs high, and where there is a will there is a way.

The principle is true, what a man soweth, that will he also reap. Prosperity to the church of the First-born, by an increase of her liberality and faith. So mote it be.

Springfield, Mass. L. BOUTELL.

From Bro. B. Taylor.

BRO. GRANT:—How cheering the hope of the gospel looks at the present time, as we see the kingdoms of earth struggling to deliver themselves from the judgments that God has pronounced upon them, but there is no deliverance. The word must be fulfilled to the letter, and will be. The very things that look like deliverance to the world are omens that the nations must fall, and then deliverance will come to the saints of God. While the child of faith looks upon these things, it leads him to cry mightily unto God for the uprising of the church in these last moments of time; and it does encourage the hearts of the faithful to see the hearts of the brethren and sisters warm with the zeal of godliness. This thing is seen in many places now, where only a short time ago the children's hearts were cold and indifferent as to the great work of God. Even in such an ungodly place as this, he has heard prayer, and not only heard, but really answered in such a way that we dare not doubt for a moment; for as I look around me in this little church, I see some that are willing to take upon them the vows that shall make them a peculiar people in the eyes of the world; and not only this, but what confidence it does give the believers to see those that once loved the house of prayer, but have left it for the things of the world, coming back and taking up the cross right where they left it, and getting ready for the ushering in of the kingdom of our Lord and Master. These things we have been permitted to see in this little church, and we feel to say, "Not unto us, but unto thy name be all the glory now and for ever."

B. TAYLOR.

New Britain, Ct.

Obituaries.

TRUMBULL. Died in Pembroke, N. H., Sept. 16th, 1866, Mary P., wife of David Trumbull, and daughter of David and Mary Boynton, of Thornton, N. H., aged thirty-two years and seven mos.

She leaves a companion and three children to mourn her loss, but we mourn not as those who have no hope. DAVID TRUMBULL.

BROWN. Died in Portsmouth, N. H., Nov. 15th, George Henry, only child of John S. and Rebecca J. Brown, aged thirteen years and seven days.

Married.

At Massena, N. Y., Nov. 27th, by Eld. D. T. Taylor, DANIEL GLENN to DELILA POLLEY, both of Massena.

At the bride's father's, in Moultonborough, N. H., Nov 29th, by Eld T. W. Piper, Bro. SAMUEL VICKERY and Sr. NANCY LADD, both of M.

In Parsonsfield, Me., Dec 2d, by the same, Bro. LEVI COLE, of Porter, Me., and Sr HANNAH ESTIS, of Lawrence, Mass.

Also by the same, at the bride's father's, in Tufton borough, Dec. 9th, Mr. CHARLES CAVERLY and Miss ABBY THOMPSON, both of T.

Summary of News.

FOREIGN.

Cable Dispatches.

Paris, Dec. 10. The departure of the French fleet of war vessels and transports for Vera Cruz is now said to be fixed for next week. The vessels are full manned and provisioned and are expected to reach their destination about the middle of January.

Florence, Dec. 10. Signor Fanelo has gone to Rome on a mission from the Italian government in place of M. Vegezze. The King will open the Italian Parliament on the 15th inst. His speech is awaited with great interest as he will probably speak of the evacuation of Rome and negotiations with the Pope.

Paris, Dec. 10. It is asserted that the object which the Empress of the French has in view in the projected journey to Rome, is to supplicate the Holy Father to be reconciled with Italy.

London, Dec. 10. The precautionary measures of the British government have been so well taken that the chances of Fenian success, or even of a serious rising in Ireland, look hopeless.

Paris, Dec. 10. Serious difficulty is apprehended in Rome after the withdrawal of the French troops. It is said preparations are making by the authorities to meet the worst.

Dec. 11—Noon. The evacuation of Rome, which has been in progress for several days past, will be virtually completed to-day.

Florence, Dec. 11—Evening. The Italian government has determined upon founding large navy yards in the newly acquired Province of Venetia, to be fitted with all the appliances for building and repairing vessels. The work is to be commenced immediately.

London, Dec. 11.—A quantity of arms intended for the use of the Fenians and all the fittings of a gunshop were seized to-day at Cardiff while on their way to Ireland.

The steamer Bolivar has been seized in the Medway on suspicion of being a Fenian cruiser. A large quantity of arms and ammunition and thirty tons of gunpowder were found on board the steamer.

Rome, Dec. 11. This morning the French troops evacuated the castle of St. Angelo. The French flag was run down and the Pontifical colors hoisted. The 29th regiment has left for France. The Pope will stay at Civita Vecchia ten days.

A sudden outbreak of the cholera in Rome has filled the inhabitants with consternation. People are leaving the city in every direction. Above one hundred cases a day are mentioned, and many strangers who had gone to Rome for the winter are being scared away.

London, Dec. 12—Evening. It is rumored here and on the Continent that the Emperor of Russia has proposed to the Great Powers that they hold a conference to take into consideration the position of the Christian subjects of the sublime Porte.

A most appalling explosion occurred in the colliery at Barnsley, in the county of York. The loss of life was frightful. The bodies of over three hundred have already been taken from the mine and many others are still unaccounted for.

Paris, Dec. 13. The Empress Eugenie has finally decided to visit the Pope at Rome.

London, Dec. 13. A London telegram to the Dublin *Freeman's Journal* says Stephens was hourly expected in London, if not already there, and detectives were on the alert for him.

A Paris letter gives a rumor that he had arrived there, having passed through London.

Barnsley, Dec. 13. Another explosion took place this morning, while the working party were finding and drawing out the dead. Eighty of the bodies had been brought out when the second explosion took place. Several officials and a number of volunteers were in the pit, and it is feared they have all perished.

A third explosion took place at Oaks' Colliery this morning. There is no longer any hope for those in the pit. They must all be dead. It is estimated that three hundred and fifty have lost their lives by this terrible catastrophe. The mine is now on fire and the flames have burst from the main shaft with great violence. The work of drawing out the bodies of the dead has been suspended and the mine is to be flooded with water. The cause of the accident will probably remain a perpetual mystery.

The excitement among the families in the town is intense and fearful, and the works and vicinity have been a scene of wailing and despair all day. A similar accident occurred some twenty years ago at the same pit, by which seventy-three lives were lost.

Hanley, Thursday night, Dec. 13. There was a fearful explosion at noon to-day at Fox-under-the-Hill, near this town, in a coal pit belonging to the North Staffordshire Coal and Iron Company. Two hundred men went into the mine this morning, of whom only thirteen have been taken out alive, and they are badly injured. The rest, it is believed are dead. Up to the present moment forty dead bodies have been brought out. The excitement among the inhabitants is intense.

London, Dec. 14.—The awful calamities in York and Stafford excite the most painful interest. A subscription has been opened at the Mayor's for the suffering families of the victims.

London, Dec. 14. The Times this morning, in an editorial, takes a hopeful view of troubles in Ireland, and thinks there will be no serious difficulty in quelling the Fenian rebellion with the civil force alone.

Paris, Dec. 14. Under the new organization the French army, with the usual reserves, will foot up about 1,250,000 men. It is expected that such a mighty standing army in time of peace will have no good effect. There is much misgiving to the project among thoughtful men in this city.

London, Dec. 14. Intelligence has been received from Japan which announces that the civil war which has been desolating that country has been suspended, a truce having been declared between the hostile factions.

Rome, Dec. 14. The anticipated troubles in this city consequent on the withdrawal of the French troops have not occurred. The city is tranquil. The idea that the Pope has any intention of leaving the Holy City is universally abandoned.

London, Dec. 14. It is rumored here that the temporal power of His Holiness the Pope has been severed by an agreement made between the Emperor Napoleon and King Victor Emanuel.

The Jesuits are openly preparing to depart from Rome.

In retaliation for the talk of certain leading Paris papers about the downfall of the Pope, the *Unita Catholica* of Rome has a few words to say of the fall of the second Napoleonic Empire. It says:

"Napoleon the Third has fallen back; he is lost. He has retreated from Poland from fear of Russia; he has retreated from Germany from fear of the needle-gun; he has retreated from Mexico from fear of the United States; he has retreated from Rome from fear of Orsini and Mazzini."

DOMESTIC.

New York, Dec. 11. The *World* has the following special:

Mobile, Dec. 10. Col. John Fisher, formerly an officer in the Mexican army, under Comonfort and Juarez, and recently in the Confederate service, arrived in this city on the 9th inst., having left the city of Mexico on the 19th ult. and Vera Cruz on the 4th inst. He says a deputation, consisting of clergy and distinguished men and citizens, went from the City of Mexico to Orizaba to meet the Emperor. They were received by him, and the result of the interview was to induce him to change his plans and adhere to the country. The clergy promised to contribute $15,000,000, and wealthy citizens and capitalists pledged themselves for a like amount. Maximilian returned to the Capital, and there will be no interference with his movements by the French.

Measures will be immediately taken for reorganizing the army against Juarez and other Liberals. Gen. Marquis has been ordered to the command of the Department of Puebla, Gen. Miramon to that of Guanajuato, and Gen. Mejia to that of San Luis Potosi, embracing the whole section of country now occupied by the Liberal forces. He also says that it was believed the arrangements for the withdrawal of the French troops were entirely revoked and abandoned, and that the Emperor would be sustained by France.

New York, Dec. 12. The steamer Eagle, from Havana 8th inst., has arrived.

The steamer Eider, from Vera Cruz 6th inst., had arrived at Havana. She brings intelligence that Maximilian had decided not to surrender the Empire, and that a proclamation communicating said fact had appeared.

The Herald's Dublin correspondent chronicles the serious aspect which the Fenian agitation maintained in Ireland on the 28th ult. The English government offers a reward of £5000 sterling for the body of James Stephens, dead or alive.

The Washington correspondent of the New York *Times* writes: "The public does not need assistance to seize the salient points which will receive the attention of Congress at the present session. These are already plainly indicated. They may be classed in three features, viz: 1. Restriction of the President's power of appointment and removal. 2. Changing the sessions of Congress so as to render them more frequent, and consequently cover a greater period of time in each term. 3. Official investigation into the conduct of the President since he took the oath of office as Vice President. So much has been positively determined on, and bills or resolutions to accomplish these results are already before Congress."

☞ A convict in the Western (Pa.) Penitentiary was struck with apoplexy on Thursday, while cursing God and the Savior, and pronouncing God the author of all sin, and died the next day.

☞ "Sojourner Truth" is at Washington, D. C., laboring among the freed people, and instructing them "how to live freedom." She is the only colored volunteer laborer in the district in behalf of the emancipated.

☞ The Great Eastern has been chartered by the French Trans-Atlantic Company to lay the cable between France and England.

☞ No less than 16,000 revolvers made in England, are said to have been distributed in Ireland during the last few weeks.

☞ The Belgian Catholics have presented to the Pope 2,000 needle guns to arm the corps of Pontifical Zouaves.

☞ Kansas cattle are dying by the hundreds of Spanish fever.

☞ It costs three thousand dollars to dress prettily in the morning in Paris.

☞ It is noticed that a large decrease of infant mortality in San Francisco, followed an order from the local authorities abolishing swill milk.

☞ By a singular coincidence the summer of 1766 exactly resembled that of the present year.

Notices

Dedication at Concord, N. H.

Providence permitting, the new chapel lately erected on Washington street will be dedicated to the worship of God on Wednesday, December 19th, meeting to commence at 1½ o'clock, and continue through the week, and over the following Sabbath. Brn. H. L. Hastings and H. Pratt, with others, are to attend. Preaching brethren, are cordially invited, also brethren and sisters in the vicinity and elsewhere.

In connection with the above notice, we would say, that our place of worship is free for all the called of the Lord to come and clear their skirts from the blood of souls, by declaring "all the counsel of God." We offer free seats, and invite all, especially the poor, to come and hear the gospel, without money and without price. In this move, we have no disposition to sever, either in heart or in hand, from those who think differently, or build up a separate interest; but, as the earnest prayer of our Savior was that his people might be one, so we desire to be united with all who love him in sincerity. We hope, by the wisdom and grace which may be given us, to conduct this meeting upon gospel principles.

T. H. FORD,
E. B. LANE,
A. H. SALTMARSH,
J. T. KIMBALL.

Notice.

The Maine Advent Ministerial Conference will hold its fourth annual session at Bath, in the Advent Chapel, commencing Tuesday evening, at 6 o'clock, January 15th. It is desirable that all our ministers belonging to this conference be present. It should be remembered that the constitution requires that each member report in person or by letter to the Secretary, C. H. Leverton. We will be glad to see any other ministers also who are in harmony with us. Call on Samuel Leeman, corner of High and Walker streets. John Blaisdell, Middle St. Sarah Severance, 12 Corlis St. Alexander Robinson, South End.

WM. H. MITCHELL.
S. K. PARTRIDGE.
R. R. YORK.

P. S. Changed to January 15th on account of the Cushing Conference.

Conference at Danielsonville, Ct.

The R. I. and E. Ct. Quarterly Conference will hold its next session with the Danielsonville church, commencing Wednesday, Jan. 2d, 1867, at two o'clock P. M. As the conference closes Friday evening, those who would enjoy it must come Wednesday. We expect one of our best meetings. Let all come.

H. F. CARPENTER, Clerk.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK,
B. ST. JOHN, } Committee.
W. H. FISHER,

Notice.

The Lord will, there will be a monthly conference in Parsonsfield, Me., the first Saturday in each month, at one o'clock P. M., and preaching the Lord's day following.

T. W. PIPER.

Notice.

Arrangements have been made to hold Second Advent meetings regularly in the city of Bangor, in order to more effectually proclaim the gospel of the kingdom. A general invitation is hereby given to the preaching brethren to come and preach the word. Preachers intending to come, will please give their appointments in the papers.

In behalf of the brethren,

WILLIAM DELANO,
SOLOMON SWETT, } Com.
CHARLES C. TUCK,

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
John G. Hook .... Sunday, Dec. 23d
and onward for the present.

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
J. S. White .... Sunday, Dec. 23d

Farmington, N. H., during the week and over the Lord's day, Dec. 23d.
Springfield, Mass .... Sunday, Dec. 30th
MILES GRANT.

Portland, Me .... Sunday, Dec. 23d
Biddeford, Me .... Sunday, Dec. 30th
Lynn, Mass .... Sunday, Jan. 6th
South Reading, Mass .... Sunday, Jan. 13th
JOSEPH W. WHITE.

New Durham Ridge, N. H., Dec. 30th and Jan. 6th
N. L. PROCTOR.

Walbridge .... Sunday, Dec. 23d
Eagleville, Ct .... Sunday, Dec. 30th
P. S. BUTLER.

Whitakerville, Vt. .... Thursday evening, Dec. 20th
C. C. SMITH.

Lee, N. H. .... Sunday, Dec. 23d
Barnstead Center .... Sunday, Dec. 30th
S. S. MOONEY.

Athol, Mass .... Sunday, Dec. 30th
Springfield .... Sundays, Jan. 6th and 13th
J. HEMENWAY.

Washington, D. C. .... Dec. 21st to 27th
Philadelphia, Pa .... Sunday, Dec. 30th to Jan. 3d
Newark, N. J. .... Friday evening, Jan. 4th
New York .... A. M. 24th Street, Jan. 6th
P. M. Cooper Institute.
Southampton, L. I., among the Shinnecock tribe of Indians, from Jan. 9th to the 14th. Will come to River Head on Wednesday, as you directed. Please meet me there.
Shall be at home and at liberty after Jan. 15th, and will visit Conn. a few weeks, as the way opens.
HIRAM MUNGER.

East Canaan, N. H. .... Tuesday evening, Dec. 25th and every evening till Friday.
Pomfret, Vt .... Sunday, Dec. 30th
Will Bro. Harrington meet me at West Hartford, Saturday, the 29th?
Bridgewater, Vt. .... Sunday, Jan. 6th
A. SIMPSON.

Thomaston, Ct. .... Sunday, Dec. 23d
MRS. SARAH WHITING.

Northwood Narrows .... Saturday evening, Dec. 22d and Sunday the 23d.
J. W. BRITTON.

Warehouse Point .... Sunday, Dec. 23d
West Stafford, (as Bro. Spellman may arrange), evening, Dec. 29th.
Square Pond .... Sunday, Dec. 30th
E. OWEN.

CONCORD, N. H.
(Corner of Green and Center Streets.)
B. Woodside .... Sunday, Dec. 23d
J Couch .... Sundays, Jan. 6th and 13th

Pawling, N. Y. .... Sunday, Dec. 30th
Thomaston, Ct. .... Sunday, Jan. 6th
SAMUEL CURRY.

North Adams .... Dec. 20th to the 25th
South Adams .... Dec. 26th
Savoy .... Dec. 27th to Jan. 2d
First evening at Bro. Sherman's.
Plainfield Pond .... Jan. 3d and 4th
Bro. Heley's, Jan. 5th, and stay as long as is duty.
Charlemont .... Jan. 10th, 11th and 12th
H. HADLOCK.

Kennebunk .... Sunday, Dec. 23d
Biddeford .... Sunday, Jan. 6th
Bath Conference .... Jan. 8th
J. C. WHEELER.

West Falmouth, Me .... Sunday, Dec. 23d
I. C. WELLCOME.

Haverhill, Mass .... Sunday, Dec. 23d
IRA WYMAN.

Yarmouth, Me .... Sunday, Dec. 23d
JESSE GAY.

Pittsfield, Me .... Sunday, Dec. 23d
JEREMIAH CARR.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. BAKER.

Troy, N. Y. .... Dec. 23d and 30th
J. K. BELLOWS.

New Haven, Conn. .... Dec. 23d
Newark, N. J. .... Dec. 30th
WM. STUART.

Concord, N. H., (Washington Street Free Chapel), Sunday, Jan. 6th. J. PINKHAM.

Hartford, Ct .... Sunday, Dec. 23d
New Britain .... Monday evening, Dec. 24th
Bristol .... Tuesday evening, Dec. 25th
Wallingford .... Thursday evening, Dec. 27th
Yalesville .... Friday evening, Dec. 28th
Hartford, Ct .... Sunday, Dec. 30th
M. BATCHELOR.

Moultonborough Corner .... Dec. 23d
Melvin Village .... Dec. 30th
Parsonsfield .... Jan. 6th
Moultonborough Center .... Jan. 13th
East Rochester .... Jan. 20th
T. W. PIPER.

Prospect, Ct .... Sunday, Dec. 23d
DR. SAMUEL W. TREAT.

Abington .... Sunday, Dec. 30th
Danielsonville .... January 13th
Also conference week. A. M. HIGGINS.

Exeter, N. H. .... Sunday, Dec. 23d
New Bedford, Mass .... Sunday, Dec. 30th
Ashburnham, Mass .... Tuesday evening, Jan. 1st
Clinton, Mass .... Wednesday evening, Jan. 2d
Worcester, Mass .... Thursday evening, Jan. 3d
Warehouse Point, or Somersville, Ct., as brethren may think best, January 4th, 5th and 6th.
Windsor Locks, Ct. (as Bro. Terry may appoint), Monday, Jan. 7th.
Waterbury, Ct., Tues. and Wednes., Jan. 8th and 9th
New Preston, Ct .... Thursday, Jan. 10th and over the Lord's day.
Pleasant Valley, Ct .... Thursday, Jan. 17th and over the Lord's day.
Bristol, Ct .... Thursday, Jan. 24th and over the Lord's day.
A. ROSS.

Hartland, Vt., (Dinsmore Hill) .... Sunday, Dec. 23d
GEO. STEVENS.

Barkhamsted, South Hollow .... Sunday, Dec. 23d
S. WOODRUFF.

Washington, D. C., the fourth Sabbath in Dec., if the brethren will inform me at Philadelphia.
F. H. BURBANK.

Address, F. H. Burbank, corner of 7th and Spring-Garden Streets.

New London, N. Y., (at the school-house near Bro. Wm. Merrill's), Sunday, Dec. 23d, at 10½ A. M., and at the Lock school-house, Verona, N. Y., at 2½ P. M.; also at Fish Creek Landing in the evening of the same day.

Let the brethren and sisters who reside in the vicinity of these meetings, come out armed and equipped to work for God. C. H. WILLIAMS.

Lewiston, Me .... Dec. 23d
J. A. LIBBY.

Lovely Street .... Sunday, Dec. 23d
WM. J. RIPLEY.

Griswoldville, Mass .... Dec. 23d
and over the following Sabbath.
WM. J. BLANCHARD.

New Britain, Ct .... Dec. 23d
Thomaston, Ct .... Dec. 30th
Hartford, Ct .... January 6th
W. S. CAMPBELL.

Lynn, Mass .... evenings, Dec. 25th and 26th
Lawrence, Mass., (where Bro. Churchill may appoint), Dec. 27th, and over Sunday. J. C. WHEELER.

Dansville, N. Y. .... Sunday, Dec. 23d
C. F. SWEET.

CONCORD, N. H., (ANGELOS HALL.)
H. Pratt .... Sunday, Dec. 23d

NATICK, MASS.
C. C. Ramsay .... Sunday, Dec. 23d

Maryall .... Sunday, Dec. 23d
Lanesville .... Dec. 24th
B. ST. JOHN.

Natick, Mass .... Sunday, Dec. 30th
J. S. WHITE.

Great Falls, N. H. .... Dec. 30th
S. C. HANCOCK.

East Buckfield, (Federal meeting-house), Saturday evening, Dec. 22d, and over Sunday, and longer if thought best. JOSEPH T. JORDAN.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 566. The No. which follows your name is the No. to which you have paid. If the No. paid to, is greater than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to is less than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if less than 26 weeks, we charge five cents; if more than 26 weeks, six cents. From the product (which will be a fraction over the annual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—S Graves 597, W Kidney 544, F B Tyler 602, E Ayres 624, D Tripp 604, C F Morse 606, J C Atkins 606, T L Allen 606, H B Tryon 636.

$1.25 each.—Mrs. H Coon 565, S M Phipps 616, J F Hart 610, M. Fray 608, D. Hayes 611, L. Munson 610, J H Dixon 609, T J Munroe 604, I W Slager 610, C Blackman 610, B. Colt 608, J. B. Hopkins 610, J T Dudley 567, L Cole 600, A Shaw 588, D H Marden 610, M. Metzler 611, H W Perkins 623, E. K. Dodge 609, J. McCagg 611, M Easton 611, S Seeley 611, T W Sturdevant 608, C O Oaks 613, E L Wolen 588, T Grover 564.

$2.00 each.—S G Cooper 626, H G Thompson 611, W Farris 587, E W Orings 625, E Perkins 616, A La Bountry 582, O Stevens 568.

$2.50 each.—C W Briggs 641, B F Chase 640, C. H. Newell 624, M. L. Muckner 608, J. N. Berry 649, J F Philbrick 615, S. C. Clark 624, J. S. Gardner 626, J F Smith 636, S Seammon 644, H & C Judd 633, T J Philbrook 632, H A Darling 636, L Dewey 591, C Warner 594, F Zerund 629, G F Converse 601, W S Parker —, L A Moore 614, G T Whitney 631, S Bettey what P. O.? F Bates Jr. 615, J Pinkham 644, J. Moore 634, G. W. Davis 637.

$3.00 each.—M Percival 637, P Varney 603, W Snow 636, I R Stertevant 592, S C Mason 632, G W Johnson 638, M Marden 593.

Various Sums.—W Kingsbury $7.50, 648; N L Dixon $5.00, 686; C B Keach 96c, 616; S Nelson $2.50, 600; J J Whitman $2.00, 615; W. G. Churchill 25c, —; T. Richards $5.00, 716; S Case 15c, —; E T Haley $5.25, 664; W Merton $1.83, 604; P S Butler $3.75, 627; S B Smith 63c 606; I A Clark $1.10, 624; L E Duren 25c, 583; N Work $3.50, 604; L A Sikes 50c, 594; B V Andrews 55c, 602; J. Salisbury $6.48, 648; L. P. Brigham 50c, 624; L Ferry 50c, 595; S Ferren $5.00, 605; J. B. Terry $3.00 590; H. Brown $2.60, 603; J. Webber $5.00, 595; M. Schroeder $6.00, 569; C. S. Bosknell $1.50, 615; O Verge 50c, 465; W T Baker 75c, 585; A Archibald $3.50, 666; W. B. Fenn $2.90, 672; I Small $1.50, 606.

FOR BOOKS AND TRACTS.

L Reims $5.00, J. H. Hooper $1.50, A. Lewis $2.00, R Taber 50c, J M Stancliff $5.00, S Follansbee $1.00, D P Scammon $1.50, R. P. Haley $1.25, P. S. Butler $7.80, A Kidder $31.60, W B Bradley $1.10, W A Penn $8.15, J V Humes $67.30, O Chappell $1.20, C M Robinson 80c, R D Hughes $2.80, S Haggart $2.00, A W Brown $1.40, J Craig $1.15, J Pinkham $9.00.

BOOKS AND TRACTS SENT.

BY MAIL.—A Ritterhouse, P Call, J W Philbrick, W G Churchill, A Lewis, D P Scammon, S Follansbee, C E Barker, L K Gibson, G Huntley, W H Bradley, J Coppach, J C Atkins, M R Miles, A O Lombard, W Burnham, R D Hughes, S Haggart, N Sagendorph, C M Robinson, C B Keach, O H Corbin, S Nye, J Craig, A R Sherman, S A Gilman, C Staples.

BY EXPRESS.—M. Thorne, W Walker 2nd, L. Reimer, J Decker, S Carr, J M Stancliff, M Crabtree, J K Bellows, A Kidder, J S Owen, J B Walker.

LETTERS RECEIVED.

L F Cole, S S Chamberlain, F H Chamberlain, A S Whitney, J K Bellows, C. H. Sweet, F Korker, A E Smith, L A Dewey, V A Hodgkins, S D Church, C F Hudson, W Jackson, A A Appleton, J E Clark, J W Taylor, J. Douglas.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
L. C. McKinstry—Crisis Box, Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
Wm. H. Fisher—Ashland, Mass.
E. Owen—Springfield, Mass., No. 1 Fremont Street.
C. Cunningham—Newburyport, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
S. D. Daniels—Springfield, Mass.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
J. Partridge—Richmond, Me.
N. F. Nason—North Hermon, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—North Searsport, Me.
Jeremiah Carr—Palermo, Me.
A. Mussey Tripp—Searsport, Me.
B. P. Manning—Goffstown, N. H.
J. O. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
T. M. Preble—Dover, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Wm. W. Sutherland—Newport, N. H.
O. W. Stetson—Rutland, Vt.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—Somersville, Ct.
S. C. Hancock—Forestville, Ct.
H. Rockwell, West Winsted, Ct.
T. S. Canfield—Bantam Falls, Ct.
Dr. B. St. John—Cannon's Station, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
Mrs. Anna E. Smith—No. 112 West 33d Street, New York, house No. 7.
C. W. Low—Fredonia, N. Y.
C. H. Williams—Clayton, Jefferson Co., N. Y.
C. B. Turner—Syracuse, N. Y.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
Samuel Curry—Station R., New York.
J. K. Bellows—392 Broome Street, New York City.
S. P. Babcock—Malaga, N. J.
C. W. Sargent—Newark, N. J., 151 Market Street.
C. H. Sweet—Chepachet, R. I., care of Eld. M. R. Phetteplace.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
J. M. Stetler—519 Franklin Street, Philadelphia.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
Wm. Devereux—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
Wm. McCulloch—New Rutland, Ill.
O. D. Gibson—Amboy, Ill.
P. W. Hough—Cascade, Iowa.
Philip Ramer—Winona, Minn.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.

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M. R. PHETTEPLACE, Clerk pro tem.

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Correspondence.

From Sr. A. E. Smith.

DEAR BRETHREN AND SISTERS:—At the request of many of you, I will drop you a few lines to let you know of our blessed work. I have just returned from a short visit among the white churches of our brethren, of the same blessed hope. The first place I stopped was at Worcester, Mass., to fulfill two appoints, according to my promise made at Wilbraham campmeeting. I left home sick, and worn out, from such constant labor, since the first of May last, and felt very sorry that I was so unfit for the work that was before me. But knowing that my heavenly Father was acquainted with all my weariness and sickness, I, as usual, had to fall on our Lord, who is able to help sick folks, as well as those who are not sick. However, the first Sabbath, I found it up-hill work; it being the first visit among the Advent churches. I knew that I could not tell them any thing that they did not know; so I thought it was best to direct my discourse to those present who were not in the habit of coming to the Advent church, but came out of curiosity to hear a woman preach. Notwithstanding my nerving every effort, I could not get liberty. I had meetings all the week. On Thursday, we had fasting, and at 12 o'clock M. we had covenant prayer. In the evening, the spell broke, and every body had liberty, "sweet liberty."

On Friday evening, I related my experience in reference to my conversion. Truly the Lord was with us. On Sunday, I had free liberty, and a good time talking for Jesus. Many outsiders were convinced of the truth of our blessed hope. May the Lord keep them faithful till he comes in his kingdom.

After preaching in the evening, we had an experience meeting—a most blessed time, after which three brethren were impressed to have a season of prayer. We gave an invitation for all those that were seeking, or wished to seek Jesus, to come forward; and to our great joy, twenty-five earnest souls came forward and bowed at the feet of Jesus. Praise the Lord. He can work in his own way, and none can hinder him.

On Monday morning, I had to leave the dear ones, and go further. How sorry I was to part. I felt if I could only stay a while, there would be many who would be brought to Christ; but it was impossible for me to stay longer. I had other appointments to fill. May the Lord bless and save the church when he comes. Really, I felt it hard to part with those dear ones; especially those who had just given their hearts to the Lord. But such is life. As soon as we become acquainted, and our hearts become knit together, we have to part. The friends were very kind to me and my mission work, and gave to my poor destitute ones at home the following amounts: Sunday evening, a sister gave a $10 bill, folded up so small that I did not think it was more than a 50 cent stamp; but when I went to my room to prepare for retiring, I looked, and to my eager eye what pleasure it gave me to find that instead of 50 cents, it was $10. I could scarcely wait until morning, so that I might write to Sister Boid, and send it to her, that she might relieve the suffering poor; for I knew when I left home that they were suffering for the necessaries of life. So I sent it post haste, and received an answer from Sr. Boid, stating what she had done with it; also, how thankful those poor souls were for it.

At as early a period as possible, I inquired after the lady, but did not succeed in finding her out until I told the congregation what good it had done, and that I would be glad to know the lady who gave it. So she arose and owned up that she was doing what her Savior told her, in not letting her right hand know what her left hand did.

When I went back to the place where I was staying, and read the letter to the family, the Lord blessed it to the hearts of those that were present. When I got through with it, a dear little girl, eight years old, came and gave me $5. I said to her, What is this for? Her reply was, Give it to the poor. Then her sister, fifteen years old, gave me $5 more. They both did it with a good will. How much good it did seem to do them. I asked what this all meant. Their father told me that they had had their [illegible] they thought they would draw it all out and divide it between Bro. Hastings, Bro. Burbank, and Sr. Anna E. Smith. God bless the little ones.

Next morning, I sent $10 more to Sr. Boid. If I only had time to write all that has been said, and all the prayers that have gone up on high in behalf of those that gave the money, they would feel already paid; but I have not time to write it. It is recorded on high.

I received from Sr. R. $15, from two little girls $15, a sister $5, a brother $1, a sister B. $2, Sister S. $3, and Sister R. $26; and the morning I left, I received from mother Otis $17 more. From R. I. and East Conn. quarterly conference, $10. Lewis Ingalls, Abington, $1; Rufus Pike, $5; from Worcester, $1; making in all $75, and three barrels of clothing, together with a lot of bonnets. Praise the Lord. He is as good as his word. So I will trust him all the way through. When I reached home, O such bright eyes and such glad hearts, you never did see. They had prayed for me all the way. We have distributed nearly all the clothing. We have had a busy time.

I called on a family in a rear basement, which had come from Washington, and had been here four months. There were the parents and four children, in a most destitute condition. They had no chairs, carpet, or bed of any kind. There was nothing in the room but a little stove, a trunk, and an old table. They had no fire, and no money to get any. I asked one of the little children if they had had any thing to eat to-day? She replied, No. The mother was out washing. So I went to the store and bought them some bread, and something for their suppers. I bought three loaves of bread, and cut one up among the children; and if you had seen those poor, almost starved children eat their bread and sausage, you could not have stayed the tears. But I had no time to cry, and I hastened on to visit more of the same sort. I expect when the mother came home she thought an angel had been there. I also gave away the things that were in one barrel. There were twenty-five pocket handkerchiefs for our Sunday school scholars. They were needed very much. I would like to have one hundred more. They were made out of an old sheet, nicely hemmed and ironed. Has any body else one for the some purpose?

O my dear friends and readers of the Crisis, there are a thousand things I would like to tell you, but my time is limited, and my letter is too long already. By the way, I have received several letters asking me where Hackensack is. It is some twenty miles from New York, in the State of New Jersey, a place where the people have thought thus far that colored people have no souls, and have acted accordingly. Our day and night school at this mission is doing well; and the white people are learning that the colored people can be *educated*. We have the foundation of our new mission house ready for the masons to go to work. All we want is the money to put up the shell and the roof on it, and then we shall start our protracted meeting, and do our uttermost to save souls before Jesus comes.

Yours in the highways and hedges,
ANNA E. SMITH.

New York, Nov. 30th, 1866.

From Bro. B. P. Manning.

BRO. GRANT:—As I have returned home from a visit of twenty-nine days, I thought I would like to drop a few lines to the dear children of the Lord, and let them know how the dear saints are getting along where I have traveled. I find in some places they are rather low in their minds at this time; but I found a good state of things in other places. Bless the Lord for all his goodness to the dear children that are scattered abroad. My prayer is, O Lord, wake up thy children to a sense of their duty, for it is high time to awake, for the great day of the Lord is very near, and souls are perishing for lack of knowledge. O my dear brethren, how few there are that will be saved when Jesus comes. I can not see anything to hinder the Lord's coming any day but "the sign of the Son of man in heaven," and I do not know but that it is in the past; for I am very sure the tribes of the earth are in mourning to-day. I can not see any thing to do, more than has been done, before the Lord comes. O my dear brethren, let us lift up our heads and rejoice, for we know that our redemption draweth nigh. I do feel to praise God for the light that shines from his blessed word, and his goodness to me in giving me so good a measure of health as I now enjoy.

My dear brethren, take courage, and strive to obey God in every thing that you do; and then you will be blest of God, and enjoy free salvation. My faith was never stronger in the coming of the Lord than at this time. I do believe beyond a doubt that I shall see Jesus before 1868 passes away, and be made like him; then all of my suffering will be over for ever and ever. Amen.

Well, brethren, keep your pens moving, for you do not know how much good you do in writing out your faith, and laying it before the dear saints of the Lord. Remember me in all of your prayers. I remain your brother in Christ,
BENJ. P. MANNING.

Goffstown, N. H.

From Bro. L. Boutell.

BRO. GRANT:—I have spent some time in Connecticut, with pleasure and profit, I hope, to those of like precious faith. At Hartford, I spent two Sundays. The meetings were well attended, and there seems to be an increasing interest to hear the word of our faith. It was really a luxury to be with them, and see the faces of those old veterans, who have been through the war, and are still looking for the dawn of peace; also to see new recruits coming in to fill up the ranks. This is soul-cheering. Blessings upon Hartford.

I think a special effort at Hartford would be productive of great good, and it seems to be demanded; either by conference or protracted meetings, as they see best. Hartford should be the place from which the light of our faith, with all its soul-reviving influences, and burning love, should go forth illuminating the whole state, turning the current into the right channel, dashing on with its healthful waters, refreshing all who might taste of its sparkling flood.

At either places, I found things in an encouraging state. I am now at Springfield, Mass. Here is truly a growing interest. The meetings are well attended, harmony and love seem to abound, and a strong desire prevails among them for a progressive movement, which drones are always opposed to. They have taken Music Hall, so as to accommodate the people who wish to hear our doctrine of the soon coming of the Lord, to give life, glory, immortality and rest to the toil-worn, waiting pilgrims. They are much interested about building a chapel for worship, and I think and hope it will be accomplished; the fever runs high, and where there is a will there is a way.

The principle is true, what a man soweth, that will he also reap. Prosperity to the church of the First-born, by an increase of her liberality and faith. So mote it be.

Springfield, Mass. L. BOUTELL.

From Bro. B. Taylor.

BRO. GRANT:—How cheering the hope of the gospel looks at the present time, as we see the kingdoms of earth struggling to deliver themselves from the judgments that God has pronounced upon them, but there is no deliverance. The word must be fulfilled to the letter, and will be. The very things that look like deliverance to the world are omens that the nations must fall, and then deliverance will come to the saints of God. While the child of faith looks upon these things, it leads him to cry mightily unto God for the uprising of the church in these last moments of time; and it does encourage the hearts of the faithful to see the hearts of the brethren and sisters warm with the zeal of godliness. This thing is seen in many places now, where only a short time ago the children's hearts were cold and indifferent as to the great work of God. Even in such an ungodly place as this, he has heard prayer, and not only heard, but really answered in such a way that we dare not doubt for a moment; for as I look around me in this little church, I see some that are willing to take upon them the vows that shall make them a peculiar people in the eyes of the world; and not only this, but what confidence it does give the believers to see those that once loved the house of prayer, but have left it for the things of the world, coming back and taking up the cross right where they left it, and getting ready for the ushering in of the kingdom of our Lord and Master. These things we have been permitted to see in this little church, and we feel to say, "Not unto us, but unto thy name be all the glory now and for ever."
B. TAYLOR.

New Britain, Ct.

Obituaries.

TRUMBULL. Died in Pembroke, N. H., Sept. 16th, 1866, Mary P., wife of David Trumbull, and daughter of David and Mary Boynton, of Thornton, N. H., aged thirty-two years and seven mos.

She leaves a companion and three children to mourn her loss, but we mourn not as those who have no hope.
DAVID TRUMBULL.

BROWN. Died in Portsmouth, N. H., Nov. 15th, George Henry, only child of John B. and Rebecca J. Brown, aged thirteen years and seven days.

Married.

At Massena, N. Y., Nov. 27th, by Eld. D. T. Taylor, DANIEL GLENN to DELILA POLLEY, both of Massena.

At the bride's father's, in Moultonborough, N. H., Nov. 29th, by Eld. T. W. Piper, Bro. SAMUEL VICKERY and Sr. NANCY LADD, both of M.

In Parsonsfield, Me., Dec. 24, by the same, Bro. LEVI COLE, of Porter, Me., and Sr. HANNAH ESTES, of Lawrence, Mass.

Also by the same, at the bride's father's, in Tufton borough, Dec. 9th, Mr. CHARLES CAVERLY and Miss ABBY THOMPSON, both of T.

Summary of News.

FOREIGN.

Cable Dispatches.

Paris, Dec. 10. The departure of the French fleet of war vessels and transports for Vera Cruz is now said to be fixed for next week. The vessels are full manned and provisioned and are expected to reach their destination about the middle of January.

Florence, Dec. 10. Signor Fanelo has gone to Rome on a mission from the Italian government in place of M. Vegezze. The King will open the Italian Parliament on the 15th inst. His speech is awaited with great interest as he will probably speak of the evacuation of Rome and negotiations with the Pope.

Paris, Dec. 10. It is asserted that the object which the Empress of the French has in view in the projected journey to Rome, is to supplicate the Holy Father to be reconciled with Italy.

London, Dec. 10. The precautionary measures of the British government have been so well taken that the chances of Fenian success, or even of a serious rising in Ireland, look hopeless.

Paris, Dec. 10. Serious difficulty is apprehended in Rome after the withdrawal of the French troops. It is said preparations are making by the authorities to meet the worst.

Dec. 11—Noon. The evacuation of Rome, which has been in progress for several days past, will be virtually completed to-day.

Florence, Dec. 11—Evening. The Italian government has determined upon founding large navy yards in the newly acquired Province of Venetia, to be fitted with all the appliances for building and repairing vessels. The work is to be commenced immediately.

London, Dec. 11.—A quantity of arms intended for the use of the Fenians and all the fittings of a gunshop were seized to-day at Cardiff while on their way to Ireland.

The steamer Bolivar has been seized in the Medway on suspicion of being a Fenian cruiser. A large quantity of arms and ammunition and thirty tons of gunpowder were found on board the steamer.

Rome, Dec. 11. This morning the French troops evacuated the castle of St. Angelo. The French flag was run down and the Pontifical colors hoisted. The 29th regiment has left for France. The Pope will stay at Civita Vecchia ten days.

A sudden outbreak of the cholera in Rome has filled the inhabitants with consternation. People are leaving the city in every direction. Above one hundred cases a day are mentioned, and many strangers who had gone to Rome for the winter are being scared away.

London, Dec. 12—Evening. It is rumored here and on the Continent that the Emperor of Russia has proposed to the Great Powers that they hold a conference to take into consideration the position of the Christian subjects of the sublime Porte.

A most appalling explosion occurred in the colliery at Barnsley, in the county of York. The loss of life was frightful. The bodies of over three hundred have already been taken from the mine and many others are still unaccounted for.

Paris, Dec. 13. The Empress Eugenie has finally decided to visit the Pope at Rome.

London, Dec. 13. A London telegram to the Dublin *Freeman's Journal* says Stephens was hourly expected in London, if not already there, and detectives were on the alert for him.

A Paris letter gives a rumor that he had arrived there, having passed through London.

Barnsley, Dec. 13. Another explosion took place this morning, while the working party were finding and drawing out the dead. Eighty of the bodies had been brought out when the second explosion took place. Several officials and a number of volunteers were in the pit, and it is feared they have all perished.

A third explosion took place at Oaks' Colliery this morning. There is no longer any hope for those in the pit. They must all be dead. It is estimated that three hundred and fifty have lost their lives by this terrible catastrophe. The mine is now on fire and the flames have burst from the main shaft with great violence. The work of drawing out the bodies of the dead has been suspended and the mine is to be flooded with water. The cause of the accident will probably remain a perpetual mystery.

The excitement among the families in the town is intense and fearful, and the works and vicinity have been a scene of wailing and despair all day. A similar accident occurred some twenty years ago at the same pit, by which seventy-three lives were lost.

Hanley, Thursday night, Dec. 13. There was a fearful explosion at noon to-day at Fox-under-the-Hill, near this town, in a coal pit belonging to the North Staffordshire Coal and Iron Company. Two hundred men went into the mine this morning, of whom only thirteen have been taken out alive, and they are badly injured. The rest, it is believed are dead. Up to the present moment forty dead bodies have been brought out. The excitement among the inhabitants is intense.

London, Dec. 14.—The awful calamities in York and Stafford excite the most painful interest. A subscription has been opened at the Mayor's for the suffering families of the victims.

London, Dec. 14. The Times this morning in an editorial, takes a hopeful view of trouble in Ireland, and thinks there will be no serious difficulty in quelling the Fenian rebellion with the civil force alone.

Paris, Dec. 14. Under the new organization the French army, with the usual reserves, will foot up about 1,200,000 men. It is expected that such a mighty standing army in time of peace will have no good effect. There is much misgiving to the project among thoughtful men in this city.

London, Dec. 14. Intelligence has been received from Japan which announces that the civil war which has been desolating that country has been suspended, a truce having been declared between the hostile factions.

Rome, Dec. 14. The anticipated troubles in this city consequent on the withdrawal of the French troops have not occurred. The city is tranquil. The idea that the Pope has any intention of leaving the Holy City is universally abandoned.

London, Dec. 14. It is rumored here that the temporal power of His Holiness the Pope has been severed by an agreement made between the Emperor Napoleon and King Victor Emanuel.

The Jesuits are openly preparing to depart from Rome.

In retaliation for the talk of certain leading Paris papers about the downfall of the Pope, the *Unita Catholica* of Rome has a few words to say of the fall of the second Napoleonic Empire. It says:

"Napoleon the Third has fallen back; he is lost. He has retreated from Poland from fear of Russia; he has retreated from Germany from fear of the needle-gun; he has retreated from Mexico from fear of the United States; he has retreated from Rome from fear of Orsini and Mazzini."

DOMESTIC.

New York, Dec. 11. The *World* has the following special:

Mobile, Dec. 10. Col. John Fisher, formerly an officer in the Mexican army, under Comonfort and Juarez, and recently in the Confederate service, arrived in this city on the 9th inst., having left the city of Mexico on the 19th ult. and Vera Cruz on the 4th inst. He says a deputation, consisting of clergy and distinguished men and citizens, went from the City of Mexico to Orizaba to meet the Emperor. They were received by him, and the result of the interview was to induce him to change his plans and adhere to the country. The clergy promised to contribute $15,000,000, and wealthy citizens and capitalists pledged themselves for a like amount. Maximilian returned to the Capital, and there will be no interference with his movements by the French.

Measures will be immediately taken for reorganizing the army against Juarez and other Liberals. Gen. Marquiz has been ordered to the command of the Department of Puebla, Gen. Miramon to that of Guanajuato, and Gen. Mejia to that of San Luis Potosi, embracing the whole section of country now occupied by the Liberal forces. He also says that it was believed the arrangements for the withdrawal of the French troops were entirely revoked and abandoned, and that the Emperor would be sustained by France.

New York, Dec. 12. The steamer Eagle, from Havana 8th inst., has arrived.

The steamer Eider, from Vera Cruz 6th inst., had arrived at Havana. She brings intelligence that Maximilian had decided not to surrender the Empire, and that a proclamation communicating said fact had appeared.

The Herald's Dublin correspondent chronicles the serious aspect which the Fenian agitation maintained in Ireland on the 28th ult. The English government offers a reward of £5000 sterling for the body of James Stephens, dead or alive.

The Washington correspondent of the New York *Times* writes: "The public does not need assistance to seize the salient points which will receive the attention of Congress at the present session. These are already plainly indicated. They may be classed in three features, viz: 1. Restriction of the President's power of appointment and removal. 2. Changing the sessions of Congress so as to render them more frequent, and consequently cover a greater period of time in each term. 3. Official investigation into the conduct of the President since he took the oath of office as Vice President. So much has been positively determined on; and bills or resolutions to accomplish these results are already before Congress."

☞ A convict in the Western (Pa.) Penitentiary was struck with apoplexy on Thursday, while cursing God and the Savior, and pronouncing God the author of all sin, and died the next day.

☞ "Sojourner Truth" is at Washington, D. C., laboring among the freed people, and instructing them "how to live freedom." She is the only colored volunteer laborer in the district in behalf of the emancipated.

☞ The Great Eastern has been chartered by the French Trans-Atlantic Company to lay the cable between France and England.

☞ No less than 16,000 revolvers made in England, are said to have been distributed in Ireland during the last few weeks.

☞ The Belgian Catholics have presented to the Pope 2,000 needle guns to arm the corps of Pontifical Zouaves.

☞ Kansas cattle are dying by the hundreds of Spanish fever.

☞ It costs three thousand dollars to dress prettily in the morning in Paris.

☞ It is noticed that a large decrease of infant mortality in San Francisco, followed an order from the local authorities abolishing swill milk.

☞ By a singular coincidence the summer of 1766 exactly resembled that of the present year.

Notices.

Dedication at Concord, N. H.

Providence permitting, the new chapel lately erected on Washington street will be dedicated to the worship of God on Wednesday, December 19th, meeting to commence at 1½ o'clock, and continue through the week, and over the following Sabbath. Brn. H. L. Hastings and H. Pratt, with others, are to attend. Preaching brethren, are cordially invited, also brethren and sisters in the vicinity and elsewhere.

In connection with the above notice, we would say, that our place of worship is free for all the called of the Lord to come and clear their skirts from the blood of souls, by declaring "all the counsel of God." We offer free seats, and invite all, especially the poor, to come and hear the gospel, without money and without price. In this move, we have no disposition to sever, either in heart or in hand, from those who think differently, or build up a separate interest; but, as the earnest prayer of our Savior was that his people might be one, so we desire to be united with all who love him in sincerity. We hope, by the wisdom and grace which may be given us, to conduct this meeting upon gospel principles.

T. H. FORD,
E. B. LANE,
A. H. SALTMARSH,
J. T. KIMBALL.

Notice.

The Maine Advent Ministerial Conference will hold its fourth annual session at Bath, in the Advent Chapel, commencing Tuesday evening, at 6 o'clock, January 15th. It is desirable that all our ministers belonging to this conference be present. It should be remembered that the constitution requires that each member report in person or by letter to the Secretary, C. H. Leverton. We will be glad to see any other ministers also who are in harmony with us. Call on Samuel Leeman, corner of High and Walker streets. John Blaisdell, Middle St. Sarah Severance, 12 Corlis St. Alexander Robinson, South End.

WM. H. MITCHELL.
S. K. PARTRIDGE.
R. R. YORK.

P. S. Changed to January 15th on account of the Cushing Conference.

Conference at Danielsonville, Ct.

The R. I. and E. Ct. Quarterly Conference will hold its next session with the Danielsonville church, commencing Wednesday, Jan. 2d, 1867, at two o'clock P. M. As the conference closes Friday evening, those who would enjoy it most come Wednesday. We expect one of our best meetings. Let all come.
H. F. CARPENTER, Clerk.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. HITCHCOCK,
B. ST. JOHN, } Committee.
W. H. FISHER,

Notice.

The Lord will, there will be a monthly conference in Parsonsfield, Me., the first Saturday in each month, at one o'clock P. M., and preaching the Lord's day following.
T. W. PIPER.

Notice.

Arrangements have been made to hold Second Advent meetings regularly in the city of Bangor, in order to more effectually proclaim the gospel of the kingdom. A general invitation is hereby given to the preaching brethren to come and preach the word. Preachers intending to come, will please give their appointments in the papers.

In behalf of the brethren,
WILLIAM DELANO,
SOLOMON SWETT, } Com.
CHARLES C. TUCK,

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
John G. Hook.......................Sunday, Dec. 23d
and onward for the present.

EAST BOSTON.
(Chapel, corner of London and Decatur Streets.)
J. S. White.......................Sunday, Dec. 23d

Farmington, N. H., during the week and over the Lord's day, Dec. 23d.
Springfield, Mass.......................Sunday, Dec. 30th
MILES GRANT.

Portland, Me.......................Sunday, Dec. 23d
Biddeford, Me.......................Sunday, Dec. 30th
Lynn, Mass.......................Sunday, Jan. 6th
South Reading, Mass.......................Sunday, Jan. 13th
JOSEPH W. WHITE.

New Durham Ridge, N. H., Dec. 30th and Jan. 6th
N. L. PROCTOR.

Wellbridge.......................Sunday, Dec. 23d
Eagleville, Ct.......................Sunday, Dec. 30th
P. S. BUTLER.

Whitakerville, Vt.......................Thursday evening, Dec. 20th
C. C. SMITH.

Lee, N. H.......................Sunday, Dec. 23d
Barnstead Center.......................Sunday, Dec. 30th
S. S. MOONEY.

Athol, Mass.......................Sunday, Dec. 30th
Springfield.......................Sundays, Jan. 6th and 13th
J. HEMENWAY.

Washington, D. C.......................Dec. 21st to 27th
Philadelphia, Pa.......................Sunday, Dec. 30th to Jan. 3d
Newark, N. J.......................Friday evening, Jan. 4th
New York.......................at 24th Street, Jan. 6th
P. M. Cooper Institute.
Southampton, L. I., among the Shinnecock tribe of Indians, from Jan. 9th to the 14th. Will come to River Head on Wednesday, as you directed. Please meet me there.
Shall be at home and at liberty after Jan. 15th, and will visit Conn. a few weeks, as the way opens.
HIRAM MUNGER.

East Canaan, N. H.......................Tuesday evening, Dec. 25th
and every evening till Friday.
Pomfret, Vt.......................Sunday, Dec. 30th
Will Bro. Harrington meet me at West Hartford, Saturday, the 29th?
Bridgewater, Vt.......................Sunday, Jan. 6th
A. SIMPSON.

Thomaston, Ct.......................Sunday, Dec. 23d
MRS. SARAH WHITING.

Northwood Narrows.......................Saturday evening, Dec. 22d
and Sunday the 23d.
J. W. BRITTON.

Warehouse Point.......................Sunday, Dec. 23d
West Stafford, (as Bro. Spellman may arrange), evening, Dec. 29th.
Square Pond.......................Sunday, Dec. 30th
E. OWEN.

CONCORD, N. H.
(Corner of Green and Center Streets.)
B. Woodside.......................Sunday, Dec. 23d
J. Couch.......................Sundays, Jan. 6th and 13th

Pawling, N. Y.......................Sunday, Dec. 30th
Thomaston, Ct.......................Sunday, Jan. 6th
SAMUEL CURRY.

North Adams.......................Dec. 20th to the 25th
South Adams.......................Dec. 26th
Savoy.......................Dec. 27th to Jan. 2d
First evening at Bro. Shermon's.
Plainfield Pond.......................Jan. 3d and 4th
Bro. Heley's, Jan. 5th, and stay as long as is duty.
Charlemont.......................Jan. 10th, 11th and 12th
H. HADLOCK.

Kennebunk.......................Sunday, Dec. 23d
Biddeford.......................Sunday, Jan. 6th
Bath Conference.......................Jan. 8th
J. C. WHEELER.

West Falmouth, Me.......................Sunday, Dec. 23d
I. C. WELLCOME.

Haverhill, Mass.......................Sunday, Dec. 23d
IRA WYMAN.

Yarmouth, Me.......................Sunday, Dec. 23d
JESSE GAY.

Pittsfield, Me.......................Sunday, Dec. 23d
JEREMIAH CARR.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M.
F. A. BAKER.

Troy, N. Y.......................Dec. 23d and 30th
J. K. BELLOWS.

New Haven, Conn.......................Dec. 23d
Newark, N. J.......................Dec. 30th
WM. STUART.

Concord, N. H., (Washington Street Free Chapel), Sunday, Jan. 6th.
J. PINKHAM.

Hartford, Ct.......................Sunday, Dec. 23d
New Britain.......................Monday evening, Dec. 24th
Bristol.......................Tuesday evening, Dec. 25th
Wallingford.......................Thursday evening, Dec. 27th
Yalesville.......................Friday evening, Dec. 28th
Hartford, Ct.......................Sunday, Dec. 30th
M. BATCHELOR.

Moultonborough Corner.......................Dec. 23d
Melvin Village.......................Dec. 30th
Parsonsfield.......................Jan. 6th
Moultonborough Center.......................Jan. 13th
East Rochester.......................Jan. 20th
T. W. PIPER.

Prospect, Ct.......................Sunday, Dec. 23d
DR. SAMUEL W. TREAT.

Abington.......................Sunday, Dec. 30th
Danielsonville.......................January 13th
Also conference week.
A. M. HIGGINS.

Exeter, N. H.......................Sunday, Dec. 23d
New Bedford, Mass.......................Sunday, Dec. 30th
Ashburnham, Mass.......................Tuesday evening, Jan. 1st
Clinton, Mass.......................Wednesday evening, Jan. 2d
Worcester, Mass.......................Thursday evening, Jan. 3d
Warehouse Point, or Somersville, Ct., as brethren may think best, January 4th, 5th and 6th.
Windsor Locks, Ct. (as Bro. Terry may appoint), Monday, Jan. 7th.
Waterbury, Ct., Tues. and Wednes., Jan. 8th and 9th
New Preston, Ct.......................Thursday, Jan. 10th
and over the Lord's day.
Pleasant Valley, Ct.......................Thursday, Jan. 17th
and over the Lord's day.
Bristol, Ct.......................Thursday, Jan. 24th
and over the Lord's day.
A. ROSS.

Hartland, Vt., (Dinsmore Hill).......................Sunday, Dec. 23d
GEO. STEVENS.

Barkhampsted, South Hollow.......................Sunday, Dec. 23d
S. WOODRUFF.

Washington, D. C., the fourth Sabbath in Dec., if the brethren will inform me at Philadelphia.
F. H. BURBANK.
Address, F. H. Burbank, corner of 7th and Spring Garden Streets.

New London, N. Y., (at the school-house near Bro. Wm. Merriff's), Sunday, Dec. 23d, at 10½ A. M., and at the Lock school-house, Verona, N. Y., at 2½ P. M.; also at Fish Creek Landing in the evening of the same day.
Let the brethren and sisters who reside in the vicinity of these meetings, come out armed and equipped to work for God.
C. H. WILLIAMS.

Lewiston, Me.......................Dec. 23d
J. A. LIBBY.

Lovely Street.......................Sunday, Dec. 23d
WM. J. RIPLEY.

Griswoldville, Mass.......................Dec. 23d
and over the following Sabbath.
WM. J. BLANCHARD.

New Britain, Ct.......................Dec. 23d
Thomaston, Ct.......................Dec. 30th
Hartford, Ct.......................January 6th
W. S. CAMPBELL.

Lynn, Mass.......................evenings, Dec. 25th and 26th
Lawrence, Mass., (where Bro. Churchill may appoint), Dec. 27th, and over Sunday.
J. C. WHEELER.

Dansville, N. Y.......................Sunday, Dec. 23d
C. F. SWEET.

CONCORD, N. H., (AMOSKEAG HALL.)
H. Pratt.......................Sunday, Dec. 23d

NATICK, MASS.
C. C. Ramsey.......................Sunday, Dec. 23d

Maryall.......................Sunday, Dec. 23d
Lanesville.......................Dec. 24th
B. ST. JOHN.

Natick, Mass.......................Sunday, Dec. 30th
J. S. WHITE.

Great Falls, N. H.......................Sunday, Dec. 30th
S. C. HANCOCK.

East Buckfield, (Federal meeting-house), Saturday evening, Dec. 22d, and over Sunday, and longer if thought best.
JOSEPH T. JORDAN.

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your accounts stands.

The present No. of the Crisis is 606. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if less than 26 weeks, charge five cents; *if more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.—S Graves 597, W Kidney 644, P B Tyler 602, E Ayres 624, D Tripp 608, C F Morse 605, J C Atkins 608, T L Allen 609, H R Tryon 626.

$1.25 each.—Mrs. H Coes 565, S M Phipps 616, J F Hart 610, M. Terry 608, D. Hayes 611, L. Munson 610, J H Dixon 609, T J Munroe 604, I W Sharp 610, C Blackman 610, E. Colt 608, J. E. Hopkins 618, J T Dudley 587, L Cole 608, A Shaw 608, D H Manden 632, M. Metzler 611, H W Perkins 628, R. K. Dodge 609, J. McCane 611, M Easton 611, S Seeley 611, T W Scardevant 608, C O Oaks 613, E L Walsh 608, T Greene 564.

$2.00 each.—S G Cooper 628, H G Thompson 611, W Farris 587, B W Griggs 625, E Perkins 618, A Le Bounty 632, O Stevens 608.

$2.50 each.—C W Briggs 641, B F Chase 640, C. H. Newell 634, M. L. Muckner 608, J. N. Berry 640, J F Philbrick 613, S. C. Clark 624, J. S. Gardner 626, J F Smith 630, S Scammon 644, H & C Judd 623, T J Pallbrook 632, H A Darling 636, L Dewey 592, C Warner 594, P Zerund 629, G F Converse 602, W S Parker —, L A Moore 614, O T Whitney 631, S Battey what F. O.? F Bates Jr. 613, J Pinkham 644, J. Moore 634, G. W. Davis 637.

$3.00 each.—M Percival 637, P Varney 608, W Snow 628, I R Sturtevant 607, S C Mason 662, G W Johnson 632, M Marden 595.

Various Sums.—W Kingsbury $7.50,666; N L Dixon $5.00, 686; C B Keach 50c, 616; S Nelson $2.50, 600; J J Whitman $2.00, 615; W. G. Churchill 50c, —; T. Richards $5.00, 716; S Case 15c, —; E T Haley $3.35, 584; W Morton $1.33, 604; F S Butler $3.75, 627; S B Smith 63c, 598; L A Clark $1.15, 634; L E Duren 25c, 583; N Work $3.50, 584; L A Sikes 50c, 594; B V Andrews 50c, 609; J. Salisbury $4.43, 645; L. F. Brigham 50c, 624; L Ferry 50c, 595; S Ferren $5.00, 605; J. B. Terry $5.00, 560; H. Brown $2.50, 639; J. Webber $5.00, 595; M. Schroeder $4.00, 563; C. S. Bushnell $1.50, 615; G Verge 50c, 468; W T Baker 75c, 586; A Archibald $2.50, 650; W. B. Fenn $2.50, 673; I Small $1.50, 608.

FOR BOOKS AND TRACTS.

L Reims $6.00. J. H. Hooper $1.50, A. Lewis $2.00, R Taber 50c, J M Stancliff $5.00, S Pollansbee $1.00, D F Scammon $1.50, R. F. Haley $1.25, P. S. Butler $7.50, A Kidder $21.00, W H Bradley $1.10, W A Fenn $5.15, J V Himes $67.30, O Chappell $1.20, C M Robinson 30c, R D Hughes $2.30, S Haggart $1.20, A W Brown $1.40, J Craig $1.15, J Pinkham $9.00.

BOOKS AND TRACTS SENT.

BY MAIL.—A Bitterhouse, P Call, J W Philbrick, W G Churchill, A Lewis, D F Scammon, S Pollansbee, C E Barker, L K Gibson, O Huntley, W H Bradley, J Coppack, J C Atkins, M R Miles, A O Lombard, W Burnham, R D Hughes, S Haggart, N Sagendorph, C M Robinson, C B Keach, O H Corbin, S Nye, J Craig, A Ellsworth, S A Gilman, C Staples.

BY EXPRESS.—M. Thorne, W Walker 2nd, L. Reimer, J Decker, S Carr, J M Stancliff, M Crabtree, J K Bellows, A Kidder, J S Owen, J B Walker.

LETTERS RECEIVED.

L F Cole, S S Chamberlain, F H Chamberlain, A S Whitney, J K Bellows, C. H. Sweet, F Kerber, A E Smith, L A Dewey, V A Hodgkins, S D Church, C F Hudson, W Jackson, A A Appleton, J E Clark, J W Taylor, J. Douglas.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
L. C. McKinstry—Crisis Box, Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
Wm. H. Fisher—Ashland, Mass.
E. Owen—Springfield, Mass., No. 1 Fremont Street.
C. Cunningham—Newburyport, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
S. D. Daniels—Springfield, Mass.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
J. Partridge—Richmond, Me.
N. P. Nason—North Hermon, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—North Searsport, Me.
Jeremiah Carr—Palermo, Me.
A. Mussey Tripp—Searsport, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
T. M. Preble—Dover, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Wm. W. Sutherland—Newport, N. H.
G. W. Stetson—Rutland, Vt.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—Somersville, Ct.
S. C. Hancock—Forestville, Ct.
H. Rockwell, West Winsted, Ct.
T. S. Canfield—Bantam Falls, Ct.
Dr. B. St. John—Cannon's Station, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
Mrs. Anna E. Smith—No. 112 West 33d Street, New York, house No. 7.
C. W. Low—Fredonia, N. Y.
C. H. Williams—Clayton, Jefferson Co., N. Y.
C. B. Turner—Syracuse, N. Y.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.
Samuel Curry—Station E., New York.
J. K. Bellows—392 Broome Street, New York City.
S. P. Babcock—Malaga, N. J.
C. W. Sargent—Newark, N. J., 151 Market Street.
C. H. Sweet—Chepachet, R. I., care of Eld. M. R. Phetteplace.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
J. M. Stetler—519 Franklin Street, Philadelphia.
John T. Ongley—Lincolnville, Crawford Co., Pa.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
Wm. Devereux—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
Wm. McCulloch—New Rutland, Ill.
O. D. Gibson—Amboy, Ill.
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Dr. I. I. Leslie—Box 634, Memphis, Tenn.

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The following valuable books, from the library of a brother deceased, who was for some time a preacher, are still for sale, at the following low prices, postpaid, for the benefit of his widow. Address this office.

Polymicrian Greek Testament, $1.50.
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For the World's Crisis.

I LOVE JESUS.

TUNE.—*Song of Deliverance.*

BRO. GRANT:—The following lines were composed by Bro. O. C. Cunningham, of Concord, N. H. It is the first from his pen; but thinking it might comfort some of the children of God, I take the liberty to send it for publication, if you think proper.

O, how I love my Jesus,
Who's bought my liberty,
And paid a heavy ransom,
And now I know I'm free.
CHO.—"Palms of victory, crown of glory,
Palms of victory we shall bear."

He saw me bound by Satan,
With chains of dreadful power;
But mighty to deliver me,
He bid me sin no more.

He found me pressed with poverty,—
How wretched was my state;
Till my dear Jesus raised me
To a heavenly state.

O, how I love dear Jesus,
He's better far than gold;
Houses, land and brethren,—
More than a hundred fold.

He never forsakes in danger,
Though many foes are near;
His mighty arm supports me,
So I'll never, never fear.

I oft have been so sinful,
And grieved my dearest friend;
But yet he freely pardons,
And loves me to the end.

O may I be like Jesus,
With spirit just and true,
And faith that will not falter,
To keep the prize in view.

We soon shall see fair Canaan,
Embrace our heart's desire,
And rise amid the ransomed
To join the heavenly choir.

Then let us run with patience,
Nor wish our trials less;
Till, standing on Mount Zion,
We shall all things possess.

The glory there unfading
Shall deck the immortal brow;
And reigning with our Savior,
We'll never sorrow know.

For the World's Crisis.

THOUGHTS FOR THE THOUGHTFUL.

Doctors of divinity puzzled, not understanding the Scriptures, nor the power of God—ignorant of our faith and hope—glimmerings of light.

During the session of the "Massachusetts General Conference," held at Northampton with the "First Congregational Church," Rev. Zachary Eddy, D. D., pastor, Sept. 11th, 12th, and 13th, Rev. Dr. Hopkins, President of "William College," read, by appointment, an essay on "*The Outpouring of the Spirit in the Latter Days.*" The reading of this essay was followed by a spirited discussion, in which Rev. J. P. Cleveland, D. D., Rev. E. Marvin, D. D., Rev. Zachary Eddy, D. D., Rev. A. P. Marvin, Rev. G. M. Wellman, President Stearns, Rev. E. P. Perkins, Rev. C. L. Woodworth, Rev. Geo. Trask, and Rev. A. C. Thompson, D. D., took part.

The main points of the essay which we shall notice, and which were made the subject of discussion, were the following:

1. AS TO THE HOLY SPIRIT.

"Christ having ascended, the way was prepared for the descent of the Spirit, and from that time till this the Spirit has been abroad in the earth, not in his miraculous agency, which is incidental and temporary, but as the author of revivals of religion, of individual conversions, and of the sanctifying agency which is indispensable to the upbuilding of the kingdom of God."

"There are at the present time remarkable providential preparations, such as have never been known or approximated before for a rapid diffusion of truth, and so for bringing *all men*, through the truth and by the power of the Spirit, into sympathy with each other, and into subjection to the will of God. *Many passages* of Scripture favor this view; and according to it, *the pouring out of the Spirit in the latter days is yet to come, and is to result in universal peace and righteousness.*"

From the concluding statements, beginning with the remark that "all men, through the truth and by the power of the Spirit," we must dissent, and we can not find the "many passages" which "favor this view."

The prophecy of Joel (chap. 2: 28–32), had its special fulfillment in the beginning of the present dispensation, and includes the gospel day, as is evidently explained by the apostle Peter: "*This is that which was spoken of by the prophet Joel,*" etc. Acts 2: 14–21. It will not do, therefore, to refer to that prophecy in proof of a future "pouring out of the Spirit in the latter days, yet to come," when an inspired apostle has declared its fulfillment in an especial degree on "the day of Pentecost," and the days following. We could have wished that Dr. Hopkins had cited us to the "many passages" to which he refers.

In discussing the essay, Dr. Cleveland remarked: "As the result of much investigation, he *fully believed* in great events prior to *the final display of the Holy Spirit.*" We should have been thankful, exceedingly, if Dr. Cleveland had given us some scriptures as the foundation for his belief in "the *final display* of the Holy Spirit." Especially since Dr. Marvin, who followed him, said that "the general views brought out in the essay were those *generally* held, and that *the world is to be subdued to Christ* by the power of truth, *as administered by the Spirit.*" For such a faith and general expectancy and hope, the Scriptures should not be wanting certainly.

The inquiry of Dr. Wellman was right to the point: "Are we encouraged by the history of the past to rely upon the Holy Spirit for the *final triumph of the gospel?*" That is the point. Are we? The marvellous and even miraculous power and effusion of the Holy Spirit on "the day of Pentecost," and the days following, during the preaching of Christ's chosen apostles, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will" (Heb. 2: 4), *failed* in the conversion of the world which is anticipated; and certainly no outpouring of the Spirit since has been followed by any such results, nor in any measure exceeded that age of miracles and wonders."

What can we hope for, then, in the future, or how be "encouraged by the history of the past" to look "for the final triumph of the gospel" in "the *conversion of all men to God*"? "God visits" the Gentile world in his gospel "*to take out of them a people for his name.*"—Acts 15: 14. And we conceive that the "final triumph of the gospel" will be fully accomplished when "all that believe" are saved; and sing the "new song, saying, Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5: 9. If this falls of accomplishment, then will the gospel prove a failure, and of a "final triumph" [illegible] but not until then.

Another inquiry [illegible]

asked by this divine: "Is Christ to come before, or after the millennium? is he to introduce a new dispensation; or is his kingdom to triumph under the dispensation of the Holy Spirit?"

Ah! that's the question. When that is determined according to the Scriptures, and not the theories, and opinions, and traditions of men, the future in promise and prophecy will be understood by these "guides." The doctor's faith, however, was that "the cause of Christ was to triumph under this dispensation." But how can this be the case with the teaching of the Master to the contrary? "The wheat and tares grow together until the harvest." "The *harvest* is the end of the world." Matt. 13: 24–43. And also the teaching of Christ's apostle? "Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 13. Martin Luther reiterated the same sentiment against the modern fable of a world's conversion: "The older the world, the worse."

2. AS TO THE COMING OF CHRIST.

"The question turns upon the relative agency of the *Son* and *Spirit* in this great work. In the *opinions of many, not the Spirit, but Christ's coming personally*, is the chief agent in the restoration of the world." To this the essayest objects thus: "A suspension of the dispensation of the Spirit, at or near the present point, must fail to *bring to Him due honor* in that one great work which we know is to be accomplished."—(Essay.)

From the statement of Dr. Hopkins, it is apparent that our faith and hope are not understood by him. If these were better understood by the church at large, we have reason to believe that their views would undergo a great change relative to the future, and the wide divergence that now exists between us would greatly lessen, if not altogether cease. And may it not be that as Adventists we have been in a measure remiss in duty in not making more plain the clearly revealed fact that *both Jesus Christ* and the *Holy Spirit* are the great agents in the work of *reconstruction*; and that *both* will be present and employed "*in the times*" and work of *restitution?* We will therefore observe, that in the scripture, Acts 3: 19–21, the apostle alludes to another "*times of refreshing*" still future, in view of which he urges men to "repent and be converted"; manifestly that they might be prepared to share in, and be participators of the *blessings* of those "*times.*"

But mark! those "times of refreshing" are not to occur in time. They take place at the epoch of the return of "Jesus Christ," and in "the times of restitution." We quote the passage entire:—"Repent ye, therefore, and be converted, that your sins may be blotted out, when *the times of refreshing* shall come from the presence of the Lord; and *he shall send Jesus Christ*, which before was preached unto you; whom the heaven must receive (retain) until *the times of restitution of all things*, which God hath spoken by the mouth of all the holy prophets, since the world began."—Acts 3: 19–21.

From this passage we are not taught to look in *time*—during the gospel dispensation, for "an augmented influence of the Holy Spirit," under whose "agency the world will be converted to God," as maintained by spiritual millennialists. The convicted sinners in the beginning of the gospel day were exhorted to "repent and be converted," in prospect of the glorious "*refreshing*," yet future, to occur at the *second coming of the Messiah*, and in "the times of restitution of all things." Surely, it could not be expected that those converted sinners would survive and live in mortality to witness that day, and share in its glories and blessings! By a resurrection to life "at the last day," could they possibly participate in the glories of those coming "times"?

We believe in a *future outpouring of the Holy Spirit* eclipsing the day of Pentecost; but not until "God shall send Jesus Christ," or not until "the times of restitution of all things, which God hath spoken."

However, the work of the Holy Spirit, then to be effected, is far different from that of the conversion of men from sin to holiness, or a moral change produced in the hearts of men. It is one, co-operative with Christ, of *reconstruction*, and rebeautifying the *material heavens and earth*, and of "our *vile bodies*," or "bodies of humiliation."

The following scriptures we cite in proof of the above view, and in confirmation of St. Peter's statement: "If the spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also quicken your *mortal bodies*, by *his Spirit* that dwelleth in you." . . . For I reckon that the sufferings of this *present time* are not worthy to be compared with the glory which shall be revealed *in us*. . . . The *creature* itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the *whole creation* groaneth and travaileth in pain together until now; and not only they, but *ourselves* also, which have the *first fruits of the Spirit*, even we ourselves, waiting for the adoption, to wit, the *redemption of the body*." Rom. 8: 11–23. The time of this work of the Spirit is at the personal advent of Jesus Christ, and "at the resurrection of the just." John 5: 28, 29; 6: 39; 40: 54; 2 Thess. 4: 16–18.

The Lord by the prophet Isaiah declares: "When ye see this, your heart shall rejoice, and *your bones* shall *flourish* like an herb." Read Isa. 66: 14; 5: 16–22. And by the prophet Ezekiel he says, "They say *our bones* are dried, and our *hope* is lost; but thus saith the Lord God; Behold, O my people, I will *open your graves*, and cause you to *come up out of your graves*, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have *opened your graves*, O my people, and brought you up *out of your graves*, and shall put MY SPIRIT in you, and ye shall live, and I shall place you in your own land."—Ezek. 37: 11–14. According to the inspired interpretation of St. Paul, this was "*the hope*" of the "twelve tribes" of Israel, and of course, as God says by Ezekiel, of "the whole house of Israel."—Acts 26: 6–8; 24: 14, 15.

A beautiful and appropriate prophecy is the following: "*Upon the land of my people* shall come up *thorns* and *briers*, *until the Spirit* be *poured upon us from on high*, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then *judgment* shall dwell in the wilderness, and *righteousness* remain in the fruitful field. And the work of righteousness *shall be peace*; and the effect of righteousness *quietness* and assurance *forever*." Isa. 32: 15–18. O. R. FASSETT.

(*To be continued.*)

For the World's Crisis.

LOOK TO JESUS.

If we would keep our feet in the narrow way, avoiding the traps and snares of Satan, rise above discouragements, disappointments, and the petty trials of every day, we must look to Jesus. If we want our mind at peace with God, at peace with ourselves, let us keep it stayed on him, for "thou wilt keep him in perfect peace whose mind is stayed on thee."

Much of the discouragements, backslidings, and slow growth in grace in young christians arises, we think, from a habit of looking too much within themselves—watching their own feelings and frames of mind; their faith in God varying with every fit of feeling.

It is when faith is weak that we are ever prone to look at self; but we find nothing to encourage us there; there is no good thing in us, but a continual proneness to sin. Even when we would do good, evil is present with us. Good acts, kind words, and noble deeds, all of these are too often prompted by selfish, sinful motives.

The more we examine our own heart, the more are we convinced of its deceitfulness, its exceeding sinfulness in the sight of God; and the result of every effort, put forth in our own strength, to make it better, but proves how vain the attempt. Jesus alone is able to cleanse us from sin; then let us look to him. Indeed, if we have given our hearts to Jesus, what more have we to do with *self*. Jesus has bought us, paid the price in blood, and we are his, to be moulded as it pleases him. *His* the task (not ours) to purify and make us perfect. As a child of God, we have nothing more to do, but as clay in the hands of the potter, be submissive, ready to suffer all his will; willing to be just what it please him to have us be, a vessel unto honor or dishonor, and to do as the Holy Spirit bids us.

Lord, help us to *look to thee*, and we shall not see how great the work to do in this vile heart of ours, nor know how much pain there is to bear, but looking unto thee, thou wilt give us grace to endure all that thy loving heart sees needful to inflict.

Peter had no difficulty in walking on the water until he saw the winds and waves boisterous; then he began to sink, and cried, Lord, save me. If he had kept his eye on Jesus, he would not have seen the roughness of the sea, nor doubted God's power to make the water bear him up; but taking the eye from Jesus, to view the difficulties in the way, man loses sight of faith, and measures the strength of the Almighty by that of his own puny arm. Lord, help us to look to thee.

Vergennes, Vt. E. S. BENTON.

DIVINE CONTENTMENT.

A PERSUASIVE TO CONTENTMENT.

It exhorts us to labor for contentment; this is that which doth beautify and bespangle a christian; and, as a spiritual embroidery, doth set him off in the eyes of the world.

But methinks I hear some bitterly complaining, and saying to me,—"Alas! how is it possible to be contented! the Lord hath made my chain heavy (Lam. 3: 7), he hath cast me into a very sad condition."

There is no sin but labors either to hide itself under some mask; or, if it cannot be concealed, then to vindicate itself by some apology. This sin of discontent I find very witty in its apologies; which I shall first discover, and then make a reply. We must lay it down for a rule, that discontent is a sin; so that all the pretences and apologies wherewith it labors to justify itself, are but the production of Satan's temptations.

The first apology which discontent makes is this,—"I have lost a child." Paulina, upon the loss of her children, was so possessed with a spirit of sadness, that she had like to have entombed herself in her own discontent. Our love to relations is oftentimes more than our love to religion.

1. We must be content not only when God gives mercies, but when he taketh them away. If we must in everything give thanks (1 Thes 5: 18), then in nothing be discontented.

2. Perhaps God has taken away the cistern, that he may give you the more of the spring; he hath darkened the star-light, that you may have more sun-light. God intends you shall have more of himself; and is not he better that ten sons? Look not so much upon a temporal loss, as a spiritual gain: the comforts of the world run dregs; but those which come out of the granary of the Promise are purer and sweeter.

3. Your child was not given, but lent. I have, said Hannah, lent my son to the Lord. 1 Sam. 1: 28. She lent him! The Lord had but lent him to her. Mercies are not entailed upon us, but lent: what a man lends he may call for again when he pleases.—God hath put out a child to thee awhile to nurse; wilt thou be displeased if he takes his child home again? O be not discontented that a mercy is taken away from you, but rather be thankful that it was lent you so long.

4. Suppose your child was taken from you, either he was good or bad. If he was rebellious, you have not so much parted with a child as a burden; you grieve for that which might have been a greater grief to you. If he was religious, then remember, he is taken from the evil to come (Isa. 57: 1), and placed in his centre of felicity. This lower region being full of gross and hurtful vapors, how happy are those who are mounted into the celestial orbs! The righteous is taken away—in the original it is, he is gathered; a wicked child dying is cut off, but the pious child is gathered. Even as we see men gather flowers, and candy them, and preserve them by them; so hath God gathered thy child as a sweet flower, that he may candy it with glory, and preserve it by him for ever. Why, then, should a christian be discontented? Why should he weep excessively? Daughters of Jerusalem, weep not for me; but weep for yourselves.—Luke 23: 28. O Christian! be not discontented that thou hast parted with such a child, but rather rejoice that thou hadst such a child to part with; break forth into thankfulness. What an honor is it to a parent to beget such a child, that while he lives increaseth the joy of the glorified angels, and when he dies, increaseth the number of the glorified saints!—Luke 15: 10.

5. If God hath taken away one of your children, he hath left you more; he might have stripped you of all. He took away all Job's comforts, his estate, his children; and, indeed, his wife was left but as a cross. Satan made a bow of this rib, as Chrysostom speaks, and shot a temptation by her at Job, thinking to have shot him to the heart. Curse God, and die, said she.—Job 2: 9. But Job had upon him the breastplate of integrity; and, though his children were taken away, yet not his graces; still he is content, still he blessed God. O, think how many mercies you still enjoy! Yet our base hearts are more discontented at one loss, than thankful for a hundred mercies.

God hath plucked one bunch of grapes from you; but how many precious clusters are left behind?

"But it was my only child, the staff of my age, the seed of my comfort, and the only blossom out of which the honor of an ancient family did grow."

1. God hath promised you—if you belong to him—a name better than of sons and daughters.—Isa. 56: 5. Is he dead that should have been the monument to have kept up the name of a family? God hath given you a new name; he hath written your name in the book of life. Behold your spiritual heraldry; here is a name which cannot be cut off.

2. Hath God taken away thy only child? He hath given thee his only Son; this is a happy exchange. What needs he complain of losses, that hath Christ? He is the Father's brightness (Heb. 1: 3), his riches (Col. 2: 9), his delight (Psa. 45: 1). Is there enough in Christ to delight the heart of God? and is there not enough in him to ravish us with holy delight? He is wisdom to teach us, righteousness to acquit us, sanctification to adorn us; he is that royal and princely gift; he is the bread of angels (Psa. 78: 25), the joy and triumph of saints; he is all in all. Why, then, art thou discontented? Though thy child be lost, yet thou hast Him for whom all things are loss.

3. And lastly, let us blush to think that nature should seem to outstrip grace. Pulvillus, a heathen, when he was about to consecrate a temple to Jupiter, and news was brought to him of the death of his son, would not desist from his enterprise; but with much composure of mind, gave orders for a decent burial.

For the World's Crisis.

THERE IS A HEAVENLY LAND.

There is a heavenly land where all the angels stand,
Looking over, over from the bright golden strand;
They beckon to the saints, from Canaan's happy shore—
"Be ready, be ready, the Savior's at the door."

I see their golden wings, and hear their heavenly song,
They cast their golden crowns, (amid the happy throng)
To King Immanuel; and lowly bend the knee
With all the happy throng, the happy throng so free.
CHO.—There is a heavenly land, etc.

Come, join our happy band, and gain the heavenly land,
Where tears are wiped away, and sorrows have an end;
Jerusalem you'll see, her streets of solid gold,
Her gates of shining pearl, so glorious to behold.
CHO.—There is a heavenly land, etc.

Come along, poor sinner, O with us come along,
And mortify your pride, and turn from every wrong;
The gospel sound obey, and you'll escape the fire,
And sing the heavenly song, and join the heavenly choir.
CHO.—There is a heavenly land, etc.

Believe in Jesus Christ, the loving Son of God,
Be humble and devout, and ever kiss the rod;
Be faithful to your vows, and wrestle at the throne
As Jacob did of old, who prevailed all alone.
CHO.—There is a heavenly land, etc.

Jesus will receive you, and wash your garments white,
A harp of gold he'll give, the crown of life so bright;
For ever freed from sin, from trouble and from strife,
Unfading joys in heaven, and everlasting life.
CHO.—There is a heavenly land, etc.

Peru, Ind. H. H. HALL.

For the World's Crisis.

A GOOD NAME.

Always be more solicitous to preserve your innocence, than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do, as the guardian of your reputation, is to remove injurious aspersions. Let not your good be evil spoken of, and follow the highest examples in mild and explicit self-indication. No reputation can be permanent, which does not spring from principle; and he who would maintain a good character, should be mainly solicitous to maintain a "conscience void of offence toward God and toward man." E. P. R.

Middleboro, Mass.

For the World's Crisis.

THE "HOME," MONEY, ETC.

A letter was received from a brother in Christ yesterday, which has led me to write this article. He wishes to know what has become of the money that was sent for the Home. An article appeared in the Crisis of last week, from the pen of Bro. Charles Goodrich, in which he stated, concerning Sr. Anna E. Smith's mission, of New York,—"She supports herself and family by her own efforts, independent of all her mission work. *Other missionaries* have to first support themselves out of the donations they receive, and then the balance goes to sustain their mission." The italics are mine.

Probably that article was not written with either the knowledge or consent of Sister S., for there are several mistakes in it, which she would not let go before the public knowingly. But it is not my business to correct them. Neither do I accuse Bro. Goodrich of wilfully misrepresenting facts, nor do I wish to injure either party, but I write to relieve the anxiety of a few. It was originally my purpose to pay no attention to any misstatements that might be made, but the letter that I have referred to stirred me to write.

It is a fact that I have *not* supported myself out of funds that have been sent for the Home, or other missionary work. The brethren in Philadelphia have clothed me, and given me the means to pay my board, so that I have not lived upon the mission funds at all. I have also had money sent from various quarters for my personal use, and so stated in the letters which I have received.

I have received in all, toward the "Home," $1150.00. One brother, who had given $100.00 toward the object, wished it to be withdrawn and given to the poor at once. This was done, leaving a balance of $1050.00 in the Home fund. $50.00 of that money have been spent for the children under my care, during the last nine months. There were three boys and three girls, being an average of $8.30 apiece. I think no one will complain of that. Then $1000.00 was left for the Home.

A description of how the Home has been obtained has already been sent to the Crisis. The following expenditures have been made toward furnishing the house, etc.:

Paid for whitewashing seven rooms, walls and ceiling, some done over twice, some of the rooms quite large, $24.00. Paid for house cleaning, scouring paint, floors, closets, windows, etc., etc., $8.00. Paid expressman for moving things into the Home, $6.00; lumber for coal and chip bin, $8.50; 12 tons of coal at $7.60 per ton, $91.00; 75 sheets, 4 feet wide and over 2 yards long, at 75 cents apiece, $56.25; 13 iron bedsteads, at $5.50 apiece, $71.50; iron bedstead for matron's room, $7.00; 12 husk mattresses at $4.25 apiece, $51.00; 1 husk mattress, $4.00; 1 husk mattress lined on one side with hair, for matron's room, $8.00. The 12 bedsteads are 36 inches wide and 6 feet long; the one for the matron's room is the same length, but 4 feet wide. The other is 30 inches wide. 13 bedspreads at $1.00 each, $13.00. 6 pieces of English calico for children's Sunday dresses, at 21 cts. per yard, 182 yards in all, $38,22; 1 piece of unbleached cotton cloth (English upland cotton), to line the waists of the dresses to make them warm, in all 36 yards, at 25 cents per yard, $9.00; 3 dozen knives and forks, at $1.33⅓ per dozen, $4.00; 4 large blank books and two small ones to keep the records of the mission work in, $7.60; 175 pieces of crockery, $40.66; 5 doz. iron spoons, large and small, $2.34; 3 largest sized tubs, at $2.00 each, $6.00; 2 medium sized, at $1.75, $3.50; 1 smaller one, $1.50; 4 clothes lines, at 25 cts. each, $1.00; 2 washboards, 90 cts. for the two; 12 doz. clothespins, at [illegible] cts. per dozen, 36 cts; 12 pillows for bed, at 62½ cts., $7.50; saw, 75 cts.; screw driver, 35 cts.; hatchet, 75 cts; 2 ft. rule, 25 cts; tack hammer, 20 cts.; claw hammer, —; chisel, 25 cts.; 4 lbs. nails, 32 cts; 16 door-knobs, $1.08; 1 coal shovel, $1.25; matting for reception room, $11.00; dust pan and brush, 35 and 60 cts.; 2 scrubbing brushes, 50 cts. each, $1.00; 2 water buckets, 37½ cts. each, 75 cts.; broom 45 cts.; soap 50 cts.; soda 30 cts; kindling wood $2.50; 2 papers of tacks, 16; 200 stamped envelopes, $4.96; 1 bag of salt 25 cts.; 1 coal hod $1.25; 2 coal hods, 87½ cts. each, $1.75; lantern 1.50; tin can 25 cts. These things amount to $503.27, leaving a balance of $496.73. Out of this sum that remains I have to pay for tin-roofing the cook room, a building 9 by 14 feet, $15.00, just the cost of the materials. I must have a new top to the cooking stove, the range is being overhauled, a stove is to be bought for the matron's room, and stove pipe entire for the matron's, cooking, and school-room stoves. Then I have to buy a lot of second-hand chairs, tables, and bureaus. Also to buy materials for under garments for girls, and for night dresses. I have also bought a sewing-machine at $60.00, to do most of the great amount of sewing that will have to be done for the children connected with the Home and the mission generally. Taking out the bill for the sewing-machine, it leaves us $436.00 to buy what I have already noticed that we must have, also tin and wooden ware, repairing glass in the house, getting plain curtains for the windows. Then we must lay in a stock of provisions. Shoes and stockings are also to be purchased for the children.

Other pieces that I have written give further information. I have tried to do the best that can be done. Many of the things have been purchased at wholesale prices, and near the first cost. Every thing will be done that can be done for the colored children under our care.

I wish to have no other mission neglected for this. Let every brother and sister do as the Lord directs. The Lord has sent me into this field to do his work. I expect trials, hardships, temptations, backbitings, jealousies, slanders, and the like. Christ suffered from all these, and more; and if he who was harmless and undefiled so suffered, what better treatment can I, the chief of sinners, expect. Yet I have a multitude of friends, from Maine to Kansas. Encouraging letters come from all quarters. My begging is done at the throne of grace. The matter of giving lies between the Lord and his people. I have confidence in the Almighty. He will provide. My cares are many, but his grace is sufficient. Yours, etc., in the highways and hedges, FRANCIS H. BURBANK.

708 *Lombard St., Philadelphia, Pa.*

For the World's Crisis.

DON'T YOU DO IT!

And do you not be so simple as to allow any body to persuade you to do it; if you do you will rue it, wish you had not done it, and try speedily to have it undone, or "done back again": *i. e.*, do *not* go and move your stoves in your meeting-house from the door up to the pulpit. WE *did* have ours transferred; and after having *tried* it, we would be willing to give the man that had it done more than what the pipe came to, if he or any one else would only move them *half* way back again. Men are always prone to go to extremes, and this stove movement is after "that sort." In those houses we have seen, the stoves were placed about midway from the door to the desk, and they certainly gave the most agreeable temperature to the whole room of any *stove* arrangement that we have ever seen.

But, what is of vastly more importance, is to have the sexton (and if you have not got one, make one at once, or else act in that capacity yourself) light the fires (in cold weather) from two to three hours before meeting time, and then the entire room can be equalized in temperature, all be comfortable, and nobody freeze or roast.

G. W. STETSON, *for the church in Rutland, Vt.*

For the World's Crisis.

HELPING THE PREACHER.

Dr. Beecher once said to an old lady, who had expressed her wonder to him that she was permitted to live, as she could not do any more good, "You are doing a great deal of good; you help me to preach every Sunday." She was greatly surprised, and inquired how it could be. "In the first place," said he, "you are always in your seat on the Sabbath, and that helps me; in the second place, you are always wide awake, and you look right into my face, and that helps me; in the third place, I often see the tears running down your face, and that helps me very much."

E. P. ROBINSON.

MUTUAL FORBEARANCE.

The house will be kept in a turmoil where there is no toleration of each other's errors. If you lay a single stick of wood in the grate, and apply fire to it, it will go out; put on another stick, and they will burn; and half a dozen, and you will have a blaze. There are other fires of a kindred nature. If one member of the family gets into a passion, and is let alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper, pile on all the fuel, draw in others of the group, and let one harsh answer be followed by another, and there will be a blaze which will consume them all.

—*Selected by E. P. Robinson.*

A QUEER OLD LADY.

How different people appear at different times, as, when we are sick or well, rejoicing or mourning, laughing or weeping. A few days since, I met an old lady, who nodded very familiarly to me, and yet I hesitated to call her by name, lest I should miscall it.—She looked old, and yet young; soft and smiling, and yet wore stern frowns. She was fair in face, yet her hands were iron. It seemed as if the wind would blow her away, and yet she moved with the strength of an elephant.

"Why, sir," said she, "you seem to stare at me as though you had seen me a thousand times before."

"That may be, madam; but I never saw you so loaded down with all sorts of things. I am curious to know about them. Would it be rude if I should ask you a few questions?"

"Not at all. Ask away."

"Well, what are you going to do with those small, thin, ladies' shoes?"

"Why, make the ladies wear them, to be sure."

"Not in this cold, wet season? Why, I can hardly keep my feet warm in these thick, double-soled boots. I must have over-shoes. How can they wear such thin, cold-catching shoes?"

"O, sir, I have only to bring them to them, and they never hesitate a moment. They know me!"

"And those little half-dresses, hanging on your arm?"

"They are to put on little children in cold weather, to walk out in—naked at the knees, naked at the neck, and hardly covering half the body. You can't think how eager parents are for these dresses."

"What have you in this little tin box?"

"Losenges, sir; troches, hoarhound candy—things that always go with thin shoes and thin dresses. And this bright red box, sir, contains what is called 'conscience salve,' which I always keep on hand to rub on the conscience when any one feels that he has done wrong in obeying me. It's in great demand, sir, and a certain cure."

"Pray, madam, what are those screws for?"

"Why, to pinch the feet, and make them look small, without regard to corns and bunions. They can't wear those dear little shoes except they have these pinchers to go with them."

"And that great heap of books in your arms?"

"Those! They are the latest, most exciting, and the weakest, most silly novels. But I hand them out, and shake my head with a smile, and crowds read them."

"Well, madam, I'm very inquisitive, I know, but I do want to know what you have in that bag thrown over your shoulder."

"A great variety of valuables—such things as 'late suppers'—in great demand, and which send people to the grave early, and thus make room for more. Then there are 'late hours,' and 'late rising,' and all manner of hair-dressing, and expensive dressing—things that ladies must have, even if their husbands fail. Here are diamond pins and rings—just the thing to stir up envy and create extravagance. Here are gold watches, cigars, meerschaum pipes, gold-headed canes, eye-glasses, and all manner of things to suit all manner of people. And I laugh and coax, and frown and command, till I get them to wear and use them, and do just what I please. Now I have stopped to talk with you a few moments; don't you see what a crowd have gathered around me—low necks, thin shoes, muslin dresses, tight boots; some on crutches, some coughing, some breathing short, all crowding to get near me, and when I move you will see how they all run, and rush, and crowd after me. O, sir, I am the great power of the world. I rule kings and queens, beggars and philosophers. Don't you see?"

"Truly, madam, truly. And now may I ask your name?"

"Name! FASHION, sir; my name is MRS. PREVAILING FASHION! I thought every body knew me!"—*Rev. John Todd, D. D.*

Hygiene.

"This is for your health."—Paul.

FEMALE DRESS.

BY DIO LEWIS, M. D.

The subject is vitally important. Beside it, diet, exercise and baths sink into insignificance. My pale-faced countrywomen are dying for lack of room, freedom; they are being stifled.

Dress reformers proclaim short skirts as the remedy. This is well. The short skirt is an improvement—a movement upward, but of no consequence compared with the readjustment of the dress about the middle of the body. That part contains the vital organs. Is a man strong? it is because the middle of his body is strong. Is a woman vigorous? it is because the middle of her body is developed and active.

The changes needed in woman's dress are the following, and I believe their importance is in the order named:

1. The dress about the waist is to be very loose, without whalebones or other stiffening, and the skirts carried with suspenders over the shoulders.

2. The arms and legs are to be so warmly dressed as to maintain a healthy circulation.

3. The skirts to fall to the knee.

I have said that the importance of these several changes is in the order named. The lungs, heart, liver and stomach, which together make up the fountain of life, must have room, or the vital forces must halt. With the corset and tight-lacing, these organs are reduced one-third in size and two-thirds in motion.

Health and equilibrium are interchangeable terms. Whoever, whatever living thing has defective circulation has defective health. Flannels, cotton padding, thick shawls, cloaks and furs piled upon the chest, while the legs are covered with a single thickness of cotton cloth surrounded by a balloon in the shape of a hoop, steams the chest and freezes the legs. The legs and arms, separated so far from the centre of the body, surrounded by the cold air, need, to say the least, as much clothing as the body, and ought to have one or, in cold weather in this climate, two thicknesses of knit woolen. Women complain to me of headache, tell me their blood is all in their head and chest, while their feet are as cold as ice. With the fashionable dress how can it be otherwise? Let them cover the limbs with one or two thicknesses of warm flannel, and the feet with a warm dress, and the head and chest will be immediately relieved.

The short skirts, although in importance to health the least vital of these three changes, is nevertheless very important. The skirt should fall a little below the knee. The pants should be the large Turkish pants, which, made long enough to fall to the ankle, and fastened at the bottom by being drawn close about the ankle with a slight elastic cord, should then be drawn up to the place usually occupied by the garter, and pulled down to the middle of the calf of the leg. When going out into the cold air the exposed part of the leg should be covered with a patent leather anklet, and during the cold season of the year that part of the leg should be covered with two thicknesses of woolen. While all this peculiar arrangement is, in point of convenience and protection, less satisfactory than the straight pants, such as gentlemen wear, I nevertheless advise it, because it is very easy to introduce the short dress with these pants, and very difficult to introduce what is known as the Bloomer costume. For example: in my school at Lexington, Mass., I had more than a hundred fashionable young ladies last winter, all of whom wore constantly during the school year the short dress, the gymnastic costume, while all the fashionable ladies of the village outside of the institution adopted the same dress. Indeed, it is almost rare to see in Lexington a lady with a long dress. An attempt to introduce the Bloomer costume, I am sure, would have proved a failure, not in our own house, perhaps, but in its influence outside. All through our part of the country, when we go out to ride, we see ladies in the short dress. Indeed, some of the clergymen, who observed that our young ladies changed for the long dress on going to church, came to me to say that they hoped I would allow them to come in their short dresses, for they liked very much to see them. A single lady appearing in the streets of Boston in the Bloomer costume attracts a crowd of boys, while twenty of our young ladies can go into Boston without remark or notice. The fact is, we men and boys are very jealous of our breeches, but the gymnastic costume does not involve that garment, and so we lords of creation give our consent to its adoption by our sisters.—*Herald of Health.*

EATING BETWEEN MEALS.

There is scarcely a dietetic habit more common among the people of this country, or one that is more injurious to health, and that tends more to break down the integrity of the digestive organs, than that of eating between meals.

This habit is almost universal with the children of the present day. Parents generally have imbibed the mistaken idea that children must eat much oftener than adults—that they should eat at any and at all times of the day, or as often as they may fancy that they are hungry.

This habit probably does more than any other one thing to lay the foundation for those much dreaded diseases, liver complaint and dyspepsia, with all their train of evils. Physiology determinately establishes for us certain general principles in regard to diet, to which we must give heed, or serious results inevitably follow. The fact is fully established by physiology that the digestive organs need regular periods of rest, just as much as any other organ, or portion of the vital domain, and without it they must fail.

In eating between meals, we necessarily interfere with the digestion of the previous meal, interrupting its progress, and at the same time adding an extra amount of labor for the already heavily taxed digestive organs to perform, and rob them of that rest that nature demands; for if we eat but a piece of pie, a crust of bread, or even an apple, the entire process of digestion has to be gone through with, just the same as if we had taken a full meal.

Now the time requisite for fully and perfectly digesting an ordinary meal, is at least five hours, and no food of any kind should be introduced into the stomach while this important process is going on, lest it be interrupted, or so hurried that the food does not remain in the small intestines, a sufficient length of time for its nutriment to be taken up and conveyed to the thoracic duct preparatory to its entering the blood.

The true philosophy is, that the human stomach (at least at any time after the person has arrived at the age of two or three years) needs as many hours of rest out of the twenty-four as it labors. If this be true, what the effect must be of so eating between meals as to cause the stomach to labor incessantly for at least eighteen hours out of every twenty-four, I leave the candid reader to judge.—*Health Reformer.*

BISHOP WHATELY'S BRAIN TONIC.

A hard thinker, he required compensating sleep. Man from first to last is fighting a battle with death, through the tissues. These are wasted by labor, but as long as they can be fully renewed by food, the man lives and is well. Otherwise he decays and dies. So with the brain; it weakens under continued protracted labor, particularly at night. Sleep restores it to strength and fresh inclination and capacity for work. If sleep fails to do this, or if sufficient sleep be not allowed for the repose and invigorating of the brain, its powers decay, and even insanity may supervene through overwork, especially at undue times. No one knew this better than Whately, who may be said to have slept as fast as he could. Idle people are not to take this as a justification of their sluggardism. When Whately felt fatigue from overtaxing the brain in the day-time, he would close his books, and a quarter of an hour after, you might have seen the following instructive spectacle:

The first occasion on which I ever saw Dr. Whately (observes a correspondent) was under curious circumstances. I accompanied my friend Dr. Field to visit professionally some members of the archbishop's household at Redesdale, Stillorgan. The ground was covered by two feet of snow, and the thermometer was down almost to zero. Knowing the archbishop's character for humanity, I expressed much surprise to see an old laboring man, in his shirt-sleeves, felling a tree "after hours" in the demesne, while a heavy shower of sleet drifted pitilessly on his wrinkled face. "That laborer," replied Dr. Field, "whom you think the victim of prelatical despotism, is no other than the archbishop curing himself of a headache. When his grace has been reading and writing more than ordinarily, and finds any pain or confusion about the cerebral organization, he puts both to flight by rushing out with an ax, and slashing away at some ponderous trunk. As soon as he finds himself in a profuse perspiration he gets into bed, wraps himself in Limerick blankets, falls into a profound slumber, and gets up buoyant.—*Life of Whately.*

The World's Crisis

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For the World's Crisis.

I LOVE JESUS.

TUNE.—*Song of Deliverance.*

BRO. GRANT:—The following lines were composed by Bro. O. C. Cunningham, of Concord, N. H. It is the first from his pen; but thinking it might comfort some of the children of God, I take the liberty to send it for publication, if you think proper.

O, how I love my Jesus,
Who's bought my liberty,
And paid a heavy ransom,
And now I know I'm free.
CHO.—"Palms of victory, crown of glory,
Palms of victory we shall bear."

He saw me bound by Satan,
With chains of dreadful power;
But mighty to deliver me,
He bid me sin no more.

He found me pressed with poverty,—
How wretched was my state;
Till my dear Jesus raised me
To a heavenly state.

O, how I love dear Jesus,
He's better far than gold;
Houses, land and brethren,—
More than a hundred fold.

He never forsakes in danger,
Though many foes are near;
His mighty arm supports me,
So I'll never, never fear.

I oft have been so sinful,
And grieved my dearest friend;
But yet he freely pardons,
And loves me to the end.

O may I be like Jesus,
With spirit just and true,
And faith that will not falter,
To keep the prize in view.

We soon shall see fair Canaan,
Embrace our heart's desire,
And rise amid the ransomed
To join the heavenly choir.

Then let us run with patience,
Nor wish our trials less;
Till, standing on Mount Zion,
We shall all things possess.

The glory there unfading
Shall deck the immortal brow;
And reigning with our Savior,
We'll never sorrow know.

For the World's Crisis.

THOUGHTS FOR THE THOUGHTFUL.

Doctors of divinity puzzled, not understanding the Scriptures, nor the power of God—ignorant of our faith and hope—glimmerings of light.

During the session of the "Massachusetts General Conference," held at Northampton with the "First Congregational Church," Rev. Zachary Eddy, D. D., pastor, Sept. 11th, 12th, and 13th, Rev. Dr. Hopkins, President of "William College," read, by appointment, an essay on "*The Outpouring of the Spirit in the Latter Days.*" The reading of this essay was followed by a spirited discussion, in which Rev. J. P. Cleveland, D. D., Rev. E. Marvin, D. D., Rev. Zachary Eddy, D. D., Rev. A. P. Marvin, Rev. G. M. Wellman, President Stearns, Rev. E. P. Perkins, Rev. C. L. Woodworth, Rev. Geo. Trask, and Rev. A. C. Thompson, D. D., took part.

The main points of the essay which we shall notice, and which were made the subject of discussion, were the following:

1. AS TO THE HOLY SPIRIT.

"Christ having ascended, the way was prepared for the descent of the Spirit, and from that time till this the Spirit has been abroad in the earth, not in his miraculous agency, which is incidental and temporary, but as the author of revivals of religion, of individual conversions, and of the sanctifying agency which is indispensable to the upbuilding of the kingdom of God."

"There are at the present time remarkable providential preparations, such as have never been known or approximated before for a rapid diffusion of truth, and so for bringing *all men*, through the truth and by the power of the Spirit, into sympathy with each other, and into subjection to the will of God. *Many passages* of Scripture favor this view; and according to it, *the pouring out of the Spirit in the latter days is yet to come, and is to result in universal peace and righteousness.*"

From the concluding statements, beginning with the remark that "all men, through the truth and by the power of the Spirit," we must dissent, and we can not find the "many passages" which "favor this view."

The prophecy of Joel (chap. 2: 28–32), had its special fulfillment in the beginning of the present dispensation, and includes the gospel day, as is evidently explained by the apostle Peter: "*This is that which was spoken of by the prophet Joel,*" etc. Acts 2: 14–21. It will not do, therefore, to refer to that prophecy in proof of a future "pouring out of the Spirit in the latter days, yet to come," when an inspired apostle has declared its fulfillment in an especial degree on "the day of Pentecost," and the days following. We could have wished that Dr. Hopkins had cited us to the "many passages" to which he refers.

In discussing the essay, Dr. Cleveland remarked: "As the result of much investigation, he *fully believed* in great events prior to *the final display of the Holy Spirit.*" We should have been thankful, exceedingly, if Dr. Cleveland had given us some scriptures as the foundation for his belief in "the *final display* of the Holy Spirit." Especially since Dr. Marvin, who followed him, said that "the general views brought out in the essay were those *generally* held, and that *the world is to be subdued to Christ* by the power of truth, *as administered by the Spirit.*" For such a faith and general expectancy and hope, the Scriptures should not be wanting certainly.

The inquiry of Dr. Wellman was right to the point: "Are we encouraged by the history of the past to rely upon the Holy Spirit for the *final triumph of the gospel?*" That is the point. Are we? The marvellous and even miraculous power and effusion of the Holy Spirit on "the day of Pentecost," and the days following, during the preaching of Christ's chosen apostles, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will" (Heb. 2: 4), *failed* in the conversion of the world which is anticipated; and certainly no outpouring of the Spirit since has been followed by any such result; nor in any measure exceeded that age of miracles and wonders."

What can we hope for, then, in the future, or how be "encouraged by the history of the past" to look "for the final triumph of the gospel" in "the *conversion of all men to God*"? "God visits" the Gentile world in his gospel "to *take out of them a people* for his name."—Acts 15: 14. And we conceive that the "final triumph of the gospel" will be fully accomplished when "all that believe" are saved; and sing the "new song, saying, Thou art worthy; for thou wast slain, and hast *redeemed* us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5: 9. If this fails of accomplishment, then will the gospel prove a failure, and of a "final triumph"; but not until then.

Another inquiry equally important was asked by this divine: "Is Christ to come before, or after the millennium? is he to introduce a new dispensation; or is his kingdom to triumph under the dispensation of the Holy Spirit?"

Ah! that's the question. When that is determined according to the Scriptures, and not the theories, and opinions, and traditions of men, the future in promise and prophecy will be understood by these "guides." The doctor's faith, however, was that "the cause of Christ was to triumph under this dispensation." But how can this be the case with the teaching of the Master to the contrary? "The wheat and tares grow together until the harvest." "The *harvest* is the end of the world." Matt. 13: 24–43. And also the teaching of Christ's apostle? "Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 13. Martin Luther reiterated the same sentiment against the modern fable of a world's conversion: "The older the world, the worse."

2. AS TO THE COMING OF CHRIST.

"The question turns upon the relative agency of the *Son* and *Spirit* in this great work. In the *opinions of many, not the Spirit, but Christ's coming personally*, is the chief agent in the restoration of the world." To this the essayest objects thus: "A suspension of the dispensation of the Spirit, at or near the present point, must fail to *bring to Him due honor* in that one great work which we know is to be accomplished."—(Essay.)

From the statement of Dr. Hopkins, it is apparent that our faith and hope are not understood by him. If these were better understood by the church at large, we have reason to believe that their views would undergo a great change relative to the future, and the wide divergence that now exists between us would greatly lessen, if not altogether cease. And may it not be that as Adventists we have been in a measure remiss in duty in not making more plain the clearly revealed fact that *both Jesus Christ* and the *Holy Spirit* are the great agents in the work of *reconstruction*; and that *both* will be present and employed "*in the times*" and work of *restitution?* We will therefore observe, that in the scripture, Acts 3: 19–21, the apostle alludes to another "*times of refreshing*" still future, in view of which he urges men to "repent and be converted"; manifestly that they might be prepared to share in, and be participators of the *blessings* of those "*times.*"

But mark! those "times of refreshing" are not to occur in time. They take place at the epoch of the return of "Jesus Christ," and in "the times of restitution." We quote the passage entire:—"Repent ye, therefore, and be converted, that your sins may be blotted out, when *the times of refreshing* shall come from the presence of the Lord; and *he shall send Jesus Christ*, which before was preached unto you; whom the heaven must receive (retain) until *the times of restitution of all things*, which God hath spoken by the mouth of all the holy prophets, since the world began."—Acts 3: 19–21.

From this passage we are not taught to look in *time*—during the gospel dispensation, for "an augmented influence of the Holy Spirit," under whose "agency the world will be converted to God," as maintained by spiritual millennialists. The convicted sinners in the beginning of the gospel day were exhorted to "repent and be converted," in prospect of the glorious "*refreshing*," yet future, to occur at the *second coming of the Messiah*, and in "the times of restitution of all things." Surely, it could not be expected that those converted sinners would survive and live in mortality to witness that day, and share in its glories and blessings! By a resurrection to life "at the last day," could they possibly participate in the glories of those coming "times"?

We believe in a *future outpouring of the Holy Spirit* eclipsing the day of Pentecost; but not until "God shall send Jesus Christ," or not until "the times of restitution of all things, which God hath spoken."

However, the work of the Holy Spirit, then to be effected, is far different from that of the conversion of men from sin to holiness, or a moral change produced in the hearts of men. It is one, co-operative with Christ, of *reconstruction*, and rebeautifying the *material heavens and earth*, and of "our *vile bodies*," or "bodies of humiliation."

The following scriptures we cite in proof of the above view, and in confirmation of St. Peter's statement: "If the spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also quicken your *mortal bodies*, by *his Spirit* that dwelleth in you." . . . For I reckon that the sufferings of this *present time* are not worthy to be compared with the glory which shall be revealed in us. . . . The *creature* itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the *whole creation* groaneth and travaileth in pain together until now; and not only they, but *ourselves* also, which have the *first fruits of the Spirit*, even we ourselves, waiting for the adoption, to wit, the *redemption of the body.*" Rom. 8: 11–23. The time of this work of the Spirit is at the personal advent of Jesus Christ and "at the resurrection of the just." John 5: 28, 29; 6: 39; 40: 54; 2 Thess. 4: 16–18.

The Lord by the prophet Isaiah declares: "When ye see this, your heart shall rejoice, and *your bones* shall *flourish* like an herb." Read Isa. 66: 14; 5: 16–22. And by the prophet Ezekiel he says, "They say *our bones* are dried, and our *hope* is lost; but thus saith the Lord God; Behold, O my people, I will *open your graves*, and cause you to *come up out of your graves*, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have *opened your graves*, O my people, and brought you up *out of your graves*, and shall put MY SPIRIT in you, and ye shall live, and I shall place you in your own land."—Ezek. 37: 11–14. According to the inspired interpretation of St. Paul, this was "*the hope*" of the "twelve tribes" of Israel, and of course, as God says by Ezekiel, of "the whole house of Israel."—Acts 26: 6–8; 24: 14, 15.

A beautiful and appropriate prophecy is the following: "*Upon the land of my people* shall come up *thorns* and *briers, until the Spirit be poured upon us from on high*, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then *judgment* shall dwell in the wilderness, and *righteousness* remain in the fruitful field. And the work of righteousness *shall be peace*; and the effect of righteousness *quietness* and *assurance forever.*" Isa. 32: 15–18.

O. R. FASSETT.

(To be continued.)

For the World's Crisis.

LOOK TO JESUS.

If we would keep our feet in the narrow way, avoiding the traps and snares of Satan, rise above discouragements, disappointments, and the petty trials of every day, we must look to Jesus. If we want our mind at peace with God, at peace with ourselves, let us keep it stayed on him, for "thou wilt keep him in perfect peace whose mind is stayed on thee."

Much of the discouragements, backslidings, and slow growth in grace in young christians arises, we think, from a habit of looking too much within themselves—watching their own feelings and frames of mind; their faith in God varying with every fit of feeling.

It is when faith is weak that we are ever prone to look at self; but we find nothing to encourage us there; there is no good thing in us, but a continual proneness to sin. Even when we would do good, evil is present with us. Good acts, kind words, and noble deeds, all of these are too often prompted by selfish, sinful motives.

The more we examine our own heart, the more are we convinced of its deceitfulness, its exceeding sinfulness in the sight of God; and the result of every effort, put forth in our own strength, to make it better, but proves how vain the attempt. Jesus alone is able to cleanse us from sin; then let us look to him. Indeed, if we have given our hearts to Jesus, what more have we to do with *self*. Jesus has bought us, paid the price in blood, and we are his, to be moulded as it pleases him. *His* the task (not ours) to purify and make us perfect. As a child of God, we have nothing more to do, but as clay in the hands of the potter, be submissive, ready to suffer all his will; willing to be just what it please him to have us be, a vessel unto honor or dishonor, and to do as the Holy Spirit bids us.

Lord, help us to *look to thee*, and we shall not see how great the work to do in this vile heart of ours, nor know how much pain there is to bear, but looking unto thee, thou wilt give us grace to endure all that thy loving heart sees needful to inflict.

Peter had no difficulty in walking on the water until he saw the winds and waves boisterous; then he began to sink, and cried, Lord, save me. If he had kept his eye on Jesus, he would not have seen the roughness of the sea, nor doubted God's power to make the water bear him up; but taking the eye from Jesus, to view the difficulties in the way, man loses sight of faith, and measures the strength of the Almighty by that of his own puny arm. Lord, help us to look to thee.

Vergennes, Vt. E. S. BENTON.

DIVINE CONTENTMENT.

A PERSUASIVE TO CONTENTMENT.

It exhorts us to labor for contentment; this is that which doth beautify and bespangle a christian; and, as a spiritual embroidery, doth set him off in the eyes of the world.

But methinks I hear some bitterly complaining, and saying to me,—"Alas! how is it possible to be contented! the Lord hath made my chain heavy (Lam. 3. 7), he hath cast me into a very sad condition."

There is no sin but labors either to hide itself under some mask; or, if it cannot be concealed, then to vindicate itself by some apology. This sin of discontent I find very witty in its apologies; which I shall first discover, and then make a reply. We must lay it down for a rule, that discontent is a sin; so that all the pretences and apologies wherewith it labors to justify itself, are but the production of Satan's temptations.

The first apology which discontent makes is this,—"I have lost a child." Paulina, upon the loss of her children, was so possessed with a spirit of sadness, that she had like to have entombed herself in her own discontent. Our love to relations is oftentimes more than our love to religion.

1. We must be content not only when God gives mercies, but when he taketh them away. If we must in everything give thanks (1 Thes 5: 18), then in nothing be discontented.

2. Perhaps God has taken away the cistern, that he may give you the more of the spring; he hath darkened the star-light, that you may have more sun-light. God intends you shall have more of himself; and is not he better that ten sons? Look not so much upon a temporal loss, as a spiritual gain: the comforts of the world run dregs; but those which come out of the granary of the Promise are purer and sweeter.

3. Your child was not given, but lent. I have, said Hannah, lent my son to the Lord. 1 Sam. 1: 28. She lent him! The Lord had but lent him to her. Mercies are not entailed upon us, but lent: what a man lends he may call for again when he pleases.—God hath put out a child to thee awhile to nurse; wilt thou be displeased if he takes his child home again? O be not discontented that a mercy is taken away from you, but rather be thankful that it was lent you so long.

4. Suppose your child was taken from you, either he was good or bad. If he was rebellious, you have not so much parted with a child as a burden; you grieve for that which might have been a greater grief to you. If he was religious, then remember, he is taken from the evil to come (Isa. 57: 1), and placed in his centre of felicity. This lower region being full of gross and hurtful vapors, how happy are those who are mounted into the celestial orbs! The righteous is taken away—in the original it is, he is gathered; a wicked child dying is cut off, but the pious child is gathered. Even as we see men gather flowers, and candy them, and preserve them by them; so hath God gathered thy child as a sweet flower, that he may candy it with glory, and preserve it by him for ever. Why, then, should a christian be discontented? Why should he weep excessively? Daughters of Jerusalem, weep not for me; but weep for yourselves.—Luke 23: 28. O Christian! be not discontented that thou hast parted with such a child, but rather rejoice that thou hadst such a child to part with; break forth into thankfulness. What an honor it is to a parent to beget such a child, that while he lives increaseth the joy of the glorified angels, and when he dies, increaseth the number of the glorified saints!—Luke 15: 10.

5. If God hath taken away one of your children, he hath left you more; he might have stripped you of all. He took away all Job's comforts, his estate, his children; and, indeed, his wife was left but as a cross. Satan made a bow of this rib, as Chrysostom speaks, and shot a temptation by her at Job, thinking to have shot him to the heart. Curse God, and die, said she.—Job 2: 9. But Job had upon him the breastplate of integrity; and, though his children were taken away, yet not his graces; still he is content, still he blessed God. O, think how many mercies you still enjoy! Yet our base hearts are more discontented at one loss, than thankful for a hundred mercies.

God hath plucked one bunch of grapes from you; but how many precious clusters are left behind?

"But it was my only child, the staff of my age, the seed of my comfort, and the only blossom out of which the honor of an ancient family did grow."

1. God hath promised you—if you belong to him—a name better than of sons and daughters.—Isa. 56: 5. Is he dead that should have been the monument to have kept up the name of a family? God hath given you a new name; he hath written your name in the book of life. Behold your spiritual heraldry; here is a name which cannot be cut off.

2. Hath God taken away thy only child? He hath given thee his only Son; this is a happy exchange. What needs he complain of losses, that hath Christ? He is the Father's brightness (Heb. 1: 3), his riches (Col. 2: 9), his delight (Psa. 43: 1). Is there enough in Christ to delight the heart of God? and is there not enough in him to ravish us with holy delight? He is wisdom to teach us, righteousness to acquit us, sanctification to adorn us; he is that royal and princely gift; he is the bread of angels (Psa. 78: 25), the joy and triumph of saints; he is all in all. Why, then, art thou discontented? Though thy child be lost, yet thou hast Him for whom all things are loss.

3. And lastly, let us blush to think that nature should seem to outstrip grace. Pulvillus, a heathen, when he was about to consecrate a temple to Jupiter, and news was brought to him of the death of his son, would not desist from his enterprise; but with much composure of mind, gave orders for a decent burial.

For the World's Crisis.

THERE IS A HEAVENLY LAND.

There is a heavenly land where all the angels stand,
Looking over, over from the bright golden strand,
They beckon to the saints, from Canaan's happy shore—
"Be ready, be ready, the Savior's at the door.

I see their golden wings, and hear their heavenly song,
They cast their golden crowns, (amid the happy throng)
To King Immanuel; and lowly bend the knee
With all the happy throng, the happy throng so free.
CHO.—There is a heavenly land, etc.

Come, join our happy band, and gain the heavenly land,
Where tears are wiped away, and sorrows have an end;
Jerusalem you'll see, her streets of solid gold,
Her gates of shining pearl, so glorious to behold.
CHO.—There is a heavenly land, etc.

Come along, poor sinner, O with us come along,
And mortify your pride, and turn from every wrong;
The gospel sound obey, and you'll escape the fire,
And sing the heavenly song, and join the heavenly choir.
CHO.—There is a heavenly land, etc.

Believe in Jesus Christ, the loving Son of God,
Be humble and devout, and ever kiss the rod;
Be faithful to your vows, and wrestle at the throne
As Jacob did of old, who prevailed all alone
CHO.—There is a heavenly land, etc.

Jesus will receive you, and wash your garments white,
A harp of gold he'll give, the crown of life so bright,
For ever freed from sin, from trouble and from strife,
Unfading joys in heaven, and everlasting life.
CHO.—There is a heavenly land, etc.

Peru, Ind. H. H. HALL.

For the World's Crisis.

A GOOD NAME.

Always be more solicitous to preserve your innocence, than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do, as the guardian of your reputation, is to remove injurious aspersions. Let not your good be evil spoken of, and follow the highest examples in mild and explicit self-indication. No reputation can be permanent, which does not spring from principle; and he who would maintain a good character, should be mainly solicitous to maintain a "conscience void of offence toward God and toward man." E. P. B.

Middleboro, Mass.

For the World's Crisis.

THE "HOME," MONEY, ETC.

A letter was received from a brother in Christ yesterday, which has led me to write this article. He wishes to know what has become of the money that was sent for the Home. An article appeared in the Crisis of last week, from the pen of Bro. Charles Goodrich, in which he stated, concerning Sr. Anna E. Smith's mission, of New York,—"She supports herself and family by her own efforts, independent of all her mission work. *Other missionaries* have to first support themselves out of the donations they receive, and then the balance goes to sustain their mission." The italics are mine.

Probably that article was not written with either the knowledge or consent of Sister S., for there are several mistakes in it, which she would not let go before the public knowingly. But it is not my business to correct them. Neither do I accuse Bro. Goodrich of wilfully misrepresenting facts, nor do I wish to injure either party, but I write to relieve the anxiety of a few. It was originally my purpose to pay no attention to any misstatements that might be made, but the letter that I have referred to stirred me to write.

It is a fact that I have *not* supported myself out of funds that have been sent for the Home, or other missionary work. The brethren in Philadelphia have clothed me, and given me the means to pay my board, so that I have not lived upon the mission funds at all. I have also had money sent from various quarters for my personal use, and so stated in the letters which I have received.

I have received in all, toward the "Home," $1150.00. One brother, who had given $100.00 toward the object, wished it to be withdrawn and given to the poor at once. This was done, leaving a balance of $1050.00 in the Home fund. $50.00 of that money have been spent for the children under my care, during the last nine months. There were three boys and three girls, being an average of $8.30 apiece. I think no one will complain of that. Then $1000.00 was left for the Home.

A description of how the Home has been obtained has already been sent to the Crisis. The following expenditures have been made toward furnishing the house, etc.:

Paid for whith-washing seven rooms, walls and ceiling, some done over twice, some of the rooms quite large, $24.00. Paid for house cleaning, scouring paint, floors, closets, windows, etc., etc., $8.00, Paid expressman for moving things into the Home, $6,00; lumber for coal and chip bin, $8.50; 13 tons of coal at $7.00 per ton, $91.00; 75 sheets, 4 feet wide and over 2 yards long, at 75 cents apiece, $56.25; 13 iron bedsteads, at $5,50 apiece, $71.50; iron bedstead for matron's room, $7.00; 12 husk mattresses at $4.25 apiece, $51.00; 1 husk mattress, $4.00; 1 husk mattress lined on one side with hair, for matron's room, $8.00. The 12 bedsteads are 36 inches wide and 6 feet long; the one for the matron's room is the same length, but 4 feet wide. The other is 30 inches wide. 13 bedspreads at $1.00 each, $13.00. 6 pieces of English calico for children's Sunday dresses, at 21 cts. per yard, 182 yards in all, $38,22; 1 piece of unbleached cotton cloth (English upland cotton), to line the waists of the dresses to make them warm, in all 36 yards, at 25 cents per yard, $9.00; 3 dozen knives and forks, at $1.33⅓ per dozen, $4.00; 4 large blank books and two small ones to keep the records of the mission work in, $7.60; 175 pieces of crockery, $40.66; 5 doz. iron spoons, large and small, $2.34; 3 largest sized tubs, at $2.00 each, $6.00; 2 medium sized, at $1.75, $3.50; 1 smaller one, $1.50; 4 clothes lines, at 25 cts. each, $1.00; 2 washboards, 90 cts. for the two; 12 doz. clothes-pins, at 3 cts. per dozen, 36 cts; 12 pillows for bed, at 62½ cts., $7.50; saw, 75 cts.; screw driver, 35 cts.; hatchet, 75 cts; 2 ft. rule, 25 cts; tack hammer, 20 cts.; claw hammer, —; chisel, 25 cts.; 4 lbs. nails, 32 cts; 18 door-knobs, $1.08; 1 coal shovel, $1.25; matting for reception room, $11.00; dust pan and brush, 35 and 60 cts.; 2 scrubbing brushes, 50 cts. each, $1.00; 2 water buckets, 37½ cts. each, 75 cts.; broom 45 cts.; soap 50 cts.; soda 30 cts; kindling wood $2.50; 2 papers of tacks, 16; 200 stamped envelopes, $4.96; 1 bag of salt 25 cts.; 1 coal hod $1.25; 2 coal hods, 87½ cts. each, $1.75; lantern 1.50; tin can 25 cts. These things amount to $503.27, leaving a balance of $496.73. Out of this sum that remains I have to pay for tin-roofing the cook room, a building 9 by 14 feet, $15.00, just the cost of the materials. I must have a new top to the cooking stove, the range is being overhauled, a stove is to be bought for the matron's room, and stove pipe entire for the matron's, cooking, and school-room stoves. Then I have to buy a lot of second-hand chairs, tables, and bureaus. Also to buy materials for under garments for girls, and for night dresses. I have also bought a sewing-machine at $60.00, to do most of the great amount of sewing that will have to be done for the children connected with the Home and the mission generally. Taking out the bill for the sewing-machine, it leaves us $436.00 to buy what I have already noticed that we must have, also tin and wooden ware, repairing glass in the house, getting plain curtains for the windows. Then we must lay in a stock of provisions. Shoes and stockings are also to be purchased for the children.

Other pieces that I have written give further information. I have tried to do the best that can be done. Many of the things have been purchased at wholesale prices, and near the first cost. Every thing will be done that can be done for the colored children under our care.

I wish to have no other mission neglected for this. Let every brother and sister do as the Lord directs. The Lord has sent me into this field to do his work. I expect trials, hardships, temptations, backbitings, jealousies, slanders, and the like. Christ suffered from all these, and more; and if he who was harmless and undefiled so suffered, what better treatment can I, the chief of sinners, expect. Yet I have a multitude of friends, from Maine to Kansas. Encouraging letters come from all quarters. My begging is done at the throne of grace. The matter of giving lies between the Lord and his people. I have confidence in the Almighty. He will provide. My cares are many, but his grace is sufficient. Yours, etc., in the highways and hedges, FRANCIS H. BURBANK.

708 Lombard St., Philadelphia, Pa.

For the World's Crisis.

DON'T YOU DO IT!

And do you not be so simple as to allow any body to persuade you to do it; if you do you will rue it, wish you had not done it, and try speedily to have it undone, or "done back again": i. e., do *not* go and move your stoves in your meeting-house from the door up to the pulpit. WE *did* have ours transferred; and after having *tried* it, we would be willing to give the man that had it done more than what the pipe came to, if he or any one else would only move them *half* way back again. Men are always prone to go to extremes, and this stove movement is after "that sort." In those houses we have seen, the stoves were placed about midway from the door to the desk, and they certainly gave the most agreeable temperature to the whole room of any *stove* arrangement that we have ever seen.

But, what is of vastly more importance, is to have the sexton (and if you have not got one, make one at once, or else act in that capacity yourself) light the fires (in cold weather) from two to three hours before meeting time, and then the entire room can be equalized in temperature, all be comfortable, and nobody freeze or roast.

G. W. STETSON, *for the church in Rutland, Vt.*

For the World's Crisis.

HELPING THE PREACHER.

Dr. Beecher once said to an old lady, who had expressed her wonder to him that she was permitted to live, as she could not do any more good, "You are doing a great deal of good; you help me to preach every Sunday." She was greatly surprised, and inquired how it could be. "In the first place," said he, "you are always in your seat on the Sabbath, and that helps me; in the second place, you are always wide awake, and you look right into my face, and that helps me; in the third place, I often see the tears running down your face, and that helps me very much."

E. P. ROBINSON.

MUTUAL FORBEARANCE.

The house will be kept in a turmoil where there is no toleration of each other's errors. If you lay a single stick of wood in the grate, and apply fire to it, it will go out; put on another stick, and they will burn; and half a dozen, and you will have a blaze. There are other fires of a kindred nature. If one member of the family gets into a passion, and is let alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper, pile on all the fuel, draw in others of the group, and let one harsh answer be followed by another, and there will be a blaze which will enwrap them all.

—Selected by E. P. ROBINSON.

A QUEER OLD LADY.

How different people appear at different times, as, when we are sick or well, rejoicing or mourning, laughing or weeping. A few days since, I met an old lady, who nodded very familiarly to me, and yet I hesitated to call her by name, lest I should miscall it.—She looked old, and yet young; soft and smiling, and yet were stern frowns. She was fair in face, yet her hands were iron. It seemed as if the wind would blow her away, and yet she moved with the strength of an elephant.

"Why, sir," said she, "you seem to stare at me as though you had seen me a thousand times before."

"That may be, madam; but I never saw you so loaded down with all sorts of things. I am curious to know about them. Would it be rude if I should ask you a few questions?"

"Not at all. Ask away."

"Well, what are you going to do with those small, thin, ladies' shoes?"

"Why, make the ladies wear them, to be sure."

"Not in this cold, wet season? Why, I can hardly keep my feet warm in these thick, double-soled boots. I must have over-shoes. How can they wear such thin, cold-catching shoes?"

"O, sir, I have only to bring them to them, and they never hesitate a moment. They know me!"

"And those little half-dresses, hanging on your arm?"

"They are to put on little children in cold weather, to walk out in—naked at the knees, naked at the neck, and hardly covering half the body. You can't think how eager parents are for these dresses."

"What have you in this little tin box?"

"Lozenges, sir; troches, hoarhound candy—things that always go with thin shoes and thin dresses. And this bright red box, sir, contains what is called 'conscience salve,' which I always keep on hand to rub on the conscience when any one feels that he has done wrong in obeying me. It's in great demand, sir, and a certain cure."

"Pray, madam, what are those screws for?"

"Why, to pinch the feet, and make them look small, without regard to corns and bunions. They can't wear those dear little shoes except they have these pinchers to go with them."

"And that great heap of books in your arms?"

"Those! They are the latest, most exciting, and the weakest, most silly novels. But I hand them out, and shake my head with a smile, and crowds read them."

"Well, madam, I'm very inquisitive, I know, but I do want to know what you have in that bag thrown over your shoulder."

"A great variety of valuables—such things as 'late suppers'—in great demand, and which send people to the grave early, and thus make room for more. Then there are 'late hours,' and 'late rising,' and all manner of hair-dressing, and expensive dressing—things that ladies must have, even if their husbands fail. Here are diamond pins and rings—just the thing to stir up envy and create extravagance. Here are gold watches, cigars, meerschaum pipes, gold-headed canes, eye-glasses, and all manner of things to suit all manner of people. And I laugh and coax, and frown and command, till I get them to wear and use them, and do just what I please. Now I have stopped to talk with you a few moments; don't you see what a crowd have gathered around me—low necks, thin shoes, muslin dresses, tight boots; some on crutches, some coughing, some breathing short, all crowding to get near me, and when I move you will see how they all run, and rush, and crowd after me. O, sir, I am the great power of the world. I rule kings and queens, beggars and philosophers. Don't you see?"

"Truly, madam, truly. And now may I ask your name?"

"Name! FASHION, sir; my name is MRS. PREVAILING FASHION! I thought every body knew me!"—*Rev. John Todd, D. D.*

Hygiene.

"This is for your health."—Paul.

FEMALE DRESS.

BY DIO LEWIS, M. D.

The subject is vitally important. Beside it, diet, exercise and baths sink into insignificance. My pale-faced countrywomen are dying for lack of room, freedom; they are being stifled.

Dress reformers proclaim short skirts as the remedy. This is well The short skirt is an improvement—a movement upward, but of no consequence compared with the readjustment of the dress about the middle of the body. That part contains the vital organs. Is a man strong? it is because the middle of his body is strong. Is a woman vigorous? it is because the middle of her body is developed and active.

The changes needed in woman's dress are the following, and I believe their importance is in the order named:

1. The dress about the waist is to be very loose, without whalebones or other stiffening, and the skirts carried with suspenders over the shoulders.

2. The arms and legs are to be so warmly dressed as to maintain a healthy circulation.

3. The skirts to fall to the knee.

I have said that the importance of these several changes is in the order named. The lungs, heart, liver and stomach, which together make up the fountain of life, must have room, or the vital forces must halt. With the corset and tight-lacing, these organs are reduced one-third in size and two-thirds in motion.

Health and equilibrium are interchangeable terms. Whoever, whatever living thing has defective circulation has defective health. Flannels, cotton padding, thick shawls, cloaks and furs piled upon the chest, while the legs are covered with a single thickness of cotton cloth surrounded by a balloon in the shape of a hoop, creams the chest and freezes the legs. The legs and arms, separated so far from the centre of the body, surrounded by the cold air, need, to say the least, as much clothing as the body, and ought to have one or, in cold weather in this climate, two thicknesses of knit woolen. Women complain to me of headache, tell me their blood is all in their head and chest, while their feet are as cold as ice. With the fashionable dress how can it be otherwise? Let them cover the limbs with one or two thicknesses of warm flannel, and the feet with a warm dress, and the head and chest will be immediately relieved.

The short skirts, although in importance to health the least vital of these three changes, is nevertheless very important. The skirt should fall a little below the knee. The pants should be the large Turkish pants, which, made long enough to fall to the ankle, and fastened at the bottom by being drawn close about the ankle with a slight elastic cord, should then be drawn up to the place usually occupied by the garter, and pulled down to the middle of the calf of the leg. When going out into the cold air the exposed part of the leg should be covered with a patent leather anklet, and during the cold season of the year that part of the leg should be covered with two thicknesses of woolen. While all this peculiar arrangement is, in point of convenience and protection, less satisfactory than the straight pants, such as gentlemen wear, I nevertheless advise it, because it is very easy to introduce the short dress with these pants, and very difficult to introduce what is known as the Bloomer costume. For example: in my school at Lexington, Mass., I had more than a hundred fashionable young ladies last winter, all of whom wore constantly during the school year the short dress, the gymnastic costume, while all the fashionable ladies of the village outside of the institution adopted the same dress. Indeed, it is almost rare to see in Lexington a lady with a long dress. An attempt to introduce the Bloomer costume, I am sure, would have proved a failure, not in our own house, perhaps, but in its influence outside. All through our part of the country, when we go out to ride, we see ladies in the short dress. Indeed, some of the clergymen, who observed that our young ladies changed for the long dress on going to church, came to me to say that they hoped I would allow them to come in their short dresses, for they liked very much to see them. A single lady appearing in the streets of Boston in the Bloomer costume attracts a crowd of boys, while twenty of our young ladies can go into Boston without remark or notice. The fact is, we men and boys are very jealous of our breeches, but the gymnastic costume does not involve that garment, and so we lords of creation give our consent to its adoption by our sisters.—*Herald of Health.*

EATING BETWEEN MEALS.

There is scarcely a dietetic habit more common among the people of this country, or one that is more injurious to health, and that tends more to break down the integrity of the digestive organs, than that of eating between meals.

This habit is almost universal with the children of the present day. Parents generally have imbibed the mistaken idea that children must eat much oftener than adults—that they should eat at any and at all times of the day, or as often as they may fancy that they are hungry.

This habit probably does more than any other one thing to lay the foundation for those much dreaded diseases, liver complaint and dyspepsia, with all their train of evils. Physiology determinately establishes for us certain general principles in regard to diet, to which we must give heed, or serious results inevitably follow. The fact is fully established by physiology that the digestive organs need regular periods of rest, just as much as any other organ, or portion of the vital domain, and without it they must fail.

In eating between meals, we necessarily interfere with the digestion of the previous meal, interrupting its progress, and at the same time adding an extra amount of labor for the already heavily taxed digestive organs to perform, and rob them of that rest that nature demands; for if we eat but a piece of pie, a crust of bread, or even an apple, the entire process of digestion has to be gone through with, just the same as if we had taken a full meal.

Now the time requisite for fully and perfectly digesting an ordinary meal, is at least five hours, and no food of any kind should be introduced into the stomach while this important process is going on, lest it be interrupted, or so hurried that the food does not remain in the small intestines, a sufficient length of time for its nutriment to be taken up and conveyed to the thoracic duct preparatory to its entering the blood.

The true philosophy is, that the human stomach (at least at any time after the person has arrived at the age of two or three years) needs as many hours of rest out of the twenty-four as it labors. If this be true, what the effect must be of so eating between meals as to cause the stomach to labor incessantly for at least eighteen hours out of every twenty-four, I leave the candid reader to judge.—*Health Reformer.*

BISHOP WHATELY'S BRAIN TONIC.

A hard thinker, he required compensating sleep. Men from first to last in fighting a battle with death, through the tissues. These are wasted by labor, but as long as they can be fully renewed by food, the man lives and is well. Otherwise he decays and dies. So with the brain, it weakens under continued protracted labor, particularly at night. Sleep restores it to strength and fresh inclination and capacity for work. If sleep fails to do this, or if sufficient sleep be not allowed for the repose and invigorating of the brain, its powers decay, and even insanity may supervene through overwork, especially at undue times. No one knew this better than Whately, who may be said to have slept as fast as he could. Idle people are not to take this as a justification of their sluggardism. When Whately felt fatigue from overtaxing the brain in the day-time, he would close his books, and a quarter of an hour after, you might have seen the following instructive spectacle:

The first occasion on which I ever saw Dr. Whately (observes a correspondent) was under curious circumstances. I accompanied my friend Dr. Field to visit professionally some members of the archbishop's household at Redesdale, Stillorgan. The ground was covered by two feet of snow, and the thermometer was down almost to zero. Knowing the archbishop's character for humanity, I expressed much surprise to see an old laboring man, in his shirt-sleeves, felling a tree "after hours" in the demesne, while a heavy shower of sleet drifted pitilessly on his wrinkled face. "That laborer," replied Dr. Field, "whom you think the victim of [illegible], is no other than the archbishop curing himself of a headache. When his grace has been reading and writing more than ordinarily, and finds any pain or confusion about the cerebral organization, he puts both to flight by rushing out with an ax, and slashing away at some ponderous trunk. As soon as he finds himself in a profuse perspiration he gets into bed, wraps himself in Limerick blankets, falls into a profound slumber, and gets up buoyant.—*Life of Whately.*

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[illegible]

For the World's Crisis.

I LOVE JESUS.

TUNE—*Song of Deliverance.*

BRO. GRANT:—The following lines were composed by BRO. G. C. Cunningham, of Concord, N. H. It is the first from his pen; but thinking it might comfort some of the children of God, I take the liberty to send it for publication, if you think proper.

O, how I love my Jesus,
Who's bought my liberty,
And paid a heavy ransom,
And now I know I'm free.
CHO.—"Palms of victory, crown of glory,
Palms of victory we shall bear."

He saw me bound by Satan,
With chains of dreadful power;
But mighty to deliver me,
He bid me sin no more.

He found me pressed with poverty,—
How wretched was my state;
Till my dear Jesus raised me
To a heavenly state.

O, how I love dear Jesus,
He's better far than gold;
Houses, land and brethren,—
More than a hundred fold.

He never forsakes in danger,
Though many foes are near;
His mighty arm supports me,
So I'll never, never fear.

I oft have been so sinful,
And grieved my dearest friend;
But yet he freely pardons,
And loves me to the end.

O may I be like Jesus,
With spirit just and true;
And faith that will not falter,
To keep the prize in view.

We soon shall see fair Canaan,
Embrace our heart's desire,
And rise amid the ransomed
To join the heavenly choir.

Then let us run with patience,
Nor wish our trials less;
Till, standing on Mount Zion,
We shall all things possess.

The glory there unfading
Shall deck the immortal brow;
And reigning with our Savior,
We'll never sorrow know.

For the World's Crisis.

THOUGHTS FOR THE THOUGHTFUL.

Doctors of divinity puzzled, not understanding the Scriptures, nor the power of God—ignorant of our faith and hope—glimmerings of light.

During the session of the "Massachusetts General Conference," held at Northampton with the "First Congregational Church," Rev. Zachary Eddy, D. D., pastor, Sept. 11th, 12th, and 13th, Rev. Dr. Hopkins, President of "William College," read, by appointment, an essay on "*The Outpouring of the Spirit in the Latter Days.*" The reading of this essay was followed by a spirited discussion, in which Rev. J. P. Cleveland, D. D., Rev. E. Marvin, D. D., Rev. Zachary Eddy, D. D., Rev. A. P. Marvin, Rev. G M. Wellman, President Stearns, Rev. E. P. Perkins, Rev. C. L. Woodworth, Rev. Geo. Trask, and Rev. A. C. Thompson, D. D., took part.

The main points of the essay which we shall notice, and which were made the subject of discussion, were the following:

1. AS TO THE HOLY SPIRIT.

"Christ having ascended, the way was prepared for the descent of the Spirit, and from that time till this the Spirit has been abroad in the earth, not in his miraculous agency, which is incidental and temporary, but as the author of revivals of religion, of individual conversions, and of the sanctifying agency which is indispensable to the upbuilding of the kingdom of God."

"There are at the present time remarkable providential preparations, such as have never been known or approximated before for a rapid diffusion of truth, and so for bringing *all men*, through the truth and by the power of the Spirit, into sympathy with each other, and into subjection to the will of God. *Many passages* of Scripture favor this view; and according to it, *the pouring out of the Spirit in the latter days is yet to come, and is to result in universal peace and righteousness.*"

From the concluding statements, beginning with the remark that "all men, through the truth and by the power of the Spirit," we must dissent, and we can not find the "many passages" which "favor this view."

The prophecy of Joel (chap. 2: 28–32), had its special fulfillment in the beginning of the present dispensation, and includes the gospel day, as is evidently explained by the apostle Peter: "*This is that which was spoken of by the prophet Joel,*" etc. Acts 2: 14–21. It will not do, therefore, to refer to that prophecy in proof of a future "pouring out of the Spirit in the latter days, yet to come," when an inspired apostle has declared its fulfillment in an especial degree on "the day of [illegible]," and the days following. We could have wished that Dr. Hopkins had cited us to the "many passages" to which he refers.

In discussing the essay, Dr. Cleveland remarked: "As the result of much investigation, he *fully believed* in great events prior to *the final display of the Holy Spirit.*" We should have been thankful, exceedingly, if Dr. Cleveland had given us some scriptures as the foundation for his belief in "the *final display* of the Holy Spirit." Especially since Dr. Marvin, who followed him, said that "the general views brought out in the essay were those *generally* held, and that *the world is to be subdued to Christ* by the power of truth, *as administered by the Spirit.*" For such a faith and general expectancy and hope, the Scriptures should not be wanting certainly.

The inquiry of Dr. Wellman was right to the point: "Are we encouraged by the history of the past to rely upon the Holy Spirit for the *final triumph of the gospel?*" That is the point. Are we? The marvellous and even miraculous power and effusion of the Holy Spirit on "the day of Pentecost," and the days following, during the preaching of Christ's chosen apostles, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will" (Heb. 2: 4), *failed* in the conversion of the world which is anticipated; and certainly no outpouring of the Spirit since has been followed by any such results; nor in any measure exceeded that age of miracles and wonders."

What can we hope for, then, in the future, or how be "encouraged by the history of the past" to look "for the final triumph of the gospel" in "the *conversion of all men to God*"? "God visits" the Gentile world in his gospel "to *take out of them a people for his name.*"—Acts 15: 14. And we conceive that the "final triumph of the gospel" will be fully accomplished when "all that believe" are saved; and sing the "new song, saying, Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5: 9. If this fails of accomplishment, then will the gospel prove a failure, and of a "final triumph"; but not until then.

Another inquiry equally important was asked by this divine: "Is Christ to come before, or after the millennium? is he to introduce a new dispensation; or is his kingdom to triumph under the dispensation of the Holy Spirit?"

Ah! that's the question. When that is determined according to the Scriptures, and not the theories, and opinions, and traditions of men, the future in promise and prophecy will be understood by these "guides." The doctor's faith, however, was that "the cause of Christ was to triumph under this dispensation." But how can this be the case with the teaching of the Master to the contrary? "The wheat and tares grow together until the harvest." "The *harvest* is the end of the world." Matt. 13: 24–43. And also the teaching of Christ's apostle? "Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 13. Martin Luther reiterated the same sentiment against the modern fable of a world's conversion: "The older the world, the worse."

2. AS TO THE COMING OF CHRIST.

"The question turns upon the relative agency of the *Son* and *Spirit* in this great work. In the *opinions of many, not the Spirit, but Christ's coming personally*, is the chief agent in the restoration of the world." To this the essayest objects thus: "A suspension of the dispensation of the Spirit, at or near the present point, must fail to *bring to Him due honor* in that one great work which we know is to be accomplished."—(Essay.)

From the statement of Dr. Hopkins, it is apparent that our faith and hope are not understood by him. If these were better understood by the church at large, we have reason to believe that their views would undergo a great change relative to the future, and the wide divergence that now exists between us would greatly lessen, if not altogether cease. And may it not be that as Adventists we have been in a measure remiss in duty in not making more plain the clearly revealed fact that *both Jesus Christ* and the *Holy Spirit* are the great agents in the work of *reconstruction*; and that *both* will be present and employed "*in the times*" and work of *restitution*? We will therefore observe, that in the scripture, Acts 3: 19–21, the apostle alludes to another "*times of refreshing*" still future, in view of which he urges men to "repent and be converted"; manifestly that they might be prepared to share in, and be participators of the *blessings* of those "*times.*"

But mark! those "times of refreshing" are not to occur in time. They take place at the epoch of the return of "Jesus Christ," and in "the times of restitution." We quote the passage entire:—"Repent ye, therefore, and be converted, that your sins may be blotted out, when *the times of refreshing* shall come from the presence of the Lord; and *he shall send Jesus Christ*, which before was preached unto you; whom the heaven must receive (retain) until *the times of restitution of all things*, which God hath spoken by the mouth of all the holy prophets, since the world began."—Acts 3: 19–21.

From this passage we are not taught to look in *time*—during the gospel dispensation, for "an augmented influence of the Holy Spirit," under whose "agency the world will be converted to God," as maintained by spiritual millennialists. The convicted sinners in the beginning of the gospel day were exhorted to "repent and be converted," in prospect of the glorious "*refreshing*," yet future, to occur at the *second coming of the Messiah*, and in "the times of restitution of all things." Surely, it could not be expected that those converted sinners would survive and live in mortality to witness that day, and share in its glories and blessings! By a resurrection to life "at the last day," could they possibly participate in the glories of those coming "times"?

We believe in a *future outpouring of the Holy Spirit* eclipsing the day of Pentecost; but not until "God shall send Jesus Christ," or not until "the times of restitution of all things, which God hath spoken."

However, the work of the Holy Spirit, then to be effected, is far different from that of the conversion of men from sin to holiness, or a moral change produced in the hearts of men. It is one, co-operative with Christ, of *reconstruction*, and rebeautifying the *material heavens and earth*, and of "our *vile bodies*," or "bodies of humiliation."

The following scriptures we cite in proof of the above view, and in confirmation of St. Peter's statement: "If the spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also quicken your *mortal bodies*, by *his Spirit* that dwelleth in you." . . . For I reckon that the sufferings of this *present time* are not worthy to be compared with the glory which shall be revealed *in us*. . . . The *creature* itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the *whole creation* groaneth and travaileth in pain together until now; and not only they, but *ourselves* also, which have the *first fruits of the Spirit*, even we ourselves, waiting for the adoption, to wit, the *redemption of the body.*" Rom. 8: 11–23. The time of this work of the Spirit is at the personal advent of Jesus Christ, and "at the resurrection of the just." John 5: 28, 29; 6: 39; 40; 54; 2 Thess. 4: 16–18.

The [illegible] by the prophet Isaiah declares: "When ye see this, your heart shall rejoice, and your *bones* shall *flourish* like an herb." Read Isa. 66: 14; 5: 16–22. And by the prophet Ezekiel he says, "They say *our bones* are dried, and our *hope* is lost; but thus saith the Lord God; Behold, O my people, I will *open your graves*, and cause you to *come up out of your graves*, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have *opened your graves*, O my people, and brought you up *out of your graves*, and shall put MY SPIRIT in you, and ye shall live, and I shall place you in your own land."—Ezek. 37: 11–14. According to the inspired interpretation of St. Paul, this was "*the hope*" of the "twelve tribes" of Israel, and of course, as God says by Ezekiel, of "the whole house of Israel."—Acts 26: 6–8; 24: 14, 15.

A beautiful and appropriate prophecy is the following: "*Upon the land of my people* shall come up *thorns* and *briers*, *until the Spirit be poured upon us from on high*, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then *judgment* shall dwell in the wilderness, and *righteousness* remain in the fruitful field. And the work of righteousness *shall be peace*; and the effect of righteousness *quietness and assurance forever.*" Isa. 32: 15–17.

O. R. FASSETT.

(*To be continued.*)

For the World's Crisis.

LOOK TO JESUS.

If we would keep our feet in the narrow way, avoiding the traps and snares of Satan, rise above discouragements, disappointments, and the petty trials of every day, we must look to Jesus. If we want our mind at peace with God, at peace with ourselves, let us keep it stayed on him, for "thou wilt keep him in perfect peace whose mind is stayed on thee."

Much of the discouragements, backslidings, and slow growth in grace in young christians arises, we think, from a habit of looking too much within themselves—watching their own feelings and frames of mind; their faith in God varying with every fit of feeling.

It is when faith is weak that we are ever prone to look at self; but we find nothing to encourage us there; there is no good thing in us, but a continual proneness to sin. Even when we would do good, evil is present with us. Good acts, kind words, and noble deeds, all of these are too often prompted by selfish, sinful motives.

The more we examine our own heart, the more are we convinced of its deceitfulness, its exceeding sinfulness in the sight of God; and the result of every effort, put forth in our own strength, to make it better, but proves how vain the attempt. Jesus alone is able to cleanse us from sin; then let us look to him. Indeed, if we have given our hearts to Jesus, what more have we to do with *self*. Jesus has bought us, paid the price in blood, and we are his, to be moulded as it pleases him. *His* the task (not ours) to purify and make us perfect. As a child of God, we have nothing more to do, but as clay in the hands of the potter, be submissive, ready to suffer all his will; willing to be just what it please him to have us be, a vessel unto honor or dishonor, and to do as the Holy Spirit bids us.

Lord, help us to *look to thee*, and we shall not see how great the work to do in this vile heart of ours, nor know how much pain there is to bear, but looking unto thee, thou wilt give us grace to endure all that thy loving heart sees needful to inflict.

Peter had no difficulty in walking on the water until he saw the winds and waves boisterous; then he began to sink, and cried, Lord, save me. If he had kept his eye on Jesus, he would not have seen the roughness of the sea, nor doubted God's power to make the water bear him up; but taking the eye from Jesus, to view the difficulties in the way, man loses sight of faith, and measures the strength of the Almighty by that of his own puny arm. Lord, help us to look to thee.

Vergennes, Vt. E. S. BENTON.

DIVINE CONTENTMENT.

A PERSUASIVE TO CONTENTMENT.

It exhorts us to labor for contentment; this is that which doth beautify and bespangle a christian; and, as a spiritual embroidery, doth set him off in the eyes of the world.

But methinks I hear some bitterly complaining, and saying to me,—"Alas! how is it possible to be contented! the Lord hath made my chain heavy (Lam. 3: 7), he hath cast me into a very sad condition."

There is no sin but labors either to hide itself under some mask; or, if it cannot be concealed, then to vindicate itself by some apology. This sin of discontent I find very witty in its apologies; which I shall first discover, and then make a reply. We must lay it down for a rule, that discontent is a sin; so that all the pretences and apologies wherewith it labors to justify itself, are but the production of Satan's temptations.

The first apology which discontent makes is this,—"I have lost a child." Paulina, upon the loss of her children, was so possessed with a spirit of sadness, that she had like to have entombed herself in her own discontent. Our love to relations is oftentimes more than our love to religion.

1. We must be content not only when God gives mercies, but when he taketh them away. If we must in everything give thanks (1 Thes 5: 18), then in nothing be discontented.

2. Perhaps God has taken away the cistern, that he may give you the more of the spring; he hath darkened the star-light, that you may have more sun-light. God intends you shall have more of himself; and is not he better that ten sons? Look not so much upon a temporal loss, as a spiritual gain: the comforts of the world run dregs; but those which come out of the granary of the Promise are purer and sweeter.

3. Your child was not given, but lent. I have, said Hannah, lent my son to the Lord. 1 Sam. 1: 28. She lent him! The Lord had but lent him to her. Mercies are not entailed upon us, but lent: what a man lends he may call for again when he pleases.—God hath put out a child to thee awhile to nurse; wilt thou be displeased if he takes his child home again? O be not discontented that a mercy is taken away from you, but rather be thankful that it was lent you so long.

4. Suppose your child was taken from you, either he was good or bad. If he was rebellious, you have not so much parted with a child as a burden; you grieve for that which might have been a greater grief to you. If he was religious, then remember, he is taken from the evil to come (Isa. 57: 1), and placed in his centre of felicity. This lower region being full of gross and hurtful vapors, how happy are those who are mounted into the celestial orbs! The righteous is taken away—in the original it is, he is gathered; a wicked child dying is cut off, but the pious child is gathered. Even as we see men gather flowers, and candy them, and preserve them by them; so hath God gathered thy child as a sweet flower, that he may candy it with glory, and preserve it by him for ever. Why, then, should a christian be discontented? Why should he weep excessively? Daughters of Jerusalem, weep not for me; but weep for yourselves.—Luke 23: 28. O Christian! be not discontented that thou hast parted with such a child, but rather rejoice that thou hadst such a child to part with; break forth into thankfulness. What an honor it is to a parent to beget such a child, that while he lives increaseth the joy of the glorified angels, and when he dies, increaseth the number of the glorified saints!—Luke 15: 10.

5. If God hath taken away one of your children, he hath left you more; he might have stripped you of all. He took away all Job's comforts, his estate, his children; and, indeed, his wife was left but as a cross. Satan made a bow of this rib, as Chrysostom speaks, and shot a temptation by her at Job, thinking to have shot him to the heart. Curse God, and die, said she.—Job 2: 9. But Job had upon him the frontispiece of integrity; and, though his children were taken away, yet not his graces; still he is content, still he blessed God. O, think how many mercies you still enjoy! Yet our base hearts are more discontented at one loss, than thankful for a hundred mercies.

God hath plucked one bunch of grapes from you; but how many precious clusters are left behind?

"But it was my only child, the staff of my age, the seed of my comfort, and the only blossom out of which the honor of an ancient family did grow."

1. God hath promised you—if you belong to him—a name better than of sons and daughters.—Isa. 56: 5. Is he dead that should have been the monument to have kept up the name of a family? God hath given you a new name; he hath written your name in the book of life. Behold your spiritual heraldry; here is a name which cannot be cut off.

2. Hath God taken away thy only child? He hath given thee his only Son; this is a happy exchange. What needs he complain of losses, that hath Christ? He is the Father's brightness (Heb. 1: 3), his riches (Col. 2: 9), his delight (Psa. 43: 1). Is there enough in Christ to delight the heart of God? and is there not enough in him to ravish us with holy delight? He is wisdom to teach us, righteousness to acquit us, sanctification to adorn us; he is that royal and princely gift; he is the bread of angels (Psa. 78: 25), the joy and triumph of saints; he is all in all. Why, then, art thou discontented? Though thy child be lost, yet thou hast Him for whom all things are loss.

3. And lastly, let us blush to think that nature should seem to outstrip grace. Pulvillus, a heathen, when he was about to consecrate a temple to Jupiter, and news was brought to him of the death of his son, would not desist from his enterprise; but with much composure of mind, gave orders for a decent burial.

For the World's Crisis.

THERE IS A HEAVENLY LAND.

There is a heavenly land where all the angels stand,
Looking over, over from the bright golden strand;
They beckon to the saints, from Canaan's happy shore—
"Be ready, be ready, the Savior's at the door.

I see their golden wings, and hear their heavenly song,
They cast their golden crowns, (amid the happy throng)
To King Immanuel; and lowly bend the knee
With all the happy throng, the happy throng so free.
CHO.—There is a heavenly land, etc.

Come, join our happy band, and gain the heavenly land,
Where tears are wiped away, and sorrows have an end;
Jerusalem you'll see, her streets of solid gold,
Her gates of shining pearl, so glorious to behold.
CHO.—There is a heavenly land, etc.

Come along, poor sinner, O with us come along,
And mortify your pride, and turn from every wrong;
The gospel sound obey, and you'll escape the fire,
And sing the heavenly song, and join the heavenly choir.
CHO.—There is a heavenly land, etc.

Believe in Jesus Christ, the loving Son of God,
Be humble and devout, and ever kiss the rod;
Be faithful to your vows, and wrestle at the throne
As Jacob did of old, who prevailed all alone.
CHO.—There is a heavenly land, etc.

Jesus will receive you, and wash your garments white,
A harp of gold he'll give, the crown of life so bright;
For ever freed from sin, from trouble and from strife,
Unfading joys in heaven, and everlasting life.
CHO.—There is a heavenly land, etc.

Peru, Ind. H. H. HALL.

For the World's Crisis.

A GOOD NAME.

Always be more solicitous to preserve your innocence, than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do, as the guardian of your reputation, is to remove injurious aspersions. Let not your good be evil spoken of, and follow the highest examples in mild and explicit self-indication. No reputation can be permanent, which does not spring from principle; and he who would maintain a good character, should be mainly solicitous to maintain a "conscience void of offence toward God and toward man." E. P. B.

Middleboro, Mass.

For the World's Crisis.

THE "HOME," MONEY, ETC.

A letter was received from a brother in Christ yesterday, which has led me to write this article. He wishes to know what has become of the money that was sent for the Home. An article appeared in the Crisis of last week, from the pen of Bro. Charles Goodrich, in which he stated, concerning Sr. Anna E. Smith's mission, of New York,—"She supports herself and family by her own efforts, independent of all her mission work. *Other missionaries* have to first support themselves out of the donations they receive, and then the balance goes to sustain their mission." The italics are mine.

Probably that article was not written with either the knowledge or consent of Sister S., for there are several mistakes in it, which she would not let go before the public knowingly. But it is not my business to correct them. Neither do I accuse Bro. Goodrich of wilfully misrepresenting facts, nor do I wish to injure either party, but I write to relieve the anxiety of a few. It was originally my purpose to pay no attention to any misstatements that might be made, but the letter that I have referred to stirred me to write.

It is a fact that I have *not* supported myself out of funds that have been sent for the Home, or other missionary work. The brethren in Philadelphia have clothed me, and given me the means to pay my board, so that I have not lived upon the mission funds at all. I have also had money sent from various quarters for my personal use, and so stated in the letters which I have received.

I have received in all, toward the "Home," $1150.00. One brother, who had given $100.00 toward the object, wished it to be withdrawn and given to the poor at once. This was done, leaving a balance of $1050.00 in the Home fund. $50.00 of that money have been spent for the children under my care, during the last nine months. There were three boys and three girls, being an average of $8.30 apiece. I think no one will complain of that. Then $1000.00 was left for the Home.

A description of how the Home has been obtained has already been sent to the Crisis. The following expenditures have been made toward furnishing the house, etc.:

Paid for whitewashing seven rooms, walls and ceiling, some done over twice, some of the rooms quite large, $24.00. Paid for house cleaning, scouring paint, floors, closets, windows, etc., etc., $8.00. Paid expressman for moving things into the Home, $6.00; lumber for coal and chip bin, $6.50; 13 tons of coal at $7.00 per ton, $91.00; 75 sheets, 4 feet wide and over 3 yards long, at 75 cents apiece, $56.25; 13 iron bedsteads, at $5.50 apiece, $71.50; iron bedstead for matron's room, $7.00; 12 husk mattresses at $4.25 apiece, $51.00; 1 husk mattress, $4.00; 1 husk mattress lined on one side with hair, for matron's room, $8.00. The 12 bedsteads are 36 inches wide and 6 feet long; the one for the matron's room is the same length, but 4 feet wide. The other is 30 inches wide. 13 bedspreads at $1.00 each, $13.00. 6 pieces of English calico for children's Sunday dresses, at 21 cts. per yard, 182 yards in all, $38,22; 1 piece of unbleached cotton cloth (English upland cotton), to line the waists of the dresses to make them warm, in all 36 yards, at 25 cents per yard, $9.00; 3 dozen knives and forks, at $1.33⅓ per dozen, $4.00; 4 large blank books and two small ones to keep the records of the mission work in, $7.60; 175 pieces of crockery, $40.66; 5 doz. iron spoons, large and small, $2.34; 3 largest sized tubs, at $2.00 each, $6.00; 2 medium sized, at $1.75, $3.50; 1 smaller one, $1.50; 4 clothes lines, at 25 cts. each, $1.00; 2 washboards, 90 cts. for the two; 12 doz. clothes-pins, at 3 cts. per dozen, 36 cts; 12 pillows for bed, at 62½ cts., $7.50; saw, 75 cts.; screw driver, 35 cts.; hatchet, 75 cts; 2 ft. rule, 25 cts; tack hammer, 20 cts.; claw hammer, —; chisel, 25 cts.; 4 lbs. nails, 32 cts; 18 door-knobs, $1.08; 1 coal shovel, $1.25; matting for reception room, $11.00; dust pan and brush, 35 and 60 cts.; 2 scrubbing brushes, 50 cts. each, $1.00; 2 water buckets, 37½ cts. each, 75 cts.; broom 45 cts.; soap 50 cts.; soda 30 cts; kindling wood $2.50; 2 papers of tacks, 16; 200 stamped envelopes, $4.96; 1 bag of salt 25 cts.; 1 coal hod $1.25; 2 coal hods, 87½ cts. each, $1.75; lantern 1.50; tin can 25 cts. These things amount to $508.27, leaving a balance of $496.73. Out of this sum that remains I have to pay for tin-roofing the cook room, a building 9 by 14 feet, $15.00, just the cost of the materials. I must have a new top to the cooking stove, the range is being overhauled, a stove is to be bought for the matron's room, and stove pipe entire for the matron's, cooking, and school-room stoves. Then I have to buy a lot of second-hand chairs, tables, and bureaus. Also to buy materials for under garments for girls, and for night dresses. I have also bought a sewing-machine at $60.00, to do most of the great amount of sewing that will have to be done for the children connected with the Home and the mission generally. Taking out the bill for the sewing-machine, it leaves us $436.00 to buy what I have already noticed that we must have, also tin and wooden ware, repairing glass in the house, getting plain curtains for the windows. Then we must lay in a stock of provisions. Shoes and stockings are also to be purchased for the children.

Other pieces that I have written give further information. I have tried to do the best that can be done. Many of the things have been purchased at wholesale prices, and near the first cost. Every thing will be done that can be done for the colored children under our care.

I wish to have no other mission neglected for this. Let every brother and sister do as the Lord directs. The Lord has sent me into this field to do his work. I expect trials, hardships, temptations, backbitings, jealousies, slanders, and the like. Christ suffered from all these, and more; and if he who was harmless and undefiled so suffered, what better treatment can I, the chief of sinners, expect. Yet I have a multitude of friends, from Maine to Kansas. Encouraging letters come from all quarters. My begging is done at the throne of grace. The matter of giving lies between the Lord and his people. I have confidence in the Almighty. He will provide. My cares are many, but his grace is sufficient. Yours, etc., in the highways and hedges, FRANCIS H. BURBANK.

708 *Lombard St., Philadelphia, Pa.*

For the World's Crisis.

DON'T YOU DO IT!

And do you not be so simple as to allow any body to persuade you to do it; if you do you will rue it, wish you had not done it, and try speedily to have it undone, or "done back again": *i. e.*, do *not* go and move your stoves in your meeting-house from the door up to the pulpit. WE *did* have ours transferred; and after having *tried* it, we would be willing to give the man that had it done more than what the pipe came to, if he or any one else would only move them *half way* back again. Men are always prone to go to extremes, and this stove movement is after "that sort." In those houses we have seen, the stoves were placed about midway from the door to the desk, and they certainly gave the most agreeable temperature to the whole room of any stove arrangement that we have ever seen.

But, what is of vastly more importance, is to have the sexton (and if you have not got one, make one at once, or else act in that capacity yourself) light the fires (in cold weather) from two to three hours before meeting time, and then the entire room can be equalized in temperature, all be comfortable, and nobody freeze or roast.

G. W. STETSON, *for the church in Rutland, Vt.*

For the World's Crisis.

HELPING THE PREACHER.

Dr. Beecher once said to an old lady, who had expressed her wonder to him that she was permitted to live, as she could not do any more good, "You are doing a great deal of good; you help me to preach every Sunday." She was greatly surprised, and inquired how it could be. "In the first place," said he, "you are always in your seat on the Sabbath, and that helps me; in the second place, you are always wide awake, and you look right into my face, and that helps me; in the third place, I often see the tears running down your face, and that helps me very much."

E. P. ROBINSON.

MUTUAL FORBEARANCE.

The house will be kept in a turmoil where there is no toleration of each other's errors. If you lay a single stick of wood in the grate, and apply fire to it, it will go out; put on another stick, and they will burn; and half a dozen, and you will have a blaze. There are other fires of a kindred nature. If one member of the family gets into a passion, and is let alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper, pile on all the fuel, draw in others of the group, and let one harsh answer be followed by another, and there will be a blaze which will enwrap them all.

—*Selected by* E. P. ROBINSON.

A QUEER OLD LADY.

How different people appear at different times, as, when we are sick or well, rejoicing or mourning, laughing or weeping. A few days since, I met an old lady, who nodded very familiarly to me, and yet I hesitated to call her by name, lest I should miscall it.—She looked old, and yet young; soft and smiling, and yet wore stern frowns. She was fair in face, yet her hands were iron. It seemed as if the wind would blow her away, and yet she moved with the strength of an elephant.

"Why, sir," said she, "you seem to stare at me as though you had seen me a thousand times before."

"That may be, madam; but I never saw you so loaded down with all sorts of things. I am curious to know about them. Would it be rude if I should ask you a few questions?"

"Not at all. Ask away."

"Well, what are you going to do with those small, thin, ladies' shoes?"

"Why, make the ladies wear them, to be sure."

"Not in this cold, wet season? Why, I can hardly keep my feet warm in these thick, double-soled boots. I must have over-shoes. How can they wear such thin, cold-catching shoes?"

"O, sir, I have only to bring them to them, and they never hesitate a moment. They know me!"

"And those little half-dresses, hanging on your arm?"

"They are to put on little children in cold weather, to walk out in—naked at the knees, naked at the neck, and hardly covering half the body. You can't think how eager parents are for these dresses."

"What have you in this little tin box?"

"Lozenges, sir; troches, hoarhound candy—things that always go with thin shoes and thin dresses. And this bright red box, sir, contains what is called 'conscience salve,' which I always keep on hand to rub on the conscience when any one feels that he has done wrong in obeying me. It's in great demand, sir, and a certain cure."

"Pray, madam, what are those screws for?"

"Why, to pinch the feet, and make them look small, without regard to corns and bunions. They can't wear those dear little shoes except they have these pinchers to go with them."

"And that great heap of books in your arms?"

"Those! They are the latest, most exciting, and the weakest, most silly novels. But I hand them out, and shake my head with a smile, and crowds read them."

"Well, madam, I'm very inquisitive, I know, but I do want to know what you have in that bag thrown over your shoulder."

"A great variety of valuables—such things as 'late suppers'—in great demand, and which send people to the grave early, and thus make room for more. Then there are 'late hours,' and 'late rising,' and all manner of hair-dressing, and expensive dressing—things that ladies must have, even if their husbands fail. Here are diamond pins and rings—just the thing to stir up envy and create extravagance. Here are gold watches, cigars, meerschaum pipes, gold-headed canes, eye-glasses, and all manner of things to suit all manner of people. And I laugh and coax, and frown and command, till I get them to wear and use them, and do just what I please. Now I have stopped to talk with you a few moments; don't you see what a crowd have gathered around me—low necks, thin shoes, muslin dresses, tight boots; some on crutches, some coughing, some breathing short, all crowding to get near me, and when I move you will see how they all run, and rush, and crowd after me. O, sir, I am the great power of the world. I rule kings and queens, beggars and philosophers. Don't you see?"

"Truly, madam, truly. And now may I ask your name?"

"Name! FASHION, sir; my name is MRS. PREVAILING FASHION! I thought every body know me!"—*Rev. John Todd, D. D.*

Hygiene.

"This is for your health."—Paul.

FEMALE DRESS.

BY DIO LEWIS, M. D.

The subject is vitally important. Beside it, diet, exercise and baths sink into insignificance. My pale-faced countrywomen are dying for lack of room, freedom; they are being stifled.

Dress reformers proclaim short skirts as the remedy. This is well. The short skirt is an improvement—a movement upward, but of no consequence compared with the readjustment of the dress about the middle of the body. That part contains the vital organs. Is a man strong? it is because the middle of his body is strong. Is a woman vigorous? it is because the middle of her body is developed and active.

The changes needed in woman's dress are the following, and I believe their importance is in the order named:

1. The dress about the waist is to be very loose, without whalebones or other stiffening, and the skirts carried with suspenders over the shoulders.

2. The arms and legs are to be so warmly dressed as to maintain a healthy circulation.

3. The skirts to fall to the knee.

I have said that the importance of these several changes is in the order named. The lungs, heart, liver and stomach, which together make up the fountain of life, must have room, or the vital forces must halt. With the corset and tight-lacing, these organs are reduced one-third in size and two-thirds in motion.

Health and equilibrium are interchangeable terms. Whoever, whatever living thing has defective circulation has defective health. Flannels, cotton padding, thick shawls, cloaks and furs piled upon the chest, while the legs are covered with a single thickness of cotton cloth surrounded by a balloon in the shape of a hoop, steams the chest and freezes the legs. The legs and arms, separated so far from the centre of the body, surrounded by the cold air, need, to say the least, as much clothing as the body, and ought to have one or, in cold weather in this climate, two thicknesses of knit woolen. Women complain to me of headache, tell me their blood is all in their head and chest, while their feet are as cold as ice. With the fashionable dress how can it be otherwise? Let them cover the limbs with one or two thicknesses of warm flannel, and the feet with a warm dress, and the head and chest will be immediately relieved.

The short skirts, although in importance to health the least vital of these three changes, is nevertheless very important. The skirt should fall a little below the knee. The pants should be the large Turkish pants, which, made long enough to fall to the ankle, and fastened at the bottom by being drawn close about the ankle with a slight elastic cord, should then be drawn up to the place usually occupied by the garter, and pulled down to the middle of the calf of the leg. When going out into the cold air the exposed part of the leg should be covered with a patent leather anklet, and during the cold season of the year that part of the leg should be covered with two thicknesses of woolen. While all this peculiar arrangement is, in point of convenience and protection, less satisfactory than the straight pants, such as gentlemen wear, I nevertheless advise it, because it is very easy to introduce the short dress with these pants, and very difficult to introduce what is known as the Bloomer costume. For example: in my school at Lexington, Mass., I had more than a hundred fashionable young ladies last winter, all of whom wore constantly during the school year the short dress, the gymnastic costume, while all the fashionable ladies of the village outside of the institution adopted the same dress. Indeed, it is almost rare to see in Lexington a lady with a long dress. An attempt to introduce the Bloomer costume, I am sure, would have proved a failure, not in our own house, perhaps, but in its influence outside. All through our part of the country, when we go out to ride, we see ladies in the short dress. Indeed, some of the clergymen, who observed that our young ladies changed for the long dress on going to church, came to me to say that they hoped I would allow them to come in their short dresses, for they liked very much to see them. A single lady appearing in the streets of Boston in the Bloomer costume attracts a crowd of boys, while twenty of our young ladies can go into Boston without remark or notice. The fact is, we men and boys are very jealous of our breeches, but the gymnastic costume does not involve that garment, and so we lords of creation give our consent to its adoption by our sisters.—*Herald of Health.*

EATING BETWEEN MEALS.

There is scarcely a dietetic habit more common among the people of this country, or one that is more injurious to health, and that tends more to break down the integrity of the digestive organs, than that of eating between meals.

This habit is almost universal with the children of the present day. Parents generally have imbibed the mistaken idea that children must eat much oftener than adults—that they should eat at any and at all times of the day, or as often as they may fancy that they are hungry.

This habit probably does more than any other one thing to lay the foundation for those much dreaded diseases, liver complaint and dyspepsia, with all their train of evils. Physiology determinately establishes for us certain general principles in regard to diet, to which we must give heed, or serious results inevitably follow. The fact is fully established by physiology that the digestive organs need regular periods of rest, just as much as any other organ, or portion of the vital domain, and without it they must fail.

In eating between meals, we necessarily interfere with the digestion of the previous meal, interrupting its progress, and at the same time adding an extra amount of labor for the already heavily taxed digestive organs to perform, and rob them of that rest that nature demands; for if we eat but a piece of pie, a crust of bread, or even an apple, the entire process of digestion has to be gone through with, just the same as if we had taken a full meal.

Now the time requisite for fully and perfectly digesting an ordinary meal, is at least five hours, and no food of any kind should be introduced into the stomach while this important process is going on, lest it be interrupted, or so hurried that the food does not remain in the small intestines, a sufficient length of time for its nutriment to be taken up and conveyed to the thoracic duct preparatory to its entering the blood.

The true philosophy is, that the human stomach (at least at any time after the person has arrived at the age of two or three years) needs as many hours of rest out of the twenty-four as it labors. If this be true, what the effect must be of so eating between meals as to cause the stomach to labor incessantly for at least eighteen hours out of every twenty-four, I leave the candid reader to judge.—*Health Reformer.*

BISHOP WHATELY'S BRAIN TONIC.

A hard thinker, he required compensating sleep. Man from first to last is fighting a battle with death, through the tissues. These are wasted by labor, but as long as they can be fully renewed by food, the man lives and is well. Otherwise he decays and dies. So with the brain; it weakens under continued protracted labor, particularly at night. Sleep restores it to strength and fresh inclination and capacity for work. If sleep fails to do this, or if sufficient sleep be not allowed for the repose and invigorating of the brain, its powers decay, and even insanity may supervene through overwork, especially at undue times. No one knew this better than Whately, who may be said to have slept as fast as he could. Idle people are not to take this as a justification of their sluggardism. When Whately felt fatigue from overtaxing the brain in the day-time, he would close his books, and a quarter of an hour after, you might have seen the following instructive spectacle:

The first occasion on which I ever saw Dr. Whately (observes a correspondent) was under curious circumstances. I accompanied my friend Dr. Field to visit professionally some members of the archbishop's household at Redesdale, Stillorgan. The ground was covered by two feet of snow, and the thermometer was down almost to zero. Knowing the archbishop's character for humanity, I expressed much surprise to see an old laboring man, in his shirt-sleeves, felling a tree "after hours" in the demesne, while a heavy shower of sleet drifted pitilessly on his wrinkled face. "That laborer," replied Dr. Field, "whom you think the victim of prelatical [illegible], is no other than the archbishop curing himself of a headache. When his grace has been reading and writing more than ordinarily, and finds any pain or confusion about the cerebral organization, he puts both to flight by rushing out with an ax, and slashing away at some ponderous trunk. As soon as he finds himself in a profuse perspiration he gets into bed, wraps himself in Limerick blankets, falls into a profound slumber, and gets up buoyant.—*Life of Whately.*

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AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"DEATH IS THE GATE TO ENDLESS JOY."—*Watts.*

What says Apostle Peter?
His words dost thou forget?
"For David into heaven
Is not ascended yet."
How read bold Paul's epistles?
Please tell us what they say:
"Henceforth a crown of righteousness
He'll give me in that day:

"And not unto me only,
The crown laid up above,
But unto all them also
That his appearing love."
How speaks good Job, the patient?
His words we ponder o'er,—
"Man lieth down, nor rises
Till the heavens be no more."

Hark! list! a voice from Patmos
Thus speaks, oh church, to thee,—
"Behold I come, and quickly,
And my reward with me."
Amen, even so, Lord Jesus,
With anxious heart we wait
The day of resurrection,—
Of "endless joy" the gate.

East Roxbury, Vt. ANNA E. MCELLISTER.

For the World's Crisis.

THOUGHTS FOR THE THOUGHTFUL.

Doctors of divinity puzzled, not understanding the Scriptures, nor the power of God—ignorant of our faith and hope—glimmerings of light.

(*Concluded.*)

Let us pause here and inquire, What "land" is this? "Upon the land of my people," etc. It is a land under the curse, of course; for upon it "shall come up thorns and briers." It may refer to the land of Palestine especially given to Israel; and it includes the whole earth, by promise to "Abraham and his seed," which seed "is Christ," and "all in Christ." "For if ye *be Christ's* then are ye *Abraham's seed*, and *heirs* according to the promise."—Gal. 3: 16–18, 26–29. "All the land," unbounded, including the four cardinal points of the compass, was given in covenant everlasting to them. How long shall the curse remain "upon the land"? "Until the Spirit be poured upon us from on high," etc., etc. This is plain as the noon-day. And this pouring out of the Spirit is not synchronous with the one predicted by the prophet Joel; but occurs "in the times of the restitution of all things"—or restoration—or regenesis,—and when God shall "make all things new"; "and there shall be no more curse."—Rev. 21 and 22.

Certain is it, that it is when "a king shall reign in righteousness."—Isa. 32: 1. And he does not thus reign as King, until he returns at his second advent to judge the nations and the world in righteousness; "until the appearing of our Lord Jesus Christ; who in *his times* he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords." 2 Tim. 6: 14, 15; 4: 1; Luke 21; 27, 31; 19: 15; Dan. 7: 13, 14, 27.

"Thine eyes shall see the King in his beauty; they shall behold the land. . . . . Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. . . . The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King . . . and the inhabitant shall not say, I am sick. The people that dwell therein shall be forgiven their iniquity."—Isa. 33: 17–24. This is a prophecy that is to be fulfilled in an *immortal* and *sinless* kingdom, and in "the world to come"; and anticipated in "the promise to Abraham and his seed." "By faith he sojourned in *the land of promise*, as in a strange country. For he looked for a city which hath foundations, whose builder and maker is *God*."—Heb. 11: 9, 10. Read also Isa. 35: 1–4; 55: 13; 25: 6–9; especially where the restitution, the resurrection, and the Lord's coming are clearly and most beautifully set forth as occurring at one and the same epoch; and which is quoted by St. Paul to be fulfilled "at the sound of the last trump."—1 Cor. 15: 50–58. Compare Isa. 9: 6, 7; 11: 3–9; 65: 17–25; which prophecies are to be fulfilled in the New Earth, and accordingly subsequent to the final conflagration. 2 Pet. 3; Rev. 21.

To this view of the personal advent, to complete thus the work of redemption, Dr. Hopkins in his Essay objects: "A suspension of the dispensation of the Spirit at, or near the present point, must fail to bring *due honor* in that one great work which we know is to be accomplished. . . . It *cuts short* and *supersedes* the work of the Spirit."

Rev. E. Marvin, D. D., in the discussion of the essay remarks: "The question of Christ's second coming, as discussed in a literal sense, inspires us in its materialism; in its spiritual sense it is elevating. I am afraid to hear of, or consider possible, any *diminution of the office work of the Holy Spirit.*"

The obscure view in the minds of these divines respecting the teaching of the Scriptures relative to the future hope of the church, and as held by us, is truly lamentable. When will they emerge from darkness into light? This blindness of faith led a certain Doctor of Divinity in the city of Boston a few years since to make the unjustifiable remark: "The doctrine of the second personal coming of Jesus Christ immediately to judgment is an insult to the Holy Spirit."

If possible, to enlighten these men and the church at large, though we are but worms, little, and small,—yet we have much faith,—let us state again, as we have already shown from the Scriptures, that "the ministration of the Spirit" having begun, will never terminate, no more than the blessings of the New Covenant having begun on the death of the Testator, and the cross, terminate. It reaches, like those favored blessings, into "the world to come." The work of the Spirit is not to be "suspended"—"cut short"—"superseded"—nor "diminished" by the coming of Jesus Christ.

Rev. Dr. Eddy in his remarks shows that there are *glimmerings of light.* Let us take courage while we hear him: "*The work of the Holy Spirit is not to be superseded;* while the departure of Christ was necessary to the gift of the Spirit, *his coming may be necessary for* the completion of his work."

To this view we most heartily agree. And yet is it not strange that Dr. Eddy should be so puzzled about the *manner* of Christ's coming? He remarks that he "could not define the character of Christ's advent—*what kind* Christ's coming was to be; yet he believed in a *manifestation*, a *something* which shall end the reign of antichrist." I would inquire of the Doctor, Of what "character" was "the departure of Christ"? And how can he possibly be perplexed as to "what kind" Christ's coming was to be, when the angels were so definite upon this very point? "THIS SAME JESUS, which is taken up from you into heaven, *shall so come in like* MANNER as ye have seen him go into heaven."—Acts 1: 11. The analysis of this language bids defiance to mistake. And so does the apostle's language,—"*The Lord himself* shall descend from heaven."—1 Thess. 4. 16.

And why should Dr. Eddy "believe in a *manifestation*, a *something* which shall end the reign of antichrist," other than the real Christ himself, when the apostle is so very explicit as to say, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"; and then, "that man of sin," "the son of perdition," "that wicked," "the *Lord* shall *destroy* with the *brightness of* HIS COMING"?—2 Thess. 1st and 2nd chaps.

Dr. Hopkins (the Essayist) followed Dr. Eddy in remarks in which he admitted that "he had not given the subject of the *personal advent* that critical study which it demanded." This was a candid admission, and we hope that himself and others who composed that association will hereafter be induced to give it due consideration. Dr. Hopkins "knows" one thing, and that is, "*Christ will come in his own time and manner.*" So we all believe, and believe more,—that he has *revealed* both the "*time*" and the "*manner.*" 1 Pet. 1st ch. He also confesses his "inability to answer some of the arguments advanced by the millennarians." These concessions do honor to Dr. Hopkins, and we do hope and pray for his further enlightenment in the truth.

President Stearns said: "The difficulties in the discussion of this question were Biblical. He believed in the *second coming* of the Son of man—not physically, perhaps, . . . it will be in the coming of the Holy Ghost, in the power of the Holy Spirit exerted without measure. . . . There need be no difficulty in praying for the *second coming of Christ*, and for the Holy Spirit, *for they are one and the same thing.* Let us not fail to cry, 'Come, Lord Jesus.'"

Alas! this is darkness itself. "If the blind lead the blind, both shall fall into the ditch." There is no escaping. "The *second* coming of the *Son of man* not physical"! What was the character of the *first?* St. Peter says, "These things which God before showed by the mouth of all his holy prophets, that Christ should suffer, he hath so fulfilled." And adds, "He shall send Jesus Christ, which before was preached unto you, whom the heaven must retain, until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts 3: 18–21.

Does President Stearns take the ground that the *first* of these *advents* in fulfillment of the prophets was literal and physical, and the *second not?* By what rule of interpretation, or mode of exegesis? St. Paul affirms also, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. . . . And unto them that look for *him* shall *he* appear the *second time* without sin unto salvation."—Heb. 9: 26–28. Was the *one* event physical, and the other to be "the coming of the Holy Ghost exerted without measure; for the second coming of Christ and the Holy Spirit *are one and the same thing*"? Let shame and confusion of face blush upon the cheeks of such "blind guides" of the church and her young ministry!

Who is "the Son of man," that we should look for *him?* To whom does Jesus himself refer when he says, "They shall see the Son of man coming in a cloud with power and great glory"?—Luke 21: 27.

Dr. Barnes, in his Notes on Daniel 7: 13, has well said, "Son of man is used in the New Testament when applied by the Savior to himself, there is an undoubted reference to this fact—that he sustained a peculiar relation to our race; that he was in all respects a man; that he was one of us; that he had so taken our nature on himself that there was a peculiar propriety that a term which would at once designate this should be given to him." And is this fact to be overlooked and ignored? John Knox boldly affirmed his faith when he said, "Has not the Lord Jesus, for whom we have suffered, carried up *our flesh* into heaven? and will he not so come again? Yes, and with expedition." Nor will the true church be betrayed into the belief that "the second coming of Christ and the Holy Spirit are one and the same thing"; and that when they join in the catholic cry, "Come, Lord Jesus," they pray for the descent of the Holy Spirit! No. The Lord in his *glorified humanity* will come in answer to prayer and in fulfillment of promise.

Amid the perplexity of the discussion, Rev. Mr. Wellman said that he "wished that the essayist of the morning (Dr. Hopkins) would grapple with the subject, as the whole question was one of Biblical interpretation." But how can Dr. Hopkins do this, unless he gives the subject a second investigation, since he confessed that he "had not given the subject that critical study which it demanded"; and an "inability" to meet the arguments "of millennarians." We join in the wish expressed, and hope that Dr. Hopkins will yet "grapple with the subject" in the light and spirit and order of true "Biblical interpretation." We have nothing to fear, but all to hope for in such a contest.

Upon the *work* which the Holy Spirit as an agent is yet to effect, Dr. Hopkins has a glimmering of light:—"The threefold distinction in the Godhead is intimated by the mention of the Spirit of God in the very opening of the Bible, and that a clue is perhaps given to the work was then *both constructive* and *reconstructive* in *material things*, so now the work may be for the production of *moral beauty* and *order.*" But why reason so? If one office work of the Holy Spirit is constructive and reconstructive in material things; and as at "the beginning" the Holy Spirit was engaged with the Father and the Son in the work of *creation* (Gen. 1st and 2nd chapters), why may we not expect his agency in the "*restitution* of all *things*," or regenesis? Especially as Dr. Hopkins adds, "That its analogy with the work of the Spirit of God in the *construction* of the *first creation* would seem to require that it should go on to its completion."

It is from the teaching of analogy and Scripture that we are led to look for a *reconstruction* or *restitution* of our globe to its Eden state, and at the return of our divine Lord and Redeemer. The great agency in the bringing about of this most desirable and happy and eternal end of physical, moral, and intellectual perfectness and glory, is *the Father, the Son*, and *the Holy Spirit* evermore, and in all things one and inseparable, world without end. Amen. O. R. FASSETT.

DIVINE CONTENTMENT.

THE SECOND APOLOGY ANSWERED.

The second apology that Discontent makes is,—"I have a great part of my estate melted away, and trading begins to fail."

God is pleased sometimes to bring his children very low, and cut them short in their estate: it fares with them as with that widow who had nothing in her house save a pot of oil. 2 Kings 4: 2. But be content.

1. God hath taken away your estate, but not your portion. This is a sacred paradox. Honor and estate are not a part of a christian's jointure; they are rather accessories, than essentials, and are extrinsical and foreign; therefore the loss of these cannot denominate a man miserable: still the portion remains,—The Lord is my portion, saith my soul. Lam. 3: 24. Suppose one were worth a million of money, and he should chance to lose a pin off his sleeve; this is no part of his estate, nor can we say he is undone: the loss of sublunary comforts is not so much to a christian's portion as the loss of a pin is to a million.—These things shall be added to you (Matt. 6: 33), they shall be cast in as overplus. When a man buys a piece of cloth, he hath an inch or two given into the measure. Now, though he lose his inch of cloth, yet he is not undone; for still the whole piece remains. Our outward estate is not so much in regard of the portion, as an inch of cloth is to the whole piece; why then should a christian be discontented, when the title to his spiritual treasure remains? A thief may take away all my money that I have about me, but not my land; still a christian hath a title to the land of promise. Mary hath chosen the better part, which shall not be taken from her. Luke 10: 42.

2. Perhaps, if thy estate had not been lost, thy soul might have been lost; outward comforts do often quench inward heat. God cannot bestow a jewel upon us, but we fall so in love with it, that we forget him who gave it. What pity is it that we should commit idolatry with the creature! God is forced sometimes to drain away an estate: the plate and jewels are often cast overboard to save the passenger. Many a man may curse the time that ever he had such an estate; it hath been an enchantment to draw away his heart from God. Some there are that will be rich, and they fall into a snare. 1 Tim. 6: 9. Art thou troubled that God hath prevented a snare? Riches are thorns. Matt. 13: 7. Art thou angry that God hath pulled away a thorn from thee? Riches are compared to thick clay.—Hab. 2: 6. Perhaps thy affections, which are the feet of the soul, might have stuck so fast in this golden clay, that they could not have ascended up to heaven. Be content. If God stop outward comforts, it is that the stream of our love may run faster another way.

3. If your estate be small, yet God can bless a little. It is not how much money we have, but how much blessing. He that often curseth the bags of gold, can bless the meal in the barrel, and the oil in the cruise. What if thou hast not the full fleshpots? Yet thou hast a promise—I will bless her provision (Psa. 132: 15), and then a little goes a great way. Be content; thou hast the dew of a blessing distilled. A dinner of green herbs, where love is, is sweet—I may add, where the love of God is. Another may have more estate than you, but more care; more riches, less rest; more revenues, but withal more occasions of expense. He hath a greater inheritance, yet perhaps God doth not give him power to eat thereof (Eccl. 6: 2); he hath the dominion of his estate, not the use; he holds more, but enjoys less. In a word, thou hast less gold than he, perhaps less guilt.

4. You did never so thrive in your spiritual trade; your heart was never so low, as since your condition was so low; you were never so poor in Spirit, never so rich in faith. You did never run the ways of God's commandments so fast, as since some of your golden weights were taken off. You never had such trading for heaven in all your life. You did never make such adventures upon the promises, as since you left off your sea adventures. This is the best kind of merchandize. O christian, thou never hadst such incomes of the Spirit, such spring-tides of joy: and what though weak in estate, if strong in assurance, be content. What you have lost one way, you have gained another.

5. Be your losses what they will in this kind—remember, in every loss there is only a suffering; but in every discontent there is a sin; and one sin is worse than a thousand sufferings. What! because some of my revenues are gone, shall I part with some of my righteousness? Shall my faith and patience go too? Because I do not possess an estate, shall I not therefore possess my own spirit? O learn to be content!

For the World's Crisis.

FOR THE BENEFIT OF THE INQUIRING.

I propose to give a few verses from an old translation of the New Testament.

1 Cor. 15: 22:—"For as by Adam all the human race was subjected to mortality, so by Christ Jesus shall all the pious dead be entitled to immortality." 23d:—"But every one in this restitution in a regular gradation is raised. Christ was the first that rose from death to immortality; the next will be the virtuous christians, at his glorious advent."

Praise the Lord! that will soon take place.

24th:—"Subsequent to this will be the final dissolution of the globe—which event will take place; but not till after he hath surrendered up his kingdom to God, even the Supreme Father; not till after he hath totally crushed and demolished every hostile dominion, every opposing civil power and secular sovereignty."

25th:—"For he must retain his kingdom until he hath brought all his adversaries prostrate at his feet."

26th:—"The last foe he shall dethrone and annihilate is DEATH." Praise the Lord for the assurance that death will be annihilated for ever. But when will it be? will it be when Christ comes and commences his work of *restitution?*

If we prefer the wisdom of man to answer, which places in the past what God puts in the future, viz., the "one thousand years" of Rev. 20th, then the question has already been answered, but not to satisfy me.

For one, I have read and re-read on this subject of doing away with the reign of Christ for the time specified by the Revelator, and have candidly listened to the best arguments presented by those who take that view, for some years; but must confess I have failed to see any harmony or sticking-together of that theory. For example, Satan, or the old devil, was bound in 792, and in 1792 was loosed, making Rev. 12th and 20th to refer to the same character, and the 18th and 19th chapters refer to events just preceding the coming of Christ; in fact, the 19th introduces us to him who comes riding on the white horse, when the marriage of the Lamb and his wife takes place. Then when we come to the 20th, from the 1st verse to the 11th, we are to leap backwards for nearly eleven hundred years in the past; then when we come to the 11th verse, and on to the end of the chapter, which speaks of the dead small and great standing before God, we are then to take this great leap over eleven hundred years (nearly) into the future. This is the course I have seen taken by one who is a strong advocate of the thousand years in the past, and one, too, whom I love as a devoted christian. The theory seems unsound to me, and unscriptural.

Seneca Falls, N. Y. J. DILLABAUGH.

A MAGNIFICENT SIGN.

"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."—REV. 6: 13.

Our readers cannot fail to peruse with startling interest the fine description of the last November shower of meteors, which we give below from the leading British journal at London. Particular attention is called to the splendid conception of the heavens being swept as with "a mighty wind:" The very language of John, as above. The possible occurrence of a shower of burning stones, at some future day, is a terrible thought, and suggests at once Josh. 10: 11, and the near fulfillment of Psa. 18: 12, and Rev. 16: 21. Truly great events are at the door! D. T. T.

THE METEORIC SHOWER.

A Magnificent Display of Shooting Stars.

From the London Times of Nov. 15.

In the night between Tuesday and yesterday, they who chose to watch, and were not discouraged by the doubts of astronomers, were rewarded with a spectacle which cannot be imagined or forgotten. The sky was unusually clear, and, till about an hour before midnight, it made no sign, and the eye turned in vain to the east, as men look at a fortress that will not give the challenge. But when the irregular circle of stars that had been indicated by former observers had well cleared the horizon, and moved some points to the south, first one meteor then another shot across the sky in various regions and with various directions, but plainly from that one quarter. The spectator had soon counted half-a-dozen; then he felt sure he had seen thirty; then six or seven in a minute; then they appeared faster than he could count them. Then there came two or three together; then not less than a dozen of all kinds. Some shot across the heavens, leaving long, bright, and lingering trains, the star itself seeming to explode and instantly disappear. Some darted as quickly and as bright, but without trains. Some struck the sight, like sparks from a forge, everywhere at once. Some seemed to fall, over trees or houses, bright to the last, but with the ruddy hues of a lower atmosphere. Look where we would it was the same; in the far west, and throughout the entire north, there was either the bright glancing speck of light or the long train, or what seemed an actual ball of light, that illuminated the country, and was slow to die away. As the night advanced these meteors chased one another across the sky, following in one another's track, or running side by side. The heavens seemed alive with this unwonted host. There were times when it seemed as if a mighty wind had caught the old stars, loosed them from their holdings, and swept them across the firmament. The Olympian himself might have been supposed on his throne launching his bolts against an offending or forgetful world. There he was all but visible, for at that one place there were meteors that appeared, only as spots to disappear, or to traverse only just as much space as would show motion. That, in fact, was the very pathway of all this artillery, which was thus foreshortened like a column of soldiers, as seen by those that have to bear the brunt. In the course of two or three hours there must have been many thousands of these visitors, usually so rare. Even when the sky became partially overcast, they still showed themselves at every opening, and shone through the vail of clouds. Few, indeed, who saw it had ever seen the like, or could ever expect to see it. As to the sounds commonly heard on these occasions—the explosions, the hissings and the rumbling—we cannot speak, for the wind was high, and it must be remembered that the stillness ascribed by poets to the night has utterly left this isle, for hardly is there a spot where it is not possible any hour of the night to hear several mail or luggage trains. . . .

Once in a human generation, and thrice in a century—for in this matter man and the material universe seem strangely in accord—this earth has to encounter an immense cloud of stones revolving round the sun, in an orbit of the same size as its own, but in a contrary direction. This cloud of stones is believed to constitute a sort of ring, diffused over the whole orbit, like a great highway of rolling or flying stones, though not in uniform density. However, there is no escaping them, whatever they are, for the breadth of this highway or stream is compared to the moon's orbit, and it takes two or three successive years, we should say, successive Novembers, for the earth to enter and clear it. These stones enter our atmosphere with a velocity of forty miles a second, and destroy themselves, as it were, by their own violence, for, when once arrested by our grosser air, they are instantly melted and dissipated in the air. That process, however, is only possible with very small stones, estimated by grains, for an aerolite of only a few pounds could only have its surface affected by such a momentary operation. Is it quite impossible that some day the earth may have to encounter more bulky metal, more comparable to our mundane artillery? Showers of stones there have been; and there evidently is no limit to their size either in history or in science, for the laws which govern the movement of every body in our solar system apply equally to all sizes and all substances, from this earth to a grain of dust, from a mass of metal to a vapor. Here is a shower of missiles, of unknown weight, and inconceivable velocity, always in motion from some unknown battery, and every human generation has to run the gauntlet. Will this atmosphere of ours always prove an absolute protection, and turn off these bolts, as merit is said to do the shafts of envy and detraction? That is a question at least to be thought of."

For the World's Crisis.

A CONFESSION; OR, THE SECRET OUT.

DEAR BRETHREN AND SISTERS:—In all honesty of soul before God, to whom I must one day give account, I now wish, as I consider it my duty, to confess unto salvation what I believe from the heart, of that form of doctrine which was taught by Paul the apostle, and by Jesus Christ, that "the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous unto good works." And again the apostle says, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

Now in consideration of the apostle's teaching us to abstain from fleshly lusts, which war against the soul, I am led to inquire, what is that which wars against the soul? And the answer comes home in solemn tone,—every thing which contaminates, and defiles, or destroys the physical law of our nature; and destroys sensibility, by the which the soul is enslaved. And is it a sin thus to violate the law of our being? Yes. And why? Because the law of God forbids it, and every transgression of the law is sin, and shall receive a just recompense of reward. What is the reward of sin? Death is the penalty or reward of sin unrepented of. O the importance, then, of searching the Scriptures; for "in them ye think ye have eternal life, and they are they which testify of me," says Jesus Christ.

Eternal life is rewarded unto all who repent of sin, and turn therefrom to serve the living God. But do none of those sin who break off and turn to serve the living God? Yes, if they let down their watch and become careless of his commands. What then? Will such have eternal life? No! unless they again repent, and become obedient to God's righteous commands. Then our advocate is with the Father, Jesus Christ the righteous, who is now at the right hand of the Father, pleading with him for us, until he bestows upon us the grace or favor of repentance. And then our hearts begin to melt before him in deep contrition for all our shortcomings in duty; then, in this our time of need, he looks with pitying eye upon us, and forgives us all our sins for Jesus' sake, and bids us go in peace and sin no more, and restores unto us the joy of his salvation.

So long as we are his obedient children, he gives us grace to overcome the sinfulness of our nature, and consequently all inclination to fulfill the lusts of the flesh is hereby subdued; hence, so far as all our fleshly lusts, which incline us to transgress God's righteous law, or the law of our being, are subdued or destroyed, so far we are enabled, by the grace of God, to work the work of righteousness, which it is quietness and assurance forever; and bring forth the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." And they that are Christ's have crucified the flesh, with the affections and lust. If we live in the Spirit, let us also walk in the Spirit, that we may be able to escape the corruption that is in the world through lusts. And besides this, "giving all diligence; add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

Now, brethren and sisters, my reasons for writing these things are to show you wherein I have come short of glorifying God, by obedience to his plain command, to abstain from fleshly lusts which war against the soul, and show you that the reason of my fall has been for want of giving all diligence to make my calling and election sure. For you see, by the word of God, that if I had diligently, as commanded, searched the Scriptures, wherein we think we have eternal life, having my heart fully set within me to live out the principles therein contained, thereby making sure my calling and election, I never should have fallen into sin, but should have learned and obeyed the injunction of the apostle, to stand fast in the liberty wherewith Christ hath made me free, and should not have suffered myself to be brought into bondage to the lust of the flesh; but should have gone on to perfect holiness in the fear of God, which is our reasonable service. But for want of instruction in the way of righteousness, and being ignorant of the Scriptures, which throughout teach purity, ignorantly, and soon after my conversion to God, I formed the sinful habit of taking snuff; and I followed the practice of it pretty thoroughly for about eighteen years.

But before I proceed farther, I wish to say, that, previous to my conversion, I was altogether uninstructed in those things pertaining to a godly life, so afterwards I had the lesson to learn; and if I had given more earnest heed to the sure, unerring word of God, and far less heed to the example of the professed church, I should have learned much faster, having been taught of Jesus Christ. But as regrets will not mend the past, I leave it; endeavoring to improve the future by rendering due service to God.

At the age of sixteen years, in the year 1831, in the month of March, I gave my heart to God, and he for Christ's sake forgave my sins, and brought me out of nature's darkness into the marvellous light and liberty of the gospel of Christ. I then for a time enjoyed the constant favor of God, and sought every opportunity wherein I could render him some service. But ere long, without thinking that any harm could come from it, I commenced, with others, just merely for amusement's sake, to take snuff, not knowing that it was a violation of the law of our nature, hence a transgression of God's righteous law. I soon found I had acquired a lusting after it, and it imperceptibly grew upon me, until I had not power or will to overcome it. I freely indulged myself in its practical use for nine years, before I ever thought there was, or could be sin it, or that it had the least effect upon my religious enjoyment.

About this time, a Methodist paper, called *Zion's Herald*, was providentially put into my hands, which contained an "Old Lady's Dream." She died and went to heaven's gate, and met the porter, and inquired of him if her name was recorded in the Lamb's Book of life. He returned and looked, and came back with the intelligence that he could not find it. She was not satisfied, and she sent him back again and again. The third time he came saying he had found it, but it was so obscured by tobacco smoke he could hardly discern it. When I read that, I thought that her dream was to show her the sin of using tobacco in any form; and if it was a sin for her to use it, why not for me? From that time forth, at times, I would think I would give it up, and would make an effort to do so, but would fail at every successive trial; and all this while I tried to serve God, and very many times in doing the commands of God in other respects, I enjoyed his favor, his Spirit witnessing with mine, showing me that I was accepted of him, and owned as his child; but the times when I enjoyed this manifestation of his love were transient and short; hence I constantly had my ups and downs, sometimes hoping, sometimes doubting, and hardly ever at rest.

But should you ask, why all this? I answer, because I ignorantly was living in the constant violation of the command to put away all filthiness of the flesh, and perfect holiness in the fear of God; and I think that if God had been like man he would have got out of patience with me for this one transgression, in less than eighteen years, and would not have blessed me even when I did do right. But our God is infinitely too good to be unkind; and he blesses us always in doing right, and withdraws the light of his countenance when we do wrong. O the wonderful forbearance of God!

But for nine years after reading the "Old Lady's Dream," I took snuff, sometimes feeling condemned, and sometimes not, and for a number of years after I embraced the Advent faith; and once in the time I went to a campmeeting in Westford, Ct., at which meeting there was much said upon the use of snuff and tobacco, so much that many thought the good effect of the meeting was destroyed by it, because so many seemed to be so stirred against it; and I was exceedingly tried about it, and asked the opinion of some in regard to its use. Some said it was wrong to use tobacco in any form; others said it would never shut any one out of the kingdom of God. So that served to strengthen me in the use of snuff; but still I never rested quietly about it afterwards, until I concluded I must give it up, and the more I tried to do so the less it seemed to be in my power or ability to yield to the decision; until one night, after having a very great trial over it, in which I wept and prayed much, and then retired to rest, when I dreamed I saw a little lad, of some ten or twelve years, who was almost constantly intoxicated with spirituous liquor, and he seemed to feel badly because he drank so much, but he said he had no power to overcome it. His sad condition excited my pity, and I went and threw my arms around his neck, and began to expostulate with him. He said he did not want to drink, but the strength of habit was so great he could not give it up; and I then told him he needed help, and I would help him.

The excitement in my dream awoke me, and as soon as my eyes were fairly open, I saw my own true condition and likeness. Thus I became convinced that, unless I gave up the use of snuff, I should be lost; for it was my idol, the first thing in the morning, and the last at night, and at all other times; and I had no power to overcome it, and unless the Lord helped me to overcome it I must die under its influence. I besought the Lord most earnestly to help me give it up, and take away all appetite for it. The next day I took up my box, took out of it one pinch of snuff, and attempted to take it, but threw it away, and placed my box again on my work-table, as I then followed sewing, and said with the full determination, by the help of God, never to take it up again; and by his grace I never have, neither have I ever wanted it; and to God be all the glory.

But a few days after, I went to Wilbraham to a campmeeting, and after I had gone, my mother found my box where I had left it, and thought I had forgotten it, and should be uneasy without it, consequently the next day she brought it to me; but I did not take it, and have never seen it since. I have never had one desire to take a pinch of snuff since, and the Lord blessed me wonderfully in giving it up; and after I had got the victory over it, I enjoyed such constant peace as I never did before, for a few years, until after I was married. Then I was ere long prevailed to go to smoking tobacco for the cure of dyspepsia. How soon the habit began to grow upon me, and very soon I found myself as much, or more attached to it than I was to snuff. It had a more powerful tendency to destroy my peace of mind, by the effect it had upon my nerves; for it served to weaken and so inflame my nervous system, that I many times lost power to control my mind; hence, in time of trial, care and perplexity, and labor more abundant than I had seeming strength, I often lost my patience, and felt as though my lot was intolerable. But there was no help, except in removing the cause; and the cause at this time was not suspected to be that of using tobacco, for I constantly made use of it, thinking thereby to gain strength to enable me to perform my daily labor. Much of the time, too, I felt that it was wrong to use it, but then I would try to justify myself in it, on account of using it for medicine.

But with me the sin did not stop with the mere use of it, although that was the chief cause or foundation of my inability for patient endurance of the trials which came upon I was constantly under the influence of this poisonous narcotic; for it surely is a most insiduous foe to the well-being of man in every respect; it is a species of intemperance which is injurious to body and mind, and demoralizing in its tendencies, and is polluting in its effect upon everything, not only the victim's own self, but the earth and air, temples of worship, and the bodies of men, temples of the Holy Ghost. It pollutes one's whole being, and, what is worst of all, constantly narcotized victims do not perceive it, until they are persuaded to give it up, and come fairly out from under the influence of the filthy practice.

The constant use I made of tobacco kept me nervous and irritable, and constantly chafing and fretting. And instead of seeking earnestly, by prayer, daily supplies of grace at the hand of God, as was my duty, I sought to obtain strength by the use of tobacco; but instead of gaining strength in this way, I lost it, both physically and spiritually, and my prayer became weak and faithless, until at length it became wholly suspended for a time, and I became perfectly unhappy, because I could neither enjoy the favor of God or the world; although I always endeavored to do right, as far as I understood what was right, for my family and all others; but so far as really glorifying God in such a condition, I did it not; although I honestly desired to, and could be satisfied with nothing short; but I then was altogether ignorant of the true cause of all my derangement in these matters, and little suspected that the use of tobacco was the secret of the whole. But thanks be to God forever more that the secret is fairly out, and I am free in Christ Jesus my Lord. But before I found out the secret I was most sorely chastened of the Lord.

M. A. W[illegible].

(*To be concluded.*)

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 586. BOSTON, WEDNESDAY, DECEMBER 26, 1866. VOL. XXIV.—NO. 15.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"DEATH IS THE GATE TO ENDLESS JOY."—*Watts.*

What says Apostle Peter?
His words dost thou forget?
"For David into heaven
Is not ascended yet."
How read bold Paul's epistles?
Please tell us what they say:
"Henceforth a crown of righteousness
He'll give me in that day;

"And not unto me only,
The crown laid up above,
But unto all them also
That his appearing love."
How speaks good Job, the patient?
His words we ponder o'er,—
"Man lieth down, nor rises
Till the heavens be no more."

Hark! list! a voice from Patmos
Thus speaks, oh church, to thee,—
"Behold I come, and quickly,
And my reward with me."
Amen, even so, Lord Jesus,
With anxious heart we wait
The day of resurrection,—
Of "endless joy" the gate.

East Roxbury, Vt. Anna E. McEllister.

For the World's Crisis.

THOUGHTS FOR THE THOUGHTFUL.

Doctors of divinity puzzled, not understanding the Scriptures, nor the power of God—ignorant of our faith and hope—glimmerings of light.

(*Concluded.*)

Let us pause here and inquire, What "land" is this? "Upon the land of my people," etc. It is a land under the curse, of course; for upon it "shall come up thorns and briers." It may refer to the land of Palestine especially given to Israel; and it includes the whole earth, by promise to "Abraham and his seed," which seed "is Christ," and "all in Christ." "For if ye be *Christ's* then are ye *Abraham's seed*, and *heirs* according to the promise."—Gal. 3: 16–18, 26–29. "All the land," unbounded, including the four cardinal points of the compass, was given in covenant everlasting to them. How long shall the curse remain "upon the land"? "Until the Spirit be poured upon us from on high," etc., etc. This is plain as the noon-day. And this pouring out of the Spirit is not synchronous with the one predicted by the prophet Joel; but occurs "in the times of the restitution of all things"—or restoration—or regenesis,—and when God shall "make all things new"; "and there shall be no more curse."—Rev. 21 and 22.

Certain is it, that it is when "a king shall reign in righteousness."—Isa. 32: 1. And he does not thus reign as King, until he returns at his second advent to judge the nations and the world in righteousness; "until the appearing of our Lord Jesus Christ; who in *his times* he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords." 2 Tim. 6: 14, 15; 4: 1; Luke 21; 27, 31; 19: 15; Dan. 7: 13, 14, 27.

"Thine eyes shall see the King in his beauty; they shall behold the land. . . . . Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. . . . The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King . . . and the inhabitant shall not say, I am sick. The people that dwell therein shall be forgiven their iniquity."—Isa. 33: 17–24. This is a prophecy that is to be fulfilled in an *immortal* and *sinless* kingdom, and in "the world to come"; and anticipated in "the promise to Abraham and his seed." "By faith he sojourned in *the land of promise*, as in a strange country. For he looked for a city which hath foundations, whose builder and maker is *God*."—Heb. 11: 9, 10. Read also Isa. 35: 1–4; 55: 13; 25: 6–9; especially where the restitution, the resurrection, and the Lord's coming are clearly and most beautifully set forth as occurring at one and the same epoch; and which is quoted by St. Paul to be fulfilled "at the sound of the last trump."—1 Cor. 15: 50–58. Compare Isa. 9: 6, 7; 11: 3–9; 65: 17–25; which prophecies are to be fulfilled in the New Earth, and accordingly subsequent to the final conflagration. 2 Pet. 3; Rev. 21.

To this view of the personal advent, to complete thus the work of redemption, Dr. Hopkins in his Essay objects: "A suspension of the dispensation of the Spirit at, or near the present point, must fail to bring *due honor* in that one great work which we know is to be accomplished. . . . It *cuts short* and *supersedes* the work of the Spirit."

Rev. E. Marvin, D. D., in the discussion of the essay remarks: "The question of Christ's second coming, as discussed in a literal sense, inspires us in its materialism; in its spiritual sense it is elevating. I am afraid to hear of, or consider possible, any *diminution of the office work of the Holy Spirit.*"

The obscure view in the minds of these divines respecting the teaching of the Scriptures relative to the future hope of the church, and as held by us, is truly lamentable. When will they emerge from darkness into light? This blindness of faith led a certain Doctor of Divinity in the city of Boston a few years since to make the unjustifiable remark: "The doctrine of the second personal coming of Jesus Christ immediately to judgment is an insult to the Holy Spirit."

If possible, to enlighten these men and the church at large, though we are but worms, little, and small,—yet we have much faith,—let us state again, as we have already shown from the Scriptures, that "the ministration of the Spirit" having begun, will never terminate, no more than the blessings of the New Covenant having begun on the death of the Testator, and the cross, terminate. It reaches, like those favored blessings, into "the world to come." The work of the Spirit is not to be "suspended"—"cut short"—"superseded"—nor "diminished" by the coming of Jesus Christ.

Rev. Dr. Eddy in his remarks shows that there are *glimmerings of light.* Let us take courage while we hear him: "*The work of the Holy Spirit is not to be superseded;* while the departure of Christ was necessary to the gift of the Spirit, *his coming may be necessary for* the completion of his work."

To this view we most heartily agree. And yet is it not strange that Dr. Eddy should be so puzzled about the *manner* of Christ's coming? He remarks that he "could not define the character of Christ's advent—*what kind* Christ's coming was to be; yet he believed in a *manifestation*, a *something* which shall end the reign of antichrist." I would inquire of the Doctor, Of what "character" was "the departure of Christ"? And how can he possibly be perplexed as to "what kind" Christ's coming was to be, when the angels were so definite upon this very point? "This same Jesus, which is taken up from you into heaven, *shall so come in like* MANNER as ye have seen him go into heaven."—Acts 1: 11. The analysis of this language bids defiance to mistake. And so does the apostle's language,—"*The Lord himself* shall descend from heaven."—1 Thess. 4. 16.

And why should Dr. Eddy "believe in a *manifestation*, a *something* which shall end the reign of antichrist," other than the real Christ himself, when the apostle is so very explicit as to say, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"; and then, "that man of sin," "the son of perdition," "that wicked," "the *Lord* shall *destroy* with the *brightness of* HIS COMING"?—2 Thess. 1st and 2nd chaps.

Dr. Hopkins (the Essayist) followed Dr. Eddy in remarks in which he admitted that "he had not given the subject of the *personal advent* that critical study which it demanded." This was a candid admission, and we hope that himself and others who composed that association will hereafter be induced to give it due consideration. Dr. Hopkins "knows" one thing, and that is, "*Christ will come in his own time and manner.*" So we all believe, and believe more,—that he has *revealed* both the "*time*" and the "*manner.*" 1 Pet. 1st ch. He also confesses his "inability to answer some of the arguments advanced by the millennarians." These concessions do honor to Dr. Hopkins, and we do hope and pray for his further enlightenment in the truth.

President Stearns said: "The difficulties in the discussion of this question were Biblical. He believed in the *second coming* of the Son of man—not physically, perhaps, . . . it will be in the coming of the Holy Ghost, in the power of the Holy Spirit exerted without measure. . . . There need be no difficulty in praying for the *second coming of Christ*, and for the Holy Spirit, for *they are one and the same thing.* Let us not fail to cry, 'Come, Lord Jesus.'"

Alas! this is darkness itself. "If the blind lead the blind, both shall fall into the ditch." There is no escaping. "The *second* coming of the *Son of man* not physical"! What was the character of the *first?* St. Peter says, "These things which God before showed by the mouth of all his holy prophets, that Christ should suffer, he hath so fulfilled." And adds, "He shall send Jesus Christ, which before was preached unto you, whom the heaven must retain, until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts 3: 18–21.

Does President Stearns take the ground that the *first* of these *advents* in fulfillment of the prophets was literal and physical, and the *second not?* By what rule of interpretation, or mode of exegesis? St. Paul affirms also, "Now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself. . . . And unto them that look for *him* shall *he* appear the *second time* without sin unto salvation."—Heb. 9: 26–28. Was the *one* event physical, and the other to be "the coming of the Holy Ghost exerted without measure; for the second coming of Christ and the Holy Spirit *are one and the same thing*"? Let shame and confusion of face blush upon the cheeks of such "blind guides" of the church and her young ministry!

Who is "the Son of man," that we should look for *him?* To whom does Jesus himself refer when he says, "They shall see the Son of man coming in a cloud with power and great glory"?—Luke 21: 27.

Dr. Barnes, in his Notes on Daniel 7: 13, has well said, "Son of man is used in the New Testament when applied by the Savior to himself, there is an undoubted reference to this fact—that he sustained a peculiar relation to our race; that he was in all respects a man; that he was one of us; that he had so taken our nature on himself that there was a peculiar propriety that a term which would at once designate this should be given to him." And is this fact to be overlooked and ignored? John Knox boldly affirmed his faith when he said, "Has not the Lord Jesus, for whom we have suffered, carried up *our flesh* into heaven? and will he not so come again? Yes, and with expedition." Nor will the true church be betrayed into the belief that "the second coming of Christ and the Holy Spirit are one and the same thing"; and that when they join in the catholic cry, "Come, Lord Jesus," they pray for the descent of the Holy Spirit! No. The Lord in his *glorified humanity* will come in answer to prayer and in fulfillment of promise.

Amid the perplexity of the discussion, Rev. Mr. Wellman said that he "wished that the essayist of the morning (Dr. Hopkins) would grapple with the subject, as the whole question was one of Biblical interpretation." But how can Dr. Hopkins do this, unless he gives the subject a second investigation, since he confessed that he "had not given the subject that critical study which it demanded"; and an "inability" to meet the arguments "of millennarians." We join in the wish expressed, and hope that Dr. Hopkins will yet "grapple with the subject" in the light and spirit and order of true "Biblical interpretation." We have nothing to fear, but all to hope for in such a contest.

Upon the *work* which the Holy Spirit as an agent is yet to effect, Dr. Hopkins has a glimmering of light:—"The threefold distinction in the Godhead is intimated by the mention of the Spirit of God in the very opening of the Bible, and that a clue is perhaps given to the work was then both *constructive* and *reconstructive* in *material things*, so now the work may be for the production of *moral beauty* and *order.*" But why reason so? If one office work of the Holy Spirit is constructive and reconstructive in material things; and as at "the beginning" the Holy Spirit was engaged with the Father and the Son in the work of *creation* (Gen. 1st and 2nd chapters), why may we not expect his agency in the "*restitution* of all *things*," or regenesis? Especially as Dr. Hopkins adds, "That its analogy with the work of the Spirit of God in the *construction* of the *first creation* would seem to require that it should go on to its completion."

It is from the teaching of analogy and Scripture that we are led to look for a *reconstruction* or *restitution* of our globe to its Eden state, and at the return of our divine Lord and Redeemer. The great agency in the bringing about of this most desirable and happy and eternal end of physical, moral, and intellectual perfectness and glory, is *the Father, the Son*, and *the Holy Spirit* evermore, and in all things one and inseparable, world without end. Amen. O. R. Fassett.

DIVINE CONTENTMENT.

THE SECOND APOLOGY ANSWERED.

The second apology that Discontent makes is,—"I have a great part of my estate melted away, and trading begins to fail."

God is pleased sometimes to bring his children very low, and cut them short in their estate: it fares with them as with that widow who had nothing in her house save a pot of oil. 2 Kings 4: 2. But be content.

1. God hath taken away your estate, but not your portion. This is a sacred paradox. Honor and estate are not a part of a christian's jointure; they are rather accessories, than essentials, and are extrinsical and foreign; therefore the loss of these cannot denominate a man miserable: still the portion remains,—The Lord is my portion, saith my soul. Lam. 3: 24. Suppose one were worth a million of money, and he should chance to lose a pin off his sleeve; this is no part of his estate, nor can we say he is undone: the loss of sublunary comforts is not so much to a christian's portion as the loss of a pin is to a million.—These things shall be added to you (Matt. 6: 33), they shall be cast in as overplus. When a man buys a piece of cloth, he hath an inch or two given into the measure. Now, though he lose his inch of cloth, yet he is not undone; for still the whole piece remains. Our outward estate is not so much in regard of the portion, as an inch of cloth is to the whole piece; why then should a christian be discontented, when the title to his spiritual treasure remains? A thief may take away all my money that I have about me, but not my land; still a christian hath a title to the land of promise. Mary hath chosen the better part, which shall not be taken from her. Luke 10: 42.

2. Perhaps, if thy estate had not been lost, thy soul might have been lost; outward comforts do often quench inward heat. God cannot bestow a jewel upon us, but we fall so in love with it, that we forget him who gave it. What pity is it that we should commit idolatry with the creature! God is forced sometimes to drain away an estate: the plate and jewels are often cast overboard to save the passenger. Many a man may curse the time that ever he had such an estate; it hath been an enchantment to draw away his heart from God. Some there are that will be rich, and they fall into a snare. 1 Tim. 6: 9. Art thou troubled that God hath prevented a snare? Riches are thorns. Matt. 13: 7. Art thou angry that God hath pulled away a thorn from thee? Riches are compared to thick clay.—Hab. 2: 6. Perhaps thy affections, which are the feet of the soul, might have stuck so fast in this golden clay, that they could not have ascended up to heaven. Be content. If God stop outward comforts, it is that the stream of our love may run faster another way.

3. If your estate be small, yet God can bless a little. It is not how much money we have, but how much blessing. He that often curseth the bags of gold, can bless the meal in the barrel, and the oil in the cruise. What if thou hast not the full fleshpots? Yet thou hast a promise—I will bless her provision (Psa. 132: 15), and then a little goes a great way. Be content; thou hast the dew of a blessing distilled. A dinner of green herbs, where love is, is sweet—I may add, where the love of God is. Another may have more estate than you, but more care; more riches, less rest; more revenues, but withal more occasions of expense. He hath a greater inheritance, yet perhaps God doth not give him power to eat thereof (Eccl. 6: 2); he hath the dominion of his estate, not the use; he holds more, but enjoys less. In a word, thou hast less gold than he, perhaps less guilt.

4. You did never so thrive in your spiritual trade; your heart was never so low, as since your condition was so low; you were never so poor in Spirit, never so rich in faith. You did never run the ways of God's commandments so fast, as since some of your golden weights were taken off. You never had such trading for heaven in all your life. You did never make such adventures upon the promises, as since you left off your sea adventures. This is the best kind of merchandize. O christian, thou never hadst such incomes of the Spirit, such spring-tides of joy: and what though weak in estate, if strong in assurance, be content. What you have lost one way, you have gained another.

5. Be your losses what they will in this kind—remember, in every loss there is only a suffering; but in every discontent there is a sin; and one sin is worse than a thousand sufferings. What! because some of my revenues are gone, shall I part with some of my righteousness? Shall my faith and patience go too? Because I do not possess an estate, shall I not therefore possess my own spirit? O learn to be content!

For the World's Crisis.

FOR THE BENEFIT OF THE INQUIRING.

I propose to give a few verses from an old translation of the New Testament.

1 Cor. 15: 22:—"For as by Adam all the human race was subjected to mortality, so by Christ Jesus shall all the pious dead be entitled to immortality." 23d:—"But every one in this restitution in a regular gradation is raised. Christ was the first that rose from death to immortality; the next will be the virtuous christians, at his glorious advent."

Praise the Lord! that will soon take place.

24th:—"Subsequent to this will be the final dissolution of the globe—which event will take place; but not till after he hath surrendered up his kingdom to God, even the Supreme Father; not till after he hath totally crushed and demolished every hostile dominion, every opposing civil power and secular sovereignty."

25th:—"For he must retain his kingdom until he hath brought all his adversaries prostrate at his feet."

26th:—"The last foe he shall dethrone and annihilate is DEATH." Praise the Lord for the assurance that death will be annihilated for ever. But when will it be? will it be when Christ comes and commences his work of *restitution?*

If we prefer the wisdom of man to answer, which places in the past what God puts in the future, viz., the "one thousand years" of Rev. 20th, then the question has already been answered, but not to satisfy me.

For one, I have read and re-read on this subject of doing away with the reign of Christ for the time specified by the Revelator, and have candidly listened to the best arguments presented by those who take that view, for some years; but must confess I have failed to see any harmony or sticking-together of that theory. For example, Satan, or the old devil, was bound in 792, and in 1792 was loosed, making Rev. 12th and 20th to refer to the same character, and the 18th and 19th chapters refer to events just preceding the coming of Christ; in fact, the 19th introduces us to him who comes riding on the white horse, when the marriage of the Lamb and his wife takes place. Then when we come to the 20th, from the 1st verse to the 11th, we are to leap backwards for nearly eleven hundred years in the past; then when we come to the 11th verse, and on to the end of the chapter, which speaks of the dead small and great standing before God, we are then to take this great leap over eleven hundred years (nearly) into the future. This is the course I have seen taken by one who is a strong advocate of the thousand years in the past, and one, too, whom I love as a devoted christian. The theory seems unsound to me, and unscriptural.

Seneca Falls, N. Y. J. Dillabaugh.

A MAGNIFICENT SIGN.

"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."—Rev. 6: 13.

Our readers cannot fail to peruse with startling interest the fine description of the last November shower of meteors, which we give below from the leading British journal at London. Particular attention is called to the splendid conception of the heavens being swept as with "a mighty wind:" The very language of John, as above. The possible occurrence of a shower of burning stones, at some future day, is a terrible thought, and suggests at once Josh. 10: 11, and the near fulfillment of Psa. 18: 12, and Rev. 16: 21. Truly great events are at the door! D. T. T.

THE METEORIC SHOWER.

A Magnificent Display of Shooting Stars.

From the London Times of Nov. 15.

In the night between Tuesday and yesterday, they who chose to watch, and were not discouraged by the doubts of astronomers, were rewarded with a spectacle which cannot be imagined or forgotten. The sky was unusually clear, and, till about an hour before midnight, it made no sign, and the eye turned in vain to the east, as men look at a fortress that will not give the challenge. But when the irregular circle of stars that had been indicated by former observers had well cleared the horizon, and moved some points to the south, first one meteor then another shot across the sky in various regions and with various directions, but plainly from that one quarter. The spectator had soon counted half-a-dozen; then he felt sure he had seen thirty; then six or seven in a minute; then they appeared faster than he could count them. Then there came two or three together; then not less than a dozen of all kinds. Some shot across the heavens, leaving long, bright, and lingering trains, the star itself seeming to explode and instantly disappear. Some darted as quickly and as bright, but without trains. Some struck the sight, like sparks from a forge, everywhere at once. Some seemed to fall, over trees or houses, bright to the last, but with the ruddy hues of a lower atmosphere. Look whe[illegible] we would it was the same; in the far west, and throughout the entire north, there was either the bright glancing speck of light or the long train, or what seemed an actual ball of light, that illuminated the country, and was slow to die away. As the night advanced these meteors chased one another across the sky, following in one another's track, or running side by side. The heavens seemed alive with this unwonted host. There were times when it seemed as if a mighty wind had caught the old stars, loosed them from their holdings, and swept them across the firmament. The Olympian himself might have been supposed on his throne launching his bolts against an offending or forgetful world. There he was all but visible, for at that one place there were meteors that appeared, only as spots to disappear, or to traverse only just as much space as would show motion. That, in fact, was the very pathway of all this artillery, which was thus foreshortened like a column of soldiers, as seen by those that have to bear the brunt. In the course of two or three hours there must have been many thousands of these visitors, usually so rare. Even when the sky became partially overcast, they still showed themselves at every opening, and shone through the vail of clouds. Few, indeed, who saw it had ever seen the like, or could ever expect to see it. As to the sounds commonly heard on these occasions—the explosions, the hissings and the rumbling—we cannot speak, for the wind was high, and it must be remembered that the stillness ascribed by poets to the night has utterly left this isle, for hardly is there a spot where it is not possible any hour of the night to hear several mail or luggage trains. . . .

Once in a human generation, and thrice in a century—for in this matter man and the material universe seem strangely in accord—this earth has to encounter an immense cloud of stones revolving round the sun, in an orbit of the same size as its own, but in a contay direction. This cloud of stones is believed to constitute a sort of ring, diffused over the whole orbit, like a great highway of rolling or flying stones, though not in uniform density. However, there is no escaping them, whatever they are, for the breadth of this highway or stream is compared to the moon's orbit, and it takes two or three successive years, we should say, successive Novembers, for the earth to enter and clear it. These stones enter our atmosphere with a velocity of forty miles a second, and destroy themselves, as it were, by their own violence, for, when once arrested by our grosser air, they are instantly melted and dissipated in the air. That process, however, is only possible with very small stones, estimated by grains, for an aerolite of only a few pounds could only have its surface affected by such a momentary operation. Is it quite impossible that some day the earth may have to encounter more bulky metal, more comparable to our mundane artillery? Showers of stones there have been; and there evidently is no limit to their size either in history or in science, for the laws which govern the movement of every body in our solar system apply equally to all sizes and all substances, from this earth to a grain of dust, from a mass of metal to a vapor. Here is a shower of missiles, of unknown weight, and inconceivable velocity, always in motion from some unknown battery, and every human generation has to run the gauntlet. Will this atmosphere of ours always prove an absolute protection, and turn off these bolts, as merit is said to do the shafts of envy and detraction? That is a question at least to be thought of."

For the World's Crisis.

A CONFESSION; OR, THE SECRET OUT.

Dear Brethren and Sisters:—In all honesty of soul before God, to whom I must one day give account, I now wish, as I consider it my duty, to confess unto salvation what I believe from the heart, of that form of doctrine which was taught by Paul the apostle, and by Jesus Christ, that "the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous unto good works." And again the apostle says, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

Now in consideration of the apostle's teaching us to abstain from fleshly lusts, which war against the soul, I am led to inquire, what is that which wars against the soul? And the answer comes home in solemn tone,—every thing which contaminates, and defiles, or destroys the physical law of our nature; and destroys sensibility, by the which the soul is enslaved. And is it a sin thus to violate the law of our being? Yes. And why? Because the law of God forbids it, and every transgression of the law is sin, and shall receive a just recompense of reward. What is the reward of sin? Death is the penalty or reward of sin unrepented of. O the importance, then, of searching the Scriptures; for "in them ye think ye have eternal life, and they are they which testify of me," says Jesus Christ.

Eternal life is rewarded unto all who repent of sin, and turn therefrom to serve the living God. But do none of those sin who break off and turn to serve the living God? Yes, if they let down their watch and become careless of his commands. What then? Will such have eternal life? No! unless they again repent, and become obedient to God's righteous commands. Then our advocate is with the Father, Jesus Christ the righteous, who is now at the right hand of the Father, pleading with him for us, until he bestows upon us the grace or favor of repentance. And then our hearts begin to melt before him in deep contrition for all our shortcomings in duty; then, in this our time of need, he looks with pitying eye upon us, and forgives us all our sins for Jesus' sake, and bids us go in peace and sin no more, and restores unto us the joy of his salvation.

So long as we are his obedient children, he gives us grace to overcome the sinfulness of our nature, and consequently all inclination to fulfill the lusts of the flesh is hereby subdued; hence, so far as all our fleshly lusts, which incline us to transgress God's righteous law, or the law of our being, are subdued or destroyed, so far we are enabled, by the grace of God, to work the work of righteousness, which it is quietness and assurance forever; and bring forth the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." And they that are Christ's have crucified the flesh, with the affections and lust. If we live in the Spirit, let us also walk in the Spirit, that we may be able to escape the corruption that is in the world through lusts. And besides this, "giving all diligence; add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

Now, brethren and sisters, my reasons for writing these things are to show you wherein I have come short of glorifying God, by obedience to his plain command, to abstain from fleshly lusts which war against the soul, and show you that the reason of my fall has been for want of giving all diligence to make my calling and election sure. For you see, by the word of God, that if I had diligently, as commanded, searched the Scriptures, wherein we think we have eternal life, having my heart fully set within me to live out the principles therein contained, thereby making sure my calling and election, I never should have fallen into sin, but should have learned and obeyed the injunction of the apostle, to stand fast in the liberty wherewith Christ hath made me free, and should not have suffered myself to be brought into bondage to the lust of the flesh; but should have gone on to perfect holiness in the fear of God, which is our reasonable service. But for want of instruction in the way of righteousness, and being ignorant of the Scriptures, which throughout teach purity, ignorantly, and soon after my conversion to God, I formed the sinful habit of taking snuff; and I followed the practice of it pretty thoroughly for about eighteen years.

But before I proceed further, I wish to say, that, previous to my conversion, I was altogether uninstructed in those things pertaining to a godly life, so afterwards I had the lesson to learn; and if I had given more earnest heed to the sure, unerring word of God, and far less heed to the example of the professed church, I should have learned much faster, having been taught of Jesus Christ. But as regrets will not mend the past, I leave it; endeavoring to improve the future by rendering due service to God.

At the age of sixteen years, in the year 1831, in the month of March, I gave my heart to God, and he for Christ's sake forgave my sins, and brought me out of nature's darkness into the marvellous light and liberty of the gospel of Christ. I then for a time enjoyed the constant favor of God, and sought every opportunity wherein I could render him some service. But ere long, without thinking that any harm could come from it, I commenced, with others, just merely for amusement's sake, to take snuff, not knowing that it was a violation of the law of our nature, hence a transgression of God's righteous law. I soon found I had acquired a lusting after it, and it imperceptibly grew upon me, until I had not power or will to overcome it. I freely indulged myself in its practical use for nine years, before I ever thought there was, or could be sin it, or that it had the least effect upon my religious enjoyment.

About this time, a Methodist paper, called *Zion's Herald*, was providentially put into my hands, which contained an "Old Lady's Dream." She died and went to heaven's gate, and met the porter, and inquired of him if her name was recorded in the Lamb's Book of life. He returned and looked, and came back with the intelligence that he could not find it. She was not satisfied, and she sent him back again and again. The third time he came saying he had found it, but it was so obscured by tobacco smoke he could hardly discern it. When I read that, I thought that her dream was to show her the sin of using tobacco in any form; and if it was a sin for her to use it, why not for me? From that time forth, at times, I would think I would give it up, and would make an effort to do so, but would fail at every successive trial; and all this while I tried to serve God, and very many times in doing the commands of God in other respects, I enjoyed his favor, his Spirit witnessing with mine, showing me that I was accepted of him, and owned as his child; but the times when I enjoyed this manifestation of his love were transient and short; hence I constantly had my ups and downs, sometimes hoping, sometimes doubting, and hardly ever at rest.

But should you ask, why all this? I answer, because I ignorantly was living in the constant violation of the command to put away all filthiness of the flesh, and perfect holiness in the fear of God; and I think that if God had been like man he would have got out of patience with me for this one transgression, in less than eighteen years, and would not have blessed me even when I did do right. But our God is infinitely too good to be unkind; and he blesses us always in doing right, and withdraws the light of his countenance when we do wrong. O the wonderful forbearance of God!

But for nine years after reading the "Old Lady's Dream," I took snuff, sometimes feeling condemned, and sometimes not, and for a number of years after I embraced the Advent faith; and once in the time I went to a campmeeting in Westford, Ct., at which meeting there was much said upon the use of snuff and tobacco, so much that many thought the good effect of the meeting was destroyed by it, because so many seemed to be so stirred against it; and I was exceedingly tried about it, and asked the opinion of some in regard to its use. Some said it was wrong to use tobacco in any form; others said it would never shut any one out of the kingdom of God. So that served to strengthen me in the use of snuff; but still I never rested quietly about it afterwards, until I concluded I must give it up, and the more I tried to do so the less it seemed to be in my power or ability to yield to the decision; until one night, after having a very great trial over it, in which I wept and prayed much, and then retired to rest, when I dreamed I saw a little lad, of some ten or twelve years, who was almost constantly intoxicated with spirituous liquor, and he seemed to feel badly because he drank so much, but he said he had no power to overcome it. His sad condition excited my pity, and I went and threw my arms around his neck, and began to expostulate with him. He said he did not want to drink, but the strength of habit was so great he could not give it up; and I then told him he needed help, and I would help him.

The excitement in my dream awoke me, and as soon as my eyes were fairly open, I saw my own true condition and likeness. Thus I became convinced that, unless I gave up the use of snuff, I should be lost; for it was my idol, the first thing in the morning, and the last at night, and at all other times; and I had no power to overcome it, and unless the Lord helped me to overcome it I must die under its influence. I besought the Lord most earnestly to help me give it up, and take away all appetite for it. The next day I took up my box, took out of it one pinch of snuff, and attempted to take it, but threw it away, and placed my box again on my work-table, as I then followed sewing, and said with the full determination, by the help of God, never to take it up again; and by his grace I never have, neither have I ever wanted it; and to God be all the glory.

But a few days after, I went to Wilbraham to a campmeeting, and after I had gone, my mother found my box where I had left it, and thought I had forgotten it, and should be uneasy without it, consequently the next day she brought it to me; but I did not take it, and have never seen it since. I have never had one desire to take a pinch of snuff since, and the Lord blessed me wonderfully in giving it up; and after I had got the victory over it, I enjoyed such constant peace as I never did before, for a few years, until after I was married. Then I was ere long prevailed to go to smoking tobacco for the cure of dyspepsia. How soon the habit began to grow upon me, and very soon I found myself as much, or more attached to it than I was to snuff. It had a more powerful tendency to destroy my peace of mind, by the effect it had upon my nerves; for it served to weaken and so inflame my nervous system, that I many times lost power to control my mind; hence, in time of trial, care and perplexity, and labor more abundant than I had seeming strength, I often lost my patience, and felt as though my lot was intolerable. But there was no help, except in removing the cause; and the cause at this time was not suspected to be that of using tobacco, for I constantly made use of it, thinking thereby to gain strength to enable me to perform my daily labor. Much of the time, too, I felt that it was wrong to use it, but then I would try to justify myself in it, on account of using it for medicine.

But with me the sin did not stop with the mere use of it, although that was the chief cause or foundation of my inability for patient endurance of the trials which came upon I was constantly under the influence of this poisonous narcotic; for it surely is a most insidious foe to the well-being of man in every respect; it is a species of intemperance which is injurious to body and mind, and demoralizing in its tendencies, and is polluting in its effect upon every[illegible]ing, not only the victim's own self, but the earth and air, temples of worship, and the bodies of men, temples of the Holy Ghost. It pollutes one's whole being, and, what is worst of all, constantly narcotized victims do not perceive it, until they are persuaded to give it up, and come fairly out from under the influence of the filthy practice.

The constant use I made of tobacco kept me nervous and irritable, and constantly chafing and fretting. And instead of seeking earnestly, by prayer, daily supplies of grace at the hand of God, as was my duty, I sought to obtain strength by the use of tobacco; but instead of gaining strength in this way, I lost it, both physically and spiritually, and my prayer became weak and faithless, until at length it became wholly suspended for a time, and I became perfectly unhappy, because I could neither enjoy the favor of God or the world; although I always endeavored to do right, as far as I understood what was right, for my family and all others; but so far as really glorifying God in such a condition, I did it not; although I honestly desired to, and could be satisfied with nothing short; but I then was altogether ignorant of the true cause of all my derangement in these matters, and little suspected that the use of tobacco was the secret of the whole. But thanks be to God forever more that the secret is fairly out, and I am free in Christ Jesus my Lord. But before I found out the secret I was most sorely chastened of the Lord.

M. A. W[illegible].

(*To be concluded.*)

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 26, 1866.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

THE CLOSE OF THE YEAR.

This is our last visit to our friends this year. Before we can greet you again, the events of 1866 will be closed forever. Does the final historic page of our lives end with the words "well done"? Do we see any place where we can do better, if we live another year? Then let us *now* resolve, in the strength of the Lord, *it shall be done*. Let there be no delay. All things indicate that we have but little more time to amend our ways.

It is well to make a thorough review of the past, asking the Lord to show us wherein we have failed, and to make the path of duty plain before us, and to give a firm purpose to do it. We should not be satisfied unless we make positive progress in divine life every year. Have we made any during the year now about closed? Do we love Jesus any better than we did one year ago? Are we any more dead to the world and its fashions? Are we any more patient and kind in our families, long-suffering and forbearing, meek and gentle? Are we satisfied with the manner in which we have lived? If not, let us begin at once to do just right, as far as we know how; then we shall have the constant smile of our Redeemer, which is worth more than all the gold the world affords.

The past year has been one of much interest to the student of prophecy, but we think the one to come will be filled with still greater events. Many have known scenes of bitter sorrow. Loved ones who greeted us with a wish for "*a happy new year*" at the dawn of 1866, are now sleeping in death. We hear their prayers and songs no more. Their seats in the family circle are vacant. Sad nights of weeping have been experienced, and lonely hours of weary watching by the sick bed. Whose turn will come next? That lovely child, whose happy tones were the joy of the household, is now covered with earth. The garments remain, but the dear one has been embraced by death. The companion of your youth, around whose heart your affections have fondly twined, lies in the graveyard. Home has been desolated by the enemy. The widow's tears have bedewed the spot where the dear one sleeps in peace, awaiting the resurrection voice of the Coming One. We hail his approach with rapturous joy. Come and spoil the grave, and relieve the captives of death.

NEW YEAR'S GIFT.

Now is a good time to make arrangements for a New Year's gift to your friends. Have you not some friend who does not have the Crisis to read, who might receive great benefit, as well as comfort, by its weekly perusal? Many have made such presents in time past, and have seen blessed results. Friends, who had no interest in the glorious hope we love so well, are now rejoicing in it, because some kind friend sent them the Crisis to read.

Then, is there not some poor saint in your neighborhood, whose heart would be gladdened the year round if he or she could only have the reading of our paper? Just make them a new year's gift of the Crisis, and thus add greatly to the lonely pilgrim's comfort. Will you do it? Say yes, and send at once. You will not be sorry, and it may be the means of saving a soul from death.

"FORGIVE . . . EVERY ONE."—Matt. 18: 35.

Do we wish to be forgiven all our past offences before the new year begins? Then we must forgive all who have trespassed against us. Read the following from the lips of Jesus: "*If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your, trespasses.*"—Matt. 6: 14: 15. "*Forgive, and ye shall be forgiven.*"—Lk. 6: 37.

Let us "*forgive . . . every one.*" Make clean work of it, and enter the new year free in the Lord.

RULES OF LIFE.

As most feel anxious to begin the new year just right, and to live better than ever before, we would propose the following rules, which we published one year ago. We think none will be sorry if they adopt and keep them:—

By the help of the Lord, I am resolved—

1. To speak evil of no one.
2. To speak no unkind words to any one.
3. To bear every thing patiently.
4. To avoid all joking.
5. To forgive every one.
6. To return good for evil.
7. To judge no one.
8. To allow no evil imaginations.
9. To give one tenth of all I receive.
10. To do all to the glory of God.

BAD HABITS.

Doubtless some who read this may be conscious of indulging in bad habits, from which they wish to be free. Now is a good time to break loose from their bondage. Come, resolve that they shall not accompany you into another year. Bid them an eternal farewell, and then look to the Lord for help to keep the enemy in subjection. Jesus is soon coming, and if we are ready, we must be "without spot and blameless." We must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord," or we shall not be fit to go to "the marriage of the Lamb." None but the pure will be there.

Leave the cider and brandy, gin and whiskey, rum and tobacco, evil speaking, evil surmising, evil concupiscence, backbiting, joking, impatience, unkindness, judging, and every other evil habit, and let them keep your company no more. Leave these weights, be free in Jesus, and on New Year's morning rise happy in his love. Do not hesitate. Say yes, I will do it for Jesus' sake and in his strength. Be an overcomer, and "inherit all things." *Do*, we entreat you, make no excuse. You *can* do it,—say, *I will*. May God bless you with the good decision.

A LARGE ARMY.

It has been observed that Napoleon very often talks the opposite of what he means, in order to blind the people. For some time he has been talking "peace," and the importance of establishing peace principles among the nations. It has been repeatedly published that he was about to reduce his army to a peace footing, having not more than 600,000, which was thought to be a large number. Whenever we hear such reports, we may reasonably conclude that he is about preparing for war, but does not wish the nations to know it lest they should also make preparations.

After all the talk about his peace movements, the fact at last comes out as follows:

"Paris, Dec. 14. Under the new organization the French army, with the usual reserves, will foot up about 1,250,000 men. It is expected that such a mighty standing army in time of peace will have no good effect. There is much misgiving to the project among thoughtful men in this city."

Now the truth comes out that, instead of reducing his army, he has doubled it, and is prepared for some great movement, which will take place in due time.

The talk about his poor health, and purpose to abdicate his throne in favor of his son, we think are only items in his shrewd *policy* to keep the other nations from discovering his deep-laid plans to gain new power. His neighbors would say, If he can not live but a short time, and intends to abdicate next year, after his great fair, we do not need to worry about his movements, as he will not be likely to undertake any war with other powers. We think they will find at last that he is master of the game, and that he has outwitted them at every point. A short time will develope some new features in the history of this wonderful man.

INTEMPERANCE.

Facts show, beyond all controversy, that intemperance is rapidly increasing, as well as all other vices. A large proportion of the young are sipping at the drunkard's bowl, little aware of the consequences that may follow. The unparalleled use of tobacco contributes largely towards this result; because it creates an appetite for stimulating food and drinks. Thousands of young men are being ruined every year by tobacco and intoxicating drinks. The tide of intemperance is rising rapidly on every side. He who stands against it must not expect an easy or pleasant task. He may have to encounter his brethren in the church, and even ministers of the gospel. These things ought not so to be. Every christian should be "a pattern of good works." We are accountable for our influence over others. Is our example worthy of imitation? Would we like to have all do as we do? If they should, would it make them better than they are now?

The foregoing was suggested by the following, from one of our exchanges:

"Is an apology for entering the temperance department of the publishing field necessary? If so, let our readers find one in the facts that there are to-day three hundred thousand drunkards in the United States—that there are to-day two hundred thousand good wives being widowed—that to-day eight hundred thousand children are being orphaned and beggared—that aside from the other cost of intemperance, money enough has been expended for intoxicating drinks in the year 1866 to build the Pacific Railroad from St. Louis to San Francisco—that the time expended in loafing around drinking saloons, in drunken sleeps, in jails and other places, in consequence of intoxication, is enough to prepare the road for the rolling stock—that the penalties paid by drunkards for theft, burglary, arson, murder and every other shade of crime, committed under the influence of strong drink, is enough to furnish the road with rolling stock."

LUKE 20: 36.

"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

De Wette's version is as follows:—"For they cannot die any more; they are angel-like, and are sons of God, because they partake in the resurrection."

The following is Martin Luther's version:—"For they cannot henceforth die; for they are like unto the angels, and children of God, because they are children of the resurrection."

QUERY.

MR. EDITOR:—A reader of your paper would like your views of the state and consciousness of the wicked after death. How are they made conscious of punishment? We wish your answer to be given in your own language, of course founded on your understanding of the matter, as taught in the Bible.

We suppose the inquirer means by the word "death" "the second death," which is "the wages of sin." The punishment does not consist in being *conscious* of it, but in being put into an eternal unconscious state; or, in other words, in being eternally dead, and by this means deprived of all the blessings of the living. The wages of sin is not *dying*, but "*death*," which is the *end* of dying; hence the punishment does not *begin* till the criminal is *dead*. When he is dead, all consciousness ceases. It is a great mistake to suppose there can be no punishment unless one is conscious of it. Is it true that one can have no blessings without being conscious of them? But few realize the worth of their blessings received from the Lord. Would it be no punishment if we should knock another down and render him unconscious for a week? Is it no loss to be deprived of consciousness for a week? Would it be none to be cut off from life eternally?

THE DECEIVED ONES.

BRO. GRANT:—If the wicked are destroyed at the coming of the Lord, who are the nations that Satan shall go out to deceive after the thousand years? or, are the thousand years in the past, as some teach? I should like to have it explained, if you see fit.

B. FINNEY.

When the thousand years are expired, we understand the Scriptures to teach that the wicked dead are raised, and at the same time Satan is loosed from his prison, and goes out to deceive them again, by persuading them they can take the "camp of the saints," which the redeemed have enjoyed for a thousand years, while Satan had been bound, and the wicked were in the prison house of death, to be brought forth and judged after they come forth from their graves.

The language of the scripture shows that Satan does not deceive any one during the thousand years; but "when they are expired," after "the rest of the dead" live "again," he has one more opportunity to deceive them. It appears that the deception consists in persuading them that they can take "the camp of the saints," and thus possess the kingdom; but they find a stronger arm opposed, and are not allowed to cause any harm to the redeemed.

LIKE FROGS.

If Spiritualism is one of the frog-like spirits, from whose mouth did it proceed? from the dragon, the beast, or the false prophet? and what are the two other spirits?

J. SMALL.

We do not understand that Spiritualism "is one of the frog-like spirits," but that the "unclean spirits" of demons, as they are called in the Scriptures, operate through "the dragon," "the beast," and "the false prophet." Spiritualism uses the powers, represented by these symbols, to carry forward its purposes. It speaks through them, by means of three spirits, or demons, who, as leaders among them, use the dragon, beast, and false prophet, to carry forward their anti-christian work.

QUERY.

BRO. GRANT:—I've noticed by the reading of the Crisis, that you are expecting that Rome will fall before Christ comes; if that is so, and the unconscious state of the dead is true, will you please to explain Rev. 18:20?

LEVI TUTTLE.

We do not see that Rev. 18: 20 is opposed to the view that Rome may fall before the coming of Christ. Rome is symbolized by "a woman," see Rev. 17. "The beast" that carried the woman, may live after the woman, or church at Rome, has fallen. In other words, the civil power, represented by "the beast" that carried the woman, may continue after the fall of its rider, which appears to be the teaching of the Scriptures.

The verse under consideration reads as follows:—

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped the image. These both were cast alive into a lake of fire burning with brimstone."

There is nothing about the "woman" or the church at Rome in this passage; hence she may have fallen before the events of this verse are accomplished.

WHAT WILL BECOME OF THE POPE?

The eyes of the world are turned to the condition of the Pope. There are various speculations as to what he will do now the French troops are gone. Our conviction is that he will come to his end at Rome. His condition is a critical one, but we think he does not yet realize his perilous condition. His advisers are at their wits' ends to know what to do or say. The whole system is like Sampson shorn of his locks, in the hands of the Philistines—helpless. Yet it is very hard for that power which has ruled the monarchs of earth, and been supported by kings, and flattered by nations, to acknowledge that it is now in a helpless condition, at the mercy of its enemies; but such is the fact.

In the *Catholic* for Dec. 8th, 1866, is an article from the *London Universal Express*, in which the writer says:—

"Italy is free. But what then? It does not necessarily follow that a free Italy must be a Piedmontese Italy. Italy free from foreign influence does not, as a mere matter of fact, mean Italy governed by Victor Emanuel. To be sure the Bourbons have gone from Naples and Tuscany and Parma, as they will go by and by from Spain—for the doom of the Stuarts is over them. But there is somebody in Italy who will never go—who will be with Italy for "all time"—who makes holy by his very presence a great and sacred land—who has made for Italy all its christian greatness after Rome's Pagan greatness died out—the Pope.

There he is—a feeble old man—with no royal heritage, no kingly descent. The blasphemous absurdity of "the divine right of Kings," originated by England's royal fool, is not claimed by him; he knows only of that divine right which the successors of the apostles have conferred upon him—the successors of the Apostle's Prince. He represents eighteen hundred years of succession undisturbed; when kings and princes fade from the world's history, the spiritual chiefs who follow after him will laugh at the "old wife's tale" which rings in our ears now—that the Papacy is destroyed."

The Pope and his sympathizers feel as did the last king of ancient Babylon, just before his fall, that it cannot be true that the end of such a great power is at hand. The past success of the Papal system makes its present supporters confident.

The writer in the *Express* goes on to say:

"Italy cannot do without the Pope. All her greatness is connected with that name. . . . But this dynasty of eighteen hundred years—is it to be swept away so easily? No; its history makes the thought a folly. Think of the monarchies, the various forms of government, which have vanished in those eighteen centuries, and then think of it, strong, firm, immutable, all that time—ever seeming to be swept in the whirlpool of human passion—ever rising triumphant above the storm. When Attilla thundered at the gates of Rome, men thought that the knell of the Papacy had been sounded. When the Bourbons climbed the walls, and Clement took refuge in the tomb of Adrian, fools believed that the dynasty of the Popes had ended. Ravenna and Avignon had a like story to tell; but the Papacy flourished still—ever feeble, ever insulted, ever outraged, but ever triumphant over the devil and his aids.

Did it not seem that the Papacy was gone—wiped out forever—when the first Napoleon was triumphant and Pius was a prisoner at Fontainebleau; and yet did not that wonderful man say that the Pope was to be treated with as if he were the ruler of two hundred thousand armed men? Yet the splendid Corsican died a miserable death on the calcined rock of St. Helena. To-day, the heir of his glories is the supporter of the Pope; he rejoices to see Italy free from the Alps to the Adriatic, but not Italy ruled by the dull materialism of Turin or the senile folly of Florence. Guiseppe, Garibaldi and the other Joseph chased the Vicar of Christ from Rome eighteen years ago; but he is there again and they are gone.

And so it will ever be. No matter what dynastic changes take place in Europe—no matter how Bourbon and Hapsburgh, or Hohenzollern may come or go, the glorious dynasty of the Popes will flourish still; for to them alone eternal truth has said:—'Behold I am with you all days, even to the consummation of the world!'"

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TRACTS! TRACTS!!

The Tract, "Plain Truths," of which a new and large edition has just been published for free distribution, through the liberality of Bro. S. Hall, is now ready. Let the friends send in their orders at once. When sent by mail, the postage will be at the rate of forty cents per hundred copies. When sent by express, or delivered at the office, no charge whatever.

THE JUBILEE HARP.

We are now ready to supply the friends with the new Hymn and Tune Book, at the following prices:—Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen. Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen. Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen. Postage 15 cents per copy additional, when sent by mail.

☞ Fifteen Hundred Copies

of "Plain Truths" distributed in about one hour. The "Massachusetts Christian Convention," composed of members of the various evangelical churches of this and other States, held meetings in Tremont Temple, in this city, on Tuesday and Wednesday of last week. We thought it a good time and place to distribute the tract, "Plain Truths." So on Wednesday, at the close of the afternoon session, aided by four earnest brethren, with our arms full of tracts, we gave to about *fifteen hundred different persons* one tract each. The tracts were received kindly by ministers and laymen, the earnest, active, working portion of the various churches of which they were members. It was a good field in which to scatter the truth as contained in this tract. May the Lord help us, so that we all may be constantly on the lookout, ready at all times for every good word and work.

Donations for Wilbraham Campmeeting.

AMOUNT OF DEFICIENCY $334.00

Previous acknowledgments	$141.50
Solomon Hale	5.00
M. A. Thaxter	1.00

"LET US PRAY."

So the minister devoutly utters in solemn Sunday service. "Let us pray." Now *us* includes a plural number: how many do the praying? The minister suits the action to the word and petitions the throne of mercy both for himself and the people. But what does the church and people do? It pains us to say it,—a few, very few, pray. They let the poor servant in the pulpit pray for them, and sometimes—not always—pay him for it, and so serve and worship God by proxy. Too often he performs the lonesome task of praying alone in the midst of a multitude. He tries to climb up, and lift the inert mass of souls with him. The task is hard. They don't lift or push. He fails to reach the blessing, and perhaps a poor dry sermon follows. Whose fault is it? Must he do all the work and find fire and fuel for the entire congregation?

We deem it duty to rebuke this irreverence in the house of God. It is written that the Lord's house shall be called the "house of prayer." And this don't mean that christians shall make it the house of visiting, of gossiping, of listlessness, of indolence, of prayerlessness, and of sleeping. In a great many congregations, I have seen some during prayer sit up straight in their seats, some gazing idly around the house, some staring at the minister, some turning the leaves of a book, others would just nod a little, a few bow down the head on the hands, and fewer still kneel before high heaven and the most awful being ever adored or addressed. And whether they bow the head or kneel, very few pray with or for the preacher. We may loudly boast of our freedom, but better that we serve God as do the Episcopals, and all pray and worship *by the book*, than continue this form and irreverent mockery in our places of solemn, religious worship, to which we repair each Sunday to seek a preparation for the judgment.

Some years ago, it was "Voted, that the kneeling posture during prayer, in divine service, is the proper one." And this vote was unanimously passed by an Advent church, and the pastor said "Amen" to it. How many more such churches will go and do likewise? And how many christians, after reading this, will get humble and devout enough to pray for themselves in the time and house of prayer, and in doing so assume that posture which is everywhere enjoined in the Bible, and so unite in spirit, purpose, manner, and heart with the leader of the service when he kneels before the Almighty Maker of heaven and earth, and reverently says, "Let us pray"?

D. T. T.

"GIVING UP THE GHOST."

The phrase at the head of this article is probably supposed to teach the immortality of the spirit of man,—the assumption being that this ghost or spirit is the intelligent, rational, thinking, inner man, and that its being given up, or yielded up, or returned to the Almighty Giver at death, is a proof of its deathlessness. And on this assumption is built the notion of rewards and punishments, or a heaven and hell after and in death, which notion has come to be so widely received among christian people as that death is made a thing to be coveted by the good, and Christ's second coming is well nigh lost sight of in the belief that about all that is gained at and by his advent, is received, bestowed upon, or shared in during the intermediate state. I propose to examine and dissect the above phrase in the light of "the Scriptures of truth," and by the aid of the best critics and scholars, and, if possible, to discover and set forth just what "giving up the ghost" does mean.

We observe that the Hebrew words translated into the expression under consideration are, 1, *Gah-vah*, rendered die, died, dying, dead, perish, gave up the ghost, yielded up the ghost, etc. 2. *Nophakh-nephesh*, used but twice, and found in Job 11: 20 and Jer. 15: 9, and rendered giving up, and hath given up the ghost.

In the Greek New Testament the equivalent term is, 1, *Expnao*, rendered uniformly gave up the ghost; and, 2, *Ekpsuko*, rendered gave up and yielding up the ghost. No other words save the four noted above are thus translated, though it is evident there are passages having the same meaning. That the reader may be assisted to a fair understanding of the (*usus loquendi*, or) general usage of these terms, we present from the Englishman's Hebrew, as also the Greek Concordance, every text where the above words are found, as follows:—

Gah-vah. Num. 17: 12, saying, behold, *we die*. Num. 20: 3, Would God that we *had died*. Num. 20: 29, saw that Aaron *was dead*. Josh. 22: 20, that man *perished* not alone. Sam. 1: 19, mine elders *gave up the ghost*. Num. 17: 13, shall we be consumed *with dying*? Num. 20: 3, *when* our brethren *died*. Gen. 6: 17, that is in the earth *shall die*. Gen. 7: 21, *and* all flesh *died*. Gen. 25: 8, *Then* Abraham *gave up the ghost*. Gen. 25: 17, *and he gave up the ghost* and died. Gen. 35: 29, *And* Isaac *gave up the ghost*. Gen. 49: 33, *and yielded up the ghost*. Job 3: 11, *did* I (not) *give up the ghost*. Job 10: 18, *O that I had given up the ghost*. Job 13: 19, I *shall give up the ghost*. Job 14: 10, *yea*, man *giveth up the ghost*. Job 27: 5, till *I die*. Job 29: 18, *I shall die* in my nest. Job 34: 15, all flesh *shall perish* together. Job 36: 12, *and they shall die* without knowledge. Psa. 104: 29, *they die* and return to their dust. Zech. 13: 8, shall be cut off *and die*. Psa. 88: 15, 16, I am afflicted and *ready to die*.

Nophakh-nephesh. Job 11: 20, the giving up of *the ghost*: (marg., or, a puff of *breath*.) Jer. 15: 9, she hath given up *the ghost*.

Ekpneo. Mark 15: 37, loud voice, and *gave up the ghost*. Mark 15: 39, and *gave up the ghost*. Luke 23: 46, he *gave up the ghost*.

Ekpsuko. Acts 5: 5, fell down, and *gave up the ghost*. Acts 5: 10, and *yielded up the ghost*. Acts 12: 23, of worms, and *gave up the ghost*.

The italicised English words indicate the Hebrew and Greek terms, and the common reader has now before him every form, tense, mood, and change of the peculiar phrase, as used in all places in the Holy Bible. I now call especial attention to the scripturally stated fact, that "giving up the ghost" is an event which happens alike to the Lord Jesus Christ, the patriarchs, good men, bad men, priests, elders, kings, infants at birth, the leviathan, beasts, birds, fish, cattle, and reptiles. This being indisputably true, if the ghost or spirit given up at death argues immortality in the being who gives it up, then not only men but all other creatures in earth, air, and sea, are immortal, for all possess that which at death is alike given or yielded up, and which something is denominated a "ghost." Carrying out the theory, we would be compelled to believe that every dead thing from the mastodon to the mite has its disembodied ghost! This would be Swedenborgianism and Spirit-ism enough to suit the million. But are common sense people ready to believe the inevitable conclusions based on their own premises? If not, then they must look about for some other definition of the death-extorted, yielded up, and hence disembodied ghost, than that which makes it the deathless spirit, the departed, but real man.

How does the reader like the first, and hence the primary and literal usage of our term in Gen. 6: 17,—"to *destroy all flesh*, wherein is the *breath of life*, from under heaven; and *every thing* that is in the earth (*gah-vah*) SHALL DIE"? Remember that "to die" is to "give up the ghost"; and does the text say the dying do any more than "breathe *out*" that which God "breathed *into*" the first man and all men, viz., "the breath of life"? And is not this declared in Job 11: 20 to be but "a puff of breath"? And when this is done, shall we not be constrained to accept Ps. 146: 4 as a stubborn, immutable truth—"His *breath* goeth forth, HE (the man) *re-turneth* to his *earth*"? Please ponder this article well, till we come to the subject again in a future number.

D. T. T.

ROIZEDON.—2 Pet. 3: 10.—No. 2.

"The heavens shall pass away with a great noise."—PETER.

"The heavens being on fire shall be dissolved."—2nd PET. 3: 12.

"And the heaven departed as a scroll"—rolled together.—REV. 6: 14.

The divine methods by which the fearful *roizedon* or passing away of the atmospheric heavens with a crushing roar, and their dissolution, may be accomplished, is set forth by the celebrated christian philosopher, Thomas Dick, L. L. D., who writes:—"How this appendage to our world—the aerial heaven—may be dissolved, or pass away with a mighty noise, it is not difficult to conceive, now that we have become acquainted with the nature and energies of its constituent parts. One essential part of the atmosphere contains the principle of flame; and if this principle were not counteracted by its connection with another ingredient, or were it let loose to exert its energies without control, instantly one immense flame would envelope the terraqueous globe, which would set on fire the foundations of the mountains, wrap the ocean in a blaze, and dissolve not only coals, wood, and other combustibles, but the hardest substances in nature. It is more probable that when the last catastrophe of our globe arrives, the oxygen and nitrogen, or the two constituent principles of the atmosphere, will be separated by the interposition of almighty power. And the moment this separation takes place, it is easy to conceive that a tremendous concussion will ensue, and the most dreadful explosions will resound throughout the whole of the expanse which surrounds the globe, which will stun the assembled world, and shake the earth to its foundations. For, if, in chemical experiments, conducted on a small scale, the separation of two gases, or their coming in contact with the principle of flame, is frequently accompanied with a loud and destructive explosion, it is impossible to form an adequate idea of the loud and tremendous explosions which would ensue were the whole atmosphere at once dissolved, and its elementary principles separated from each other and left to exert their native energies. A sound as if creation had burst asunder, and accompanied the next moment with a universal blaze, extending over sea and land, would present a scene of sublimity and terror, which would more than realize all the striking descriptions given in Scripture of this solemn scene."

Or as that very able and popular New York journal, the *Scientific American*, said in 1846: "There is one view of the subject, which makes it appear miraculous that such an event has not occurred long ago. The fact has already become familiar with people of ordinary intelligence, that a mixture of hydrogen gas with common atmospheric air, is highly inflammable, and will burn with a greater or less degree of violence according to the quantity of hydrogen in the compound. It is also well known that there is a constant emission of hydrogen from vegetation, and from the decomposition of various substances; and that this gas, being extremely light and buoyant, has a tendency to rise to the surface of the atmosphere. There is therefore no reason to doubt that immense quantities of this inflammable compound abound in the upper regions of the air, and that nothing more than a spark of electric fire would be required to envelope the world in flames. The only circumstance which has hitherto prevented such conflagration, is that the region of concentrative and excitable electricity is several miles below that of the inflammable air: yet there are no defined laws or theory to show any security against the occurrence of an aerial conflagration at any moment."

All the above statements are worth thinking of. Put forth boldly and authoritatively, and never to our knowledge contradicted, they are both astounding and alarming. And as the scroll like departure of the heavens is next in order in the series of aerial or celestial signs or events to occur after the great star-showers—already witnessed by this generation—it would seem to furnish evidence for the whole church of God every where to look for and confidently expect the coming of the Son of man and the day of judgment, which his presence will inaugurate. Let us "watch."

D. T. T.

For the World's Crisis.

"BLESSED BE YE POOR."

This was my first thought when I received Bro. Chamberlain's letter, dated the 7th of this month. O yes, blessed are the poor, whose hearts are open to those in need, who can divide of their little store to those who suffer want. Blessed be the Lord our God, that in our ranks there is a people, though poor, who are rich in faith and heirs of an everlasting crown. I rejoice that I am associated with such a purchased people, who are zealous of good works. Thanks be unto God that some have their treasure in heaven.

I would now express my thanks to those poor saints who so heartily responded to my appeal in behalf of Bro. Chamberlain; and I assure you that I would not have made it if I were able to do all I desire. I do not want to be understood that I am in need of any thing; my God has bountifully supplied me; but, suffering from general debility, I have not been able to do a full day's work on my little farm for many years; consequently, I can not always do what I wish; and therefore made the appeal, not thinking at the time that the loving poor would be the chief donors. Jesus will soon come and reward those who have bowels of compassion.

Bro. C.'s letters received were nearly all from the poor. One was from a poor and destitute old man seventy-six years of age, who has been waiting since 1843 for the coming of the Lord. Another was from a poor disabled soldier, who is trying to do good. I am impressed that his name is in the Lamb's book of life, as a faithful soldier of Jesus Christ.

O, ye rich ones, think of a poor young sister, who earned a dollar by washing, sending it to a poor brother in Christ. Surely the Lord is well pleased with such a noble sacrifice. May her heart be washed from every stain. But my heart yearns over the poor lame brother, with a wife almost blind, and a very poor, feeble brother, and a poor brother subject to fits, and a poor sick sister, and others who did what they could, whose names are in the book of life. I ask, what would we do as a people without the poor believers among us? They are the moving power that moves the everlasting God by their prayers to shower blessings on the laborers in this holy cause. The Lord will bless them, because they are his faithful servants, who have given up their all for their precious Savior. I say, thanks be unto God for the worthy poor among us. Jesus says, "Blessed are the poor," and David said, "Blessed is he that considereth the poor." Men covet riches, but no where in the Bible does it say, Blessed are ye rich; but it is written, "Woe unto you that are rich."

I would say, in the name of my Master, to those who have much of this world's goods, you stand in slippery places. Take heed, lest you fall. Riches bring a snare, and many lusts which cause men to forget the poor and needy. How apt we are, with an abundance, to lean upon it instead of God.

Bro. Chamberlain wants a situation. Perhaps the Lord might bless some man, and all that he hath, if he would make an opening for him. Who can do it? F. CORKER.

Lincklaen, N. Y.

For Brother Fenn.

H. A. Arnold, $1.00; L. A. Bishop, 50c; M. M. Post, $1.00; for Bro. Fenn, $1.00; A friend, $1.00; Wm. M. Simmons, $1.00. MARY ALBRIGHT.

$2000 TRACT FUND.

For the Free Distribution of Tracts.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, August 23d, 1866, it was voted that the sum of $2000 be raised for the free distribution of tracts the ensuing year.

Previous acknowledgments	$1153.93
Mrs. R. Pully	.50
J. F. Busch	10.00

POOR FUND DONATIONS.

(To send the Crisis to the Poor.)

Previous acknowledgments	$64.45
M. B. Brinkerhoff	4.00
J. F. Busch	10.00

THE AMERICAN ADVENT MISSION SOCIETY.

All donations of money, or clothing, or other supplies for the Freedmen, should be sent to the *Treasurer*, GEORGE T. ADAMS, 167 Hanover Street, Boston. In sending supplies, enclose in a letter to the same address a notice and list of the articles sent.

Advent Mission Fund.

The monies contributed to this Fund are to be used for the support of the "*Mission in Memphis*," and also for "*General Mission Work*" in other parts of the South. Donors will please state to which of these objects they wish their contributions applied.

Previous acknowledgments	$382.47
Wm. Baker	25.00
Lydia A. Burrows	.50
Mrs. Caroline H. Bullock	1.00
J. F. Busch	10.00

EUROPEAN MISSION.

Previous acknowledgments	$135.93
Steward	5.00
J. F. Busch	10.00

For the World's Crisis.

THE LITTLE WANDERER'S HOME.

That the brethren and sisters may be more fully informed concerning the lease of the house for the above object, I pen these lines. There has been a slight modification of the agreement between the Friends, or Quakers, and myself, that was mentioned in last week's Crisis. I have now the paper, or instrument containing the lease, in my possession, which reads as follows:—

"Memorandum of Lease made this twenty-fourth day of the Twelfth month, A. D. 1866, by and between Marmaduke C. Cope and Thomas Williamson, of the one part, and Francis H. Burbank, of the other part, as follows, viz:—

"The said Marmaduke C. Cope and Thomas Williamson, in consideration of the rent, covenants, conditions, and agreements herein expressed and contained on the part and behalf of the said Francis H. Burbank, to be paid, complied with, and performed, have demised and let unto him, the said Francis H. Burbank, the brick messuage and premises, No. 708 Lombard street, in the city of Philadelphia, from the date hereof, for and during such term as may hereafter at the discretion of either party be determined, and ended by giving to the other party three months previous notice to that effect; and which premises during the term of the demise, it is understood shall be occupied and used only for the moral reform and improvement of destitute colored children, and as a day school for the inmates and other colored children of the neighborhood who may have no other school to attend, and an evening school for colored persons.

"And the said Francis H. Burbank has agreed that so long as he shall continue to occupy the said premises, and until the demised term thereof shall be ended as aforesaid, he will, at his own expense, keep and maintain the premises in good order and repair; will pay the gas bills and water rent of the same; will admit such colored children from time to time inmates of the house as the lessees may require, not exceeding at any one time six in number, without charge therefor; will supply therein temporary accommodations for such colored children as may be sent from the South to the Orphan Asylum at Burlington, New Jersey; and will also pay to the said lessees, or one of them, rent for the said premises at the rate of fifty dollars yearly, in equal quarterly payments, during the continuance of the term of the demise, if such payment shall be demanded.

"In witness whereof the said parties have hereunto set their hands and seal, the day and year first above written.

"Sealed and delivered in the presence of

M. C. COPE,
THOS. WILLIAMSON,
F. H. BURBANK."

Thus you see that the house is leased to me as any other parties might have leased one to me under the same circumstances. Our Home will be opened publicly on Thursday evening, January 3d, 1867. Though we are but partially fitted up, we have four children in the Home, and two more coming in in a day or two, and three or four more next week. An old gentleman and his wife, who have been taking care of the house while it was vacant, will move out this week, then we shall finish house-furnishing with dispatch.

The police have just sent a little twelve-year old octoroon (one-eighth colored) girl to me. She was wandering about the streets. She had come to this city from Trenton, N. J., to see her mother, and found when she got to Philadelphia that her mother had just gone to Trenton. She had been living with her grandfather. Not finding her mother, and knowing no one, she wandered about until picked up by the police, kept a night at the station house, and then brought by one of the city employees to our home. We shall keep her until we write to her mother and get word from her what to do with her. Sr. Helginson has set her to work sewing carpet rags.

We will depend upon the Lord for means to carry on our mission work. We have no pledges for help, except such as the Lord gives in his precious Word, and they are sufficient. Again I ask you to pray to the Lord with me, that I may have wisdom and knowledge for my manifold cares and duties. Yours, etc., loving Christ's appearing,

708 Lombard St. F. H. BURBANK.

For the World's Crisis.

REPORT OF THE WESTERN NEW YORK CHRIS. CONF.

BRO. GRANT:—The Western New York Christian Conference, according to appointment, met at Dansville, N. Y., Nov. 23d. There was a good representation of brethren and sisters from different places on Friday. Friday night, Bro. Turner preached a stirring discourse from 2 Peter 3: 14. The heartfelt testimonies of the dear ones that followed, showed that they had come together in the name of the Lord. The Lord was with us. The meeting started with power.

Saturday, 9½ A. M. Met for business, for reports of ministers, etc. Bro. Burr, having arranged to move to a western field of labor, offered his resignation as Secretary of the Conference. The following resolution was adopted, and the writer appointed in his stead:

Resolved, That we accept the resignation of Bro. Burr, as Secretary of this Conference, and extend to him our thanks for his untiring efforts put forth among us in winning souls to Christ, and bringing men to a knowledge of the truth. We also recommend him to the church West, as one that will do you good, and one that you need have no fears of bringing discord or division; but one that will la-

bor to build you up, and prove a blessing to you under God."

Bro. Blake, from Bristol, Ontario Co., who had been a licensed exhorter in the Wesleyan Methodist church, having been brought to the light of truth, asked for a license to go forth and preach the gospel of the kingdom. It was voted to receive him, and give him a letter of commendation.

I will not burden our paper with the reports of the brethren, but suffice it to say, that their reports show that they have not been idlers in the vineyard, but that the Lord is with them, and blesses their labors, and many in Western New York have been brought to Jesus, and the cause is onward, and rising higher and higher. The meeting was one of great interest and deep feeling, and, although preaching was appointed at 1 P. M., this meeting did not close till half an hour after that.

2 P. M. Great reinforcements of brethren and sisters came in from adjoining towns.—Meeting opened with prayer by Bro. Newell. Preaching by Bro. Miles, from 1 Cor. 13: 13, on charity. Profitable and timely discourse.

6 P. M. We met again for prayer and conference before preaching. Great interest. About fifty spoke for Jesus, after which Bro. J. W. Taylor preached a good discourse from Luke 19: 10, showing what Adam lost, and what Jesus was to restore when he comes.

Sunday. The following ministers were present: C. B. Turner, Wm. A. Fenn, M. R. Miles, B. P. Stevens, C. F. Sweet, F. Burr, A. C. Newell, J. W. Taylor, and about sixty brethren and sisters from the surrounding country. Met at 9 A. M. for a love feast, and truly it was a *feast of love*. Outsiders could look on and say *truly*, see how these christians love one another. I never have seen such a consecration of all upon the altar in this section as at this meeting.

10½ A. M. Preaching by Bro. Sweet. Text, Rom. 3: 3, showing that unbelief would not "make the faith of God without effect."

1 P. M. Bro. Fenn expounded unto us the prophecies concerning the five universal kingdoms. Four were past, and the fifth about to be established in their stead. After which, eighty-four came around the table of the Lord to commemorate his death and sufferings, and thus "show forth the Lord's death *till he come*."

6 P. M. Met again for prayer and conference before preaching. Hall crowded. Good feeling. I have no doubt but many that were looking on really wished they were christians, and enjoyed what so many seemed to enjoy. I feel if our brethren would bring all their labors directly to bear on the conversion of sinners, that a great many more would be brought to Jesus. Our brethren, seeing such a departure from "the faith," are in danger of pointing their guns in the wrong direction, and thus sinners are neglected.

7½ P. M. Bro. Turner preached a very interesting discourse from 2 Tim. 2: 19, showing that those who preach going to heaven at death, without waiting for the resurrection, strike a blow at the foundation of God. "Nevertheless, the foundation of God standeth sure." After the sermon, Bro. Ira Allen, of Honeye, D. Cogswell, of Dansville, and H. H. Brown, of Allen, were ordained to the ministry. Ordination prayer by Bro. Turner, right hand of fellowship by Bro. Sweet, charge by Bro. Fenn.

Thus closed the best conference we have ever had in Western New York. I pray God to be with us more and more, and make us a blessing to the people, and unite us more and more, so that we may *successfully* labor for the salvation of sinners till Jesus comes.

A. P. Moore, Sec.

Correspondence.

From Bro. Swanosburg.

Bro. Grant:—I wish to say a word in your beloved paper about the effects of the labors of our dear Bro. Hook in Shelburne. Notwithstanding all the opposition that the enemy could bring to bear against our brother, God's truth has triumphed. A mighty work has commenced in Shelburne, that will never be finished until the Lord comes in the clouds of heaven. Thank the Lord for his truth. I, for one, can say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead"; and there are many more besides me in this place rejoicing in the same "blessed hope."

I opened my house for a prayer meeting, and it was full. It was a heavenly season. One dear sister, seventy-three years of age, says she has been serving the Lord for thirty years, and never enjoyed such a happy time before. Bro. Hook's dear old friend Fewonegaly, the Italian, came out rejoicing in the Lord. I mention this for the encouragement of our dear Bro. Hook. Backsliders are being reclaimed. Bless the good Lord. We are having meetings from house to house, and the Lord is blessing us wonderfully. To him be all the glory. We have meetings four times a week, and truth is spreading.

The two brothers that Bro. Hook buried in the liquid tomb are rejoicing in the Lord, and there are two or three more waiting for Bro. Hook to come back, that they may go and do likewise. Almost every one I talk with wants to know if Bro. Hook is coming back. May the Lord strengthen our dear brother, so that he may come back; and you, dear Bro. Grant, with him. There are many here that want to see and hear you. May the Lord direct you to come with the fulness of the gospel of Christ. Yours waiting for redemption,

A. B. Swanesburg.

Shelburne, N. S., Dec. 5th, 1866.

From Bro. C. P. Whitford.

Bro. Grant:—There is a home, thank the Lord, where the weary shall find rest. I feel that amid earth's manifold disquietudes, its crosses and its losses, that I can with joy look forward to that blessed hour when there shall be no more sin, and therefore no more sorrow. And when I think of that blessed time, when God shall terminate the tears of a weeping world, my heart cries out, "Come, Lord Jesus, and come quickly." Will not our chief ground of rejoicing then be, that there will be no more sin to cause them? Then every tear shall be wiped from every eye, and then may I be permitted to know all that is comprehended in the holy beatitude, how "blessed" indeed are "the pure in heart," who are to "see God."

I am trying to "walk with Jesus in newness of life." And the new life which I have received "by the Spirit," urges me to higher attainments and more heavenly aspirations. When I look at the world, I find its pleasures are fading, its hopes delusive, its friendships perishable. Hence I am solemnly and habitually impressed by the surpassing magnitude of "the things not seen."

I desire to live near to Jesus, and then I shall live near all his people, looking forward to that blessed time when we shall see eye to eye and heart to heart,—no jarring or discordant note to mar the everlasting ascription of "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Addison, Vt. Chas. P. Whitford.

From a Baptist Brother.

Bro. Grant: Dear Sir,—For some months past I have had a very great desire for a crumb of the bread of life; but as I have failed in my efforts to obtain any thing that I think would nourish a hungry soul, my anxiety has led me to think much of the past and present state of religious movements; and in the midst of my anxiety, the "World's Crisis" has become an inmate of my family, through the means of my wife, who subscribed for that valuable paper about a year ago. Since that time, it has been a welcome visitor in my family.

My wife embraced the Advent faith in 1854. I am a member of the Baptist church. Our place of worship is now with the Freewill Baptists; but as I have listened to the reading of your paper, I become daily more and more convinced that God's Spirit is among your people. It has rested for some months with weight on my mind to write you on this subject, hoping that you might send us some one who would hold a meeting with us a few days in succession, that our souls might be fed with the bread of life. There are quite a number of people here of the Advent faith, and others that I have consulted, who feel anxious to have some one come here, and hold a few meetings with us, and we will try and do the best we can with them. We should like to have some one come on the *first* Sabbath of the month, as our place is destitute of preaching every *first Sabbath*.

Yours in brotherly love,

East Andover, N. H. Isaac White.

From Bro. E. McCullock.

Bro. Grant:—The work of the Lord is still going on in this place. We baptized four to-day, making seven in all of late, three of whom had formerly been Universalists; and others are waiting for an opportunity to go forward in this ordinance of the Lord's house. Sinners are still inquiring, "What must I do to be saved?" and the work of getting ready for the judgment seems to have taken deep hold of the minds of the people generally. Many that have backslidden from God are being reclaimed. Pray for us.

Savoy, Dec. 9th. E. McCullock.

From Bro. J. Bower.

Bro. Grant:—The "Crisis" comes to us richly laden with the good news of good things to come. How cheering to hear from home, to know we are almost there. Glory to God for the promised rest, and the signs that bespeak it near.

I am doing what I can to spread the glorious news here in the backwoods of Michigan, and prepare a bride for my Master's Son, who will be ready when he comes. May we be directed into the love of God, and into the patient waiting for his Son. Amen. Yours looking for the Bridegroom.

Cato, Mich. John Bower.

From Bro. C. B. Turner.

Brethren in the East:—The Lord is doing a good work here, and my labors are so abundant that I must postpone my tour east until some future time. The brethren in this State who have written to me must be patient. I will answer your calls as soon as the Lord opens the way. I am all packed up, and on the altar, waiting for Jesus. Glory! he is coming. C. B. Turner.

Rogersville, Dec. 17th, 1866.

Sr. Jane D. Ellis, Montpelier, Vermont, writes:—"For your encouragement, I wish to say that the weekly visits of your excellent paper are like cold water to the thirsty soul. I should feel sorry to miss a single number.

Three years ago nearly, I became acquainted at the "Granite State Cure" with a few who loved the appearing of our Savior Jesus Christ. Their views of Bible truths were entirely new to me. Daily intercourse with them for weeks and months only served to win my love; for I felt they had the Spirit of Christ. I had been a professor of religion many years, yet I was convinced they enjoyed what I had never experienced. It was there I first saw the Crisis. When I left the Cure I became a subscriber, since which I have been a constant reader.

Dear brethren, I do feel that I can never be thankful enough for the light I have received. The Bible is indeed a new book. It is daily my meat and drink to read the Scriptures. I feel that Jesus is my Savior, and that in and through him *alone* I may hope for eternal life. I have never seen an Advent preacher. I very seldom meet one of like precious faith. By my acquaintances and members of the church with which I still stand connected, my new views are only looked upon as heresy. Under these circumstances, you can realize how dear to me is the Crisis. I have no permanent home, and with poor health can earn but little. But God is my Father. In him will I trust. Through Jesus I hope to overcome, and soon all the trials and sorrows of earth will be forgotten. A tenth of all I receive is the Lord's. I enclose fifty cents for F. H. Burbank, missionary in Philadelphia. May God bless abundantly all who thus labor in the 'highways and hedges.'"

Sr. B. Crandall, Deer Park, Ill., writes: "Having been privileged the past summer in reading your valuable paper—'The World's Crisis,' I wish to subscribe for it for six months. My pecuniary circumstances will not allow me to subscribe for a longer period at present, having been left with three little boys—the elder ten years—depending upon me for maintenance; and having nothing to do so with but feeble hands and a ready will, and looking to God for the remainder.

I have hailed the coming of your paper the past summer with joy, wishing to be an earnest seeker after truth, as given us in the Holy Scriptures, and loving to hear the testimonies of the dear saints of the Lord, thereby feeling that I am not the only one that has to contend with trials and temptations in this lonely pilgrimage.

What a glorious victory will be ours when 'in the strength of Israel's God' we shall be enabled to shout 'victory' over the last besetting sin, and enter triumphantly into the 'promised rest.' What a wise provision is this of our heavenly Father, that the sorrows and trials incident to us in this life should wean us from the world and point us to a better country, an heavenly one. O for an increasing zeal in the Master's work. The more I study God's holy word, the more do I prize it, and the more desirous am I to know the truth as it is given to us by inspiration of God. Fresh beauties do I daily see in it, and, God being my helper, I mean to be led by the Spirit into all truth."

Bro. E. W. Waters, Habbardsville, N. Y. writes:—"The Crisis is so very instructive and edifying, that I cannot see how I could do without it. Its faithful visits admonish me of my obligation to God, and its publishers. I could say much in its praise. I have been to a school of afflictions that has taught me to trust in God, but I find the Crisis a great help to me in my poverty and afflictions. And as witnesses are multiplying on every hand, directing us to look for our absent Lord, I cannot give any idea of my feelings, but I tremblingly hope to be ready. I send $1.00 towards the Crisis. I wish I had means, I would send for tracts. I wish I had an assortment of your tracts."

[You shall have them.—Ed.]

Bro. J. H. Stannard, Hamilton, C. W., writes:—"I really like your paper. Though I am a Wesleyan Methodist, and read the 'Christian Guardian,' yet I feel it a loss when the 'Crisis' does not come. Our ministers are entirely silent on the second coming of Christ."

For the World's Crisis.

THE FESTIVE SEASON.

This is the season of the year
When many greet their friends so dear;
Donation parties, fairs and feasts,
And most of this to feed the priests.
The church with debts do run behind,
A pleasant way to pay they find;
Preacher and people, strange to tell,
Unite in all, and love it well.
The tables now are loaded down
With the best there is throughout the town;
Then soon goes out an urgent call—
Come to the feast, they say, to all;
Only a quarter at the door,
But then we hope you'll leave much more,
A lottery, auction, and little box,
And then, you know, 'tis "orthodox."
Music you'll hear, come up just now,
Do with us go and gently bow;
Come right along, don't stop to doubt,
You'll find religion on this route.
The good and bad, yes, every kind,
Sweet pleasures here to-night will find;
This is the place for foe and friend,
For all will justify the end.
Unwise for those who do look back,
For sure they'll think 'tis not the track;
They see their Leader good and great,
He's with the poor, this is his fate.
The beasts have holes, the birds a nest,
The Son of man, no where to rest,
Was seldom welcomed to a feast
By rich or noble, scribe or priest.
Into his word I look, and find
A feast for poor, and halt, and blind;
No recompense here for the just,
They wait till brought back from the dust.
The followers in this heavenly way
Do love their neighbors every day;
The poor from them they never spurn,
But for their good the pocket turn.
Religion, loving, good and pure,
Will keep us in this way, I'm sure;
And when the work of grace is done,
We all shall find our Eden home.

Salem, Mass. L. Boutell.

Married.

In Salem, Mass., Dec. 1st, by Rufus Wendell, Harry S. Brown and Lucy Bott, both of S.

In Dorchester, Mass., on Monday evening, Dec. 10th, at the residence of the bride's father, by Rufus Wendell, William H. Nicholson and Naomi E., daughter of Thomas Wilkins.

In Salem, Mass., Dec. 16th, by the same, Joseph D. Truitt and Anna Thompson, both of S.

Obituaries.

Walker. Died in Southampton, Long Island, Dec. 11th, 1866, Bro. Stephen H. Walker, aged fifty-five years and eleven months.

Bro. Walker has for twenty-eight years past been a professor of the religion of Christ, and for more than half that time has believed in the near coming of Christ to judgment, and to set up his everlasting kingdom. His walk has been such as not to give the lie to his profession, but has shown, by keeping the commands of Christ, that he loved him. He was not one day on the mountain top, and the next in the valley of despondency; but with the plow of faith, drawn by meekness and gentleness, steered his way for the kingdom. Our first acquaintance with him was some eight or nine years ago, when coming to this place to teach school, and ever after that time have admired him as a christian brother, better than we often find; so even, true, and faithful to every duty that was known to him.

His loss will be felt by his native brethren in every way, as he was a member of the Shinnecock tribe of Indians. He was the best man among them to look after their best interests as a people; but the little church looking for the Lord will miss him still more, as he was the foremost in their prayer meetings, except when Bro. Lee (their pastor) could be with them.

Bro. Walker was at Wilbraham camp one year ago last campmeeting, but was not very well then, and has been going down ever since, spitting blood and having a bad cough, until this last October, when he was taken bleeding at the lungs, and bled until he was senseless, continuing very feeble until the 11th of December, when he sank down in stupor, and fell asleep in Jesus. We visited him often in the last weeks of his sickness, and always found him trusting in the Lord and Savior Jesus Christ. His funeral was attended by Bro. Lee, speaking from 1 Thess. 4: 18.

Bro. W. leaves five children to mourn his loss. The Lord sanctify this affliction to them, and help them to so live that they may meet their father in the kingdom of glory. In behalf of the friends,

Addison Wheeler.

Hodgkin. Died at Massena, N. Y., Dec. 12th, 1866, Ira Hodgkin, Jr., aged twenty-one years.

A young man of fair name, of steady habits, of inventive genius, obedient and tender as a son and brother, and generally beloved. He had never publicly accepted christianity, but the hope is fondly cherished that as he sought it by prayer, so he found Christ in the dying day. This bereavement is particularly afflictive to his parents and sisters, for he was an only son, and their earthly hope and promise. Never did we address a more sympathising, tearful, and solemn congregation, than that which gathered Dec. 16th to bury the noble youth. Text and subject improved, Heb. 9: 27.—"But after this, the judgment." D. T. T.

Davis. Fell asleep in Jesus at Warner, N. H., Dec. 5th, Sr. Betsey R., wife of Bro. Moses B. Davis, aged forty-three years.

Bro. and Sr. Davis have long been known as prominent and faithful believers in the soon coming of the Lord and its kindred doctrines, and the toilworn servant of Christ found a hearty welcome at their pilgrim home, and a willing heart and ready hand to administer to their comfort. But Sr. Davis sleeps in Jesus. Her work is done. She rests in hope, and waits the resurrection morn. God grant it may not be long. Sermon by the writer, from Psa. 16: 9. Joseph W. White.

Jameson. Died at Bradford, N. H., Sept. 29th, Lizzie, also, Nov. 15th, Ellen, twin daughters of Bro. John W. and Sr. Miranda Jameson, aged fourteen years.

And yet again cruel death has entered the family of Bro. and Sr. Jameson, and the stroke is a severe one; but they mourn not as those that have no hope. God grant that they may be an unbroken family on the other shore, where parting scenes shall never come, and sorrows ne'er be known.

Joseph W. White.

Tower. Died in Savoy, Dec. 18th, Hattie, youngest daughter of Orrin and Florinda Tower, aged seven years and eight months.

She sleeps in Jesus. Words of comfort by the writer, from 1 Thess. 4: 13. E. M'Cullock.

Summary of News.

FOREIGN.

Cable Dispatches.

Rome, Dec. 18. Cardinal Antonelli has expressed his regret to Mr. King, the American Minister, for the article which appeared in the official journal of Rome denying the statement made by the Holy Father in regard to Canada. Cardinal Antonelli explains that what the Pope intended to say was, that if the Canadas were to be given up by Great Britain, it was better that they should fall into the hands of the United States than into those of the Fenians. With this explanation the Minister of the United States was entirely satisfied.

London, Dec. 18. It is reported that the fortifications on all the frontiers of France are being strengthened, and that new ones are projected.

La Valetta, Malta, Dec. 18. The U. S. man-of-war Swatara has left here for Alexandria, Egypt, where she will take on board the assassin Surratt, and immediately sail for America.

It is rumored that a treaty of commerce between Austria and France was finally concluded at Vienna.

It is said that a strong feeling exists in the Austrian army in favor of making Maximilian Emperor of Austria.

The Berlin correspondent of the London *Times* says that notwithstanding all asseverations to the contrary in the Austrian official press, it may be regarded as a positive fact that troops are about to be concentrated in Gallicia. Some of the regiments detailed for the service are already under marching orders.

Florence, Dec. 21. It is said the Pope is satisfied with the tone of the speech made by the King at the opening of the National Parliament.

The National Committee of Rome have issued a proclamation advising the people to await calmly the hour of certain triumph.

The first conference for the arrangement of the relations between the Holy See and the Kingdom of Italy has been held.

It is rumored that owing to the unpopularity of the recently proposed scheme for the reorganization of the French army, it will either be withdrawn or greatly modified.

The French Empress some time since accepted a gift of one hundred and seventy-eight sewing machines from the head of a great manufacturing house at Paris, and has distributed them among needy women in various parts of the empire.

Garibaldi and the Cretans.—Our foreign exchanges say that the Garibaldian legionaries, finding their occupation gone in Italy, are turning their attention toward the assistance of the Christians of the Levant. A detachment has already reached Syra, a larger body has landed on the Piræus, and the General himself has offered his sword to the Athens committee. The letter in which this offer was made, says:

"I have written to Dolfi to see what arms we have, whatever they may be, they shall all be placed at your disposal. Oh, how I wish to do something for those poor Cretans! I am in despair at being reduced to idleness, I belong to your cause. I shall be there, if I am called—even though I come in a basket. As much as possible foment diversions on the mainland, and dispose of me always."

This letter was followed by a gift of six hundred rifles, which are probably only a beginning, and the General will in all probability follow them at an early date.

New York, Dec. 19. The *Herald's* New Orleans special of the 18th says a city of Mexico correspondent, who has just arrived here, reports that on the 2d inst. Marshal Bazaine issued a manifesto in reply to the Emperor's determination to remain, stating that in future the French troops would remain perfectly neutral, taking no part in Mexican affairs.

☞ A boy in Pennsylvania has killed himself by eating acorns.

☞ The curvature of the earth amounts to seven inches per mile. A man six feet high cannot be seen from a distance of ten miles.

☞ A Chinese family has a genealogical table running back 4000 years.

☞ The nominal total strength of the Papal army at the present date is 15,257 men.

☞ The glass required for the Paris Exhibition next year would cover an extent of twenty acres.

☞ A silver mine in Greece, which suspended operations 2294 years ago, has been purchased and is now being worked by a French company.

Notices.

Conference at Frankfort Mills.

A conference will be held at Frankfort Mills, Me., Thursday, Jan. 17th, at 2 o'clock P. M., to continue over the following Sunday. All seeking after the truth are invited. Brethren from abroad can inquire of Brn. John Woodman, John Lougee, and others.

Walter Nichols,
John Merrill,
Conference Committee.

P. S. Brethren living in the counties of Waldo, Penobscot, etc., wishing a conference in their vicinity the coming winter or spring, will please give early notice to Eld. John Merrill, at S. Newburgh, or to the undersigned, at N. Searsport, a committee chosen to arrange the conferences to suit the brethren. Do not fail to write immediately.

Walter Nichols.

Quarterly Conference at Cushing.

This conference will commence January 10th, 1867, and will be held at the Baptist meeting-house. We hope to see the brethren and sisters come prepared to labor for the salvation of sinners. Ministers are invited to come and preach the word. Call on Brn. Simon Davis, Wm. Morton, and Isaac J. Rivers.

Jeremiah Partridge.
J. T. Hemenway.

Notice.

The Maine Advent Ministerial Conference will hold its fourth annual session at Bath, in the Advent Chapel, commencing Tuesday evening, at 6 o'clock, January 15th. It is desirable that all our ministers belonging to this conference be present. It should be remembered that the constitution requires that each member report in person or by letter to the Secretary, C. H. Leverton. We will be glad to see any other ministers also who are in harmony with us. Call on Samuel Leeman, corner of High and Walker streets. John Blaisdell, Middle St. Sarah Severance, 12 Corlis St. Alexander Robinson, South End.

Wm. H. Mitchell.
S. K. Partridge.
R. R. York.

P. S. Changed to January 15th on account of the Cushing Conference.

Notice.

The Lord will, there will be a monthly conference in Parsonsfield, Me., the first Saturday in each month, at one o'clock P. M, and preaching the Lord's day following. T. W. Piper.

Notice.

Brethren of Connecticut, there has been (as you will see by another notice), a conference organized, and officers appointed. We propose to meet again the first part of January, and if there are any churches that desire the conference to meet with them, they will confer a favor by informing the committee as soon as possible.

B. Hitchcock,
B. St. John,
W. H. Fisher, } Committee.

Notice.

We would inform brethren and sisters who may be passing this way, that Advent meetings are held in our house, Tuesday and Friday evenings. Also, preaching in the Town Hall, Sundays. Preachers who feel and are invited. We need help. Pray for us. D. J. Weaver.

Westfield, Mass., Oct. 1866.

Conference at Danielsonville, Ct.

The R. I. and E. Ct. Quarterly Conference will hold its next session with the Danielsonville church, commencing Wednesday, Jan. 2d, 1867, at two o'clock P. M. As the conference closes Friday evening, those who would enjoy it must come Wednesday. We expect one of our best meetings. Let all come. H. F. Carpenter, Clerk.

Maine Second Advent Tract Society.

Wm. H. Mitchell,
R. R. York, } *Executive Board.*
S. K. Partridge,

I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent, I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1866.

I. C. Wellcome, Agent.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Henry Pratt..........Sunday, Dec. 30th

East Boston.
(Chapel, corner of London and Decatur Streets.)
J. S. White..........Sunday, Jan. 6th

Warren, Mass..........Friday evening, Dec. 28th
Springfield, Mass..........Sunday, Dec. 30th
Danville, C. E..........Friday evening, Jan. 4th
Quebec, C. E..........Lord's day, Jan. 6th
and remain as long as thought best.
Miles Grant.

Concord, N. H.
(Corner of Green and Center Streets.)
John G. Hook..........Sunday, Dec. 30th
J. Couch..........Sundays, Jan. 6th and 13th
W. Sutherland..........Sundays, Jan. 20th and 27th

Sangerville, Me..........Sunday, Dec. 30th
Mechanic's Falls, Me..........evening, Jan. 1st
Caseville, or Mayberry Hill, (as the brethren may arrange), Sunday, Jan. 6th. Will Bro. Alonzo Mayberry meet me at Mechanic's Falls, Jan. 2d or 3d?
New Durham Ridge, N. H., Jan. 10th, and each evening through the week, and over the following two Sundays. C. Goodrich.

Worcester, Mass..........Sunday, Jan. 6th
and during the week following, and over Sunday, Jan. 13th. John G. Hook.

Natick, Mass..........Sunday, Dec. 30th
Portsmouth, N. H..........Sunday, Jan. 13th
J. S. White.

Bristol, Ct..........Sunday, Dec. 30th
C. W. Sargent.

Square Pond, Ct..........Sundays, Jan. 6th and 13th
Rockville, Ct..........Wednesday evening, Jan. 9th
and longer if the Lord will. P. S. Butler.

Yalesville, Ct..........Sunday, Dec. 30th
O. D. Woodruff.

Haverhill, N. H..........Sunday, Dec. 30th
Worcester, Mass..........Sunday, Jan. 6th
Springfield, Mass..........Tuesday evening, Jan. 8th
Warehouse Point, Ct..........Wed. evening, Jan. 9th
Windsor, Ct.......Thursday and Friday evenings, Jan. 10th and 11th.
Hartford, Ct..........Sunday, Jan. 13th
Ira Wyman.

Lewiston, Me..........Sunday, Dec. 30th
I. C. Wellcome.

Natick, R. I..........evening, Dec. 29th
River Point..........Sunday, Dec. 30th
Warwick Plains school-house in the evening.
Manton..........evenings, Dec. 31st and Jan. 1st
Danielsonville Conference..........Jan. 2d
Will Bro. Wait meet me at Natick Sunday night?
Chas. H. Sweet.

Bridgewater, Vt..........Sundays, Jan. 6th and 13th
Concord, N. H. (Washington Street Free Chapel) Sunday, Jan. 20th.
Alton Corner, N. H..........Sunday, Jan. 27th
and every evening through the week, and over the following Sunday, Feb. 3d.
Great Falls, N. H..........Sunday, Feb. 10th
Charlestown, Mass., 69 Main Street, Sunday, Feb. 17th
South Reading, Mass..........Sunday, Feb. 24th
Northwood Narrows, N. H.......Sunday, March 3d
A. Simpson.

Lake Village, N. H..........Sunday, Dec. 30th
J. G. Smith.

South Lyndeboro, N. H..........Sunday, Dec. 30th
John H. Dadmun.

West Haven, Ct..........Sunday, Dec. 30th
Wallingford Farms, Ct..........Sunday, Jan. 6th
B. Hitchcock.

Hoosick Falls..........Jan. 13th and 20th
Meeting every evening through the week.
Worcester..........Jan. 21st and 27th
Hold three meetings through the week.
Anna E. Smith.

Biddeford, Me..........Sunday, Dec. 30th
Lynn, Mass..........Sunday, Jan. 6th
South Reading, Mass..........Sunday, Jan. 13th
Joseph W. White.

New Durham Ridge, N. H., Dec. 30th and Jan. 6th
N. L. Proctor.

Eagleville, Ct..........Sunday, Dec. 30th
P. S. Butler.

Barnstead Center..........Sunday, Dec. 30th
S. S. Mooney.

Athol, Mass..........Sunday, Dec. 30th
Springfield..........Sundays, Jan. 6th and 13th
J. Hemenway.

Philadelphia, Pa..........Sunday, Dec. 30th to Jan. 3d
Newark, N. J..........Friday evening, Jan. 4th
New York..........A. M. 24th Street, Jan. 6th
P. M. Cooper Institute.
Southampton, L. I., among the Shinnecock tribe of Indians, from Jan. 9th to the 14th. Will come to River Head on Wednesday, as you directed. Please meet me there.
Shall be at home and at liberty after Jan. 15th, and will visit Conn. a few weeks, as the way opens.
Hiram Munger.

Pomfret, Vt..........Sunday, Dec. 30th
Will Bro. Harrington meet me at West Hartford, Saturday, the 29th?
Bridgewater, Vt..........Sunday, Jan. 6th
A. Simpson.

Square Pond..........Sunday, Dec. 30th
E. Owen.

Pawling, N. Y..........Sunday, Dec. 30th
Thomaston, Ct..........Sunday, Jan. 6th
Samuel Curry.

Savoy..........Dec. 27th to Jan. 2d
First evening at Bro. Sherman's.
Plainfield Pond..........Jan. 3d and 4th
Bro. Haley's, Jan. 6th, and stay as long as is duty.
Charlemont..........Jan. 10th, 11th and 12th
H. Hadlock.

Biddeford..........Sunday, Jan. 6th
Bath Conference..........Jan. 8th
J. C. Wheeler.

Preaching at South Newburgh, Me., the first Sunday of every month, and conference on the Saturday preceding, at 2 o'clock P. M. F. A. Baker.

Troy, N. Y..........Sunday, Dec. 30th
J. K. Bellows.

Newark, N. J..........Dec. 30th
Wm. Stuart.

Concord, N. H., (Washington Street Free Chapel), Sunday, Jan. 6th. J. Pinkham.

Yalesville..........Friday evening, Dec. 28th
Hartford, Ct..........Sunday, Dec. 30th
M. Batchelor.

Melvin Village..........Dec. 30th
Parsonsfield..........Jan. 6th
Moultonborough Center..........Jan. 13th
East Rochester..........Jan. 20th
T. W. Piper.

Abington..........Sunday, Dec. 30th
Danielsonville..........January 13th
Also conference week. A. M. Higgins.

New Bedford, Mass..........Sunday, Dec. 30th
Ashburnham, Mass..........Tuesday evening, Jan. 1st
Clinton, Mass..........Wednesday evening, Jan. 2d
Worcester, Mass..........Thursday evening, Jan. 3d
Warehouse Point, or Somersville, Ct., as brethren may think best, January 4th, 5th and 6th.
Windsor Locks, Ct. (as Bro. Terry may appoint), Monday, Jan. 7th.
Waterbury, Ct., Tues. and Wednes., Jan. 8th and 9th
New Preston, Ct..........Thursday, Jan. 10th
and over the Lord's day.
Pleasant Valley, Ct..........Thursday, Jan. 17th
and over the Lord's day.
Bristol, Ct..........Thursday, Jan. 24th
and over the Lord's day. A. Ross.

Washington, D. C., the fourth Sabbath in Dec., if the brethren will inform me of Philadelphia.
F. H. Burbank.
Address, F. H. Burbank, corner of 7th and Spring-Garden Streets.

Thomaston, Ct..........Dec. 30th
Hartford, Ct..........January 6th
W. S. Campbell.

Lawrence, Mass., (where Bro. Churchill may appoint), Dec. 27th, and over Sunday. J. C. Wheeler.

Great Falls, N. H..........Dec. 30th
S. C. Hancock.

Business.

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The present No. of the Crisis is [illegible]. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness, if less than 26 weeks, charge *five* cents; if more than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

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Various Sums.—A. M. Damon $1.50, 594; I Whaley $10.00, 615; J W Stokes $3.00, 610; W A Calderwood $6.00, 611; M A Matthews $1.50, 609; O Alborne $3.00, 620; H. McKee $1.50, 595; L. F. Andrews $4.45, 595; N. H. Reed $5.50, —; S. E. Brock $3.00, 609; R. T. Woodward 40c, 596; S. L. Moseley $3.00, 621; F. McNulty $3.00, —; S B Gowell 63, 580; A Darling $5.00, 642.

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By Express.—I C Wellcome, D T Taylor, B Perham, D Grant, D Wallace.

LETTERS RECEIVED.

S Roby, E Oaks, C Case, L B Weaver, M E Streeter, B L Streeter, L Taylor, S Curry, S A Whitney, A E Austin, A Barnes, D F Newton, M Albright, S L Manley, L A Barney, A Gordon, D McClellan, M E Orr, M R Phetteplace, S S Chamberlain, A Dewey, W Hobbs, Z Whitney, J De Maranville, M M Weaver, W H Spencer, E P Robinson, F Burr, C H Hurd, C H Bullock, A Hoyt.

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L. C. McKinstry—Crisis Box, Boston, Mass.
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H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
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A SONG IN THE NIGHT.

Hitherto, O Lord, thy hand hath helped me,
 And still, though clouds of darkness hover, will I sing;
For through the cloud rifts tokens bright of day I see,
 And thus my offering glad of praise I bring.

Early thy chastening hand outstretched was,
 And pangs of sorrow rent my infant breast,
Yet, ah! the hand that chastened held me too,
 And led me nearer to the fold of rest.

But dull mine ear to hear, and dim mine eye
 To recognize thy dealings kind and true;
Then thou didst spread a veil in mercy out,
 And hid the dazzlings of earth's light from view.

Still didst thou view my steps, too feebly bent
 Unto the goal where endless honors lie,
And terrible in thy great power didst shroud
 In rayless darkness all my earthly sky.

Now from the night of dim despair I raise
 My head, long bowed in anguish deep, severe,
And view beyond the darkness hovering down,
 A sky lit up with heaven's radiance clear.

And faith renews her flame within my breast,
 Burning serenely while she bids me raise,—
Though tempests howl and night hours linger still,
 Unto the all ruling power,—a song of praise;

Praise that the hand of might that guides vast worlds
 In mercy bows, then lifts earth's frail worms up,—
Praise that he guards the flickering flame, and gives
 E'en Achor's* valley for a door of hope.

Praise unto Him whose wondrous power e'en now
 Turns back my death bound feet to life again;
And to this mortal frame, of health imparts
 A portion fair, for dire disease and pain.

All praise to thee, my God, I daily cry,
 And lift my joyful song the while I prove,
Though earth doth fail, thy ever faithful word,
 The resurrection power in might and love.

O, Giver great of every perfect gift,
 Both joy and grief shall bring sweet peace to thee;
We'll trust and praise thee through all time, and through
 The circlings endless of eternity.

So. Sodus. CARRIE HILL.

* *Achor—Trouble.*

For the World's Crisis.

REPORT OF PROGRESS.

From Maine to Canada; Wells, Me., and the Methodists; Kennebunk Port; Biddeford; Portland; Yarmouth; G. T. R. R.; Canada once more; A long walk at midnight; Barnston; Appointment at Way's Mills. The Baptist minister at Barneston; Preaching for the Baptists.

Since our last was written, we have enjoyed the privilege of meeting with a few of the choice ones who are waiting for the Lord at Wells, Me. We arrived there Sept. 28th, and remained over the Lord's day. We received a hearty welcome from Bro. and Sister Dow and their daughter, and were invited to the freedom of their home. It was a good home. Nothing stinted about the privileges. We enjoyed a good horse at our disposal, with the opportunity of visiting the beach, where old ocean roars out his deep bass anthem, reminding us of the ages of eternity, where one cycling wave is like another, as though rolling out of itself in endless duration.

To us a visit to the ocean is full of interest. We seem to get nearer the high and holy, the Almighty, infinite Father, when we approach the far-stretching, expansive, blue deep, which he holds in the hollow of his hand. We thought of the treasures that have been committed to the billows; of the stately ships that have gone down, down the fathomless depths, with their crews of human beings, who now are keeping their dead watch below; and like a mighty inspiring power came to us the sublime declaration of the seer of Patmos, when he saw the throne of judgment set, and the sea gave up the dead that were in it; and we felt an earnest longing to see the day when, standing by those old billow-tossed shores, we might behold the great deep, in obedience to the Almighty's mandate, bearing to the shore all who now sleep in duress vile in his caverns, alive and ready for the judgment. And then we looked forward to another period, when John's prophetic eye saw "no more sea," and there will be no more sea of water, but in that land of blessedness it will be as the poet tells us—

"The glory of God, like a boundless sea,
Will bathe that immortal company."

That sea will never engulph and drown human beings as thou, old hoary sea, hast done.

Lord's day, Sept. 30th, we preached by invitation in the Methodist pulpit, and with good liberty. There is sometimes some embarrassment in preaching in pulpits where the interpretation of the word is so radically different, where almost always we must give expositions that are not those endorsed and approved by the denomination for whom we preach. We do not feel specially obligated, when invited to preach thus, to take subjects directly opposed to the tenets of these denominations. We do not feel condemnation if we do not give them the strongest meat we have; but we must preach consistently with our convictions of truth, and we did on that occasion, and received some hearty responses in so doing. We generally receive courteous attention from the ministers of the sects whom we meet, and are glad when we find those who love Christ more than creed, and can labor with christians, forgetting what their *name* may be.

This minister seemed of that sort, and as he gave us his hand with a hearty shake when after a good free time in a prayer meeting, he said, "Bro., I wish we could labor here together in a protracted meeting; I think we might have a revival." We should have been pleased to do so had circumstances permitted; as nothing pleases us more than to labor with God's faithful servants for the salvation of poor, precious, dying sinners; but we will be free in Christ to preach his truth, and if we can not do it in the pulpits of the churches, we will go out into the highways and hedges.

We returned home with Bro. Dow and family, and on the following day he kindly made and gave wife a good, substantial pair of shoes, serviceable for pilgrims' wear as we journey over the world's highway. Bro. D. then took us to Kennebunkport, where we remained two evenings, and enjoyed a pleasant time with the brethren there. We took the stage and went on to Biddeford, where we spent two evenings more, and then Bro. Libby's express took us to the depot, and we went on to Portland, where we spent the Lord's day, Oct. 7th.

We had never visited the brethren in Portland before; and though we did not feel well satisfied with our preaching, we enjoyed the society of the brethren very much. It is true that we seldom preach to our own satisfaction. It takes a great amount of egotism to to make a man self-sufficient as to his preaching ability; and sometimes, when in addition to this dissatisfaction one feels there are embarrassing trials, it is hard work to preach; but Paul's plan of glorying in infirmities is a good one, and we feel a pleasure in doing duty under the most trying circumstances, knowing that even then our labor shall not be in vain in the Lord. The brethren in Portland supplied us liberally with means to go forward on our journey, and we left them grateful that they had not let the poor pilgrims go without means to provide for their present wants.

Winter is coming, and we have neither overcoat, flannels, shawl, cloak, furs, or other winter garments; but we will gladly suffer from cold and snow, as the Lord wills, expecting soon to be where *want* will be unknown.

Tuesday evening, Oct. 9th, we spoke to a small congregation in Yarmouth, Me. We spent the night with Bro. Humphrey's pleasant family, and enjoyed some happy interviews with Bro. and Sr. York, and Bro. and Sr. Bailey. We were sorry to find Sr. Bailey's health feeble. O how many of God's dear ones know by experience what suffering means. They share largely in the results of the fall, but how patient and uncomplaining they are. It is blessed, as we are called often to witness these sacred scenes of suffering, to learn of these patient ones, whom God so blesses with his wondrous sustaining grace, the way to trust and not be impatient, but lean on Jesus and find sweet repose. The sick room is the most profitable to us of all the places we visit, and we can well afford to turn aside from all other scenes to sit there for awhile, and appreciate the beautiful lines of Dr. Young, who tells us that

"The chamber where the good man meets his fate,
Is privileged beyond the walks of common life,
Quite on the verge of heaven."

Wednesday, Oct. 10th, we took the cars once more for a long ride of nine hours for Canada, to visit Sr. McKinstry's friends, and preach as duty should require. We have spent several years in the Canadian dominions preaching the word, and laboring while thus preaching, like Paul, with our hands. There are many good brethren and sisters in Her Majesty's dominions, who love the appearing of Jesus; and the prospect of meeting them and friends in the flesh, made our long ride quite tolerable. We arrived in Coaticook at eleven o'clock P. M.; and finding no team in waiting for us (those whom we expected to meet us having come at the wrong time and left), we had but one course to pursue. Money we had none, so we could not go to the inn; and there were no brethren very near the station; so we decided to take a midnight walk home, a distance of nine miles. The road lay through forests, among farms, and through one small village. The winds moaned through the trees, black clouds floated over head, and heavy night reigned unrivaled. The people about us were wrapped in deep slumber; but we felt quite prepared for the walk, after the long ride, and so wife and self sang some pilgrim songs, and beguiled our journey by repeating some sweet prose. Dangers walk in the darkness, but God protected his people; and we knew that though in these last days men lie in wait for blood, and often break out in their evil work, yet God would protect, and we would trust him and not be afraid. There was nothing to disturb us, and we arrived at our destination safely before the break of day, glad to find friends well, and to greet them once more.

We had the privilege of speaking on two Lord's days at Way's Mills, where we have previously met the dear waiting ones, and we enjoyed blessed gospel liberty in speaking, and pleasant christian communion. We did not go empty away. We also formed a pleasant acquaintance with Bro. Nott, the Baptist minister of the place (Barnston). He invited us on two or three occasions to speak for him. We did so, and although at such times we do not feel bound to say what we know is contrary to the creed of the churches where we are, and give them the strongest meat we have; yet we will not shrink from the truth, but, God helping, we will speak it in love and righteousness; and so on these occasions we presented practical subjects, and used the literalistic system of exposition, when it came in our way. We also preached in the neighborhoods where Advent ministers do not often go, and tried to preach truth and get the people interested in being ready for the coming of Jesus. O for the deep, solemn conviction of the great truths of these days, and a vigilant wakefulness to duty, and a sweet communion with God, so that when Jesus comes we may be ready.

L. C. McKINSTRY.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER THIRTY-FOUR.

CAPTIVITY OF THE TEN TRIBES.

After the separation of the ten tribes from the house of David, when Jeroboam established his reign over them, they continually provoked the Lord with their idolatry. Jeroboam was a prince of iniquity, who taught Israel to sin, and led them into all the revolting ways of the heathen, till every mountain height was crowned with an idol altar, and every grove was profaned with incense burned to the gods of Moab and Ammon.

Still further to prevent the tribes from going up to Jerusalem to worship, this wicked prince set up golden calves in Dan and Bethel, at the extremes of his kingdom, where the people were commanded to offer sacrifice. In this manner the heart of Israel was turned away from Jehovah. The thunders of Sinai were forgotten, the commandments there given were cast aside, and the worship of the golden gods of a wicked king substituted.

Ere long that nation, for whom the Lord had performed such wonders, was on the high and broad road of idolatry, a system as dark and revolting as any nation around them that had never known the true God. The conduct of this nation seems strange, in the light of all that had been done for its advancement by the direct interposition of heaven, but, alas! human nature is strange and perverse still; it has only changed in kind.

The idolatry of Jeroboam, the wickedness of Ahab, and the abominations of Jezebel, had rendered Israel more abominable in the sight of the Lord than the heathen who had never known his name. Heaven had long borne with this nation. Generation had come and gone, king had succeeded king, still no ray of returning piety could be discovered. The kings and the people had been admonished by prophets, the divine commission had been unheeded. They had been punished by the successful invasions of their enemies, by the curtailment of their power and territory; still they turned not from the worship of the graven gods.

But this could not always be; man could not always defy heaven with his mad disobedience. The Lord had threatened to cast Israel out of his sight forever, if his counsel was not heeded. At last the cup of iniquity was full. Then the powerful Assyrians came, led by Shalmaneser, and besieged Samaria, the capital, for three years. The land of Israel was overrun by the enemy. The hills and the valleys swarmed with the Assyrians. Their advance was hardly resisted, for the Lord no longer fought for Israel. Victory no longer perched upon the banner of the tribes, as in the days of Joshua, when the nations fled before the thunderbolts of heaven.

At length Samaria, the heaven-defying city, bowed her stubborn head before the Assyrian foe. Her proud walls were thrown down, and her idol fanes were destroyed. Prince, priest and people were involved in one common fate. The ten tribes, who had revolted long time before from the more fortunate house of David, were transplanted as captives into the cities of the Medes, where the river Gozan winds its course through vale and plain, or where Chebar hastens to join the Euphrates. There they were left, far from the land of their fathers, to be lost and scattered among the nations. The Lord had rejected them, and cast them out of his presence forever. Their own land, the cities they once had inhabited, the homes they once had loved, and around which all their fondest recollections lingered, all, all were given to strangers of other and far off lands to dwell in.

Sad fall of a great people; yet they justly merited the punishment; they had rejected the God of their fathers, and they in turn were cast off. What finally became of this rejected people still remains a mystery. We catch a glimpse of them in the somewhat obscure book of Tobit, after which the wave of oblivion sweeps over them, and they are lost to our view forever. What their fate was we know not; whether they became absorbed by the Medes and Assyrians among whom they went as captives, and were with them overwhelmed in the wars that succeeded, or whether they escaped to still remoter climes, and still survive under the mask of changed circumstances and changing centuries, we have no means of knowing.

Thus we see a great nation pass away from the light of history. Its rulers seemed to have forgotten the glorious days of its rising power, had forgotten to lean on that arm of strength that had brought Israel out of bondage, and led the people for weary years thro' the desert to the land of promise. Alas for the tribes! how had their glory changed, how had their strength become weakness; when the foe came their walls alone could defend them for a time. The senseless gods to whom they madly offered sacrifice were deaf to all entreaty. And even if they did perchance breathe a prayer to Jehovah in the hour of their sore need, it was too late, they were doomed to the power of the conqueror, doomed in other lands to wander and lose their nationality.

They had worshiped long at the shrine of

"Moloch, horrid king, besmeared with blood
Of human sacrifice and parents' tears."

But Moloch so faithful served, heeded not the distress of his devotees, and Samaria was strewn with the ashes of desolation.

Palmer, Mass. ORRIN P. ALLEN.

For the World's Crisis.

A BIRTHDAY MEDITATION.

DEAR READER:—I am this day ninety years of age, and am nearly past manual labor; therefore, for these four years past, on my birthday, I have written a short treatise on my former discoveries and apprehensions, to lay before the public for their consideration. I have set before them the contingent emotions that had taken place during my pilgrimage; the turnings and overturnings, the *optimates*—the great men, signs and wonders of a serious and peculiar nature, almost too wonderful to relate, yet strictly true. I spoke of the darkening of the sun and of the moon, the falling of the stars from heaven, wars and rumors of wars, the consternation and rebellion in our own country; and thus taking all these signs and wonders into consideration, and comparing them with the prophecies given us by the prophets of old, and the signs of the times, have caused many to believe and aver that Christ is soon coming to judge the earth, and set up his kingdom here according to his promise.

Now I would ask, who can dispute the philosophy of their opinions? However this may prove, either *pro* or *con*, who can gainsay but there is something to take place on the earth remarkably surprising; something more than has ever yet taken place since the creation of the world. And we all know we ought to prepare ourselves to meet these commotions and emergencies. We all know there is much evil in the world for us to encounter and war against. I presume the greatest difficulty lies here: the huge enemy of our souls, ever since the day of his fallen state, has been trying to ensnare and lead astray the children of God. And it seems now, as he knows his time to be short, and time is drawing near to a close, that he is in a two-fold sense trying to lead us to destruction. In this respect, he is raising up a sect, or combination, to destroy the efficacy of the Bible, in which we put our whole faith for our souls' salvation. In this present year, 1866, thus far there has been a peculiar excitement all over the world concerning what is to take place after so much tumult, war, bloodshed, and tyranny. This satanic sect, that is now set up to destroy the efficacy of the Bible, we consider to be the most artful scheme that Satan could invent or devise to ensnare us. Its intention is to destroy the gospel of Christ, if possible. There are distinguished scientific men in this work, as well as demons. And by such the adversary of souls chooses to carry on his work. Yet they take in any one who will willingly lift a finger in the cause. Therefore, we must be on our guard, lest we take the manifestations of those demons and great men for truth.

The high and learned are as apt to fall into error as the lower class of people; and perhaps more so. Noticing the movements around us, we cannot avoid the conviction that this is a peculiar day in which we live. The world seems to be in arms at the present day, for either good or evil; therefore, if we would wish to secure our souls' salvation, let us choose the good instead of the evil.

In conclusion, let me specially ask, What shall we do under all these trials and conflicts that beset us? The question is easily answered. Trust in the merits of our blessed Lord and Savior Jesus Christ, and he will deliver us from all those fiery darts and shafts of the adversary, and land us in due time on the shore of eternal bliss; for he has promised in his word, that can never fail, to save all those who shall serve him and keep his commandments. Yea, he has promised them eternal life in his celestial abode, which the gates of hell can never prevail against.

Dear reader, let us look well to these things, for there is no name given under heaven among men, whereby we can be saved, but in and through the name and merits of our Lord and Savior Jesus Christ. I beseech all those who shall chance to read this, to give heed to it, that they may secure to themselves their souls' salvation, for the day is far spent, and the night is fast approaching, wherein no man can work. In accordance therewith, the Scriptures plainly teach us that "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Eccl. 9: 10.

Fisherville, N. H. JOHN ELKINS.

"Herald of the Bridegroom" please copy.

For the World's Crisis.

I NEED THEE.

I need thee, blessed Jesus,
 For I am full of sin;
My soul is dark and guilty,
 My heart is dead within.
I need thee, cleansing fountain,
 Where I may always flee;
The blood of Christ most precious,
 The sinner's only plea.
CHORUS.—I need thee,
 I need thee, I need thee.

I need thee, precious Jesus,
 For I am very poor;
A pilgrim and a stranger,
 I have no earthly store.
I need the love of Jesus
 To cheer me on my way,
To guide my doubting footsteps,
 To be my strength and stay.

I need thee, precious Jesus,
 I need a friend like thee;
A friend to soothe and sympathize,
 A friend to care for me.
I need the heart of Jesus,
 To feel each anxious care;
To tell my every trouble,
 And all my sorrows share.

I need thee, precious Jesus,
 For I am very blind;
A weak and foolish wanderer,
 Of dark and evil mind.
I need thy cheering presence,
 To tread the thorny road,
To guide me safe to glory,
 To bring me home to God.

So. Butler, N. Y. MARY ALBRIGHT.

For the World's Crisis.

A GLIMPSE OF GLORY.

O for more of the Holy Spirit. We want to be cleansed from all sin; we want to be pure and holy. It is our desire to be free from all sin, and from all *appearance* of evil. For the great day of the Lord is at hand, and unless we are clean we shall not be able to stand. "Behold the Judge standeth before the door." Therefore let us not judge one another any more, but leave judgment to him to whom it belongs. Let us bear patiently the trials of our present lot, for the time of deliverance is at hand. "Lift up your heads, for your redemption draweth near." See the glorious land of rest, the home, the eternal home of the saints. The light is "like unto a stone most precious, even like a jasper stone, clear as crystal." And the city is pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. "And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."

O, what like this can move the soul to raptures! The glory of that blest abode into which we expect so soon to enter! There we shall see the King in his beauty. Let us praise his name forever. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." —2 Cor. 7: 1. SUSAN S. CHAMBERLAIN.

Sutton, Mass.

For the World's Crisis.

NOTES BY THE WAY.

BRO. GRANT:—The gospel of Christ is still the power of God unto salvation, to every one that believeth; and wherever and whenever preached faithfully, looking to the Lord for his blessing, good results will follow. For the promise is still good: "Lo, I am with you always, even to the end of the age." Holding fast to the promise, I am still in the faith, and intend by the grace of God to labor till the Master comes.

I left Alton Bay at the close of the meeting (which was one of profit to me), to fill an appointment with the little flock at Natick, Mass. Held meetings through the week and over Sunday. Preached on the Common at five o'clock, from Rev. 6: 17. Bro. Wyman, from the West, preached in the evening. May the good Lord bless this little band, and make them faithful. This is a new field, and the brethren here meet a good deal of opposition; but I trust they with us have learned to bear reproaches for Christ's sake.

Sept. 13th, left for Kennebunkport, where I had an engagement. Found a full house, and made the acquaintance of Brn. Mitchell and Emery, who are engaged in sounding the alarm. Preached here on Friday evening and over Sunday, to a good audience, and there was much interest. Three or four rose for prayers in the evening, who made up their minds to forsake sin and turn to God. Monday evening, preached on the kingdom of Israel, and on Tuesday evening, on the new covenant. In these subjects the brethren seemed much interested. Wednesday, 19th, started for Yarmouth, to fill an appointment for Bro. Emery; but the evening being wet and muddy, there was no meeting. Spent the time very pleasantly with Bro. and Sr. Wellcome.

Thursday, took the train for Lewiston. Arrived safe, though somewhat sick, and very hoarse. I commenced again to work for the Lord. Held meetings every evening for two weeks. This is an interesting field of labor. I came here last July for the first time. The state of religion was very low; the brethren seemed to be crushed in spirit, and their confidence almost gone; but I trusted in the Lord, and soon found he was ready to bless. The first meeting I held here there were only thirteen out, but I called on the Lord for help, and continued to labor for souls, and he heard prayer and sent the good Spirit to warm up the frozen affections of his children. The meetings became more and more interesting until now. Blessed be the Lord for all his mercies.

The brethren here have hired a hall, for the permanent worship of the Lord, and all are working in earnest for the Master. Some from the other churches have embraced the truth, and come out, which brought a shower of abuse upon my head. A Rev. gentleman paid me quite a compliment in a conversation I had with him. In speaking of our "sect," as he termed it, he classed us with Spiritualists, Universalists, infidels, and, in fact, with every thing that was bad: street preachers, loafers around inns and shops, breakers up of churches, and corrupters of the morals of community. I asked him if he meant to be personal in his remarks. He answered,—

"If you are one of those annihilationists, I mean it for you."

I asked him, if he thought us in such error, to try and set us right by giving us the light; but he "had better business to attend to. If I wanted to discuss I would find plenty of street loafers to discuss with." So, bidding him good morning, I remarked I had long since learned to suffer reproach for Christ's sake.

Since my return to Lewiston, the brethren have formed a church, taking the Bible for their creed, and adopting our covenant, making character, not creed, the test of fellowship. But some of the brethren seem to think confusion and disorder preferable to order and system, and stand aloof, fearful of the "mark of the beast," as they are pleased to term it. But since they came in gospel order, the Lord has blessed them. Our meetings have been spiritual in the true sense of the word. They have been crowded, and sinners have been convicted. God has heard their cry and sent deliverance, and on Sunday, Oct. 17th, I buried five in baptism, and in the afternoon gave them the right hand of fellowship, and added them to the church. May the Lord in mercy grant that they may be saved in the kingdom of God.

This was truly a happy day for God's children. In the evening we commemorated the Lord's death and sufferings. This was the crowning blessing. It was a duty long neglected. God's children wept for joy. But my trial was to come; when those children, just baptized, filled with the love of God, coax and pray you not to leave them. But duty calls, and we must obey. But I would say to those lambs of the flock, may the great Shepherd keep you in the hollow of his hand. Above all, watch and pray, lest you enter into temptation. God knows I love you, and speak to you as to my own children. Keep yourselves in the love of God. You shall have my prayers. Only be faithful till Jesus comes. Remember, the crown of life is for you if faithful, and may the good Lord send you men who shall watch for your best interests; who will build up and not tear down; who will preach Christ and not self. May the Lord bless you. Amen.

Monday, Oct. 8th, left Lewiston for Bath to fill an appointment there. Arrived late, but found the brethren assembled in their chapel waiting. Preached from Matt. 7: 7. A free time. Some said it was meet in season. Preached on Tuesday evening, from Jno. 3: 14. Not many out, as the other churches have united for a revival interest. Preached Wednesday evening, from 1 Thess. 4: 16. A good time. Much good feeling was manifested. The little band here are praying for a revival of the work of the Lord. May He wake up the people. Oh! how much depends upon our being faithful. Time is short. Watch and pray, lest ye enter into temptation.

Took the boat Thursday evening for Boston, to fill an appointment at Natick. From here I shall go to Rhode Island, where I shall labor the greater part of the winter. Brethren wishing me to preach for them, will address me at Natick, Mass., in care of J. N. Shattuck, Box 195. J. M. MUHLIO.

For the World's Crisis.

I LOVE THE TRUTH.

I can heartily endorse what Sister Weaver has said about loving the truth, and wish to say to the readers of the Crisis that I too love the truth, and cannot compromise it with error. Neither can I in presenting it to the people round off the corners, and polish it up to make it look attractive, for fear of offending those who hate and despise it. Nor can I do it up in sweetmeats in order to make it palatable, that those who swallow it are made none the wiser for it afterward. Again I cannot, when preaching it, tell the people that it makes no difference whether they believe it or not, if they are only honest. When I go where they have been having a little revival, and hear the converts get up and tell about going to heaven at death, I am inclined to think that the brethren have neglected to preach the truth as they should. O, brethren, let us preach the truth, the whole truth, and nothing but the truth, and God will take care of the consequences. When sinners are converted under our labors, let us try to get enough of the truth into them, so that they will not be drawn where they will freeze to death. Again, I say, I love the present truth, and God blesses me in preaching it. Praise his name.

Gloucester, R. I. C. H. SWEET.

For the World's Crisis.

THE STAR SHOWER IN THE MEDITERRANEAN.

In our article on the great Star Shower in Europe (in the Crisis of Dec. 12), it was intimated that further accounts from the continent would probably tell of grander displays of celestial fireworks in Southern and Eastern Europe on the 14th of November than those seen in the north. The last arrival of London papers contain descriptions of the shower as witnessed in the Mediterranean, which seem to confirm that expectation. We give these descriptions below, prefacing them with a few additional statements as to the grandeur of the display in Great Britain.

A scientific observer on the sea coast states in the London *Times*, that the meteoric discharges emanating from Leo, as seen from his point of observation between 1: 15 and 2: 30, were at the rate of "at least three in every second of time, or 13,500 in one hour and a quarter," which corresponds very nearly with the estimate of Prof. Grant of Glasgow; while many observers in other places assert that, from their points of observation, they were too numerous to be counted.

Says a correspondent of a New York paper, writing from London,—"As soon as the clock struck twelve, the first *avant courier* appeared to herald the approach of the fiery host, following closely behind. One by one, at first, the meteor train commenced; then multiplied and multiplied, until at last *the whole expanse of air and sky seemed burning with the blaze of meteoric stones.* It was truly a glorious sight."

"It would be impossible," says a writer in the London *Times*, "to exaggerate the grandeur of the heavens between one and three o'clock. *It appeared to be as if thousands of rockets were being discharged in every part.*" Herschell, the astronomer, calls it a "splendid shower of meteors," "most beautiful to behold, if not almost too wonderful and too surprising to describe." But to the accounts from the Mediterranean:

An observer in *Malta*, writing to the London *Times*, gives "a few particulars of this truly wonderful phenomenon," which he denominates a "prodigious shower of meteors," as it appeared in the Mediterranean, on the 14th of November, "according to the calculations and prognostications of astronomers." We quote as follows:—

"About midnight they began to fall in great numbers. From half-past one till after two, when the shower was at its maximum, *there was scarcely a part of the visible heavens that was not brilliantly illuminated by the beautiful fiery shower.*

"The scene was then truly grand and imposing. Fireballs and shooting stars darted from east to west across the sky with immense velocity, describing large arcs, and leaving in their paths splendid luminous trains or bands (nearly white, and sometimes of red and blue), which remained visible for a considerable time.

"The night was extremely calm and clear, so that the glancing balls and fiery bands were beautifully and vividly displayed against the clear, dark blue sky. The shower continued from midnight till 3 A. M., and during that time many thousands of meteors must have fallen within the range of our vision. Many of them were of startling size and brightness.

"The scene was one of the most sublime that I ever beheld. In fact, it was far beyond anything I ever expected to see, and it would be presumptuous in me to attempt a description. We could only continue to gaze in delighted wonder, and utter exclamations of surprise and admiration. I am quite sure that no person who witnessed the strange phenomenon will ever cease to remember it with feelings of astonishment and pleasure."

The following account from another observer in Malta appears in the same paper:—

"At 2 A. M., on the 14th inst., I was called by my brother officers to see the shooting stars. On reaching the roof of the house, the spectacle presented by the heavens was certainly most remarkable. Flashes of light appeared to traverse the firmament in various directions and in such rapid succession that they seemed quite *innumerable*. No two crossed each other or moved in opposite directions. All seemed to emanate from the same region—in Leo; from this centre they appeared to diverge (and pass off to different points of the compass.) They were not confined to any limited area of the firmament, but *appeared in all directions, from the zenith to the horizon.* It continued about four hours, commencing at 1 A. M., and lasting until five o'clock, but the greatest maximum occurred between two and three o'clock.

"Our lowest computation of their number was 200 per minute, but in all probability they were passing at the rate of 500 or 600 a minute (30,000 to 40,000 an hour). *It was quite impossible to count them.* As three or four observers expressed themselves,—'*It was like a shower of hail.*' An old soldier of twenty years service stated that he had never before witnessed so strange a sight."

This is the fourth grand shower of stars which have fallen "like showers of hail in a hail storm," since the darkening of the sun in 1780. The first was seen in America in 1799, the second in Europe and Asia in 1832, the third and grandest in America in 1833, and the fourth in Europe the present year, 1866. It is a singular fact that these all occurred on the nights of the 12th, 13th, and 14th of November. The period between these grand displays appears to be thirty-four years. The first in Europe was in 1832, Nov. 13th, and the next in 1866, Nov. 14th,—thirty-four years and one day apart. Those in America were on the 12th November, 1799, and 13th November, 1833,—thirty-four years and one day apart. There is therefore, it appears to me, good reason to expect another display in America at the expiration of another thirty-four years,—that is on the night and morning of the 13th–14th of November, 1867. This will doubtless be the grandest and most startling of them all, and the last the world will ever see before the Lord comes.

WILLIAM B. HERRON.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

FROM BEULAH.

BRO. GRANT:—I am fourteen years old. I have been in this good cause one year, and am still trying to be good, although I have trials and temptations to encounter; but the Lord says, "my grace is sufficient for thee." I do mean, by God's grace assisting me, to prove faithful, that at last I may hear it said unto me, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." I do expect in a little while to see Jesus, and then we shall see those loved ones who have been laid away, where we never more shall part. Thank the Lord for the blessed promises, that those who "sleep in Jesus will God being with him." I will try from day to day to live better, and do every duty, and at last be saved in his everlasting kingdom. BEULAH M. WHITEHEAD.

Wallingford, Ct.

Thank the Lord, Beulah, for what he has done for you. We are glad you have written. Yes, "in a little while" "we shall see those loved ones" that are now sleeping in Jesus. It will be a joyful time, when you again greet your dear father in the everlasting kingdom. It was sad news to the children of the Lord, when they heard he was dead. They remember the sweet songs he used to sing at the camp meeting. We little thought when we met and parted on the camp-ground at Wilbraham and Alton Bay, that we should hear his voice no more in this world. It does not seem as though he was dead, and sleeping in the dark grave. May the Lord help you to be good, and be ready to meet Jesus when he comes to gather the faithful ones. Love to your mother, and all the family.—EDITOR.

FORGIVENESS.

School was over, and the scholars had gone. I sat at my desk, thinking over the events of the day. Suddenly stopping my meditations, I saw a boy standing in the door. He started toward me, and then turned backward. Again, with a rapid step, he advanced, and threw himself into a low seat by my side.

"What is it, Willie?" I asked, as I looked upon his tear-stained face.

Fast falling tears were his only answer. Trying to comfort him in his secret sorrow, I placed my hand tenderly on his bowed head, and asked again—

"Willie, will you not tell me what troubles you?"

He sobbed aloud, and laying his head upon my lap, said, in broken accents—

"Oh, teacher, I don't feel fit to look at you, or to speak to you, because I disobeyed you to-day. Will you forgive me?"

"I forgive you freely, my child. I will remember it no more."

"But you cannot love me as you used to," was the sad reply.

"Willie," I said, (with difficulty keeping back my own tears,) "I never loved you as I now do. Your repentance has endeared you to me more than I can express."

Willie went home happy, and I thought, as I heard him singing far down the road, "this is a lesson for me." How often have I disobeyed my Savior, and felt ashamed to go to him with my confession. How often, when bowed in his presence, I have said, "I am not fit to speak to him, or even to approach him. Surely he cannot love me again, I have erred so often and so sadly."

Now, I thought, do I forgive Willie so freely and love him even better than before his sin, and shall I doubt that my Savior will forgive me, if I humbly ask him? Can I, an erring child, be more forgiving than my heavenly Father?

Thus, through my own affections, God taught me a lesson of his love. I, too, went home with a happy heart, singing as I went.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."—*S. S. Times.*

BY-AND-BY.

Here is a bit of poetry which we recommend all our young friends to learn by heart:

There is a little mischief-making
 Elfin, who is ever nigh,
Thwarting every undertaking,
 And his name is BY-AND-BY.
What we ought to do this minute,
 "Will be better done," he'll cry,
"If to-morrow we begin it"—
 "Put it off," says BY-AND-BY.

Those who heed his treacherous wooing
 Will his faithless guidance rue;
What we always put off doing,
 Clearly, we shall never do;
We shall reach what we endeavor,
 If on Now we more rely;
But unto the realms of Never
 Leads the pilot BY-AND-BY.

THE BURDEN BEARER.

A man, and a little boy about five years old—possessing the self-importance and self-will which are often seen in childhood—were walking homeward from a certain town; the former carrying a parcel. Presently his little companion said, "Please let me carry the parcel?"

"O, no; you are not strong enough."

"I can carry it very well, I'm sure," said the child, too eager to play the man.

"My dear child, 'tis too large for you."

"No, no, please let me have it."

"I tell you it is too large and heavy for you."

"O, no; I can carry it. Please let me have it;" using his best endeavors to lay hold on the parcel.

"Very well; you have determined it. The parcel is no burden to *me*; but I tell you again, it is too large and heavy for *you*; but as you will have it, here it is."

For about a minute he carried it most manfully.

"Ah," said his friend, "you don't mind what the people at the windows say of me! For aught you know, they may say, 'What a shame! See—that little weak boy is carrying a large parcel, and the strong man's hand is empty!' but you would have your own will!"

The little boy turned the too heavy burden over to the other arm. His friend appeared not to notice this, but said:

"Nothing short of your own will, you know, would satisfy you!"

He then turned the conversation. Back went the burden to the other arm again; but pride made no complaint. His friend talked of this and that, the relatives and friends of the child, the weather, and so on; while the little wearied one changed perpetually the self-imposed load from arm to arm. At last he said:

"It is very heavy."

"I told you so before you took it."

"It is very heavy, indeed!"

"I told you it was too heavy, and yet you would have it."

"It is very—heavy—too heavy; will you —please—carry it?"

"Surely I will! Why did you not ask me before?"

This occurred nearly twenty years ago. To this day the story serves to discipline the man who had the burdened child for his companion. It has helped him for these years to consider that it is better to roll the heavy burdens at once on God, who is the willing, the gracious burden-bearer, than carry heavy burdens one's self to God's dishonor.

It is one thing to be a ready servant of our heavenly Master; another, to carry burdens which "devour our strength," and which he never puts upon us.—*The Witness.*

SOME DIFFERENCE.

A few years ago, a little fellow, Eddy, not slow in roguery, complained that James had been throwing stones at him. The teacher inquired into the matter, and found the charge correct. She said to Eddy:

"What do you think *you* should do if you were teaching, and had such a boy as that?"

"I think I should flog him," was the reply.

Upon this, James began to fear the result, and so he filed in *his* complaint.

"Eddy throwed a stone at *me* t'other day," said he.

"Ah," said the teacher, "Is it true, Eddy, that *you* have been throwing stones at James?"

Eddy hung his head, and confessed it. After a little thumbing of the strings, she says:

"Well, Eddy, what do you think you should do with two such boys as you and James?"

"I think," said he, sobbing, "I should try 'em again!"—*R. I. Schoolmaster.*

DO IT YOURSELF.—Young friends, study it out, dig it out. Do not request your father, your teacher, or some classmate to read your Latin, Hebrew, or Greek; to do your sums, solve your hard problems or parse your grammar lessons; do them yourself. You might as well let them eat your dinner.

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